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METHOD GASPEY-OTTO-SAUER.

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING THE OTTOMAN-TURKISH LANGUAGE.

BY

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(غاسپه‌ی - اوتّو - زاوور) اصولنه تطبیقاً تألیف و ترتیب ایدیلن آثاری موقع انتشاره وضع ایتمك حقوق واضع الامضایه مختصّ و منحصر اولوب ، مومی الیه آثار مذکوره‌نك درجهٔ کماله ایصالنه ازهر جهت چالیشمقده‌در . اصول مذکوره‌یه توفیقاً تألیف ایدیلن آثارك بالجمله حقوق محفوظ اولدیغندن ، وقوع بوله‌جق هر نوع تقلید وترجمه قانوناً ممنوعدر . خصوصات مذکوره‌یه متعلق معلومات اعطاسنه همت ایدنلره مومی الیه تشکر ایدر

هایدلبرغ صاحب و ناشری : جولیوس غروس

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Heidelberg. ***Julius Groos.***

مقدّمه

Preface.

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

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

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

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

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

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

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

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

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

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

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

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

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

V. H. Hagopian.

Anatolia College, Merzifoun (Marsovan), Turkey.

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

Redhouse's Turkish-English Lexicon . . . . . 25/—
W. W. Peet: Bible House, Constantinople.
Samy Béy's Turkish Dictionary (*Qamousou Tûrki*) . . . . 8/—
Mihri's Larger Turkish Grammar (*Moutavvél Sarf*) . . . . 1/—
Turkish Reader: 1, 2, 3 parts (*Talimi Qra''at*) . . . . . 2/—
Turkish Reader: With Nésikh and Rîqa (*Réhbéri Qra''at*) . —/8
Turkish Reader: With 6 different characters (*Qra''at Hojasî*) —/8
Penmanship Master (*Yazî Hojasî*) . . . . . —/4
Blanks for Penmanship (*Réhbéri Sûbian,* by Mihri) 1, 2, 3 parts —/2
Library Téféyyûz, 36 Grand Rue de la Sublime Porte, Constantinople.

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مدخل

Introduction.

A. Letters of the Alphabet.

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

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
élif	ا	ـا	ـا	ا	—	1	See § 29.
bé	ب	ـب	ـبـ	بـ	b	2	
pé	پ	ـپ	ـپـ	پـ	p	2	Tur., Pers.
té	ت	ـت	ـتـ	تـ	t	40	
sé	ث	ـث	ـثـ	ثـ	s	500	Arabic.
jim	ج	ـج	ـجـ	جـ	j	3	
chim	چ	ـچ	ـچـ	چـ	ch	3	Tur., Pers.
ha	ح	ـح	ـحـ	حـ	ḥ	8	Arabic.
khî	خ	ـخ	ـخـ	خـ	kh	600	
dal	د	ـد	ـد	د	d	4	
zal	ذ	ـذ	ـذ	ذ	z	700	Arabic.
ré	ر	ـر	ـر	ر	r	200	
zé	ز	ـز	ـز	ز	z	7	
zhé	ژ	ـژ	ـژ	ژ	zh	7	Persian.

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	س	سـ	سـ	s	60	
shin	ش	ش	شـ	شـ	sh	300	
sad	ص	ص	صـ	صـ	ṡ	90	
dad	ض	ض	ضـ	ضـ	d, z	800	Arabic.
tî	ط	ط	طـ	طـ	t, d	9	
zî	ظ	ظ	ظـ	ظـ	z	900	Arabic.
ayn	ع	ع	عـ	ء	ʿ	70	» § 35.
ghayn	غ	غ	غـ	غـ	gh	1000	
fé	ف	ف	فـ	فـ	f	80	
qaf	ق	ق	قـ	قـ	q	100	
kéf	ك	ك	كـ	كـ	k	20	
géf	گ	گ	گـ	گـ	g	20	Tur., Pers.
lam	ل	ل	لـ	لـ	l	30	
mim	م	م	مـ	مـ	m	40	
noun	ن	ن	نـ	نـ	n	50	
vav	و	و	و	و	v	6	
hé	ه	ه	هـ	هـ	h	5	
yé	ى	ى	يـ	يـ	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added (پ چ ژ گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

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

§ 3. There are four kinds of writing:

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

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

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

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

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

There are eight vowel sounds in Turkish.

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

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

Single and Double Vowels.

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

1. Not to pronounce ***a***, as in *fate*, *mortal* or *all*; but as in *far*, *art* or *father*.

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

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

4. ***î*** must be pronounced as *o* in *seldom* and *e* in *heaven*.

5. ***o*** must not be pronounced long as in *oat*, *prose*; but very short as in *no*.

6. ***ou*** pronounce always as in *youth*, *bouquet*, *foot*; and not as in *pour*, *couple*, *about*.

7. ***û*** is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tu*, *sur*.

8. ***ô*** has no equivalent in English, it is in French *feu*, *coeur*; or German *ö* in *Zöllner*, *völlig*.

Compound Consonants.

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

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

gh, as the Greek γ, Armenian ղ.

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

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

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

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

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

ay	Ex.:	*qaymaq;*	as	in	lime, high, I.
éy	»	*déyméḱ;*	»	»	fate, prey, hey.
iy	»	*chiy;*	»	»	here, clear.
îy	»	*qîyma;*	»	»	— —
oy	»	*doymaq;*	»	»	boy, toy, going.
ouy	»	*douymaq;*	»	»	cooing, doing.
ûy	»	*gûya;*	»	»	Fr. essuyer, Guyot.
ēȏy	»	*ēȏylén;*	»	»	Fr. deuil.

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

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

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

Numerals and Numeration by Letters.

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

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ؛ ١٠ ‘ ٢٠ ‘ ٣٠ ؛ ١٠٠

1 2 3 4 5 6 7 8 9; 10, 20, 30; 100

They are compounded in exactly the same way as our numerals. ١٩٠٢ = 1902.

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

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

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

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

Exercise a.

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

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

Division of the Letters.

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

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

Hard letters: ح خ ص ض ط ظ ع غ ق.

Soft letters: ت س ك گ ه.

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

B[1]. Pronunciation of Letters.

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

We now proceed to the phonetic value of the consonants:

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

پ ***pé*** is the English ***p***, as: پدر *pédér* father.

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

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

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

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

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

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

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

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

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

ز ***zé*** is English ***z***, as: گز *géz*.

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

j, as: زنكار *jéngér* verdigris, ژيوه *jiva* quicksilver, ژاندارمه *jandarma* a county policeman.

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

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

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

ض ***dad*** is used in Arabic words only. It is generally pronounced as a hard ***z***, but sometimes as a hard ***d***; thus: راضى *razee* content, ضبطيه *zaptiyé* a gendarme, قاضى *qadi* judge, خضر الياس *khîdîr élyas* St. Elias.

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

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

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

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

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

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

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

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

duced into the language have to be written as in Arabic. In the latter tongue the sounds of ث ' س ' ص and again those of ظ ' ض ' ز ' ذ are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed by the Ottoman.

C[1]. The Orthographic Signs.

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

The Vowel Signs.

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

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

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

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

III. With a soft or neuter consonant, *êôtré* has the value of ***û***, ***êô***; and with a hard one ***o***, ***ou***.

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

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

حَ خَ صَ ضَ طَ ظَ عَ غَ قَ

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

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

حِ خِ صِ ضِ طِ ظِ عِ غِ قِ

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

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

حُ خُ صُ ضُ طُ ظُ عُ غُ قُ

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

b) Soft Vowels.

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

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

سَ كَ گَ هَ بَ شَ دَ نَ

Key. Sin ûstûn *sé*, kéf ûstûn *ké*, géf ûstûn *gé*, etc.

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

مِ لِ فِ زِ جِ تِ ثِ زِ

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

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

دُ پُ شُ كُ سُ رُ ذُ نُ چُ

Key. Dal ôtré *dû*, *dêô*, pé ôtré *pû*, *pêô*, shin ôtré *shû*, *shêô*, etc.

Exercise b.

حَ حِ حُ هَ هِ هُ صَ صِ صُ سَ سِ سُ قَ قِ قُ

كَ كِ كُ تَ تِ تُ طَ طِ طُ دَ دِ دُ مَ مِ مُ زَ زِ زُ

ظَ ظِ ظُ بَ بِ بُ شَ شِ شُ ثَ ثِ جُ چِ خَ ذُ رَ رِ ژُ

عُ فَ غِ وَ یُ

The Connection of the Letters.

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

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

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

Exercise c.

دَك ذَم رَس زَن زَل وَر وَج ژَف

دك ذم رس زن زل ور وج ژف

دُك ذُم رُس زُن زُل وُر وُج ژُف

Key. Dal kéf ûstûn *dék*, dal kéf ésré *dik*, dal kéf ôtré *dûk*, *dêôk*.

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

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

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

Exercise d.

ي ط تخ نتخ نيتلبثينيا بجنا چ س ص پش ين بغ بغ بق يث

بح بنجيا ذ ء ف غ ق ك كـ بهيا حجـ يا حيا

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

Exercise (Connected Monosyllables) **e.**

(بَ ش) بَش ؛ (پَ ر) پَر ؛ (تُ ل) تُل ؛ (ثَ م) ثَم ؛ (جِ م) جِم ؛

(چُ ك) چُك ؛ (شَ ش) شش ؛ (سَ س) سَس ؛ (كُ م) كُم ؛ (قِ ل) قِل ؛

(فَ س) فس ؛ (حَ ج) حَج

Key. Bé shin ûstûn *bésh*; pé ré ûstûn *pér*; té lam êôtré *tûl*, etc.

Vowel Letters.

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

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

II. ***Yé***, sometimes when it is the second letter of the syllable, indicates the vowel ésré. Instead of دِ لِ جِ is written دى لى جى; here *yé* is substituted for *ésré*.

III. ***Vav***, generally when it is the second letter of the syllable, indicates the *êôtré*. Instead of مُ قُ صُ is written مو قو صو; here *vav* is substituted for *êôtré*.

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

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

Exercise f.

Read and write the following exercises:

I. با به بی بو ؛ ما مه می مو ؛ نا نه نی نو ؛ سا سه سی سو ؛ دا

ده دی دو ؛ فا فه فی فو ؛ غا غه غی غو ؛ لا له لی لو

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

II. قَل = قال ، قِل = قیل ، قُل = قول ؛ قَش = قاش ، قِش = قیش ، قُش = قوش ؛ لاف ، لیف ، لوف ؛ بال ، بیل ، بول ؛ خام ، خیم ، خوم ؛ چام ، چیم ، چوم

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

III. Short sentences. صول قول ؛ چور چوپ ؛ بول مال ؛ یول وار ؛ قوپ کیت ؛ موم صات ؛ دار یول ؛ چوق طوز

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

IV. چاقی ، باقی ، پاشا ، یاشا ، یالی ، یاتاق ، بوداق ، قوراق ، قوناق ، خالی ، صاری ، چوبان ، باتاق ، صولاق ، صوغان ، یازی ، دولاب ، چوراب ، اوغلان

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

V. توتون ؛ اوقو ؛ قوقو ؛ اوطور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قوردو ؛ دودوك ؛ چوروك ؛ بوغو ؛ چولاق ؛ سولوك ؛ کوتوك

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

B². Pronunciation of Letters (continued).

§ 29. ا ***Élif.*** There are four kinds of *élif* in Ottoman:

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

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

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

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

d) *Elongated élif*, which is found only in Arabic and Persian words; it lengthens the hard ûstûn vowel; as: p. پاشا *pasha*, a. آمین *a-meen*, p. آباد *a-bad*.

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

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

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

c) *Elongated vav*, which lenghtens the vowel *êôtré*,

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

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

§ 31. ى ***Yé*** has three sounds:

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

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

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

§ 32. ه ***Hé*** has three sounds:

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

b) *Orthographic* or *vowel hé*, which stands for ûstûn; as: آصمه *asma* vine, p. بنده *béndé* slave.

The vowel hé, when in the middle or at the end of words, is never joined to the next letter in writing; as: گلەجگم *gélédjéyim*, آصمەيه *asmaya*.

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

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

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

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

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

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

Note. When ك represents the sound either of ***k*** or of ***g*** hard, and is followed by an *élif*, it takes before the vowel **a** short and incipient sound of ***i***, which we have united thus ***îâ***. Ex.: كاغد *kîâghîd* paper, كامل *kîâmil* perfect, آگاه *a-gîâh* aware: not *ka-ghîd*, *ka-mil*, *a-gah*; because ك being a soft letter cannot go with a hard vowel ***a*** (§§ 22, 37).

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

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

Exercise g.

قاو، كاو، آقمق، آكمك[1,4]، آكمك[1]، آكمق[3]؛ قول، گول[2]؛ قار، كار؛ آك[1]؛ آك[3]؛ آلك[1]؛ قپو قپونك[3]؛ بنده بندهكز[3]؛ يازدق يازديكز[3]؛ كول[1] قول؛ كاتب[1]؛ اوكود[4]؛ اوكوز[1]؛ دكرمن[4]؛ بكمز[1]؛ دكنك[4,1]؛ يكه[4]؛ يكيت[4]؛ كونش[2]؛ طوكوز[3]، طقوز؛ گوكرته[2,4]؛ گوكرچين[2,4]؛ صوكره[3].

Key. Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *gîav*; *aqmaq*, *ékmék*, *éymék*, *añmaq*; *qol*, *géôl*; *qar*, *kîar* etc.

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

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

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

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

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

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

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

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

Note. The pronunciation of *hémzé* and the changes

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

C². Other Orthographic Signs.

a) Jezma جزم

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

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

بَرْبَرْ *bᵉr-bᵉr* (barber): the two ب *bés* are vowelled and both of the ر *rés* quiescent and therefore marked.

مَكْتَبْ *mᵉk-tᵉb* (school) م *mim* and ت *té* are vowelled, ك *kéf* and ب *bé* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بالق *bᵃlⁱq* (fish), where *élif* stands for *ûstûn*, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. ساعَتْ ، لايِقْ ، طاوُقْ ، چوجوق ، چوُجُقْ ، صاحِبْ ، قاوشْ ، چالِشْ ، راحَتْ ، چيچَكْ ، چيلَكْ ، ديلَكْ ، وِشْنه ، گلْدى ، گيتدى ، گِتْدى ، تَخْته ، بَشْقه ، كِتاب

Key. Sin élif ûstûn *sa*, ayn té ûstûn *at*, *sa-at*; Lam élif ûstûn *la*, yé qaf ésré *yîq*, *la-yîq*; Tî élif ûstûn *ta*, vav qaf étré *vouq*, *ta-vouq*: *yé* and *vav* are consonants, because they begins the syllable.

II. آخشام ؛ اِسْلام ، اِقْرار ، اِقْبال ، اِثْبات ، اِسْراف ، اِنْسان ؛

تبديل ، تَشريف ، تَعريف ، تَسليم ، تَقسيم ، مَخصوص ، مَظلوم ، مَشهور ، مَكتوب ، مَحبوس

Key. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham* *ᵃkh-shᵃm*; *ⁱs-lᵃm*, *ⁱq-rᵃr*, *ⁱq-bᵃl*, *ⁱs-bᵃt*, *ⁱs-rᵃf*, *ⁱn-sᵃn*; *tᵉb-dⁱl*, *tᵉsh-rⁱf* etc.

III. كِتاب ، كِتابى ، كِتابه ؛ قَپو ، قَپويى ، قَپويه ؛ يالى ، يالىيى ، يالىيه ؛ پاره ، پارەيى ، پارەيه ؛ يارە ، يارەيى ، يارەيه ؛ بابا ، بابايى ، بابايه ؛ آنا ، آنايى ، آنايه ؛ قناد ، قنادى ، قناده

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

IV. شَرْبَتْجى ، كِتابينك ، كِتابجيده ، كَبابجى ، حَلْواجى ، مَجْلِسده ، مَكْتَبده ، سَرمايه ، خَبَرْدار ، دَوْلَتلى ، هَوَسلى ، مُطْلَقا ، باغچەده ، يَكيچەده

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

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes a little embarrassment to the learner; he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. The difficulty will vanish by dint of a little practice.

b) Shedda تشديد

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

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

Exercise i.

Write and read the following exercise:

جَرّاح ، حَمّال ، قَزّاز ، صَرّاف ، جَلّاد ، مَدّاح ، بَقّال ، سَقّا ،

شَمّاس ، دَلّاك ، هِمّت ، جَنّت ، حَنّا ، مُحَرِّك ، مُكَرَّم

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

c) Medda مدّ

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

Read and write the following exercises:

اَه *éh* well!	اَل *él* hand	اَش *ésh* companion
آه *ah* alas	آل *al* take	آش *ash* food
اَو *év* house	اَی *éy* hallo!	اَك *ek* sow
آو *av* hunting	آی *ay* mouth	آق *aq* white

آتش p. ؛ آلت a. ؛ آباد p. ؛ آدم a. ؛ آلدم ؛ آلجه

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

d) Nunation تنوين

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

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

تَ té ûstûn *té*: تً or ةً or ةٌ té iki ûstûn *tén*.

دَ dal ûstûn *dé*: دٍ dal iki ûstûn *dén*.

فَ fé ôôtré *fû*: فٌ fé iki ôôtré *fûn*.

نِظاماً ، قَرْضاً ، مُضافٌ ، حَقّاً ، حَدّ ، لُطْفاً ، يَوْماً ، ثانِياً

Key. Noun ésré *ni*, zî élif ûstûn *za*, *ni-za*, mim élif iki ûstûn *mén*, *ni-za-mén* etc.

D. Accent.

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

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

II. Words with double consonants have the accent on the first consonant; as: صاللامق *sal'-la-maq* to shake, a. صرّاف *sar'-raf* banker, ايصسز *is'-siz* lonely, تقدّم *té-qad'-dûm* progress.

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

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

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

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

E. Euphony or Harmony of the Vowels.

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

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

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

b) If the first vowel be soft, then the others should be soft also. سوزی *sêô-zû* the word, گوردی *gêôr-dû* he saw, الر *él-lér* hands, گوسترهجکمز *gêôs-té-ré-jé-yi-miz*; not *so-zi*, *el-lar* etc.

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

î comes after *a:* طامهٔ ' طامی ' طام *dam*, ***damî***, ***dama***;

i » » *é:* الٔ ' الی ' اله *él*, ***éli***, ***e-lé***;

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

û comes after *êo:* كورور ' كولى *gêolû, gêorûr;*

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

é » » *u, êo:* كورن ' كولش *gûlén, gêorén.*

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

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

آنا *ana:* آنايه *anaya,* p. آرا *ara:* آرايش *arayish.*

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

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

F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ا , و , ه , ى) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بوتون and بتون *bûtûn;* قيلينده ' قيلنده ' قلنده *qîlîndî,* are all admissible.

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

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

a) In any syllable which is composed of two consonants, if the vowel is soft *ûstûn*, none of the orthographic (vowel) letters is added; but if it is composed of one letter ه *hé* is added to indicate the vowel; as: كلدى *gél-di*, بش *bésh*, ايستهمك *is-té-mék*.

b) None of the grammatical affixes take the orthographic or vowel letters; as كلدم *gél-dim*, باشلر *bash-lar*, اوچلك *uch-lûk*, آلمق *al-maq*.

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

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

اون *on* ten; *oun* flour; *ûn* fame.

شكر *shékér* sugar; a. *shûkûr* thanks.

كوز *gêôz* eye; *gûz* autumn; *kêôz* an ember.

چول *choul* sackcloth; *chêôl* desert, wilderness.

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

كورك *gévrék* biscuit; *kûrk* fur; *kûrék* shovel; *kêôrûk* bellows.

كل *gél* come; *kél* scald-head; p. *gûl* rose; a. *kûll* all.

اولو *êôlû* dead; *oulou* big.

First Part.
Turkish Grammar.

درس ١ Lesson 1.

The Definite and Indefinite Articles.

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

§ 60. The Indefinite Article is بر *bir* a, an. Ex.: بر آت *bir at* a horse, بر كوپك *bir kêôpék* a dog, بر قيز *bir qiz* a girl, بر آدم *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: گوزل *gûzél* beautiful, ايو ' ايى *éyi* good, كوتو *kêôtû* bad, *gûzél qîz* the beautiful girl, *é-yi adém* the good man, *bir kêôtû chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, قيز *qîz* feminine, اوغلان *ogh-lan* 'the boy' masculine. دكز *dé-ñiz* the sea, p. شهر *shé-hir* the city, كوى *kêôy* 'the village', are neuter.

§ 63. The *Personal Pronouns* are: بن *bén* I, سن *sén* thou, او *o* he, she, it. بز *biz* we, سز *siz* you, اونلر *onlar* they.

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

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

Affirmative Present

بن ایم *bén' im* I am	بز ایز *biz' iz* we are
سن سین *sén' sin* thou art	سز سکز *siz' siñiz* you are
او در *o' dour* he is.	اونلر درلر *onlar' dirlar* they are.

Interrogative Affirmative Present.

بن می ایم ? or بن میم ?	*bén' mi yim?* (§ 53).
سن می سین ? « سن میسین ?	*sén' mi sin?*
او می در ? « او میدر ?	*o' mou dour?*
بز می ایز ? « بز میز ?	*biz' mi yiz?*
سز می سکز ? « سز میسکز ?	*siz' mi siñiz?*
اونلر می درلر ? « اونلر میدرلر ?	*onlar' mi dirlar?*

Am I? art thou? is he? etc.

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

بن میم ? *bén' mi yim?* Am I? (§ 53).

گل بیاض میدر ? *gûl béyaz' mî dîr?* Is the rose white?

بو بر گل میدر ? *bou bir gûl' mû dûr?* Is this a rose?

گل بو میدر ? *gûl bou' mou dour?* Is this the rose?

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

لغتلر *Loughétlér*, Words.

وَ *vé* and	اَو *év* the house
اوت *év'-vét* yes	اوکوز *ô-kûz* the ox

قوش *qoush* the bird	آق *aq* white
a. قلم *qalém* the pen	قره *qara* black
a. هوا *hava* air, weather	قرمزی *qîrmîzî* red
قیز قرداش *qîz qardash* a sister	a. فقیر *faqir* poor
بویوك *bêô-yûk* great	زنكین *zéngin* rich
كوچوك *kû-chûk* little	گنج *génj* young
طاغ (داغ) *dagh* mountain	صیجاق *sîjaq* warm, hot
اوزاق *ouzaq* far	صغوق *so-vouq* cold (§ 36)
یاقین *yaqîn* near	p. دره *déré* valley.

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

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

تعلیم ١ *Taleem*, Exercise 1.

١ بر چوجوق · چوجوق · ٢ بر قوش · قوش · ٣ اوكوز · براوكوز · ٤ شو دره · بر دره · ٥ بر یاقین كوی · یاقین بر كوی · ٦ یوكسك برطاغ · بر یوكسك طاغ · ٧ اوزاق شهر · شهر اوزاقدر · او شهر اوزاق میدر ؟ ٨ بو بویوك طاغ · بو طاغ بویوك میدر ؟ طاغ بویوك میدر ؟ بر بویوك طاغ · ٩ ایو چوجوق · چوجوق ایودر · او ایو چوجوق · او چوجوق ایو بر چوجوقدر · ١٠ بو آت · بر آت · آت · ایی آت · بو بر آت در · بر ایی آت · ات ایی در · ١١ اوزاق بر شهر · بر یاقین شهر · شهر یاقین میدر ؟ شهر اوزاقدر · ١٢ هوا ایی در · هوا صیجاق میدر ؟ هوا صغوقدر · ١٣ قرداش وَ قیز قرداش زنكین درلر · قرداش ، قیز قرداش ، بابا وَ آنا ایو درلر · ١٤ سن بویوك میسین كوچوك میسین ؟ ١٥ قره قوش (eagle) · قره طاغ (Montenegro)[1] · قره دكز (Black Sea) · آق دكز (Mediterranean) · آق بابا (vulture) · آق طاغ ·

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

ترجمه ۲ *Térjémé,* Translation 2.

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

Correct the following sentences.

۱ بن ایم کوچوك. ۲ سین سن گنج. ۳ اونار درلر زنگین.
٤ بابا درلر ایو. ٥ آت درکوتو. ٦ او شهر در اوزاق. ۷ شهر اوزاق
در؟ ۸ در هوا صیجاق؟ ۹ اوت او در[1]. ۱۰ قوش بویوك در؟

مكالمه *Mûkialémé,* Conversation.

سؤال *Sival,* Question	جواب *Jéval,* Answer
Sén zéngin'mi sin?	Ev'vét, zéngin'im.
Qardash faqir'mi dir?	Ev'vét, faqir'dir.
Ogh'-lan é-yi'mi dir?	Ev'vét, oghlan é-yi'dir.
Sén é-yi'mi sin, kéôtû'mû sûn?	Bén é-yi'yim (§ 53).
Qiz qardash é-yi'mi?	Ev'vét, qiz qardash éyi'bir qiz dir.
Bou dagh yûksék'mi?	Ev'vét, yûksék'dir.
Onlar génj'mi dir?	Ev'vét, génj'dirlér.
Siz faqir'mi siñiz?	Biz zéngin'iz.
Aq-Déñiz béôyûk'mû?	Qara-Déñiz' kûchûk dûr.
Aq baba béôyûk bir qoush'mou dour?	Ev'vét, béôyûk bir qoush'dour.

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

[1] In such answers the predicate cannot be omitted. It must be *evvét, sîjaq dir.*

درس ٢ Lesson 2.

The Substantive Verb.

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

دكنك *déynék* stick:	دكنكلر *déynekl**ér*** sticks.
كدى *kédi* cat:	كديلر *kédil**ér*** cats.
كوپرى *kêoprû* bridge:	كوپريلر *kêoprûl**ér*** bridges.
قپو *qapou* door:	قپولر *qapoul**ar*** doors.
خصم *khî-sîm* relative:	خصملر *khî-sîml**ar*** relatives.

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

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: بن ايوايم *bén éyi'yim* or ايو ايم *éyi'yim* I am well; سز تنبل سكز *siz ténbél' siñiz* or تنبل سكز *ténbél' siñiz* you are idle.

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

beautiful flowers; بويوك آغاج *bêôyûk a-ghaj* a big tree: بويوك آغاجلر *bêôyûk aghajlar* big trees.

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

Negative Present.

دكل ايم or دكيم *déyil'im*, دكل ايز or دكلز *déyil'iz*.
دكل سين » دكسين *déyil'sin*, دكل سكز » دكلسكز *déyil'siñiz*.
دكل در » دكلدر *déyil'dir*, دكل درلر » دكللر *déyillér'*.

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

Interrogative Negative Present.

دكل مى ايم ? or دكيم ? *déyil'mi yim?*
دكل مى سين ? » دكميسين ? *déyil'mi siñ?*
دكل مى در ? » دكميدر ? *déyil'mi dir?*
دكل مى ايز ? » دكميز ? *déyil'mi yiz?*
دكل مى سكز ? » دكميسكز ? *déyil'mi siñiz?*
دكل مى درلر ? » دكميدرلر ? *déyil'mi dirlér?*

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

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

يورغون در or يورغون سين or يورغونسين ' يورغونم or يورغون ايم ' يورغون دكلم ؛ يورغونيسين ' يورغونيم ? or يورغون مى ايم ? ؛ يورغوندر etc. يورغون دكلدر

لغتلر Words.

خير ! خاير ! *khayr'* no!
خير افندم ! *khayr' éffendim!* No, Sir! [Sir!
t. ! اوت *év'vét* yes!
اوت افندم ! *év'vét éffendim!* Yes,
قوكشو *qon-shou'* neighbour
ياپراق *yapraq'* leaf
p. دشمن *dûshmén'* enemy
p. باغچه *bah'-jé*[1] garden
p. دوست *dost* friend
آطه *a-da* island

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

a. عسكر *askér* soldier	يورغون *yorghoun'* tired
قهوه *qah'vé* coffee	جومرد *jêômérd'* generous
وير *vér'* give	a. p. طمعكار *tama'kiâr* avaricious
آرتين *Artin* Pascal	p. تازه *tazé* fresh
تپه ' دپه *tépé, dépé* hill	چاليشقان *chalishqan* diligent
صو *sou* water	اختيار *ih'-ti-yar*[1] old (age)
a. حاضر *hazîr'* ready, present	p. خشنود *hosh'-noud*[1] content, happy
يشيل *yéshil'* green	p. خسته *hasta'*[1] sick
پك *pék* very	پك ايو *pék éyi* very well!

تعليم ۳ Exercise 8.

۱ فقيرميسين ؟ زنكين ميسين ؟ — بن فقيردكلم ؛ اختيار آدم فقير در. ۲ كوزل دپه‌لر ' يوكسك طاغلر ' بوك آطه‌لر وَ يشيل ياپراقلر. ۳ زنكين قوكشولر ' فقير دوستلر وَ بر اختيار عسكر. ٤ بر تازه صو وَ قهوه وير ! — صو تازه در ' قهوه تازه دكلدر. ٥ ياپراق يشيل مى در ' قيرميزى ميدر ؟ — افندم ! ياپراق يشيل در ' قيرميزى دكلدر. ٦ چوجوقلر تنبل مى در ؟ — خيرافندم ! چوجوقلر تنبل دكلدرلر ' چاليشقان درلر. ۷ عسكر اختيارمى كنج مى ؟ — افندم ! عسكر پك اختيار وَ خسته در. ۸ او جومرد دوست پك خسته در. ۹ بز تنبل دكلز ' چاليشقان ايز. ۱۰ سن پك تنبل سين. — بن تنبل دكلم ' تنبل سن سين. ۱۱ خير افندم ! تنبل شو يورغون قونشودر. ۱۲ احمد افندى دوست وَ خصم در ' دشمن دكلدر. ۱۳ آرتين (Artin) بك قونشو و دوست در. ۱٤ قهوه حاضر ميدر ' دكلميدر ؟ — اوت افنديلر ! قهوه وَ صو حاضر در. ۱٥ جورجى بك خسته ميدر ؟ — خير افندم ! خسته دكل يورغوندر.

[1] See the Note page 32.

ترجمه ٤ Translation 4.

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not $_3$(a) $_1$very $_2$good $_4$coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

To be corrected.

۱ دكلميدر احمد افندى پك جومرد ؟ — خير ! احمد افندى در طمعكار پك. ۲ اغا آرتين پك كوزل بر آدم در دكل. ۳ اونلر كوزللر آدملر درلر. ٤ يشيللر ياپراقلر ' بيوكلر باغچه‌لر. ٥ سين مى سن حاضر ؟ ٦ دكلم بن حاضر ؟ ۷ درلر مى دكل چوجوقلر چالیشقان ؟

مكالمه Conversation.

سؤال *Sival* Question	جواب *Jévab* Answer
افندى ! جومرد ميسكز ؟	اوت افندم ' پك جومردم.
عسكر خسته ميدر ؟	خير افندم ' خسته دكلدر.
چوجوق خسته مى ايو مى ؟	ايى در افندم.
او طاغ پك يوكسك مى ؟	خير افندم ' يوكسك دكلدر.
دپه بويوك بر طاغ ميدر ؟	خير ! دپه كوچوك بر طاغ در.
طاغ بويوك بر دپه ميدر ' دكلميدر ؟	اوت ! طاغ بر بويوك دپه در.
ايو قهوه حاضر ميدر ؟	خير افندم ! ايو قهوه حاضر دكل ' صو حاضر.
جومرد دوست خسته مى ؟	اوت افندم ! پك خسته در.

يشقان درلر.

درس ٣

The Substantive Verb.

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

بن ايدم *bén' idim* I was	بز ايدك *biz' idik* we
سن ايدك *sén' idiñ* thou wast	سز ايديكز *siz' idiñiz* you
او ايدى *o' idi* he was	اونلر ايديلر *onlar' idiler* they were.

The Negative Past Tense.

بن دكل ايدم *bén déyil' idim*	بز دكل ايدك *biz déyil' idik*
سن دكل ايدك *sén déyil' idiñ*	سز دكل ايديكز *siz déyil' idiñiz*
او دكل ايدى *o déyil' idi*	اونلر دكل ايديلر *onlar déyil' idilér.*

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

The Interrogative Forms of the Same.

Bén' mi idim? sén' mi idiñ? o' mou idi?
Biz' mi idik? siz' mi idiñiz? onlar' mi idilér?
Was it I? was it thou? etc.

Bén déyil' mi idim? sén déyil' mi idiñ? o déyil' mi idi?
Biz déyil' mi idik? siz déyil' mi idiñiz? onlar déyil' mi idilér? or *déyil'ler miyidi?*
Was it not I? was it not thou? etc.

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

ايكى *iki* two	آلتى *altî* six
اوچ *ûch* three	يدى *yédi* seven
درت *dêort* four	سكز *sékiz* eight
بش *bésh* five	طقوز *dogouz* nine

اون *on* ten اون بر *on bir* eleven

اون ایکی *on iki* twelve, etc.

§ 75. The English word "half" is expressed in two ways, by یاریم *yarîm* and by بوچوق *bouchouq* (§ 207). ***Yarîm*** is used before a noun like an adjective: یاریم کون *yarîm gûn* half a day, یاریم ساعت *yarîm sa'at* half an hour, یاریم الما *yarîm élma* half an apple.

Bouchouq is always used in connexion with a number. Ex.: ایکی بوچوق *iki bouchouq* two and a half, اوچ بوچوق ساعت *ûch bouchouq sa'at* three hours and a half, آلتی بوچوق کون *altî bouchouq gûn* six days and a half.

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

وار، وار در *var, var dîr* there is,

یوق، یوقدر *yoq, yoq dour* there is not.

وار ایدی *var idi, varîdî* there was,

یوق ایدی *yoq idi* there was not.

برکتاب وار (در) *bir kitab var (dîr)* there is a book,

برکتاب وار ایدی *bir kitab var îdî* there was a book.

برکتاب یوق، برکتاب یوقدر *bir kitab yoq, bir kitab yoq dour* there is not a book,

برکتاب یوق ایدی *bir kitab yoq idi* there was not a book.

§ 77. The *Locative case* is made by the addition of ده *dé, da* to the end of the word (§ 84). Ex.: اوده *évdé* in the house, کتابده *kitabda'* in the book,

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

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

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

باغچه‌ده چیچك یوقدر *Bah'-jéde chichék yoq' dour*, there are no flowers in the garden.

باغچه‌ده بر کل وار ایدی *Bah'-jédé bir gûl' var idi*, there was a rose in the garden.

بر کوزل وَ بویوك اوده ایدك *Bir gûzél vé béyûk' évdé idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

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

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

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

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

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

لغتلر Words.

p. سیاه *si-yah'* black	a. بیاض *béyaz* white
ایری *i-ri* large, big	اوفاق *oufaq* small
یکی *yé-ñi* new	اسکی *és-gi* old
چوق *choq* much, many	آز *az* few, *bir az* a little
صاری *sarî* yellow	کیم ? *kim?* who?
قاچ ? *qach?* how many?	بر قاچ *bir qach* some
سود *sûd* milk	a. شراب *sharab* wine
p. میوه *méyvé* fruit	a. مکتب *méktéb* school
Prop. names. a. حسن *Hasan*	a. کریم *kérim* Grace.

٥ تعلیم Exercise 5.

١ باغچه‌ده ایری آغاجلر وَ آغاجلرده کوزل میوه‌لر وَ یشیل یاپراقلر وار در. ٢ اوده بویوك برکدی وَ اوفاق برکوپك وار ایدی.

۴ چوجوقلر باغچه‌ده وبویوك چوجوقلر اوده درلر. ۴ چالیشقان اوغلانلر مکتبده وَ تنبللر طاغده درلر. ۵ دوستلره دوست ایز وَ دشمنلره دشمن ایز. ۶ پدر ' والده وَ خصملر اوده دکللر می ؟ (دکلمیدرلر ؟). — خیر افندم ! پدر وَ والده اوده درلر. خصملر اوده دکلدرلر. ۷ ایو دکللر ' ایو دکل درلر. ایو دکلمیدرلر ؟ ایو ایدیلر. — خیر ! ایی دکل ایدیلر. ۸ قهوه سیاه ' سود بیاض وَ شراب قیرمیزی در. ۹ کوچوك کدی سیاه میدر ؟ — خیر افندم ! بویوك کدی سیاهدر ؛ کوچوك کدی صاری در. ۱۰ باغچه‌لرده صاری ' بیاض ' قیرمیزی چیچکلر واردرلر. ۱۱ اَوده کیم وار ؟ — اَوده آدم یوقدر. ۱۲ ساعت قاچدر ؟ — ساعت بر بوچوقدر. ۱۳ ساعت درت دکل می ایدی ؟ — خیر بکم ! درت بوچوق ایدی ' درت دکل ایدی. ۱۴ بو ساعت ایی میدر ' کوتو میدر ؟ خیر بکم ! بو ساعت کوزل بر آلتون ساعت در.

ترجمه ٦ Translation 6.

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

To be corrected.

۱ آق دکیزده چوق یوق وار بویوکلر وَ کوزللر آطه‌لر. ۲ بش یاریم ساعت در. ۳ ساعت قاچ وار ؟ — ساعت اون ایکی یاریم وار.

ساعت بوچوقدر. ٤ در بر ایی چوجوق اوده ؟ ٥ باغچه ده در یوق سوك بر آغاج. ٦ سن دكلسین بر ایی چوجوق.

مكالمه Conversation.

Sélam سلام Salutation

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

درس ٤ Lesson 4.

احوال اسم Declension of Nouns.

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

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

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

néniñ. Ex.: Whose book? — The boy's book اوغلانك كتابی *oghlanîñ*[1] *kitabî*.

§ 82. The Dative answers to the questions: *to whom? to which?* كيمه *kimé?* نه يه *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghlana*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* كيمی *kimi?* نه يی *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lanî*[1], اوی *évi*[1].

§ 84. The Locative answers to the questions: *where? wherein?* نرده *nérédé?* Ex.: Where is the boy? — He is in the school مكتبده *méktébdé*.

§ 85. The Ablative answers to the questions: *from whom? from what?* كيمدن *kimdén?* نه دن *nédén?* Ex.: From whom did you take this book? — From the boy اوغلاندن *oghlandan*.

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

First Form.

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

a) Nouns ending in soft syllables.

Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N. پدر *pédér'*	the father	پدرلر *pédérler'*	the fathers
G. پدرك *pédériñ'* of		پدرلرك *pédérlerîñ'* of	
D. پدره *pédéré'* to		پدرلره *pédérléré'* to	

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

A.	پدری *pédéri'*	the father.	پدرلری *pédérléri'*	the fathers.
L.	پدرده *pédérdé'* in		پدرلرده *pédérlérdé'* in	
A.	پدردن *pédérdén'* from		پدرلردن *pédérlerdén'* from	

b) Nouns ending in hard syllables.

N.	طاش *tash'*	the stone.	طاشلر *tashlar'*	the stones.
G.	طاشك *tashîñ'* of		طاشلرك *tashlarîñ'* of	
D.	طاشه *tasha'* to		طاشلره *tashlara'* to	
A.	طاشی *tashî'*		طاشلری *tashlarî'*	
L.	طاشده *tashda'* in		طاشلرده *tashlarda'* in	
A.	طاشدن *tashdan'* from		طاشلردن *tashlardan'* from	

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

N.	موم *moum'*	the candle.	موملر *moumlar'*	the candles.
G.	مومك *moumouñ'* of		مومللرك *moumlarîñ'* of	
D.	مومه *mouma'* to		مومللره *moumlara'* to	
A.	مومی *moumou'*		مومللری *moumlarî'*	
L.	مومده *moumda'* in		مومللرده *moumlarda'* in	
A.	مومدن *moumdan'* from		مومللردن *moumlardan'* from	

d) Nouns ending in syllables which have the soft vowels *ê͡o* or *û* in them.

N.	سود *sûd'*	the milk.	سودلر *sûdlér'*	the milks.
G.	سودك *sûdûñ'* of		سودلرك *sûdlérîñ'* of	
D.	سوده *sûde'* to		سودلره *sûdléré'* to	
A.	سودی *sûdû'*		سودلری *sûdléri'*	
L.	سوده *sûddé'* in		سودلرده *sûdlérdé'* in	
A.	سودن *suddén'* from		سودلردن *sudlérdén'* from	

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

Second Form.

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

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

	Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N.	بالقْ *ba-lîq*	the fish.	بالقْلر *ba-lîq-lar*	the fishes.
G.	بالغْلك *ba-li-ghîñ* of		بالقْلرك *ba-liq-la-rîñ* of	
D.	بالغَه *ba-lî-gha* to		بالقْلره *ba-liq-la-ra* to	
A.	بالغِى *ba-lî-ghî*		بالقْلرى *ba-lîq-la-rî*	
L.	بالقْده *ba-liq-da* in		بالقْلرده *ba-lîq-lar-da* in	
A.	بالقْدن *ba-liq-dan* from		بالقْلردن *ba-lîq-lar-dan* from	

The fire-place

اوجاقْ	اوجاغْك	اوجاغَه	اوجاغِى	اوجاقْده	اوجاقْدن
o-jaq.	*o-ja-ghîñ*	*o-ja-gha*	*o-ja-ghî*	*o-jaq-da*	*o-jaq-dan*

The boy

چوجوقْ	چوجوغْك	چوجوغَه	چوجوغِى	چوجوقْدن	چوجوقْده
cho-jouq	*cho-jou-ghouñ*	*cho-jou-gha*	*cho-jou-ghou*	*cho-jouq-dan*	*cho-jouq-da.*

Third Form.

...n contains all the soft syllabled
... letter *kéf* is changed into
...at is, when the syllable
...he *k* is changed into
... not vowelled, it is
...at the ... اوردك *êor-dé-ké* is
...wrong, for ... with ك *k*;
...therefore the *k* n... اوردي *êor-dé-yé*
(§ 52, 2). This is n... ...unciation,
as there are no different ... *jaf* (§ 34).

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

Singular مفرد *Múfréd'*

N. اوردك *êor'-dék* the duck
G. اوردكك *êor'-dé-yiñ* of the duck
D. اوردكه *êor'-dé-yé* to the duck
A. اوردكى *êor'-dé-yi* the duck
L. اوردكده *êor'-dék-dé* in the duck
A. اوردكدن *êor'-dék-dén* from the duck.

Plural جمع *Jém'*

N. اوردكلر *êor'-dék-lér* the ducks
G. اوردكلرك *êor'-dék-lériñ* of the ducks
D. اوردكلره *êor'-dék-lé-ré* to the ducks
A. اوردكلرى *êor'-dék-lé-ri* the ducks
L. اوردكلرده *êor'-dék-lér-dé* in the ducks
A. اوردكلردن *êor'-dék-lér-dén* from the ducks.

The bread

اكمك اكمكك اكمكه اكمكى اكمكده اكمكدن
ék-mék ék-mé-yé ék-mé-yé ék-mé-yi ék-mék-dé ék-mék-dén

The whistle

دودوك	دودوكه	دودوكك	دودوكى
dû-dûk	*dû-dûyé*	*dû-dû-yûñ*	*dû-dû-yû*
	دودوكدن	دودوكده	
	dû-dûk-dén	*dû-dûk-dé.*	

Note. اوق *oq* arrow, طوق *toq* satiated, قرق *qirq* forty, يوك *yûk* load, كوك *kêôk* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

Fourth Form.

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

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

Singular مفرد *Mûfréd'*			Plural جمع *Jém'*		
N.	آنا *a-na*	the mother.	آنالر *a-na-lar*		the mothers.
G.	آنانك *a-na-niñ* of		آنالرك *a-na-la-rîñ* of		
D.	آنايه *a-na-ya* to		آنالره *a-na-la-ra* to		
A.	آنايى *a-na-yî*		آنالرى *a-na-la-rî*		
L.	آناده *a-na-da* in		آنالرده *a-na-lar-da* in		
A.	آنادن *a-na-dan* from		آنالردن *a-na-lar-dan* from		

The cat

كدى	كدينك	كديه	كدييى	كديده	كديدن
ké-di.	*ké-di-niñ*	*ké-di-yé*	*ké-di-yi*	*ké-di-dé*	*ké-di-dén*

The well

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

The hill

دپه	دپه‌نك	دپه‌یه	دپه‌یی	دپه‌ده	دپه‌دن
dé-pé.	*dé-pé-niñ*	*dé-pé-yé*	*dé-pé-yi*	*dé-pé-dé*	*dé-pé-dén*

The water

صو	صویك	صویه	صویی	صوده	صودن
sou.	*sou-youñ*	*sou-ya*	*sou-you*	*sou-da*	*sou-dan*

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

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

تعلیم ٧ Exercise 7.

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

بابا ' قارداش ' طاغ ' باش ' آغاج ' باغچه ' قیز ' آخشام ' دَره ' افندی ' آغا ' بك ' بوچوق ' قهوه ' چوق ' کوچوك ' بویوك ' یاپراق ' قره ' صیجاق ' صغوق ' فرانق *franq* a franc ' دکنك *déynék* a stick ' کوی *kéôy* village.

Translate into English.

١ اوچ کون ' اوچ کوندن ؛ بش فرانقه ؛ آلتی آغاجی . ٢ یدی اخشامده ' ایو بر باغچه‌یی ؛ کوزل بر قیزه . ٣ کوچوك بر کدی‌یی ؛ یوکسك بر دپه ده ؛ قره طاغده . ٤ آق دکیزی ؛ قیرمیزی چیچکلری . ٥ چوقلردن ؛ چوغی . آزدن ؛ آزه . ٦ کوزللری . کوتولردن ؛ قویولرده . ٧ قهوه‌یی ؛ قهوه‌دن . قیزلرده . ٨ چوجوقلره . کتابی ' کتابدن . ٩ صغوغه ' صیجاغه ؛ کوچوکی . ١٠ اوقه ' اوقدن ؛ آلدن ' *(sovou-gha)*

الی . ١١ کویه ، کویده کویلردن . دره‌دن ، دپه‌دن ؛ یاپراقلردن ، یاپراقلری .

ترجمه ٨ Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain. 2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees. 3. Give the book (acc.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. $_6$I saw $_2$the green hills, $_3$the black mountains $_4$and $_5$the white flowers $_1$from the village. 6. In the hot, to the hot; the hot (acc.); the hot (nom.). 7. $_2$I saw $_1$the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (acc.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses *(qah'véléré)*. 9. From the hot; from the cold; from the little and on the great. 10. To the great men. 11. To the white and the black (acc.). 12. To five francs.

Correct the following words.

١ صونك ؛ آتانه ؛ بابایدن ؛ بیوغدن ؛ کوچوکی *ku-chu-kû* ؛ صویدن . ٢ آغایك ؛ قرداشیك ؛ صیجاغلر ؛ یاپراغدن . ٣ یاپراقك ، قونشویك . اوغی the arrow ، طوغه . ٤ فرانغه ، فرانغی ؛ بوچوقه ؛ دره‌نی ، دره‌یك .

مکالمه Conversation.

Hoshja qalîñ éffêndim.	Good bye, Sir!
Hosh géldiñiz, séfa géldiñiz.	You are welcome.
Sélam sêylé.	Give my salutations (to the home circle).
Pédéré choq sélam sêylé.	Give my salutations to your father.
Bash ûstûné éffêndim.	Very well, Sir.

درس ٥ Lesson 5.

كنايات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes:

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

1. Personal Pronouns. ضمير شخصى

§ 92. They are: بن *bén*, سن *sén*, او *o*, كندى *kéndi*. They are declined as follows:

First Person.

Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N.	بن *bén* I	بز *biz*	we
G.	بنم *bénim* my	بزم *bizim*	our
D.	بكا *ba-ña* to me	بزه *bizé*	to us
A.	بنى *bé-ni* me	بزى *bizi*	us
L.	بنده *béndé* in me	بزده *bizdé*	in us
A.	بندن *béndén* from me.	بزدن *bizdén*	from us.

Second Person.

N.	سن *sén* thou	سز *siz*	you
G.	سنك *sé-niñ* thy	سزك *siziñ*	yours
D.	سكا *sa-na* to thee	سزه *sizé*	to you
A.	سنى *sé-ni* thee	سزى *sizi*	you
L.	سنده *sén-dé* in thee	سزده *sizdé*	in you
A.	سندن *sén-dén* from thee.	سزدن *sizdén*	from you.

Third Person.

Singular مفرد *Mûfréd'*

N.	او *o*	he she, it
G.	اونك ' آنك *onouñ, aniñ*	his, hers, its

D.	آكا ' اوكا	*o-na'*,	*a-na'*	to him, him / to her, to it
A.	آنى ' اونى	*o-nou'*,	*a-nî'*	him, her
L.	آنده ' اوندە	*on-da'*,	*an-dé'*	in him
A.	آندن ' اوندن	*on-dan'*,	*an-dén'*	from him.

Plural جمع *Jém'*

N.	آنلر ' اونلر	*onlar,*	*anlér*	them
G.	آنلرك ' اونلرك	*onlarîñ,*	*anlériñ*	of them
D.	آنلره ' اونلره	*onlara',*	*anléré'*	to them
A.	آنلرى ' اونلرى	*onlarî',*	*anlérî'*	them
L.	آنلرده ' اونلرده	*onlarda',*	*anlérdé'*	in them
A.	آنلردن ' اونلردن	*onlardan',*	*anlérdén*	from them.

Reflexive form of the Third Person.

Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
N. كندى *kéndi*	himself.	كندىلر *kéndilér*	themselves.
G. كندينك *kéndiniñ* of		كندىلرك *kéndilériñ* of	
D. كندينه *kéndiné* to		كندىلره *kéndiléré* to	
A. كندينى *kéndini*		كندىلرى *kéndiléri*	
L. كندنده *kéndindé* in		كندىلردە *kéndilérdé* in	
A. كندندن *kéndindén* from		كندىلردن *kéndilérdén* from	

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

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

2. Possessive Pronouns. ضمير اضافى

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

§ 96. The possessive affixes are the following:

ـم	Sing. I. person my	ـمز	Plur. I. person our
ـك	» II. » thy	ـكز	» II. » your
ـى	» III. » his.	ـلرى	» III. » their.

Ex.: Sing.	الم *élim*	الك *éliñ*	الى *é-li*
	my hand,	thy hand,	his hand;
Plur.	المز *é-limiz*	الكز *é-liñiz*	اللرى *él'-léri*
	our hands,	your hands,	their hands.

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

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

2. If the preceding predominant vowel in the word be ***ou*** or ***o***, although written in the same way, they are pronounced: ***oum***, ***ouñ***, ***ou***; ***oumouz***, ***ouñouz***, ***larî***. Ex.: قوشم ' قوشك ' قوشى ؛ قوشمز ' قوشكز ' قوشلرى *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushounouz*, *qoushlarî*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters ***m***, ***ñ***, ***si***; ***miz***, ***ñiz***, ***léri***. Ex.: آنام ' آناك ' آناسى ؛ آنامز ' آناكز ' آنالرى *Anam*, *anañ*, *anasî*; *a-namîz*, *a-nañîz*, *a-nalarî*. My mother etc.

4. If the predominant vowel in the word be ***éo***, ***û***, the vowel of the affix is pronounced ***û***, to agree with it; as: كوزم ' كوزك ' كوزى ؛ كوزمز ' كوزكز ' كوزلرى *Géo-zûm*,

gêô-zûñ, *gêô-zû*; *gêô-zû-muz*, *gêô-zû-ñûz*, *gêôz-lé-ri*. My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as: بابام ' بابالك ' بابلسی *ba-ba-sî* (and not بابای *ba-ba-î*). The only exception to this rule is the word صو *sou*; as: صویم ' صویك ' صویی *Sou-youm*, *sou-youñ*, *sou-you*; *sou-you-mouz*, *sou-you-ñouz*, *soularî*. My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ی is not written when declined in Singular cases, but the sound *î* is retained; as: کتابی ' کتابك ' کتابنه ' کتابی ' کتابنده ' کتابندن *Kitabî*, *-bî-niñ*, *-bî-na*, *-bî-nî*, *-bîndan*, *-bînda*.

§ 100. If it ends in one of the unconnected letters (د ر ز و) the ی *î* is retained; as: اوی ' اویلك ' اوینه ' اویندن ' اویندی ' اویندی *é-vi*, *é-vi-niñ*, *é-vi-né*, *é-vi-ni* etc.

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

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

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

affixes, singular or plural, excepting that of the third person plural; so also ك *k* changes into *y* in like cases (§ 53). Ex.: قوناق ' قوناغم ' قوناغك ' قوناغى ؛ قوناغز ' قوناغكز *Qo-naq*, *qo-na-ghîm*, *qo-na-ghîñ*, *qo-na-ghî*; *qo-na-ghî-mîz*, *qo-na-ghî-ñîz*. My mansion etc. اينك ' اينكم ' اينككز ' اينكمز ؛ اينكى ' اينكك *I-nék*, *i-né-yim*, *i-né-yiñ*, *i-né-yi*; *i-né-yi-miz*, *i-né-yi-ñiz*. My cow etc.

With Singular Nouns.

بنم آتم *bénim a-tîm* my horse
سنك آتك *séniñ a-tîñ* thy horse
اونك آتى *onouñ a-tî* his horse
بزم آتمز *bizim a-tî-mîz* our horse
سزك آتكز *sîziñ a-tî-ñîz* your horse
اونلرك آتلرى *onlarîñ at-la-rî* their horse.

With Plural Nouns.

بنم آتلرم *bénim atlarîm* my horses
سنك آتلرك *séniñ atlarîñ* thy horses
اونك آتلرى *onouñ atlarî* his horses
بزم آتلرمز *bizim atlarîmîz* our horses
سزك آتلركز *siziñ atlarîñîz* your horses
اونلرك آتلرى *onlarîñ atlarî* their horses.

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

كوكل ' كوكلم *gêô-ñûl*, *geoñ-lûm* heart, my —.
آغيز ' آغزك *a-ghîz*, *agh-zîñ* mouth, thy —.
بويون ' بوينى *bo-youn*, *boy-nou* neck, his —.
اوغل ' اوغلمز *o-ghoul*, *ogh-lou-mouz* son, our —.
بورون ' بورنكز *bou-roun*, *bour-nou-ñouz* nose, your —.

a. عقل ' عقلم *a-qêl*, *aq-lim* mind, sense, my —.
a. وقت ' وقتك *va-qît*, *vaq-tiñ* time, thy —.
a. قسم ' قسمی *qî-sîm*, *qîs-mî* part, his —.
a. اسم ' اسمز *i-sim*, *is-mi-miz* name, our —.
p. شهر ' شهرکز *she-hir'*, *shéh'-ri-ñiz* city, your —.

But in the third person *gêô-ñul-léri*, *a-ghîz-larî*, *bo-y larî*, *oghoul'larî*, *bourounlarî*, *aqil'larî* etc.

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

1. Affixes of the First Person.

	Singular مفرد *Mûfréd'*		Plural جمع *Jém'*
N.	کتابم *kitabîm*	my book.	کتابمز *kitabîmîz*
G.	کتابمك *kitabîmîñ* of		کتابمزك *kitabîmîzîñ* of
D.	کتابمه *kitabîma* to		کتابمزه *kitabîmîza* to
A.	کتابمی *kitabîmî*		کتابمزی *kitabîmîzî*
L.	کتابمده *kitabîmda* in		کتابمزده *kitabîmîzda* in
A.	کتابمدن *kitabîmdan* from		کتابمزدن *kitabîmîzdan* fror

2. Affixes of the Second Person.

N.	کتابك *kitabîñ*	thy book.	کتابکز *kitabîñîz*
G.	کتابکك *ki-ta-bî-yîñ* of		کتابکزك *kitabîñîzîñ* of
D.	کتابکه *kitabîña* to		کتابکزه *kitabîñîza* to
A.	کتابکی *kitabîñî*		کتابکزی *kitabîñîzî*
L.	کتابکده *kitabîñda* in		کتابکزده *kitabîñîzda* in
A.	کتابکدن *kitabîñdan* from		کتابکزدن *kitabîñîzdan* fror

3. Affixes of the Third Person.

N.	کتابی *kitabî*	his book	کتابلری *kitablarî*
G.	کتابنك *kitabînîñ* of		کتابلرینك *kitablarînîñ* of
D.	کتابنه *kitabîna* to		کتابلرینه *kitablarîna* to

A. كتابى *kitabîni*	his book.	كتابلرينى *kitablarîni*	their book.
L. كتابنده *kitabînda* in		كتابلرنده *kitablarînda* in	
A. كتابندن *kitabîndan* from		كتابلرندن *kitablarîndan* from	

Vaqtim, vaqtimiñ, vaqtima, vaqtimi, -timda, -dan My time ...
Eviñ, é-vi-yiñ, é-viñé, éviñi, é-viñdé, éviñdén Thy house ...
Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da His door ...
Ba-lï-ghï-mïz, -mïzïñ, -mïza, -mïzï, mïzda, -mïzdan Our fish ...
Ek-mé-yi-ñiz, -ñiziñ, -ñizé, -ñizi, -ñizdé, -ñizdén Your bread ...
Ormanlarï, -larïniñ, -larïna, -larïnï, -larïnda, -dan Their forest ...

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

عالينك كتابى بوراده در *Alinïñ kitabî bourada dir* The book of Ali [Eli] is here.

عالينك كتابى غائب اولدى *Alinïñ kitabî ghayb oldou* The book of Ali [Eli] has been lost.

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

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

لغتلر Words.

چيزمه	*chiz'mé* (out of door) boot	چاريق	*charîq* sandal
f. فوطين	*fotin* boots	چوراب	*chorab* stockings
f. قوندورا	*qoundoura* shoe	جزوه	*jézvè* a little coffee-pot
p. پابوج	*pabouj* slipper	فنجان	*finjan* coffee-cup
f. قالوش	*qalosh* over-shoe, galoche	چوبان	*choban* shepherd
آياق	*a-yaq* foot	f. چاى	*chay* tea (Chinese)
دكنك	*dèy-nék* stick	چاى	*chay* brook.

تعليم ٩ Exercise 9.

١ بزم ؛ بنده ؛ بزلردن ؛ اونلرده ؛ سزك ، سزده ، سزه ؛ اوكا ؛ اونده . ٢ اوندن ، كندىيى ، كندندن ؛ اونك ؛ سزلره . ٣ اونلرك

سودی ؛ اونلرك سودینی ؛ بزم قهوه مزده ؛ سزك اویكزدن. ٤ اویندن *évindén* ؛ اوندن *ondan* ؛ اونك ، اوینك ؛ اوی. ٥ چایم ، چایكز ، چایلری ؛ چایزی ، چایلرینی ، چایی ؛ چایی (acc.). ٦ بزه وَ سزه ، بزدن وَ سزدن ، اونلردن وَ سزلردن. ٧ باغچه لرنده ، باغچه مزده وَ باغچه كزده ایری وَ كوزل آغاجلر وار. ٨ بنم آیاغمده چیزمه یوقدر. سزك آیاغكزده فوطین وار. ٩ آیاغكز ، آیاقلری ، آیاقلرنده. ١٠ صویم ، صویمده ، صویكز ، صولرنده. ١١ بزم صویز چوق ایی در. سزك صویكز كوتو وآز در. ١٢ ایكیمز ، اوچمز وَ دردمز *dêôrdûmûz* چالیشقان ایز ، اونلر تنبل درلر. ١٣ چوجوقلركز شو اوده درلر. چوجوقلرمز اویزده *évimizdé* درلر. ١٤ قوندورام و فوطینم ؛ چوبانك چاریغی و دكنكی. ١٥ قیزیكزك قیرمیزی پابوجی و سیاه چورابی. ١٦ اونك جزوه سی ؛ اونلرك جزوه سنده. جزوه لرنده قهوه یوقدر. ١٧ بر فنجان قهوه ؛ ایكی فنجان سود. ١٨ اوغلكز ؛ اوغلكزی ، اوغلمزده ؛ افندیكزده ؛ افندیزده ؛ كوزكزده.

ترجمه ١٠ Translation 10.

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

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

To be corrected.

١ اوغلیسی و *oghoulou* ' *oghoulouñouz* . ٢ آتای ' قپوی ' کدی‌ی (third pers.) . ٣ آیاغلری ' آیاقکزده . ٤ کدیسیز ' مومیسی ' دره‌سیلری . ٥ بالقی ' بالغدن ' کوزیسی . ٦ چورابیسنك ' چورابینك .

مکالمه Conversation.

S. Haftanîñ gûnlérini sœylé!
J. Pazar, Pazar'-értési, Salî, Char'shamba, Pér'shémbé, Jouma-a', Jouma-a értési.
S. Sénéniñ dœrt mévsimlérini sœylé!
J. Bahar, Yaz, Gûz, Qîsh.
S. Gûnûñ taqsimlérini sœylé!
J. Shafaq, Sabah', Qoushlouq, Eoylén, Ikindi, Akhsham, Géjé, Yat'sî, Géjé yarîsî or Yarî géjé.

Q. Tell me the days of the week.
A. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.
Q. Tell me the four seasons of the year.
A. Spring, Summer, Autumn, Winter.
Q. Tell me the divisions of the day.
A. The Dawn, Morning, Forenoon (9 a. m.), Noon, Afternoon, Evening, Night, Bedtime (two hours after sunset), Mid-night.

درس ٦ Lesson 6.

اضافت The Izafét.

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

One substantive is governed by another in three different ways:

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

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

آلتون قوطو *altoun qoutou* a golden box.

ايپك منديل *i-pék méndil* a silk handkerchief.

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

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

آلتوندن كوستك *altoundan kéôsték* a chain of gold.

الماسدن بيلەزيك *élmasdan bilézik* a bracelet of diamond.

يوندن چوراب *youndan chorab* woollen stockings.

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

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

قويو صويى *qouyou sou-you* well water.

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

آماسيه الماسى *Amasiya élmasî* Amassia apple.

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

عثمانلى دولتى *Osmanlî dévléti* The Ottoman government.

انكلیز قرالیچەسى *In-gi-liz qralichasî* The queen of England.

سيواس شهرى *Sivas shéh'ri* The city of Sivas.

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

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

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

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

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

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

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

اوك قپوسى *é-viñ qapousou* The door of the house (definite).

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

قويونك صويى *qou-younouñ souyou* The water of the well.

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

بر قدح چاى *bir qadéh chay* a cup of tea.

اوچ اوقه شكر *ûch oq'qa shé-kér* three okes of sugar.

اون آرشين بز *on arshin béz* ten yards of cloth.

يوز اولچك بوغداى *yûz êôlchék boughday'* a hundred bushels of wheat.

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

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

كتابك دردى or كتابلردن دردى *kitabîñ dêôrdû* or *kitablardan dêôrdû* four of the books, or four books.

اوطه‌ردن ايكيسى or اوطه‌لرك ايكيسى or اوطه‌نك ايكيسى *o-da-nîñ ikisi* or *odalarîñ ikisi* or *o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:

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

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

§ 116. The other *-dé* is a conjunction, meanir 'also, and': it is never connected with the noun, nor it accented; that is, the accent is at the end of tl preceding word; as: او ده *év' dé* ' باغ ده *bagh' da* پدرم ده *pédérim' dé* ' بنم ده *bénim' dé*; meaning 'Tl house also, the vineyard too, my father also, mine als

سنده ده وار ' بنده ده وار *béndé' dé var, séndé dé' var* 'The is in me and in you', i. e. 'I have and you have' (§ 477).

§ 117. ***Da-khi*** دخی is also used with the san meaning ('also, too'); as: بنده دخی ' سنده دخی *béna dakhi, séndé' dakhi* 'in me also, thee too' (§ 477).

لغتلر Words.

Familya فامیلیا The Family.

آنا بابا *a-na baba* / a. والدین *validéyn*	parents	قیز قارداش *qiz qardash* / p. همشیره *hémshiré*	sister
بابا *baba* / p. پدر *pédér*	father	اوغل *oghoul*	son
		اوغلان *oghlan*	boy
آنا *a-na* / a. والده *validé*	mother	چوجوق *chojouq*	child
		قیز *qiz*	girl, daughter
آننه *an'-né*	mamma	a. کریمه *kérimé*	daughter
بویوك بابا *béôyûk baba* / دده ' ددده *dédé*	grand father	قاری *qarî*	wife, woman
		a. عمی *ém'mi*	uncle (father's brother)
ننه ' نه‌نه *néné* / ابه *é-bé* / بویوك آنا *béôyûk ana*	grand mother	عموجه *a-mou-ja*	
		تیزه *téy'zé*	aunt (mother's sister)
		خاله *khala*	
طورون *toroun*	grand child	a. عمه *é-mé*	aunt (father's siste
قارداش *qardash* / قارنداش *qa-rîndash* / p. برادر *biradér*	brother	دایی *da-yî*	uncle (mother's brothe
		قاین *qa-yîn* / قاین برادر *qa-yîn birader*	bro the in-la

قاین آتا *qayîn ata* { father-in-law
قاین آنا *qayîn ana* { mother-in-law
کلین *gélin* { the bride; the daughter-in-law
کوه کی *gûvéyi* { the bride-groom
داماد *damad* the son-in-law
اینشته *énishté* { sister's husband
بالدیز *baldîz* wife's sister
التی *élti* { husband's brother's wife
کورومجه *gêôrûmjé* { husband's sister
دوکور *dûñûr* { relative (by intermarriage)
یکن *yéyén, yégén* { a nephew; niece
p. عموجه زاده *amja zadé* } cousin
p. خاله زاده *khala zadé* } cousin
p. دایی زاده *dayî zadé* } cousin

باجاناق *bajanaq* { brother-in-law (wife's sister's husband)
قوجه *qoja* husband
آبلا *ab'la* elder sister
چه‌چه *chéché* eldest sister
a.p. خدمتکار *khîzmétkîar* } servant
a.t. خدمتجی *khizmétji* } servant
خانم *hanîm* Lady, Miss, Mrs.
صایی *sa-yî* number
اوبر ، اولبر *obir, olbir* the other
a. خلائق *khala-yîq* } maid servant
a. جاریه *jari-yé* } maid servant
افندی *éffêndi* gentleman, Sir
a. مسافر *mûsafir* guest
قفس *qafés* cage.

تعلیم ۱۱ Exercise 11.

۱ فامیلیامزك صایسی اون آلتی در : پدرم وَ والده‌م ایکی ، اوچ برادرلرم بش ، برادرلرمك اوچ کلینلری سکز ، بیوك قارداشم عالی بکك بالدیزی طقوز ، درت یکنلرم اون اوچ ، خلائق و بر خدمتکار اون بش وَ بن دخی اون التی . ۲ والده‌مك اوطه‌سنده ایکی قفسی وار ؛ بو قفسلرك برنده بویوك و کوزل بر قوش وار در . ۳ دون بزده ایکی مسافر وار ایدی : بونلردن بری کوچوك قارداشمك باجاناغنك برادری ایدی . اولبری قوکشومزك کوه کیسی ایدی . ٤ کتابلرك صایسی اون ایدی : بشی اوده وَ بشی ده مکتبده در . ٥ شو افندی خاله‌مك اوغلی واهان افندی در . ٦ او کوچوك اوغلانك آنه‌سی چوق خسته در . ۷ بویوك والده‌مك التیسی بابامك عموجه‌سنك قاریسی در وَ بزه خصم در .

٨ دوكور انشته‌نك آناسى و باباسى وَ كلينك قاين آنا و قاين آتاسى در. ٩ داماد قيزك قوجه‌سى ودوكورك اوغليدر. ١٠ عموجه‌زاده‌يه عموجه اوغلى ده ديرلر (*dérlér* is called) ؛ دايى زاده‌يه دايى اوغلى وَ تيزه زاده‌يه تيزه اوغلى ده ديرلر. ١١ كوروجه : قوجه‌نك قيز قارداشى وَ التى : قوجه‌نك قارداشينك قاريسيدر. ١٢ قيز قارداشك اوغلنه يكن وَ قارداشك اوغلنه ده يكن ديرلر. ١٣ دكز صويى، الما صويى، الما شرابى.

ترجمه ١٢ Translation 12.

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

To be corrected.

١ او كتاب در بو چالشقان چوجوغك. ٢ بر صو قدحك؛ بر قهوه‌نك فنجان. ٣ چيچكلرم يكنم؛ قپوى مكتبك. ٤ ايكيسى اونلرك؛ ٥ برى سزدن. ٦ اونك او بويوك در؛ باغجه‌سى اَوِك؛ اوغل اونك در خسته.

مكالمه Conversation.

والدَيْن كيمه ديرلر؟	آنا بابايه والدَين ديرلر.
التى كيم در؟	قوجه‌نك قارداشنك قاريسى در.
كوه‌كى كيم در؟	تازه كلينك قوجه‌سيدر.
دايى زاده‌نك اسمى نه در؟	نجيب افندى در.
آننه‌ك اوده مى ؟	اوده دكلدر ، ابهم اوده‌در.
آغوب افندى قاين برادركز مى در؟	اوت افندم ! قاينم در.
نه‌ك نره‌ده در؟	همشيره‌مك اوَنده در.
دده‌ك باغچه‌ده ميدر؟	خير افندم ! باغچه‌ده دكلدر.
احمد افندى سنك عميك ميدر؟	خير افندم ! دايىمدر.
چه‌چه وَ آبلا كيمه ديرلر؟	كوچوك چوجوقلر بويوك همشيره‌يه ديرلر.

درس ٧ Lesson 7.

The verb 'To Have'.

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

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

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

1. The verb To Have with an Indefinite Object.

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

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb وار در ' وار *var, var dîr*; يوقدر ' يوق *yoq, yoq dour*; as:

بنم بر كتابم واردر *bénim bir kitabîm vardîr* I have a book.

بابامك بر كتابى يوقدر *babamîn bir kîtabî yoqdour* My father has not a book.

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

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

بر كتابم وار در *bir kitabîm var dîr* I have a book.

The affix shows the person of the subject.

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

افندينك بر اوى واردر *Efféndiniñ bir évi vardîr* The gentleman has a house.

چوجوغك بر الماسى وار *Chojoughouñ bir élmasî var* The boy has an apple.

The words چوجوق ' افندى being substantives, are of course in the third person.

§ 122. II. The verb To HAVE with an indefinite object is rendered in Turkish another way also. In the first way the subject was in the Genitive case; in the second, the subject must be put in the Locative; as:

بنده بر كتاب وار در *béndé bir kitab var dîr* I have a book.

پدرمده بر قلم وار در *pédérimdé bir qalém var dîr* My father has a pen.

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

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

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

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

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

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

همشيرم كيله *hémshirém gilé* to my sister's.

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

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

§ 126a. *Hal* حال Present.

بنم وار در ' بنده وار در ' *bénim var dîr, béndé var dîr,*

سنك وار در ' سنده وار در ' *séniñ var dîr, séndé var dîr,*

اونك وار در ' اونده وار در ' *onouñ var dîr, onda var dîr,*

بزم وار در ' بزده وار در ' *bizim var dîr, bizdé var dîr,*

سزك وار در ' سزده وار در ' *siziñ var dîr, sizdé var dîr,*

اونلرك وار در ' اونلرده وار در ' *onlarîñ var dîr, onlarda var dîr.*

I have, thou hast, he has a — etc.

The Negative Form.

بنم يوقدر ' بنده يوقدر ' *bénim yoqdour, béndé yoqdour.*

I have not a — etc.

§ 126b. *Mazi* ماضی Past (Preterite).

بنم وار ايدی ' بنده وار ايدی ' *bénim var îdî, béndé var îdî,*

سنك وار ايدی ' سنده وار ايدی ' *séniñ var îdî, séndé var îdî,*

اونك وار ايدی ' اونده وار ايدی ' *onouñ var îdî, onda var îdî,*

بزم وار ایدی ' بزده وار ایدی ' *bizim var îdî, bizdé var îdî,*

سزك وار ایدی ' سزده وار ایدی ' *siziñ var îdî, sizdé var îdî,*

اونلرك وار ایدی ' اونلرده وار ایدی ' *onlariñ var îdî, onlarda var îdî*

I had, thou hadst, he had **a** — etc.

The Negative Form.

بنم یوق ایدی ' or بنم یوغیدی *bénim yoq' idi* or *-yo'ghoudou,*

بنده یوق ایدی - or بنده یوغیدی *béndé yoq' idi* or *-yo'ghoudou.*

I had not **a** — etc.

The Interrogative Forms.

بنم وار میدر ? بنم یوقمیدر ? *bénim var' midir? bénim yoq' moudour?*

سنده وار میدی ? or وار می ایدی ? *séndé var' mîyîdî?* or *var' mî idi*

Have I **a** —? Have I not **a** —? hadst thou not **a** —? etc

2. The verb To Have with a Definite Object.

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

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

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

بنم بر کتابم وار در *bénim bir kitabîm' var dîr* I have **a** book.

کتاب بنده در *kitab béndé' dîr* I have **the** book.

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

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

پاره‌م وار اما آز در ؛ پاره‌م وار لکن آز در ؛ پاره‌م وار فقط آز در ؛ *param var am'ma az dîr; param var lakin* پاره‌م وار ایسه ده آز در *az dîr; param var faqat az dîr; param var i-sé dé az dîr* I have but a little money.

§ 131. "Any" is expressed in Turkish in two ways: one by p. هیچ *hich*, and the other without using that word, but by simply using the object of the verb (§ 188); as:

Have you any bread? ? سنده هیچ اکمك وار می سنده اکمك وار میدر؟

He has not any money اونك هیچ پاره‌سی یوقدر. اونك پاره‌سی یوقدر

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

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

How many piastres have you? ? قاچ غروشك وار در

How many books has he? ? قاچ کتابی وار در

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

How much sugar have you? ? نه‌قدر شکرك وار

How much bread have we? ? نه‌قدر اکمکمز وار

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

برآز اکمك *bir az ékmék* some bread.

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

بعض آدملر *ba'zi adémlér* some people.

برقاچ افندیلر *bir qach' éfféndilér* some gentlemen.

بعض حیوانلر *ba'zi hayvanlar* some animals.

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

I have both bread and salt. بنده هم اکمك و هم طوز وار

My aunt has both paper and pen. خاله‌مك هم کاغدی وهم قلمی وار در

§ 137. "Either ... or ..." is rendered by p. یا *ya–ya–*; "Neither ... nor ..." is rendered by نه نه *né–né* (§ 472); as:

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

You have either pen or paper. سنده یا قلم وار یا کاغد

§ 137 a. *Hal* حال Present.

بنده در *béndé dir,*	بزده در *bizdé dir,*
سنده در *séndé dir,*	سزده در *sizdé dir,*
اونده در *onda dir.*	اونلرده در *onlarda dîr.*

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

Negative Form.

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

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

بنده ایدی *béndé idi,*	بزده ایدی *bizdé idi,*
سنده ایدی *séndé idi,*	سزده ایدی *sizdé idi,*
اونده ایدی *onda idi.*	اونلرده ایدی *onlarda idi.*

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

Negative Form.

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

Examples.

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

کتاب بنده میدر؟ کتاب سنده میدر؟ کتاب اونده میدر؟ **Have I the book? etc.**

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

لغتلر Words.

الما *élma* apple	قایصی *qa-yî-sî* apricot
آرمود *armoud* pear	p. شفتالی *shéf-ta-li* peach
اریك *é-rik* plum	اوزوم *û-zûm* grapes

کیراز *kiraz* cherries
قویون *qoyoun* sheep
چوبان *choban* shepherd
یومورطه *youmourta* egg
سیرکه *sirké* vinegar
پینیر *péy-nir* cheese
f. کستانه *késtané* chestnuts [Gr.]

f. ویشنه *vishné* (commonly *fishné*) the morella cherry (Slavonic)
f. پورتوقال *portouqal* oranges
f. لیمون *limon* lemon
f. پاتاتس *patatés* potato
f. طوماتس *tomatés* tomato
ترهیاغی *téré yaghî* butter.

تعلیم ۱۳ [1]Exercise 13.

I. ۱ باغچه مزده چوق آغاجلر وار در: الما، آرمود، اریك، قایصی وَ شفتالی. الما آغاجنده کوزل قیرمیزی المالر وار. آرمود آغاجنده پك آز آرمود وار در، لکن قایصی آغاجنك هیچ میوه‌سی یوقدر. ۲ اونلرده نه وار؟ — اونلرده اوچ اوقه اوزوم، درت اوقه آرمود وَ برآز ویشنه وار در. ۳ کستانه آغاجنده ایری کستانه‌لر وار. کستانه آغاجنك ایری کستانه‌لری وار در[1]. ٤ عالینك اونبش غروشی وار ایدی: سزك قاچ غروشکز وار ایدی؟ ٥ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی؛ لکن شفتالی، پورتوقال وَ لیمون وار ایدی. ٦ کوچوك قیزده بر چیچك وار در. کوچوك قیزك النده بر چیچك وار ایدی.

II. ۷ سنك پاره‌ك وار می؟ — اوت! بنده اون غروش اون پاره وار، لکن خدمتکاریکزك هیچ پاره‌سی یوقدر. ۸ افندینك بر آلتون قلمی وار؛ سزك ده وار می؟ — بنده یوغیسه‌ده، باجاناغده کوزال بر آلتون قلم وار در. ۹ چوجوغك کتابی وار میدر؟ — اوت! کتب چوجوقده در. ۱۰ عموچه‌کده پاره وار میدر؟ پاره‌ك وار می؟ پاره وار می؟ — پاره بنده دکلدر، عموجه‌مده ده دکلدر. ۱۱ کاغد

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

قلم سنده میدر ؟ — خیر ! بنده نه کاغد وار نه قلم وار . لکن بزم برادرده هم کاغد وار هم قلم وار در . ۱۲ اکمك سزده میدر ؟ ۱۳ قاره قویونلر نجیب چوباندہ در . ۱٤ یومورطه‌لر و سیر که خلایقده در . ۱۵ پینیر سزده دکلمیدی ؟ — خیر افندم ! پینیر بزده دکل ایدی ؛ تره یاغی بزده ایدی .

ترجمه ۱٤ [1]Translation 14.

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

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

مکالمه Conversation.

Mat-bakhda né var?	Bir az tomatés vé patatés var.
Siziñ birader nasîl dîr?	Hich é-yi déyil, choq hasta dîr.
Onoun atî kimdé dir?	Babam gildé dir.
Gûzél qoush qardashiñda mî?	Khayr, chojoughouñ qafésindé dir.
Qafésdé né var?	Bir yéshil, bir siyah vé bir béyaz qoush var.
Ekmék séndé mi dir?	Khayr, ékmék béndé déyil dir.

[1] See the Note page 67.

درس ٨ Lesson 8.

كنايات The Pronouns. (Continued.)

3. Adjectival Pronoun. ضمير وصفى

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

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

بابا *baba'* father; بابانك *babanîñ* of the father; بابانككى *babanîñ-ki* that or the one which belongs to the father.

باباده *babada* in the father; باباده‌كى *babadaki* that or the one which exists in (the possession of) the father.

بنده‌كى *béndéki* that which I have, or is in my possession.

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

بنمكى *bénimki*, سنككى *séniñki*, اونككى *onouñki* mine, thine, his.

بزمكى *bizimki*, سزككى *siziñki*, اونلرككى *onlarînki* { ours, yours, theirs.

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

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

Declension of *-ki* with the Genitive preceding.

N.	بنمکی *bénimki*	mine	بنمکیلر *bénimkilér*	those of mine.
G.	بنمکنك *bénimkiniñ* of		بنمکیلرك *bénimkilérin* of	
D.	بنمکنه *bénimkiné* to		بنمکیلره *bénimkiléré* to	
A.	بنمکنی *bénimkini*		بنمکیلری *bénimkiléri*	
L.	بنمکنده *bénimkindé* in		بنمکیلرده *bénimkilérdé* in	
A.	بنمکندن *bénimkindén* from		بنمکیلردن *bénimkilérdén* from	

Declension of *-ki* with the Locative preceding.

N.	بندهکی *béndéki'*	mine, the thing I possess.	بندهکیلر *béndékilér'*	those of mine, those things which I possess.
G.	بندهکنك *béndékiniñ'* of		بندهکیلرك *béndékilériñ'* of	
D.	بندهکنه *béndékiné'* to		بندهکیلره *béndékiléré'* to	
A.	بندهکنی *béndékini'*		بندهکیلری *béndékiléri'*	
L.	بندهکنده *béndékindé'* in		بندهکیلرده *béndékilérdé'* in	
A.	بندهکندن *béndékindén* from		بندهکیلردن *béndékilérdén* from	

Examples.

خواجهنك *hojaniñ'* of the teacher. خواجهنکی ***hojanînki*** that of the teacher. خواجهنکیلر *hojanîñkilér* those of the teacher. خواجهلرمکی *hojalarîmîñki* those of my teachers.

سنده بنم قلم می وار یوخسه خواجهلرمکی می وار؟ ***séndé bénim'*** *qalémim mi var, yokh'sa hojalarîmîñki mi var?* have you my pen or that of my teachers?

بنده نه سنك قلمك وار نه ده خواجه کزکیلر *béndé né sénin'* *qalémiñ var, né dé hojanîzîñkilér* I have neither your pen, nor those of your teacher.

سندهکی پاره *séndéki para* the money you have.

قارداشم کیلدهکی قوش *qardashîm gildéki qoush* the bird which is at my brother's.

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

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

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

شو ' شول *shou, shol* used for things which are near the person spoken to, This.

او ' اول *o, ol* » » » » are some distance off, That (yonder).

اشبو *ish'bou* This present (person or thing).

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

Declension of Demonstrative Pronouns.

Singular مفرد *Mûfréd*

N.	بو *bou* this	شو *shou* this
G.	بونك *bounouñ* of this	شونك *shounouñ* of this
D.	بوكا *bouña* to this	شوكا *shouña* to this
A.	بونى *bounou* this	شونى *shounou* this
L.	بوندە *bounda* in this	شوندە *shounda* in this
A.	بوندن *boundan* from this.	شوندن *shoundan* from this.

Plural

بونلر بونلرك بونلرە بونلرى بونلردە بونلردن

شونلر شونلرك شونلرە شونلرى شونلردە شونلردن

bounlar, -iñ, -a, ... shounlar, -iñ, -a, ...

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

§ 143. Other Demonstratives:

بويله ' بويلەسى *bêôy'lé, bêôylési'* such, such as this.

شويله ' شويلەسى *shêôy'lé, shêôylési'* » » as this.

اويله ' اويلەسى *êôy'lé, êôylési'* » » as that.

§ 144. Adverbial Demonstratives:

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

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

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

نره *né'ré* where? what place (» » نەآرا).

Examples.

بورادن ' شورادن ' اورادن from here, from there.

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

بویله بر کونده *bêôylé bir gûndé* on such a day.

بویله‌سی بر آدمدن *bêôylési bir adémdén* from such a man.

اویله‌سی کوتو بر چوجوق *êôylési kêôtû bir chojouq* such a bad boy.

شول افندیدن *shol éfféndidén* from that gentleman.

اول ذاتك اوندە *ol zatîñ évindé* in the house of that gentleman.

5. Reflexive Pronouns. ضمیر تأکیدی

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

I myself	بن کندم *bén' kéndim.*
Myself	کندم *kéndim'.*
Thou thyself	سن کندك *sén' kéndiñ.*
Thyself	کندك *kéndiñ'.*
He himself	او کندیسی *o' kéndisi.*
Himself	کندیسی *kéndisi'.*
We ourselves	بز کندیمز *biz' kéndimiz.*
Ourselves	کندیمز *kéndimiz'.*
You yourselves	سز کندیکز *siz' kéndiñiz.*
Yourselves	کندیکز *kéndiñiz'.*
They themselves	اونلر کندیلری *onlar kéndiléri.*
Themselves	کندیلری *kéndiléri'.*

Also: I myself... کندی کندم ' کندی کندك ' کندی کندیسی

We ourselves... کندی کندیمز ' کندی کندیکز ' کندی کندیلری

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

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

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

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

Bédros kéndi' bashînî yîyqayor بدروس کندی باشنی ییقایور
Peter is washing **his own** head.

Bédros onoun' bashînî yîyqayor بدروس اونك باشنی ییقایور
Peter is washing **his** head, denotes another person's head.

Efféndi kéndi' odasînda dîr The master is in **his own** room.

Efféndi onoun' odasînda dîr The master is in **his** room (some one else's).

لغتلر Words.

Ûst bash اوست باش Apparel.

a. اثواب *éswab* clothes	f. روبا *rouba* clothes [It.]
f. پانتالون *pantalon* pants	f. فستان *fistan* gown [Gr.]
گوملك *gêômlék* shirt	f. میسو *miso* petticoat [Gr.]
ایچ‌دونی *ich' donou* drawsers	f. شاپقه *shapqa* hat [Slav.]
ستری *sétri* frock-coat	f. باستون *baston* stick, cane [It.]
یلك *yélék* waistcoat	کیسه *késé* purse
آستار *astar* lining	دوکمه *dûymé* button
الدیون *éldivén* gloves	چوقه *chouqa* broad cloth
a. مندیل *méndil* handkerchief	باصمه *basma'* print, calico
بیچاق *bîchaq* knife	اکمکجی *ékmékji* baker.

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

تعلیم ١٥ Exercise 15.

١ اثوابکز نرده در ؟ — اثوابلریز سزك اوده در ؛ فقط پدرمککیلر عموجهم کیلده ایدی. ٢ الیکزده کیلر نه درلر ؟ — بر باصمه یلك ، چوقه‌دن بر پانتالون ، بر ستری در. ٣ سنده‌کی بیچاق ، شاپقه وَ باستون کیمکدر ؟ — بنده‌کی شاپقه کوچوك یکنمك ، باستون بنم

وَ بیچاق آشجینك در . ٤ چوبان احمد فقیر بر آدمدر ؛ «کوملکنك آستاری یوقدر»[1]. ٥ کیمك بیچاغی سنده در؟ — نه یوسفك بیچاغی بنده در ؛ نه‌ده اکلکجینکلیلر بنده در . ٦ بو شابقه وَ باستون کیمکدرلر؟ — بونلربنم کندیمك درلر ؛ افندینکلیلر بوراده دکلدر. ٧ قیز قارداشمك فیستانی قیرمیزی یوندن در وَ مندیلی ایپکدن در . ٨ کندی روبه‌سی پك اسکی ایدی . ٩ بونك اوی شونکلکندن تازه در. ١٠ شول چوجوغك اوستی باشی پك تمیز در. ١١ اشبو کتابده‌کی تصویرلر پك بویوکدرلر . فقط دایبلرینکلیلر کوچوکدر. ١٢ شوراده برمیسو وَ اوراده بر شابقه وار .

ترجمه ١٦ Translation 16.

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

مکالمه Conversation.

بنم قلمم نره‌ده در ؟ — اوراده در.

سنك کندی کتابك بوراده میدر ؟ — خیر افندم ! بوراده دکلدر.

احمد بك یوسف افندینك برادری میدر ؟ — خیر افندم ! احمدبك بنم کندی قارداشمدر.

سزك کندی آدکز باغچه‌ده میدر ؟ — اوت افندم ! اوراده در.

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

اوده‌كى آت كيمك در ؟	خواجه‌نك كندى آتى در.
شورادەكى چوجوق كيمك اوغليدر ؟	اونك كندى اوغليدر.
ماری خانم نره‌ده در ؟	كندى اوطه سنده در.
والده خانم نره‌ده در ؟	اونك اوطه سنده در.

درس ٩ Lesson 9.

صفت The Adjective.

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

او كوچوك در *év kûchûk dûr* the house is little.

بويوك بر آدم *bêôyûk bir adém* a great man.

الملر طاتلى در *élmalar tatlî dîr* the apples are sweet.

بويوك آدملر *bêôyûk adémlér* the great men.

The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish اسم منسوب[1], is made by the addition of the following particles to the nouns.

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

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

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

او *év* house, اولى *évli* that has a house; married.

آت *at* horse, آتلى ' آتلو *atlî*, *atlou* horseman.

a. عزت *iz'zét* honour, عزتلو *iz'zétlou* honorable.

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

آمريقا *Amériqa*, آمريقالى *Amériqali* American.

[1] *Is'mi Ménsoub* Noun (or adjective) of relationship.

عثمان *Osman* عثمانلو ' عثمانلی *Osmanlî* Ottoman.

ترکیا *Tûrkiya* ترکیالی *Tûrkiyali* an inhab. of Turkey, Tur

مرذیفون *Mérzifoun* مرذیفونلی *Mérzifounlou* a native of Merzifou

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

انکلیز *ingiliz* Englishman. جنویز *jiniviz* Genoese; Roma

فرانسز *fransîz* Frenchman. اسپانیول *ispanyol* Spaniard.

نمچه *némtsé, némché* Austrian. تالیان *talyan* Italian.

موسقوف *mosgof'* Russian; Muscovite. فیلهمنك *filéméng'* Dutch.

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

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

تورك ' ترك *tûrk* Turk: ترکجه *tûrkjé* the Turkish language.

ارمنی *érméni* Armenian: ارمنیجه *érménijé* the Armenian language

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

ملتجه *mil'létjé* national. اوجه *évjé* household.

کلیسه‌جه *kilisejé* ecclesiastical. لسانجه *lisanja* linguistic.

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

حیوانجه *hayvanja* brutal. چوجوقجه *chojouqja* childish.

یاضجه *béyazja* whitish. قولایجه *qolayja* rather easy.

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

قیصه‌جق *qîsajîq* rather short. کوزلجك *gûzéljik* beautiful little thing.

آزاجق *azajîq* just a little. بریجك *birijik* only (begotten).

یومرو *youmrou* globular; tumour: یومروجق *youmroujaq* the plague.

بويوك *bêôyûk:* بويوجك *bêôyûjék* rather large.

كوچوك *kûchûk:* كوچوجك *kûchûjék, -jûk* smallish, tiny.

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

اكمكجى *ékmékji* baker توفنكجى *tûfénk'ji* gun maker.

صوجى *soujou* water seller بكمزجى *békmézji* treacle seller.

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

دعاجى *douvajî* who prays. يالانجى *yalanji, -chî* liar.

شقاجى ' لطيفهجى *shaqajî, latiféji* joker, storyteller.

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

كيجهلك *géjélik* (night) gown. كونلك *gûnlûk* daily (pay).

اونلق *onlouq* a coin of ten paras. يللق *yîl'liq* yearly (pay).

يوزلك *yûzlûk* a coin of 100 paras. پاتالونلق *pantalonlouq* (stuff for) pantalons.

بكلك *béylik* belonging to the state, government.

Yirmi adamlîq yémék. Food sufficient for 20 persons.

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

پارەسز *parasîz* moneyless. اتسز *étsiz* fleshless, thin.

صوسز *sousouz* waterless, thirsty. يوزسز *yûz'sûz* who has no face; shameless.

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

Derivative Nouns.

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

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

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

آغاجلق *aghajlîq, aghachlîq* a place where the trees abound.

كومورلك *kêômûrlûk* a place where coal is deposited.

طاشلق *tashlîq* a place where stone abounds, stony; stone-pit.

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

قيزيللق *qîzil'lîq* redness; rouge. ايولك ' ايـيلك *éyilik* kindness.

چوجوقلق *chojouqlouq* childishness, childhood. فقيرلك *faqirlik* poverty.

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

اكمكجيلك *ékmékjilik* the occupation of a baker.

آشجيلق *ashjîlîq* the occupation of a cook, cooking.

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

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

قارينداش ' قرنداش ' قارداش *qarîndash, qardash* (womb-fellow) a brother.

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

آرقەداش *arqadash* companion, comrade.

صنفداش ' درسداش *dérsdash, sînîfdash* a class-mate.

§ 166. III. جق ' جك ' جغز ' جكز *-jîq, -jik; -jîghaz -jiyéz*. Diminutive nouns are made by the addition of these particles to the nouns.

اوجك ' اوجكز ' اوجغز *évjik, évjiyéz, évjîghaz* a little house.

كتابجق *kitabjîq* booklet. اوطەجق *odajîq* a little room.

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

باباجغز ' باباجق *babajîq, babajîghaz* papa.

آنەجكز ' آناجغز ' آناجق *anajîq, anajîghaz, an'néjiyéz* mama.

قيزجغز *qîzjîghaz* poor little girl.

لغتلر Words.

Shéhirlér شهرلر Cities	*Mil'létlér* ملتلر Nations
istambol استانبول Constantinople.	a. *a'rab* عرب Arab.
vénédik وندیك Venice.	*kûrd* كرد Kurd.
iskéndériyé اسكندریه Alexandria.	*chérkés* چركس Circassian.
mounjousoun مونجسون Pontusa.	*arnavoud* آرناود Albanian.
izmir ازمیر Smyrna.	a. *ajém* عجم Persian.
haléb حلب Aleppo.	*roum* روم Greek.
qoudous قدس Jerusalem.	*boul'ghar* بولغار، بلغار Bulgarian.
girid كیرید Crete.	*chin* چین China.
viyana ویانه Vienna.	*majar* ماجار، مجار Hungarian.

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

چلبی *chélébi* a non-Moslem gentleman.	a. اجنبی *éjnébi* a foreigner.
f. موسیو *mûsû* Gentleman (Monsieur) [Fr.].	a. تجّار *tuj'jar* merchant.
a. اصناف *ésnaf* artisan, trademan.	a. عقل *a-qîl* sense, wisdom.
a. صنعت *san'at* vulg. *zénahat* art, craft.	a. غریب *gharib* stranger, poor.
f. چزار *chézar* Caesar.	a. شیطان *shéytan* Satan.
صاتار *satar* he sells.	یاپار *yapar* he makes.
a. دكّان *dûk'kian* shop.	a. بقّال *baq'qal* grocer.

تعلیم ١٧ Exercise 17.

1. پاریسلی ، نویوقلی ، بوستونلی ، لوندره‌لی . 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

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

تعليم ١٨ Exercise 18.

١ او آدم كيمدر ؟ — آمريقالى برچلبى در. اسمى نه در ؟ — اسمى مستر هنرى ريكز در. ٢ شو اوزون بويلو اجنبى كيم در ؟ فرانسز ملتندن بر موسيو در. ٣ جزار كيم ايدى ؟ — اسكى جنيويزلرك بيوك بر ايمپراطورى ايدى. ٤ روما شهرى نره‌ده در ؟ — ايتاليا‌ده در ؛ تاليانلرك مملكتنده در. ٥ شكرجى اوغلى احمد اغا غريب برآدمدر. كندى صنعتى شكرجيلكدر ؛ باباسى و باباسنك باباسى ده شكرجى ايدى. شكرجى اصنافندن ايدى. ٦ بو يازيجينك[clerk] آيلغى ايكى يوز غروش در. ٧ كتانجى كتاب صاتار ؛ بكمزجى بكمز صاتار. ٨ بن بوشهرك يرليسى دكلم ؛ غريب برآدم ايم. ٩ سنك آدك ده عالى

بنم آدم ده عالی ؛ ایکیمز آدداش ایز. ١٠ اوجکزم پك کوچوك ایسه ده باشده فقیرلك وار. ١١ سنك قارداشك بکا صنفداش و یاشداش در. ١٢ پاره‌سز آدم فقیردر ؛ پاره‌لی آدم زنکین در. ١٣ اوراسی آغاجلق بر یر ایسه ده ؛ صوسز در: صو یوقدر. ١٤ آرقه‌داشکزك صنعتی نه‌در ؟ ١٥ آرقه‌داشم طاشجی در ؛ باباسی اکمکجی ایدی.

ترجمه ١٩ Translation 19.

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

مکالمه Conversation.

بو آدم کیم در ؟	بالجی زاده یوسف افندی در.
سن نره‌لی سین ؟	بن نحچه ملتندن ایم.
آیلغك قاچ غروش در ؟	آیلغم اوچ فرانسز لیره‌سیدر.
چوق پاره‌ك وار می ؟	بر عثمانلو لیراسی پاره‌م وار.
ناپولیون کیم ایدی ؟	فرانسزلرك بر ایمپراطوری ایدی.

درس ۱۰ Lesson 10.

کنایات The Pronouns. (Continued.)

6. Interrogative Pronouns. ضمیر استفهامی

§ 169. The Interrogative Pronouns are the follo ing. [The Interrogative sign می *-mi* is never us with them.]

§ 170. کیم ***kim?*** who? whoever?

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

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

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

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

کیمی کلدی کیمی کیتدی *kimi géldi kimi gitdi,* some came others we

کیمم وار ? کیمك وار ? کیمی وار ? *kimim' var? kimiñ' var? kimi' va* whom have I? whom hast thou? whom has h

کیمسه‌سی یوق *kimsési yoq* he has nobody.

کیمکی ? *kimiñki'?* whose?

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

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

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

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

نه‌لری ' نکز = نه کز ' نمز = نه‌مز ' نسی = نه‌سی ' نك = نه‌ك ' نم = نه‌م ی *ném'? néñ'? nési'? némiz'? néñiz'? néléri?*

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

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

نده = نه‌ده ? *nédé'?* at or in what?

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

نه‌لر = نلر *nélér'!* What things! What wonderful things!

نه‌ایچون = نیچون *né'ichin? ni'choun? ni'chin?* For what? Why?

§ 173. هانكی ? قنغی ?[1] ***han'gî? han'ghî?*** Which?

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

هانكیسی ? *han'gîsi?* Which?

هانكیمز ? *han'gîmîz?* Which of us?

هانكیكز ? *han'gîñîz?* Which of you?

هانكیلری ? *han'gîlari?* Which of them?

هانكیسندن ? هانكیسنك ? هانكیسی ? Which? of —? from —?

هانكی كتاب ? *han'gî kîtab?* Which book? ? هانكی آدم Which man?

§ 174. قاچ ? ***qach?*** How many?

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

قاچیمز ? قاچیكز ? قاچی *qa'chîmîz? qa'chîñîz? qa'chî'?* How many of us, of you, of them?

قاچ كونده ? *qach' gûndé?* In how many days?

آیك قاچنده ? *ayiñ qachinda'?* On what (day) of the mouth?

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

نصل سكز ? *na'sîl siñiz?* How are you?

نصل بر آدم در ? *na'sîl bir adém dir?* What sort of a person is he?

هر نصل ایسه *hér na'sîl isé* In whatever way it may be.

§ 176. نیجه ? ***nijé?*** What kind? How?

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

بو آغاج نیجه آغاجدر ? What sort of a tree is this (tree)?

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

[1] *Qanghî* is the old form, now it is obsolete.

نیچه دفعه‌لر *ni'che* or *ni'jé déf'alar!* How many times!

نیچه‌یه‌دك *nijéyé'dék? nichéyé'dék!* Till how many times!

نیچه آدملر ' نیچه‌لر *ni'jélér? ni'chélér? ni'ché adémlér?* How many peoples?

7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه ' کیمسنه ***kimsé, kimésné*** anybody.

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

اورادە بر کیمسه وارمی *orada bir kimsé var'mî?* Is there anybody there?

کیمسه یوق ' کیمسنه یوق *kim'sé yoq, ki'mésné yoq.* There is nobody.

کیمسه‌سز *kimsésiz'* without anybody, without patron; friendless.

§ 179. قدر ***qadar.***

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

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

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

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

یتیشه‌جك قدر ' یته‌جك قدر ' یتر قدر *yétér' qadar, yétéjék' qadar, yétishéjék' qadar* So much as will suffice, enough.

آیی قدر ' اشك قدر *éshék' qadar, ayî' qadar* As (big) as an ass as a bear.

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

§ 180. p. هر ***hér*** each, every, -soever.

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

هر کس ' هر کیمسه ' هر آدم *hér' kés, hér' kimsé, hér' adém* everybody.

هر نه *hér né'* whatsoever.

هر هانکی *hér ha'ngî* whichever

هر بر *hér' bir* each, every.

هر بریمز *hér' birimiz* every one of us.

هر یرده *hér' yérdé* every where.

هر کیم *hér' kim* whoever, whosoever.

هر کیمیکز *hér kï'miñiz* whoever of you.

هر بری *hér' biri* every one of them.

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

§ 181. بر آز ' a. بعض ***bir az, ba'zî*** some (§ 135). ***Ba'zî*** means a certain number of persons or things.

بعض آدملر *ba'zî adémlér* ' بعض کیمسه‌لر *ba'zi kimsélér* Some people.

بعض کره ' بعض دفع *ba'zî défa, bazî kér'ré* sometimes.

بعضیمز ' بعضیکز ' بعضاری *ba'zîmîz, ba'zîñîz, ba'zîlarî* some of us, of you, of them.

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

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

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

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

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

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

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

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

§ 184. باشقه or بشقه ' a. آخر ' p. دیکر ***bashqa', akhér', dïgér'*** other, another; as:

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

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

بشقه‌لری ' آخرلری ' دیکرلری *bashqalarî, akhérléri, dïgérléri* others.

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

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

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

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

§ 186. a. کافه ' a. جمله ; هپ ***kîaf'fé, jûmlé, hép*** all.

کافه عالم ' جمله عالم *kîaf'féyi além, jûm'lé além* all the world.

هپ آدملر ' جمله آدملر *hép adémlér, jûm'lé ådémlér* all men.
کافه‌مز ' جمله‌مز ' هپیمز *kiaf'fémiz, jûm'lémiz, hé'pimiz* all of us.
کافه‌سی ' جمله‌سی ' هپیسی *kiaf'fési, jûm'lési, hé'pisi* all of it.

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

بوتون کون *bûtûn' gûn* the whole day.
بوتون دنیا *bûtûn' dûnya* the whole world.
پاره‌نك اولانجه‌سی *paranîñ olan'jasi* all the money.
اولانجه‌م بو در *olan'jam bou dour* this is all I have.
اولانجه پاره‌م all my money. بوتون اكمك the whole loaf (acc.)

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

هیچ بری *hich' biri* none. هیچ بر كیمسه *hich' bir kimsé* nobody.
هیچ بر وقت *hich' bir vaqît* not at any time, never.

مطالعات *Mûta-la-at* Remarks.

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

Have you the fresh loaf? — No! I have the old one.
Tazé somoun séndé'mi? — Khayr! bayatî' béndé dîr.
Two old lions and two young ones. The little ones.
Iki ikhtiyar vé iki génj arslanlar. Kûchûklér.
The great ones of the world. *Dûnyanîñ bêôyûkléri.*

§ 190. b) **Somebody** is expressed by بری ' بریسی *biri, birisi.*

Somebody is asking for you. *Biri séni chaghîrîyor.*
Somebody is knocking at the door. *Qapouyou vourouyorlar.*

§ 191. c) **Each other, one another,** are expressed by p. یكدیكری ' بربری ' بربرلری *yékdigéri, birbiri, birbirléri.*

They love each other. *Birbirini sévérlér.*
We will help each other. *Birbirlérimizé yardîm'édéjéyiz.*
You see one another. *Yékdigériñizi gêôrûr'sûñûz.*

مثالر *Misal'lér* Examples.

Chiftjiniñ béyaz qoyounlarî var'mî?	Has the farmer the white sheep?
Khayr', siyahlar onda dîr.	No! he has the black ones.
Hojanîñ bêôyûk oghlou bourada' mi dir?	Is the teacher's elder son here?

Khayr' éfendim! ol birí' bourada dir.	No, Sir, that one (= the other) is here.
Bou qalémlériñ hér han'gîsî.	Either of these pens.
Han'gîsînî istérsiñiz?	Which will you have?
Han'gîsî olourса olsoun.	Either, whichever it may be.
Dostlarîmîn hich'birisi évdé déyil idi.	Neither of my friends was at home.
Né onoú' istérim, né ol'birini.	I will have neither.
Né'var? dérdiñ né'?	What is the matter?

لغتلر Words.

ایشجی *ishji* workman.	یتکین *yétgin* ripe.
طولی ' دولو *dolou* full.	p. خام *kham* unripe.
a. جنس *jins* kind.	پوکار *pouñar* fountain.
a. قیمت *qîymét* value.	آرا *ara* relation.
a. ماعدا *ma'da* except.	چیفت *chift* pair.
p. شاکرد *shayird* pupil.	خیرسیز *khîrsîz* thief.

۲۰ تعلیم Exercise 20.

۱ بو چوجوقلر کیمدر ؟ — شورادهکی آیشجیلردن بعضیلرینك اوغللری در ۰ هپسیده اوغلان می ؟ — خیر افندم ! کیمی اوغلان کیمی قیز در ۰ ۲ بندهکی قلملردن بعضیلری سزده کیلردن چوق ایو در ۰ لکن برادرکز ککیلر هپیسی ده ایو در ۰ ۳ نهقدر پارهك وار ؟ — کیسهم پاره ایله طولیدر ۰ نهجنس پاره ایله طولیدر ؟ — بعضیسی آلتون بعضیسی کوموش پاره ایله طولیدر ؟ — ٤ بو میوهلردن هانکیلری خام وَ هانکیلری یتکین در ؟ — کیراز وَ طوتلردن ماعدا ' المالر ' آرمودلر وَ بوتون باشقه میوهلر خام درلر ۰ ٥ بربرکز ایله آراکز نصلدر ' ایومیدر ؟ — یکدیکریز ایله آرامز هر وقت ایو در : هیچ کوتو دکلدر ۰ ٦ اوده نهکز وار ؟ — ایپکدن بر چیفت مندیلم وار ۰ ۷ خسته شاکردلر نیجه درلر ؟ — بعضیسی ایو ایسه ده ' دیکرلری هیچ ایو دکلدرلر ۰

ترجمه ۲۱ Translation 21.

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

مكالمه Conversation.

هر آدم ایو میدر ؟ — خیر ! بعضیلر ایو بعضیلر کوتو در.

قلمك وار میدر ؟ — بالدیزیمك برقاچ قلمی وار ایسه ده ؛ بنم هیچ یوقدر.

لَویکز نصلدر ؟ — ایو دکلدر ؛ بوتون اَو صوغوقدر.

او کیم او ؟ (Qui vive?) — هیچ بر کیمسه دکلدر.

اورادہ کیم وار ؟ — کیمسه یوقدر.

هانکیسی غیرتلی درماری می ، آتنا می ؟ — هیچ بری ده غیرتلی دکلدر ، ایکیسی ده تنبلدر.

پوکار باشندہکی قیز نہکز در ؟ — یکنم ماری خانمك قیزی در.

آبلاکك اسمی نه در ؟ — ابلامك اسمی قاطارینا در.

بیوك والدهك نرهده در ؟ — چهچهمك اوندہ در.

درس ١١ Lesson 11.

اسماء اعداد Numeral Adjectives.

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعدادِ اصليّه ' اعدادِ وصفيّه ' اعدادِ كسريّه ' اعدادِ توزيعيّه].

1. Cardinal numbers. *Adadî asliyé.*

1	بر	*bir*	١	30	اوتوز	*otouz*	٣٠
2	ايكى	*i-ki*	٢	40	قيرق	*qirq*	٤٠
3	اوچ	*ûch*	٣	50	اللى	*él'li*	٥٠
4	درت	*dêort*	٤	60	آلتمش	*altmish*	٦٠
5	بش	*bé×h*	٥	70	يتمش	*yétmish*	٧٠
6	آلتى	*altî*	٦	80	سكسان	*séksén*	٨٠
7	يدى	*yédi*	٧	90	طقسان	*doqsan*	٩٠
8	سكز	*sékiz*	٨	100	يوز	*yûz*	١٠٠
9	طقوز	*doqouz*	٩	200	ايكيوز	*iki yûz*	٢٠٠
10	اون	*on*	١٠	300	اوچيوز	*ûch yûz*	٣٠٠
11	اونبر	*on bir*	١١	1000	بيك	*biñ*	١٠٠٠
12	اون ايكى	*on i-ki*	١٢	10000	اون بيك	*on biñ*	١٠٠٠٠
13	اون اوچ	*on ûch*	١٣	100000	يوز بيك	*yûz biñ*	١٠٠٠٠٠
20	يكرمى	*yirmi*	٢٠	million	مليون	*milyon*	
21	يكرمى بر	*yirmi bir*	٢١	milliard	مليار	*milyar*	

بو سنه خريستوسك بيك طقوز يوز ايكى سنه‌سيدر
Bou séné Kristosoun biñ doqouz yûz iki sénesi dir
This is the year 1902 (of Christ). A. D.

Hijrétin biñ ûch yûz yirmi sénésindé هجرتك بيك اوچيوز يكيرمى سنه‌سنده
In the 1320th year of the Hejira.

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

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

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

on yûk اون يوك one million. *bésh késé para* بش كيسه پاره 2500 piastres.

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

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

Sa'at dêort dûr. It is 4 o'clock. — *Sa'at yédi bouchouq dour.* It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

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

Ikiyi bésh' géchmish ايكيي بش كچمش Five minutes past two.

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

قاچ ياشنده سين ? *qach yashînda sîñ?* How old are you?

قرق ياشنده ايم *qîrq yashîndayîm.* I am 40 years old.

§ 197. **Numeral Adverbs** are formed by joining دفعه ' كره *déf'a, kér'ré* to the cardinals; as:

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

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

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

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

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

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

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

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

تك *ték* simple, single. — يوزلرجه *yûzlérjé* hundreds of.

يالڭز *yalîñîz* only, single. — بيڭلرجه *biñlérjé* thousands of.

بريجك *birijik* only (begotten). — مليونلرجه *milyonlarja* millions of.

ايكى قات *iki qat* twice. — درت كوشه *dêort kêoshé* } square.

اوچ قات *ûch qat* triple. — چام چارشى *cham charshî* }

درت قات *dêort qat* quadruple. — يوز قات *yûz qat* a hundred fold.

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

p. چفت *chift* a pair of (boots). — طاقم *taqîm* a set, lot.

p. چفته *chifté* paired, double. — چفته تۆفنك double-barrelled gun.

f. دوزينه *douzina* a dozen [It.]. — f. غروسه *grosa* a gross [It.].

اش، تك *ésh, ték* mate; one of the pair. — سورو *sûrû* a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral. For men it is نفر *néfér* individual; for beasts it is رأس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qît'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually عدد، دانه *dané, tané, adéd*; as:

ايكى نفر عسكر *iki néfér askér* two soldiers; *dêort rés bargir* four pack-horses; *ûch qît'a méktoub* three letters; *altî qît'a tarla* six pieces of ground; *yédi bash soghan* seven bulbs of onions; *on paré kêoy* ten villages; *sékiz adéd tûféng* eight guns; *bir bab maghaza* a magazine (store); *bir qîta arzouhal* a petition.

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

لغتلر Words.

طوغدی *doghdou* was born.	a. الحمرا *él-hamra* Alhambra.
پنجره *pénjéré* window.	p. سرای *séray* castle, palace.
یازدیم *yazdîm* I wrote.	a. عصر *asr* century.
f. غزته *gazéta* newspaper.	a. درهم *dîrhém* dram.
فرون *fouroun* oven.	p. خان *khan* inn.
a. حمام *hamam* bath.	p. دکرمان *déyirman* mill.
تارلا *tarla* field.	چایر *chayîr* pasture.
آخور *akhor* stable.	a. صفر *sîfîr* zero.

تعاليم ۲۲ Exercise 22.

۱ قاچ یاشنده سکز ؟ — اوتوز یاشنده‌یم . — برادر افندی قاچ یاشنده در ؟ — اوتوز یدی یاشنده در . خرستوسك ۱۸۶۳ سنه‌سنده طوغدی . ۲ آخورمزده قرق رأس صغیر وار . چایرلقده اون رأس آت ، یوز رأس قویون ، اللی رأس اینك و سورولرده اوچ درت یوز باش قدر کچیلریز وار . ۳ اشبو ۱۹۰۲ سنه‌سنده مرزیفون شهرنده ۱۱۷۹ قطعه دکان ، ۳۵ قطعه فرون ، ۱۵ عدد خان ، ۱٤ دانه دکرمان ، ۳۰۹۱ قطعه باغ ، ۱۱۲۸ قطعه تارلا ، ۱۳۹ قطعه باغچه ، ۱ دانه چایر ، ٤۵ باب جامع ، ۲٦ باب مکتب ؛ ۱۱٤ قطعه پوکار ؛ ۳۲۱۰ باب اَو وَ ۵ باب کلیسه وار ایدی . ٤ آناطولیا قوله‌جینك اشبو ۱۹۰۲ سنه‌سنده ۲٤۰ نفر ارکك وَ ۱٦۰ نفر قیز شاکردی وار ایدی . ۵ اوچ قطعه عرضحال وَ ایکی قطعه مکتوب یازدیم . ٦ درت قطعه خاریطه‌م وار در . ۷ بر عصرده یوز سنه ، بر سنه‌ده ۳٦۵ کون ، بر کونده ۲٤ ساعت ، بر ساعتده ٦۰ دقیقه وَ بر دقیقه‌ده ٦۰ ثانیه وار در . ۸ یوز اونك اون قاچی در . اون دفعه اون یوز ایدر . ۹ ۱,۰۵۰,۹۳٤ ، ٦۸۷,٤۹۵ ، ۲,۳٤۵,٦۷۸

ترجمه ۲۳ Translation 23.

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

مكالمه Conversation.

ساعت قاچدر؟ — ساعت دردی اون ایکی کچمشدر.
مونجسونك قاچ پاره کویی وار؟ — یوز الی پاره کویی وار.
خانده چوق آدم وار می ایدی؟ — یوزلرجه و یکلرجه آدملر وار ایدی.
توفنکك وار میدر؟ — اوت! بر عدد چیفته توفنکم وار.
دون بو وقتده ساعت قاچ ایدی؟ — ساعت اوچ بوچوق ایدی.
اون کیسه پاره قاچ غروش ایدر؟ — بش بیك غروش ایدر.
قوندورامك تکی نره‌ده در؟ — شوراده‌کی قوندوراجی دکاننده در.
یوسف افندی کیمدر؟ — عالی افندینك بریجیك اوغلیدر.
بو اویونده اشیکز کیم در؟ — نجیبه خانم در.
اوطه‌ده کیم وار؟ — کیمسنه یوقدر، یالیکز ایم.
اوطه کز نصلدر؟ — چام چارشی در.
بر دوزینه قاچ دانه در؟ — اون ایکی دانه در.
بر غروسه‌ده قاچ دانه وار؟ — یوز قیرق درت دانه وار.
الیکزده‌کی خاریطه نه خاریطه‌سی در؟ — آوروپا خاریطه‌سیدر.
چوجوق قاچ باش صوغان یه‌دی؟ — ایکی باش صوغان یه‌دی.
انکلترانك قاچ قطعه کمیسی وار؟ — چوق! بر قاچ یوز پاره وار.
نقدر صابونك وار در؟ — آلتی قالب صابونم وار در.

درس ۱۲ Lesson 12.

اسماء اعداد Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

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

اوندہ بر *onda bir* one tenth, بشدہ ایکی *beshdé iki* two fifths,

$^1/_{۱۰} = {}^1/_{10}$, $^۲/_۵ = {}^2/_5$.

Yuzdé iki, $2\,^0/_0 = ۲\,^0/_.$

بیکدہ یکری *biñdé yirmi* $20\,^0/_{00} = ۲۰\,^0/_{..}$

یوزدہ آلتی *yûzdé alti* $6\,^0/_0 = ۶\,^0/_.$

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

Dêort payda biri, dêort jûzdé biri, dêort hissédé biri, $^1/_4 = {}^1/_{۴}$.

Yirmi parchada on dêordû, $^{14}/_{20} = {}^{۱۴}/_{۲۰}$.

§ 206. Other fractional numbers are as follows:

p. نیم *yarî, yarîm, bouchouq, nîsîf, nim* half.

a. نصف ' بوچوق ' یارم ' یاری

a. تم ' توم *tûm* whole (number).

p. چیرك *chéyrék* a quarter.

a. ربع *roub, ouroub* one fourth.

مطالعات *Mûta-la-at* Remarks.

