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METHOD GASPEY-OTTO-SAUER.

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING
THE OTTOMAN-TURKISH LANGUAGE.

MY

V. H. HAGOPIAN, M. A.

PROFESSOR OF THE TURKISH, ARABIC AND PERSIAN LANGUAGES
IN ANATOLIA COLLEGE, MERZIFOUN, TURKEY,
AUTHOR OF ENGLISH-ARMENIAN DICTIONARY etc.



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(گاسپہی - اوٹو - زاوور) اصولنہ تطبیقاً تالیف و ترتیب ایدیلن
 آثاری موقع انتشاره وضع ایتمک حقوق واضح الامضایہ مختص
 و منحصر اولوب، مومی الہ آثار مذکورہ نیک درجہ کمالہ ایصالہ
 ازہر جہت جالیسمقدہ در . اصول مذکورہ یہ توفیقاً تالیف ایدیلن
 آثارک بالحمالہ حقوق محفوظ اولدیفندن، وقوع بولہجق ہر نوع
 تقلید و ترجمہ قانوناً ممنوعدر . خصوصات مذکورہ یہ متعلق معلومات
 اعطاسنہ نہت ایدیلرہ مومی الہ تشکر ایدر

ہایدلبرغ صاحب و ناشری: جولیس غروس

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Heidelberg

Julius Gross.

مقدمه

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 Chaghatai (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. Ck. 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 Bey, 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 Effendi 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 MB. 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. Feet: Bible House, Constantinople.	
Samy Bey's Turkish Dictionary (<i>Qarnouxou Turki</i>)	8/—
Minn's Larger Turkish Grammar (<i>Moutarrtl Surf</i>)	1/—
Turkish Reader: 1, 2, 3 parts (<i>Talimi Qrn'af</i>).	2/—
Turkish Reader: With Nesikh and Rıqa (<i>Rehberi Qra'at</i>) .	~ /8
Turkish Reader: With 6 different characters (<i>Qra'at Hojasi</i>)	— /8
Penmanship Master (<i>Yazi Hojasi</i>).	— /4
Blanks for Penmanship (<i>Rehberi Sulnan</i> , by Mihri) 1, 2, 3 parts	— /2
Library Tefeyyuz, 36 Grand Rue de la Sublime Porte, Constantinople.	



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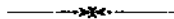
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مدخل

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
élif	ا	ا	ا	ا	—	1	See § 29.
bé	ب	ب	ب	ب	b	2	
pé	پ	پ	پ	پ	p	2	Tur., Pers.
té	ت	ت	ت	ت	t	40	
sé	ث	ث	ث	ث	s	500	Arabic.
jim	ج	ج	ج	ج	j	3	
chim	چ	چ	چ	چ	ch	3	Tur., Pers.
ha	ح	ح	ح	ح	h	8	Arabic.
khî	خ	خ	خ	خ	kh	600	
dal	د	د	د	د	d	4	
zal	ذ	ذ	ذ	ذ	z	700	Arabic.
ré	ر	ر	ر	ر	r	200	
zé	ز	ز	ز	ز	z	7	
zhé	ژ	ژ	ژ	ژ	zh	7	Persian.

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	s	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	ی	ی	ی	ی	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 چ ژ 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. *Riqa*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

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

III. *Diuanee*, 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 Towels.

§ 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. *e* is always as *c* in *met* or *send*. Take care not to pronounce it as in *mere*, *verb* or *cane*.

3. *i* is always */*, as in *pin* or *sJiip*; never as *I*, or as in *tire*.

4. *i* 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. *u* is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tit*, *sur*.

8. *eb* has no equivalent in English, it is in French *feu*, *coeur*; or German *o* in *Zollner*, *vollii*.

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.

ay	Ex.:	<i>qaymaq</i> ;	as in	lime, high, I.
éy	»	<i>deymek</i> ;	» »	fate, prey, hey.
iy	»	<i>chiy</i> ;	» »	here, clear.
iy	»	<i>qiyma</i> ;	» »	— —
oy	»	<i>doymaq</i> ;	» »	boy, toy, going,
ouy	»	<i>douymaq</i> ;	» »	cooing, doing.
uy	»	<i>guya</i> ;	» »	Fr. essuyer, Guyot.
ēoy	»	<i>eoylen</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've*, *hekim*. 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*, *Jehocah* 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:

١	٢	٣	٤	٥	٦	٧	٨	٩	:	١٠	'	٢٠	'	٣٠	:	١٠٠
1	2	3	4	5	6	7	8	9;	10,	20,	30;	100				

They are compounded in exactly the same way as our numerals. ١٩٠٢ = 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 '١٠٠٠' 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 غ, one thousand; compare the Table of the Alphabet, ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ث خ ذ ض ظ غ Ebjed, hev vez, hout'ti, kelemen, safes, qarëshèt, sākhez, dazighi. Therefore the numeration by letters, is called *Ebjed 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 ارباب arab is $600 + 200 + 1 + 2 = 803$, the Hejira date when Timurleng laid Damascus in 'ruins'; and بلدة طيبة beldeyi tay yibe 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 ج چ د ه و ز ح ط ي ك 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 ی, 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 ه.

Neuter letters: ب پ ث ج چ ذ ز ذ ژ ش ف ل م ن, and ا و ی, 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 ی, which are often used as vowels, and call for further elucidation. (§ 29 if.)

We now proceed to the phonetic value of the consonants:

b *be* has the value of English *b*, as: بد *bed* bad, برادر *birader* brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of *p*, as: شراب *sharap* wine, ابتدا *iptida* beginning. Especially is this the case with the Gerunds in -وب, as: گیدوب *gidip*, آلوب *alip*. (§ 435.)

p *pe* is the English *p*, as: پدر *peder* father.

t *te* is the German *t*, as: تاتار *tatar* a Tartar; courier. It is sometimes changed into *d* in derivation when it is originally final; as: گیت *git* go, گیدر *gider* he goes. Also تیمور (دمیر) *demir* iron, تپه (دپه) *depe* a hill.

s *se* is found in Arabic words only, and is pronounced as *s*; as: ثابت *sabit* firm, امثال *emsal* proverbs.

j *jim* is pronounced as *j*, as: جان *jan* soul.

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

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

خ *khi* 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: مزاجه *ja* teacher; خانه *hane* house.

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

ذ *zal* is found in Arabic words alone; its value
is *z*, as: ذره *er're* atom.

ر *re* is in all positions a distinctly articulated lingual
r as in *ram*. 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 *qlr*, زار *zar*; not *qo'*, *qi'*, *za'*. (§ 49V.)

ز *ze* is English *z*, as: گز *gez*.

ژ *zhe* is only found in Persian and French words;
it is of the value of the English *8* in *treasure*, and is
transliterated *zh*; as: مرده *muzhde* tidings, آذر *azh'der*
dragon, ژورنال *zhour'nal* journal. It is often pronounced

j, as: ^{جنگار} *jenger* verdigris, ^{چاندرو} *chandro* silversilver, ^{ژاندارمه} *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 *all*, 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} *razeec* content, ^{ضبطیه} *ptiye* a gendarme, ^{قاضی} *qadi* judge, ^{خدیو} *elyas* St. Elias.

ط *ti* is pronounced as t, thus: ^{طوپ} *top* ball. But sometimes in Turkish words it is pronounced as d. ^{داغ} *dayh* mountain, ^{اودا} *oda* room.

ظ is used in Arabic words only, as a very hard z, thus: ^{ظالم} *alim* cruel.

ع *ayn*, غ *ghayn*, ق *qaf*, ك *kef*. See §§ 33—36.

ف *fe* is the English f, in all cases, ^{فنا} *fena*.

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 *be* it is pronounced as in. Thus ^{پنبه} *pembe* 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 ص 'س' ث and again those of ظ 'ز' ض are quite distinct from one another, as are those of ح and ه, of I 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, Shedda and Nunation. These are put under or over the letters.

The Vowel Signs.

§ 20. There are three kinds of vowel signs: *ustun*, *esre*, *eotre*. These are named *hareke* '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, *ustun* has the value of *e*; and with a hard consonant *a*.

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

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

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Ūstun* 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 *ustun* *ha*, khi *ustun* *kha*, ayn *ustun* *a*, etc.

II. This sign — is called *es-re*, under hard letters it is pronounced *i*, as *e* in *heaven*.

حِ خِ صِ ضِ طِ ظِ عِ غِ قِ

Key. Ha *es-re* *hi*, khi *es-re* *khi*, sad *es-re* *si*, etc.

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

حُ خُ صُ ضُ طُ ظُ عُ غُ قُ

Key. Ha eotre *ho*, *hou*, khi eotre *kho*, *khou*, dad eotre *do*, *dou*, etc.

b) Soft Vowels.

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

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

سَ كَ گَ هَ بَ شَ دَ نَ

Key. Sin usturi *se*, kef ustun *ke*, gef ustun *ge*, etc.

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

مَ لَ فَ زَ جَ تَ ثَ رَ

Key. Mim esre *mi*, lam esre *li*, ze esre *zi*, etc.

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

دُ پُ شُ لُ سُ رُ ذُ نُ چُ

Key. Dal eotre *du*, *deo*, pe eotre *pu*, *peo*, shin eotre *shu*, *shed*, etc.

Exercise b.

حَ حُ خُ هُ هُ صُ صُ ضُ طُ ظُ عُ غُ قُ
 كَ كُ گَ گُ بَ بُ شَ شُ دَ دُ نَ نُ
 مَ مُ لَ لُ فَ فُ زَ زُ جَ جُ تَ تُ ثَ ثُ رَ رُ
 دُ دُ پُ پُ شُ شُ لُ لُ سُ سُ رُ رُ ذُ ذُ نُ نُ چُ چُ
 عُ فَ غَ وَ یُ

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 ژ 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 *idare* (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 *munfasil* (unconnected).

Exercise c.

ذَف	وَج	وَر	ذَل	زَن	رَس	ذَم	دَك
ذَف	وَج	وَر	ذَل	زَن	رَس	ذَم	دَك
ذَف	وَج	وَر	ذَل	زَن	رَس	ذَم	دَك

Key. Dal kef ustun *dek*, dal kef esre *dik*, dal kef eotre *duk*, *deok*.

§ 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 لا, called *lam elif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ا *elif*, in a similar manner to that whereby the English printers continue to join the *f* and *I* in *fl*, or *f* and *i* in *fi*, etc. When this double character is

connected with a preceding letter, it has the shape of لا, as: بلا *bela* (evil).

Exercise d.

ی نط تھ نیتلبینا بجنل چ س ص پش ین بھ بھ بق یث
بج بنجما ند ء ف ء و ل ک ک ہما حہ ما ہما

Key. *ye* initial; *noun* initial, *ti* final; *te* initial, *khi* medial; *noun* initial, *te khi* medial; *noun* initial, *ye*, *te*, *lam*, *be*, *se*, *ye*, *noun*, *pe* medial, *elif* final.

Exercise (Connected Monosyllables) e.

(بَش) بَش ؛ (پَر) پَر ؛ (تُل) تُل ؛ (ثَم) ثَم ؛ (جَم) جَم ؛
(پُک) پُک ؛ (شَش) شَش ؛ (سَس) سَس ؛ (کُم) کُم ؛ (قِل) قِل ؛
(فَس) فَس ؛ (حَج) حَج

Key. *Be* shin ustun besh; *pe* re ustun *per*; *te* lam eotre *tul*, etc.

Vowel Letters.

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

I. **Elif** indicates the *hard* vowel *ustun*, provided that it is the second letter of the syllable. Instead of حَ طَ ظَ is written طا ظا; here *elif* is substituted for *ustun*.

II. **Ye**, sometimes when it is the second letter of the syllable, indicates the vowel *esre*. Instead of دِلِ جِ is written دی لی جی; here *ye* is substituted for *esre*.

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

IV. **He**, when it is the second letter of the syllable, generally indicates the *ustun*, either hard or soft. Instead of دَر پَ is written دہ رہ پہ; here *he* is substituted for *ustun* (*pe*, *re*, *de*).

§ 28. *Note.* The Arabic and Persian long vowels are represented by the Letters of Prolongation ا و ی. These letters correspond respectively with the vowel points: ustun, esre, eotre (§§ 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 در ؛ فا فه فی فر ؛ غا غه غی غو ؛ لاله لی لو

Key. Be elif ustun ba, be he ustun be, be ye esre bi, be vav eotre bou, bo etc.

II. قل = قال ؛ قِل = قیل ؛ قُل = قول ؛ قَش = قاش ؛

قَش = قیش ؛ قُش = قوش ؛ لاف ؛ لیف ؛ لوف ؛ بال ؛ بیل ؛

بول ؛ خام ؛ خیم ؛ خوم ؛ چام ؛ چیم ؛ چوم

Key. Qaf lam ustun *qal*, which is equivalent to qaf elif lam ustun *qal*; qaf lam esre *qil*, or with a vowel letter qaf ye lam esre *qil* etc.

Short sentences. III. بول مال ؛ چور چوپ ؛ صول قول ؛

بول وار ؛ قوپ کیت ؛ موم صات ؛ دار یول ؛ چوق طوز

Key. Sad vav lam eotre *sol*, qaf vav lam eotre *qol*, *sol qol* etc.

IV. چاق ؛ باقی ؛ پاشا ؛ یاشا ؛ یالی ؛ یاتاق ؛ بوداق ؛ قوداق ؛

قوناق ؛ خالی ؛ صاری ؛ چوبان ؛ باتاق ؛ صولاق ؛ صوغان ؛ یازی ؛

دولاب ؛ چوراب ؛ اوغلان

Key. Chim elif ustun *cha*, qaf ye esre *qi*, *cha-qi* etc.

V. توتون ؛ اوقو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قورو ؛

دودوک ؛ چوردوک ؛ بوغو ؛ چولاق ؛ سولوک ؛ کوتوک

Key. Te vav eotre *tu*, te vav noun eotre *tun*, *tu-tun* etc.

B². Pronunciation of Letters (continued).

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

a) The *initial* or *hemze elif*, which is a consonant, not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: اَـت *et* meat, اِـت *it* dog, اُـت *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 *ustun* vowel: it is used exclusively for Turkish and foreign words; as: مال *bal* honey, پاریس *pans* Paris, آوروپا *avropa* Europe.

c) *Shortened elif*, which is written generally in the shape of ی *ye*, but pronounced short; it is used only in Arabic words; as: مولا or مولی *mevla* God, عیسا or عیسی *ec-sa* Jesus.

d) *Elongated elif*, which is found only in Arabic and Persian words; it lengthens the hard *ustun* vowel; as: پاشا *pasha*, ا. آمین *a'meen*, پ. آباد *a'lad*.

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

a) *Consonantal vav*, it has the phonetic value of was: اَو *ev* house, وقت *vaqlt* time, آلو *alev* flame.

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

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

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

d) *Silent vav*, which is found only in some Persian words, between the letters خ *khi* and I *elif*, and is not pronounced; as: خواجه *khaje* teacher, خواننده *khanende* singer.

§ 31. ی *Ye* has three sounds:

a) *Consonantal ye*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: یل *yel* wind, سیر *seyr* looking, می *mey* wine.

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

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

§ 32. ه *He* has three sounds:

a) *Consonantal he*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *huner* skill, قهوه *qahve* coffee.

b) *Orthographic* or *vowel he*, which stands for *tlstun*; as: آصه *asma* vine, p. بنده *bande* slave.

The vowel *he*, when in the middle or at the end of words, is never joined to the next letter in writing; as: گلهجیم *gelejeyim*, آسمه *asmaya*.

c) *Substitutive he*, which is changed from ت *te*, and is found only at the end of Arabic words; as: حکایه *hikyaiye* for حکایه *hikyaiyet* story.

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

the soft letter *kef*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ق by *q* and ك with *k*. The common people pronounce the *qaf* as *gliayn* at the beginning and the middle of words, and as *Mi* at the end. The *kef* also at the end of words is pronounced *M* by the common people. Ex.: قوچاق *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قایش *qayish* com. *ghayish* (thong), کیدهجک *gidejek* com. *gedejeckh* (he will go).

§ 34. ك *kef* 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 ك 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 *kef* or *kaif* (*kefi Arabi*, Arabic *k6f*, by the grammarians); it is pronounced as *k*. Ex.: کور *keor* blind, کتاب *tab* book, کول *Mi* ashes.

II. The second is called *gef* or *giah* (*kefi Farisi*, Persian *kef*, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *e o r s e e* گول *e o l* lake, گیل *gel* come.

Note. When ك represents the sound either of *k* or of *g* hard, and is followed by an *elif*, it takes before the vowel *a* short and incipient sound of *i*, which we have united thus *ia*. Ex.: کاغذ *kaaghid* paper, کامل *kiamil* perfect, آگاه *a-giah* aware: not *ka-ghid*, *ka-mil*, *a-gah*; because ك being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

III. The third is called *saghir kef*, or *nef* (surd kef), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by *n*. It is sometimes written كُنْ 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.: دَنَز *deniz* sea, يَالِنِز *yaliniz* alone, سَنَنِكَ *senin* your.

IV. The fourth is called *yaf*, and is pronounced like the English *y* consonant; it is found only in Turkish words. Ex.: دَكْل *deyl* it is *no* كَرِي *kyri* crooked, بَك *bey* prince.

Exercise g.

قاو، ساو، آقمتق، آكمتك^{1,4}، آكمتك¹، آقمتق³؛ قول، گول²؛
 قار، كار، آك¹؛ آك⁸؛ آلك¹؛ قيو، قيونك⁸؛ بده، بنده، كيز³؛ يازدق
 يازديكيز⁸؛ كول¹ قول؛ كاتب¹؛ او كود⁴؛ او كوز¹؛ دكر من⁴؛ بكمز¹؛
 دشنك^{1,4}؛ يكه⁴؛ يكت⁴؛ كونس²؛ طوكوز³؛ طقوز³؛ گو كرتة^{2,4}؛
 گو كرجين^{2,4}؛ صوكرة⁸.

Key. Qaf elif vav ustun *qav*, gef elif vav ustun *giav*; *aqmaq*, *ekmek*, *eymek*, *anmaq*; *qol*, *geol*; *qar*, *kîar* 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 *elif*, 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'-lum* or *ma-ع-a-lûm*, عالم *'a'-lem* or *a-ع-a-lém*.

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

or com. *a-a* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com, *olan*, *ou-lan* boy. After a vowel *vav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلاق *ov-laq* or *ogh-laq* kid; قوغه *gova* not *qogha* (a pail); صغوق *sorouq* not *soghoulq* cold; قوغماق *qovmaq* to expel; اوغلاماق *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 غاردیان *ghardiyan*, gazette غزته *ghazeta* newspaper, gas غاز *ghaz*.

§ 38. * **Hemze.** The *elif* at the beginning of words is a consonant (§ 29), which is called *hemze* or *hemze elif*, because naturally there is a sign of *hemze* over the *elif*, which is not generally written. اول *ol* is originally آیت is ایت, آل is ال, اثر is اثر, اول.

§ 39. The combination of *hemze elif* with a vowel *elif* (اِ) is expressed by *medda*, which is the vowel *elif* put over the consonant *hemze elif* (§§ 29 d, 47) آ = آء; as: آلتی = ألتی *almaq*, ات *et*, آت = أت or آء.

§ 40. But when *hemze* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تاثیر *te-e-sir* influence, مأمور *me-e-mour* officer.

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

Note. The pronunciation of *hemee* and the changes"

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

C². Other Orthographic Signs,

a) Jezma جزم

§ 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.:

بَشَلِكْ *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.

بَرَبَرْ *b'ar-b'ar* (barber): the two ب *bes* are vowelled and both of the ر *res* quiescent and therefore marked, مَكْتَبْ *m'k-l'b* (school) م *mim* and ت *te* are vowelled, ك *kaf* and ب *be* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بَالِيْ *b'aliq* (fish), where *elif* stands for *ustun*, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. سَاعَتْ ، لَايِقْ ، طَاوُقْ ، چَرَجُوقْ ، چَوُجُقْ ، صَاِحِبْ ،
قَاوِشْ ، چَالِشْ ، رَاَحَتْ ، چِيچَاكْ ، چِيَلَكْ ، دِيَلَكْ ، وِشَنَه ، گَلْدِيْ ،
گِيَتْدِيْ ، گِيَتْدِيْ ، تَخْتَه ، بَشَقَه ، كِتَابْ

Key. Sin elif tistun *sa*, ayn te ustun *at*, *sa-at*; Lam elif ustun *la*, ye qaf esre *yi**q*, *la-yi**q*; Ti elif ustun *ta*, vav qaf eotre *vou**q*, *ta-vou**q*: ye and vav are consonants, because they begins the syllable.

II. آخِشَامْ ؛ اِسْلَامْ ، اِقرَارْ ، اِقبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ ؛

تبدیل ، تشریف ، تعریف ، تسلیم ، تقسیم ، مخصوص ، مظلوم ،
مشهور ، مکتوب ، محبوس

Key. Elif khi ustun akh, shin elif mim tistun sham
akh-sham; 's-lam, 'q-rar, 'q-bal, 's-bat, 's-ras, 'n-san; t'eb-d'il,
t'sh-rif etc.

III. کتاب ، کتابی ، کتابه ، قیو ، قیوی ، قیویه ، یالی ، یالی
یالی به ، یاره ، یاره‌ی ، یاره‌یه ، یاره ، یاره‌ی ، یاره‌یه ، بابا ، بابایی ، بابایه ،
آنا ، آنایی ، قناد ، قنادی ، قناده

Key. Kef esre ki, te elif be ustun tab, *ki-tab*; kef
esre ki, te elif ustun ta, *ki-ta*, be ye esre bi, *ki-ta-bi*;
kitaba etc.

IV. شربتجی ، کتابینک ، کتابجیده ، کتابجی ، خلواجی ،
مجلسده ، مکتبده ، سرمایہ ، خبردار ، دولتلی ، هوسلی ، مطلقا ،
باغچه ده ، یکجیده ده

Key. Shin re ustun sher, be te ustiln bet, *slier-bet*,
jim ye esre ji, sher-bet-ji; ki-ta-bi-mti, ki-tab-ji-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) Shedda تشدید

§ 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 *shed'da* or *tesh-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 *shedda* belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: صاللامق *sal'-la-maq* not as صالامق. Ex.: حَدَدَتْ is changed into the form حَدَدَتْ *hid'det* (anger), مِلَّتْ = مِلَّتْ *mil-let* nation.

Exercise i.

Write and read the following exercise:

جَرَّاحٌ ، حَمَّالٌ ، قَزَّازٌ ، صَرَافٌ ، جَلَّادٌ ، مَدَّاحٌ ، بَقَّالٌ ، سَقَّاقٌ ،
شَمَّاسٌ ، دَلَّالٌ ، هَمَّتْ ، جَدَّتْ ، حَنَّا ، مُعَرَّكٌ ، مُكْرَمٌ

Key. Jim re ustun *jer*, re elif ha tistin *rah'*, *jer'-rati* etc.

c) Medda مَدَّ

§ 47. This sign is called *med'da* مَدَّ, which means long; it is put over *elif* to show that it must be pronounced with hard *ustun a*, and not as *e*, *i*, *o*. In Arabic and Persian words it serves to lengthen the *elif* (§§ 39, 603, 701 d); as: t. آَز *ea* (crush), but آَز *as* is few; اَت *et* (meat), اَت *at* (horse), a. اَمِين *erneen* (faithful), a. اَمِين *a meen* (amen).

Read and write the following exercises:

اَه <i>eh</i> well!	اَل <i>el</i> hand	اَش <i>esli</i> companion
اِه <i>ah</i> alas	اَل <i>al</i> take	اَش <i>ash</i> food
اَوْ <i>ev</i> house	اَي <i>ey</i> hallo !	اَك <i>ek</i> sow
اَو <i>av</i> hunting	اَي <i>ay</i> mouth	اَق <i>aq</i> white

آتش p. آت a. آباد p. آدم a. آلدن آجه

Key. Elif he usttin *eh*, elif he medda ustun *ah* etc.

d) Nunation نون

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

— **ih, un.** This is called *ten-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 ustun, iki esre, iki eotre* respectively (§§ 670, 681). Ex.:

ت te tistun te: ت or ة or ةte iki ustun ten.

د dal tistun de: د dal iki ustun den.

ف fe eotre fu: ف fe iki eotre fun.

نِظَامًا، قَرْضًا، مُضَافًا، حَقًّا، حَدًّا، أَطْفَاءً، يَوْمًا، ثَانِيًا

Key. Noun esre ni, zi elif ustun za, *ni-za*, mim elif iki ûstûn men, *ni-za-men* 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 ev house, كويك keo-pek', اغلامق agli-la-maq.

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

Note. The shedda 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 jā-hil ignorant, a. كريم ke-reem merciful, p. آتش ā-tesh 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. *Sen dun mu geldin?* Was it *yesterday* that you came? 2. *Dun sen' mi geldin?* Was it *you* that came yesterday? 3. *Sen dun geldin 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 *آلیر* *a-lir'*, *الله* *al'lah*, *قهوه* *qah've* 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.

اولدی *ol-dou* it became, *آلتی* *al-ti* six, *آله جغیزی* *a-la-ja-ghi-mi-zi* our credit; not *ol-di*, *al-ti*, *a-le-je-ghi-mi-ei* etc.

b) If the first vowel be soft, then the others should be soft also. *سوزی* *sed-zu* the word *وردی* *or-du* he saw, *اللر* *el-ler* hands, *گوتورجکیز* *ge-te-re-je-yi-miz*; not *so-zi*, *el-lar* etc.

§ 52. *Eemark*: 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*: *طامه* 'طامی' *dam*, *dami*, *dama*;

i » » *e*: *اله* 'الی' *el*, *eli*, *e-le*;

ou » » *o*: *قول* 'قولى' *qol*, *qolou*, *qpla*;

u comes after *eo*: کوردور *geolu, georur*;

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

e » » *u, eb*: کورن 'کولش' *gulen, georen*.

2. On the same requirements of euphony, in words of Turkish origin which end in *ق, ک, 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 *ی* *y* (see §§ 91, 284, 287, 528, 543 etc.):

آنا *ana*: آنايه *anaya*, پ. آرا *ara*: آرايش *arayisli*.

§ 54^a. As a list of words supposed to be exceptions by some grammarians, we note *الما* *clma*, which was originally *alma* 'apple'⁵, and is still so pronounced in many places; while قهوه *qah*'-ve coffee, پيلاو *pi-lav*, کيميون *kim-yon*, ليمون *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 —*yor*, and the pronominal particle *کی* —*ki*, which is never changed (§§ 140, 319).

P. 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, و, ه, ی) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as:

بوتون and بوتيون *qilmdi*, قيندى 'قیندی', قينيدى 'قینیدی' 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 *ustun*, none of the orthographic (vowel) letters is added; but if it is composed of one letter *ه* *he* is added to indicate the vowel; as: *گلدی* *gel-di*, *بش* *bash*, *ایستمک* *is-te-mek*.

b) None of the grammatical affixes take the orthographic or vowel letters; as *گلدیم* *gel-dim*, *باشلار* *ash-lar*, *اوجلک* *uchluk*, *الماق* *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:

اون *on* ten; *oun* flour; *un* fame.

شکر *slicker* sugar; *a. shukur* thanks.

کوز *gebz* eye; *guz* autumn; *keoz* an ember.

چول *cheol* sackcloth; *cheol* desert, wilderness.

قول *qoul* servant; *qol* arm; *a. qavl* word.

کوردک *gevrek* biscuit; *kurk* fur; *kurek* shovel; *kedruk* bellows.

کل *gel* come; *kel* scald-head; *p. gul* rose; *a. kull* all.

اولو *eolu* dead; *oulou* big.

First Part, Turkish Grammar.

درس ۱ 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, *آنا* *ana* the mother, *قرداش* *qardash* the brother.

§ 60. The Indefinite Article is *بر* *bir* a, an. Ex.: *بر آت* *bir at* a horse, *بر کویک* *bir keopek* a dog, *بر قیز* *bir qiz* a girl, *بر آدم* *bir adem* a man.

§ 61. The Adjective always precedes the noun. Ex.: *گوزل* *guzel* beautiful, *ای* *eyi* good, *کوتو* *keotu* bad, *guzel qiz* the beautiful girl, *e-yi adem* the good man, *bir keotu 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, *قیز* *qiz* feminine, *اوغلان* *ogh-lan* 'the boy' masculine. *فالنز* *niz* the sea, *شهر* *she-hir* the city, *کوی* *ky* 'the village', are neuter.

§ 63. The Personal Pronouns are: *بن* *ben* I, *سن* *sen* thou, *او* *o* he, she, it. *بیز* *biz* we, *سز* *siz* you, *اونلار* *onlar* they.

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

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

Affirmative Present

ایم <i>ben im</i> I am	ایز <i>biz iz</i> we are
سین <i>sen sin</i> thou art	سز <i>siz siniz</i> you are
او در <i>o dour</i> he is.	اونلر درلر <i>onlar dirlar</i> they are.

Interrogative Affirmative Present.

ایم <i>or</i> بن میم <i>ben mi yim?</i> (§ 53).
سین <i>sen' mi sin?</i> سین می سین <i>»</i> سین می سین <i>»</i>
او می در <i>o' mou dour?</i> او می در <i>»</i> او می در <i>»</i>
ایز <i>biz' mi yiz?</i> ایز میز <i>»</i> ایز میز <i>»</i>
سز <i>siz mi siniz?</i> سز می سکز <i>»</i> سز می سکز <i>»</i>
اونلر می درلر <i>onlar mi dirlar?</i> اونلر می درلر <i>»</i> اونلر می درلر <i>»</i>

Am I? art thou? is he? etc.

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

بن میم <i>ben mi yim?</i> Am I? (§ 53).
گل بیاض می در <i>gul beyaz' mi dir?</i> la the rose white?
بو بر گل می در <i>bou bir gul' mu dur?</i> Is this a rose?
گل بو می در <i>gul bou mou dour?</i> Is this the rose?

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

لغتler *Loughetler*, Words.

و <i>ve</i> and	او <i>ev</i> the house
اوت <i>ev-vet</i> yes	او کوز <i>eo'kuz</i> the ox

قوش qoush the bird	آق aq white
a. قلم qalem the pen	قره qara black
a. هوا hava air, weather	قرمزى qirmizi red
قىز قرداش qiz qardash a sister	ا. يوكسك fagir poor بؤكسك
بويوك beo-yuk great	زنكين zengin rich
كوچوك ku-chuk little	گنج génj young
طاغ (داغ) dagh mountain	صیجاق sijaq warm, hot
اوزاق ouzaq far	صغوق so-rouy cold (§ 36)
ياقین yaqîn near	p. دره déré 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.

تعلیم Taleem, Exercise 1.

۱. بر چوجوق. چوجوق. ۲. بر قوش. قوش. ۳. اوکوز. براوکوز.
۴. شو دره. بر دره. ۵. بر یاقین کوی. یاقین بر کوی. ۶. یوکسک
- بر طاغ. بر یوکسک طاغ. ۷. اوزاق شهر. شهر اوزاقدرد. او شهر اوزاق
- میدر؟ ۸. بو بویوک طاغ. بو طاغ بویوک میدر؟ طاغ بویوک میدر؟
- بویوک طاغ. ۹. ایو چوجوق. چوجوق ایودر. او ایو چوجوق. او چوجوق
- ایو بر چوجوقدر. ۱۰. بو آت. بر آت. آت. ایی آت. بو بر آت در.
- بر ایی آت. ات ایی در. ۱۱. اوزاق بر شهر. بر یاقین شهر. شهر یاقین
- میدر؟ شهر اوزاقدرد. ۱۲. هوا ایی در. هوا صیجاق میدر؟ هوا
- صغوقدر. ۱۳. قرداش و قیز قرداش زنکین درلر. قرداش قیز
- قرداش بابا و آنا ایو درلر. ۱۴. سن بویوک میسین کوچوک میسین؟
۱۵. قره قوش (eagle). قره طاغ (Montenegro).^۱ قره دکز (Black Sea). آق دکز (Mediterranean). آق بابا (vulture). آق طاغ.

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

ترجمه ۲ Terjeme, 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 اونلر درلر زنگین .
 ۴ بابا درلر ایو . ۵ آت در کوتو . ۶ او شهر در اوزاق . ۷ شهر اوزاق
 در ؟ ۸ در هوا صیجا ؟ ۹ اوت او در^۱ . ۱۰ قوش بویوک در ؟

مکالمه Mukialeme, Conversation.

سؤال Sival, Question	جواب Jevab, Answer
Sen zengin'mi sin?	Ev'vet, zengin'im.
Qardash faqir'mi dir?	Ev'vet, faqir'dir.
Ogh'-lan e-yi'mi dir?	Ev'vet, oghlan e-yi'dir.
Sen e-yi'mi sin, keotu'mu sun?	Ben e-yi'yim (§ 53).
Qiz qardash e-yi'mi?	Ev'vet, qiz qardash eyi'bir qlz dir.
Bou dagh yuksek'mi?	Ev'vet, yuksek'dir.
Onlar genj'mi dir?	Ev'vet, genj'dirler.
Siz faqir'mi sifriz?	Biz zengin'iz.
Aq-Deniz beoyuk'mu?	Qara-Deniz' kuchuk dur.
Aq baba beoyuk bir qoush'mou dour?	Ev'vet, bebyuk bir qoush'dour.

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

¹ In such answers the predicate cannot be omitted. It must be evvet, sijaq dir.

درس ۲ Lesson 2.

The Substantive Verb.

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

دکنک <i>deynek</i> stick:	دکنکلر <i>deynekler</i> sticks.
کدی <i>kedî</i> cat:	کدیلر <i>kediler</i> cats.
کوپری <i>kedpru</i> bridge:	کوپرلر <i>kebpruler</i> bridges.
قپو <i>qapou</i> door:	قپولر <i>qapoular</i> doors.
خیم <i>khi-sim</i> relative:	خیملر <i>khi-similar</i> relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. **افندی** *effen'dî* 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** *bey*, 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**, **احمد اغا**, **احمد بک** *Ah'med effendi, Ah'med agha, Ahmed bey.*

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: **بن ایوایم** *eyi'yim* or **ایوایم** *eyi'yim* I am well; **سز تنبل سکز** *sis tenbel' siniz* or **تنبل سکز** *tenlel' siniz* 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** *guzel chichek* beautiful flower; **کوزل چیچکلر** *guzel chicheleler*

beautiful flowers; بوياك آغاج ledyuk a-ghaj a big tree: بوياك
bolyak aghajlar big trees.

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

Negative Present.

دکل ایم or دکل اینز deyil'im, دکل اینز deyil'iz.
دکل سین » دکل سینز deyil'sin, دکل سینز deyil'siniz.
دکل در » دکل درلر deyil'dir, دکل درلر deyiller.

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

Interrogative Negative Present.

دکل می ایم? or دکل می سین? deyil'mi yim?
دکل می سین? » دکل می سینز? deyil'mi sin?
دکل می در? » دکل می درلر? deyil'mi dir?
دکل می اینز? » دکل می اینز? deyil'mi yiz?
دکل می سینز? » دکل می سینز? deyil'mi siniz?
دکل می درلر? » دکل می درلر? deyil'mi dirler?

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

Note. - It is very uneful 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:

يورغون در، يورغون سين، يورغونم or يورغون سين، يورغونم or يورغون سين،
'يورغون دکل: يورغون سين، يورغونم? or يورغون می ایم? : يورغوندر
etc. يورغون دکلدر.

امتل Words.

! خایر! khayr' no!	! خایر! khayr'effendim! No,
t. ! آوت! ev'vèt yes!	Sir I [Sir!]
قوکشو qon-shou neighbour	! آوت! ev'vèt effendim! Yes,
p. دشمن dushman enemy	یاپراق yapraq leaf
p. دوست dost friend	p. باغچه bah'-je ¹ garden
	آله a-da island

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

a. عسکر asker soldier	يورغون yorghoun tired
قهوه qah've coffee	جومرد jebmerd' generous
وير ver' give	a. p. طمسكار tamaltiar avaricious
آرتين Artin Pascal	p. تازه taze fresh
دپه tepe, depe hill	چالیشان chalishqan diligent
سو sou water	اختيار ih'-ti-yar ¹ old (age)
a. حاضر liazlr' ready, present	p. خشنود hosh'-noud ¹ content, happy
يشيل yeshil' green	p. خسته hasta ¹ sick
پك pek very	پك ابو pek eyi very well!

تعليم Exercise 8.

۱ فقيرميسين؟ زنکين ميسين؟ — بن فقيردکلم! اختيار آدم فقير در. ۲ کوزل دپه لر، يوکسک طاغر، بؤك آطه لر و يشيل ياپراق لر. ۳ زنکين قوکشولر، فقير دوستلر و ير اختيار عسکر. ۴ بر تازه صو و قهوه وير! — صو تازه در، قهوه تازه دکلدرد. ۵ ياپراق يشيل می در، قيمیزی میدرد؟ — افندم! ياپراق يشيل در، قيمیزی دکلدرد. ۶ چوجوقلر تتبل می در؟ — خير افندم! چوجوقلر تتبل دکلدرد! ۷ چالیشان درلر. ۸ عسکر اختيار می کنج می؟ — افندم! عسکر پك اختيار و خسته در. ۹ او جومرد دوست پك خسته در. ۱۰ بز تتبل دکلز، چالیشان ایز. ۱۱ سن پك تتبل سین. — بن تتبل دکلم! ۱۲ تتبل سن سین. ۱۳ خير افندم! تتبل شو يورغون قونشودر. ۱۴ احمد افندی دوست و خصم در، دشمن دکلدرد. ۱۵ آرتين (Artin) بک قونشو و دوست در. ۱۶ قهوه حاضر میدرد، دکلمیدرد؟ — اوت افندیلر! قهوه و صو حاضر در. ۱۷ جورجی بک خسته میدرد؟ — خير افندم! خسته دکل يورغوندر.

¹ See the Note page 32.

ترجمه ۴ 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 دکلمیدر احمد افندی پک جو مرد؟ — خیر! احمد افندی در طعمکار پک. ۲ اغا آرتین پک کوزل بر آدم در دکل. ۳ اونلر کوزلر آدملر درلر. ۴ یشیللر یا پراقلر، یوکلر باغچه لر. ۵ سین می سن حاضر؟ ۶ دکل بن حاضر؟ ۷ درلر می دکل چو جوقلر چالیشان؟

مکالمه Conversation.

Jevab Answer جواب	Sivqal Question سوال
اوت افندم، پک جو مردم.	افندی! جو مرد میسکز؟
خیر افندم، خسته دکلد.	عسکر خسته میدر؟
ای در افندم.	چو جوق خسته می ایو می؟
خیر افندم، یوکسک دکلد.	او طاغ پک یوکسک می؟
خیر! دپه کوچوک بر طاغ در.	دپه بویوک بر طاغ میدر؟
اوت! طاغ بر بویوک دپه در.	طاغ بویوک بر دپه میدر، دکلمیدر؟
خیر افندم! ایو قهوه حاضر دکل صو حاضر.	ایو قهوه حاضر میدر؟
اوت افندم! پک خسته در.	جو مرد دوست خسته می؟

او کوزل اولر قیرمیزی می؟ خیر افندم ایاض در.
او اوغلانلر کوزل میدرلر؟ اوت اکوزل و چالیشان درلر.

درس ۳ Lesson 3.

The Substantive Verb. (Continued.)

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

ben idim I was	'ben idim	biz' idilt we were	biz' idilt
sen idin thou wast	sen idin	siz' idiniz you were	siz' idiniz
o' idi he was	o' idi	onlar idiler they were.	onlar idiler

The Negative Past Tense.

ben deyil' idim	ben deyil' idim	biz deyil' idik	biz deyil' idik
sen deyil' idin	sen deyil' idin	siz deyil' idiniz	siz deyil' idiniz
o deyil' idi	o deyil' idi	onlar deyil' idiler.	onlar deyil' idiler.

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

The Interrogative Forms of the Same.

Ben mi idim? sen mi idin? o' mou idi?
Biz' mi idik? siz' mi idifiiz? onlar ml idiler?
Was it I? was it thou? etc.

Ben dtyil' mi idim? sen deyil' mi idin? o deyil' mi idi?
Biz deyil' mi idik? siz deyil' mi idiniz? onlar deyil' mi idiler?
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.: **ایکی چوجوق** bir adem a man, **ایکی چوجوق** iki chojouq two boys.

ایکی iki two	آلتی alti six
اوچ uch three	ییدی yedi seven
دört deört four	سکیز sekiz eight
بش Wsh five	دوقوز doqouz nine

اون on ten

اون بر on bir eleven

اون ایکی on iki twelve, etc.

§ 75. The English word "half" is expressed in two ways, by یاریم *yariw* and by بوچوق *bouchouq* (§ 207). **Yarim** is used before a noun like ان یاریم کون *an yarim kon* half a day, یاریم ساعت *yarim sa'at* half an hour, یاریم الما *yarim flma* half an apple.

Bouchouq is always used in connexion with a number. Ex.: ایکی بوچوق *iki louchouq* two and a half, اوج بوچوق ساعت *uch boucliouq saat* three hours and a half, آلتی بوچوق کون *alti bouchouq gun* six days and a half.

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

وار، وار *var, var dir* there is,یوق، یوقدر *yoq, yoq dour* there is not.وار ایدی *var idi, varidi* there was,یوق ایدی *yoq idi* there was not.بر کتاب وار (در) *bir kitab var (dir)* there is a book,بر کتاب وار ایدی *bir kitab var idi* there was a book.بر کتاب یوق، بر کتاب یوقدر *bir kitab yoq, bir kitab yog dour* there is not a book,بر کتاب یوق ایدی *bir kitab yoq idi* there was not a book.

§ 77. The *Locative case* is made by the addition of ده *de, da* to the end of the word (§ 84). Ex.: ~~evde~~ in the house, کتابده *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 *bak'-je-de* in the garden. *Evde bir adem var, — dir*, there is a man in the house.

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

باغچه ده چيچک يوقدر *Bah'-jede chichek yoq dour*, there are no flowers in the garden.

باغچه ده بر گل وار ایدی *Bah'-jede bir gul' var idi*, there was a rose in the garden.

بر کوزل و بويوک اوده ايدک *Bir guzel vd beoyuk' evde idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

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

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

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

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

Sa-at means also 'a watch': اسکی بر ساعت *es-gi' bir*

sa-at an old w a بر آلتون ساعت *i r altoun sa-at* a gold watch.

لغت Words.

p. سیاه *si-yah'* black

a. بیاض *beyaz* white

ایری *i-ri* large, big

اوقاق *oufaq* small

یکی *ye-ni* new

اسکی *es-gi* old

چوق *clioq* much, many

آز *az* few, *bir az* a little

صاری *sari* yellow

کیم؟ *kim?* who?

قانچ؟ *qach?* how many?

بر قانچ *bir qach* some

سود *sûd* milk

a. شراب *sharab* wine

p. میوه *meyve* fruit

a. مکتب *mekteb* school

Prop, names. a. حسن *Hasan*

a. کریم *kerim* Grace.

تعلیم Exercise 5.

۱ باغچه ده ایری آغاجلر و آغاجلرده کوزل میوه لر و یشیل

یپراقار وار در . ۲ اوده بويوک برکدی و اوقاق برکوک وار ایدی .

۳ کوچوک چوجوقلر باغچه ده و بويوک چوجوقلر اوده درلر. ۴ چاليشتان
اوغلانلر مکتبه و تابلر طاغده درلر. ۵ دوستره دوست ايز
و دشمنلره دشمن ايز. ۶ پدر و والده و خصملر اوده دکلر می؟
(دکلیدرلر؟) — خير افندم! پدر و والده اوده درلر. خصملر اوده
دکلدرلر. ۷ ايو دکلر ايو دکل درلر. ايو دکلیدرلر؟ ايو ايدیلر. —
خير! ابي دکل ايدیلر. ۸ قهوه سياه، سودياض و شراب قيرميزی در.
۹ کوچوک کدی سياه میدر؟ — خير افندم! بويوک کدی سياهر؛
کوچوک کدی صاری در. ۱۰ باغچه لده صاری، ياض، قيرميزی
چيچکلر واردرلر. ۱۱ اوده کیم وار؟ — اوده آدم يوقدر. ۱۲ ساعت
قاجدر؟ — ساعت بر يوقدر. ۱۳ ساعت درت دکل می ایدی؟
— خير بکم! درت بوجوق ایدی، درت دکل ایدی. ۱۴ بوساعت ابي
میدر، کوتو میدر؟ خير بکم! بوساعت کوزل بر آلتون ساعت در.

ترجمه 6. Translation 6.

1. Was he sick? — No, Sir (*Be-yim*), he was not sick; the soldier was very sick. 2. Is Ahmed Bey at home? — No, Sir, he is in the garden. 3. Who is there at home? — Hassan Effendi is at home. 4. Seven days and nine hours. Eight and [a] half days. 5. Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold. 6. Who is this young gentleman? — He is Kerim Effendi. 7. Three and seven are ten; five and six are eleven. 8. There are twelve hours in a day. 9. Aq-Shehir, Esgi-Shehir and Yeni-Shehir are large [and] fine cities. 10. How many islands are there in the Mediterranean Sea? 11. How many islands are there in the Black Sea? — There are two [or] three bad islands.

To be corrected.

۱ آق دکیزده چوق يوق وار بويوکلر و کوزلر آله لر. ۲ بش ياريم
ساعت در. ۳ ساعت قاچ وار؟ — ساعت اون ايکی ياريم وار.

ساعت بوجوقدر . ۴ در بر ایی چوجوق اوده ؟ ۵ باغچه ده در یوق
سوک بر آغاج . ۶ سن دکلسین بر ایی چوجوق .

مکالمه Conversation.

Selam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'.shamlar khayr' olsoun!	Good evening!
Vaqltlar khayr' olsoun!	Good day!
Na'sil siniz, eyi'mi siniz?	How do you do?
Eyi'yim, teshek'kur ederim.	I am well, thank you!
Siz na'sil siniz, eyi'mi siniz?	How are you? are you well?
Choq'eyiyim effendim.	I am very well, Sir!
El-ham'dul-lah' eyi'yim.	Thank God, I am very well.
Rija'ederim, otourounouz'.	Please take a seat.
Theshek'kur ederim.	Thank you!
Bouyou'rouneffendim, otou'roun.	Come in, Sir; take a seat.
Hassan' Effendi, nerede siniz?	Mr. Hassan, where are you?
Bouyou'roun effendim!	Yes, Sir.
Gejeler khayr' oleoun!	Good night!
Hosh' geldiniz.	You are welcome.

درس ۴ 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?* *کیم* *kirn?* *نه* *ne?* 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?* *کیک* *Mmin?* *نه نک*

nenin. Ex.: Whose book? — The boy's book اوغلانک *oghlanin¹ kitabi*.

§ 82. The Dative answers to the questions: *to whom?* *towhich?* کیمه *kime?* نهیه *ne-ye?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghлана*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* کیسی *kimi?* نهیی *neyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lani¹*, اوی *evi¹*.

§ 84. The Locative answers to the questions: *where?* *wherein?* نهمده *nerede?* Ex.: Where is the boy? — He is in the school مکتبهده *mektebde*.

§ 85. The Ablative answers to the questions: *from whom?* *from what?* کیمدن *kimden?* نهمدن *neden?* Ex.: From whom did you take this book? — From the boy اوغلاندان *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 ک *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد <i>Mufred'</i>		Plural جمع <i>Jem'</i>	
N. پدر <i>peder'</i>	} the father	پدرلر <i>pederler'</i>	} the fathers
G. پدرک <i>pederĩnof</i>		پدرلرک <i>pederlerinĩ</i>	
D. پدره <i>pedere'</i> to		پدرلره <i>pederlere'</i> to	

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>pederi'</i>	} the father.		پدرلری <i>pedrleri'</i>	} the fathers.
L.	پدرده <i>pederde</i> in			پدرلرده <i>pederlerde</i> in	
A.	پدردن <i>pederden</i> from			پدرلردن <i>pederlerden</i> from	

b) Nouns ending in hard syllables.

N.	طاش <i>tash'</i>	} the stone.		طاشلر <i>tashlar'</i>	} the stones.
G.	طاشك <i>tashin</i> of			طاشلارك <i>tashlarin</i> of	
D.	طاشه <i>tasha'</i> to			طاشلره <i>tashlara</i> to	
A.	طاشی <i>tashi'</i>			طاشلری <i>tashlari'</i>	
L.	طاشده <i>tashda</i> in			طاشلرده <i>tashlarda'</i> in	
A.	طاشدن <i>tashdan</i> from			طاشلاردن <i>tashlardan</i> from	

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

N.	موم <i>mourn'</i>	} the candle.		موملر <i>moumlar'</i>	} the candles.
G.	مومك <i>moumoun</i> of			موملارك <i>moumlarin</i> of	
D.	مومه <i>mouma'</i> to			موملره <i>moumlara</i> to	
A.	مومی <i>moumou'</i>			موملری <i>moumlari'</i>	
L.	مومده <i>moumda</i> in			موملرده <i>moumlarda</i> in	
A.	مومدن <i>moumdari</i> from			موملاردن <i>moumlardan</i> from	

d) Nouns ending in syllables which have the soft vowels eo or u in them.

N.	سود <i>sud'</i>	} the milk.		سودلر <i>sudler'</i>	} the milks.
G.	سودك <i>sudun</i> of			سودلارك <i>sudlerin</i> of	
D.	سوده <i>sude</i> to			سودلره <i>sudlere</i> to	
A.	سودی <i>swdu'</i>			سودلری <i>sudleri'</i>	
L.	سودده <i>sudde</i> in			سودلرده <i>sudlerde</i> in	
A.	سوددن <i>sudden</i> from			سودلردن <i>sudlerden</i> from	

the Genitive or Accusative is definite. When the -m 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 Nominative form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

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.: بالیق *ba-liq*: here ق *q* is not followed by a vowel, because it stands at the end of the syllable. بالیقه *ba-li-qa*: here the third syllable begins with ق *q* and is vowelled, therefore it changes into غ *gh*, thus we have بالیغه *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 *Mufred'*Plural جمع *Jem'*

N. بالیق <i>ba-liq</i>	} the fish.	بالیق‌لار <i>ba-liq-lar</i>	} the fishes.
G. بالیق <i>ba-li-ghin of</i>		بالیق‌لارین <i>ba-liq-la-rin of</i>	
D. بالیقه <i>ba-li-gha to</i>		بالیق‌لاره <i>ba-liq-la-ra to</i>	
A. بالیقی <i>ba-li-ghi</i>		بالیق‌لاری <i>ba-liq-la-rl</i>	
L. بالیقده <i>ba-liq-da in</i>		بالیق‌لارده <i>ba-liq-lar-da in</i>	
A. بالیق‌دن <i>ba-liq-dan from</i>		بالیق‌لاردن <i>ba-liq-lar-dan from</i>	

The fire-place

اوجاق · اوجاقڭ اوجاغه اوجاغي اوجاقدە اوجاقدن
o-jaq o-ja-ghk o-ja-gha o-ja-ghi o-ja-qda o-ja-qdan

The boy

چوچوق چوچوغه چوچوغڭ چوچوغي
cho-jouq cho-jou-gha cho-jou-ghouڭ cho-jou-ghi
 چوچوقدن چوچوقده
cho-jouq-dan cho-jouq-da

Third Form.

§ 89. The third form contains all the soft syllabled nouns ending in ك *k*. The letter *kef* is changed into *yaf*, because it is vowelled: that is, when the syllable would otherwise begin with ك *k*, the *k* is changed into *y*. Ex.: اوردك *eor-dek*: here ك *k* is not vowelled, it is at the end of the second syllable. اوردكه *eor-de-ke* is wrong, for the last syllable would begin with ك *k*; therefore the *k* must be changed into *y*, اوردكه *eor-de-ye* (§ 52, 2). This is noticed only in the pronunciation, as there are no different forms for *kef* and *yaf* (§ 34).

In the plural and in the Locative and Ablative cases *k* is unchangeable, as a vowel does not immediately follow the *k* (§ 88).

Singular مفرد *Mufred'*

- N. اوردك *eor'-dek* the duck
 G. اوردكك *eor'-de-yin* of the duck
 D. اوردكه *eor'-de-ye* to the duck
 A. اوردكي *eor'-de-yi* the duck
 L. اوردكده *eor'-dek-de* in the duck
 A. اوردكدن *eor'-dek-de'n* from the duck.

Plural جمع *Jem'*

- N. اوردكلر *eor'-dek-ler* the ducks
 G. اوردكلرك *eor'-dek-lerin* of the ducks
 D. اوردكلره *eor'-dek-le-re* to the ducks
 A. اوردكلري *eor'-dek-le'-ri* the ducks
 L. اوردكلرده *eor'-dek-ler-de* in the ducks
 A. اوردكلردن *eor'-dek-ler-de'n* from the ducks.

The bread

اکمک اکمک اکمه اکمی اکمده اکمدن
ék-mék ék-mék ék-mé ék-mé-ye ék-mé-yin ék-mék.

The whistle

دودوکی	دودوکه	دودوکک	دودوک
<i>dū-dū-yū</i>	<i>dū-dū-yé</i>	<i>dū-dū-yūn</i>	<i>dū-dūk</i>
	دودوکدن	دودوکده	
	<i>dū-dūk-dén</i>	<i>dū-dūk-dé.</i>	

Note. اوق *oq* arrow, طوق *toq* satiated, قرق *qirq* forty, بوك *yūk* load, كوك *kêk* 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 او و ی. In the singular, the Genitive is formed by adding نك *-nîn*; in the Dative *-ye* is added to the Norn., in the Ace. یی *-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 ی (and only in the Genitive ن *n*). This is really the retention of part of the original genitive termination *-nin*.

Singular مفرد <i>Mufred'</i>	Plural جمع <i>Jem'</i>
N. آنا <i>a-na</i>	آنالار <i>a-na-lar</i>
G. آنانك <i>a-na-nîn</i> of	آنالرك <i>a-na-la-rîn</i> of
D. آنايه <i>a-na-ya</i> to	آنالره <i>a-na-la-ra</i> to
A. آنایي <i>a-na-yi</i>	آنالری <i>a-na-la-ri</i>
L. آناده <i>a-na-da</i> in	آنالرده <i>a-na-lar-da</i> in
A. آنادن <i>a-na-dan</i> from	آنالردن <i>a-na-lar-dan</i> from

The cat

کدیدن	کدیده	کدی یی	کدی به	کدینك	کدی
<i>ké-di-dén</i>	<i>ké-di-dé</i>	<i>ké-di-yi</i>	<i>ké-di-yé</i>	<i>ké-di-nîn</i>	<i>ké-di.</i>

The well

قويوي	قويويه	قويونك	قويو
<i>qou-you-you</i>	<i>qou-you-ya</i>	<i>qou-you-noun</i>	<i>qou-you</i>
	قويودن	قويوده	
	<i>qou-you-dan</i>	<i>qou-you-da.</i>	

The hill

دپدن	دپده	دپدي	دپيه	دپنك	دپه
<i>de-pé-dén</i>	<i>dé-pé-dé</i>	<i>dé-pé-yi</i>	<i>dé-pé-yé</i>	<i>dé-pé-nin</i>	<i>dé-pé.</i>

The water

صودن	صوده	صوي	صويه	صويك	صو
<i>sou-dan</i>	<i>sou-da</i>	<i>sou-you</i>	<i>sou-ya</i>	<i>sou-youñ</i>	<i>sou.</i>

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

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

٧ تعليم Exercise 7.

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

بابا 'قارداش' طاع 'باش' آغاج 'باغچه' قيز 'آخشام' دره ' افندي ' آغا ' بك ' بوچوق ' قهوه ' چوق ' كوچوك ' بوبوك ' ياپراق ' قره ' صيچاق ' صغوق ' فرانك *franq a franc* فرانك ' دكنك *déynék* a stick ' كوي *keoy* village

Translate into English.

- ۱ اوچ كون ' اوچ كوندن ' بش فرائقه ' آلتی آغاجی . ۲ یدی
- اخشامده ' ایو بر باغچهیی ' كوزل بر قیزه . ۳ كوچوك بر كدی یی ' یوكسك بر دیه ده ' قره طاغده . ۴ آق دكیزی ' قیرمیزی چیچكلری .
- ۵ چوقلردن ' چوغی . آزدن ' آزه . ۶ كوزللری . کوتوردن ' قویورده .
- ۷ قهوه یی ' قهوه دن . قیزلرده . ۸ چوجوقلره . کتابی ' کتابدن .
- ۹ *(sovou-gha)* صغوغه ' صیچاغه ' كوچوكی . ۱۰ اوقه ' اوقدن ' الدن '

الی . ۱۱ کویه ، کویده کویلردن . دره دن ، دپه دن ؛ یاپراقلردن ،
یاپراقلری .

۸ ترجمه 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 (ace.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. ⁶I saw ²the green hills, ³the black mountains ⁴and ⁵the white flowers ¹from the village. 6. In the hot, to the hot; the hot (ace.); the hot (nom.). 7. ²I saw ¹the gentleman (ace.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (ace.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses (*qahvelere*). 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 (ace.). 12. To five francs.

Correct the following words.

۱ صونك ؛ آتانه ؛ بابايدن ؛ ييوغدن ؛ كوچوكى ؛ *ku-chu-ku* ؛
صوبدن . ۲ آغايك ؛ قوداشيك ؛ صيجاغلر ؛ ياپراغدن . ۳ ياپراقك ؛
قونشريك . اوغى the arrow ؛ طوغه . ۴ فرانسه ؛ فرانسى ؛ بوچوقه ؛
دره نى ؛ درهيك .

مکالمه Conversation.

Hoshja qalin effendim.
Hosh geldiniz, sefa geldiniz.
Selam seoyle.

Pedere choq selam seoyle.

Bash ustune" effendim.

Good bye, Sir!
You are welcome.
Give my salutations (to the home circle).
Give my salutations to your father.
Very well, Sir.

- D. آکا 'اوکا o-na', a-na' { to him, him
to her, to it
A. آتی 'اوتی o-nou, a-ni' him, her
L. آنده 'اونده on-da, an~de in him
A. آندن 'اوندن on-dan, an-den from him.

Plural جمع *Jem'*

- N. آنلر 'اونلر onlar, anler them
G. آنلرك 'اونلرك onlarin, anlerin of them
D. آنلره 'اونلره onlara', anlere' to them
A. آنلری 'اونلری onlari', anleri' them
L. آنلرده 'اونلرده onlarda, anlerde' in them
A. آنلردن 'اونلردن onlardan', anlerden from them.

Reflexive form of the Third Person.

Singular مفرد *Mufred'*

Plural جمع *Jem'*

N. کندی <i>kendi</i>	} himself.	کندیلر <i>kendiler</i>	} themselves.
G. کندینک <i>kendinin</i> of		کندیلرك <i>kendilerin</i> of	
D. کندینه <i>kendine</i> to		کندیلره <i>kendileereto</i>	
A. کندینی <i>kendini</i>		کندیلری <i>kendileri</i>	
L. کندنده <i>kendinde</i> in		کندیلرده <i>kendilerde</i> in	
A. کندندن <i>kendinden</i> from		کندیلردن <i>kendilerden</i> from	

§ 93. The English conversational form of address is "you"; in Turkish, however, there are two forms: *sen* and *siz*. **Sen** 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 *بزلر bizler, sizler* are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *ben* and *sen*.

2. Possessive Pronouns. ضمير اضافي

§ 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	مز -	plur. I. person our
ك -	» II. » thy	كز -	» II. » your
ي -	» III. » his.	لري -	» III. » their.

Ex.: Sing.	الم <i>elim</i>	الك <i>ekin</i>	الى <i>eli</i>
	my hand,	thy hand,	his hand;
Plur.	المر <i>elimiz</i>	الكز <i>ekiniz</i>	الري <i>el-leri</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*, *in*, *i imiz*, *iniz*, *leri*, 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*, *oun*, *ou*, *oumouz*, *ounouz*, *lari*. Ex.: قوشم 'قوشك' قوشى 'قوشم' قوشكز 'قوشكز' قوشلري 'قوشكز' Qoushoum, qoushoun, qonshou; qouslioumouz, qottsh-ounouz, qoushlari. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters *m*, *n*, *si*: *miz*, *niz*, *leri*. Ex.: انام 'آناك' انامز 'آناسى' انامز 'آناكز' انالري 'آناكز' Anam, anan, anasi; a-nawiz, a-naniz, a-nalari. My mother etc.

4. If the predominant vowel in the word be *eo*, *u*, the vowel of the affix is pronounced *ü*, to agree with it; as: كوزم 'كوزك' كوزى 'كوزى' كوزمز 'كوزكز' كوزلري 'كوزكز' Geo-zum,

yeo-zun, geo-zu, yeo-zu-muz, geo-zu-ñuz, gedz-le-ri.
My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a **س** is inserted for euphony, as:
بابا *ba-la-si* (and not **بابای** *ba-ba-i*). The only exception to this rule is the word **صوم** *sou*; as: **صوم** *Sou-youm, sou-youn, sou-you; sou-you-mouz, sou-you-nouz, soulari.* 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:
کتاب *Kitabi*, **کتابندن** *-bē-niñ, -bē-na, -bē-ni, -bēndan, -bēnda.*

§ 100. If it ends in one of the unconnected letters (د ر ز و) the **ی** *i* is retained; as: **آوینه** *é-vi, é-vi-niñ, é-vi-né, é-vi-ni* etc.

§ 101. If the final vowel of the substantive is **ه** 6, it is never joined on to the possessive in writing (§ 32); as: **ددهم** *de-dern, de-den, de-desi* not **ددهم** *de-deshim* 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 **منم** *dashim* my brother (not my sister etc.), **بیم** *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 ك *k* changes into *y* in like cases

(§ 53). Ex.: قوناغى 'قوناغىك' 'قوناغىم' قوناك
Qo-naq, qo-na-ghim, qo-na-ghin, qo-na-ghi; qo-na-ghimiz, qo-na-ghi-niz. My mansion etc. اينك 'اينكم' اينكى
I-nik, i-ne-yim, i-ne-yin, i-ne-yi; i-ne-yimiz, i-ne-yi-niz. My cow etc.

With Singular Nouns.

بىم آتم *benim a-tim* my horse
 سىنك آتك *senin a-tin* thy horse
 اونك آتى *onoun a-ti* his horse
 بىزم آتمز *bizim a-ti-ims* our horse
 سىزك آتكىز *sizin a-ti-niz* your horse
 اونلار آتلىرى *onlarin at-la-rl* their horse.

With Plural Nouns.

بىم آتلىرىم *benim atlarim* my horses
 سىنك آتلىرىك *senin atlairin* thy horses
 اونك آتلىرى *onoun atlari* his horses
 بىزم آتلىرىمىز *bizim atlarwiz* our horses
 سىزك آتلىرىكىز *sizin atlariniz* your horses
 اونلار آتلىرى *onlarin 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 'كوكلم' *geo-nul, geon-liim* heart, my —.
 آغىز 'آغىزك' *a-ghiz, agh-zin* mouth, thy —.
 بويون 'بويونى' *bo-youn, boy-nou* neck, his —.
 اوغل 'اوغللى' *o-glioul, ogh-lou-mouz* son, our —.
 بورون 'بورونكىز' *bou-roun, bour-nou-nouz* nose, your —.

a. عقل 'عقل *a-qil, aq-lim* mind, sense, my —.

a. وقت 'وقتک *va-qit, vaq-tin* time, thy —.

a. قسم 'قسمی *qi-sim, qis-mi* part, his —.

a. اسم 'اسم *i-sim, is-mi-miz* name, our —.

p. شهر 'شهرک *she-hir', sheh-ri-niz* city, your —.

But in the third person *geo-nul-leri, a-ghiz-lari, bo-youn-lart, oghoul'lari, bourounlari, aqil'lari* etc.

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

J. Affixes of the First Person.

Singular مفرد <i>Mufred'</i>	Plural جمع <i>Jem'</i>
N. کتاب <i>kitabim</i>	کتاب <i>kitabimiz</i>
G. کتابک <i>kitabimin</i> of	کتابک <i>kitabimizin</i> of
D. کتابه <i>kitabima</i> to	کتابه <i>kitabimiza</i> to
A. کتابی <i>kitabimi</i>	کتابی <i>kitabimizi</i>
L. کتابده <i>kitabimda</i> in	کتابده <i>kitabtmizda</i> in
A. کتابدن <i>kitabimdan</i> from	کتابدن <i>kitabimizdan</i> from

2 Affixes of the Second Person.

N. کتاب <i>kitabın</i>	کتاب <i>kitabınie</i>
G. کتابک <i>ki-ta-bi-yin</i> of	کتابک <i>kitabınizin</i> of
D. کتابه <i>kitabina</i> to	کتابه <i>kitabıniza</i> to
A. کتابی <i>kitabini</i>	کتابی <i>kitabınizi</i>
L. کتابده <i>kitabinda</i> in	کتابده <i>kitabınizda</i> in
A. کتابدن <i>kitabından</i> from	کتابدن <i>kitab'imzdan</i> from

3. Affixes of the Third Person.

N. کتابی <i>kitabı</i>	کتابی <i>kitabları</i>
G. کتابک <i>kitabının</i> of	کتابک <i>kitablarının</i> of
D. کتابه <i>kitabına</i> to	کتابه <i>kitablarına</i> to

A. کتابی <i>kitabini</i>	} <i>his book.</i>	کتابلرنی <i>kitablarını</i>	} <i>their book.</i>
L. کتابنده <i>kitabinda in</i>		کتابلرنده <i>kitablarında in</i>	
A. کتابندن <i>kitabından from</i>		کتابلرندن <i>kitablarından from</i>	

Vaqtim, vaqtimin, vaqtime, vaqtimi, -timda, -dan My time ..
Evin, e-vi-yin, e-vine, evini, e-vinde, evinden Thy house ..
Qapousou, qapousounoun, -souna, -sounou, -soundan, -da His door ..
Ba-li-ghi-miz, -mizin, -miza, -mizi, mizda, -mizdan Our fish ..
Ek-we-yi-niz, -nizin, -nize, -nizi, -nizde, -nizden Your bread ...
Ormanlari, -larinin, -larina, -larini, -larinda, -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.:

عالینک کتابی بوراده در	<i>Alinin kitabi bourada dir</i>	The book of
	Ali [Eli] is here.	
عالینک کتابی غائب اولدی	<i>Alinin kitabi ghayb oldou</i>	The book of
	AH [Eli] has been lost.	
کتابی عالی بولدی	<i>Kitabi Ali bouldou</i>	Ali has found the book.

In the first and second examples the word کتابی 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 کتاب

لغت Words.

چیزمه <i>chiz'me</i> (out of door) boot	چاریق <i>chariq</i> sandal
f. فوطین <i>fotin</i> boots	چوراب <i>chorab</i> stockings
f. قوندورا <i>qoundoura</i> shoo	جروه <i>jézvè</i> { a little coffee-pot
p. پابوج <i>pabouj</i> slipper	فنجان <i>finjan</i> coffee-cup
f. قالوش <i>qalosh</i> over-shoe, galoche	چوبان <i>choban</i> shepherd
آباق <i>a-yaq</i> foot	f. چای <i>chay</i> tea (Chinese)
دکنک <i>dey-nek</i> stick	چای <i>chay</i> brook.

تعلیم Exercise 0.

۱ بزم: بنده: بزلردن: اولنلرده: سزک: سزده: سزه: اوکا:
 اوندده. ۲ اوندن: کندییی: کندنندن: اولنک: سزلره. ۳ اولنلرک

سودی ؛ اونلرك سودینی ؛ بزم قهوه مزده ؛ سزك اویكزدن . ۴ اویندن
évidén ؛ اوندن *ondan* ؛ اونك ؛ اویك ؛ اوی . ۵ چایم ؛ چایكز ؛
 چایلری ؛ چاییزی ؛ چایلرینی ؛ چایی ؛ چایی (acc.) . ۶ بزه و سزه ؛
 بزدن و سزدن ؛ اونلردن و سزلردن . ۷ باغچه لرنده ؛ باغچه مزده
 و باغچه كزده ایری و كوزل آغاچلر وار . ۸ بنم آیاغمده چیزمه یوقدر .
 سزك آیاغكزده فوطین وار . ۹ آیاغكز ؛ آیاقلری ؛ آیاقلرنده . ۱۰ صویم
 صویمده ؛ صویكز ؛ صولرنده . ۱۱ بزم صویمز چوق ایی در . سزك
deördümüz صویكز كوتو وآز در . ۱۲ ایكیمز ؛ اوچمز و دردمز
 چالیشقان ایز ؛ اونلرتبیل درلر . ۱۳ چوجوقلر كز شو اوده درلر . چوجوقلرمز
 اویزده *évimizde* درلر . ۱۴ قوندورام و فوطیم ؛ چوبانك چارینی
 و دكنکی . ۱۵ قیزیكز قیرمیزی یابوجی و سیاه چورایی . ۱۶ اونك
 جزوه سی ؛ اونلرك جزوه سنده . جزوه لرنده قهوه یوقدر . ۱۷ بر فنجان
 قهوه ؛ ایکی فنجان سود . ۱۸ اوغلكز ؛ اوغلكزی ؛ اوغلمزده ؛
 افندیكزده ؛ افندیزده ؛ كوزكزده .

ترجمه ۱۰ 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 (ace.), the cat (nom.); his cat (nom.), his cat (ace.); his cats (nom.), his cats (ace.); their cats, their cat (nom.). 5. His daughter (nom.); his daughter (ace.), the daughter (ace.), your daughter (ace.). 6. In their valley, in our house, to your garden, to your horse. 7. My son, to my son, to his son; his children (pi. 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 (ace.). 12. The tea (ace. and nom.),

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

To be corrected.

- ۱ اوغلیسی و oghoulou ' oghoulounous . ۲ آنای ' قبری
 کدی (third pers.) . ۳ آیاغری ' آياق کرده . ۴ کدیسیمز
 مومسی ' دره سیلری . ۵ بالقی ' بالغدن ' کوزیسی . ۶ چورایسنگ
 چورایسنگ .

مکالمه Conversation.

- S. Haftanin gunterini seoyle! Q. Tell me the days of the week.
 J. Pazar, Pazar'- ertesi, Sali, A. Sunday, Monday, Tuesday,
 Char'shamba, Per shembe, Wednesday, Thursday, Friday,
 Jouma-a', Jouma-a ertesi. Saturday.
 S. Senenin deort mevsimlerini. Q. Tell me the four seasons of
 seoyle"! the year.
 J. Bahar, Yaz, Guz, Qish. A. Spring, Summer, Autumn,
 Winter.
 S. Gunun taqsimlerini seoyle! Q. Tell me the divisions of the
 day.
 J. Shafaq, Sabah', Qoushlouq, A. The Dawn, Morning, Fore-
 Eoylen, Ikindi, Akhsham, noon (9 a.m.), Noon, After-
 Geje, Yat'sl, Geje yarisi or noon, Evening, Night, Bed-
 Yari geje. time (two hours after sunset),
 Mid-night.

درس ۶ Lesson 6.

اضافت The Izafet.

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

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without changes 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-pek mendil* a silk handkerchief.

کوموش ساعت *gu-mush sa'at* a silver watch.

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

آلتوندن کوستک *altoundan keostek* a chain of gold.

الماسدن یله زیلک *elmasdan bilezik* a bracelet of diamond.

یوندن 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 (ی or سی or -si). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

آو قپوسی *ev qapousou* a house-door (indefinite).

قویو صوبی *qpuyou sou-you* well water.

آرمود آغاچی *annoud a-gha-ji* pear tree.

آماسیه الماسی *Amasiya elmasl* 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:

عثمانلی دولتی *Osmanli devle'ti* The Ottoman government.

انگلیز قرالیچسی *In-gi-liz qralichasi* The queen of England.

سیواس شهری *Sivas sheh'ri* The city of Sivas.

ارمنی ملتی *Ermeni mil'leti* The Armenian nation.

ارجیاس طاغی *Er-ji-yas da-ghi* Mount Argeas.

طونه نهری *Touna neh'ri* The river Danube.

میس آبی *Mayis a-yl* 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 (ی or سی 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.:

اُوك قېوسى *e-vin qapousou* The door of the house (definite).

المانك آغاجى *elmanin a-ghaji* The tree of the apple.

قويونك صويى *qou-younoun 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 qadeh chay* a cup of tea.

اوچ اوقه شکر *uck oq'qa she-her* three okes of sugar.

اون آرشین بز *on arshin bez* ten yards of cloth.

يوز اولچك بوغداى *yuz eolchek boughday'* a hundred bushels of wheat.

بر سورو قويون *bir suru qoyoun* a flock of sheep.

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

کتابلردن دردی or کتابك دردی *kitabın deordu or kitablardan deordu* four of the books, or four books.

اوپلردن ایکیسی or اوپلرك ایکیسی or اوپلنك ایکیسی *o-da-nin ikisi or odalarin, ikisi or o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:

Evin qapomou, -noun, -no, -now, -sounda, -soudan.

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

§ 116. The other *-de* is a conjunction, meaning 'also, and': it is never connected with the noun, nor is it accented; that is, the accent is at the end of the preceding word; as: باغ ده او ده *év' deagh' da*

پدرم ده *pederim de* 'منم ده' *berim de*; meaning 'The house also, the vineyard too, my father also, mine also'.

سندہ ده وار 'بندہ ده وار' *bende de rar, sende de var* 'There 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: سندہ دخی 'بندہ دخی' *bende dakhi, sende dakhi* 'in me also, in thee too' (§ 477).

كلمات Words.

فامیلیا The Family.

آنا بابا <i>a-na baba</i>	parents	qiz qardash	sister
a. والدین <i>validéyn</i>		p. همشیره <i>hémashiré</i>	
بابا <i>baba</i>	father	oghoul	son
p. پدر <i>pédér</i>		oghlan	boy
آنا <i>a-na</i>	mother	chajouq	child
a. والد <i>validé</i>		qiz	girl, daughter
آنه <i>an'-né</i>	mamma	a. کزیمه <i>kérime</i>	daughter
بابا بویوک <i>bédyúk baba</i>	grand father	qarí	wife, woman
ده ده <i>dédé</i>		a. عمی <i>ém'mi</i>	uncle (father's)
نه نه <i>néné</i>	grand mother	a-mou-ja	brother
ابه <i>é-bé</i>		téy'zé	aunt (mother's)
آنا بویوک <i>bédyúk ana</i>		khala	sister
طورون <i>toroun</i>	grand child	a. عمه <i>é-mé</i>	aunt (father's sister)
qardash	brother	da-yé	uncle (mother's brother)
qarandash		qa-yín	brother-in-law
p. برادر <i>biradér</i>		qa-yín biradér	

آتا <i>qayin ata</i> { father-in-law	باجانا <i>bajanaq</i> { brother-in-law
آنا <i>qayin ana</i> { mother-in-law	(wife's sister's husband)
کلین <i>gêlin</i> { the bride; the daughter-in-law	قوجه <i>goja</i> husband
کوه کی <i>güvéyi</i> { the bride-groom	آبلا <i>ab'la</i> elder sister
داماد <i>damad</i> the son-in-law	چه چه <i>chéché</i> eldest sister
ایشته <i>énishté</i> { sister's husband	a.p. خدمتکار <i>khizmetkâr</i> { servant
بالدیز <i>baldiz</i> wife's sister	a.t. خدمتچی <i>khizmetji</i> {
آلتی <i>élti</i> { husband's brother's wife	خانم <i>hanım</i> Lady, Miss, Mrs.
گورومجه <i>gêrümje</i> { husband's sister	صایی <i>sa-yi</i> number
دو کور <i>dûnûr</i> { relative (by intermarriage)	اولبر، اولبر <i>obir, olbir</i> the other
یکن <i>yéyén, yégén</i> { a nephew; niece	a. خلائی <i>khala-yiq</i> { maid
p. زاده <i>amja zadé</i> { cousin	a. جاریه <i>juri-yé</i> { servant
p. زاده <i>khala zadé</i> {	افندی <i>efféndi</i> gentleman, Sir
p. دای <i>dayi zadé</i> {	a. مافر <i>mûsafir</i> guest
	قف <i>qafés</i> cage.

مبتدأ .

تعلیم Exercise 11.

۱ فامیلیامزك صایسی اون آلتی در : پدرم و والدہم ایکی
 اوج برادرلرم بش ' برادرلرمك اوج کلینلری سگیز ' یوک قارداشم عالی
 بکک بالدیزی طقوز ' درت یکنترلرم اون اوج ' خلائی و بر خدمتکار
 اون بش و بن دخی اون آلتی . ۲ والدہمك اوطه سنده ایکی قفسی
 وار : بو قفسلرک برنده بویوک و کوزل بر قوش وار در . ۳ دون بزده ایکی
 مسافر وار ایدی : یولردن بری کوچوک قارداشمك باجاناغنك برادری
 ایدی . اولبری قوکشومزك کوه کیسی ایدی . ۴ کتابلرک صایسی اون
 ایدی : بشی اوده و بشی ده مکتبه در . ۵ شو افندی خاله مک اوغلی
 واهان افندی در . ۶ او کوچوک اوغلانك آنهسی چوق خسته در .
 ۷ بویوک والدہمك اتیسی بابامك عوجه سنك قاریسی در و بزہ خصم در .

۸ دوکورا نشته نك آناسی و باباسی و کلینك قاین آنا و قاین آناسی در .
 ۹ داماد قیزك قوجه سی و دوکورك اوغلیدر . ۱۰ عموچه زاده یه عموچه
 اوغلی ده دیرلر (dîrlîr is called) ؛ دایی زاده یه دایی اوغلی و تیزه
 زاده یه تیزه اوغلی ده دیرلر . ۱۱ کوروچه : قوجه نك قیز قارداشی
 و التي : قوجه نك قارداشینك قاریسیدر . ۱۲ قیز قارداشك اوغلنه
 یکن و قارداشك اوغلنه ده یکن دیرلر . ۱۳ دکر صویی ، الما صویی
 الما شرابی .

ترجمه ۱۲ Translation 12.

1. Coffee-pot, coffee-cup; an oke of coffee of Yemen
 (ین), 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. Nejibe
 Hanim 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.

۱ او کتاب در بو چالشقان چوجوغلک . ۲ بر صوقدحک ؛ برقهوه نك
 فنجان . ۳ چیچکلرم یکنم ؛ قیوی مکتبک . ۴ ایکیسی اونلرک ؛
 ۵ بری سزدن . ۶ اونك او بویوک در ؛ بانجه سی اولک ؛ اوغل اونك
 در خسته .

مکالمه Conversation.

والدین کیسه دیرلر؟	آنا بابایه والدین دیرلر.
الهی کیم در؟	قوجه ننگ قارداش ننگ قاریسی در.
کوه کی کیم در؟	تازه کلینک قوجه سیدر.
دایی زاده ننگ اسمی نه در؟	نجیب افندی در.
آنتهک اوده می؟	اوده دکدر 'ابهام اوده در.
آغوب افندی قاین برادرکزی می در؟	اوت افندم! قاینم در.
ننهک نروده در؟	همشیره مک اونده در.
ددهک باغچه ده میدر؟	خیر افندم! باغچه ده دکدر.
احمد افندی سنک عمیک میدر؟	خیر افندم! دایمدر.
چه چه و آبلای کیمه دیرلر؟	کوچوک چوجوقلر بویوک همشیره به 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 **yok** '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 واردر 'var, var dir; یوق یوقدر 'yoq, yoq dour; as:

بنم بر کتابم واردر *benim bir kitabtm vardir* I have a book.
 بابامک بر کتابی یوقدر *babamin bir kitabi 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:

بر کتابم واردر *bir kitabim var dir* 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,

سی (i or e) or ی.

افندینک بر او ی واردر *Effndiniti bir eri vardir* The gentleman has
 a house.

چوجوغک بر الماسی وار *Chojoughoun bir elmasi var* The boy has
 an apple.

The words افندی 'چوجوق' 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:
 بنده بر کتاب واردر *bende bir kitâb var dir* I have a book.

پدرمده بر قلم واردر *ptdJrimddb ir qalem var dir* 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 *Sizin atı, bizim cvimiz*, they say *Sizin at, bizim ev* just as in English. *Bizim evin penjeresi* the window of our house, for *Bizim evimizin penjeresi*. *Bizim peder* our father, for *Bizim pederimiz*, or merely *peder*; as;

بزم پدرمز اوده در ' بزم پدر اوده در ' پدر اوده در

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizde bir i-nek 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 گیل *gil*; as:

بابام گیل *babam gil* The people of my father's house, my father's family.
 باجاناغم گیلده *bajanaghim gildé* at my brother-in-law's house.
 همشيرم گيله *hemshirém gile* to my sister's.
 دايم گیل بیزده در *dayim gil bizde dir* The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with 'وار در' *var (lir, yoq dour* (§ 76). But *onda var, bende var*, denote possession; as: *Evde bir at var* There is a horse in the house. But *Bende 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' *bénim var dir, béndé var dir*,
 'سنگ وار در' *sénin var dir, séndé var dir*,
 'اونک وار در' *onouñ var dir, onda var dir*,
 'بزم وار در' *bizim var dir, bizdé var dir*,
 'سزک وار در' *siziñ var dir, sizdé var dir*,
 'اونلرک وار در' *onlariñ var dir, onlarda var dir*.

I have, thou hast, he has a — etc.

The Negative Form.

'بنم یوقدر' *benim yoqdour, bende yoqdour*.
 I have not a — etc.

§ 126b. Mazi ماضی Past (Preterite).

'بنم وار ایدی' *benim var idi, bende var idi*,
 'سنگ وار ایدی' *senin var idi, sende var idi*,
 'اونک وار ایدی' *onouil var idi, onda var idi*,

‘بزم وار ایدی’ *bizim var idl, bizde' var idi,*
 ‘سزك وار ایدی’ *sizin var idt, sizde var idi,*
 ‘اونلرك وار ایدی’ *onlariñ var idi, onlarda var idi.*
 I had, thou hadst, he had a — etc.

The Negative Form.

‘بنم یوق ایدی’ *bénim yoq' idi or -yo'ghoudou,*
 ‘بندە یوق ایدی’ *béndé yoq' idi or -yo'ghoudou.*
 I had not a — etc.

The Interrogative Forms.

‘بنم وار میدر?’ *bénim var' midir? bénim yoq' moudour?*
 ‘سندە وار میدی?’ *séndé var' miyidi? 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** *dir* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb 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 بر کتابم وار در’ *benim bir kitabim' var dir* I have a book.

‘کتاب بندە در’ *kitab bende dir* 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’ *am ma* or *am ma, lakin, faqat* or the Turkish ‘ایسه ده’ *i-se de*, all meaning 'but' (§ 239, 476); as:

پارهم وار اما آز در ؛ پارهم وار لکن آز در ؛ پارهم 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. هیچ* kick, and the other without using that word,
 but by simply using the object of the verb (§ 188); as:
 Have you any bread? سنده هیچ اکمک وار می ؟
 He has not any money اونک هیچ پارهسی بوقدر . اونک پارهسی بوقدر

§ 132. "Not any, not at all" is expressed by *هیچ* *hich*.
hick parasi yoq-dour; hich e-yi deyl choq hasta dir. He has not any money; He
 is not at all well: he is very sick.

§ 133. "How many?" is expressed by قاج *c h ?*
 (§ 174). Ex.:

How many piastres have you? قاج غروشك وار در ؟

How many books has he? قاج كتابی وار در ؟

§ 134. "How much?" is expressed by 'نقدر'
ne qadar? (§ 179); as:

How much sugar have you? 'نقدر شکرک وار ؟

How much bread have we? 'نقدر اکمکز وار ؟

§ 135. "Some" is expressed by *برآز* *bir az* ^fa little,
 a small piece of anything⁵, in reference to inanimate
 objects (§ 182); as:

برآز اکمک *bir az ekmek* some bread.

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

بعض آدملر *ba'zi ademler* some people.

برقاج افندیلر *bir qach' effendiler* some gentlemen.

بعض حیوانلر *ba'zi hayvanlar* some animals.

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

I have both bread and salt.

بنده هم اکمک و هم طوز وار

My aunt has both paper and pen. خاله‌مک هم کاغدی و هم قلمی وار در

§137. "Either ... or ..." is rendered by **یا یا** *ya-ya*;
 "Neither ... nor ..." is rendered by **نه نه** *ne*.—*ne* (§472); as:

I have neither bread nor salt. **بندۀ نه اکمک وار نه طوز**

You have either pen or paper. **سندۀ یا قلم وار یا کاغذ**

§ 137 a. *Hal* حال Present.

بندۀ در *béndé dir*,

بزده در *bizdé dir*,

سندۀ 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.

بندۀ دکدر، سندۀ دکدر، اونده دکدر *bende deyil dir, stnde dñyl dir, onda dñyl dir* etc. I have not the — etc.

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

بندۀ ایدی *Wndt i d i*, **بزده ایدی** *d e idi*,

سندۀ ایدی *sende i d i*, **سزده ایدی** *d e idi*,

اونده ایدی *onda idi*.

اونلرده ایدی *onlarda idi*.

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

Negative Form.

بندۀ دکل ایدی، سندۀ دکل ایدی، اونده دکل ایدی *bende deyil idi, sende deyil idi, onda deyil idi* etc. I had not the — etc.

Examples.

کتاب بندۀ در؛ کتاب سندۀ در؛ کتاب اونلرده در *I have the book etc.*

کتاب بندۀ میدر؟ کتاب سندۀ میدر؟ کتاب اونده میدر؟ *Have I the book? etc.*

کتاب سزده دکل میدی؟ *kitab sizde dñyl miyidi?* Did you not have the book? etc.

لغت Words.

آلما *elma* apple

قایسی *qa-yi-si* apricot

آرمود *armoud* pear

پ. شفتالی *shéf-ta-li* peach

اریک *é-rik* plum

اوزوم *ú-zúm* grapes

کیراز <i>kiraz</i> cherries	f. وېشنه <i>vishne</i> (commonly <i>fishnt</i>) the morella cherry (Slavonic)
قویون <i>qoyoun</i> sheep	
چوبان <i>choban</i> shepherd	f. پورتوقال <i>portouqal</i> oranges
یومورطه <i>youmourta</i> egg	f. لیمون <i>limon</i> lemon
سیرکه <i>sirke</i> vinegar	f. پاتاتس <i>patatis</i> potato
پینیر <i>pty-nir</i> cheese	f. طوماتس <i>tomatès</i> tomato
f. کستانه <i>kestane</i> chestnuts [Gr]	f. تره یاغی <i>tere yaghi</i> butter.

تعلیم ۱۳ Exercise 13.

I. ۱ باغچه مزده چوق آغاچلر وار در: الما 'آرمود' اریک 'قایسی و شفتالی'. الما آغاچنده کوزل قیرمیزی المالر وار. آرمود آغاچنده پک آز آرمود وار در، لکن قایسی آغاچنک هیچ میوه سی یوقدر. ۲ اونلرده نه وار؟ — اونلرده اوچ اوقه اوزوم 'درت اوقه آرمود و برآز ویشنه وار در. ۳ کستانه آغاچنده ایری کستانه لر وار. کستانه آغاچنک ایری کستانه لری وار در. ۴ عالینک اونش غروشی وار ایدی: سزک قاچ غروشکز وار ایدی؟ ۵ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی؛ لکن شفتالی، پورتوقال و لیمون وار ایدی. ۶ کوچوک قیزده بر چیچک وار در. کوچوک قیزک انده بر چیچک وار ایدی.

II. ۷ سنک پارهک وار می؟ — اوت! بنده اون غروش اون پاره وار، لکن خدمتکاریکزک هیچ پاره سی یوقدر. ۸ افندینک بر آلتون قلی وار؛ سزک ده وار می؟ — بنده یوغیسه ده، باجاناغده کوزال بر آلتون قلم وار در. ۹ چوجوغک کتابی وار میدر؟ — اوت! کتب چوجوقده در. ۱۰ عموچه کده پاره وار میدر؟ پارهک وار می؟ پاره وار می؟ — پاره بنده دکلد، عموچه مده ده دکلد. ۱۱ کاغد

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 اتمک سزده. میدر؟ ۱۳ قاره قویونلر
نجیب چوانده در. ۱۴ یومورطه لر و سیرکه خلايقده در. ۱۵ پینیر
سزده دکامیدی؟ — خیر افندم! پینیر بزده دکل ایدی! تره یاغی
بزده ایدی.

ترجمه ۱۴ 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 ne var?	Bir az tomate's ve palate's var.
Sizifi birader nasıl dlr?	Hich e-yi deyil, choq hasta dlr.
Onoun atl kimcte dir?	Babam gilde dir.
Guzel qoush qardaahinda ml?	Khayr, chojoughoun qafesinde dir.
Qafesde ne var?	Biryeshil, bir siyah ve bir beyaz qoush var.
Ekmek sende mi dir?	Khayr, ekmek bende deyil dir.

¹ See the Note page 67.

درس ٨ Lesson 8.

کنایات The Pronouns. (Continued.)

3. Adjectival Pronoun. ضمیر وصفی

§ 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; بابانک *babani* of the father; بابانک-کی *babani-ki* that or the one which belongs to the father.

بابادہ *babada* in the father; بابادہ-کی *babada-ki* that or the one which exists in (the possession of) the father.

بندہ-کی *bendeki* 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:

بہنک *bénimki*, سہنک *sénimki*, اونک *onoumki* mine, thine, his.

ہمک *bizimki*, سزک *sizimki*, اوتارک *onlarimki* { 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. *-ki* never varies in pronunciation for the sake of euphony (§ 54).

Declension of *-ki* with the Genitive preceding.

N. بنمکی <i>bénimki</i>	mine	بنمکیلر <i>bénimkiler</i>	those of mine.
G. بنمکین <i>bénimkini</i> of		بنمکیلرین <i>bénimkilerin</i> of	
D. بنمکینه <i>bénimkiné</i> to		بنمکیلرینه <i>bénimkileré</i> to	
A. بنمکینی <i>bénimkini</i>		بنمکیلری <i>bénimkiléri</i>	
L. بنمکینده <i>bénimkindé</i> in		بنمکیلرده <i>bénimkilerdé</i> in	
A. بنمکیندن <i>bénimkindén</i> from		بنمکیلردن <i>bénimkilerdén</i> from	

Declension of *-ki* with the Locative preceding.

N. بندگی <i>béndeki</i>	mine, the thing I possess.	بندگیلر <i>béndekiler</i>	those of mine, those things which I possess.
G. بندگین <i>béndekini</i> of		بندگیلرین <i>béndekilerin</i> of	
D. بندگینه <i>béndekiné</i> to		بندگیلرینه <i>béndekileré</i> to	
A. بندگینی <i>béndekini</i>		بندگیلری <i>béndekiléri</i>	
L. بندگینده <i>béndekindé</i> in		بندگیلرده <i>béndekilerdé</i> in	
A. بندگیندن <i>béndekindén</i> from		بندگیلردن <i>béndekilerdén</i> from	

Examples.

خواجانه *hojanî* of the teacher. *hojanîki* that of the teacher. *hojanîkiler* those of the teacher. *hojalarimîki* those of my teachers.

سندہ بنم قلم می وار یوخه خواجهرلمکی می وار؟ *séndé benim qalémim mi var, yok'sa hojalarimîki mi var?* have you my pen or that of my teachers?

بندہ نه سنک قلمک وار نه ده خواجهرکزرککیلر *béndé né sénîk qalémî var, né dé hojanîzînkîlér* I have neither your pen, nor those of your teacher.

سندہکی پارہ *séndeki para* the money you have.

قارداشم گیلدهکی قوش *qardashim gildéki qoush* the bird which is at my brother's.

Bah'jédéki aghajlar the trees which are in the garden. *E'vdekiler* those at the house. *Shimdiki* the present. *Sofrakî* the latter. *E'vêiki* the former.

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

بو *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، اول *o, ol* » » » » are some distance off, That (yonder).
 اشبو *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 *Múfréd*

N.	بو <i>bou</i> this	شو <i>shou</i> this
G.	بونك <i>bounouñ</i> of this	شونك <i>shounouñ</i> of this
D.	بوکا <i>bouña</i> to this	شوكا <i>shouña</i> to this
A.	بونی <i>bounou</i> this	شونی <i>shounou</i> this
I.	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	بونلر <i>bounlar</i> , -iñ, -a, . . .	بونلری <i>bounlar</i> , -iñ, -a, . . .	بونلرده <i>bounlar</i> , -iñ, -a, . . .	بونلردن <i>bounlar</i> , -iñ, -a, . . .
	شونلر <i>shounlar</i> , -iñ, -a, . . .	شونلری <i>shounlar</i> , -iñ, -a, . . .	شونلرده <i>shounlar</i> , -iñ, -a, . . .	شونلردن <i>shounlar</i> , -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:

بویله *böy'le, böy'lési* such, such as this.
 شویله *shöy'le, shöy'lési* » » as this.
 اویله *öy'le, öy'lési* » » as that.

§ 144. Adverbial Demonstratives:

بورا *boura* here, this place (contracted from بوارا).
 شورا *shoura* here, this or that place (» » شوارا).
 اورا *ora* there, that place (» » اوارا).
 نره *nt'rt* where? what place (» » نرهآرا).

Examples.

اورادن 'شورادن' بورادن from here, from there.

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

بویله بر کونده *bēylē bir gūndē* on such a day.

بو یلمسی بر آدمدن *bēylēsi bir adēmdēn* from such a man.

چو چوق *çoylēsi kēdtū bir çajouq* such a bad boy.

شول افندیدن *shol ēffēndidēn* from that gentleman.

اول ذاتک آونده *ol zatik ēvindē* in the house of that gentleman.

5. Reflexive Pronouns. ضمیر تائیدی

§ 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 *kēndi*:

I myself *bēn' kēndim*.

Myself *kēndim*.

Thou thyself *sēn' kēndiñ*.

Thyself *kēndiñ*.

He himself *o' kēndisi*.

Himself *kēndisī*.

We ourselves *biz' kēndimiz*.

Ourselves *kēndimiz*.

You yourselves *siz' kēndiñiz*.

Yourselves *kēndiñiz*.

They themselves *onlar kēndilēri*.

Themselves *kēndilēri*.

Also: I myself... *kēndi kēndim* 'کندی کندی' *kēndi kēndisi*

We ourselves... *kēndi kēndimiz* 'کندی کندی' *kēndi kēndiñiz*

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

My own book *bénim kéndi kitabim.* بنم کندی کتابم

With his own hand *kéndi éli illé.* کندی الی ایله

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

Bédros kéndi' bashini yiyqayor بدروس کندی باشنی ییقایور
Peter is washing his own head.

Bédros onouñ' bashini yiyqayor بدروس اونٹ باشنی ییقایور
Peter is washing his head, denotes another person's head.

Efféndi kéndi' odasında dır The master is in his own room.

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

لغت Words.

Úst bash اوست باش Apparel.

a. اثواب <i>éscab</i> clothes	f. روبا <i>rouba</i> clothes [It.]
f. پانتالون <i>pantalon</i> pants	f. فستان <i>fistan</i> gown [Gr.]
كروملك <i>geömlék</i> shirt	f. ميسو <i>miso</i> petticoat [Gr.]
ایچ دونو <i>ich' donou</i> drawers	f. شاپقه <i>shapqa</i> hat [Slav.]
ستری <i>sétri</i> frock-coat	f. باستون <i>baston</i> stick, cane [It.]
يىلك <i>yélék</i> waistcoat	كيسه <i>késé</i> purse
آستار <i>astar</i> lining	دوكمه <i>düymé</i> button
الديون <i>éldivén</i> gloves	چوقه <i>chouqa</i> broad cloth
a. مندیل <i>méndil</i> handkerchief	باسمه <i>basma'</i> print, calico
بيچاق <i>bichaq</i> knife	آكمكجي <i>ékmékji</i> baker.

Prop. Nouns يوسف *yousouf* Joseph. احمد *Ahméd.*

تعليم Exercise 15.

۱ اثوابكز زده در؟ — اثوابلريز سزك اوده در؛ فقط
پدرمككيلىر عوجهم كيلده ايدى. ۲ اليكزده كيلر نه درلر؟ — بر باصه
يىلك 'چوقه دن بر پانتالون' بر ستري در. ۳ سنده كي بيچاق 'شاپقه
و باستون كيمكدر؟ — بنده كي شاپقه كوچوك يكنمك' باستون بنم

و بیچاق آشجینک در ۰ ۴ چوبان احمد ققیر بر آدمدر ! «کوملکنک
 آستاری یوقدر»^۱. ۵ کیمک بیچاغی سنده در؟ — نه یوسفک بیچاغی
 بنده در ! نه ده امکچینککیار بنده در ۰ ۶ بو شابقه و باستون
 کیمکدرلر؟ — بونلر بنم کندیك درلر ! افندیكکیار بوراده دکلدرد.
 ۷ قیز قارداشمک فیستانی قیرمیزی یوندن در و مندیلی ایپکدن در .
 ۸ کندی روبهسی پک اسکی ایدی ۰ ۹ بونک اوی شونککنندن
 تازه در ۰ ۱۰ شول چوجوغک اوستی باشی پک تیز در ۰ ۱۱ اشبور کتابده کی
 تصویرلر پک بویوکدرلر ۰ فقط داییلر یککیار کچوکدر ۰ ۱۲ شوراده
 برمیسو و اوراده بر شابقه وار .

Translation 16. ترجمه ۱۶

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.

Conversation. مکالمه

بنم قلم نروده در ؟ اوراده در .
 سنک کندی کتابک بوراده میدر ؟ خیر افندم ! بوراده دکلدرد .
 احمد بک یوسف افندیك برادری میدر ؟ خیر افندم ! احمد بک بنم کندی
 قارداشدر .
 سزک کندی آنکیز باغچهده میدر ؟ اوت افندم ! اوراده در .

¹ All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

خواجه نك كندى آتى در.	اوده كى آت كيمك در ؟
اونك كندى اوغلدر.	شوراده كى چوجوق كيمك اوغلدر ؟
كندى اوطة سنده در.	مارى خانم نروده در ؟
اونك اوطة سنده در.	والده خانم نروده در ؟

درس ۹ Lesson 9.

The Adjective. صفت

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

او كوچوك *ev küçükdür* the house is little.

بويوك *böyük bir adam* a great man.

المال طائلى *elmalar tatlıdır* the apples are sweet.

بويوك آدملىر *böyük adamlar* the great men.

The Derivative Adjective.

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

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

sou water, *soulou* watery, fluid.

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

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

at horse, *atlı, atlou* horseman.

a. *iz'zét* honour, *iz'zétlou* 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:

Amériqa, *Amériqali* American.

¹ *İs'mi Mênsub* Noun (or adjective) of relationship.

عثمانی عثمانی Osmanlı Ottoman.

ترکیا Türkiya ترکیالی Türkiyalî an inhab. of Turkey, Turk.

مرزیفونل مرزیفونلی Mërzifounlou a native of Merzifoun.

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

انگلیز ingiliz Englishman. جنويز jiniviz Genoese; Roman.

فرانسز fransiz Frenchman. اسپانیول istoryol Spaniard.

نیمتسه némtsé, némché Austrian. تالیان talyan Italian.

موسقوف mosqof Russian; Muscovite. فیلمنک flémeng Dutch.

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

آلمان alman آلمانجه almanja the German language.

تورک türk تورکجه türkje the Turkish language.

ارمنی erméni ارمنیجه erménije the Armenian language.

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

ملیته mil'ltje national. اوجیه évje household.

کلیسهجه kiliseje ecclesiastical. لسانجه lisanja linguistic.

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

حیوانجه hayvanja brutal. چرچوقجه chojouqja childish.

بیاضجه beyazja whitish. قولایجه qolayja rather easy.

§ 156. جق *-jq, -jk, -jaq, -jék, -júk*. This is a modification of the above form, dictated by the principal of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قیصه جق qisajiq rather short. گوزلیك gúzéljik beautiful little thing.

آزاجق azajiq just a little. بریجک birijik only (begotten).

یومرو youmrou globular; tumour. یومرو جق youmroujaq the plague.

بويوک *böyüük*: بويوچک *böyüjek* rather large.
 کوچوک *küchük*: کوچوچک *küchüjek, -jük* smallish, tiny.

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

آکمیچی *ékméjzi* baker توفنگچی *tüfénk'ji* gun maker.
 صوچی *soujou* water seller بکمزچی *békmézzi* treacle seller.

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

دعاجی *douwaji* who prays. یالانچی *yalanji, -chi* liar.
 شاقچی *shaqaji, latiféjzi* joker, storyteller.

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

گجهک *géjélik* (night) gown. گونلک *günlük* daily (pay).
 اونلق *onlouq* a coin of ten paras. ییللق *yîlîq* yearly (pay).
 یوزلک *yüzlük* a coin of 100 paras. پانتالونلق *pantalonlouq* (stuff for) pantalons.
 بکلک *béylik* belonging to the state, government.
Yirmi adamliq yémék. Food sufficient for 20. persons.

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

پارەسز *parasız* moneyless. ایتسز *étsiz* fleshless, thin.
 صوسز *sousouz* waterless, thirsty. یوزسز *yûz'süz* who has no face; shameless.
 یولسز *yolsouz* roadless; impolite. صاغسز *saghstız* unhealthy, weakly.

Derivative Nouns.

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

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

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

آغاچلق *aghajliq*, *aghachliq* a place where the trees abound.

کومورلک *kômûrlük* a place where coal is deposited.

تاشلق *tashliq* a place where stone abounds, stony; stone-pit.

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

قىزىللىق *qizilîq* redness; rouge. ايبىلىك *éyilik* kindness.

چوچۇقلۇق *chojouqlouq* childishness, *faqirlik* poverty.

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

اکمکچىلىك *ekmekçilik* the occupation of a baker.

اشچىلىق *ashçilik* the occupation of a cook, cooking.

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

آدداش *ad dash*, *adash* namesake. ياشداش *yashdash* of the same age.

قارىنداش *qarindash*, *qardash* (womb-fellow) a brother.

بكتاش *bég'tash*, *bégdash* the fellow of a prince.

آرقىداش *arqadash* companion, comrade.

درسداش *dérsdash*, *sínifdash* a class-mate.

§ 166. III. جىق 'jik, -jik; -jighaz, -jityéz. Diminutive nouns are made by the addition of these particles to the nouns.

اوجىك *évjik*, *évjiyéz*, *évjighaz* a little house.

كىتابچىق *kitabçiq* booklet. اوطىچىق *odaçiq* a little room.

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

باباجىق *babajiq*, *babajighaz* papa.

آنەجىق *anajiq*, *anajighaz*, *an'néjiyéz* mama.

قىزىچىق *qizichiq* poor little girl.

لغت Words.

Mil'letler ملّت Nations

Shéhirlér شهر Cities

a. عرب <i>arab</i> Arab.	استانبول <i>istambol</i> Constantinople.
کرد <i>kûrd</i> Kurd.	ونديک <i>vénedik</i> Venice.
چرکس <i>chérkés</i> Circassian.	اسکندريه <i>iskéndériyé</i> Alexandria.
آرناود <i>arnavoud</i> Albanian.	مونجسون <i>mounjousoun</i> Pontusa.
a. عجم <i>ajém</i> Persian.	ازمير <i>izmir</i> Smyrna.
روم <i>roum</i> Greek.	حلب <i>haléb</i> Aleppo.
بولغار <i>boul'ghar</i> Bulgarian.	قدس <i>qoudous</i> Jerusalem.
چين <i>chin</i> China.	کيريد <i>girid</i> Crete.
ماجار <i>majar</i> Hungarian.	ويانه <i>viyana</i> Vienna.

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

چلبی <i>chélébi</i> a non-Moslem gentleman.	a. اجنبی <i>éjnébi</i> a foreigner.
f. موسيو <i>müsü</i> Gentleman (Mon-sieur) [Fr.].	a. تاجر <i>tuj'jar</i> merchant.
a. اصناف <i>ésnaf</i> artisan, trademan.	a. عقل <i>a-gil</i> sense, wisdom.
a. صنعت <i>san'at</i> vulg. <i>zénahat</i> art, craft.	a. غريب <i>gharib</i> stranger, poor.
f. چزار <i>chézar</i> Caesar.	a. شیطان <i>shéytan</i> Satan.
صاتار <i>satar</i> he sells.	یاپار <i>yapar</i> he makes.
a. دكان <i>dük'kian</i> shop.	a. باقال <i>baq'qal</i> grocer.

تعليم Exercise 17.

1. پاریسی، 'نویوقلی'، بوستونلی، 'لوندروملی'. 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. 'مملکتجه' دینجه 'روجه'. 5. 'صننجه' آدجه 'مکتبجه'. 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. Hather 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.

تعلیم ۱۸ Exercise 18.

۱ او آدم کیمدر؟ — آمریقایی برچلی در. — اسمی نه در؟ —
 اسمی مستر هنری ریکز در. ۲ شو اوزون بویلو اجنبی کیم در؟
 فرانسز ملتندن بر موسیو در. ۳ چزار کیم ایدی؟ — اسکی جنیوزلرک
 بیوک بر امپراطوری ایدی. ۴ روما شهری زده در؟ — ایتالیا
 در؛ تالیانلرک مملکتنده در. ۵ شکرچی اوغلی احمد اغا غریب
 برآدمدر. — کندی صنعتی شکرچیلکدر؛ باباسی و باباسنک باباسی ده
 شکرچی ایدی. شکرچی اصنافندن ایدی. ۶ یو یازمچینک [clerk] آیلغی
 ایکی یوزغوش در. ۷ کتابچی کتاب صائار؛ بکمزچی بکمز صائار.
 ۸ بن بوشهرک یرلیسی دکلم؛ غریب برآدم ایم. ۹ سنک آدک ده عالی

بنم آدم ده عالی ؛ ایکیمنز آدداش ایز . ۱۰ اوجکزم پک کوچوک
ایسه ده باشده فقیرلک وار . ۱۱ سنک قارداشک بکا صنفداش
و یاشدداش در . ۱۲ پاره سز آدم فقیردر ؛ پاره لی آدم زنکین در .
۱۳ اوراسی آغاجلق بریرایسه ده ؛ صوسز در : صویوقدر . ۱۴ آرقه داشکزک
صنعتی ندر ؟ ۱۵ آرقه داشم طاشجی در ؛ باباسی امکجی ایدی .

ترجمه ۱۹ 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-sellers 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 iron-monger? — They are my friends.

مکالمه Conversation.

بو آدم کیم در ؟	بالجی زاده یوسف افندی در .
سن نره لی سین ؟	بن غچه ملتندن ایم .
آیلنک قاج غروش در ؟	آیلنم اوج فرانسز لیره سیدر .
چوق پاره ک وار می ؟	بر عثمانلو ایراسی پاره م وار .
ناپولیون کیم ایدی ؟	فرانسزک بر ایمپراطوری ایدی .

Lesson 10. درس ۱۰

The Pronouns. (Continued.) کتایات

6. Interrogative Pronouns. ضمیر استفهامی

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

§ 170. *kim?* کیم? who? whoever?

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

سن کیم سین? *sén kim sin?* who art thou?

کیم در او? کیم او? او کیم او? *kim dir o? kim o? o kim o?* who is it?

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

کیم کی گلدی کی گلدی *kimi gèldi kimi gùddi*, some came others went.

کیم وار? کیم وار? کیم وار? *kimim' var? kimin' var? kim' var?* whom have I? whom hast thou? whom has he?

کیمسی یوق *kimsési yoq* he has nobody.

کیمکی? *kimiñki?* whose?

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

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

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

نه ایسترسکز? *né istérsiñiz?* What do you want?

نلری = نه لری, نکز = نه کز, نمز = نه مز, نسی = نه سی, نک = نه ک, نم = نه م
ném'? néñ'? nési'? némiz'? néñiz'? néléri?

Nem var? nen var? nesi' var? What have I? What hast thou? What has he?

Nimiz' dir? niniz' dir? What thing, part or belonging to us, to you, is it?

نه ده? *néde?* at or in what?

? نه دېك *né'démék?* What does it mean?

نر = نلر *néler!* What things! What wonderful things!

? نه ايچون = نيچون *né'ichin? ní'choun? ní'chin?* For what? Why?

§ 173. ? هانكي *han'gi? 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:

? هانكي *han'gisi?* Which?

? هانكي *han'gimiz?* Which of us?

? هانكي *han'giniz?* Which of you?

? هانكي *han'gilari?* Which of them?

? هانكي *han'gisi?* Which? of —? from —?

? هانكي *han'gi kitab?* Which book? ? هانكي *han'gi?* Which man?

§ 174. ? قاج *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:

? قاج *qachimiz? qachiniz? qachi?* How many of us, of you, of them?

? قاج *qach' günde?* In how many days?

? ايک قاج *ayıl qachinda?* On what (day) of the month?

§ 175. ? نصل *na'sil?* How? What sort of a thing? What kind?

? نصل *na'sil siz?* How are you?

? نصل *na'sil bir adém dir?* What sort of a person is he?

? هر نصل *hér na'sil ise* In whatever way it may be.

§ 176. ? نيجه *nijé?* What kind? How?

? نيجه *bou adém nijé adém dir?* What kind of a man is this (man)?

? بو آج نيجه *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 دفعه‌لر *nîche* or *nîjê dîf'alar!* How many times!

نیچه‌به‌دک *nîjêyê dîk?* *nîchêyê dîk!* Till how many times!

نیچه آدم‌لر *nîjêlêr?* *nîchêlêr?* *nîchê adêmlêr?* How many peoples?

7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه *kimsê*, *kîmésné* anybody.

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

اوراده بر کیمسه واری *orada bir kimsê var'î?* Is there anybody there?

کیمسه یوق *kîm'sê yoq*, *kî'mésné yoq*. There is nobody.

کیمس‌س‌س *kîmsêsisz'* without anybody, without patron; friendless.

§ 179. قدر *qadar*.

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

نه قدر اکمک *nê' qadar ekmek?* How much bread?

نه قدر کون *nê' qadar? nê' qadar gûn?* How many days?

بو قدر 'شو قدر' او قدر 'اول قدر' So much.

یتسه‌جک قدر 'یتسه‌جک قدر' *yêlêr' qadar*, *yêlêjêk qadar*, *yê-tishêjêk qadar* So much as will suffice, enough.

اشک قدر *êshêk qadar*, *ayl' qadar* As (big) as an ass as a bear.

پارمق 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 آدم *hér kás*, *hér kimsê*, *hér adêm* everybody.

هر نه *hér nê'* whatsoever.

هر هانگی *hér ha'ngî* whichever

هر بر *hér bir* each, every.

هر بریز *hér birimiz* every one of us.

هر یرده *hér yêrdê* every where.

هر کیم *hér kim* whoever, whosoever.

هر کیمیکز *hér kîmîñiz* whoever of you.

هر بری *hér biri* every one of them.

هر ایکی *hér ikisi* both, each, either.

§ 181. بر آز *bir az, ba'zi* some (§ 135).

Ba'zi means a certain number of persons or things.
بر آز *ba'zi adém* بعض *ba'zi kimsélér* Some people.

بر آز دفع *ba'zi défa, bazi kéré* sometimes.

بر آز *ba'zimiz, ba'ziñiz, ba'ziları* some of us,
of you, of them.
بر آز *ba'zisi* some people, some of them.

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

بر آز اکمک *bir az ékmék, bir az sou* a little bread, water.
بر آز پاره *bir azi* some of it.

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

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

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

بر قاج کون اول *bir qach' gún év'vél* several days ago.

§ 184. دیگر *bashqa'*, آخر *a. باشقه* or *باشقه*, *a-khér', digér'* other, another; as:

دیگر بر آدم *bashqa' bashqa'* another man.

باشقه *bashqa' bashqa'* separately. *باشقه* somewhat apart.

دیگر *bashqaları, akhérléri, digérléri* others.

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

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

فلان شی *flan' shéy* such a such a thing.

فلان وقت *flan' vaqıtda* at such and such a time.

§ 186. ا. کافه *kıāf fê, jûmlé, hép* all.

کافه *kıāf fêyi além, jûm'lé além* all the world.

همه آدم‌ها *hép adém'ler, jâm'le adém'ler* all men.
 همه ما *kiâf'fémiz, jâm'lémiz, hé'pimiz* all of us.
 همه آن *kiâf'fési, jâm'lési, hé'pisi* all of it.

§ 187. **بوتون 'اولانجه** *olanja, bûtûn* whole.

بوتون کون *bûtûn' gûn* the whole day.

بوتون دنیا *bûtûn' dûnya* the whole world.

پارهایك اولانجه *paranîa olan'jasi* all the money.

اولانجه من بود *olan'jam bou dour* this is all I have.

بوتون اكمه *all my money. bûtûn' akme* the whole loaf (acc.)

§ 188. **هیچ** *hiç* nothing, [never] (§§ 131—132).

هیچ کس *hiç' biri* none. *hiç' bir kimsé* nobody.

هیچ وقت *hiç' bir vaqt* not at any time, never.

مطالعات *Mûta-la-at* Remarks.

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

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

Taze somoun scndemi? — Khayr! bayatî' bende dir.

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

İki ihtiyar ce iki genj arslanlar. Kuchukler.

The great ones of the world. *Dünyanın beoyukleri.*

§ 190. b) **Somebody** is expressed by **بري** *biri, birisi*.

Somebody is asking for you. *Biri seni chaghirtiyor.*

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

§ 191. c) **Each other, one another**, are expressed by **یکدیگر** *yekdigéri, birbirini, birbirleri*.

They love each other. *Birbirini sévêrlér.*

We will help each other. *Birbirlérimizé yardım'édêjéyiz.*

You see one another. *Yekdigériñizi gêdrúr'sûñúz.*

مثالر *Misâl'ér* Examples.

Chiftjiniñ báyaz qoyunlart var mı? Has the farmer the white sheep?

Khayr', siyahlar onda dir. No! he has the black ones.

Hojatın bédyúk oghlou bourada mı dir? Is the teacher's elder son here?

Khayr efendim! ol biri' bou-
rada dir.

Bou qalemlerin Mr 'harigisi.

Han gisini istersiniz?

Han'gisi oloursa olsoun.

