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ELEMENTARY GRAMMAR
OF THE
TURKISH LANGUAGE

WITH A FEW EASY EXERCISES

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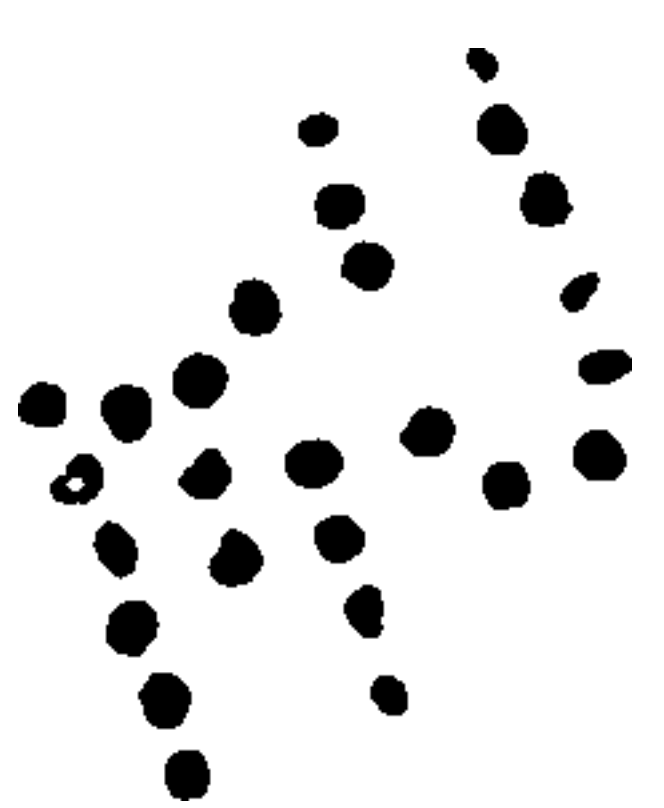
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TABLE OF CONTENTS.

	PAGE
THE ALPHABET	1
THE NOUN SUBSTANTIVE	3
THE CONCORDANCE OF SUBSTANTIVES	5
THE ADJECTIVE	5
COMPARISON OF ADJECTIVES	6
THE PRONOUNS	9
THE NUMERALS	13
THE FORMATION OF NOUNS	17
THE IRREGULAR AUXILIARY VERBS	19
THE REGULAR VERB	23
THE REGULAR AUXILIARY VERB	30
THE FORMATION OF VERBS FROM THE VERBAL ROOT	33
CONJUGATION OF THE NEGATIVE VERB	34
FORMATION OF COMPOUND VERBS	32, 37
THE FORMATION OF VERBS FROM NOUNS	39
THE POST-POSITIONS	40
THE ADVERBS	41
TRANSLATIONS	43

TURKISH GRAMMAR.

THE ALPHABET.

	FORM OF THE LETTERS WHEN STANDING AT				ENGLISH EQUIVALENTS.
	BEGINNING.	MIDDLE.	END.	ALONE.	
1	ا	ا	ا	ا	a
2	ب	ب	ب	ب	b
3	پ	پ	پ	پ	p
4	ت	ت	ت	ت	t
5	ث	ث	ث	ث	s
6	چ	چ	چ	چ	dj
7	ح	ح	ح	ح	tch
8	ه	ه	ه	ه	h
9	خ	خ	خ	خ	kh
10	د	د	د	د	d
11	ذ	ذ	ذ	ذ	z
12	ر	ر	ر	ر	r
13	ز	ز	ز	ز	z
14	ژ	ژ	ژ	ژ	zh
15	س	س	س	س	s
16	ش	ش	ش	ش	sh
17	ص	ص	ص	ص	s
18	ض	ض	ض	ض	z
19	ط	ط	ط	ط	t
20	ظ	ظ	ظ	ظ	z

' Sounded as a very hard *h*.
 { At the beginning of words
 sometimes as *f*.

	FORM OF THE LETTERS WHEN STANDING AT				ENGLISH EQUIVA- LENTS.	
	BEGIN- NING.	MIDDLE.	END.	ALONE.		
21	ع	ع	ع	ع		} A vowel sound, and some- times not sounded.
22	غ	غ	غ	غ	<i>gh</i>	
23	ف	ف	ف	ف	<i>f</i>	
24	ق	ق	ق	ق	<i>k</i>	
25	ك	ك	ك	ك	<i>k</i>	:
26	..	..	..	..	<i>g</i>	.
27	..	..	..	..	<i>ng, ny</i>	} Three dots are sometimes placed over this letter, ك.
28	ل	ل	ل	ل	<i>l</i>	
29	م	م	م	م	<i>m</i>	
30	ن	ن	ن	ن	<i>n</i>	
31	و	و	و	و	<i>v</i>	} As <i>h</i> at the beginning and in the middle of words, at the end as <i>eh</i> or <i>a</i> .
32	ه	ه	ه	ه	<i>h</i>	
33	ي	ي	ي	ي	<i>y</i>	

Besides these letters, there are three vowel points, indicating sounds nearly corresponding to *a*, *i*, and *u*; as, however, these are not printed, they afford no assistance to the student. The sound to be given to any combination of consonants can only be learned by experience.

To acquire some familiarity with the forms of the letters the student can turn to any of the vocabularies attached to the exercises, where the Turkish words are written with English characters by the side of them, and to Tale I, page 7, where the English text is given below the Turkish.

These letters have, in particular words, values differing from those given in the table :

پ at the end of the present participle being sounded as *p*.

ب at the commencement of words or between two vowels is frequently sounded as *d*.

The diphthong و is generally sounded as *o*, *oo*, or *u*. This combination may, however, be sounded as *i*, *ev*, *ai*, or *ey*.

ك, marked as *ng* in the table, is frequently written as *ñ*. The three letters numbered 25, 26, and 27 are generally printed alike.

It will be seen that ا, د, ذ, ر, ز, ژ, و are never joined to the letter following them, so that in the middle of a word they have the same shape as at the end.

When ل *l* and ا *a* occur together they are joined as لا. Turkish is read from right to left.

There is no definite article in Turkish.

The numeral *bir*, one, is used as the indefinite article, 'a' or 'an.'

There are two numbers, the singular and the plural. The nominative plural is formed by the addition of *ler* to the nominative singular: *at*, the horse; *atler*, the horses: *kediy*, the cat; *kediler*, the cats: *etmekdji*, the baker; *etmekdjiler*, the bakers.

THE NOUN SUBSTANTIVE.

There are two declensions, the first for words ending in a consonant, the second for those ending in a vowel. The cases and their terminations will be understood from the following examples.

First Declension. Words ending in a consonant:—

SINGULAR.	PLURAL.
N. <i>goon</i> , the day.	<i>goonler</i> , the days.
G. <i>goonuñ</i> , of the day.	<i>goonleruñ</i> , of the days.
D. <i>gooneh</i> , to the day.	<i>goonlereh</i> , to the days.
Ac. <i>goonÿ</i> , the day.	<i>goonlery</i> , the days.
L. <i>goondeh</i> , in the day.	<i>goonlerdeh</i> , in the days.
Ab. <i>goondan</i> , from the day.	<i>goonlerdan</i> , from the days.

Words ending in *ای* are of the first declension: *serai*, palace; Genitive *serayiñ*; Dative *serayah*, etc.: *tchay*, a river; *tchayiñ*, of a river. Words ending in *ق* and *ك* change these letters, in forming the first four cases of the singular, into *غ* and *ك* *g*, except in a few monosyllables. In the other cases and in the plural, however, the *ق* and *ك* are retained: Ex. *sanduk*, the box; *sandukler*, the boxes; *sandugÿñ*, of the box: *kalpak*, the cap; *kalpageh*, to the cap:

كوبك *keupek*, the dog; كوپكك *keupeghuñ*, of the dog; كوپكلر *keupekler*, the dogs. But خلق *khalk*, people; Genitive خلقك *khalkiñ*, etc. Words ending in ت in general change this ت into د, in all the cases of the singular, قورت *koort*, the wolf; قوردك *koorduñ*, of the wolf, etc.: but in the plural the ت is retained, قورتلر *koortler*, the wolves. In ات *at*, the horse, the ت is retained, اتك *atyñ*, of the horse; اته *ateh*, to the horse, etc.

Second Declension. Words ending in a vowel:—

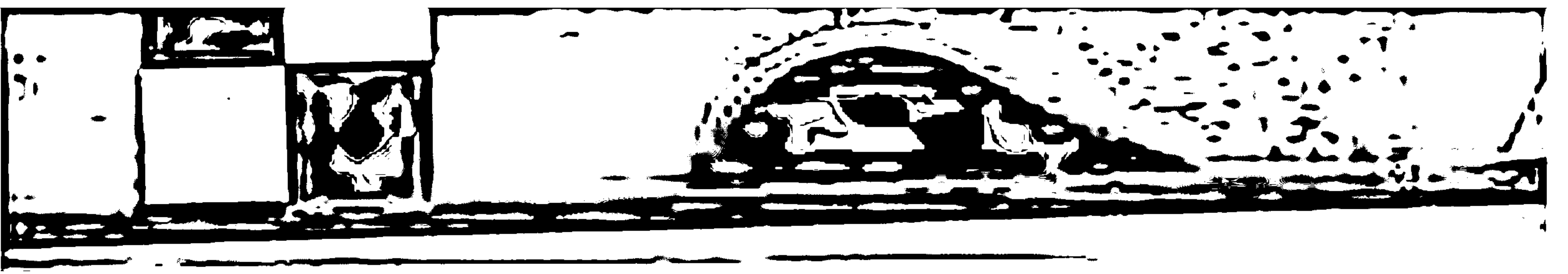
Nominative	قپو <i>kapoo</i> , the gate.
Genitive	قپونك <i>kapoonuñ</i> , of the gate.
Dative	قپويه <i>kapooya</i> , to the gate.
Accusative	قپويى <i>kapooyi</i> , the gate.
Locative	قپوده <i>kapooda</i> , in the gate.
Ablative	قپودن <i>kapoodan</i> , from the gate.

The plural is formed as in the first declension: قپولر *kapooler*, قپولرک *kapooleruñ*, etc.: Ex. گومى *goomy*, the ship; گومينك *goominiñ*, of the ship: كوپرى *keupru*, the bridge; كوپرينك *keupruniñ*, of the bridge: اده *ada*, the island; ادهنك *adaniñ*, of the island; ادهيه *adayeh*, to the island. But صو *soo*, water, has صويك *sooyooñ*, in the genitive, instead of صونك, but all the other cases are regular. It is to be remarked that او *ev*, the house, has اوك *even*, of the house, etc., and is of the first declension.

In the Turkish grammar there are no genders. Beings of different sexes are in general distinguished by different names: Ex. بوغا *boogha*, the bull; اينك *inek*, the cow; خروس *khoros*, the cock; طاوق *ta,ouk*, the hen; ات *at*, the horse; قسراق *kisrak*, the mare. When, however, there are not two words for the individuals of different sexes, they are distinguished by the use of the common name preceded by ار *er*, man, and قز *kiz*, girl, or قارى *kary*, woman, in the case of persons, and ارکک *erkek*, male, and ديشى *dishy*, female, in the case of animals.

قارنداش *karandash*, of the same mother; ار قارنداش brother; ار اشجى *ashdzy*, cook; قز قارنداش *kiz karandash*, sister; ار اشجى *er ashdzy*, man-cook; قارى اشجى *kary ashdzy*, woman-cook; ارکک *erkek*, a jackass; دشى اشك *dishy eshek*, a jenny.

