A GRAMMAR OF THE Turkish Language.

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LONDON,

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To
George Boddington, Esq.

This Grammar
Is Humbly Dedicated,
As a small Acknowledgment of those signal Favours, which have engaged
His most Obliged Nephew,
Not only to retain the constant Memory of them, but to profess a Readiness on all Occasions to shew himself
His most Faithful and
Obedient Humble Servant,

Thomas Vaughan.
WHEN first I resolv'd to publish this Grammar, I had no other View, than the Satisfaction and Advantage, which I supposed several Merchants abroad, and all who shall be design'd for Turky, might reap from such a Work.

But I had scarcely enter'd upon it, before I began to consider how I might make this Design, of promoting the publick Good, more extensive.

And as a Matter not altogether foreign to this Subject, I conceiv'd it might be of good Use, and of Service to the Common Weal of Letters, to deliver some Thoughts how Languages in general may be easièst and best attain'd, and Latin in particular best taught.

Chi ben commincia hà la metá del'opra; say the Italians, who possibly took the Observation from the Old Romans, it being the same with Dimidium facti, qui bene coepit, habet. With these all Nations agree, and the old
old Preface to the Reader in the Oxford Grammar, applies it to the Learning of that Art in the following Words: "Forasmuch as it is to be known, that nothing can surely be ended, whose Beginning is either feeble or faulty, &c.

Now it's my Design to shew, That our common Road of Teaching, and in particular, that the Accidence is feeble and faulty, and consequently that the Use of it is a direct Contradiction to the foregoing approved Observation.

I therefore first observe, that 'tis an Error in Practice to confound the Learning of an Art, with the Learning of a Language: And I take the Art of Grammar to be such, that no Nation need have Recourse to Latin, or any foreign Language to attain it.

And if a compleat, regular English Grammar were set forth, with the Sanction of Publick Authority, Children might be early and well grounded in it, by frequent reading it, as well at home as at School, to the saving much Time and Birch, and their greater Edification.

The Grammar should be composed as near as could be to prepare the Learner for the acquiring other Languages; so that no Rule that serves in common to all, should be omitted, nor the Grammar clogged with any trifling Rule, such as are too often laid down for the Sake of one, two, or but very few Words. The distinct Definitions of all the Parts
Parts of Speech should be first offered to one View; and when orderly treated of, great Part, if not all the Syntaxis, belonging to each Head, might be inserted under it, without making that a separate Work. All the Definitions should be as full and as clear as a familiar Stile could make them; and no Term of Art, or hard Word, should be passed by without a due Explication.

Were this put in Practice, the Accident (as now modell'd and us'd) would fall of Course. And how well it agrees with such a rational Introduction, we are now to consider.

And certainly never more Superfluity consipr'd with Conciseness to confound a Learner, than meet in the very first Definition, in these Words: A Noun is the Name of a thing that may be seen, felt, heard, or understood; as the Name of my Hand in Latin is Manus; the Name of an House, is Domus; the Name of Goodness, is Bonitas.

A Rule this indeed! not altogether senseless, for it mentions three too many: But it's so far from answering the End of a Rule, which should be plain and instructive, and applicable to the Purposes it is made for, that I need not appeal to the Understanding of a Child, which it ought to inform; but as Dr. Pitt challenges Men in their best Health to a Trial, whether they can bear five Shillings Worth of the richest Cordial, or dearest Pre-
parations in twenty four Hours, tho a greater
Value of more ordinary Medicines be daily ob-
truded upon the sick Patient, (an Abuse which
perhaps may be most effectually remedied, by
sending for a Physician, and not letting him
know the Apothecary, who is to prepare what
he prescribes.) So may I challenge our Doctors
of Grammar to hold forth this Rule to Men
and Women, (who have not formerly paid too
dear for some Scraps of this sort of Learn-
ing) and bid them apply it to Sweetness, ei-
ther of Smell or Taste, (for common Sense is
not the only one wanting in this Rule) and if
they can place that Word under its proper Ti-
tle, I am much deceived, unless the Termina-
tion of Goodness may direct them to guess
at it.

Again, let anyone (who has not learnt the
Grammar formerly) be put to find out by this
Rule what Part of Speech incorrigible or
preposterous is: And here his Sense would
fail, were those wanting supplied; and I fear
he would not be much helped by the last and
best Aid, the Understanding, were it not affi-
sted by something more than the Rule affords.

Hence it may appear, that the Definition of
a Noun in general is very lame. Nor do
the Exemplifications mend the Matter, it be-
ing ten to one but the Lad, for some time
after his going to School, takes my Hand, a
House, and Goodness, for the English
Things, of which Manus, Domus, and Bo-
nitas
nitas are the Latin Names, having never heard of any Nouns growing in Great-Britain.

Nor if we descend to the special Definitions, shall we find the Matter much amended. How strangely is a Noun Substantive described, not to pass by the bad English it's done in; by which a Youngster may easily be led to conceive of it, as some He-Giant, supported with one Leg, or else with two at the most. But to divert such dismal Apprehensions, before the Matter is cleared, he is hurried to as lame a Description of an Adjective, which can't stand by itself in Reason, nor by any thing else without it; and therefore he is again tossed back to the Distinctions of a Noun Substantive. In the first Description, of which had Mulier been the Instance, Hic Magister must have stirred his Stumps to have with-held some arch Lads from Laughter, and to beat into others the Meaning of Mulier standing by himself; which yet is nearer a-kin to the Masculine Gender than Nomen Substantivum.

And now if we look to the Cases, that which I am upon is not alter'd; for instead of a rational Account of the Names, the Use and Application of them is very briefly, and no less obscurely hinted. And for one Case, which by calling and speaking to, may be supposed to ask Questions, there are four that answer to them more distinctly than Prince Maurice's Parrot.

If the Pronouns were repaid the Articles borrowed of them, there would be no need to set any Mark of Distinction on them. And
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And then instead of being told that the Masculine Gender is declined with this Article His, we should have an Account what is meant by the Masculine Gender; and the three last Genders would be put to shift for themselves in the Bogs of Ireland, or in those other fertile Countries, where the two Sacraments (like the two proper Genders) are multiplied to seven.

By this time 'tis not to be doubted but a Lad must be as well acquainted with a Noun, in whatsoever Disguise he meets with it, as with his Tow or Castle-top; so that to give him the Description of a Pronoun to the Life, he need only to be told, That 'tis much like to a Noun, which is used in shewing or rehearsing.

Now he who has but Eyes to see the Likeness which sometimes runs through a Family, must needs own that here is as much Similitude as in Twin-Sisters and Brothers, at least in the Definitions, if not in the Nouns and Pronouns themselves.

The Verbs are described the best of the three, but might be better: And the Optative and Potential Moods might be dismissed, if they did not serve to puzzle the Cause, and create some Reverence to the Teacher, who has a mighty Opportunity put into his Hands, of enlightening the Minds of his Scholars, by interpreting those hard Names, and letting them into the weighty Secret, of the Moods themselves serving for nothing.
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The Tenses require a more ample Explanation, that the three Preter Tenses might be aptly used, without confounding or using one for the other.

Some Pains having been taken with the Participles, (which are the most like a Mule of any Creature I know, for that is derived from a Horse, and taketh Part of an Ass, and Part of both) I pass them, and come to the dapper Definition of an Adverb; which, it seems, is a Part of Speech joined to the Verbs to declare their Signification; as, Semel in Anno ridet Apollo, i.e., Once in a Year Apollo laughs; for 'tis pity that one who understands nothing but English should not have an Opportunity of trying his Skill upon the Example, and by the Help of this worthy Rule distinguish the Adverb from the rest of its Fellows.

Well, but a Conjunction joins Words and Sentences together, and of them some be Disjunctives; that is, he is a Joiner, who doth nothing but take Work to Pieces: But of this, and the other hard Names put before the Adverbs, Conjunctions, and Interjections, I have said enough in the Grammar itself. And I shall waive what might be said against the rest of Lilly's Grammar, which the Notes in the Oxford Edition prove sufficiently defective; for which Cause I must beg Leave to differ from him who wrote the New Preface, esteeming it much better to pull down the whole Frame, and
and erect another, (as near its Model as shall be deem'd requisite) than to make Patch-Work: For the bare Establishment of Antique Authority, and long Use, are not solid Arguments against altering any Law or Practice that is evidently faulty.

And now to proceed to my Notion of an Universal English Grammar, and apply it to the Uses design'd.

And here I take it for granted, that such a Grammar being published, whoever should be perfected therein, would need but a few Rules for attaining any other Language; and those only such as are peculiarly proper to it, to the great Ease of the Learner's Memory; who might immediately be put upon perfecting himself in the Declensions of Nouns, and Conjugations of Verbs, the most necessary Task in the Attainment of any Language, next to the laying in a good Stock of Words, and in Order of time rather before it. And, When well vers'd in the Declensions and Conjugations, and such few Rules as should be found requisite, I can't see any Reason why one who is to learn Latin, should not be permitted to read Terence, and Virgil's Eclogues, together with as elegant Translations of them, as Exactness would allow; by the frequent and thorough Reading whereof, (and therefore the fewer Books the better) he would come to see the Energy of the Words, as plac'd and vary'd; the Elegancy of the Phrases and Sentences; and,
and how the Idioms of the Language answer, and are accommodated to his own.

And when taught by frequent Lectures, read by the Master daily upon a few Lines, how to apply the Rules; the Youth then may best, in my Opinion, be put to turn English into Latin, and to speak Latin.

For as I take it, all Knowledge in a foreign Language is acquired by Imitation; and he speaks it best, who don't only repeat the Words, but uses the Phrases, and even entire Sentences of the Natives, as often as the Subject will bear it.

Whence it may appear an irrational Practice to put Boys upon making Latin, as 'tis properly called, (being a Creature of the Youngster's own Brain) when they are to rumble over their Dictionaries for every Word, and to conjure the Words together by the Help of such a Grammar as has been described, without the least Notion of the Use, Application, or Propriety of them. From which follows of Course an ill Habit of bald, paltry Expressions, which are like to stick by them to the End of the Chapter, according to that Observation,

Quo semel est imbuta recens servabit odorem
Testa diu——

Nor will the Method I have here proposed appear absurd to such, who consider the vast Difference between the Discourse and Behaviour of a Child bred up among Men and Women, and
and of such, as only associate with their Equals in Years and Understanding; for the Difference is evidently owing to the Force of Example, where there is no Dispersion in the natural Capacities. And hence some are compleat Courtiers, others downright Cits, and some errant Bumpkins.

Petronius has a Remark upon the School-Declamations of his time, somewhat applicable to the present Purpose: Et ideo (says he) ego Adolefcentulos existimo in Scholis multissimos fieri, quia nihil ex istis quae in usu hæbemus aut audiunt, aut vident.

Besides, there is another good Use of an English Grammar, which is the qualifying Persons (of both Sexes) for the Attainment of any Language, which their Business or Inclination leads them to, or lays them under a Necessity of Learning, without being oblig’d to look into a third, that is not likely to be of any Use to them in the whole Course of their Lives.

As I was going on with these Thoughts, Boileau’s Satyr appear’d, and with prick’d up Ears fleering in my Face, before I could ask the Reason of his Mirth, or Cause of his Visit, he bolted out this Distich:

Je ris, quand je vous vois, si foible, & si sterile
Prendre sur vous le foin de reformer la ville.

For this Seasonable Admonition I return’d the Caprices abundant Thanks; but withal desi-
red leave to recommend my Thoughts to such who were able to reduce them to Practice. With that he laugh'd out-right, told me I knew but little of the World: That from the Men of Letters I must only expect a Gerit, or Javelin pointed with a Saying from my beloved Terence, such as,

——Tantumne ab re tua est otii tibi
Aliena ut cures, eaq; nihil quae ad te attinent,
(or the like.)

And for the People, says he, the Romish Priests have told you, that they are un grandissima Bestia: Therefore, continued he, it were better for you not to prefer your Petition to the Learned, & si populus vult decipi decipiatur. Which he had no sooner said, but for fear left some of the meaner Gentry, (who in Spite of Lilly's Grammar might have learnt Latin enough to understand the Meaning of Populus) should have over-heard him, away he scamper'd, and left me resolve'd not to assist those Thoughts for the publick Good, with any pressing Recommendations; but leave them to the Support of their own Strength, and the Merits of the Cause, or to fall for want of a happy Concurrence with such who think best upon this Subject.

——Nunc aliquis dicat mihi, quid tu
Nullane habes vitia? Immo alia haud fortasse minoras.
This Grammar will admit of great Improvements, but being in English, and the Turkish put into a known Character, with Design to inform, without amusing the Learner, (who may sooner attain the Language, than to read it in its proper Short-hand) I hope it will answer the End of its Publication, and prove an easier Introduction to the British Learner of that Tongue, than any yet extant. And though it's acknowledg'd to fall short of the Perfection of Meninsky's in Latin, I think I may venture to say, it's an Improvement of Mr. Seaman's, which gave this its Form, and well-nigh all the Substance too. But there is some Variation in the Grammar itself; and the Dialogues, Proverbs and Words, are a Collection from other Books, and my own Observation.

Having been short in Relation to the Pronunciation, it may not be amiss to add, that every Syllable and Letter of a Turkish Word must be distinctly sounded; and that all Words beginning with Au, i.e. Alif and Yaw, must be sounded as O. And where any Words under Alif or Ain begin with O or U, it's to be observed, that I have done it to humour the Sound; the Regard to which makes some Words under Te begin with T, and others with D; and those under Caff, indifferently with C, Gh, or K. And this Aim of complying with the Sound has caused me to vary somewhat from what I have said, p. 2, 3. relating to the Sound of G before e or i; for whereas in their proper Chara-
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After the following Words are writ Cosk and Gun, I have interposed y, as Cyosk and Gyun; where this Difference is to be noted, that the y so following C and G, and coming before o and u, is to be deemed a Consonant; tho as often as it follows G at the End of a Word, the Syllable Gy is to be sounded as Gi in Ginger, with Regard to the Italian Sound of the Vowels.

The following Rules will explain the Meaning of Bab el Ba, and Bab et Te, &c. at the Heads of the Words, placed at the End of the Proverbs.

1. Alif Lam, bu on behf harftan evel ghsf, Lam okunyr, i.e. If Alif and Lam come before these 13 Letters, Lam is read, viz. Alif, Ba, Gim, Haw, 'Khe, Ain, Gain, Fa, Koff, Caff, Lam, Mim, Vaw, Ha, and Ya.

2. On uch harftan evel ghsf Lam okumaz, o harfler tecrar okunyr, i.e. If Alif and Lam come before 13 Letters, those Letters are to be read double, and Lam not sounded, viz. Ta, Sa, Dal, Zal, Ra, Za, Sin, Shin, 'Sad, 'Zad, Te, 'Dze, and Num.

I have added the Turb, Fermân, or Great Seal of Sultan Mustafa, as copied from the Original at the Head of my Travelling Command, (taken out A.D. 1697.) for the Satisfaction of the Curious: But considering the Avanious Disposition of the Turks, who are ready to lay hold on the least Occasion to eat b Money,
Money, as 'tis phrased, I have so order'd it, that it need not be incerted in those Books design'd for Turky; where it may be constru'd as a Counterfeit of the Great Seal, which is a Crime no less than High-Treason. And tho I am not certain whether the Turé be not alter'd every new Reign, yet I am perswaded they will approve this Caution, who shall understand, that upon putting a Crown upon a Flag-staff, the Caddy sent to our Consul of Smyrna, to de- mand Satisfaction for setting up the Cross (meaning the little one on the Top of the Crown) in the Grand Signore's Dominions.

Or if, perchance, he has met with that known Story of a hungry Caddy, who liv'd in a time when People had little Stomach to fall out. This Caddy seeing two Men pass along cheek by jowl, order'd his Servants to bring them before him; and when come, he ask'd them the Rea- son, why they could not walk the Streets with- out breaking the Peace, by quarrelling and brawling? The Men declared their Innocence, and protest they were very good Friends: Upon which he ordered them to make Affi- davit thereof, and to pay his Clerk for the Entry, and so dismiss'd them. But of this Auri sacra Fames, more by and by.

The Turks have a peculiar way of express- ing each, or a-piece, by adding er to a Noun of Number, ending in a Consonant, and then to such as end in a Vowel; as, Bir, one; Bicer, each one, or one a-piece. Iky, two; Iky-
Ikyšer, two a-piece, or each two. Thus in the Capitulations, Ve Kalaing ve Kuršhu-nung Shamy Cantarine elly yedyšher bu-chuk para rism Gumruc Allunub, i.e. And for the Damascus Kintal of Tyn and Lead, fifty seven Para's and a half for each (Kintal) shall be taken as Custom.

And here it mayn't be amis to correct the Mistake of our printed Capitulations, which make the Aleppo Custom of every Cloth Eight Para's, which in the Original is not Sekizer para, but Secfaner para, Eighty Para's.

There only remains a Word of Advice to the Learner, who is to reside in Turky, how to use his Skill in the Language, so as not to render it prejudicial: For doubtless if any one should grow so fond of his Proficiency, as to affect the Society of Turks, he would be soon weary of such an Acquaintance; and an Intimacy with them might prove as dangerous as expensive. They are much addicted to Sodomy; and so blinded with the Lustre of the White and Yellow Dust, that no Bond can restrain their eager Pursuit after Gain.

Non merto, non valor, non riverenza, &c.

Paftor fido. Atto 5° Scena prima.

Which take thus in English:

No Merit, Virtue, Reverence, nor Awe,
That's due to Age, Degree, or to the Law;
No Curb of Shame, Respect to Love or Blood,
Nor Memory of past received Good:
Nothing's so rev'rend, holy, just, or great,
But their curs'd Covetise will violate.
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This, tho us'd by Guarini to another Purpoe, is applicable to the present; and the Turks insatiable Thirst of Gain is promoted not a little by the following Observation, that I find in a Book of their Dialogues; where a Shakird, or Papil, designing to set up for Learning, tells his Hogia, or Tutor, that he has read, Marisett Maldan evly dur, i.e. Learning is better than Riches. To this the Hogia replies, Degmedé agher buile olaidy, jumle Alem Mariisetté gyun gul virirdy : Emma gururfingke Marisetty kimfè sévméz; emma Akchéyi cuchúk buy-úk féveir, i.e. Doubtless if it were so, all the World would give their Minds to Learning; but you fee that some love it not, but both small and great love Money.

Now Burgeridicus, Rhamus, and all the long Tribe of the Jansonists, and other Logicians, with the strongest Syllogisms they could raise on Barbara, Celarent, &c. could never beat a Turk out of this Notion, That Money it self is worth more than all the Tools made use of to acquire it; among which Tools they reckon Learning, having no such Relish of it as Lucretius, who tells us, Sed nil dulciss est, &c. which the memorable Mr. Creech thus translates.

But above all, 'tis pleasantest to get The Top of High PHILOSOPHY, and sit On the calm, peaceful, flourishing Head of it; Whence we may view, deep, wondrous deep be- How poor mistaken Mortals wand'ring go, low Seeking
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Seeking the Path to Happiness; some aim
At Learning, Wit, Nobility or Fame.
Others with Cares, and Dangers vex each Hour,
To reach the Top of Wealth, & sovereign Pow'r.
Blind, wretched Man! in what dark Paths of Strife,
We walk this little Journey of our Life.

However it will not follow, that a Man ought not to converse with such, whom he cannot conveniently contract an Intimacy or Friendship with. All common Acts of Humanity and Civility, a Man should be as ready to render, as willing to receive.

And the Satisfaction of being able to return common Salutes, to set oneself in the right Road upon any little Excursions, (for travelling far is neither safe nor commodious in Turky) and to reconcile oneself to the good Opinion of the Natives (had the Merchant no need of it in the Management of his Business) are sufficient Inducements to the acquiring some Knowledge of the Language.

And that this penultimate Consideration may have its due Force, it's to be remember'd, that, If I know not the Meaning of the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. And whosoever observes it, shall find the Treatment he meets with from most People, as well abroad as at home, (for the World is all of a Piece) answerable to the Thoughts they entertain of him.