Dostlarimin hich'birisi evde dtyil
idi.

Ne onou isterim, ne ol'birini.

Ne var? derdin ne'?

No, Sir, that one (= the other)
is here.

Either of these pens.

Which will you have?

Either, whichever it may be.

Neither of my friends was at
home.

I will have neither.

What is the matter?

Words.

ایشچی *ishji* workman.

دولو 'دولو *dolou* full.

a. جنس *jins* kind.

a. قیمت *qiymét* value.

a. ماعدا *ma'da* except.

p. شاگرد *shayird* pupil.

سرت

یتکین *yétgin* ripe.

p. خام *kham* unripe.

پوکار *poukar* fountain.

آرا *ara* relation.

چفت *chift* pair.

خیرسبز *khirsiz* thief.

تعلیم Exercise 20.

۱. بو چوقار کیمدر؟ — شوراده کی آیشجیاردن بعضیارینک
اوغلاری در ۰ هپسیده اوغلان می؟ — خیر افدم! کیچی اوغلان
کیچی قیز در ۰ ۲. بنده کی قلماردن بعضیاری سزده کیلردن چوق ایو در ۰
لکن برادرکز ککیار هپسی ده ایو در ۰ ۳. نه قدر پاره وار؟ —
کیسه م پاره ایله طولیدر ۰ نه جنس پاره ایله طولیدر؟ — بعضیسی آلتون
بعضیسی کوموش پاره ایله طولیدر؟ — ۴. بو میوه لردن هانکیاری خام
و هانکیاری یتکین در؟ — کیراز و طوتلردن ماعدا 'المال' آرمودلر
و بوتون باشقه میوه لر خام درلر ۰ ۵. بربرکز ایله آرا کز نصلدر ایومیدر؟
— یکدیگریز ایله آرامز هر وقت ایو در: هیچ کوتو دکلدرد ۰ ۶. اوده
نه کز وار؟ — ایپکدن بر چیف مندیلم وار ۰ ۷. خسته شاگردلر نیجه
درلر؟ — بعضیسی ایو ایسه ده 'دیگرلری هیچ ایو دکلدردلر ۰

ترجمه ۲۱ 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 Nejibe 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.

مکالمه Conversation.

خیر! بضیلر ابو بضیلر کوتودر.	هر آدم ابو میدر?
بالدیزیمک بر قاج قلی وار ایه ده!	قلمک وار میدر?
بنم هیچ یوقدر.	
ابو دکدر! بوتون او صوغوقدر.	لویکز نصلدر?
هیچ بر کیمسه دکدر.	او کیم او? (Qui vive?)
کیمسه یوقدر.	آوراده کیم وار?
هیچ بری ده غیرتلی دکدر، ایکیسی ده تنبلدر.	هانکیسی غیرتلی در ماری می، آنامی?
یکم ماری خانگ قیزی در.	پوکار باشنده کی قیز نه کز در?
ابلامک اسی قاطارینا در.	آبلاکک اسی نه در?
چه چه مک اونده در.	یوک والدهک ترده در?

درس ۱۱ Lesson 11.

اسماء اعداد Numeral Adjectives.

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

1. Cardinal numbers. *Adadi asliye.*

1	بر	<i>bir</i>	۱	30	اتوز	<i>otouz</i>	۳۰
2	ایکی	<i>i-ki</i>	۲	40	قیرق	<i>qırq</i>	۴۰
3	اوج	<i>üç</i>	۳	50	الی	<i>el'is</i>	۵۰
4	درت	<i>dört</i>	۴	60	آلتمش	<i>altmış</i>	۶۰
5	بش	<i>besh</i>	۵	70	یتمش	<i>yetsmiş</i>	۷۰
6	آللی	<i>altı</i>	۶	80	سکان	<i>séksen</i>	۸۰
7	بدی	<i>yedi</i>	۷	90	طقان	<i>doqsan</i>	۹۰
8	سکز	<i>sékiz</i>	۸	100	یوز	<i>yüz</i>	۱۰۰
9	طقوز	<i>doqouz</i>	۹	200	ایکیوز	<i>iki yüz</i>	۲۰۰
10	اون	<i>on</i>	۱۰	300	اوجوز	<i>üç yüz</i>	۳۰۰
11	اونبر	<i>on bir</i>	۱۱	1000	یک	<i>bin</i>	۱۰۰۰
12	اون ایکی	<i>on i-ki</i>	۱۲	10000	اون یک	<i>on bin</i>	۱۰۰۰۰
13	اون اوج	<i>on üç</i>	۱۳	100000	یوز یک	<i>yüz bin</i>	۱۰۰۰۰۰
20	یکری	<i>yirmi</i>	۲۰	million	ملیون	<i>milyon</i>	
21	یکری بر	<i>yirmi bir</i>	۲۱	milliard	میار	<i>milyar</i>	

بو سنه خریستوسک یک طقوز یوز ایکی سنه سیدر

Sou sine Kristosoun bin doqouz yuz iki senesi dir

This is the year 1902 (of Christ). A. D.

هجرتک یک اوجوز یکری سنه سنه *Hijrétin bin üç yüz yirmi senesinde*

In the 1320th year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply 'یک' *yuz*, 'یک' *bin*.

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

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

on yûk اون یوک one million. *besh késé para* ۲۵۰۰ piastres.

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

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

Sa'at dêrt dûr. It is 4 o'clock. — *Sa'at yêdi bouchouq dour.* It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

Beshé on' var بشه اون وار Ten minutes to five.

İkiyi besh' géchmish ایکوی بش کچمیش Five minutes past two.

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

qach yashında sîn? قاج یاشنده سین? How old are you?

qırq yashındayım. قرق یاشنده ایم I am 40 years old.

§ 197. Numeral Adverbs are formed by joining

déf'a, *kér're* to the cardinals; as:

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

§ 198. The Variative numerals are formed by adding *jins*, *jinsdén*; *chêshid*, *chêshid'dén*.

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

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

Olouz qadar, *qırq qadar.* Some fifty persons *Elî adém qadar.*

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

İki ûch gün some two or three days. *Besh on adém qadar* some five or ten men. *Dêrt 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.	یوزلرجه <i>yüzlérjé</i> hundreds of.
یا لیکز <i>yalınız</i> only, single.	یا لیرجه <i>biñlérjé</i> thousands of.
بر یجک <i>birijik</i> only (begotten).	میلونلرجه <i>milyonlarja</i> millions of.
ایکی قات <i>iki qat</i> twice.	دو مرتبه <i>déört kéoshé</i> } square.
اوج قات <i>üch qat</i> triple.	چهار مرتبه <i>cham charshé</i> }
دو مرتبه قات <i>déört qat</i> quadruple.	یوز قات <i>yüz qat</i> a hundred fold.

§ 202. The **Collective numbers** are:

p. چفت <i>chift</i> a pair of (boots).	طاقم <i>taqâm</i> a set, lot.
p. چفته <i>chifté</i> paired, double.	دو تیرلیک <i>double-barrelled gun.</i>
f. دوزینه <i>douzina</i> a dozen [It.].	f. غروسه <i>grosa</i> a gross [It.].
تک <i>ték</i> mate; one of the pair.	سور <i>sürü</i> a flock. صغیر

§ 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 *néfêr* individual; for beasts it is رأس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qit'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually دانه *dané, tané, adéd*; as:

ایکی نفر عسکر *iki néfêr askér* two soldiers; دو مرتبه راس بارگیر *déört rés bargir* four pack-horses; اوج قیتا مکتوب *üch qit'a méktoub* three letters; altı qit'a tarla six pieces of ground; yedi bash soğan seven bulbs of onions; on paré köy ten villages; sekiz adéd tüféng eight guns; bir bah maghaza a magazine (store); bir qita arzouhal a petition.

The common people uses the word دانه *dane* for all these different words; as: *iki dane asger, dedrt dane bargir* etc.

Words. لغت

طوغدی <i>doghdou</i> was born.	a. الحمرا <i>el-hamra</i> Alhambra.
پنجره <i>pénjéré</i> window.	p. سرای <i>séray</i> castle, palace.
یازدیم <i>yazdím</i> I wrote.	a. عصر <i>asr</i> century.
f. غزته <i>gazéta</i> newspaper.	a. درهم <i>dírhém</i> dram.
فرون <i>fouroun</i> oven.	p. خان <i>khan</i> inn.
a. حمام <i>hamam</i> bath.	p. دکرمان <i>déyirman</i> mill.
تارلا <i>tarla</i> field.	چایر <i>chayír</i> pasture.
آخور <i>akhor</i> stable.	a. صفر <i>sifír</i> zero.

Exercise 22. تعلیم ۲۲

۱ قاج یاشنده سکز؟ — اوتوز یاشنده یم. — برادر افندی قاج یاشنده در؟ — اوتوز یدی یاشنده در. — خوستوسك ۱۸۶۳ سنه سنده طوغدی. ۲ آخورمژده قرق رأس صغیر وار. چایرلقده اون رأس آت ' یوز رأس قویون ' الی رأس اینك و سوردورده اوچ درت یوز باش قدر کچیلریم وار. ۳ اشبو ۱۹۰۲ سنه سنده مرزیفون شهرنده ۱۱۷۹ قطعه دکان ' ۳۵ قطعه فرون ' ۱۵ عدد خان ' ۱۴ دانه دکرمان ' ۳۰۹۱ قطعه باغ. ۱۱۲۸ قطعه تارلا ' ۱۳۹ قطعه باغچه ' ۱ دانه چایر ' ۴۵ باب جامع ' ۲۶ باب مکتب ' ۱۱۴ قطعه پوکار ' ۳۲۱۰ باب او و ۵ باب کلیسه وار ایدی. ۴ آناطولیا قوله جینك اشبو ۱۹۰۲ سنه سنده ۲۴۰ نفر ارکك و ۱۶۰ نفر قیز شاگردی وار ایدی. ۵ اوچ قطعه عرضحال و ایکی قطعه مکتوب یازدیم. ۶ درت قطعه خاریطه م وار در. ۷ بر عصرده یوز سه ' بر سنه ده ۳۶۵ کون ' بر کونده ۲۴ ساعت ' بر ساعتده ۶۰ دقیقه و بر دقیقه ده ۶۰ ثانیه وار در. ۸ یوز: اونك اون قاتی در. اون دفعه اون یوز ایدر. ۹ ۱,۰۵۰,۹۳۴ ۲,۳۴۵,۶۷۸ ۶۸۷,۴۹۵

ترجمه ۲۳ 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 monejrih the bank.
10. I have three dozen pencils. Twelve dozens make a gross.
11. The shoe-maker has three pairs of shoes.
12. How many paras make a piastre?

چیز

انگشت

ماش

پانصد

مکالمه Conversation.

ساعت دردی اون ایچی دجشدرد.	ساعت قاچدر؟
یوز الی پاره کوی وار.	مونجسونک قاچ پاره کوی وار؟
یوزلرجه ویکلرجه آدملر وار ایدی.	خانده چوق آدم واری ایدی؟
اوت ا بر عدد چیفته توفنکم وار.	توفنکک وار میدر؟
ساعت اوچ بوچوق ایدی.	دون بو وقته ساعت قاچ ایدی؟
بش ییک غروش ایدر.	اون کیسه پاره قاچ غروش ایدر؟
شوراده کی قوندوراجی دکاتنده در.	قوندورامک تکی نره ده در؟
عالی افندیگ بر یجیک اوغلیدر.	یوسف افندی کیمدر؟
نجیه خانم در.	بو او یونده اشیکز کیم در؟
کیمنه یوقدر، یالیکز ایم.	اوطه ده کیم وار؟
چام چارش در.	اوطه کز نصلدر؟
اون ایکی دانه در.	بر دوزینه قاچ دانه در؟
یوز قبرق درت دانه وار.	بر غروسه ده قاچ دانه وار؟
آوروپا خاریطه سیدر.	ایکزدده کی خاریطه نه خاریطه سی در؟
ایکی باش صوغان به دی.	چوچوق قاچ باش صوغان به دی؟
چوق ا بر قاچ یوز پاره وار.	انکترانک قاچ قطعه کیسی وار؟
آلتی قالب صابونم وار در.	قدر صابونک وار در؟

درس ۱۲ Lesson 12.

Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî kësriyê.*

§ 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.

اوندە بیر *onda bir* one tenth, *بەش دەهه* *beshdê iki* two fifths,
 $\frac{1}{10} = \frac{1}{10}$, $\frac{2}{5} = \frac{2}{5}$.

Yuzdê iki, $2^{0/10} = 20\%$.

بیکده ییگده *bindê yirmi* $20^{0/100} = 20\%$.

یوزده آلتی *yûzdê alti* $6^{0/10} = 6\%$.

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

Dêrt payda biri, *dêrt jûzdê biri*, *dêrt hissêdê biri*, $\frac{1}{4} = \frac{1}{4}$.

Yirmi parchada on dêrdû, $\frac{14}{20} = \frac{14}{20}$.

§ 206. Other fractional numbers are as follows:

یاریم یاری *yari, yarim, bouchouq, nisîf, nim* half.

a. نصف nîsf, *p. نیم yarî*, *whole (number)*.

a. توم tûm, *quarter*.

a. ربع roub, *fourth*.

مطالعات *Mûta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). *Yarim* is used before a noun, like an adjective: *yarim sa'at*, *yarim elma*. *Souchong* is always used in conjunction with a cardinal number: *iki louchouq gun*. *Yari, nisîf* are used like a noun: *elmanm yarisi*, *kitabî nisîfi* the

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

§ 208. The Persian fractional number چاریک *char'yék* a quarter, commonly spelt چیرک *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. ربع *roub*, *ouroub* is used to express one fourth of an arshin (yard) and sometimes of a piastre.

Sa'at biré chéyrék var.

It is a quarter to one.

Bir arshin üç ouroub.

One and three quarter yards.

Elmanin oqqast deördén roub éksiye dir } One oke of apples is worth
 المانك اوقسى درتدن ربع اكسيكه در } 3¼ piastres.

Üch méjidiyé qart.

Three quarters of a méjidiyé.

Besh méjidiyé chéyréyi.

Five quarters of a méjidiyé.

3. Ordinal numbers. *Adadî vasflyé.*

§ 209. These are formed from the cardinals by adding the termination نجي *-inji*, *-inji*, *-ounjou*, *-ünjü*. The first has, however, an irregular form also, which is ايلك *ilk*, which is corrupted from اولكى *év'vélki* 'first'

1st برنجى *birinji*.

8th سكرنجى *sékizinji*

2nd ايكنجى *ikinji*.

9th طقوزنجى *doqouzounjou*.

3rd اوچنجى *üchünji*.

10th اوننجى *onounjou*.

4th دردنچى *deördünjü*.

20th يكرمنجى *yirminji*.

5th بشنجى *béshinji*.

100th يوزنجى *yüzünjü*.

6th آلتنجى *altinji*.

1000th بيكنجى *bininji*.

7th يدينچى *yédinji*.

the last صرك *soñ*.

İngiliz Qıralı 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:

يك دو قوز يوز اون آلتنجى *Bir doqouz yüz on altinji* 1916th.

§ 211. The date is expressed as follows:

Bou gún ayiñ qachinji günü dūr? *Bou gún ayiñ qachi dır?*
Ayiñ qachi' dır? What day of the month it is to-day?

Bou gún ayiñ sêkizi dır. To-day is the 8th of the month.
Mayiñ yirmi dêrdünjü günü dūr. 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 tévziytîyé.*

§ 213. Distributive numerals are formed by the addition of *-ér*, *-ar* to the cardinal numbers ending in consonant, and *-shér*, *-shar* to those ending in *yé*.

bir *birér* one each; *bir bir* *birér birér* one by one.
ikish *ikishér* two each; *ikish bir* *ikishér ikishér* two by two.
uch *uchér* three each; *uch bir* *uchér uchér* three by three.
dêrd *dêrdér* four each; *dêrd dêrd* *dêrdér dêrdér* four by four.
altish *altishar* six each; *altish altish* *altishar altishar* six at a time.
yüz *yüzér* 100 each. *bin* *binér* 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 *lift*.

yüz eltishér bin 150000 each.

ikishér yüz 200 each.

uchér bin 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 *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. (*Ilounvar*, *Pcdtrvar*).

Table of the Months.

Sacred months.	Civil months.	Popular names.	English.
١ محرم	Mouharém	Mart	March
٢ صفر	Séfér	Nisan	April
٣ ربيع الاول	Rébil év'vél	Mayis	May
٤ ربيع الاخر	Rébil akhîr	Oraq ayi	June
٥ جمادى الاول	Jémazil év'vél	Témiz	July
٦ جمادى الاخر	Jémazil akhîr	Avosdos	August
٧ رجب	Réjéb	Gûz ayi	September
٨ شعبان	Sha'ban	Orta gûz ayi	October
٩ رمضان	Ramazan	Soñ gûz ayi	November
١٠ شوال	Shév'val	Qara qish	December
١١ ذى القعدة	Zil qadé	Zam'barir	January
١٢ ذى الحجة	Zil hij'jé.	Gûjok.	February.

§ 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: Muharrem, Sefer etc.; and *sherif* 'sacred' is always added to their names; as: Shabani *sherif*.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. 8., 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* Qasim, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. *خضر الیاس* *khidir-él'íz*, 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 *alafranqa* 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 *alafranqa* (French, European).

لغت‌لر Words.

- a. تاریخ *tarikih* date. a. وفات‌اندی *vəfat əndi* died.
 a. مساوی *müsavi* equal. a. آلدی *alındı* was taken.
 آدا *ada* island. قاره *qara* land.
 a. متصادف *mütəsadif* corresponding. p. بخشیش *bak'h'shish* present.

تعلیم Exercise 24.

۱ استانبول شهری میلادک ۱۴۵۳ نجی سنه‌سی آلفرانقه مایسک
 ۲۹ نجی کونی آلدی . بو تاریخ هجرتک ۸۵۷ نجی سنه‌سی
 جمادی الاول یکریمی برینه متصادف در . ۲ بو کونکی تاریخ نه در ؛
 — ۱۹۰۰ سنه‌سی کانون اولک آلفرانقه یکریمی ایکی و رومی
 طوقوزی در . بو کون قاره قیشدر . ۳ درت و قیرق : قیرق درده مساویدر .
 ۴ ساعت قاجدر ؟ — ساعت آلفرانقه درت و آلاتورقه اونبر بو چوقدر .
 ۵ کوچوک برادر صنفده برنجی در : سز قاجنجی سکز ؟ — بن ده صنفده
 اوچنجی ایم . ۶ سزه نقدر بورجاو ایم ؟ سزه اولان بورجم نه قدر در ؛
 — بر عثمانلو لیراسی بر لیرا چیرکی و اوچ مجیدیه قارتی بورجک وار در .
 ۷ رمضان شریف بو سنه کانون اولک برنجی کونینه متصادفدر .
 ۸ اککک نصفی بکاز در : تومی ده چوقدر . ۹ چوققلره اوچر
 غوش بخشیش ویر . ۱۰ دنیانک درتده اوچ پای صو و بر پای ده قره در .

ترجمه 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.

پدرکزك نقدري پاره‌سی وار؟	آلتش یتت غروش قدر پاره‌سی وار.
سنگ پاره‌ك نقدري در؟	بابامك پاره‌سنگ اوچ درت قاتی قدر در.
مژده بوكتابدن قاچ نسخه وار؟	یدی یوز نسخه قدر وار در.
درت دفعه یوز الی قاچه مساویدر؟	آلتی یوزه مساوی در.
آوروپاده چوق آدم واری؟	یوزیکلرجه و ملیونلرجه آدم‌لر وار در.
او باغچه نقدري اوزون در؟	چام چارشو یکبرمیش آرشوندر.
ایشجیلرک کونلکی قاچر غروشددر؟	کونلکلری اوچر بوچوق غروشددر.
بو باصمه‌نك آرشوننی قاچ پاره‌به آلدك؟	یوز اون پاره‌به آلد.
یوز اون پاره قاچه مساویدر؟	اوچدن ربع آکسیکه مساویدر.

Lesson 13. درس ۱۳

Degrees of Comparison. درجات وصف

§ 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 **دما** *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بن سندن بویوک *bén séndén bēyūg'ūm (bēyū'yām)* } I am older
 بن سندن دها بویوک *bén séndén daha' bēyūg'ūm* } than you.

بوگون هوا دونکندن صوقدر! بوگون هوا دونکندن دها صوقدر
Bou gūn hava dūnkindén sovouq dour, Bou gūn hava dūnkindén daha' sovouq dour. To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word *én*, prefixed to the adjective; as:

اک یوکسک طاغ *én' yūksék dagh* the highest mountain.

اک صوغوق هوا *én' sovouq hava* the coldest weather.

§ 225. The word *én* is sometimes omitted:

آدملرک قباسی *adamların qabası* the rudest of men.

حیوانلرک بویوک فیلدر *Hayvanların bēyūyū fīl'dir.* The largest of [all]
 the animals is the elephant.

Elmaların éyisini' séch Choose the best of the apples.

§ 226. The words *pék* very, ا. زیاده *ziyadé*, *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:

پک یورغوندور *pék yorghoundour* he is very tired.

زیاده بالیدر *ziyadé bahalidir* it is too expensive.

آشیری صوقدر *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 *م' ب' س*; as:

بم یاض *bém' béyaz* very white, exceedingly white.

ap' achîq very open.

qap' qara quite black.

yam' yassî very flat.

sip' sîrî very sharp.

sap' saghlam very healthy, sound.

sim' siyah very black.

tas' tamam very complete.

dop' dolou quite full. [right.

bēds' bēyūq very big, great.

dos' doghron quite straight, quite

ملاحظات *Mûlahazat* 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 pe-le-me-le, etc.]; as:

Kitab mitab boul'madim. I sought for books or anything of the kind, but found nothing.

Duk'kmn miikian ev mev bir shey qal'madi. Not a shop or anything like one remained.

Eoinizin qomiousou mouyousou yoy'mou? Haa your house a well, a cistern, a fountain? etc

Ekmeyi getir, qouron mourou nt'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachi machl yoy'dour. He has not a hair nor anything like one.

Farther: *Oufaq teftq.* Little trilling matters.

Euri buyru. 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 كوچرك --- *qadar kúchuk*

as few as --- قدر آز --- *qadar az*

as far as --- قدر اوزاق --- *qadar ouzaq*

as near as --- قدر ياقين --- *qadar yaqin*

as long as --- قدر اوزون --- *qadar ouzoun*

as short as --- قدر قيصه --- *qadar qis'sa*

Shekerim qadar qah'rem var. I have as much coffee as sugar.

Sheker bal qadar tatli dir. Sugar is as sweet as honey.

Ol qadinin qizlart qadar [choq] oghlanlari var dir. That lady has as many boys as girls.

Atimiz bou at qadar eyi deyil dir. Our horse is not good as this.

IngilUrta qadar ouzaq bir mdhalf gitdi. He went to a place as far as England.

Grunlershimdi qishdaki qadar qls'sa dir. The days are now as short as in the winter.

Eshtk qadar iri idi. It was as big as an ass.

Ol vaz Beoyuk Perhiz qadar ouzoun oudou. That sermon was as long as Lent.

لغت Words.

a. صادق <i>sadiq</i> loyal, true.	a. فائده <i>fa'y'dé</i> use, advantage.
آغیر <i>aghîr</i> heavy.	سیرکه <i>sirké</i> vinegar.
a. خفیف <i>hafîf</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. پلاتین <i>platin</i> platinum.	a. کامل <i>kiâmîl</i> sober, grave.
a. ظالم <i>zalim</i> cruel.	a.t. قوتلو <i>qou'rétli</i> strong.
a. فاره <i>faré</i> mouse.	باقهرق <i>baqaraq</i> looking, in compa- [rison with.
قورشون <i>qourshoun</i> lead.	a. البته <i>élbé'té</i> of course.
کسکین <i>késkin</i> sharp.	بوی <i>boy</i> stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry.
نوری *Noori* Luke, Lucas. نوریه *Nooriyé* Lucy.

تعلیم Exercise 26.

- ۱ هارون افندی کیمدر؟ — اک صادق دوستلرمندن بریدر.
- ۲ اک آغیر معدن هانکیسی در؟ معدنلر اغیرلقده هپ برایسه ده؛
پلاتین اک آغیریدر. فقط اک فائده لیسیمیدر. صوکه کی اولکنندن
خفیف در. ۳ اوسیرکه ایو میدر؟ — خیر اغام! بالدن طاتلو در.
- سزده دها ایوسی وار میدر؟ — اوت افندم! قیرمیزی سیرکه مز
سزککندن چوق اعلا در. ۴ اک اعلا دوستکز کیمدر؟ — عوجه مک
اک بویوک اوغلی هانری افندی در. ۵ سزده اک یاشلیسی کیمدر؟ —
اک یاشلیمز و اک زنکینمز نوری افندی در. ۶ کدی فاره یه باقهرق
آرسلان در؛ لکن آرسلانه باقارق فاره در. ۷ بغداد قدر اوزاق برشهره
کیتدی. ۸ بنم بویم سزککی قدر اوزوند. ۹ یارمق قدر کوچوک
بر قلمی وار. ۱۰ ال قدر ایری برکاغلری وار. ۱۱ دون هفته ناک
اک صوغوق کونی ایدی، فقط اولکیلردن صوغوق دکل ایدی.

ترجمه ۲۷ 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.

مکالمه Conversation.

آویز سزکینه باقهرق چوق کوچو کدر.	آویکز نصلدر بویو کیدر؟
بند بوندن بویوک بر دانه وار.	اک بویوک قلم بو میدر؟
اوت؛ فقط صاب صاغلاندر.	دده کز پک اختیار می؟
بند پاره ماره بر شی یوقدر.	سند پاره وار می؟
اونده کتاب میتاب بر شی یوقدر.	کتاب اونده میدر؟
ایودر؛ اوجی سیپ سیوری در.	قورشون قلمک نصلدر؟
اوت؛ طوپ طولی در.	قدحده چای وار می؟
اوت؛ آپ آچیدر قیالی دکدر.	ماغینه نک قیوسی آچیق می؟
اوت افندم؛ طوس طوغریدر.	ترجمه نک طوغری میدر؟
اوت؛ تاس قام چاپ حاضر در.	درسکز حاضر میدر؟
آت مات آشک مشک بر شی یوقدر.	اوده اشکدن آندن برشی وار می؟
بعض اوقات تفک شیلر آلدیم.	چارشیدن نه آلدک؟

درس ۱۴ Lesson 14.

حرف جر ایلہ اسم Noun with Prepositions.

§ 230. In the Turkish language there are no prepositions, 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 particles 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.

اے -e, -a to. (Sign of Dative case.) (§ 82.)

ایله -ilê, -lê with, by. (Sign of Instrumental case.) (§ 82.)

ایچون *ichin*, *ichoun* for, in order to, for the sake of.

کی گیبی *gibi* like, so that.

ی -i, -î. (Sign of Acc. case.) (§ 83.)

ده -dê in, on. (Sign of Locative case.) (§ 84.)

دن -dên from. (Sign of Ablative case.) (§ 85.)

ظرفندہ *zarfında* 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 اولر *onlar*.

مثالر Misal'ér Examples.

بنم ایچون *benim' ichin* for me. اولر ایچون *onlar' ichin* for them.

پاره ایله *para' ilê* with money. سینک کی *sinék' gibi* like a fly.

سزک ایله or سزکله *sizín' ilê* with you. قوتده *qouv'éldê* in the strength.

§ 234. 2. Post-positions with the Dative case.

دک <i>dék</i>	{ until, till, as far as.	طوغری <i>doghrou</i> towards, straight.
دکین <i>déyin</i>		ا. دائر <i>dayir</i> concerning.
قدر <i>qadar</i>	until, as much as.	یاقین <i>yaqin</i> near.
قارشى <i>qarshi</i>	against.	کوره <i>geôre</i> according to, after.

مثالار *Misallér* Examples.

استانبوله دک 'دکین 'قدر *Istambola'dék, Istambola'déyin, 'qadar*
up to Constantinople, as far as Const.
عقلمه کوره *aqlima' geôre* according to my judgement.
Bizé qarshi against us. *Shéhré' doghrou* towards the city.
„Séndén ouzaq Allaha yaqin“ far from you, near to God.
Kitaba' dayir concerning the book.

§ 235. 3. Post-positions with the Ablative case.

اوزاق <i>ouzaq</i>	far.	دیشاری 'دیشاری <i>dishari</i>	out of.
ا. ماعدا <i>ma'da</i>	{ except, besides.	اول <i>évél</i>	before.
باشقه <i>bashqa</i>		صوکه <i>sonra</i>	after.
اوتورو <i>otûrû</i>	{ regarding, about.	برو 'بری <i>bérou, béri</i>	since.
طولای <i>dolayi</i>		ایسه <i>i-sé</i>	instead of, rather than.
اوته <i>oté</i>	on the other side of, beyond.		

مثالار *Misallér* Examples.

Shéhirdén' ouzaq far from the city.
Írmaqdan oté beyond the river.
Sizdén' ma'da, onlardan bashqa except you, them.
Yirmi besh' senédén bérou for the last 25 years (25 years ago).
Bou ishdén' dolayi, 'otûrû concerning this business.
Béndén' évél before me. *Béndén sonra* after me.
Gélmésindén' i-sé gélmémési eyi dir his not coming is better than his coming.

§ 236. 4. Declinable Post-positions requiring the Genitive.

اوزره <i>üzre</i>	on, upon.	دیشاری 'دیشاری <i>dishari</i>	out of.
آلت <i>alt</i>	under.	ایچری ایچری <i>ichéri</i>	inside.
آرقه <i>arga</i>	behind.	ایچ <i>ich</i>	in
اوك <i>ok</i>	before.	یان <i>yan</i>	by, near.
آدا <i>ada</i>	in, within, at	آدا <i>ada</i>	at

اوزرینه 'اوزرکه' اوزریمه <i>üzérinê, üzérinê, üzérinê</i>	} on me, thee, him or it.
اوزرند 'اوزرکده' اوزریمده <i>üzérinmê, üzérinmê, üzérinmê</i>	
ایچلرینه 'ایچیکزه' ایچیمزه <i>ichimizê, ichimizê, ichimizê</i>	} in us, in you, in them.
ایچلرند 'ایچیکزده' ایچیمزده <i>ichimizdê, ichimizdê, ichimizdê</i>	
ایچلرینده <i>ichlérindê</i>	} among us, you, them.
یانیمده <i>yanımda</i> at, by my side.	یانیمه <i>yanıma</i> 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 **نەردە نەردە? where?** They require the dative after the question **نەردە نەردە? whither?** or **نەردە نەردە? where to?** **نەردە نەردە? nérédê?** with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. کتاب صفرانک اوزرندە در *Kitab sofranîñ üzérindê dir.*
The book is on the table.
2. قوشک یاوروس یووانک ایچندە در *Qoushouñ yavrousou youvaniñ ichindê dir.* The birdling is in the nest.
3. شەرك دیشاریسندە اوطوردیلر *Shêh'riñ disharisında otourdoular.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاجک آردندە صاقلاندی *Chojouq aghajîñ ardında saqlandı.* The boy hid himself behind the tree.
5. پدرک اوکنده طوردم *Pédérîñ ênûndê dourdoum.*
I stood in front of my father.
6. بالیق کولک ایچندە در *Balıq gôlûñ ichindê dir.* The fish is in the lake.

Examples with the Dative [motion].

1. کتابی صفرانک اوزرینه آتدم *Kitabî sofranîñ üzérinê atdım.*
I threw the book on the table.
2. قوش یاوروسنی یووانک ایچینه قویدی *Qoush yavrousounou youvaniñ ichinê qodou.* The bird put its young into the nest.
3. شەرك دیشاریسینه چیقدیلر *Shêh'riñ disharisina çıqdılar.*
They went [to the] out[side] of the city.
4. چوجوق آغاجک آردینه قاچدی *Chojouq aghajîñ ardina qachdı.*
The boy ran behind the tree.
5. پدرک اوکنه دوغری کیتدم *Pédérîñ ênûnê doghrou gıtdım.*
I went towards the father.

6. *Baltq gēlūn ichinē atūdi.* The fish jumped into the lake. بالیق کولک ایچینه آتدی

Motion, where to? whither? *néréyé?* 'قاره‌یه، استانبوله، شهره' 'قبولنک یاینه، آوک ایچرینه، صولک ایچینه، باغه، باغچه‌یه، آوه، دگیزه، ایرماغه.'

Location, where? *nérédé?* 'دگیزده، کتابده، باغچه‌ده، باغده' 'آوده، صوده، قبولنک یانده، آوک ایچرینه، صولک ایچنده، تارلاده، آغاچه، کتابده.'

Exercise 28. تعلیم ۲۸

۱. اوپله دن طیه شاری. اوپله نك طیه شاریسنده. اوپله نك ایچرینه. اوپله نك قپوسنده. اوپله نك قپوسنه. ۲. باغه یاقین. آوه یاقین. ال ایله. آباق ایله. الی ایله = الیه. آباق ایله. آباغم ایله. آباغی ایله = آباغیله. ۳. کوز ایله. کوزم ایله. کوزیکز ایله = کوزیکزله. کوزی ایله = کوزیله. ۴. اورمانک ایچینه. اورمانده. اورمانک ایچینه. اورمانه. اورماندن. ۵. آغاج ایچون. آغاجی ایچون = آغاجیچون. ۶. کتابم ایچون. کتابی ایچون = کتابیچون. ۷. کتابلریمک آرقه‌سنده. کوزل آلتون یازیلر وار. بوسوزلری کتابة یاز. ۸. قوی! آلك بئم اوزریمه. قوش آغاچه. قوش آغاجه. اوطوردی. ۹. قدحی صویه قوی. قدح صوده در. ۱۰. قدحلیچون.

Translation 29. ترجمه ۲۹

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

If '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* IB 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).

مکالمه Conversation.

کوزل تصویر لر وار در.	کتابکزده نلر وار؟
اک قیصه آی شیطا آی در.	اک قیصه آی هانکیسدر؟
خیر افندم اَحَلَب قدر اوزاق دکلدرد.	استانبول چوق اوزاق میدر؟
فقیر بر قاری وار.	اوطه نلک اوکنده کیم وار؟
خیر خانم افندی! هیچ یوقدر.	باغچه ده کی آغا جلرده میوه وار می؟
اوت بکم! پک چوقدر.	ایرماقده بالیق چوق میدر؟
خیر آغام! چوق یاقین ایز.	شهردن پک اوزاق میز؟
آلتیمزده کی حیوان آت ایدی.	آلتیکزده کی 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 = ایسم <i>isém</i>	ایسک = ایسک <i>isék</i>
ایسین = ایسک <i>isén</i>	ایسکیز = ایسکیز <i>iséniz</i>
ایسه = ایسه <i>isê</i>	ایسلر = ایسلر <i>isêler</i> .

If (or though or perhaps) I am, if thou art, if he is —, etc.

The Negative Conditional.

دکاسم = دکاسم <i>déyisém</i>	دکاسک = دکاسک <i>déyisék</i>
دکاسین = دکاسک <i>déyisén</i>	دکاسکیز = دکاسکیز <i>déyiséniz</i>

دکله = دکل ایسه *déyilse* دکلر = دکلر ایسه *déyilsélér*.

If I am not, if thou art not, if he is not —, etc.

Perfect (Dubitative).

ایشم <i>imishim</i>	ایشین <i>imishiz</i>	} (They say that) I was or I have been, etc.
ایشین <i>imish-sin</i>	ایشینلر <i>imish-siniz</i>	
ایش <i>imish</i>	ایشلر <i>imishlér</i>	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is *déyil imishim* (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When *-de* is added to the Conditional tense of the substantive verb, it expresses the meaning of "but" or 'yet':

ایسه ده ' ایسه ده ' ایسه ده : ایسه ده ' ایسه ده
isém dé, isén dé, isé dé; isék dé, iséniz 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 ' ایدیکرسه ده ' ایدیکرسه ده : ایدیکرسه ده ' ایدیکرسه ده
idimisé dé, idinisé dé, idiysé dé; idikisé dé, idinizisé dé, idilérisé dé

Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثالر Examples.

Pederin eude' ise, gilsin.

If your father is at home, let him come.

Pederim evde isede gelemez.

My father is at home, but he cannot come.

Biraderinneredeimish?

Where is your brother?

Evde imish.

(I heard that, they say that) he is at home.

Chojouqlar hasta'mi imishler.

Were the children ill? (Did you hear anything?)

Ev'vtt, hasta dirlar.

Yes, they are ill (I know).

Qonshoumouz zengin ise de, eyi bir adem deyil' imish.

Our neighbour is rich, but they say that he is not a good man.

Ben genj im, sen ise ikhtiyar' sin..

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* *ise* and *ایش* *imish* to *وار* *var*.

§ 242 The Conditional of To HAVE [with an indefinite object].

بندہ وار ایسه	بنم وار ایسه	<i>bende var isa</i>	<i>benim var isa</i>	} If I have a —, etc.
سندہ وار ایسه	سنک وار ایسه	<i>sende' var isa</i>	<i>senin var isa</i>	
اونده وار ایسه	اونک وار ایسه	<i>onda var isa</i>	<i>onouñ var isa</i>	
بزده وار ایسه	بزم وار ایسه	<i>bizde var isa</i>	<i>bizim var isa</i>	
سزده وار ایسه	سزک وار ایسه	<i>sizde var isa</i>	<i>sizin var isa</i>	
اونلرده وار ایسه	اونلرک وار ایسه	<i>onlarda varisa</i>	<i>onların var isa</i>	

The Negative.

بندہ یوغیسه	بنم یوغیسه	<i>bende yoghousa</i>	<i>bdnim yoghousa</i>	} If I have not a —, etc.
سندہ یوغیسه	سنک یوغیسه	<i>sende yoghousa</i>	<i>senin yoghousa</i>	
اونده یوغیسه	اونک یوغیسه	<i>onda yoghousa</i>	<i>onoun yoghousa</i>	
بزده یوغیسه	بزم یوغیسه	<i>bizdd yoghousa</i>	<i>bizim yoghousa</i>	
سزده یوغیسه	سزک یوغیسه	<i>sizde yoghousa</i>	<i>sizin yoghousa</i>	
اونلرده یوغیسه	اونلرک یوغیسه	<i>onlarda yoghousa</i>	<i>onların yoghousa</i>	

§ 243. Note. a. The abridged form of *یوق ایسه* *yoy isé* is *یوغیسه* *yoghousa* which is much used.

b. *یوق ایسه* *yoy isé*, *یوغیسه* *yoghousa* or *یوخسه* *yokhsa*, when used without object or subject, is considered as a conjunction: meaning or, otherwise; as:

؟ *یوخسه قارداشکده میدر؟* *Kitab sendé' mi, yokhsa qardash'nda' midir?* Who has the book, you or your brother?

§ 244. The Conditional with a definite object.

اونلرده ایسه، سزده ایسه، بزده ایسه، اونده ایسه، سندہ ایسه، بندہ ایسه
bende isé, sendé' isé, onda isé; bizde isé, sizde isé, onlarda isé
If I have the —, if thou hast the —, etc.

Vide §§ 119, 122, 127.

اونلرك ايسه 'سزك ايسه' بزم ايسه ؛ اونك ايسه 'سنگ ايسه' بنم ايسه
benim ise, senin ise, onoun ise; bizim ise, sizin ise, onlarin ise
 If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دكله 'سزده دكله' بزده دكله ؛ اونده دكله 'سنده دكله' بنده دكله
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
 — سنگ دكله 'بنم دكله' — *bénim déyilsé, sénin déyilsé, etc.*

If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When *o> -de* is added to the conditional of the verb To HAVE, it expresses the sense of but.

بنده وار ايسه ده *bende var ise de*, I have a —, but —
 بنده يوغه ده *bende yoghousada*, I have not a —, but —
 سنگ ايسه ده *senin ise de*, It is yours, but —
 سنگ دكله ده *senin deyilse de*, It is not yours, but —
 اونده ايسه ده *onda ise de*, He has the —, but —
 اونده دكله ده *onda deyilsede*, He has not the —, but —.

§ 246. **The Dubitative tense of To HAVE** [with a definite object].

اونلرده ايش 'سزده ايش' بزده ايش ؛ اونده ايش 'سنده ايش' بنده ايش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.

اونلرك ايش 'سزك ايش' بزم ايش ؛ اونك ايش 'سنگ ايش' بنم ايش
bénim imish, sénin —, onoun —; bizim imish, sizin —, onlarin —.

I have the —, thou hast the —; (That) was mine, thine, his —.

§ 247. **The Dubitative tense of To HAVE** [with an indefinite object].

اونده وار ايش 'سنده وار ايش' بنده وار ايش *béndé var imish etc.*

اونك وار ايش 'سنگ وار ايش' بنم وار ايش *bénim var imish etc.*

(They say that) I have a —; thou hast a —, etc.

مثالر Examples.

Senin paran varisa.

If thou hast money.

Ineyiniz varisa.

If you have a cow.

Paran vartsa, bana besh ghoush ver.

If you have money, give me five piasters.

Par am var'isa da vermem.

I have money, but I will not give.

<i>Ekmeyiniz yoghousa alin.</i>	If you have not bread, take some.
<i>Kitablari yoghousada —</i>	They have not books, hut —
<i>Qalem bende isede veamem.</i>	I have the pen, but I will not give it.
<i>Ati var idi ise —</i>	If he had a horse —
<i>Esheyi yogh'oudou isede —</i>	Though he had not a donkey, yet —.

لغت Words.

varimiz' yoghoumouz' all that we have.

آلام almam I do not take. a. *لسان lisan* language.

کسکین liskin sharp (knife). *آز as* less.

آغیر باشلی aghir bashli sedate (man). a. *کامل kāmīl* sober, wise.

Proper Names: *آرسلان Arslan* Leon. a. *هلاق d i q* Justin,
Justus, a. *لوریه looriye* Lucy. *دور /*

تعلیم Exercise 30.

۱ آرسلان می کیفیلدر یوخسه برادری حسن می ؟ هانکیسی
کیقلی در ؟ — آرسلان کندی قارداشی حسندن کیفلی ایسه ده ؛
حسن پک کامل و آغیر باشلی برچوجوقدر . ۲ واریز یوغیمز هیسی درت
غروشدر ' زیاده بر پارهمز یوقدر . ۳ آرسلان قره ده کی حیوانلرک الک
قوتلیسی ایسه ده ' پک ظالمدر . ۴ بزم آتیمز بیاض آتیکزدن کنج
ایسه ده ؛ اوندن قوتلی دکلدر . ۵ هانکی لسان ده قولايدر ' ترکجه
می یوخسه انکیلیزجه می ؟ — ترکجه انکیلیزجه قدر قولايدر ' اوندن
زور دکلدر ؛ فقط روسجه چوق زور ایش . ۶ کاغذک یوغیسه بدن آل !
— تشکر ایدرم ؛ کاغدم یوغیسه ده کیسه دن آلام . ۷ «پارهک وار
ایسه هر کس دوستک ؛ پارهک یوغیسه هر کس دشمنک در» .
۸ «دوستک دوستی دوست ایسه ' دوستک دشمنی ده دشمن در .
دشمنک دوستی دشمن در و دشمنک دشمنی دوست در» . ۹ کتابلر
سزده میدر ؟ — کتابلر بزده دکلرسه ده ؛ قلملر بزده در .

ترجمه ۳۱ 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] ray 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.

مکالمه Conversation.

سندہ اکملک وار ایسہ بر آرز ویر !	یوقدر افندم : وار ایسہ ویریرم .
واریکز یوغیکز قاج غروشدز ؟	واریز یوغیز اونیش غروشدز .
پدر افندی نرہدہ امیش ؟	باغچہدہ امیش .
آرسلان بک پک زنکین می امیش ؟	اون ستہ اول چوق زنکین امیش .
پیچاغلک اوزرکدہ ایسہ ویر !	خیر اوستمدہ دکلدز .
والدہ خانم آودہ میدز ؟	آودہ دکلسہ باغدہ در .
قوش آغاچدہ دکل می امیش ؟	خیر افندم قفسدہ امیش .
خستہ دکلمیدیکز ؟	خستہ ایدم ایسہدہ کلدم .
آتلی یوغیسہ ، بنمکنی آل !	پک ایی افندم !

Lesson 16. درس ۱۶

The Infinitive of Verbs. مصدر

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb¹. It ends either in **ماق** -maq or **مک** -mek

¹ The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

-mek: *-maq* is peculiar to roots with hard and *-mek* to roots with soft vowels. When we remove the ending *maq* or *mek* we get the stem or the root of the verb, which is also the 2nd person Sing. of the Imperative; as:

آلماق *almaq* to take: آل al' take thou.

ويرمك *vermek* to give: ير ver give thou.

§ 249. The Negative form of the verb is obtained by adding *-me-* مَـ 'مه to the root when it has a soft vowel and *-ma-* ما when it has a hard vowel; as:

آلماق *al'mamaq* not to take: آلمه or آلا *al'ma* do not take.

ويرمك *vcr'memdk* not to give: ويرمه *vdr'mJ* do not give.

Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. 1. 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).

سو ايچمك *sou ichmek* to drink some water (indefinite).

سوي ايچمك *souyou ichmdk* to drink the water (definite).

يازماق *yazmaq istemek* 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.

اَوِه گیتسک *e'-ve gitmek* to go home (motion'.

اَوْدِه اوطورمق *evde oturmaq* to sit in the house (rest).

یازمغه باشلامق *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:

قالفیه بر او یاپدیره جنم *Qalfaya bir cv yapd irajagMm.* I shall cause the architect to build a house.

مکتوبی اوحانسه یازدیره جنم *Mektoubou Ohan'nese yazdirajaghim.* I shall get John to write the letter.

آرتینه بر چیفت قوندوره یاپدیردی *Artine bir chift qoundoura yapdirdi.* He got Pancal to make a pair of shoes.

Ol tasvirli kitabi chojouqlara bou gun oqoudajaghlm. I shall allow the boys to read that book full of pictures to day.

Benim ichin bir setri yapdirabilir misin? — Yarin bir danesini getirdebilirim. 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:

باقمق *baqmaq* to look at (intrans.); باقلمق *bagilmaqto* to be looked at.

آلمق *almaq* to take (trans.); آلمنمق *alinmaq* 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:

سوشمک *sevishmek* 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 net 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.

قوشوشسونلر qoshoushsounlar let them run together.

ووروشه جققلر vouroudinjaqlar 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:

اورتونمك ebrtunmek' to cover himself.

صويوندىلر sogonndoular they undressed themselves.

ييقانم ييغانم yiyqanaja ghim I shall wash myself.

تعايم قرائت Reading Exercise.

كدى ايله دوه حكايهسى

The Story of the Cat and the Camel.

بركون دوه صيرتده آغير بر يوك ايله كيدركن ' كدى يه راست

كلدى . كدى صيرتتى قابورلادى دوه يه ديدى :

كدى — اوغورلر اولسون ! دوه قارداشاق ! نزه يه بويله !

دوه — الله امانت اول ! اما بن ناصل سنك قارداشك ايشيم !

سن نزه ده ؟ بن نزه ده !

كدى — اوكا شهبه يوقدر ! البته بن سنك قارداشك . باق هله !

سنككى قدر ايرى وبويوك قابورم يوقميدر !

دوه — بلكه ! لكن عجباً بنمكى قدر ده قوتلى مى !

كدى — واى ! نه بوش سوز ! شو صيرتكده يومروق قدر كوچوك

بر شى وار ايسه ' عجباً سوزك اونك ايچون ميدر !

دوه — اما ايو باق ! بويوك سنك ايچون پك بويوك دكلى !

كدى — بوش سوزلر سويلمه ! شونى بك ! وير ' تنبل هريف !

دوه — پك اعلا ! براز برى كل ! هوپ بالا ! ديمش ويوكنى كدينك

صيرتينه يوكلتمش !

کدی — آمان! آمان! آمان! نه آغیر ایش! ایشیم بیتدی! وای!
وای! وای!

دوه — ایشته بلاکی بولدک! کیت بویوک سوز سویلهمکی اوکرن!
قصه دن حقه — بویوک لقمه یه ' بویوک سوز سویلهمه!

Talimi Qtra'at.

Kedi lie deve Hikiayesi.

*Bir gün Dêrê sirtinda¹ aghâr bir yûk ilê gêderkên²,
Kêdiyê rast gêldi³. Kêdi sirtinê qambourladaray⁴ dêvêyê
dêdi⁵:*

*Kêdi — Oughourtar olsoun⁶, dêrê qardashliq⁷! nêrêyê
bêdyê?*

*Dêrê — Al'lahu émanét ol⁸! am'ma bèn na'sil sênîñ
qardashîñ imishim? sên' nêrêdê? bèn' nêrêdê?*

*Kêdi — Oña shâb'hê yoydour⁹! Elbê'tê¹⁰ bèn sênîñ
qardashîñ im. Baq hêlê¹¹! sênîñki qadar iri
vê bêdyûk qambouroum¹² yoy'mou dour?*

*Dêvê — Bêlki¹³! lakîn ajêba¹⁴ bênîmki qadar' da qouv-
velli' mî?*

*Kêdi — Vay! nê bosh sêdz¹⁵! shou sirtinê yoymourou¹⁶
qadar kûchûk bir shêy rar îsa, ajaba sêdzîñ
onouñ' ichoun mou dour?*

*Dêrê — Am'ma éyi baq! bou yûk sênîñ ichin pêk bêdyûk
deyil' mî?*

*Kêdi — Bosh sêzelêr sêdyêlmê! Shounou baña rêr! tîmbêl
hérif¹⁷!*

*Dêvê — Pêk a'la! bir az bêri¹⁸ gêt! hop'bala¹⁹! —
dêmish²⁰, vê yûkûnû kédîñîñ sirtina yûklêtmish²¹.*

*Kêdi — Aman! aman! aman²²! nê' aghâr 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 bélañi bouldouñ²⁵! git', bédyúk seōz seōy-
léméyi éōyrén'²⁶!
Qis'sédén his'sé²⁷ — Bédyúk loqma²⁸yé, bédyúk
seōz seōylémé!*

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 حکایه سی» در.	بو حکایه نک ماذه سی نه در؟
کدی به راست کادی.	دوه کیدرکن کیسه راست کادی؟
غایت آغیر بر یوک وار ایش.	دوه نک صیرتینده نه وار ایش؟
دوه ایری بر یوک حیوانی در.	دوه نه در؟
کدی دوه به باقرق پک کوچوکدر.	کدی می بویوک؟ دوه می بویوک؟
«اوغورل اولسون قارداشلق» دیدی.	کدی دوه به نه دیدی؟
یولخیره دیرلر افندم!	«اوغورل اولسون» کیملره دیرلر؟
بلکه، بئداده طوغری یولجی ایدی.	دوه نره به یولجی ایش عجا؟
خیر افندم! بو پک بوش بر سوز ایدی.	کدی دوه نک قارداشی می ایدی؟
شو کوچوک بککی بکا ویر دیدی.	کدی صوکره دوه به نه دیدی!
پک اعلا افندیجکزم!	یور! بو حکایه بی صوکنه قدر سویله!

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مجرد و مزید فیہ مصدرلر^۱

§ 257, Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance **عومک** *yaxmiaq to w r i t e v m e k* to love, **اووقمق** *oqoumaq* to read, are simple verbs, because there

¹ *Mujer red ve Mezeedun feehi masdarlar.*

are no letters added to the roots $\sqrt{\text{ياز}}$ *yaz*, $\sqrt{\text{سو}}$ *sev*, $\sqrt{\text{اوقو}}$ *oqou*.

§ 258. But if I say $\sqrt{\text{يازديرمق}}$ 'يوشمك' *yaz-dirmaq*, *sevishmek*, *oqoimmaq*: these are derivative verbs, the new or secondary roots are $\sqrt{\text{يازدير}}$ 'يوش' *yazdir*, *swish*, *oqonn*. 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.

$\sqrt{\text{سومك}}$ *sécmék*; $\sqrt{\text{سو}}$ *sév* to love:

$\sqrt{\text{سوشمك}}$ *sévishmék*; $\sqrt{\text{سوش}}$ *sévish* to love each other.

$\sqrt{\text{يازماق}}$ *yazmaq*; $\sqrt{\text{ياز}}$ *yaz* to write:

$\sqrt{\text{يازديرمق}}$ *yazdırmaq*; $\sqrt{\text{يازدير}}$ *yazdır* to cause to write.

$\sqrt{\text{اوقوماق}}$ *oqoumaq*; $\sqrt{\text{اوقو}}$ *oqou* to read:

$\sqrt{\text{اوقونماق}}$ *oqounmaq*; $\sqrt{\text{اوقون}}$ *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*.

§ 200. 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 *f*, 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 *ah* to the root of primitive verbs.

§ 261. There are six measures [باب 'وزن' *bab, vezn*], 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 اوقوتق [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:

otourmaq to sit: اوطورمق otourtmaq to make to sit, seat.

baqmaq to look: باقمق baqitmaq to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

oqoumaq to read: اوقومق oqoutmaq to cause to read.

iyi qamaq to wash: ييقمق iyi'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*.

تعليم Exercise 32.

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سويله مك seoylemekto speak. 2. دوشه مك deoshemekto floor, to carpet. 3. چاغيرمق chaghirmaq to call. 4. باشلامق bashlamaq to begin. 5. قازيق qazıq to dig, to engrave. 6. آرامق aramnq to seek. 7. آقمق aqmaq to float. 8. بيله مك bilemekto sharpen (a knife). 9. يوكله مك yuklemek to load. 10. ديكله مك dinlemek to listen.

Intransitive verbs. 11. چىچرامق chichramaq to jump. 12. ازمك azmek to be melted. 13. اوشومك u m e k to feel cold, shiver. 14. صوغومق sovoumaq to become cold, cool, 15. قوقمق qoqmaq to smell, to have a smell. 16. اويومق

ouyoumaq to sleep. *yashamaqto* *li v* *g* *h* - *lamaq* to cry, to weep.

2. Yazdirmaq يازدیرمق [Transitive and Causal].

§ 263. This measure is formed by adding *دیر* (*dir*, *dir*, *dur*, *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:

eolmek to die (intrans. : *eoldirmek* to kill (trans.)

ouyanmaq to awake (intrans.):

ouyandirmaq to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

achmaq to open (trans.;; *achdirmaq* to cause to open.

yazmaq to write (») : *yazdirmaq* to cause to write.

Note. This *dir* is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

geormek to see: *geostermek*, *geordurmek* to make to see, *gelmek* to come: *getirmek* to bring: [to show.

gitmek to go: *geotirmek* to carry.

qalmaq to rise: *qaldirmaq* to raise, to lift up.

تعلیم Exercise 83.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. *gezmtk* to walk.

gulmek to laugh. 2. *sanmaq* to become

tired of. *outanmaq* to be ashamed. 3. *in-*

mek to come down. *binmek* to ride on. 4. *olmek* to marry.

chalışmaq to work.

Transitive verbs. 5. بولماق *loulmaq* to find. بيلمك *bilmek* to know. 6. آتماق *almaq* to take. ویرمك *vermek* to give. 7. سۈرمك *sevmek* to love. كەتك *smek* to cut.

3. *Ichirmek* ايجيرمك [Transitive and Causal].

§ 264. This measure is formed by adding ر (-ir-, -ir-, -our-, -ur-) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

دوغۇمىق *dogh'maq* to be born (intrans.): دوغۇرماق *doghourmaq* to give birth.
پىشمك *pishmék* to be cooked (intrans.): پىشیرمك *pishirmék* to cook.
ايچمك *ichmék* to drink (trans.): ايجيرمك *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.

تعليم ۳۴ Exercise 84.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچماق *ouchmaq* to fly. ياتماق *yatmaq* to lie down. 2. آرتماق *artmaq* to be increased. باتماق *batmaq* to sink. 3. دوشمك *dtishmek* to fall. شاشماق *shashmaq* to miss one's way. 4. يېتمك *bitmek* to be finished: تاشماق *tashmaq* to overflow. 5. دويماق *douymaq* to hear of. قويماق *doymaq* to become satiated. 6. قاچماق *h m a q* to flee. كچمك *gechmek* to pass. يېتمك *yitmek* to be lost.

4. *Taranmaq* طارانماق [Reflexive, Passive].

§ 265. This measure is formed by adding ن n, (in, un, oun) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارماق *taramaq* to comb: طارماق *tarannmaq* to be combed, to comb himself.

اورتەك *örtmek* to cover: اورتەك *örtünmek* to be covered, to cover oneself.

اوقۇمق *oqumaq* to read: اوقۇنق *oqunmaq* to be read.

بولۇق *boulmaq* to find: بولۇنق *boulunmaq* 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:

Effendi yiyqandi The Master washed himself (reflexive).

Qadehler yiyqandi The cups have been washed (passive).

تەلىم ۳۵ Exercise 85.

Change the following verbs into the fourth measure.

1. چالماق *chalmaq* to steal; to knock at (the door); to play (a tune)
2. دوكمەك *deokmek* to, pour, *dwymek* to beat.
3. قويماق *wymaq* to undress, strip.
4. قىلماق *qllmaq* to do, to perform.
5. تىقماق *tvjamaq* to plug, stop.
6. كىزماق *gezmeq* to walk about.
7. يىقماق *yiyqamaq* to wash.
8. باقمق *Itaqmaq* to look.
9. سومەك *si'vmek*.
10. داياقماق or تىيامق *da?/-amaq* to prop up.
11. سويلەمەك *seoylemek* to speak.

o. *Yazilmaq* يازىلىق [Passive].

§ 267. The measure is formed by the addition of ل *l*, (لى *li*), to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

يازماق *yazmaq* to write: يازىلىق *yazilmaq* to be written.

كەسمەك *kesmek* to cut: كەسىلىك *kesilmek* 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 ايتمك 'etmek, eyl-
emek, to do, perform is ايديلمك edilmek:

تعليم ٣٦ Exercise 36.

Change the following verbs into this measure and give the meanings.

1. آچتى 'ايتمك 3. قيرمىق 'وورمىق 2. سومك 'ويومك
4. اوطورمىق 'يىنمك 5. چاغيرمىق 'ايچمك
6. باقمىق بويورمىق . كورمىك to plant. 6. ديكمك

6. Georushmek كورشمك [Reciprocal].

§ 268. This measure is formed by adding ش sh, (ish, oush, ish) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reciprocal one; as:

كورمىك geürmek to see: كوروشمىك geürushmek to see one another.

اورمىق vourmaq to beat: اوروشمىق vourushmaq to fight with one another.

تعليم ٣٧ Exercise 87.

Change the following verbs into the sixth form.

- اغلامىق aghlamay to cry, weep. كولمىك gülmeç to laugh.
دورتك dürtmek to poke. اوينامىق oynamaç to play. سومك
sövmek. بوزمىق bozmaç to ruin, to disconcert.

مطالعات Muta-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'; yazdir 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:

او قوماق *oqoumaq* to read: او قونماق *oqoun'maq* to be read.

او قونماق *oqout'maq* to cause to read: او قونولماق *oqounoul'maq* to be read.

او قوندورماق *oqoutdour'maq* to cause to cause to read:

او قوندورماق *oqoutdourt'maq* to cause to cause to cause to read.

تعلیم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسه شاهانه نك تقسيملى

ممالك محروسه شاهانه ولايتلره ولايتلرلوا ياخود سانجاقلره سانجاقلر قضالره قضالر ناحيهلره ناحيهلر دخى قريهلره تقسيم اولنور . — ولايتدن مسؤل اولان ذات والى سانجاقدن مسؤل اولان متصرف قضادن مسؤل اولان قائمقام ناحيهدن مسؤل اولان مدير قريهلردن مسؤل اولانلر اختيار مجلسلى و مختارلر در .

ممالك محروسه شاهانه ۲۹ ولايته تقسيم اولنور . بوناردن آلتيسى آوروپاده يكرمى برى آسياده برى آفريقاده و برى دخى آق دڭيزده در .

Memaliki Mahrouseyi Shahanenin taqsimleri.

²Memaliki Mahrouseyi Shahanv¹ Vilayetlere, Vilayetler² Liva yakhod Sanjaqlara, Sanjaqlar Qazalara, Qazalar Nahiyelere, Nahiyeler⁵ dakhi Qaryelere taqsim olounour⁶. — Vilayctdenmesoul¹ olan zat vali⁹, Sanjaqdan me soul olan Mutesar'rit¹⁰, Qazadan me soul olun Qayim-maqam¹¹, Nahiyeden me soul olan Mudir¹² ve Qaryclerden mesoul olanlar¹³ Ikhtiyar mejlisleri¹⁴ ve moukhtarlar¹⁵ dir.

Words. 1. The Protected Countries of His Majesty (Royal). 2. province. 3. a county, arrondissement 3a. a district, canton. 4. or. 5. a sub-district (parish or commune). 5^a. village. B. are divided. 7. responsible. 8. who is (who governs). 8^a. person. 9. governor general. 10. governor. 11. sub-governor. 12. a governor of a sub-district, mudir. 13. who are. 14. bailiff courts. 15. bailiffs.

Memaliki Mahrouseyi Shahane 29 vilayete taqsim olounour. Sounlardan altisi Avropada, yirmi biri Asiyada, biri Afriqada ve diger biri dakhî Aq denizde dir.

مکالمه Conversation.

- ممالک شاهانه نه به تقسیم اولنور؟
 یکریمی طقوز قطعه ولایتله تقسیم اولنور.
 بر ولایتلرک نقدری آوروپاده در؟
 آلتی قطعه سی آوروپاده در.
 آسیاده بولنان ولایتلر قاچ قطعه در؟
 یکریمی بر قطعه در. [در]
 دیگر ایکسی نره لرده در؟
 بری آفریقاده و دیگر آق دکیزده
 لوا و یاخود سانجاق نه در؟
 ولایتدن آشاغی اولان تقسیمدر.
 والی کیصدر؟
 لوانک اداره سنه کیم مسؤلدر؟
 قائم مقام کیصدر؟
 ناحیه نک اداره سنه کیم مسؤلدر؟
 قریه نه دیمک در؟
 قریه لرک اداره سنه کیم مسؤلدر؟
 ممالک شاهانه ده کی لوالرک عددی
 قاجدر؟
 قاضارک عددی قاجدر؟
 قاچ ناحیه و قاچ قریه وار در؟
 قاضارک عددی ۱۳۹۰ و قریه لرکی
 ایسه ۶۰۳۰۷ در.
 لویاه ده نه دیرلر؟
 متصرفلق ده درلر. [ده دیرلر]
 دیگرلرینه نه دیرلر؟
 قضایه قائم مقاملق و ناحیه به مدیرلک

درس ۱۸ Lesson 18.

مرکب فعللر 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 ایتک 'aitmek or ایلک 'ilmek or بویورمق 'boyurmak, *étmék, éylémék, qılmaq, bouyourmaq*, all meaning to do, to perform; but the first is most frequently used.

a. سوال قیلق 'sual qılmaq: سوال ایتک 'sual aitmek to question.

p. آزاد بویورمق 'azad boyurmak: آزاد ایتک 'azad aitmek to free.

t. صوص ایتک 'sous aitmek: صوص to still, to hush.

t. یاش ایتک 'yash aitmek: یاش to moisten: to wet.

Note. The original meaning of بویورمق *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 (*ismi fayil, me fayul*) to the intransitive verb اولق *olmaq* "to be, to become"; as:

p. خسته اولق 'hasta olmaq: hasta to be sick.

a. مهنون اولق 'mémnoun olmaq: mémnoun to be glad.

t. صوص اولق 'sous olmaq: sous to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries ایدلک 'edilmek, *édilmék, qılınmaq, bouyrulmaq*, or more frequently with the passive forms of the verb اولق *olmaq*; viz. اولنمق *olunmaq* to become, to which there is nothing to correspond in English; as:

a. سوال اولنق 'sual olunmaq: سوال ایدلک 'sual idilmek to be asked.

p. آزاد یورلق 'آزاد قیلنق' 'آزاد اولنق' آزاد ایدنک: *azad* آزاد
to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries 'ایتدیرمک' *étdirmék*, *bouyourtmaq*, to cause to do.

p. فروخت *firoukhté* sale: فروخت ایتدیرمک *firoukht' étdirmék* to cause to sell.

a. قتل *qatl* slaughter: قتل ایتدیرمک *qatl étdirmék* to cause to kill.

a. احسان *ihsan* grant: احسان یورلق *ihsan bouyourtmaq* to help to be granted.

تعلیم ۳۸ Exercise 38.

Form verbs from the following words:

1. a. کرم *kerem* kindness. a. رجا *riju* request.
2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting.
3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change.
4. a. عزیمت *azimét* departure. a. عودت *avdét* return.
5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation.
6. a. ظهور *zouhour* appearance. a. بنا *bina* building.
7. a. وعظ *vaz* sermon. p. کور *kêor* blind. 8. a. حفظ *hifz* keeping.
- a. غیرت *ghayrét* labour. a. هدیه *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 لهک *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:

كوز <i>geöz</i> eye:	كوزلەمەك <i>geözlémék</i> to watch.
باش <i>bash</i> head:	باشلامق <i>bashlamaq</i> to begin.
قرە <i>qara</i> black:	قرەلامق <i>qaralamaq</i> to blacken.
تیز <i>témiz</i> clean:	تیزلەمەك <i>témizlémék</i> to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لەنمەك ' *lenmek*, *lanmaq* to nouns or adjectives; as:

ئولنمەك *övlénmek* to marry. گۈزەللەنمەك *güzél'lénmek* to grow pretty.
خەسرلانمەك *khirsylanmaq* to be angry. ھازىرلانمەك *hazirlanmaq* to be ready.

§ 278. III. By adding simply امق *-amaq*, مك *-émék*, الماق *-almaq*, لك *-élmék*, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان <i>qan</i> blood:	قانامق <i>qanamaq</i> to bleed.
قوجە <i>qoja</i> old:	قوجەمق <i>qojamaq</i> to become old.
ياش <i>yash</i> age:	ياشامق <i>yashamaq</i> to live.
چوق <i>choq</i> much:	چوغالمق <i>choghalmaq</i> to increase.
آز <i>az</i> little:	آزالماق <i>azalmaq</i> to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لاشمەك ' *lëshmék*, *-lashmaq*, meaning to grow, to become, to get (gradually).

a. فە <i>féna</i> bad:	فەئالاشمەك <i>fénalashmaq</i>	To become worse (gradually).
كەتۇ <i>kéttü</i> bad:	كەتۇلەشمەك <i>kéttülëshmék</i>	
ئەي <i>éyi</i> good:	ئەيلىشمەك <i>éyilëshmék</i>	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مەكتۇب <i>méktoub</i> letter:	مەكتۇبلاشمەك <i>méktoublashmaq</i> to correspond.
خەبەر <i>khábér</i> information:	خەبەرلەشمەك <i>khábérlëshmék</i> to communicate (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. باشلاق *bashlatmaq* to let be begun.
2. اولندirmek *öléndirmék* to make marry.
3. چوغالتماق *choghaltmaq* to make abound.
4. ایلشدirmek *éyléshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

یان <i>yan</i> side:	یانشماق <i>yanashmaq</i> to approach.
صاری <i>sari</i> yellow:	سارارماق <i>sararmaq</i> to grow yellow.
اوزامق <i>ouzamaq</i> to elongate.	صوصامق <i>sousamaq</i> to thirst.
پارلامق <i>parlamaq</i> to shine.	آجیقماق <i>ajiqmaq</i> to be hungry.

تعلیم ۳۹ Exercise 39.

Form verbs from the following words.

- I., II., V. 1. آو *av* game. 2. مهر *međhür* a seal. 3. حاضر *hazır* ready. 4. قات *qat* fold, پاره *paré, para,* *parcha* piece. 5. طوپ *top* ball, قیش *qışh* winter, یاز *yaz* summer, گوز *güz* autumn. 6. تاش *tash* stone, یاغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *tonz* salt, پوئل *poul* postage stamp. III. اسکی *gourou* dry, بوش *bosh* empty, بکز *bénz* countenance, اکشی *ékshi* sour, گنج *génz* young. IV. پای *pay* portion, قوجاق *goujaq* bosom, آل *gúj* hard, کوج *gúj* hard, یرى *iri* big. VI. کچوک *red* قیزیل *red* یشیل.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بيلمک *bilmek* 'to know, to be able' put after

the root of any verb, with *he* 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:

يازماق *yazmaq* ' يازە يىلىك: *yazabilmék* to be able to write, i. e.
to know how to write.
سۈمك *sévmék* ' سۈە يىلىك: *sévébilék* to be able to love, i. e.
to know how to love.
بىلىك *bilmék* ' بىلە يىلىك: *bilébilék* 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 *hé* (§ 53); as:

سۈيلىك *séüylémék* ' سۈيلىە يىلىك: *séüyléyébilmék* to be able
to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding مامقى *-mamaq* or مەمك *-mémék* to the stem of the verb instead of *bilmék*; as:

يازە مامقى *yaza'mamaq* not to be able to write (not يازە يىلىك).
اوقۇيە مامقى *oquya'mamaq* not to be able to read.
گىدە مەمك or گىدە مەمك *gidémémék* not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb يەرمەك *yermek* to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجيل *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 *-yi* must be added to it (§ 53); as:

آسیا قطعه سنده بولنان ولایتار: هجاز، ین، بصره، بغداد، موصل، حلب، سوریه، بیروت، خداوندکار، قونیه، آنقره (انکورو)، آیدین، آطنه، قسطنیونی، سیواس، دیاربکر، بیتلیس، ارضروم، معصودت العزیز، وان، طربزون.

افریقا قطعه سنده: طربلس، آتی د کیزده: جزائر بحر سفید، بونلرک مرکزلی شونلر در: هجازکی جدّه، سوریه نککی، شام، خداوندکارکی بروسه، آیدینکی ازمیر، معصودت العزیزکی، خربوت، و دیگرلرکی هناملری اولان شهرلر در.

Vilayétlér.

*Mîmaliki Mahrouséyi Shahan'niñ Avropa qit'asında*¹ *boulounan vilayétléri shounlar dir: Edirne*², *Sélanik*³, *Qosova*, *Yan'ya*, *İshqodra*, *Monastir*.

Asiya qit'asında boulounan vilayétlér: Hijaz, *Yémén*, *Basra*, *Baghdad*, *Mousoul*, *Haléb*⁴, *Sûriya*⁵, *Béyrout*, *Khûdavrîndigiar*, *Qonya*⁶, *Angaré (Engürü)*⁷, *Aydîn*, *Adana*⁸, *Qastamouni*, *Sivas*, *Diyarhêkir*, *Bitlis*, *Erzroum*, *Mamourétül-Aziz*, *Van*, *Trabzoun*.

*Afrika qit'asında: Tarablous*⁹; *Ay-Dénizdê: Jézayiri sbahrî asêfid*¹⁰.

*Bounlarîñ mérkézléri*¹¹ *shounlar dir: Hijaziñki Jid'dê; Sûriyaniñki Sham*¹², *Khûdavrîndikiarîñki Brousa*, *Aydîniñki Izmir*¹³, *Mamourétül-Aziziñki Kharpout*, *vê digêrlériñki hémnamları*¹⁴ *olan*¹⁵ *shéhirlér dir.*

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 لك 'لق *-lîq, -lîk*, and by affixing to the root of the verb the terminations ما *-ma, -mé*; ش 'یش *-ish, -îsh*, the three derivative forms of the Infinitive are obtained; as:

سومك *sémék* to love: 1. سومكلك *séméklîk* Loving, the action of loving.

يازماق *yazmaq* to write: 1. يازماقلىق *yazmaqlîq* Writing, the action of writing.

2. $\sqrt{\text{سو}} \text{ sév}$: سومه *sévmé* Loving, the action of loving.

3. $\sqrt{\text{سو}} \text{ sév}$: سويش *sévîsh* 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 <i>sémék</i> loving	A. سومي <i>séméyi</i>	} loving.
G. wanting	I.. سومكده <i>sémékdé</i> in	
D. سومكه <i>séméyé</i> } for loving, to love	A. سومكدن <i>sémékdén</i> from	

Declension of the first Derivative form.

- N. سومكلك *séméklîk* loving
 G. سومكلكك *séméklîyiñ* of loving
 D. سومكلكه *séméklîyé* to loving
 A. سومكلكي *séméklîyi* loving
 I.. سومكلكده *séméklîkdé* in loving
 A. سومكلكدن *séméklîkdén* from loving.

Declension of the second and third Derivative forms.

N.	سومه <i>séumé</i>	سويش <i>séviash</i>	} loving, the action or the mood of loving.
G.	سومه نك <i>séuménik</i> of	سويشك <i>sévishik</i> of	
D.	سومه يه <i>séuméyé</i> to	سويشه <i>sévishé</i> to	
A.	سومه يي <i>séuméyi</i>	سويشي <i>sévishi</i>	
L.	سومه ده <i>séumédé</i> in	سويشده <i>sévishdé</i> in	
A.	سومه دن <i>séumédén</i> from	سويشدن <i>sévishdén</i> 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. يازماقلىم <i>yazmaqlighim</i> my	} writing	يازماقلىمىز <i>yazmaqlighimiz</i> our	} writing.
يازماقلىك <i>yazmaqlighik</i> thy		يازماقلىكىز <i>yazmaqlighikiz</i> your	
يازماقلى <i>yazmaqlighi</i> his		Not used	
2. يازمام <i>yazmam</i> my	} writing	يازمامىز <i>yazmamiz</i> our	} writing.
يازماك <i>yazmak</i> thy		يازماكىز <i>yazmakiz</i> your	
يازماسى <i>yazmasi</i> his		يازمالارى <i>yazmalari</i> their	
3. يازيشم <i>yazishim</i> my	} writing	يازيشىمىز <i>yazishimiz</i> our	} writing.
يازيشك <i>yazishik</i> thy		يازيشكىز <i>yazishikiz</i> your	
يازيشى <i>yazishi</i> his		يازيشلارى <i>yazishlari</i> their	

§ 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:

کتابى آچماق *kitabi achmaq* to open the book.

کتاب اوقوماقلىق *kitab oqoumaqliq* reading a book.

سو اچمه *sou ichmé* 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:

بەنیم گەلمەم ' *bénim gélém, gélém* my coming.

سەنیک گەلمەکییڭ *sénik gélémékiiñ* your coming.

افەندیمیزیڭ گەلیشی *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 nominative form (§ 83, Note); as:

وقومە باشلاماق *oqoumagha bashlamaq* to begin to read.

یازمە بیلەز *yazma bilméz* he does not know how to write.

یازماقلىڭى بیلەز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the jict, the action. The negative of this form is composed in two ways:

یازماماقلق *yaz'mamaqlıq* and یازمامازلىق *yaz'mamazlıq*

Mektoubon yazmamazlıq etme 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:

Geor memzlikden geldi, geor memzliye vourdou He pretended not to see.

Tanimamazlıq etmek To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is *سومە* ' *sevme 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:

یازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sérmé'* loving, to love: *sér'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>yazı yazmaq</i> to write.	<i>yaghmour yaghmaq</i> to rain.
<i>gëök gürlemek</i> to thunder.	<i>gar</i> " to snow.
<i>dikish dikmek</i> to sew.	<i>dolou</i> " to hail.
<i>tütün içmek</i> to smoke.	<i>shimshik chagmaq</i> to lighten.
<i>yémek yémek</i> to eat (food).	<i>ish ishlémek</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.

یازمق ایچون 'یازمق اوزره *yazmaq için*, *yazmaq üzre* for the purpose of writing.

یازمقسیز 'یازمقسیز *yazmaqsızın*, *yazmaqsız* without or before writing.

یازمقلا 'آلماقلا *yazmaq'la*, *almag'la* by writing, by taking.

یازمعه نیق یوق *yazmaya niyeti yox* he has no intention to write.

یازمقدن مقصدم *yazmaqdan' maqsëdim* my intention in writing.

یازمقدن ایسه *yazmaqdan' isë* } instead of writing.

یازمعدن ایسه *yazmadan' isë* }

دشمنی سومکده *düşmëni sëmëkdë'* in loving the enemy.

کامه دن 'یازمعدن *gël'mëdën*, *yaz'madan* without, before coming, writing.

بزه کامه دن کیتده *bizë gël'mëdën git'më* do not go before you come to see us.

دعا ایشمعدن *douva ët'mëdën* before prayer [praying].

یازمقده ایکن *yazmaqda' ikën* while I was writing.

کلمه سی اوزرینه *gëlme'si üzërinë* on his coming.

کلمه سیله کیتمه سی *gëlme'siy'le git'mësi* his coming and going.

سویله شی *sëdylëyishi* his manner of speech.

§ 300. The Continuative tenses are formed from the Infinitive as in the following examples:

یازمقده درلر، یازمقده سکز، یازمقده یر، یازمقده در، یازمقده سین، یازمقده یم
yazmaqda'yim, -'sîn, -'dir, -'yüz, -'sînüz, -'dirlar.
 I am writing ...

یاغور یاغماقده ایدی *yaghmour yaghmaqda' idi* it was raining.

یئمک یئمکده ایش *yémék yémékdé imish* (I heard that) he was eating.

دیکش دیکمکده ایه *dikish dikmékdé ivé* if he is sewing.

قار یاغماقده *qar'yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوچورمه *ouchourma* a kite. یا کلش *yuñlish* a mistake.

ایصیتمه *isítma* malaria. طوغش *doghoush* birth.

باصمه *basma* print, calico. یاپمه *yapma* made up.

بوله *béolmé* partition. دوندورمه *dondourma* ice-cream.

دونانمه *donanma* { illumination.
a fleet. قازمه *qazma* a pickaxe.

شکرله *shékérlémé* sugar-plums. یارمه *yarma* crushed wheat.

آلیش ویریش *alish vérish* business transaction, trade. قیزارمه *qizarma* roasted meat.

قاوورمه *qavourma* fried meat. آصه *asma* (hanging) a vine.

بوز *büz* ... دیگمه *dígmé* ...

Words.

روزگار *rüzgiar* wind. اسمک *ésmék* to blow.

کاتب *kiatib* clerk. کوجبلا *gújbéla* hardly.

یتیشک *yétishmék* to reach. ات. خیرلی *khayrli* better.

ا. قادر *qadir* able. ا. تکلیف *tékliif* proposition.

بکلمه مک *béklémék* to wait. آنجا *anjaq* only.

پوسته خانه *posta-hané* post office. ا. مراد *mîrad* intention.

ا. سبب *sébéb* reason. ا. تحصیل *tahsil* learning.

Proper Names: شاهین *Shahin*. احسان *Ihsan* Grant.

Exercise 41. تعلیم ۴۱

۱. بنم مکتبه گیرم 'آنجن اوقومه یازمه تحصیل ایتک ایچوندرو.
 ۲. بنم بو قلمی کسم 'سنگ ایویازی یازمقلک ایچوندرو. ۳. نیچون
 برادرکزک مکتبدن کلمه سنی بکله مکده سکر؟ اونک مکتبدن
 کلمه سنه دها برسات وار درو. ۴. سزی بو کون بوراده بکله مه مزدن
 مرادیز آنجن سزکله کوروشمک ایچوندرو. ۵. قوزوم! بن بوراده
 یوگیکن 'آنجن سنگ درس لرکه چالشمه کی آرزو ایتمکده ایم. ۶. بو ایشی
 بکا یاپدرمقدن مقصدیکز نه در؟ — بنم یتیم سزه پاره قازاندن رمتق درو.
 ۷. پک اعلا! قازان قازان ویر قازانه. ۷. یتکی یه دن مکتبه کیتسه!
 چوق یه 'آزیه! — ایش ایشله مکسزین افکک یک هیچ طوغری
 دکلدرو. ۸. اخشاملری نه یاقنده سکر؟ — بن بر کتاب اوقومقده
 والدهم دیکیش دیکمکده 'پدرم توتون ایچمکده 'کوچون هم شیرم
 ده اویون اوینامقده درو. ۹. بو کون پادشاهمزک طوغش کونی درو.
 بو کیجه شهرمزده بیوک دوناننه وار درو.

Translation 42. ترجمه ۴۲

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coining. 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 بی حاضر لاق ایچون قاج ساعت لازمدر؟
ج) افندم! بو ترجمه او قدر قولای دکدر. بوئی حاضر لاق ایچون اوچ ساعت لازمدر.

س) بو چوققلرک درس وقتنده کوزل جواب ویرمه لرینک سبی نه در.
ج) درس لرینه ابو چالشمه لی در.

س) آکر مرادک بکا ابولک ایتمک ایسه، بو ایشی بکا تکلیف ایتمه!
ج) بو تکلیفم زور بر شی دکدر. سن اونی ایتمکه قادر سین.

س) آلیش ویریشلر بو سنه نصلدر؟
ج) چوق ایی در.

س) بازار اخشامی هوا نصل ایدی؟

ج) پک فورطونه لی ایدی. یاغمورلر یاغمقده، کوکلر کورله مکده، شیشکلر چاقیقده و روزکارلر اسکده ایدی.

س) سز اولوقت نره ده ایدیکز؟

ج) باغده ایدک! اخشام ساعت یاریمده کوجیلا اوه یتشمکه قادر اولدق.

درس ۲۰ 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 sourét, صورت — مصدر masdar, امریه emriyê, اخباریه ikhbariyê, شرطیه shartiye, روایت rivayét, حکایه hikaiyê.

§ 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 *سومك* and *يازماق*, 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 ¹	4. Dubitative	ماضی نقلی	7. Necessitative	وجوبی
2. Aorist	مضارع	5. Future	مستقبل ²	8. Suppositive	فرضیه
3. Past	ماضی شهودی	6. Optative	الترامی		

§ 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 shpuhoudi*; *Maziyi naqli*; *Mustaqbel*; *Ilitzami*, *Vujoubi*; *Farziye**. — 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. — فعل اعانه * *Fiy'k-Ia'ne*. — ⁴ *vide* §§ 65, 73, 238.

	<i>Present</i>	<i>Past</i>	<i>Dubitative</i>	<i>Conditional</i>
Terminations	م -im	دم = آیدم	ایدم	سم = ایسم
	سین -sin	دک = ایدک	ایدمشین	سک = ایسک
	(در) -dir	دی = ایدی	ایدمش	سه = ایسه
	ز -iz	دک = ایدک	ایدمشین	سک = ایسک
	سکز -siñiz	دیکز = ایدیکز	ایدمشکز	سه کز = ایسه کز
	درلر -dirler	دیلر = ایدیلر	ایدمشلر	سه لر = ایسه لر

§ 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:

کوچوکلکیمده داغما اوغور ایدم *küçükklâyümdé dayıma oğur 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:

کوچوکلکیمده چوق اوینار ایتم *küçükklâyümdé choq oynar imishim.* (It is said that) I was playing much in my childhood.

دون مکتوبی یازمالی ایتمشکیز *Dün mektoubu yazmalı 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 'منون اولورم *gêlse, memnûn olouroum* If he comes
I shall be glad.

پارەم اولورسه ایدی سکا برلیرا ویریرایدم *param oloursayidi saña bir lira veriridim* 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. صورتِ امریه

Per. 1. wanting

2.	سو	<i>sev'</i>	love thou
3.	سوسون ' سوسین	<i>sevsin'</i>	let him love
1.	سوهلم	<i>sevelim</i>	let us love
2.	سویک ' سویکز	<i>seviniz</i> <i>sevin'</i>	} love you
3.	سوسینلر ' سوسونلر	<i>sevsinler</i>	

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>yazınız</i> <i>yazın'</i>	} write you
3.	یازسینلر ' یازسونلر	<i>yazsinlar</i>	

§ 317. The Negative. نفیِ امر

Per. 1. wanting

2.	سومه	<i>sev'me</i>	don't love
3.	سومهسون ' سومهسین	<i>sev'mésin</i>	let him not love
1.	سومههلم	<i>sev'meyelim</i>	let us not love
2.	{ سومهیک سومهیکز	<i>sev'meyin</i> <i>sev'meyiniz</i>	} don't love
3.	سومهسینلر ' سومهسونلر	<i>sev'mésinler</i>	

§ 317 a. 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: *sevin*, *yazm* is very common in speech; *seviniz*, *yazınız* is used in literature and among literary people.

Words. لغت

- f. *gazéta* newspaper غزنه
 a. *at. zéval'li!* poor! زوالی!
 a. *kérém é!* please! کرم ایت!
haydé! Now then! هایده!
haydén! (used as pl.) Let us go! Come along! هایدهک!

Exercise 48. تعلیم ۴۳

- ۱ پدرکه سویله ؛ بو کون بزه کلسون . ۲ چوجوقلار مکتبه
 کیتسونار . ۳ درس لر کزی ایوجه او کنگه چالیشیک ' بوش طور مه یک .
 ۴ هایده افندی لر ! آتله یینه لم ' کز مکه کیده لم . ۵ کلمه سندن
 کلمه مه سی خیر لیدر . بر آدم کونده ریکز کلمه سین . ۶ کیت ' سوال
 ایت ' باقالم ساعت قاچدر ؟ کلیسه یه کیت مک وقتی میدر ' دکمیدر ؟
 اگر کلیسه وقتی ایسه ؛ شاکردلرک هپسی ده کلیسه یه کیتسونار .
 ۷ هایدهک برادر لر ' برآز چاپوق یوریه لم . ۸ بوجیدیه یی دیکشدر ییکز
 ایو دکیلدر . ۹ اوزومک اوقه سنی اوتوز پاره یه صاتیک . زیاده یه صاتمه یک .

Translation 44. ترجمه ۴۴

1. 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.
 2. What is the price of this calico? — It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books.
 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

Conversation. مکالمه

- آغوب افندی ! نه یا بقده سکز ؟
 بوکونکی درسی حاضر لامقده م .
 درس اوقومقدن خوشلاقمده میسکز ؟
 اوت افندم ! فقط یک یورغونم .

بوش بوش نیچون او طور مقده سین؟ باشم پک زیاده آغری مقده در.
 بوقیز چو جوغی کیسی چاغیر مقده در؟ سیزی چاغیر مقده در افندم، بویورک!
 عثمانلیجه اوقومغه و یازمغه قادریسکز؟ اوت افندم! سایه پادشاهیده اوقومغه و
 یازی یازمغه قادرم.
 ترکجه سویله یه بیلمکده میسکز؟ اوت افندم! سایه کزده قادرم.
 پدر افندی شیمدی هانکی کتابی قرائت عزیز کتابدن هر کون اوچ باب
 ایتمکده در؟ اوقومقده در.
 نرده ایدک؟ قارداشک ایکی ساعت در یوقاریکی اوطه ده درسم اوکریکده
 سنی آرامقده در. ایدم.

Reading Exercise. تعلیم قرائت

The Religions and Denominations, دینلر و مذهبلر *

ممالک شاهانه ده بولونان دینلر: اسلاملیق، خریستیانلیق و یهودیلیک
 ناملریله اوچدر. اسلاملر درت مذهبیه آیرلشلورد: حنئی، حنبلی،
 شافعی و مالکی. اسلاملرک بویورک قسمی حنئی مذهبندن در: ترکلر
 و کردلردن بعضیاری حنئی درلر. عجملر، قیزلباشلر و کردلردن بعضیاری
 شافعی درلر. عربلردن بعض قبیله لر حنبلی و بعضیار مالکی درلر.
 هر گویده و شهرلده جامعلر و اماملر وار در.

ممالک محروسه ده بولونان خریستیانلر دخی باشلیجه درت بویورک
 مذهبله آیرلشلورد: پروتستان، قاتولیک، ارمنی و روم. هر خریستیان
 کویلرده و شهرلده کلیسه لر و پاپاس و واعظلر وار در. یهودیلر پک
 آزد در. انجق استانبولده و ممالک شاهانه نک بعض شهرلنده بولنوردلر.

Transliteration.

Memaliki Shahanede boulounan¹ dinler² Islamlıq,
 Khristiyanlıq ve Yehoudilik namları ile uch dur. Is-

Words. 1. found, existing. 2. religions. 3. Islamiem.
 4. Christianity. 5. Judaism. 6. names.

lamlar deort mezhebe⁷ ayrilmishlardir⁸: Hanefi⁹, Hanbali¹⁰, Shafi'iyi¹¹ ve Maliki¹². Islamlarm bedyuk qismi¹³ Hanefi mezhebinden dir; Turkler ve Kurdlerden bazttari Hanefi dirler. Ajemler¹⁴, Qizil-bashlar¹⁵ ve Kurdlerden bazilari Shafi'iyi dirler. Arablardan bazi qabileler Hanbali ve bazilar Maliki dirler. Her kedyde ve shehirlerde jamiler¹¹ ve imamlar¹⁸ var dir.

Memaliki Malirousede boidounan Kliristiyanlar dalehi bashlija deort beoyuk mezheblere ayrilmishlar dir: Protestan, Qatolik, Ermeni ve Roum. Her Khristiyan kedylerde ve shehirlerde kiliseler ve papas ve vayigler²⁰ var dir. Yehoudiler pek az dir. Anjaq Istanbulda ve Memalild shahanenin bazi, shehirlerinde boulounoiirlar.

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanefi sect or school of Sunni Moslems, founded by Imam Ebou Hanife. 10. The Hanbali sect, founded by Imam Ahmed ibni (son of) Hanbal. 11. The Shafi'iyi school or sect, founded by the great lawyer Muhammad son of Idris, called Imam Shafi'iyi. 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 Kebela, on which were beheaded Hassan and Husyin, the two sons of Caliph Ali; they are also called Alevee: i. e. followers of Ali, while the Hanefees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

درس ۲۱ 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).

یازیور: یازم، *yaziyor*. اوقویور: اوقومق، *oquuyor*.

§ 320. -ZVte. 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 *yaziyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'ylm*; whereas *yazarim* 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

سو ییورم <i>seviyorum</i> ,	I am loving,
سو ییورسون <i>seviyorsun</i> ,	thou art loving,
سو ییور <i>seviyor</i> ,	he is loving,
سو ییوروز <i>seviyoruz</i> ,	we are loving,
سو ییورسونئوز <i>seviyorsunîouz</i> ,	you are loving,
سو ییورلار <i>seviyorlar</i> .	They are loving.

Potential Present. حال اقتداری

سو ییلیلورم <i>sevébili'yorum</i> ,	سو ییلیلوروز <i>sevébili'yorouz</i> ,
سو ییلیلورسون <i>sevébili'yorsun</i> ,	سو ییلیلورسونئوز <i>sevébili'yorsunîouz</i> ,
سو ییلیلور <i>sevébili'yor</i> ,	سو ییلیلورلار <i>sevébili'yorlar</i> .

I am able to love etc. (lit. I know how to love).

The Negative Present. حال مننی

سو می یورم <i>sev'meyorum</i>	I am <u>not</u> loving, etc.
سو می یورسون <i>sev'meyorsun</i>	I am <u>not</u> able to love, etc.

Interrogative Present. حال استفهامی

سویورمیں *sévi'yormouyoum?* — *mousoun?* Am I loving?
 سومہیورم *sév'méyormouyoum?* Am I not loving?
 سومہیورم *sév'méyormouyoum?* Am I not able to love?

§ 322.

2. Assertive Present (Imperfect). حال حکایہ

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:

سویور ایدم *sévi'yor idim*, سویور ایدک *sévi'yor idik*,
 سویور ایدی *sévi'yor idiñ*, سویور ایدیگز *sévi'yor idiñiz*,
 سویور ایدی *sévi'yor idi*, سویور ایدیلر *sévi'yor idilér*.
 I was loving, thou wast loving, etc.
 سومہیور ایدم *sév'méyor idim*, or — *oudoum* . . . I was not loving.

§ 323. 3. Narrative Present. حال روایت

سویور ایمش *sévi'yor imishim*, سویور ایمشیز *sévi'yor imishiz*,
 سویور ایمشین *sévi'yor imish'sin*, سویور ایمشیز *sévi'yor imish'siniz*,
 سویور ایمش *sévi'yor imish*, سویور ایمشلر *sévi'yor imishlér*.
 It is said that I was loving (I may have been loving).

§ 324.

4. Conditional (Subjunctive) Present. حال شرطی

سویورسم *sévi'yorsam*, سویورسك *sévi'yorsak*,
 سویورسانك *sévi'yorsañ*, سویورسانیز *sévi'yorsañiz*,
 سویورسا *sévi'yorsa*, سویورسالار *sévi'yorsalar*.
 If I am loving, etc.

§ 325. Further:

یازیورسمده *yazı'yorsamda* I am writing, but —
 یازمایور ایسمده *yaz'mayor isémde* I am not writing, but —.

لغت Words.

p. آفرین! <i>aférin!</i> well done!	p. چارشی 'چارشو' <i>charshî</i> market
قارین <i>qarín</i> abdomen, stomach	آج قارنم <i>qarnîm aj</i> I am hungry
طوق <i>toq</i> satisfied	صومز <i>sousouz</i> thirsty
at. شدنی <i>shid' delli</i> violent	a. عجله <i>ajélê</i> hasty, pressing
a. قلم <i>qalém</i> a (government) office	at. نظامسز <i>nizamsîz</i> irregular
بوزمق <i>bozmaq</i> to change	a. شمشیه <i>shémsiyé</i> umbrella.

تعلیم Exercise 45.

۱ احمد افندی زه دن کلمکده سکز؟ — مکتبدن کلیورم
افندم 'سز زه دن کلیورسکز؟ — بن ده باغلر آراستده کز مه دن
کلیورم. ۲ ای کوچوک چوققلر! اوراده نه یاییورسکز؟ — درس
اوکره نیورز 'افندم! بوش اوطور مایورز. — اگر درسار کزه چالیشیور
ایسه کز 'آفرین سزه. ۳ کیکی آرایورسکز؟ کیسه باقیورسکز؟ —
چارشویه کوندرمک ایچون خدمتجی بی آرایورم. ۴ دون ساعت درتده نه
یاییور ایدی کز؟ — هیچ برشی یاییور ایدک 'آج ایدک یک یه یور ایدک.
۵ شدتلو یاغور یاغور! اگر شیمدی کلمه یور ایسه کز 'بر آزدن کلیک!
ایشم یک عجله دکلد. ۶ بنی می چاغیریور ایدی کز؟ — اوت 'سنی
چاغیریوردم. چاپوق کل وشو مکتوبی پوسته خانه یه کوتور. ۷ کاتب
افندی زه ده در؟ — قلمده در چالیشیور. ۸ مملکتدن خبر
آلیورمیسکز؟ اورالر بوسنه ناصل ایش؟ — اوت 'افندم! پدر افندیدن
هر هفته مکتوب آلیورم. هوالر چوق نظامسز ایش. هر کون بوزیلیور
ایش. هر کون یا یاغور یاغور ایش یا قاز.

ترجمه ۴۶ 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 mejidiye 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. "—"

مکالمه Conversation.

نه ایسته یورسکز، قارنکز آج می؟
قواص مصطفی اغا سن میسین؟
بربریکزه چوق بکزه یورسکز؟
نه جنس توتون ایچیورسکز؟
کونده قاج سیفاره ایچه ییلیورسکز؟
واغظ افندی سزه کلمه یوری؟
خدمتچی نرده ایدی؟
نیچون بوقدر ارکن یاییورسکز؟
بو مالری چارشیدن اوه کوتوره
ییلیورمیکز؟
مصطفی اغا باغچه سنی صاتیور می؟
اوله بر نیتی وار ایدیسه ده، شیمدی
صاقایور، بابادن قاله بر باغچه ایش.

خیر افندم! قارنم طوق ایسه ده
بن اونک فوکشوسیم. [صوسزم.
اوت! بعض دفعه آدم بکزه یور.
اعلا صامسون اوتونی ایچیورم.
کونده بش سفاره دن زیاده ایچه مه یورم.
کله یایر ایسه ده، کلمک ایسته مه یور.
مطببخده بوش اوطورویور ایش.
اویقوم کوزلرمدن آقیور، هیچ
طوره مایورم.
کوتوره مم! ایکی حمال لازمدر.
اوایل بر نیتی وار ایدیسه ده، شیمدی
صاقایور، بابادن قاله بر باغچه ایش.

تعلیم قرائت Beading Exercise.

The Use of Animals. حیوانلرک بزه اولان فائده لری

حیوانلرک بزه چوق فائده سی وار در.

ایلك يردە حيوانلارك بىرچوغى بزم يىپەجكلرمزى تدارك ايدىيورلر .
 صيغىر ، طانه ، قويون ، كىچى ، قوزو و اوغلاق كىبى حيوانلارك ؛ و طاق ،
 قاز ، اورداك كىبى قوشلارك اتلرني يەيورز . و اتاريله بالىقلر دخى بعض
 لذىذ طعاملر يانغە قوللانلىيور .

اينك ، كىچى ، قويون و جاموس كىبى حيوانلارك سودندن سودلى
 قېرە ، سودلى چاي ، سودلاج ، يوغورت و بونلر كىبى بعض لذىذ طعاملر
 پايىلىيور . بونلردن بشقە بونلارك سوديله ترە ياغى و پىنير ياپىلمقده در .
 دىشى اشك سودىنى دە حكىملر خستەلر ايچون پك چوق قوللانلىيور .

Hayvanlari bize olan bazı faydeleri.

Hayvanlari bize pek choq faydesi¹ var dir.

Ilk yerde hayvanlarm bir chogliou bizim yeyejekUrimizi²
 tedarik³ ediyorlar. Sighir⁴-, dana⁵, qoyoun, kechi, qouzou
 ve ovlaq⁶ gibi hayvanlarm; vc tavouq, qaz⁷ eordek gibi
 qoushlari etlarni yeyorouz, av etleriyle baliqlar dakhi ba'zi
 leziz taamlar¹⁰ yapmagha qoul'laniliyor.

Inek, kechi, qoyoun ve jamous¹¹ gibi hayvanlari
 sudunden sudlu qah've, sudlu chay, sudlaj¹², yoghourt¹³
 ve bourilar gibi ba'zi leziz taamlar yapiliyor. Bounlardan
 basliqa bounlari sdiyle tere yaghi¹⁴ ve peynir yapilmaqda
 Air. Distii eshek sudunu de hekimtr hastalar ichin pek
 choq qoullaniyorlar.

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, qoul'lanmaqTo use. 11. buffalo. 12. rice-milk. 13. thick
 curds of milk, madzoun. 14. butter. 15. female.

Lesson 22. درس ۲۲

The AORIST. مضارع

§ 326. The characteristic sign of the Aorist of the Indicative is the letter *re* added to the root of the verb, which fprins 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*, *-er*; *-ir*, *-ir*; *-our*, *-fir*, and can only be learnt by practice or from a good dictionary. Ex.:

يَمَكْ <i>yémék</i> to eat:	يَر <i>yér</i> he eats
دَمَكْ <i>démék</i> to say:	دَر <i>dér</i> he says
اَوَمَكْ <i>ôtmék</i> to sing (the bird):	اَوَر <i>ôté</i> he sings
بَاقِمَقْ <i>baqmaq</i> to look:	بَاقَر <i>baqar</i> he looks
كَلَمَكْ <i>gelmék</i> to come:	كَلِر <i>gélir</i> he comes
أَلَمَقْ <i>almaq</i> to take:	أَلِر <i>alír</i> he takes
اَوَطُورَمَقْ <i>otourmaq</i> to sit:	اَوَطُورُور <i>otourour</i> he sits
اَوَلَمَكْ <i>ôlmék</i> to die:	اَوَلِر <i>ôlír</i> he dies.

§ 328. 1. Indicative Aorist. مضارع اخباريه

سَوَرم <i>sévér'im</i> ,	I love (habitually)	I shall love
سَوَرَسِين <i>sévér'sin</i> ,	thou lovest »	thou wilt love
سَوَر <i>sévér'</i> ,	he loves »	he will love
سَوَرَز <i>sévér'iz</i> ,	we love »	we shall love
سَوَرَسَكَنَز <i>sévér'siníz</i> ,	you love »	you
سَوَرَلِر <i>sévér'lér'</i> ,	they love »	they
		will love.

The Potential Aorist. مضارع اقتداری

سَوَیَلِرِم <i>sévébili'rim</i> ,	سَوَیَلِرِز <i>sévébil'iriz</i> ,
سَوَیَلِرَسِين <i>sévébilir'sin</i> ,	سَوَیَلِرَسَكَنَز <i>sévébilir'siníz</i> ,
سَوَیَلِر <i>sévébilir</i> ,	سَوَیَلِرَلِر <i>sévébilirlér'</i> .
I am able to love, I can love . . . I know how to love.	

The Negative Aorist. مضارع منقّی

سَوَمَنِم <i>sévmén'</i> ,	سَوَمَنِز <i>sévmé'iz</i> ,
سَوَمَنَسِين <i>sévméz'sin</i> ,	سَوَمَنَسَكَنَز <i>sévméz'siníz</i> ,
سَوَمَن <i>sévméz'</i> ,	سَوَمَنَلِر <i>sévméz'lér'</i> .

I do not love or I shall not love . . .

سوهم *sévémém*, سوهمیز *sévéméyiz*,
 سوهمزسین *sévémézsín*, سوهمزسکیز *sévémézsiskiz*,
 سوهمز *sévéméz*, سوهمزلر *sévémézlér*.

I am not able to love, I cannot love . .

مضارع استفهامی Interrogative Aorist.

سوهمیزم *sévéméz'miyim?* سوهمیز *sévéméz'miyiz?*
 سوهمزسینم *sévéméz'misín?* سوهمزسکیز *sévéméz'misiskiz?*
 سوهمز می *sévéméz' mi?* سوهمزلر می *sévémézlér' mi?*

Do I not love? dost thou not love? etc.

سوهمیزم *sévéméz'miyim?* سوهمزسینم *sévéméz'misín?* Do I love?

سوهمز می *sévéméz' mi?* سوهمزسین *sévémézsín?* سوهمم می *sévémém' mi?* } Am I not able to love?
sévéméz' mi?

مطالعات Muta-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:

سوهم *sévémém*, سوهمیز *sévéméyiz*, سوهمزسین *sévémézsín*, سوهمزسکیز *sévémézsiskiz*, سوهمزلر *sévémézlér*.
 سوهم *sévémém*, سوهمیز *sévéméyiz*, سوهمزسین *sévémézsín*, سوهمزسکیز *sévémézsiskiz*, سوهمزلر *sévémézlér*.

§ 331. The First Gerund. When **jesine** جهسینه is added to the third person singular it gives the meaning 'as if, intending to do'.

او یورجهسینه کوزلرینی قاپادی *ouyour'jasina geo zlerini qapadi*.
 He shut his eyes pretending that he was sleeping.

سی آلیرجهسینه باغردی *sesi alirjasina baghirdi*. He shouted out as loud as he could (take his voice).

§ 332. This **jesine** is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مردجهسینه طاوورانیور ایدی *mirdjesine davraniyor oudou*. He was behaving himself in a manly way.

Eshekjesine baghirdi. 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 -dén* or *دن اول -den evvel* to the third person singular of the Aorist, negative form; as:

بن کامه دن کیتمه *bén gélmedén gitmé* | Don't go before my
بن کامزدن کیتمه *bén gélmezdén gitmé* | coming.

بن سنی چاغیرمزدن اول کلمه *bén séné chaghîrmazdan év'vél gélmé.*
 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:

یازار یازار yazar yazmaz. As soon as I (you, he) wrote.
گه‌لیر گه‌لمه‌ز chaghîrdi. 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 *گه‌لیر ایدم* *gélir idim* signifies either 'I used to come or I would come (if something else happened)'.

Başa bir lira vérirsén choq mêmnoun olour idim. If you would give me a pound, I should be very glad.

<i>یازار ایدم</i> <i>yazar idim</i>	}	I used to write, I should write, I should have written, etc.
<i>یازار ایدک</i> <i>yazar idik</i>		
<i>یازار ایدی</i> <i>yazar idi</i>		
<i>یازار ایدک</i> <i>yazar idik</i>		
<i>یازار ایدی‌کنز</i> <i>yazar idinîz</i>		
<i>یازار ایدیلر</i> <i>yazar idiler</i>	}	

Negative and Interrogative.

سومز ایدم or *سومزدم* *sevmez'idim, sevmez'dim; sevmez'idin* . .

I used not to love or would not love or would not have loved, etc.

? سورمیدم *séver'miyidim*? ? سومزیدم *sévméz'miyidim*?
 Used I not to love? etc. Did I not use to love? etc.

§ 336.

3. The Narrative Aorist. مضارع روایت

سور اییشم *séver' imishim*, سور اییشیز *séver' imishiz*,
 سور اییشین *séver' imishsin*, سور اییشکیز *séver' imishsiñiz*,
 سور اییش *séver' imish*, سور اییشلر *séver' imishlér*.
 (They say that) I used to love, (Perchance) I love . . .

§ 337.

4. The Conditional Aorist. مضارع شرطی

سورسەم *séver'sém*, سورسەك *séver'sék*,
 سورسەك *séver'séñ*, سورسەكیز *séver'séñiz*,
 سورسە *séver'sé*, سورسەلر *séverlér'sé*.

If I love, If thou lovest, etc.

سومزسەم *sévméz'sém*, -'séñ. If I do not love . . .

§ 338. Note. The Conditional Aorist is abbreviated sometimes by omitting the characteristic *re*, and then resembles greatly the Suppositive tense § 378; as: *sévsém*, *sévséñ*, *sévsé*.

§ 339. Further:

سورسەمدە <i>séver'sémdé</i>	Though I love, yet —
سومزسەكدە <i>sévméz'séñdé</i>	thou dost ^{not} love, but —
هەر کیم کایرسە <i>hér kimi' gélirsé</i>	whoever comes.
هەر نه اولورسا <i>hér né' oloursa</i>	whatever it may be.
کایرسەده کیمزسەده <i>gélir'sédé gélmez'sédé</i> 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:

یەر و کیزه رەم *yér, ichér vé gézérim* for *yérím, ichérím vé gézérim*. I eat, drink and promenade.

*Peder her akh'sham size gidiyor vd yari gejevedek otourouy-
yoroudou, for gidiyoroudou. My father used to go every night
to your house and stay there till midnight.*

لغت Words.

p. که <i>ki</i> that	a. سنبل <i>sûnbûl</i> hyacinth
a. مسافر <i>mûsafîr</i> guest	a. صاچماق <i>sachmaq</i> to spread
p. اگر <i>éyér</i> if	a. موسم <i>mêrsim</i> season
a. تکرار <i>têkrar</i> again, back	a. سورمک <i>sûrmék</i> to plough
a. طرف <i>taraf</i> place, side	اکمک <i>ékmék</i> to sow
اوله یا! <i>êdylé ya!</i> certainly!	یازین <i>yazîn</i> in the summer.

تعلیم Exercise 47.

۱ خواجه افندی ساعت قاچده مکتبه تشریف ایدر؟ — هر کون
آلافراقه ساعت طقوزده کلیور ایدی ایسه ده ' بیلیم که : بو کون
کلیر می کلمز می ؟ آونده بر مسافری واریش ۲۰ اگر خواجه کز اول
وقت کلیرسه ' کرم ایت شوکتایی کندیسنه ویر . اما اگر کلمزسه '
تکرار بکا کوندرو . — پک اعلا ! خواجهم کلیر کلمز ' کتابکزی
ویریم . لکن کلمزسه سزه کونده دریم ۳۰ بن ترکجه بیلیم : هم یازار هم
اوقورسه مده چاپوق سویله یه مم . سن هم صو کبی اوقویه بیلیمور هم
کوزل سویله یه بیلیمورسین . ۴ بن سنی اوچ یاشنده ایکن بیلیم . هیچ
طورماز آغلار ' چاغیریر ' باغیریر ایدک . ۵ شو بهار موسمی نه کوزل بر
موسمدر ! هر طرف کوزل ' آغاجار چیچکله نیر : کلر ' سنبلر و بشقه
چیچکلر آچایلر ' هر طرفه کوزل قوقولر صاچارلر . ۶ چیفتجیلار بهارین
و کوزین سوردرلر واکرلر . اگر سورمزلر واکرلر ' یازین و قیشین اللرینه
بر شی کچمز . ۷ « یاده بی آمازدن کیمسه کیمسه یه مال ویرمز » .

ترجمه ۴۸ 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 Nejib.

مکالمه Conversation.

بو کویه نه دیرلر؟	[ایش؟]	بو کویه بویاجی کوی دیرلر.
فوکشونک حجازدن نه وقت کلیر		اون کونه قالماز کلیر ایش.
اون کوندن اول کلمز می؟		کلمز دیورلر.
شو آتی قاچه صاته ییلیرلر؟		اون لیرادن آشاغیه وبره مزلر.
چو جوقلر مکتبه نه یاپارلر؟		اوقورلر، یازارلر، درس وبریرلر.
خدمتچی کلیر کلمز بکا کونده ریر		پک ای افندم! کونده ریرم.
میسین؟	[ایدیکیز؟]	
سز بو آوه کلمزدن نرده اوطورور		شو قارشیده کی اوده اوطورمقده ایدک.

تعلیم قرائت Reading Exercise.

حيوانلارک سسلری Voices of Animals.

بوتون حيوانلارک کندیارینه مخصوصی سسلری وار در، و اول سسی
کوسترمک ایچون ده برر تعبیرلری وار در: مثلا —

آت کیشنر، اشک آکیرر، اینک بوکورور، آرسلان کوموردَر
 آیو خوموردار، قورد اولور، کوبک حاولار، تیلکی اینجه بر سسله
 سیکیلر، قویون و کچی مہلر، کدی میاولر، خروس اوتر، طاوق
 غیداقلر، پیلیمجر و اوفاق قوشلر جیویلدر، هند طاوغی غولوغولو ایدر،
 پاپاغان لاقدیدی ایدر، کوکرجین دم چکر، بلبل شاقیر، اوردک واق
 واق ایدر.

Hayvanların sesleri.

Butun liayvarların kendilerine makh sous¹ sesleri var dir, ve ol sesi geostermek için de birer ta'birleri var dir; Mesela.³ —

At Kishner, eshek anirir⁵, inch beoyurur⁶, arslan geomurder¹, ayi khomaurdar⁸, gourd oulour⁹, kedpek havlar¹⁰, tilki inje bir sesle siniler¹¹, qoyoun ve kechi meler¹², kedi miyavlar, khoros eoter¹⁴, tavouq gidaqlar¹⁵, pilijler ve oufaq qoushlar jivilder¹⁶, hind tavouglou¹¹ goulou goulou eder^{1*}, papaghan¹⁹ laqirdl eder²⁰, geoyejin²¹ dem cheker²², bulbul²³ shaqir²⁴, eordek vaq vaq eder²⁵.*

Words. 1. Especial. 2. term. 3. for instance. 4. Kish-nemek to whinny. 5. afirmaq to bray. 6. behyurmek to moo. 7. geomurdemek to roar. 8. Khomurdamaq to growl. 9. ouloumaq to howl. 10. havlamaq to bark. 11. sinilemek to squeak. 12. melemek to bleat. 13. miyavlamaq to mew. 14. eotmek to crow. 15. gidaqlamaq to cackle. 16. jivildemek to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. shaqimaq to warble. 25. to quack.

درس ۲۳ Lesson 23.

ماضیل 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 *yazdi*, 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: *yazdi mi?* Did he write? — *yazdi*, 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: *yazmish* '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.

۱. Indicative Past. ماضی شہودی

§ 344. The characteristic sign or suffix of the Past tense is *-di*, *-di* in the third person. For the first person plural it is *-dik* for the soft vowels and *-diq* for the hard ones.

یازدم <i>yazdim'</i> ,	سودم <i>sécdim'</i> ,	I wrote, I did write, I have written . . . I loved, etc.
یازدک <i>yazdîñ'</i> ,	سودک <i>sécdîñ'</i> ,	
یازدی <i>yazdî'</i> ,	سودی <i>sécdî'</i> ,	
یازدیق <i>yazdîq'</i> ,	سودیک <i>sécdîk'</i> ,	
یازدیکیز <i>yazdîñiz'</i> ,	سودیکیز <i>sécdîñiz'</i> ,	
یازدیلار <i>yazdîlar'</i> .	سودیلار <i>sécdîlêr'</i> .	

Potential Past. ماضی اقتداری

سوه ییلدم <i>sévêbildim'</i> ,	سوه ییلدک <i>sévêbildîk'</i> ,	I was able to love ...
سوه ییلدک <i>sévêbildîñ'</i> ,	سوه ییلدیکیز <i>sévêbildîñiz'</i> ,	
سوه ییلدی <i>sévêbildî'</i> ,	سوه ییلدیلر <i>sévêbildîlêr'</i> .	

Negative and Interrogative.

سومدم *sév'médim* I did not love. سومدم *sév'médim* I was not able to love.
 یازدم می *yazdim' mi?* Did I write? سودم می *sévdim' mi?* Did I love?
 یازmadim mi? Did I not write? yazamadim mi? Was I not able to write?

§ 345. The Fourth Gerund. A very common expression is formed by adding *o > -da, -de* to the first person plural of the Past, thus indicating when an action is performed.

چان چالندقدہ ہرکس او طورسون *yazdıqda* when he wrote.
 چان چالندقدہ *chan chalındıqda* *hér kës otoursoun* when the bell is rung every body must sit down.

§ 346. The Fifth Gerund. By adding *-je*, to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more*:

کتابی او قودقجہ سویورم *kitabı oğoudouq'ja séviyoroum*. The more I read the book the more I like it.

اوابکی کیدکجہ خوشلانہجسین *esvabiñi gëydikjé hoshlanajaqsın*.
 The more you wear your dress the more you will like it.

§ 347. After with a Participle, is rendered in Turkish by the addition of *دن صوکرہ -dén soñra* to the same person as:

بن اولدکدن صوکرہ *bén öldükdén soñra* after my death.

بن یازدقدن صوکرہ *bén yazdıqdan soñra* after I wrote.

Méktoubou yazdı, vé yazdıqdan soñra médhûriledi. He wrote the letter, and after writing he sealed it.

§ 348. Further:

Eyrenémédik gitdi. At last we were not able to learn.

Séydiledim gitdi. At last I have spoken.