The following cases are to be observed: انگليز *Inglis*, the English-



man; انگلیز قاریسی *Inglis carisy*, the Englishwoman: فرانسز *Frensis*, the Frenchman; فرانسز قاریسی *Frensis carisy*, the Frenchwoman. See next article.

When two substantives stand together, one describing the nature, value, quality, object or ownership of the other, the genitive case of the noun describing is used, and it is placed before the other word which has the termination ی *y* or سی *sy* added to it, according as it ends in a consonant or a vowel: قزک صندوقی *kiziñ sandughi*, the girl's box; آدمک اتی *adamiñ aty*, the horse of the man. Very often, however, the termination of the genitive is omitted; this is generally the case when the omission will not render the meaning doubtful: او صاحبی *ev sahiby*, the master of the house.

When one substantive denotes the material or magnitude of the other, they may be placed together in the nominative without any alteration; as, بر دمر چکیج *bir demir tchekidj*, an iron hammer; دورت ارشین بز *durt arshin bez*, four arshins of linen.

It is to be remarked that the combination of words given above may be conveniently considered as single words. They are then declinable according to the rules given above:—

Nom. آدمک اتی *adamiñ aty*, the horse of the man.

Gen. آدمک اتینی *adamiñ atiniñ*, of the horse of the man.

Dat. آدمک اتیه *adamiñ atiya*, to the horse of the man, etc.

ادمک اتینی ایری *adamiñ atiniñ eyeri*, the saddle of the man's horse.

THE ADJECTIVE.

The adjective in Turkish is not declined. When it is used to attribute a quality it stands before the substantive, and when as a predicate it follows; as, بر طوغرو آدم *bir doghroo adam*, a just man; بو آدم ادب در *boo adem edeb dir*, this man is polite; بر کوزل قز *bir guzel kez*, a pretty girl.

The comparative is formed by strengthening the positive with the word دخی *dahe*; as, دخی بیوک *dahe booyook*, greater. It is also formed by placing the word compared in the ablative case before the positive: اودن بیوک *evdan booyook*, larger than the house. The comparative is also formed by the use of the termination رک or رق *rek*: اسکی *eske*, old; اسکیرک *eskerek*, older. When the word ends in ک or ق, this letter is omitted in the comparative: کوچک *kutchek*,

small; کوچک *kutchuruk*, smaller. This manner of forming the comparative is not, however, common.

The superlative is formed by placing the particle *pek*, *ek*, *en*, *tchok*, all meaning 'very,' before the positive; as, *en aye*, the best; literally, very good. It is also formed by placing the positive with a final *y* or *si*, according as the word ends in a consonant or a vowel, after a substantive in the genitive or ablative plural; as, *ademleriñ ayesy*, the best man. The following examples, exhibiting other methods for forming comparatives, should be attended to: *aye*, good; *dahy ziade aye*, better (literally, still more good); *djumladan aye*, best (literally, than all good); *shedit illeh*, with violence, very violent; *shedit illeh sooghook*, very cold.

VOCABULARY.

گوز <i>guz</i> , eye.	شهر <i>shehir</i> , city.	و <i>veh</i> , and.
اوت <i>ot</i> , grass.	قدح <i>kadeh</i> , glass.	خسته <i>khasta</i> , sick.
اتش <i>atesh</i> , fire.	طبق <i>tabac</i> , plate.	طوغرو <i>toogroo</i> , just,
بالتی <i>balik</i> , fish.	قرا <i>kara</i> , black.	straight.
کباب <i>kebab</i> , roast meat.	اق <i>ak</i> , white.	بو <i>boo</i> , this.
چوربا <i>tchorba</i> , soup.	رنک <i>reng</i> , colour.	ایراق <i>irak</i> , far.
پیره <i>pireh</i> , flea.	دکان <i>dukan</i> , shop.	در <i>dir</i> , is.
قاز <i>kaz</i> , goose.	ساری <i>sary</i> , yellow.	درلر <i>dirler</i> , are, for
سود <i>sood</i> , milk.	یشل <i>yeshel</i> , green.	which <i>در</i> is ge-
سو <i>soo</i> , water.	ارپا <i>arpa</i> , barley.	nerally used.
بچق <i>bitchak</i> , knife.	قزل <i>kizel</i> , red.	سوق <i>söök</i> ,
قورقو <i>korkoo</i> , fear.	قاتی <i>katy</i> , hard.	سوغوق <i>sooghook</i> , } cold.
فنا <i>fena</i> , bad.	تنبل <i>tenbil</i> , idle.	کیرلو <i>kirlu</i> , dirty.
باش <i>bash</i> , head.	تمیز <i>temiz</i> , clean.	سمیز <i>semiz</i> , fat.
امید <i>umid</i> , hope.	زنکین <i>zenguin</i> , rich.	ات <i>et</i> , meat.
کوی <i>keuy</i> , village.	کوچک <i>kutchuk</i> , little.	

In Turkish the immediate object of the transitive verb is placed in the nominative or sometimes in the accusative case. When the verb has in addition a remote object, this is placed in the dative: *kiz bir adam gurdy*, the girl saw a man; *adam kitab kizeh verdy*, the man gave the girl a book. It is to be noted that the verb is placed at the end of the sentence. See page 16.

EXERCISE I.

برزنکین ادم. ایوادملر برسمیزقاز تنبل اوغلانلر بر بیوک
 اوغلان و بر کوچک قز. شهر بیوک در. بو اریا فنا در. بو چوربا سوق
 در. دوکان ایراق در. قاری خسته در. دمرقتی در. ایو ادم
 طوغرو در. زنکین ادملر تنبل در. طبق تمیز در. بو اوت یشل در.
 بچق و قدح قره در. قاز و طاوق اق در. بو اتک باشی کوزل در.
 بو ادمک اینکی خسته در. ادم و اوغلان اوده درلر. اوغلانک بچقی
 سندغده در. کوی شهردن ایراق در. بو کوینک دوکانلری کوچک در.

EXERCISE II.

بو چوربا پک سوق در. بر قاز طاوقدن بیوک در. بو اشک پک بیوک
 و ات کوچک در. بالغک باشی طابقدن بیوک در. کویدن شهر بیوک
 در. بو شهر اک کوزل در. بو بچق جملهدن ایودر. بو قز بر قزل
 سندغی کوردی. ادم قره سندوغی اوغلان و یردی. بو ادم بر اراق بالق
 کوردی. ادمک اینکی کویده در.

This milk is good. A glass of milk. This tobacco is very bad.
 The goose's eye is blue. This fish is red. The goose in the shop
 is very small. There are fleas in the city and in the village. The
 fleas in the city are very large. Barley is yellow, and grass is
 green. The roast meat is fat, the soup is cold, and the plates are
 dirty. The boy's cap is black. The bridge and the gate are in
 the city. The iron of the knife is bad. The dog is cleaner than
 the wolf. The fat goose is bigger than the fish. It is colder in
 the village than in the city.

TALE I.

بر کوینک¹ تورکلری بر کون بازارلو شهرة² واردیلر³ چون کوینک⁴ کرو
⁵ یقیننه کلدیلر⁶ قرنلری⁶ اچقدی⁷ صوغانله اتمک⁸ یدیلر و اول صوغانک
⁹ اجیسی تورکلرک کوزندن¹⁰ یاش¹⁰ چقاردی¹¹ مکر اوغلانچقلری بابالرینه
¹² قارشو¹² واردیلر کوردیلر بابالرینک کوزلرندن یاش¹³ اقر کمسه¹⁴ اولوب
¹⁵ اغلرلر¹⁶ ساندىلر¹⁷ خبر¹⁸ سورمدین¹⁹ سکر تدیلر کوینه کلوب کمسه
²⁰ اولمش بابالرمز²¹ اغلشو کلیوررلر دیدیلر²² پش عورتلر دخی اولردن
²³ چیقوب²⁴ فغان²⁴ ایلدیلر اغلشو ارلرینه قرشو واردیلر تورکلر چون انلری
²⁵ اویله کوردیلر انلر دخی ادم اولدی ساندىلر اغلشدىلر و نه²⁶ دکلو
²⁷ روستایی وار ایسه²⁸ قامو کوینک ایچنه²⁹ جمع²⁹ اولوب بر³⁰ غریو
³¹ قوردیلر کیم³² وصفه³² کلمزدی³³ هله³³ عاقابت³⁴ کتخدالر³⁵ اورتا یره

36 كيروب 37 امر 38 اللهم 39 صبر اتمك 40 كرك 41 ديو بونلری 42 ديكدرديلر
 بازاردن 43 كلن تركلر 44 صورديلر كيم 45 اولدى كويده ديو 46 ايتديلر والله
 كويدن كيمسه 47 اولمدى شهرده كيم اولدي ديديلر انلر دجى كيمسه
 اولمدى ديديلر صورديلر كورديلر كه قامو اوغلان سوزنه 48 اناندقلا 49 بچون
 50 بويله اولديلر.

VOCABULARY.

1 The Turks 2 went 3 when 4 back 5 near 6 they
 were hungry 7 with onion 8 they ate 9 bitterness, heat
 10 caused tears to flow 11 but 12 come opposite 13 flow
 14 dying 15 they are weeping 16 they thought 17 news
 18 without asking 19 they run 20 is dead 21 weeping
 22 then 23 going out 24 make a lamentation 25 thus 26 as
 many 27 villagers 28 all 29 collecting together in 30 cry
 31 raised 32 impossible to describe 33 at last 34 the heads
 of the families 35 centre 36 coming 37 will 38 of God
 39 patience 40 necessary 41 saying 42 become calm
 43 coming 44 enquired 45 is dead 46 they said 47 not
 dead 48 belief 49 on account of 50 thus.

Transcription in English characters.

*Bir keuyning turklery bir goon bazarloo shehereh vardylar tchun
 keuyning geroo yikininneh geldiler carnlery atchdy suganileh atmek
 yediler veh ol suganing adjysy turklering guzindan yash tchikardy
 meyer ooglandjyklery babalerineh carshu vardiler gurdiler baba-
 lerining guzlerindan yash akar kimseh oolooop aghlarler sandiler
 khaber surmidyn seghirdiler keuyneh geloop kimseh oolmish
 babalermiz aghlashoo geliurerler dediler pesh avretler dakhi evler-
 dan tchikub fagan ildiler aghlashu erlerineh carshu vardiler
 turkler tchun anlery oo-ileh guerdiler anler dakhi adam ooldy
 sandiler aghlashdiler veh neh denglu rustayi var isseh kamoo
 keuyning itchineh djem oloop bir ghiriv koopardiler kim vasfeh
 gelmezdy heleh akibet ketkhudaler oorta yereh gyrup amry allahing
 dir saber etmek gerek diu bunlery dikderdiler bazardan gelan
 turkler surdiler kim ooldy keuydeh diu itdiler wallah keuydan
 kimseh oolmidy sheherdeh kim ooldy didiler anler dakhy kimseh
 oolmidy didiler surdiler guerdiler keh kamu ooglan suzineh
 anandukleritchun booileh oldiler.*

THE PRONOUNS.