But
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But if any Britain should be vain enough to make use of that impudent way of the Romanists Arguing, that because Protestants allow they may be saved, at least that such of them may as are ignorant enough; and they, on the contrary, have not the same charitable Opinion of the Protestants, therefore 'tis safest to be of their Religion, or rather Profession; as tho the Want of Modesty and Charity, in direct Opposition to 1 Cor. 13. 1, 2, 3. were a certain Indication of a true Church, and of the best of Christians. And accordingly should fancy, that a Turk may be a Barbarian to a Christian, because we are pleased to stile him so, but not vice versa. Not to enlarge upon the plentiful Returns the Turks make in that kind, I must do them the Justice to assert, they are of the two the less barbarous, in respect to the Regard had to Estates and Persons shipwreck'd: Upon which disastrous Occasions, the Behaviour of the Mob is a just Reproach to this Nation; and will be so, till the infamous Practices of the Coasters be effectually restrain'd by the Wisdom of the Government.

Quod genus hoc hominum? quæve hunc tam Barbara Permittit Patria? ——— Virg. (morem

But this might have been spared, since the Protection of Religion and Liberty, the People's Peace, Wealth and Safety, and the wiping out National Scandals, are the Care and Blessings of this glorious Reign: For the Continu-
The Preface.

ation of which every good Subject will renew
the Wishes of Horace for Augustus.
Serus in Coelum redeas, &c.

The Purport of which is as follows:
May Heav'n, which blest the Britains with your Reign,
Be long e'er it resumes the Grant again;
Long may you with Delight the Sceptre sway,
As long your Subjects cheerfully obey:
Nor may our Crimes give Heav'n and you Offence,
Left you too early be removed hence,
May you in noble Triumphs here delight,
Our Queen, our Mother, Heavens Favourite.
O may You, ANNA, Europe's Wrongs redress,
The Gallic Pride, and Outrages suppress,
And amply punish their Perfidiousness.

I will conclude with a few Words more of Ad-
vice to such as are minded to learn Turkish,
(which perhaps may be a useful Pattern for the
learning other Languages.)

I would therefore wish such to read this Book
twice or thrice orderly over, from the Beginning
to the End, without skipping here and there:
Then let them begin afresh, and make good
their Ground, as they go, frequently practising
the declining and forming of Nouns, and con-
jugating of Verbs: And when weary of any
one part, let them relieve the Scene by renewing
their Readings, by making an English Alphab-
et to the Words, and by examining the Dia-
logues and Proverbs by the Grammar Rules,
(as they grow versed in them) for one Part
assists another; and frequent Use renders every
thing familiar and easy, and so best recom-
mends it to the Memory.

C H A P.
Turkish Orthography

The Alphabet

The Character most in use

A

The

Nun

Y

Some

Medda
CHAP. I.

OF ORTHOGRAPHY.

The Alphabet, which begins with Alif, like other Turkish Writings, must be read from the right Hand to the left.

It contains 27 Letters, besides four borrowed from the Persians, viz. Pa and Sa, which last is only used in Persian Words. Chin and Caff Persian, with the three Points on the Top, which founds gh at the Beginning, and ng in the Middle, and at the Ends of Words.

As for Lamalif, 'tis only a Compound of Lam and alif.

Some Letters are varied twice or thrice, with [or] between the Variations; but they don't encrease the Number of the Letters.

The former of the Alphabets gives the Names of the Letters; and they are to be pronounce'd after the English way of sounding the Vowels.

In the Prosecution of this Work, I shall use the Pronunciation of the Vowels, which the Turks have in common with all Nations, the English only excepted. As for Instance: What the English found a, the Italians and others found as au.

a has the English Tone in the Word Ale, pronounce'd by an Englishman; and a in all is the Italian or Turkish Tone.
Of Orthography.

Chap. I.

e the English found as in me; but the Italians,
as a in many.

i the English found as y in my; but the Ita-
lians and Turks, as e in me.

o the English found as others do; but

u they corruptly found as the Word you, in-
stead of thrusting out the Lips, and giving it
the Sound of double o in too.

The Letter Haw is guttural, and requires a
little ratling in the Throat to pronounce it true:
'Khe should be founded as if i went before the k,
in which the i should be half melted. The same
way 'dze is to be uttered.

'Sad and 'Zad are to be founded by putting the
Tongue to the upper Teeth, and hissing a little
on the f and z before pronouncing.

And this is what I think sufficient to say about
the Pronunciation, the Turks reading as they
write; only where uc, um, uz, and ury occur,
as they do frequently in the Tenses of Verbs,
and Cases of Nouns) they indifferently found
those Syllables as writ; or as ic, im, iz, and ury,
which last is much in Use, being affected as the
genteelst Sound.

But here I must observe, that to come nearest
to the Turks Writing, I must use the Vowels
with the Italians; but the Consonants as the
English do, saving in one Instance, which is the
Sound of Caff before e or i, in the Word Celmece,
to come. Caff at the Beginning stands for g;
who at the End for c. The first Syllable gel is
founded as in the English Gelding; but g having
a different Tone in Gelly, I hold the Italian Prac-
tice of interposing h the most distinct, and shall
therefore use it in rendering Caff; as Ghelmece, not
Celmece.

And
Chap. I. Of Orthography.

And were not the British Nation over-fond of their old Customs, they might fall in with other Nations, in many things to Advantage; as, in this Point of Orthography, the Use of the new Stile, &c. For the Difficult of which, so far as I can learn from Persons skill’d that way, we have only this to say, Vide meliora proboq; detriora sequor.

Gim the Turks found always as the first g in Gig, and not as g in a Gig, or Top; so that when I shall use g before e or i, the g must be found as in gentle, or Ginger.

The latter Alphabet shews the Force and Powers of the Letters: Where note, That Koff and Gain are sometimes used one for the other.

The Vowels are five, viz. Alif and Ain; which two are always used as Vowels, though by virtue of different Marks over or under them, or by being joined to Vaw or Ya, they lose their own Force, and stand for any of the five Vowels.

The other three are Ha, Vaw, Ya, of which the first stands for h at the Beginning of Words, and for a, or e Italian, at the Ends; and the other two are indifferently used for Consonants or Vowels, as they are with us.

There are besides those five Letters, a Line and a Comma, used in some Writings to express the Vowels.

The Line drawn obliquely over a Letter, is called Asyn, and stands for e; but if it falls perpendicular, it stands for a.

The Line placed aslant under a Letter, is called Esfer, and stands for i.

The Comma is ever put above the Letter, and is called Otru, serving for o or u. And here I have used the Italian Sound of the Vowels.
Of Orthography.

Chap. I.

After doubled sounds an, or on. Elsewhere doubled sounds in; and outru doubled sounds on, or un; as they are (with the following Marks) described under the Alphabet.

The other Marks used by the Turks, are five; viz.

1. Nofta, that is, the Points, which never exceed three; by the placing of which the Letters are distinguished, and known by the Number of them; for the Difference in Writing is but small, if any, between the Characters of $b$, $p$, $t$, $s$, $n$, and $y$.

'Tis the one Point beneath that makes the $b$; two the $y$, and three the $p$. And the one Point above, which shews the $n$, two the $t$, and three the S Persian, or Sh; tho for Sh or Shin, the upper part of our Interrogation Point is most commonly put instead of the three Points.

The two Points both above and below are mostly so made, as not to be distinguished from one, unless that usually they are somewhat larger.

With us 'tis no uncommon thing to meet with some written Hands scarcely legible: Nor will it be strange, that the Diversity of writing among the Turks should render their crabbed Character the more difficult; especially if we consider that every one varies somewhat even from the Hand he copies after, and takes a Liberty of enlarging the Characters, with Flourishes for Ornament; and that 'tis common to them all to blend or run one Letter into another, and to separate the first Letter of a Word, by joining it to the last of the Word preceding: All which will be evident'd in the Bill of Exchange, at the Close of this Chapter.

'Twould
Chap. I. Of Orthography.

It would be endless to attempt the Description of the various Connexions and fanciful Strokes of the Pen, of which the Knowledge will be best attain’d by Observation and Practice.

However in the main, the Letters in their Writings will be found to correspond with the Alphabets, tho’ miserably mangled in the middle of Words, where only the Heads of the Characters, as described in the Alphabets, will appear, (disguised often by the Hast or Awkwardness of an unskilful Hand:) But at the Ends of Words the Letters are usually entire.

But to return to the Marks. 2. Medda is never used, but over Alif, and causes it to found a or au English.

3. Geem denotes the Connection of the Consonant, over which ’tis placed to the foregoing Letter.

4. Tefhid is put over a Letter to double it; as we use comand for command: But being put over d, if t immediately precedes it, d is also to be sounded as t; as aitdy, he said, found a-itty.

5. Hamze is sometimes put over a Stroke, instead of the two Points under it, and then it stands for y; or else ’tis used with Asfur over it for a, e: Estere under it, for i; or Otru over it for o, u.

There remains yet one Difficulty, which is how to know the proper and particular Letter that a Word begins with, since the Alphabet contains several Letters of the same Sound and Force, as, Alif and Ain. Sa, Sin and ’Sad stand each of them for S; and have so near an Affinity with Z in many Words, that Zal, Za, ’Zad and ’Dze may be added to encrease that Difficulty, as well as to shew what is peculiar to themselves.
How and 'Kke, Te and Te, Koff, Caff and Gain are not easily distinguished by the Sound. And of all it may be said, that one but indifferently skill'd in the Language, can't write the Word truly upon hearing it spoken, or be able to turn directly to it in the Dictionary.

Now this Difficulty is not to be surmounted otherwise than that other of reading the Character, viz. by Practice and Observation, without which no one ever spelt or wrote correctly.

And now for the Information of such as shall have a Mind to write the Turkish Character, they must know, that the Turks write with Reeds instead of Quills; which are not so hard as our Reeds, tho much of the same Bigness. The Slit of the Pen is usually about half an Inch long, and the Nib is pared very thin, and cut narrow and flunting; so as that Side of the Nib which is next the Fore-finger, when the Pen is in the Right Hand, is longer than the other that is next the Thumb, which Make of the Pen gives the Form to their Letters at one Stroke, and can't be tolerably imitated with our even nibbed Pens.

The Form of the Figures they use in Arithmetic, is at the Bottom of the Alphabets, and needs no Explanation.
Of Orthography.

Chap. I.

...
The Reading of the foregoing Temizuk, or Bill of Exchange.

Vege tahriýy hurúf bu dur ke Ingheliz Bazirganlerinden Sherman Vitkin nam Bazirgandan ber vege karzy Sheraï bing Uch ýüz grúsh eftikraz ailedim taiky del afil nezfe alté ýüz elly grúsh ider meblaghy merkümýy hala Izmirdé Gumrúc Eminy olan İzetlu oglum Mustaýy Aga Vusul Temíscudé otuz bir gün mururínde merkuming Izmirdé Sherriký olan Pilkinton nam Bazûrgane Edá ve tellim ailemec uzra vajibul edá ve lazimul kazá dainim dur Vadedey hululínde meblaghy merkum vege meşrühy uzra tamamen edá ve tellim olunduête ishbu Temísukimiz yeddindan akhiz ve hefiz olúne. Tahríran 2 Nun Senna 1109.

El hakir el hadgé Mahmet,
Eminy Gumrúc hala.

The Endorsement was thus:

Vemettuvely Temizük fe 2 Zilkada Senna 109.
The Grammatical Construction of the Bill of Exchange.

Vege the Cause or Reason tabry of writing buruf the Letter or Bill, dur is bu this; be that Bazirgan dar from the Merchant, nam called Sherman Vitkin, (this must be a Mistake for Whitcomb, the Turks often, as in this Instance, mixing and confounding Frank Names in their Bills) Inghezdr Bazirgan darindan by the English Merchants, her vege after the manner sherai of a lawful karzy Debt, efirraz ailedim I have borrowed bing a thousand ich three yuz hundred grush Dollers; Nefte the half (Note the Form which the Turks always use, of expressing how much the half makes) taiky delasif of the Capital Sum ider makes alté six yuz hundred eley and fifty grush Dollers. Meblaghy when the Sum merkumy aforesaid or written Temizuced in the Bill vusul shall come Mustafy Aga to Mr. Mustafa izetlu the noble, oglum my Son, olan being hala now Emisy Chief of Gumruc the Cuftoms or chief Cuftomer Izmirde at Smyrna, (Note, that Aga, which I have render'd Mr. signifies the Chief or Head, as the Aga of a Village, is the Head or chief Man in it, &c. So that if any one had rather, he may render Mustafy Aga his Worship Mu-
stafa) otuz thirty bir one gyun Days nururinde being paft, or after Sight, dur it is dainim my Debt ede ailemec to pay, ve and teslim ailemec uzra to confign Bazirgane to the Merchant, nam called Pilkinton, (Note, they had writ him Mil-
kinton, and though the Payment was due to him, asfoon as I presented the Bill, the Cuftomer, with-
Chap. I. Of Orthography.

without expecting any Indorsement, or other Licence from Pilkington, written or verbal, accepted the Bill to pay me at the time) olan being Sherriffy the Partner (here mere Form obtains, for each of the Parties, viz. Sherman, Whitcomb and Pilkington belonged to distinct and different Reggions, and were not so much as Correspondents: However we may account for this additional Circumstance, if we look into our own formal Indictments, as in those for Riot, in cutting and carrying away Corn, pulling down Hedges, &c. where the Parties are laid to assemblable and commit thse Offences Vi & Armis, Baculis, Gladiis, Bombardis & Falcafris, the 'tis very likely that not one of the Mob in such Cases have either Sword or Gun about him, &c. 'Tis sufficient to prove the Fact in these Cases, and the Debt in the other; and if the Money be but paid, and the Rioters punished, the notional Partner may walk off with the Swords and Guns, &c.) merkum that the aforesaid Izmir'd at Smyrna, et the Eda Payment vajib is necessary ve and 'et the kaza restoring or Compensation lazim is needful. Vegé the Reason buulinde for entering into vadeffy a Promise merkum for the aforesaid meblagby Sum meshruby uzra being before declared, eda the Payment ve and teslim the Consignment olundude being made tamamn fully abhiz ve hefz. the Custody isbhu of this Temizukimiz our Bill, oliva let it be (taken) yeddindan from his Hand. Tahirban written or dated 2 Nun the 2d Day of the Month Nun or Ramazan, (which Moon is expressed by the Letter Nun) Senna in the Year 1109, which answered to our April 16, 1698. And seems to fix the Turkish Hegira or Æra, Anno Christi, 589. though their Prophet Ma-
Mahomet was born the 5th of May, A.C. 570, but flying from Mecca on the 16th of July, A.C. 622, to Medina Alhabib, or the City of the Prophet, from that Day begins their Hegira. Now subtract 622 from 1698, and there remain 1076 Solar Years, which answer to 1109 Lunar Years; for each Lunar gains 11 Days of the Solar Year; so that 1109 gain 33 Solar Years, which reconciles the Difference.

The Bill subscribed in an unintelligible Cypher, (in Imitation of the Imperial Signature placed at the Beginning of all Royal Grants and Mandates, which 'tis a capital Crime for any one to counterfeit) is as follows, viz. El bakir the humble el badhe Pilgrim Mahomet, Eminy the chief Gumrue of the Customs hala at present or now.

This Bill I presented to the Customer of Smyrna the 3d of May, which he accepted and indorsed as before said, and may be thus interpreted. Temizelk the Bill Venettuvely of the Mettvely, i.e. an Overseer or Manager of the Buildings, Repairs and Revenues of a Mosque, or Church, fe 2 Zikada the 2d Day of the Moon Zilkada, which answered to our June, and was a due Acceptance, or Note of the time the Bill was payable at. But for 300 Dollars paid before due the 25th of May, I said for the other 1000 till the 4th of July, so little do Turks regard the Laws of Exchange. Senna the Year 109 for 1109.

And now, that I may have no farther need to add any thing hereafter relating to Bills of Exchange, I shall conclude this Chapter with the Names of the Mahometan Moons, which continually circulating, that which falls in our
Chap. II. Of forming Derivatives: January one Year, will in Process of time fall in December: However they keep their due Distance from each other; and therefore the Names of them may serve the Merchant to find if the Acceptance answers the Tenor of his Bill.


To these I shall here add the Days of the Week:
Sunday, Bazar gyuny, Abed gyuny.
Monday, Bazar irtasy.
Tuesday, Saly gyuny.
Wednesday, Charshanbe gyuny.
Thursday, Panchanbe gyuny.
Friday, Juma zupełnie, Ruzy Azine.
Saturday, Juma vrai irtasy.

C H A P. II.

Of the Manner of forming Derivatives; as Nouns from Verbs, and also from other Nouns.

I. Nouns are formed from Verbs five ways.

1. By taking away the last Letter of the Infinitive Mood, (which is always c or k) as Bilmec, to know; Bilme, Knowledge. Anglamak, to understand; Anglamad, the Understanding.

2. By adding lik to the Infinitive Mood; as, Bilmeclik, Understanding or Knowledge.
3. By changing the Termination of the Injunctive Mood, (which is always mec or mak) into ish; as Sevmece, to love; Sevish, Love. Aglamak to weep; Aglaifh Weeping or Lamentation.

4. A Noun expressing the Actor (or Agent) is formed by changing mec or mak into gy or igy; as Sevmece, to love; Sevgy, a Lover. Au-kumak, to read; Aukuiygy, a Reader.

But if t goes before mec or mak, 'tis sometimes changed into d; as, Ishitmec, to hear; Ishidigy, a Hearer.

5. A Noun Arabick of the Agent, or a Participle Active is often used; as, Nazir, Arab. i. e. in Turkish, Terdum idigy, a Helper. Kiasir, Arab. i. e. Turkish, Inanmagy, an Infidel, &c.

II. Nouns are derived from other Nouns seven ways, viz.

1. A Noun of the Agent, or which expresses the Office, Exercise or Art, is formed by adding gy; as, Etmec, Bread; Etmeogy, a Baker. Busfan, a Garden; Buftangy, a Gardner. Kapu, a Door; Kapugy, a Porter or Door-keeper, (for Hamal is a Porter that carries Burdens.)

2. Some Nouns after the Persian manner are formed by adding n'gar, a Doer or Maker; as, Guna, Sin; Gunangar, a Sinner: Or Dar holding or having: Or Ban, a Keeper; as, Tadg, a Crown; Tadggar, crowned, having or holding a Crown. Gehan, the World; Gehbanban, Keeper of the World, (a Title attributed to the Grand Signore; tho the Turks unluckily make the Difference but inconsiderable between Gehan, the World, and Gehbanum, Hell.) Sec, a Dog; Seeban, Keeper of (the Emperor's) Dogs.

3. By
Chap. II. Of forming Derivatives. 25

3. By adding -lu or -ly indifferently to the Name of a Place, a Native or Inhabitant of that Place is expressed; as Istanbul, Constantinople; Istanbul, or Istanbul, a Stambolean, or Constantinopolitan, Haleb, Aleppo; Halebly, an Aleppeen. Sakiz, Scio; Sakizly, a Scioite. Izmir, Smyrna; Izmirly, a Smyrniote.

The Rumilly signifies Greece, and Rum a Greek.

And sometimes after the manner of the Arabs these Nouns are formed, by adding -y instead of -ly; as, Messir, or Messr, Egypt; Messry, an Egyptian, &c.

4. A Diminutive is made by adding one of the following Particles, viz. Chuk, Juk, Gigbe, Jangaz or Gingaz, Jugaz or Gigaz; as, Oglan, a Boy; Oglanjuk or Oglangik, a little Boy. Kiz, a Girl; Kizjugaz or Kizgigaz, a little Girl. Cupec, a Dog; Cupejuc, a little Dog (omitting the c): It, a Dog or Bitch; Itijugaz, a little Dog or Bitch. Gichy, small; Cuchuk, very small; Cuchukchuk, exceeding small.

5. Abstracts are derived as well from Substantives as Adjectives, by adding -lik; as, Kull, a Slave; Kull-lik, Slavery. Beg, a Lord; Beglik, a Lordship. Tangry, God; Tangrilik, Divinity. Ayu, good; Ayulik, Goodness. Hafta, sick; Haftalik, Sickness, &c.

