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Thomas O. Goodrich

كتاب العلم النافع
في
تحصيل صرف و نحو تركي

A

GRAMMAR

OF THE

TURKISH LANGUAGE:

WITH

A PRELIMINARY DISCOURSE

ON THE

LANGUAGE AND LITERATURE OF THE TURKISH NATIONS,

A COPIOUS VOCABULARY,

DIALOGUES,

A COLLECTION OF EXTRACTS IN PROSE AND VERSE,

AND LITHOGRAPHED SPECIMENS OF VARIOUS ANCIENT

AND MODERN MANUSCRIPTS.

BY

ARTHUR LUMLEY DAVIDS,

MEMBER OF THE ASIATIC SOCIETY OF PARIS,

&c. &c.

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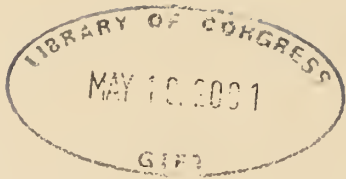
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پادشاہ اسلام پناہ و شہنشاہ خلافت دستگاہ افتخار آل عثمان
سلطان البرین و خاقان البحرین السلطان ابن السلطان
السلطان الغازی محمود خان ابن السلطان الغازی عبد الحمید خان
خدا اللہ ملکہ و ابد سلطنتہ

حضرتلرینک اذن پادشاہانہ لری ایلہ
ہذا کتاب العلم النافع فی تحصیل صرف و نحو ترکی
مصنف حقیر ارثر لمی داودس دن
پای تخت ہمایونلرینہ عرض و تقدیم
اولندی

TO
HIS SUBLIME HIGHNESS
SULTAN MAHMOUD KHAN,
BY WHOSE GENIUS AND TALENTS
THE OTTOMAN EMPIRE HAS BEEN REGENERATED,
AND
BY WHOSE INSTITUTIONS IT HAS BEEN RAISED TO A DISTINGUISHED RANK
AMONG THE KINGDOMS OF EUROPE AND ASIA,
THIS
GRAMMAR OF THE TURKISH LANGUAGE
IS,
BY HIS SUBLIME HIGHNESS'S GRACIOUS PERMISSION,
HUMBLY DEDICATED,
BY HIS SUBLIME HIGHNESS'S MOST OBEDIENT HUMBLE SERVANT,

ARTHUR LUMLEY DAVIDS.

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PRELIMINARY DISCOURSE.

THE inhabitants of the vast countries of Central Asia, extending from the Northern Ocean to the confines of Persia, India and China, and from the Gulf of Corea to the shores of the Caspian, have received from the nations of Europe the undistinguishing name of Tartars^a. This appellation, unknown to most of the people to whom it is applied, is a corruption of the Oriental تاتار *Tatar*, the designation of a tribe derived, according to Abulghazi^b and other Mohammedan authors, from a prince of that name, who, with his brother Mongol, was descended from the race of Tûrk. Some of the Eastern writers have derived the name تاتار *Tatar* from a river, on the banks of which was the original seat of this tribe; but all coincide in employing the term as the designation of a particular body of people, and not as that of a race. The alteration of this name into Tartar, by the Latin writers of the thirteenth century, appears to have arisen from the similarity of its sound to their own Tartarus; the corruption being rendered somewhat appropriate by the terrors which the incursions of Tchingis Khan and his descendants excited^c. The term Tartar is therefore not only vague and indefinite, but also improper; and can only be compared to the equally undistinguishing name فرنك *Frank*, by which, as if actuated by a desire of retaliation, the Orientals designate the various nations of Europe. In reducing to its proper compass so extensive an appellation, Physiology

The name
Tartar applied
to the Turkish
race.

(^a) Remusat Recherches sur les Langues Tartares, tom. I. p. 1.

(^b) کتاب شجر ترکی Abulghazi Bahadur Chani Hist. Mongol. et Tartar. nunc prim. ed. à C. M. Frœhn. fol. Casan, 1825. Hist. Gen. des Tartars, &c. p. 27.

(^c) The words of St. Louis to his Mother are remarkable: "Erigat nos, Mater, cœleste solatium, quia, si perveniant ipsi, vel nos ipsos quos vocamus *Tartaros*, ad suas *Tartareas sedes* unde exierunt retrudemus, vel ipsi nos omnes ad cœlum advehent." *Ap. Balb. Intr. à l'Atl. Ethnogr.* p. 150.

and Language must be our guides; each of which will enable us to draw a strongly marked line between the race of the Mongols and that which has been termed Caucasian^d. To the former, admitting the greatest extent we can allow the name, the appellation of *Tatar* must be confined: to that part of the latter which is the subject of this essay we apply the more comprehensive name of *Turks*.

Of the Turks.

Of all the people who have issued from Central Asia, the Turks are perhaps the most interesting. They present to us materials for the study of the human race. Emerging from a primitive state of society, we view them passing through the various gradations which mark the progressive advancement of mankind, until arriving at the highest degree of civilization that the Asiatic race has ever attained. While the accomplished Osmanlis are making rapid strides towards rivalling the most learned and polished of the European States, their wandering brethren in the farthest North, whose language is the only proof of their relationship, are plunged in the depths of primitive ignorance and barbarism; and these form the two extremities of that extended chain of society and civilization, of which the connecting links are regularly formed by the various intermediate nations of Turkish origin. The Scythians of antiquity, the Tartars and Turks of later ages, they have influenced the destinies of half the globe. Overturning empires, founding kingdoms, they possessed themselves of some of the fairest regions of the earth. Bending beneath the rushing tide of conquest, the Empire of China laid its tribute at their feet. Italy, Germany, France, and all the countries of Northern Europe, felt their power. The thrones of Persia, India, Syria, Egypt, and Arabia, were theirs. The dominion of the Khalifs was crushed beneath their feet; and the ruins of the Eastern Empire formed the foundation of a powerful kingdom, which all the united strength of Christendom could not subvert, and which still maintains a great political consequence in the eyes of Modern Europe. But the possession of those arts which do not elevate the man above the brute creation would entitle them to little of our attention. The beasts of the desert might equally have effected the destruction of mankind: and it is only when we view them cultivating the arts of peace, encouraging and protecting literature, and making advances in science and learning, that we discover an object worthy of our contemplation.

(^d) “La race Caucasienne d’une couleur plus ou moins blanche, à joues colorées, à cheveux longs, plats, et plus ou moins bruns, à menton et front plus saillans que la bouche.

“La race Mongole couleur de froment, peu de cheveux noirs et roides, les paupières fendues et comme gonflées, la figure plate, et les pouttes saillantes.”—*Klaproth Mém. relatifs à l’Asie*, tom. II. p. 1.

The clouds of darkness which surround the early history of all ancient nations have veiled in obscurity the origin of the Turkish race, while the want or destruction of early national annals has left a fruitful soil for the production of fable. The opportunity thus afforded has not been neglected, either by the Turks themselves, or by the Chinese, Persians, Arabians, or even Europeans; and fanciful genealogies, monstrous traditions, and unfounded theories, have been the abundant offspring of a soil so well adapted to their propagation. These, however, though little deserving a place in the page of the historian, are still valuable; inasmuch as they serve to indicate the antiquity of the people to which they relate, as well almost by their existence, as by the express accordance of the traditions themselves.

Ancient history of the Turks mixed with Fable.

The earliest of the Mohammedan writers from whom we can acquire any knowledge of the ancient history of the Turks is Rashideddin°. This author was Secretary to Gazan Khan, a descendant of Tchingis, who reigned in Persia about the end of the thirteenth century. He was directed by this prince to compile a history of the Asiatic nations: and his accounts of the early history of the Turks are partly drawn from ancient annals then existing in the archives of the state, and partly from the traditions the most aged men had received from their ancestors. Unfortunately, in the execution of this work, the author has intermingled and confounded the traditions of the Turks with those of the Mongols; and has so mixed these up with the religious genealogies of the Moslems, that it is now almost impossible to separate them. It is from this work that Abulghazi and the other Mohammedan writers have drawn their materials; and they have, consequently, fallen into the same errors. We can, therefore, expect nothing unalloyed by this mixture of nations and fables, in the accounts of the Mohammedans; which, however, will give us the most ancient opinions of Persia and Arabia respecting the Turks: for though, in imitation of the Book of Genesis, the Believers of Mohammed have ascribed the origin of nations to individual princes, there is little doubt they consulted the general opinion of the East with regard to relative antiquity, and that it is the genealogy alone that is fabricated.

Traditions of the Mohammedans respecting the origin and antiquity of the Turks.

The origin of the Turkish race is ascribed, by most of the Mohammedan writers, to a son of Japhet, named Tûrk; to whom they assign the rank of primogeniture among the children of that patriarch; styling him, by way of pre-eminence, *Yafet ôghlan*, or "the son of Jafet;" while Japhet, the father of so

Tûrk, son of Japhet.

This is probably

(°) جامع التواريخ *Djemaâ Altavarikh.*

is a son of Japhet

illustrious a son, receives the appellation of *أبو آل ترك* *Abou'l Tûrk*, "the father of Tûrk." There are some few writers indeed, but not of equal authority or importance, who deny the claim of Tûrk to primogeniture; awarding that distinction to his brother Tehîn, the ancestor of the Chinese: but the preponderance of testimony in favour of the right of Tûrk does not allow us to give much credit to these authors. Making due allowance for the accuracy of the genealogy, one fact alone remains evident — that all the Mohammedan writers assert the antiquity of the Turks, and that they are only doubtful whether to declare them or the Chinese the more ancient. The establishment of the Turks as a nation, and the founding their seat of empire, are likewise assigned to almost as early a period. After the death of Japhet, we are told that the knowledge and attainments of Tûrk rendered him the superior of his brethren, and he was universally acknowledged as sovereign over all the countries which their families inhabited. Tûrk being thus situated, turned his mind towards founding a seat suited to the grandeur of his empire; and made the tour of his dominions, in order to select a place adapted to his purpose. He at length discovered a beautiful valley, on the banks of a lake, encompassed by mountains; and being pleased with the situation, he built a city of wood and earth. The place in which this city was built, our authors tell us, was called, by the Turks and Chinese, Selinga, and by the Arabians Siluk. It may be urged, in support of this tradition, that the Chinese annals, and the most ancient accounts of the Turks themselves, also place the original seat of the Turkish race in the neighbourhood of the Toula and Selinga; and there is little doubt of the correctness of this position: but whether it was the seat of a Turkish empire at so early a period as that which is assigned for the age of Tûrk must be determined by better authority.

Chinese traditions respecting the origin and antiquity of the Turks.

The annals of the Celestial Empire do not display a much greater degree of information, in their accounts of the origin and antiquity of the Turkish race, than the authors of Persia or Arabia. Traditions of a wolf or a tree giving birth to the ancestor of the Turks seem but little superior to the precise genealogies of the Mohammedans, though they equally favour the presumption of an origin nearer the age of fable than truth. The first nation of Tatar^f noticed by the Chinese carries us back to a period as remote as that assigned by the Mohammedans for the commencement of the empire of the Turks. Yen-yue, the son of the Emperor Ty-ko, or Kao-sin, who commenced his reign 2436 years before the

2436 B.C.

(^f) It is rather for want of a better designation, than from a consciousness of its propriety, that this indefinite name is employed. Central Asia might perhaps, with some propriety, be substituted; but custom has not yet attached a sufficient definite idea to warrant its usage.

Christian æra, is said to have been the progenitor of the Toum-hou, or Oriental Tartars^g: but with so few data as we possess, it is difficult to decide whether this nation may be considered as part of the Turkish Family; and it is not until about 1763 B.C. that we discover historical traces of a nation of undoubted Turkish origin. 1763 B. C.

The writers of the East have not been singular in attributing a great degree of antiquity to the Turkish race. The ingenious and learned M. Bailly^h applied his ingenuity and research to prove that the plains of Tatory had given arts, sciences and civilization to the world, and that its ancient inhabitants were the enlightened preceptors of mankind. It cannot be supposed that such an hypothesis, unsupported by historical proofs, and formed by a chain of theories, however ingeniously connected, could command the attention of the unprejudiced: but although we must reject the system as a whole, we are yet forced to admit that great and incontestable proofs exist of the advances made by the inhabitants of Tatory in knowledge. The invention of the cycle of animals, the use of metals and the works executed to obtain them in the bowels of the earth, the existence of monuments whose ruins still attract the curiosity of the Learned, and the early possession if not the invention of alphabetical characters, at least evince a certain degree of science: but that this should entitle them to become the preceptors of mankind, even the ingenuity of M. Bailly will fall far short of proving. M. Bailly's system.

In the absence of information from the annals of China, we must again turn to our Mohammedan guides; who, as usual, can fill up the lacuna with the utmost exactitude. Tûrk, we are informed, was succeeded in his kingdom by Tunek, the eldest of his four sons, who was the author of many useful inventions. He is said to have been the cotemporary of Kaiumars, the first king of Persia. The fourth in descent from Tûrk was Alingeh Khan. In his reign, the nation forgot the faith of their ancestors, which is represented as a pure Theism, and became idolaters. He had two sons, Tatar and Mongol; and it is from these princes that the tribes which they governed took their names. From Alingeh Khan, until the eighth descendant of Tûrk, we read of nothing very remarkable: but the birth of Oghuz, which is fixed at 2824 B.C., seems to be the commencement of the national traditions of the Turks. The birth of this illustrious descendant of Tûrk was preceded by the most astonishing prodigies. At the age of one year, when Kara Khan, his father, was about to give him a Mohammedan accounts of the descendants of Tûrk.
2824 B. C.

(^g) Visdelou Hist. de la Tartarie, p. 1.

(^h) Lettres sur l'Atlantide de Platon, &c.

name, in the presence of the chief men of his kingdom, he anticipated him by declaring aloud that his name was Oghuz. In his cradle he was a believer in the Unity of the Deity; and refused to receive the nourishment of his mother until she had professed the same faith. Kara Khan, infuriated that his son should renounce his idols and worship an Invisible Being, gave orders that he should be surrounded and taken prisoner while hunting. Oghuz received information of his father's intentions; and some of his friends having come very opportunely to his assistance, Kara Khan was overthrown, and killed by an arrow. These friends, from the timely assistance they afforded him, Oghuz named *Igour* or *Ouigour*, signifying "auxiliaries" or "assistants." Being declared king on the death of his father, Oghuz endeavoured to propagate the faith he professed. Those who became converts were loaded with favours; but those who still adhered to the worship of idols were either put to death or compelled to fly. A neighbouring prince declared war: Oghuz was victorious, and, entering his country, possessed himself of all his treasures: these were so great, that Oghuz was unable to transport them to his own territories, until some of his soldiers invented a sort of car or chariot in which the spoils could be conveyed. Oghuz named the inventors *Kangli*; which became the appellation of a large tribe. He reduced the kingdoms of Khathai, Tangut, and Kara Khathai; but was not so successful against the dominions of a prince named Itborak Khan: Oghuz was there obliged to act on the defensive, and to take up an advantageous position to prevent defeat. It was in this expedition that *Kaptchak* received its name, from a circumstance connected with "a hollow tree;" which was the signification of that name in the language of the Oghuzians. Seventeen years after this first attempt, Oghuz again invaded the dominions of Itborak Khan, and became master of his territories. Samarkand, Bokhara, and Balkh, submitted to his arms; and he advanced against the town of Khor in the midst of winter. The snow having fallen very deep, his troops were much harassed with the fatigues of the march, and a party who had lost their camels and horses were unable for some time to join the main body. These troops, on their arrival, were interrogated by Oghuz as to the cause of their absence. They replied, that so large a quantity of snow had fallen in their line of march, that their beasts had perished, and they had with difficulty accomplished the object on foot. The Khan, in derision of such a cause preventing their joining him in his engagement with the enemy, gave them the name of *Karlik* or "snowy;" and thus the tribe of Karlik acquired its name. The Prince of Kashmir successfully opposed his attacks for a whole year, but he was at length defeated. The next expedition Oghuz undertook was directed

against Iran. The reduction of Khorassan, the conquest of the cities of Irak, Azarbijan, and Armenia, added fresh laurels to his brow; and these appear to have been among the last of the exploits of Oghuz Khan. In this expedition the tribe of Kaladg received its name. Some stragglers having remained behind, to provide food for their families, were surnamed by Oghuz, *Kal-adg*, from two words signifying "remain" and "hungry," and were dismissed to their homes to superintend their domestic affairs: they afterwards became a tribe, and retained this appellation. In the same manner, almost all the Turkish tribes ascribe the origin of their names to Oghuz, who seems to have been very liberal in bestowing appellatives. The six sons of this monarch were named, *Giun*, signifying "the sun;" *Ai*, "the moon;" *Yolduz*, "a star;" *Giuk*, "heaven;" *Tag*, "a mountain;" and *Tengiz*, "the sea." Some time before his death, Oghuz commanded a trusty attendant to bury a golden bow in the eastern part of a certain forest frequented by the young princes in their hunting excursions; and three arrows, of the same metal, in the western part. The princes, in following the chase, divided into two bodies: the elder brothers took the path which led to the eastern part of the forest; the younger pursued that of the west: the former became the possessors of the golden bow; the latter discovered the three arrows. The spoils of the chase, and the treasures they had found, were, on their return, delivered to their father; who immediately issued orders for the nobles of his kingdom to assemble, and made a great feast at which he invited them to attend. During the banquet, he commanded the golden bow and arrows to be brought forth; and dividing the bow into three parts, he bestowed one on each of his three eldest sons; the younger receiving each an arrow. Accompanying the gift with its explanation, Oghuz told them, that in ancient times the bow was among them the symbol of sovereignty; the arrow typified the Minister or Ambassador. To Giun, the eldest of his sons, he committed the supreme and immediate government of his kingdom; the descendants of his two other brothers being only entitled to the throne in case of failure of the descendants of Giun; while the three younger brothers were to remain the Ministers of the elder for ever. The possessors of the broken bow were named, from that circumstance, *Butchuk*, which signifies "broken:" the three younger brothers were surnamed *Utchok*, or the "three arrows¹." The death of Oghuz took place shortly after this event;

(¹) In a philological point of view, the traditions preserved by the Chinese and Persians are of much value, as they frequently enable us to determine with some degree of certainty, notwithstanding the confusion introduced by mixing up the traditions of the Mongols and Turks, to which of those people they belong, by that best of proofs, the identity of language. The above account demonstrates the identity

and, after a reign of 116 years, he was succeeded by Giun, the eldest of his six sons.

Though the history of Oghuz is thus embellished with fiction, his reign, the purity of his faith, and the laws which he established, were long remembered throughout the extent of Tatar; and his birth forms the first epoch of national Turkish tradition and chronology, detached from the genealogies of the followers of Mohammed.

In the reign of the thirteenth descendant of Türk the kingdom was entirely destroyed. The son and nephew of the prince, with the remnant of their people, escaped from the fury of their enemies, and fled for safety into the most inaccessible fastnesses, the wild-goats acting as their guides. Having, with the greatest difficulty, succeeded in gaining the summit of the mountains, they discovered an immense valley, abounding in fertility, but only accessible by a very narrow defile or ravine, through which a man could scarcely pass. Tempted by the security this valley offered, the princes there made a settlement; and one by one their followers entered the defile. In the space of 450 years, during which the Turks remained in this valley, they became a great people: its limits were no longer equal to their subsistence or ambition. Determined on quitting their retreat, they attempted to pass their barriers; but the same impracticable rocks which denied access to their enemies from without equally precluded egress from within. The ravine by which they entered had been closed by some convulsion of Nature: it was no longer visible, and all attempts to overcome the difficulty which opposed their passage proved fruitless. By some accident, however, it was at length discovered that the mountains in a certain part were of little thickness, and formed principally of iron ore. A daring spirit conceived the idea of procuring an opening by means of fire: innumerable bellows adding fury to a pile of blazing wood and fuel, accomplished his design; and a crown rewarded his advice. Under Bertezena, their new chief, the Turks sallied forth from their

of the language of Oghuz with the modern Osmanli: thus, *Kaladg* is derived from قال *kal*, Imperative of قالیق *kalmak*, "to remain," and اچ *adg*, "hunger;" قارلیق *Karlık*, "snowy," from قار *kar*, "snow;" قېوق *Kabuk*, "the bark of a tree," diminutively قېوقچېق *Kabukçak*, is probably from the same root as *Kaptchak* or *Kabdgjak*. The names of the sons of Oghuz are pure Osmanli: گون *Giun*, "the day;" اي *Ai*, "the moon;" يولدز *Yolduz*, "a star;" گوك *Giuk*, "heaven;" طاغ *Tagh*, "a mountain;" دنيز *Deniz*, "the sea." The names given to the three brothers give us the derivation of the Osmanli words for "great" and "small;" بېچوق *Butchuk* is "broken" or "divided;" اوچ اوق *Utch-ók* signifies "three arrows;" and a slight alteration of these has produced بديوك *buiduk*, "great," and کوچك *kotchek*, "small."

valley; and the neighbouring kingdoms were not long in ignorance of their existence and power.

The Chinese Annals relate the history of the Turkish people under various names; the revolutions of Tataria causing many divisions of tribes or nations, who either took the titles of their leaders, or derived their appellations from some circumstance connected with their origin. The Chinese, actuated by the hatred and dread they entertained of the Turks, have corrupted these appellations into expressions of ill-will, by using words somewhat similar in sound to the names which the Turks applied to themselves, but having usually a very different sense^k. Some of these, however, are purely arbitrary, and entirely of Chinese invention; the same people receiving different titles under successive dynasties, and the cause of their application being stated by the Chinese authors.

The Chinese history of the Turkish people.

The relations of the Chinese, though they throw great light on the history of the Turkish race, and, by preserving fragments of the languages of the people they describe, have enabled us to form juster notions concerning them, must yet be received with caution. Their hatred, their jealousy, their idea of all beyond the bounds of the Celestial Empire being barbarous, and their means of intelligence, must always be considered, in examining the accounts which they have preserved of the nations of Tataria.

The most ancient nation which is ascertained to be of Turkish origin, mentioned by the Annalists of China, is that of the Hiun-yu, or Hioung-nou. The first monarch of this nation is said to have commenced his reign about 1763 B. C.¹; but beyond this single epoch we find nothing but an immense and irreparable lacuna, until within a few centuries of the Christian æra. About 250 B. C. the

Hiun-yu or Hioung-nou.

1763 B. C.

Hioung-nou 匈奴 had extended their sway over all Tataria, and formed a powerful empire. From within ten degrees of the Polar Circle, to the Chinese provinces of Chensi and Chansi, the power of their Tanjou was acknowledged; and his empire was bounded on the east and west by the Corea and the Caspian. The Great Wall opposed but a weak barrier to his advance; and the "golden lances" of China parried, but were unable to repel, his attacks.

(^k) The meaning of the appellation *Hioung-nou* is, "Bad Slaves;" that of *Thou-khiu*, "Insolent Dogs." —M. Salverte, in his rules for the interpretation of the names of nations, says, "Jamais peuple ne s'est donné à lui-même un nom peu honorable: tant d'humilité ou de sottise n'est pas dans la nature. Un nom offensant pour la nation qu'il désigne, lui a été imposé par un autre peuple, et non accepté par elle, ou bien, il ne nous est parvenu que traduit inexactement." *Essai sur les Noms Propres*. Paris, 1824.

(¹) Herodotus says the first Scythian king did not live above a thousand years before Darius Hystaspes invaded Scythia, which was in the year 514 B. C.; so that the age of that king would be about 1514 B. C., very near the time mentioned by the Chinese Annalists.

The power of the Hioung-nou did not continue long after the Christian æra: civil dissensions added force to the attacks of hostile nations; famine and pestilence assisted in the work of destruction; and the haughty Tanjous were compelled either to submit to the monarch of China or to seek safety in flight. A part of the remnants of the Hioung-nou, after various attempts to regain their lost power, retired, with Assena their Prince, among the Jouan-jouan; and established themselves in a valley of the Kin-chan, or Golden Mountains, called, by the Turks, Altaï^m. They there built a city, at the foot of a hill, which, in form, resembled a *casque* or *helmet*: and as, in their language, says Ma-touan-lin, the Chinese historian, a casque was called *Thou-khiu*, the people took that name.

Of the origin of the name *Turk*.

The name 突厥 *Thou-khiu*, or *Tou-kiue*, thus applied to this remnant of the Hioung-nou, is the Chinese transcription of تَرْكِي *Tûrki*, by which they appear to have called themselves. The transcription is perfect, according to Chinese orthography, which in the same manner writes *Pos-se* for پارس *Pars* or فارس *Fars*, *Tou-loun* for تورون *Touroun*, suppressing or changing the letter *R*. Singular as the Chinese derivation may be considered, it is corroborated by the fact, that in the Modern Turkish the word alluded to by the Chinese historian does actually exist, and in the very sense he applies to it. The word تَرْك *terk*, read with *ustun*, signifies a *casque* or *helmet*; which serves to support the testimony of the Chinese author, at the same time that it gives a far more probable etymology than that of a descent from an imaginary Patriarch^p. Even the derivation from the Arabian تَرْك *terk*, “to forsake or wander,” which the more learned have adopted, is perhaps mistaking the effect for the cause, and deriving the name from a word which was

(^m) آلتون *Altun* means “Golden,” in Modern Turkish.

(ⁿ) Wen-hian-thoung-khao, K, 342, p.1. Remusat Rech. 12.

(^o) The Chinese, in transcribing foreign words, always either suppress the letter *R*, or change it into *L*. Thus, in the Chinese and Ouigour Vocabulary in the Bibliothèque du Roi, we find *Teng-ke-li* for *Tangri*, *Ha-eul* for *Khar*. Rem. Rech. 256. Visdelou, Suite des Observations, &c. p. 145.

(^p) Klaproth sur les Thou-khiue. Meninski Onomasticon, tom. I. art. تَرْك. M. Remusat considered that the word alluded to by the Chinese author was تَكِيَّة *tukieh*, which signifies “a cap;” and دَمِير تَكِيَّة *demir tukieh*, “a casque” or “iron cap”; but that word is of Arabic origin, and could not possibly be the derivation of the national name تَرْك. Rem. Rech. 12. The adoption of this name must have been at least as early as the beginning of the Christian æra, as we find it used by *Pomponius Mela*: “Geloni urbem ligneam habitant. Juxta Thyrsagetæ Turcesque vastas sylvas occupant alunturque venando.” Lib. i. c. 19. Pliny also mentions them:—“Deinde Euazæ, Cottæ, Cicimeni, Messeniani. Costobocei, Choatræ, Zigæ, Dandari, Tussagetæ, Turcæ, usque ad solitudines saltuosius convallibus, asperas, ultra quos Arymphæi qui ad Riphæos pertinent montes.” *Plin. Sec. lib. vi. c. 7.*

most probably the offspring of the national appellation. The *nomade* habits of a portion of that people, to which the name was applied, might cause all *wanderers* to be so termed; and the existence of the verb might thus be accounted for.

The Chinese authors which we have in Europe are, for the most part, the Classics of the Celestial Empire, and relate more to the affairs of China than to those of the surrounding kingdoms: we have, therefore, little or no knowledge of the literature of the earlier nations of Tatar. The Hioung-nou and the Tou-kiue, we are told, used "barbarous characters:" by which we are only to understand, that they did not employ the letters of the Chinese; except which, all characters were termed barbarous. When the authors of China assert that a nation had no characters or no literature, it is merely intended that they did not employ the Chinese Alphabet, or cultivate its literature; all foreign languages and literature being esteemed as of no account. Thus we read, in the Wen-hian-thoung-khao, that the Thou-fan or Tibetians had no letters, at a period when the Tibetan Alphabet is known to have been in constant use^q. The most ancient writing of the Hioung-nou was inscribed on wood, in the manner of the ancient Runes of the Northern tribes. The orders of the Prince, and the memorial of their execution, were indented on slips of wood. The Tou-kiue also used skins for the like purposes: and the Chinese authors tell us, that in the country of Sa-ma-eul-han (Samarkand) "they write their books on the inner skins of sheep, on which the letters are traced in gold." The religion of the ancient inhabitants of the Plains of Tatar was pure and simple. They acknowledged one Supreme and All-powerful Being, on whom all Spirits and Created Beings were dependent: they worshipped this Supreme Being under the name of تڨري *Tengri*, which still, in the modern dialect of Constantinople, signifies *God*, or the *Deity*: they also seem to have paid some adoration to the material resemblance of this Divine Being in the most magnificent of his works—the heavens. A Chinese author says^r the Tou-kiue made, periodically, a grand sacrifice to the *Spirit of Heaven*; and they also had a place appropriated to the worship of Po-tengri, which, in their language, signified *God of the Earth*.

The Mohammedan traditions of the residence of the Turks in the valley, and the Chinese account of Assena retiring to the Kin-chan or Altaï, relate to the same people and event; and from this period the historical view of the Turks may be exhibited by the united light of the Mohammedans, Chinese, and Byzantines. Bertezena, the first king of the Turks after their issuing from their retreat, soon

(^q) Ma-touan-lin ap. Remusat Rech. sur les Langues Tartares, p. 67.

(^r) *Ibid.* Wen-hian-thoung-khao, K, 343. p. 4.

acquired power among the neighbouring States. The Khan of the Jouan-jouan having refused his daughter in marriage, a Chinese princess was solicited, and accorded him; and the arms of Bertezena revenged the insult, by the total
 A. D. 552. overthrow of the haughty Khan. This nation, about A. D. 552, became even more powerful than their ancestors the Hioung-nou had been; and within fifty years from their quitting the valley they were the friends or enemies of China,
 A. D. 569. Persia, and Rome. In the year 569, Dizabul their Khan, the Ti-theou-pou-li of the Chinese, received the embassy of Justin the Second; and Zemarkh, the Roman Minister, was allowed to present the gifts of his imperial master to the monarch of the Turks, at the foot of the Altaï. A curious account of the reception of the ambassador has been preserved. He was astonished at beholding the grandeur and magnificence of the Turkish encampment: the silk hangings and embroidered tapestries vied with the splendor of the pavilions and throne of massy gold; and the vessels and statues of solid silver were carelessly heaped together before the entrance of their tents. The Roman envoys accompanied the Khan in his march towards the frontier; nor were they dismissed, until their vanity had been gratified by the precedency they were permitted to enjoy over the ambassadors of the Great King^s.

The empire of the Tou-kiue did not long remain united: their extended possessions and conquests rendered the creation of subordinate Governors necessary to sustain the authority of the Prince; and these, declaring themselves independent, finally separated the empire into distinct and hostile Principalities. The two chief divisions of the Tou-kiue were those of the Oriental and Occidental. The kingdom of the latter, about A. D. 585, was seated to the west of the Altaï; whence, by degrees, they extended themselves as far as the Persian frontier; into which they finally penetrated, advancing into the countries under the yoke of Rome. During this time, another branch of the Turkish race, also descended from the ancient Hioung-nou, acquired power in Tartary; and these, coming in collision with the Oriental Tou-kiue, about A. D. 745, caused the overthrow of their formidable empire.

Oriental and Occidental Turks.

A. D. 585.

Hoei-he or *Hoei-hou* of the Chinese; called, by themselves, *Ouigours*.

The *Hoei-he* 紇回, as they are called by the Chinese, appear to have been originally named *Tchhe-ssc*. To this portion of the Turkish people the Chinese have been most lavish of appellations. Towards the middle of the sixth century, under the dynasty of Tham, we find them named *Tchy-le* or *Tie-le*; then

(^s) Gibbon, vol. V. p. 219. ex Menander, p. 106 &c.

Kiu-szu^t, Kao-tche, or Kao-tchang ; afterwards Hoi-he ; and since, about A.D.788, Hoi-hou 鶻回 . This variation of name seems to have created as much confusion among the authors of China, as among the Learned of Europe who have studied them ; and we find one writer considering as identical, nations which another terms co-temporary or antecedent. The Tchlie-sse appear to be mentioned under that title, for the first time, about 126 B.C., when they formed part of the empire of the Hioung-nou. They were then a numerous people, divided into two nations, and represented as being very rich.

B. C. 126.

In the Ouigour Chinese Vocabulary brought from Pekin by the Père Amiot, Kao-tchang 昌高 is explained in Mandshu by Ouikhour (Ouigour), and the Thoung-kian-kang-mou, quoted by M. Klaproth, says,

也昌高之唐兒吾畏

“ The *Oui-gou-eul* (Ouigours) are the Kao-tchang of the dynasty of Thang.”

We have seen, that, in foreign names, the Chinese usually either reject the letter *R*, or liquify it into *L* : thus, in representing the name اويغور *Ouigour* or ايجور *Ighour*, in Chinese characters, they may have used Hoi-he, rejecting the final *R*, and softening the *G*. The learned M. Klaproth, who has been so successful in refuting the hypothesis of M. Schmidt^u—that the Ouigours were not of the Turkish race, quotes the following passage, on the pronounciation of this name, and the identity of the Hoi-he and Hoi-hou with the Ouigours :—

吾時俗中紇回
兒畏音始至鶻
元回稱唐本
兒回回元名
畏元鶻和回

(^t) 師車 *Kiu-szu*, or 師姑 *Kou-szu*, pronounced *Gouz*, is similar to the name of the tribe of غز *Ghuz* or *Uz*, from whom the Osmanlis trace their origin.

(^u) Einwürfe gegen die Hypothesen des Herrn Hofr. Klaproth. Mines de l'Orient. tom. VI. &c.

“The primitive name of the Hœi-hou was Hœi-he, until the middle of the years Youan-ho (806—820). It was then that they began to call them Hœi-hou, which we usually pronounce Houi-houi. In the time of the Youan or Mongol dynasty, they were named *Oui-gou-el*.”

Of the language and literature of the Hœi-hou, or Ouigours, we have more traces than of any other ancient nation of Tatar. Both Chinese and Moham-medans have spoken of the literature of this people: and though the former are prejudiced, and the latter in a great measure ignorant, we have still sufficient to enable us to affirm that the Ouigours were a literary people; that they possessed, from an ancient period, an Alphabet which gave birth to most of the various characters of Tatar; and that either they or a kindred tribe were the inventors of the famous Cycle of Twelve Animals, so valuable in rectifying the echronology of the different nations of Asia.

Of the Ouigour
Alphabet.

The Chinese authors, in speaking of the characters used by the Hioung-nou, the Tchhe-sse, the Hœi-hou, and the Oui-gou-eul, use precisely the same terms to express them—“*Barbarous letters;*” but nothing in the characters of the former has been preserved: in those of the latter, several MSS. exist in the various libraries of Europe. The Ouigour Alphabet anciently consisted of fourteen letters; but was, subsequently, increased to the number of sixteen. The learned M. Remusat has endeavoured to prove that these characters were borrowed by the Ouigours from the Nestorian Syrians, who about the twelfth century were dispersed over Tatar, as Missionaries. Unsupported by his favourite authorities, the Chinese, and even contrary to their sentiments, M. Remusat principally grounds his opinion on the resemblance exhibited between the Nestorian Syriac characters and those of the Ouigours. But many and strong objections may be urged against this hypothesis. If the Nestorians had found the Ouigours destitute of alphabetical characters, and had taught them their use, should we not have received some information respecting it from the Nestorians themselves? or would not the Chinese Annals, so particular in recording the slightest events of Tatar, have related the commencement of writing among the Turks, and their adoption of alphabetical, though barbarous, characters? On the contrary, the Chinese tell us the Hioung-nou and the Tou-kiue used the barbarous letters before spoken of, and that the Tchhe-sse and Hœi-he employed the same characters. Ma-touan-lin tells us, that the Hœi-hou had characters proper to themselves; that the Kieï-kia-sse, or Kirgis, employed similar characters, and that their language was the same as that of the

(*) Sou-houng-kian-lou; a History of the Mongols, written in Chinese by Tchao-youan-phing. ap. Klaproth *Mém. relatifs à l'Asie*.

Hoei-hou. This author, who, as a Chinese, cannot be expected to say much of the language or literature of "Barbarians," nevertheless gives us the following account of the Tchhe-sse or Ouigours:—"The insignia of the great Officers are, among them, conformable to the customs of the Barbarians. The vestments of the women, and their head-dress, have some analogy with those of the Chinese. Their arms are, the bow and arrow, the sabre, the buckler, the cuirass, and the spear. Their characters are the same as those of China; but they also use the barbarous characters. They have the Chi-king, the Lun-iu, the Hiao-king, the Poets and Historians of the dynasties. Their youth, and the sons of their Chiefs, are instructed in schools; and they not only learn to read, but they also compose pieces in verse and poems."^y

The resemblance between the Nestorian Syriac and the Ouigour characters is not more than would be supposed to exist between any other two Alphabets of common origin. It is probable that the same characters which gave birth to the one were also the model on which the other was formed; and perhaps the origin of both may be traced to the Ancient Zend. If the Nestorians gave their Alphabet to the Ouigours, why was it in such a diminished form? How did the twenty-two letters of the Syrians become but fourteen in the hands of the Ouigours? And how has it happened, that so singular a phænomenon in the history of language has arisen—an Alphabet passing by itself? The learned Orientalist has himself observed, that the adoption of the Alphabet of one nation in preference to that of another indicates a tendency to the imitation of that particular nation, which ultimately will be strengthened and increased^z. How is it, then, that the Ouigours received nothing but an Alphabet from the Nestorians—the people they imitated? and that their language and literature were not influenced? When, in after times, the characters of the Arabians were adopted by the Turks, and their ancient Alphabet was rejected, the case was very different; their literature and their language were most sensibly affected, and all the usual attendants of that demonstration of preference ensued.

The resemblance of the Zend to the Ouigour seems greater than that of the Syriac: and when we remember the relations which the ancient followers of Zerdusht had with Tatory, if it was not the original seat of their religion, it does not seem so improbable that the Zend and Ouigour characters had a community of origin. The resemblance of the Syriac and the Ouigour is more apparent than real: the resemblance of the Ouigour and Zend is more real than apparent. In

(^y) Wen-hian-thoung-khao, K, 348. K, 336. p. 14. ap. Remusat, pp. 45, 69, 284.

(^z) "L'adoption de l'alphabet d'une nation, de préférence à celui d'une autre nation, n'est-elle pas d'ailleurs le premier signe d'une tendance à l'imitation, qu'elle ne peut ensuite que fortifier et favoriser?" *Remusat. Rech. Disc. Prel.* p. xxvii.

the one, the dissimilarity in uniting the letters causes a page of Zend and Ouigour, when viewed together, not to appear to have that resemblance which a comparison of the separate letters will shew them to possess. In the other, the junction of the letters causes an appearance of resemblance which in reality does not exist. The **𐎠** *Olaph* of the Nestorian Syrian is perpendicularly formed; that of the Zend and Ouigour is horizontal. The **ܒ** *Beth* in Syriac is a square letter, formed after the Hebrew model: the Zend and Ouigour, on the contrary, are curvilinearly horizontal. The Zend and Ouigour have no **ص** *Sad* or **ث** *Sa*, independent of the **س** *Sin*: the Syriac has **ܣ**. The Ouigour expresses both **ت** and **ط** by one letter: the Syriac has two, **ܬ** and **ܛ**. The *Dal* in Ouigour and Zend are somewhat similar: in the Syriac there is no resemblance. *Zain* **ܙ** in Syriac is perpendicular: in the Ouigour and Zend it is formed by three turns of a horizontal line. In Ouigour and Zend the same letter represents **ذ** ; **ض** and **ظ**, and in Ouigour **س** also; but the Syriac has **ܙ** exclusive of the **ܘܨ**. The Syriac has the letters **ܐ** *Ain* and **ܚ** *Cheth*, which are wanting in Ouigour: and we find in the Ouigour MSS., written after the conversion of the Turks to Islam, that whenever these letters are required to represent the Arabian proper names, they use the letters Alif and Kof, and put the harsh Arabian letters under the line^a. A very slight examination will shew that a greater analogy exists between the Zend and Ouigour than between that and the Syriac: and we may rather conclude that the sixteen letters of the Ouigour either gave birth to the Zend, or were derived from it, than that the Nestorian Syrians carried their Alphabet, and that alone, to the country of the Ouigours, and there left it, without any other gift and without deigning any instruction in its use.