The personal pronouns are declined as follows :—

SINGULAR.		PLURAL.	
N.	بن <i>ben</i> , I.	بزلر & بز <i>bizler & biz</i> , we.	
G.	بنم <i>benim</i> , of me.	بزم <i>bizim</i> , of us.	
D.	بكا <i>banya</i> , to me.	بزه <i>bizeh</i> , to us.	
Ac.	بنى <i>beny</i> , me.	بزى <i>bizi</i> , us.	
L.	بندہ <i>bende</i> , in me.	بزده <i>bizde</i> , in us.	
Ab.	بندن <i>bendan</i> , from me.	بزدن <i>bizdan</i> , from us.	
N.	سن <i>sen</i> , thou.	سز <i>siz</i> , you.	
G.	سنيك <i>seniñ</i> , of you.	سزك <i>sizeñ</i> , of you.	
D.	سكا <i>sanya</i> , to you.	سزه <i>sizeh</i> , to you.	
Ac.	سنى <i>seny</i> , you.	سزى <i>sizi</i> , you.	
L.	سندہ <i>senda</i> , in you.	سزده <i>sizde</i> , in you.	
Ab.	سندن <i>sendan</i> , from you.	سزدن <i>sizdan</i> , from you.	
N.	او & اول <i>o & ol</i> , he, she, or it.	انلر <i>anlar</i> , they.	
G.	انك <i>anuñ</i> , of him, etc.	انلرك <i>anlariñ</i> , of them.	
D.	اكا <i>anya</i> , to him, etc.	انلره <i>anlareh</i> , to them.	
Ac.	انى <i>ani</i> , him, etc.	انلرى <i>anlary</i> , them.	
L.	انده <i>anda</i> , in him, etc.	انلرده <i>anlardeh</i> , in them.	
Ab.	اندن <i>andan</i> , from him.	انلردن <i>anlardan</i> , from them.	

او and اول are also used as demonstrative pronouns, and then mean—this, that, this here, that there; they are then also declined as above. The other demonstrative pronouns are بو *boo*, شو *shoo*, اشبو *ishboo*, this, that, the same. They are declined in the same way :—

SINGULAR.		PLURAL.	
Nom.	بو <i>boo</i> , this.	بونلر <i>boonlar</i> , these.	
Gen.	بونك <i>boonuñ</i> , of this.	بونلرك <i>boonleren</i> , of these.	
Dat.	بوگه <i>boonya</i> , to this.	بونلره <i>boonlera</i> , to these.	
Acc.	بونى <i>boony</i> , this.	بونلرى <i>boonlery</i> , these.	
Loc.	بونده <i>boonda</i> , in this.	بونلرده <i>boonlerde</i> , in these.	
Abl.	بوندن <i>boondan</i> , from this.	بونلردن <i>boonlerdan</i> , from these.	

بو *boo* refers to near objects; شو *shoo*, to those more remote; اشبو *ishboo*, to those nearest of all.

The genitive cases of the personal pronouns are used as possessive pronouns. The common usage, however, is to place at the end of the substantives the letters م, ك, ى (or سی after a vowel), مز, كز, لری; the method will be understood from the example : كتاب *ketab*, the book, instead of بنم كتاب *benim ketab*, my book :—

كتابم <i>kitabim</i> , my book.	كتابمیز <i>kitabimiz</i> , our book.
کتابک <i>kitabıñ</i> , thy book.	کتابکیز <i>kitabıñız</i> , your book.
کتابی <i>kitabı</i> , his book.	کتابلری <i>kitabları</i> , their book.

انا *ana*, the mother; انام *anam*, my mother; اناسی *anasy*, his mother.

The words formed as above are declinable like other substantives, but the pronominal affixes are placed after the لر of the plural.

SINGULAR.	PLURAL.
Nom. کتابم <i>kitabim</i> , my book.	کتابلرم <i>kitablerim</i> , my books.
Gen. کتابکم <i>kitabemiñ</i> , of my book.	کتابلریمک <i>kitablerimiñ</i> , of my books.
Nom. قلمک <i>kalemiñ</i> , your pen.	قلملرک <i>kalemleriñ</i> , your pens.
Gen. قلمکم <i>kalemiñiñ</i> , of your pen.	قلملرکک <i>kalemleriñeñ</i> , of your pens.
Nom. قپومز <i>kapoomız</i> , our door.	قپولرمیز <i>kapulermiz</i> , our doors.
Gen. قپومزک <i>kapoomızıñ</i> , of our door.	قپولرمیزک <i>kapulermiziñ</i> , of our doors.

Words ending in ق and ك change those letters into غ and ك (soft); as, صندوق *sandug*, the box; صندوقم *sandughim*, my box.

SINGULAR.

Nom.	اورتی <i>avretı</i> , his wife.
Gen.	اورتنک <i>avreteniñ</i> , of his wife.
Dat.	اورتینه <i>avretineh</i> , to his wife.
Acc.	اورتینی <i>avretiny</i> , his wife.
Loc.	اورتینده <i>avretindeh</i> , in his wife.
Abl.	اورتیندن <i>avretindan</i> , from his wife.

PLURAL.

Nom.	اورتلری <i>avretlere</i> , his wives.
Gen.	اورتلرینک <i>avretleriniñ</i> , of his wives.
Dat.	اورتلرینه <i>avretlerineh</i> , to his wives.
Acc.	اورتلرینی <i>avretleriny</i> , his wives.
Loc.	اورتلرینده <i>avretlerindeh</i> , in his wives.
Abl.	اورتلریندن <i>avretlerindan</i> , from his wives.

SINGULAR.

Nom.	اناسى	<i>anasy</i> , his mother.
Gen.	اناسينك	<i>anasiniñ</i> , of his mother.
Dat.	اناسينه	<i>anasina</i> , to his mother.
Acc.	{ اناسينى and اناسين }	<i>anasiny</i> , his mother.
Loc.	اناسينده	<i>anasinda</i> , in his mother.
Abl.	اناسيندن	<i>anasindan</i> , from his mother.

The plural is the same as in words ending in a consonant.

It will be observed that in the plural the words standing by themselves with the affix of the third person are capable of receiving four interpretations: *suzlery* سوزلى may mean either—his words, their word, or their words; or it may be the accusative plural, and be only—the words. To avoid this, the personal pronoun may be added, *anlark suzleri* انلرك سوزلى their words. For emphasis, too, the possessive pronoun is often used in addition to the pronominal endings; as, *benim ketabim* بنم كتابم my book.

The interrogative pronouns *kim* كيم, who? and *neh* نه, what? are declined like substantives of the first and second declensions respectively. In the ablative singular and the whole of the plural the letter *s* of نه is, however, omitted. It is also sometimes omitted from the dative singular. The interrogative *kanghy* قنغى, what? what kind of? is indeclinable. *qanghy* قنغى is used also in the sense which, whichever. These all take the possessive suffixes, *kanghymiz* قنغيمز, which of us? *neh-m var* نهـم وار, what have I? The following interrogatives are in use: *nasil* نصل, what kind of? *nidje* نيدجه, how many? *nekadar* نكدار, how much? *nerde* نره, *nerdeh* نرهـه or *nerede*, where? *nitchun* نيچون, why? *katch* قاج, how many? *katch kereh* قاج كره, how many times? *neredan* نرهـدن, whence? *katcha* قاجـه, for how much? The substantive following these interrogatives usually remains in the singular, and is often in the genitive.

The relative pronouns who, which, that, are translated commonly by *keh* كه, more rarely by *kim* كيم or *kim* كم. It is declined in the genitive *keh* كه. The remainder of the cases are formed by the use of the corresponding cases of اول. The nominative plural, however, is the same as the nominative singular.

The terminations *ki* كى and *ki* كى are used to form possessive pronouns and adjectives; as, *benimki* بنمكى, my own, that which

belongs to me ; *keziniñky*, that which belongs to the girl ; *elemdeki kilidj*, the sword that is in my hand ; *aghazeñdaki diliñ*, your tongue that is in your mouth ; *havadaghy cushler*, the birds in the air ; *yarinki*, to-morrow's.

The reflectives *کندو* and *کندی kendy*, self, are declined like other words ending in a vowel.

The reflective pronouns are built up by the use of the pronominal endings with *کندی* ; as, *کندیم kendim*, I myself ; Genitive, *کندیمک kendimiñ* ; Dative *کندیمه kendime*, etc. *کندیمز kendymez*, we ourselves ; *کندون kenduñ*, thou thyself ; *کندیسى kendisy*, he himself.

بر کسه bir kimseh, a certain person, somebody, some one ; *هر hehr*, all ; *هر برى* and *هر بر hehr biry* and *hehr bir*, each, every one ; *هپسى hepissy*, all ; *هر کم hehr kem*, whoever ; *هر نه hehr neh*, whatever ; *هیچ بر کسه hitch bir kimseh*, no one ; *هیچ بر هی hitch bir shey*, nothing ; *بر اولبر bir . . . olbir*, the one . . . the other ; *بو اولبرى boo . . . olbery*, this . . . the other ; *بر از bir az*, a little, some ; *کمی . . . کیمى kimy . . . kimy*, some . . . the others, one another.

بوراده booradeh, here ; *اوراده ooradeh*, there.

VOCABULARY.

حاضر hazer, prepared, ready.

باجاق badjak, leg.

یول yol, road.

گلدی geldy, has come.

الدى aldy, he took.

پنجره pendjere, window.

وار or واردر var or vardir, have, has, is used with words with the pronominal affix, *وار اوم evim var*, I have a house.

The particle *می my* is used in making an enquiry. It is attached to the word about which the enquiry is made : *وارى اوك eviñ varmy*, have you a house ? *شهردن گلدیمی sheherdan geldymy*, has he come from the city ? Had the enquiry been as to whether he had come from the city, when it was possible that he might have come from the village, the *می* would have been differently used, *شهردنمی گلدی sheherdanmy geldy*, has he come from the city ?

The *می* is also used when the enquiry is not direct, *بقهلم ایومی در bacalim eyehmy dir*, let me see whether he is good, or, literally, let me see 'Is he good?' The interrogative particle is omitted after an interrogative pronoun, and frequently also in speaking when by the manner or tone its absence can be supplied.



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These words are indeclinable : the substantive with them remains in the singular ; as, *اون ادم on adem*, ten men ; *يوز قرق اوج ات yuz kirk utch at*, one hundred and forty-three horses. The verb also may remain in the singular. Very often the substantive is put in the genitive : *اون ادمك on adamiñ*, or *ادمك اونى adamiñ ony*, ten men.

The ordinals are formed by adding *نجى ndji* to the cardinal numbers : *برنجى birindji*, the first ; *ايكنجى ikindji*, the second ; *يكرمنجى yirmindji*, the twentieth. The ordinals are declinable, and are placed before the subject counted.

The interrogative *قاچ katch*, how many? takes the ordinal termination : *قاچنجى katchindji*, which in the series?

The ordinals take the pronominal termination : *دورتنجيمز durtindjimiz*, the fourth of us.

The cardinal and ordinal numbers take the affixes *سى sy* or *ى y*, and then have the meanings *برى biry*, a person, a certain person ; *ايكنجيسى ikindjisyy*, the second person.

The distributives are formed by the addition of *ر ir* to cardinal numbers ending in a consonant, and *شر shir* to those ending in *ى y* ; as, *برر birer*, by ones ; *ايكيشر ikisher*, by twos. When several numbers are used, the first only takes the termination : *دورتير يوز durtir yuz*, by four hundreds ; *ادملره بشر غروش وير ademlereh besher grush vir*, give the men five piasters apiece.