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

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

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

Sa'at biré chéyrék var. It is a quarter to one.
Bir arshîn ûch ouroub. One and three quarter yards.
Elmanin oqqasî dêortdén roub éksiyé dir / المانك اوقەسى درتدن ربع اكسيكه در } One oke of apples is worth 3 3/4 piastres.
Ûch méjidiyé qartî. Three quarters of a méjidiyé.
Besh méjidiyé chéyréyi. Five quarters of a méjidiyé.

3. Ordinal numbers. *Adadî vasfiyé.*

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

1st	برنجى *birinji.*	8th	سكزنجى *sékizinji*
2nd	ايكنجى *ikinji.*	9th	طقوزنجى *doqouzounjou.*
3rd	اوچنجى *ûchûnjû.*	10th	اونجى *onounjou.*
4th	دردنجى *dêordûnjû.*	20th	يكرمنجى *yirminji.*
5th	بشنجى *béshinji.*	100th	يوزنجى *yûzûnjû.*
6th	آلتنجى *altînjî.*	1000th	بيكنجى *biñinji.*
7th	يدنجى *yédinji.*	the last	صوك *soñ.*

Ingiliz Qîralî yédinji Edward. Edward VII, king of England.

مطالعات *Mûta-la-at* Remarks.

§ 210. In compound numbers, only the last unit assumes the ordinal form; all the others remain cardinals, as:

بيك دوقوز يوز اون آلتنجى *Biñ doqouz yûz on altînjî* 1916th.

§ 211. The date is expressed as follows:

Bou gûn ayîñ qachinji gûnû dûr? Bou gûn ayîñ qachi dir? Ayîn qachi' dir? What day of the month it is to-day?

Bou gûn ayîñ sékizi dir. To-day is the 8th of the month.

Mayisiñ yirmi dêôr'dûnjû gûnû dûr. It is the 24th of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:

Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou.*

4. Distributive numerals. *Adadî tévziyiyé.*

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

برر *birér'* one each; برر برر *birér birér* one by one.

ايكيشر *ikishér'* two each; ايكيشر ايكيشر *ikishér' ikishér* two by two.

اوچر *ûchér'* three each; اوچر اوچر *ûchér' ûchér* three by three.

دردر *dêôrdér'* four each; دردر دردر *dêôrdér' dêôrdér* four by four.

التيشر *altîshar'* six each; آلتيشر آلتيشر *altishar' altishar* six at a time.

يوزر *yûzér'* 100 each. بيكر *biñér'* a thousand each.

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ.*

يوز الليشر بيك *yûz él'lishér biñ* 150000 each.

ايكيشر يوز *ikishér yûz* 200 each.

اوچر بيك *ûchér biñ* 3000 each.

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the Christian calendar, which is called either تاريخ ميلاد *tarikhi meelad* the date of the Birth (of Christ) [*meelad* meaning birth-day, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. *(Hounvar, Pédîrvar).*

Table of the Months.

Sacred months.		Civil months.		Popular names.	English.
محرم	Mouhar'rém	مارت	Mart	Mard	March
صفر	Séfér	نسان	Nisan	Abril	April
ربيع الاول	Rébil év'vél	مايس	Mayis	Mayis	May
ربيع الاخر	Rébil akhîr	حزيران	Haziran	Oraq ayî	June
جمازى الاول	Jémazil év'vél	تموز	Tém'mouz	Témiz	July
جمازى الاخر	Jémazil akhîr	آغستوس	Avosdos	Avosdos	August
رجب	Réjéb	ايلوك	Ey'loul	Gûz ayî	September
شعبان	Sha'ban	تشرين اول	Tîshrini év'vél	Orta gûz ayî	October
رمضان	Ramazan	تشرين ثانى	Tîshrini sani	Soñ gûz ayî	November
شوال	Shév'val	كانون اول	Kianounou év'vél	Qara qish	December
ذىالقعده	Zil qadé	كانون ثانى	Kianounou sani	Zam'harir	January
ذىالحجه	Zil hij'jé.	شباط	Shoubat.	Gûjûk.	February.

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15th of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (sher'i). The months are reckoned differently from ours; they run thus: Mû-har'rem, Séfér etc.; and *shérif* 'sacred' is always added to their names; as: Shabanî shérif.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: Zamharir etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: قاسم *Qasîm*, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. خضر الياس *khîdîr-él'léz*, St. George's Day, the 23rd April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranqa* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranqa* (French, European).

لغتلر Words.

a. تاريخ *tarikh* date. a. وفات ايتدى *véfat étdi* died.
a. مساوى *mûsavi* equal. آلندى *alîndî* was taken.
آده ' آدا *ada* island. قره ' قاره *qara* land.
a. متصادف *mûtésadîf* corresponding. p. بخشيش *bakh'shish* present.

تعليم ٢٤ Exercise 24.

١ استانبول شهرى ميلادك ١٤٥٣ نجى سنه‌سى آلافرانقه مايسك ٢٩ نجى كونى آلندى . بو تاريخ هجرتك ٨٥٧ نجى سنه‌سى جمادى الاول يكرمى برينه متصادف در . ٢ بو كونكى تاريخ نه‌در ؟ — ١٩٠٠ سنه‌سى كانون اوّلك آلافرانقه يكرمى ايكى وَ رومى طوقوزى در . بو كون قاره قيشدر . ٣ درت وَ قيرق : قيرق درده مساويدر . ٤ ساعت قاچدر ؟ — ساعت آلافرانقه درت وَ آلا تورقه اونبر بوچوقدر . ٥ كوچوك برادرم صنفده برنجى در : سز قاچنجى سكز ؟ — بن ده صنفده اوچنجى ايم . ٦ سزه نقدر بورجلو ايم ؟ سزه اولان بورجم نه‌قدر در ؟ — بر عثمانلو ليراسى بر ليرا چيركى وَ اوچ مجيديه قارتى بورجك وار در . ٧ رمضانِ شريف بو سنه كانون اولك برنجى كونينه متصادفدر . ٨ اكمكك نصفى بكاآز در ؛ تومى ده چوقدر . ٩ چوجوقلره اوچر غروش بخشيش ويرر . ١٠ دنيانك درتده اوچ پايى صو وَبر پايى ده قره در .

ترجمه ٢٥ Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth. 2. He is in his sixtieth year; and my father is in his 68th year. 3. Give them each 10 piastres. Give those children a present of five piastres each. 4. A para is one fortieth of the piastre. A month is one twelfth of the year. 5. Come six by six. In the middle of the year. 6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. $_4$Leon VI., the $_2$last $_3$king of $_1$Cilicia, died at Paris in 1393, Nov. 19th, in the 60th year of his age.

مکالمه Conversation.

پدرکزك نقدر پاره‌سی وار؟	آلتمش یتمش غروش قدر پاره‌سی وار.
سنك پاره‌ك نقدر در؟	بابامك پاره‌سنك اوچ درت قاتی قدر در.
سزده بو کتابدن قاچ نسخه وار؟	یدی یوز نسخه قدر وار در.
درت دفعه یوز اللی قاچه مساویدر؟	آلتی یوزه مساوی در.
آورو پاده چوق آدم وار می؟	یوزبیکلرجه وَ ملیونلرجه آدملر وار در.
او باغچه نقدر اوزون در؟	چلم چارشو یکیرمیشر آرشوندر.
ایشجیلرك کونلکی قاچر غروشدر؟	کونلکلری اوچر بوچوق غروشدر.
بو باصمه‌نك آرشونی قاچ پاره‌یه آلدك؟	یوز اون پاره‌یه آلدم.
یوز اون پاره قاچه مساویدر؟	او چدن ربع اکسیکه مساویدر.

درس ۱۳ Lesson 13.

درجات وصف Degrees of Comparison.

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word دها *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بن سندن بويوك *bén séndén bêôyûg'ûm (bêôyû'yûm)* } I am older
بن سندن دها بويوك *bén séndén daha' bêôyûg ûm* } than you.

بو كون هوا دونكندن صغوقدر ؛ بو كون هوا دونكندن دها صغوقدر
Bou gûn hava dûnkindén sovouq dour, Bou gûn hava dûnkindén daha' sovouq dour. To-day the weather is colder than yesterday.

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

اك يوكسك طاغ *éñ' yûksék dagh* the highest mountain.

اك صوغوق هوا *éñ' sovouq hava* the coldest weather.

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

آدملرك قباسى *adamlarîñ qabasî'* the rudest of men.

حيوانلرك بويوكى فيلدر *Hayvanlarîñ bêôyûyû fil'dir.* The largest of [all] the animals is the elephant.

Elmalarîñ éyisini' séch Choose the best of the apples.

§ 226. The words پك *pék* very, a. زياده *ziyadé*, آشيرى *a'shîrî* 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

پك يورغوندر *pék' yorghoundour* he is very tired.

زياده بهاليدر *ziyadé' bahalîdîr* it is too expensive.

آشيرى صغوقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with ب ' م ' س; as:

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

ap' achîq very open.	*qap' qara* quite black.
yam' yassî very flat.	*sip' sivri* very sharp.
sap' saghlam very healthy, sound.	*sim' siyah* very black.
tas' tamam very complete.	*dop' dolou* quite full.
bês' bêôyûk very big, great.	*dos' doghrou* quite straight, quite [right.

ملاحظات *Mûlahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an **m** for the first letter of the word, if it begins with a consonant, and prefixing an **m** if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French pêle-mêle, etc.]; as:

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

Dûk'kiân mûkiân év mév bir' shéy qal'madi. Not a shop or anything like one remained.

Eviñiziñ qouyousou mouyousou yoq'mou? Has your house a well, a cistern, a fountain? etc.

Ekméyi gétir, qourou mourou né'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachî machî yoq'dour. He has not a hair nor anything like one.

Further: *Oufaq téféq.* Little trifling matters.
Eyri bûyrû. Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by قدر *qadar*, which is not repeated as in English.

as much as —	قدر چوق	—	— *qadar choq*
as little as —	قدر كوچوك	—	— *qadar kûchûk*
as few as —	قدر آز	—	— *qadar az*
as far as —	قدر اوزاق	—	— *qadar ouzaq*
as near as —	قدر ياقين	—	— *qadar yaqîn*
as long as —	قدر اوزون	—	— *qadar ouzoun*
as short as —	قدر قيصه	—	— *qadar qîs'sa*

Shékérim qadar qah'vém var. I have as much coffee as sugar.

Shékér bal qadar tatlî dîr. Sugar is as sweet as honey.

Ol qadinîñ qîzlarî qadar [choq] oghlanlarî var dîr. That lady has as many boys as girls.

Atîmîz bou at qadar éyi deyil dir. Our horse is not good as this.

Ingiltérra qadar ouzaq bir mahalé gitdi. He went to a place as far as England.

Gûnlér shimdi qishdaki qadar qîs'sa dîr. The days are now as short as in the winter.

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

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

لغتلر Words.

a. صادق *sadîq* loyal, true.
آغير *aghîr* heavy.
a. خفيف *hafif* light (in weight).
a. معدن *ma'dén* metal.
f. پيلاتين *platin* platinum.
a. ظالم *zalim* cruel.
a. فاره *faré* mouse.
قورشون *qourshoun* lead.
كسكين *késkin* sharp.

a. فائده *fay'dé* use, advantage.
سيركه *sirké* vinegar.
a. اعلا *a'la* best, excellent.
كيفلى *kéyflî* gay.
a. كامل *kîâmil* sober, grave.
a.t. قوّتلو *qouv'vétli* strong.
باقه‌رق *baqaraq* looking, in comparison with.
a. البتّه *élbét'té* of course.
بوى *boy* stature.

Proper Names هارون *Haroon* Aaron. هانرى *Hanri* Henry. نورى *Noori* Luke, Lucas. نوريه *Nooriyé* Lucy.

تعليم ٢٦ Exercise 26.

١ هارون افندى كيمدر ؟ — الك صادق دوستلرمدن بريدر. ٢ الك آغير معدن هانكيسى در ؟ معدنلر اغيرلقده هپ بر ايسه‌ده ؛ پيلاتين الك آغيريدر . فقط الك فائده‌ليسى دمير در . صوكه‌كى اولكندن خفيف در . ٣ او سيركه ايو ميدر ؟ — خير اغام ! بالدن طاتلو در. سزده دها ايوسى وار ميدر ؟ — اوت افندم ! قيرميزى سيركه‌مز سزككندن چوق اعلا در. ٤ الك اعلا دوستكز كيمدر ؟ — عموجه‌مك الك بويوك اوغلى هانرى افندى در. ٥ سزده الك ياشليسى كيمدر ؟ — الك ياشليمز وَ الك زنكينمز نورى افندى در. ٦ كدى فاره‌يه باقه‌رق آرسلان در ؛ لكن آرسلانه باقارق فاره در. ٧ بغداد قدر اوزاق برشهره كيتدى. ٨ بنم بويم سزككى قدر اوزوندر . ٩ پارمق قدر كوچوك بر قلمى وار . ١٠ الـ قدر ايرى بر كاغدلرى وار . ١١ دون هفته‌نك الك صوغوق كونى ايدى ، فقط اولكيلردن صوغوق دكل ايدى.

ترجمه ۲۷ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

مكالمه Conversation.

اَويكز نصلدر بويوكميدر؟	اَويمز سزكدكينه باقه‌رق چوق كوچوكدر.
اك بويوك قلم بو ميدر؟	بنده بوندن بويوك بر دانه وار.
دده‌كز پك اختيار مى؟	اوت؛ فقط صاپ صاغلامدر.
سنده پاره وار مى؟	بنده پاره ماره بر شى يوقدر.
كتاب اونده ميدر؟	اونده كتاب ميتاب بر شى يوقدر.
قورشون قلمك نصلدر؟	ايودر؛ اوجى سيپ سيورى در.
قَدحده چاى وار مى؟	اوت؛ طوپ طولى در.
باغچه‌نك قپوسى آچيق مى؟	اوت؛ آپ آچيقدر قپالى دكلدر.
ترجمه‌ك طوغرى ميدر؟	اوت افندم! طوس طوغريدر.
درسكز حاضر ميدر؟	اوت! تاس تمام حاپ حاضر در.
اوده اشكدن آتدن برشى وار مى؟	آت مات اَشك مَشك بر شى يوقدر.
چارشيدن نه آلدك؟	بعض اوفاق تفك شيلر آلدم.

درس ١٤ Lesson 14.

حرف جرّ ايله اسم Noun with Prepositions.

§ 230. In the Turkish language there are no repositions, properly so called, but their place is ıpplied by words or syllables, called post-positions, aced after the words which they govern.

§ 231. Post-positions, as well as prepositions, are ırticles which serve to show the relation which exists ətween two words. These relations being of different ınds, the post-positions indicating them are used with ifferent cases, namely the Genitive, Dative or Ablative, ıd also with the uninflected form of the noun.

§ 232. **1. Post-positions appended to the uniflected form or stem.**

ه ' ه *-é, -a* to. (Sign of Dative case.) (§ 82.)

له ' ايله *-ilé, -lé* with, by. (Sign of Instrumental case.) (§ 82.)

ايچون *ichín, ichoun* for, in order to, for the sake of.

كبى ' كبى *gibi* like, so that.

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

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

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

ظرفنده *zarfînda* during, in the space of.

§ 233. But when the object, which the post-positions ɔvern is a Pronoun (personal or demonstrative), it ust be in the genitive case, except اونلر *onlar.*

مثاللر *Misal'lér* Examples.

بنم ايچو *bénim' ichin* for me.

اونلر ايچون *onlar' ichin* for them.

پاره ايل *para' ilé* with money.

سينك كبى *sinék' gibi* like a fly.

سزك ا or سزكله *sizín'lé* with you.

قوتده *qouv'vétdé* in the strength.

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

دك *dék* / دكين *déyin* } until, till, as far as.

طوغرى *doghrou* towards, straight.

a. داير *dayir* concerning.

قدر *qadar* until, as much as.

ياقين *yaqîn* near.

قارشى *qarshî* against.

كوره *gêôré* according to, after.

مثاللر *Misal'lér* Examples.

استانبوله‌دك ' ـدكين ' ـقدر *Istambola'dék, Istambola'déyin, -'qadar* up to Constantinople, as far as Const.

عقلمه كوره *aqlima' gêôre* according to my judgement.

Bizé qarshî against us. *Shéhré' doghrou* towards the city. „*Séndén ouzaq Al'laha yaqîn*" far from you, near to God. *Kitaba' dayir* concerning the book.

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

اوزاق *ouzaq* far.

طيشارى ' ديشارى *dîsharî* out of.

a. ماعدا *ma'da* / باشقه *bashqa* } except, besides.

اول *év'vél* before.

صوكره *soñra* after.

اوتورو *êôtûrû* / طولايى *dolayî* } regarding, about.

برو ' برى *bérou, béri* since.

ايسه *i-sé* instead of, rather than.

اوته *êôté* on the other side of, beyond.

مثاللر *Misal'lér* Examples.

Shéhirdén' ouzaq far from the city.

Îrmaqdan êôté beyond the river.

Sizdén' ma'da, onlardan bashqa except you, them.

Yirmi bésh' sénédén bérou for the last 25 years (25 years ago).

Bou ishdén' dolayi, -'êôtûrû concerning this business.

Béndén' év'vél before me. *Béndén soñra* after me.

Gélmésindén' i-sé gél'mémési éyi dir his not coming is better than his coming.

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

اوزره *ûzré* on, upon.

طيشارى ' ديشارى *dîsharî* out of.

آلت *alt* under.

ايچرى ايچه‌رى *ichéri* inside.

آرقه *arqa* behind.

ايچ *ich* in

اوك *êôñ* before.

يان *yan* by, near.

اوزرینه ' اوزرکه ' اوزرمه *ûzérimé, ûzériñe, ûzériné* | on me, thee, him
اوزرنده ' اوزرکده ' اوزرمده *ûzérimdé, ûzériñdé, ûzérindé* | or it.

ایچلرینه ' ایچیکزه ' ایچیمزه *ichimizé, ichiñizé, ichlériné* | in us, in you, in them.
ایچلرنده ' ایچیکزده ' ایچیمزده *ichimizdé, ichiñizdé, ichlérindé* | among us, you, them.

یانیمده *yanîmda* at, by my side. یانیمه *yanîma* to my side.

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question نرده *nérédé?* **where?** They require the dative after the question **whither?** or **where to?** نره *néréyé?* with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. کتاب صفرانك اوزرنده در *Kitab sofranîñ ûzérindé dir.* The book is on the table.
2. قوشك یاوروسی یووانك ایچنده در *Qoushouñ yavrousou youvanîñ ichindé dir.* The birdling is in the nest.
3. شهرك دیشاریسنده اوطوردیلر *Shéh'riñ dîsharîsinda otourdoular.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاجك آردنده صاقلاندی *Chojouq aghajîñ ardînda saqlandî.* The boy hid himself behind the tree.
5. پدرك اوكنده طوردم *Pédériñ êôñûndé dourdoum.* I stood in front of my father.
6. بالیق كولك ایچنده در *Balîq gêôlûñ ichindé dir.* The fish is in the lake.

Examples with the Dative [motion].

1. كتابی صفرانك اوزرینه آتدم *Kitabî sofranîñ ûzériné atdîm.* I threw the book on the table.
2. قوش یاوروسنی یووانك ایچینه قویدی *Qoush yavrousounou youvanîñ ichiné qodou.* The bird put its young into the nest.
3. شهرك دیشاریسنه چیقدیلر *Shéh'riñ dîsharîsîna chîqdîlar.* They went [to the] out[side] of the city.
4. چوجوق آغاجك آردینه قاچدی *Chojouq aghajîñ ardîna qachdî.* The boy ran behind the tree.
5. پدرك اوكنه دوغری كیتدم *Pédériñ êôñûné doghrou gitdim.* I went towards the father.

6. بالیق گولك ایچینه آتلدی *Balıq gëölün îchiné atîldi.* The fish jumped into the lake.

Motion, where to? whither? *nérèyé?* قاره‌یه ' استانبوله ' شهره '
قاپونڭ یانینه ' اَوك ایچریسنه ' صویك ایچینه ' باغه ' باغچه‌یه ' اَوه ' دكّیزه ' ایرماغه .

Location, where? *nérédé?* دكیزده ' كتابده ' باغچه‌ده ' باغده '
اَوده ' صوده ' قپونك یانده ' اَوك ایچریسنده ' صویك ایچینده ' تارلاده ' آغاجده ' كتابده .

تعلیم ٢٨ Exercise 28.

١ اوطه‌دن طیشاری . اوطه‌نك طیشاریسنده . اوطه‌نك ایچریسنده . اوطه‌نك قپوسنده ' اوطه‌نك قپوسنه . ٢ باغه یاقین . اَوه یاقین . ال ایله . آیاق ایله . الی ایله = الیله[1] . آیاق ایله ' آیاغم ایله . آیاغی ایله = آیاغیله[1] . ٣ كوز ایله ' كوزم ایله . كوزیكز ایله[1] = كوزیكزله ؛ كوزی ایله = كوزیله . ٤ اورمانك ایچینده ' اورمانده . اورمانك ایچینه ' اورمانه ' اورماندن . ٥ آغاج ایچون ' آغاجی ایچون = آغاجیچون[1] . كتابم ایچون . كتابی ایچون = كتابیچون[1] . ٦ كتابلریمك آرقه‌سنده كوزل آلتون یازیلر وار . بو سوزلری كتابكه یاز . ٧ الكی بنم اوزریمه قوی ! اَلك بنم اوزریمده در . ٨ قوش آغاجده در . قوش آغاجه اوطوردی . ٩ قدحی صویه قوی . قدح صوده در . ١٠ قدحلریچون[1] .

ترجمه ٢٩ Translation 29.

1. Towards the mountains: on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

[1] If ایله ' ایچون are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among you. 10. Come among us (motion).

مكالمه Conversation.

كتابكزده نلر وار؟	كوزل تصويرلر وار در.
اك قيصه آى هانكيسيدر؟	اك قيصه آى شباط آيى در.
استانبول چوق اوزاق ميدر؟	خير افندم! حلب قدر اوزاق دكلدر.
اوطه‌نك اوكنده كيم وار؟	فقير بر قارى وار.
باغچه‌دهكى آغاجلرده ميوه وار مى؟	خير خانم افندى! هيچ يوقدر.
ايرماقده باليق چوق ميدر؟	اوت بكم! پك چوقدر.
شهردن پك اوزاق ميز؟	خير آغام! چوق ياقين ايز.
آلتيمزده‌كى حيوان نه ايدى؟	آلتيمزده‌كى حيوان آت ايدى.

درس ١٥ Lesson 15.

The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

The Conditional.

ايسم = ايسهم *isém*	ايسك = ايسهك *isék*
ايسك = ايسهك *isén*	ايسكز = ايسهكز *iséñiz*
ايسه = ايسه *isé*	ايسلر = ايسهلر *iséler.*

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

The Negative Conditional.

دكلسم = دكل ايسهم *déyilsém*	دكلسك = دكل ايسهك *déyilsék*
دكلسك = دكل ايسهك *déyilzén*	دكلسكز = دكل ايسهكز *déyilséñiz*

دكل ايسه لر = دكلسلر *déyilsélér.* دكل ايسه = دكلسه *déyilsé*

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

Perfect (Dubitative).

ايشم *imishim*	ايشيز *imishiz*	(They say that) I was or I have been, etc.
ايشسين *imish-siñ*	ايشسكز *imish-siñiz*	
ايش *imish*	ايشلر *imishlér*	

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

مطالعات Remarks.

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

ايسه لر ده ، ايسكز ده ، ايسك ده ؛ ايسه ده ، ايسك ده ، ايسم ده

isém dé, iséñ dé, isé dé; iséḳ dé, iséñiz dé, iséler dé

If (or though) I am —, yet —; thou art —, yet —; he is —, yet —.

§ 240. b. By the addition of the 3rd person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ايديلرسه ده ، ايديكزسه ده ، ايدكسه ده ؛ ايديسه ده ، ايدكسه ده ، ايدمسه ده

idimisé dé, idiñsé dé, idiysé dé; idikisé dé, idiñizisé dé, idilérisé dé

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

مثالار Examples.

Pédériñ évdé' isé, gilsiñ.	If your father is at home, let him come.
Pédérim évdé' isédé gélémez.	My father is at home, but he cannot come.
Biradériñ né'rédé imish?	Where is your brother?
Evdé' imish.	(I heard that, they say that) he is at home.
Chojouqlar hasta'mî imishlér.	Were the children ill? (Did you hear anything?)
Ev'vét, hasta' dîrlar.	Yes, they are ill (I know).
Qonshoumouz zéngin' isé dé, éyi bir adém déyil' imish.	Our neighbour is rich, but they say that he is not a good man.
Bén gény'im, sén isé ikhtiyar' sîñ.	I am young, but thou art old.

The Conditional and Dubitative tenses of the verb To Have.

§ 241. The Conditional and Dubitative tenses of the verb To Have are obtained by the addition of ایسه *isé* and ایمش *imish* to وار ***var***.

§ 242. **The Conditional of To Have** [with an indefinite object][1].

بنده وار ایسه	بنم وار ایسه	*béndé var îsa*	*bénim var îsa*	If I have a —, etc.
سنده وار ایسه	سنك وار ایسه	*séndé var îsa*	*séniñ var îsa*	
اوندہ وار ایسه	اونك وار ایسه	*onda var îsa*	*onouñ var îsa*	
بزده وار ایسه	بزم وار ایسه	*bizdé var îsa*	*bizim var îsa*	
سزده وار ایسه	سزك وار ایسه	*sizdé var îsa*	*siziñ var îsa*	
اونلرده وار ایسه	اونلرك وار ایسه	*onlarda var îsa*	*onlariñ var îsa*	

The Negative.

بنده یوغیسه	بنم یوغیسه	*béndé yoghousa*	*bénim yoghousa*	If I have not a —, etc.
سنده یوغیسه	سنك یوغیسه	*séndé yoghousa*	*séniñ yoghousa*	
اوندہ یوغیسه	اونك یوغیسه	*onda yoghousa*	*onouñ yoghousa*	
بزده یوغیسه	بزم یوغیسه	*bizdé yoghousa*	*bizim yoghousa*	
سزده یوغیسه	سزك یوغیسه	*sizdé yoghousa*	*siziñ yoghousa*	
اونلرده یوغیسه	اونلرك یوغیسه	*onlarda yoghousa*	*onlariñ yoghousa*	

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

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

کتاب سنده می ' یوخسه قارداشکده میدر؟ *Kitab séndé' mi, yokhsa qardashiñda' mîdîr?* Who has the book, you or your brother?

§ 244. **The Conditional with a definite object.**

بنده ایسه ' سنده ایسه ' اونده ایسه ؛ بزده ایسه ' سزده ایسه ' اونلرده ایسه

béndé isé, séndé isé, onda isé; bizdé isé, sizdé isé, onlarda isé

If I have the —, if thou hast the —, etc.

[1] Vide §§ 119, 122, 127.

اونلرك ايسه ، سزك ايسه ، بزم ايسه ؛ اونك ايسه ، سنك ايسه ، بنم ايسه
bénim isé, séniñ isé, onouñ isé; bizim isé, siziñ isé, onlariñ isé
If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دكلسه ، سزده دكلسه ، بزده دكلسه ؛ اوندە دكلسه ، سندە دكلسه ، بندە دكلسه
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
بنم دكلسه ، سنك دكلسه — *bénim déyilsé, séniñ déyilsé*, etc.
If I have not **the** —, etc. If **the** — is not mine, etc.

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

بندە وار ايسه دە *béndé var isé dé,*	I have a —, but —
بندە يوغيسه دە *béndé yoghousada,*	I have not a —, but —
سنك ايسه دە *séniñ isé dé,*	It is yours, but —
سنك دكلسه دە *séniñ déyilsé dé,*	It is not yours, but —
اوندە ايسه دە *onda isé dé,*	He has the —, but —
اوندە دكلسه دە *onda déyilsédé,*	He has not the —, but —.

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

اونلرده ايمش ، سزده ايمش ، بزده ايمش ؛ اونده ايمش ، سنده ايمش ، بنده ايمش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.
اونلرك ايمش ، سزك ايمش ، بزم ايمش ؛ اونك ايمش ، سنك ايمش ، بنم ايمش
bénim imish, séniñ —, onoun —; bizim imish, siziñ —, onlariñ —.
I have the —, thou hast the —; (That) was mine, thine, his —.

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

اونده وار ايمش ، سنده وار ايمش ، بنده وار ايمش *béndé var imish* etc.
اونك وار ايمش ، سنك وار ايمش ، بنم وار ايمش *bénim var imish* etc.
(They say that) I have a —; thou hast a —, etc.

مثاللر Examples.

Séniñ parañ varîsa.	If thou hast money.
Inéyiñiz varîsa.	If you have a cow.
Parañ varîsa, bana bésh ghouroush vér.	If you have money, give me five piasters.
Param var'ısa da vérmém.	I have money, but I will not give.

Ekméyiñiz yoghousa alïñ. If you have not bread, take some.
Kitablarï yoghousada — They have not books, but —
Qalém béndé isédé vérmém. I have the pen, but I will not give it.
Atï var'idi isé — If he had a horse —
Eshéyi yogh'oudou isédé — Though he had not a donkey, yet —.

لغتلر Words.

واريمز يوغيمز *varimïz' yoghoumouz'* all that we have.

آلمام *almam'* I do not take. a. لسان *lisan* language.

كسكين *késkin* sharp (knife). آز *az* less.

آغير باشلى *aghïr bashlï* sedate (man). a. كامل *kiâmil* sober, wise.

Proper Names: آرسلان *Arslan* Leon. a. صادق *Sadïq* Justin, Justus. a. نوريه *Nooriyé* Lucy.

تعليم ٣٠ Exercise 30.

١ آرسلان مى كيفليدر يوخسه برادرى حَسَن مى ؟ هانكيسى كيفلى در ؟ — آرسلان كندى قارداشى حَسَندن كيفلى ايسه ده ؛ حَسَن پك كامل وَ آغير باشلى برچوجوقدر. ٢ واريمز يوغيمز هيسى درت غروشدر ، زياده بر پارەمز يوقدر. ٣ آرسلان قوەدەكى حيوانلرك اك قوتليسى ايسەده ، پك ظالمدر. ٤ بزم آتيمز بياض آتيكزدن كنج ايسەده ؛ اوندن قوتلى دكلدر. ٥ هانكى لسان دها قولايدر ، تركجه مى يوخسه انكليزجه مى ؟ — تركجه انكليزجه قدر قولايدر ، اوندن زور دكلدر ؛ فقط روسجه چوق زور ايمش. ٦ كاغدك يوغيسه بندن آل ! — تشكّر ايدرم ؛ كاغدم يوغيسەده كيمسەدن آلمام. ٧ «پارەك وار ايسه هر كس دوستك ؛ پارەك يوغيسه هر كس دشمنك در». ٨ «دوستك دوستى دوست ايسه ، دوستك دشمنى ده دشمن در. دشمنك دوستى دشمن در وَ دشمنك دشمنى دوست در». ٩ كتابلر سزده ميدر ؟ — كتابلر بزده دكللرسه ده ؛ قلملر بزده در.

ترجمه ٣١ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

مكالمه Conversation.

سنده آكمك وار ايسه بر آز ويرا !	يوقدر افندم ؛ وار ايسه ويريرم .
واريكز يوغيكز قاچ غروشدر ؟	واريز يوغيمز اونبش غروشدر .
پدر افندى نره‌ده ايمش ؟	باغچه‌ده ايمش .
آرسلان بك پك زنكين مى ايمش ؟	اون سنه اول چوق زنكين ايمش .
پيچاغك اوزركده ايسه ويرا !	خير اوستمده دكلدر .
والده خانم اوده ميدر ؟	اوده دكلسه باغده در .
قوش آغاجده دكل مى ايمش ؟	خير افندم قفسده ايمش .
خسته دكلميديكز ؟	خسته ايدم ايسه‌ده كلدم .
آتلرى يوغيسه ، بنمكى آل !	پك اى افندم !

درس ١٦ Lesson 16.

مصدر The Infinitive of Verbs.

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb[1]. It ends either in مق *-maq* or مك

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

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

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

ويرمك *vérmék'* to give: وير *vér'* give thou.

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

آلامق *alʼmamaq* not to take: آلمه or آلما *alʼma* do not take.

ويرمامك or ويرمهمك *vérʼmémék* not to give: ويرمه *vérʼmé* do not give.

Different kinds of verbs.

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

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominatival form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

صو ايچمك *sou ichmék* to drink some water (indefinite).

صويى ايچمك *souyou ichmék* to drink the water (definite).

يازمق ايستهمك *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

اوه كيتمك *é-vé gitmék* to go home (motion).

اوده اوطورمق *évdé otourmaq* to sit in the house (rest).

يازمغه باشلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense[1]; as:

قالفه‌يه بر اَو ياپديره‌جغم *Qalfaya bir év yapdîrajaghîm.* I shall cause the architect to build a house.

مكتوبى اوحانسه يازديره‌جغم *Méktoubou Ohan'nésé yazdîrajaghîm.* I shall get John to write the letter.

آرتينه بر چيفت قوندوره ياپديردى *Artiné bir chift qoundoura yapdîrdî.* He got Pascal to make a pair of shoes.

Ol tasvirli kitabî chojouqlara bou' gûn oqoudajaghîm. I shall allow the boys to read that book full of pictures to-day.

Bénim ichin bir sétri yapdîrabilir'misiñ? — Yarîn bir danésini gétirdébilirim. Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

باقمق *baqmaq* to look at (intrans.): باقيلمق *baqîlmaq* to be looked at.

آلمق *a'lmaq* to take (trans.): آلينمق *alînmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سويشمك *sévishmék* to love each other.

[1] The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

قوشوشسونلر *qoshoushsounlar'* let them run together.

ووروشه‌جقلر *vouroushajaqlar'* they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceedes, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

اورتونمك *êörtûnmék'* to cover himself.

صويوندیلر *soyoundoular'* they undressed themselves.

یيقانه‌جغم *yiyqanaja'ghim* I shall wash myself.

تعليم قرائت Reading Exercise.

كدی ایله دوه حكایه‌سی
The Story of the Cat and the Camel.

برگون دوه صیرتنده آغیر بر یوك ایله كیدركن ' كدی‌یه راست كلدی . كدی صیرتی قانبورلاده‌رق دوه‌یه دیدی:

كدی — اوغورلر اولسون ؛ دوه قارداشلق ! نره‌یه بویله ؟

دوه — اللّٰه امانت اول ! امّا بن ناصل سنك قارداشك ایشیم ؟ سن نره‌ده ؟ بن نره‌ده !

كدی — اوكا شبهه یوقدر ! البتّه بن سنك قارداشكیم . باق **هله** ! سنككی قدر ایری وبویوك قانبورم یوقمیدر ؟

دوه — بلكه ! لكن عجبا بنمكی قدر ده قوتلی می ؟

كدی — وای ! نه بوش سوز ! شو صیرتكده یومروق قدر كوچوك بر شی وار ایسه ' عجبا سوزك اونك ایچون میدر ؟

دوه — امّا ایو باق ! بو یوك سنك ایچون پك بویوك دكلمی ؟

كدی — بوش سوزلر سویله‌مه ! شوئی بكا ویر ' تنبل هریف !

دوه — پك اعلا ! برآز بری كل ! هوپ بالا ! دیمش وَ یوكنی كدینك صیرتینه یوكلتمش !

كدى — آمان ! آمان ! آمان ! نه آغير ايمش ! ايشيم بيتدى ! واى ! واى ! واى !

دوه — ايشته بلاكى بولدك ! كيت بويوك سوز سويلهمكى اوكرن ! حصه‌دن حصه — بويوك لقمه‌يه ' بويوك سوز سويلهمه !

Talimi Qîra'at.

Kédi ilé dévé Hikîayési.

Bir gûn Dévé sîrtînda[1] *aghîr bir yûk ilé gédérkén*[2], *Kédiyé rast géldi*[3]. *Kédi sîrtînî qambourladaraq*[4] *dévéyé dédi*[5]:

Kédi — Oughourlar olsoun[6], *dévé qardashlîq*[7]*! néréyé bêôylé?*

Dévé — Al'laha émanét ol[8]*! am'ma bén na'sîl séniñ qardashîñ imishim? sén' nérédé? bén' nérédé?*

Kédi — Oña shûb'hé yoqdour[9]*! Elbét'té*[10] *bén séniñ qardashîñ îm. Baq hélé*[11]*! séniñki qadar iri vé bêôyûk qambouroum*[12] *yoq'mou dour?*

Dévé — Bélki[13]*! lakin ajéba*[14] *bénimki qadar' da qouv'vetli' mi?*

Kédi — Vay! né' bosh sêôz[15]*! shou sîrtîñda youmrouq*[16] *qadar kûchûk bir shéy var îsa, ajaba sêôzûñ onouñ' ichoun mou dour?*

Dévé — Am'ma éyi baq! bou yûk séniñ ichin pék bêôyûk deyil'mi?

Kédi — Bosh sêôzlér sêôylémé! Shounou baña vér! témbél hérif[17]*!*

Dévé — Pék a'la! bir az béri[18] *gél! hop'bala*[19]*! — démish*[20]*, vé yûkûnû kédiniñ sîrtîna yûklétmish*[21].

Kédi — Aman! aman! aman[22]*! né' aghîr imish! ishim bitdi*[23]*! vay! vay! vay*[24]*!*

Words. 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11 look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

Dévé — Ishté bélañî bouldouñ[25]*! git', bêôyûk sêôz sêôyléméyi êôyrén'*[26]*!*
Qîs'sédén hîs'sé[27] *— Bêôyûk loqma*[28]*yé, bêôyûk sêôz sêôylémé!*

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

مكالمه Conversation.

بو قرائت درسی نه در؟	بر کوزل حکایه در.
بو حکایه‌نك مادّه‌سی نه‌در؟	«دوه ایله کدینك حکایه‌سی» در.
دوه کیدرکن کیمه راست کلدی؟	کدی‌یه راست کلدی.
دوه‌نك صیرتینده نه وار ایمش؟	غایت آغیر بر یوك وار ایمش.
دوه نه‌در؟	دوه ایری بر یوك حیوانی در.
کدی می بویوك؟ دوه می بویوك؟	کدی دوه‌یه باقه‌رق پك کوچوکدر.
کدی دوه‌یه نه دیدی؟	«اوغورلر اولسون قارداشلق» دیدی.
'اوغورلر اولسون' کیمله‌ره دیرلر؟	یوللیره دیرلر افندم!
دوه نره‌یه یولجی ایمش عجبا؟	بلکه بغداده طوغری یولجی ایدی.
کدی دوه‌نك قارداشی می ایدی؟	خیر افندم! بو پك بوش بر سوز ایدی.
کدی صوکره دوه‌یه نه دیدی!	شو کوچوچك یوککی بکا ویر دیدی.
یبور! بو حکایه‌یی صوکنه قدر سویله!	پك اعلا افندیجکزم!

درس ١٧ Lesson 17.

Primitive and Derivative Verbs.

مجرّد وَ مزيدٌ فيه مصدرلر[1]

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance يازمق *yazmaq* to write, سومك *sévmék* to love, اوقومق *oqoumaq* to read, are simple verbs, because there

[1] *Mûjér'réd vé Mézeedûn feehi masdarlar.*

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

§ 258. But if I say يازديرمق ' سويشمك ' اوقونمق *yazdîrmaq*, *sévishmék*, *oqounmaq:* these are derivative verbs, the new or secondary roots are يازدير ' سويش ' اوقون *yazdîr*, *sévish*, *oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

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

سويشمك *sévishmék;* $\sqrt{}$سويش *sévish* to love each other.

يازمق *yazmaq:* $\sqrt{}$ياز *yaz* to write:

يازديرمق *yazdîrmaq;* $\sqrt{}$يازدير *yazdîr* to cause to write.

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

اوقونمق *oqounmaq;* $\sqrt{}$اوقون *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: ت *t*, دير *dîr*, ر *r*, ن *n*, ل *l*, ش *sh*.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. ت *t*, دير *dîr*, ر *r* have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding ل *l* or ن *n* to the root of a primitive verb. 6. Reciprocal verbs are formed by adding ش *sh* to the root of primitive verbs.

§ 261. There are six measures [باب ' وزن *bab*, *vêzn*], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. Oqoutmaq اوقوتمق [Transitive and Causal].

§ 262. This form is obtained by adding ت *t*, (*it*, *ût*, *out*) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

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

باقمق *baqmaq* to look: باقيتمق *baqîtmaq* to make to look, to show.

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

اوقومق *oqoumaq* to read: اوقوتمق *oqoutmaq* to cause to read.

يىڭامق *yîŋ'qamaq* to wash: يىڭاتمق *yîŋ'qatmaq* to cause to wash.

Note. This ت *t* is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل *l*, ر *r*, ن *n*.

٣٢ تعليم Exercise 32.

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

Transitive verbs. 1. سويلەمك *sêôylémék* to speak. دوشەمك *dêôshémék* to floor, to carpet. 2. چاغيرمق *chaghîrmaq* to call. باشلامق *bashlamaq* to begin. 3. قازمق *qazîmaq* to dig, to engrave. آرامق *aramaq* to seek. 4. آقمق *aqmaq* to flow. بيلەمك *bilémék* to sharpen (a knife). 5. يوكلەمك *yûklémék* to load. ديكلەمك *diñlémék* to listen.

Intransitive verbs. 6. صيچرامق *sîchramaq* to jump. اريمك *érimék* to be melted. 7. اوشومك *ûshûmék* to feel cold, shiver. صوغومق *sovoumaq* to become cold, cool. قوقمق *qoqmaq* to smell, to have a smell. 8. اويومق

ouyoumaq to sleep. ياشامق *yashamaq* to live. آغلامق *aghlamaq* to cry, to weep.

2. *Yazdîrmaq* يازديرمق [Transitive and Causal].

§ 263. This measure is formed by adding دير (***dîr***, ***dîr***, ***dûr***, ***dour***) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

اولمك *ôlmék* to die (intrans.): اولدرمك *ôldûrmék* to kill (trans.).

اويانمق *ouyanmaq* to awake (intrans.):

اويانديرمق *ouyandîrmaq* to awaken (trans.).

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

آچمق *achmaq* to open (trans.): آچديرمق *achdîrmaq* to cause to open.

يازمق *yazmaq* to write (»): يازديرمق *yazdîrmaq* to cause to write.

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

There are some exceptions:

كورمك *gêörmék* to see: كوسترمك، كوردرمك *gêôstermék, gêördûrmék* to make to see, [to show.

كلمك *gélmék* to come: كتيرمك *gétirmék* to bring.

كيتمك *gitmék* to go: كوتورمك *gêôtûrmék* to carry.

قالقمق *qalqmaq* to rise: قالديرمق *qaldîrmaq* to raise, to lift up.

تعليم ۳۳ Exercise 33.

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

Intransitive verbs. 1. كزمك *gézmék* to walk. كولمك *gûlmék* to laugh. 2. اوصانمق *osanmaq* to become tired of. اوتانمق *outanmaq* to be ashamed. 3. اينمك *énmék* to come down. بينمك *binmék* to ride on. 4. اولنمك *évlénmék* to marry. چاليشمق *chalîshmaq* to work.

Transitive verbs. 5. بولق *boulmaq* to find. بيلمك *bilmék* to know. 6. آلق *almaq* to take. ويرمك *vérmék* to give. 7. سومك *sévmék* to love كسمك *késmék* to cut.

3. Ichirmék ايچيرمك [Transitive and Causal].

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

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

طوغمق *dogh'maq* to be born (intrans.): طوغورمق *doghourmaq* to give birth.

پيشمك *pishmék* to be cooked (intrans.): پيشيرمك *pishirmék* to cook.

ايچمك *ichmék* to drink (trans.): ايچيرمك *ichirmék* to give to drink.

Note. This form is a modification of the second form, losing the د *d*; therefore its derivatives are very limited, and almost all are here given.

تعليم ٣٤ Exercise 34.

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

Intransitive verbs. 1. اوچمق *ouchmaq* to fly. ياتمق *yatmaq* to lie down. 2. آرتمق *artmaq* to be increased. باتمق *batmaq* to sink. 3. دوشمك *dûshmék* to fall. شاشمق *shashmaq* to miss one's way. 4. بيتمك *bitmék* to be finished: طاشمق *tashmaq* to overflow. 5. دويمق *douymaq* to hear of. طويمق *doymaq* to become satiated. 6. قاچمق *qachmaq* to flee. كچمك *géchmék* to pass. يتمك *yitmék* to be lost.

4. Taranmaq طارانمق [Reflexive, Passive].

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

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

طارامق *taramaq* to comb: طاراغق *taranmaq* to be combed, to comb himself.

اورتمك *ôrtmék* to cover: اورتونمك *ôrtûnmék* to be covered, to cover oneself.

اوقومق *oqoumaq* to read: اوقونغق *oqounmaq* to be read.

بولمق *boulmaq* to find: بولونغق *bouloumaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

Efféndi yîyqandî The Master washed himself (reflexive).
Qadéhlér yîyqandî The cups have been washed (passive).

تعليم ٣٥ Exercise 35.

Change the following verbs into the fourth measure.

1. چالمق *chalmaq* to steal; to knock at (the door); to play (a tune). 2. دوكمك *dêôkmék* to pour. *dêôymék* to beat. 3. صويمق *soymaq* to undress, strip. 4. قيلمق *qîlmaq* to do, to perform. طيقامق *tîqamaq* to plug, stop. 5. كزمك *gézmék* to walk about. ييقامق *yîyqamaq* to wash. 6. باقمق *baqmaq* to look. سومك *sévmék*. 7. دايامق or طيامق *dayamaq* to prop up. سويلهمك *sêôylémék* to speak.

5. *Yazîlmaq* يازيلمق [Passive].

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

It changes the primitive verbs into passives; as:

يازمق *yazmaq* to write: يازيلمق *yazîlmaq* to be written.

كسمك *késmék* to cut: كسيلمك *késîlmék* to be cut.

Note. a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ايتمك ' ايلمك *étmék, éyl-mék* to do, perform is ايديلمك *édilmék*.

تعليم ٣٦ Exercise 36.

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

1. ويرمك ' سومك 2. ووردمق ' قيرمق 3. كيتمك ' آچمق
. ايچمك ' چاغيرمق *chaghîrmaq* to call. 5. بيتمك ' اوطورمق
باقمق 6. ديكمك to plant. كورمك · بويورمق

6. Géôrûshmék كورشمك [Reciprocal].

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

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

كورمك *géôrmék* to see: كوروشمك *géôrûshmék* to see one another.

اورمق *vourmaq* to beat: اوروشمق *vouroushmaq* to fight with one another.

تعليم ٣٧ Exercise 37.

Change the following verbs into the sixth form.

آغلامق *aghlamaq* to cry, weep. كولمك *gûlmék* to laugh.

دورتمك *dûrtmék* to poke. اوينامق *oynamaq* to play. سومك
vmék. بوزمق · بولمق *bozmaq* to ruin, to disconcert.

مطالعات *Mûta-la-at* Remarks.

§ 269. a. The meaning of the Negative form is, of urse, in general perfectly clear; but the negative form the causal verbs, besides its ordinary signification, metimes expresses a prohibition or prevention of the tion being done. Thus *oqoutmamaq* means 'not to use to read', but also 'to prevent some one from reading'; *zdirmamaq* 'not to cause to write', and also 'to prevent om writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

اوقومق *oqoumaq* to read: اوقونمق *oqoun'maq* to be read.

اوقوتمق *oqout'maq* to cause to read: اوقونلمق *oqounoul'maq* to be read.

اوقوتديرمق *oqoutdour'maq* to cause to cause to read:

اوقوتديرتمق *oqoutdourt'maq* to cause to cause to cause to read.

تعليم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسهٔ شاهانه‌نك تقسيملرى

ممالكِ محروسهٔ شاهانه ولايتلره ' ولايتلر لوا ياخود سانجاقلره ' سانجاقلر قضالره ' قضالر ناحيه‌لره ' ناحيه‌لر دخى قريه‌لره تقسيم اولنور . — لايتدن مسؤل اولان ذات والى ' سانجاقدن مسؤل اولان متصرف ' قضادن مسؤل اولان قائمقام ' ناحيه‌دن مسؤل اولان مدير و قريه‌لردن مسؤل لانلر اختيار مجلسلرى و مختارلر در .

ممالكِ محروسهٔ شاهانه ٢٩ ولايته تقسيم اولنور . بونلردن لتيسى آوروپاده ' يكرمى برى آسياده ' برى آفريقاده و برى دخى ق دكيزده در .

Mémaliki Mahrouséyi Shahanéniñ taqsimléri

$_{2}$*Mémaliki* $_{1}$*Mahrouséyi* $_{3}$*Shahané*[1] *Vilayétléré, Vilayétlér*[2] *Liva*[3] *yakhod*[4] *Sanjaqlara, Sanjaqlar*[3] *Qazalara Qazalar*[3a] *Nahiyéléré, Nahiyélér*[5] *dakki Qaryéléré*[5a] *taqsim olounour*[6]. — *Vilayétdén mé'soul*[7] *olan*[8] *zat*[8a] *vali*[9], *Sanjaqdan mé'soul olan Mûtésar'rîf*[10], *Qazadan mé'soul olan Qayimmaqam*[11], *Nahiyédén mé'soul olan Mûdir*[12] *vé Qaryélérdé mésoul olanlar*[13] *Ikhtiyar méjlisléri*[14] *vé moukhtarlar*[15] *dâ*

Words. 1. The Protected Countries of His Majesty (Royal 2. province. 3. a county, arrondissement 3a. a district, cantoi 4. or. 5. a sub-district (parish or commune). 5a. village. 6. are divide 7. responsible. 8. who is (who governs). 8a. person. 9. governc general. 10. governor. 11. sub-governor. 12. a governor of a sul district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

Mémaliki Mahrouséyi Shahané 29 vilayété taqsim olounour. Bounlardan altîşî Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dîr.

مكالمه Conversation.

ممالك شاهانه نه‌يه تقسيم اولنور؟	يكرمى طقوز قطعه ولايتله تقسيم اولنور.
بو ولايتلرك نقدرى آوروپاده در؟	آلتى قطعه‌سى آوروپاده در.
آسياده بولنان ولايتلر قاچ قطعه در؟	يكرمى برقطعه در. [در.
ديكر ايكيسى نره‌لرده در؟	برى آفريقاده وَ ديكرى آق دكيزده
لوا وَ ياخود سانجاق نه‌در؟	ولايتدن آشاغى اولان تقسيمدر.
والى كيمدر؟	ولايتك اداره‌سنه مسؤل اولان ذاتدر.
لوانك اداره‌سنه كيم مسؤلدر؟	متصرفلر مسؤلدرلر.
قائمقام كيمدر؟	بر قضانك اداره‌سنه مسؤل اولان
ناحيه‌نك اداره‌سنه كيم مسؤلدر؟	مديرلر مسؤلدر. [ذات در.
قريه نه ديمك در؟	كوى ديمكدر.
قريه‌لرك اداره‌سنه كيم مسؤلدر؟	اختيار مجلسلرى وَ مختارلر مسؤلدرلر.
ممالك شاهانه‌ده‌كى لوالرك عددى قاچدر؟	افندم! لوالرك عددى ۱۱۹ در.
قضالرك عددى قاچدر؟	افندم! قضالر ۵۵۰ قطعه در.
قاچ ناحيه و قاچ قريه وار در؟	ناحيه‌لرك عددى ۱۳۹۰ وَ قريه‌لركك ايسه ۶۰۳۰۷ در.
لوايه دها نه ديرلر؟	متصرفلق ده درلر. [ده ديرلر.
ديكرلرينه نه ديرلر؟	قضايه قائمقاملق وَ ناحيه‌يه مديرلك

درس ۱۸ Lesson 18.

مركب فعللر Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ايتمك ' ايلمك or بويورمق ' قيلمق ' ايلمك *étmék, éylémék, qîlmaq, bouyourmaq*, all meaning to do, to perform; but the first is most frequently used.

a. سوال *sival* question: سوال ايتمك ' سوال ايلمك ' سوال قيلمق ' سوال بويورمق to question.

p. آزاد *azad* free: آزاد ايتمك ' آزاد ايلمك ' آزاد قيلمق ' آزاد بويورمق to free.

t. صوص *sous* silent: صوص ايتمك to still, to hush.

t. ياش *yash* moisture; wet: ياش ايتمك to moisten; to wet.

Note. The original meaning of بيورمق *bouyourmaq* is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles *(ismî fayîl, méfoul)* to the intransitive verb اولق *olmaq* "to be, to become"; as:

p. خسته *hasta* sick: خسته اولق *hasta olmaq* to be sick.

a. ممنون *mémnoun* glad: ممنون اولق *mémnoun olmaq* to be glad.

t. صوص *sous* silent: صوص اولق *sous olmaq* to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries ايدلمك ' قيلنمق ' بيورلق *édîlmék, qîlînmaq, bouyroulmaq*, or more frequently with the passive forms of the verb اولق *olmaq;* viz. اولنمق *olounmaq* to become, to which there is nothing to correspond in English; as:

a. سوال *sival:* سوال ايدلمك · سوال اولنمق ' سوال قيلنمق ' سوال بيورلق to be asked.

p. آزاد *azad:* آزاد ایدلمك ' آزاد اولنمق ' آزاد قیلنمق ' آزاد بیورلق
to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries ایتدرمك ' بیورتق *étdirmék, bouyourtmaq,* to cause to do.

p. فروخت *firoukhté* sale: فروخت ایتدرمك *firoukht' étdirmék* to cause to sell.

a. قتل *qatl* slaughter: قتل ایتدرمك *qatl étdirmék* to cause to kill.

a. احسان *ihsan* grant: احسان بیورتق *ihsan bouyourtmaq* to help to be granted.

تعلیم ۳۸ Exercise 38.

Form verbs from the following words:

1. a. كرم *kerem* kindness. a. رجا *rija* request. 2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting. 3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change. 4. a. عزیمت *azimét* departure. a. عودت *avdét* return. 5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation. 6. a. ظهور *zouhour* appearance. a. بنا *bina* building. 7. a. وعظ *vaz* sermon. p. كور *kêôr* blind. 8. a. حفظ *ifz* keeping. a. غیرت *ghayrét* labour. a. هدیه *hédiyé* present, gift.

2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of لامق ***lamaq*** to those containing hard vowels, and لمك ***lémék*** to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

كوز *gêôz* eye:	كوزلەمك *gêôzlémék* to watch.
باش *bash* head:	باشلامق *bashlamaq* to begin.
قره *qara* black:	قره‌لامق *qaralamaq* to blacken.
تميز *témiz* clean:	تميزلەمك *témizlémék* to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لنمك ' لانمق ***lénmék***, ***lanmaq*** to nouns or adjectives; as:

اولنمك *évlénmék* to marry. كوزللنمك *gûzél'lénmék* to grow pretty.

خرصلانمق *khîrslanmaq* to be angry. حاضرلانمق *hazirlanmaq* to be ready.

§ 278. III. By adding simply مق ***-amaq***, مك ***-émék***, المق ***-almaq***, لمك ***-élmék***, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان *qan* blood:	قانامق *qanamaq* to bleed.
قوجه *qoja* old:	قوجەمق *qojamaq* to become old.
ياش *yash* age:	ياشامق *yashamaq* to live.
چوق *choq* much:	چوغالمق *choghalmaq* to increase.
آز *az* little:	آزالمق *azalmaq* to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لشمك ' لاشمق ***-léshmék***, ***-lashmaq***, meaning to grow, to become, to get (gradually).

a. فنا *féna* bad:	فنالاشمق *fénalashmaq*	To become worse (gradually).
كوتو *kêôtû* bad:	كوتولشمك *kêôtûléshmék*	
ايو *éyi* good:	ايولشمك *éyiléshmék*	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مكتوب *méktoub* letter:	مكتوبلاشمق *méktoublashmaq*	to correspond.
خبر *khabér* information:	خبرلشمك *khabérléshmék*	to communicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3rd forms and در ***dir*** in the 2nd and 4th forms.

1. باشلاتمق *bashlatmaq* to let be begun.
2. اولندرمك *évléndirmék* to make marry.
3. چوغالتمق *choghaltmaq* to make abound.
4. ایولشدرمك *éyiléshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

یان *yan* side:	یاناشمق *yanashmaq* to approach.
صاری *sarî* yellow:	صارارمق *sararmaq* to grow yellow.
اوزامق *ouzamaq* to elongate.	صوصامق *sousamaq* to thirst.
پارلامق *parlamaq* to shine.	آجیقمق *ajiqmaq* to be hungry.

تعلیم ۳۹ Exercise 39.

Form verbs from the following words.

I., II., V. 1. آو *av* game. 2. p. مهر *méôhûr* a seal. 3. a. حاضر *hazîr* ready. 4. قات *qat* fold, p. پاره ' پارچه *paré, para, parcha* piece. 5. طوپ *top* ball, قیش *qîsh* winter, یاز *yaz* summer, كوز *gûz* autumn. 6. طاش *tash* stone, یاغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *touz* salt, كاغد ؛ پول *poul* postage stamp. III. قورو ' اسكی *qourou* dry, بوش *bosh* empty, بكز *béñz* countenance, اكشی *ékshi* sour, كنج *génj* young. IV. پای *pay* portion, قوجاق *qoujaq* bosom, آل ؛ كوج *gûj* hard, ایری *iri* big. VI. كوچوك ' قیزیل red ' یشیل.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بیلمك *bilmék* 'to know, to be able' put after

the root of any verb, with ه *hé* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

يازمق *yazmaq* ' يازه : يازه‌يلمك *yazabilmék* to be able to write, i. e. to know how to write.

سومك *sévmék* ' سوه : سوه‌يلمك *sévébilmék* to be able to love, i. e. to know how to love.

بيلمك *bilmék* ' بيله : بيله‌يلمك *bilébilmék* to be able to know, i. e. to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *hé* (§ 53); as:

سويلمك *sêôylémék* √سويله ؛ سويله‌يه‌يلمك *sêôyléyébilmék* to be able to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding مامق *-mamaq* or ممك ' ممك *-mémék* to the stem of the verb instead of *bilmék*; as:

يازه‌مامق *yaza'mamaq* not to be able to write (not يازه‌يلمه‌مك)

اوقويه‌مامق *oqouya'mamaq* not to be able to read.

كيده‌مه‌مك or كيده‌ممك *gidémémék* not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb ويرمك ***vermék*** to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجيل *Fee-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel ى *yé* after it; and if it end in a vowel the syllable يى *-yi* must be added to it (§ 53); as:

یازمق : √یاز : یازی ویرمك *yazî vérmék* to write quickly.

اوقومق : √اوقو : اوقویی ویرمك *oqouyou vérmék* to read quickly.

تعلیم ٤٠ Exercise 40.

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

1. كلمك ، كورمك ، قیزمق ، اورمق ؛ 2. آچمق ، ایچمك ، *dêôkmék* : دوكمك 3. *dêôymék* ، كسدرمك ؛ 4. كوسترمك ، اورتوغك *eortûnmék* ؛ 5. كچیرمك ، سویلتمك ، وعظ ایتمك ؛ 6. ترجمه ایتمك ، آلامق ، هدیه‌اولنمق ، مهرلتدرمك ؛ 8. باشلامق ، باشلانتق ، باشلاتمق ؛ 9. باشلامامق .

مكالمه Conversation.

١ اولنمك نیتنده[1] میسكز ؟ — خیر افندم ! بن اولنمك نیتنده دكلم . آنام بابام بنی اولندرمك نیتنده‌درلر . ٢ شو قدحاری بیقامق لازم می ؟ — اوت افندم ! هپسنی ده تمیزلك لازمدر . ٣ آرسلان آولامق قولای میدر ؟ — خیر ! كوجدر ؛ هم‌ده چوق تهلكه‌لیدر[2] . ٤ بو سنه نزه‌یه كیتمك مرامنده[1] سكز ؟ — صامسونه عزیمت وَ عودت ایتمك نیتنده یم . ٥ بو درسی ترجمه ایتمك فولایمیدر ؟ — پك قولایدر

1. *niyét, méram* intention. 2. *téhliké* danger.

تعلیم قرائت Reading Exercise.

ولایتلر The Provinces.

ممالك محروسهٔ شاهانه‌نك آوروپا قطعه‌سنده بولنان ولایتلری شونلردر : ادرنه ، سلانیك ، قوصوه ، یانیه ، اشقودره ، مناستر .

آسیا قطعه‌سنده بولنان ولایتلر: هجاز، یمن، بصره، بغداد، موصل، حلب، سوریه، بیروت، خداوندکار، قونیه، آنقره (انکورو)، آیدین، آطنه، قسطمونی، سیواس، دیاربکر، بیتلیس، ارضروم، معمورت العزیز، وان، طربزون.

افریقا قطعه‌سنده: طرابلس؛ آق دکیزده: جزائر بحر سفید.

بونلرك مرکزلری شونلر در: هجازککی جدّه؛ سوریه‌نککی شام، خداوندکارککی بروسه، آیدینککی ازمیر، معمورت العزیزککی خربوت، وَ دیکرلرککی همناملری اولان شهرلر در.

Vilayétlér.

Mémaliki Mahrouséyi Shahanéniñ Avropa qit'asînda[1] *boulounan vilayétléri shounlar dir: Edirné*[2], *Sélanik*[3], *Qosova, Yan'ya, Îshqodra, Monastîr.*

Asiya qît'asînda boulounan vilayétlér: Hijaz, Yémén, Basra, Baghdad, Mousoul, Haléb[4], *Sûriya*[5], *Béyrout, Khûdavéndigiar, Qonya*[6], *Anqaré (Engûrû)*[7], *Aydîn, Adana*[8], *Qastamouni, Sivas, Diyarbékir, Bitlis, Erzroum, Mamourétûl-Aziz, Van, Trabzoun.*

Afriqa qît'asînda: Tarablous[9]*; Aq-Dénizdé:* 1*Jézayiri* 3*bahrî* 2*séfîd*[10].

Bounlarîñ mérkézléri[11] *shounlar dîr: Hijazîñki Jid'dé; Sûriyanîñki Sham*[12], *Khûdavéndikiarîñki Brousa, Aydîniñki Izmir*[13], *Mamourétûl-Aziziñki Kharpout, vé digérlérîñki hémnamlarî*[14] *olan*[15] *shéhirlér dîr.*

Words. 1. part, segment. 2. Adrianople. 3. Thessalonica. 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli. 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre, central city of the province. 12. Damascus. 13. Smyrna. 14. having the same name, homonymous. 15. which are.

درس ١٩ Lesson 19.

The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لق ' لك *-lîq*, *-lik*, and by affixing to the root of the verb the terminations مه *-ma*, *-mé*; ش ' يش *-ish*, *-îsh*, the three derivative forms of the Infinitive are obtained; as:

سومك *sévmék* to love: 1. سومكلك *sévméklik* Loving, the action of loving.

يازمق *yazmaq* to write: 1. يازمقلق *yazmaqlîq* Writing, the action of writing.

2. $\sqrt{\text{سو}}$ *sév:* سومه *sévmé* Loving, the action of loving.

3. $\sqrt{\text{سو}}$ *sév:* سويش *sévish* Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

Declension of the Infinitive.

N.	سومك *sévmék'* loving	A. سومكى *sévméyi*	loving.
G.	wanting	L. سومكده *sévmékdé* in	loving.
D.	سومكه *sévméyé'* for loving, to love	A. سومكدن *sévmékdén* from	loving.

Declension of the first Derivative form.

N. سومكلك *sévméklik* loving

G. سومكلكك *sévmékliyiñ* of loving

D. سومكلكه *sévmékliyé* to loving

A. سومكلكى *sévmékliyi* loving

L. سومكلكده *sévméklikdé* in loving

A. سومكلكدن *sévméklikdén* from loving.

Declension of the second and third Derivative forms.

N.	سومه *sévmé'*	سويش *sévish*	loving, the action or the mood of loving.
G.	سومه‌نك *sévméniñ'* of	سويشك *sévishiñ* of	
D.	سومه‌يه *sévméyé'* to	سويشه *sévishé* to	
A.	سومه‌يى *sévméyi'*	سويشى *sévishi*	
L.	سومه‌ده *sévmédé'* in	سويشده *sévishdé* in	
A.	سومه‌دن *sévmédén'* from	سويشدن *sévishdén* from	

Note. The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1. يازمقلغم *yazmaqlighim'* my	writing	يازمقلغمز *yazmaqlighimiz'* our	writing.
يازمقلغك *yazmaqlighiñ'* thy		يازمقلغكز *yazmaqlighiñiz'* your	
يازمقلغى *yazmaqlighi'* his		Not used	
2. يازمه‌م *yazmam* my	writing	يازمه‌مز *yazmamiz* our	writing.
يازمه‌ك *yazmañ* thy		يازمه‌كز *yazmañiz* your	
يازمه‌سى *yazmasi* his		يازمه‌لرى *yazmalari* their	
3. يازيشم *yazishim* my	writing	يازيشمز *yazishimiz* our	writing.
يازيشك *yazishiñ* thy		يازيشكز *yazishiñiz* your	
يازيشى *yazishi* his		يازيشلرى *yazishlari* their	

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominatival form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

كتابى آچمق *kitabi achmaq* to open the book.

كتاب اوقومقلق *kitab oqoumaqliq* reading a book.

صو ايچمه *sou ichmé* drinking some water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

بنم كلمم ' كلمم *bénim gélmém, gélmém* my coming.

سنك كلمكلكك *séniñ gélmékliyiñ* your coming.

افندیمزك كلیشی *eféndimiziñ gélishi'* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominatival form (§ 83, Note); as:

اوقومغه باشلامق *oqoumagha bashlamaq* to begin to read.

یازمه بیلمز *yazma bilméz'* he does not know how to write.

یازمقلغی بیلمز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

یازمامقلق *yaz'mamaqliq* and یازمامزلق *yaz'mamazliq*

Méktoubon yazmamazliq étmé Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

Gêör'mémézlikden géldi, gêör'mémézliyé vourdou He pretended not to see.

Tanîmamazliq étmék To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is یازمه ' سومه *sévmé', yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

يازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sévmé'* loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and *the object must be mentioned*; as:

yazî yazmaq to write.	*yaghmour yaghmaq* to rain.
gêôk gûrlémék to thunder.	*qar* » to snow.
dikish dikmék to sew.	*dolou* » to hail.
tûtûn ichmék to smoke.	*shimshék chaqmaq* to lighten.
yémék yémék to eat (food).	*ish ishlémék* to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

يازمق ايچون ' يازمق اوزره *yazmaq* ***ichin***, *yazmaq* ***ûzré*** for the purpose of writing.

يازمقسزين ' يازمقسز *yazmaqsîzîn*, *yazmaqsîz* without or before writing.

يازمقله ' آلمقله *yazmaq'la, almaq'la* by writing, by taking.

يازمه‌يه نيتى يوق *yazmaya niyéti yoq* he has no intention to write.

يازمقدن مقصدم *yazmaqdan' maqsédim* my intention in writing.

يازمقدن ايسه *yazmaqdan' isé* } instead of writing.
يازمه‌دن ايسه *yazmadan' isé* }

دشمنى سومكده *dûshméni sévmékdé'* in loving the enemy.

كلمه‌دن ' يازمه‌دن *gél'médén, yaz'madan* without, before coming, writting.

بزه كلمه‌دن كيتمه *bizé gél'médén git'mé* do not go before you come to see us.

دعا ايتمه‌دن *douva ét'médén* before prayer [praying].

يازمقده ايكن *yazmaqda' ikén* while I was writing.

كلمه‌سى اوزرينه *gélmé'si' ûzériné* on his coming.

كلمه‌سيله كيتمه‌سى *gélmésiy'lé gitmési* his coming and going.

سويله‌يشى *séôyléyishi* his manner of speech.

§ 300. **The Continuative** tenses are formed from the Infinitive as in the following examples:

یازمقده‌یم ' یازمقده‌سکز ' یازمقده‌یز ' یازمقده‌در ' یازمقده‌سین ' یازمقده‌یم
yazmaqda'yim, -'sîn. -'dîr, -'yiz, -'sîniz, -'dîrlar.
I am writing ...

یاغمور یاغمقده ایدی *yaghmour yaghmaqda' idi* it was raining.

یمك یمکده ایمش *yémék yémékdé' imish* (I heard that) he was eating.

دیکیش دیکمکده ایسه *dikish dikmékdé isé* if he is sewing.

قار یاغمقده *qar'yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوچورمه *ouchourma* a kite.

ایصیتمه *îsîtma* malaria.

باصمه *basma* print, calico.

بولمه *bœlmé* partition.

دونانمه *donanma* illumination. a fleet.

سکرلمه *shékérlémé* sugar-plums.

آلیش ویریش *alîsh vérish* business transaction, trade.

قاوورمه *qavourma* fried meat.

یاکلیش *yañlish* a mistake.

طوغش *doghoush* birth.

یاپمه *yapma* made up.

دوندورمه *dondourma* ice-cream.

قازمه *qazma* a pickaxe.

یارمه *yarma* crushed wheat.

قیزارتمه *qîzartma* roasted meat.

آصمه *asma* (hanging) a vine.

لغتلر Words.

p. روزگار *rûzgîar* wind.

a. کاتب *kiatib* clerk.

یتیشمك *yétishmék* to reach.

a. قادر *qadir* able.

بکلمك *béklémék* to wait.

پوسته‌خانه *posta-hané* post office.

a. سبب *sébéb* reason.

اسمك *ésmék* to blow.

کوجبلا *gûjbéla* hardly.

at. خیرلی *khayrlî* better.

a. تکلیف *téklif* proposition.

آنجق *anjaq* only.

a. مراد *mûrad* intention.

a. تحصیل *tahsil* learning.

Proper Names: شاهین *Shahin.* احسان *Ihsan* Grant.

تعليم ٤١ Exercise 41.

١ بنم مكتبه كيرمهم ، آنجق اوقومه يازمه تحصيل ايتمك ايچوندر. ٢ بنم بو قلمى كسمهم ، سنك ايو يازى يازمقلغك ايچوندر. ٣ نيچون يرادركزك مكتبدن كلمهسنى بكلهمكده سكز ؟ اونك مكتبدن كلمهسنه دها برساعت وار در. ٤ سزى بو كون بوراده بكلهمهمزدن مرادمز آنجق سزكله كوروشمك ايچوندر. ٥ قوزوم ! بن بوراده يوغيكن ، آنجق سنك درسلرك چالشمه‌كى آرزو ايتمكده‌يم. ٦ بو ايشى يكا ياپدرمقدن مقصديكز نه در ؟ — بنم نيتم سزه پاره قازاندرمق در. يك اعلا ! قازان قازان ويرقازانه. ٧ يككى يهدن مكتبه كيتمه ! چوق يه ، آزيه ! — ايش ايشلهمكسزين اكمك يمك هيچ طوغرى دكلدر. ٨ اخشاملرى نه ياپقده‌سكز ؟ — بن بر كتاب اوقومقده ، والدهم ديكيش ديكمكده ، پدرم توتون ايچمكده ، كوچول همشيرهم ده اويون اوينامقده در. ٩ بو كون پادشاهمزك طوغش كونى در. بو كيجه شهرمزده بيوك دونانمه وار در.

ترجمه ٤٢ Translation 42.

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made *(yapma)* in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

مكالمه Conversation.

س) بو ترجمه‌يى حاضرلامق ايچون قاچ ساعت لازمدر ؟

ج) افندم ! بو ترجمه او قدر قولاى دكلدر . بونى حاضرلامق ايچون اوچ ساعت لازمدر .

س) بو چوجقلرك درس وقتنده كوزل جواب ويرمه‌لرينك سبى نه‌در .

ج) درسلرينه ايو چالشمه‌لرى در .

س) اكر مرادك بكا ايولك ايتمك ايسه ، بو ايشى بكا تكليف ايتمه !

ج) بو تكليفم زور بر شى دكلدر . سن اونى ايتمكه قادر سين .

س) آليش ويريشلر بو سنه نصلدر ؟

ج) چوق ايى در .

س) پازار اخشامى هوا نصل ايدى ؟

ج) پك فورطونه‌لى ايدى . ياغمورلر ياغمقده ، كوكلر كورله‌مكده ، شيمشكلر چاقمقده وَ روزكارلر اسمكده ايدى .

س) سز اولوقت نره‌ده ايديكز ؟

ج) باغده ايدك ؛ اخشام ساعت ياريده كوجبلا اوه يتيشمكه قادر اولدق .

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٢٠ درس Lesson 20.

The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods[1]: the Infinitive[2], the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

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[1] صورت *sourét.* — [2] مصدر *masdar*, امريه *émriyé*, اخباريه *ikhbariyé*, حكايه *hikiayé*, روايت *rivayét*, شرطيه *shartiye.*

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs سومك and يازمق, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

1. Present حال [1]	4. Dubitative ماضئ نقلی	7. Necessitative وجوبی
2. Aorist مضارع	5. Future مستقبل [2]	8. Suppositive فرضیه
3. Past ماضئ شهودی	6. Optative التزامی	

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb [3].

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters [4]; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

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[1] *Hal; Muzari, Maziyi shouhoudi; Maziyi naqli; Mûstaqbél; Iltizami, Viijoubi; Farziyé.* — [2] The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense.* The Turkish language acknowledges only four moods as has been mentioned. — [3] فعل اعانه *Fiy'li-Ia'né.* — [4] *vide* §§ 65, 73, 238.

	Present	*Past*	*Dubitative*	*Conditional*
Terminations	م *-im*	دم = ايدم	ايمشم	سم = ايسەم
	سين *-sin*	دك = ايدك	ايمشسين	سك = ايسەك
	(در) *-dir*	دى = ايدى	ايمش	سه = ايسه
	ز *-iz*	دك = ايدك	ايمشيز	سەك = ايسەك
	سكز *-siñiz*	ديكز = ايديكز	ايمشسكز	سه كز = ايسه كز
	درلر *-dirlér*	ديلر = ايديلر	ايمشلر	سەلر = ايسەلر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

كوچوكلكمده دائما اوقور ايدم *kûchûklûyûmdé dayima oqour idim* In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. **The Narrative Mood** is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

كوچوكلكمده چوق اوينار ايمشم *kûchûklûyûmdé choq oynar imishim.* (It is said that) I was playing much in my childhood.

دون مكتوبى يازمالى ايمشسكز *Dûn méktoubou yazmalî imishsiñiz* You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. **The Conditional Mood.** This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

كلسه ممنون اولورم *gélsé, memnoun olouroum* If he comes I shall be glad.

پارەم اولورسەایدی سکا برلیرا ویریرایدم *param oloursayidi saña bir lira vériridim* If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

§ 316. **The Imperative Mood.** صورتِ امریه

Per. 1.	wanting		
2.	سو	*sév'*	love thou
3.	سوسون ' سوسین	*sévsin'*	let him love
1.	سوەلم	*sévélim*	let us love
2.	سویكز ' سویك	*séviñiz* / *séviñ*	love you
3.	سوسونلر ' سوسینلر	*sévsinler*	let them love!
Per. 1.	wanting		
2.	یاز	*yaz'*	write
3.	یازسون ' یازسین	*yazsiñ'*	let him write
1.	یازەلم	*yazalim*	let us write
2.	یازیكز ' یازیك	*yaziñiz* / *yaziñ*	write you
3.	یازسونلر ' یازسینلر	*yazsînlar*	let them write!

§ 317. **The Negative.** نفیْ امر

Per. 1.	wanting		
2.	سومه	*sév'me*	don't love
3.	سومەسون ' سومەسین	*sév'mésin*	let him not love
1.	سومەیەلم	*sév'meyélim*	let us not love
2.	سومەیك / سومەیكز	*sév'méyiñ* / *sév'méyiñiz*	don't love
3.	سومەسونلر ' سومەسینلر	*sév'mésinlér*	let them not love!

§ 317a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yazîñ* is very common in speech; *séviñiz*, *yazîñiz* is used in literature and among literary people.

لغتلر Words.

f. غزته *gazéta* newspaper at. ! زوالی *zéval'li!* poor!

a. ! كرم ايت *kérém ét!* please! ! هايده *haydé!* Now then!

! هايدهك *haydéñ!* (used as pl.) Let us go! Come along!

تعليم ٤٣ Exercise 43.

١ پدركه سويله ؛ بو كون بزه كلسون . ٢ چوجوقلر مكتبه كيتسونلر . ٣ درسلركزی ايوجه اوكرنمكه چاليشيك ، بوش طورمهيك . ٤ هايده افنديلر ! آتاره بينهلم ، كزمكه كيدهلم . ٥ كلمهسندن كلمهمهسی خيرليدر . بر آدم كونده ريكز كلمهسين . ٦ كيت ، سؤال ايت ، باقالم ساعت قاچدر ؟ كليسهيه كيتمك وقتی ميدر ، دكلميدر ؟ اكر كليسه وقتی ايسه ؛ شاكردلرك هپيسی ده كليسهيه كيتسونلر . ٧ هايدهك برادرلر ، برآز چاپوق يورويهلم . ٨ بوجيديهيی دكشديريكز ، ايو دكيلدر . ٩ اوزومك اوقهسنی اوتوز پارهيه صاتيك . زيادهيه صاتهيك .

ترجمه ٤٤ Translation 44.

1. Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor. 2. What is the price of this calico? — It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books. 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

مكالمه Conversation.

آغوب افندی ! نه ياپقدهسكز ؟ بوكونكی درسمی حاضرلامقدهم .

درس اوقومقدن خوشلانمقده ميسكز ؟ اوت افندم ! فقط پك يورغونم .

یازیور : یازمق √یاز ' *yazîyor.* اوقویور : اوقومق √اوقو ' *oqouyor.*

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm;* whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. 1. Indicative Present. حال اخباریه

سویورم *séviyoroum,*	I am loving,
سویورسین *séviyorsoun,*	thou art loving,
سویور *séviyor,*	he is loving,
سویورز *séviyorouz,*	we are loving,
سویورسکز *séviyorsouñouz,*	you are loving,
سویورلر *séviyorlar.*	They are loving.

Potential Present. حال اقتداری

سوه‌یلییورم *sévébili'yoroum,*	سوه‌یلییورز *sévébili'yorouz,*
سوه‌یلییورسین *sévébili'yorsoun,*	سوه‌یلییورسکز *sévébili'yorsouñouz,*
سوه‌یلییور *sévébili'yor,*	سوه‌یلییورلر *sévébili'yorlar.*

I am able to love etc. (lit. I know how to love).

The Negative Present. حال منفی

سومه‌یورم *sév'méyoroum* I am not loving, etc.

سوه‌مه‌یورم *sévé'méyoroum* I am not able to love, etc.

amlar dêort mézhébé[7] *ayrîlmîshlar dîr*[8]*: Hanéfi*[9]*, Hanbali*[10]*, Shafiyi*[11] *vé Maliki*[12]*. Islamlarîñ bêyûk qîsmî*[13] *Hanéfi mézhébindén dir: Tûrklér vé Kûrdlérdén bazîlarî Hanéfi dirlér. Ajémlér*[14]*, Qîzîl-bashlar*[15] *vé Kûrdlérdén bazîlarî Shafiyi dirlér. Arablardan bazî qabîlélér*[16] *Hanbali vé bazîlar Maliki dirlér. Hér kêydé vé shéhirlérdé jamilér*[17] *vé imamlar*[18] *var dîr.*

Mémaliki Mahrousédé boulounan Khristiyanlar dakhi bashlîja dêort bêyûk mézhébléré ayrîlmîshlar dîr: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan kêylérdé vé shéhirlérdé kilisélér vé papas[19] *vé vayizlér*[20] *var dîr. Yéhoudilér pék az dîr. Anjaq Istanbolda vé Mémaliki shahanéniñ bazî shéhirlérindé boulounourlar.*

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahméd ibni (son of) Hanbal. 11. The Shafiyi school or sect, founded by the great lawyer Muhamméd son of Idris, called Imam Shafiyi. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Redheads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in Kérbéla, on which were beheaded Hassan and Hûséyin, the two sons of Caliph Ali; they are also called Alévee: i. e. followers of Ali, while the Hanéfees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

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٢١ درس Lesson 21.

زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable يور *-yor* or ييور *-iyor*, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

يازيور : يازْ ، يازمق *yazîyor*. اوقويور : اوقوْ ، اوقومق *oqouyor*.

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yîm;* whereas *yazarîm* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. 1. Indicative Present. حال اخباريه

سويورم *séviyoroum,*	I am loving,
سويورسين *séviyorsoun,*	thou art loving,
سويور *séviyor,*	he is loving,
سويورز *séviyorouz,*	we are loving,
سويورسكز *séviyorsouñouz,*	you are loving,
سويورلر *séviyorlar.*	They are loving.

Potential Present. حال اقتدارى

سوه يليورم *sévébili'yoroum,*	سوه يليورز *sévébili'yorouz,*
سوه يليورسين *sévébili'yorsoun,*	سوه يليورسكز *sévébili'yorsouñouz,*
سوه يليور *sévébili'yor,*	سوه يليورلر *sévébili'yorlar.*

I am able to love etc. (lit. I know how to love).

The Negative Present. حال منفى

سومه يورم *sév'méyoroum* I am not loving, etc.

سوه مه يورم *sévé'méyoroum* I am not able to love, etc.

Interrogative Present. حال استفهامی

سویيورميين ' سویيورميم *sévi'yormouyoum? —mousoun?* Am I loving?

سومهيورميم *sév'méyormouyoum?* Am I not loving?

سوهميورميم *sévé'méyormouyoum?* Am I not able to love?

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§ 322.

2. Assertive Present (Imperfect). حال حکایه

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

سویيور ايدم *sévi'yor idim,* سویيور ايدك *sévi'yor idik,*

سویيور ايدك *sévi'yor idiñ,* سویيور ايديكز *sévi'yor idiñiz,*

سویيور ايدی *sévi'yor idi,* سویيور ايديلر *sévi'yor idilér.*

I was loving, thou wast loving, etc.

سومهيور ايدم *sév'méyor idim,* or *—oudoum* . . . I was not loving.

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§ 323. **3. Narrative Present.** حال روايت

سویيور ايمشم *sévi'yor imishim,* سویيور ايمشيز *sévi'yor imishiz,*

سویيور ايمشسين *sévi'yor imish'sin,* سویيور ايمشسكز *sévi'yor imishsiñiz,*

سویيور ايمش *sévi'yor imish,* سویيور ايمشلر *sévi'yor imishlér.*

It is said that I was loving (I may have been loving).

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§ 324.

4. Conditional (Subjunctive) Present. حال شرطی

سویيورسم *sévi'yorsam,* سویيورسهك *sévi'yorsak,*

سویيورسهك *sévi'yorsañ,* سویيورسهكز *sévi'yorsañiz,*

سویيورسه *sévi'yorsa,* سویيورسهلر *sévi'yorsalar.*

If I am loving, etc.

§ 325. Further:

يازيیورسهمده *yazi'yorsamda* I am writing, but —

يازمايور ايسهمده *yaz'mayor isémdé* I am not writing, but —.

لغتلر Words.

p. آفرین! *aférin!* well done! p. چارشو ' چارشی *charshi* market
قارین *qarîn* abdomen, stomach قارنم آج *qarnîm aj* I am hungry
طوق *toq* satisfied صوسز *sousouz* thirsty
at. شدّتلی *shid'détli* violent a. عجله *ajélé* hasty, pressing
a. قلم *galém* a (government) office [(money) at. نظامسز *nizamsiz* irregular
بوزمق *bozmaq* to change a. شمسیه *shémsiyé* umbrella.

تعلیم ٤٥ Exercise 45.

۱ احمد افندی زه‌دن کلمکده سکز؟ — مکتبدن کلیورم افندم ' سز زه‌دن کلیورسکز؟ — بن ده باغلر آراسنده کزمه‌دن کلیورم. ۲ ای کوچوك چوجوقلر! اوراده نه یاپیورسکز؟ — درس اوکره‌نیورز ' افندم! بوش اوطورمایورز. — اکر درسلرکزه چالیشیور ایسه‌کز ' آفرین سزه. ۳ کیمی آرایورسکز؟ کیمه باقیورسکز؟ — چارشویه کوندرمك ایچون خدمتجی‌یی آرایورم. ٤ دون ساعت درتده نه یاپیور ایدیکز؟ — هیچ بر شی یاپمیورایدك ' آج ایدك یمك یه‌یور ایدك. ٥ شدتلو یاغمور یاغیور ' اکر شیمدی کله‌مه‌یور ایسه‌کز ' بر آزدن کلیك! ایشم پك عجله دکلدر. ٦ بنی می چاغیریور ایدیکز؟ — اوت ' سنی چاغیریوردم. چاپوق کل وشو مکتوبی پوسته‌خانه‌یه کوتور. ۷ کاتب افندی زه‌ده در؟ — قلمده در چالیشیور. ۸ مملکتدن خبر آلیورمیسکز؟ اورالر بو سنه ناصل ایمش؟ — اوت ' افندم! پدر افندیدن هر هفته مکتوب آلیورم. هوالر چوق نظامسز ایمش. هر کون بوزیلیور ایمش. هر کون یا یاغمور یاغیور ایمش یا قار.

ترجمه ٤٦ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

مكالمه Conversation.

نه ايسته‌يورسكز، قارنكز آج مى؟ — خير افندم! قارنم طوق ايسه‌ده بن اونك قوكشوسيم. [صوسزم.

قواص مصطفى اغا سن ميسين؟

بربريكزه چوق بكزه‌يورسكز؟ — اوت؛ بعض دفعه آدم آدمه بكزه‌يور.

نه جنس توتون ايچيورسكز؟ — اعلا صامسون توتونى ايچيورم.

كونده قاچ سيغاره ايچه‌يليورسكز؟ — كونده بش سغاره‌دن زياده ايچه‌مه‌يورم.

واغط افندى سزه كله‌مه‌يورمى؟ — كله بيلير ايسه‌ده، كلمك ايسته‌مه‌يور.

خدمتجى نره‌ده ايدى؟ — مطبخده بوش اوطورويور ايمش.

نيچون بوقدر اركن ياتيورسكز؟ — اويقوم كوزلرمدن آقيور، هيچ طوره‌مايورم.

بو مالارى چارشيدن اوه كوتوره يليورميسكز؟ — كوتوره‌مم! ايكى حمال لازمدر.

مصطفى اغا باغچه‌سنى صاتيور مى؟ — اويله بر نيتى وار ايديسه‌ده، شيمدى صاتمايور، بابادن قاله بر باغچه ايمش.

تعليم قرائت Reading Exercise.

حيوانلرك بزه اولان فائده‌لرى The Use of Animals.

حيوانلرك بزه چوق فائده‌سى وار در.

ایلك یرده حیوانلرك برچوغی بزم ییه‌جكلرمزی تدارك ایدییورلر. صیغیر، طانه، قویون، كچی، قوزو وَ اوغلاق كبی حیوانلرك؛ وَطاوق، قاز، اوردك كبی قوشلرك اتلرینی یه‌یورز. آو اتلریله بالیقلر دخی بعض لذیذ طعاملر یاپمغه قوللانیلیور.

اینك، كچی، قویون وَ جاموس كبی حیوانلرك سودندن سودلی قهوه، سودلی چای، سودلاج، یوغورت وَ بونلر كبی بعض لذیذ طعاملر یاپیلیور. بونلردن بشقه بونلرك سودیله تره یاغی وَ پینیر یاپیلمقده در. دیشی اشك سودینی ده حكیملر خسته‌لر ایچون پك چوق قوللانیورلر.

Hayvanlarîñ bizé olan ba'zî faydéléri.

Hayvanlarîñ bizé pék choq faydési[1] *var dir.*

Ilk yérdé hayvanlarîñ bir choghou bizim yéyéjéklérimizi[2] *tédarik*[3] *édiyorlar. Sîghîr*[4], *dana*[5], *qoyoun, kéchi, qouzou vé ovlaq*[6] *gibi hayvanlarîñ; vé tavouq, qaz*[7], *éôrdék*[8] *gibi qoushlarîñ étlérini yéyorouz, av etlériylé balîqlar dakhi ba'zî léziz*[9] *ta'amlar*[10] *yapmagha qoul'lanîliyor.*

Inék, kéchi, qoyoun vé jamous[11] *gibi hayvanlarîñ sûdûndén sûdlû qah'vé, sûdlû chay, sûdlaj*[12], *yoghourt*[13] *vé bounlar gibi ba'zî léziz ta'amlar yapîliyor. Bounlardan bashqa bounlarîñ sûdûylé téré yaghî*[14] *vé péynir yapîlmaqda dîr. Dishi*[15] *éshék sûdûnû dé hékimlér hastalar ichin pék choq qoullanîyorlar.*

Words. 1. use, benefit. 2. food. 3. to prepare, procure. 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious. 10. foods, *qoul'lanmaq* to use. 11. buffalo. 12. rice-milk. 13. thick curds of milk, madzoun. 14. butter. 15. female.

درس ٢٢ Lesson 22.

مضارع The Aorist.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter ر *ré* added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52², 309).

§ 327. The vowel sound between the ***re*** and the root of the verb varies, being either ***-ar***, ***-ér***; ***-ir***, ***-îr***; ***-our***, ***-ûr***, and can only be learnt by practice or from a good dictionary. Ex.:

يمك ' يمك *yémék* to eat:	ير *yér* he eats
ديمك *démék* to say:	دير *dér* he says
اوتمك *ôtmék* to sing (the bird):	اوتر *ôtér* he sings
باقمق *baqmaq* to look:	باقار *baqar* he looks
كلمك *gélmék* to come:	كلير *gélir* he comes
آلمق *almaq* to take:	آلير *alir* he takes
اوطورمق *otourmaq* to sit:	اوطورور *otourour* he sits
اولمك *ôlmék* to die:	اولور *ôlûr* he dies.

§ 328. 1. Indicative Aorist. مضارع اخباريه

سَوَرم *sévérim*,	I love (habitually)		I shall love
سورسين *sévérsin*,	thou lovest	»	thou wilt love
سَوَر *sévér'*,	he loves	»	he will love
سوه‌رز *sévérriz*,	we love	»	we shall love
سورسكز *sévérsiñiz*,	you love	»	you
سورلر *sévérlér'*,	they love	»	they

will love.

The Potential Aorist. مضارع اقتدارى

سوه‌يلرم *sévébilirim*,	سوه‌يلرز *sévébiliriz*,
سوه‌يلرسين *sévébilirsin*,	سوه‌يلرسكز *sévébilirsiñiz*,
سوه‌يلر *sévébilir*,	سوه‌يلرلر *sévébilirlér'*.

I am able to love, I can love ... I know how to love.

The Negative Aorist. مضارع منفى

سومم *sévmém'*,	سومه‌يز *sévmé'yiz*,
سومزسين *sévméz'sin*,	سومزسكز *sévméz'siñiz*,
سومز *sévméz'*,	سومزلر *sévmézlér'*.

I do not love or I shall not love ...

سوه‌مم *sévé'mém,*	سوه‌مه‌یز *sévé'méyiz,*
سوه‌مزسین *sévé'mézsin,*	سوه‌مزسکز *sévé'mézsiñiz,*
سوه‌مز *sévé'méz,*	سوه‌مزلر *sévé'mézlér.*

I am not able to love, I cannot love ...

Interrogative Aorist. مضارع استفهامی

سومزمیم ? *sévméz'miyim?*	سومزمیز ? *sévméz'miyiz?*
سومزمیسین ? *sévméz'misin?*	سومزمیسکز ? *sévméz'misiñiz?*
سومز می ? *sévméz' mi?*	سومزلر می ? *sévmézlér' mi?*

Do I not love? dost thou not love? etc.

سورمیم ? سورمیسین ? *sévér'miyim? -'misiñ?* Do I love?

سوه‌مم می ? سوه‌مزمیسین ? سوه‌مز می ? } Am I not able to love?
sévé'mem mi? sévé'mézmisin? sévé'méz mi?

مطالعات *Mûta-la-at* Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

*sévérim, **sévén**, sévér;* ***sévérik**, sévérsiñiz, **sévérlér**.*
*sévmém, **sévmén**, sévméz;* ***sévmézik**, sévmézsiñiz, **sévmézlér**.*

§ 331. **The First Gerund.** When جه‌سنه ***jésiné*** is added to the third person singular it gives the meaning 'as if, intending to do'.

اویورجه‌سنه کوزلرینی قاپادی *ouyour'jasîna gêôzlérini qapadî.* He shut his eyes pretending that he was sleeping.

سسی آلیرجه‌سنه باغردی *sési alir'jasîna baghîrdî.* He shouted out as loud as he could (take his voice).

§ 332. This ***jésiné*** is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مردجه‌سنه طاورانیور ایدی *mérd'jésiné davranîyor oudou.* He was behaving himself in a manly way.

Eshék'jésiné baghirdî. He cried out like an ass.

§ 333. **The Second Gerund.** Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending دن *-dén* or دن اول *-dén évvél* to the third person singular of the Aorist, negative form; as:

بن كلمه‌دن كيتمه *bén gélmédén gitmé* } Don't go before my coming.
بن كلمزدن كيتمه *bén gélmézdén gitmé* }

بن سنى چاغيرمزدن اول كلمه *bén séni chaghîrmazdan év'vél gélmé.* Don't come before (my calling you) = I call you.

§ 334. **The Third Gerund.** When the third person affirmative and negative come together a gerund results:

يازار يازماز *yazar yazmaz.* As soon as I (you, he) wrote.
gélir gélméz chaghîrdî. He called me as soon as he came.

2. The Assertive Aorist (Conjunctive). مضارع حكايه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus گلير ايدم *gélir idim* signifies either 'I used to come or I would come (if something else happened)'.

Baña bir lira vérirséñ choq mémnoun olour idim. If you would give me a pound, I should be very glad.

يازار ايدم *yazar idim*
يازار ايدك *yazar idiñ*
يازار ايدى *yazar idi*
يازار ايدك *yazar idik*
يازار ايديكز *yazar idiñiz*
يازار ايديلر *yazar idilér*
} I used to write, I should write, I should have written, etc.

Negative and Interrogative.

سومزايدم or سومزدم *sévméz'idim, sevméz'dim; sévméz'idiñ* . .
I used not to love or would not love or would not have loved, etc.

سورمیدم ? *séver'miyidim?* سومزمیدم ? *sévméz'miyidim?*
Used I not to love? etc. Did I not use to love? etc.

§ 336.

3. The Narrative Aorist. مضارع روایت

سور ایشیم *sévér' imishim,* سور ایشیز *sévér' imishiz,*
سور ایشسین *sévér' imishsiñ,* سور ایشسکز *sévér' imishsiñiz,*
سور ایش *sévér' imish,* سور ایشلر *sévér' imishlér.*

(They say that) I used to love, (Perchance) I love . . .

§ 337.

4. The Conditional Aorist. مضارع شرطی

سورسم *sévér'sém,* سورسك *sévér'sék,*
سورسك *sévér'séñ,* سورسکز *sévér'séñiz,*
سورسه *sévér'sé,* سورلرسه *sévérlér'sé.*

If I love, If thou lovest, etc.

سومزسم *sévméz'sém, -'séñ.* If I do not love . . .

§ 338. *Note.* The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: *sévsém, sévséñ, sévsé.*

§ 339. Further:

سورسه‌مده *séver'sémdé*	Though I love, yet —
سومزسه‌کده *sévméz'séñdé*	thou dost love, but —
هر کیم کلیرسه *hér kim' gélirsé*	whoever comes.
هر نه اولورسه *hér né' oloursa*	whatever it may be.

کلیرسه‌ده کلمزسه‌ده *gélir'sédé gélméz'sédé* whether he comes or not.

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

یر ' ایچر وَ کزه‌رم *yér, ichér vé gézérim* for *yérim, ichérim vé gézérim.* I eat, drink and promenade.

Pédér hér akh'sham sizé gidiyor vé yarî géjéyédék otourouyoroudou, for *gidiyoroudou.* My father used to go every night to your house and stay there till midnight.

لغتلر Words.

p. كه *ki* that	a. سنبل *sûnbûl* hyacinth
a. مسافر *mûsafir* guest	صاچمق *sachmaq* to spread
p. اكر *éyér* if	a. موسم *mévsim* season
a. تكرار *tékrar* again	سورمك *sûrmék* to plough
a. طرف *taraf* place, side	اكمك *ékmék* to sow
اويله يا! *éôylé ya!* certainly!	يازين *yazin* in the summer.

تعليم ٤٧ Exercise 47.

١ خواجه افندى ساعت قاچده مكتبه تشريف ايدر؟ — هركون آلافرانقه ساعت طقوزده كليور ايدى ايسه ده، بيلمم كه: بوكون كلير مى كلمز مى؟ اوندە بر مسافرى وار ايمش. ٢ اكر خواجه كز اول وقت كليرسه، كم ايت شوكتابى كنديسنه ويرم. امّا اكر كلمزسه، تكرار بكا كوندر. — پك اعلا! خواجەم كلير كلمز، كتابكزى ويريرم. لكن كلمزسه سزه كوندەريرم. ٣ بن تركجه بيليرم؛ هم يازار هم اوقورسەمده چاپوق سويلەيەمم. سن هم صو كبى اوقويه بيليور هم كوزل سويلەيه بيليورسين. ٤ بن سنى اوچ ياشنده ايكن بيليرم. هيچ طورماز آغلار، چاغيرير، باغيرير ايدك. ٥ شو بهار موسمى نه كوزل بر موسمدر! هر طرف كول، آغاجلر چيچكله نير؛ كللر، سنبللر وَ بشقه چيچكلر آچيليرلر، هر طرفه كوزل قوقولر صاچارلر. ٦ چيفتجيلر بهارين وَ كوزين سورَرلر و اكرلر. اكر سورمزلر و اكمزلرسه، يازين و قيشين اللرينه بر شى كچمز. ٧ «پارەيى آلمازدن كيمسه كيمسەيه مال ويرمز».

ترجمه ٤٨ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property *(mal)*, I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

مكالمه Conversation.

بو كويه نه ديرلر؟ [ايش؟	بو كويه بو ياجى كويى ديرلر.
فوكشوكز حجازدن نه وقت كليرز	اون كونه قالماز كليرز ايش.
اون كوندن اوّل كلمز مى؟	كلمز ديبورلر.
شو آتى قاچه صاتهيليرلر؟	اون ليرادن اشاغيه ويرهمزلر.
چوجوقلر مكتبده نه ياپارلر؟	اوقورلر، يازارلر، درس ويربرلر.
خدمتجى كليرز كلمز بكا كونده‌ريرز	پك ايى افندم! كونده‌ريرم.
ميسين؟ [ايديكيز؟	
سز بو آوه كلمزدن نره‌ده اوطورور	شو قارشيده‌كى اوده اوطورمقده ايدك.

تعليم قرائت Reading Exercise.

حيوانلرك سسلرى Voices of Animals.

بوتون حيوانلرك كنديلرينه مخصوص سسلرى وار در، وَ اول سسى كوسترمك ايچون ده برر تعبيرلرى وار در: مثلا —

آت كيشنر ' اشك آكيرير ' اينك بوكورور ' آرسلان كوموردر ' آيو خوموردار ' قورد اولور ' كوپك حاولار ' تيلكى اينجه بر سسله سيكيلر ' قويون وَ كچى مه‌لر ' كدى مياولر ' خروس اوتر ' طاوق غيداقلر ' پيليجلر وَ اوفاق قوشلر جيويلدر ' هند طاوغى غولوغولو ايدر ' پاپاغان لاقيردى ايدر ' كوكرجين دم چكر ' بلبل شاقير ' اوردك واق واق ايدر.

Hayvanlarîñ séslèri.

Bûtûn hayvanlarîñ kéndilériné makh'sous[1] *sesleri var dîr, vé ol sési gêostérmék ichin dé birér ta'birléri*[2] *var dîr; Méséla.*[3] —

At Kishnér[4], *éshék añirîr*[5], *inék bêôyûrûr*[6], *arslan gêômûrdér*[7], *ayî khomaurdar*[8], *qourd oulour*[9], *kêôpék havlar*[10], *tîlki injé bir séslé siñilér*[11], *qoyoun vé kéchi mélér*[12], *kédi miyavlar*[13], *khoros êôtér*[14], *tavouq gîdaqlar*[15], *pilijlér vé oufaq qoushlar jivildér*[16], *hind tavoughou*[17] *goulou goulou édér*[18], *papaghan*[19] *laqîrdi édér*[20], *gêôyérjin*[21] *dém chékér*[22], *bûlbûl*[23] *shaqîr*[24], *êôrdék vaq vaq édér*[25].

Words. 1. Especial. 2. term. 3. for instance. 4. ***Kishnémék*** to whinny. 5. ***añîrmaq*** to bray. 6. ***bêôyûrmék*** to moo. 7. ***gêômûrdémék*** to roar. 8. ***Khomûrdamaq*** to growl. 9. ***ouloumaq*** to howl. 10. ***havlamaq*** to bark. 11. ***siñilémék*** to squeak. 12. ***mélémék*** to bleat. 13. ***miyavlamaq*** to mew. 14. ***êôtmék*** to crow. 15. ***gîdaqlamaq*** to cackle. 16. ***jivildémék*** to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. ***shaqîmaq*** to warble. 25. to quack.

درس ٢٣ Lesson 23.

ماضيلر The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhoudi* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdî*, not only means *he wrote* (in the presence of the speaker), but also *he has written.*

It may also be translated by the English Past, formed with *did;* as: *yazdî mî?* Did he write? — ***yazdî,*** he did write.

§ 343. The other is the Dubitative Past, ***Maziyi naqli*** implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmîsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

1. Indicative Past. ماضیٔ شهودی

§ 344. The characteristic sign or suffix of the Past tense is دی ***-dî, -di*** in the third person. For the first person plural it is دك *-dik* for the soft vowels and دق *-dîq* for the hard ones.

یازدم *yazdîm'*,	سودم *sévdim'*,	I wrote, I did write, I have written . . . I loved, etc.
یازدك *yazdîñ'*,	سودك *sévdiñ'*,	
یازدی *yazdî'*,	سودی *sévdi'*,	
یازدق *yazdîq'*,	سودك *sévdik'*,	
یازدیكز *yazdîñiz'*,	سودیكز *sévdiñiz'*,	
یازدیلر *yazdîlar'*.	سودیلر *sévdilér'*.	

Potential Past. ماضیٔ اقتداری

سوه‌یلدم *sévébildim'*,	سوه‌یلدك *sévébildik'*,	I was able to love ...
سوه‌یلدك *sévébildiñ'*,	سوه‌یلدیكز *sévébildiñiz'*,	
سوه‌یلدی *sévébildi'*,	سوه‌یلدیلر *sévébildilér'*.	

Negative and Interrogative.

سومەدم *sév'médim* I did not love. سوەمەدم *sévé'médim* I was not able to love.

یازدم می? *yazdîm' mî?* Did I write? ? سودم می *sévdim' mî?* Did I love?

yaz'madîm mî? Did I not write? *yaza'madîm mî?* Was I not able to write?

§ 345. **The Fourth Gerund.** A very common expression is formed by adding ده *-da, -dé* to the first person plural of the Past, thus indicating when an action is performed.

یازدقده *yazdîqda* when he wrote. چان چالندقده هرکس اوطورسون *chan chalîndîqda hér kés otoursoun* when the bell is rung every body must sit down.

§ 346. **The Fifth Gerund.** By adding جه *-jé,* to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more:*

کتابی اوقودقجه سویورم *kitabî oqoudouq'ja séviyoroum.* The more I read the book the more I like it.

اثوابکی کیدکجه خوشلانەجقسین *esvabîñî géydikjé hoshlanajaqsîn.* The more you weare your dress the more you will like it.

§ 347. **After** with a Participle, is rendered in Turkish by the addition of دن صوکره *-dén soñra* to the same person as:

بن اولدکدن صوکره *bén ôldûkdén soñra* after my death.

بن یازدقدن صوکره *bén yazdîqdan soñra* after I wrote.

Méktoubou yazdî, vé yazdîqdan soñra méôhûrlédi. He wrote the letter, and after writing he sealed it.

§ 348. Further:

Eoyrénémédik gitdi. At last we were not able to learn.
Séôylédim gitdi. At last I have spoken.

2. Assertive Past. حکایهٔ ماضیٔ شهودی

§ 349. The Assertive Past, which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی *sévdim idi,*	سودی ایدم *sévdi idim,*
سودك ایدی *sévdiñ idi,*	سودی ایدك *sévdi idiñ,*
سودی ایدی *sévdi idi,*	سودی ایدی *sévdi idi,*
سودك ایدی *sévdik idi,*	سودی ایدك *sévdi idik,*
سودیکز ایدی *sévdiñiz idi,*	سودی ایدیکز *sévdi idiñiz,*
سودیلر ایدی *sévdilér idi,*	سودی ایدیلر *sévdi idilér.*

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

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§ 350.

3. Conditional Past. ماضیٔ شهودیٔ شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه *yazdîm isé,*	یازدق ایسه *yazdiq isé,*
یازدك ایسه *yazdiñ isé,*	یازدیکز ایسه *yazdîñiz isé,*
یازدی ایسه *yazdî isé,*	یازدیلر ایسه *yazdîlar isé.*

If I have written, If thou hast written ...

Further:

سودم ایسه‌ده *sévdim isédé* I loved, but —.

آلهمادم ایسه‌ده *alamadîm isédé* I was not able to take, but —.

کیم یازدی ایسه *kim yazdî isé* whoever may have written.

The Dubitative Past. ماضیٔ نقلی

§ 351. The characteristic sign or suffix of this tense is مش *-mîsh, -mîsh, -mûsh, -mousb,* according to the dominant vowel. The formation of the persons is regular.

§ 352. 1. Indicative Dubitative. نقلیٔ اخباریه

سومشم *sévmi'shim,*	سومشیز *sévmish'iz,*
سومشسین *sévmish'sin,*	سومشسکز *sévmish'siñiz,*

سومش در *sévmish' (dir),* سومشلردر *sévmishlér'(dir).*

I loved, I have loved (it is said) ...

Potential Dubitative. نقلیٔ اقتداری

یازه یلمشم *yaza bilmish'im,* یازه یلمشیز *yaza bilmish'iz,*

یازه یلمشسین *yaza bilmish'sin,* یازه یلمشسکز *yaza bilmish'siñiz,*

یازه یلمشدر *yaza bilmish'(dir),* یازه یلمشلردر *yaza bilmishlér'(dir).*

(They say that) I was able to write ...

Negative and Interrogative Forms.

یازمامشم *yaz'mamîshîm,* سومهمشم *sévmémishim* I did not write, ... love

یازهمامشم *yaz'amamîshîm* I was not able to write

یازمش مم *yazmîshmîyîm? -'mîsîn?* .. Did I write?

یازهمامشمیم *yaza'mamîshmîyîm?* Was I not able to write?

as it was said or reported.

§ 353. 2. Assertive Dubitative. نقلیٔ حکایه

سومش ایدم *sévmish idim,* سومش ایدك *sévmish idik,*

سومش ایدك *sévmish idiñ,* سومش ایدیکز *sévmish idiñiz,*

سومش ایدی *sévmish idi,* سومش ایدیلر *sévmish idilér.*

I had loved (I am sure), Thou hadst loved.

§ 354. 3. Narrative Dubitative. نقلیٔ روایت

سومش ایمشم *sévmish' imishim,* سومش ایمشیز *sévmish' imishiz,*

سومش ایمشسین *sévmish' imishsin,* سومش ایمشسکز *sévmish' imishsiñiz,*

سومش ایمش *sévmish' imish,* سومش ایمشلر *sévmish' imishlér.*

(They say that) I have loved, etc.

§ 355. 4. Conditional Dubitative. نقلیٔ شرطی

سومش ایسهم *sévmish' isém,* سومش ایسهك *sévmish' isék,*

سومش ایسهك *sévmish' iséñ,* سومش ایسهکز *sévmish' iséñiz,*

سومش ایسه *sévmish' isé,* سومش ایسهلر *sévmish' iséler.*

If I loved (as they say), (as others say).

Yaz'mamish isém, -iséñ If I had not written (as others say).

§ 356. Further:

يازمش اولسهم *yazmîsh olsam* If I had written.

آلمش اولسهلر *almîsh olsalar* If they had taken.

لغتلر Words.

سو پورمك *sûpûrmék* to sweep	a.t. سعادتلی *sa'adétly* happy
a. اعلاج *ilaj* medicine	f. تلغراف *télégraf* a telegram
اوكسورمك *êôksûrmék* to cough	p. درد *dérd* affliction, sickness
يوله چيقمق *yola chîqmaq* to start, to set out to sail.	كرى *géri* back
دكيرمن *déyirmén* mill	ديو، دى *déyi* saying

ايصيتمه طوتمق *îsîtma* or *sîtma toutmaq* to suffer from malaria.

تعليم ٤٩ Exercise 49.

۱ نجيب افندى بو كون استانبوله كيتمك ايچون يوله چيقدى. ۲ عجبا شاكر افندى نه وقت كيتدى، بيلير ميسكز ؟ — دون كيتمش در ديو ايشيتدم. ۳ دون درسكى چوق كوزل اوقومش سين ؛ ايشيتدم ده پك شاذ اولدم. ٤ بو نه قدر ضعيفلنمش سين ؟ دردك نه در ؟ — خسته‌يم ايكى كوندن برو ايصيتمه طوتيورم. ٥ نه يابدك اعلاج آلدك مى ؟ — خير! حكيمه خبر كوندردم، چوجوقلر كيتمشلر، آرامشلر آرامشلر، بوله‌مامشلر، بوش كرى كلديلر. ٦ بو اوطه‌يى كيم سوپورمشدر؟ — نه وار كه ؟ — كيم سوپورمش ايسه هيچ ايى سوپوره‌مه‌مشدر. — اويله ايسه خدمتجى قيز كلسون وَ تكرار سوپورسون. — باش اوستنه افندم. ۷ پدرم والده‌مدن تلغراف آلمش، ايكى كوندن كليسور ايمش. — والده خانم نره‌يه كيتمش ايدى ؟ — مايس آينده ازميره كيتمشدى. ۸ نوازل اولمشم. حكيم ترله ديدى. ترله‌مك ايچون چوق چاليشدم ايسه‌ده ترله‌يه‌مه‌دم كيتدى. ۹ يه ! يدكجه اشتاهك كايير.

٥٠ ترجمه Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes. 2. Whose brother has two small knives? 3. It is reported [they say] that a man was killed yesterday in the town. 4. [They say] some one has been killed this week at the mill. 5. When did the ship sail? — She sailed on the first day of the month. 6. The mail from Samsoun arrived this morning. 7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday. 8. The more you learn the happier you are. 9. The more you advise him the angrier he gets. 10. When your brother comes from the town, please let me know.

مكالمه Conversation.

س) استانبول شهری میلادك هانكی تاریخنده[1] وَ كیمك واسطه‌سیله[2] فتح[3] اولونمشدر؟

ج) میلادك ١٤٥٣ تاریخنده فاتح[4] سلطان محمد الی اوچ كونلك بر محاصره‌دن[5] صوكره فتح ایله‌مشدر. بونی جیبونك «رومانك زوالی[6]» نام[7] تاریخنده اوقودم.

س) عثمانلیلر ویانه‌یی قاچ دفعه وَ هانكی تاریخلرده محاصره ایتمشلر در؟ بیلیر میسكز؟

ج) عثمانلی تاریخنده كوردم كه؛ ایكی دفعه محاصره ایتمشلر: بری قانونی سلطان سلیمانك[8] قوماندەسی[9] آلتنده ١٥٢٩ ده، وَ دیكری وزیر[10] قره مصطفی پاشانك قوماندەسی آلتنده ١٦٨٣ تاریخنده محاصره ایتمشلر در. مومی الیه[11] مرزیفوندن یاریم ساعت اوته‌ده بولونان مارینجه قریه‌سی اهالیسندن[12] بر اودونجینك اوغلی ایدی.

Words. 1. a. *tarikh* date, history. 2. a. *vasîta* hand, means. 3. *fet-h étmék* to conquer. 4. *fatih* conqueror (§ 601). 5. *mouhaséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni Soultan Sûléyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person refered to, i.e. the latter]. 12. *éhali* inhabitants.

س) سلطان سليمانك نه قدر عسكرى وار ايدى وَ اولوقت نمچه ايمپراطورى كيم ايدى؟

ج) سلطان حضرتلرينك[13] ٢٥٠ بيك عسكرى وار ايدى. اول وقت نمچه ' (يعنى آلمانيه وَ آويستريا ايمپراطورى) مشهور بشنجى قارولوس ايدى. قارولوسك اسمندن عثمانلولر خرستيان حكمدارلرينه[14] قرال نامنى[7] ويرديلر.

س) اينجيل شريف[15] تركجه‌يه ايلك دفعه نه وقت وَ نره‌ده ترجمه وَ طبع[16] اولونمشدر؟

ج) اون يدنجى عصرك صوكلرنده[17] استانبولده مهتدى[18] على بك ترجمه ايتمش وَ ١٨١٩ ده پاريسده انكليز كتابِ مقدّس شركتنك[19] همتيله[20] طبع اولونمشدر.

13. *hazrétléri* His Majesty. 14. *hukûmdar* ruler. 15. *Injili Shérif* the Holy Gospel. 16. *tab* printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *Ingiliz Kitabi Mouqad'dés shirkéti* B. & F. B. Society. 20. *him'métiylé* through the assistance, by.

Proper Names: Jibon Ed. Gibbon. *Qarolos* Charles V.

درس ٢٤ Lesson 24.

مستقبل The Future Tense.

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding ه ' ه *-é-*, *-a-* to the verbal root, if it ends in a consonant; and يه *-yé-*, *-ya-* if it ends in a vowel; and afterwards جك *-jék* is added if the verbal root is soft and جق *-jaq* if *it* is hard (53):

اوطورمق	$\sqrt{\text{اوطور}}$	اوطوره	اوطوره‌جق	*otourajaq*
ايسته‌مك	$\sqrt{\text{ايسته}}$	ايسته‌يه	ايسته‌يه‌جك	*istéyéjék*
كيتمك	$\sqrt{\text{كيت}}$	كيده	كيده‌جك	*gidéjék.*

§ 359. *Note.* The radical endings ت *-t*, ق *-q*, ك *-k*, are changed into د *-d-*, غ *-gh-*, *-y-*, when followed by a vowel: § 52[2], 88.

§ 360. 1. Indicative Future. مستقبل اخباريه

يازه‌جغم *yazaja'-ghîm,*	ايسته‌يه‌جكم *istéyéjé'-yim,*
يازه‌جقسين *yazajaq'-sîn,*	ايسته‌يه‌جكسين *istéyéjék'-sin,*
يازه‌جق در *yazajaq' (dîr),*	ايسته‌يه‌جك در *istéyéjék' (dir),*
يازه‌جغز *yazaja'-ghîz,*	ايسته‌يه‌جكز *istéyéjé'-yiz,*
يازه‌جقسكز *yazajaq'-sîñîz,*	ايسته‌يه‌جكسكز *istéyéjék'-siñiz,*
يازه‌جقلر در *yazajaq-lar' (dîr).*	ايسته‌يه‌جكلر در *istéyéjék-lér' (dir).*

I shall write, thou will —. I shall ask, thou will ask ...

Negative and Interrogative.

يازمايه‌جغم *yaz'mayajaghim,-sîn...*	I shall not write...
يازه‌مايه‌جغم *yaza'mayajaghûm...*	I shall not be able to write...
يازه‌جقمى ? *yazajaq'mîyîm?*	Shall I write?
يازمايه‌جقمى ? *yaz'mayajaqmîyim?*	Shall I not write?
يازه‌مايه‌جقمى ? *yaza'mayajaqmîyîm?*	Shall I not be able to write?