Almed ben Arabshali, who wrote about 1440 A.D., describes the Ouigour writing then used among most of the Turkish nations as nearly as possible as we now have it. He says—

واما الجغتاي فلهم قلم يسي اويغور و هو بالقلم الموغولي مشهور وعدته اربعة عشر حرفا وهذه مقطعاته^b و سبب نقصانه واختصاره في هذا العدد ان الحروف الملتق يكتبونها علي هيئة واحدة وكذلك تلفظهم بها ومثل هذا الحروف المتقاربة في السخراج مثل الباء ومثل الفاء ومثل الزاء والسين والصاد ومثل التاء والذال والظاء وبهذا الخط يكتبون توقيعهم ومراسيهم ومناشيرهم ومكاتيبهم ودفاترهم ومخاتيبهم وتواريخهم واشعارهم وقصصهم واخبارهم وسجلاتهم واسعارهم وجميع ما يتعلق بالامور انديوانية والتور الجندگيز خانية والباهر في هذا الخط لا يبور بينهم لانه مفتاح الرزق عندهم

(^a) See Extracts from Ouigour MSS.—Lithographic Plates, at the end of the Grammar.

(^b) A Specimen of the Characters is given, in the original, exactly of the same form as in the Ouigour MSS.

“The Jagataians have a writing named Ouigour, which is also known as the writing of the Mongols: it consists of fourteen consonants, of which the following is the division^e. The reason of the consonants consisting only of this number is, that they write all the gutturals in the same manner. They do the same with the other letters which belong to similar organs; such as ب and ف, ز, س and ص, ت, د, and ط. It is with these characters that they write their diplomas, their edicts, their ordinances, their books, their regulations, their measures, their annals, their poems, histories, public and judicial acts, the prices fixed by the law, and, in general, all that concerns the government and the law of Tchingis Khan. He who is acquainted with this writing will not want among them, for he possesses that which is the key of wealth.”

Rubruquius, and the other Missionaries who travelled into the interior of Tatory in the 13th and 14th centuries, also speak of the language and characters of the Ouigours. Rubruquius gives the following account of them :—

“Their letters,” says he, “the Tartars use as well as they. They begin to write at the top of their paper, drawing their lines right down; and so they read and multiply their lines from the left hand to the right. Mangu Khan hath sent letters unto your Majesty (St. Louis), written in the language of the Moals or Tartars, but in the characters of these Jugures. The Moals received their letters or characters from them; and they are the Tartars’ principal scribes. The Jugures are of a middle stature, like Frenchmen. The language of the Jugures is the original and root of the Turkish and Comanian languages^d.”

Mohammed Kafour Khan^e, a Persian author, has the following passage respecting the writing of the Ouigours: در عهد اغوز خان خط اغوري بهم رسيد كه تا حال ميان تركستان ديهاخط رايج است “The Ouigour writing adopted in the time of Oghuz Khan is the same as at present generally used in Turkistan.”

Prior to the reign of Tchingis Khan, the Mongols had no letters; but that prince, after the conquest of the Ouigours, ordered them to teach the nobility and chiefs of his people their Alphabetical characters: and from this we may date the adoption of the Ouigour Alphabet by the Mongols and Mandshus; who finally made some additions and alterations, to suit the nature of their language.

Abulfaragius, or Bar Hebræus, records this event, in his Syriac Chronicle :— “The Mongols, having no letters to write, Tchingis Khan ordered that the Ighours should teach their characters to the Tartar youth. Thus they commenced

(^e) See preceding Note.

(^d) Harris’s Collection of Voyages, vol. I. London, 1744.

(^e) MS. in the Bibliothèque du Roi, quoted by M. Klaproth, *Mém. rel. à l’Asie*.

to write the Mongol language in the Ighour characters, as the Egyptians wrote in those of Greece, and the Persians in the Arabian ^f."

The Chinese historians have also preserved an account of the same circumstance. "At the defeat of Tayang Khan, king of the Naiman, Tchingis Khan made prisoner the Ouigour Tata-tounggou, who was the secretary of that prince. He took him into his service; and gave him the same office, ordering him to instruct the Mongol princes, and the chief of his nobility, in the writing, the language, and the laws of the Ouigours^g."

The Ouigours anciently wrote in perpendicular lines, and not in the horizontal direction in which the manuscripts that have been preserved are found. But as they multiplied their lines from left to right, the direction of the writing was the same as at present; and on merely altering the page to an horizontal position, it would be read from right to left, in the same manner as the Modern Turkish. It is more than probable, as the direction of the writing was the same as at present, the lines alone being different, that this was an imitation of the Chinese style of writing, and was perhaps first used in making interlinear translations from that language.

On the Literature of the Ouigours.

Of the ancient literature of the Ouigours but little has been preserved: the few manuscripts in the Ouigour dialect, known to the Learned of Europe, have all been written since their adoption of the religion of Mohammed; and the oldest manuscript we possess is not of earlier date than the tenth century. We have already seen the account of a prejudiced authority, the Chinese author Ma-touan-lin, who wrote about A. D. 1200; in which he tells us, that the Ouigours had "the Chi-king, the Lun-iu, the Hiao-king, the Poets and Historians of the dynasties;" that "their youth, and the sons of their Chiefs, were instructed in schools; and they not only learned to read, but they also composed verses and poems." We should not have gained this confession from a Chinese author respecting the literature of the Ouigours, had not its existence been too well known to admit of concealment: yet M. Abel Remusat ^h, from this same passage, draws a contrary conclusion: it is thus given at length by him, paraphrasing the work of Ma-touan-lin:—"Towards the year 478 A. D., the king of the Tchhe-sse (Ouigours), who was named Kia, acquired great power. The people of Yerkiyang having been beaten by the Ye-tha, demanded of him a king; and Kia gave them his second son for a Governor. This circumstance increased his influence; and

A. D. 1200.

A. D. 478.

(^f) Asseman. Bibliotheca. Orient. 7. III. Part 2. p. 470.

(^g) History of the Youan, published at Peking, 1646: ap. M. Klaproth sur les Ouigours.

(^h) Rem. Rech. sur la Langues Tartares, 284.

he sought to extend it by ruling his kingdom after the model of that of China. He had a great many Mandarins; and he established, in marriages, funerals, and services of the people, customs which had a great analogy with those of the Empire. Kia caused to be painted in his council-chamber the conversation between Lou and Confucius, on the art of Government. He established public historians, charged to take note of the events of his reign. The characters which his subjects made use of were the same as those of China; but they also employed the 'barbarous letters.' They had the Chi-king of Mao-tchi, the Lun-iu, the book of Filial Obedience, and several chronicles. The sons of the Mandarins were assembled together in colleges, where they learned the spirit of these works. They were also given to poetry." M. Remusat then adds:—"The taste of the Ouigours for the literature of China became augmented; and under the reign of Hiao-ming (515—528) the Ouigours sent an ambassador to demand the 'Five King' and different historical works. They prayed the Emperor to permit a doctor of the Imperial College, named Lieou-sie, to visit their country, to teach them the elements of the letters; which was accorded them."

A. D.
515—528.

Instead of these extracts proving, as the learned author who quotes them supposes, that the Ouigours were not then a literary people, they seem rather to indicate that they were a people possessed of that relish for literature which its study and cultivation alone can give. By the same reasoning as M. Remusat draws his inference respecting the Ouigours, we might attempt to prove that the French and English have no literature, because they are represented, in the Annals of the Celestial Empire, "to have sent to China for the Chi-king, the Lun-iu, and the Annals of the Empire." Or if it is discovered that we are stated "to use the Chinese characters, and also our own barbarous letters," what conclusion must we draw? Not certainly that of M. Remusat! Besides, unfortunately, in the Chinese author himself we find a slight discrepancy: probably in page 15 he had forgotten his statement in page 14. In the one, he tells us that the characters they made use of "were the same as those of China," but that they also employed the "barbarous letters:" in the other, the same people are represented demanding a doctor of the Imperial College to teach them "the elements of the letters."

A striking proof of the existence of ancient Ouigour Annals is exhibited in the identity of the relations preserved by the Chinese and Persians—two people whose intercourse has never been such as to admit of our believing that the one was indebted to the other for its information. This is fully illustrated by two extracts given by M. Klaproth; the one from the Chinese, the other from the Persian; which are singular specimens of the ancient traditions of the Ouigours.

Chinese
Tradition.

The following is the translation of a fragment from the Chinese¹.——
 “ Idoukhon is the title of the kings of the Kao-tchhang (Ouigours), who anciently inhabited the country of Ouigour. In this country is Khorin (Karakorum, by which all the mountains situated in the neighbourhood of the Orkhon, the Toula, and the Selinga, are generally designated). Two rivers here take their rise; the Toukhoula and the Sielinga. One night, a supernatural light descended upon a tree which grew between these two rivers. The inhabitants of the neighbourhood, repairing to it, found the tree much swollen. After nine months and ten days, it was delivered of five boys. The people of the country were full of astonishment, and brought up the new-born infants. The youngest received the name of Bouka Khan: he was strong and brave: the neighbouring people submitted to him, and he became their king. His successor in the thirtieth generation was Jouloun Tieghin. The account of the events which took place until his reign has not come to us. Jouloun Tieghin was very powerful and valiant: he made frequent war against the Thang (a Chinese dynasty which reigned from 618 A.D. to 907), who were much afraid of him; and sought his alliance by marriage. In fact, they affianced the Princess Kiu-liau with Gali Tieghin, the son of Jouloun, who lived in the neighbourhood of Khorin, in a place named Bili-Polida, or ‘Mount upon which dwells the bride.’ There was in this country another mountain, which bore the name of Tengeri-yu-takh^k; that is ‘Mount of celestial right.’ To the south of this was the Khouli-takh^l, or ‘Mountain of goodness.’ When the ambassador of the Thang had arrived at the frontier of the two countries, he learned that the prosperity of Khorin was attached to the existence of this mountain, and that if he could destroy it the kingdom would be annihilated. The Chinese ambassador then addressed these artful words to the king:—‘As you are the father of the bridegroom, I have a right to make a request of you, which you must accede to. The rock called the Mountain of Goodness is of no use to your kingdom: the Chinese desire very much to become its possessors, and they ask it of you as the price of the marriage.’ Jouloun agreed to his request; but, as the rock was very large, it was impossible to convey it away entire. They therefore made a great fire around it, until they caused it to redden; after which they poured vinegar over it,

A. D.
618—907.

(¹) “ Su-houng-kian-lou,” by Tchao-yuan-phing. Sec. xxix. fol. 14, verso ap. M. Klaproth sur les Ouigours.

(^k) تڭر يېھ تاغ *Tengriyeh tagh*, in Osmanli, “The mountain towards heaven.”

(^l) ايولي تاغ *Eiuli tagh*, “The mountain of goodness.”

which caused it to shiver into small fragments, with which they loaded chariots to transport them. After the departure of the Mountain of Goodness, the birds and the animals of the country lost the faculty of motion, and sent forth cries which announced the greatest disasters. Jouloun Tieghin died seven days after: innumerable calamities and troubles afflicted the country; and, after several generations, the increase of these calamities forced the inhabitants of the country to expatriate. They settled in the neighbourhood of Kiao-tcheou, or Ho-tcheou (100 *li* to the west of the town of Tourfan). Their principal establishment was at Bish-balik. To the north they extended as far as the River Ashou: to the south they had the Chinese Principality of Thsieou-thsiuan-kion: to the east they were the neighbours of the Goudoun-Gachikhia; and to the west, of the Sifan (Tibetians)."

The Persian version of this tradition, preserved by Alaeddin^m, is as follows:—
 "At Koumlandgou, a place situated at the confluence of the rivers Tougola and Selinga, which have their source in the mountains of Kara-korum, there were two neighbouring trees; the one named Fistouk, like a pine, the foliage of which resembled that of a cypress, with fruit of the form and savour of the pine-apple; the other was a birch-tree. The two trees were much swollen; and were illumined by a celestial light. Continuing to increase, they became like a mountain, and emitted harmonious sounds. Every night they were surrounded by a vivid light, to the distance of thirty steps. When they arrived at their utmost size, an opening became visible, with five chambers similar to tents, surrounded by a cord of silver; in each of which a child was seated, fed by means of a tube suspended above its mouth. The Chiefs of the tribes, struck with astonishment, came to admire, and pay adoration to these prodigies. The five children were treated by the people of this country with the respect they paid to their kings. The eldest was named Sounkour-tekkin; the second, Koutour-tekkin; the third, Boukak-tekkin; the fourth, Or-tekkin; and the fifth, Boukou-tekkin. The Ouigours, persuaded that they were sent from Heaven, resolved to elect one of them for their sovereign. Boukou seemed to them to be endowed with the greatest beauty, spirit, and capacity; he was also well versed in languages: the Ouigours chose him for their Khan, and placed him upon the throne with great rejoicings. At this time, Boukou Khan had a new dream: he saw a man dressed in white, holding in his hand a baton of the same colour, who gave him a fragment of jade in the form of a pine, and said: 'If you can preserve this stone, you will rule over the four regions of the globe.'

Persian
Tradition.

(^m) The Vizier Alaeddin, author of the تاریخ جهان کشان

Boukou Khan was succeeded by one of his sons. In his reign, the domestic and wild animals, and the very infants, were heard to utter the sounds, *Getch! getch!*ⁿ 'Fly! fly!' Warned by this signal, they quitted their habitations, and emigrated: but at every place where they stopped, they heard the same sounds; until they arrived at the place where Bish-balik was built, where these sounds ceased. They established themselves in this place, and built five quarters, to which they gave the name of *Bish-balik*, or 'The Five towns.'

A comparison of these traditions will be sufficient to prove their derivation from a common source, and that both the Chinese and Persian authors must have drawn their accounts from the same materials—the Ouigour Annals. No two nations, as unconnected as the Chinese and the Persians, could have agreed in the manufacture of such an extraordinary recital. The position of the Ouigours between the Toula and Selinga—the descent of the luminary upon the tree—the birth of five children, the youngest of whom, named in the one Boukou, in the other Bouka, is elected king—the dependence of the kingdom on the preservation of a rock or stone—the disastrous cries of the animals—and the emigration of the people to Bish-balik—all but the first and last being fabulous, are such a series of events as no two authors, unless they derived their materials from a common source, could coincide in imagining.

Their Religion.

The Religion of the Hoi-hou was, in their more ancient times, the same as that of the Hioung-nou; but Buddhism appears to have also made some progress among them. A Chinese who travelled into the country of the Hoi-hou, about A. D. 981, tells us that in their capital there were many temples of Fo, and that they had also some temples of the Moni, or priests of Pho-sse, who were no doubt the followers of Manes and Zoroaster, whom persecution in their native country had driven into Tatarv. About A. D. 728, a part of the Hoi-hou, together with several other Turkish tribes who had advanced towards the west, adopted the faith of Islam, which was carried by many of them into their native country°. At the same period, the conversion of the inhabitants of Samarkand was effected; and from this time we may consider the greater part of the Turkish people as Mohammedans.

A. D. 981.

A. D. 728.

(ⁿ) In Osmanli, *گتچ* *getch* is the Imperative of the Verb *گتچمک* *getchmek*, "to fly."

(^o) From this circumstance, the Chinese called the new converts, as a *jeu des mots* on their name,

回回 *Hoi-hoi*; signifying "returning" or "retracing their steps;" and the abbreviation of this

into 子回 *Hoi-tseu* has become the designation of all the Mohammedans.

One of the most interesting relics of the ancient Turks is the Tchagh, or Cycle of Twelve Animals, of which either the Ouigours or a kindred nation—the Kirghis—were the inventors. This Cycle was composed of the names of Twelve Animals; which have been preserved by Uloug Beg, a descendant of Timour, who lived in the 15th century. They are as follow :—

Cycle of
Twelve Animals.

NAMES OF THE TURKISH CYCLE.		MODERN DIALECTS.	
كسكو	<i>Kesku,</i>	The Mouse.	Preserved in the Turkish of Siberia, <i>Kouska</i> .
اوط	<i>Ót,</i>	The Ox.	Osmanli, اوكز <i>Ókiuz.</i>
بارس	<i>Bars,</i>	The Leopard.	} The same in the Osmanli. } Kasan, بارص <i>Bars.</i>
طاوشقان	<i>Taushkan,</i>	The Hare.	
لوي	<i>Loui,</i>	The Dragon.
ييلان	<i>Yilan,</i>	The Serpent. يلان <i>Ilan.</i>
يوند	<i>Yunad,</i>	The Horse. يني آت <i>Yeni át,</i> a Young Horse.
قوي	<i>Kui,</i>	The Lamb. قوزي <i>Kuzi.</i>
پيچين	<i>Pitchin,</i>	The Ape. پوزينه <i>Puzineh.</i>
دافوق	<i>Dakouk,</i> or	} The Fowl. طاوق <i>Taouk.</i>
داوق	<i>Daouk,</i>		
ايت	<i>Ít,</i>	The Dog.	The same in the Osmanli.
طنغوز	<i>Tonghouz,</i>	The Hog.	Osmanli, دونوز <i>Donuz.</i>

The Chinese, the Mongols, the Tibetians, the Japanese, the Persians, and the Mandshus, have all adopted this famous Cycle; and, in translating the names into their own languages, have carefully preserved the order of the animals. To these animals not only are the years of the cycle regularly appropriated, but each day, and even the hours, have some of their characteristic attributes, real or fictitious, assigned to them. With the assistance of this cycle we are enabled to discover and correct errors in the chronology of the Eastern nations; and thus M. Remusat has shewn that Petis de la Croix is always mistaken a year in his life of Tchingis Khan. The selection of animals is most curious; but their utility, as a species of *memoria technica*, is indisputable. In this respect, the Cycle of Animals is far superior to the insignificant letters which the Chinese have devoted to the same purpose; which have no characteristic attributes, and which, consequently, are of very unequal value in multiplying the resources of the astronomer and historian.

Seljukians. After the dissolution of the empire of the Hœi-he, many of the Turkish tribes, following the example of their brethren who had previously quitted their native countries, advanced towards the west ; and their Chiefs soon became the possessors of the thrones of Persia, Arabia, Egypt, and Syria. In the year 1028, the celebrated Mahmoud of Ghizni, son of Sebektegin, founded the dynasty of the Ghaznaviah, which ruled in India and Persia during a period of 155 years. It was in the reign of the first prince of this dynasty, that the family of Seljuk, together with many other Turkish tribes, entered Khorassan. Seljuk was the son of the chief Minister of the Turkish Sultan Bigou, sovereign of Kaptchak : according to the Persian authors, he was a descendant of Afrasiab, king of Touran. The father was renowned for wisdom and bravery ; but dying while his son was very young, the Sultan, in expectation of repairing the loss he had sustained in so faithful a Minister, had Seljuk educated, and conferred on him the title of " Bassatchi," or Captain. The youth soon shewed himself of superior mind ; and being both brave and wise, he became a great favourite with the Sultan, by whom he was elevated to the highest rank. Seljuk, presuming perhaps too much on the favour of his master, on one occasion forgot the respect due to his station ; and the Sultan, beginning to dread the power of his Minister, formed a plan for his destruction. Seljuk gained intelligence of the Sultan's design ; but determined, though powerful, not to turn his arms against his late benefactor, he hastily collected together the whole of his tribe, who were much attached to their young Chief, passed the Gihon, and established himself in the countries of Samarkand and Bokhara, where they became converts to the faith of Islam. Under the standards of their valiant Chiefs, the tribes of the Seljukians became renowned among the nations of Asia. They extended their dominion from China, over Anatolia, Syria, Persia, and Egypt : and when, by the death of Malek Shah, the union of this mighty empire was dissolved, the Princes of the House of Seljuk founded the separate but powerful kingdoms of Iran, Kerman, Syria, and Roum. The kingdom of Roum, or Iconium, was the most famous of these Principalities ; and eventually extended from the banks of the Euphrates to the vicinity of Constantinople, and from the Black Sea to the confines of Syria, with Nice for its capital. After the conquests of the Crusaders had obliged Soliman to forsake this city, the royal residence was fixed at Iconium ; which continued for nearly a century and a half to be the chief seat of the Seljukian Princes of Roum, until the irruption of the descendants of Tchingis Khan overturned their empire.

Tchingis Khan,
 A. D.
 1162—1227.

The union of the Turks of Tatory with the tribe of Mongols, in the reign of Tchingis Khan, gave rise to that invincible power which, under that prince and

his successors, shook the kingdoms of Asia and Europe to their foundations, and overturned so many of the Eastern thrones. Of this assemblage of the nations of Central Asia the Turks formed the most numerous and most powerful portion; for although the princes were Mongols, the great mass of the people were of Turkish origin. Jaghatai, one of the sons of Tchingis, was constituted monarch of Mawara'nahar, or Independent Turkistan: from him the Orientals have called the country Jaghatai. Khorassan, Persia, and India, became the possessions of Tuli Khan. Batu ruled the countries bordering on the Caspian; while the Imperial horde, with the Mongols Proper, and their Chinese conquests, were governed by Oktai Khan. In the year 1302, Gazan Khan, one of the successors of Tchingis, entirely destroyed the Seljukian kingdom of Roum, which had been previously shaken by the power of the Mongols; and thus was the last of the Seljukian kingdoms annihilated.

A. D. 1302.

The Seljucides gave birth to the Patzinaks, the Petchenegues of the Russian Annalists, whom M. Abel Remusat considers identical with the Kangar or Kangli. Towards the end of the ninth century, they occupied the countries between the Don and the Danube, and were the terror of the Greeks, Bulgarians, Khazars, Hungarians, and Russians.

Patzinaks, or Kangli.

In the eleventh century, the Komans, uniting with the Ghuz or Ghaz, known to the Greeks and Latins as the Uzes, and to the Russians and Poles under the name of Polowzer, acquired a formidable power. They occupied the country between the Wolga and the Danube. The Ghuz were a nation who invaded Khorassan in the year 1034 A. D., but were defeated by Mahmoud the Ghaznevide. About A. D. 1050, they entered Mesopotamia, and took the city of Mosul: they were however obliged, by the Khalif, Caiem Bemrillah, to retire to the mountains of Azarbijan or Media. In 1170, during the reign of the Seljucide Sultan Sangiar, they established themselves in the province of Badakhshan, which was occupied as far as Balkh by 40,000 families. They were formidable to the Greeks and Russians during the eleventh and twelfth centuries, but were destroyed by the Mongols in the thirteenth. The Komans took refuge in Hungary. Separated from the great mass of their race, they have forgotten their language; and their descendants of the present day speak nothing but Hungarian. The Kangli, the Patzinaks, and the Komans, spoke the same dialect; of which few remains have been preserved, but still sufficient to enable us to conclude that it was not very different from the dialect of the Osmanlis. In the modern language of Hungary, traces may yet be found of the Turkish language; and an extensive Vocabulary might be formed of words which have been introduced into the Hungarian, from that language.

Komans, and Uzes.

A. D.
1034—1050.

A. D. 1170.

The Foundation
of the Ottoman
Empire.

The ruins of the Seljukian kingdom of Roum formed the foundation of that of the Ottomans or Osmanlis. The history of their origin is variously related; but it seems that we must consider them as descended from the nation of Ghuz or Oghuzians, known to the Greeks and Latins under the name of Uzes. A branch of this nation, about the time of the irruption of Tchingis Khan, joined the fortunes of the Turkish Sultan of Iconium. During the revolutions of Asia Minor, they established various little Principalities; and, while the Mongols were in possession of the plains, were sheltered among the mountainous districts. The first independent Chieftain of this people was Osman or Othman, who has given his name to his descendants. He was the son of Togrul, a Turkish Chief, who, like himself, had been distinguished in the army of the Sultan of Iconium. The annihilation of the Seljukian dynasty, the decline of the power of the Mongols, and the weakness of the Grecian Empire, were favourable to his independence and success. The political errors of the Greeks unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bithynia. On the 27th of July, in the year 1299 of the Christian æra, Othman first invaded the territory of Nicomedia. The conquest of Prusa, or Bursa, was effected by the valour of his son Orkhan; and from this conquest, says a learned and elegant Historian^p, “we may date the true æra of the Ottoman empire.” The city, by the labours of Orkhan, assumed the appearance of a Mohammedan capital: a mosque, a college, and a hospital of royal foundation, were among the benefits it received from the change of masters. The Seljukian coin was disused, and the name of the new dynasty substituted in its stead; and the most skilful professors of human and divine knowledge attracted the Persian and Arabian students from the ancient schools of Oriental learning^q.

A. D. 1299.

A. D.
1360—1389.

From this period the Turks began to acquire a firmer footing, both in Asia and Europe. The conquests of Murad, or Amurat I., rendered him master of the whole of Thrace, from the Hellespont to Mount Hæmus: the Sclavonian provinces between the Danube and the Adriatic submitted to his power: and though the fortunes of his successors were momentarily obscured by the ascendancy of Timour, the glory of the Ottomans revived again, with redoubled splendor, in his descendants; until the conquests of the illustrious Mohammed II. securely placed the Ottomans in their European possessions.

A. D. 1453.

Having thus taken a slight survey of the rise and progress of the Turkish race until the establishment of their power in Europe, and having sketched such an

(^p) Gibbon.

(^q) Ibid. Cantemir. p. 71.

outline of the nations of Tatory who have ceased to exist, as will tend to prevent our falling into error respecting them, we can now with greater accuracy proceed in the examination of the language and literature of their descendants. With this for my principal object, I have, throughout, endeavoured to compress the historical relations as much as the nature of the subject would allow; and have merely given such details as were less generally known, and yet essential to our forming correct notions of the subject.

The result of our examination of the historical fragments that have been preserved relating to the nations of Tatory who have ceased to exist, leads us to consider the languages spoken by the Hioung-nou, the Tou-kiue, the Hoi-hou, the Seljuicides, the Patzinaks, and the Komans, as sister dialects. Of these, however, we have few data to guide us to just conclusions concerning their degree of analogy; and when we have proved that each of them formed part of the Turkish family, we have done almost as much as our materials allow.

The language of the Turkish race, which is at present spread over so extensive a portion of the earth, is spoken by nations, for the most part, independent of each other, of very different grades in the scale of civilization, and whose relations with surrounding people have differed according to their relative positions. The Turkish language, acted upon by such varieties of situation at present, consists of ten divisions or dialects;—the Ouigour, the Jaghataian, the Kaptchak, the Kirghis, the Turcoman, the Caucaso-Danubian, the Austro-Siberian, the Yakoute, the Tchouvache, and the Osmanli^r. These divisions of the Turkish language comprise all the dialects which are at present known to exist; and one or other of these is spoken by almost every nation between the Mediterranean and the frontier of China—between the utmost extremity of Siberia and the borders of India. In Egypt, in the states of Barbary, in the Levant, at the Court of Tehran, and in the northern and western provinces of Persia, the Turkish is the ruling language. In the widely-extended dominions of the Sultan, throughout the greater part of Tatory, and the extent of Siberia, the Turkish language, in one or other of its dialectical variations, is the mother tongue of the inhabitants; and whether the relations of diplomacy, the transactions of Commerce, or the inquiring eye of Science, prompt our intercourse with these

(^r) In this division, I have followed that of M. Balbi in his *Atlas Ethnographique*. It seems more just than M. Jaubert's classification of the Turkish Dialects into Turkish, Yakoute, and Tchouvache; or M. Remusat's, of Ouigour, Tchakhatéan, or Boukharian, Turkish of Kasan, and Astrakhan, and that of Constantinople.—*Balb. Introduction*, p. 147. *Rech.* 249.

countries, a valuable and almost indispensable requisite is a knowledge of the Turkish language.

Of the Language of the Ougours since their Conversion to Mohammedanism.

The dialect of the Turkish called Ougour may be considered as the most learned of the ancient Turkish idioms; and being the language of a people who possessed the art of writing from an ancient period, and who early cultivated literature, it presents an interesting object, in examining the language and literature of the Turkish race. The Ougour is still the language of the inhabitants of the countries between Kashgar and Kamoul; and the learned M. Klaproth has given a Vocabulary of eighty-seven words, which he obtained from the mouth of a native of Tourfan, whose mother tongue was the Ougour. The differences existing between the Ougour dialect and that of the Osmanli are, for the most part, such as the relative situation of the two people would lead us to expect. The language of the Ougours, the primitive dialect, has been but little subject to foreign influence. The Osmanlis, in their rise and progress, as in their settlement in Europe, have had constant and continued connexions with other nations. In the Ougour, the principal vestiges of the exercise of foreign influence may be traced to the vicinity of the Chinese; but to so small an extent has this influence been exercised, that, except in some compositions, written expressly in imitation of the style of China, it is scarcely discoverable. The adoption of the religion of Mohammed might contribute somewhat to affect it, by the introduction of words to express the ideas of their new theology: but as the Koran reached the Ougours by means of Missionary efforts, their conversion did not produce such changes as were effected in the language of those tribes who sought the religion of Islam in the country of its birth. The ancestors of the Osmanlis, on the contrary, advancing into the countries of Persia and Arabia, there received the faith of Mohammed immediately from its professors. With the religion of the Persians and Arabians, some portions of their languages were acquired; and the adoption of the Alphabetical characters of their preceptors rendered the introduction of words more easy and frequent. The political relations of the Osmanlis with the west, and their long residence in Europe, have succeeded to this: and if there are variations and differences between the dialects of Tourfan and Constantinople, we may trace most of them to one or other of the preceding causes. But while the Osmanli has been thus enriched and improved, in point of vigour and simplicity it is perhaps surpassed by the Ougour: and although we must award the palm of refinement to the former, the latter must be considered as the purest of the Turkish dialects; and, as a specimen of the ancient state of the language, it is not unworthy of attention.

The Ouigour dialect, though superior in simplicity to the Osmanli, is however much inferior in beauty and exactitude of expression. The Verb in the Ouigour is not subjected to that mechanism which renders the nicety of expression so great in the dialect of Constantinople. The Affirmative, the Active, the Passive, and the Negative, appear to be the only forms of the Verb known to the Ouigours. They are strangers to the composition of Impossible, Reciprocal, Causal, and Personal Verbs, formed by the insertion of a letter or a Particle between the radical and its termination, which constitutes so material a feature in the Osmanli. The Imperative is the root from which the Simple Tenses are formed: the Compound are unknown: and the only Tenses an Ouigour Verb appears to be susceptible of, are the Present and the Preterite. The Verb Substantive in the Ouigour is not an Auxiliary; it is always employed alone; and is never found performing those important offices which have been assigned to it by the Osmanlis. The Infinitive is terminated by مق *mak*, the rejection of which gives the Imperative. The Preterite is formed by adding to the Imperative the Particle ديم *dim*, answering to the Preterite in دم *dum* of the Osmanli; and the mode of forming the Persons of the Verb is the same as in that dialect. The Particles in , *ur* and مش *mish*, and the Gerunds in کن *ken*, يب *ib*, and وب *ub*, are also frequently employed. The Numerals offer a strong proof of the Ouigour being the primitive dialect, by giving the etymology of the Numeral Adjectives at present employed by the Osmanlis, the origin of which is undiscoverable in their own language. Thus, in the Turkish of Constantinople, as in Ouigour, سکز *sekiz* is "eight," and اون *ön* "ten;" but "eighty" is, in the former, سکسن *sekssen*, while in the latter it is سکزاون *sekizön*, literally "eight, ten." The same occurs in the subsequent numbers; the Ouigour shewing the derivation, which elision has rendered undiscoverable in the Osmanli.

Of the nature
of the Language.

In the dialect of the Osmanlis, the Conjugation is executed throughout by the aid of the Verb Substantive and the Defective Verb ایم *im*, which correspond entirely to our idea of Auxiliaries. Each of the Tenses is formed by uniting to the Verb, either in its Imperative state or in the form of a Participle, the Tenses of these Auxiliaries. قلم *kilurum*, "I do," قلم ایدم *kilur idum*, قلم اییشم *kilur imishem*, "I did," قلم ایدم *kildum*, قلم اییش اولدم *kilmish öldum*, "I have done," are all formed in this manner; and are, when analysed, قلم *kilur*, "doing" ام *im* "I am;" قلم *kilur*, "doing" ایدم *idum* "I was." This fact produces a singular anomaly, in comparing the Ouigour with the Osmanli. The Ouigour Inflection, with regard to the Simple Tenses which it employs, is executed exactly in the same manner as that of the Osmanli; which even appears more distinctly, on account of elision being less used. قیلوریم *kilurim* is, in Ouigour, "I do;" or literally "Doing I am;" قیلدیم *kildim*

“I have done”—“to do, I have been.” The singularity of this formation of Tenses consists in the Verb, which is used as an Auxiliary to produce it, not existing in the language in which it is employed. The Verb Substantive *ايم* of the Osmanlis is an utter stranger to the language of the Ouigours, and yet it is thus found entering into the most intimate part of their idiom.

This forms a curious problem for the consideration of the Philologist. How, at what period, and from whom, have the Osmanlis derived the important addition which the possession of an Auxiliary Verb, and its employment in the formation of Compound Tenses, makes to their Grammatical system? Or, if the Verb existed in the primitive dialect, why was its employment rejected? If it had existed in the Ouigour, should we not have found some traces of its use? And if at a later period it was adopted by the Osmanlis, how could it have been so generally introduced, not only into the written dialect, but even into that which is spoken by all classes?

In a language not rich in Terminations, the want of Compound Tenses considerably diminishes the resources of the writer; who is unable to vary the turn of expression in his sentences, and consequently cannot avoid a certain degree of monotony and sameness in his compositions. In this respect, the Ouigour is similarly situated, but not in so great a degree, with the Mandshu and the Mongol. Reduced to the frequent use of Particles, the sense is kept up by a series of little propositions, relating the events in the order of occurrence, and seldom making a period until the close of the subject. But, however inelegant this mode of composition may be, it certainly possesses some advantages: the ideas are put together without confusion or inversion; and simplicity and clearness are certainly attained, if grace and elegance are sacrificed^s.

The literature of the Ouigours has suffered so much from the ravages of time and the destroying hand of man, that but very few Manuscripts in Ouigour Characters are known to exist in the Libraries of Europe. Of these, none can be considered as belonging to the ancient dialect of the Ouigours; and we must therefore place them among the more modern productions of that language.

The power of the Princes of the House of Tchingis enabled them, at various periods, to procure large Collections of valuable Manuscripts in the different Asiatic Dialects; and the Kied or Monasteries of the Lamas, so numerous in

Of the Literature of the Ouigours since their Conversion to Mohammedanism.

Destruction of the Library of the Ablai-yin-Kied.

(^s) The author is indebted for much information on the subject of the Ouigour Dialect, to the Researches of the learned M. Remusat; whose valuable work, “sur les Langues Tartares,” it is much to be regretted, still remains incomplete.

Tatary, frequently became the depositories of these literary treasures. A prince named Ablai, who had amassed a vast quantity of Oriental Manuscripts, bestowed them on one of these monasteries; which was named, from its founder, Ablai-yin-Kied. This monastery was situated a short distance from the Russian frontier, and was known to exist until a late period. The peaceful inhabitants were at length obliged to abandon their treasures; and the place was for some time deserted, until the barbarism of Russia effected its total destruction. M. Sokolof, a young Naturalist, found the place in the possession of a squadron of Russian cavalry; and among the ruins he was only able to discover a few torn and scattered leaves, which, strewed along the damp ground, were half obliterated. Some of these fragments, in Mongol, Tibetan, Sanscrit, and Ouigour—some printed, some written in letters of gold on a paper of a blue ground—are still preserved in the cabinets of the curious, and are the only relics of this valuable library, the latest that existed in Tatary, and perhaps the most magnificent †.

Of the Ouigour MSS. at present existing, the Bodleian may boast of the possession of one; the Bibliothèque du Roi contains two; and a third was sent from Vienna to Paris, about the year 1823, by that learned Orientalist, Von Hammer.

The MS. of the Bodleian appears to be the most ancient of these. The date of the transcription is A.H. 838, answering to 1434 A.D. It was from this MS. that Hyde^u gave an engraved specimen, consisting of the first page; which he misnamed Khitaian, conceiving that it was the Code of Laws of Tchingis Khan. Sir William Jones^x was equally mistaken in regard to this MS.; the writing of which he stated to be evidently a bad Cufic; and the work a Mendean one, on some religious subject. M. Langles came nearer the truth, when he stated the characters to be similar to the Mongol; but erred, in imagining he recognised, in the formula which is prefixed to the work, words belonging to the Mongol and Mandshu languages. The MS. which has given rise to these various conjectures is, in fact, Ouigour, both in characters and language; and the specimen given by Hyde consists of the Formula with which Mohammedan works usually commence, the Title of the book, the Division of the work into ten parts, and an account of the Contents of each as far as the sixth. The words written on the margin are “Bakhtiar Nameh,” the title.

The writing of this MS. is perhaps the most beautiful we possess. It consists

(†) Rech. sur les Lang. Tart. 229. Commentatio de Scriptis Tanguticis in Siberia repertis. Acta Erudit. Lips. 1722. Mém. de l'Acad. des B. L. tom. XXX. p. 777.

(^u) Hyde Relig. Veter. Persar. p. 552. Jenish de Fatis. Ling. Or.

(^x) Asiatic Researches, vol. II. p. 27. Rem. Rech. p. 264, note.

Ouigour
Manuscripts.
Bakhtiar
Nameh.

A. D. 1434.

of 294 pages in folio; and the characters and proper names are written in red. The style is simple and unaffected, but perfectly destitute of ornament; and the frequent tautological repetitions and pleonasm, with which it abounds, shew that exactitude of expression was more the aim of the author than elegance of composition. The subject of the Bakhtiar Nameh is well known, from the Persian version: the events are probable, and well contrived; and, as a work of fiction, after the model of the East, it is not often surpassed. But though this may give it no claim to a great attention at the hands of the Learned, yet to the Philologist, as a specimen of a little-known language, it is far from being destitute of interest.

Miradg, and
Tezkere'i Evlia.