The fractional numbers are formed by the addition of *ده de* or *دن dn* to the number forming the denominator : *اوچده بر utchdeh bir*, one third ; *اوندن يدى ondan yedy*, seven-tenths. Commonly, however, *يارم yarim* or *يارى yary*, and *نصف nysf* are used for one half, and *چيرك tchirek*, a quarter ; *يارم ساعت yarim sa-at*, half an hour ; *اوچ چيرك ساعت utch tchirak sa-at*, three quarters of an hour. In place of *يارم yarim* the word *بوچق bootchook* is used when it makes up a part of a larger number ; as, *ايكى بوچق ساعت iky bootchook sa-at*, two and a half hours. Fractions may also be expressed by using the ordinal numbers followed by *پاى pai* : *ايكنجى پاى ikindji pai*, a half ; *عسكر ١٦٠٠٠ دركه نصف سواريلر ١٦٠٠٠ عسكر*, the army is sixteen thousand, of which half is cavalry.

The termination *لك lk* or *لق lyk* is added to the numerals or to the

noun accompanying the numeral, as below : بشلک *beshlik*, a piece containing five ; قرق غروشلك كتاب *kirk grooshlek kitab*, a book worth forty piasters ; بش يوز پارهلك بالطة *besh yuz parehlik balta*, an axe worth five hundred para ; اوج ايلق *utch ailek*, every three months, and once in three months.

The numerical adverbs once, twice, etc. are formed by using كز *kez*, كره *kere*, سفر *sefer*, with the cardinal numbers : بر كره *bir kere*, once ; ايكي كره *iki kere*, twice.

The multiplicatives are formed by using قات *kat* after the cardinal numbers : اون قات *on kat*, tenfold.

The Arabic words اول *evvel* and اولكى *evvelky*, first, are in common use. The word الك *ilk*, first, early, is also sometimes used.

In speaking of a number of men or things it is not unusual to employ an auxiliary word, as, for instance, باش *bash*, in the case of animals : Ex. اون باش اينك *on bash inek*, ten (head of) cows. In the case of persons, كشي *kishy* or نفر *nefer* is used. In the case of animals, باش *bash* or راس *ras*. In the case of things, قطع *kute*, عدد *aded*, or دانه *dana* are the words most frequently used ; عدد, however, is sometimes used when persons are spoken of.

When it is intended to note particularly that all the persons named join in the action, ده *deh* or دخى *dakhi* is used : كويك اوچده *keupek utchdeh kara dir*, all the three dogs are black.

In speaking uncertainly of the number, as, for instance, two or three dogs, the particle يا *ya*, 'or,' is omitted : ايكي اوج كويك *iki utch keupek*, two or three dogs.

VOCABULARY.

The negative form of در *dir*, 'is,' is دكل *deyel*, 'is not.' The pronominal terminations are added to it as below :—

SINGULAR.	PLURAL.
دكلم <i>deyilim</i> , I am not.	دكلز <i>deyilez</i> , we are not.
دكلسن <i>deyilsin</i> , thou art not.	دكلسكنز <i>deyelsiniz</i> , you are not.
دكلدر <i>deyelder</i> , he is not.	دكلدرلر <i>deyeldirler</i> , they are not.

ايو دكلسكنز *ayeh deyelsiniz*, you are not good.

شهر ايرق دكل در *sheher irak deyel dir*, the city is not far.

The negative of وار *var*, he has, is يوق *yok* or يوق در *yok dir* ; كويكم

یوق, I have not a dog. It is to be remarked, however, that when possession is implied, the name of the possessor is in the genitive; as, وار بو ادمك كوپكى *boo adamiñ keupeky var*, this man has a dog, (literally) of this man his dog there is.

فایدھلو *faidelu*, useful.
 قورقمش *koorkmish*, frightened.
 یمورطه *yoormoorteh*, egg.
 توتون *tutun*, tobacco.
 باغچه *bagtcheh*, the garden.
 ایاق *ayak*, the foot.
 گول *gul*, the rose.
 چایر *tchair*, the meadow.
 اما *ama*, but.
 گوندردی *gunderdy*, has sent.

عالم *a-alim*, learned.
 لایق *laek*, worthy.
 اكمك *ekmek*, bread.
 چیمچق *tchethek*, the flower.
 توز *tooz*, salt.
 پرمق *parmak*, toe, finger.
 چوجق *tchodjuk*, child.
 تارلا *turla*, the field (arable).
 باغبان *bargban*, gardener.
 كرك *gerék*, is necessary.

The Turkish verb governs in general either the nominative or accusative. When the object is a pronoun, a noun with a pronominal termination or a proper name, it is in the accusative; when it is a substantive, it is in the nominative unless something determinate is meant:—

ات الدم *at aldim*, I have bought a horse.
 اتی الدم *aty aldim*, I have bought the horse.
 بو اتی الدم *boo aty aldim*, I have bought this horse.

Verbs governing the dative and ablative will be followed by ablative and dative in the vocabularies.

EXERCISE V.

اون دورت اوغلان و یکرمی بش قز. قاچ کویکک وار. التی کویکم وار. هر بر ایاغکه قاچ پرمغک وار. بو ایاغده بش پرمغم وار. و او برینه دخی بش پرمغم وار. بو چایرده ایکی یوزات در و چایران بیوک در. بو چیمچق کوزل دکل در. چوجقلره ایکیشر کول وپردی. ایکی اتی تارلابه گوندردی. بوراده بش کویک انلردن کمی اق کمی قره در. نه کوزل کولکنز وار.

The gardener has sent twenty eggs. A little salt is necessary. There are five fingers on each hand. You have not six fingers.

A useful dog is not frightened. The little boy gave four roses to the little girl. There is not a rose in the gardener's house. The boy met the girl on the road. This onion is bigger than an egg. What news is there in the city? There are forty-five cows in the field and there are three boys.

TALE II.

¹ مصر شهرنده بر پادشاه و ارایدی و انک بر ² کاردان وزیر و ارایدی و ³ دایم ⁴ پیغمبر انک ⁵ قاتنه کلور ایدی بر کون وزیر ⁶ دنیانک ⁷ احوالنه ⁸ نظر ⁸ ایلدی بلدی که هیچ نسنه کمسیه ⁹ پایدار ⁹ اولمز ¹⁰ پس وزیرلقدن ¹¹ ال ¹¹ چکوب بر ¹² گوشه ¹³ اختیار ¹³ ایدوب ¹⁴ طاعته ¹⁵ مشغول ¹⁵ اولدی پس ¹⁶ نچه زمان کچدی پیغمبر وزیر ¹⁷ کلمدی بو وزیر ¹⁸ تعجب ¹⁸ ایلدی بر کون کوردی که پیغمبر ¹⁹ دخی ¹⁹ کلدی وزیر دیدی بن وزیر ²⁰ ایکن هر ²¹ ساعت قاتمدن ²² کتمزدک شمدی که طاعته مشغول اولدم نیچون کلمز اولدک دیدی پیغمبر ایتدی سن ²³ ظاهرده وزیرلق ایدردک و بن ²⁴ باطنده وزیرلق ایدردم شمدی سن ظاهر وزیرلغندن ال چکدک بن دخی قتکه کلمز اولدم دیدی چون وزیر پیغمبردن بو سوزی اشتدی واروب ²⁵ تکرار ²⁶ وزارت ²⁷ طلب ²⁷ ایدوب الدی کیرو پیغمبر هر ساعت کلور ایدی.

VOCABULARY.

- ¹ In the Egyptian city : Cairo ² intelligent, able ³ always
⁴ prophet ⁵ side ⁶ of the world ⁷ affairs ⁸ considered
⁹ not lasting ¹⁰ then ¹¹ giving up, removing his hand
¹² retired spot, corner ¹³ choosing ¹⁴ adoration ¹⁵ gave
himself up to ¹⁶ a little ¹⁷ did not come ¹⁸ astonished
¹⁹ was come again ²⁰ being, while I was ²¹ hour ²² you did
not go ²³ in appearance ²⁴ in reality ²⁵ again ²⁶ office
of vizier ²⁷ seeking.

Formation of Nouns.

From substantives, adjectives denoting possession or endowment can be formed by the addition of *لو lu* or *لی ly*; from *ات at*, horse, *اتلو atlu*, mounted, possessor of a horse, a cavalier; from *عقل akel*, talent, *اکللو akellu*, intelligent; *کوی keuy*, village, *کویلو keuylu*, belonging to a village, a villager; *توز tuz*, salt, *توزلو tuzlu*, salted;

کوزلو *kara geuzlu*, black-eyed ; قورقو *koorkoo*, fear, قورقولو *koorkooloo*, dangerous ; خاتونلو ار *khatoonlu er*, a married man.

[When an adjective or numeral agrees with the substantive formed in this way some ambiguity may arise : ايکي خاتونلو ار *iki khatunloo er*, a man with two wives, a man twice married. In the first case, in speaking, the *iki* is joined to the *khatun* ; in the second, they are pronounced separately.]

By the addition of جي *dzy* to substantives, the noun agent is formed : Ex.

اتمک *etmek*, bread ; اتمکجي *etmekdzy*, the baker.
 يول *yol*, the road ; يولجي *yoldzi*, the traveller.
 قپو *kapoo*, the door ; قپوجي *kapoodzi*, the porter.

This termination is used with نه *ne* ; as, نهجي *nidzi*, what is he ?

For the formation in the case of verbs, see page 24.

From adjectives and substantives alike, are formed substantives denoting the action or quality, by the addition of لق or لك *look* or *lik* ; from دوست *doost*, the friend, دوستلق *doostlook*, friendship ; from اتمکجي *etmekdzy*, baker, اتمکجيلک *etmekdjilik*, the trade of a baker ; گوزل *guzel*, beautiful, گوزللك *guzellik*, beauty ; چوجق *tchodjuk*, the child, چوجقلق *tchodjuklik*, childhood.

The same termination is used to form the noun denoting the place where a substance or thing is found ; from گول *gool*, the rose, گوللك *goollook*, the rose bed ; from طاغ *dagh*, mountain, طاغلق *daghlik*, a mountainous place ; from کويک *keupek*, the dog, کويکلك *keupeklek*, the kennel. For the use of this termination with verbs, see page 29 ; and see also page 15.

Diminutives are formed by the addition of the syllable جک or جق *djik* or *djek* ; from ادم *adem*, the man, ادمجک *ademdjek*, 'the little man ; اوغلانجق *ooglandjek*, the little child. This may be further strengthened by the addition of ز *z* ; as, ادمجکز *ademdjekiz*, a very little man. This last termination is used in general when the word is meant to indicate affection ; ادمجکز meaning, rather, 'the dear little man.'

The termination سز *siz*, without, is placed at the end of a noun to form an adjective, denoting privation, صوسز *soosiz*, dry, from صو

water; ادبسىز *edebsiz*, impolite; قورقو *koorkoo*, fear, قورقوسىز *koorkoosiz*, fearless, and from this قورقوسىزلىق *koorkoosizlik*, fearlessness.

The termination داش *dash* denotes companionship; from يول *yol*, road, يولداش *yoldash*, fellow-travellers.

For the termination كى *ky*, see page 11.

Substantives may also be formed by the combination of two substantives or a substantive and adjective; as, from قهوه *kahveh*, coffee, and خانه *khana*, house, قهوه خانه (*khafarna*), coffee-house; خستاخانه *khastaharna*, hospital.

THE TURKISH IRREGULAR AUXILIARY VERBS.

The substantive verb is very peculiar in Turkish. It is used to form the persons and numbers of verbs by addition to the verbal root, and is also used, as below, with nouns, both substantive and adjective.

With an adjective, ياش *yash*, wet.

Present Tense.