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§ 361. 2. Assertive Future. مستقبل حكايه

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

يازه‌جق ايدم *yazajaq idim,*	يازه‌جق ايدك *yazajaq idik,*
يازه‌جق ايدك » *idiñ,*	يازه‌جق ايديكز » *idiñiz,*
يازه‌جق ايدى » *idi,*	يازه‌جق ايديلر » *idilér.*

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

يازه‌جغدم ' سوه‌جكدك *yazaja'ghîdîm, sévéjé'yidiñ...*

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§ 362. 3. Narrative Future. مستقبل روايت

سوه‌جك ايمشم *sévéjék imishim*, سوه‌جك ايمشز *sévéjék imishiz*,
سوه‌جك ايمشسين » *imish'sin*, سوه‌جك ايمشكز » *imishsiñiz*,
سوه‌جك ايمش » *imish*, سوه‌جك ايمشلر » *imishlér*.
[They say that] I was about to love . . .

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§ 363. 4. Conditional Future. مستقبل شرطى

سوه‌جك ايسم *sévéjék isém*, سوه‌جك ايسك *sévéjék iséḱ*,
سوه‌جك ايسه‌ك » *iséñ*, سوه‌جك ايسه‌كز » *iséñiz*,
سوه‌جك ايسه » *isé*, سوه‌جك ايسه‌لر » *iséler*.
or *sévéjéyisém*, *sévéjéyiséñ*; *yazajaghîsaq*, *yazajaghîsañiz* . . .
If I shall love, If I am to love . . .

§ 364. Further:

يازه‌جق ايسه‌مده *yazajaq isémdé* I shall write, but —.
كوره‌مه‌يه‌جك ايسه‌كده *géôréméyéjék isékdé* We shall not be able to see, but —.
يوروييه‌مه‌يه‌جك ايسه‌كزده *yéôrûyéméyéjék iséñizdé* You will not be able to walk, but —.

لغتلر Words.

كيفلنمك *kéyflénmék* to be delighted
ييل باشى *yîl bashî* New-Year's-Day
واعظ *vayiz* preacher
بيك باشى *biñ bashî* major
ميرآلاى *miralay* colonel
ياپلا *yayla* summer-residence
صيق *sîq* thick

هانيا ? *haniya?* where is it?
يعنى *yani* that is to say
ياللديزلى *yaldîzlî* gilt
سيرك *séyrék* sparse
كوپرى *kéôprî* bridge
گورشمك *géôrûshmék* to visit
فاميلياجق *familyajaq* with the whole family.

تعليم ٥١ Exercise 51.

١ يارين باغلر آراسينه گيده‌جكز . باغلرى گورورسه‌ك چوق كيفلنه‌جكز . ٢ يارين ييل باشى ، يعنى ، ١٩٠٣ سنه‌سنك كانونِ

ثانیسینك بری در. واعظ افندی بزلره برر یالدیزلی انجیل شریف و ایکیشر تصویر ویره‌جك در. ٣ بن شیمدی اوه کیدییورم ' سز نره‌یه کیده‌جکسکز ؟ ٤ بز بو سنه یازین فامیلیاجق بر یره چیقمق ایسته‌یورز — هانکی طرفه طوغری کیتمك ایسته‌یورسکز ؟ ٥ شو قارشیده‌کی قارلی بوزلو طاغلره وَ صیق اورمانلقلره طوغری کیتمك نیتینده‌یز. اورالرده اَولر پك سیرك در. ظن ایده‌رم بیك باشی وَ میرآلای افندیلر دخی فامیلیاجق اورایه کیده‌جکلر. ٦ بز اورمانلقلره کیده‌میه‌جك ایمشیز. بابام بشقه یره کیتمکه سوز ویرمش. ٧ آکر یارین بزم اوه کله‌جك ایسه‌کز ' اَوده قاله‌جق وَ سزی بکلیه‌جکم. ٨ ایشتیدیکز می ؟ دون آق کوپری ییقلمش. بزم برادر آز قالمش صویه دوشه‌جك بوغوله‌جق ایمش. ٩ آج میسین ؛ صوسز میسین ' اویقوسز میسین ؟

ترجمه ٥٢ Translation 52.

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (مزمورلر *mézmourlar*) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

مکالمه Conversation.

س) بو کون پدر افندیدن مکتوب آله‌یله‌جکسکز ؟

ج) استانبول پوسته‌سن کایرسه ظن ایده‌رم بر مکتوب آله‌جغم.

س) صرّاف اون ليره‌يى بردن بوزه‌يله‌جكمى ؟
ج) اوت افندم ! بوزه‌رم ديوخدمتجى ايله خبر كوندرمش .
س) بورادن چيقارسه‌كز ؛ نره‌يه كيده‌جكسكز ؟
ج) هيچ بر يره كيده‌مه‌يه‌جكم ؛ اوطه‌جغمه كيده‌جك وَ درسمى حاضرلايه‌جغم .
س) عموجه‌ك شمدى‌يه‌دك كويه يتيشه‌يلدى مى ؟
ج) اوت افندم ! شمدى‌يه قدر چوقدن يتيشمش اوله‌جقدر .
س) عجبا بو اخشام آى ساعت قاچده طوغه‌جقدر !
ج) هوا بولوطلى در ؛ يوخسه چوقدن طوغمش اوله‌جقدى .

تعليم قرائت Reading Exercise.

نصر الدينك بر وعظى *A Sermon of Nasr-éd-dín.*

نصر الدين خواجه افندى[1] امثالسز[2] بر واعظ ايدى . اونك كبى بر واعظ نه‌كلمش نه ده كله‌جكدر . عمرنده[3] هيچ بر دفعه[4] بوش بر لاقيردى[5] سويله‌مه‌مشدر . هر سوزندن بر حصّه آلينير ؛ يا اشتاهله كولونور[6] . شمدى شو حكايه‌يى دكارسه‌كز[7] ، بكا حقّ ويره‌جكسكز[8] . بر كون خواجه افندى جامعه كيتمش ، كرسى‌يه[9] چيقمش ، يوزينى جماعته[10] چويرمش[11] وَ يوكسك سسله شويله ديمش : «اى جماعت ! اى مسلمانلر ! بو كون ، بو ساعتده ، سزه نه‌لر دييه‌جكم ، بيليرميسكز ؟» — جماعت تعجّب ايتمش[12] وَ «خير خواجه افندى ! سن ديمزدن بز ناصل بيله‌بيليرز» ديمش .

خواجه افندى جواباً[13] : «يا سيز بيلمزسه‌كز بن سيزه نه سويله‌يه‌يم[14] ؟ واريك ! اوكره‌نيك ! كليك ! » ديمش .

Words. 1. *Nasréd'din Hoja Efféndi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *ômrúndé* in his life. 4. *hich'bir défa* not at all. 5. *laqîrdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *diñlémék* to listen. 8. *haqq vérmék* to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. *chévirmék* to turn (his face). 12. *té-aj'jûb ét.* to wonder. 13. *jévabén* in answer. 14. *séôyléyéyim* I may speak.

ایرته‌سی[15] جمعه کونی خواجه افندی تکرار[16] وعظه باشلار وَ اولکی سوالی تکرار ایدر . بو دفعه جماعت کویا عقللی[16a] داورنق[17] مقصدیله : «اوت خواجه افندی ، بیلیرز ! بیلیرز ! » دیو هپسی بر آغیزدن باغریشیرلر[18] .

خواجه افندی اونلرك بو تربیه‌سزلکلرینه[19] پك زیاده کوجه‌نیر[20] وَ «مادام که[21] بیلیرز دیبورسکز ، سیزه نه سویله‌یه‌یم . هایدی کیدك ! کوزم کورمه‌سون ! » دیر ، کسیدن اینر وآلیر یورویی ویرر[22] .

15. *értési* the following. 16. *tékrar* again, repeating. 16a. *aqîl'li* wise. 17. *davranmaq* to behave. 18. *baghrîshmaq* to shout, to call out together. 19. *térbiyésizlik* rudeness. 20. *gûjénmék* to be angry. 21. *madam ki* since. 22. *yéôrûyû vérmék* (to depart and) go quickly.

درس ۲۵ Lesson 25.

التزامی The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is ه *-é, -a* (or یه *-yé, -ya*, when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding لم *-lim, -lîm* to this.

§ 366. **1. Indicative Optative.** التزامیٔ اخباریه

سوه‌یم *sévéyim'*,	سوه‌لم *sévélim'*,
سوه‌سین *sévé'sîn*,	سوه‌سکز *sévé'siñiz*,
سوه ؛ سوسون ، سوسین *sévé', sévsin'*,	سوه‌لر *sévélér'*.

That I may love, that thou mayest love, etc.

منفیٔ التزامی Negative.

سومه‌یه‌یم *sév'méyéyim*, *sév'méyim*, سومه‌یه‌لم *sév'méyélim*,

سومه‌یه‌سین *sév'méyésin*, سومه‌یه‌سکز *sévméyésiñiz*,
سومه‌یه *sév'méyé*, سومه‌سون *sév'mésin*, سومه‌یه‌لر *sév'méyélér*.

That I may not love, etc.

Interrogative. استفهامی التزامی

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may:*

Person 1: یازه‌یم می *yazayîm' mî?* یازه‌لم می *yazalîm' mî?*
» 3: یازسون می *yazsîn' mî?* یازسونلر می *yazsînlar' mî?*

May I write, may he, we, they write?

Person 1: آلایه‌یم می *al'mayayîm mî?* آلیالم می *al'mayalîm' mî?*
» 3: آلاسون می *al'masîn mî?* آلاسونلر می *al'masînlar mî?*

Shall I not take?

مطالعات *Mûta-la-at* Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. **The Sixth Gerund.** By adding لی *-li*, *-lî* or لیدنبرو *-lidén bérou*, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایه کلهلی، بورایه کلهلیدنبرو *bouraya gélélidén bérou, bouraya géléli.* Since he came here.

بوچوجوق طوغهلی خسته در *bou chojouq doghali,* (or *doghalîdan bérou*) *hasta dîr.* This boy is sick ever, since his birth.

§ 370. **The Seventh Gerund.** By repeating the third person singular another gerund is formed which denotes repeated action:

قوشه قوشه کلدی *qosha qosha géldi.* He came running continually.

§ 371. **The Eighth Gerund.** Another Gerund is produced by adding رق *-raq*, *-rék* to the same part of the verb; it expresses the *manner* of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوینه‌رك مكتبه كيديور *sévinérék méktébé gidiyor.* He is going to school joyously.

قوشه‌رق كلدى *qosharaq géldi.* He came running.

§ 372. **The Ninth Gerund.** This is obtained by the addition of سى ' سيجه *-si, or -sîja* to the third person, and is used for cursing and blessing:

اوجاغى ياناسى *ojaghî yanasî* or *yanasîja!* May his hearth be alight! (i. e. may he be prosperous!)

اوجاغى باتاسيجه *ojaghî batasîja!* May his fireplace be sunk! (i. e. may his offspring be annihilated!)

كور اولەسيجه *kêôr olasîja!* May he be blinded!

2. The Assertive Optative. التزامىٔ حكايه

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

يازه ايدم *yazay'îdîm,*	يازه ايدك *yazay'îdîq,*
يازه ايدك *yazay'îdîñ,*	يازه ايديكز *yazay'îdîñîz,*
يازه ايدى *yazay'îdî,*	يازه ايديلر *yazay'îdîlar.*

That I might write! *or* That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb ***olmaq*** اولق 'to become', to express just the same meaning:

يازمش اولايدم *yazmîsh olayîdîm,*	يازمش اولايدك *yazmîsh olayîdîq,*
يازمش اولايدك *yazmîsh olayîdîñ,*	يازمش اولايديكز *yazmîsh olayîdîñîz,*
يازمش اولايدى *yazmîsh olayîdî,*	يازمش اولايديلر *yazmîsh olayîdîlar.*

That I might write! That I had written!

مطالعات *Mûta-la-at* Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

نولایدی (نه‌اوله ایدی) *no'layîdî!* Would that!

p. کاشکی *kâsh'ki* vulg. *késh'gé!* Would that it were so!

الله ویرسون که! *Al'lah' vérsîn ki!* الله ویره ده! *Al'lah véré dé!* God grant that!

الله ویریدی ده! *Al'lah véré'yidi dé!* Would to God that!

مثاللر *Misal'lér* Examples.

Kâsh'ki bourad'a olayîdî! Would that he had been here!
Kiash'ki, or, *no'layîdî véré'yidim!* Would that I had given!
Al'lah vérsin'ki or *Al'lah véréyidi dé,* or *Al'lah vérédé éyi bir yaghmour géléyidi!* Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379): ویرمش *vérmish olayîdîm* or *vérmish ol-sayîdîm* are the same.

لغتلر Words.

صاتون آلمق *satîn almaq* to buy	صاتمق *satmaq* to sell
کوکول *gêôñûl* heart	مرتك *mértêk* post, beam
صانمق *sanmaq* to suppose, take	a. اذن *izin* permission
a. صداقه *sadaqa* alms	p. برابر *bérabér* together.

عافیت اولسون! ـ اوله! *afiyét' olsoun,* or *ola!* May that be health to you! [§ 490].

تعلیم ۵۳ Exercise 53.

۱ کاشکی پاره‌م اولیدی ده، شو قوناغی صاتون آلایدم! ۲ هایده‌ك آرقه‌داشلر! دیشاری کیده‌لم ده درسلریزی برابر اوکرنه‌لم، ایو اولمز می؟ ۳ پك کوزل اولور! کیده‌یم خواجه افندیدن اذن آلایم ده کله‌یم. ٤ وارایم شو فقیره بش اون پاره صداقه ویره‌یم. کاشکی پاره‌م اولایدی ده، برقاچ پاره زیاده ویره ایدم. اوجاغی یاناسیجه پك بیچاره در! ٥ بن ده برقاچ پاره اولسون (even) ویرمه‌یی ایستر ایدم؛ لکن

کوکولده وار الده یوق. ٦ اکر سنك یکن اغا اوقومغی یازمغی بیلمش اولایدی! شیمدیه قدر چوق پاره قازانیر ایدی. فقط ایشك کوتوسی شو در که، الفی کورورسه مرتك صانیر، بایی کورسه چاناق. ۷ بو کون چوق چالیشدم؛ یازی یازه یازه اوصاندم. ۸ صو می ایچدیکز؟ عافیت اولسون! — عمرك چوق اولسون افندم. ۹ سوینه سوینه مکتبه کیدییوردم. ۱۰ اوقویه اوقویه کوزم یورولدی.

ترجمه ٥٤ Translation 54.

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

مکالمه Conversation.

س) ربّانی دعایی[1] یلیرمیسکز؟ اکر یلیرسه‌کز سویله‌یکز! ممنون اولهجغم.

ج) «ای سماواتده[2] اولان پدریز! اسمك مقدّس[3] اولسون! پادشاهلغك کلسین! ارادتك[4] سماواتده اولدیغی کبی[5] یر اوزرنده دخی اجرا اولونسون[6] . . .» بو قدرینی یلیرم. کاشکی هپسینی ده بیله ایدم ده سویله‌یه‌بیله ایدم.

س) ربانی دعایی اوکرەنەلی نەقدر اولدی؟

Words. 1. *Rab'bani douva* Lord's Prayer. 2. *sémavat* heavens. 3. *mouqad'dés* holy. 4. *iradét* will. 5. *oldoughou gibi* as it (was). 6. *ijra olounmaq* to be done.

ج) اوچ کون اولدی ؛ وقتم چوق یوقدر . اولایدی هپسنی بردن اوکرەنه بیلیر ایدم .

س) ایشیتدم که قارداشکزه امرِحقّ وقوع بولمش[7] ؛ چوق اسف ایتدم[8] . باشکز صاغ اولسون !

ج) تشکر ایدرم . سز صاغ اولك ! الله سیزلره اوزون عمرلر وبرسون ! الله بزم برادرك عمرینی سزلره باغیشلاسین[9] !

س) احمد اوستەکیله کیدییورمیسین ؟

ج) سن بکا اولمره کیتمه دییەلی اولرینه آیاق باصمادم .

س) سز مرذیفونه کلەلی قاچ سنه اولدی ؟

ج) افندم بن بوشهره کلەلی اون سکز سنه اولدی .

س) ددەك اولەلیدنبرو قاچ آی اولدی ؟

ج) آی دکل یکرمی طقوز سنه اولمشدر . بنم عقلم یتمز[10] .

7. *emri haqq vouqou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *baghîshlamaq* to grant. 10. *aqlim yétméz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

درس ٢٦ Lesson 26.

The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* ه of the third person Singular of the Optative.

§ 378. **1. Suppositive Present.** حال فرضیه

یازسەم *yaz'sam*,	یازسەق *yaz'saq*,
یازسەك *yaz'sañ*,	یازسەکز *yaz'sañız*,
یازسه *yaz'sa*,	یازسەلر *yaz'salar*.

If I write, If I were to write, etc.

Negative. منفیٔ حال فرضیه

یازمسه ، یازمسەك ، یازمسەم or یازماسەم *yaz'masam*, *yaz'masañ*, *yaz'masa*, etc. | If I do not write. / If I were not to write.

§ 379. 2. Suppositive Past. ماضیٔ فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

یازسیدم ' یازسوایدم *yaz'sayîdîm,*	یازسیدك *yaz'sayîdîq,*
یازسیدك ' یازسهایدك *yaz'sayîdîñ,*	یازسیدیکز *yaz'sayîdîñîz,*
یازسیدی ' یازسهایدی *yaz'sayîdî,*	یازسیدیلر *yaz'sayîdîlar.*

If I had written, etc.

§ 380. 3. Narrative Suppositive. روایت فرضیه

یازسه ایمشم *yaz'sa imishim,*	یازسه ایمشیز *yaz'sa imishiz,*
یازسه ایمشسین *yaz'sa imishsin,*	یازسه ایمشسکز *yaz'sa imishsiñiz,*
یازسه ایمش *yaz'sa imish,*	یازسه ایمشلر *yaz'sa imishler.*

If I had written (as others say) . . .

مطالعات *Mûta-la-at:* Remarks.

§ 381. a. The Conjunction p. اکر *éyér'* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense سه *-sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

اکر چالیشمسهك *éyér chalîshmasañ,* or *chalîshmasañ* If you do not try.

§ 382. b. If the Suppositive tenses are used with کاشکی *kîâski,* they are regarded as Optative. If they are used with اکر *éyér'*, they become Suppositive; as:

Kîâshki on ghouroushoum' olsa! O that I had ten piastres!
Eyér' on ghouroushoum ol'sa. If I had ten piastres.
Kîâshki érkén' gélséyidim! O that I had come earlier!
Eyér érkén gélsé'yidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb اولمق *olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

يازمش اولسه ، يازمش اولسەك ، يازمش اولسەم
yazmîsh ol'sa, — ol'sañ, — ol'sam, etc.
يازمش اولسيدى ، يازمش اولسيدك ، يازمش اولسيدم
yazmîsh olsa'yîdî, — olsa'yîdîñ, — olsa'yîdîm, etc.
} If I had written.

يازەجق اولسه ، يازەجق اولسەك ، يازەجق اولسەم
yazajaq ol'sa, yazajaq ol'sañ, yazajaq ol'sam
يازەجق اولسيدى ، يازەجق اولسيدك ، يازەجق اولسيدم
yazajaq olsa'yîdî, yazajaq olsa'yîdîñ, yazajaq olsa'yîdîm
} If I am about to read.

مثاللر *Misal'lér* Examples.

Dûn bizé gélmish olsayîdînîz, amoujamî georûrûdûñûz.
If you had come to us yesterday, you would have seen my uncle.
Ma'ashînîzî alajaq olsañîz, borjouñouzou vériñiz.
If you receive your salary, pay your debts.

لغتلر Words.

a. سلام *sélam* salutation	ديويت *divit* inkstand
a. دقيقه *daqîqa* minute	بيله *bilé* even, though
طاريلمق *darîlmaq* to be offended	نه ديمك *né démék!* certainly!

تعليم ٥٥ Exercise 55.

١ اويكزه كلسەم ، بنى اچەرى آليرميسكز ؟ نه ديرسيكز كلەيم مى ؟ كلمەيەيم مى ؟ ٢ يارين صباح سزك اوه كلەجك اولورسەم بتمله برابر حكيمه كيدەبيليرميسكز ؟ — كيدەبيليرم ظن ايدەرم. لكن بو كون اخشام اوستى ده كلەجك اولسەك كيدەبيليرم. ٣ بو قوناغى كچن سنه صاتون آلمش اولسيديكز ، دها اوجوز آليرايديكز. ٤ المدن طوتسەلر ايدى ؛ دوشمەيەجك ايدم. ٥ برسودلى قهوه پيشيرتسه ايديكز ، كوزلجه ايچر ايدك. ٦ واهان افندى كلەجك اولسه ؛ بن بوقاريدەيم بكا خبر ويرر. ٧ كاشكى وقتم اوزون اولسيدى ده ، سيزكله برابر اوطورسەق وَ قونوشسه ايدك. ٨ خالەزادەم پاره آرتيرمش اولە ايدى ، بزم ايله برابر استانبوله كيدەبيليرايدى. ٩ «اوقومه يازمه

اوکزنسه‌ك بك اولورسین افندی اولورسین . اوکزنسه‌ك حمال اولورسین» .
۱۰ کاشکی او اعلاجی ایچسه ایدم ، اکر ایچسه ایدم شمدی‌یه چوقدن
ایبله‌شیر ایدم .

ترجمه ٥٦ Translation 56.

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

مكالمه Conversation.

شو اشکی صاتون آلمق ایسترمیسکز؟ — پاره‌م اولسیدی آلیردم .
سزی یارین نه وقت کوره‌بیلیرم ؟ — ساعت دردی بش کچه‌رك اوده اولورم .
عجبا چارشویه کیتسه‌م می کیتمسه‌م می؟ — کیتسیدیکز ایو یاپار ایدیکز .
سزه برمکتوب ویرسیدم پوسته‌خانه‌یه کیتسه ایدم ؛ کوتورور ایدم . اما
کوتورور میدیکز؟ — کیده‌مه‌یه‌جکم .
یککیزی یسه‌کز بزه کلیرمیسکز؟ — اکر اوه باشقه بر کیمسه کلمسه کلیرم .

تعليم قرائت Reading Exercise.

نصر الدینك بر وعظی (مابعد[1]) *A Sermon of Nasr-éd-din.*

عجبا خواجه افندی نه سویله‌یه‌جك ایدی دیو جماعته بویوك

Words. 1. a. *ma'bad* continued.

بر مراق[2] اولور. خواجه‌نك آغزیندن سوزی ناصل آله‌بیلیرز دیو دوشونه‌رك قرار ویریرلر[3] که : اگر بردها کرسی یه چیقار وَ سوال ایدرسه «کیمیمیز بیلیرز ' کیمیمز بیلمه‌یز» دیو جواب ویرسونلر.

خواجه حضرتلری اوچنجی دفعه اوله‌رق کرسی‌یه چیقار وَ «ای قارداشلرم ! بیلیرمیسکز ؟ بو کون بن سیزه نه سویله‌یه‌جکم ؟ » دیو صوردار. جماعتك هپیسی بر آغیزدن «کیمیمز بیلیرز ' کیمیمز بیلمه‌یز» دیو با غریشیرلر.

خواجه افندی : «نه کوزل ! مادام که بیلیور ایمشسکز ؛ اویله ایسه بیلنلریکز[4] بیلمه‌ینلریکزه اوکرتسونلر ! » دیمش و طاریله‌رق کیدن اینمش ' براقمش ' کیتمشدر.

2. *méraq* curiosity. 3. *qarar vérmék* to decide. 4. *bilénlériñiz* those who know among you (§ 407).

درس ۲۷ Lesson 27.

The Necessitative Tense.

§ 384. The Necessitative Tense indicates necessity, obligation and duty, that an action must or ought to take place.

The characteristic sign of this tense is ملی ' مه‌لی *-méli* with the soft and مالی *-malî* with the hard verbs. This termination is added to the root.

سومك ' √سو ؛ سومه‌لی *sévméli'* He must love (if is necessary).

یازمق ' √یاز ؛ یازمالی *yazmalî'* He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریه

سومه‌لیم *sévméli'yim*, سومه‌لیز ***sévméli'yiz***,

سومه‌ليسين *sévméli'sin*, سومه‌ليسكز *sévméli'siñiz*,
سومه‌لى در *sévméli' dir*, سومه‌ليدرلر *sévméli'dirler*.

I must love, *or*, ought to love, *or*, am to love, etc.

Negative and Interrogative.

سومه‌مه‌ليم ' سومه‌مه‌ليسين ' سومه‌مه‌ليدر } I must or ought not to love.
sév'méméliyim, *sév'méméliśin*, *sév'méméliḍir*

سومه‌لى ميم *sévméli' miyim?* Ought I to love? Must I love?

سومه‌مه‌لى ميم *sév'méméliмiyim?* Ought I not to love? Must I not love?

§ 386. *Note.* In some regions of Turkey the people make a wrong use of the third person plural as *sévméliléŕ*, instead of the regular *sévméli dirlér*.

2. Assertive Necessitative. حكايهٔ وجوبى

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act; as:

دون كلمليدك *dûn' gélméliyidiñ* You ought to have come yesterday.

مكتبه كيتمليديكز *méktébé gitméli'yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German musste.

يازماليدم *yazmalí'yîdîm*, يازماليدك *yazmalí'yîdîq*,
يازماليدك *yazmalí'yîdîñ*, يازماليديكز *yazmalí'yîdîñiz*,
يازماليدى *yazmalí'yîdî*, يازماليديلر *yazmalí'yîdîlar*.

I ought to have written. It was necessary that I should write.

يازمامالىيدم *yaz'mamalîyîdîm* I ought not to have written.

§ 389.

3. Narrative Necessitative. روايت وجوبى

يازمالى ايمشم *yazmalí' yîmîshîm*, يازمالى ايمشز *yazmalí' imishiz*,

يازمالى ايمشسين *yazmalî' imîshsin*, يازمالى ايمشسكز *yazmalî' imishsiñiz*,
يازمالى ايمش *yazmalî' imish*, يازمالى ايمشلر *yazmalî' imishlér*.

(They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطىٔ وجوبى

يازمالى ايسم *yazmalî' isém*, يازمالى ايسك *yazmalî' isék*,
يازمالى ايسكٔ *yazmalî' iséñ*, يازمالى ايسكز *yazmalî' iséñiz*,
يازمالى ايسه *yazmalî' isé*, يازمالى ايسلر *yazmalî' iselér*.

If it is necessary for me to write, etc.

مطالعات *Mûta-la-at:* Remarks.

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

a. لازم *lazîm'* necessary. كرك *gérék'* necessary, requisite.
a. مجبور *méjbour'* obliged. a. اقتضا *iqtiza'* requisite.
a. واجب *vajib'* necessary. a. مقتضى *mouqtazî'* necessary.

Yazmalî'dîr, is expressed by *yazmasî lazîm'*, *gérék'*, *vajib'*, *mouqtazî'dir*; or, *yazmagha méjbour'dour*; *yazmasî iqtiza'édér*.

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction كه *ki* between them is frequently avoided by employing the word ديو ' ديى *déyi* 'saying'.

It is used also after all kinds of quotations.

امر ايتدى كه كلسون or كلسون ديو امر ايتدى *émr étdi ki gélsin*, or, *gélsin déyi émr étdi*. He ordered him to come.

ير كوسترددى كه اوطورسون or ير كوسترددى اوطورسون ديو *yér gôstérdi ki otoursoun*, or, *otoursoun déyi yér gôstérdi*. He showed him a place to sit.

بابالك سنى "كل" ديو چاغيريور *babañ séni gél déyi chaghirîyor*. Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. *1. Bén bir méktoub' yazmalîyîm. 2. Bir méktoub' yazmagha méjbouroum. 3. Bir méktoub' yazmaqlighim iqtiza édér.*

I have to learn my lesson. *1. Dersimi êôyrénmélî'yim. 2. Dérs' êôyrénmékliyim lazîm dîr, gérék'dir, vajib'dir, iqtiza'édér, mouqtazî'dir* etc.

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominatival with ایچون *ichin* 'for'; as:

He has a book to read. *1. Oqouyajaq bir kitabî' var. 2. Oqoumagha bir kitabî' var. 3. Oqoumaq ichin bir kitabî' var.*

لغتلر Words.

کیمك *géymék* to put on	بوش بوشینه *bosh boshouna* in vain
p. دسته *désté* quire (of paper)	بسلهمك *béslémék* to feed
قوطو *qoutou* box	a. مطلقا *mout'laqa* absolutely
یامهلامق *yamalamaq* to mend	یامه *yama* patch
تذکره *tézkiré* a note	a. مانع *mani* obstacle.

تعلیم ۵۷ Exercise 57.

۱ پدرم بو هفته کلیرم دیو یازمش ایدی ایسه ده کلهمدی. مطلقا بر مانعی اولمالی. ۲ مارقوس ایلی بر شاکرد در دیو ایشتمش ایدم؛ اما یاکلیش اولمالی. ۳ چوجوقلر چالیشمالی؛ هم ده چوق چالیشمالی درلر. ٤ نه یاپهجق ایسهکز بر ساعت اول یاپمالیسکز. ٥ آدم خسته اولمامق ایچون نه چوق یهملی نه ده چوق ایچملی ‹ایچملی›. ٦ هر نه امر ایتسهم یاپمالیسین؛ یازهجقسین دیو نه سویلهسهم چارچاپوق یاپمالیسین؛ دویدك می؟ ۷ نه یاپمالی ایدك؟ — قوندوراکی چاپوق کیمهلی وَ کیتمهلی

ایدك. ۸ نه صاتون آلمالیدیلر؟ — ایکی دیویت، بر دسته کاغد وَ بر قوطو قورشون قلم صاتون آلمالی ایدیلر. ۹ دوستکزك ایده‌جك بر ایشی وار می؟ — یازه‌جق بر مکتوبی وار در. ۱۰ صاته‌جق بر آتم وار. اوقویه‌جق بر غزته‌سی وار (§§ ۳۹٤، ٤۰۸).

ترجمه ۵۸ Translation 58.

1. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

مکالمه Conversation.

س) سویله باقالم! قوشلر بهارین نه یاپمالیدرلر؟

ج) قوشلر بهار موسمنده یووالرینی یاپمالی، یومورطه‌لرینی یومورطلامالی، یاوروللرینی چیقارمالی، اونلری بسله‌مه‌لی وَ اوچورمالی درلر.

س) عجبا همشیره‌کز خانم بنی کورسه طانیه‌جق میدر؟

ج) طانیمالیدر. کورمشم دیو چوق دفعه لاقیردیکزی ایدر.

س) اثوابلریمی کیم دیکه‌جك؟ وَ چورابلریمی کیم یامالایه‌جقدر؟

ج) بن یاپاجغم اما بیلم که: چورابلرك پك اسکی در؛ یامالامالیمی؟ یامالاماملیمی؟

س) بر تذکره یازه‌جق کاغدیکز وار میدر؟

ج) بویورك افندم! بر تذکره‌لك دکل آ! ایشته سیزه اون تذکره‌لك کاغد؛ کاغدم یوقدر دیو یازمامازلك ایتمه‌یکز (§ ۲۹٤).

تعلیم قرائت Reading Exercise.

خواجه‌نك اَولنمه‌سی The Marriage of the Teacher.

نصرالدین خواجه افندینك باشی بوزولمش[1] ؛ ایکنجی دفعه اوله‌رق اَولنمك آرزوسینه دوشمش[2] . اسلاملر آراسینده عادتدن[3] در که ' ارککلر قاریلرك یوزلرینی کورمزلر . قاریلر یابانجی[4] بر ارکك کورورلرایسه ' چارچاپوق یوزلرینی اورترلر[5] . خواجه‌نك دوستلری کندیسینه غایت چیرکین برقاری بوله‌رق کوزل در دیو یوتدورمشلر[6] . قاری اَوه کلیر کلمز خواجه یوزینك اورتوسینی[7] قالدیرمش باقمش که ؛ نه دیك[8] ! پك چیرکین بر شی ! عادتا[9] بر کومور ! جانی چوق صیقیلمش[10] ایسه ده هیچ سس چیقارمامش .

ایرته‌سی کون بزم خواجه اودن چیقارکن ' قاری در : «آمان خواجه افندی ! سن کیدییورسین ' سویله ! کیمه کورونه‌یم[11] ؟ کیمه کوروغه‌یم[12]» دیو بر ادا[13] ایله سوال ایتمش . — خواجه «بره قاری[14] ! جانیکی سورسه‌ك[15] ' بکا کوروغه‌ده کیمه کورونورسه‌ك کورون ! » دیمش وَ کوجبلا یاقایی قورتارمش[16] .

Words. 1. *bashi bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adétdén ol.''* to be usual. 4. *yabanji* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *ôrtù* veil. 8. *né dén!* (what do you say) = what wonder! 9. *adéta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *éda* arrogance. 14. *biré qarì* now then, woman! 15. *diniñi sévérsén* if you love your soul = please! 16. he could scarcely get rid of her.

درس ۲۸ Lesson 28.

فرع فعل The Participles.

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish ***ki***, که meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, ***ki***, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who, which, that, what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle ***(Ismi Fayil)*** and in the second Passive Participle ***(Ismi Méfoul)***. The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

§ 401. Subjective Active Participle. اسم فاعل

Present:	يازان	***yazan***	who writes, writer, writing (adjectival).
Aorist:	يازار	***yazar***	one who writes, writing » .
Past:	يازدق	***yazdîq***	one who wrote.

Dubitative:	يازمش	*yazmîsh*	one who has written.
Pluperfect:	يازمش اولان	*yazmîsh olan*	one who had written.
Future:	يازه‌جق	*yazajaq*	one who will write.
Past Future:	يازه‌جق اولان	*yazajaq olan*	one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	يازيلان	*yazîlan*	is being	written.
Aorist:	يازيلير	*yazîlîr*	may be	written.
Past:	يازلدق	*yazîldîq*	is	written.
Dubitative:	يازلمش	*yazîlmîsh*	has been	written.
Pluperfect:	يازلمش اولان	*yazîlmîsh olan*	had been	written.
Future:	يازيله‌جق	*yazîlajaq*	will be	written.
Past Future:	يازيله‌جق اولان	*yazîlajaq olan*	is (about) to be	written.

That which

The Negatives are: يازمايان *yazmayan*, سومه‌ين *sévméyen*, يازلمايان *yazîlmayan*, سويلمه‌ين *sévilméyén*, etc.

مطالعات *Mûta-la-at:* Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

يازان آدم *yazan adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

اوقور يازار بر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

گورونور گورونمز شيلر *gêôrûnûr gêôrûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ايو بر ادم سكز، سزى سومه‌دك كيمسه يوقدر *siz éyï bir adém siñiz, sizi sévmédik kimsé yoq dour.* You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

بومکتوبی یازان ' یازه‌جق اولان ' یازمش اولان ذات کیم در؟ *bou méktoubou yazan, yazajaq olan, yazmish olan zat kim' dir?* Who is the person who wrote this letter? or ' بو مکتوبی یازان ' یازه‌جق اولان یازمش اولان کیمدر *bou méktoubou yazan, yazajaq olan, yazmish olan' kim dir?* Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

N.	یازان *yazan*	A.	یازانی *yazanî*
G.	یازانك *yazanîñ* of —	L.	یازاندە *yazanda* in —
D.	یازانه *yazana* to —	A.	یازاندن *yazandan* from —

The person writing, the writer.

Also: یازانلر ' یازانکز ' یازانلری *yazanlarî, yazanîñîz, yazanîmîz* } The writer among us, you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

یيه‌جك اکمکی یوقدر *yéyéjék ékméyi yoq dour.* He has no bread to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

بو اوده کیم اوطوره‌جق؟ *bou évdé kim' otourajaq?* Who will dwell in this house?

بو اوده اوطوره‌جق كيمسه كيم در؟ *bou évdé otourajaq kimsé kim dir?* Who is the man, who will dwell in this house?

تطبيقات *Tatbiqat:* Comparison.

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

antecedent relative clause verb
1. The man who came now is blind.
relative clause antecedent verb
Shimdi gélén adém kéôr' dûr.

verb antec. relative clause
2. These are the boys who did not learn their lessons.
relative clause ant. verb
Dérslérini éôyrénméyén chojouqlar bounlar' dir.

3. There is nobody (who does not love you).
(Sizi sévmédik) kimsé yoq'dour.
4. (Those who have gone to and come) from India.
Hindistana (gitmish vé gélmish olanlar).
5. I saw the man (whose house is big).
(Evi béôyûk olan) adémi géôrdûm.
6. A woman (whose eyes are blind).
(Géôzléri kéôr olan) bir qarî.
7. A horse (that runs fast).
(Chapouq séyirdir) bir at.
8. A man (who is not fit for anything).
(Bir ishé yaramaz) bir adém.
9. A letter (the address of which is not written).
(ûstû yazîlmamîsh [or yazilmadiq]) bir méktoub.
10. There was a man there (whose hand was withered).
Orada (éli qouroumoush olan) bir adém var îdî.
11. The merchant (who has to come [or will come] to-morrow).
(yarîn géléjék [or géléjék olan]) tûj'jar.

12. [Those who know among us], will teach (those who do not know among you).
[Bilénlérimiz] (bilméyénlériñizé) éöyrédéjéklér.
13. Who is the man (who will call the servant?)
(Khîzmétkîârî chaghîrajaq olan) adém kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir' shéyim) yoq dour.

لغتلر Words.

بالطه *balta* an axe	a. بلا *béla* evil
كسر *késér* adze	بللی *bél'li* known, perceptible
دپه ' تپه *dépé* hill, top	كچيله‌جك *géchiléjék* passable, fordable
a. مكافات *mûkiafat* prize	النلدن كلمك *élindén gélmék* to be able to do
اولهجق *olajaq* hopeful	اولمق *olmaq* to become
ينمك *yénmék* to be eaten	يتمك *yétmék* to ripen
قاينار *qaynar* boiling	ايش كوج *ish gûj* occupation.

تعليم ۵۹ Exercise 59.

۱ عقلی باشنده اولان آدملری سوه‌رم . ایشه یاراماپان آدملردن خوشلانمام . ۲ ایشنی کوجینی براقان ' هر وقت تنبل تنبل کزَن کیمسنه‌لردن کیم خوشلانیر ؟ ۳ باباسینه اطاعت ایدن ' آناسنی سَوَن بر چوجوق هر وقت سَویلیر . ٤ سویلیر طبیعتی اولانلری هر کس سور ایسه ده ؛ سویلمز ' چیرکین طبیعتلی اولانلردن ده هیچ بر کیمسه خوشلانماز . ۵ اولهجق چوجوق کوچوکلکندن بللی در . اولهجق آت طای ایکن بللیدر . ٦ کچن سنه نره‌یه کیتدیکز وَ کله‌جك سنه یازین نره‌یه کیده‌جکسکز ؟ — کچن سنه مرذیفونه یاقین بولنان یکیجه قریه‌سنه کیتدم و بو سنه دخی کیده‌جك باشقه بر یرم یوقدر .

تعليم ٦۰ Exercise 60.

۱ بو سوزی سزه سویله‌ین کیم ایدی ؟ — دونکی کون بورایه

كامش اولان قيصريه‌لى برتجار ايدى . ٢ باغده ميوه‌لر ايله دولو اولان بر آغاج كوردم ؛ فقط ميوه‌لرى يمز حالده ايدى . ٣ يتمه‌مش ميوه‌لرى يَين چوق چوجوقلر بيليرم كه ، خسته ياتيورلر ، ايصيتمه طوتيورلر . ٤ المدن كله‌جك بر ايش ايسه ياپارم ؛ يوخسه ياپه‌مام . ٥ بزى كورونو وَ كورونمز بلالردن صاقلايان الله تعالى حضرتلرى در . ٦ بيچاغلك كسر مى ؟ — كسر بر بيچاغم ، كسمز بر بالطهم وَ كسكين بر كسر وار در . ٧ ايرماقدن كچيله‌جك يرى بكا كوسترەجك اولسه‌كز چوق ممنون اولورم . ٨ ايچيكزده خسته اولانكز وار مى ؟ ٩ يبه‌جك برآز قاينار صو قو . ١٠ كچمشلريكزك جانينه رحمت اولسون ١١ نورى بك نصل بر آدم در ؟ — هيچ ! بوش كزنلرك باشى قالفه‌سيدر .

ترجمه ٦١ Translation 61.

1. The man who died yesterday morning, was your neighbour. 2. What have you? — I have a book, on the cover of which there is a beautiful yellow picture. 3. What do you see? — 4. I see the baker who bakes bread. 5. If you have seen the horse one of whose eyes is blind, it is not ours. 6. The adze cuts the wood. 7. Boys! do not be afraid, there is nothing to be feared. 8. It is a statement which cannot be believed. — No, Sir, it is a credible statement. 9. Have you anything to say to me? — I have nothing to say to you. 10. Whoever knows himself, knows a great deal (many things). 11. Is this the lady whose sister is sick? — No, she is the lady whose father is sick. 12. This villager is not a man who does not know anything, he is a man who reads and writes.

مكالمه Conversation.

بو كوملكلرى كيمه كوندره‌جكسكز ؟ فقير وخسته اولانلره كوندره‌جكم .

هيچ بر شيئى اولمايانلره نه‌ديرلر ؟ فقير ديرلر .

اوی داغك دپه‌سنده اولان تجّار نره‌ده در ؟ — شمدی کندی مغازه‌سنده اولمالی .

بوسنه مکتبده برنجی مکافاتی آلان کیم ایمش ؟ — کوچوك همشیره‌م نازك خانم در .

شو صاتیلان کلام قدیمك هدیه‌سی قاچ غروشدر ؟ — اوکلام قدیمك هدیه‌سی ۱۲۰ غروشدر .

بویله کیج وقت قاپی‌یی چالان کیم در عجبا ؟ — بیلم ! عالمده برمسافر اولسه .

بو پاره‌یی نه وقت ویره‌بیلیرسکز ؟ — پك پك اوچ کوندن ویربرم .

موسی کیا ! بو سنه اکینلر نصلدر ؟ — آه ! الله شکرلراولسون ! کولدوره‌جك قدر دکلسه ده ؛ آغلایه‌جق قدر ده دکل .

تعلیم قرائت Reading Exercise.

ایپه اون سرمك To hang flour on a line.

ویره‌جکنی ویرمز ، حدینی طانیماز[1] کوتو قونشونك بری ؛ بر دفعه خواجه حضرتلرینه مراجعتله[2] : «جانم خواجه افندی ! بزم چوجوقلر[3] بو کون چاماشیر[4] ییقایورلر . چاماشیر سرمك[5] ایچون شو سزك چاماشیر ایپینی[6] ویرسه‌کز نه اولور[7] ! » دیو یالوارمش[8] . — « پك اعلا اوغلم امّا ؛ کل کله‌لم[9] که بزمکیلر[3] ده بو کون ایپه اون سرمشلر ؛ یوقسه قضاکی آلسون[10] ، نه وار که[11] » دیو جواب ویرمش . اوته‌کی[12] حالا[13] مسئله‌یی[14] اکلامایه‌رق — « نه دیوك[15] خواجه ، هیچ ایپه اون سریلیرمی ؟ »

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mûraja-at ét.*" to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashîr* household linen. 5. *sérmék* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour*? a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10 *qadaſi-alsîn* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyon*? for *déyorsoun*. What are you saying?

دیو اصرار[16] ایتدیکنده ؛ خواجه افندی «به حریف ! آکلاسهك نه[17]!
ویرهجك کوکلم اولماسه ؛ ایپه اون دکل یا ' صو بیله سرهرم» دیهرك باش
آغریسنی دفع[18] ایتمشدر.

16. *israr ét.''* to insist. 17. *añlasañ' né?* why do you not understand? 18. *déf ét.''* to repel, expel.

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۲۹ درس Lesson 29.

The Participles. (Continued.)

2. Objective Mood. صیغهٔ صله *Sîyghéyi Sîlé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i.e. 'whom, which, that, what', governed by the words **of, to, on, in, out of, from, by, with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

Subjective Participle.

Past:	یازدق	*yazdîq*
Pluperfect:	یازمش اولان	*yazmîsh olan*
Future:	یازهجق	*yazajaq*
Past Future:	یازهجق اولان	*yazajaq olan*

The **person** who wrote; who had written ...

Objective Participle.

Past:	یازدیغم	*yazdîghîm*
Pluperfect:	یازمش اولدیغم	*yazmîsh oldoughoum*
Future:	یازهجغم	*yazajaghîm*

Past Future: يازه‌جق اولديغم *yazajaq oldoughoum*
The **thing** which I wrote, which I shall write ...

§ 413. Objective Past Tense. ماضئ صله

Per. 1.	يازديغم	*yazdîghîm'*,	يازدقلرم	***yazdîqlarîm'***,
2.	يازديغك	*yazdîghîñ'*,	يازدقلرك	***yazdîqlarîñ'***,
3.	يازديغى	*yazdîghî'*,	يازدقلرى	***yazdîqlarî'***,
1.	يازديغمز	*yazdîghîmîz'*,	يازدقلريز	***yazdîqlarîmîz'***,
2.	يازديغكز	*yazdîghîñîz'*,	يازدقلريكز	***yazdîqlarîñîz'***,
3.	يازدقلرى	*yazdîqlarî'*,	يازدقلرى	***yazdîqlarî'***.

That which I, he, we, you, they wrote. Those which I, you ... wrote.

§ 414. Pluperfect. حكايهٔ ماضئ صله

يازمش اولديغم *yazmîsh' oldoughoum.*
يازمش اولدقلرى *yazmîsh' oldouqlarî.*
} That which I, you, they ... have written.

§ 415. Future. مستقبل صله

Per. 1.	يازه‌جغم	*yazajaghîm'*,	يازه‌جقلرم	***yazajaqlarîm'***,
2.	يازه‌جغك	*yazajaghîñ'*,	يازه‌جقلرك	***yazajaqlarîñ'***,
3.	يازه‌جغى	*yazajaghî'*,	يازه‌جقلرى	***yazajaqlarî'***,
1.	يازه‌جغمز	*yazajaghîmîz'*,	يازه‌جقلريز	***yazajaqlarîmîz'***,
2.	يازه‌جغكز	*yazajaghîñîz'*,	يازه‌جقلريكز	***yazajaqlarîñîz'***,
3.	يازه‌جقلرى	*yazajaqlarî'*,	يازه‌جقلرى	***yazajaqlarî'***.

That which I shall write ... Those which I shall write...

§ 416. Past Future. حكايهٔ مستقبل صله

يازه‌جق اولديغم *yazajaq' oldoughoum.*
يازه‌جق اولديغمز *yazajaq' oldoughoumouz.*
} That which I, we shall have written ...

مطالعات *Mûta-la-at* Remarks.

§ 417. I. The plural forms *(yazdîqlarîm', yazajaqlarîm')* are never used as adjectives in the plural to

alify plural nouns, since adjectives when they qualify uns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first rson and the Indicative Future first person are the same spelling, but in pronunciation and use are different. the word is a participle, it is never found at the d of the sentence, and it is accented on the last syl- ble, but if it be the Indicative, it must be put at the d of the sentence and is accented on the penultimate.

Bir mektoub ***yazaja'ghîm.*** I shall write a letter.
Yazajaghîm' *méktoub.* The letter which I shall write.

Comparison. تطبيقات

1. This is (the book which I read).
   (Oqoudoughoum kitab) bou dour.

Note. The verb is first person, the Past Part. is first person.

2. The cook will bake (the food which you like).
   Ashjî (sévdiyiñ yéméyi) pishiréjék.
3. Where is (the letter which I have written) yesterday.
   Dûnki (yazmîsh oldoughoum méktoub) nérédé dir?
4. This is (the word which they spoke).
   (Séôylédikléri séôz) bou dour.
5. (The money which he gained) is ten piastres.
   (Qazandîghî para) on ghouroush dour.
6. The medicine [acc.] (which the sick person drank).
   Ol hastanîñ (ichdiyi ilajî [acc.]*).*
7. The house (in which you are dwelling) now (loc.).
   Shimdi (otourdoughouñouz) év.
8. The man (whose house [acc.] we rented), is dead.
   (E'vini kiraladîghîmîz) adém eôlmûsh dûr.
9. The lesson (which I shall [or have to] learn).
   *(eôyrénéjéyim' [*or *eôyrénéjék' oldoughoum] dérs.*
10. Do you know (the road [acc.] which we shall go) to-morrow?
    *Yarîn (gidéjéyimiz [*or *gidéjék oldoughoumouz])*
    yolou bilir'misiñiz?
11. (The water with which [Inst.]) the master washed himself.
    Effendiniñ (yîyqandîghî) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).
Hoja (otourdoughou dalî) késdi.

The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance بنم یازدیغم مکتوبی کوندر *bénim yazdîghîm' méktoubou gêondér*, 'send the letter which I wrote', here the object *(méktoubou)* is in the Accusative, the subject first person *(bénim)* and the tense past *(yazdîghîm)*. But if I say بنم یازدیغمی کوندر *bénim yazdîghîmî' gêondér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say ایی آدملری سوەرم *éyi adémléri' sévérim*, I like the good people: It is possible again to say اییلری موەرم *Eyiléri' sévérîm* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. بنم یازدیغم *bénim yazdîghîm'* is equal to یازدیغم *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بنم يازديغمى مكتوبى *bénim yazdîghîmî méktoubou* or بنم يازدقلرم مكتوبلرى *bénim yazdîqlarîm méktoublarî;* but بنم يازديغم مكتوبى or بنم يازديغمى مكتوبلرى and *bénim yazdîghîmî* or بنم يازدقلرمى *bénim yazdîqlarîmî* (§§ 406, 417).

Past Tense. ماضئ صله *Maziyi Sîlé.*

First Person Singular. متكلم *Mûtékél'lim.*

N.	يازديغم *yazdîghîm'*	That which I wrote, what I wrote, my writing.
G.	يازديغمك *yazdîghîmîñ'* of —	
D.	يازديغمه *yazdîghîma'* to —	
A.	يازديغمى *yazdîghîmî'*	
L.	يازديغمده *yazdîghîmda'* in —	
A.	يازديغمدن *yazdîghîmdan'* from —	

First Person Plural.

N.	يازديغمز *yazdîghîmîz'*	That which we wrote, what we wrote, our writing . . .
G.	يازديغمزك *yazdîghîmizîñ'* of —	
D.	يازديغمزه *yazdîghîmîza'* to —	
A.	يازديغمزى *yazdîghîmîzî'*	
L.	يازديغمزده *yazdîghîmîzda'* in —	
A.	يازديغمزدن *yazdîghîmîzdan'* from —	

Second Person. مخاطب *Moukhatab.*

N.	سوديكك *sévdiyiñ*	سوديككز *sévdiyiñiz*	
G.	سوديككك *sévdiyiyiñ* of —	سوديككزك *sévdiyiñiziñ* of —	
D.	سوديككه *sévdiyiñé* to —	سوديككزه *sévdiyiñizé* to —	

That which thou lovedst, you loved; their, your loving . . .

Third Person. غائب *Ghayib.*

N.	اوقودوغى *oqoudoughou'*	اوقودقلرى *oqoudouqlarî'*

G. اوقودیغینك *oqoudoughounouñ'* of – اوقودقلرینك *oqoudouqlarînîñ'* of –

D. اوقودیغینه *oqoudoughouna'* to – اوقودقلرینه *oqoudouqlarîna'* to –, etc.

That which he read. What they read, their reading...

Future Tense. مستقبل صله *Mustaqbéli Sîlé.*

First Person. متكلم

N.	یازه‌جغم *yazajaghîm'*	یازه‌جغمز *yazajaghîmîz'*
G.	یازه‌جغمك *yazajaghîmîñ'* of —	یازه‌جغمزك *yazajaghîmîzîñ'* of —
D.	یازه‌جغمه *yazajaghîma'* to —	یازه‌جغمزه *yazajaghîmîza'* to —
A.	یازه‌جغمی *yazajaghîmî'*	یازه‌جغمزی *yazajaghîmîzî'*
L.	یازه‌جغمده *yazajaghîmda'* in —	یازه‌جغمزده *yazajaghîmîzda'* in —
A.	یازه‌جغمدن *yazajaghîmdan'* from –	یازه‌جغمزدن *yazajaghîmîzdan'* from –

That which I shall write, what I shall write; My writing ...

Second Person. مخاطب

N.	یله‌جكك *biléjéyiñ'*	یله‌جككز *biléjéyiñiz'*
G.	یله‌جككك *biléjéyiyiñ'* of —	یله‌جككزك *biléjéyiñizîñ'* of —
D.	یله‌جككه *biléjéyiñé'* to —	یله‌جككزه *biléjéyiñizé'* to —
A.	یله‌جككی *biléjéyiñî'*	یله‌جككزی *biléjéyiñizî'*
L.	یله‌جككده *biléjéyiñdé'* in —	یله‌جككزده *biléjéyiñizdé'* in —
A.	یله‌جككدن *biléjéyiñdén'* from —	یله‌جككزدن *biléjéyiñizdén* from —

What thou, you will know. Thy, your knowledge ...

Third Person. غائب

N.	یازه‌جغی *yazajaghî'*	یازه‌جقلری *yazajaqlarî'*
G.	یازه‌جغینك *yazajaghînîñ'* of —	یازه‌جقلرینك *yazajaqlarînîñ'* of —
D.	یازه‌جغینه *yazajaghîna'* to —	یازه‌جقلرینه *yazajaqlarîna'* to —
A.	یازه‌جغینی *yazajaghînî'*	یازه‌جقلرینی *yazajaqlarînî'*
L.	یازه‌جغینده *yazajaghînda'* in —	یازه‌جقلرنده *yazajaqlarînda'* in —
A.	یازه‌جغیندن *yazajaghîndan'* from –	یازه‌جقلرندن *yazajaqlarîndan'* from –

What he, they will write. His, their writing ...

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آته بینه‌جکمه اشکه بینه‌رم *bén ata binéjéyimé éshéyé binérim.* I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر کلدیکنده یه‌مکمزی یه‌دك *mûsafirlér géldiyindé yéméyimizi yédik.* When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پدرم مکتوب یازه‌جغندن کلمه‌دی *pédérim méktoub yazajaghîndan gélmédi.* My father did not come, because he was about to write a letter.

او ایشیتمه‌دیکندن جواب ویرمه‌دی *o ishitmédiyindén jévab vérmédi.* Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If کبی *gibi* is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشك کلدیکی کبی بنی چاغیر *qardashîñ gél'diyi gibi béni chaghîr.* Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

Comparison. تطبيقات

1. Give me the account (of whatever you have bought).
   *(**Sizîñ** satîn aldîghînîzîñ) hisabînî baña vériñiz.*
2. The guest does not eat (what he expects), but eats (what he finds).
   Mûsafir (oumdoughounou) yéméz, (bouldoughounou) yér.
3. Put in the bag (whatever you [will] find).
   (Boulajaghîñizî) torbaya qoyouñ.
4. Have you anything to say ([of] what the boy wrote)?
   Chojoughouñ (yazdîghîna) bir déyéjéytñiz' var mî?

5a. I have no doubt (that you will do) this nicely.
   ***Sénîñ** bounou gûzéljé (yapajaghîña) shûb'hém yoq.*

5b. (Instead of doing) the wrong, do the best.
   ***Sén** kêôtûyû (yapajaghîña), éyiyi yap.*

6a. There is no deficiency (in what I sold).
   ***Bénim** (satdîghîmda) bir' qousour yoq dour.*

6b. (Whenever I sell) your property, I will give you your money.
   ***Bén** maliñi (satdîghîmda) parañî véririm.*

7a. I had no news (of his being ill [that he was ill]).
   ***Onouñ** hasta (oldoughoundan) habérim yoghoudou.*

7b. My mother could not come here (because she was ill).
   ***Validém** hasta (oldoughoundan) bouraya gélémédi.*

8a. My father did not know (that you were about to come) here.
   ***Sizîñ** bouraya (géléjéyiñizdén) babamîñ habéri yoghoudou.*

8b. We could not go there (because we had to come here).
   ***Biz** bouraya (géléjéyimizdén) oraya gidémédik.*

لغتلر Words.

اوكوتمك *ûyûtmék* to grind — a. روح *rouh* Spirit

a. تعجّب ايتمك *téaj'jûb ét''* to marvel — a. علامت *alamét* sign

a. معلومات *malûmat* knowledge — [1] جورباجى *chorbaji* Mr.

a. خاطر *khatîr* memory — t.p. بكزاده *béyzadé* nobleman.

[1] A conventional title applied to Christian notables, bankers, merchants, etc.

تعليم ٦٢ Exercise 62.

١ ويرمش اولديغكز ساعت . بنم اوكوتمش اولديغم بوغداى . اوكرەنەجك اولديغم درس . آغالرك ايچەجك اولدقلرى قهوه . ٢ چورباجيلرك صاتەجق اولدقلرى خانه . بكزادەلرك صاتون آلمش اولدقلرى آت . ٣ كتيرمش اولديغى قهوه فينجانى صفرا اوزرنده ايدى ؛ آلەكز اولدى مى ؟ ٤ حسين قالفەنك بكا سويلەيەجك اولديغى سوزك نه اولديغنى بيلير ميسين ؟ — خير افندم ! نه دييەجكندن معلوماتم يوقدر . ٥ شاكردم اولديغكز ايچون . شاكردم اولديغكزدن . شاكردم اولديغكز سببيله . ٦ ويرەمدكلرى ايچون . ويرەمدكلرندن . ويرەمدكلرندن طولايى . ويرەمەدكلرى سببدن حبس اولوندىلر . ٧ شاكردلر درسلرينى سويلەيەمەدكلرندن . سويلمكه قادر اولەمادقلرى سببدن تكدير اولوندىلر . ٨ «يتيشەمەديكك كويك برى يانندە ياتى ويرر» (§ ٢٨٦) .

تعليم ٦٣ Exercise 63.

١ كلديكنى كورەمەدم . كزدكلرى باغچه قاين آنامكدر . ٢ ياتاجقلرى ياتاق اوتدن ايمش . ٣ سن بنم ديديكمى خاطردن چيقارمه . ٤ ات كسديكم بيچاق نرەده در ؟ — اتك اولديغى دولابده در . ٥ كلەجك هفته بزه كلەجك اولان مسافرلرى طانيرميسكز ؟ ٦ يارين

بن کلدیکمده هر ایشی بیتمش کورمك ایسته‌رم · ٧ بویله کوتو آرقه‌داشلر ایله کزه‌جکسکه ' ایی آرقه‌داشلر ایله کز قونوش · ٨ مکتبده چان چالیندیغنده هر کس یرینه یاتار ایدی · ٩ یاتار طاغاره یاقین یاپیلان شهرلر ذلذله‌دن پك قورقارلر · ١٠ کوردیکسکز وَ کوره‌جکسکز شیلری کیمسه‌یه سویله‌مه‌یه‌سکز · ١١ دایبکده اولان آلاجغمی آلدیغم کبی سکا اولان ویره‌جکمی ویره‌جکم ·

ترجمه ٦٤ Translation 64.

1. I received the letter which you sent me, dated 7th July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizond.

ترجمه ٦٥ Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest *(doghrou)* man: he writes what is due to him [his credits] and does not write his debits (what he owes).

تعليم قرائت Reading Exercise.

Translate and tell the following story in Turkish fully.

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

Translation.

11. Jackiñ yapdîghî évdé saqlanan, Arpayî yéyén, Faréyi êôldûrén, Kédiyi ûrkûdén, Kêôpéyi bouynouzlayan, Eyri bouynouzlou inéyi saghan, Bicharé qîzî êôpén, Esgi bûskû roubalî adémi nikiâhlayan, Daz qafalî (shaven), tûysûz (shorn) papazî ouyandîran, Sabah'-layîn êôtén horozou saqlayan, Boughdayî ékén chift'ji [ishté] bou dour.

مكالمه Conversation.

س) يعقوب كيپانك ياپديردينى اوده صاقلامش اولديغى آرپه‌يى يه‌ين كيمدر؟

ج) آكرى بوينوزلى اينه‌كك قاقديغى كوپكك قورقوتديغى كدينك يديكى فاره در.

س) اول آكرى بوينوزلى اينه‌كى صاغان قيز ايله نكاحلانان كيمدر؟

ج) اول اوكسوز قيزى اوپن اسكى پوسكو روبالى بر چوبان ايدى.

س) اول اوكسوز بيچاره قيزى شول پريشان چوبان ايله‌كم نكاحلادى؟

ج) صباحلاين اوتن خروسك اوياندير مش اولديغى داز قافالى تويسز پاپاس نكاحلادى.

س) داز قافالى پاپاسى اوياندير مش اولان خروسى صاقلايان هريف كيمدر؟

ج) شويشيللكلرله اورتولمش اولان طاغرى دره‌لرى آكن رنجبر هارو اغا در.

درس ۳۰ Lesson 30.

رابطه صيغه‌لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabîta Siyghélér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination ينجه ' نجه ***-injé, -înja*** to the root, (and ***-yinjé, -yînja, -younja*** if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

يازنجه كيتدى *yazînja gitdi* as soon as he wrote, he went out.

اوقويونجه اوطور *oqouyounja otour* on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

يازمايينجه كيتمه *yaz'mayînja git'mé*. Don't go **unless** you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to يه‌دك ' —يه‌دكين ' —يه‌قدر —, ***-yé dék, -yé déyin, -yé qadar***, means until.

بن كلنجه‌يه‌دك اوطور *bén gélinjéyédék otour*. Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding ايكن or كن ***-ikén, -kén*** to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish ikén. Now that the act of going has occured.
Yazayaq ikén. While just about to write.

No.	Gerunds		Meaning	Derived from	Section §
1	یازارجه‌سنه	*yazar'jasîna*	As if —, intending to —	Aorist	331
2a	یازمه‌دن	*yaz'madan*	Anteriorly to — Before —	Infinitive	299
b	یازمه‌دن اول	*yaz'madan év-vél*		»	»
c	یازمازدن	*yaz'mazdan*		Aorist	333
d	یازمازدن اول	*yaz'mazdan év-vél*		»	»
3a	یازینجه	*yazîn'ja*	As soon as he —	Root	431
b	یازار یازماز	*yazar' yazmaz*		Aorist	334
c	یازدیغی کبی	*yaz'dighî gibi*		Obj. Participle	428
4a	یازدقده	*yazdîq'da*	When the — occurred, whenever, on the —, when the —	Past	345
b	یازدیغنده	*yazdîghînda'*		Obj. Participle	426
5	یازدقجه	*yazdîq'ja*	The more — the more —	Root	346

6a	یازه‌لی	*yazalí'*	Since the act of — occurred,	Optative	369
b	یازه‌لیدنبرو	*yazalîdan'bérou*	since he —,	»	»
c	یازدی یازه‌لی	*yazdí' yazalî*	ever since he —	Opt., Past	»
7	یازه یازه	*yaza' yaza*	— on steadily, keeping on —	Optative	370
8	یازه‌رق	*yaza'raq*	continuing to —	»	371
9	یازه‌سی	*yazasî'*	May he —!	»	372
	یازه‌سیجه	——— *'ja*		»	»
10	یازه‌جغکه	*yazajaghî'ña*	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	*yazîn'ja*	Until he —	Root	433
	یازنجه‌یه قدر	——— *ya qadar*		»	»
12	یازدیغندن	*yazdîghîn'dan*	Because he —	»	427
	یازه‌جغندن	*yazajaghîn'dan*	by the act of —	Obj. Participle	»
13	یازوب	*yazîp'*	Having —	Root	435
14	یازارایکن	*yazar'kén*	While, during	Present, Aorist, Dubit., Future, Necessitative.	434

§ 435. **The Thirteenth Gerund** is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination وب— *-oup*, *ip*, (or يوب— *-youp* if the root ends in a vowel [53]). § 17; as:

یازوب *yazîp* having written. اوقویوب *oqouyoup* having read.

اوطوروب اوقودیلر *otouroup oqoudoular*. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular vé oqoudoular*.

کیدوب کوره‌جکم *gédip gôréjéyim*, equivalent to *gédéjéyim vé gôréjéyim*. I shall go and see [him also] (having gone I shall see).

لغتلر Words.

f. آبانیز *abanîz* Ebony	a. محجوب *mahjoub* humble
دامله‌مق ' طاملامق *damlamaq* to drop	a. مغرور *maghroor* proud
صورمق *sormaq* to ask	a. راضی اول *razi ol"* to be content
قوربغه *qourbagha* frog	کنیش *génish* wide
کچینمك *géchinmék* to subsist	a. جاهل *jahil* young people
پیره *piré* flea	تکری ' تاکری *tañri* God
بیت *bit* louse	اورومك *ûrûmék* to bark
دوه قوشی *dévé qoushou* ostrich	پاطلامق *patlamaq* to burst.

تعلیم ٦٦ Exercise 66.

ضروب امثال *Douroubou émsal.* Proverbs.

۱ آغاج صوده طوده طوره اولور آبانیز ؛ اوشاق اوده طوده طوره اولور باباکز. ۲ طاملایه طاملایه کول اولور. ۳ صوره صوره بولنور بغداد. ٤ قالین اینجه‌لینجه‌یه‌دك اینجه‌نك جانی چیقار. ٥ کوله صو کلنجه‌یه قدر قورباغه‌نك کوزی پاطلار. ٦ زنکینك کوکلی اولنجه‌یه‌دك فقرانك

ایشی بیتر. ٧ قارینجه قدرنجه. ٨ اولومی کورونجه خسته‌لغه راضی اولدی. ٩ کنیش وقتکده دار کچین که دارلق کلدیکنده کنیش کچینه‌بیله‌سین. ١٠ پیره ایتده بولنور؛ پاره یکیتده. ١١ جاهلك تکریسی اولماز. ١٢ آتالر سوزی سسسز توفنکه بکزر اوردیغی کبی یاتیریر. ١٣ تنبل دوه قوشینه بکزر: یوکه کلدیکنده «قوشم» دیر یمه کلدیکنده «دوه‌یم». ١٤ ایت اورور کروان کوچر. ١٥ اوله‌جغه چاره یوق؛ ایش اوله‌جغنه واریر. ١٦ دیوارك قولاغی وار. ١٧ قورقولی دوش کورمه‌دن اویانیق یاتمه‌سی ایی در.

ترجمه ٦٧ Translation 67.

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjou-soun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasréd-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

مکالمه Conversation.

س) قونشوکز عالی بابا ناصل بر آدم در؟

ج) فقیر ایکن محجوب ایدی ایسه‌ده زنکینلندکجه مغرورلانیور.

س) برادرکز شیمدی‌یه قدر قاچ مکتوب یازمشدر؟

ج) برادر افندی استانبوله کیتدی کیده‌لی اوچ مکتوب یازمشدر.

س) خسته‌کز شیمدی ناصلدر؟
ج) حکیمك ویردیکی علاجی ایچه‌لیدنبری خسته ایولشمکه یوز طوتدی.

تعلیم قرائت Reading Exercise.

انسانك حیواندن فرقی
The Distinction between Man and Beast.

انسانك حیوانلردن فرقی سوز سویله‌مك وَ اوقویوب یازمق ایله در. انسان یارادیلیشده[1] حیوانلردن چوق عالی[2] در. حیوانلرده حِس[3] وار در. مثلا[4]: کوپك افندیسنی کوردیکی کبی، طانیه‌رق؛ سوینوب قویروغینی صاللامغه[5] باشلار. — بن سوز سویله‌یه بیلدیکم ایچون حالمی[6] بر آدمه آکلاده‌بیلیرم؛ فقط بیچاره[7] کوپك وَ سائر[8] حیوانلر نطقدن[9] محروم[10] اولدقلری جهتله[11]، حاللرینی بنم کبی افاده[12] ایده‌مزلر.

بن بویم طوغری اولدیغی حالده[13] یوروروم. باشمی هر طرفه چیویره‌بیلدیکم کبی[14] کوکه طوغری ده قالدیره‌بیلیرم. لکن سائر حیوانلر اویله یاپه‌مازلر. انسانده کورمك، ایشیتمك، ال وَ سائر اعضا[15] ایله طوقونمق، طاتمق[16]، قوقلامق حسّلری وار در.

Words. 1. creation. 2. high, noble. 3. *hiss'* instinct (of animals). 4. for instance 5. to wag. 6. *hal* condition, case, situation. 7. poor. 8. a. *sayir* other. 9. a. *noutq* speech. 10 a. *mahroum* destitute. 11. *oldouqlarî jihétlé* = *oldouqlarîndan*. 12. *ifadé ét.*" to explain, to state. 13. being (being in the state of). 14. since I can turn. 15. *aza* members. 16. *tatmaq*, *datmaq* to taste.

مابعد *mab'ad* Continuation.

بو حسّلر حیوانلرده ده واردر. حتی[1] بعض حیوانلر انساندن دها زیاده کورور وَ قوقو آلیر. بن آیاقلرم ایله یورویه‌بیلدیکمی، قولاقلرم ایله ایشیده‌بیلدیکمی، آغزیم ایله یمه‌بیلدیکمی؛ بورنم ایله قوقو آله‌بیلدیکمی بیلیرم؛ انجاق[2] حیوان بیلمز، هر شیئی بیلمه‌یه‌رك اجرا[3] ایدر. بن

Words. 1. *hat'ta* even. 2. *anjaq* only, but. 3. *ijra ét.*" to do, to perform.

ادراکه[4] مالك اولدیغم ایچون[5] هر بر شی ایچون دوشونه بیلیرم . مثلا: بر خانه یه نیچون قاپو ' پنچره ' اوجاق[6] لازم[7] اولدیغنی ؛ پنچره لره جامك[8] نیچون طاقیلدیغنی[9] ؛ بر قابه[10] نیچون قولپ[11] قونولدیغنی آکلاریم . بر چیزمه[12] یاپق ایچون دمیر یاخود پاچاوره[13] قوللانیلمایوب ده نیچون مشین[14] قوللانیلدیغنی فرق ایده‌رم[15] .

کندی هوسمه[16] ' فکرمه اویمایوب آنامه ' بابامه ' خواجه لریمه اطاعت[17] ایتمکلکم لازم اولدیغنی بیلیرم . ‹معلم ناجی[18]›

4. *idrak* intellect. 5. = *malik oldoughoumdan: malik ol.''* to possess. 6. *ojaq* a hearth. 7. necessary. 8. *jam* glass. 9. *daqmaq* to put, affix. 10. *qab* vessel. 11. *qoulp* handle. 12. *chizmé* out of door shoes. 13. *pachavra* a clout, rag. 14. *méshin* leather. 15. *farq ét.''* to distinguish. 16. *hévés* a mania, wrong desire. 17. *ita-at' ét.''* to obey. 18. *Mou-al'lim Naji.* Professor Naji (a distinguished Turk author 1850—94).

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٣١ درس Lesson 31.

Nouns and Adjectives derived from Verbs.

Verbal Adjective. صفت مشبهه

§ 436. The regular form of the Verbal Adjectives (*Siféti Mûshél'bihé*) ends in یجی ***-iji***, ***-îjî***, ***-oujou*** and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

یازمق *yazmaq* to write: √یاز ؛ یازیجی *yazîjî* one whose business is to write, a clerk.

صاتمق *satmaq* to sell: √صات ؛ صاتیجی *satîjî* one whose business is to sell, a seller, a dealer.

اوقومق *oqoumaq* to read; √اوقو ؛ اوقوییجی *oqouyoujou* one who habitually reads, a reader; inviter. to invite:

سیلمك *silmék* to wipe, to rub out: √سیل ؛ سیلیجی *silijî* a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

yazan, satan, oqouyan, pishirén mean 'one who *occasionally* writes, sells, reads, or cooks', the Verbal Adjectives *yazîjî, satîjî, oqouyoujou, pishiriji* respectively mean 'one who *habitually* does so, whose *occupation* is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ايشلهمك *ishlémék* to work: ايشلك *ishlék* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *yé:*

آچمق *achmaq* to open: آچيق *achîq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending مك ' مق and adding غون ' قين ' قون *-qoun, -qîn, -ghoun* or كون ' كين *-gûn, -gîn* to the root, another class of verbals is formed; as:

سورمك *sûrmék* to banish: سوركون *sûrgûn* an exile.

پيشمك *pishmék* to become cooked: پيشكين *pishgin* well baked.

جوشمق *joshmaq* / طاشمق *tashmaq* to overflow: جوشقون *joshqoun* / طاشقين *tashqîn* overflowing.

يانمق *yanmaq* to be burut: يانغين *yanghîn* fire, conflagration.

§ 442. IV. Sometimes لى *-lî*, لو *-lou* or ى *-î*, *-î*, *-ou*, *-û* is added to the root:

قاپامق *qapamaq* to shut: قاپالى *qapalî* shut.

كيزلهمك *gizlémék* to hide: كيزلى *gizlî* hidden.

So also: صاقلى *saqlí* hidden; آصيلى *asílí* hung.
طولى *dolou* full; اولو *ôlû* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوكمه *dêôkmé* cast. باصمه *basma* printed.
الويريشلى *élvérishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of م ' يم *-im*, *-îm*, *-oum* to the root:

يمك ' يەمك *yémék* to eat: يم *yém* food.
اولمك *ôlmék* to die: اولوم *ôlûm* death.
ايچمك *ichmék* to drink: ايچيم *ichim* a draught.

§ 445. VII. Others are made by the addition of كى ' و ' ى *-i*, *-î*, *-ou*, *-gi* to the stem:

يازمق *yazmaq* to write: يازى *yazî* writing.
قورقمق *qorq'maq* to fear: قورقو *qorqou* fear.
ايچمك *ichmék* to drink: ايچكى *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سوينمك *sévinmék* to be joyful: سوينج *sevinj* joy.
اودنمك *ôdénmék* to be paid: اودونج *ôdûnj* vulgar *ôn'dûj* a loan.

Similarly: كولونج *gûlûnj* laughable; اوصانج *osanj'* tiresome.
قازانج *qazanj* profit; قيصقانج *qîsqanj'* jealous.

§ 447. IX. By adding دى ' تى ' ندى *-indi*, *-ti*, *-di*, another class of verbals is obtained:

بيورلمق *bouyroulmaq* to be ordered: بيورلتى *bouyroultou* an order.
آقمق *aqmaq* to flow: آقيندى *aqîntî* a current.
يقمق *yîqmaq* to pull down: يقينتى *yîqîntî* débris.
سوپورمك *sûpûrmék* to sweep: سوپرونتى *sûprûntû* sweepings.

كورولتى ' ايكيلتى ' چاتيرتى ' جايرتى ' پاتيرتى ***patîrtî, jayîrti, chatîrtî, iñilti, gûrûltû*** all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. **The Noun of Excess** is formed by the addition of قان ' غان ' غيج ***-qan, -ghan, -ghîj*** to the stem:

چاليشمق ***chalîshmaq*** to work: چاليشقان ***chalîshqan*** assiduous.

ايشيتمك ***ishitmék*** to hear: ايشيتكن ***ishitgén*** quick to hear.

Similarly: اونوتقان ' اونوتغان ***ounoutqan', ounoutghan'*** forgetful.

ياپيشقان ***yapîshqan*** sticky. سوزكج ***sûzgéj*** a strainer.

يوزكج ***yûzgéj*** a skilful swimmer. طالغيج ***dalghîj*** diver.

صولوغان ***soloughan*** shortness of breath, roaring.

§ 449. XI. **The Noun of Location** derived from the verb is obtained by adding ق ***-q*** to the root, if it ends in *élif*, and اق ***-aq*** if it does not end in that letter:

ياتمق ***yatmaq***: $\sqrt{\text{ياتاق ' ياتاق}}$ ***yataq*** bed.

اوتلامق ***otlamaq***: $\sqrt{\text{اوتلاق ' اوتلاق}}$ ***otlaq*** a pasture.

يايلمق ***yayîlmaq*** to pasture: ياياق ' ياياق ***yay'laq, yayla*** a summer-residence, or pasturage.

قيشلا ***qîshla*** winter quarters, military headquarters, barrack.

§ 450. XII. **Instrumental Nouns** obtained from the verb, are formed irregularly:

الممك ***élémék*** to sift: الك ***élék*** a sieve.

طارامق ' طرامق ***daramaq*** to comb: طاراق ' طراق ***daraq*** a comb.

سورگى ***sûrgû*** sliding bar of a door. اوراق ***oraq*** a sickle.

So also:

بيچاق ***bîchaq*** a knife. بيچقى ***bîchqî*** gardener's knife.

ياستيق ***yastîq*** a pillow. صارغى ***sarghî*** bandage.

باصقى ***basqî*** press. چالغى ***chalghi*** musical instrument.

سوپورگه ***sûpûrgé*** broom. آصقى ***asqî*** braces.

بيلهكى ***biléyi*** a whetstone, from بيلهمك ***bilémék*** to sharpen.

تعليم ٦٨ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ايصلامق *îslamaq* to wet; ايستەمك to desire, to wish; ديلەمك *dilémék* to ask, to make a request; بودامق *bouda-maq* to lop; اوركمك *ûrkmêk* to startle.

II. آرتمق *artmaq* to remain over; اويانمق *oyanmaq* to awaken; ايلمك *ilmék* to tie with in a loop; باريشمق *barîshmaq* to make peace; صارمق *sarmaq* to wrap round; يانمق *yanmaq* to be burnt; سيلمك *silmék* to wipe; ايليمق *îlîmaq* to grow luke-warm; قورقمق *qorqmaq* to fear; قاچمق *qachmaq* to flee; اورتمك *êôrtmék* to shut; كسمك *késmék* to cut; قيرمق *qîr-maq* to break.

III. يورمق *yormaq* to weary; دولمق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولمق *olmaq* to be ripe; شاشمق *shashmaq* to be stupid; كسمك *kés-mék* to cut; يلمق *yîlmaq* to be frightened.

VI. آلمق *almaq* to take, buy; صاتمق *satmaq* to sell; آتمق *atmaq* to throw; يودمق *youdmaq* to swallow; بيچمك *bichmék* to cut, to shape; ديلمك *dîlmék* to cut into slices; سومك *sévmék* to love; اوچورمق *ouchourmaq* to cause to flee, to let fall from a hight; يلديرمق *yîldîrmaq* to flash.

VII. ياپمق *yapmaq* to build; اولمك *êôlmék* to die; اولچمك *êôlchmék* to measure; بيلمك *bîlmék* to know; ويرمك *vér-mék* to give, to pay tribute; اورتمك *êôrtmék* to cover; قاپامق

qapamaq to shut; چیزمك *chizmék* to scratch, to draw a line; طوغمق *doghmaq* to rise (the sun); باتمق *batmaq* to set (the sun).

XI. یالامق *yalamaq* to lick; یونمق *younmaq* to wash one'sself; باتمق *batmaq* to sink down; اوطورمق ' قونمق *otour-maq*, *qonmaq* to halt, to rest.

تعلیم ٦٩ Exercise 69.

۱ کونشك طوغدیغی طرفه کون طوغی وَ باتدیغی طرفه کون باتی دیلر . ۲ بیچاغکزی بیله‌دیکز می ؟ — اکر بزده بر بیله‌کی طاشی اولسیدی ' بیله‌ر ایدم . ۳ اولومدن قورقوکز وارمی ؟ بو عمردن اوصانج کلدیسه ده ؛ ینه اولمك ایسته‌مم . ٤ چارشیده ایشلر ناصلدر ؟ — هیچ ایو دکلدر . آلیم صاتیم یوق ' قازانج یوق . کیمسه کیمسه‌دن اون پاره اودونج آلامایور . ٥ بوکون چوق سونجلی کورونویورسکز ؛ سزده نه وار ؟ — سوکیلو بر دوستمدن بر مکتوب آلدم . اونك ایچون چوق سوینجده‌یم . ٦ روباکزی بکنمه‌دم . هیچ بیچیمی یوق بیچیمسز برشی ' کیم بیچمش کیم دیکمش . ۷ دون برشی یه‌یه‌مه‌دم ؛ بردیلیم اکمك یه‌دیم و ایکی یودوم صو ایچدم . ۸ ایچدیکك توتونك ایچیمی ایی ایسه بر ایچیم توتون ویر . ۹ ایچکی ایچمه‌یك ! بر سرخوش بیلیرم که بر اوچورومدن کندیسنی دکیزه آتدی ' آقینتی کندیسنی آلدی کوتوردی . صوکره اولوسنی چیقاردیلر . ۱۰ بر آتیم باروتکز وار می ؟ — چوق اونوتقان سکز ؛ برآز اول یوق دیدم ایدی .

ترجمه ۷۰ Translation 70.

1. My beloved son, I have read your letter with great joy. Now I shall give you some (an) advice. Don't bor-

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Télli-Oghlou.

مكالمه Conversation.

آليش ويريشلر ناصلدر؟ — ايو دكلدر . صاتيجى چوق ، آليجى يوقدر.

صامسون يولى ناصل بر يولدر؟ — پك ايشلك بر يولدر . كيديجى كليجى پك چوقدر.

بو كون يه‌مك يمكه ايستككز وارمى؟ — پيشكين بر آكمك و اولغون بر الما اولسه ، يه‌رم .

قاپويى اورتوكز ؛ رجا ايده‌رم . — قاپو آچيق دكل ، اورتوك در.

قاچاق توتون ايچرميسكز؟ — خير ! دائما پاكت ايچه‌رم .

محاربه‌دن نه‌خبر واردر؟ — يتمش باريشيق اولمش.

ويرديكم پاره‌يى قبول ايتديكزمى ؟ — اصلا ! سيليك بشلكلر وَ قيريق كسيك اوناقلر ايله قاريشيقدر.

قيزيل ايرماقدن كچه‌بيله‌جكميز . — خير افندم ؛ ايرماق شيمدى پك جوشقون و طاشقين در . شيمدى كچمك شاشقينلقدر.

يانغين چيقان اوده كيم وار ايمش؟ — آياقلرينده زنجير اولەرق درت سوركون وار ايمش.

كيمده بر كسكين قلم تراش وار در؟ — باشينده صاريق اولان شو افنديده وار در.

دالغین دورمایك ! پالتولریکزی ایلیکله‌یك ! صوغوق آلیرسیکیز. — پك ایی ! ایلیکلری ایلیکله‌دیك.

صاقلی کیزلی بر شیئیکز وارمیدر ? — خیر افندم ! هر شیئیمز آچیقدن آچیغه در.

خسته‌کز بو کون ناصل ایدی ? — عقل باشنده دکل ایدی ! اخشامه‌دك بایغین ایدی.

یاری کیجه‌ده بوبکجیلر نه‌چاغیر ییورلر ? — «یانغین وار !» دیو باغیر ییورلر. آمان ! بنم کوزم یانغیندن پك ییلغین در.

تعلیم قرائت Reading Exercise.

لطیفه *Lateefé* An Anecdote.

بر کون قونشولقدن بر آدم خواجه افندیه کلوب : «کَرَم ایت خواجه ! اشکی ویرده یوره‌کیل[1] قریه‌سنه کیده‌جکم ' کیدوب کله‌یم» دیمش. — خواجه افندی «برشی دکل[2] ' اوغل ' اما اشك اَوده دکلدر ' داغه اودون کتیرمکه کیتدی» دیر. حریف قاپیدن دیشاری چیقه‌جق ایکن ؛ اشك در آخوردن آکیرماسون می ? — «یا اشك آخورده اکیرییور[3] خواجه !» دیر قونشو. خواجه کندیسنی هیچ بوزمه‌یه‌رق[4] بر حِدتله[5] — «سن نه تحاف[6] آدم ایمشسین ? آخورده‌کی اشکك اکیرمه‌سنه اینانییورسین ده ' آق صقالم ایله بنم سوزیمه اینانمایورمیسین ?» دیمش.

Words. 1. *Uréyil qaryési* the village Urégil (at Cæsarea). 2. nothing at all, you are welcome. 3. *añîrmaq* to bray. 4. *kéndisini hich' bozmayaraq* indifferently. 5. *hid-dét* anger. 6. *touhaf* queer, funny, strange.

۳۲ درس Lesson 32.

Prepositions. (Continued.)[1]

4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزده *aramîzda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد *ard* آرقه *arqa*	The back, the space behind.	Behind.
آلت *alt*	The space under.	Under.
دیب *dib*	The bottom of anything.	Under.
آرا *a-ra*	The midst.	Between, among.
اوڭ *êôñ*	The front.	Before, in front of.
اوست *ûst* اوزره *ûzré*	The space over, the upper part.	Over, upon, on.
دیشاری *dishari*	The outer part of anything.	Out of, outside.
ایچەری *ichéri* ایچ *ich*	The inside, interior, the inner part.	In, inside.
ایلەری *iléri*	The front part.	Forward.
یوقاری *yoqarî*	The top or upper part of anything.	Above.
آشاغی *ashaghî*	The lower part.	Below, under.
یان *yan*	The side.	By, near, by the side of
یر *yér*	Place.	Instead of . . .

[1] See Lesson 14, page 106, §§ 230—237.

کری *géri*	The hinderpart.	Back (backwards).
a. اطراف *étraf*	Surroundings.	Round, around.
اوته *ôté*	The farther side.	Beyond.
p. برابر *bérabér*	Even with, breast to breast with.	Together with.
یاقین *yaqîn*	The space near.	Near, by.
a. حق *haqq*	A respect, regard, relation.	About, concerning.
اوزاق *ouzaq*	The space far away.	Far.
قارشی *qarshî*	The space opposite.	Against.
a. واسطه *vasîta*	A means, a go-between.	By means of.

مثاللر *Misal'lér* Examples.

آرقه‌سیندن کیت *arqasîndan gét*	Go after him.
آردیمدن کل *ardîmdan gél*	Come after me.
قهوه آلتی *qahvé altî, qahyaltî*	After the coffee *i. e.* breakfa
آلت قات *alt qat*	Lower story (of the hous
اوستینه چیقمق *ûstûné chîqmaq*	To go to the top.
صندیغك دیبنده *sandîghîñ dibindé*	At the bottom of the bo
حقمده ، حقکده ، حقینده *haq'qîmda, haq'qîñda, haq'qinda*	About me, thee, him.
یاقینمزده ، یاقینلرنده *yaqînîmîzda, yaqînlarinda*	Near us, them.
یانیمزده در ، یانیمزه کل *yanîmîzda dir, yanimiza gél*	It is near us, come near t
اونك واسطه‌سیله *onoun vasitasiyîla*	By means of him.
اوزه‌رمه ، اوزه‌رکه *ûzérimé, ûzériñé*	On me, on thee.

5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, which indicate a state of location or rest must be translated by the **locative**: all others which indicate a direction or motion from one place to another are to be rendered by the **dative** case (§ 237).

We entered the city before five o'clock and remained there five days. *Sa'at béshdén év'vél shéhré girib orada bésh gûn dourdouq.*

§ 454. Study and compare the following sentences: The fight lasted **above** five hours. *Ghavgha* (or *qav'ga*) *bésh sa'-atdan* ***ziyadé*** *sûrdû.*

Above the knee	*Dizlérindén* ***yoqarî.***
Those who were **about** him	***Etrafında*** *olanlar.*
I have no change **about** me	***ûzérimdé*** *oufaqlıq yoq dour.*
I am **about** to go	*Gitmék* ***ûzré*** *yim.*
About noon	*Eoyléné* ***doghrou.***
She laughed **at** him	***ûzériné*** *gûldû.*
I wonder **at** what you have said	*Dédiyiñizé té-aj'-jûb édiyoroum.*
We were **at** your aunt's	*Halañ gildé idik.*

Mrs. Mania is loved **by** every body. *Manya Hanîm hér késdén sévilir* or *Hér kés Manya Hanîmî sévér.*

Cæsarea was taken **by** the Persians. *Farisilér Kaysériyéyi zabt étdilér* or *Kaysériyé Farisilérdén alîndî.*

Translated **by** a priest	*Bir papas* ***marifétiy'le*** *térjémé olounmoush.*
He sent it **by** him	*Onouñ* ***vasîtasîyla*** *gônderdi.*
He came **by** sea	*Qaradan géldi.*
Sit **by** me	***Yanîmda*** *otour.*
After the Turkish fashion	*Túrk ousoulou ûzré, alatourqa.*

لغتلر Words.

a. طاوس *tavous* peacock	طولاغق *dolanmaq* to go round about
يوزمك *yuzmék* to swim	مرديون *mérdivén* stairs
a. زينب *Zéynéb* Zenobia	a. تعطيل *ta'til* vacation
قوشاتمق *qoushatmaq* to encircle	a. حصار *hisar* wall.

تعليم ٧١ Exercise 71.

١ بعض قوشلر قيشدن اول بزی براقوب ايلك بهارده ينه بزه كليرلر. ٢ بوتون قوشلر آراسينده طاوس قوشيندن كوزلی يوقدر. ٣ عثمانليلر اسكی استانبول شهرينك اوكنده الی آلتی كون قالديلر. ٤ كيجه ظرفنده دشمن قاچدی. ٥ ايچرينده برچوق يارەليلر وار ايدی ٦ بنی غايت يوكسك بر طاغ دپەسينه چيقاروب بر طاش اوزرينه اوطورتدی. ٧ خيرسيز اوك اطرافنی طولاندی وَ بزی كوردیكی كبی ديوارك آرقەسينده كيزلندی. ٨ سكز كوندن بری سزی آرايورم. ٩ انكليز اوردوسی دشمنه طوغری آغير آغير يورومكده ايدی.

۱۰ فقیرلر حقینده مرحمتلی اولوکز ' اونلر هر وقت یانیکزده درلر ۰
۱۱ خدمتجی آرمود یرینه الما کتیرمش ۰ ۱۲ سویلدیکی یالاندن طولایی
(دولایی) خواجه افندی زینبه چوق داریلدی ۰ ۱۳ عسکرلر اونی طوتوب
اوکندن ' یانیندن وَ آرقه‌سیندن قوشاتدیلر ۰ ۱٤ محاربه‌یه دائر هیچ
بر شی ایشیده‌مه‌یورز ۰ ۱۵ مزارك اوته‌سینده پادشاه ایله دیلنجی
آراسینده هیچ فرق یوقدر ۰ ۱٦ مانیه خانمك سویله دیکینك کچك
اولوب اولمادیغینه دائر بر دییه‌جککز وارمی ؟

ترجمه ۷۲ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal *(choq shéylér)* to tell you concerning this boy. 3. I have fallen *(youvarlandim)* down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

ترجمه ۷۳ Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him *(yanînda)*. 9. At noon. In the summer: at night. 10. The dog sprung out from under the table. 11. Now we turn towards the East.

مكالمه Conversation.

نره‌يه كيديورسكز اسماعيل افندى !
اورادە نه ياپه‌جقسيكز ؟
بنى ده برابر كوتورورميسكز ؟
قهوه پاره‌سنى كيم ويره‌جك ، يانكده پاره‌ك وارمى ؟
چالغى چالمق ييلير ميسين ؟
بو آغاجى بودادك مى ؟
يالاقدن صو ايچن كيمك ايتى در ؟
خير سيزلر نه چشيد آدملر درلر ؟
باغچه‌ده كى اونلرى ناصل يه‌چه‌جكسكز ؟

قهوه‌نك اوكونده اوطورمغه كيديورم .
هيچ ! ها بر نارگيله ايچه‌جكم .
پك ايى افندم بويورك كيده‌لم .
جانم نه اوله‌جق ! الله كريم ، برشى ياپارلر هايدى .
اوت ! كوزل ساز چالارم .
بيچقم كسمه‌يور ، بودايه‌مادم .
بنم ايتم در .
آتيجى ، اوروجى ، قاپيجى آدملردرلر .
اوراق ايله بيچه‌جكم .

تعليم قرائت Reading Exercise.

كوى اوطه‌سى *Kêoy Odasî* The Village Room.

قيش كلنجه ؛ ممالك محروسهٔ شاهانه‌نك هر طرفنده اولديغى كبى[1] ، قيصريه‌يه ياقين بولنان مونجسون[2] قريه‌سنده دخى ؛ هر اخشام : قرانلق[3] باصار باصماز[4] ، كويلولر اوجاغك دومانندن[5] كوردكلرى كبى[6] ، كهيانك[7] اوطه‌سنه طوپلانيرلر ؛ وَچرق دفعه ياردى كيجه‌يه‌دك اوطورورلر . قهوه ، توتون ، نارگيله[8] وَ چوبوق[9] ايچرلر . حكايه‌لر سويلرلر ، اكله‌نيرلر[10] : توتونك ، نارگيله‌نك وَ چوبوغك دومانى اورته‌لغى[11]

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranlîq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *dûman* smoke. 6. as soon as they see [428]. 7. *kéh'ya* the bailiff of a village (p. 126). 8. *nargilé* a hookah. 9. *choubouq* tobacco-pipe. 10. *éylénmék* to amuse one's self. 11. *ortalîq* the space, the whole room.

قابلار[12] ، کوز کوزی کورمز[13] اولور ؛ فقط کیف[14] ده ایشته اورادن چیقـار .

کوتوکلر[15] اوجاقده ایکیل ایکیل یانار[16] ؛ اوجاغك صیجاقلغی بر طرفدن ، آخورك صیجاقلغی دیگر طرفدن ، لاقیردینك[17] صیجاقلغی ده او بر طرفدن گوگللری ایصیندیریر[18] . دیشاریکی صوغوغی هیچ دویمازلر . بعض دفعه هر ناصل ایسه[19] لاقیردینك صوکی در کلیر . اول وقت هپ بر آغیزدن «جانم ! بو کون بو نه قدر صوغوق وار در» دیرلر . قیش نه قدر شدتلی[20] اولورسه ، کویلولر ده او قدر کیفلی[21] اولورلر . صیجاجق[22] آخور اوطه‌سینده برینك جاموسنی[23] ، اولبرینك آتنی ، برباشقه‌سینك اوکوزینی ، اینکینی اوکرلر[24] . بعض دفعه ده هوا مساعده‌لی[25] اولورسه ، ایچاریندن بری شهره[26] کیدر : کون دوغیدن ، کون باتیدن ، قبله‌دن[27] و پویرازدن[28] تازه تازه حوادثلر[29] خبرلرله یوکله‌نیر کلیر .

‹ مابعدی وار ›

12. *qaplamaq* to cover, to fill. 13. unable to see (404). 14. a. *kéyf* pleasure, merriment. 15. *kûtûk* root of the trees. 16. *iñil iñil* with a clashing or crashing sound [447, 502]. 17. *laqîrdî* talk, chattering. 18. *îsîndîrmaq* to warm. 19. *nasîlîsa* in some way or other. 20. *shid-détli* severe. 21. *kéyfli* merry, jolly (150). 22. *sîjajîq* rather warm, snug (156). 23. a. *jamous* buffalo. 24. *êôymék* to praise. 25. a. *mûsa-a-déli* favourable. 26. *shéhir (shéh'ré)* the city *i. e.* Cæsarea. 27. a. *qîb-lé* south. 28. f. *por'yaz, poy'raz* north. 29. a. *havadis* intelligence, news (651).

درس ۳۳ Lesson 33.

ظَرْف یاخود حال Adverbs.

§ 455. Adverbs are words modifying verbs, adjectives or other adverbs. They therefore denote manner, place, time, quantity, affirmation, doubt, negation, interrogation and order.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

Choq sêöy'lémék. To talk too much or intrusively.

بنم مكتوبم سنككندن ايو يازيلمشدر *Bénim méktouboum séniñkindén éyi yazîlmish dîr.* My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question ناصل ' نيجه *ni'jé? na'sîl?* How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination *-ly*.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of جه *-jé*, or of صورتده *sourétdé*, to the adjective:

آغير آغير *aghir aghir*, آغيرجه *aghirja*, آغير صورتده *aghir sourétdé*. Heavily. طاتلى طاتلى ' طاتليجه ' طاتلى صورتده Sweetly.

§ 459. This جه or جه‌سينه is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

بنجه ' كنديسينجه *bénjé, kéndisinjé* according to me, to him.

آدمجه ' آدمجه‌سينه *adamja, adamjasîna* in a manly way;

also: آدم عقلى ' آدمجيلاين *adamjilayin, adam aqîllî.*

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

هديه اولەرق *hédiyé olaraq* as a gift.

ايستەمەيەرك كيتدى *istéméyérék gitdi* he went unwillingly.

سويلەديكندە *séöylédiyindé* when he spoke.

§ 461. **1. Adverbs of Manner.**

يكيدن *yéñidén* newly, anew. بريول *biryol, biyol* once.

ینه *yiné, yéné*
کینه *giné, géné*
a. تکرار *tékrar*
} again, nevertheless.

یکین *yégin', yéyin'* strongly.
بویله‌جه *béôyléjé* thus, in this way.
بوشینه *boshouna* in vain, idly.

§ 462. 2. Adverbs of Time.

بوکون *bou gûn* to-day.
یارین *yarîn* to-morrow.
دون *dûn* yesterday.
ایرته‌سی کون *értési gûn* the following day.
اوته کون *éôté gûn*
اولکی کون *év'vélki gûn*
} the day before yesterday.
شیمدی *shim'di* now.
نه زمان *né zéman*
نه وقت *né vaqît*
قاچان *ha'chan*
} when (§§ 345, 426).
دمین *démin'*
بایاقدن *bayaqdan'*
} a few minutes ago.
چاپوجق *cha'poujaq*
او ساعت *o' sa-at*
} quickly.

بردن بره *birdén'biré*
آپ آنسز *ap'ansîz*
} suddenly.
بر آزدن *bir azdan'* soon, after a while.
ار، ارکن *ér, ér'kén* early.
کیج *géj* late.
آرا صیره *ara' sîra*
ایکیده برده *ikidé' birdé*
} now and then.
کچن سنه *géchén séné*
بیلدیر *bîldîr'*
} last year.
a. اول *év'vel* before.
صوکره *soń'ra* afterwards.
a. داغا *da'yima* always.
a. نهایت *niha'yét* at last.
کچنده *géchéndé'*
کچن *géchén*
} lately.

§ 463.
3. Adverbs of Affirmation, Doubt and Negation.

اوت ! *év'vét, é-vét*
هه ! *hé, hî-î!*
p. بلی *bé'li*
} yes!
نه‌دیمك ! *né'démék!*
شبهه‌سز ! *shûb'hésiz*
} of course, no doubt! certainly!
یوق *yoq'*
خیر *kha'yîr*
} no!
p. هیچ *hich'*
a. اصلا *as'la*
} never.
بیله *bilé'* even.
a. واقعا *vaqa'a* truly, in fact.
کرچکدن *gérchékdén* truly, really.
a. عجبا *ajé'ba*
اولا، اوله ! *ola'*
} I wonder! Is it so?

§ 464. 4. Adverbs of Interrogation.

نیچون *ni'chin?*
نه‌دیو *né'déyi?*
نه‌یه *néyé'?*
نه سبیدن *né' sébébdén?*
} why? wherefore?

ناصل *na'sil?* } how? by what manner?
نیجه *ni'jé?* }
نه‌قدر *né'qadar?* how much?
نه *né?* what?

§ 465. 5. Adverbs of Quantity and Comparison.

نیته‌کیم *nitékim* as, in the manner as.
تك توك *ték' tûk* here and there.
هیچ اولمازسه *héch' olmazsa* } at least.
باری *ba'ri* }
اولسه اولسه *ol'sa olsa* at the most.
اولدقجه *oldouq'ja* } pretty well.
اپ ایی *ép'-éyi* }
کرکی کبی *géréyi'gibi* properly, duly.
آنجق ' انجاق *an'jaq* only.

بوسبوتون *bûs'bûtûn* } entirely.
a. کاملاً *kia'milén* }
a. جداً *jid'dén* seriously.
a. قصداً *qas'dén* intentionally.
p. بادهوا *ba'dihava* } gratis, freely.
a. مجاناً *méj'janén* }
طولاییدن *do'layîdan* indirectly.
صایکه *say'ki, san'ki* almost, nearly (§ 478).
صالت *salt'* only.

Note. There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

§ 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of لاین ' له‌ین *-léyin*, *-layîn*, and for the seasons by adding ین *-în*, *-ûn* (p. 55):

بهارین *baha'rîn* in spring.
کوزین *gû'zûn* in autumn.
قوشلقلاین *qoushlouq'layîn* at 9 o' clock A. M.
کیجه‌له‌ین *géjé'léyin* at night.
اخشاملاین *akhsham'layîn* in the evening.
ایکیندیله‌ین *ikindi'léyin* in the afternoon.

لغتلر Words.

a. مأذون *mé'zoun* graduate.
آواره *avara* useless.

a. وعد *vad* promise. p. بیهوده *bihoudé* in vain

a. شقا *shaqa* joking یاتسو ' یاتسی *yatsi* bed-time, curfew.

تعلیم ۷٤ Exercise 74.

۱ بیلدیر آناطولیه قوللدن چیقان مأذونلرك عددی قاچ ایدی ؟ —
۲ پنجشنبه کونی آماسیه‌یه یتیشوب ایرته‌سی کون توقاده یولجی اوله‌جغم.
۳ بر آرالق ایشیمز چوق ایی کیتدی ایسه‌ده چاپوجق بوزولدی.
٤ ایکیده برده بنی چاغیرییورسکز ' نه دییه‌جکسکز ؟ ٥ حسن افندینك آدم عقللی بر ایشی یوقدر ' هر ایشی ده آواره در.
٦ آخشامه‌دك بوش بوشینه اوطورویورسکز ؛ وقتلری بیهوده‌یه کچیرییورسکز. ۷ دمین بورایه کلن افندی زه‌لی ایدی. ۸ هرکون شفقلاین اویانیر وَ یاتسولاین یاتارم. ۹ صباح ایله اوکلن اورته‌سینه دوشن وقته قوشلق ' اوکلن ایله اخشام آراسینه دوشن وقته ایکیندی وَ کونشك باتمه‌سیندن ایکی ساعت صوکره کی وقته یاتسو دیرلر.
۱۰ شقا سویله‌مه‌یورم جدّی اوله‌رق سویله‌یورم ایشیدییورمیسکز ؟
۱۱ یاغمورلر کره کی کبی یاغیورلر. ۱۲ «مجاناً آلدیکز مجاناً ویریکز».
۱۳ بورجکزی نهایت ویره‌جکمیسکز ؟ سویله‌یبك ! — نه دیمك ! البتّه ویره‌جکم.

ترجمه ۷۵ Translation 75.

1. When will you set out, to-morrow or the day after to-morrow? 2. He has been here at least three times. 3. That is beautiful indeed! 4. How much do you charge for it? — It will cost you 20 méjidiyés at most *(én choghou)*. 5. At present *(shimdilik)* I want nothing else. 6. If we have given a promise, let us keep it; else we shall certainly lose our good name. 7. I could find him nowhere. 8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were *(olmoush-jasîna)* at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

مكالمه Conversation.

بزم اوه كلن مسافری طانیدیكز می؟	طانیه‌جغم ظن ایتدم اما ؛ طانیه‌مادم.
اوطوردیغكز یردن بردن بره نیچون قالقدیكز؟	اوبركون عموجه‌كه ایتدیكم بروعدی اجرا ایتمك ایچون عجله ایله كیتدم.
یوزغاددە نه قدر قالدیكز؟	بر سنه قالدم ؛ ایرتەسی سنه چورومه كیتدم.
بردن بیره مكتوبی كسدیكز؛ صیق صیق یازیلك رجا ایدەرم!	پك ایی! هر هفته بر مكتوب یازمغه سوز وبربرم.
اوحانس افندی نه یاپیور؟ نه ایش كورویور؟	هیچ بوش طوردیغی یوق ؛ ویره یازار.

تعليم قرائت Reading Exercise.

كوی اوطه‌سی (مابعد) The Village Room. (Continued.)

اول اخشام شهره كیدەنی اوجاغك باشینده اوطوردیرلر. نار كیله‌نك الك اعلاسنی وَ قهوه‌نك كوپوكلیسنی[1] اوكا اكرام[2] ایدرلر. او ده آرتیق[3] اوزه‌نه[4] اوزه‌نه نقل ایتمكه[5] باشلار؛ هر كس صوص اولوب آغزیندن آصیلیرلر قالیرلر.

كونلرده بركون[6] كویلولردن ایكیسی بردن كویدن چیقارلر. بریسی قیصریه‌یه كیدر وَ دیكری ده قیصریه‌دن بر ساعت بَریده[7]

Words. 1. *kêôpûklû* foamy, creamy. 2. *ikram ét".* to serve. 3. therefore. 4. *êôzénmék* to do carefully (§ 370). 5. *naql ét".* to relate. 6. one day. 7. on this side.

بولنان تلاس[8] قریه‌سینه کیدر · بونلردن اولکیسی کویدن درت ساعت
وَصوکره کیسی ده درت بوچوق ساعت اوزاقلقده درلر · ایرته‌سی کون
اخشام ؛ هر کس دیبه‌کك[9] سسنی آلیر آلماز ، قوشدیلر وَ غیجی[10]
کیبانك اوطه‌سنی طولدردیلر · اوطه خینجا خینج[11] طولی ویردی ·

8. *Talas*, the classical Mutalassi. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghîji* a very common proper name, Sticky. 11. *khînja khînj dolou vérmék* to become brim-full quickly (§ 286).

درس ٣٤ Lesson 34.

حرف عطف Conjunctions.

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

§ 469. **1. Copulative Conjunctions.**

a. p. وَ *vé* / ایله ، له *ilé, lé* } and.

a. حتّی *hat'ta* / بیله *bilé* } even.

p. ـهم ـهم *hém— hém*— both, also.

p. هم *hém* and, also.

دخی ، ده *dé, dakhi* also, and (§§ 116, 117).

p. t. هده *hém dé* and moreover.

§ 470. وَ *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) ایله ، له *ilé, lé* takes the place of وَ *vé* for nouns and pronouns, as بن ایله سن *bén ilé sén* ، پدر ایله اوغلی *pédér ilé oghlou*, i. e. *bén vé sén, pédér vé oghlou*; also: *Anam babam* = *anam ilé babam* = *anam vé babam* (§ 232).

b) But in place of 'and' between verbs the gerunds are used, as: آلوب ویردی *alîp vérdi* = آلدی وَ ویردی (§§ 371, 435).

§ 471. حتی ***hat'ta*** introduces a phrase which corroborates what precedes it, it is generally accompanied by ده ***dé*** or بیله ***bilé:***

حتی برادرك بیله کلهمهدی *hat'ta biradériñ **bilé*** or ***dé gélémédi.*** Even your brother could not come.

§ 472. **2. Disjunctive Conjunctions.**

p. یا ' وَیا *ya, vé ya* / p. یاخود *yakhod*	or	کرك ـ کرك *gérék* – *gérék* – / ایستر ـ ایستر *istér* – *istér* – / هاـ هاـ *ha* – *ha* –
a. الّا *il'la* very rather		

whether – or –

p. ـیا ـیا *ya* – *ya* – either – or – p. ـنه ـنه *né* – *né* – neither – nor –

یوق ایسه ' یوغیسه ' یوخسه *yokhsa, yoghousa, yoqisé* or, otherwise. (§ 243.)

§ 473. ***Gérék***, ***istér***, ***ha*** are put before two opposite words or phrases to state an alternative:

Istér gélsin istér gélmésin. Whether he choose to come or not; let him come or not. (I do not care!)

Gérék bêyûk gérék kûchûk. Whether great or small.

Ha almîsh ha almamîsh. Whether he has taken it or not.

§ 474. ***Il'la*** contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather.*

Bén déyil, il'la pédérim' hasta dîr. I am not ill but my father.

Qizinî déyil, il'la yégénini' sévérim. I do not love his daughter, but his niece.

§ 475. **3. Contracting Conjunctions.**

a. امّا ' a. لـکن ' a. وَلـکن ' a. فقط ' ایسهده ' ایسه *i-sé; isédé; faqat; vélakin; lakin; am'ma, ém'ma*	but, yet.
p. هر نه قدر ' p. اگرچه ' p. گرچه *gérchi; ég-, éyérchi; hér né qadar*	although.

§ 476. ***Amma***, ***lakin***, ***vélakin***, ***faqat*** are put at the beginning of the sentences, while ***isé***, ***isé dé*** comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. ***Gérchi, éyérchi, hér né qadar*** are followed by ***isédé*** 'yet'.

گرچه فقیر ایسه‌ده *gérchi faqir isé dé.* Although he is poor, yet ...

4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. اگر *éyér, égér* if (§§ 238, 381—382).

صانکه ' صایکه *san'ki, say'ki*
سوزده *sözdé*
p. گویا *gûya*
} as if, as though (as was promised).

a. یعنی *yani* that is to say, i. e.

p. زیرا *zira*
p. چونکه *chûnki*
} because.

a. p. مادامکه *madam ki* since.

a. ظن ایده‌رم ' الله اعلم *zann' édérim, al'lahalém* vulg. *al'léhém* I think.

a. فرضا *faraza*
طوتالم که *toutalim ki*
} supposing that.

ایمدی *imdi*
اونك ایچون *onouñ ichin*
} therefore.

اول سبیدن *ol sébébdén* therefore.

p. مگر *méyér*
p. t. مگرسه *méyérsé*
} unless, and still, but.

a. بعده *badéhou* then, afterwards.

آنجق ' انجاق *anjaq* however, only.

دیو ' دیه *déyi* in order that (§ 392).

p. که *ki* that, for.

p. شاید *sha'yéd*
p. بلکه *bél'ki*
} perhaps.

p. تا *ta* until; so that.

قالدی که *qaldî ki* there remains (to us) that.

p. تا که *ta ki* in order to; (before negatives) lest.

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctional phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter آنای ناصل ایسه قیزی ده اویله در *Anasî nasîl isa, qîzî da öylé dir.*

As — so. As the stars in multitude, so shall thy seed be نسلك يلدیزلر قدر چوغاله‌جقدر *Nésliñ yîldîzlar* ***qadar*** *chogha-lajaq dîr.*

As — as. I am as tall as you بن سنك قدر اوزونم *Bén sénin* ***qadar*** *ouzounoum* (§ 229).

Both — and. Both good and bad were left to his choice. *Eyi vé kéôtû* ***ikisé dé*** *onouñ kéndi keyfiné (ikhtiyarîna) braqîldî.*

Either — or. Either he or I will do it یا او یا بن بوني یاپه‌جغز ***Ya*** *o' **ya** bén' bounou yapajaghîz.*

Neither — nor. Neither you nor I can go. ***Né*** *sén', **né** bén' gidébiliriz* or *Sén'**dé** bén'**dé** gidéméyiz.*

Whether — or. I care not whether you go or stay. *Gitséñ* ***dé*** *gitméséñ* ***dé*** *oumouroumda déyil dir.*

If — then. If you will take this, then I will take that. *Sén bounou alîr**sañ** bén* ***dé*** *ol birini alîrîm.*

So — that. It was so late that I could not come. ***Ol qadar*** *géj idi* ***ki*** *gélémédim.*

Not only — but also. She was not only poor, but also very sick. ***Hém*** *faqir vé* ***hém*** or ***hém dé*** *hasta idi* (§ 474).

Though — yet. Though he live many years, yet his life is a failure. *Choq' sénélér yashadî* ***isé dé***, *ômrû boshouna' gitdi.*

Therefore — because. Therefore doth my father love me, because I lay down my life. *Bén ômrûmû féda étdiyim* ***ichin*** or *étdiyimdén pédérim* ***dé*** *béni sévér.*

لغتلر Words.

چالمق *chalmaq* to play

a. صنعت *san'at* profession

ديكلمك *dikilmék* to stand up directly

a. نقد *naqîd* money

a. عفو *afv'* pardon

كل *kél* bald-head

قاميش *qamîsh* reed

ا كيلمك *éyilmék* to bend, to curve.

a. مركب *mérkéb* donkey; *mûrékkéb* made, composed of; ink.

تعليم ٧٦ Exercise 76.

١ كاغد وَ قلم . آت ايله مركب . اشك وَ قاطير . ٢ نه اوقويه بيلير ايشسكز نه يازه بيلير ايشسكز ؟ اويله مى ! — خير افندم ! سكا ياكليش آكلاتمشلر ؛ هم اوقورم هم يازارم . ٣ قاپونك اوكنده ديكيلوب

طورمه ؛ یا اپچه‌ری کل یا دیشاری چیق. ٤ چوق فقیر در ؛ حتی جیبنده بر اونلغی بیله یوقدر. ٥ یارین ساعت قاچده سزه کله‌یم ؟ — ایستر آخشام کل ایستر صباح ؛ آخشامه‌دك اوده‌یم. ٦ کرك سن کرك قارداشك دون مکتبه کلمه‌مش سکز ، نه‌ده ایدیکز ؟ ٧ هرنه‌قدر کلمك ایچون حاضرلاندق ؛ حتی یوله بیله چیقدق ایسه‌ده ، آپ آنسز بابام خسته‌لاندی. ٨ اگرچه سزه اون لیرا قدر بورجم وار ایسه‌ده ، پاره‌م یوق که ویره‌یم. ٩ مادامکه پاره‌ك یوقدر ؛ بر سنه ویر.

تعلیم ٧٧ Exercise 77.

١ برادر افندی ! اگر ارکن کلسیدم ، سوزده بکا هدیه اولەرق بر کتاب ویره‌جك ایدیکز ؛ اما ویرمه‌دیکز. ٢ پدرکز دون بزه کلدی ، برآز اوطوردی ؛ بَعْدَهُ آننه‌م ایله کلیسه‌یه کیتدی. ٣ چاغیردم چاغیردم کلمه‌دی ؛ مکرایسه (مکرسه) خسته ایمش. ٤ بن ایسته‌دیکم قدر ایو دکلم ؛ سن ده بشقه‌لرینك دیدیکی قدر کوتو دکلسین. ٥ بن جاهل ایسمده جاهللکمی بیلیرم. وَ لکن سن جاهل اولدیغکی بیله بیلمك (bilmék). ٦ بن قهوه‌می ایچرکن سن ده درسکی حاضرلا. ٧ چای انکلتره‌ده قوللانیلدیغی قدر آلمانیه‌ده ده قوللانیلماز. ٨ سن دها دقتلی اولغی وعد ایتدیکك ایچون سکا عفو ایده‌جکم. ٩ نه سن بزه کل ، نه بن سزه کله‌یم. ١٠ «ها کل حَسَن ؛ ها حَسَن کل ؛ ایکیسی ده بر در». ١١ کرك زنکین کرك فقیر ، کرك عالم کرك جاهل ؛ جمله‌سی ده بر کون اوله‌جکدر. ١٢ بونی کیمسه بیلمز ، انجق بن بیلیرم.

ترجمه ٧٨ Translation 78.

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless *(yiné)* it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest *(déyi)* he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

ترجمه ۷۹ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest *(yokhsa)* you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

مكالمه Conversation.

استانبوله كيتديككزده بنی ده كوتورورميسكز ؟ — پك ايی ؛ كيدرسهم كوتورورم .

آته نيچون بينمهيورسكز ؟ — دوشهرم ديو قورقويورم .

شايد بزی صوران اولورسه ؛ سلام سويله ! — مادام كه امر ايديبيورسكز ، باش اوستنه !

بو باغی نيچون صاتون آلماديكز ؟ — چونكه پارهم يوغيدی .

يوخسه بكنمديككزدن می آلماديكز ؟ — خير بكندم ؛ آنجق پارهم يوق .

پارهكز اولسيدی آليرمی ايديكز ؟ — باغی دكل حتّی باغچهيی ده برابر آليردم .

طوبالم كه يارين پارهكز اولسه گينه آليرميسكز ؟ — شبههسز آليرم ، هيچ ديكلهمم .

تعلیم قرائت Reading Exercise.

کوی اوطه‌سی (مابعد) The Village Room. (Continued.)