6. Many Arabick and Persian Nouns are used by the Turks without Alteration; and many Substantives are formed from Arabick Particles, Adjectives and Substantives, by adding -lik; as, Shabid, a Witness; Shabidlik, Testimony. 'Kain, a Traitor; 'Kainlik, Treason, &c. And many Substantives are after the same manner formed from Persian Adjectives; as, Zur, Force or Strength; Zurmand, strong; Zurmandlik, Courage.

7. Or-
7. Ordinal Numbers are made by adding ingy or ingy, to a Noun of Number; as, Bir, one; Bir ingy, the first. Iky, two; Ikingy, the second, &c.

And for that the Knowledge of these Nouns of Number is of daily Use among Traders in Turky, I shall close this Chapter with an Enumeration of them as far as necessary, viz. 1 Bir. 2 Iky. 3 Uch. 4 Dort. 5 Besh. 6 Alty. 7 Teddy. 8 Seckiz. 9 Dociz. 10 'On. 11 On bir. 12 On iky, &c. to twenty; so that nothing is farther requisite than giving the Names of each Number which is ten beyond the foregoing, viz. 20 Igrimy. 30 Otuz. 40 Kirk. 50 Elly. 60 Altmish. 70 Yetmisf. 80 Secsan. 90 Docsan. 100 Yuz. 200 Iky yuz. 300 Uch yuz, &c. 1000 Bing. 2000 Iky bing, &c. 40000 Bir toman; and Kirk bing. 1,000,000 Bing kerve bing. All Numbers between these are filled up by adding the first nine.

But because the Armenians generally use the Persian Names, it mayn’t be amiss to add them, as 1 Yek. 2 Du. 3 Se. 4 Chabar. 5 Penge. 6 Shash: 7 Heft. 8 Heft. 9 Nu. 10 De. 11 Tazde or Tazde. 12 'Duvazde or Duvanzde. 13 Sizde. 14 Chabarde. 15 Panzde. 16 Shanzde or Shashde. 17 Heftde. 18 Heftde. 19 Nuzde. 20 Bist. 30 Sy. 40 Chabil. 50 Panjah. 60 Sheft. 70 Heftan. 80 Heftan. 90 Nuvad. 100 Sad. 200 Dusad. 300 Se sad, &c. 1000 Hazar. 1,000,000 Desad hazar.

And the Persians Ordinal Numbers are formed by adding um, yum or hum to the foregoing; as, yec, one; Tecum, the first. Du, two; Duyum, the second. Nu, nine; Nubum, the ninth, &c.
C H A P. III.

Of the Genders.

The Genders are three, viz. Masculine, Feminine and Neuter, and they are distinguished three ways:

1. The Turks having no such Variety of terminations as the Latins and Greeks; nor Articles, as the French, Italians, &c. the Substantives are known by the Signification of the Word; and the Adjectives are applied to them as in English, alike to all Genders, without any Alteration. As in English, speaking of a Dog, I know the Word Dog to be of the Masculine Gender, because it signifies an Animal of the Male-kind; the Female of which we express by another Word, viz. Bitch. So the Turks use different Names, as Cupec, a Dog; Kanjic, a Bitch. Bogá, a Bull; Inec, a Cow. Huros, a Cock; Taik, a Hen, &c. To which they apply the Adjectives without alteration; as, bu Cupec, this Dog; bu Canjic, this Bitch. Guzel Adam, a handsome Man; Guzel Averet, a handsome Woman: Guzel Hayvan, a handsome Animal.

2. When one Word expresses both Sexes, they use ar or arrek, to express the Masculine Gender, and kyz or disby to express the Feminine; as, Ar oglan, a Boy; kyz oglan, a Girl. Arkerindash, or Arkerdast, a Brother; Kyzkerindash, a Sister. Arkek Arfian, a Lion; Disby Arfian, a Lioness, &c.

3. Divers Arabick Words are used, whose Genders are distinguish'd after the manner of the Arabs.
CHAP. IV.

Of the Numbers.

The Numbers are two, viz. Singular and Plural; and the Plural is formed by adding ler to the Singular; as, Bash, a Head; Bashler, Heads. Adam, a Man; Adamler, Men, &c.

CHAP. V.

Of the Cases and Declensions.

The Declensions are two, which are distinguished thus, viz. when the Nominative Case of a Word ends in a Consonant, that Word is of the first Declension; and when it ends in a Vowel, it's of the second.

The Cases are six, viz. the Nominative, Genitive, Dative, Accusative, Vocative and Ablative; which in Words of the first Declension are distinguished by the following Terminations, viz.

The Nominative Case ends in a Consonant. The Genitive in ung, or ing. The Dative in e. The Accusative in i. The Vocative is like the Nominative, and the Ablative ends in den or dan.

The Plural Number is form'd, by putting ler between the Noun and the above-said Terminations, viz.
The First Declension.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Adam, a Man.</td>
<td>Adamler, Men.</td>
</tr>
<tr>
<td>G. Adaming, of a Man.</td>
<td>Adamlering, of Men</td>
</tr>
<tr>
<td>D. Adame, to a Man.</td>
<td>Adamlere, to Men</td>
</tr>
<tr>
<td>Ac. Adamy, the Man.</td>
<td>Adamlery, the Men</td>
</tr>
<tr>
<td>V. Ya Adam, O Man.</td>
<td>Adamler, O Men.</td>
</tr>
</tbody>
</table>

Note. That if a Noun ends in k, in the Genitive, Dative and Accusative Cases Singular, the k is turned into g; at, Doftik, Friendship; Gen. Doftligung, and not Doftlikung, of Friendship, &c.

The Cases of the Second Declension have the same Terminations with those of the first: Only those of the second ending in a Vowel, to prevent clashing, in the Singular Number they take a Consonant between the Noun and the Termination, which instead of ing in the Gen. is ning, in the Dat. ye, Acc. yi, the Voc. like the Nom. and the Abl. ends as the first in den or dan. And n and y are supply'd by ler in the Plural.

The Second Declension.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ata, a Father.</td>
<td>Ataler, Fathers.</td>
</tr>
<tr>
<td>G. Ataning, of a Father.</td>
<td>Atalering, of Fathers.</td>
</tr>
<tr>
<td>D. Ataye, to a Father.</td>
<td>Atalere, to Fathers.</td>
</tr>
<tr>
<td>Ac. Atayi, the Father.</td>
<td>Atalery, the Fathers.</td>
</tr>
<tr>
<td>V. Ya Ata, O Father.</td>
<td>Ya Ataler, O Fathers.</td>
</tr>
<tr>
<td>Ab. Atadan, from a Father.</td>
<td>Atalerdan, from Fathers.</td>
</tr>
</tbody>
</table>

C 2
Of Comparison of Nouns.  Chap. VI.

If the Substantive to an Adjective be not expressed, then the Adjective is declined according to the Examples foregoing: But if the Substantive be expressed, the Adjective is used in the Singular Number, without varying its Termination, be the Substantive what Case or Number soever. As we say a good Man, of a good Man, good Men, of, to, by, from or with good Men, without varying the Adjective good; so the Turks, Eyu Edam, a good Man: Eyu Adaming, of a good Man: Eyu Adamler, good Men: Eyu Adamlerdan, by or from good Men, &c.

CHAP. VI.

Of Comparison of Nouns.

There are three Degrees of Comparison, viz.

the Positive, Comparative and Superlative.

The Positive only expresses the bare Quality, as good, bad, amiable, &c.

The Comparative rises a Step higher than the Positive, as better, worse, more amiable, &c. and is formed by the Turks four ways, viz.

1. By adding to the Positive rec or rac; as, buyuc, great or big; buyurec, bigger. Hošb, good or well; Hošbrač, better, &c.

2. By putting the Noun that is governed of the Adjective in the Ablative Case, the Adjective becomes of the Comparative Degree; as, Tamam Meşirde Zelikadan guzel hâtin yok idy, i.e. In all Egypt there was not a handsomer Woman than Zelika. Here Zelikadan is the Ablative Case, govern'd of the Adjective guzel, used comparatively
Chap. VII. Of Pronouns.

Chapter VII. Of Pronouns.

Pronouns are Personal; as, I, Thou, and He.

Or Demonstrative, as the three Personals above-said, This, That, &c. Or Relative, as Who, Which, &c. Or Possessive, as Mine, Thine, His, &c. of which last sort this Chapter chiefly treats.
### Declension of Pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ben, I</td>
<td>Biz, we.</td>
</tr>
<tr>
<td>G. Benum, of me.</td>
<td>Bizum, of us.</td>
</tr>
<tr>
<td>D. Bang-e, to me.</td>
<td>Bize, to us.</td>
</tr>
<tr>
<td>Ac. Beny, me.</td>
<td>Bizi, us.</td>
</tr>
<tr>
<td>V. Is wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>Ab. Benden, from me.</td>
<td>Bizden, from us.</td>
</tr>
</tbody>
</table>

- N. Sen. thou. |
- G. Sening, of thee. |
- In all the other Cases Sen is declined as Ben.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ol, he, she, or that,</td>
<td>Onler, they or those.</td>
</tr>
<tr>
<td>G. Onung, of him, her, that,</td>
<td>Onlering, of them, &amp;c.</td>
</tr>
<tr>
<td>D. Ong-e, to him, ther, that.</td>
<td>Onlere, to them, those.</td>
</tr>
<tr>
<td>Ac. Ony, him, her, or that.</td>
<td>Onlery, them or those.</td>
</tr>
<tr>
<td>V. Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>Ab. Ondan, from him, &amp;c.</td>
<td>Onlerdan, from them, &amp;c.</td>
</tr>
</tbody>
</table>

- N. Ishbu, bu, shu, this or that. |
- G. Bunung, shunung, of this or that. |
- D. Bung-e, shung-e, to this or that. |
- Ac. Buny, shuny, this or that. |
- Voc. Is wanting. |
- Ab. Bundan, shundan, from this or that. |

### The Plural Number

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Buler, bunler, shunler, these or those.</td>
<td></td>
</tr>
<tr>
<td>G. Bulering, bunlering, shunlering, of these, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>D. Bulere, bunlere, shunlere, to these or those.</td>
<td></td>
</tr>
<tr>
<td>Ac. Bulery, bunlery, shunlery, these or those.</td>
<td></td>
</tr>
<tr>
<td>Voc. Wanting.</td>
<td></td>
</tr>
<tr>
<td>Ab. Bulerdan, bunlerdan, shunlerdan, from these</td>
<td></td>
</tr>
</tbody>
</table>

**Note,**
Chap. VII. Of Pronouns.

Note. That bu, this, is declined like jëbë, that, in the Singular Number; but in the Plural takes n.

Kendu or Kendy, the same, is declined like Nouns of the second Declension.

Ke and Kim, who or which, are of themselves indeclinable, but are joined with other Pronouns that are declinable; as, Olke or Olkim, he who, Gen. Onungke, of him who, &c.


The various ways of forming Pronouns Possessive follow, viz.

1. If you would form a Pronoun Possessive of the First Person, add to a Noun in the Singular Number m or um; to which add further uz, and 'twill form the Plural Number of the Pronoun, tho' not of the Noun; as, Baba, a Father; Babam, my Father; Babamuz, our Father.

And if the Plural Termination umuz be put to a Noun of the Plural Number, both Noun and Pronoun will be Plural; as, Babaler, Fathers; Babalerumuz, our Fathers.

2. A Possessive of the Second Person is formed by adding ng, ung or ing, for the Singular Number; to which add farther nuz, and 'twill form the Plural, as Ata, a Father; Atang, thy Father; Atangnuz, your Father, speaking to two or more. Atalerungnuz, your Fathers, &c.

Note. That these Possessives of the First and Second Persons, may be declined with separate Possessives of the same Persons; as, Benum Atam, my Father. Gen. Benum Atanung, of my Father, &c. Nom. Sening Atang, thy Father. Gen. Sening Atanung, of thy Father, &c.

Which
Of Pronouns. Chap. VII.

Which seeming Tautology is frequently used.

3. Possessives of the Third Person are formed by adding *y* to Nouns that end in a Consonant, and *jy* to those ending in a Vowel, in the Singular Number; and in the Plural to both alike. *Lery*; as, *Kilich, a Sword; Kilichy, his Sword; Kilichlery, his Swords. Baba, a Father; Babasy, his Father; Babalery, his Fathers, or their Fathers; which is also expressed thus, onlerung Babalery.

Note, That Nouns or Participles having any of the Characteristics foregoing, are declined as Nouns, the Substantive or Participle to which they are joined remaining invariable; as, Nom. *Babam*, my Father. Gen. *Baba mung*, of my Father. Dat. *Baba me*, to my Father, &c. Here *Baba* remains unalter'd, the Person of the Possessive, and the Cases being distinguished by the Characteristics *m, mung,* and *me*.

4. Possessives are formed by adding *ke*, who or that, to the Genitive Cases of Primitives; as, *Benumke*, that is mine. *Bizumke*, which is ours. *Bizumkeler*, which, who, or that are ours, &c.

CHAP. VIII.

Of Verbs Auxiliary.

The Verb Substantive defective, Im, I am, is made use of to form diverse Tenses of all Verbs: Wherefore before I proceed to the manner of forming and conjugating Regular Verbs, I shall here insert it, viz.

The Indicative Mood.

Present Tense.

1. Im or In, I am.  Iz, we are.
2. Sin, thou art.  Siz or Singiz, ye are.
3. Dur, he is.  Durler, they are.
   Or Anler Dur, they are.

Preterimperfect Tense.

1. Idum, Imishim, I was.  Idic, Imishiz, we were.
2. Idung, Imishin, thou wert.  Idingiz, Imishiz, —
3. Idy, Imishdur, he was.  Idiler, Imishler, —
   Or Imishler dur or Lerimish, they were.

The Subjunctive Mood.

Present Tense.

1. Isem, If I am.  Isec, we are.
2. Ifeng, If thou art.  Ifengiz, ye are.
3. Ise, If he is.  Ifeler, Lerifè, they are.

Tho.
Preterimperfect Tense.

1. Imish il'em, or Il'e idum, 'I was, &c.

Note. That this Tense is conjugated throughout, by putting Imish before the Persons of the Present Tense Subjunctive; or Il'e before those of the Preterimperfect Tense Indicative.

The Negative of this Verb is formed by putting Deghi, before the Affirmative; as, Deghi Il'm, I am not, &c.

But to the third Persons, instead of Deghi, are mostly used Tog, or Tok, (which also signify no or not) as Tock dur, he or there is not; Tog-idy, he or there was not, or hath not been, &c.

The Gerund, Ilken, being. Negative, Tok, or Deghi Ilken, not being.

The Participle of the Preterimperfect Tense, I'dic, been.

This Participle is peculiar to this Verb, and signifies, that I was, that thou wast, that he was, that we were, &c. as, Gherib iducuin bildn, he knew iducum that I was Gherib a Stranger. Ijak signifies Seng I be, thou art, &c. as, Kojaijak seng, he is an old (Man.).

Note. That those Tenses and Moods which are wanting in this Verb, are supply'd by the Verb Olmak, to be, which is conjugated throughout with the Terminations of Regular Verbs; of which one Example is sufficient for all. Wherefore to omit the conjugating Olmak, it may here suffice to add a Word or two of the several Significations that depend on that Verb, or are deriv'd from it; as,

Olmaighin,
Chap. VIII Of the Irregular Verb Var.

Olmaghin, because I am, was, or have been, &c.
Olmadin, or before that I am, or was, &c.
Olzaedan evel, &c.
Olajak, when I am, thou art, I was, &c.
Olingle, until that I am, was, &c.
Oladan bery, or Oladan olaly, from the time which or after that I was, or have been.

From the Participle Olduc comes

Olducet, when I was, have been, &c.
Olduc-tche, as often as I am, was, &c. or, as long as, &c. as, Umry olduc-tche, as long as I live. Unirum olduc-tche, as long as I live.
Oldugumge, as many as I am, &c.
Oldudcan fongra, after that I am, was, &c.
Oldugum ghibby, as I was, have been, &c.
Olducetan bery, the same as Oladan bery.

The Irregular Verb Var, to have, is like the Latin Es pro habeo; only as Es governs a Dative Case, Var governs the Genitive.

And it has but one Word in each Tense, the Persons and Numbers being distinguished by the Pronouns, Benum, Sening, Onung, Bizim, Sizing, Onlering; as, Benum var, I have. Sening var, thou hast. Onung var, or Onung var dur, he hath, &c. Where Note, that dur may be annexed to var; and that it's often used without it, as, Benim malim chok dur, I have much or great Riches. Also the separate Possessive (Benim) may be omitted when a Noun is used, which has the Characteristic of a Possessive; as, Malim chok
Of the Irregular Verb Var. Chap. VIII.
chock dar, instead of Benim Malim chok dur: For in the Mark of a Possessive of the first Person is here added to Mal, Wealth or Riches.

Benim varidy, or oluridy, I had; &c.
Benim oldy, or olmish dur, I have had, &c.
Benim olmish idy, I had bad, &c.
Benim ola, or oliserdur, or olajakdur, I shall have,

Imperative Mood.
Sening var olsun, or var ola, have thou, &c.

Subjunctive Mood.
Agher benim ola, if I have, &c.
Benim olurise or varise, if I had, &c.
Benim oldy ise, if I have bad, &c.
Benim olisaidy, if I had bad, &c.
Benim olajack ise, if I shall have, &c.

Note, That this Verb is often expressed by the Verb Substantive dur, and the Pronouns Personal, Ben I, Sen Thou, Ol He, Biz We, Siz Ye, Onler, They, adding to them the Preposition dé, at: So that instead of Benim is used Bende, &c. as Bendedur, or Bendevar, or Bendedvardur, I have. Sendedur, Sendevar, thou hast, &c.

And so thro’ every Mood, Tense and Person.

Note further, That the Turks, to express the Sense of this Verb, often use in or by; as, Oglan, a Boy: Oglanlu, or Oglanly, having Boys, or one who hath Boys.
CHAP. IX.

Of Regular Verbs.

Of the several sorts of Verbs, five are reckoned to be in use with the Turks, viz. Active, Passive, Neuter, Transitive and Negative; of which the two last are in a manner, if not altogether peculiar to them: And from the first, viz. the Verb Active, are formed all the rest; and even that is compounded different ways; as,

1. Verbs Active are frequently compounded of divers Arabick and Persian Words, joined to Verbs originally Turkish; of which Verbs the most usual are Itmec, Kilmac, or Ailemec, to do, or make. Tutmak, to hold. Virmec, to give; as, Mubebet itmec, to love. Talim ailemec, to teach. Namaz kilmak, to pray. Mazur tutmac, to excuse. Zahmet virmec, to molest. Perhiz itmec, to abstain.

2. Oftentimes they are compounded of two Turkish Verbs; as, from Bulmak, to find, and Virmec, to give, is made Bulwvirmec, to procure. From Almak, to take or accept, and Komak, to put, is made Alykomak, to retain, &c.

3. Some Verbs are made out of other Parts of Speech; as from the Turkish Noun El, a Hand, and the Verb Virmec, to give, is form’d Elevirmec, to deliver, &c.

4. An Arabick Participle is often us’d, instead of a Verb Active; as, Hafiz olmak, to be
be keeping, for Hafiz immek, to keep,
&c.

The Verb Passive is formed as follows, viz.

1. By putting il before mec or mac; as, Sev-

mec, to love; Sevilmec, to be loved. Inan-

mak, to believe; Inanılmak, to be believed.

To this general Rule are four Exceptions,

viz.

1st. If a Vowel go before mec or mac, in-

stead of il is used n; as, Kapamak, to shut;

Kapanmak, to be shut.

2dly. If t goes before mec or mac, it is chan-
ged into d, and il is used; as, Ifsitmec, to hear;

Ifsidilmec, to be heard. Tho this seems to be no
Exception, the t being turned into d, as in
many other Instances, only Euphonia gratia, (for
the better Sound-sake) without any other va-
yring from the general Rule.

3dly. If i goes before mec or mak, the Passive
is formed variously; as Gaimec, to clothe; Gain-
mec, to be cloathed. Saimak, to count; Sai-

mak, to be counted, &c.