The MS. of the Bibliothèque du Roi is a folio, consisting of 231 leaves, beautifully written in Ouigour characters; and contains two works on the subject of Mohammedan Theology—the Miradg, or History of the Ascension of Mohammed; and the Tezkere'i Evlia, the Legends of the Mussulmen Saints. The date of the transcription of these MSS. is A.H. 840 (1436 A.D.); and they are probably some of the earliest literary efforts of the new converts in their adopted faith. Neither of these works can be considered as of great interest, except in a philological point of view. They offer no specimen of the literature of the Ouigours themselves; as the transcriber tells us, in his Preface, that the Miradg is a translation from the Arabic, and the Tezkere'i Evlia from the Persian. The Grammatical principles of the Ouigour, in these works, are however unchanged; and present the same simple dialect to which we have before alluded.

A. D. 1436.

Kaoudat-kou-
bilik.

The MS. of the Kaoudat-kou-bilik, “or Science of Government,” sent by Von Hammer to Paris, is of very superior interest to any of the preceding. As a specimen of the original literature of its age, this work is most curious. From a passage which is found in the manuscript, it appears that this work was composed about A.D. 1069; corresponding to the beginning of that bright period when the Seljukians were masters of Iran, and Alp Arslan was seated on the throne. Its transcription is dated A.H. 843, corresponding to the year 1459 of the Christian æra. The manuscript consists of ninety-three folio leaves of cotton paper, but the writing is not so beautiful as that of the other manuscripts. In various parts, some early possessor has given interlinear translations of words in Persian and Arabic; usually marking his approbation or dissent by placing in the margin the words بلغ “He is eloquent,” or كفر “He blasphemes.” Even in the body of the manuscript, various titles and formularies are found in Arabic characters; which seem to prove that the work was transcribed at a time when the Turks had adopted the Alphabet of the Arabians, but when their own had not yet been rejected.

A. D. 1069.

The manuscript commences with two Prefaces ; one in verse, the other in prose ; containing the titles of the work, and the names by which it is known in Turkestan and the neighbouring countries. With the exception of the one Preface, and the Table of Contents, it is entirely written in verse ; always rhyming, and containing an equal number of syllables. This work seems to make some approach towards Dramatic composition ; and in the Preface, the author gives his list of the dramatis personæ. He tells us : “ The work is divided into four principal parts : the first, relative to the Administration of Justice ; the second, concerning the Executive Power, or Force of the Empire ; the third, the Intelligence ; the fourth, Moderation. These four qualities are represented under the names of four persons. Justice, or the Rising Sun, is represented under the name of *Ilek*^y, or the King. The Executive Power, or the Full Moon, is represented by *Orkhtourmish*, or the Vizir. *Oktoulmish*, the son of the Vizir, personates Intelligence ; and Moderation is figured by *Otkhourmish*, the Vizir’s brother. These persons hold counsel, and discourse with one another by question and answer.”—After the prose Preface, and its translation in verse, follows the Table of the Seventy-two Chapters. These are frequently very difficult to be understood ; and the meaning of some it is impossible to discover. For the translation of the Table of Chapters, and the analysis of their contents, which is subjoined, I am indebted to *M. Amedée Jaubert*^z, whose known attainments in the Turkish language and its dialects need no commendation from me. Those titles to which an asterisk is attached are considered as of doubtful sense ; and some few are so incomprehensible as to render their being left as *lacunæ* unavoidable.

CHAP. I.—The praises of God the Most High and Most Glorious.

In this the author celebrates the omnipotence, the goodness, and the wisdom of the Creator, and implores his mercy.

CHAP. II.—The panegyric of Mohammed Mustafa, the Prophet of God.

Mohammed is here considered as the most perfect of created beings, the lamp of the universe illuming the whole world, without whom nothing could exist or prosper.

CHAP. III.—The panegyric of the Four Companions of the Prophet.

CHAP. IV.—The panegyric of the Khan reigning in the Khanat of Bokhara.

The panegyric of the Khan commences by a poetical description of the Spring, of

(^y) *Ilek* is the name of a Khan of Kashgar, who lived in the fourth century of the Hejira.

(^z) Notice d’un Manuscrit Turc en Caractères Ougours. *Paris*, 1825.

which the following translation of a portion will give some idea; but the beauty of its imagery and style are lost in the difference of our idiom.

“The breeze of Spring has blown from the quarter of the rising sun, and the road of Paradise is opened beneath its feet. The earth is covered with verdure, adorning the whole world: the sun has shone forth in all his splendor, in passing the tail of the Fish, in front of the Ram: the shrivelled trees are again clothed with foliage: all Nature is adorned: all things have again taken their most vivid colours. With the zephyr and the verdure, the Caravan of Khathai is arrived in Tabakhtchan. The flowers spring up by myriads: the rose expands itself: the camphire-tree and the *Aiat* have recovered their foliage. The morning breeze is perfumed with the scent of the violet: the buds spring forth from the branch. The wild fowl, the doves, the khalkhak, and the paroquet, essay their powers: the one flying towards the summits of the mountains; the others construct their nests: these dart towards their prey, while those quench their thirst by the rivulet. The crane utters her piercing cries; the joyful partridge flies towards the Kizil Ghazi Khan, to the eyebrows always black.”—“May the life of this prince,” adds the author, “be lengthened, as that of Lokman the Wise!”

CHAP. V.—The description of the Seven Planets, the Four Elements, and the Twelve Signs of the Zodiac.

The author, in this chapter, attributes various properties to the stars, which, he adds, rule the destiny and guide the way of man. The first of the Planets is named *Sekentis*, or *Zohal*, Saturn, whose revolution occupies two years, eight months, and a week. Following him is *Okhi*, Jupiter: his revolution is performed in two years and two months wanting a week. *Jourout* is Mars, whose influence is said to prolong the life of man. *Ishik* is the Sun; *Sebit*, Venus; *Tilek*, Mercury. The Moon is considered as an inferior planet, and becomes full when in opposition (باتشسه) with the Sun.

The Names of the Twelve Signs of the Zodiac are:

- | | |
|--|--------------------------------|
| 1. <i>Kouzi</i> , the Ram. | * 7. |
| 2. <i>Ot</i> , the Bull. | * 8. |
| 3. <i>Shentez</i> , the Twins. | 9. <i>Oulki</i> , the Balance. |
| 4. <i>Ourikh</i> , the Crab. | 10. <i>Oklik</i> , Capricorn. |
| 5. <i>Arslan</i> , the Lion. | 11. <i>Jounk</i> , Aquarius. |
| 6. <i>Koush</i> , the Virgin (the bird). | 12. <i>Balik</i> , the Fish. |

* CHAP. VI.—Definition of the sciences, and of wisdom.

This chapter, which is very short, contains advice in the study of the sciences, and the practice of wisdom.

* CHAP. VII.—Relative to the advantages of moderation and silence.

The design of the author, in this chapter, is to prove the disadvantages of too much loquacity, and the advantages of silence.

CHAP. VIII.—The author's apology for the imperfections of his work.

CHAP. IX.—To prove that a good education leads to the practice of good works.

The scope of this chapter is, the praise of good education, the distinction between right and wrong, and the means of acquiring just fame. Among these means the author places the pursuit of literature. He tells us, that but for literature the names of the greatest warriors would be unknown; and instances the creation of a celebrity even for an imaginary hero—Afrasiab, so famous among the Persian authors, in the wars between Iran and Touran.

تاجیکلر بیتیکده بیتیکش مونی بیتیکده یوغ ارسه کیم اوقیقور آنی

“ The name of this hero is mentioned in the writings of Persia ;
“ But if it were not for them, who would know any thing of him.”

CHAP. X.—The utility of discernment, of wisdom, and of knowledge.

The author in this proves that true greatness consists in learning.

CHAP. XI.—Relative to the title of the work.

The motives which produced the title of the book, *Kaoudat-kou-bilik*, or “ Science of Government,” are here given, and an account of the allegorical persons introduced.

CHAP. XI.—Commencement of the work, and the definition of Justice represented by the King.

The portrait of one of the author's allegorical representatives is introduced in this chapter; and the work then proceeds with discourses and imaginary conversations, in which the science of Government, the duties of the Prince, and the acquisition of wisdom and power, are treated of. The sixty other chapters are occupied with these subjects: but as the bare recital of their titles will be but of little interest, I shall conclude my notice of this Manuscript with giving a few verses, which will afford some idea of the style and thoughts of its author.

یاواشلق قیلور ادبی بزنور کشی
یاواش بولمسه بولماز ادب باشی

“ Politeness is the ornament of civilized man.
“ Without politeness, there is not the principle of a good education.”

کیم ادبی دیلور ارسه ادبی قیلور

“ He who requires civility in another, should possess civility himself.”

اولوق بولدنگ ارسه كچچيك طوت گونگول
اولوق غه كچچيكلك ياراشر اوغل

“ If thy qualities are great, humiliate thy heart, O my son !
“ For modesty, above all things, leads to greatness.”

كيمد او قوش بولسه اصلي بولور
خير ده بيليك بولسه بكليك بولور

“ Whoever possesses wisdom, possesses the foundation of all things.
“ If joined with practical knowledge, it will procure power.”

This notice, which the limits of a Preliminary Discourse have obliged me to curtail, will give an idea of the nature of the Kaoudat-kou-bilik; which is somewhat similar in design to the elegant work of Feriddin Attar, so excellently translated and commented on by the learned M. de Sacy. It is much to be regretted that similar manuscripts, of which no doubt many are in existence in the public libraries of Europe, are not sought out, and recovered from the obscurity in which they linger; and it is to be hoped that the learned Orientalists of France and Germany, to whom Ouigour Literature owes so much, will not relax their efforts in its cause^a.

Of the Jaghataian Dialect.

The Jaghataian dialect is the language of the greater part of Independent Turkestan, including Kharism and Great Bokharia, the Mawarannahar of the Orientals. This country, comprising some of the most delightful regions of the East, was the favourite residence of the Princes of the House of Tchingis and Timour; who sought the repose of the beautiful valleys of Sogdiana, whenever the toils of war permitted. A son of Tchingis gave his name to this delightful territory; and Jaghatai became the appellation of the country and the language. Under the patronage of Princes who were able to appreciate and knew how to reward the efforts of genius, the literature of Jaghatai became celebrated; and though it has not equalled the Osmanli, it may justly be considered as having surpassed the Ouigour.

In the most ancient state of the Jaghataian dialect, its affinity with the Ouigour seems to have been extremely strong; and for some time after their conversion to Mohammedanism, the Ouigour Alphabet was still employed by the Jaghataians. The more modern writings of Jaghatai, however, approach nearer to the Osmanli;

(^a) See Specimens of each of the Ouigour MSS. among the Lithographic Plates at the end of the Grammar.

and, with the exception of the use of harsher consonants, and the frequent employment of the vowel letters, where the Osmanlis retain only the vowel points, there is but little difference in this structure of these two dialects. In the Vocabulary there are some material differences: the idiom of Jaghatai has retained many ancient Turkish words, which we may search for in vain in the language of Constantinople; while the additions which the Osmanlis have made to their Vocabulary, since their settlement in Europe, are unknown in the language of Jaghatai. In words derived from the Persian and Arabic, they are almost equal in numbers; though both, in engrafting these words into their idioms, have carefully preserved the principles of their Grammar, by subjecting the adopted words to the forms of which their own Parts of Speech were susceptible; so that this introduction of words has not effected any real alteration in the language of either. The dialect of Jaghatai is remarkable for clearness, simplicity, and force. Its style is pure and unaffected. It is perfectly free from those faults which are so common in the writings of Persia: the *Rengeni Ibarut*, in which metaphor and hyperbole hold so conspicuous a place, is almost undiscoverable in the authors of Jaghatai; and its manliness and unadorned simplicity remind us more of the taste of Europe, than of the flowery and verbose style in which the nations of Asia so frequently indulge.

In the same manner that the name Tatar has been applied to the Turkish nations, the term Mongol has frequently been employed to express their language; and many works which properly belong to the Jaghataian dialect have been so designated. One of the most curious monuments of Jaghataian literature which has been thus misnamed is the *Tezukat Timour*, or "Commentaries of Timour." Of this work, as well as the *Mulfuzat* or "Memoirs" of the same prince, we have translations from the Persian; but the Jaghataian originals have not been discovered^b. There is little doubt that Timour, who as well as his subjects were Turks, knew no other language than Jaghatai: and that these works were originally written in that dialect, is evident, not only from the testimony of the Persian translator, but also from the Jaghataian verses and phrases which he has preserved in his version; all of which, with the exception of a few names of dignities, are certainly Turkish. Sir William Jones tells us, that, in India, a learned native corrected his mistake, when he used the term *Mongol* to express the language in which the *Tezukat* was written; informing him, that its proper designation was *Turki*. M. Remusat has even gone

Jaghataian
Literature.

Tezukat and
Mulfuzat of
Timour.

(^b) "Institutes of Timour, Persian and English, by Major Davy and Professor White. *Oxford*, 1783."
"Mulfuzat Timuri, by Major Charles Stewart. Printed for the Oriental Translation Committee. *London*, 1830."

so far as to say, that he ran no hazard in affirming that not one Mongol could have been found in the army which, under the command of Baber, made the conquest of Hindostan in the sixteenth century, and gave birth to the dynasty which has been so improperly named the dynasty of the Great Moguls^c.

Ulugh Beg,
A.D. 1446.

From the reign of Timour to that of Baber, was the brightest period of Jaghataian literature. The grandson of Timur, Ulugh Beg, himself a poet, was one of its greatest patrons. During his reign, the arts and sciences flourished, and the literature of Jaghatai was zealously cultivated. He built a college and observatory at Samarkand, which became one of the most celebrated in the East; and to the protection and labours of this prince we are indebted for the valuable Astronomical Tables which bear his name.

Mir Ali Shir,
A.D. 1470.

But the greatest of the contributors to the literature of this country, and one of its most munificent patrons, was Mir Ali Shir, whose poetical name was Nuvai^d. He was Vizir to the Sultan Hussain Mirza, who reigned in Khorassan, and of whose brilliant court he formed the brightest ornament. To him the palm of excellence in Jaghataian verse has been unanimously awarded; and his numerous works in poetry and prose have gained him that reputation as an author, which his merit and talents deserved.

Baber,
A.D.
1494—1531.

The *Vakaet Baberi* ^{واقعات بابري}, or "Commentaries of the Sultan Baber," singularly analogous in style and manner to those of Cæsar, is perhaps the gem of Jaghataian literature. The original of this interesting work has fortunately been preserved; and the Library of the Honourable East-India Company possesses a fine manuscript of it, which formerly belonged to the late Dr. Leyden. Of this work we possess an English translation^f; but that has been made principally, I believe, from the Persian, as it differs in many respects from the original Jaghataian manuscript. This work contains the history of the author's adventurous and eventful career, from his ascending the throne of his ancestors to his conquest of the empire of Hindostan; and for *naïveté* of style, and expressive simplicity, it is not excelled by any work of a similar nature. It may be divided into three parts; the first extending from Baber's accession to the throne of Ferghana, to the time of his expulsion from his paternal dominions by Sheibani Khan, a period of about

(^c) Rem. Rech. 233.

(^d) Every Oriental Poet has his *Takhellus*, or Poetical name; which he usually introduces in the last verse of his compositions.

(^e) It is also called the ^{بابرنامه} *Baber Nameh*.

(^f) "Memoirs of Zehir eddin Muhammed Baber, Emperor of Hindustan, written by himself; translated partly by the late John Leyden, M.D., and partly by W. Erskine, Esq., 4to. London, 1826."

twelve years ; the second from his being compelled to quit his country, to his last invasion of Hindostan, a period of about twenty-two years ; and the third containing his transactions in Hindostan for about five years. Both in style and incident, the two first parts are much superior to the last, which partakes too much of the nature of a journal, in which whatever occurred, whether interesting or not, finds a place. But the two former portions of the work, the reminiscences of his youthful and adventurous days, are vivid and picturesque ; and his passionate fondness for the poetry of his native country frequently calls to his mind the verses of its Poets, suited to the varied situations in which he was placed. We also find him catching their inspiration ; and some of his own compositions are not inferior to the best of his quotations. His account of the Literature of Jaghatai is highly interesting ; and the prince displays an acumen and critical taste in examining the merits of the different authors, which is frequently surprising. The account of the Court of Sultan Hussain^g is very amusing ; and the sketch of Mir Ali Shir is no doubt faithful and correct. It is as follows :—“ Ali Shir Beg Nuvai was not so much the Sultan’s Amir, as his friend. In their youth they had been schoolfellows, and were extremely intimate. I know not for what offence, he was driven from Heri by Sultan Abu Said Mirza ; but he went to Samarkand, where he remained for several years, and was protected and patronized by Ahmed Hadgi Beg. Ali Shir Beg was celebrated for the elegance of his manners, and this elegance and polish were ascribed to the conscious pride of high fortune : but this was not the case ; they were natural to him, and he had precisely the same manners when he was at Samarkand. Indeed, Ali Shir Beg was an incomparable person. From the time that poetry was first written in the Tûrki Language, no one has written so much and so well. He composed six Mesnavis in verse ; five similar to the *Khamsah*, and one like the *Mantik ut Teir*. This last he called *Lissan ut Teir*, ‘ the Language of the Birds.’ He also composed four divans of ghazels or odes, entitled, *Gheraib u Sigher*, ‘ the Singularities

(^g) Among the musical talent of the Court, Baber gives an account of the prototype of a celebrated Modern Orpheus :—“ Another (musician) was Hussain Audi, the lutanist, who played with great taste on the lute, and composed elegantly. He could play, using only *one string* of his lute at a time. He had the fault of giving himself many airs, when desired to play. On one occasion, Sheibani Khan desired him to play. After much trouble, he played very ill ; and besides, did not bring his own instrument, but one that was good for nothing. Sheibani Khan, on learning how matters stood, directed that at that very party he should receive a certain number of blows on the neck.’ — This,” adds Baber, “ was one good deed that Sheibani Khan did in his day : indeed, the affectation of such people deserves even more severe animadversion.”—*Baber’s Memoirs*, p.198.

of Infancy,' *Nevader Ushehab*, 'the Wonders of Youth,' *Bedaia ul Vaset*, 'the Marvels of Manhood,' and *Faveid ul Keber*, or 'Benefits of Age.' He likewise composed several other works, which are of a lower class, and inferior merit to these. Of that number is an imitation of the Epistles of Moulana Abdalrahman Jami, which he partly wrote and partly collected. The object of it is, to enable every person to find a letter suited to any business on which he may desire to write. He also composed the *Mizan al Auzan*, 'the Measure of Metres,' on Prosody, in which he is very incorrect; for in describing the metres of twenty-four rubais, or quatrains, he has erred in the measure of four: he has also made some mistakes regarding other poetical measures, as will be evident to any one who has attended to the structure of the Persian verse. He besides completed a divan in Persian; and in his compositions in that language, he assumed the name of Fani. Some of his Persian verses are not bad; but the greater part of them are heavy and poor. He also left excellent pieces of music: they are excellent, both as to the airs themselves and as to the preludes. There is not upon record in history any man who was a greater patron and protector of men of talent than Ali Shir Beg. Usta Kuli Beg, the celebrated Sheikhi, and Hussain Audi, who were so distinguished for their skill in instrumental music, attained their eminence and celebrity by the instructions and encouragement of Ali Shir Beg. Ustad Behzad and Shah Muzafer owed their reputation and fame in painting to his exertions and patronage: and so many were the excellent works which owed their origin to him, that few persons ever effected any thing like it. He had no son, nor daughter, nor wife, nor family: he passed through the world unencumbered. At first, he was Keeper of the Signet; in the middle period of his life he was invested with the dignity of Beg, and held the government of Asterabad for some time. He afterwards renounced the profession of arms, and would accept of nothing from the Mirza; on the contrary, he annually presented him with a large sum of money, as a present. When Sultan Hussain Mirza returned from the Asterabad campaign, the Beg came out of the city to meet him: between the Mirza's saluting him, and his rising, he was affected with a sudden stroke, which prevented him getting up, and he was obliged to be carried off. The physicians were unable to render him any assistance; and the next morning he departed to the mercy of God. One of his own couplets was highly applicable to his situation:

" I perish of a mortal disease, though I know not what it is :

" In this disease, what remedy can physicians administer ?" ^h

(^h) Memoirs of Baber, pp. 184, 185.

This sketch, though shorn of its native graces in the translation, will suffice to shew the style of the *Vakaet Baberi*; a work which may be recommended to the attention of the Learned, as a curious and interesting specimen of the literature of Jaghatai¹.

“The Genealogical History of the Turks” *کتاب شجر ترکی* is another important work in the Jaghataian dialect. The author was Abulghazi Bahadour Khan, Sultan of Kharism, who wrote about A.D. 1663. Of this work we possess no accurate version; and the mangled translations existing in the various languages of Europe afford but a very imperfect notion of the original^k. The text of Abulghazi was lately edited at Kasan, by M. Fraehn. This work, as well as the productions of Mir Ali Shir, deserve an entire translation; and it is to be hoped that the learned Academician^l, who has undertaken the one, will not relinquish his labours until he has accomplished the other.

Abulghazi,
A.D. 1663.

The dialect to which the name of Kaptchak has been given is that of Kasan and Astrakhan and the neighbouring country, the inhabitants of which are the descendants of the numerous army of Turks who, under Batou, settled in that country, and formed part of the powerful empire of Kaptchak; which, after its division into separate khanats, submitted to Russia, about the middle of the sixteenth century. Of this dialect there are several varieties, spoken by the different Turkish tribes, subjects of Russia, in the Governments of Tobolsk, Tomsk, Perm, and Orenburgh. In many of these, the mixture of the Finnish with the idiom of the Turks is very perceptible. The dialect of Kasan is the most cultivated and polished of the idioms of Kaptchak. Some works in this dialect have been published; and we have some interesting specimens, in the Poems printed at Kasan in 1820, and in the Life of Tchingis Khan and Iksak Timour, published by Ibrahim Ben Ishak Khalifi, with other historical documents^m.

Of the Dialect
of Kaptchak.

There are two people of Turkish origin who bear the name of Kirghiz; the Kara Kirghiz or Burut, and the Kirghiz Kaissak. The Burut are the nomade

Of the Kirghiz.

(¹) There is one passage which must be excepted, in a recommendation of this work, to which I need not allude. The custom of his country, or the example of greater and more learned nations, is no palliative, and is equally censurable in a Jaghataian or a Roman.

(^k) Sir William Jones says: “Abulghazi, King of Khwarezm, composed in the *Mogul* language his Genealogical History:” Vol. I. p. 56.—Another example of the confusion of names: the work being in pure Jaghatai Turkish.

(^l) M. Quatremère has, I believe, undertaken a translation of Mir Ali Shir.

(^m) *احوال جنگز خان و اقساق تمور و تواریخ مخصوص بعض قاسم قطعہ* 8vo. *Kasan*, 1822.

inhabitants of Chinese Turkestan, and possess the country between Andzidgan and Kashgar. The Kirghiz Kaissak, a numerous and powerful nation, divided into three hordes, are nominally subject to Russia, and occupy the vast tracts which extend from the Caspian Sea and the Lake of Aral to the frontier of China. The Kirghiz were anciently both a civilized and powerful nation, who cultivated science and literature. At present they possess nothing that can entitle them to any literary distinction; and we can only view them as exhibiting that singular feature in the history of literature—a people retrograding. They are said to have possessed a peculiar character, which is supposed to be the same as that of the unknown Inscriptions found in Siberia, between the Obi and Yenesei: the invention of the Cycle of Animals is also ascribed to them by the Chineseⁿ. In the seventh, eighth, and ninth centuries, the Kirghiz were called, by the Chinese, 斯夏黠 *Ha-kia-szu*, pronounced “Hakas.” They succeeded to the power of the Hoei-he, and finally to that of the Dgoungar. Since the thirteenth century they are called 鬼吉利吉 *Ki-li-ki-szu*, which is pronounced “Kirkis.”

The language of the Kirghiz differs little, in its grammatical construction, from the dialect of the Osmanlis; and the mass of its words is derived from the same source. The modern Kirghiz are represented, by M. le Baron Meyendorff^o, as fond of poetry, and listening with delight to the romantic poems of those whose profession it is to recite them. A fragment of one of the Songs of the Desert, sung by a young maiden, is thus rendered:—“Do you behold this snow? Indeed my body is more fair! Dost thou see the blood of that slaughtered lamb, sinking in the snow? Indeed my cheeks are more ruddy! Beyond this mountain you will find the trunk of a scorched tree. Indeed my hair is more black. The Mollahs of the Sultan write much, but indeed my eyebrows are blacker than their ink.” Another fragment is given as follows:—“Behold that *aoul* (an encampment), the possession of a man of wealth: he has but one daughter. The day she remains alone in her home: the night she wanders, and has no companion but the moon.” How far these are faithful, I have not the means of ascertaining: and as they are the only specimens of the literature of the Kirghiz I am able to collect, a very high literary rank cannot be assigned them.

(ⁿ) Wen-hian-thoung-khao, K, 348, p.7. ap. Rem. Rech. 301.

(^o) Voyage d'Orenburgh à Boukara en 1820, par le Baron Georges de Meyendorff. *Svo. Paris*, 1826, p.45.

The divisions and branches of the nomade people named Turcomans are very numerous. The five principal are the Turcomans of Independent Turkestan, those of Caboul, of Persia, of the Ottoman Empire, and of Russia. The first of these, who wander to the east of the Caspian, are independent tribes, allied to the Khans of Khiva, Bokhara, and Ferganah; the most powerful of which are the tribes of Ersaroe, Jomoud, Koelen, and Tekeh, who are the allies of the Khan of Khiva. The Turcoman tribes of Caboul are governed by their own Khans, but acknowledge the supremacy of the King of Caboul. The principal are the Aimaks and the Hazaris, who occupy part of Afghanistan; each being subdivided into many subordinate hordes or tribes.

Of the
Turcomans.

The Turkomans of Persia are divided into forty-two numerous tribes: they are spread over all the northern portion of the kingdom. It was the Afshars, one of these, that gave birth to Nadir Shah; and another, the Kadjars, has given Persia its reigning monarch. The Turcomans of the Ottoman Empire consist of seventy-two tribes, who occupy many of the provinces of Kerman, Halep, Damascus, Erzeroum, Van, and other parts of the empire. The Turcomans of the Russian Empire are principally found in the Caucasian Government and the Eastern Provinces. The language of the Turcomans does not differ very considerably from the Osmanli; and there is little doubt that, in their ancient state, the resemblance between the two dialects was much greater.

The title of *Caucaso-Danubian*, employed by M. Balbi, is intended to include the dialects of three people who speak Turkish idioms having a great affinity with each other—the Basians, the Koumuks, and the Nogais. The combination which produces this term was caused by the two former of these people inhabiting the Caucasian region; while the third extended towards the Mouths of the Danube. The Basian and the Koumuk dialects are spoken in Circassia and Daghestan. The Basians are divided into two tribes, one of which is very numerous. The Koumuks are considered as the descendants of the Khazars, and are governed by several petty Khans. The Nogais appear to be descended from the Mongol race; but their language, as well as the others, classed as *Caucaso-Danubian*, is decidedly Turkish, and bears great affinity to the dialect of Jaghatai.

Of the *Caucaso-Danubian*
Dialects.

Austro-Siberian is another of the Ethnographical terms of M. Balbi, and is employed to designate those numerous subdialects of the Turkish, more or less corrupt, and mixed with Mongol and Samoyede words, which, with the exception of the Tchoulym, are spoken in the southern part of Siberia^p. The principal

Of the *Austro-Siberian*
dialects.

(^p) Balbi Introduction à l'Atlas Ethnographique du Globe. Paris, 1826.

tribes who speak the dialects included under this term are the Tchoulym, the Barabinzes, the Kuznesk, the Kashkalar, the Kanzagnes, the Yarinar, the Yastalar, the Tubinzes, the Beltys, the Sayanes, the Biriousses, and the Teleutes. Many of these people cannot be considered as belonging to the Turkish race. The Tubinzes have all the traits of hyperborean descent; and the mixture of Samoyede words in their idiom sufficiently attests their origin. The Teleutes are of Mongol extraction; and are named, by the Russians, White Kalmouks. All the sub-dialects of the Austro-Siberian display great traces of a mixture of the Mongols and Hyperboresians with the Turkish race; and we must consider many of the tribes by which they are spoken as people who have changed their language, and who, with the exception of speaking a Turkish dialect, have nothing in common with the Turks.

Yakoute.

The most uncultivated, perhaps, of all the Turkish dialects is the Yakoute; which is spoken by the Sokhalar, or Yakoutes, who inhabit the banks of the Lena, near the Northern Ocean. Separated from the body of their race, they have still preserved their language; and though much corrupted, the dialect of the Yakoute is but little different from the Osmanli. The Yakoutes are plunged in the depths of ignorance: they live by the chase; and are, for the most part, idolaters.

Tchouvache.

The Tchouvaches are a numerous people in the Governments of Kasan, Wietka, Simborsk, and Orenburgh. Many of them are idolaters; and offer sacrifices on a kind of altar, called Keremet. The language of the Tchouvaches, though it has been considered as belonging to the hyperborean family, is more properly classed among the Turkish dialects. Its Grammar approaches very nearly to the pure Turkish; and about three parts of its words are of Turkish origin; the rest belonging to the Ouralian and Samoyede languages; and some few are entirely unknown. The principal essential differences between the Grammar of the Tchouvache and the pure Turkish dialects consists in its Plural, which is regularly formed by the addition of *zam* or *zem*, as in Osmanli by *ler*, and in its Pronouns. *I*, in Tchouvache, is *ap* or *abe*; in Osmanli, *men*: but this is only in the Nominative, several of the Cases being formed by the use of *men*. The Conjugation of Verbs is more simple than in the dialect of Constantinople; but the forms, which are three, Past, Present, and Future, are in general similar. The Verb Substantive is *bolab*, which is the same as in the Jaghataian and other Turkish dialects. They have no Passive; and to express "I am desired," they would say *man vylzam kaziavasse*; literally, "They desire me." When negation is required, the termination of the Verb is changed into *mastap*; as, *kaziarmastap*, "I do not pray;" *kaziarmastap*, "I do not pray."

The greater part of the Turks of Siberia are entirely without literature : many of them are even ignorant of the use of Alphabetical characters ; and very few possess any interest to arrest the attention of the curious : it is therefore with no feeling of regret that I turn from these barren and uninteresting regions, and approach towards the contemplation of the literature of the Osmanlis ;—a people of the same race, indeed, as those of the Northern wastes, but one whose love of learning, and whose efforts towards its attainment, have raised it high above the level of its kindred. The prejudices which have so long led us to consider the Turks as ignorant and unlettered barbarians are now, for the most part, happily removed. The age is past in which the praise a Christian people would have elicited would be denied to Mohammedans ; but we have still to contend with our imperfect knowledge of the Osmanlis, added to a certain degree of prejudice, arising from our education. The difference between the genius of the East and West is almost a barrier to our arriving at an impartial judgment on the subject of Oriental literature. Formed on the model of Greece and Rome—tempered by the nature of our climate—the literature of Europe possesses little in common with the offspring of Asia. The climate of the North differs not more from that of the Oriental regions than the literary taste of their inhabitants : the beauties of the one are the blemishes of the other ; and what the one admires, the other despises. Of all the Eastern nations, the Osmanlis have made the nearest approaches towards uniting the genius of both hemispheres. Situated both in Europe and in Asia, drawing their origin from the one, but having constant and continued relations with the other, they have in some measure learned to unite the beauties of each, and will gradually succeed in effecting a more complete union. But, although the difference of genius and style is thus rendered less perceptible in the Osmanli than in any other of the languages of Asia, it is not the less an Oriental idiom ; and, if we judge it by the test of the European model, we still find it, in many respects, not consonant to our ideas. In thus trying the literature of the East, however, we are subjecting it to a somewhat prejudiced judgment ; for whatever differs from the standard we employ, must be condemned ; and but little, consequently, will escape the censure of the critic. In the physical world we judge of things relatively : the various species of animals we judge by themselves : we do not compare the ant with the elephant, or the eagle with the fly ; each may be excellent, nevertheless in its degree : let us not, then, follow the opposite course in examining the literature of nations essentially differing from each other in taste and opinions : let us endeavour, if possible, to eradicate this prejudice of

education from our minds; and let us not hastily condemn all differing from that to which it has rendered us accustomed.

There is no nation more passionately attached to literature than the Osmanlis. Instead of the religion they profess restraining their pursuit of knowledge, as the ignorant have asserted, we find their Prophet himself commanding it:—"Seek knowledge," says he, "were it even to China. It is permitted to the Moslems to possess all the sciences." The mandate of the Prophet was re-echoed by the Sultan. The library founded by the conqueror of Constantinople bears its paraphrase, as an inscription:—"The study of the sciences is a divine precept for true Believers." Neither the Prophet nor the Sultan has been disobeyed. The Osmanlis have eagerly sought science, have zealously cultivated literature; and it will be the object of this part of my Essay to endeavour to shew that their efforts have not been entirely unsuccessful.

Of the Osmanli
Dialect.

The dialect of the Osmanlis is the most polished of all the Turkish idioms—rich, dignified, and melodious: in delicacy and nicety of expression, it is not perhaps surpassed by any language; and in grandeur, beauty, and elegance, it is almost unequalled. The perfection and regularity of its derivation, and the facility with which it may be performed, render it extremely adapted for colloquial purposes. The addition of a letter or syllable makes the Verb Passive, negative, impossible, causal, reciprocal, or personal; and combinations of these are produced in the same manner, and by the same kind of mechanism. Thus, for example, *سوشد رة مہك* *şevishdurmemeğ*, from *سومك* *şevmeğ*, "to love," a word of eight letters, would require in our language ten words to express it—"to cause that we do not love one another mutually." So, by the addition of a single letter, an impossibility of action will be understood: *سوشد رة مہك* *şevishdureh-memeğ*, "to cause that it be impossible for us to love another mutually." The derivation of the other parts of speech is not less regular: Agents, Nouns of action, locality, possession, Gentile or Patrial names, Adjectives, and Adverbs, are equally formed by the addition of a Particle to the Primitive Noun or Verb. In its Declension of Nouns it is similar to the Latin, possessing Five Cases, exclusive of the Vocative; but the Osmanli Declension is more regular, the Radical being preserved entire throughout, and the Cases formed by Terminations attached. In following the natural division of Gender, the Osmanli has obviated that difficulty which the French and many other languages present to a foreigner, by the employment of arbitrary Genders: and the agreement of the Adjectives with either Masculine, Feminine, or Neuter Nouns, without undergoing any

change, greatly simplifies and facilitates the construction of sentences. The conjugation is rich and regular, and is principally executed by the aid of the Verb Substantive. But the most singular feature in the Osmanli, as in all the other Turkish dialects, is the inversion of phraseology which pervades the language: the sense of a passage, suspended throughout by the employment of the numerous Participles, is determined by the Verb which concludes the sentence: the Prepositions are subjoined, instead of prefixed: and, in construction, the governed precedes the governing. These peculiarities give a gravity and picturesque effect to the periods of a Turkish composition, which adds greatly to the dignity and expression of the language^a.

The Osmanlis have enriched their language by the adoption of numbers of Persian, Arabian, Greek, Italian, and other European words; and even traces of their original neighbourhood to the Chinese are visible. The dignity of 辟 *Pe* has not undergone much alteration in the بك *Bey* or *Beg* of the Osmanlis. The standards formed of horsetails, named توغ *Tu*, are identical with the Chinese 纛 *Thu*. The mode of forming the names of Agents by the addition of چي *tchi* answers to the Chinese 者 *tché*, subjoined to a Verb. دکمک *dekmeke*, "to attain," the radical of which is دک *dek*, is very similar to the Chinese 得 *te*, according to the vulgar pronunciation *dek*; but the analogy is still strong in the Agent دگیجی *dekedgi*, in the Chinese 者得 *te-tche* or *dekdge*. دن *dan*, "break of day," "dawn," is in the Chinese 旦 *tan* or *dan*: سو *su*, "water," is not very different to 水 *shoui*: nor does یاز *yaz*, "summer," differ much from 夏 *hia*, nor یاغ *yagh*, "oil," from 油 *yeou*, in the same sense^r. But this introduction of words has not affected the least alteration in the structure of the language; and while it enriches the Vocabulary, the mechanism and grammatical construction remain unaltered.

(^a) Sir William Jones thus sums up the relative qualities of the Persian, Arabian, and Turkish languages:—"Suavitem Persica, ubertatem ac vim Arabica, mirificam habet Turcica dignitatem: prima allicit atque oblectat; altera sublimius vehitur, et fertur quodammodo incitatus; tertia elata est sanè, sed non sine aliquâ elegantia et pulchritudine. Ad lusus igitur et amores sermo Persicus, ad poemata et eloquentiam Arabicus, ad moralia scripta Turcicus videtur idoneus." Vol. II. p. 360.

(^r) Rem. Rech. tom. I. p. 303.

A. D. 1336.

A. D. 1453.

A. D. 1471.

From the earliest periods of their history, the Osmanlis have devoted themselves to the cultivation of literature. The last words of Othman to his son Orkhan—"Be the support of the faith, and the protector of the sciences"—were religiously observed: and no sooner had his triumphant arms planted the crescent on the walls of Prusa, than it was adorned with a college of royal foundation, which the learning of its Professors soon rendered celebrated throughout the East; and students even from Persia and Arabia did not disdain to become the disciples of the Osmanlis^s. The example of Orkhan was imitated, and surpassed, by his successors. Bajazet, each year of his reign, endowed an academy of science. Amurat, his successor, did not omit to decorate his conquests by the munificence of his foundations^t; and long before Constantinople became the seat of their empire, the schools of the Osmanlis were both numerous and celebrated. The conqueror of Constantinople, Mohammed II, was one of the greatest patrons of literature that perhaps any age or country has produced. Learned in the languages of Asia and Europe, he did not confine his patronage to the productions of his own nation or country. The poets of Persia and Arabia, the scholars and artists of Italy, were alike the objects of his distinction; and Nouredin Jami, the author of the beautiful poem of Yussuf and Zuleikha, and Philelphus, who addressed him in a Latin ode, were equally indebted to his munificence^u. Two universities owe their existence to Mohammed II,—Aya Sofiya, and the Mohammedieh. The first consisting of six colleges, amply endowed, was furnished with the most skilful professors of science; but the second, raised by Mohammed himself, was on a more magnificent scale. Sixteen colleges, adapted for the reception of six hundred students, were comprised within its compass: the most celebrated of the Osmanlis were numbered among its teachers, and Constantinople still considers the Mohammedieh one of its greatest ornaments. It has been the constant practice of the Ottoman Princes to attach *Muderisehs* (مدريسه) or colleges to the buildings they dedicated to the purposes of religion. More than five hundred such institutions, each bearing the name of its founder, are still existing in Constantinople. In addition to these, there are a multitude of inferior schools, termed *Mektebs* (مکتب), in which the lower branches of education are taught; and above thirty public libraries, exclusive of the mysterious collection of the Seraglio, complete

(^s) Cantemir Hist. Ottom. tom. I. lib. 1. p. 71.

(^t) Ibid. tom. I. lib. 2. p. 266.