قیصریه‌یه کیدن کونس[1] چاوش[2] اوجاغنڭ صاغ طرفنده وَ تلاسه کیدن قوبور[3] اوسته[4] ایسه[5] اوجاغنڭ صول طرفنده اوطورویور؛ بری چُبوق ایچیور دیکری نارکیله چکییور ایدی . هر کس قهوه‌سنی سیغاره‌سنی ایچدکدن، کیفلرینی[6] چاتدقدنصوکره، اوطه صاحبی غیجی کهیا؛ فوق العاده بر حرمتله: — «ای جانم کونس چاوش! خوش کلدڭ! صفا کلدڭ! سویله باقالم؛ شهرده نه وار نه یوق . یدیکڭ ایچدیکڭ هپ سنڭ اولسون؛ نه کوردڭسه اونی سویله!» دیه‌رك چاوش آغایه خطاب[7] ایتدی.

— «جانم غیجی کهیا! دون شهرده نه کورسم؟ هیچ[8] عقلدن فکردن کچمه‌دڭ[9] برشی کوردم» دیدی کونس چاوش.

— «خیر اوله[10]! عجبا نه ایمش؛ اوشاق[11]! سسکزی کسیڭ؛ دیکله‌یڭ» دیه[12] کهیا امر ایتدی؛ هرکس کوز قولاق اوله‌رق[13]، یوزینه باقدیلر. ‹مابعدی وار›

Words. 1. *Kêônés* prop. name, Star (Slavonic). 2. ***chavoush*** a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. ***ousta*** a captain (of Janissaries). 5. ***isé*** while. 6. ***kéyf chatmaq*** to be in complete merriment. 7. *khitab ét''.* to address. 8. **never, absolutely.** 9. See § 405. 10. ***khayr ola*** what is the matter! Good news, let us hope. 11. *oushaq!* children! boys! 12. ***déyi*** § 392. 13. *gêôz qoulaq ol''.* to be all eyes and ears, to pay full attention.

درس ۳۵ Lesson 35.

حَرْف ندا The Interjections.

§ 480. Interjections are words which are used to express a sudden or violent emotion of the mind.

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

آفرین! *aférin, aférim!* Bravo! Well done! آفرین سکا *aférim saña!* Good for you! وای سزه! *vay sizé!* Woe unto you!

ای! هی! *éy! héy!* — O! eh! halloo!
شیش! *shish!* — O! eh! halloo!
اوغلان! *oulan!* — O! eh! halloo!
یاهو! *ya'hou!* — O! eh! halloo!

واخ! *vakh!* — Alas!
ایواه! *éyvah'!* — Alas!

جانم! *janîm!* My dear!
یازیق! *yazîq!* What a pity!

به! بره! *biré, bré; bé!* — Fellow!
به هریف! *bé hérif!* — Fellow!

آفرین! *aférim!* Bravo! Capital!
آمان! *aman!* O dear! Oh! Pity!

باقسانا! *baqsa'na!* Look! I say! عجائب! *ajayib!* Wonderful!

هایده! *haydé!* Come! Hie thee! — Begone!
وای! *vay!* Woe! — Begone!
یقیل! *yiqîl!* — Begone!
دفع اول! *déf'ol!* — Begone!

صوص! *sous!* Hush! ای والله! *éy'vallah!* Thank you!

والسّلام! *vés'sélam!* All right! All correct, O. K.

ماشاالله! *ma'shallah!* Beautiful! How strange!

انشاالله! *in'shallah!* If God will! Please God! I hope so!

معاذالله! *ma'zallah!* God forbid! Shocking!

الله کریم! *Al'lah kérim!* God is gracious! Let us hope!

الحمد لله! *élhamdû-lil'lahi* com. *élhamdûl'lah!* Thank God!

تعلیم ۸۰ Exercise 80.

۱ اکر ترجمه کزی حاضرلادیکزایسه ، بیك آفرین سزه ! حاضرلامادیکزایسه وای سزه ! ۲ شیش ! چوجوق ! یولدن اوته کیت ! آتلرسنی دَپه‌لرلر. ۳ دستور ! یولدن کچه‌یم. ٤ واردا ! آتلرك اوکندن کیدك. ٥ اولان حسن ! بورایه کل . سویله باقالم شو قاری کیمدر ؟ — شو کویلونك عورتی در. ٦ بره هریف ! بو قدر ارکندن چارشوده ایشك ندر ؟ چین صباح کوزیکه چوپ می دوشدی. ۷ باقسانا علی !

کیت امام افندیی چاغیر. ۸ دون مکتبه کیتمشدم ' ماشاالله ! سزك چوجوقلر چوق ایله‌ری کیدییورلر. ۹ عجائب ! ناصل اولدی ده کیتدیکز ؟ ممنون اولدم. انشاالله دعا کز برکتیله دها ایله‌ری کیدرلر. ۱۰ انشاالله ! بعض چوجوقلر ده کوردم که ' معاذالله ! هیچ آدم اوله‌جقلری یوقدر. ۱۱ آمان حکیم باشی ! چاپوق کل ' والدهم پك راحتسزدر. ۱۲ یازیق ! خسته‌لغی نه‌در ؟ ۱۳ بیلمه‌یورم ؛ آمان آمان دییه‌رك یاتدی. ۱٤ الله کریدر ! چوق تلاش ایتمه. ۱۵ جانم افندم ! شیمدی‌یه‌دك زه‌لزده ایدیکز ؟ ۱٦ به چوجوق ! بر دها سنی بورالرده کورمه‌یه‌یم ' ییقیل کیت شوندن !

تعلیم قرائت Reading Exercise.

کوی اوطه‌سی (مابعد) The Village Room. (Continued.)

کونس چاوش اوچ دفعه اوکسوردی[1] ' درت دفعه آقصیردی[2] وَ سوزه باشلادی : — «دون قوشلق وقتلرینه طوغری شهره یتیشدم. بر تاوه[3] ایله بر تنجره[4] آلتی ایچون قازانجیلر چارشوسینه[5] کیتدم. باقدم که اوراده هیچ سس شماطه[6] یوق. شاشدم[7] قالدم. اوته بری دوشدم ' بونلر نه‌یه کیتمشلر دیو صوروشدردم. دیدیلر که : 'شهرك دیشاریسنده‌کی تارلالرده ایشله‌یورلر'.

«قوپدم[8] کیتدم که ' نه کوره‌یم ! بن دییه‌یم ایکییك ؛ سن دی اوچبیك قازانجیلر ' قالایجیلر[9] اللرنده برر چکیچ[10] ' کوروك[11] اوله‌رق ؛ قوجه ! قوجه[12] ! بر قازانك ایچینه کیرمشلر ' تاقور توقور تاقور توقور[13]

Words. 1. *êôksûrmék* to cough. 2. *aqsîrmaq* to sneeze. 3. *tava* pan. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjilar Charshisî* (The market of) Boiler-Makers. 6. *shamata* an uproar. 7. to be astonished. 8. *qopmaq* to run. 9. *qalayjî* an artisan who tins copper vessels. 10. *chékij* hammer. 11. *kêôrûk* a pair of bellows. 12. *qoja! qoja!* tremendous. 13. *taqour touqour* a repeated tapping and knocking noise.

سس شماطه اورته‌لغی[14] آلش ' هر کس قولاقلرینه پاموق طیقامش[15] قازانك بر طرفیندن آغزینه[16] قدر بر مردیون قورمشلر. (مابعدی وار)

14. *ortalïq* the whole (field). 15. *tïqamaq* to plug. 16. *aghzina* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چیقدم ' قازانك ایچینه باقدم که ' نه دیك[1] ! بر کومه[2] آدم قازانك بر کوشه‌سینده ' قوجه بر کومه بر باشقه طرفینده ' بیوك بر غلبه‌لك[3] ده دیکر بر طرفده ؛ کیمی چکیجلر[4] ' کیمی کیتلر[5] ' کیمی لهیملر[6] ' کیمی قالایلار[7] . اورته‌لق آنا بابا کونی[8] ' قیامت قوپویور[9] . 'بو نه اوله‌جق' دیو یانده کیلردن برینك قولاغینه باغیردم . چوق زورلقله کوجبلا کوج ایشیتدیره‌بیلدم . نهایت هریف قولاغیندن پاموغی چیقاردی وَ ینه باغیره‌رق دیدی که : 'سلطان مراد[10] افندیمز ایکیسوز اللی بیك عسکرله بغداد سفرینه[11] کیدیور ده ' اوردونك پیلاوی چورباسی بو قازانده پیشه‌جکدر' .

«بونی ایشیتدیکمده تعجب ایتدم[12] ؛ قازانی ' تاوایی اونوتدم ' براقدم کلدم . عمرمده بویله بر شی نه ایشیتمش ایدم نه ده کورمش . حالا قازانك تاقیرتیسی[13] قولاغمك دیبندن کیتمه‌یور» — (مابعدی وار)

Words. 1. *né dén!* what do you say! what a wonder! 2. *kêômé* group. 3. *ghalabalïq* crowd. 4. *chékijlémék* to hammer (§ 276). 5. *kinétlémék* to clamp together. 6. *léhimlémék* to solder. 7. *qalaylamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qiyamét qopouyor* a commotion is occuring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad* Amurath IV. 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-jûb ét''.* to be astonished. 13. See § 447.

مابعد Continued.

کونس چاوشك نقلیتی[1] پك زیاده مراق[2] جلب ایتدی . اوطه

Words. 1. *naqliyét* story. 2. *méraq jélb ét''.* to arouse the interest.

خلقندن بعضیسی اینانمادی ، بعضیسی اینانمادی . فقط غیجی کهیا دیدی که — «اوشاق ! اینانیلمایه‌جق بر شی یوقدر . بزم مرحوم[3] پدر شاهنامه‌ده[4] بوندن غریب[5] شیلر اوقومشدر . چوجوقلغمزده بزه نقل ایدر دورور ایدی» .

حاضر اولانلردن قواص[6] اغا — «سوزکی بال ایله کسدم[7] ، کهیا ! امر ایت[8] ده بزه قوبور اوسته ده نقل ایتسون ؛ باقالم اونه‌لر کورمشدر ؟» دیدی .

— «بویور باقالم قوبور اوسته ! سویله ، سن نه‌لر کوردك ؟» دیدی اوطه صاحبی .

— «جانم ! دیدی قوبور اوسته بیغینی بوره‌رق[9] ؛ اولکی کون تلاس اووه سندن[10] کچیور ایدم ؛ تا اوزاقدن قوجه جویز آغاجی کبی بر شی کوردم . اما کورسه کز[11] ! غایت هیبتلی بر شی ایدی . یاقلاشه یاقلاشه کوردم که عقلدن فکردن کچمز[12] درجه‌ده ایری[13] بر لحنه[14] (لاحانه) ایمش . ‹مابعدی وار›

3. *mérhoum* deceased, blessed. 4. *Shah'namé* 'The Book of Kings', the celebrated work of the Persian author Firdousi. 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. 'I cut your speech with honey' (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *bîyîghînî bourmaq* to twist his mustache. 10. *ova* field. 11. *gör-séñiz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

مابعد وَ ختام Continued.

«لحنه‌نك بر یاپراغینك آلتنده خنکار[1] اوردو قورمش[2] ، بیکلرجه چادیرلر[3] وار . او بر یاپراغینك آلتنده اون بیکلرجه آتلی عسکرلر جرید اویناپورلر[4] . اولبر یاپراغینك آلتنده ایسه ، صایسیلماز[5] عسکرلر تعلیم

Words. 1. p. *hûn-kiâr* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. tent. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدییورلر . 'بونلر نه‌در' دیو صوردم ایسه 'سلطان مراد افندیمزك اوردوسی در ' عجم سفرینه[6] کیدییورلر' دیدیلر . »

بوقدر مبالغه‌لی[7] بر نقلیته هر کس کولمکه باشلادی . لکن الك چوق کولن کونس چاوش ایدی — «جانم ! دیدی ؛ اویله بر یالان سویله که ' یالانه اویسون[8] . او قوجه لحنه بیتمز[9] ' قوپماز[10] . هم او قوس قوجامان[11] لحنه‌یی نه یاپه‌جقلر ایمش» .

— «قوزوم کونس چاوش ! بر آز اول قیصری اووه‌سینده سنك کوردیکك قازانك ایچینده پیشیروب ' عسکره ویره‌جکلر» دیدی قوبور اوسته .

بو سوزك اوزرینه اوطه خلقی[12] هپ بر آغیزدن اول قدر شدتلی کولدیلر که ' بعضیلری بایه‌لدیلر[13] قالدیلر .

کونس چاوش ایسه بو پاتیرتینك[14] آراسینده جوبوغینی آلدیغی کبی سیویشی ویردی[15] . ‹و . ا . آ .›

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghalí* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmék* to grow (plant). 10. *qop-maq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayílmaq* to faint. 14. See § 447. 15. *sivishi vérmék* to slip away quietly (§ 286).

خـتام *Khitam* End.

درس ٣٦ Lesson 36.

علاوه Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

I. Salutation. سلاملامق *Sélamlamaq.*

§ 482. The Moslems salute one another with the address *Sélamûn aléykûm* 'peace be unto you', the answer is *Vé aléykûm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah'* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqîtlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh géldiñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun*, *Vaqîtlar khayr olsoun*, *Akhshamlar khayr olsoun*, according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-lîqla*, *Khoshja'qal; Qa'lîñ saghlîqla*, *Khoshja'qalîñ*, all meaning 'Good-bye': the reply to which is *Khosh' géldiñiz*, *séfa' géldiñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjélér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبريكات *Tébrikât.*

§ 486. Returning after an absence, one is greeted with *Khosh' géldiniz* 'Welcome!': to which he replies *Khosh' gêôrdûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh'gélmishsiñiz.*

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq sélamlar édér* 'He offers you many salutations'. Then the younger man replies *El'lérini ȏpérim, makhsous sélam séȏylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérini ȏpérim, makhsous sélam séȏylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellériñizi ȏpér* 'He kisses your hands', or with more formality *Etéklérinizi ȏpérlér* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ûstûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan éfféndi choq' choq' sélamlar séȏylédi, élleriñizi ȏpér* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' édérim* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén géȏndérén' sagh olsoun* 'May he who brings and he who sends the sélam be well!'; d) *El ȏpén' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûñ choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sénéñiz mubarék' olsoun! Salî jédidiñiz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sénéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramîñîz mûbarék' olsoun*, or *eediñiz sayid' olsoun* 'May your festival be blessed'.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Gêôzûñûz aydîn' olsoun!* or more learnedly, *Chéshmiñiz roushén' olsoun!* 'May your eye be bright', addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from a distant friend. The reply to this is: *Aydînlîq' ichindé ol!* 'May you enjoy the light' or *Darosou éviñizé' olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashîñîza' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlîjaq' ilé otourasîn!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Sàghlîjaq' ilé géyinésiñ!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achîqlîghî vérsin!* 'May God give you success!'

5. To one who is convalescent after an illness *Géchmish' ola!* 'May it be past and forgotten!' (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashîñîz sagh' olsoun!* 'Life to you!': the answer is *Allah sizé ouzoun êômûrlér' vérsiñ!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsiñ!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bérékétiñ' gêôrésin!* 'May you experience its increase!'

8. *Téshékkûr' édérim, Mémnoun'oum,* are expressions in imitation of the European phrase, 'Thank you!' and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol! Eliñé saghlîq'*. When addressed to a child or an inferior 'Thank you!' is expressed by *Choq' yasha, A'férim oghloum!* ('Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' goulaghîna gourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Séôzûm oña'! Séôzûm yabana'! Ha'sha houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la! Al'lah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!, Allaha sîmarladîq!, Bizi douvada ounoutmayîñ!*, 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!, Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', Good bye!, 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!, Afv édérsiñiz!*

III. Modes of Address.

§ 494. The word سن *sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times سز *siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words افندم ' ذاتكز ' ذات عاليكز *Éffféndim, zatîñîz*, or *za'tî alîñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are خاکپایکز ' خاکپایلری *kha'kipayiñiz, kha'kipayiléri* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. *Note.* The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab'* 'Imperial', as *Shévkétméab Effén-dimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané, zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétléri, jénabléri* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

Imperator hazrétléri	H. I. Majesty.
Ingiltér'ra qralichasî hazrétléri	H. M. the Queen of England.
Vali pasha hazrétléri	H. E. the Governor.
Qaymaqam béy hazrétléri	H. Honour the Qaymaqam.
Hoja éfféndi jénabléri	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'tî alilériné khay'lî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

Béndéñiz, qoulouñouz, ajizléri I (your servant).

Béndéléri, qoul'larî I or we (your servant or servants).

Dayiléri I, he, we (who pray for you) used by and of clergymen.

Jariyéñiz, jariyéléri I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazré'ti Ibrahim* 'the patriarch Abraham'. *Hazré'ti Davoud* 'the prophet David'. *Hazré'ti Souléy'man*

'the prophet (King) Solomon'. *Hazré'ti Isa (ee-sa) Effén-dimiz* 'Our Lord Jesus'. *Hazré'ti Méryém*, *Méryém Ana* 'Saint Mary' (the virgin Mother). *Hazré'ti Méseeh'* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. القاب رسميه *Elqabî Résmiyé.*

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شهامتلو *shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

حشمتلو *hash'métlou* 'royal, imperial' for Christian sovereigns.

اصالتلو *ésa'létlou* 'noble' for the ambassadors and consuls.

رتبتلو *rût'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضيلتلو *fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

فخامتلو دولتلو *fékha'métlou dév'létlou* 'illustrious and magnificient' for the Khîdive of Egypt and Presidents of Republics.

دولتلو عطوفتلو *dévlétlou atoufétlou* 'illustrious and munificient' for Grand Viziers.

دولتلو *dévlétlou* for *Valis* (Governors-General).

سعادتلو *sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

عزتلو *iz'zétlou* 'honorable' for the Qaymaqams.

رفعتلو *rif'atlou* 'eminent' for other officials.

مروتلو ' حرمتلو *mûrûv'vétlou*, *hûr'métlou* 'generous, respected' to merchants, teachers, etc.

عصمتلو *is'métlou* 'virtuous' for married ladies.

عفتلو *if'fétlou* 'chaste' for unmarried ladies.

مثاللر *Misal'lér* Examples.

Dûn dévlétkhanéyé[1] *géldim, ém'ma za'tî alînizi gêörémédim.* I came to your house yesterday, but you were not at home.

Faqirkhanéyé[2] *né vaqît téshrif édéjéksiñiz?* When you will honour (visit) my house?

Hémshiré hanîm nasîl dîr? — Hémshirém jariyéléri choq hasta dîr. How is your sister? — My sister is very sick.

Béndéléri pék faqirim, zatî alîniz isé pék zéngin siñiz. I am very poor, but you are very rich.

Amériqa jûmhouriyéti réyisi fékhamétlou dévlétlou Mc Kinley hazrétléri. His Honour Mr. Mc Kinley, the President of the Republic of America.

Dayiléri Anatolia Collegi mûdiri yim. I am the President of Anatolia College.

Jariyéléri Protéstan méktébi mou-al'limési yim. I am the teacher of the Protestant School.

Words. 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

تعليم ٨١ Exercise 81.

١ بو كون ذاتِ عاليكزى زيارته[1] كله بيليرميم ؟ — اكر فقيرخانه يه تنزّل[2] ايدرسكز ، خوش كلديكز صفا كلديكز ! بويورك افندم . ٢ سلام عليكم احمد افندى ! — وعليكم سلام مراد[3] بك ، بويورك اوطورك . مرحبا ! انشا الله ايوسكز . ٣ مخدوم[4] بكدن مكتوب آلييورميسكز ؟ — چوقدن برو مكتوبك آرقه‌سنى كسمش ايدى ، لكن الحمدلله بو هفته بر مكتوب آله بيلدك — كوزكز آيدين اويله ايسه . نه وار نه يوق ؟ نه يازييور ؟ ٤ آيدينلق ايچنده اول ! داروسى سزه . چوق ايو ايشلر . سزه چوق چوق سلاملر ايتمش ، اللريكزى اوپر . ٥ ال اوپن صاغ اولسون ! مكتوب يازارسه كز بنده كزدن مخصوص[5] سلاملر يازيكز !

Words. 1. a. *ziyarét* to go on a visit. 2. a. *ténézzûl* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdoum béy* your son Master . . . 5. a. *makhsous* especial.

— باش اوستنه افندم ! سز نصلسكز ؟ حالكز ديرلكسكز[6] ايو ميدر ؟
٦ اوزريكزه شفالر اولسون[7] ! دون برآز خسته‌جه ايدم . فنا بر صوغوق
آلمشم . لكن شيطان قولاغنه قورشون ! الحمدلله بوكون ايى ايم .
هيچ آراماز ، عجبا شو دوستمز نصلدر نصل دكلدر ديو صورمازسكز .
بزه تنزل[8] ايتمزسكز كه ! ٧ استغرالله افندم[8] ! حقيقةً هيچ خبرم
يوغيدى . عفو ايدرسكز . پدر افندى صاغسوندن عودت ايتديلر مى ؟
— اوت افندم ؛ دون برادر بنده‌لرى ايله برابر تشريف ايتديلر .
٨ لطفاً[9] احترامات فائقه‌مى[10] تقديم[11] ايديكز ؛ اتكلرينى اوپه‌ريم .
٩ باش اوسته افندم ! خوشجه قالكز ! — سعادت ايله[12] افندم ؛ خوش
كلديكز صفا كلديكز ؛ تكرار بويوريكز !

6. *haliñiz dirliyiñiz* the circumstances of your life. 7. *uzeriñizé shifalar olsoun!* may it be health to you! 8. a. *éstagh'firoul'lah* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfén* be kind enough! 10. *ih'tiramati fayiqa* (my) highest respects. 11. *taqdîm ét.''* to present. 12. a. *sé-a-dét ilé!* Go in happiness (said to a departing friend).

٨٢ تعليم Exercise 82.

١ شوكتمآب افندمز شهرمزك فقراسنه[1] اون بيك غروش احسان[2]
بويورمشلر . ٢ شهامتلو ايران شاهى حضرتلرى درسعادتى[3] تشريف
ايتمشلر . ٣ آوروپا حكمدارلرينك الچى قدمليسى[4] انكلتره قرالچه‌سى
حشمتلو ويقتوريا حضرتلريدر . ٤ فرانسه جمهوريتى رئيسى فخامتلو
دولتلو موسيو لوبه حضرتلرى ، سلطنت سنيه‌نك[5] پارس سفيرى دولتلو
عطوفتلو منير[6] پاشا حضرتلرينى حضورلرينه[7] قبول بويورمشلر[8] . ٥ سيواس

Words. 1. a. *fouqara* poor people. 2. a. *ih'san bouyourmaq* to grant, to bestow. 3. *Dér'sa-a-dét* Constantinople (§ 519). 4. *qidémli* senior. 5. *Saltana'ti séniyé* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسی دولتلو عطوفتلو حاجی حسن پاشا حضرتلری ' توقاد متصرفی سعادتلو بکر پاشا حضرتلری وَ مرذیفون قائمقامی عزتلو محمود بك حضرتلری آماسیه یه تشریف ایتمشلر. ٦ ذاتکز بو ایشه نه دییورسکز ؟ — بنده‌کز بیلمم ' ذات عالیلری دها ایی بیلیرسکز. ٧ همشیره‌م جاریه‌لری غیرتله مکتبه دوام[9] ایدییور. ٨ جاریه‌کز آرتین افندینك والدسیم. ٩ ذات عالیلری شیمدی نزده اقامت[10] ایدییورسکز ؟ — بنده‌کز شیمدی صوفیلر محله‌سنده[11] اقامت ایدییورم. ١٠ بو کون خاکپایکزه یوز سورمك ایچون دولتخانه‌یه واردق ایسه‌ده تشرّف[12] ایدممه‌دك.

9. a. *dévam* to continue. 10. a. *iqamét ét.''* to dwell. 11. *Sofoular mahal'lési* the street called Sofoular (in Merzifoun). 12. a. *téshér'rûf* to be honored (we could not see you).

ترجمه ٨٣ Translation 83.

1. H. I. M. the German Emperor, William II. 2. His Grace the Armenian Patriarch. 3. His Excellency the Governor of Angora. 4. His Eminence, the Mûtésarrif of Samsoun, Qadri Pasha. 5. H. E. the English Ambassador Sir Nicholas O'Connor. 6. H. E. the American Ambassador at Constantinople, Dr. Angel. 7. Rev. Charles Tracy, President of Anatolia College. 8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty *(sayé'yi padishahidé)* we are all safe. 11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London. 12. I have received your letter. 13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home. 14. Please give me to-day's newspapers. 15. How is your father's health? 16. Thank you, Doctor, he is very well, through your kind assistance *(sayé'yi aliñizdé)*. 17. My sister is the wife of Kémal Béy. 18. When did you come here? — I came three days ago with your son.

V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

Sou kharîl kharîl aqîyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or *jomb déyi*) *souya atîldi.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

Sa-at tîq tîq tîq édiyordou. The watch was ticking, = 'going tick, tick'.

Kilisénin chañî dañ douñ êôtûyordou. The church bell was ringing, ding-dong.

Ellérini shapour shoupour birbiriné vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil êôtûyorlar. The birds are singing tweet tweet.

VI. اذان *Ezan.*

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all الله اكبر *Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. اشهد ان لا اله الّا الله *Esh'-hédû én'né la ilahé illal'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. اشهد ان محمداً رسول الله *Esh-hé-dû énné Mouhammédén résoul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. حى على الصلوة *Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. حى على الفلاح *Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. الله اكبر *Aliahû ékbér.* God is great [twice again repeated].

7. لا اله الا الله *La ilahé illal'lah.* [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلوة خير من النوم *Es'-sélatû khay'rûn min én' névm.* Prayer is better than sleep.

In great and imperial mosques, the *mû-éz'-zins* sometimes make optional additions to the fifth clause; as:

الصلوة و السلام عليك ياحبيب الله ! يا نورعرش الله ! يا سيد الاولين و الاخرين ! يا رسول الله ! *Es'sélatû vés'sélamû aléyk, ya Habee ballah!* or *Ya nooré arshillah!* or *Ya séy'yidûl év'véleen vél a-khîreen!* or *Ya résoul oul'lah!* May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامة الصلاة *Qad qamétis'salat.* Divine worship has already been entered on (begun) [twice].

VII. The Christian Services. عِبادَتِ مَسيحيه

§ 504. The Benediction:

Rabbîmiz Hisous Kristosouñ [or *Isa-él-Mésihiñ*] *inayéti, Pédér Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun; Amin.*

The Lesson:

Oqouyajaghîm mahal Tékvee'núl Makhlouqat Kitabiniñ birinji babînîñ birinji ayétindén 16inji ayétiné qadar dir.

Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babînîñ iptidasîndan soñounadék oqouyajaghîm.

Pavlos Résoulouñ Romalîlara yazdîghî résaléniñ on ikinji babîndan oqouyajaghîm.

Onounjou Mézmourou oqouyajaghîm.

The Text:

Louqasîñ tahreer éylédiyi Injiliñ sékizinji babîniñ yirmi birinji ayéti haq'qînda mûta-la-a' édéjéyim.

Youhan'na Injiliniñ birinji bab yirmi doqouzounjou ayétiniñ ikinji qîsmî ûzériné vaz édéjéyim.

Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ dêôrdûnjû bab on ikinji ayétindé boulounour or *mévjoud dour.*

The Hymn:

Maqam Kitabînîn altînji sahifésindé boulounan onikinji ilahiyi térén'-nûm édélim.
Yûz otouz yédinji ilahiyi térén'-nûm édélim.
Téshék'kûr ilahisini térénnûm édélim.

The Baptismal formula:

Laura Eupheme, séni Pédériñ, Oghoulouñ vé Rouhoul Qoudsouñ namîna [or *bismil Eb vél Ibn vél Rouhoul Qouds*] *vaftiz édérim.*

The Ending of Prayers:

Rabb vé Khélaskîârîmîz Hisous Krisdosouñ ismi shérifindé dilériz, ih'san éylé, Ameen!

انتهای قسم اوّل

قسم ثانی

لسان رسمی و ادبی

بسم الله الرحمن الرحيم

Second Part.

The Elements of Arabic and Persian Grammar as they are used in Ottoman-Turkish.

Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called غلطات مشهوره *ghalata'tî mésh'houré* 'barbarisms' or 'manifest errors' (§ 583).

Note. There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

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٣٧ درس Lesson 37.

جمع فارسی The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination ان ***-an***; as:

مرد *mérd* a man	مردان *mérdan* men.
برادر *biradér* a brother	برادران *biradéran* brothers.
شیر *sheer* a lion	شیران *sheeran* lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of ها ***-ha***; as:

سال *sal* a year	سالها *sal'ha* years.
دریا *dérya* a sea	دریاها *déryaha* seas.

§ 510. If the animate nouns end in a vowel ***hé*** (***-a***, ***-é***), their plural is made by changing that letter into ك *giaf* (***-g-***) and adding ان ***-an***; as:

بنده *béndé* a servant	بندگان *béndégían* servants.
خواجه *khajé, khoja* a teacher	خواجگان *khajégían* teachers.
a. طلبه *talébé* student	طلبگان *talébégían* students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in ان ***-an***; as:

اختر *akh'tér* a star	اختران *akhtéran* stars.
هزار *hézar* a thousand	هزاران *hézaran* thousands.

So also: روزان *rouzan* days, شبان *shéban* nights, چشمان *chéshman* eyes, دراختان *dirakhtan* trees.

تعليم ٨٤ Exercise 84.

Change the following nouns into the Persian plural.

باغ[1] ، قهرمان[2] ، پهلوان[3] ، فرشته[4] ، مرده[5] ، مادر[6] ، زنده[7] ،
ضابط[8] a. ، یاور[9] ، دیو[10] ، خانه[11] ، خان[12] ، شاه[13] ، پادشاه[14] ،
شاگرد[15] ، اصلزاده[16] ، دختر[17] ، معتبر[18] a. ، فریق[19] a. ، خواهر[20] ،
خسته[21] ، کس[22] ، بیچاره[23] ، تجّار[24] a. ، طلبه ، مسلم .

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *mûrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev*, *dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asîlzadé* nobleman. 17. *dûkhtér* daughter. 18. *mûtébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *tûj'jar* merchant [*tûj'jaran*, *tûj'jarlar*].

§ 512. *Note.* 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *mûsliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان ' مسلمانلر *mûslimanan*, *mûslimanlar* is considered as the double pl. of it.

2. So also a. طلبه ' تجار *talébé*, *tûj'jar* 'students, merchants', which are the Arabic plurals of طالب ' تاجر *talib*, *tajir* 'student, merchant', but are used in double pl. form in Ottoman and Persian: طلبه‌لر ' طلبگان *talébégîan*, *talébéler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *mûsûlman*, *mûsélman*, *mûsûrman* meaning 'a moslem', which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

تعليم قرائت Reading Exercise.

كبريتجى قيز The Match Girl.

«افندیلر ' کبریت کبریت[1] ! اوچ قوطوسی اون پاره !
«مرحمتلی[2] بك افندیلر ! آنده‌م خسته اکمکسز . . . .

Words. 1. a. *Kibrit! kibrit!* Matches! matches! 2. a. t. *mérhamétli* gracious.

«آلیڭ بونی ' قوزوم ! بکڭا اون پاره‌جق ویریڭ سز . »
یاوروجغڭ[3] او صاریجه ' کور[4] صاچاری طاغینیق[5] !
کوزلرینڭ آلتی ماوی[6] ؛ یوزی کیرلی و یانیق[7] ؛
اوستی[8] اسکی ' آیاغینده قوجه[9] بر چیفت قوندوره .
شو زوالی قیزجیغاز ده بر لقمه[10] اکمك ایچون
سوقاق سوقاق[11] «کیبریت !» دیو طولاشییور[12] بوتون کون .
نیچه چیرکین[13] ' یاره پاره[14] یوزلره :
« بنم کوزل بکم ! » دییور ' بلکه کونده یوز کره .
— «قیزم ! سنڭ باباڭ کیم در ؟ سنڭ اوڭ نره‌ده ؟
«باق ' قیرق پاره ویره‌جکم ' صوردیغمی سویله ده :
«باباڭ یوق می ؟ بیلمز میسین اونی سن ؟ » —
— «بنم بابام یوقدر ! اوت ' بیلمه‌یورم اونی بن ! . . . »
زوالی قیز هر یرده غریب[15] در ؛
هر کس اونی «پیـــج ![16]» دییه‌رك اینجدیر[17]
اونك ضعیف وجودینك[18] اوستنه
بر کیمسه‌جك قاناد[19] کوب[20] طورمایور ؛
اونك ایچون هیچ بر یورك اورمایور .
بو کونه‌دك بیلمه‌مش که : بابا نه ؟
چالیشییور ' چالیشماسین نه یاپسین ؟
چالیشمه‌دن باشقه یول یوق که صاپسین[21] .

3. *yavroujouq* that little creature. 4. *gĕr!* see! 5. *daghînîq* untidy. 6. *mavi* blue. 7. *yanîq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pij* bastard. 17. *injitmĕk* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gérmĕk* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان[22] کیمی وار ؟
کیمی وار که ؟ بر اکسکی «آل ! یه ! » دیر ؛
بر شی ویرن ، اوندن ده بر شی ایستر ،
آه یوقسوللق[23] ! . . . . آه باباسز چوجوقلر ! . . . . (م . امین[24])

22. *chabalamaq* to struggle. 23. *yoqsoullouq* poverty. 24. *Méhémméd Emin* a living Turk poet (1860).

مکالمه Conversation.

س) فارسیده براسمی مُفْرَدْ حالیندن جمع حالینه گتیرمك ایچون قاچ قاعده وار در ؟

ج) ایکی قاعده وار در : بو ایکی قاعده‌دن اولکیسی مُسَمَّاسی[1] ذیروح[2] یعنی جانلی اولان اسملرك جمیدر در که ، مفردلرینك صوکینه (ان) علاوه قیلینه‌رق حاصل[3] اولور ؛ مثلا : پَدَرْ ، پدران ؛ زَنْ ، زنان .

س) فارسی اسملری جمع حالینه گتیرمك ایچون مَوْضوع[4] اولان ایکینجی قاعده نه‌در ؟

ج) بو قاعده‌لرك ایکینجیسی مُسَمَّاسی جانسز اولان اسملرك جمیدر : بوده مفرد بر اسمك صوکینه (ها) علاوه ایتمکدن عِبارَتْ[5] در ؛ مثلا : باغ ، باغها .

س) مُسَمَّاسی ذیروح اولمایان کَلِماتِ[6] فارسیه عِباراتِ تُرکیه آراسینده (ها) اداتی[7] ایله جمله‌نیر می ؟

ج) اَلْیَوْم[8] ایرانده[9] جانلی وَ جانسز اولان اسملری علی العموم[10] (ها) ایله جملندیرمك عادَت اولمش ایسه ده ، عِباراتِ تُرکیه آراسینده مُسْتَعْمَلْ[11] اولان جانسز اسملر (لر) اداتی[7] ایله جمله‌نیر .

س) بونی لطفاً[12] برقاچ مثالله ایله ایضاح ایدرمیسکیز[13] ؟

ج) اوت افندم ! مثلا : «باغهام وَ خانه‌هام وار در ؛ یولجیلر کوی خانهاسینده راحَتْ ایده‌مزلر» تعبیرلری[14] یرینه «باغلریم وَ خانه‌لریم وار در ؛ یولجیلر کوی خانلرینده راحَتْ ایده‌مزلر» یازیلیر .

س) ترکی وَ عربی اسملر فارسی قاعده‌لر ایله جمله‌نه‌یلیر می ؟

ج) افندم ، ترکی وَ عربی اسملر فارسی قاعده‌لر ایله اصلا جمله‌نمز . فقط مسامحه‌ری[1] ذیروح[2] اولان عربی کلمه‌لردن بعضیلری لسانِ عثمانیده (ان) ایله جمله‌نیر : ضابطان[3] ، فریقان ، معتبران ، تجاران ، صرافان ، منشیان ، راویان ، شهیدان ، مُدیران ، پاپاسان ، مُختاران[15] کبی .

س) خُسْرَوْ[16] افندی ! دون مکتبکزی زیارته کلن ذَواتِ کِرام[17] کیملر ایدی ؟

ج) مُشیرانِ عِظامدن[18] دولتلو یوسُفْ پاشا وَ فریقانِ کِرامدن سعادتلو عالی پاشا حَضَراتی[19] ایدی .

س) مُرْدَگان وَ زِنْدَگان نه معناده در ؟

ج) مردگان اولولر وَ زندگان دیریلر دیمکدر : مرده‌لرك مکانی مزارستان ، زندکانك مکانی ایسه باغِ عالمدر[20] .

س) اِقامَتْ ایتدیکیکز[21] رَمْزی افندی خانینك مُسْتأجِری[22] ملمان می خرستیان می ؟

ج) اصلزادگاندن وَ صرافانِ معتبراندن عزتلو الحاج عثمان افندی[23] در . مرحوم[24] پدرلری خواجکاندن ایدی .

س) طلبکانك وَظیفه‌سی نه‌در ؟

ج) پدر وَ مادرانه اِطاعَتْ ، خواهرانی سیانت[25] وَ خواجکانه حُرْمَتْ ایتمکدر .

س) شهِ شهیدان[26] نه صورتله اِرْتِحالِ دارِ بَقا[27] ایله‌دیلر ؟

ج) شاهِ شهیدانِ حضرتِ حُسَیْن رضه[28] (رَضِیَ اَللّٰهُ عَنْهُ) باشی کسیله‌رك شَهید اولوب کَرْبَلاده مَشْهَدِ مخصوصنده[29] دَفْن اولونمشدر . نیته‌کیم مُنْشیاندن مَشْهور ضیا پاشانك تَرْجیع بَنْدنده ده مُحَرَّر[30] در :

بیت : * مُسْموماً ایتدی ذاتِ حَسَنْ عَدَنه اِنْتَقال *
* مُظْلوماً اولدی شاهِ شهیدان بُریده‌سَرْ *

س) فَرْهاد کیم در ؟

ج) پَهلوانانِ قدیماندن[31] بر قَهرمان ایدی ؛ دیوان کبی قوَتلی اولدیغی راویانْ اِخْبار و ثنا ایدرلر . شیرین ایله اولان مُعاشَقه‌سی[32] مَشْهور در .

س) بو گونکی جریده‌لرده شایانِ دِقّت[33] بر شی کورولدی می؟

ج) اوت افندم! یاورانِ حضرتِ پادشاهیدن سعادتلو سلیمان پاشا حضرتلری بیچار کان وَ خستکانه اِعانه اولمق اوزره ٤٠٠ عدد لیرای عثمانی اعطا بویورمشلر[34]. کذا خیرخواهانِ سلطنتِ سنیهٔ عثمانیاندن[35] آلمانیه‌لی موسیو هوفمانه برنجی رتبه‌دن مجیدی نشانِ ذیشانی[36] اِحسان بویورلمشدر. بونی درسعادتده نَشْرْ اولونان «آخْتَرْ» نام غزته‌ده اوقودم.

س) القابِ رسمیه‌دن 'سعادتلو' عُنوانی کیملره اعطا اولونور[34]؟

ج) 'سعادتلو' عنوانی فریقانِ کرامدن[17] اولان ذاتلره ویریلیر.

س) 'سعادتلو'، دولتلو، فَضیلتلو' وَ 'سعادتلی؛ دولتلی، فتیلتلی، کلضمه‌رینك[6] بربرلرندن فَرقلری[36] نه در؟

ج) ایکی نوعی‌ده ترکی اِسمِ مَنْسوبدر: (لو) ایله اولانلر القابِ رسمیه‌ده مستعملدرلر[37] (باق صحیفه ۲٤۷). 'سعادتلی، فضیلتلی، دولتلی' ایسه القابْ مقامنده مُسْتَعْمَلْ اولمایوب[38] صفت مقامنده[39] مُسْتَعملدرلر: «فضیلتلی زنان سعادتلی عائله‌لر تَشْکیل ایدرلر؛ یعقوب افندی دولتلی بر ذات در» کبی. (§ ۱٤۹).

س) عاکِفْ افندی ناصل بر آدمدر؟

ج) اوزی[40] سوزی دوغری، مسلمان (*Mussulman*) بر آدمدر.

س) هندستانده‌کی مسلمانلرك مقداری نه قدر در؟

ج) هندستانده بولونان مسلمانانك مقداری آلتمشبر ملیوندر.

س) ناحیه‌لرك[41] اداره‌سیندن کیملر مسؤلدرلر؟ (صحیفه ۱۲٦).

ج) ناحیه‌لرك اداره‌سیندن مدیران، مختاران، اِمامان وَ پاپاسان مسؤلدرلر.

Note. 1. For the words included in the Conversation see the Key.

2. For the sentences indicated by a, b, c, see more in the next Lesson; the letters show the order in the composition.

درس ٣٨ Lesson 38.

اضافت The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: پدرك كتابى *pédériñ' kitabî* the father's book.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an *ésré* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

كتابِ پدر *kita'bî pédér.* The book of the father.

اعمالِ رُسُل *amal'î rousoul.* The Acts of the Apostles.

II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

مقدس كتاب *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an *ésré* between them:

كتابِ مقدس *kita'bî mouqad'dés* the Book the Holy = the Bible.

سالِ جديد *sal'î jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élif* or *vav* used as a vowel (*-a*, *-ou*), instead of the ordinary *ésré*, a *yé* (*-y-*) is inserted for the sake of euphony (§ 53).

Instead of پاشا بغداد *pasha-i-Baghdad*, we must write پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané.* The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir.* The Grand Bazar.

Note. The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشو ' چارشی *charshí', charshou'.*

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (*-i*, *-é*), a *hémzé* (*-y-*) is placed over the final letter for the sake of euphony (§ 53):

Instead of خانه پدر *khané-i pédér*, it must be خانهٔ پدر *khané'yi pédér* 'the house of the father'.

قاضیء آماسیه *qadí'yi Amassia* the judge of Amassia.

باغچهٔ کبیر *bagh-ché'yi kébir* the great garden.

مثاللر *Misal'lér* Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity } Constantinople.

در علیه *Dér'i Aleeyé, Déraliyé* the lofty door }

باب عالی *Bab'i Alee* the Sublime Porte.

کرهٔ ارض *kûré'yi arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hi além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

كتاب مقدسك *kitab'î mouqad'désiñ* of the Holy Book.

آرزوى شديديزه *arzou'yi shédidimizé* to our strong desire.

خاكپايلرنده *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ايله *avaz'î bûlénd ilé* with a loud voice.

تعليم ٨٥ Exercise 85.

1. زمين *zémeen* earth + رو *rou* face. 2. a. احمر *ahmér* red + a. بحر *bahr* sea. 3. بحر + سفيد *séfid* white. 4. a. بحر + سياه *siyah'*. 5. بحر + a. محيط *mouheet* [Ocean]. 6. بحر + كبير + محيط. 7. (a. عهد *ahd* testament + a. جديد *jédeed* new.) 8. (a. عهد + a. عتيق *ateeq* old.) 9. (پا *pa* foot + تخت *takht* throne) [= the capital]. 10. (خاك *khak* dust + پا.) 11. (a. انجيل *injeel* Gospel + a. شريف *shérif* holy.) 12. (بلند *bûlénd* loud + آواز *avaz* voice.) 13. (a. شديد *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *saltanat* government + a. سنيه *sénee-yé* sublime.) 15. (a. ذات *zat* person + a. عالى *a-lee* high.) 16. (شاه + ايران *ee-ran* Persia.) 17. (a. حرارت *hararét* + a. شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانى *Osmanee* Ottoman.) 19. (a. لسان *lisan* language + عثمانى.) 20. (a. كثيره *késeere* many, great + a. فوائد *févayid* benefits.) 21. (خانه + a. ضابط.) 22. (a. كتاب + a. شريف.) 23. (a. ارض + مقدس [= Palestine].) 24. (چارسو + a. مذكور *mézkûr* mentioned.) 25. (يوحنا *Youhan'na* John

+ a. وحی *vahee* revelation.) 26. (a. امثال *émsal* proverbs + سلیمان *Souléyman.*) 27. (داود *Davoud* David + a. مزامیر *mézameer* Psalms.) 28. (a. اسما *ésma* names + a. اعداد *adad* numbers.)

Key. یوزی (یاخود) روی زمینڭ *zémeeniñ rouyi* (yakhod) *yûzû;* روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

The Persian Numerals. اسمای اعداد

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یك *yék* 1	چهار 'چار *chîhar, char* 4		هفت *héft* 7		
دو *dû* 2	پنج *pénj* 5		هشت *hésht* 8		
سه *sé* 3	شش *shésh* 6		نه *nûh'* 9		

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یگانه *yégiané* single; یکان یکان *yégûn yégûn* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

dû-shésh 6 × 6, *dû-bésh* 5 × 5, *dêort-chîhar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chîhar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-dêort* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chîhar ou-sé* 4 × 3, *chîhar ou-dû* 4 × 2, *chîhar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

§ 523. مثالار *Misal'lér* Examples.

yékvijoud of one body.
yékparé of a single piece.
yék takhtadan at once.
yékdil of one heart.
yékchéshm one-eyed.
charpa a quadruped.

شششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیکر *yékdigér* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee* semi-official (paper, etc.)

سه‌پا *sépa, sipa* a tripod, a three-legged stool.

تعلیم ٨٦ Exercise 86.

١ بحر احمر عربستان ایله مصر[1] آراسنده در. ٢ در سعادتده نشر اولنان[2] 'صباح' غزته‌سی سلطنت سنیه‌نك نیم رسمی غزته‌سی در. ٣ در علیه‌ده اسیر پازارنده[3] رمزی افندی خاننده[4] طلبهٔ علومدن[5] رفعتلو واهان افندی‌یه. ٤ انکلتره دولتنك پایتختی لوندره شهری در. ٥ روی زمینده بنی آدمك[6] مقداری ١٦١٠ ملیوندن زیاده در. ٦ کرهٔ ارضده بر چوق دولتلر وملتلر وار در. ٧ چارشوی کیردن برعدد ششخانه توفنك آلدم. ٨ حاکم افندی آواز بلند ایله ذاتِ حضرتِ پادشاهی نامینه بر دعای بلیغ[7] قرائت[8] ایتدی. ٩ معلّم[9] افندی درسی طلبکانه یکان یکان تعریف ایله‌دی[10]. ١٠ یکچشم اینجه کهیانك پارمغنده یکپاره الماس طاشلی بر یوزوکی وار در. ١١ افندیمز حضرتِ مسیح 'یکدیگریکزی سویکز' دیو امر بویوردیلر. بوآیت[11] اینجیلِ یوحنّاده محرر[12] در. ١٢ طالعك[13] یاور، زارك[14] هر وقت دوشش کلیور. ١٣ زوالی هریف شاشیردی ششی بش کورویور.

Words. 1. *Misîr* Egypt. 2. *néshr ét.*" to publish. 3. *Esir-pazarî* the street called Esir Pazarî (the Market of Slaves). 4. *Rémzi Efféndi khanî* the inn named Rémzi Effendi. 5. *talébéyi ouloum* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *qra'at ét.*" to read. 9. *mou-al'lim* teacher. 10. *tareef ét.*" to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yiñ* your star, fortune. 14. *zar* a die used in playing.

تعلیم قرائت Reading Exercise.

اسامیٔ[1] فضائل[2] وتنبیهات[3]

A list of Moral Maxims (= Franklin's Principles).

حکیمِ[4] مشهور[5] فرانقلینكُ[6] تنظیمِ[7] حرکات[8] و اصلاحِ[9] نفس[10] ضمنده[11] اتّخاذ ایلدیکی[12] اون ایکی قاعده‌لر[13]:

ریاضت[14]: — آغیرلانه‌جق[15] صورتده یَمه! سرسام (سَرْسَم)[16] اوله‌جق قدر ده ایچمه!

سکوت[17]: — کندیکُه وَ باشقه‌سنه بر فائده‌یی مفید[18] اولمایه‌جق سوزی سویله‌مه!

انتظام[19]: — خانه‌کُده هر شیئكُ یرینی وَ هر بر ایشكُ وقتنی تعیین[20] ایله!

تخصیصِ[21] مقصد[22]: — یاپمغه مجبور اولدیغكُ[23] شیئی قرارلاشدیر[24] وَ بلا[25] قصور[26] اجرا ایله!

امرِ تصرّف[27]: — کندیکه وَ یا آخره[28] لزومِ[29] حقیقیسی[30] اولان شیئدن ماعداسنه[31] بر اقچه صرف ایتمه[32]!

Words. 1. *é-sa'mee* names, lists. 2. *fézayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mésh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékât* acts, conducts. 9. *islah' ét.''* reforming. 10. *néfs* life; self, personality. 11. *zîmnînda* for, regarding. 12. *it'tikhas ét.''* to adopt. 13. *qayidé* a rule. 14. *riyazét* ascetic discipline. 15. to be heavy. 16. *sérsém* stupified. 17. *sûkût* silence. 18. *mûfeed* profitable. 19. *intizam* order, regularity. 20. *tayeen ét.''* to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *maqséd* an aim, endeavor. 23. *méjbour ol.''* to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *qousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét.''* to spend.

سعی و عمل[33] : ـــ وقتکی ضایع ایتمه[34] وَ دائما فائده‌لی بر شیله مشغول اول[35] ! ‹معلم ناجی›

33. *say ou amél* labour and work. 34. *zayʿét.''* to waste. 35. *méshghoul ol.''* to be busy.

مکالمه Conversation.

درس حقنده سؤاللر *Dérs haqqînda sivallar.*

س) بنیامین فرانقلین کیم در؟ ـــ آمریقالی مشهور بر فیلوسوفدر.
س) فرانقلین هانکی عصرك فیلوسوفلرندن در؟ ـــ اون سکزنجی عصرك.
س) فیلوسوف نه دیمك وَ حکیم نه دیمك ؟ بونلرك آراسنده نه فرق وار ؟
ـــ فرق یوقدر. ایکیسیده بر معناده. فقط 'حکیم' اکرچه *hékim* اوقونورسه ؛ طبیب دیمکدر.

درس ٣٩ Lesson 39.

تَرْکیبِ تَوْصیفی Persian Compound Adjectives.

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah'* black, آل *al* red, بد *béd* bad, سفید *séfid* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter ی *yé* (*-i*), signifies relation. If the word ends in the vowels ا ' ی ' ه (*-a*; *-i*; *-é*, *-a*), they are changed into و (*-v-*), and afterwards the *yé* is added:

انکلیز *ingliz* Englishman انکلیزی *inglizi* English

افرنج *éfrénj* a European	افرنجی *éfrénji* European.
a. عقل *aql* mind	عقلی *aqlí* mental.
چین *chin* China	چینی *chiní* chinaware.
a. دنیا *dûnya* world	دنیوی *dûnyavi* worldly.

§ 528. II. انه *-ané* signifies relation and resemblance. If the word ends in the vowel *he* (*-é*), this is changed into گ (*-g-*): and if it ends in و vowel (*-ou*) a ی (*-y-*) is inserted between the word and particle; as:

شاه *shah'* king	شاهانه *shahané* royal.
بنده *béndé* servant	بندگانه *béndégîané* as a servant.
a. عدو *adou* enemy	عدویانه *adouyané* as an enemy.

§ 529. III. The terminations بان ' وان ' کار *-ban, -van, -kîar, -gîar* form nouns denoting 'doer, keeper', etc.

باغبان *bagh-ban* keeper of vineyard. خدمتکار *khîdmétkîar* a servant.

خداوندکار *khûdavéndigîar* the sovereign, the Sultan.

پروردکار *pérvérdigîar* the Nourisher (God), Providence.

یادکار *yadgîar, yadigîar* a remembrance, memento.

§ 530. IV. The prefixes نا *na-*, بی *bi-* mean 'without', and denote the absence of something; *na-* is used with adjectives, *bi-* with nouns:

نامعلوم *nama'lûm* unknown. ناپاك *napak* unclean.

بیچاره *bicharé* unfortunate. ناخوش *nakhosh* unpleasant.

بی‌وفا *bivéfa* inconstant (friend), unreliable.

خواه‌ناخواه *khah'nakhah* willingly or unwillingly.

§ 531. V. هم *hém-* prefixed to a noun expresses companionship.

همشهری *hémshéh'ri* fellow-citizen. همجنس *hémjins'* homogeneous.

همشیره *hémsheeré* who sucks the same milk, a sister.

§ 532. VI. Adjectives are also formed by the

addition of اسا ' وش ' ين ' مند ' ناك ' ور or وار *-asa*, *-vésh*, *-een*, *-ménd*, *-nak*, *-vér* or *-var*.

نسااسا *nisa-asa* womanlike. مهوش *méh'vésh* like the moon = bright.

آتشين *atésheen* fiery. حصه‌مند *his'séménd* partaker.

غمناك *ghamnak* sorrowful. فرحناك *férah'nak* cheerful.

اميدوار *ûmmidvar* hopeful. جانور *janvér* (wild) animal.

هنرور ' هنرمند *hûnérvér, hûnérménd* skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر *bérabér* breast to breast; together; equal.

لبالب ' مالامال *lébaléb, malamal* (lip to lip) brimful.

نوعانوع ' گوناگون ' رنگارنك *réngiaréng, gûnagûn, névanév* varied in hue, variegated.

B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. **a. Adjectives formed of a noun and a participle or the root of a verb.**

دل *dil* heart, بر *bér* take, captivate: دلبر *dilbér* enchanting.

مدد *médéd* help, رس *rés* arrive: مددرس *médédrés* helper.

دلشكسته *dilshikésté* broken hearted. See also: § 556.

§ 536. **b. Adjectives formed of an adjective and a noun.**

بو *bou* odour خوشبو *khosh'bou* sweet scented, odorous.

تهی *téhi* empty تهيدست *téhidést* empty-handed, deprived.

§ 537. **c. Adjectives formed from two nouns.**

آهو *ahou* gazelle: آهوچشم *ahouchéshm* gazelle-eyed, attractive.

شیر *sheer* lion: شیردل *sheerdil* lion-hearted.

گلعذار (گل + a. عذار) *gûlazar* rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

گلدسته *gûldésté* a bunch of flowers, a bouquet.

سرعسکر *séraskér* head of the army, a commander-in-chief.

نظامنامه ' قانوننامه *nizam'namé, qanoun'namé* a code of laws.

The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of تر *-tér* to the simple form of the adjective, and the Superlative by adding ترین *-téreen:*

بد *béd* bad: بدتر *béd'tér* worse: بدترین *bédtéreen* worst.

بالا *bala* high: بالاتر *balatér* higher: بالاترین *balatéreen* highest.

تعلیم ۸۷ Exercise 87.

Change the following nouns into adjectives:

527. فرنك *fréng* European. ترك *tûrk.* a. شرق *sharq* the east. یهود *yéhoud* (Judah) Jew. ادرنه *Edirné* Adrianople. فرانسه *Fransa.* یابان *yaban* the wilderness. حلب *Halèb* Aleppo. خاك *khak* earth. a. صلیب *salib* a cross.

528. دیو *deev* a demon. مرد *mérd* man. دوست *dost.* a. خالص *khalis* sincere. a. عاجز *ajiz* humble. پدر *pédér.*

529. باغچه *baghché.* گناه *gûnah.* a. خلاص *khélas* deliverance. ساخته *sakhté* false. پاس *pas* watch (at night). کار *kiâr* profit. صندوق ' صندیق *sandouq, sandîq* a coffer. روز *rouz* day. دَرْ door. قَلَمْ pen, graver.

530. a. اَساس foundation. t. صوچ *souch* sin, fault. a. مقبول *maqboul* acceptable. a. قدرت *qoudrét* power. مرد *mérd* (brave) man. a. مزاج *mizaj* state of health. a. حضور *houzour* a becoming in repose, ease. تاب strength.

531. a. ملّت *mil'lét* nation. a. مذهب *mézhéb* religion. a. جوار *jivar* neighbourhood. راه *rah* way, road.

535. (ره *réh* way + نما، بَزْ *nûma* show), (شير *sheer* + خوار *khor* eat), (بك *béy*, خان + زاده *zadé* born).

536. (گران *giran* heavy + بها *baha* price), (ساده *sadé* simple + دل), (چشم *chéshm* eye + سياه), (نان bread + كور *kéôr*)، (بد + بخت)، (دل + شاد).

538. (a. تبريك congratulation + letter), (روز day + letter), (نو *név* new + سال year), (a. اِذْن + letter).

539. خوش *khosh* nice, مه *mih'* great, به *bih* good.

تعليم ۸۸ Exercise 88.

۱ خلاصكاريز حضرت مسيح افنديز، كناهكارلرك خلاصی ايچون بودنيايه تشريف بويوردی. ۲ لسانِ انكليزيي وَ فرانسويي چوق سوه‌رم. ۳ شوكتاب لسان تركی اوزره يازلمشدر، تركيلری و شرقيلری حاويدر[1]. ٤ چينی طباقلری[2] چيندن كاربانلر واسطه‌سيله[3] كليرلر. ٥ سزه دوستانه بر نصيحت ويره‌يم: دنيوی اوله‌يكز. ٦ خدمتكار كز ديوانه ميدر نه در؟ برشی آكلاديغی يوقدر. ۷ پاسبانلر نصفِ ليله[4] بنی چارشوده ياقالايوب[5] بنده‌لرينه عدويانه سويله‌ديلر. ۸ گلغذارخانم دون نامزاج اولدقلرندن پك غمناك ايمشلر. يازه‌جقلری

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vastta* hand, means. 4. a. *nisf* half, a. *léyl* night. 5. *yaqalamaq* to collar, seize.

فرانسوی مکتوبی خواه ناخواه یازه‌مامشلر. ۹ همجواریزده بولنوب ده نسا آسا اولرنده ناامید برحالده اوطورانلره یاردیم ایتدیم ' اونلره مردانه یاشامه‌لر یچون نصیحت ایله‌دیم. ۱۰ خانه‌مز اول قوناقدن بالاتر وهواسی ایسه خوشتردر.

ترجمه ۸۹ Translation 89.

1. Richard I., king of England, was called[1] lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper[2]. 8. I did not lose hope (hopeless), I am hopeful yet[3]. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly[6] gold watch in his hand. 12. The leader was a helper to me on the way[4]. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices[5].

Words. 1. *tésmeeyé oloundou.* 2. *akhsham ta-a-mi.* 3. *hala.* 4. *ésnayi rahdé.* 5. p. *béhar, bahar.* (Ar. pl. *béharat.*) 6. *qiymét-dar* (§ 535).

تعلیم قرائت Reading Exercise.

حکیم مشهور فرانقلینك تنبیهاتندن مابعد و ختام

استقامت[1]: — کذب[2] و حیله‌دن[3] حذر[4] ایت. دائما دیدیکك کبی یاپ و دوشوندیکك کبی سویله!

حقانیت[5]: — کرك وظیفه‌ك[6] داخلنده[7] وکرك خارجنده[8] اجراسنه مجبور اولدیغك[9] حسناتدن[10] فرار[11] وَ هیچ برکیمسه‌یی اضرار ایله‌مه[12]!

Words. 1. a. *istiqamét* honesty. 2. a. *kizb* falsehood. 3. a. *heelé* cheating. 4. a. *hazér ét.''* to beware. 5. a. *haq'qaneeyét* justice, equity. 6. a. *vazeefé* duty. 7. a. *dakhil* the inside. 8. a. *kharij* the outside. 9. a. *méjbour ol.''* to be obliged, compelled. 10. a. *hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. a. *izrar ét.''* to injure.

اعتدال[13] : — افراطدن[14] احتراز ایله[15] وَ حقسزدن عقلکجه لایق کوردوکك[16] صورتده اخذ ثاره[17] قیام ایلهمه[18] !

نظافت[19] : — کرك وجود وَ اثوابکجه وَ کرك خانه کجه نظافته اهتمام ایله[20] !

حضورِ قلب[21] : — اوفاق تفك[22] شیلردن ' عادی[23] وَ یا خلاصی ناقابل[24] اولان وقوعات[25] و صدماتدن[26] مضطرب[27] اوله !

عفّت[28] : — کندك کبی باشقهسنك دخی امنیت[29] وَ صلاحِ[30] حال وُ شانی[31] تهلکهیه[32] قویمه ! ‹معلم ناجی›

13. a. *eetidal* moderation. 14. a *ifrat* excess. 15. a. *ih'tiraz ét.''* to guard one's self. 16. a. *layîq gêörmék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qîyam ét.''* to set about. 19. a. *nézafét* cleanliness. 20. a. *ihtimam ét.''* to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *vouqouat* events. 26. a. *sadémat* blows, misfortunes. 27. a. *mûztarib ol.''* to suffer. 28. a. *if'fét* chastity. 29. a. *émneeyét* safety. 30. a. *salah'* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *téh'liké* danger.

مکالمه Conversation.

س) باغچه کزده نه وار ؟

ج) باغچهمزده رنکارنك خوشبو چیچکلر وار ایسهده ' باغچهبان بر دانهسنی بیله بکا ویرمهیور ؛ سرعسکر پاشا حضرتلرینه تقدیم اتیمك اوزره برکلدسته یاپهجق ایمش .

س) بالاده کی فضائلِ مُحَرَّرَه یی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی عمومنه بردن بی حصر ایتمهلی درلر ؟

ج) خیر افندم ؛ حکیم موسی الیه علاوةً دییورلرکه «آنجاق برنده مَلَکه پیدا ایتدکدنصوکره ' دیکرینه تَشَبُّثْ ایتمهلی و بو صورتله اون ایکیسینیده موقعِ اجرایه قویمهیه چالیشمالی در» .

س) استقامت نه کلمه در ؟

ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در .

س) نظافت نه دیمکدر ؟

ج) بو دخی بر عربی کلمه اولوب تمیزلك وَ پاکلك دیمکدر.
س) فرانقلینك آثارندن بو بالاده وَ اولکی درسده کوردیکمز تنبیهاتی کیم ترکجه‌یه نقل ایتمشدر؟
ج) شاعر وَ مُنشیٔ مشهور مرحوم معلم ناجی افندی ترجمه ایتمشلر در.

درس ٤٠ Lesson 40.

The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four kinds: Nouns of Location, Nouns of Instrument, the Abstract noun, and the Diminutive noun.

اسم مکان The Noun of Location.

§ 541. The noun of Location is made by the addition of ستان *-istan*, گاه *-giah* 'place', زار *-zar* a plot or bed, گده *-gédé* hut, خانه *-khané* house (§ 162):

هندستان *hindistan* India.

چمنستان *chiménistan'* } meadow.
چمنزار *chiménzar'* }

اردوگاه *ordougiāh'* a camp.

گلستان *gûlistan* } rosary, a garden of roses.
گلزار *gûlzar* }

میکده *méygédé* } wineshop, drinking-saloon.
میخانه *méykhané* }

طوپخانه *top-khané, top-hané* arsenal of ordnance and artillery.

کارگاه *kiārkiāh* vulg. *kérgéf* a work-frame. (کار work.)

بزستان *bézistan* vulg. *bédéstén* a covered market-place. (بَز cloth.)

اسم آلت The Noun of Instrument.

§ 542. The noun of Instrument is made by the addition of دان *-dan* 'a holder, receptacle, case':

a. شمع *sham* candle: شمعدان *shamdan'* a candlestick.

بخوردان *boukhourdan'* a censer, incense-box.

p.t. یاغدان *yaghdan* an oil can. p.t. توکوردان *tûkûrdan* a spittoon.

ریکدان *reek'dan* vulg. *rîghdan* a sand-holder; *reek, rîgh* sand (to dry writings).

گلاب *gûlab* rose-water (§ 538): گلابدان *gûlabdan* a flask for sprinkling scented water.

The Abstract Nouns. اسم معنا *Ismi Mana.*

§ 543. Abstract nouns are made by the addition of ی *-i* at the end of adjectives. If the word end in *elif*, then the *yé* is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into گ (*-g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بنده *béndé* slave: بندگی *béndégi* servitude.

روشنا *roushéna* bright: روشنایی *roushénayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغیر *Ismi Tasghir.*

§ 544. Diminutives are made by the addition of چه *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

a. عمّ، عمّو *amm, am'mou* uncle: عموجه *amja, amouja* dear uncle.

تعلیم ۹۰ Exercise 90.

Change the following nouns into Derivative Nouns:

541. فرنگ *fréng* European. a. یهودی *yéhoudi* Jew. تاتار a Tartar. ترك Turk. a. عجم *ajém* a Persian. a. عَرَب Arab. 2. t. طاغ *dagh*, p. کوه *kûh'* mountain. بنفشه *bénéf'shé* violet. 3. a. سنبل *sûnbûl* hyacinth. a. قبر *qabr*, a. مزار *mézar* grave. آتش *atésh* + hut. 4. t. اوکسوز *éôksûz*, a. ایتام *éy'tam* orphans + house. a. دبّاغ *déb'bagh* vulg. *tabakh* tanner + house. کار *kiâr* manufacturing + house. 5. a. کتاب *kitab*,

book + house. a. اجزا *éjza* (vulg. *éza*) a drug + house. آش *ash* food + house. شكار *shikiâr* game, prey + place.

542. جامه *jamé* cloth + holder. خامه *khamé*, a. قلم *qalém* + case. تير *teer* arrow. نمك *némék* salt.

543. پريشان *poor*. آسوده *asoodé* quiet. آشنا *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تنك *téng* narrow.

544. پاره *paré* piece. باغ *bagh*. بوغ *bogh* a square wrapper for a bundle. گورم *gêôrûm* husband's sister. t. چكمه *chékmé* a drawer. كمان *kéman* a violin. t. آق

تعليم ٩١ Exercise 91.

١ قدسِ شريف[1] يهودستانك پايتختى ايدى. ٢ ميلادك اونبرنجى وَ اون ايكينجى عصرلرنده فرنكلر فرنكستانك هر طرفندن طاقِ طاقِ سوريه[2] يورودىلر، بونلره صليبى نامى ويريلمشدر. ٣ دون بزستانه كيتديم وَ بر طوپ چوقه[3] ايله ايكى طوپ آمريقان بزى[4] اشترا ايدوب[5] بوغچه‌لايه‌رق، ايتامخانه‌يه ارسال ايلدم[6]. ٤ همشيرەم سنبلستانده اوطوروب كارگاه ايشله‌يور. ٥ شيمدى مرذيفونده‌كى آمريقان اوكسوزخانه‌سينده ١٤٠ نفر ايتام موجود[7] در. ٦ ريكدان وَ قلمدان ماصه‌نك[8] اوزرينده در. ٧ ماكينه‌يى ياغلايه‌جق ايدم امّا ياغدانده ياغ يوغيدى. ٨ شو قارشوكى قبرستانده كوردىكم تربه[9] كيمك در؟ ٩ طاغستانلى بر شيخك[10] مزارى در. ١٠ عموجەم ايله برلكده بنفشه‌زارلرده وَ چمنزارلرده كزدك. هر يرده آسودكى وار ايدى.

Words. 1. a. *Qoudsou Shéreef* Jerusalem. 2. *Souriya* Syria. 3. *chouqa, choukha* broad-cloth. 4. *ameriqan bézi* unbleached linen. 5. a. *ishtira ét.''* to buy. 6. a. *irsal* to send. 7. a. *mévjoud* existent. 8. f. *masa* table. 9. a. *türbé* tomb. 10. a. *shéykh'* a head of a tribe.

۹۲ ترجمه Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper. 2. «The beer-seller[1] is the witness[2] of saloon-keeper.» 3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell[3] in mountainous regions are generally brave. 7. Daghistan is a great region in Russia. 8. Where is your donkey[4]? — He is always in the meadow. 9. Please stick[5] a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose[6]. 11. The Parsees[7] and the ancient Persians were worshipping[8] the fire in the fireplaces.

Words. 1. *birajî, bozajî* (157). 2. a. *shahid.* 3. a. *îqamét ét.''*. 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék.* 6. *gûl yaghî.* 7. *parsee, giâvour, gébr* a Zoroasterian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadét ét.''*

تعليم قرائت Reading Exercise.

اشك ايله تيلكى حكايه‌سى The Story of the Donkey and Fox.

چيقدى بر باغك ايچندن بر ياشلى حمار[1] ،
نقل[2] ايچون بلده‌يه[3] يوكلنمشيدى روى نگار[4] ؛
ديركن[5] ، آج قارنه بر تيلكى كورونجه : كلدى ،
بويله بر تازه اوزوم حسرتى[6] باغرين[7] دلدى .
اوته‌كى چيفته‌يى[8] آتدى بو ياناشدقجه برآز ،
صوكره لكن آره‌دن قالقدى بوتون ناز ونياز[9] .
تيلكى : — «كلسه‌م اولماز مى حضوره[10] ؟ آ بنم آرسلانم !

Words. 1. a. *himar* donkey. 2. a. *naql* to carry. 3. a. *béldé* town. 4. *rouyi nigûr* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrîn'* for *baghrînî* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful disdain. 10. a. *houzour* presence.

«تا یاقیندن باقایم ؛ حسنگزه[11] حیرانم[12] !
«دائم[13] اولسون بکمك سایهٔ لطف و کرمی[14] !
«گل بیتر[15] باصدیغی یرلرده مُبارك[16] قدمی[17] ،
«بگزر اول خوش قوقولی قویروغی اعلا[18] میسکه[19] ،
«قوقلارم ؛ بورنومه وورمازسه افندم فیسکه[20] ؛
«ایلر عرفانی[21] ایما[22] او سخنکو[23] کوزلر ،
«یاقیشیر آغزینه مَوزون[24] و مُتَفا[25] سوزلر.» —
اَشك افراط[26] نشاطندن[27] آگیردی[28] ، دیر ایکن ،
صانکه قارپوز قابوغی کوردی یاخود تازه دیکن.
تیلکی: — «جانیمه ایشلهدی[29] کیتدی او فرحناك هوا[30] !
سز سکوت[31] ایتسه گز اما ، کینه وار باشقه صفا[32] ؛
چونکه بلبل[33] ایشیدوب نغمه گزی[34] سرقت ایدر[35] ،
چاغیریر[36] بلکه ، کلیر دیگلهینه حزن و کدر[37]» —
تیلکی بویله نیجه دیللر دوکهرك ذوق[38] ایتدی.
اشکی بر قویونك باشینهدك سوق[39] ایتدی.
تیلکی — «بوراده[40] بر کوزل آخور ایله یلك وار در ،
«نیلهیم یوکله کیریلمز قاپیسی پك دار در ،

11. a. *hûsn* beauty. 12. a. *hayran îm* I am confounded. 13. *dayim olsoun!* Let it be long, eternal. 14. *sayéyi loutf ou kérémi* the shadow or protection of his kindness and mercy. 15. *bitmék* to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. a. *a-la* excellent. 19. p. *misk* musk. 20. a. *fiské* a fillip with the middle-finger. 21. a. *îrfan* wisdom. 22. a. *eema ét.''* to express. 23. *sûkhéngû* eloquent (§§ 535, 556). 24. *méwzoun* well proportioned. 25. a. *mouqaf'fa* rhymed. 26. a. *ifrat* excess. 27. a. *néshat* mirth, joy. 28. *añîrmaq* to bray. 29. *janîma ishlédi gétdi* it pierced into my heart (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. 32. a. *séfa* pleasure. 33. a. *bûlbûl* nightingale. 34. a. *naghmé* song. 35. a. *sirqat* stealing. 36. sings. 37. a. *huzn ou kédér* sorrow. 38. a. *séwq* mockery; pleasure. 39. a. *séwq* driving. 40. here (in this well); *néyléyim* for *né éyléyéyim* [what can I do?] alas!

«اویویوب یاتمه کبی ذوق[38] وُ صفا چوق آنده ،
«صو ایچوب ، یم یه‌مه‌دن غیری[41] جفا[42] یوق آنده ،
«اونده ساکن دیشیلرده[43] او لطافت[44] باشقه ،
«هله[45] برکرّه باقكْ ؛ دوشمه‌یكْ امّا عشقه[46] .»
یاقلاشنجه اشك آینهٔ آبه[47] باقدی ،
یوزی عکسین[48] سزه‌رك[49] آغزی صویی پك آقدی :
اشك : — «واقعا[50] کورمه‌دیم دِلْبَرو نازك[51] بر باش» .
تیلکی : — «چاغیرگْ تیز اونی ، کلسین سزه اولسون اویناش[52]» .
«بورایه کل !» دیو فریاد[53] ایده‌رك طاشدی[54] حمار ،
قویودن عکسِ صداسین[55] ایشیدوب شاشدی[56] حمار ؛
تیلکی : — «کوردوکز می ؟ سزی شیمدی ایدییورلر دعوت[57] ؛
«بو ضیافتده[58] عجب[59] یوقمی بکا برخدمت[60] ،
«بونده قالسین یوککز ؛ تك اینیکیز سز آشاغی ،
«آرقه کزدن کلیرم اوله‌یه طاولا[61] اوشاغی» — .
اشك آتدی یوکنی یرلره ، کندین قویویه ؛
تیلکی میراث یدی[62] ، تا اوکا رحمت[63] اوقویه. ‹شناسی›

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female. 44. a. *létafét* loveliness. 45. *hélé!* if you please! 46. a. *ashqa dûshmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water. 48. a. *aksin'* for *aksini* reflection (of image). 49. *sézmék* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oynash* playmate, sweet heart (§ 165). 53. p. *féryad ét.''* to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî sédasîn'* for — *sédasînî* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.''* to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service. 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit. 63. a. *rahmét oqoumaq* to pray for the deceased.

مكالمه Conversation.

درس حقنده بعض سؤاللر

بو حكايه‌نك سرنامه‌سى[1] نه در؟ اشك يله تيلكى حكايه‌سى[2] در.
بونك محرّرى[2] كيم در؟ عثمانلى اديبلرندن[3] مشهور شناسى[4] افندى در.
شناسى افندى حياتده مى يوخسه مرحوم در افندم؛ ١٨٧١ تاريخينده قيرقير ياشينده اولەرق وفات
مرحوم[5] مى؟ اعلا اوزوم يوكلمشيدى. [ايتمشدر.
اشك نه يوكلى ايدى؟ قارنى آج اولان خسّ[6] بر تيلكى.
بونى كيم كوردى؟
تيلكى قارداشلق نه ياپدى، وَ نه سويله‌دى ايسه، بزه نقل[7] ايديكز باقالم!
تيلكى باقدى كه اشك كوكلى ايله اوزومدن يه‌ديرمه‌يه‌جك، اونك ايچون
بر چوق ديللر دوكه‌رك نه ياپدى ياپدى اشكه يوكنى براقديره‌رق، كندينى
قويويه آتديردى، وَ اوزوملرى صفاى خاطر[8] ايله عافيت ايتدى[9].

Words. 1. *sérnamé* a heading (§ 538). 2. a. *mouhar'rir* a writer. 3. a. *édib* an author. 4. *Shinasee Efféndi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *khayin* treacherous. 7. to tell. 8. heart, mind (*séfa'yi khatîr* ease, peace of mind). 9. a. *afeeyét ét.''* to eat [he helped himself].

درس ٤١ Lesson 41.

The Persian Verb.

§ 545. The Persian Infinitive ends in دن *-dén* or تن *-tén*: كشادن *kûshadén* to open, پرستيدن *péréstidén* to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of *péréstidén*, پت پرست *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (*-é*) (§§ 402, 604):

دادن *dadén* to give:	داده *dadé* given.
شکستن *shikéstén* to break:	شکسته *shikésté* broken.
دیدن *deedén* to see:	دیده *deedé* seen; eye.

II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of ـنده *-éndé* to the Root. If the Root ends in an *élif* or *vav* vowel (*-a*, *-ou*), a *yé* (*-y-*) is inserted (§ 53).

خوان *khan* read, sing:	خواننده *khanéndé* singer.
دار *dar* hold:	دارنده *daréndé* bearer.
نما *nûma* show:	نماینده *nûmayéndé* who shows.
ساز *saz* make:	سازنده *sazéndé* composer.

III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of ش *-ish* to the Root. If the Root ends in *élif* or *vav* vowel (*-a*, *-ou*), a ی (*-y-*) is inserted for the sake of euphony (§§ 53, 288).

رو *rév* go:	روش *révish* going.
دان *dan* know:	دانش *danish* knowledge.

So also we have: آسایش *asayish* peace, نمایش *nûmayish* a show, سپارش *sîparîsh* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of ن *-én* from the end of the Infinitive:

کشادن *kûshadén* to open: کشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together:

آمد شد *améd shûd*, کشت و گذار *gésht ou gûzar* a coming and going.

گفت وگو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبهه

§ 553. The Verbal Adjectives are formed by the addition of ا ' ان *-a*, *-an* to the root of the verb; as:

دان *dan* know:	دانا *dana* wise, savant (§§ 436, 606).
جوی *jouy* seek:	جویان ' جویا *jouyan* that seeks.
رو *rév* go:	روان ' رَوا *révan* that goes, fluent.
لرز *lérz* tremble:	لرزان *lérzan* trembling.

The Persian Roots. فارسی امر حاضرلر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 535, 556).

آرا *ara*	adorn	آلا *a-la*	defile, soil
آزار *azar*	torment	آمیز *ameez*	mingle
آزما *azma*	try, prove	انداز *éndaz*	throw
آشام *asham*	drink	اندوز *éndouz*	collect
آشوب *ashoub*	excite	انگیز *éngeez*	excite
افراز *éfraz*	raise	آور ' آر *avér, ar*	bring
افروز *éfrouz*	light, illuminate	آویز *aveez*	hang
آفرین *aféreen*	create	بار *bar*	rain
افزا *éfza*	increase	باز *baz*	play

بر	*bér*	carry
بخش	*bakhsh'*	give
بند	*bénd*	tie
بین	*been*	see
پرور	*pérvér*	feed, nourish
پذیر	*pézeer*	accept, receive
پرداز	*pérdaz*	engage in
پسند	*pésénd*	approve
پیرا	*peera*	ornament
پرهیز	*pérhiz*	abstain
پوش	*poosh*	put on, wear
پیما	*peema*	measure
تاب	*tab* ·	shine
تاز	*taz*	rush
تراش	*trash*	shave
جوی	*jouy*	seek
چین	*cheen*	gather
خراش	*khîrash*	scratch
خوار	*khor*	eat
خوان	*khan*	read, chant
خواه	*khah'*	wish
خیز	*kheez*	rise
دار	*dar*	hold, keep
دان	*dan*	know
دوز	*dooz*	sew, stitch
ده	*dih*	give; grant
ران	*ran*	urge, drive
رس	*rés*	arrive
رسان	*résan*	cause to reach
رو	*rév*	go
ریز	*reez*	shed
ربا	*rûba*	carry off; rob
زا	*za*	bear
زن	*zén*	strike
ساز	*saz*	make; compose
سپار	*sipar*	order
ستا	*sita*	praise
سوز	*sooz*	burn
شتاب	*shitab*	haste
شکن	*shikén*	break
شمار	*shûmar*	count
شناس	*shinas*	recognize
شوی	*shouy*	wash
فرسا	*férsa*	rub, corrode
فرما	*férma*	command
فروش	*firoush*	sell
فریب	*fireeb*	deceive
گداز	*gûdaz*	melt
گذار	*gûzar*	pass
گزین	*gûzeen*	choose
کش	*késh*	draw
گیر	*geer*	seize, take
گشا	*kûsha*	open
کن	*kûn*	do, perform
گو	*gû*	speak
مال	*mal*	rub
نشین	*nisheen*	sit
نما	*nûma*	show
نواز	*nûvaz*	caress
نویس	*nûvees*	write

نگاه *nigâh* look | نه *nih* place; put

یاب *yab* find.

§ 555. Persian Objective (Past) Participles.

آراسته	*arasté*	adorned	زاده	*zadé*	born
آزاده	*azadé*	free	زده	*zédé*	struck; suffered
آزموده	*azmoudé*	experienced	ساخته	*sakhté*	made; false
آماده	*amadé*	ready	سوخته	*soukhté*	burnt
آمده	*amédé*	come	شکسته	*shikésté*	broken
آسوده	*asoudé*	at rest, quiet	فرسوده	*férsoudé*	worn
آورده	*avérdé*	brought	فرستاده	*firistadé*	sent
آویخته	*avikhté*	hung	فرفته	*firifté*	deceived
افتاده	*ûftadé*	fallen	فرموده	*férmoudé*	commanded
افسرده	*éfsûrdé*	frozen	گذشته	*gûzéshté*	past; interest on money
ایستاده	*istadé*	standing, erect.	کرده	*kérdé*	made, done
بسته	*bésté*	tied; tune	گرفته	*girifté*	seized
پرورده	*pérvérdé*	nourished	گزیده	*gûzeedé*	choosen; best
خورده	*khordé*	eaten	گشاده	*kûshadé*	open
داده	*dadé*	given	گفته	*gûfté*	word
دیده	*deedé*	seen; eye	مانده	*mandé*	left
رنجیده	*rénjidé*	injured	مرده	*mûrdé*	dead
رسیده	*réseedé*	arrived; ripe	نهاده	*nihadé*	put
رفته	*réfté*	gone	یافته	*yafté, -ta*	found; label.

§ 556. مثالر Examples.

جهانگیر *jihangeer* world conquering, conquerer.

نورسیده *névréseedé* newly arrived, young.

پژمرده *pezmûrdé* vulg. *pézvarda* faded; untidy.

پرتوسوز *pértévsouz* » *pértafsîz* burning-glass.

جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.

دوربین *dourbeen* » *dûldûl* far seeing; telescope.

t. p. امکدار *émékdar* an old and faithful servant, veteran.

a. p. سلاحدار *silahdar* vulg. *zilifdar* armour bearer.

a. p. اصلزاده *asîlzadé* of noble descent, a noble.

a. p. قفادار *qafadar* an intimate friend.

a. p. آفتزده *afétzédé* who has suffered misfortune.

a. p. طرفدار، طرفگیر *tarafdar, tarafgeer* a partisan.

تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (نام *nam* name + hold.) 2. (a. حکم *hûkûm* authority + hold.) 3. (a. خزینه *khaziné* treasure + hold.) 4. (a. مقاس *maqas* a tailor's scissors + hold.) 5. (a. ضرر *zarar* injury + seen.) 6. (جهان *jihan* world + seen.) 7. (a. حریق *hariq* fire + struck, suffered.) 8. (t. بك *béy* prince + born.) 9. (شاه + born.) 10. (لنگر *léngér* anchor + throw.) 11. (نا *na* un- + know.) 12. (a. خیر *khayr* good + wish.) 13. (بد *béd* evil + wish.) 14. (جوال *chouval* sack + sew.) 15. (سخن *sûkhén* word + speak.) 16. (a. صلح *soulh* + nourish.) 17. (a. نعل *na'l* horse-shoe + tie.) 18. (a. مصلحت *maslahat* state affair + pass, do.) 19. (t. ایش work + pass, do.) 20. (f. موسیقی *mousiqi* music + engaged in.) 21. (خنك *khûnk* happiness, prosperity + bring [*khûnkîar* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

تعليم ٩٤ Exercise 94.

١ قواص اغا فاميليامزك امكدارى در ، ٤٠ سنه دده‌مه وَ ٢٠ سنه بابامه خدمت ايتمشدر. ٢ يشيل ايرماق جوشمش وَ شهرك اوچ محله‌سنى سورمش . شهزاده‌لر مددرس اولوب آقتزدكانى صولرك ايچندن خلاص ايتمشلر . برچوق اصلزادكان وبكزادكان دخى اكمك وَ البسه يتيشديرمشلر. ٣ يارين ساعت درتده آماده اوله‌جغم ، كليرسكز سزكله برابر رسم كشادى اجرا اولنه‌جق اولان مكتبه كيده‌ريز ؛ ساعت آلتيده اورايه رسيده اولورز. ٤ واپور قوشلق صيره‌لرنده صامسون ليمانه لنكرانداز اولدى. ٥ افندى پك خيرخواه بر ذات ايمش ؛ ترزينك مقاصدارينه بول كيسه‌دن ياريم ليرا بخشش ويرمش. ٦ ديده‌لردن كوز ياشلرى ريزان اولدى. ٧ ساخته سوزلر سويله‌مه ، پاره‌مى كذشته‌سيله برابر ويرر. ٨ بو تَرَتُّم اولونان مقامى پك بكندم ؛ دوغروسى بشايانِ ستايش در . عجبا كيم تأليف ايتمشدر ؟ ٩ كفته‌سنى شاعر مشهور جودجى افندى وَ بسته‌سنى دخى موسيقى پردازاندن حاجى آرشاق افندى تنظيم ايله‌مشدر. ١٠ آسمان يوزنده بيشمار آختارلر وار در. ١١ صنفنك اك گزيده‌سى نجيب افندى در.

ترجمه ٩٥ Translation 95.

1. Mehemmed II. was a great conqueror; he was also a brave ruler. 2. The horsedealer was very untidy. 3. I had a small telescope, but I sold it; now I have a burning glass. 4. The number of the sufferers from the fire was more than 300. 5. The princes were among the partisans of the king. 6. The steamer anchored towards morning. 7. The treasurer distributed £ 400 to those who have suffered from the fire. 8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

تعليم قرائت Reading Exercise.

مناجات مع التمجيد[1] A Supplication and Praise.

سن جهان آفرين[2] سين يارب ! خالق العالمين[3] سين يا رب[4] !

سن شعله افروز[5] آسمانسين[6] ! توشه بخش[7] زمين سين يا رب !

كرمك هپ جهانه شاملدر[8] ؛ اكرم الاكرمين[9] سين يا رب !

كيمه بيلمم واروب فغان[10] ايده‌يم ؟ ارحم الراحمين[11] سين يا رب !

بن نه حاجت[12] كه عرض حال[13] ايده‌يم ؟ سينه‌ده[14] دلنشين[15] سين يا رب !

ظاهرم[16] باطنم[17] سكا معلوم ؛ حضرتك غيب بين[18] سين يا رب !

(ديوان فاضل)

Words. 1. a. *Mûnajat ma ét'témjeed.* 2. *jihan* world, universe. 3. a. *khali'qûl-alémeen* creator of the universe. 4. a. *ya Rébb'!* O Lord! 5. *shoulé éfrouz;* a. *shoulé* flame, light. 6. p. *asûman, asman* heavens. 7. *toushé bakhsh; toushé* provisions. 8. a. *shamil* containing. 9. *ékrém' ûl ékrémeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *érhém ûr rahimeen* most merciful. 12. a. *hajét* need (what is the need?). 13. a. *arzîhal* petition. 14. *seené* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batîn* inside. 18. *ghayib-been* who see the invisible. *Divanî Fazil* (from) The Divan of Fazîl [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

مكالمه Conversation.

بالاده‌كى شعرك محرّرى كيمدر ؟ شُعَرَادن فاضل افندئ مَرْحوم در.

ديوان نه ديمكدر ؟ اَشعار مَجموعه‌سى ديمكدر.

ظاهرم باطنم سكا معلوم نه ديمك ؟ ايچه‌ريم ديشارم جَنابِ اللهه آشكار در ديمك در.

غائب بين نه معناده در ؟ كورونمز اولان شيلرى كورن ديمكدر.

٢، ٥، ٧، ١٥ وَ ١٨ نومرولرله مُرَقَّمْ وَصْفِ ترکیبی یاخود تَرکیبِ تَوْصیفی
اولان کلماته صرفِ فارسیده نه دیرلر ؟ دیرلر ؛ وَصْف صفت دیمکدر.
٣، ٩ وَ ١١ نومرولر نه در ؟ اضافتِ عربیه در (§ ٦٦٩).

درس ٤٢ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) از *éz* 'from': forms the Ablative case.

از جان و دل *éz jan ou dil* 'from soul and heart' = heartily, devotedly.

ازهر جهت *ézhér jihét* in every respect.

ازبر *ézbér* 'from breast' = by heart, committed to memory.

از جمله *éz jûmlé* 'from the number of' = as for example.

از قدیم *éz qadeem* from olden times.

b) بِ *bé* 'to, in': forms the Dative case.

رو برو *rou bérou* face to face.

بنام خدا *béna'mî khûda* in the name of God.

بهمه حال *béhémé hal* 'in every condition' = absolutely.

بهر سنه *béhér séné* every year. ماه‌بماه *mah'bémah'* month by month.

t. کون بکون *gûn bégûn* day by day.

c) با *ba* 'with, by': forms the Instrumental case.

با علم و خبر *ba ilm ou khabér* by a receipt.

با صواب *ba savab* correct. با طاپو *ba tapou* with a deed.

با سند *ba sénéd* with a note.

با خصوص *ba khousous* especially.

با فرمان عالی *ba férma'nî ali* by an (Imperial) exalted edict.

با امتیاز *ba imtiyaz* with a privilege, privileged.

d) در *dér* 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آنبار *dér anbar* in the; store, stored.

در حال ' در عقب *dér hal, dér aqab* immediately.

در خاطر *dér khatîr* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر *bér* 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر قرار ' بر دوام *bér qarar, bér devam* continually, firmly.

بر موجب ' بر منوال ' بر وجه *bér véj'hi, bér miṇva'lî, bèr mouji'bi* according as.

f) تا *ta* 'until, as far as'.

تا طاغك دپهسنه قدر *ta daghîñ dépesiné qadar* as far as the top of the mountain.

تا بصباح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *béra'yi maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hûrmét* for the sake of respect.

مثالار Examples.

در خاطر ایتمك *dér khatîr étmék* to remember.

بر موجب بالا *bér mouji'bi bala* in the above-mentioned manner.

بر وجه آتی *bér véj'hi atee* in the following manner.

dér dést ét.'' to arrest. *bér taraf ét.''* to set aside.
dér anbar ét.'' to store. *éz sér ta pa* from head to foot.

Substitution. ابدال *Ibdal.*

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, ب *b* is changed into و *v* in some words; as: بالا *bala* high = والا *vala* high, تابه *tabé* frying pan = تاوه *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ : *b*	= *p*	بازار *bazar* market:		پازار *pazar*.
د » ذ : *d*	= *z*	a. خدمت *khîdmét* service:		خذمت *khîzmét*.
		جادو *jadou* wizard:		جاذو *jazou*.
		شاد *shad* merry, joyful:		شاذ *shaz*.
ب » و : *b*	= *v*	باغچه‌بان *baghchéban* gardener:	باغچه‌وان	*bagh-chévan*.
ر » ل : *r*	= *l*	پرکار *pérkîar* compass:		پرکل *pérgél*.
ف » پ : *f*	= *p*	کفچه *kéfché* skimmer:		کپجه *képjé*.
ك » ج : *g*	= *j*	گوهر *gévhér* jewel:		جوهر *jévhér*.
ش » س : *sh*	= *s*	مشك *mûshk* musk:	مسك	*misk, mûsk*.
خ » ح : *kh*	= *h*	خنكار *khûnkîar* king:		حنكار *hûnkîar*.

Omission. حذف *Hazf.*

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه *shah'* 'king' is written as شه *shéh'* 'king'. افغان *éfghan* 'lamentation' is written also فغان *fighan*. مه *méh* for ماه *mah* 'month', and گه *géh* for گاه *gîah* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای *pay* foot:	پا *pa*.
چهار *chîhar* four:	چار *char*.
بدتر *béd'tér* worse:	بتر *bétér* or *béttér*.
استاد *oustad* master:	اوسته ' اوستا *ousta*.
a. امیر *émeer* prince:	میر *meer*.

یابان *béyaban* desert:	یبان ' یابان *yaban.*
خوشنود *hoshnoud* content:	خشنود *hoshnoud.*
خانه *khané* house:	خان *khan.*
سار *sar* head:	سر *sér.*
آزاده *azadé* free:	آزاد *azad.*
a. فقیه *faqeeh'* student af Canon law:	فقی *faqi*, vulg. *fakhi.*
کاروان *kiārvan* caravan: (§ 529)	کروان *kérvan.*

تعلیم ۹٦ Exercise 96.

۱ خنکاریز سلطان عبد الحمید خان حضرتلری در. ۲ کریم افندی خواجه‌نك هر سؤالنه جوابِ باصواب ویردیکندن ' خواجه افندی ذحی ازجان و دل آفرین دیدی. ۳ اختیار بر آدم کوردیکجه برای حرمت ایاغه قالقیکز! ٤ آناطولیه قوله‌جی با فرمانِ عالی کشاده اولمشدر. ٥ درسکزی ازبر ایتمك ایچون بر دوام سعی و اقدام ایتمه‌لیسکز. ٦ خدمتجی درعقب عودت برله بر وجهِ آتی خبر کتیردی. ۷ قوبور اوسته النده بر کفچه اوله‌رق خان قاپوسندن ایچه‌ری کیرمش ؛ هر کس بونی کورور کورمز شاذ و مَسرور اولوب آفرین دیو ندا ایتمشلر. ۸ ساعت بشده بهمه‌حال اوه عودت ایتمه‌لیسکز. ۹ بر موجبِ سند مَدیون اولدیغم اوتوز سکز عدد لیرایی بو کون با کذشته تأدیه ایله‌یوب سندیمی قورتاردم. ۱۰ با علم وخبر ۷۰۰۰ غروش آلدم. ۱۱ تاوه‌ده بولنان یاغ مسك کبی کوزل قوقویور.

ترجمه ۹۷ Translation 97.

1. From olden times he has been the friend of our family. 2. He was satisfied with me in every respect. 3. This mother loves her children devotedly. 4. He said this to me and immediately went out. 5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérim Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Béy went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

تعليم قرائت Reading Exercise.

آوجی (*) The Hunter.

— ١ —

قوشجيغزلر! سَويلى فَتّانلر[1] ! — سزه ميل[2] ايتمه‌سين مى وجدانلر[3] ?
بو نه جمعيتِ سُرود آيين[4] ! — بو نه جُنْبُشْكَهِ سرور آكين[5] !
يريدر اولسه منشرح[6] دلِ تنك[7] ، — چاليلق صَوْتكزله[8] پر آهنك[9] ؛
حالكزساده[10] ، شكلكُز ده ظريف[11] ، — سسكز خوش ، مَقامكُز ده لطيف[12] ،
لكن ، انديشه[13] ايله‌يك كه زمان — بوزه‌جقدر بو انتظامى[14] عمان .
صوصيكُز! قوشجيغزلرم! صوصيكُز![15]

— ٢ —

كليور ايشته آوجى سُرعَت[16] ايله ، — دها يوق چانطه‌سنده سرچه بيله .
تك[17] طورورمى ? الينده چفته‌سى وار ، — رحمى[18] يوقدر ، سزى كورورسه قيبار[19] .

Words. (١) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. ***méyl*** incline. 3. a. *vijdan* heart; conscience. 4. ***jémeeyé'ti sûroodakeen*** an assembly full of chants (§ 536). 5. ***jûnbûshgé'hi sûrourakeen:*** *junbûshgéh* a place of pleasure (§§ 541, 560), ***sûrourakeen*** joyful (§ 536). 6. a. *mûnshérih'* cheerful; *yeri dir* it is lawful (just the place). 7. *dili téng: téng* poor, miserable; *chalîlîq* bush. 8. a. ***savt*** chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. ***zareef*** graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. ***éndishé ét!*** take care! 14. a. *intizam* quietude, order. 15. ***sousouñous!*** be silent! *qoushjîghazlarîm* my dear birdies (§§ 166—67).

(٢) 16. a. *sûr'at* speed; *chanta* bag. 17. ***dék dourmaq*** to keep still, quiet; ***chifté*** double-barreled fowling piece. 18. a. ***rahm*** mercy. 19. *qîymaq* to kill (he will not spare you).

(*) فرانسز شاعرِ مَشْهورى «بَرانژَه»نك بر مَنْظومه‌سندن مقتبسدر .

آوجیدن مرحمت اومارمیسکز؟ کوزی وار سزده ، کوز یومارمیسکز[20]؟
شان دکل ، شین[21] آدمیتدر؛ بویله ایشلر سزای لعنتدر[22].
جان یاقان شخصی خوش کورورمی الله؟ کیمه آ کلاتمالی؟ نه یاپمالی؟ آه!
صوصیکز! قوشجیغزلرم! صوصیکز!

— ۳ —

برکون ایتمش ایدم شویرده قرار[23]، ایکی قیرلاتغیج ایلهیوردی گذار.
اوتوشورلردی بختیارانه[24]، ویرمهسینلرمی نشوه[25] انسانه؟
بنده عودتلرین ایدوب تبریك، اولدم آنلرله ذوق وشوقه[26] شریك.
ناکهان[27] آتش ایتدی بر صیاد[28]، اولدی بی چاره یولجیلر برباد[29].
اوزاق اولق ایچون بلایادن[30]، اتقا[31] ایلهیك برایادن[32].
صوصیکز! قوشجیغزلرم! صوصیکز!

— ٤ —

یلیك انسانلرك خصائلنی[33]، کورك افکارینك دلائلنی[34]!
ضعفاسی[35]: وسیلهجوی ستیز[36]، اقویاسی[37]: بوتون بوتون خونریز[38]:
ایلهمشار جهانی ظلم آباد[39]. بونلر انسانمی؟ بر آلای[40] جلاد[41]!
اولهمازلر محبِّ صادق وُ خیر[42]، بونلرك اك رحیمی[43]: قاتلِ طیر[44].
یلیریم کرچه؛ وصف[45] لایقمی؟ بکا سویلتمهیك! حقایقمی[46]؟
صوصیکز! قوشجیغزلرم! صوصیکز!

20. *yoummaq* to shut, close. 21. *sheeni adémeeyét: sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *sézayî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(۳) 23. a. *qarar ét.''* to sit; *qîrlanghâj* swallow. 24. *bakhtiyarané* in a happy way (§ 528). 25. p. *nésh'vé* pleasure; a. *avdét* arrival; a. *tébrik ét.''* to congratulate. 26. a. *zévqou shévq* pleasure and mirth (§ 696); a. *shérik* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tiqa ét.''* (from *viqayé*) to be cautious. 32. a. *béraya* men.

(٤) 33. a. *khasayil* character; a. *éfkiâr* opinion. 34. a. *délayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véseelé-jouyi siteez: vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); *siteez* quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadîq ou khayr* (§ 696): *mouhibb'* friend; a. *sadîq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatil* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.

— ٥ —

دستِ صیاده یاور اولدی تتیك[47]، قانادندن وورلدی بر ککلیك.
قوشوب آلدی آنی همان کلبی[48]، آ کا وابسته[49] آولرك جلبی.
نه سویندك ؟ نه کولندك ؟ ای صیاد ! سفكِ دمدن[50] اولورمی آدم شاد ؟
بو ستمکر[51] بو قانلی شیمدی کیدر، ظلمه بندن زیاده لعنت ایدر[52].
هم سور شری ؛ همده دشمنِ شر[53]، نه در اغرب[54] جهاندہ ؟ طبعِ بشر[55] !
صوصیکز ! قوشجیغزلرم ! صوصیکز !

— ٦ —

قوشلرم ! مژده ! آوجیکز کیدییور، کوردی برباشقه آو شتاب ایدییور؛
برکلن یوق ! تباعد[56] ایتدی کیدن ؛ شیمدی آهنکه باشلایك یکدن ؛
قالمادی شمدیلك محلِّ حذر[57]، ویریکز مشربمجه[58] بر قونسر[59]،
ویردی مهلت[60] زمانه[61] بر مقدار، اوتك ! اطرافی اوتدیرك تکرار !
لکن ! اول ظالم طمع[62] پرور، بورالردن یاربن ایدرسه کذر ؛
صوصیکز ! قوشجیغزلرم ! صوصیکز !

〈معلم ناجی〉

(٥) 47. *yavér* helper; *tétik* trigger; *kéklik* partridge. 48. a. *kélb* dog. 49. *vabéste* appropriated; a. *jélb* bringing, fetching. 50. *séf'-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét.''* to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(٦) 56. p. *mûzhdé!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *méshrébimjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *mûhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir miqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

درس ٤٣ Lesson 43.

کیفیت The Gender of Arabic Nouns.

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéyfiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as:

خديجه ' زينب ' مانيه *Hadíjé, Zéynéb, Manya* (fem. prop. names).

والده *validé* a mother, عروس *arous* a bride, بنت *bint* a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ه or ة ' ت ' ا (*-é, -ét, -at, -t, -a*), when those terminations do not belong to the root; as:

مملكت *mémlékét* a country, جنّت *jén-nét* paradise, محكمه *mah'kémé* a court, كبرا *kûbra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سكوت *sûkût* silence, تنبيه *ténbeeh* warning, وقت *vaqít* time: are not feminine, because their terminations are radical; i. e. ا ' ت ' ه (*-a, -t, -h*) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه ' ت *hé, té* (*é, t*), which are called feminine letters:

عظيم *azeem* great:	عظيمه *azeemé* great (fem.).
جدّ *jédd* a grandfather:	جدّه *jéddé* a grandmother.
اخ *ékh, ûkh* a brother:	اخت *ûkht* a sister.
بن *bén, bin* a son:	بنت *bint* a daughter.

§ 565. *Note.* When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

تعليم ٩٨ Exercise 98.

I. Change the following masculine nouns into feminine ones:

نَبي[1] ، والد[2] ، حفيد[3] ، عمّ[4] ، خال[5] ، معلّم[6] ، متصرّف[7] ، وارث[8] ، نجيب[9] ، حامل[10] ، مومن[11] ، فلان[12] ، غزّال[13] ، مرحوم[14] ، شاعر[15] ، ثالث[16] ، ثانى[17] ، زوج[18] ، إله[19] ، باكر[20] ، صاحب ، مَلِك ، شهيد ، كريم .

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-al'lim* teacher. 6. *mûtésar'rîf* owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. *hamil* bearer. 10. *mûmin* believer. 11. *filan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mérhoum* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zévj* husband. 18. *ilah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

نورى[1] ، ظلمت[2] ، حبّه[3] ، بنت[4] ، اخت[5] ، موت[6] ، فوت[7] ، مسرّت[8] ، مصلحت[9] ، حديقه[10] ، بيت[11] ، نبات[12] ، ابو[13] ، كَرَم ، لُطف ، نِعْمَتْ .

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. *bint* daughter. 4. sister. 5. *mévt*, 6. *févt* death. 7. *mésér'rét* joy. 8. *maslahat* business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. 11. *nébat* plant. 12. *ébou* father. 13. *kérém*, *loutf*, *nimét* kindness.

The Number of Arabic Nouns. كميت

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. *Note.* Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

Dual. تثنيه *Tésniyé.*

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ين *-éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:
ساحلان ' ساحلَيْن *sahiléyn', sahilan* two coasts.

ثلث *sûls* one third:
ثلثان ' ثلثَيْن *sûlséyn', sûlsan* two thirds.

قطب *qoutb* the Pole:
قطبان ' قطبَيْن *qoutbéyn', qoutban* the two Poles.

§ 569. If the word end in *hé* (*-é*) feminine (*hayi téénis*), it is changed into *té* feminine (*-t-*) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نسخه *nûskhé'* a copy: نسختين *nûskhétéyn'*.

سفينه *séfiné'* a ship: سفينتَيْن *séfinétéyn'*.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

والدَيْن ' ابوَيْن *validéyn', ébévéyn'* the parents. (Sing. والد ' ابُو).

زوجَيْن *zévjéyn'* husband and wife. (Sing. زوج).

قمرَيْن *qaméréyn* the sun and moon. (Sing. قمر).

حرمَيْن *haréméyn'* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

تعليم ٩٩ Exercise 99.

Change the following nouns into the dual:

مَنْزِل[1] ' جِهَت[2] ' صَحيفه[3] ' ضَمّه[4] ' شَرْط[5] ' بَلْدَه[6] ' سُدْس[7] ' بَرّ ' بَحْر[14] ' طَرَف[13] ' جُمْلَه[12] ' مَرقوم[11] ' وَارِث[10] ' شَريك[9] ' فِقْره[8].

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *saheefé* page. 4. *zammé* the vowel *ôôtré*. 5. *shart* condition. 6. *béldé* country. 7. *sûds* one sixth. 8. *fîqra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jûmlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

The Plurals in Arabic. جمع *Jém.*

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (pluralis sanus), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékké'ri Salim, Jémi Mûénné'si Salim*); ex: مأمور *mé-mour* an officer: مأمورين *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (pluralis fractus), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفينه *séfeené* a ship: سُفُنْ or سَفائن *sûfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شَيْ *shéy* a thing: اشياء *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

The Regular Masculine Plural. جمع مذكّر سالم

§ 573. The pluralis sanus of masculine nouns is formed by adding the termination ون *-oon* and ين *-een*; as: مسلم *mûslim* a Moslem: مسلمُون ' مسلِمين *mûslimeen'*, *mûslimoon'* Moslems. مؤمن *mûmin* a believer: مؤمنون ' مؤمنين *mûmineen'*, *mûminoon'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مكتوب *méktoub* 'a letter' cannot be اسدين ' مكتوبون *ésêdeen, méktouboon:* because they cannot reason or speak (§ 578).

§ 575. But the plurals of سنه ' عالم *séné* 'year', *a'lém* 'universe' are exceptions: they are سِنِين *sineen, séneen*, عالمين *alémeen*. The plural of بن *bén* 'son, child' is بَنُون ' بَنِين: but it becomes بنى *benee* when in con-

struction with a noun following; as: بنی آدم ' بنی اسرائل *bénee Israyél*, *bénee Adém* 'the children of Israel', 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

١٠٠ تعليم Exercise 100.

Give, if possible, the regular plurals of the following nouns.

نور [1] ' كِتاب [2] ' مُدَرِّس [3] ' مُعَلِّم [4] ' قارى [5] ' طَيْر [6] ' مَظْلوم [7] ' مَشْهور
رَسول [8] ' والِده ' بِنت ' سارق [9] ' حَوارى [10] ' مُجْرِم [11] ' سامِع [12] ' رِياضى.

Words. 1. Book. 2. *mûder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloum* poor, oppressed. 6. *méshhour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

The Regular Feminine Plural. جمع مؤنث سالم

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final ه *hé*, ت *té* (*-é*, *-t*, *-ét*) of the singular (§§ 563—64) and adding ات *-at* to the word.

مسلمه *mûslimé* a female Moslem: مسلمات *mûslimat* Moslem women.

ثمره *séméré* a fruit: ثمرات *sémérat* fruits.

علامت *a-lamét* a sign: علامات *alamat* signs.

§ 577. If the word end in ات *-at*, the ت *-t* is dropped and *élif* is changed into *vav* (*-v-*):

ذات *zat* person: ذوات *zévat.*

صلاة *salat* prayer: صلوات *salavat.*

برات *bérat* an edict: بروات *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding ات *-at*, as they cannot take the regular masculine plural (§ 574):

تحرير *tahreer* a writing:	تحريرات *tahreerat* writings.
غلط *ghalat* a mistake:	غلطات *ghalatat* mistakes.
نبات *nébat* a plant:	نباتات *nébatat* plants.

تعليم ١٠١ Exercise 101.

Give the feminine plural of each of the following words:

تَسْلِيم[7] ، عَادَتْ[6] ، خِدْمَتْ[5] ، مُعْجِزَه[4] ، آلَتْ[3] ، حَيْوَانْ[2] ، غَايَتْ[1] ، نَفَرْ ، زَكَاتْ[13] ، تَقْصِير[12] ، تَأْلِيف[11] ، شِكَايَتْ[10] ، عِبَارَه[9] ، حَاجَتْ[8] ، سَبْزَه .p[19] ، تَعْمِير[18] ، بَرَكَتْ[17] ، تَبْرِيك[16] ، مَعْلُوم[15] ، تَعْرِيف[14]

Words. 1. *ghayét* the end. 2. animal. 3. instrument. 4. *mûjizé* a miracle. 5. service *(khîdémat)*. 6. *a-dét* custom. 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shikâyét* a complaint. 11. *té-é-leef'* composition of a book; a book. 12. *taqseer'* deficiency. 13. *zékât* alms. 14. *tareef* explanation. 15. *maloûm* known; (knowledge). 16. *tébreek'* congratulation. 17. *bérékét* blessing. 18. *tameer'* repair. 19. *sébzé* vegetable.

تعليم ١٠٢ Exercise 102.

١ انكلترا بر مملكتِ عظيمه در. ٢ حفيده‌سى ، زوجى وَ ابوينى ايله برابر حيوانات باغچه‌سنى كزمكه كيتدى. ٣ نوريه خانم نورى افندينك اختِ كبراسيدر. ٤ علمِ نباتات : نباتات عالمندن ، علمِ حيوانات ايسه ، حيوانات عالمندن بحث ايدرلر. ٥ ربّ عيسا افنديز حضرتلرى عالمينك پادشاهى در. ٦ او مظلومين وَ مجرمينك يكانه اميدى در. ٧ مومنين ظلمت وُ موت دره‌سندن مسرّتله كچرلر. ٨ بركاتِ الهيه اونلره رهبر اوله جقدر. ٩ طرفينه كيسه‌نك ثلثانى تقسيم ايلدم. ١٠ سارقين سنين وافره‌دن برو محبوس درلر. ١١ رسولين وَ حواريون معجزات كثيره اجرا ايله‌ديلر. ١٢ بكا تسليم ايله‌دكلرى تحريراتى كندى الله پوسته‌يه براقدم. ١٣ مرحمتلى ذوات حيواناته ، حتى نباتانه بيله مرحمت ايدرلر.

ترجمه ۱۰۳ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jémilé Hanim, the teacher. 3. Give the bearer of this letter five méjidiyés. 4. You must obey your parents. 5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives. 6. Paradise was in the land of Ararat. 7. The criminals were carried before the court. 8. The number of the hearers was 900, two thirds of whom were women. 9. Erase those two *êôtrés*. 10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

مكالمه Conversation.

عربیده کیفیت قاچ نوعدر؟ — ایکی نوعدر: بری مُذَكَّرْ دیکری مُؤَنَّثْ.

مُذَكَّرْ نه در؟ — معناجه ارکك عدّ اولنان کلمه‌لر در.

مُؤَنَّثْ نه در؟ — معناسنجه دیشی عدّ وُ اعتبار اولنان کلمه‌لر.

عربیده کمیّت قاچ جنس در؟ — اوچ جنسدر: مفرد، تثنیه و جمع.

بونلرك یکدیکرندن فرقلری نه‌در؟ — بر جنسدن بر دانه کوستریرسه: او کلمه‌یه مفرد دیرلر؛ ایکی دانه کوستریرسه: تثنیه و ایکیدن زیاده کوستریرسه: اوکا ده جمع دیرلر.

تثنیه ناصل یاپیلیر؟ — مفرد اولان کلمه‌نك آخرینه اوستونلی بر 'ین' علاوه‌سیله اولور.

جمع قاچنوعدر؟ — اوچ: جمع مذكّر سالم؛ جمع مونّث سالم وَ جمع مكسّر.

جمع مذكر ناصل بنا ایدیلیر؟ — مفرد مذكر کلمه‌نك آخرینه اسره‌لی بر 'ین' علاوه‌سیله یاپیلیر.

'مامورَیْن' نه دیمك وَ 'مامورِین' نه دیمکدر؟ — 'مامورَین' تثنیه اولوب: ایکی مأمورلر معناسنده در. 'مامورِین'؛ ایکیدن زیاده مامورلر دیمك اولوب جمع مُذَكَّر در.

مَشْرِقَین نه دیمکدر؟ — شرق وَغرب دیمکدر.

تعليم قرائت Reading Exercise.

A Poem. ترکیب بند *Térkibi Bénd.*

دهرك[1] نه صفا وار عجبا سیم و زرنده[2] ؟
انسان براغیر[3] هپسنی حینِ سفرنده[4] .
بر رنگِ وفا[5] وار می ؟ نظر قیل شو سپهرك[6]
نه لیل[7] و نهارنده[8] نه شمس و قمرنده .
سیر ایتدی هوا اوزره[9] دینیر تختِ سلیمان[10] ،
اول سلطنتك[11] یللر اسر شیمدی یرنده .
حر[12] اولق اکر ایسترسك ؛ اوله جهانك
ذوقنده ، صفاسنده ، غمنده ، کدرنده[13] .
خیر اومه ! اکر صدرِ جهان[14] اولسه‌ده بالفرض[15] ،
هر کیم که خساست[16] اوله عرق و کهرنده[17] .
ییلدیز آرایوب کوکده نیجه طرفده منجم[18] ،
غفلت[19] ایله کورمز قویولی رهکذرنده[20] .
آنلرکه ویریر لاف[21] ایله دنیایه نظامات ،
بیك درلو تَسَیُّب[22] بولونور خانه‌لرنده .
آیینه‌سی ایشدر کشینك ، لافه باقیلماز ،
شخصك کورینور رتبهٔ عقلی[23] اثرنده[24] .

Words. 1. *déhr* world. 2. *seem* silver, *zér* gold. 3. *braghour* = *braqîr* leaves. 4. *séfér* journey; *heen* time. 5. *réngi véfa* permanent colour. 6. p. *sipihr* the sky, the sphere. 7. *léyl* night. 8. *nihar* day. 9. *héva ûzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. *hûrr* free. 13. *ghamm* anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. *khasasét* baseness, vileness. 17. *trq ou gihér* disposition and substance = character (§ 696). 18. *mû-nej'jim* astrologer. 19. *ghaflét* heedlessness. 20. *rahguzér* way (§ 535). 21. *laf* talk; word. 22. *téséy'yûb* lack of prudence; irregularities. 23. *rûtbé* degree; *aql* wisdom, sense. 24. *ésér* work, deed.

بن هر نقدر كوردم ايسه بعض مضرات[25] ،
ثابت قدمم[26] ينه بو رأيك[27] اوزرنده :
«انسانه صداقت[28] ياقيشير كورسه‌ده اكراه[29]
ياردجيسيدر طوغريلرك حضرتِ اه[30]» (ضيا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah. Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809—79). *Térkibi Bénd.* A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ٤٤ Lesson 44.

النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination ـيّ *-ee'* to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنيّ *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسيّ *shémsee'* solar.

دمشق *dimishq* Damascus: دمشقيّ *dimishqee'* a native of Damascus.

مطالعات *Múta-la-at:* Remarks.

§ 580. a. The feminine termination of nouns ه or ت is omitted before adding this termination; as:

مكّه *mék'ké* Mecca: مكّيّ *mék'kee'* a native of Mecca.

طبيعت *tabiyat* nature: طبيعيّ *tabiyee'* natural.

b. But if there is an *élif* preceding ت, it is retained:

ذات *zat* person: ذاتى *zatee'* personal.

حيات *hayat* life: حياتى *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé* (*-a*), it is changed into *vav* (*-v-*):

فرانسه *Fransa* France: فرانسوى *Fransavee* French.

آمريقوى *Amériqavee* American: ادرنوى *Édirnévee* a native of Adrianople.

d. When any Arabic word ends in short or long *élif*, it is changed into *vav* (§ 29 c, d):

معنا (معنى) *man'a* meaning; spirit: معنوى *manévee'* spiritual.

دنيا *dûnya* world: دنيوى *dunyavee'* worldly.

بيضاء *Béyza* the town of Béyza: بيضاوى *béyzavee'* a native of Béyza.

عيسى *Isa* Jesus: عيسوى *Isavee'* Christian.

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

باديه *badiyé* a desert: بدوى *bédévee'* inhabiting the desert, a Beduin; a savage.

مدينه *médiné* a city: مدنى *médénee'* dwelling in the city, civilised, [urban.

سنه *séné* year: سنوى *sénévee'* yearly.

اخوّت *oukhouv'vét* brotherhood: اخوى *akhavvee'* brotherly.

ماء *ma* water: مائى *mayee'* watery; fluid; blue.

g. Some nouns take an addition of ان before ى *-ee:*

روح *rouh* spirit: روحانى *rouhanee'* spiritual.

جسم *jism* body: جسمانى *jismanee'* corporal.