4thly. If l goes before mec or mak, the Passive
is formed by en or in; as, Bilmec, to know; Bi-

lenmec, to be known.

1. Verbs Passive are compounded of Arabick
Words, and the Verbs Substantive Olmak, and
Olummak to be, with this Distinction, that if the
Arabick Word be of the Passive Signification, or
a Participle Passive, then the Turkish Passive is
made by adding Olmak: But if it be a Noun of
Action, or a Verb Active, then is added Olun-
mak; as, Maktul olmak and Katil olummak signi-
fy both alike, to be killed. Mubdel olmak, or
Tebdil olummak, to be changed.

3. Verbs
3. Verbs Passive are made of Persian Words, and the Verb Substantive Olmak, to be; as, Guslade olmak, to be opened.

Verbs Neuters are also often a Composition of Arabick, Persian, and other Words with Turkish Verbs; as, And icmec, to swear. Rusken ol- mak, to shine. Shikayet itmec, to lament. &c.

Verbs Transitives are form’d as follow, viz.

1. Such as are englisht with to cause, are formed by putting dur before mec or mak; as, Gulmec, to laugh; Guldurmec, to cause to laugh.

But if a Vowel goes before mec or mak, instead of dur, is put t; as, Aldamak, to deceive; Aldatmak, to cause to deceive. (Aldanmak, to be deceived, for the Passive Voice.)

2. A Transitive is made, by adding t to dur, which is a kind of Transitive Passive, (tho Mr. Seaman calls it a double Active) and signifies to cause to be done; as, Uldermec, to kill; Uldurt- mec, to cause to be killed; as, Nédan Kendumizy, hldurtmeghe varhiz? Why do we go to cause our selves to be killed?

There are a sort of Verbs which signify mutual Action; and they are formed by putting fh or ish immediately before mec or mak; as, Su- lemec, to speak; Suilishmec, to confabulate, or talk together. Sevmec, to love; Sevishmec, to love one another mutually.

And from these sorts of Verbs are formed Transitives; as, Sevishdurmec, to cause others to love mutually. And Passives; as, Sevishilmec, to be loved mutually.

Verbs
Verbs *Negatives* are formed by turning the last Letter of the Infinitive Mood, (viz. C or K) into mec or mak; as, *Sevmec*; to love; *Sevmemec*, not to love. *Anglamak*, to understand; *Anglamamak*, not to understand.

And now it may not be amiss to sum up the different ways of forming the several sorts of Verbs from the Verb Active, in one Instance of a perfect Regular Verb, viz. *Sevmec*, to love; Whence are formed, 1. the Passive *Sevilmemec*, to be loved. 2. The Transitive, *Sevdlurmec*, to cause to love.

3. The Negative *Sevmemec*, not to love. 4. The Verb of mutual Action, *Sevishmec*, to love one another mutually.

5. From the Verb Passive is made a Transitive Passive; as, *Sevildurmec*, to cause to be loved.

6. From the Transitive Active *Sevdlurmec*, to cause to love, is formed a Passive Transitive, *Sevdlurilmec*, to be made to love.

7. From the Verb of mutual Action, is formed a Passive; as, *Sevishilmec*, to be loved mutually.

8. And a Transitive; as, *Sevildurmec*, to cause mutual Love.

9. And a Negative, *Sevishmemec*, not to love one another.

And this Negative may be applicable to all the other sorts of Verbs. As to the Passive, 10. *Sevilmemec*, not to be loved. 11. *Sevdlurmec*, not to cause to love. 12. *Sevildurmec*, not to cause to be loved. 13. *Sevdlurilmec*, not to be made to love.

14. The
14. The Form Sevdurdmec, to cause one to make another Love, is not much in use.

The forming of other Moods and Tenses will be shewn in the Conjugations; which are said to be two, because of the Terminations of the Infinitive Mood in mec and mak. But the only Difference being that where one useth an e, the other useth an a. The following Terminations may serve for both, viz.

**Indicative Mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>1. rem, rum, rin.</th>
<th>Present</th>
<th>riz, ruz.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. rfin.</td>
<td></td>
<td>Plural</td>
<td>rizic.</td>
</tr>
<tr>
<td>3. er, ar, r.</td>
<td></td>
<td></td>
<td>rler.</td>
</tr>
</tbody>
</table>

Severem, or Severum, or Severin, I love. Seversin, thou lovest. Sever, he loveth. Severiz, we love. Severfiz, ye love. Severler, they love.

Note, That to form this Tense, mec or mak is cast away, and a Vowel put in their stead, between the former part of the Verb, and the Termination; as Sev-e-rem, and for Sevdurmek, Sevdur-u-rum, &c.

But if a Vowel go before mec or mak, there needs only the leaving out those Terminations, as, Anglamak, Anglarum, Anglarfin, Anglar, &c.

Note, That the Present Tense is frequently used for the Future.

And that the foregoing Terminations serve for Verbs Active, Passive, Neuter and Transitive: But Negatives are formed with the following, viz.
Indicative Mood.

Present Tense.

1. mem, mezem; mam, mazam. [Plural] meziș, maziz.
2. mazih; mazsin.
3. mez; maz.

Sevmem, or Sevmezem, I do not love. Sevmez-fin, thou dost not love. Sevmez, he doth not love, &c. Anglaman, or Anglamazam, I don't understand, &c.

But now to return to the Formation of the other Verbs.

Preterimperfect Tense.

2. idung, oldung.

Severidum, or Severoldum, I did love, &c.

Note. That this Tense is formed by adding these Terminations to (sever)-the third Person Singular of the Present Tense Indicative.

And the Negative, by putting mez or maz, instead of mec or mac; as, Sevmez idum, I did not love, &c.
Preterperfect Tense.

1. dum; mish-im. 2. dung; mish-fim. 3. dy; mish-dur.

Plural: dic; mish-iz. dingiz; mish-fiz. diler; mish-ler; mishlerdur.

Sevdum, or Sevmishim, I have loved, &c

Note. That this Tense is formed by putting away nec or mak, and supplying their Places with these Terminations; and further, that the second manner of forming, is by putting mish between the former part of the Verb, and the Verb Substantive defective im, fin, dur, &c.

The Negative is formed by putting me or ma, instead of nec or mak; as, Sevmedum, Sevmemishim, I have not loved. Anglamadem, Anglamamishim, I have not understood, &c.

I pass by what Mr. Seaman calls the second Preterimperfect Tense, formed by the third Person of the Verb, and Imish-im; as, Sever-imish-im, I did love, &c.

And his Preterpluperfect Tense, formed by the Participle Sevmish, which throughout precedes the Preterimperfect Tense of the Verb Substantive defective idum; as, Sevmish-idum, I had loved, &c.

And also the three other Preterpluperfect Tenses; as, Sevmish imish-im; Sevmishholdum, and Sevdumidy; as well for that I have not observed them much in use, as for that the first Words being mentioned, the other Persons are easily formed by the foregoing Rules.

D 2 Future
Future Tense.

1. a-im; iser-im; egek-im.  
2. a-fin; iser-fin; egek-fin.  
3. a-dur; iser-dur; egek-dur.  

Seva-im, I shall or will love. Sevi'serim, or Sevegekim, I shall or will love hereafter.

Note. That a, iser, or egek must be added to the Verb, when mec or mak is cast away; and to either of those three Terminations indifferently put the Verb Substantive im, fin, dur, &c. which forms the Future Tense.

And the Negative is formed by putting amaya, instead of a, iser, or egek; as, Sevamayaim, I shall or will not love. Sevamayasin, Sevamayadur, &c.

Tho' dur may be left out in the third Person, as well of Affirmatives as Negatives.

Imperative Mood.

1. elum; Sev-elum, let us love.
2. unglix; Sev. Sevinglix.
3. fun; Sevfun; Sevfunler.

Note. That the second Person Singular is generally formed by casting away mec or mak; as, Ghettrimec, to bring: Ghettrir, bring thou. Ghettrumec, to carry: Ghettur, carry thou. Ghetmec, to come: Ghel, come thou. Bakmak, to look: Bak, look thou. To which the Turks often add indy; as, Ghel indy, come then.
Chap. IX. Of Regular Verbs.

The Negative is formed by adding *me* or *ma*, in the Room of *mec* or *mak*; as, *Sevme*, don't love: *Bakma*, look not, &c. But to the first Person Plural is also added *y*; as, *Sevmeyelum*; and *u* in the second, is turn'd into *a*; as, *Sevmangsiz*.

**Subjunctive Mood.**

Present Tense.

Which is sometimes used for the Preterimperfect and Future.

1. *em*, fem; *isem*, ifsem, (olfsem). *siz*, fec; isec, olsec, sifec, (olfsec)

2. *esin*, feng; iseng, (olfeng). *feng-iz*; (olfeng-iz)


*Sevem*, *Sevsem*, *Severifem*, or *Severolsem*, *If I love*, &c.

*Note*, That the first two Terminations are added to the Verb instead of *mec* or *mak*, and the two last are added to the third Person Singular of the Indicative Mood present Tense, *Sever*.

And the Conjunction *agh*er, if, is rarely expressed, being comprehended in the Sense of the Verb.

The Negative is formed by putting *may* before *em*, *esin*, *e*, &c. as, *Sevmayem*, *Sevmayesin*, &c. and *mak* before *sem*, *isem*, and *olfem*; as, *Sevmazsem*, *If I do not love*: *Sevmazisem*, &c.
Preterimperfect Tense.


The Negative instead of e useth maye; as Sevmaye-idum, if I did not love.

Preterperfect Tense.

1. dum-ise, mish-olam. | idic-ise, mish-oleiz.
2. dung-ise, mish-olasin. | dingizise, mish-ole-siz.
3. dy-ise, mish-ole. | idilerise, mish-ole-ler.

Sevdum-ise, or Sevmish-olam, if I have loved.

The Negative interposes me or ma; as, Sevmemedumise, Sevmemisholam, &c.

Preterpluperfect Tense.

1. fe-idum. | fe-idic. | Sevfe-idum, Sevfe-idic
3. fe-idy. | fe-idiler. | Sevfe-idy, Sevfe-idiler

The Negative puts me or ma before fe; as, Sevmesfe-idum, if I had not loved, &c.

Future Tense.

1. agek-olurssem. | Plural | agec-olurssec:
2. agek-olurseng. | agec-olursengiz.
3. agek-olurife. | agec-olurlerife.

Sevagek-olurssem, &c. if or when I shall or will love.

The
The Negative puts \textit{may} before \textit{agek}; as, Sevmayagek-olursen, &c.

\textbf{Infinitive Mood.}

mec; as Sevmec, to love: mak; as, Bakmak; to look.

The Negative, memec; Sevmemec, not to love: Or, mamak; Bakmamak, not to look.

\textbf{Participle of the Present Tense.}

en, an; Seven, loving: Bakun, looking.

The Negative, mayen, mayan: Sevmayen, not loving: Bakmayan, not looking.

\textbf{Participle of the Preter Tense.}

dic, mish; as, Sevdic, Sevmish, loved.

The Negative mediic, madic; memish, ma-mish; as, Sevmedic, Sevmemish, not loved, &c.

\textbf{Participle of the Future Tense.}

egek, ajak; ifer, melu; as, Sevegek, Sevi-fer, or Sevmelu, to love hereafter.

The Negative puts \textit{may} before \textit{agek}, and \textit{me} or \textit{ma} before \textit{ifer} and \textit{melu}; as, Sevmayagek: Sevm-ifer, &c.

Of this Participle, and the rest, see more in the \textit{Syntaxis}. 

\textbf{D 4} 

\textbf{The}
The Gerunds.

'riken, arek, ub, uben, imish, iken; as, Severiken, Sevarek, Sevub, Sevuben, or Sevimishken, loving.

The Negative, viz. maziken, mayarek, mayub, mayuben, mamishiken; as, Sevmaziken, &c. not loving.

From the foregoing Examples it will appear, that the Participles are formed by putting their several Terminations instead of mee or mac; only if a Vowel precede, then n must be put betwixt the Verb and the Termination of the Participle of the Present Tense; as, Anglamak, Angelanan.

And y for the Future Tense; as, Anglayajak, to understand hereafter.

CHAP. X.

Of Adverbs.

A Djectives of Quality are often used as Adverbs; as, eyu, hosh; good, well. Kem, bad and badly, &c.

Note, that my? whether? is put before the last Syllable in the second Persons Singular and Plural of the Present Tense Indicative of Verbs; as, Severmysin? Do st thou love? Severmysiz? Do ye love? In other Tenses it follows the Verb; as, Sevdingizmy? Did ye love? &c.

Note
Note also, That Adverbs are formed from Nouns, by adding *it*, especially when they denote Quality; as, Adamiskit, courteously.

And sometimes Arabick Adverbs, i. e. expressed after the manner of the Arabs, by the Accusative Cases of Nouns, are used; as, Kesiran, much. Zahirân, manifestly. Serran, secretly.

As likewise some Persian Adverbs ending in *one* are sometimes used; as, Pader, a Father: Paderâne, fatherly; so in Turkish, Baba, a Father: Babayânê, fatherly. And in Arabick, Aushik, a Lover: Ausbîkânê, lovingly.

And these Adverbs are sometimes used as Adjectives; so, Shabane douler, Royal Garments.

What remains of this Chapter is only a Collection of Words; which for that they be not Alphabetically digested, shall be ranged under the common Places of Grammarians; though I think there is just as much meaning in putting of Place before *here*, *there*, &c. and of Time before *now*, to *Day*, &c. as in a tolerable Painter's writing on his Signs. *This is a Dog, and that is a Bull.* However, for Method-fake, I begin with Adverbs

2. Of Time. Madame, whilst, Buchnade interim, in the mean time. Cachan? Chun? Ne-
row. Oilezaman, Noon. Dundeghil, Otagun, Otaghygun, the other Day. Obirgun, the next Day after to Morrow. Auksham, the Evening. Gunduz, in the Day-time. Ghige ile, by Night, Hala, Shimdy, now. Yakinde, lately. Gechin-
derde, heretofore. Gairyzamandeh; another time. Az zaman, fahez zaman, a little while. Nadir, Sairec, seldom. Filhal, forthwith, after that, &c. Bilacfer, for the most part. Hergun, daily, eve-
ry Day. Heryil, yearly. Daima, always. Her-
ghez, ever. Hitch bir kerre, not once, never. Shimdryadez, Buane, Varinge, bitherto.

3. Of Number. Bir kerre, once. Iky kerre, twice, &c. adding Kerre, time or times, to Nouns of Number; so, Yuz kerre, is an hundred times; Bing kerre, a thousand times, &c. Yine, Tezar, again.

4. Of Quantity. Az, Bir raz, a little. Chok, much. Gayetty, very much. Hadan ziadé, be-
yond measure.

5. Of Order. Pefs, Anden, after that. Sun-
gra, after that, hereafter. Baudahu, Shimdan, sun-
Of Adverbs.

fungra, henceforth. Avelde, In the first Place, first of all: Akhir, sung, left off: Akhir, at length.


11. Of Entreaty. Allahy sevreleng, for God's Sake, if you love God.

12. Of Forbidding. Haufla, fur be it, let it not be.


15. Of Doubting. Shau-id, Belky, perhaps. Mabaude, left; perchance.


17. Of Similitude. Ghibby, Manuend, Chun, Nittakim, Shuilé, Builé, Oile, so, so as, as tho', as. 'Sanke, Koyake, as tho', as if.
I shall here omit the putting the hard Words: Disjunctive, Discrete, Illative, Adversative, Expletive, &c. as Marks of Distinction before the Conjunctions, which serve rather to confound than instruct the Learner, and charge his Memory with an useless Number of puzzling Terms, making him afraid to speak before a Pedant, unless he can answer readily for his Meaning, when he says, and, or, unless, &c. Now tho' he places those Words never so properly, he is nothing of a Scholar to be sure, and shall hardly be deem'd a Man of common Sense, unless he has it at his Fingers Ends, that [and] is a Conjunction Copulative; [or] a Disjunctive; and [unless] Exceptive. With such insignificant Trumpery are Languages loaded; and the Learners hinder'd in their Progress: Not to say that the more noble Parts of Learning lie so deep under such Rubbish, that many a good Genius is worn out in removing it. But not to provoke the Traders in the Mysteries of Language and Sciences too far, return we to the Matter in hand.

Ve, Hem, and. Dahá, yet, also, more. Ya, Yahud, Gherekhe, or. Emma, Vely, Lakin, but. Velyken, nevertheless. Bundan mau-ada, Dahyjavar, but yet, moreover. Pes, Imdy, Anden Oturu, Onung ichun, Ol sebebden, Ol egilden, therefore. Ke, Zira, Ziraké, for, because. Onung ichunk, Ol sebebbenke, seeing that, forasmuch as. Gher, Ager, if. Magher, Illá, Agherne, Den-gairy,
Chap. XII. Of Prepositions.

NOTE. That the Turkish Words, whereby the Prepositions of other Languages are expressed, are either joined, or put separately after the Cases they govern, except Bi which is put before the Word it governs.

The following are put to the Nominative Case, viz.

De, at, in, to, of, or concerning. Dan, from, by, than, tho this seems rather the Termination of the Ablative Case of Nouns. Siz, without, notwithstanding. Ge, according to.

The following govern no peculiar Case, unless used with Pronouns Personal, which are usually put in the Genitive, viz. Bi, without, nor with. Ile, with. Mickdare, about or nigh. Ichun, for the Sake of.

These following serve to a Dative Case, viz.

Gora, according to. Yakin, Karib, nigh, hard by. Dec, Deghin, even to, until, as long as. Mutauallik, of or concerning. Mukabil, against. Korshu, over against.

Of the Interjections. Chap. XIII.

... Above, beneath, Ungdin, before, Dafhra, abroad, without.

There be other Prepositions, or Words which supply their Places, that are put with Nouns after the manner of two Substantives, of which sort are the following, viz. Kott, at, with, Yan, at, nigh to, Ung, huzur, before, in Presence of, Ard, behind, or after, Korshu, Muka- bil, Mukabile, over against, Otayake, beyond, on the further side, Berry yake, on this side, Dafhra, without Doors, on the out side, out of, of, or from, Chevre, about, round about, Orta, Ara, between, Uit, Uzer, upon, over above, Hoc, or of concerning, Alt, under, as,

Of kemoshe padishahung huzurine irishdy. He came before the Emperor, or into his Presence, &c.

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CHAP. XIII.

Of the Interjections.

Here again, waving the needless Ceremony of telling the Reader, that Take heed is an Interjection of Warning. Alas! of Fear or Pity, and the like, I shall proceed to set down the few Words that occur under this Head, as follow.

Chap. XIV. Syntax.

Chok yashau, bravely performed. Eyu gazez, very fine. Suz, hold your tongue. Sankin, fe gheder, take heed, or beware.

CHAP. XIV.

Of Syntax, or the due Composition and Conjunction of the Parts of Speech, according to the right Rules of Grammar.

Construction of Nouns Substantives.

How they agree with Adjectives, has been shown Chap. 3 & 5.

To the Rule, that when two Substantives come together, the latter must be put in the Genitive Case, the Turks make the following Additions, viz.

The Substantive that goes first in Construction, takes y or fy at the end of it; and in Speech is put after the Genitive Case that it governs; as,

Shaharung, hakimy ande gheddy. The Governor of the City came thither.

Shaharung is the Genitive Case govern'd of hakimy, which is put after it with the Addition of y.

But sometimes the Word that ought by the foregoing Rule to be the Genitive Case, is used in the Nominative, before a Word that hath this Characteristic; as,

Rum Sultany, the Prince of Greece; Gehau halky, People of the World.

Here
Here Rum and Geban are used instead of Rumming and Gebanung, being put before Sultan and Hall, with the addition to each of y.

Hagett and Ihtiyadg, which signify need, govern a Dative Case; as,

Benim are hagettim yok dur, I have no need of, or for a Husband. Bunung male ve Gevahere Ihtiyadg yok dur, This Person hath no need of Riches and Jewels.

Are is the Dative Case govern'd of Hagettim, as Male and Gevahere are of Ihtiyadg.