	SINGULAR.		PLURAL.
1st Pers.	ياشم <i>yashim</i> , I am wet.		ياشىز <i>yash-iz</i> , we are wet.
2nd „	ياشسىن <i>yashsen</i> , thou art wet.		ياشسىنيز <i>yashsiñiz</i> , you are wet.
3rd „	ياشدر <i>yashder</i> , he is wet.		ياشدرلر <i>yashdirler</i> , they are wet.

For سىز of the 2nd person plural سىز *siz* is frequently used.

Imperfect.

SINGULAR.

1st Pers.	ياش ايدىم <i>yash idim</i> , I was wet.
2nd „	ياش ايدىك <i>yash idiñ</i> , thou wast wet.
3rd „	ياش ايدى <i>yash idy</i> , he was wet.

PLURAL.

1st Pers.	ياش ايدىك <i>yash idook</i> , we were wet.
2nd „	ياش ايدىكىز <i>yash idiñiz</i> , you were wet.
3rd „	ياش ايدىلر <i>yash idiler</i> , they were wet.

Perfect.

SINGULAR.

1st Pers.	ياش ايمشيم <i>yash imishim</i> , I have been wet.
2nd „	ياش ايمشسىن <i>yash imishsen</i> , thou hast been wet.
3rd „	ياش ايمشدر <i>yash imishder</i> , he has been wet.

PLURAL.

- 1st Pers. *yash imishiz*, we have been wet.
 2nd „ *yash imishsiz*, you have been wet.
 3rd „ *yash imishderler*, they have been wet.

Present Conditional.

SINGULAR.

- 1st Pers. *yash issim*, if I be wet.
 2nd „ *yash issiñ*, if thou be wet.
 3rd „ *yash isider*, if he be wet.

PLURAL.

- 1st Pers. *yash issek*, if we be wet.
 2nd „ *yash issiñiz*, if you be wet.
 3rd „ *yash issehler*, if they be wet.

Observe, that these endings are also added to substantives :
yoldjy-iz, we are travellers; *dostsiñez*, you are friends.

The Negative Form of the Substantive Verb :

SINGULAR.

- 1st Pers. *deyelim*, I am not.
 2nd „ *deyelsen*, thou art not.
 3rd „ *deyelder*, he is not.

PLURAL.

- deyelez*, we are not.
deyelsengez, you are not.
deyelderler, they are not.

The *در* and *درلر* of the third person singular and plural are generally omitted.

The other tenses are formed by the addition of *دکل* *deyel* to the imperfect, perfect, and other tenses given above : *بو ات ایوات دکل* *bo at ayeh at deyel*, this is not a good horse ; *ایو دکل ایسه پک یمان* *eyeh deyel isseh pek yeman deyel*, if it is not a good one, it is not a very bad one.

The interrogative particle *می* *my* is joined to the last syllable ; as, *یاشمیم* *yashmi-um*, am I wet ? *یاش دکلمیسن* *yash deyelmy sen*, are you not wet ?

The auxiliary verb 'to have' does not exist in Turkish. Its place is supplied by the impersonal verb *وار* *var*, there is. The conjugation is formed by the use of the pronominal endings in the manner indicated below. The negative is formed by the use of *یوق* *yok* or *یوق در* *yok dir*.



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The negative forms of the above examples are—

بر اوم يوق *bir evim yok*, I have not a house.

توزم يوق ایدی *tuzem yok idi*, I had no salt.

بر کتابم يوق ایسه *bir kitabem yok isseh*, if I have not a book.

The perfect and other tenses, formed by the use of اولمق *olmak*, have in the negative verb the negative form of اولمق *olmak*, viz. اولممق *olmemak*, not to be.

In the perfect this gives بر قلمم اولمادی *bir kalemem olmadi*, I have had no pen.

توتونم اولدجق *tutunum oledjek*, I shall have tobacco.

توتونکمز اولميجق *tutunuñuz olmeyehdjak*, you shall not have tobacco.

It is to be remembered, however, that the verb is also used in its proper impersonal sense: بر ادم وار در *bir adam var dir*, a man exists, there is a man; بر کشی وار ایدی *bir kishy var idy*, there was a being; بر کشی يوق ایدی *bir kishy yok idy*, there was not a person.

The tenses of the impersonal verb:—

Present.	SINGULAR.	Imperfect.
وار در <i>var dir</i> , there is.	|	وار ایدی <i>var idy</i> , there was.
Present Subjunctive.		Imperfect.
وار ایسه <i>var isseh</i> , if there be.	|	وار سیدی <i>var sidy</i> , if there had been.
Gerund.	وار ایکن <i>var iken</i> , there being.	
Negative Verb.		
Present.		Imperfect.
یوق در <i>yok dir</i> , there is not.	|	یوق ایدی <i>yok idy</i> , there was not.
Present Subjunctive.		
یوق ایسه <i>yokisseh</i> , if there be not.		

Imperfect.

یوقیسیدی *yokysydy*, if there had not been.

Gerund. یوقیکن *yok iken*, there not being.

When possession is indicated, the name of owner is in the genitive: بر اکمکچینک بر دکان وار ایدی, a baker had a shop.

The various tenses of the verb اولمق *olmak* are frequently used in place of the above.

It will be seen that the word *yok* يوق denies the existence of something. *دکل* denies that some quality or description belongs to a noun. In a few cases it is immaterial which of the two negatives is employed. In answer to the question, 'Is the girl here?' either negative might be employed.

sheraby var, he has wine. مرادی وار
 bir butchikim yok, I have not a knife. بر بچقم يوق
 nemaz var, what have we? نماز وار
 tabakleriñ yokidy, you had not plates. طبقلرك يوغیدی

EXERCISE VI.

خسته دکلمیسن. شهرده در. اتلرمز چایرده در. باغچهکز کوزلی.
 باعجهم اک کوزل در. باغبانمی سن. باغبان دکلم. اما چوق اک
 کوزل کولم وار. قاچ توتونک وارمی. شهرده چوقم اما بوراده بر از. بر
 ازبکا ویر. اوه توز کرک هر نسنیه توز کرک. دوستمک اوغلانکز. چوجق
 قوقوسزمی در. اک قوقوسز در اما عقللو دکل در. بو کوپکلک اک بیوک
 دکلمی. کوپللق کچوک دکل. کوپکلقده اوچ کوپکم و بریسینک اشکی
 در. اوده برشیمز وارمی. بر کون بر انکلیز شهرده وار ایدی. دکانده
 هیچ برشی یوق در. بو زنکین ادمک بر بیوک او وار ایدی. کوپکک
 اوده درمی. اوده دکل در باغچهده در.

The baker is in his shop. The door of the baker's shop is large, but the window is larger. The traveller and three of his friends are in my house. The road in the mountain is very bad. There are four dogs in the kennel. Are there not five dogs in your kennel? There are three dogs in this kennel, and two dogs in my house. Is there any salt meat in this shop? There is a black-eyed girl in the shop, but there is no salt meat. Is the gardener intelligent? The gardener is very intelligent, but his hands are very dirty. There are five knives in the box.

THE REGULAR VERB.

The present infinitive of the Turkish verb ends in either *مک* *mek* or *مق* *mak*: Ex. *بلمک* *bilmek*, to know; *ارامق* *aramak*, to seek. The imperative is formed by cutting off this ending: *بیل* *bil*, know; *ارا* *ara*, seek. The word thus obtained is the root, and appears in all the tenses.

By the addition of the termination to the root جى *djy* (page 18), the name of the agent is formed : بليجى *bilidjy*, one who knows, a connoisseur. سومك *sevmek*, to love ; سوجى *sevdjy*, a lover. اغوا ايدىنجى *ighva idindjy*, tempter, from اغوا ايتمك *ighveh etmek*, to tempt.

By the addition of لو *loo* : بللو *billoo*, known ; سوكولو *sevkooloo*, beloved.

By the addition of مه *meh* : سومه *sevmeh*, the action of loving.

The tenses most commonly required are given for the verb سومك *sevmek*, to love.

First Present. (1)

SINGULAR.

سورم *severim*, I love, or do love, I am accustomed to love.
سورسن *seversen*, thou lovest, dost love, art accustomed to love.
سور *sever*, he loves, does love, is accustomed to love.

PLURAL.

سوروز *severiz*, we love, do love, are accustomed to love.
سورسكنز *seversiniz*, you love, do love, are accustomed to love.
سورلر *severler*, they love, do love, are accustomed to love.

Second Present. (2)

SINGULAR.

سويورم *seviirim*, I am loving (now).
سويورسن *seviorsen*, thou art loving.
سويور *seviir*, he is loving.

PLURAL.

سويوروز *seviiriz*, we are loving.
سويورسكنز *seviorsiniz*, you are loving.
سويورلر *seviirler*, they are loving.

First Imperfect. (3)

SINGULAR.

سويوردم or سويورايدم *seviirdim* or *seviiridim*, I was loving.
سويوردك or سويورايدك *seviirdin* or *seviiridin*, thou wast loving.
سويوردي or سويورايدى *seviirdy* or *seviiridy*, he was loving.

PLURAL.

سويوردك or سويورايدك *seviirdik* or *seviiridik*, we were loving.
سويوردىكنز or سويورايدكنز *seviirdiniz* or *seviiridinez*, you were loving.
سويورديلر or سويورايديلر *seviirdiler* or *seviiridiler*, they were loving.

Second Imperfect. (4)

SINGULAR.

سورایدم and سوردم *severdim*, I loved, used to love.

سوردك *severdiñ*, thou lovedst.

سوردی *severdy*, he loved.

PLURAL.

سوردك *severdik*, we loved.

سوردكز *severdiñez*, you loved.

سوردیلر *severdiler*, they loved.

First Perfect. (5)

SINGULAR.

سودم *sevdim*, I loved, have loved, did love.

سودك *sevdiñ*, thou lovedst.

سودی *sevdy*, he loved.

PLURAL.

سودك *sevdik*, we loved.

سودكز *sevdiñez*, you loved.

سودیلر *sevdiler*, they loved.

Second Perfect.

SINGULAR.

سومشم *sevmishim*, I have loved.

سومشسن *sevmishsen*, thou hast loved.

سومش (در) *sevmish (dir)*, he has loved.

PLURAL.

سومشیز *sevmishiz*, we have loved.

سومشكز *sevmishiñez*, you have loved.

سومشیلر *sevmishler*, they have loved.

Pluperfect. (6)

سومش اولدم or سومش ایدم *sevmish idim* or *sevmish oldum*, I had loved, etc., like (3).

First Future. (7)

SINGULAR.

سوهجكم or سوهجكم *sevehdjegim*, I shall or will love.

سوهجكسن *sevehdjeksen*, thou shalt or wilt love.

سوهجك *sevehdjek*, he shall or will love.

PLURAL.

سوه جگيز *sevehdjegiz*, we shall or will love.
 سوه جگيز *sevehdjeksez*, you shall or will love.
 سوه جگيز *sevehdjekler*, they shall or will love.

Second Future.

SINGULAR.

سومش اولورم *sevmish oloorim*, I shall have loved, etc., like the Present, see page 30.

Imperative.

SINGULAR.

سو *sev*, love thou.
 سوسون *sevsoon*, let him love.

PLURAL.

سوهلم *sevehlim*, let us love.
 سوهگيز *seviñiz*, love you.
 سوهونلر *sevsunler*, let them love.

SUBJUNCTIVE.

Present.

SINGULAR.