Other examples are:

عبرانى *ibranee'* a Hebrew: سريانى *sûryanee'* a Syrian.

كلدانى *kildanee'* a Chaldaean: نصرانى *nasranee'* a Nazarene, a Christian.

h. A noun of Relationship is never formed from the plural, even when the sense might seem to demand it, but always from the singular: for instance words

like مأموريني ' تحريراتي *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used مأموري ' تحريري *mémouree, tahriree* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

قوه‌ء جنوديه *qouvvé'yi jounoudeeyé* the military forces.

معاهداتِ دوليه *mou-a-héda'ti dûvéleeyé* the Treaties of the Powers.

جمعيتِ رسوميه *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud, dûvél, rousoum*, are the plurals of *jûnd* army, *dévlét* 'empire' and *résm* tax.

The Abstract Noun. اسم معنا *Ismi Mana.*

§ 581. Abstract nouns are formed by adding ه ' ت (*-yét, -yé*) to the end of Nouns of Relationship; or يه ' يت (*-iyét, -iyé*) to the end of nouns and adjectives (§§ 163, 541):

نصرانى *nasranee* a Christian:	نصرانيّت *nasraneeyét* Christianity.
مدنى *médénee* civilised:	مدنيّت *médéneeyét* civilisation.
حرّ *hûrr* free:	حرّيّت *hûr'riyét* freedom.
جمع *jém* collecting:	جمعيت *jém'iyét* an assembly.

Also:

مجيديه *méjidiyé* the coin struck by Sultan Méjid.

بلديه *bélédiyé* the municipality, the city court.

دخوليه *doukhouliyé* admission fee, entrance-money.

§ 582. If ه ' ه (*-e, -yé, -a*) is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

خفي *khéfee* secret: خفيه *khéfeeyé* detective.

مجموع *méjmou* collected: مجموعه *méjmou-a* collection.

موسس *mû-és'sés* established: موسسه *mû-és'sésé* institution.

مانع *mani* hinder: مانعه *maniya* obstacle.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

t. واريت *variyét* wealth: p. كرميت *gérmiyét* ardour, zeal.

p. سربستيت *sérbéstiyét* freedom: p. پريشانيت *périshantiyét* poverty.

f. قرالیت *qraliyét* kingdom: p. ماهيه *mahiyé* (monthly) salary.

f. پوليتيقه *politiqiyé* politics: t. اوتلاقيه *otlaqiyé* pasture-tax.

تعليم ١٠٤ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

عادَت[1]، بَيْضَه[2]، بَيْت[3]، مادّه[4]، نَبات[5]، ماء[6]، تِجارَت[7]، داخِل[8]، خارِج[9]، مِلَّت[10]، بُوسنَه[11]، آنْقَره، مَوْت، بَحْر، بَرّ، زَمان، نَهار، لَيْل، مرذيفون، يونان، انكليز، سَمَاء[13]، سَوْداء[12].

580 g. رَبّ[1]، نُور[2]، ظُلْمَت[3]، وَحْدَت[4]، تَحْت[5]، فَوق[6]، حَقّ.

581. اِسْلام، طَبْع[1]، اَرض[2] (ard)، شَمْس، ضَبْط[3]، اَهَمّ[4]، مَشْغول، مَأمور، مَخزون، مَمْنون، مَسْرور، مِلَّت.

582. رابِط[1]، لَطِيف[2]، مُخْطِر[3]، مُتَقَدِّم[4]، مَنْظُوم[5]، ثانى[6].

1. *adét* custom. 2. *béyza'* egg. 3. *béyt* family, house. 4. *mad'de* matter, subject. 5. plant. 6. water. 7. *tijarét* trade. 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. *mil'lét* nation. 11. *Bosna* Bosnia. 12. *sévda* the spleen. 13. heaven.

580 g. 1. *rabb* the Lord. 2. *noor* light. 3. *zoulmét* darkness. 4. *vahdét* uniqueness, 5. *taht* the lower part. 6. *févq* over.

581. Islam. 1. *tab* disposition. 2. room (in Custom-House.) 3. *zabt* control. 4. *êhémm* important.

582. 1. *rabît* binding. 2. nice, amusing (story). 3. *moukhtir* who reminds. 4. *mouqad'dém* preceding, before. 5. *mansoum* written in rhyme and metre. 6. second (second).

لغتلر Words.

p. خدا *khûda, khoda* God	a. ايمان ايتمك *iman ét.''* to believe
a. نبىّ *nébi* prophet	a. نبويات *nébéviyat* prophecies
a. تزايد *tezayûd ét.''* to increase	a. مدرسه *médrésé* seminary
a. قران *qour'an* Qoran	a. مفسّر *mûfés'sir* commentator
اكمال ايتمك *ikmal ét.''* to finish	a. حرارت *hararét* heat.

Proper Names: اشعيا *Ishaya, Eshaya* Isaiah.

تعليم ١٠٥ Exercise 105.

١ اسلاميّت دخى نصرانيّت كبى وحدانيّتِ خدايه ايمان ايدر. ٢ حرارتِ شمسيّه شدّتلى اولورسه ' دائما بر شمسيّه آليرم. ٣ بيضاوى قرأنك مفسّرلرندن مشهور بر ذات در. ٤ روحانىّ شيلر دائمى ؛ جسمانىّ شيلر ايسه زمانىّ درلر. ٥ عيسويلرك عبادتخانه‌سى شوراده ' موسويلرككى ايسه شوقارشيكى سو قاغك ايچنده در. ٦ محمديونك يوميه بش وقت نمازلرى وار در. ٧ ارضيه و اوتلاقيه مصارفى اوله‌رق ماهيه درت يوز غروش پاره ويرييورم. ٨ كچن اونطقوزنجى عصرده برچوق ملّتلر بدويّتك صوسز چوللرندن امرارله ' مدنيّتك چيچكلى صحراريه داخل اولديلر. ٩ مادىّ ' معنوىّ وَ روحانىّ عالمرده پك چوق حقيقتلر وار در. ١٠ تياترونك دخوليه‌سى بر چيرك مجيديه ايمش ' ويروَ بنم ايچون بر بيلت آل. ١١ بلديه مجلسى شهرك تميزلكنه گرميتله چاليشيور. ١٢ «آروسياق پونطوسىّ» نام غزته‌ده امورِ دينيّه ' علميّه ' پوليتيقيه ' بيتيّه وَ تجاريّه‌يه دائر پك چوق شيلر اوقودم.

ترجمه ١٠٦ Translation 106.

1. The Old Testament is written in the Hebrew and Chaldæan languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

مكالمه Conversation.

عبرانیّ، كلدانیّ وَ سریانیّ لسانلرینه آشنامیسكز ؟ — پك آز ؛ بر سنه در اوقویورم .

برادریكز نه نقل ایدییور ؟ — ظلمانی بر كیجه‌ده نورانی بر بولوط كورمش ؛ اونی سویله‌یور . [وار .

بو تاره یاپیلان بیتكزك قاچ اوطه‌سی وار ؟ — فوقانی درت و تحتانی بش اوطه‌سی

عیسا افندمز حقنده عهد عتیقده بولنان نَبَوِیَاتی اوقومه‌كز اولدی می ؟ — اوت افندم ؛ انبیای كبرادن نَبی اشعیانكلكی اوقودم .

"قارداش محبتی" عربیده نه دیمكدر ؟ — مُحَبَّتِ اَخَوِیّه دیمكدر .

فرانسزلر مُجرِمینی طوته‌بیلدیلر می ؟ — خفیه‌لر، ضبطیه‌لر هریری آرادیلر ایسه‌ده مجرمیندن بر اثر بولامادیلر .

حوادثات ملّیه، خارجیه و داخلیه‌دن شایانِ دقّت بر شی وار می ؟ — خیر افندم ؛ غزته‌لرده شایانِ اهمیّت بر شی یوقدر .

علمِ الهی اوقومش میسكز ؟ — اوت افندم ! ۱۸۹۰ سنه‌سنده مرذیفون علمِ الهی مَدْرَسه‌سنی اكمال ایله‌دم .

مذكور علم الهی مَدْرَسه‌سنك مُدَّتِ تَحْصیلیه‌سی نه قدر در ؟ — آوروپا وَ آمریقانك اكثری مُؤَسَّسه‌لرینده اولدیغی اوزره اوچ سنه در، افندم !

تعلیم قرائت Reading Exercise.

قولومبوسك یومورطه‌سی Columbus' Egg.

مشهور درکه[1]، آمریقانك كاشفی[2] اولان قرستوف[2a] قولومبوس، آمریقایی

Words. 1. *mésh'hour* well known: *mésh'hour dour ki* every body knows = it is said. 2. *kiâshif* discoverer. 2a. Christophorus.

كشف ايله[3] عودتندن صوكره ، آنْدُلُسْده[4] بنى احمر دولتنى[5] مغلوب[6] ايدن قرال فرديناندك خوانِ ضيافتنده[7] اوطورويورايمش . حُضّاردن[8] وَ قرستوفك برِّ جديدى[9] كشفندن طولايى مَظْهَر[10] اولديغى تلطيفاته[11] حَسَد[12] ايدن اسپانيا پرنسلرندن برى «مادامكه[13] ، بو قطعه[14] شو كرهٔ ارض اوزرنده موجود[15] ايدى ، سز اولماسه كُزده[16] بركون اولوب[17] ينه بولونوردى» قوْليله[18] قرستوفك هِمّتِ مَعلومه‌سنى[19] اِستِصْغار[20] ايتمك ايسته مش . قرستوف قولومبوس دخى «خير پرنس حضرتارى ! بر قطعه يومورطه‌يى سيورى طرفنده[21] طوردوره‌بيلن آدمدن باشقه‌سى كشفه مقتدر[22] دكلدر» جوابنى ويرمش . ‹ ابو الضيا[23] ›

3. *késhf et.''* to discover; *ilé* for *vé* (§ 470 a) = *késhf édib.* 4. *Én'dûlûs* Andalusia. 5. *Béni Ahmér dévléti* the Moors (in Spain), the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated (§ 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those who were present (*houz'zardan vé . . . prénslérdén biri*). 9. *bér'ri jédid* the New World = America. 10. *mazhar ol.''* to be the object of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.''* to envy, to be jealous. 13. *madam ki* since, as. 14. *qit'a* part, segment (of the world). 15. *méwjoud ol.''* to exist. 16. *siz olmasañizda* even if you were not; *da* for *dakhi* (§ 117). 17. *bir gûn oloub* some day, one day. 18. *qavl* word. 19. *him'mét* effort, action; *malûm* known. 20. *istisghar* a making little of, belittling. 21. *sivri taraf* the smaller end (of the egg). 22. *mûqtédir* able. 23. *Ebûz'ziya* a celebrated living Turkish author.

درس حَقّنده مكالمه Conversation about the Lesson.

اسئله *Ésilé.*	اجوبه *Éjvibé.*
اجوبه وَ اسئله نه معناده‌درلر ؟	عربى جمع اولوب سؤالر وَجوابلر دىمكدر.
آمريقايى كيم كشف ايتدى ؟	جنوبز ملتندن قرستوف قولومبوس كشف ايتدى.
هانكى قرالك وقتنده كشف اولوندى ؟	اسپانيا قرالى فرديناندك وقتنده كشف اولونمشدر.
قرستوفك بر يومورطه حكايه‌سى وار در ، بيلير ميسكز ؟	اوت افندم ! مشهور بر حكايه‌در ، اونى بيلمه‌دك كيمسه يوقدر.

بوحکایه نره‌ده وقوع بولدی ؟ — قرال فردیناندك بر ضیاقتنده وقوع بولدی .

بوحکایه‌یه سَبَبِیَتْ ویرن خصوص نه ایدی ؟ — موسی الیهك قرال طرفندن مَظْهَر اولدیغی لطف وُ إکرامدن طولایی حُضّاردن بر پرَنْسك حَسَد ایتمه‌سیندن نشأت ایتمشدر .

بو پرنس قرسطوفك همتی استصغار ایتمك ضمننده نه سویله‌دی ؟ — قرستوف قولومبوسدن ماعداسی دخی بَرّ جدیدی کشف ایده‌یله‌جکنی سویله‌دی .

قرستوف حضارك حیرت ومراقنی جلب ایده‌جك صورتده برشی تکلیف ایتدی می ؟ — اوت افندم ! بر یومورطه‌یی سیوری طرفنده طوردیره‌یلن آدم آمریقایی کشفه مقتدر اولدیغنی جواباً بیان ایله‌دی .

بوحکایه‌یی کیم ترجمه ایتمشدر ؟ بوحکایه ختام بولدیمی ؟ — عطوفتلو ابو الضیا توفیق بك حضرتلری . خیر افندم ! دها مابعدی وار در .

درس ٤٥ Lesson 45.

The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé*, *mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated.

Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the triliterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: make, mak*er*, mak*ing*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The root فعل *faʿl* signifying action, is taken as the typical root for exhibiting these modifications, and the formulae thus obtained are called 'the measures of words'. For instance, the insertion of an *élif* between the first and second radical, and the punctuation of the later with an *ésré*, give the sense of the Agent or Active participle: thus فعل *faʿl* becomes فاعِل *fa-ʿil* 'one who does' and this word is the measure upon which all other "agents" of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as (a + b + c) may represent (2 + 3 + 4), (5 + 6 + 7), or any other number; so for the triliteral root فعل in فاعِل, we may substitute any other triliteral root and obtain the same modification of meaning; as:

قتل *qatl* to kill: قاتِل *qatil* a murderer.

علم *ʿilm* wisdom: عالِم *ʿalim* wise;

where قاتل and عالم are said to be the فاعل of the triliteral roots to which they respectively belong.

The Arab grammarians use this word فعل as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word فقل *faql* as its equivalent, since it is easier to pronounce; using the 'measures' of فعل also when necessary.

حَرْف *harf* 'letter' is of the measure فَعْل *faql*, that is to say it is measured, weighed or balanced on the word فَعْل *faql*, having the same quantity of letters and the same vowel.

§ 585a. The root فعل in Arabic is pointed with three *âstûns*, as: فَعَلَ *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun[1] (§§ 272, 614).

§ 585 b. **The Arabic Infinitives** (= **Masdar**) are divisible, in respect of their origin, into **two classes**: Primitive or Simple and Derivative or Augmented.

§ 586. **The Primitive Infinitives** are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as:

نَظَرْ *nazar* to look; دَخَل *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nézarét* to look, دُخُوْل *doukhoul* or دَخَالَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (ا ' ت ' و), yet they do not change the meaning: they are only different forms of نَظَرْ and دَخَل.

§ 587. **The Servile Letters** are (ا ت س م ن و ه ى), which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. **The Derivative Infinitives** are those infinitives which have servile letters inserted in them,

[1] The second vowel of the third person Sing. **Past tense** is sometimes *i* = فَعِلَ *faqila*, sometimes *ou* = فَعُلَ *faqoula*, **instead** of being as here *a* = فَعَلَ *faqala:* but this does **not concern the** student of Ottoman.

which change the meaning of the word more or less. For instance the word اِنْتِظَار *intizar* 'to look after, to wait'; اِدْخَال *idkhal* 'to cause to enter, to insert', are derivatives; because their ground forms نَظَرْ *nazar* and دَخَلْ *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ا ' ا ' ت have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مصدر ثلاثى مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root فقل is taken as the 'measure' or formula (= وزن *vézn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

مطالعات *Mûta-la-at* Remarks.

§ 590. If the third radical is و or ى, in the measures 15, 16 and 17 it is changed into (ء) at the end, which is often omitted (§ 705 d); as: دُعَاى ' جَزَاى ' فَنَاى ' بِنَا = بناء ' فَنَا = فناء ' جَزَا = جزاء ' بِنَاى are changed into دُعَا = دعاء, the roots being $\sqrt{\text{دَعَوَ ' بَنَىَ ' فَنِىَ ' جَزِىَ}}$.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ّ); as: شِدَّتْ *shid-dét* severity, root $\sqrt{\text{شَدَدَ}}$ *shédédé*.

§ 592. The feminine letters ت and ه ' ة are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Triliteral Infinitives.

No.	وزنلر Measures		مثاللر Examples		ماده Root	Meaning of Examples
1	فَعْل	*faql*	حَرْف	*harf*	√حَرَفَ	letter.
2	فِعْل	*fiql*	حِفْظ	*hifz*	√حَفَظَ	protection.
3	فُعْل	*fouql*	شُكْرْ	*shûkr*	√شَكَرَ	thanks.
4	فَعَلْ	*faqal*	طَالِبْ	*taléb*	√طَلَبَ	demand.
5	فَعْلَتْ	*faqlét* [fem.]	رَحْمَتْ	*rahmét*	√رَحِمَ	mercy.
6	فِعْلَتْ	*fiqlét* .	خِدْمَتْ	*khîdmét*	√خَدَمَ	service.
7	فُعْلَتْ	*fouqlét* .	نُصْرَتْ	*nousrét*	√نَصَرَ	victory.
8	فَعَلَتْ	*faqalét* .	حَرَكَتْ	*harakét*	√حَرَكَ	motion.
9	فَعِيلَتْ	*faqilét* .	عَزِيمَتْ	*'azimét*	√عَزَمَ	departure.
10	فَعْلَى	*faqla* .	فَتْوَى	*fétva*	√فَتَوَ	decree.

11	فُقْلَى	*fouqla* .	بُشْرَى	*bûshra*	√بَشَرَ	good tidings.
12	فِقْلَان	*fîqlan*	حِرْمَان	*hîrman*	√حَرَمَ	disappointment.
13	فُقْلَان	*fouqlan*	غُفْرَان	*ghoufran*	√غَفَرَ	forgiveness.
14	فَعَلَان	*faqélan*	هَيَجَان	*héyéjan*	√هَيَجَ	excitement.
15	فَقَال	*faqal*	ذَهَاب	*zéhab*	√ذَهَبَ	a going.
16	فِقَال	*fiqal*	كِتَاب	*kitab*	√كَتَبَ	book.
17	فُقَال	*fouqal*	سُؤَال	*souval*	√سَأَلَ	question.
18	فَقَالَتْ	*faqalét* [fem.]	صَحَابَتْ	*sahabét*	√صَحَبَ	protection.
19	فِقَالَتْ	*fiqalét* .	عِبَادَتْ	*'ibadét*	√عَبَدَ	worship.
20	فَقُول	*faqoul*	قَبُول	*qaboul*	√قَبَلَ	acceptation.
21	فُقُول	*fouqoul*	دُخُول	*doukhoul*	√دَخَلَ	entrance.
22	فَقُولَتْ	*faqoulét* .	ضَرُورَتْ	*zarourét*	√ضَرَرَ	poverty.
23	فُقُولَتْ	*fouqoulét* .	سُهُولَتْ	*souhoulét*	√سَهَلَ	facility.

such is the case in measures 5—9, 18, 19, 22, 23. ثَمَرَهْ *sémérè* for ثَمَرَتْ *sémérèt* measure فَقْلَتْ ; مِعْدَتْ = سَلَامَةْ ، رِفْعَتْ = رِفْعَةْ ، رَحْمَتْ = رَحْمَةْ ; فِقْلَتْ measure مِعْدَهْ غَلَبَتْ = غَلَبَهْ ، سَلَامَتْ.

§ 594. When the letter ى is pronounced as ا with *ûstûn*, it is called *Short Elif* (§§ 29 c, 610); therefore in such cases ا is substituted for ى: سُكْنَا *sûkna* for سُكْنَى root $\sqrt{\text{سَكَنَ}}$ 'habitation', شَكْوَا *shékva* = شَكْوَى root $\sqrt{\text{شَكَوَ}}$ 'complaint'; دَعْوَا = دَعْوَى ، كُبْرَا = كُبْرَى [measures 10—11].

§ 595. **The Quadriliteral Infinitives** have only one formula or measure; which is فَقْلَلَهْ *faqlélé* the root being considered $\sqrt{\text{فَقْلَلَ}}$; as: زَلْزَلَهْ *zélzélé* 'earthquake', root $\sqrt{\text{زَلْزَلَ}}$ *zélzélé*: شَعْشَعَهْ $\sqrt{\text{شَعْشَعَ}}$ ، دَبْدَبَه $\sqrt{\text{دَبْدَبَ}}$.

تعليم ١٠٧ Exercise 107.

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

١ مِلَتْ ، جِوَار ، كَمَال ، وَجْه ، حُضُور ، دِيَار ، حُبّ ، نَقْل ، نَبْعَان ، نَغْمَهْ ، تُرْكْ ، زَوْج ، نَصِيحَتْ ٣ . لِسَان ، خَلَاص ، حَقِيقَتْ ، عَلَامَتْ ، بَيْضَهْ ، نَبَات ، دُنْيَا ، اَخْرَتْ ، رَسُول ٤ . قُوتْ ، طَرَف ، سُلْطَان ، سَمَاء ، فِقْرَهْ ٦ . سَفِينَهْ ، جِسم ، قَلْب ، جَنَّتْ ، وَخدَتْ ٥ . اِلَهْ ، شُكْرَان ، اِنْسَان ، زِيَادَه ، وَسْوَسَه ٧ . بُكَاء ، حَمْدْ ، قُوَّتْ ، رَبّ

Key. نَقْل *naql* is measured on فَقْل, the root being نَقَلَ; because the first radical has an *ûstûn*, and the second, third radicals are quiescent. حقيقت ***haqiqat*** is

measured on فَعِيلَتْ *faqilét*, the root being √حَقَقَ; because the first and third radicals have an *ûstûn* and the second has an *ésré*; after the second radical there is a servile ى and after the third a servile ت. سَفِينه *séfiné* = فَعِيلَتْ *faqilét*, ه is substituted for ت. بكاء *bûkîa* = فُعَال (§ 591) √بَكَى ' رَبّ *rabb* = فَعْل *faql* √رَبَبَ ' فِقْرَه *fîqra* = √فَقَرَ ' فُعِلَتْ = قُوِّتْ ; √قَوَوَ ' فُعَال = نَبَات ; √نَبَتَ ' فِعَالَت = زياده ' فَعَلَى = تَقْوَى ' فِعْلَتْ = سِيرَتْ ' فَعَلْ = اِلَهْ ;

تعليم قرائت Reading Exercise.

٨٤ نجى مزمور ؛ ٦ نجى الهى Psalm 84; Hymn 6.

١ نه كوزل مسكنارك[1] !	آرزولر بايغين[8] جانم
نُور وُ حُب[2] دِيَارنده[3] ؛	مومنار جمهورينى[9] '
نه لطيف[4] در حُضُورك[5] !	قيل نوربخش[10] ' كريم[11] رَبّم !
درد[6] ' كناه دريانسنده[7] .	وجهكى[12] ' كمالكى[13] .
٢ بولديلر ملجا[14] قوشلار	بكزه يوب كوكجينه '
مذبحك[15] جوارنده ؛	زمينده[18] بولماز راحت .
قول يورغون ' راحت آرار	صالت[19] رجعتله[20] كى يه
بيت الله[16] حوليسنده[17] '	كسب ايدر[21] نجات[22] ' حيات[23] .

Words. (١) 1. *méskén* house, court (§ 578). 2. *nour* light; *houbb'* love. 3. *diyar* land: it is the pl. of *dar* but used as singular (Lesson 51). 4. *latif* pleasant. 5. presence. 6. *dérd* affliction, woe. 7. p. *gûnah* sin; p. *dérya'* sea. 8. *bay-ghîn* fainting. 9. *mûmin* believer (*méfoul* of *iman* [§ 619]); *'jûmhour* congregation. 10. *nour-bakh-sh qîlmaq* to bestow the light. 11. *kérim* gracious (a. q. of *kérém* [§ 606]). 12. *véjh* face. 13. *kémal* glory.

(٢) 14. *mélja* asylum (§ 598). 15. *mézbah* altar (n. l. of *zéb-h* [§ 598]). 16. *Béy'toul-lah* the house of God. 17. *havlî* court, yard. 18. p. *zémin* earth. 19. t. *salt* only. 20. *rij-at* to turn back. 21. *késb ét.''* to enjoy. 22. *néjat* salvation. 23. *hayat* life.

٣ بو بُكَاء[24] درەسنده	تقدّمله[30] قُوّتده
سيّاحلر[25] نَغمَه[26] اوقور.	تختكه ياقلاشانلر '
صو نَبعَان[27] ايدر چولده '	ديز چوكوپ عِبَادتده
مَن[28] كوكدن نازل[29] اولور.	اِسمكه حَمد صونارلر.
٤ رَبّ ! حادى[31] اول قولكه	لُطفكى[33] دوك[34] قَلبمه '
يول مشكل ' كثير[32] دشمن :	شَمس[35] ' حَيَات ' ملجا سين سن.
سَمَادن نُورك اِيله	دُنيَاده وَ اَخرَتده
طريقم اَيله روشن.	بولەيم سنده مسكن.

(٣) 24. *bûkîa* weeping. 25. *séy'yah* pilgrim. 26. *naghmé* song. 27. *nébعan ét.''* flow, to rise (water). 28. *ménn* manna. 29. *nazil ol.''* to descend. 30. *téqad-dûm ét.''* to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén.* 33. *loutf* grace. 34. *déôk* shower. 35. *shéms* sun.

Note. 1. This is a translation of the English hymn 'Pleasant are Thy courts above' by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

دَرس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *ústûn* or *ésré.*

1. Nouns with Mim. مَصدَر ميمى

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْعَلْ *méfqal.* By adding a *mim* with *ûstûn* to the first (*mé-*), and pointing the second radical with *ûstûn:*

قَصْدْ *qasd* purpose: √قَصَدَ ; مَقْصَدْ *maqséd* purpose.

II. The feminine of this form is مَفْعَلَتْ *méfqalét.*

رَحْمَتْ *rahmét* mercy: √رَحِمَ ; مَرْحَمَتْ *mérhamét* mercy.

مِلْكْ *milk* country: √مَلَكَ ; مَمْلَكَتْ *mémlékét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is مَفْعِلْ ، مَفْعِلَتْ *méfqil, méfqilét* (§ 593):

وَعْد *vaɛd* promise: √وَعَدَ ; مَوْعِدَهْ *mévɛidé.*

وَهَاب *véhab* gift: √وَهَبَ ; مَوْهِبَهْ *méhibé.*

رُجُوع *roujouɛ* returning: √رَجَعَ ; مَرْجِعْ *mérjiɛ.*

تعليم ١٠٨ Exercise 108.

Change the following Infinitives into the form beginning with *mim:*

I. ذَهَاب[1]. II. حَمْد[2] ; سَعَادَتْ[3] ; نَفْع[4] ; قُدْرَتْ[5] ; فَسَاد[6] ; وَعْظ ; عِرْفَانْ[9]. III. وَلَادَتْ[8]. IV. غُفْرَان[7].

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

2. Noun of Location. اسم مكان

§ 598. This is formed precisely in the same manner as the Noun with Mim; the measures being the same; (§§ 162, 449, 541):

I. طَبْخ *tabkh* to cook: √طَبَخَ ;

(مَفْعَل) = مَطْبَخْ *matbakh* a place where to cook, kitchen.

دَفْن *défn* to bury: √دَفَنَ ;

(مَفْعَل) = مَدْفَنْ *médfén* grave.

II. طَبْع *tab*ع to print: √طَبَعَ؛

(مَفْعَلَتْ) = مَطْبَعَهْ *matba*عa printing house.

III. غُرُوب *ghouroub* to set: √غَرَبَ؛

(مَفْعِلْ) = مَغْرِبْ *maghrîb* sunset, west.

شَرْق *sharq* to rise: √شَرَقَ؛

(مَفْعَلْ) = مَشْرِقْ *méshriq* sunrise, east.

تعليم ١٠٩ Exercise 109.

From the following words form Nouns of Location:

I. رَعْى[1]؛ رُكُوب[2]؛ دُخُول[3]؛ خُرُوج[4]؛ سُكُون[5]. II. دَرْس، نَظَارَتْ[6]؛ مِلْح[7]؛ قَبْرْ[8]؛ حِفْظْ[9]؛ زِبْلْ[10]؛ حُكْمْ[11]. III. وَضْع[12]؛ طُلُوع[13]؛ وُقُوع، نُزُول؛ سَجْدَهْ[15]؛ سُقُوط[14]، جُلوس.

Words. I. 1. *ray* to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11. judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

3. Noun of Instrument. اسم آلت

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

I. مِفْعَلْ *mifqal:*

سطر *satr* a line: √سَطَرَ؛ مِسْطَرْ *mistér,* comm. *mastar* an instrument for drawing a line, a ruler.

ثَقَبْ *saqab, taqab* to pierce: √ثَقَبَ؛ مِثْقَبْ *misqab* comm. *mat-qab* anything that pierces, auger.

II. مِفْعَال *mifqal:*

فَتْح *féth* to open: √فَتَحَ؛ مِفْتَاح *miftah* a key.

قرض *qard* to cut: √قَرَضَ؛ مقراض *mîqrad* comm. *maqraz, maqas* a cutting instrument, scissors.

III. مَفْعَلَهْ *méfqalé:*

شُرْب *shourb* to drink: √شَرَبَ؛ مَشْرَبَهْ *mashraba* a cup.

√شَعَلَ ;
شُعْلَه *shouعlé* flame:
مَشْعَلَهْ *mashعala* a torch.

تعليم ١١٠ Exercise 110.

آتالر سوزى Ancestors' Sayings = Proverbs.

١ طاتلى سوز ييلانى ايتندن[1] چيقارير ؛ كوتو سوز انسانى دينندن[2] چيقارير. ٢ كوره "موم بهايه چيقدى[3]" ديمشلر : "هيچ اُمورمده دكل[4]" ديمش. ٣ آلتين آتشده انسان محنتده[5] تجربه[6] اولونور. ٤ باشقه‌سنك سوزندن زياده سنك كوزكه اينان. ٥ كوپرودن كچنه‌قدر شيطانه بابا ديه‌لى. ٦ اوكوزى بوينوزندن[7] ، آدمى سوزندن طوتارلر. ٧ گل ديكنسز اولماز ؛ يار[8] قصورسز. ٨ كچمز[9] آجقه كوتو سوز صاحبنك. ٩ مَغرور[10] اولوب ديه 'يوق بن كبى' ؛ بر مخالف[11] روزكار اَسر صاوورور[12] خرمان كبى. ١٠ كوك يوزنده دوكون درنك[13] وار ديرلرسه ؛ قادينلر مرديون قورمغه قالقيشيرلر. ١١ نه سال ايله در نه مال ايله در ؛ بكم ! اولولك كمال ايله در. ١٢ قصورسز يار آرايان يارسز قالير.

Words. 1. *in* den, cave. 2. *dindén, chîqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chîqmaq* to rise in price, to become dear. 4. *hich oumouroumda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.*" vulg. *téjrûbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchméz* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

مكالمه Conversation.

Ésilé. اسئله	*Éjvibé.* اجوبه
بو كتاب هانكى مَطبعه‌ده طبع اولونمشدر؟	موسيو غروسك مَطبعه‌سنده طبع اولونمشدر.
بو دليكى نه ايله دلديكز؟	بر مِثقب ايله دلدم.
بال يمز اوغلى[1] شرابى نه ايله ايچدى؟	اوقه‌لق مشربه ايله اون دفعه ايچدى.

[1] *Bal Yéméz Oghlou* a celebrated drunkard.

غزته‌لرده نه اوقوديكز؟ — مَشْرِقدن وَ مَغْرِبدن بر چوق خبرلر قرائت ايله‌دم.

نه آرايورسكز؟ — بر مِسطر وَ بر مِقراض آرايورم.

مَسكنكزك مَخرجي وَ مَدخلي نره‌ده در؟ — بريسي مَسجده چيقار ديكري مَقبره‌يه.

مملكتكز نره‌سيدر؟ — مسقطم وَ مولدم قيصريه در.

مركب نره‌ده در؟ مَرعاده مى؟ — افندم! چيمنزار زاده مزبله‌ده در.

محكمه‌نك مَنظرِه‌سى نره‌يه طوغرى در؟ — مَملَحَه‌يه طوغرى در.

هانكى مَذهَبدن سكز؟ — اينجيلى ارمنى مَذهبندن ايم.

مَقصدكز رَسّام (painter) مى اولمقدر؟ — خير افندم! هوسم يوق؛ او بر مَوْهبهٔ ربّانيه در.

تعليم قرائت Reading Exercise.

نَغْمهٔ حيات A Psalm of Life.

١ بعض الحانِ محزونانه[1] ايله ديمه كه! حيات بر رويای واهيدر[2] وَ خوابيده اولان روح معدومدر. خير! حيات جدّی[3] در.

٢ خير! حيات ياشاييجی در. قبر هيچ بر وقت اونكُ مَنزِلِ مَقصودی اولمايه‌جقدر. «سن طوپراق سين وَ طوپراق اوله‌جقسين!» كلامی جانه خطاب[4] اولونمش دكلدر.

٣ صفا وَ جفا مقصد حياتی تشكيل ايده‌مز.

٤ عُمر حربكاهنده[5] وَ حياتك مُوَقّتْ اوردوكاهنده چای كنارنده اوتلاقان غيرِ ناطق حيوانلر كبی اوله! محاربه‌ده قهرمان[6] اول!

٦ هر نه قدر خوش كورونسه ده استقباله[7] قاپيلمه[8]! براق! ماضی[9] كندی اولولرينی كومسون! سن زنده[10] اولان زمانِ حالده ياشا! سنكُ قلبكُ كوكسكده وَ جنابِ حق ايسه باشكُ اوستنده در.

Words. 1. *élhan* numbers, songs; *mahzounané* mournful. 2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. *khitab olounmaq* to be addressed. 5. *harbgiah* battle-field (§ 541). 6. p. *qahriman* hero. 7. *istiqbal* future. 8. *qapilmaq* to be deceived (to rely). 9. *mazi* past (§ 601). 10. p. *zindé* living.

۷ ذواتِ کِرامكُ حیاتی ، بزم عمرلرمزك‌ده اولوَجهله جَلیل وَ جَمیل اوله‌بیله‌جکنی تعلیم ایدر . اونلره اِمتِثال ایله !

۸ دائما بیتیره‌رك ، دائما باشلایه‌رق ، حیات دکیزینی احاطه ایدن[11] قوملرك اوزرنده بر ایز[12] براقمغه چالیش ؛ بلکه کونك برنده ، قضازده[13] اولان قارداشلرکدن بریسی ، یولنی بولق ایچون بو ایزلردن استفاده[14] ایله‌یه .

محرّری — لونغفللو. ‹مترجمی — منیف پاشا›

11. *ihaté édén* surrounding (§ 620). 12. t. *iz* foot-print. 13. a. p. *qazazédé* shipwrecked (§ 535). 14. *istifadé ét.*" to be benefited (§ 631). *Münif Pasha* a distinguished living Turkish author, poet and statesman; now in oblivion.

تعلیمِ سابق حقنده مکالمه Conversation.

بالاده‌کی شِعْرك مُحَرِّری کیم وَ مُتَرْجِمی کیمدر ؟

محرّری آمریقالی شاعرِ مشهور لونغفللو وَ مترجمی دولتلو عطوفتلو منیف پاشا حضرتلری در.

مادّه‌سی نه در ؟

'نغمهٔ حیات' در.

جاهللر حیاتی نه تَصَوُّر ایدرلر ایمش ؟

بر رویای واهی کبی تصوّر ایدرلر.

شاعر کندیسی حیاتی ناصل تعریف ایدییور ؟

'حیات جدّی در ، حیات یاشاییجی در' دَیور.

'سن طوپراقسین' عباره‌سی کیمه خطاب اولندی ؟

بوکلام جانه دکل ، آنجاق تنه خطاب اولونمشدر.

عمر حَرْبکاهنده نه‌یه بکزه‌ملی ؟

چای کنارنده اوتلانان حیوانلر کبی اولمایوب محاربه‌ده قهرمان اولمالی.

انسان استقبالده می یوخسه حال حاضِرده می یاشامالی ؟

خیر افندم ! زنده اولان حالِ حاضِرده یاشامالی وَ ماضی‌یی اونوتمالی.

بحرِ مُحیطِ حیاتی اِحاطه ایدن قوملر اوزرنده ایزلر براقمغه نیچون چالشمالیز ؟

کونك برنده قضازده اولان قارداشلرمزه رَهْنُما اولمق اوزره بویوك ذاتلره اِمْتِثالاً سعی واِقْدام ایله‌مه‌لیز.

بوشعرده باشده‌کی رَقَملر نه کوستریر ؟

شعرك انکلیزجه متنده اولان بیتلرینك نومرولرینی بیان ایدرلر.

درس ٤٧ Lesson 47.

فرع فعل Arabic Participles.

§ 600. The Arabic Participles composed from the Primitive Triliteral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

Subjective Participle. اسم فاعل

§ 601. The Subjective Participle of the Primitive Triliteral Verbs, also called the Noun of Agency, is formed of the measure فاعل *faqil*, i. e. by inserting an *élif* (-*a*-) between the first and second radical, and putting an *ésré* (-*i*-) under the second radical:

خَلْق *khalq* creation: √خَلَقَ ؛ خَالِقْ *khaliq* creator.

سِرْقَتْ *sirqat* theft: √سَرَقَ ؛ سَارِقْ *sariq* thief.

كِتَاب *kitab* writing: √كَتَبَ ؛ كَاتِبْ *kātib* clerk.

فِعْل *feel* work: √فَعَلَ ؛ فَاعِلْ *faʿil* agent, doer.

§ 602. *Remarks.* a. If the second radical is ى or و, it changes into (٠, -*y*-) (§ 591).

دَوْر *dévr* to turn: √دَوَرَ ؛

دائر = داوِر *dayir* turning; about.

سَيَلَان *séyélan* to flow: √سَيَلَ ؛ سايِل = سائل *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médd* is put on the second *élif* (§§ 47, 701 d):

امر *émr* to command: √اَمَرَ ؛ اَامِرْ = آمِرْ *amir* a commander.

اتيان *ityan* to follow: √اَتَىَ ؛ اَاتِى = آتى *ati* following.

تعليم ١١١ Exercise 111.

Change the following Infinitives into Subjective Participles:

شَهَادَتْ[1] ، جَهَالَتْ[2] ، بُرُودَتْ[3] ، نَظَارَتْ[4] ، حِمَايَتْ[5] ، جَرَيَانْ[6] ،
وُصول[7] ، رَغْبَتْ[8] ، سَلَامَتْ[9] ، عِلم[10] ، لُزُوم[11] ، بِنَاء[12] ، غَزَاء[13] (غزى) ،
جِنَايَتْ[14] ، لِيَاقَتْ[15] ، مَيْل[16] ، قَولْ[17] ، عُلُوّ[17] √عَلَى ؛ وَعظ[18] ، جِنَايَتْ[19] .

Words. 1. testimony, witnessing. 2. ignorance. 3. coldness. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

Objective Participle. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْقُول ***méfqoul***. It is formed by putting a *mim* with *ûstûn* (***mé-***) before the first radical and a و (***-ou-***) after the second (§§ 402, 548):

قتل *qatl* to murder: √قَتَلَ ؛ مَقْتُول ***maqtoul*** murdered, slain.

خَلْقْ *khalq* to create: √خَلَقَ ؛ مَخْلُوق ***makhlouq*** creature.

كَتْبْ *kétb* to write: √كَتَبَ ؛ مَكْتُوب ***méktoub*** written, letter.

خِدْمَتْ *khidmét* service: √خَدَمَ ؛ مَخْدُوم ***makhdoum*** one who is served; a son.

§ 605. When the second or third radical is ى, the و and *êôtré* of the measure مَفْقُول (***-ou-***), are removed and *ésré* (***-i- -ee-***) is retained:

بِنَاء *bina* building: √بَنَى ؛ مَبْنُوى = مَبْنِي ***mébni*** built.

رِوَايَتْ *rivayét* to narrate: √رَوَى ؛ مَرْوُوى = مَرْوِي ***mérvi*** told.

زِيَادَهْ *ziyadé* an increase: √زَيَدَ ؛ مَزْيُود = مَزِيد ***mézeed*** increased.

تعليم ١١٢ Exercise 112.

Change the following infinitives into Objective Participles:

بَعْث[4] ، (رَدَدَ) رَدّ[3] ، جَرح[2] ، رَغبَتْ[1] ، جَهالَتْ ، شَهادَتْ ، عِلم ، نَقْل ، مُهر p.[11] ، خَفاء[10] ، رِضاء[9] ، (مَنَنَ) مِنَّت[8] ، مَنْع[7] ، قَبُول[6] ، سُرُور[5].

Words. 1. desire (desirable, nice). 2. wound (wounded). 3. to reject (rejected). 4. sending (delegate). 5. joy (joyful). 6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thankful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

Adjective of Quality. صفت مشبهه

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is فَعِيل *faqeel*, *fêqeel* (§§ 437, 553).

ضَعْف *za'af* weakness: √ضَعُفَ ; ضَعِيف *zayeef* weak.

شَجَاعَة *shéja'at* bravery: √شَجُعَ ; شَجِيع *shéjeeع* brave.

جَمَال *jémal* beauty: √جَمُلَ ; جَمِيل *jémeel* beautiful.

§ 607. There is another one in the measure فَعُول *faqoul*, the derivative of which are:

صَبْر *sabr* patience: √صَبَرَ ; صَبُور *sabour* patient.

حَسَد *haséd* envy: √حَسَدَ ; حَسُود *hasoud* jealous.

رَأفَت *ré-é-fét* kindness: √رَأَفَ ; رَؤُف ، رَءُوف *ra'ouf* kind, benignant [§ 40.

تعليم ١١٣ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. مَسْح[1] ، سُهُولَتْ[2] ، عَظَمَتْ[3] ، لَذَّتْ[4] ، صَغَرْ[5] ، نَجَابَتْ[6] ، كَرَامَتْ ، لَطَافَتْ ، شَرَفْ ، صِحَّتْ[10] ، كِبَرْ[9] ، جَمَال[8] ، قَرَابَتْ[7] .

b. قِدَمْ ، عَجَلَه[11] ، رَسَالَتْ[12] ، جَسَارَتْ[13] ، عَجْز[14] ، غَيْرَتْ[15] .

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

Adjective of Colour and Defect. صفت الوان و عُيوب

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure اَفْعَل *éfqal;* the Fem. Measure being فَعْلَاء.

حُمْرَتْ *houmrét* redness:	√حَمَرَ :	اَحْمَرْ *ahmér* red.
بَيَاض *béyaz* whiteness:	√بَيَضَ :	اَبْيَضْ *ébyaz* white.
عَمْيَا *amya* blindness:	√عَمِيَ :	اَعْمَاء *aʿma* blind.
سَوَاد *sévad* blackness:	√سَوَدَ :	اَسْوَدْ *ésvéd* black.
حَمَاقَتْ *hamaqat* folly:	√حَمَقَ :	اَحْمَقْ *ahmaq* foolish.
صُفْرَتْ *soufrét* yellowness:	√صَفَرَ :	اَصْفَرْ *ésfér* yellow.
سُمْرَتْ *sûmrét* brownness:	√سَمَرَ :	اَسْمَرْ *ésmér* brown.

Noun of Superiority. اسم تفضيل

§ 609. This is formed by the measure اَفْعَل *éfqal.* The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كبير *kébeer* great: √كَبَرَ : اكبر *ék'bér* greater, greatest.

صغير *sagheer* little: √صَغَرَ : اَصْغَرْ *esghér* less, lesser.

§ 610. The feminine of this form is فُعْلَا or فُعْلَى *fouqla:*

كبير *kébeer:* افعل = اَكْبَرْ : فُعْلَى = كُبْرَى *kûb'ra* greater.

دنى *dénee* low: √دَنَا : اَفْعَلْ = اَدْنَا *éd'na* lower, lowest.

دُنْيَا = فُعْلَا *dûn'ya* lower, lowest; the world.

تعليم ١١٤ Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

قَصُو ‘ فَاضِل[1] ‘ لَازِم[2] ‘ جَاهِل[3] ‘ رَحِيم[4] ‘ شَهِير[5] ‘ حُسن[6] ‘ عَظِيم[7] ‘ عَلَى[8] √ ‘ وَسَط[9] ‘ سَفِيل[10] ‘ قِدَم[11] ‘ سلامت[12] ‘ صَحِيح[13] ‘ سَابِق[14].

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

The Noun of Excess. مبالغهٔ فاعل

§ 611. The most common form is فَقَّال *fêq'qal*, formed by putting an *ûstûn* on the first radical, by doubling the second, and putting an *élif* after it:

دَوْر *devr* to turn: √دَوَرَ ؛ دَوَّار *dêv'var* one who turns rapidly, incessantly.

عِلْم *ilm* knowledge: √عَلَمَ ؛ عَلَّام *eal'lam* All-Knowing, omniscient.

رَقْص *raqs* to oscillate: √رَقَصَ ؛ رَقَّاص *raq'qas* pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

خَفّ *khaff* a shoe: √خَفَفَ ؛ خَفَّاف *khaf'faf* a shoe-seller.

بَقْلَة *baqla* { various kinds of grains: √بَقَلَ ؛ بَقَّال *baq'qal* a grocer.

قَزّ *qazz* silk: √قَزَزَ ؛ قَزَّاز *qaz'zaz* a silk-merchant.

تعليم ١١٥ Exercise 115.

Change the following words into Nouns of Excess:

حَمُولَة[1] ‘ فَلَاحَت[2] ‘ غُفْرَان[3] ‘ سَيَاحَت[4] ‘ عِطْر[5] ‘ بَزّ[6] ‘ صَرْف[7] ‘ خَالِق[8] ‘ جَبْر[9] ‘ مَدْح[10] ‘ دَلَك[11] ‘ صَيْد[12] ‘ مِنَّت[13] ‘ خَدَم[14] ‘ رَسم[15].

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

تعليم ١١٦ Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

كاتب[1] ، كاتبَين ، كاتبين ؛ مكتوب[2] ، مكتوبات ، مكتوبَين ؛ سارق[3] ، سارقين ، سارقون ، سارقَين ، مسروق ، مسروقات ، آمر[4] ؛ امير ، امران ، آمرون ، علم[5] ، معلوم ، معلومات ؛ عالِمين[6] ، جاهل ، مجهول ، اجهل ، مجهولات ، مَعْمور[7] ؛ مسيح[8] ، رسولين[9] ؛ مرسولات ، عاجز ، عجز[10] ، عَجوزه ، اصغرين[11] ، عطّارين ؛ مدحت[12] ، مادح ، جامع ، جمع ، مجموعه ، مجموعات ؛ مدّاح ، ممدوح ، صَفْرا ، سَوْدا ، حَمْرا[13] ، اَقْدَم ، وُسْطَى[14] .

ترجمه ١١٧ Translation 117.

Give the Arabic equivalents of the following words. 1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wounders, two wounders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

تعليم ١١٨ Exercise 118.

١ الله تعالى حضرتلرى اكبر ، ارحم ، غفّار وَ علّام در. ٢ بو دنيانك وَ دنياده بولنان بترن موجودات وُ مخلوقاتك خالقى جناب حقّ در. ٣ كاتب افندىيه يازمجغى مكتوبه دائر بر امر كز وار ميدر ؟ ٤ اوت! مكتوبى يازدفدنصوكره كوتورسون وَ اليله پوسته خانه مأمورينه تسليم ايلهسين. ٥ ايرماغك جريانى ناصلدر ؟ — پك شديد در. ٦ «جاهل

ایله ضیافته کیتمه‌دن، عالم ایله طاش طاشیمه‌سی اَحسَنْدر» . ٧ آتالر جَهالتنی بیلن جاهِل؛ جاهل دکل عالِمدر: فقط جَهالتنی بیلمه‌ین عالم؛ عالِم دکل جاهِلدر، دیمشلر. ٨ «پك اَدنا اوله که سنی باصسینلر؛ پك اَفضَلْ اوله که سنی آصسینلر». ٩ المانك اعلاسی وَ اَشهری آسیای صغراده واقع آماسیه شهرندن چیقار. ١٠ چاپونیه اَقصای شرقده در.

ترجمه ١١٩ Translation 119.

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

مکالمه Conversation.

اسئله *Estlé.*	اجوبه *Éjvibé.*
حمّال نره‌ده‌در؟	حامده دلّاك ایله قونوشمقده‌در.
بو انکلیز سیّاحلر نره‌دن کلیور؟	اونلر سیّاح دکل واعظ درلر.
شو کیدن کیم وَ النده‌کی آلت نه؟	بر صیّاد در صیده کیدییور، النده‌کی ده بر ششخانه تفنکدر.
بو دکّان بقّال دکّانی میدر؟	خیر افندم؛ عطّار دکّانیدر.
مدّاح علی اوسته نه یاپیوردی؟	بر عرب فلّاحك نقلیتنی یاپیوردی.
شو یاقینلرده بر صَرّاف دکّانی بولنورمی؟	خیر افندم! بوراسی بزّازلر چارشوسیدر. صَرّافلر قزّازلرك اوتمسنده درلر.
بوراده‌دن [illegible] آلابیلیرم؟	اوت افندم؛ خفّافلر چارشوسی یاقیندر.

كاغدك رنكى اسمر مى ؟ ياض مى ؟ اَصفَرْ در افندم .
شو اعما ديلنجى عاقل ميدر ؟ يوق اغام يوق ، بر آز احمقجه در .

تعليم قرائت Reading Exercise.

سنه باشنده تسبيحات[1] A Litany of Praise to God.

— ۱ —

كريمدر[2] ، راحمدر[3] ، عالمدر مولا ،
موجبِ حياتدر[4] الله تعالى ؛
هر بر احسانى نه لطيف[5] ! نه اعلا[6] !
ينه[7] بر سنه ترحُّم ايلهدى[8] :
بونى بز عظيم[9] بر نعمت[10] بيلهلم ،
لطفى[5] بزلره كافيدر[11] ديهلم ،
جليل[12] اسمنه تشكر ايدهلم ،
اولسون عشقنه[14] عمرمز ده قربان[15] !

— ۲ —

جليلدر[12] ، جميلدر[16] ، لطفى[5] فراوان[17] ؛
چولى چيمنه چويردى اول رحمان[18] ؛
خالقِ[19] عالمدر ، دردە او درمان[20] ،
ينه بر سنه تحمُّل[21] ايلهدى . [مَلِكْ[24]
عزيز[22] در ، عظيمدر[9] ، نور[23] در اول
حدسز[25] قدرته[26] يالكز او مالك[27] ،
فنا يوللره بز اولمشكن سالك[28] ،
ينه بر سنه تأنّى ايلهدى .

— ۳ —

حاضِر[29] در ، ناظر[30] در ، موجود[31] در هر آن[32] ،
شرّدن قومنى صاقلادى اول منّان[33] .

Words. (۱) 1. *Tésbeehat'* fem. pl. of *tésbeeh'* (§ 615), lit. 'to say *sûbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibi hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Al'lah Ta-a-la* God the most High. 5. *ihsan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. *'a-la* excellent. 7. *yiné, giné* again. 8. *térah'hûm ét."* to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kiâfi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét."* to thank. 14. *ashq* love, loving-kindness. 15. *qourban* sacrifice.

(۲) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérd* affliction; *dérman* remedy. 21. *téham-mûl* patience, forbearance. 22. holy. 23. light. 24. *mélik* king. 25. *haddsîz* infinite. 26. *qoudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-nî ét."* to wait patiently (§ 623).

(۳) 29. omnipresent. 30. All-Seeing. 31. present. 32. *héran* always (*her* + *an* time). 33. *mén'nan* All-Bounteous.

حكمه[34] مستحق[35] كن[36] باالجمله[37] انسان،

يثه بر سنه تحنّن[38] ايله‌دى. (آ. قونسطانطيان)

34. *hûkm* condemnation. 35. *mûstahaqq'* deserving of. 36. *'kún* for *ikén* while. 37. *biljûmlé* all. 38. *téhan'nûn ét.''* yearning fondness; to love, to pity.

Note. The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq'qoul* (§ 622).

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدرِ ثلاثیٔ مزیدفیه

§ 613. The Derivative Triliteral Infinitives (*Masdarî Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

II. تَفْعِيل = تَفْقِيل *téfqeel.*

§ 615. This measure is formed by prefixing the letter تَ *té* to the radical and putting a long ى *-ee-* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْف *khavf'ét.* fear (intr.): √خَوَفَ ؛ تَخْوِيف *takh-veef* to terrify.

خَجَالَتْ *khejalét* shame: √خَجِلَ ؛ تَخْجِيل *takh-jeel* to make ashamed.

شَكْل *shékl* form, shape: √شَكَلَ ؛ تَشْكِيل *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ى it changes into ه ' ة ' *-yé:*

صَفْوَتْ *saf'vét* purity: √صَفَوَ ؛ (تَصْفِيَةْ) = تَصْفِيَهْ *tasfeeyé* to purify.

قُوَّتْ *qouv'vét* power: √قَوَوَ ؛ (تَقْوِيَةْ) = تَقْوِيَهْ *taqveeyé* to strengthen.

رِضَاء *riza* satisfaction: √رَضَىَ ؛ (تَرْضِيَةْ) = تَرْضِيَهْ *tarzeeyé* apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تجربه *téjribé* temptation: تفرقه *téfriqa* a feuilleton.

تهلكه *téhliké* danger: تقدمه *taqdimé* offering.

تذكره *tézkiré* memorandum; a short letter; note; a passport.

تعليم ١٢٠ Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

نور[1]، بُلُوغ[2]، رِفَاقَتْ[3]، خَطَاء[4]، قِلَّتْ[5]، بُرُودَتْ[6]، بُعْدْ[7]، سُكُونَتْ[8]، كَدَرْ، بَيَاضْ[9]، صَادِقْ[10]، خِفَّتْ[11]، وَصِيَتْ[12]، شَرَفْ[13]، حَرَكَتْ[14]، بَشَارَتْ[15]، بَرَكَتْ[16]، جَدِيدْ[17]، سَأْوَتْ[18]، رِبَى[19]، زِينَتْ[20]، حَوَالَهْ[21].

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

III. مُفَاعَلَهْ = مُفَاعَلَه *mûfaqalé.*

§ 618. This measure is formed by prefixing a *mim* with *êôtré* (*mû-, mou-*) to the first radical, by inserting *élif* after the first (*-a-*) and a *hé* (*-é, -ét*) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضَرْب *darb* to strike: √ضَرَبَ ؛ مُضَارَبَهْ *mûdarébé* to fight.

صُحْبَتْ *souhbét* conversation: √صَحَبَ ؛ مُصَاحَبَة ***mousahabét*** to converse.

قَتْل *qatl* to kill: √قَتَلَ ؛ مُقَاتَلَة ***mouqatélé*** to kill each other, massacre.

تعليم ١٢١ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَام[7]، زِيَادَة[1]، عِرْفَان[6]، فِرْقَت[4]، خُصُومَت[3]، عَهْد[2]، قِيَاس[1]، بَدَل[5]، شِرْكَت[14]، حَرْب[13]، جِهَاد[13]، حُكْم[12]، تَرْك[11]، بَيْع[10]، حِفْظ[9]، نِزَاع[8].

Words. 1. a measuring (to compare). 2. a covenant (treaty). 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

IV. اِفْعَال = اِفْقَال *ifqal.*

§ 619. This is formed by putting an ا with *ésré* (*i-*) before the root, and another *élif* (*-a-*) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخُول *doukhoul* to enter (intr.): √دَخَلَ ؛ اِدْخَال ***idkhal*** to cause to enter, push.

مُرُور *mûrour* to pass » : √مَرَرَ ؛ اِمْرَار ***imrar*** to cause to pass.

جُلُوس *jûlous* to sit » : √جَلَسَ ؛ اِجْلَاس ***ijlas*** to seat.

§ 620. If the second radical be a و or ى, (*-v-*, *-y-*) it is omitted and a ه ‘ ـه ‘ ـة (*-é*) is added at the end:

عَوْن *avn* help: √عَوَنَ ؛ (اِعْوَان =) اِعَانَه ***iyané*** to help.

طَيَرَان *tayran* to fly: √طَيَرَ ؛ (اِطْيَار =) اِطَارَه ***itaré*** to cause to fly.

§ 621. If the first letter of radical be و (*-v-*), it is changed into ى (*-y-*):

وُصُول *vûsoul* to arrive: √وَصَلَ ؛ (اِوْصَال =) اِيصَال ***iysal*** to send.

تعليم ١٢٢ Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

نور ، بُلُوغ[1] ، صُدُور[2] ، سُقُوط[3] ، ضَلَالَت[4] ، شُغْل[5] ، عُمْرَان[6] ، ظُهُور[7] ،
وجود[8] ، زَوَال[9] ، فَيْض ، مَيْل[10] ، دَيْن[11] ، طُول[12] ، دَوْر[13] ، وُضُوح[14] ، وُجُود[15] ،
عَوْدَت[16] ، خُرُوج[17] ، حَرِيق[18] ، تَمَام[19] ، فُؤَاد[20] ، عَدَم[21] ، عَزْم[22] ، وُرُود .

Words. 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

V. تَفَعُّل = تَفَقُّل *téfaq'qoul.*

§ 622. A class of verbs which are often Intransitive is formed by prefixing a تَ (*té-*) to the radical and doubling the middle letter with an *êôtré:*

صورت *sourét* image: √صَوَرَ ; تَصَوُّر *tésav'vour* imagination.

تعليم *taleem* to teach: √عَلَمَ ; تَعَلُّم *téal'lûm* to learn.

تسليم *tésleem* to hand over: √سَلَمَ ; تَسَلُّم *tésél'lûm* to accept.

§ 623. If the third radical be و or ى (*-v-*, *-i-*) the *êôtré* of the measure is changed into *ésré* (*-i-*):

بَنُو *bénou* son: √بَنَوَ ; تَبَنِّى *tébén'ni* to adopt a son.

دَنَايَتْ *dénayét* meanness: √دَنَى ; تَدَنِّى *tédén'ni* retrogression.

رقِى *raqi* rising high: √رَقَى ; تَرَقِّى *téraq'qî* progress.

تعليم ١٢٣ Exercise 123.

Change the following words into the fifth form:

نور[1] ، تكثير[2] ، كبر[3] ، تخميل[4] ، تشكيل[5] ، تبديل[6] ، تمليك[7] ، تعمير
نصراني[8] ، تأديب[9] ، تزويج[10] ، تدريس[11] ، أسف[12] ، عدو[13] ، كلام[14] ،
ألفت[15] ، سلوت[16] ، اهل[17] ، جمع[18] ، ذكر[19] ، شكران[20] ، شكوى .

Words. 1. to increase (to be increased). 2. pride (to be proud). 3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لغتلر Words.

a. — ابراز *ibraz ét''*. to show. a. — تاديه *té-é-diyé ét.''* } to pay.
a. — امضاء *imza ét''*. to seal. a. — ايفاء *iyfa ét.''* }
a. — ارسال *irsal ét''*. to send. a. — اعطاء *ita ét.''* to give.

مقاولات محرّری *mouqavélat mouhar'riri* Notary public.

تعليم ١٢٤ Exercise 124.

١ اون بيكلر آراراتك قارلى بوزلى طاغلرينى وَ چيچكلى صحرالرينى امرار ايله طربزونه واصل اولدقلرنده ، دريا ! دريا ! ديو ندا ايدوب مسرتِ عظيمه ابراز ايدديلر. ٢ معلم افندى دون اخشام بر نطق ايراد ايدەرك بُخار ماكينەسنك نوقت وَ نصورتله ايجاد اولندیغنى بيان وُ ايضاح ايلدى. ٣ خاچَر افندى وصيتنى تحرير وُ تمهير ايدەرك مقاولات محرّرينه تَصديق ايتديردى. ٤ دَينيكزى تأديه ايتديكز مى ؟ — بر ماه مرورنده تاديه و ايفا ايتمك اوزره بر قطعه تحويل اعطا ايلەديم. ٥ دليقانليلرك غيرتى كثير امّا تجربەسى ناقصدر. ٦ درت زائد آلتى ناقص بش : نەيه مُساوى در ؟ — درت زائد آلتى : اون ايدر ؛ اون ناقص بش : بشه مُساويدر. ٧ يول تذكرەمى حاضرلاديكز مى ؟ — اوت افندم ! يارين

قلمه تشريف ايدرسكز تسلّم ايدرسكز. ٨ او سوزى سويلهمه؛ چونكه افندينك حِدّتنى تسكين ايده‌جك يرده دها زياده تحريك ايدييور. ٩ او قدر ضعيف ايدى كه بر سوز تكلّمنه بيله قدرتى يوغيدى. ١٠ تعليم تعلّمى تأكيد ايدر. ١١ اِعتِراض قولايدر. لكن اِبداع كوجدر.

ترجمه ١٢٥ Translation 125.

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféndi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

مكالمه Conversation.

اسئله *Ésilé.*	اجوبه *Éjvibé.*
هندى! بنده‌كزه بر توصيه نامه اعطاسنه همّت ايدرميسكز؟	بكا خجالت كتيرمسه‌كز ويريرم.
ايتديككز قصوردن طولايى ترضيه ايتديكز مى؟	اوت افندم! وَ رضاسنى تحصيل ايلدم.
قويومجى آلتونى كوزلجه تصفيه ايلمشمى؟	خدمتكارى اِعْزام ايلهدم ايسه‌ده، پك مشغول اولديغندن ياپهمامش.
داثنكز دَينيكزى قاچه إبلاغ ايلهدى؟	دينم ٥٠٠ غروشه بالغ اولدى.
مدير افنديك تقريرينى قرائت ايلهديكز مى؟	عفوايدرسكز، مُساعدهم اولديغندن مُطالعه ايده‌مهدم.
دكّانك اشيالرينى تسليم آلديكز مى؟	اوت افندم! كاملاً تسلّم ايلهدم.

چين و ماچينده‌كى محاربه‌دن برخبر اوت افندم ؛ دهشتلى خبرلر واردر ؛ وار مى ؟ محاربه دكل ، عادتا مقاتله‌در .

تعليم قرائت Reading Exercise.

دوستلق Friendship.

صادق دوست دنيانك بوتون خزينه‌لرندن[1] زياده قيمتليدر[2] ، فقط نادر[3] بولونور . چوق احبابى[4] وار ظن ايده‌نك هيچ دوستى يوقدر ؛ زيرا هر دوست دوست دكلدر . چوغنه دوستلق كوسترن آدم كيمسه‌يه دوست اولەمز . دوستلق نەقدر[5] اسكى اولورسه ، اوقدر قوّتلى وَ پايدار[6] اولور . فاضل[7] وَ صادق بر دوست بولان آدم ايى بيلمه‌ليدركه ، عَظيم برخزينه بولمشدر . دوست دوستنك كدرلى زماننده تَسْلِيَت[8] ايده‌رك ؛ كدرلرينى تقليل[9] وَ سُرورلى زماننده مسرتنى تزييد[10] ايدر .

وولتَرك اقوالِ مشهوره‌سندن[11] برى ده «بر نامو‌سلى آدمك حسّ ايده‌بيله‌جكى الكْ بويوك مسرّت دوستلرينى مَسْعود ايده‌بيلمكدن كلير» سوزى در . دوستلغك شروطِ اساسيه‌سى[12] يكديكره حسنِ تَوَجُّه[13] ايله كمالِ امنيت[14] ، خلوصِ قلب[15] ايله محبّت ، صداقت[16] وَ وَفاكارلق وَ حينِ حاجتده[17] يكديكرى يولنده فداكارلق[18] ابراز ايتمكدر .

(معلم ناجى)

Words. 1. *khaziné* treasure. 2. *qîymétli* precious. 3. *nadir* rare. 4. *ahbab* friends. 5. *néqadar* . . . *olqadar* the more . . . the more . . . 6. *paydar* firm, enduring. 7. *fazil* virtuous. 8 *téslıyét* comfort (§ 616). 9. *taqlil, takhfif* to diminish, to lighten. 10. *téz-yeed* to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *hûsn* good; *tévéjjûh* sympathy. 14 *kémal* perfection; *émniyét* fidelity. 15. *khoulous* sincerity = a sincere heart. 16. *sadaqat* faithfulness. 17. *heen* time. *hajét* want = in case of necessity. 18. *féda-kârlîq* self-denial.

تعليمِ سابق حقنده مكالمه Conversation.

سزك احبابكز وار مى ؟ اوت افندم ! بنم چوق دوستم وار در .

اویله ایسه هیچ دوستکز یوقدر!
یلمم: بکا چوق آدم دوستلق وَ محبّتْ ابراز ایدر.

حقیقی دوستلرك پك نادر اولدیغنی
اوّت افندم! حتّی فاضل و صادق بر دوست بولان آدم عظیم بر خزینه بولمش ایدیکنی ده یلیرم.

بیلیر میسکز؟ عجبا فکرمی لایق وجه اوزره عرض ایده یلدم می؟

فاضل وَ صادق بر دوست دوستنه کدرلی زماننده کدرینی تقلیل ایدر.

نه ایلر؟

کدرینی نصورتله تقلیل وُ تخفیف ایدر؟
تَسْلِیَتْ ویرمکله تخفیف ایدر.

سُرورلی زماننده دخی فائده‌سی طوقونور می؟
البتّه! مَسْرورینی تزیید ایتمك ایچون سعی وُ اقدام ایدر.

ناموسلی بر آدم دوستلرینی مَسْعود ایتمکله نه استحصال ایده یلیر؟
اك بویوك مسرّتی استحصال ایدر.

بونی کیم سویله‌مشدر؟
وولترك اقوالِ مشهوره‌سندندر.

وولتر کیم ایدی؟
فرانسه‌نك اك مشهور فیلوسوفلرندن بری ایدی.

حکیمِ موی الیه[1] الان[2] حیاتده میدر؟
خیر افندم! بوندن ۱۲۷ سنه مُقَدَّمْ (۱۷۷۸ ده) وفات ایتمشدر.

Words. 1. *hakee'mi mûmayiléyh* the above mentioned philosopher, he. 2. *él-an* now, at present.

درس ٤٩ Lesson 49.

The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثیٔ مزید فیه

VI. تَفَاعُلْ = تَفَاقُلْ *téfaqoul.*

§ 624. Reciprocal verbal nouns are also formed by putting ت (*té-*) before the root and an *élif* (*-a-*) after its first radical:

صَحَابَتْ *sahabét* protection: √صَحَبَ؛ تَصَاحُبْ *tésahoub* to protect.

قَطْع *qat* to cut: √قَطَعَ ؛ تَقَاطُعْ *téqatou'* to cut each other.

قُعُود *qou'oud* to rest: √قَعَدَ ؛ تَقَاعُدْ *téqa'oud* being pensioned.

§ 625. If و or ى be found at the end of the root, it is changed into ى and the *êôtré* also into *ésré:*

عَطَاء *'ata* giving: √عَطَى ؛ تَعَاطِى *té'ati* delivering over to one another, to interchange.

وَلِى *véli* to be behind: √وَلَى ؛ تَوَالِى *tévali* succession.

دَرْك *dérk* to attain: √دَرَكَ ؛ تَدَارُكْ *tédarîk* to procure; prepare.

تعليم ١٢٦ Exercise 126.

Change the following words into the sixth measure:

نَقْض[7] ، نَسْخ[6] ، بُعْد[5] ، صَدَمَه[4] ، تابِع[3] ، نَسْل[2] ، نُصْرَت[1] .

Words. 1. aid, help (mutual help). 2. generation (genitary). 3. a servant (a becoming consecutive). 4. collision (collision, shock). 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

VII. اِنْفِعَال = اِنْفِقَال *infiqal.*

§ 626. This measure is formed by prefixing اِن (*in-*) to the root and inserting an ا (*-a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطْع *qat'* to cut: √قَطَعَ ؛ اِنْقِطَاع *inqita'* to be cut, interrupted.

ضَمّ *zamm* to add: √ضَمَمَ ؛ اِنْضِمَام *inzimam* to be added, addition.

قِسْمَتْ *qismét* portion, part: √قَسَمَ ؛ اِنْقِسَام *inqisam* to be separated, separation.

تعليم ١٢٧ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Triliteral Infinitives:

فصل ، قَلْب[1] ، قَيْد[2] ، دَفْع[3] ، قَبْض[4] ، صَبّ[5] ، حَلّ[6] ، كَسْر[7] ، جَذْب[8] ، شَرْح[9] ، عَقْد[10] ، هَدْم[11] ، هَزِيمَت[12] ، عَكْس[13] ، حَصْر[14] ، جَمَاد .

Words. 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

VIII. اِفْتِعَال = اِفْتَعَل *iftiqal.*

§ 627. This measure is formed by prefixing an اِ (*i-*) to the first radical, and by inserting ت (*-ti-*) after the first, and ا (*-a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

جَمْع *jém'* to collect: √جَمَعَ ; اِجْتِمَاع *ijtima*ع to be gathered, collection.

فَخْر *fakhr* pride: √فَخَرَ ; اِفْتِخَار *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the ت is inserted.

a. If the first radical be ط ' ص ' ض the letter ت is changed into ط.

b. If the first radical be ز or د, the additional ت is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبْر *sabr* patience: √صَبَرَ ; (اصتبار =) اِصْطِبَار *istibar.*

ضَرْب *zarb* a blow: √ضَرَبَ ; (اضتراب =) اِضْطِرَاب *iztirab* anxiety.

طُلُوع *toulou'* to appear: √طَلَعَ ; (اطتلاع =) اِطِّلَاع *ittila*ع.

زَحْمَت *zahmét* trouble: √زَحَمَ ; (اِزْتحام =) اِزْدِحَام *izdiham* a crowd.

دَعْوَى *dav'a* a law suit: √دَعَوَ ; (اِدْتعاو =) اِدِّعَاء *iddi'a* to maintain.

ذَخيره *zakhiré* provision: √ذَخَرَ ; (اذتخار =) اِدِّخَار *iddikhar* to store up.

أَخْذ *akhz* taking: √أَخَذَ ; (أتخاذ =) اِتِّخَاذ *ittikhaz* to take, to adopt.

وَحْدَت *vahdét* unity: √وَحَدَ ; (اِوْتحاد =) اِتِّحاد *ittihad* union.

تعليم ١٢٨ Exercise 128.

Change the following Primitives into Derivatives:

أَحَدْ[1]، رَبْط[2]، خِيَار[3]، نَشْر[4]، نَظْم[5]، رَدّ[6]، عَقْد[7]، مِخْنَت[8]، زَوْجَه[9]، زِيَادَه[10]، وَفْق[11]، أَصْل[12]، رِحْلَت[13]، خَلَل[14]، حُرْمَت[15]، حاجَت (حَيْج).

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْعِلَال = اِفْقِلَال *ifqilal.*

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلْ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *élif* between them.

أَحْمَرْ *ahmér* red: اِحْمِرَار *ihmirar* to become intensely red.
أَسْوَدْ *ésvéd* black: اِسْوِدَاد *isvidad* » » » black.
أَحْدَبْ *ahdéb* hump-backed: اِحْدِبَاب *ihdibab* to be hump-backed.

X. اِسْتِفْعَال = اِسْتِقْعَال *istifqal.*

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an ا (*-a-*) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطْقْ *noutq* speaking: √نَطَقَ ; اِسْتِنْطَاق *istintaq* interrogating.
رَحْمَتْ *rahmét* mercy: √رَحِمَ ; اِسْتِرْحَام *istirham* asking for mercy.

§ 631. If the first radical be أ or و, it changes into ى (*-y-*); and if the second radical be و, it changes into ه ‘ة (*-é -ét -at*) at the end of the word (§§ 620—621):

إِذْن *izn* permission: $\sqrt{\text{أَذَنَ}}$ ؛ (= اِسْتِيذَان) اِسْتِيذَان *istiyzan* to ask for permission.

إِيفَاء *iyfa* to pay: $\sqrt{\text{وَفَى}}$ ؛ (= اِسْتِيفَاء) اِسْتِيفَاء *istiyfa* to receive.

رَاحَت *rahat* rest: $\sqrt{\text{رَوَحَ}}$ ؛ (= اِسْتِرْوَاح) اِسْتِرَاحَت *istirahat* to take rest.

وُضُوح *vûzouh* plain: $\sqrt{\text{وَضَحَ}}$ ؛ (= اِسْتِوْضَاح) اِسْتِيضَاح *istiyzah'* to explain.

تعليم ١٢٩ Exercise 129.

Change the following words into the tenth form:

فَهم[1] ، أُجْرَت[2] ، رَدّ[3] ، عِلم[4] ، دَوَام[5] ، جَوَاب[6] ، خُرُوج[7] ، شُورَى[8] .

1. understanding (to ask, interrogation). 2. hire, rent (to rent). 3. to return, refuse (to ask, to be restored). 4. knowledge (asking for knowledge). 5. continuation (perseverance). 6. answer (to question). 7. going out (to extract, to quote). 8. council.

مطالعات *Mûta-la-at* Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم *'ilm* 'knowledge' can form the measures اِعْتِلَام ، اِسْتِعْلَام ، تَعَلُّم ، تَعْلِيم ، اِعْلَام ; but not such as مُعَالَمَه ، تَعَالُم ، اِنْعِلَام .

تعليم ١٣٠ Exercise 130.

١ قلبكزك اضطرابی دفع اولدی می ؟ — اوت افندم ! «صبر باشی سلامت» دیمشلر ؛ اضطراب اصطبار ایله اندفاع ایدر . ٢ ازدحامدن چوق زحمت چكديكز می ؟ — اوت افندم ! ازدحامك اجتماعندن پك صيقيلدق . ٣ ذخيره‌نك ادّخاری ایچون نه تدبير اتخاذ اولندی ؟ — افندم ؛ اتّفاق ايدوبده بر قراره كلهمدك . ٤ سارقلر استنطاقلرنده قتل مادّه‌سنی[1] اقرار ايتمشلر می[2] ؟ — اوت افندم ! اقرار ايتمشلر

Words. 1. *mad'dé* case. 2. *iqrar ét.*" to confess. (VI. of *qarar.*)

وَ محاکمه‌دنصوکره ده اِعدامه حکم اولونمشلر. ٥ جَدّ عالیکزك اِرتحالی نه وقت وقوع بولمشدر ؟ — ١٨٧٢ تاریخنده استانبولده وقوعبولمشدر. ٦ اول خانه‌یی استیجار ایتدیکز می ؟ — خیر افندم ! متصرّفی ایله مُعارَفم اولمادیغی سببدن ایجار بدلی[3] حقنده اتّفاق ایده‌مدك. ٧ ترجمه‌می اَصلیله[4] مُقایَسه[5] ایده‌مدیکمدن طولایی معلّم افندینك مساعده‌سنی[6] استرحام ایلدم. ٨ درایت[7] وُ ذکاوت[8] صبر وُ اِجتهاددن[9] عبارت در.

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

ترجمه ١٣١ Translation 131.

1. He quoted[1] many passages[2] from the Old Testament. 2. Did any injury happen through the collision of the two steamers? — Yes, Sir, one of those two steamers sank in five minutes. 3. Is the war ended? — No, Sir, there is only an armistice[3] of two months. 4. I have the honour to present to you my brother-in-law Tahir Béy. 5. The Alévi Mohamedans and the Yézidees believe in transmigration of soul. 6. The treaty[4] was written, signed and interchanged[5] between those two powers. 7. Although there were five witnesses, yet there was contradiction in their testimony.

Words. 1. *istikhraj, iyrad étmék.* 2. *ayétler, ayati kérimé.* 3. *mûtaréké.* 4. *mou-a-hédé.* 5. *ta-a-ti, mûbadélé ét.*

مکالمه Conversation.

اویکز نره‌ده در؟	پاشانك قوناغنك اتّصالنده در.
بنم ایچونی تأسف ایدییورسکز؟	اوت، چونکه طریقِ حقدن ارتداد ایتدیکز.
مکتبك حالی شمدی نصلدر؟	افندم ! شیمدی مکتبده بویوك انتظام وَ ترقی مشاهده اولونغقده در.
کیم ایله عَقدِ ازدواج ایله‌دیکز؟	مانیه خانم ایله تزوّج ایلدم.
بوسنه اینجیلی ارمنیلرك مرکزیّ اتّحادی نره‌ده تَجَمُّع ایده‌جکدر؟	اینجیلی کلیسه‌لرك مرکزیّ اتّحادی مرذیفونده اِجتماع ایده‌جکدر.

يوكون سزده بر اِنْشِراح وار ؛ عجبا سببی نه در؟ چونکه خانه‌مك انشاسیچون اقتضا ایدن امرِعالی صدور ایتدی.

مکتبده بزم مخدوم نصلدر؟ اطاعتسز در، هیچ انقیاد ایتمه‌یور.

فصل اولدی ده بزه تشریف ایتدیکز ؟ افندم ! سزده اِنْجذاب قوّتی وار در.

تعلیم قرائت Reading Exercise.

نجابت حقیقیه True Nobility.

کرك مادّی[1] وَ کرك معنوی[1] دوشونلسون ، «انسان آناسندن بویوك طوغماز». عجبا انکلتره‌ده کی لوردلره ، فرانسه‌ده کی پرنسلره ، ماحاصلِ دنیانك[2] هر جهتنده کی اصحابِ نجابته[3] صورولسه ؛ نسلنی[4] مبدأی خلقته[5] ایصال ایده‌بیله‌جك[6] کیمسه وار میدر ؟

روایات وَ اساطیردن[7] قطعِ نظر[8] ، بزجه[9] تاریخاً[10] ثابت[11] اولان بعض وقایعی[12] کوزومزك اوکونه آلالم ؛ وَ حتّی تطویله[13] دوشمه‌مك ایچون عَرَب دولتلرینی دخی قاریشدیرمایه‌لم.

دولتِ صَفّاریه‌یی[14] تشکیل[15] ایدن ذات بر حیدود[16] ، دولتِ غزنویه‌یی[17] میدانه کتیرن بر کوله ، دولت سلجوقیه‌یی[18] او قدر عَظَمَت وُ اجلالیله[19] عالمِ سیاسته[20] برنجی دولتلردن معدود[21] ایدن بر عشیرت قوجه‌سی[22] دکلمیدی ؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha'bê néjabét* the possessors of nobility = nobles. 4. *nésl* ancesters. 5. *mébdayi khilqat* beginning of creation. 6. *iysal ét.''* to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *ésateer* mythology. 8. *qat'î nazar* leave it out of consideration, except. 9. *bizjé* among us *i. e.* Ottomans. 10. *tarikhén* historically. 11. *sabit* fixed, proved. 12. *vaqayi* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *haydoud* a brigand. 17. *dévléti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiyé* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *qoja* chief.

نه حاجت[23] ! او دنیانك نصفنه حكم ایدن ' عالمِ انسانیتك[24]
الكٔ واسع[25] حكومتنی تشكیل ایله‌ین بر تاتار رئیسی[26] دكل می ایدی ؟
كثرتِ فتوحاتجه[27] جهانه هیچ مثلی[28] كلمه‌مش اولان تیمورلنك[29] '
جنكیز خدمتكارلرندن[30] بر آدمك نساندن كلمه‌دی می ؟
اتابكه[31] وَ ایوبیه[32] وَ ممالكه[33] كبی حكومتلری ' بر بابایكیت
عسكر[34] وَ یا بر غیرتلی اسیر[35] تأسیس ایتمه‌دیلر می ؟
سلطنتِ عثمانیه‌ده بر معروف[36] خاندان[37] صاحبی اولان ذواتدن :
جنده‌رەلی قاره خلیل حادی[38] بر صوفته[39] ' كوپرولی محمد پاشا سرایده بر
آشجی ' محمد علی پاشا برچیفتجی زاده‌دن[40] باشقه بر شی می ایدیلر ؟
(كمال بك)

23. *né hajét!* what need is there? 24. *insaniyét* humanity (§ 581). 25. *vasi* vast. 26. *réyis* chief of a clan. 27. *késrét* abundance; *fûtouhat* victories (pl. of *fûtûh*). 28. *misl* equal. 29. *Timûrléng* Tamerlane. 30. *Jéngiz; nésl* children, progeny. 31. *Atabégé*, 32. *Eyoubiyé*, 33. *Mémaliké* the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *éseer* slave. 36. *ma'rouf* remarkable. 37. *khanédan* race, line; Jéndéréli Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr. σοφιστής). 40. *chiftjizadé* the son of a farmer.

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٥٠ درس Lesson 50.

The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure تفعیل *téfqeel* are formed in the following manner: The

servile letters ت ' ى are dropped; a *mim* with *êôtré* (ـُ *mû-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ّ), and the last syllable must have an *ésré;* this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *ûstûn.* (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure مفاقله *mûfaqalé* are made as follows: Omit the last *hé* (*-é*) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *ûstûn* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (*té-*), are made in the following way. Prefix a *mim* with *êôtré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *ûstûn.* (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élif* in the first and last syllables, the *élif's* must be dropped, a *mim* with *êôtré* must be prefixed to the remainder of the word and the last syllable must have an *ésré.* This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *ûstûn.* (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadriliterals are made simply by adding a *mim* with *êôtré* to the beginning and punctuating the last syllable with *ésré:* this forms the Subjective Participle. Change that *ésré* to *ûstûn,* you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that ***Mou***-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while ***Mé-***, ***Mi-*** is the sign of N. with *mim* and Méfoul (§§ 597, 604).

تعليم ١٣٢ Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples	
	I.	The 23 measures in the pp. 314—315.		خلق *khalq*	to create
a	II.	تفقيل *téfqeel*	Transitive	تجليد *téjleed*	to bind
b	III.	مفاقله *mûfaqalé*	Reciprocal	محاربه *mûharébé*	to fight
c	V.	تفقل *téfaq'qoul*	Intransitive Passive	تبدُّل *tébéddûl*	to be changed
c	VI.	تفاقل *tefaqoul*	Reflexive Intransitive	تجاوز *téjavouz*	to exceed
d	IV.	افقال *ifqal*	Transitive	ارسال *irsal*	to send
d	VII.	انفقال *infiqal*	Reciprocal Passive	انقسام *inqisam*	to be divided
d	VIII.	افتقال *iftiqal*	»	اكتساب *iktisab*	to earn, gain
d	IX.	افقلال *ifqilal*	Excess	احمرار *ihmirar*	to become intensely red
d	X.	استفقال *istifqal*	Desire	استنطاق *istintaq*	to interrogate
	Q.	فقلله *faqlélé*	. . .	ترجمه *térjémé*	to translate

Remainder	Subjective Participle		Objective Participle	
√فَقَلَ	خَالِقْ *khaliq*	who creates, creator.	مَخْلُوق *makhlouq*	created, creature.
جلد	مُجَلِّدْ *mujél'lid*	who binds, binder.	مُجَلَّد *mûjél'léd*	bound (volume).
محارب	مُحَارِبْ *mouharib*	belligerent.	مُحَارَبْ *mûharéb*	engaged in war.
	مُتَبَدِّلْ *mûtébéd'dil*	changer.	مُتَبَدَّلْ *mûtébéd'dél*	changed.
	مُتَجَاوِزْ *mûtéjaviz*	that exceeds.	مُتَجَاوَزْ *mûtéjavéz*	surpassed.
رسل	مُرْسِلْ *mûrsil*	sender, addresser.	مُرْسَلْ *mûrsél*	an envoy, messenger.
نقسم	مُنْقَسِمْ *mûnqasim*	divider.	مُنْقَسَمْ *mûnqasém*	divided.
كتسب	مُكْتَسِبْ *mûktésib*	who earns.	مُكْتَسَبْ *mûktéséb*	earned.
حمرر	مُحْمَرّ *mûhmerr'*	intensely red.		
ستنطق	مُسْتَنْطِقْ *mûstantiq*	interrogator (judge).	مُسْتَنْطَقْ *mûstantaq*	interrogated.
√تَرْجَمَ	مُتَرْجِمْ *mûtérjim*	translator.	مُتَرْجَمْ *mûtérjém*	translated.

تَقَاعُد[1] ، مُخَالَفَت[2] ، تَعْطِيل[3] ، تَسْلِيح[4] ، اِرْتِفَاع[5] ، مُسَاقَرَت[6] ، نَقْل
، بِنَاء ، مُنَازَعَه[8] ، تَكَلُّم[9] ، تَعَرُّف[10] ، تَعَدُّد[11] ، تَفْتِيش[12]
، اِسْتِنْطَاق[13] ، تَحْرِير[14] ، تَرْتِيب[15] ، تَوَاضُع[16] ، اِسْتِعْجَال[17] ، تَزْيِين[18]
، تَصْحِيح[19] ، تَعْلِيم[20] ، تَكْمِيل[21] ، هَنْدَسَه[22] ، وَسْوَسَه[23] ، طَنْطَنَه[24]
. جَوْهَر[25] ، عُنْوَان[26] ، صَيْقَل[27] ، بُرهان ، تَقْيِيد ، تَوَفِّي

Words. 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

تعليم ١٣٣ Exercise 133.

١ مرذيفونده مسافر تكزك مدّتى[1] نقدر در ؟ — اوكومزده كى
آيلولده اون سكز سنه تكميل اوله‌جقدر . ٢ بو تاجرك اعتبارى نصلدر ؟
— معتبر بر ذات در . ٣ سلاحلركز اوزريكزده ميدر ؟ — اوت افندم !
جمله‌مز ده مسلّحز . ٤ بو سنه تعطيلده بر يره كيده‌جكميسكز ؟ —
خير ! مرذيفونده قالوب بعض ترجمه‌لر ايده‌رك ؛ طبع اولونمق اوزره درسعادته
كوندره‌جكم . و بَعْدَهُ[2] طبع اولونان قسملرينك تصحيحاتيله مشغول
اوله‌جغم . ٥ اوراجه بر مصحح تدارك[3] ايتسه‌كز اولماز مى ؟ —
مُدَقِّق[4] بر مُصَحِّح بولمق پك مُشكلدر . ٦ واپور صامسونه پك كيج
مُواصلت ايتمشدر . عجبا روزكار مخالف مى ايمش ؟ — اوت افندم !

Words. 1. *mud'dét* the length (of time). 2. *badéhou* afterwards. 3. to procure, to find. 4. *mûdaq'qiq* (Sub. Part. of *tédqiq*).

روزكارك مُخالَفتی اولمازسه ایکی کوندن واصل اوله‌بیلیر ایدی. ٧ ایشته‌كز تَقاعُد چیقدی می ؟ — اوت، افندم! سایهٔ پادشاهیده بشیوز غروش مَعاش ایله متقاعِدْ اولدیلر. ٨ بو کتابك مُحَرِّری کیمدر ؟ — مرذیفونده وافع آناطولیه قوله‌جی لسان عثمانی مُعَلِّمی اوحانِس آغوبیان افندی در. ٩ بو باغچه‌نك مُتَصَرِّفی آماسیه متصرّفی سعادتلو بکر پاشا حضرتلری درلر.

ترجمه ١٣٤ Translation 134.

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary[1]? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing[2] engagement[3], they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very[4] skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained[5] the ability[6] to do so through your kindness[7]. 7. What kind of a work[8] is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated[9] with numerous pictures. 8. Are the compositors, who are setting up[10] this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî.* 2. *mûsta'jél.* 3. *maslahat.* 4. *mahir, oustad.* 5. *késb ét.'* 6. *iqtidar.* 7. *sayéyi alïñizdé.* 8. *éser.* 9. *mûzéy'yén, mousavvér* (from *tézyin, tasveer*). 10. *tértib ét.'', dizmék.*

مكالمه Conversation.

اسئله *Ésilé.*	اجوبه *Éjvibé.*
مُطالعه بویوردقلری کتاب جلدلی می جلدسز می ؟	اعلا مجلَّد در افندم . بزم مکتب مجلّدخانه‌سنده دها چوق کوزللری تجلید اولونویور.
کتابِ مُقدّس لسانِ عثمانیه کیم ترجمه ایتمشدر ؟	معلّم موسیو هَریکلْ همتیله مُکَمَّلْ صورنده عثمانلیجه‌یه ترجمه اولونمشدر.

مطبعه‌لرده‌کی مُصَحِّحك خِدمتی پك نه دیمك افندم ! مُرَتِّبلرك یاپدقلری هزاران خطالری او تصحیح ایدر.
مُعْتَنَا می ؟
سَیّاحلر نه یاپدیلر؟ مسلّح اوله‌رق اول مُرتَفِع داغك دپه‌سنه‌قدر چیقدیلر.
مُقاوله سندانی تحریر وتنظم ایکی قطعه اوله‌رق تنظیم اولندقدنصوکره ؛
اولونه‌یلدیلر می؟ طرفَین امضالیه‌رق تَعاطی ایله‌دیلر.

"اقوالِ حکیمانه وجُمَلِ ادیبه‌ده" لسان حقنده نه مُطالعه ایله‌دیکز؟
"دنیاده لساندن اعلا نه تَصَوُّر اولونه‌بیلیر ؟ لسان رابطهٔ مَعیشَت وُ مَدَنیت مِفتاحِ عُلوم وُ معرفت ، ترجمانِ حکمت و حقیقتدر . اونك واسطه‌سیله شهرلر بنا وَ قوملر اداره اولونور . تعلیم وُ تدریس وَ اِقناع وُ اِسکات اونکله اجرا ایدیلیر . مَحاکِم وُ مَجالِسده اونك واسطه‌سیله حُکم و رَأی اعطا اولونور . وَ وَظائفك اك مُقَدّسی اولان عِبادات اونکله ایفا ایدیلیر". ‹ازوب›

تعلیم قرائت Reading Exercise.

مجالسِ اداره* Administrative Councils.

هر ولایت وَ لوا وَ قضا مرکزلرنده بر مجلسِ اداره وار در . اشبو مجلس ، اعضای[1] طبیعیه[1] وَ اعضای مُنتَخَبه‌دن[1] مُرَکَّبدر[2] . اعضای طبیعیه ؛ ولایتده : حاکم[3] ، مُفتی[4] ، دَفتردار[5] ، مکتوبجی[6] ایله ولایت مَرکزنده‌کی مللِ غیرِ مُسلمه[7] رُؤسای[8] روحانیه‌سندن[9] عِبارت در.

لواده کذلك : حاکم[3] وَ مفتی[4] وَ محاسبه‌جی[5] وَ تحریرات مدیری[6] ایله مرکزِ لواده بولونان مللِ غیرِ مسلمه[7] رؤسای[8] روحانیه‌سندن[9] عبارتدر . قضاده دخی : نائب[3] وَ مفتی[4] بلده وَ مال مدیری[5]

Words. * ***Méjalisi Idaré*** (pl. of ***méjlis***). 1. ***aza*** **members (pl. of *ouzv*); *tabiyiyé*** natural (§§ 580, 656); ***mûntakhab*** **chosen, elected** (fayil of ***intikhab***) 2. ***mûrék'kéb*** **composed** (fayil of ***térkeeb***). 3. ***hakim*** judge, a qadi (fayil of ***hûkm***); ***nayib*** **a judge-substitute (fayil of *niyabét*).** 4. ***mûfti*** **the officer who answers questions in the Canon** Law of Islam (fayil of ***ifta***). 5. ***déftérdar, mouhasébéji, mal mûdiri*** **the controllers of revenue and expenditure in Vilayét, Liva and** Qaza. 6. ***méktoubjou, tahrirat mûdiri, tahrirat kâtibi*** **the Chief** Secretaries in Vilayét, Liva and Qaza. 7. ***mûslim*** **Moslem (fayil of *islam*); *ghayri-mûslim*** non-Moslem (§ 695 [10]). 8. ***roués'sa*** **heads,** chiefs (pl. of ***réyis***). 9. ***rouhanee*** **spiritual (§ 580 g).**

وَ تحريرات كاتبي[6] وَ ملل غيرِ مسلمه[7] روٴسای[8] روحانيه‌سندن[9] عبارتدر[10]. خريستيانلر وَ يهوديلر مِلَلِ غيرِ مسلمه‌يي تشكيل ايدر.

اعضای منتخبه: نصفی[11] مسلم[7] وَ نصفِ ديكری غيرِ مسلم اولمق اوزره درت كشيدن مركّب[2] اولوب؛ بونلرك انتخابی[12] اهالی‌يه عائد[13] در. مجالسِ اداره قضانك امور اداره‌سنه نظارت ايدر.

10. *ibarét* composed. 11. *nîsf* half. 12. *intikhab ét.*" to choose; election (VIII. of *nûkhbé*). 13. *ayid* belonging (fayil of *avdét*).

Note. Consult the Reading Exercise, page 126.

درس ٥١ Lesson 51.

جمع مكسر Broken or Irregular Plurals.

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of ين *-een* (m.) or ات *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mûkés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures فقل ؛ فقله ؛ فقال form their plural as follows:

§ 638. S. فَعْل *faql:* Plural = فُعُول *fouqoul:* as:

حَرْف *harf* letter: حُرُوف *hourouf*؛ حَدّ *hadd* $\sqrt{\text{حَدَدَ}}$ boundary: حُدُود *houdoud*؛ بَيْت *béyt* house: بُيُوت *bûyout*؛ نَقْد *naqd* cash: نُقُود *nouqoud*. حَقّ a right = حُقوق؛ شَرْط a condition = شُروط.

§ 639. S. a. فَعْل *faql*; b. فَعَلْ *faqal*; c. فِعِلْ *fiql*; d. فُعُلْ *fouql*: Pl. = اَفْعَال *éfqal*: as:

a. وَقْت *vaqt* time: اَوْقَات *évqat*; دَوْر *dévr*, عَصْر *'asr* century: اَدْوَار, اَعْصَار *édvar*, *'asar*; شَكْل *shékl* shape: اَشْكَال *ésh-kâl*; لون colour: اَلْوان; نَوْع: اَنواع; مال: اَموال (مَوَلَ).

b. سَبَبْ *sébéb* reason: اَسْبَاب *ésbab*; خَبَرْ *khabér* news: اَخْبَار *akhbar*; وَلَدْ *véléd* son: اَوْلَاد *évlad*; عَدَدْ number: اَعْداد.

c. صِنْف *sînf*, *sînîf* class: اَصْنَاف *ésnaf*; طِفْل *tîfl* child: اَطْفَال *étfal'*, *at'fal*; شِعْرْ poem: اَشْعار; فِكْر: اَفْكار opinion.

d. مُلْكْ *mûlk* property: اَمْلَاك *émlak*; حُكْم *hûkm* decision: اَحْكَام *ahkâm*; خُلُق: اَخْلَاق moral; عُضْو *ouzv*: اَعْضاء *a'za*.

§ 640. S. فُقْلَهْ *fouqlé*, *fouqlét*: Pl. = فُقَلْ *fouqal*: as:

نُسْخَهْ *nûskhé* copy: نُسَخْ *nûsakh*; صُورَتْ *sourét* manner, way; picture: صُوَرْ *souvér*; قُلَّه *qoul'lé* tower: قُلَلْ *qoulél*; جُمْلَهْ: جُمَلْ.

§ 641. S. فِقْلَتْ, فِقْلَتْ *fiqlét*: Pl. = فِقَلْ *fiqal*: as:

نِعْمَتْ *niymét* favour: نِعَمْ *niyam*; مِلَّتْ *mil'lét* nation: مِلَلْ *milél*; عِبْرَتْ *'ibrét* example: عِبَرْ *'ibér*; بَلْده *béldé*: بِلَاد.

§ 642. S. فَقَال *féqal* and فِقَال *fiqal*: Pl. = اَفْقِلَهْ *éfqilé*: as:

زَمَان *zéman* time: اَزْمِنَه *ézminé* times; جَوَاب *jévab* answer: اَجْوِبَهْ *éjvibé*; طَعَام *ta-'am* food: اَطْعِمَهْ *ét-'i'mé*; مَتَاع, اَمْتِعَه.

§ 643. The plural of the Subjective Participles of the Primitive Triliteral Infinitives are formed on the following models; as: a. فَوَاقِلْ, b. فُقَّال, c. فَقَلَهْ, d. فُقَلَا *févaqil*, *fouq'qal*, *féqalé*, *fouqala*:

a. سَاحِلْ *sahîl* sea-coast: Pl. = سواحِل *sévahîl* sea-shores; جامع *jami'* mosque: جوامع *jévami'*; جانب *janib* side: جوانب *jévanib*.

b. تاجر *tajir* merchant: Pl. = تجار *tûj'jar*; حاكم *hakim* judge: حكام *houk'kâm*; حاضر *hazir* present: حضّار *houz'zar*.

c. كاتب *kātib* clerk: Pl. = كتبه *kétébé* clerks ; تابع *tabi*ع follower, servant: تبعه *té-ba*ع*a* subjects ' وارث *varis* heir: ورثه *vérésé*.

d. عاقل *'aqil* wise: Pl. = عقلا *'ouqala* wisemen ; عالم *'alim* ' فاضل *fazil* learned ; علما ' فُضَلا *ouléma, fouzala* doctors of Canon Law ; شاعر *shayir* poet: شعرا *shou*ع*ara* ; جاهل = جُهَلا ; صالح = صُلَحا.

The Subj. Participles which end in ى *-i*, form their plurals as follows:

S. والى *vali* governor: Pl. = ولاة *vûlat* ; قاضى *qadî* judge: قضاة *qoudat* ; راوى historian = رُوَاة ; عاصى a rebel = عُصَاة.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of ه or ة ' ت (*-é, -ét*) [§ 582], are formed according to the first measure *févaqil:* as:

a. لَازِمَهْ *lazîmé* necessity: Pl. = لَوَازِمْ *lévazim* necessities ; فَائِدَهْ *fayidé* benefit = فَوَائِدْ *févayid* ; قَاعِدَهْ *qayidé* a rule = قَوَاعِدْ *qavayid* ; عَاطِفَتْ *'atîfét* kindness = عَوَاطِفْ *'avatîf*.

b. مادّه *mad'dé* subject = مَوَادّ *mévadd'* ; حَاسّه *has'se* sense = حَوَاسّ *havass'* ; خَاصّه *khas'sé* peculiarity = خَوَاصّ *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model فَقِيل) is formed on the model of a. فُعَّلَا ' b. فِعَّال ' c. اَفْعَلَا *fouqala, fiqal, éfqila:*

a. فَقِير *faqir* poor: Pl. = فُقَرَا *fouqara* the poor ; وَزِير *vézir* a minister of state = وُزَرَا *vûzéra* viziers, viceroys ; حَكِيم *hakeem* sage, philosopher = حُكَمَا *houkéma* ; رَفِيق = رُفَقا.

b. كَبِير *kébir* great = كِبَار *kibar* grandees ; كَرِيم *kérim* noble = كِرَام *kiram* ; فَخِيم *fékhim* illustrious = فِخَام *fikham*.

c. قَرِيب *qarib* relative = اَقْرِبَا *aqrîba* ; حَبِيب *habib* friend = اَحِبَّا *ahîb'ba* ; طَبِيب *tabib* physician = اَطِبَّا *atîb'ba* ; نَبِيّ *nébee* prophet ; اَنْبِيَا *énbiya* ; صَدِيق = اَصْدِقا ; شَقِيّ = اَشْقِيا.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ه or ة ' ت (*-é*, *-ét*, *-at*) [§ 582] is made on the model فَعَـائِل *féqayil*; as:

جزيره *jéziré* island = جزائر *jézayir* islands ; وظيفه *vazifé* duty = وظائف *vézayif* ; نصيحت *nasihat* advice = نصائح *nésayih'* ; سفينه *séfiné* ship = سفائن *séfayin* ; خزينه *khaziné* treasure = خزائن *khazayin* ; حقيقت = حَقائق ; قبيله = قَبائل ; صحيفه = صَحائف.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ين *-een* (m.) and ات *-at* (f.) [§§ 573—78].

The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral root is increased by one or more letters[1], form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *ûstûn*, the second takes an *élif* and the third has an *ésré* for its vowel sound (— ـَـ ا ـِـ = *-é -a -i-*). If there is an *élif* or *vav* in the last syllable, it is changed into *yé* (*-é -a -ee*); as:

Singular مفرد *Mûfréd'*		Plural جمع *Jém'*	
مملكت *mémlékét* country:	مَمالِك	*mémalik*	Nouns with *mim.*
معرفت *ma'rifét* knowledge:	مَعارِف	*mé'arif*	
مكتب *méktéb* school:	مَكاتِب	*mékiatib*	
مكتوب *méktoob* letter:	مَكاتِيب	*mékiateeb*	Object. Partic.
مزمور *mézmoor* psalm:	مَزامِير	*mézameer*	
مفتاح *miftah* key:	مَفاتِيح	*méfateeh'*	N. of Loc.
تدبير *tédbeer* plan:	تَدابِير	*tédabeer*	The measure *téf-qeel.*
تاريخ *tareekh* date; history:	تَواريخ	*tévareekh'*	
اصغر *ésghér* lesser:	أَصاغِر	*ésaghir*	N. of Superiority.

[1] *i. e.* the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان *soultan* Sultan:	سَلاطِين *sélateen*	The measure *fouqlan*.	
جمهور *jûmhoor* republic:	جَماهِير *jémaheer*	Quadriliteral nouns.	
اقنوم *ûqnûm* a person (of Trinity):	اَقانِيم *éqaneem*		
قانون *qanoun* law:	قَوانِين *qavaneen*		
عسكر *askér* soldier:	عَساكِرْ *'asakir*		
ترجمه *térjémé* translation:	تَراجِم *térajim*		

مطالعات *Mûta-laʿat* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف *harf* letter: حروف *houroof:* حروفات *houroofat.*

دين *déyn* debt: ديون *douyoon:* ديونات *douyoonat.*

اسم *ism* name: اسماء *ésma* names: اسامى *ésami* a list.

رسم *résm* a due: رسوم *rousoom* manners, custom:

رسومات *rousoomat* tolls, dues: مراسم *mérasim* ceremonies.

بيت *béyt* verse; house: بيوت *buyoot* houses; ابيات *ébyat* verses.

شيخ *shéykh* chief: شيوخ *shûyoukh* old men.

مشايخ *méshayikh* chiefs.

راهب *rahib* a Christ. monk: رهبان *rouh'ban:* رهابين *réhabeen'.*

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

ام *ûmm* mother: امّهات *ûm'méhat* mothers.

انسان *insan* man (homo): ناس *nas* human beings.

قريه *qaryé* village: قرا *qoura* villages.

اسود *ésvéd* black: سودان *soudan* negroes; the Soudan.

اله *ilah'* god: آلهه *alihé* deities.

اهل *éhl* people: اهالى *éhali* inhabitants.

ارمنى *érméni* Armenian: آرامنه *araminé* Armenians.

سعى *say* labour: مساعى *mésayi* labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel, fouqlan,* etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

معلوماتلر *malûmatlar* knowledge.	تحريراتلر *tahriratlar* writings.
فيٰاتلر *fiyatlar* prices.	اعضالر *azalar* members.
وقوعاتلر *vouqou'atlar* events.	اولادلر *évladlar* children.
اهاليلر *éhalilér* inhabitants.	تجّارلر *tûjjarlar* merchants.
عمله‌لر *amélélér* labourers.	اشيالر *ésh'yalar* furnitures.
ديارلر *diyarlar* countries.	اصنافلر *ésnaflar* handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چيفتلكات *chiftlikât* (Imperial) farms; (as چيفتلكات همايون).

t. كليش *gélish* coming:	كليشات *gélishat* talent, success.
p. سبزه *sébzé* vegetable:	سبزوات *sébzévat* vulg. *zarzavat*.
p. خرده *khûrdé* small:	خردوات *khourdavat* smallware.
p. فرمان *férman* firman:	فرامين *férameen* edicts.
t. كيديش *gidish* going:	كيديشات *gédishat* conduct.

تعليم ١٣٥ Exercise 135.

State the measure, the number and the meaning of the following words:

١ كتاب ، كُتُبْ ، كاتِبْ ، مكتوب ، كتبه ، مُكاتَبَه ، مَكاتِبْ ، مُكاتَبَات. ٢ خُروج ، اِخراج ، اِخراجات ، خارج ، خارجيه ، مَخْرَجْ ، مُخْرِجْ. ٣ نُزول ، نازِل ، مَنْزِلْ ، اِنزال ، تَنزيل ، تَنْزيلات ، مَنازِل. ٤ ذِكر ، مذكور ، تَذْكَره ، مذكوره ، تَذَكُّرْ ، مُذاكَره ، مُذاكَرات ، تَذَكُّرات. ٥ قَتْل ، قاتِل ، قاتِلَيْنْ ، قاتله ، مُقاتَلَهْ ، مقتول ، مُقاتَلات ، مَقْتولِين ، مَقتولَين ، مَقْتَلْ ، مَقْتَلَهْ. ٦ جَبْر ، مجبور ، مجبوريت. ٧ عِلم ، عالِم ، مَعلوم ، مَعلومات ، اَعْلَم ، عَليم ، عَلّام ، اِعْلام ، تَعليم ، تَعليمات ، مُعَلِّمْ ، مُعَلَّمْ. ٨ حُسْن ، اَحْسَنْ ، اَحاسِن ، تَحْسِين ،

مَحَاسِنْ ' مُحَسَّنات. ٩ وُصُول ' واصل ' مَوْصول ' ايصال ' مُوَاصَلَتْ.
١٠ دُخُول ' اِدْخال ' اِدْخالات ' مَدْخَلْ ' مَدَاخِلْ ' مُدَاخَله ' مُداخلات '
دُخُوليه. ١١ قُدْس ' قُدُّوس ' قُدْسىّ ' قُدْسِيَّتْ ' تَقْديس ' مَقْدِسىّ '
مُقَدَّسْ. ١٢ ضَرب ' ضارب ' مَضروب ' اِضْطِراب ' مُضْطَرِبْ.
١٣ وَسْوَسَهْ ' مُوَسْوِسْ. ١٤ طَنطَنَه ' مُطَنْطَنْ ' صَيْقَل ' مُصَيْقَلْ '
عُنْوَان ' مُعَنْوَنْ. ١٥ مُسْتَشْرِقْ ' مُسْتَشْرِقين (orientalists) ؛ اِتِّصال.

ترجمه ١٣٦ Translation 136.

Form the derivatives of the following words:

1. The act of looking (نَظَر), who looks, looked at, to wait (VIII), who waits, who is waited for. 2. Ignorance (جهالَت), ignorant; unknown; ignorant people. 3. The act of sending (رسالت), who is sent (apostle), two apostles, apostles; to send (IV); who sends; messenger. 4. To burn (حَرْق), fire (§ 606), to be burnt (VIII), burning, burnt. 5. To save (خلاص), to desire to save (X), saviour, saved. 6. To write (كَتْب), book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV). 7. News (خبر); to give news, to inform (IV), informer, informed; to communicate (III), correspondent. 8. Change the word ملك into fayil, méfoul; into noun with *mim;* to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

تعليم ١٣٧ Exercise 137.

١ سلطان حميد خانِ ثانى حضرتلرى سلاطينِ عثمانيه‌نك اوتوز اوچنجيسى در. ٢ عثمانلى ملتى ملل مُعظَمه‌دن بريسيدر. ٣ بو قوناغك

املاك ويركيسى[1] ٧٤٠ غروشدر. ٤ وره‌ثه‌سنك جمله‌سى دخى تبعهٔ دولت عليه‌دن ايديلر. ٥ ايران شعراسندن الك مشهورى حافظ شيرازى در. ٦ شهرك كبار اهاليسندن بعضيلرى بو هفته سواحله مُتَوَجِّهاً[2] حركت ايله‌ديلر. ٧ مأمورين كرامدن اكثريسى بنم احبّامدن درلر. ٨ صَرف قواعدينى[4] اَزبَرْ ايتديكز مى؟ اكر ايتديكز ايسه بونك فوائدِ كثيره‌سى وار در. ٩ مكاتبك مُحَسَّناتى پك چوقدر. اورادن مُنتَهى چيقان فُقَرا اولادلرى حُكَما، وُزَرا، حُكّام، عُلَما و كُتّابه سلكنه[5] داخل اولورلر[6].

Words. 1. *émlak vérgisi* property tax. 2. *mûtévéjjihén* toward (fayil of *tévéjjûh* to turn, V. of *véjh'*). 3. *haréket ét.''* to start. 4. *qavayid* rules (pl. of *qayidé*). 5. *silk* career. 6. to enter.

ترجمه ١٣٨ Translation 138.

1. This book contains[1] 320 figures[2]. 2. The eastern boundaries[3] of Turkey are Russia and Persia. 3. I have a gospel printed[4] in very small characters. 4. The churches do not pay[5] property taxes. 5. The English nation is one of the greatest nations of Europe[6]. 6. Are those physicians among your relatives? 7. They made a journey[7] towards the islands on board the ships. 8. It is written in the Psalms "Lead[8] me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted[9] in this list with their prices. 10. The success of the vegetables and flowers is perfect[10] this year.

Words. 1. *havi dir.* 2. *éshkâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (méfoul of *tab'*). 5. *té-é-diyé ét.''* (II. of *éda*). 6. *Avropa.* 7. *séyahat.* 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *mûkémmél* (méfoul of *tékmil*).

مكالمه Conversation.

قولومبوسك يومورطه‌سى (مابعد) Columbus' Egg. (Continued.)

بوجواب حضّاره[1] نه تأثير ايتدى؟ حُضّارك حيرت[2] و مُراقى[3] جلب و تحريك ايله‌دى.

(٣٠٨ صحيفه‌يه مُراجَعَت يوريله)

Words. 1. *houz'zar* pl. of *hazîr* (§ 643b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét.''* to instigate and arouse.

بَرِّ جَديدك كاشِفِ عَلَيْهِنده عَداوتله مَمْلو اولان پرنسِ مومى اليه ايله مَدْعُوّينِ سائرين بو تكليفه نصورتله مُوفَقَت ايله‌ديلر وَ نتيجه‌سى[4] نه اولدى ؟

حُضار بوكا مُوَفَّق[5] اوله بيلديلر مى ؟ قرستوف دوردوره‌بيلديمى ؟

[ديمك ؟

حُضّار بونى كورونجه قرستوفه نه اويله دكل مى ؟ قير دقدنصوكره هر كس دوردوره‌ماز مى ؟ هُنَر و مَعْرِفت برشيئى قَبْلَ اَلْمُشاهَده مى يوخسه بَعْدَ اَلْمُشاهده مى وُجوده كتيرمكده در ؟

يومورطه‌نك حكايه‌سيله آمريقانك كشفى بينده نه مُنَاسَبَت[12] واردر ؟

نتيجه‌سى شو اولدى كه ؛ بر سَبَت يومورطه اِحْضار اولونوب : قرالدن باشلايه‌رك هپيسى ده يومورطه‌يى سيورى طرفى اوزرينه دوردورمغه چاليشديلر. [ايله‌ديلر.

نه مُنَاسَبَت[6] ! هركس اِظْهار[7] عَجز[8] اوت افندم ! سيورى طرفنى قير مقله يومورطه‌يى دوردورمغه مُقْتَدِر[9] اولدى.

ديمشلركه بويولده هركس دوردوره‌بيلير. طوغرى ! ايشته معرفت[10] اورايى ايلك اَوَّل دوشونوب ياپمقده در. قولومبوس دخى بركرّه آمريقانك يولنى ارائه[11] ايلدكدن صوكره هر كس ده اورايه كيده‌بيلير.

آمريقانك يولى بولوندقدنصوكره ، هر كس اورايه كمالِ سهولتله[13] كيده‌بيلير.

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouvaf'faq* successful (*méfoul* of *tév'feeq*). 6. *mûnasébét* connexion (III. of *nisbét*); *né-!* not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *mûqtédir* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *irfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'lí souhoulétlé* with the greatest ease (§ 695, 11).

درس ٥٢ Lesson 52.

The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

خير دعا *khayr douva* a blessing: عالى حسيات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

1. masc. sing. nouns require the adjective to be masc. singular.
2. fem. sing. » » » » » » fem. singular.
3. masc. dual » » » » » » masc. dual.
4. masc. plural » » » » » » { regular masc. plural / or broken plural.
5. fem. plural » » » » » » fem. plural or sing.
6. broken plural » » » » » » { fem. sing. or broken / plural.

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثاللر *Misal'lér* Examples.

1. دعاى خير *douva'yi khayr* a good prayer; blessing.
   بحرِ احمر *bah'rî ahmér* the Red Sea.
2. الفِ ممدوده *éli'fi mémdoudé* elongated Elif (§ 29 d).
   قوهٔ عظيمه *qouvvé'yi azimé* great power.
3. طَرَفَيْنِ مرقومَيْن *tarafév'ni mérqouméyn* those two parties.
   حرفَينِ متجانسَين *harfév'ni mûtéjaniséyn* two homogeneous letters.
4. مورّخينِ مشهورين *mûvérrikhee'ni méshhoureen'* the celebrated historians.
   مأمورينِ فخام *mé-é-mouree'ni fikham* illustrious officers.
5. صفاتِ الهيه *sîfa'tî ilaheeyé* the Divine attributes.
   معلوماتِ مهمه *malouma'tî mûhim'mé* important knowledge.
   ذواتِ عاليات *zéva'tî aliyat* great personages.
6. امورِ مهمه *oumou'rou mouhim'mé* important affairs.
   اجدادِ عظام *éjda'di izam* venerable ancestors.
   مكاتبِ ملّيه *mékâtî'bi milliyé* national schools.

§ 659. متنوّعات *Mûténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérimé* the sacred verse, the golden text.

دینِ مقدّس *din'i mouqad'dés* the Holy Religion.

دولتِ علیه *Dévlé'ti Aliyé* the Sublime Government (Turkey).

سامعونِ کرام *samiyou'nou kiram* honorable hearers.

ازمنهٔ قدیمه *ézminé'yi qadimé* ancient times.

تواریخِ عتیقه *tévarikh'i atiqa* ancient histories.

تبعهٔ صادقه *téba-a'-yi sadîqa* loyal subjects.

سواحلِ بحریه *sévahil'i bahriyé* marine coasts.

اقصای شرق *aqsa'yi sharq* the Furthest East.

§ 660. غلطاتِ مشهوره *Galatatî Mésh'houré* Barbarisms.

طوپخانهٔ عامره *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عامره *matba'khî amiré* » Kitchen.

ترسانهٔ عامره *térsané'yi amiré* » Dock-yard.

قوهٔ الکتریقیه *qouvvé'yi éléktriqiyé* electrical force.

آسیای صغرا *Asiya'yî soughra* Asia Minor.

تعلیم ١٣٩ Exercise 139.

١ مرحوم[1] اولانلرى جنابِ الله جانلرینه رحمت ایله‌سین دیه‌رك خیر دعا ایله ذکر[2] ایتمه‌لی. ٢ مرذیفون قیزلر قوله‌جنك محترق[3] اولان بناسنك مجدّداً[4] انشاسی[5] ضمننده[6] ارادهٔ سنیه[7] حضرتِ پادشاهی شرفصادر[8] اولمشدر. ٣ دنیانك قطعاتِ بعیده‌سنده[9] انکلیزلرك مستملکاتِ[10] مُتَعَدِّدَه‌سی واردر. ٤ مُوَرّخینِ مشهورینك روایات

Words. 1. *mérhoum* deceased (mefoul of *rahmét*). 2. *zikr ét.*" to remember, to mention. 3. *mûh'téréq* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zîmninda* for. 7. *iradé* decree, command (VI. of *rivad; séneeyé* sublime, exalted). 8. *shéréfsadîr* which has issued in honour. 9. *qita-at* parts of the world = countries (pl. of *qît-a*); *bayid* distant (from *boud'* § 606). 10. *mûstémlikīāt* colonies (pl. of fayil of X. of *mûlk*); *mûtéad'did* numerous (fayil of *té-ad-dûd*, *'adéd* V).