2. Assertive Past. حکایۃ ماضی شہودی

§ 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 <i>sévdim idi,</i>	سودی ایدم <i>sévdi idim,</i>
سودك ایدی <i>sévdiñ idi,</i>	سودی ایدك <i>sévdi idiñ,</i>
سودی ایدی <i>sévdi idi,</i>	سودی ایدی <i>sévdi idi,</i>
سودك ایدی <i>sévdik idi,</i>	سودی ایدك <i>sévdi idik,</i>
سودیکز ایدی <i>sévdiñiz idi,</i>	سودی ایدیکز <i>sévdi idiñiz,</i>
سودیلر ایدی <i>sévdilər idi,</i>	سودی ایدیلر <i>sévdi idilər.</i>

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

§ 350.

3. Conditional Past. ماضی شهودی شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه <i>yazdim isé,</i>	یازدق ایسه <i>yazdıq isé,</i>
یازدك ایسه <i>yazdıñ isé,</i>	یازدیکز ایسه <i>yazdıñiz isé,</i>
یازدی ایسه <i>yazdı isé,</i>	یازدیلر ایسه <i>yazdılar isé.</i>

If I have written, If thou hast written ...

Further:

سودم ایسه ده <i>sévdim iséde</i>	I loved, but —.
آلهامام ایسه ده <i>alamadim iséde</i>	I was not able to take, but —.
کیم یازدی ایسه <i>kim yazdı isé</i>	whoever may have written.

The Dubitative Past. ماضی نقلی

§ 351. The characteristic sign or suffix of this tense is **مش -mish, -mieh, -mush, -moush**, according to the dominant vowel. The formation of the persons is regular.

§ 352. 1. Indicative Dubitative. نقلی اخباریه

سومشم <i>sévmi'shim,</i>	سومشین <i>sévmi'shim,</i>
سومشین <i>sévmi'shim,</i>	سومشکن <i>sévmi'shim,</i>

سومش در *sévmish' (dir)*, سومشدر *sévmishlér' (dir)*.

I loved, I have loved (it is said) . . .

Potential Dubitative. نقلی اقتداری

يازہ يلمش *yaza bilmish'im*, يازہ يلمشيز *yaza bilmish'iz*,
يازہ يلمشسين *yaza bilmish'sin*, يازہ يلمشسکز *yaza bilmish'sinîz*,
يازہ يلمشدر *yaza bilmish' (dir)*, يازہ يلمشدر *yaza bilmishlér' (dir)*.

(They say that) I was able to write . . .

Negative and Interrogative Forms.

يازماشم <i>yaz'mamish'im</i> , سومهشم <i>sévmémish'im</i> I did not write.	} as it was said or reported.
يازماشم <i>yaz'amamish'im</i> I was not able to write	
يازمش ميم <i>yazmishmiyim?</i> - 'mîsin? .. Did I write?	
يازماشميم <i>yaza'mamishmiyim?</i> Was I not able to write?	

§ 353. 2. Assertive Dubitative. نقلی حکايه

سومش ايدم *sévmish idim*, سومش ايدك *sévmish idik*,
سومش ايدن *sévmish idin*, سومش ايدنيز *sévmish idinîz*,
سومش ايدى *sévmish idi*, سومش ايدلر *sévmish idilér*.

I had loved (I am sure), Thou hadst loved.

§ 354. 3. Narrative Dubitative. نقلی روايت

سومش ايمش *sévmish' imishim*, سومش ايمشيز *sévmish' imishiz*,
سومش ايمشسين *sévmish' imishsin*, سومش ايمشسکز *sévmish' imishsinîz*,
سومش ايمش *sévmish' imish*, سومش ايمشلر *sévmish' imishlér*.

(They say that) I have loved, etc.

§ 355. 4. Conditional Dubitative. نقلی شرطی

سومش ايسم *sévmish' isém*, سومش ايسك *sévmish' isék*,
سومش ايسن *sévmish' isén*, سومش ايسنيز *sévmish' isénîz*,
سومش ايسه *sévmish' isé*, سومش ايسلر *sévmish' isélér*.

If I loved (as they say), (as others say).

Yaz'mamish isém, -isén If I had not written (as others say).

§ 356. Further:

yazmiş olsam If I had written.

almış olsalar If they had taken.

Words. لغت

süpürmek to sweep	a. ت. سعادتی sa'adétly happy
a. علاج ilaj medicine	f. تلگراف télégraf a telegram
öksürmek to cough	p. درد dërd affliction,
to start,	sickness
yola çıqmaq to set out	گری gëri back
to sail.	
dëyirmën mill	دیو 'دیو dëyi saying
isitma or sitma toutmaq to suffer from malaria.	

تعلیم Exercise 49. ۴۹

۱. نجیب افندی بو کون استانبوله کیتمک ایچون یوله چیقدی.
۲. عجباً شا کرافندی نه وقت کیتدی 'بیلمیسکز؟ — دون کیتمش در دیو ایشیتدم . ۳. دون درسکی چوق کوزل او قوش سین؛ ایشیتدم ده پک شاذ اولدم . ۴. بو نه قدر ضعیفلنمش سین؟ دردک نه در؟ — خسته ایم ایکی کوندن برو ایصیتمه طوتیوردم . ۵. نه یاپدک علاج آلدک می؟ — خیر! حکیمه خبر کوندردم 'چو جوقلر کیتمشلر' آرامشلر آرامشلر 'بوله ماماشلر' بوش کری کلدیله . ۶. بو اوطه یی کیم سوپورده شد؟ — نه وار که؟ — کیم سوپورده ایه هیچ ایی سوپورده مه مشدر . — او یله ایه خدمتچی قیز کلسون و تکرار سوپورسون . — باش اوستنه افندم . ۷. پدرم والدہ مدن تلگراف آتش ایکی کوندن کلیسور ایش . — والدہ خانم زهیه کیتمش ایدی؟ — مایس آئیده ازمیره کیتمشدی . ۸. نوازل اولشم . حکیم ترله دیدی . ترله مک ایچون چوق چالیشدم ایه ده ترله یه مه دم کیتدی . ۹. یه ! یدکجه اشتاهک کلیر .

ترجمه ۵۰ 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.

مکالمه Conversation.

س) استانبول شهری میلادك هانكي تاريخنده^۱ و كيمك واسطه سيله^۲ فتح^۳ اولوشددر?

ج) میلادك ۱۵۵۳ تاريخنده فاتح^۴ سلطان محمد الى اوج كونلك بر محاصره دن^۵ صوكره فتح ايله مشدر. بوني جيونك «رومانك زوالی»^۶ نام^۷ تاريخنده اوقودم.

س) عثمانليار ويانه بي قاج دفعه و هانكي تاريخدرده محاصره ايتمشلر در? ييلبر ميسكنر?

ج) عثمانلي تاريخنده كوردم كه: ايكي دفعه محاصره ايتمشلر: بري قانوني سلطان سليمانك^۸ قوماندеси^۹ آلتنده ۱۵۲۹ ده^{۱۰} و ديكري وزير^{۱۱} قره مصطفى پاشانك قوماندеси آلتنده ۱۶۸۳ تاريخنده محاصره ايتمشلر در. مومي اليه^{۱۱} مرزيفوندن ياريم ساعت اوتنده بولونان مارينجه قريسي اهاليسندن^{۱۲} بر اودونجينك اوغلي ابدی.

Words. 1. a. iarikh date, history. 2. a. vasita hand, means. 3. fet etmek to conquer. 4. **fatih** conqueror (§ 601). 5. *mouhasere* siege (§ 618). 6. *zeval* fall. 7. p. nam name. 8. *Qanouni Sulttan Suleyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vezir vizier*. 11. *moumayileh* His Excellency [the person referred to, i.e. the latter]. 12. *ehali* inhabitants.

س) سلطان سليمانك نه قدر عسكرى وار ايدى و اولوقت غچه ايمپراطورى
كيم ايدى؟

ج) سلطان حضرتلرينك¹⁸ ۲۵۰ يلك عسكرى وار ايدى. اول وقت غچه ،
(يعنى آلامانيه و آويستريا ايمپراطورى) مشهور بشنجى قارولوس ايدى .
قارولوسك اسيندن عثمانلور خريستيان حكمدارلرينه¹⁴ قرال نامى⁷ ويردیلر .
س) اينجيل شريف¹⁵ تركجه يه ايلك دفعه نه وقت و نره ده ترجمه و طبع¹⁸
اولونشدر؟

ج) اون يدنجى عصر ك صوكلرنده¹⁷ استانبولده مهتدى¹⁸ على بك ترجمه
ايتمش و ۱۸۱۹ ده پاريسده انگليز كتاب مقدس شركتلك¹⁹ همتيله²⁰
طبع اولونشدر.

13. *liazretleri His Majesty*. 14. *hukumdar ruler*. 15. *Injili Sherif the Holy Gospel*. 16. *tab printing*. 17. *towards the end of the 17th century*. 18. *a pervers to Islam*. 19. *Ingiliz Kitabi Mouqad'des shirketi B. & F. B. Society*. 20. *him metiyle through the assistance, by*.

Proper Names: Jibon Ed. Gibbon. Qarolos Charles V.

Lesson 24. درس ۲۴

The Future Tense. مستقبل

§ 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
-é-, -a- to the verbal root, if it ends in a conso-
nant; and -yé-, -ya- if it ends in a vowel; and after-
wards -jék is added if the verbal root is soft and
-jaq if it is hard (53):

otourajaq	اوطوره جق	اوطوره	اوطور V	اوطورمق
istéyjék	ايسته يه جك	ايسته يه	ايسته V	ايسته مك
gidéjék	كیده جك	كیده	كيت V	كيت مك

§ 359. *Note.* The radical endings *-t*, *-q*, *-k*, are changed into *-d*, *-gh*, *-y*, when followed by a vowel: § 52², 88.

§ 360. 1. Indicative Future. مستقبل اخباریه

یازہ جنم <i>yaza'ja'-ghim</i> ,	ایستہ یجکم <i>istéyējék'-yim</i> ,
یازہ جقسین <i>yaza'jaq'-sin</i> ,	ایستہ یجکسین <i>istéyējék'-sin</i> ,
یازہ جق در <i>yaza'jaq' (dir)</i> ,	ایستہ یجک در <i>istéyējék' (dir)</i> ,
یازہ جنز <i>yaza'ja'-ghiz</i> ,	ایستہ یجکز <i>istéyējék'-yiz</i> ,
یازہ جقسکز <i>yaza'jaq'-siniz</i> ,	ایستہ یجکسکز <i>istéyējék'-siniz</i> ,
یازہ جقتل در <i>yaza'jaq-lar' (dir)</i> .	ایستہ یجکتل در <i>istéyējék-lér' (dir)</i> .

I shall write, thou will —. I shall ask, thou will ask ...

Negative and Interrogative.

یازماہ جنم <i>yaz'mayajaghim</i> , -sin...	I shall not write...
یازماہ جنم <i>yaza'mayajaghim</i> ...	I shall not be able to write...
یازہ جقمیم؟ <i>yaza'jaq'miyim?</i>	Shall I write?
یازماہ جقمیم؟ <i>yaz'mayajaghimiyim?</i>	Shall I not write?
یازماہ جقمیم؟ <i>yaza'mayajaghimiyim?</i>	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.

یازہ جق ایدم <i>yaza'jaq idim</i> ,	یازہ جق ایدک <i>yaza'jaq idik</i> ,
یازہ جق ایدک » <i>idin</i> ,	یازہ جق ایدیکز » <i>idiniz</i> ,
یازہ جق ایدی » <i>idi</i> ,	یازہ جق ایدیلر » <i>idiler</i> .

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

یازہ جق دم *yaza'ja'ghidim*, *sevéjé'yidin*...

§ 362. 3. Narrative Future. مستقبل روایت

sévéjék imishim, سوهجك ايشم
imishsin, سوهجك ايشكنز »
imishler, سوهجك ايشلر »
sévéjék imishiz, سوهجك ايشيز

[They say that] I was about to love . . .

§ 363. 4. Conditional Future. مستقبل شرطی

sévéjék isém, سوهجك ايسم
isénis, سوهجك ايسكنز »
isélér, سوهجك ايسلر »
isén, سوهجك ايسه »

or *sévéjéyisém*, *sévéjéyisén*; *yazajaghisaq*, *yazajaghisañis* . . .

If I shall love, If I am to love . . .

§ 364. Further:

yazajaq isémde I shall write, but —.

gêdréméyêjék isékdé We shall not be able
 to see, but —.
yêdrûyémyêjék isénizdé You will not be able
 to walk, but —.

لغت Words.

<i>kéyflénmek</i> to be delighted	<i>haniya?</i> where is it?
<i>ytl bashi</i> New-Year's Day	a. <i>yani</i> that is to say
a. <i>vayiz</i> preacher	<i>yaldizli</i> gilt
<i>bin bashi</i> major	<i>séyrék</i> sparse
<i>miralay</i> colonel	<i>kêoprû</i> bridge
<i>yayla</i> summer-residence	<i>gêdrûshmék</i> to visit
<i>siq</i> thick	<i>familyajaq</i> with the whole family.

تعليم Exercise 51.

۱ يادين باغلر آراسينه كیده جکز . باغلری کوردورسه ك چوق
 كيفلته جکز . ۲ يادين ييل باشی ، یعنی ، ۱۹۰۳ سنه سنك كانون

ٲائيسينك ٲرى در۰ واعظ افندى بزلره برر يالديزلى انجيل شريف و ايكيشر
 تصوير ويره جك در ۰ ۳ بن شيمدى اوه كيدييورم ، سز زهيه
 كيده جكسكز ؟ ۴ بز بوسنه يازين فاميلياجتى بريره چيقتى ايسته يورز
 — هانكى طرفه طوغرى كيتمك ايسته يورسكز ؟ ۵ شو قارشيده كى
 قارى بوزلو طاغله و صيقتى اورمانقلاره طوغرى كيتمك نيتينده يز۰ اورالرده
 اولر پك سيرك در ۰ ظن ايدهرم ييك باشى و ميرآلاى افنديار دنخى
 فاميلياجتى اورايه كيده جكلر ۰ ۶ بز اورمانقلاره كيده ميه جك ايمشيز۰
 بابام بشقه يره كيتمكه سوز ويرهش ۰ ۷ اكر يارين بزم اوه كله جك
 ايسه كز ، اوده قاله جت و سزى بكهليه جكم ۰ ۸ ايشيتديكز مى ؟
 دون آق كوپرى ييقلمش ۰ بزم برادر آز قالمش صويه دوشه جك بوغوله جت
 ايمش ۰ ۹ آج ميسين ؛ صوسز ميسين ؛ اويقوسز ميسين ؟

ترجمه ۵۲ 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 (مزموډلر *mesmoitrlar*) 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.

مكاله Conversation.

س ، بوكون ٲدر افنديدن مكٲوب آلهيله جكيسكز ؟
 ج ، استانبول ٲوسته سى كليرسه ظن ايدهرم بر مكٲوب آله جفم ۰

(س) صراف اون لیره یی بردن بوزه یله جکمی ؟
 (ج) اوت افندم ! بوزه رم دیبوخدمتجی ایله خبر کوندرمش .
 (س) بورادن چیقارسه کنز ! نره یه کیده جکسکنز ؟
 (ج) هیچ بر یره کیده مه به جکم ! او طه جفمه کیده جک و درس حاضریه جنم
 (س) عمو جک شمدی به دک کویه یتشه ییلدی می ؟
 (ج) اوت افندم ! شمدی به قدر چوقدن یتشمش اوله جقدر .
 (س) عجباً بو اختام آی ساعت قاچده طوغه جقدر !
 (ج) هوا بولوطی در ! یوخسه چوقدن طوغمش اوله جقدی .

Reading Exercise. تعلیم قرائت

A Sermon of Nasr-ed-din. نصر الدینک بر وعظی

نصر الدین خواجه افندی¹ امثالسز² بر واعظ ایدی . اونک
 کبی بر واعظ نه کلمش نه ده کله جکدر . عمرنده³ هیچ بر دفعه⁴ بوش
 بر لاقیردی⁵ سویله مه مشدر . هر سوزندن بر حصه آلیئر ! یا اشتاهله
 کولونور⁶ شمدی شو حکایه یی دکارسه کر⁷ ، بکا حق و یره جکسکر⁸ .
 بر کون خواجه افندی جامعه کیتمش ، کرسی به⁹ چیتمش ، یوزنی
 جماعته¹⁰ چویرمش¹¹ و یوکسک سسله سویله دیش : «ای جماعت !
 ای مسلمانلر ! بو کون ، بو ساعتده ، سزه نلر دییه جکم ، بیلیرمیسکر ؟»
 — جماعت تعجب ایتمش¹² و «خیر خواجه افندی ! سن دیزدن بز ناصل
 بیهیلیرز» دیش .

خواجه افندی جواباً¹³ : «یا سیز بیلمزسه کر بن سیزه نه سویله یهیم¹⁴ ؟
 واریک ! اوکونهک ! کلیک !» دیش .

Words. 1. Nasred'din Hoja Effendi the reverend teacher Nasreddin. 2. emsalsiz unique. 3. eomrunde in his life. 4. hich'bir defa not at all. 5. laqirdi a word. 6. ishtahla gulunmek to be laughed at heartily. 7. dinlemek to listen. 8. haqq vermek to approve. 9. kursu a pulpit. 10. jemaat congregation, people. 11. clifoir-mek to turn (his face). 12. te-aj jub et. to wonder. 13. jevaben. in answer. 14. seoleyeyim I may speak.

ایرتهسی¹⁵ جمعه کونی خواجه افندی تکرار¹⁶ وعظه باشلار و
اولکی سوالی تکرار ایدر. بو دفعه جماعت کویا عقلی¹⁶ داورغتی¹⁷
مقصدیلہ: «اوت خواجه افندی، یلیرز! یلیرز!» دیو هیسی بر
اغیزدن باغریشیرلر¹⁸.

خواجه افندی اونلرک بو تریه سز لکلرینه¹⁹ پک زیاده کوجه نیر²⁰
و «مادام که²¹ یلیرز دیورسکز، سیزه نه سویله یهیم. هایدی کیدک!
کوزم کورمه سون!» دیر، کسیدن اینر و آیر یوروی ویر²².

15. *ertesi* the following. 16. *tekrar* again, repeating. 16^a. *aqil'li*
wise. 17. *davranmaq* to behave. 18. *baghrishmaq* to shout, to call
out together. 19. *terbiyesizlik* rudeness. 20. *gujenmek* to be angry.
21. *madam ki* since. 22. *yeoruyu vermek* (to depart and) go quickly.

درس ۲۵ Lesson 25.

التزامی The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is *-é, -a* (or *-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 1 *-Imi, -lim* to this.

§ 366. 1. Indicative Optative, التزامی اخباریه

سوهیم <i>sévéyimi</i> ,	سوهلم <i>sévélím</i> ,
سوهسین <i>sévésin</i> ,	سوهسکز <i>sévéstîz</i> ,
سوه: سوسون <i>sévé, sévsîn</i> ,	سوهلر <i>sévélér</i> .

That I may love, that thou mayest love, etc.

منفی التزامی Negative.

سوهیمهیم *sév'méyém*, سوهیم *sév'méyím*, سوهیمهلم *sév'méyélim*,

سومه یه سین *sév'méyésin*, سومه یه سکنز *sév'méyésinîz*,
 سومه یه 'سومون' سومه یه *sév'méyé, sév'mésin*, سومه یه ل *sév'méyéler*.

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: یازیم *yazayim' mi?* یازلم *yazalim' mi?*

» 3: یازسون *yazsin' mi?* یازسونلر *yazsinlar' mi?*

May I write, may he, we, they write?

Person 1: آلامیم *al'mayayim mi?* آلام *al'mayalim mi?*

» 3: آلاسون *al'masin mi?* آلاسونلر *al'masinlar mi?*

Shall I not take?

مطالعات Muta-la-at Remarks.

V § 368. The third person of the Optative is used "to form some important gerunds:

§ 369. **The Sixth Gerund.** By adding **لی -lî, -lî** or **لیدنبرو -liden berou**, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایه کله لیدنبرو *bouraya gélélidén bérout, bouraya gélélî*. Since he came here.

بوچوجوق طوغه لی خسته در *bou chojouq doghalî, (or doghalidan bérout) hasta dir*. 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:

قوشه قوشه گدی *qosha qosha geldi*. He came running continually.

§ 371. **The Eighth Gerund.** Another Gerund is produced by adding **رک -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:

سوينەرك مەكتەپ كىدىيور *sévinérék méktébé gidiyor*. He is going to school joyously.

قوشەرق گەلدى *qosharaq gèldi*. He came running.

§ 372. The Ninth Gerund. This is obtained by the addition of سى *-si*, or *-sêja* to the third person, and is used for cursing and blessing:

اوجاغى ياناسى *ojaghî yanasi* or *yanasêja*! May his hearth be alight! (i. e. may he be prosperous!)

اوجاغى باتاسىجە *ojaghî batasêja*! May his fireplace be sunk! (i. e. may his offspring be annihilated!)

كۆر اولەسىجە *kêr olasêja*! May he be blinded!

2. The Assertive Optative. التزمى حكاية

§ 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:

يازە ايدم <i>yazay'idim</i> ,	يازە ايدك <i>yazay'idik</i> ,
يازە ايدىڭ <i>yazay'idin</i> ,	يازە ايدىڭىز <i>yazay'idinîz</i> ,
يازە ايدى <i>yazay'idî</i> ,	يازە ايدىلار <i>yazay'idîlar</i> .

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:

يازىش اولايىدىم <i>yazmish olayidim</i> ,	يازىش اولايىدك <i>yazmish olayidik</i> ,
يازىش اولايىدىڭ <i>yazmish olayidin</i> ,	يازىش اولايىڭىز <i>yazmish olayidinîz</i> ,
يازىش اولايىدى <i>yazmish olayidi</i> ,	يازىش اولايىدىلار <i>yazmish olayidîlar</i> .

That I might write! That I had written!

مطالعات Muta-la-at Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

no'layidi! Would that! (نه اوله ایدی) نولایدی

p. *kiāsh'ki* vulg. *késh'gé!* Would that it were so! کاشکی

Al'lah vérsin ki! Al'lah véré dé! الله ویره ده! الله ویرسون که! God grant that!

Al'lah vereyidi de! Would to God that! الله ویریدی ده!

MisaTler Examples. مثالر

Kiāsh'ki lourad'aolayuidi! Would that he had been here!
Kiash'ki, or, *no'layidi vereyidim!* Would that I had given!
Al'lah versiriki or *Al'lah vereyidi de*, or *Al'lah verede eyi bir yaghmour geleyidi!* Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379):

vermish olayidim or *vermish ol-sayidim* are the same. ویرمیش اولسیدیم 'اوله ایدیم

Words. لغت

satin almaq to buy صاتون آلق

satmaq to sell صاتقی

geonul heart کوشول

mertek post, beam مرتک

sanmaq to suppose, take صانق

a. *izin* permission اذن

a. *sadaqa* alms صداقه

p. *beraber* together. برابر

afiyet olsoun, or *ola!* May that be health to you! [§ 490]. عافیت اولسون! - اوله!

Exercise 58. تعلیم ۵۳

- ۱ کاشکی پاره اولیدی ده ' شوقوناغی صاتون آلایدم! ۲ هایدک
- آرقه داشلر! دیشاری کیده لم ده درساریزی برابر اوکره نلم ' ایو اولزمی?
- ۳ پک کوزل اولور! کیده ایم خواجه افندیدن اذن آلایم ده کلهیم.
- ۴ وارایم شوققیره بش اون پاره صداقه ویرهیم. کاشکی پاره اولایدی
- ده ' برقاچ پاره زیاده ویره ایدم. اوجاغی یا ناسیجه پک بیچاره در!
- ۵ بن ده برقاچ پاره اولسون (even) ویرمه یی ایستر ایدم! لکن

at least

کو کولده وار الده یوق . ۶ اکر سنک یکن اغا او قومنی یازمنی ییلش
اولایدی ! شیمدی یه قدر چوق پاره قازانیر ایدی . فقط ایشک کوترسی
شودرکه ، النی کورورسه مرتک صانیر ، بابی کورسه چاناق . ۷ بو کون
چوق چالیشدم ؛ یازی یازه یازه اوصاندم . ۸ صو می ایچدیگز ؟
عافیت اولسون ! — عمرک چوق اولسون افندم . ۹ سویته سویته
مکتبه کیدیوردم . ۱۰ اوقویه اوقویه کوزم یورولدی .

ترجمه ۵۴ 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) ربّانی دعای^۱ ییلر میسکز ؟ اکر ییلر سه کز سویله یکز ! ممنون اوله جنم .
ج) «ای سماواتده^۲ اولان پدریمز ! اسمک مقدس^۳ اولسون ! پادشاهانک
کسین ! ارادتک^۴ سماواتده اولدینی کبی^۵ یر اوزرنده دخی اجرا
اولونسون^۶ » بو قدرینی ییلرم . کاشکی هیسینی ده ییله ایدم ده
سویله یه ییله ایدم .

س) ربّانی دعایی اوکره نملی نه قدر اولدی ؟

Words. 1. Bab'bani douva Lord's Prayer. 2. semavat heavens. 3. mouqad'des holy. 4. iradet will. 5. oldoughou gibi as it (was). 6. ijra olounmaq to be done.

- (ج) اوچ کون اولدی ؛ و قتم چوق یوقدر . اولایدی هپینی بردن اوکره نه ییلیر ایدم .
 (س) ایشیدم که قارداشکزه امرحق وقوع بولاش⁷ ؛ چوق اسف ایتدم⁸ .
 باشکز صاغ اولسون !
 (ج) تشکر ایدرم . سز صاغ اولک ! الله سبزلره اوزون عمرلر و برسون ! الله بزم برادرک عمرینی سزلره باغیشلاسن⁹ !
 (س) احمد اوسته کیله کیدیورمبین ؟
 (ج) سن بکا اولره کیتمه دییه لی اولرینه آیاق باصمادم .
 (س) سز مرذیفونه کله لی قاچ سنه اولدی ؟
 (ج) افندم بن بوشهره کله لی اون سکز سنه اولدی .
 (س) دده ک اوله لیدنبرو قاچ آی اولدی ؟
 (ج) آی دکل یکر می طقوز سنه اولشدر . بنم عقلم یتمز¹⁰ .

7. *emri haqq vouqpu boulmaq* the decree of the True one happened, he died. 8. *esef et.* to be sorry. 9. *baghishlamaq* to grant. 10. *aqlim yetmez* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

Lesson 26. درس ۲۶

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 he of the third person Singular of the Optative.

؟ § 378. 1. Suppositive Present. حال فرضیه

یازسم *yaz'sam,*

یازساق *yaz'saq,*

یازسان *yaz'san,*

یازسانیز *yaz'sañiz,*

یازسا *yaz'sa,*

یازسالار *yaz'salar.*

If I write, If I were to write, etc.

منفی حال فرضیه Negative.

یازمسه ، یازمهک ، یازمسم or یازماسم

| If I do not write.

yaz'masam, yaz'masañ, yaz'masa, 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.

یازسیدم <i>yaz'sayıdım</i> ,	یازسیدک <i>yaz'sayıdık</i> ,
یازسیدیک <i>yaz'sayıdın</i> ,	یازسیدیکن <i>yaz'sayıdınız</i> ,
یازسیدی <i>yaz'sayیدی</i> ,	یازسیدیلر <i>yaz'sayıldılar</i> .
If I had written, etc.	

§ 380. 3. Narrative Suppositive. روایت فرضیه

یازسه ایمش <i>yaz'sa imişim</i> ,	یازسه ایمشین <i>yaz'sa imişiniz</i> ,
یازسه ایمشین <i>yaz'sa imişsin</i> ,	یازسه ایمشین <i>yaz'sa imişsiniz</i> ,
یازسه ایمش <i>yaz'sa imiş</i> ,	یازسه ایمش <i>yaz'sa imişler</i> .
If I had written (as others say) . . .	

مطالعات *Muta-la-at*: Remarks.

§ 381. a. The Conjunction *if* *eyér' -if*, is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense *-se* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

eyér chalışmasan, or *chalışmasan* If you do not try.

§ 382. b. If the Suppositive tenses are used with *kiashki*, they are regarded as Optative. If they are used with *eyer*, they become Suppositive; as:

Kiashki on ghouroushoum olsa! O that I had ten piastres!
Eyer' on ghouroushoum ol'sa. If I had ten piastres.
Kiashki erktri gelseyidim! O that I had come earlier!
Eyer erken gelse yidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb *olmaq* 'to become, to have'³ is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

یازمش اولسه ، یازمش اولسهك ، یازمش اولسه <i>yazmish ol'sam, — ol'sañ, — ol'sa, etc.</i>	} If I had written.
یازمش اولسیدی ، یازمش اولسیدك ، یازمش اولسیدم <i>yazmish olsa'yidim, — olsa'yidiñ, — olsa'yidi, etc.</i>	
یازهجی اولسهك ، یازهجی اولسه <i>yazajag ol'sam, yazajag ol'sañ</i>	} If I am about to read.
یازهجی اولسیدك ، یازهجی اولسیدم <i>yazajag olsa'yidim, yazajag olsa'yidiñ</i>	

مثالر Misal'ler Examples.

Dun bize gelmish olsaydiniz, amoujami georurudunuz.
If you had come to us yesterday, you would have seen my uncle.
Ma'ashinizi alajaq olsaniz, borjonnouzou veriniz.
If you receive your salary, pay your debts.

لغتler Words.

a. سلام <i>selam</i> salutation	دیویت <i>divit</i> inkstand
a. دقیقه <i>daqiq</i> minute	بيله <i>bile</i> even, though
طار یلماق <i>darilmaq</i> to be offended	نه دیمک <i>ne demek!</i> certainly!

تعلیم Exercise 55.

۱. اویکزه کلسه ، بنی اچهری آلیرمیسکز ؟ نه دیرسیگر
کلهیم می ؟ کلمه یهیم می ؟ ۲. یارین صباح سزك اوه کلهجك اولورسه
بنمله برابر حکیمه کیده ییلیرمیسکز ؟ — کیده ییلیرم ظن ایدهرم .
لکن بو کون اخشام اوستی ده کلهجك اولسهك کیده ییلیرم . ۳. بو
قوناغی کچن سنه صاتون آکش اولسیدیکز ، ده اوجوز آلیر ایدیکز .
۴. المدن طوتسه لر ایدی ؛ دوشمه یهجك ایدم . ۵. بر سودلی قهوه پی شیرتسه
ایدیکز ، کوزله ایچر ایدك . ۶. واهان افندی کلهجك اولسه ؛ بن
یوقاریدهیم بکا خبر ویر . ۷. کاشکی وقتم اوزون اولسیدی ده ، سیزکله
برابر اوطورسهق و قونوشسه ایدك . ۸. خاله زادهم پاره آرتیرمش
اوله ایدی ، بزم ایله برابر استانیوله کیده ییلیر ایدی . ۹. «اوقومه یازمه

او كرنسهك بك اولورسين افندى اولورسين . او كرنسهك حمال اولورسين .
 ۱۰ كاشكى او اعلاجى ايچسه ايدم ' اكر ايچسه ايدم شمدى يه چوقدن
 ايله شير ايدم .

ترجمه ۵۶ 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 inkstand 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.

مکالمه Conversation.

شو اشكى صاتون آلتى ايسترميسكنز ?
 سزى بارين نه وقت كوره ييليرم ?
 عجباً چارشويه كيتسم ي كيتسمه مى ?
 سزه بر مکتوب و بر سيدم پوسته خانه يه
 كوتورور ميديكنز ?
 يككيزى يسه كنز بزه كليرميسكنز ?
 پارهم اولسیدی آليردم .
 ساعت دردی بش كچه رك اوده اولورم .
 كيتسديدكنز ايو يايار ايديكنز .
 كيتسه ايدم ! كوتورور ايدم . اما
 كيدمه يه جكم .
 اكر اوه باشقه بر كيمه كلسه كليرم .

تعليم قرائت Reading Exercise.

A Sermon of Nasr-ed-din. نصر الدينك بر وعظي (مابعد)

عجبا خواجه افندى نه سويله يه جك ايدى ديو جماعته بويوك

Words. 1. a. ma'bad continued.

بر مراق^۲ اولور. خواجه نك آغزیندن سوزی ناصل آلّه ییلیرز دیو دوشونه رنك
قرار ویریرلر^۳ که : اکر بردها کرسی یه چیقار و سوال ایدرسه «کیمیز
ییلیرز» کیمیز بیلیمیز» دیو جواب ویرسونلر.

خواجه حضرتلری اوچنجی دفعه اوله رق کرسی یه چیقار و «ای
قارداشلرم ! ییلیرمیسکیز ؟ بو کون بن سیزه نه سویله یه جکم ؟» دیو
صورار . جماعتک هپسی بر آغیزدن «کیمیز ییلیرز» کیمیز بیلیمیز»
دیو با غریشیرلر.

خواجه افتدی : «نه کوزل ! مادام که بیلیمور ایشکسکیز ؛ او یله ایسه
بیلنلریکیز^۴ بیلیمه یئاریکزه اوکرسونلر !» دیش و طاریله رق کرسیدن
ایشمش ' براقش ' کیتمه شد.

2. *mera*q curiosity. 3. *qarar vermek* to decide. 4. *bilenleriniz* those who know among you (§ 407).

Lesson 27. درس ۲۷

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** 'meli' with the soft and **مالی** 'malî' with the hard verbs. This termination is added to the root.

سومك 'sevmeli' سومه لی ؛ سو 'sö' سومك 'He must love (if is necessary).

یازمق 'yazmalı' یازم ؛ یاز 'yaz' یازمق 'He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریه

سومه لیم *sevmeli'yim*,

سومه لیز *sevmeli'ytiz*,

سومه‌لیسین *sevméli'sin*,سومه‌لیسکیز *sevméli'sinîz*,سومه‌لی دیر *sevméli'dir*,سومه‌لیدرلر *sevméli'dirler*.

I must love, or, ought to love, or, am to love, etc.

Negative and Interrogative.

سومه‌میلیسین ' سومه‌میلیسین ' سومه‌میلیدیر } I must or ought not
sev'méméliyim, sev'mémélisin, sev'mémélidir } to love.

سومه‌لی میم *sevméli' miyim?* Ought I to love? Must I love?

سومه‌لی میم *sev'mémélimiym?* 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 *sevmeliler*, instead of the regular *sevmeli dirler*.

2. Assertive Necessitate. حکایه وجوبی

§ 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:

دو ن کلملیدک *dun' gelmeliyidin* You ought to have come yesterday.

مکته گیتلملیدیکز *mekebe gitmeli'yidinîz* 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*.

یازمالیدم *yazmalı'yidim*,یازمالیدک *yazmalı'yidîq*,یازمالیدک *yazmalı'yidîn*,یازمالیدیکز *yazmalı'yidînîz*,یازمالیدی *yazmalı'yidî*,یازمالیدیلر *yazmalı'yidîlar*.

I ought to have written. It was necessary that I should write.

یازمامالیدم *yaz'mamalıyidim* I ought not to have written.

§ 389.

3. Narrative Necessitative. روایت وجوبی

یازمالی ایمیشم *yazmalı' yimishim*, یازمالی ایمیشیز *yazmalı' imishiz*,

یازمالی ایمشین *yazmalî' imishsin*, یازمالی ایمشکنز *yazmalî' imishsinîz*,
 یازمالی ایمش *yazmalî' imish*, یازمالی ایمشلر *yazmalî' imishlér*.

(They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطی وجوبی

یازمالی ایسم *yazmalî' isém*, یازمالی ایسهک *yazmalî' isék*,
 یازمالی ایسهک *yazmalî' isék*, یازمالی ایسهکنز *yazmalî' isékîz*,
 یازمالی ایسه *yazmalî' isé*, یازمالی ایسلر *yazmalî' isélér*.

If it is necessary for me to write, etc.

مطالعات Muta-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.	کرك <i>gérék</i> necessary, requisite.
a. مجبور <i>méjbour</i> obliged.	a. اقتضا <i>iqtiza</i> requisite.
a. واجب <i>vajib</i> necessary.	a. مقتضی <i>mouqtazi</i> necessary.

Yazmalî'dir, is expressed by *yazması lazim', gérék', vajib', mouqtazî'dir*; or, *yazmagha méjbour'dour*; *yazması 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 ک *ki* between them is frequently avoided by employing the word دیی *déyi* 'saying'.

It is used also after all kinds of quotations.

کسون دیو امر ایتدی که کسون *émr étđi ki gélain*,
 or, *gélain déyi émр étđi*. He ordered him to come.

اوطورسون دیو بر کوستردی که اوطورسون *yér gëstérđi ki otoursoun*, or, *otoursoun déyi yér gëstérđi*. He showed him a place to sit.

دیو چاغیریور باباک سنی "کی" *babañ sêni gél déyi chaghîrîyor*.
 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. *Bin bir mektoub' yazmalıyım.*
2. *Bir mektoub' yazmagha mejbouroum.* 3. *Bir mektoub' yazmaqlighim iqtiza eder.*

I have to learn my lesson. 1. *Dersimi eoyrenmeli'yim.*
2. *Ders eoyrenmekliyim lazim dir, gerek'dir, vajib'dir, iqtiza'eder, wouqtazi'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 *wit* *يچون* *h'in* 'for'; as:

He has a book to read. 1. *Oqouyajaq bir kitabi' var.*
2. *Oqoumagha bir kitabi' var.* 3. *Oqoumaq ichin bir kitabi' var.*

لغت Words.

گیمک <i>gýmék</i> to put on	بوش بوشینه <i>bosh boshouna</i> in vain
p. دسته <i>désté</i> quire (of paper)	بسلمک <i>béslémék</i> to feed
قوتو <i>qoutou</i> box	a. مطلقا <i>mout'laqa</i> absolutely
یامه لاق <i>yamalamaq</i> to mend	یامه <i>yama</i> patch <i>پچ</i>
تذکره <i>tézkiré</i> a note	a. مانع <i>mani</i> obstacle.

تعلیم Exercise 57.

۱ پدرم بر هفته کلایم دیو یازمش اییدی ایسه ده کلهمدی -
مطلقا بر مانمی اولمالی. ۲ مارقوس ایی بر شاکرد در دیو ایشتمش
ایدم؛ اما یاکیش اولمالی. ۳ چوجوقلر چالیشمالی؛ هم ده چوق چالیشمالی
درلر. ۴ نه یاپهچق ایسه کز بر ساعت اول یایلیسکمز. ۵ آدم خسته
اولماق ایچون نه چوق یملی نه ده چوق ایچملی (ایچملی). ۶ هر نه
امر ایتسم یایمالیسین؛ یازه جقسین دیو نه سویله سم چارچاپوق یایمالیسین؛
دویدک می؟ ۷ نه یایمالی ایدک؟ — قوندوراک چاپوق کیملی و کیتملی

ایډک . ۸ نه صاتون آلماییدیلر؟ — ایکی دیویت ، بر دسته کاغد و بر قوطو قورشون قلم صاتون آلمای ایدیلر . ۹ دوستک زک ایدم جک بر ایشی وار می ؟ — یازه جق بر مکتوبی وار در . ۱۰ صاته جق بر آتم وار . او قویه جق بر غزته سی وار (۴۰۸ ، ۳۹۴ §§) .

ترجمه ۵۸ 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 ray shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, gaying, Come.

مکالمه Conversation.

(س) سويله ناقلم اقوشلر بهار بن نه ياپماليدرلر ؟
 (ج) قوشلر بهار موسمنده يووالريني ياپمالی ، يومورطه لريني يومورطلامالی ،
 ياوزورلريني چيقارمالی ، اونلري بسله مەلی و اوچورمالی درلر .
 (س) عجباً هشيره كز خانم بنی كورسه طانيه جق ميدر ؟
 (ج) طانيه ايدر . كورشم ديو چوق دفعه لاقير ديكزي ايدر .
 (س) اثوابلري كيم ديكه جك ؟ و چورابلري كيم يامالايه جقدر ؟
 (ج) بن ياپاجم اما بيلم كه : چورابلرك پك اسكي در ؛ يامالايه ج ؟
 يامالاماليس ؟
 (س) بر تذكره يازه جق كاغديكنز وار ميدر ؟
 (ج) بويورك افندم ! بر تذكره لك دكل آا ايشته سيزه اون تذكره لك كاغذ ؛
 كاغدم يوقدر ديو يازمامازلك ايشته يكنز (۳۹۴ §) .

تعلیم قرائت Reading Exercise.

The Marriage of the Teacher.

نصرالدین خواجه افندینک باشی یوزولش^۱؛ ایکنجی دفعه اوله رق
اولنک آرزوسینه دوشمش^۲. اسلاملر آراسینده عادتدن^۳ درکه، ارگکلر
قاریلرک یوزلرینی کورمز لر. قاریار یابانجی^۴ بر ارکک کورورلرایسه،
چارچایوق یوزلرینی اورترلر^۵. خواجهنک دوستلری کنندیسینه غایت
چیرکین برقاری بولهرق کوزل در دیو یوتدورمه^۶لر. قاری اوه کلیر
کلمز خواجه ییزینک اورتوسینی^۷ قالدیرمش باقش که؛ نه دیک^۸!
پک چیرکین برشی! عادت^۹ بر کومور! جانی چوق صیقیلشم^{۱۰} ایسه ده
هیچ سس چیقارماش.

ایرتهسی کون بزم خواجه اودن چیقارکن، قاری در: «آمان خواجه
افندی! سن کیدیورسین، سویله! کیسه کورونهیم^{۱۱}؟ کیسه کورونهیم^{۱۲}»
دیو بر ادا^{۱۳} ایله سوال ایتمش. — خواجه «بره قاری^{۱۴}! جانیکی
سورسهک^{۱۵}، بکا کورونه ده کیسه کورونورسهک کورون!» دیش
و کوجیلا یاقانی قورتارمش^{۱۶}.

Words. 1. *lashi ouzoumaq* (to be put out of order) =: to be a widower. 2. to be anxious. 3. *adetden ol.* "to be usual. 4. *yabanji* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *eortu* veil. 8. *ne den!* (what do you say) = what wonder! 9. *adSta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *Eda* arrogance. 14. *bire qari* now then, woman! 15. *dinini sevrsen* if you love your soul = please! 16. he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles. فرع فعل

§ 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, *beni seven adem* 'the me-loving man'; *ot yeyen 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 Mefoul*). 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: یازان *yazan* who writes, writer, writing (adjectival).

Aorist: یازار *yazar* one who writes, writing » .

Past: یازدی *yazdı* one who wrote.

Dubitative:	یازمیش <i>yazmîsh</i>	one who has written.
Pluperfect:	یازمیش اولان <i>yazmîsh olan</i>	one who had written.
Future:	یازاجق <i>yaza jacq</i>	one who will write.
Past Future:	یازاجق اولان <i>yaza jacq olan</i>	one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	یازیلان <i>yazılan</i>	That which	is being	written.
Aorist:	یازیلیر <i>yazılır</i>		may be	
Past:	یازıldıق <i>yazıldıq</i>		is	
Dubitative:	یازılmیش <i>yazılmîsh</i>		has been	
Pluperfect:	یازılmیش اولان <i>yazılmîsh olan</i>		had been	
Future:	یازılماق <i>yazılma cıq</i>		will be	
Past Future:	یازılماق اولان <i>yazılma cıq olan</i>		is (about) to be	

The Negatives are: یازمایان *yazmayan*, سومهین *sümeýen*, یازılmایان *yazılmayan*, سویلمهین *süylmêýen*, etc. *آن رنج یازمز.*

مطالعات Muta-la-at: Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

یازان آدم *yazan adem*, 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:

او قور یازار بیر آدم *oqur yazar bir adem* 'a man who can read and write, a literary man'.

گورونور کورونمز شیلر *gêrûnûr gêrûnmêz shêylêr* '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 ایو بر آدم سکز 'سزی سومه دك کیمه یوقدر *siz êyi bir adem sînz, sizi sümêdik kîmsê yôq dôur.* You are a good man, there is nobody who does not love you.

یازان
یازمشراو
یازمچوا

§ 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).

bou mēktoubou yazan, yazajaq olan, yazmiş olan zat kim' dir? Who is the person who wrote this letter? or ' *bou mēktoubou yazan, yazajaq olan, yazmiş 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. یازان *yazan*

A. یازانی *yazanı*

G. یازانک *yazanın* of —

L. یازانده *yazanda* in —

D. یازانه *yazana* to —

A. یازاندن *yazandan* from —

The person writing, the writer.

Also: یازانکز ' *yazanınız*, یازانلری ' *yazanları* } 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).

yéyêjêk êlméyi 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:

bou tedê kim' otourajaq? Who will dwell in this house?

بو اوده اوپوره جی کیسه کیم در؟ *bou evde otourajaq kimse kim dir?* Who is the man, who will dwell in this house?

تطبیقات *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>kéör' dír.</i>
verb	antec.	relative clause
2. These are the boys who did not learn their lessons.		
relative clause	ant.	verb
<i>Dérslérini édyrénméyén</i>	<i>chojouqlar</i>	<i>bounlar' dír.</i>
3. There is nobody (who does not love you). (<i>Sizi sevmedik</i>) <i>kimsv yoqdour.</i>		
4. (Those who have gone to and come) from India. <i>Ilindistana (gitmish ve gelmish olanlar).</i>		
5. I saw the man (whose house is big). (<i>Evi beoyuk olan</i>) <i>ademi geordum.</i>		
6. A woman (whose eyes are blind). (<i>Geozleri keor olan</i>) <i>bir qari</i>		
7. A horse (that runs fast). (<i>Chapouq seyirdir</i>) <i>bir at.</i>		
8. A man (who is not fit for anything). (<i>Sir ishe yaramaz</i>) <i>bir adem.</i>		
9. A letter (the address of which is not written). (<i>ustu yazilmamish [or yazilmadiq]</i>) <i>bir mektoub.</i>		
10. There was a man there (whose hand was withered). <i>Orada (eli qouroumoush olan) bir adem var idi</i>		
11. The merchant (who has to come [or will come] to-morrow). (<i>yarin gelejek [or gelejek olan]</i>) <i>tujjar.</i>		

12. [Those who know among us], will teach (those who do not know among you).
[Bilenlerimiz] (bilmeyenlerinize) eoyredejelder.
13. Who is the man (who will call the servant?)
(Rhizametkiari chaghirajaq olan) adem kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir sheyim) yoq dour.

لَعَلَّ Words.

باله <i>balta an axe</i>	ا. بلا <i>béla evil</i>
کسر <i>késér adze</i>	بلی <i>bélti known, perceptible</i>
دپه <i>dépé hill, top</i>	کچله جک <i>géchaléjék passable, fordable</i>
مکافات <i>múkiáfat prize</i>	الندن کلمک <i>élindeñ gélmék to be able to do</i>
اوله جق <i>olajaq hopeful</i>	اولق <i>olmaq to become</i>
ینمک <i>yénmék to be eaten</i>	یتمک <i>yétmék to ripen</i>
قاینار <i>qaynar boiling</i>	ایش گوج <i>ish gúç occupation.</i>

تعلیم Exercise 59.

۱ عقلی باشند اولان آدماری سوه دم . ایشه یارامایان آدماردن
خوشلانام . ۲ ایشنی کوجینی براقان ، هر وقت تبیل تبیل کزن
کیمسنه لردن کیم خوشلایر ؟ ۳ باباسینه اطاعت ایدن ، آناسنی سون
بر چوجوق هر وقت سویلیر . ۴ سویلیر طبیعتی اولانلاری هر کس سور
ایسه ده ؛ سویلیر ، چیرکین طبیعتی اولانلاردن ده هیچ بر کیمسه
خوشلاناز . ۵ اوله جق چرجوق کوچوکلکندن بللی در . اوله جق آت
طای ایکن بللیدر . ۶ کچن سنه زهیه کیتدیگز و کله جک سنه یازین
زهیه کیده جکسکز ؟ — کچن سنه مردیفونه یاقین بولنان یکیجه
قریه سنه کیتدم و بوسنه دخی کیده جک باشقه بر یرم یوقدر .

تعلیم Exercise 60.

۱ بو سوزی سزه سویله یین کیم ایدی ؟ — دونکی کون بورایه

کاش اولان قیصریملی برتجار ایدی . ۲ باغده میوه‌لر ایله دولو اولان
 بر آعاج کوردم ؛ فقط میوه‌لری ینمز حالده ایدی . ۳ یتیمه‌مش میوه‌لری
 یئن چوق چوجوقار بیلیم که ' خسته یاتورلر ' ایصیتمه طوتیورلر .
 ۴ المدن کله‌جک بر ایش ایسه یاپارم ؛ یوخسه یاپه‌مام . ۵ بزی کورونور
 و کورونمز بلاردن صاقلایان الله تعالی حضرتلری در . ۶ بیچاغک
 کسر می ؟ — کسر بر بیچاغم ' کسمز بر بالطهم و کسکین بر کسرم
 وار در . ۷ ایرماقدن کچله‌جک یری بکا کوستره‌جک اولسه‌کز چوق
 ممنون اولورم . ۸ ایچیکزده خسته اولانکز وار می ؟ ۹ ییه‌جکه
 برآز قاینار صوقو . ۱۰ کچه‌شاریکزک جائینه رحمت اولسون !
 ۱۱ نوری بک فصل بر آدم در ؟ — هیچ ! بوش کزنلرک باش
 قالفه‌سیدر .

ترجمه 61. Translation 61.

1. The man who died yesterday morning, was your neighbour. 2. What have you? — I have a book, on the cover of which there is a beautiful yellow picture. 3. What do you see? — 4. I see the baker who bakes bread. 5. If you have seen the horse one of whose eyes is blind, it is not ours. 6. The adze cuts the wood. 7. Boys! do not be afraid, there is nothing to be 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 things). 11. Is this the lady whose sister is sick? — No, she is the lady whose father is sick. 12. This villager is not a man who does not know anything, he is a man who reads and writes.

مکالمه Conyersation.

بوکولمکلری کیمه کوندره‌جککمز ؟ فقیر وخسته اولانلره کوندره‌جکم .
 هیچ بر شینی اولمایانلره نه‌دیرلر ؟ فقیر دیرلر .

اوی داغک دپه‌سندہ اولان تجار شمدی کندی مغازه‌سندہ اولائی .
 نرہ‌ده در؟
 بوسنه مکتبه برنجی مکافاتی آلان کوچوک همشیرم نازک خانم در .
 کیم ایش؟
 شو صاتیلان کلام قدیمک هدیه‌سی قاج اوکلام قدیمک هدیه‌سی ۱۲۰ غروشدور .
 غروشدور؟
 بویله کیچ وقت قاپی‌ی چالان کیم یلم! عالمده برمسافر اوله .
 در عجباً؟
 بو باره‌ی نه وقت ویره ییلبرسکنز؟ پک پک اوج کوندن ویررم .
 موسی کپا! بوسنه آکینلر نصلدر؟ آه! الله شکرلر اولسون! کولدوره جک
 قدر دکله ده! آغلایه جق قدر ده
 دک.

Reading Exercise. تلمیم قرائت

To hang flour on a line. ایپه اون سرمک

ویره جکنی ویرمز، حدینی طانیماز^۱ کوتو قونشونک بری؛ بر دفعه
 خواجه حضرتارینه مراجعتله^۲: «جام خواجه افندی! بزم چوجوقلر^۳
 بو کون چاماشیر^۴ ییقایورلر. چاماشیر سرمک^۵ ایچون شو سزک چاماشیر
 ایپینی^۶ ویره کز نه اولور^۷!» دیو یالوارمش^۸. — «پک اعلا اوغلم
 اما! کل کله لم^۹ که بزمکیلر^{۱۰} ده بو کون ایپه اون سرمشیر؛ یوقسه
 قضاکی آلسون^{۱۱}، نه وار که^{۱۲}» دیو جواب ویرمش. اوته کی^{۱۳} حالا^{۱۴}
 مسئله‌ی^{۱۵} اکلامایه رق — «نه دیوک^{۱۶} خواجه، هیچ ایپه اون سریلایمیری؟»

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *muraja-at et.* "to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harem). 4. *chamashir* household linen. 5. *strmek* to hang up in full length and breadth on a line. 6. clothes-line. 7. *ne olour?* a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10. *qadafti-alBn* may your misfortune befall on it! = nothing at all! 11. *ne olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *ne deyon?* for *deyoursoun*. What are you saying?

دیو اصرار¹⁶ ایتدیکنده؛ خواجه افندی «به حریف! آکلاسه که نه¹⁷!
 ویره جک کؤکم اولاسه؛ ایپه اون دکل یا، صوبيله سرهرم» دیدرک باش
 آغریسنی دفع¹⁸ ایتمشدر.

16. *israr et.* "to insist. 17. *anlasn' ne?* why do you not understand? 18. *def et.* "to repel, expel.

درس ۲۹ Lesson 29.

The Participles. (Continued.)

2. Objective Mood. *Singheyi Sile.*

§ 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:	یازدی <i>yazdıq</i>
Pluperfect:	یازمیش اولان <i>yazmış olan</i>
Future:	یازاجق <i>yazacaq</i>
Past Future:	یازمیش اولان <i>yazacaq olan</i>

The person who wrote; who had written . . .

Objective Participle.

Past:	یازدیغیم <i>yazdığım</i>
Pluperfect:	یازمیش اولدیغیم <i>yazmış olduğum</i>
Future:	یازاجغیم <i>yazacağım</i>

Past Future: *yazajaq oldoughoum* یازەجق اولدینم

The **thing** which I wrote, which I shall write . .

§ 413. Objective Past Tense. ماضی صله

Per. 1.	<i>yazdighim'</i> یازدینم	<i>yazdiqlarim'</i> یازدقلم
2.	<i>yazdighin'</i> یازدینک	<i>yazdiqlarin'</i> یازدقارک
3.	<i>yazdighi'</i> یازدینی	<i>yazdiqlari'</i> یازدقاری
1.	<i>yazdighimiz'</i> یازدینمز	<i>yazdiqlarimiz'</i> یازدقاریمز
2.	<i>yazdighiniz'</i> یازدینکز	<i>yazdiqlariniz'</i> یازدقارینکز
3.	<i>yazdiqlari'</i> یازدقاری	<i>yazdiqlari'</i> یازدقاری

That which I, he, we, you, they wrote. Those which I, you ... wrote.

§ 414. Pluperfect. حکایه ماضی صله

<i>yazmish' oldoughoum.</i> یازمش اولدینم	} That which I, you, they ... have written.
<i>yazmish' oldouqlari.</i> یازمش اولدقاری	

§ 415. Future. مستقبل صله

Per. 1.	<i>yazajaghim'</i> یازەجەم	<i>yazajaqларim'</i> یازەجقارم
2.	<i>yazajaghiñ'</i> یازەجەنک	<i>yazajaqларin'</i> یازەجقارک
3.	<i>yazajaghi'</i> یازەجەنی	<i>yazajaqларi'</i> یازەجقاری
1.	<i>yazajaghimiz'</i> یازەجەیمز	<i>yazajaqларimiz'</i> یازەجقاریمز
2.	<i>yazajaghiñiz'</i> یازەجەنکز	<i>yazajaqларinñiz'</i> یازەجقارینکز
3.	<i>yazajaqларi'</i> یازەجقاری	<i>yazajaqларi'</i> یازەجقاری

That which I shall write . . . Those which I shall write...

§ 416. Past Future. حکایه مستقبل صله

<i>yazajaq' oldoughoum.</i> یازەجق اولدینم	} That which I, we shall have written . . .
<i>yazajaq' oldoughoumouz.</i> یازەجق اولدینمز	

مطالعات Muta-la-at Remarks.,

§ 417. I. The plural forms (*yazdiqlarim'*, *yazajaq-larim'*) are never used as adjectives in the plural to

qualify plural nouns, since adjectives when they qualify nouns 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 in spelling, but in pronunciation and use are different. If the word is a participle, it is never found at the end of the sentence, and it is accented on the last syllable, but if it be the Indicative, it must be put at the end of the sentence and is accented on the penultimate.

Bir mektoub yazaja'ghim. I shall write a letter.

Yazajaghim' mektoub. The letter which I shall write.

Comparison. تطبیقات

1. This is (the book which I read).
(*Oqoudoughoum 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).
Ashji (sevdiyin yemeyi) pishirejek.
3. Where is (the letter which I have written) yesterday.
Dunki (yazmish oldoughoum mektoub) neredé dir?
4. This is (the word which they spoke).
(*Seoyledikleri sebz*) *bou dour.*
5. (The money which he gained) is ten piastres.
(*Qazandighi para*) *on ghouroush dour.*
6. The medicine [ace.] (which the sick person drank).
Ol hastanin (ichdiyi ilaji [ace.]).
7. The house (in which you are dwelling) now (loc.).
Shimdi (otourdoughounouz) ev.
8. The man (whose house [ace.] we rented), is dead
(*E'vini kiraladighimiz*) *adem eolmush dur.*
9. The lesson (which I shall [or have to] learn).
(*eoyrenejeyim [or eoyrenejek' oldoughoum]*) *ders.*
10. Do you know (the road [ace.] which we shall go) to-morrow?
Yarin (gidejeyimiz [or gidejek oldoughoumouz]) yolou bilir misiniz?
11. (The water with which [Inst.]) the master washed himself.
Effendinin (yiyqandighi) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).

Hoja (otourdoughou dali) kesdi.

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 *بنم یازدینم مکتوبی کوندر benim yazdighim' mektoubou geonder*, 'send the letter which I wrote', here the object (*mektoubou*) is in the Accusative, the subject first person (*benim*) and the tense past (*yazdighim*). But if I say *بنم یازدینمی کوندر benim yazdighim' geonder*, '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 *ای اذملری سوهرم ademleri' sc-verim*, I like the good people: It is possible again to say *اییلری موهرم Eyileri' severim* 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. *بنم یازدینم benim yazdighim* is equal to *یازدینم yazdiyhim*", 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

بنم یازدینمی مکتوبی *bénim yazdıghimî méktoubou* or بنم یازدقلم *bénim yazdıqlarîm méktoubları*; but بنم یازدینم *bénim yazdıghimi* or بنم یازدقلمی *bénim yazdıqlarımı* (§§ 406, 417).

Past Tense. ماضی ماضی *Maziyi Sile*.

First Person Singular. متکلم *Mutkel'lim*.

N.	یازدینم <i>yazdıghım'</i>	} That which I wrote, what I wrote, my writing.
G.	یازدینمک <i>yazdıghımın'</i> of —	
D.	یازدینمه <i>yazdıghıma'</i> to —	
A.	یازدینمی <i>yazdıghımı'</i>	
L.	یازدینمده <i>yazdıghımda'</i> in —	
A.	یازدینمدن <i>yazdıghımdan'</i> from —	

First Person Plural.

N.	یازدینمز <i>yazdıghımız'</i>	} That which we wrote, what we wrote, our writing . . .
G.	یازدینمیزک <i>yazdıghımızın'</i> of —	
D.	یازدینمزه <i>yazdıghımız'a'</i> to —	
A.	یازدینمیزی <i>yazdıghımızı'</i>	
L.	یازدینمیزده <i>yazdıghımızda'</i> in —	
A.	یازدینمیزدن <i>yazdıghımızdan'</i> from —	

Second Person. مخاطب *Moukhatab*.

N.	سودیکک <i>sévdıyın</i>	سودیککز <i>sévdıyınız</i>
G.	سودیککک <i>sévdıyını of —</i>	سودیککزک <i>sévdıyınızın of —</i>
D.	سودیککه <i>sévdıyıné to —</i>	سودیککزه <i>sévdıyınızé to —</i>
That which thou lovedst, you loved; their, your loving . . .		

Third Person. غائب *Ghayib*,

N.	اوقودینی <i>oqoudoughou'</i>	اوقودقاری <i>oqoudouqları'</i>

G. اوڤودلرینک *oqoudouqlariniñ* of - اوڤودلرینک *oqoudoughounouñ* of -

D. اوڤودلرینه *oqoudouqlarina* to - اوڤودلرینه *oqoudoughouna* to - etc.

That which he read.

What they read, their reading . . .

Future Tense, مستقبل *Mustaqbeli Sile.*

First Person. متکلم

- N. یازم *yazajaghim* یازم *yazajaghimiz*
 G. یازم *yazajaghimiñ* of - یازم *yazajaghimizniñ* of -
 D. یازم *yazajaghima* to - یازم *yazajaghimizsa* to -
 A. یازم *yazajaghimi* یازم *yazajaghimiz*
 L. یازم *yazajaghimda* in - یازم *yazajaghimizda* in -
 A. یازم *yazajaghimdan* from - یازم *yazajaghimizdan* from -
 That which I shall write, what I shall write; My writing . . .

Second Person. مخاطب

- N. یله جک *bilejeyin* یله جک *bilejeyiniz*
 G. یله جک *bilejeyiniñ* of - یله جک *bilejeyinizniñ* of -
 D. یله جک *bilejeyine* to - یله جک *bilejeyinizse* to -
 A. یله جک *bilejeyini* یله جک *bilejeyiniz*
 L. یله جک *bilejeyinde* in - یله جک *bilejeyinizde* in -
 A. یله جک *bilejeyinden* from - یله جک *bilejeyinizden* from -
 What thou, you will know. Thy, your knowledge . . .

Third Person. غائب

- N. یاز *yazajagh* یاز *yazajaqlari*
 G. یاز *yazajaghiniñ* of - یاز *yazajaqlariniñ* of -
 D. یاز *yazajaghina* to - یاز *yazajaqlarina* to -
 A. یاز *yazajaghini* یاز *yazajaqlarini*
 L. یاز *yazajaghinda* in - یاز *yazajaqlarinda* in -
 A. یاز *yazajaghindan* from - یاز *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 آتہ بینہجکمہ اشکہ بینہرم *ben ata binjeyime esheye binerim.*
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 گلدیکنده به مکیمزی بهدک *musafirler geldiyinde yemeyimizi yedik.* 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:

پدرم مکتوب یازہ جفندن کاهدی *pederim mektoub yazajaghindan gelmedi.* My father did not come, because he was about to write a letter.

او ایشیتمدیکندن جواب ویرمہدی *o ishitmtdiyinden jevab vermedi.*
Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If کبی *gibi* is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشک کدیکی کبی بنی چاغیر *qardashin gel'diyi gibi beni chaghir.*
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.)

تطبیقات Comparison.

1. Give me the account (of whatever you have bought).
(*Sizin* satin aldlghinizin) hisablni bana veriniz.
2. The guest does not eat (what he expects), but eats (what he finds).
Musafir (oumdoughounou) yemiz, (bouldoughounou) yer.
3. Put in the bag (whatever you [will] find).
(*Boulajaghmizi*) torbaya qoyoun.
4. Have you anything to say ([of] what the boy wrote)?
Chojoughoun (yazdighuia) bir deyejeyiniz var mi?
- 5a. I have no doubt (that you will do) this nicely.
Senin bounou guzelje (yapajaghina) shub hem yoq.
- 5b. (Instead of doing) the wrong, do the best.
Sen keotuyu (yapajaghina), eyiyi yap.
- 6a. There is no deficiency (in what I sold).
Senin (satdighimda) bir qousour yoq dour.
- 6b. (Whenever I sell) your property, I will give you your money.
Ben malini (satdighimda) parani veririm.
- 7a. I had no news (of his being ill [that he was ill]).
Onoun hasta (oldoughoundan) habcrim yoghoudou.
- 7b. My mother could not come here (because she was ill).
Validem hasta (oldoughoundan) bouraya gelemidi.
- 8a. My father did not know (that you were about to come) here.
Sizin bouraya (gelejejinizden) babamin haberi yoghoudou.
- 8b. We could not go there (because we had to come here).
Biz bouraya (gelejejimizden) oraya gidemedik.

لفظ Words.

- اؤگوتك *ayūtmeḵ* to grind a. روح *rouh* Spirit
 a. تعجب ايتك *téaj'itū ēt'* to marvel a. علامت *alamet* sign
 a. معلومات *malūmat* knowledge ۱ جوراجی *chorbajī* Mr.
 a. خاطر *khātir* memory t.p. بکزاده *béyzadé* nobleman.

¹ A conventional title applied to Christian notables, bankers, merchants, etc.

تعليم Exercise 62.

- ۱ ویرمش اولدیفکز ساعت . بنم اوگوتش اولدیفم بوغدای .
 اوکره نمجک اولدیفم درس . آغارک ایچهجک اولدقاری قهوه . ۲ چورباچیلرک
 صاتهجق اولدقاری خانه . بکزاده لرك صاتون آتش اولدقاری آت .
 اولدیفم ۳ کتیرمش اولدیفی قهوه فینجانی صفرا اوزرنده ایدی ؛ آله کز اولدی
 می ؟ ۴ حسین قالفه نک بکا سویله یه جک اولدیفی سوزک نه اولدیفی
 ییلر میسین ؟ — خیر اقدم ! نه دییه جکندن معلوماتم یوقدر . ۵ شا کردم
 اولدیفکز ایچون . شا کردم اولدیفکزدن . شا کردم اولدیفکز
 سبیلله . ۶ ویره مدکلری ایچون . ویره مدکلرنن . ویره مدکلرندن
 طولای . ویره مه دکلری سبیدن حبس اولوندیلر . ۷ شا کردلر درسارینی
 سویله یه مه دکلرنن . سویلکه قادر اولمه مادقاری سبیدن تکدیر
 اولوندیلر . ۸ «یتشه مه دیکک کویک بری یاننده یاتی ویر» (§ ۲۸۶) .

تعليم Exercise 63.

- ۱ کلدیکنی کوره مه دم . کزدکلری باغچه قاین آنامکدر .
 ۲ یاتاجقاری یاتاق اوتدن ایش . ۳ سن بنم دیدیکمی خاطر دن چیقارمه .
 ۴ ات کسدیکم بیچاق زرده در ؟ — اتک اولدیفی دولابده در .
 ۵ کلهجک هفته بزه کلهجک اولان مسافرلری طایر میسکز ؟ ۶ یارین

بن کلدیکده هر ایشی بیتمش کورمک ایسته دم . ۷ بویله کوتو
 آرقه داشلار ایله کزه جککه ، ایی آرقه داشلار ایله کز قونوش .
 ۸ مکتبه چان چالیندینده هر کس یینه یاتار ایدی . ۹ یاتار طاغلو
 یاقین یاپیلان شهرلر ذلدله دن پک قورقارلر . ۱۰ کوردیک کز
 و کوره جک کز شیلری کیسه یه سویله مه یه سکز . ۱۱ داییکده
 اولان آلاجنی آلدینم کبی سکا اولان ویره جکی ویره جکم .

ترجمه ۶۴ 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 Trebizond.

ترجمه ۶۵ 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 (*doffkrou*) man: he writes what is due to him [his credits] and does not write his debits (what he owes).

تعليم قرائت 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 fanner 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 yapdighi évdé saqlanan, Arpayi yéyén, Faréyi éöldürén, Kéliyi úrküdén, Kéopéyi bouymouzlayan, Eyri bouymouzlou inéyi saghan, Bicharé qisî éópén, Esgi búskû roubali adémi nikiahtlayan, Daz qafali (shaven), túysúz (shorn) papazi ouyandíran, Sabah'-layîn édtén horozou saqlayan, Boughdayi ékén chiftéji [ishté] bou dour.*

مکالمه Conversation.

(س) یعقوب کیانک یاپدیردینی اوده صاقلامش اولدینی آرپینی یهین کیمدر؟
(ج) آکری بونوزلی اینه کک قافدینی کوپکک قورقوندینی کدینک یدیکی
فاره در.

(س) اول آکری بونوزلی اینه کی صاغان قیز ایله نکاحلاتان کیمدر؟

(ج) اول اوکسوز قیزی اوپن اسکی بوسکو روبالی بر چوبان ایدی.

(س) اول اوکسوز بیچاره قیزی شول پریشان چوبان ایله کیم نکاحلادی؟

(ج) صباحلاین اوتن خروسک اویاندیرمش اولدینی داز قافالی نویسن پاپاس
نکاحلادی.

(س) داز قافالی پاپاسی اویاندیرمش اولان خروسی صاقلایان هریف کیمدر؟

(ج) شویشلکلرله اورتولش اولان طاغری دره لری اکن رنجبر هارو اغا در.

درس ۳۰ Lesson 30.

رابطه صیغہ 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 Siygheler*. 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 *ینجه* ' *-injë*, *-inja* to the root, (and *-yinjê*, *-yinja*, *-younja* if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

یازینجه گیتدی *yazinja gîtî* as soon as he wrote, he went out.

اوقورینجه 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.

یازما یینجه گیتمه *yaz'mayinja gît'mê*. Don't go unless you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to *یه دکن* ' *-yê dêk*, *-yê dêyin*, *-yê qadar*, means until.

بن گئینجه یه دکن اوطور *bên gêlinjêyêdêk otour*. Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding *ایکن* or *کن* *-iken*, *-ken* to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish iken. Now that the act of going has occurred.

Yazayaq iken. While just about to write.

No.	Gerunds	Meaning	Derived from	Section §
1	یازارچه‌سینه	As if —, intending to —	Aorist	331
2a	یازمدن		Infinitive	299
b	یازمدن اول		»	»
c	یازازدن		Aorist	333
d	یازازدن اول		»	»
3a	یازینجه	As soon as he —	Root	431
b	یازار یازماز		Aorist	334
c	یازدیی گبی		Obj. Participle	428
4a	یازدیده	When the — occurred, whenever, on the —, when the —	Past	345
b	یازدینده		Obj. Participle	426
5	یازدییجه	The more — the more —	Root	346

6a	یازدی	<i>yazalî</i>	} Since the act of — occurred, since he —, ever since he —	Optative	369
b	یازدیلدیرو	<i>yazalıdan'bérou</i>		»	»
c	یازدی یازدی	<i>yazdî' yazalî</i>		Opt., Past	»
7	یازد یازد	<i>yaza' yaza</i>	— on steadily, keeping on —	Optative	370
8	یازدوق	<i>yaza'raq</i>	continuing to —	»	371
9	یازوسی	<i>yazasî</i>	} May he —!	»	372
	یازوسیجه	—'ja		»	»
10	یازدجکه	<i>yazajaghî'ña</i>	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	<i>yazîn'ja</i>	} Until he —	Root	488
	یازنجهیه قدر	—'ya qadar		»	»
12	یازدیندن	<i>yazdîghîn'dan</i>	} Because he — by the act of —	»	427
	یازدیندن	<i>yazajaghîn'dan</i>		Obj. Participle	»
13	یازوب	<i>yazîp'</i>	Having —	Root	485
14	یازارایکن	<i>yazar'kén</i>	While, during	{ Present, Aorist, Dubit., Future, Necessitative. }	434

§ 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 **وب** -*oup*, *ip*, (or **یوب** -*youp* if the root ends in a vowel [53]). § 17; as:

یازوب *yazîp* having written. **او قویوب** *oqouyoup* having read.

اوتوروب او قودیلر *otouroup oqoudoular*. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular vé oqoudoular*.

کیدوب کوره جکم *gédip géoréjéym*, equivalent to *gélédjéym vé géoréjéym*. I shall go and see [him also] (having gone I shall see).

لغت Words.

f. آبانیز <i>abaniz</i> Ebony	a. محجوب <i>mahjoub</i> humble
طاملاق داملاق <i>damlamaq</i> to drop	a. مغرور <i>maghroor</i> proud
صورمق <i>sormaq</i> to ask	a. راضی اوله <i>razi ol</i> "to be content
قورباغه <i>gourbagha</i> frog	کنیش <i>genish</i> wide
کچینک <i>géchînmék</i> to subsist	a. جاهل <i>jahil</i> young people
پیره <i>piré</i> flea	تگری <i>tanri</i> God
بیت <i>bît</i> louse	اورومک <i>urumek</i> to bark
دوه قوش <i>dévé goushou</i> ostrich	پاطلامق <i>patlamaq</i> to burst.

تعلیم Exercise 06.

ضروب امثال *Douroubou emsal*. Proverbs.

۱ آغاج صوده طوره طوره اولور آبانیز: اوشاق اوده طوره طوره اولور
 باباکز. ۲ طاملایه طاملایه کول اولور. ۳ صوره صوره بولنور بغداد.
 ۴ قالین اینجه لینجه یه دك اینجه نك جانی چیقار. ۵ کوله صو کلنجه یه قدر
 قورباغه نك کوزی پاطلار. ۶ زنکینک کوکلی اولنجه یه دك فقرانک

ایشی بیتر . ۷ قارینجه قدرنجہ . ۸ اولومی کورونجه خسته لہہ راضی
 اولدی . ۹ کنیش وقتکده دار کچین کہ دارلق کلدیکنده کنیش
 کچینه یلمسین . ۱۰ پیره ایتده بولنور؛ پاره یکیته . ۱۱ جاہلک
 تگزیسی اولماز . ۱۲ آتالرسوزی سسز توفنگہ بگزور اوردینی کبی
 یاتیریر . ۱۳ قابیل دوه قوشینه بگزور؛ یوکہ کلدیکنده «قوشم» دیر
 یمہ کلدیکنده «دویم» . ۱۴ ایت اورور کوان گوچر . ۱۵ اولہ جفہ چاره
 یوق؛ ایش اولہ جفہ واریر . ۱۶ دیوارک قولانغی وار . ۱۷ قورقولی
 دوش کورمه دن او یانیق یاتمه سی الی در .

ترجمہ ۶۷ 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 Mounjousoun. 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 Nasred-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) قونشونگر عالی بابا ناصل بر آدم در؟
 ج) فقیر ایکن محبوب ایدی ایسه ده زکینلند کچه مفرور لانیور .
 س) برادرکز شیمدی به قدر قاچ مکتوب یازمشدر؟
 ج) برادر افندی استانبولہ کیتدی کیده لی اوچ مکتوب یازمشدر .

س) خسته کز شیمدی ناصلدر؟
ج) حکیمک وبردیکی علاجی ایچه لیدنبری خسته ابولشمکه یوز طوندی.

Reading Exercise. تعلیم قرائت

انسانک حیواندن فرقی

The Distinction between Man and Beast.

انسانک حیوانلردن فرقی سوز سویله مک و اوقویوب یازمق ایله در.
انسان یارادیله شده^۱ حیوانلردن چوق عالی^۲ در. حیوانلرده حس^۳ وار در.
مثلاً^۴: کوپک افندیسنی کوردیکی کبی، طانیه رق؛ سونوب قویروغینی
صاللامغه^۵ باشلار. — بن سوز سویله ییلدیکم ایچون حامی^۶ بر آده
آکلاده ییلیم؛ فقط بیچاره^۷ کوپک و سائر^۸ حیوانلر نطقدن^۹ محروم^{۱۰}
اولدقلری جهته^{۱۱}، حاللرینی بنم کبی افاده^{۱۲} ایده مزلر.

بن بوم طوغری اولدینی حالده^{۱۳} یوزورم. باشی هر طرفه
چیوره ییلدیکم کبی^{۱۴} کوکه طوغری ده قالدیره یایم. لکن سائر
حیوانلر اوילה یاپه مازلر. انسانده کورمک، ایشتمک، ال و سائر
اعضا^{۱۵} ایله طوقوغق، طاعت^{۱۶}، قوقلامق حسلری وار در.

Words. 1. creation. 2. high, noble. 8. 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. oldouqlari jihatle = 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.

مابعد mob'ad Continuation.

بو حصار حیوانلرده ده واردر. حتی^۱ بعض حیوانلر انساندن ده
زیاده کورور و قوقو آلیر. بن آیاقلرم ایله یورویه ییلدیکم، قولاقلرم ایله
ایشیده ییلدیکم، آغزیم ایله ییه ییلدیکم؛ بوریم ایله قوقو آله ییلدیکم
ییلیریم؛ انجاق^۲ حیوان ییلز، هر شیئی ییلمه راک اجرا^۳ ایدر. بن

Words. 1. hat'ta even. 2. anjaq only, but. 3. i'jra et." to do, to perform.

ادراکه^۴ مالک اولدینیم ایچون^۵ هر بر شی ایچون دوشونه ییلیم . مثلاً:
 بر خانه یه نیچون قاپو^۶ ، پنجره^۷ ، اوجاق^۸ لازم^۹ اولدینینی ؛ پنجره لره
 جامک^{۱۰} نیچون طاقیلدینینی ؛ بر قابه^{۱۱} نیچون قولپ^{۱۲} قونولدینینی
 آکلاریم . بر چیزمه^{۱۳} یایمی ایچون دمیر یاخود پاچاوره^{۱۴} قوللانیمایوب ده
 نیچون مشین^{۱۵} قوللایلدینینی فرق ایدهرم^{۱۶} .

کندی هوسمه^{۱۷} ، فکرمه اویتایوب آنامه^{۱۸} ، بابامه ، خواجه لریمه
 اطاعت^{۱۹} ایتمکلکم لازم اولدینینی ییلیم . (معلم ناجی^{۲۰})

4. idrak intellect. 5. — malik oldoughoumdan: malik ol." to possess. 6. ojaq a hearth. 7. necessary. 8. jam glass. 9. daqmaq to put, affix. 10. qab vessel. 11. qpulp handle. 12. chizmt out of door shoes. 13. pachavra a clout, rag. 14. meshin leather. 15. farq et." to distinguish. 16. heves a mania, wrong desire. 17. ita-at' et." 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 مشبهه

§ 436. The regular form of the Verbal Adjectives (*Siféti Mûshél'bihé*) ends in *-izî*, *-izî*, *-oujou* and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

یازماق *yazmaq* to write: *يازيزي* *yazîzî* one whose business is to write, a clerk.

ساتماق *satmaq* to sell: *ساتيزي* *satîzî* one whose business is to sell, a seller, a dealer.

اووقوماق *oqoumaq* to read; *اووقوييزي* *oqouyoujou* one who to invite: *habitually reads*, a reader; inviter.

سیلمک *silmek* to wipe, to rub out: *سيليزي* *silîzî* a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§401). The difference is that, while

yazan, satan, oqpuyan, pishiren 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 *mini* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *chûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ایشلەمك *ishlémék* to work: ایشلک *ishlêk* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *ye*.

آچمق *achmaq* to open: آچیق *achîq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending *قون* *-qoun*, *قین* *-qîn*, *غون* *-ghoun* and adding *مک* *-mek* or *کن* *-kin* to the root, another class of verbals is formed; as:

سورمك *sûrmék* to banish: سورگون *sûrgûn* an exile.

پیشمك *pishmék* to become cooked: پیشگین *pishgîn* well baked.

جوشمق <i>joshmaq</i>	} to overflow:	جوشقون <i>joshqoun</i>	} over-flowing.
طاشمق <i>tashmaq</i>		طاشقین <i>tashqîn</i>	

یانمق <i>yanmaq</i> to be burnt:	یانتین <i>yanghîn</i> fire, conflagration.

§ 442. IV.. Sometimes *-li* لی, *-lou* لو or *-i* ی, *-ê*, *-ou*, *-u* is added to the root:

قاپامق *qapamaq* to shut: قاپالی *qapalî* shut.

گیزلەمك *gizlémék* to hide: گیزلی *gizlî* hidden.

So also: صاقلی *saglı* hidden; آصیلی *astılı* hung.
 طولی *dolou* full; اولی *ölü* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوکه *dökmé* cast. باصمه *basma* printed. آصمه
 الوریшли *élvêrishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of *-im*, *-îm*, *-oum* to the root:

یَمَکْ *yémek* to eat: یَم *yém* food.
 اَوَمَکْ *ölmék* to die: اَوَلَم *ölüm* death.
 اِیچمَکْ *ichmék* to drink: اِیچِم *ichim* a draught.

§ 445. VII. Others are made by the addition of *-i*, *-î*, *-ou*, *-gi* to the stem:

یازماق *yazmaq* to write: یازی *yazî* writing.
 قورقماق *qorqmaq* to fear: قورقو *qorqou* fear.
 اِیچمَکْ *ichmék* to drink: اِیچگی *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سَوینمَکْ *sévinmék* to be joyful: سَوینج *sevinj* joy.
 اَوَدَنمَکْ *ödénmék* to be paid: اَوَدُونج *ödünj* vulgar *ön'dûj* a loan.
 Similarly: گُولُونج *gûlûnj* laughable; اَوَسانج *osanj* tiresome.
 قازانج *qazanj* profit; قِیسانج *qisqanj* jealous.

§ 447. IX. By adding دی 'ندی' *-indî*, *-ti*, *-di*, another class of verbals is obtained:

یورلماق *bouyroutmaq* to be ordered: یورلتی *bouyroutlou* an order.
 آقماق *aqmaq* to flow: آقیندی *aqintî* a current.
 ییقماق *yiqmaq* to pull down: ییقینتی *yiqintî* débris.
 سوپورمَکْ *süpürmék* to sweep: سوپورونتی *süpürüntü* sweepings.

پاتیرتی ، جاپیرتی ، چاتیرتی ، ایکیلتی ، کورولتی *patirti, jayirti, chatirti, inilti, gurultu* 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 'قان' *-qan*, 'غان' *-ghan*, 'غیج' *-ghij* to the stem:

چالیشماق *chalishmaq* to work: چالیشقان *chalishqan* assiduous.

ایشیتمک *ishitmék* to hear: یشیتگن *ishitgen* quick to hear.

Similarly: اونوتقان *ounoutqan*, اونوتغان *ounoutghan* forgetful.

یاپیشقان *yapishqan* sticky. سوزگج *süzgéc* a strainer.

یوزگج *yüzgéc* a skilful swimmer. طالنج *dalghij* diver.

سولوغان *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 *elif*, and 'اق' *-aq* if it does not end in that letter:

ياتماق *yatmaq*: ياتاق *yataq* bed.

اوتلامق *otlmaq*: اوتلاق *otlaq* a pasture.

يایلمق *yayılmaq* to pasture: يایلاق *yaylaq*, yayla a summer-residence, or pasturage.

قیشلا *qışla* winter quarters, military headquarters, barrack.

§ 450. XII. Instrumental Nouns obtained from the verb, are formed irregularly:

ایلمک *élémék* to sift: الک *élék* a sieve.

طارماق *daramaq* to comb: طاراق *daraq* a comb.

سورگی *sürgü* sliding bar of a door. اوراق *orag* a sickle.

So also:

بیچاق *bichaq* a knife.

بیچقی *bichqi* gardener's knife.

یاستیق *yastiq* a pillow.

سارغی *sarghi* bandage.

باسقی *basqi* press.

چالغی *chalghi* musical instrument.

سوپورگه *süpürge* broom.

آسقی *asqi* braces.

یلدی *bıldıy* a whetstone, from ییلمک *bilémék* to sharpen.

تعلیم ۶۸ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ایسلامق *islamaq* to wet; ایستمک *istemek* to desire, to wish; دیلمک *dilemek* to ask, to make a request; بودامق *boudamaq* to lop; اورکمک *urkemek* to startle.

II. آرتق *artmaq* to remain over; اویانق *oyanmaq* to awaken; ایلک *ilmek* to tie with in a loop; باریشق *barishmaq* to make peace; صارمق *sarmaq* to wrap round; یانق *yanmaq* to be burnt; سیلمک *silmek* to wipe; ایلمق *ilmaq* to grow luke-warm; قورقماق *qorqmaq* to fear; قاچماق *qachmaq* to flee; اورتک *eortmek* to shut; کسمک *kismek* to cut; گیرماق *girmaq* to break.

III. یورماق *yormaq* to weary; دولق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولق *olmaq* to be ripe; شاشق *shashmaq* to be stupid; کسمک *kismek* to cut; ییلمق *yilmaq* to be frightened.

VI. آلق *almaq* to take, buy; ساتماق *satmaq* to sell; آتماق *atmaq* to throw; یودماق *youdmaq* to swallow; بیچمک *bichmek* to cut, to shape; دیلمک *dilmek* to cut into slices; سومک *sevmek* to love; اوچورماق *ouchourmaq* to cause to flee, to let fall from a height; ییلدیرماق *yildirmaq* to flash.

VII. یاپماق *yapmaq* to build; اولمک *olmek* to die; اولچمک *olchmek* to measure; بیللمک *bilmek* to know; ویرمک *vermek* to give, to pay tribute; اورتک *eortmek* to cover; قاپماق

qapamaq to shut; چىزمەك *chizmék* to scratch, to draw a line; doghmaq to rise (the sun); باتماق *batmaq* to set (the sun).

XI. يالاماق *yalamaq* to lick; يۇنماق *younmaq* to wash one'sself; باتماق *batmaq* to sink down; اۇتورماق *oturmaq*, قونماق *qonmaq* to halt, to rest.

Exercise 09. تعليم ۶۹

۱ كۈشك طوغدىنى طرفه كۈن طوغى و باتدىنى طرفه كۈن باتى
 دىرلر ۲ . بىچاغكزى يىله دىكزى مى ؟ — اكزده بر يىله كى طاشى
 اولسىدى ' يىله ايدىم . ۳ اولومدن قورقۇكز وارمى ؟ بو عمردن اوصانچ
 كلدېسه ده ؛ يە اولك ايستم . ۴ چارشېده ايشلار ناصلدەر ؟ —
 هېچ ايو دكلدر . آلم صاتم يوق ' قازانچ يوق . كېمسه كېمسه دن
 اون پاره اودونچ آلامايدور . ۵ بو كۈن چوق سونجلى كورونويورسكز ؛
 سزده نه وار ؟ — سوكيلو بر دوستمدن بر مکتوب آلدىم . اونك
 ايچون چوق سوينجده يم . ۶ روباكزى بكنمدهم . بىچ بىچى يوق
 بىچىمىز برشى ' كىم بىچىمىز كىم دىكش . ۷ دون برشى يە يەمدهم ؛
 بر دىلیم اكك يەدیم و ايكى يودوم صو ايچدم . ۸ ايچدىكك توتونك
 ايچىمى اىي ايسه براچىم توتون وىر . ۹ ايچكى ايچمه يك ؛ بر سرخوش
 بىليرم كه بر اوچورومدن كندىسنى دكيزه آتدى ' آقنى كندىسنى
 آلدى كوتوردى . صوكره اولوسنى چىقاردىلر . ۱۰ بر آتىم باروتكز
 وارمى ؟ — چوق اونوقتقن سكز ؛ برآز اول يوق ديدم ايدى .

Translation 70. ترجمه ۷۰

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 و بریشلر ناصلدرد؟ ابو دکلدر. صاتیجی چوق، آلیجی یوقدر.
- صامسون یولی ناصل بر یولدر؟ پک ایشلک بر یولدر. کیدیجی کلیجی پک چوقدر.
- بوکون یه مک یمکه ایستککز واری؟ پیشکین بر اکمک و اولغون بر الما اولسه، یهرم.
- قاپوی اورتوکز؛ رجا ایدهرم. قاپاق توتون ایچرمیسکز؟
- مخاربه دن نه خبر واردرد؟ یتیش باریشیق اولش.
- ویردیکم پاره نی قبول ایتدیگز می؟ اصلا ا سلیک بشلکلر و قهریق کسک اونقلر ایله قاریشقدرد.
- قیزیل ایرماقدن کچه بیله جکمز. خیر افندم؛ ایرماق شیمدی پک جوشقون و طاشقین در. شیمدی کچمک شاشقینقدرد.
- یانتین چیقان اوده کیم وار ایش؟ آیاقلرینده زنجیر اوله رق درت سورکون وار ایش.
- کیمده برکسکین قلم تراش واردرد؟ باشینده صاریق اولان شو افندیده وار در.

دالغین دورمایک! پاتولریکزی پک ای! ایلیکلی ایلیکله دیک.
ایلیکله یک! صوغوق آلیر سیکیز.
صاقلی کیزی بر شیکیز وارمیدر؟ خیر افندم! هر شیشیز آچیتدن
آچیه در.
خسته کنز بو کون ناهل ایدی؟ عقلی باشنده دکل ایدی! اخشامه دک
بایغین ایدی.
یاری کیجه ده بویکچیلر نه چاغیر بیورلر؟ «یانقین وار!» دیو باغیر بیورلر. آمان!
بنم کوزم یانتیندن پک ییلقین در.

Beading Exercise. تعلیم قرائت

Lateefe An Anecdote. لطیفه

بر کون قونشولقدن بر آدم خواجه افندی به کلوب: «کرم ایت
خواجه! اشکی ویرده یوره کیل^۱ قریه سنه کیده جکم، کیدوب کلهیم»
دیش. — خواجه افندی «برشی دکل^۲، اوغل^۳، اما اشک اوده دکلدر»
داغه اودون کتیرمه کیتدی» دیر. حریف قاپردن دیشاری چیه جق
ایکن! اشک در آخوردن آکیرماسون می؟ — «یا اشک آخورده
اکیریور^۴ خواجه!» دیر قونشو. خواجه کندیسنی هیچ بوزمه یه رق^۵
بر حدتله^۶ — «سن نه تحاف^۶ آدم ایمشین؟ آخورده کی اشک
آکیرمه سنه اینانیورسین ده، آق صقالم ایله بنم سوزیه اینانما یورمیسین؟»
دیش.

Words. 1. Uriyil qaryesi the village Uregil (at Csesarea).
2. nothing at all, you are welcome. 3. anirmaq to bray. 4. Mn-
disini hich' bozmayaraq indifferently. 5. hid-det 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'. آرامیزده *aramizda* '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.
آرقه <i>arqa</i>		
آلت <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.
اون <i>on</i>	The front.	Before, in front of.
اوست <i>üst</i>	} The space over, the upper part.	} Over, upon, on.
اوزره <i>üzre</i>		
دیشاری <i>dishari</i>	The outer part of anything.	Out of, outside.
ایچیری <i>ichëri</i>	} The inside, interior, the inner part.	} In, inside.
ایچ <i>ich</i>		
ایلیری <i>ilëri</i>	The front part.	Forward.
یوقاری <i>yogari</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.
یر <i>yer</i>	Place.	Instead of . . .

کری <i>géri</i>	The hinderpart.	Back (backwards).
a. اطراف <i>étraf</i>	Surroundings.	Round, around.
اوته <i>ôte</i>	The farther side.	Beyond.
p. برابر <i>bérabér</i>	Even with, breast to breast with.	Together \uth.
یاقین <i>yaqín</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>qarehî</i>	The space opposite.	Against.
a. واسطه <i>vasîta</i>	A means, a go-between.	By means of,

مثالر Misal'ér Examples.

آرقاسیندن گیت <i>arqasından gét</i>	Go after him.
آردیمدن گیل <i>ardimdan gél</i>	Come after me.
قهوه آلتی <i>qahvé altî, qahyaltî</i>	After the coffee i.e. breakfast.
آلت قات <i>alt qat</i>	Lower story (of the house).
اوستینه چیقماق <i>üstüne çıqmaq</i>	To go to the top.
صندیق دینده <i>sandighîñ dibinde</i>	At the bottom of the box.
حقده ' حقیقه ' <i>haq'qında, haq'qında, haq'qında</i>	About me, thee, him.
یاقینیمیزده ' یاقینلارینده ' <i>yaqinimizda, yaqinlارında</i>	Near us, them.
یانیمیزده ' یانیمیزده ' <i>yanimizda dir, yanimizda gél</i>	It is near us, come near us.
اونک واسطه سیله <i>onoun vasitasiyila</i>	By means of him.
اوزه ریمه ' اوزه ریمه ' <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 beshden fo'vel shehrt girib orada besh gun dourdouq.*

§ 454. Study and compare the following sentences:
The fight lasted **above** five hours. *Ghavgha (or qav'ga) besh sa-atdan ziyade surdu.*

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

Dizlerinden yoqari.
Etrafinda olanlar.
uzerimde oufaqliq yoq dour.
Gitmek uzre yim.
Eoylene doghrou.
uzerine guldu.
Dediyinize te-aj'-jub ediyorum.
Halan glide idik.

Mrs. Mania is loved **by** every body. *Manya Hanim her kesden* sevilir or *Her he's Manya Hanimi sever.*

Csesarea was taken **by** the Persians, *Farisiler Kayseriyeyi zabt etdiler* or *Kayseriye Farisilerden alindi.*

Translated by a priest

Bir papas marifetiy'le terjeme olounmoush.

He sent it **by** him

Onoun vassitastyla geonde'rdi.

He came **by** sea

Qaradan geldi.

Sit **by** me

Yanimda otour.

After the Turkish fashion

Turk omoulou uzre, alatourqa.

لغتلى Words.

- a. طاوس *tavous* peacock طولانق *dolanmaq* to go round about
يوزمك *yuzmek* to swim مردیون *merdiven* stairs
a. زينب *Zéynéb* Zenobia ا. تعطيل *ta'til* vacation
قوشاتق *qoushatmaq* to encircle ا. حصار *hisar* wall.

تعليم Exercise 71.

- ۱ بعض قوشلار قيشدن اول بزي براقوب ايلك بهارده ينه بزه
- کاليرلر . ۲ بوتون قوشلار آراسينده طاوس قوشيندن کوزلى يوقدر .
- ۳ عثمانلار اسكى استانبول شهرينک اوکنده اللى آلتى کون قالديلر .
- ۴ کيجه ظرفنده دشمن قاجدى . ۵ ايچارينده برچوق ياره ليلار وار ايدى
- ۶ بنى غايت يوکسک بر طاغ دپه سينه چيقاروب بر طاش اوزرينه
- اوطورتدى . ۷ خيرسيز اولک اطرافنى طولاندى و بزي کوردیکی کبی
- ديوارک آرقه سينده کيزلندى . ۸ سکيز کوندن برى سزى آرايورم .
- ۹ انکليز اوردوسى دشمنه طوغرى آغير آغير يورومکده ايدى .

۱۰ فقیرلر حقیقته مریمتلی اولوکز ' اونلر هر وقت یانیکزده درلر .
 ۱۱ خدمتچی آرمود یرینه الما کتیرمش . ۱۲ سویلدیکی یالاندن طولایی
 (دولایی) خواجه افندی زینه چوق داریلدی . ۱۳ عسکرلر اونى طوتوب
 اوکندن ' یانندن و آرقه سیندن قوشاتدیله . ۱۴ محاربه یه دایر هیچ
 بر شی ایشیده مه یورز . ۱۵ مزارک اوته سینده پادشاه ایله دیلنجی
 آراسینده هیچ فرق یوقدر . ۱۶ مانیه خانمک سویله دیکینک کچک
 اولوب اولمادیغینه دایر بر دیه جککز وارمی ؟

ترجمه ۷۲ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal (*choq sheyler*) to tell you concerning this boy. 3. I have fallen (*yovarlandim*) 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.

ترجمه ۷۳ 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 یه کیدیورسکز اساعیل افندی ! قهوه نك اوكونده اطورمه کیدیورم .
اوراده نه یاپه جقسیکز ? هیچ ! ها بر ناریله ایچه جکم .
بنی ده برابر کوتورورمیکز ? پك ای افندم بویورك کیده لم .
قهوه پاره سنی کیم ویره جك ' یانکده جانم نه اوله جق ! الله کریم ' برشی
پاره واری ? یاپاریز هایدی .
چالقی چالقی ییلر میسین ? اوت ! کوزل ساز چالارم .
بو آغاجی بودادک می ? بیچقم کسمه یور ' بودایه مادم .
یالاقدن صو ایچن کیملک ایقی در ? بنم اینم در .
خیر سبزلر نه چشید آدلر درلر ? آتیجی ' اوروجی ' قاپیچی آدلر درلر .
باغچه ده کی اولری ناصل بیچه جکسکز ? اوراق ایله بیچه جکم .

تعلیم قرائت Beading Exercise.

Keoy Odasi The Village Room. کوی اوطه سی

قیش کلنجه : ممالک محروسه شاهانه نك هر طرفنده اولدینی
کبی^۱ ' قیصریه یاقین بولنان مونجسون^۲ قریه سنده دخی : هراغشام :
قوانلق^۳ باصار باصماز^۴ ' کویلولر اوجاغلک دوماننی^۵ کوردکلری
کبی^۶ ' کبیانک^۷ اوطه سنه طویلانیلر : وچوق دونه یاری کیجه یهدک
اوطورورلر . قهوه ' توتون ' ناریله^۸ وچوبوق^۹ ایچرلر . حکمایهلر
سویلرلر ' اکلر نیلرلر^{۱۰} : توتونک ' ناریله نك وچوبونک دوماننی اورته لفی^{۱۱}

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranUq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *duman* smoke. 6. as soon as they see [428]. 7. *keh'ya* the bailiff of a village (p. 126). 8. *nargile* a hookah. 9. *choubouq* tobacco-pipe. 10. *eylenmek* to amuse one's self. 11. *ortalıq* the space, the whole room.

قابلا^{۱۲}، کوز کوزی کورمز^{۱۳} اولور! فقط کیف^{۱۴} ده ایشه اورادن
حیه-ار.

کوتوکلر^{۱۵} اوجاقده ایکیل ایکیل یانار^{۱۶}؛ اوجانک صیجاقلنی
بر طرفدن، آخورک صیجاقلنی دیگر طرفدن، لاقیردینک^{۱۷} صیجاقلنی ده
اوبر طرفدن گوگوللری ایصندیریر^{۱۸}. دیشاریکی صوغوغی هیچ دویمازلر.
بعض دفعه هرناصل ایسه^{۱۹} لاقیردینک صوکی در کلیر. اول وقت هپ بر
آغیزدن «جانم! بو کون بو نه قدر صوغوق وار در» دیرلر. قیش نه قدر
شدتلی^{۲۰} اولورسه، کویولر ده اوقدر کیفلی^{۲۱} اولورلر. صیجاجق^{۲۲}
آخور اوطه سینده برینک جاموسنی^{۲۳}، اولبرینک آتنی، برباشقه سینک
اوکوزینی، اینکینی اوکرلر^{۲۴}. بعض دفعه ده هرا مساعدلی^{۲۵}
اولورسه، ایچلریندن بری شهره^{۲۶} کیدر: کون دوغیدن، کون باتیدن، قبله-
دن^{۲۷} و پورازدن^{۲۸} تازه تازه حوادثار^{۲۹} خبرلرله یوکلنه نیر کلیر.
< مابعدی وار >

12. *qaplamaq* to cover, to fill. 13. unable to see (404).
14. a. *keyf* pleasure, merriment. 15. *kutuk* root of the trees.
16. *inil inil* with a clashing or crashing sound [447, 502]. 17. *la-qirdi* talk, chattering. 18. *isindirmaq* to warm. 19. *nasilisa* in some way or other. 20. *sliid-detli* severe. 21. "*keyfii* merry, jolly (150). 22. *sijajiq* rather warm, snug (156). 23. a. *jamous* buffalo. 24. *ebymek* to praise. 25. a. *musa-a-deli* favourable. 26. *shehir* (shell re) the city t. e. Ciesarea. 27. a. *qib-le* south. 28. f. *poryaz*, *poy'raz* north. 29. a. *havadis* intelligence, news (651).

درس ۳۳ Lesson 33.

ظرف یاخود 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 seoy lemek. To talk too much or intrusively.

Bénim méktouboum séniâkindén éyi yazılmishdır. My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question نجه ناصل *nîjé? na'sîl?* 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 *-jé*, or of صورتده *sourétdé*, to the adjective:

آغیر آغیر *aghîr aghîr*, آغیرجه *aghîrja*, آغیر صورتده *aghîr sourétdé*. Heavily. طاتلی طاتلی *طاتلیجه*, طاتلی صورتده *Sweetly.*

§ 459. This *جه* or *جه‌سینه* is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

بهنجه *bénjé, kéndisinjé* according to me, to him.

آدمجه *adamja, adamjasına* in a manly way;

also: آدمجیلان *آدم عقلی* *adamjılayın, adam ağıllı.*

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

هدیه اوله رق *hédiyé olaraq* as a gift.

ایستمه یه رک گیدی *istéméyérék gıdı* he went unwillingly.

سویله دیکنده *söylédıyındé* when he spoke.

§ 461. 1. Adverbs of Manner.

یکن *yéniden* newly, anew. بر یول *biryol, biyol* once.

بینه <i>yiné, yéne</i>	} again, never- theless.	یکین <i>yégin', yéyin'</i> strongly.
کینه <i>giné, géné</i>		بویلهجه <i>bédyéléje</i> thus, in this way
ا. تکرار <i>tékrar</i>		بوشینه <i>boshouna</i> in vain, idly.

§ 462. 2. Adverbs of Time.

بوگون <i>bou gún</i> to-day.	بردن بره <i>birdén'biré</i>	} suddenly.
یارین <i>yarín</i> to-morrow.	آپ آنز <i>ap'ansiz</i>	
دون <i>dún</i> yesterday.	بر آزدن <i>bir azdan'</i> soon, after a while.	
ايرتسیگون <i>értési gún</i> the fol- lowing day.	ار ارک <i>ér, ér'kén</i> early.	
اوتنهگون <i>oté gún</i> the day be- fore	کیج <i>géj</i> late.	} now and then.
اولکیگون <i>év'élki gún</i> yester- day.	آرا صبره <i>ara' sira</i>	
شیمدی <i>shim'di</i> now.	ایکیده برده <i>ikidé' birdé</i>	
نه زمان <i>né zéman</i>	کچن سنه <i>géché'n séné</i>	} last year.
نه وقت <i>né vaqit</i> } when (§§ 345, 426).	یلدیر <i>bildir'</i>	
قاچان <i>ha'chan</i>	ا. اول <i>év'el</i> before.	
دمین <i>démin'</i>	صوکره <i>soa'ra</i> afterwards.	
بایاقدن <i>bayaqdan'</i>	ا. دائما <i>da'yima</i> always.	
چاپوچاق <i>cha'poujaq</i>	ا. نهایت <i>niha'yét</i> at last.	
اوساعت <i>o' sa-at</i>	کچنده <i>géchéndé</i>	} lately.
	کچن <i>géché'n</i>	

§ 463.

3. Adverbs of Affirmation, Doubt and Negation.

اوت <i>év'vét, é-vét</i>	} yes!	نه دیمک <i>né'démék!</i>	} of course, no doubt? certainly!
هه <i>hé, hi-i!</i>		شبهسز <i>shúb'hésiz</i>	
پ. بی <i>bé'li</i>		یوق <i>yoq'</i>	
پ. هیچ <i>hich'</i>	} never.	خبر <i>kha'yir</i>	} no!
ا. اصلا <i>as'la</i>		یله <i>bilé'</i> even.	
ا. واقعا <i>vaga'a</i> truly, in fact.		ا. عجباً <i>ajé'ba</i>	} I wonder! Is it so?
کرچکدن <i>géchékdén</i> truly, really.		اولاً اوله <i>ola'</i>	

§ 464. 4. Adverbs of Interrogation.

نیچون <i>nī'chin?</i>	} why? where- fore?	ناصل <i>na'sil?</i>	} how? by what manner?
نمدیو <i>nē'dēyi?</i>		نیجه <i>nī'jē?</i>	
نیه <i>nēyē?</i>		نه قدر <i>nē'qadar?</i>	how much?
نه سیدن <i>nē'sēbēdēn?</i>		نه <i>nē?</i>	what?

§ 465.

5. Adverbs of Quantity and Comparison.

اکوآزی

نیکیم <i>nī'ekim</i> as, in the manner as.	بوسوتون <i>būs'būtūn</i>	} entirely.
تک توک <i>ték tūk</i> here and there.	ا. کاملاً <i>kā'milén</i>	
هیچ اولمازسه <i>héchi'olmazsa</i>	ا. جداً <i>jid'dén</i>	seriously.
باری <i>ba'ri</i>	ا. قصداً <i>qas'dén</i>	intentionally.
اولسه اوله <i>ol'saolsa</i> at the most.	پ. بادهوا <i>ba'dihava</i>	} gratis, freely.
اولدقجه <i>oldouq'ja</i>	ا. مجاناً <i>mēj'janén</i>	
اپ ای <i>ép'-ēyi</i>	طولاییدن <i>do'layīdan</i>	indirectly.
کریکری <i>géréyi'gibi</i> properly, duly.	صایکه <i>say'ki, san'ki</i>	almost, nearly (§ 478).
آنجق 'انجاق <i>an'jaq</i> only.	صالت <i>salt'</i>	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 لاین 'لین *-léyin*, *-layin*, and for the seasons by adding ین *-én*, *-ün* (p. 55):

بهارین <i>bahar'in</i> in spring.	کیجه لهین <i>gējé'léyin</i> at night.
کوزین <i>gū'zūn</i> in autumn.	اکشاملاين <i>aksham'layin</i> in the evening.
قوشغلاين <i>qoushlog'layin</i> at 9 o'clock A. M.	ایکیندیلین <i>ikindi'léyin</i> in the afternoon.
	سوغلاين <i>soghlayin</i>

لغتله Words.

ا. ماذون *mē'zoun* graduate.ا. آواره *avara* useless.

a. وعد *vad* promise.p. بی‌هوده *bihoudé* in vaina. شقا *shaga* jokingیاتسو *yatsé* bed-time, curfew.

تعلیم ۷۴ Exercise 74.

- ۱ بیلدیر آناطولیہ قوچدن چیقان ماذونلرک عددی قاچ ایدی ؟ —
 ۲ پنجشنبه کونی آماسیہ ییتیشوب ایرتہسی کون توقاده یولجی اوله جئم .
 ۳ بر آرالق ایشیمز چوق ایی کیتدی ایسه ده چاپوجق بوزولدی .
 ۴ ایکیده برده بنی چاغیریورسکز ' نه دییه جکسکز ؟ • حسن
 افندینک آدم عقلی برایشی یوقدر ' هر ایشی ده آواره در .
 ۶ آخشامه دک بوش بوشینه اوطوردیورسکز ؛ وقتاری بیسوده یه
 کچیریورسکز . ۷ دمن بورایه کلن افندی زهلی ایدی . ۸ هر کون
 شفقلاين اویایر و یاتسولاین یاتارم . ۹ صباح ایله اوکلن اورتہسینه
 دوشن وقته قوشلق ' اوکان ایله اخشام آراسینه دوشن وقته ایکیندی
 و کونشک باتمه سیندن ایکی ساعت صوکه کی وقته یاتسو دیرلر .
 ۱۰ شقا سویله مه یورم جدی اوله رق سویله یورم ایشیدیورمیسکز ؟
 ۱۱ یاغوردلر گره کی کبی یاغوردلر . ۱۲ «جانا آلدیکز جاناً وریکز» .
 ۱۳ بورجکزی نهایت ویره جکمیسکز ؟ سویله ییک ! — نه دیمک !
 البثه ویره جکم .

ترجمه ۷۵ 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 1 4. How much do you charge for it? — It will cost you 20 m&jidiy^s at most (*en choghau*). 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 (*olmoush-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.

مکالمه Conversation.

بزم اوه کلن مسافری طانیدیکز می؟ طانیه جقم ظن ایتدم اما؛ طانیه مادم.
اوپوردینکز یردن بردن بره نیچون اویرکون عموچه که ایتدیکم بروعدی
قالقدیکز؟ اجرا ایتمک ایچون عجله ایله
کیتدم.

یوزغادده نه قدر قالدیکز؟ بر سنه قالدیم؛ ایرتهسی سنه چورومه
کیتدم.

بردن بیره مکتوبی کسدیکز؛ صیق پک ای! هر هفته بر مکتوب یازمغه
صیق یازیک رجا ایده رم! سوز و بر برم.
اوحانس افندی نه یاپیور؟ نه ایش هیچ بوش طور دین یوق؛ و بره
کوروور؟ یازار.

تعلیم قرائت Reading Exercise*

The Village Boom. (Continued.) کوی اوطهسی (مابعد)

اول اخشام شهره کیده فی اوجاغک باشینده اوطوردیرلر.
نارکیله نیک الک اعلاسنی و قهوه نیک کوپوکلیسنی^۱ اوکا اکرام^۲ ایدرلر.
اوده آرتیق^۳ اوزنه^۴ اوزنه نقل ایتکه^۵ باشلار؛ هر کس صوص
اولوب آغزیندن آصیلیرلر قالیرلر.

کونلرده برکون^۶ کویلواردن ایکیسی بردن کویدن چقارلر.
برسی قیصریه کیدر و دیکری ده قیصریه دن بر ساعت بریده^۷

Words. 1. *keopuklu* foamy, creamy. 2. *ikram et'*, to serve. 3. therefore. 4. *eozdnmek* to do carefully (§ 370). 5. *nagl et'*, to relate. 6. one day. 7. on this side.

بولتان تلاس^۸ قویه سینه کیدر . بونلردن اولکیسی کویدن درت ساعت
و صوکه کیسی ده درت بوچوق ساعت اوزاقلقده درلر . ایرتهسی کون
اخشام ؛ هر کس دیبه کک^۹ سسنی آیر آماز ، قوشدیلر ر غیجی^{۱۰}
کیپانک اوطه سنی طولدردیله . اوطه خینجا خینج^{۱۱} طولی ویردی .

8. *Tolas*, the classical *Mutalassi*. 9. *dibek* a wooden mortar, in which coffee is pounded. 10. *Ghiji* a very common proper name, Sticky. 11. *khinja khinj dolou vermek* to become brim-full quickly (§ 286).

Lesson 34. درس ۳۴

Conjunctions. حرف عطف

§ 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 *vé* } and.
له ایله *ilé, lé*

a. حتی *hat'ta* } even.
یيله *hile*

p. هم - هم *hém* — *hém* — both, also.

p. هم *hém* and, also.

ده *dé, dakhi* also, and
(§§ 116, 117).

p. t. همده *hém dé* and moreover.

§ 470. , *ve* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) له ایله *ilé, lé* takes the place of و *vé* for nouns and pronouns, as بن ایله سن *bén ilé sén* پدر ایله اوغلی *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: آلب ووردی *alâp vérđi* = آلدی ووردی (§§ 371, 435).

§ 471. *hat'ta* حتی introduces a phrase which corroborates what precedes it, it is generally accompanied by ده *dé* or بيله *bilé*:

حتى برادرڭ بيله گلمه‌دی *hat'ta biraderiñ bilé* or *dé gëlmédi*.
Even your brother could not come.

§ 472. 2. Disjunctive Conjunctions.

p. یا 'ya, vé ya	} or	گرك - گرك <i>gérék - gérék</i>	} whether or
p. ياخود <i>yakhod</i>		ایستر - ایستر <i>istér - istér</i>	
a. لا <i>il'la</i> very rather		ها - ها <i>ha - ha</i>	

p. یا - یا *ya - ya* - either - or - p. نه - نه *né - né* - neither - nor -
يوق ایسه 'یوغسه' یوخسه *yokhsa, yoghousa, yorışé* or, otherwise.
(§ 243.)

§ 473. *Gerek, ister, ha* are put before two opposite words or phrases to state an alternative:

Ister yelsin ister gelmesin. Whether he choose to come or not; let him come or not. (I do not care I)

Gfa'ek bebyak gerek 'kuchuk. Whether great or small.

Ha almish ha almamish. 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*.

Ben deyil, il'la pederim hasta dir, I am not ill but my father.

Qizini deyil, il'la yegenini sevrir. I do not love his daughter, but his niece.

§ 475. 3. Contracting Conjunctions,

a. اما 'a. لکن 'a. ولکن 'a. فقط 'ایسه ده 'ایسه	} but, yet.
is-sé; isédé; faqat; vélakin; lakin; am'ma, ém'ma	

p. هر نه قدر 'اگرچه 'اگرچه	} although.
gérchi; éğ-, éyérchi; hér né qadar	

§ 476. *Amma, lakin, velakin, faqat* are put at the beginning of the sentences, while *ise, ise de* comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. *Gerchi, eyerchi, her ne qadar* are followed by *isede* 'yet'.

گرچه فقیر ايسهده *gerchi faqir isé dé*. Although he is poor, yet ...

4, Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

اكر *éyér, égér* if (§§ 288, 381—382).

صايكه <i>san'ki, say'ki</i>	} as if, as though (as was promised).
سوزده <i>sözde</i>	
پ. گویا <i>güya</i>	

ا. یعنی *yani* that is to say, i. e.

پ. زیرا <i>zira</i>	} because.
پ. چونکه <i>chünki</i>	

ا. پ. مادامکه *madam ki* since.

ا. پ. ایدم *zann' idérim, al'lakalém* vulg. *al'léhém* I think.

ا. فرضا <i>faraza</i>	} supposing that.
پ. طوتالم که <i>toutalim ki</i>	

ایندی *imdi*

اونک ایچون <i>onouñ ichin</i>	} therefore.

اول سیدن *ol sébébdén* therefore.

ا. بعده *badéhou* then, afterwards.

پ. مکر <i>méyér</i>	} unless, and still, but.
پ. ت. مکرسه <i>méyérse</i>	

آنجق انجاق *anjaq* however, only.

دیه *déyi* in order that (§ 392).

پ. که *ki* that, for.

پ. شاید <i>sha'yéd</i>	} perhaps.
پ. بلکه <i>bél'ki</i>	

پ. تا *ta* until; so that.

قالدی *qaldı ki* there remains (to us) that.

پ. تا که *ta ki* in order to; (before negatives) lest.

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctive phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter ايسه ناصل *Anası nasıl isa, qız da öyle dir.*

- As—so. As the stars in multitude, so shall thy seed be نسلک ییلدیزلر قدر چوغاله جقدر *Nesliñ yıldıźlar qadar choghala-jaq dır.*
- As—as. I am as tall as you بن سنک قدر اوزونم *Bén seniñ qadar ouzounoum (§ 229).*
- Both—and. Both good and bad were left to his choice. *Eyi vé kêtû ikisê dé onouñ kéndi keyfiné (ikhtiyarına) braqıldı.*
- Either—or. Either he or I will do it یا او یا بن بوئی یا په جفر *Ya o' yu bén bounou yapajaghiz.*
- Neither—nor. Neither you nor I can go. *Ne sen', ne ben gidebiliriz or Seride ben de gidemeyiz.*
- Whether—or. I care not whether you go or stay. *Gitsen de gitmesen de oumouroumda deyil dır.*
- If—then. If you will take this, then I will take that. *Sen bounou alirsan ben de ol birini alirim.*
- So—that. It was so late that I could not come. *Ol qadar geji idi ki gelemedim.*
- Not only—but also. She was not only poor, but also very sick. *Hem fagır ve hem or hem de hasta idi (§.474).*
- Though—yet. Though he live many years, yet his life is a failure. *Choq seneler yashadı ise de, eomru boshouna' gitdi.*
- Therefore—because. Therefore doth my father love me, because I lay down my life. *Ben eomrumu feda etdiyim ichin or etdiyimden pederim de beni sever.*

لغت Words.