سوم or سوهيم *sevehim* or *sevem*, that I may love.
 سوهسن *sevehsen*, that thou mayst love.
 سوه *seveh*, that he may love.

PLURAL.

سوهلم or سوهيز *sevehiz* or *sevelem*, that we may love.
 سوهسگيز *sevehsiñiz*, that you may love.
 سوهلر *sevehler*, that they may love.

Imperfect.

SINGULAR.

سوه ايدم *sevehidum*, that I might love, etc., like (3).

CONDITIONAL.

Present.

SINGULAR.

سوراييسهم or سورسم *seversem* or *severissem*, if I love.
 سوراييسك or سورسك *severseñ* or *severisseñ*, if thou lovest.
 سوراييسه or سورسه *severseh* or *severisseh*, if he loves.

PLURAL.

سورایسک or سورسک *seversek* or *severissek*, if we love.
 سورایسکنز or سورسکنز *severseñiz* or *severisseñez*, if you love.
 سورایسهلر or سورسهلر *seversehler* or *severissehler*, if they love.

Imperfect.

سوسم and سوسهم *sevsem*, if I have loved.

With terminations the same as in the Present.

Perfect.

سوسه ایدم *sevsehidum*, if I had loved, etc., like (3).

INFINITIVE.

سومک *sevmek*, to love.

سومش اولق *sevmish olmak*, to have loved.

Declinable Present Participle, سون *seven*, loving, one that is loving, who loves.

Indeclinable Present Participle, سور *sever*,

Declinable Past Participle, سودک *sevdek*, loved, having loved.

Indeclinable Past Participle, سومش *sevmish*,

Declinable Future, سوبجک and سوهجک *sevehdjek*, about to love, getting to love.

Indeclinable Future, ی and سوملو *sevmely*, necessary to love.

GERUNDS.

سوه *seveh*, loving.

سورایکن and سورکن *severken* and *severiken*, in loving, while loving.

سوب *sevup*, loving, loved.

سوه رک *severek*, in loving (continually).

سونه *sevindje*, when loving.

سومکین *sevmekin*, loving, because he loves.

سوه لی *sevehlu*, since he loves.

سودکده *sevdukdeh* or سومکده *sevimekdeh*, in or whilst loving.

The indeclinable future participle سوملو forms with the auxiliary termination سوملیم *sevmely-im*, I must love ; and also an imperfect with سوملی ایدم *sevmely-idim*, I must have loved.

The above are the principal tenses of the active verb.

The interrogative verb is formed by the use of the particle *می* *my*. This is placed at the end of the word ; as, *بلدکمى* *bilduĩmy*, have you known? In those tenses, however, when the auxiliary verb is added to the present and future participles to form the present imperfect and future, the *می* is added on after the participle : *بلورمیسن* *bilurmisen*, do you know? *بلورمیدک* *bilurmiduk*, did we know? Had the particle been at the end of the word, the question would have been about your or our knowing, as distinguished from some one else knowing ; as above, the question is as to your or our knowing, as distinguished from your or our ignorance.

VOCABULARY.

اوت *evet*, yes.
گتورمک *geturmek*, to bring.
گلمک *gelmek*, to come.
بلمک *bilmek*, to know.
ایچمک *itchmek*, to drink.
دیمک *dimek*, to say.
گیرمک *germek*, to enter.
گورمک *guermek*, to see.

خیر *khair*, good, well, used for 'no.'
استمک *istemek*, to wish.
کسمک *kismek*, to cut.
یمک *yemek*, to eat.
پشیرمک *pishirmek*, to cook.
دوشمک *dushmek*, to fall.
گوسترمک *gustermek*, to show.

The verb agrees in general with its nominative in number and person, but frequently it is used in the third person singular, when the third person plural would by this rule be required. Verbs that in English are followed by a dative or ablative are in general followed by the same cases in Turkish.

EXERCISE VII.

ادملر شهردن کلیور. بو اوغلان ادمه کل دیدی. اكا كتابی گوستردم
 کتابکزی کوردم اما کوزل دکل در. اتمکی کسیورم و اک فنا در. اول
 بر ادم اتمک شهرده کوردی. اتمکچی اتمکی یز. فرانسز قاریسی اتی
 پشردی. چوجق اوک دامیدن دوشدی. بو ادم یولی گوسترجک. شهرده
 بابامی گورجکز. صاندغینی کویه کوندرجکم. نیچهلر شهردن و کویدن
 کلوب اوده کیره جکلز. چوق ادم شهردن کلیورمی. چوق ادم یولده
 کوردکی. جیر افندم بر ادم اوده کیردی. قزی سودکندن اوده کلدی.
 سن کیم سن. بن اول صندوق کتورن ادمم.



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EXERCISE VIII.

قپواچ. كتاب ال. ادمه بقدرق اما النده هيچ بر شي دكل ايدى
 كتابى قزدن الدق. اوغلان بيچقى اوده بولدى. يمورطهلىرى صندوقده
 قوجكم. قوشلرك يمورطهسى قرهلم. دوستلرمى شهرده ارايورم. اوغلانك
 كتابى بوزمشدر. كوپكلردن ادملر قورقريدى. بر دوشكده ياتر بر ادمى
 كوردم. دوستلركنر دوشكلرمى شهرده بولمىچقلىز. ادم اتمكى اراوب
 صندوق اچدى. هيچ بر شي شهردن الدق. بو كتاب بوزمقدن قورقدم.
 شهردن قاچدم. باق يولده ايكى اتلوا ادم. سانورم كه انلر بنم دوستم
 درلر. بو دوكانده نه وار. نه استيورسكنر افندم. بر قاچ كتاب المتق
 استرم. بز شهردن قاچنك اوغلانلرئز.

Conjugation of the verb *olmak*, to be, to become.

Present.

SINGULAR.	PLURAL.
<i>olourim</i> , I am.	<i>olouriz</i> , we are.
<i>oloursen</i> , thou art.	<i>oloursiñiz</i> , you are.
<i>olour</i> , he is.	<i>olourler</i> , they are.

Imperfect.

SINGULAR.

olour-dim or *-idim*, I was.
olour-diñ or *-idiñ*, thou wast.
olour-di or *-idy*, he was.

PLURAL.

olour-duk or *-iduk*, we were.
olour-duñuz or *-iduñuz*, you were.
olour-diler or *-idiler*, they were.

First Perfect.

SINGULAR.	PLURAL.
<i>oldum</i> , I was.	<i>olduk</i> , we were.
<i>olduñ</i> , thou wast.	<i>oldiñiz</i> , you were.
<i>oldy</i> , he was.	<i>oldiler</i> , they were.

Second Perfect.

SINGULAR.

اولشم *olimishim*, I have been.
اولشسن *olimishsen*, thou hast been, etc., like the Present.

Pluperfect.

اولش ايدم *olmish-idem*, I had been, etc., like the Imperfect.

Future.

اوله جغم (اولاجغم) *oladjekim*, I shall be.

Imperative.

SINGULAR.

اول *ol*, be thou.
اوله and اولسون *olsoon* and *olleh*, let him be.

PLURAL.

اوله لم and اولالم *olehlim*, let us be.
اوله كز *olehiñez*, be ye.
اولسونلر *olsoonler*, let them be.

SUBJUNCTIVE.

Present.

اوله يم *olehim*, that I may be, like the Present Indicative.

Imperfect.

اوله ايدم *olehidim*, that I might be, like the Imperfect.

CONDITIONAL.

اولورسم and اولور ايسهم *oloursem* and *olourissehim*, if I be.

PARTICIPLES.

DECLINABLE.

اولان *olan*
اولدك *olduk*

INDECLINABLE.

اولور *olour*, being.
اولمش *olmish*, having been.
اوله دجك *olehdjek*, about to be.

GERUNDS.

- اولوب *olup*, when in being.
 اولورکن *olouriken*, in being, while being.
 اولیجق *olidjek*, in being.
 اولنججه *olindjeh*, while in being.
 اولمغین *olmeghin*, having been.

The other tenses in common use can be formed after the model of the regular verb.

Compound verbs are formed by the use of اولیق *olmak* with a noun : جمع اولیق *djem olmak*, to assemble ; قبول اولیق *kabul olmak*, to receive ; حاضر اولیق *hazer olmak*, to be prepared ; قتل اولیق *katil olmak*, to kill ; واقع اولیق *vaky olmak*, to take place, to happen ; صوغوق اولیق *sooghogh olmak*, to be cold.

The passive of اولیق *olmak*, اولنمق *olunmak*, is used in those cases where the verb formed with اولیق has an active signification, to form the passive verb : قتل اولنمق *katil olunmak*, to be killed.

VOCABULARY.

زنهار <i>zinhar</i> , beware.	یوخسه <i>yokseh</i> , or, or possibly.
خلق <i>khalk</i> , people.	تیز <i>tiz</i> , quickly.
زمان <i>zeman</i> , time.	نه قدر <i>neh kader</i> , how many ?
قدر <i>kader</i> , quantity, value.	how much ?
باشلامق <i>bashlamak</i> , to begin.	نه قدر زمان <i>neh kadar zeman</i> , how long ?
بنمک <i>binmek</i> , to ride, to mount (on horseback).	قاچمق <i>catchmek</i> , to run away.
اگر <i>eger</i> , if.	وارمق <i>varmak</i> , to go.

EXERCISE IX.

بو اوغلان کویکمی قتل اولدی. اون اوچ چوجق اوده جمع اوله جقدر.
 اتلرمز تیر حاضر اولسون. بو کون چوق صوغوق اولور. خلق جمع
 اولوب کوردم. نه زمانده واقع اولدی. بن اوکه کلنججه جمع اولمق
 کوردم. قاچ ادم کوردکمی. یوز یکمی یوخسه یوز اوتوز کوردم. بر کون
 اتمه بنوب شهرة کدرایکن اوچ قورت قارشو واردیلر کویکم قاچدی
 قورقمقه باشلدم. شهردن کلمکه زمانم اوله جقمی. اوچ اتی کویده
 یوغمیدی. اگر ایو اتلرکز اولور ایسه زنهار صاتمهن.



Formation of Verbs from Verbal Root.

The passive is formed by the insertion of ل *l* after the root سولك *sevlmek*, to be loved.

ياقمق *yakmak*, to burn ; ياقلماق *yakilmak*, to be burnt.

When the root ends in ت *t*, this is sometimes changed into د *d* before the ل *l*.

When the root ends in a vowel, نل *nel* or *nil* is inserted : ديمك *dimek*, to say ; دينلمك *dinelmek*, to be said. The ل *l* is, however, commonly omitted in those cases, and دينمك *dinmek*, to be said, is used.

When the root ends in ل *l*, instead of doubling the letter, ن *n* is inserted ; as, بلمك *bilmek*, to know ; بلنمك *bilenmek*, to be known.

The passive and active verbs are conjugated in the same manner.

Present.

سوليورم *seviliorum*, I am being loved.

سولرم *sevilerim*, I am loved.

Imperfect.

سولايدم *sevilidim*, I was loved.

Future.

سولهديجكم *sevilehdjekim*, I shall be loved.

etc., etc.

From the root of the verb many verbs may be formed. The most important of them are given below.

From سوماك *sevmek*, to love, are formed the

Negative سوممك *sevmemek*, not to love.

Causative سودرمك *sevdirmek*, to cause to love.

Reflective سونمك *sevinmek*, to love one's self (used for 'to be pleased').

Reciprocal سوشمك *sevishmek*, to love one another.

From the passive سولمك *sevlmek*, to be loved, in like manner, may be formed سولممك *sevlmemek*, not to be loved :—

سولدرمك *sevildermek*, to cause to be loved.