و نقلیاتینه[11] نظراً[12] ، اَزمِنهٔ قدیمه ده آسیای صُغراده مِلَلِ متعدّده میدانه کلمشلر وَ ینه محو[13] اولمشلر. ٥ حضرتِ ابراهیم ؛ افندیمزك اجدادِ عِظامی آراسنده مَعدود در. ٦ دینِ مقدّسمزك مَکاتبِ ملّیه ده اولاد وُ اطفالِ وَطَنه[14] صورتِ لایقه ده[15] تعلیم وُ تدریسی ضمننده معلمونِ کرام طرفندن کَرکی کبی غیرت وُ هِمَّت اولنمقده در. ٧ تدبیرده قُصور ایدن تقدیره بَهانه بولور.

11. *rivayét, naql ét.''* to narrate, to recount, to tell. 12. *nésarén* according (§ 682 b). 13. *malıv ol.''* to disappear. 14. *atfal* children (pl. of *tifl*). 15. *sourét* manner; *layiq* suitable.

ترجمه ١٤٠ Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement[1] exercises of the College. 2. You will find here all important[2] knowledge concerning the settlement[3] of the wretched immigrants[4] in South Africa[5]. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business[6] he was unable[7] to come here. 5. One of the loyal subjects began[8] to speak[9] and said 'Honourable hearers'. 6. I have Moses of Khorene's[10] and Agathangelos'[11] ancient Armenian histories[12].

1. *tévziyi mûkâfat résmi* or *yévmi makhsous* = day of prizes. 2. *mouhimm'*. 3. *iskân* (IV. of *sûkûn*). 4. *mouhajiree'ni maghdoureen.* 5. *Afriqa'yi jénoubi.* 6. *mésali'hi mûhimmé sébébiylé.* 7. *mûqtédir olamamaq.* 8. *ibtidar ét.''* 9. *kélam.* 10. *Mosés Khorini.* 11. *Aqatangélos.* 12. *mûvérrikhee'ni qadimé'yi Araminédén.*

مکالمه Conversation.

طوپخانهٔ عامره‌یی کزمه کز اولمش میدر؟ — خیر افندم ترسانهٔ عامره‌یی کزدم.

بو یاز تطیلی نره ده امرار ایده جکسکز؟ — آسیای صغراده بولنان مُتَعَدِّدْ بلادِ

مقصدیکز برسیاحت می ایتمکدر؟ — قدیمه ویرانه‌لرینی کزه جکم.

تلغرافلر نه ایله ایشله‌یورلر؟ — قوّهٔ الکتریقیه ایله ایشله‌یورلر.

بو کونکی درسك آیتِ کریمه‌سی نه‌در؟ — "عیسایی کورمك ایسته‌ریز" آیتیدر.

بو آیت نره ده مُحَرَّرْدر؟ — اناجیلِ اربعه‌دن اینجیلِ یوحنّانك ١٢ نجی باب ٢٢ نجی آیتنده موجود در.

'آر طوغرول' نه‌دیمکدر وَ کیمدر؟ عثمانلیلرك اجدادِ عظامندن بری اولوب 'جسور طوغرول' معناسنده در.

تعلیم قرائت Reading Exercise.

دقتدن منبعث کشفیات*

Inventions Resulting from Observation.

تاریخِ[1] اختراعات[2] ' هر شیئه دقت ایتمکلکك لزومِ[3] حقیقیسنی[4] اثبات[5] ایدن امثالِ[6] کثیره‌یی حاوی[7] در . اختراعاتك اکثریسی[8] ؛ یا ذکیّ[9] بر عمله‌نك[10] ' وَ یا[11] مُتفنّن[12] بر عالِمك نظرِ دقّتنه[13] تصادف ایدن[14] صورتِ ظاهره‌ده[15] معناسز[16] بر شیئدن نشأت ایدر[17] . مثلا[18] :

دکّیز ' سواحله بر طاقم اوتلرله برابر آوروپاجه مَجهول بر نوع دکّیز یوصونلری[19] آثار . اسمی جسمی[20] اول آنه[21] قدر هر کسجه نامعلوم[22] اولان بر گمیجی اونلری طوپلار[23] ؛ وَ دقّتله مُعَاینه[24] وُ تدقیق[25] ایتدکدنصوکره ' بونلرك قِطَعاتِ بعیده‌دن کلدیکنه حکم[26] ایدر '

Words and Notes. * *diq'qat* careful observation; *mûnbayis* caused (fayil of *inbiyas*); *késhfiyat* discoveries. 1. history (II. of *érékh*). 2. *ikhtira*عات (pl.; VIII. of خرع). 3. *louzoum* necessity. 4. real. 5. *isbat ét.''* to prove (IV. of *sébt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mûtéfén'nin* versed in science (fayil of *téfén'nûn* § 622). 13. *nazari diq'qat* consideration. 14. *tésadûf ét.''* to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of عَنَىَ); *manasiz* unimportant. 17. *néshat ét.''* to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of *'ayn* eye). 25. *tédqiq ét.''* to scrutinize (II. of *diq'qat*). 26. *hûkm ét.''* to decide judicially.

و بونكله بحرِ مُحيطك[27] اوتهسنده يكى بر دنيا كشفى تخيّل ايدر؛ بوكا ده موفّق اولور[28] .

مَناسترك[29] برنده ، قبّهدن[30] آصيلمش اولان بر قنديل[31] اورتهده صاللانير . مشهور بر عالم ، بو قنديلك عينى وقتده[32] ، دائما[33] مُطَّرِد[34] بر صورتده كورولن حركتلرينه[41] دقّت ايله : بر ايكى ! بر ايكى ! ديه‌رك تعقيبنه[35] قويولور[36] . مُتَهَيِّج[37] خانه‌سنه عودت ايدر . حكمتِ طبيعيه‌نك[38] الك مهمّ[39] قَواعِدندن برينى ، يعنى رقّاصك[40] حركت[41] ياخود اِهتِزازاتِ مُطَّرِدەسنى كشف ايله‌دى . (مانيه خانيم)

27. *tékhay'yûl ét.*" to imagine (V. of *khayal*). 28. *mouvaf'faq* successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *qoub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarid* isochronous. 35. *taʿa-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mûtéhéy'yij* excited (fayil of *téhéy'yûj*, V. of *héyéjan*). 38. *hikméti-tabiyiyé* natural philosophy. 39. *mouhimm'* important (fayil of *ihmam*, III. of *himmét*). 40. *raq'qas* pendulum (§ 611). 41. *harékét* movement; vibration.

درس ٥٣ Lesson 53.

حرف تعريف The Arabic Definite Article.

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfi Tarif*, *Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: *-én*, *-in*, *-oun*, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is ال *él* 'the': الكتاب *él-kitab* the book, البيت *él-béyt* 'the house'.

§ 662. **The Arabic Letters** are 28 in number, (پ ' ژ ' چ ' گ being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. **The Solar Letters** (حروف شمسيه *Houroufou Shémseeyé*) are: ت ث د ذ ر ز س ش ص ض ط ظ ل ن.

The Lunar Letters (حروف قمريه *Houroufou Qaméreeyé*) are: أ ب ج ح خ ع غ ف ق ك م و ه ى.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (ّ) is put over the latter: الصّبر *és'-sabr* the patience; الدّين *éd'-din* the religion; السّلام *és'-sélam* the salutation: and not *el-sabr*, *él-din*, *él-sélam;* also:

السمت *és-sémt* zénith: pl. السموت *és-sûmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحقّ *él-haqq* the right. الجبر *él-jébr* Algebra.

الكحل *él-kûhûl* alcohol. القلى *él-qali* alkali.

الكيميا *él-kimya* alchemy. الانبيق *él-inbiq* alembic.

العضاده *él-idadé* alidade. الغول *él-ghoul* the thief (Algol, the star).

الحمراء *él-hamra* the Red (castle), Alhambra.

المنقّح *él-mûnaqqah* almanack.

§ 666. Almost all Arabic words properly end in a vowel: *ûstûn* (*-é*) is the sign of the Accusative, *ésré* (*-i*) is the sign of the Genitive, and *ôtré* (*-a*) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (*-é*, *-i*, *-ou*); the *élif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ ٱلْحِكْمَةِ مَخَافَةُ ٱللهِ *résû'l hikméti mékhafétou 'llahi* the beginning of knowledge is the fear of the Lord.

كَلَامُ ٱلْمُلُوكِ مُلُوكُ ٱلْكَلَامِ *kélamû'l mûlouki mûloukû'l kélami* the words of kings are the kings of words.

خَلِيلُ ٱللهِ *khalilou 'llahi* the chosen friend of Good (Abraham).

Not *Résû él hikméti, mékhafétou allahi, kélamû élmûlouki.*

Note. The word الله is contracted from ال 'the', إِلَهْ *ilah* god, ٱلْ إِلَهْ = الله *Allah* the God.

§ 667. When the *élif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign ـّـ, written over the *élif* and called وصلة *vaslé* 'union'; because it unites the vowel with *lam* directly; as: خليلُ ٱللهِ ' راسُ ٱلْحكمت ' كلامُ ٱلْملوك.

The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét:* as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *êôtré* (*-ou*, *-û*) as its vowel (while it was *ésré* [*-i*] in the Persian system [§ 515]), and the second noun has the article:

امیرُ ٱلْمومنين *émirû'l mûmineen* the commander of the believers.

عبدُ ٱلْمجيد *abdû'l Méjid* the servant of the Most-Glorious.

ميزانُ ٱلْحرارہ *mizanû'l hararé* the balance of warmth, thermometer.

دارُ ٱلسَّعادت *darû's'saʿadét* the house of prosperity, *i. e.* the Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (*i. e.* fayil, méfoul, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *êôtré* (*-û*), while the noun has the Article.

خَالِقُ ٱلْاَرْض وَ ٱلسَّمَا *khaliqû'l arz vé'sséma* the creator of earth and of heaven.

وَلِيُّ ٱلنِّعَمْ *véleeyû'n'niam* protector of benevolence, benefactor.

سُلْطَانُ ٱلسَّلَاطين *soultanûs sélateen* the Sultan of Sultans.

مَفْرُوضُ ٱلْاَدَا *méfrouzou'l éda* the performance of which is assigned, incumbent, canonical (prayer).
ٱكْبَرُ ٱلْاَكَابِرْ *ékbérû'l ékâbir* the great one of the greats.

Note. The word سُلْطَان is the Adj. of Quality of سَلَاطَتْ *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ûstûn* (*-é*, *-a*) and *ésré* (*-i*); (see more in the next section):

بِ *bi-* 'by': ٱلذَّات *éz-zat* the person: بِٱلذَّات *bi'z-zat* in person, personally.

بين *béyné* between: ٱلْمِلَلْ *él-milél* the nations: بَيْنَ ٱلْمِلَلْ *béyné'l milél* between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (*-i*), being in the Genitive case and meaning of; as: *Emirûl mûmineenî*, *Abdûl méjidî*, *Darûs séa-détî*, *Véliyûn niyamî* etc.

2. Surnames or patronymics in Arabic [كنيه *kûnyé*] are composed with the words ابو *ébou* father; ام *ûmm* mother; ابن *ibn*, *bén*, (pl. بنى *béni*); ولد *véléd* son; بنت *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: ابوبكر *ébou-Békir* the father of Békir, the surname of the first Caliph. ابوالفرج *Ébûlféraj* the father of Faraj, Abulfaragius. ام كلثوم *ûmmû Kûlsoum* the mother of Kûlsoum, Mouhammed's youngest daughter. ابن سيناء *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élif* is left out and بن *bén*, *bin* is used. ولد *véléd* is used for non-Moslems; as: محمد بن عبدالله *Mouhamméd bén Abdoullah'* Mouhammed the son of Abdoullah. يوسف ولد ذكريا *Yousouf vélédi Zékérya* Joseph the son of Zechariah. بنى احمر *béni Ahmér* the children of Ahmér.

مثالر *Misal'lér* Examples.

مَلِكُ ٱلْمُلُوك *mélikûl-mûlouk* the King of Kings.
رَبُّ ٱلْاَرْبَاب *rab'bûl-érbab* the Lord of Lords.
رَئِيسُ ٱلْاَبَا *réyisûl-aba* the chief of the fathers', patriarch.
عِيسَى ٱلْمَسِيح *Eesa-él-méseeh'* (among Christians), *Eesél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيم (باسم) *bismil-lahir' rahmanir' raheem* in the name of God the All-Compassionate, the Most-Merciful.

§ 669a. The Declension of Arabic Nouns.

Nom.	كتابٌ *kitabûn* a book.	الكتابُ	*él-kitabû* the book.
Gen.	كتابٍ *kitabín* of a book.	الكتابِ	*él-kitabí* of the book.
Acc.	كتاباً *kitabén* a book.	الكتابَ	*él-kitabé* the book.

تعليم ١٤١ Exercise 141.

Form from the following words Izaféts and Compound Adjectives:

I. 1. (رَحْمَتْ ' نُور ' رَسُول ' كَلِمَة ' بَيْت ' عَبْد ' رُوح ' اِبن + الله). 2. (عطاء ' فيض *ata, féyz* gift; سعد *sa'd* felicity; سيف *séyf* sword + الله). 3. (عباد *ibad* servants + الله [men]). 4. (قدس *qouds* holy + اقداس *aqdas* holies). 5. (كليم *kéleem* interlocutor + الله [Moses]). 6. (سلطان + برين *bérréym* two continents, Asia and Europe). 7. (*f.* خاقان *khaqan* emperor [Chinese *hu-hang*] + بحرين *bahréyn* two seas, the Black Sea and the Mediterranean). 8. (دار *dar* house + فنون *fûnoun* sciences; خير *khayr* benevolence; شفقة *shéfaqa* charity; سعادت *séadét* prosperity; طباعة *téba-at* printing; تحصيل *tahsil* learning; خلافت *khilafét* caliphate). 9. (بنت + عنب *inéb* grapes [wine]). 10. (أُمّ + خبائث *khabayis* evils). 11. (عبد + رحمن *rahman* merciful, كريم *kérim* gracious; حميد ' مجيد ' عزيز *hamid, méjid, aziz* All-praise-worthy; ستار *séttar* forgiver; مسيح *méseeh* Christ). 12. (شَرَف ' نُور ' عِزّ ' بُرْهان ' شَمْس *izz'* glory; نَصْر ' ناصِر *nasir* help; جمال

nal beauty; مُظَفَّر *mouzaffér* successful + دِين *deen*, *n* religion).

Note. The nouns preceding دين end in *ûstûn* (*-é*).

II. 13. (عظيم *azeem* great, جليل *jélil* illustrious + ش). 14. (سالف *salif* above + ذكر ' بيان *béyan* mention).). (نادر *nadir* rare + استعمال *istimal* usage). 16. (سريع *ree* quick + حركت *harékét* motion). 17. (مرعى *méree* served + خاطر *khatîr* [honorable]). 18. (كريه *kérih'* d + صوت *savt* voice). 19. (مقبول *maqboul* acceptable شهادت *shéhadét* testimony). 20. (ارحم *érhém* + راحمين *himeen* [the most compassionate of the compassionate]).

§ 670. (ابن + خالدون ؛ رشد ' الرشد *rûshd, érrûshd* verrhoes]). (ابن + داود *Davoud* David); (Jacob the son Isaac); (Aliyé عاليه the daughter of Nayima نعيمه). arabét the son of Artin); (the father of Ziya).

The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used Ottoman, but only in connexion with Arabic words. ıose most frequently met with are the following:

a. إِلَى *ila-*, *iléy-* towards, as far as, until, to (§ 676 [6]).

إِلَى ٱلْأَبَدْ *ilél-ébéd* to all eternity, eternally.

إِلَى نِهَايَهْ ' إِلَى آخِرِ *ila akhîrihi, ila nihayé* to the end thereof; et cætera, etc.

b. بِ *bi-* by, with, in (§ 676 [3]).

بِٱلذَّات *biz'zat* in person. بِٱلْجُمْلَهْ *biljûm'lé* all, everyone.

بِٱلْاِتِّفَاق *bil-it'tifaq* with agreement, unanimously.

c. بَعْدَ *badé-*, *bad-* after (§ 676 [4]).

بَعْدَ ٱلطَّعَام *badét'ta-am* after dinner.

بَعْدَمَا *badéma* after which. بَعْدَهُ *badéhou* **afterwards.**

d. بِلَا ***bila*** **without (used with nouns).**

بلا خوف *bila khavf* without fear.

e. بَيْنَ ***béyné-, béyn-*** between, among.

بَيْنَ ٱلنَّاس *béynén-nas* among the people, **among men.**

f. عَلَى ***ala-, alé-, aléy-*** upon (§ 676 ٥).

عَلَى ٱلدَّوَام *aléd-dévam* perpetually.

عَلَى حَالِه *ala halihi* in the former state.

g. عَنْ ***an*** from. عنه *anhou* **from him.**

عَنْ أَصْل *an asîl* originally. عَنْ قَصْد *an qasdin* **on purpose.**

h. فَوْقَ ***févqé-, févq-*** upon, over (§ 676 ٩).

فَوْقَ ٱلْعَادَه *févqél adé* extraordinarily.

i. فِى ***fi-*** in, at; on (of dates); at, for (of price) pl. فِيآت.

فِى ٱلْوَاقِع *fil-vaqî* in effect, really. فِى ٱلْحَال ***fil'hal*** **instantly.**

فى بش غروش *fi* or *fiyatî bésh ghouroush* per, at 5 piasters.

فى ٢٣ آغستوس ١٣١٨ on the 23 August 1318 (1902) O. S. [§ 217].

j. كَ ***ké*** like. كَٱلْأَوَّل *kél év'vél* **as it was before.**

k. لِ ***li-, lé-, léy-*** in favour of, to; for (§ 676 ٦).

لِمَصْلَحَة *limaslahat* for the sake of business.

l. مَعَ ***ma-, ma-é*** with (§ 676 ٩).

مَعَ ٱلْمَمْنُونِيه *ma-él mémnouneeyé* with pleasure.

مَعَ مَافِيهِ *ma mafihi* notwithstanding, yet.

m. مِنَ ***miné-, min-*** from.

مِنَ ٱلْقَدِيم *minél qadim* from ancient times.

منه *min-hou, minhi, minh'* from him.

مِنْ غَيْرِ حَدِّ *min ghay'ri haddin* without any right = **I dare not.**

n. ضمننده ' حقّنده ' خصوصنده ' بابنده ***zimnînda, haq'qinda,*** *khousousounda, babînda* (partly Turkish) about, for.

Note. ل 'على' الى connected with pronouns is pronounced as *iléy-, aléy-, léy;* but with nouns as *ila, ala, li* (§ 676 [5], [6], [7]).

تعليم ١٤٢ Exercise 142.

١ اُلوهيتده[1] اقانيمِ ثلثه[2] وار در: اَبْ ' اِبن وَ روحُ اَلقدس.
٢ جنابِ واجبُ اَلوُجود حضرتلرى[3] ربُّ الارباب ' مَلِكُ اَلمُلوك
وَ خالقُ اَلارض وَ اَلسَّما در. ٣ عيسى اَلمسيح افنديمز حضرتلرى هم
ابنُ اَللهِ وَ هم ابنُ اَلانساندر[4]. ٤ روحُ اَلقدس قُلوبِ انسانيه‌يى[5] تطهير
ايدر[6]. ٥ رئيسُ اَلآبا حضرتِ يعقوب عيسى اَلمسيح افنديمزك اجدادِ
عظامندن در. ٦ ايشه باشلامازدن ' يه‌مك يه‌مزدن ' اوقومازدن وَ
صو ايچمزدن اوّل دائما بسمِ اَللهِ ديه‌لى. ٧ وَ اَلحاصل مرقومه[7] افاقت[8]
بوله‌مدى: اويله مى ؟ — اوت افندم ' ذاتُ اَلجَنبدن وفات ايله‌دى
٨ بِأذنِ اَللهِ[9] يارين قيصريه‌يه مُتَوَجِّهاً حركت ايده‌جكم. ٩ كَاَلسَّابق[10]
ايشيكه غيرت اِيله دوام اَيله. ١٠ قبلَ اَلطَّعام حاضرلاندى وَ بَعدَاَلطَّعام
سند تحرير و تمير اولوندى. ١١ عَلَى اَلعَادَه[11] بعدَ اَلطَّعام تنزُّهه[12] چيقارم.

Words and Notes. 1. *oulouheeyét* Godhead. 2. *Eqaneem'i sélésé* three persons, Trinity. 3. *vajibûl vûjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *qoulou'bou insaneeyé* human hearts. 6. *tat-heer ét.''* to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlîjan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabîq* as it was before (§ 671 j). 11. *alél adé* (عادَت or عاده custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nûzhét*).

ترجمه ١٤٣ Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: "I saw your donkey in the court of Iconium[1]; he was acting as

Words and Notes. 1. *Qonya méhkémésindé... qadîlîq idiyor.*

judge there." Hoja Effendi said: "Well[2]! I already knew that he would be a Cadi[3]; because when I was teaching (giving a lesson to) Khîléz, my son, that donkey sticking up his ears[4] was listening attentively." He immediately started[7], and after some weeks reached Iconium. He went directly[5] to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *giâh! giâh! giâh! giâh!*[6] The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala.* 3. *onoun qadî* (fayil of قَضَاء) *olajaghîni bén satén bilir idim.* 4. *qoulaqlarînî dikérék diq'qatla dinlér idi.* 5. *doghroudan doghrouya méhkéméyé gitdi.* 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévéjjihén harékét édib . . .*

مكالمه Conversation.

لسان عثمانيده حروفاتك عددى قاچدر؟ اوتوز بر در : ا ، ب ، پ ، ت ، ث الى اخره . (etc. الخ)

شاهباز افندى بالْجُمْلَه احبّاسنى بالذّات ساحلده بولنان قوناغنه دعوتله مُكمّلْ بر ضيافت كشيده ايله‌دى . بَعْدَ الطّعام قايقلرله تَفَرُّجه[1] چيقدق . مع مافيهِ ذاتِ عاليكز اورادە بولنمديغيكزدن كيفمز حرام اولدى[2] .

اكر مسئله فى الحقيقه ديديككز كبى ايسه ؛ اعلا ! دييه‌جك يوق . فقط بنده‌كز بضيلرندن ايشيتدم كه ؛ ذاتكز كلمه‌ك ايچون عن قصدِ اول قريه‌يه كيتمشسكز .

فى الواقع كوزل بر كيف ايتمشسكز ، ايشيتدم . اكرچه بر قاچ كون اوّل خبرم اوليدى ؛ مع المنونيه بنده‌كزده دعوته اِجابَتْ ايدردم[3] . لكن لِمصلحة ايكى ساعت اوته‌ده بولونان برقريه‌يه كيتمكه مجبور اولديغمدن مَعَ الْتّأسُّفِ عظيم[4] كله‌مه‌دم .

حاشا[5] افندم ! بين الناس سويله‌نيلن هرسوزه اينانمه‌يكز ! بنده‌كز الى الابد دوستكزم . بعدما چوق فُرْصَتْلرله[6] بونى بالذّات مشاهده وَ تقدير ايده‌جكسكز .

Words and Notes. 1. *téfér'rûj* diversion. 2. *haram ol.*" to become unlawful; to be unhappy. 3. *ijabét ét.*" to reply in the affirmative, accept (IV. of *jévab* § 620). 4. *hasha!* Heaven forfend! 5. *mayét'té-és-sûfû azim* with the greatest regret. 6. *foursat* opportunity.

تعليم قرائت Reading Exercise.

لطيفه An Anecdote.

بر مجلسِ الفتده[1] قاين والده‌لرك[2] مناسبتسزلكلرندن[3] بحث ايديلديكى[4] صيره‌ده ' دلى قانلينك برى : "بن اوْلنديكم زمان قاين آنام بكا اذيته قالقيشيرسه[5] ' ايكى بر ديم[6] درحال[7] بوغارم[8]" ديديكنى خواجه حضرتلرى ايشيديكنده ' يانينده بولونان بر دوستنك قولاغنه اكيله‌رك شويله‌جه دردينى ياغش :

— آه ! ايشته شو دليقانلى كوزومه كيردى ؛ بر قيزم اولسه‌ده ' شو قهرمانى[9] بكا داماد[10] ايده‌بيلسه‌يدم ' ياقه‌مى شو خنزير[11] قاريدن قورتاريرِ كيدردم والسلام[12] !

Words and Notes. 1. *méjlisi ûlfét* social party. 2. mothers-in-law. 3. *mûnasibétsizlik* absurdity. 4. *bahs ét.''* to speak about. 5. *éziyété qalqîshmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *véssélam.*

درس ٥٤ Lesson 54.

Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

§ 673. **The Possessive Pronouns:**

ى *-i* My. نا *-na* Our.

ك *-ké* Thy (masculine). ك *-ki* Thy (feminine). كم *-kûm* Yours.

ه ' ه *-hû, -hi* Him, it; his, its. ها *-ha* Her.

هما *-hûma, -hima* Them [two] (dual).

هم *-hûm, -him* Them (masc.). هن *hûn'né* Them (fem.).

§ 674. The Demonstratives:

هذا ' ذا *za, haza* This. ذلك ' ذالك *zalîké, zalîk* That.

§ 675. The Relative Pronoun:

ما *-ma, ma-* Who, which.

§ 676. مثالر *Misal'lér* Examples.

1. رَبّ *rébb* (among the Moslems), *rabb* (among the Christians) Lord. ربّى *réb'bi, rab'bi* My Lord, Lord, God. يا ربّى *ya'rébbi! ya'rabbi!* O my Lord! ربّنا *réb'béna!* Our Lord; Rabboni!

2. مولا ' مولى *mévla* (N. w. mim of ولى) Lord; sir. حضرت مولا *hazréti mévla* God. مولانا *mévlana!* My sir! His grace.

3. بِ *bi-* with: لطف *loutf* ' من *ménn* grace: بلطفه ' بمنه *bilout'fihi, bimén'nihi* by His grace: بمنه تعالى *bimén'nihi Ta'a-la* by the grace of God Most High. به *bih', bih'* by him, on it.

4. بعد *badé* after: بعده *badé'hou* after it, after that.

5. على *ala-, aléy-* on, against: عليه *aléyhi* against or on him: عليك *aléyké* on or upon thee: عليكم *aléykûm* on you: سلام عليكم *sélamûn aléykûm!* Peace be on you! Hail! God bless you! عليه السلام *aléhis'sélam!* Upon him be peace! (said of any of the prophets). عليهمده *aléyhimdé* against me (partly Turkish). مدعى *mûd'dayi* the accuser: مدعى عليه *mûdda'a aléyh'* com. *mûd'dayi aléyh* the accused. بناء عليه *binayén aléyh* consequently.

6. الى *ila-, iléy-* to: اليه *iléyhi* to him: اليها *iléyha* to her: اليهم *iléyhim* to them: مشار ' موى *mouma, mûshar* (the méfoul of *iyma* and *isharét*) said, mentioned: مشاراليه ' موميه ' مشاراليهم *mûshariléyh, moumayiléyh, mûshariléyhim* (pl.) to whom allusion has been made, the said; he, they. مشاراليها ' موميها *moumayiléyha, mûshariléyha* she. مرسل *mûrsél* one which is sent (or addressed): [the méfoul of *irsal*]: مرسلٌ اليه *mûrsélûn iléyh* one who is addressed.

7. ل *li-, lé-, léy* for, in favour of: له *léhou, léhi* for him, in favour of anybody: لهمده *léhimdé, léyhimdé* in favour of me, for me.

8. ك *ké-* like: كذا *kéza* ' كذلك *kézaliké, -lik* like that; thus. هكذا *hakéza* so for thee this = so also. مع هذا *ma haza* in spite of this, with this. مع ذلك *ma zalíké* with this, notwithstanding this.

9. ماباقى *ma- mabaqî* that which remains, the remainder. مافوق *mafévq* that which is above; مافوقنده *mafévqindé* above him. مابين *mabéyn* that which is between, between. ماشاالله *ma'shallah* what has God willed; May God bless him! كما كان *kémakîân* as it was before. مع مافيه *ma mafihi'* with that which is in it (mas.), yet. مابعد *mabad* that which is after, the remainder: مابعدى وار *mabadi var* there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

مطالعات *Mûta-la-at:* Remarks.

§ 677. In writing, the use of pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of these words, which all mean The same, the said, the above mentioned:

مزبور ' مذكور ' مسطور ' مرقوم ' مومى اليه ' مشارٌاليه *mézbour, mézkûr, méstour, mérqoum, moumayiléyh, mûshariléyh* or *mûsharûn iléyh.*

§ 678. *Mézkûr, mézbour, mérqoum* are used when speaking of persons of inferior position. *Moumayiléyh* to the people of the middle class. *Mûshariléyh* is applied to persons of high rank. When speaking of inanimate objects *mézbour* and *méstour* are used.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. **The Persian Pronouns** are rarely used in such expressions. They are: اين *een* this; آن *an* that; چه *chi* what?; چند *chénd* some; خود *khod* self, one's self; as:

غافل این وُ آن *ghafi'li een ou an* ignorant of this and that, inexperienced.

چه فائده *chi fayidé!* what is the use! Alas!

چند دفعه‌لر *chénd défalar* several times.

خود بخود *khod bé khod* personally, by himself.

تعلیم ١٤٤ Exercise 144.

١ بمنّه تعالی دون ساعت بر بوچوق رادّه‌لرنده یکیجه قریه‌سنه[1] مواصلت ایدوب[2] ، افندیٔ مومی‌الیه ایله ملاقات[3] شرفنه[4] نائل بویورلدق[5] . دوغریسی مشارالیهك حقّ عاجزانه‌مده ابراز بیوردقلری توجّهدن[6] دولایی فوق العاده منتدار قالدم[7] . ٢ افندیٔ مشارالیه لَهْ وُ علیهکزده واقع اولان[8] مفتریاتدن[9] دولایی بر شی بیان ایتدیلرمی[10] ؟ — خیر افندم ! بر شی سویله‌مدیلر ؛ مع هَذا حَقمده کوستردکلری مُحَبّتدن علیهمده سویله‌نن سوزلره قطعاً[11] اهمیت ویرمه‌دکلری[12] آکلاشیلیور . ٣ دونکی مُحاکمه‌ده[13] فصل اولونان[14] دعوا[15] نه حقنده ایمش ؟ بر شی آکلاشیله بیلدی می ؟ — اوت افندم ! بر حقوق[16] دعواسی ایمش . مدّعی مدّعی علیهدن اون بیك غروش ادعا[15] ایدییورمش . ٤ دینیکزك ماباقیسنی بوکون تأدیه[17] ایده‌بیلیر میسکز افندم ؟ — آمان افندم ! چوق دهفته مساعده بویورملرینی تمنّی ایده‌رم . بوکونلرده تأدیه ایتمك قدرتمك مافوقنده در .

Words and Notes. 1. To the village ***Yénijé*** (near **Mérzifoun**). 2. ***mûvasélét ét.''*** to arrive, reach (III. of ***vasl***). 3. ***mûlaqat*** interview (VII. of لقاء ***liqa*** an encounter). 4. ***shéréf*** honour. 5. ***nayil ol.''*** to obtain, attain. 6. ***tévéj'juh*** sympathy. 7. ***min'nétdar qalmaq*** to be under obligation, grateful (§ 535). 8. ***vaqî ol.''*** happening, occurring (*fayil* of *vouqou'*). 9. ***mûftériyat*** calumnies (pl. of ***iftira*** [§ 650]). 10. ***béyan ét.''*** to express. 11. ***qat'an*** absolutely, not at all. 12. ***éhém'miyét vérmék*** to give importance (§ 582). 13. ***mouhakémé*** a tribunal's hearing a case and giving a legal decision, law-suit (III. of ***hûkm***). 14. ***fasl olounmaq*** to be decided, judged (a case). 15. ***dava*** a case; ***id'da-a***, ***id'di-a*** to claim (VIII. of ***dava*** [§ 628]). 16. ***houqouq*** rights, dues (pl. of ***haqq***, used as sing.). 17. ***té-é-diyé*** to pay (II. of ***éda*** ادا [§ 616]).

عظیم مضایقه‌ده[18]یم . ٥ هکذا بنده‌کزك دخی مضایقهٔ نقدیه‌سی[18] درجه‌ده فوق العاده ده در . مع مافیه چند کون دها مساعده ایده‌بیلیرم . اولان مطلوباتمدن[19] ماعدا دیکرلرنده دخی واردر .

18. *mouzayaqa* distress (§ 618 of *zeeq*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

ترجمه ١٤٥ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni. 2. Will you say anything against or in favour of him? 3. I have nothing to say against him, but I have much to say in favour of him. 4. The accuser and the accused were before the judge. 5. The said gentleman also was sick. 6. What is written on the postal cards[1]? 7. Is this article[2] to be continued? 8. There was nobody in the school, except your son. 9. I cannot read those Arabic sentences, it is above my ability to read them. 10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achîq moukhabéré varaqasî* = correspondence card. 2. *bénd.*

مکالمه Conversation.

حسین افندی ***Houséyn Efféndi.***	حسن افندی ***Hassan Efféndi.***
سلام علیکم ! حسن افندی .	وعلیکم السّلام ! مولانا حسین افندی .
مَرْحَبا اَهلاً وَ سَهلاً .	ایواللّٰه ! اللّٰهه امانت اولسك !
ماشاللّٰه ! ناصل اولدی ده بنده‌خانه‌یه تشریف ایده‌بیلدیکز ؟	افندم ! دون تَشَرُّف ایده‌جك ایدم امّا ، حضرت یحیا علیه السلامك یوم مخصوصی اولمق مناسبتیله آوده قالوب طاعت وعبادتله مشغول اولدم .
پك اعلا ایتمشسکز ! جناب اللّٰه شفاعتِ مبارکه‌لرندن اهل ایمانی محروم ایتمه‌سین !	آمین ! ادعیهٔ خیریه‌لری برکتیله انشاالله . عجبا ذات عالیلری نه‌ایله مشغول ایدیکز ؟
افندم ! کَما کَانْ "قِسَسُ اَلْاَنْبِیَا" نام اثرِ مُحْتَرَمی مطالعه ایله مَشغول	اوت افندم ! تاریخ مقدس مطالعه‌سنه فَوقَ اَلْعَاده مراقکز اولدیغی یبلیرم .

ایدم . معلوم سنیه‌لری اولدیغی اوزره داعیلری بویله آثارك مطالعه‌سندن پك زیاده مُتلذّذ اولورم .

اَسْتَغْفِرُالله افندم ! تقدیراتکزدن دولایی فوق العاده منتداریکزم . دون مُعلّم شهیر آغوب افندی دولتخانه‌یه تشریف ایتمشلردیو ایشیتدم . ایلك دفعه اولهرق می تشریف ایله‌دیلر ؟

اوت افندم ! موی الیهك قیمتی بنده‌کز دخی تقدیر ایده‌رم . بزم کبی عالم مدنیتدن غافل این وُ آن اولان کسان ایچون افندیٔ موی الیه بر رَهْبَر بیهمتا در .

افندم او بویوردینیکز : "مرسلٌ الیهك نام وُ شهرت وَ مَحَلِّ اِقامتی بالایه یازیله‌جقدر" عباره‌سیدر .

بنده‌کز دخی پك هوسکار ایسه‌مده ، حالا اویله آثاردن اِستفاده ایده‌میلمك قدرتك مافوقنده در .

خیر افندم ! معلم موی‌الیه چند دفعه‌لر دخی تشریف ایتمشلر در . من اَلقدیم بَیْنَنَاده حُبّ و مَوَدَّت موجود در . لکن چه فائده که کثرت مشاغلدن ناشی پك آز دفعه‌لر تشریف ایدیبورلر .

بویوردیغکزی تصدیق ایده‌رم . اکرچه مساعده‌لری اولورسه ، افندیزه بر سؤال تقدیم ایده‌م . آچیق مخابره ورقه‌لری اوزرنده قیرمیزی حروفاتله محرّر اولان عباره نه در ؟

پك اعلا ! فَوْقَ اَلْعاده متشکّرم .

تعلیم قرائت Reading Exercise.

دریاده سفائنك منع مُصادَمه‌لری ضمننده یاپیلان قوانین و نظامات .

Regulations and rules of the road, for preventing collisions at sea.

— ١ —

مُخالِف قُونطره‌ده بولونان ایکی سفینه بربرلرینه تصادف ایله‌دکاری حالده : قونطره‌لری اسکله‌دن اولان ، سانحاقدن اولانه دائما یول ویره‌جکدر ؛ (یا چویره‌رك وَیا آچیقده طوره‌رق) .

— 1 —

When close-hauled on opposite tacks, the ship on the port tack is always to give way if necessary, either by keeping away or going about.

— 2 —

With the wind free, give way to those on the wind.

— ٢ —

روزكارى قولاى قوللانان كمى ، روزكار اوزرنده كنه يول ويره جكدر.

— 3 —

Two ships meeting under (having) full sail are to pass on the port side of each other.

— ٣ —

باش باشه تصادف ايدرك مصادمه وقوعى ملحوظ اولان ايكى كمى ؛ بربرينك اسكله طرفندن مرور ايده جكلردر.

— 4 —

Under steam and nearly end-on to each other, both cast to starboard and pass on the port side of each other.

— ٤ —

ايستيم اوزرنده بولونان ايكى كمى بربرينه تصادف ايتدكده ؛ منع مصادمه ايچون ايكيسى ده دومنلرينى سانجاغه قيره رق ، بربرينك اسكله سندن كچرلر.

— 5 —

A steamer always gives way to a sailing vessel: and it must be remembered that every vessel under sail, with steam ready, though not using it, is considered a steamer, in the event of collision.

— ٥ —

واپور سفائنى ، يلكن سفائننه يول ويرمكه مجبور اولديغى كبى ؛ ايستيمى حاضر اولديغى حالده ، يلكن ايله سير ايدن سفائن دخى حينِ مُصادَمه ده : واپور كبى عدّ اولونه جقلرى خاطردن دُور طوتيلمامليدر.

— 6 —

Every vessel underweigh is to carry a green light on the starboard and a red light on the port side.

— ٦ —

ده كُيزده كزن هر سفينه سانجاق جهتنه بريشيل ، اسكله جهتنده قيرمزى فنار (فَنَر) وضع ايتمكه مجبور درلر.

— 7 —

Steamers, in addition, carry a white light at the fore-masthead (*prova*). [*Worda* the broadside.]

— ٧ —

فضله اولهرق واپور سفائنى (بورده فنارلرندن ماعدا) بِرووه سُتوننه بياض بر سيليون فنارى كشيده ايدرلر.

— 8 —

Vessels towing, carry two white masthead lights (*siliyon*).

— ٨ —

يدك چكن سفائن ايكى سيليون چكرلر.

— 9 —

During fogs, vessels under steam are to sound a steam whistle; vessels under sail, to use a fog horn; at anchor, to ring a bell.

— ٩ —

سيس زمانده واپور سفائنى دودوك ' يلكن سفائنى ده سيس بوينوزى وَلنكراندازِ اِقامَت بولوندقلرى حالده چاڭ چالارلر.

— 10 —

These signals to be sounded once, at least, every five minutes.

— ١٠ —

بونلر ده لا اقل بش دقيقه ده بر كره چالينماليدر.

درس ٥٥ Lesson 55.

The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a tenveen of **ûstûn** together with an *élif* or *té* (*-én*, *-tén* § 48); as:

شرق *sharq* east: شرقاً *sharqén* eastward.

ذات *zat* origin: ذاتاً *zatén* originally, already.

شفاه *shifah* lips: شفاهاً *shifahén* orally.

§ 682. There are two rules which govern the pointing of tenveen of ûstûn[1]:

a. If the word ends in *hémzé* (§ 590), or short *élif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (ت ' ه ' ة) must change into round *té* (ة ' ۃ *-tén*) and short *élif* (ى *-a*) must change into simple *élif* (اً *-én*):

جزاء *jéza* punishment: جزاءً *jéza'yén* as a punishment.

هديه *hédiyé* present: هديةً *hédiyé'tén* as a gift.

[1] Which is the sign of the Accusative case (§ 670).

مرحمت *mérhamét* mercy: مرحمةً *mérhamétén* kindly.
معنى *man'a* meaning: معناً *ma'nén* in truth, virtually.
ماده *maddé* material: مادةً *maddéten* materially.

b. But if the final ت be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ûstûn* (اً *-én*) is added to the end; this *élif* is never pronounced:

موقت *mouvaq'qat* temporary: موقتاً *mouvaqqa'tén* temporarily.
نظر *nazar* a glance: نظراً *naza'rén* in respect of.
ثالث *salis* third: ثالثاً *sali'sén* thirdly.
بعضاً *bazén* sometimes: موخراً *mou-akhkha'rén* subsequently.

مثالر *Misal'lér* Examples.

متمادياً *mûtémadi'yén* continually. مجدداً *mûjéd'dédén* newly.
دفعةً *défa'tén* repeatedly. فجةً *fûj'jétén* suddenly.
قضاءً *qaza'yén* by accident. قصداً *qas'dén* designedly.
خفياً *khéfi'yén* secretly. علناً *alé'nén* openly.
عموماً *oumou'mén* generally. تقريباً *taqri'bén* nearly.
براً *bér'rén* by land. بحراً *bah'rén* by sea.
جماً *jéman, jém'én* as a total. مجاناً *méjjan'én* freely, gratis.
تحريراً *tahri'rén* written. كلياً *kûl'liyén* totally.
جبراً *jéb'rén* by force. جملةً *jûm'létén* wholly.

§ 683. Sometimes the tenween is not pronounced:

اوّلا *év'véla* firstly. عادتا *a'déta* simply.
حالا *hal'a* yet, now. دائما *da'yima* always.
غالبا *gha'liba* most probably. مطلقا *mout'laqa* absolutely.
واقعا *vaqa'-a* in fact, surely. مثلا *mé'séla* for example.
عجبا *a'jéba, aja'ba* I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of انه *-ané* (§ 528), are used as adverbs:

دوستانه *dosta'né* friendly. برادرانه *biradera'né* brotherly.

جانسپارانه *jansipara'né* devotedly; bravely.

محرمانه *mahréma'né* intimately, confidentially.

تعليم ١٤٦ Exercise 146.

١ امتحانلريكز بو سنه تحريراً مى اولهجقدر يوخسه شفاهاً مى ؟ — اولا تحريراً اولهجغى معلّم افندى طرفندن اعلان[1] اولونمشيديسهده ، مؤخراً هئيت معلمين[2] شفاهاً اجرا اولونهسينه قرار ويرمشدر[3] . ٢ دشمن براً و بحراً هجوم[4] ايلهدى . ٣ افنديمز حضرتِ عيسى عَليهِالسلام "خفياً سويلهدكارمى علناً وعظ ايدهجكسكز" ديو بويورمشدر . ٤ مصطفى دايىم بندهكزه هديةً بش ليرا ارسال ايلهمش ؛ ذاتاً ده اون ليرا كوندرمشيدى : جمعاً اون بش ليرا كوندرمش اولدى . ٥ دروندە اقامت ايلهديكمز قوناق بزم دكلدر . موقتاً اوطورويورز . ٦ ايشيتديكمزه نظراً اَوْ صاحبكز فجأةً[4] وفات ايلهمش ؛ اويلهميدر عجبا ؟ — اوت افندم ، حقيقت در . فقط بَدناً[5] اولقدر صاغلام ايديكه ، وفاتنه حالا اينانمم كلمهيور . ٧ اويلهدر ؛ لكن مُسكراته[6] مبتلا[7] اولانلر ، عموماً بويلهجه وفات ايدرلر . بنم بيلديكم متوقای مرقوم متماديآً ايچكى[6] ايچردى . ٨ واقعاً سزك ايچون برمكتوب كلمش اما ؛ صوكره ده قضاء ضايع اولمشدر ، عفو ايدرسكز . ٩ مكتوب ضايع اولامشدر ؛ بنى عادتا اِغفال ايدييورسكز[8] ، اِرادَتكز[9] ايله ويريكز ؛ ويرمزسكز جبراً آليرم .

Words and Notes. 1. *ilan ét.''* to announce (IV. of *aléni*). 2. *hiyé'ti mou-al'-limeen* the Faculty. 3. *qarar vér.''* to decide. 4. *hûjoum* to attack; *fûj'jétén* for فجائتاً suddenly. 5. *bédénén* bodily. 6. *mûskirat, ichki* any intoxicating liquid (pl. of *mûskir*, which is the méfoul of IV. *sékér*). 7. *mûbtela* addicted to (méfoul of *ibtila*). 8. *ighfal ét.''* to deceive. 9. *iradét* will (IV. of √رَوَدَ [§ 620]).

١٤٧ ترجمه Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating[1] each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal[2] to you that matter[3]; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion[4] too.

Words and Notes. 1. *mou-amélé ét.''* 2. *béyan ét.''* 3. *mad'dé.* 4. *éfkiâr. (Béndéniziñ dé éfkiârî héman héman o mérkézdé dir.)*

تعليم قرائت Reading Exercise.

بر عالمِ مشهورك افعالِ سياسيه‌سى Newton.

علومِ طبيعيه[1] علماسندن[2] مشهور نيوتون[3] يكرمى سنه انكلتره پارلامنتوسنده[4] مبعوث[5] صفتيله[6] بولوندیغی حالده ، برکون نه[7] بر نُسطق ايراد ايتمش[8] ، نه ده برتكليف[9] و اعتراضده[10] بولونمشدر . نهايت خارقُ ٱلعَاده اولهرق[11] برکون قِيام ايدوب ، وَقارلى بر صورتده[12] ادارهٔ كلام[13] ايده‌جكنى اعضاى مجلس كوردكارنده : غايت تعجب ايدرلر[14] . وَاول آنه قدر پك چوق مسائلِ مهمه‌ده[15] اختيار سكوتله[16] ، هيچ بر سوز تكلُّم ايتمه‌مش[17] اولان بو ذاتك حركتنى مُطلقا مهمّ بر مسئله

Words and Notes. éf'al actions (pl. of *fiyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Névton* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sîfatiyla* with the title. 7. *né — né* — neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tékleef* proposition (§ 615). 10. *itiraz* opposition (VIII. of *arz*). 11. *khariqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlí bir sourétle* in a serious manner, seriously (§ 458). 13. *idaréyi kélam ét.''* to deliver a speech (§ 621). 14. *té-aj'jûb ét.''* to be astonished. 15. *mésayil* questions (pl. of *mésélé* [§ 597]), *mouhimm'* important (*fayil* of *ihmam* [§ 619]). 16. *ikhtiyar ét.''* to prefer, choose (§ 627); *sûkûtlé* for *sûkût édérék* remaining silent (= keeping silence). 17. *tékél'lûm ét.''* to speak (§ 622).

الجاسیله[18] اولدیغـنه حکم ایدرك[19] ؛ هیئتِ مجلس کمالِ دقته[20] مشارالیهك[21] بحث ایدهجکی[22] مسئله‌یی استماعه[23] حاضرلانیر.

اول علّامهٔ دوران[24] نه دیسه ایی[25] ! — "افندیلر ! صاغ جهتمده[26] مشاهده بویوردیغیکز[27] شو پنجره‌نك جامی قضاء قیریلمش اولدیغندن ' جریان هوانك[28] حدوثنی موجب اولویور[29] ' وَ بو ده بنم صختمی إخلاله[30] باعث اولویور[29] : بناء علیه[31] ؛ بو قیریق جامك یرینه بر یکیسنك طاقدیریلمه‌سنی تکلیف ایده‌رم" دیوب اوطوری ویرمشدر[32] . ‹ابو الضیا›

18. *ilja* compelling (§ 619). 19. *hûkm ét.''* to judge, think. 20. with great attention. 21. see § 678. 22. *bahs ét.''* to discuss. 23. *istima ét.''* to hear. 24. *al'lamé* exceedingly learned (§ 582 of *al'lam*, this is exceptionally masculine); *dévran* the century. 25. What do you think that he said? 26. *jihét* side. 27. *mûshahadé* to see. 28. *jéréyanî hava* current of air. 29. *houdous ét.''* to occur, happen; *moujib* causing (méfoul of *ijab* [§ 619]); *bayis ol.''* to cause. 30. *sîh'hat* health; *ikhlal* to spoil, break. 31. *binayén aléyh* therefore (§ 676 [5]); *téklif ét.''* to propose, to move. 32. he sat down quickly (§ 286). *Ébûz Ziya* the father of Ziya (§ 669 [2], p. 369).

مکالمه Conversation.

To Thank. تشکر ایتمك *Téshék'kûr étmék.*

I thank you very much for your kindness.	*Loutfouñouza pék ziyadé téshékkûr édérim.*
Pray don't mention it.	*Estagh'firoul-lah!*
I feel very grateful to you.	*Zatî aliñizé min'nétdarîm.*
I am very much obliged to you.	*Min'nétdarînizîm.*
I shall never forget your kindness to me.	*Qoulouñouza olan loutfou hich ounoutmayajaghîm.*
I return you a thousand thanks.	*Biñlérjé arzî téshék'kûr édérim.*
I beg you will accept my most grateful thanks.	*Min'nétdaranê olan téshék'kûratîmî qaboul bouyourmañizî istirham édérim.*
Thank you, Sir.	*Téshék'kûr édérim éfféndim.*
I am sorry to give you so much trouble.	*Zatî alinizé bou qadar zahmét vérdiyim ichin mûté-és'sifim.*
You overwhelm me with your kindness.	*Loutfounouz qoulonouzou mah'joub édiyor.*
No trouble at all.	*Hich zahmét déyil. Bir shéy déyil.*
I shall be most happy to return you the favour.	*Loutfounouzou iyadé édéjéyim ichin pék més'-oud oum.*
You are really too kind.	*Haqiqatén pék nazik siñiz.*
I hope I shall some day be able to get out of your debt	*Inshal-lah bir gûn olour borjoumou éda édérim.*

I am delighted to have been useful to you.	*Khidmétiñizdé bouloundoughoum ichoun pék mémnounoum.*
I am extremely glad to see you.	*Sizi gördüyümé déréjéyi nihayédé mémnoun oldoum.*
Nothing at all! Not at all!	*Bir shéy déyil.*
No ceremony between friends.	*Téklif yoq dour éfféndim!*

درس ٥٦ Lesson 56.

اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

§ 686. I. Cardinal Numbers. اعداد اصليه

واحد ' احد *vahid* or *ahad* one; fem. واحده ' احدى *ihda, vahidé.*

اثنين *ésnéyn* two.	سبعه *séb'-é* seven.
ثلثه *sé-lé-sé* three.	ثمانيه *sémaniyé* eight.
اربعه *érba'-a* four.	تسعه *tis'-é* nine.
خمسه *khamsé* five.	عشر ' عشر *ashéré, ashér* ten.
ستة *sit'té* six.	صفر *sifir* zero.

احد عشر *ahadé ashér* 11, اثنا عشر *isna ashér* 12, ثلثة عشر *sélését ashér* 13, اربعة عشر *érba-at ashér* 14, خمسة عشر *khamsét ashér* 15, ستة عشر *sittét ashér* 16, سبعة عشر *séb'ét ashér* 17, ثمانية عشر *sémaniyét ashér* 18, تسعة عشر *tis-ét' ashér* 19.

عشرين *ishreen* 20, ثلثين *séléseen* 30, اربعين *érba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, ثمانين *sémaneen* 80, تسعين *tis'een* 90. (عشرون ' ثلثون etc. is not used in Ottoman.)

مائه *miyé* 100, مأتين *miyétéyn* 200, ثلثمائة *sélésou miyétin* 300, الف *élf* 1000, الفين *élféyn* 2000, ثلثة آلاف *sélését alaf* 3000.

§ 687. II. Ordinal Numbers. اعداد وصفيه

اول ' حادى *év'vél, hadi* 1st; fem. اولى *oula.*

ثانى *sani* second; fem. ثانيه *saniyé* second ($^1/_{60}$th of a minute).

ثالث *salis* third. fem.	ثالثه	سابع *sabi* seventh.	
رابع *rabi* fourth. »	رابعه	ثامن *samin* eighth.	
خامس *khamis* fifth. »	خامسه	تاسع *tasi* ninth.	
سادس *sadis* sixth. »	سادسه	عاشر *ashir* tenth.	

§ 688. By the addition of an *élif* with a tenveen, they are changed into adverbs (§§ 681, 683):

اولا *év'véla* firstly.	سادساً *sadisén* for the 6th time.
ثانياً *saniyén* secondly.	سابعاً *sabiyén* » » 7th »
ثالثاً *salisén* thirdly.	ثامناً *saminén* » » 8th »
رابعاً *rabiyén* fourthly.	تاسعاً *tasiyén* » » 9th »
خامساً *khamisén* fifthly.	عاشراً *ashirén* » » 10th »

§ 689. The Nisbé of the units is made by the measure فُعَالِى (§ 580 f.):

ثنائى *sûnayi*	composed of	two	letters, bi-literal.
ثلاثى *sûlasi*	»	three	» triliteral.
رباعى *rûbayi*	»	four	» quadriliteral.

§ 690. **Fractional Numbers.** اعداد كسريه

نصف *nîsf*, *nîsîf* half (§ 207).	سدس *sûds*, *sûdûs* 1/6.
ثلث *sûlûs*, *sûls* 1/3.	سبع *sûb'* 1/7.
ربع *roub'*, *ouroub* 1/4.	ثمن *sûmn*, *sûmûn* 1/8.
خمس *khoums* 1/5.	تسع *tûs'* 1/9.

عشر *ûshr*, *ûshûr* 1/10; *êôshûr* tithe (pl. اعشار *ashar*).

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while وَ *vé* is put between every number and that which follows it: that is to say, in reading they begin from the right, as they write and read from the right (§ 13).

مثالر *Misal'lér* Examples.

تسعة و ثلاثون *tisét vé sélasoun* (or *sélaseen* [§ 573]) thirty-nine.

تحريراً فى ألْيوم ألْخامس وَ ألْعشرين ' مِن شهرِ ذى ألْقعدةِ ألشَّريفه ؛ لسنة سبعَةَ عْشَرْ وَ ثلثُمائة وَ الف *Tahreerén fil yévmil khamis vél ishreen, min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin vé élf.* (This Firman) was written on the 25th of the sacred month Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثه امتحانلرى ختام بولدى *shouhourou sélésé imtihanlari khitam bouldou.* The term examinations were finished.

اوقات مباركهٔ خمسه *évqati mûbarékéyi khamsé* the five blissful times (of daily prayers). الفُ ليله و ليلة *élfû léylé vé léylét* the 1001 nights, *i. e.* the Arabian Nights, Turk. *Biñ bir géjé.*

The Diminutive Noun.

§ 692. The Diminutive noun is made by the measure فُعَيْل *fouqéyl* (§§ 156, 167, 544):

عبد *abd* a servant: عبيدع *oubéyd* a little servant.

حسن *hasan* beautiful: حسين *houséyn* darling, prettiest.

سلمان *sélman* prop. name: سليمان *souléyman* Solomon.

تعليم ١٤٨ Exercise 148.

١ آحاد ؛ عَشَرات ؛ مآت ؛ الوف ' آلاف[1] ؛ ٢ اَحَدِيَت ' ثُلثان ' سُدسان[2] ؛ ٣ كتابِ رابع ' فُصولِ[3] اربعه ؛ ٤ فصلِ[3] تاسع عشر ؛ ٥ جزائرِ[4] سبعه ' عمليات[5] اربعه ؛ ٦ اوچ ربع ' آلتى تسع ' يدى عُشر ؛ ٧ مادهٔ[6] رابعه ؛ سنهٔ ثامن وَ عشرين ؛ ٨ دفعهٔ اولى ' شهورِ[7] سِتّه ' عشرِ محصول[8] ؛ ٩ رسومِ ستّه ' شهورِ ثلثه ؛ ١٠ حواسِّ[9] خمسه ؛ ١١ خمسين[10] ' اربعين[11] ' كسرِ اعشارى[12] ؛ ١٢ عِيدُ ألْخمسين[13] ؛ اوامرِ عشره ؛ احادِ ناس[14] .

Words. 1. *ahad, ashérat, miyat, oulouf* or *alaf;* the units, tens, hundreds and thousands. 2. $^2/_3$, $^2/_6$ (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézayir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *mad'dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (méf. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

تعليم ١٤٩ Exercise 149.

١ مسكرات[1] ، دخان[2] ، طوز ، تمغا[3] ، حرير[4] ، صيد ماهى[5] رسومنه رسوم ستّه تعبير اولونور[6] ؛ بونلر دخاندن ماعدا ديون عموميهٔ عثمانيه ادارهسنه ترك و احاله اولونمشلر در. ٢ كچن سنه اربعين خفيف كچدى ايسهده ، بو سنه خمسين اولقدر خفيف كچمهدى. ٣ دولت عليهٔ عثمانيه نك ملكيه[7] درجات رتبهسى[8] آشاغيدن يوقارى چيقهرق شونلر در: رتبهٔ خامسه ، رتبهٔ رابعه ، رتبهٔ ثالثه ، رتبهٔ ثانيه صنف[9] ثانيسى ، رتبهٔ ثانيه صنف ممتازى[10] ، رتبهٔ اولى صنف ثانى ، رتبهٔ اولى صنف اول ، رتبهٔ بالا[11] ، و رتبهٔ وزارت[12] . ٤ عمليات اربعه شو آتيده كيلر در: جمع ، طرح[13] ، ضرب[14] ، تقسيم . ٥ فصول اربعه دخى بونلر در: صيف[15] ، خزان[16] ، شتاء[17] ، و بهار[18] . ٦ مصادر[19] عربيه اساساً[20] ايكى قسمدر: اولا مجرّد[21] ، ثانياً مزيدٌ فيه[22] . ٧ مصدر مجرد دخى ايكى قسمدر: برى مصدر ثلاثئ مجرد و ديكرى مصدر رباعئ مجرد. ٨ مصدر مزيدٌ فيه دخى ايكى نوعدر: مصدر ثلاثئ مزيدٌ فيه و مصدر رباعئ مزيدٌ فيه. ٩ عيد الخمسين كونده باركاه احديته عرض تحميدات ايلهديلر.

Words and Notes. 1. *mûskirat* intoxicating liquids. 2. ***doukhan*** tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. ***sayd*** fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol.*" to be called; ***Douyounou Oumoumiyéyi Osmaneeyé Idarési*** the Administration of Ottoman Public Debts; *térk* to leave; ***ihalé*** to refer (IV. of ***havalé*** [§ 620]). 7. ***milkiyé*** civil; *askériyé* military (§ 581). 8. ***déréjat*** degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. ***sînîf*** class. 10. ***mûtémayiz*** privileged, superior (fayil of ***témayûz*** [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. ***vézarét*** the rank of a vézir. 13. ***tarh*** subtraction. 14. ***zarb*** multiplication (if pron. ***darb*** it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. ***shita*** winter (§ 591). 18. spring. 19. ***mésadîr*** infinitives (pl. of ***masdar*** [§ 648]). 20. ***ésasén*** fundamentally (§ 681). 21. ***mûjér'réd*** simple, primitive (méfoul of *téjreed*). 22. ***mézeedoun fiyhi*** augmentative: ***mézeed*** (§§ 605, 670); *fityhi: fiy* preposition, *hi* pronoun ([§ 671 i] = augmented in itself).

مكالمه Conversation.

Congratulations and Felicitations.

تبريكات و تهنيات

I heard with great pleasure that H. I. M. the Sultan has appreciated your services and conferred on you a decoration of the third class of the Osmaniyé.

خدمات علیه‌لرینه مکافات اولق اوزره عواطف علیهٔ حضرت شهریاریدن عهدهٔ عالیلرینه اوچنجی رتبه‌دن برقطعه نشان عالیٔ عثمانی توجیه و احسان بیورلدیغی کمال محظوظیتله مسموع اولمشدر.

I have heard with the greatest pleasure that H. I. M. the Sultan has appointed you Minister Plenipotentiary to London.

ذات حضرت شهریاری ذات والالرینی لوندرا سفارتنه تعیین بیوردقلری کمال مسرّتله مسموع عاجزانه‌م اولدی.

I read in the newspapers with the greatest joy of your promotion to the degree of Mûtémayiz.

عهدهٔ عالیلرینه رتبهٔ متمایزینك توجیه بیورلدیغنی تعریفی ناقابل بر مسرتله اوراق حوادثده مطالعه ایله‌دم.

Lady.] My joy was very great on hearing that H. I. M. the Sultan had been pleased to confer on you the Insignia of the third class of the Shéfaqat.

عواطف سنیهٔ حضرت تاجداریدن عهدهٔ عالیلرینه ایکینجی رتبه‌دن شفقت نشان ذیشانی احسان بیورلدیغی معلوم عاجزانه‌م اولدقده فوق الحدّ مسرور و ممنون اولدم.

I accept my congratulations for this honorific distinction.

اشبو توجیه وجیه حضرت پادشاهیدن طولایی ذات عالیکزی تبریك ایدرم.

I accept my sincere congratulations.

بوندن طولایی تبریکات خالصانه‌مك قبول بیورلمه‌سی مسترجادر افندم.

I cannot express my gratitude for the interest you feel in me.

حق بندکانه‌مده ابذال بیوردقلری حسن توجهات علیه‌لرندن طولایی نه درجه

I am ever so much obliged for it.

مُتأثّر اولديغمى تعريف ايدەم . بناء عليه تشكراتِ نامتناهيەمى قبول يورمەلرينى رجا ايدرم افندم .

I perceive from this high token of the Imperial favour that your excellent qualities are appreciated everywhere.

حقكزده وقوعبولان اشبو توجّهات و التفاتِ پادشاهيدن طولايى مُتّصف اولديغكز صفاتِ جليلەلريكزك هر يرده تقدير وتحسين اولونمقده اولديغى آكلاشيلير .

I hasten to congratulate you on the new dignity of which Your Honour is the recipient.

رتبهٔ جديدهٔ عليەلرينك تبريك و تهنيتنه مسارعت ايدرم .

[**To an Ambassador.**] Sir, Our August Sovereign, H. I. M. the Sultan, desirous of affording you some token of his appreciation and his regard has been pleased to confer on you the grand cordon of His Imperial Order of the Méjidiyé.

مَتبوعِ مفخّم ومعظّمكز ذاتِ شوكتسماتِ حضرتِ پادشاهى ؛ حق سفيرانەلرنده دركار اولان حرمت و تَوَجُّهِ ملوكانەلرينه بر دليل جلىّ اولمق اوزره ، بو كره ذاتِ اصيلانەلرينه برنجى رتبەدن برقطعه مجيدى نشان ذيشانى اعطا و احسان بيورمشدر :

Will your Excellency therefore please to accept my very sincere congratulations on this token of the Imperial favour of which you are the recipient?

شو نائل اولديغكز اثرِ جليلِ لطف و عاطفتِ سنيەدن طولايى تبريكاتِ خالصەمك قبولنى رجا ايدرم .

I ask you, Sir, to be kind enough to present to H. I. M. my very respectful homage and to convey to him the assurance of my

ثناورلرنجه بَغايت قيمتدار اولان اشبو نشانهٔ لطف وُ عاطفتِ سنيەدن طولايى تشكرات وُ تعظيماتِ فائقهٔ عاجزانەمى سريرِ شوكتمصيرِ حضرتِ پادشاهيەيه

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بويورمه‌لرينى رجا ايدرم افندم.

تعليم قرائت Reading Exercise.

وطن Home (Fatherland).

عقل[1] «مربّع[2] باشقه ، مثلّث[3] باشقه» قضيه‌سنك[4] حقيقتنه نه قوتده حكم[5] ايله‌يورسه ، وجدان[6] ده «وطن[7] باشقه ، خارج[8] وطن باشقه» سوزينك صحتنه[9] او قوتده اعتماد ايدييور[10].

شيرخوارلر[11] بشيكنى ، چوجوقلر اكلنديكى يرى ، كنجلر معيشتكاهنى[12] ، اختيارلر كوشهٔ فراغنى[13] ، اولاد والده‌سنى ، پدر عائله‌سنى نه درلو حسيات[14] ايله سورسه انسان ده وطنى او درلو حسّيات ايله سَوَر. بو حسّيات ايسه سببسز بر ميلِ[15] طبيعتدن عبارت دكلدر . انسان وطنى سور ، چونكه مواهبِ[16] قدرتك[17] الك عزيزى اولان حياتْ هواى وطنى تنفُّسله[18] باشلار.

انسان وطنى سور ، چونكه عطاياى[19] طبيعتك الكْ رونقليسى[20] اولان نَظَر[21] ؛ لمحهٔ افتتاحنده خاكِ[22] وطنه تعلُّق ايدر[23].

Words and Notes. 1. sense, mind. 2. *mûréb'ba* square (méf. of *tér-bi'* [§ 615]). 3. *mûsél'lés* triangle (méfoul of *téslees* [§ 615]). 4. *qaziyé* decision, truth. 5. to judge. 6. *vijdan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayil* of *khourouj*). 9. *sih'hat* truth. 10. *itimad* to believe (VIII. of *amd*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayishét* (n. w. mim of *aysh* + *gi͡ah*) a place where to gain his subsistence (§ 541). 13. *kéöshé* a nook, retreat; *féragh* leisure. 14. *his'siyat* feelings (pl. of *hiss*). 15. *méyl* affection. 16. *mévahib* gifts (pl. of *mévhibé*). 17. *qoudrét* power; Providence. 18. *ténéf'fûs* to breathe (V. of *néfés*). 19. *ataya* gifts, bounties (pl. of *atiyé* [§ 646]). 20. p. t. *révnaqlî* splendid, brilliant. 21. looking, glance; *lémhayi iftitahda* at the first glance. 22. *khak* soil; ground. 23. *té-al'louq ét.''* to fasten, to attach (V. of *alaqa* § 622).

انسان وطنی سور، چونکه مادهٔ[24] وجودی وطنك بر جزئیدر[25]. انسان وطنی سور، چونکه اطرافنه باقدقجه هر کوشه‌سنده عمر کذشته‌سنك[26] بر یادِ حزینی[27] تحجّر ایتمش[28] کبی کورور.

انسان وطنی سور، چونکه حرّیتی[29]، راحتی[30]، حقّی[31] وطن سایه‌سنده قائمدر[32]. انسان وطنی سور، چونکه سببِ وجودی[33] اولان اجدادینك[34] مقبرهٔ[35] سکونی[36] وَ نتیجهٔ[37] حیاتی اولهجق اولادینك جلوه‌کاهِ[38] ظهوری وطندر.

انسان وطنی سور، چونکه ابنای وطن آره‌سنده اشتراكِ[39] لسان واتّحادِ[40] منفعت[41] وَ کثرت[42] موانسه[43] جهتیله[44] بر قرابتِ[45] قلب و بر اُخوّتِ[46] افکار حاصل اولمشدر. او سایه ده بر آدمه دنیایه نسبت[47] وطن، اوطوردیغی شهره نسبت کندی خانه‌سی حکمنده کورونور.

انسان وطنی سور، چونکه وطننده موجود اولان حاکمیتك[48] بر جزئه تصرّفِ[49] حقیقی[50] ایله متصرّفدر.

انسان وطنی سور، چونکه وطن اویله بر غالبك[51] شمشیری[52] وَ یا برکاتبك قلمیله چیزیلان مرهوم[53] خطّلردن[54] عبارت دکل؛ ملّیت[55]،

24. *mad'dé* material (§ 582, 644). 25. *jûz* a part, fragment. 26. p. *gûzéshté* past (§ 555). 27. p. *yad* recollection; *hazeen* sad (adj. qual. *hûzn* [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of *hajér* [§ 622]). 29. *hûr'riyét* liberty (§ 581). 30. comfort, rest. 31. *haqq* right. 32. *qayim* existent (fayil of *qiyam*). 33. existence. 34. *éjdad* ancestors (pl. of *jédd* [§ 639]). 35. *maqbéré* a burial place (N. of Loc. *qabr* [§ 598]). 36. *sûkûn* rest, calmness. 37. *nétijé* result, effect (§ 582). 38. *jilvégâh* a place or seat of beauty, life. 39. *ishtirak* participation (VIII. of *shirkét*). 40. *it'tihad* union (§ 628). 41. *ménfa-at* interest (n. w. mim of *naf'* [§ 597]). 42. *késrét* abundance. 43. *mûvanésé* familiarity, friendship (III. of *ûnsiyét*). 44. *jihétiyilé* by means. 45. *qarabét* near relationship. 46. *oukhouv'vét* fraternity. 47. *nisbét* proportion. 48. *hakimiyét* sovereignity (§ 582). 49. *tasar'rouf* disposal, possession (V. of *sarf*). 50. *haqiqi* real (§ 581). 51. *ghalib* conqueror (fayil of *ghalébé*). 52. *shémsheer* sword. 53. *méyhoum* imaginary (méfoul of *véhm*). 54. *khatt* line. 55. *mil'liyét* nationality (§ 581).

حرّیت ' منفعت ' اخوّت ' تصرُّف ' حاکمیت ' اجداده حرمت ' عائله یه محبت ' یادِ شباب[56] کبی بر چوق حسّیاتِ علویه لك[57] اجتماعندن[58] حاصل اولمش بر فکرِ مُقدّسدر. ‹کمال بك›

56. *shébab* youth. 57. *oulvi, -viyé* noble (§ 579 of علوّ *'oulouv*). 58. *ijtima* union (VIII. of *jém* [§ 627]).

درس ٥٧ Lesson 57.

Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of Izafét (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

§ 694. **I. Arabic System.** اصول عربی

1. ذی ***zi*** (sing. genitive), ذو ***zou*** (nomin.); ذوی ***zévi*** (pl.) owner, possessor:

ذیروح *zirouh* animated. ذیقیمت *ziqiymét* precious.

ذیشان *zishan* glorious. ذواَلید *zoulyéd* possessed of a hand, handed.

ذُو ٱلْجَلَال *zoul jélal* possessed of glory, Lord of Glory (God).

ذوی ٱلْاَرْحام *zévil érham* possessors of relation, relatives

2. صاحب ***sahib*** possessor; pl. اصحاب *as-hab:*

صَاحِبُ ٱلْاِمْضَا *sahibûl imza* who signs, the undersigned.

صَاحِبُ ٱلْخَيْرَات وَٱلْحَسَنَات *sahibûl khayrat vél hasanat.* The possessor (or the author) of this good and charitable work.

3. لا ***la*** not, without:

لا يُحْصَا *la youh'sa* innumerable. لا يَمُوت *la yémout* immortal.
لا يُخْطِئ *la youkh'ti* infallible. لا بُدّ *la bûdd'* inevitable.
لا شی *la shéy'* nothing. لا اُبَالی *la ûbali* careless.

§ 695. II. Persian System. اصول فارسی

1. ولیّ ***vélee, véli*** owner; patron. pl. اولیا ***évliya.***

ولیْ عهد ***véliyi ahd*** the heir apparent, crown prince.

ولی نعمت ' ولی النعم ***véli niymét, véliyûn' niyam*** benefactor.

ولی نعمت بیمنت ***véli niyméti bimin'nét*** a benefactor who upraids not.

2. ارباب ***érbab*** (pl. of ربّ *rébb*) owner of, endowed with, master:

ارباب حکمت ***érba'bî hikmét*** men of wisdom, philosophers.

ارباب هنر ***érba'bî hunér*** endowed with skill, artisans.

ارباب مراق ***érba'bî méraq*** men of curiosity, of hobbies.

t. بو ایشك اربابی در ***bou ishiñ érba'bîdîr*** he is skilful in this.

3. صاحب ***sahib***, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت ***sahi'bi sérvét*** a man of wealth, rich.

اصحاب ثروت ***as-ha'bî sérvét*** the rich class.

اصحاب نجابت ***as-ha'bî néjabét*** the noble class, nobilities.

صاحب فراش ***sahi'bi firash*** ill in bed, sick.

4. انواع ***énva***, pl. of نوع *név;* kinds, varieties:

انواع مشقت ***énva'yi méshaq'qat*** all kinds of troubles.

5. اهل ***éhl*** man, person, pl. اهالی *éhali:*

اهل اسلام ***éh'li islam*** a Moslem. اهل عرض ***éh'li îrz*** honorable.

اهل بیت ***éh'li béyt*** family. اهل خبره ***éh'li khibré*** expert.

اهل هیئت ***éh'li hiyét*** astronomer. اهل منطق ***éh'li mantiq*** logician.

اهلیت ***éh'liyét*** capacity, capability, ability (§ 581).

t. اهلیتلی ***éh'liyétli*** able, capable. اهلیتسز ***éh'liyétsiz*** incapable.

6. حسن ***hûsn*** goodness, good: pl. محاسن *méhasin.*

حسن خدمت *hûs'nû khidmét* good, valuable service.

حسن حال *hûs'nû hal* good condition; character.

حسن خط *hûs'nû khatt'* fine penmanship.

7. سوء ***sou*** evil, bad (pl. مساوی *mésavi* [§ 649]):

سوء حال *sou'yi hal* bad behaviour, bad condition.

سوء ظن *sou'yi zann* a bad opinion, suspicion.

سوء قصد *sou'yi qasd* attempt to murder.

سوء استعمال *sou'yi istimal* bad usage, abuse.

8. عدم ***adém*** non-existence, absence (used with nouns):

عدم اطاعت *adé'mi ita-at* disobedience.

عدم رعایت *adé'mi ri-a-yét* dishonour.

عدم قدرت *adé'mi qoudrét* weakness. عدم وجود *adé'mi vûjoud* non-existence.

دیار عدم *diya'rî adém* abode of annihilation, death.

9. بلا ***bi'la*** without (used with nouns [§ 530]):

بلا قصور *bi'la qousour* blameless; spotless; perfect.

بلا غرض *bi'la gharaz* without any intention, aimless; sincere.

10. غیر ***ghay'rî*** non-, in-, un- (with adjectives):

غیر ممکن *ghay'rî mûmkin* impossible.

غیر معلوم *ghay'rî malûm* unknown.

غیر لایق *ghay'rî layîq* unworthy.

غیر کافی *ghay'rî kiâfi* unsufficient.

مسلم وَ غیرِ مسلم *mûslim vé ghay'rî mûslim* Moslem and non-Moslem.

11. کمال ***kémal*** perfection; perfect:

کمالِ دقّت *kéma'lî diq'qat* perfect attention.

کمالِ تشکّر *kéma'lî téshék'kûr* perfect gratitude.

12. نفس *néfs* person, self:

بِنَفْسِه ' بالنفس *bin'néfs, binéf'sihi* personally.

t. نفس شهرده *néfsi shéhirdé* in the very city.

t. كندى نفسم اوزه‌رينه *kéndi néfsim ûzériné* on my person.

13. عين ' عينى *ay'ni* the very same:

t. بِعَيْنِهِ ' عينيله *ayniy'lé, biay'nihi* exactly the same.

عين صورت *ay'ni sourét* the exact copy; the very same way.

t. عينى زمانده *ay'ni zémanda* at the same time.

تعليم قرائت Reading Exercise.

نكبت و ذلت اهل ظلمت

بر عبدِ حبش[1] دهره[2] اولور بخت ايله[3] سلطان '

ضحّاكٌ[4] ايدر ملكنى[5] بركاوه[6] پريشان[7].

اقبالنه ادبارينه[8] بل باغلامه[9] دهرك '

بر دائره‌ده[10] دور ايده‌مز چنبرِ دوران[11].

ظالم[12] يىه بر ظلمه كرفتار اولور[13] آخر[14] '

البتّه اولور اَو بيقانك خانه‌سى ويران.

Words and Notes. *Nékbét ou zil'léti éhli zoulmét* the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *dêhr* world. 3. p. *bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kâvé* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét.''* to scatter or ruin. 8. *iqbal, idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét.''* to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zûlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.''* to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

اکثر[15] کورولور چونکه جزا جنسِ عملدن[16] ،
انجامده[14] آهندن[17] اولور رخنهٔ سوهان[18] .
تذکیر اولونور[19] لعن[20] ایله حجّاج[21] ایله[34] جنکیز[22] ،
تبجیل ایدیلیر[23] نوشیروان ایله[34] سلیمان[24] .
قابلمیدر[25] الفاظ ایله[26] تعبیر[27] حقیقت ؟
ممکنمی[25] که تفریق اولونه[28] کفر[29] ایله ایمان ؟
برخاکدن انشا اولونور[30] دیر ایله مسجد[31] ،
بر در نظرِ حقده[32] مجوس[33] ایله[34] مسلمان .
هر دردك اولور چارهسی ، هر ایکیلهین[35] اولز ؛
هر محنته[36] بر آخر[14] ، اولور هر غمّه پایان[37] .
صبر ایت ستمه ! ایستر ایسهك حسنِ مکافات[38] ؛
فکر ایله[39] ! نه ظلم ایلهدیلر یوسفه اخوان[40] .

ظالملره[12] برکون دیدیریر قدرتِ مولی:

"تالله لقد آثرك الله علینا[41]" . ‹ترکیب بند: ضیا پاشا›

15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment. 16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhné* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét.''* to remember, remind. 20. *lan* cursing. 21. *Haj'jaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Sassani line of Persian sovereigns; *Souléyman* Solomon. 25. *qabil, mûmkin* (fayil of *imkân*) possible. 26. *élfaz* words, terms. 27. *taghyeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615). 29. كفر if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét.''* to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazari Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *vé*. 35. *inlémék* to moan, to suffer. 36. *mih'nét* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhir* end, limit; *sitém* injury. 38. *mûkâfat* reward (III. of *kéyf* [§ 706 b]); *hûsnû*— (§ 695 [6]). 39. think about; *Yousouf* Joseph. 40. *ikhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

مكالمه Conversation.

بر زيارت A visit.

ايشته افندم! خانه‌نك افنديسى وَ خانمى بزه طوغرى كليورلر.

اخشام شريفلر خير اولسون، افندم! صفا كلديكز! خوش كلديكز!

اِحبّاى كرامدن عزيز افنديلى ذات عاليكزه تقديم ايتمكله افتخار ايده‌رم.

تشكر ايده‌رم افندم! وَ ذات عاليكزى طانيمق شرفنه نائل اولديغمدن طولايى درجهٔ نهايه‌ده ممنونم.

بنده‌كز ده اويله افندم! بو جهتله كنديمى غايت مفتخر عَدّ ايده‌رم.

صيره بنده‌كزه كلينجه اقربامدن بولونان راغب اوحانس افنديلرينك مخدومى آرام افنديلى ذات عاليلرينه تقديم ايده‌رم.

قولكزى بوشرفله مشرف ييوردينكزه تشكر ايده‌رم. راغب اوحانس افندى حضرتلرينك نام عاليلرينى چوق دفعه مدح وُ ستايشله ايشيتمش ايدم.

تقديراتكزدن طولايى فوق العاده تشكرلر ايده‌رم. ذات عاليكزى كورديكمه پك ممنون اولدم افندم.

خانم افندى! ذات عصمتانه‌كزى كورديكمزه نهايت درجه‌ده ممنون و مسرور اولدق.

بكم! بنده‌خانه‌يى تشريفكزله مشرّف بويوردينكزه پك بويوك افتدلك ايتديكز.

درس ٥٨ Lesson 58.

كلمات مترادفه Synonymous Words.

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kélimatî Mûtéradîfé*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped and consolidated even in the common speech.

§ 697. The synonymous words are united together by a وَ, which is generally pronounced ***ou***, ***vû***, not *vé*. The shorter of the two comes first.

For instance, the Turkish word چالیشمك *chalîshalîm* is expressed by سعی وُ اقدام ایدمك *say ou iqdam édélim*, or سعی وُ غیرت ایدمك *say ou ghayrét édélim:* the words سعی ' غیرت ' اقدام all meaning 'effort'; and the meaning of the sentences is 'let us try'.

جناب اللهك کرم وُ عنایتی دوکنمز *jénabî Al'lahîñ kérémou inayét dûkénméz* the mercy of God does not come to an end.

لطفکزی تمنّی وُ ترجّی ایدهرم *loutfounouzou témén'ni vû térèj'ji édérim* I ask for your kindness.

دینمی ادا وُ ایفا ایلهدم *déynimi éda vû iy-fa éylédim* I paid my debts (وَ is pronounced *vû*, after vowels).

The words ترجّی ایـ ؛ تمنّی ایـ both mean 'to ask' and ادا ایـ ؛ ایفا ایـ mean 'to pay'.

Note. ***ou*** is appended to the last syllable of the previous word.

مثالر Examples.

مدح و ثنا ایـ *méd'hou séna ét.*"	to praise.
تقدیر و تحسین ایـ *taqdîr ou tah'seen ét.*"	to praise and appreciate
قتل و اعدام ایـ *qatlou idam ét.*"	to kill.
اخذ و گرفت ایـ *akhzou girift ét.*"	to arrest and seize.
حاضر و آماده *hazîr ou amadé*	ready.
علوم و فنون *ouloum ou fûnoun*	arts and sciences.
علم و عرفان *ilmou îrfan*	science and art.
عرض و تقدیم ایـ *arzou taqdîm ét.*"	to present, to offer.
دولت و اقبال *dévlét ou iqbal*	prosperity and good fortune.

II. كلمات مُسَجَّعه Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

هنكام طعام رسيدهٔ انجام اولونجه ***héngâmî ta-am résidéyi énjam oloun'ja*** when dinner(-time) was over.

ولادت باهرالسعادت حضرت پادشاهى ***véladéti bahirûs'-sa-a-déti hasréti padishahi*** the prosperous birth-day of H. I. M. the Sultan.

جلوس ميمنت مأنوس حضرت ظل اللهى ***jûlousou méyménét-mé-b-nousou hasréti zil'loul-lahi*** the auspicious accession of H. I. M.

نشان ذيشان عثمانى ***nishanî zishanî Osmanî*** the glorious Ottoman order (of knighthood).

III. كلماتِ مُتَضَادَّه Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by و ***ou, vû:***

اخذ وُ اعطا ***akhsou ita*** a taking and giving, buying and selling, trade, business. Turkish ***alish vérish.***

بو يولك ابتدا وُ انتهاسى يوقدر ***bou yolouñ iptida ou intihast yoq dour*** this road has no beginning and no end.

اقبال وُ ادبار اثناسنده ***iqbal ou idbar énasında*** in the time of prosperity and misfortune.

چوجوقلره جزء وُ كلّى بر شى ويرر ***chojouqlara jûz ou kûl'li bir shéy vér*** give the children something more or less.

استانبوله عزيمت وُعودت ايلهدم ***Istambola azemét ou avdét éylédim*** I went to Constantinople and came back.

مثاللر *Misal'lér* Examples.

خير وُ شرّ	*khay'rou shérr'*	good and evil.
حيات وُ ممات	*hayatou mémat*	life and death.
سوال وُ جواب	*souval vé jévab*	question and answer.
كار وُ ضرر	*kâr vé zarar*	gain and loss.
صفا وُ جفا	*séfa vû jéfa*	pleasure and pain.
مكافات وُ مجازات	*mûkâfatou mûjasat*	reward and punishment.

ایفاء وُ استیفاء *iyfa vû istiyfa*	payment and receipt of a debt.
ایجار وُ استیجار *ijar ou istijar*	leasing and hiring.
تسلیم وُ تسلّم *téslim vé tésél'lûm*	delivery and receipt.
اقراض وُ استقراض *iqras ou istiqraz*	lending and borrowing.
تعلیم وُ تعلّم *ta-lim ou té-al'-lûm*	teaching and learning.

تعلیم ١٥٠ Exercise 150.

I. ١ انسان حیواناتدن معدود[1] در: فقط ذیروح، ذوأَلید وَ صاحبِ عقل وُ فکر در. مخلوقاتك حکمدار ذیشانی اولوب لایموت بر روحه مالکدر[2]. ٢ بو چَشمه صاحبُ اَلخیرات وَ اَلحسنات مرحوم[3] وَ مغفور متوفا[3] کتهجیان حاجی[3] بوغوث افندینکدر[3]. ٣ پاپا[4] لایحتی یم دیو ادّعا[5] ایدرسهده، اربابِ حکمت وُ کمالتدن هیچ بریسی بوکا ایمان و اعتقاد[6] ایتمزلر. ٤ لسان فارسیده ذیروح اولان اسملر "ان" ایله وَ غیر ذیروح اولانلر ایسه "ها" ایله جمعله نیرلر. •

•ذیقیمت مالکی صات•ا •حالك[7] عرض ایتمه[8] نامرده[9]:•
•همان که[10] کلّه[11] صاغ اولسون•، •کلاه[12] اکسیك دکلدر مَرده. • (ضیا پاشا)

II. ٦ عَینی زمانده نفسِ شهرده دخی برحریقِ مُهیل[13] ظهور ایلهدی• اطفاسی[14] غیرِ ممکن اولدیغندن اهالیدن چوقلری اهلِ بَیتلریله دیارِ عدمه هجرت ایلهدیلر[15]. بك چوقلری اقبال و سعادتك اَوجِ بالاسنده ایکن، بر قاچ ساعت ظرفنده فقر و ضرورتك درجهٔ سُفلاسنه[16] ایندیلر. بعضیلری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir* he has, owns. 3. *mérhoum* deceased and admitted to God's mercy (méfoul of *rahmét*); 3. *mûtévéf'fa* dead, asleep (méfoul of *tévéf'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (fayil of *hajj'* is *hajij* = *haji*); *Kétéjûân Haji Boghos Efféndi*. 4. *papa* the pope of Rome. 5. *id-diya, id-da-a* to claim. 6. *itiqad* conviction (VIII. of *aqd* [§ 627]), *eeman* belief. 7. *haliñ'* for *haliñi* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *héman ki* since. 11. *kél'lé* skull, head. 12. *kûlah'* cap; *mérd* a manly man. 13. *mûheel* dreadful (*fayil* of *ihalé*, IV. of هول). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét.''* to pass. 16. *sûfla* lower, lowest (fem. of *ésfél* [§ 610].

مجروح اولوب صاحب فراش اولدیلر. ٧ انکلیز حکومتی ولیٔ عهدی فخامتلو پرنس دی غال حضرتلری[17] هندستانه متوجهاً سیر و سیاحته[17] چیقمشلر. ٨ معلمکز السید[18] حاجی[18] کریم افندینك حقکیزده حسن ظنی میوار ؟ یوخسه سوء ظنی می ؟ ٩ افندم ! معلم مومی الیهك حقِ عاجزانهمده حسنِ توجهلری باقی و دائمدر[19]. ١٠ حاضر و آماده امریکزه منتظرم.

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yid* a descendant from Mûhamméd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *dévam*).

ترجمه ١٥١ Translation 151.

I. 1. The speaker[1] began[2] his speech, by saying, 'Honourable hearers.'[3] 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense[4], and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqjî oghlou is an incapable man, his family is always in poverty[5]. 6. Scientists and artists have done great services to humanity[6].

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient[7], the teacher disgraces[8] them. 9. There was a great multitude[9]: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished[10]. 12. The question[11] of education[12] is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natîq* (*fayil* of *noutq* speech). 2. *ibtidar ét.*" 3. *houz'zarî zévil vaqar hazaratî: huz'zar* pl. of *hazir*, *zévil vaqar* (§ 694 [1]); *hazarat* pl. of *hazrét*. 4. *zévil ouqoul: ouqoul*, pl. of *aql* sense (§ 694 [1]). 5. *faqr ou zarourét*. 6. *insaniyét* (§ 581). 7. *adémi ita-atda boulounan*. 8. *adémi ri-ayétdé boulounour*. 9. *is-diham* (§ 620). 10. *khitam boulmaq*. 11. *mésélé* (n. w. *mim* of *sousal*). 12. *talimou térbiyé*.

تعليم قرائت Reading Exercise.

ترکیب بند

اللهه توكّل[1] ايده‌نك ياورى حقّدر ،
ناشاد[2] كوكل بركون اولور شاد[2] اوله‌جقدر.
پك رنكنه آلدانمه ! فلك[3] اسكى فلكدر ،
زيرا فلكك مشرب ناسازى[4] دونك[5] در.
اللّهه صيغين[6] شخص حليمك[7] غضبندن[8] ،
زيرا يومشاق[9] خويلو آتك چيفته‌سى[9] پك[10] در.
ياقدى نيجه جانلر او تراكتله تبسّم[11] ،
شيرك[12] دخى قصد ايتمه‌سى[12] جانه ، كوله‌ركدر.
بداصله[13] نجابت مى[14] ويرير اونوفورمه[15] ؟
زردوز[16] پالان وورسه‌كز[17] ، آشك ينه اشكدر.
بدمايه[18] اولان آكلاشيلير مجلس مَيْده[19] ،
عشرت[20] گرِ[21] آدمى تميزه[22] محك[23] در.

Words and Notes. *Térkibi-bénd* a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. *tévék'kûl* to trust (in God) [V. of *vékil*]; *yavér* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *félék* a revolving sphere of the heavens; fortune, destiny. 4. *méshréb* natural disposition; *nasaz* discordant, incorrect. 5. *dêônék* inconsistent, changeable (§ 439). 6. Take refuge! Trust to God! (= May God keep you). 7. *halim* mild, gentle (adj. q. of *hilm* [§ 606]). 8. *ghazab* anger. 9. *youmshaq khouylou* mild-natured; *chifté* a kick with both hind feet at once. 10. *pék, pérk* violent, severe. 11. graceful smile: *nézakét* (pseudo-Arabic from p. *nazik*) grace; *tébés'sum* smile (§ 622). 12. p. *sheer* a lion; *qasd ét"* to intend to kill. 13. *béd-asîl* whose family or origin is vile, bad; mean, nasty. 14. *néjabét* nobility. 15. *ûniforma* uniform [It.]. 16. *zérdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *béd-mayé* vile-natured (§ 536). 19. pleasure party, society: *méy*, wine. 20. *ishrét* drinking, wine. 21. *gihér* disposition. 22. *tém'yeez ét."* to distinguish. 23. *méhékk'*, vulg. *méhéng* a touchstone, test (n. i. of *hékk* [§ 599]).

نصح[24] ایله یوله کلمه‌یه‌نی ایتمه‌لی تکدیر[25] ،
تکدیر ایله اوصلاغایانك حق[26] کوتك[27] در.
ایمان ایله دین[28] : آچه در ارباب غناده[29] ،
ناموس و حمیت[30] سوزی قالدی فقراده.
بر یرده که یوق نعمه‌کی[31] تقدیر ایده‌جك[32] کوش[33] ،
تضییعِ نَفَس ایلمه[34] ! تبدیل مقام[35] ایت !
عورت[36] کبی مغلوبِ هوا[37] اولمه ! ار[38] اول ار !
نَفسك[39] سنی رام ایتمه‌سین[40] ، سن نَفسکی رام ایت.
مانندِ شَجَر[41] نابت اولور[42] ثابت اولانلر[43] ،
هرهانکی ایشك اهلی[44] ایسه‌ك ؛ اونده دوام ایت !
نقصانکی[45] بیل ! بر ایشه یا باشلامه اَوَّلْ !
یا باشلادیغك کاری[46] پذیرای ختام[47] ایت. ‹ضیا پاشا›

24. *nous-h'*, *nousouh'* advice; *yola gélmék* to come right. 25. to punish (§ 615). 26. *haqq'* right, claim. 27. *kôtêk* beating, cudgelling. 28. belief and religion. 29. *érbabi ghîna* the rich people (§ 695 [2]). 30. *namous* a sense of honour, decorum; *hameeyét* honesty. 31. *naghmé* song, a melody sung. 32. *tagdeer et.''* to appreciate. 33. p. *gûsh* ear. 34. *tazyee* to waste [II. of *zay'*]; *néfés* the breath. 35. *tébdeel ét.''* to change; *maqam* a tune. 36. *avrét*, *avrat* woman. 37. *maghloub ol.''* to be defeated; *héva* any unreasonable bias. 38. *ér* brave man (Armenian). 39. *néfs* the carnal man, the spirit of conscupiscence. 40. *ram ét.''* to submit. 41. *manén'di shéjér* like a tree. 42. *nabit ol.''* to grow, to vegetate. 43. *sabit ol.''* to be firm. 44. *éhl* a capable man (§ 695 [5]). 45. *noqsan* deficiency. 46. work. 47. *pézira'yî khitam ét.''* to bring to an end.

مکالمه Conversation.

A Visit on Ship-board.

صباح شریفلریکز خیر اولسون ! — صباحلر خیر اولسون ! بو یورك !
نره‌دن کلیورسکز ؟ — ازمیردن کلیورز افندم !
سواریکزك اسمی نه‌در ؟ — قپودان جون سیمور در افندم !
سفینه‌کزك اسمی نه‌در ؟ — سفینه‌مزك اسمی 'اسقوچیا' در افندم !

بر شیئه احتیاجکز وار می ؟ تشکر اولونور شمدیلك هیچ برشیئه احتیاجمیز یوقدر.

دیشاریده هوا نصل ایدی ؟ هوالر پك مساعد ایدی.

بوراده نه‌قدر بولونه‌جقسکز ؟ بر هفته قدر.

مُدّت سیاحتکز نقدر امتداد ایله‌دی ؟ صوك اسکله‌لر اولان ازمیردن بوصالی کونی حرکت ایتدك.

اوحالده ایکی کوندنبَری دکیزده بولونو یوررسکز ؟ اوت افندم !

نره‌یه کیتمکی تصمیم ایدییورسکز ؟ اکر مُختَلِف هوایه تصادف ایتمز ایسه‌ك بیروته قدر کیده‌جکز.

پك اصابت ایدرسکز ؟ ماکنه‌کزده وقوعبولان سَقَطلغی بلا معاونت تسویه ایده‌بیلیرمیسکز ؟ معاونتکزه تشکرلر اولونور ، لکن ایکی ساعته‌قدر بزجه تعمیری ممکندر.

بورایه نصل کلدیکز ؟ یلکن ایله کلدك.

اللهه ایصمارلادق ! آلمش اولدیغم معلوماتی قپوداغه اخبار ایده‌جکم. بر فینجان قهوه ایچرمیسیکیز.

لطفیکزك منتداری‌یم ، لکن شمدی طورمغه وقتمك عدم مساعده‌سندن طولایی نه وقت آرزو ایدرسه‌کیز ، تشریف ایدیکز. تشریفکزله مشرف اولمجغم. انشاالله معامله مهمانتوازانه‌کیزدن وقت آخَرده مستفید اولورم. احترامات فائقه‌می قپودانیکیزه تقدیمله کسب فخر و شرف ایده‌رم.

شیمدیلك اللهه ایصمارلادك ! خوش کلدیکز ! صفا کلدیکز !

درس ٥٩ Lesson 59.

Euphonic Changes of the Letters.

A. Assimilation or ادغام *Idgham.*

§ 700. ***Idgham*** is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (ّ) over the second letter; the quiescent letter is marked by a *jézma* (ْ) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. **If the First of the double Homogeneous Letters is quiescent,** it is removed or imposed upon the second, and the latter is doubled or marked with a *shéddé;* as:

مِلْلَتْ *mil'lét:* the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam:* and this imposition is indicated by a *shéddé*, which shows that the second *lam* is doubled thus: مِلَّتْ *mil'lét.*

حِدْدَتْ *hid'dét* 'anger': is written as حِدَّتْ *hid'dét.*

دعوت 'عفو *davét, afv:* the Obj. Part. of the measure مفعول is مَدْعُوْ، مَعْفُوْ *médouv, mafouv;* the first letter و is quiescent, therefore imposed on the second و; as: مَدْعُوّ، مَعْفُوّ *médouv, mafouv.*

There is no change in the pronunciation in either instances.

b. **If the First of the double Homogeneous Letters is punctuated by a vowel,** the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلَال *ikhlal* to spoil: the remainder is خلل (§ 634 a): the Subjective Participle is مُخْلِلْ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلِلْ *moukh'-lil* becomes مُخِلْلْ *moukhill';* after the assimilation مُخِلّ *mou-khill'.*

شديد *shédid* severe: √شَدَدَ: the Noun of Superiority according to the measure أَفْعَلْ (§ 609) is أَشْدَدْ *ésh'-déd:* Remove the vowel to the preceding: it is أَشْدْدْ *éshédd,* after the assimilation أَشَدّ *é-shédd* 'severest'.

c. **If the Preceding Letter already has a vowel,** or **if it is an *élif,*** the vowel of the first letter cannot be carried back to the preceding; therefore the vowel of the first letter is omitted: and the letter itself is placed over the second of the double homogeneous letters:

ارتداد *irtidad* apostasy (VIII of $\sqrt{\text{رَدَدَ}}$ [§ 627]): the remainder is رتدد (§ 634 a): the Subj. Part. is مُرْتَدِدْ *mûrté'-did:* the first of the double letters دِ has a vowel: that vowel cannot be brought back to the preceding تَ; because it already has a vowel: therefore the vowel of the first دِ is omitted: as مُرْتَدْدْ *mûrtédd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدّ *mûr-tédd'* (vulg. *mourtad, mîrtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدْدْ *mûrtédéd* = مُرْتَدْدْ = مُرْتَدّ *mûrtédd;* but the Obj. Part. of the measures *Infiqal* and *Iftiqal* is not used.

مرور *mûrour* to pass: $\sqrt{\text{مَرَرَ}}$: according to the measure فَاقِلْ the Subj. Part. is مَارِرْ *ma'-rir:* the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *élif:* therefore the vowel of the first *ré* is omitted as مَارْرْ *marr:* and the letter itself assimilated with the second *ré* ر: as مَارّ *marr'*.

d. If two *élifs* have come together, the first *élif* is assimilated with the second: but the second *élif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

امر *émr* order: the Subj. Part. of the measure فَاقِلْ is اَامِرْ *é-amir:* the first *élif* is omitted and the second has *médda;* thus آمِرْ *a-mir* commander. اتيان *ityan* to follow: $\sqrt{\text{أَتَيَ}}$: فَاقِلْ: اَاتِي *é-a-ti* = آتِي *a-ti* following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مدد *médéd* help, خلل *khalél* injury, ضرر *zarar* loss, سبب *sébéb* reason, اكتتاب *iktitab* copying.

2. The Subj. Part. of حجّ *hajj* 'pilgrimage' is حاجِجْ = حاجْجْ *hajj* = حاجّ *hajj* or حاجى *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kîr-shéhir (Qîzîlbashes)].

تعليم ١٥٢ Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham:*

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

، اَخْذ[6] ، اِنْضِمَام[5] ، خُصُوص[4] ، اَكْل[3] ، اِسْتِمْدَاد[2] ، اِخْتِلال[1]
. استقلال ، عُمُوم[10] ، اِحْمِرَار[9] ، تَمَام[8] ، اِضْرَار[7] ، اسوداد

Into the Noun of Location (مَفْعَل):

. حَكّ[13] ، مُرُور[12] ، حُلُول[11] ، قرار[11]

Into the Noun of Superiority (اَفْعَل § 609):

. جَلال ، لَذِيذ[17] ، عَزِيز[16] ، قَلِيل[15] ، صَحِيح[14] ، تَامّ[14] ، خِفّ

Into the Noun with *Mim* (مَفْعَلَت):

. حُلول ، ذِلّت ، سُرُور[20] ، ضَرَر[19] ، حُبّ[18] ، وِداد[18]

Words. 1. confusion (spoilt). 2. to implore help (who asks help). 3. to eat. 4. case, especiality (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

B. Modification of Letters. اعلال *Eelal.*

§ 702. The letters ا و ی are called 'weak' or 'feeble' letters (*houroufou illét*), and all the others are called 'sound' letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or 'motion' (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they 'sound' letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ـَ ـِ ـُ) and a weak letter (ا و ی) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

Note. Élif is analogous to *ûstûn*, *yé* to *ésré* and *vav* to *êôtré* (§ 27).

§ 704. The weak letters و and ى require especial consideration: the changes of ا are not important.

§ 705. **Modification of *vav*** اعلال واو

a. If *vav* has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

خَوَفَ ' قَوَلَ ' √صَوَنَ ' خَوْف ' قَوْلْ ' صَوْن *savn, qavl, khavf*: the Obj. Part. by the measure مَفْعُول (§ 604): مَخْوُوف ' مَقْوُول ' مَصْوُون *mas'-voun, maq-voul, makh'vouf*: modified مَصُوون *ma-sou-oun* etc. after the assimilation مَخُوف ' مَقُول ' مصُون *ma-soun, maqoul, makhouf* 'kept, spoken, terrible'.

b. If the letter preceding *vav* has *ésré* as its vowel (ـِـو) *vav* is changed into ى (*-î-*); as:

The word.	Root.	Measure.	Natural form [1].	Modified form.
دُعَاء *dou'a*	دَعَوَ	فَاعِلْ	دَاعِوْ *da-yiv*	دَاعِى *da-yi*
وَزْن *vézn*	وَزَنَ	مِفْعَال	مِوْزَان *miv-zan*	مِيزَان *miy-zan*
وُجُود *vûjoud*	وَجَدَ	اِفْعَال	اِوْجَاد *iv-jad*	اِيجَاد *iy-jad*
اِدَارَهْ (§ 620)	دَوَرَ	Subj. Part.	مُدْوِر *mûd-vir*	مُدِير *mû-dîr.*

c. If the letter preceding *vav* have *ûstûn* as its vowel, (ـَـو) the *vav* is changed into *élif* (*-a-*):

صَفْوَتْ *saf'vét*	صَفَوَ	مُفَاعَلَهْ	مُصَافَوَتْ *mûsa-fé-vét*	مُصَافَات *mûsafat*
عَدَاوَتْ *adavét*	عَدَوَ	»	مُعَادَوَتْ *mou-a-dévét*	مُعَادَات *mou-a-dat*

[1] The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
رِضَاء *riza*	رَضَوَ	مَفْعَلَتْ	مَرْضَوَتْ *mér-zé-vét*	مَرْضَاة *mérzat*
قَوْلْ *qavl*	قَوَلَ	مَفْعَلْ	مَقْوَلْ *maq-vél*	مَقَال *ma-qal*
دَوْر *dévr*	دَوَرَ	»	مَدْوَرْ *médvér*	مَدَار *médar.*

d. *Vav* after servile *élif* is changed into *hémzé* (§§ 591, 602 a):

دَوْر *dévr*	دَوَرَ	فَاقِلْ	دَاوِرْ *da-vir*	دَابِر *da-yir*
لَغْوْ *laghv*	لَغَوَ	اِفْعَال	اِلْغَاو *il-ghav*	اِلْغَاء *il-gha*
دَعْوَتْ *davét*	دَعَوَ	فُعَال	دُعَاو *dou-av*	دُعَاء *dou-a*
رِضْوَان *rîdvan*	رَضَوَ	فِعَال	رِضَاو *ri-zav*	رِضَاء *riza*
عُلُوّ *ou-louv*	عَلَوَ	استفعال	استعلاو *is-ti-lav*	استعلاء *is-ti-la.*

تعليم ١٥٣ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

أَصْطِفَاء[1]، رِضَاء[2]، نَوْم[3]، سَمُوّ[4]، صُوم[5]، خُلُوّ[6]، قَوْل[7]، دَوَام[8].

Noun with *Mim* (مَفْعَلْ):

مَوْت[9]، جَوَاز[10]، كَوْن[11]، نَوْم، ذَوْق[8]، خَوْف[9].

Words. 1. to continue. 2. word, agreement (consenting). 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent. 8. fear. 9. taste (taste). 10. permission (figurative language). 11. death (death).

Derivative Infinitive (إفعال [§ 621]).

وُجوب ، وُقوع ، وُضوح[15] ، وُجود[14] ، وُصول[13] ، وُرُود[12]

Deriv. Inf. (استفعال [§ 631]): عَفْو[16] ، وَفاء[17] ، وُضوح[18].

12. arrival (to bring forward, to cite). 13. arrival (to send). 14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

§ 706. **Modification of *yé*** اعلال یاء

a. If *yé* would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transfered to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سَيَلَان *séyélan*	سَيَلَ	مَفْعِلْ	مَسِيلْ *més-yil*	مَسِيل *mé-sil*
سَيْر *séyr*	سَيَرَ	مَفْعِلَتْ	مَسِيرَهْ *més-yi-ré*	مَسِيرَه *mé-si-ré.*

b. If the letter preceding *yé* have *ûstûn* for its vowel, the *yé* is changed into *élif:*

نَفِي *néfi*	نَفَيَ	مُفَاقَلَهْ	مُنَافَيَتْ *mû-na-fé-yét*	مُنَافَات *mû-na-fat*
رِعَايَتْ *ri-ayét*	رَعَيَ	مُفَاقَلَهْ	مُرَاعَيَتْ *mûra-'é-yét*	مُرَاعَات *mû-ra-at*
زِيَارَتْ *ziyarét*	زَيَرَ	مَفْعَلْ	مَزْيَرْ *méz-yér*	مَزَار *mé-zar*
عَيْش *aysh*	عَيَشَ	مَفْعَلْ	مَعْيَشْ *ma-yésh*	مَعَاش *ma-ash*
هَيْبَتْ *héybét*	هَيَبَ	مَفْعَلَتْ	مَهْيَبَتْ *méh-yé-bét*	مَهَابَت *mé-ha-bét.*

c. If *yé* is quiescent and the preceding letter has *êôtré* as its vowel, the *yé* is changed into *vav:*

إِيجَاد *ijad*	وَجَدَ) يجد	Subj. Part.	مُيْجِد *mouy-jid*	مُوجِد *mou-jid*
إِيجَاب *ijab*	وَجَبَ) يجب	(§ 621)	مُيْجِب *mouy-jib*	مُوجِب *mou-jib.*

d. After the servile *élif*, *yé* is usually changed into *hémzé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَتْ *niyabét*	نَيَبَ	فَاقِلْ	نَايِب *na-yib*	نَائِبْ *na-ib*
هَدِيَهْ *hédiyé*	هَدَىَ	اِفْقَال	اِهْدَاى *ihday*	اِهْدَاء *ihda.*

تعليم ١٥٤ Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle [§§ 602—603]:

ايمان[1]، زِيَارَت[2]، نَيْلَان[3]، سَيْرَان[4]، اِيرَاث[5].

احتياج، انقياد، ازدياد، اِجْبَار.

Deriv. Inf. (افتعال): اِحْتِكَايَتْ[6]، كِفَايَتْ[7]، نِهَايَتْ[8]، كِسْوَتْ[9].

Derivative Infinitive (افعال):

بقا، خفى، نهى، اِعْطَا[10]، رَخَاوَتْ[11]، سَقِى[12]، جَرَيَان[13]، كِسْوَتْ[14].

Noun with *mim* (مفعل):

نور[15]، رِضْوَان، حِيلَهْ[16]، زِيَادَه[17]، فَيْض[18]، (مِفْعَلَه).

Derivative Infinitive (مُفَاعَلَتْ = مُفَاقَلَهْ § 618):

جَزَا[19]، كَيْف[20]، نَفِى[21]، بَهَا[22]، دَوَاء[23]، نَجْوَ[24]، صَفْوَت[25]، لِقَاء[26]، رِعَايَتْ[27].

Words. 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform) 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

تعليم قرائت Reading Exercise.

انكلتره قرالى حضرتلرينك رسم تتوّجلرى

ıe Ceremony of the ›nation of the King of England.

لوندره : ٩ آغستوس — (وستمينستر) كليسانده ساعت اون ايكيبى قرق كچه ' تتوج مراسمى[1] اجرا اولنمشدر . كليسانك درونى ' فوق العاده[2] وَ پك مُشمش[3] صورتده‌تزيين ايدلش ايدى .

on: Aug. 9., 1902. — The ıony of the Coronation took at 12.40 in Westminster y, the interior of which was ddidly decorated.

قرال وقرالیچه حضراتى[4] (بوكينغام) سرايندن كليسايه قدر كچه‌جكلرى يوللرده طوپلانمش اولان برجمّ غفير[5] طرفندن آلقيشلانمشلاردر . قرال حضرتلرينك احوال صحّيه‌لرى[6] پك ايى كورونيوردى .

wd of incalculable numbers athered all along the route e Royal Couple [the King ıe Queen] from Buckingham e to the Cathedral, making siastic ovations. The King .red to be in excellent ı.

قرال و قرالیچه حضراتى[4] ' ساعت ايكيده ؛ اهالينك آلقيشلرى آره‌سنده ؛ (قانتربورى) باش پسقپوسى[7] ايله[8] پرنس (دوغال)[9] وَدوق (دونورفولق) وَ زادكان صنفى[10] هيئت مبعوثه‌سى[11] طرفندن عرض اولونان تبريكات

p. m. their Majesties (after g received the homage of rchbischop of Canterbury, rince of Wales, the Duke ›rfolk, and the represen- s of the Nobility) returned

Words and Notes. Ingiltérra Qralî hazrétlériniñ résmi tétév'-i. 1. ***résm*** pl. ***mérasim*** (§ 649) ceremony. 2. ***fevqél-'adé*** extra-ırily (§ 671 h). 3. ***mûsha'sha' sourétdé*** splendidly (§ 458): ***mû-ı*** méf. of ***sha-sha-a*** (§ 635). 4. ***hazarat*** pl. of ***hasrét*** (§§ 497, 5. ***jém'mi ghafeer*** a great multitude. 6. ***ahvalî sih'hiyé:*** pl. of ***hal, sih-hi-yé*** sanitary: ménsoub of ***sih-hat*** (§ 579). ***h pisqopos.*** 8. ***ilé*** for ***vé*** (§ 470). 9. Préns dî Gal. I dî lk. 10. ***zadégian*** (pl. of ***zadé***) nobles 510); ***yét*** assembly, ***mébous*** (méf. of ***ba's***) d.

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.

وُ احتراماتی قبول ایتدکدن صکره ؛ (بوکینغام) سرایینه عودتله ، بالقونه چیقمیشلر وَ اهالی طرفندن تکرار آلقیشلاغمشلردر .

We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.

قرال حضرتلرینك مراسم تتوّجیه أثناسنده هیچ بر راحتسزلق وَ یورغونلق حس ایتمه‌دکلری، تأمین اولونیور[12] . احوالِ صحیه‌لرینك بَر کمال[13] اولدیغی ناصیه‌لرندن[14] غایان اولویوردی .

The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy.

(The Constantinople Agency.)

آقشام اوزه‌ری مشعشع[8] شنلکلر اجرا اولونمشدر . بر چوق اهالی آوازِ بُلَندله مسرّت عظیمه اِظهار ایده‌رك سوقاقلرده طولاشمقده‌در .

(قسطنطینوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged and a vast crowd filled the streets.

لوندره : کذا — رسم تتوّجك اجراسی کونده هوا پك لطیف ایدی . شهر پك پارلاق بر صورتده دونادلمش ایدی . بر ازدحام فوق العاده سوقاقلری دولدورمشدر .

The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.

کلیسا ده آیین پك مطنطن[15] اولمشلردر . قرال حضرتلری تَعَبْ و مَشَقَّتْ[16] حس ایتمه‌مشلردر . آیین[17] یتمش بش دقیقه امتداد ایتمشدر .

12. *té-é-min ét.'':* to assure (2 of *émn* [§ 615]). 13. ***bér kémal*** perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. ***moutantan*** magnificent (méf. of *tantana* [§ 458]). 16. ***té-'ab ou méshaqqat*** fatigue and suffering; *hiss ét.'':* to feel. 17. ***ayin*** ceremony.

procession (of the Coro-
n) was gorgeous. All the
and Peeresses were in
attire and produced a grand
. (and among them were)
Kitchener, General Sir
selee, and Admiral Seymour.
notels were decorated, and
rdinary prices were main-
l. The terms for places
platforms were very mode-
The enthusiasm was great.
Edward, although very
ooks very well. No accident
red. (The National Agency.)

رسمِ تتوج آلایی پك مطنطن ایدی.
لوردلر ایله[8] زوجه‌لرینك لابس اولدقلری
البسهٔ رسمیه‌لر آلایه[18] برشمشعه[3]
ویرییوردی. لورد کیچنر ایله جنرال
(غزالی) وَ آمیرال (سه‌یمور) هرکسك
نظرِ دقتنی جلب ایدییورلردی. اوتللر
تزیین و اسکی فیأتلر ابقا ایدلمشدر.
اهالیه مخصوص انشا اولنان صره‌لرك[19]
فیأتی پك دوندر[20]. مَسَرَّت عظیمدر.
قرال حضرتلری هرنه قدر ضعیف
ایسه‌لرده احوالِ صحّیه‌لری ایییدر. هیچ
بر حادثه[21] وقوع بولمامشدر.
(آژانسْ ناسیونال)

18. *alay* procession. 19. *sîra* bench, platform. 20. *doun* moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

Coronation in Westminster
y and the procession lasted
ur. The weather is magni-
. After the ceremony the
and Queen returned to
ngham Palace.

لوندره: کذا — (وستمینستر) ده
تتوج آیینی وَ آلایك مروری برساعت
دوام ایتمشدر. هوا غایت لطیفدر.
قرال و قرالیچه حضرتلری تتوّجدن
صوکره (بوکینغام) سراینه عودت
ایتمشلردر.

King, who looks thinner,
es that the ceremony
d him no fatigue.
(Fournier.)

خسته‌لق مناسبتیله دوچارِ ضَعَف اولمش
بولونان قرال حضرتلری هیچ بریورغو-
نلق حسّ ایتمدکلرینی بیان ایتمشلردر.
(فورنیه)

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٦٠ درس Lesson 60.

Miscellaneous Idiomatic Phrases.

Eldén géléni yap.	Do as much as you can.
Shimdi gélir.	He will be here presently.
Iki gûndé bir.	Once in two days.
Bén olmasam boghoulajaq îdî.	But for my help he would have been drowned.
Aẓ qaldî béni bir gêôzdén édi-yoroudou.	He came very near causing me the loss of an eye.
O qadarî él vérir.	That was sufficient.
Baña él vérméz.	I cannot afford it.
Baña él étdi.	He beckoned me.
Oña gêôz étdi.	He winked at him.
Aqlî bashîna géldi.	He came to his senses.
Bashî dara géldiyi gibi. / *Bashî tasha gélir gélméz.*	When he got into trouble.
Onou bir shéy yériné qomaz.	He regards that as of no account.
Pék chapouq alînîyor.	He is easily touched.
Yûzûnû asmish.	He is out of humour.
Aqlîma géldi.	It occurred to me.
Aqlîna braq.	Remind him of it.
Dédiklérimi fikriñdé tout.	Remember what I say.
Dépétaqla gétdi.	It went down head foremost.
Eodûm patladî.	It alarms me excessively.
Ustûñû bashîñî déyishdir.	Change your clothes.
Sêôzûnû achmaq.	To commence conversation.
Né qadar vaqît sûrér?	How long will it take?
Bou hich bir shéyé yaramaz.	This is good for nothing.
Gêôzdén géchir.	Cast your eye over it.
Elimé bêôylé bir kitab géchdiyi yoghoudou.	Such a book I had never seen.
Yéméyé gélir amma saqlamaya gélméz.	It is good to eat, but will not do to keep.
Dérisi qirmîzîya chalar.	Its skin is reddish.
Sijimi iki qatla.	Double the string.
Evléri iki qat dîr.	Their house is two stories high.
Bir dil baghî vérmishlér.	They had given a token.

ba bir qab géchir.	Put a cover on the book.
n oraya, ordan oraya olajaq bêôylé?	Why move it about from place to place?
ıq asma.	Don't care.
î yériné qodou.	He has hit the nail on the head.
atdî.	He has become bankrupt.
émèyé aghzîm varmayor. / *ı ûsté varmayor.*	I cannot bear to speak (on so painful a subject).
ıuzoun (éyri) dour.	He is thievish.
ıé iséñ, béndé o youm.	I have equal claims with you.
ı var adam da var.	There are more sorts of men than one.
alt ûst étdi.	He has put us all to confusion.
: yazîq dîr?	I am to be pitied.
. yazîq déyil mi?	Am I not to be pitied?
i kés!	Be quiet!
ıchîq bir adém dir.	He is a liberal man.
dé'mi bashdan chîqarasîn?	Will you lead me also astray?
i barqîmî bashîma yiqdî.	He has lost me all my property.
ˀ géldi. Nazara géldi. / *déydi. Nazar déydi.*	He has been affected by an evil eye. He is bewitched.
dash adam késilmish.	The hill is full of people.
ınî yédi.	He was the cause of his death.
ıdén gûjûmdén oldoum.	I was hindered in my work.
ıî bashîña topla.	Come to your senses.
ı' mî chîqîyoroudou?	Were you dying, that you were in such a hurry?
ouzoun dour.	He talks much.
ldou isé oldou.	Forget the past.
sorma!	I cannot tell (how badly matters are going).