چالماق <i>chalmaq</i> to play	a. عفو <i>afv'</i> pardon
a. صنعت <i>sariat</i> profession	کل <i>kél</i> bald-head
دیکلمک <i>dikilmek</i> to stand up directly	قامیش <i>gamish</i> reed
a. نقد <i>naqid</i> money	ایکلمک <i>éyilmek</i> to bend, to curve.
a. مرکب <i>mérkéb</i> donkey; <i>mürékkéb</i> made, composed of; ink.	

تعلیم Exercise 76.

قاطر

۱ کاغذ و قلم. آت ایله مرکب. اشک و قاطر. ۲ نه اوقویه یلا
ایمشکز نه یازه ییلیر ایمشکز؟ اویله می! — خیر افندم! سکا
یا کلیش آکلا تملر! هم اوقورم هم یازارم. ۳ قاپونک اوکنده دیکیلور

طورمه ؛ یا ایچهری کل یا دیشاری چیق . ۴ چوق فقیر در ؛ حتی جینده
بر اولنخی بیله یوقدر . ۵ یارین ساعت قاجده سزه کله می ؟ — ایستر
آخشام کل ایستر صباح ؛ آخشامه دک اوده می . ۶ کرک سن کرک
قارداشک دون مکتبه کلمه مش سکز ؛ نزهده ایدیکز ؟ ۷ هر نه قدر
کلمک ایچون حاضرلاندق ؛ حتی یوله بیله چیققدق ایسه ده ؛ آپ آنسز
بابام خسته لاندی . ۸ اگرچه سزه اون لیرا قدر بورجم وار ایسه ده ؛ پاره م
یوق که ویره می . ۹ مادامکه پاره ک یوقدر ؛ بر سند ویر .

تعلیم ۷۷ Exercise 77.

۱ برادر افندی ؛ اگر ارکن کلسیدم ؛ سوزده بکا هدیله اوله رق
بر کتاب ویره جک ایدیکز ؛ اما ویره دیکز . ۲ پدرکز دون بزه
کادی ؛ برآز اوطوردی ؛ بده آنهم ایله کلیسه یه کیتدی . ۳ چاغیردم
چاغیردم کلمه دی ؛ مکرایسه (مکرسه) خسته ایش . ۴ بن ایسته دیکم
قدر ایو دکلم ؛ سن ده بشقه لرینک دیدیکی قدر کوتو دکلسین . ۵ بن
جاهل ایسمه جاهلکم ییلیم . و لکن سن جاهل اولدیغکی بیله
ییلیمک (bilmen) . ۶ بن قهوه می ایچرکن سن ده درسکی حاضرلا .
۷ چای انکلتزه ده قوللانیلدیغی قدر آلمانیه ده ده قوللانیلماز . ۸ سن
دها دقتی اولنخی وعد ایتدیکم ایچون سکما عفوایدجکم . ۹ نه سن
بزه کل ؛ نه بن سزه کله می . ۱۰ «ها کل حسن ؛ ها حسن کل ؛ ایکسی
ده بر در» . ۱۱ کرک زنکین کرک فقیر ؛ کرک عالم کرک جاهل ؛ جمله سی
ده بر کون اوله جکدر . ۱۲ بونی کیسه ییلمز ؛ انجق بن ییلیم .

ترجمه ۷۸ 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 (*yinc*) it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest (*deyi*) 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.

ترجمه ۷۹ 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.

مکالمه Conversation.

استانبوله کیتدیگک زده بنی ده	پک ایډ: کیدرسم کوتورورم.
کوتورورمیسکز؟	
آته نیچون بینمه یورسکز؟	دوشهرم دیو قورقویورم.
شاید بزى صوران اولورسه: سلام	مادام که امر ایډیورسکز، باش
سویله!	اوستنه!
بو باغی نیچون صاتون آلمادیکز؟	چونکه پاره‌م یوغیدی.
بوخسه بکنم‌دیگک زدن می آلمادیکز؟	خیر بکنم: آنجق پاره‌م یوق.
پاره‌کز اولسیدی آلیری ایډیکز؟	باغی دکل حقی باغچه‌ی ده برابر آلیردم.
طوقالم که یارین پاره‌کز اولسه	شبه‌سز آلیرم، هیچ دیکله‌م.
گینه آلیرمیسکز؟	

تلمیم قرائت Reading Exercise.

The Tillage Room. (Continued.) کوی اوطه‌سی (مابعد)

قیصریه‌یه کیدن کونس^۱ چاوش^۲ اوجاغڭ صاغ طرفنده و تلاسه
کیدن قوبور^۳ اوسته^۴ ایه^۵ اوجاغڭ صول طرفنده اوطورویور؛ بری چوق
ایچیور دیکری تارکیلہ چکیور ایدی . هر کس قهوه‌سنی سیغاره‌سنی
ایچدکدن ، کیفارینی^۶ چاتدقدنصوکره^۷ اوطه صاحبی غیجی کهیا ؛
فوق العاده بر حرمتله ؛ — «ای جانم کونس چاوش ! خوش کلدڭ !
صفا کلدڭ ! سویله باقالم ؛ شهرده نه وار نه یوق . یدیکڭ ایچدیکڭ
هپ سنڭ اولسون ؛ نه کوردڭسه اونی سویله !» دیه‌رک چاوش
آغایه خطاب^۸ ایتدی .

— «جانم غیجی کهیا ! دون شهرده نه کورسم ؛ هیچ^۹ عقلدن
فکوردن کچمه‌دک^{۱۰} برشی کوردم» دیدی کونس چاوش .
— «خیر اوله^{۱۱} ! عجباً نه ایش ؛ اوشاق^{۱۲} ! سسکزی کسیکڭ ؛
دیکه‌یکڭ^{۱۳} دیه^{۱۴} کهیا امر ایتدی ؛ هرکس کوز قولاق اوله‌رق^{۱۵} یوزینه
باقدیله .

Words. 1. Keones prop, name, Star (Slavonic). 2. chavoush
a sergeant in the army. 3. Qoubour prop, name, a bolster. 4. ousta
a captain (of Janissaries). 5. ise while. 6. keyf chātmaq to be in
complete merriment. 7. khitab et". to address. 8. never, abso-
lutely. 9. See § 405. 10. khayr ola what is the matter! Good
news, let us hope. 11. oushaq! children! boys! 12. deyī § 392.
13. geoz qoulaq ol". to be all eyes and ears, to pay full attention.

درس ۳۵ Lesson 35.

حرف‌ندا 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 *aférin*, *aférin*! Bravo! Well done! آفرین سکا *aférin saña*! Good for you! وای سزه *vay sizé*! Woe unto you!

ای ای <i>éy! héy!</i>	} O! eh! halloo!	واخ <i>vakh!</i>	} Alas!
شیش <i>shish!</i>		ایواه <i>éyvah!</i>	
اوغان <i>oulán!</i>		جانم <i>janím!</i> My dear!	
یا هو <i>ya'hóu!</i>		یازیق <i>yaziq!</i> What a pity!	
بره <i>biré, bré; bé!</i>	} Fellow!	آفرین <i>aférin</i> ! Bravo! Capital!	
به هریف <i>bé hérif!</i>		آمان <i>aman!</i> O dear! Oh! Pity!	

باقسانا *baqsána!* Look! I say! عجائب *ajayib!* Wonderful!

هایده *haydé!* Come! Hie thee! ییقیل *yíqil!*

وای *vay!* Woel! دفع اول *déf'ol!*

صوص *sous!* Hush! ای والله *éy'vallah!* Thank you!

ا. السلام *vés'sélam!* All right! All correct, O. K.

ا. ماشا الله *ma'shallah!* Beautiful! How strange!

ا. انشا الله *in'shallah!* If God will! Please God! I hope so!

ا. معاذ الله *ma'zallah!* God forbid! Shocking!

ا. الله کرم *Al'lah kérin!* God is gracious! Let us hope!

ا. الحمد لله *éthamdú-lil'lahi* com. *éthamdúl'lah!* Thank God!

تعلیم ۸۰ Exercise 80.

۱ اگر ترجمه کزی حاضر لادی کزایسه ' بیک آفرین سزه!
 ۲ حاضر لامادی کزایسه وای سزه! شیش! چوجوق! یولدن اوته کیت!
 ۳ آتلسنی دپه لولر. ۴ دستور! یولدن گچیم. ۵ واردا! آتارک اوکندن
 کیدک. ۶ اولان حسن! بورایه کل. ۷ سویله باقالم شوقاری کیمدر?
 — شو کویلونک عورتی در. ۸ بره هریف! بو قدر ارکندن چارشوده
 ایشک ندر? چین صباح کوزیکه چوپ می دوشدی. ۹ باقسانا علی!

کیت امام افندی یی چاغیر. ۸ دون مکتبه کیتیمشدم، ماشالله! سزک چوجوقلر چوق ایله ری کیدیورلر. ۹ عجائب! ناصل اولدی ده کیتدیگز؟ ممنون اولدم. انشالله دعا کز برکتیه ده ایله ری کیدرلر. ۱۰ انشالله! بعض چوجوقلر ده کوردم که، معاذالله! هیچ آدم اولمچقلری یوقدر. ۱۱ آمان حکیم باشی! چاپوق کل، والدم پک راحتسزدر. ۱۲ یازیق! خسته لنی نه در؟ ۱۳ بیلیم یورم؛ آمان آمان دییه رک یاتدی. ۱۴ الله کیمدر! چوق تلاش ایتمه. ۱۵ جانم افندم! شیمدی یه دک نه لرده ایدیکز؟ ۱۶ به چوجوق! بر دها سنی بورلرده کورمه یه یم، ییقیل کیت شوندن!

Reading Exercise. تعلیم قرائت

The Village Boom. (Continued.) کوی اوطه سی (مابعد)

کونس چاوش اوچ دفعه اوکسوردی^۱، درت دفعه آقصدی^۲ و سوزه باشلادی: — «دون قوشلق وقتارینه طوغری شهره یتیشدم. بر تاوه^۳ ایله بر تنجره^۴ آماق ایچون قازانجیلر چارشوسینه^۵ کیتدم. باقدم که اوراده هیچ سس شماطه^۶ یوق. شاشدم^۷ قالدیم. اوته بری دوشدم، بونلر نه یه کیتیمشدر دیو صوروشدردم. دیدیلر که: 'شهرک دیشاریسنده کی تارالارده ایشله یورلر'.

«قویدم^۸ کیتدم که، نه کوریم! بن دییه یم ایکییک! سن دی اوچیک قازانجیلر، قالاچیلر^۹ اللرنده بر چکیج^{۱۰}، کوروک^{۱۱} اوله رق؛ قوجه! قوجه^{۱۲}! بر قازانک ایچینه کیرمشر، تا قور توقور تا قور توقور^{۱۳}»

Words. 1. eoksurmek to cough. 2. aqsirmaq to sneeze. 3. tava pan. 4. tenjere cauldron, saucepan. 5. Qazanjilar Charshisi (The market of) Boiler-Makers. 6. shamata an uproar. 7. to be astonished. 8. qopmaq to run. 9. qalayji an artisan who tins copper vessels. 10. chekij hammer. 11. keoruk a pair of bellows. 12. qoja! qoja! tremendous. 13. taqpur touqvur a repeated tapping and knocking noise.

سس شماطه اورته لى ¹⁴ آلىش ' هر كس قولاقزىنه پاموق طيقامش ¹⁵
قازانك بر طرفيندن آغزىنه ¹⁶ قدر بر مردون قورمشلر. (مابعدى وار)

14. *ortalıq* the whole (field). 15. *tiqamaq* to plug. 16. *aghzina* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چىقدم ' قازانك ایچینه باقدم كه ' نه ديك ¹ ! بر كومه ²
آدم قازانك بر كوشه سینده ' قوجه بر كومه بر باشقه طرفینده ، بیوك
بر غلبه لك ³ ده دیکر بر طرفده ؛ كیمی چكیجیلر ⁴ ، كیمی كینتیلر ⁵ ،
كیمی لهیملر ⁶ ، كیمی قالایلار ⁷ . اورته لی آنا بابا كونی ⁸ ، قیامت قوپوریور ⁹ .
بونه اوله جق ' دیو یاغده کیلردن برینك قولاغینه باغیردم . چوق زورقله
كوجبلا كوج ایشیتدیره بیلدم . نهایت هر یف قولاغیندن پاموغی چیقاردی
وینه باغیره رق دیدی كه : ' سلطان مراد ¹⁰ اوندیغز ایکی یوز الی بیك
عسكرله بغداد سفرینه ¹¹ کیدیور ده ' اوردونك پیلاوی چورباسی
بو قازانده پیشه جکدر .»

«بونی ایشیتدیكده تعجب ایتدم ¹² ؛ قازانی ' تاوایی اونوتدم '
براقدم کلدیم . عمرمده بویله برشی نه ایشیتمش ایدم نه ده کورمش .
حالا قازانك تاویرتییسی ¹³ قولاغلك دیندن کیتمه یور» — (مابعدى وار)

Words. 1. *ne den!* what do you say! what a wonder I 2. *keome* group. 3. *ghalabaliq* crowd. 4. *chekijlemek* to hammer (§ 276). 5. *kinetlemek* to clamp together. 6. *lehimlemek* to solder. 7. *qalaylamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qlyamet qopouyor* a commotion is occnring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad Amurath IV.* 11. *Baghdad seferi* the Baghdad campaign (A. D. 1638). 12. *te-aj-jub et* "to be astonished. 13. See § 447.

مابعد Continued.

کونس چاوشك نقلیتی ¹ بك زیاده مراق ² جلب ایتدی . او طه

Words. 1. *naqliyet* story. 2. *meraqljelbet* "to arouse the interest.

خلفندن بعضیسی ایناندی ' بعضیسی ایناغادی . فقط غیجی کیا دیدی که — «اوشاق ! اینانلمایه جق برشی یوقدر . بزم مرحوم^۳ پدر شاهنامه ده^۴ بوندن غریب^۵ شیلر اوقومشدر . چوجوقلغمزده بزه نقل ایدر دورور ایدی» .

حاضر اولاناردن قواص^۶ اغا — «سوزکی بال ایله کسدم^۷ ، کیا ! امر ایت^۸ ده بزه قوبور اوسته ده نقل ایتسون ؛ باقالم اونلر کورمشدر ؟» دیدی .

— «بویور باقالم قوبور اوسته ا سویله ' سن نه لر کوردک ؟» دیدی اوطه صاحبی .

— «جانم ! دیدی قوبور اوسته بیغینی بوره رق^۹ ؛ اولکی کون تلاس اووه سندن^{۱۰} کچسور ایدم ؛ تا اوزاقدن قوجه جویرز آغاجی کبی برشی کوردم . اما کورسه کنز^{۱۱} ! غایت هیبتلی برشی ایدی . یاقلاشه یاقلاشه کوردم که عقلدن فکردن کچمز^{۱۲} درجه ده ایری^{۱۳} بر لحنه^{۱۴} (لاحانه) ایش .

(مابعدی وار)

3. *merhoum* deceased, blessed. 4. *Shah'name* 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. *emr* It. allow, permit (him). 9. *biyighini bourmaq* to twist his mustache. 10. *ova* field, *geor-seniz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

مابعد و ختام Continued.

«لحنه نك بریاپراغینك آلتنده خنكار^۱ اوردو قورمش^۲ ، یكلرجه چادیولر^۳ وار . او بریاپراغینك آلتنده اون یكلرجه آتلی عسكرلو جرید اوینایولر^۴ . اولبر یاپراغینك آلتنده ایسه ، صاییلماز^۵ عسكرلو تعلیم

Words. 1. *p. hun-kīār* 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).

ایدیورلر . 'بونلر نه در' دیو سوردم ایسه 'سلطان مراد اقتدیوزک
اوردوسی در' عجم سفرینه^۶ کیدیورلر' دیدیلر .

بو قدر مبالغه‌لی^۷ بر نقلیته هر کس کولکه باشلادی . لکن
اک چوق کولن کونس چاوش ایدی — «جانم! دیدی؛ او یله بر یالان
سویله که 'یا لانه اویسون'^۸ . او قوجه خنه ییتمز^۹ 'قوپماز'^{۱۰} . هم او قوس
قوجامان^{۱۱} خنه یی نه یاپه جقتر ایش .

— «قوزوم کونس چاوش! بر آز اول قیصری اووه سینده سنک
کوردیکک قازانک ایچینه پیشیروب 'عسکره ویره جکلر' دیدی
قوبور اوسته .

بو سوزک اوزرینه اوطه خلقی^{۱۲} هپ بر آغیزدن اول قدر شدتلی
کولدیله که 'بعضیاری بایلدیلر'^{۱۳} قالدیلر .

کونس چاوش ایسه بو پاتیرتینک^{۱۴} آراسینده جوبوغینی آلدیفی
کبی سیویشی ویردی^{۱۵} .
(و.و.ا.آ)

6. *AjSm seferi the Persian expedition. Baghdad was then in the hands of the Persians.* 7. *muba-laghatt exaggerated.* 8. *ouymaq to fit, to match.* 9. *bitmek to grow (plant).* 10. *qop-maq to pluck out.* 11. *qos qojaman very big, gigantic.* 12. *khalq people.* 13. *bayilmaz to faint.* 14. See § 447. 15. *sivishi vermek to slip away quietly* (§ 286).

ختم *Khitam End.*

درس ۳۶ Lesson 36.

علاوه 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. سلامتی Selamlamaq.

§ 482. The Moslems salute one another with the address *Selamun aleykum* 'peace be unto you', the answer is *Ve aleykum selam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Merhaba* 'you are welcome!', to which is answered *Ey' vallali* '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 I'. At noon-time or in the middle of the day, *Vaqttlar 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 geldiniz* '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, Khoshjaqal; Qa'Kn saghliqla, Khoshja qalin*, all meaning 'Good-bye': the reply to which is *Khosh' geldiniz, sefa geldiniz* 'you are welcome'.

§ 485. But at night when taking leave they say *Gejeler khayr olsoun* 'Good night': to which the answer is *Khayra qarshi* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبریکات Tebrikiat.

§ 486. Returning after an absence, one is greeted with *Khosh' geldiniz* 'Welcome!': to which he replies *Khosh' georduk!* 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'gelmişsiniz*.

§ 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 selamlar eder* 'He offers you many salutations'. Then the younger man replies *El'lerini eoperim, makhsous selam sedyle* 'I kiss his hands, give (him) my compliments'³. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etelderini eoperim, makhsous selam sedyle* '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 *Ellerinizi eoper* 'He kisses your hands', or with more formality *Eteklerinizi edperler* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Sash' ustune* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan effendi choq choq selamlar seoyledi, ellerinizi edper* 'Mr. S. offers you paany salutations and kisses your hands'. To which the other replies a) *Teshek-kur ederim* 'Thanks !; b) *Saah' olsoun* 'May he be well !; c) *Getiren geondtren' sagh olsoun* 'May he who brings and he who sends the selam be well!'; d) *El eopen 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 *Afiyet' olsoun!* 'Health be to you!': to which the other replies *Eomrun choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yeni seneniz mubarek' olsoun! Sali jedidiniz mubarek* olsoun!* 'A happy new year to you!': the answer to which is *Choq' senelere* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayraminiz mubarek' olsoun*, or *eediniz 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. *Geozunuz aydin' olsoun!* or more learnedly, *Cheshminiz roushen' 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 ichinde oil* 'May you enjoy the light' or *Darosou evinize olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashmfaa' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlljaq He otourasin!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlijaq' He geyinesin!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah isti achiqlighi versin!* 'May God give you success!'

5. To one who is convalescent after an illness *Gechmish' 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 *Bashlmz sagh' olsoun!* 'Life to you!': the answer is *Allah size ouzoun eomurler' versin!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bereket versin!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bereketini' georesin!* 'May you experience its increase!'

8. *Teshekkür ederim*, *Memnoun 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!* *Eline saghliq*. When addressed to a child or an inferior 'Thank you!' is expressed by *Choq yasha*, *A'ferim og'loum!* ('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 *Sheytan qoulaghina qourshoun!* 'Lead into Satan's ear³ = '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 *Sedzum ofia! Sedzum yabana! Ha'ska houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression⁵ or 'Excuse me for saying so!'

11. *Inayet' o-la! Al'lah versin!* 'May God's favour be upon you P '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 qalin!, Allaha simarladiq!, Bizi dovada ounoutmayin!, 'Goodbye! Remember us in your prayers!'*³: to which the answer is *Allaha emanct olounf, Rab'bim bilenisje olsoun!* 'We command you to God!'³, 'The Lord be with you'³; or *Oughourlar olsoun!* 'God speed!', 'Good bye!', 'Good lucka'ttend you!'

13. *Ziyade 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!'³ and 'I beg your pardon I'³ are rendered in Turkish by *Qousoura qalmayin!, Afv edersiniz!*

III. Modes of Address.

§ 494 The word *سن sen* 'thou'³ is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times *سىز siz* 'you'³ 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 *افندم 'ذاتكز fiffendim, zqtinlz, orza'tialinizare* used meaning 'Sir'⁹, 'Your Honour'³, or 'Your Lordship'³.

Other such terms are *خاکپاییزی* 'Mahipayiftiz, *Jchakipayileri* '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 *Effendimiz* 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 *shevlcetme-ab* 'Imperial', as *Shevketmeab Effendimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *sail shahanc*, *zati hazreti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazretleri*, *jenableri* '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 hazretleri</i>	H. I. Majesty.
<i>Ingilter'raqralichasihazretleri</i>	H.M.the Queen of England,
<i>Vali pasha hazretleri</i>	H. E. the Governor.
<i>Qaymaqam bey hazretleri</i>	H. Honour the Qaymaqam,
<i>Hoja effendi jenableri</i>	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Zati alilerine khay'tt zahmet verdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as *T*, or others as 'he, we, they'. He must say:

Bendeniz, *qoulounouz*, *ajizleri* I (your servant).

Bendeleri, *qpul'lari* I or we (your servant or servants).

Dayileri I, he, we (who pray for you) used by and of clergymen.

Jariyeniz, *jariyeleri* I, we (your maid servant) used by and of ladies.

§ 500. Generally the word "*hazret* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazreti Ibrahim* 'the patriarch Abraham'. *Hazreti Davoud* 'the prophet David'. *Hazreti Souley'man*

'the prophet (King) Solomon'. *Hazreti Isa (ee-sa) Effendimiz* 'Our Lord Jesus'. *Hagreti Meryem, Meryem Ana* 'Saint Mary' (the virgin Mother). *Hazreti Meseeti* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. **رسمیه** *Elqabi* **Resmiye.**

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شہامتار *sheha'mctlou* 'Valorous and successful', is used for the Shah of Persia.

حشمتار *hash'metlou* 'royal, imperial' for Christian sovereigns.

اصلتار *esa'letlou* 'noble' for the ambassadors and consuls.

رتبتار *rut'lctlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضیلتار *fasi'letlou* 'reverend' for judges, priests, pastors and preachers.

فخامتار دولتار *fekha metlou dev'letlou* 'illustrious and magnificent' for the Khidive of Egypt and Presidents of Republics.

دولتار و اطرافتار *devletlou atoufetlou* 'illustrious and munificent' for Grand Viziers.

دولتار *devletlou* for Valis (Governors-General).

سعادتار *sa-a-detlou* 'prosperous' for the Mutesar'rifs.

عزتار *iz'zetlou* 'honorable' for the Qaymaqams.

رفعتار *rifatlou* 'eminent' for other officials.

مروتار *muruvveilou, hur metlou* 'generous, respected' to merchants, teachers, etc.

عصمتلو *is metlou* 'Virtuous' for married ladies.

عفتلو *iffetlou* 'chaste' for unmarried ladies.

مثالر Misal'ler Examples.

Dun devletkhaneye¹ geldim, em'ma za'ti alinizi georedim.
I came to your house yesterday, but you were not at home.

Faqirkhaneye² ne vaqit teshrif edejeksiftiz? When you will honour (visit) my house?

Hemshirt hanim nasil dir? — Hemshirem jariyeleri choq hasta dir. How is your sister? — My sister is very sick.

Bendeleri pek faqirim, zati aliniz ise pek zengin siniz. I am very poor, but you are very rich.

Ameriga jumhuriyeti reyisi fekhametlou devletlou Me Kinley hazretleri. His Honour Mr. Me Kinley, the President of the Republic of America.

Dayileri Anatolia Collegi mudiri yim. I am the President of Anatolia College.

Jariyeleri Protestan mektebi mou-al'limesi yim. I am the teacher of the Protestant School.

Words. 1. *Devletkhane* 'the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhane* the house of your poor servant, i. e. my house.

تعلیم ۸۱ Exercise 81.

۱. بو کون ذاتِ عاليگزي زیارته^۱ کده یلیریم ؟ — اگر فقیرخانه یه تنزل^۲ ایدرسکمز 'خوش کلدیگمز صفا کلدیگمز! بویورک افندم. ۲. سلام علیکم احمد افندی! — وعلیکم سلام مراد^۳ بک 'بویورک اوطورک. مرحبا! انشا الله ایوسکمز. ۳. مخدوم^۴ بکدن مکتوب آلیورمیسکمز؟ — چوقدن برو مکتوبک آرقه سنی کسمش ایدی 'لکن الحمد لله بو هفته بر مکتوب آله ییلدک — کوزگمز آیدین اولیه ایسه. ۴. نه وار نه یوق؟ نه یازیور؟ ۵. آیدینلق ایچنده اول! داروسی سزه. ۶. چوق ایو ایشلر. سزه چوق چوق سلاملر ایتمش 'الریگزی اوپر. ۷. ال اوپن صاغ اولسون! مکتوب یازارسه گمز بنده گزدن مخصوص^۵ سلاملر یازیگمز!

Words. 1. a. *ziyaret* to go on a visit. 2. a. *tenez'zul* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdoum* bey your son Master ... 5. a. *makhsous* especial.

— باش اوسته افندم! سز نصلسکز؟ حالکز دیرلککز^۶ ایو میدر؟
 ۶ اوزریکزه شفالر اولسون^۷! دون برآز خسته جه ایدم. فنا بر صوغوق
 آمشم. لکن شیطان قولانته قورشون! الحمدلله بوکون ایی ایم.
 هیچ آراماز، عجا شو دوستمز نصلدر نصل دکلدر دیو صورمازسکز.
 بزه تزل^۸ ایتمزسکز که! ۷ استغراالله افندم^۹! حقیقه هیچ خبرم
 یوغیدی. عفو ایدرسکز. پدر افندی صامسوندن عودت ایتدیلر می؟
 — اوت افندم؛ دون برادر بنده لری ایله برابر تشریف ایتدیلر.
 ۸ لطفاً^۹ احترامات فائقه می^{۱۰} تقدیم^{۱۱} ایدیکز؛ اتکلرینی اوپه ریم.
 ۹ باش اوسته افندم! خوشجه قالک! — سعادت ایله^{۱۲} افندم؛ خوش
 کلدیکز صفا کلدیکز؛ تکرار بو یوریکز!

6. *halinddiz dirliyiniz* the circumstances of your life. 7. *uzeriniz shifalar olsoun!* may it be health to you! 8. a. *tstagh'firoul'ldh* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfin* be kind enough! 10. *ih'tiramati fayiqa* (my) highest respects. 11. *taqdim et'* to present. 12. a. *se-a-det ile!* Go in happiness (said to a departing friend).

تعلیم Exercise 82.

۱ شوکتآب افندمز شهرمژک فقراسنه^۱ اون بیک غروش احسان^۲
 بو یوردمشار. ۲ شہامتلو ایران شاہی حضرتاری درسعادتق^۳ تشریف
 ایتمشار. ۳ آوروپا حکمدارلرنک الک قدملیسی^۴ انکلتره قرالیچهسی
 حشمتلو ویقتوریا حضرتاریدر. ۴ فرانسه جمهوریتی رئیس فحامتلو
 دولتلو موسیو لوبه حضرتاری، سلطنت سنیه نک^۵ پارس سفیری دولتلو
 عطو قتلو منیر^۶ پاشا حضرتارینی حضورلینه^۷ قبول بو یوردمشار^۸. ۵ سیواس

Words. 1. a. *fouqara* poor people. 2. a. *ih'san bouyourmaq* to grant, to bestow. 3. *Der'sa-a-det* Constantinople (§ 519). 4. *gidJmli* senior. 5. *Saltana'ti seniye* The Ottoman Government. 6. *Muneer* prop, name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسی دولتو عطاوتلو حاجی حسن پاشا حضرتاری ' توقاد متصرفی
 سعادتو بکر پاشا حضرتاری و مرذیفون قانقمامی عزتو محمود بک
 حضرتاری آماسیه تشریف ایتمشلر . ۶ ذاتکز بوایشه نه دییورسکز ؟
 — بنده کز ییلم ' ذات عالیری دهایی یلیرسکز . ۷ همشیرم
 جاریه لری غیرتله مکتبه دوام^۹ ایدیورم . ۸ جاریه کز آرتین افندینک
 والدسیم . ۹ ذات عالیری شیمدی نرده اقامت^{۱۰} ایدیورسکز ؟ —
 بنده کز شیمدی صوفیلر محله سنده^{۱۱} اقامت ایدیورم . ۱۰ بو کون
 خاکپاکیزه یوز سورمک ایچون دولتخانه یه واردق ایسه ده تشریف^{۱۲}
 ایده مه دک .

9. a. devam to continue. 10. a. iqamet et." to dwell. 11. Sofoular mahal'lesi the street called Sofoular (in Merzifoun). 12. a. tesherr'uf to be honored (we could not see you).

ترجمه ۸۳ Translation 83.

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 Mut'sarrif 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 Kaprielian; Rev. Kerpe Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty (*saye yi padi-shahide*) 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 (*saye yi alinizde*). 17. My sister is the wife of Kemal Bey. 18. When did you come here? — I came three days ago with your son.

Y. 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 onomatopoeic expressions. For instance, they say in Turkish:

Sou kharil kharil aqiyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or jomb deyî) souya atildi. He threw himself suddenly (with noise into) the water.

These words *Kharil kharil*, *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 tiq tiq tiq ediyordou. The watch was ticking, = 'going tick, tick'.

Kilisenin chani dan doun, eotuyordou. The church bell was ringing, ding-dong.

Ellerini shapour shoupour birbirine vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil eotuyorlar. 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 *mu-ez-zin* (chanter). The following is the formula:

1. First of all **الله أكبر** *Al'lahou êkbér.* '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 محمداً رسول الله** *Esh'-hé-dû énné Mouhamméden ré-soul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. **حي على الصلوة** *Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. **حي على الفلاح** *Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. **الله أكبر** *Allahû êkbêr*. God is great [twice again repeated].

7. **لا إله إلا الله** *La ilahê illal'lah*. [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلوة خير من النوم *Es'-sêlatû khay'rân min én' névm*. Prayer is better than sleep.

In great and imperial mosques, the *mu-êz'-zins* sometimes make optional additions to the fifth clause; as:

الصلوة والسلام عليك يا حبيب الله! يا نور عرش الله! يا سيد الاولين والآخرين!
Es'selatu vesselamu aleyk, ya Habee ballah! or ya noort arshillah! or Ya sey'vidul ev'veleen vel a-khireen! or Ya rlsoul oul'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 قامت الصلاة *Qad qametis'salat*. Divine worship has already been entered on (began) [twice].

VII. The Christian Services. **عِبَادَتِ مَسِيحِيَّة**

§ 504. The Benediction:

Rabbimiz Hisous Kristosoun [or *Isa - el - Mesihin*] *inayeti*. Peeler Allaliimzm mouhab'beti ve Rouhoul Qoudsoun mushareketi jumleniz He beraber olsoun; Amin.

The Lesson:

Oqouyajaghim mahal Tekvee'nul Makhlouqat Kitabinin *birinji babinin birinji ayetinden 16^{inji} ayetine qadar dir.*

Mat-teosoun tahreer eylediyi Injilin altinji babinin, *iptidasmdan sonounadek oqouyajagjim.*

Pavlos Resouloun Romalilara yazdiglvi resalenift on *ikinji babindan oqouyajaghim.*

Onounjou Mezmourou oqouyajaghim.

The Text:

Louqasin tahreer eylediyi Injilin sekizinji babinin *yirmi birinji ayeti haq'qinda muta-la-a edejeyim.*

Youharina Injilinin birinji bab yirmi doqouzounjou *ayetin inikinji qismi uzerine vaz edejeyim.*

Esa'sl Kelamlmiz Amali Rousoul Kitabinin deordunju bob on ikinji ayetinde boulounour or mevjoud dour.

The Hymn:

Maqam Kitabinin altinji sahifesinde boulounan onikinci ilahiye teren-num edelim.

Yuz otouz yedinji ilahiye teren-num edelim.

Teshek'kur ilahisini terennum edelim.

The Baptismal formula:

Laura Eupheme, seni Pederin, Oghouloun ve Rouhoul Qoudsoun namina [or bismil Eb vel Ibn vel Rouhoul Qouds] vaftiz ederim.

The Ending of Prayers:

Rabb ve Khelasltlarimiz Hisous Krisdosoun ismi sherrinde dileriz, ih'san eyle, Ameen!

انتهای 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 Ollaip

مشهوره *ghalata ti mesh'houre* 'barbarisms' or 'manifest errors'³ (§ 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).

درس ۳۷ Lesson 37.

جمع فارسی 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>mérd</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>saḥa</i> years.
دریا <i>dérya</i> a sea	دریاهها <i>déryaha</i> seas.

§ 510. If the animate nouns end in a vowel **ه** (**-a**, **-é**), their plural is made by changing that letter into **گ** *giaf* (**-g-**) and adding **ان -an**; as:

بند <i>béndé</i> a servant	بندهگان <i>béndégian</i> servants.
خواجه <i>khajé, khoja</i> a teacher	خواجگان <i>khajégian</i> teachers.
a. طلبه <i>talébé</i> student	طلبگان <i>talébégian</i> students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in **ان -an**; as:

اختر <i>akh'tér</i> a star	اختران <i>akh'téran</i> stars.
هزار <i>hézar</i> a thousand	هزاران <i>hézaran</i> thousands.

So also: روزان *rouzan* days, شبان *shéban* nights, چشمان *chësh-man* eyes, دراختان *dirakhtan* trees.

تعلیم ۸۴ Exercise 84.

Change the following nouns into the Persian plural.

- زنده^۷ ، مادر^۶ ، مرده^۵ ، فرشته^۴ ، پهاوان^۳ ، قهرمان^۲ ، باغ^۱ ،
پادشاه^{۱۴} ، شاه^{۱۳} ، خان^{۱۲} ، خانه^{۱۱} ، دیو^{۱۰} ، یاور^۹ ، ضابط^۸ ،
خواهر^{۲۰} ، فریق^{۱۹} ، معتبر^{۱۸} ، دختر^{۱۷} ، اصلزاده^{۱۶} ، شاگرد^{۱۵} ،
مسلم^{۲۱} ، طلبه^{۲۴} ، تجار^{۲۳} ، کس^{۲۲} ، خسته^{۲۱} .

Words. 1. vineyard. 2. qah'riman hero. 3. peh'livan wrestler, 4. firishte angel. 5. murde a corpse. 6. mader mother. 7zinde alive. 8. zabit officer. 9. yaver attendant. 10. deev, dev a demon; a giant. 11. house. 12. inn, tavern. 13. shah' king. 14. padishah a great king. 15. shagird pupil. 16. asilzade nobleman. 17. dukhter daughter. 18. mutebfo a notable (man). 19. feriq a general of Division (in the Army). 20. khaheh a sister. 21. sick. 22. kes person. 23. poor. 24. tuj'jar merchant [tuj'jaran, tuj'jarlar].

§ 512. Note. 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *másliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان *múslimanan*, *múslimanlar* is considered as the double pl. of it.

2. So also a. طلبه *taléb*, *táj'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: طلبگان *talebegian*, *talebeler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *musulman*, *muselman*, *musur-man* 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.

تعلیم قرائت Reading Exercise.

کیبریتی قیز The Match Girl.

«افندیار، کیبریت کیبریت^۱ ! اوچ قوطوسی اون یاره !

«مرحتلی^۲ بك افندیار ! آنهم خسته اكمكسز

Words. 1. a. Kibrit! kibrit! Matches! matches! 2. a. t. merhametli gracious.

«آلېڭ بونی، قوزوم! بښا اون پاره جی وړېڭ سز.»
 یا وروجنځ^۳ او صارېجه^۴، کور^۵ صاچلری طاغینق^۶!
 کوزلینځ آلتی ماوی^۷؛ یوزی کیرلی و یانق^۸؛
 اوستی^۹ اسکی، آیاغینده قوجه^{۱۰} بر چیفیت قوندوره.
 شو زوالی قیزجیغاز ده بر لقمه^{۱۱} اکمک ایچون
 سوقاق سوقاق^{۱۲} «کیریت!» دیو طولاشیور^{۱۳} بوتون کون.
 نیچه چیرکین^{۱۴}، یاره پاره^{۱۵} یوزلره؛
 «بنم کوزل بکم!» دییور، بلکه کونده یوز کره.
 — «قیزم! سنځ باباځ کیم در؟ سنځ اوځ زه ده؟
 «باق، قیق پاره ویره جکم، صوردیغی سویله ده؛
 «باباځ یوق می؟ بیلمز میسین اونی سن؟» —
 — «بنم بابام یوقدر! اوت، ییلمه یورم اونی بن!...»
 زوالی قیز هر یوده غریب^{۱۶} در؛
 هر کس اونی «پیچ^{۱۷}!» دییه رک اینجیدیر^{۱۸}
 اونک ضعیف وجودینک^{۱۹} اوسته
 برکیمسه جک قاناد^{۲۰} کروب^{۲۱} طورمایور؛
 اونک ایچون هیچ بر یورک اورمایور.
 بوکونه دک ییلمه مش که: بابا نه؟
 چالیشیور، چالیشماسین نه یاپسین؟
 چالیشمه دن باشقه یول یوق که صاپسین^{۲۲}.

3. *yavroujouq* that little creature. 4. *geor!* seel 5. *daghiniq* untidy. 6. *mavi* blue. 7. *yaniq* burnt. 8. *ust* clothes. 9. *qojā* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmay* to wander. 13. *niche!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pīj* bastard. 17. *injitmek* to hurt 18. a. *vujoud* body. 19. *qanad* wing, 20. *germek* to spread the wings. 21. *sapmag* to swerve.

کندیسیچون چابالایان²² کیسی وار؟
 کیسی وار که؟ بر اکسکی «آل! یه!» دیر؛
 بر شی ویرن، اوندن ده بر شی ایستر؛
 آه یوقسوللوق²³ آه باباسز چوجوقلر! (م. امین²⁴)

22. chabalamaq to struggle. 23. yogsoullouq poverty. 24. Mehemmed Emin a living Turk poet (1860).

مکالمه Conversation.

س) فارسیده براسمی مُفَرَّدَ حالیندن جمع حالینه گتیرمک ایچون قاج قاعده وار در؟

ج) ایکی قاعده وار در: بو ایکی قاعده دن اولکیسِ مُسَمَّاسِ¹ ذیروح² یعنی جانلی اولان اسملرک جمیدر در که، 'مفردلرینک صوگینه (ان) علاوه قیلیندوق حاصل³ اولور؛ مثلاً: پَدَر، پَدَران، زَن، زَنان.

س) فارسی اسملری جمع حالینه گتیرمک ایچون مَوْضوع⁴ اولان ایکنجی قاعده نه در؟

ج) بو قاعده لرک ایکنجیسی مُسَمَّاسِ جانسز اولان اسملرک جمیدر: بوده مفرد بر اسملک صوگینه (ها) علاوه ایشمکدن عبارت⁵ در؛ مثلاً: باغ، باغها.

س) مُسَمَّاسِ ذیروح اولمایان کَلِمَاتِ⁶ فارسیه عبارتِ تُرکیه آراسینده (ها) اداتی⁷ ایله جمله نیر می؟

ج) اَلْیَوْمُ⁸ ابرانده⁹ جانلی وَ جانسز اولان اسملری علی العموم¹⁰ (ها) ایله جمله نیرمک عادت اولمش ایسه ده، عبارتِ تُرکیه آراسینده مُسْتَعْمَل¹¹ اولان جانسز اسملر (لر) اداتی⁷ ایله جمله نیر.

س) بونی لطفاً¹² بر قاج مثاللر ایله ایضاح ایدریمکیز¹³؟

ج) اوت افندم! مثلاً: «باغهام وَ خانه هام وار در؛ یولجیلر کوی خاناسینده راحت ایده مزلر» تعبیرلری¹⁴ یرینه «باغلریم وَ خانه لریم وار در؛ یولجیلر کوی خانلرینده راحت ایده مزلر» یازیلیر.

س) ترکی و عربی اسم‌های فارسی قاعده‌های جمله‌نویسی می‌?

ج) افندم، ترکی و عربی اسم‌های فارسی قاعده‌های جمله‌نویسی. فقط مسامری^{۱۴} ذیروح^{۱۵} اولان عربی کلمه‌های لسان عثمانیه (ان) ایله جمله‌نویس: ضابطان، فریقان، معتبران، تجاران، صرافان، منشیان، راویان، شهیدان، مدیران، پاپاسان، مختاران^{۱۶}، کبی.

س) خسرو^{۱۷} افندی! دون مکتبگزی زیارته کلن ذوات کرام^{۱۸} کیملر ایدی؟

ج) مشیران، عظامدن^{۱۹} دولتلو یوسف پاشا و فریقان، کرامدن سعادتلو عالی پاشا حضراتی^{۲۰} ایدی.

س) مرزگان و زندگان نه معناده در؟

ج) مرزگان اولولر و زندگان دیریلر دیکدر: مرده‌لرک مکانی مزارستان، زندگانک مکانی ایسه باغ عالمدر^{۲۱}.

س) اقامت ایتدیکیز^{۲۲} رمزی افندی خانینک مستأجری^{۲۳} ملکان می خریستان می؟

ج) اصل‌داگاندن و صرافان معتبرانندن عزتلو الحاج عثمان افندی^{۲۴} در. مرحوم^{۲۵} پدرلی خواجکاندن ایدی.

س) طلبگانک وظیفه‌سی نه در؟

ج) پدر و مادرانه اطاعت، خواهرانی سیانت^{۲۶} و خواجکانه حرمت ایتمکدر. س) شاه شهیدان^{۲۷} نه صورتله ارتحال دار بقا^{۲۸} ایله دیر.

ج) شاه شهیدان حضرت حسین رضه^{۲۹} (رضی الله عنه) باشی کسیره رک شهید اولوب کربلاده شهید مخصوصنده^{۳۰} دفن اولوغشدر. نیشکیم منشیاندن مشهور ضیا پاشانک ترجیع بندنده ده محرر^{۳۱} در:

یت: * منموماً ایتدی ذات حسن عده انتقال *
* مظلوماً اولدی شاه شهیدان بریده سر *

س) قره‌اد کیم در؟

ج) پهلوانان قدیانندن^{۳۲} بر قهرمان ایدی! دیوان کبی قوتلی اولدیفنی راویان اخبار و ثنا ایدرلر. شیرین ایله اولان معاشقه‌سی^{۳۳} مشهور در.

س) بوگونکی جریده لرده شایان دِقت^{۳۳} بر شی کورولدی می؟

ج) اوت افندم ایاوران حضرت پادشاهیدن سعادتوسلیمان پاشا حضرتلری ییچار کان وَ خستکانه اعانه اولمق اوزره ۲۰۰ عدد لیرای عثمانی اعطا بویورمشلر^{۳۴}. کذا خیرخواهان سلطنت پسنیه عثمانیاندن^{۳۵} آلمانییه موسیو هوفانه برنجی رتبه دن میجیدی نشان دیشانی^{۳۶} احسان بویورلشدرد. بونی درسعادته نشر اولونان «آختر» نام غزته ده اوقودم.

س) القاب ریسیده ن 'سعادتلو' عنوانی کیملره اعطا اولونور^{۳۷}؟

ج) 'سعادتلو' عنوانی فریقان کرامدن^{۳۸} اولان ذاتلره ویریلر.

س) 'سعادتلو' دولتلو، 'فضیلتلو' وَ 'سعدتلی' دولتی، 'فضیلتلی'، 'کضمه رینک' بربرلندن قرقلری^{۳۹} نه در؟

ج) ایکی نوعی ده ترکی اسم منوبدر: (لو) ایله اولانلر القاب رسییده مستعملدرلر^{۴۰} (باقی صفحه ۲۶۷). 'سعدتلی'، 'فضیلتلی'، 'دولتلی' ایسه القاب مقامنده مُستعمل اولمابوب^{۴۱} صفت مقامنده^{۴۲} مُستعملدرلر: 'فضیلتلی' زنان سعدتلی عالئلر تشکیل ایدرلر؛ یعقوب افندی دولتی بر ذات دره کبی. (۱۶۹۵).

س) عاکف افندی ناصل بر آدمدر؟

ج) اوزی^{۴۳} سوزی دوزر، 'مسلمان' (Muslim) بر آدمدر.

س) هندستانده کی مسلمانلرک مقداری نه قدر در؟

ج) هندستانده بولونان مسلمانلرک مقداری آکتمشیر ملیوندر.

س) ناحیه لرک^{۴۴} اداره سیندن کیملر مؤلدلر؟ (صفحه ۱۳۶).

ج) ناحیه لرک اداره سیندن مدیران، مختاران، ایمان وَ پاپاسان مؤلدلر.

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.

درس ۳۸ Lesson 38.

اضافت The Persian Izafet.

§ 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; a پدرک کتابی *e r i ñ kitabi* 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 *esre* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

کتاب پدر *kita'bî péder*. The book of the father.

اعمالِ رُسُل *amal'ê 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:

کتاب 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 *esre* between them:

کتابِ مقدس *kita'bî mouqad'dés* the Book the Holy = the Bible.

سالِ جدید *sal'ê jédid* 'the new year'.

§ 518. Remarks: 1. If the first member of the construction, *i. e.* the noun, end in *elif* or *vav* used as a vowel (-a, -ou), instead of the ordinary *esre*, a *ye* (-y-) is inserted for the sake of euphony (§ 53).

Instead of (پاشا بغداد) *pasha-i-Baghdad*, we must write
پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané*. The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir*. The Grand Bazar.

Note. The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشو 'چارش' *charshé', charshou'*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *ye* and *he* (-i, -e), a *hemze* (-y-) is placed over the final letter for the sake of euphony (§ 53):

Instead of (خانه پدر) *khané-i pédér*, it must be خانه پدر *khané'yi pédér* 'the house of the father'.

قاضی آماسیه *qadí'yi Amassia* the judge of Amassia.

باغچه کبیر *bagh-ché'yi kébir* the great garden.

مثالر *Misallér* Examples.

حرکت ارض *harékét'í arz* the movement of the earth, earth-quake.

در سعادت *Dér'í Sa-a-dét* the door of Prosperity } Constantinople.
در علیه *Dér'í Aleeyé, Dér'aliyé* the lofty door }

باب عالی *Bab'í Aleé* the Sublime Porte.

کره ارض *kúré'yi arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hí 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:

کتاب مقدس *kitab'î mouqad désî* of the Holy Book.

آرزوی شدیدتره *arzou'yi shédidimîzé* to our strong desire.

خاک پایلرند *khakipaylérindé* at the dust of your feet, with you.

آواز بلند *avaz'î búlénd ilé* with a loud voice.

تعلیم ۸۵ Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احر *ahmér* red + a. بحر *bahr* sea. 3. سفید *séfîd* white. 4. a. بحر *bahr* + سیاه *siyah'*. 5. بحر *bahr* + a. محیط *mouheet* [Ocean]. 6. بحر *bahr* + کبیر *kabîr* + محیط *mouheet*. 7. عهد *ahd* testament + a. جدید *jédeed* new.) 8. (a. عهد *ahd* + اعیق *ateeq* old.) 9. (پا *pa* foot + تخت *takht* throne) [= the capital]. 10. خاک *khak* dust + 11. (a. انجیل *injeel* Gospel + اشریف *shérif* holy.) 12. بلند *búlénd* loud + آواز *avaz* voice.) 13. (a. شدید *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *saltanat* government + ا. سنیه *sénée-yé* sublime.) 15. (a. ذات *zat* person + ا. عالی *a-lee* high.) 16. ایران *ce-ran* Persia. + شاه *shah*. 17. (a. حرارت *hararét* + ا. شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانی *Osmanee* Ottoman.) 19. (a. لسان *lisan* language + عثمانی *Osmanee*). 20. (a. کثیره *késeere* many, great + ا. فوائد *févayid* benefits.) 21. (a. ضابط *zahab* + خانه *khane*). 22. (a. کتاب *kitab* + ا. شریف *shérif*). 23. (a. ارض *ard* + مقدس [= Palestine]). 24. چارسو *chârso* + ا. مذکور *mézkûr* mentioned.) 25. یوحنا *Youhan'na* John

+ a. وحی *vahee* revelation.) 26. (a. امثال *émsal* proverbs + a. مزامیر *mé-zameer* Psalms.) 27. (داود *Davoud* David + a. میزامیر *mé-zameer* Psalms.) 28. (a. اسما *ésma* names + a. اعداد *adad* numbers.)

Key. زمینک روی (یاخود) یوزی *zémeenîh rouyi* (yakhod) *yûzû*; روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

The Persian Numerals. اسمای اعداد

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یک <i>yék</i> 1	چار، چار <i>chihar, char</i> 4	هفت <i>héft</i> 7
دو <i>dû</i> 2	پنج <i>pénj</i> 5	هشت <i>hésht</i> 8
سه <i>sé</i> 3	شش <i>shésh</i> 6	نه <i>nâh</i> 9

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یگانہ *yégiané* single; یکان یکان *yégîân yégîân* one by one. *یکتا*

§ 522. The terms used in backgammon, dominoB and other games are as follows; (on means 'and'):

dû-shésh 6 × 6, *dû-bésh* 5 × 5, *déört-chihar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chihar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-déört* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chihar ou-sé* 4 × 3, *chihar ou-dû* 4 × 2, *chihar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

§523. مثالر MisaTler Examples.

yékrjoud of one body.

yékpard of a single piece.

yék takhtadan at once.

yékdil of one heart.

yékhéshim one-eyed.

charpa a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیگر *yékdiger* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee semi-official* (paper, etc.)

سه پا *sépa, sîpa* a tripod, a three-legged stool.

تعلیم ۸۶ Exercise 86.

۱ بحر احمر عربستان ایله مصر^۱ آراسنده در. ۲ در سعادتده
نشر اولتان^۲ 'صبح' غزته سی سلطنت سنیه نك نیم رسمی غزته سی در.
۳ در علیه ده اسیر بازارنده^۳ رمزی افندی خاندنده^۴ طلبه^۵ علومندن^۶
رفتلو واهان افندی یه. ۴ انكلتره دولتك پایتختی لوندره شهری در.
۵ روی زمینده بنی آدمك^۷ مقداری ۱۶۱۰ ملیوندن زیاده در. ۶ کره
ارضده بر چوق دولتلر وملتلر وار در. ۷ چارشوی کیردن بر عدد ششخانه
توفك آلدیم. ۸ حاکم افندی آواز بلند ایله ذات حضرت پادشاهی
نامینه بر دعای بلیغ^۹ قرائت^۸ ایتدی. ۹ معلم^۹ افندی درسی
طلبکانه یکان یکان تعریف ایله دی^{۱۰}. ۱۰ یکچشم اینجه کیانك
پارمغنده یکپاره الماس طاشلی بر یوزوکی وار در. ۱۱ افندیئر حضرت
مسیح 'یکدیگریگز ی سویگز' دیو امر بویوردیلر. بو آیت^{۱۱} اینجیل
یوحنا ده محرر^{۱۲} در. ۱۲ طالعلک^{۱۳} یاور 'زارک' هر وقت دوشش
کلیبور. ۱۳ زوالی هر یف شاشیردی ششی بش کورویور.

Words. 1. Misir Egypt. 2. neshr et' to publish. 3. Esir-pazari the street called Esir Pazari (the Market of Slaves). 4. Remzi Effendi khani the inn named Remzi Effendi. 5. talebeyi ouloum students (the seekers after science). 6. beni Adem the children of Adam, mankind (575). 7. beleegh eloquent. 8. qra'at it." to read. 9. mou-al'lim teacher. 10. tareef et" to explain. 11. ayet verse. 12. mouhar'rer written. 13. tali'yin your star, fortune. 14. zar a die used in playing.

تعلیم قرائت Reading Exercise.

اسامی^۱ فضائل^۲ و تنبیہات^۳

A list of Moral Maxims (= Franklin's Principles).

حکیم^۴ مشہور^۵ فرانکلین^۶ تنظیم^۷ حرکات^۸ و اصلاح^۹
نفس^{۱۰} ضمنتہ^{۱۱} اتخاذ ایلدیک^{۱۲} اون ایکی قاعدہ^{۱۳} :

ریاضت^{۱۴} : — آغیرلانه جق^{۱۵} صورتده یه ا سرسام (سرسم)^{۱۶}
اوله جق قدرده ایچمه !

سکوت^{۱۷} : — کندیکه و باشقه سنه بر فاندہ بی مفید^{۱۸} اولایه جق
سوزی سویلمه !

انتظام^{۱۹} : — خانہ کده هر شینگ یرینی و هر بر ایشک و قتنی
تعین^{۲۰} ایله !

تخصیص^{۲۱} مقصد^{۲۲} : — یایغنه مجبور اولدینگ^{۲۳} شینی قرارلاشدیر^{۲۴}
و بلا^{۲۵} قصور^{۲۶} اجرا ایله !

امر تصرف^{۲۷} : — کندیکه و یا آخره^{۲۸} لزوم^{۲۹} حقیقیسی^{۳۰} اولان
شیندن ماعداسنه^{۳۱} بر اجه صرف ایتمه^{۳۲} !

Words. 1. e-sa'mee names, lists. 2. fezayil virtues. 8. ten-beehat (commands), maxims. 4. hakeem a philosopher. 5. mesh'hour celebrated. 6. Benjamin Franklin. 7. tanzeem to put in order. 8. harekiat acts, conducts. 9. islah' el." reforming. 10. nef's life; self, personality. 11. zimminda for, regarding. 12. it'tikhaz et" to adopt. 18. qayide a rule. 14. riyazet ascetic discipline. 15. to be heavy. 16. sersem stupified. 17. sukut silence. 18. mufeed profitable. 19. intizam order, regularity. 20. tayeen it." to fix, appoint. 21. takbsees to assign or specially appropriate. 22. magse'd an aim, endeavor. 23. mejbours ol" to be obliged. 24. to decide, to settle. 25. bila without. 26. qousour defect (= perfect, complete). 27. emri tesar'rouf frugality, economy (emr work). 28. akher other (people). 29. louzoum necessity. 30. haqiqi real. 31. ma-a-da except. 32. sarf et." to spend.

سعی و عمل^{۳۳} : — وقتگی ضایع ایتمه^{۳۴} و دانا فائده‌لی بر شیله
مشغول اول^{۳۵} !
(معلم ناجی)

33. say ou amel labour and work. 34. zay et" to waste.
55. meshghoul ol." to be busy.

مکالمه Conversation.

Ders haqqinda sivallar. درس حقنده سؤال

س) بنیامین فرانکلین کیم در؟ — آمریقایی مشهور بر فیلسوفدر.
س) فرانکلین هانکی عصرک فیلسوفلرندن در؟ — اون سکرنجی عصرک.
س) فیلسوف نه دیک و حکیم نه دیک؟ بونلرک آراسنده نه فرق وار؟
— فرق یوقدر. ایکسیده بر معاده. فقط 'حکیم' اگرچه *hékim* اوقونورسه؛
طیب دیکدر.

درس ۳۹ Lesson 39.

Persian Compound Adjectives. ترکیب توصیفی

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah* black, آل *al* red, بد *béd* bad, سفید *séfíd* 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 ' ' ' (-*a*; -*i*; -*e*, -*a*), they are changed into و (-*v*), and afterwards the *yé* is added:

انگلیز *ingliz* Englishman انگلیزی *inglizé* English.

افرنج <i>efrénj</i> a European	افرنجی <i>efrénjî</i> European.
a. عقل <i>aql</i> mind	عقلی <i>aqlî</i> mental.
چین <i>chîn</i> China	چینی <i>chînî</i> chinaware.
a. دنیا <i>dûnya</i> world	دنوی <i>dûnyavi</i> worldly.

§ 528. II. *-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*) *ا* (*-y*) is inserted between the word and particle; as:

شاه <i>shahî</i> king	شاهانه <i>shahané</i> royal.
بندہ <i>béndé</i> servant	بندگانه <i>béndégîané</i> as a servant.
a. عدو <i>adou</i> enemy	عدویانه <i>adouyané</i> as an enemy.

§ 529. III. The terminations *بان* 'وان' *ban*, *-van*, *-ktâr*, *-gîâr* form nouns denoting 'doer, keeper', etc. *باغبان* *bagh-ban* keeper of vineyard. *خدمتکار* *khîdmétktâr* a servant. *خداوندکار* *khûdavéndigîâr* the sovereign, the Sultan. *پروردکار* *pêrvêrdigîâr* the Nourisher (God), Providence. *یادکار* *yadgîâr*, *yadigîâr* a remembrance, memento.

§ 530. IV. The prefixes *نا* *na-*, *بی* *bi-* mean 'without', and denote the absence of something; *na-* is used with adjectives, *bi-* with nouns:

نامعلوم <i>nama'lûm</i> unknown.	ناپاک <i>napak</i> unclean.
بیچارہ <i>bîcharé</i> unfortunate.	ناخوش <i>nakhosh</i> unpleasant.
بی وفا <i>bîvéfa</i> inconstant (friend), unreliable.	
خواہ ناخواہ <i>khaî'nakhah</i> willingly or unwillingly.	

§ 531. V. *هم* *hém-* prefixed to a noun expresses companionship.

همشہری <i>hémshéh'ri</i> fellow-citizen.	همجنس <i>hémjîns'</i> homogeneous.
همشیرہ <i>hémshêrê</i> who sucks the same milk, a sister.	

§ 532. VI. Adjectives are also formed by the

addition of 'asa, -*vésh*, -*een*, -*ménd*, -*nak*, -*vér* or -*var*.

نسا *nisa-asa* womanlike. مهوش *méh'vésh* like the moon = bright.

آتشین *átésheen* fiery. حصمند *his'séménd* partaker.

غمناک *ghamnak* sorrowful. فرحناک *férakh'nak* cheerful.

امیدوار *úmmidvar* hopeful. جانور *janvér* (wild) animal.

هنرمند *húnérvér*, *húnérménd* 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.

لبالب *lébaléb*, *malamal* (lip to lip) brimful.

رنگارنگ *réngtáréng*, *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: مدرس *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.

تهی *téhi* empty تهیدست *téhidést* empty-handed, deprived.

§ 537. c. Adjectives formed from two nouns.

آهو *ahou* gazelle: آهوشم *ahouchéshm* gazelle-eyed, attractive.

شیر *sheer* lion: شیردل *sheerdil* lion-hearted.
 گلزار (گل + ا. عذار) *gūlazar* rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

گلدهسته *gūldesté* a bunch of flowers, a bouquet.
 سرعسکر *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 *-tér* to the simple form of the adjective, and the Superlative by adding *-téreen*:

بد *béd* bad: بدتر *béd'tér* worse: بدترین *béd'téreen* worst.
 بالا *bala* high: بالاتر *balatér* higher: بالاترین *balat'éreen* highest.

تعلیم ۸۷ Exercise 87.

Change the following nouns into adjectives:

527. شرق *sharq* a. ترك *türk*. فرنگ *fréng* European. ادرنه *Edirné* Adrianople. یهود *yéhoud* (Judah) Jew. حلب *Haléb* the east. یابان *yaban* the wilderness. فرانسه *Fransa*. خاک *khak* earth. صلیب *salib* a cross. Aleppo.

528. دوست *dost* a. دیو *deev* a demon. عاجز *ajiz* humble. مرد *mérd* man. خالص *khális* sincere. پدر *pédér*.

529. خلاص *khélas* a. گناه *gūnah*. باغچه *baghché*. deliverance. ساختہ *sakhté* false. پاس *pas* watch (at night). کار *kār* profit. صندوق 'صندوق' *sandouq, sandiq* a coffer. روز *rouz* day. در *dor*. قلم *qam* pen, graver.

530. a. أساس *asās* foundation. t. صوح *souch* sin, fault.
 a. مقبول *maqbol* acceptable. a. قدرت *qoudrét* power.
 مرد *mérd* (brave) man. a. مزاج *misaj* state of health.
 a. حضور *houzour* a becoming in repose, ease. تاب *tab* strength.

531. a. ملت *mil'lét* nation. a. مذهب *mézhéb* religion.
 a. جوار *jivar* neighbourhood. راه *rah* way, road.

535. (ره *réh* way + نما *nûma* show), (شیر *sheer* +
 خوار *khôr* eat), (خان *béy*, زاده *zadé* born).

536. (گران *giran* heavy + بها *baha* price), (ساده *sadé*
 simple + دل *chëshm* eye), (سیاه *chëshm* eye + نان *bread*
 + کور *keôr* ' (شاد + دل) ' (بخت + بد) ' (دل + کور).

538. (a. تبریک *congratulation* + روز *day*
 + letter), (روز *day* + letter), (اذن *név* new + سال *year*), (a. نو *new* + letter).

539. خوش *khosh* nice, مه *mih'* great, به *bih* good.

تعلیم ۸۸ Exercise 88.

- ۱ خلاصکاری حضرت مسیح افندیز ' کناهکارلرک خلاصی
 ایچون بودنیایه تشریف بویوردی . ۲ لسان انکلیزی بی و فرانسوی بی
 چوق سوهرم . ۳ شوکتاب لسان ترکی اوزره یازاشدر ' ترکیاری
 و شرقیاری حاویدر^۱ . ۴ چینی طباقاری^۲ چیندن کاربانلر واسطه سیله^۳
 کلیر . ۵ سزه دوستانه بر نصیحت ویرهیم : دنیوی اوله یکز .
 ۶ خدمتکارکز دیوانه میدر نه در ؟ برشی آکلادیغی یوقدر . ۷ پاسبانلر
 نصف لیلده^۴ بنی چارشوده یاقالایوب^۵ بنده لرینه عدویانه سویله دیار .
 ۸ گلمذارخانم دون نامزاج اولدقلرندن پک 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. yaqalamaq to collar, seize.

فرانسوی مکتوبی خواه ناخواه یازده ماه مشاير . ۹ همجواریزده بولتوب ده
نساآسا اولونده ناامید برحالده اوطور انلره یاردیم ایتدیم ' اولنره مردانه
یاشامه لر ییچون نصیحت ایله دیم . ۱۰ خانه مز اول قوناقدن بالاتر وهواسی
ایسه خوشتر در .

ترجمه ۸۹ Translation 89.

1. Richard I, king of England, was called¹ lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilber*) 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 supper². 8. I did not lose hope (hopeless), I am hopeful yet³. 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 costly⁴ gold watch in his hand. 12. The leader was a helper to me on the way⁵. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices⁶.

Words. 1. *teameeye oloundou*. 2. *dkhsham ta-a-mi*. 3. *hala*. 4. *esnayi rahde*. 5. *p. behar, bahar*. (Ar. *pi. beharat*.) 6. *giymet-dar* (§ 535).

تعلیم قرائت Reading Exercise.

حکیم مشهور فراقلینک تنبیاتدن مابعد و ختام

استقامت^۱: — کذب^۲ و حیلهدن^۳ حذر^۴ ایت . دانفا دیدیکک

کبی یاپ و دوشوندیکک کبی سویله !

حقانیت^۵: — کرک وظیفه^۶ داخلنده^۷ و کرک خارچنده^۸ اجراسنه

مجبور اولدینک^۹ حسناتدن^{۱۰} فرار^{۱۱} و هیچ برکیسه بی اضرار ایله مه^{۱۲} !

Words. 1. a. *istiqalet* honesty. 2. a. *kizb* falsehood. 3. a. *heeel* cheating. 4. a. *hazer et* "to beware." 5. a. *haq'qaneeyet* justice, equity. 6. a. *vazeefe* duty. 7. a. *dakhil* the inside. 8. a. *kharij* the outside. 9. a. *mejbours ol* "to be obliged, compelled." 10. a. *hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. a. *izarar it* "to injure."

اعتدال¹³: — افراطیدن¹⁴ احتراز ایله¹⁵ و حقسزدن عقلکجه
 لایق کوردوکلک¹⁶ صورتده اخذ ثاره¹⁷ قیام ایله مه¹⁸ !
 نظافت¹⁹: — کرک وجود و اثوابکجه و کرک خانه کجه نظافته
 اهتمام ایله²⁰ !
 حضور قاب²¹: — اوافق تفک²² شیردن عادی²³ و یا خلاصی
 ناقابل²⁴ اولان وقوعات²⁵ و صدماتدن²⁶ مضطرب²⁷ اوله !
 عفت²⁸: — کندک کبی باشقه سنک دخی امنیت²⁹ و صلاح³⁰
 حال و شانی³¹ تهلکه یه³² قویه !
 (معلم ناجی)

13. a. *eetidal* moderation. 14. a. *ifrat* excess. 15. a. *ih'tiraz et.* "to guard one's self. 16. a. *layiq geormek* to judge worthy. 17. a. *dkliz* taking; *sar* vengeance — to revenge one's self. 18. a. *qi-yam et.* "to set about. 19. a. *nezafet* cleanliness. 20. a. *ih'timam et.* "to be careful. 21. a. *lioumour* ease, quietness; *qalb* heart. 22. trifles. 23. a. a *dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *vouqpu-at* events. 26. a. *sademat* blows, misfortunes. 27. a. *muztarib ol.* "to suffer. 28. a. *iffet* chastity. 29. a. *tonneeyet* safety. 30. a. *salali* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *teh'like* danger.

مکالمه Conversation.

(س) باغچه کزده نه وار ؟
 (ج) باغچه مزده رنگارنگ خوشبو چیچکله وار ایسه ده ' باغچه بان بر دانه سنی
 ییله بکا و برمه یور : سرعسکر یاشا حضرتلرینه تقدیم ایتمک اوزره
 برکدسته یاپه جق ایش .
 (س) بالاده کی فضائل ' محترره بی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی
 عمومته بردن می حصر ایتمه لی درلر ؟
 (ج) خیر افندم : حکیم موی ایه علاوه دیبورلرکه « آنجاق برنده ملکه پیدا
 ایتدکدنصوکره ' دیکرینه تشبث ایتمه لی و بو صورتله اون ایکسینی ده
 موقع اجرا یه قویه یه چالیشالی در » .
 (س) استقامت نه کلمه در ؟
 (ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در .
 (س) نظافت نه دیکدر ؟

ج) بو دخن بر عربی کلمه اولوب تمیزلک و پاکلک دیمکدر.
 س) فرانقلینک آغارندن بو بالاده و اولکی درسده کوردیکمز تنیهاتی کیم
 ترکجهیه نقل ایتمشدر؟
 ج) شاعر و منش مشهور مرحوم معلم ناجی افندی ترجمه ایتمشلر در.

Lesson 40. درس ۴۰

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.

The Noun of Location.

§ 541. The noun of Location is made by the addition of *-istan*, *-giah* 'place', *-zar* a plot or bed, *-gédé* hut, *-khané* house (§ 162):

هندستان <i>hindistan</i>	India.	گلستان <i>gūlistan</i>	} rosary, a garden of roses.
چمنستان <i>chiménistan</i>	} meadow.	گلزار <i>gūlzar</i>	
چمنزار <i>chiménzar</i>		میگده <i>méygédé</i>	} wineshop, drinking-saloon.
اردوگاه <i>ordougāh</i>	میخانه <i>méykhane</i>	a camp.	

توپخانه *top-khané*, *top-hané* arsenal of ordnance and artillery.

کارگاه *kīārkhāh* vulg. *kérgéf* a work-frame. (کار work.)

بازار *bázistan* vulg. *bédéstén* a covered market-place. (پوشه cloth.)

The Noun of Instrument.

§ 542. The noun of Instrument is made by the addition of *-dan* 'a holder, receptacle, case':

شمع *sham* candle: شمعدان *shamdan* a candlestick.

بخوردان *boukhourdan* a censer, incense-box.

یاغدان *yaghdan* an oil can. توکوردان *tūkūrdan* a spittoon.

ریگدان *reekdan* vulg. *righdan* a sand-holder; *reek*, *righ* sand (to dry writings).

گلاب *gûlab* rose-water (§ 538): گلابدان *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 *ye* is doubled (*-yi* [§ 53]); if it end in a vowel *he* (*-e*), it is changed into *ك* (*-(g-)*), but the sound *e* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بنده *bendê* slave: بندگی *bendêgi* servitude.

روشنا *roushêna* bright: روشنائی *roushênayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغیر *Ismi Tasghir*.

§ 544. Diminutives are made by the addition of *-ché*, *-jê* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorchê* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

ا. عمّو *amm*, امّمو *am'mou* uncle: امّو *am'fa*, امّو *amou'fa* dear uncle.

تعلیم ۹۰ Exercise 90.

Change the following nouns into Derivative Nouns:

541. فرنک *fréng* European. ا. یهودی *yéhoudi* Jew. تاتار *a Tartar*. ترک *Turk*. ا. عجم *ajém* a Persian. ا. عرب *Arab*. 2. ت. طاع *dagh*, پ. کوه *kûh'* mountain. بنفشه *bénéf'shé* violet. 3. ا. سنبل *sûnbâl* hyacinth. ا. قبر *qabr*, ا. مزار *mézar* grave. آتش *atésh* + hut. 4. ت. اوکسوز *ôksûz*, ا. یتام *y'tam* orphans + house. ا. دباغ *déb'bagh* vulg. *tabakh* tanner + house. کار *kâr* manufacturing + house. 5. ا. کتاب *kitab*,

book + house. a. اجزا *éjza* (vulg. *éza*) a drug + house.

آش *ash* food + house. شکار *shikiâr* game, prey + place.

542. جامه *jamé* cloth + holder. خامه *khamé*, a. قلم *galém* + case. تیر *teer* arrow. نمک *némék* salt.

543. پویر *poor*. آسوده *asoodé* quiet. آشنا *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تنگ *téng* narrow.

544. پاره *paré* piece. باغ *bagh*. بوغ *bogh* a square wrapper for a bundle. کوروم *geórúm* husband's sister. t. چکه *chékmé* a drawer. کمان *kéman* a violin. t. آق

تعلیم ۹۱ Exercise 91.

۱ قدس شریف^۱ یهودستانک پایتختی ایدی. ۲ میلادک اوبرنجی و اون ایکینجی عصرلنده فرنکار فرنکستانک هر طرفندن طاق طاق سوریه^۲ یورودیار^۳ بوتله صلیبی نامی ویریلمشدر. ۳ دون بزستانه کیتدیم و بر طوط چوقه^۴ ایله ایکی طوط آمریقان بزى^۴ اشترا ایدوب^۵ بوغچه لایه رق^۶ ایتاحانه یه ارسال ایلدم^۶. ۴ همشیره م سنبلیستانده اوطوروب کارگاه ایشله یور. ۵ شیمدی مرذیفونده کی آمریقان اوکسوزخانه سینده ۱۴۰ نفر ایتم موجود^۷ در. ۶ ریکدان و قلمدان ماصه نك^۸ اوزرینده در. ۷ ماکینه بی یاغلا یه حق ایدم اما یاغدانده یاغ یوغیدی. ۸ شو قارشوکی قبرستانده کوردیکم تره^۹ کیمک در؟ ۹ طاغستانلی بر شیخ^{۱۰} مزاری در. ۱۰ عوجه م ایله برلکده بنفشه زارلرده و چمنزارلرده کزدک. هر یرده آسودکی وار ایدی.

Words. 1. a. Qoudsou Shéreef Jerusalem. 2. Souriya Syria. 3. chouqa, choukha broad-cloth. 4. ameriqan bézi unbleached linen. 5. a. ishtira ét. to buy. 6. a. irsal to send. 7. a. mévjoud existent. 8. f. masa table. 9. a. túrbé tomb. 10. a. shéykh a head of a tribe.

ترجمه ۹۲ 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. Daghistān 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. *biraji, bozaji* (157). 2. a. *shdhid*. 3. a. *garnet et.*". 4. *chimezarzade* vulg. *chimendIrzade* the son of the meadow = donkey. 5. *dikmek*. 6. *gul yaqhi*. 1. *parsee, giávour, gebr* a Zoroastrian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadet et.*"

تعلیم قرائت Beading¹ Exercise,

اشك ايله تيلكى حكايه سی The Story of the Donkey and Fox.

چیتدی بر باغک ایچندن بر یاشلی حمار^۱،
 نقل^۲ ایچون بلده^۳ یوکلنشییدی روی نگار^۴؛
 دیرکن^۵، آج قارشه بر تیلکی کورونجه؛ کلدی
 بویه بر تازه اوزوم حسرتی^۶ باغرین^۷ دلدی.
 اوته کی چیفته یی^۸ آتدی بویا ناشدجه برآز،
 صوگره لکن آره دن قالقدی بوتون ناز و نیاز^۹.
 تیلکی: — «کاسهم اولماز می حضوره^{۱۰}؟ آ بزم آرسلام!

Words. 1. a. *himar* donkey. 2. a. *naql* to carry. 3. a. *belde* town. 4. *rouyi nigir* a kind of light pink colored grapes. 5. *derken* just then (while he was saying this). 6. a. *hasret* desire, affection. 7. *baghrin* for *baghrini* his heart, bosom. 8. *chifte atmaq* to kick with the hind legs. 9. p. *naz on niyaz* graceful disdain. 10. a. *houzour* presence.

«تا یاقیندن باقیم؛ حسنکزه¹¹ حیرانم¹² !
 «دایم¹³ اولسون بکجک سایه لطف و کریمی¹⁴ !
 «گل بیتک¹⁵ باصدیقی یرلده مبارک¹⁶ قدمی¹⁷ ،
 «بگزر اول خوش قوقولی قویروغی اعلا¹⁸ میسکه¹⁹ ،
 «قوقلارم؛ بورنومه وورمازسه افتد؛ فیسکه²⁰ ؛
 «ایلر عرفاتی²¹ ایما²² او سخنگو²³ کوزلر ،
 «یاقیشیر آغزینه موزون²⁴ و ممتعا²⁵ سوزلر . —
 آشک افراط²⁶ نشاطدن²⁷ آشکیدی²⁸ ، دیر ایکن ،
 صانکه قارپوز قابوغی کوردی یاخود تازه دیکن .
 تیلکی: — «جانیمه ایشلهدی²⁹ کیتدی او فرحناک هوا³⁰ !
 سز سکوت³¹ ایتسه گز اما ، کینه وار باشقه صفا³² ؛
 چونکه بلبل³³ ایشیدوب نغمه گزی³⁴ سرقت ایدر³⁵ ،
 چاغیرو³⁶ بلکه ، کلیر دیگلهینه حزن و کدر³⁷ . —
 تیلکی بویه نیجه دیلر دوکهرک ذوق³⁸ ایتدی .
 اشکی بر قویونک باشینه دک سوق³⁹ ایتدی .
 تیلکی — «بوراده⁴⁰ بر کوزل آخور ایله یئلک وار در ،
 نیلهم یوکلہ کیریلمز قایسی پک دار در »

11. a. 7msn beauty. 12. a. hayran im I am confounded. 13. da-yim, olsoun! Let it be long, eternal. 14. sayeyi loutf ou 'keremi the shadow or protection of his kindness and mercy. 15. bitmek to grow. 16. a. mubarek graceful. 17. a. qadem foot. 18. a. a-la excellent. 19. p. misk musk. 20. a. fiske a fillip with the middle-finger. 21. a. irfan wisdom. 22. a. eema et." to express. 23. sukhen-gu eloquent (§§ 535, 556). 24. mevzoun well proportioned. 25. a. mou-qaffa rhymed. 26. a. ifrat excess. 27. a. neshat mirth, joy. 28. anirmaq to bray. 29. janima ishledi getdi it pierced into my heart (§ 348). 30. a. hava air, song. 31. a. sukut silence. 32. a. sefa pleasure. 33. a. bulbul nightingale. 34. a. naghme song. 35. a. sir-qat stealing. 36. sings. 37. a. huzn ou keder sorrow. 38. a. zevq mockery; pleasure. 39. a. sevq driving. 40. here (in this well); neyleyim for ne eyleyeyim [what can I do?] alas!

«او بربوب یاقه کبی ذوق⁸⁸ و صفا چوق آنده

«صو ایچوب، یم یه مه دن غیری⁴¹ جفا⁴² یوق آنده

«اونده ساکن دیشیلرده⁴³ او لطافت⁴⁴ باشمه

«هله⁴⁵ بر کره باقلک؛ دوشمه یلک اما عشقه⁴⁶»

یا قلاشجه اشک آینه آبه⁴⁷ باقدی

یوزی عکسین⁴⁸ سزه درک⁴⁹ آغزی صوبی پک آقدی:

اشک: — «واقع⁵⁰ کورمه ده یم دلبر و نازک⁵¹ بر باش»

تیلکی: — «چاغیرک تیز اوئی، کلسین سزه اولسون اویناش⁵²»

«بورایه کل!» دیو فریاد⁵³ ایدهدرک طاشدی⁵⁴ حمار

قویودن عکس صداسین⁵⁵ ایشیدوب شاشدی⁵⁶ حمار:

تیلکی: — «کوردوگیز می؟ سزی شیمدی ایدیورلر دعوت⁵⁷»

«بو ضیافتده⁵⁸ عجب⁵⁹ یوقی بگا برخدمت⁶⁰»

«بونده قالسین یوککیز؛ تک اینیکیز سز آشاغی

«آرقه کزدن کلیم اوله یه طاوولا⁶¹ اوشاغی» —

اشک آتدی یوکنی یرله، کندین قویوه؛

تیلکی میراث یدی⁶²، تا اوکا رحمت⁶³ اوقویه. (شناسی)

41. a. *ghayri* other, than. 42. p. *jefa* trouble. 43. dishi female. 44. a. *letafet* loveliness. 45. *hele!* if you please! 46. a. *ashqa dushmek* to fall in love. 47. p. *ayineyi ab* the mirror of the water. 48. a. *aksin'* for *alcsini* reflection (of image). 49. *stzmek* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oydash* playmate, sweet heart (165). 53. p. *feryad et.* "to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *dkisi sedasin'* for — *sedasini* reflection of sound, echo. 56. *shashmaq*, to be surprised. 57. a. *davet et.* "to call, invite. 58. a. *ziyafet* feast. 59. a. *ajeb* for *ajeba* I wonder. 60. a. *khidmet* service. 61. *tavla oushaghi* stable boy. 62. a. *meeras yemek* to inherit. 63. a. *rahmet oqoumaq* to pray for the deceased.

مکالمه Conversation.

درس حقنده بعض سؤاللو

بو حکایه نلک سرنامهسی^۱ نه در؟ 'اشک یله تیلکی حکایهسی' در.
 بونلک محرری^۲ سکیم در؟ عثمانلی ادیبلرندن^۳ مشهور شناسی^۴
 افندی در.

شناسی افندی حیاته می یوخسه مرحوم در افندم ! ۱۸۷۱ تاریخینده
 مرحوم^۵ می؟ قیرقبر یاشینده اوله رق وفات
 اشک نه بوکلی ایدی؟ اعلا اوزوم یوکلنشدی. [ایتمشدر.
 بونی کیم کوردی؟ قارنی آج اولان خان^۶ بر تیلکی.
 تیلکی قارداشلق نه یاپدی، و نه سوله دی ایسه، بزه نقل^۷ ایدیکنز باقالم!
 تیلکی باقدی که اشک کوکلی ایله اوزومدن یه دیرمه یه جک، اونلک ایچون
 بر چوق دیلر دوکمرک نه یاپدی یاپدی اشکه یوکنی بر اقدیره رق، کندینی
 قوبویه آتدیردی، و اوزوملری صفای خاطر^۸ ایله عافیت ایدی^۹.

Words. 1. *sername* a heading (§ 538). 2. a. *mouhar'rir* a writer. 3. a. *edib* an author. 4. *Shinasee Effendi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *Khayin* treacherous. 7. to tell. 8. heart, mind (*sefa'yi klat'ir* ease, peace of mind). 9. a. *afeeyet* et." to eat [he helped himself].

Lesson 41. درس ۴۱

The Persian Verb.

§ 545. The Persian Infinitive ends in *-dén* دن or *-tén* تن: *kúshaidén* کشادن to open, *péréstidén* پرستیدن 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: *pérést* پرست, root of *péréstidén*, پست پرست *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 *he* vowel (-e) (§§ 402, 604):

دادن <i>dadén</i> to give:	داده <i>dadé</i> given.
شکستن <i>shikéstén</i> to break:	شکسته <i>shikésté</i> broken.
دیدن <i>deedén</i> to see:	دیده <i>deedé</i> 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 *élif* or *vav* vowel (-*a*, -*ou*), a *yé* (-*y*-) is inserted (§ 53).

خوان <i>khan</i> read, sing:	خواننده <i>khanéndé</i> singer.
دار <i>dar</i> hold:	دارنده <i>daréndé</i> bearer.
نما <i>nûma</i> show:	نماینده <i>nûmayéndé</i> who shows.
ساز <i>saz</i> make:	سازنده <i>sazéndé</i> 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 *élif* or *vav* vowel (-*a*, -*ou*), a *y* (-*y*-) is inserted for the sake of euphony (§§ 53, 288).

رو <i>réo</i> go:	روش <i>rérish</i> going.
دان <i>dan</i> know:	دانش <i>danish</i> knowledge.

So also we have: آسایش *asayish* peace, نمایش *nûmayish* a show, سپارش *siparish* 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 *kūshadén* to open: کشاد *kūshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* 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:

آمد شد *améd shūd, gésht ou gūzar* a coming and going.

گفت و کرد *gūft ou gū* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبهه

§ 553. The Verbal Adjectives are formed by the addition of *-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 *révan* that goes, fluent.

لرز *lérz* tremble: لرزان *lérzan* trembling.

The Persian Boots. فارسی امر حاضر

§ 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	آلا <i>a-la</i>	defile, soil
آزار <i>azar</i>	torment	آمین <i>ameez</i>	minge
آزما <i>azma</i>	try, prove	انداز <i>éndaz</i>	throw
آشام <i>asham</i>	drink	اندوز <i>éndouz</i>	collect
آشوب <i>ashoub</i>	excite	انگیز <i>éngeez</i>	excite
افراز <i>éfráz</i>	raise	آور، آر <i>avér, ar</i>	bring
افروز <i>éfrous</i>	light, illuminate	آویز <i>aveez</i>	hang
آفرین <i>aféreen</i>	create	بار <i>bar</i>	rain
افزا <i>éfsa</i>	increase	باز <i>baz</i>	play

بر <i>bér</i>	carry	ریز <i>reez</i>	shed
بخش <i>bakhsh'</i>	give	ربا <i>rûba</i>	carry off; rob
بند <i>bénd</i>	tie	زا <i>za</i>	bear
بین <i>been</i>	see	زن <i>zén</i>	strike
پرور <i>pérvér</i>	feed, nourish	ساز <i>saz</i>	make; com- [pose]
پذیر <i>pézeer</i>	accept, receive	سپار <i>sipar</i>	order
پرداز <i>pérdaz</i>	engage in	ستا <i>sita</i>	praise
پسند <i>pésénd</i>	approve	سوز <i>sooz</i>	burn
پیرا <i>peera</i>	ornament	شتاب <i>shitab</i>	haste
پرهیز <i>pérhiz</i>	abstain	شکن <i>shikén</i>	break
پوش <i>poosh</i>	put on, wear	شمار <i>shûmar</i>	count
پیمّا <i>peema</i>	measure	شناس <i>shinas</i>	recognize
تاب <i>tab</i>	shine	شوی <i>shouy</i>	wash
تاز <i>taz</i>	rush	فرسا <i>fêrsa</i>	rub, corrode
تراش <i>trash</i>	shave	فرما <i>férma</i>	command
جوی <i>jouy</i>	seek	فروش <i>firoush</i>	sell
چین <i>cheen</i>	gather	فریب <i>fireeb</i>	deceive
خراش <i>khirash</i>	scratch	گداز <i>gûdaz</i>	melt
خوار <i>khôr</i>	eat	گذار <i>gûzar</i>	pass
خوان <i>khan</i>	read, chant	گزین <i>gûzeen</i>	choose
خواه <i>khah'</i>	wish	کش <i>kêsh</i>	draw
خیز <i>kheez</i>	rise	گیر <i>geer</i>	seize, take
دار <i>dar</i>	hold, keep	کشا <i>kûsha</i>	open
دان <i>dan</i>	know	کن <i>kûn</i>	do, perform
دوز <i>dooz</i>	sew, stitch	گو <i>gû</i>	speak
ده <i>dih</i>	give; grant	مال <i>mal</i>	rub
ران <i>ran</i>	urge, drive	نشین <i>nisheen</i>	sit
رس <i>rés</i>	arrive	نما <i>nûma</i>	show
رسان <i>résan</i>	cause to reach	نواز <i>nûvaz</i>	caress
رو <i>rév</i>	go	نویس <i>nûvees</i>	write

نگاه *nigāh* lookنه *nih* place; putیاب *yab* find.

§ 555. 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>firistadé</i>	sent
آویخته <i>avikhté</i>	hung	فرفته <i>firifté</i>	deceived
افتاده <i>ûftadé</i>	fallen	فرموده <i>férmoudé</i>	commanded
افسوده <i>éfsûrdé</i>	frozen	گذشته <i>gûzesh té</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
پرورده <i>pérvérdé</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	مرده <i>múrdé</i>	dead
رسیده <i>réseedé</i>	arrived; ripe	نهاد <i>nihadé</i>	put
رفته <i>réfté</i>	gone	یافته <i>yafté, -ta</i>	found; label.

§ 556. مثالر Examples.

جهانگیر *jihangeer* world conquering, conquerer.نورسیده *névréseedé* newly arrived, young.پزمرده *pezmúrdé* vulg. *pézvarda* faded; untidy.پرتوسوز *pértévsouz* » *pértafsíz* burning-glass.جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.دوربین *dourbeen* » *dúldúl* far seeing; telescope.

- t. p. امکدار *émékdār* an old and faithful servant, veteran.
 a. p. سلاحدار *silāhdār* vulg. *zilīf-dār* armour bearer.
 a. p. اصلزاده *asilsadé* of noble descent, a noble.
 a. p. قنادار *qafadar* an intimate friend.
 a. p. آفتزده *afétsédé* who has suffered misfortune.
 a. p. طرفدار *tarafdar*, *tarafgeer* a partisan.

تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (a. نام *nam* name + hold.) 2. (a. حکم *hūkūm* authority + hold.) 3. (a. خزینه *khaziné* treasure + hold.) 4. (a. مقاس *maqas* a tailor's scissors + hold.) 5. (a. ضرر *zarar* injury + seen.) 6. (a. جهان *jihan* world + seen.) 7. (a. حریق *hariq* fire + struck, suffered.) 8. (t. بك *béy* prince + born.) 9. (a. شاه + born.) 10. (a. لنگر *léngr* anchor + throw.) 11. (t. نا *na* un- + know.) 12. (a. خیر *khayr* good + wish.) 13. (a. بد *béd* evil + wish.) 14. (a. چوال *chouval* sack + sew.) 15. (a. سخن *súkhén* word + speak.) 16. (a. صالح *soulh* + nourish.) 17. (a. نعل *na'l* horse-shoe + tie.) 18. (a. مصلحت *maslahat* state affair + pass, do.) 19. (t. ایش *work* + pass, do.) 20. (f. موسیقی *mousiqi* music + engaged in.) 21. (a. خنک *khúnk* happiness, prosperity + bring [*khúnkiār* 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.

تعلیم ۹۴ Exercise 94.

۱ قواص اغا قامیلیامزك امكدارى در ۴۰ سنه ددهمه و ۲۰ سنه بابامه خدمت ایتمشدر. ۲ یشیل ایرماق جوشمش و شهرک اوچ محله سنی سورمش. ۳ شهزاده لر مددرس اولوب آقتردکانی درلرک ایچندن خلاص ایتمشلر. ۴ برچوق اصلزادکان و بکیزادکان دخی اکمک و البسه یتیشدیرمشلر. ۵ یارین ساعت درتده آماده اوله جغم 'کلیرسکیز سرگله برابر رسم کشادی اجرا اولنه جق اولان مکتبه کیده ریژ؛ ساعت آلتیده اورایه رسیده اولورز. ۶ واپور قوشلق صیره لرنده صامسون لیمانه لئکرانداز اولدی. ۷ افندی پک خیرخواه بر ذات ایش؛ ترزینک مقاصدارینه بول کیسه دن یاریم لیرا پنجشش و یومش. ۸ دیده لر دن کوز یاشلاری ریزان اولدی. ۹ ساخته سوزلر سویله مه 'پارهمی گذشته سیله برابر ویر. ۱۰ بو ترشم اولوان مقامی پک بکندم؛ دوغوسی شایان ستایش در. ۱۱ عجباً کیم تألیف ایتمشدر؛ ۱۲ گفته سنی شاعر مشهور جورجی افندی و بسته سنی دخی موسیقتی پردازاندن حاجی آرشاق افندی تنظیم ایله مشدر. ۱۳ آسمان یوزنده یشمار آخترلر وار در. ۱۴ صنفک اک گزیده سی نجیب افندی در.

ترجمه ۹۵ Translation 95.

1. Mehemnaed 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 Charge d'affairs of the American legation at Constantinople.

تعلیم قرائت Reading Exercise.

مناجات مع التمجید A Supplication and Praise.

سن جهان آفرین^۲ سین یارب! خالق العالمین^۳ سین یارب!^۴
 سن شعله افروز^۵ آسمانین! توشه بخش^۷ زمین سین یارب!
 کرمک هپ جهان شاهلدر^۸! اکرم الاکرمین^۹ سین یارب!
 کیمه بیایم واروب فغان^{۱۰} ایدهیم! ارحم الراحین^{۱۱} سین یارب!
 بن نه حاجت^{۱۲} که عرض حال^{۱۳} ایدهیم? سینده^{۱۴} دلنشین^{۱۵} سین یارب!
 ظاهر^{۱۶} باطن^{۱۷} سکا مع اوم^{۱۸} حضرتک غیب بین^{۱۸} سین یارب!
 (دیوان فاضل)

Words. 1. a. *Milnajat ma et'temjeed*. 2. *jihan* world, universe. 3. a. *khali'qul-alemeen* creator of the universe. 4. a. *ya Rebb!* O Lord! 5. *slioule efrouz*; a. *shoule* flame, light. 6. p. *asuman*, *asman* heavens. 7. *toushe bakhsh*; *toushe* provisions. 8. a. *shamil* containing. 9. *ekrem ul ekremeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *erhem ur rahi-meen* most merciful. 12. a. *hajet* need (what is the need?). 13. a. *arzihal* petition. 14. *seem* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batin* inside. 18. *ghayib-been* who see the invisible. *Divani Fazil* (from) The Divan of Fazii [+ 1803].

Note. The N^{os} 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the N^{os} 3, 9, 11 are Arabic compound adjectives (§ 669).

مکالمه Conversation.

بالاده کی شمرک محترری کیمدر? شمرآدن فاضل افندئ مَرَحوم در.
 دیوان نه دیمکدر? آشعار منجموعه سی دیمکدر.
 ظاهر باطن سکا معلوم نه دیمک? ایچهریم دیشارم جناب الله آشکار
 در دیمک در.
 غائب بین نه معناده در? کوروغز اولان شیلری کورن دیمکدر.

۱۰۰۰۰ و ۱۸۰۰۰ نومرولرله مُرَقَّمْ وَصْفِ ترکیبی یاخود ترکیبِ توصیفی
اولان کلماته صرفِ فارسیده نه دیرلر؟ دیرلر: وَصْفِ صفت دیمکدر.
۹۰۳ و ۱۱ نومرولر نه در؟ اضافتِ عربیه در (§ ۶۶۹).

درس ۴۲ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 230, 451):

a) *é* 'from': forms the Ablative case.

é *jan ou dîl* 'from soul and heart' = heartily, devotedly.
é *zher jîhét* in every respect.

é *zber* 'from breast' = by heart, committed to memory.

é *jâmlé* 'from the number of' = as for example.

é *qadeem* from olden times.

b) *bé* 'to, in': forms the Dative case.

rou bérou face to face.

béna'mî khûda in the name of God.

béhémé hal 'in every condition' = absolutely.

béhér séné every year. *mah'bémah* month by month.

gûn bégûn day by day.

c) *ba* 'with, by': forms the Instrumental case.

ba ilm ou khabér by a receipt.

ba sarab correct. *ba tapou* with a deed.

ba sénéd with a note.

ba khousous especially.

ba férma'nî ali by an (Imperial) exalted edict.

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 عقب '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 دوام *bér qarar, bér devam* continually, firmly.

بر وجه *bér véj'hi, bér minva'li, bér mouji'bi* according as.

f) تا *ta* 'until, as far as'.

تا طاعنك دپهسنه قدر *ta daghîn dépesiné qadar* as far as the top of the mountain.

تا بصباح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *bérayi maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hürmèt* for the sake of respect.

مثالر Examples.

در خاطر ایتمك *dér khatir étmek* to remember.

برای 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 و *v* in some words; as: بالا *bala* high = والا *vala* high, تابه *tabé* frying pan = تابه *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ <i>b = p</i>	بازار <i>bazar</i> market:	پازار <i>pazar</i> .
ذ » د <i>d = z</i>	خدمت <i>khidmēt</i> service:	خدمت <i>khizimēt</i> .
	جادو <i>jadou</i> wizard:	جاذو <i>jazou</i> .
	شاد <i>shad</i> merry, joyful:	شاذ <i>shaz</i> .
و » ب <i>b = v</i>	باغچه بان <i>baghchēban</i> gardener:	باغچه وان <i>bagh-chēvan</i> .
ل » ر <i>r = l</i>	پرکار <i>pérkiār</i> compass:	پرکل <i>pérgel</i> .
پ » ف <i>f = p</i>	کفچه <i>kéfcché</i> skimmer:	کفچه <i>képjé</i> .
ج » ك <i>g = j</i>	جوهر <i>gévhér</i> jewel:	جوهر <i>jévhér</i> .
س » ش <i>sh = s</i>	مشك <i>mūshk</i> mask:	مسك <i>misk, mūsk</i> .
ح » خ <i>kh = h</i>	خنکار <i>khūnkiār</i> king:	خنکار <i>hūnkiār</i> .

Omission. حذف *Haṣf*.

§ 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 *efghan* 'lamentation' is written also فغان *fighan*. ماه *méh* for ماه *mah* 'month', and گه *géh* for گاه *giāh* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای <i>pay</i> foot:	پا <i>pa</i> .
چهار <i>chihar</i> four:	چار <i>char</i> .
بدتر <i>béd'tér</i> worse:	بتر <i>bétér</i> or <i>béttér</i> .
استاد <i>oustad</i> master:	اوسته 'اوستا <i>ousta</i> .
امیر <i>émeér</i> prince:	میر <i>meer</i> .

بیابان <i>béyaban</i> desert:	بیان ' یابان <i>yaban</i> .
خوشنود <i>hoshnoud</i> content:	خشنود <i>hoshnoud</i> .
خانه <i>khané</i> house:	خان <i>khan</i> .
سار <i>sar</i> head:	سر <i>sér</i> .
آزاده <i>azadé</i> free:	آزاد <i>azad</i> .
a. <i>fageeh'</i> student of Canon law: فقی <i>faghi</i> , vulg. <i>fakhi</i> .	
کاروان <i>kiarvan</i> caravan: (§ 529)	کروان <i>kérvan</i> .

تعلیم ۹۶ Exercise 96.

۱ خنکاریز سلطان عبد الحمید خان حضرتلری در ۲۰ کریم افندی
 خواجه نك هر سؤالنه جواب باصواب ویردیکندن ' خواجه افندی ذمی
 ازجان و دل آفرین دیدی ۳ اختیار بر آدم کوردیکشزده برای حرمت
 ایاعه قالیقشز ۴ آناطولیة قولهجی با فرمان عالی کشاده اواشدر.
 ۵ درسگزنی ازبر ایتمک ایچون بر دوام سعی و اقدام ایتمه لیسگز.
 ۶ خدمتجی درعقب عودت برله بر وجه آتی خبر کتیردی ۷ قوبور
 اوسته التده بر کفچه اوله رق خان قاپوسندن ایچهری کیرمش ' هر کس
 بونی کورور کورمز شاذ و مسرور اولوب آفرین دیو ندا ایتمشلر ۸ ساعت
 بشده بهمه حال اوه عودت ایتمه لیسگز ۹ بر موجب سند مذیون اولدینم
 اوتوز سکز عدد لیرایی بوکون با گذشته تأدیه ایله یوب سندیمی قورتاردم.
 ۱۰ با علم و خبر ۷۰۰۰ غروش آلدیم ۱۱ تاوه ده بولنان یاغ مسک کبی
 کوزل قوقویور.

ترجمه ۹۷ 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. Kerim 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. Nejib Bey 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.

Reading Exercise, تعلیم قرائت

The Hunter. آوجی (*)

— ۱ —

قوشجیغزلر! سَوِیْلِ قَتَانلر! سزه میل^۲ ایتمه سین می وجدانلر^۱?
 بو نه جمیعتِ سرود آیین^۴! بو نه جنبُشگه سرور آکین^۵!
 بریدر اولسه منشرح^۶ دل تنک^۷، چاللق صَوْتکزله^۸ پُر آهنگ^۹!
 حاکمز سادّه^{۱۰}، شکلگَز ده ظریف^{۱۱}، سکز خوش^۱ مقامگَز ده لطیف^{۱۲}،
 لکن^{۱۳} اندیشه^{۱۳} ایله یَک که زمان بوزه جقدر بو انتظام^{۱۴} همان.
 ۱۵ صوصیگَز! قوشجیغزلرم! صوصیگَز!

— ۲ —

کلور اشته آوجی سُرعت^{۱۶} ایله دها یوق چانطه سنده سرچه ییله.
 ۱۷ تَک طورورمی؟ النده چفته می وار رهمی^{۱۸} یوقدر سزی کورورسه قیار^{۱۹}.

Words. (1) 1. a. *fet tan* naughty (boy [§ 609]). 2. a. *méyl* incline. 3. a. *vijdan* heart; conscience. 4. *jemeeye ti suroodakeen* an assembly full of chants (§ 536). 5. *juribushge hi surourdkeen*: *junbushgeh* a place of pleasure (§§ 541, 560), *surourdkeen* joyful (§ 536). 6. a. *nimshMh* cheerful; *yeri dir* it is lawful (just the place). 7. *dili teng*; *tdng* poor, miserable; *chattlty* bush. 8. a. *savt* chant. 9. p. *pur* full; *ahng* melody. 10. *sadt* simple. 11. a. *zareef* graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. *tdisht et!* take care! 14. a. *intizam* quietude, order. 15. *sousouftouz!* be silent! *qoushjighazlarim* my dear birdies (§§ 166—67).

(f) 16. a. *sur'at* speed; *chanta* bag. 17. *dek dourmaq* to keep still, quiet; *chifte* double-barreled fowling piece. 18. a. *rahm* mercy. 19. *qiymaq* to kill (he will not spare you).

(*) فرانسز شاعر مشهوری «برائزه» تَک بر منظومه سندن مقبدر.

آوجیدن مرحمت اومارمیسکز؟ کوزی وار سزده، کوز یومارمیسکز؟²⁰
 شان دکل، شین²¹ آدمیتدر! بویله ایشر سزای امتدر²².
 جان یاقان شخصی خوش کورورمی الله؟ کیمه آکلایالی؟ نه یا پالی؟ آه!
 صوصیکز! قوشجیفرلم! صوصیکز!

— ۳ —

بر کون ایش ایدم شو برده قرار²³، ایکی قیرلانجیج ایله یوردی گذار.
 اوتوشورلردی بخیتارانه²⁴، و برمه سنلری نشوه²⁵ انسانه؟
 بنده عودتترین ایدوب تبریک، اولدم آنلرله ذوق وشوقه²⁶ شریک.
 ناکهان²⁷ آتش ایدی بر صیاد²⁸، اولدی بی چاره یولجیلر بریاد²⁹.
 اوزاق اولق ایچون بلایادن³⁰، اتقا³¹ ایله یگ بریادن³².
 صوصیکز! قوشجیفرلم! صوصیکز!

— ۴ —

پیلیک انسانلرک خصائلنی³³، کورک افکارینک دلائلنی³⁴!
 ضعفا³⁵: وسیله جوی ستیز³⁶، اقویاسی³⁷: بوتون بوتون خورنیز³⁸؛
 ایله مشر جهانی ظلم آباد³⁹، بولر انساننی؟ بر آلا⁴⁰ جلاد⁴¹!
 اوله مازلر محب صادق و خیر⁴²، بولرک اک رحیمی⁴³: قاتل طیر⁴⁴.
 ییلیریم کرچه! وصف⁴⁵ لایقی؟ بکا سویلتمه یگ! حقایقی⁴⁶؟
 صوصیکز! قوشجیفرلم! صوصیکز!

20. *yommaq* to shut, close. 21. *sheeni ademeeyet*: *sheen* shame; a. *ademeeyet* humanity (§ 581). 22. *sezayi la'net* detestable: *seza* subject; suitable, fitting; a. *la'net* curse.

(۳) 23. a. *qarar et.* "to sit; *qirlanghij* swallow. 24. *bakhtiyarane'* in a happy way (§ 528). 25. p. *nesh've* pleasure; a. *avdet* arrival; a. *tebrik et.* "to congratulate. 26. a. *zeaqou shevq* pleasure and mirth (§ 696); a. *sharik* companion. 27. *nagehan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *berbad* ruined, lost (§ 557 e). 30. a. *belaya*, evils, misfortunes. 31. a. *it'tiqā et.* " (from *mqaye*) to be cautious. 32. a. *beraya* men.

(۴) 33. a. *khasayil* character; a. *efkiar* opinion. 34. a. *delayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *vtseele-jouyi siteez*: *vesilejouy* 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. *jellad* executioner (§ 609). 42. a. *mouhibbi sadiq ou khayr* (§ 696): *mouhibb'* friend; a. *sadiq* just, true; *khayr* good. 43. a. *raheeni* merciful. 44. a. *qatil* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.



دستِ صیاده یاور اولدی تتیک^{۴۷} قانادنن وورلدی بر ککلیک.
 قوشوب آلدی آتی همان کلجی^{۴۸} آکا وابسته^{۴۹} آورک جلجی.
 نه سويندک؟ نه کولدک؟ ای صیادا! سفلک دمدن^{۵۰} اولورمی آدم شاد؟
 بوستمکر^{۵۱} بو قانلی شیمدی کیدر، ظلمه بدن زیاده لغت ایدر^{۵۲}.
 هم سور شری؛ همده دشمن شر^{۵۳} نه در اغرب^{۵۴} جهانده؟ طبع بشر^{۵۵}!
 صوصیگنر! قوشجیغزلرم! صوصیگنر!



قوشلرم! مژده! آوجیکنر کیدیور؛ کوردی بر باشقه آوشتاب ایدیور؛
 برکنن یوق! تباعد^{۵۶} ایتدی کیدن؛ شیمدی آهنکه باشلاک ییدن؛
 قالمادی شمدیلک محل حذر^{۵۷} وبریگنر مشریمجه^{۵۸} بر قونسر^{۵۹}؛
 ویردی مهلت^{۶۰} زمانه^{۶۱} بر مقدار؛ اوتک! اطراف اوتدیرک تکرار!
 لکن! اول ظالم طمع^{۶۲} پرور؛ بورالردن یارین ایدرسه کذر؛
 صوصیگنر! قوشجیغزلرم! صوصیگنر!
 (معلم ناجی)

(•) 47. yaver helper; tetik trigger; keklik partridge. 48. a. kelb dog. 49. vabste appropriated; a. jelb bringing, fetching. 50. sefki dem shedding of blood. 51. sitemker unjust, cruel (§ 529). 52. a. lanet et." to curse. 53. a. sherr evil. 54. a. eghreb wonderful. 55. a. tab heart, nature; a. besher humanity.

(۶) 56. p. muzhde! good news! a. tebayud to disappear. 57. a. mahelli hazir place (= need) of caution, fear. 58. a. meshrebimje as I like, according to my taste. 59. f. qonser concert. 60. muhlet vermek to grant a delay. 61. a. zeman, zemanTime; bir miqdar a little; a. zalim cruel. 62. tama-perver avaricious (§ 535).

Lesson 43. درس ۴۳

The Gender of Arabic Nouns. کیفیت

§ 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 (*keyfiyet*) 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:

خديجه 'Hadijé, Zéyméb, Manyá (fem. prop. names).
والده *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 ة 'ا' (-é, -ét, -at, -t, -a), when those terminations do not belong to the root; as:

مملكت *mémlikét* a country, جنّ *jén-nét* paradise, محكمه *mah'kémé* a court, كبر *kábra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سكوت *sákút* silence, تنبيه *ténbeeh* warning, وقت *vaqít* time: are not feminine, because their terminations are radical; i. e. ة 'ا' (-a, -t, -h) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه 'ت' *hé, té* (é, t), which are called feminine letters:

عظيم <i>azeem</i> great:	عظيمة <i>azeemé</i> great (fem.).
جد <i>jédd</i> a grandfather:	جدة <i>jéddé</i> a grandmother.
اخ <i>ékh, úkh</i> a brother:	أخت <i>úkhét</i> a sister.
بن <i>bén, bin</i> a son:	بنت <i>bint</i> a daughter.

§ 565. Note. When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

٩٨ تلميح Exercise 98.

I Change the following masculine nouns into feminine ones:

نَجِيبٌ^۸، وارثٌ^۷، متصرفٌ^۶، معلمٌ^۵، خالٌ^۴، عمٌ^۳، حفيدٌ^۲، والدٌ^۱، نبی
ثالثٌ^{۱۵}، شاعرٌ^{۱۴}، مرحومٌ^{۱۳}، غزالٌ^{۱۲}، فلانٌ^{۱۱}، مومِنٌ^{۱۰}، حاملٌ^۹
کریم، شهید، مَلِکٌ^{۲۰}، صاحبٌ^{۱۸}، باکرٌ^{۱۸}، اِلَهٌ^{۱۸}، زوجٌ^{۱۷}، ثانی^{۱۶}.

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *em'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-al'lim* teacher, 6. *mutesar rif* owner; governor. 7. *varis* heir. 8. *nejib* noble. 9. *hamil* bearer. 10. *mumin* believer. 11. *filan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mer-houm* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zevj* husband. 18. *Hah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

مَسْرَتٌ^۷، فوتٌ^۶، موتٌ^۵، اختٌ^۴، بذتٌ^۳، حَبّه^۲، ظلمتٌ^۱، نوری
نِعَمَتٌ، لُطْفٌ، کَرَمٌ، اَبوٌ^{۱۲}، نباتٌ^{۱۱}، بیتٌ^{۱۰}، حدیقه^۹، مصلحتٌ^۸.

1. *zoulmet* darkness. 2. *hab'be* a grain. 3. *bint* daughter. 4. sister. 5. *mevt*, 6. *fevt* death. 7. *meser'et* joy. 8. *maslaliat* business. 9. *hadeeqa* garden. 10. *beyt* a house; a stanza. 11. *nebat* plant. 12. *ebou* father. 13. *kerem*, *loutf*, *nimet* kindness.

کَمِیت The Number of Arabic Nouns.

§ 566. The Arabic language has three numbers (*kemiyyet*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Ace., and Genitive.

§ 567. *Note*. Of the three Arabic cases, only the Nona, and Ace. of the Singular and the Ace. of the Dual and Plural are in use in Ottoman, the Ace. 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 Ace. 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).

تَشْنِیه Dual. *Tesniye*.

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ین *-eyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:

ساحِلَيْنِ 'sahiléyn', *sahilan* two coasts.

ثلث *sûls* one third:

ثُلُثَيْنِ 'sûlséyn', *sûlsan* two thirds.

قطب *qoutb* the Pole:

قُطْبَيْنِ 'qoutbéyn', *qoutban* 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):

نُسخة *nûskhé* a copy: نُسْخَتَيْنِ *nûskhétéyn*.

سفينة *séfiné* a ship: سَفِينَتَيْنِ *séfinétéyn*.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

أَبَوٌ، وَالِدَيْنِ *validéyn*, *ébévéyn* the parents. (Sing. *أَبُو*، *وَالِد*).

زَوْجَيْنِ *zénjéyn* husband and wife. (Sing. *زَوْج*).

قَمَرَيْنِ *qaméréyn* the sun and moon. (Sing. *قَمَر*).

حَرَمَيْنِ *haréméyn* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

تعليم ٩٩ Exercise 99.

Change the following nouns into the dual:

١ 'مَنْزِلٌ', ٢ 'جِهَةٌ', ٣ 'صَفِيحَةٌ', ٤ 'ضَمَّةٌ', ٥ 'شَرْطٌ', ٦ 'بَلَدَةٌ', ٧ 'سُدُسٌ', ٨ 'فِقْرَةٌ', ٩ 'شَدْرِيكٌ', ١٠ 'وَارِثٌ', ١١ 'مَرْقُومٌ', ١٢ 'جُمْلَةٌ', ١٣ 'طَرَفٌ', ١٤ 'بَاحِرٌ'.

Words. 1. *menzil* a halting place; a house. 2. *jihet* a side; a quarter. 3. *saheet* page. 4. *zamme* the vowel eotre 5. *shart* condition. 6. *belde* country. 7. *suds* one sixth. 8. *fiqra* a sentence, paragraph. 9. *shdrik* companion. 10. *varis* heir. 11. *merqoum* the above said. 12. *jumle* clause. 13. *taraf* a side. 14. *bahr* a sea.

جمع J e m . The Plurals in Arabic

§ 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 (*Jemi Muzekke ri Salim*, *Jemi Muennesi Salim*); ex:

مأمور *mé-mour* an officer: مأمورین *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.: سفینه *séfeené* a ship: سُفُنْ or سَفَانِ *sūfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شئ *shéy* a thing: اشیاء *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. جمع مذکر سالم

§ 573. The *pluralis sanus* of masculine nouns is formed by adding the termination ون *-oon* and ين *-een*; as: مسلم *múslim* a Moslem: مُسْلِمُونَ *múslimeen'*, *múslimoon'* Moslems. مؤمن *múmin* a believer: مُؤْمِنُونَ *múmineen'*, *múminoos'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *esed* 'a lion', مكتوب *mektoub* 'a letter' cannot be اسدين *esedeen*, *mcktouboon*: because they cannot reason or speak (§ 578).

§ 575. But the plurals of سنه *sene* 'year', *diem* 'universe' are exceptions: they are سِنِينَ *sineen*, *seneen*, عَالَمِينَ *alemeen*. The plural of 'ben 'son, child' is بَنِينَ *benee* but it becomes بَنِي when in con-

struction with a noun following; as: بني آدم 'بنی اسرائیل', *benée Israyel*, *benée Adem* 'the children of Israel', 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

١٠٠ تعليم Exercise 100,

Give, if possible, the regular plurals of the following nouns.

مَشْهُورٌ^٦، مَظْلُومٌ^٥، طَيْرٌ^٤، قَارِيٌّ^٣، مُعَلِّمٌ^٢، مُدَرِّسٌ^١، كِتَابٌ^١، نُوْرٌ^١، رَسُوْلٌ^{١٢}، وَالِدَةٌ^{١٢}، بِنْتُ^{١١}، سَارِقٌ^{١١}، حَوَارِيٌّ^{١٠}، مُجْرِمٌ^٩، سَامِعٌ^٨، رِيَاظِيٌّ^٧.

Words. 1. Book. 2. *muder ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloun* poor, oppressed. 6. *mesh-hour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mujrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *resoul* an apostle, prophet.

The Regular Feminine Plural. جمع مؤنث سالم

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jemi Muennesi Salim*) is by dropping the final *he*, هـ (-e, -t, -et) of the singular (§§ 563—64) and adding ات -at to the word.

مُسْلِمَةٌ *múslimé* a female Moslem: مُسْلِمَاتٌ *múslimat* Moslem women.

ثَمَرَةٌ *séméré* a fruit:

ثَمَرَاتٌ *sémérat* fruits.

أَمَلَةٌ *a-lamét* a sign:

أَمَلَاتٌ *alamat* signs.

§ 577. If the word end in ات -at, the ت -t is dropped and *élif* is changed into *vav* (-v-):

ذَاتٌ *zat* person:

ذَوَاتٌ *zérat*.

صَلَاةٌ *salat* prayer:

صَلَوَاتٌ *salarat*.

بَرَاتٌ *bérat* an edict:

بَرَواتٌ *bérarat* 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):

tahreer a writing: تحریر	tahreerat writings. تحریرات
ghalat a mistake: غلط	ghalatat mistakes. غلطات
nébat a plant: نبات	nébatat plants. نباتات

تعلیم ۱۰۱ Exercise 101.

Give the feminine plural of each of the following words:

تَسْلِيمٌ^۱، عَادَتٌ^۲، خِدْمَتٌ^۳، مُعْجِزَةٌ^۴، آلَتٌ^۵، حَيَوَانٌ^۶، نَائِتٌ^۷، نَقَرٌ^۸، زَكَاتٌ^۹، تَقْصِيرٌ^{۱۰}، تَأْلِيفٌ^{۱۱}، شِكَايَتٌ^{۱۲}، عِبَارَةٌ^{۱۳}، حَاجَتٌ^{۱۴}، سَبْزَةٌ^{۱۵} p.، تَعْمِيرٌ^{۱۶}، بَرَكَتٌ^{۱۷}، تَبْرِيكٌ^{۱۸}، مَعْلُومٌ^{۱۹}، تَعْرِيفٌ^{۲۰}

Words. 1. ghayet the end. 2. animal. 3. instrument. 4. mujizat a miracle. 5. service (khidemat). 6. a-det custom. 7. a. payment. 8. hajet a need, want. 9. ibare sentence. 10. shikiayet a complaint. 11. te-e-leef composition of a book; a book. 12. taqseer' deficiency. 13. zekiat alms. 14. tareef explanation. 15. maloum known; (knowledge). 16. tebreek' congratulation. 17. bereket blessing. 18. tameer repair. 19. sebze vegetable.