سولدرممك *sevildermemek*, not to cause to be loved.

By the insertion of *ı* after the root in the negative, the verb expressing the impossibility of the action is formed :—

سوءممك *sevehmemek*, not to be able to love.

سوءرءممك *sevderememek*, not to be able to cause to love, etc., with others in the same way.

The verbs thus formed are conjugated after the models given, with the exception of the negative verbs. The conjugation of the verb اءءممك *etmemek*, not to do, or make, is now given.

First Present.

SINGULAR.

اءءمءورءم *etmiorim*, I am not making.

اءءمءورءسن *etmiorSen*, thou art not making.

اءءمءور *etmior*, he is not making.

PLURAL.

اءءمءورءز *etmioriz*, we are not making.

اءءمءورءسءن *etmiorseñiz*, you are not making.

اءءمءورءلر *etmiorler*, they are not making.

Second Present.

SINGULAR.

اءءمم *etmem*, I do not make.

اءءمءسن *etmezsen*, thou dost not make.

اءءمز *etmez*, he does not make.

PLURAL.

اءءمءز *etmezez*, we do not make.

اءءمءسءن *etmezsiñiz*, you do not make.

اءءمءلر *etmezler*, they do not make.

First Imperfect.

SINGULAR.

اءءمءورءءم *etmeyordim*, I was not making.

اءءمءورءءن *etmeyordiñ*, thou wast not making.

اءءمءورءءء *etmyordy*, he was not making.

PLURAL.

اءءمءورءءك *etmeyordik*, we were not making.

اءءمءورءءنء *etmyordiñez*, you were not making.

اءءمءورءءلر *etmeyordiler*, they were not making.

Second Imperfect.

ایتمز ایدم *etmez idim* or *etmezdin* and ایتمز اولدم *etmez oldim*, I did not make.

SINGULAR.

ایتمز ایدم *etmez idim*, I did not make.
ایتمز ایدک *etmez idiñ*, thou didst not make.
ایتمز ایدی *etmez idy*, he did not make.

PLURAL.

ایتمز ایدک *etmez iduk*, we did not make.
ایتمز ایدکز *etmez idiñez*, you did not make.
ایتمز ایدیلر *etmez idiler*, they did not make.

First Perfect.**SINGULAR.**

ایتمدم *etmedim*, I have not made.
ایتمدک *etmediñ*, thou hast not made.
ایتمدی *etmedy*, he has not made.

PLURAL.

ایتمدک *etmeduk*, we have not made.
ایتمدکز *etmediñez*, you have not made.
ایتمدیلر *etmediler*, they have not made.

Second Perfect.**SINGULAR.**

ایتمیشم *etmemishim*, I have not made.
ایتمیشسن *etmemishsen*, thou hast not made.
ایتمیش *etmemish*, he has not made.

PLURAL.

ایتمیشز *etmemishez*, we have not made.
ایتمیشسکز *etmemishsiñez*, you have not made.
ایتمیشلر *etmemishler*, they have not made.

Pluperfect.

ایتمیشم *etmemish idim* and ایتمیشدم *etmemisdim*, I had not made, like the Imperfect.

Future.

ایتمه جکم *etmehdjegim*, I will or shall not make.

Future Perfect.

ایتممش اولورم *etmemish oloorim*, I shall not have made.

Imperative.**SINGULAR.**

ایتمه *etmeh*, do not make.

ایتمسون *etmesoon*, let him not make.

PLURAL.

ایتمهلیم *etmehlim*, let us not make.

ایتمکنز *etmiñiz*, do not make.

ایتمسونلر *etmesoonler*, let them not make.

Present Subjunctive.

ایتمه ییم *etmeyim*, that I may not make, like the Present Indicative and Subjunctive Present.

Imperfect.

ایتمه ایدم *etmeyeidim*, that I might not make, like the Imperfect Indicative.

CONDITIONAL.**Present.**

ایتمز ایسم *etmezisem*, if I do not make.

ایتمز ایسک *etmeziseñ*, if thou dost not make.

Imperfect.

ایتمسم *etmesseem*, if I did not make.

Perfect.

ایتمزدیم and ایدم *etmezdim*, if I had not made.

INFINITIVE.

ایتمک *etmemek*, not to make.

Present Participle indeclinable
declinable

ایتمز *etmez*, not making.
ایتمن *etmen*,



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VOCABULARY.

برین یارین *yarin*, to-morrow.
 دون *dun*, yesterday.
 ساتمک *satmak*, to sell.
 گزمک *gezmek*, to walk.

گيرو گتمک *giru getmek*, to return,
 to go back.
 ایشتمک *ishitmek*, to hear.
 خدمتکار *khidmetkhar*, servant.

EXERCISE X.

بر کون بر کویده بمرطهنک طوقسانی اون غروسه الدم دون یکرمی
 بولیدم. یارین شهرده کلمیهجکم. اوغلام اوکه واردی قیزک انی اوطهیه کوترر
 اما هیچ بر شی ویرمدی. اتمکچی ایتمک ایتمکه شهردن کلیور یارین
 گيرو گتمک استر. سزه ارپه کتورمدم دون بازارده ایو ارپه ساتلمدم.
 اوقومقه و قتم اولدی. بر از گزمکه استرم حاضر میسکنز. بو ادم یولنه
 کیدرایکن بر سمن قاز کوروب المقه استردی اما قاز صاحبی ساتمقه
 استرمدی. شهره کلرم نه اولاجغنی بلمم. قاچ اتک چایرده کوردکمی.
 بو ادم بر کودکن یوز ایدر و بیک ایدر. نه قدر بن اکا دیدم اما هیچ
 فایده ایلمدی.

One day when I was returning from your house I met your sister on the road. I wish to go to town to-morrow to buy five horses. I saw a man yesterday in the market preparing barley for sale. Will you come to your brother's house to-morrow? I do not know, when I come back from the market I may not have time. If you should have time come.

The power, possibility or impossibility, necessity, desirability of an action is expressed by the use of ممکن *mumken*, قابل *kabul*, possible, or گيرک *gerek*, necessary, with the substantive verb.

گيرک در *gerek dir*, it is necessary.
 ممکن دکلم *moomkin deyel im*, I am not able.

When these are followed by a verb, the verb may be placed in the subjunctive, and is preceded by که: Ex. گيرک که سوه *gerek keh seveh*, he must have. Without the که it is written سوه گيرک *seveh gerek*, and has the same meaning.

It is more commonly, however, in the infinitive; as, اول قتل *ol katil oolinmak gerek dir*, he must be killed.

It will be remembered that the impossibility of performing an action may be expressed by the verb terminating in **ممك**, etc.

It is to be noted that **قبلي cabuly** is sometimes used for the substantive **قبليق kabillek**, possibility.

قبلي يوق kabily yok, there is no possibility, instead of **قبلي دكل در kabil deyel dir**, it is not possible.

بلمك bilmek, to know, is used to express possibility, power, etc. When used in this sense, the verb which in English follows it, is placed first, and is in the subjunctive.

نه اوله بلور neh olleh bilur, how can it be?

گله بلمك geleh bilmek, to be able to come.

From nouns substantive and adjective by the addition of **لمك**, **لمق**, **لنمق**, **لامق**, **نمق**, verbs are formed.

کور keur, blind; **گورلمق geurleumek**, to become blind.

بوش bosh, empty; **بوشلنمق boshlinmek**, to empty.

ات at, horse; **اتلنمق atlanmak**, to ride.

توز tuz, salt; **توزلامق tuzlamak**, to salt.

In some cases one letter or more of the word is changed or retrenched: **بيوك buyuk**, **بيومك buyumek**, to increase; from **کوچكلك kutchuklek**, smallness, **کوچكلنمك kutchuklenmek**, to become little, **کوچكلتمك kutchukletmek**, to make little: from **باش bash**, a head, **باشلمق bashlamak**, to begin.

In some words the final letter of the noun is changed in forming the verb; as, **گوز guz**, the eye, **گورمك geurmek**, to see; **سوز semez**, fat, **سوزمك semermek**, to become fat.

VOCABULARY.

زيرا zira, because.

يوك yuk, load.

بري beri, . . . **اکاری añaroo**, on one side, . . . on the other side.

چاغرمق tchaighermak, to call out.

فی الحال fil-hal, immediately

اغر aghir, heavy.

قویون koyun, sheep.

سوری sury, a flock.

EXERCISE XI.

شهره کتمکه استرم اما ممکن دکل در اوغلانمی اتمک ویرلنی
کتورمکه ممکنمی در بو بر قیرلهمز طاش در قارندشمک اشتدوگکز

زمان اومه كل زيرا شهرة كلمكم كرك در. بو كون چقمش ايدم چايرة
كلوب اتلرمي بوله بلردم. بو ادم اومه كلوب چاغرمقه بشلدى.
شهرة كلوب كيرهمرز و في المال اوكة كيتدم. چاغرلميان يرده كوپك
واز چوق بلن ادم چوق سويلمز. بو اومه ديمشم اكر بو يوك سكا
اغرايسه بكا خبر ايله. كمسه خلقك دلندن خلاص اولمز. كيم برى
دير كيم اكارى دير.

POST-POSITIONS.

The particle supplying the place of the preposition in English follows the words governed by them in the Turkish language. *deh* and *dan*, used in forming the locative and ablative cases, are examples of them. Those most commonly in use are—

- | | |
|---|----------------------------------|
| (1) <i>bileh</i> or <i>ileh</i> , with. | (2) <i>gibi</i> , as. |
| (3) <i>itchun</i> , on account of. | (4) <i>siz</i> , without. |
| (5) <i>dek</i> , as far as. | (6) <i>yikin</i> , near. |
| (7) <i>karshoo</i> , opposite. | (8) <i>guereh</i> , according to |
| (9) <i>soñra</i> , after. | (10) <i>beru</i> , since. |
| | (11) <i>evvel</i> , before. |

Of these, the first four govern the nominative, but the first three may take the genitive, those following them from (5) to (8) take the dative, the last three take the ablative.

bezem illah, with us.

illeh is used to denote the instrument with which an act is performed : *kalem illeh yazdem*, I wrote with a pen. *benden soñra*, after me. *evema yikin*, near my house.

ta often precedes the word followed by *dek* : *ta yariyeh dek*, as much as a half. Though without the *ta* the meaning would be the same. The *ta* is, in fact, a Persian preposition with the same meaning as *دك*.

babam itchun, on account of my father. This particle also goes with verbs : *gurmek itchun*, in order to see ; *sueldek itchun*, from having spoken.

The following particles are of the same class as the above, but they can take pronominal affixes, and are then declinable :—

ارا *ara*, among. ارت *alt*, under. ایچرو *itchery*, in.
ارد *ard*, behind. ایلرو *ilery*, before.

Ex. اوک ایچروسنه کیرمک *aramizdan*, from among us; *even itcherusineh germek*, to go in the house.

A few foreign prepositions are in use:—

از *az*, from. با *ba*, with. به *beh*, in. بی *by*, without.

TALE III.