(^u) Gentil Bellin, a painter, of Venice, was sent for to Constantinople, to display his art; and was handsomely rewarded. He drew the portrait of the Sultan.

the literary resources of the capital, and attest the zeal and regard which the Osmanlis have displayed for the cultivation of literature.

Before proceeding to survey the literature of the Osmanlis themselves, it may not be improper to examine to what degree they have cultivated foreign learning, and how far they are indebted to other nations. Notwithstanding the pride of ignorance, and contempt for foreign learning, usually attributed to the Ottomans, we find them at all periods anxiously seeking the enrichment of their literature from the stores of other countries. In the reigns of the early Sultans, when the whole range of classic literature was in their hands, many of the authors of Greece and Rome assumed a Turkish dress. A Turkish version of Plutarch's Lives, made by command of Mohammed II., is known to have existed: the Commentaries of Cæsar became accessible to the Osmanlis in the reign of Soliman I.; and Aristotle and Euclid are also found in their language. These works are known to have been translated into Turkish; but it cannot be supposed that they were the only monuments of classical antiquity that attracted the attention of these enlightened princes; and it is not even now impossible that some of the long-lost fragments of classic literature may yet be recovered from the versions of the Osmanlis. Even in modern times they have not failed to procure translations from the works of various European nations. The Sultan Mustafa III. introduced the "Prince" of Machiavel to the Osmanlis; not however omitting, at the same time, to annex its refutation—the "Anti-Machiavel" of the King of Prussia. Krusinski's Journal, the Works of Boerhaave, our English Sydenham, Bonnycastle, Vauban, Lafitte, Truquet, Lalande, and a translation of some unpublished manuscripts of Cassini the Astronomer presented by his son to the Turkish Ambassador, are found on the shelves of the public libraries of Constantinople, and many of them have been thought worthy of being submitted to the Imperial Press. To the Persians and Arabians the Osmanlis are certainly under many obligations; and they possess numerous translations and imitations from the authors of those countries^x. In their versions of the best historians of Persia and Arabia, they are not however servile. Instead of confining themselves to a mere translation, the value of the works is considerably enhanced by additions and improvements. The Turkish translation of the valuable work of

Foreign Learning.

Greek and Roman.

Modern European.

Oriental.

(^x) "Turcæ, ut suprà dictum, Persas sequuntur, imò, sæpe, ita fidè, ut verbum de verbo reddant. Sed Alcæum, Archilochum, Bacchylidem, Anacreontem, alios, permultis in locis imitatus est Horatius: Latina tamen non minori voluptate quam Græca legimus. *Multè sunt prætereà versús Turcici, qui, è Persicis non redditi, videntur esse valde belli.*"—Sir WILLIAM JONES, *Poës. Asiatic. Comment.* Lond. 1799.

Ibn Khaldoun, by the celebrated Perizadeh Mohammed, is far superior to its original in correctness and magnitude; and many other works have been similarly improved by their Osmanli translators. It must not however be forgotten, that many of the best writings in Persian and Arabic are really the labours of the Turks; in the same manner that many learned treatises were written by European authors of different nations in the language of Rome. But we do not concede the glory of a Newton to the literature of Italy, because his *Principia* was written in Latin; nor can we allow Persia or Arabia to claim the honour of those works to which nothing but its language was contributed.

Ottoman
Literature.

History,
Geography,
and Travels.

At least a century before the conquest of Constantinople, the Osmanlis possessed writers on every branch of literature; and the works of various historians, astronomers, and poets, who flourished previous to that event, have been handed down to us. Ahmed ben Yahia wrote a History of the Turks, in the reign of Orkhan; and he is said to have drawn his materials from preceding historians. In this branch of literature the Osmanlis particularly excel. Their historical works are numerous and valuable; and besides an immense number of private historians, they possess a continued series of Public National Annals, which form a connected chain, from the earliest periods of their history, down to the present time.

Saadeddin,
A. D. 1554.

A. D. 1526.

Saadeddin, the preceptor and historiographer of Murad III., is considered the Prince of Ottoman historians. His *Tadg al Tavarikh* تاج التواريخ, the "Diadem of Histories," is a faithful and elegant account of the Turks, from their earliest epochs down to the year A. D. 1526, the end of the reign of Selim II. The style of Saadeddin is considered among the most beautiful specimens of Turkish prose; and the narrations of events, and the reflections of the author, are given with a fidelity and justice that are astonishing, in a country where the freedom of the pen would be supposed to be but little tolerated. This, however, is a feature common to many of the Ottoman annalists, some of whose comments on the acts of Government hardly seem the birth of subjects of despotism. The *Tadg al Tavarikh* forms the commencement of the national annals of the Osmanlis; and it is rather surprising that it should not have been chosen as the first of that series of public historians which has issued from the Imperial Press of Constantinople: and it is to be hoped that it will not long be suffered to remain in manuscript. Saadeddin has been, by some, confounded with Saadi Efendi, who, about the year A. D. 1700, compiled an Abridgment of Ottoman History; but their productions are of an infinitely different description. I cannot forbear giving an extract from the *Tadg al Tavarikh*; in which, however, I am doing its

A. D. 1700.

author great injustice : his native beauties are hid beneath a foreign garb : his flowers bloom not in a foreign soil.—The following is his account of that interesting event, the siege of Constantinople^y. After relating the unsuccessful negotiation between Palæologus and the Sultan, he thus proceeds :—

“ The besiegers and the besieged pursued their labours : they were under arms from break of day, until the sun, the golden-winged bird of heaven, ceased to be visible in the terrace of the horizon. At length the Moslems placed their cannon, of which we before spoke, in an effectual position, and threw up their entrenchments. It was to the Arabs and Janissaries that the Sultan confided this work. The gates and ramparts of Constantinople soon became like the heart of an unfortunate lover : they were pierced in a thousand places. The flames which issued from the mouths of these instruments of warfare, of brazen bodies and fiery jaws, cast grief and dismay among the miscreants. The smoke, which spread itself in the air, and ascended towards the heavens, rendered the brightness of day sombre as night, and the face of the world soon became as dark as the black fortune of the unhappy infidels. In liberating the arrows like ambassadors from the bows, the enemies, without guardian angels, were made to hear the information conveyed by the sentence of the Koran : ‘ Wheresoever ye be, death will overtake you.’ The balistas incessantly projected stones towards the rash defenders of the towers and walls, who experienced the effects of the menaces in the holy book : ‘ You shall beat them with stones which contain the sentence of those they reach.’ They were sent to the profundity of Hell, to confirm the decree of the Judge of the tribunal of Fate. Nevertheless, the bullets of stone from the artillery of the infidels overturned the bulwarks of the existence of numerous Moslems, and the field of battle was filled with martyrs. Two great vessels, whose elevated masts towered toward the heavens, came on the part of the Franks, full of artifice, and worthy of Hell-fire, to bring succour to the Greeks. The miscreants who were on board these vessels threw themselves into the place ; and strove to fill up the gaps and breaches with which the fortifications were covered, and to repulse the warriors of the faith. The besieged, confident in this passing success, like a tortoise who quits his shell, shewed their heads beyond the ramparts, applying themselves to vociferating reproaches on the Moslems. It was then that those among the Chiefs of the empire who agreed with Khalil Pasha sought to persuade the victorious monarch of the impossibility

(^y) This has been excellently translated by M. Garcin de Tassy, whose version I have followed. *Jour. As.* tom. VIII. p. 340. The First Part of Saadeddin has been translated into Italian, by Bratuto.

of gaining Constantinople, and the necessity of making peace and departing; but this hero, who had a natural aversion to timid and indiscreet counsels, disdained the perfidious advice of these men who taught evil. With firm foot in the place of combat, the Moslems, according to the advice of the faithful Ulemas and Sheiks, continued to precipitate into the pit of death great numbers of the rebels against Heaven who defended the place. The Doctor Ahmed Kurani, the Sheik Ak Shemseddin, and the Vizir Zagtus Pasha, who partook of the sentiments of the Sultan, opposed peace and conciliatory measures; saying, that to withdraw their hand from the lappet of the robe of Victory would not be fulfilling the resolutions they had made: and relating to the troops the promise of the Prophet—‘Greece shall be conquered,’ pointed out to them how necessary it was to use all their efforts to verify his sentence—‘The greatest combat is that which will take place at the conquest of Constantinople.’ and the Moslems, prepared to abandon life in the sight of Religion, night and day illumined the field of battle with the lightning of their swords; yet the Beauty, enchantress of victory, did not display her radiant countenance. The prudent monarch assembled the chief of his warriors, and thus addressed them:—‘This side of the place is rendered impregnable by the depth of the fosse, strengthened by every possible means of defence: we cannot without excessive loss cross this fosse, and the courier of thoughts cannot even surmount the solid ramparts beyond. The walls encircle the city on three sides: if we only attack it at a single point, we shall have great difficulty in conquering; besides, victory would cause the destruction of a great part of our people: we must therefore find some means of attacking the place by sea.’

“An immense chain was extended across the strait which separated Constantinople from Galata, which rendered the passage of vessels through it impossible. To find an expedient against this, the Chiefs in vain made the coursers of thought traverse the desert of reflection; till at length the conquering King of the World conceived the design of drawing the vessels of the Moslems from the fortress which had been built, and to bring them as far as the port behind Galata. Although the execution of this project must be put among the number of things almost too difficult to be accomplished, yet, by Divine assistance, it was performed with ease. By the surprising skill of their best mechanics, the Moslems were enabled to draw their vessels, large as mountains, out of the sea, upon the land; and having rubbed their keels with grease, they made them glide along the earth, through hill and vale, and launched them on the waves which bathed the ramparts of the city: they afterwards set up a bridge upon these vessels, and formed entrenchments on

them. The priests had been incessant in their endeavours to sustain the courage of the besieged, at the same time that they consoled them:—‘The taking of Constantinople is impossible,’ said they; ‘for the astrological predictions of our books shew that our city can never be conquered, except when a king shall make his vessels traverse the land, with sails displayed.’ But when this wonder was presented to their eyes, they knew that their ruin was accomplished: the words expired in their mouths, and the fire of despair gnawed their hearts. The unclean Emperor having learned that the fortifications which were on the side of the sea were also attacked, was nigh losing his reason: nevertheless, he reinforced the guard who held that place; and applied himself to repair the walls, sometimes on one side, sometimes on the other: but the Grecian soldiers not being sufficient for this purpose, he ordered the Frankish army to repair the ramparts situated to the south of the Adrianople Gate. The principal Greeks were indignant that the guarding of this place had not been confided to them, who had the greatest interest in defending it; and that it should be left to strangers. Thus discord insinuated itself among the besieged, which occasioned wrong orders to be given for the direction of these troops of error. The Osmanlis were not long in perceiving this; and, regarding their lives as merchandize of a vile price, mounted to the assault with intrepidity, by the breaches which were to the south of the Adrianople Gate. They got beyond the ramparts, when the advance-guard of Darkness appeared from the western horizon; and soon the stars of Night were the witnesses of the superiority of the brave Moslems. On this, the just and valiant monarch commanded his victorious army to put lanterns, or lighted tapers, on the heads of pikes and lances; and, until the planet of the fourth heaven should cast his rays upon the earth, to continue the combat, in order to give no repose to the despicable infidels, nor to allow them time to repair their breaches. According to the imperial command, the light of the flambeaux and lamps illumined the front of the city and its environs, which became like a plain covered with roses and tulips. The Moslems, in this night, united the double merit of combat and prayer. With the blood of the martyr they purified the stains of their sins. Soon the sun shone forth from the western darkness; and having put to flight the legions of stars by the arrows and darts of his rays, the crafty General of the Franks mounted the ramparts, in order to repulse the cohorts of the faith. At this moment, a young Moslem, taking the cord of firm resolution, threw himself like a spider upon the walls, and, having vigorously employed his sword like the crescent moon, at one blow sent forth the soul of the infidel from his body, like an owl from its impure nest.

“ On beholding this, the Franks hurried themselves into the road of flight ; and, like an impetuous torrent, they hastened towards the sea, to regain their ships. It was then that the Moslems, binding round them the girdle of ardour, and, like the lion in pursuit of his prey, disregarding the rain of arrows, stones, bullets and shots continually pouring on them, crowded towards the breaches, assured that they were the gates of Victory. ‘ The dust of the combat was raised even to the skies, and covered the vault of heaven as a veil.’ The swords reposed not an instant: the darts and arrows incessantly pierced the breasts of the rebel troop. The Ottomans soon raised the standard of Victory on the walls of Constantinople ; and proclaimed, with the free tongues of their swords, the Surats of ‘ Triumph,’ and of ‘ the Ramparts.’² The defence of the place slackened ; and the good news expressed in the words of the Koran, ‘ Verily our army shall obtain victory!’ gave confidence to the Mussulman troops, and filled them with holy enthusiasm. The Greek Emperor, however, surrounded by his bravest soldiers, was in his palace, situate to the north of the Adrianople Gate : he sought to defend the avenues against the Moslem warriors ; when suddenly he learned that those who raised the excellent standard of the Holy Word had gained the interior of his palace. He knew, then, that his good fortune was reversed : grief overcame him, and he hastened to fly from his habitation. While regretting his unhappy fate, this man, whose abode was soon to be the Shades, exclaimed, ‘ Where is a place of refuge ^a?’ He discovered a few of the Faithful, who, full of confidence, were occupied in pillage. At this, the fire of Hate filled his dark soul, and, rushing upon these unsuspecting Moslems, his scythe-like sword gathered the harvest of their lives. One poor soldier of this band, who was only wounded, bathed in the blood which poured from his wounds, and full of anguish, awaited the approach of death. The Greek monarch, beholding this miserable man, raised his sword to take his last breath. In this moment of despair, the wretched man, aided by the Divine assistance, dragged this enemy of the faith from his saddle adorned with gold, and cast him on the dark earth, making his warlike scimeter descend upon his head. This exploit, which solaced the sufferings of the good Moslem, caused those who followed the Emperor to fly. With death alone before their eyes, they fled far from the place of combat : not one remained in the field ; none dared put hand to sword. In the mean time, the Moslems opened the gates of the city ; and

(²) Koran, Surats XLVIII. and LXXXV. These Chapters, in Sale’s Translation, are entitled “ The Victory,” and “ The Celestial Signs.”

(^a) Surat LXXV.

the troops, the asylum of victory, who were without, began to enter with the puissant monarch. With his permission, the fortunate troops pillaged the city three nights and three days, feeding the eye of their hopes with the sight of the Grecian beauties. That metal which is a source of misfortune to fools, which gives reputation and pre-eminence to men unknown in the world, was the portion of those who exchanged the wares of this life for the capital of eternal existence. The third day, the heralds of the Sublime Court made known the will of Mohammed, absolute as destiny: this was, 'That the soldiers should cease from pillage, remaining peaceful, and doing no more injury to any one.' This august command having been executed, the swords were consigned to their sheaths, and the bows to the corner of rest. By the care of the fortunate monarch, the dust of combat was allayed, the sword of war suspended; the arrows were thrown aside, and the bows were broken. By his noble efforts, the profession of the Mussulman faith, and the five-times-repeated cry of the Religion of the Prophet, were heard, instead of the detestable sound of the bells. The churches of Constantinople were despoiled of the vile idols which defiled them: they were cleansed from the abominable impurities of the Christian ceremonies. The ancient customs were entirely changed; many temples and chapels of the Nazarenes, by the placing of the Mihrab and the pulpit of the Faithful, rivalled the sublime Paradise. The luminous rays of Islam dispelled the dark shadows of wickedness."

I must apologise for the length of this Extract; which, however, I hope will not be altogether uninteresting, as a specimen of the fidelity of the Ottoman historians, on a subject on which we might consider neither Christian nor Mohammedan writers could be trusted.^b

The "History of the *Tadg al Tavarikh*" was taken up by Dgelal Zadeh, who wrote the Annals of the Reign of Soliman I. from A.H. 926 (1520), to 974 (1566). His work is known by the title of *Tarikhi Dgelalzadeh* تاریخ دجلالزاده. Dgelal Zadeh.
Selaniki succeeded him. His history commences with the year of the Hejira 971, answering to A.D. 1563; and concludes A.H. 1008 (1599). Both these works, Selaniki.
as well as the *Tadg al Tavarikh*, forming the earlier Annals of the Ottoman Empire, are still in manuscript; but the succeeding historians have been submitted to the press. The first of these is Naima, the Imperial Historiographer. Naima.
His Annals extend from A.H. 1000 (1591), to A.H. 1070 (1659). This work issued from the Press of Constantinople A.H. 1147, corresponding to A.D. 1734. It is in two folio volumes, and is entitled *Kitab Tarikh Naima* کتاب تاریخ نعیما.

(^b) Compare it with Gibbon, *Decline and Fall*, vol. XII. chap. 68.

To the first volume, the Editor, Ibrahim, has prefixed an excellent Preface. It commences with philosophic reflections upon the causes of the rise, the power, and the decay of empires. It shews the utility of the general study of History; and discusses with elegance various points relating to the work. The Annals of Naima are written with elegance and perspicuity; the events of each year and reign succeeding each other in chronological succession. His accounts of the acts and policy of other nations is also curious and interesting; and Naima and his continuators are capable of throwing much light on the history of Europe. Rashid continues the thread of Naima's relations; and carries the history of the Ottomans from A.H. 1071 (1060), down to 1134 (1721). The *Tarikhi Rashid Efendi* راشد افندي تاريخ issued from the Imperial Press in 1734; and, with its continuation by Tchelebi Zadeh, to A.H. 1141 (1728), formed two folio volumes. The accounts of the affairs of Europe, the embassies of the various nations, and the characters of the eminent men and princes who flourished during the period of these Annals, are well worthy of perusal. The Journal of the Turkish Ambassador at the Court of Paris is given entire, and is not among the least entertaining of its contents.

Rashid Tchelebi
Zadeh.

Sami, Shagir, and Subhi, appear next in succession, as Imperial Annalists. The history of the first of these begins with the year that Tchelebi Zadeh concludes, and the last continues the narrative of events down to A.H. 1156 (1743). They commence with a short statement of the situation of Persia; and relate the events of the insurrection against Ahmed III., the election of Mahmud his successor, the wars and victories of the Osmanlis, and the taking of Belgrade; concluding with the arrival of Ahmed Pasha, the High Admiral, at Constantinople. These three authors were printed A.H. 1198 (1787).

Sami, Shagir,
and Subhi.

The continuator of the preceding historians was Izzi: he brings the Annals of the Osmanlis down to the year A.H. 1166 (1751). The *Tarikhi Izzi* تاريخ عزبي was printed at Constantinople A.H. 1199 (1784), uniformly with the annals which precede it.

Izzi.

The most recent of the Public Annalists of the Porte is Ahmed Vasif Efendi. He is the continuator of the History of Izzi. The First Part of his work contains the Annals of the Osmanlis from the year A.H. 1166 (1752), to 1182 (1768). The second continues the history of the events to A.H. 1189 (1775). The account of Poland is very interesting; as well as the revolt of Ali Bey, and the war which was terminated in 1774 by the Peace of Kainardgik. The *Tarikhi Vasif* تاريخ وصاف issued from the Imperial Press of Constantinople A.H. 1219 (1804), in one volume folio, printed uniformly with the series of preceding

Vasif.

historians. The style of Vasif is pure and unaffected, and less encumbered with orientalism than most of his predecessors. The correctness and fidelity of his relations render his history a valuable work, and an important addition to the Annalists of the Ottoman Empire.

Besides the historians of the empire, there are numerous other histories in the language of the Osmanlis. Ali Mohammed Efendi wrote an excellent account of the Turks, from their earliest times to A.H. 1004 (1595). Betchevi is the author of a valuable history, from the reign of Soliman the Great, 1520, to the death of Murad IV., 1639. Molana Idris, an elegant and accurate historian, wrote the *Hesht behisht* هشت بهشت, the Annals of Eight Ottoman Reigns, in Persian. The celebrated Hadgi Khalifeh, or Katib Tchelebi, was the author of several excellent historical works. He was one of the most learned and accomplished writers that the Ottoman empire has produced. Besides being perfect master of the languages of Persia and Arabia, he was well skilled in French, Italian, and Latin; and he translated several works from those languages. His geographical treatises are highly esteemed; and his *Kieshef Uzzunun*^o, the foundation of D'Herbelot's "Bibliothèque Orientale," is a valuable Bibliographical Dictionary and Encyclopædia of Eastern Learning. As an historian, Hadgi Khalifeh is known by five valuable works. The *Tarikhi Kebiri* and *Tarikhi Saghiri*, both called *Fezlikeh* فذلكه, are two of his best productions: the former, written in Arabic, is a Universal History, from the Creation to the year of the Hejira 1065 (1654): the latter is in Turkish, and extends from the year 1000 of the Hejira (A.D. 1589) down to the same period. "The History of the Maritime Wars of the Ottomans"^d is not inferior to any of his productions. This work contains an account of the naval affairs of the Ottomans, from their earliest times. It relates the naval glories of the reign of Soliman, in glowing colours; and the accounts of the famous Khair-eddin or Barbarossa, and the Genoese Admiral, Andrea Doria, are highly curious. The geographical and topographical descriptions of the theatre of war are well detailed: among the rest, is a vivid sketch of "the City of the Waters:" it is as follows:—

Hadgi Khalifeh,
A.D.
1589—1657.

(^c) كشف الظنون عن اسامي الكتب والفنون "The Test of Knowledge in Bibliography and Science."

(^d) تحفة الكبار في اسفار البحار. The First Part of this interesting work has been translated by Mr. Mitchell, and was published by the Oriental Translation Committee: Lond. 1831. The Second is in progress for publication.

“ Venice is a large city, built upon sixty small islands in a corner of the sea, like a lake. Its waters ebb and flow every six hours; and some of the isles are raised, like ramparts, to prevent the water from overflowing. This city has three or four passages to the sea; and although it is not guarded by walls and towers, its being so completely surrounded by water renders it quite safe, and free from all danger. Between the houses there are roads and passages, by which passengers and boats may pass from house to house. Over the waters there are about four hundred and fifty bridges, both of stone and wood. The largest of these roads they call a Canal: it divides the city into two parts, and over it there is a wonderful bridge. Eight thousand vessels are constantly in motion, some of which are ornamented with covers, and these they call gondolas. The circumference of the city is nearly eight miles, and its principal streets are sixty-four in number. The public and private buildings are excessively grand and ornamental, especially the Church dedicated to one of the Four Evangelists, called St. Marco, and is an astonishing building. It is adorned with the most valuable and expensive stones, and its interior is gilt with pure gold. In the Treasury, which they say is a sacred deposit, there are kept the most costly and precious articles; and affirming that the city, with all its castles and ships, belongs to it, the priests have shackled these fools, and by this artifice have brought under their power all the Christians, small and great. The city has three fine market-places, all adjoining each other: in the square of the principal one is the above-mentioned church: and close to the quay there are two massy columns, upon one of which is set up the standard of St. Marco, and upon the other the image of St. Theodorus. On the flag is represented a Lion with wings; by which, and on their coins also, they celebrate the valour of St. Marco, who is said to have been a brave and valiant person. The space between the two columns is the Hall of Justice. The centre of the city they call the Arsenal, which has a spacious building; and being two miles in circumference, it forms a strong castle. Here naval armaments and cannons are daily manufactured and repaired; and the wrecks of fleets, the arms taken from pirates, old vessels, and colours, being deposited in this place, are exhibited to visitors. The population of Venice is estimated to be three hundred thousand; and it is divided into three classes. Those of the first are called *Patricii*, and correspond to our *Meshaiékh*. To these belong the management of the State and the affairs of Government. Their principal is called *Doge*, which signifies “Duke.” He enters into all questions of law, but has not a power to act until he has the voice of the people. Amongst the Christians, a Duke corresponds to the Begler-Beg of the Mussulmans; except the

former has his own coin. Those constituting the second class are called *Istadinū* (Citadini); and to them are committed civil affairs, customs, and education. The third class is composed of merchants and artisans. In former times, the power of this people was vested in a Consul; but in the year 555 from the Birth of Christ (upon whom be peace!) it was committed to a Tribune, or Chief of a tribe; and this government continued two hundred and fifty-two years, till, in A.D. 707, it became a Dukedom; so that from the commencement of the Dukedom to the time of the writing of this book, which is A.H. 1067 (1656), is a period of nine hundred and fifty years."

Among the historical works of Hadgi Khalifeh, his *Tarikhi Kostantinieh* and *Takvimi Tavarikh* must not be omitted. The former of these is a History of Constantinople, from the conquest of Mohammed II. The latter are excellent and valuable chronological tables. The *Djihan Numa* جهان نوما, or "View of the World," is another of this talented author's productions. It is one of the best geographical works of the Osmanlis; and is justly celebrated for its accuracy, and the scientific and historical research it displays^e.

The Osmanlis have several curious and valuable accounts of voyages and travels. One of their best productions on this subject is the *Mirat al Memalik* مرآت الممالک or "Mirror of Kingdoms;" a personal narrative of the voyages and travels of Sidi Ali ben Hussain, commonly called Katibi Roumi. The author was Capudan, or Admiral, during the reign of Soliman the Great, a period when the naval power of the Ottomans was acknowledged by all Europe. Having received orders to take the command of the Egyptian fleet, consisting of fifteen ships, he hastened to Basra, where he joined his squadron, and set sail for Suez: but, either being unacquainted with the track, or ignorant of the monsoons, he lost the greater part of his fleet, and was driven upon the western coast of India. In returning to Constantinople, he was obliged to make his way, overland, through Hind, Sind, Zabulestan, Badakhshan, Transoxania, Kharism, Kaptchak, and Asia Minor. After innumerable difficulties, he succeeded in reaching Constantinople, having spent about three years in the journey; and his travels and adventures

Katibi Roumi,
A. D.
1553—1556.

(^e) There is an Italian Translation of the *Takvimi*, by Jean Rinaldo Carli: *Venice*, 1697. M. Norberg translated the *Djihan Numa* into Latin: it is entitled "Geographia Orientalis, ex Turcico in Latinum versa: *Lond. Goth.* 1818.

(^f) Von Hammer has given a notice of this work, with some extracts, in Vol. II. of the Bombay Society's Transactions: and M. Diez has translated it entire; *Berlin*, 1815. See *Jour. As. (Ancien)*, tom. IX. p. 27 et seq.

during this period form the subject of the *Mirat al Memalik*. It is a very entertaining work; and for its historical, statistical, and geographical relations, is highly esteemed. This author also wrote a description of the Indian Seas, entitled *Mohit* محيط or "The Ocean;" and an astronomical work, entitled *Mirati Kainat* مرآت کاینات "The Mirror of the Universe."

Evlia Efendi,
A. D. 1634.

The Travels of Evlia Efendi, in the Ottoman Empire, *Tarikhi Seiaḥ Evlia Efendi*, تاريخ سياح اوليا افندي is another work of great interest. The author is an amusing and instructive writer; and his work contains an account of the antiquities and topography of the Ottoman Empire, and of his travels through Turkey and Tatar. He wrote about A.D. 1634. The learned Von Hammer, to whom Oriental Literature is under so many obligations, has undertaken the translation of this work into English; a task which his well-known abilities render him every way capable of performing.

The Sciences.

Though it must be admitted that the Osmanlis are inferior to the European nations in the Sciences, they have been far from neglecting the study, and they possess numerous treatises on Astronomy, Mathematics, Algebra, and Physics. In Philosophy they have all the speculative knowledge that the Greeks and Arabians were masters of; but in Experimental Science they have made but little progress. In Moral Philosophy, however, and in treatises on the Art of Government and Political Economy, the Osmanlis particularly excel; which is the more surprising, as our ideas of the Turks and their polity would lead us to imagine quite the contrary.

From their earliest periods, the Osmanlis possessed the best masters of astronomical science. Salaheddin, or Kadi Zadeh Roumi, was an excellent astronomer and mathematician. He was born at Prusa, in the reign of Murad I.; and became the preceptor of the celebrated Ulugh Beg, under whose patronage he commenced the Zidg, or Astronomical Tables which bear the name of that Prince. He died before their completion; and the work was finished by his son, Ali Kushdgi. Mustafa ben Ali, who lived in the reign of Soliman, was the author of several much-esteemed astronomical productions. Mohammed Darandeli composed the excellent Ephemerides, entitled *Ruz Nameh* روز نامه, which contains perpetual tables of the day, the hour, and the minute of each lunation, and a variety of information essential to astronomical accuracy. There are a multitude of astronomical works in Turkish, many of which display great science. In most of the mosques of Constantinople, solar quadrants are found, fitted for taking observations; and astrolabes, telescopes, and other astronomical instruments of their own manufacture, are in frequent use, some of which are

extremely well constructed. They have even the honour of invention; and Hadgi Khalifeh records, in his chronological tables, that in the year A.H. 987, a Turk, named Tashieddin, invented a beautiful instrument for observing the stars. Mathematics, Geometry, Algebra, and Arithmetic, are considered by the Osmanlis among the necessary acquirements of a man of education; and a course of *Hindeseh v'al Hisab* هندسه و الحساب, which comprises these sciences, forms a portion of the studies to which their schools are devoted. Bajazet II. was much attached to geometrical and astronomical studies, which he cultivated under the instruction of the celebrated Salaheddin. In the science of Numbers their proficiency is very great; and the facility with which their calculations are performed has been frequently noticed^g. On these subjects they possess many excellent works. The Philosophical productions of the Osmanlis are very numerous. Their Speculative and Metaphysical writings, *Hikmet ve Kelam* حکمت و کلام are similar to those which issued from our Schools during the reign of the Aristotelian Philosophy; and, like them, have usually a Theological cast. The light of Newton, and the Philosophy of modern times, has not yet shed its full lustre over the empire of the Ottoman: though, to their honour, it should be mentioned, that Raghîb Pasha—the talented Vizir of Osman III. and his successor, Mustafa—the cotemporary of that illustrious philosopher, sought to procure a translation of his Philosophical system^h. Their Moral Philosophy, which is termed *Adeb* ادب, is however a science on which the Osmanlis seem to have bestowed some of their best energies: it is the subject of many excellent and valuable treatises. Their mode of conveying the principles of Morals by means of imaginative discourses and apologues, adds great force and beauty to the sentiments; and strewing the path of Knowledge with flowers, it renders its acquisition at once agreeable and impressive. An elegant work of this nature is the *Humaiun Nameh* همایون نامه. It is written in mingled prose and verse, and is one of the most beautiful specimens of the Turkish language that its literature can produce. It was composed by Ali Tchelebi, for Sultan Soliman I., to whom it

(^g) “ Ils calculent très rapidement par une méthode simple et fort courte. En quelques minutes de temps, ils font, sur un carré de papier, un compte que nous ne ferions pas sur quatre feuilles en deux heures Notre Arithmétique gagneroit à la traduction de quelques livres Arabes et Turcs, qui traitent savamment et sommairement de cette matière.”—*Toderini de la Lit. des Turcs. Cournaud. Vol. I. p. 90. Par. 1789.*

(^h) “ Réflexions sur l'état critique actuel de la puissance Ottomane,” without place or date.—*Toderini, ib. p. 118,* ascribes it to “ le savant et érudit Eugenius, archevêque de la Nouvelle Russie et de l'Esclavonie.”

is dedicated : there is also a poetical version by Gelali, by command of Bajazet II. : the former is, however, the most esteemed. The *Humaiun Nameh* is formed upon the model of a work whose excellence is evidenced by its existence in almost every language, ancient and modern—the Fables of Pilpay. Upon this, Ali Tchelebi has raised a system of Ethics, couched in a series of amusing tales and fables, inculcating various principles of Moral Philosophy, and teeming with beauties of thought and language.

Nabi Efendi is the author of an excellent treatise on Moral Philosophy, written as a book of advice to his son. It is a beautiful work, and justly merits the high estimation in which it is held. I select the following passages, as an example of his sentiments :—“Consecrate, my son, the aurora of thy reason to the study of the sciences. In the vicissitudes of life, they are an infinite resource. They form the mind ; they polish the understanding ; they instruct man in his duties. By their means we obtain honour and dignity : they delight and amuse us in prosperity : they become our consolation in adversity. Were I to endeavour to detail all the advantages they include, my task would be endless. But without continued application, in vain is it that you seek to acquire Science : she is the daughter of labour ; and by its means alone can you obtain possession of her. Endeavour, O my son ! to adorn your mind with every kind of knowledge : it becomes necessary, on innumerable occasions, in the career of life. How immense is the difference between the learned and the ignorant !—the most brilliant luminary compared with the thickest darkness ; life with death ; existence with nonentity. These but feebly express the interval which separates the man of education and he who possesses it not. Ignorance is the empoisoned source, from which flow all the evils which afflict the world : blind Superstition, Irreligion, and Barbarism, destroyer of the Arts, march at its side : shame, contempt, and vulgarity, pursue its footsteps Apply thy mind diligently also to Philosophy ; nor neglect reading the best authors : for the eagle soars not aloft without the assistance of wings : the shell which contains the pearl is found not on the surface of the waves, but lies hid among the thousand perils of the deep.”

The style of Nabi Efendi is pure and elegant ; and his prose, as well as his poetical compositions, are not surpassed by any Turkish author. He was much esteemed by the Sultan Mustapha III., who admitted him to his counsels. After the death of this prince he retired to Aleppo, where he died. Mohammed Efendi is the author of an esteemed treatise on Morals, entitled *Adeb* ادب. Ali ben Emrallah, commonly called Ebn al Khannabi, composed a work on this subject, entitled *Akhlaq Elaii*, “the excellent Morals :” it was composed

for Ali Basha, Vizir of Sultan Soliman. The *Akhlaki Dgemal* is a similar work, which was composed for Ilderim Bazajet, by Gemaleddin Mohammed al Aksarai. It is divided into three parts; which treat of the Duties of Man, as an individual, in his social state, in his private relations, and in his character of citizen. The *Dguahar al Ashraf* ^{جواهر الاشراف}¹ is a much-esteemed book on Moral Philosophy. It was dedicated by Sultan Mohammed to his son Murad; and was either the work of that Sultan, or written under his direction. The writings of the Osmanlis on Government and Political Economy may also be classed among their works on Moral Philosophy, the mode of treating these subjects being very similar. The principles advocated are illustrated by the maxims and actions of ancient sages and monarchs, in many cases imaginative, but not the less valuable; and these serve to give a relish and piquancy; and prevent that dryness of detail, so little agreeable to an Oriental taste, which would otherwise occur. A Treatise on Government by Navali holds a high rank among the works of this nature: it is entitled *Ferahnameh* ^{فرح نامه}, and is dedicated to one of the sons of Murad III., whose preceptor the author had been. The virtues which a prince should possess, the knowledge he should acquire, and the conduct he should pursue, are elegantly and ably displayed and illustrated; and it concludes with enumerating the qualities and duties of a Minister; the whole forming a code of morals and politics which the prince and his servants might peruse with advantage. Mueddin Zadeh and Lufti Basha are the authors of works of similar character; but the productions of these two authors are principally addressed to the duties of Ministers, and the subordinate government of the people.

A curious little treatise on the Art of Government has been translated by M. Garcin de Tassy^k. It is entitled *Usoul al Hukem fi Nizam al Alem* ^{اصول الحكم في نظام العالم} "The Principles of Wisdom concerning the Art of Government," by Ak Hissari, who wrote about 1595. This treatise is written with a spirit of freedom we could hardly expect, and forms an interesting specimen of the opinions of the Osmanlis on this subject. I have extracted a few passages:—

"A country," says our author, "is in a prosperous state, when justice is exercised impartially, and when the police is good. The Prophet tells us, that 'it is the duty of a sovereign to govern according to equity:' his interest also requires it, for justice is the support of the empire. It is said that Ardeshir

(¹) جواهر الاشراف في معرفة الافاق

(^k) *Jour. As.* (Ancien), tom. IV. p. 213 et seq.

Babegan remarked, that a monarch cannot reign without troops. Now, soldiers cannot be procured without money, nor can money be obtained if the country be not prosperous and flourishing: but a country can only flourish under a good and just government; consequently, he cannot reign, except by justice. A monarch ought, therefore, to treat his subjects kindly, and govern them according to the rules of equity Three things are frequently the causes producing the downfall of a State: 1. When the sovereign, carried away by the love of pleasure, does not concern himself with the affairs of his kingdom. 2. When the ministers, jealous of each other, are divided in counsels. 3. And, above all, when the army refuses to obey; and, conscious of impunity, commits unbridled excesses. The duty of ministers is, to raise their voices, to discover abuses to the sovereign: it is the duty of the monarch promptly to arrest the evil The Sages assure us, that, in war, a man of genius is of greater value than a thousand soldiers; for a soldier, at most, can kill but ten or twenty persons, but a man of genius may, by his skilful measures, overcome a large army. 'War is only art and stratagem,' says the Prophet. Less confidence, therefore, should be placed in the bravery of the soldiers, than in the conduct and ability of the general."

A work on the subject of Government was among the number of the earliest productions of the Constantinopolitan Press. It is entitled, *Usoul al Hukem fi Nizam ul Umem* اصول الحكم في نظام الأمم¹ "The Principles of Wisdom on the Government of Nations," and was from the pen of Ibrahim Efendi. It is divided into three parts. In the first, the author treats of the necessity of good government. He speaks of the administration of justice, its officers, and of the different systems of Legislation. The second relates to territory, and its extension and decrease; the necessity of an accurate knowledge of geography, in relation to military science; and lastly, of the advantage of discipline in the troops. The third part displays the military art, as practised by the Christian Powers; the difference between ancient and modern warfare; the tactics which military commanders should employ, and the rules which they should observe. The author makes excellent reflections on all the subjects of which he treats; and bestows an unprejudiced applause on the discipline and conduct of the Franks; highly censuring many of the customs of the Osmanlis, particularly the deposing a Vizir who has had the misfortune to lose a battle. It was this work that first gave the Osmanlis a true notion of European government and tactics, and led to those great and important changes which

(¹) Constantinople, A.H. 1144 (1731), sm. 4to. The Baron Reviczki translated it into French.

the unfortunate but illustrious Selim and the present talented Sultan have introduced into the Ottoman Empire. Ibrahim derived much information respecting European tactics from Count Bonneval; who became a convert to the faith of Mohammed, under the name of Ahmed Basha; and died a Captain of Bombardiers, in the service of the Porte^m.

If the Osmanlis are our inferiors in the depth of scientific research in the Belles Lettres, they do not yield to us the palm of superiority. In poetry they display great genius and taste; and all classes are its ardent admirers. To so great a degree has the love of poetic composition been carried, that there is no grade of society in the Ottoman Empire but has contributed towards it: the Ladies, the Sultan, his Ministers, Doctors, Soldiers—all have devoted themselves to the cultivation of poetry; and the Divans, or Poetical Collections of above six hundred Authors, are existing evidences of the taste of the Osmanlis for the productions of the Muse. It cannot be imagined, that, among so great a number of poets, all should have arrived at excellence: every nation has its bad writers, and the Turks are not an exception: but there are some of their poetic compositions which, in imagination, beauty, and delicacy, can compete with the productions of any Oriental nation, and which will amply compensate the admirer of Eastern poetry, should he find the remainder dull and insipidⁿ. In a country where the state of female education is so much below even our level, it is no less surprising than creditable to the sex, to find women shaking from their minds the fetters of the Seraglio, and displaying their powers in the arena of Literature. The Sappho of the Osmanlis is Fitnet, daughter of the Mufti Esaad Efendi. Her Divan is a collection of beautiful poems of great taste and feeling, the offspring of a vivid and

The Belles
Lettres.