تعلیم ۱۰۲ Exercise 102.

۱ انکلترا بر مملکتِ عظیمه در. ۲ حفیده سی، زوجی و ابونی
ایله برابر حیوانات باغچه سنی کز مکه کیتدی. ۳ نوریه خانم نوری
افندینک اخت کبراسیدر. ۴ علم نباتات: نباتات عالمندن، علم حیوانات
ایسه، حیوانات عالمندن بخت ایدرلر. ۵ رب عیسا افندیژ حضرتلری
عالمینک پادشاهی در. ۶ او مظلومین و مجرمینک یکانه امیدی در.
۷ مومنین ظلمت و موت دره سندن مسرتله کچرلر. ۸ برکات الهیه
اونلره رهبر اوله جقدر. ۹ طرفینه کیسه نک ثلثانی تقسیم ایلدم.
۱۰ سارقین سنین وافردهن برو محبوس درلر. ۱۱ رسولین و حوارین
معجزات کثیره اجرا ایله دیلر. ۱۲ بکا تسلیم ایله دکاری تحریراتی
کندی الله پوستهیه براقدم. ۱۳ مرحمتی ذوات حیواناته، حتی
نباتانه بیله مرحمت ایدرلر.

ترجمه ۱۰۳ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jemile Hanim, the teacher. 3. Give the bearer of this letter five mejidiyes. 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 eotres. 10. The mother of the sovereign of the martyrs, Huseyin, is the Princess of the women of the universe Fatima-Zehra.

مکالمه Conversation.

- عریده کیفیت قاچ نوعدر؟ ایکی نوعدر: بری مذکر دیکری مؤنث.
 مذکر نه در؟ معناه اړکک عدّ اولنان کلمه در.
 مؤنث نه در؟ معانسه دیشی عدّ و اعتبار اولنان کلمه در.
 عریده کمیت قاچ جنس در؟ اوچ جنسدر: مفرد، تثنیه و جمع.
 بونلک یکدیگرندن فرقری نه در؟ بر جنسندن بر دانه کوستر برسه: او کلمه به
 مفرد دیرلر! ایکی دانه کوستر برسه: تثنیه
 و ایکیدن زیاده کوستر برسه: اوکا ده
 جمع دیرلر.
 تثنیه ناصل یاپیلیر؟ مفرد اولان کلمه نلک آخرینه اوستونلی بر
 'ین' علاوه سیله اولور.
 جمع قاچ نوعدر؟ اوچ: جمع مذکر سالم: جمع مؤنث سالم و
 جمع مکرر.
 جمع مذکر ناصل بنا ایدیلیر؟ مفرد مذکر کلمه نلک آخرینه اسره لی بر 'ین'
 علاوه سیله یاپیلیر.
 'مامورین' نه دیمک و 'مامورین' 'مامورین' تثنیه اولوب: ایکی مامورلر
 نه دیمکدر؟ معانسه در. 'مامورین': ایکیدن زیاده
 مامورلر دیمک اولوب جمع مذکر در.
 مشرقین نه دیمکدر؟ شرق و غرب دیمکدر.

Reading Exercise. تعلیم قرائت

A Poem. ترکیب بند *Terkibi Send.*

دهرک^۱ نه صفا وار عجا سیم و زرنده^۲ ؟
 انسان براغیر^۳ هپسنی حین سفرنده^۴ .
 بر رنگ وفا^۵ وار می ؟ نظر قیل شو سپهرک^۶
 نه لیل^۷ و نه ارنده^۸ نه شمس و قرنده .
 سیر ایتدی هوا اوزره^۹ دینیر تخت سلیمان^{۱۰} ،
 اول سلطنتک^{۱۱} یلر اسر شیمدی یرنده .
 حر^{۱۲} اولق اگر ایسترسک ؛ اوله جهانک
 ذوقنده^{۱۳} صفا سنده ، غمده^{۱۴} کدرنده^{۱۵} .
 خیر اومه ! اگر صدر جهان^{۱۶} اولسه ده بالفرض^{۱۷} ،
 هر کیم که خسااست^{۱۸} اوله عرق و گهرنده^{۱۹} .
 ییلدیز آرایوب کوکده نیجه طرفده منجم^{۲۰} ،
 غفلت^{۲۱} ایله کورمز قویوی ره کدرنده^{۲۲} .
 آنارکه ویریر لاف^{۲۳} ایله دنیا به نظامات ،
 بیک درلو تسیب^{۲۴} بولونور خانه لرنده .
 آینه سی ای شدر کشینک^{۲۵} لافه باقیماز ،
 شخصک کورینور رتبه عقلی^{۲۶} اثرنده^{۲۷} .

Words. 1. *dehr* world. 2. *seem* silver, *zer* gold. 3. *braghour* = *bragir* leaves. 4. *sefer* journey; *heen* time. 5. *rengi vefa* permanent colour. 6. *p. sipihr* the sky, the sphere. 7. *leyl* night. 8. *nihar* day. 9. *hdva tizrti* 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. *hurr* free. 13. *ghamm* anxiety; *keder* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. "*khasaset* baseness, vileness. 17. *vrq_ou giher* disposition and substance = character (§ 696). 18. *munejjim* astrologer. 19. *ghaflet* heedlessness. 20. *rahguzer* way (§ 535). 21. *laf* talk; word. 22. *tesey yub* lack of prudence; irregularities. 23. *rutbe* degree; *aql* wisdom, sense. 24. *Mr* work, deed.

بن هر نقدر کوردم ايسه بعض مضرات²⁶ ،
 ثابت قدم²⁶ ينه بو رأيك²⁷ اوزرنده :
 «انسانه صداقت²⁸ ياقشير کورسدهده اکراه²⁹
 ياردجيسيدر طوغريلرک حضرت اه³⁰» (ضيا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadem* firm and steadfast in resolve (§ 636). 27. *rey* 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). *Terkibi Bend*. A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ۴۴ Lesson 44.

النسبة The Nisbe.

§ 579. The Noun of Relationship (*en Nisbe*, as it is called in Arabic), is formed by adding the termination *-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 *Nisbes* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménée'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسى *shémsee'* solar.

دمشق *dimishq* Damascus: دمشقى *dimishqee'* a native of Damascus.

مطالعات Muta-la-at: Remarks.

§ 580. a. The feminine termination of nouns or ت is omitted before adding this termination; as:

مكة *mék'ké* Mecca: مكى *mék'kee'* a native of Mecca.

طبیعت *tabiyat* nature: طبیعى *tabiye'e'* natural.

b. But if there is an *elif* preceding O, it is retained:

ذات *zat* person: ذاتی *zatee'* personal.

حیات *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-):

فرانس *Fransa* France: فرانسوی *Fransavee* French.

آمریقوی *Amérigavee* American: ادرنوی *Édirnévee* a native of Adrianople.

d. When any Arabic word ends in short or long *ālif*, it is changed into *vav* (§ 29 c, d):

معنا *man'a* meaning; spirit: معنوی *manévee'* spiritual.

دنیا *dānya* world: دنیوی *dunyavee'* worldly.

بیضا *Béyza* the town of Béyza: بیضاوی *béyzavee'* a native of Béyza.

عیسی *Isa* Jesus: عیسوی *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: بدوی *bédévee'* inhabiting the desert, a Beduin; a savage.

مدینه *médiné* a city: مدنی *médéne'e'* dwelling in the city, civilised, [urban].

سنه *séné* year: سنوی *sénévee'* yearly.

اخوت *oukhov'et* brotherhood: اخوی *akhavree'* brotherly.

ماء *ma* water: مائی *mayee'* watery; fluid; blue.

g. Some nouns take an addition of *ان* before *-ee*:

روح *rouh* spirit: روحانی *rouhane'e'* spiritual.

جسم *jism* body: جسمانی *jismanee'* corporal.

Other examples are:

عبرانی *ibrane'e'* a Hebrew: سریانی *sūryanee'* a Syrian.

کلدانی *kildanee'* a Chaldaean: نصرانی *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 'مأمورينى' *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used 'مأمورى' *mémouree, tahrivee* '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 جنديه *gouvvé'yi jounoudeeyé* the military forces.

معاهدات دوليه *mou-a-héda'ti dâvéleeyé* the Treaties of the Powers.

جمعية رسويه *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud*, *dâvé*, *rousoum*, are the plurals of *jünd* army, *dévlét* 'empire' and *résim* tax.

The Abstract Noun. اسم معنا *Ismi Mana*.

§ 581. Abstract nouns are formed by adding 'ت' (*-yét, -yé*) to the end of Nouns of Relationship; or 'يت' (*-iyét, -iyé*) to the end of nouns and adjectives (§§ 163, 541):

نصراني *nasrance* a Christian: نصرانيه *nasranceeyét* Christianity.

مدني *médénée* civilised: مدنيه *médénéeeyét* civilisation.

حر *hârr* free: حرية *hâr'riyét* freedom.

جمع *jém* collecting: جمعيت *jém'iyét* an assembly.

Also:

مجديه *méjidiyé* the coin struck by Sultan Méjid.

بلديه *bélédiyé* the municipality, the city court.

دخوليه *doukhoultyé* admission fee, entrance-money.

§ 582. If 'ه' (*-e, -ye, -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):

- خفی *khéfee* secret: خفیہ *khéfeeyé* detective.
 مجموع *méjmou* collected: مجموعہ *méjmou-a* collection.
 موسس *mû-és'sés* established: مؤسسہ *mû-és'sésé* institution.
 مانع *mani* hinder: مانعہ *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. واریت *variyyét* wealth: p. گرمیت *gérmiyyét* ardour, zeal.
 p. سربستیت *sérhéstiyyét* freedom: p. پریشانیت *périshaniyyét* poverty.
 f. قرالیت *qralityét* kingdom: p. ماهیہ *mahiyyé* (monthly) salary.
 f. پولیتیقه *politiqıyyé* politics: t. اولتاقیه *ollaqtıyyé* pasture-tax.

تعلیم ۱۰۴ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

- ١ تجارَتْ ٢ ماء ٣ نَبَات ٤ مَادَّة ٥ بَيْت ٦ بَيْضَه ٧ عَادَتْ
 ٨ زَمَان ٩ بَر ١٠ بَحْر ١١ مَوْت ١٢ آفَقْرَه ١٣ بُوسَنَه ١٤ مِلَّتْ ١٥ خَارِج ١٦ دَاخِل
 ١٧ نِهَار ١٨ لَيْل ١٩ مَرْدِیْفُون ٢٠ یُونان ٢١ انْکَلِیز ٢٢ سَمَاء ٢٣ سَوْدَا
 ٢٤ حَق ٢٥ فَوْق ٢٦ تَحْت ٢٧ وَخَدَتْ ٢٨ طَلَمَتْ ٢٩ نُور ٣٠ رَب
 580 g. ٣١ اَهْم ٣٢ ضَبِط ٣٣ شَمْس ٣٤ اَرْض (ard) ٣٥ طَبْع ٣٦ اِسْلَام
 ٣٧ مَشْغُول ٣٨ مَأْمُور ٣٩ مَخْزُون ٤٠ مَسْنُون ٤١ مَسْرُور ٤٢ مِلَّتْ
 582. ٤٣ ثَانِی ٤٤ مَنظُوم ٤٥ مَدَم ٤٦ مَخْطَر ٤٧ لَطِیف ٤٨ رَابِط

1. adet custom. 2. beyza' egg. 3. beyt family, house.
 4. mad'de matter, subject. 5. plant. 6. water. 7. tijaret trade.
 8. dakhil interior. 9. kharij outside, foreign. 10. mil'let nation.
 11. Bosna Bosnia. 12. sevda the spleen. 13. heaven.

- 580 g. 1. rabb the Lord. 2. noor light. 3. zoulmet darkness.
 4. vahdet uniqueness, 5. taht the lower part. 6. fevq over.

581. Islam. 1. tab disposition. 2. room (in Custom-House).
 3. zabt control. 4. ehemm important.

582. 1. rabbit binding. 2. nice, amusing (story). 3. moukhtir who reminds. 4. mouqad'dem preceding, before. 5. manzoum written in rhyme and metre. 6. second (second).

لَعْتَل Words.

p. خدا <i>khāda, khoda</i> God	a. ایمان ایتمک <i>iman ét.</i> to believe
a. نبی <i>nébi</i> prophet	a. نبویات <i>nébviyat</i> prophecies
a. تراید <i>tezayūd ét.</i> to increase	a. مدرسه <i>médresé</i> seminary
a. قران <i>gour'an</i> Qoran	a. مفسر <i>máfés'sir</i> commentator
a. اکمال ایتمک <i>ikmal ét.</i> to finish	a. حرارت <i>hararét</i> heat.

Proper Names: اشعيا *Ishaya, Eshaya* Isaiah.

تعلیم ۱۰۵ Exercise 105.

۱ اسلامیت دخی نصرانیت کبی وحدانیتِ خدایه ایمان ایدر.
 ۲ حرارتِ شمسیه شدتلی اولورسه، دانما بر شمسیه آلیرم. ۳ بیضاوی
 قرآنک مفسر لرندن مشهور بر ذات در. ۴ روحانی شیلر دانما؛ جسمانی
 شیلر ایسه زمانی درلر. ۵ عیسویلرک عبادتخانه سی شوراده، موسویلرک کی
 ایسه شوقارشیکی سو قاغک ایچنده در. ۶ محمدیونک یومیه بش وقت
 غازلری وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله رق ماهیه درت یوز
 غروش پاره ویریورم. ۸ کچن اونظقوزنجی عصرده برچوق ملتار
 بدویتک صوسز چوللرندن امرارله، مدینتک چیچکلی صخرالینه داخل
 اولدیله. ۹ مادی، معنوی و روحانی عالمدره پک چوق حقیقتار وار در.
 ۱۰ تیاترونک دخولیه سی برچیرک مجیدیه ایش ویر و بنم ایچون بر بیل
 آل. ۱۱ بلدییه مجلسی شهرک تمیزلکنه گرمیتله چالیشیور. ۱۲ «آروسیاق
 یونطوسی» نام غزته ده امور دینیه، علمیه، پولیتیکه، بیته و تجارییه
 داتر پک چوق شیلر اوقودم.

ترجمه ۱۰۶ Translatiou 100.

1. The Old Testament is written in the Hebrew and Chaldee 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 لسان لرینه
پک آژ: بر سنه در اوقویورم.
آشامیسکز؟
برادریکز نه نقل ایدیور؟
[وار؟]
کرمش: اونی سویله یور. [وار.
ظلمانی بر کیجهده نورانی بر بولوط
فوقانی درت و تختانی بش اوطه سی
اوت افندم: انبیای کبرادن نسی
اشعیانککنی اوقودم.
مکتبت آخویه دیمکدر.
خفیه لر، ضبطه لر هریری آرادیلر ایسه ده
مجرمیندن بر اثر بولامادیلر.
خبر افندم: غزته لرده شایان اهیته
بر شی یوقدر.
اوت افندم! ۱۸۹۰ سنه سنده مرذیفون
علم الہی مدرسه سنی اکمال ایله دم.
مذکور علم الہی مدرسه سنک مدت
آوروپا و آمریقانک اکثری مؤسسہ لرینده
اولدینی اوزره اوج سنه در، افندم!
"فارداش منجبتی" عربده نه دیمکدر؟
فرانسزلر مجری مینی طوته ییلدیلر م؟
حوادثات ملیہ، خارجیہ و داخلہ دن
شایان دقت بر شی واری؟
علم الہی اوقومش میسکز؟
مذکور علم الہی مدرسه سنک مدت
آوروپا و آمریقانک اکثری مؤسسہ لرینده
اولدینی اوزره اوج سنه در، افندم!

تعلیم قرائت Beading Exercise.

Columbus' Egg. قولومبوسک یومورطه سی

مشهور درکہ، "آمریقانک کاشنی" اولان قرستوف، قولومبوس، آمریقانی

Words. 1. *mēsh'hour* well known: *mēsh'hour dour ki* every body knows = it is said. 2. *ktāshif* discoverer. 2*. Christophorus.

کشف ايله^۳ عودتدن صوکه^۴، اَنْدُلُسده^۵ بنی احمر دولتی^۶ مغلوب^۷
 ایدن قرال فردیناندک خوان^۸ ضیافتده^۹ اوطورویورایش . حُضاردن^{۱۰}
 وَ قَرسُتوفک برِ جدیدی^{۱۱} کشفندن طولایی مَظْهَر^{۱۲} اولدینی تلطیفاته^{۱۳}
 حَسَد^{۱۴} ایدن اسپانیا پرنسارندن بری «مادامکه^{۱۵}» بوقطعه^{۱۶} شوکوه^{۱۷}
 ارض اوزرنده موجود^{۱۸} ایدی، سز اولماسه کزده^{۱۹} برکون اولوب^{۲۰} ینه
 بولونوردی «قُولیه^{۲۱} قَرسُتوفک هَمّتِ معلومه سنی^{۲۲} اِستِغفار^{۲۳} ایتماک ایسته
 مش . قَرسُتوف قولومبوس دخی «خیر پرنس حضرتاری ! برقطعه
 یومورطه یی سیوری طرفنده^{۲۴} طوردوره ییلن آدمدن باشقه سی کشفه مقدر^{۲۵}
 دکلدرد» جوانی ویرمش .
 { ابو الضیا^{۲۶} }

o. keshf et." to discover; He for ve (§ 470 a) = keshf edib.
 4. *En'duliis* Andalusia. 5. *Beni Ahmer devleti* the Moors (in Spain),
 the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated
 (§ 604). 7. *khani ziyafet* the banqueting table. 8. *liouz'zar* those
 who were present (*houz'zardan ve . . . prenslerden* 6m). 9. *ber ri*
jedid the New World — America. 10. *mazhar ol*" to be the object
 of, to enjoy. 11. *taltifat* favours, honours. 12. *hase'd et* to envy,
 to be jealous. 13. *madam ki* since, as. 14. *qit'a* part, segment
 (of the world). 15. *mevjoud ol*" to exist. 16. *siz olmasamzda*
 even if you were not; *da* for *dakhi* (§ 117). 17. *bir gun oloub*
 some day, one day. 18. *qavl* word. 19. *him'met* effort, action; *malum*
 known. 20. *istisgliar* a making little of, belittling. 21. *sivri taraf*
 the smaller end (of the egg). 22. *muqtedir* able. 23. *Ebuz'ziya*
 a celebrated living Turkish author.

حَقْنده مکالمه Conversation about the Lesson.

اجوبه *Éjribé.*

اسئله *Ésile.*

اجوبه وَ اسئله نه معناده درلر ؟
 آمریقایی کیم کشف ایتدی ؟
 عربی جمع اولوب سؤالروحوابلر دیمکدر .
 جنوبز ملتندن قَرسُتوف قولومبوس
 کشف ایتدی .
 هانکی قرالک وقتنده کشف اولوندی ؟
 اسپانیا قرالی فردیناندک وقتنده کشف
 اولونشدر .
 قَرسُتوفک بر یومورطه حکایه سی
 وار در، ییلیرمیسکوز ؟
 اوت افندم ! مشهور بر حکایه در، اونی
 یلمه دک کیمه یوقدر .

بو حكايه نروده وقوع بولدى؟ قرال فردينانك بر ضياقتنده وقوع بولدى.

بو حكايه سَبَّيْتُ وِبرن خصوص نه مومى اليك قرال طرفندن مَطْهَر اولديني لطف وُ اكرامدن طولاني حَضَارْدَن ايدى؟ بر پَرْنَسْكَ حَسَد ايتمه سيندن نشأت ايتمشدر.

بو پرنس قَرَسْطَوْفْ همتنى استصغار قَرَسْطَوْف قولومبوسدن ماعداسى دخی ايتمك ضمننده نه سويله دی؟ بر جَرِيدِى كَشَف ايله يله جگنى سويله دی.

قَرَسْطَوْف حَضَارْكَ حيرت و مراقبى اوت افندم! بر يومورطه يى سيورى جلب ايله جك صورتده برشى طرفنده طورديره يان آدم آمريقبانى تكليف ايتدى مى؟ كشفه مقتدر اولدينى جواباً يان ايله دی.

بو حكايه يى كيم ترجمه ايتمشدر؟ عَطْرُفَتْلُو ابو الضيا توفيق بك حضرتلى. بو حكايه ختام بولدى؟ خير افندم! دهها مابعدى وار در.

Lesson 45. درس ۴۵

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'de, mad'deyi asliye*), 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 trilaterals 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 **فعل** *faʿl* signifying action, is taken as the typical root for exhibiting these modifications, and the formulæ thus obtained are called 'the measures of words'. For instance, the insertion of an *ʿil* between the first and second radical, and the punctuation of the later with an *ʿsré*, give the sense of the Agent or Active participle: thus **فعل** *faʿl* becomes **فَاعِلٌ** *fa-ʿil* '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 **فعل** in **فَاعِلٌ**, we may substitute any other trilateral root and obtain the same modification of meaning; as:

قتل *qatl* to kill: **قَاتِلٌ** *qatil* a murderer.

علم *ilm* wisdom: **عَالِمٌ** *ʿalim* wise;

where **قاتل** and **عالم** are said to be the **فَاعِل** of the trilateral roots to which they respectively belong.

The Arab grammarians use this word **فعل** 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 **فقل** *faql* as its equivalent, since it is easier to pronounce; using the 'measures' of **فعل** also when necessary:

حَرْف *harf* 'letter' is of the measure قَلَّ *faql*, that is to say it is measured, weighed or balanced on the word قَلَّ *faql*, having the same quantity of letters and the same vowel.

§ 585a. The root قَلَّ in Arabic is pointed with three *istins*, as: قَلَّلَ *faqlala*, 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:

نَظَرَ *nazar* 'to look'; دَخَلَ *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nazarét* 'to look', دُخِلَ *doukhoul* or دَخَلَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (و 'ت'), yet they do not change the meaning: they are only different forms of نَظَرَ and دَخَلَ.

§ 587. The Servile Letters are (ا ت س م ن و ه ي), 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* = قَلَّلَ *faqlala*, sometimes *ou* = قَلَّلَ *faqoula*, instead of being as here *a* = قَلَّلَ *faqlala*: but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word *انتظار* *intizār* 'to look after, to wait'; *إدخال* *idkhāl* 'to cause to enter, to insert', are derivatives; because their ground forms *نَظَرَ* *nazar* and *دَخَلَ* *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ت ا ا have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مصدر ثلاثي مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root *فعل* is taken as the 'measure' or formula (= وزن *vēzn*), 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 or ی, in the measures 15, 16 and 17 it is changed into (ء) at the end, which is often omitted (§ 705 d); as: *فَتَاىَ* 'جزای', *دُعَاىَ* 'جزا', *بِنَاىَ* are changed into *فَتَا* = *فَتَاء*, *جَزَا* = *جَزَاء*, *بِنَا* = *بِنَاء*, the roots being *فَتَى*, *فَتَى*, *جَزَى*, *دَعَا*, *دَعَا*.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ّ); as: *شِدَّتْ* *shid-dét* severity, root *شَدَدَ* *shédédé*.

§ 592. The feminine letters ت and ه are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Trilateral Infinitives.

No.	وزن Measures	مثال Examples	ماده Root	Meaning of Examples
1	فعل	فاقل	حرف	letter.
2	فعل	فیقل	حفظ	protection
3	فعل	فوقل	شکر	thanks.
4	فعل	فاقل	کالت	demand.
5	فعلت	فاقلت کم	رحمت	mercy.
6	فعلت	فیقلت	خدمت	service
7	فعلت	فوقلت	نصرت	victory.
8	فعلت	فاقلت	حرکت	motion.
9	فعلت	فاقلت	غیرت	departure
10	فعل	فاقلا	فتوی	science

11	فُعِلَ	<i>fouqila</i>	فُعِلَ	<i>ilâshra</i>	بَشِّرْ	good tidings.
12	فُعِلَان	<i>fiqlan</i>	حِرْمَان	<i>hîrman</i>	حَرِّمْ	disappointment.
13	فُعِلَان	<i>fouqlan</i>	عُقْرَان	<i>ghoufran</i>	عَفِّرْ	forgiveness.
14	فُعِلَان	<i>faghlân</i>	هَيْبَكَان	<i>hîyâkan</i>	هَيِّجْ	excitement.
15	فُعِلَال	<i>faghal</i>	ذُهَاب	<i>zêhab</i>	ذَهَبْ	a going.
16	فُعِلَال	<i>fiqal</i>	كِتَاب	<i>kitâb</i>	كُتِبْ	book.
17	فُعِلَال	<i>fouqal</i>	سَوَال	<i>sawal</i>	سَوَّلْ	question.
18	فُعِلَالَتْ	<i>faghalât</i> (com)	صَحَابَاتُ	<i>sahabât</i>	صَحَّرْ	protection.
19	فُعِلَالَتْ	<i>fiqalât</i>	عِبَادَاتُ	<i>ibadât</i>	عَبَدْ	worship.
20	فُعُول	<i>fagool</i>	فَيُول	<i>qabool</i>	قَبَّلْ	acceptation.
21	فُعُول	<i>fouqool</i>	دُخُول	<i>doulhoul</i>	دَخَّلْ	entrance.
22	فُعُولَتْ	<i>fagoolât</i>	ضُرُوفَتْ	<i>zaroufât</i>	صَرَّرْ	poverty.
23	فُعُولَتْ	<i>fouqoolât</i>	بُيُوتُ	<i>soukhoolât</i>	بَيَّعْ	facility.

such is the case in measures 5—9, 18, 19, 22, 23. مِعْدَتُ: قُتِلْتُ *sémérét* مِعْدَتُ *sémérét* for مِعْدَتُ *séméré* measure مِعْدَتُ = رَفَعْتُ = رَفَعْتُ = رَحِمْتُ = رَحِمْتُ: قُتِلْتُ measure مِعْدَتُ = غَلَبْتُ = غَلَبْتُ: سَلَامْتُ.

§ 594. When the letter ی is pronounced as i with *ústin*, it is called *Short Elif* (§§ 29c, 610); therefore in such cases i is substituted for ی: سَكْنَا *sūkna* for سَكْنِي root $\sqrt{\text{سَكَن}}$ 'habitation', شَكُوا *shékva* = شَكُوِي root $\sqrt{\text{شَكَو}}$ 'complaint'; دَعُوا = دَعُوِي 'كَبُرَا' = كَبُرِي [measures 10—11].

§ 595. The Quadrilateral Infinitives have only one formula or measure; which is فَعَّلَلَهُ *faqlélé* the root being considered $\sqrt{\text{فَعَّلَل}}$; as: زَلَزَلَهُ *zélzélé* 'earthquake', root $\sqrt{\text{زَلَزَل}}$ *zélzélé*: شَعَّعَهُ $\sqrt{\text{شَعَّع}}$ دَبَّدَبَهُ $\sqrt{\text{دَبَّدَب}}$.

تعليم 107. 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.

١. مَلَتْ ٢. جَوَارَ كَمَالٍ وَجْهَ حُضُورٍ دِيَارٍ حُبٍ نَقَلَ ٣. نَعَمَ تَرَكُ زَوْجٍ نَصِيحَتِ لِسَانَ خَلَّاصٍ حَقِيقَتِ ٤. عَلاَمَتِ بَيَضَ نَبَاتٍ دُنْيَا آخَرَتِ رَسُولٍ قُوَّتِ طَرَفِ ٥. سُلْطَانِ سَمَاءِ قِرْطَهِ سَفِينَةِ جِسْمِ قَلْبِ جَنَّتِ وَخَدَّتِ ٦. إِلَهَ شُكْرَانِ إِنْسَانِ زِيَادَهُ وَسُوسَهُ بَكَاةٍ أَحْمَدُ قُوَّتِ رَبِّ

Key. نَقَلَ *naql* is measured on قُتِلَ, the root being قَتَلَ; because the first radical has an *ústin*, and the second, third radicals are quiescent. حَقِيقَتِ *haqiqat* is

تَقْدَمْلَه ^{۳۰} قَوْتَدَه	۳ بُو بُكَآ، ^{۲۴} دره سنده
تَحْتَاكِه يَاقَلَا شَانَلَرْ	سَيَّاحِلَر ^{۲۵} نَغْمَه ^{۲۶} اَوَقُورْ
دِيز چوكوپ عِبَادَتَدَه	صَو نَبَّان ^{۲۷} ايدر چولده
اِسْكِه خَمْد صَو نَارَلَرْ	مَنَّ ^{۲۸} كوكدن نَزَل ^{۲۹} اولور.
لُطْفَكِي ^{۳۱} دُوك ^{۳۴} قَلْبِمَه	۴ رَّبِّ اِ حَادِي ^{۳۱} اول قولكه
شَمْس ^{۳۵} حَيَاتْ مِلْجَا سَيْن سِنْ	يُول مُشْكَلْ كَثِير ^{۳۲} دَشْمَن :
دُنْيَا دَه وَ آخِرَتَدَه	سَمَادَن نُورِك اِيلَه
بُولَه يَم سِنْدَه مَسْكَن	طَرِيقَم اِيلَه رُوشَن

(۳) 24. *bukia* weeping. 25. *sey'yah* pilgrim. 26. *naghme* song. 27. *neb an et.* "flow, to rise (water). 28. *menn* manna. 29. *nazil ol* "to descend. 30. *tegad-dum et.* "to progress, to grow (in strength).

(۴) 31. *hadi* guide; *mushkil* hard, difficult. 32. *kesir* abundant; p. *roushdn*. 33. *lutf* grace. 34. *deok* shower. 35. *shims* 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 vowelised words contained in the above Reading Exercise.

درس ۴۶ Lesson 46.

Nouns derived from Primitive Triliteral 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 *mint* pointed by *ustun* or *esre*.

1. Nouns with Mim. مُصَدَّر مِمْي

§ 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. **مَقْلٌ** *mésqal*. By adding a *mim* with *ustûn* to the first (*mé-*), and pointing the second radical with *istûn*:

قَصْدٌ *qasd* purpose: **مَقْصَدٌ** *maqséd* purpose.

II. The feminine of this form is **مَقْلَةٌ** *mésqalét*.

رَحْمَةٌ *rahmét* mercy: **مَرْحَمَةٌ** *mérhamét* mercy.

مِلْكٌ *mlk* country: **مَمْلَكَةٌ** *mémlekét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is **مَقْلٌ** *mésqil*, *mésqilét* (§ 593):

وَعَدٌ *va'ed* promise: **مَوْعِدَةٌ** *méw'édé*.

وَهَبٌ *véhab* gift: **مَوْهَبَةٌ** *mévhíbé*.

رَجَعٌ *ronjou* returning: **مَرْجِعٌ** *mérj'éc*.

١٠٨ تعليم Exercise 108.

Change the following Infinitives into the form beginning with *mim*:

I. **دَهَابٌ** ¹. II. **قُدْرَتٌ** ²; **نَفْعٌ** ⁴; **سَعَادَتٌ** ³; **حَمْدٌ** ⁵.
III. **وَلَادَتٌ** ⁸. IV. **عِرْفَانٌ** ⁹. **عُظْمٌ** ⁶.

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. اسم مكان

§ 598. This is formed precisely in the same manner as the Noun with *Mim*; the measures being the same; (§§ 162, 449, 541):

I. طَبَخٌ *tabkh* to cook: **مَطْبَخٌ** *matbakh* a place where to cook, kitchen.

(مَقْلٌ) = **مَطْبَخٌ** *matbakh* a place where to cook, kitchen.

دَفَنٌ *défn* to bury: **مَدْفَنٌ** *médfn* grave.

(مَقْلٌ) = **مَدْفَنٌ** *médfn* grave.

II. طَبَعَ *taba* to print: $\sqrt{\text{طَبَعَ}}$:
 (مَطْبَعَةٌ) = *matba'a* printing house.

III. غَرَبَ *ghouroub* to set: $\sqrt{\text{غَرَبَ}}$:
 (مَغْرِبٌ) = *maghrīb* sunset, west.

شَرَقَ *sharq* to rise: $\sqrt{\text{شَرَقَ}}$:
 (مَشْرِقٌ) = *méshriq* sunrise, east.

تعليم ١٠٩ Exercise 109.

From the following words form Nouns of Location:

I. ¹رَعَى: ²رَكِبَ: ³دَخَلَ: ⁴خَرَجَ: ⁵سَكَنَ. II. ⁶نَظَرَتْ: ⁷رَعَى: ⁸مَلَحَ: ⁹قَبَرَ: ¹⁰حَفَظَ: ¹¹حَكَمَ: ¹²وَضَعَ: ¹³طَلَعَ: ¹⁴جَلَسَ: ¹⁵وُقِعَ: ¹⁶تَرَوَّلَ: ¹⁷سَجَدَ: ¹⁸سَقُوطَ.

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. مِثْقَالٌ *misqal*:

سَطَرَ *satr* a line: $\sqrt{\text{سَطَرَ}}$: *misṭér*, comm. *mastar* an instrument for drawing a line, a ruler.

ثَقَبَ *saqab, taqab* to pierce: $\sqrt{\text{ثَقَبَ}}$: *misqab* comm. *mat-qab* anything that pierces, auger.

II. مِفْتَاحٌ *misqal*:

فَتَحَ *féth* to open: $\sqrt{\text{فَتَحَ}}$: *misṭah* a key.

قَرَضَ *qard* to cut: $\sqrt{\text{قَرَضَ}}$: *miqrad* comm. *magraz*, *maqas* a cutting instrument, scissors.

III. مَشْرَبَةٌ *mésqalé*:

شَرَبَ *shourb* to drink: $\sqrt{\text{شَرَبَ}}$: *mashraba* a cup.

شعله *shou'le* flame: شَمَلَ *shamala*:

مشعله *mash'ala* a torch.

تعلیم ۱۱۰ Exercise 110.

آلار سوزی Ancestors' Sayings = Proverbs.

۱ طاتلی سوز ییلانی اینندن^۱ چیقاریر؛ کوتو سوز انسانی دینندن^۲
 چیقاریر؛ ۲ کوره "موم بهایه چیقادی" ^۳ دیشار؛ "هیچ اُمورمده دکل"^۴
 دیش . ۳ آلتین آتشده انسان محنتده^۵ تجربه^۶ اولونور . ۴ باشقه سنک
 سوزندن زیاده سنک کوزگه اینان . ۵ کوپرودن کچنه قدر شیطانہ بابا
 دیملی . ۶ اوکوزی بونوزندن^۷ آدمی سوزندن طوتارلر . ۷ گل دیکنسز
 اولاز؛ یار^۸ قصورسز . ۸ کچمز^۹ آجقه کوتو سوز صاحبک . ۹ مغرور^{۱۰}
 اولوب دیه "یوق بن کبی"؛ بر مخالف^{۱۱} روزکار آسر صاورور^{۱۲} حرمان
 کبی . ۱۰ کؤک یوزنده دوکون درنک^{۱۳} وار دیرلرسه؛ قادینلر مردیون
 قورمغه قالدیشیرلر . ۱۱ نه سال ایله در نه مال ایله در؛ یکم ! اولولک
 کمال ایله در . ۱۲ قصورسز یار آرایان یارسز قالیر .

Words. 1. in den, cave. 2. dinden, *chiqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chiqmaq* to rise in price, to become dear. 4. *hich oumourounda deyil* I do not care a bit. 5. *mih'net* affliction. 6. *tejrube et.* vulg. *tejrube* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *gechmez* spurious. 10. *maghrour* proud. 11. *moulchalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *duyun dernek* wedding, feast.

مکالمه Conversation.

اجوبه *Ejribe.*

اسئله *Estile.*

بو کتاب هانکی مطبعه ده طبع اولونشدر؟ موسیو غروسک مطبعه سنده طبع اولونشدر.

بو دلیکی نه ایله دلدیگز؟ بر مشتب ایله دلدم.

بال یز اوغلی^۱ شرابی نه ایله ایچدی؟ اوقه لق مشربه ایله اون دفعه ایچدی.

^۱ *Bal Yéméz Oghlou* a celebrated drunkard.

غزته لرده نه اوقودیکز؟
 مَشْرِقْدَن وَ مَغْرِبْدَن بر چوق خبرلر
 قرائت ایله دیم.
 نه آرابورسکز؟
 بر مسطر وَ بر مقراض آرابورم.
 مَسْکَنُکْزْکْ مَخْرَجْی وَ مَدْخَلْی نره ده در؟
 برسی مسجده چقار دیکری مقبره به.
 مملکتکز نره سیدر؟
 مرکب نره ده در؟ مرعاده می؟
 محکمه تک منظره سی نره به طوغری در؟
 افندم! چیمزار زاده مزبله ده در.
 مَحْکَمَه به طوغری در.
 هانکی مَذْهَبْدَن سکز؟
 اینجیلی ارمی مذهبندن ایم.
 مقصدگزر رَسَّام (painter) می اولقدرد؟
 خیر افندم! هوسم یوق! او بر مَوْهَبَه
 ربَّانیه در.

Reading Exercise. تعلیم قرائت

A Psalm of Life. نغمه حیات

۱ بعض الحانِ محزونانه^۱ ایله دیمه که! حیات بر رویای واهیدر^۲ و خوابیده
 اولان روح مه دودمدر. خیر! حیات جدی^۳ در.
 ۲ خیر! حیات یاشاییجی در. قبر هیچ بر وقت اونک مَنزلِ مقصودی
 اوله مایه جقدر. «سن طوپراق سین و طوپراق اوله جقسین!»
 کلامی جانہ خطاب^۴ اولوغش دکلدرد.
 ۳ صفا و جفا مقصد حیاتی تشکیل ایدمزر.
 ۵ عُمر حربکاهنده^۵ و حیاتک مَوَقَّتْ^۶ اوردو کاهنده چای کنارنده
 اوتلاندان غیر ناطق حیوانلر کی اوله! محاربه ده قهرمان^۷ اول!
 ۶ هر نه قدر خوش کورونسه ده استقباله^۸ قاپیلیمه^۹! براق! ماضی^۹
 کندی اولورینی کومسون! سن زنده^{۱۰} اولان زمانِ حالده یاشا!
 سنک قلبک کوکسکده و جنابِ حق ایسه باشک اوستنده در.

Words. 1. eZ/iaw numbers, songs; mahzounane mournful. 2. rouya dream; vahee nonsensical. 3. jid di real. 4. khitab olounmaq to be addressed. 5. harbgiah battle-field (§ 541). 6. p. qahriman hero. 7. istiqbal future. 8. qapilmaq to be deceived (to rely). 9. mazi past (§ 601). 10. p. zinde living.

۷ ذواتِ کِرامَتِ حیاتِ، بزمِ عمر لَمْزِکده اولَوْجِهله جَلیل وَ جَمیل اوله ییله-
جکئی تعلیم ایدر . اونلره اِمْتِثال ایله !

۸ داتما ییتیره رک، داتما باشلایه رق، حیات دَکِزینی احاطه ایدن^{۱۱} قوملرک
اوزرنده بر ایز^{۱۲} براقمه چالیش؛ بلکه کونک برنده، قضاذه^{۱۳} اولان
قارداشلر گدن بریسی، یولنی بولتی ایچون بو ایزلردن استفاده^{۱۴} ایله یه .
محَرَری — لونففلو . (مترجمی — منیف پاشا)

11. i hate eden surrounding (§ 620). 12. t. iz foot-print.
13. a. p. qazazede ship wrecked (§ 535). 14. istifade et." to be
benefited (§ 631). Munif Pasha a distinguished living Turkish
author, poet and statesman; now in oblivion.

Conversation. تعلیم سابق حقنده مکالمه

نالاده کی شمرک مُحَرَری کیم وَ مُترجمی محَرَری آمریقائی شاعر مشهور
کیمدر؟ لونففلو وَ مترجمی دولتو عطفوتلو

منیف پاشا حضرتلری در .

”نعمه حیات، در .

جاهلر حیاتِ نه تَصَوُّر ایدرلر ایمن؟ بر رویای واهی کبی تصوّر ایدرلر .
شاعر کندیس حیاتِ ناصل تعریف حیات جدی در، حیات یاشاییجی در؟
ایدیور؟ دَیور .

”سن طو پراقسین، عباره سی کیمه بوکلام جانه دکل، آنجاق تنه خطاب
خطاب اولندی؟ اولوشدر .

عمر حَرِّکاهنده نه یه بکزه ملی؟ چای کنارنده اوتلانان حیوانلر کبی
اولایوب محاربه ده قهرمان اولمالی .

انسان استقبالده می یوخسه حال خیر اقدم ازنده اولان حال حاضرده
حاضرده می یاشامالی؟ یاشامالی وَ ماضی بی اونوقالی .

بحر محیط حیاتِ احاطه ایدن قوملر کونک برنده قضاذه اولان قارداشلر نه
اوزرنده ایزلر براقمه نیچون رَهْمًا اولق اوزره بویوک ذاتره
چالما لیز؟ اِمْتِثالاً سی و اقدم ایله مه لیز .

بو شعرده باشده کی رَقْمَلر نه کوسنریر؟ شَرِّک انکلیزجه متنده اولان بیتلرینک
نومرولرینی بیان ایدرلر .

درس ۴۷ Lesson 47.

Arabic Participles. **فعل**

§ 600. The Arabic Participles composed from the Primitive Triliteral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

Subjective Participle, اسم فاعل

§ 601. The Subjective Participle of the Primitive Triliteral Verbs, also called the Noun of Agency, is formed of the measure **فاعل faʿil**, i. e. by inserting an *élif* (-a-) between the first and second radical, and putting an *ésré* (-é-) under the second radical:

خَلَقَ <i>khalq</i> creation:	خَالِقٌ <i>khalīq</i> creator.
سَرَقَ <i>sirqa</i> theft:	سَارِقٌ <i>sariq</i> thief.
كَتَبَ <i>kitab</i> writing:	كَاتِبٌ <i>katib</i> clerk.
فَعَلَ <i>feel</i> work:	فَاعِلٌ <i>faʿil</i> agent, doer.

§ 602. *Remarks.* a. If the second radical is **ی** or **و**, it changes into (**ا**, -y-) (§ 591).

دَوَّرَ *dévr* to turn: دَوَّارٌ

دائر = دَوَّارٌ *dayir* turning; about.

سَيَّلَانَ *séyelan* to flow: سَائِلٌ = سَائِلٌ *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médal* is put on the second *élif* (§§ 47, 701 d):

أَمَرَ *émr* to command: أَمِيرٌ = أَمِيرٌ *amir* a commander.

اتَّبَعَ *ityan* to follow: آتِي = آتِي *ati* following.

تعليم ۱۱۱ Exercise 111.

Change the following Infinitives into Subjective Participles:

جَرَيَانٌ^١ ، حَيَايَةٌ^٢ ، نَظَارَةٌ^٣ ، بُرُودٌ^٤ ، جَهَالَةٌ^٥ ، شَهَادَةٌ^٦ ،
 غَزَا^٧ ، بِنَا^٨ ، لُزُومٌ^٩ ، عِلْمٌ^{١٠} ، سَلَامَةٌ^{١١} ، رَغْبَةٌ^{١٢} ، وَصُولٌ^{١٣} ،
 جَنَائِتٌ^{١٤} ، وَعَظٌ^{١٥} ، عَلَى^{١٦} ، عَلُوٌ^{١٧} ، قَوْلٌ^{١٨} ، مَيْلٌ^{١٩} ، لِيَاقَتٌ^{٢٠} .

Words. 1. testimony, witnessing. 2. ignorance. 3. coldness. 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. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْعُول *méfqoul*. It is formed by putting a *mim* with *ústún* (*mé-*) before the first radical and a *و* (*-ou-*) after the second (§§ 402, 548):

قَتَلَ *qatl* to murder: مَقْتُولٌ *maqtol* murdered, slain.

خَلَقَ *khalq* to create: مَخْلُوقٌ *makhlouq* creature.

كَتَبَ *kétb* to write: مَكْتُوبٌ *méktoûb* written, letter.

خَدَمَتْ *khidmêt* service: مَخْدُومٌ *makhdoum* one who is served; a son.

§ 605. When the second or third radical is *ي*, the *و* and *êotrê* of the measure مَفْعُول (*-ou-*), are removed and *ésré* (*-î- -ee-*) is retained:

بَنَى *bina* building: مَبْنُوعٌ = مَبْنِيٌّ *mébnî* built.

رَوَى *rivayét* to narrate: مَرْوُوعٌ = مَرْوِيٌّ *mérvi* told.

زَادَ *ziyadé* an increase: مَزِيدٌ = مَزِيدٌ *mézeed* increased.

١١٢ تعليم Exercise 112.

Change the following infinitives into Objective Participles:

بَعَثَ^٤ ، (رَدَدَ)^٥ ، جَرَحَ^٦ ، رَغِبْتَ^١ ، جَهَّالَتْ^٢ ، شَهَادَتْ^٣ ، عِلْمٌ ، نَقَلَ^٧ ،
مُهرٌ^{١١} ، حَقًّا^{١٠} ، رِضًا^٩ ، (مَنْ) مَنَنْتَ^٨ ، مَنَعَ^٧ ، قَبُولٌ^٥ ، سُورٌ^٦

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, thankful), 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

Adjective of Quality. صفت مشبهه

§ 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 *faqeel*, *fêqeel* (§§ 437, 553).

ضَعِفَ *za'af* weakness: *ضَعِيفٌ* *zayeef* weak.

شَجَاعَتْ *shéja'at* bravery: *شَجِيعٌ* *shéjee* brave.

جَمَالَ *jémal* beauty: *جَمِيلٌ* *jémeel* beautiful.

§ 607. There is another one in the measure *faqoul*, the derivative of which are:

صَبَرَ *sabr* patience: *صَبُورٌ* *sabour* patient.

حَسَدَ *haséd* envy: *حَسُودٌ* *hasoud* jealous.

رَأْفَ *ré-é-fét* kindness: *رَأُوفٌ* *ra'ouf* kind, be-^[nignant § 40.]

تعليم ١١٣ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. نَجَّابَتْ^٥ ، صَغُرَ^٦ ، لَذَّتْ^٤ ، عَظُمَتْ^٣ ، سُهَوَاتٌ^٢ ، مَنَعَ^١ ،
كَرَّامَتْ^٧ ، لَطَافَتْ^٨ ، شَرَفَ^٩ ، صَحَّتْ^{١٠} ، كَبُرَ^٩ ، جَمَالَ^٨ ، قَرَّابَتْ^٧ ،
غَيَّرَتْ^{١٥} ، عَجَزَ^{١٤} ، جَسَّارَتْ^{١٣} ، رَسَّالَتْ^{١٢} ، عَجَلَهُ^{١١} . b. قَدَّمَ

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).

Adjective of Colour and Defect. صِفَتِ الْوَانِ وَ عُيُوبِ

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure أَفْعَلُ *efqal*; the Fem. Measure being أَفْعَلَا.

حُمْرَتُ <i>houmrét</i> redness:	حَمْرٌ: <i>ahmér</i> red.
بَيَاضُ <i>béyaz</i> whiteness:	بَيْضٌ: <i>ébyaz</i> white.
أَعْيَا <i>amya</i> blindness:	أَعْمَى: <i>agma</i> blind.
سَوَادُ <i>séwad</i> blackness:	سَوْدٌ: <i>ésvéd</i> black.
خَمَاقَتُ <i>hamagat</i> folly:	خَمَقٌ: <i>ahmaq</i> foolish.
صُفْرَتُ <i>soufrét</i> yellowness:	صَفْرٌ: <i>ésfér</i> yellow.
سُمْرَتُ <i>súmrét</i> brownness:	سَمْرٌ: <i>ésmér</i> brown.

Noun of Superiority. اسم تفضيل

§ 609. This is formed by the measure أَفْعَلُ *efqal*. 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):

كَبِيرُ <i>kébeer</i> great:	كَبَرٌ: <i>ék'bér</i> greater, greatest.
صَغِيرُ <i>sagheer</i> little:	صَغَرٌ: <i>esghér</i> less, lesser.

§ 610. The feminine of this form is أَفْعَلَا or فُعْلَى *fouqla*:

كَبِيرُ <i>kébeer</i> :	كَبْرَى = فُعْلَى: <i>káb'ra</i> greater.
دَنِي <i>dénée</i> low:	دَنْى = أَفْعَلَا: <i>éd'na</i> lower, lowest.
	دُنْيَا = فُعْلَى: <i>dan'ya</i> lower, lowest; the world.

تعليم ١١٤ Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

عَظِيمٌ ١، حَسَنٌ ٢، شَهِيدٌ ٣، رَحِيمٌ ٤، جَاهِلٌ ٥، لَازِمٌ ٦، فَاضِلٌ ٧، قَصُورٌ ٨،
سَابِقٌ ٩، صَاحِبٌ ١٠، سَلَامَةٌ ١١، قَدَمٌ ١٢، سَفِيلٌ ١٣، وَسْطٌ ١٤، عَلَى ١٥.

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 فَعَّالٌ *fə'qal*, formed by putting an *istīn* on the first radical, by doubling the second, and putting an *elif* after it:

دَوَّرَ *devr* to turn: دَوَّارٌ *dəv'var* one who turns rapidly, incessantly.

عِلْمٌ *ilm* knowledge: عَالِمٌ *gālim* All-Knowing, omniscient.

رَقَصَ *raqs* to oscillate: رَقَّاصٌ *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:

خَفَّ *khaff* a shoe: خَفَّافٌ *khaf'fāf* a shoe-seiler.

بَقْلَةٌ *baqla* { various kinds of grains: بَقَّالٌ *baq'qal* a grocer.

قَزَّ *qazz* silk: قَزَّازٌ *qaz'zāz* a silk-merchant.

١١٥ تعليم Exercise 115.

Change the following words into Nouns of Excess:

صَرَفٌ ١، بَرٌّ ٢، عِطْرٌ ٣، سِيَاحَةٌ ٤، عُفْرَانٌ ٥، فَلَاحَتْ ٦، حَمُولَةٌ ٧،
رَسْمٌ ٨، شَمْسٌ ٩، مَنَتْ ١٠، صَيْدٌ ١١، ذَلِكَ ١٢، مَذْحٌ ١٣، جَبَرٌ ١٤، خَلْقٌ ١٥.

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-drafter). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (sharapooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

تعلیم ۱۱۶ Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

مکتوبین 'مکتوبات' 'مکتوب'؛ کاتبین 'کاتبین' 'کاتب'؛
 امیر 'آمر'؛ مسروقات 'مسروق' 'سارقین' 'سارقون' 'سارق'؛
 معلومات 'عالم' 'عَلَام' 'علیم' 'اعلم' 'معلوم' 'علم'؛ آمرون 'امیران'
 رسولین 'مسیح'؛ تمهور^۷؛ مجهولات 'اجهل' 'مجهول' 'جاهل'؛ عالین
 عطاءرین 'اصغرین'؛ عجوزه 'عاجز' 'عجز'؛^{۱۰} مرسولات 'مرسول'
 'مادح' 'مدحت'؛^{۱۸} مجموعات 'مجموعه' 'مجموع' 'جامع' 'جمع'؛^{۱۲}
 وسطی 'أَقْدَم' 'صَفْرَا' 'سَوْدَا' 'خَمْرَا'؛^{۱۴} مداح 'مدوح'.

ترجمه ۱۱۷ Translation 117,

Give the Arabic equivalents of the following words.
 1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wondrous, two wounders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pi.), 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).

تعلیم ۱۱۸ Exercise 118,

۱ الله تعالى حضرت تباری اکبر 'ارحم' غَدَار و عَلَام در. ۲ بو
 دنیانک و دنیاده بولنان بترن موجودات و مخلوقاتک خالق جناب حق در.
 ۳ کاتب افندی یه یازده جفی مکتوبه دائر بر آمرگزر وار میدر؟ ۴ اوت!
 مکتوبی یازده نصوصوکره کوتورسون و الیه پوسته خانه مأمورینه تسلیم
 الیه سین. ۵ ایرماغنک جریانی ناصلدرد؟ — پک شدید در. ۶ «جاهل

ایله ضیافته کیتهدن، عالم ایله طاش طاشیمهسی آخسندر. ۷ آتالر
 جہالتنی ییلن جاہل؛ جاہل دکل عالمدر: فقط جہالتنی ییلمهین عالم؛
 عالم دکل جاہلدر؛ دیشر. ۸ «پک آدنا اوله که سنی باصسینلر؛ پک
 افضل اوله که سنی آصسینلر». ۹ المانک اعلاسی و اشہری آسیای
 صغراہ واقع آماسیہ شہرندن چیقار. ۱۰ چایونہ اقصای شرقہ در.

ترجمہ ۱۱۹ 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 *Eğribé.*

حامدہ دلاک ایله قونوشمقدہ در.
 اونلر سیاح دکل واعظ درلر.
 برصیاد در صیدہ کیدیور، ائندہ کی دہ
 بر ششخانہ تفنکدر.
 خیر افندم؛ عطار دکانیدر.
 بر عرب فلاحک نقلیشنی یاپیوردی.
 خیر افندم؛ بوراسی بزازل چارشوسیدر
 صرافلر قرآزلرک اوتہ سندنہ درلر.
 اوت افندم؛ ختافلر چارشوس
 یاقیندر.

اسئلہ *Esâlê.*

حمال نرہ دہ در؟
 بو انکلیر سیاحلر نرہ دن کلور؟
 شوکیدن کیم و اللہ کی آلت نہ؟
 بو دکان بفال دکانی میدر؟
 مداح علی اوستہ نہ یاپیوردی؟
 شو یاقینلردہ بر صراف دکانی
 بولنورمی؟
 بورالردن بر چیفت قوندورہ
 آلایلبریم؟

کاغذک رنگ اسمری؟ بیاض می؟ أصفر در افندم.
شوا عما دینچی عاقل میدر؟ یوق اغام یوق، بر آزار حقیقه در.

Beading Exercise. تعلیم قرائت

A Litany of Praise to God. سنه باشنده تسبیحات¹

— ۲ —

— ۱ —

جلیدر ¹² جمیلدر ¹⁸ لطنی ⁵ فراوان ¹⁷ ؛	کریمدر ² راحمدر ³ عالمدر مولا ⁴ ؛
چولی چینه چویردی اول رحمان ¹⁸ ؛	موجب حیاتدر ⁴ الله تعالی ⁴ ؛
خالق ¹⁰ عالمدر ⁹ درده او درمان ²⁰ ؛	هر بر احسانی نه لطیف ¹ نه اءلا ⁶ ؛
ینه بر سنه تحمل ²¹ ایله دی. [ملک ²⁴	ینه ⁷ بر سنه ترحم ایله دی ⁸ ؛
عزیز ²² در عظیمدر ⁹ نور ²⁸ در اول	یونی بز عظیم ⁹ بر نعمت ¹⁰ بیلهلم ¹ ؛
حدسز ²⁵ قدرته ²⁰ یالشکر او مالک ²⁷ ؛	لطنی ⁵ بزله کافیدر ¹¹ دیهلم ¹ ؛
فتا یوللره بز اولشکن سالک ²⁸ ؛	جلیل ¹² اسمنه تشکر ایدهلم ¹³ ؛
ینه بر سنه تآتی ایله دی.	اولسون عشقنه ¹⁴ عمرمز ده قربان ¹⁵ ؛

— ۳ —

حاضر²⁹ در ناظر³⁰ در موجود³¹ در هر آن³²؛
شردن قومنی صاقلادی اول منان³³.

Words. (I) 1. *Tesbeehat* fern. pi. of *tesbeeh* (§ 615), lit. 'to say *subhan allah*', i. e. Praise ye the Lord. 2. *kereem* 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. *ihshan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. '*a-la* excellent. 7. *yine, gine* again. 8. *terah'hum* et." to be merciful. 9. great. 10. *niymet* kindness, mercy. 11. *kiafi* sufficient. 12. *jелеel* All-Glorious. 13. *tehek'kur* et." to thank. 14. *ashq* love, loving-kindness. 15. *qourban* sacrifice.

(2) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *derd* affliction; *derman* remedy. 21. *teham-mul* patience, forbearance. 22. holy. 23. light. 24. *melik* king. 25. *haddsiz* infinite. 26. *qoudret* power. 27. *malik* possessor. 28. *salik* walking; *te-en-ni* et." to wait patiently (§ 623).

(3) 29. omnipresent. 30. All-Seeing. 31. present. 32. *he'ran* always (*her* + *an* time). 33. *men nan* All-Bounteous.

حکمه³⁴ مستحق³⁵ کن³⁶ بالجمله³⁷ انسان³⁸

ینه بر سنه تحنن³⁸ ایله دی. (آ. قونسلطانان)

34. hukm condemnation. 35. *mustahaqq'* deserving of. 36. 'ken for iken while. 37. *biljumle* all. 38. *tehan nun et.* "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 (*bob*) *tefaq qoul* (§ 622).

درس ۴۸ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدر ثلاثی مزیدفیه

§ 613. The Derivative Triliteral Infinitives (*Masdarl Sulasiyi Mezeedun feehee*) 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 = تَفْعِيلٌ *téfqeel*.

§ 615. This measure is formed by prefixing the letter ت *te* to the radical and putting a long ی *-ee* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْفٌ *khawf' ét.* fear (intr.): تَخَوَّفٌ *takh-veef* to terrify.

خَجَلْتُ *khéjalét* shame: تَخَجَّلْتُ *takh-jeel* to make ashamed.

شَكْلٌ *shékl* form, shape: تَشَكَّلٌ *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ی it changes into ة 'é':

صَفَوْتُ *saf'vét* purity: $\sqrt{\text{صَفَوْتُ}}$: (تَصْفِيُو) = تَصْفِيَةٌ *tasfeeyé* to purify.
 قَوَّوْتُ *qou'vét* power: $\sqrt{\text{قَوَّوْتُ}}$: (تَقْوِيُو) = تَقْوِيَةٌ *taqweeyé* to strengthen.
 رَضَا *riza* satisfaction: $\sqrt{\text{رَضَا}}$: (تَرْضِي) = تَرْضِيَةٌ *tarzeeyé* apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تَجْرِيَةٌ *téjribé* temptation: تَفْرِيقٌ *téfriqa* a feuilletton.

تَهْلِكَةٌ *tehlké* danger: تَقْدِيمٌ *taqdimé* offering.

تَذْكِرَةٌ *tézkiré* memorandum; a short letter; note; a passport.

تعليم ۱۲۰ Exercise 120.

Change the following Primitive Trilaterals into the second voice of Derivative Infinitives:

'سَكُونْتُ' ۱، 'بُعْدُ' ۲، 'يُرُودُ' ۳، 'حُطَا' ۴، 'قَلْتُ' ۵، 'رَفَاقَتُ' ۶، 'بُلُوغُ' ۷، 'نور' ۸،
 'كَدْرُ' ۹، 'بَيَاضُ' ۱۰، 'صَادِقُ' ۱۱، 'خَفْتُ' ۱۲، 'وَصِيْتُ' ۱۳، 'شَرَفُ' ۱۴، 'حَرَكَتُ' ۱۵،
 'بَشَارَتُ' ۱۶، 'بَرَكَتُ' ۱۷، 'جَدِيدُ' ۱۸، 'سَاوَتْ' ۱۹، 'رَبِي' ۲۰، 'زَيْتُ' ۲۱، 'حَوَالَةُ' ۲۲.

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.

HI. مُفَاعَلَةٌ = مُفَاعَلَةٌ *mftfaqale*.

§ 618. This measure is formed by prefixing a *mim* with *eotre* (*mu-*, *mou-*) to the first radical, by inserting *elif* after the first (-a-) and a *he* (-e, -et) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضَرَبَ *darb* to strike: $\sqrt{\text{ضَرَبَ}}$: مُضَارَبَةٌ *mudarébé* to fight.

صُحِبَّتْ *souhbét* conversation: *صَحَبَ* : *mousahabét* to converse.
 قَتَلَ *qatl* to kill: *قَتَلَ* : *mouqatélé* to kill each other, massacre.

تعلیم ۱۲۱ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَامٌ^۱ زِيَادَةٌ^۲ عِرْفَانٌ^۳ فُرْقَةٌ^۴ خُصُومَةٌ^۵ عَهْدٌ^۶ قِيَاسٌ^۷ بَدَلٌ^۸
 شِرْكَةٌ^۹ حَرْبٌ^{۱۰} جِهَادٌ^{۱۱} حُكْمٌ^{۱۲} تَرْكٌ^{۱۳} يَبِيعُ^{۱۴} حِفْظٌ^{۱۵} تَزَاعٌ^{۱۶}

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. اِفْعَالَ = اِفْعَالٌ *ifqal*.

§ 619. This is formed by putting an I with *fore* (i-) before the root, and another *elif* (-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):

دُخُولٌ *doukhoul* to enter (intr.): *دَخَلَ* : *tdkhal* to cause to enter, push.
 مُرُورٌ *múrour* to pass » : *مَرَرَ* : *tmrar* to cause to pass.
 جُلُوسٌ *júlous* to sit » : *اجْلَسَ* : *ijlas* to seat.

§ 620. If the second radical be a و or ی, (-v-, -y-) it is omitted and a ء (-é) is added at the end:

عَوْنٌ *avn* help: *عَاوَنَ* (= *اعْوَانَ*) : *iyané* to help.
 طَيَّرَانَ *tayran* to fly: *إِطَارَهُ* (= *اطْيَارَ*) : *itaré* to cause to fly.

§ 621. If the first letter of radical be و (-v-), it is changed into ی (-y-):

رُسُولٌ *rúsoul* to arrive: *إِيصَالَ* (= *اَوْصَالَ*) : *iysal* to send.

تعليم ١٢٢ Exercise 122.

Change the following Primitive Trilateral Infinitives into the fourth form of Derivative Trilateral Infinitives:

ظهور^١، عمران^٢، شغل^٣، ضلالت^٤، سقوط^٥، صدور^٦، بلوغ^٧، نور^٨، وجود^٩، وضوح^{١٠}، دور^{١١}، طول^{١٢}، دين^{١٣}، ميل^{١٤}، زوال^{١٥}، فيض^{١٦}، عودت^{١٧}، خروج^{١٨}، حريق^{١٩}، تمام^{٢٠}، فواد^{٢١}، عدم^{٢٢}، عزم^{٢٣}، ورود^{٢٤}.

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. تَفْعُلُ = تَفْعُلُ *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 *ôtré*:

صورت *sourét* image: $\sqrt{\text{تَصَوَّرَ}}$ *tésav'vour* imagination.

تعليم *taleem* to teach: $\sqrt{\text{تَعَلَّمَ}}$ *té'allâm* to learn.

تسليم *tésleem* to hand over: $\sqrt{\text{تَسَلَّمَ}}$ *tésél'lâm* to accept.

§ 623. If the third radical be و or ي (-v-, -i-) the *ôtré* of the measure is changed into *ésré* (-i):

بنو *bénou* son: $\sqrt{\text{تَبَنَّى}}$ *tébén'ni* to adopt a son.

دنایت *dénayét* meanness: $\sqrt{\text{تَدَنَّى}}$ *tédén'ni* retrogression.

رقی *raqi* rising high: $\sqrt{\text{تَرَقَّى}}$ *téraq'qé* progress.

تعليم ١٢٣ Exercise 128.

Change the following words into the fifth form:

تَغْرِيرٌ^۷، تَمْلِكُ^۸، تَبْدِيلٌ^۹، تَشْكِيلٌ^{۱۰}، تَحْمِيلٌ^{۱۱}، كِبَرٌ^{۱۲}، تَكْثِيرٌ^{۱۳}، نور
 كَلَامٌ^{۱۴}، عَدُوٌّ^{۱۵}، آسَفٌ^{۱۶}، تَدْرِيسٌ^{۱۷}، تَرْوِيجٌ^{۱۸}، تَأْدِيبٌ^{۱۹}، نَصْرَانِيٌّ^{۲۰}
 شُكْرَانٌ^{۲۱}، ذِكْرٌ^{۲۲}، جَمْعٌ^{۲۳}، أَهْلٌ^{۲۴}، سِلْوَةٌ^{۲۵}، أُلُفَّتْ^{۲۶}.

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 (con-
 formation). 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. com-
 fort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لَعَلَّ Words.

a. — ا — ابراز *ibraz ét.* to show. a. — ا — تادیه *té-é-diye ét.* } to pay.
 a. — ا — امضاء *imza ét.* to seal. a. — ا — ایفاء *iyfa ét.* }
 a. — ا — ارسال *irsal ét.* to send. a. — ا — اعطاء *ita ét.* to give.

مقاولات محرری *mouqavélat mouhar'riri* Notary public.

تعلیم Exercise 124.

۱. اُون بیکار آراداتک قارلی بوزلی طاغلرینی و چیچکلی صحرالرینی
 امرار ایله طربزونه واصل اولدقلرنده، دریا ا دریا! دیو ندا ایدوب
 مسرت عظیمه ابراز ایله دیلر. ۲. معلم اقدی دون اخشام بر خلق ایراد
 ایدهرک نهار ما کینه سنک نوقت و نصورتله ایجاد اولندیغنی بیان و ایضاح
 ایلدی. ۳. خاچر اقدی وصیتنی تحریر و تمهیر ایدهرک مقاولات محررینه
 تصدیق ایتدیردی. ۴. دینکیزی تادیه ایتدیگز می؟ — بر ماه مرورنده
 تادیه و ایفا ایتک اوزره بر قطعه تحویل اعطا ایله دیم. ۵. دلیقانلیرک
 غیرتی کثیر اما تجربه سی ناقصدر. ۶. درت زاند آلتی ناقص بش: نه یه
 مساوی در؟ — درت زاند آلتی: اُون ایدر؛ اُون ناقص بش: بشه
 مساویدر. ۷. یول تذکره می حاضر لادیگز می؟ — اوت اقدم یارین

- قلمه تشریف ایدرسکز تسلّم ایدرسکز . ۸ او سوزی سویله مه ؛ چونکه
افندینک حدّتنی تسکین ایده جک یوده دها زیاده تحریک ایدیور .
۹ او قدر ضعیف ایدی که بر سوز تکلّمنه بیله قدرتی یوغیدی .
۱۰ تعلیم تعلّی تأکید ایدر . ۱۱ اعترّاض قولایدر . لکن ابداع کوچدر .

ترجمه ۱۲۵ 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. Nasreddin Effendi 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.

اجوبه *Éjribé.*

اسئله *Éstlé.*

بکا خببات کتیرمه گز ویربرم .	بندی ! بنده گزه بر توصیه نامه اعطاسنه همت ایدرمیسکر ؟
اوت افندم ! ورضاسنی تحصیل ایلدم .	ایتدیکنز قصورددن طولای ترضیه ایتدیکنز می ؟
خدمتکاری اعزام ایلدم ایسه ده ، پک مشغول اولدینندن یاپه مامش .	قویومچی آلتونی کوزلبه تصفیه ایلمشی ؟
دینم ۲۰۰ غروشه بالغ اولدی .	دائیکز دینیکزی قاچه ابلاغ ایلهدی ؟
عفوایدرسکز ، مساعدتم اولدینندن مطالعه ایده مدم .	مدیر افندینک تقریرینی قرائت ایله دیکز می ؟
اوت افندم ! کاملاً تسلّم ایلدم .	دگانک اشیارینی تسلیم آلدیکز می ؟

چین و ماچنده کی محاربه دن برخبر اوت افندرس؛ دهشتلی خبرل واردر؛
واری؟ محاربه دکل، عادتاً مقاتله در.

Reading Exercise. تعلیم قرائت

Friendship. دوستلق

صادق دوست دینانک بوتون خزینه لردن^۱ زیاده قیمتلدر^۲، فقط
نادر^۳ بولونور. چوق احبابی^۴ وار ظن ایده نك هیچ دوستی یوقدر؛
زیرا هر دوست دوست دکلدر. چوغنه دوستلق کوسترن آدم کیسه یه
دوست اوله مز. دوستلق نه قدر^۵ اسکی اولورسه، اوقدر قوتلی
و پایدار^۶ اولور. فاضل^۷ و صادق بر دوست بولان آدم ایی یلمه لیدرکه،
عظیم برخزیه بولشدرد. دوست دوستنک کدرلی زماننده تسلیت^۸
ایده درک؛ کدرلرینی تقلیل^۹ و سرورلی زماننده مسرتنی تربید^{۱۰} ایدر.
وولترک اقوال مشهوره سندن^{۱۱} بری ده «بر ناموسلی آدمک حسن
ایده یلمه جکی الگ بویوک مسرت دوستارینی مسعود ایده یلمکدن کلیر»
سوزی در. دوستانک شروط اساسیه سی^{۱۲} یکدیکره حسن توجه^{۱۳} ایله
کمال امنیت^{۱۴}، خاص قلب^{۱۵} ایله محبت، صداقت^{۱۶} و وفا کارلق
و حین حاجتده^{۱۷} یکدیکری یولنده فدا کارلق^{۱۸} ابراز ایتکدر.
(معلم ناجی)

Words. 1. khazine treasure. 2. qiymetli precious. 3. nadir rare. 4. dhabdhab friends. 5. neqadar . . . olqadar the more . . . the more ... 6. paydar firm, enduring. 7. fazil virtuous. 8. tesliyet comfort (§ 616). 9. takhlif to diminish, to lighten. 10. tizyeed to increase. 11. aqval words; mesh'hour remarkable, famous. 12. shourout conditions; esasi fundamental. 13. husn good; tevej juh sympathy. 14. kemal perfection; emniyet fidelity. 15. Khoulous sincerity = a sincere heart. 16. sadaqat faithfulness. 17. heen time, hajat want = in case of necessity. 18. feda-kiarliq self-denial.

Conversation. تعلیم سابق حقنده مکالمه

سزک احبابکز واری؟ اوت افندم ابنم چوق دوست وار در.

اوليه ايسه هيچ دوستكز يوقدرا	ييلم؛ بكا چوق آدم دوستاق و محبت ابراز ايدر.
حقيق دوستك پك نادر اولديني ييلير ميسكز؟ عجا فكرى لايى وجه اوزره عرض ايد ييلمى؟ فاضل و صادق بر دوست دوسته نه ايلر؟	اوت افندم ا حتى فاضل و صادق بر دوست بولان آدم عظيم بر خزينه بولش ايدىكنى ده ييليرم. كدرلى زماننده كدرينى تقيل ايدر.
كدرينى نصورتله تقيل و تخفيف ايدر؟	تسليت ويرمكله تخفيف ايدر.
سرورلى زماننده دخى فائدهسى طوقونورى؟	الته! مسروريتى ترديد ايتمك ايچون سمى و اقدام ايدر.
ناموسلى بر آدم دوستلرينى مسعود ايتمكله نه استحصال ايد ييلير؟	اك بويوك مسرتى استحصال ايدر.
بونى كيم سويله مشدر؟ وولتر كيم ايدى؟	وولتر اك احوال مشوره سندنر. فرانسه نك اك مشهور فيلسوفلرندن برى ايدى.
حكيم موسى اليه الان حيانده ميدر؟	خير افندم! بوندن ۱۲۷ سنه مقدم (۱۷۷۸ ده) وفات ايتمشدر.

Words. 1. *hakee'mi mumayileyh* the above mentioned philosopher, he. 2. *el-an* now, at present.

درس ۴۹ Lesson 49.

The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثى مزيد فيه

VI. *tésaqoul* تَفَاعُلٌ = تَفَاعُلٌ.

§ 624. Reciprocal verbal nouns are also formed by putting ت (*té-*) before the root and an *élif* (-a-) after its first radical:

تَصَاحُبٌ تَصَاحُبٌ *tésahoub* to protect. صَحَابَتٌ *sahabét* protection:

قَطَعَ *qat* to cut: $\sqrt{\text{قَطَعَ}}$ *téqatou'* to cut each other.
 قَعُودَ *qou'oud* to rest: $\sqrt{\text{قَعَدَ}}$ *téq'oud* being pensioned.

§ 625. If و or ی be found at the end of the root, it is changed into ی and the *étré* also into *ésré*:

عَطاَ 'ata giving: $\sqrt{\text{عَطَى}}$ *té'att* delivering over to one another, to interchange.
 وَلِيَ *éllit* to be behind: $\sqrt{\text{وَلَّى}}$ *tévall* succession.
 دَرَكَ *dérk* to attain: $\sqrt{\text{دَرَكَ}}$ *tédarík* to procure; prepare.

تعلیم ۱۲۶ Exercise 126.

Change the following words into the sixth measure:

نَفَضَ^۱، نَسَخَ^۲، بُعِدَ^۳، صَدَمَهُ^۴، تَابَعَ^۵، نَسَلَ^۶، نُصِرْتُ^۷.

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. اِنْفِعَال = اِنْفِعَال *inf'agal*.

§ 626. This measure is formed by prefixing اِن (in-) to the root and inserting an I (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطَعَ *qat* to cut: $\sqrt{\text{قَطَعَ}}$ *inq'at* to be cut, interrupted.
 ضَمَّ *zamm* to add: $\sqrt{\text{ضَمَّ}}$ *inzimam* to be added, addition.
 قَسَمْتُ *qismét* portion, part: $\sqrt{\text{قَسَمَ}}$ *inq'sam* to be separated, separation.

تعلیم ۱۲۷ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Triliteral Infinitives:

جَذَبَ^۱، كَسَرَ^۲، حَلَّ^۳، صَبَّ^۴، قَبِضَ^۵، دَفَعَ^۶، قَيْدَ^۷، قَلَبَ^۸، فَصَلَ^۹، جَمَادَ^{۱۰}، حَصَرَ^{۱۱}، عَكَسَ^{۱۲}، هَزَمَتْ^{۱۳}، هَدَمَ^{۱۴}، عَقَدَ^{۱۵}، شَرَحَ^{۱۶}.

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. اِفْتِئَالَ = اِفْتِئَالَ *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:

جَمَعَ *jém'* to collect: $\sqrt{\text{اجْتَمَعَ}}$: *ijtima'a* to be gathered, collection.
فَخَّرَ *fakhr* pride: $\sqrt{\text{اِفْتَخَّرَ}}$: *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 ط 'ص' ض 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 ا or و, it is changed into ت:

صَبَرَ *sabr* patience: $\sqrt{\text{اِصْطَبَرَ}}$: (= اصْطَبَرَ) *istibarr*.
ضَرَبَ *zarb* a blow: $\sqrt{\text{اِضْطَرَبَ}}$: (= اضْطَرَبَ) *iztirab* anxiety.
طَلَّعَ *toulou'* to appear: $\sqrt{\text{اِطْلَعَ}}$: (= اِطْلَعَ) *ittila'a*.
زَحَمَتْ *zahmèt* trouble: $\sqrt{\text{اِزْدَحَمَ}}$: (= اِزْدَحَمَ) *izdiham* a crowd.
دَعَوَى *dav'a* a law suit: $\sqrt{\text{اِدْعَا}}$: (= اِدْعَا) *idli'a* to maintain.
ذَخَرَ *zakhiré* provision: $\sqrt{\text{اِذْخَرَ}}$: (= اِذْخَرَ) *iddikhar* to store up.
أَخَذَ *akhz* taking: $\sqrt{\text{اِتَّخَذَ}}$: (= اِتَّخَذَ) *ittikhas* to take, to adopt.
وَحَّدَتْ *vahdèt* unity: $\sqrt{\text{اِتَّحَدَ}}$: (= اِتَّحَدَ) *ittihad* union.

تعلیم ١٢٨ Exercise 128.

Change the following Primitives into Derivatives:

زَوْجَهُ^٨، مِخْنَتٌ^٧، عَقْدٌ^٦، نَظْمٌ^٥، رَدٌّ^٤، نَشْرٌ^٣، خِيَارٌ^٢، رَابْطٌ^١، أَحَدٌ^٩،
(حَیِجٌ) حَاجَتٌ^{١٥}، حُرْمَتٌ^{١٤}، خَلَلٌ^{١٣}، رِخْلَتٌ^{١٢}، أَصْلٌ^{١١}، وَفَقٌ^{١٠}، زِيَادَةٌ^٩.

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. اِفْتِلَالٌ = اِفْعِلَالٌ *ifqilal*.

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective اَفْقَلٌ *ifqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *elif* between them.

أَحْمَرٌ *ahmér* red: اِحْمِرَارٌ *ihmirar* to become intensely red.
أَسْوَدٌ *eswéd* black: اِسْوِدَادٌ *iswidad* » » » black.
أَحْدَبٌ *ahdéb* hump-backed: اِحْدِيبَابٌ *ihdibab* to be hump-backed.

X. اِسْتِفْعَالٌ = اِسْتِفْعَالٌ *istifqal*.

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an I (-a-) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطِقَ *noutq* speaking: اِسْتَنْطَاقٌ *istintatq* interrogating.
رَحِمَتْ *rahmèt* mercy: اِسْتَرْحَامٌ *istirham* asking for mercy.

§ 631. If the first radical be أ or و, it changes into ي (-y-); and if the second radical be و, it changes into ه (-é -ét -at) at the end of the word (§§ 620—621):

- إِذْنٌ *izn* permission: $\sqrt{\text{أَذَن}}$ (= اِسْتِوْذَانَ) *istiyyzan*
to ask for permission.
- إِيفًا *iyfa* to pay: $\sqrt{\text{وَقَى}}$ (= اِسْتِوْفَى) *istiyyfa*
to receive.
- رَاحَةً *rahat* rest: $\sqrt{\text{رَوَّحَ}}$ (= اِسْتِوْرَاحَ) *istirahat*
to take rest.
- وُضُوحٌ *vuzuh* plain: $\sqrt{\text{وَضَحَ}}$ (= اِسْتِوْضَاحَ) *istiyyzah*
to explain.

تعليم ۱۲۹ Exercise 129.

Change the following words into the tenth form:

شُورَى^۱، خُرُوجٌ^۲، جَوَابٌ^۳، دَوَامٌ^۴، عِلْمٌ^۵، رَدٌّ^۶، أُجْرَتٌ^۷، فِهْمٌ^۸.

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 Muta-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

مُعَالِمَةٌ، اِعْتِلَامٌ، اِسْتِعْلَامٌ، تَعْلَمُ، تَعْلِمٌ، اِعْلَامٌ، تَعَالُمٌ، اِنْعِلَامٌ.

تعليم ۱۳۰ Exercise 130.

۱ قبلگزك اضطرابی دفع اولدی می؟ — اوت افندم! «صبر باشی سلامت» دیشار؛ اضطراب اضطرار ایله اندفاع ایدر. ۲ ازدحامدن چوق زحمت چکدیکز می؟ — اوت افندم! ازدحامك اجتماعندن پك صقیلقد. ۳ ذخیره نك ادخاری ایچون نه تدبیر اتخاذ اولندی؟ — افندم! اتفاق ایدوبده برقراره کلمدك. ۴ سارقلر استطافارنده قتل مادہ سنی^۱ اقرار ایتمشلر می؟ — اوت افندم! اقرار ایتمشلر

Words. 1. *ma'd dé case*. 2. *igrar ét.* "to confess. (VI. of *garar*.)

وَحَاكِمَهُ دَنْصُوكِرُهُ دَهْ اِعْدَامَهُ حَكَمِ اُولُوغَشَلَرُ . ۵ جَدَرِ عَلِيكَزْكَ اِرْتَحَالِي نَهْ
 وَقْتُ وَقُوعِ بُولُشُدَرُ ؟ — ۱۸۷۲ تَارِيخِنْدَه اِسْتَانْبُولْدَه وَقُوعُ بُولُشُدَرُ .
 ۶ اُولُ خَانَهِي اِسْتِيْجَارِ اَيْتِيْكَزْ مِي ؟ — خَيْرِ اِفْدَم ! مُتَصَرَفِي اَيْلَه
 مُعَارَفَه اُولَادِيْنِي سَبِيْدَن اِيْجَارِ بَدَلِي ۵ حَقْنْدَه اِتْفَاقِ اَيْدِه مَدَلِك . ۷ تَرْجَمِه مِي
 اَصْلِيْلَه ۴ مُقَايَسَه ۵ اَيْدِه مَدِيْكَمْدَن طُولَايِي مُعَلِّمِ اِفْدِيْنِك مَسَاعَدَه سَنِي ۶
 اِسْتِرْحَامِ اَيْلَدَم . ۸ دَرَايْت ۷ وَ ذَكَوْت ۸ صَبْرُ وَ اِجْتِهَادَدَن ۹ عِبَارَتِ دَر .

3. *ijar bedeli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

ترجمه ۱۳۱ 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 Bey. 5. The Alevi Mohamedans and the Yezidees 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. *istikhrāj, iyrad etmek*. 2. *ayetler, ayati kerime*. 3. *mutareke*. 4. *mou-a-hede*. 5. *ta-a-ti, mubadele et*."

مکالمه Conversation.

اَوِيْكَزْ نَرَهْدَه دَر ؟
 پاشانك قوناغتك اتصالنده دَر .
 بَن اِيْچُونِي تَأْسَفِ اَيْدِيْ يُوْرُسْكَزْ ؟
 اَوْت ، چُونَكِه طَرِيْقِ حَقْدَن اِرْتِدَادِ
 اَيْتِيْكَزْ .
 مَكْتَبِيْكَ حَالِي شَمْدِي نَصْلَدَر ؟
 اِفْدَم ! شِمْدِي مَكْتَبْدَه بُوْيُوكِ اِنْتِظَامِ
 وَ تَرْقِيْ مَشَاهِدَه اُولُوْغَشْدَه دَر .
 كِيْمِ اَيْلَه عَقْدَرِ اَزْدَوَاجِ اَيْلَه دِيْكَزْ ؟
 مَانِيَه خَانَمِ اَيْلَه تَرْوَجِ اَيْلَدَم .
 بُوْسَنَه اَيْنِجِيْلِي اِرْمِيْلَرِكِ مَرْكَزِيْ اِتْعَادِيْ
 اَيْنِجِيْلِي كَلِيْسَه لَرِكِ مَرْكَزِيْ اِتْعَادِيْ
 نَرَهْدَه تَجْمُعِ اَيْدِه جَكْدَر ؟
 مَرْدِيْ فُونْدَه اِجْتِمَاعِ اَيْدِه جَكْدَر .

بوکون سزده بر انشراح وار؛ عجباً چونکه خانه مک انشاسیچون اقتضا
 سبی نه در؟ ایدن امر عالی صدور ایتدی.
 مکتبه بزم مخدوم نصلدر؟ اطاعتسز در، هیچ انقیاد ایتسه یور.
 نصل اولدی ده بزه تشریف ایتدیکنز؟ افندم! سزده انجذاب قوتی وار در.

Reading Exercise. تعلیم قرائت

True Nobility. نجابت حقیقه

کوک مادی^۱ و کک معنوی^۲ دوشونلسون، «انسان آناسندن بویوک
 طوغماز». عجباً انکلتزه ده کی لوردلره، فرانسه ده کی پرنسلره، ما حاصل
 دنیا^۳ هر جهنده کی اصحاب نجابت^۴ صورولسه؛ نسلنی^۵ مبدای
 خلقت^۶ ایصال ایده ییله جک^۷ کیمسه وار میدر؟
 روایات و اساطیردن^۸ قطع نظر^۹ بزجه^{۱۰} تاریخی^{۱۱} ثابت^{۱۲} اولان
 بعض وقایعی^{۱۳} کوزومزک اوگرنه آلام؛ و حتی تطویل^{۱۴} دوشمه مک
 ایچون عرب دولتارینی دخی قاریشدیرمایه لم.
 دولت صفارییی^{۱۵} تشکیل^{۱۶} ایدن ذات بر حیدود^{۱۷} دولت
 غزنوییی^{۱۸} میدان کتیرن برکوله، دولت سلجوقیهیی^{۱۹} او قدر عظمت
 و اجلالیله^{۲۰} عالم سیاستده^{۲۱} برنجی دولتاردن معدود^{۲۲} ایدن بر شیرت
 قوجهسی^{۲۳} دکلمیدی؟

Words. 1. *mad'dee, manevee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha' bi nejabet* the possessors of nobility = nobles. 4. *nesl* ancestors. 5. *mebdayi khilqat* beginning: of creation. 6. *iysal et.* "to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *esateer* mythology. 8. *qat'i nazar* leave it out of consideration, except. 9. *bizje* among us i. e. Ottomans. 10. *tarikhen* historically. 11. *sabit* fixed, proved. 12. *vaqqayi* events. 13. *tatvil* prolixity. 14. *devleti Saffariye* the Saffari dynasty of Khorasan. 15. *teshkil eden* the founder. 16. *hay-doud* a brigand. 17. *devleti Ghaznevi* the Ghaznevide dynasty of Persia. 18. *devleti Seljouqiye* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamet* grandeur; *ijlal* magnificence. 20. *alemi siyaset* the world of diplomacy. 21. *madoud* enumerated. 22. *asheeret* a nomadic tribe, clan, *qoja* chief.

نه حاجت²³! او دنيانك نصفته حكم ايدن ' عالم انسانيته²⁴
 الك واسع²⁵ حكومتني تشكيل ايلدين بر تاتار رئيسي²⁶ دكل مي ايدى ؟
 كثرت فتوحاتجه²⁷ جهانہ ہرچ مثلي²⁸ كلمه مش اولان تيمورلنك²⁹
 جنكيز خدمتكارلردن³⁰ بر آدمك نساندن كلمه دى مي ؟
 اتابكه³¹ و ايويه³² و ممالكه³³ كهي حكومتلري ' بر بابايكيت
 عسكر³⁴ و يا بر غيرتلي اسير³⁵ تاسيس ايتمه ديلر مي ؟
 سلطنت عثمانيه ده بر معروف³⁶ خاندان³⁷ صاحبي اولان ذواتدن :
 جندهرلى قاره خليل : ادى³⁸ بر صوفه³⁹ ' كپرولى محمد پاشا سرايده بر
 اشجي ' محمد علي پاشا بر چيفتجي زاده دن⁴⁰ باشقه بر شي مي ايديلر ؟
 (كمال بك)

23. ne *hajet!* what need is there? 24. *insaniyet* humanity § 581). 25. *vasi vast*. 26. *reysi* chief of a clan. 27. *kesret* abundance; *futouhat* victories (pi. of *futuh*). 28. *misl* equal. 29. *Timurleng* Tamerlane. 30. *Jengiz; nesl* children, progeny. 31. *Atabege*, 32. *Eyouhiye*, 33. *Memalike* the dynasties of Atabeg, Eyyouhi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *eseer* slave. 36. *ma'rouf* remarkable. 37. *khanddan* race, line; Jendereli Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr.). 40. *chiftjizade* the son of a farmer.

Lesson 50. درس ۵۰

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 *tefqeel* تقفیل are formed in the following manner: The

servile letters ت 'ى are dropped; a *mim* with *eôtré* (م- *mû-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shedde* (ـ), and the last syllable must have an *esre*; this forms the Subjective Participle.

To find the Objective Participle change the *esre* into *ustun*. (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure *مفاقة mufaqa* are made as follows: Omit the last he (-e) and put an *esre* on the last syllable; this forms the Subjective Participle.

Change the *esre* to *ustun* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (te-), are made in the following way. Prefix a *mim* with *eotre* at the beginning and put an *esre* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *esre* into *ustun*. (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *elif* in the first and last syllables, the *elifs* must be dropped, a *mim* with *eotre* must be prefixed to the remainder of the word and the last syllable must have an *esre*. This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *esre* into *ustun*. (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadrilaterals are made simply by adding a *mim* with *eotre* to the beginning and punctuating the last syllable with *esre*: this forms the Subjective Participle. Change that *esre* to *ustun*, you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that *Mou*-initial is the sign of the measure *Mufaqa* (§ 618) and the Participles of Der. Inf.; while *Me-*, *Mi-* is the sign of N. with *mim* and *Mefoul* (§§ 597, 604).

تعليم ١٣٢ 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.	تغییل <i>téfqeel</i>	Transitive	تجلید <i>téjleed</i>	to bind
b	III.	مفاعله <i>māfaqlé</i>	Reciprocal	محاربه <i>māharébé</i>	to fight
c	V.	تفعل <i>téfaqqoul</i>	Intransitive Passive	تبدل <i>tébédilal</i>	to be changed
	VI.	تفاقل <i>tefaqqoul</i>	Reflexive Intransitive	تجاوز <i>téjavouz</i>	to exceed
d	IV.	افعال <i>ifqal</i>	Transitive	ارسال <i>irsal</i>	to send
	VII.	انفعال <i>infqal</i>	Reciprocal Passive	انقسام <i>inqisam</i>	to be divided
	VIII.	افتعال <i>iftiqal</i>	»	اكتساب <i>iktisab</i>	to earn, gain
	IX.	افعال <i>ifqilal</i>	Excess	احمرار <i>ihmirar</i>	to become intensely red
	X.	استفعال <i>istifqal</i>	Desire	استنطاق <i>istintaq</i>	to inter- rogate
	Q.	فعله <i>faqlélé</i>	...	ترجمه <i>térjémé</i>	to translate

Remainder	Subjective Participle		Objective Participle	
فَقَّلَ <i>V</i>	خَالِقٌ <i>khaliq</i>	who creates, creator.	مَخْلُوقٌ <i>makhlouq</i>	created, creature.
جَلَدَ	مُجَلِّدٌ <i>mujél'id</i>	who binds, binder.	مُجَلَّدٌ <i>mújél'léd</i>	bound (volume).
مَحَارَبَ	مُحَارِبٌ <i>mouharib</i>	belligerent.	مُحَارَبٌ <i>múharéb</i>	engaged in war.
	مُتَبَدِّلٌ <i>mútébéd'dil</i>	changer.	مُتَبَدَّلٌ <i>mútébéd'dél</i>	changed.
	مُتَجَاوِزٌ <i>mútéjavíz</i>	that exceeds.	مُتَجَاوِزٌ <i>mútéjavéz</i>	surpassed.
رَسَلَ	مُرْسِلٌ <i>múrsil</i>	sender, addresser.	مُرْسَلٌ <i>múrsél</i>	an envoy, messenger.
نَقَسَ	مُنْقَسِمٌ <i>múngasim</i>	divider.	مُنْقَسَمٌ <i>múngasém</i>	divided.
كَسَبَ	مُكْتَسِبٌ <i>múktasib</i>	who earns.	مُكْتَسَبٌ <i>múktéséb</i>	earned.
حَمَرَ	مُحْمَرٌّ <i>múhmerr'</i>	intensely red.		
سَتَنَطَقَ	مُسْتَنَاطِقٌ <i>mústantliq</i>	interrogator (judge).	مُسْتَنَاطَقٌ <i>mústantlaq</i>	interrogated.
تَرَجَّمَ <i>V</i>	مُتَرَجِّمٌ <i>múterjím</i>	translator.	مُتَرَجَّمٌ <i>múterjém</i>	translated.

۱. مَسَاقَرَتٌ ، ۲. اِرْتِفَاعٌ ، ۳. تَسْلِيحٌ ، ۴. تَعْطِيلٌ ، ۵. مُخَالَفَتٌ ، ۶. تَقَاعُدٌ ، ۷. نَقْلٌ ،
 ۸. تَفْتِيشٌ ، ۹. تَعَدُّدٌ ، ۱۰. تَعَرُّفٌ ، ۱۱. تَكَلِّمٌ ، ۱۲. مُنَازَعَةٌ ، ۱۳. بِنَاءٌ ، ۱۴. اِعْتِبَارٌ ،
 ۱۵. تَرْيِيزٌ ، ۱۶. اِسْتِجْبَالٌ ، ۱۷. تَوَاضُعٌ ، ۱۸. تَرْتِيبٌ ، ۱۹. تَغْرِيرٌ ، ۲۰. اِسْتِنَاطِقٌ ،
 ۲۱. طَنْطَنَةٌ ، ۲۲. وَسْوَسهٌ ، ۲۳. هَنْدَسَهٌ ، ۲۴. تَكْمِيلٌ ، ۲۵. تَعْلِيمٌ ، ۲۶. تَصْحِيحٌ ،
 ۲۷. تَوَقُّفٌ ، تَقْيِدٌ ، بَرهَانٌ ، صَيَقْلٌ ، عُنْوَانٌ ، جَوْهَرٌ .

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).

Exercise 183. تعلیم ۱۳۳

۱. مردیفونده مسافرتکړک مدتیٰ نقدرد ؟ — اوکومزده کی
 ایلولده اون سکړ سنه تکمیل اوله جقدر . ۲. بوتاجړک اعتباری نصلدر ؟
 — معتبر بر ذات در . ۳. سلاحرکړ اوزریکړده میدر ؟ — اوت افندم !
 جمله مزده مسلحز . ۴. بوسنه تعطیلده بر یره کیده جکمیـکړ ؟ —
 خیر ! مردیفونده قالوب بعض ترجمه لرایده دک ؛ طبع اولونتی اوزره درسعاده
 کوندره جکم . و بقده طبع اولوتان قسملرینک تصحیحایتله مشغول
 اوله جغم . ۵. اوراجه بر مصحح تدارک ایتسه کړ اولامز می ؟ —
 مدقق بر مصحح بولتی پک مشکلدر . ۶. واپور صامسونه پک کیج
 مواصلت ایتشه در . عجباروزکار مخالف می ایش ؟ — اوت افندم !

Words. 1. mud'det the length (of time). 2. badehou afterwards. 3. to procure, to find. 4. mudaq qiq (Sub. Part, of tedqiq).

روزگارک مُخَالَفَتِی اَوْلَازَسِه اِیْکِی کُوندن واصل اَوْلَه ییلیر ایدی .
 ۷ ایشته کُز تَقَاعَد چیقدی می ؟ — اوت 'افندم ! سایه پادشاهیده
 بشیوز غروش مَعاش ایلَه متَقَاعَد اُولدیلر . ۸ بو کِتابک مُحَرَرِی کیمدر ؟ —
 مرذیفونده وافع اَناطولیه قولجی لسان ءِثْمَانِی مُعَلِّمِی اوحانِس آغویان
 افندی در . ۹ بو باغچه نِک مُتَصَرِّفِی آماسیه متَصَرِّفِی سعادتلو بکر
 پاشا حضرتلری درلر .

۱۳۴ 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 dictionary¹? — It is the Rev. M. Aucher. 3. Have the inspectors conie whom the governor wished to send? 4. Though they have come, yet, having a very pressing engagement³, they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very⁴ skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained⁵ the ability⁶ to do so through your kindness'. 7. What kind of a work⁸ is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated⁹ with numerous pictures. 8. Are the compositors, who are setting up¹⁰ this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans,

1. loughet kitabi. 2. musta'jel. 3. maslahat. 4. mahir, oustad. 5. kesb et." 6. iqtidar. 7. sayeyi alinizde. 8. eser. 9. muzey' yen, mousavver (from tezyin, tasveer). 10. tertib et.", dizmek.

مکالمه Conversation,

اِجْوِبَه *Ejvibé.*

اَسْئَلَه *Esilé.*

مُطالعه بویوردقلری کتاب جلدلی می
 جلدسز می ؟
 اِجْوِبَه : عَلا مِجْلَد در افندم . بزم مکتب
 مِجْلَد خانه سنده دها چوق کوزلری

تَجلید اولونویور .

کتاب مُقَدِّس لسانِ عِثْمَانِیَه کیم
 ترجمه ایتمشدر ؟
 مَعْلَم موسیو هَریکٹ هِثْمَانِه مُکَمِّل
 صورتده عِثْمَانِیَه ترجمه اولونمشدر .

مطبعه لارده کی مُصَحِّحْک خِدْمَتی پک تِه دِئِک اِفْدَم ا مُرْتَبِلَرْک یاپدقاری
مَعْنَا می؟ هزاران خطاری او تصحیح ایدر.
سَیَاحلَر نه یاپدیلر؟ مسلح اوله رق اول مُرْتَقِع داغْ
دِه سَنَه قدر چیقديلر.

مُقاوله سِنْدَاتی تحریر و تنظیم اِیْک قِطْعَه اوله رق تنظیم اولنْدَقْدنْصوْکْره؛
اولونه ییلدیلر می؟ طَرْقَبِن امضایله رق تَعَاطی ایله دیلر.
"اقوال حکیمانه و جَمَلِ ادیبه ده" لسان حقنْده نه مُطَالعه ایله دیکز؟
"دنیاده لساندن اعلا نه تَصَوُّر اولونه ییلر؟ لسان رابطه مَعِیْشَت و مَدَنِیَّت
مِفْتَاح عُلُوم و معرفت، ترجمان حکمت و حقیقتدر. اونْک واسطه سیله شَرْلَر
بِنَا و قَوْملَر اداره اولونور. تعلیم و تدریس و اِفْنَاع و اِسْکَات اونْکله
اجرا ایدیلر. مَحَاکِم و مَجَالِسْده اونْک واسطه سیله حُکْم و رَأْی اعطا اولونور.
و وَظَائِفْک اِثْمُ مُقَدَّسْی اولان عِبَادَات اونْکله ایفا ایدیلر." (ازوب)

Reading Exercise. تعلیم قرائت

Administrative Councils. مجالس اداره*

هر ولایت و لَوَا و قِضَا مرکز لرنده بر مجلس اداره وار در. اشْبو
مجالس، اعضای طبعیه^۱ و اعضای مُنْتَجَبَه دن^۲ مرکبدر. اعضای
طبعیه؛ ولایتده: حاکم^۳، مفتی^۴، دَفْتَرْدَار^۵، مکتوبچی^۶ ایله ولایت
مرکزنده کی ملل غیر مسلم^۷ رؤسای^۸ روحانیه سندن عبارت در.
لواده کذلک: حاکم^۳ و مفتی^۴ و محاسبه چی^۵ و تحریرات مدیری^۶
ایله مرکز لواده بولونان ملل غیر مسلم^۷ رؤسای^۸ روحانیه سندن
عبارتدر. قضاده دخی: نائب^۹ و مفتی^۴ بلده و مال مدیری^۶

Words. * Mejalisi Idare (pi. of mejlis). 1. aza members (pi. of ouzv); tabiyye natural (§§580,656); muntakhab chosen, elected (fayil of intikhab). 2. murek'eb composed (fayil of terkeeb). 3. hakim judge, a qadi (fayil of hukm), nayib a judge-substitute (fayil of niyabet). 4. mufti the officer who answers questions in the Canon Law of Islam (fayil of ifta). 5. defterdar, mouhasebeji, mal mudiri the controllers of revenue and expenditure in Vilayet, Liva and Qaza. 6. mektoubjou, tahrirat mudiri, tahrirat kiatibi the Chief Secretaries in Vilayet, Liva and Qaza. 7. muslim Moslem (fayil of islam); ghayri-muslim non-Moslem (§ 695). 8. rou'es'sa heads, chiefs (pi. of reyis). 9. rouhanees spiritual (§ 580 g).

و تحریرات کاتبی^{۱۰} و ملل غیر مسلم^{۱۱} رؤسای^{۱۲} روحانیه سندن^{۱۳}
 عبارتند^{۱۰}. خریستیانلر و یهودیلر ملل غیر مسلمه یی تشکیل ایدر.
 اعضای منتخبه: نصفی^{۱۱} مسلم^{۱۲} و نصف دیگر ی غیر مسلم اولیق
 اوزره درت کشیدن مرگب^{۱۳} اولوب؛ بونلرک انتخابی^{۱۲} اهالییه
 عائد^{۱۳} در. مجالس اداره قضانک امور اداره سته نظارت ایدر.

10. *ibaret* composed. 11. *nisf half*. 12. *intikhab et.* "to choose;
 election (VIII. of *nukhbe*). 13. *ayid* belonging (*fayil* of *avdet*).

Note. Consult the Reading Exercise, page 126.

درس ۵۱ Lesson 51.

Broken or Irregular Plurals. جمع مکسر

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of *-een* (m.) or *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jem'i Mukes ser*) 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 *قال؛ قله؛ قتل* form their plural as follows:

§ 638. S. *قال faql*: Plural = *قول fouqoul*: as:

حدّ *hadd* boundary: حروف *hourouf*: حرف *harf* letter:
 نقد *naqd* cash: بیوت *bâyout*: بیت *béyt* house: حدود *houdoud*:
 شروط *shrouh*: شرط *shart*: حقوق *hقوق* = حق *haqq*: نقود *nouqoud*.

§ 639. S. a. قَتَلَ *faql* : b. قَتَلَ *faqal* : c. قَتَلَ *fiql* :
d. قَتَلَ *fouql* : Pl. = أَقْتَلَ *éfqal* : as:

a. عَصْر *'asr* : دَوْر *dévr* : أَوْقَات *évqat* : وقت *vagt* time :
أَشْكَال *shékl* shape : أَصَار *'asar* : أَصَار *édvar* : آدَوَار century :
أَمْوَال : (مَوْل) مال : أَنْوَع : نَوْع : أَلْوَان : colour : لون *ésh-k'al* :

b. خَبَر *khábér* news : سَبَب *sébéb* reason : أَسْبَاب *ésbab* :
أَعْدَاد *edad* : عَدَد *edad* : أَوْلَاد *évlad* : وَلَد *véléd* : أَخْبَار *akhbar* :

c. طِفْل *tífl* child : أَصْنَاف *ésnaf* : صِنْف *sinf*, *sénif* class :
أَفْكَار *afkar* : فِكْر *fikr* : أَشْعَار : شِعْر *shir* : أَطْفَال *atfal* :

d. حُكْم *hakm* decision : أَمْلَكَ *émlak* : مِلْك *malk* property :
أَعْضَاء *a'za* : عُضْو *ouzv* : أَخْلَاق : خُلُق *ahkām* : أَحْكَام

§ 640. S. قَتَلَهُ *fouqlé*, *fouqlét* : Pl. = قَتَلَ *fouqal* : as:
نُسخة *núskhé* copy : نُسَخ *núsakh* : صُورَت *sourét* manner, way ;
رُجُل : جَمَلَه : قَوْلَه : قَوْلٌ *qoulé* : قَوْلٌ *qoulét* : صُور : صُورَةٌ picture :

§ 641. S. قَتَلَتْ *fiqlét* : Pl. = قَتَلَ *fiqal* : as:
مِلَّة *milét* nation : نِعَم *niyam* : نِعْمَت *niymét* favour :
بَلَد : بَلَدَه : عِبْرَة *'ibér* : عِبْرَت *'ibrét* example : مِلَّة *milét* :

§ 642. S. قَتَلَ *féqal* and قَتَلَ *fiqal* : Pl. = أَقْتَلَهُ *éfqilé* : as:

أَمْتَعَه : مَتَاع *ét-t'mé* : أَطْعَمَهُ *ta'am* : طَعَام *ta'am* : أَجْوَبَه *éjvábé* :
جَوَاب *jévab* : أَرْبَعَة *ezminé* times : زَمَان *zéman* time :

§ 643. The plural of the Subjective Participles of the Primitive Trilateral Infinitives are formed on the following models; as: a. قَوَّالٌ *févaql*, *fouq'al*, *féqalé*, *fouqala* :

a. سَاحِل *sahl* sea-coast : Pl. = سَوَاحِل *sévahl* sea-shores : جَامِع *jamt* mosque : جَوَامِع *jévamt* : جَانِب *jantb* side : جَوَانِب *jévantb* :

b. تَاجِر *tajir* merchant : Pl. = تَجَار *tájjar* : حَاكِم *hakim* judge :
حَاكِم *houk'kam* : حَاضِر *hazir* present : حُضَر *houz'zar* :

c. كاتب *kātīb* clerk: Pl. = كُتَبَة *kétébē* clerks: تابع *tabiʿ* follower, servant: تبعه *té-baʿa* subjects: وارث *varis* heir: ورثه *vérésé*.

d. عاقل *'aqil* wise: Pl. = عَقَلَاء *'ouqala* wisemen: عالم *'alim* 'fazel learned: علماء *'ouléma*, *fouzala* doctors of Canon Law: شاعر *shayir* poet: شاعرا *shouʿara* = جاعل = صالح = مُصلحاً = مُصلحاً.

The Subj. Participles which end in *-ى*, form their plurals as follows:

S. والى *vali* governor: Pl. = وِلَاة *vilat*: قاضى *qadi* judge: قضاة *qoudat*: راوى *rauy* historian = رُوَاة *ruwaʿa*: عاصى *a rebel* = عُصَاة *ʿusaaʿa*.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of *-ة* or *-ى* (ـة, -ét) [§ 582], are formed according to the first measure *févaqil*: as:

a. لازِمة *lazimé* necessity: Pl. = لَوَازِم *lérazim* necessities: فَايْدَةٌ *faýidé* benefit = فَوَائِد *févaýid*: قَاعِدَةٌ *qayidé* a rule = قَوَاعِد *qaravýd*: عَاطِفَةٌ *'atífét* kindness = عَوَاطِف *'avattíf*.

b. مَادَّة *mad'dé* subject = مَوَادِّ *mévadd*: حَاسَّة *has'se* sense = حَوَاصِّ *havass'*: خَاصَّة *khas'sé* peculiarity = خَوَاصِّ *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model فَعِيل) is formed on the model of a. فُعَلَا b. فَعَال c. أَفْعَلَا *fouqala, fiqal, éfqila*:

a. فقير *faqir* poor: Pl. = فُقَرَاء *fouqara* the poor: وزير *vézir* a minister of state = وَزَرَاء *vúzera* viziers, viceroys: حكيم *hakeem* sage, philosopher = حُكَمَاء *houkéma*: رفيق *rafîq* = رُفَقَا.

b. كبير *kébir* great = كِبَار *kébar* grandes: كريم *kérim* noble = كِرَام *kíram*: فَيِّح *fékhim* illustrious = فَيِّحَام *fikham*.

c. قريب *qarib* relative = أَقْرَبَا *aqrība*: حبيب *habīb* friend = أَهْبَا *ahib'ba*: طبيب *tabīb* physician = أَطْبَا *atīb'ba*: نبي *nébee* prophet = أَشْقِيَا = شَقِي: أَصْدِقَا = صَدِيق: أَنْبِيَا *enbiya*.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ة or ة (-é, -ét, -at) [§ 582] is made on the model فِئَاتِل *féqayil*; as:

جزیره *jéziré* island = جزائر *jérayir* islands : وظیفه *vazifé* duty = وظائف *vérayif* : نصیحت *nasihah* advice = نصائح *nésayih* : سفینه *séfiné* ship = سفائن *séfayin* : خزینه *k haziné* treasure = خزان *khazayn* : صحائف = صحیفه : قبائل = قبيله : حقائق = حقیقت : *khazayn*.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ین *-een* (m.) and ات *-at* (f.) [§§ 573—78].

The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral 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 *ustun*, the second takes an *elif* and the third has an *esre* for its vowel sound (— — ا — — = -é -a -i-). If there is an *elif* or *vav* in the last syllable, it is changed into *yé* (-é -a -ee); as:

Singular مفرد <i>Múfréul'</i>	Plural جمع <i>Jém'</i>
مملکت <i>mémlekét</i> country:	مَمَالِک <i>mémalik</i> } Nouns with <i>mim</i> .
معرفة <i>ma'rifét</i> knowledge:	مَعَارِف <i>mé'arif</i> }
مکتب <i>méktéb</i> school:	مَکَاتِب <i>mékiatib</i> }
مکتوب <i>méktoob</i> letter:	مَکَاتِيب <i>mékiatēeb</i> } Object. Partic.
مزمور <i>mézmoor</i> psalm:	مَزَامِير <i>mézameer</i> }
مفتاح <i>miftah</i> key:	مِفْتَاح <i>méfsateeh</i> } N. of Loc.
تدبیر <i>tédbeer</i> plan:	تَدَابِير <i>tédabeer</i> }
تاریخ <i>tareekh</i> date; history:	تَوَارِیخ <i>tévareekh</i> } The measure <i>téf-geel</i> .
اَصْغَر <i>ésghér</i> lesser:	أَصَاغِر <i>ésaghr</i> } N. of Superiority.

¹ i. e. the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان <i>soultan</i> Sultan:	سلاطين <i>sélateen</i>	{ The measure <i>fouqlan</i> . } Quadrilateral nouns.
جمهور <i>jûmhoor</i> republic:	جماهير <i>jémaheer</i>	
اثنوم <i>âqnûm</i> a person (of Trinity):	أقانيم <i>éganeem</i>	
قانون <i>qanoun</i> law:	قوانين <i>qavaneen</i>	
عسكر <i>askér</i> soldier:	عساكر <i>'asakir</i>	
ترجمه <i>térjémé</i> translation:	تراجم <i>térajim</i>	

مطالعات *Mûta-la'at* 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> :	حروقات <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> names:	اسامي <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.		
بيت <i>béyt</i> verse; house:	بيوت <i>buyoot</i> houses:	إبيات <i>ébyat</i> verses.
شيخ <i>shéykh</i> chief:	شيوخ <i>sháyoukh</i> old men.	
مشايخ <i>méshayikh</i> chiefs.		

راهب *rahīb* a Christ. monk: رهبان *rouh'ban*: رهابين *réhabeen'*.

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

أم <i>umm</i> mother:	أمهات <i>ûm'méhat</i> mothers.
إنسان <i>insan</i> man (homo):	ناس <i>nas</i> human beings.
قرية <i>garyé</i> village:	قرا <i>goura</i> villages.
أسود <i>ésvéd</i> black:	سودان <i>soudan</i> negroes; the Soudan.
إله <i>ilah</i> god:	آله <i>alihé</i> deities.
أهل <i>éhl</i> people:	أهالي <i>éhalí</i> inhabitants.
أرمني <i>érméni</i> Armenian:	آرامنه <i>araminé</i> Armenians.
سعي <i>say</i> labour:	مساعى <i>mésayi</i> labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *tefqeel*, *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 <i>malûmatlar</i> knowledge.	تحریرات <i>tahrîratlar</i> writings.
فیاتلر <i>fiyatlar</i> prices.	اعضال <i>azalar</i> members.
وقوعات <i>vouqou'atlar</i> events.	اولادلر <i>evladlar</i> children.
اهالیر <i>êhalîlér</i> inhabitants.	تجارلر <i>tâjjarlar</i> merchants.
عمللر <i>amêlêlér</i> labourers.	اشیالر <i>esh'yalar</i> farnitures.
دیارلر <i>diyarlar</i> countries.	اصنافلر <i>esnafalar</i> handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چیتلکات <i>chiftlikât</i> (Imperial) farms; (as همایون).	
t. گیش <i>gêlish</i> coming:	گیشات <i>gêlishat</i> talent, success.
p. سبزه <i>sêbzé</i> vegetable:	سبزوات <i>sêbzévat</i> vulg. <i>zarzavat</i> .
p. خرده <i>khûrdé</i> small:	خردوات <i>khourdavat</i> smallware.
p. فرمان <i>férman</i> firman:	فرامین <i>férameen</i> edicts.
t. کیدیش <i>gidish</i> going:	کیدیشات <i>gêdishat</i> conduct.

تعلیم ۱۳۵ Exercise 185.

State the measure, the number and the meaning of the following words:

- ۱ کتاب 'کُتُب'، کاتب 'کاتب'، مکتوب 'مکتوب'، کتبه 'مُکَاتِبَه'،
 مکتب 'مُکَاتِبَات'، ۲ خروج 'خروج'، إخراج 'إِخْرَاجَات'، خارج 'خارج'، خارجیه
 مخرج 'مُخْرَج'، ۳ تول 'تول'، نازل 'نَزَل'، اِترال 'اِتْرَال'، تزیل 'تَزْیِلَات'،
 منازل 'مَنْازِل'، ۴ ذکر 'مَذْکُور'، تَذْکِرَه 'مَذْکُورَه'، تَذْکُر 'مَذْکُورَه'،
 مذاکرات 'مَذْکُرَات'، ۵ قتل 'قَاتِل'، قاتلین 'قَاتِلَیْن'، قاتله 'مُقَاتِلَه'، مقتول
 مقتلات 'مُقْتُولَیْن'، مقتولین 'مُقْتُولَیْن'، مقتل 'مَقْتَلَه'، ۶ جبر 'مُجْبُور'،
 مجبوریت 'مُجْبُورِیَّت'، ۷ علم 'عَالِم'، معلوم 'مَعْلُومَات'، اعلم 'عَلِمَ'، علام 'إِعْلَام'،
 تعلیم 'تَعْلِیْمَات'، معلم 'مُعَلِّم'، ۸ حسن 'أَحْسَن'، آحسین 'تَحْسِیْن'

مَحَاسِنُ، مَحَسِّنَاتٌ. ۹. وُضُولٌ، وَاَصْلٌ، مَوْضُولٌ، اِيصَالٌ، مَوَاصِلَتٌ.
 ۱۰. دُخُولٌ، اِدْخَالٌ، اِدْخَالَاتٌ، مَدْخَلٌ، مَدْخَلٌ، مَدْخَلٌ، مَدْخَلٌ، مَدْخَلَاتٌ،
 دُخُولِيهِ. ۱۱. قُدُسٌ، قُدُوسٌ، قُدُوسِيٌّ، قُدُسِيَّتٌ، تَقْدِيسٌ، مَقْدِيسِيٌّ،
 مَقْدَسٌ. ۱۲. ضَرْبٌ، ضَارِبٌ، مَضْرُوبٌ، اِضْطِرَابٌ، مَضْطَرِبٌ.
 ۱۳. وَسْوَئَةٌ، مَوْسُوسٌ. ۱۴. طَنْطَنَةٌ، مُطَنْطِنٌ، صَيْقَلٌ، مُصَيْقَلٌ،
 عُتُونٌ، مُعْتُونٌ. ۱۵. مُسْتَشْرِقٌ، مُسْتَشْرِقِينَ (orientalists)؛ اِتِّصَالٌ.

ترجمه ۱۳۶ Translation 186.

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 (جَاهَلَاتٌ), ignorant; unknown; ignorant people.
3. The act of sending (رَسَالَتٌ), 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 (خَلَّاصٌ), 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 (خَبَرٌ); to give news, to inform (IV), informer, informed; to communicate (III), correspondent.
8. Change the word مَلِكٌ into fayil, méfoul; into noun with *mim*; to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

تعلیم ۱۳۷ Exercise 187.