Also La-ik, Mustahoe, and Sizavar, which signify worthy, govern a Dative Case.

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CHAP. XV.

Construction of Verbs.

Though the Verb Personal doth always agree with the Nominative Case in Person, yet not in Number; for sometimes the Verb is used in the Singular Number, when the Nominative Case is of the Plural, & vice versa; as,

Werever farare yuz duty: The Christians fled, (or, turned the Face to Flight.)

Werever, the Christians, is the Plural Number, and Duty, (for Duttiler, they turned) is the Verb Singular, &c.

As with the Latins, the Word Office, Part or Duty is often omitted, but comprehended in the Sense of the expressed Genitive Case that it governs, so is it with the Turks; who to such Genitive Case (so govern'd) sometimes add isby; as, Mustemandlere merhamet ismec, merhamet-lunung
Now this last Rule I find among the rest in Mr. Seaman; and may, to any one ignorant in the Turkish Language, be thought as well worth the Notice as any that goes before it: But I would have omitted it, were it not a plain Evidence that some Grammar Rules are made only for the Sake of a Word or two; and that even then they don’t always tell Truth: For what will this worshipful Rule come to, when the Learner understands, that Office, Part or Duty is not here imply’d in the Genitive Case, but that $\text{Merhametlunung}$ is the Genitive Case governed of $\text{ifhy}$, (which signifies the Business or Office) according to the first Rule in the Construction of Substantives, Chap. 14.

CHAP. XV.

Of Infinitives.

**Note,** That the Infinitive Mood of Verbs is declined as Nouns of the first Declension; as, Nom. Sevmec; Gen. Sevmeghing; Dat. Sevmeghe, &c. And when they follow a Verb, are put into that Case which the Verb governs; as, Mumy yokmeghe varur, he goes to light a Candle. Here $\text{Tokmeghe}$ is used in the Dative Case after the Verb varur, he goes, and not simply $\text{Tokmeg}$, to light, though with no additional Signification.

**Note,** That Olmak, to be. Gherek, it behoveth. Istemec, to be willing. Ugetmc, to teach. Bu-yurmak, to prescribe. Dilemec and Dalob itmec, to
to ask or seek. Bilmeck, to know. Ravau-olmak, to be lawful. La-ik olmak, to be worthy; with many others, are used in the Infinitive Mood, without Variation of Cases.

Megbin or Magbin being put to the Infinitive Moods instead of meck or mak, signifies because, or seeing that.

Medin or Madin put instead of meck or mak, signifies before that; as, Bir fā-at gechmedin, before that an Hour passed; which may be thus also render'd; Bir fā-at gechmedan evel, with the Ablative Case, and evel (before.)

Egek or Ajak put instead of meck or mak, signifies when, or seeing that.

Ingē put instead of meck or mak signifies until; to which Termination sometimes is farther added ta, and sometimes duc or degbin; as, Ben ghelingeyedic andē kaldy, He said there till I came.

These forms Sev-eiden, with or without Berry, and Sev-ely, are derived from the Infinitives of Verbs; and signify from that time, or after that.

But of these Forms, and others proceeding from Partic平les, see an Example in Olmak, to be, at the end of the Auxiliary Verb Im, I am.

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C H A P. XVI.

Of Construction of Gerunds.

NOTE, That the Turks use Gerunds (like Sevub) in every Tense of each Mood, and in each Person of both Numbers, without any Alteration. And
And the more Learned, to avoid the frequent Repetition of Verbs Personal in the same Sentence, use this Gerund instead of them; and then the Mood, Tense, Number, and Person, which the said Gerund expresses, is to be found by a following Verb Personal in the same Sentence, or else by a Gerund or Participle; as, Muhamed Khan gazy Istanboldan Chichub, Adriné janibiné tevegé olmiš; that is, Prince Mabomet went from Constantinople, and went towards Adrianople.

Here the Gerund Chichub being followed by Olmiš, a Participle of the preterperfect Tense (of the Verb Olmak) sheweth that Chichub stands for the preterperfect Tense of the Verb Chicmic: And forasmuch as 'tis said, the Prince went, it's apparent that the Participle, and consequently the Gerund, must be the third Person singular.

But sometimes when a Participle follows this Gerund, 'tis to be construed as a Participle; as, Bu kizzai bonga Ghelub, Ghidenleré hicayett ailedum; that is, I told this Story, Ghelub, to Persons coming, Ghidenleré, and going.

Gerunds govern the same Cases as the Verbs they come from.
Of Participles.

Participples, as well as Gerunds, govern the same Cases as the Verbs that they come from.

And instead of a Participle of the present Tense, the third Person Indicative is used in many Verbs, without any Alteration; as Sever for Seven, &c.

A Participle of the Preter Tense comprehends the Sense of the Relative, Verb, and Nominative Case; as,

Yarabbi onleré verdighing nimetelry yiné al: (O Lord) take back the Benefits which thou hast given them.

Here Verdighing, from Verdic, given; and the Mark of a Possessive of the second Person, viz. ing, comprehends the Relative Ke, which; the Nominative Case Sen, thou; and the Verb verding, which is the second Person Singular of the Preter Tense Indicative of the Verb Vermar, to give.

And when thing is signified, this Participle comprehends the Antecedent, Relative, Verb, and Nominative Case; as, Diduclerumy'itmé, i.e. Don't do that, or those things which I spoke of. Where Note, that this Participle of the Preter Tense (like the Infinitives of Verbs) is declined as Nouns of the first Declension. So that diducler is the Plural of diduc, spoken; which taking the Characteristic of the first Person um, whereto y is added, to make it the Accusative Case after the Verb
Chap. XVII. Syntaxis.

Verb Imte; altogether it is diduclerimy, and signifies the things spoken by me, or that I have spoken. Bilmedughingy fanga ugredaim, I will teach thee that which (or the thing which) thou knowest not.

The Participle of the Preter Tense in mish, is sometimes used as an Adjective or Participle Active; as, Ulmishtdan artik sutz ghelmez, i.e. A dead Man speaks not. (Or Word for Word: Sutz, a Word, ghelmez comes not, artik more, ulmishtdan, from one dead.)

The Participle of the Future Tense ending in ejek or ajak, is also declined as Nouns; as, Onung ulajaghin biluridy, He knew that he should die.

Alemede suilenmadic sutz kalmamishdur, In the World there is not a Word that hath not already been spoken.

The End of the Grammar.
Turkish Dialogues.

The First Dialogue.

Turkché Tekelumát.
Evelky Tekelumát.
Sabah Kaldughy zaman fulfilshmec ichun.

Re oglan Sabah yakinmy?
Ghyunafh bilé dogdy' bir faatdan artik dur.
Hich oile olúrmy?
tá bukadär chok oyu dummy?
Pengeréler' achdugum zamán gurursenghiz.

Ghercheksin. Tez imdy bongá zibúnimy ve koftanimy ghetúr.

Ishete, fandük ustundé bafshinghiz yaninde dur.
Var imdy, bongá fù ghetúr, Ellerimy ve yüzimy yuyàim.
Hijakmy iftersengiz?
Yok; Ben okadár hupé deghil im.

Bo Boy, is it night Day?
The Sun hath been up above an Hour.

Is that false? Or have I slept so long?

You'll see when I have open'd the Windows.

Thou'rt in the right.
Bring me therefore presently my Waistcoat and Under-vest.

See, they are on the Chest nigh your Head.

Go then, bring me Water to wash my Hands and Face.

Will you have it warm?
No; I am not so chilly.
Dialogue.

Where's the Towel?
Out you Sloven, what shall I wipe with.
Sir, there's none clean; I have given them to the Wafter.

Then I'll wipe with my Shirt.
This Towel you may take this Moment, for 'tis clean.
Where are my (woollen) Socks?
Here they are, take them.
Have you clean'd my Shoes?
I have not yet wip'd them, but whilst you dress your self I will wipe them.
Quickly then.
I'll obey your Command.

Boy, bring a Chair, (or Stool.)
Pray, Sir, sit down.

Well, Sir, how goes the World with you? (or how do you?)
Well, God be prais'd.

Have you any Service?
Have you need of any thing?
E 4.
Dialogue.

I came to beg a Fa-

vour of you.

Then freely command.

If you have no Business

come with me to the Bazar

(or Shops) I need you to

buy some things which I

don't understand.

What will you buy?

Persian Carpets, striped

ones, Muslins and Calli-

coes.

Well, on my Head be

it, what sort of Money

have you?

Small Money.

Small Money will not

pass; for the Persians

will not take other Money

than Lyon-Dollars or

Gold.

Why?

Because among Small

Money there is much

false (or bad.)

I fear I have been

cheated.

How?

Yesterday I receiv'd 15

Ryal, or weighty Dollars;

I don't understand Mo-

ney, whether it be good

or bad.

Kimdan
Who did you receive them of?
Ten of a Jew, and five of a Taverner.

Shew it, I'll look on it, pub, what brave Money, half is false (or brassy.)
And how shall I do now?
What Remedy, you must stand by the Lofs, what passes, spend at the Bazar; what will not, keep: Or when you buy Wine again, give it to the Taverner.

I will go home then, and take other Money.
Go, but come quickly, because the Morning is past, and Noon draws nigh.
I will come presently, only don't go abroad, (or be out of the way.
No, I will not go away, I'll stay for you here.
Then God be with you.
Adieu.

Go in Safety.
Boy.
Command, Sir.
Bring me an Inkbarn, and Pens, and a Sheet or bir
bir iky tabác kyak'd, o ghellingé, ben bir mec-tub yazaim.
Divit hazír, emmá ichindé ne lika var, ne murekèb.

Ya níge oldy'?

Bilmem, zahir kurudý, yuvarlék oldy', ichindán chekdy'.
Ya níchun gyuzetma-zin?
Ne ecñghim benim?
Ben yazigý' deghil im.
Gyundán gyuné bir az fù kosang ne olurdy?

'Katerimé ghelmez.
'Ya akling neradé dir?

Benim gairy 'khidmetlerim chok dur.
Var imdy murekèb šihné sen ghettur.
Ondadé hitch bir sheî yök dur.

Otagh'y'gun iky akchelik murekèb aldim idy; níge oldy?
Né ésil otagh'y'gun?
Iky ay ghedgdy, belky dahi' ziyadé.
Hálaghettur bakaim.

two of Paper whilst he is coming, I'll write a Letter.
The Inkbhorn is ready, but there is neither Lika, (that is Cotton, or Silk, or the like) nor Ink in't; And what's become of it?
I know not; sure 'tis dry'd up, become a Pellet, and rolled out.
And why don't you look to it?
What is't to me? I am no Writer.
If daily you put a little Water to it, what Trouble would it be?
I don't remember it.
And where are your Brains?
I have a great deal of other Business.
Go then, bring the Ink-Flask.
There's nothing at all.

The other Day I bought two Aspers worth of Ink; what's become of it?
What other Day? 'Twas two Months ago, and perhaps longer.
Bring it now, I'll look, or see.

Išté
Ihté bok, hem gyu-flamminf, hem kurumish dir.
Var imdy dugandan bir akchelik al.

Vir imdy akché.
Yaningdé bir akché bulumázmzy ?
Kalmady'.
Benimdé ufák akché yok dur.

Var virey'al, fungré virúruz; yokfé bize inanumázmzy derfin bir akchelik murekebé?

Inanúr, emmá àép-dur.
Var, chok fuileme.

Ihté ghetturdun.
Dúc imdy divité, ne pec fulumisísh.

Gairify'yok dur.
Ricdan neredé-dír ?
Divit yáníndé gumézmýfin ?
Yá Balmumy níge oldy ?
Bakaim, raflardé i-dy; dahá durûrmy bil-mem.

Look, see 'tis both mouldy and dry'd up.

Go then, buy an Asper's Worth at the Shop.
Give me Money then?
Have you not an Asper about you?
No; (or none remains)
I have no small Money.

Go take it upon tick; we'll pay hereafter; or do you say he will not trust us for an Asper's Worth of Ink?
He'll trust, but it's a Shame.

Go, don't prate so much.
See I have brought it. Pour it then into the Inkhorn, how wary it is.

There's no other.
Where's the Sand-box?
Don't you see it by the Inkhorn?
Well, what's become of the Wax?
I'll look; it was on the Shelf; whether it be there still, I know not.

Bak.
Bâk, hem bir mum yâk; muhurleyejek zamané halûr olsûn. Dahâ atesîh yakmadim. Kâv chakmak yókmy dür?

Var; emma ghibrit yók dür. Yók olásin bulaihy: Hep yók, hep yok.

Var imdy kunghilik-dé yâkîvîr. Ghel, Ghel, bu gyun aying cawchingy' gyuni-dîr?

Bonga forarfenghiz, ne ay bilûrum ne gy-un. Hai Efhec, hai.

Look, and light a Candle; let it be ready against sealing.

I have not yet kindled the Fire.

Have you not a Steel and Tinder? (Kâv, is Leather us'd as Tinder.)

Yes; but there's never a Match.

I wish thou wert not: All's no, all's no, (with you.)

Go then to the Neighbourhood, and light it.

Come, come, what Day of the Month is this?

If you ask me, I know neither the Month, nor the Day.

Away Âfs, be gone.
The second Dialogue.

The second Dialogue.

For Discourse Sake, at Buying and Selling.

I waited for you till now: I thought that you would come no more.

Excuse me; I could not presently get the money, therefore I came late.

Therefore let's go out of hand before the Shops are shut.

'Tis yet early enough.

You don't know the Custom of this Country yet: If you say, why?

In this City the Shops are shut about the Ikindy, (that is, two Hours before Sun-set.)

I did not know this.

Come, let's turn aside to this Shop, and see whether we can find any Commodity that will serve our turn.

Pray Sir, come hither.

You're welcome, have you need of any thing? Lo-

Kolay ghelle Cheleby'.

Hofh gheldinghiz; bir thei lazimmy?

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi

Zé virisnde fulishmec ichun.

Tizgé imdy duganlar kapanmazdán evél bazáré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ize shimdiyadéc begladim: Sandimke artik gelmerlinghiz.

Mazúr ol'fún; akché teztafiil etmadim; an-
ing ichun ghedg ghel-
dim.

Siz by viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ize shimdiyadéc begladim: Sandimke artik gelmerlinghiz.

Mazúr ol'fún; akché teztafiil etmadim; a-
ing ichun ghedg ghel-
dim.

Tizgé imdy duganlar kapanmazdán evél ba-
záré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi-

Zé virisnde fulishmec ichun.

Tizgé imdy duganlar kapanmazdán evél ba-
záré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi-

Zé virisnde fulishmec ichun.

Tizgé imdy duganlar kapanmazdán evél ba-
záré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi-

Zé virisnde fulishmec ichun.

Tizgé imdy duganlar kapanmazdán evél ba-
záré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi-

Zé virisnde fulishmec ichun.

Tizgé imdy duganlar kapanmazdán evél ba-
záré ghidélem.

Dahá zamán chók dur.

Siz bu viláyetting adettiny' dayh' bilmez-

finghiz: Nichun dir-
fenghiz? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapan-
nur.

Ben buny bilmezdim.

Ghel, shu dugané ograyalim; bokalim bi-

Zé virisnde fulishmec ichun.
Lazım dur; emmâ șizde varmy bilmem.

Suïlenghiz né lazım dur, șe istersinghiz.
Bir caugh Agem sejadêlery' isteriz.
Séjadêyé sademy' istersinghiz yokse ipeclumy?
Her turludan isteriz; tec risk eyû, ve bahafy makul olfun.

Ben riskimdan otanmam.
Allah bazár viré.

Ben muñhtery'leré geffa ailemem.
Bu sejadêlering bâhafy' ne dir?
Her biry' alté arslan-lyé dir.
Bâhaly' dir.
Bâhaly' deghil dir; bir aydán evél fekizre fättim. Emmâ shim-dy Agemdan Carravan gelmeric'le hep riskimiz ojúz oldy.

Hálâ dahâge; indiring.
Sizde viring.

I have: But whether you have what I need I know not.
Speak what 'tis you want, what you'll have.
We would have some Persian Carpets.
Would you have plain or silk Carpets?

We would have of every fort, only let the Commodity be good, and the Price reasonable.
I am not ashamed of my Goods.
God grant it may be a Bargain.
I will not trouble Customers.
What's the Price of these Carpets?
Six Lyon Dollars each.

They are dear.
They are not dear; a Month ago I sold them for eight a Piece: But now by the Arrival of a Caravan from Perilia, all our Goods are become cheap.
Now lower (or bate) somewhat.
Do you give, (or bid higher.)

Chók
Dialogue.

I have seen many Merchants, but I never saw one so dear as you: Come, don’t spoil the Bargain; you’ll repent afterwards.

I keep Goods to sell; if I find a small Matter more than they cost, I never stand hard, but let them go.

We’ll give no more than five: If you’ll let us have them, well; if not, farewell.

Hold, don’t go away, add somewhat more.

By G—d, we will not add a brass’ Farthing.

Alas! alas! what a hard Man you are; God’s Will be done. I have not sold any thing to Day; for once I’ll take your Hand-sel; God knows that I gain not a Half-penny. I hope if you come again, you’ll let me get something by you.

How many Carpets are there? Let us count.

There are eight.
Sekizy besherdän në ailer ?
Tamam kirk.
Eyû, tez falding.

Ishimiz gyugimiz ö dur.
Ta-ilinghize guzel akché dolhdy' ; fasy Arflany'.
Bendé eyû iftérim ; fená neyé yarár ? Lákin bu Arflany' kizil dir, ve bu ikisy' filik.

Teziyé bahane bul-mang ; bunler hep eyû Arflanlyler dir : Agher inanmazsenghiz feráfé gyufterálim.

Ben kendim Saráfim, hamán shu uchy deg-hişhdiring.
Agher ghedgmezle-rif ré ben sîze deghisdu-rain.
Yâ ben sîzy kandé bulajm
Biz 'Khané konariz ; bízy bulmak kolay dir.
Émmá né zamét shimdígič virfengiz, ol-mázmy ?

What doth eight (multiply'd) by five make ?
Just forty.
Right, you have soon cast it up.
That's our Business.

Good Money is fallen to your Lot, all Lyon Dollars;
I will have good Money; for what doth bad serve ? But this Lyon Dollar is copperish, and these two are worn smooth:
Now make no Pretence; these are all good Lyon Dollars: If you don't believe it, let's shew them to the Money-Changer.
I my self am a Saraf, (or Money-Changer:). Only change these three.
If they pass not, I'll change them for you.

And where shall I find you ?
We lodge at the 'Khan: It's easy to find us.
But what if you gave your self the Trouble now, can't it be ?

Olmag.
Olma; zíre yanimde yök dur; megher ufák akché alafiz.

Ufák akché olsün, emmá eyú olsün. Emmá ne balá shimdy akchéyi faimak.

Ben fevirigë sâiyaâm, hamán tahtayé du-cung.

Yök; durfün; bir oglaning várisé, bizimle 'Khané ghesfün, hem féjadélyé guturfün dé; ongá fherbett akchéfý viralim, hem kufuri nghiz dahý viralim.

Var oglan, shu' Chelebileré hismét aile; bakshish allursün.

Nóla; Sultanum.

It can’t be; because I have none about me, unless you’ll take small Money.

Let it be small Money, so it be good.

But what a Trouble twill be to tell the Money now.

I’ll tell it in a trice; only put it on the board.

No, hold; if you have a Lad, let him come with us to the Khan, and carry the Carpets; we’ll give him some Money to drink, and the rest that’s due to you.

Go Boy, wait on these Gentlemen; you’ll have a Gratitude.

I go, Sir; or yes, Sir.
The Third Dialogue.

Uchiingy' Mukélamy'.

Abahinghiz· háir olá Sultanim.
Kullungnuz eellung uper.

Ne háber?
Dirlerké disherdé ghemilér vardu.
Ne Bairac altindé?