(^m) The Tomb of this singular man is still to be seen in the neighbourhood of Constantinople: it bears a Turkish Inscription, to the following effect:—

“ GOD IS ETERNAL.

MAY GOD, GREAT AND GLORIOUS TOWARDS TRUE BELIEVERS,
GIVE PEACE TO THE DECEASED, AHMED BASHA,
CHIEF OF BOMBARDIERS, A. H. 1160 (1747)!”

(ⁿ) “ Ils (les Ottomans) ne cèdent ni aux Arabes, ni aux Persans, dans les Sciences et dans les Belles Lettres communes à ces trois nations et qu’ils les cultivent presque dès le commencement de leur Empire . . . Ils ont aussi des historiens très célèbres et très exacts des actions de leur Sultans, et l’on peut compter une marque de la délicatesse de leur esprit, le nombre considérable de leur poètes qui montoit à cinq cens quatre vingts dix, vers la fin du siècle passé comme on le voit par l’histoire qu’un de leurs écrivains publia en ce tems-là. Car en quelque nation que ce soit, la poésie a cela par dessus la prose, qu’elle s’exprime plus noblement, et qu’elle dépeint les choses avec des couleurs plus vives, ce qui ne peut partir que de la politesse et de la délicatesse de l’esprit.”—*Galland. Pref. à D’Herbelot.*

Among the Royal poets, Selim I. holds a distinguished place ; and the unfortunate Prince Dgem, the brother of Bajazet II., was the author of a much-esteemed Divan, and a Romance entitled *Dgemshid ve Khorshid* چرشید و خورشید , which he dedicated to his father, Mohammed II. Soliman II. wrote several poems in Turkish, Persian, and Arabic. Ahmed III. was much attached to poetry. He composed a beautiful inscription in Turkish verse, which was engraved, in letters of gold, on a marble fountain he constructed at Constantinople. Mustafa III. frequently held poetical *soirées* ; which laid the foundation of an Academy of Poetry, to which the best poets were admitted, after exhibiting proofs of their talents ; each receiving a title on his admission, which he assumed in his compositions.

The oldest poetic writer of the Osmanlis is Aashik Pasha, the author of a collection of mystic poetry. Sheikhi lived as early as the reign of Orkhan. Baki, Nefi, Mesihi, Nedgati, Kasim, Fozouli, Misri, Kemal Pasha Zadeh, and Letifi, are considered among the most celebrated of the ancient poets. Nabi Efendi, Raghil Pasha, and Seid Reefet, hold a distinguished rank among the modern. The reign of Bajazet II. was one of the brightest epochs of Turkish poetry : some of the finest poets of the Osmanlis flourished under his protection ; and Mesihi, Nedgati, Afitabi, Bassiri, Gelali, Hamdi, and Kemal Pasha Zadeh, were distinguished among his Court. An Ode of the first of these authors, Mesihi, quoted by Sir William Jones, is not a bad specimen of his style. I subjoin a translation.

I.

“ Listen to the tale of the nightingale—that the vernal season approaches. The spring has formed a bower of joy in every grove where the almond-tree sheds its silver blossoms. Be joyful ! be full of mirth ! for the spring season passes soon away : it will not last.

II.

“ The groves and hills are again adorned with all kinds of flowers : a pavilion of roses, as the seat of pleasure, is raised in the garden. Who knows which of us may be alive when the fair season ends ? Be joyful, therefore ! be full of mirth ! for the spring season passes soon away : it will not last.

III.

“ The edge of the bower is filled with the light of Ahmed among the plants : the fortunate tulips represent his Companions. Come, O people of Mohammed ! this is the season of enjoyment. Be joyful ! be full of mirth ! for the spring season passes soon away : it will not last.

IV.

“ Again the dew glitters on the leaves of the lily, like the sparkling of a bright scimeter : the dew-drops fall through the air, on the garden of roses. Listen to me ! listen to me ! if

thou desirest to be delighted. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

v.

“ The roses and tulips are like the blooming cheeks of beautiful maids, in whose ears hang varied gems, like drops of dew: deceive not thyself by thinking that these charms will have a long duration. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

vi.

“ Tulips, roses, and anemonies, appear in the garden: the showers and sun-beams, like sharp lancets, tinge the banks with the colour of blood. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

vii.

“ The time is passed in which the plants were sick, and the rose-bud hung its thoughtful head on its bosom: the season comes, in which mountains and rocks are coloured with tulips. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

viii.

“ Every morning the clouds shed gems over the rose beds: the breath of the gale is full of Tatarian musk. Be not neglectful of thy duty, through too great love of the world. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

ix.

“ The sweetness of the rose-bed has made the air so fragrant, that the dew, before it falls, is changed into rose-water: the sky has spread a pavilion of bright clouds over the garden. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

x.

“ Whoever thou art, know that the black gusts of autumn had seized the garden; but the King of the World again appeared, dispensing justice to all: in his reign, the happy cup-bearer desired, and obtained, the flowing wine. Be joyful! be full of mirth! for the spring season passes soon away: it will not last.

xi.

“ By these strains I hoped to celebrate this delightful valley. May they be a memorial to its inhabitants; and remind them of this assembly, and these fair maids! Thou art a sweet-voiced nightingale, O Mesih! when thou walkest with the damsels, whose cheeks are like roses. Be joyful! be full of mirth! for the spring season soon passes away: it will not last.”

Kemal Pasha Zadeh is the author of many beautiful poetical works. His *Yussuf va Zuleikha* يوسف و زليخا and his *Nigaristan* نگارستان are much admired. The latter is an elegant production, after the manner of the *Gulistan* and *Beharistan*.

Works of fiction and romantic tales are very numerous. Some of them possess great spirit and interest; and the wildness and originality of Oriental fancy give them an indescribable grace. We have an excellent example of Eastern fiction in the *Arabian Nights*; which, even in our translations, cannot but be admired. The loves of Joseph and Zuleikha, the wife of Potiphar; of Khosru and Ferhad, for Shirin or Irene, the daughter of the Emperor Maurice; of Leili and Mejnun; and the adventures of the ancient Princes of the East; are the subjects of many beautiful narrations. The Tales of the Forty Vizirs—*Kirk Vizir Hikaieti* قرق و وزیر حکایاتی, *Khor ve Khaver* خور و خاور, the *Iskender Nameh* اسکندرنامه, and the *Shah ve Guda* شاه و گدا, are a few of their best productions of this kind. The Osmanlis possess an immense number of works of the same nature; many of which are from the pens of their most esteemed writers, and are not inferior to the most admired compositions of their Oriental neighbours.

In the adoption of the use of the Press, the Turks have advanced beyond any of the Asiatic nations. The introduction of this powerful supporter of Literature is placed, by Hadgi Khalifeh, in the year 1139 A.H. answering to 1726 A.D.—the reign of Sultan Ahmed III. The honour of effecting so great a revolution in the literary history of the Ottomans is due to Ibrahim Efendi, a learned and ingenious man, and Said Efendi, who was Secretary to the Turkish Embassy sent by Ahmed to France. But the chief credit is due to the perseverance and industry of Ibrahim. He performed the difficult task of overcoming the religious scruples of the Moslems: he awakened their attention, by a Treatise on the advantages of the Art: his exertions gained the permission of the Mufti and the Sultan; and the cutting the matrices and founding the type, the effects of his own labour and ingenuity, accomplished the task. Not contented with overcoming the prejudices of the Osmanlis, and establishing the Imperial Press of Constantinople, Ibrahim diligently applied himself to augmenting their literature. He wrote the Life of the celebrated Hadgi Khalifeh; the *Nizamil Umem*, a “Treatise on Government;” and the *Fiuzati Magnatisieh*, on “the Use of the Mariner’s Compass:” he edited the *Guzevati Bosnia*; and translated Krusinski’s History of the Afghans into Turkish. The labours of this useful and industrious man were nobly seconded by the Grand Vizir, Ibrahim Basha; whose talents, and the patronage he bestowed on the new establishment, entitle him to an honourable place in the Annals of Ottoman Literature. Anxious to render the Imperial Press a permanent monument for the improvement of his nation, he appointed the principal men of the State its honorary officers; and sufficient funds were assigned for its support, from the Public Treasury. Within two years from the granting of the Imperial permis-

Of the Typo-
graphy of the
Ottomans,
A.D. 1726.

A. D. 1728.

Vankuli.

sion, the first work issued from the Press of Constantinople. This was the Arabic and Turkish Dictionary of Vankuli, *کتاب لغت وانقولي*, which was introduced to the Osmanlis as a specimen of the newly-adopted typography. This edition of Vankuli's Dictionary consisted of two volumes, in folio; the first containing 666 pages, the second 756. It commences with an Abridgment of Arabic Grammar; after which follows the Dictionary, with all the Arabic words explained in Turkish, accompanied by the passages in which they occur. The original of this work was the *Sehah* of Gevheri, a native of Farab in Turkestan. His knowledge of Arabic was so great, that he received the appellation of *Imamul Loghat*, or "The Prince of words." Mohammed ben Mustafa, surnamed Vankuli, of Van in Armenia, translated the Dictionary of Gevheri into Turkish; and his work is held in great estimation. The published price of this edition was, by order of the Court, thirty-five piastres: it is now become very rare.

'Tohfet al Kebar.

The corrections of so voluminous a work as Vankuli's Dictionary occupying a considerable time, Ibrahim, to prevent the presses standing idle, commenced two less extensive manuscripts;—Hadgi Khalifeh's "Maritime Wars of the Ottomans," *تاریخ سیاح*.^p *کتاب تخفة الکبار في اسفار البحار*; and his own work, the *Tarikhi Seiah*, تاریخ سیاح. The first of these appeared almost simultaneously with Vankuli's Dictionary: the latter was not completed until some time afterwards. The "Maritime Wars of the Ottomans" was printed in one volume quarto, adorned with five geographical plates, the work of the Director Ibrahim. The *Tarikhi Seiah*, or "Journal of the Traveller," was translated from the Latin of the Missionary Krusinski. It contains the History of the Invasion of Persia by the Afghans, and the Destruction of the Persian Dynasty of Sefi, of which the author was an eye-witness. Ibrahim much improved upon the original work in this translation, and corrected many errors in the chronology and events which had crept into the original. It was printed in the year A.H. 1142 (1729), in one small quarto volume.

Tarikhi Seiah.

'Tarikhi' Hindi' Garbi.

The *Tarikhi' Hindi' Garbi*, تاریخ الهند الغربي, was the next work that issued from the Imperial Press. This is a "History of the West Indies," in Turkish, the author of which is unknown: by some it has been ascribed to Hadgi Khalifeh; others have considered Ibrahim its author. It is a curious book, embellished with seventeen plates, thirteen of which are descriptive of the natives, the animals, and the plants of the New World; the other four are geographical and astronomical. The author commences by reviewing the opinions of the Ancients

(^p) The full title of this work is ترجمه تاریخ سیاح در بیان ظهور افغانیان و سبب انهدام بئاء دولت شاهان صفویان

respecting the globe: he then details the expeditions of the Spaniards and other nations; and gives a particular description of America and its productions. Many of the narrations approach somewhat to the marvellous; but, on the whole, it is an interesting work. It was printed by Ibrahim A.H. 1142 (1729), and forms a small quarto volume of 182 pages. A complete and perfect copy is very rare.

Immediately after the publication of the preceding work, the *Tarikhi Timur Gurkani*^a, تاریخ تیمور گورکانی, was presented to the Osmanlis. The author was Nazmi Zadeh, an elegant and accomplished writer, who took the History of Ebn Arabshah for his model. In this work, Timur is represented as a cruel and remorseless tyrant, staining his hands with the blood of the most innocent victims—a monster, who rejoiced in the carnage of his species, and the destruction of their works. It consists of two parts; the principal of which contains the History of Timur; the other that of Sultan Kali, his grandson, an amiable young prince of excessive prodigality, whose love for a lady of great beauty led him into the greatest misfortunes. The style is elegant and refined; but we must not place implicit faith in all the narratives, which are frequently too much tinged with national prejudice. Nazmi Zadeh wrote his work in 1698, but revised and corrected the style the following year. The latter is the text which Ibrahim has chosen, to which he has prefixed a Preface and a Table of Contents. It forms a quarto volume of 258 pages.

The same year, with the three preceding works, the *Tarikhi Misri'l Kadim ve'l Dgedid*, تاریخ مصر القديم و الجدید, a "History of Ancient and Modern Egypt," issued from the Press. The poet Soheili, who held an official situation at Cairo about the year 1629, was the author. The work is divided into two small quarto volumes; the first consisting of 130 pages, and the other of 102. The first volume, which is dedicated to Mustafa, the Governor of Cairo, contains the History of Egypt from the earliest times to the year of the Hejira 922, when Sultan Kansu was defeated by Selim I. near Aleppo. The second volume, dedicated to Osman Beg, Governor of Memphis, is the History of Modern Egypt. It relates the events of Egypt from A.H. 922 (1516), to A.H. 1038 (1629). This work is much valued; the situation in which the author was placed allowing him

(^a) Numerous authors have mistaken this appellation, conceiving it to signify *Georgian*. Von Hammer translates it "*grand loup*." *Hist. Ott.* p. 263. گورکان or گورخان, for it is written both ways, is a title of Central Asia, and was given to those who were allied by marriage to the Emperors of China. *Jour. As. (Nouveau)*, No. 10.

access to the rarest documents on the subject of the history and antiquities of Egypt.

Gulsheni
Khalifah.

Another of the labours of Nazmi Zadeh, the *Gulsheni Khulifah*, كِتَابِ گُلشَنِ خَلْفَا, "The History of the Khalifs and the Ottoman Princes, to Ahmed II." was the next production of the Imperial Press. It was, in part, a translation from the Arabic. It was printed A.H. 1143 (1730), in folio; and contains 260 pages, exclusive of the Printer's address and the Index.

Grammaire
Turque.

The "Grammaire Turque," a Turkish Grammar, in French, was next printed by Ibrahim, at the request of the Franks. It bears no author's name; but is usually attributed to Holderman, a German Jesuit, who resided a long time at Galata. To execute this work, a complete fount of European characters was cast, in matrices executed in Constantinople: and considering that those who performed this labour, as well as the printers of the work, were ignorant of the French characters and language, it is much less faulty than might be expected.—A list of thirty-eight errata is prefixed, and as many more might be added. It is, however, a curious specimen of typography, and has of late become very scarce. It is a small quarto volume of 194 pages, exclusive of the Dedicatory Epistle to Cardinal Fleury, the Errata, the Preface, the Introduction, and the Table of Contents.

Nizamul Umem.

Fiuzati
Magnatisieh.

In the year A.H. 1144 (1731), two works were printed at the Imperial Press, both from the pen of Ibrahim. The *Nizamul Umem* نظام الامم, which has been previously spoken of; and the *Fiuzati Magnatisieh*, كِتَابِ فَيُوزَاتِ مَغْنَاطِيَسِيَه. The former is a small quarto volume, of ninety-six pages: the latter consists of forty-six pages, with two plates. The *Fiuzati Magnatisieh* is a Treatise on the Power and Use of the Mariner's Compass. The author treats of the virtues of the Loadstone, the invention of the Mariner's Compass, and its use: his materials were drawn from the Arabian and Latin authors who had written on the subject. The five succeeding works which issued from Ibrahim's establishment have been already alluded to: they were, the *Dgihan Numa*, كِتَابِ جِهَانِ نُمَا, and *Takvimi' Tavarikh* تقويم التواريخ, of Hadgi Khalifeh; the *Tarikhi Naima*, تاريخ نعيمَا; the *Tarikhi Rashid*, تاريخ راشِد; and the *Tarikhi Tchelebi Zadeh*, تاريخ چلبِي زَادِه. These were followed by the History of the Campaigns in Bosnia against the Austrians, from 1736 to 1739: it is entitled *Ahvai Ghuzevat der Diyari Bosna*,

Dgihan Numa.
Takvimi' Ta-
varikh.
Tarikhi Naima.
Tarikhi Rashid.
Tchelebi Zadeh.
Ghuzevati
Bosna.

(^r) "Grammaire Turque, ou Méthode Covrte et Facile pour apprendre la Langve Turqve. à Const. M.DCC.XXX." — A Vocabulary and Dialogues are attached, which, though in many instances very inaccurate, have been of much service to me in composing the Vocabulary and Dialogues appended to this work.

س; and bears date A.H. 1154 (1741), consisting of sixty-two pages. The author was Omar Efendi, a native of Bosnia; but the work was edited by the indefatigable Ibrahim. It contains an account of the disastrous campaign of the Imperialists, which terminated by the Treaty of Belgrade in 1739. It differs from our historians in the date of the commencement of this war; which is placed A.H. 1149, corresponding to A.D. 1736, while our authors place it in 1737. After relating the preparations of the Austrians for the invasion of Bosnia, it describes the assembling of the army of Ibrahim the Governor, the actions and battles which took place in the three campaigns, the victories of the Osmanlis which finally drove the Imperialists beyond Belgrade, and the surrender of that important fortress to their arms. It concludes with an account of the country and its inhabitants, their manners and habits, and the editor's reasons for the publication of the work. The *Firhengi Shiuri* فرهنگ شعوري, a Persian and Turkish Dictionary, and a second edition of the *Loghati Vankuli* لغة وانقولي, were the last of the labours of Ibrahim Efendi. The *Firhengi Shiuri* is an excellent Dictionary of the Persian Language, explained in Turkish; to which is prefixed a Treatise on Persian Grammar. It was printed A.H. 1155 (1742), in two folio volumes; the first containing 444 pages, the second 450. The second edition of Vankuli's Dictionary issued from the press A.H. 1169 (1756); and differs but very little from the former edition, except that the paper is not so good. About this time Ibrahim died. With him the soul that animated the Press of Constantinople departed, and for twenty-eight years it continued in gloomy silence to mourn his loss. During this period no work was printed, and the establishment fell into oblivion. This cessation of the labours of the Press has been ascribed to a rebellion raised by the numerous Copyists, whose occupation was injured by the multiplying powers of the Typographic art: but the true cause was the loss of the talented and energetic Director, whose efforts had raised the establishment, and whose genius had been its support. The office of Ibrahim was conferred on his assistant, Kazi Ibrahim; but he died without any new work being produced; and the war which broke out in 1769 diverting the attention of the monarch and the people from the pursuit of Literature, the establishment was closed. It is to Sultan Abdul Hamid that the Osmanlis owe the regeneration of

Firhengi Shiuri.

Loghati Vankuli.

(^s) This work has been translated by Mr. C. Fraser, and was published by the Oriental Translation Committee.

(^t) كتاب لسان العجم الهسي بفرهنگ شعوري

their Typography. On the 18th of the month of Rebiul-evel, in the year of the Hejira 1158, which answers to A.D. 1745, this Sultan signed an Imperial decree for the re-establishment of the Press. By this, the privilege of printing all works in Turkish, Arabic, and Persian, except the books held sacred by the Mohammedans, was accorded to the Press. The Chiefs of the Divan became its Directors: the most talented among the Osmanlis were alone admissible as its superintendants; and the Institution was again renewed with redoubled vigour. Since that period, numerous important Works have been produced: and I shall conclude this Essay with as correct a List of these as I have been able to obtain.

1. *Tarikhi Sami ve Shagir ve Subhi*, تاريخ سامي و شاگرو صبحي—The Annals of the Ottoman Empire before spoken of, from A.H. 1141 (1728) to 1156 (1743). Folio. Printed 1198 (1784).
2. *Tarikhi Izzi*, تاريخ عزي—A continuation of the former, to the year 1166 (1751). Folio. 1199 (1784).
3. *Usoul el Maeref fi Tertib el ordu*, اصول المعارف في ترتيب الوردو—A Treatise on Castramentation; translated from the French of Lafitte. Same date.
4. *Irabil Kiafieh*, اعراب الكافية—Commentary on the Grammatical Treatise of Ibnil Hadgib. By Zeni Zadeh. 4to. 1200 (1785).
5. *Vaban fenn Laghimdeh Risalehsi*, وبان فن لغمه رساله سي—A Translation of Vauban on Mining; with Plates. Folio. 1202 (1787).
6. *Laghim Risalehsi*, لغم رساله سي—A Treatise on the same subject.
7. *Fenn Harbeh Risalehsi*, فن حرب رساله سي—A Translation of Lafitte's Essay on the Science of War. Folio. 1202 (1787).
8. *Risaleh fi Koamin Almulahet Umla*, رساله في قوانين الملاحة عملا—A Translation of Truquet's Treatise on Practical Manœuvre. 8vo. Same date.
9. *Usoul el Maeref fi Vedgeh Tesnif Sifayen Donanma ve fenn Tedbir Herekatha*, اصول المعارف في وجه تصنيف سفاین دوننما و فن تدبیر حرکاتها—A Treatise on the Construction and Manœuvring of Ships of War.
10. A Translation from a French Military Work.
11. *Kitab Lehdet el Loghat*, کتاب لهجة اللغات—An Arabic, Persian, and Turkish Dictionary. By Mohammed Essad Efendi. Folio. 1210 (1795).

12. *Su Risalesi*, صو رساله سي — A Treatise on Hydraulics. By the Dervish Hafiz. 12mo. 1212 (1797).

13. *Subhai Subian*, سبحة صيدان — An Arabic and Turkish Vocabulary. 8vo. Same date.

14. *Tohfehi Vehbi*, تحفه وهبي — A Persian and Turkish Vocabulary. 8vo. 1213 (1798).

15. Tableau des Nouveaux Réglémens de l'Empire Ottoman; composé par Mahmoud Rayf-Effendi, ci-devant Secrétaire de l'Ambassade Impériale près de la Cour d'Angleterre. Imprimé dans la Nouvelle Imprimerie de Génie sous la Direction d'Abdurrhemine Effendi, Professeur de Géométrie et d'Algèbre; à Constantinople, 1798. Folio.

16. *Tebian Nafi' terdgemehi Borhan Kati'*, تبيان نافع ترجمه برهان قاطع — A Turkish Translation of the Borhan Kati. By Ahmed Aazim. Folio. 1214 (1799).

17. *Sherhi Tohfehi Vehbi*, شرح تحفه وهبي — Commentary on the Work of Vehbi. By Ahmed Haiti Effendi. 1215 (1800).

18. *Telkhis ulshkial*, تلخيص الاشكال — A Treatise on Mining. By Hussein Rifki Tamani. 8vo. Same date.

19. The Third Edition of Vankuli's Dictionary. 2 vols. fol. 1217 (1802).

20. *Elrisalehi fil Hindeseh*, الرسالة في الهندسة — A Treatise on Practical Geometry. 4to. plates. Same date.

21. Tables of Logarithms. 8vo. Without date.

22. Calculations concerning the Projection of Bombs, reduced to Tables. 8vo. Without date.

23, 24. *Usoul Hindeseh*, اصول هندسة — A Translation of Bonnycastle's Principles of Geometry; also of his Elements of Practical Geometry, *Medgmueh elmu hendesin*, مجموعة المهندسين. 4to. Both without date.

25. *Imtihan Elmu hendesin*, امتحان المهندسين — Examination of Geometrists. By Hussein Rifki. 4to. 1217 (1802).

26. Custom-House Tariff. By Anthony Fontone, in the Russian Service. Same date.

27. *Izhar ul Ezrar*, اظهار الاسرار — The Manifestations of Secrets; a Grammatical Work, by Bergevi.

28. *Mirat Izhar*, معرّت اظهار — Commentaries on Bergevi's Grammar. By Zeni Zadeh. 4to. 1218 (1803).

29. Diatribe de l'Ingénieur Mustafa sur l'état actuel de l'Art Militaire, du Génie et des Sciences à Constantinople. Same date.

30. *Risalehi Bergevi*, رسالة برگوي — An Abridgment of the Precepts of the Moham-
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the Grammar and Logic of Bergevi. By Mustafa ben Ibrahim. Same date.
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Same date.
38. *El Borhan*, البرهان — An Arabic Logic, by Ismael Efendi, 1221 (1806).
39. *Eldourer Elmuntekhabet elmunsureh fi Islah ul ghalatat elmushureh*, الدرر
المنتخبة المنثورة في اصلاح الغلطات المشهورة — A Philological Work, by the Dervish Hafiz.
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mentaries on Bergevi's Grammar. 1224 (1809).
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grims who resort to Mecca. By Elhadji Mohammed Edib ben Mohammed. 1232 (1818).
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50. Appendix to the Glossary of Mir Teshib of the Commentary of Divani; containing the work of Abdul Adhadi. By Abdul Kalembevi. 4to. Same date.
51. Silkuti's Appendix, or Supplement to the Glossary of Khiali on the Commentary of Teftasani, relative to the Dogmas of Nessefi. 4to. Same date.
52. A work on Medicine and Anatomy. By Khani Zadeh Mohammed Ata Allah. Fifty-six Plates. Folio. 1235 (1820).

I have now brought this Essay to a conclusion. In length, it has far exceeded my original intention; yet it contains nothing but a faint outline of the Language and Literature of the Turks. I have merely sketched the general features of the subject; fearful of dwelling on any portion, lest I should overstep the bounds of a Preliminary Discourse. An immense sea of literature remains unnavigated: pearls and gems abound in its depths: and in offering my frail bark to guide the adventurous Student, whose thirst after knowledge may prompt him to explore the hidden treasures of Turkish Literature—the Diplomatist, whose duty to his country, the Traveller, whose curiosity, or the Merchant whom the demands of commerce, may lead to require the assistance of the language—I flatter myself, though imperfections may be visible to the critic's eye, that it will nevertheless enable them to attain the knowledge they require, and the objects which they seek.

This Grammar of the Turkish Language was composed about five years ago, during the author's leisure hours, and with no intention of submitting it to the Press. It was subsequently considered, however, that, as we possessed no similar work, it might not be unacceptable, if presented to the public: and the Sultan having graciously accorded his permission for the dedication of the work to him, it was, about twelve months ago, determined that the Manuscript should be prepared for the Press. The Professional studies of the

author, and his desire to relinquish the pursuit of Oriental Literature, rendered him unwilling to perform this task. It was undertaken by Mr. MITCHELL, whose knowledge of the language is of no limited extent: but, unfortunately, the call of that Gentleman to Constantinople, and his subsequent appointment in the Asiatic Society, prevented his fulfilling this undertaking according to his original intention: and the author has been obliged to devote such portions of his time as could be spared from his Professional studies, to the correction of the work. He is however much indebted to the valuable assistance of Mr. MITCHELL. To these circumstances must be chiefly attributed the delay which has taken place in the appearance of this work;—in presenting which to the public, the author bids adieu to the Literature of the East; consoling himself with the hope that his labours may not prove altogether useless, and that they may be sufficient to supply the long-required link of that chain of languages, by means of which a learned and elegant Writer has declared a man may travel with satisfaction from the source of the Nile to the wall of China^u.

(^u) Sir William Jones's Preface to his Persian Grammar, p. xviii.—“ In short, there is scarce a country “ in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands “ Arabic, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs “ with advantage and security.”

GRAMMAR
OF THE
TURKISH LANGUAGE.

The Ouigour Alphabet.

Pl. 1.

<i>Finals.</i>	<i>Medials.</i>	<i>Initials.</i>	<i>Corresponding Turkish Letters.</i>
1.			ا ه
2.			ب پ ف
3.			ت ط
4.			ج چ
5.			خ ق
6.			ر
7.			ز س ص
8.			ش
9.			ف
10.			گ
11.			س
12.			م
13.			ن
14.			و
15.			ی
16.			

A

GRAMMAR

OF THE

TURKISH LANGUAGE.

OF LETTERS.

THE Ancient Turkish or Ouigour Alphabet consisted of Sixteen Letters, which gave birth to the various Alphabets of Tatory. Since the adoption of the Religion of Mohammed, this Alphabet has been disused; and the Turks now employ the Arabian and Persian Characters. (See PLATE I.)

The Modern Turkish Alphabet consists of Thirty-three Letters; which vary in form according to their position, being divided into Initials, Medials, and Finals.

Twenty-eight of these Letters are borrowed from the Arabians, four from the Persians, and the remaining Letter is peculiar to the Turks; and as the knowledge of their origin frequently serves to point out the derivation of words, they are distinguished in the Alphabetical Table by the letters A, P, and T. The Characters used in the Alphabetical Table, and throughout this work, are those of the Arabians, called Niskhi; which are employed by most of the Oriental Nations, and are the only forms which can be well imitated by our types.

The Turkish, like most of the Eastern Dialects, is written from right to left; so that their books begin where ours end.

THE TURKISH ALPHABET.

Origin.	Numerical Power.	Unconnected.	Finals Connected.	Medials.	Initials Connected.	Representations.	Powers.	NAMES
A. P. T.	1	ا	ا	ا	ا	<i>a e i u</i>	<i>a e i u</i>	Alif.
A. P. T.	2	ب	ب	ب	ب	<i>b p</i>	<i>b p</i>	Ba.
P.	...	پ	پ	پ	پ	<i>p</i>	<i>p</i>	Pa, or Ba-i-adgemi.
A. P. T.	400	ت	ت	ت	ت	<i>t</i>	<i>t</i>	Ta.
A.	500	ث	ث	ث	ث	<i>s th</i>	<i>s th</i>	Sa.
A. P. T.	3	ج	ج	ج	ج	<i>dg</i>	<i>dg j</i>	Dgim.
P.	...	چ	چ	چ	چ	<i>tch</i>	<i>tch</i>	Tchim, or Dgim-i-adgemi.
A.	8	ح	ح	ح	ح	<i>h</i>	<i>h</i>	Ha.
A. P.	600	خ	خ	خ	خ	<i>kh</i>	<i>kh</i>	Kha.
A. P. T.	4	د	د	د	د	<i>d t</i>	<i>d t</i>	Dal.
A.	700	ذ	ذ	ذ	ذ	<i>z dh</i>	<i>z dh</i>	Zal, or Dhal.
A. P. T.	200	ر	ر	ر	ر	<i>r</i>	<i>r</i>	Ra.
A. P. T.	7	ز	ز	ز	ز	<i>z</i>	<i>z</i>	Za.
P.	...	ژ	ژ	ژ	ژ	<i>zh</i>	<i>zh</i>	Zha, or Za-i-adgemi.
A. P. T.	60	س	س	س	س	<i>s</i>	<i>s</i>	Sin.
A. P. T.	300	ش	ش	ش	ش	<i>sh</i>	<i>sh</i>	Shin.
A. P.	90	ص	ص	ص	ص	<i>s</i>	<i>s</i>	Sad.
A.	800	ض	ض	ض	ض	<i>z</i>	<i>z</i>	Zad.
A. P.	9	ط	ط	ط	ط	<i>t d</i>	<i>t</i>	Tai.
A.	900	ظ	ظ	ظ	ظ	<i>z s</i>	<i>z s</i>	Zai.
A. P.	70	ع	ع	ع	ع	<i>a i o u</i>	<i>a i o u</i>	Ain.
A.	1000	غ	غ	غ	غ	<i>gh</i>	<i>gh</i>	Ghain.

Origin.	Numerical Power.	Unconnected.	Finals Connected.	Medials.	Initials Connected.	Representations.	Powers.	NAMES.
A. P. T.	80	ف	فا	ف	ف	f	f	Fa.
A. P. T.	100	ق	قا	ق	ق	k	k	Kof.
A. P. T.	20	ك	كا	ك	ك	k	k	Kaf.
P.	...	گ	گا	گ	گ	g	g	Gaf, or Kaf-i-adgemi.
T.	...	ث	ثا	ث	ث	n ng	n ng	Saghir-noon.
A. P. T.	30	ل	لا	ل	ل	l	l	Lam.
A. P. T.	40	م	ما	م	م	m	m	Mim.
A. P. T.	50	ن	نا	ن	ن	n	n	Noon.
A. P. T.	6	و	وا	و	و	v w o u	v w o u	Vaw, or Waw.
A. P.	5	ه	ها	ه	ه	h	h	Ha.
A. P. T.	10	ي	يا	ي	ي	i y	ee i y	Ya.

To this list is often added لا *Lam-alif*, which is only a combination of the letters ل *Lam* and ا *Alif*.

Each of the above letters is capable of being joined to that which follows it; except ا *Alif*, د *Dal*, ذ *Zal*, ر *Ra*, ز *Za*, ژ *Zha*, و *Waw*, and لا *Lam-alif*; as in the following words: ياتاق *yatak*, "a bed;" ازدر *azhdar*, "a dragon;" آدم *adem*, "a man;" کوپري *kupri*, "a bridge;" لاکردی *lakardi*, "conversation."

The letters ج *Dgim*, چ *Tchim*, ح *Ha*, and خ *Kha*, cause all the connected letters preceding them to be raised to the height of their upper limbs; as, تاریخی *tarikhdgi*, "an historian;" تصحیح *tas'hih*, "a correction." The letter م *Mim* likewise generally raises the letters preceding it; as, اتمک *etmek*, "bread;" حمام *hammam*, "a bath."

In order to fill up a line or space, the connecting strokes of the letters are frequently extended; as in the following example: بسم الله الرحمن الرحيم *Bismillah-ir-rehman-ir-rehim*, "In the name of the most merciful God."

PRONUNCIATION OF THE LETTERS.

The letter | *Alif* has naturally the sound of our *ā* in *all*; but by the action of the vowel points, &c., of which we shall speak hereafter, it may have the sound of *au*, *ī* (*ee*), *é*, or *ü*; as, *آت aut*, "a horse;" *آپ ip*, "a rope;" *الاس élmas*, "a diamond;" *امور umur*, "business." Before the letters *و Waw* and *ي Ya*, *Alif* frequently loses its sound; as, *اوغل óghul*, "a son;" *اینک ĩnek*, "a cow." This is one of the vowel letters.

ب Ba, or *Bé*, has the sound of our *b*; but at the end of words, and before and after the letters *ت Ta*, *ث Sa*, *ج Dgim*, *خ Kha*, *س Sin*, *ش Shin*, *ص Sad*, *ط Tai*, *ق Kof*, and *ك Kaf-i-adgemi*, it takes the sound of *پ Ba-i-adgemi*, answering to our *p*; as, *هپ hep*, "all;" *هپت ĩept*, "government;" *كپوك kapuk*, "the bark of a tree." In writing also, as well as sound, *ب Ba* is frequently changed into *پ Ba-i-adgemi*; thus, *طوب top*, "a cannon," originally *طوب tob*.

پ Ba-i-adgemi is the same in sound as the English *p*. It is a Persian letter; and is seldom found, except in words taken from that language; which is also the case with the other three-pointed letters, *چ Dgim-i-adgemi*, *ژ Za-i-adgemi*, and *گ or ك Kaf-i-adgemi*.

ت Ta and *ث Sa* answer to our *t* and *s*; as, *تمساح timṣāh*, "a crocodile;" *اثواب eswab*, "clothes." The *ت Ta*, however, sometimes takes the sound of *d*; and *ث Sa* is frequently pronounced like *th*; as, *كوسر kusar*, *كوثار kuthar*: and in reading the Korân, or quotations from the Arabic, the sound of *th* is with propriety retained.

ج Dgim has the sound of our *g* in the word *age*, which sounds as if written *adge*; as, *اج adg*, "hunger." At the end of a word, and before and after the letters mentioned in the remarks on the letter *ب Ba*, it sometimes takes the sound of *چ Dgim-i-adgemi*, answering to our *tch*; as, *پلیچ pilitch*, "a chicken."

چ Dgim-i-adgemi, or *Tchim*, answers to our *ch*; as in the word *church*, or the Italian *ć* in the word *ćecitiù*, which sound as if the letter *t* were prefixed; as, *تچچك tchitchek*, "a flower."

ح Ha is a strong aspirate, something like the French *h* in *harpe*, or the German *h* in *haben*; as, *حكيم hakim* (*hākīm*), "wise."

خ Kha is a strong aspirated guttural, which cannot be well expressed by any combination of English letters, there being no corresponding sound in our language. It has a similar sound to the German and Scotch *ch*, as in *butch*, *loch*; and to the Spanish *j*, and Hebrew *כ*, as in *hijo*, *חמוך*.

د *Dal* answers to our *d*; but at the end of a word, and before and after the letters mentioned in the remarks on the letter ب *Ba*, it frequently takes the sound of *t*; as, بدگو *betgu*, “a slanderer.”

ذ *Zal*, or *Dhal*, is the same sound as our *z*; as, ذره *zerreh*, “an atom;” though, in many words taken from the Arabic, it has the sound of *dh*, or of our hard *th*, as in *then*.

ر *Ra*, and ز *Za*, answer to the letters *r* and *z*; as, سردار *serdar*, “a commander;” زنگی *Zengi*, “an Ethiopian.”

ژ *Zha*, or *Za-i-adgemi*, has the same sound as the French *j* in *joujou*, which is similar to the English *z*, or *s*, in *azure*, *pleasure*; which a Turk would write ژوژو *joujou*; اژور *azure*; پلنژور *pleasure*. It may be represented by the letters *zh*, as it bears the same affinity to *z* that *sh* does to *s*; as, زکاز *zhekazh*, “a small mirror.”

س *Sin*, and ش *Shin*, have the same sounds as our *s*, and *sh*, in *soon*, *shall*; as, سرمشق *sermeshk*, “a copy.”

ص *Sad*, and ض *Zad*, answer to our *s* and *z*; as, صاری *sari*, “yellow;” ضرر *zerer*, “an injury.” The letter ض *Zad* is, in some parts, pronounced like *d*; as, قاضی *kadi* for *kazi*, “a judge.”

ط *Tai* is usually pronounced like our *t*; as, طب *tibb*, “medicine;” sometimes, however, it takes the sound of *d*; as, طبر *damar*, “a vein.”

ظ *Zai* has the same sound as ز *Za*, ذ *Zal*, and ض *Zad*; as, ظریف *zerif*, “smooth;” it sometimes takes the sound of *s*; as, لاهسا *lahsa* (*Lahsa*), “a country.”

ع *Ain*, and غ *Ghain*, are two harsh Arabic letters: the Turks, however, have softened down much of their original asperity. The ع *Ain*, when initial and medial, has no fixed sound, being entirely controlled by the power of the vowel points; so that it may have the sound of *ā*, *i*, *ō*, or *u*; as, عنبر *amber*, “ambergis;” لیماظ *limaz*, “a vain boaster;” عثمان *Osman*, “Osman;” علیا *Ulema*, “the learned.” Sometimes ع *Ain* is a mere cipher, coalescing with the sound of the letter preceding it; as, اعانت *ianet*, “assistance.” At the end of a word, this letter sometimes has the power of *āā*, with a kind of nasal sound; as, جمیع *dgemāā*, “an assembly.” The letter غ *Ghain* answers to our *g* hard, or *gh*; as, غم *gham*, “care;” مرغ *morgh*, “a bird.”

ف *Fa* answers to our *f*; as, فرمان *firman*, “a command.”