۱. سلطان حمید خان ثانی حضرتلری سلاطین عثمانیه نك اوتوز
 اوچنجیسی در . ۲. عثمانلی ملتی مللر معظمه دن بریسیدر . ۳. بوقوناغاك

املاك وركيسى^۱ ۷۴۰ غروشدرد. ۴ وره شمسك جمله سى دخى تبعه دولت عليه دن ايديلر. ۵ ايران شعرا سندن الك مشهورى حافظ شيرازى در. ۶ شهر ك كبار اهالى سندن بعضيلرى بو هفته سواحله مُتَوَجِّهًا^۷ حركت ايله ديلر. ۷ مامورين كرامدن اكثريسى بزم اجبامدن درلر. ۸ صرف قواعدينى^۹ اذير ايتديكز مى؟ اكر ايتديكز ايسه بونك فوائد كثيره سى وار در. ۹ مكاتبك مُحَسَّنَاتِي^{۱۰} يك چوقدر. اورادن مُنتهى چيقان قُقرًا اولادلى حُكَمَا^{۱۱} وُزَرًا^{۱۲} حُكَّام^{۱۳} عَلَمًا^{۱۴} و كُتُبَه^{۱۵} سِلَكْنَه^{۱۶} داخل اولورلر.

Words. 1. *emlak vergisi* property tax. 2. *mutevej'jihen* toward (fayil of *tevej'juh* to turn, V. of *vej'h*). 3. *hareket et.*" to start. 4. *qavayid* rules (pi. of *qayide*). 5. *silk* career. 6. to enter.

ترجمه ۱۳۸ Translation 138.

1. This book contains¹ 320 figures². 2. The eastern boundaries³ of Turkey are Russia and Persia. 3. I have a gospel printed⁴ in very small characters. 4. The churches do not pay⁵ property taxes. 5. The English nation is one of the greatest nations of Europe⁶. 6. Are those physicians among your relatives? 7. They made a journey⁷ towards the islands on board the ships. 8. It is written in the Psalms⁸ "Lead⁹ 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 inserted¹⁰ in this list with their prices. 10. The success of the vegetables and flowers is perfect¹⁰ this year.

Words. 1. *havi dir*. 2. *eshkial* (pl. of *shekl*). 3. *houdood* (pi. of *hadd*). 4. *matbou'* (mefoul of *tab'*). 5. *te-e-diye et.*" (II. of *6da*). 6. *Avropa*. 7. *se'yahat*. 8. *ihda eyle* (IV. of *hidāyet*). 9. *dakhil* (fayil of *doukhoul*). 10. *mukemmel* (mefoul of *tekmil*).

مکالمه Conversation.

Columbus' Egg. (Continued.) قولومبوسك يومورطه سى (مابعد)

بوجواب حضاره^۱ نه تأثير ايتدى؟ حضارك حيرت^۲ و مراقبى^۳ جلب (۳۰۸ صحيفه مراجعت يوريله) و تحريك ايله دى.

Words. 1. *houz'zar* pi. of *hazir* (§ 643b). 2. *hayret* wonder. 3. *meraqa* curiosity; *jelb ou tahreek et.*" to instigate and arouse.

نتیجہ سی شو اولدی کہ ! بر سبت
یومورطہ احضار اولونوب : قرالدن
باشلایرک هپسی ده یومورطہ یی
سیوری طرفی اوزرینه دوردورمه
چالیدیلر . [[ایله دیلر .
نه مُنَاسَبَتٌ^۸ ! هرکس اظهار^۷ عجز^۸
اوت افندم ! سیوری طرفی قیرمقله
یومورطہ یی دوردورمه مُقْتَدِرٌ^۹
اولدی .

دیشلرکه بویولده هرکس دوردورمه ییلر .
طوغری ! ایشته معرفت^{۱۰} اورای
ایلك اَوَّل دوشونوب یاقعده در .
قولومبوس دخی بر کره آمریقانک
یولنی ارانه^{۱۱} ایلدکدن صر کره هر
کس ده اورایه کیده ییلر .
آمریقانک یولی بولونقدنصوکره^۴
هرکس اورایه کمال سهولته^{۱۲}
کیده ییلر .

بَرَّ جَدیدک کاشنی عَلَیْهِنْده عداوتله
مَمْلُو اولان پرنس مومی الیه ایله
مَدْعُوین سائرین بوتکیلغه نصورتله
مُوقَفَت ایله دیلر وَ نتیجہ سی^۵ نه
اولدی ؟
حَضَار بوکا مُوقَف^۵ اوله ییلدیلمی ؟
قرستوف دوردورمه ییلدی ؟

[دیش ؟
حَضَار بونی کورونجه قرستوف نه
ایله دکل می ؟ قیردقدنصوکره هرکس
دوردورمه مازمی ؟ هَنَر و مَعْرِفَت
برشی قَبْلَ الْمَشاَهْدَه می یوخسه
بَعْدَ الْمَشاَهْدَه می وُجوده کتیر-
مکده در ؟

یومورطه نك حکایه سیله آمریقانک
کاشنی بیتنده نه مُنَاسَبَتٌ^{۱۳} وارددر ؟

4. *netije* the end, conclusion (§§ 582, 646). 5. *mouvaf faq* successful (*mefoul* of *tev'feeq*). 6. *munasebfa* connexion (III. of *nisbet* *ne-*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *muqtedir* able (VIII. of *iqtidar*). 10. *marifet* skill, talent (n. with *mim* of *Irfan*); *ilk evvel* first of all, in the first place. 11. *iraye* to show (IV. of *rouyet*). 12. relation, connexion. 13. *kema li souhoulette* 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 (*Iza'fet*) 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 *khayr douva* a blessing: *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. » » » » » » fern, singular,
3. mase. dual » » » » » » mase. dual,
4. mase. plural » » » » » » { regular masc. plural
or broken plural,
5. fern, plural » » » » » » { fern, plural or sing,
6. broken plural » » » » » » { fern. sing. or broken
plural.

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثالر *Misal'ér* Examples.

1. دعای خیر *douva'yi khayr* a good prayer; blessing.
بحرِ احمر *bah'rî ahmér* the Red Sea.
2. الفِ ممدوده *é'li'fî mémdoudé* elongated Elif (§ 29 d).
قوة عظیمه *qouvvé'yi azimé* great power.
3. طَرَفَیْنِ مَرَقُومَیْنِ *taraféy'ni mérqouméyn* those two parties.
حَرْفَیْنِ مُتَجَانِسَیْنِ *harféy'ni mûtéjaniséyn* two homogeneous letters.
4. مُؤَرِّخَیْنِ مَشْهُورَیْنِ *mûvêrrikhee'ni mëshhoureen'* the celebrated historians.
مُؤَمَّرَیْنِ فِئَتَامِ *mé-é-mouree'ni fikham* illustrious officers.
5. صِفَاتِ الْهِیهِ *sifa'ti ilaheeyé* the Divine attributes.
مَعْلُومَاتِ مَهِمَّه *malouma'ti mûhim'mé* important knowledge.
6. ذَوَاتِ عَالِیَاتِ *zéba'ti aliyyat* great personages.
أُمُورِ مَهِمَّه *oumou'rou mouhim'mé* important affairs.
أَجْدَادِ عِظَامِ *djda'di izam* venerable ancestors.
مَكَاتِبِ مِلْیَهِ *mékâti'bi müllyé* national schools.

§ 659. متنوعات *Mütténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérime* the sacred verse, the golden text.

دینِ مقدس *din'i mouqad'dés* the Holy Religion.

دولتِ علیّه *Dévlé'ti Aliyé* the Sublime Government (Turkey).

سامعونِ کرام *samiyou'nou kiram* honorable hearers.

ازمنه قديمه *ézminé'yi qadimé* ancient times.

تواريخِ عتيقه *tévarikh'i atiqá* ancient histories.

تبعه صادقّه *téba-a'-yi sadíqa* loyal subjects.

سواحلِ بحريه *sévahil'i bahriyé* marine coasts.

اقصى شرق *aqsa'yi sharq* the Furthest East.

§ 660. غلطاتِ مشهوره *Galatatí Mësh'houré* Barbarisms.

طوپخانه عاмерه *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عاмерه *matba'khí amiré* » Kitchen.

ترسانه عاмерه *térsané'yi amiré* » Dock-yard.

قوة الكتريقه *qouvvé'yi éléktriqiyé* electrical force.

آسيای صغرا *Asiya'yi soughra* Asia Minor.

تعليم ۱۳۹ Exercise 139.

۱ مرحوم^۱ اولانلری 'جنابِ الله جانلرینه رحمت ايله سين' ديه رڪ
خير دعا ايله ذڪر^۲ ايتمه لي. ۲ مرذيفون قيرلر قوله جنك محترق^۳ اولان^۴
بناسنك مجدداً^۵ انشاسي^۶ ضمننده^۷ اراده سنیه^۸ حضرت پادشاهی
شرفصادر^۹ اولاشدر. ۳ دنيانك قطعات بعیده سنده^{۱۰} انكليزلرك
مستملكات^{۱۰} متعديده سی واردر. ۴ مورخين مشهورينك روايات

Words. 1. *merhoum* deceased (mefoul of *rahmet*). 2. *zitr et.* 'to remember, to mention. 3. *muh'tereq* burnt (mefoul of VIII.). 4. *mujJd'deden* newly (mefoul of *tejdí*). 5. *insha* to build. 6. *zimninda* for. 7. *iradt* decree, command (VI. of *rivad*; *seneeye* sublime, exalted). 8. *sherefsadir* which has issued in honour. 9. *qita-at* parts of the world = countries (pi. of *qit-a*'), *bayid* distant (from *baud*' § 606). 10. *mustemlikiat* colonies (pi. of *fayil* of X. of *mulk*'), *muttad'did* numerous (*fayil* of *te-ad-dud*, 'aded V).

و نقلیاتینہ^{۱۱} نظرًا^{۱۲} 'آزمنہ قدیمہ آسیای صغراہ ملل متعده میدانه کلمہ شلار وینہ محو^{۱۳} اواشلار. ۵ حضرت ابراهیم : افندیمرک اجداد عظامی آراسنده معدود در. ۶ دین مقدسمرک مکاتب ملیہ اولاد و اطفال وطنہ^{۱۴} صورت لایقہ^{۱۵} تعلیم و تدریسی ضمنندہ معلمون کرام طرفندن کرہ کی کبی غیرت و همت اولتمقدہ در. ۷ تدبیرہ قصور ایدن تقدیرہ بہانہ بولور.

11. *rivayet, nagl et.* "to narrate, to recount, to tell. 12. *nezaren* according (§ 682 b). 13. *mahv ol.* "to disappear. 14. *atfal* children (pi. of *tifl*). 15. *souret* manner; *layiq* suitable.

ترجمہ ۱۴۰ Translation 140,

1. Some of the illustrious officers of the Turkish government were present at the commencement¹ exercises of the College. 2. You will find here all important* knowledge concerning the settlement³ of the wretched immigrants⁴ in South Africa⁵. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business⁶ he was unable⁷ to come here. 5. One of the loyal subjects began⁸ to speak⁹ and said 'Honourable hearers'. 6. I have Moses of Khorēne's¹⁰ and Agathangelos'¹¹ ancient Armenian histories¹².

1. *tevziyi mukiafat resmi* or *yevmi makhsous* = day of prizes. 2. *mouhimm*. 3. *iskian* (IV. of *sukuri*). 4. *mouhajiree'ni maghdoureen*. 5. *Afriqayi jdnoubi*. 6. *mfaali'hi muhimmJ SMbiyle*. 7. *muqtedir olamamaq*. 8. *ibtidar et.* 9. *kelam*. 10. *Mos̄s Khorini*. 11. *Aqatanqelos*. 12. *muverrikhee ni qadime'yi Aramineden*.

مکالمہ Conversation.

طوپخانہ عامرہ کی کڑمہ کز اولمش میدر؟ خیر افندم ترسانہ عامرہ بی کزدم.
 بویاز تعطیلاتی نرہده امرار ایده جکسکز؟ آسیای صغراہ بولنان متعده بلاد
 مقصدیگر برسیاحت می ایتمکدر؟ قدیمہ ویرانہ لرینی کزہ جکم.
 تلفرا فلر نہ ایله ایشلہ یورلر؟ قرۃ الکتریقہ ایله ایشلہ یورلر.
 بو کوئی درلک آیت کریعہ سی نہ در؟ "عیسای کورہک ایستہ ریز" آیتدر.
 بو آیت نرہده محرر در؟ اناجیل اربعمہ دن اینجیل یوحنا نلک
 ۲۲ نجی باب ۲۲ نجی آیتندہ موجود درہ

‘آر طوغرول’ نەدىكىدەر و كىمدەر؟ عثمانلىك اجداد عظامندن برى اولوب
‘جسور طوغرول’ معناسنده در.

Reading Exercise. تعليم قرائت

دقتدن منبعث کشفیات*

Inventions Resulting from Observation.

تاریخ^۱ اختراعات^۲، هر شینه دقت ایتمکلکک لزوم^۳
حقیقیسنی^۴ اثبات^۵ ایدن امثال^۶ کثیره یی حاوی^۷ در . اختراعاتک
اکثریسی^۸؛ یا ذکی^۹ بر عمله نک^{۱۰}، و یا^{۱۱} متفنین^{۱۲} بر عالمک نظر
دقتنه^{۱۳} تصادف ایدن^{۱۴} صورت ظاهرده^{۱۵} معناسز^{۱۶} بر شیندن نشأت
ایدز^{۱۷} . مثلاً^{۱۸} :

دگیز، سواحله بر طاقم اوتلرله برابر آوروپاجه مېجهول بر نوع دگیز
یوصونلری^{۱۹} آثار . اسمی جسمی^{۲۰} اول آنه^{۲۱} قدر هر کسجه ؛ معلوم^{۲۲}
اولان بر گمیجی اونلری طوللار^{۲۳}؛ و دقتله معاینه^{۲۴} و تدقیق^{۲۵}
ایتدکدنصرکه، بونلرک قطعات بعیده دن کلدیکنه حکم^{۲۶} ایدز .

Words and Notes. * *diq'qat* careful observation; *muribayis* caused (fayil of *iribiyas*)', *keshfiyat* discoveries. 1. history (II. of *erekh*). 2. *ikhtira'at* (pi.; VIII. of *خرغ*). 3. *louzoum* necessity. 4. real. 5. *isbat et.*" to prove (IV. of *sebt*). 6. *emsal* precedents, examples (pi. of *mesel*). 7. *ham* containing (fayil). 8. *ekserisi* the majority. 9. *zekee* sagacious (§ 606). 10. *amele* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mutefen nin* versed in science (fayil of *tefen nun* § 622). 13. *nazari diq'qat* consideration. 14. *tesaduf et.*" to fall under (VI. of *sadef*). 15. *souret* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of *عَمَى*); *manasiz* unimportant. 17. *neshat et.*" to come into existence, to originate. 18. *mesela* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalum* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yen6* to examine (III. of 'ayn eye). 25. *tedqiq et.*" to scrutinize (II. of *diq'qat*). 26. *hukm et.*" to decide judicially.

و بونکله بحرِ حیطک اوتەسندە یکی بر دنیا کشفنی تحیل ایدر^{۲۷}؛
بوکا ده موقی اولور^{۲۸} .

مناسترك^{۲۹} برنده 'قبەدن'^{۳۰} آصیلش اولان بر قندیل^{۳۱} اورتەده
صالانیر . مشهور بر عالم 'بو قندیلک عینی وقتە'^{۳۲} ، دانما^{۳۳} 'مطرد'^{۳۴}
بر صورته کورولن حرکتارینه^{۴۱} دۆت ایله : بر ایکی ! بر ایکی !
دییه درک تعیننه^{۳۵} قویولور^{۳۶} . 'متهیج'^{۳۷} خانهسنه عودت ایدر . حکمت
طبیعیه نك^{۳۸} اك مهم^{۳۹} قواعدندن برینی 'یعنی رقااصك'^{۴۰} حرکت^{۴۱}
یاخود اهتزازاتِ مطردهسنی کشف ایله دی .
(مانیه خانم)

27. *tekhay'yul et.* "to imagine (V. of khaydl). 28. *mouvaffaq* successful (*mefoul* of *tevfeeq*). 29. *manastir* monastery. 30. *qoub'be* dome. 31. *qandeel* a lamp. 32. *ayni vagitda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarid* isochronous. 35. *ta-a-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mutehty 'yij* excited (*fayil* of *tehey 'yuj*, V. of *heyejan*). 38. *hikmeti-tabiiye* natural philosophy. 39. *mouhimm* important (*fayil* of *ihmam*, III. of *himmet*). 40. *raq'qas* pendulum (§ 611). 41. *hareket* movement; vibration.

Lesson 53. درس ۵۳

The Arabic Definite Article. حرف تعریف

§ 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, Tenveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Tenneen* is of three kinds: -en, -in, -oun, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is ال *el* 'the':
الكتاب *the book*, البيت *el-leyt* 'the house'.

§ 662. The Arabic Letters are 28 in number, (پ ' being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. The Solar Letters (حروف شمسية *Houroufou Shémseeyé*) are: ن ل ظ ط ض ص ش س ز ر ذ ث ت.

The Lunar Letters (حروف قمرية *Houroufou Qamé-reeyé*) are: ي ه و م ك ق ف غ ع خ ح ج ب أ.

§ 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 *shedde* (ّ) is put over the latter: الصّبر *és'-sabr* the patience; الدّين *éd'-din* the religion; السّلام *és'-sélam* the salutation: and not *el-sabr, él-din, él-sélam*; also:

السمت *és-sémt zénith*: pl. السموت *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:

الحقّ *él-haqq* the right. الخبز *él-jébr* Algebra.
 الكحلّ *él-káhûl* alcohol. القليّ *él-qalî* alkali.
 الكيمياء *él-kimya* alchemy. الإنبيق *él-inbiq* alembic.
 المضادة *él-idadé* alidade. الغول *él-ghoul* the thief (Algol, the star).
 الحمراء *él-hamra* the Red (castle), Alhambra.
 المنقح *él-mûnaqqah* almanack.

§ 666. Almost all Arabic words properly end in a vowel: *ustun* (-e) is the sign of the Accusative, *esre* (-i) is the sign of the Genitive, and *eotre* (-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 is preceded by a word, that word keeps the original final vowel (-e, -i, -ou)-, the *elif* 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 *résté'l hikméti mékhafétou 'llahi*
the beginning of knowledge is the fear of the Lord.

كَلَامُ الْمُلُوكِ مُلُوكُ الْكَلَامِ *kélamû'l mûlouki mûloukû'l*
kélamî the words of kings are the kings of words.

خَلِيلُ اللَّهِ *khalilou 'llahi* the chosen friend of Good (Abraham).

Not *Résâ él hikméti, mékhafétou allahi, kélamû él mûlouki*.

Note. The word الله is contracted from ال 'the', إِلَه 'ilah god,
إِلَه = آل إله = الله *Allah* the God.

§ 667. When the *élif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign ـــ, written over the *élif* and called *vasté* 'union'; because it unites the vowel with *lam* directly; as: خَلِيلُ اللَّهِ 'رَأْسُ الْحِكْمَةِ' كَلَامُ الْمُلُوكِ.

The Arabic Izafet and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafet*: as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *eotre* (-ou, -u) as its vowel (while it was *esre* [-i] in the Persian system [§ 515]), and the second noun has the article:

امِيرُ الْمُؤْمِنِينَ *émirû'l mûmineen* the commander of the believers.

عَبْدُ الْمَجِيدِ *abdû'l Méjid* the servant of the Most-Glorious.

مِيزَانُ الْحَرَارَةِ *mizânû'l hararé* the balance of warmth, thermo-
meter.

دَارُ السَّعَادَةِ *darû'ssacadét* the house of prosperity, i. e. the
Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (i. e. *fayil*, *mefoul*, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *eotre* (-u), while the noun has the Article

خَالِقُ الْأَرْضِ وَالسَّمَاءِ *khaliqû'l arz v'esséma* the creator of earth
and of heaven.

وَلِيُّ النِّعَمِ *vélécyyû'n'niam* protector of benevolence,
benefactor.

سُلْطَانُ السُّلْطَانِينَ *soultanûs sélateen* the Sultān of Sultāns.

مَفْرُوضُ الْأَدَا *méfrouzou'l éda* the performance of which
is assigned, incumbent, canonical (prayer).
اَكْبَرُ الْأَكْبَارِ *ékbérá'l éktābir* the great one of the greats.

Note. The word سُلْطَان *sulṭān* is the Adj. of Quality of سَلَاطَت *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ustun* (-e, -a) and *esre* (-i); (see more in the next section):

بِ *bi*- 'by': اَلذَّات *éz-zat* the person: بِالذَّاتِ *bi'z-zat* in person, personally.

بَيْنَ *béyné* between: اَلْمِلَلِ *él-milél* the nations: بَيْنَ اَلْمِلَلِ *béyné'l milél* between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (-é), being in the Genitive case and meaning of; as: *Emirál mūmi-neent*, *Abdūl méjiát*, *Darūs sea-délt*, *Véliyān niyamí* etc.

2. Surnames or patronymics in Arabic [كنية *kūnyé*] are composed with the words اَبُو *ébou* father; اُمُّ *umm* mother; ابن *ibn*, *bén*, (pl. بنى *béni*); وَلَد *véléd* son; بِنْت *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: اَبُو بَكْرٍ *ébou-Békir* the father of Békir, the surname of the first Caliph. اَبُو الْفَرَجِ *Ébūlféraj* the father of Faraj, Abulfaragius. اُمُّ كَلْثُومٍ *ammī Kālsoum* the mother of Kālsoum, Mouhammed's youngest daughter. ابْنُ سِينَا *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élf* is left out and *ben*, *bin* is used. وَلَد *véléd* is used for non-Moslems; as: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ *Mouhammed ben Abdoullah* Mouhammed the son of Abdoullah. يُوْسُفُ وَلَدُ ذَكَرِيَّا *Yousouf véldi Zékérya* Joseph the son of Zechariah. بَنُو أَحْمَرَ *béni Ahmér* the children of Ahmér.

مثالر Misal'ér Examples.

مَلِكُ الْمُلُوكِ *mélíkūl-mālouk* the King of Kings.

رَبُّ الْأَرْبَابِ *rab'būl-érbab* the Lord of Lords.

رَبِّيسُ الْأَبَا *réyisūl-aba* the chief of the fathers', patriarch.

عِيسَى الْمَسِيحِ *Eesa-él-méseeh* (among Christians), *Éestél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (بَاسْمِ) *bismil-lahir' rahmanir' raheem* in the name of God the All-Compassionate, the Most-Merciful.

§ 669a. The Declension of Arabic Nouns.

Nom. كِتَابٌ *kitābun* a book. اَلْكِتَابُ *el-kitābu* the book.
 Gen. كِتَابٍ *kitābin* of a book. اَلْكِتَابِ *el-kitābi* of the book.
 Acc. كِتَابًا *kitāben* a book. اَلْكِتَابَ *el-kitābe* the book.

تعلیم ۱۴۱ Exercise 141.

Form from the following words Izafets and Compound Adjectives:

1. رَحْمَتٌ، نُورٌ، رَسُولٌ، كَلِمَةٌ، بَيْتٌ، عَبْدٌ، رُوحٌ، ابْنٌ. (الله).
 سيف *séyf* sword + الله [men]. 2. عِطَا. (الله).
 3. عِبَادٌ *ibad* servants + الله [men].
 4. اَقْدَاسٌ *aqdas* holies + قُدُسٌ *quods* holy.
 5. كَلِيمٌ *kéleem* interlocutor + الله [Moses].
 6. بَرَيْنٌ *bérréyn* two continents, Asia and Europe.
 7. خَاقَانٌ *khaqan* emperor (Chinese *hu-hang*) + بَحْرَيْنٌ *bahréyn* two seas, the Black Sea and the Mediterranean.
 8. فَنُونٌ *fânoun* sciences; خَيْرٌ *khayr* benevolence; شَفَقَةٌ *shéfaga* charity; سَعَادَةٌ *séadét* prosperity; طَبَاعَةٌ *téba-at* printing; تَحْصِيلٌ *tahsil* learning; خِلَافَةٌ *khilafét* caliphate).
 9. بَنَاتٌ. (الله).
 10. خَبَائِثٌ + أُمٌ. (الله).
 11. رَحْمَنٌ *rahman* merciful, كَرِيمٌ *kérim* gracious; حَمِيدٌ *hamid*, مُجِيدٌ *méjid*, عَزِيزٌ *aziz* All-praise-worthy; سَتَّارٌ *sétтар* forgiver; مَسِيحٌ *méseeh* Christ).
 12. شَرَفٌ، نُورٌ، نَصْرٌ، عِزٌّ، بُرْهَانٌ، شَنْسٌ، جَمَالٌ.

jémal beauty; مُظَفَّرٌ *mouzaffér* successful + دِينَ *deen*, *din* religion).

Note. The nouns preceding دِينَ end in *ustûn* (-ة).

II. 13. عَظِيمٌ *azeem* great, جَلِيلٌ *jélil* illustrious + (شان). 14. ذَكَرَ *béyan* mention. سَالِفٌ *salif* above + (شان). 15. نَادِرٌ *nadir* rare + اِسْتِمَالٌ *istimal* usage). 16. سَرِيعٌ *séree* quick + حَرَكَةٌ *harékét* motion). 17. مَرْعَى *méree* observed + خَاطِرٌ *khatîr* [honorable]. 18. كَرِيهٌ *kérih* bad + صَوْتٌ *savt* voice). 19. مَقْبُولٌ *maqboul* acceptable + شَهَادَةٌ *shéhadét* testimony). 20. رَاحِمِينَ *érhém* + رَاحِمِينَ *rahimeen* [the most compassionate of the compassionate]).

§ 670. الرُّشْدُ 'رشد : خَالِدُونَ + ابْنِ) *rûshd, érrûshd* [Averrhoes]). دَاوُدَ + ابْنِ) *Davoud David*); (Jacob the son of Isaac); اَلْيَسَى *Aliyé* the daughter of *Nayima* (نعيمة). (Carabét 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 *).

إِلَى الْآبَدِ *ilél-ébed* to all eternity, eternally.

إِلَى آخِرِهِ *ila akhîrihi, ila nihayé* to the end thereof; et cætera, etc.

b. بِ *bi-* by, with, in (§ 676 *).

بِالذَّاتِ *biz-zat* in person. بِالْجُمْلَةِ *biljûm'le* all, everyone.

بِالْإِتْفَاقِ *bil-î' tîfaq* with agreement, unanimously.

c. بَعْدَ *badé, bad-* after (§ 676 *).

بَعْدَ الطَّامِ *badét'ta-am* after dinner.

بَعْدَمَا *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 (§ 676^۵).

عَلَى الدَّوَامِ *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala halihi* in the former state.

g. عَنْ *an* from. عَنْهُ *anhou* from him.

عَنْ أَصْلِ *an asil* originally. عَنْ قَصْدٍ *an qasdin* on purpose.

h. فَوْقَ *févqé-, févq-* upon, over (§ 676^۵).

فَوْقَ الْعَادَةِ *févqél adé* extraordinarily.

i. فِي *fi-* in, at; on (of dates); at, for (of price) pl. فَيَاتِ.

فِي الْوَاقِعِ *fil-vaqi* in effect, really. فِي الْحَالِ *fil'hal* instantly.

فِي بَشِ غُرُوشٍ *fi or fiyatî besh ghouroush* pe., at 5 piasters.

فِي ٢٣ آبِ ١٣١٨ on the 23 August 1318 (1902) O. S. (§ 217).

j. كَمَا *ké* like. كَمَا كَانَ *kél év'vél* as it was before.

k. لِ *li-, lé-, léy-* in favour of, to; for (§ 676^۵).

لِمَصْلَحَةِ *limaslahat* for the sake of business.

لِ *ma-, ma-é* with (§ 676^۵).

لِ الْمَسْنُونَةِ *ma-él mémnounceeyé* with pleasure.

لِ مَا فِيهِ *ma mafihî* notwithstanding, yet.

m. مِنْ *miné-, mín-* from.

مِنْ الْقَدِيمِ *minél qadim* from ancient times.

مِنْهُ *min-hou, mínhi, minh'* from him.

مِنْ غَيْرِ حَقٍّ *min ghay'ri haddin* without any right = I dare not.

n. عَنْ *siminfnda, haq'qinda,*
kousousounda, babinda (partly Turkish) about, for.

Note. ل connected with pronouns is pronounced as *iléy-, aléy-, léy*; but with nouns as *ila, ala, li* (§ 676^{a, e, f}).

تعلیم ۱۴۲ Exercise 142.

۱ اَلُوْهِیْتُهُ^۱ اَقَانِمِ^۲ تَلْتَه^۳ وَاَرْدَر: اَبْ، اِبْن وَ رُوْحُ اَلْقُدُسْ .
 ۲ جَنَابِ وَاَجِبُ اَلْوُجُوْدِ حَضْرَتَارِ^۴ رَبُّ اَلْاَرْبَابِ 'مَلِكُ اَلْمُلُوْكَ
 وَ خَالِقُ اَلْاَرْضِ وَ السَّمَاءِ . ۳ عِیْسَى الْمَسِيْحِ افَنْدِیْزِ حَضْرَتَارِ هَمْ
 اِبْنُ اَللّٰهِ وَ هَمْ اِبْنُ الْاِنْسَانِدِرْ^۴ . ۴ رُوْحُ اَلْقُدُسِ قُلُوْبِ اِنْسَانِیْهِ^۵ تَطْهِيْر
 اِيْدِرْ^۶ . ۵ رَئِیْسُ اَلْاَبَا حَضْرَتِ یَعْقُوْبِ عِیْسَى الْمَسِيْحِ افَنْدِیْزِ اَجْدَادِ
 عِظَامَنْدِنِ دَر . ۶ اِیْشِهْ بِاَسْلَامَازْدَنِ 'یَهْمَكِ یَهْمَزْدَنِ ' اَوْقَوْمَازْدَنِ وَ
 صَو اِیْچِمَزْدَنِ اَوَّلِ دَائِمًا بِسْمِ اَللّٰهِ دِیْمَلِ . ۷ وَ اَلْحَاصِلِ مَرْقُوْمَه^۷ اِفَاقَتِ^۸
 بُولَهْمَدِی: اَوِیْلَهْ مِی؟ — اَوْتِ افَنْدَمِ 'ذَاتُ اَلْجَنْبِدِنِ وَفَاتِ اِیْلَهْدِی
 ۸ بِاَذْنِ اَللّٰهِ^۹ یَارِیْنِ قِیْصَرِیْهْ یَهْمُتَوَجِّهًا حَوْكَتِ اِیْدَهْ جَكَمِ . ۹ كَالسَّابِقِ^{۱۰}
 اِیْشِیْكَهْ غِیْرَتِ اِیْلَهْ دَوَامِ اِیْلَهْ . ۱۰ قَبْلُ اَلطَّعَامِ حَاضِرْلَانْدِی وَ بَعْدُ اَلطَّعَامِ
 سَنْدِ تَحْرِیْرِ وَ تَطْهِيْرِ اَوْلُوْنْدِی . ۱۱ عَلٰی اَلْعَادَه^{۱۱} بَعْدُ اَلطَّعَامِ تَرْزُهْ^{۱۲} چِیْقَارَمِ .

Words and Notes. 1. *oulouheeyet* Godhead. 2. *Eqaneemi selese* three persons, Trinity. 3. *vajibul vujoud* God (whose existence is necessary, self-existent). 4. *ibnul insan* the Son of Man. 5. *qoulou'bou insaneeye* human hearts. 6. *tat-heer et.* "to purify. 7. *merqoume* she (677); *zatul jenb* vulg. *satlijian* pleurisy. 8. *ifaqat Boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God — if God wills. 10. *kes sabiq* as it was before (§ 671 j). 11. *alel ade* (or custom § 671 f) usually. 12. *tenez zuh'* to take a walk (V. of *nuzhet*).

ترجمه ۱۴۳ 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 Iconium¹; he was acting as

Words and Notes. 1. *Qonya mehkemesindt... qadittq idiyor.*

judge there." Hoja Effendi said: "Well²! I already knew that he would be a Cadi³; because when I was teaching (giving a lesson to) Khitez, my son, that donkey sticking up his ears⁴ was listening attentively." He immediately started⁵, and after some weeks reached Iconium. He went directly⁵ 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 *giah! giati! giah! giah!* 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. pek ala. 3. onoun qadi (fayil of) olajaghini ben zaten bilir idim. 4. qoulaqlarini dikrek diq'qatla dinler idi. 5. doghroudan doghrouyamehkemeyegitdi. 6. means 'hay or straw,' used to call the donkeys and horses 'coine, come, come!' 7. filhal Qonyaya mutevejilhen hareket edib ...

مکالمه Conversation.

لسان عثمانیده حروفاتک عددی قاجدر؟
اوتوز بر در: ا، ب، پ، ت، ث
الی اخره. (etc. الح)

فی أُلُواقِع کوزل بر کیف ایشیشکز
ایشیتدم . اگرچه بر قاج کون اول
خبرم اولیدی؛ مع الممنونیه بنده کرده
دعوتیه اِجابَت ایدردم^۳ . لکن
لِصلَحَةِ اِیکِ سَاعَت اوتده بولوان
برقریه به کینمکه مجبور اولدینمدن
مَعَ اَلْاَسْفِ عَظِیمْ کله مدم .

حاشا! افندم ! بین الناس سویله نیلن
هرسوزه ایتانغه ییکز! بنده کز الی
الابد دوستکزم . بعدما چوق
فُرُصَتْلَرْلَه^۴ بونی بِالْاَلَدَاتِ مشاهده
وَقَدْبِر ایده جککزم .

شاهباز افندی بِالْجُمْلَه اِحْبَاسَنِ
بِالذَّاتِ ساحلده بولنان قوناغنه دعوتله
مُکَمَّلْ بر صِیافَت کشیده ایلده دی .
بَعْدَ اَلطَّعَامِ قایقلرله تَفَرُّجَه^۵
چیتقدق . مع مافیهِ ذاتِ اِلیکز
اوراده بولنمدینیکزدن کیفمز حرام
اولدی^۶ .

اگر مسئله فی الْحَقِیْقَه دیدیککز کبی
ایسه ! اعلا! دبیجه جک یوق . فقط
بنده کز بعضیلرندن ایشیتدم که :
ذاتکز کلمه مک ایچکون عن قصد
اول قریه به کینمشکزم .

Words and Notes. 1. tifer'ruj diversion. 2. haram ol." to become unlawful; to be unhappy. 3. ijabet et." to reply in the affirmative, accept (IV. of jevab § 620). 4. hashā! Heaven forbid! 5. mayet'te-es-siifu azim with the greatest regret. 6. foursat opportunity.

تعلیم قرائت Reading Exercise.

لطیفه An Anecdote.

بر مجلس الفتده^۱ قاین والدہ لڑک^۲ مناسبستزلکلرندن^۳ بحث
ایدیلدیکی^۴ صیرده^۵ دلی قائلینک بری: ”بن اولندیکم زمان قاین
آنام بکا اذیتہ قالقیشیرسہ^۶ ایکی بر دیم^۷ درحال^۸ بوغارم^۹ دیدیکنی
خواجہ حضرتلری ایشیدیکنده^{۱۰} یاننده بولونان بر دوستنک قولاغنه
اکیلہ لڑک شویله جہ دردینی یانمش:

— آہ ایشته شو دلیقانلی کوزومه کیردی؛ بر قیزم اولسده^{۱۱} شو
قہرمانی^{۱۲} بکا داماد^{۱۳} ایدہ ییلسہ یدم^{۱۴} یاقہ می شو خنزیر^{۱۵} قاریدن
قورتاریر کیدردم والسلام^{۱۶} ا

Words and Notes. 1. *mejlisi ulfet* social party. 2. mothers-in-law. 8. *munasibetsizlik* absurdity. 4. *bahs et.* to speak about. 5. *eziyete qalqlshmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *derdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khinzir* pig; nasty. 12. *vesselam*.

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:

ی -*ī* My.

لی -*na* Our.

ک -*kē* Thy (masculine). ک -*ki* Thy (feminine). کم -*kām* Yours.

ا -*hū*, -*hi* Him, it; his, its. ها -*ha* Her.

هما -*hāma*, -*hima* Them [two] (dual).

هم -*hām*, -*him* Them (masc.). هن -*hān'ne* Them (fem.).

§ 674. The Demonstratives:

هذا *za, haza* This. ذلك *zalliké, zalik* That.

§ 675. The Relative Pronoun:

ما *-ma, ma-* Who, which.

§ 676. مثالر *Misall'ér* Examples.

1. رَبِّ *rébb* (among the Moslems), *rabb* (among the Christians)
Lord. رَبِّي *réb'bi, rab'bi* My Lord, Lord, God. يَا رَبِّي *ya'réb'bi!*
ya'rabbi! O my Lord! رَبَّنَا *réb'béna!* Our Lord; Rabboni!

2. مولی *mévla* (N. w. mim of ولی) Lord; sir. حضرت مولا *hazréti mévla* God. مولانا *mévlana!* My sir! His grace.

3. بِ *bi-* with: لطف *loutf* من *ménn* grace: بِلُطْفِهِ *bilout'fihí, bimén'nihi* by His grace: تَعَالَى *bimén'nihi Ta'á-la* by the grace of God Most High. بِهِ *bihi', bih'* by him, on it.

4. بعد *badé* after: بعده *badéhou* after it, after that.

5. عَلَى *ala-, aléy-* on, against: عَلَيْهِ *aléyhi* against or on him: عَلَيْكَ *aléyké* on or upon thee: عَلَيْكُمْ *aléykum* on you: سَلَامٌ عَلَيْكُمْ *sélamún aléykum!* Peace be on you! Hail! God bless you! عَلَيْهِ السَّلَام *aléhis'sélam!* Upon him be peace! (said of any of the prophets). عَلَيْهِمُ *aléyhimdé* against me (partly Turkish). مُدْعَى *múdd'ayi* the accuser: عَلَيْهِ *múdd'aga aléyh'* com. *múdd'ayi aléyh* the accused. عَلَيْهِ *binayén aléyh* consequently.

6. إِلَى *ila-, iléy-* to: إِلَيْهِ *iléyhi* to him: إِلَيْهَا *iléyha* to her: إِلَيْهِمْ *iléyhim* to them: مَوْمَى *mouma, múshar* (the méfoul of *íyma* and *isharét*) said, mentioned: مَوْمَى إِلَيْهِ *músha-riléyh, moumayiléyh, múshariléyhim* (pl.) to whom allusion has been made, the said; he, they. مَوْمَى إِلَيْهَا *moumayiléyha, múshariléyha* she. مَرْسَل *múrsél* one which is sent (or addressed): [the méfoul of *irsal*]: مَرْسَلٌ إِلَيْهِ *múrsélún iléyh* one who is addressed.

7. لِ *li-, lé-, léy* for, in favour of: لَهُ *léhou, léhi* for him, in favour of anybody: لِيهِمُ *léhimdé, léyhimdé* in favour of me, for me.

8. ك *ke*-like: كذا *kéza* ' كذلك *kézaliké*, -lik like that; thus. هكذا *hakéza* so for thee this = so also. مع هذا *ma haza* in spite of this, with this. مع ذلك *ma zaliké* with this, notwithstanding this.

9. ماباقى *ma-mabaqi* that which remains, the remainder. مافوق *mafevq* that which is above! مافوقنده *mafevqinde* above him. مابين *mabeyn* that which is between, between. ماشاء *ma'shallah* what has God willed; May God bless him! كما كان *kemaki'an* as it was before. مع مافيه *ma mafihī* with that which is in it (mas.), yet. مابعد *mabadī* that which is after, the remainder: وار *ma'-'a-da* there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

ملاحظات *Muta-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:

mézbour, mézkúr, méstour, mérqum, moumayiléh, mûshariléh or nûsharûn iléh.

§ 678. *Mezkur*, *mezbour*, *merqoum* are used when speaking of persons of inferior position. *Moumayileyh* to the people of the middle class. *Musharileyh* is applied to persons of high rank. When speaking of inanimate objects *mezbour* 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:

غافل این و آن *ghaf'i een ou an ignorant of this and that, inexperienced.*

چه فائده *chi fayidé!* what is the use! Alas!

چند دفعه *chénd defalar* several times.

خود بخود *khod bé khod* personally, by himself.

تعلیم ۱۴۴ Exercise 144.

۱. بِنَمَ تَعَالَى دُونِ سَاعَتِ بِرِ بُوچوق رَاَدَه لَرَنده يَكِيَجِه قَرِيه سَنَه
مَوَاصِلَت اَيَدوب^۲، افندى مومى اِيَه اِيَه ملاقات^۳ شَرَفَه^۴ نَائِل بُوِيورلدَق^۵.
دوغريسى مِشارَالِيَهك حَقَّ عَاجَزَانَه مَدَه اِبْرَاز بِيوردَقلَرى تَوَجُّهِن^۶ دَوْلَايى
فوق العَادَه مِنتَدَار قَالَدِم^۷. ۲. افندى مِشارَالِيَه اَنَه وُ عَلِيَه كَزْدَه وَاقِع
اولان^۸ مِفتَرِيَاتَدِن^۹ دَوْلَايى بِرِشِ يِيَان اَيْتَدِيلَرمى^{۱۰}؟ — خَيْر افندَم!
بِرِشِ سَوِيلَه مَدِيلَر! مَعَ هَذَا حَقْمَدَه كُوسْتَرْدَكَلَرى مُحَبَّبْنَدِن عَلِيَه مَدَه
سَوِيلَه نِن سَوَزَلَرَه قَطْعًا^{۱۱} اَهْمِيَت وَيَرْمَه دَكَارى^{۱۲} آكَلَاشِيلِيُور. ۳. دُونَكى
مُحَاكَمَه دَه^{۱۳} فَصْل اولُونان^{۱۴} دَعْوَا^{۱۵} نَه حَقْنَدَه اَيْشِ؟ بِرِشِ آكَلَاشِيلَه يِيلْدى
مى؟ — اَوْت افندَم! بِرِ حَقُوق^{۱۶} دَعْوَاسى اَيْشِ. مَدْعَى مَدْعَى عَلِيَه نِن
اَوْن يِيَك غَرُوش اَدْعَا^{۱۵} اَيْدِيُورْمَش. ۴. دَيْنِيَكَزَك مَابَاقِيَسْنى بُوَكُون
تَأْدِيَه^{۱۷} اَيْدَه يِيلَر مِيَسَكَز افندَم؟ — آمَان افندَم! چَنْدَه فَتْنَه مَسَاعَدَه
بُوِيُو، مَلَرِنى تَمْنى اَيْدَه رَم. بُوَكُون لَرْدَه تَأْدِيَه اَيْتَمَك قَدَرْتَمَك مَافَرَقْنَدَه دَر.

Words and Notes. 1. To the village Yenije (near Merzifoun).
2. *muvasalet et.* "to arrive, reach (III. of *vasl*). 3. *mulaqat* interview
(VII. of *liqa* an encounter). 4. *sheref* honour. 5. *nayil ol.*"
to obtain, attain. 6. *tevej juh* sympathy. 7. *miri netdar qalmaq*
to be under obligation, grateful (§ 535). 8. *vaqi ol.* "happening,
occurring (*fayil of vouqou*)". 9. *mufteriyat* calumnies (pi. of *iftira*
[§ 650]). 10. *beyan et.* "to express. 11. *qat'an* absolutely, not at
all. 12. *ehem'miyet veonek* to give importance (§ 582). 13. *mou-
hakeme* a tribunal's hearing a case and giving a legal decision,
law-suit (III. of *hukm*). 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 (pi. of *haqq*, used as sing.). 17. *te-e-diye*
to pay (II. of *Ida* [§ 616]).

عظیم مضایقه ده^{۱۸} . ۵ هکذا بنده کزک دخی مضایقه نقدیه سی^{۱۸}
 درجه . فوق العاده ده در . مع مافیه چند کون دها مساعده ایده یلیرم .
 اولان مطلوباتمن^{۱۹} ماعدا دیگر لرنده دخی واردر .

18. *mouzayaqa* distress (§ 618 of *zeeg*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

ترجمه ۱۴۵ 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 Effendi? — It is that blue-coloured house.

1. *achiq moukhabéré varaqası* = correspondence card. 2. *bénd*.

مکالمه Conversation.

Hassan Effendi. حسن افندی	Houséyn Effendi. حسین افندی
وعلیکم السلام! مولانا حسین افندی .	سلام علیکم! حسن افندی .
ایوالله! الله امانت اولک!	مرحباً أهلاً وسهلاً .
افندم! دون تشرف ایده جک ایدم	ماشالله! ناصل اولدی ده بنده خانه یه
اما، حضرت یحتیا علیه السلامک یوم	تشریف ایده یلدیگز?
مخصوص اولق مناسبتله اوده قالب	
طاعت و عبادتله مشغول اولدم .	
آمین! ادعیه خیریه لری برکتیله	یک اعلا ایتمشکز! جناب الله شفاعت
انشالله . عجبا ذات عالی لری نه ایله	مبارکه لرندن اهل ایمانی محروم
مشغول ایدیگز?	ایتمه سین!
اوت افندم! تاریخ مقدس مطالعه سنه	افندم! کماکان "قیس الانبیا" نام
فوق المکاده مراقکز اولدینی یلیرم .	اثر محترمی مطالعه ایله مشغول

بنده کز دخی پک هوسکار ایسه مده ،
حالا اوپله آئاردن اِستِفاده ایده -
یلمک قدرقلک مافوقنده در .

خیر افندم ! معلم مومی الیه چند دفعه لر
دخی تشریف ایتمشلر در . من
اَلْقَدیم بَیِّنَنَاده حُبّ و مَوَدّت
موجود در . لکن چه فائده که
کثرت مشاغلدن ناشی پک آز
دفعه لر تشریف ایدیورلر .

بویوردیغکری تصدیق ایده رم . اگرچه
مساعده لری اولورسه ، افندیزه بر
سؤال تقدیم ایده م . آجیق مجابره
ورقه لری اوزرنده قیرمیزی حروفاتله
محرر اولان عیاره نه در ؟
پک اعلا ! قَوْقُ اَلْعَادَه متشکرم .

ایدم . معلوم سیه لری اولدینی اوزره
داعیلری بویله آئارک مطالعه سندن
پک زیاده متلذذ اولورم .

اَسْتَفِرَّاهُ افندم ! تقدیر اتکزدن
دولای فوق العاده متداریکزم .
دون مُعَلِّم شهر آغوب افندی
دولتخانه یه تشریف ایتشلردیو
ایشیدم . ایلک دفعه اولورق می
تشریف ایلهدیلر ؟

اوت افندم ! مومی ایلک قیمتی بنده کز
دخی تقدیر ایده رم . بزم کبی عالم
مدینتجه غافل این وُ آن اولان
کان ایچون افندی مومی الیه بر
رَهْبَر یَهْمَتا در .

افندم او بویوردیغکری : ”مرسلُ ایلک
نام وُ شهرت وُ مَحَلّ اقامتی بالایه
یازیله جقدر“ عباره سیدر .

تعلیم قرائت 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.

دریاده سفائنک منع
مصادمه لری ضمنتده یاپیلان
قوانین و نظامات .

- ۱ -

مُخَالَف قُوطره ده بولونان ایکی سفینه
بربرلینه تصادف ایلهدکاری حالده :
قُوطره لری اسکله دن اولان ، سانحاقدن
اولانه داغما یول ویره جکدر ؛
(یا چوبره رک ویا آچیقده طوره رق) .

— 2 —

With the wind free, give way to those on the wind.

— 3 —

Two ships meeting under (having) full sail are to pass on the port side of each other.

4 —

Under steam and nearly end-on to each other, both cast to starboard and pass on the port side of each other.

— 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 considered a steamer, in the event of collision.

— 6 —

Every vessel underweigh is to carry a green light on the starboard and a red light on the port side.

— 7 —

Steamers, in addition, carry a white light at the fore-masthead (*prova*). [*Words the broadside.*]

— ۲ —

روزکاری قولای قوللانان کسی ' روزکار اوزرنده کنه یول ویره جکدر.

— ۳ —

باش باش تصادف ایدرک مصادمه وقو- عی ملحوظ اولان ایکی کسی ' بربرینک اسکله طرفندن مرور ایده جکلدر.

— ۴ —

ایستیم اوزرنده بولونان ایکی کسی بربرینه تصادف ایتدکده ؛ منع مصادمه ایچکون ایکیسی ده دومنلرینی سانجیغه قیره رق ' بربرینک اسکله سندن کچرلر.

— ۵ —

واپور سفائی ' یلکن سفائننه یول ویرمکه معجبور اولدینی کبی ؛ ایستیسی حاضر اولدینی حالده ' یلکن ایله سیر ایدن سفائن دخی حیر مصادمه ده ؛ واپور کبی عد اولونه جقلری خاطرندن دُور طوتیلما ایدر.

— ۶ —

ده گیزده کزن هر سفینه سانجیاق جهته بریشیل ' اسکله جهته ده قیرمیزی فنار (قَدر) وضع ایتمکه معجبور درلر.

— ۷ —

فضله اوله رق واپور سفائی (بورده فنارلندن ماعدل) برووه سوتونه ییاض برسلیون فناری کشیده ایدرلر.

- 8 —

Vessels towing, carry two white
masthead lights (*siliyori*).

- ۸ —

یەدک چکن سفائن ایکی سیلیون
چکرلر.

— 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.

- ۹ —

سیس زماننده واپور سفائی دودوک
یلکن سفائی ده سیس بوینوزی
ولنکرانداز اقامت بولونقلری حالده
چاڭ چالارلر.

- 10 —

These signals to be sounded
once, at least, every five minutes.

- ۱۰ —

بونلر ده لا اقل بش دقیقه ده برکره
چالینمالیدر.

درس ۵۵ 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 *tistun* together with an *elif* or *te* (-en, -ten § 48); as:

شرق *sharq* east:

شرقاً *sharqén* eastward.

ذات *zat* origin:

ذاتاً *zatén* originally, already.

شفاه *shifah* lips:

شفاهاً *shifahén* orally.

§ 682. There are two rules which govern the pointing of *tenveen* of *üstün*¹:

a. If the word ends in *hémzé* (§ 590), or short *elif* (§ 594), or servile *hé* or *té* (§ 592), only a double *üstün* is put at the end, provided that *té* and *hé* (ه ' ت) must change into round *té* (ة ' ت -*tén*) and short *elif* (ی -*a*) must change into simple *elif* (ا -*én*):

جزاء *jéza* punishment:

جزاءاً *jéza'yén* as a punishment.

هدیه *hédiyé* present:

هدیه‌تén *hédiyé'tén* as a gift.

¹ Which is the sign of the Accusative case (§ 670).

مرحمت <i>mérhamét</i> mercy:	مرحمةً <i>mérhamétén</i> kindly.
معنى <i>ma'n'a</i> meaning:	معناً <i>ma'nén</i> in truth, virtually.
ماده <i>maddé</i> material:	مادةً <i>maddétén</i> materially.

b. But if the final ت be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ústún* (أ-én) is added to the end; this *élif* 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>salisén</i> thirdly.
بعضاً <i>bazén</i> sometimes:	مؤخراً <i>mou-akkh'a'rén</i> subsequently.

مثالر Misal'ér Examples.

متابياً <i>mútémadi'yén</i> continually.	مجدداً <i>maqjéd'dédén</i> newly.
دفعهً <i>défa'tén</i> repeatedly.	فجأةً <i>fúj'jétén</i> suddenly.
قضاء <i>qaza'yén</i> by accident.	قصداً <i>gas'dén</i> designedly.
خفياً <i>khéfi'yén</i> secretly.	علناً <i>alé'nén</i> openly.
عوماً <i>oumou'mén</i> generally.	تقريباً <i>taqri'bén</i> nearly.
براً <i>bér'rén</i> by land.	بحراً <i>bah'rén</i> by sea.
جماً <i>jéman, jémén</i> as a total.	مجاًناً <i>méjjan'én</i> freely, gratis.
تحريراً <i>tahri'rén</i> written.	كلاً <i>kúl'liyén</i> totally.
جبراً <i>jéb'rén</i> by force.	جملهً <i>júm'létén</i> wholly.

§ 683. Sometimes the tenween is not pronounced:

أولاً <i>év'vella</i> firstly.	عادتهاً <i>a'déta</i> simply.
حالا <i>hal'a</i> yet, now.	دائماً <i>da'yima</i> always.
غالباً <i>gha'liba</i> most probably.	مطلقاً <i>mout'laqa</i> absolutely.
واقفاً <i>vaga'-a</i> in fact, surely.	مثلاً <i>mé'séla</i> for example.

عجباً *a'jéba, aja'ba* 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'ne friendly. برادرانه biradera'ne brotherly.
jansipara'ne devotedly; bravely. جانبدارانه
mahrema'ne intimately, confidentially. محرمانه

تعلیم ۱۴۶ Exercise 146.

۱ امتحان لریکیز بوسنه تحریرامی اوله جقدر یوخسه شفاها می ؟
— اولاً تحریراً اوله جنفی معلم افندی طرفندن اعلان^۱ اولوغشیدیه ده^۲
مؤخرأ هیت معلمین^۳ شفاهاً اجرا اولونه سینه قرار ویرمشد^۴. ۲ دشمن
برأ و بجراً هجوم^۵ ایله دی. ۳ افندیز حضرت عیسی علیه السلام "خفياً"
سویه دکلمی علناً وعظ ایله جکسکز^۶ دیو بوورمشد. ۴ مصطفی
تاییم بنده کزه هدیه بش لیرا ارسال ایله مش : ذاتاً ده اون لیرا
کوندرمشیدی : جمعاً اون بش لیرا کوندرمش اولدی. ۵ درونده
اقامت ایله دیکیز قواق یزم دکلد^۷. موقتاً اوطورویورز. ۶ ایشیتدیکمه
نظراً او صاحبکیز فجأة^۸ وفات ایله مش : ایله میدر عجباً ؟ — اوت
فندم^۹ حقیقت در . فقط بدناً^{۱۰} اولقدر صاغلام ایدیکه^{۱۱} وفاته حالا
ایناغم کلمه یور. ۷ ایله در : لکن مُسکراته^{۱۲} مبتلاً^{۱۳} اولانلر عموماً
ویله جه وفات ایدرلر . بنم ییلدیکم متوقای مرقوم متادیا^{۱۴} ایچکی^{۱۵}
ایچردی. ۸ واقعا سزک ایچون بر مکتوب کلمش اما : صوکه ده قضاء
ضایع اولشد^{۱۶} عفو ایدرسکز. ۹ مکتوب ضایع اولامشد^{۱۷} : بنی عادتاً
اغفال ایدیورسکز^{۱۸} ارادتکیز^{۱۹} ایله ویرکیز^{۲۰} ویرمزکز جبراً آلیرم.

Words and Notes. 1. ilan et." to announce (IV. of aleni)
2. hiye'ti mou-al'-limeen the Faculty. 3. qarar ver." to decide,
4. hujoum to attack; fuj'jeten for فجائتاً suddenly. 5. beden en bodily.
6. muskirat, ichki any intoxicating liquid (pi. of muskir, which it
the mefoul of IV. seker). 1. mubtela addicted to (mefoul of ibtild)
8. ighfal et." to deceive. 9. iradet will (IV. of رَوَدٌ [§ 620]).

ترجمه ۱۴۷ 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-amele et.*" 2. *beyan et.*" 3. *mad'de.* 4. *efkiar.* (*Bendenizin de efkiari heman heman o merktzde dir.*)

تعلیم قرائت Reading Exercise.

Newton. بر عالم مشهورك افعال سیاسیه سی

علوم طبیعی^۱ علماسندن^۲ مشهور نیوتون^۳ یکر می سنه انکلتزه
پارلامنتوسنده^۴ مبعوث^۵ صفتیه^۶ بولونڈینی حالده^۷ بر کون نه^۸ بر نسطق
ایراد ایتمش^۹ نه ده بر تکلیف^{۱۰} و اعتراضده^{۱۱} بولونشدر . نهایت
خارق^{۱۲} آعاده اوله رق^{۱۳} بر کون قیام ایدوب^{۱۴} و قاری بر صورتده^{۱۵} اداره
کلام^{۱۶} ایدم جکنی اعضای مجلس کوردکارنده : غایت تعجب ایدرلر^{۱۷} .
و اول آنه قدر یک چوق مسائلر مهسده^{۱۸} اختیار سکوتله^{۱۹} هیچ
بر سوز تکلم ایتمه مش^{۲۰} اولان بو ذاتک حرکتنی مطلقا مهم بر مسئله

Words and Notes. *ef'al* actions (pi. of *fiyl*); *siyasiye** political (§579). 1. *ouloumou tabiiye* natural sciences. 2. *oulema* scientists (pi. of *alim* [§ 643 dl]). 3. *Nevton* Newton. 4. *parlamento* parliament. 5. *meb'ous* delegate, P. M. 6. *sifatiyla* with the title. 7. *ne — ne* — neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tekleef* proposition (§ 615). 10. *itiraz* opposition (VIII. of arm). 11. *khariqul ade olaq* extraordinarily (Turk, adverb). 12. *vaqarUli bir souretle* in a serious manner, seriously (§ 458). 13. *idareyi kelam et.* to deliver a speech (§ 621). 14. *te-aj'jub et.* to be astonished. 15. *mesayil* questions (pi. of *mesele* [§ 597]), *mou-himm* important (*fiyil* of *ihmam* [§ 619]). 16. *ikhtiyar et.* to prefer, choose (§ 627); *sukutle* for *sukut ederek* remaining silent (= keeping silence). 17. *tekel lum et.* to speak (§ 622).

الجلسه¹⁸ اولدینه حکم ایدرک¹⁹؛ هیئت مجلس کمال دقتله²⁰
 مشارالیهک²¹ بحث ایده جکی²² مسئله بی استماعه²³ حاضر لایر.
 اول علامه دوران²⁴ نه دیسه اینی²⁵ ا- "افندیلا صاغ جهتمده"²⁶
 مشاهده بویردیغیکز²⁷ شو پنجره نك جامی قضاء قیرلمش اولدیندن
 جریان هوانک²⁸ 'حدوثی موجب اولویور'²⁹ 'و بو ده بنم صحتی
 إخلاله³⁰ باعث اولویور³¹؛ بناء علیه³¹؛ بو قیریق جامک یرینه بر یگیسنک
 طاقدیرلمه سنی تکلیف ایده رم" دیوب اوطوری ویرمشد³². (ابوالضیا)

18. *ilja* compelling (§ 619). 19. *hukm et.* "to judge, think.
 20. with great attention. 21. see § 678. 22. *bahs et.* "to discuss.
 23. *istima et.* "to hear. 24. *al'lame* exceedingly learned (§ 582 of
al'lam, this is exceptionally masculine); *devran* the century.
 25. What do you think that he said? 26. *jihet* side. 27. *mushe-
 hade* to see. 28. *jdreyani*, *hava* current of air. 29. *houdous et.*
 to occur, happen; *moujib* causing (mefoul of *ijab* [§ 619]); *bayis
 ol.* "to cause. 30. *sih hat* health; *ikhlal* to spoil, break. 31. *binayen
 aleyh* therefore (§ 676²); *teklif et.* "to propose, to move. 32. he sat
 down quickly (§ 286). *Ebuz Ziya* the father of *Ziya* (§ 669², p. 369).

مکالمه Conversation.

To Thank. تشکر ایتک *Teshék'kar etmek.*

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

Loutfounouza pék ziyadé teshék-kür édérím.

Estagh'firoul-la!

Zatî alinîzê min'nédarím.

Min'nédarinízím.

Qouloufhouza olan loutfou hich ounoutmayajaghím.

Binlerjé arzî teshék-kür édérím.

Min'nédarané olan teshék-küratímî qaboul bouyourmañîzê istirham édérím.

Teshék-kür édérím éfféndím.

Zatî alinîzê bou qadar zahmê vérdiyím ichin mâtê-és'sifím.

Loutfounouz qoulonouzou mah'-joub édiyor.

Hich zahmê déyil. Bir shéy déyil.

Loutfounouzou iyadé édējéyím ichin pék mēs'-oud oun.

Haqiqatén pék nazik sîñiz.

Inshal-lañ bir gün olour bor-joumou éda édérím.

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.

Khidmētīkizdē bōloundoughoum ichoun pēk mēmnounoum.

Siri gēdrūyūmē dēréjēyi niha-yēdē mēmnoun oldoum.

Bir shēy dēyil.

Tēklif yōq dour ēffēndim!

درس ۵۶ Lesson 56.

اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

§ 686. I. Cardinal Numbers. اعداد اصلیه

واحد *vahid* or *ahad* one; fem. واحده *ihda, vahidē.*

اثنین *ēsneyn* two.

سبعة *sēb'-ē* seven.

ثلاثة *sē-lē-sē* three.

ثمانیه *sēmaniyē* eight.

اربعه *ērba'-a* four.

تسعه *tis'-ē* nine.

خمسه *khamse* five.

عشر عشر *ashéré, ashér* ten.

سته *sit'tē* six.

صفر *sifir* zero.

ثلاثة عشر *sélését* 11, اثنا عشر *isna ashér* 12, اربعة عشر *ērba-at ashér* 13, خمسة عشر *khamset ashér* 14, ستة عشر *sittét ashér* 15, سبعة عشر *sēb'ēt ashér* 16, ثمانية عشر *sēmaniyét ashér* 17, تسعة عشر *tis-ét' ashér* 18, عشرة عشر *ashér* 19.

عشرين *ishreen* 20, ثلاثين *sélseēn* 30, اربعين *ērba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *sēb'een* 70, ثمانين *sēmaneen* 80, تسعين *tis'een* 90. (عشرون 'ثلثون' etc. is not used in Ottoman.)

مائة *miyē* 100, مائتين *miyétēyn* 200, ثلاثمائة *sélésou miyétin* 300, ألف *ēlf* 1000, ألفين *ēlfēyn* 2000, ثلاثة آلاف *sélését alaf* 3000.

§ 687. II. Ordinal Numbers. اعداد وصفیه

اول *év'vél, hādī* 1st; fem. اولی *oula.*

ثاني *sani* second; fem. ثانیة *saniyē* second ($\frac{1}{60}$ th of a minute).

ثالث <i>salis</i> third. fem.	ثالثه	سابع <i>sabi</i> seventh.
رابع <i>rabi</i> fourth. »	رابعة	ثامن <i>samin</i> eighth.
خامس <i>khamis</i> fifth. »	خامسة	تاسع <i>tasi</i> ninth.
سادس <i>sadis</i> sixth. »	سادسة	عاشر <i>ashir</i> tenth.

§ 688. By the addition of an *elif* with a *tenveen*, they are changed into adverbs (§§ 681, 683):

أولاً <i>é'véla</i> firstly.	سادساً <i>sadisén</i> for the 6 th time.
ثانياً <i>saniyén</i> secondly.	سابعاً <i>sabiyén</i> » » 7 th »
ثالثاً <i>salisén</i> thirdly.	ثامناً <i>saminén</i> » » 8 th »
رابعاً <i>rabiyé</i> n fourthly.	تاسعاً <i>tasiyé</i> n » » 9 th »
خامساً <i>khamisén</i> fifthly.	عاشرأ <i>ashirén</i> » » 10 th »

§ 689. The Nisbé of the units is made by the measure قَتَالِي (§ 580 f.):

ثنائي <i>súnayi</i> composed of two letters, bi-literal.	
ثلاثي <i>súlasi</i> » » three » trilateral.	
رباعي <i>rábayi</i> » » four » quadrilateral.	

§ 690. Fractional Numbers. اعداد كسرية

نصف <i>nisf</i> , <i>nisif</i> half (§ 207).	سدس <i>sáds</i> , <i>súds</i> $\frac{1}{6}$.
ثلث <i>súlús</i> , <i>súls</i> $\frac{1}{3}$.	سبع <i>súb'</i> $\frac{1}{7}$.
ربع <i>roub'</i> , <i>ouroub</i> $\frac{1}{4}$.	ثمان <i>súmn</i> , <i>súmún</i> $\frac{1}{8}$.
خمس <i>khouns</i> $\frac{1}{5}$.	تسع <i>tús'</i> $\frac{1}{9}$.
عشر <i>úshr</i> , <i>úshúr</i> $\frac{1}{10}$; <i>úshúr</i> tithe (pl. اَعشار <i>ashar</i>).	

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while *ve* 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).

مثالر Misal'ler Examples.

تسعة و ثلاثون *tiset ve selasoun* (or *selaseen* [§ 573]) thirty-nine.

تحريراً في اليوم الخامس والعشرين، من شهر ذي القعدة الشريف؛
Tahreerén fil yévmil khamis vél ishreen,
min shéhri zilqadésh shérifé, lisénétin sébét-ashér vé sèlsoumiyétin
vé élf. (This Firman) was written on the 25th of the sacred month
 Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثة امتحانلى ختام بولدى
shouhourou sèlést imtihanları
khitam bouldou. The term examinations were finished.

أوقات مباركة خمسة
évqatî mubarakéyi khamse the five blissful
 times (of daily prayers). الف ليلة و ليلة
élfû léylé vé léylét the
 1001 nights, i. e. the Arabian Nights, Turk. *Biñ bir gécjé.*

The Diminutive Noun.

§ 692. The Diminutive noun is made by the
 measure *فُؤَيْل fouqéyl* (§§ 156, 167, 544):

عبد *abd* a servant: عبيد *oubéyd* a little servant.
 حسن *hasan* beautiful: حسين *houséyn* darling, prettiest.
 سليمان *séلمان* prop. name: سليمان *souléyman* Solomon.

تعليم ١٤٨ Exercise 148.

١ آحاد؛ عشرات؛ مآت؛ الوف؛ آلاف؛ ٢ أحدىت؛ ثلثان؛ سُدسان؛
 ٣ كتاب رابع؛ فُصولٍ اربعة؛ ٤ فصلٍ تاسع عشر؛ ٥ جزائرٍ سبعة؛
 عملياتٍ اربعة؛ ٦ اوج ربيع؛ آلتى تسع؛ يدى عشر؛ ٧ مادةٍ رابعة؛
 سنه ثامن وعشرين؛ ٨ دفعة اولى؛ شهرٍ ستة عشر محصول؛ ٩ رسوم
 ستة؛ شهرٍ ثلثة؛ ١٠ حواسٍ خمسة؛ ١١ خمسين؛ ١٢ عیدُ الخمسين؛ ١٣ اوامر عشره؛ ١٤ آحادٍ ناس.

Words. 1. *Ahad, asherat, miyat, oulouf* or *alaf*; the units, tens, hundreds and thousands. 2. $\frac{2}{3}, \frac{2}{6}$ (duals [§ 568]). 3. *fousoul* seasons, pi. of *fasl* a season; a section, subdivision of a book, 4. *jezayir* islands, pi. of *jezire* (§ 646). 5. *ameliyat* processes (Arith). 6. *mad'de* article (§ 644 b). 7. *shouhour* months (pi. of *shehr*). 8. product (mef. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *Ichamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *erbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *Tesri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

Exercise 149. تعلیم ۱۴۹

۱ مسکرات^۱، دخان^۲، طوز^۳، تمغا^۴، حریر^۵، صید ماهی^۵ رسومنه
 'رسوم سته' تغییر اولونور^۶؛ بونلر دخاندن ماعدا دیون عمومیہ عثمانیہ
 اداره سنه ترک و احواله اولونمشلر در . ۲ کچن سنه اربعین خفیف کچدی
 ایسه ده 'بوسنه خمین اولقدرخفیف کچمه دی . ۳ دولت علیہ عثمانیہ نیک
 ملکیه^۷ درجات رتبه سی^۸ آشاغیدن یوقاری چیه رق شونلر در :
 رتبه خامسه 'رتبه رابعه 'رتبه ثالثه 'رتبه ثانیہ صنف^۹ ثانیسی 'رتبه
 ثانیہ صنف متمیزی^{۱۰} 'رتبه اولی صنف ثانی 'رتبه اولی صنف اول
 رتبه بالا^{۱۱}، و رتبه وزارت^{۱۲} . ۴ عملیات اربعه شو آتیده کیلر در : جمع
 طرح^{۱۳} ضرب^{۱۴}، تقسیم . ۵ فصول اربعه دخی بونلر در : صیف^{۱۵}
 خزان^{۱۶}، شتا^{۱۷}، و بهار^{۱۸} . ۶ مصادر^{۱۹} عربیه اساساً^{۲۰} ایکی قسمدر :
 اولاً مجرد^{۲۱}، ثانیاً مزید^{۲۲} فیه . ۷ مصدر مجرد دخی ایکی قسمدر :
 بری مصدر ثلاثی مجرد و دیگری مصدر رباعی مجرد . ۸ مصدر
 مزید^{۲۳} فیه دخی ایکی نوعدر : مصدر ثلاثی مزید^{۲۴} فیه و مصدر رباعی مزید^{۲۵}
 فیه . ۹ عید الخمسین کونده بارگاه آحدیته عرض تحمیدات ایله دیلر .

Words and Notes. 1. muskirat 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 Oumoumiyeyi Osmaneeye Idaresi the Administration of Ottoman Public Debts; terk to leave; ihale to refer (IV. of havale [§ 620]). 7. milkiye civil; askeriye military (§ 581). 8. derejat degrees (pi. of dereje [§ 576]); rutbe a rank, grade in the Ottoman nobility. 9. smf class. 10. mutemayiz privileged, superior (fayil of temayuz [§ 624]). 11. rutbeyi bala the supreme civil grade in the Ottoman nobility. 12. vezaret the rank of a vezir. 13. tarti subtraction. 14. zarb multiplication (if pron. darb it is 'a blow'). 15. sayf summer. 16. khazan autumn. 17. shita winter (§ 591). 18. spring. 19. mesadir infinitives (pi. of masdar [§ 648]). 20. tsastn fundamentally f§ 681). 21. mujtr'ed simple, primitive (me"ful of tejreed). 22. mezeedoun fiyhi augmentative: m&seed (§§ 605, 670); fiyhi: fiy preposition, hi pronoun ([§ 671 i] = augmented in itself).

مکالمه Conversation,

Congratulations and Felicitations.

تبریکات و تمنیات

I have heard with great pleasure that H. I. M. the Sultan has appreciated your services and conferred on you a decoration of the third class of the Osmaniye.

بخدمتِ عالیترینه مکافات اولی اوزره عواطفِ عالیترینه حضرتِ شہریارِ بدین عہدہ عالیترینہ اوچنچی رتبہ دن برقطہ نشانِ عالی عثمانی توجیہ و احسان یوردلینی کمالِ محظوظیتلہ مسموع اولشدر.

I have heard with the greatest joy that H.I.M. the Sultan has appointed you Minister Plenipotentiary to London.

ذاتِ حضرتِ شہریارِ ذاتِ والالینی لوندرا سفارتنہ تمین یوردقلری کمالِ مسرتلہ مسموع عاجزانہم اولدی.

I read in the newspapers with extreme joy of your promotion to the degree of Müttemyiz.

عہدہ عالیترینہ رتبہ متایزینک توجیہ یوردلینی ترمینی ناقابل بر مسرتلہ اوراقی حوادثلہ مطالعہ ایلہدم.

[To a Lady.] My joy was very great on hearing that H. I. M. the Sultan had been pleased to confer on you the Insignia of the third class of the Shefaat.

عواطفِ سنہ حضرتِ تاجدارِ بدین عہدہ عالیترینہ ایکینچی رتبہ دن شفقت نشانِ ذیشافی احسان یوردلینی معلوم عاجزانہم اولدقدہ فوق الحد مسرور و ممنون اولدم.

Please accept my congratulations on this honorific distinction.

اشبو توجیہ و جیہ حضرتِ پادشاہیدن طولای ذاتِ عالیگزری تبریک ایدرم.

Please accept my sincere congratulations.

بوندن طولای تبریکاتِ خالصانہم قبول یورلمسی مسترجادر افندم.

I cannot express my gratitude for the interest you feel in me.

حق بندکانہمدہ ابذال یوردقلری حسن توجہاتِ عالیترندن طولای نہ درجہ

I am ever so much obliged for it.

مُتَأَثِّرِ اُولَدِیْمِی تَرْیِفِ ایدِم . بِنَاءِ
عَلِیْهِ تَشْکُرَاتِ نَامَتَاہِیْمِی قَبُولِ
یُورْمَہِ لَیْقِ رَجَا ایدِرْم اِفْتَدِم .

I perceive from this high token of the Imperial favour that your excellent qualities are appreciated everywhere.

حَقِّکَزْدَہِ وَقَوْعُ بُولَانِ اَشْبُو تَوَجَّہَاتِ
وَالْتَفَاتِ پَادِشَاہِدِنِ طُولَاہِی مُتَصِفِ
اُولَدِیْمَکَزِ صَفَاتِ جَلِیْلَہِ لَیْکَزِکِ ہر
بِرْدَہِ تَقْدِیْرِ وَتَحْسِیْنِ اُولُوغْتَقْدَہِ اُولَدِیْمِی
اَکَلَا شَاہِرِ .

I hasten to congratulate you on the new dignity of which Your Honour is the recipient.

رَتْبَہٗ جَدِیْدَہٗ عَلِیْہِ لَیْمَکِ تَبْرِیْکِ وَ تَنْہِیْنِہِ
مَسَارَعَتِ ایدِرْم .

[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 Mejidiye.

مَتَّبِعِ مَفْتَحِ مَعْتَظَمِ ذَاتِ شُو-
کَتَمَاتِ حَضْرَتِ پَادِشَاہِی ! حَقِّ سَفِیْرِ-
اِہْلَہِ رَنْدَہِ دَرْکَا رِ اُولَانِ حَرَمَتِ وَ تَوَجَّہِ
مَلُو کَاہِ لَیْمَہِ بَرِ دَلِیْلِ جَلِیْ اُولُقِ اَوَزْرَہِ
بُو کَرِہِ ذَاتِ اَصِیْلَانِہِ لَیْمَہِ بَرَنْجِ
رَتْبَہِ دِنِ بَرِ قَطْعَہِ مَیْجِدِی نِشَانِ ذِیْ شَانِی
اَعْطَا وَ اِحْسَانِ یُورْمَشْدَرِ :

Will your Excellency therefore please to accept my very sincere congratulations on this token of the Imperial favour of which you are the recipient?

شُو نَائِلِ اُولَدِیْمَکَزِ اَثْرِ جَلِیْلِ لُطْفِ
وَ عَاطِفَتِ سَنِہِ دِنِ طُولَاہِی تَبْرِیْکَاتِ
خَالِصَہِ مَکِ قَبُولِی رَجَا ایدِرْم .

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

ثَنَاوَرِ لَنْجَہِ بَغَايَتِ قِیْمَتْدَارِ اُولَانِ اَشْبُو
نِشَانَہٗ لُطْفِ وَ عَاطِفَتِ سَنِہِ دِنِ طُولَاہِی
تَشْکُرَاتِ وَ تَعْظِیْمَاتِ فَاہِقَہٗ عَاجَزَانِہِی
سَرِیْرِ شُو کَتَمِ صَبْرِ حَضْرَتِ پَادِشَاہِی ہِہِ

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 بو بورمه لرینی رجا ایدرم
افندم .

تعلیم قرائت Reading Exercise.

وطن Home (Fatherland).

عقل^۱ «مربع^۲ باشقه ، مثلث^۳ باشقه» قضیه سنک^۴ حقیقتنه نه
قوتده حکم^۵ ایله یورسه ، وجدان^۶ ده «وطن^۷ باشقه ، خارج^۸ وطن باشقه»
سوزینک صحتنه^۹ او قوتده اعتماد ایدیور^{۱۰}.

شیرخوارلر^{۱۱} بشیکنی ، چوجوقلر اکلندیکی یری ، کنجبار
معیشتگاهنی^{۱۲} ، اختیارلر کوشه فراغنی^{۱۳} ، اولاد والده سنی ، پدر عائله سنی
نه درلو حسیات^{۱۴} ایله سورسه انسان ده وطنی او درلو حسیات ایله سور .
بو حسیات ایسه سببسز بر میل^{۱۵} طبیعتدن عبارت دکادر . انسان وطنی
سور ، چونکه مواهب^{۱۶} قدرتک^{۱۷} الگ عزیز ی اولان حیات هوای وطنی
تنفسله^{۱۸} باشلار .

انسان وطنی سور ، چونکه عطایای^{۱۹} طبیعتک الگ رونقلیسی^{۲۰}
اولان نظر^{۲۱} ؛ لمحہ افتتاحنده خالک^{۲۲} وطنه تعلق ایدر^{۲۳}.

Words and Notes. 1. sense, mind. 2. mureb'ba square (m6f. of *ter-bi* [§ 615]). 3. musel'les triangle (meroul of *teslees* [§ 615]). 4. qaziye decision, truth. 5. to judge. 6. *viidan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayil* of *khourouj*). 9. *sih'hat* truth. 10. *itimad* to believe (VIII. of *amd*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayishet* (n. w. mim of *aysh* + *giah*) a place where to gain his subsistence (§ 541). 13. *keoshe* a nook, retreat; *feragh* leisure. 14. *his'siyat* feelings (pi. of *hiss*). 15. *meyl* affection. 16. *mevahib* gifts (pi. of *mevhibe*). 17. *quodret* power; Providence. 18. *tenef fus* to breathe (V. of *nefes*). 19. *ataya* gifts, bounties (pi. of *atiye* [§ 646]). 20. p. t. *revnaqli* splendid, brilliant. 21. looking, glance; *lemhayi iftitahda* at the first glance. 22. *khak* soil; ground. 23. *tt-al'louq et.* to fasten, to attach (V. of *alaga* § 622).

انسان وطنی سور، چونکه ماده²⁴ وجودی وطنک بر جزیدر²⁵.
 انسان وطنی سور، چونکه اطرافنه باقدجّه هر کوشه سنده عمر
 گذشته سنک²⁶ بر یاد حزیننی²⁷ تحجر ایتمش²⁸ کبی کوردر.

انسان وطنی سور، چونکه حریتی²⁹ راحت³⁰، حقّی³¹ وطن
 سایه سنده قائدر³². انسان وطنی سور، چونکه سبب وجودی³³
 اولان اجدادینک³⁴ مقبره³⁵ سکونی³⁶ و نتیجه³⁷ حیاتی اوله حق اولادینک
 جاوه کاه³⁸ ظهوری وطندر.

انسان وطنی سور، چونکه ابناي وطن آرمسندده اشتراک³⁹ لسان
 واتحاد⁴⁰ منفعت⁴¹ و کثرت⁴² موانسه⁴³ جهتیله⁴⁴ بر قرابت⁴⁵ قلب و
 بر اخوت⁴⁶ افکار حاصل اولشدر. او سایه ده بر آدمه دنیا به نسبت⁴⁷
 وطن، اوطوردینی شهره نسبت کنندی خانه سی حکمنده کورونور.

انسان وطنی سور، چونکه وطننده موجود اولان حاکمیتک⁴⁸
 بر جزئه تصرف⁴⁹ حقیقی⁵⁰ ایله متصرفدر.

انسان وطنی سور، چونکه وطن او یله بر غالبک⁵¹ شمشیری⁵²
 و یا بر کاتبک قلمیله چیزیلان مرهوم⁵³ خطردن⁵⁴ عبارت دکل؛ ملیت⁵⁵.

24. *mad'de material* (§ 582, 644). 25. *juz a part, fragment*.
 26. *p. guzeshtb past* (§ 555). 27. *p. yad recollection; hazine sad* (adj. qual. *huzn* [§ 606]). 28. *tehaj'jur petrification, embodiment* (V. of *hajfr* [§ 622]). 29. *hurriyet liberty* (§ 581). 30. *comfort, rest*.
 31. *haqq right*. 32. *qayim existent (fayil of qiyam)*. 33. *existence*.
 34. *ejdad ancestors* (pi. of *jedd* [§ 639]). 35. *maqbere a burial place* (N. of Loc. *qabr* [§ 598]). 36. *sukun rest, calmness*. 37. *netije result, effect*, (§ 582). 38. *jilvgiah a place or seat of beauty, life*.
 39. *ishtirak participation* (VIII. of *shirket*). 40. *it'tihad union* (§ 628). 41. *menfa-at interest* (n. w. mim of *naf'* [§ 597]). 42. *kesret abundance*. 43. *muvarane familiarity, friendship* (III. of *unsiyet*.
 44. *jihetiyle by means*. 45. *qarabet near relationship*. 46. *ou-khouvvtv fraternity*. 47. *nisbet proportion*, 48. *hahimiyet sovereignty* (§ 582). 49. *tasar'rouf disposal, possession* (V. of *sarf*).
 50. *haqiqi real* (§ 581). 51. *ghalib conqueror* (fayil of *ghalebi*).
 52. *shemsheer sword*. 53. *mevhoum imaginary* (mefoul of *vehm*).
 54. *khatt line*. 55. *mil'liyfo nationality* (§ 581).

حریت، منفعت، اخوت، تصرف، حاکمیت، اجداده حرمت، عائله یه
 محبت، یادشباب⁵⁶ کبی بر چوق حسیات علویه نک⁵⁷ اجتماعندن⁵⁸ حاصل
 اولش بر فکر مقدسدر.
 (کمال بک)

56. *shēbab* youth. 57. *oulvi, -viyé* noble (§ 579 of 'oulou).
 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 *Izaftt* (§§ 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:

§ 694. I. Arabic System. اصول عربی

1. ذی *xi* (sing. genitive), ذو *zou* (nomin.); ذوی *zévi* (pl.) owner, possessor:

ذیروح *zirouh* animated.

ذیقیمت *zigiymét* precious.

ذیشان *zishan* glorious.

ذوالید *zoulyéd* possessed of a hand, handed.

ذوالجلال *zoul jélal* possessed of glory, Lord of Glory (God).

ذوی الارحام *zévil érham* possessors of relation, relatives

2. صاحب *sahib* possessor; pl. اصحاب *as-hab*:

صاحب الانضا *sahibul imza* who signs, the undersigned.

صاحب الخیرات والחסنات *sahibul khayrat vél hasanat*. The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا یحصا <i>la youh'sa</i> innumerable.	لا یموت <i>la yémout</i> immortal.
لا یخفق <i>la youkh'ti</i> infallible.	لا بد <i>la bádd'</i> inevitable.
لا شی <i>la shéy'</i> nothing.	لا أبالی <i>la úbali</i> careless.

§ 695. II. Persian System. اصول فارسی

1. ولی *vélee, véli* owner; patron. pl. اولیا *évoliya*.

ولی عهد *véliyi ahd* the heir apparent, crown prince.

ولی نعمت *véli niymét, véliyn'niyam* benefactor.

ولی نعمت یمنت *véli niyméti bimin'nét* a benefactor who upraids not.

2. ارباب *érbab* (pl. of رب *rébb*) owner of, endowed with, master:

ارباب حکمت *érba'bi hikméti* men of wisdom, philosophers.

ارباب هنر *érba'bi hunér* endowed with skill, artisans.

ارباب مراقب *érba'bi méraq* men of curiosity, of hobbies.

بواشك اربابی در *bou ishiñ érba'bídír* he is skilful in this.

3. صاحب *sahib*, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت *sah'bi sérvét* a man of wealth, rich.

اصحاب ثروت *as-ha'bi sérvét* the rich class.

اصحاب نجابت *as-ha'bi néjabét* the noble class, nobilities.

صاحب فراش *sah'bi firash* ill in bed, sick.

4. انواع *énva*, pl. of نوع *név*; kinds, varieties:

انواع مشقت *énva'yi méshaq'qat* all kinds of troubles.

5. اهل *éhl* man, person, pl. اهالی *éhalí*:

اهل اسلام *éh'li islam* a Moslem. اهل عرض *éh'li írz* honorable.

اهل بیت *éh'li béyt* family. اهل خبره *éh'li khíbré* expert.

اهل هیئت *éh'li hiyéti* astronomer. اهل منطق *éh'li mantiq* logician.

اهلیت *éh'liyét* capacity, capability, ability (§ 581).

اهلیتلی *éh'liyétlilí* able, capable. اهلیتسن *éh'liyétlísiz* incapable.

6. **حسن** *husn* goodness, good: pi. **محاسن** *mehasin*.
حسن خدمت *hus'nu kMdmtt* good, valuable service.
حسن حال *hus'nu hal* good condition; character.
حسن خط *hus'nu khatt'* fine penmanship.
7. **سوء** *sou* evil, bad (pi. **مساوی** *mesavi* [§ 649]):
سوء حال *tou'yi, hal* bad behaviour, bad condition.
سوء ظن *sou'yi zann* a bad opinion, suspicion.
سوء قصد *sou'yi qasd* attempt to murder.
سوء استعمال *sou'yi istimal* bad usage, abuse.
8. **عدم** *adem* non-existence, absence (used with nouns):
عدم اطاعت *ademi ita-at* disobedience.
عدم رعایت *ademi ri-a-yet* dishonour.
عدم قدرت *ade mi qpudret w e a k n* **عدم وجود** *e ' m i vujoud*
non-existence.
دیوار عدم *diya'ri adem* abode of annihilation, death.
9. **بلا** *ibila* without (used with nouns [§ 530]):
بلا قصور *bi'la qpusour* blameless; spotless; perfect.
بلا غرض *bi'la gharaz* without any intention, aimless; sincere.
10. **غیر** *ghay'ri* non-, in-, un- (with adjectives):
غیر ممکن *ghay'ri mumkin* impossible.
غیر معلوم *ghay'ri malum* unknown.
غیر لایق *ghay'ri layiq* unworthy.
غیر کافی *ghay'ri kuifi* insufficient.
- مسلم و غیر مسلم** *muslim ve ghay'ri muslim* Moslem and non-Moslem.
11. **کمال** *kemal* perfection; perfect:
کمال دقت *Jcdma'H diq'qat* perfect attention.
کمال تشکر *kema'li teshek'kur* perfect gratitude.

12. *néfa* person, self:

بِنَفْسِهِ *bin'néfa, binéf'sihi* personally.

t. نفس شہرہ *néfsi shéhirdé* in the very city.

t. کندی نفس اوزہ رینہ *kéndi néfsim úzeriné* on my person.

13. *ay'ni* the very same:

t. عینِیہ *ayniy'le, biay'nihi* exactly the same.

t. عین صورت *ay'ni sourét* the exact copy; the very same way.

t. عینی زمانہ *ay'ni zémanda* at the same time.

تعلیم قرائت Reading Exercise.

نکبت و ذات اهل ظلمت

بر عبد حبش^۱ دهره^۲ اولور بخت ایلہ^۳ سلطان^۴

ضحا کاک^۵ ایدر ملکنی^۶ بر کاوہ^۷ پریشان^۸.

اقبائنه ادبارينه^۹ بل باغلامه^{۱۰} دهرک^{۱۱}

بر دائره ده^{۱۲} دور ایدہ مز چنبر دوران^{۱۳}.

ظالم^{۱۴} یتہ بر ظلمہ گرفتار اولور^{۱۵} آخر^{۱۶},

البتہ اولور آو یقانک خانہ سی ویران.

Words and Notes. *Nekbti ou zil'leti ehli zoulmet* the overthrow and abasement of tyrants. 1. *abd* slave; *Tiabesh* Abyssinian; a negro. 2. *dehr* 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 Jemshid. 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. *Kiave* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who cauae 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. *ptrishan* et." to scatter or ruin. 8. *iqbal*, *idbar* prosperity, misfortune. 9. *bel baghlamaq* to trust. 10. *dayirt*, circle (§ 582). 11. *dÉvr ft.*" to turn, revolve; *chenberi dforan* fortune's wheel. 12. *zulm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.*" to be subjected to. 14. *akhir* at last (fayil of *akher*).

اکثر¹⁵ کورولور چونکه جزا جنسِ عملدن¹⁶ ،
 انجامده¹⁴ آهندن¹⁷ اولور رخنه سوهان¹⁸ .
 تذکیر اولونور¹⁹ لعن²⁰ ایله حجاج²¹ ایله²² جنکیر²³ ،
 تبجیل ایدیلیر²⁴ نوشیروان ایله²⁵ سلیمان²⁶ .
 قابلسیدر²⁷ الفاظ ایله²⁸ تعیر²⁹ حقیقت ؟
 ممکنسی³⁰ که تفریق اولونه³¹ کفر³² ایله ایمان ؟
 بر خاکدن انشا اولونور³³ دیر ایله مسجد³⁴ ،
 بر در نظر حقه³⁵ مجوس³⁶ ایله³⁷ مسلمان .
 هر دردك اولور چارهسی³⁸ هر ایگلهین³⁹ اولز ؛
 هر محته⁴⁰ بر آخر⁴¹ ، اولور هر غمه پایان⁴² .
 صبرایت ستمه ! ایسترایسهك حسن مکافات⁴³ ؛
 فکر ایله⁴⁴ ! نه ظلم ایله دیلر یوسفه اخوان⁴⁵ .
 ظالمه⁴⁶ بر کون دیدیریر قدرت مولى :

”تَالله لَقَدْ آتٰكَ اللهُ عَلَيْنَا“ . (ترکیب بند: ضیا پاشا)

15. *ekser* for *ekseriya* frequently (§ 683); *jeza* punishment.
 16. *jins* kind, sort; *amel* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahen* iron. 18. *rakhne* ruin, death; *souhan* a file, rasp. 19. *tezkeer et.* "to remember, remind. 20. *Ian* cursing.
 21. *Haj jaj* a celebrated tyrant, governor of Iraq. 22. *Jengiz* the great cruel and conqueror of the 13th century. 23. *tebjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Saesani line of Persian sovereigns; *Souleyman* Solomon. 25. *qabil*, *mumkin* (fayil of *imkiari*) possible. 26. *elfaz* words, terms. 27. *tagh-yeer* to change, verify (§ 615). 28. *ttfreeq* to distinguish (§ 615).
 29. *کفر* if pron. *kufr* means blasphemy; if *kefr* covering, atonement; belief. 30. *insha et.* "to build. 31. *deer* a monastery; *mesjid* a mosque. 32. *nazari Haqq* in God's sight (comp. Matt. VI., 45). 33. *mejous* fire-worshipper. 34. *ile* for *ye*. 35. *inlemek* to moan, to suffer. 36. *mih net* affliction; *ghamm* sorrow. 37. *p. payan*, a *akhir* end, limit; *sitem* injury. 38. *mukiafat* reward (III. of *keyf* [§ 706 bj]; *husnu*— (695)). 39. think about; *Yousouf* Joseph. 40. *ikhvan* brothers. 41. *Tal lahi leqad aserekel Idhou aleyna* 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.

A visit. بر زیارت

ایشته افندم! خانه نك افندیسی و خانگی بزه طوغری کلیورلر.	اخشام شریفلر خیر اولسون! افندم! صفا کلدیگز! خوش کلدیگز!
احبابی کرامدن عزیز افندی بی ذات عالیکزه تقدیم ایتمکله افتخار ایده رم.	تشکر ایده رم افندم! و ذات عالیکزی طایمق شرفه نائل اولدیغمدن طولایی درجه نهاده ممنونم.
بنده کز ده اوילה افندم! بو جهله کندی غایت مفتخر هده ایده رم.	صیره بنده کزه کلینجه اقریامدن بولونان رامر اوچانس افندیك مخدومی آرام افندی بی ذات عالیترینه تقدیم ایده رم.
قولکزی بوشرفله مشرف ییوردیفکزه تشکر ایده رم. رامر اوچانس افندی حضرتلرینك نام عالیترینی چوق دفعه مدح و ستایشله ایشیتمش ایدم.	تقدیر اتکزدن طولایی فوق العاده تشکرلر ایده رم. ذات عالیکزی کورديکمه پک ممنون اولدم افندم.
خانم افندی! ذات عصمتانه کزی کورديکمه نهایت درجه ده ممنون و مسرور اولدق.	بکم! بنده خانه بی تشریفکزه مشرف بویوردیفکزه پک بویوک افندلک ایتدیگز.

Lesson 58. درس ۵۸

Synonymous Words. کلمات مترادفه

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kelimiati Mutradife*) 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

II. کلمات مُتَبَعِه 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:

هنکام طعام رسیده انجام اولونجه *hénktāmī ta-am résidéyi énjām oloun'ja* when dinner(-time) was over.

ولادت باهرالساعات حضرت پادشاهی *véladétti bahirás-sa-a-détti hazréti padishahi* the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مانوس حضرت ظل الله *júlousou méyménét-mé-é-nousou hazréti zıl'loul-lahi* the auspicious accession of H. I. M.

نشان ذیشان عثمانی *nishanê zishanê Osmânî* the glorious Ottoman order (of knighthood).

III. کلمات مُتَضَادّه Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by , *on*, *vu*:

اخذ و اعطا *akhzou éta* a taking and giving, buying and selling, trade, business. Turkish *alış veriş*.

بویولک ابتدا و انتهای یوقدر *bou yolouñ iptida ou intihâsî yoq dour* this road has no beginning and no end.

اقبال و ادبار اثناسنده *igbal ou idbar ésnasinda* in the time of prosperity and misfortune.

چوقوقلره جزه و سکئی برش ویر *chojouqlara jûz ou kûlî bir shéy vér* give the children something more or less.

استانبوله عزیمت و عودت ایلدم *Istambola azeemét ou avdét éylédím* I went to Constantinople and came back.

مثالر Misal'ér Examples.

خیر و شر <i>khay'rou shêrr'</i>	good and evil,
حیات و ممات <i>hayatou mémat</i>	life and death,
سوال و جواب <i>souval vé jévab</i>	question and answer,
کار و ضرر <i>kâr vé zarar</i>	gain and loss,
سفا و جفا <i>séfa vû jéfa</i>	pleasure and pain,
مکافات و مجازات <i>makiâfatou mâjazarat</i>	reward and punishment.

ایفاء و استیفاء <i>iyfa vâ istiyyfa</i>	payment and receipt of a debt
ایجار و استیجار <i>ijar ou istijar</i>	leasing and hiring,
تسليم و تسلّم <i>tésîlim vâ téasîl lûm</i>	delivery and receipt,
اقراض و استقراض <i>iqraz ou istiqraz</i>	lending and borrowing,
تعلیم و تعلّم <i>ta-lim ou té-âl-lûm</i>	teaching and learning.

تعلیم Exercise 150. ۱۵۰

I. ۱ انسان حیواناتدن معدود^۱ در: ققط ذیروح^۲، ذوالید و صاحب عقل و فکر در . مخاوقاتک حکمدار ذیشانی اولوب لایوت بر روحه مالکدر^۳. ۲ بو چشمه صاحب^۴ الخیرات و أحسنات مرحوم^۵ و مغفور متوفاه^۶ کته جیان حاجی^۷ بوغوث افندینکدر^۸ ۳ پایا^۹ لایختی یم دیو ادعا^{۱۰} ایدرسده^{۱۱}، ارباب حکمت و کمالدن هیچ برسی بوکا ایمان و اعتقاد^{۱۲} ایتمزلر . ۴ لسان فارسیده ذیروح اولان اسملر "ان" ایله و غیر ذیروح اولانلر ایسه "ها" ایله جمعه نیلر .

• ذیقمت مالکی • صات • ۱ • حالک • عرض ایتمه • نامرده • • • همان که • ۱۰ • کله • ۱۱ • صاغ اولسون • • • کلاه • ۱۲ • اکبک دکدر مرده • • • (ضیا پاشا)

II. ۶ عینی زمانده نفس شهیده دخی بر حریق مهیل^{۱۳} ظهور ایله دی . اطفاسی^{۱۴} غیر ممکن اولدینندن اهاالیدن چوقلری اهل بیتلریله دیا . عدمه هجرت ایله دیلر^{۱۵} . پک چوقلری اقبال و سعادتک اوج بالاسنده ایکن ، بر قاج ساعت ظرفنده فقر و ضرورتک درجه سفلاسنه^{۱۶} ایندیله . بعضیلری

Words and Notes. 1. *ma doud* regarded. 2. *malik dir* he has, owns. 3. *merhoum* deceased and admitted to God's mercy (mefoul of *rahmet*) 3. *mutevef fa* dead, asleep (mefoul of *tev'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (*fayil of hajj* is *hajj* = *hajj*); *Ketejjan 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 etmek* to state politely. 9. *namerd* coward (§ 530), cruel. 10. *heman ki* since. 11. *kel le skull*, head. 12. *kulah* cap; *merd* a manly man. 13. *muheel* dreadful (*fayil of ihale*, IV. of *هول*). 14. *itfa* to extinguish (§ 619). 15. *hijret et* "to pass. 16. *sufla* lower, lowest (fem. of *esfel* [§ 610].

مجرع اولوب صاحب فراس اولدیلر. ۷ آنکلیز حکومتی ولی عهدی فخامتلو
پرنس دی غال حضرتلری ۱۷ هندستانه متوجّه سیر و سیاحت ۱۷ چیمه شلر.
۸ معلم کز السید ۱۸ حاجی ۱۸ کریم افندیگ حقیقیزده حسن ظنی میوار ؟
یوخسه سو ظنی می ؟ ۹ افندم ! معلم مومی الیهک حق عاجزانه مده
حسن توجّه لری باقی و دائمد ۱۹ . ۱۰ حاضر و آماده امریکزه منتظرم .

17. *seyr ou seyahat* journey; 17. *prens di Gal* the Prince of Wales. 18. *es-sey' yid* a descendant from Muhamme'd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqi* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *devam*).

ترجمه ۱۵۱ Translation 151.

I. 1. The speaker¹ began² his speech, by saying, 'Honourable hearers.'³ 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense⁴, and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojamaii oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bichaqqi oghlou is an incapable man, his family is always in poverty⁵. 6. Scientists and artists have done great services to humanity⁶.

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient⁷, the teacher disgraces⁸ them. 9. There was a great multitude⁹: 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 finished¹⁰. 12. The question of education¹² is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffer Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natiq* (*fayil* of *noutq* speech). 2. *ibtidar* it." 3. *houz'zari zevil vaqar hazarati*: *huz'zar* pi. of *hazir*, *zevil vaqar* (§ 694¹); *hazarat* pi. of *hazret*. 4. *zevil ouqoul*: *ouqoul*, pi. of *aql* sense (§ 694¹). 5. *faqr ou zarouret*. 6. *insaniyet* (§ 581). 7. *adimi ita-atda boulounan*. 8. *adeni ri-ayetde boulounour*. 9. *iz-diham* (§ 620). 10. *khitam boulmaq*. 11. *mesele* (n. w. *mim* of *souval*). 12. *talimou terbiye*.

تعلیم قرائت Reading Exercise.

ترکیب بند

الله توكل¹ ایدہ نك یاورى حقدر^۲
 ناشاد³ کوکل برکون اولور شاد⁴ اوله جقدر.
 يك رنکنه آلدانه ا فلک⁵ اسكى فلکدر^۶
 زیرا فلکک مشرب ناسازی⁴ دونک⁵ در.
 الله صیغین⁶ شخص حلیمک⁷ غضبندن⁸
 زیرا یومشاق⁹ خویلو آتک چفته سی⁹ پک¹⁰ در.
 یاقدی نیجه جانلر او تراکتله تبسم¹¹
 شیرک¹² دخی قصد ایتمه سی¹² جانہ^{۱۲} کوله رکدر.
 بداصله¹³ نجابت می¹⁴ ویریر اونوفورمه¹⁵
 زردوز¹⁶ پالان وورسه ک¹⁷ آسک ینه اشکدر.
 بدمایه¹⁸ اولان آکلاشیلر مجلس مینده¹⁹
 عشرت²⁰ گزیر آدمی تمیزه²² محک²³ در.

Words and Notes. *Terkibt-bend* 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. *tevek'kul* to trust (in God) [V. of *vekil*], *yaver* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *felek* a revolving sphere of the heavens; fortune, destiny. 4. *meshreb* natural disposition; *nasaz* discordant, incorrect. 5. *deonek* 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* *khoylou* mild-natured; *chifte* a kick with both hind feet at once. 10. *pek*, *perk* violent, severe. 11. graceful smile: *nezaket* (pseudo-Arabic from p. *naziyy* grace; *tebes sum* smile (§ 622)). 12. p. *sheer* a lion; *qasd et'* to intend to kill. 13. *bed-asil* whose family or origin is vile, bad; mean, nasty. 14. *nejabet* nobility. 15. *uniforma* uniform [It.]. 16. *zerdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *bed-maye* vile-natured (§ 536). 19. pleasure party, society: *mey*, wine. 20. *ishret* drinking, wine. 21. *giher* disposition. 22. *tem yeez et'* to distinguish. 23. *mehekk'*, vulg. *meheng* a touchstone, test (n. i. of *hekk* [§ 599]).

نصح^{۲۴} ایله یوله کلمه یه نی ایتسه لی تکدیر^{۲۵} ،
 تکدیر ایله اوصلاغا یانک حتی^{۲۶} کوتک^{۲۷} در .
 ایمان ایله دین^{۲۸} : آچه در ارباب غتاده^{۲۹} ،
 ناموس و حمیت^{۳۰} سوزی قالدی ققراده .
 بر یرده که یوق نغمه کی^{۳۱} تقدیر ایده جک^{۳۲} گوش^{۳۳} ،
 تضییع نفس ایلمه^{۳۴} ! تبدیل مقام^{۳۵} ایت !
 عورت^{۳۶} کبی مغلوب هوا^{۳۷} اوله ! ار^{۳۸} اول ار !
 نفس^{۳۹} سنی رام ایتمه سین^{۴۰} ، سن نفسکی رام ایت .
 مانند سجر^{۴۱} نابت اولور^{۴۲} ثابت اولانلر^{۴۳} ،
 هر هانکی ایشک اهلی^{۴۴} ایهک : اونده دوام ایت !
 نقصانکی^{۴۵} ییل ! برایشه یا باشلامه اول !
 یا باشلادیغک کاری^{۴۶} پذیرای ختام^{۴۷} ایت . «ضیا پاشا»

24. *nous-h'*, *nousouh* advice; *yola gelmek* to come right.
 25. to punish (§ 615). 26. *haqq* right, claim. 27. *keotek* beating, cudgelling. 28. belief and religion. 29. *erbabi ghina* the rich people (§ 695^۲). 30. *namous* a sense of honour, decorum; *hameeyet* honesty.
 31. *naghme* song, a melody sung. 32. *taqdeer et.* "to appreciate.
 33. *p. gush* ear. 34. *tazyee* to waste [II. of *zay'*] *nefes* the breath.
 35. *tebdeel et.* "to change; *maqam* a tune. 36. *avret*, *avrat* woman.
 37. *maghloub ol.* "to be defeated; *heva* any unreasonable bias. 38. *er* brave man (Armenian). 39. *nefs* the carnal man, the spirit of concupiscence. 40. *ram et.* "to submit. 41. *manen di shejer* like a tree. 42. *nabit ol.* "to grow, to vegetate. 43. *sabit ol.* "to be firm. 44. *ehl* a capable man (§ 695^۲). 45. *noqsan* deficiency.
 46. work. 47. *pezira'yi khitam et.* "to bring to an end.

مکالمه Conversation.

A Visit on Ship-board.

صباحلر خیر اولسون !	صبح شریفلرکیز خیر ازلسون !
ازمیردن کلیورز افندم !	نره دن کلیورسکز ؟
قبودان جون سیمور در افندم !	سواریکزک اسمی نه در ؟
سینه مزک اسمی 'اسقوجیا' در افندم !	سینه کزک اسمی نه در ؟

تَشْكُرْ اولونور شمدیلک هیچ بر شیشه	بر شیشه احتیاجکنز وار می؟
احتیاجمینز یوقدر.	
هوالر پک مساعد ایدی.	دیشاریده هوا فصل ایدی؟
بر هفته قدر.	بوراده نه قدر بولونه جقسکنز؟
صوک اسکله اولان ازمیردن بوسالی	مُدّت سیاحتکنز تقدّر امتداد ایله دی؟
کونی حرکت ایندک.	
اوت افندم!	او حالده ایکی کوندنبری دگیزده
	بولونویوررسکنز؟
اگر مُخْتَلِف هوایه تصادف ایتمز	نره به کیتکی تصمیم ایدیورسکنز؟
ایسه ک بیروته قدر کیده جکنز.	
معاوتکنزه تشکر اولونور، لکن ایکی	پک اصابت ایدرسکنز؟ ماکنه کزده
ساعته قدر بزجه تعمیر می ممکندر.	وقوعبولان سَقَطْلَی بلا معاوت تسویه
	ایده ییلیر میسکنز؟
یلکن ایله کلدک.	بورایه فصل کلدیکنز؟
بر فینجان قهوه ایچرمیسینکنز.	الله ایصهارلادق! آلمش اولدیم معلوماتی
	قهودانغه اخبار ایده جکم.
نه وقت آرزو ایدرسه گنیز، تشریف	لطیفیکیزک متنداریم، لکن شدی طورمنه
ایدیکز. تشریفکزه مشرف اوله جنم.	وقتکمک عدم مساعده سندن طولای
احترامات فائقه می قهودانگیزه	انشاءالله معامله مهمانوازانه گیزدن وقت
تقدیمله کسب فخر و شرف ایده رم.	آخردّه مستفید اولورم.
خوش کلدیکنز! صفا کلدیکنز!	شیمدیلک الله ایصهارلادک!

Lesson 59. درس ۵۹

Euphonic Changes of the Letters.

A. Assimilation or ادغام 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 *shedde* () over the second letter; the quiescent letter is marked by a *jizma* (') [§ 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 *shedde*; as:

مَلَّتْ *mil lét*: the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam*: and this imposition is indicated by a *shédde*, which shows that the second *lam* is doubled thus: مَلَّتْ *mil lét*.

حَدَّتْ *hid' déet* 'anger': is written as حَدَّتْ *hid' déet*.

مَقُولٌ *davét, afv*: the Obj. Part. of the measure مَقُولٌ *davét, afv*: the first letter *و* is quiescent, therefore imposed on the second *و*; as: مَقُولٌ *medouu, mafouu*; مَقُولٌ *medouu, mafouu*.

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:

إِخْلَالَ *ikhlaal* to spoil: the remainder is خَالَ (§ 634 a): the Subjective Participle is مُخْلِلٌ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلِلٌ *moukh'-lil* becomes مُخْلِلٌ *moukhill*; after the assimilation مُخْلِلٌ *mou-khill*.

شَدِيدٌ *shéid* severe: شَدِيدٌ *esh'-déd*: the Noun of Superiority according to the measure أَفْعُلٌ (§ 609) is أَشَدُّ *esh'-déd*: Remove the vowel to the preceding: it is أَشَدُّ *eshédél*, after the assimilation أَشَدُّ *éshédél* 'severest'.

c. If the Preceding Letter already has a vowel, or if it is an *elif*, 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 *irtidād* apostasy (VIII of $\sqrt{\text{رَدَد}}$ [§ 627]): the remainder is رتد (§ 634 a): the Subj. Part. is مُرْتَدُّ *murtadd*: the first of the double letters ر 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 ر is omitted: as مُرْتَدُّ *murtadd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدُّ *murtadd* (vulg. *mourtad*, *mirtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدُّ *murtadd* = مُرْتَدُّ = مُرْتَدُّ *murtadd*; but the Obj. Part. of the measures *Infisal* and *Iftisal* is not used.

مرور *mārou* to pass: $\sqrt{\text{مَرَر}}$: according to the measure فَاقِل the Subj. Part. is مَارِر *mā-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 *elif*: therefore the vowel of the first ر is omitted as مَارِر *marr*; and the letter itself assimilated with the second ر as مَارِر *marr*.

d. If two *elifs* have come together, the first *elif* is assimilated with the second: but the second *elif*, instead of taking a *shedde*, has a *medda* placed over it (§§ 29 d, 39, 47, 603):

أَمْر *amr* order: the Subj. Part. of the measure فَاقِل is أَمِير *ā-mir*: the first *elif* is omitted and the second has *medda*; thus أَمِير *ā-mir* commander. اِيَّان *ityan* to follow: $\sqrt{\text{آي}}$: فَاقِل: آي *ā-ti* = آي *ā-ti* following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مَدَد *madd* help, خَلَل *khalal* injury, زَرَر *zarar* loss, سَبَب *sabab* reason, اِكْتَتَاب *iktitaḥ* copying.

2. The Subj. Part. of حَجَّ *hajj* 'pilgrimage' is حَاجِج = حَاجِج *hajj* = حَاجِج *hajj* or حَاجِي *haji* pilgrim [to Mecca (Sūnni Moslems), Jerusalem (Christians), Kərbēla (Persians) and Haji Bēktash near Kīr-shēhir (Qizilbashes)].

١٥٢ تَلِيم Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham*:

Into the Subjective Participle (Fayil §§ 601—3, 634d):

أَخَذَ^۱، إِنْضَمَّ^۲، خُصُوصَ^۳، أَكَلَ^۴، اسْتِنَادَ^۵، اِخْتِلَالَ^۶،
استقلال، عموم^{۱۰}، اِحْزَارَ^۹، تَمَامَ^۸، اِضْرَارَ^۷، اسوداد.

Into the Noun of Location (مَقْل):

حَكَ^{۱۳}، مُرُورَ^{۱۲}، حُلُولَ^{۱۱}، قَرَارَ^{۱۱}.

Into the Noun of Superiority (§ 609) (أَفْل):

جَلَالَ، لَذِيذَ^{۱۷}، عَزِيزَ^{۱۶}، قَلِيلَ^{۱۵}، صَاحِبَ^{۱۴}، تَامَ^{۱۴}، خِفَتَ.

Into the Noun with *Mim* (مَفْقَلَت):

حُلُولَ، ذَلَّتْ، سُرُورَ^{۲۰}، ضَرَرَ^{۱۹}، حُبَّ^{۱۸}، وِدَادَ^{۱۸}.

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 اوى are called 'weak' or 'feeble' letters (*houroufou illet*), and all the others are called 'sound' letters (*houroufou sahihe*) 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 (ـِـ) and a weak letter (اوى) 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. Elif is analogous to *ustun*, *ye* to *esre* and *vav* to *eotre* (§ 27).

§ 704. The weak letters و and ی require especial consideration: the changes of ل are not important.

§ 705. Modification of vav اعلال واو

a. If vav has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

خَوَفَ، قَوْلَ، صَوْنٌ *savn, qavl, khavf* $\sqrt{\text{صَوْن}}$ *خَوَفَ، قَوْلَ، صَوْنٌ*: the Obj. Part. by the measure مَفْعُول (§ 604): مَصُونٌ، مَقُولٌ، مَخْوُوفٌ *mas'-voun, maq-voul, makh'rout*: modified مَصُونٌ *ma-sou-oun* etc. after the assimilation مَصُونٌ، مَقُولٌ، مَخْوُوفٌ *ma-soun, maqoul, makhouf* 'kept, spoken, terrible'.

b. If the letter preceding vav has *ésré* as its vowel (ـو) vav is changed into ی (-i); as:

The word.	Root.	Measure.	Natural form ¹ .	Modified form.
دَعَا <i>dou'a</i>	دَعَوَ	فَاعِلٌ	دَاعِوُ	دَاعِی
			<i>da-yiv</i>	<i>da-yi</i>
وَزَنَ <i>vèzn</i>	وَزَنَ	مِفْعَالٌ	مِوَزَانٌ	مِیَزَانٌ
			<i>miv-san</i>	<i>miy-san</i>
وُجِدَ <i>vújoud</i>	وَجَدَ	إِفْعَالٌ	اِوْجَادٌ	اِیْجَادٌ
			<i>iv-jad</i>	<i>iy-jad</i>
إِذَارَهُ (§ 620)	دَوَرَ	Subj. Part.	مَدُورٌ	مَدِیرٌ
			<i>mūd-vir</i>	<i>mū-dīr.</i>

c. If the letter preceding vav have *ústun* as its vowel, (ـو) the vav is changed into *élif* (-a-):

صَفَوْتُ <i>saf'vét</i>	صَفَوَ	مُفَاعَلَةٌ	مُصَافَوْتُ	مُصَافَاتٌ
			<i>músa-fé-vét</i>	<i>músafat</i>
عَدَاوَتٌ <i>adavét</i>	عَدَوَ	»	مُعَادَوْتُ	مُعَادَاتٌ
			<i>mou-a-dévét</i>	<i>mou-a-dat</i>

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.
رِضَا <i>riza</i>	رَضَوَ	مَفْعَلَتٌ	مَرْضَوْتُ <i>mér-sé-vét</i>	مَرْضَاةٌ <i>mérzat</i>
قَوْلٌ <i>qavl</i>	قَوَلَ	مَفْعَلٌ	مَقُولٌ <i>maq-vél</i>	مَقَالٌ <i>ma-qal</i>
دَوْرٌ <i>dévr</i>	دَوَرَ	»	مَدَوْرٌ <i>médvér</i>	مَدَارٌ <i>médar.</i>

d. *Vav* after servile *élif* is changed into *hémzé* (§§ 591, 602 a):

دَوْرٌ <i>dévr</i>	دَوَرَ	فَاعِلٌ	دَاوَرٌ <i>dā-vir</i>	دَايِرٌ <i>da-yir</i>
لَغْوٌ <i>laghv</i>	لَعَوَ	إِفْعَالٌ	إِلْغَاوٌ <i>il-ghav</i>	إِلْغَاةٌ <i>il-gha</i>
دَعْوَتٌ <i>davét</i>	دَعَوَ	فُعَالٌ	دُعَاوٌ <i>dou-av</i>	دُعَاةٌ <i>dou-a</i>
رِضْوَانٌ <i>ridvan</i>	رَضَوَ	فِعَالٌ	رِضَاوٌ <i>ri-zav</i>	رِضَاةٌ <i>riza</i>
عُلُوٌّ <i>ou-louv</i>	عَلَوَ	اِسْتِفْعَالٌ	اِسْتِعْلَاوٌ <i>is-ti-lav</i>	اِسْتِعْلَاةٌ <i>is-ti-la.</i>

تعلیم ۱۵۳ Exercise 158.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

أَصْطِفَانَا، رِضَا، نَوْمٌ، سَمُو، صَوْمٌ، خُلُو، قَوْلٌ، دَوَامٌ.