Belly deghîl; nayett Ing'ilîz fikerideriz.
Cauch dur?
Kimiñe alte dir; kimîñe-yeddy'dir.
Baziryan ghemiler-mydûr, yokse genk ghemiler mydûr?
Uchya genk ghemiler dûr; kalany bazirgan ghemiler dur.
Nige bilurfin?
Direking bashiné fandradán.
Buyuc direç bashiné bairak varmy?
Yok, nayett bol yel-landilly vardur.
Nécadar úzac dur?
Iptedá gurdugum zamán igrîmy bir mil hadár úzac idiler; lakin

Good Morrow Sir.

Your Servant (litteraly your Slave kisses your Hand.)

What News?
They say that there are Ships abroad.
Under what Ensign? (or Colours).
'Tis uncertain, but we suppose English.

How many are there?
Some say six, others seven?

Are they Merchant Ships, or Men of War?

There are three Ships of War, the rest are Merchant Ships.

How do you know?
By the Pendants at Topmaft Head.

Is there a Flag at Main Topmaft Head?
No, but there's a broad Pendant.

How far off are they?
When I first saw them, they were about seven Leagues (or twenty one
Dialogue.

Miles) off: But now the Men of War are at an Anchor without the Castle; and the Merchant Ships are coming into the Bay with English Colours:

What Burthen are there?

One is about 500 Tuns, (or 10,000 Kintals) the other not quite so large; and the third is but 250.

How many Guns doth the biggest carry?

About forty.

How many Men hath she?

Nigh an hundred.

Do you know who is Captain?

No.

How many Days do the Ships want from England?

Forty eight.

'Tis a quick Passage.

True; a single Ship seldom runs it in less time.

This 'tis to have a fair Wind, taut Masts, a Ship not crank, well career'd, and a skilful Master.

F 2

Dor-
Dortingy, Lacridy.

The fourth Dialogue.

Well met, a good Evening to you, Sir.

May your End be happy, Sir.

Sir, I thank you. Have you been aboard Ship?

Yes.

Pray what do they bring?

1 Cloth, 2 Lead in Pigs, 3 Slabs, and 4 Bars, 5 Red Lead, and 6 White, 7 Tyn, 8 Brafs Wire, 9 Pepper, 10 Ginger, 11 Latten Plates, 12 Braziletto, 13 Steel, 14 Cochineal, 15 weighty Money, 16 Lyon Dollars, 17 Watches, 18 Prospe-
dives, 19 Spectacles, 20 Firelocks, with divers other things.

When do the Ships unload?

I suppose they'll begin in a Day or two.

What's the first thing to be done on their Arrival?
The Goods being landed, you must make an Entry of them in the Customer's Books.

When is this to be done?

When you are about to take up your Goods out of the Custom-house.

How do they examine the Goods?

(Of Bales) of Cloth, they rip the Canvas, and count the Pieces; Pepper in Sacks, they spit; and Chefs they break open, unless they contain wearing Apparel, and such Chefs, Trunks or Boxes are unlock'd by the Owners.

Adieu.
The fifth Dialogue.

What good News have you from England?

We hear that the King and Parliament agree very well.

What have you by these Ships, Merchant?

Cloth, Lead and Tyn; but two Bales of the Cloth, and three Barrels of Tyn are damaged; wherefore I hope your Worship will be favourable.

Well, I see the Damage; for those ten Cloths write six, and two and a half for those three Barrels.
Hicayáty Esépós. Esop's Fables.

Hicayá, ya Kifte. A Fable, or Story.

Ir dül avretting bir tähgyh varidy, ve ol tuaq heryyun bir yumurtte yumurtlardy; gyundé iky kerre yem Virmeghé bashladý', tuaq dur femizdy, hitch yumurté yumurtlamáz oldy.

Bu angá Mifaldirke. This is the Moral of it.

Aze kenéat etmayub iky isterkén, birde bulamáz. Az temá, chök ziyan.

Who is not satisfy'd with a little, desiring two, obtains not one. A little Covetousness (procurers) much Damage, or Loss.

Zurub Emfal. Proverbs.

1. Tálerdan kalme füz dur, bu gyún ky yumurtté ya-rínký taikdan yec dur.
2. Azy bilmein chog hy hich bilmez.

1. 'T IS an old Say-ing, that an Egg to Day is better than a Hen to Morrow.
2. He who knows not a little, will never know much.

F 4

3. A F
3. A rúrady kalur; at ulúr meidáy kalur.

4. Oglyan aqlamainqué memé virmezler.
5. Adgayú oínamáz.

6. Ojúz etting churbabý tatfiz olur.
7. Ish ishy gyufiterer.

8. Esky doft duhman olmáz.
9. Eshec maqunler aralinde né išler?

10. Almá agagdán airak duhmez.
11. Eyú kilich yaramáz demirdán olmáz.
12. Adamdan Adamé fark var.

15. El elly yúr, iky el yúzy yur.


17. Au-
17. He who looks in a Looking-Glass, sees himself.

18. A Man meets with Good for Good, and Evil for Evil.

19. You may pluck the Beard of a dead Lyon.

20. The Nose drops not from the Face.

21. The Pain of a great Head is great.

22. No Body looks a Gift-Horse in the Mouth.

23. A Fish stinks from the Head.

24. To Day for us, to Morrow for you.

25. Two Birds are not to be shot with one Arrow.

26. He who gives soon, gives twice.

27. He who giveth much, giveth not cordially; who giveth little, doth it from his Soul.

28. What makes your Beard so thin without an Account, (or Reckoning.) Which if large, is enough to make a Turk pluck up his Beard by the Roots.

29. Do you ask my Bed for the sick (Man?)
30. ‘Kiriz ‘khirizé yoldash dur.

31. Doftum agladir, duhman guldurur.
32. Doft ileyi ich, alish virish aileme.

33. Doftler arasinde teklif yok dur.
34. Delluyé her gyun Balram.
35. Sevening kuli-juz, sevmeing Sultany.

36. Súz sûileméc aterlering dör, istileméc Artlering dör:
37. Sákalé gyulen, yuzé gyuler.

38. Sung pişmanlik faiđé virmez.

39. Agemí Nalbend Gebúd Esheckindé ugre-nür,
40. Gherib kushung yunafyn tangry yapár.

41. Fakiring ogly olmakdan Duveltunung kully olmak yec dir.

42. Kapú

Proverbs.

30. One Rogue, or Robber, is Companion for another.
31. My Friend mourns, and my Enemy laughs.
32. Drink with a Friend, but don't deal with him (in Buying and Selling.)
33. Among Friends there's no Ceremony.
34. Every Day is holy Day to a mad Man.
35. He who is Lord over them that love him not, is the Slave of such as do.
36. 'Tis Womens Business to talk, Mens to all.
37. He that laughs at your Beard, laughs at, or to your Face.
38. Repentance profits not when the Matter is at an End.
39. The Persian learns to be a Farrier by the Jew's Afs.
40. God makes the Nest of a Bird that's a Stranger.
41. It's better to be the Slave of the Rich, than Son of the poor Man.
42. Kapú
Zurub Emfal.

42. Kapú ke pẹc kapa pé Allahé îmârâla.

42. Bid adieu to a Door that's close shut.

The Spaniards give this a different Turn, in these Words:

Alla puerta cerrada buelve el Diablo. A very modest Devil indeed, or else one of a great deal of Punto.

43. Ghishy fevmedughy sheidán faidé ghehú:
43. We often are profited by what we despise.

44. Gyuz gurmeingé gyung-ul kalanúr.
44. So long as the Eye sees not, the Heart's secure.

45. Gyuzdan airac olán, gyunguldán da-hy' airac olur.
45. He who is far out of Sight, is farther out of Mind.

46. Gyunguldán gyungulé yól var dur.
46. There's a Path from Heart to Heart.

47. Gyungúl kimy fesveré guzél ó dur.
47. He is handsome who is beloved.

48. Gurunén cuiyé, kolaghiz ne lazím?
48. Having shown our selves, or been seen at the Bath, what need have we of Ears, (that is, of others Ears.)

49. Gumleç costan-dán yakín dur.
49. The Shirt is nearer than the Under-vest or Cassock.

50. Múnasib yoldash yoldé biniit yerinde dur.
50. Comes facundus in via pro vehiculo eff.

51. Virefy therab ichen, iky kerré serhosb olur.
51. He who drinks Wine free-cost, will be twice drunk.

52. Yá Dévy ulé, yá Deyigy' Dimishler.
52. The Camel dy'd, and they said 'twas the Camel-Driver.

53. Yá
Kelimát Turkhé.  

Bab el Alif.  

**Turkish Words.**  

**The Chapter Alif.**

A bé, a Grand-Father.  
Abdeft, the washing before Prayers.  
Abkefh, he who distributes the Water to such as are going to Prayers.  
Ibric, a Coffee-Pot.  
Ibershu, stitching Silk.  
Iblis, the Devil.  
Ip, a Rope, or Halter.  
Iplie, Thread, Mohair-Tarn.  
Epsen olmak, to be silent.  
At, a Horse.  
Et, Flesh.  
It, a Dog.  
Ata, a Father.  
Ateshe, Fire.  
Etemec, Bread.  
Itmec, to do.  
Atmak, to dart or throw.  
Etemegy, a Baker.

Ejámy sheref, may these Days be happy.  
Adg, hungry.  
Adglik, Hunger.  
Agy, bitter.  
Egel, the Hour of Death.  
Icheru, in, as within.  
Ichinde, a Doors.  
Achik, open.  
Achmak, to open.  
Icmec, to drink.  
Ad, a Name.  
Adam, a Man.  
Adé, an Island.  
Ar, Male, also a Masculine.  
Arkek, Batchelor.  
Arpa, Barly.  
Artik, more.  
Iralamak, to sing.  
Erimec, to melt.  
Erish, a Span.  
Ard, behind.  
Arz, an Affidavit.  
Arzù, Defire.

Arifan,
Alif.

Arlan, a Lion.

Arshun, a Pike, or Measurement about \( \frac{1}{2} \) of a Yard British.

Irgad, a Day Labourer.

Arké, the Back.

Ermec, to reach unto.

Aru, a Bee.

Ary, clean.

Aridigy, a Cleanser.

Az, a little.

Azip, a Miner.

Azarlamak, to chide.

Azed, a Freeman.

Ezán, the calling to Prayers from the Steeple.

Efirghemec, to pity.

Efter, the lining of a Garment.

Iftemec, to be willing to do, or to have.

Iftec, Desire.

Ifstanból, Constantinople.

Eskemly, a Chair or Stool.

Esky, old.

Eskyhyfar, Laodicea.

Eskingy, a Volunteer.

Escraky (one) illuminated.

Ilm, or \( \{ \) a Name.

Bism, \( \} \) a Name.

Ifmarlamak, to recommend, or bid Adieu.

Afinak, to hang by the Neck.

Ihid, Business.

Ilhitmec, to bear.

Ifilihlemec, to do Business.

Ifhemec, to pass.

Ashagá, Down.

Efhec, an Afs.

Afhgy, a Cook.

Effedde, a Lyon.

Effir, a Slave.

Illirmec, to bite.

Effy, Gain.

Ifly, and \( \} \) Cold.

Ag, or \( \} \) a Net.

Aga, the Chief Man in any Post or Office.

Agadg, a Tree.

Aglamak, to lament, or weep.

Agrly, Pain.

Agrimak, to ale.

Aghiz, the Mouth.

Effendy, a Parish-Priest, or Professor of the Pen, or of the Law.

Ak, white.

Ak hyfar, Thyatira.

Ikindy, Afternoon.

Ikindy Namaz, the third Prayer, about 2 Hours before Sun-set.

Akingy, a Volunteer in the Army.

Akché
Alif.
Akché, a small Silver Piece of uncertain Value, reckon'd 80, 100, 120, or 200 to the Dollar; also used in general for Money.
Aklik, Whitenss.
Aklim, the Evening.
Aklim namaz, the 4th Prayer at Sunset.
Ic, a Spinning-Wheel, or Spindle.
Ikerigy, a Spinner.
Icamat, the Posture of standing at Prayers.
Agher, if.
Eche, less.
Ecsimec, to lessen.
Egirmec, to freeze.
Eglemc, to loyster.
Egmc, to stoop, or bend ones self.
Egmc, to sow Corn, &c.
Icne, a Needle.
Eghish, Sower.
Eghyn, Seed of Flowers, &c.
El, a Hand.
Elec, a Sieve.
Allàch, a Cotton-beater.
Allah, God.
Allah Ek'ber, God is great.
Allah kerem, God is gracious.

Turkish Words.
Alif.
Alhemdulillah, praised be God.
Alai, a Squadron of Soldiers, (or a publick Entrance of some great Person into a Town or City.)
Alai Beg, a Colonel or Brigadier.
Allah shahir, Philadelphia.
Alt, under.
Altun, Gold.
Aldamak, to cheat.
Alcheplamak, to despise, to villify.
Elchy, an Ambassador, Resident, or Agent.
Alkissh alinemec, to give a Blessing.
Ilky yaz, the Spring.
Alma, an Apple.
Illic, Silk Loops.
Aly komak, to stop one.
Amry, the Will or Command of any one.
Amr'allahung, the Will of God (be done.)
Emir, a green Head, or one of the Race of Mahomet the Prophet.
Imam, a Parish-Priest.
Emmek, to suck.
Emizghenmec, to smash.
Kelimat Turkchi.

**Alif.**

Inanmak, to believe.
Inticam, Revenge.
Andazé, a Measure about 1/2 part shorter than the Arshun.
Inju, a Pearl.
Injuly, embroider'd, or set with Pearl.
Inge, z subtile, fine, Anghiz, small.
Ingitimc, to vex or disturb.
Angilein, z like.
Anungghiby, z him.
Ang, the Roll of the Neck.
Infan, a Man.
Inha-Allah, if God will.
Ankché, the Heel.
Anglamak, to understand.
Inyih, a Deesent, (down Hill.)
Au, o, or Ol, He or that.
Upmec, to kiss.
Ev, a House.
Evlu, a marry'd Man.
Av, Sport, or Game.
Avret, a Woman.
Avgy, a Sportsman.
Evel, before, (not after.)
Evel bahár, the Spring.
Evelky, the first.

**Turkish Words.**

**Alif.**

Aut, Grass.
Autaghy gyun, the other Day.
Autanmak, to be ashamed.
Autlamak, to graze.
Autlac, Pasture.
Auturac, a disbanded stipendiary Soldier.
Autumak, to fit down.
Uch Talac, the third sort of Divorce, when the Husband can't take his Wife again, unless he is content to see another first lie with her.
Whence Uch Talac is an Abomination, or a thing not to be so much as mention'd.
Uchmak, to fly (as a Bird.)
Au'kshamak, to broke softly.
Aujúz, cheap.
Aujac, a Family, or Order of Men.
Aud, a Fire.
Audá, a Chamber.
Audemec, to pay (Money.)
Audun, (Fire) Wood.
Aurta, or the middle.
Aurtały, the middle.
Aurtmc, to cover.
Urmak,
Turkish Words.

Aliç: Aulâ, a Horse-Post, or an Express.

Ulcheç, a Measure of Grain.

Ulchu, a Measure.

Ulchmec, to measure (Cloth, &c.)

Aulkadar, so far, so Okadar, very.

Aulkar, the Pleiades:

Aulmak, to be.

Aulu, great.

Aulu barmak, the Thumb.

Ulumec, to bowl.

Ulmec, to die.

Uly, dead.

Ulum, Death.

Aumak, or to Zumid ailemec, Hope.

U'n, Meale, or Flower.

Aunutkin, forgetful.

Aunutmak, to forget.

Auvê, a Plain, or Campaign.

Auvmak, to rub with the Hands.

Ay, a Month, or the Moon.

Ailemec, to do.

Aitmec, to say.

Ayâ, a Foot.

Ayac yóly, a Foot-Path.

Ayû, a Bear.

Eyu, Good.

Auyanmak, to awake.

Auir-
<table>
<thead>
<tr>
<th>Kelimât Turkchè.</th>
<th>Turkish Words.</th>
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<tbody>
<tr>
<td><strong>Alif.</strong></td>
<td>Ba.</td>
</tr>
<tr>
<td>Auirmak, to separate.</td>
<td>Bash, the Head.</td>
</tr>
<tr>
<td>Auile, Noon.</td>
<td>Bash pertav, superfine Mohair-Yarn.</td>
</tr>
<tr>
<td>Auile namaz, the second Prayer at Noon.</td>
<td>Bashy, the chief Man in any Office.</td>
</tr>
<tr>
<td>Auiné, a Looking-Glass.</td>
<td>Bashká, different.</td>
</tr>
<tr>
<td>Aunamak, to sport or play.</td>
<td>Bashmak, to stamp or print.</td>
</tr>
<tr>
<td>Anyucu, Sleep.</td>
<td>Bag, a Vineyard.</td>
</tr>
<tr>
<td>Anyumak, to sleep.</td>
<td>Baglamak, to tie.</td>
</tr>
</tbody>
</table>

*Bab el Ba.*

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<td>Bag, a Vineyard.</td>
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<td>Baglamak, to tie.</td>
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<tr>
<td>Bakál, an earthen Pitcher.</td>
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<tr>
<td>Bakché, an Orchard.</td>
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<tr>
<td>Bakshish, a Present.</td>
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<tr>
<td>Bakmak, to look.</td>
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<tr>
<td>Bakir, Brahfs.</td>
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<tr>
<td>Beg, a Lord.</td>
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<tr>
<td>Bey, a Duke.</td>
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<tr>
<td>Beghennmec, to delight in.</td>
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<tr>
<td>Bal, Bees-Wax.</td>
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<tr>
<td>Bal mumy, a Wax-Candle, or Sealing-Wax.</td>
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<tr>
<td>Baltá, a Hatchet.</td>
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<td>Belly, yes.</td>
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<tr>
<td>Belly deghil, yes, no, i.e. 'tis uncertain.</td>
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<td>Balúk, a Fish.</td>
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<td>Balúkgy, a Fisherman.</td>
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<tr>
<td>Ben, I.</td>
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<tr>
<td>Bengilein, like me.</td>
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<tr>
<td>Bayrac, an Ensign or Flag.</td>
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<td>Bayractar, an Ensign-bearer.</td>
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<td>Bré, out, be gone.</td>
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<tr>
<td>Bojac, a Corner.</td>
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<tr>
<td>Bordg, a Debt.</td>
<td>Bordg, a Debt.</td>
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<tr>
<td>Bordg-in, a Debtor.</td>
<td>Bordg-in, a Debtor.</td>
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<tr>
<td>Boz, Snow.</td>
<td>Boz, Snow.</td>
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<tr>
<td>Boz Dag, Mount Tmolus, or the Snowy Mountain.</td>
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</tr>
<tr>
<td>Bozaghy, a Calf.</td>
<td>Bozaghy, a Calf.</td>
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<tr>
<td>Bozmak, to spoil.</td>
<td>Bozmak, to spoil.</td>
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<tr>
<td>Boftan, a Garden.</td>
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<tr>
<td>Boftangy, a Gardener.</td>
<td>Boftangy, a Gardener.</td>
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<tr>
<td>Bogaz, the Throat.</td>
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<tr>
<td>Bogazlamak, to cut a Throat.</td>
<td>Bogazlamak, to cut a Throat.</td>
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<tr>
<td>Bokmak, to throttle.</td>
<td>Bokmak, to throttle.</td>
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<tr>
<td>Bök, a Sir-Reverence.</td>
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</tr>
<tr>
<td>Bökgy, a Gold-finder.</td>
<td>Bökgy, a Gold-finder.</td>
</tr>
<tr>
<td>Böl, broad.</td>
<td>Böl, broad.</td>
</tr>
<tr>
<td>Böfük, Breadth.</td>
<td>Böfük, Breadth.</td>
</tr>
<tr>
<td>Bu, this.</td>
<td>Bu, this.</td>
</tr>
<tr>
<td>Buchuk, the half.</td>
<td>Buchuk, the half.</td>
</tr>
<tr>
<td>Burun, the Nose, or a Burnu, Cape-Land.</td>
<td>Burun, the Nose, or a Burnu, Cape-Land.</td>
</tr>
<tr>
<td>Bugalı, Callico.</td>
<td>Bugalı, Callico.</td>
</tr>
<tr>
<td>Buğun, thick.</td>
<td>Buğun, thick.</td>
</tr>
<tr>
<td>Bukház, a Perfume.</td>
<td>Bukház, a Perfume.</td>
</tr>
<tr>
<td>Bu gyun, to Day.</td>
<td>Bu gyun, to Day.</td>
</tr>
<tr>
<td>Bu gun, to Day.</td>
<td>Bu gun, to Day.</td>
</tr>
<tr>
<td>Bulaiky, I wish that.</td>
<td>Bulaiky, I wish that.</td>
</tr>
<tr>
<td>Bulbul, a Nightingale.</td>
<td>Bulbul, a Nightingale.</td>
</tr>
<tr>
<td>Bulmec, to part, or share.</td>
<td>Bulmec, to part, or share.</td>
</tr>
<tr>
<td>Bulmak, to find.</td>
<td>Bulmak, to find.</td>
</tr>
<tr>
<td>Bulút, a Cloud.</td>
<td>Bulút, a Cloud.</td>
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<td>Baykush, an Owl.</td>
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<tr>
<td>Baylamak, to swoon.</td>
<td>Baylamak, to swoon.</td>
</tr>
<tr>
<td>Baylo, the Title given the Venetian Ambassador, or Resident.</td>
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</tr>
<tr>
<td>Baylús, a Consul.</td>
<td>Baylús, a Consul.</td>
</tr>
<tr>
<td>Beyny, Brains.</td>
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</tr>
<tr>
<td>Beyaz, white.</td>
<td>Beyaz, white.</td>
</tr>
<tr>
<td>Byt, a Louse.</td>
<td>Byt, a Louse.</td>
</tr>
<tr>
<td>Bytly, lousy.</td>
<td>Bytly, lousy.</td>
</tr>
<tr>
<td>Bytme, to grow (as Hair.)</td>
<td>Bytme, to grow (as Hair.)</td>
</tr>
<tr>
<td>Bichak, a Knife.</td>
<td>Bichak, a Knife.</td>
</tr>
<tr>
<td>Bichmec, to reap.</td>
<td>Bichmec, to reap.</td>
</tr>
<tr>
<td>Bir az, a little.</td>
<td>Bir az, a little.</td>
</tr>
<tr>
<td>Bizebány, a Mute.</td>
<td>Bizebány, a Mute.</td>
</tr>
<tr>
<td>Bis'millah, in the Name of God.</td>
<td>Bis'millah, in the Name of God.</td>
</tr>
<tr>
<td>Bilec, an Ornament.</td>
<td>Bilec, an Ornament.</td>
</tr>
<tr>
<td>Bilmec, to know.</td>
<td>Bilmec, to know.</td>
</tr>
<tr>
<td>Biliné, Knowledge.</td>
<td>Biliné, Knowledge.</td>
</tr>
<tr>
<td>Binnme, to ride.</td>
<td>Binnme, to ride.</td>
</tr>
<tr>
<td>By-ic, Whiskers.</td>
<td>By-ic, Whiskers.</td>
</tr>
</tbody>
</table>
Kelimân Turkî:  
Ba:  
Bulaç, a Company of Soldiers.  
Buyû, Stature.  
Buyurûmak, to command.  
Buyun, the Neck.