ق *Kof* has a harsh sound, somewhat resembling the English *k*; as, قراقو *Krako*, “Cracow.” Before a vowel, either expressed or understood, and either in the same word or in the word

immediately following, the letter ق *Kof* is changed into غ *Ghain*; as, اوينمغه *ôyunmagheh*, "to play," from اوينمق *ôyunemak*, قلبمغه *kalpaghun*, genitive case of قلبمق *kalpak*, "a cap." Sometimes the letters remain, and the sound alone is changed; as, قرق آت *kirghât*, "forty horses."

ك *Kaf* answers to our *c* hard; it has a softer sound than *Kof*, and seems as if the letter *i* were interposed between it and the following letter; as, كورفز *kiorfuz*, "a gulf or bay;" كافري *kiafuri*, "camphire." ك *Kaf* is frequently changed into گ *Kaf-i-adgemi*, in the same manner as ق *Kof* into غ *Ghain*; as, كوپمغه *kiopaghun*, genitive case of كوپمق *kiopemak*, "a dog."

گ *Kaf-i-adgemi*, or *Gaf*, has the sound of our *g* hard; as, گاه *gah*, "a place." The Turks frequently suppress the sound of this letter, in the same manner as we do that of our *g* in the words *foreign*, *sign*, &c.; as, بگ *béy*, or *béi*, for *beg*, "a prince;" سولون *suûlun* for *şugûlun*, "a pheasant."*

ك *Saghir-noon* is a letter peculiar to the Turkish language: it usually has the sound of the French nasal *n* in *son*, or the *gn* in *Charlemagne*, and sometimes that of our English *n*; as, سنك *şinek* "a fly;" دنك *denik*, "the sea;" يني چري *jeni tcheri*, "a janissary;" آت *atun*, "of a horse." The Tatar nations give it the full sound of our *ng* in *thing*, *song*, &c.; as, سنك *şenung*, "thine."

ل *Lam* and م *Mim* answer to our *l* and *m*; as, لعل *laal*, "a ruby;" مقرمه *makramah*, "a handkerchief."

ن *Noon* has the sound of our *n*; as, انگنار *enginar*, "an artichoke." When this letter precedes ب *ba*, or پ *Ba-i-adgemi*, it takes the sound of *m*; as, زنبيل *zembil*, "a basket," امبار *ambar*, "a barn," as if written زمبيل.

و *Wav*, or *Vav*, has usually the sound of *w* or *v*, when initial, and that of *ou*, *ü*, or *ô*, when medial and final; as, واسط *waşit*, "a mediator;" واي *vaï*, "alas!"; دوتام *doutam*, "a handful;" آيو *âyü*, "a bear;" بوغا *bôgha*, "a bull." This is one of the vowel letters, though, like the English *w*, it is frequently a consonant; as, او *ev*, "a house;" او *av*, "prey."

ه *Ha*, or *Hé*, is a slight aspiration, like *h* in *herb*; as, هلاکه *helaket*, "destruction." It is the mere act of breathing; and is so easy of performance, that the Orientals say that God created the world by merely pronouncing it; intimating the ease with which the Almighty made

* The three dots, or straight line, are never used in common writing; and seldom even in books.

all things. This letter, when final, is not aspirated, but serves as a vowel; as in *چیزمه tchizmé*, “a boot.” It frequently has two points placed over it thus, *š*, but it then becomes *t*; as, *ساعة saæt*, “an hour:” this, however, is only found in Arabic words, which, when used in Turkish, usually change *š* into *t*; as, *قراية* or *قرايت kerabet*, “affinity.”

Y answers to the sound of the English *ee* or *y*, as in the words *feel*, *happy*; and to the Italian and French *i*; as, *يقين yakîn*, or *yakeen*, “truth;” *ياقوت yaküt*, “a precious stone.” This letter is both vowel and consonant.

l *Lam-alif* is a combination of the letters *ل Lam* and *ا Alif*, having the sound of *la*; as, *لا lala*, “an instructor.”

There are several letters in the Turkish Alphabet which are permutable, being used one for another: the most usual changes are between *ت, د, and ط*; as, *دوتيق, توتيق, or طوتيق totmak*, “to hold;” *س* and *ص*; as, *سول, or صول, suul*, “the left;” *ق* and *غ*, and *ك* and *گ*; for which see the remarks on those letters, pp. 5, 6.

OF VOWELS, &c.

The Turks have four letters which are called vowels; viz. *ا و ا and ي*: these, however, hardly deserve that denomination, as their sounds are entirely governed by certain marks or points called vowel points, which are always either expressed or understood, and which either confirm or destroy the sounds of the vowel letters. These points are three in number: *Ustun*, *Esreh*, *Óteru*. *Ustun* answers to the *Fatha* of the Arabians: it is placed over the letter it governs, to which it gives the sound of *ā*, or *é*; as, *ألما alma*, “an apple;” *أتمك etmek*, “bread.” *Esreh* answers to the Arabian *Kesra*, and is placed under the letter it governs, to which it gives the sound of *ee*, or *î* (Italian); as, *سلسله şilsileh*, “a chain.” *Óteru* answers to the *Damma* of the Arabians, and is, like *Ustun*, placed over the letter it governs, to which it gives the sound of *ü*, or *ó*; as, *قوؤو kókü*, “water;” *قوؤو kókü*, “a scent.”

When *Ustun* is placed over *Alif*, *Esreh* under *Yā*, and *Óteru* over *Wāw*, they are called homogeneous, having their natural vowels; and confirm the sounds of those letters, rendering them rather longer; as, *أنا ana*, “a mother;” *دیری divi*, “living;” *ایلرو eilrü*, “before.”

When, however, these vowels are otherwise placed, they are called heterogeneous; and either form diphthongs, comprising the sounds both of vowel point and vowel letter; or the sound of the vowel point prevails, that of the letter being destroyed; as, *بَيْت* *béit*, “a house;” *يَوَاشٍ* *yauash*, “gentle;” *أُمَيْدٍ* *umîd*, “hope.” When these vowel points are doubled, thus, $\overset{\text{—}}{\text{—}}$, they are called *Iki ustun* *اِيكِي اوستن*, *Iki esreh* *اِيكِي اسره*, and *Iki ôterü* *اِيكِي اوترو*; and are used at the ends of words, to which, in addition to their respective sounds of *ā*, *i*, and *ü*, they give the sound *df*; as, *دَائِمًا* *dāiman*, “always;” *كَاضِي* *kaẓî*, “like a judge;” *قَرْدٍ* *kirdon*, “an ape.” This form is borrowed from the Arabians; and is not much in use among the Turks, who seldom sound the nunnation, except in reading the Korân, or Books of the Law, or for the sake of rhythm, where a verse ends in it. The sounds of these vowel points may be better seen as follows:

Ustun, *ب* or *بَا*, *bā* or *bé*; as in *balm*, *bake*.

Esreh, *ب* or *بِي*, *bi* or *bee*; as in *bin*, *been*.

Ôterü, *ب* or *بُو*, *bü* or *bo*; as in *bull*, *bone*.

Iki ustun, $\overset{\text{—}}{\text{ب}}$ or $\overset{\text{—}}{\text{بَا}}$, *ban*, *bén*.

Iki esreh, $\overset{\text{—}}{\text{ب}}$ or $\overset{\text{—}}{\text{بِي}}$, *bin*, *been*.

Iki ôterü, $\overset{\text{—}}{\text{ب}}$ or $\overset{\text{—}}{\text{بُو}}$, *bün*, *bôn*.

The vowel points are but seldom expressed in printed books or manuscripts; which creates great confusion, as the sense in a great measure depends on them; words of the same letters, frequently, having different significations, according to the points with which they are read. In some of the best modern Turkish manuscripts a vowel point is expressed wherever the sense of the word might be otherwise doubtful, which is a system it would be well to follow.

Besides the above-mentioned vowel points, there are five Marks or Points, which also, in some measure, serve to regulate the pronunciation of the language: these are, $\overset{\text{—}}{\text{—}}$ *Meddah*, $\overset{\text{—}}{\text{—}}$ *Hamzah*, $\overset{\text{—}}{\text{—}}$ *Teshdid*, $\overset{\text{—}}{\text{—}}$ *Ouzoun*, and $\overset{\text{—}}{\text{—}}$ *Dgesm*.

$\overset{\text{—}}{\text{—}}$ *Meddah* (مدد) signifies extension, and broadens or extends the sound of the *Alif* over which it is placed, giving it the sound of our *au* in *aught*; as, *آت* *aut*, “a horse,” as if spelt with two *Alifs*. This character is also used as a sign of abbreviation; as, $\overset{\text{—}}{\text{—}}$ for *محرم*

Moharrem, the name of a month; **ب** for **رجب** *redgeb*; **بِ** for **بِسْمِ اللّٰهِ** *Bismillah*, "In the Name of God;" **اَ** for **الله الله هو** *Allah Allah hu*, "God alone exists (eternally)."

— **هَمْزَة** *Hamzah* has a contrary effect to the *Meddah*, as it softens the letter over which it is placed; as, **مَآوَا** *méwa*, "a refuge;" **تَأخِيرٌ** *tékhür*, "delay." This mark points out the place of *Alif* where omitted, and is the usual attendant of whatever point it is governed by. It also serves to shew the Accusative Cases of those Nouns and Pronouns which end in **ي** or **ي**; as, **چَشْمِه** *tcheshmehi*, "the fountain;" **مُفْتِيٌّ** *muftii*, "the priest."

— **تَشْدِيد** (*Teshdid*) causes the letter over which it is placed to sound as if it were doubled; as, **دَلَالٌ** *dellal*, "a broker;" **جَنَّتٌ** *dgennet*, "a garden." If used over a letter following the Arabic Article **ال** *al*, it has the effect of rendering the **ل** mute; as, **الشَّمْسِ** *eshshems*, "the sun." This character may be placed over any letter, except *Alif*; and is used to prevent the collision of similar letters, or harshness of sound.

— **اَوْزُون** (*Ouzoun*) is placed over *Alif* for the same purpose as *Meddah*: it also points out its place, if omitted; as, **قَارِيشٌ** for **قَارِيشٌ** *karish*, "a span."

— **جَزْم** (*Dgesm*) is placed over such letters as have no vowel points, and whose sounds consequently continue unaltered; as, **مَرْيَمَ** *Maryam*, "Mary." It also serves to shew the end of a syllable.

الاسماءُ OF NOUNS.

العرفقُ THE ARTICLE.

THE Turks, properly speaking, have no Article: its place, however, is supplied by the Demonstrative Pronoun **بُو** *bu* and the Numeral Adjective **بِر** *bir*, which answer to our Definite and Indefinite Articles; as, **بُو آدَمَ** *bu adem*, "the man;" **بُو عَوْرَتِ** *bu awret*, "the woman;" **بِر رَاسِ** *bir réis*, "a head" (one single head); **بِر اَوْرَشِ** *bir ôrish*, "a blow." The Indefinite Article is also sometimes formed after the Persian manner, by the addition of the letter **ي**; as, **بُلْبُلِي** *bulbuli*, "a nightingale."

بُوگُلِسْتَانِ جِهَانَه سِرْتاسِر قَلَدَمِ نَظَرِ
گورمدَمِ بَرگُلِ کِه خَارِجَانِ گَزَارِي اَوْلِيَه

"I have examined *the* rose-garden of the world from end to end,

"But never have I found *a* rose which had not a thorn to wound its breast."

الجنس OF GENDER.

The Turkish Substantives have no difference of termination to express their Genders: all inanimate things are Neuter: and living creatures have either different names to express their sexes; as, ار *er*, "a man;" عورت *avret*, "a woman;" بوغا *bogha*, "a bull;" اينك *inek*, "a cow:" or they are formed by prefixing ار *er*, or ارکک *erkek*, for the Masculine, and کيز *kiş*, کيز *kiş*, or ديشي *dishi*, for the Feminine*; as, ار اوغلان *er oghlan*, "a boy" (a male child); کيز اوغلان *kiş oghlan*, "a girl" (a female child); ار قزنداش *er karindash*, "a brother;" کيز قزنداش *kiş karindash*, "a sister;" ارسلان *erşlan*, "a lion;" ديشي ارسلان *dishi arşlan*, "a lioness." The Turks also frequently use the Persian and Arabian Genders.

صاغش OF NUMBER.

There are two Numbers, Singular and Plural. The Plural is formed from the Singular by the addition of لر *ler* or لار *lar*; as, آدملر *ademler*, "men;" آتلر *atler*, "horses;" اغالر *aghalar*, "lords." The subjoining لر *ler*, in order to form the Plural, must precede the addition of the letters which serve to form the Cases of the Noun; as, آدملرک *ademleruñ*, "of men."

رخلري رنگين گوزلردر گليله لاله لر
کم قولقلرينه درلو جوهر اصميش ژاله لر

"The roses and tulips are like the blooming cheeks of beautiful maids,

"In whose ears hang varied gems, like drops of dew."

The Turks sometimes use the Persian and Arabic Numbers; but this is mostly in words taken from those languages whose Plurals may be formed either according to their own or the Turkish manner, at the pleasure of the writer or speaker: thus کتاب *kitab*, "a book," may have for its Plural either کتب *kutb*, کتابها *kitabha*, or کتابلر *kitabler*; گورگ *gurg*, "a wolf," either گورگان *gurgan*, or گورگلر *gurgler*; شريف *sherif*, "a noble," either شرفا *sherfa*, or شريفلر *sherifler*.

OF DECLENSION.

There are two Declensions of Substantives. The First Declension consists of such Nouns as end in a consonant; as, آت *at*, "a horse;" ار *er*, "a man;" ارسلان *arşlan*, "a lion;" طاوق *tauq*, "a fowl." The Second, of such Nouns as end in one of the vowel letters و ا or ي *o* or *y*; as, بابا *baba*, "a father;" کاپو *kapu*, "a gate;" دوه *deveh*, "a camel;" مفتي *mufti*, "a priest."

* ارکک *erkek*, and ديشي *dishi*, are only used to form the sexes of the names of animals.

There are a few exceptions to this rule; consisting of those Nouns in which و and ي are consonants; as, آو *āv*, “prey, booty;” او *év*, “a house;” پيشرو *pishrev*, “a leader;” چاي *tchāi*, “a river;” which are declined as Nouns of the First Declension. Also, Nouns ending in ڤ, with two points over it, are considered as consonants.

OF CASE.

The Turks have six Cases, answering to those of the Latins; which are formed in the following manner :

The Genitive (الاضافة) of the First Declension is formed by adding ك *un* to the Nominative. The Genitive Singular of the Second Declension is formed by adding نك *nun*; the Genitive Plural being formed in the same manner as the First Declension. In the Tatar Dialects, the Genitive, in both Declensions, is formed by adding ننگ *nng*, or نينگ *ning*, to the Nominative; thus, آدم *adem*, “a man;” Gen. آدمنگ *ademnng*, or آدمينگ *ademning*.

The Dative (المفعول لاجله) is formed from the Nominative, by adding ڤ *eh* for the First Declension, and يه *yeh* for the Singular of the Second. In the Tatar, it is formed by adding گا *ga*, or غه *ghah*; as, شاگرد *shagird*, “a scholar;” Dat. شاگردگا *shagirdga*: كتاب *ketab*, “a book;” Dat. كتابغه *ketabghah*.

The Accusative (المفعول به) is formed by adding ي *i* for the First Declension, and يي *yi* for the Singular of the Second. In Tatar, it is formed simply by the addition of ني *ni*.

The Vocative (المندى) is the same as the Nominative; but, for the sake of distinction, the Particle يا *ya*, اي *ai*, بهي *beh*, آيا *āya*, or بره *bireh*, is prefixed. The Vocative is also sometimes formed by the addition of the letter | *Alif*.

The Ablative (المفعول معه) is formed by the addition of دن *den*, or تن *ten*, in both Declensions. In the Tatar Dialects, the Ablative is formed by adding دان *dan* or دين *dein* to the Nominative.

شكر هيشهر سيدى لبلرينك	قمر هيشيره سيدى عبغبينك
اصلمش هرقلينه بيك دل وجان	گلينه سنبلن قلمش پريشان
دهانندن شكرقالمشدى دلتنگ	لبندن لعلك اولمشدى يري سنگ

“ Her neck was fair as the moon; Her lips were sweeter than honey.

“ Her hyacinthine tresses were scattered over her rosy face; Thousands of hearts and souls hung on each lock.

“ Compared with her lips, the ruby was valueless; Her mouth rendered sweetness ashamed.”

PARADIGM OF THE DECLENSION OF NOUNS.

FIRST DECLENSION.

آت *Āt*, a Horse.

SING.		PLUR.	
	N. آت <i>āt</i> , a horse.	لر	آتلر <i>ātler</i> , horses.
ث	G. آتک <i>ātun</i> , of a horse.	ث	آتلرک <i>ātlerun</i> , of horses.
ۛ	D. آته <i>āteh</i> , to a horse.	ۛ	آتله <i>ātlerēh</i> , to horses.
ي	Ac. آتي <i>ati</i> , the horse.	ي	آتلري <i>ātleri</i> , the horses.
يا—	V. ياآت <i>ya āt</i> , o horse.	يا—	ياآتله <i>ya ātler</i> , o horses.
دن	Ab. آتدن <i>ātten</i> , from a horse.	دن	آتلهدن <i>ātlerden</i> , from horses.

آدم *Ādem*, a Man.

SING.		PLUR.	
	N. آدم <i>ādem</i> , a man.		N. آدملر <i>ādemler</i> , men.
	G. آدمک <i>ādemun</i> , of a man.		G. آدملرک <i>ādemlerun</i> , of men.
	D. آدمه <i>ādemēh</i> , to a man.		D. آدمله <i>ādemlerēh</i> , to men.
	Ac. آدمي <i>ādemi</i> , the man.		Ac. آدملري <i>ādemleri</i> , the men.
	V. اي آدم <i>ai ādem</i> , o man.		V. اي آدملر <i>ai ādemler</i> , o men.
	Ab. آدمدن <i>ādemdan</i> , from a man.		Ab. آدملردن <i>ādemlerden</i> , from men.

قلپق *Kalpak*, a Cap.

SING.		PLUR.	
	N. قلپق <i>kalpak</i> , a cap.		N. قلپقلر <i>kalpakler</i> , caps.
	G. قلپقک <i>kalpaghun</i> , of a cap.		G. قلپقلرک <i>kalpaklerun</i> , of caps.
	D. قلپقه <i>kalpaghēh</i> , to a cap.		D. قلپقلره <i>kalpaklerēh</i> , to caps.
	Ac. قلپغي <i>kalpaghi</i> , the cap.		Ac. قلپقلري <i>kalpakleri</i> , the caps.
	V. يا قلپق <i>ya kalpak</i> , o cap.		V. يا قلپقلر <i>ya kalpakler</i> , o caps.
	Ab. قلپقدن <i>kalpakten</i> , from a cap.		Ab. قلپقلردن <i>kalpaklerden</i> , from caps.

: كوپك Kopek, a Dog.

SING.

- N. كوپك *kopek*, a dog.
 G. كوپكك *kopeguni*, of a dog.
 D. كوپكه *kopegeh*, to a dog.
 Ac. كوپگي *kopegi*, the dog.
 V. يا كوپك *ya kopek*, o dog.
 Ab. كوپكدن *kopekten*, from a dog.

PLUR.

- N. كوپكلر *kopekler*, dogs.
 G. كوپكلرك *kopeklerun*, of dogs.
 D. كوپكلره *kopeklereh*, to dogs.
 Ac. كوپكلري *kopekleri*, the dogs.
 V. يا كوپكلر *ya kopekler*, o dogs.
 Ab. كوپكلردن *kopeklerden*, from dogs.

For the variations contained in the two preceding examples, see remarks on the letters ق *Kof* and ك *Kaf*, pages 5, 6.

او Ev, a House.

SING.

- N. او *ev*, a house.
 G. اوک *evun*, of a house.
 D. اوه *evah*, to a house.
 Ac. اوي *evi*, the house.
 V. يا او *ya ev*, o house.
 Ab. اودن *evden*, from a house.

PLUR.

- N. اولر *evler*, houses.
 G. اولرك *evlerun*, of houses.
 D. اولره *evlereh*, to houses.
 Ac. اولري *evleri*, the houses.
 V. يا اولر *ya evler*, o houses.
 Ab. اولردن *evlerden*, from houses.

پيشرو Pishren, a Leader.

SING.

- N. پيشرو *pishren*, a leader.
 G. پيشروك *pishrenun*, of a leader.
 D. پيشروه *pishreneh*, to a leader.
 Ac. پيشروي *pishrenvi*, the leader.
 V. يا پيشرو *ya pishren*, o leader.
 Ab. پيشروندن *pishrennden*, from a leader.

PLUR.

- N. پيشرولر *pishrenler*, leaders.
 G. پيشرولرك *pishrenlerun*, of leaders.
 D. پيشرولره *pishrenlereh*, to leaders.
 Ac. پيشرولري *pishrenleri*, the leaders.
 V. يا پيشرولر *ya pishrenler*, o leaders.
 Ab. پيشرولردن *pishrenlerden*, from leaders.

چاي *Tchäi*, a River.

SING.		PLUR.	
N.	چاي <i>tchäi</i> , a river.	N.	چايلر <i>tchäiler</i> , rivers.
G.	چايلك <i>tchäiün</i> , of a river.	G.	چايلرك <i>tchäilerün</i> , of rivers.
D.	چايه <i>tchäieh</i> , to a river.	D.	چايلره <i>tchäilereh</i> , to rivers.
Ac.	چايي <i>tchäii</i> , the river.	Ac.	چايليري <i>tchäileri</i> , the rivers.
V.	اي چاي <i>äi tchäi</i> , o river.	V.	اي چايلر <i>äi tchäiler</i> , o rivers.
Ab.	چايدن <i>tchäiden</i> , from a river.	Ab.	چايلردن <i>tchäilerden</i> , from rivers.

The three preceding examples, though ending in و and ي, are of the First Declension, those letters being considered as consonants.

SECOND DECLENSION.

بابا *Baba*, a Father.

SING.		PLUR.	
N.	بابا <i>baba</i> , a father.	لر	N. بابالر <i>babaler</i> , fathers.
نك	G. بابانك <i>babanün</i> , of a father.	ك	G. بابالرك <i>babalerün</i> , of fathers.
يه	D. بابايه <i>babayeh</i> , to a father.	س	D. بابالره <i>babalereh</i> , to fathers.
يبي	Ac. بابايي <i>babayi</i> , the father.	ي	Ac. باباليري <i>babaleri</i> , the fathers.
اي	V. اي بابا <i>äi baba</i> , o father.	اي	V. اي بابالر <i>äi babaler</i> , o fathers.
دن	Ab. بابادن <i>babadan</i> , from a father.	دن	Ab. بابالردن <i>babalerden</i> , from fathers.

قوغو *Kughu*, a Swan.

SING.		PLUR.	
N.	قوغو <i>kughu</i> , a swan.	N.	قوغولر <i>kughuler</i> , swans.
G.	قوغونك <i>kughunün</i> , of a swan.	G.	قوغولرك <i>kughulerün</i> , of swans.
D.	قوغويه <i>kughuyeh</i> , to a swan.	D.	قوغولره <i>kughulereh</i> , to swans.
Ac.	قوغويي <i>kughuyi</i> , the swan.	Ac.	قوغوليري <i>kughuleri</i> , the swans.
Ab.	قوغودن <i>kughuden</i> , from a swan.	Ab.	قوغولردن <i>kughulerden</i> , from swans.

آري *Āri*, a Bee.

SING.		PLUR.	
N.	آري <i>āri</i> , a bee.	N.	آريلر <i>āriler</i> , bees.
G.	آريڻك <i>ārīnuṅ</i> , of a bee.	G.	آريلرڻك <i>ārīleruṅ</i> , of bees.
D.	آريه <i>ārieh</i> , or آريده <i>ārīyeh</i> , to a bee.	D.	آريلره <i>ārīlerēh</i> , to bees.
Ac.	آري <i>ārīi</i> , the bee.	Ac.	آريلري <i>ārīleri</i> , the bees.
Ab.	آريدن <i>ārīden</i> , from a bee.	Ab.	آريلردن <i>ārīlerden</i> , from bees.

چشمه *Tcheshmeh*, A Fountain.

SING.		PLUR.	
N.	چشمه <i>tcheshmeh</i> , a fountain.	N.	چشمه لر <i>tcheshmeh ler</i> , fountains.
G.	چشمه ڻڪ <i>tchesmeh nuṅ</i> , of a fountain.	G.	چشمه لرڻڪ <i>tcheshmeh leruṅ</i> , of fountains.
D.	چشمه يه <i>tcheshmeh yeh</i> , to a fountain.	D.	چشمه لره <i>tcheshmeh lereh</i> , to fountains.
Ac.	چشمه يي <i>tcheshmeh yī</i> , or چشمه <i>tcheshmehī</i> , the fountain.	Ac.	چشمه لري <i>tcheshmeh leri</i> , the fountains.
Ab.	چشمه دن <i>tcheshmeh den</i> , from a fountain.	Ab.	چشمه لردن <i>tcheshmeh lerden</i> , from fountains.

There are a few Nouns, which have a slight irregularity in their declension, caused by the insertion of a letter, to prevent the concurrence of similar sounds. The following is an example :

سو *Su*, Water.

SING.		PLUR.	
N.	سو <i>su</i> , water.	N.	سولر <i>sular</i> , waters.
G.	سوڻڪ <i>suiṅ</i> , of water.	G.	سولرڻڪ <i>sularuṅ</i> , of waters.
D.	سويه <i>suieh</i> , to water.	D.	سولره <i>sulareh</i> , to waters.
Ac.	سويي <i>suii</i> , the water.	Ac.	سولري <i>sulari</i> , the waters.
Ab.	سودن <i>sudan</i> , from water.	Ab.	سولردن <i>sularden</i> , from waters.

OF ADJECTIVES.

THE Turkish Adjectives, like the English, are not varied on account of Gender, Number, or Case: the only variation which they admit of, is that of the Degrees of Comparison, which are formed in the following manner. The Comparative is usually formed, either by prefixing *دخي** *dakhi* or *چوق* *tchiok*, or by subjoining *ك* *rek* or *ق* *rak*; as,

POSITIVE.	COMPARATIVE.
<i>بيوك</i> <i>biuk</i> , great.	<i>دخي بيوك</i> <i>dakhi biuk</i> , greater.
<i>ايو</i> <i>éiu</i> , good.	<i>چوق ايو</i> <i>tchiok éiu</i> , better.
<i>گوزل</i> <i>guzel</i> , beautiful.	<i>گوزلك</i> <i>guzelrek</i> , more beautiful.
<i>الچق</i> <i>altchiak</i> , humble.	<i>الچقراق</i> <i>altchiakrak</i> , more humble.

The two first of these Forms of Comparison are those most frequently employed in conversation, the others being used chiefly in books. The Comparative is sometimes formed by putting the Noun or Pronoun, which is compared, in the Ablative Case; and which also carries with it the sense of our *than*.

شیردن لقمه قاپمق و پلنگك خشم آلد له هم كاسه اولمق احتياج و ابتذالدين آساندر

“To snatch a morsel from the mouth of the lion, or to drink from the same cup
“with the furious tiger, is *easier than* to bear poverty and degradation.”

The word *نهكه* *nehkeh*, or *نكه* *nehkeh*, answers to our *than*, after a Comparative; as, *عثمان زنگيندر نه كه بن* “Othman is richer *than* I.”

The Superlative Degree is formed by putting the Noun, which is the object of Comparison, in the Genitive Case; and adding *ي* *î* to the Adjective if it end in a Consonant, or *سي* *şî*, if in a Vowel; as, *عورتلرك خوشي* *avretlerin khoshî*, “the sweetest of women;” *آدملرك ايوسي* *âdemlerin éiuşî*, “the best of men.”

A Superlative sense is also given by prefixing the Adverbs of Augmentation: *غابت* *ghaiet*; *غابتده* *ghaietdeh*; *غابتله* *ghaietileh*; *ياده* *ziadeh*; *ياده سيله* *ziadeh şileh*; *افراطله* *ifratileh*; *كتي* *kati*; *پك* *pek*, or *انگ* *eng*; as, *غابتدهك* *ghaietdehkem*, “the worst;” *ياده يوكسك* *ziadeh yuksek*, “the most high;” *انگ لطيف يرده* *eng latîf yerdeh*, “in the pleasantest place;” and in the Korân, *انگ اول دريلن و انگ صكره اولن*, “The (very) first living, and the (very) last dying.”

* It may not be improper to observe, that, in some parts of Turkey, this is pronounced as if written *daha*.

There is also a kind of Superlative formed by doubling the word; as, from چوق *tchiok*, “much;” چوق چوق *tchiok tchiok*, “very much;” صق صق *sik sik*, “most frequently;” as,

تورکچه ایو سوبلیک ایچون صق صق سوبلیک گرك

“In order to speak Turkish well, it is necessary to speak it *very frequently*.”

The Diminutive is formed, either by adding ج to the Penultimate letter of the Adjective, or by subjoining the Particles جک *dgik*, جق *dgak*, چ *tcheh*, or چ *dgeh*; as, بیوجک *biudgik*, “somewhat great,” from بیوک *biuk*, “great;” یوکسکچک *yukşekdgik*, or یوکسچک *yukşedgik*, “less high;” اکتچه *aktcheh*, “less white, whitish;” گوزلچ *guzeldgeh*, “less beautiful.” Adjectives in the two latter forms are also frequently used as Adverbs.

There is also a Superlative Diminutive, formed by prefixing an additional ج to the Penultimate letter; as, بیوججک *biudgidgek*, “much less great.”

NUMERAL ADJECTIVES.

CARDINAL NUMBERS.

The Cardinal Numbers are expressed by Words, Letters, and Figures, as follow :

TURKISH.		PERSIAN.		Letters.	Figures.	Values.
بر	<i>bir</i> ...	یک	<i>yek</i> ..	ا	۱	1
ایکی	<i>iki</i> ...	دو	<i>du</i> ..	ب	۲	2
اچ	<i>ütch</i> ...	سه	<i>seh</i> ..	ج	۳	3
دورت	<i>dort</i> ...	چهار	<i>tchehar</i> ..	د	۴	4
بش	<i>besh</i> ...	پنج	<i>pendg</i> ..	ه	۵	5
التي	<i>alti</i> ...	شش	<i>shesh</i> ..	و	۶	6
یدی	<i>yedi</i> ...	هفت	<i>heft</i> ..	ز	۷	7
سکز	<i>şekiş</i> ...	هشت	<i>hesht</i> ..	ح	۸	8
طوقوز	<i>dokuz</i> ...	نه	<i>nuh</i> ..	ط	۹	9
اون	<i>ön</i> ...	ده	<i>deh</i> ..	ي	۱۰	10
اون بر	<i>ön bir</i> ...	یازده	<i>yaşdeh</i> ..	یا	۱۱	11
اون ایکی	<i>ön iki</i> ...	دوازده	<i>duaşdeh</i> ..	یب	۱۲	12
اون اچ	<i>ön ütch</i> ...	سیزده	<i>sişdeh</i> ..	یج	۱۳	13

TURKISH.	PERSIAN.	Letters.	Figures.	Values.
ارن دورت <i>ön dort</i> ...	چهارده <i>tchehardeh</i> ..	ید	۱۴	14
اون بش <i>ön besh</i> ...	پانزده <i>panzedehe</i> ..	یه	۱۵	15
اون التی <i>ön alti</i> ...	شانزده <i>shanzedeh</i> ..	یو	۱۶	16
اون یدی <i>ön yedi</i> ...	هفده <i>hefteh</i> ..	یز	۱۷	17
اون سکز <i>ön sekiz</i> ...	هشده <i>heshteh</i> ..	یح	۱۸	18
اون طوقوز <i>ön dokuz</i> ...	نوزده <i>nuzdeh</i> ..	یط	۱۹	19
یگرمی <i>yegirmi</i> ...	بیست <i>bist</i> ..	ک	۲۰	20
یگرمی بر <i>yegirmi bir</i> ..	بیست یک <i>bist yek</i> ..	کا	۲۱	21
اوتز <i>ötüz</i> ...	سی <i>si</i> ..	ل	۳۰	30
قرق <i>kirk</i> ...	چهل <i>tchehel</i> ..	م	۴۰	40
اللی <i>elli</i> ...	پنجاه <i>pendgah</i> ..	ن	۵۰	50
التیش <i>atmish</i> ...	ششت <i>shesht</i> ..	س	۶۰	60
یتیش <i>yetmish</i> ...	هفتاد <i>heftad</i> ..	ع	۷۰	70
سکس <i>sekşen</i> ...	هشتاد <i>heshtad</i> ..	ف	۸۰	80
طوقس <i>doksan</i> ...	نود <i>nued</i> ..	ص	۹۰	90
یوز <i>yoç</i> ...	صد <i>şad</i> ..	ق	۱۰۰	100
ایکی یوز <i>iki yoç</i> ...	دو صد <i>du şad</i> ..	ر	۲۰۰	200
اوچ یوز <i>üç yoç</i> ...	سیصد <i>şışad</i> ..	ش	۳۰۰	300
دورت یوز <i>dort yoç</i> ...	چهار صد <i>tchehar şad</i> ..	ت	۴۰۰	400
بش یوز <i>besh yoç</i> ...	پانصد <i>pansad</i> ..	ث	۵۰۰	500
التی یوز <i>alti yoç</i> ...	ششصد <i>sheshşad</i> ..	خ	۶۰۰	600
یدی یوز <i>yedi yoç</i> ...	هفتصد <i>heftşad</i> ..	ذ	۷۰۰	700
سکزیوز <i>sekiz yoç</i> ...	هشتصد <i>heshtşad</i> ..	ض	۸۰۰	800
طوقوز یوز <i>dokuz yoç</i> ...	نهصد <i>nuhşad</i> ..	ظ	۹۰۰	900
بیٹ <i>bin</i> ...	هزار <i>hezār</i> ..	غ	۱,۰۰۰	1000
ایکی بیٹ <i>iki bin</i> ...	دو هزار <i>du hezar</i> ..	بغ	۲,۰۰۰	2000
اون بیٹ <i>ön bin</i> ...	ده هزار <i>deh hezar</i> ..	بغ	۱۰,۰۰۰	10,000
یوز بیٹ <i>yoç bin</i> ...	صد هزار <i>şad hezar</i> ..	قغ	۱۰۰,۰۰۰	100,000

The Merchants in Turkey frequently use the Persian Numbers; on which account a knowledge of them is indispensably requisite, in transacting commercial affairs. In composing Numbers, the highest number in figures is always placed on the left hand, and in words on the right; as, ۱۸۳۲ 1832, in words, بیست و سه یوز اوتر ایکی *bin şekiz yuz ôtuz iki*. The Turkish Numbers do not require the Copulative Conjunction *و wa* between each amount, but in the Persian it is used: thus, the above amount in Persian would be written هزار و هشت صد و سی و دو *hezār u hesht sad u si u du*.

The Cardinal Numerals are indeclinable; and are prefixed to the Nouns, whose amounts they serve to express, which are usually in the Singular; as, آت بش یوز *besht yuz ât*, "five hundred horses" (horse); آدم بیست *bin âdem*, "a thousand men" (man). The Turks are not singular in this irregularity: the Hebrews, Arabs, and Persians, have the same idiom, from whom no doubt it has been borrowed.

ORDINAL NUMBERS.

The Turkish Ordinal Numbers are formed from the Cardinals, by adding ننجی *indgi*; and the Persian by adding م *um*; as,

TURKISH.		PERSIAN.
برنجی <i>birindgi</i> , or الک <i>ilek</i> ...	First	... یگم <i>yegum</i> , or نخست <i>nukhust</i> .
ایکنجی <i>ikindgi</i>	Second	... دوم <i>duum</i> .
اوچنجی <i>ütchindgi</i>	Third	... سوم <i>şuum</i> , or سیوم <i>şium</i> .
دودنجی <i>dordindgi</i>	Fourth	... چهارم <i>tcheharum</i> .
بشنجی <i>beshindgi</i>	Fifth	... پنجم <i>pendgum</i> .
الئنجی <i>altindgi</i>	Sixth	... ششم <i>sheshum</i> .
یدنجی <i>yedindgi</i>	Seventh	... هفتم <i>heftum</i> .

The Turkish Ordinal Numbers are capable of receiving Possessive Affixes, as, برنجیسی *birindgisi*, "the first of them." They are also subject to declension, and are put before the Substantives, like Adjectives; as, باب قرننجی *kirkindgi bab*, "the fortieth chapter."

DISTRIBUTIVE NUMBERS.

The Distributive Numbers are formed from the Cardinals, by adding , *er* to those which end in a consonant, and شر *sher* to those which end in a vowel. The Persian Distributives are formed by the Plural of the Cardinals, or doubling the Singular; as, یگان *yegan*; یگان یگان *yegan yegan*, or یک یک *yek yek*, "one by one;" دو دو *du du*, "two by two."

TURKISH.			PERSIAN.
بیر <i>birer</i>	...	One by one	... یک یک <i>yek yek</i> .
ایکیش <i>ikisher</i>	...	Two by two	... دو دو <i>du du</i> .
اوچر <i>utcher</i>	...	Three by three	... سه سه <i>seh seh</i> .
دوردر <i>dorder</i>	...	Four by four	... چهاران <i>tcheharan</i> .
بش <i>besh</i>	...	Five by five	... پنج پنج <i>pendg pendg</i> .
التیش <i>altisher</i>	...	Six by six	... ششان <i>sheshan</i> .

In expressing Number and Quantity, the Turks frequently add to the Numeral certain words expressive of the thing spoken of. If the Noun whose number or quantity is expressed relate to Man, the word نفر *nefer*, or کشی *kishi*, "person," is used; as, یکی بیست نفر یکتیچری *iki bin nefer yekitcheri*, "two thousand Janissaries."

بنی طولون دورت نفر دار ملک در مصر ظهور ایکی یوز طبقسان یدی تاریخ انقراض بش
یوز التیش یدی مدت ملک یوز الی بش سنه

"Four of the Sons of Tolun ruled the Kingdom in Egypt. The era of the commencement of the Dynasty was A.H. 297, and the end A.H. 567. The duration of this Dynasty was one hundred and fifty-five years."

If the Nouns spoken of relate to Animals, the word باش *bash*, or رأس *reis*, "head," is used; as, یوز باش بوغا *yoç bash bogha*, "one hundred (head of) bulls;" دورت رأس بارگیر *dort reis bargir*, "four (head of) post-horses."

دورت باش آت زین مذهبله هپ
رخت و عبایي کهر منتخب

"Four (head of) horses, their saddles richly gilt,
"their trappings set with precious jewels."

In speaking of Arms, or Instruments, قطعه *kiteah*, or قبضة *kibzeh*, is used; as, یوز قطعه طوب *iki yoç kiteah top*, "two hundred pieces of cannon."

قلعه گزی معمور قلوب دورت یوز قطعه طوب قودم

"I have strengthened your fortress, by placing in it four hundred pieces of cannon."