Noun with *Mim* (مَفْعَلٌ):

مَوْتُ، جَوَازٌ، كَوْنٌ، نَوْمٌ، ذَوْقٌ، حَوْفٌ.

- 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 (إِقَال) [§ 621]).

وَجُوب، وَقُوع، وَضُوح، وَجُود، وَضُول، وَرُود¹².Deriv. Inf. (استَقَالَ) [§ 631]: وَضُوح¹⁸، وَقَاء¹⁷، عَفْو¹⁶.

12. arrival (to bring forward, to cite). 13. arrival (to send).
 14. existence (to invent). 15. clearness (to explain). 16. to ex-
 cuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an
 explanation).

§ 706. Modification of *ye* اَعْلَالِ ياء.

a. If *ye* 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.
سَيَلَان <i>séylan</i>	سَيَل	مَفْعِلْ	مَسِيل <i>més-yil</i>	مَسِيل <i>mé-sil</i>
سَيْر <i>séyr</i>	سَيَر	مَفْعِلَتْ	مَسِيرَة <i>més-yi-ré</i>	مَسِيرَة <i>mé-si-ré.</i>

b. If the letter preceding *yé* have *ustún* for its vowel, the *yé* is changed into *élif*:

نَفَى <i>néfi</i>	نَفَى	مُفَاعَلَة	مُنَافَيْتْ <i>mû-na-fé-yét</i>	مُنَافَات <i>mû-na-fat</i>
رِعَايَت <i>ri-ayét</i>	رَعَى	مُفَاعَلَة	مُرَاعَيْتْ <i>mû-ra-'é-yét</i>	مُرَاعَات <i>mû-ra-at</i>
زِيَارَت <i>ziyarét</i>	زَيَّر	مَفْعِلْ	مَزِيرْ <i>méz-yér</i>	مَزَار <i>mé-zar</i>
عَيْش <i>aysh</i>	عَيْشَ	مَفْعِلْ	مَعَيْشْ <i>ma-yésh</i>	مَعَاش <i>ma-ash</i>
هَيْبَت <i>héybét</i>	هَيْبَ	مَفْعِلَتْ	مَهَيْبَتْ <i>méh-yé-bét</i>	مَهَإِبَتْ <i>mé-ha-bét.</i>

c. If *yé* is quiescent and the preceding letter has *étré* as its vowel, the *yé* is changed into *vav*:

إِيْجَاد <i>ijad</i>	(وَجَدَ) يَجِدْ	Subj. Part.	مُيْجِدْ <i>mouy-jid</i>	مُوجِدْ <i>mou-jid</i>
إِيْجَاب <i>ijab</i>	(وَجَبَ) يَجِبْ	(§ 621)	مُيْجِبْ <i>mouy-jib</i>	مُوجِبْ <i>mou-jib.</i>

d. After the servile *elif*, *ye* is usually changed into *hemte* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَتْ <i>niyabét</i>	نَدَبَ	فَاعِلٌ	نَايِبْ <i>na-yib</i>	نَائِبْ <i>na-ib</i>
هَدِيَّةَ <i>hédiyè</i>	هَدَى	اِفْعَالٌ	اِهْدَايْ <i>ihday</i>	اِهْدَا <i>ihda.</i>

تعلیم ۱۵۴ 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]:

ایمان^۱، زیارت^۲، زیاده^۳، نیلان^۴، سیران^۵، ایراث^۶.

ایجار^۷، ازدیاد^۸، انقیاد^۹، احتیاج^{۱۰}.

Deriv. Inf. (افتعال): کسوت^{۱۱}، نهایت^{۱۲}، کفایت^{۱۳}، شکایت^{۱۴}.

Derivative Infinitive (افعال):

کسوت^{۱۵}، جریان^{۱۶}، سقی^{۱۷}، رخاوت^{۱۸}، بقا^{۱۹}، خنی^{۲۰}، نهی^{۲۱}.

Noun with *min* (مفعل):

نور^{۲۲}، رضوان^{۲۳}، حیلہ^{۲۴}، زیادہ^{۲۵}، فیض^{۲۶}.

Derivative Infinitive (مُفَاعَلَتْ = مُفَاعَلَةٌ § 618):

جزا^{۲۷}، کیف^{۲۸}، نئی^{۲۹}، بہا^{۳۰}، دوا^{۳۱}، نخبو^{۳۲}، صفوت^{۳۳}، لقاء^{۳۴}، رعایت^{۳۵}.

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).

تعلیم قرائت Reading Exercise.

The Ceremony of the Coronation of the King of England.

London: Aug. 9., 1902. — The ceremony of the Coronation took place at 12.40 in Westminster Abbey, the interior of which was splendidly decorated.

A crowd of incalculable numbers was gathered all along the route of the Royal Couple [the King and the Queen] from Buckingham Palace to the Cathedral, making enthusiastic ovations. The King appeared to be in excellent health.

At 2. 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

انکلتره قرالی حضر تترینک رسم توجاری

لوندره : ۹ آغستوس - (وستمینستر)
کلیسایسده ساعت اون ایکی یی فرق
کجه، توج مراسمی^۱ اجرا اولمشدر.
کلیسایسده درونی، فوق العاده^۲ و پک
مشع^۳ صورتده تربین ایدلش ایدی.

قرال وقرالجه حضراتی^۴ (بوکیتغام)
سرایندن کلیسایه قدر کجه جکلری
یوللرده طویلاغش اولان برجیم غفیر^۵
طرفندن آقیشلانملردر. قرال حضر-
ترینک احوال صحیه لری^۶ پک ایی
کورونیوردی.

قرال و قرالجه حضراتی^۴ ساعت
ایکیده : اهایلیک آقیشلی آره سنده ؛
(قانتربوری) باش پستپوسی^۷ ایله^۸
پرنس (دوغال)^۹ و دوق (دونورفولک)
و زادکان صنی^{۱۰} هیئت مبعوثی^{۱۱}
طرفندن عرض اولونان تبریکات

Words and Notes. *Ingilterra Qrali hazretlernin resmi tete-vujlfoi*. 1. *resm pi. merasim* (§ 649) ceremony. 2. *fevqel'-adt* extraordinarily (§ 671h). 3. *m u s h a ' s h a souretde* splendidly (§ 458): *mti-shasha* mef. of *sha-sha-a* (§ 635). 4. *hazarat pi. of hazret* (§§ 497, 576). 5. *jem'mi ghafeer* a great multitude. 6. *ahvali sih'hiyt: ahval pi. of hal, sih-hi-ye* sanitary: *mensoub of sih-hat* (§ 579). 7. *bash pisqopos*. 8. *ile* for *ve* (§ 470). 9. *Prens di Gal. Dak dl* Norfolk. 10. *zadegian* (pi. of *zade*) nobles (§ 510); *sinif* the class. 11. *hiyei* assembly, *mebous* (mef. of *ba's*) delegate (§ 604).

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.)

و احتراماتی قبول ایتدکدن صکره ؛
(بوکیفنام) سراینه عودتله، بالقونه
چیقیمیشلر و اهالی طرفندن تکرار
آلفیشلاغیشلردر.

قرال حضرتلرینک مراسم تتوجیه
آئناسنده هیچ بر راحتسزلیق و یورغونلیق
حص ایتمه دکار، تأمین اولونیور¹².
احوال صحیه لرینک بر کمال¹³ اولدینی
ناصیه لرندن¹⁴ نمایان اولویوردی.

آقشام اوزهری مشمع¹⁵ شلکلر اجرا
اولوغشدر. بر چوق اهالی آواز
بلندله مسرت عظیمه اظهار ایدهرک
سوقاقلرده طولاشمقدهدر.
(قسطنطنیوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged 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.

لوندنه: کذا - رسم توجک اجراسی
کوننده هوا پک لطیف ایدی. شهر پک
پارلاق بر صورتده دونالدماش ایدی.
بر ازدحام فوق العاده سوقاقلری
دولدورمشدر.

کلیساده آیین پک مظنن¹⁵ اولمشلردر.
قرال حضرتلری تعب و مشقت¹⁶
حص ایتمه مشلردر. آیین¹⁷ یتمش بش
دقیقه امتداد ایتمشدر.

12. *te-e-min et.*": to assure (2 of *emn* [§ 615]). 13. *ber kemal* perfect (§ 557 e). 14. *nasiye* looking, face (§ 582). 15. *moutantan* magnificent (m6f. of *tantana* [§ 458]). 16. *te-ab ou meshaqqat* fatigue and suffering; *hiss et.*": to feel. 17. *ayin* ceremony.

The procession (of the Coronation) was gorgeous. All the Peers and Peeresses were in State attire and produced a grand effect, (and among them were) Lord Kitchener, General Sir A. Gaselee, and Admiral Seymour. The hotels were decorated, and the ordinary prices were maintained. The terms for places on the platforms were very moderate. The enthusiasm was great. King Edward, although very thin, looks very well. No accident occurred. (The National Agency.)

رسم تئوج آلائی پک مظنن ایدی .
لوردلر ایله^{۱۸} زوجملرینک لابس اولدقاری
البسه رسمیلر آلایه^{۱۹} برشمعه^{۲۰}
ویریوردی . لورد کیچنر ایله جنرال
(غزالی) و آمیرال (سهمور) هرکسک
نظری دقتی جلب ایدیوردلری . اوتلر
تزیین و اسکی فیاتلر ابقا ایدلشدیر .
اهالییه مخصوص انشا اولنان صره لک^{۲۱}
فیثائی پک دوندر^{۲۲} . مسرت عظیمدر .
قرال حضرتلری هر نه قدر ضعیف
ایسه لده احوال صحیه لری ایدیر . هیچ
بر حادثه^{۲۳} وقوع بولماشدر .
(آزانس ناسیونال)

18. *alay* procession. 19. *sira* bench, platform. 20. *doun* low, moderate. 21. *liadise* (fayil of *houdous* [§ 582]).

The Coronation in Westminster Abbey and the procession lasted an hour. The weather is magnificent. After the ceremony the King and Queen returned to Buckingham Palace.

لوندیه : کذا — (وستمینستر) ده
تئوج آیینی و آلایک مروری برسات
دوام ایتمشدر . هوا غایت لطیفدر .
قرال و قرائیه حضرتلری اتوجدن
صوگره (بوکینگام) سرائیه عودت
ایتمشدر .

The King, who looks thinner, declares that the ceremony caused him no fatigue.

خسته لقی مناسبیله دوچار صمف اولمش
بولونان قرال حضرتلری هیچ بریورغو-
نلق حسن ایتمدکلرینی بیان ایتمشدر .

(Fournier.) (فورنیه)

درس ٦٠ Lesson 60.

Miscellaneous Idiomatic Phrases.

Eldén gélóni yap.
Shimdi gélir.
İki gündé bir.
Bén olmasam boghoulajaq idî.

Az qaldî bēni bir gēōzdén
ēdi-yoroudou.
O qadarî ēl vērîr.
Baňa ēl vērmez.
Baňa ēl ētdî.
Oňa gēōz ētdî.
Aqlî bashîma gēldî.
Bashî dara gēldiyi gibi. |
Bashî tasha gélir gēlméz. |
Onou bir shéy yérinē qomaz.

Pék chapouq alinîyor.
Yüzünü asmîsh.
Aqlîma gēldî.
Aqlîna bray.
Dēdiklérimi fikriñdē tont.
Dépétagla gētdî.
Eodûm pattadî.
Ustîñû bashîñî dēyishîr.
Sēōzûñû achmaq.
Nē qadar vaqît sârér?
Bou hich bir shéyē yaramaz.
Gēōzdén gēchir.
Elimē bēōylē bir kitab gēch-
diyi yoghoudou.
Yéméyē gélir amma saqla-
maya gēlméz.
Dérîsî qirmîzîya chalar.
Sijîmî iki qatla.
Evléri iki qat dîr.

Bir dîl baghî vērmişlér.

Do as much as you can.
 He will be here presently.
 Once in two days.
 But for my help he would
 have been drowned.
 He came very near causing
 me the loss of an eye.
 That was sufficient.
 I cannot afford it.
 He beckoned me.
 He winked at him.
 He came to his senses.
 When he got into trouble.
 He regards that as of no
 account.
 He is easily touched.
 He is out of humour.
 It occurred to me.
 Remind him of it.
 Kemetnber what I say.
 It went down head foremost.
 It alarms me excessively.
 Change your clothes.
 To commence conversation.
 How long will it take?
 This is good for nothing.
 Cast your eye over it.
 Such a book I had never
 seen.
 It is good to eat, but will
 not do to keep.
 Its skin is reddish.
 Double the string.
 Their house is two stories
 high.
 They had given a token.

Kitaba bir qab gëchir.
Ordan oraya, ordan oraya
né olajaq bēdylé?
Qoulaq asma.
Tashî yériné qodou.

Top atdi.
Sēdylémēyē aghzīm varmayor. }
Dilim ūstē varmayor. }
Eli ouzoun (īyri) dour.
Sén né isēñ, bēndē o youm.

Adam var adam da var.

Bizi alt ūst ētdi.

Baňa yazıq dir?
Baňa yazıq dēyl mi?
Sēsini kēs!
Eli achiq bir adēm dir.
Bēni dē mi bashdun chiqara-
juqsın?
Evimi bargimî bashmayıqdı.

Gēdzē gēldi. Nazara gēldi. }
Gēdz dēydi. Nazar dēydi. }
Dagh dash adam kēsilmish.
Bashini yēdi.

Ishimlén gūjūmlén oldoum.
Aqlın bashına topla.
Junıñ mî chiqıyoroudou?

Dili ouzoun dour.
Né oldou isē olıdou.
Hich sorma!

Put a cover on the book.
 Why move it about from
 place to place?

Don't care.

He has hit the nail on the
 head.

He has become bankrupt.
 I cannot bear to speak (on
 so painful a subject).

He is thievish.

I have equal claims with
 you.

There are more sorts of
 men than one.

He has put us all to con-
 fusion.

I am to be pitied.

Am I not to be pitied?

Be quiet!

He is a liberal man.

Will you lead me also
 astray?

He has lost me all my pro-
 perty.

He has been affected by an
 evil eye. He is bewitched.

The hill is full of people.

He was the cause of his
 death.

I was hindered in my work.

Come to your senses.

Were you dying, that you
 were in such a hurry?

He talks much.

Forget the past.

I cannot tell (how badly
 matters are going).

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, 1501—1520 (A.H. 900-926); 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 Leyla and Mejnoun, Ferhad and Shirin, Youssouf and Zuleykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Name and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.¹ The mesnevi, the qasid[^], and the ghazl, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mesnevi is a poem written in rhyming couplets, and is usually narrative in subject. The qaside and the ghazel 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

¹ 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 riot 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 Fazil Bey, Vasif, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izzet Molla, Pertev Pasha, Akif Pasha, and the poetesses Fitnet and Leyla. 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 R[^]shid 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 Eff⁶ndi, 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, Jevdet Pasha: the statesmen and historians. Ahm6d Midhat Effendi, Sami Bey: the lexicographer and encyclopedist, Ebuz-Ziya Tevfik Bey, Mouallim Naji Effendi, Hamid Be'y: who holds the first place among Ottoman dramatists, Mibran Effendi: the grammarian, and Kemal 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 1.	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. Mehemed I.	» » Bayazid I.	816	1413
6. Mourad II.	» » Mehemed I.	824	1421
7. Mehdmmed II.	» » Mourad II.	855	1451
8. Bayazid II.	» » Meehemmed II.	886	1481
9. Selim I.	» » Bayazid II.	918	1512

		A. H.	A. D.
10. Souteyman I.	Son of Selim I.	926	1520
11. Selim II.	» » Souleyman I.	974	1566
12. Mourad III.	» » Selim II.	982	1574
13. Mehemmed III.	» » Mourad HI.	1003	1595
14. Ahmed I.	» » Mehemmed III.	1012	1603
15. Moustafa I.	» »	1026	1617
16. Osman II.	» » Ahmed I.	1027	1618
Moustafa I.	(restored)	1031	1622
17. Mourad IV.	» » Ahmed I.	1032	1623
18. Ibrahim	» » »	1049	1640
19. Mehemmed IV.	» » Ibrahim	1058	1648
20. Souleyman II.	» » »	1099	1687
21. Ahmed II.	» » »	1102	1691
22. Moustafa II.	» » Mehemmed IV.	1106	1695
23. Ahmed III.	» » »	1115	1703
24. Mahmoud I.	» » Moustafa II.	1143	1730
25. Osman III.	» »	1168	1754
26. Moustafa III.	» » Ahmed III.	1171	1757
27. Abd-ul-Hamid I.	» » »	1187	1773
28. Seklim III.	» » Moustafa III.	1203	1789
29. Moustafa IV.	» » Abd-ul-Hamid I.	1222	1807
30. Mahmoud II.	» » »	1223	1808
31. Abd-ul-Mejid	» » Mahmoud II.	1255	1839
32. Abd-ul-Aziz	» » »	1277	1861
33. — —	— —	—	—
34. Abd-ul-Hamid II.	» » Abd-ul-Majid	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. c.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijret or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrem 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:

$$1902 - 622 = 1280 - 33 = 40; 1280 + 40 = 1320.$$

$$1904 - 622 = 1282 - 33 = 40; 1282 + 40 = 1322$$

$$1328 - 622 = 706 - 33 = 23; 706 + 23 = 729$$

Conversely

$$1320 \div 33 = 40; 1320 - 40 = 1280 + 622 = 1902$$

$$1322 \div 33 = 40; 1322 - 40 = 1282 + 622 = 1904$$

$$729 \div 33 = 23; 729 - 23 = 706 + 622 = 1328.$$

سنة مالية The Ottoman Financial Calendar.

In the 1205th year of the Hejira ($\frac{1}{12}$ March 1789), Sultan Selim III. issued an Irade 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. تحلیلی 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.

The Prophet's Speech. خطبه پیغمبری

رسول اکرم بر جمعہ کوئی کندی دوسہ سنہ بیندی و یوز نفر اہل اسلام ایلہ قُبادن قالقدی، و نفسِ مدینہ یہ عازم اولدی. اثنای راہدہ صول طرفنہ میل ایلہ بنی سالم بن عوف یوردندہ رانونا دینیلن وادینک اوست طرفنہ ایندی و اورادہ غایت بلیغانہ بر خطبہ اوقویوب جمعہ غازی قیلدی.

خاتمُ الْأَنْبِیَا حضرتلرینک اڭ ابتدا قیلدیفی جمعہ غازی بودر. و ابتدائی خطبہسی او در کہ خلاصہ وجہ ایلہ ترجمہسی بورادہ ایراد اولونور.

رسول اکرم قالقوب حق تعالی حضرتلرینہ لایق اولدیفی وجہ ایلہ حمد و ثنا ایلہ دکدنصوگرہ بویلہ بویورمش ایدی:

ای ناس! صاعلینکزدہ آخرتکُر ایچون تدارک کوروکُر. مُحَقَّق ییلینکُر کہ، یوم قیامتہ ہر فردک باشینہ وورولہجق و چوبانسز بر اقدیفی قویونندن صوریلہجق. صوگرہ جناب حق اوڭا دیبہجک. اما ناصل دیبہجک؟ ترجمانی یوق، پردہ داری یوق؛ بِالذَّات دیبہجک کہ: 'ای قولم سکا بئم رسولم کلوب دہ تبلیغ ایتمہدی می؟ بن سکا مال ویردم، لطف و احسان ایتم؛ سن کندکُ ایچین نہ تدارک ایتمکُ؟

«او کیمسہ دخی صاغنہ صولنہ باقمہجق بر شی کورمہ یہجک. اوڭونہ

باقمحق، جهنمندن باشقه بر شی کورمه یه جک. او یله ایسه هر کیم که کندیسنی وکوکه بر یاریم خرمایله اولسون، آتشدن قورتاره یله جک ایسه، همان اول خیری ایشله سین. اونی ده بولاماز ایسه، باری کلمه طَیْبه ایله کندیسنی قورتارسین. زیرا اونکله بر خیره اون مثلندن بدیوز مثلینه قدر ثواب ویریلیر.

وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. (جودت پاشا)

Khoutbé'yi Péyghambéri 'the prophetic sermon, or the sermon of the prophet'. Pers. Izafét: if the first noun ends in vowel *hé*, a *hémzé* is placed over it (§ 519): *خطبه* is an Ar. noun, measure *فُعْلَتُ* (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (*khatib*) before the midday service of worship in Friday (*Jouma'a namazi*).'. *پیغام* *péygham* is composed of *پیغم* 'message, revelation' *élif* is omitted (§ 560) + *بر* *bér* 'carry' (§§ 535, 554); by the addition of *-i* it is changed into Noun of Rel. (§ 527).

Résou'lou Ekrém. 'The most venerable Prophet': Pers. Izafét composed of two Ar. words (§ 517). *رسول* 'prophet, apostle' Adj. Qual. of *رَسَالَت* of the meas. *فُعُول* (§ 607). *اَکْرَمُ* N. of Superiority of *کرامت*, masc. meas. *أَفْعُلُ* is a miracle wrought through the agency of a saint, but *معجزه* *mújizé* is a miracle wrought by Divine power.

bir Jouma'a gúnú 'on a Friday': Turk. Ind. Article (§ 60), *جمعه کونی* Turk. Izafét (§ 181). *جمعه* Ar. noun, meas. *فُعْلَتُ* (§ 592), the fayil being *جامع* 'collector, mosque', other derivatives: *کون* = *کونی*; *تَجَمُّع* 'مجموعه' 'مجموع' Turk. noun with pron. affix third person (§ 105^۵).

Kéndi dévésiné 'on his camel': Turk. Izafét with pron. *کندی* pers. pron. (§ 147), *دوه* = *دوهسه* Turk. noun with pron. affix third person sing. dative case.

bindi 'he mounted': Turk. intrans. verb, Ind. Past sing. third person of the masdar *بندى*. Der. *بنديرمك*.

vé yûs néfêr êhli islam'île 'and with believers two hundred in number': Arab. Pers. conjunctive (§ 470), *يوز* Turk. Card. number (§ 192), *نَفَرٌ* Ar. noun meas. *فَقْلٌ* 'individual' used for men (§ 203); Reg. Fem. pl. *نَفَرَات* (§ 576); *اهل اسلام* Pers. Izafét 'Moslem'. Comp. noun (§ 695^b). a. *اهل* meas. *فَقْلٌ*, Irregular pl. *أَهَالِي* (§ 650). *تَهَقُّلٌ* = *تَأَهَّل* *té-êh'hûl* to marry; *اسلام* submitting himself to the divine disposal, IV. of *سلام*, fayil *مسلم* *mûslim* 'one who submissively obeys God, Moslem' (§§ 512, 634 d); *ايه* Turk. post position, sign of Instrumental case (§ 232).

Qoubadan qalqdî 'he started from Qouba': a. *قبادن* prop. noun, sing. abl.; nom. *Qouba* 'a place near Medina'; *قالقدي* Ind. Past, sing. third person the primitive masdar *قالقمق*, deriv.: *قالقيشيق*, *قالدريق* (§§ 263, 268).

vé néfsi Médinéyé 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. *نفس* 'the very substance, main' meas. *فَقْلٌ*; a. *مدينة* prop. noun, sing. dative of the measure *فَقِيلَه*, Abstract noun by the addition of *hé* (أ = é [§ 582]).

'azim oldou 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb *اولقى*, Masdar *عازم اولقى* (§ 272): a *عازم* fayil of *اغرام* = *إفقال* IV. *عزيت*.

ésnayı rahdé, -rahda 'in the course of the road, or journey, i. e. on the way': Pers. Izafét (§ 518): a. *اثناء* Irreg. plural of *ثني* *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': 'in the course of the stay', اول ثناده 'at that time, in that interval'; راهده sing. loc. case.

صول طرفه *sol tarafina* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفه = طرف 'طرفی' meas. فقل with pron. affix third person singular dative (§§ 99, 105 *).

میل ایدره *méyl ilé* 'swerving, turning' for ایدره: the Turk. conj. ايله is used to express the meaning of ایدره (§ 430). a. میل meas. فقل.

بنی سالم بن عوف یوردنده *Bénee Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنی masc. pl. of بنو 'بنو' (§ 575); سالم یوردی 'یورد = یوردنده' (§ 669 *); بن عوف 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دینیلن وادینک اوست طرفه *Ranona dénîlén vadiniñ üst tarafina* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دینیلن *méfoul* of دینلک (§ 402); وادینک first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); a. طرفه = طرف 'طرفی' noun, pl. اطراف (§ 639 b); it indicates motion (§ 237).

ایندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar ایندیرمک, deriv. ایندیرمک (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غایت بلیغانه بر خطبه اوقویوب *ghayét belighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غایت superl. degree of Turk. adj. (§ 226). a. p. بلیغانه pers. adj. or adv. (§§ 528, 684): a. بلیغ adj. Qual. of بَلَاغَت 'eloquence'; اوقویوب

Turk. Gerund 'having recited' or 'he recited and afterwards ...' (for اوقردی و ... قیلدی).

Jouma'a namazi qıldî 'he performed his Friday prayer': جمعه غازی Turk. *Izafet* (§ 109): a. جمعه = *فُئَلَّة* first member. غازی second member, third person of p. غازی 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', غازی قیلیق 'to make his prayers', comp. trans. verb (§ 272); قیلدی Ind. Past. singular third person.

خاتم الانبیا حضرتلرینک اڭ ابتدا قیلدینی جمعه غازی بو در *Khatim'ul enbiya hazretleriniñ in iptida qıldighi Jouma'a namazi bou dour* 'This is the first Friday prayer which the seal i. e. the last, of the prophets (Mouhammed) has performed': خاتم الانبیاء Arabic *Izafet* (§ 668²), a. خاتم fayıl of خاتم = خاتم pl. of انبیاء 'نبی' *nēbee* (§ 645 c), which is Adj. Qual. of حضرتلی 'حضرت' حضرت = حضرتلرینک 'prophecy'; *nūbouvrēt* Ar. noun meas. *فُئَلَّة* with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). اڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar meas. افعال (§ 627) of بداء 'بدایت' Obj. participle of قیلیق (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتدائی خطبهسی او در که خلاصه وجه ایله ترجمهسی بوراده ایراد *iptidaki khoutbési o dour ki khūlasa vājih ilē tēr-jémési bourada iyrad olounour* 'This is his first speech (or oration), the translation of which is given below in brief': ابتدائی Turk. pron. adj. (§ 138). که Pers. Relative pron. (§ 317); ایراد Ar. Quadriliteral Masdar meas. *فُئَلَّة* (§ 595); ایراد اولونور *irad olounour* Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

تصريف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مصدر *Masdar*.

Masdar: the Root $\sqrt{+m\acute{e}k}$, $\sqrt{+maq}$; *Sévmek'*, *Yazmaq'*.

Negative: *Sév'mémek*, *Yaz'mamaq*.

Verbal Substantives: 1. *Sevmeklik'*, 2. *Sevme*, 3. *Sevish'* (§ 288).

Derivative Forms (§§ 261—268):

Otourtmaq, *Basdirmaq*, *Yatirmaq*, *Taranmaq'*,
Yazilmaq, *Chekishmek'*.

Potential verbs: *SevebMniek'*, **neg.** *Seve'memek* (§ 283).

Accelerative verb: *Sevi'vermek* (§ 286).

Verbs derived from nouns and adjectives:

Hazirlamaq, *Hazirlanmaq*, *Hazirlatmaq* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):

Sival' etmek, — *eylemek*, — *qilmaq*, — *bonyourmaq*.

Participles فرع فعل

Subjective Mood (§ 399).		Objective Mood (§ 411).	
Active Fayil	<i>yazan'</i>	Past	<i>yazdighim'</i>
	<i>yazar'</i>		<i>yazdighin'</i>
	<i>yazdiq'</i>		<i>yazdighi'</i>
	<i>yazmish'</i>		<i>yazdighimiz'</i>
	<i>yazajaq'</i>		<i>yazdighiniz'</i>
	— <i>olan</i>		<i>yazdiqlari'</i>
Passive Mef'ul	<i>yazilan'</i>	Future	<i>yazajaghim'</i>
	<i>yazilir'</i>		<i>yazajaghin'</i>
	<i>yazildiq'</i>		<i>yazajaghi'</i>
	<i>yazilmish'</i>		<i>yazajaghimiz'</i>
	<i>yazilajaq'</i>		<i>yazajaghiniz'</i>
	— <i>olan</i>		<i>yazajaqlari'</i>

Gerunds راجله صيغه ل (pp. 206—207).

1. <i>yazar'jasina</i>	4. <i>yazdiq'da</i>	8. <i>yaza'raq</i>	12. <i>yazdighimda'</i>
2. <i>yaz'madan</i>	5. <i>yazdiq'ja</i>	9. <i>yazasi'</i>	13. <i>yazajaghindan'</i>
3. <i>yazin'ja</i>	6. <i>yazali'</i>	10. <i>yazajaghinda'</i>	14. <i>yazib', yazip'</i>
<i>yazar yazmaz</i>	7. <i>yaza'yaza</i>	11. <i>yazin'ja</i>	<i>yazar'ken.</i>

Verbal Adjectives صفت مشبهه (§ 436).

1. *Yaziji'*, 2. *achtq'*, 3. *sürgün'*, 4. *edli'*, 5. *sevinj'*.

Noun of Excess: *Chali-shqan'*, *süzgēj'*, *dalgij'*.

Noun of Location: *Yataq*, *otlaq'*.

Instrumental noun: *Elék*, *daraq'*.

Finite Verb. فعل ' افعال ذاتیه

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood

Imperative امر حاضر (§ 316).

yas'
yazsın'
yazalım'
ya'zınız
yazsınlar'

Present حال (§ 318).

sévi'yoroum	sévi'yor idim	sévi'yor imishim	sévi'yor isém
sévi'yorsoun	" idiñ	" imishsiñ	" iséñ
sévi'yor	" idi	" imish	" isé
sévi'yorouz	" idik	" imishiz	" isék
sévi'yorsouñouz	" idiñiz	" imishsiñiz	" iséñiz
sévi'yorlar	" idiler	" imishlér	" isélér.

Aorist مضارع (§ 326).

sévér'im	sévér' idim	sévér' imishim	sévér' isém
sévér'siñ	" idiñ	" imishsiñ	" iséñ
sévér'	" idi	" imish	" isé
sévér'iz	" idik	" imishiz	" isék
sévér'siñiz	" idiñiz	" imishsiñiz	" iséñiz
sévér'lér	" idiler	" imishlér	" isélér.

Past ماضی شهودی (§ 344).

sévdim'	sévdí' idim	sévdí' isém
sévdin'	" idiñ	" iséñ
sévdí'	" idi	" isé
sévdik'	" idik	" isék
sévdinñiz'	" idiñiz	" iséñiz
sévdiler'	" idiler	" isélér.

Dubitative ماضی قلی (§ 351).

sévmi'shim	sévmi'sh' idim	sévmi'sh' imishim	sévmi'sh' isém
sévmi'shin	" idiñ	" imishsin	" iséñ
sévmitsh'	" idi	" imish	" isé
sévmi'sh'iz	" idik	" imishiz	" isék
sévmi'sh'siñiz	" idiñiz	" imishsiñiz	" iséñiz
sévmi'shlér'	" idélér	" imishlér	" isélér.

Future مستقبل (§ 357).

sévéjé yim	sévéjék' idim	sévéjék' imishim	sévéjék' isém
sévéjék' sin'	" idiñ	" imishsin	" iséñ

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
<i>sévâjek'</i>	<i>sévâjek' idi</i>	<i>sévâjek' imish</i>	<i>sévâjek' ise</i>
<i>sévâje yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isek</i>
<i>sévâjek' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iseñiz</i>
<i>sévâjeklér'</i>	" <i>idiler</i>	" <i>imishlér</i>	" <i>iseler.</i>

Optative التامى (§ 365).

<i>sévâyim'</i>	<i>sévâ' idim</i>	
<i>sévâsiñ'</i>	" <i>idiñ</i>	
<i>sévâ'</i>	" <i>idi</i>	
<i>sévâlim'</i>	" <i>idik</i>	
<i>sévâ siñiz</i>	" <i>idiñiz</i>	
<i>sévâler'</i>	" <i>idiler</i>	

Suppositive انشائي ياخود فرضيه (§ 377).

<i>sév'sém</i>	<i>sév'sé idim</i>	<i>sév'sé imishim</i>
<i>sév'sén</i>	" <i>idiñ</i>	" <i>imishsiñ</i>
<i>sév'sé</i>	" <i>idi</i>	" <i>imish</i>
<i>sév'sék</i>	" <i>idik</i>	" <i>imishiz</i>
<i>sév'séñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>
<i>sév'seler</i>	" <i>idiler</i>	" <i>imishlér</i>

Necessitative وجوبى (§ 384).

<i>sévméli' yim</i>	<i>sévméli' idim</i>	<i>sévméli' imishim</i>	<i>sévméli' isém</i>
<i>sévméli' siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iseñ</i>
<i>sévméli'</i>	" <i>idi</i>	" <i>imish</i>	" <i>ise</i>
<i>sévméli' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isek</i>
<i>sévméli' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iseñiz</i>
<i>sévméli' dirler</i>	" <i>idiler</i>	" <i>imishlér</i>	" <i>iseler.</i>

The Verb To HAVE.

<i>Bénim var, séniñ var, onouñ var ...</i>	} I have a (book).
<i>Béndé var, séndé var, onda var ...</i>	
<i>Béndé dir, séndé dir, onda dir ...</i>	} I have the (book).
<i>Bénim var idi, séniñ var idi, onouñ var idi</i>	
<i>Béndé var idi, séndé var idi, onda var idi</i>	} I had a —
<i>Bénim var imish, séniñ var imish ...</i>	
<i>Bénim var isa; Béndé var isa</i>	(They say that) I have, If I had a —
<i>Bénim oldou, sénin oldou ...</i>	
<i>Bénim olajaq, séniñ olajaq ...</i>	I got a — I shall have a —
<i>Bénim olsa; séniñ olsa idi.</i>	

قسم رسمی

The Official Part.

The Imperial Palace مابین همایون حضرت ملوکانه

ذات حضرت پادشاهی His Imperial Majesty the Sultan

تشریفات عمومیہ ناظری Teshrifati oumoumiye Naziri, The Grand Master of Ceremony.

دارالسعادت الشریفہ اغاسی، قیصرلر اغاسی Dar-us-sa'adet ush-sherife aghasi, Qizlar aghasi, The Chief of the Eunuchs of the Imp. Palace.

سرقرنای حضرت شہریاری ' باش مابینچ Ser qourenayi Hazreti Sheh'riyari, Bash Mabeynji, The Chief (Lord High-) Chamberlain.

مابین همایون باش کتابتی Mabeyni Humayoun Bash Kitabeti, The Imperial Chancellery.

مابین همایون باش کاتبی Mabeyni Humayoun Bash Kiatibi, The First Secretary of the Imp. Palace.

کاتب خصوصیہ حضرت شہریاری Kiatibi Khousousiyi Hazreti Sheh'riyari, The Private Secretary of H. I. M.

دیوان همایون باش ترجمانی Divani Humayoun Bash Terjemani, The Premier Dragoman of the Imp. Divan.

دیوان همایون باش مترجمی Divani Humayoun Bash Muterjimi, The Premier Translator of the Imp. Divan.

مابین همایون امامی Mabeyni Humayoun Imami, The Chief Almoner (Imam) of the Imp. Palace.

یاور اکرم حضرت پادشاهی Yaveri Ekremi Hazreti Padishahi, The Aide-de-Camp of H. I. M.

فخری یاوران ' یاور فخری Fakhri Yaveran, The Honorary aides-de-camp.

یاور ' یاوران Yaver, pi. yaveran, Aide-de-camp, Aides de camp.

باش مصاحب	<i>Bash Mousahib, The Premier Courtier (French Courtisan).</i>
جیب همایون	<i>Jebi Humayoun, The Privy Purse.</i>
خزینہ خاصہ شاہانہ	<i>Khazineyi Khassayi Shahane, The Civil List.</i>
معیت شاہانہ ارکان حریہ مشیری	<i>Mayeti Shaha'ne Erkiani Harbiye Musheeri, The Chief of the Military Household.</i>
ماہین همایون مدبری	<i>Mabeyni Humayoun Mudiri, The Director of the Imp. Palace.</i>
اصطبل عامرہ مدبری	<i>Istabli Amire Mudiri, The Grand Equerry of H. I. M.</i>
باب السعادت العالیہ اغاسی	<i>Babus Sa'adetul aliye Aghasi, The Director of the Porte of the Palace.</i>
قاپوچیلر کتخداس	<i>Qapoujoular Ket'khudasi, The Chief of the Porters.</i>
حطب آتباری مدبری	<i>Hatab anbari Mudiri, The Director of the Depot of Combustibles.</i>
ماہین همایون سر معماری	<i>Mabeyni Humayoun Ser Miydari, The Premier Architect of the Imp. Palace.</i>
ماہین همایون سر طباسی	<i>Mabeyni Humayoun Ser atibbasi, The Premier Physician of the Imp. Palace.</i>
مطبخ و فروزلر مدبری	<i>Matbakh ve Fourounlar Mudiri, The Director of the Imp. Kitchens and Ovens.</i>
ارزاق آتباری مدبری	<i>Erzaq anbari Mudiri, The Director of the Provisions.</i>
حبوبات آتباری مدبری	<i>Houboubat anbari m'fadiri, The Director of the Granaries.</i>
حدیقہ شاہانہ مدبری	<i>Hadiqayi Shahane Mudiri, The Director of the Imp. Gardens.</i>
چیتلکات همایون مدبری	<i>Chiftlikiati Hilmayoun Mudiri, The Director of the Imp. Farms.</i>

باب عالی The Sublime Porte

مجلس خاص وکلا The Council of Ministers

صدر اعظم	<i>Sadri A'zam, The Grand Vizier.</i>
شیخ الاسلام	<i>Sheykh-ul Islam. The Minister of the Canon Law of Islam.</i>
داخلیہ ناظری	<i>Dakhiliye Naziri, The Minister of the Interior.</i>
خارجیہ ناظری	<i>Kharijiye Naziri, The Minister for Foreign Affairs.</i>
سرعسکر، حریہ ناظری	<i>Serasker, (Harbiye Naziri) The Minister for War.</i>

شورای دولت رئیس	<i>Shourayi Devlet Reyisi</i> , The President of the Council of State.
عدلیه و مذاهب ناظری	<i>Adliye ve Mezahib Naziri</i> , The Minister of Justice and Public worship.
مالیه ناظری	<i>Maliye Naziri</i> , The Minister of Finance.
معارف عمومی ناظری	<i>Mearifi ousmoumiye Naziri</i> , The Minister of Public Instruction.
بحریه ناظری	<i>Bahriye Naziri</i> , The Minister for Naval Affairs (Navy).
طوبخانه عامره مشیری	<i>Top-haneyi Amire musheeri</i> , The Grand Master of Ordnance.
اوقاف ناظری	<i>Evqaf Naziri</i> , The Minister of Religious Funds.
تجارت و نافع ناظری	<i>Tijaret vt Nafiya Naziri</i> , The Minister of Commerce and Public Works.

شهر امینی	<i>Shehir Emeeni</i> , The Prefect of the City.
ضبطیه ناظری	<i>Zaptiyt Naziri</i> , The Prefect of the Police.
لیمان رئیس	<i>Liman Reyisi</i> , The Prefect of the Port.
رسومات امینی	<i>Ronsonmat Emini</i> , Director General of Customs.
دفتر خاقانی ناظری	<i>Defteri Khaqani Naziri</i> , Director General of the Imperial Archives.
پوسته و تلهراف ناظری	<i>Posta ve Telegraf Naziri</i> , Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	<i>Orman ve Meedin ve zira'at Naziri</i> , The Minister of Mines, Forests and Agriculture.
اطفایه آلای قوماندانی	<i>Itfayiye alayi Komandani</i> , The Commander of the Fire-Brigade.

صدارت عظمیٰ The Grand Vizieriate

آمدی دیوان همایون، آمدجی بک	<i>Amediyi Divanl Hurnayoun</i> , Referendary of the Imp. Divan.
مکتوبی اوطهسی	<i>Mektoubi Odasi</i> , The Bureau of Correspondence.
تشریفات قلمی	<i>Teshrifat Qalemi</i> , The Bureau of the Master of Ceremonies.
ولایات ممتازہ قلمی	<i>Vilayati Mumtaze Qalemi</i> , The Bureau of the privileged Provinces.
سفرا تشریفاتجیسی	<i>Sufera Teshrifatjisi</i> , Introducer of the Ambassadors.

The Council of State شورای دولت

ملکیہ دائرہ سی	Milkiye Dayirfoi, The Civil Department.
تنظیمات دائرہ سی	Tanzimat Dayiresi, The Legislative Department.
محاکمات دائرہ سی	Mouhakemat Dayirtsi, The Judiciary Department.
شورای دولت کتابتی	Shourayi Devlet Kitabeti, The Bureau of the Council of State.
امور نافعہ قومیسونی	Oumourou Nafiya Qomisionou, The High Commission of public Constructions (Improvements).
شورای دولت ملازمی	Shourayi Devlet mulazimi, The Auditor of the Council of State.

The Foreign Office خارجیہ نظارت جلیلہ سی

خارجیہ مستشاری	Kharijiye Musteshari, The Under-secretary of State for For. Affaire.
ترجمہ قلمی	Terjeme qalemi, The Bureau of Translation.
مکتوبی خارجیہ قلمی	Mektoubiyi Kharijiye qalemi, The Bureau of Correspondence.
تحریرات اجنبیہ قلمی	Tahrirati Ejnebiyt Qalemi, The Bureau of Foreign Correspondence.
اوراق اوطہ سی	Evraq Odasi, The Bureau of Archives.
محاسبہ قلمی	Mouhasebe Qalemi, Board of Audit.
امور حقوقیہ مختلطہ قلمی	Oumourou Houqouqiyei Mukhtelite Qalemi, The Bureau of Disputed Claims.
حقوق مشاورلری اوطہ سی	Houqouq mushavirleri Odasi, The Bureau of Legists.
تابیت قلمی	Tabiiyet Qalemi, The Bureau of Nationality (naturalization).
مطبوعات اجنبیہ اوطہ سی	Maibon'ati Ejnebiye Odasi, The Bureau of the Foreign Press.
سجل احوال قلمی	Sijli ahval Qalemi, The Bureau of personnel.

The Ministry of Internal Affairs داخلیہ نظارت جلیلہ سی

مطبوعات قلمی	Matbou'at Qalemi, The Bureau of the Press.
انتخاب مأمورین قومیسونی	Intikhabi Memoureen Qomisiyonou, The Commission for the Selection of functionaries.

Téqayûd sandıghı Nazarétı, The
تقاعد صندوقی نظارتی
Direction of the Pension Funds.

باب مشیخت پناهی The Sheikh-ul Islamate

صدر روم ایلی ، روم ایلی قاضیمسکری *Sadrı Rouméli, Rouméli Qazaskéri,*
The Vice-Chancellor of Turkey.
صدر آناتولی ، آناتولی قاضیمسکری *Sadrı Anadolou, Anadolou Qazaskéri,*
The Second Vice-Chancellor
of Turkey (p. 458).

فتوا امینی ، امین فتوا (فتوی) *Fétva Emini, The Superintendent*
of Canonical Decisions.

فتوی = افتاء (the Fayil of مفتی) *Müfti, a judge of the Canon Law*
of Islam.

مالیه نظارت جلیلهسی The Ministry of Finance

واردات اداره عمومیهسی *Varidat Idareyi Oumoumiyesi, The*
General Directorate of revenues.
مصارفات اداره عمومیهسی *Mesarifat Idareyi Oumoumiyesi,*
The General Directorate of Ex-
penses.

دیون اداره عمومیهسی *Douyoun Idareyi Oumoumiyesi,*
The General Directorate of Public
Debts.

محاسبات عتیقه دأرہسی *Mouhasebati atıqa dayiresi, The*
Bureau of regulation of ancient
accounts.

اعشار و اغنام امانتی *Ashar ou aghnam Emaneti, The*
administration of the tithes and
taxes on sheep.

وزنه ، مالیه وزنهسی *Vezne, Directorate of Weights and*
Test.

مع ترجمہ تحریرات اجنبیہ فلمی *Ma terjeme Tahrirati Ejnebiyi'*
Qalemi, The office of Translation
and correspondence in foreign
languages.

دیوان محاسبات *Divani Mouhasebat, The Court of*
Accounts.

مؤسسات مالیه *Mues'sesati maliye, Financial Esta-*
blishments.

ضربخانه ، عامرہ مدیریت The Imperial Mint

سکہ زن دأرہسی *Sikkeztndayiresi, The department*
of Minting.

چاشنی دأرہسی *Chashni Dayiresi, The department*
of assays.

ماکینہ دأرہسی *Makina Dayiresi, The department*
of Machines.

قلع دارمسی *Qal Dayiresi*, The department of Refining.

The Customs Administration رسومات امانت علیه سی

- رسوم ستة ادارسى *Rousoumou Sitte Idaresi*, The Administration of the six indirect taxes (p. 390).
- مع مسكرات ذخيره كوروكى نظارتى *Ma muskirat zakhire geomruyu nezareti*, The Directorate of the customs on cereals and liquors.
- كراسته كوروكى نظارتى *Kereste gemruyu Nezareti*, The Directorate of the Customs on wood.
- ميوه و سبزه كوروكى نظارتى *Meyve ve Sebze geomruyu Nezareti*, The Directorate of the customs on fruits and vegetables.
- بالتقحانه نظارتى *Baliqhane Nezareti*, The Directorate of the Fishery.
- مشترك المنفعة انحصار دخان دولت عليه عثمانیه رژی *Mushtertkul Menfa'a inhisari doukhani Devleti Aliyeyi Osmaniye*, The Regie co-interesse of tobaccos of the Ottoman-Empire.
- ديون عمومیه ادارسى *Douyounou Otimoumiye Idaresi*, The Administration of Public Debts.
- ديون عمومیه باش قوميسرى *Douyounou Oumoumiye bash qomisirij* Imperial Commissary of the Ottoman Public Debts.

معارف عمومیه نظارت جلیله سی

The Ministry of Public Instruction

- انجمن تفتیش و معاینه *Enjumeni Teftish ou Mouayene*, The Council of Inspection and Censure (Supervision).
- مطبوعات اجنبیه قلمی *Matbou'ati Ejnebiye Qalemi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه قلمی *Matbou'ati Dakhiliye Qalemi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه مدیری *Matbou'att Dakhiliye Muddiri*, The Bureau.
- مکاتب عالیہ مدیریتی *Mekiatibi Aliye Mudiriyeti*, The Directorate of the Higher Schools.
- مکتب ملکیہ شاهانه *Mektebi Milkiyeyi Shahane*, The Imperial Civil College.
- مکتب سلطانی *MektebiSoultani*, The Imp. Lyceum of Galata-Seray.
- مکتب حقوق شاهانه *Mektebi Houquouqou Shahane*, The Imp. Lyceum of Law.

لسان مکتبی	<i>Lisan Méktébi</i> , The Imp. Lyceum of Languages.
مکتب صنایع	<i>Méktébi Sanayi</i> , The School of Arts and Industry.
مکتب ابتدائی (مکاتب ابتدائی)	<i>Méktébi Iptidayiyé</i> , A Primary School.
مکتب رشديه (مکاتب رشديه)	<i>Méktébi Rûshdiyyé</i> , A Grammar School.
مکتب اعدادیه (مکاتب اعدادیه)	<i>Méktébi Idadiyé</i> , An Academy or Preparatory School (which prepares for a College).
مکتب عالی (مکاتب عالی)	<i>Méktébi Ali</i> , A Superior (High-) School or College.
دار المعلمین	<i>Dar-ül Mouallimeen</i> , A Normal School for teachers.
دار المعلمات	<i>Dar-ül Mouallimat</i> , A Normal School for lady teachers.
مکتب طبیه ملکیه	<i>Méktébi Tibbiyeyi Milkiyè</i> , The Civil Medical School.
عشیرت مکتبی	<i>Ashirét Méktébi</i> , A School for Nomadic Tribes.
رصدخانه عارمه	<i>Rasadkhanéyi Amiré</i> , The Imp. Meteorological Observatory.
موزه خانه همايون	<i>Mâzékhanéyi Hâmâyoun</i> , The Imperial Museum.
مطبعه عارمه	<i>Matba'ayi Amiré</i> , The Imperial Printing-House.

عدلیه و مذاهب نظارتِ جلیله سی

The Ministry of Justice and Public Worship

مذاهب مدبری	<i>Mézahib Mûdiri</i> , Director of Public Worship (Religions).
انجمن عدلیه هیئت	<i>Enjûméni adliyé Hiyéti</i> , The Board of the Justice.
محکمه تیز	<i>Méhkéméyi Témyeez</i> , The Court of Cassation.
باش مدعی عمومی	<i>Bash Mûddayi ousmoumi</i> , The Procuror General of the Court of Cassation.
محکمه استیناف	<i>Méhkéméyi Istinaf</i> , The Court of appeals.
استدعا دأره سی	<i>Istida dayirési</i> , The Section of Requests (in the C. of Cassation).
جنایت دأره سی	<i>Jinayét Dayirési</i> , The Criminal Section.
جنحه دأره سی	<i>Jânha Dayirési</i> , The Correctional Section.
حقوق دأره سی	<i>Houqouq Dayirési</i> , The Civil Section.

جزا دأره سی	<i>Jeza Dayiresi</i> , The Court of Criminal jurisdiction.
هیئت اتهامیه دأره سی	<i>Hiyeti It-hamiye Dayiresi</i> , The Court of accusation.
محکمه بدایت، بدایت محکمه سی	<i>Mehkemeyi Bidayet</i> , The Court of first instance.
محکمه تجارت	<i>Mehkemeyi Tijaret</i> , The tribunal of Commerce.
برنجی تجارت مجلسی (محکمه سی)	<i>Birinjl Tijaret Mejlisi</i> , The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محکمه تجارت بحریه	<i>Mehkemeyi Tijareti Bahriye</i> , The Maritime Com. Court.
حاکم، حکام	<i>Hakim</i> , pi. <i>houk'kiam</i> , Judge.
رئیس	<i>Reyis</i> , President. (The presiding Judge.)
محکمه اعضاسی، اعضا	<i>Mehkeme Azasi</i> , aza, Member of council.
مدعی عمومی	<i>Muddayi Oumoumi</i> , Procuror General. (Public prosecutor.)
مدعی عمومی معاونی	<i>Muddayi Oumoumi mou'avini</i> . The assistant Proc. Gen.
ضبط کاتبی	<i>Zabt Kuatibi</i> , The Clerk.
معاون	<i>Mouavin</i> , Assistant.
مستطق	<i>Moustantiq</i> , The trial justice.
مقاولات محرری	<i>Mouqavelat Mouharriri</i> , The Notary Public.
مدعی، دعوای، خاصم	<i>Muddayi, daraji, khasim</i> , The plaintiff!.
مدعی علیه	<i>Muddayi aleyh'</i> , The defendant,
شاهد	<i>Shahid</i> , vulg. <i>shahad</i> Witness.
دعوا وکیل، آووقات	<i>Dava vekili, avoqat</i> , Lawyer, attorney.
وکالتنامه	<i>Vekialetname</i> , A power of attorney.

The Prefecture of Police ضبطیه نظارت عالیہ سی

پولیس مجلسی	<i>Polis meylisi</i> , The council of police.
ژاندارمه مجلسی	<i>Jandarma mejlisi</i> , The council of gendarmery.
پولیس قومیری	<i>Polls Qomiseri</i> , The commissary of police.
پاسپورت اوطه سی	<i>Pasaport odasi</i> (vulg. <i>pashaport</i>), The bureau of passports.

پولیس مدیر لکی	<i>Polis mudirliyi</i> , The prefects of police.
صو نظارتی	<i>Sou nezarcti</i> , The directorate of waters.
حبسخانه عمومی	<i>Hdbskhaneyi ownowmi</i> , The central prison.
شهر امانت بهیسی	<i>Shehir emaneti behiyesi</i> , The Prefecture of the City (of Const.).
برنجی دائرة بلدیہ	<i>Birinji dayireyi belediye</i> , The first municipality circle.
بلدیہ دائرہ سی	<i>Belediye dayiresi</i> , The municipality.
بلدیہ رئیس	<i>BeUdiyt reyisi</i> , The mayor (of a city).
بلدیہ مجلس	<i>Belediye mejlisi</i> , The municipal council.
تیمارخانه	<i>Timarkhane</i> , Asylum of the insane.
غربا خسته خانه سی	<i>Goureba Khastahanesi</i> , The hospital for strangers.

تجارت و نافعہ نظارت جلیہ سی

The Ministry of Commerce and Public Works

تیمور یوللر اداره عمومی سی	<i>Demir yollar idareyi ouwoumiyesi</i> , The general directorate of railroads.
مدیر عمومی	<i>Mudirioumoumi</i> , General manager.
طرق و معابر اداره سی	<i>Tourouq ou meabir idartsi</i> , The general directorate of roads and bridges.
مهندسخانه همایون	<i>Muhendiskhaneyi Humayoun</i> , The School of Engineers.

امور صحیہ نظارت بهیسی

The Council of International Sanitation

اداره امور صحیہ	<i>Idaréyi oumourou sihiyé</i> , The sanitary administration.
دائرة صحیہ	<i>Dayiréyi Sihiyé</i> , The Bureau of Sanitation.
تحفظخانه ، قرنطینه ، قارانتینه	<i>Téhaffouzkhane, Quarantina</i> , The Lazaretto, Quarantine Station.

اوقاف همایون نظارت جلیہ سی

The Ministry of Religious Funds

فراغ	<i>FJragh</i> , Alienation, Quitclaim.
انتقال	<i>Intiqal</i> , Transmission by inheritance.

پوسته و تلگراف نظارت بییه سی

The Administration of Posts and Telegraphs

دولت علیه عثمانیه اتحاد پسته لری	<i>Divlêti Aliyeyi Osmaniye Ittihad Postaları</i> , The International Ottoman Posts.
دفترخانه خاقانی نظارتی	<i>Dêftêrkhaneyi Khaqani Nêzarêti</i> , The Ministry of Archives.
زراعت بانک سی	<i>Zira'at bankası</i> , The Agricultural Bank.
عثمانی بانک سی	<i>Osmanlı bankası</i> , The Ottoman Bank.
بانق عثمانی مدیری	<i>Banqi Osmani Mûdiri</i> , The manager of the Imp. Ottoman Bank.

The Ministry of War حربیه نظارت جلیله سی

باب والای سرعسکری	<i>Babı Valayı Sêraskêri</i> , The Seraskeriat (The War Office).
ارکان حرب	<i>Erkânî Harb</i> , The General Staff.
عموم ارکان حرب دائره سی	<i>Oumoum Erkânî Harb Dayirêsi</i> , The Department of the General Staff.
پیاده دائره سی	<i>Piyadé Dayirêsi</i> , The Infantry Department.
سواری دائره سی	<i>Suvarî Dayirêsi</i> , The Cavalry Department.
طوپچی دائره سی	<i>Topjou Dayirêsi</i> , The Artillery Department.
استحكامات و انشاءت دائره سی	<i>İstihkâmat vè İnsha'at Dayirêsi</i> , The Department of Military fortification and buildings.
محاكمات عسکریه دائره سی	<i>Mouhakêmati askêriyê Dayirêsi</i> , The Department of Military Justice.
صحه عسکریه دائره سی	<i>Sihhiyeyi askêriyê Dayirêsi</i> , The Department of Military Sanitation.
امور صحه انسانیه شعبه سی	<i>Oumourou Sihhiyeyi İnsaniyê shûbêsi</i> , The Department of Military medical inspection.
امور صحه حیوانیه شعبه سی	<i>Oumourou Sihhiyeyi Hayvaniyê Shûbêsi</i> , The Department of equestrian hygiene.
تفتیش عسکریه قومسیون عالی سی	<i>Têftîshi askêriyê Qomisiyonou alisi</i> , High Military Commission.
لوازمات عمومیه دائره سی	<i>Lêvazimatî oumoumiyê Dayirêsi</i> , The Commissary-General's Dep.
محاسبات عمومیه دائره سی	<i>Mouhasêbatî oumoumiyê Dayirêsi</i> , The Department of General accounts.

ژاندارمه دآرسى	<i>Jandarman dayirési</i> , The Department of Gendarmerie.
اطفائیه آلاى، طلومبه جى آلاى	<i>İtfaiyê alayî, Touloumbajî alayî</i> , The Brigade of Firemen.
مکتب حربیه	<i>Mektebî Harbiyê</i> , The Military School.
مکتب طبیه عسکریه	<i>Mektebî Tibbiyeyî Askériyê</i> , The Medical Military School.
عموم مکاتب عسکریه مدبرى	<i>Umum Mektebtibi Askériyê Mûdiri</i> , Director General of the Military Schools.

مأمورین عسکریه Military Grades

سردار	<i>Sêrdar</i> , General (cf. p. 458).	
سردار اکرم	<i>Sêrdarî Êkrém</i> , Grand Marshal.	
مشیر	<i>Mûsheer</i> , Marshal.	اکران Highest officers
فریق	<i>Ferîq</i> , General of division.	
میرلوا	<i>Mirîliva</i> , General of brigade.	
میر آلاى	<i>Miralay</i> , Colonel.	
قائمقام	<i>Qaymaqam</i> , Lieutenant colonel.	اُمرا Upper officers
بيك باشى	<i>Bîn bashî</i> , Major.	
قول اغاسى	<i>Qol aghasî</i> , Adjutant major.	
يوز باشى	<i>Yûz bashî</i> , Captain.	
ملازم اول	<i>Mûlazimî evvel</i> , Lieutenant.	ضابطه، ضابط Zabit pl. zabita Officer
ملازم ثانى	<i>Mûlazimî sani</i> , Sub-lieutenant.	
آلاى امينى	<i>Alay Êmini</i> , Intendant of a regiment.	
آلاى كاتيبى	<i>Alay Kûtîbî</i> , Sec. of a regiment.	
آلاى امامى	<i>Alay Imamî</i> , Chaplain of a regiment.	افراد Lower officers
طابور امامى	<i>Tabour Imamî</i> , Chaplain of a battalion.	
باش چاوش	<i>Bash chavoush</i> , Sergeant major.	
صبره چاوش	<i>Sira chavoushou</i> , Sergeant.	
اون باشى	<i>On bashî</i> , Corporal.	Reg. Army
نفر، عسکر نفرى	<i>Nêfêr, askêr nêfêrî</i> , Soldier, Private.	
قرعه عسکرى، عجمى	<i>Qour'a askêrî, Ajêmi</i> , Conscript.	
احتياط عسکرى	<i>Ihtiyat askêrî</i> , The army reserve.	

اردو *Ordou*, Army. فرقه *Firqa*, Division.

لواء *Liva*, Brigade. آلاى *Alay*, Regiment.

طوپچی یاخود سواری بولوکی *Topjou yakhod souvari bēdlâyû*, Squadron.

طابور، پیاده طابوری *Tabour, piyadé tabourou*, Battalion.

بولوک، پیاده بولوکی *Bēdlūk, piyadé bēdlâyû*, Company.

پیاده عساکری، نفری *Piyadé asakiri; -néféri*, Infantry; Foot-soldier.

طوپچی عساکری، نفری *Topjou asakiri; -néféri*, Artillery; -man.

سواری عساکری، نفری *Souvari asakiri*, Cavalry.

بحریه عساکری، نفری *Bahriyé asakiri*, Marines.

عساکر نظامیه (مُوطَف) *Asakiri nizamiyé, -Mouvazzaf*, Regulars.

عساکر ردیفه *Asakiri rédifé*, Militia.

عساکر مستحفظه *Asakiri moustahfiza*, The last Reserves.

خاصه عساکری *Khassa asakiri*, The corps of the Imp. Guards.

دردنچی اردوی همایون *Dērdünjû Ordouyi Hümayoun*, The 4th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirne", 3rd Monastfr, 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 (*esnan*). The term is 9 years in the Regular Army (*Asakiri Nizamiye*); 3 years under arms and 6 years in the army reserve (*flitiyat*); 6 in the territorial army (Militia Redif) and 3 in the territorial reserve (*Moustalifiz*).

اسلحه *Arms*

اسلحه ناریه *Éslihayi nariyé*, Fire arms.

اسلحه جارحه *Éslihayi jariha*, Pointed arms.

توفنگ *Tuféng*, Gun. فیشنگ *Fishéng*, Rocket.

روولور *Révolvér*, Revolver. طابانجه *Tabanja*, Pistol.

طوب *Top*, Canon. سونگی *Súngû*, Bayonet.

قضاطوره *Qatsatoura*, Strap. قیلیج *Qilij*, Sword.

قبضه، قین *Qabzé, qin*, Sheath. بالطه *Balta*, Axe.

مزراق *Mizraq*, Lancet. خانچر *Khanchér*, Sabre.

قامه *Qama*, Dagger. یاتاغان *Yatagan*, Yatagan.

بحریہ نظارت جلیلہ سی The Admiralty

Shourayi bahriyé, Board of admiralty. شورای بحریہ

Érkāni harb dayirəsi, Staff-office. ارکان حرب دائرہ سی

Bahriyé nazırı, Minister of marine. بحریہ ناظری

Bahriyé müşiri, amiral, Admiral. بحریہ مشیری 'آمیرال (a. امیر)

Donanma qomandani, Admiral of the fleet. دونانمہ قوماندانی (a. l. l.)

Fériq, Vice-admiral (of the 1st class). فریق

Mirilica, riyalé pasha, Rear-admiral. میرلوا (ریالہ پاشا)

Comodor, Commadore. قومودور

Miralay, Captain. میرآلای

Bin bashı, gēmi souvarisi, souvari, Commander. بیگ باشی 'کسی سوارسی'

Qol aghası, Lieutenant-commander. قول اغاسی [سواری]

Qidémli yûzbashı, First Lieutenant. قدملی یوز باشی

Yûz bashı, Lieutenant. یوز باشی

Mûlazimi évvêl, Sub-Lieutenant. ملازم اول

Mûlazimi sani, Midshipman. ملازم ثانی

mûhéndis, Naval cadet. — — — — — تعلیم سفینہ سندنہ بولونان مہندس

mouallim, Naval instructor. — — — — — تعلیم سفینہ سندنہ بولونان معلم

Tûféng éndaz zabiti, Marine officer. تفنگ انداز ضابطی

Harb zabiti, Executive officer. حرب ضابطی

Érkāni harb zabiti, Staff officer. ارکان حرب ضابطی

Gēyérté zabiti, Deck officer. کوکرتہ ضابطی

Torpedo zabiti, Torpedo officer. طورپیدو ضابطی

Topjou zabiti, Gunnery officer. طوپچی ضابطی

Qidémli zabiti, Senior officer. قدملی ضابط

Qidémsiz zabiti, Junior officer. قدمسز ضابط

Névbétji zabiti, { Officer of the day.
on duty. نوبتچی ضابطی

Varda zabiti, Officer of the watch. واردا ضابطی

Séyri séfayin mémourou, Navigating officer. سیر سفان ماموری

چرخجی ضابطی 'انشائیہ ضابطی' *Charkhji zabiti, inshayiyé zabiti*, Civil officer.

چرخجی باشی *Charkhji bashi*, Chief engineer.

چرخجی باشی معاونی *Charkhji bashi mouavini*, Assistant engineer.

قالیون کاتبی *Qalyon kiātibi*, Fleet paymaster.

سفینه کاتبی *Séfiné kiātibi*, Paymaster.

بریق کاتبی *Briq kiātibi*, Clerk.

قلاغوز *Qlarouz*, Pilot. دامنچی *Dāménji*, Steersman.

بورسون *Porsoun*, Boatswain. طوپچی *Topjou*, Gunner.

مارانقوز *Marangoz*, Carpenter. یلکنچی *Yéikénji*, Sailmaker.

قالافات *Qalafat*, Caulker. غایبار *Gaybar*, Topman.

واردا باندہرا *Varda bandéra*, Signalman.

سفینه امینی *Séfiné émini*, Master at arms.

مستعد کمیچی 'اونباشی' *Mústayid gémiji, onbashi*, Seaman.

نفر 'طائفہ' *Néfér, tayifé, vulg. tay'fa*, Blue jacket.

سلاح انداز نفری *Silahéndaz néféri*, Marine.

عجمی نفر *Ajémi néféri*, Dock hand.

موسیقہچی *Mousiqaji*, Bandsman. بوروجی *Boroujou*, Bugler.

تراپت *Trampét*, Drummer. دیرچی *Démirji*, Blacksmith.

آتشچی *Atéshji*, Stoker. کومورچی *Kéomûrjû*, Trimmer.

سفینه امامن 'سفینه پاپاسی' *Séfiné papasi, séfiné imami*, Chaplain.

قارانتینہ ادارہسی *Qarantina idarési*, Quarantine administration.

قارانتینہ مجلسی *Qarantina méjlisi*, Board of health.

تیز پراتیقہ *Témiz pratiga*, Clean bill of health.

بولاشیق پراتیقہ *Boulashiq pratiga*, Foul bill of health.

ترسانہ عامرہ The Imperial Arsenal

(دارالصناعہ) 'f. ترسانہ' *Térsané, (darús'sana'a)*, Dockyard, arsenal.

رسمخانہ *Résimkhané*, Drawing office.

انشائیہ دائرہسی *Inshayiyé dayirési*, Constructor's office.

طورپیدو دائرہسی *Torpedo dayirési*, Torpedo department.

- دمیرخانه *Démir khané*, Blacksmith's shop.
 دوکمه خانه *Dédkmé khané*, Foundry, forge.
 بیجقی خانه *Bichqi khané*, Sawmill.
 قازانخانه *Qazankhané*, Boilermaker's shop.
 ماشینہ اعمالاتخانه *Makina imalatkhanési*, Engine shop.
 تسویه فابریقه *Tésviyé fabriqası*, Fitting shop.
 تیر کوکرتہ *Teer gedyérté*, Rigging loft.
 چلیک فابریقه *Chélik fabriqası*, Steel factory.
 یلکنجی مغازہ *Yélkénji maghazası*, Sail loft.
 حاوض، حوض *Havouz*, Dock.
 ساح حوض *Sabih havouz*, Floating dock.
 صولو حاوض *Soulou havouz*, Basin or wet dock.
 قورو حاوض *Qourou havouz*, Dry or graving dock.
 آبار، دہر *Anbar, ambar*, Stores.
 کرستہ محل *Kérésté mahélli-mahali*, Timber yard.

سفينہ نك انواعى Different Kinds of Ships

- سفينہ 'سفان' کى *Séfiné, séfayin; gèmi*, Ship.
 زرهلی سفينہ 'سفن' *Zirhli séfiné, pl. sūfén*, Armour-plated ship.
 باربہ تالی زرهلی *Barbétali zirh'li*, Armour-plated barbette ship.
 قولملى زرهلی *Qouléli zirh'li*, Armour-plated turret ship.
 قاليون *Qalyon*, Line-of-battle ship.
 فرقاتين *Firqatin*, Frigate.
 قوروت *Qorvét*, Corvette. بریق *Brig*, Brig.
 غولت *Golét*, Brigantine. غانبوط *Ganbot*, Gunboat.
 قروآزور *Qrouazor*, Cruiser. ايسقونہ *Isqouna*, Schooner.
 تاجار ناويسى، تاجار ناويسى *Tújjar navisi, tújjar navlisi*, Barque.
 داوولوبازلی واپور *Davloumbazli vapor*, Paddle boat.
 ايسقرو واپور *Isqrou vapor*, Screw steamer.
 تترہ واپورى، يوط *Ténézzúh vaporou, Yot, Yacht*.

قبا سورتہ سفینہ *Qabasourta séfiné*, Full-rigged ship.

قراغول سفینہ *Qaraghol séfiné*, Guard ship.

زرہلی سفینہ *Zirhlî séfiné*, An Iron-clad.

ساج کمنی *Saj gëmi*, Iron ship.

تعلیم سفینہ سی *Talim séfinési*, Training ship.

نقلیہ سفینہ سی *Naqliyé séfinési*, Transport ship.

مساحہ کمنی *Mésahé gëmisi*, Surveying ship.

یولجی طاشیان سفینہ *Yoljou tashıyan séfiné*, Passenger ship.

طورپیدو ایستیمبوتو *Torpedo istimbotou*, Torpedo boat.

تحت البحر طورپیدو ایستیمبوتو *Tahılélbahr torpedo* { Submarine torpedo
istimbotou, } boat.

طورپیدو کہچری *Torpedo Kéchtri*, Torpedo catcher.

ولایات شاہانہ (p. 126, 441) The Provinces

ولایت 'والی *Vilayét, vali*, Province, Governor-General.

والی جدید *Valiıi jédid*, The newly-appointed Vali.

والی وکیل *Vali vëkili*, The acting Governor-General.

والی معاون *Vali mouavini*, The assistant governor.

لوا 'سانجاق' متصرف *Liva, sanjaq; mütësarraf*, County; governor.

قضا 'قاغقام' *Qaza, qaymaqam*, District, sub-governor.

ناحیہ 'مدیر' *Nahiye, müdir*, Parish, Müdir.

ولایت قابو کتخداسی *Vilayét qapou Këtkhoudası*, vulg. -*këh'yası*, The agent of the Governor-General.

دفتر دار 'محاسبہ جی' مال مدبری *Dëftërdar, mouhasëbéji, mal müdiri*, The comptrollers of revenue and expenditure in Vilayét, Sanjaq and Qaza (p. 352).

مکتوبجی 'تحریرات مدبری' تحریرات کاتبی *Mëktoubjou, tahrirat müdiri, tahrirat kiätibi*, The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانی مأموری 'طاہو مأموری' طاہو کاتبی *Dëftëri khagani mëmourou, tapou mëmourou, tapou kiätibi*, Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نفوس ناظری 'نفوس مأموری' نفوس کاتبی *Noufous naziri, noufous mëmourou, noufous kiätibi*, Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tëzkëres* and passports also.)

فراغ قومیسونی	<i>Féragh qomisiyonou</i> , The quit claim commission.
تحصیلات قومیسونی	<i>Tahsilat qomisiyonou</i> , Commission of taxes.
تحصیلدار	<i>Tahsildar</i> , Tax-collector.
مهاجرین قومیسونی	<i>Mouhajireen qomisiyonou</i> , Commission of immigrants.
صندوق امینی	<i>Sandiq émini</i> , Treasurer.
مع تحریر ویرکو قلنس	<i>Ma tahrir vérgi qalémi</i> , The bureau of cadasters.
زراعت بانکہ سی شعبہ سی	<i>Zira'at banqası shúbési</i> , A branch of the Agricultural bank.
پولیس سر قومیسری	<i>Polis sér qomiseri</i> , First commissioner of Police.
قومیسر	<i>Qomiser</i> , Commissioner.
پولیس	<i>Polis</i> , Police, policeman.
مفتش	<i>Múfettish</i> , Inspector.
محکمہ شرعیہ	<i>Méhkémeyi shériyé</i> , The court of Canon-law.
مفتی (فتویٰ = افتاء) (the Fayil of)	<i>Múfti</i> , A judge of Canon-Law.
محکمہ نظامیہ 'محکمہ عدلیہ'	<i>Méhkémeyi nizamiyé, méhkémeyi adliyé</i> , The Judicial Court (pl. <i>Méhakim</i>).
نائب: مرکز ناٹی	<i>Nayib, mérkéz nayibi</i> , Deputy judge.
قاضی 'حاکم (قضیاء) حکم (from)	<i>Qadi, hakim</i> , A judge, magistrate.
مہیز 'باش کاتب	<i>Muméyyiz</i> , Chief secretary.
مسود 'خلفا' مبض 'مقید	<i>Musévoid, khouléfa, mubéyyiz, mou-qayyid</i> , Clerk.
بلدیہ مجلسی	<i>Bélédiyé méjlisi</i> , Municipality.
بلدیہ رئیس	<i>Bélédiyé réyisi</i> , Mayor.
بلدیہ طبیی - حکیمی	<i>Bélédiyé tabibi</i> , Municipality doctor.
آشچی 'آشی مأوری	<i>Ashiji, ashi mémourou</i> , Vaccinator.
پوستہ مدیری	<i>Posta múdiri</i> , Post-master.

دیپلوماسی تعبیراتی Diplomatic Terms

سفیر 'ایلچی' اورتہ ایلچی	<i>Séfir, élchi, Orta élchi</i> , Minister.
سفیر کبیر 'بویوک ایلچی	<i>Séfiri kébir, bédyúk élchi</i> , Ambassador.
سفارت مستشاری	<i>Séfarét mústéshari</i> , The counsellor of legation.
مصلحتگذار	<i>Maslahatgúzar</i> , Chargé d'affaires.

- هیئت سفارت *Hiyeti sefaret*, The personnel of the Embassy.
 سفارتخانه *Sefaretkhane*, Embassy, legation.
 باش کاتب *Bash kiätib*, The chief secretary.
 قونسولوسلر هییتی *Qonsoloslar hiyeti*, The consular corps.
 قونسولوس 'شہنדר *Qonsolos, shehbdnddr*, The consul.
 باش قونسولوس 'باش شہنبد *Sash qonsolos*, The consul-general.
 قونسولوس وکیل 'شہندر وکی *Qonsolos vekili*, The vice-consul.
 قونسولوسخانہ 'قونسولاتو *Qonsoloschand, qonsolato*, General-consulate.
 قنچلاریا 'قانچہ لاریا *Qanchelarya*, The chancellery.
 تعاطی 'تحریرات *Ta'atiyi tahrirat*, Exchange of correspondence.
 تحریرات رسمیہ *Tahrirati rtsmiyt*, Official correspondence.
 تحریرات غیر رسمیہ *Tahirirata ghayri resmiye*, Unofficial correspondence.
 صورت رسمیہ دہ 'رسمی *Soureti resmiyede, resmen*, Officially.
 صورت غیر رسمیہ دہ *Soureti ghay ri resmiyede*, Unofficially.
 مبادلہ افکار *Mubadeleyiefkîar*, Exchange of opinions (views').
 مباینت افکار *Mubayeneti efkiar*, Divergency of opinions.
 مذکرہ عمومیہ *Muzekkereyi oumoumiye*, Consular dispatch.
 مشترک نوٹہ *Mushterek nota*, Collective note.
 تقریر شفاهی 'مذکرہ شفاهیہ *Taqiriri shifahi, Muzek-kereyi shifahiye*, | Verbal note
 صوک و قطع تکلیف 'اولیاتو *Son ve qati teklif, tiltimatoum*, Ultimatum.
 صلح 'مصالحہ *Soulh, musaleha*, Peace.
 قونفرانس 'قونفرہ *Qonferans, qongre*, Conference, congress.
 مرخص *Mourakh'khas*, Plenipotentiary.
 معاہدہ 'عہدنامہ *Mouahede, ahd'name*, Treaty.
 صلح معاہدہ سی *South mouaheddsi*, Treaty of peace.
 تجارت معاہدہ سی *Tijaret mouahedesi*, Treaty of commerce.
 تضمینات *Tazminat*, Indemnity.
 تضمینات حربیہ *Tazminati harbiye*, War Indemnity.
 تسلیم اراضی *Teslimi arazi*, Cession of territory.

اشتغال ' Ishghal, istiyla, Occupation.

تخلیه Takhliyé, Evacuation.

مأذوناً Méézounén, On furlough.

حکومت مشروطه Hükûmeti méshrouté, Constitutional government.

حکومت مطلقه Hükûmeti moutlaqa, Absolute government.

جمهوریت Jümhouriyét, Republic.

قانون اساسی Qanounou éyasi, The constitution.

مجلس مبعوثان ' پارلامنتو Méjlisi mébousan, parlamento, The Commons.

مبعوث Mébous, Deputy, delegate. M. P.

مجلس اعیان Méjlisi ayan, Senate.

مجلس اعیان اعضاس Méjlisi ayan azasi, Senator.

نامزد ' قانیدنا Namzéd, Qandida, Candidate.

منتخب Muntakhib, Elector.

رای ' رأیلر ' آرا Rey, pl. ara, reyler, Vote, votes.

اکثریت آرا Éksériyétî ara, The majority of votes.

قلیت آرا Aqalliyétî ara, Minority of votes.

تکلیف ' تکلیف ایتمک Tékliif, —ét', Motion, to move.

اکثریت Éksériyét, Quorum.

پولیتیکه فرقه‌لی Politika firqaları, Political parties.

محافظه کاران فرقه‌سی Mouhafazakîâran firqası, Conservative party.

ترقی پروردان فرقه‌سی Téraqqî pérvéran firqası, Progressive party.

حزب پروردان فرقه‌سی Hourriyét pérvéran firqası, Liberal party.

حکومت طرفدارانی Hükûmet tarafdaranı, The supporters of the government.

حکومت خلافگیرانی Hükûmet khilafgirani, The Opposition.

فرقه عوام Firqayı avamı, The Democratic party.

فرقه جمهوریه Firqayı jümhouriyé, The republican party.

فرقه مخالفه رئیس Firqayı moukhaléfé réyisi, The leader of the Opposition.

- بحران *Bouhranî vâkela*, A ministerial crisis.
 تبدل *Tébeddûlâ vâkela*, Change of ministry.
 استعفا — ایتماک *Istifa, —êlmék*, Resignation, to resign.
 عزل ایتماک *Azl, azl êlmék*, Removal, to remove.
 نصب و تعیین *Nasbou tayin*, Nomination.
 ترفیع رتبه *Térfiyi rûtbé*, Promotion.
 توجیه نشان *Tévjihi nishan*, Decoration.
 رتبه ' صنف *Rûtbé, sinîf*, Class, order.
 آجیق *Achîq*, Deficit. بودجه *Bûdgé*, Budget.
 حاصلات ' واردات *Hasîlat, varîdat*, Income.
 مصارفات ' مدفوعات *Mésarifat, médfouat*, Expenditure.
 فضلہ حاصلات *Fazlayî hasîlat*, Surplus.
 محاربه ' حرب *Mouharébé, harb*, The war.
 محاربه ' بحریه *Mouharébéyi bahriyé*, Naval battle.
 محاربه ' بریه » *berriyé*, Land battle.
 محاربه ' داخله » *dakhiliyé*, Civil war.
 اعلان حرب *Ilanî harb*, A declaration of war.
 اداره ' عرفیه *Idaréyi êorfiyé*, A state of siege.
 اتفاق مثلث *Ittifaqî mûsêllés*, The Triple alliance.
 اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyî vé téjavousî*, An offensive and defensive alliance.
 محارب دولتر *Mouharib dévlétlér*, The Belligerent Powers.
 دولت معاونه *Dévléti mouaviné*, Allied Power.
 بی طرف دولت *Bitaraf dévlét*, Neutral Power.
 آبلوقه *Abloqa*, Blokade. مضاربه *Mûdarébé*, Battle.
 محاسره *Mouhaséré*, Siege. هجوم *Hâjûm*, Attack.
 استحکام ' قلعه *Istihkâm, qala, qalé*, Fortress.
 تسلیم مقاوله سی *Têslim mouqavêlési*, Capitulation.
 غلبه *Ghalébé*, Victory. فتح *Féth*, Conquest.
 متارکه *Mûtaréké*, Armistice.
 بین الملل *Béynêl milêl*, International.

Festivals بايراملر و يورطولر

جناب الله ' جناب الله تعالى حضرتلری ' *Allah Ta'ala Hazretleri, Jénabi Allah, Jénabi Haqq, God, the Most High.*

ثالوث شريف ' اقاميم ثلثه *{Salousou Shérif} {Éqanimi Sélésé} The Holy Trinity.*

عيس المسيح *Eesa-él-Mésih, Jesus Christ.*

روح القدس *Rouhoul Qoudous, The Holy Spirit.*

كليس ' كليس ' ميسيه *Kilisé, Kiliséyi Mésihiyé, Church, Christian Church.*

يوم مخصوص *Yévmi makhsous, Anniversary.*

سلاملق رسم عاليسى *Sélamlıq résmi alısı, The ceremony of Sélamlıq (a public procession of the Sultan to mosque at noon on Friday).*

اياد ' عيد *Eed, pl. ayad festival. Bayram, Moslem or Jewish festival.*

يوم ولادت *Yévmi véladét, The birthday.*

اسم كوني *Isim günû, The name-day.*

سنة باشى ' ييل باشى *Sénébasht, yıl basht, The New Year's Day.*

ولادت همايون *Véladéti Húmayoun, The Birthday of Sultan.*

جلوس همايون *Júlousou Húmayoun, The accession of H. I. S.*

ذات شاهانهك قيليج قوشاغمسي *Zatı Shahanénin qılıj goushanmast, The investiture of H. M. with the sword of the Prophet.*

قيليج آلال *Qılıj alayı, The ceremony of investiture.*

شهادكانك سنت دوكونى *Shahzadégünin sânnét dūyûnı, The circumcision feast of the Imp. princes.*

خان جميعى ' سنت دوكونى *Khitan jémıyyéti, sânnét dūyûnı, A circumcision feast.*

وليمه جميعى ' دوكون *Véleemé jémıyyéti, dūyûn, The wedding.*

يله مباركه ' يالى مباركه *Léyléyi mübaréké, pl. léyalıyi mübaréké, The Holy night, — nights.*

مولود النبي ' مولود *Mévloudoun nébi, mévloud, The birthday of the Prophet.*

ليلة المراج ' مراح كيجهسى *Léyletül miraj, miraj géjési, The Night of the Ascent of the Prophet (26th Réjéb).*

ليلة الرغائب ' ليله رغائب *Léyletül Ragayib, léyléyi Ragayib, The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet.*

برائت کيجهسى، برات کيجهسى *Berat gejesi*, The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قندیل کيجهسى *Qandil gejesi*, Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

لیلة القدر، قدر کيجهسى *Leylet'ul qadir, leyleyi qadir, qadir' gejesi, Qadr gejesi*, The Night of Power, name given to the 27th night of Ramazan.

لیلة العید *Leylet'ul eed*, The night preceding either of the two days of Bayram.

عرفه *Arefe*, The day preceding the two following Bayrams.

عید فطر، رمضان یدرامی، شکر یدرامی *Eedi fitir, Ramazan bayrami, Sheker bayrami*, The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحی، قربان یدرامی، حاجیل یدرامی *Eedi adha, Qourban bayrami, Hajilar bayrami*. The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijje.

خرقه شریف، خرقه سعادت *Khirqayi Sherif, Khirqayi Sa-adet*, The mantle of Muhammed, given to the poet Kia'b.

صره همايون *Sourreyi Humayoun*, The Sultan's yearly gifts for Mecca and Medina.

مکب حج شریف *Mevkibi Hajji Sherif*, The Sacred Caravan for the Holy Lands of Islam.

اعیاد عیسویہ (یورطولر) Christian Festivals

میلاد عیسی، کوچوک پاسقالیه *Meeladi Eesa, Kuchuk Pasqalya*, Christmas.

میلاد عیسی عرفهسى، ختم *Meeladi Eesa arefesi, Khitom*, The Christmas Eve.

قارناوال، ات کیمی، بارقاندان *Qarnaval, Et Kesimi, Barqandan*, The carnival.

بویوک برهیز *Beoyuk Perhiz*, The Lent.

پاسقالیه، بویوک پاسقالیه، زادیک *Pasqalya, Zadig*, Easter.

عروج حضرت عیسا (عی) *Ourotyou Hazreti Eesa*, The Ascension.

عید الخمین، خمین یدرامی *Eedul Khamseen, Khamseen bayrami*, The feast of Pentecost.

قداس، قداس شریف *Qouddas, Qoudda'si Sherif*, The Eucharist.

عشای ربانی *Asha'yi Rabbani*, The Lord's Supper.

ایجاد یهودیه (بایراملر) Jewish Festivals

- خامورسز بیرامی، فصیح *Khamoursouz bayrami, Fith'*, The Jewish Passover. (15 Nissan.)
 چوراب بیرامی، کیپور *Chorab bayrami, Kipour*, The feast of Atonement. (10 Tishri.)
 قامش بیرامی، سوککوت *Qamish bayrami, Soukkot*, The feast of Tabernacles. (15 Tishri.)
 قاره بیرام *Qara bayram*, The Jewish fast for the destruction of Jerusalem. (9 Ab.)
 گل بیرامی، صاوتوت *Gul bayrami*, The Jewish Pentecost. (6 Sivan.)
 شکر بیرامی، پوریم *Shaker bayrami. Pourim*, The festival of Purim. (14 Adar.)

Orders of the Ottoman Empire

سلطنت سنیة عثمانیه نك نشان ذیشانلری

1. نشان آل عثمان *Khanedani All Osman*: Star in brilliants (Mou-rassa (مرصع), established by Sultan Hamid.
2. ارطغرل نشانی *Ertogroul nisham*: Gold, established by Sultan Hamid.
3. نشان افتخار *Nishani Iftikhar*: Star in brilliants, established by Sultan Mahmoud.
4. نشان امتیاز *Nishanl Imtiyaz*: Star in brilliants, established by Sultan Hamid.
5. نشان عثمانی *Nishani Osmanee*: Star in brilliants, 1, 2, 3, 4, established by Sultan Abdul Aziz.
6. نشان مجیدی *Nishani Mejidee*: Star in brilliants, 1, 2, 3, 4, 5, established by Sultan Mejid.
7. نشان شفت *Nishani Shtfaqt*: The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

مدالیہ لr Medals

1. لیاقت مدالیہ سی *Gold medal of Liyaqat.*
2. امتیاز مدالیہ سی *Gold and silver medals of Imtiyaz.*
3. صنایع مدالیہ سی « « « « « *Industry.*
4. جان قورتاران مدالیہ سی *Silver medal for saving life.*
5. افتخار مدالیہ سی « « « *Iftikhar.*

رتب مختلفه دولت علیه عثمانیه The Different Ranks in the Ottoman Empire

رتب ملکیه Civil Grades	رتب عسکریه Military Grades	رتب علیه Religious Grades
۱ وزارت و وزیر p	۱ مشیرلک، مشیر p	۱ صدر روم ایل ^ه or روم ایل ^ه
۲ رتبه بالا b		۲ قاضی عسکری پایه b
۳ رتبه اولی صنف اول b	۲ فریق اول p	۳ صدر آناتولی ^ه or آناتولی ^ه
۴ روم ایل ^ه بکلرکی پایه b or رتبه اولی صنف ثانی ^ه	۳ فریق ثانی p	۴ قاضی عسکری پایه b
۵ میرمیران پایه p or رتبه ثانی صنف اول متنازی b	۴ میرلوا or لوا پاشا p	۵ استانبول قاضی پایه b
۶ میر الامرا پایه b or رتبه ثانی صنف ثانی ^ه	۵ میرآلای b	۶ حریم شریفین مولوی ^ه
۷ رتبه ثانی صنف ثانی ^ه	۶ قائم مقام b	۷ بلاد خمس مولوی ^ه
۸ اصطبل عامر مدیرکی پایه b or رتبه ثالثه ^ه	۷ یکباش b	۸ منخرج مولوی ^ه
۹ رتبه رابعه ^ه or رتبه خامسه ^ه	۸ قول اغاسی b	۹ کبار مدرسین ^ه
	۹ یوز باش a	۱۰ سلیمانیه مادوند مدرسین ^ه
	۱۰ ملازم a	۱۱ خواجه ^ه

Note.

1. The title-holders are called p = *pasha*, b = *bey*, a = *agha*.2. *Rütüb* is the plural of *rütüb* 'grade, degree'. *Rütübî Milkiyê* = *Milkiyê Râhetleri*.

Civil Grades *Milkiye Rutbeleri*

1. *Vezaret, Vezir*, The Rank of Vezir (the highest civil grade).
2. *Rutbeyi Bala*, The Rank of Bala (*ley, effendi*).
3. *Rutbeyi Oula sinifi evvel (bey, effendi)* yakhod *Roumeli Beyler beyi payesi (bey, effendi)*, The Rank of 1st grade, 1st class.
4. *Rutbeyi Oula sinifi sani (effendi)* yakhod *Mirimiran Payesi (pasha)*, 1st grade 2nd class or the rank of Mirimiran.
5. *Rutbeyi Saniye sinifi evvel Mutemayizi (effendi)* yakhod *Miyrul umera payesi*, 2nd class Mutemayiz or the Rank of Miyrul umera.
6. *Rutbeyi Saniye sinifi sani (effendi)* yakhod *Stabli Amire Mudirliyi payesi*, 2nd class 2nd grade.
7. *Butbfyi Salise (effendi)* yakhod *Rikiabi Humayoun Qapoujou bashilighi payesi (effendi)*, 3rd class.
8. *Rutbeyi Rabiya (Effendi)*, 4th class.
9. *Rutbeyi Khamise (effendi)*, 5th class.

Military and Naval Grades *Askeriye Rutbeleri*

1. *Mushirlik, Mushir (pasha)*, Marshal = Admiral (p. 444).
2. *Feriq, Feriqi evvel (pasha)*, General of Division I. rank.
3. *Feriqi sani (pasha)*, Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha*, General of Brigade = Rear Admiral.
5. *Miralay (bey)*, Colonel = Captain.
6. *Qaymaqam (effendi, bey)*, Lieutenant Colonel = Captain of frigate.
7. *Binbashi (effendi, bey)*, Major = Commander.
8. *Qol aghasi (effendi)*, Adj. Major = Lieutenant Major.
9. *Yuzbashi (effendi, agha)*, Captain = Lieutenant.
10. *Mulazim (agha)*, Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiye Rutbeleri*

1. *Sadri Roumeli* yakhod *Roumeli Qazaskerliyi Payesi (effendi)*, The Rank of the Chancellor of Roumeli (corresp. to Archbishop); The Vice-Chancellor of Turkey (p. 438).
2. *Sadri Anadolou* yakhod *Anadolou Qazaskerliyi payesi (effendi)*, The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbul Qadilighi payesi (effendi)*.
4. *Haremeyni Sherifeyn paye"si (effendi)*.
5. *Biladi Khamse mevleviyeti paytsi (effendi)*.
6. *Makhrej mevleviyeti paytsi (effendi)*.
7. *Kibari Muderriseen payesi (effendi)*.
8. *Suleymaniye' Madounounda muderriseen payesi (effendi)*.
9. *Hoja, Khoja payesi (effendi)*.

القاب رسمیه Official Titles

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the following are much in use:
 ذات حضرت پادشاهی، ذات حضرت جهانداری، ذات حضرت شهنشاهی،
 ولی نعمت، ولی نعمت پادشاه، افندیز، شوکت، افندیز، شوکت پادشاه،
 افندیز، ذات شوکت، حضرت کیتی ستانی.

Zatî hazrêti Padishahi, Zatî hazrêti jîhandari, Zatî hazrêti shêhinshahi, Vêlinimêtimiz, Vêlinimêtimiz Padishahîmiz êffendîmiz, Shêvkêtmêab êffendîmiz, Shêvkêtlou Padishahîmiz êffendîmiz, Zatî Shêvkêtsîmatî hazrêti giyti sitanî.

Imperial:

جهانبانی، جهانداری، سیه، خسروانه، همایون، ملوکانه، شاهانه، پادشاهی
 etc. شہریاریلری، ملوکانہ لری، شاہانہ لری، پادشاہیلری or تاجدارلری، شہشاہی

Padishahi, Shahané, Mûlûktâné, Hûmayoun, Khûsrêvané, Sényé, Jîhandari, Jîhanbani, Shêhinshahi, Tajdari or Padishahîlêri, Shahanelêri, Mûlûktânêlêri, Shêhriyarûlêri etc.

Especial titles of the Mother-Sultana (*Validé sultân aliyêtûsh'shan hazrêtlêri*):

دولتو عصمتو عظمتو عنایتو مرحمتو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان امپراطوری و انگلترہ قرانی حشمتو آلبرت ادوارد حضرتلری

Hindistan Impêratorou vè Ingiltêrra Qirâlî Hashmêtlou Albert Edouard hazrêtlêri. (H. M.)

حشمتناھا! Sire! Hashmêtpênaha!

Of the Shah of Persia:

(H. M.) ایران شاہی شہامتو مظفر الدین خان حضرتلری

Of the Imperial Princes:

(H. I. H.) دولتو نجابتو افندی حضرتلری

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتو دولتو افندم حضرتلری *Fêkhamêtlou dêvletlôu Effendîm hazrêtlêri. (H. H.)*

Zatî fêkhamêtsîmatî hazrêti ذات فخامتہات حضرت صدر اعظمی *Sadrî Azamî.*

Of the Ex-Grand viziers:

اہتو دولتو پاشا حضرتلری *Ûbhêtlou dêvletlôu Pasha hazrêtlêri.*

Of Foreign Ambassadors:

اصالتلو سیر (نیقولاس او قونور) جنابری

Of the Sharif (governor) of Mecca and Medina:

دولتو سیادتلو افندم حضرتلری (H. H.)

Of the Chief Eunuch of the Imperial Palace:

دولتو عنایتلو افندم حضرتلری (H. H.)

Of the Minister of War and the Husbands of Imperial Princesses:

دولتو عطوفتو افندم حضرتلری (H. H.)

Of the Grand Marshal (*Serdari Ékrem*):

دولتو رأفتلو افندم حضرتلری (Excellency)

Of Functionaries of Civil and Military Grades.

۱ Of Marshals and Viziers:

دولتو افندم حضرتلری (Excellency)

Of the Governors General (*Valis*):

دولتو عطوفتو افندم حضرتلری (Excellency)

۲ 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:

عظوفتو افندم حضرتلری (Excellency)

۳ Of Generals of Division (*Feriq*), Vice-Admirals, and of the functionaries of the First grade of the *Rutbeyi Oula*, and of *Roumeli Beyler Beyiliyi*:

سمادتو افندم حضرتلری (Excellency)

۴ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rutbeyi Oula* and the *Mutesarrifs*:

سمادتو افندم

۵ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mutemayiz* and *Qaymaqams*:

عزتو افندم حضرتلری

٦ Of functionaries of *Rutbeyi Saniye*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزت‌لو افندی or بك or اغا

٧ Of Majors (*Binbasht*), Commanders (Captains of Corvettes), *Mudirs* and Intendants of Regiments (*May Emini*):

رفعت‌لو بك or افندی or اغا

٨ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوت‌لو بك or افندی or اغا

٩ To those who are below the above functionaries:

حمیت‌لو بك or افندی or اغا

Of Moslem Clergy.

Of the *Sheikh-ul Islam*:

دولت‌لو ساحت‌لو افندم حضرت‌لری

Given by Clergy:

معروض داعی دیرینه‌لری درکه

Given by laymen:

معروض بنده دیرینه‌لری درکه

Of each *Ex-Sheikh-ul Islam*:

دولت‌لو فضیلت‌لو افندی حضرت‌لری

١٢ Of the Judges of Roumeli and Anatolia:

ساحت‌لو افندم حضرت‌لری

٣ Of the *Istanbul Qadisi* and the Judges of Canon Law:

فضیلت‌لو افندم حضرت‌لری

٤, ٥, ٦ Of the functionaries of *Haremeyn* etc.:

فضیلت‌لو افندی

٧ Of the functionaries of *Muderriseen* (Doctors of Theological Seminaries):

مکرم‌لو افندی

٨٩ Of the functionaries of the 8th and 9th grade:

مودت‌لو افندی

Of Chelebi Effendi (the Sheykh occupying the post of Mevlana Jelaleddini Roumi at Iconium):

رَشَادَتْلُو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand Rabbi:

رَبِّقَنَاهَا! رَتْبَتْلُو افندی

Of the Chancellor of Protestants (*Millet Vekili*):

سَعَادَتْلُو افندم حضرتلری

Of Archbishops and Bishops:

سَمَاحَتْلُو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

حَرَمَتْلُو افندی given by Moslems; فضیلتلو افندی

Commercial Terms اصطلاحات تجاریه

Accept (to) *qaboul et*"
accepter *qaboul eden*; — ted *maq-bouloum dour*.
account *hisab, mouhasebe*; — current *hisbi jari*; on-alel *hisab*.
acquittal *ibraname, ibra senedi*.
action *hisse senedi*.
address *adres, khitab*.
advance *peshin, teslimat*.
advise *ikhbar et*"; letter of advice *ikhbarname, ikhtarname*.
agent *agenta, vekil*.
agio *aqje farqi, bash*.
agreement *ouzlashma*.
allowance *ikram*.
amount *meblagh, para*.
assets *mevjoud, -at; matloubat*.
assurance *sigouria, teeminat*.
average *avarya, -mali*.
Bail, to be - *kefalet, -et*.
balance *muvaazene, -difteri, bilancho; baqiyei hisab, borj*.
bank *banqa; -shares esham; -note qayimt, banqnot*.
banker "*bavikir, sarraf*.
bankrupt, -cy *mufis, iflas*.

bargain *pazarliq*.
barrel *varel, fichi*.
bearer *hamil*.
billofexchange *qantbiyal, policha*;
- of lading *irsaliye qaymese*.
blank indorsement *beyaz jiro*.
bonds *tahvil sehimi; eshami ou-moumiye, qonsolid*.
bottomry *geminin terhini*.
brevet, chartered *beratli*.
broker *dellal, simsar*.
brokerage *dellaliye, simsariye*.
budget *irad masraf defteri, budje*.
bulletin *jedvel, pousoula*.
bureau *qalem, idarekhane*.
business *oumour, ish*.
buy *satin almaq, ishtira*.
buyer *mtishteri, aliji*.
Capital *sermaye restilmal*.
cargo *hamoule, ytik*.
cash *para*; in - *peshin, naqdti*.
certificate *ilmoukhaber, shehadet-name*.
change *tebdil, bozma*.
charter *berat, imtiyaz*.
chattel *emvali menqoule*.

check <i>chék</i> ; coin <i>sikké</i> , <i>para</i> .	exports <i>ikhraja</i> t.
commerce <i>tijarét</i> , <i>akhzouita</i> .	Factor <i>qomisiyonjou</i> .
commercial <i>tujjari</i> ; - law <i>canonou tijaret</i> .	fair <i>panayir</i> .
commission <i>qomisiyon</i> ; -er <i>qomisiyonjou</i> , - <i>tujjar</i> .	final <i>qatiy soñ</i> .
company <i>qoumpanya</i> , <i>shirket</i> .	firm <i>tija'etkhané</i> .
consols <i>qonsolid</i> , <i>isham</i> .	foreign <i>tjnébi</i> .
contract <i>mouqavele</i> , <i>qontourato</i> .	forestaller <i>madrabaz</i> , <i>mtihtikir</i> .
copy <i>qopya</i> , <i>nuskhe</i> .	freight <i>hamoule</i> , <i>yuk</i> ; (to) <i>gemi yúklétmék</i> , <i>tahmil it</i> ."
correspondence <i>moukhabéré</i> ; -dant <i>moukhabir</i> , <i>adem</i> .	fund <i>mèblagh</i> , <i>aqji</i> ; <i>sérmayé</i> , <i>risúlmal</i> .
course of exchange <i>piatsa</i> .	Gain <i>kṭār</i> , <i>qazanij</i> <i>téméttii</i> ; net- <i>safi</i> <i>téméttii</i> , <i>safi kṭār</i> .
credit <i>qredito</i> , <i>itibar</i> ; <i>matloub</i> ; on - <i>veresiye</i> .	goods <i>ish-ya</i> , <i>mal</i> .
creditor <i>alajaqli</i> , <i>dayin</i> .	guaranty <i>Tdfalit</i> , <i>kéfil</i> .
currency <i>rayij</i> <i>aqjé</i> , <i>para</i> .	Honour (<i>politsayi</i>) <i>qaboul ét</i> ."
custom <i>geomruk</i> , <i>rousoum</i> ; - house <i>geomruk</i> , <i>rousoumat</i> <i>dayiresi</i> .	Import(ation) <i>idkhalat</i> .
customer <i>mushteri</i> , <i>bayi</i> .	imputable <i>ténzili</i> <i>lazim gelén</i> .
Damage <i>zarar</i> , <i>ziyan</i> , <i>hasar</i> .	indemnity <i>tazminat</i> .
days of grace <i>māsaadé</i> , <i>mūhlét</i> .	indorsement <i>jiro</i> , <i>havalé</i> .
dear <i>bahali</i> , <i>fiyatli</i> .	indorser <i>jiranta</i> , <i>jiro idin</i> .
debt <i>déyn</i> , <i>borj</i> .	insurance <i>sigourta</i> , <i>tèèminat</i> .
debit <i>zimmét</i> , <i>dāyounat</i> ; (to) <i>zimmti</i> <i>qayd ét</i> ."	insured <i>siyoartali</i> .
debtor <i>médyoun</i> , <i>borjlou</i> .	interest <i>fayiz</i> , <i>gtizéshté</i> .
deduction <i>tenzil</i> , <i>tarh'</i> .	inventory <i>mufredat</i> <i>deftiri</i> .
deficiency <i>achiq</i> .	invoice <i>fatoura</i> , <i>qayimi</i> .
delay <i>teekhir</i> ; without - <i>bila teekhir</i> , <i>seriyan</i> .	Letter <i>tahrirat</i> , <i>melctoub</i> .
demurrage <i>istalya</i> .	liability <i>zimmét</i> , <i>borj</i> .
deposit <i>emanet</i> , <i>deposito</i> .	licence <i>roukhsat</i> , <i>béhiyé</i> .
destination <i>mahalli</i> <i>maqsoud</i> .	loss <i>zarar</i> , <i>ziyan</i> .
discount <i>isqonto</i> , <i>ténzil</i> .	Maker <i>medyoun</i> , <i>keshideji</i> .
dissatisfaction <i>khoshnoudsouz-louq</i> .	mark <i>marqa</i> , <i>alamét</i> .
dissolution <i>fiskh</i> , <i>layhv</i> .	market <i>charshi</i> , <i>piyatsa</i> .
dividend <i>hisséyi</i> <i>téméttii</i> , <i>kṭardan dtisMn</i> <i>hissé</i> .	maturity <i>vadinifi</i> <i>ikmali</i> .
double <i>chifté</i> ; -entry <i>miizaaf</i> .	memorandum <i>hisab</i> <i>pousoulasi</i> .
draft <i>qambiyal</i> , <i>politsa</i> .	merchandise <i>mal</i> , <i>émta'a</i> .
draw a bill (to) <i>politsa</i> <i>chikmek</i> , -back <i>geomruk</i> <i>resminin iya-dési</i> .	merchant <i>tujjar</i> , <i>tajir</i> .
drawer <i>keshideji</i> .	money <i>aqjé</i> , <i>naqid</i> .
due <i>Udiyési</i> <i>lazim gélén</i> .	monopoly <i>inhisar</i> .
duplicate <i>ndskhtyi</i> <i>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>hhata</i> , <i>yaneish</i> .	net <i>safi</i> ; <i>isqontosouz</i> .
exchange <i>ejnébi</i> <i>piatsasi</i> , - <i>poliU sasi</i> ; <i>mftbadiU</i> , <i>trampa</i> .	Offer <i>satligha</i> <i>chiqarilan mal</i> .
	office <i>idarékhané</i> , <i>oda</i> .
	order <i>émr</i> , <i>siparish</i> .
	Package <i>pakit</i> .
	partner <i>shérik</i> , <i>ortaq</i> ; -ship <i>shir-két</i> , <i>ortaqliq</i> .
	patent <i>bérat</i> , <i>imtiyaz</i> .
	pattern <i>mostra</i> , <i>tbrnék</i> .
	pawn, pledge <i>réhin</i> .
	payable <i>teediyesi</i> <i>meshrout</i> .

payee *aliji, hamil*.
 payment *teediyi, eda. [qoule*.
 personal property *emvali men-*
 post *posta, - vaporou; - office*
postahant; - order manda.
 power of attorney *vekiâletname*.
 price *fiyat, qiymet, baha; -current*
fiyati jari, rayij.
 principal *sermaye*.
 protest *protisto*.
 •Quality *nev, jins*.
 Real estate *emvaligayrimenqoule,*
mat mulk.
 ratification *tasdiq*.
 receipt *ilmouhaber, maqbouz; on-*
ba ilmouhaber.
 reference *bir tijaretkhane haq-*
qinda verilen malumat, sheha-
det.
 reimbursement *teslim, teediye*.
 rent *ijar, kira*.
 responsible *mesoul*.
 responsibility *mesouliyet*.
 retail *ptrakende satish*.
 return *avdet, iyade*.
 Sale *satteh, sarfiyat, surum*.
 sell *satmaq, firoukht. etmek*.
 seller *bayi, satiji*.

satisfaction *mtmnouniyet*.
 security *kefil, kefalit*.
 S. G. D. G. (sans garanti du
 gouvernement) *hukumetin te-*
eminati olwaqsizin.
 ship *gemi, sefine; -ment tahmil,*
yukleme; (to) tahmil et" yuk-
letmek.
 simple *safi; adi*.
 sign *imzalamaq*.
 signature *imza*.
 smuggled *qachaq (mal, tutun)*.
 solid *muteber, qavee*.
 stamp: postage- *posta poulou;*
 revenue- *damga poulou, sened*
poulou.
 stock *hisst, Ifiissi sMdi*.
 superior *ala, aghir (mat)*.
 Titled deed *tapou stnidi*.
 trade mark *alameti fariqa*.
 trustee *vasi, mutvelli*.
 Ultimo *mahi sabiq, gechen ay*.
 usury *teftjilik*.
 Warehouse *maghaza*.
 warranty *kefalet*.
 weigh *tartmaq, vezn et"*.
 weight *aghirlig, siqlet*.
 wholesale *topdan satish*.

لغتچ

Vocabulary,

Abandon (to) *braqmaq, a. terket.*"
abate (to) *ashaghlil varmaq, chiqarmaq, a. tenzil et*"
ability a. *qabiliyet, iqtidar; qoudret.*

able a. *qadir, muqtedir.*
ablution p. *oldest.*
abode ev, p. *khane, a. mesktn.*
abolish (to) a. *laghv, mahv, imha et.*"

abominable p. *napak, mourdar.*
about a. *dayir; taqriben.*
above *yoqari, yoqarda; ustun.*
absence a. *ghayboubet; fiqdan, yoqlouq.*

absent a. *ghayib, namevjoud.*
absolute a. *moutlaq, mustaqil.*
absolutely a. *qatiyan, kulliyen, asla.*

abstain (to) a. *ijtinab et.*", p. *perhiz et!*", *perhiz toutmaq.*

abstinence a. *ijtinab, p. perliizkiarliq; a. imsak, orouj.*

abundant bol, choq, a. *kesir.*
abuse (to) a. *ifsad et.*", *bozmaq.*

abyss a. *varta, lujje, q'ar.*
academy p. *enjumlni danish, f. aqademiya; a. mektebi ali.*

accept a. *qaboul, akhz et.*", *almaq, a. razee olmaq.*

access a. *teqarroub, a. doukhoul.*

accident a. *qaza, vouquout, liadise.*

acclivity *yoqoush, baylr.*
accompany a. *rifaqat, arqadash-Uq et.*"

accord (to) a. *ittifaq et.*" ; *vermek.*
according (to)... *ageore, binaen, nazaren.*

account a. *Msab, mou'amele.*

accumulate (to) *birikdirmek, a. jem et.*" ; *yighmaq, toplamaq.*

accurate *doghrou, p. durust, a. sahih'.*

accusation a. *shikiayet, ittiham.*
ache *aqhri, a. veja.*

acid *ekshi; a. hamiz.*
acknowledge a. *iqrar, Vtiraf; tanimaq; a. tasdiq etmek.*

acorn *palamoui.*

acquire (to) *tahsil et.*" ; *eoyrenmek.*

across *tarafindan; arqiri.*

act (to) a. *harektet.*" ; *etmek, yapmaq.*

act, action *ish, a. fi'il; p. jeng.*
active *ishquzar; (verb) a. fi'ili muteaddi.*

actually a. *filhaqiqa, sahihen; (now) shimdi.*

acute *sivri, keskin; a. fetin, (angle) a. zaviyeyi hadde.*

adamant *polad.*

adapt (to) *ouydourmaq, a. mouva-fi qilmaq.*

add (to) *qatmaq, a. zamm, ilave'e't.*"
adder *engerek yilani*

addition *'Have; (arith.) jem'.*
adieu! a. *eyvallah, Allahaismarladiq, f. adiyo.*

adjective a. *siftt, vasf.*
administer a. *idarietmek; vermek.*

admiral *amiral, bahriye mushiri.*

admire (tc) *btyenmek, & tahsine't.*"
admit (to) a. *qaboul et.*"

adore (to) *tapinmaq, p. perestish et.*"

adult *beoyfik, aqla baligh.*
adultery a. *zina, fah'shiyat.*

advantage a. *foyde, kiär, istifade.*

adversary a. *khasim, 'adou, p. duslmen.*

advice a. *nasihat*; *khabar*.
 advocate, f. *avoqat*, *dava vekili*.
 - (to) a. *iltizam*, *istis-hab*, *tervijet*.
 affair *ish*, a. *maslahat*; p. *jeng*.
 affection a. *mouhabbet*, *houbb*; *illet*.
 affiance (to) a. *aqdi nikiah it*"
 affray *ghavgha*, a. *niz'a*.
 affront a. *tahqir*, *hzqaret et*",
 t. *gujendirmek*.
 aforesaid a. *salif iz zikr*, *mezkur*.
 afraid (to be) *qorqmaq*, a. *khafv*
et."
 after *sonra*, a. *badehou*, *badema*.
 afternoon *ikindi*, a. *badez zeval*.
 again *bir daha*, a. *tekrar*, *tekraren*.
 age *yash*, a. *sinn*; a. *asr*, *devr*,
eyam.
 agent a. *vekil*, *adem*, f. *agenta*.
 agitator a. *mouharrik*, *mufsid*.
 agony a. *iztirab*; *haletun nez'*.
 agree a. *qavl*, *ittifaq et*", *razi ol*."
 agriculture a. *zira'at*, *renjberlik*.
 ague *sitma*.
 ah! *akh!*, *aman!* *vakh*.
 aid *yardim*, a. *mouauenet imdad*.
 aim (to take) p. *nishan almaq*.
 air a. *hava*, *havayi nesimi*.
 alarm *qorqou*, a. *iztirab*, *heyejan*.
 alas! *eyvah!* *yaziq!*
 alderman a. *ayan*, *sahibi noufous*.
 algebra a. *ilmi Jebr*, *jebr*.
 alien a. *ejnebi*, t. *yadirghi*.
 alike a. *mushabih*, *benzer*.
 alive *diri*, *sagh*, a. *hayy'*.
 all *hep*, a. *jumle*, *jemi*, *kulli*.
 alleviate (to) a. *takhfif et*."
 alley *dar soqq*, *chiqmaz*.
 alliance a. *ittifaq*, *ittihad*.
 allow a. *izin*, *roukhsat vermek*.
 allowance a. *tayin*, *tayinat*.
 almanac a. *taqvim*, p. *salname*.
 almond *badem*.
 almost *heman*, *az qald*.
 alms a. *sadaqa*, *eeyane*, *zekiat*.
 alone p. *tenha*; *yaliniz*.
 aloud *pek*, p. *avazi bulend ile*.
 alphabet *elifbe*, a. *houroufou heja*.
 already a. *zaten*; p. *henouz*.
 also *da*, *dakhi*, a. *kezalik*.
 altar a. *mezbah*.
 alter (to) a. *taghyir*, *tdil it*."
 t. *deyishdirmek*.

although *Mr neqadar*, p. *eyerchi*.
 altitude *yukseklik*, a. *irtifa*.
 altogether *n.jumUlen*, *temamen*.
 alum *shab*, *sheb*.
 always a. *dayima*, p. *hemishe*.
 ambassador p. *elchi*, a. *sefir*.
 amber p. *kehruba*, *kehribar*.
 ambergris a. *'anber*, *amber*.
 ambition a. *hirs* *shan*, *iqbal pe-*
restlik.
 amble (to) *rahvan*, *eshkin*, *yorgha*
gitmek. [*giah*.
 ambuscade t. *pousou*, p. *kemin-*
amiable a. *latif*, p. *khosh*, t. *tatli*
 ammunition p. *jebthane*.
 amount a. *yekun*; *meblagh*.
 ample *bol*, *joshgoun*, a. *kesir*.
 amulet a. *nouskha*, *tilisim*, *hama-*
amuse (to) *eylendirmek*. [*yil*.
 ancestor & *jedd*; (pl.) *aba ou ejdad*.
 anchor *demir*, *lenger*.
 anchovy *sardela*, *sardalya*.
 ancient a. *qadim*, t. *eski*.
 ankle *topouq*, a. *kiab*.
 anecdote a. *hikiaye*, *latife*, *qisse*
 angel a. *melek*, *melayike*.
 anger a. *hiddet*, *khirs*, t. *eofke*.
 angle a. *zaviye*, p. *keoshe*.
 angry *darghin*, p. *ghazabnak*.
 animal a. *hayvan*.
 annals a. *tarikh*, (pl.) *tevarikh*.
 annoy (to) a. *tajiz St.*, *osandir-*
 annual *yilliq*, a. *senevi*. [*maq*.
 answer a. *jevab*, p. *pasoukh*.
 ant *qarinja*, p. *mourche*.
 antagonist a. *moukhasim*, *raqib*.
 antelope *jebran*, *jeylan*, p. *ahou*.
 antichrist a. *dejjal*.
 anvil *eors*, *sal*.
 anxiety p. *endishe*, a. *vesvese*.
 ape *maymoun*, p. *kebi*.
 apology *eozur*; a. *tarziyd*; *muda-*
apoplexy damla, a. *nuzul*. [*fa'a*.
 apostate a. *murtedd vulg*. *mourtad*.
 apostle a. *resoul*, *havari* (of
 Christ). [*meydanda*.
 apparent a. *zahir*, p. *ashiktar*,
 appeal a. *khitab*; *munajat*.
 appear (to) *georunmek*; a. *zahir*,
 p. *numayan ol*"
 appearance *geomnush*, a. *souret*,
shekl; *zouhour*.

appendix a. 'Have, zamime.
 appetite a. *ishtiha*, vulg. *ishtah*.
 apple *elma*, (of eye) *geoz bibtyi*.
 appoint (to) a. *nasb*, *tayin et.*"
 apprentice *oushaq*, p. *shayird*.
 apricot (dry) *zerdali*, (fresh) *qa-yisi*.
 apron p. *pe'slititnal*, *fota*.
 Arabian, -bic *arabi*, *arabja*.
 arch *kemer*, p. *taq*.
 archbishop *mitropolit*, *arachnort*.
 archer p. *kemankesh*, *tirendaz*.
 architect a. *mimar*, *qalfa*, p. *ousta*.
 aright *doghrou*, a. *salim*, *sahih*.
 arithmetic a. *ilnii hisab*.
 arm *qol*, p. *bazou*; a. *silah*.
 army *ordou*, p. *leshker*.
 arrange a. *tertib et.*, t. *dizmek*.
 arrival *gelisli*, a. *vurud*, *vusul*.
 arsenal f. *tersane*.
 art a. *fenn*, pi. *funun*, *sana'at*.
 artery *shah damar*, a. *shdryan*.
 artichoke *enginar*, *gangar*.
 artificer a. *Jsnaf*, *ehli sana'at*.
 artificial *yapma*, a. *soun'i*; *taqlid*.
 artillery *toplar*, *toplar eslihasi*.
 ascend a. *sou'oud et.*", *chiqmaq*.
 ascertain a. *tahqiq et.*"; *yoqlamaq*.
 ashamed (to be) *outanmaq*, a. *hi-jab et.*"
 ashes *kul*. p. *remad*.
 ask *sormaq*, a. *istifsar*, *sival et.*"
 ass *eshek*, p. *khar*, a. *merkeb*.
 assassin *qanli*, a. *qatil*, p. *khoun-riz*.
 assistyardim, a. *mou'avenet*, *iane*.
 assuredly a. *filhaqiq*, *haqiqaten*.
 astray *yoldan sapmish*, *gumrah*.
 astrologer a. *munejjim*, t. *baqiji*.
 astronomy *ilmi hiyet*.
 atom a. *zerre*, *jevher*; *juz*.
 atone a. *kefare't et.*"
 atrocity a. *zulm*, *mezalim*.
 attack a. *hujim*, *hamle*. [et."
 attempt(to) *chalishmaq*, a. *tejrube*
 attend, (upon) a. *khizmet et.*"; (to)
 a. *hazir ol.*"
 attention a. *diqqat*; *khas dour!*
 attract a. *jezb et.*", *chekmek*.
 auction a. *mezad*, *muzayede*.
 augment *artirmaq*, a. *teksir et.*"
 August(month) *avosdos*, *okosdos*.

aunt (paternal) a. *erne*; (maternal)
teyzt, a. *hala*.
 Austrian *nemche*, *nemtse*.
 author *muellif*, *muharrir*.
 auxiliary *yardimji*; (verb) a. *fiyli*
iyane, *fiyli amm* (§ 272, 309).
 avenge a. t. *intiqam almaq*.
 avenue a. *jaddt*.
 await *beklemek*, a. *mountazir ol.*"
 awake *ouyanmaq*.
 awe *qorqou*, a. *dehshet*, *heybet*.
 axe *balta*, *girebi*.
 axis a. *mihver*.
 axle *dingil*.
 azure *lajiverd*, *achiq mavi*, *geov*.
 Baby "bebek, *chojouq*, *chagha*.
 bachelor *ergen*, a. *azab*, *bekiur*.
 back *arqa*, *sirt*, a. *vera*.
 backgammon *tavlou*.
 bacon *donouz pasdirmasi*
 bad a. *fena*, p. *bed*, t. *keotu*.
 бага. a. *kese*, *chouval*; *khourj'heybd*.
 baggage *piri pirti*, *pirti*, a. *eshya*.
 bail a. *kefil*. *bait yem*.
 bake *pishirmek*, a. *tabkh et.*"
 baker *ekmekji*, *fourounjou*.
 balance a. *tfrazi*, p. *mizan*.
 balcony f. *balcon*, p. *shahnishin*.
 bald *daz bashli*, *daz*, p. *kel*
 ball *top*, *gulle qourshoun*; f. *balo*.
 balloon f. *balon*.
 ballot a. *qour'a*.
 band *bagh*, p. *bend*; *taqim*;
 bandage *sarglii*. [f. *banda*.
 bank *sou kenari*, *qiyi*; a. *sedd*;
 f. *banka*.
 banker a. *sarraf*, f. *banker*.
 bankrupt a. *muflis*, *medhluz*.
 banner *bayraq*, a. *diem*.
 banquet a. *ziyafet*.
 baptism f. *vaftiz*, a. *ta'mid*.
 bar *choubouq*, *slriq*.
 barbarian a. *vah'shi*, *yabani*.
 barber *berbfa*.
 bare *chiblaq*, a. *uryan*, t. *achiq*.
 barefooted *yalin ayaq*, p. *berhe'n^*
uriimek, *havlamaq*.
 bargain *pazarllq*. [pay
 barge *mavouna*; *mayet vaporou*.
 bark *aghaj qaboughliou*; (of dog)
 uriimek, *havlamaq*.
 barley *arpa*, a. *shayir*.
 barn a. p. *aribar*, *ambar*.