بو شهرده بر¹ دانا² پیر واریدی و انک بر اشکی واریدی دایمه
ایدردی که بو بنم اشکم شاهک وزیرلردن³ عاقلدر دیدی بر کون بو
خبر شاهک⁴ قولاغنه⁵ ایرشدی پس شاه اول پیری⁷ حاضر⁷ قلدردی و
دیدی نیچون بو⁶ ما⁶ لایعنی سوزی سویلرسن پیر دیدی ای شاه بو سوزک
معنیسی وارمالایعنی دکلدر¹⁰ غایت¹¹ تجربهم واردر اگر شاه¹² قاقمزایسه
دیدهیم شاه¹⁴ ایت دیدی پیر ایتدی ای شاه بر کون بن اول اشکمه
بنوب بر کوپریدن¹⁶ کچردم¹⁷ ناکاه ایاغی بر¹⁸ دلوکه کچدی¹⁹ سرنکون
یقلدی²⁰ هزار²¹ حیلہ ایلہ²² خلاص²² ایلدی هر²³ بار که²⁴ کبه
اول کوپری دن کچر دلکه²⁵ یقین وارمیوب²⁶ ایراقدن کچر ای شاه سنک
وزیرلرک هر زمان²⁷ طوتوب²⁸ مالنی الورسن²⁹ عزل²⁹ ایدرسن کیمینی
اولدرسن اما هیچ قورقمیوب کنه کچر بنم اشکم برکز دوشمکده
ایرق اول دلوکدن کچر

¹ sagacious ² old man ³ intelligent ⁴ news ⁵ ears
⁶ reached ⁷ caused to come into his presence ⁸ very meaning-
less ⁹ sense, meaning ¹⁰ greatly ¹¹ proof, experience
¹² should not be angry ¹³ (I will say) that I may say ¹⁴ speak
¹⁵ mounting ¹⁶ passed over ¹⁷ suddenly ¹⁸ a hole ¹⁹ he
fell down in a heap ²⁰ a thousand ²¹ artifices ²² saved
himself ²³ time ²⁴ again ²⁵ near ²⁶ far off. ²⁷ arrest
²⁸ property ²⁹ depriving of place.

ADVERBS.

Many substantives and adjectives are used as adverbs:—

Ex. بوگون *boogoon*, to-day. کیچه *getcheh*, by night. از *az*, little.

Adverbs may be formed by the addition of *dje* to nouns:

کوپکجه *keupekdjeh*, like a dog ; آدمجه *adamdjeh*, after the manner of a man. They may be formed, too, by the addition of انه *aneh* ; as, دوستانه *dustaneh*, in a friendly way. They are also formed by the use of some of the post-positions, ايله *illeh*, دن *dan*, etc. ; as, بردن *birdan*, once.

VOCABULARY.

نقل ایتیمک *nakel etmek*, to relate,
to tell a tale.

نیه کم *niteh kim*, as, like as.

تا *ta*, that, so that.

دلی *dily*, fool.

دکمک *dikmek*, to attain.

یل *yl*, year.

یاش *yash*, age.

لیره *lerch*, pound.

حیران *hiran*, astonishment,
admiration.

اولمک *oolmek*, to die.

کراطوتیمک *kiratutmak*, to hire.

وارث *wariss*, heir.

صره *sureh*, purse.

منفعت *menfa'at*, profit.

مصرف *massraf*, expenditure,
loss.

EXERCISE XII.

دلی کبی سویلر اما عقللو کبی ایدر. بو سوزلری سویلدی تا بلهسن
که اوغلانک عقلسز در. بنم اوعلانم یوقدر که بندن صکره وارثم اوله
چون اتی دورت یاشنه دکدی اک ایو اولدی هر کم کورایسه حیران
اولدی اما اوچ یلدن صکره اولدی. بر کشینک بر قیون سورسی
اولسه اندن بر قره اولسه اول سوریده جمیع قیونلر قره اولورمی
یوخسه اولورمی. هر شهرده او یایمقه بشلدی. بن اکا نیچون بویله
ایدرسز صوردم. سنک ایلرو کیتمهک ایچون سکا نقل ایده جکم.

EXERCISE XIII.

دوغرو سویله هیچ کمسیه بو چچکی کوسترمدی کمی. سویله بقهلم
سن بو اتده نقدر لیره استرسن. اگر اسلامه کیر اسلامک مسلمینه
اصلا بر منفعتی یوق در و خریدتیانلره بر مضرتی یوقدر بر یوز
غروشک صره سی المدن دوشدی. سن کیمسک. سن بنم خدمتکار مسن
بن سز بش لیرا ایلره کرا طو قدم.

EXERCISE I.

A rich man. Good men. A fat goose. Idle boys. A big boy. A little girl. The city is large. This barley is bad. This soup is cold. The shop is far. The woman is ill. Iron is hard. The good man is just. Rich men are idle. The plate is clean. This grass is green. The knife and the glass are black. The goose and the hare are white. The head of the horse is pretty. This man's cow is sick. The man and the boy are in the house. The boy's knife is in the chest. The village is far from the city. The shops of this village are little.

EXERCISE II.

This soup is very cold. A goose is bigger than a hen. This ass is very large and the horse is small. The fish's head is larger than the plate. The city is larger than the village. This city is very pretty. This knife is the very best. This girl saw a red box. The man gave the boys a black box. This man saw a white fish. The cow of the man is in the village.

TALE I.

One day some village Turks went to the market town. When they got near their village on their return they became hungry, and ate some bread and onion. Now the onion was very strong, and made the Turks' eyes water. Now the little boys came to meet their fathers, and they saw that from their eyes tears were flowing. 'They are weeping because some one is dead,' they thought; and without asking for news, they ran off, and coming to the village, 'Somebody is dead, our fathers are coming in tears,' they said. The women on this, coming out of their houses, made lamentation, and went to meet their weeping husbands. When the Turks saw them in this state they too thought that some one was dead, and began to weep; and as many peasants as there were, collected in the village, and raised a mourning such as it is impossible to describe. At length the fathers of families meeting together, saying to one another, 'It is the will of God, we must bear it patiently,' became calm. The Turks who came from the

market, asked, 'Who is dead in the village?' They replied, 'Thank God, in the village no one is dead;' 'but in the city, who is dead?' They too reply, 'No one is dead.' They enquired, and they discovered that the whole happened through their belief in the words of the boys.

EXERCISE III.

Who is this? It is my sister. Where is the boy's father? He is in my house. The Englishman gave my book to his wife. Your shop is large. The window of your shop is fine. This man took my box. Where is he? He is in the city. Your horses are very good. Our horses are larger than their asses. Who has come? He saw your brother. Whose house is this? He gave it to me himself. He gave me the knife from his own box. Your father gave me this. It is the man whom he saw. Who has come? Our brother has come from the village. The road from my house is bad. No one has come. A man gave me the other books. Is everything ready?

EXERCISE IV.

Have you a sister? Have you hope? How many men are there in this city? What book is this? To whom did he give it? Have you a little bread? How many legs has a horse? Your dog has four legs. My books are in the other room. Are these horses here yours? This is my horse, is it not a large one? How much is this fish? Some one has come from the city. Whoever is in the house is idle. A little water is better than a great deal. The flesh of this goose is very dark. He gave this boy a knife, the other he gave a book. Are the horses ready? My horses are ready, but your horses are in the village. An egg to-day is better than a fowl to-morrow.

EXERCISE V.

Fourteen boys and twenty-five girls. How many dogs have you? I have six dogs. On each of your feet how many toes have you? On this foot I have five toes and on the other also I have five toes. In this field there are two hundred horses, and the field is very large. This flower is not beautiful. He gave the children two



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pretty. I am cutting the bread, and it is very bad. The other man saw it in the city. The baker eats bread. The Frenchwoman cooked the meat. The child fell from the roof of the house. This man will show you the way. You will see my father in the city. I will send his box to the village. Many from the city and the village will enter this house. Are many men coming from the city? Have you not seen a great number on the road? No, Sir. A man has gone into the house. Because he loved the girl he came into the house. Who are you? I am the man who brought the box.

EXERCISE VIII.

Open the door. Take the book. We looked at the man, but there was nothing in his hand. We took my book from the girl. The boy found the knife in the house. I will put the eggs in the box. Let us break the bird's eggs. I am looking for my friends in the city. Your boy has spoilt my book. The men were afraid of your dogs. I saw a man lying on a bed. Your friends will find my beds in the city. The man looking for bread opened the box. We have received nothing from the city. I was afraid of spoiling the book. I escaped from the city. Look! on the road there are two men on horseback, I think that they are two friends of mine. What is there in the shop? What do you want, Sir? I wish to buy some books. We are the sons of the man who escaped from the city.

EXERCISE IX.

This boy killed my dog. Thirteen children will assemble in the house. Let the horses be ready quickly. It is very cold to-day. I saw the people collecting together. When (at what time) did it happen? As I was coming to your house I saw them collecting. How many men did you see? One hundred and twenty or one hundred and thirty. One day I got on my horse, and on the way to the city I met three wolves, my dog ran away and I began to get frightened. Shall I have time to come from the city? Had he not three horses in the village? If you should have good horses take care not to sell them (beware that you may not sell them).

EXERCISE X.

One day, in the village, I bought ninety eggs for ten piastres; yesterday I did not find twenty. To-morrow I shall not go to the city. My boy went to your house; your girl took him in a room, but gave him nothing. The baker is coming from the city to make bread, he wishes to go back to-morrow. I have not brought you any barley; yesterday in the market there was no good barley sold. I had no time for reading. I will walk a little, are you ready? This man saw a fat goose on the road and wished to buy it, but the owner of the goose did not wish to sell it. I go to the city, what will happen I do not know. How many horses did you see in the meadow? This man if he sees one, says a hundred or a thousand. How often have I told him, but it is no good.

EXERCISE XI.

I wish to go to the city, but it is not possible. Is it possible to send my boy to fetch the bread that is given? This is a stone that cannot be broken. At the time that you hear of my brother, come, for I must come to the city. To-day I went out, on coming to the meadow I could not find my horses. This man began to call out when he came to my house. Coming to the city we were not able to enter it, and I immediately went to your house. Dogs are where they are not called for. Men who know much do not say much. I said to this man, 'If this load is heavy, tell me.' No one can escape the tongue of the world. Some take one side, and some take the other.

TALE III.

In this city there was a sagacious old man who had an ass. He continually said, 'My ass is wiser than the Shah's ministers.' One day the report of this reached the Shah's ears; then the Shah caused the old man to be brought before him, and said, 'Why do you say these very stupid words?' The old man said, 'O Shah! there is truth in the words, they are not meaningless, I have frequently experienced it; if the Shah will not be angry I will tell him.' The Shah said, 'Tell me.' The old man said, 'One

day, Shah, mounting my ass, I passed over a bridge, suddenly his foot went into a hole, he fell headlong, and saved himself with the greatest trouble. Every time that again he passes over that bridge, he does not go near the hole, but passes it far off. Now, Shah, you are always arresting your viziers, appropriating their property, depriving them of their places, and some of them you put to death; but fearing nothing, they come again. Now my ass once only falling, goes no more near the hole.'

EXERCISE XII.

He speaks like a fool, but he acts like a wise man. He said those words that you might know that your son is foolish. I have no son who can be my heir after me. When his horse was four years old, it was very good, every one who saw it was astonished, but three years afterwards it died. If a person have a flock of sheep and one of them is black, does this make all the sheep in the flock black or does it not? He began to build a house in every city. I asked him, 'Why do you do this?' For your advancement I will tell you a tale.

EXERCISE XIII.

Tell the truth, you have not shown these flowers to any one? Speak, let me see how many pounds you want for the horse. If he enter Islam the Mussulmans will gain nothing, and the Christians will lose nothing. A purse with a hundred piastres in it fell out of my hand. Who are you? You are my servant, I have hired you for five pounds.

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