To Small things, دانه *daneh*, or لقمه *lokma*, is applied; as, بر دانه آنجو *bir daneh indgiu*, "a pearl;" بر لقمه آتک *bir lokmah etmek*, "a crumb of bread."

Also the words پاره *pareh*, and وقیة *wekieh*, are used, in this manner, to express Inanimate things; as, بش پاره کوي *besh pareh koi*, "five villages;" اون وقیة ات *on wekieh et*, "ten pieces of meat."

kileh, and *aded*, are applied to Quantity and Number; as, *elli kileh* اربي كيله *elli kileh* *arpah*, "fifty measures of barley;" *yegirmi aded etmek*, عدد اتمك "twenty loaves."

Fractional Numbers are formed by the addition of the word *pai* پاي; as, *ikindji pai* ايكنجي پاي, "the second part;" *kirkindgi pai* قرقنحي پاي, "the fortieth part."

The Half and Quarter are expressed by *butchuk* بچق, *yarum* يارم, or *yari* ياري, and *chirek* چيرك; as, *butchuk gun* بچق گون or *yarum* يارم, or *butchuk gun*, "half-a-day;" *yari yol* ياري يول or *butchuk*, or *yari yol*, "half-way;" *bir chirek* بير چيرك, "one-fourth."

The Augmentation of Numbers is expressed by the addition of *kat* قات, or *kadar* قدر, having the sense of the English word *fold* subjoined to numbers; as, *utch kat* اوتچ قات, "three-fold, triple;" *dort kadar* دورت قدر, "four-fold, quadruple;" *tchiok kat* چوق قات, "many-fold." The word *kerreh* کره, subjoined to numbers, refers to time; as, *besh kerreh* بش کره, "five times;" *iki kerreh* ايکي کره, "twice."

OF PRONOUNS.

Zemair. PERSONAL PRONOUNS.

The Personal Pronouns are, *ben* بن, "I;" *sen* سن, "Thou;" and *ol* اول, or *o* او, "He," "She," "It;" which are declined in the following manner:

SING.		<i>Ben</i> , I.	PLUR.	
N.	بن <i>ben</i> , I.		N.	بز <i>bi</i> z, or بزله <i>bizler</i> , we.
G.	بنم <i>benum</i> , of me.		G.	بزم <i>bizum</i> , or بزله <i>bizlerum</i> , of us.
D.	بنگا <i>banā</i> , to me.		D.	بزه <i>bizeh</i> , or بزله <i>bizlereh</i> , to us.
Ac.	بني <i>beni</i> , me.		Ac.	بزي <i>bizi</i> , or بزله <i>bizleri</i> , us.
Ab.	بندن <i>benden</i> , from me.		Ab.	بزده <i>bizden</i> , or بزله <i>bizlerden</i> , from us.
SING.		<i>Sen</i> , Thou.	PLUR.	
N.	سن <i>sen</i> , thou.		N.	سز <i>siz</i> , or سزله <i>sizler</i> , you.
G.	سنگ <i>senun</i> , of thee.		G.	سزك <i>sizun</i> , &c. of you.
D.	سنگا <i>sanā</i> , to thee.		D.	سزه <i>sizēh</i> , to you.
Ac.	سني <i>seni</i> , thee.		Ac.	سزي <i>sizi</i> , you.
Ab.	سندن <i>senden</i> , from thee.		Ab.	سزده <i>sizden</i> , from you.

SING.	اول <i>Ól</i> , or او <i>Ó</i> , He, She, It.	PLUR.
N. اول <i>ól</i> , or او <i>ó</i> , he, she, it.		N. انلر <i>anlar</i> , they.
G. انك <i>anui</i> , of him, &c.		G. انلرك <i>anlarui</i> , of them.
D. ائا <i>aña</i> , to him, &c.		D. انلره <i>anlareh</i> , to them.
Ac. اني <i>ani</i> , him, &c.		Ac. انلري <i>anlari</i> , them.
Ab. اندن <i>andan</i> , from him, &c.		Ab. انلردن <i>anlarden</i> , from them.

The Reciprocal Pronoun گندو *gendu*, or گندي *gendi*, answers to our *Own* and *Self*, in the same manner as the Persian خود *khod*, and Arabic نفس *nefs*. It is declined as follows :

گندو *Gendu*, Himself, Herself, Itself

SING.	PLUR.
N. گندو <i>gendu</i> , himself, herself, itself.	N. گندولر <i>genduler</i> , themselves.
G. گندونك <i>gendumui</i> , of himself, &c.	G. گندولرك <i>gendulerui</i> , of themselves.
D. گندويه <i>genduyeh</i> , to himself, &c.	D. گندولره <i>gendulereh</i> , to themselves.
Ac. گندويي ^۳ <i>genduyi</i> , himself, &c.	Ac. گندولري <i>genduleri</i> , themselves.
Ab. گندودن <i>genduden</i> , from himself, &c.	Ab. گندولردن <i>gendulerden</i> , from themselves.

خالقي گندوگه مشفق بوله سن خلقه سن اگر اهل شفقت اوله سن
 كهسه گندويه مشفق بوليا كيشي كم گونگنده شفقت اوليا

“ If thou art merciful to thy fellow creatures, thou wilt find the Creator merciful to *thyself*.”

“ A man who has no mercy in his breast, ought not to find any one merciful to *him*.”

گندو *gendu* is also used with the Possessive Affixes ; as,

Persons.	SING.	Persons.	PLUR.
1	گندوم <i>gendum</i> , I myself.	1	گندومز <i>gendumuz</i> , or گندولرمز <i>gendulermuz</i> , } we ourselves.
2	گندوتك <i>genduui</i> , thou thyself.	2	گندوگنز <i>genduuiuz</i> , or گندولرگنز <i>genduleruuz</i> , } you yourselves.
3	گندوسي <i>gendusui</i> , } he himself. گندو or <i>gendu</i> , }	3	گندولري <i>genduleri</i> , or گندولر <i>genduler</i> , } they themselves.

Each of the three preceding Persons may be declined by adding the Cases of the First and Second Declension of Nouns ; as, گندومك *gendumui*, “ of me myself ;” گندومه *gendumeh*, “ to me myself ;” گندوتك *genduuiui*, “ of thee thyself ;” گندوسينك *gendusuiui*, “ of him himself.”

The Turks sometimes use the Persian Demonstratives این *in*, "This," and آن *ān*, "That," with their Plurals اینان *īnan*, and آنان *anan*.

RELATIVE PRONOUNS, &c.

The Relative Pronouns are, که *keh*, کیم *kīm*, and کم *kīm*, "Who," "Which," "What." The Pronoun که *keh* is declined by adding the Cases of the Personal Pronoun اول *ol*, in the following manner :

که *Keh*, Who, Which, What.

SING.	PLUR.
N. که <i>keh</i> , who, which, what.	N. که <i>keh</i> , who, &c.
G. از آنک <i>keh anūn</i> , of whom, &c.	G. آنلرک <i>keh anlarun</i> , of whom, &c.
D. انکا <i>keh ana</i> , to whom, &c.	D. انلره <i>keh anlareh</i> , to whom, &c.
Ac. که <i>keh ani</i> , whom, &c.	Ac. که <i>keh anlari</i> , whom, &c.
Ab. که <i>keh andan</i> , from whom, &c.	Ab. که <i>keh anlarden</i> , from whom, &c.

کیم *kīm*, and کم *kīm*, are Indeclinable, when used in this sense.

گلدی بردم کم قرار دی لاله لرله طایغ و تاش

"The season comes, *in which* mountains and rocks are coloured with tulips."

In construction, که *keh* is generally changed into کی *kī*, or غی *ghī*; in which case it often expresses the sense of the Verb Substantive, answering to *which is*; as, دلده کی سر *dildeh kī serr*, "The secret which is in my heart;" آت کی اخورمده *akhoremdeh kī āt*, "The horse which is in my stable;" اوستمده کی اثواب *üstemdeh kī eswab*, "The clothes which are upon me;" یوقرده غی *yokardeh ghī*, "That which is on high."

Instead of using the Pronoun که *keh*, it is considered more elegant to employ the Participle of the Verb; as, عورت سون *şuun avret*, "the loving woman," *i. e.* "the woman who loves," instead of عورت که *avret keh şuer*.

The Turks have various kinds of Interrogatives, suited to the nature of the thing spoken of: the distinctions, however, are too frequently neglected.

The Personal Interrogative کیم *kīm*, or کم *kīm*, "Who?" "Which?" is regularly declined in the same manner as a Noun of the First Declension, and admits of Possessive Affixes; as, بوعورت کیمت در *bu avret kīmun dur*, "Whose wife is this?" وار کیمم *kīmun var*, "What have I?" The following distich of *Meşîhi* is an example of کم, both as an Interrogative and Relative :

کم بلور اول بهاره دک که و کیم اوله صاغ
عیش ونوش ایت کم گچر قالمز بو ایام بهار

“Who knows, when the fair season ends, which of us may be alive?”

“Be cheerful, be full of mirth : for the Spring season passes quickly : it will not last.”

The Neuter or Immaterial Interrogative *نه neh*, “What?” is regularly declined as a Noun of the Second Declension ;

اهي بو نه سر در که برگیجه ایچنده مصدر دن بغداده وگندو مکاندن بو غربت آباده دوشم

“O Heaven! what is the meaning of this, that in one night from Egypt to Babylon,

“and from my own home to this strange place, I have travelled?”

In declension, the final *ه* is frequently dropped, or changed into *ی* ; as, *ننه نه neh*, “Of what?” *نیلر niler*, “What?” There are a great many Interrogatives formed from *نه neh* ; as, *نه قدر neh kadar*, “How much?” *نیچه nitcheh*, “How many?” “How long?”

نیچه بیلدر ایلم بن بو خرباتی طواف

“How many years to this tavern have I gone?”

نه قدر زمان neh kadar zaman, “How long a time?” *نه اصل neh asıl*, “What kind?” *نه سبب neh sebeb*, “What cause?” “Wherefore?” *نه ایچون neh itchiun*, “What for?” “Why?” *نه زمان neh zaman*, “What time?” “When?” *نه وجهله neh wedghileh*, “In what manner?”

The common Interrogative *قنغی kanghi*, “Who?” “Which?” “What?” is indeclinable, and is placed before Substantives, without undergoing any change ; as, *قنغی کتاب kanghi kitab*, “What book?” *قنغی کتابدن kanghi kitabden*, “From what book?” When, however, it is absolute, it admits of Possessive Affixes and Declension ; as, *قنغیمز kanghimuz*, “Which of us?” *قنغیسی kanghişi*, “Which of them?” *قنغیمزک kanghimuzuk*, “Of which of us?” *قنغیسینک kanghişinuk*, “Of which of them?” *قنغی بر kanghi bir*, “Which one?” is either used Adjectively or Substantively : if used Adjectively, it is indeclinable ; if used Substantively, it has the letter *ی* added to it, and is declined like a Noun of the Second Declension ; as, *قنغی برینک kanghi birinuk*, “Of which one?” *قنغی برینه kanghi birineh*, “To which one?”

The Interrogatives of Number and Quantity are, *قالج katch*, “What number?” “How many?”

چینچی *katchindgi*, "How much?" "How many?" قدر نه *neh kadar*, مقدار نه *neh mikdar*, نه دگلو *neh denlu*, "How much?" "How many?" چینچی *katchindgi* admits of Possessive Affixes and Declension, in the same manner as قنچی *kanghi*.

The Adjective هر *her* answers to our *Each* and *Every*; and serves to form many Compounds, by being prefixed to the Relatives; as, هر کیم *her kım*, "Whosoever," which is declined like a Noun of the First Declension; هر نه *her neh*, "Whatsoever," "Whosoever:"

گلستانک هر نه سن اندي سیه بان خزان
عدل ایدوب برابر ابله وردی بینه شاه جهان

"The black gusts of Autumn have destroyed *whatever* was in the garden;

"But the king of the world again appeared, dispensing justice to all."

هر بر *her bir* is indeclinable, answering to our *every one*. It is, however, sometimes used Substantively; when it is made declinable by the addition of ی *i*, in the same manner as قنچی بر *kanghi bir*:

دگله بلبل قصه سن کم گلدی ایام بهار
قوردی هر بر باغده هنگامه هنگام بهار

"Listen to the tale of the Nightingale: the Vernal season approaches:

"The Spring has formed a bower in *every* garden."

وردی هر برینه درنو زینت
گوردی هر گجه صحبت بصحبت

"She gave to *each* of them many ornaments;

"And *each* night wandered from banquet to banquet."

POSSESSIVE PRONOUNS.

The Possessive Pronouns are of two kinds, Separates, and Affixes. The Separate Possessive Pronouns are the Genitive Cases of the Personals; as, بنم *benum*, "Mine;" سنک *senik*, "Thine;" انک *anik*, "His;" بزم *bizum*, "Ours;" سزک *sizum*, "Yours;" انلرک *anlarik*, "Theirs;" which, when used absolutely, usually have the Relative کی *ki* subjoined to them;

as, *benumki*, "Mine" (that which is mine); *şenuñki*, "Thine." They are declined as Nouns of the Second Declension.

The Possessive Affixes are letters which are subjoined to the Noun, to form the different Persons; and which are used either with or without the Separate Pronouns prefixed. The First Person of the Singular is formed by adding م *m*, or *um*; as, *babam*, or *benum babam*, "My father;" *kitabum*, or *benum kitabum*, "My book."

The Second Person is formed by adding ن *n*, *un*, or *in*; as, *babañ*, or *şenuñ babañ*, "Thy father;" *kitabun*, or *şenuñ kitabun*, "Thy book."

The Third Person is formed by adding ي *i*, if the word end in a consonant; or سي *si*, if in a vowel; as, *kitabı*, or *anun kitabı*, "His book;" *babaşı*, or *anun babaşı*, "His father."

The First Person of the Plural is formed by adding مز *muż*; as, *babamuz*, or *biżum babamuz*, "Our father."

The Second Person Plural is formed by adding ن *nuz*; as, *babanuz*, or *şizun babanuz*, "Your father."

The Third Person is formed by adding ي *i*, سي *si*, or لري *leri*; as, *kitabı*, or *anlarun kitabı*, "Their book;" *babaşı*, or *anlarun babaşı*, "Their father;" *anlarun kitableri*, "Their book."

When the Plural of the Noun is required, the Particle ل *ler* is used, preceding the Possessive Affixes; as, *babalerum*, or *benum babalerum*, "My fathers;" *babalerumuz*, or *biżum babalerumuz*, "Our fathers." Each of these Persons is capable of receiving declension, as will appear from the following Examples :

Babam, or *Benum babam*, My Father.

SING.		PLUR.	
N.	<i>babam</i> , or <i>benum babam</i> ,	<i>babalerum</i> , or <i>benum babalerum</i> ,	} my father. } my fathers.
G.	<i>babanun</i> , of my father.	<i>babalerunun</i> , of my fathers.	
D.	<i>babameh</i> , to my father.	<i>babalerumeh</i> , to my fathers.	
Ac.	<i>babami</i> , my father.	<i>babalerumi</i> , my fathers.	
Ab.	<i>babamden</i> , from my father.	<i>babalerumden</i> , from my fathers.	

باباڭ *Babañ*, or سنڭ باباڭ *Şenuñ babañ*, Thy Father.

SING.		PLUR.	
N.	باباڭ <i>babañ</i> , or سنڭ باباڭ <i>şenuñ babañ</i> , } thy father.	بابالرڭ <i>babaleruñ</i> , or سنڭ بابالرڭ <i>şenuñ babaleruñ</i> , } fathers.	thy
G.	باباڭڭ <i>babañuñ</i> , of thy father.	بابالرڭڭ <i>babaleruñuñ</i> , of thy fathers.	
D.	باباڭه <i>babañeh</i> , to thy father.	بابالرڭه <i>babaleruñeh</i> , to thy fathers.	
Ac.	باباڭي <i>babañi</i> , thy father.	بابالرڭي <i>babaleruñi</i> , thy fathers.	
Ab.	باباڭدن <i>babañdan</i> , from thy father.	بابالرڭدن <i>babaleruñden</i> , from thy fathers.	

انڭ باباسي *Anuñ babası*, or باباسي *Babaşı*, His Father.

SING.		PLUR.	
N.	باباسي <i>babaşı</i> , or انڭ باباسي <i>anuñ babası</i> , } his father.	بابالري <i>babaləri</i> , or انڭ بابالري <i>anuñ babaləri</i> , } his fathers.	his fathers.
G.	باباسينڭ <i>babaşinuñ</i> , of his father.	بابالرينڭ <i>babalərinuñ</i> , of his fathers.	
D.	باباسينه <i>babaşineh</i> , to his father.	بابالرينه <i>babalərineh</i> , to his fathers.	
Ac.	باباسيني <i>babaşini</i> , his father.	بابالريني <i>babaləriñi</i> , his fathers.	
Ab.	باباسيندن <i>babaşinden</i> , from his father.	بابالريندن <i>babaləriñden</i> , from his fathers.	

بباموز *Babamuz*, or بزم باباموز *Biżum babamuz*, Our Father.

SING.		PLUR.	
N.	بباموز <i>babamuz</i> , or بزم بباموز <i>biżum babamuz</i> , } our father.	بابالرموز <i>babalerumuz</i> , or بزم بابالرموز <i>biżum babalerumuz</i> , } fathers.	our
G.	بباموزڭ <i>babamuzuñ</i> , of our father.	بابالرموزڭ <i>babalerumuzuñ</i> , of our fathers.	
D.	بباموزه <i>babamuzeh</i> , to our father.	بابالرموزه <i>babalerumuzeh</i> , to our fathers.	
Ac.	بباموزي <i>babamuzi</i> , our father.	بابالرموزي <i>babalerumuzi</i> , our fathers.	
Ab.	بباموزدن <i>babamuzden</i> , from our father.	بابالرموزدن <i>babalerumuzden</i> , from our fathers.	

باباڭ *Babañuz*, or سڙك باباڭز *Şizun babañuz*, Your Father,

SING.		PLUR.	
N.	باباڭز <i>babañuz</i> , or سڙك باباڭز <i>şizun babañuz</i> , } your father.	بابالڙڙ <i>babaleruñuz</i> , or سڙك بابالڙڙ <i>şizun baberluñuz</i> , } fathers.	
G.	باباڭزك <i>babañuzun</i> , of your father.	بابالڙڙك <i>babaleruñuzun</i> , of your fathers.	
D.	باباڭزه <i>babañuzeh</i> , to your father.	بابالڙڙه <i>babaleruñuzeh</i> , to your fathers.	
Ac.	باباڭزي <i>babañuzi</i> , your father.	بابالڙڙي <i>babaleruñuzi</i> , your fathers.	
Ab.	باباڭزدن <i>babañuzden</i> , from your father.	بابالڙڙدن <i>babaleruñuzden</i> , from your fathers.	

باباسي *Babaşi*, or انلڙك باباسي *Anlarun babaşi*, Their Father.

SING.		PLUR.	
N.	باباسي <i>babaşi</i> , or انلڙك باباسي <i>anlarun babaşi</i> , } their father.	بابالڙي <i>babaleri</i> , or انلڙك بابالڙي <i>anlarun babaleri</i> , } fathers.	
G.	باباسينك <i>babaşinun</i> , of their father.	بابالڙينك <i>babalerinun</i> , of their fathers.	
D.	باباسينه <i>babaşineh</i> , to their father.	بابالڙينه <i>babalerineh</i> , to their fathers.	
Ac.	باباسيني <i>babaşini</i> , their father.	بابالڙيني <i>babalerini</i> , their fathers.	
Ab.	باباسيندن <i>babaşinden</i> , from their father.	بابالڙيندن <i>babalerinden</i> , from their fathers.	

In declining the Third Persons of the Personal Pronouns in *ي*, *سي*, *سي*, or *لري* *leri*, the letter *ي* is frequently omitted; as, باباسينك *babaşinun* for باباسينك *babaşinun*; بابالڙينك *babalerinun* for بابالڙينك *babalerinun*.

In some books, the Possessive Affixes are omitted, the separate Possessive Pronouns being alone used; as, بنم آت *benum at* for بنم آتم *benum atum*, "My horse:" this, however, is considered vulgar, and ungrammatical.

افعال OF VERBS.

THE Turkish Verbs are of Eight kinds; viz. Auxiliary, Active, Passive, Negative, Impossible, Causal, Reciprocal, and Personal. The Infinitives of all the Turkish Regular Verbs end either in مك *mek* or مق *mak*; on which account they have been, by most Grammarians, divided into two Conjugations; all Verbs ending in مك *mek* having been classed in the First Conjugation, and all in مق *mak* in the Second: though, as the Student will hereafter perceive, there is no necessity for this division, as no difference exists between them; except that the letter ك *Kaf*, in which the First Conjugation ends, causes a softer sound throughout the word than the harsh letter ق *Kof* which terminates the Second; as, سلّمك *şilkmek*, “to shake;” باقمق *bakmak*, “to look.” There are Six Moods, which may be called, Indicative, Imperative, Optative, Suppositive, Subjunctive, and Infinitive. The Tenses are Five in number, answering to our Present, Imperfect, Preterite, Preterpluperfect, and Future; and the numbers are the same as in English.

The Passive, Negative, Impossible, Causal, Reciprocal, and Personal Verbs are formed from the Verb Active, in the following manner:

The Verb Passive is usually formed from the Verb Active, by inserting ل *il* between the body of the Verb and the Infinitive Termination مك *mek* or مق *mak*; as, from سومك *şumek*, “to love,” سولمك *şuilmek*, “to be loved;” from باقمق *bakmak*, “to look,” باقلمق *bakilmak*, “to be looked at:”

چون تير قضا كمان قدردن اتلور سپر حذر ايله دفع اولماز

“When the arrow of Fate *is* shot from the bow of Destiny,

“*it cannot be repelled* by the shield of Prudence.”

When the Letter preceding the Infinitive Termination is either و ل ا or ن ي ن is usually inserted instead of ل; as, from قپامق *kapamak*, “to shut,” قپانمق *kapanmak*, “to be shut;” بلّمك *bilmek*, “to know,” بلنمك *bilennemek*, “to be known;” او قومق *okumak*, “to read,” او قونمق *okunmak*, “to be read;” بزّمك *biżehmek*, “to adorn,” بزّنك *biżenmek*, “to be adorned;” ديمك *dimek*, “to say,” دينمك *dinmek*, “to be said:” thus:

بلنديك انسانك فضل و كرامتي ساير حيواناته مشترك اولدوغي صفتده دگل

“*It is known* that the excellence and dignity of man do not consist in those qualities which are common to all animals.”

There are also some Verbs whose Passives are formed both by ن and ل; as, *yunılmak*, "to be washed," from *yumak*, "to wash;" *yinilmek*, "to be eat," from *yimek*, "to eat."

There are a great many Turkish Verbs compounded of Arabic and Persian words; which, if originally of Active signification, are made Passive, by having the Auxiliary Verb *اولیق olmaq*, "To be," in its Passive form, added to them; as, *katil olunmak*, "to be killed;" *tebdil olunmak*, "to be changed:" but if the word have originally a Passive sense, it has the Active form of the Auxiliary Verb added to it; as, *maktul olmaq*, "to be killed;" *mubdil olmaq*, "to be changed."

In the Ouigour, and other Tatar Dialects, the Passive is marked by the Particle *یل il*, or *ال il*: but it may be observed, that, in the Ouigour, it is sometimes placed at the end of the Verb, and not inserted between the penultimate and final syllables, as in the Turkish: thus, *قیلیاتیل kilmakil*, "to be done;" *kılal*, "let it be done," from *kilmak*, "to do."

The Negative Verb is formed by inserting between the last letter of the body of the Verb and the Infinitive Termination the letter م or ما; as, from *sumek*, "to love," *sumemek*, "not to love;" *bakmak*, "to look," *bakmamak*, "not to look;" *sapmak*, "to wander," *sapmamak*, "not to wander."

هیچ برمشام گلشن عالیدن بی خار جفا بوی وفا استشام اتیشن در و صغار و کبار دست ساقی
روزگردن بی خیار باد^ه خوشخوار ایچیش در

"In the rose-bower of this life, we are not permitted to possess the sweet odour of faith without the thorn of malignity. Neither great nor small taste a draught from the hands of the cup-bearer of Fortune, without draining a portion of the dregs of the sweet wine."

This mode of Negation may be applied to all the other kinds of Verbs, in the same manner as *şuilmemek*, "not to be loved," from the Passive form *şuilmek*, "to be loved."

The Impossible Verb expresses inability to perform an action; and is formed from the Verb Negative, by prefixing to the letters of Negation either ه or ی; as, from *yazmak*, "not to write," *yazmamak*, "not to be able to write;" from *sumek*, "not to love," *şuehmek*, "not to be able to love;" *ičimemek*, "not to drink," *ičimememek*, "not to be able to drink:"

سزہ استردم گلگہ انجق ایشم چوق اولدوغندن گلہمدم

“I would wish to come to you; but, on account of many affairs,
“it is not possible I can come.”

The Impossible form may be used like the Negative, to every kind of Verb; as, سولہمیک *şuilehmemek*, “not to be able to be loved,” from سولہمیک *şuilmemek*, “not to be loved.”

The Causal Verb is formed by inserting the syllable *در* *dur* between the body of the Verb and the Infinitive Termination; as, سودرمک *şudurmek*, “to cause to love.” From the Causal Active سودرمک *şudurmek* is formed a Causal Passive, سودرلمک *şudurilmek*, “to be made to love;” and from the Verb Passive, سولہمیک *şuilmek*, is also formed a Passive Causal; as, سولدرمک *şuildurmek*, “to cause to be loved.”

Those Verbs which have a vowel or *ر* preceding the Infinitive Termination, form their Causals by using *ت* or *د*, instead of *در*; as, الدتبق *aldatmak*, “to cause to deceive,” from الدمق *aldamak*; کورددمک *kapadmak*, “to cause to shut,” from کورددمق *kapamak*; کورددمک *kuperdmek*, “to cause to foam,” from کورددمق *kupermek*.

If the letter preceding the Infinitive Termination be either *چ* *ç* or *ش*, the Causal is formed by adding *ر* or *ور* instead of *در*; as, کورددمق *kudgermek*, “to cause to embrace,” from کورددمق *kudgmak*; اچورمق *atchurmak*, “to cause to open,” from اچمق *atchmak*; بولاشمق *bulashermak*, “to cause to pollute,” from بولاشمق *bulashmak*.

The Double Causal is not much used: it is formed by repeating *در*; as, سودردرمک *şudurdurmek*, “to cause one to cause another to love.”

The Reciprocal, or Verb of Mutual Action, is formed by inserting the letter *ش* between the body of the Verb and the Infinitive; as, سوشمک *şuishmek*, “to love one another mutually;” بکشمق *bakishmak*, “to look at one another.”

بر روباه حربص گلوب اوله افان قاني يالردى نالگاه بونلر طوقشورکن و بر بربله باش اوروشورکن
روباہ میانه راست گلدی و طرفیندن محکم زخم یتشوب دام هلاکه گرفتار اولدی

“A hungry fox coming by, lapped up the flowing blood; when, of a sudden, they mutually
“attacked one another, causing their heads to strike against each other. The fox, running
“between them, received from both a deadly wound, and was caught in the snare of Death.”

There is also a Passive Reciprocal; which, though having a distinct meaning in Turkish, is not distinguishable from the Active form in English; as, *سوشلىك* *şuishiilmek*, "to be loved mutually," or "to be loved while loving."

The Personal Verb or Deponent is formed by adding the letter *ن* to the body of the Verb; as, *سوشلىك* *şuiniiek*, "to love himself;" *بىقىنىق* *bakinmak*, "to look at himself."

It seems that there are no Impossible, Transitive, Reciprocal, or Personal Verbs in the Ouigour Dialect; but merely Active, Passive, and Negative.

The following Table will shew, at one view, the mode in which these various kinds of Verbs are formed.

ACTIVE.

* *سوشلىك* *Sumek*, To Love.

Neg.	<i>سوشلىك</i> <i>şumemek</i> , not to love.
Imposs.	<i>سوشلىك</i> <i>şuehmemek</i> , not to be able to love.

PASSIVE.

	<i>سوشلىك</i> <i>şuilmek</i> , to be loved.
Neg.	<i>سوشلىك</i> <i>şuilmemek</i> , not to be loved.
Imposs.	<i>سوشلىك</i> <i>şuilehmemek</i> , not to be able to be loved.

CAUSAL ACTIVE.

	<i>سوشلىك</i> <i>şudermek</i> , to cause to love.
Neg.	<i>سوشلىك</i> <i>şudermemek</i> , not to cause to love.
Imposs.	<i>سوشلىك</i> <i>şuderehmemek</i> , not to be able to cause to love.
Passive,	<i>سوشلىك</i> <i>şuderilmek</i> , to be made to love.
Neg. Pass.	<i>سوشلىك</i> <i>şuderilmemek</i> , not to be made to love.
Imp. Pass.	<i>سوشلىك</i> <i>şuderilehmemek</i> , not to be able to be made to love.

PASSIVE CAUSAL.

	<i>سوشلىك</i> <i>şuildermek</i> , to cause to be loved,
Neg.	<i>سوشلىك</i> <i>şuildermemek</i> , not to cause to be loved.
Imposs.	<i>سوشلىك</i> <i>şuilderehmemek</i> , not to be able to cause to be loved.

* This is frequently pronounced *Şevmek*.

RECIPROCAL.

	سوشيك	<i>şuishmek</i> , to love one another mutually.
Neg.	سوشيميك	<i>şuishmemek</i> , not to love &c.
Imposs.	سوشهلميك	<i>şuishelmemek</i> , not to be able to love &c.
Passive,	سوشيلميك	<i>şuishilmek</i> , to be loved &c.
Neg. Pass.	سوشيلميك	<i>şuishilmemek</i> , not to be loved &c.
Imp. Pass.	سوشلهلميك	<i>şuishülelmemek</i> , not to be able to be loved &c.
Causal,	سوشدريمك	<i>şuishdermek</i> , to cause to love &c.

PERSONAL.

	سونيك	<i>şuinmek</i> , to love himself.
Neg.	سونيميك	<i>şuinmemek</i> , not to love himself.
Imposs.	سونهلميك	<i>şuinehmemek</i> , not to be able to love himself.
Passive,	سونيلميك	<i>şuinilmek</i> , to be loved himself.
Causal,	سوندريمك	<i>şuindermek</i> , to cause to love himself.

Each of the above forms, except the Negative, is conjugated in the same manner as the Verb Active; of which we shall speak hereafter.

OF AUXILIARY AND IRREGULAR VERBS.

The Defective Verb *ايم im*, and the Verb Substantive *اوليق olmaq*, "To be," are used to form the Compound Tenses of the Regular Verbs: and as these are the models on which all Verbs are formed, a knowledge of their Inflections is indispensably necessary, as the first step towards conjugating Regular Verbs. The Verb *ايم im* has been usually considered as forming part of *اوليق olmaq*, which has caused the latter Verb to be termed Irregular; but its only irregularity consists in the addition of the Tenses of the Defective Verb; by rejecting which, its inflection will be found to be perfectly Regular.

There are no Verbs Auxiliary to form Compound Tenses in Ouigour. The Verb Substantive is rarely employed with the Participle Present, but never with any other Participle; and it is frequently understood. The Verb Substantive is expressed in Ouigour by *دور dur*, which is used for the First Person; and *دورور durur* for all the others, without any distinction of Number, or even, it appears, of Tense: as, *جبر ايدیل دور مان Dgebrail dur man*, "I am Gabriel;" *بو ادم پيغامبر دورور Bu Adam peighambar durur*, "He is the Prophet Adam."

اول نامه بنام کرد کار کاول دورور قامو پرورد کار

"The commencement of our Epistle is in the Name of God; for *He* is the supporter of all."

THE DEFECTIVE VERB ایدم *İm*, I am.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
ایم <i>im</i> , ام <i>im</i> , or این <i>in</i> , I am.	ایز <i>iz</i> , or از <i>iz</i> , we are.
سن <i>sen</i> , thou art.	سنز <i>senz</i> , or سنیز <i>şiniz</i> , you are.
در <i>dur</i> , he is.	درار <i>durler</i> , دردر <i>lerdur</i> , or } they are. انلردر <i>anlardur</i> ,

The Turks frequently drop the Initial Letters of these Persons, when they are joined to Nouns, Pronouns, or Adjectives; as, گوزلیم *guzelim*, "I am beautiful;" گوزلیر *guzelir*, "we are beautiful." The Negative of the Tenses of this Verb is as irregular as the Affirmative; not being formed by the insertion of م according to the usual mode, but by prefixing دگل *degul*, commonly pronounced *deül*, to each person; as,

SING.	PLUR.
دگلیم <i>degulim</i> , or دگلم <i>degulim</i> , I am not.	دگلیر <i>degulir</i> , we are not.
دگلسن <i>degulsen</i> , thou art not.	دگلسنز <i>degulsenz</i> , you are not.
دگلدر <i>deguldur</i> , he is not.	دگلدردر <i>degullerdur</i> , they are not.

Preterite and Imperfect Tenses.

SING.	PLUR.
ایدم <i>idum</i> , or دم <i>dum</i> , I was, I have been.	ایدک <i>iduk</i> , we were, we have been.
ایدن <i>idun</i> , thou wast.	ایدنیز <i>iduniz</i> , you were.
ایدی <i>idi</i> , he was.	ایدیلر <i>idiler</i> , or لرایدی <i>leridi</i> , they were.

Negative.

SING.	PLUR.
دگل ایدم <i>degul idum</i> , I was not.	دگل ایدک <i>degul iduk</i> , we were not.
دگل ایدن <i>degul idun</i> , thou wast not.	دگل ایدنیز <i>degul iduniz</i> , you were not.
دگل ایدی <i>degul idi</i> , he was not.	دگل ایدیله <i>degul idiler</i> , they were not.

Second Preterite and Imperfect Tenses.

SING.	PLUR.
ایمیشم <i>imishem</i> , or میشم <i>mishem</i> , I was &c.	ایمیشیز <i>imishiz</i> , we were &c.
ایمیشسن <i>imishşen</i> , thou wast.	ایمیشسز <i>imishşiz</i> , you were.
ایمیشدر <i>imishdur</i> , or آبیش <i>imish</i> , he was.	ایمیشلردر <i>imishlerdur</i> , they were.

This Tense is also frequently used in the sense of the Present Tense.

Preterpluperfect Tense.

SING.	PLUR.
ایمیش ایدم <i>imish idum</i> , or } I had been.	ایمیش ایدک <i>imish iduk</i> , we had been
ایمیشدم <i>imishdum</i> , }	ایمیش ایدگوز <i>imish iduuz</i> , ye had been.
ایمیش ایدت <i>imish idui</i> , thou hadst been.	ایمیش ایدلر <i>imish idiler</i> , or } they had
ایمیش ایدی <i>imish idi</i> , he had been.	ایمیش لرایمیش ایدی <i>lerimish idi</i> , } been.

SUBJUNCTIVE MOOD.

Present and Future Tenses.

SING.	PLUR.
اگر ایسم <i>eger işem</i> , if I be, or shall be.	اگر ایسک <i>eger işek</i> , if we be &c.
اگر ایسنت <i>eger işen</i> , if thou be.	اگر ایسگوز <i>eger işeuuz</i> , if you be.
اگر ایسه <i>eger işeh</i> , if he be.	اگر ایسهلر <i>eger işehler</i> , if they be.

Imperfect Tense.

SING.	PLUR.
اگر ایمیش ایسم <i>eger imish işem</i> , if I were.	اگر ایمیش ایسک <i>eger imish işek</i> , if we were.
اگر ایمیش ایسنت <i>eger imish işen</i> , if thou wert.	اگر ایمیش ایسگوز <i>eger imish işeuuz</i> , if you were.
اگر ایمیش ایسه <i>eger imish işeh</i> , if he were.	اگر ایمیش ایسهلر <i>eger imish işehler</i> , if they were.

Preterpluperfect Tense.

SING.	اگر ایسه ایدم <i>eger işeh idum</i> , or ایسیدم <i>ışidum</i> , if I had or have been.
	اگر ایسه ایدت <i>eger işeh idui</i> , if thou hadst been.
	اگر ایسه ایدی <i>eger işeh idi</i> , if he had been.
PLUR.	اگر ایسه ایدک <i>eger işeh iduk</i> , if we had been.
	اگر ایسه ایدگوز <i>eger işeh iduuz</i> , if you had been.
	اگر ایسه ایدیلر <i>eger işeh idiler</i> , if they had been.

The word اگر *eger*, "If," prefixed to the Tenses of this Mood, may either be retained or omitted; as without it the Verb has a conditional sense.

SUPPOSITIVE MOOD.

Present Tense.

SING.	PLUR.
ايديم <i>idum</i> , I should or would be.	ايدك <i>iduk</i> , we should be &c.
ايدك <i>idun</i> , thou shouldst be.	ايدكنز <i>idunuz</i> , you should be.
ايدي <i>idi</i> , he should be.	ايديلر <i>idiler</i> , they should be.

PARTICIPLES.

Present Tense.

ايكن *iken*, يكن *iken*, or كن *ken*, being.

Preterite.

ايدك *iduk*, having been. | ايش *imish*, having been &c.

THE VERB SUBSTANTIVE اوليق *Ólmak*, To Be.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
اولورم <i>olurum</i> , I am.	اولورز <i>oluruz</i> , we are.
اولورسن <i>olurşen</i> , thou art.	اولورسنز <i>olurşiniz</i> , you are.
اولور <i>olur</i> , he is.	اولورلر <i>olurler</i> , they are.

This Tense is also used for the Future.

Preterite and Imperfect Tenses.

SING.	PLUR.
اولور ايديم <i>olur idum</i> , I was, I have been.	اولور ايدك <i>olur iduk</i> , we were &c.
اولور ايدك <i>olur idun</i> , thou wast.	اولور ايدكنز <i>olur idunuz</i> , you were.
اولور ايدي <i>olur idi</i> , he was.	اولور ايديلر <i>olur idiler</i> , they were.

Second Preterite and Imperfect Tenses.

SING.	PLUR.
اولور ايميشم <i>ôlur imishem</i> , I was &c.	اولور ايميشيز <i>ôlur imishiż</i> , we were &c.
اولور ايميشسن <i>ôlur imishşen</i> , thou wast.	اولور ايميشسيز <i>ôlur imishşiziż</i> , you were.
اولور ايميشدور <i>ôlur imishdur</i> , he was.	اولور ايميشلدور <i>ôlur imishlerdur</i> , they were.

Compound Preterite.

SING.	PLUR.
اولور اولدم <i>ôlur ôldum</i> , I have been.	اولور اولدق <i>ôlur ôlduk</i> , we have been.
اولور اولدق <i>ôlur ôlduñ</i> , thou hast been.	اولور اولدقیز <i>ôlur ôlduñuz</i> , you have been.
اولور اولدي <i>ôlur ôldi</i> , he has been.	اولور اولديلر <i>ôlur ôldiler</i> , they have been.

اولدم *ôldum*, and اولميشم *ôlmishem*, have the same sense.

Preterpluperfect Tense.