- barometer a. *mizan ul hava*,
 f. *barometro*.
 barracks *qishla*.
 barrel *fichi*, f. *varel*, *varil*.
 barrow el *arabasi*.
 barter *trampa*, *deyish toqoush*.
 base *alchaq*, *a.edna*, *deni*, *p.khor*;
 (foundation) *daban*, a. *esas*;
 f. *baso* (ses).
 bashful *outanjaq*, a. *mahjoub*.
 basin p. *leyen*; a. *kiase*, *chanaq*.
 basket *seped*, a. *zenbil*.
 bastinado *dayaq*, a. *falaqa*.
 bastion a. *ta'biye*, *tabya*.
 bat *chomaq*; *yarase*, *geje qoushou*.
 bath a. *ham'mam*, *sijaq*.
 battalion *tabour*. [*ghavgha*.
 battle a. *mouharebe*, p. *jeng*.
 bay (gulf) *keorfez*, (colour) *dorou*.
 bayonet *sungu*, p. *nize*.
 beacon a. *minare*, p. *nishan*.
 beam *kirish*; (of sun) p. *pertev*.
 bean a. *baqla*; f. *fasoulya*.
 bear ayi; (to) *dayanmaq*, *geotur-*
 mek a. *tehammul et*.
 beard *saga?*, p. *rish*.
 bearer a. *hamil*.
 beast a. *hayvan*; p. *janver*.
 beat *debyemek*; *bozmaq*.
 beautiful *guzel*, p. *dilber*.
 beaver *qoundouz*.
 bed *yataq*, *debsheg*.
 bee ari, a. *zenbour*.
 beef *sighir et*.
 beet root *panjar*, *chukundur*.
 beggar *dilenji*, a. *sayil*.
 begin *bashlamaq*, a. *iptidar et*.
 behead *bashhu Msmek*, a. *qatl*.
 behold! *ishte*, *nah!*, *na!*
 believe (to) *inanmaq*, *iman et*.
 bell (small) *chingirdaq*; (large)
 chan qampana; (of a time-
 bellows *keoruk*. [piece] *zil*.
 belly *qarm*, a. *batn*, *batin*.
 beloved a. *mahboub*, *mashouq*;
 (fem.) a. *mashouqa*, *mahboube*.
 belt *kemer*, *qayish*.
 bend *eymek*, *eyilmek*.
 benediction *bereket dou'asi*.
 benefactor *effendi*, a. *veli niymet*.
 bereave (to) a. *mahroum et*.
 berry p. *dant*, a. *habM*.
 beseech *yalvarmaq*; a. *istid'a*, *reja*
 et'
 besides, -dan *ma'da*, -dan *bashqa*.
 besiege a. *mouhasere et*.
 better *eyti daha eyi*, p. *bih'ter*.
 bible a. *kitab* *mouqaddes*.
 big *beoyuk*, *iri qojaman*.
 bile *saфра*, *eod*; a. *ghazab*.
 bill a. *hisab*, f. *pousoula*; a. *sened*.
 billet f. *pousoula*, *bilet*.
 bind *baghlamaq*, p. *bend et*.
 bird *qoush*, p. *murgh*.
 biscuit f. *beksimet*, *galeta*, *gevrek*.
 bishop f. *episcopos*, *merkhasa*.
 bit a. *juz*, p. *parcha*; a. *loqma*.
 bite (to) *isirmaq*, *dishlemek*.
 bitter *aji*. —ness *ajilq*.
 blackgar, p. *siyah*, *esved*.
 blacksmith *demirji*, p. *aheng Jr*.
 bladder a. *mesanS*.
 bleed (to) *qanamaq*; *qan almaa*.
 bless (to) *mubareklemek*, a. t. *bere-*
 ket oqoumaq.
 blessing a. *khayr doua*, *bereket*.
 blind p. *keor*, a. *a'ma*.
 blood *qan*, p. *dem*. — money
 a. *diyet*. — thirsty p. *khounriz*.
 blossom *chichek*, p. *ghonche*.
 blow (to) (wind) *esmek*; (mouth)
 uflemek.
 blow a. *darbe*, *vouroush*.
 blue (light) *mavi*, *geov*; (deep)
 lajiverd.
 blunt *keor*, *kesmez*.
 board *tahta*; a. *mejlisi idare*.
 boat *qayiq*, f. *filiqa*, *sandal*.
 body *geovde*, a. *vujud*, *beden*, p. *ten*.
 boil (to) *qaynamaq*, *qaynatmaq*;
 pishirmek, *hashlamaq*.
 boiled souda *pishmish*, *hashlan-*
 mish; *qaynar* (sou).
 bold a. *jesour*, p. *dilaver*.
 bolster *yasdiq*, *yuz yasdighi*.
 bolts *urmesurgu*.
 bombshell f. *qoumbara*.
 bone *kemik*. book a. *kitab*.
 boot *chizme*. border p. *kenar*.
 bore (of a gun) *chap*; (to) *delmek*.
 borrow (to) *eodunj almaq*, a. *isti-*
 qraz et.
 bosom *geokus*, p. *sine*; *qoyoun*.
 bottle *shishe*; bottom *dib*.

bountiful *bol*, a. t. *Wreketli*.
 bow (to) *basheynek*, a. *inqiyadet*.
 bow *yay*; a. *temenna*, *selam*.
 bowels *baghirsaq*.
 bowl a. *tas*, *kiase*; *lule*; f. *qavata*.
 bowstring *kirish*, p. *zih*.
 box (chest) *sandiq*; (desk) *chek-meje*, (small) *qoutou*; (on the ear) *sille*, *toqat*; (tree) *shimshir*.
 boy *oghlan*, *chojouq*.
 brace (pair) *chift*; (braces) *asghi*.
 brain *beyin*, *beyn*.
 bran *kepek*. branch *dal*.
 brandy *raqi*. brass *pirinj*.
 brave *yigit*, a. *jesour*, f. *pehlivan*.
 bread *ekmek*, f. *pide*.
 breakfast *qahvalti*. [maq.
 break *qirmaq*, a. *kesr et*"; qiril-
 breast *geokus*; m. *me*.
 breath *nefes*, *solong*; a. *teneffus et*".
 bribe a. *rishvet*; (to) *rishvet ver*-
 brick *toughla*, *kiremid*. [mek.
 bride *gefin*, a. *arous*.
 bridegroom *guveyi*, *damad*.
 bridge *keopru*. bridle *bashliq*.
 brigade *liva*. brigadier *miri liva*.
 bright *parlaq*, p. *ronshen*.
 brilliant *pirlanti*; *parlaq*.
 brimstone p. *kukurt*.
 bring (to) *getirmek*.
 broad *enli*; *genish*.
 brook *chay*, sou. broth *et souyou*.
 brother *qardash*, p. *birader*.
 bronze *touj*. brush *fircha*.
 buck *geyik*. bucket *qova*.
 buffalo a. *famous*, *manda*.
 bug *tahta biti*; *beojek*.
 build (to) a. *bina et*", *yapmaq*.
 building a. *bina*; a. *tamir*.
 bull *bougha*. bullock *tosoun*.
 bullet *qourshoun*.
 bunch *salqlm*; *demet*, p. *deste*.
 burden *yuk*, p. *bar*, a. *hamoule*.
 burial a. *jenaze alayi*, *defn*.
 buried *defn olounmoush*, a. *med-foun*.
 burn (to) *yaqmaq*, a. *ihraq et*";
 t. *yanmaq*.
 burning-glass p. *pertevsouz*, *khour-debeen*.
 burst (to) *patlamaq*; *patlatmaq*.
 bury a. *defn et*" *geommek*.

bush *chali*, *chaliliq*. [sab.
 busy a. *meshghoul*. butcher a. *qas-butter tere yaghi kere yayhi*,
 p. *kere*; (clarified) *saghi yayhi*
 vulg. *say yaghi*.
 button *duyme*, f. *qobja*.
 buy (to) *satin almaq*, a. *ishtira et*".
 buyer a. *mushteri*, a. *bayi*.
 buzz *vzlamaq*, *viz-viz etmek*.
 Cabbage *lahana*, *kelem*.
 cabin (in ship) f. *qamara*.
 cage *cafes*, cake *qourabiye*.
 calamity a. *offt*, *moisibft* bttā,
 calculate a. *hisab et*" [qaza.
 calendar a. *taqvīm*, p. *salname*.
 calf *dana*. calico *chit*, *basma*.
 call *chaghirmaq*; a. *tesmiye et*".
 calm a. *asoude*"; (weather) a. *mula-calumny iftira*, *buhtan*. [yim.
 camel *deve*, a. *jemt'l*, p. *ushtur*.
 camp *ordou*. candle *mourn*.
 cane *qamish*; *deynek*.
 cannon *top*. canvass *yelken bezi*.
 cap *fes* p. *kulah*, f. *kep*.
 capital p. *paytakht*; (money) *ser-maye*.
 captain (army) a. *zabit*; (navy)
 p. *suvvari*, f. *qaptan*.
 captive a. *esir* vulg. *yes'sir*.
 caravan p. *kervan*, a. *qafile*.
 carcass *lesh*, p. *lashe*.
 card a. *mouqava*; f. *kart*.
 carder (of cotton) a. *hallaj*.
 caress *oqshamaq*, *taltif et*".
 cargo *yuk*, a. *hamoule*.
 carnal a. *jismani*, *nefsani*.
 carpenter (house) *durger*: (joiner)
doghramaji; (ship's) *marangoz*.
 carpet *hali*, *khali*, *kilim*; a. *sejjade*
 (prayer-carpet),
 carriage *araba*.
 carrier *eshekji*, *qatirji*; a. *hammal*.
 carrot *havouj*, a. *keshour*.
 carry *tashimaq*, *geoturmek*.
 cart *araba*, *qanli*, *qanni*.
 cascade *chaghlayan*, a. *shelale*.
 case *sandiq*. cash a. *naqd*.
 cask *fichi*. cast (to) *atmaq*.
 castle a. *qald'*. cat *kedi*.
 catch (to) *toutmaq*. catgut *kirish*.
 catholicos *qatoghigos*.
 cattle a. *hayvanat*. *davar*, *sighir*.

cauliflower *qarnabit*. [yiri.
causal (verb) a. *muteaddiyi tas-*
cause a. *sebeb, moujib, bayis, badi*.
cavalry *atli*, p. *suvari*.
cavern *maghara*, in, a. *ghar*.
ceiling *tavan*; celery *kereviz*.
cell a. *hujre*. centre a. *merkez, orta*.
cement *toutqal, zamq*; alchi
certain a. *mouhaqqaq*, a. t. *shubhte-*
chaft *saman*. chain *zenjir*. [siz.
chair *sandalya*. chalk *tebeshir*.
challenge *meydan oqoumaq*.
chamber *oda*; (ofmine) a. *khazine*.
change *deyishmek*; *deyishdirmek*.
channel *sou yolou*, a. *mejra*.
chapel *Si.p. ibadetkhane, a.mabed*.
character a. *siyret* (moral); (writ-
ten) *yazi*, a. *khatt*; (quality)
a. *Tteyfiyet*.
charcoal *keomur*. [guzar.
charge" d'affaires a. p. *maslahat-*
charity a. *khayrat, sadaqa*.
charming a. *latif*, p. *dilber*,
t. *guzel*.
cheap *oujouz*. cheek *yanag*.
cheat *aldatmaq, dolandirmaq*.
cheerful p. *shen, shenshoukh, keyfli*.
cheese *peynir*. chess p. *satranj*.
chemise *qadin geomleyi*, a. *qamis*.
cherry *kiraz*; (morella) *vishne*.
chestnut *kestane*. chew *chiynemek*.
chicken *pilij*. child *chojouq*.
chief *bash, seogerde, sheykh*.
chimney *ojaq, baja*; *lamba jami*.
chin *chene*. chip *yonga*.
chisel *qalem*. cholera *qolrra*.
choice a. *ikhtiyar, yedi ikhtiyar*.
chop(cut) *kesmek/(mince)qiymaq*.
Christ *Hazreti Isa, Kristos*.
Christian *khristiyan*; *isavee, me-*
sihi; *mumin, dindar*.
church f. *kilise*.
cigar *siyara*; (-case) *tabaq*.
cinnamon *tarchin*. circle a. *dayire*.
circular *youvarlaq*, a. *mudevver*.
circulate *deonmek*, a. *deveran et."*
circumcise (to) *sunnet, khatn et."*
circumstance a. *hal, keyfiyet*.
city p. *shehir, shehr*.
civil a. *nazik, zarif, terbiyeli*.
civilisation a. *medeniyyet, temed-*
dun.

class a. *sinif*. clean a. t. *temiz*.
clear *temiz*; *Si.berraq*; t. *achiq*.
clergyman a. *rouhani, rouhban*
girouhou. (Moslem) *oulema*.
clerk a. *kiatib*, t. *yaziji*, p. *mirza*.
climate p. *ab ou hava*, a. *iqlim*.
cloak *qapoud, aba*; clock a. *sa'at*.
close *qapalt*; *yaqin*.
cloth *bez*; *chouha*. cloud *boulout*.
clover *yonja*. coal *keomur*.
coarse *qaba, qalin, bayaghi*.
coast *qti yali*, p. *kenar*, a. *sahil*.
coat f. *setri, surtouqo*.
cobbler *eskiji, paboujjou*.
cobweb *eorumjek ayhi*.
cock *koross*; *mouslouq*.
coffee f. *qahve*. coffin a. *tabout*.
coin a. *sikke*; (pl.) *meskukiati*.
cold *sovouq*; a. *nevazil*.
colic *sanji*; collar *yaqa*.
collect (to) *toplamaq, jem etmek*.
collection a. *mejmou'a*.
college a. *medrese, mektebi ali*.
colonel a. t. *miralay*.
colour p. *reng*. colt *tay, si pa*.
comb *taraq*, p. *shane*. [p. *jeng*.
combat a. *mouharebe, ghavgha*,
come *gelmek*, a. *vasil olmaq*.
comet *qouyrouqlou-yildiz*.
commend a. *emr, emir; f. qomanda*.
commence *bashlamaq*, a. *ibtidar*.
commentary a. *tefsir, sMrh'*. [ft."
commerce a. *tijaret, akhzou ita*.
common 'oumoumi, amm; (-people)
avarnm, avam'mi nas, ehali.
communism a. *unsiyet*; (Holy-)
Ashayi-rabbani.
community a. *jema'at*; *millet*.
companion *arqadash*, a. *sharik*.
company a. *rufeqa, arqadashlar*.
compare a. *mouqabele, tatbiq et"*
compass *f.pousoula*; (pi.) *pergel*.
compatriot p. *hemshehri*.
complain a. *shikiayet, ishtikia et."*
complete a. *tekmil, tamm, kiarnil*.
compose a. *tertib, tasnif et."*
composition a. *meqale*.
comrade *arqadash*, a. *refiq*.
condition a. *hal*; *shart, shourout*,
sheraiyit.
conduct a. *hareket*; *tavrou hare-*
confidence a. *itimad, emniyyet*. [ket.

congratulate a. *tebrik et.*"
 conquer (to) *zabt, fet-h et.*"
 consent a. *razi olmaq, qaboul et.*"
 consider *dushunmek, a. mutala'a*
 consist (to) a. *ibaret olmaq. [et.]*
 console (to) a. *teselli et.*"
 consul f. *qonsolos, p. shehbender.*
 consulate f. p. *consoloskhane',*
 p. *shdhbenddrkhane.*

contain *almaq, a. muhtevi ol*"
 content a. *razi, p. hoshnoud.*
 contraband *qachaq, yasaq.*
 contrary a. *khilaf, zidd.*
 controversy a. *mubahase, bahs.*
 convenient a. *munasib.*
 convent f. *manastir.*
 convert a. *muhtedi.*
 cook *ashji', (to) pishirmek.*
 cool *serin, cooper fichiji.*
 copper *baqir', qazan.*
 copy a. *sourèt, ayn,*
 coral *merjan.* cord ip.
 cork *mantar.* corn a. *zakhire.*
 corner p. *keoshe, t. bonjaq.*
 corporal *onbashi. [et.]*
 correct *doghroultmaq, a. tas-hih*
 correspondence *mektoublashma,*
 a. *moukhabere.*

correspondent a. *moukhabir.*
 corrupt *bozouq, churuk.*
 corsair *qoursan, — gemisi.*
 cottage f. a. *qoulibe, tounjik.*
 cotton *pamouq.*
 cough *eoksuruk; eoksurmek.*
 council a. *mejilis, shoura.*
 counsel a. *nasihat; — vermek.*
 count *saymaq, ta'dad etmek.*
 counter p. *peshtahta.*
 counterfeit p. *sakhte, a. qalb.*
 country a. *memleket) p. eolke; keoy.*
 couple *chift.*
 courage *yigitlik, a. jesaret.*
 courier *tatar, p. chapar.*
 courtyard *havli, havlou.*
 cover *ebtu; eortmek.*
 coverlet *yorghana.*
 cow *inek.* coward *qorqaq.*
 cream *qaymaq, sud yuzu.*
 creation *khiqati 'alem.*
 credit a. *itibar; alajaq.*
 creditor *alajaqli, a. dayin.*
 crescent *yarim ay, a. hilal.*

crime a. *jinayet.* crier a. *dellal.*
 criminal a. *jani.* cripple *cholaq.*
 crooked *eyri, qambour.*
 cross p. *hach, khach, a. salib.*
 crowd *qalabaliq.*
 crown a. *taj; (of head) depe*
 cruel a. *zalim, mdrhametsiz.*
 crumb *ekmek ichi, ekmek oufan-*
tisi.
 crust *qabouq.*
 cry (to) *baghirmaq, aghlamaq.*
 crystal a. *billor, billour.*
 cucumber *khayar. cudgel sopa.*
 cup *finjan; — board dolab.*
 cure *shifa vermek, eyiletmek.*
 curiosity a. *meraq; a. tohafiye.*
 currants *freng uzumu.*
 curse a. *lanet, vulg. nallet,*
 curtain p. *perde.* cushion *yasdiq.*
 custom a. *adet; (tax) resmi geom-*
ruk, resm (pl. rousoum).
 customer *mushteri.*
 customhouse *geomruk dayiresi.*
 cut *keomek, a. qat etmek.*
 cypress p. *serv, selvi.*
 Dagger a. *khancha, qama.*
 daily *gunluk, a. yevsmi.*
 damage *saqatliq, a. zarar, ziyan.*
 damp p. *nem, nemnak.*
 dance a. *raqs et., t. hora tepmek.*
 danger a. *tehlike', moukhatara.*
 dark *qaranliq, a. zoulmet.*
 darling a. *mahboube, mahboub.*
 date a. *tarikh; (fruit) khourma.*
 dated a. *tarikhlì, muverrakh'.*
 daughter *qiz, p. dukhter, a. bint.*
 dawn *chinsabah, a. shafaq, fejr.*
 day a. *yevm, t. gun, p. rouz.*
 deacon a. *shemas, f. sargavak,*
diaconos.
 dead eolu p. *murde, jansiz.*
 deaf *saghir, ishimez.*
 dear *bahali, p. giranbaha; a. aziz*
(loved). My-, azizim.
 death eolum, a. *mevt, memat.*
 debt *borj a. deyn (pl. duyoun, -at),*
 debtor *borjlou, a. medyoun.*
 deceitful *aldadiji, p. hiylekiar:*
 deceive (to) *aldatmaq.*
 decide (to) *qarar vermek, qarar-*
lashdirmaq.
 deck f. *geoverte. (It. cuverta.)*

- declare a. i'lan .", neshr et"
 decline a. zeval.
 decree p. *ferman*; a. *fetva*.
 dedicate (to) *taqdis*, a. *takhsis et.*"
 deep *derin*; *qoyou* (colour).
 deer *geyik*, *qaraja*. [mik.
 defeat (to) *yenmek*, a. *ghalib gel-*
 defence a. *mouhafaza*, *mudafa'a*.
 defendant a. *mud'dayi aleyhi*.
 deficient *eksik*, a. *noqsan*.
 deformed *bichimsiz*, *bodour*.
 degree a. *dereje*.
 design a. *kerem*, *loutf et*"
 delay (to) a. *tevaqqouf*, *teekhir et.*"
 delicate a. *nazik*, t. *inje*.
 delicious a. *leziz*, *lezzetli*.
 delight *sevinj*, a. *surour*.
 deliver (to) *qourtarmaq*, a. *khelas*
 deluge a. *toufan*. [et."
 demand a. *istid'a*, *dava*.
 demolish *yenmek*, *bozmaq*.
 den in, a. *maghara*.
 deny a. *inkiar et.*"
 depart (to) *ayrilmaq*, p. *revan ol*"
 depend a. *tabi ol.*", *baqmaq*.
 deprive a. *mahroum etmek*.
 depth *derinlik*, a. *oumq*.
 deputy a. *vekil*, *nayib*.
 derision a. *istihza*, *zevqlenme*.
 derogatory *yaqishmaz*.
 descend *enmek*, a. *nazil ol.*"
 describe a. *tarif e'tmek*.
 desert *cheol*, *beyaban*; (to) *qach-*
maq, a. *firar et.*", *terk et.*"
 design a. *niyet*, *meram*.
 despair *umidsizlik*, a. *yes*, *futur*.
 destiny a. *qader*, *qismet*.
 detach *ayirmaq*.
 devil a. *sheytan*, *iblis*.
 devote (to) *takhsis et.*"
 dew *chih*, p. *shebnem*.
 diamond *elmas*.
 diarrhaea a. *is-hal*.
 diary a. t. *mukhtire defteri*.
 dice *tavlou zari*, *zar*.
 dictionary *loughet kitabi*.
 die (to) *eolmek*, *vefat et.*"
 difflerence a. *far.*, *ikhtilaf*.
 different *farqli*, *bashqa*.
 difficult *guj*, a. *mushkil*.
 dig (to) *qazmaq*, a. *hafr et.*"
 digest (to) a. *hazm et.*", *sindirmek*.
 dignity p. *shan*, a. *mansib*, *izzet*.
 dike *sedd*, *sed*, *khendek*.
 diligent *chalishqan*, a. *ghayour*.
 dine (to) *yemek yemek*, a. *to'am et.*"
 dinner *yemek*, a. *ta-am*.
 dirt *kir*, *mourdarliq*.
 disabled a. *saqat*. [khosh.
 disagreeable p. *namaqboul*, *na-*
 disappear (to) *georunmez ol*"
 disappoint (to) *aldatmaq*.
 discharge (to) *boshaltmaq*.
 discipline a. *teedib*, *inzibat*.
 disease *hastaliq*, p. *derd*, a. *illet*
 disgrace a. *rezalet*.
 disgust (to) a. *nefret etmek*.
 dish *tabaq*; *qab*; *yemek*.
 dishonest a. *murtekib*, t. *khirsiz*.
 disorder *qarishiliq*.
 disperse (to) *daghitmaq*.
 distance *ouzaqliq*, a. *mesafe*.
 distant *ouzaq*, *iraq*.
 distinguishing a. *tefriq et*"
 ditch p. *hendek*, *khandek*.
 divide (to) *beolmek*, *taqsim et*"
 divine a. *ilahi*, *reb bani*.
 do (to) *etmek*, a. *ijra et*" (p. 128).
 doctor a. *hekim*, *tabib*.
 dogma a. *aqide* p. *aqayid*.
 doll *bebek*, *qouqla*.
 door *qapou*, *qapi*, a. *bab*.
 dormitory *qovoush*, f. *ninjaran*.
 double *iki qat*; *chifte*.
 doubt a. *shub he*; *shub he' et.*"
 doubtful *shubheli*; -less *shub-*
hisiz.
 dough a. *hamour*, *hamir*.
 downy *tuylu*, *havli*.
 dragon *azhderha*; *atli*.
 drain *laghim*, *geriz*.
 draughts (game) *dama*.
 drawers *ich donou*; *chekmeje*.
 draw (to) *chekmek*; a. *resm et.*"
 drawing-room, *musafir odasi*.
 dream a. *rouya*, t. *dush*.
 dress f. *rouba*, t. *ustbash*.
 drink *ichmek*.
 drop *daml*; *damlamaq*.
 dropsy a. *istisqa*, vulg. *sisqa*.
 drown (to) *boghmaq*; *boghoulmaq*.
 drum *davoul*.
 drunk p. *serhosh*, *serkhosh*.
 dry *qourou*, a. *yabis*.

duck *eordek*, dumb *dilsiz*.
 dung *gubre*, fishy.
 dungeon p. *zindan*.
 dust *toz*.
 Dutch *filemenk*.
 duty *vazife*"; *khizmet*.
 dwarf *juje*; *bodour*.
 dye *boya*; *boyamaq*.
 dynasty a. *sulale*, p. *khanedan*.
 dysentery *qanli is-hal*.
 Each *her bir*, p. *beher*.
 ear *qoulaq*, a. *uzn*.
 earn *qazanmaq*, a. *kesb et.*"
 earth *topraq*; a. *dunya*.
 earthquakesn. *zelzele*, vulg. *zerzele*.
 ease a. *rahat*; *qolayliq*.
 east *gundoghrou*, a. *sharq*.
 Easter f. *pasqalya*.
 easy a. *rahat*; *qolay*, *souhouletli*.
 eat *yemek*, a. *eql et.*"
 echo *yanqo*, a. *aksi seda*.
 eclipse (*gunesh*, *ay*) *toutoulma*.
 economic a. t. *idareli*.
 edge p. *kenar*, *ouj*; *aghiz*.
 education a. *talim ou terbiye*.
 effect a. *netije*, *semere*, *teesir*.
 effort a. *say*, *ghayret*, *jehd*.
 egg *youmourta*, a. *beyza*.
 either *ikisinden biri*.
 elbow *dirsek*.
 electricity f. a. *elektrik*, -iyet.
 element a. *unsur*, pi. *anasir*.
 elephant *fil*.
 embark *gemiye binmtek*, -bindir-
mek. a. *tahmil etmek*.
 embassy a. *sefaret*, — *khane*.
 embrace *sarilmaq*, p. *der aghoush*
et." *qoujaqlamaq*.
 emerald a. *zilmurrud*, *zumrut*.
 eminent a. *mesh hour*, *sheohretli*.
 emperor f. *imperator*.
 empire a. *devlet*, *saltanat*.
 employ (to) *qoullanmaq*.
 empty *bosh*, a. *khali*.
 enamel *mine*; -ed *mineli*.
 enclose *chevirmek*; a. *dakhil*, *leff*
et"
 end son, *ouj*; (to) *bitmek*.
 endure *dayanmaq*; a. *tehammul*.
 enemy a. *dushman* p. *khasim*. [*et*"
 energy a. *qouvvet*, *ghayret*.
 engaged a. *meshghoul*.

engagement a. *meshghouliyet*.
 engine f. *makina*; (fire) *touloumba*.
 engineer a. *muhendis*; f. *makinist*.
 English *ingiliz*; *ingilizje*.
 engrave *qazmaq*, a. *hekk et.*"
 engraver a. *hak'kiak*, p. *kalemkiar*.
 enigma a. *mou-amma*, t. *bilmeje*.
 enlarge a. *tevsee et.*", *genishletmek*.
 enmity a. *adavet*, p. t. *dushmanlik*.
 enough *elverir*, a. *kiafi*.
 ensign (flag) *sanjaq*; *bayraqdar*.
 enter *girmek*, a. *dakhil ol.*"
 entice *hep*, *butun*, a. *jumle*'.
 envelope a. *zarf*.
 envy a. *hosed*, t. *qisqanjliq*.
 equal p. *beraber*, a. *musavi*; *aqran*.
 equator a. *khattl istiva*.
 equip *donatmaq*.
 error *yanlish*, a. *khata*, a. *sehv*.
 escape *qachmaq*, *qourtoulmaq*.
 especially a. *khousousa*.
 eunuch *khadim*; *harem aghast*.
 Europe *Avropa*.
 European *Avropali*.
 evacuate a. *takhliye et.*"
 evangelist a. *mubesh'shir*.
 even *bile*, a. *hatta*.
 even (adj.) *chift*; *duz*; *doghrou*.
 evening *akhsham*, *aqsham*.
 evil *fena*, *keotu*; *fenaliq*.
 ewer *ibriq*; (— *bason*) —*leyen*.
 exact a. *tomm*, *temam*, *doghrou*.
 examine a. *teftish*, *imtihan et.*"
 examination a. *imtihan*.
 excellent a. *ala*, *aliyul ala*.
 except — *dan ma'da*, *bashqa*.
 exchange *trampa*,
 excuse (to) a. *mazour toutmaq*,
roukhsat vermek.
 execute (to) a. *ijra et.*"; *qatl et.*"
 expect a. *memoul et.*"; *beklemek*.
 explain a. *iyzah et.*"; *anlatmaq*.
 extensive a. *vasi*, *genish*.
 exterminate *bitirmek*, a. *mahv et.*"
 extol a. *medh et.*", t. *eoymek*.
 extraordinary a. *fexq-el-ade*.
 extravagant a. *musrif*.
 extremely a. *ghayet*, t. *pek*.
 eye *geoz*. eyebrow *qash*.
 eyelash *kiprik*, p. *muzhgian*.
 Fable a. *hikiaye*, *masal*.
 face p. *chehre*, t. *yuz*, a. *souret*.

- facilitate a. *tes-hil* et., *qolaylatmaq*.
 fact a. *haqiqat*; (in-) a. *fil haqiqa*.
 factory f. *fabriqa*, *kiarkhane*.
 faint (to) *bayilmaq*.
 fair f. *panayir*; t. *guzel*.
 fairy p. *peri*, a. *jinn*.
 faithful a. *sadiq*, *emin*.
 falcon *doghan*, a. *shahin*.
 fall (to) *dushmek*, a. *souqout et*"
 false *yalan*; -ji, a. *kiazib*.
 fame a. *sheohret*, p. *shan*.
 family f. *familiya*, p. *khanedan*.
 famine *gitlik*, a. *qat*
 fan *yelpaze*.
 far *ouzaq*, p. *dour*. a. *bayid*.
 farewell a. **veda**; el *veda*!
 farm *chiftlik*.
 farmer *chiftji*, p. *renjber*.
 ferrier a. p. *nalband*.
 fast *chapouq*, p. *tez*; a. *orozj*.
 fat *semiz yaghli*; *yagh*.
 fate a. *qader*, *qaza*, *qismet*.
 fathom *qoulaj*.
 fatigue *yorghounlouq*.
 fault *qousour*, a. *qabahat*.
 fear *qorqou*, a. *khavf*, p. *dehshet*.
 feast a. *ziyafet*, p. *bezm*.
 February *shoubat*, *pedirvar*.
 feeble a. *zayif*, t. *zaboun*.
 feed (to) *beslemek*, *yedirmek*.
 feel (to) a. *hiss et*"; *douymaq*.
 felt *keche*, *kebe*.
 female *dishi*, p. *made*.
 fever a. *humma*; *hararet*.
 few *az*, a. *qalil*.
 fidelity *sadaqat*, *vefa*.
 field a. *sahra*; t. *tarla*.
 fierce *azghin*, *sert*.
 fife *duduk*, *qaval*.
 fig *injir*, *aydin yemishi*.
 fight *ghavgha* (*qavga*); p. *jeng*.
 figurative a. *mejazi*.
 figure a. *ragam*, *aded*; *shekl*, *resim*.
 filbert *findiq*.
 file **yeye**; *sira*, a. *saff*.
 fill (to) *doldourmaq*; *dolmaq*.
 filth *mourdarliq*, *pislik*.
 filthy *mourdar*, *pis*, p. *napak*.
 final son. -ly a. *en nihaye*.
 find *dboulmaq*.
 fine *inje*, *nazik*; a. *khalis*, *khass*.
 finger *parmaq*, p. *engusht*.
 finish (to) *bitirmek*, a. *khitam ver*."
 fire p. *atesh*. fish *balig*.
 flag *bayraq*. flame *alef*.
 flat *duz*, *yassi*.
 flea *pire*. fleet *donanma*.
 flesh et. flood a. *sel*, a. *toufan*.
 flint *chaqmaq tashi*.
 floor *deosheme*. flour *own*.
 flower *chichek*, p. *shukufe*.
 fluxion (cold) a. *nevazil*, *zukkiam*.
 fly *sinek*; (to) *ouchmaq*. [*lamaq*.
 foal *tay*, *qouloun*; (to) *qouloun-*
 fodder *ot*, *arpa-saman*, *alaf*.
 foe p. *dushmen*, a. *khasim*.
 fog *douman*, p. *mih*, *migh*.
 fond *meraqli*, a. *haris*.
 food *yemek*, *yeyejek*.
 foot *ayag*, p. *pa*, a. *qadem*.
 forage *ot*, *arpa-saman*.
 force p. *zor*, a. *jebr*; *qouvvet*.
 ford *gechid*, *sigh*.
 forehead *alin*, *ann*.
 foreigner a. *ejnebi*.
 forerunner p. *peshrev*, t. *qilavouz*.
 foresight a. *basiret*, *flraset*.
 forest *orman*; u. *meshjere*. [*et*."
 forget *ounoutmaq*, p. *firamoush*
 forgive a. *afvet*", t. *baghishlamaq*.
 fork *chatal*.
 form *bichim*, a. *sourrt*; (to) *yap-*
 fortifications a. *istihkiamat*. [*maq*.
 fortnight *iki hafta*.
 fortress a. *qala*, *qale*'.
 forward *ileri*; *ileride*.
 foundation f. *temel*, a. *esas*.
 fountain *pounar*; (jet) *fisqiyye*.
 foul *tavouq*. fox *tilki*.
 fraud a. *hiyle*'. free p. *azad*, *serbest*.
 freedom *azadliq*, a. *hurriyet*.
 freemason *farmason*,
 freeze (to) *donmaq*; *dondourmaq*.
 freight a. *naqliye*, p. *navloun*.
 frequent *siq*, *choq*, a. *kesir*.
 fresh p. **taze**'. friend p. *dost*.
 Friday a. *jouma'a*, *jouma*'.
 frigate f. *firqateen*.
 fringe *sachaq*. froth *keopuk*.
 frog *qourbagha*.
 frontier p. *serhadd*, a. *houdoud*.
 frozen *donmoush*.
 fruit p. *meyve*, t. *yemish*.
 fry (to) *tavada pishirmek*.

- frying-pan *tava*.
 fugitive *qachaq*, a. *firari*.
 full *dolou*, a. *memlou*.
 funeral a. *jenaze alayi*, *jenaze*.
 fur *kurk*.
 furious *azghin*. furnace *ojaq*.
 furlough a. *izin*, *mezouniyet*.
 furniture a. *eshya*, f. *mobilia*.
 fury a. *hiddet*, *ghazab*.
 fuse *tapa*; (to) *eritme'k*.
 future *geh'jek*, a. *mustaqbel*.
 (lain p. *kiar*, i. *qazanj*; *qazanmaq*.
 gallant a. *zarif*, *nazik*, *kibar*.
 gallows *dar aghajl*.
 game *oyoun*; (prey) *av*, p. *shikiar*.
 garden p. *bahje*, *baghche*.
 garlic *sarmisaq*.
 garnet a. *lal*. gate *qapou*.
 gather (to) *toplamaq*.
 general & *oumoumi*; f. *general*.
 generous *jebmerd*, a. *ali jenab*.
 genius a. *firaset*, *zekiavet*.
 gentiles a. *tayife*, p. *poutpert'st*.
 gentle a. *miilayim*, *halim*, t. *tatli*,
 genus a. *jins*, pi. *ejnas*.
 geography *joghrafiya*.
 geometry *ilmi hendese*.
 get *almaq*; b. *hasil et*".
 ghost a. *khayal*; *rouh*, p. *Jan*.
 (the Holy ghost) *Rouhoul qouds*.
 gift (divine) a. *mevhibe*, *dadihaqq*;
 (superior to inferior) p. *bakh-*
shish, a. *ihsan*, *atiye*; (inf. to
 sup.) a. *hediye*, p. *peshkesh*;
 (brought back from a journey)
armaghan^
 gipsy *chingmne*, *posha*.
 girl *qiz*. girth *qolan*.
 give (to) *vdrmek*, a. *ita et*".
 glad a. *memnoun*, p. *shadman*.
 glass p. *jam*; a. *qadeh*.
 globe a. *kure*.
 gloom *qaranliq*; a. *gham*, *keder*.
 glory *shan ou sheref*, p. *jelal*.
 glove *eldivan*. glue *toutqal*.
 go *gitmek*. good *eoyendere*.
 goat *ketchi*. gold *altoun*.
 God a. *Allah*, *Allah Ta'ala*, *Jenabi-*
Godhead a. *oulouhiyet*. [*Haqq*.
 good eye, a. *ala*. goose *qaz*.
 gospel a. *-injl*, pi. *enajil*, *besharet*.
 gourd *qabag*, *qantar qabaghi*.
 gout a. *niqris*.
 grace a. *Ictafft*; *inayet*, *loutf*.
 grape *zkww*. grass *ot*.
 grateful a. *mutesliekkir*.
 gratis a. *mejjanen*; *mouft*.
 grave a. *mezar*, *qabr*.
 grease *yagh*, *ich yaghi*.
 great *beoyuk*, a. *azim*; *jesim*.
 greedy a. *oubour*, *shish boghaz*.
 green *yeshil*.
 greyhound *tazl*.
 gridiron *isqara*.
 grief a. *keder*, *elem*, *gham*.
 grocer a. *baqqal*.
 groom *seyis*, ground yer; 'arsa,
 growl *khrlamaq*.
 guard *neobetji*; a. *khasa askeri*;
 (to) *bekle'mek*.
 guardhouse *qoullouq*.
 guess (to) a. *zann*, *qiyas ft*".
 guest a. *musafir*.
 guilt a. *qousour*, *qabahat*.
 gulf *keorfez*. gum *zamaq*.
 gums *dish eti*.
 gunpowder *barout*.
 gutter *hendek*, *olouq*.
 gymnastic f. *jimnastiq*.
 Habit a. *adet*, p. *khouy*; a. *resm*;
 hail *dolou*, *ghirji*. [*tabiyat*.
 hair *sach*; *qil*, *tuy*.
 half *yarim*, *nim*, a. *nisif* (§ 207).
 halt *dourmaq*, *eaylenmek*.
 hammer *chekij*; (sledge) *varya*.
 hamper *stped*.
 handel; (hour-) a. *aqreb*; (minute-)
yelqovan.
 handkerchief *mtndil*.
 handle *sap*, a. *qabze*.
 handsome *guzel*, *yagishiqli*.
 hang *asmaq*; (-down) *sarqmaq*.
 happy a. t. *sa'adetli*.
 harbour f. *liman*.
 hard *sert*, *perk*; *guj*.
 hare *tavshan*.
 harem a. *harem*, *zenam*.
 harm a. *zarar*, *ziyan*.
 harness *araba taqimi*, *qoshoum*.
 harvest *bichin*; (-time) *hasad*,
hasad vagti, *oraq vagti*.
 hasten a. *ajele et*" hat f. *shapqa*.
 hatchet *balta*, *girebi*.
 hate (to) a. *ikrah ft*"

haughty a. *maghrour*, *kibir*.
 have (to) a. *malik olmaq* (§§119 to hawk *atmaja* (*qoushou*). [122].
 hay *qourou ot*.
 hazard p. *bakht*, a. *qaza*, *qadʼr*.
 haze *sis*, *doitman*.
 head *lash*; p. *ser*; a. *res* (§ 203).
 headlong *bash ashaghi*, *sernigfin*.
 heal (to) *eyiletmek*, a. *shifavermek*.
 health a. *keyf*, *mizaj*, *sihʼhet*.
 heap *yighin*; (to) *yighmag*.
 hear (to) *dinlemek*; *ishitmek*.
 heart *yurek*, a. *qalb*, p. *dil*.
 heat *sijaqliq*, a. *hararet*.
 heaven *geok*, a. *sema*, (pl.) *semavat*.
 (paradise) a. *jennet*, p. *firdevs*.
 heavy *aghir*, a. *saql*.
 Hebrew *Ibrani*, *Yehoudi*.
 hedge-hog *kipri*, p. *khar-pusht*.
 heel *eokje*, a. *aqab*.
 height *yukseklik*, a. *irtifaʼ*.
 hell *si.jehennem*.
 help *yardim*, a. *imdad*, *nouʼavenet*,
iyane; (to) *yardim*, *mouʼaveneʼt*
et."
 hemorrhoids *mayasil*, a. *basour*.
 hen *tavouq*. herb *ot*.
 herd *suru*. hero a. *qahriman*.
 hesitate (to) a. *teredʼdud etmek*.
 hide *deri*; (to) *saqlamaq*.
 high *yukse*, a. *murtefi*.
 highway a. *jadde*, p. *shahʼrah*.
 hill *depe*. hip *qalcha*.
 hinge *reze*, *mentishe*.
 hire *kira*; (to) *kiralamaq*.
 history a. *tarikh*, pl. *tevarikh*.
 hit (to) *vourmaq*. hoarse *boghrouq*.
 hold (to) *toutmaq*; (ship's) *ambar*.
 hole *delik*. holiday a. *tato7*.
 hollow a. *khali*, *tehi*, *ichi bosh*.
 holy a. *aziz*, *mouqaddes*; (of God)
 a. *qoudous*; (-Spirit) *Rouhoul*
Qouds.
 home «fy a. *ayile*; *vatam*, *memleket*;
 (to go —) a. *silaetmek*, *silaya*
gitmek.
 honest a. *emin*, *sadiq*, t. *doghrou*.
 honey *bal*, a. *asal*, p. *mikh*.
 honour a. *izzet*, *itibar*, *sheref*,
namous; (to) *izzetlemek*, *ihitiram*
hoofitirnaq. hope p. *um mid* [et]"
 hook *chengel*; *qanja*, *ilik*.

horizon a. *oufouq*, (pl.) *afaq*.
 horrible a. *makhouf*, *dehshetli*.
 horse at, p. *esb*; *beygir*; (-man)
atli, p. *suvarree*.
 hospital p. *khasta-khand*.
 hostile p. *dtishmen*. hot *sijaq*.
 hound *kebpek*, *zagliar*, *tazi*.
 hour a. *saʼat*.
 house *ev*, p. *khane*, a. *beyt*; *qonaq*-
 humanity a. *insaniyet*, *miiruv vet*.
 humble a. *mtittvazi*, *halim*; *khim*-
 hunger *ajliq*. hungry *aj*. [bil
 hurry (to) a. *ajele et*"
 hurt (to) *injitmek*, *ajitmaq*.
 husband *qoja*, a. *zevj*.
 hymn a. *ilahi*.
 hypocrisy a. *riya*, *murayilik*.
 hypocrite a. *murayi*, *munafiq*.
 Ice *bouz*. icy *bouzlou*.
 idea a. *fikir*, *tasavvour*.
 idiom a. *istilah*, p. *shiyve*.
 idle *isilisiz*, *tembel*, *bosh gezen*.
 idol p. *pout*, a. *sanem*, (pi.) *asnam*.
 ignorance a. *jehalet*, *jelil*.
 ignorant *ajahil*, p. *nadan*.
 ill *keyfsiz*, p. *hasta*, a. *meriz*.
 illness *hastaliq*, a. *maraz*.
 imagine (to) a. *tasavʼvour et*"
 imitate (to) a. *taqleed*, *iqtida et*"
 impartial p. a. *bitaraf*, *insafl*
 impatient a. t. *sabirsiz*.
 implore (to) *yalvarmaq*; a. *rija*,
niyaz et"
 important a. *mouhimm*, *muteber*.
 impression a. *teessir*; *efkiar*.
 imprison a. *habs*, *mahbous et*"
 inch *parmaq*. incline (to) a. *meyl*
 incognito a. *tebdil*, - *qiyafet*. [et]"
 income a. *irad*. increase *artmaq*.
 indebted *borjlou*, a. *medyoun*.
 indeed a. *haqiqattn*; *ebyU mi!*
 industry a. *hirfet*, *sanaʼat*.
 inform (to) a. *khaber vermek*, *ikh-*
bar et"
 ingratitude p. t. *nankeorluk*.
 inhabit (to) *otourmaq*, a. *sakin ol*"
 injury a. *zarar*; *saqatliq*.
 ink a. *mfrtkkeb*. (-stand) *divit**
 inn *khan*, inquire (to) *sormaq*.
 insane p. *divane*, t. *chilghin*.
 insect *beojek*. insert a. *dakhil et*"
 inspect (to) *yoqlamaq*.

- instruct(to) *eoyretmek*, a. *talimet*.
 integrity a. *temamiyet*; t. *dogh-roulouq*, a. *istiqaemet*.
 intercede a. *rija*, *shefa'at* et."
 intercession a. *shefa'at*.
 interest a. *menafa'at*, f. *entereso*;
 a. *fayiz*.
 interesting *merak jelb ediji, jalib*.
 internal a. *dakhili*.
 intimate *siqi*, a. *mahrem*.
 intolerable a. *tehammulu naqabil*.
 invitation a. *davet*.
 iron *demir*.
 irregular a. *nizamsiz*; (soldier)
bashi bozouq.
 irrigate *yyiqamaq*.
 island *ada*, a. *jezire*.
 itch (to) *gijishmek*.
 ivory *fil dishi*.
 ivy *sarmashiq*.
 Jackal *chaqal*, *ghiyab*.
 jacket f. *chaket*; *mintan*. [var.
 January *kwanounou sani*, *Houn-
 jar qavanos*, *desti*, *kdp*.
jaw chene.
 jealous *kisqanj*, a. *hasoud*.
 jealousy a. *hased*, t. *kisqanj*.
 Jehovah *Yehova*.
 Jesus *Isa-el-Mesih* *Isa*.
 Jew *yehoudi*, *chift*.
 jewel a. *jevahir*, *mujevher*.
 join (to) *bitishmek*, *bitishdirmek*.
 joke a. *slwqa*, *lateefe*.
 journal p. *rouznamf*. L. *journal*.
 journey *yol*; *seyahat*, *yoljoulouq*.
 joy *st'vinj*, a. *sourour*, *sJiazllq*.
 judge a. *hakim*, *qadi*.
 jug *dfeti*, p. *guze*.
 juice *sou*; (grape-) p. *shira*.
 jump (to) *sichramaq*.
 Jupiter *mushteri yildizi*
 just a. *adil*, *mounsif*.
 justice a. *addlet*, *haqqaniyet*.
 justify a. t. *haqqli chiqarmaq*.
 Keep(to) *saglamaq*, a. *mouhafaza*
et"
 kettle *gugum*; f. *chaydan*.
 key f. *anakhtar*, a. *miftah*.
 kick (to) *tepmek*, *chifte atmaq*.
 kid *oghlaq*. kidney *beobrek*.
 kill *tibldfirmek*, a. *tdam* et."
 kind a, *jins*, t. *soy*, *durlu*; *tatli*.
 king *gral*, p. *padishah*, *hukumdar*.
 kiss p. *bouse*, *eoptish*; (to) *cop-
 mek*.
 kitchen p. *ashkhan*^ a. *matbakh*.
 kitten *kedi yavrousou*, *pisik*.
 knee *diz*, p. *zanou*.
 kneel (to) *diz cheokmek*.
 knife *bichaq*; (pen-) *qalemtrash*.
 knit (to) *eormek*.
 knock (to) (*qapou*) *chalmaq*.
 knot *duyme*; *duyum*.
 know (to) *bilmek*.
 kuran *qouran*, *kelami qadim*.
 Label *yafta*.
 labour a. *amel*, t. *ish*, p. *kiar*.
 labourer a. *amele*, t. *ishji*.
 lace (gold-) *sirma*; (false-) *qilab-
 dan*; (thread-) f. *dantila*; (tape-) *sherid*.
 lad *oghlan*, *chojouq*, *deliqanli*.
 ladder *merdiven*, p. *nerduban*.
 lady *hanim*. lake *geol*.
 lamb *qouzou*. lamp *lamba*.
 lance a. *mizraq*, p. *nize*.
 land *qara*; (to) *qaraya chiqmaq*.
 language a. *lisan* p. *zeban*, t. *dil*.
 lantern f. *fe'ner*, *fanos*.
 lap *qoyoun*, *qoujaq*.
 large *bebyuk*, *iri*.
 last son; (— night) *dun geje*, (to)
dayanmaq, *surmek*.
 late *gej*; *sabiq*; *merhoum*.
 lattice *qafes*. laugh *gulmek*.
 laundry *chamashirkhane*.
 laundress *chamashirji qari*.
 law a. *qanoun*; *sheriya*, *sher'*
 lawyer f. *avoqat*, a. *dava vekili*.
 lay (to) *yatmaq*; *yatirmaq*.
 lazy *tembel*, *tenbel*, *ayar*.
 lead *qourshoun'*, (to) *geoturmek*.
 leaf *yapraq*, a. *varaqa*.
 lean *zaboun*; (to) *dayanmaq*.
 leap (to) *sichramaq*, *hoplamaq*.
 learn (to) *eoyrenmek*, a. *tahsil* et."
 leather *meshin*, *sakhtiyan*.
 leave (to) *braqmaq*; *chiqmaq*.
 led (horse) *yedek*.
 leech *suluk*; leek *prasa*.
 left *sol*, leg *bajaq'*.
 legation a. *sefaret*, — *khane*.
 legend a. *hikiaye*, *masal*.
 legislator a. *vaziyi qanoun*.

leisure *bosh vaqit*, a. *foursat*.
 lemon *limon*. length *boy*.
 lend (to) *ebdunj vermek*, *vermek*.
 leopard *qaplan*. lesson a. *ders*.
 letter *yazi*, a. *harf*; *mektoub*.
 lettuce *maroul*. level *duz*.
 lever *manavela*.
 liberal *jeomerd*, *jivanmerd*.
 liberate (to) *qourtarmaq*, a. *khelas*.
 et."

liberty a. *hourriyet*, p. t. *azadliq*.
 library p. a. *kitabkhane*.
 lick (to) *tjalamaq*. lid *qapaq*.
 lie *yalan*, a. *kizb*; — *seoyh'mek*.
 (— down) *yatmaq*, *ouzanmaq*.
 life p. *jan*, a. *rough*; (—time) a. *eomur*.
 lift (to) *qaldirmaq* a. *ref* et."
 light a. *Hour*, t. *ishiq*; a. *khafif*.
 lightning *shimshek*, a. *barq*.
 like *benzer*, *gibi*; (to) a. *hazz*. et."
 lime *kirej*. limited a. *mahdoud*.
 line *chizgi*, a. *khatt*; *satir*.
 linen *keten bezi*; lining *astar*.
 linseed *keten tohoumou*, *zeyerek*.
 lip *leb*, *doudaq*.
 listen (to) *dinlemek*, *qoulaq ver-*
mek.

litter (for the sick) *tejgere*.
 little *oufaq*, *kuchuk*, a. *saghir*.
 live (to) *yashamaq*.
 lively *janli*; *qani sijaq*.
 liver *jiyer*, *qara jiyer*.
 living *gechim*, a. *teay yush*.
 load *yuk*; (to) *yuklemek*.
 loaf *somoun*; *kelle sheker*.
 lock f. *kilid*; (to) *kitlemek*.
 locksmith *chilingir*.
 log *kutuk*. long *ouzoun*, *boylou*.
 longitude a. *toul*.
 look (to) *baqmaq*; *bakish*.
 loom *dezziah*. loose *gevshek*.
 lose (to) *yitirmek*, a. *ghayb* et."
 lord *effendi*; a. *Rabb*.
 love a. *ashq*, *mouhabbet*; *sevmek*.
 lover a. *ashiq*. low *alchaq*.
 luck p. *bakht*, a. *tali*, *taleh*.
 luggage a. *eshya*, *piri pirti*.
 lump *parcha*. lunch *qahvalti*.
 lute a. 'oud, 'oud *chaghi*.
 luxury f. *fantazi*.
 lynx *vashag*, *eoshek*.
 Macaroni f. *maqarna*, p. *erishte*.

macetopouz, *gurz*, *chomaq*. [a, alet.
 machine f. *makina*, p. *charkh*;
 mad deli, *divane*; (—dog) *qoudouz*.
 madam f. *madama*, *hanim*, *qoqona-*
magazine f. *maghaza*, p. *ambar*;
 (powder-) p. *jebthane*; (periodi-
 cal) a. *resaleyi mevqouta*.
 magician a. *shirbaz*, a. *sahhar*.
 magic lantern a. *sihiri siraji*.
 magistrate a. *zabit*, *hakim*.
 mahomedan a. *musliman*, *mou-*
ammedee.
 maiden a. *bakire*, t. *qiz*.
 mail f. *posta*; p. *zirkh*, a. *silah*.
 maintain (to) *beslemek*.
 major *bin bashi*.
 make (to) *yapmaq*, a. *imal* et."
 rnallet *toqmaq*. mamma *anne*.
 man a. *adam*, *adem*, *insan*.
 manage (to) a. *idare*, *zabt* et."
 mane *yele*. manger *yemlik*.
 mankind a. *beniadtm*, *nevi insan*.
 mantle f. *qapot*, a. *ferojt*.
 manufacture (place of-) f. *fabriqa*?
 (article) a. *mat*; (to) *yapmaq*.
 manure *gubre*, a. *zibil*, t. *ters*.
 manuscript *el-yazisl*.
 many *clioq*. map f. *kharta*.
 marble *mermer*.
 march (musical) f. *marsh*; (sol-
 diers) *yeorumdk*; (command)
 f. *arsh*!
 mare *qisraq*.
 marine a. *bahri*, *bahriye*.
 mark a. *isharet*, p. *nislian*.
 market p. *pazar*; *charshi*.
 marriage a. *nikuih*, *izdicaj*.
 marry (to) *evlenmek*, *evlendirmek*.
 martyr a. *shehid*.
 masculine *erkek*; a. *muzecker*.
 master *effendi*, *agha*; *ousta*.
 mat *hasir*. maxim a. *qayide*.
 matches a. *kibrit*. [ziye
 mathematics a. *ouloumou riya-*
 meadow *chayir*, p. *chimen*, -zar.
 meaning a. *ma'na*.
 measure *eolchu*, a. *miqyas*.
 measles *qizamouq*. meat et."
 medicine a. *ilaj*, *deva*.
 meet (to) a. *tesadufet*. "rastgelmek.
 melon (musk) *qavonn*; (water)
qarpouz.

- melt (to) *drimtk*.
 member *aza* (pi. *azavat*).
 memory a. *qouvveyi hafiza*, *fikir*.
 mend (to) a. *tamir*, *tirmim et*"
 merchant a. *tajir*, *tujjar*.
 mercy a. *merhamet*, *rahmet*.
 merely *duzje*, a. *adeta*.
 merit a. *istihqaq*, *liyaqat*.
 merry a. t. *keyfti*, p. *shen*. [*din*.
 message a. *khabber*. metal a. *ma*-
 method a. *ousoul*, *qayide*, t. *yol*.
 microscope p. *khourdtbeen*.
 middle *orta*, a. *vasat*.
 middling *orta*, a. *evsat*.
 midsummer *yaz ortasi*
 might *qoudret*, *iqtidar*.
 mighty a. *qadir*, *muqtedir*.
 mild a. *mulayim*, *hafif*.
 milk *sud*, mill *deyirmen*.
 mind a. *aqil*, *fikir*, *zihin*.
 mine a. *ma'den*, (pi.) *me-a-din*.
 minute a. *daqiqat* *mazbata*.
 mischief a. *zarar*, *ziyan*.
 miser a. *khasis*, a. p. *tainakīar*.
 mist *sis*, *douman*.
 mistake a. *khata*, t. *yanlish*.
 mix (to) *qarishdirmaq*, a. *mezjet*"
 mob *qalabaliq*, *ayaq taqimi*.
 mock (to) *zevqtenmek*, a. *istihza et*"
 model p. *numount*, f. *eornek*.
 modern *yeni*, a. *jedid*.
 modest a. *mahjoub*, *terbiyeli*.
 moist p. *nem*, t. *yash*.
 momentous a. *mouhimm*, *ehemm*.
 monarch p. *hukumdar padishah*.
 Monday *pazar ertisi*.
 money *para*, *aqje*, a. *naqd*.
 monkey *maymoun*.
 month a//, p. *mak*, a. *sMhr*.
 moon ay, p. *mah*, a. *qamtr*.
 moral a. *akhlaqi*; *liisst* (p. 119).
 more *daha*, a. *ziyade* (p. 101).
 morning a. *sabah*.
 morrow *erte*, a. *sabah*.
 mosque a. *jami*, *mesjid*.
 most *In*, a. *ziyade* (p. 101).
 moth (flying) *pervane*; *guve*.
 mother *ana*, p. *madlr* (p. 58).
 motion *hareket*
 mould *topraq*; a. *qalib*.
 mound *depe*, *tepe*.
 mount *dag*; (to) *chiqmaq*, *binmek*.
 mountain *dag*, a. *jebel*.
 mourn p. *fiyhan et*"; *yas toutmaq*.
 mournful p. *ghamkin*, a. *mahzoun*.
 mouse *sichan*, a. *fare*.
 mouth *aghiz*, p. *dihan*.
 move (to) *qwuldanmaq*, a. *hareketet*.
 mow (to) *bichmek*. mud *chamour*.
 mug a. *maslirapa*. mule *qatir*.
 multitude *qalabaliq*. [*et*."
 multiply (to) *choghaltmaq*; a. *zarb*
 murder (to) *eoldurmek*. a. *qatl et*."
 murderer *qanli*, a. (*yaiiZ*).
 museum f. *muzekhane*.
 music a. *naghme*, f. *mousiqat*.
 musician f. p. *mousiqi shinas*,
mousiqaji.
 musquito *sivri*, *siuri sindk*.
 mustache *biyiq*.
 mustard *hardal*.
 mutton *goyoun tti*.
 mystery a. *sirr*, *esrar*.
 Nail (finger) *tirnaq*; (iron) *JksSr*,
chivi, *mikh*; (to) *mikhlamaq*.
 naked *chiplaq*, a. *ilryan*.
 name *ad*, a. *isim*, p. *nam*.
 named a. *mustmma*, p. t. *naminda*.
 namely a. *yani*; *naphtha neft*.
 narrow *dar*, *ensiz*.
 nasty *pis*, a. *mtkrouli*, *mourdar*.
 nation a. *millet*, *qavm*, *ummlt*.
 native *yerli*. natural a. *tabiyi*.
 naughty *yaramaz*. navel *gebbtk*.
 naval a. *bahri*, *bahriye*.
 navigation a. *seyri sefay in*, *gezme*.
 navy *donanma*. near *yaqin*.
 necessary a. *lazim*, *mouqtazi*.
 necessity a. *hajet*, *zarouret*.
 neck *boyoun*. need a. *ihtiyaj*.
 needle *iynt*. negro a. *zenji*, *arab*.
 neighbour *qonshou*.
 nest *youvva*. net *agh*.
 never p. *hich*, a. *asla*, a. *qat'an*.
 new *yeni*, p. *nev*, a. *jedid*.
 news a. *khabber*, *havadis*.
 next *yandaki*, a. *atideki*; *sonra*.
 nice *guzel*, a. *ala*. night *geje*
 no *khayr*; *hich*, *hich bir*.
 noble a. *nejib*; *jins*.
 noise *sfe*, *shamata*, *gurultu*.
 nonsense *sachma*, *bosh laf*.
 noon *ebylen vaqti*, *eoylen*.

noose *ilmek*.

north a. *shimal*, f. *porias*; (due-) *yildiz*; (-west) *qara yel*.

nose *bouroun*. not *deyil*.

nourish (to) *beslemek*, p. *perverdd et*.

now *shimdi*, a. *hala*, *elan*.

number *sayi*, a. *aded*, *miqdar*.

nurse (wet-) *sud-ana*; (dry-) *dada*; (sick-) *hastaji*.

nut *findiq*.

nutmeg *hindistan je'vizi*.

Oak *meshe*, p. *lit*.

oar *kArek*. oath a. *yemin*.

obedience a. *ita-at*. [et.]

oblige (to) *b.kerem et.*""; *mejbours*

obscure *qaranliq*; a. *moughlaq*.

observe(to) a. *diqqatet.*""; *baqmaq*.

obstinate a. *inadji*, *mouannid*.

obtain *elegetirmek*, a. *istihsal et.*""

occupy (to) a. *zabt et.*""; t. *toutmaq*.

ocean *bahri mouhit*, *oqianos*.

odd *tek*; a. *touhaf*.

ode a. *ghazel*, *qaside*.

offence a. *qabahat*, *qousour*, *soucJi*.

offer (to) a. *taqdim et.*""; *sounmaq*.

oft, often a. *ekseriya*, *choq dtfa*.

oil *yagh*, p. *roughen*.

old *esgi*; (-man) *ikhtiyar*, *qoja*.

olive *zeytoun*, *ztytin*.

omelet *qayghana*.

omen *fal*, on (p. 105).

once *bir kerre*; (at-) *birden*.

onion *soghan*. only salt.

open *achiq*; (to) *achmaq*.

opinion a. *rey*, *efkiar*, *zann*.

opium p. *afiyon*, *tiryaq*.

opportunity a. *foursat*.

opposition a. *moukhalefet*.

oppose (to) *qarshi qomaq*, a. *mani ol.*"" [et.]

oppress (to) *zoulm et.*"" p. *jefa*

orange *portouqal*, p. *narenj*.

oration a. *khitab*, *noutq*.

order a. *emr*, *irade*; *nizam*, *intizam*.

ordinary *bayaghi*, a. *adi*.

organize (to) a. *teshkil et.*""

original a. *asil*, *aslee*.

ornament *sus*, a. *ziynet*, "*haliye*

orphan *tokstiz*, a. *yetim*.

outrage a. *haqaret*.

oven *fouroun*.

overtake *yetishmek*, *toutmaq*.

ox *eokuz*. oyster f. *istridya*.

Pace *adim*, a. *qadhn*; *yebfrfiylsh*.

pack p. *dfott*, f. *basta*; *dfng*;

(•horse) *yuk hayvani*, *btygir*;

(-saddle) *palan*.

padlock *kilidf asma kilid*.

page a. *sahife*. pain *aghri*, *sizi*.

paint boy a; (to) *boyamaq*.

painter a. *naqqash*, *ressam* (\$610).

pair *chift*. palace p. *saray*.

palate *dimagh*, *damaq*.

pale *rengsiz*, *dounouq*, *solghoun*.

palm (tree) *khourma aghaji*; (—of

the hand) *el ayasi*, *avouj*.

pan *tava*, *sapli*.

pantry *kiler*, f. *maghaza*.

paper *kfaghid*, vulg. *kehad*.

parasol a. *shemsiyc*.

parcel (bundle) *boghcha*, *bohje*.

pardon a. *a fv*, (to) - *et.*""; *baghish-*

lamaq.

parsley f. *maghadanos*, *maydanos*.

part p. *parcha*, a. *qisim*; *taraf*.

partake p. *hissedar olmaq*.

partial a. *khousomi*; *tarafgir*.

partner *ortaq*, a. *sherik*.

partridge *keklik*, p. *kebk*.

party *taqim*; a. *taraf*.

pass *gechid*; (to) *qt'chmek*. [re.

passage] *yol*; *ge'chid*; p. *bend*, a. *iba-*

passion a. *ghazab*; *mouhabbet*.

passport *yol tezkeresi*, f. *pasaport*.

past *gechmish*, *geche'n*, a. *mazi*.

pastry *hamour ishi*; f. *pasta*.

patch *yama*; (to) *yamalamaq*.

path *yol*, a. *jaddi*, *tariq*.

patience a. *sabr*, *tehammul*.

patient *sabirli*; p. *hasta*.

patriarch f. *patriq*; a. *ebul aba*.

patriot p. *vatan pervér*.

patriotism - *lik*, a. *houbbou vatan*.

pattern a. *numune eornek*, *qalib*.

pavement *tash deosheme*, *sal*.

pavillion *kedshk* a. *qasr*.

paw (fore-) *penM*; (hind-) *ayaq*.

pay a. *tjrtt*; t. *gundelik*; *ayliq*;

yilliq; (to) *ebdemtk*, a. *eda ft.*""

peace *barisMq*, a. *musaleha*.

peach *sheftali*.

peacock *tavous goushou*.

pear *armoud*.

pearl *inji*. peasant *keoylu*.
 pebble *chaqil tashi, chaqil*.
 peculiar a. *makhsous; touhaf*.
 pedlar *qoltouqjou, chertji*.
 peel *qabouq; (to) soymaq*.
 pen a. *qalem; (-knife) qalemtrash*.
 pension a. t. *teqa'ud ma'ashi*.
 people a. *Miali; millet, qavm*.
 pepper *qarabibe'r, biber*.
 perceive (to) *georwe'k, a. fehin et."*
 perfect a. *fectawiZ, tamm; temam*.
 perform (to) a. *ijra et."* e'tme'k.
 perfume *hosh qoqou, a. rayiha*.
 period a. *muddet, vaqit, zaman*.
 perish (to) *helak ol."*; *bitmek*.
 permanant a. *dayimi, qadim*.
 permission a. *roukhsat, izin*. [et"
 permit (to) — *vermek, musa'ade'*
 perpetual a. *dayim, dtmirbash*.
 persecute (to) *qovalamaq*.
 Persia *Ajtmistan, Iran*.
 Persian *ajtmjrani; (lang.) Farisi*.
 person a. *shakhs, zat; adem*.
 persuade (to) *qandirmaq, a. iskiat*
 perverse *ters, a. mou'annid*. [et."
 pest a. *vdba, t. baba, youmourjaq*.
 petition a. *arzouhal, istid'a*.
 petticoat f. *miso fistan, miso*.
 pharmacy a. p. *ejza-hane*.
 pheasant *suylun qoushou*.
 philosopher a. *feylesof, hakeem*
 (pi. *hukema*).
 philosophy a. *ilmi hikmet, hikmet*.
 photograph *fotoğraf; -er -ji*.
 physician *hekim, tabib(pl. atibba)*.
 pick *qazma; (to) qoparmaq*.
 picture a. *resim, tasvir*.
 piece *parcha*. pierce (to) *delmek*.
 pig *dofooz*. pigeon *geoyerjin*.
 pile *yighin; hav, khav*.
 piles *basour, mayasil*.
 pilgrim (to Mecca) *haji (§ 409)*.
 pillow *yuz yasdighi*.
 pin *toplou, toplou iyne*.
 pinch (to) *chimdiklemek*.
 pious a. *dindar, mutedeyin*.
 pipe(smoking) *chibouq, choubouq;*
 (water) *borya*.
 pistachio f. *fistiql*.
 pistol *tabanja*.
 pit *qouyou, chouqour*.
 pitcher p. *desti*. place yer.

Turkish Conv.-Grammar,

pity a. *merhamet; (to) — et."*
 plague *veba, (vulg.) baba*.
 plain *duz ova; a. sadd, safi*.
 planet a. *sfiyare"*. plant f. *fidan*.
 plaster *souca, siva; yaqi*. [maq.
 play *oyoun; (to) oynamaq; chal-*
 pledge *Si.rehm; (to) - qomaaq*.
 plot a. *fitnt, fesad*. plough *saban*.
 plum Mk. plump *dolgoun, semiz*.
 plunder *yaghma*. pocket *jeb*.
 poem a. *sheer; ghazel, qaside*.
 poet a. *shayir*. poetry *shir*.
 point *ouj; bouroun; gtbste'nne'k*.
 poison a. *zehir; poke (in) sokmaq*.
 pole (of heavens) a. *qoutb; siriq*.
 policy f. *politika; a. ousoul*.
 polish *perdah, a., jila; (to) -ver-*
mek.
 polite a. t. *ndzakttli, terbiytl*.
 pomegranate *nar*.
 pond *gtibl, havouz*.
 pony *midilli*. poor a. *faqir*.
 porcelain f. *chini, farfour*.
 pork *doftouz eti*.
 porte *qapou; Babi Ali*.
 portion a. *hissd, p. pay*.
 portrait a. *resim*.
 possess (to) a. t. *malik olmaq*.
 possible *olour, a. mumkin*.
 post *direk; posta; a. mtmouriye't,*
 p. *post, pot qab, chanaq*.
 potato *patate*s*. potter *chebmlckji*.
 pound *libra; lira£; (to) debym^k,*
 pour (to) *deokmek*.
 poverty a. *fouqaraliq, zarourtt*.
 powder (dust) *toz\ (gun-) barout*.
 power a. *qouvvet; devlet, hukumet*.
 practice p. *meshq, f. pratica*.
 praise a. *medh, sena, hamd*.
 prayer a. *niyaz, rija; dou'a*.
 preach a. *vaz et*.
 preacher a. *vayiz, vazji*.
 precedent a. *tmsal*.
 prepare a. t. *hazirlamaq; hazir It'*
 present (time) *shimdi, shimdiki;*
 (gift) p. *bakhshish; (to) A.taqdim*
et
 preserve (to) a. *hifz et."*; *saqlamaq*.
 president a. *reys, t. bash*.
 pretence p. *behant, mahana*.
 pretty *guzel, p. dilber*.
 pride a. *kibr, ghourour*.

- priest f. *papas*, *keshish*.
 prince bey; p. *shahzade* f. *prens*.
 princess a. *soultan*; f. *prime's*.
 principle a. *Jsas*, *ousoul*, *qayide*.
 print *basmaq*, a. *tab et*"
 printed *basma*, a. *matbou*.
 prison a. *habs*, *mahbes*.
 privilege a. *imtiyaz*.
 probably a. *ihimalen*, p. *belki*.
 professor a. *mouallim*, *mtiderris*.
 profit p. *kuir*, a. *fayide*.
 progress *ilerleme*, a. *teqaddum*.
 promise *vad*, *seoz*.
 proof a. *isbat*, *delil*, *btirhan*.
 proper a. *munasib*, p. *shaytste*.
 prophet p. *peyghamber*, a. *nebi*.
 proposal a. *teklif*.
 prose a. *nesir*, *shir olmayan*.
 proselyte *deonne*, a. *mtihtedi*.
 protect (to) a. *himaye*, *siyanet et*. "
 proud a. *maghrour*, *kibirli*.
 proverb a. *darbi mesel* (p. 208).
 province a. *vilayet* (pi. *mlayafy*).
 provisions a. *zakhire*, *zahra*.
 pull (to) *ch/kmeJc*.
 pulley *maqara*. pulse *nabz*, *navz*.
 pump *touloumba*.
 punish (to) a. *tikdir*, *mtijazat et*. "
 purchase (to) *satin almaq*.
 pure a. *saf*, *safi*, *khalis*, *temiz*.
 purple *mor*.
 purpose a. *niyit*, *meram*, *maqs^d*.
 purse a. *kese*. pursue *kovalamaq*.
 push *yitmek*, *stirmek*, *qaqmaq*.
 put (to) *qomaq*, a. *vaz' et*. "
 puzzle a. *mouamma*; *loughfe*,
 (to) *shashirtmaq*.
 Quadruped *deortayaqli*, p. *charpa*.
 quail *bUdirjin*.
 quality a. *khassiyet*, *ke'fyiye't*; *jins*.
 quantity a. *miqdar*.
 quarantine f. *qarantina*.
 quarrel *qavga*, a. *niza*, *mtinaza'a*.
 quarry *tash-ojaghi*, *tashliq*.
 quarter *roub*, *debrtdt bir* (§ 208).
 quarters *yef*, a. *sEmt*, *naliyS*.
 queen f. *qralicha*, a. *mtlike'*.
 quench (to) *stbndtirmtk*.
 question *sival* (to) — 6t. " *sormaq*.
 quick *ehapouq*, *tez*. (-silver) *jiva*.
 quicken (to) *ehapouq et*. " a. *istijal*
ft"
 quiet p. *asouctt*, a. *rahat*, *omlou*.
 quince *ayva*, *vtilg*. *Tiayva*.
 quinine f. *q\na qina*; *solfato*.
 quire p. *de'ste'*; *fozbt*.
 quite *btisbftdn*, a. *killiyn*.
 quiver p. *tirkesh*, t. p. *oqdan*.
 Rabbit *ada tavshani*.
 race (running) *yarish*; a. *mfisaba-qat*.
 radish *tourp*.
 rag *pachavra*, *chapout*.
 railroad, -way *dtmir-yol*.
 raiment f. *rouba*, a. *Jlbise*, *e'svab*.
 rain *yaghmour*, a. *rahmtt*; (to) —
yaghmaq; (-bovf)e'le'yim-saghnia.
 raise (to) *qaldirmaq*, a. *terfi* ('t. "
 raisins *qourou uzum*, f. *chamich*.
 rake *daraq*, *dirmiq*.
 ram *qpch*; (to) *siql* *doldourmaq*.
 ramble (to) *gezinme'k*, *stirttinmek*.
 random (at-) *tesadufen*.
 ransom a. *fidiye*.
 rapid p. *ehapouq*, a. *seri*, t. *hizli*.
 rare a. *nadir*, *rascal chapqin*.
 raspberry *agliaj chileyi*, *izma-voula*.
 rat *iri sichan*, *gerel*, *pospol*.
 rather (somewhat) *bir az*; (in
 preference) *daha eyi*.
 ravage a. *khasarat*] (to) *talan et*"
 raw *chiy*, *pishmemish*.
 razor *oustoura*. reach *yetishmek*.
 read (to) *oqoumaq*, a. *mutala'a et*. "
 ready a. *hazir*, *muhey'ya*.
 real *gerchek*, a. *haqiqi*.
 reality a. *haqiqat*.
 really *gerchekden*, a. *filhaqiqa*, *fil-vaqi*.
 reap (to) *bichmek*. rear *geri*.
 reason z. *aql*, *sebeb*, *hikmet*; *rajon*.
 rebel *asi*, *zorba*; (to) *isyan et*"
 rebellion a. *isyan*, *toughyan*.
 receipt a. *tnaqbouz senedi*, *ilmou habfr*.
 receive (to) *almaq*, a. *akhz* 6t. "
 reckon (to) *saymaq*, *hisab tt*. "
 recognize (to) *tanimaq*.
 recommend (to) a. *tavsiye et*. "
 reconcile (to) *bartehdirmaq*.
 record (to) a. *qayd et*. red *qirmizi*.
 redeem (to) *qourtarmaq*, o. *khelas et*. "

redeemer *qourtarij*, *khelaskiār*.
 reed *qatnish*. (-pen) — *qalem*.
 refuge *sighinajaq yer*, a. *melja*.
 regard *nazar*; *itibar*; (to) — *et*"
 regeneration *yeni doghoush*.
 register *defter*, regular *muntazam*.
 regularity *nizam*, *intizam*, *ittirad*.
 reign (to) *saltanat et*", *hukumet*
 reins *dizgin*, *te'rbiye*". [*sdrmek*.
 rejoice (to) *sevinmek*, p. *shaz ol*."
 relative a. *kMsim*, *aqriba*.
 reliance a. *itimad*, *tmniyet*.
 religion a. *din*, *mezhe'b*.
 remainder a. *baqiyyt*, *mabaqi*.
 remarkable a. *me'sh'hour*.
 remember (to) *der khatir et*."
 remove (to) *qaldirmaq*.
 renegade *deonme*, *murted*.
 renewal a. *tejdid*, *yenileme*.
 rent (to) *ijara vermek*, — *tout-*
maq, *istijar et'mek*.
 repair (to) a. *tamir et*" [*lamaq*.
 repeat (to) *Si.teke'rrur et*."*tekrar-*
 repent (to) *təbe et*."*pushman ol*."
 reply (to) *a.jecab vermek*.
 report *raporto*; (to) — *vermek*.
 republic a. *jtimhouriyet*.
 reputation b. *izze't*, *itibar*, *shebhre't*.
 resemblance a. *mushabe'het*.
 resemble (to) *benzemek*.
 residence *qonaq*, a. *mekiān*, *ev*.
 resist (to) a. *rnouqave'met et*."
 resolve (to) a. *qarar vermek*,
tasmim et."
 respect a. *hurme't*, *riaye't*.
 rest *qalan*, a. *baqi*; *rahat*.
 retire, retreat (to) *geri chekilmek*.
 return (to) *deonrnek*, a. *avdet et*."
 revenge a. *intiqam*, t. *eoj*.
 review & *tekerrur*', *resmi gechid*.
 reward a. *mtiktafat*, *ujrtt*.
 rheumatism *yel*, f, *rumatizm*.
 rhyme a. *qafiyye*.
 ribbon f. *qordela*, *shdrid*.
 rich *ze'ngin*; *yaghli*, *semiz*.
 ride (to) (*hayvana*) *binme'k*.
 right *doghrou*, *haqq*; *sagh taraf*,
 ring *yuzuk*; (to) *chalmaq*.
 ripe *olmoushi yetgin*. [*chiqmaq*.
 rise (to) *qalqamaq*, *yukselmek*;
 rival *engel*, a. *raqib*.
 river *irmaq*, a. *nehr*; *sou*, *chay*.

road *yol*! a. *jadde*¹.
 roast (to) *qavourmaq*, *k^bab e*t*."
 (-meat) *qizartma*, *rosto*.
 robber *khirsiz*, *haydoud*, *harami*.
 roll (to) *youvarlamaq*.
 roof *dam*. room *oda*.
 root *kebk*. rope *ip*, *halat*.
 rose p. *gdl*. rotten *cMtirfik*.
 rough *qaba*, *puruzlu*.
 round *youvarlaq*, *top*; a. *mtide'vve'r*.
 royal a. p. *multikiane'*, *shahane'*.
 rub (to) *ovalamaq*, *stirmek*.
 rude a. t. *te'Mye'siz*, *e'de'bsiz*.
 rug *kdche*, *kihm*, *sejjade*.
 ruin a. *kharabe**, *kliardbiyet*.
 rule *qayide'*, *qanoun*,
 run (to) *qoshmaq*; *aqmaq*.
 rust *pas*. rye *chavdar*,
 Sabbath a. *sebt*, f. *shapat*; *giragi*,
 sabre *qiUj*. sad *kedJrli*.
 sacred a. *mouqaddes*, *aziz*.
 sacrifice a. *qourban*, *fidiye*.
 saddle *eyer*. saddler a. *sarraj*.
 safe a. *Jmin*; *sagh*, *saghlam*,
 a. *salim*.
 sage *aqiltt*, *ouslou*; *ada cliayi*.
 sail *yelken*; *yola chiqmaq*.
 salt *touz*. salutation a. *selam*.
 salute (to) *selam vermek*, - *almaq*.
 sand *qoum*. satellite p. *peyk*.
 sausage (dry) *soujouq*; (fresh)
boumbar.
 savage p. *yabani*, a. *vahshi*.
 save (to) a. *khe'lase't*", *qourtarmaq*.
 saw p. *destere*. say (to) *demek*.
 scarce *nadir*, school a. *mekte'b*.
 science a. *ilm*. scissors a. *maqas*.
 scold (to) *azarlamaq*, a. *tevbikh et*."
 scoundrel *oughoursouz*, *chapqin*,
 scourge *qamchi*, *qirbaj*.
 screw *vida*. scythe *tirpan*.
 sea *deniz*. seal p. *meohur*. [*sim*,
 seam *dikish yeri*. season a. *mev-*
second a. saniye.
 secret a. *sirr*; *gizli*.
 see (to) *geormek*. seed *tohoum*.
 seek (to) *aramaq*.
 seem (to) *georunmek*; *benzemek*.
 seize (to) *yaqalamaq*; *qapmaq*.
 select (to) *sechmek*; *sechme*.
 sell (to) *satntaq*; *vermek*.
 send (to) *geonderme'k*, a. *irsal et*."

separate *ayri*; (to) *ayirmaq*.
 series *sira*. serious *aghir*.
 sermon a. *v'az*. serpent *yilan*.
 servant *oushaq*, *khizmetji*.
 serve (to) p. t. *khizmet it'*
 set *taqim*; (to) *qomaq*; *dikmek*.
 settle (to) *hisablashmaq*; *yerUsh-*
mek; *isktan etdirmek*.
 sew (to) *dikmek*. shade *gtblge*.
 shake (to) *sallanmaq*.
 shallow *sfyh*; *sachma*, *dibsiz*.
 shame a. *hijab*. shame! *ayib!*
 shape *bichim*. share *hisse*.
 sharp *keskm*. shave p. *trash et.*"
 sheath *qin*. sheep *qoyoun*.
 shell *qabouq*. shepherd *choban*.
 shield *qalqan*. shine *parlamaq*.
 ship *gemi*. shirt *geomlek*.
 shoe f. *qoundoura*; p. *pabouj*.
 shoot (to) *atmaq*, *pourmaq*.
 shop a. *dukkian*, f. *maghaza*.
 shore a. *kenar*, *sahil*, t. *yali*, *qiyi*.
 short *gisa*. shoulder *oumouz*.
 shut (to) *qapamaq*; *qapali*.
 sick *hasta*, *keyfsiz*, p. *namizaj*.
 side *yan*, a. *taraf*, *janib*.
 siege a. *mouhasere*, f. *abloca*.
 sieve *qalbour*, *elek*.
 sight a. *nazar*, *baqish*; *temasha*.
 signal a. *isharet*. signify (to)
demek; a. *de lalet timk*.
 silence a. *sukut*. silk *ipek*.
 silver *g&mush*. sincere a. *samimi*.
 sing (to) *tiren'num et.*"; (bird)
fatmek.
 single *yalin qat*; *tek*, p. *yegiane*.
 sink (to) *batmak*; *batlrmaq*.
 sit (to) *otourmaq*; a. *julus et.*"
 situated a. *raqi*. size *boy*, a. *qita*.
 skill p. *huner*, a. *marifet*.
 skin *dm*. sky *geok yuzu*.
 slave *yesir*; *keble*; a. *jariye*.
 sleep *ouyqou*; (to) *ouyoumaq*.
 sling *sapan*. slip (to) *qaymaq*.
 slow *aghir yavash*, a. *bati*.
 small *kdchtk*, *oufaq*, a. *saghir*.
 small-pox *chichtk*.
 smell *qoqou*; (to) *qoqmaq*; *qoqla-*
smile (to) a. tebessam et." [*maq*.
 smith *ddmirji*. smooth *dtiz*.
 smoke *duman*, *tutun*; (to) *ttit-*
mek, (tobacco) *tuttin ichmek*.

snake *yUan*; *nargile marpoujou*.
 sneeze (to) *aqsirmaq*.
 snow a. *qar*; (to) *gar yaghmaq*.
 sriuff *enfiye*; (-box)—*qoutousou*.
 soap *saboun*.
 society *dayirt*, *souhbtt*; {company}
shirMt; *ortaqliq*.
 soft *youmshaq*.
 soil (to) "*kirletmek*.
 solder *Uhim*; (to) *lehimlemek*.
 soldier a. *asker*; (private-) a. *nefer*.
 song *turku*, a. *sharqi*, *mani*.
 sorrow a. *kder*, p. *derd*, a. *qasaret*.
 sort *soy durlu*, *chvshid*.
 soul p. *Jan*, a. *rouh*. soup *chorba*.
 sound *ses*; *saghlam*; (to) *ses-*
lemek; *yoqlamaq*.
 south qible a. *jenoub*; (-east) *kesh-*
ishleme; (-west) f. *lodos*.
 sow (to) *ekmek*.
 space *yer*; *meydan*; *araliq*.
 spade *bel*. span *qarish*.
 spark *qighiljim*, p. *sherare*.
 spectacles *geozluk*.
 speech a. *noutq*, *kelam*; *khitab*.
 spell (to) *hejelemek*. (-ing) a. *imla*.
 spend (to) *kkarjamag*; *sarf*, *ttU.f*.
 spicebahar (A.r. pl. *baharat*). [*et.*"
 spider *eorumjek*.
 spinage *Ispanaq*.
 spirit a. *rouh*; (liquor) f. *ispirto*;
 (courage) a. *jesaret*; (Holy —)
 a. *Rouhoul Qouds*.
 spiritual a. *rouhani*. (-ity) *-yet*.
 spittle *ttikdrk*. spleen *dalaq*.
 spoil (to) *bozmaq*, *bozoulmaq*.
 sponge *stinger*, spoon *qaxltiq*.
 spot *Ukt*; (place) a. *mevqi*, *yer*.
 spread (to) *yaymctq*, *sermek*.
 spring *bahar*, *ilk bahar*; *yay*.
 (-wagon) *yayli araba*.
 spur *mahmouz*. spy a. *jasous*.
 squadron f. *filo*, t. *donanma*.
 square *deort kebshe*, a. *murebba*.
 stable *akhir*; *tavla*.
 stain *leke* *stag geyik*.
 stair *basamaq*; (pi.) *merdiven*.
 stale *bayat*. stalk *sap*.
 stammerer *peltek*, *ktkt*.
 stamp *dawgha*, *poul*; (revenue-)
sentd poulou; (postage-) *posta*,
poulou, *mektoub poulou*.

stanza a. *beyit, beyt.*
 stand (to) *dourmaq, ayaqda dourmaq; a. t. qayim olmaq.*
 standard (flag) *sanjaq, bayraq.*
 star *yildiz, a. kevkib, p. sitart.*
 starch *qola.* start (to) *yola chiqmaq; mutevejji hen hareket et."*
 state a. *Hal; devlet; beylik, miri.*
 stay (to) *qalmaq, otourmaq, eylenmek.*
 steady *muhkem.* steal (to) *chalmaq; sirqat etmek.*
 steam a. *boukhar, vulg. boughou, islim.*
 steamer f. *vapor,* steel *chtlik.*
 step *adim.* steward *vekilxharj.*
 stick *deynek; (to) saplamaq.*
 stir (to) *qimttndanmaq, a. hareket &; qarishdirmaq, altust etmek.*
 stirrup *uztngi.* stockings *chorab.*
 stomach a. *mi'de, t. qarin.*
 stone *tash; (of fruit) chtyirdek.*
 stool *isk6mU; chouqali, havroz.*
 stoop (to) *fyiltntk; meyillenmtk.*
 stop (to) [intr.] *dourmaq, eylenmek; [trans.] Jaliqomaq, dourdourmaq.*
 storage *maghaza kimsi; ardiye.*
 store a. *dtik'ki&n, f. maghaza; (pi.) a. zakhir^; (-room) kilar, a. makhztn, a. ambar.*
 stork *leylek, haji leytek.*
 storm f. *fourtonna.* storey *qat.*
 story a. *naqliyet, hikiayt; masal.*
 stove f. *soba.* strange a. *gharib.*
 stranger a. *gharib; ejnebi; yabanji.*
 strangle (to) *boghmaq.*
 straw *sap; saman.* (-berry) *chi-stray yoldan sapmaq. [lek.]*
 stream *chay, sou, aqindi.*
 street a. *soqaq, mahalltf.*
 strength a. *qouvvet.*
 strengthen (to) *qouvvettdnirmfk, taqviyt dt."*
 stretch (to) *germek; gerilmek.*
 stretcher *tejgere (destkere).*
 strike (to) *vourmaq; chalmaq.*
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 strip (to) *soymaq; soyoulmaq.*
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 stupid *stirttik, boudala; shashqin.*
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 substance a. *jism; jevher.*

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 suffocate (to) *boghmaq; boghoulsuffix a. edat. [maq.]*
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 summer *yaz. sun gunes.*
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فہرست عمومی

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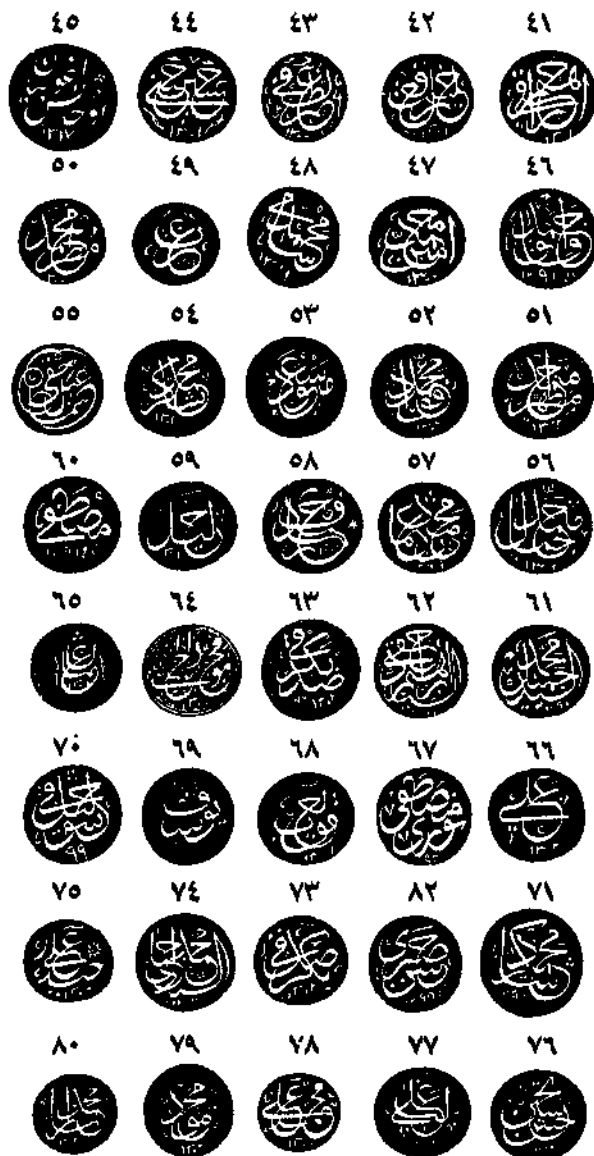
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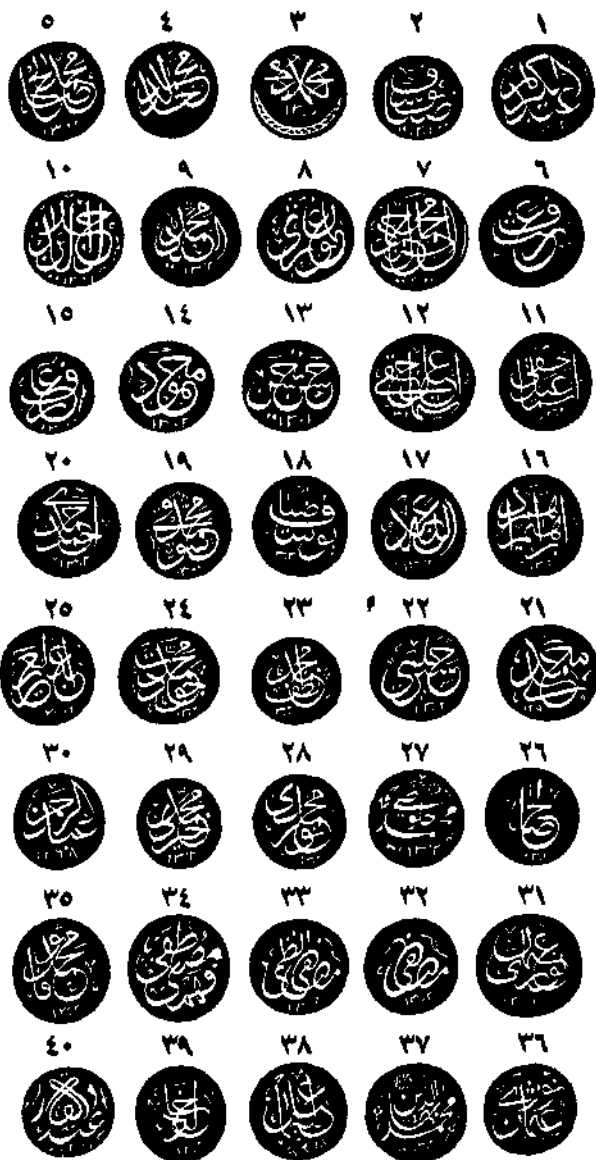
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عَسَىٰ أَن يَكُونَ لَكُمْ آيَةٌ إِنْ كُنْتُمْ
 مُّؤْمِنِينَ

وَمَا يَحْطِئُ الْإِنْسَانُ أَنْ يَمْلِكِ الْفَيْضَ مِنْ رَبِّهِ
 إِذْ يَخْلُقُ مَا يَشَاءُ وَيَهْدِي مَا يَخْتَارُ

Nésikh

وَأَن يَكُونَ لَكُمْ آيَةٌ إِنْ كُنْتُمْ
 مُّؤْمِنِينَ

Salus

عَسَىٰ أَن يَكُونَ لَكُمْ آيَةٌ إِنْ كُنْتُمْ مُّؤْمِنِينَ

ستایش حضرت پادشاهی

تالیق

دیرمش بزه رازدان ادوار
برپادشه ستوده اطوار
هر درلو ستایشه سزاوار
برحسامی بی بهانه مزوار

بزل آیتدیکمی لطفه غایت اولما
بوندن ده بیوک سعادت اولما

ای عرش سر بر سره سایه
سنسن بزی ایلین وقایه
کلمکه در اهل التجایه
سایه کده صفای بی نهایه

فرق صفاده خلل حقین
سلطانلغه حق بیله احقین

لَمَّا عَلِمْتَ بِمُنَاجَاتِ

فَطَامَنَتْ

Ijazét

أَيُّ صَاحِبِ جُودٍ ، حَامِيٍّ كَرِيمٍ . أَيْ سَكَتٍ مَعْتَبُورٍ ،
مَتَعًا لِنَفْسِكَ . عِبَادَةُ رُكْدَانِ الْبَيْتِ بِدُنْيَاكِ مَطْمَهِشٍ
اِخْتِزَانِيٍّ بِأَيَّازِ الْبَيْتِ بِسَيِّدِكَ ، ذَمِّكَ دُنْيَاكِ دُجَانًا
خَيْرٌ لَّنَا وَحَيْرَةٌ لِّلْبَيْتِ سَيِّدِكَ .

خُلُقِيٍّ ، الْقَطْعُ طَاهِرٌ اِنْفِجَاسِيٍّ ، عَجَزَةٌ لِّلْهَيْكَلِ
يَسْرُحُ الْبَيْتُ سَيِّدًا مُرَاجَعَتِ اَيْدِيهِ سَكَايَا الْفَارِيزِ
وَالْهَيْكَلِ ، اَكْرَحِيْمُ كُنَاهُ يَمُرُّ بِوَكْدِهِ فَقَطْ سَيِّدِكَ عَفْوًا
اَوْ نَدَى هَا يُوَلِّدُ دِكَايَتَهُ .

بروز عیسی



Divanee

رتبه ثانیه

باب سرعسکری ترجمه و تخریر لفظی خلفا
 مسند افشار لفظی ماجد و لفظی کارم
 مهری لفظی علم مجده شایسته عافیه
 سنی بولند لفظی بناء شد نسوم و صد
 سور لفظی لفظی لفظی لفظی لفظی
 جناب کهنشاهی موجب رحمت طیف علیه
 ملوکانه مدد موی لفظی فکری لفظی
 رتبه ثانیه لفظی لفظی
 ۱۳۲ ریح لفظی لفظی لفظی

موصوفه . مجهوله . محذوره . اولاد اولاد
اولوب اولوب . اوله بغنه اوله بغنه . بولاب بولاب

تعلیمات

اولاد طلبه هر هائی سله یازده جه اوله اولامده کاهلرک دیتجه
نایا نایا زائنی زائنی بیایلیب . طلبه یلله کلیمه یقه کلیمه یقه
علی العالی یازده جه یتمیو کلیمه کلیمه یازده جه یزده
قاله یزده یزده . سله کلیمه کلیمه یزده یزده
کلیمه یزده یزده یزده

نایا نایا یزده یزده کلیمه کلیمه یزده یزده
کلیمه یزده یزده یزده

سله کلیمه کلیمه یزده یزده

کلیمه یزده یزده یزده

سله کلیمه کلیمه یزده یزده

ایضا ایضا یزده یزده یزده

سله کلیمه کلیمه یزده یزده

کلیمه یزده یزده یزده

مرز بقوه بدیهه محاکمه حقوقه ذره‌ی ریاستی جانب عالیه

مردودیه جاگزیده رک

های بالی محله‌ی شمشک‌ننده سراج طرد رس افغان‌ننده باخوب
غیر از تسلیم اولتوز الی عدد برای صفائی مطلوبه عجزانم
اولوب و عده‌ی سنده ایکی‌ای سرور انجمنه‌ی ایدیه و هنرنا بیضا
دیه انجمنه اولدیغنه مبلغ مذکورک مع فاضله و معارفه‌ی کاله
تحت حکم انجمنه صحتده ايجاب حالک اجزایو لیستی سند هام اولوز
اولیاده امر دایره افتم فخر نیکد س [۹] ماریشیم

لمرداده مه بومفیت

رفع فطنه شعل بعضه کالماک

اسکال متوعی

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سی . مال . مال . بول . بول . بوم . بوم . افندی . افندی
افتم . افتم . افتم . افندی . افندی . اراده . اراده .

مکتبہ ماکردانک سنوی استقامی بود دفعہ مقام برلوب ماه
 حالک او برنجیہ صلی کوی قبل الزوال ساعت برنجیہ زارہ
 نریع طافات بسی اجا ایڈہ ہکندہ جمعیت عاجزانہ
 مضر۔ عالی شرفیہ ہلیدہ۔ رقیاب ارلس او۔ ہ بوم
 مذکورہ لطفاً و نڈلہ تریف ہلہ داعیہ نیک رابہ دار
 مفتوح رسار بریورسی۔ جاسد عصہ صدامہ ساعہ
 اولہ۔ اقدم ۲۲ عربیہ

عمر صخا لہ

عارف عمریہ نظارہ ہلیدہ

دولتہ اقدم ہفتہ

سودہ سی استقامی جاکریڈہ معاً تقسیم قلنامہ،
 انطیزہ دہ ایجیہ لغت کتابی نام اثر عاجزانہ
 جمع و نریہ رار بر قطعہ۔ نقصنامہ مک اعطاسی پابند
 امروفرمانہ حضرت سہ الامر کردہ ۲۲ عربیہ

او جاسد

تذکرہ اول دلیہ جمعیت دعوت تذکرہ سی

افتم: بلغه تعالى او كزده كی پنجم کونی ساعت بسه
قرار لرنده بنده خانه ده دلیہ جمعیتك اجلاسى صمم اولیفته
ذات عالی برادران لرنك دلی جمعیت تذکرہ بی تشریفایله
بنده لرنی ایجا جورم لری افمن نیاز محاسبه افتم
۷۲ موسی شایه

عائده بر جمعیت دعوت نامه

ماه مال دینك پنجمی جمعہ ابرسی انامی ساعت بده
بنده خانه كزده عائده بر جمعیتك انعقادى صمم اولیفته
ذات عالی لرنك دلی عائده تشریفای بالخاصه رجا اولور افتم

جواب موافقت

تذکرہ علیہ کزی کمال ممنونیتله او قدرم . دعوت بر کزده
اجابت ایدہ جاسی عهد ایدورم افتم . ۷۳
دعوت تذکرہ سی

معافیدورم افتم .

مذرتنام

قالہ داتم اقدم

مکتوبہ بر کتبه جواب و پره صدیکده طرودی نه در جانا مسامحه
کوترد یکی بنده کزده بلیبرم . فقط شاغلمک کتونی بلکیز
بنی تعذیر ایتمز حتی عالمه ایبریکیز . به دیناره بریبه مخامم
اورده مجتکزه در دست مجتکزی بنده حکمک زانا دو جارا اولم
آدوی تندیه ایتمک دیلمکده . مکتوبه جاپرصد نظم .

برادر م اقدم ح

توصیه نامه

محب و فاضل م اقدم

اعزاءهای عاجزی سلیم افندی یه توصیایه کب شرف
ایده هم . مرمی الیه عقدہ لازم کلامه معاونت و رعایتک
درینج جور طایه بعضی اوده دینری مسلم کفرانم اوله شیه
صروت سازی ما بیلرندیه ابد ایده هم . بیر مرمی الیه
ایده فلکزه ایلیطرنک جلد سنی عاجز لریه رابع باید یکمده
بر لطفکزه ابد ایکی کبسی یه خنده ایتمده اوله جفکزه اقدم

اجلده دوچار اولدنی ضیاع عظیمیه دردی عالمه مدیه
افزوده مکنده و دلتونه اوله ریه بر مقوله احوال طافند ایه
مرهم تعدیل اوله صبر جیل - باقیل برآه آقدم قلوب مستحله
در دله سکو تنفس الم اوله شی جناب می لایمونه بالضرع
بناز ایلمکده بر اقسام ۶۷ شش

هدیه یکنی : بیفوج

الایسی هدیه بندی و دلای بر دوسه شکر نامه

محبت و فاسخام اقسام
هدیه : کریمه بر بنی کمال منور قله الدم . سزی تأمیه بدیم
بهیج برسی بنده کزی بوقده سرور ایتمه مکنده . هدیه کزی
هر کسی بکندی . نظر عاجزانه مده بوندر یک قیمت در
فرنگه محمول دست ماهرانه کز در . بولطف کز بنده کزی
شکرده مجبور ایدی . شوموینه بیاده حال انجمنی . بقای
نوجوانکزه است عاینه بر دوسله منه عدایه و رم اقسام
۶۷ شش

فخرش را بدارم .

سزاوارتجدد ایند که عبودیتیم ترا بدست نموده ؛ افسوس خوردن و آوی
طوری که بعبودیت اولی یعنی دوستوند که کرم نشود ایله مکرده
سزای کمال غلوه سوره زوجه ؛ دعای تمام عمر و ذوال
عالمین ایله مشغولند . هر حاله توجهات ساینه و انجیزیه
بقای ایند عام ایله غنیمت کلیم ایسم انتم ۲
مخدومکن : صدیق

از دواج تبریکاتی

کرم کزک تز و جند و دودی تبریکاتی همه ایله افتخاریم
تبریکات او بد شرفی ناموسای بر قابیلیار و ضولی چشم سرت
کرم بد جک احوال دند . دو کوننده بولنه مدینه و دودی
نماغم جناب رحمان طرفینی سعور ایله سیه انتم ۲
محب کز : مانیا .

تبریکات

قار داتیم انتم !

نور خای فضل و عفت او دت هائیه عالمینک دستگیر

فتوہ واریات اجازت نامہ سے معادل اولیہ اشہو علوم علیہ
 سزا دتا رہی صاحب المدیریہ طرفزدہ بالامضا افندی موی الہ
 یدینہ اعطا قلندی س ۱۰ نمونہ ۱۰

انظر الہ قولہ جی لہیت مدیری
 طرفزدہ اولاد ریگی

انظر الہ قولہ جی لہیت معامونی طرفزدہ
 ریگی جاہلہ ریگی

عادل و بیغ زیور بہ حضرت افندیہ دت بہ مکتبہ
 مدوہ علوم والہ نہ بکروہی تنظیماتہ ری و جعل
 اجمہ و برو مدت طرفزدہ متولیا اراہ معامہ سیدہ آبا
 تاد بالجمہ اولی یعنی بیہ اشہو سزا دتا نامہ افندی موی الہ
 یدینہ اعطا قلندی س ۱۰ نمونہ ۱۰
 برہامہ رقی مکتبی مدیری
 مکتب

مکتوبات تنوع
 سال جدید تبریک نامہ سی

سویکیہ مدیم !

تجدید سال مناسبہ حیات شکرانہ و صدیقی تکرار اید کہ

د کلتام

باري زېږد کلتام ۱۱۱۱

د سعادته نور عثمانيه ده د عزت افندي خانده نعيم او د هې
د فاني افانده او د نيمه عد د پير د عثماني د طهر بک
اشخو مېد طرفه نيمه صحنه د هره ايجابايد په گډي نامه د
طرفه اوله ده اجرا بشک او د ده ارغواو خانده
۶ نوموړي او د ده نعيم بېخي صنف د عزا وکيلانده د غرور
مار غاير برسي افندي يه وکيل طاهر نعب و نيمه پليدکي مېه
اسېر د کلتام بالادضا افندي سوي البره اعظم قلند

۷ نوموړي د سعادته کليمه خانده نعيم
د بقره اغريه

بالا ده سرمنوع اصفانک د بقره اغريه افندي گډي
اصنافي اوليني نصير اوله سرمنوع

د سعادته سعادته مکرکي

علم و خبر

مکه د شمس الدينه مار د برسي ولد سرکبي افاندي قافه

من و معلوم قالاری بنی بایه اولون ک ۹۱ لایله
 و اشکانه

کفالتام

سافع دولت و مملکت هر اولیاه هر نوع کتب و رسائل
 طبع و تمیل ایتمک اوزده بر طبعه کتایه طالب و لاتبع
 دولت علیه و نه سعادت و آغوش مالطریسانه افندیک طبع
 نظامنامه سی اعطانه توفیقاً حرکت کتایه و فکله شغل اولیاه
 اسیر کفالتام هم جانب عاشرت سبیه تقسیم قلمه ک ۹۲ هر
 استاده و یکایه

قونطور

من و بفترک باشا و ده سی موقعه واقع معلوم الحد و
 جملاتی در غم زواری و درنده هرنه استراییه زرع ایتمک و
 سرجه و اشجارک سیوه روی رخی کندیسه عاذه اولی اوز
 سنه طالبه قاسی ابتدا سنه کله جاک سنه و نه هرینه قدر
 بر سنه سنه و سنه تادیه اولیاه اوزده و دهیه لایله
 بانجوانه علی اغاب اجهال ایلیم ک ۹۳ هرینه

بوز اوج نهی ایلول اتداسنه شپاهی نایته دن اتی اوجیه
مکتب اجری اولدو سکر عدد بیزی صحنای مقبوضه ۶۲

مرز بفرنده واقع املیه

قولی حنی غزیه داری

جورج هوایین

اشیر بیک اوجیون اولدو لکوز نهی تموز معاشم اولدو
بوز خراسه معارف دنده سنه مقبضم اولدو اوجیه مقبوضه ۶۲

سج پریش

بدی قله ایشی مکتب

سازکی معارف داری

چک تحویلی a Check

در معارف داری خراسه داری لکوز بانقده سنه

اشیر بیک اوجیون اولدو لکوز نهی تموز معاشم اولدو

صحنای بیزی صحنای مقبوضه ۶۲

ابراءنامه an acquittal

تاریخ ابراءنامه به دیکه باز ارجی او حاشی اخذ نموده اولدو

مصرفه کافه سی اخذ واستیفا ابله اولدو بیزی صحنای مقبوضه ۶۲

و یا امرینه بر وجه بالا بایکزه انصه صدر لیری عثمانی تأدیہ برت
 حسابی کیمبره سکزیدک نقداً اقدانمستدر ۲ حراریه
 مزید

Indorsement **عبرو**

لله عثمانی معالی مهری افندی تأدیہ ایده سکزیدک حساباً
 مأخوذاً ۲ حراریه کبار یادہ کبرک

امرندی پانور بونو

مبئی عثمانی

a Note

ذخیره تاجری حرملاو کریم افندیہ سیایه و بلدیکم مال بیک
 اولری بر وجه بالا بایکزه قرره بسج صدر لیری عثمانی دینم
 اولوب تار مجده اوتون بر کومہ صدر زنده کنی امرینه اول
 ایده بکم ۲ حراریه مراد یانف

a Receipt

مقبوضه سند

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بِجَانِبِ كَيْفِيَّتِكَ

۰ .

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۱۰. فرسه بر بونکده . . .

سوال

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 فار داسه فقیر مبد . ؟ اوت فقیر در .
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 دكزه ، دكيز ، باللهز ، باليكز ، شك ، دكل
 دكيل ، اكري ، بك

بای بی بو ، مام می مو ، نانی نو ، ساسی
 سو ، دادر دی دو ، فافه فی فو ، غا
 غه غی غو ، لول لی لو ،

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قل ، قال ، قل ، قبل ، قول ، قل ، قسه
 قاسه ، قسه ، قیس ، قسه ، قوسه ، لوف
 لیف ، لوف ، بال ، بیل ، بول ، قام ، مینم
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—

صول قول ، چور چوب ، بول مال ، یول
 وار ، قوپ ، کیت ، موم صات ، دام
 بول ، چوق ، طوز

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جانی یانی یاسا یاسا بالی بانا بومار
 قورار قورنار خالی صاری جیربان بانان
 صولون صوغان باری دوله جیربار غولار

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ایچدهوز عطی کلمه سغفه فرست
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تعلیم . ۲ .

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مرد و خانہ عثمانیہ

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د	د	د	د	د	د
ذ	ذ	ذ	ذ	ذ	ذ
ر	ر	ر	ر	ر	ر
ز	ز	ز	ز	ز	ز
س	س	س	س	س	س
ش	ش	ش	ش	ش	ش
ص	ص	ص	ص	ص	ص
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ط	ط	ط	ط	ط	ط
ظ	ظ	ظ	ظ	ظ	ظ
ع	ع	ع	ع	ع	ع
ف	ف	ف	ف	ف	ف
ق	ق	ق	ق	ق	ق
ك	ك	ك	ك	ك	ك
ل	ل	ل	ل	ل	ل
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بَذَرْتَهُ لِيَسَاءَ عَثْمَانِي
يَعْنِي

سان عثمانیك تحببته مخصوص سهولتجه بر اصول ؛

مُحَمَّدٌ رَجُلٌ
وَأَحَبُّنَا وَأَوْجَعُنَا أَيْمُونُنَا

محمد زبغونده واقع افاطولبه قوله بنده ادبیایه عثمانیه
معلمی

طابع و نایشیری ،
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۱۳۱۹



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