Turkish Words. 83

Pa:  
Pestermâl, a Towel used at the Bagno.  
Pestermâ, Camel’s Flesh.  
Pestîwîn, a Pimp.  
Pak, clean.  
Pek, very.  
Pêkli, Hardness.  
Panbûk, Cotton.  
Panbûk ippic, Cotton-Yarn.  
Posn, a bidding-Place.  
Pilav, boil’d Rice.  
Peynir, Cheese.  
Peygamber, a Prophet.  
Péic, a Page of the Grand Signore’s.

Bab el Pa.

P:  
Apás, a Greek Priest.  
Pacha, Feet (of small Beasts.)  
Pader, a Father.  
Padîshah, an Emperor.  
Parâ, a Silver Peice of uncertain Value, formerly counted 40 to the Dollar.  
Perdâ, a Curtain.  
Perindg, Rice.  
Pery, a Fiend, Hobgoblin.  
Pas, Rug.  
Paftâv, a Piece (of Cloth,) &c.  
Paftá, a Governor of a Province.  
Pafthalik, a Paşha’s Province.  
Pefhkên, a Present.  
Pashmałyk, Shoe-Money, or the Dower of the Sultan.

Bab el Ta.

T:  
Ab’lalêm, a Kettle-Drum.  
Tahtâ, a Board, or Plank.  
Tahtâ kula, a Pillory.  
Taharett, the Purification with Water, or in Want thereof with Sand, &c. after eating Nature.  
Taraki, Encrease of Pay.  
Tarpush, a Woman’s Head-Dress.  
Terf-hana, an Arsenal.

G 2  
Terf-
Turkish Words.

Ta.
Timarhâna, an Hospital, or Mad-house.

Timariot, a Baron, who holds his Lands by Knight's Service.

Temizûk, a Lease or Bill.
Temin, the \( \frac{1}{2} \) part of a Dollar.

Tangry, God.

Taiê, a Society or Gang.

Tinghir, the \( \frac{1}{3} \) part of a Dollar.

Tavé, a Frying-Pan.

Ta-uk, a Hen.

Trash-itmec, to Shave.

Tóp, a Cannon.

Topgy, a Gunner.

Topuzu, a Truncheon with a great round Knob at one End.

Tugh, the Horse Tail, born before the Vizier, and other great Officers of State, as our White Staves.

Tujar, a Merchant.

Tujaret, Traffic.

Turá, the Royal Signature, or Great-Seal.

Turaly, Money stamped with the Turá.

Turbeh, a Room built for the Coffins of a Grand Signior, his Sultana's, and Children.

Ta.
Tershâna Kaimya, the Vice-Admiral.

Tershâna Eminy, Steward of the Arfennal.

Terlic, a Leather-Sock.

Tery-yâg, Butter.

Tez, quickly, presently.

Táź, the Mode, or Fashion.

Tazy, a Grey-hound.

Teskeré, a Receipt, or Certificate.

Tellimât, the saluting of the Angels, by looking over the Shoulders at Prayers.

Tehahud, the Repetition used in their Prayers.

Teftik, Goat's Hair.

Tecké, a Monastery.

Tickrar, again.

Taftar, ones Destiny.

Talal, a Crier.

Talac, Divorce; also one who rubs those that go into the Bagno.

.Talibulilmuy, a Philosopher.

Tamam, fully, just so much.

Temgid Namaz, the first Prayer, 2 Hours before Day.

Timar spâhy, a Trooper that holds as a Timariot.
Kelimát Turkbé.
Ta.
Turgyman, an Interpreter.
Tûnac, a Crane (Bird.)
Tûz, Dust, or Salt.
Tügruc, Spit.

Bab el Chin.

Chery, a Soldier.
Chezmé, a Fountain.
Chefut, a Few, (by way of Reproach so called.)
Chakál, a kind of Bastard Fox.
Chekishmec, to scold or quarrel.
Chakmá, a plaster'd Partition.
Cheleby, a Gentleman.
Chamur, Dirt.
Chaghirmak, to call.
Checmec, to pull or draw.
Chevré, round, (about.)
Chey, Tea.
Chibük, the wooden Stem of a Tobacco-Pipe.
Chirghin, ugly.
Chirag, a Lamp.
Chichec, a Flower.
Chift, a Pair (of any thing.)
Chile, Steel.
Chimber, a Hoy.
Ghozmeec, to unbind, untie.
Chók, much.
Cho’kha, Woollen Cloth.
Chuban, a Shepherd.
Churbé, Broath.
Gə, Churme.
Turkish Words.

Ha'y.
Bears a Son to the Grand Signore.

Hakka, God.

Hakna, a Glerier.

Halva, a liquid kind of Confession.

Hamal, a Porter (that carries Burdens.)

Haman, (base) Pity.

Hanjar, a short Dagger.

Hava, the Air.

Haykirmak, to bawl.

Hai! Hai! Alas! Alas!

Haidé, be gone.

Haikym, a Physician.

Hayvan, an Animal, or Beast.

Hyflar, a Castle.

Bab el Haw.

Heb or Hep, all.

Haget, need.

Hagera, a Stone Warehouse.

Hadgé, a Pilgrim.

Haram, an Abomination.

Harem, the Women's Apartment.

Harf, a Letter of the Alphabet.

Haz oda, the Presence-Chamber.

Haz oda bafny, Lord Chamberlain.

Hazna, Treasure.

Haznadar, Lord Treasurer of the Household.

Hazir, ready.

Hazirlanmak, to make or get ready.

Hazihzzy, one who gets the whole Alcoran by Heart.

Hafaky, Royal.

Hafaky Sultan, the Empress, or the that first

Haber, News.

'Khatib, the Notary that writes down the Judge's Sentence.

Kharch, Poll-Money.

Khergd, Expences.

'Khilsiz, a Robber or Thief.

Khidmet, Service.

'Khidmetcar, a Servant.

Khizmetcar, 'Khatta,
Kelimat Turkchê.

'Khe:
Khastâ, sick.
Khastalik, Sickness.
Khala-ik, a She-Slave.
Khemir, Dough.
Khâ, a Prince; also a great Square built round, (somewhat like the Royal-Exchange.)
Khâ, good, well.
Kkayer, No.
Khi-yar, a Cucumber.
Khogê, a Recognition, or Note under one's Hand.
Khogia, a Tutor, or School-Master.
Khurlamak, to despise.
Khurús, a (Dungbill) Cock.
Khushayd olmak, to be contented, or pleased.
Khuday, God.

Turkish Words.

Dal.
Dirilmec, to live.
Diric, a Ship's Mast.
Diric, an Elbow.
Dervish, a Capuchin, or Renouncer of the World.
Defty, a Tiger with two Handles.
Defh, a Tooth.
Defhy, Female.
Dag, a Hill, or Mountain.
Deghermen, a Wind-Mill.
Deghil, not.
Diclemec, to set or plant.
Delic, a Hole.
Dil, the Tongue.
Diliz, A Mute.
Delly, mad, or a mad Man.
Delurmec, to play the Mad-man.
Dilmec, to bore a (Hole.)
Dilcemec, to desire or wish for.
Dilenmec, to beg.
Deloman, a Vest or Cassock.
Dilcú, a Fox.
Demir, Iron.
Demirgy, a Smith, or Iron-monger.
Dimec, to say.
Dan, from.
Din, Faith.

Bab ed Dal.

Ditremec, to tremble.
Dede, a Grand-Father.
Der, straight or narrow.
Dery, the Skin.
Derry, a Valley.
Dery yuzmec, to fly.
Diry, alive.
Dirilik, Life.

Dinliç.
Kelimät Turkchi.

Turkish Words.

Dal.
Dinize, faithless.
Danishmend, a learned Person.
Deng, a Bale of Goods.
Denghiz, the Sea.
Devé, a Camel.
Devshyrmeh, a Collection (of Christian Children to make Families of.)
Devshirmec, to gather.
Divit, a Standish, or Inborn.
Deidic, Housing (for a Horse.)
De-yun, a Creditor.
Doa, Prayers.
Doa ku-iler, Priests that pray for the dead.
Doaler, farewell, adieu.
Dogru, upright, honest.
Doft, a Friend.
Doftlik, Friendship.
Dokumak, to weave.
Dolab, a Cupboard.
Donluk, the Lining of a Garment.
Durtmec, to prick.
Durmec, to fold up.
Dury, pure, clear.
Dushec, a Bed.
Dushman, an Enemy.
Dushec, to fall.
Dushud, Abortion, or Miscarriage.

Bab er Ra.

Razy olmak, to be contented with, or pleased.
Resul, a Prophet.
Rahizzé, an Heretick.
Ramazan, Lent, or a Feast of a Moon, or Month.
Reys, a Chief, or Captain.
Ringid, Trouble, Vexation.
Raihy'a, a conquer'd Vassal, or Subject: as the Greeks, Jews, &c.
Reis Effendy, Chief of the Writers, or Bookmen.
Rüp, a Quarter-part.
Ruzgar, the Wind, a Gale.

Ruspe,
Bab ez Za.

Zabún, Soap.
Zahír, indeed, truly.
Zahmett, Trouble.
Zeráty, a Sodomite.
Zerdavau, a Martin (*s Furr.)
Zagar, a Spaniel.
Zarar, Damage (of Goods.)
Zaklán, a kind of Tyger.
Zacat, Encrease, or the Duty of giving Alms.
Zengif, the Facings of a Vest.
Zingifil, Ginger.
Zaitún, an Olive.
Za-im, a Baronet.
Ziyadé, too much.
Ziyán, Loof.

Bab es Sin.

Sebeb, the Cause or Reason of; also an Exchequer Note, so called, because it begins with that Word.
Sepet, a Wicker, like a Hamper, lined, and cover’d with Leather.
Siper, a Target.
Serdar, the Chief, or Colonel of the Janis- Saries in his District.
Serasker, a General.
Serai, a Palace, or Seraglio.
Sarija, a Musketeer, or Dragoon.
Ser’khoof, drunk.
Serai Kahlíysy, Lord Steward of the House- hold.
Sach, Hair (of the Head, &c.)
Segedet, bowing to the Earth at Prayers.
Sáfá, a Stage of Boards, raised about 8 Inches from the Floor.
Sáká, a Water-Carrier.
Sakiz, Mástich; and also the Island Scio.
Salém, a Salutation.
Salém
Turkish Words.

Sa.
Salém virmec, to sa-
lute.
Sedíc, a Sword-bearer.
Sedíc Aga, the Grand
Signare's Sword-bearer.
Silkmec, to shake out a
Cloth, &c.
Simfar, an Exchange-
Broker.
Samfón, a Massive
(Dog.)
Semiz, fat, plump.
Semár, a Porter's Knot.
Simmur, a Griffin.
Sen, thou.
Sanjac, a Province.
Sengilein, I like.
Senung ghify, I thee.
Singhir, a Sinew.
Singhirmec, to digest.
Singhec, a Fly.
Sevmecc, to love,
Siyá, black.
Sa-y'r, other, any other.
Say, a Foot-Pest.
Seis, a Groom.
Se-ib, a Torrent, or
Land-Flood.
Sofrá, a Table.
Solac, an Archer.
Subahy, a Marshal, or
Head-Sergeant.
Supurmec, to sweep.
Süd, Milk.
Sudlagmak, to milk.

Sin.
Surmec, to rub (with the
Hand.)
Surchmec, to stumble.
Suzmec, to strain (with
a Sieve.)
Süz, a Word, also hold
your Tongue.
Sufam, the Island Samos.
Sugmec, to revile.
Sultan, an Emperor.
Sultana, an Empress.
Sungú, a Lancet.
Sunné, a Tradition.
Sune itmec, to circum-
cise, (or perform the
Tradition.)
Sürilemec, to speak.

Bab ebn Shin.

Shapká, a Hat.
Sherab, Wine.
Sherbet, a Confection of
Sugar, with Lemon,
or other Fruits; which
dissolved in Water,
gives its Name to the
Liquor.
Sherid, Brade.
Shaftkin, hair-brain'd.
Shifhe, a Spit.
Shifhelenmec, to spit.
Shifhmecc, to swell.

Shaflay
Kelimat Turkèh.  
Shin.
'Shafy, Squint-ey'd.
'Shakird, a Pupil.
'Shak, torn.
'Shiyar, Sugar.
'Shakhshir, a Pair of Breeches.
'Shek, a Preacher.
'Shalva, a Pair of Trow- sers.
'Shimshic, Lightning.
'Shinik, a Peck (Mea- sure.)
'Shey,  a thing.
'Sheytan, the Devil.
'Shu, this.
'Shuvak, Brightness.

Turkish Words. 95
'Satun almak, to buy.
'Satigiy, a Seller (of any thing.)
'Sahan, chopp Straw.
'Sahra, a Plain, or Cham- paign.
'Sedef, Mother of Pearl.
'Sachmak, to brew.
'Saraf, a Money-Changer.
'Sirche, Vinegar.
'Sarmlak, to wind or roll up.
'Sary, yellow.
'Sary' Aru, a Wasp.
'Saryk, a Shaf (of a Turban.)
'Sag, sound, healthy; also the right, (not left.)
'Saglik, Health.
'Sefir, Victgy.
'Safy, wholly.
'Sakal, a Beard.
'Saklamak, to keep a thing.
'Sik, a Cylindrical Tube, of uncertain Dimensions.
'Siklik, Whistling, a Whistle.
'Siklik virmec, to whi- stle.
'Sikmec, Concumbère.
'Sakinmak, to take heed.

'Salah
Turkish Words.

Bab et Te.

Tamak, to worship.
Tabanjá, a Pistol, or Firelock.
Tatmak, to taste.
Tatfiz, without Taft or Savour.
Dár, strait, not narrow.
Tartmak, to weigh with a Balance.
Dirmalamak, to scratch with the Nails.
Talsh, a Stone.
Talsh yatar, the Stone lies; used for the Sobo, when a Hair is found sitting.
Dashre, abroad, without.
Dag, a Hill or Mountain.
Tefterdar, the Lord High Treasurer.
Daghnick, spread or scatter'd.
Talaz, a Wave of the Water.
Delghé, a Wave of the Sea.
Temar, a Vein.
Damlamak, to drop as Water.
Tamú, Hell.

92 Kelimát Turkché.

Sad.
Salah Namaz, a Prayer extraordinary on every Friday, between Sun-Rising and Noon.
Saimak, to swing.
Salyvirmec, to let go (one's hold.)
Selyar, Spittle.
Samúr, a Sable (Fur.)
Simak, to break or crack.
Sanduc, a Chest or Box.
Sanmak, to think.
Sinmak, to fail or break.
Sinamak, to try.
Savash, War.
Sivamak, to plaster.
Saymak, to count.
Sú, Water.
Sugy', a Water-Carrier.
Surmé, Silver Wyre.
Sormak, to ask.
Surmak, to sip up.
Su-ök, cold.
Su Cuzy, a Spring.
Sol, the left, (not the right.)
Sulamak, to water.
Sulu, marry.
Sung, the End.
Sungré, afterwards.
Sychmec, to [h—te.}
Kelimät Türkche.

Te.
Dümak, to weave.
Tugtamak, to chop or cut small.

Dül, a single Person.
Dül Adam, a Widower.
Dül Avrett, a Widow.
Dül Kary, a Widow.
Dülkend, Muslim.
Dülbin, a Prospective Glass.
Tümurc, the Stocks.
Tungmak, to frieze.

Bab el Ain.

A Gem, a Persian or Persia.
Agiam Oglan, a Novice or young Janizary.
Ara, Brandy.
Esfer adh, the Feast of ten sorts of Meat.
Esfer, a Soldier.
Ak'l, Sense or Wit.
Akly Adam, a Man of Sense.
Além, the World.
Aly', The Prophet whom the Persians esteem next to Mahomet:
The Turks reject Aly' as Heterodox, and receive Abu Bek'r, Oth-

Damgä, a Seal, Mark, or Stamp.
Tavan, a Hare.
Trebolús Sham, Tripoly of Suria.
Trebolús Garib, Tripoly of Barbary.
Toprak, Earth.
Dogan, a Hawk, or Faulcon.
Dogru, strait, (not crooked.)
Dogritmak, to make strait.
Dogmak, to be born (or to rise as the Sun doth.)
Dogurmak, to bring forth.
Dolu, full, (not empty.)
Doldurmak, to fill up to the Brim.
Domüz, a Hog.
Dón, a Garment; or a Pair of Drawers.
Tutšak, a Captive.
Tutmak, to hold.
Tutun, Smoak or Tobacco.
Tutun ichmec, to smoak Tobacco.
Tuty, a Parrot.
Durmak, to stay (in a Place.)
Turundg, an Orange.
Tüz, Salt or Dust.
Ain. man, and Omar, as Orthodox.
Um'ri, Life.
Anká kushy, a Griffin.
Avrett, a Woman.
A-ib, a Shame.

Bab el Gain.

Guzul, the Washing after Nocturnal Pollutions.
Gulamiyé, Safe Conduit Money.

Bab el Fa.