Appendices.

The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A.H.700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.[1] The mésnévi, the qasidé, and the ghazél, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mésnévi is a poem written in rhyming couplets, and is usually narrative in subject. The qasidé and the ghazél are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

[1] See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II., the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl Béy, Vasîf, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izzét Molla, Pértév Pasha, Akif Pasha, and the poetesses Fîtnét and Léyla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of Réshid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Efféndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a tour de force, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahméd Midhat Efféndi, Sami Béy: the lexicographer and encyclopedist, Ebûz-Ziya Tévfiq Béy, Mouallim Naji Efféndi, Hamid Béy: who holds the first place among Ottoman dramatists, Mihran Efféndi: the grammarian, and Kémal Béy: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama. G.

Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

			A. H.	A. D.
1.	Osman I.	Son of Er-Toghroul	700	1301
2.	Orkhan	» » Osman I.	726	1326
3.	Mourad I.	» » Orkhan	761	1359
4.	Bayazid (Bajazet) I.	» » Mourad I.	791	1389
	Interregnum		804	1402
5.	Méhémméd I.	» » Bayazid I.	816	1413
6.	Mourad II.	» » Méhémméd I.	824	1421
7.	Méhémmed II.	» » Mourad II.	855	1451
8.	Bayazid II.	» » Méhémméd II.	886	1481
9.	Sélim I.	» » Bayazid II.	918	1512

					A. H.	A. D.
10.	Souléyman I.	Son	of	Sélim I.	926	1520
11.	Sélim II.	»	»	Souléyman I.	974	1566
12.	Mourad III.	»	»	Sélim II.	982	1574
13.	Méhémméd III.	»	»	Mourad III.	1003	1595
14.	Ahméd I.	»	»	Méhémméd III.	1012	1603
15.	Moustafa I.	»	»	»	1026	1617
16.	Osman II.	»	»	Ahméd I.	1027	1618
	Moustafa I.			(restored)	1031	1622
17.	Mourad IV.	»	»	Ahméd I.	1032	1623
18.	Ibrahim	»	»	»	1049	1640
19.	Méhémméd IV.	»	»	Ibrahim	1058	1648
20.	Souléyman II.	»	»	»	1099	1687
21.	Ahméd II.	»	»	»	1102	1691
22.	Moustafa II.	»	»	Méhémméd IV.	1106	1695
23.	Ahméd III.	»	»	»	1115	1703
24.	Mahmoud I.	»	»	Moustafa II.	1143	1730
25.	Osman III.	»	»	»	1168	1754
26.	Moustafa III.	»	»	Ahméd III.	1171	1757
27.	Abd-ûl-Hamid I.	»	»	»	1187	1773
28.	Sélim III.	»	»	Moustafa III.	1203	1789
29.	Moustafa IV.	»	»	Abd-ûl-Hamid I.	1222	1807
30.	Mahmoud II.	»	»	»	1223	1808
31.	Abd-ûl-Méjid	»	»	Mahmoud II.	1255	1839
32.	Abd-ûl-Aziz	»	»	»	1277	1861
33.	—	—		—	—	—
34.	Abd-ûl-Hamid II.	»	»	Abd-ûl-Méjid	1293	1876

تاريخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and $14^{2}/_{5}$ seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrém 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the divident.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

1902 — 622 = 1280 ÷ 33 = 40; 1280 + 40 = ١٣٢٠
1904 — 622 = 1282 ÷ 33 = 40; 1282 + 40 = ١٣٢٢
1328 — 622 = 706 ÷ 33 = 23; 706 + 23 = ٧٢٩

Conversely

١٣٢٠ ÷ 33 = 40; ١٣٢٠ — 40 = 1280 + 622 = 1902
١٣٢٢ ÷ 33 = 40; ١٣٢٢ — 40 = 1282 + 622 = 1904
٧٢٩ ÷ 33 = 23; ٧٢٩ — ٢٣ = 706 + 622 = 1328.

سنهء مالیه The Ottoman Financial Calendar.

In the 1205th year of the Héjira (1/12 March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

Parsing. تحليل *Tahleel.*

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

خطبهٔ پیغمبری The Prophet's Speech.

رسولِ اکرم بر جمعه کونی کندی دوه‌سنه بیندی وَ یوز نفر اهلِ اسلام ایله قُبادن قالقدی ، وَ نفسِ مدینه‌یه عازم اولدی . اثنای راهده صول طرفنه مَیل ایله بنی سالم بن عوف یوردنده رانونا دینیلن وادینك اوست طرفنه ایندی وَ اوراده غایت بلیغانه بر خطبه اوقویوب جمعه نمازی قیلدی .

خاتِمُ ٱلْاَنْبِیا حضرتلرینك اك ابتدا قیلدیغی جمعه نمازی بو در . وَ ابتداکی خطبه‌سی او در که خلاصه وجه ایله ترجمه‌سی بوراده ایراد اولونور .

رسول اکرم قالقوب حق تعالی حضرتلرینه لایق اولدیغی وجه ایله حمد و ثنا ایله‌دکدنصوکره بویله بویورمش ایدی :

ای ناس ! صاغلیغکزده آخرتکز ایچون تدارك کوروکز . مُحَقَّق بیلکز که ، یومِ قیامتده هر فردك باشینه وورولهجق وَ چوبانسز براقدیغی قویونلدن صوریلهجق . صوکره جناب حق اوکا دییه‌جك . اما ناصل دییه‌جك ؟ ترجمانی یوق ، پرده‌داری یوق ؛ بالْذّات دییه‌جك که : 'ای قولم سکا بنم رسولم کاوب ده تبلیغ ایتمه‌دی می ؟ بن سکا مال ویردم ، لطف و احسان ایتدم ؛ سن کندك ایچین نه تدارك ایتدك ؟

«اوکیمسه دخی صاغنه صولنه باقه‌جق بر شی کورمه‌یه‌جك . اوکونه

باقه‌جق ' جهنّمدن باشقه بر شی کورمه‌یه‌جك . اویله ایسه هر کیم که کندیسنی وَلَوْ که بر یاریم خُرما ایله اولسون ' آتشدن قورتاره‌یله‌جك ایسه ' همان اول خیری ایشله‌سین . اوتی ده بولاماز ایسه ' باری کلمهٔ طَیِّبَه ایله کندیسنی قورتارسین . زیرا اونکله بر خیره اون مثلندن یدیوز مثلینه قدر ثواب ویریلیر » .

وَ اَلسَّلَامُ عَلَی رَسُولُ اَللّٰهِ وَ رَحْمَةُ اَللّٰهِ وَ بَرَکَاتِهِ . ‹جودت پاشا›

خطبهٔ پیغمبری *Khoutbé'yi Péyghambéri* 'the prophetic sermon, or the sermon of the prophet'. Pers. Izafét: if the first noun ends in vowel *hé,* a hémzé is placed over it (§ 519): خطبه is an Ar. noun, measure فُعْلَتْ (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (خطیب *khatib*) before the midday service of worship in Friday (*Jouma'a namazî*).' p. پیغمبر is composed of پَیْغَم ' پَیْغام *péygham* 'message, revelation' élif is omitted (§ 560) + بر *bér* 'carry' (§§ 535, 554); by the addition of ی *-i* it is changed into Noun of Rel. (§ 527).

رسول اکرم *Résou'lou Ekrém.* 'The most venerable Prophet': Pers. Izafét composed of two Ar. words (§ 517). رسول 'prophet, apostle' Adj. Qual. of رَسالات of the meas. فَعُول (§ 607). اَکْرَمْ N. of Superiority of کرامت, masc. meas. اَفْعَلْ ' کرامَتْ is a miracle wrought through the agency of a saint, but معجزه *mûjizé* is a miracle wrought by Divine power.

بر جمعه کونی *bir Jouma'a gûnû* 'on a Friday': بر Turk. Ind. Article (§ 60), جمعه کونی Turk. Izafét (§ 181). جمعه Ar. noun, meas. فُعْلَةْ (§ 592), the fayil being جامِع 'collector, mosque', other derivatives: مجموع ' مجموعه ' تَجَمُّع ؛ کونی = کون Turk. noun with pron. affix third person (§ 105 [3]).

کندی دوه‌سنه *Kéndi dévésiné* 'on his camel': Turk. Izafét with pron. کندی pers. pron. (§ 147), دوه‌سنه = دوه‌سی ' دوه Turk. noun with pron. affix third person sing. dative case.

بيندى *bindi* 'he mounted': Turk. intran. verb, Ind. Past sing. third person of the masdar بينمك. Der. بينديرمك ' بينيلمك.

وَ يوز نفر اهل اسلام ايله *vé yûz néfér éhli islam'ilé* 'and with believers two hundred in number': وَ Arab. Pers. conjunctive (§ 470), يوز Turk. Card. number (§ 192), نَفَرْ Ar. noun meas. فَقَلْ 'individual' used for men (§ 203): Reg. Fem. pl. نفرات (§ 576); اهلِ اسلام Pers. Izafét 'Moslem'. Comp. noun (§ 695[5]). a. اهل meas. فَقْل, Irregular pl. آهالى (§ 650). تَفَقُّلْ = تأهُّل *té-éh'hûl* to marry; إسلام submitting himself to the divine disposal, IV. of سلام, fayil مسلم *mûslim* 'one who submissively obeys God, Moslem' (§§ 512, 634 d); ايله Turk. post position, sign of Instrumental case (§ 232).

قبادن قالقدى *Qoubadan qalqdî* 'he started from Qouba'; a. قبادن prop. noun, sing. abl.; nom. *Qouba* 'a place near Medina'; قالقدى Ind. Past, sing. third person the primitive masdar قالقمق, deriv.: قالقيشمق ' قالدريق (§§ 263, 268).

وَ نفس مدينه‌يه *vé néfsi Médinéyé* 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. نفس 'the very substance, main' meas. فَقَل; a. مدينه prop. noun, sing. dative of the measure فقيله, Abstract noun by the addition of *hé* (ه = *é* [§ 582]).

عازم اولدى *'azim oldou* 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb اولمق, Masdar عازم اولمق (§ 272): a. عازم fayil of عزيمت; deriv. IV. إفقال = اغرام.

اثناى راهده *ésnayi rahdé, -rahda* 'in the course of the road, or journey, *i. e.* on the way': Pers. Izafét (§ 518): a. اثناء Irreg. plural of ثنى *sénee* (§ 639 b) 'twisting, winding', used in Turkish as a sing., in the sense of 'the course of a journey,

the time of a stay, a period of time': اثنای اقامتده 'in the course of the stay', اول ثناده 'at that time, in that interval'; راهدة sing. loc. case.

صول طرفنه *sol tarafina* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفنه = طرف ' طرفی meas. فَقَلْ with pron. affix third person singular dative (§§ 99, 105 [3]).

ميل ايله *méyl ilé* 'swerving, turning' for ميل ايده‌رك: the Turk. conj. ايله is used to express the meaning of ايده‌رك (§ 430). a. ميل meas. فَقْل.

بنی سالم بن عوف يوردنده *Bénee Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنی masc. pl. of بَنُو ' بَن (§ 575); سالم يوردی ' يورد = يوردنده; بن عوف : بن stands for patronym (§ 669 [3]) 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دينيلن وادينكْ اوست طرفنه *Ranona dénilén vadiniñ ûst tarafina* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دينيلن méfoul of دينيلمك (§ 402); وادينكْ first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); a. طرفنه = طرف ' طرفی noun, pl. اطراف (§ 639 b); it indicates motion (§ 237).

ايندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar اينمك, deriv. ايندير مك (§ 263).

اورادە *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غايت بليغانه بر خطبه اوقويوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غايت بليغانه superl. degree of Turk. adj. (§ 226). a. p. بليغانه pers. adj. or adv. (§§ 528, 684): a. بليغ adj. Qual. of بَلاغَتْ 'eloquence'; اوقويوب

Turk. Gerund 'having recited' or 'he recited and afterwards ...' (for قیلدی ... وَ اوقودی).

جمعه نمازی قیلدی *Jouma'a namazî qîldî* 'he performed his Friday prayer': جمعه نمازی Turk. Izafét (§ 109): a. جمعه = فُعْلَةْ first member. نمازی second member, third person of p. نماز 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', نماز قیلمق 'to make his prayers', comp. trans. verb (§ 272); قیلدی Ind. Past. singular third person.

خاتم الانبیا حضرتلرینك الڭ ابتدا قیلدیغی جمعه نمازی بو در *Khatim'ul énbiya hazrétlériniñ éñ iptida qîldîghî Jouma'a namazî bou dour* 'This is the first Friday prayer which the seal *i. e.* the last, of the prophets (Mouhammed) has performed': خاتم الانبیاء Arabic Izafét (§ 668 ²), a. خاتم fayil of خِتام = فِعال 'انبیاء pl. of نبیّ *nébee* (§ 645 c), which is Adj. Qual. of نبوت *nûbouvvét* 'prophecy'; حضرتلرینك = حضرت 'حضرتی 'حضرتلری Ar. noun meas. فَعْلَتْ with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). الڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar meas. افتعال (§ 627) of بداء 'بدایت ; قیلدیغی Obj. participle of قیلمق (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتداکی خطبه‌سی او درکه خلاصه وجه ایله ترجمه‌سی بوراده ایراد اولونور *iptidaki khoutbési o dour ki khúlasa véjh' ilé tèrjémési bourada iyrad olounour* 'This is his first speech (or oration), the translation of which is given below in brief': ابتداکی Turk. pron. adj. (§ 138). که Pers. Relative pron. (§ 317); ترجمه Ar. Quadriliteral Masdar meas. فَعْلَلَه (§ 595); ایراد اولونور Masdar ایراد اولونمق Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

تصريف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مصدر *Masdar.*

Masdar: the Root $\sqrt{}$+***mék***, $\sqrt{}$+***maq***; *Sévmek'*, *Yazmaq'*.

Negative: *Sév'méмék*, *Yaz'mamaq*.

Verbal Substantives: 1. *Sévmé**klik'***, 2. *Sévmé'*, 3. *Sévi**sh'*** (§ 288).

Derivative Forms (§§ 261—268):
*Otour**tmaq'***, *Basdîr**maq'***, *Yatîr**maq'***, *Taran**maq'***,
*Yazîl**maq'***, *Chékish**mék'***.

Potential verbs: *Sévé**bilmék'***, neg. *Sévé'**méмék*** (§ 283).

Accelerative verb: *Sévi'**vérmék*** (§ 286).

Verbs derived from nouns and adjectives:
*Hazir**lamaq'***, *Hazir**lanmaq'***, *Hazîr**latmaq'*** (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):
*Sival' **étmék**, — **éylémék**, — **qîlmaq**, — **bouyourmaq**.*

Participles فرع فعل

Subjective Mood (§ 399).			Objective Mood (§ 411).	
Active *Fayil*	Passive *Méfoul*		Past	Future
yazan'	*yazîlan'*		*yazdîghîm'*	*yazajaghîm'*
yazar'	*yazilîr'*		*yazdîghîñ'*	*yazajaghîn'*
yazdîq'	*yazildîq'*		*yazdîghî'*	*yazajaghî'*
yazmîsh'	*yazilmish'*		*yazdîghîmîz'*	*yazajaghîmîz'*
yazajaq'	*yazilajaq'*		*yazdîghîñîz'*	*yazajaghîñîz'*
— olan	*— olan*		*yazdîqlarî'*	*yazajaqlarî'*.

Gerunds رابطه صيغه‌لر (pp. 206—207).

1. *yazar'jasîna*
2. *yaz'madan*
3. *yazîn'ja*
yazar' yazmaz
4. *yazdîq'da*
5. *yazdîq'ja*
6. *yazalî'*
7. *yaza' yaza*
8. *yaza'raq*
9. *yazasî'*
10. *yazajaghîña'*
11. *yazîn'ja*
12. *yazdîghîmda'*
yazajaghîndan'
13. *yazîb'*, *yazip'*
14. *yazar'ken*.

Verbal Adjectives صفت مشبهه (§ 436).

1. *Yazîjî'*, 2. *achîq'*, 3. *sûrgûn'*, 4. *êôlû'*, 5. *sévinj'*.

Noun of Excess: *Chalîshqan'*, *sûzgéj'*, *dalgîj'*.
Noun of Location: *Yataq'*, *otlaq'*.
Instrumental noun: *Elék'*, *daraq'*.

فعل ' افعال ذاتيه Finite Verb.

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
Imperative امرحاضر (§ 316).			
— —			
yaz'			
yazsîn'			
yazalîm'			
ya'zînîz			
yazsînlar'			
Present حال (§ 318).			
sévï'yoroum	*sévï'yor idim*	*sévï'yor imishim*	*sévï'yor isém*
sévï'yorsoun	„ *idiñ*	„ *imishsiñ*	„ *iséñ*
*sévï'**yor***	„ *idi*	„ *imish*	„ *isé*
sévï'yorouz	„ *idik*	„ *imishiz*	„ *isék*
sévï'yorsouñouz	„ *idiñiz*	„ *imishiñiz*	„ *iséñiz*
sévï'yorlar	„ *idilér*	„ *imishlér*	„ *iselér.*
Aorist مضارع (§ 326).			
sévé'rim	*sévér' idim*	*sévér imishim*	*sévér isém*
sévér'siñ	„ *idiñ*	„ *imishsiñ*	„ *iséñ*
sévér'	„ *idi*	„ *imish*	„ *isé*
sévé'riz	„ *idik*	„ *imishiz*	„ *isék*
sévér'siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévérlér'	„ *idilér*	„ *imishlér*	„ *iselér.*
Past ماضئ شهودى (§ 344).			
sévdim'	*sévdï' idim*		*sévdï' isém*
sévdiñ'	„ *idiñ*		„ *iséñ*
sévdï'	„ *idi*		„ *isé*
sévdik'	„ *idik*		„ *isék*
sévdiñiz'	„ *idiñiz*		„ *iséñiz*
sévdilér'	„ *idilér*		„ *iselér.*
Dubitative ماضئ نقلى (§ 351).			
sévmï'shim	*sévmish' idim*	*sévmish' imishim*	*sévmish' isém*
sévmish'sin	„ *idiñ*	„ *imishsin*	„ *iséñ*
sévmish'	„ *idi*	„ *imish*	„ *isé*
sévmish'iz	„ *idik*	„ *imishiz*	„ *isék*
sévmish'siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévmishlér'	„ *idélér*	„ *imishlér*	„ *iselér.*
Future مستقبل (§ 357).			
sévéjé'yim	*sévéjék' idim*	*sévéjék' imishim*	*sévéjék' isém*
sévéjék'sin'	„ *idiñ*	„ *imishsin*	„ *iséñ*

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
sévéjék'	*sévéjék' idi*	*sévéjék' imish*	*sévéjék' isé*
sévéjé'yiz	„ *idik*	„ *imishiz*	„ *iségiz*
sévéjék'siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévéjéklér'	„ *idilér*	„ *imishlér*	„ *isélér.*

Optative التزامى (§ 365).

sévéyim'	*sévé' idim*	
sévésiñ'	„ *idiñ*	
sévé'	„ *idi*	
sévélim'	„ *idik*	
sévé'siñiz	„ *idiñiz*	
sévélér'	„ *idilér*	

Suppositive انشائيه ياخود فرضيه (§ 377).

sév'sém	*sév'sé idim*	*sév'sé imishim*
sév'séñ	„ *idiñ*	„ *imishsiñ*
sév'sé	„ *idi*	„ *imish*
sév'sék	„ *idik*	„ *imishiz*
sév'séñiz	„ *idiñiz*	„ *imishsiñiz*
sév'sélér	„ *idilér*	„ *imishlér*

Necessitative وجوبى (§ 384).

sévméli'yim	*sévméli' idim*	*sévméli' imishim*	*sévméli' isém*
sévméli'siñ	„ *idiñ*	„ *imishsiñ*	„ *iséñ*
sévméli'	„ *idi*	„ *imish*	„ *isé*
sévméli'yiz	„ *idik*	„ *imishiz*	„ *ségk*
sévméli'siñiz	„ *idiñiz*	„ *imishsiñiz*	„ *iséñiz*
sévméli' dirlér	„ *idilér*	„ *imishlér*	„ *isélér.*

The Verb To Have.

Bénim var, séniñ var, onouñ var ...	I have **a** (book).
Béndé var, séndé var, onda var ...	
Béndé dir, séndé dir, onda dîr ...	I have **the** (book).
Bénim var îdî, séniñ var îdî, onouñ var îdî	I had **a** —
Béndé var îdî, séndé var îdî, onda var îdî	
Bénim var îmîsh, séniñ var îmîsh ...	(They say that) I have,
Bénim var îsa; Béndé var îsa	If I had **a** —
Bénim oldou, sénin oldou ...	I got **a** —
Bénim olajaq, séniñ olajaq ...	I shall have **a** —
Bénim olsa; séniñ olsa idi.	If it were mine.

قسم رسمی

The Official Part.

The Imperial Palace مابین همایون حضرت ملوکانه

His Imperial Majesty the Sultan ذات حضرت پادشاهی

تشریفات عمومیه ناظری *Téshrifati oumoumiyé Nazîri*, The Grand Master of Ceremony.

دارالسعادت الشریفه اغاسی، قیزلراغاسی *Dar-ûs-sa'adét ûsh-shérifé aghasi, Qizlar aghasi*, The Chief of the Eunuchs of the Imp. Palace.

سرقرنای حضرت شهریاری ' باش مابینجی *Sér qourénayi Hazréti Shéh'riyari, Bash Mabéynji*, The Chief (Lord High-) Chamberlain.

مابین همایون باش کتابتی *Mabéyni Hûmayoun Bash Kitabéti*, The Imperial Chancellary.

مابین همایون باش کاتبی *Mabéyni Humayoun Bash Kâtibi*, The First Secretary of the Imp. Palace.

کاتب خصوصیٔ حضرت شهریاری *Kâtibi Khousousiyi Hazréti Shéh-riyari*, The Private Secretary of H. I. M.

دیوان همایون باش ترجمانی *Divani Hûmayoun Bash Térjémani*, The Premier Dragoman of the Imp. Divan.

دیوان همایون باش مترجمی *Divani Hûmayoun Bash Mûtérjimi*, The Premier Translator of the Imp. Divan.

مابین همایون امامی *Mabéyni Hûmayoun Imami*, The Chief Almoner (Imam) of the Imp. Palace.

یاور اکرم حضرت پادشاهی *Yavéri Ekrémi Hazréti Padishahi*, The Aide-de-Camp of H. I. M.

فخری یاوران ' یاور فخری *Fakhri Yavéran*, The Honorary aides-de-camp.

یاور ' یاوران *Yavér*, pl. *yavéran*, Aide-de-camp, Aides de camp.

باش مصاحب *Bash Mousahib*, The Premier Courtier (French Courtisan).

جیب همایون *Jébi Hûmayoun*, The Privy Purse.

خزینهٔ خاصهٔ شاهانه *Khazinéyi Khassayi Shahané*, The Civil List.

معیت شاهانه ارکان حربیه مشیری *Mayéti Shaha'né Erkiânî Harbiyé Mûsheeri*, The Chief of the Military Household.

مابین همایون مدیری *Mabéyni Hûmayoun Mûdiri*, The Director of the Imp. Palace.

اصطبل عامره مدیری *Îstablî Amiré Mûdiri*, The Grand Equerry of H. I. M.

باب السعادت العالیه اغاسی *Babûs Sa'adétûl aliyé Aghasî*, The Director of the Porte of the Palace.

قاپوجیلر کتخداسی *Qapoujoular Két'khûdasî*, The Chief of the Porters.

حطب آنباری مدیری *Hatab anbarî Mûdiri*, The Director of the Dépôt of Combustibles.

مابین همایون سر معماری *Mabéyni Hûmayoun Sér Miymarî*, The Premier Architect of the Imp. Palace.

مابین همایون سر اطباسی *Mabéyni Hûmayoun Sér atîbbasî*, The Premier Physician of the Imp. Palace.

مطبخ و فرونلر مدیری *Matbakh vé Fourounlar Mûdiri*, The Director of the Imp. Kitchens and Ovens.

ارزاق آنباری مدیری *Erzaq anbarî Mûdiri*, The Director of the Provisions.

حبوبات آنباری مدیری *Houboubat anbarî mûdiri*, The Director of the Granaries.

حدیقهٔ شاهانه مدیری *Hadiqayi Shahané Mûdiri*, The Director of the Imp. Gardens.

چیفتلکات همایون مدیری *Chiftlikiâtî Hûmayoun Mûdiri*, The Director of the Imp. Farms.

The Sublime Porte باب عالی

The Council of Ministers مجلس خاص وکلا

صدر اعظم *Sadrî A'zam*, The Grand Vizier.

شیخ الاسلام *Shéykh-ûl Islam*. The Minister of the Canon Law of Islam.

داخلیه ناظری *Dakhiliyé Nazîrî*, The Minister of the Interior.

خارجیه ناظری *Kharijiyé Nazîrî*, The Minister for Foreign Affairs.

سرعسکر، حربیه ناظری *Séraskér, (Harbiyé Nazîrî)* The Minister for War.

شورای دولت رئیسی	*Shourayi Dévlét Réyisi*, The President of the Council of State.
عدلیه و مذاهب ناظری	*Adliyé vé Mézahib Nazîri*, The Minister of Justice and Public worship.
مالیه ناظری.	*Maliyé Nazîri*, The Minister of Finance.
معارف عمومیه ناظری	*Méarifi oumoumiyé Nazîri*, The Minister of Public Instruction.
بحریه ناظری	*Bahriye Nazîri*, The Minister for Naval Affairs (Navy).
طوپخانهٔ عامره مشیری	*Top-hanéyi Amiré mûsheeri*, The Grand Master of Ordnance.
اوقاف ناظری	*Evqaf Nazîri*, The Minister of Religious Funds.
تجارت و نافعه ناظری	*Tijarét vé Nafiya Nazîri*, The Minister of Commerce and Public Works.

شهر امینی	*Shéhir Emeeni*, The Prefect of the City.
ضبطیه ناظری	*Zaptiyé Nazîri*, The Prefect of the Police.
لیمان رئیسی	*Liman Réyisi*, The Prefect of the Port.
رسومات امینی	*Rousoumat Emini*, Director General of Customs.
دفتر خاقانی ناظری	*Déftéri Khaqani Nazîri*, Director General of the Imperial Archives.
پوسته و تلغراف ناظری	*Posta vé Télégraf Nazîri*, Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	*Orman vé Méadin vé zira'at Nazîri*, The Minister of Mines, Forests and Agriculture.
اطفائیه آلایی قوماندانی	*Itfayiyé alayi Komandani*, The Commander of the Fire-Brigade.

The Grand Vizieriate صدارت عظما

آمدیٔ دیوان همایون، آمدجی بك	*Amédiyi Divani Hûmayoun*, Referendary of the Imp. Divan.
مکتوبی اوطه‌سی	*Méktoubi Odasi*, The Bureau of Correspondence.
تشریفات قلمی	*Téshrifat Qalémi*, The Bureau of the Master of Ceremonies.
ولایات ممتازه قلمی	*Vilayati Mûmtazé Qalémi*, The Bureau of the privileged Provinces.
سفرا تشریفاتجیسی	*Sûféra Téshrifatjisi*, Introducer of the Ambassadors.

The Council of State شورای دولت

ملکیه دائره‌سی *Milkiyé Dayirési*, The Civil Department.

تنظیمات دائره‌سی *Tanzimat Dayirési*, The Legislative Department.

محاکمات دائره‌سی *Mouhakémat Dayirési*, The Judiciary Department.

شورای دولت کتابتی *Shourayi Dévlét Kitabéti*, The Bureau of the Council of State.

امور نافعه قومیسیونی *Oumourou Nafiya Qomisionou*, The High Commission of public Constructions (Improvements).

شورای دولت ملازمی *Shourayi Dévlét mûlazimi*, The Auditor of the Council of State.

The Foreign Office خارجیه نظارت جلیله‌سی

خارجیه مستشاری *Kharijiyé Mûstéshari*, The Under-Secretary of State for For. Affairs.

ترجمه قلمی *Térjémé qalémi*, The Bureau of Translation.

مکتوبئ خارجیه قلمی *Méktoubiyi Kharijiyé qalémi*, The Bureau of Correspondence.

تحریرات اجنبیه قلمی *Tahriratî Ejnébiyé Qalémi*, The Bureau of Foreign Correspondence.

اوراق اوطه‌سی *Evraq Odasî*, The Bureau of Archives.

محاسبه قلمی *Mouhasébe Qalémi*, Board of Audit.

امور حقوقیهٔ مختلطه قلمی *Oumourou Houqouqiyéyi Mûkhtélité Qalémi*, The Bureau of Disputed Claims.

حقوق مشاورلری اوطه‌سی *Houqouq mûshavirléri Odasî*, The Bureau of Legists.

تابعیت قلمی *Tabiyiyét Qalémi*, The Bureau of Nationality (naturalization).

مطبوعات اجنبیه اوطه‌سی *Matbou'atî Ejnébiyé Odasî*, The Bureau of the Foreign Press.

سجل احوال قلمی *Sijli ahval Qalémi*, The Bureau of personnel.

The Ministry of Internal Affairs داخلیه نظارت جلیله‌سی

مطبوعات قلمی *Matbou'at Qalémi*, The Bureau of the Press.

انتخاب مأمورین قومیسیونی *Intikhabî Mémoureen Qomisiyonou*, The Commission for the Selection of functionaries.

تقاعد صندیغی نظارتی *Téqayûd sandîghî Nazaréti,* The Direction of the Pension Funds.

The Sheikh-ûl Islamate باب مشیخت پناهی

صدر روم ایلی ، روم‌ایلی قاضیعسکری *Sadrî Roumêli, Roumêli Qazaskéri,* The Vice-Chancellor of Turkey.

صدر آناطولی ، آناطولی قاضیعسکری *Sadrî Anadolou, Anadolou Qazaskéri,* The Second Vice-Chancellor of Turkey (p. 458).

فتوا امینی ، امین فتوا (فتوی) *Fétva Emini,* The Superintendent of Canonical Decisions.

مفتی (the Fayil of افتاء = فتوی) *Mûfti,* a judge of the Canon Law of Islam.

The Ministry of Finance مالیه نظارت جلیله‌سی

واردات ادارهٔ عمومیه‌سی *Varidat Idaréyi Oumoumiyési,* The General Directorate of revenues.

مصارفات ادارهٔ عمومیه‌سی *Mésarifat Idaréyi Oumoumiyési,* The General Directorate of Expenses.

دیونْ ادارهٔ عمومیه‌سی *Douyoun Idaréyi Oumoumiyési,* The General Directorate of Public Debts.

محاسبات عتیقه دائره‌سی *Mouhasébatî atiqa dayirési,* The Bureau of regulation of ancient accounts.

اعشار و اغنام امانتی *Ashar ou aghnam Emanéti,* The administration of the tithes and taxes on sheep.

وزنه ، مالیه وزنه‌سی *Vézné,* Directorate of Weights and Test.

مع ترجمه تحریرات اجنبیه قلمی *Ma térjémé Tahriratî Ejnébiyé Qalémi,* The office of Translation and correspondence in foreign languages.

دیوان محاسبات *Divanî Mouhasébat,* The Court of Accounts.

مؤسّسات مالیه *Mûés'sésatî maliyé,* Financial Establishments.

The Imperial Mint ضربخانهٔ عامره مدیریتی

سکه‌زن دائره‌سی *Sikkézén Dayirési,* The department of Minting.

چاشنی دائره‌سی *Chashni Dayirési,* The department of assays.

ماکینه دائره‌سی *Makina Dayirési,* The department of Machines.

قلع دائره‌سی *Qal Dayirési*, The department of Refining.

The Customs Administration رسومات امانت علیه‌سی

رسوم سته اداره‌سی *Rousoumou Sitté Idarési*, The Administration of the six indirect taxes (p. 390).

مع مسکرات ذخیره گومروکی نظارتی *Ma mûskirat zakhiré gêômrûyû nézaréti*, The Directorate of the customs on cereals and liquors.

کراسته گومروکی نظارتی *Kérésté gêômrûyû Nézaréti*, The Directorate of the Customs on wood.

میوه و سبزه گومروکی نظارتی *Méyvé vé Sébzé gêômrûyû Nézaréti*, The Directorate of the customs on fruits and vegetables.

بالقخانه نظارتی *Balîqhané Nézaréti*, The Directorate of the Fishery.

مشترك المنفعه انحصار دخان دولت علیهٔ عثمانیه ' رژی *Mûshtérékûl Ménfa'a inhisarî doukhanî Dévléti Aliyéyi Osmaniyé*, The Regie co-interessé of tobaccos of the Ottoman-Empire.

دیون عمومیه اداره‌سی *Douyounou Oumoumiyé Idarési*, The Administration of Public Debts.

دیون عمومیه باش قومیسری *Douyounou Oumoumiyé bash qomisiri*, Imperial Commissary of the Ottoman Public Debts.

معارف عمومیه نظارت جلیله‌سی
The Ministry of Public Instruction

انجمن تفتیش و معاینه *Enjûméni Téftish ou Mouayéné*, The Council of Inspection and Censure (Supervision).

مطبوعات اجنبیه قلمی *Matbou'atî Ejnébiyé Qalémi*, The Bureau of the Domestic Press.

مطبوعات داخلیه قلمی *Matbou'atî Dakhiliyé Qalémi*, The Bureau of the Domestic Press.

مطبوعات داخلیه مدیری *Matbou'atî Dakhiliyé Mûdiri*, The Director of the Domestic Press Bureau.

مکاتب عالیه مدیریتی *Mékâtibi Aliyé Mûdiriyéti*, The Directorate of the Higher Schools.

مکتب ملکیهٔ شاهانه *Méktébi Milkiyéyi Shahané*, The Imperial Civil College.

مکتب سلطانی *Méktébi Soultani*, The Imp. Lyceum of Galata-Séray.

مکتب حقوق شاهانه *Méktébi Houqouqou Shahané*, The Imp. Lyceum of Law.

لسان مکتبی *Lisan Méktébi,* The Imp. Lyceum of Languages.
مکتب صنایع *Méktébi Sanayi,* The School of Arts and Industry.
مکتب ابتدائیه (مکاتب ابتدائیه) *Méktébi Iptidayiyé,* A Primary School.
مکتب رشدیه (مکاتب رشدیه) *Méktébi Rûshdiyé,* A Grammar School.
مکتب اعدادیه (مکاتب اعدادیه) *Méktébi Idadiyé,* An Academy or Preparatory School (which prepares for a College).
مکتب عالی (مکاتب عالیه) *Méktébi Ali,* A Superior (High-) School or College.
دار المعلمین *Dar-ûl Mouallimeen,* A Normal School for teachers.
دار المعلمات *Dar-ûl Mouallimat,* A Normal School for lady teachers.
مکتب طبیهٔ ملکیه *Méktébi Tibbiyéyi Milkiyé,* The Civil Medical School.
عشیرت مکتبی *Ashirét Méktébi,* A School for Nomadic Tribes.
رصدخانهٔ عامره *Rasadkhanéyi Amiré,* The Imp. Meteorological Observatory.
موزه‌خانهٔ همایون *Mûzékhanéyi Hûmayoun,* The Imperial Museum.
مطبعهٔ عامره *Matba'ayi Amiré,* The Imperial Printing-House.

عدلیه و مذاهب نظارتِ جلیله‌سی
The Ministry of Justice and Public Worship

مذاهب مدیری *Mézahib Mûdiri,* Director of Public Worship (Religions).
انجمن عدلیه هیئتی *Enjûméni adliyé Hiyéti,* The Board of the Justice.
محکمهٔ تمیز *Méhkéméyi Témyeez,* The Court of Cassation.
باش مدعی عمومی *Bash Mûddayi oumoumi,* The Procuror General of the Court of Cassation.
محکمهٔ استیناف *Méhkéméyi Istinaf,* The Court of appeals.
استدعا دائره‌سی *Istida dayirési,* The Section of Requests (in the C. of Cassation).
جنایت دائره‌سی *Jinayét Dayirési,* The Criminal Section.
جنحه دائره‌سی *Jûnha Dayirési,* The Correctional Section.
حقوق دائره‌سی *Houqouq Dayirési,* The Civil Section.

جزا دائره‌سی *Jéza Dayirési*, The Court of Criminal jurisdiction.

هیئت اتهامیه دائره‌سی *Hiyéti It-hamiyéDayirési*, TheCourt of accusation.

محکمهٔ بدایت ' بدایت محکمه‌سی *Méhkéméyi Bidayét*, The Court of first instance.

محکمهٔ تجارت *Méhkéméyi Tijarét*, The tribunal of Commerce.

برنجی تجارت مجلسی (محکمه‌سی *Birinji Tijarét Méjlisi*, The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).

محکمهٔ تجارت بحریه *Méhkéméyi Tijaréti Bahriyé*, The Maritime Com. Court.

حاکم ' حکام *Hakim*, pl. *houk'kiâm*, Judge.

رئیس *Réyis*, President. (The presiding Judge.)

محکمه اعضاسی ' اعضا *Méhkémé Azasi*, *aza*, Member of council.

مدعی عمومی *Mûddayi Oumoumi*, Procuror General. (Public prosecutor.)

مدعی عمومی معاونی *Mûddayi Oumoumi mou'avini*, The assistant Proc. Gen.

ضبط کاتبی *Zabt Kiâtibi*, The Clerk.

معاون *Mouavin*, Assistant.

مستنطق *Moustantiq*, The trial justice.

مقاولات محرری *Mouqavélat Mouharriri*, The Notary Public.

مدعی ' دعواجی ' خاصم *Mûddayi*, *davajî*, *khasim*, The plaintiff.

مدعی علیه *Mûddayi aléyh'*, The defendant.

شاهد *Shahid*, vulg. *shahad* Witness.

دعوا وکیلی ' آووقات *Dava vékili*, *avoqat*, Lawyer, attorney.

وکالتنامه *Vékiâlétname*, A power of attorney.

The Prefecture of Police ضبطیه نظارت عالیه‌سی

پولیس مجلسی *Polis méjlisi*, The council of police.

ژاندارمه مجلسی *Jandarma méjlisi*, The council of gendarmery.

پولیس قومیسری *Polis Qomiséri*, The commissary of police.

پاسپورت اوطه‌سی *Pasaport odasi* (vulg. *pashaport*), The bureau of passports.

پولیس مدیرلکی *Polis mûdirliyi*, The prefects of police.

صو نظارتی *Sou nézaréti*, The directorate of waters.

حبسخانهٔ عمومی *Habskhanéyi oumoumi*, The central prison.

شهر امانت بهیه‌سی *Shéhir émanéti béhiyési*, The Prefecture of the City (of Const.).

برنجی دائرهٔ بلدیه *Birinji dayireyi bélédiyé*, The first municipality circle.

بلدیه دائره‌سی *Bélédiyé dayirési*, The municipality.

بلدیه رئیسی *Bélédiyé réyisi*, The mayor (of a city).

بلدیه مجلسی *Bélédiyé méjlisi*, The municipal council.

تیمارخانه *Timarkhané*, Asylum of the insane.

غربا خسته‌خانه‌سی *Gouréba Khastahanési*, The hospital for strangers.

تجارت و نافعه نظارت جلیله‌سی
The Ministry of Commerce and Public Works

تیمور یوللر ادارهٔ عمومیه‌سی *Démir yollar idaréyi oumoumiyési*, The general directorate of railroads.

مدیر عمومی *Mûdiri oumoumi*, General manager.

طرق و معابر اداره‌سی *Tourouq ou méabir idarési*, The general directorate of roads and bridges.

مهندسخانهٔ همایون *Mûhéndiskhanéyi Hûmayoun*, The School of Engineers.

امور صحیه نظارت بهیه‌سی
The Council of International Sanitation

ادارهٔ امور صحیه *Idaréyi oumourou sihhiyé*, The sanitary administration.

دائرهٔ صحیه *Dayiréyi Sihhiyé*, The Bureau of Sanitation.

تحفظخانه ، قرانتنه ، قارانتینه *Téhaffouzkhané*, *Qarantina*, The Lazaretto, Quarantine Station.

اوقاف همایون نظارت جلیله‌سی
The Ministry of Religious Funds

فراغ *Féragh*, Alienation, Quitclaim.

انتقال *Intiqal*, Transmission by inheritance.

پوسته وتلغراف نظارت بهیه‌سی
The Administration of Posts and Telegraphs

دولت علیهٔ عثمانیه اتحاد پوسته‌لری *Dívléti Aliyéyi Osmaniyé Ittihad Postalari*, The International Ottoman Posts.

دفترخانهٔ خاقانی نظارتی *Déftérkhanéyi Khaqani Nézaréti*, The Ministry of Archives.

زراعت بانقه‌سی *Zira'at banqasî*, The Agricultural Bank.

عثمانلی بانقه‌سی *Osmanlî banqasi*, The Ottoman Bank.

بانق عثمانی مدیری *Banqî Osmani Mûdiri*, The manager of the Imp. Ottoman Bank.

The Ministry of War حربیه نظارت جلیله‌سی

باب والای سرعسکری *Babî Valayi Séraskéri*, The Seraskeriat (The War Office).

ارکان حرب *Erkîânî Harb*, The General Staff.

عموم ارکان حرب دائره‌سی *Oumoum Erkîânî Harb Dayirési*, The Department of the General Staff.

پیاده دائره‌سی *Piyadé Dayirési*, The Infantry Department.

سواری دائره‌سی *Suvarî Dayirési*, The Cavalry Department.

طوپجی دائره‌سی *Topjou Dayirési*, The Artillery Department.

استحکامات و انشاآت دائره‌سی *Istihkîâmat vé Insha'at Dayirési*, The Department of Military fortification and buildings.

محاکمات عسکریه دائره‌سی *Mouhakématî askériyé Dayirési*, The Department of Military Justice.

صحیهٔ عسکریه دائره‌سی *Sîhhiyéyi askériyé Dayirési*, The Department of Military Sanitation.

امور صحیهٔ انسانیه شعبه‌سی *Oumourou Sîhhiyéyi Insaniyé shûbési*, The Department of Military medical Inspection.

امور صحیهٔ حیوانیه شعبه‌سی *Oumourou Sîhhiyéyi Hayvaniyé Shûbési*, The Department of equestrian hygiene.

تفتیش عسکریه قومیسیون عالیسی *Téftishi askériyé Qomisiyonou alisi*, High Military Commission.

لوازمات عمومیه دائره‌سی *Lévazimatî oumoumiyé Dayirési*, The Commissary-General's Dep.

محاسبات عمومیه دائره‌سی *Mouhasébatî oumoumiyé Dayirési*, The Department of General accounts.

ژاندارمه دائره‌سی *Jandarma dayirési*, The Department of Gendarmery.

اطفائیه آلایی ' طلومبه‌جی آلایی *Itfayiyé alayi, Touloumbaji alayi*, The Brigade of Firemen.

مکتب حربیه *Méktébi Harbiyé*, The Military School.

مکتب طبیهٔ عسکریه *Méktébi Tibbiyéyi Askériyé*, The Medical Military School.

عموم مکاتب عسکریه مدیری *Oumoum Mékâtibi Askériyé Mûdiri*, Director General of the Military Schools.

Military Grades مأمورین عسکریه

سردار *Sérdar*, General (cf. p. 458).

سردار اکرم *Sérdari Ékrém*, Grand Marshal.

ارکان *Erkân* Highest officers

مشیر *Mûsheer*, Marshal.

فریق *Fériq*, General of division.

میرلوا *Miriliva*, General of brigade.

امرا *Umera* Higher officers

میرآلای *Miralay*, Colonel.

قائمقام *Qaymaqam*, Lieutenant colonel.

بیك باشی *Biñ bashi*, Major.

ضابطه ' ضابط *Zabiti* pl. *zabita* Officer

قول اغاسی *Qol aghasi*, Adjutant major.

یوز باشی *Yûz bashi*, Captain.

ملازم اول *Mûlazimi évvél*, Lieutenant.

ملازم ثانی *Mûlazimi sani*, Sub-lieutenant.

آلای امینی *Alay Émini*, Intendant of a regiment.

آلای کاتبی *Alay Kâtibi*, Sec. of a regiment.

آلای امامی *Alay Imami*, Chaplain of a regiment.

طابور امامی *Tabour Imami*, Chaplain of a battalion.

افراد *Efrad* Lower officers

باش چاوش *Bash chavoush*, Sergeant major.

صیره چاوشی *Sira chavoushou*, Sergeant.

اون باشی *On bashi*, Corporal.

Reg. Army

نفر ' عسکر نفری *Néfér, askér néféri*, Soldier, Private.

قرعه عسکری ' عجمی *Qour'a askéri, Ajémi*, Conscript.

احتیاط عسکری *Ihtiyat askéri*, The army reserve.

اردو *Ordou*, Army. فرقه *Fîrqa*, Division.

لواء *Liva*, Brigade. آلای *Alay*, Regiment.

طوپجی یاخود سواری بولوکی *Topjou yakhod souvari bêôlûyû*, Squadron.

طابور، پیاده طابوری *Tabour, piyadé tabourou*, Battalion.

بولوك، پیاده بولوکی *Bêôlûk, piyadé bêôlûyû*, Company.

پیاده عساکری، نفری *Piyadé asakiri; -néféri*, Infantry; Foot-soldier.

طوپجی عساکری، نفری *Topjou asakiri; -néféri*, Artillery; -man.

سواری عساکری، نفری *Souvari asakiri*, Cavalry.

بحریه عساکری، نفری *Bahriyé asakiri*, Marines.

عساکر نظامیه (مُوَظَّف) *Asakiri nizamiyé, -Mouvazzaf*, Regulars.

عساکر ردیفه *Asakiri rédifé*, Militia.

عساکر مستحفظه *Asakiri moustahfiza*, The last Reserves.

خاصه عساکری *Khassa asakiri*, The corps of the Imp. Guards.

دردنجی اردوی همایون *Dêôrdûnjû Ordouyi Hûmayoun*, The 4th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirné, 3rd Monastîr, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

Note. 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity *(ésnan)*. The term is 9 years in the Regular Army *(Asakiri Nizamiyé)*: 3 years under arms and 6 years in the army reserve *(Ihtiyat)*; 6 in the territorial army (Militia *Rédif*) and 3 in the territorial reserve *(Moustahfiz)*.

Arms اسلحه

اسلحهٔ ناریه *Éslihayi nariyé*, Fire arms.

اسلحهٔ جارحه *Éslihayi jariha*, Pointed arms.

توفنك *Tuféng*, Gun. فیشنك *Fishéng*, Rocket.

رووِلور *Révolvér*, Revolver. طابانچه *Tabanja*, Pistol.

طوپ *Top*, Canon. سونکی *Sûngû*, Bayonet.

قسطوره *Qatsatoura*, Strap. قیلیج *Qilîj*, Sword.

قبضه، قین *Qabzé, qîn*, Sheath. بالطه *Balta*, Axe.

مزراق *Mîzraq*, Lancet. خانجر *Khanchér*, Sabre.

قامه *Qama*, Dagger. یاتاغان *Yatagan*, Yatagan.

The Admiralty بحریه نظارت جلیله‌سی

شورای بحریه *Shourayi bahriyé*, Board of admiralty.

ارکان حرب دائره‌سی *Érkiâni harb dayirési*, Staff-office.

بحریه ناظری *Bahriyé naziri*, Minister of marine.

بحریه مشیری، آمیرال (a.امیر *Bahriyé mûshiri, amiral*, Admiral.

دونانمه قوماندانی [الماء] *Donanma qomandani*, Admiral of the fleet.

فریق *Fériq*, Vice-admiral (of the 1st class).

میرلوا (ریاله پاشا) *Miriliva, riyalé pasha*, Rear-admiral.

قومودور *Comodor*, Commodore.

میرآلای *Miralay*, Captain.

بیك باشی، کمی سواریسی، سواری] *Bin bashi, gémi souvarisi, souvari*, Commander.

قول اغاسی *Qol aghasi*, Lieutenant-commander.

قدملی یوز باشی *Qidémli yûzbashi*, First Lieutenant.

یوز باشی *Yûz bashi*, Lieutenant.

ملازم اول *Mûlazimi évvél*, Sub-Lieutenant.

ملازم ثانی *Mûlazimi sani*, Midshipman.

تعلیم سفینه‌سنده بولونان مُهَندس — — — *mûhéndis*, Naval cadet.

تعلیم سفینه‌سنده بولونان مُعَلِّم — — — *mouallim*, Naval instructor.

تفنك انداز ضابطی *Tûféng éndaz zabiti*, Marine officer.

حرب ضابطی *Harb zabiti*, Executive officer.

ارکان حرب ضابطی *Érkiâni harb zabiti*, Staff officer.

کوکرته ضابطی *Gêôyérté zabiti*, Deck officer.

طورپیدو ضابطی *Torpido zabiti*, Torpedo officer.

طوپجی ضابطی *Topjou zabiti*, Gunnery officer.

قدملی ضابط *Qidémli zabit*, Senior officer.

قدمسز ضابط *Qidémsiz zabit*, Junior officer.

نوبتجی ضابطی *Névbétji zabiti*, Officer of the day. » on duty.

واردا ضابطی *Varda zabiti*, Officer of the watch.

سیر سفائن مامورى *Séyri séfayin mémourou*, Navigating officer.

چرخجی ضابطی ' انشائیه ضابطی *Charkhjî zabiti, inshayiyé zabiti,* Civil officer.

چرخجی باشی *Charkhjî bashî,* Chief engineer.

چرخجی باشی معاونی *Charkhjî bashî mouavini,* Assistant engineer.

قالیون کاتبی *Qalyon kiâtibi,* Fleet paymaster.

سفینه کاتبی *Séfiné kiâtibi,* Paymaster.

بریق کاتبی *Briq kiâtibi,* Clerk.

قلاغوز *Qlavouz,* Pilot. دومنجی *Dûménji,* Steersman.

پورصون *Porsoun,* Boatswain. طوپجی *Topjou,* Gunner.

مارانقوز *Maranqoz,* Carpenter. یلکنجی *Yélkénji,* Sailmaker.

قالافات *Qalafat,* Caulker. غایبار *Gaybar,* Topman.

واردا باندەرا *Varda bandéra,* Signalman.

سفینه امینی *Séfiné émini,* Master at arms.

مستعد کمیجی ' اونباشی *Mûstayid gémiji, onbashi,* Seaman.

نفر ' طائفه *Néfér, tayifé,* vulg. *tay'fa,* Blue jacket.

سلاح انداز نفری *Silahéndaz néféri,* Marine.

عجمی نفر *Ajémi néfér,* Dock hand.

موسیقه‌جی *Mousiqaji,* Bandsman. بوروجی *Boroujou,* Bugler.

ترامپت *Trampét,* Drummer. دمیرجی *Démirji,* Blacksmith.

آتشجی *Atéshji,* Stoker. کومورجی *Kômûrjû,* Trimmer.

سفینه امامی ' سفینه پاپاسی *Séfiné papasî, séfiné imamî,* Chaplain.

قارانتینه ادارەسی *Qarantina idarési,* Quarantine administration.

قارانتینه مجلسی *Qarantina méjlisi,* Board of health.

تمیز پراتیقه *Témiz pratiqa,* Clean bill of health.

بولاشیق پراتیقه *Boulashîq pratiqa,* Foul bill of health.

The Imperial Arsenal ترسانهٔ عامره

ترسانه ' f. (دارالصناعه a.) *Térsané, (darûs'sana'a),* Dockyard, arsenal.

رسمخانه *Résimkhané,* Drawing office.

انشائیه دائرەسی *Inshayiyé dayirési,* Constructor's office.

طورپیدو دائرەسی *Torpido dayirési,* Torpedo department.

دمیرخانه *Démir khané*, Blacksmith's shop.
دوکمه‌خانه *Dêôkmé khané*, Foundery, forge.
بیچق خانه *Bîchqî khané*, Sawmill.
قازانخانه ، قزغانخانه *Qazankhané*, Boilermaker's shop.
ماکینه اعمالاتخانه‌سی *Makina imalatkhanési*, Engine shop.
تسویه فابریقه‌سی *Tésviyé fabriqasî*, Fitting shop.
تیر کوکرته *Teer gêôyérté*, Rigging loft.
چلیك فابریقه‌سی *Chélik fabriqasî*, Steel factory.
یلکنجی مغازه‌سی *Yêlkénji maghazasi*, Sail loft.
حاوض ، حوض *Havouz*, Dock.
سابح حاوض *Sabih havouz*, Floating dock.
صولو حاوض *Soulou havouz*, Basin or wet dock.
قورو حاوض *Qourou havouz*, Dry or graving dock.
آنبار ، دەپو *Anbar, ambar*, Stores.
کرسته محلی *Kérésté mahélli-mahalî*, Timber yard.

Different Kinds of Ships سفینه‌لك انواعی

سفینه ، سفائن ، کمی *Séfiné, séfayin; gémi*, Ship.
زرهلی سفینه ، سفن *Zîrhlî séfiné*, pl. *sûfén*, Armour-plated ship.
باربه‌تالی زرهلی *Barbétalî zîrh'lî*, Armour-plated barbette ship.
قوله‌لی زرهلی *Qouléli zîrh'lî*, Armour-plated turret ship.
قالیون *Qalyon*, Line-of-battle ship.
فرقتین ، فرقاتین *Fîrqatin*, Frigate.

قوروت *Qorvêt*, Corvette. — بریق *Briq*, Brig.
غولت *Golét*, Brigantine. — غانبوط *Ganbot*, Gunboat.
قروآزور *Qrouazor*, Cruiser. — ایسقونه *Isqouna*, Schooner.

تجار ناویسی ، تجار ناولیسی *Tûjjar navisi, tûjjar navlisi*, Barque.
داولومبازلی واپور *Davloumbazlî vapor*, Paddle boat.
ایسقرو واپور *Îsqrou vapor*, Screw steamer.
تنزه واپوری ، یوط *Ténézzûh vaporou, Yot*, Yacht.

قباسورطه سفينه *Qabasourta séfiné,* Full-rigged ship.

قراغول سفينه *Qaraghol séfiné,* Guard ship.

زرهلى سفينه *Zîrhli séfiné,* An Iron-clad.

ساج كمى *Saj gémi,* Iron ship.

تعليم سفينه‌سى *Talim séfinési,* Training ship.

نقليه سفينه‌سى *Naqliyé séfinési,* Transport ship.

مساحه كميسى *Mésahé gémisi,* Surveying ship.

يولجى طاشيان سفينه *Yoljou tashîyan séfiné,* Passenger ship.

طوربيدو ايستيمبوطى *Torpido îstimbotou,* Torpedo boat.

تحت‌البحر طوربيدو ايستيمبوطى *Tahtélbahr torpido îstimbotou,* Submarine torpedo boat.

طوربيدو كه‌چرى *Torpido Kéchîri,* Torpedo catcher.

The Provinces (p. 126, 441) ولايات شاهانه

ولايت ' والى *Vilayét, vali,* Province, Governor-General.

والئ جديد *Valiyi jédid,* The newly-appointed Vali.

والى وكيلى *Vali vékili,* The acting Governor-General.

والى معاونى *Vali mouavini,* The assistant governor.

لوا ' سانجاق ؛ متصرف *Liva, sanjaq; mûtésarrîf,* County; governor.

قضا ' قائمقام *Qaza, qaymaqam,* District, sub-governor.

ناحيه ' مدير *Nahiyé, mûdir,* Parish, Mûdir.

ولايت قاپو كتخداسى *Vilayét qapou Kétkhoudasî,* vulg. *-kéh'yasî,* The agent of the Governor-General.

دفتردار ' محاسبه‌جى ' مال مديرى *Déftérdar, mouhasébéji, mal mûdiri,* The comptrollers of revenue and expenditure in Vilayét, Sanjaq and Qaza (p. 352).

مكتوبجى ' تحريرات مديرى ' تحريرات كاتبى *Méktoubjou, tahrirat mûdiri, tahrirat kiâtibi,* The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانى مأمورى ' طاپو مأمورى ' طاپو كاتبى *Déftéri khaqani mémourou, tapou mémourou, tapou kiâtibi,* Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نفوس ناظرى ' نفوس مأمورى ' نفوس كاتبى *Noufous nazîri, noufous mémourou, noufous kiâtibi,* Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

فراغ قومیسیونی *Féragh qomisiyonou*, The quit claim commission.

تحصیلات قومیسیونی *Tahsilat qomisiyonou*, Commission of taxes.

تحصیلدار *Tahsildar*, Tax-collector.

مهاجرین قومیسیونی *Mouhajireen qomisiyonou*, Commission of immigrants.

صندیق امینی *Sandîq émini*, Treasurer.

مع تحریر ویرکو قلمی *Ma tahrir vérgi qalémi*, The bureau of cadasters.

زراعت بانقه‌سی شعبه‌سی *Zira'at banqasi shûbési*, A branch of the Agricultural bank.

پولیس سر قومیسری *Polis sér qomiséri*, First commissioner of Police.

قومیسر *Qomisér*, Commissioner.

پولیس *Polis*, Police, policeman.

مفتش *Mûféttish*, Inspector.

محکمهٔ شرعیه *Méhkémeyi shériyé*, The court of Canon-Law.

(the *Fayil* of افتاء = فتوی) مفتی *Mûfti*, A judge of Canon-Law.

محکمهٔ نظامیه ، محکمهٔ عدلیه *Méhkéméyi nizamiyé, méhkémeyi adliyé*, The Judicial Court (pl. *Méhakim*).

نائب ؛ مرکز نائبی *Nayib, mérkéz nayibi*, Deputy judge.

(from حکم) قاضی ، حاکم (قضیاء *Qadî, hakim*, A judge, magistrate.

ممیز ، باش کاتب *Mûméyyiz*, Chief secretary.

مسوّد ، خلفا ، مبیّض ، مقیّد *Mûsévvid, khouléfa, mûbéyyiz, mouqayyid*, Clerk.

بلدیه مجلسی *Bélédiyé méjlisi*, Municipality.

بلدیه رئیسی *Bélédiyé réyisi*, Mayor.

بلدیه طبیبی ، ـ حکیمی *Bélédiyé tabîbi*, Municipality doctor.

آشیجی ، آشی مأموری *Ashîji, ashî mémourou*, Vaccinator.

پوسته مدیری *Posta mûdiri*, Post-master.

Diplomatic Terms دیپلوماسی تعبیراتی

سفیر ، ایلچی ، اورته ایلچی *Séfir, élchi, Orta élchi*, Minister.

سفیر کبیر ، بویوك ایلچی *Séfiri kébir, bêôyûk élchi*, Ambassador.

سفارت مستشاری *Séfarét mûstésharî*, The counsellor of legation.

مصلحتگذار *Maslahatgûzar*, Chargé d'affaires.

هیئت سفارت *Hiyéti séfarét,* The personnel of the Embassy.

سفارتخانه *Séfarétkhané,* Embassy, legation.

باش کاتب *Bash kiâtib,* The chief secretary.

قونسولوسلر هیئتی *Qonsoloslar hiyéti,* The consular corps.

قونسولوس ' شهبندر *Qonsolos, shéhbéndér,* The consul.

باش قونسولوس ' باش شهبندر *Bash qonsolos,* The consul-general.

قونسولوس وکیلی ' شهبندر وکیلی *Qonsolos vékili,* The vice-consul.

قونسولوسخانه ' قونسولاتو *Qonsoloskhané, qonsolato,* General-consulate.

قنچلاریا ' قانچه لاریا *Qanchélarya,* The chancellary.

تعاطی ' تحریرات *Ta'atiyi tahrirat,* Exchange of correspondence.

تحریرات رسمیه *Tahriratî résmiyé,* Official correspondence.

تحریرات غیر رسمیه *Tahriratî ghayrî résmiyé,* Unofficial correspondence.

صورت رسمیه ده ' رسماً *Souréti résmiyédé, résmén,* Officially.

صورت غیر رسمیه ده *Souréti ghay'rî résmiyédé,* Unofficially.

مبادلهٔ افکار *Mûbadéléyi éfkiâr,* Exchange of opinions (views).

مباینت افکار *Mûbayénéti éfkiâr,* Divergency of opinions.

مذکرهٔ عمومیه *Mûzékkéréyi oumoumiyé,* Consular dispatch.

مشترك نوطه *Mûshtérék nota,* Collective note.

تقریر شفاهی ' مذکرهٔ شفاهیه *Taqriri shifahi, Mûzékkéréyi shifahiyé,* } Verbal note.

صوك و قطعی تکلیف ' اولتیماتوم *Son vé qati téklif, ûltimatoum,* Ultimatum.

صلح ' مصالحه *Soulh, mûsaléha,* Peace.

قونفرانس ' قونغره *Qonférans, qongré,* Conference, congres.

مرخص *Mourakh'khas,* Plenipotentiary.

معاهده ' عهدنامه *Mouahédé, ahd'namé,* Treaty.

صلح معاهدهسی *Soulh mouahédési,* Treaty of peace.

تجارت معاهدهسی *Tijarét mouahédési,* Treaty of commerce.

تضمینات *Tazminat,* Indemnity.

تضمینات حربیه *Tazminati harbiyé,* War Indemnity.

تسلیم اراضی *Téslimi arazi,* Cession of territory.

اشغال ' استیلا *Ishghal, istiyla,* Occupation.

تخلیه *Takhliyé,* Evacuation.

مأذوناً *Méézoumén,* On furlough.

حکومت مشروطه *Hûkûméti méshrouté,* Constitutional government.

حکومت مطلقه *Hûkûméti moutlaqa,* Absolute government.

جمهوریت *Jûmhouriyét,* Republic.

قانون اساسی *Qanounou ésasi,* The constitution.

مجلس مبعوثان ' پارلامنتو *Méjlisi mébousan, parlaménto,* The Commons.

مبعوث *Mébous,* Deputy, delegate. M. P.

مجلس اعیان *Méjlisi ayan,* Senate.

مجلس اعیان اعضاسی *Méjlisi ayan azasi,* Senator.

نامزد ' قاندیدا *Namzéd, Qandida,* Candidate.

منتخب *Mûntakhib,* Elector.

رأی ' رأیلر ' آرا *Rey,* pl. *ara, reylér,* Vote, votes.

اکثریت آرا *Éksériyéti ara,* The majority of votes.

اقلیت آرا *Aqalliyéti ara,* Minority of votes.

تکلیف ' تکلیف ایتمك *Téklif, —ét'',* Motion, to move.

اکثریت *Éksériyét,* Quorum.

پولیتیقه فرقه‌لری *Politiqa fîrqalari,* Political parties.

محافظه‌کاران فرقه‌سی *Mouhafazakîaran fîrqasi,* Conservative party.

ترقی پروران فرقه‌سی *Téraqqi pérvéran fîrqasi,* Progressive party.

حریت پروران فرقه‌سی *Hourriyét pérvéran fîrqasi,* Liberal party.

حکومت طرفدارانی *Hûkûmét tarafdarani,* The supporters of the government.

حکومت خلافکیرانی *Hûkûmét khilafgirani,* The Opposition.

فرقهٔ عوام *Fîrqayi avamm,* The Democratic party.

فرقهٔ جمهوریه *Fîrqayi jûmhouriyé,* The republican party.

فرقهٔ مخالفه رئیسی *Fîrqayi moukhaléfé réyisi,* The leader of the Opposition.

بحران وكلا *Bouhranî vûkéla,* A ministerial crisis.

تبدل وكلا *Tébéddûlû vûkéla,* Change of ministry.

استعفا ' — ايتمك *Istifa, —étmék,* Resignation, to resign.

عزل ' عزل ايتمك *Azl, azl étmék,* Removal, to remove.

نصب و تعيين *Nasbou tayin,* Nomination.

ترفيع رتبه *Térfiyi rûtbé,* Promotion.

توجيه نشان *Tévjihi nishan,* Decoration.

رتبه ' صنف *Rûtbé, sînîf,* Class, order.

آچيق *Achîq,* Deficit. بودجه *Bûdgé,* Budget.

حاصلات ' واردات *Hasîlat. varidat,* Income.

مصارفات ' مدفوعات *Mésarifat, médfouat,* Expenditure.

فضلهٔ حاصلات *Fazlayî hasîlat,* Surplus.

محاربهٔ ' حرب *Mouharébé, harb,* The war.

محاربهٔ بحريه *Mouharébéyi bahriyé,* Naval battle.

محاربهٔ بريه » *berriyé,* Land battle.

محاربهٔ داخليه » *dakhiliyé,* Civil war.

اعلان حرب *Ilanî harb,* A declaration of war.

ادارهٔ عرفيه *Idaréyi ôrfiyé,* A state of siege.

اتفاق مثلث *Ittifaqî mûséllés,* The Triple alliance.

اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyi vé téjavouzi,* An offensive and defensive alliance.

محارب دولتلر *Mouharib dévlétlér,* The Belligerent Powers.

دولت معاونه *Dévléti mouaviné,* Allied Power.

بیطرف دولت *Bitaraf devlét,* Neutral Power.

آبلوقه *Abloqa,* Blokade. مضاربه *Mûdarébé,* Battle.

محاصره *Mouhasséré,* Siege. هجوم *Hûjûm,* Attack.

استحكام ' قلعه *Istihkâm, qala, qalé,* Fortress.

تسليم مقاوله‌سی *Téslim mouqavélési,* Capitulation.

غلبه *Ghalébé,* Victory. فتح *Féth,* Conquest.

متاركه *Mûtaréké,* Armistice.

بين الملل *Béynél milél,* International.

Festivals بايراملر وَ يورطولر

الله تعالى حضرتلرى ، جناب الله ، جناب حق *Allah Taʿala Hazrétléri, Jénabî Allah, Jénabî Haqq,* God, the Most High.

ثالوث شريف ، اقانيم ثلثه *Salousou Shérif / Éqanimi Sélésé* The Holy Trinity.

عيسى المسيح *Eesa-él-Mésih,* Jesus Christ.

روح القدس *Rouhoul Qoudous,* The Holy Spirit.

كليسه ، كليسهٔ مسيحيه *Kilisé, Kiliséyi Mésihiyé,* Church, Christian Church.

يوم مخصوص *Yévmi makhsous,* Anniversary.

سلاملق رسم عاليسى *Sélamlîq résmi alisi,* The ceremony of Sélamlîq (a public procession of the Sultan to mosque at noon on Friday).

اعياد ، عيد *Eed,* pl. *ayad* festival. بايرام ، بيرام *Bayram,* Moslem or Jewish festival.

يوم ولادت *Yévmi véladét,* The birthday.

اسم كونى *Isim gûnû,* The name-day.

سنه باشى ، ييل باشى *Séné bashî, yil bashî,* The New Year's Day.

ولادت همايون *Véladéti Hûmayoun,* The Birthday of Sultan.

جلوس همايون *Jûlousou Hûmayoun,* The accession of H. I. S.

ذات شاهانه‌نك قيليج قوشانمسى *Zatî Shahanéniñ qîlîj qoushanmasi,* The investiture of H. M. with the sword of the Prophet.

قيليج آلاى *Qîlîj alayî,* The ceremony of investiture.

شهزادكانك سنت دوكونى *Shahzadégûnûñ sûnnét dûyûnû,* The circumcision feast of the Imp. princes.

ختان جمعيتى ، سنت دوكونى *Khitan jémiyyéti, sûnnét dûyûnû,* A circumcision feast.

وليمه جمعيتى ، دوكون *Véleemé jémiyyéti, dûyûn,* The wedding.

ليلهٔ مباركه ، ليالئ مباركه *Léyléyi mûbaréké,* pl. *léyaliyi mûbaréké,* The Holy night, — nights.

مولود النبى ، مولود *Mévloudoun nébi, mévloud,* The birthday of the Prophet.

ليلة المعراج ، معراج كيجه‌سى *Léyletûl miraj, miraj géjési,* The Night of the Ascent of the Prophet (26th Réjéb).

ليلة الرغائب ، ليلهٔ رغائب *Léylétûl Ragayib, léyléyi Ragayib,* The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet.

برات کیجهسی ' برائت کیجهسی *Bérat géjési,* The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قندیل کیجهسی *Qandil géjési,* Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

لیلة القدر ' لیلهٔ قدر ' قدر کیجهسی *Léylét'ûl qadîr, léylé'yi qadîr, qadîr' géjési, Qadr géjési,* The Night of Power, name given to the 27th night of Ramazan.

لیلة العید *Léylét'ûl eed,* The night preceding either of the two days of Bayram.

عرفه *Aréfé,* The day preceding the two following Bayrams.

عید فطر ' رمضان بیرامی ' شکر بیرامی *Eedi fîtîr, Ramazan bayramî, Shékér bayramî,* The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحی ' قربان بیرامی ' حاجیلر بیرامی *Eedi adha, Qourban bayramî, Hajîlar bayramî,* The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقهٔ شریف ' خرقهٔ سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét,* The mantle of Muhammed, given to the poet Kĭa'b.

صرهٔ همایون *Sourréyi Hûmayoun,* The Sultan's yearly gifts for Mecca and Medina.

موکب حج شریف *Mévkibi Hajjî Shérif,* The Sacred Caravan for the Holy Lands of Islam.

Christian Festivals اعیاد عیسویه (یورطولر)

میلاد عیسی ' کوچوك پاسقالیه *Meeladî Eesa, Kûchûk Pasqalya,* Christmas.

میلاد عیسی عرفهسی ' ختوم *Meeladî Eesa aréfési, Khîtom,* The Christmas Eve.

قارناوال ' ات کسیمی ' بارقاندان *Qarnaval, Ét késimi, Barqandan,* The carnival.

بویوك برهیز *Béyûk Pérhiz,* The Lent.

پاسقالیه ' بویوك پاسقالیه ' زادیك *Pasqalya, Zadig,* Easter.

عروج حضرت عیسا (عسی) *Ouroujou Hazréti Eesa,* The Ascension.

عید الخمسین ' خمسین بیرامی *Eedûl Khamseen, Khamseen bayramî,* The feast of Pentecost.

قداس ' قداس شریف *Qouddas, Qoudda'si Shérif,* The Eucharist.

عشای ربانی *Asha'yî Rabbani,* The Lord's Supper.

Jewish Festivals اعیاد یهودیه (بایرامار)

خامورسز بیرامی ' فصح *Khamoursouz bayramî, Fisih',* The Jewish Passover. *(15 Nissan.)*

چوراب بیرامی ' کیپور *Chorab bayramî, Kipour,* The feast of Atonement. *(10 Tishri.)*

قامش بیرامی ' سوککوت *Qamîsh bayramî, Soukkot,* The feast of Tabernacles. *(15 Tishri.)*

قاره بیرام *Qara bayram,* The Jewish fast for the destruction of Jerusalem. *(9 Ab.)*

کل بیرامی ' صاوّوت *Gûl bayramî,* The Jewish Pentecost. *(6 Sivan.)*

شکر بیرامی ' پوریم *Shékér bayrami, Pourim,* The festival of Purim. *(14 Adar.)*

Orders of the Ottoman Empire

سلطنت سنیهٔ عثمانیه‌نك نشان ذیشانلری

1. خاندان آل عثمان *Khanédanî Alî Osman:* Star in brilliants (*Mourassa* مرصع), established by Sultan Hamid.

2. ارطغرل نشانی *Értogroul nîshanî:* Gold, established by Sultan Hamid.

3. نشان افتخار *Nîshanî Iftikhar:* Star in brilliants, established by Sultan Mahmoud.

4. نشان امتیاز *Nîshanî Imtiyaz:* Star in brilliants, established by Sultan Hamid.

5. نشان عثمانی *Nîshanî Osmanee:* Star in brilliants, 1, 2, 3, 4, established by Sultan Abdûl Aziz.

6. نشان مجیدی *Nîshanî Méjidee:* Star in brilliants, 1, 2, 3, 4, 5. established by Sultan Méjid.

7. نشان شفقت *Nîshanî Shéfaqat:* The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

Medals مدالیه‌لر

لیاقت مدالیه‌سی 1. Gold medal of *Liyaqat.*

امتیاز مدالیه‌سی 2. Gold and silver medals of *Imtiyaz.*

صنایع مدالیه‌سی 3. » » » » » *Industry.*

جان قورتاران مدالیه‌سی 4. Silver medal for saving life.

افتخار مدالیه‌سی 5. » » » *Iftikhar.*

The Different Ranks in the Ottoman Empire رتب مختلفهٔ دولت عليهٔ عثمانيه

Religious Grades رتب علميه		Military Grades رتب عسكريه		Civil Grades رتب ملكيه	
صدر روم ايلى[é] or روم ايلى	١	مشيرلك، مشير[p]	١	وزارت، وزير[p]	١
قاضيعسكرى پايه‌سى[é]				رتبهٔ بالا[é, b]	٢
صدر آناطولى[é] or آناطولى	٢	فريق اول[p]	٢	رتبهٔ اولى صنف اوّل[é, b]	٣
قاضيعسكرى پايه‌سى[é]				or روم ايلى بكلربكى پايه‌سى[é, b]	
استانبول قاضيلغى پايه‌سى[é]	٣	فريق ثانى[p]	٣	رتبهٔ اولى صنف ثانى[é]	٤
حرمين شريفين مولويتى[é]	٤	ميرلوا or لوا پاشا[p]	٤	or ميرميران پايه‌سى[p]	
بلاد خمسه مولويتى[é]	٥	ميرآلاى[b]	٥	رتبهٔ ثانيه صنف اول متمايزى[é, b]	٥
مَخْرج مولويتى[é]	٦	قائمقام[é, b]	٦	or مير الامرا پايه‌سى[b]	
كبار مدرسين[é]	٧	بيكباشى[é, b]	٧	رتبهٔ ثانيه صنف ثانى[é]	٦
سليمانيه مادوننده مدرسين[é]	٨	قول اغاسى[é]	٨	or اصطبل عامره مديرلكى پايه‌سى[é]	
خواجه[é]	٩	يوز باشى[é, a]	٩	رتبهٔ ثالثه[é]	٧
		ملازم[a]	١٠	or ركاب همايون قاپوجى باشيلغى[é]	
				رتبهٔ رابعه[é]	٨
				رتبهٔ خامسه[é]	٩

Note. 1. The title-holders are called *p = pasha, é = éffendi, b = béy, a = agha.*
2. *Rûtéb* is the plural of *rûtbé* 'grade, degree'. *Rûtébi Milkiyé = Milkiyé Rûtbéléri.*

Civil Grades *Mûlkiyé Rûtbéléri*

1. *Vézarét, Vézir,* The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala,* The Rank of Bala (*béy, éffendi*).
3. *Rûtbéyi Oula sînîfî évvél* (*béy, éffendi*) yakhod *Rouméli Béylér béyi payési* (*béy, éffendi*), The Rank of 1st grade, 1st class.
4. *Rûtbéyi Oula sînîfî sani* (*éffendi*) yakhod *Mirimiran Payési* (*pasha*), 1st grade 2nd class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sînîfî évvél Mûtémayizi* (*éffendi*) yakhod *Miyrûl ûméra payési,* 2nd class Mûtémayiz or the Rank of Miyrûl ûméra.
6. *Rûtbéyi Saniyé sînîfî sani* (*éffendi*) yakhod *Stabli Amiré Mûdirliyi payési,* 2nd class 2nd grade.
7. *Rûtbéyi Salisé* (*éffendi*) yakhod *Rikiâbî Hûmayoun Qapoujou bashîlîghî payési* (*éffendi*), 3rd class.
8. *Rûtbéyi Rabiya* (*éffendi*), 4th class.
9. *Rûtbéyi Khamisé* (*éffendi*), 5th class.

Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlik, Mûshir* (*pasha*), Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél* (*pasha*), General of Division I. rank.
3. *Fériqi sani* (*pasha*), Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha,* General of Brigade = Rear Admiral.
5. *Miralay* (*béy*), Colonel = Captain.
6. *Qaymaqam* (*éffendi, béy*), Lieutenant Colonel = Captain of frigate.
7. *Binbashî* (*éffendi, béy*), Major = Commander.
8. *Qol aghasî* (*éffendi*), Adj. Major = Lieutenant Major.
9. *Yûzbashî* (*éffendi, agha*), Captain = Lieutenant.
10. *Mûlazim* (*agha*), Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési* (*éffendi*), The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési* (*éffendi*), The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbol Qadîlîghî payési* (*éffendi*).
4. *Haréméyni Shériféyn payési* (*éffendi*).
5. *Biladi Khamsé mévléviyéti payési* (*éffendi*).
6. *Makhréj mévléviyéti payési* (*éffendi*).
7. *Kibarî Mûdérriseen payési* (*éffendi*).
8. *Sûléymaniyé Madounounda mûdérriseen payési* (*éffendi*).
9. *Hoja, Khoja payési* (*éffendi*).

Official Titles القاب رسميه

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use: ذات حضرت پادشاهی ' ذات حضرت جهانداری ' ذات حضرت شهنشاهی ' ولی‌نعمتمز ' ولی‌نعمتمز پادشاهمز افندیمز ' شوکتلو پادشاهمز افندیمز ' ذات شوکتسمات حضرت کیتی ستانی .

Zatî hazréti Padishahi, Zatî hazréti jihandari, Zatî hazréti shéhinshahi, Vélinimétimiz, Vélinimétimiz Padishahîmîz éfféndimiz, Shévkétméab éfféndimiz, Shévkétlou Padishahîmîz éfféndimiz, Zatî Shévkétsîmatî hazréti giyti sitani.

Imperial:

جهانبانی ' جهانداری ' سنیه ' خسروانه ' همایون ' ملوکانه ' شاهانه ' پادشاهی ' شهریاریلری ' ملوکانه‌لری ' شاهانه‌لری ' پادشاهیلری or تاجداری ' شهنشاهی etc.

Padishahi, Shahané, Mûlûkîâné, Hûmayoun, Khûsrévané, Séniyé, Jihandari, Jihanbani, Shéhinshahi, Tajdari or *Padishahiléri, Shahanéléri, Mûlûkîânéléri, Shéhriyariléri* etc.

Especial titles of the Mother-Sultana (*Validé sûltan aliyétûsh'shan hazrétléri*):

دولتلو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان ایمپراطوری و انکلتره قرالی حشمتلو آلبرت ادوارد حضرتلری

Hindistan Impératorou vé Ingiltérra Qiralî Hashmétlou Albert Edward hazrétléri. (H. M.)

حشمتپناها ! *Hashmétpénaha'!* Sire!

Of the Shah of Persia:

ایران شاهی شهامتلو مظفر الدین خان حضرتلری (H. M.)

Of the Imperial Princes:

دولتلو نجابتلو افندی حضرتلری (H. I. H.)

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتلو افندم حضرتلری *Fékhamétlou dévlétlou Efféndim hazrétléri.* (H. H.)

ذات فخامتسمات حضرت صدر اعظمی *Zatî fékhamétsîmatî hazréti Sadrî Azami.*

Of the Ex-Grand viziers:

ابهتلو دولتلو پاشا حضرتلری *Ûbhétlou dévlétlou Pasha hazrétléri.*

Of Foreign Ambassadors:

اصالتلو سیر (نیقولاس اوقونور) جنابلری

Of the Shérif (governor) of Mécca and Medina:

دولتلو سیادتلو افندم حضرتلری (H. H.)

Of the Chief Eunuch of the Imperial Palace:

دولتلو عنایتلو افندم حضرتلری (H. H.)

Of the Minister of War and the Husbands of Imperial Princesses:

دولتلو عطوفتلو افندم حضرتلری (H. H.)

Of the Grand Marshal (*Sérdarî Ékrém*):

دولتلو رأفتلو افندم حضرتلری (Excellency)

Of Functionaries of Civil and Military Grades.

١ Of Marshals and Viziers:

دولتلو افندم حضرتلری (Excellency)

Of the Governors General (*Valis*):

دولتلو عطوفتلو افندم حضرتلری (Excellency)

٢ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

عطوفتلو افندم حضرتلری (Excellency)

٣ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rût-béyi Oula*, and of *Roumèli Béylér Béyiliyi:*

سعادتلو افندم حضرتلری (Excellency)

٤ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rûtbéyi Oula* and the *Mûtésarrîfs:*

سعادتلو افندم

٥ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mûtémayiz* and *Qaymaqams:*

عزتلو افندم حضرتلری

٦ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزتلو افندى or بك or اغا

٧ Of Majors (*Binbashî*), Commanders (Captains of Corvettes), *Mûdirs* and Intendants of Regiments (*Alay Emini*): رفعتلو بك or افندى or اغا

٨ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوتلو بك or افندى or اغا

٩ To those who are below the above functionaries:

حميتلو بك or افندى or اغا

Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دولتلو سماحتلو افندم حضرتلرى

Given by Clergy:

معروض داعئ ديرينه‌لرى در كه

Given by laymen:

معروض بندهٔ ديرينه‌لرى در كه

Of each Ex-Shéykh-ûl Islam:

دولتلو فضيلتلو افندى حضرتلرى

١, ٢ Of the Judges of Rouméli and Anatolia:

سماحتلو افندم حضرتلرى

٣ Of the Istanbol Qadîsî and the Judges of Canon Law: فضيلتلو افندم حضرتلرى

٤, ٥, ٦ Of the functionaries of Haréméyn etc.:

فضيلتلو افندى

٧ Of the functionaries of Mûdérriseen (Doctors of Theological Seminaries): مكرمتلو افندى

٨, ٩ Of the functionaries of the 8th and 9th grade:

مودتلو افندى

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشادتلو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رتبتپناها ! رتبتلو افندی حضرتلری *Rûtbétpénaha!*

Of the Chancellor of Protestants (*Millét Vékili*):

سعادتلو افندم حضرتلری

Of Archbishops and Bishops:

سماحتلو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

حرمتلو افندی ; given by Moslems فضیلتلو افندی

Commercial Terms اصطلاحات تجاریه

Accept (to) *qaboul ét.''*
accepter *qaboul édén;* – ted *maqbouloum dour.*
account *hisab, mouhasébé;* -current *hisabî jari;* on- *alél hisab.*
acquittal *ibranamé, ibra sénédi.*
action *hissé sénédi.*
address *adrés, khitab.*
advance *péshin, téslimat.*
advise *ikhbar ét.'';* letter of advice *ikhbarnamé, ikhtarnamé.*
agent *agénta, vékil.*
agio *aqjé farqî, bash.*
agreement *ouzlashma.*
allowance *ikram.*
amount *meblagh, para.*
assets *mévjoud, -at; matloubat.*
assurance *sigourta, tééminat.*
average *avarya, -malî.*
Bail, to be – *kéfalét, -ét.''*
balance *mûvazéné, -diftéri, bilancho; baqiyéyi hisab, borj.*
bank *banqa;* -shares *éshamı;* -note *qayimé, banqnot.*
banker *bankér, sarraf.*
bankrupt, -cy *mûflis, iflas.*
bargain *pazarlîq.*
barrel *varél, fîchî.*
bearer *hamil.*
bill of exchange *qambiyal, policha;* – of lading *irsaliyé qayimésé.*
blank indorsement *béyaz jiro.*
bonds *tahvil, séhim; éshamı oumoumiyé, qonsolid.*
bottomry *géminiñ térhini.*
brévété, chartered *bératlı.*
broker *déllal, sîmsar.*
brokerage *déllaliyé, simsariyé.*
budget *irad masraf defténi, bûdjé.*
bulletin *jédvél, pousoula.*
bureau *qalém, idarékhané.*
business *oumour, ish.*
buy *satîn almaq, ishtira.*
buyer *mûshtéri, alîjî.*
Capital *sérmayé, résûlmal.*
cargo *hamoulé, yûk.*
cash *para;* in – *péshin, naqdén.*
certificate *ilmoukhabér, shéhadétnamé.*
change *tébdil, bozma.*
charter *bérat, imtiyaz.*
chattel *émvalı ménqoulé.*

check *chék;* coin *sikké, para.*
commerce *tijarét, akhzouita.*
commercial *tûjjarî;* – law *canonou tijarét.*
commission *qomisiyon;* -er *qomisiyonjou, -tûjjar.*
company *qoumpanya, shirkét.*
consols *qonsolid, ésham.*
contract *mouqavélé, qontourato.*
copy *qopya, nûskhé.*
correspondence *moukhabéré;* -dant *moukhabir, adém.*
course of exchange *piatsa.*
credit *qrédito, itîbar; matloub;* on – *vérésiyé.*
creditor *alajaqlî, dayin.*
currency *rayij aqjé, para.*
custom *gêômrûk, rousoum;* – house *gêômrûk, rousoumat dayirési.*
customer *mûshtéri, bayi.*
Damage *zarar, ziyan, khasar.*
days of grace *mûsaadé, mûhlét.*
dear *bahalî, fiyatlî.*
debt *déyn, borj.*
debit *zimmét, dûyounat;* (to) *zimmét qayd ét.''*
debtor *médyoun, borjlou.*
deduction *ténzil, tarh'.*
deficiency *achîq.*
delay *téékhir;* without – *bila téékhir, sériyan.*
demurrage *îstalya.*
deposit *émanét, déposito.*
destination *mahallî maqsoud.*
discount *îsqonto, ténzil.*
dissatisfaction *khoshnoudsouzlouq.*
dissolution *féskh, laghv.*
dividend *hisséyi téméttû, kîârdan dûshén hissé.*
double *chifté;* -entry *mûzaaf.*
draft *qambiyal, politsa.*
draw a bill (to) *politsa chékmék,* – back *gêômrûk résminiñ iyadési.*
drawer *késhidéji.*
due *téédiyési lazîm gélén.*
duplicate *nûskhéyi saniyé.*
Endorsement *jiro, havalé.*
error *séhv', khata, yanêish.*
exchange *éjnébi piatsasî,* – *politsasî; mûbadélé, trampa.*
exports *ikhrajat.*
Factor *qomisiyonjou.*
fair *panayir.*
final *qati, soñ.*
firm *tijarétkhané.*
foreign *éjnébi.*
forestaller *madrabaz, mûhtékir.*
freight *hamoulé, yûk;* (to) *gémi yûklétmék, tahmil ét.''*
fund *méblagh, aqjé; sérmayé, résûlmal.*
Gain *kîâr, qazanj, téméttû;* net- *safi téméttû, safi kîâr.*
goods *ésh-ya, mal.*
guaranty *kéfalét, kéfil.*
Honour (*politsayî*) *qaboul ét.''*
Import(ation) *idkhalat.*
imputable *ténzili lazîm gelén.*
indemnity *tazminat.*
indorsement *jiro, havalé.*
indorser *jiranta, jiro édén.*
insurance *sigourta, tééminat.*
insured *sigourtali.*
interest *fayiz, gûzéshté.*
inventory *mûfrédat déftéri.*
invoice *fatoura, qayimé.*
Letter *tahrirat, méktoub.*
liability *zimmét, borj.*
licence *roukhsat, béhiyé.*
loss *zarar, ziyan.*
Maker *médyoun, késhidéji.*
mark *marqa, alamét.*
market *charshî, piyatsa.*
maturity *vadéniñ ikmalî.*
memorandum *hisab pousoulasî.*
merchandise *mal, émta'a.*
merchant *tûjjar, tajir.*
money *aqjé, naqîd.*
monopoly *inhisar.*
mortgage *réhin, véfa.*
Negotiable *géchér, rayij.*
net *safi; îsqontosouz.*
Offer *satligha chîqarilan mal.*
office *idarékhané, oda.*
order *émr, sîparîsh.*
Package *pakét.*
partner *shérik, ortaq;* -ship *shirkét, ortaqlîq.*
patent *bérat, imtiyaz.*
pattern *mostra, êôrnék.*
pawn, pledge *réhin.*
payable *téédiyési méshrout olan.*

payee *alîjî, hamil.*
payment *téédiyé, éda.* [*goulé.*
personal property *emvalî mén-*
post *posta, – vaporou; –* office *postahané; –* order *manda.*
power of attorney *vékâlétnamé.*
price *fiyat, qîymét, baha;* -current *fiyatî jari, rayij.*
principal *sérmayé.*
protest *protésto.*
Quality *név, jins.*
Real estate *émvalî gayrî ménqoulé, mal mûlk.*
ratification *tasdiq.*
receipt *ilmouhabér, maqbouz;* on- *ba ilmouhabér.*
reference *bir tijarétkhané haqqînda vérilén malûmat, shéhadét.*
reimbursement *téslim, téédiyé.*
rent *ijar, kira.*
responsible *mésoul.*
responsibility *mésouliyét.*
retail *pérakéndé satîsh.*
return *avdét, iyadé.*
Sale *satîsh, sarfiyat, sûrûm.*
sell *satmaq, firoukht étmék.*
seller *bayi, satîjî.*
satisfaction *mémnouniyét.*
security *kéfil, kefalét.*
S. G. D. G. (sans garanti du gouvernment) *hûkûmétîñ tééminatî olmaqsizîn.*
ship *gémi, séfiné;* -ment *tahmil, yûklémé;* (to) *tahmil ét." yûklétmék.*
simple *safi; adi.*
sign *imzalamaq.*
signature *imza.*
smuggled *qachaq (mal, tûtûn).*
solid *mûtébér, qavee.*
stamp: postage- *posta poulou;* revenue- *damga poulou, sénéd poulou.*
stock *hissé, hissé sénédi.*
superior *ala, aghîr (mal).*
Titledeed *tapou sénédi.*
trade mark *alaméti fariqa.*
trustee *vasi, mûtévélli.*
Ultimo *mahî sabîq, géchén ay.*
usury *téféjilik.*
Warehouse *maghaza.*
warranty *kéfalét.*
weigh *tartmaq, vézn ét."*
weight *aghîrliq, siqlét.*
wholesale *topdan satîsh.*

لغتچه
Vocabulary.

Abandon (to) *braqmaq*, a. *térk ét.''*
abate (to) *ashaghi varmaq, chiqarmaq*, a. *ténzil ét.''*
ability a. *qabiliyét, iqtidar; goudrét.*
able a. *qadir, mûqtédir.*
ablution p. *abdést.*
abode *év*, p. *khané*, a. *méskén.*
abolish (to) a. *laghv, mahv, imha ét.''*
abominable p. *napak, mourdar.*
about a. *dayir; taqribén.*
above *yoqarî, yoqarda; ûstûn.*
absence a. *ghayboubét; fîqdan, yoqlouq.*
absent a. *ghayib, namévjoud.*
absolute a. *moutlaq, mûstaqil.*
absolutely a. *qatiyan, kûlliyén, as'la.*
abstain (to) a. *ijtinab ét.''*, p. *pérhiz ét.''*, *pérhiz toutmaq.*
abstinence a. *ijtinab*, p. *pérhiz kîârlîq;* a. *imsak, orouj.*
abundant *bol, choq*, a. *késir.*
abuse (to) a. *ifsad ét.''*, *bozmaq.*
abyss a. *varta, lûjjé, q'ar.*
academy p. *énjûméni danish*, f. *aqadémiya;* a. *méktébi ali.*
accept a. *qaboul, akhz ét.''*, *almaq*, a. *razee olmaq.*
access a. *téqarroub*, a. *doukhoul.*
accident a. *qaza, vouqouat, hadisé.*
acclivity *yoqoush, bayîr.*
accompany a. *rifaqat, arqadashlîq ét.''*
accord (to) a. *ittifaq ét.''; vérmék.*
according (to) . . . *a géôré, binaén, nazarén.*
account a. *hisab, mou'amélé.*
accumulate (to) *birikdirmék*, a. *jém ét.''; yîghmaq, toplamaq.*
accurate *doghrou*, p. *dûrûst*, a. *sahîh'.*
accusation a. *shikîâyét, ittîham.*
ache *aghrî*, a. *véj'a.*
acid *ékshi;* a. *hamiz.*
acknowledge a. *iqrar, i'tiraf; tanîmaq;* a. *tasdiq étmék.*
acorn *palamout.*
acquire (to) *tahsîl ét.''; êôyrénmék.*
across *tarafîndan; arqîrî.*
act (to) a. *harékét ét.''; étmék, yapmaq.*
act, action *ish*, a. *fi'il;* p. *jéng.*
active *ishgûzar;* (verb) a. *fi'ili mûtéaddi.*
actually a. *filhaqîqa, sahihén;* (now) *shimdi.*
acute *sivri, késkin;* a. *fétin*, (angle) a. *zaviyéyi haddé.*
adamant *polad.*
adapt (to) *ouydourmaq*, a. *mouvafiq qîlmaq.*
add (to) *qatmaq*, a. *zamm, ilavé ét.''*
adder *éngérék yîlanî.*
addition *'ilavé;* (arith.) *jém'.*
adieu! a. *éyrallah, Allaha ismarladîq*, f. *adiyo.*
adjective a. *sîfét, vasf.*
administer a. *idaré étmék; vérmék.*
admiral *amiral, bahriyé mûshiri.*
admire (to) *béyénmék*, a. *tahsinét.''*
admit (to) a. *qaboul ét.''*
adore (to) *tapînmaq*, p. *péréstish ét.''*
adult *bêôyûk, aqla baligh.*
adultery a. *zina, fah'shiyat.*
advantage a. *fayidé, kîâr, istifadé.*
adversary a. *khasim, 'adou*, p. *dûshmén.*

advice a. *nasihat; khabér.*
advocate, *f. avoqat, dava vékili.*
– (to) a. *iltizam, istis-hab, térvij ét.''*
affair *ish,* a. *maslahat;* p. *jéng.*
affection a. *mouhabbet, houbb; illét.*
affiance (to) a. *aqdî nikīāh ét.''*
affray *ghavgha,* a. *niz'a.*
affront a. *tahqir, huqarét ét.'',* t. *gujendirmék.*
aforesaid a. *salif iz zikr, mézkûr.*
afraid (to be) *qorqmaq,* a. *khafv ét.''*
after *soñra,* a. *badéhou, badéma.*
afternoon *ikindi,* a. *badéz zéval.*
again *bir daha,* a. *tékrar, tékrarén.*
age *yash,* a. *sinn;* a. *asr, dévr, éyam.*
agent a. *vékil, adém,* f. *agénta.*
agitator a. *mouharrik, mûfsid.*
agony a. *iztirab; halétûn néz'.*
agree a. *qavl, ittifaq ét.'', razi ol.''*
agriculture a. *zira'at, rénjbérlik.*
ague *sitma.*
ah! *akh!, aman! vakh.*
aid *yardîm,* a. *mouavénét, imdad.*
aim (to take) p. *nishan almaq.*
air a. *hava, havayi nésimi.*
alarm *qorqou,* a. *iztirab, héyéjan.*
alas! *éyvah! yaziq!*
alderman a. *ayan, sahibi noufous.*
algebra a. *ilmi jébr, jébr.*
alien a. *éjnébi,* t. *yadîrghi.*
alike a. *mûshabih, béñzér.*
alive *diri, sagh,* a. *hayy'.*
all *hép,* a. *jûmlé, jémi, kûlli.*
alleviate (to) a. *takhfif ét.''*
alley *dar soqaq, chîqmaz.*
alliance a. *ittifaq, ittihad.*
allow a. *izin, roukhsat vérmék.*
allowance a. *tayin, tayinat.*
almanac a. *taqvim,* p. *salnamé.*
almond *badém.*
almost *héman, az qaldî.*
alms a. *sadaqa, eeyané, zékīāt.*
alone p. *ténha; yalîñiz.*
aloud *pék,* p. *avazî bûlénd ilé.*
alphabet *élifbé,* a. *houroufou héja.*
already a. *zatén;* p. *hénouz.*
also *da, dakhi,* a. *kézalik.*
altar a. *mézbah.*
alter (to) a. *taghyir, tébdil ét.''* t. *déyishdirmék.*
although *hér néqadar,* p. *éyérchi.*
altitude *yûkséklik,* a. *irtifa.*
altogether a. *jûmlétén, témamén.*
alum *shab, shéb.*
always a. *dayima,* p. *hémishé.*
ambassador p. *élchi,* a. *séfir.*
amber p. *kéhrûba, kéhribar.*
ambergris a. *'anbér, ambér.*
ambition a. *hîrsi shan, iqbal pérestlik.*
amble (to) *rahvan, éshkin, yorgha gitmék.* [*gīāh.*
ambuscade t. *pousou,* p. *kémin-*
amiable a. *latif,* p. *khosh,* t. *tatli.*
ammunition p. *jébhané.*
amount a. *yékûn; méblagh.*
ample *bol, joshgoun,* a. *késir.*
amulet a. *nouskha, tîlîsim, hama-*
amuse (to) *éyléndirmék.* [*yil.*
ancestor a. *jédd;* (pl.) *aba ou éjdad.*
anchor *démir, léngér.*
anchovy *sardéla, sardalya.*
ancient a. *qadim,* t. *éski.*
ankle *topouq,* a. *kīāb.*
anecdote a. *hikīāyé, latifé, qissé.*
angel a. *mélék, mélayiké.*
anger a. *hiddét, khîrs,* t. *ôfké.*
angle a. *zaviyé,* p. *kôshé.*
angry *darghîn,* p. *ghazabnak.*
animal a. *hayvan.*
annals a. *tarikh,* (pl.) *tévarîkh.*
annoy (to) a. *tajiz ét.'', zandir-*
annual *yîllîq,* a. *sénévi.* [*maq.*
answer a. *jévab,* p. *pasouKh.*
ant *qarînja,* p. *mourché.*
antagonist a. *moukhasim, raqib.*
antelope *jéyran, jéylan,* p. *ahou.*
antichrist a. *déjjal.*
anvil *ôrs, sal.*
anxiety p. *éndishé,* a. *vésvésé.*
ape *maymoun,* p. *kébi.*
apology *ôzûr;* a. *tarziyé; mûda-*
apoplexy *damla,* a. *nûsûl.* [*fa'a.*
apostate a. *mûrtédd* vulg. *mourtad.*
apostle a. *résoul, havari* (of Christ). [*méydanda.*
apparent a. *zahir,* p. *ashikīār,*
appeal a. *khitab; mûnajat.*
appear (to) *gôrûnmék;* a. *zahir,* p. *nûmayan ol.''*
appearance *gôrûnûsh,* a. *sourét, shékl; zouhour.*

appendix a. *'ilavé, zamimé.*
appetite a. *ishtiha,* vulg. *ishtah.*
apple *élma,* (of eye) *géôz bébéyi.*
appoint (to) a. *nasb, tayin ét.''*
apprentice *oushaq,* p. *shayird.*
apricot (dry) *zérdali,* (fresh) *qayisi.*
apron p. *péshtimal, fota.*
Arabian, -bic *arabi, arabja.*
arch *kémér,* p. *taq.*
archbishop *mitropolit, arachnort.*
archer p. *kémankésh, tiréndaz.*
architect a. *mimar, qalfa,* p. *ousta.*
aright *doghrou,* a. *salim, sahih.*
arithmetic a. *ilmi hisab.*
arm *qol,* p. *bazou;* a. *silah.*
army *ordou,* p. *léshkér.*
arrange a. *tértib ét.,* t. *dizmék.*
arrival *gélish,* a. *vûrûd, vûsûl.*
arsenal f. *térsané.*
art a. *fénn,* pl. *fûnûn, sana'at.*
artery *shah damar,* a. *shéryan.*
artichoke *énginar, gangar.*
artificer a. *ésnaf, éhli sana'at.*
artificial *yapma,* a. *soun'i; taqlid.*
artillery *toplar, topjou éslihasî.*
ascend a. *sou'oud ét.'', chîqmaq.*
ascertain a. *tahqîq ét.''; yoqlamaq.*
ashamed (to be) *outanmaq,* a. *hijab ét.''*
ashes *kûl,* p. *rémad.*
ask *sormaq,* a. *istifsar, sival ét.''*
ass *éshék,* p. *khar,* a. *mérkéb.*
assassin *qanlî,* a. *qatil,* p. *khounriz.*
assist *yardîm,* a. *mou'avénét, iané.*
assuredly a. *filhaqîqa, haqiqatén.*
astray *yoldan sapmîsh, gûmrah.*
astrologer a. *mûnéjjim,* t. *baqîjî.*
astronomy *ilmi hiyét.*
atom a. *zérré, jévhér; jûz.*
atone a. *kéfarét ét.''*
atrocity a. *zûlm, mézalim.*
attack a. *hûjûm, hamlé.* [*ét.''*
attempt (to) *chalîshmaq,* a. *téjribé*
attend, (upon) a. *khîzmét ét.''*; (to) a. *hazir ol.''*
attention a. *diqqat; khass dour!*
attract a. *jézb ét.'', chékmék.*
auction a. *mézad, mûzayédé.*
augment *artîrmaq,* a. *téksir ét.''*
August (month) *avosdos, okosdos.*
aunt (paternal) a. *émé;* (maternal) *téyzé,* a. *hala.*
Austrian *némché, némtsé.*
author *mûéllif, mûharrir.*
auxiliary *yardîmji;* (verb) a. *fiyli iyané, fiyli 'amm* (§ 272, 309).
avenge a. t. *intiqam almaq.*
avenue a. *jaddé.*
await *béklémék,* a. *mountazir ol.''*
awake *ouyanmaq.*
awe *qorqou,* a. *déhshét, héybét.*
axe *balta, girébi.*
axis a. *mihvér.*
axle *dingil.*
azure *lajivérd, achîq mavi, géôv.*
Baby *bébék, chojouq, chagha.*
bachelor *érgén,* a. *azab, békîûr.*
back *arqa, sîrt,* a. *véra.*
backgammon *tavlou.*
bacon *doñouz pasdîrmasî.*
bad a. *féna,* p. *béd,* t. *kéôtû.*
bag a. *késé, chouval; khourj, héybé.*
baggage *pîrî pîrtî, pîrtî,* a. *éshya.*
bail a. *kéfil.* bait *yém.*
bake *pishîrmék,* a. *tabkh ét.''*
baker *ékmékji, fourounjou.*
balance a. *térazi,* p. *mizan.*
balcony f. *balcon,* p. *shahnishin.*
bald *daz bashlî, daz,* p. *kél.*
ball *top, gûllé; qourshoun;* f. *balo.*
balloon f. *balon.*
ballot a. *qour'a.*
band *bagh,* p. *bénd; taqîm;*
bandage *sarghî.* [f. *banda.*
bank *sou kénarî, qîyî;* a. *sédd;* f. *banka.*
banker a. *sarraf,* f. *bankér.*
bankrupt a. *mûflis, méôhlûz.*
banner *bayraq,* a. *além.*
banquet a. *ziyafét.*
baptism f. *vaftiz,* a. *ta'mid.*
bar *choubouq, sîrîq.*
barbarian a. *vah'shi, yabani.*
barber *bérbér.*
bare *chîblaq,* a. *ûryan,* t. *achîq.*
barefooted *yalîn ayaq,* p. *bérhéné*
bargain *pazarlîq.* [*pay.*
barge *mavouna; mayét vaporou.*
bark *aghaj qaboughou;* (of dog) *ûrûmék, havlamaq.*
barley *arpa,* a. *shayir.*
barn a. p. *anbar, ambar.*

barometer a. *mizan ûl hava,* f. *barométro.*
barracks *qîshla.*
barrel *fîchî,* f. *varél, varil.*
barrow *él arabasi.*
barter *trampa, déyish toqoush.*
base *alchaq,* a. *édna, déni,* p. *khor;* (foundation) *daban,* a. *ésas;* f. *baso* (*sés*).
bashful *outanjaq,* a. *mahjoub.*
basin p. *léyén;* a. *kîâsé, chanaq.*
basket *sépéd,* a. *zénbil.*
bastinado *dayaq,* a. *falaqa.*
bastion a. *ta'biyé, tabya.*
bat *chomaq; yarasé, géjé qoushou.*
bath a. *ham'mam, sijaq.*
battalion *tabour.* [*ghavgha.*
battle a. *mouharébé,* p. *jéng,*
bay (gulf) *kéôrféz,* (colour) *dorou.*
bayonet *sûngû,* p. *nizé.*
beacon a. *minaré,* p. *nishan.*
beam *kirish;* (of sun) p. *pértév.*
bean a. *baqla;* f. *fasoulya.*
bear *ayî;* (to) *dayanmaq, géôtûrmék,* a. *tehammûl ét.''*
beard *saqal,* p. *rish.*
bearer a. *hamil.*
beast a. *hayvan;* p. *janvér.*
beat *déôymék; bozmaq.*
beautiful *gûzél,* p. *dilbér.*
beaver *qoundouz.*
bed *yataq, déôshég.*
bee *arî,* a. *zénbour.*
beef *sighîr éti.*
beet root *panjar, chûkûndûr.*
beggar *dilénji,* a. *sayil.*
begin *bashlamaq,* a. *iptidar ét.''*
behead *bashînî késmék,* a. *qatl.*
behold! *ishté, nah!, na!*
believe (to) *inanmaq, iman ét.''*
bell (small) *chîngîrdaq;* (large) *chañ, qampana;* (of a time-piece) *zil.*
bellows *kéôrûk.*
belly *qarin,* a. *batn, batîn.*
beloved a. *mahboub, mashouq;* (fem.) a. *mashouqa, mahboubé.*
belt *kémér, qayish.*
bend *éymék, éyilmék.*
benediction *bérékét dou'asî.*
benefactor *éff'éndi,* a. *véli niymét.*
bereave (to) a. *mahroum ét.''*
berry p. *dané,* a. *habbé.*
beseech *yalvarmaq;* a. *istid'a, réja ét.''*
besides, *-dan ma'da, -dan bashqa.*
besiege a. *mouhasséré ét.''*
better *éyi, daha éyi,* p. *bih'tér.*
bible a. *kitabî mouqaddés.*
big *béôyûk, iri, qojaman.*
bile *safra, éôd;* a. *ghazab.*
bill a. *hisab,* f. *pousoula;* a. *sénéd.*
billet f. *pousoula, bilét.*
bind *baghlamaq,* p. *bénd ét.''*
bird *qoush,* p. *mûrgh.*
biscuit f. *béksimét, galéta, gévrék.*
bishop f. *épiscopos, mérkhasa.*
bit a. *jûz,* p. *parcha;* a. *loqma.*
bite (to) *ishirmaq, dishlémék.*
bitter *ajî.* —ness *ajilîq.*
black *qara,* p. *siyah,* a. *ésvéd.*
blacksmith *démirji,* p. *ahéngér.*
bladder a. *mésané.*
bleed (to) *qanamaq; qan almaq.*
bless (to) *mûbaréklémék,* a. t. *bérékét oqoumaq.*
blessing a. *khayr dou'a, bérékét.*
blind p. *kéôr,* a. *a'ma.*
blood *qan,* p. *dém.* — money a. *diyét.* — thirsty p. *khounriz.*
blossom *chichék,* p. *ghonché.*
blow (to) (wind) *ésmék;* (mouth) *ûflémék.*
blow a. *darbé, vouroush.*
blue (light) *mavi, géôv;* (deep) *lajivérd.*
blunt *kéôr, késméz.*
board *tahta;* a. *méjlisi idaré.*
boat *qayîq,* f. *filiqa, sandal.*
body *géôvdé,* a. *vûjûd, bédén,* p. *tén.*
boil (to) *qaynamaq, qaynatmaq; pishirmék, hashlamaq.*
boiled *souda pishmish, hashlanmîsh; qaynar (sou).*
bold a. *jésour,* p. *dilavér.*
bolster *yasdîq, yûz yasdîghî.*
bolt *sûrmé, sûrgû.*
bombshell f. *qoumbara.*
bone *kémik.* book a. *kitab.*
boot *chizmé.* border p. *kénar.*
bore (of a gun) *chap;* (to) *délmék.*
borrow (to) *éôdûnj almaq,* a. *istiqraz ét.''*
bosom *géôkûs,* p. *siné; qoyoun.*
bottle *shishé;* bottom *dîb.*

bountiful *bol*, a. t. *bérékétli.*
bow (to) *bash éymék*, a. *inqiyadét.*"
bow *yay*; a. *téménna*, *sélam.*
bowels *baghirsaq.*
bowl a. *tas*, *kîâsé*; *lûlé*; f. *qavata.*
bowstring *kirish*, p. *zih.*
box (chest) *sandiq*; (desk) *chékméjé*, (small) *qoutou*; (on the ear) *sillé*, *toqat*; (tree) *shimshir.*
boy *oghlan*, *chojouq.*
brace (pair) *chift*; (braces) *asghî.*
brain *béyin*, *béyn.*
bran *képék.* branch *dal.*
brandy *raqî.* brass *pirinj.*
brave *yigit*, a. *jésour*, f. *péhlivan.*
bread *ékmék*, f. *pidé.*
breakfast *qahvaltî.* [*maq.*
break *qîrmaq*, a. *késr ét.*"; *qîrîl-*
breast *geôkûs*; *mémé.*
breath *néfés*, *solouq*; a. *ténéffûs ét.*"
bribe a. *rishvét*; (to) *rishvét vér-*
brick *toughla*, *kirémid.* [*mék.*
bride *gélin*, a. *arous.*
bridegroom *gûvéyi*, *damad.*
bridge *keoprû.* bridle *bashlîq.*
brigade *liva.* brigadier *miri liva.*
bright *parlaq*, p. *roushén.*
brilliant *pîrlantî*; *parlaq.*
brimstone p. *kûkûrt.*
bring (to) *gétirmék.*
broad *énli*; *génish.*
brook *chay*, *sou.* broth *ét souyou.*
brother *qardash*, p. *biradér.*
bronze *touj.* brush *fîrcha.*
buck *géyik.* bucket *qova.*
buffalo a. *jamous*, *manda.*
bug *tahta biti*; *bêôjék.*
build (to) a. *bina ét.*", *yapmaq.*
building a. *bina*; a. *tamir.*
bull *bougha.* bullock *tosoun.*
bullet *gourshoun.*
bunch *salqîm*; *démét*, p. *désté.*
burden *yûk*, p. *bar*, a. *hamoulé.*
burial *a. jénazé alayî*, *défn.*
buried *défn olounmoush*, a. *médfoun.*
burn (to) *yaqmaq*, a. *ihraq ét.*"; t. *yanmaq.*
burning-glass p. *pértévsouz*, *khourdébeen.*
burst (to) *patlamaq*; *patlatmaq.*
bury a. *défn ét.*" *gêômmék.*
bush *chalî*, *chalilîq.* [*sab.*
busy a. *méshghoul.* butcher a. *qas-*
butter *téré yaghî*, *kéré yaghî*, p. *kéré*; (clarified) *saghî yaghî* vulg. *say yaghî.*
button *dûymé*, f. *qobja.*
buy (to) *satîn almaq*, a. *ishtira ét.*"
buyer a. *mûshtéri*, a. *bayi.*
buzz *vîzlamaq*, *vîz-vîz étmék.*
Cabbage *lahana*, *kélém.*
cabin (in ship) f. *qamara.*
cage *cafés.* cake *qourabiyé.*
calamity a. *afét*, *mousibét*; *béla*,
calculate a. *hisab ét.*" [*qaza.*
calendar a. *taqvim*, p. *salnamé.*
calf *dana.* calico *chit*, *basma.*
call *chaghîrmaq*; a. *tésmiyé ét.*"
calm a. *asoudé*; (weather) a. *mûla-*
calumny *iftira*, *bûhtan.* [*yim.*
camel *dévé*, a. *jémél*, p. *ûshtûr.*
camp *ordou.* candle *moum.*
cane *qamîsh*; *déynék.*
cannon *top.* canvass *yélkén bézi.*
cap *fés*, p. *kûlah*, f. *kép.*
capital p. *paytakht*; (money) *sérmayé.*
captain (army) a. *zabit*; (navy) p. *sûvari*, f. *qaptan.*
captive a. *ésir* vulg. *yés'sir.*
caravan p. *kérvan*, a. *qafilé.*
carcass *lésh*, p. *lashé.*
card a. *mouqava*; f. *kart.*
carder (of cotton) a. *hallaj.*
caress *oqshamaq*, *taltif ét.*"
cargo *yûk*, a. *hamoulé.*
carnal a. *jismani*, *néfsani.*
carpenter (house) *dûrgér*; (joiner) *doghramajî*; (ship's) *maranqoz.*
carpet *halî*, *khalî*, *kilim*; a. *séjjadé* (prayer-carpet).
carriage *araba.*
carrier *éshékji*, *qatîrjî*; a. *hammal.*
carrot *havouj*, a. *késhour.*
carry *tashîmaq*, *gêôtûrmék.*
cart *araba*, *qañlî*, *qañnî.*
cascade *chaghlayan*, a. *shélalé.*
case *sandiq.* cash a. *naqd.*
cask *fîchî.* cast (to) *atmaq.*
castle a. *qala'.* cat *kédi.*
catch (to) *toutmaq.* catgut *kirish.*
catholicos *qatoghigos.*
cattle a. *hayvanat. davar*, *sîghîr.*

cauliflower *qarnabit.* [*yiri.*
causal (verb) a. *mûtéaddiyi tas-*
cause a. *sébéb, moujib, bayis, badi.*
cavalry *atli*, p. *sûvari.*
cavern *maghara, in*, a. *ghar.*
ceiling *tavan;* celery *kéréviz.*
cell a. *hûjré.* centre a. *mérkéz, orta.*
cement *toutqal, zamq; alchî.*
certain a. *mouhaqqaq*, a. t. *shûbhé-*
chaff *saman.* chain *zénjir.* [*siz.*
chair *sandalya.* chalk *tébéshir.*
challenge *méydan oqoumaq.*
chamber *oda;* (of mine) a. *khaziné.*
change *déyishmék*; *déyishdirmék.*
channel *sou yolou*, a. *méjra.*
chapel a. p. *ibadétkhané*, a. *mabéd.*
character a. *siyrét* (moral); (writ-
ten) *yazî*, a. *khatt;* (quality)
a. *kéyfiyét.*
charcoal *kêômûr.* [*gûzar.*
chargé d'affaires a. p. *maslahat-*
charity a. *khayrat, sadaqa.*
charming a. *latif*, p. *dilbér*, t. *gûzél.*
cheap *oujouz.* cheek *yanaq.*
cheat *aldatmaq, dolandirmaq.*
cheerful p. *shén, shénshoukh, kéyfli.*
cheese *péynir.* chess p. *satranj.*
chemise *qadîn gêomléyi*, a. *qamis.*
cherry *kiraz;* (morella) *vishné.*
chestnut *késtané.* chew *chiynémék.*
chicken *pilij.* child *chojouq.*
chief *bash, sérgérdé, shéykh.*
chimney *ojaq, baja; lamba jamî.*
chin *chéñé.* chip *yonga.*
chisel *qalém.* cholera *qoléra.*
choice a. *ikhtiyar, yédi ikhtiyar.*
chop (cut) *késmék;* (mince) *qiymaq.*
Christ *Hazréti Isa, Kristos.*
Christian *khristiyan; isavee, mé-*
sihi; mûmin, dindar.
church f. *kilisé.*
cigar *sigara;* (-case) *tabaqa.*
cinnamon *tarchin.* circle a. *dayiré.*
circular *youvarlaq*, a. *mûdévvér.*
circulate *dêônmék*, a. *déveran ét.*"
circumcise (to) *sûnnét, khatn et.*"
circumstance a. *hal, kéyfiyét.*
city p. *shéhir, shéhr.*
civil a. *nazik, zarif, térbiyéli.*
civilisation a. *médéniyét, téméd-*
dûn.
class a. *sînîf.* clean a. t. *témiz.*
clear *témiz;* a. *bérraq;* t. *achiq.*
clergyman a. *rouhani, rouhban*
girouhou. (Moslem) *ouléma.*
clerk a. *kîâtib*, t. *yazîjî*, p. *mirza.*
climate p. *ab ou hava*, a. *iqlim.*
cloak *qapoud, aba;* clock a. *sa'at.*
close *qapalî; yaqîn.*
cloth *béz; chouha.* cloud *boulout.*
clover *yonja.* coal *kêômûr.*
coarse *qaba, qalîn, bayaghî.*
coast *qîyî, yalî*, p. *kénar*, a. *sahil.*
coat f. *sétri, sûrtouqo.*
cobbler *éskiji, paboujjou.*
cobweb *êôrûmjék aghî.*
cock *khoroz; mouslouq.*
coffee f. *qahvé.* coffin a. *tabout.*
coin a. *sikké;* (pl.) *mésküktât.*
cold *sovouq;* a. *névazil.*
colic *sanjî;* collar *yaqa.*
collect (to) *toplamaq, jém étmék.*
collection a. *méjmou'a.*
college a. *médrésé, méktébi ali.*
colonel a. t. *miralay.*
colour p. *réng.* colt *tay, sîpa.*
comb *taraq*, p. *shané.* [p. *jéng.*
combat a. *mouharébé, ghavgha,*
come *gélmék*, a. *vasîl olmaq.*
comet *qouyrouqlou-yildîz.*
commend a. *émr, émir*; f. *qomanda.*
commence *bashlamaq*, a. *ibtidar*
commentary a. *téfsir, shérh'.* [*ét.*"
commerce a. *tijarét, akhsou ita.*
common *'oumoumi, amm*; (people)
avamm, avam'mî nas, éhali.
communion a. *ûnsiyét;* (Holy-)
Ashayî-rabbani.
community a. *jéma'at; millét.*
companion *arqadash*, a. *shérik.*
company a. *rûféqa, arqadashlar.*
compare a. *mouqabélé, tatbiq ét.*"
compass f. *pousoula;* (pl.) *pérgél.*
compatriot p. *hémshéhri.*
complain a. *shikîâyét, ishtikîâ ét.*"
complete a. *tékmil, tamm, kîâmil.*
compose a. *tértib, tasnif ét.*"
composition a. *meqalé.*
comrade *arqadash*, a. *réfiq.*
condition a. *hal; shart, shourout,*
shérayit.
conduct a. *harékét; tavrou haré-*
confidence a. *itimad, émniyét.* [*két.*

congratulate a. *tébrik ét.*"
conquer (to) *zabt, fét-h ét.*"
consent a. *razi olmaq, qaboul ét.*"
consider *dûshûnmék*, a. *mûtala'a*
consist (to) a. *ibarét olmaq.* [*ét.*"
console (to) a. *téselli ét.*"
consul f. *qonsolos*, p. *shéhbéndér.*
consulate f. p. *consoloskhané*, p. *shéhbéndérkhané.*
contain *almaq*, a. *mûhtévi ol.*"
content a. *razi*, p. *hoshnoud.*
contraband *qachaq, yasaq.*
contrary a. *khilaf, zîdd.*
controversy a. *mûbahasé, bahs.*
convenient a. *mûnasib.*
convent f. *manastîr.*
convert a. *mûhtédi.*
cook *ashjî*; (to) *pishirmék.*
cool *sérin.* cooper *fîchijî.*
copper *baqîr*; *qazan.*
copy a. *sourét, ayn.*
coral *mérjan.* cord *ip.*
cork *mantar.* corn a. *zakhiré.*
corner p. *kêôshé*, t. *boujaq.*
corporal *onbashî.* [*ét.*"
correct *doghroultmaq*, a. *tas-hih*
correspondence *méktoublashma*, a. *moukhabéré.*
correspondent a. *moukhabir.*
corrupt *bozouq, chûrûk.*
corsair *qoursan*, — *gémisi.*
cottage f. a. *qoulibé, tounjûk.*
cotton *pamouq.*
cough *êôksûrûk*; *êôksûrmék.*
council a. *méjlis, shoura.*
counsel a. *nasihat*; — *vérmék.*
count *saymaq, ta'dad étmék.*
counter p. *péshtahta.*
counterfeit p. *sakhté*, a. *qalb.*
country a. *mémlékét*, p. *êôlké*; *kêôy.*
couple *chift.*
courage *yigitlik*, a. *jésarét.*
courier *tatar*, p. *chapar.*
courtyard *havlî, havlou.*
cover *êôrtû*; *êôrtmék.*
coverlet *yorghan.*
cow *inék.* coward *qorqaq.*
cream *qaymaq, sûd yûzû.*
creation *khîlqatî 'além.*
credit a. *itibar*; *alajaq.*
creditor *alajaqlî*, a. *dayîn.*
crescent *yarîm ay*, a. *hilal.*
crime a. *jinayét.* crier a. *déllal.*
criminal a. *jani.* cripple *cholaq.*
crooked *éyri, qambour.*
cross p. *hach, khach*, a. *salib.*
crowd *qalabalîq.*
crown a. *taj*; (of head) *dépé.*
cruel a. *zalim, mérhamétsiz.*
crumb *ékmék ichi, ékmék oufantîsi.*
crust *qabouq.*
cry (to) *baghîrmaq, aghlamaq.*
crystal a. *billor, billour.*
cucumber *khiyar.* cudgel *sopa.*
cup *finjan*; — board *dolab.*
cure *shifa vérmék, éyilétmék.*
curiosity a. *méraq*; a. *tohafiyé.*
currants *fréng ûzûmû.*
curse a. *lanét*, vulg. *nallét.*
curtain p. *pérdé.* cushion *yasdiq.*
custom a. *adét*; (tax) *résmi gêômrûk, résm* (pl. *rousoum*).
customer *mûshteri.*
customhouse *gêômrûk dayirési.*
cut *késmék*, a. *qat étmék.*
cypress p. *sérv, sélvi.*
Dagger a. *khanchér, qama.*
daily *gûnlûk*, a. *yévmi.*
damage *saqatliq*, a. *zarar, ziyan.*
damp p. *ném, némnak.*
dance a. *raqs ét.*", t. *hora tépmék.*
danger a. *téhliké, moukhatara.*
dark *qaranlîq*, a. *zoulmét.*
darling a. *mahboubé, mahboub.*
date a. *tarikh*; (fruit) *khourma.*
dated a. *tarikhli, mûvérrakh'.*
daughter *qîz*, p. *dûkhtér*, a. *bint.*
dawn *chinsabah*, a. *shafaq, féjr.*
day a. *yévm*, t. *gûn*, p. *rouz.*
deacon a. *shémmas*, f. *sargavak, diaconos.*
dead *êôlû*, p. *mûrdé, jansîz.*
deaf *saghîr, ishitméz.*
dear *bahalî*, p. *giranbaha*; a. *aziz* (loved). My-. *azizim.*
death *êôlûm*, a. *mévt, mémat.*
debt *borj.* a. *déyn* (pl. *dûyoun, -at*).
debtor *borjlou*, a. *médyoun.*
deceitful *aldadîjî*, p. *hiylékiâr.*
deceive (to) *aldatmaq.*
decide (to) *qarar vermék, qararlashdîrmaq.*
deck f. *gêôvérté.* (It. cuverta.)

declare a. *i'lan ét.", néshr ét."*
decline a. *zéval.*
decree p. *férman;* a. *fétva.*
dedicate (to) *taqdis,* a. *takhsis ét."*
deep *dérin; qoyou* (colour).
deer *géyik, qaraja.* [*mék.*
defeat (to) *yénmék,* a. *ghalib gél-*
defence a. *mouhafaza, mûdafa'a.*
defendant a. *mûd'dayi aléyhi.*
deficient *éksik,* a. *noqsan.*
deformed *bichimsiz, bodour.*
degree a. *déréjé.*
deign a. *kérém, loutf ét."*
delay (to) a. *tévaqqouf, téékhir ét."*
delicate a. *nazik,* t. *injé.*
delicious a. *léziz, lézzétli.*
delight *sévinj,* a. *sûrour.*
deliver (to) *qourtarmaq,* a. *khélas*
deluge a. *toufan.* [*ét."*
demand a. *istid'a, dava.*
demolish *yénmék, bozmaq.*
den *in,* a. *maghara.*
deny a. *inkîar ét."*
depart (to) *ayrilmaq,* p. *révan ol."*
depend a. *tabi ol.", baqmaq.*
deprive a. *mahroum étmék.*
depth *derinlik,* a. *oumq.*
deputy a. *vékil, nayib.*
derision a. *istihza, zévqlénmé.*
derogatory *yaqishmaz.*
descend *énmék,* a. *nazil ol."*
describe a. *tarif étmék.*
desert *chéôl, béyaban;* (to) *qachmaq,* a. *firar ét.", térk ét."*
design a. *niyét, méram.*
despair *ûmidsizlik,* a. *yés, fûtûr.*
destiny a. *qadér, qismét.*
detach *ayîrmaq.*
devil a. *shéytan, iblis.*
devote (to) *takhsis ét."*
dew *chih',* p. *shébném.*
diamond *élmas.*
diarrhœa a. *is-hal.*
diary a. t. *mûkhtiré déftéri.*
dice *tavlou zari, zar.*
dictionary *loughét kitabî.*
die (to) *éôlmék, véfat ét."*
difference a. *farq, ikhtilaf.*
different *farqlî, bashqa.*
difficult *gûj,* a. *mûshkil.*
dig (to) *qazmaq,* a. *hafr ét."*
digest (to) a. *hazm ét.", siñdirmék.*
dignity p. *shan,* a. *mansîb, izzét.*
dike *sédd, séd, khéndék.*
diligent *chalishqan,* a. *ghayour.*
dine (to) *yémék yémék,* a. *ta'am ét."*
dinner *yémék,* a. *ta-am.*
dirt *kir, mourdarliq.*
disabled a. *saqat.* [*khosh.*
disagreeable p. *namaqboul,* na-
disappear (to) *géôrûnméz ol."*
disappoint (to) *aldatmaq.*
discharge (to) *boshaltmaq.*
discipline a. *téédib, inzibat.*
disease *hastaliq,* p. *dérd,* a. *illét.*
disgrace a. *rézalét.*
disgust (to) a. *néfrét étmék.*
dish *tabaq; qab; yémék.*
dishonest a. *mûrtékib,* t. *khîrsiz.*
disorder *qarishiqliq.*
disperse (to) *daghîtmaq.*
distance *ouzaqliq,* a. *mésafé.*
distant *ouzaq, iraq.*
distinguish a. *téfriq ét."*
ditch p. *héndék, khandék.*
divide (to) *bêôlmék, taqsim ét."*
divine a. *ilahi, réb'bani.*
do (to) *étmék,* a. *ijra ét."* (p. 128).
doctor a. *hékim, tabib.*
dogma a. *aqidé,* p. *aqayid.*
doll *bébék, qouqla.*
door *qapou, qapî,* a. *bab.*
dormitory *qovoush,* f. *ninjaran.*
double *iki qat; chifté.*
doubt a. *shûb'hé; shûbhé ét."*
doubtful *shubhéli;* -less *shûbhésiz.*
dough a. *hamour, hamîr.*
downy *tûylû, havli.*
dragon *azhdérha; atlî.*
drain *laghîm, gériz.*
draughts (game) *dama.*
drawers *ich donou; chékméjé.*
draw (to) *chékmék;* a. *résm ét."*
drawing-room, *mûsafir odasi.*
dream a. *rouya,* t. *dûsh.*
dress f. *rouba,* t. *ûstbash.*
drink *ichmék.*
drop *damla; damlamaq.*
dropsy a. *istisqa,* vulg. *sisqa.*
drown (to) *boghmaq; boghoulmaq.*
drum *davoul.*
drunk p. *sérhosh, sérkhosh.*
dry *qourou,* a. *yabis.*

duck *ôördék.* dumb *dilsiz.*
dung *gûbré, fishqî.*
dungeon p. *zindan.*
dust *toz.*
Dutch *filéménk.*
duty *vazifé, khizmét.*
dwarf *jûjé; bodour.*
dye *boya; boyamaq.*
dynasty a. *sûlalé,* p. *khanédan.*
dysentery *qanli is-hal.*
Each *hér bir,* p. *béhér.*
ear *goulaq,* a. *ûzn.*
earn *qazanmaq,* a. *késb ét.''*
earth *topraq;* a. *dûnya.*
earthquake a. *zélzélé,* vulg. *zérzélé.*
ease a. *rahat; qolaylîq.*
east *gûndoghou,* a. *sharq.*
Easter f. *pasqalya.*
easy a. *rahat; qolay, souhoulétli.*
eat *yémék,* a. *ékl ét.''*
echo *yanqo,* a. *aksî séda.*
eclipse (*gûnésh, ay*) *toutoulma.*
economic a. t. *idaréli.*
edge p. *kénar, ouj; aghîz.*
education a. *talim ou térbiyé.*
effect a. *nétijé, séméré, téésir.*
effort a. *say, ghayrét, jéhd.*
egg *youmourta,* a. *béyza.*
either *ikisindén biri.*
elbow *dirsék.*
electricity f. a. *éléktriq, -iyét.*
element a. *ûnsûr,* pl. *anasîr.*
elephant *fil.*
embark *gémiyé binmék, -bindirmék.* a. *tahmil étmék.*
embassy a. *séfarét, — khané.*
embrace *sarîlmaq,* p. *dér aghoush ét.'' qoujaqlamaq.*
emerald a. *zûmûrrûd, zûmrût.*
eminent a. *mésh-hour, shêôhrétli.*
emperor f. *impérator.*
empire a. *dévlét, saltanat.*
employ (to) *qoullanmaq.*
empty *bosh,* a. *khali.*
enamel *miné;* -ed *minéli.*
enclose *chévirmék;* a. *dakhil, léff et.''*
end *soñ, ouj;* (to) *bitmék.*
endure *dayanmaq;* a. *téhammûl*
enemy a. *dûshmén,* p. *khasim.* [*ét.''*
energy a. *qouvvét, ghayrét.*
engaged a. *méshghoul.*
engagement a. *méshghouliyét.*
engine f. *makina;* (fire) *touloumba.*
engineer a. *mûhéndis;* f. *makinist.*
English *ingiliz; ingilizjé.*
engrave *qazmaq,* a. *hékk ét.''*
engraver a. *hak'kîâk,* p. *kalémkîâr.*
enigma a. *mou-amma,* t. *bilméjé.*
enlarge a. *tévsee ét.'', génishlétmék.*
enmity a. *adavét,* p. t. *dûshménlik.*
enough *elvérir,* a. *kîâfi.*
ensign (flag) *sanjaq; bayraqdar.*
enter *girmék,* a. *dakhil ol.''*
entire *hép, bûtûn,* a. *jûmlé.*
envelope a. *zarf.*
envy a. *haséd,* t. *qîsqanjlîq.*
equal p. *bérabér,* a. *mûsavi; aqran.*
equator a. *khattî istiva.*
equip *donatmaq.*
error *yanlîsh,* a. *khata,* a. *séhv.*
escape *qachmaq, qourtoulmaq.*
especially a. *khousousa.*
eunuch *khadîm; harém aghasî.*
Europe *Avropa.*
European *Avropalî.*
evacuate a. *takhliyé ét.''*
evangelist a. *mûbésh'shir.*
even *bilé,* a. *hatta.*
even (adj.) *chift; dûz; doghrou.*
evening *akhsham, aqsham.*
evil *féna, kêôtû; fénaliq.*
ewer *ibrîq;* (— bason) — *léyén.*
exact a. *tamm, témam, doghrou.*
examine a. *téftish, imtihan ét.''*
examination a. *imtihan.*
excellent a. *ala, aliyûl ala.*
except — *dan ma'da, bashqa.*
exchange *trampa,*
excuse (to) a. *mazour toutmaq, roukhsat vérmék.*
execute (to) a. *ijra ét.''; qatl ét.''*
expect a. *némoul ét.'', béklémék.*
explain a. *iyzah ét.''; añlatmaq.*
extensive a. *vasi, génish.*
exterminate *bitirmék,* a. *mahv ét.''*
extol a. *médh ét.'',* t. *êôymék.*
extraordinary a. *févq-él-adé.*
extravagant a. *mûsrif.*
extremely a. *ghayét,* t. *pék.*
eye *gêôz.* eyebrow *qash.*
eyelash *kiprik,* p. *mûzhgîân.*
Fable a. *hikîâyé, masal.*
face p. *chéhré,* t. *yûz,* a. *souret.*

facilitate a. *tés-hil ét., qolaylatmaq.*
fact a. *haqiqat;* (in-) a. *fil haqîqa.*
factory f. *fabriqa, kîârkhané.*
faint (to) *bayîlmaq.*
fair f. *panayir;* t. *gûzél.*
fairy p. *péri,* a. *jinn.*
faithful a. *sadîq, émin.*
falcon *doghan,* a. *shahin.*
fall (to) *dûshmék,* a. *souqout ét."*
false *yalan; -jî,* a. *kîâzib.*
fame a. *shéôhrét,* p. *shan.*
family f. *familya,* p. *khanédan.*
famine *qîtlîq,* a. *qaht.*
fan *yélpazé.*
far *ouzaq,* p. *dour,* a. *bayid.*
farewell a. *véda; él véda!*
farm *chiftlik.*
farmer *chiftji,* p. *rénjbér.*
ferrier a. p. *nalband.*
fast *chapouq,* p. *téz;* a. *orouj.*
fat *sémiz, yaghlî; yagh.*
fate a. *qadér, qaza, qîsmét.*
fathom *qoulaj.*
fatigue *yorghounlouq.*
fault *qousour,* a. *qabahat.*
fear *qorqou,* a. *khavf,* p. *déhshét.*
feast a. *ziyafét,* p. *bézm.*
February *shoubat, pédîrvar.*
feeble a. *zayif,* t. *zaboun.*
feed (to) *béslémék, yédîrmék.*
feel (to) a. *hiss ét.", douymaq.*
felt *kéché, kébé.*
female *dishi,* p. *madé.*
fever a. *hûmma; hararét.*
few *az,* a. *qalil.*
fidelity *sadaqat, véfa.*
field a. *sahra;* t. *tarla.*
fierce *azghîn, sért.*
fife *dûdûk, qaval.*
fig *injir, aydîn yémishi.*
fight *ghavgha (qavga);* p. *jéng.*
figurative a. *méjazi.*
figure a. *raqam, adéd; shékl, résim.*
filbert *fîndîq.*
file *yéyé; sîra,* a. *saff.*
fill (to) *doldourmaq; dolmaq.*
filth *mourdarliq, pislik.*
filthy *mourdar, pis,* p. *napak.*
final *soñ.* -ly a. *én nihayé.*
find *boulmaq.*
fine *injé, nazik;* a. *khalis, khass.*
finger *parmaq,* p. *éngûsht.*
finish (to) *bitirmék,* a. *khitam vér."*
fire p. *atésh.* fish *balîq.*
flag *bayraq.* flame *aléf.*
flat *dûz, yassî.*
flea *piré.* fleet *donanma.*
flesh *ét.* flood a. *sél,* a. *toufan.*
flint *chaqmaq tashî.*
floor *déôshémé.* flour *oun.*
flower *chichék,* p. *shûkûfé.*
fluxion (cold) a. *nevazil, zûkkîâm.*
fly *sinék;* (to) *ouchmaq.* [*lamaq.*
foal *tay, qouloun;* (to) *qoloun-*
fodder *ot, arpa-saman, alaf.*
foe p. *dûshmén,* a. *khasim.*
fog *douman,* p. *mih, migh.*
fond *méraqlî,* a. *haris.*
food *yémék, yéyéjék.*
foot *ayaq,* p. *pa,* a. *qadém.*
forage *ot, arpa-saman.*
force p. *zor,* a. *jébr; qouvvét.*
ford *yéchid, sîgh.*
forehead *alîn, ann.*
foreigner a. *éjnébi.*
forerunner p. *péshrév,* t. *qîlavous.*
foresight a. *basirét, firasét.*
forest *orman;* a. *méshjéré.* [*ét."*
forget *ounoutmaq,* p. *firamoush*
forgive a. *afvét.",* t. *baghishlamaq.*
fork *chatal.*
form *bichim,* a. *sourét;* (to) *yap-*
fortifications a. *istihkîâmat.* [*maq.*
fortnight *iki hafta.*
fortress a. *qala, qalé.*
forward *iléri; iléridé.*
foundation f. *témél,* a. *ésas.*
fountain *pouñar;* (jet) *fisqiyyé.*
foul *tavouq.* fox *tilki.*
fraud a. *hiylé.* free p. *azad, sérbést.*
freedom *azadlîq,* a. *hûrriyét.*
freemason *farmason.*
freeze (to) *doñmaq; doñdourmaq.*
freight a. *naqliyé,* p. *navloun.*
frequent *sîq, choq,* a. *késir.*
fresh p. *tazé.* friend p. *dost.*
Friday a. *jouma'a, jouma'.*
frigate f. *fîrqateen.*
fringe *sachaq.* froth *kéôpûk.*
frog *qourbagha.*
frontier p. *serhadd,* a. *houdoud.*
frozen *doñmoush.*
fruit p. *méyvé,* t. *yémish.*
fry (to) *tavada pishirmék.*

frying-pan *tava.*
fugitive *qachaq,* a. *firari.*
full *dolou,* a. *mémlou.*
funeral a. *jénazé alayî, jénazé.*
fur *kûrk.*
furious *azghîn.* furnace *ojaq.*
furlough a. *izin, mézouniyét.*
furniture a. *éshya,* f. *mobilia.*
fury a. *hiddét, ghazab.*
fuse *tapa;* (to) *éritmék.*
future *gélèjék,* a. *mûstaqbél.*
Gain p. *kîâr,* t. *qazanj; qazanmaq.*
gallant a. *zarif, nazik, kibar.*
gallows *dar aghajî.*
game *oyoun;* (prey) *av,* p. *shikîâr.*
garden p. *bahjé, baghché.*
garlic *sarmîsaq.*
garnet a. *lal.* gate *qapou.*
gather (to) *toplamaq.*
general a. *oumoumî;* f. *général.*
generous *jêômérd,* a. *ali jénab.*
genius a. *firasét, zékîâvét.*
gentiles a. *tayifé,* p. *poutpérést.*
gentle a. *mûlayim, halim,* t. *tatli.*
genus a. *jins,* pl. *éjnas.*
geography *joghrafiya.*
geometry *ilmi héndésé.*
get *almaq;* b. *hasil ét.''*
ghost a. *khayal; rouh,* p. *jan.* (the Holy ghost) *Rouhoul qouds.*
gift (divine) a. *méyhibé, dadî haqq;* (superior to inferior) p. *bakhshish,* a. *ihsan, atiyé;* (inf. to sup.) a. *hédiyé,* p. *péshkésh;* (brought back from a journey) *armaghan.*
gipsy *chingîâné, posha.*
girl *qîz.* girth *qolan.*
give (to) *vérmék,* a. *ita ét.''*
glad a. *mémnoun,* p. *shadman.*
glass p. *jam;* a. *qadéh.*
globe a. *kûré.*
gloom *qaranlîq;* a. *gham, kédér.*
glory *shan ou shéréf,* p. *jélal.*
glove *éldivan.* glue *toutqal.*
go *gitmék.* good *êôyéndéré.*
goat *kéchi.* gold *altoun.*
God a. *Allah, Allah Ta'ala, Jenabî-*
Godhead a. *oulouhiyét.* [*Haqq.*
good *éyi,* a. *ala.* goose *qaz.*
gospel a. *injil,* pl. *énajil, bésharét.*
gourd *qabaq, qantar qabaghî.*
gout a. *niqris.*
grace a. *létafét; inayét, loutf.*
grape *ûzûm.* grass *ot.*
grateful a. *mûtéshékkir.*
gratis a. *méjjanén; mouft.*
grave a. *mézar, qabr.*
grease *yagh, ich yaghî.*
great *bêôyûk,* a. *azim, jésim.*
greedy a. *oubour, shish boghaz.*
green *yéshil.*
greyhound *tazî.*
gridiron *îsqara.*
grief a. *kédér, élém, gham.*
grocer a. *baqqal.*
groom *séyis.* ground *yér; 'arsa.*
growl *khîrlamaq.*
guard *nêôbétji;* a. *khassa askéri;* (to) *béklémék.*
guardhouse *qoullouq.*
guess (to) a. *zann, qîyas ét.''*
guest a. *mûsafir.*
guilt a. *qousour, qabahat.*
gulf *kêôrféz.* gum *zamq.*
gums *dish éti.*
gunpowder *barout.*
gutter *héndék, olouq.*
gymnastic f. *jimnastiq.*
Habit a. *adét,* p. *khouy;* a. *résm;* hail *dolou, ghîrji.* [*tabiyat.*
hair *sach; qîl, tûy.*
half *yarîm, nim,* a. *nisîf* (§ 207).
halt *dourmaq, éylénmék.*
hammer *chékij;* (sledge) *varya.*
hamper *sépéd.*
hand *él;* (hour-) a. *aqréb;* (minute-) *yélqovan.*
handkerchief *méndil.*
handle *sap,* a. *qabzé.*
handsome *gûzél, yaqîshîqlî.*
hang *asmaq;* (-down) *sarqmaq.*
happy a. t. *sa'adétli.*
harbour f. *liman.*
hard *sért, pérk; gûj.*
hare *tavshan.*
harem a. *harém, zénané.*
harm a. *zarar, ziyan.*
harness *araba taqîmî, qoshoum.*
harvest *bichin;* (-time) *hasad, hasad vagtî, oraq vagtî.*
hasten a. *ajélé ét.''* hat f. *shapqa.*
hatchet *balta, girébi.*
hate (to) a. *ikrah ét.''*

haughty a. *maghrour, kibir.*
have (to) a. *malik olmaq* (§§ 119 to
hawk *atmaja (qoushou).* [122].
hay *qourou ot.*
hazard p. *bakht,* a. *qaza, qadér.*
haze *sis, douman.*
head *bash;* p. *sér;* a. *rés* (§ 203).
headlong *bash ashaghi, sérnigûn.*
heal (to) *éyilétmék,* a. *shifa vérmék.*
health a. *kéyf, mizaj, sih'hét.*
heap *yighin;* (to) *yighmaq.*
hear (to) *diñlémék, ishitmék.*
heart *yûrék,* a. *qalb,* p. *dil.*
heat *sijaqliq,* a. *hararét.*
heaven *gêôk,* a. *séma,* (pl.) *sémavat.*
(paradise) a. *jénnét,* p. *firdévs.*
heavy *aghir,* a. *saqil.*
Hebrew *Ibrani, Yéhoudi.*
hedge-hog *kipri,* p. *khar-pûsht.*
heel *êôkjé,* a. *aqab.*
height *yûksékliк,* a. *irtifa'.*
hell a. *jéhénném.*
help *yardim,* a. *imdad, mou'avénét, iyane;* (to) *yardim, mou'avénét ét."*
hemorrhoids *mayasil,* a. *basour.*
hen *tavouq.* herb *ot.*
herd *sûrû.* hero a. *qahriman.*
hesitate (to) a. *téréd'dûd étmék.*
hide *déri;* (to) *saqlamaq.*
high *yûksék,* a. *mûrtéfi.*
highway a. *jaddé,* p. *shah'rah.*
hill *dépé.* hip *qalcha.*
hinge *rézé, méntéshé.*
hire *kira;* (to) *kiralamaq.*
history a. *tarikh,* pl. *tévarikh.*
hit (to) *vourmaq.* hoarse *boghouq.*
hold (to) *toutmaq;* (ship's) *ambar.*
hole *délik.* holiday a. *tatil.*
hollow a. *khali, téhi, ichi bosh.*
holy a. *aziz, mouqaddés;* (of God) a. *qouddous;* (-Spirit) *Rouhoul Qouds.*
home *év,* a. *ayilé; vatan, mémlékét;* (to go —) a. *sila étmék, silaya gitmék.*
honest a. *émin, sadiq,* t. *doghrou.*
honey *bal,* a. *asal,* p. *mikh.*
honour a. *izzét, itibar, shéréf, namous;* (to) *izzétlémék, ihtiram*
hoof *tîrnaq.* hope p. *ûm'mid.* [*ét."*
hook *chéngél; qanja, ilik.*
horizon a. *oufouq,* (pl.) *afaq.*
horrible a. *makhouf, déhshétli.*
horse *at,* p. *ésb; béygir;* (-man) *atlî,* p. *sûvaree.*
hospital p. *khasta-khané.*
hostile p. *dûshmén.* hot *sîjaq.*
hound *kêôpék, zaghar, tazî.*
hour a. *sa'at.*
house *év,* p. *khané,* a. *béyt; qonaq.*
humanity a. *insaniyét, mûrûv'vét.*
humble a. *mûtévazi, halim; khim-*
hunger *ajlîq.* hungry *aj.* [*bîl.*
hurry (to) a. *ajélé ét."*
hurt (to) *injitmék, ajîtmaq.*
husband *qoja,* a. *zévj.*
hymn a. *ilahi.*
hypocrisy a. *riya, mûrayilik.*
hypocrite a. *mûrayi, mûnafiq.*
Ice *bouz.* icy *bouzlou.*
idea a. *fikir, tasavvour.*
idiom a. *istilah,* p. *shiyvé.*
idle *ishsiz, témbél, bosh gézén.*
idol p. *pout,* a. *saném,* (pl.) *asnam.*
ignorance a. *jéhalét, jéhl.*
ignorant a. *jahil,* p. *nadan.*
ill *kéyfsiz,* p. *hasta,* a. *méris.*
illness *hastaliq,* a. *maraz.*
imagine (to) a. *tasav'vour ét."*
imitate (to) a. *taqleed, iqtida ét."*
impartial p. a. *bitaraf, insafli.*
impatient a. t. *sabîrsîz.*
implore (to) *yalvarmaq;* a. *rija, niyaz ét."*
important a. *mouhimm, mûtébér.*
impression a. *téessir; éfkîar.*
imprison a. *habs, mahbous ét."*
inch *parmaq.* incline (to) a. *méyl*
incognito a. *tébdil, – qiyafét.* [*ét."*
income a. *irad.* increase *artmaq.*
indebted *borjlou,* a. *médyoun.*
indeed a. *haqiqatén; êôylé mi!*
industry a. *hirfét, sana'at.*
inform (to) a. *khabér vérmék, ikhbar ét."*
ingratitude p. t. *nankêôrlûk.*
inhabit (to) *otourmaq,* a. *sakin ol."*
injury a. *zarar; saqatliq.*
ink a. *mûrékkéb.* (-stand) *divit.*
inn *khan.* inquire (to) *sormaq.*
insane p. *divané,* t. *chilghin.*
insect *bêôjék.* insert a. *dakhil ét."*
inspect (to) *yoqlamaq.*

instruct(to) *êôyrétmék*, a. *talimét.*"
integrity a. *témamiyét*; t. *doghrouloug*, a. *istiqamét.*
intercede a. *rija*, *shéfa'at ét.*"
intercession a. *shefa'at.*
interest a. *ménfa'at*, f. *éntéréso*; a. *fayiz.*
interesting *mérak jélb édiji*, *jalib.*
internal a. *dakhili.*
intimate *sîqî*, a. *mahrém.*
intolerable a. *téhammûlû naqabil.*
invitation a. *davét.*
iron *démir.*
irregular a. *nizamsîz*; (soldier) *bashî bozouq.*
irrigate *yiyqamaq.*
island *ada*, a. *jéziré.*
itch (to) *gijishmék.*
ivory *fil dishi.*
ivy *sarmashîq.*
Jackal *chaqal*, *ghîyab.*
jacket f. *chakét*; *mintan.* [*var.*
January *kîânounou sani*, *Hounjar qavanos*, *désti*, *kûp.*
jaw *chéné.*
jealous *kîsqanj*, a. *hasoud.*
jealousy a. *haséd*, t. *kîsqanj.*
Jehovah *Yéhova.*
Jesus *Isa-él-Mésih*, *Isa.*
Jew *yéhoudi*, *chîfit.*
jewel a. *jévahir*, *mûjévhér.*
join (to) *bitishmék*, *bitishdirmék.*
joke a. *shaqa*, *lateefé.*
journal p. *rouznamé.* f. *journal.*
journey *yol*; *séyahat*, *yoljoulouq.*
joy *sévinj*, a. *sourour*, *shazliq.*
judge a. *hakim*, *qadî.*
jug *désti*, p. *gûzé.*
juice *sou*; (grape-) p. *shira.*
jump (to) *sîchramaq.*
Jupiter *mûshtéri yîldizi.*
just a. *adil*, *mounsif.*
justice a. *adalét*, *haqqaniyét.*
justify a. t. *haqqlî chîqarmaq.*
Keep (to) *saqlamaq*, a. *mouhafaza ét.*"
kettle *gûgûm*; f. *chaydan.*
key f. *anakhtar*, a. *miftah.*
kick (to) *tépmék*, *chifté atmaq.*
kid *oghlaq.* kidney *bêôbrék.*
kill *êôldûrmék*, a. *idam ét.*"
kind a. *jins*, t. *soy*, *dûrlû*; *tatlî.*
king *gral*, p. *padishah*, *hûkûmdar.*
kiss p. *bousé*, *êôpûsh*; (to) *êôpmék.*
kitchen p. *ashkhané*, a. *matbakh.*
kitten *kédi yavrousou*, *pisik.*
knee *diz*, p. *zanou.*
kneel (to) *diz chêôkmék.*
knife *bîchaq*; (pen-) *qalémtrash.*
knit (to) *êôrmék.*
knock (to) *(qapou) chalmaq.*
knot *dûymé*; *dûyûm.*
know (to) *bilmék.*
kuran *qouran*, *kélamî qadim.*
Label *yafta.*
labour a. *amél*, t. *ish*, p. *kîâr.*
labourer a. *amélé*, t. *ishji.*
lace (gold-) *sîrma*; (false-) *qîlabdan*: (thread-) f. *dantéla*; (tape-) *shérid.*
lad *oghlan*, *chojouq*, *déliqanlî.*
ladder *mérdivén*, p. *nérdûban.*
lady *hanîm.* lake *gêôl.*
lamb *qouzou.* lamp *lamba.*
lance a. *mîzraq*, p. *nizé.*
land *qara*; (to) *qaraya chîqmaq.*
language a. *lisan*, p. *zéban*, t. *dîl.*
lantern f. *fénér*, *fanos.*
lap *qoyoun*, *qoujaq.*
large *bêôyûk*, *iri.*
last *soñ*; (— night) *duñ géjé*, (to) *dayanmaq*, *sûrmék.*
late *géj*; *sabîq*; *mérhoum.*
lattice *qafés.* laugh *gûlmék.*
laundry *chamashîrkhané.*
laundress *chamashîrjî qarî.*
law a. *qanoun*; *shériyat*, *shér'.*
lawyer f. *avoqat*, a. *dava vékili.*
lay (to) *yatmaq*; *yatîrmaq.*
lazy *témbél*, *ténbél*, *ayar.*
lead *qourshoun*; (to) *géôtûrmék.*
leaf *yapraq*, a. *varaq.*
lean *zaboun*; (to) *dayanmaq.*
leap (to) *sîchramag*, *hoplamaq.*
learn (to) *êôyrénmék*, a. *tahsil ét.*"
leather *méshin*, *sakhtiyan.*
leave (to) *braqmaq*; *chîqmaq.*
led (horse) *yédék.*
leech *sûlûk*; leek *prasa.*
left *sol.* leg *bajaq.*
legation a. *séfarét*, — *khané.*
legend a. *hikîâyé*, *masal.*
legislator a. *vaziyi qanoun.*

leisure *bosh vaqît*, a. *foursat.*
lemon *limon.* length *boy.*
lend (to) *êôdûnj vérmék, vérmék.*
leopard *qaplan.* lesson a. *dérs.*
letter *yazi*, a. *harf; méktoub.*
lettuce *maroul.* level *dûz.*
lever *manavéla.*
liberal *jêômérd, jivanmérd.*
liberate (to) *qourtarmaq*, a. *khélas. ét."*
liberty a. *hourriyét*, p. t. *azadlîq.*
library p. a. *kitabkhané.*
lick (to) *yalamaq.* lid *qapaq.*
lie *yalan*, a. *kizb; — sêôyléмék.* (— down) *yatmaq, ouzanmaq.*
life p. *jan*, a. *rouh*; (-time) a. *êômûr.*
lift (to) *qaldîrmaq*, a. *réf ét."*
light a. *nour*, t. *ishiq*; a. *khafif.*
lightning *shimshék*, a. *barq.*
like *bénzér, gibi*; (to) a. *hazz ét."*
lime *kiréj.* limited a. *mahdoud.*
line *chîzgî*, a. *khatt*; *satir.*
linen *kétén bézi*; lining *astar.*
linseed *kétén tohoumou, zéyérék.*
lip *léb, doudaq.*
listen (to) *dinlémék, qoulaq vérmek.*
litter (for the sick) *téjgéré.*
little *oufaq, kûchûk*, a. *saghir.*
live (to) *yashamaq.*
lively *janlî; qani sijaq.*
liver *jiyér, qara jiyér.*
living *géchim*, a. *téay'yûsh.*
load *yûk*; (to) *yûklémék.*
loaf *somoun; kéllé shékér.*
lock f. *kilid*; (to) *kitlémék.*
locksmith *chilingir.*
log *kûtûk.* long *ouzoun, boylou.*
longitude a. *toul.*
look (to) *baqmaq; bakish.*
loom *dézgâh.* loose *gévshék.*
lose (to) *yitirmék*, a. *ghayb ét."*
lord *éfféndi*; a. *Rabb.*
love a. *ashq, mouhabbét*; *sévmék.*
lover a. *ashîq.* low *alchaq.*
luck p. *bakht*, a. *tali, taléh.*
luggage a. *éshya, pîrî pîrtî.*
lump *parcha.* lunch *qahvaltî.*
lute a. *'oud, 'oud chalghî.*
luxury f. *fantazi.*
lynx *vashaq, êôshék.*
Macaroni f. *maqarna*, p. *érishté.*
mace *topouz, gûrz, chomaq.* [a. *alét.*
machine f. *makina*, p. *charkh*;
mad *déli, divané*; (-dog) *qoudouz.*
madam f. *madama, hanîm, qoqona.*
magazine f. *maghaza*, p. *ambar*; (powder-) p. *jébhané*; (periodical) a. *résaléyi névqouta.*
magician a. *sihirbaz*, a. *sahhar.*
magic lantern a. *sihiri siraji.*
magistrate a. *zabit, hakim.*
mahomedan a. *mûsliman, mouhammédee.*
maiden a. *bakiré*, t. *qîz.*
mail f. *posta*; p. *zirkh*, a. *sûlah.*
maintain (to) *béslémék.*
major *biñ bashî.*
make (to) *yapmaq*, a. *imal ét."*
mallet *toqmaq.* mamma *anné.*
man a. *adam, adém, insan.*
manage (to) a. *idaré, zabt ét."*
mane *yélé.* manger *yémlik.*
mankind a. *béni adém, névi insan.*
mantle f. *qapot*, a. *férajé.*
manufacture (place of-) f. *fabriqa*; (article) a. *mal*; (to) *yapmaq.*
manure *gûbré*, a. *zibil*, t. *térs.*
manuscript *él-yazîsi.*
many *choq.* map f. *kharta.*
marble *mérmér.*
march (musical) f. *marsh*; (soldiers) *yéôrûmék*; (command) f. *arsh!*
mare *qîsraq.*
marine a. *bahri, bahriyé.*
mark a. *isharét*, p. *nishan.*
market p. *pazar; charshî.*
marriage a. *nikiâh, izdivaj.*
marry (to) *évlénmék, évléndirmék.*
martyr a. *shéhid.*
masculine *érkék*; a. *mûzékkér.*
master *éfféndi, agha; ousta.*
mat *hasîr.* maxim a. *qayidé.*
matches a. *kibrit.* [*ziyé.*
mathematics a. *ouloumou riya-*
meadow *chayîr*, p. *chimén, -zar.*
meaning a. *ma'na.*
measure *êôlchû*, a. *miqyas.*
measles *qîzamouq.* meat *ét."*
medicine a. *ilaj, déva.*
meet (to) a. *tésadûf ét." rast gélmék.*
melon (musk) *qavoun*; (water) *qarpouz.*

melt (to) *érimék.*
member *aza* (pl. *azavat*).
memory a. *qouvvéyi hafîza, fikir.*
mend (to) a. *tamir, térmim ét.*"
merchant a. *tajir, tûjjar.*
mercy a. *mérhamét, rahmét.*
merely *dûzjé,* a. *adéta.*
merit a. *istihqaq, liyaqat.*
merry a. t. *kéyfli,* p. *shén.* [*dén.*
message a. *khabér.* metal a. *ma-*
method a. *ousoul, qayidé,* t. *yol.*
microscope p. *khourdébeen.*
middle *orta,* a. *vasat.*
middling *orta,* a. *évsat.*
midsummer *yaz ortasî.*
might *qoudrét, iqtidar.*
mighty a. *qadir, mûqtédir.*
mild a. *mûlayim, hafif.*
milk *sûd.* mill *déyirmén.*
mind a. *aqîl, fikir, zihin.*
mine a. *ma'dén,* (pl.) *mé-a-din.*
minute a. *daqîqa*; *mazbata.*
mischief a. *zarar, ziyan.*
miser a. *khasis,* a. p. *tamakîâr.*
mist *sis, douman.*
mistake a. *khata,* t. *yañlîsh.*
mix (to) *qarîshdirmaq,* a. *mézj ét.*"
mob *qalabalîq, ayaq taqîmî.*
mock (to) *zévqlénmék,* a. *istihza ét.*"
model p. *nûmouné,* f. *êôrnék.*
modern *yéni,* a. *jédid.*
modest a. *mahjoub, térbiyéli.*
moist p. *ném,* t. *yash.*
momentous a. *mouhimm, éhémm.*
monarch p. *hûkûmdar padishah.*
Monday *pazar értési.*
money *para, aqjé,* a. *naqd.*
monkey *maymoun.*
month *ay,* p. *mah,* a. *shéhr.*
moon *ay,* p. *mah,* a. *qamér.*
moral a. *akhlaqi; hissé* (p. 119).
more *daha,* a. *ziyadé* (p. 101).
morning a. *sabah.*
morrow *érté,* a. *sabah.*
mosque a. *jami, mésjid.*
most *éñ,* a. *ziyade* (p. 101).
moth (flying) *pérvané; gûvé.*
mother *ana,* p. *madér* (p. 58).
motion *harékét.*
mould *topraq;* a. *qalib.*
mound *dépé, tépé.*
mount *dagh;* (to) *chîqmaq, binmék.*
mountain *dagh,* a. *jébél.*
mourn p. *fighan ét.*"; *yas toutmaq.*
mournful p. *ghamkin,* a. *mahzoun.*
mouse *sîchan,* a. *faré.*
mouth *aghîz,* p. *dihan.*
move (to) *qîmildanmaq,* a. *haré-*
két ét."
mow (to) *bichmék.* mud *chamour.*
mug a. *mashrapa.* mule *qatîr.*
multitude *qalabalîq.* [*ét.*"
multiply (to) *choghaltmaq;* a. *zarb*
murder (to) *êôldûrmék.* a. *qatl et.*"
murderer *qanlî,* a. *qatil.*
museum f. *mûzékhané.*
music a. *naghmé,* f. *mousiqa.*
musician f. p. *mousiqi shinas,*
mousiqaji.
musquito *sivri, sivri sinék.*
mustache *biyîq.*
mustard *hardal.*
mutton *qoyoun éti.*
mystery a. *sirr, ésrar.*
Nail (finger) *tîrnaq;* (iron) *éksér,*
chivi, mîkh; (to) *mîkhlamaq.*
naked *chîplaq,* a. *ûryan.*
name *ad,* a. *isim,* p. *nam.*
named a. *mûsémma,* p. t. *namînda.*
namely a. *yani;* naphtha *néft.*
narrow *dar, énsiz.*
nasty *pis,* a. *mékrouh, mourdar.*
nation a. *millét, qavm, ûmmét.*
native *yérli.* natural a. *tabiyi.*
naughty *yaramaz.* navel *géôbék.*
naval a. *bahri, bahriyé.*
navigation a. *séyri séfayin, gézmé.*
navy *donanma.* near *yaqîn.*
necessary a. *lazîm, mouqtazi.*
necessity a. *hajét, zarourét.*
neck *boyoun.* need a. *ihtiyaj.*
needle *iyné.* negro a. *zénji, arab.*
neighbour *qonshou.*
nest *youva.* net *agh.*
never p. *hich,* a. *asla,* a. *qat'an.*
new *yéni,* p. *név,* a. *jédid.*
news a. *khabér, havadis.*
next *yandaki,* a. *atidéki; soñra.*
nice *gûzél,* a. *ala.* night *géjé.*
no *khayr; hich, hich bir.*
noble a. *néjib; jins.*
noise *sés, shamata, gûrûltû.*
nonsense *sachma, bosh laf.*
noon *êôylén vaqtî, êôylén.*

noose *ilmék.*
north a. *shimal,* f. *poryas:* (due-) *yildîz;* (-west) *qara yél.*
nose *bouroun.* not *déyil.*
nourish (to) *béslémék,* p. *pérverdé ét."*
now *shimdi,* a. *hala, élan.*
number *sayî,* a. *adéd, mîqdar.*
nurse (wet-) *sud-ana;* (dry-) *dada;* (sick-) *hastajî.*
nut *findîq.*
nutmeg *hindistan jévizi.*
Oak *méshé, pélit.*
oar *kûrék.* oath a. *yémin.*
obedience a. *ita-at.* [*ét."*
oblige (to) a. *kérém ét.";* *méjbour*
obscure *qaranliq;* a. *moughlaq.*
observe(to) a. *diqqat ét.";* *baqmaq.*
obstinate a. *inadjî, mouannid.*
obtain *élé gétirmék,* a. *istihsal ét."*
occupy (to) a. *zabt ét.",* t. *toutmaq.*
ocean *bahrî mouhit, oqianos.*
odd *ték;* a. *touhaf.*
ode a. *ghazél, qasidé.*
offence a. *qabahat, qousour, souch.*
offer (to) a. *taqdim ét.";* *sounmaq.*
oft, often a. *éksériya, choq défa.*
oil *yagh,* p. *roughén.*
old *ésgi;* (-man) *ikhtiyar, qoja.*
olive *zéytoun, zéytin.*
omelet *qayghana.*
omen *fal.* on (p. 105).
once *bir kérré;* (at-) *birdén.*
onion *soghan.* only *salt.*
open *achîq;* (to) *achmaq.*
opinion a. *réy, éfkîâr, zann.*
opium p. *afiyon, tiryaq.*
opportunity a. *foursat.*
opposition a. *moukhaléfét.*
oppose (to) *qarshî qomaq,* a. *mani ol."* [*ét."*
oppress (to) *zoulm ét.",* p. *jéfa*
orange *portouqal,* p. *narénj.*
oration a. *khitab, noutq.*
order a. *émr, iradé; nizam, intizam.*
ordinary *bayaghî,* a. *adi.*
organize (to) a. *téshkil ét."*
original a. *asîl, aslee.*
ornament *sûs,* a. *ziynét, haliyé.*
orphan *êôksûz,* a. *yétim.*
outrage a. *haqarét.*
oven *fouroun.*
overtake *yétishmék, toutmaq.*
ox *êôkûz.* oyster f. *îstridya.*
Pace *adim,* a. *qadém; yêôrûyûsh.*
pack p. *désté,* f. *basta; déng;* (-horse) *yûk hayvanî, béygir;* (-saddle) *palan.*
padlock *kilid, asma kilid.*
page a. *sahifé.* pain *aghrî, sizi.*
paint *boya;* (to) *boyamaq.*
painter a. *naqqash, réssam* (§ 610).
pair *chift.* palace p. *saray.*
palate *dimagh, damaq.*
pale *réngsiz, dounouq, solghoun.*
palm (tree) *khourma aghajî;* (—of the hand) *él ayasi, avouj.*
pan *tava, saplî.*
pantry *kilér,* f. *maghaza.*
paper *kîûghîd,* vulg. *kéhad.*
parasol a. *shémsiyé.*
parcel (bundle) *boghcha, bohjé.*
pardon a. *afv;* (to) – *ét.";* *baghishlamaq.*
parsley f. *maghadanos, maydanos.*
part p. *parcha,* a. *qîsîm; taraf.*
partake p. *hissédar olmaq.*
partial a. *khousousi; tarafgir.*
partner *ortaq,* a. *shérik.*
partridge *kéklik,* p. *kébk.*
party *taqîm;* a. *taraf.*
pass *géchîd;* (to) *géchmék.* [*ré.*
passage *yol; géchîd;* p. *bénd,* a. *iba-*
passion a. *ghazab; mouhabbét.*
passport *yol tézkérési,* f. *pasaport.*
past *géchmish, gechén,* a. *mazi.*
pastry *hamour ishi;* f. *pasta.*
patch *yama;* (to) *yamalamaq.*
path *yol,* a. *jaddé, tariq.*
patience a. *sabr, tehammûl.*
patient *sabîrlî;* p. *hasta.*
patriarch f. *patriq;* a. *ébûl aba.*
patriot p. *vatan pérvér.*
patriotism – *lik,* a. *houbbou vatan.*
pattern a. *nûmûné, êôrnék, qalib.*
pavement *tash dêôshémé, sal.*
pavillion *kêôshk* a. *qasr.*
paw (fore-) *pénché;* (hind-) *ayaq.*
pay a. *ûjrét;* t. *gûndélik; aylîq; yîllîq;* (to) *êôdémék,* a. *éda ét."*
peace *barîshîq,* a. *mûsaléha.*
peach *shéftalî.*
peacock *tavous qoushou.*
pear *armoud.*

pearl *inji.* peasant *kĕôylû.*
pebble *chaqîl tashî, chaqîl.*
peculiar a. *makhsous; touhaf.*
pedlar *qoltouqjou, chértji.*
peel *qabouq;* (to) *soymaq.*
pen a. *qalém;* (-knife) *qalémtrash.*
pension a. t. *téqa'ûd ma'ashî.*
people a. *éhalî; millét, qavm.*
pepper *qarabibér, bibér.*
perceive (to) *géôrmék,* a. *féhm ét.''*
perfect a. *kĭâmil, tamm; témam.*
perform (to) a. *ijra ét.'' étmék.*
perfume *hosh qoqou,* a. *rayiha.*
period a. *mûddét, vaqît, zéman.*
perish (to) *hélak ol.''; bitmék.*
permanant a. *dayimi, qadim.*
permission a. *roukhsat, izin.* [*ét.''*
permit (to) — *vérmék, mûsa'adé*
perpetual a. *dayim, démirbash.*
persecute (to) *qovalamaq.*
Persia *Ajémistan, Iran.*
Persian *ajém, irani;* (lang.) *Farisi.*
person a. *shakhs, zat; adém.*
persuade (to) *qandîrmaq,* a. *iskĭât*
perverse *térs,* a. *mou'annid.* [*ét.''*
pest a. *véba,* t. *baba, youmourjaq.*
petition a. *arzouhal, istid'a.*
petticoat f. *miso fistan, miso.*
pharmacy a. p. *éjza-hané.*
pheasant *sûylûn qoushou.*
philosopher a. *féylésof, hakeem* (pl. *hûkéma*).
philosophy a. *ilmi hikmét, hikmét.*
photograph *fotograf;* -er *-jî.*
physician *hékim, tabib* (pl. *atîbba*).
pick *qazma;* (to) *qoparmaq.*
picture a. *résim, tasvir.*
piece *parcha.* pierce (to) *délmék.*
pig *doñouz.* pigeon *géôyérjin.*
pile *yîghîn; hav, khav.*
piles *basour, mayasîl.*
pilgrim (to Mecca) *hajî* (§ 409).
pillow *yûz yasdîghî.*
pin *toplou, toplou iyné.*
pinch (to) *chimdiklémék.*
pious a. *dindar, mûtédéyin.*
pipe (smoking) *chîbouq, choubouq;* (water) *borya.*
pistachio f. *fistîq.*
pistol *tabanja.*
pit *qouyou, chouqour.*
pitcher p. *désti.* place *yér.*
pity a. *mérhamét;* (to) — *ét.''*
plague *véba,* (vulg.) *baba.*
plain *dûz ova;* a. *sadé, safi.*
planet a. *séyyaré.* plant f. *fidan.*
plaster *souca, sîva; yaqî.* [*maq.*
play *oyoun;* (to) *oynamaq;* (-)*chal-*
pledge a. *réhin;* (to) – *qomaq.*
plot a. *fitné, fésad.* plough *saban.*
plum *érik.* plump *dolgoun, sémiz.*
plunder *yaghma.* pocket *jéb.*
poem a. *sheer; ghazél, qasidé.*
poet a. *shayir.* poetry *shir.*
point *ouj; bouroun; géôstérmék.*
poison a. *zéhir:* poke (in) *sokmaq.*
pole (of heavens) a. *qoutb; sîriq.*
policy f. *politiqa;* a. *ousoul.*
polish *perdah,* a. *jila;* (to) – *vérmék.*
polite a. t. *nézakétli, térbiyéli.*
pomegranate *nar.*
pond *géôl, havouz.*
pony *midilli.* poor a. *faqir.*
porcelain f. *chini, farfouri.*
pork *doñouz éti.*
porte *qapou; Babî Ali.*
portion a. *hissé,* p. *pay.*
portrait a. *résim.*
possess (to) a. t. *malik olmaq.*
possible *olour,* a. *mûmkin.*
post *dirék; posta;* a. *mémouriyét,* p. *post.* pot *qab, chanaq.*
potato *patatés.* potter *chéômlékji.*
pound *libra; lira* £; (to) *déôymék.*
pour (to) *déôkmék.*
poverty a. *fouqaralîq, zarourét.*
powder (dust) *toz;* (gun-) *barout.*
power a. *qouvvét; dévlét, hûkûmét.*
practice p. *méshq,* f. *pratica.*
praise a. *médh, séna, hamd.*
prayer a. *niyaz, rija;* d*ou'a.*
preach a. *vaz ét.*
preacher a. *vayiz, vazjî.*
precedent a. *émsal.*
prepare a. t. *hazîrlamaq, hazîr ét.''*
present (time) *shimdi, shimdiki;* (gift) p. *bakhshish;* (to) a. *taqdim ét.''*
preserve (to) a. *hîfz ét.''; saqlamaq.*
president a. *réyis,* t. *bash.*
pretence p. *béhané, mahana.*
pretty *gûzél,* p. *dilbér.*
pride a. *kibr, ghourour.*

priest f. *papas, késhish.*
prince *béy;* p. *shahzadé;* f. *préns.*
princess a. *soultan;* f. *prénsés.*
principle a. *ésas, ousoul, qayidé.*
print *basmaq,* a. *tab ét.''*
printed *basma,* a. *matbou.*
prison a. *habs, mahbés.*
privilege a. *imtiyaz.*
probably a. *ihtimalén,* p. *belki.*
professor a. *mouallim, mûdérris.*
profit p. *kîûr,* a. *fayidé.*
progress *ilérlémé,* a. *téqaddûm.*
promise *vad, séôz.*
proof a. *isbat, délil, bûrhan.*
proper a. *mûnasib,* p. *shayésté.*
prophet p. *péyghambér,* a. *nébi.*
proposal a. *téklif.*
prose a. *nésir, shir olmayan.*
proselyte *dêônmé,* a. *mûhtédi.*
protect (to) a. *himayé, siyanét ét.''*
proud a. *maghrour, kibirli.*
proverb a. *darbî mésél* (p. 208).
province a. *vilayét* (pl. *vilayat*).
provisions a. *zakhiré, zahra.*
pull (to) *chékmék.*
pulley *maqara.* pulse *nabz, navz.*
pump *touloumba.*
punish (to) a. *tékdir, mûjazat ét.''*
purchase (to) *satîn almaq.*
pure a. *saf, safi, khalis, témiz.*
purple *mor.*
purpose a. *niyit, méram, maqséd.*
purse a. *késé.* pursue *kovalamaq.*
push *yitmék, sûrmék, qaqmaq.*
put (to) *qomaq,* a. *vaz' ét.''*
puzzle a. *mouam'ma; loughéz,* (to) *shashîrtmaq.*
Quadruped *dêôrt ayaqli,* p. *charpa.*
quail *bîldîrjin.*
quality a. *khassiyét, kéyfiyét; jins.*
quantity a. *miqdar.*
quarantine f. *qarantina.*
quarrel *qavga,* a. *niza, mûnaza'a.*
quarry *tash-ojaghî, tashliq.*
quarter *roub, dêôrtdé bir* (§ 208).
quarters *yér,* a. *sémt, nahiyé.*
queen f. *qralicha,* a. *méliké.*
quench (to) *séôndûrmék.*
question *sival;* (to) — *ét.'' sormaq.*
quick *chapouq, téz.* (-silver) *jiva.*
quicken (to) *chapouq ét.''* a. *istijal ét.''*
quiet p. *asoudé,* a. *rahat, ouslou.*
quince *ayva,* vulg. *hayva.*
quinine f. *qîna qîna; solfato.*
quire p. *désté; êôzbé.*
quite *bûsbûtûn,* a. *kûlliyén.*
quiver p. *tirkésh,* t. p. *oqdan.*
Rabbit *ada tavshanî.*
race (running) *yarîsh;* a. *mûsabaqat.*
radish *tourp.*
rag *pachavra, chapout.*
railroad, -way *démir-yol.*
raiment f. *rouba,* a. *élbisé, ésvab.*
rain *yaghmour,* a. *rahmét;* (to) — *yaghmaq;* (-bow) *éléyin-saghma.*
raise (to) *qaldîrmaq,* a. *térfi ét.''*
raisins *gourou ûzûm,* f. *chamich.*
rake *daraq, dîrmîq.*
ram *qoch;* (to) *sîqî doldourmaq.*
ramble (to) *gézinmék, sûrtûnmék.*
random (at-) *tésadûfén.*
ransom a. *fidiyé.*
rapid p. *chapouq,* a. *séri,* t. *hîzli.*
rare a. *nadir.* rascal *chapqîn.*
raspberry *aghaj chiléyi, ismavoula.*
rat *iri sîchan, gérél, pospol.*
rather (somewhat) *bir as;* (in preference) *daha éyi.*
ravage a. *khasarat;* (to) *talan ét.''*
raw *chiy, pishmémish.*
razor *oustoura.* reach *yétishmék.*
read (to) *oqoumaq,* a. *mûtala'a ét.''*
ready a. *hazîr, mûhéyya.*
real *gérchék,* a. *haqiqi.*
reality a. *haqiqat.*
really *gérchékdén,* a. *filhaqîqa, filvaqî.*
reap (to) *bichmék.* rear *géri.*
reason a. *aql, sébéb, hikmét; rajon.*
rebel *asî, zorba;* (to) *isyan ét.''*
rebellion a. *isyan, toughyan.*
receipt a. *maqbouz sénédi, îlmou habér.*
receive (to) *almaq,* a. *akhz ét.''*
reckon (to) *saymaq, hisab ét.''*
recognize (to) *tanîmaq.*
recommend (to) a. *tavsiyé ét.''*
reconcile (to) *barishdîrmaq.*
record (to) a. *qayd ét.* red *qîrmizî.*
redeem (to) *qourtarmaq,* a. *khélas ét.''*

redeemer *qourtarîjî, khélaskîâr.*
reed *qamîsh.* (-pen) — *qalem.*
refuge *sighînajaq yér,* a. *mélja.*
regard *nazar; itibar;* (to) — *ét."*
regeneration *yéni doghoush.*
register *déftér.* regular *mûntazam.*
regularity *nizam, intizam, ittirad.*
reign (to) *saltanat ét.", hûkûmét*
reins *dizgin, térbiyé.* [*sûrmék.*
rejoice (to) *sévinmék,* p. *shaz ol."*
relative a. *khîsîm, aqrîba.*
reliance a. *itimad, émniyét.*
religion a. *din, mézhéb.*
remainder a. *baqîyyé, mabaqî.*
remarkable a. *mésh'hour.*
remember (to) *dér khatîr ét."*
remove (to) *qaldirmaq.*
renegade *dêônmé, mûrtéd.*
renewal a. *téjdid, yénilémé.*
rent (to) *ijara vérmék,* — *toutmaq, istijar étmék.*
repair (to) a. *tamir ét."* [*lamaq.*
repeat (to) a. *tékérrûr ét."* *tekrar-*
repent (to) *tévbé ét."* *pûshman ol."*
reply (to) a. *jévab vérmék.*
report *raporto;* (to) — *vérmék.*
republic a. *jûmhouriyét.*
reputation a. *izzét, itibar, shêôhrét.*
resemblance a. *mûshabéhét.*
resemble (to) *bénzémék.*
residence *qonaq,* a. *mékîân, év.*
resist (to) a. *mouqavémét ét."*
resolve (to) a. *qarar vérmék, tasmim ét."*
respect a. *hûrmét, riayét.*
rest *qalan,* a. *baqî; rahat.*
retire, retreat (to) *géri chékîlmék.*
return (to) *dêônmék,* a. *avdét ét."*
revenge a. *intiqam,* t. *êôj.*
review a. *tékérrûr; résmi géchid.*
reward a. *mûkîâfat, ûjrét.*
rheumatism *yél,* f. *rûmatizm.*
rhyme a. *qafiyyé.*
ribbon f. *qordéla, shérid.*
rich *zéngin; yaghlî, sémiz.*
ride (to) (*hayvana*) *binmék.*
right *doghrou, haqq; sagh taraf.*
ring *yûzûk;* (to) *chalmaq.*
ripe *olmoush, yétgîn.* [*chîqmaq.*
rise (to) *qalqmaq, yûksélmék;*
rival *éngél,* a. *raqib.*
river *îrmaq,* a. *néhr; sou, chay.*
road *yol;* a. *jaddé.*
roast (to) *qavourmaq, kébab ét."* (-meat) *qîzartma, rosto.*
robber *khîrsîz, haydoud, harami.*
roll (to) *youvarlamaq.*
roof *dam.* room *oda.*
root *kêôk.* rope *ip, halat.*
rose p. *gûl.* rotten *chûrûk.*
rough *qaba, pûrûzlû.*
round *youvarlaq, top;* a. *mûdévvér.*
royal a. p. *mûlûkîâné, shahanę́.*
rub (to) *ovalamaq, sûrmék.*
rude a. t. *térbiyésiz, édébsiz.*
rug *kéché, kilim, séjjadé.*
ruin a. *kharabé, kharabiyét.*
rule *qayidé, qanoun.*
run (to) *qoshmaq; aqmaq.*
rust *pas.* rye *chavdar.*
Sabbath a. *sébt,* f. *shapat; giragi.*
sabre *qîlîj.* sad *kédérli.*
sacred a. *mouqaddés, aziz.*
sacrifice a. *qourban, fidiyé.*
saddle *éyér.* saddler a. *sarraj.*
safe a. *émin; sagh, saghlam,* a. *salim.*
sage *aqîllî, ouslou; ada chayî.*
sail *yélkén; yola chîqmaq.*
salt *touz.* salutation a. *sélam.*
salute (to) *sélam vérmék,* – *almaq.*
sand *qoum.* satellite p. *péyk.*
sausage (dry) *soujouq;* (fresh) *boumbar.*
savage p. *yabani,* a. *vahshi.*
save (to) a. *khélas ét.", qourtarmaq.*
saw p. *déstéré.* say (to) *démék.*
scarce *nadir.* school a. *méktéb.*
science a. *ilm.* scissors a. *maqas.*
scold (to) *azarlamaq,* a. *tévbîkh ét."*
scoundrel *oughoursouz, chapqîn.*
scourge *qamchi, qîrbaj.*
screw *vida.* scythe *tîrpan.*
sea *déñiz.* seal p. *méôhûr.* [*sim.*
seam *dikish yéri.* season a. *mév-*
second a. *saniyé.*
secret a. *sîrr; gizli.*
see (to) *géôrmék.* seed *tohoum.*
seek (to) *aramaq.*
seem (to) *géôrûnmék; bénzémék.*
seize (to) *yaqalamaq; qapmaq.*
select (to) *séchmék; séchmé.*
sell (to) *satmaq; vérmék.*
send (to) *géôndermék,* a. *irsal ét."*

separate *ayrî*; (to) *ayîrmaq.*
series *sîra.* serious *aghîr.*
sermon a. *v'az.* serpent *yîlan.*
servant *oushaq, khîzmétji.*
serve (to) p. t. *khîzmét ét.''*
set *taqîm*; (to) *qomaq; dikmék.*
settle (to) *hisablashmaq; yérlésh-mék; iskân étdirmék.*
sew (to) *dikmék.* shade *gêôlgé.*
shake (to) *sallanmaq.*
shallow *sîgh; sachma, dibsiz.*
shame a. *hijab.* shame! *ayîb!*
shape *bichim.* share *hissé.*
sharp *késkin.* shave p. *trash ét.''*
sheath *qîn.* sheep *qoyoun.*
shell *qabouq.* shepherd *choban.*
shield *qalgan.* shine *parlamaq.*
ship *gémi.* shirt *gêômlék.*
shoe f. *qoundoura*; p. *pabouj.*
shoot (to) *atmaq, vourmaq.*
shop a. *dûkkân*, f. *maghaza.*
shore a. *kénar, sahil*, t. *yalî, qîyî.*
short *qîsa.* shoulder *oumouz.*
shut (to) *qapamaq; qapalî.*
sick *hasta, kéyfsiz*, p. *namizaj.*
side *yan*, a. *taraf, janib.*
siege a. *mouhasére*, f. *abloca.*
sieve *qalbour, élék.*
sight a. *nazar, baqîsh; témasha.*
signal a. *isharét.* signify (to) *démék*; a. *délalét étmék.*
silence a. *sûkût.* silk *ipék.*
silver *gûmûsh.* sincere a. *samimi.*
sing (to) *térén'nûm ét.''*; (bird) *êôtmék.*
single *yalîn qat; ték*, p. *yégiâné.*
sink (to) *batmak; batîrmaq.*
sit (to) *otourmaq*; a. *jûlûs ét.''*
situated a. *raqî.* size *boy*, a. *qîta.*
skill p. *hûnér*, a. *marifét.*
skin *déri.* sky *gêôk yûzû.*
slave *yésir; kêôlé*; a. *jariyé.*
sleep *ouyqou*; (to) *ouyoumaq.*
sling *sapan.* slip (to) *qaymaq.*
slow *aghîr, yavash*, a. *bati.*
small *kûchûk, oufaq*, a. *saghir.*
small-pox *chichék.*
smell *qoqou*; (to) *qoqmaq; qoqla-*
smile (to) a. *tébéssûm ét.''* [*maq.*
smith *démirji.* smooth *dûz.*
smoke *dûman, tûtûn*; (to) *tût-mék*, (tobacco) *tûtûn ichmék.*
snake *yîlan; nargilé marpoujou.*
sneeze (to) *aqsîrmaq.*
snow a. *qar*; (to) *qar yaghmaq.*
snuff *énfiyé*; (-box) — *qoutousou.*
soap *saboun.*
society *dayiré, souhbét*; (company) *shirkét; ortaqlîq.*
soft *youmshaq.*
soil (to) *kirlétmék.*
solder *léhim*; (to) *léhimlémék.*
soldier a. *askér*, (private-) a. *néfér.*
song *tûrkû*, a. *sharqi, mani.*
sorrow a. *kédér*, p. *dérd*, a. *qasarét.*
sort *soy, dûrlû, chéshid.*
soul p. *jan*, a. *rouh.* soup *chorba.*
sound *sés; saghlam*; (to) *sés-lémék; yoqlamaq.*
south *qîblé*, a. *jénoub*; (-east) *késh-ishlémé*; (-west) f. *lodos.*
sow (to) *ékmék.*
space *yér, méydan; aralîq.*
spade *bél.* span *qarish.*
spark *qîghîljîm*, p. *shéraré.*
spectacles *gêôzlûk.*
speech a. *noutq, kélam; khitab.*
spell (to) *héjélémék.* (-ing) a. *imla.*
spend (to) *kharjamaq; sarf, téléf*
spice *bahar* (Ar. pl. *baharat*). [*ét.''*
spider *êôrûmjék.*
spinage *îspanaq.*
spirit a. *rouh*; (liquor) f. *ispirto*; (courage) a. *jésarét*; (Holy —) a. *Rouhoul Qouds.*
spiritual a. *rouhani.* (-ity) *-yét.*
spittle *tûkûrûk.* spleen *dalaq.*
spoil (to) *bozmaq, bozoulmaq.*
sponge *sûngér.* spoon *qashiq.*
spot *léké*; (place) a. *mévqi, yér.*
spread (to) *yaymaq, sérmék.*
spring *bahar, ilk bahar*; *yay.* (-wagon) *yaylî araba.*
spur *mahmouz.* spy a. *jasous.*
squadron f. *filo*, t. *donanma.*
square *dêôrt kêôshé*, a. *mûrébba.*
stable *akhîr; tavla.*
stain *léké.* stag *géyik.*
stair *basamaq*; (pl.) *mérdivén.*
stale *bayat.* stalk *sap.*
stammerer *pélték, kéké.*
stamp *damgha, poul*; (revenue-) *sénéd poulou*; (postage-) *posta poulou, méktoub poulou.*

stanza a. *béyit, béyt.*
stand (to) *dourmaq, ayaqda dourmaq;* a. t. *qayim olmaq.*
standard (flag) *sanjaq, bayraq.*
star *yildîz,* a. *kévkéb,* p. *sitaré.*
starch *gola.* start (to) *yola chîqmaq; mûtévéjjihén harékét ét.''*
state a. *hal; dévlét; béylik, miri.*
stay (to) *qalmaq, otourmaq, éylénmék.*
steady *mûhkém.* steal (to) *chalmaq; sîrqat étmék.*
steam a. *boukhar,* vulg. *boughou, islim.*
steamer f. *vapor.* steel *chélik.*
step *adîm.* steward *vékilkharj.*
stick *déynék;* (to) *saplamaq.*
stir (to) *qîmîldanmaq,* a. *harékét ét.; qarîshdîrmaq, altûst étmék.*
stirrup *ûzéngi.* stockings *chorab.*
stomach a. *mi'dé,* t. *qarîn.*
stone *tash;* (of fruit) *chéyirdék.*
stool *iskémlé; chouqali, havroz.*
stoop (to) *éyilmék;* *méyillénmék.*
stop(to)[intr.]*dourmaq, éylénmék;* [trans.]*alîqomaq, dourdourmaq.*
storage *maghaza kirasî; ardiyé.*
store a. *dûk'kîân,* f. *maghaza;* (pl.) a. *zakhiré;* (-room) *kilar,* a. *makhzén,* a. *ambar.*
stork *léylék, haji léylék.*
storm f. *fourtouna.* storey *qat.*
story a. *naqliyét, hikîâyé; masal.*
stove f. *soba.* strange a. *gharib.*
stranger a. *gharib; éjnébi; yabanjî.*
strangle (to) *boghmaq.*
straw *sap; saman.* (-berry) *chilék.*
stray *yoldan sapmaq.*
stream *chay, sou, aqîndî.*
street a. *soqaq, mahallé.*
strength a. *qouvvét.*
strengthen (to) *qouvvétléndirmék, taqviyé ét.''*
stretch (to) *gérmék; gérilmék.*
stretcher *téjgéré (déstkéré).*
strike (to) *vourmaq; chalmaq.*
string *ip, sîjim.*
strip (to) *soymaq; soyoulmaq.*
strong a. *qouvvétli,* t. *sért.*
stupid *sûrtûk, boudala; shashqîn.*
submission a. *ita'at, inqîyad.*
substance a. *jism; jévhér.*
substantive a. *ism, ismi moutlaq.*
suburb f. *varosh, kéôy,* a. *jivar.*
succeed (to) a. *mouvaffaq ol.''; yériné géchmék,* a. *khaléf olmaq.*
suck (to) *émmék.* suet *ich yaghî.*
suddenly *nagéhan, birdén biré.*
suffer (to) *chékmék, zahmét chékmék;* (trans.) *qomaq, braqmaq.*
suffocate (to) *boghmaq; boghoulmaq.*
suffix a. *édat.*
sugar *shékér.*
suit (of clothes) *qat.*
summer *yaz.* sun *gûnésh.*
superior *fayiq, ala, éfzal; béôyûk.*
supper *akhsham ta'amî.* (Lord's -) *Ashayi Rabbani.*
support (to) *dayanmaq; arqa olmaq,* a. *iltimas, iltizam étmék.*
suppose (to) a. *zann, farz étmék.*
sure (to be) *éyi bilmék, émin olmaq.* surety a. *kéfil.*
surely a. *élbétté, moutlaqa.*
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surgeon a. *jér'rah.*
surgery *jér'rahlîq.*
surname a. *laqab, kûnyé* (§ 669).
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surrender (to) a. *téslim ét.'' - ol.''*
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suspicious *shûbhéli,* a. *méjhoul.*
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swear (to) *yémin ét.''* sweat *tér.*
sweep (to) *sûpûrmék,* sweet *tatlî.*
swell (to) *shishmék, qabarmaq.*
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tale a. *hikîâyé, masal, fiqra.*
talk *laqîrdî;* (to) - *ét.'', laflashmaq.*
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tallow *don yaghî.*
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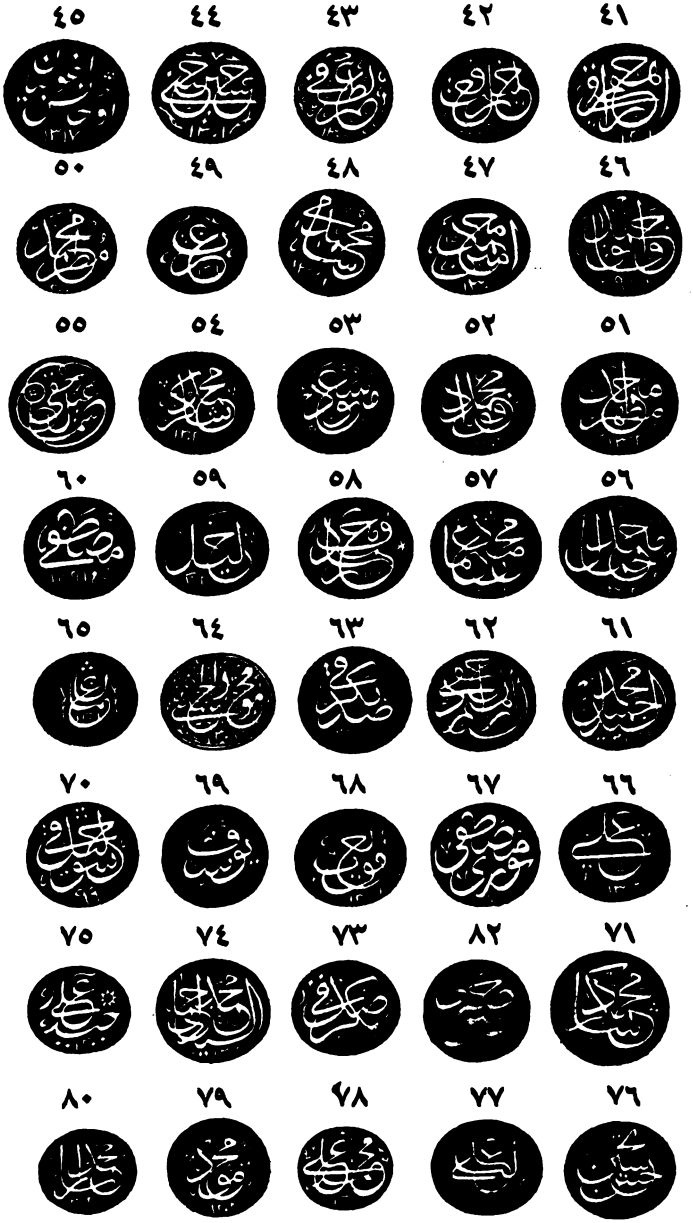
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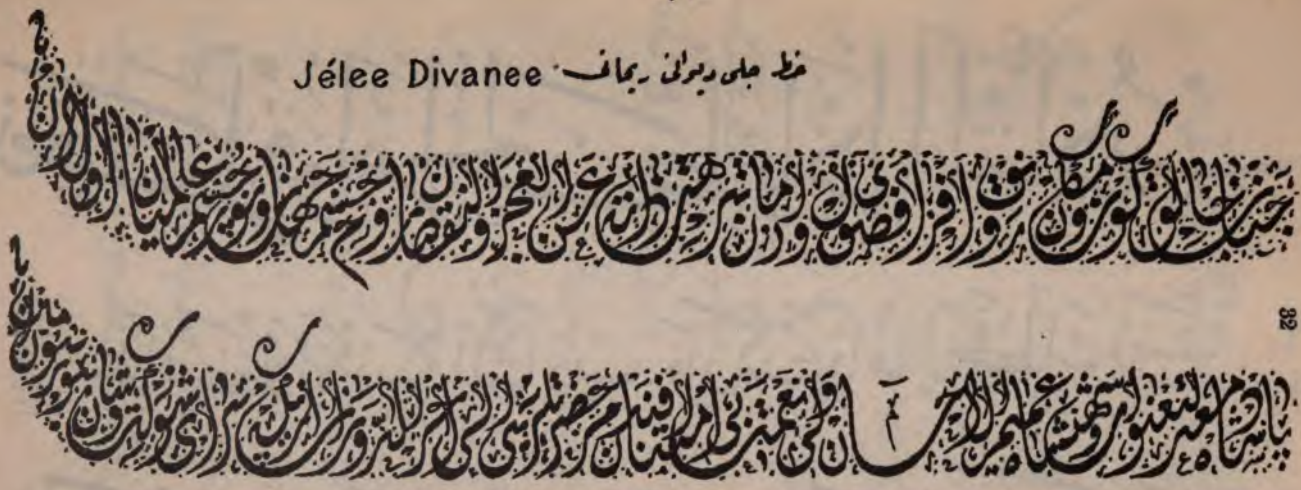
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خط جلی دیوانی - بمانف Jélee Divanee



جنابخالق کون ومکان ونور افزای فصول وازمان منزهست ذاته عن العجز والنقصان روح مسیم جهانه ونور مسم عالمیان اولدقدر

پادشاه معدلتنشان وشهنشاه عجم الاحسان ولی نعمتم بی امثال افندم حضرتلرینک اعلی وارفع وازاید شوکتلو شان

بیورمسی آمیه .

خط - رقعه Riqa

تعلم قوام الخط يا ذا التأدب

فما الخط الا زينة المتأدب فان كنت ذا مال فخطك زينة

وان كنت محتاجا فافضل مكسب

Nèsikh

خط ثلث Sûlûs

ستایش حضرت پادشاهی

—

ویرمش بزه رازدان ادوار
برپادشه ستوده اطوار .
هر درلو ستایشه سزاوار
برحامئ بی بهانه مزوار
بزل ایتدیکی لطفه غایت اولماز
بوندن وه بیوك سعادت اولماز

ای عرش سریر سدره سایه
سنسن بزی ایلین وقایه .
کلکده در اهل التجایه
سایه کده صفای بی نهایه

فرق صفاده ظل حقسین
سلطانلغه حق بیلیر احقسین

—

اللهم علينك بر مناجاتي

خط اجازت Ijazét

اى صاحب جود، حامد كرم. اى مكانه معبود، متعالسك. عبادك دكدن ايسته يكى مظهر احسانك له بايان ايدرسك، ذيله يكى دوجا خسرانه وجه مالك اليه سك.

خطاميز: القطكاهم انجق سنسك، عسيان اله كه يرحمانه سكا مراجعت ايدرم سكا يالوارم. الهى: اكرچه كناهم بوكدر فقط سنك عفوك اوندن دها بيوك دكلمدر.

دیوانی

Divanee

رتبهٔ ثانیه

باب سر عسکری ترجمه و تحریرات اجنبیه قلمی خلفا
مسندهٔ افتخار اماجد و اماکارم
مهری افندی دام مجده شایستهٔ عاطفه
سنیه بولندیغنه بناء شد فسوح و صدور
بیورلمش اولوب اوراق اجرا نفاذه
جناب شهنشاهی موجبنجه رجوع و طف علیه
ملوکانه مدة عمری الیهه ذکر اولنمق،
رتبهٔ ثانیه توجیه اولندی

١٣٤ ربیع الاول سنه ثلثمائه وثلاث

هو هو . هو هو . هو هو . هو هو . اولاد اولاد
اولوب اولوب . اولدیغندن اولدیغندن . برلرآبو ضامه

تعلیمات

بر طلبه هجائی سطر یازه جق اولسه اول امرده کلمه لرك رسمنه
آ قرائتی و معناسنی بیلملیدر . طلبه یك کلمه یی قدیکلری برقلمده .
علی العجاله یازمق جهتیله بر کلمه نك هر بر یازیلیشی بر بر یعنی قلمی کزدیرمه
قاله یه یازیلیشی دیمکدر . مثلا مکتب کلمه سنی بر بوچوق مکتب مکتب
مکتب یه دفعه یازمالی

آ دفعه یازمق یك مسلکی کوسترمه حالده ده بر بوچق نصل که یازیلدیغنی
خط مستقیم اوزرینه دیزیلدیکنی بیلمالی

مثلا معلم حاجی صدقی افندی محمود پاشاده
عجم فائده متکلمدر . بوجوچه یازیلمقدر

شوجوچه معلم حاجی صدقی افندی محمود پاشاده عجم فائده متکلمدر
آ یازیلیشی لطیفه وظریفه اولور . مناسب درسلرده کلمه لری بعضا
اشیاء صورتیله یازمالی مثلا ذات عالی صوغانسقی عاجزی
ذات عالی صوغانسقی عاجزی کبی یازیلیشی بیلیر .

صرّ بضوده بدایه محکمه سی حقوق دائره سی
ریاستی جانب عالیسنه

معروضه جاکر لریدر که

عاجی بالی محلسی شمکندرنده سراج طوروس اغاز شنده باتحویل
غیر اذن تسلیم اولونوب الی عدد لیرای عثمانی مطلوب عاجزانم
اولوب وعده سنده ایکی آی مرورایتمسیله ده لکزونبغای
دیه اتیامسه اولدیغندن مبلغ مزکورك مع فائضه ومصارف محاکمه
تحت حکم آلنمسی ضمننده ایجاب حالك اجراسیله لسنه عام ولنمز
اولبابده امر واراده افنم حضرتلرینکدر ٩ مارت ٣٢٥

لدی العاجه عبد یوسف

رقعه خطنده مستعمل بعض کلمات
اشکال متنوعه سی

طا . ص . کا . ظ . ده . ص . نك نا . لی لے . بی بے
سی سے . مال مال . یول یول . یوم یوم . افندی افض
افندم افندم افنم . افندیه . افضیه . اراده . اراد .

مکتبہ شاکر دانلک سنوی استحاق بو رفقہ قیام بولوب ماہ
حالک اونجی صالی کونی قبل الزوال ساعت بریجہ یاروزہ
قریبع مطافات یسی اجرا ایدیلہ جکندہ جمعیت حاجزانہ
حضورہ حالی شرفیاب اولوب اونجہ بوم
مذکورہ لطفاً و تنزلاً تشریف برلہ و علیرنیک وایہ دار
مفخرت و مباہات بویورلسی ۔ جاسیلہ عصہ اضامات ساعت
اولنور ۔ افندم ۲۶ حزیران ۱۳۱۰

عرض حال

معارف عمومیہ نظارت جلیلہ سنہ

دولتلو افندم حضرتلری

سوہی اشبو استدعای جاکرانہ معاً تقدیم قلمشدہ ،
انکلیزجہ دہ اینجہ یہ لغت کتابی نام اثر حاجزانہ مک
طبع و نشریہ دائر برقطعہ رخصتنامہ مک اعطاسنی بابندہ
امر و فرمانہ حضرت صدارتپناہ کدیسی ۲۶ کانون اول ۱۳۱۰

اوحانس

تذکره لر

ولیه جمعیه وعوت تذکره سی

افندم: بلطف تعالی اوکزده کی پنجشنبه کونی ساعت بشده
قرا لرنده بنده خانه ده ولیه جمعیتزك اجراسی مصمم اولدیغندن
ذات عالیلرینك دخی جمعیت مذکوره یی تشریف ایله
بنده لرینی اعزاز بویورملری اقتضا ایدر مخلصیاز افندم

٧ اغستوس ٩٦

عائله جه برجمعیه دعوتنامه

ماه حال. دینلك پنجی جمعه ایرتسی اقشامی ساعت بوده
بنده خانه کزده عائله جه برجمعیتك انعقادی مصمم اولدیغندن
ذات عالیلرینك دخی عائله جه تشریفلری بالخاصه رجا اولنور افندم

جواب موافقت

تذکره علیکزی کمال ممنونیتله اوقودم. دعوت بهه کزه
اجابت ایده جکمی عصه ایدرم افندم ٦ ٩٥

دعوت تذکره سی

معارفپرور افندم.

تعلم قوام الخط يا ذا التأدب

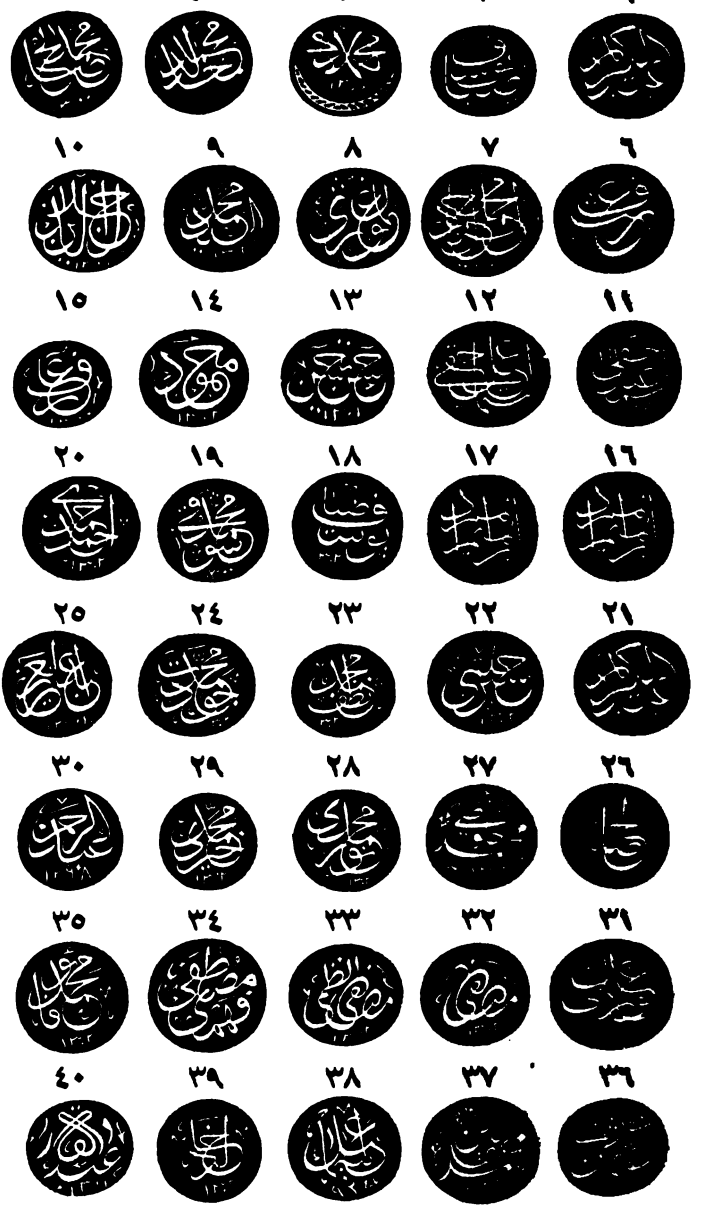
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Nésikh

وان كنت محتاجا اليه اكتسب

Sûlûs

خط ثلث



تعلم قوام الخط يا ذا التأدب

فما الخط إلا زينة المتأدب فإن كنت ذا مال فخطك زينة

Nésikh

وإن كنت محتاجا فأفضل مكسب

Sûlûs خط ثلث

ستایش حضرت پادشاهی

—

ویرمش بزه رازدان ادوار
برپادشه ستوده اطوار .
هر درلو ستایشه سزاوار
برحامئ بی بهانه مزوار
بزل ایتدیکی لطفه غایت اولماز
بوندن ده بیوك سعادت اولماز

ای عرش سریر سدره سایه
سنسن بزی ایلین وقایه .
کلکده در اهل التجایه
سایه کده صفای بی نهایه

فرق صفاده ظل حقسین
سلطانلغه حق بیلیر احقسین

—

Taliq





Divanee

رتبهٔ ثانیه

باب سرعسکری ترجمه وتحریراتنه لغبه قلمی خلفا-
سندهٔ افتخار اماجد واکارم
مهری افندی حلام مجده شایسته عاطفه
سنیه بولندیغنه بناء شوق وصدور
بیورلدقده امر واراده سنیه ایله فقاره
جناب شهنشاهی موشحه رجوع طف علیه
ملوکانه مدحه سومی الیه ذکر اولنمقله،
رتبهٔ ثانیه توجیه اولندی

١٣٤ ربیع الاول سنه ئلث مائه وها

موصوفه . موصوفه . مضرتلی . مصرلی . اولنلر اولان
اولوب اولوب . اولنه یغنده اولنه یغندن . بولنان بولنامه

تعلیمات

بو طلبه لرجانکی سطر یازه جغز اولنلرده کلمه لرلی دیقت
ایله قرائتی و مفاسنی بیلملیدر . طلبه یه املا کلمه لری یازدیرمه .
علی العجاله یازمه جغز جمیع کلمه لرک هر برینه جزئی بر بر یعنی فلی کزدیرمه
قاله یوزدیه یازملی . مثلا مضحکه کلمه سنی بوزدیرمه مضحکه مضحکه
مضحکه سنه دقت یازملی

بر فقره یازمق یک مشکل کورنه جکلرده بر یه جزئی نقطه کی یازیلرق فقره
خطا مستقیم اولنه دیزیلمکی اولملی

مثلا معلمکز حاجی صدقی افندی محمود پاشاده
عجم خانده متکلدر . بوزدیرمه یازیلمقدن
صکره معلمکز حاجی صدقی افندی محمود پاشاده عجم خانده متکلدر
کبی یازیلمه یک لطیف و ظریف اولور . مناسب درسلرده کلمه لری بعضاً
استفهامیه یازملی مثلا ذات عالی صوفیا مستحفظ عاجزی
ذات عالی صوفیا مستحفظ عاجزی کبی یازیلمه یلیدر .

صرف بيضوه بدايه محكمه سي حضوره دائره سي رياستي جانب عاليه سنه

معروضه جاكر لريدر كه

عاجي بالي محلسي متمكندنده سراج طوروسي اغا زمنده بالتحويل غيراز تسليم اولونوز الني عدد ليراي عثماني مطلوب عاجزانم اولوب وعده سنده ايكي آي مرور ايتسه ايسه ده حضوزانه ويره اتيامسه اولديغندن مبلغ مزكوردك مع فائضه ومصارف محاكمه تحت حكمه آلنمسي ضمنده ايجاب حالك اجراسيله لسي استدعام اولمغله اولبابده امر واراده افنم حضرتلرينكدر ٩٦ مارت سنه ١٣٢٥

لمدياماه سنه يوسف

رقعه خطنده مستعمل بعض كلمات ايله اشكال متنوعه سي

طا . ص . كا . ظا . ده . ص . نك نا . لى لے . بى بے سى سے . مال مال . يول يول . يوم يوم . افندى افض افندم افنم افنم . افندمه . افضه . اراده . اراد .

مكتبه شاكر وانلك سنوى استحقاق بورفه قتام بولوب ماه
عالك اونبرنجى صالى كونى قبل الزوال ساعت بريجه يارم بوزه
تربيع مكافاتى يسمى اجرا ايديله جكندن جميعت عاجزانه سز
حضور عالى شرفيتلريله دعا ايدرز اولوب اونده بوم
مذكوره قدر لطفاً و تنزلاً تشريف برله ويعلرينك وايه دار
مفخرت و مسار بويورلسى جاسبله عرض اولنور اقدم ٢٦ حزيران ١٣٠٩

عرضحال

معارف عموميه نظارت جليله سنه

دولتلو افندم حضرتلرى

سوسوى اشبو استدعاى جاكرى ايله معاً تقديم قلنمشدر،
انكليزجه ودده ايشبو به لغت كتابى نام اثر عاجزانه مك
طبع ونشرينه دائر بر قطعه رخصتنامه نك اعطاسنى بايندة
امر وفرمانلرى حضرت سره الامر كدر ٢ طانون الثانى

اوعانسن

تذكره لر

وليه جمعه وعوت تذكره سى

افندم : بلطف تعالى اوكنده وكى پنجشنبه كونى ساعت بشه
قرارلرنده بنده خانه ده وليه جمعيتزك اجراسى مصمم اولديغندن
ذات عالى أبراد بيورمانزلرينك وجه جمعيت مذكوره يه تشريف ايله
بنده لرينى اعزاز بيورمانزلرى اخص بيان مخلصيت ايدرم
٧ اسوى ١٣٢٥

عائله جه برجمعه دعوتنامه

ماه حال . وينك پنجى جمعه ايرتسى اخشامى ساعت بر ده
بنده خانه كزده عائله جه برجمعيتك انعقادى مصمم اولديغندن
ذات عاليلرينك وجه عائله جه تشريفلرى بالخاصه رجا اولنور افندم

جواب موافقت

تذكرهٔ عليه كزى كمال ممنونيتله اوقودم . دعوت بره كزه
اجابت ايده جكمى عرض ايدرم افندم ٦ ٧

دعوت تذكره سى

معاريفپرور افندم .

معذرتنامه

قاره داشم افندم

مکتوبلرینزه جواب ویره مدیکمدن طولایی نه درجه آنا یساحه
کوسترمدیکمی بنده کزده بیلیرم. فقط مشاغلمك کثرتی بیله کز
بنی تعذیر ایتمز حتی عالمه اهمیتیکز. بنه دیناره برشیئ محاجم
اولدقده محتکزی بنده جکمك ذاتاً دوجار اولدیغم
آلامی تشدید ایتمك دیمکدر. مکتوبکزه جاپ ایچون منتظرم.

برادرم افندم ٢ ٧

توصیه نامه

محب وفاشعارم افندم

اعزاجبای عاجزی سلیم افندی یه توصیه الیه کسب شرف
ایده رم. موصی الیه حقنده لازم کلانه معاونت و رعایتك
دریغ بیورملایه جغنی اوته دنبری مسلم کبرانم اولدیغندن
مروت سازنی سایلرندن امید ایده رم. بو موصی الیهه
ایده جککز ایلتفاتك جمله سنی عاجزلرینه راجع بیلدیکمدن
بو لطفکز ایله ایکی کیشی یه منه ایتمه اولهجقکز افندم

اجلده دوجار اولدیغی ضیاع عظیمه دولایی عائله جه صدمه
افزوده مکدر و دلخونه اولدیغنه بو مقوله احوال طاقتگذاره
مرهم تعدیل اولمق صبر جمیل ایله قابل تسکین اولدیغنه
وبو دیله سکونتبخش الم اولدیغی جناب حی لایموته بالتضرع
بیان ایلمکده بز افندم ۶۲ شعبان ۱۲۹۲

همدونکی : یعقوب

الایشی هدیه سنده دولایی
بروسه تشکرنامه

محب وفاشعارم افندم

هدیه کرمکاریرینی کمال ممنونیتله الدم. سزی تأمیناید یوم کم
یچ برشی بنده کزی بوقدر مسرور ایتمه مشدر. هدیه کزی
هرکس بکندی. نظر عاجزانه ده بونلرك قیمتداری در
جونکه محصول دست حاصلانه کزدر. بولطفکزه بنده کزی
تشکره مجبور ایتدی. شوصورتله بیاندهاك ایتمه لی، بقای
توجهاتکزی استه محابنه بروسیله همه عبادیه دعم افندم

۱۷ ۲ سنه ۱۲۹۲

فرشرف اولدم .

سنه تجدد ایتدکجه عجز و یتم تزاید ایتمکده ؛ افندیمزدن دیلرم
طور صفه محبوبی اولدیغمی دوشونوب کوریم قشده اولمکده
سزن کمال عطوفتله سوده زوجم ؛ دعای تمادی عمر و اقبال
عالیکزه مشغولدر . هرحالده توجهات سامیه ولیعمتیه
بقاسنی استرحام ایله ختم کلام ایلرم افندم ح

محبه و مکز : صدیقم

از دواج تبریکنامه سی

کریه کزك تزوجندن دولایی تبریکاتی حضرتلرینه افتخار ایدرم
قیزمزك اویله شرفلی ناموسلی بر فامیلیایه دخولی جهتی سزك
کوریه جك احوالدندر . دوکونده برلرنده بولنمدیکمزدن دولایی
مأسفم جناب حمایه طرفینی سعودایله سیه افندم ح

محبکز : مانیا .

تعزیتنامه

فادائم افندم !

نعمت خدای فضل و عفت اولان خانمزده عالیلرینك دست شفقت

فنون و ادبیات اجازتنامه سنه معارف اولوده اشبو علوم جلیله
شهادتنامه سنی حسب الدیریه طرفمزدن بالاعضا افندی موی الیه
یدینه اعطا قلندی ۲ تموز سنه

تاطمولیه قوله جی کیفیت مدیرانی
طرفندن اوراده یکسن

تاطمولیه قوله جی کیفیت معلمانی طرفندن
یکسن جاریز تأسی

عامل وثیقه زبوره بهه حضر افندینك درت سنه مکتبزده
مداومله علوم والسنه تدریسکرده یی نظراً تدریس و تحصیل
ایتمسه و بو مدت ظرفنده متوالیا ایکی سنه حسنه سیرله اباً
تأدیباً ایتمسه اولدیغنی بیله اشبو شهادتنامه افندی موی الیه
یدینه اعطا قلندی ۲ ایلول سنه

مکتوبات تحریریه

سال جدید تبریکنامه سی

سوکیلی یدرم!

تجدید سال مناسبیله حسیات شکرانه و صداقتمی تکرار ایلرکن

زكريا بهد يوسف اغاك متصرف اولديغى ٤٦ نومرولى برباب
اغاب منزلنى مع باغجه بكرى ويرمك بدلنه استرداد
مبلغ ايله جك اولمغله مشترى مرقوم لك بعده دولتعليه
ايدوكنى شهد اشبو علم وضع اعث قلندى سنه نحاه
سنه ١٨ عمر ١٢٧٤ قريه سوغجوف

مقدما بنجى اردوى همايونه ياوه برنجى آلايك برنجى بلوكنك
بوزباشيسى مستوفا صالح اغاك بيوايه اولدوغه ترك ايلديكى
خدمه و نوكرى تاماميله ايتاملك محله سنده ساكن اولوب آلوه
برحيات اولدوقدن و مرقوم اندوه خديجه نك هنوز اره وارمدن
بيوه اشبو علم وضع بالتحرير اعث قلندى سنه ١٢٧٥

مختار محله حاجى بالى

شهادتنامه

وارنده وثيقه واكاه كفام افندى مكتبزك علوم السنه
مقرره دن ترتيب مخصوصى وجهله تدريس وتحصيل ايتمه حسبه حال
واخلاقه حميده سيله تحيت معلومك توجهه مظهر اولديغندن

وکالتنامه

بادی قطعه وکالتنامم اولدر

ده سعادتده نوحیمانیه ده رمزی افندی خانه ده مقیم اولوبانی
فاتح اخاذ شده اولان جمله عدد لیرای عثمانی مطلوبمك
استخلاصیله طرفه تسلیم ضمنده شهرزاد جاباده سی کائن نامه و
طرفمده اولان عدد اجزا اپتمك اوزره ارناود خانه ده
ٔ نومرولی اوطه ده مقیم برنجی صنف وکلا وکیللرندن عزیزو
حاره غاربوس افندی یه وکیل مطلعه نصب وتعیینه الیدیکمی سبب
اشبو وکالتنامم بالامضا افندی مومی الیه اعطا قلندی

۲ تموز سنه ۱۳۲۶ ده سعادتده کائن خانه ده مقیم
ویقراده اغوبیاج

بالاده مرقوم امضالك ویقراده آغوبیاجه افندیلك کندی
امضای اولدیغی تصدیقه اولنور ۲ تموز سنه ۱۳۲۶ مهر
ده سعادت معاونت حقوقیه سی

علم وخبر لر

محله مز مشکفشانده حاره بروسی ولد سرکیس اغاجیرلی قاعده

مس و مطلوبم فالمابعدی بایه اولنوب ٩٦ الیوم ٢٩

اسکدار نازلی

کفالتنامه

منافع دولت و مملکت مقتضی اولیاده هر نوع کتب و رسائل
طبع و تعمیل ایتمك اوزره بر مطبعه کشادینه طالب اولدقده
دولتجه علیه دن سعادتلو غرب مالیه سیاده افندیلك طرفندن
تقدیم اولنان عریضه نزدیکاً حرکت ایده جکنه شاهد اولدیغمز
اشبو کفالتنامه م جانب مکارمت سیه یه تقدیم قلندی ٢ ١٨ جمادی الاخر ٨٨

استانبول بکیاده

قونطراتو

مرزبفونك باشاده وسی موقعنده واقع معلوم الحدود و
جمله آلتی دونم مزروعی و بونده هرنه ابنالیسه زیر ایتمك
موجبنجه ایجاره ویرمك اوزره لری رحمی کندیسنه عائد اولمق اوزره
سنه طالیه قاسمی ابتدا سنه کله جك سنه ... روز عریضه قدر
بر سنه مدتله و پیشنا تادیه اولنمق اوزره اوده بیه لیه یه ایجاره
باقجواله علی انغاب ایجار ایدیلدم ٢ برنجی ٩٣ سوا سلیاده

بونه اوچ شی ایلوی اتدا سنده شباطی نهایته دك الی ایلوه
مکتب اجرق اولمق اوزره سکز عدد یازی عثمانی مقبوضه ٩٦ ایلول سنه

مزینه واقع اطواله
قوللجی خزینه داری
مهرخ افندی

اشبو بیك اوچیوز اوتوز سکز قروش معاشم اولمق اوزره
بونه خرداسه معاشدن وضع سنده مقبوضم اولمغله اشبو سند اعطا قلندی

سنه ٩٦ شهر شوال بده قله اینی مکتوبجی
سابق معلم مدرسی

چك نمونه سی a Check

د. معادنده قره دی لیمونه یا نقد سنه

اشبو سندك ابرازنده بایا بیاده بده رس افندیه بونه عدد
عثمانی لیراسی تأدیه ایده سکز ٩٦ ماه ربیع الاخر

ابرانامه an acquittal

تاریخ ابرانامه یه دکیمه یازیلجی اوهاسی اخاذنده اولدن
حضور قلك قاضی افندی استیفا ایلیه اولوب آیده کذیسنك برنجی

ویا امره بروجه بالا یالبکز المتسعه عدد لیرای عثمانی تأدیه ایدوب
حساب کیصه سکز بدل نقداً افندم ٩ حزیران ١٩٠٩
نورلی

جیرو

Jndorsement

لسانه عثمانی معلی مهری افندیه تأدیه ایده سکز بدل حساباً
مأخوذ در ٩ حزیران ١٩٠٩ کیاریاده کیرکور

امر سندی یاخود بولتو

عثمانلی

a Note

وعده ناجری حرفیله کریم افندیه مابیه اولدیکم مال بدلی
اولره بروجه بالا یالبکز قروش بیک یوز عدد لیرای عثمانی وبنم
اولوب تاریخدن اولتوز بر کون صوره کندی امرینه اولا
ایده جکم ٩ حزیران ١٩٠٩ مراد یانق

مقبوضه سندی

a Receipt

مکتبز طلبیمزدن قیصریه لی خاجا طهر افندیدن اشبو یاطقوز

سند انواعی

عادی دین سند

٠٠

٤٠٠٠ عروسه

تاریخده اعیانی طفسانه برکوده وبهرلیره شهری بکرمی بهه
پاره فاضله تجاوزه مقبرانده ازبیر لیره اوهانس افندی
یه نده بروجه بالا یالکز دوت بیک غروشه افندم واسطه
البدم ٦٤ اغوستوس ١٩٠٩ المدیونه
نصیب

پولیچه سند

سیه عثمانلی

a Draft

قیصریه ده وزیر خانده بالبنجیان اوتهه افندیه یا بجه اوده
کوده صوکره اشبو پولیچه مك عاملی بولنان کیاریاده کیرکور اغایه

مقاله ١٠ فرسه بوبوكده . .

P.30

سؤال	جواب
سه نيكه جيسه ؟	اوت نيكيم .
قارداسه فقير ميه . ؟	اوت فقير در .
اوغلوه ايي ميه . ؟	اوت اوغلاً ايي در
سه ايوجيسه كرتوجيسه ؟	به ايي بم .
قيز قارداسه ايي ميه . ؟	اوت قيز قارداسه ايي برقيز در
بوداغ بوكسك مي . ؟	اوت بوكسك . .
اوتلر كيخ ميه . ؟	اوت ! كيخ در لر
بز فقير ميسك ؟	بز نيكيم ايز .
آده دكيز بويوك مي ؟	قاره دكيز كوجوك در
آده بابا بويوك برقوسه ميه ؟	اوت بويوك برقوشدر

او . او بویوکدر . ٢ برآدم : آدم . آده برآدم
آده آدم ٤ قاره دکیز . قاره طاغ . آده دکیز .
آده طاغ . ٥ برآده کل . آده کول . قیرمیزی کل .
٦ کوتو برهیوهوه . بو برکوتو هیوهوه در .
کوتوهیوهوه بودر . ٧ اوباقیمدر . اوباقیمز
شهر اوزاقدر . شهر اوزاقدر . ٨ برآت . برقوسه
دراوکوز . ایی آت دیبویوك اوکوز ٩ بوقوسه
آقدر . بوقوسه آقدر . بوقوسه آقیمیدر ؟
قاره در . ١٠ قاره اسه کیخ در . کیمدر . اوایی
برآدمدر . آدم در . ١١ قاره قوسه بویوك
برقوسه در . قوشدر . اوقوسه کوزل برقاره
قوشدر ١٢ آده دکیز بویوك بر دکیز در .

—

ابه کوهیوك ایم . ٢ سه کیمسه ٣ اونلر زنکیمه در لر
٤ بابا ایی در . ٥ آت کوتودر . ٦ اوشهر اوزاقدر .
٧ شهر اوزاقیمدر . ٨ هوا صیجاقیمیدر ؟ ٩ اوت صیجاقدر

٨ بوبوك طاغ . داغ. بو طاغ بوبوك ميدر . بر
بيوك طاغ . ٩ ايو جوجوق . ايى جوجوق جيو
جوق ايو در . او ايو جوجوق . او جوجوق ايو؛
برجوجوقدر . ١٠ بوآت . براث . اث . ايى آت
بو برايى آتدر . برايى آت . ات ايى در . ١١ اوزاق
بر شهر . بر ياقين شهر . شهر يا قين ميدر . شهر
اوزاقدر . ١٢ هوا ايى در . هوا ايسجاق ميدر . هوا
صغوقدر . صوغوق در . ١٣ قرداش قارداشم
قارداشم وقيز قارداشم ديكيلر . قارداشم قيز
قارداشم . بابا . وآنا . ايى در لر ١٤ سن بوبوك .
ميسين ؟ كوچوك ميسين ١٥ قره ، قاره . قاره قوسم
قره طاغ . قره دكيز ، دكيز ، دكز ، دكيز آغه
دكيز . آغه بابا . آغه طاغ .

ترجمه ٢

١ . آث . براث . ايى براث . ايى آث . براث
وبراوكون . ٢ براو . بوبوك براو . بوبوك

صحیفه ٤ بوینی آهنك P23

اولدی . آلنی . آله جغزی . سوزی . کوردی
کوستردیکجه الله

طام . طای طامه . ال الی . الله قول قولی قوله
کولی . کوردی . جوله . قوله . کورمه . کولسه .
آنا . آنایه . آیا . آیاسه . قوده . بیلدوکیمسه لیمون

صحیفه ٥ اوزلوغرافی اصلا P25

بتوره . بولتوره . قیلندی . قیلندی . قیلندی . قلندق
ایشمك . بسه کلدی . کلدم . بالمك . اولمك . آلمق .
اولمه . شکر . کوز . جول . قول . کورك . کل اولمز .

قسم اول صرف ترکی

صحیفه . تعلیم ١ P29

١ بر جوجوق . جوجوقلر ٢ بر قوشمه . قوشلر ٣ اوکوز
بر اوکوز ٤ شوراده . بوراده ٥ بر باقیه کوی
باقیه بر کوی ٦ بوکسك بر طاغ (داغ) بر بوکسك
داغ ٧ اوراده شهر . شهر اوراده . اوشهر اوراده

صحیفہ ۱۱ تشدید P.21

صالاصہ . صدرت . صدت . صلت . صلت .

صحیفہ ۱۲ تعلیم ط P.22

جرّاح . حمّال . فزّان . صرّاف . جلّاد . شّاع .
بقّال . سقّا . سمّاس . دلّاك . صبّت . جنّت
عنّا . محرّك . تكرّم

صحیفہ ۱۳ ، مدّہ §47

ان . آن . ات . آت . ایہ . آیہ . اہ . آہ
او . آو . ال . آل . . ای . آی . اسہ . آسہ
اك . آو . آنسہ . آلت . آباد . آدم . آلدم آنجہ

صحیفہ ۱۴ تنوین

ت . تً . ةً . ة . ئً . ئ . فً . فّ . ثابتاً
نظاماً . قرضاً . صافً . عفاً . صبر لطفاً بوماً

صحیفہ ۱۵ اکسنت Accent §49

او . کوبك . آغلاسہ . صالاصہ . صراف ایصہ
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تعليم . ع .

P.20

ساعت . دين . طاوس . عروسه . عروسه ،
صاحب . قاسم . جاسم . راحت . صيحك ديلك
جيلك . وشه كلدى . كيدى . كندى . بشقه تخته
كتاب II احسام . اسلام . اقرار . اقبال . اسباب
اسراف . اتساله . تبديل . تشريف . تعريف تسليم
تقسيم . مخصوص . مظلوم . مشهور . مكتوب . محبوس

P.21 — III

كتاب . كتابى . كتابه . قپو . قپوى . قپويه
بالى . بالى يه . بالى يه . باره . باره يى . باره
بابا . بابايى . بابايه . آنا . آنايى . آنايه
قناده . قناده ى . قناده

P.21 — IV

ترجمى . كتابجك . كتابجيده . كيابجى . عاموجى مجلسه
مكتبده . سرمايه . جزيره . دولتلى . هرسلى . مظلما
باغجه ده بكجه ده

تعليم "ز"

P18

ناز . قاز . آقمز . اكمك . اكمك . آلمز . قول .
كول . قار . كار . اك . اك . الك . قيو قيولك
بنده . بنده كز . بازدم . بازيكز . كول . قول
كاب . اوكور . اوكوز . دكرمه . بكمز . وكك
بك . بكيت . كوزمه . طوكوز . طقوز . كوكرته
كوكربيه . صوكره .

§ 35

معلوم . عالم . آغا . اوغلان باغ . اوغلاق
قوغه . صغوق . صوغوق . قوغمق . اوغلامق
هوغر . غلاندبسويه . غار . دياره . غزته غاز

§ 38

—

اول . ائر . أئر . ال . أل . آيت . أيت .
آلمز . آلمز . الت . آت . تأئر . مأمور .
قائل . دائر

جزم

P20

§ 42

بلك . بربر . مكتب . باليوز . بالق .

قوقون اوقو قوقو اوقور اومور اوقوز
اوجوز قورو اووون چوروك بوغو
چولاو سولوك كوقوك

P15 صحيفه ١٥ — و ١٨

آت ايت اوت . بال ، بايس ، اور وبا مولا
مولى ، عيسا ، عيسى ؛ بانا . آيه ، آباء
او . وقت . آلو . يول . لوندره . دوست
محبوبه . خواجه خوانده

P16 — §31

بل سير مى ؛ قيمه . دبليسه . بير . والب
هنر . قهوه . آصه . بنده . كله جكم . آصه
P17 §34 حكايه ، حكايه ، حكايت .
قوجاعه . فائده . فايسه . كيده جك . كتاب . كور
كول : كور كول . كل ؛ قاغد . كامل . آقاه .
وكز ، وكيز . بالكز ، بالبكز . سنك . وكل
وكيل . اكرى . بك

بابه بی بو . ما مه می مو . نانه نی نو . سا سی
سو ، دادده دی دو ، فافه فی فو . غا
غه غی غو . لا له لی لو ،

—

قل ، قال . قل ، قیل . قول ، قل . قسه
قاسه . قسه ، قیسه . قسه ، قوسه . لاف
لیف . لوف . بال . بیل . بول . غام . غیم
غوم . جام . جیم . جوم .

—

صُول قول . چُوب چُوب . بُول مال . یول
وار . قوپ . کیت ، مُوم صات ، دار
یُول . چُوق طُوز

—

جاقی یاقی یاشا یاشا یالی یاناده بوداق
قوداده قوناده غالی صاری چوبان یاناده
صوداق صوغاده یازی دوداق چوبان یاوغاده

ث ت ت ج ج ح ح ذ ز ر ع ف

غ و ی

تعلیم . ج .

P. 12

وَك وَم وَس وَن وَل وَر وج

وِك وِم وِس وِن وِل وِر وِج

وُك وُم وُس وُن وُل وُر وُج

رُف رُف رُف

تعلیم . ھ .

P. 13

ب ـہ ، بَسَح ؛ بِ ـ ـِ ، بِرَ ؛ ت ل ، تُل .

ث م ، ثُم ؛ ج م ، جِم . ج ك ، جَك .

ـہ س ، شَـہ . س س ، سَس . ك م

كَم . و ل ، قِل . ف س ، فَس . ح ج ، حَج

تعلیم . و .

P. 14

تعليم ١.

Page 6

ا ب پ ت ٹ ج چ د ڈ
ھ ہ و ز ژ ح ط ی
ك ک ل م ن ؛ س ع ف
ص ؛ ق ر ش ت ؛ ث خ
ض ظ غ ؛

ابجد ھوز حطی کلمن سعفص قرشت
ثخذ ضظغ

تعليم ب.

P11

ـَ ـِ ـُ ھَ ھِ ھُ صَ صِ صُ
سَ سِ سُ قَ قِ وُ كَ كِ كُ
تَ تِ ثُ طَ طِ ظُ بَ بِ . بُ .

مبدأ عمل

حروف عثمانية

ا	ا ا ا	ر	ـر ـر ر	غ	غغغ
ب	بببب	ز	ـز ـز ز	ف	ففف
پ	پپپپ	ژ	ـژ ـژ ژ	ق	قققه
ت	تتتت	س	ـسـ ـسـ	ك	كككك
ث	ثثثث	ش	ـشـ ـشـ	ك	كككك
ج	جججج	ص	ـصـ ـصـ	ل	لال
چ	چچچچ	ض	ـضـ ـضـ	م	ممم
ح	حححح	ط	ـطـ ـطـ	ن	نننه
د	ددد	ظ	ـظـ ـظـ	و	وو
ذ	ذذذذ	ع	ـعـ عع	ه	هه

لا لا لا ل

ى بيبي

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

بدرقهٔ لسان عثمانی

یعنی

لسان عثمانینك تحصیلنه مخصوص سهولتجه براصول

محرری

واجب اولیان آغوب

مرزیفونده واقع اناطولیه قوله جنده اوبانك عثمانیه
معلمی

طابع وناشری،

اعد مانیاتك حایزه لبرغ شهرنده مقیم

جول یوس غروس

سنه ۱۳۱۹ 6