Etfa, the Musky's Sentence.
Ferar, Flight.
Farah, a Sexton.
Ferasét, Wit.
Fark, a Difference.
Fergy', a long loose Vest, like a Night-Gown.
Ferishté, an Angel.
Ferman, the Grand Signore's Firm, or Royal Command.
Fakir, poor.
Fakyé, a Priest or Lawyer.

Turkish Words:

Fa.
Fena, naughty, bad.
Finjan, a Coffee-Cup.
Faide, Gain; Profit.
Frenk, a Name first given to the French, and now apply'd to all foreign Christians.
Furtune, a Storm at Sea.

Bab el Koff.

K.
Abab, Rost-Meat, a Harisset.
Kebche, a Ladle!
Kabul alemec, to receive.
Kabyn, Dower.
Kapa, Kapu, Kapy, a Door.
Kapamak, to shut.
Kaptan, Kapudan, a Captain.
Kaptan Pašhá, Admiral of the Fleet.
Kapmak, to apprehend, or lay hold of.
Kapy Aga, Chief of the White Eunuchs.
Kattergy, a Carrier.
Katib, a Musky-Master.
Katlanmak, to tarry.
Kahvé,
<table>
<thead>
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<th>Turkish Words, 95</th>
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<tbody>
<tr>
<td><strong>Koff.</strong></td>
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<tr>
<td>Kahvé, Coffee.</td>
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<tr>
<td>Keche, a Goat.</td>
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<tr>
<td>Kachmak, to run away.</td>
</tr>
<tr>
<td>Kadar Namaz, the Prayers all Night, on the 27th of the Moon Ramazan, when 'tis said the Alcoran descended from Heaven.</td>
</tr>
<tr>
<td>Kady or Kazy', a Judge who presides over a City for a Year, like a Lord Mayor, but with greater Power.</td>
</tr>
<tr>
<td>Kady leskir, a Lord</td>
</tr>
<tr>
<td>Kady Esker, Chief Justice; of which there are but two; one of Anadolye, or the Lower Asia, and the other of Rumilly, or Thrace.</td>
</tr>
<tr>
<td>Kadun, a Matron.</td>
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<tr>
<td>Kadyn, a Man.</td>
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<tr>
<td>Kár, Ice.</td>
</tr>
<tr>
<td>Kárá, black.</td>
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<tr>
<td>Karé, the Land, Terra Firma.</td>
</tr>
<tr>
<td>Kara Taúk, a Black Bird.</td>
</tr>
<tr>
<td>Kara kulak, Black Ears, a little fierce Beast, about the size of a small Cat.</td>
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<tr>
<td>Karangú, dark.</td>
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<td>Karanlik, Darkness.</td>
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<td>Keriké, a Mohair-Cloak, lined with Silk.</td>
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<td>Kiresh, a Span.</td>
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<td>Karlzhmak, to mix or stir together.</td>
</tr>
<tr>
<td>Kirmak, to break to Pieces.</td>
</tr>
<tr>
<td>Kirmisy', Crimson.</td>
</tr>
<tr>
<td>Kary, a Woman (grown).</td>
</tr>
<tr>
<td>Káž, a Goofe.</td>
</tr>
<tr>
<td>Kezan, a Kettle.</td>
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<tr>
<td>Kizil, Red.</td>
</tr>
<tr>
<td>Kizil balph Gaour, a red Head Persian Heretic.</td>
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<td>Keskin, sharp, keen.</td>
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<tr>
<td>Kifh, the Winter.</td>
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<tr>
<td>Kafhik, a Spoon.</td>
</tr>
<tr>
<td>Kifse, Short of Stature.</td>
</tr>
<tr>
<td>Kifir, barren.</td>
</tr>
<tr>
<td>Kaif, Satisfaction.</td>
</tr>
<tr>
<td>Kaif virmec, to make one as drunk as he can wish to be.</td>
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<td>Kalae, a Castle.</td>
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<tr>
<td>Kelb, false (Money.)</td>
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<td>Kelem, a Pen.</td>
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<td>Kelem trash, a Pen-Knife.</td>
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<td>Kelem yunmak, to make a Pen.</td>
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<td>Kil, Hair.</td>
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**Koff.**

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<td>Korkmak, to frighten.</td>
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<td>Korkumak, to frighten</td>
<td>Kokmak, to smell, or</td>
</tr>
<tr>
<td></td>
<td>sink.</td>
</tr>
<tr>
<td>Koku, a Smell or Stink</td>
<td>Konak, ones Stage, or</td>
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<tr>
<td></td>
<td>Lodging in Travelling.</td>
</tr>
<tr>
<td>Konfusus, a Consul</td>
<td>Kavgâ, an Embroil or</td>
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<tr>
<td></td>
<td>Quarrel.</td>
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<tr>
<td>Kuchimak, to embrace</td>
<td>Kuru, dry.</td>
</tr>
<tr>
<td>Kurbang, a Sacrifice</td>
<td>Kuzgun, a Crow.</td>
</tr>
<tr>
<td>Kurtulmak, to finish</td>
<td>Kuzy', a Lamb.</td>
</tr>
<tr>
<td>Kurfun, Lead.</td>
<td>Kuskun, a Crupper.</td>
</tr>
<tr>
<td>Kusl, a Bird.</td>
<td>Kushak, a Girdle or Shaft.</td>
</tr>
<tr>
<td>Kul, a Slave.</td>
<td>Kulac, an Ear.</td>
</tr>
<tr>
<td>Kulb, the Handle of a Vessel</td>
<td>Kultuk, Darkness.</td>
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<tr>
<td></td>
<td>Kundat the sitting at</td>
</tr>
<tr>
<td></td>
<td>Prayers, after twice</td>
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<tr>
<td></td>
<td>dropping their Noses to</td>
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<tr>
<td></td>
<td>the Ground.</td>
</tr>
<tr>
<td>Kuyu, a Well.</td>
<td>Kuyun, a Sheep.</td>
</tr>
<tr>
<td>Kyz, a Girl, a Female, a Daughter.</td>
<td>Kyzler Aga, the black</td>
</tr>
<tr>
<td></td>
<td>Eunuch, who is Chief</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Koff</th>
<th>Korkmak, to be afraid.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kilé, a Bushel.</td>
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<tr>
<td>Kilar, a Dispensatory.</td>
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<tr>
<td>Kalpac, a Cap faced with Fur</td>
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<tr>
<td>Kaldirmak, to take away.</td>
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<tr>
<td>Kelken, a Target.</td>
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<tr>
<td>Kalkmak, to rise up.</td>
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<tr>
<td>Kalmak, to remain, or be left.</td>
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<tr>
<td>Kamish, a Cane or Reed.</td>
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<tr>
<td>Kamu, all.</td>
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<tr>
<td>Kan, Blood.</td>
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<td>Kandil, a Lamp.</td>
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<tr>
<td>Kavak, a Poplar.</td>
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<tr>
<td>Ka-úk, the Cap of a Turban.</td>
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<tr>
<td>Ka-ímak, a Church-Warden.</td>
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<tr>
<td>Kaymac, Cream.</td>
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<tr>
<td>Kaymaycam, Governour of Constantinople, and next in Office to the Vizier.</td>
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</tr>
<tr>
<td>Ka-imak, to slip.</td>
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<tr>
<td>Ka-yk, a Wherry.</td>
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<tr>
<td>Ka-ikgy, a Water-man.</td>
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<tr>
<td>Kainamak, to boil.</td>
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<tr>
<td>Kayún, a Musk Mellon.</td>
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<tr>
<td>Kiyonett gyun, the Day of Resurrection.</td>
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<tr>
<td>K’ral, a King.</td>
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<tr>
<td>Kogé, old.</td>
<td></td>
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<tr>
<td>Koran, the Alcoran, or the Turks Bible and Statute-Book.</td>
<td></td>
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<tr>
<td>Korkmak, to be afraid.</td>
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<tr>
<td>Turkish Words</td>
<td>97</td>
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<tr>
<td>---------------</td>
<td>----</td>
</tr>
<tr>
<td>Caft.</td>
<td></td>
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<tr>
<td>Gherimmecc, to stretch ones self.</td>
<td></td>
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<tr>
<td>Ghizlemmecc, to hide (a thing.)</td>
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<tr>
<td>Ghizlemmecc, to hide ones self, to be hid.</td>
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<tr>
<td>Cyafr, a Renegade, or Apostate.</td>
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<tr>
<td>Keffil, a Surety (for Debt.)</td>
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<tr>
<td>Keffilet, Suretyship.</td>
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<tr>
<td>Kefkin, a Scumner.</td>
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<tr>
<td>Cyaghid, Paper.</td>
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<tr>
<td>Gheghirmec, to belch.</td>
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<tr>
<td>Keclik, a Partridge.</td>
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<tr>
<td>Kilich, a Sword.</td>
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<tr>
<td>Ghelmec, to come.</td>
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<tr>
<td>Kem, bad, naught.</td>
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<tr>
<td>Ghemy', a Ship.</td>
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<tr>
<td>Cantar, a Steel-yard; and also 100 Lidre, or 123 l. 4 Ounces British.</td>
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<tr>
<td>Gheghifh, broad.</td>
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<tr>
<td>Kevde, a Man's Body.</td>
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<tr>
<td>Ga-our, an Insidel, or Heretick.</td>
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<tr>
<td>Gaymec, to dress ones self.</td>
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<tr>
<td>Kahiya'a, a Lieutenant.</td>
<td></td>
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<tr>
<td>Kahiye Bey, Lieutenant-General of the Janizaries.</td>
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<tr>
<td>Cy'or, blind.</td>
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<tr>
<td>Gyoz, the Eye.</td>
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<tr>
<td>Gyoz klmak, to wink.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Bab el Caff.</th>
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</thead>
<tbody>
<tr>
<td>Kebé Avret, a Woman with Child.</td>
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<tr>
<td>Kebech, a Ladle.</td>
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<td>Kebyr, great.</td>
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<tr>
<td>Képec, Bran.</td>
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<tr>
<td>Ghetturmec, to bring.</td>
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<tr>
<td>Ghechy, small.</td>
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<tr>
<td>Ghechy, a She-Goat.</td>
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<tr>
<td>Ghichy barmak, the little Finger.</td>
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<tr>
<td>Ghechegece yer, a Passage.</td>
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<tr>
<td>Ghechmec, to pass (in Payment.)</td>
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<tr>
<td>Ghedge, Night.</td>
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<tr>
<td>Ghedge kusky, a Bat or Owl.</td>
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<tr>
<td>Cahpe, a Whore.</td>
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<td>Ghiddy, a Cuckhold.</td>
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<tr>
<td>Chaddy, a Catt.</td>
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<tr>
<td>Gherib, a Stranger.</td>
</tr>
<tr>
<td>Gheric olmak, it behoeth.</td>
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<tr>
<td>Kiredg, Lime.</td>
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<tr>
<td>Kiremid, a Tile.</td>
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<tr>
<td>Kerem, Entreaty.</td>
</tr>
<tr>
<td>Keremilé, Prithy.</td>
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<tr>
<td>Kerpidg, Sun-dry'd Bricks.</td>
</tr>
</tbody>
</table>
Caff.
Cyósık, a Summer-House.
Cyól, a Pool.
Capé, an Ear-Ring.
Cupec, a Dog.
Cyutec, a (Drubbing) Stick.
Guturmec, to carry.
Gurec, an Oar.
Guresth, Wrestling.
Gurmec, to see.
Curc, a Fur.
Guruldy, Thunder.
Guzel, handsome, beautiful.
Guzellik, Beauty.
Guzá yamy, the Autumn.
Cufé, thin (jet.)
Cufhé, a Corner-
Cufhec, a young Camel.
Gukchek, handsome.
Gugúz, the Breast.
Gyíc, Azure Blew.
Cyl, Ashes.
Gyulke, the Shade.
Gulmec, to laugh.
Gumlec, a Skirt or Smock.
Gumruç, Customs.
Gumrugy, a Receiver or Farmer of the Customs,
Gyumur, Charcoal.
Gyun, a Day.
Gyunesh, the Sun.

Turkish Words.
Caff.
Gundermec, to send.
Gungúl, the Heart.
Cuy, a Village.
Cu-y Be-cu-y, Street by Street.
Ghytmec, to go.
Ghyrmec, to come.

Bab el Lam.

L Azim, Need, Occasion for.
Lidre, a Pound, or Rotolo, of 180 Drams Turkish; of which 146 are a Pound Averdupoize.
Lakin, but.
Lala, a Tutor.
Limón, a Lemon.
Limon Sherbetty, Lemonade.
Levent, a Marine (Soldier.)
Londrá, London.
Londra Chokhá, Course (Suffolk, Gloucester, &c.) Cloth.
Londrá, a great Vessel, about twice as big as a Chimber or Hoy.
Lu’khúz, a Lying-in Woman.

Ly-
Kelimât Türkchi.

Lam.
Lymân, a Sea-Port, or
Escale, Scale of Trade.

Bab el Mim.

M
Ahapúz, a Pledge
or Hostage.
Mahūt, superfine (Salis-
bury) Cloth.
Medreš, a College.
Mariz, sick.
Mery, the Exchequer.
Mezt, thin Leather Shoes
sewed to the Breeches.
Mızrác, a Lance.
Mezurgâ, Head-Bailiffs
of the Janizaries.
Megiddo, a Church or
Mosque.
Mehé, a Wood.
Melly's, a Bankrupt.
Makramá, a Handker-
chief or Towel.
Meqúb, an Epistle.
Mac-cat, the Covering of
the Minsters.
Mec-yamé, Guild-Hall,
(or the Caddy's House, w
where he decides Cauf-
es.)
Mal, Goods, Riches, Fa-
culties.
Espab, Goods.

Turkish Words. 99

Mim,
Mil, a Mile.
Melec, an Angel.
Minâr, or Minary, a
Steeple.
Minberé, a Pulpit.
Minten, a Short Vest.
Minder, Squabs or Beds,
laid round on the Safâ.
Menghir, a Small Copper
Piece, valued at about
half a Farthing, now
out of Use.
Mavy, Mazareen or deep
blew.
Mivy, Fruit.
Mevely, a Dervisj.
Maydan, a great Square,
or Racing-Place.
Mayrac, the Prophet Ma-
homet's Ascension to
Heaven, (ut lapsi
majo ruat.)
Ma-yl itmec, to bend.
Maymún, a Monkey.
Mollá, a Judge and Go-
vernour of a Province,
next in Degree to the
Kadiliskirs, who are
chose out of the Moll-
a's, as the Mufti is
usually one of the Ka-
dyliskiers.
Moka-id, the Clerk of the
Assize, who writes down
the Decrees.

H 2

Mu-
Mim, the Man that calls to Prayers from the Steeple.

Mutaferaca, a Horseman, obliged to go to the Wars when the Grand Signore goes, and not else.

Mutaferacan, a Tipstaff, or Serjeant.

Mutevely, a President, or Manager of the Affairs of a Mosbeh.

Muhafiz, a Receiver of Custom.

Muhur, a Seal.

Muhurlemec, to seal.

Murekeb, Ink.

Murdar, filthy, impure.

Musulman, a true Believer (in Mahomet.)

Mushtufuk, a Reward, or Present for good News.

Mufiy, the High-Priest, Patriarch, or Pope of Turky.

Mucfr, an Apparitor, who cites Criminals, and suspected Persons.

Mulud, the Birth of Mahomet, or the 12th Night of the Moon Rabie the First.

Mum, a Candle.

Turkish Words.

Mim.

Mumsconderen, an Extinguisher of the Light (within.)

Bab en Nun.

Naib, the Caddy's Substitute, or Clerk.

Nar, a Pomegranate.

Nerede? Where?

Nichun? Why?

Nige? How?

Negy, a Prophet.

Nalib, one's Destiny or Fortune.

Nakib Eskref, Chief of the Emirs.

Nalbend, a Farrier.

Nalche, a Horse-Shoe.

Nam, called, named.

Nim, midling (or Worstershire) Cloth.

Namaz, Prayer.

Nene, a Grand-Mother.

Ne? What?

Niyaz, Entreaty.

Nukhud, Pease.
<table>
<thead>
<tr>
<th>Turkish Words</th>
<th>Ya.</th>
<th>Turkish Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaftik, a large Cushion for a Saffa.</td>
<td>Yenghilme, to lose the Victory.</td>
<td></td>
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<tr>
<td>Yash, wet.</td>
<td>Yenghy, new.</td>
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<tr>
<td>Yeñhil, green.</td>
<td>Yenghycherya, a Fani- zary, or new Soldier, one of the Infantry.</td>
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<tr>
<td>Yag, Oil.</td>
<td>Yenghychery Agafy, the General of the Fanizaries.</td>
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<tr>
<td>Yagmack, to rain.</td>
<td>Yanmak, to be on Fire, to burn.</td>
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<tr>
<td>Yagmûrû, Rain.</td>
<td>Yeyá, a Footman.</td>
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<tr>
<td>Yagmûrlûk, a great Riding Coat with a Hood</td>
<td>Ya-ry, light (in Weight.)</td>
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<tr>
<td>Yakmack, to light, to kindle.</td>
<td>Yeyagek, Meat.</td>
<td></td>
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<tr>
<td>Yakin, night, hard by.</td>
<td>Yeycu,</td>
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<tr>
<td>Yeghen, a Nephew.</td>
<td>Ya-ikamak, to wash.</td>
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<tr>
<td>Yeñhin, Victory.</td>
<td>Yol, a Road, Path, Voyage or Journey.</td>
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<tr>
<td>Ikin, a Tooth.</td>
<td>Yoldah, a Fellow-Traveller.</td>
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<tr>
<td>Yel, the Wind.</td>
<td>Yút, the Breech.</td>
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<tr>
<td>Yelân, a Lyre.</td>
<td>Yutskûr, the String which ties up the Drawers or Breeches.</td>
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<tr>
<td>Yelangy, a Lyre.</td>
<td>Yutmak, to swallow.</td>
<td></td>
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<tr>
<td>Yel efine, or to blow.</td>
<td>Yugé, high.</td>
<td></td>
</tr>
<tr>
<td>Yelmec,</td>
<td>Yungerec, higher.</td>
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<tr>
<td>Yalamak, to lick.</td>
<td>Yurec, the Heart.</td>
<td></td>
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<tr>
<td>Yildiz, a Star.</td>
<td>Yurecfiz, heartless, a Coward.</td>
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<tr>
<td>Yilderim, a Thunderbolt.</td>
<td>Yurecly, courageous.</td>
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<tr>
<td>Yelken, a Sail.</td>
<td>Yurumec, to walk.</td>
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<tr>
<td>Yalvarmak, to beseech.</td>
<td>Ynzûk, an impaling Stake.</td>
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<tr>
<td>Yalinghiz, alone.</td>
<td>Yúzy, the Face.</td>
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</tr>
<tr>
<td>Ylan, a Snake.</td>
<td>Yüz, the Face.</td>
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<tr>
<td>Ylan balughy, an Eel, or Snake-Fish.</td>
<td>Yufke, thin, subtle.</td>
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<tr>
<td>Yemek, to eat.</td>
<td>Yûk,</td>
<td></td>
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<tr>
<td>Yemisf, Fruit.</td>
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<tr>
<td>Kelimät Türkçê.</td>
<td>Türkifî Words. 103</td>
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<tr>
<td>Yûk, a Load (of Goods.)</td>
<td>Yumshak, soft.</td>
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<tr>
<td>Yukusîh, an Ascent.</td>
<td>Yumurtê, an Egg.</td>
<td></td>
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<tr>
<td>Yûcsec, high, tall.</td>
<td>Yumurtlamak, to lay Eggs.</td>
<td></td>
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<tr>
<td>Yugurmak, to knead.</td>
<td></td>
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<tr>
<td>Yulmak, to pluck off.</td>
<td>Yuvedê, a Bird's Nest.</td>
<td></td>
</tr>
<tr>
<td>Yumak, to wash (the</td>
<td>Yuvalenmak, to tumble</td>
<td></td>
</tr>
<tr>
<td>Face, &amp;c.)</td>
<td>as a Rope-Dancer.</td>
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</tbody>
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FINIS.