SING.	PLUR.
اولميش ايدم <i>ôlmish idum</i> , I had been.	اولميش ايدك <i>ôlmish iduk</i> , we had been.
اولميش ايدق <i>ôlmish iduñ</i> , thou hadst been.	اولميش ايدقیز <i>ôlmish iduñuz</i> , you had been.
اولميش ايددي <i>ôlmish idi</i> , he had been.	اولميش ايدديلر <i>ôlmish idiler</i> , they had been.

The Preterpluperfect Tense is also formed by اولميش اولدم *ôlmish ôldum*, اولميش ايميشم *ôlmish imishem*, and اولدي ايدم *ôldi idum*; which are conjugated in the same manner as ايدم *idum*, and ايميشم *imishem*, in the Defective Verb ايم *im*.

Future Tense.

SING.	PLUR.
اولايم <i>ôlaim</i> , اولم <i>ôlam</i> , or } I shall or will be.	اولاوز <i>ôlauż</i> , we shall be &c.
اولايم <i>ôlahim</i> ,	
اولاسن <i>ôlaşen</i> , thou shalt be.	اولاسيز <i>ôlaşiziż</i> , you shall be.
اولادر <i>ôladur</i> , he shall be.	اولادلر <i>ôlader</i> , they shall be.

The Future is also formed by اولاجنم *ôladgiaghim*, اوليسرم *ôliserem*, and اولسم گرك *ôlşam gerek*; the two former of which are conjugated like the Present of the Verb ايم *im*; and the latter as follows:

SING.

اولسیم گرك *olsam gerek*, I shall be &c.
 اولسئ گرك *olsan gerek*, thou shalt be.
 اولسه گرك *olsah gerek*, he shall be.

PLUR.

اولسك گرك *olsak gerek*, we shall be &c.
 اولسئز گرك *olsainuz gerek*, you shall be.
 اولسلر گرك *olsalar gerek*, they shall be.

IMPERATIVE MOOD.

SING.

اول *ol*, be thou.
 اولسون *olsun*, or } be he, or let him be.
 اولسون *oşun*, }

PLUR.

اولالم *olalım*, or اولهلم *olahlum*, let us be.
 اولئك *olun*, or اولئز *olunuz*, be ye.
 اولسونلر *olsunlar*, or اولسونلر *oşunlar*, let them be.

OPTATIVE MOOD.

Present and Imperfect Tenses.

SING. كئشكه اولايديم *kiashkeh olaidum*, O that I may be, or was!
 كئشكه اولايديك *kiashkeh olaidun*, O that thou mayst be!
 كئشكه اولايدي *kiashkeh olaidi*, O that he may be!

PLUR. كئشكه اولايديق *kiashkeh olaiduk*, O that we may be!
 كئشكه اولايديئز *kiashkeh olaidunuz*, O that you may be!
 كئشكه اولايديلر *kiashkeh olaidiler*, O that they may be!

Preterite.

SING. كئشكه اوليش اولام *kiashkeh olmish olam*, O that I may have been!
 كئشكه اوليش اولاسئ *kiashkeh olmish olasen*, O that thou mayst have been!
 كئشكه اوليش اولا *kiashkeh olmish ola*, O that he may have been!

PLUR. كئشكه اوليش اولاوز *kiashkeh olmish olauz*, O that we may have been!
 كئشكه اوليش اولاسئز *kiashkeh olmish olasiz*, O that you may have been!
 كئشكه اوليش اولالر *kiashkeh olmish olaler*, O that they may have been!

كئشكه اوليش اولام *imish olam* is also used.

Preterpluperfect Tense.

- SING. كَشِكْه اُولَمِش اُولَايْدِم *kiashkeh ólmish ólaidum*, O that I should have been !
 كَشِكْه اُولَمِش اُولَايْدُكْ *kiashkeh ólmish ólaidun*, O that thou shouldst have been !
 كَشِكْه اُولَمِش اُولَايْدِي *kiashkeh ólmish ólaidi*, O that he should have been !
- PLUR. كَشِكْه اُولَمِش اُولَايْدُقْ *kiashkeh ólmish ólaiduk*, O that we &c. !
 كَشِكْه اُولَمِش اُولَايْدُكُزْ *kiashkeh ólmish ólaidunuz*, O that you &c. !
 كَشِكْه اُولَمِش اُولَايْدِي *kiashkeh ólmish ólaleridi*, O that they &c. !

Future and Present Tenses.

- SING. اُولَامْ كَشِكْه *kiashkeh ólam*, O that I may be !
 اُولَاَسْنْ كَشِكْه *kiashkeh ólasen*, O that thou mayst be !
 اُولَا كَشِكْه *kiashkeh óla*, O that he may be !
- PLUR. اُولَاوَزْ كَشِكْه *kiashkeh ólauz*, O that we may be !
 اُولَاَسْزْ كَشِكْه *kiashkeh ólasız*, O that you may be !
 اُولَاَلَرْ كَشِكْه *kiashkeh ólaler*, O that they may be !

The Adverbs of Wishing, كَشِكْه *kiashkeh*, بُولَايْكِي *bulaiki*, نُولَايْدِي *nolaidi*, &c., may be either prefixed or omitted in each Tense of this Mood.

SUPPOSITIV MOOD.

Present and Imperfect Tenses.

- | | | | |
|-------|--|-------|---|
| SING. | اُولُورْدِم <i>ólurdum</i> , I should or would be.
اُولُورْدُكْ <i>ólurduñ</i> , thou shouldst be.
اُولُورْدِي <i>ólurdi</i> , he should be. | PLUR. | اُولُورْدُقْ <i>ólurduk</i> , we should be.
اُولُورْدُكُزْ <i>ólurduñuz</i> , you should be.
اُولُورْلَرْدِي <i>ólurlerdi</i> , they should be. |
|-------|--|-------|---|

Preterite.

- SING. اُولُورْمِشِيدِم *ólurmishidum*, I should or would have been.
 اُولُورْمِشِيدُكْ *ólurmishidun*, thou shouldst have been.
 اُولُورْمِشِيدِي *ólurmishidi*, he should have been.
- PLUR. اُولُورْمِشِيدُقْ *ólurmishiduk*, we should have been.
 اُولُورْمِشِيدُكُزْ *ólurmishidunuz*, you should have been.
 اُولُورْمِشِيلَرِيدِي *ólurmishleridi*, they should have been.

SUBJUNCTIVE MOOD.

Present Tense.

SING.		PLUR.
اگر اولسم <i>eger ôlsam</i> , or } if I be.	}	اگر اولساق <i>eger ôlsak</i> , } if we be.
اولورسم <i>ôlurşam</i> ,		اولورساق <i>ôlurşak</i> ,
اگر اولسان <i>eger ôlsan</i> , if thou be.		اگر اولسانیز <i>eger ôlsanız</i> , if you be.
اگر اولساہ <i>eger ôlşah</i> , if he be.		اگر اولساہلر <i>eger ôlşahler</i> , if they be.

Imperfect Tense.

SING.		PLUR.
اگر اولسیدیم <i>eger ôlşidum</i> , if I were.	}	اگر اولسیدیک <i>eger ôlşiduk</i> , if we were.
اگر اولسیدیک <i>eger ôlşidun</i> , if thou wert.		اگر اولسیدیکیز <i>eger ôlşidunuz</i> , if you were.
اگر اولسیدی <i>eger ôlşidi</i> , if he were.		اگر اولسیدیلر <i>eger ôlşidiler</i> , if they were.

Preterite.

SING.	اگر اولمش ایسم <i>eger ôlmish işem</i> , if I have been.
	اگر اولمش ایسن <i>eger ôlmish işen</i> , if thou hast been.
	اگر اولمش ایسه <i>eger ôlmish işeh</i> , if he has been.
PLUR.	اگر اولمش ایسک <i>eger ôlmish işek</i> , if we have been.
	اگر اولمش ایسنیز <i>eger ôlmish işenüz</i> , if you have been.
	اگر اولمش ایسهلر <i>eger ôlmish işehler</i> , if they have been.

Second Preterite.

SING.	اگر اولدیم ایسه <i>eger ôldum işeh</i> , if I have been.
	اگر اولدک ایسه <i>eger ôldun işeh</i> , if thou hast been.
	اگر اولدی ایسه <i>eger ôldi işeh</i> , if he has been.
PLUR.	اگر اولدق ایسه <i>eger ôlduk işeh</i> , if we have been.
	اگر اولدکیز ایسه <i>eger ôldunuz işeh</i> , if you have been.
	اگر اولدیلر ایسه <i>eger ôldiler işeh</i> , if they have been.

Preterpluperfect Tense.

- SING. اگر اولیش اولایدم *eger ólmish ólaidum*, if I had been.
 اگر اولیش اولایدت *eger ólmish ólaiduñ*, if thou hadst been.
 اگر اولیش اولایدی *eger ólmish ólaidi*, if he had been.
- PLUR. اگر اولیش اولایدق *eger ólmish ólaiduq*, if we had been.
 اگر اولیش اولایدکز *eger ólmish ólaiduñuz*, if you had been.
 اگر اولیش اولاییدی *eger ólmish ólaler idi*, if they had been.

Future Tense.

- SING. اگر اولاجق اولورسم *eger óladgiak ólurşam*, if I shall be.
 اگر اولاجق اولورسنت *eger óladgiak ólurşanı*, if thou shalt be.
 اگر اولاجق اولورسه *eger óladgiak ólurşah*, if he shall be.
- PLUR. اگر اولاجق اولورسق *eger óladgiak ólurşaq*, if we shall be.
 اگر اولاجق اولورسکز *eger óladgiak ólurşanıuz*, if you shall be.
 اگر اولاجق اولورسه لر *eger óladgiak olurşah ler*, if they shall be.

Second or Preterital Future.

- SING. اگر اولیش اولورم *eger ólmish ólurum*, if I shall have been.
 اگر اولیش اولورسن *eger ólmish ólurşan*, if thou shalt have been.
 اگر اولیش اولور *eger ólmish ólur*, if he shall have been.
- PLUR. اگر اولیش اولورز *eger ólmish óluruz*, if we shall have been.
 اگر اولیش اولورسز *eger ólmish ólurşıuz*, if you shall have been.
 اگر اولیش اولورلر *eger ólmish ólurler*, if they shall have been.

INFINITIVE MOOD.

اولیق *Ólmak*, To Be.

PARTICIPLES.	
<i>Present.</i>	<i>Past.</i>
اولور <i>olur</i> , being.	} having been.
اولان <i>olan</i> , being, that which exists.	

<i>Future.</i>	
اولاجق <i>oladgiak</i> ,	} about to be.
اوليسر <i>oliser</i> ,	
اولمالو <i>olmalu</i> , that which must be (necessarily).	

GERUNDS.	
اولوركن <i>olurken</i> , in being.	اولنجه <i>olindgeh</i> , while in being.
اولوب <i>olup</i> ,	} through being.
اولديجق <i>olidgiak</i> ,	
اوليق اچچون <i>olmak itchiun</i>	

The Negative of the Verb اوليق *olmak* is formed as follows :

INDICATIVE MOOD.

<i>Present Tense.</i>	
SING.	PLUR.
اولمزم <i>olmazem</i> , I am not.	اولمزوز <i>olmazuz</i> , we are not.
اولمزنسن <i>olmazsen</i> , thou art not.	اولمزسز <i>olmazsiz</i> , you are not.
اولمز <i>olmaz</i> , he is not.	اولمزлер <i>olmazler</i> , they are not.

Preterite and Imperfect.

اولمز ايدم *olmaz idum*, I was not &c.

Second Preterite and Imperfect.

اولمز ايميشم *olmaz imishem*, I was not &c.

Compound Preterite.

اولمز اولدم *olmaz oldum*, اولمادم *olmadum*, and اولمادمشم *olmanishem*, I have not been.

Preterpluperfect Tense.

اولمادمشم ايدم *olmamish idum*, and اولمادي ايدم *olmadi idum*, I had not been.

Future Tense.

اولمايم *olmaim*, اولمايغيم *olmadgiaghim*, and اولمزم گرك *olmazem gerek*, I shall or will not be.

SING.	IMPERATIVE MOOD.	PLUR.
اولیه <i>ôlmah</i> , be thou not.		اولییه لیم <i>ôlmiahlum</i> , let us not be.
اولیسون <i>ôlmaşun</i> , let him not be.		اولییه لکت <i>ôlmiahlun</i> , be you not.
		اولیسونلر <i>ôlmaşunler</i> , let them not be.

OPTATIVE MOOD.

Present and Imperfect Tenses.

کشکه اولیایدیم *kıashķeh ôlmaidum*, O that I may not be !

Preterite.

کشکه اولیامش اولام *kıashķeh ôlmamish ôlam*, O that I may not have been !

Preterpluperfect Tense.

کشکه اولیامش اولایدیم *kıashķeh ôlmamish ôlaidum*, O that I should not have been !

Future Tense.

کشکه اولیام *kıashķeh ôlmam*, O that I may not be !

SUPPOSITIVE MOOD.

Present and Imperfect Tenses.

اولیزدیم *ôlmaşdum*, I should or would not be.

Preterite.

اولیزمشیدیم *ôlmaşmishidum*, I should not have been.

SUBJUNCTIVE MOOD.

Present Tense.

اگر اولیزسم *eger ôlmezşem*, if I be not.

Imperfect Tense.

اگر اولیزسیدیم *eger ôlmezşidum*, if I were not.

Preterite.

اگر اولیامش ایسم *eger ôlmamish işem*, if I have not been.

Second Preterite.

اگر اولیدم ایسه *eger ólmadum işeh*, if I have not been.

Preterpluperfect Tense.

اگر اولیامش اولیدم *eger ólmamish ólaidum*, if I had not been.

Future Tense.

اگر اولیایجق اولورسم *eger ólmiadgiak ólurşem*, if I shall not be.

Second Future.

اگر اولیامش اولورم *eger ólmamish ólurum*, if I shall not have been.

INFINITIVE MOOD.

اولمق *Ólmamak*, Not to Be.

PARTICIPLES.

Present.

اولمز *ólmaž*,
اولیان *ólmian*, } not being.

Past.

اولمیش *ólmamish*, or اولیامش *ólmamish*, } not having been.
اولمدوق *ólmaduk*,

Future.

اولیایجق *ólmiadgiak*, } not about to be.
اولمیسر *ólmişer*, }
اولمملو *ólmanlu*, that which must not (necessarily) be.

GERUNDS.

اولمز ایکن *ólmaž iken*, not in being.
اولمیوب *ólmiup*, } when not in being.
اولمیجیق *ólmidgiak*, }
اولمیججه *ólmindgeh*, while not in being.
اولمیغه *ólmamagheh*, }
اولمیق ایچون *ólmamak itchiun*, } through not being.

In the Tatar Dialects, the Verb Substantive is expressed by بولماق *Bolmak*, answering to the اولماق *Ólmak* of the Osmanli. It is conjugated in the following manner :

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
بولامىن <i>bolamen</i> , I am.	بولامىز <i>bolamez</i> , we are.
بولاسىن <i>bolashen</i> , thou art.	بولاسىز <i>bolasez</i> , you are.
بولادى <i>boladi</i> , he is.	بولادىلار <i>boladilar</i> , they are.

Imperfect Tense.

SING.	PLUR.
بولدىم <i>boldim</i> , I was.	بولدۇق <i>bolduk</i> , we were.
بولدۇنگىت <i>boldungit</i> , thou wast.	بولدۇنگىز <i>boldungiz</i> , you were.
بولدى <i>boldi</i> , he was.	بولدىلار <i>boldilar</i> , they were.

Second Imperfect Tense.

SING.	PLUR.
بولغانىمىن <i>bolghanmen</i> , I was.	بولغانىمىز <i>bolghanmez</i> , we were.
بولغانىسىن <i>bolghanshen</i> , thou wast.	بولغانىسىز <i>bolghanshenz</i> , you were.
بولغاندى <i>bolghandi</i> , he was.	بولغاندىلار <i>bolghandurlar</i> , they were.

Preterite.

SING.	PLUR.
بولمىشىمىن <i>bolmishmen</i> , I have been.	بولمىشىمىز <i>bolmishmez</i> , we have been.
بولمىشىسىن <i>bolmishshen</i> , thou hast been.	بولمىشىسىز <i>bolmishshenz</i> , you have been.
بولمىشىدۇر <i>bolmishdur</i> , he has been.	بولمىشىدۇرلار <i>bolmishdurlar</i> , they have been.

Second Preterite.

SING.	PLUR.
بولۇبىمىن <i>bolubmen</i> , I have been.	بولۇبىمىز <i>bolubmez</i> , we have been.
بولۇبىسىن <i>bolubshen</i> , thou hast been.	بولۇبىسىز <i>bolubshenz</i> , you have been.
بولۇبىدى <i>bolubdi</i> , he has been.	بولۇبىدىلار <i>bolubdilar</i> , they have been.

Preterpluperfect Tense.

SING.	PLUR.
بولادۇرغانىمىن <i>boladurghanmen</i> , I had been.	بولادۇرغانىمىز <i>boladurghanmez</i> , we
بولادۇرغانىسىن <i>boladurghanshen</i> , thou hadst been.	بولادۇرغانىسىز <i>boladurghanshenz</i> , you
بولادۇرغاندى <i>boladurghandi</i> , he had been.	بولادۇرغاندىلار <i>boladurghandurlar</i> , they

} had been.

Second Preterpluperfect Tense.

SING.	بولان ورغان ايديم <i>boladurghan idim</i> , I had been.
	بولان ورغان ايدينگ <i>boladurghan iding</i> , thou hadst been.
	بولان ورغان ايدي <i>boladurghan idi</i> , he had been.
PLUR.	بولان ورغان ايديك <i>boladurghan idik</i> , we had been.
	بولان ورغان ايدينگيز <i>boladurghan idingiz</i> , you had been.
	بولان ورغان ايديلار <i>boladurghan idilar</i> , they had been.

Future Tense.

SING.	بولورمن <i>bolurmen</i> , I shall or will be.	PLUR.	بولورمز <i>bolurmez</i> , we shall or will be.
	بولورسن <i>bolurzen</i> , thou shalt or wilt be.		بولورسز <i>bolursez</i> , you shall or will be.
	بولوراڧل <i>boluröl</i> , he shall or will be.		بولورلار <i>bolurlar</i> , they shall or will be.

Second Future Tense.

SING.	بولغايمن <i>bolghaimen</i> , I shall be.	PLUR.	بولغايمز <i>bolghaimez</i> , we shall be.
	بولغايسن <i>bolghaisen</i> , thou shalt be.		بولغايسز <i>bolghaisez</i> , you shall be.
	بولغايڧل <i>bolghaiöl</i> , he shall be.		بولغايلار <i>bolghailar</i> , they shall be.

Necessary Future.

SING.	بولمق من <i>bolmak men</i> , I must be.	PLUR.	بولمق مز <i>bolmak mez</i> , we must be.
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Necessary Preterite.

SING.	بولمق ايديم <i>bolmak idim</i> , I must have been.	PLUR.	بولمق ايديك <i>bolmak idik</i> , we must have been.
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IMPERATIVE MOOD.

SING.		PLUR.	
بول <i>bol</i> ,	} be thou.	بولونگيز <i>bolungiz</i> ,	} be you.
بولغڧل <i>bolghil</i> ,		بولونگ <i>bolung</i> ,	
بولغايسن <i>bolghaisen</i> ,		بولغايسز <i>bolghaisez</i> ,	
بولادور <i>boladur</i> ,	} let him be.	بولان ورينگيز <i>boladuringiz</i> ,	} let them be.
بولسون <i>bolson</i> ,		بولسونلار <i>bolsonlar</i> ,	
بولغون <i>bolghun</i> ,		بولغونلار <i>bolghunlar</i> ,	
بولغاي <i>bolghai</i> ,		بولغايلار <i>bolghailar</i> ,	
بولادورسن <i>boladurssen</i> ,		بولان ورسونلار <i>boladursonlar</i> ,	

OPTATIVE MOOD.

Present Tense.

SING.	PLUR.
بولغولق من <i>bolghulekmen</i> , O that I may be !	بولغولق مز <i>bolghulekmez</i> , O that we
بولغولق سن <i>bolghuleksen</i> , O that thou mayst be !	بولغولق سز <i>bolghuleksez</i> , O that you
بولغولق دور <i>bolghulekdur</i> , O that he may be !	بولغولق دورلار <i>bolghulekdurlar</i> , O that they

} may be !

Second Present Tense.

SING.	PLUR.
بولغوداي من <i>bolghudaimen</i> , O that I may be !	بولغوداي مز <i>bolghudaimez</i> , O that we may be !

Imperfect Tense.

SING. بولغولق ايدم <i>bolghulek idem</i> , O that I might be !
PLUR. بولغولق ايديك <i>bolghulek idik</i> , O that we might be !

Preterite.

SING. بولغوداي ايدم <i>bolghudai idem</i> , O that I might have been !
PLUR. بولغوداي ايديك <i>bolghudai idik</i> , O that we might have been !

SUBJUNCTIVE MOOD.

Present Tense.

SING.	PLUR.
بولسام <i>bolşam</i> , if I be.	بولساق <i>bolşaq</i> , if we be.
بولسانگ <i>bolşang</i> , if thou be.	بولسانگيز <i>bolşangiż</i> , if you be.
بولسه <i>bolşah</i> , if he be.	بولسالار <i>bolşalar</i> , if they be.

Imperfect Tense.

SING.	PLUR.
بولسام ايديم <i>bolşam idim</i> , if I were.	بولساق ايديك <i>bolşaq idik</i> , if we were.

INFINITIVE MOOD.

بولماق <i>bolmak</i> , to be.	بولغالي <i>bolghali</i> , to be (of necessity).
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PARTICIPLES.

بولادورغان <i>boladurghan</i> , being.	بولور <i>bolur</i> , being to be.
بولغان <i>bolghan</i> , been.	بولغولق <i>bolghulek</i> , that which should be.
بولميش <i>bolmiş</i> , having been.	

GERUNDS.

بولا <i>bola</i> , } in being.	بولغونچە <i>bolguntchek</i> , { until being, or whilst being.
بولوب <i>bolub</i> , }	
بولغاچ <i>bolghatch</i> , while in being.	بولغوداي <i>bolghudai</i> , what may be.
بولغو <i>bolghu</i> , capable of being.	

THE IRREGULAR VERB وار *War*, *Var*, or وارد *Wardur*, There is, To have.

The Verb وار *War* or *Var* answers to the Latin *Est pro habeo*, and to the French Impersonal Verb *Il-y-a* : it has but one word in each Tense, the Persons and Numbers being formed by prefixing the Possessive Pronouns.

INDICATIVE MOOD.

Present Tense.

وار *War*, وارد *Wardur*, or د *Dur*, There is.

SING.	PLUR.
بنم وار <i>benum war</i> , I have (there is to me).	بزم وار <i>bižum war</i> , we have.
سنک وار <i>şenuñ war</i> , thou hast.	سزک وار <i>şizun war</i> , you have.
انک وار <i>anuñ war</i> , or } he has.	انلرک وار <i>anlarun war</i> , or } they have.
وارد <i>wardur</i> ,	وارد <i>wardur</i> ,

Preterite and Imperfect Tense.

وارایدي *Warîdi*, or واریش *Warîmiş*, There was.

SING.	PLUR.
بنم واریدي <i>benum warîdi</i> , I had.	بزم واریدي <i>bižum warîdi</i> , we had.
سنک واریدي <i>şenuñ warîdi</i> , thou hadst.	سزک واریدي <i>şizun warîdi</i> , you had.
انک واریدي <i>anuñ warîdi</i> , he had.	انلرک واریدي <i>anlarun warîdi</i> , they had.

IMPERATIVE MOOD.

وار اول *war ôla*, or وار اولسون *şenuñ war ôlşun*, have thou.

SUBJUNCTIVE MOOD.

Present Tense.

وارایسه *warîşeh*, if there be.

Preterite and Imperfect Tense.

وارسیدی *warşîdi*, if there was.

PARTICIPLE PRESENT.

وارایکن *warîken*, there being, having.

عیش و عشرت موسی در گلدی ایام بهار
زاهدا بگنا نماز اکبه انک وقتي وار

“It is the season of Mirth and Pleasure: the Vernal season has arrived.

“Make no prayer with me now, O Priest! That *has* its own time.”

شهنک ماینه یوقدر نهایت
اجازت و رحمان وارد کفایت

“There are no bounds to the wealth of the King:

“His munificence and clemency are great.”

The Verb وار *War* frequently has the Possessive Cases attached to the Noun; as, واردهم *ardur*, *benum aktcheham wardur*, “I have money;” واردهك *ardur*, *şenun aktchehan wardur*, “thou hast money.”

Sometimes the Possessive Cases are omitted, and the characteristic letters alone used; as, وار *aktcheham war*, “I have money.”

The Verb وار *War* is also used with the Personal Pronouns, and the Preposition ده *deh* prefixed; as, بندهوار *bendehwar*, بندهوارد *bendehwardur*, or بندهدر *bendehdur*, “there is in me,” *i.e.* “I have;” بندهوار *şendehwar*, “thou hast.”

In Ouigour, بار *Bar* is used instead of وار *War*; as, بار الله رسول محمد *bilā Allah rasul Allah bar*, “I have Mohammed the Prophet of God with me.” بار دورور *bar durur* answers to the Turkish وارد *wardur*, and واریدی *warīdi*; as, جبرائیل بار دورور *Dgebrāil bar durur*, “It is Gabriel.”

The Negative to this Verb is یوق *yok*, or یوقدر *yokdur*, “there is not;” which forms its Tenses in the same manner as وار *war*; thus, یوقیدی *yoghīdi*, or یوق ایدی *yok īdi*, “there was not;” یوقیسه *yoghīseh*, “if there be not;” as, یوقدهم *aktcheham yokdur*, “I have no money.”

یوق زمانده یتیم انک مگر در عدن
یوقدر ایامنده خونین دل مگر مشک ختن

“In his time, *there was no* other orphan than the pearl of Aden.

“In his reign, *there was no* other bleeding heart than the Musk of Khoten.”

ANALYSIS OF THE TENSES.

Before proceeding to the Conjugation of the Regular Verbs, it may not be amiss to exhibit the modes in which the various Tenses are formed; a little attention to which will save the Student the trouble of committing to memory the whole of the Inflexions of the Regular Verbs. The Turks frequently use one Tense for another, particularly the Present for the Future, and the Preterite for the Present; but this will be rendered familiar by a short course of reading.

INDICATIVE MOOD.

The Present Tense of this Mood is formed by rejecting the Infinitive Termination مك *mek*, or مق *mak*; and adding to the body of the Verb the syllables رم *erum*, روم *rum*, or ورم *urum*; as, سويلرم *şoilerum*, "I speak," from سويلمك *şoilemek*; دؤگرم *dogurum*, "I strike," from دؤگمك *dogmek*; بلورم *bilurum*, "I know," from بلمك *ilmek*; گلورم *gelurum*, "I come," from گللمك *gelmek*.

طوشان بر کره بر ديشي آرسلانه ديددي که بن هر ييل نيچه اولان طوغورم و سن مدت عمرگده
يا بر باخود ايکي اولان آنجق طوغوررسن ديشي آرسلان آگا ديددي گرچک سن لکن بن بر طوغوررم
اما آرسلان طوغوررم

"A Hare once said to a Lioness, 'I bring forth every year many young ones; and you in the whole course of your life only bring forth one or two.' 'True,' answered the Lioness, 'I bring forth but one; but that which I bring forth is a Lion.'"

In order to prevent this Tense being understood in a Future sense, which it frequently is, *iurum* is used instead of رم *erum*, or ورم *urum*; as, دؤگيورم *dogiurum*, "I am (now) striking, I strike;" گليورم *geliurum*, "I come."

By rejecting the final م from the Present Tense, you have the Participle Active in ر; as, دؤگر *dogur*, "striking;" گلور *gelur*, "coming." This Participle is much used in forming the Tenses of the Regular Verbs.

The Negative of this Tense is formed by changing the final syllable رم *rum*, or ورم *urum*, into مزم *mezem*, or مم *mem*; as, دؤگمزم *dogmezem*, or دؤگمم *dogmem*, "I do not strike;" کورقمزم *korkmazem*, "I fear not."

Those Verbs in which the action is confined to the Present by the termination يورم *iurum* form their Negatives by prefixing the letter م to the termination; as, گلييورم *gelmiurum*, "I do not come."

The Imperfect Tense is formed by adding to the Participle Active in ر, the Imperfect Tense of the Defective Verb ایم; as, *doguridum* or *dogur imishem*, "I struck;" *korkardum* or *korkarmishem*, "I feared."

قلج داس ایدي تیغ زن داسدار
 قلسورلردن ی مزرعلری تار و مزار

"The sword was the sickle, and the warrior the gleaner ;

"They plundered, and laid waste the fields."

When this Tense is formed by *imishem*, or *mishem*, the syllable *dur* is frequently attached to each person; as, *dogur imishem dur*, "I struck;" *dogur imishsen dur*, "thou didst strike."

The Negative to this Tense is formed by rejecting the letter ر, from the Participle Active, and substituting مز *mez* in its stead; as, *dogmez idum*, "I did not strike;" *korkmaz imishem*, "I did not fear."

The Imperfect in *imishem*, or *mishem*, indicates a more distant period than that formed by *idum*, or *dum*; thus,

چچن سنه بغدادده اوتوررایبشم
 "Last year I lived in Baghdad."

When the Imperfect Tense is applied to a particular time past, the syllable *iur* is prefixed to *dum*, in the same manner as in the Present; as, *geliurdum*, "I was then in the act of coming."

The Preterite is formed by changing the Infinitive Termination of the Verb into *dum*, or *mishem*; as, *dogdum*, "I have struck;" *korkmishem*, "I have feared."

چچن سکندر اولدی رومه پادشاه
 درلو گوهردن دوزندی تاجگاه

"Since Alexander has become Emperor of Rûm,

"He has decked his throne with various jewels."

شاه ذوالقرنین کیم دیرلر بنم
 قیلجله شرق وغربی السشم
 یدی اقلیمی دوتن سرور بنم
 عاقبت ایروغده قویوب گتشم

"I am He whom they call King Dh'oukarnein : I am the Prince who governs the Seven Climates.

"The East and the West I have conquered by my sword : And now, in departing, I have left them to another."

The Preterite is also formed by changing the Infinitive Termination into *مش mish*, and adding *اولدم öldum*; as, *دوگمیش اولدم dogmish öldum*, "I have struck;" and also by adding *اولدم öldum* to the Participle Active; as, *دوگر اولدم dogur öldum*.

The Negative of the Preterperfect in *د dum*, and *میشم mishem*, is formed by inserting *م* between the body of the Verb and these Terminations; as, *دوگمدوم dogmedum*, "I have not struck;" *کورقمیشم korkmamishem*, "I have not feared."

The Preterperfect in *اولدم öldum*, formed by the Participle in *مش mish*, prefixes the letter *م* to the Participle; as, *دوگمیش اولدم dogmemish öldum*.

The Preterite formed by *اولدم öldum*, and the Participle Active in *ر*, is made Negative by changing *ر* into *مز mez*; as, *دوگمز اولدم dogmez öldum*.

اڭا بخت ايتيگه قابل كېسنه بولنيز اولدي

"No one was found able to dispute with him."

The Preterpluperfect Tense is formed by changing the Infinitive Termination into *میش*, and adding *ايشم* or *ايدم*; as, *دوگمیش ايشم dogmish imishem*, "I had struck," *کورقمیش ايدم korkmish idum*, "I had feared."

کورقمیش ايدى خلقى بو اسلوب ايله دايم
اولدورسه ده كېسه ديه مزدي اڭه ظالم
حق ايستيگه گلش ايدى بر ايكي آدم
ناحق يره صلب ايتدى انلري اول دم

"He had excited so much terror in the people, that, if he committed murder, no one dared
"even to call him Tyrant.

"Some men, who had come to him to claim their rights, he cruelly ordered to be hanged."

This Tense is also formed by changing the Infinitive Termination into *د* or *دى دي*, and adding *ايدم idum*; as, *دوگدى ايدم dogdi idum*; *دوگدم ايدم dogdum idim*, "I had struck."

The Negative of this Tense, in *ايشم imishem*, or *ايدم idum*, is formed either by inserting *م* in the regular manner; as, *دوگمیش ايشم dogmemish imishem*, "I had not struck," *کورقمیش ايدم korkmamish idum*, "I had not feared;" or by using the Negative *دگل degul*; as, *دوگمیش دگل ايشم dogmish degul imishem*, *کورقمیش دگل ايدم korkmish degul idum*.

The Future Tense is formed by changing the Infinitive Termination into *جک dgik* or *جق dgak*, and adding the Present Tense of the Verb *ايم im*; as, *دوگجک ايم dogdgik im*, or *دوگجق ايم dogdgik im*, "I shall strike," *کورقجغم korkdgaghim*, "I shall fear."

This Tense is also formed by changing the Infinitive Termination into *melu* or *مەلو* *mehlu*, and adding the Present Tense of the Verb *im*, which implies a necessity of action; as, *دوگمەلوایم dogmeluim*, "I shall (necessarily, I must) strike;" *دوگمەلوایم korkmahluim*, "I shall fear."

دوستمیز التماس ایده جگ اولورلر ایسه شو وجهله طرف دوستانه لردن باب عالیده یازمەلو
 "If you, my friend, propose to apply to the Sublime Port, *you must write* in this manner."

بنکه سنک اغاک ام بندن قورقمەلوسن
 "You must fear me, who am thy master."

This Tense is also formed by changing the Infinitive Termination into *şerim*, or *یسرم* *işerem*, or into *şem*, and adding *gerek*; as, *دوگیسرم dogişerim*, *دوگسەم گرک dogşem, gerek*, "I shall or will strike."

ناگهان صور چون اورلسه گرک
 فلکنک دفتری درلسه گرک
 "When suddenly the trumpet shall be sounded,
 "The scroll of the heavens will be rolled up."

The Second Future is formed by changing the Infinitive Termination into *miş*, and adding the Present Tense of the Verb *olmak*, "to be;" as, *دوگمیش اولورم dogmish olurum*, "I shall have struck;" *دوگمیش اولورم korkmish olurum*, "I shall have feared."

The Negative of the Future in *جگم* or *جغم* is formed by inserting *می*; as, *دوگمیجگم dogmidgigim*, "I shall not strike;" *دوگمیجگم korkmidgaghim*, "I shall not fear."

The other Futures form their Negatives, regularly, by the insertion of *م*; as, *دوگمیسرم dogmişerim*, *دوگمیسەم گرک dogmesem gerek*, *دوگمیش اولورم dogmemish olurun*.

IMPERATIVE MOOD.

The Imperative is formed by rejecting the Infinitive Termination; as, *دوگت dog*, "strike thou;" *دوگت kork*, "fear thou."

سوزله دوزت مغنی سازگی
 نغمه ساز اولوب نواده سوبلگل
 راست ایت هر یرده اوازگی
 جبهه عشاقی محیر ایلگل

"Songster, tune thy lute; Raise thy voice in every place.

"Melodiously chant a'lay; And let all thy lovers be charmed."

In common discourse, the sound of the letters λ or ε is frequently added to the Imperative; and sometimes it is written so; as, $\text{دوگا } doga$, "strike thou;" $\text{قورقه } korkah$, "fear thou."

The syllables $\text{گیل } gil$, $\text{غیل } ghil$, and $\text{ایهدی } imdi$, are sometimes added to the First Person of this Mood; as, $\text{دوگیل } doggil$, "strike thou;" $\text{قورقغیل } korkghil$, "fear thou;" $\text{گل ایهدی } gel imdi$, "come thou."

The Negative is formed by adding $\text{مه } meh$; as, $\text{دوگمه } dogmeh$, "strike not;" $\text{قورقمه } korkmah$, "fear not."

الهي سن بني سينه ايلتمه
صرليايينجه يارلت سينه سينه

"O Heavens! bring me not to the tomb,

"Until I have embraced the breast of my Mistress."

OPTATIVE MOOD.

The Present Tense of this Mood is formed by dropping the final letter of the Infinitive Termination; as, $\text{دوگم } dogem$, "that I may strike;" $\text{قورقم } korkam$, "that I may fear."

دوردگز دورت نامه يارلت سودمند کم اولاهر نامه ده چوق درلو پند
تاکه اول سوزلاري سزدن ايشدم دولتمز ارته چون اني ايش ايدم

"You four must each write an admonitory epistle, Each of which shall contain many
"different counsels:

"So that I may hear the advice of each; And that, by conforming to it, I may increase
"my power."

There are certain words usually prefixed to the Tenses of this Mood; such as, $\text{کشکه } kiashek$, $\text{بولايکی } bulaiiki$, $\text{اولايدي } neh olaidi$, $\text{الله ویرسن } allah wirsen$, $\text{الله ویریدی } allah wiridi$; signifying "O that!" "Would to God that!"

The Negation is formed by inserting $\text{می } mi$; as, $\text{دوگم می } dogmiem$, "that I may not strike."

The Imperfect Tense is formed by changing the Infinitive Termination into $\text{ایدم } idum$, or $\text{ایدم } eh idum$; as, $\text{دوگ ایدم } dog'idum$, $\text{دوگه ایدم } dogeh idum$, "that I might strike;" $\text{قورقیدم } korkidum$, "that I might fear."

بر دزد طزار و عیار که قادر ایدیکه حصار کیوانه نقب اوریدی
و دیدده زهردن سرمه قاپیدی

"A certain thieving Cutpurse and Impostor, who was possessed of such power, that he
"could penetrate the walls of the Castle of Keivan, and snatch the collyrium from
"the eye of Venus."

The Negative is formed by inserting می *mi*; as, *dogmieh idum*.

The Preterite is formed by changing the Infinitive Termination into *miş*, and adding اولام *ôlam*, or اولم *ôlem*; as, *dogmiş ôlam*, or *dogmiş ôlem*, "that I might have struck."

The Negative is regularly formed by the insertion of م *m*; as, *dogmemish ôlam*.

The Preterpluperfect is formed by changing the Infinitive Termination into *miş*, and adding the Optative Preterpluperfect of the Verb اولیق *ôlmak*; as, *dogmiş ôlaidum*, "that I might have struck."

The Negative is formed by the insertion of the letter م *m*; as, *dogmemish ôlaidum*.

SUPPOSITIVE MOOD.*

The Present Tense of this Mood is formed by adding دم *dum* to the Participle Active in ر *r*; as, *dogurdum*, "I would strike."

حجاب اولیاسه زلفینک سجایی یاقردی افتابی حسن تابیی

"If the cloud of her ringlets had not been veiled, the flames of its beauty would have added fire to the sun."

The Negative is formed by changing ر *r* into مز *mez*; as, *dogmez dum*.

The Preterite is formed by adding to the Participle Active in ر *r*, the contracted form of the Compound Preterite of the Verb ایم *im*; as, *dogur mishidum*, "I would have struck."

There is also a Second Preterite or Imperfect, which however is very little used, formed by changing the Infinitive Termination into *miş*, and adding the Suppositive Present of the Verb اولیق *ôlmak*; as, *dogmiş ôlurdum*, "I would have struck;" *korkmiş ôlurdum*, "I would have feared."

SUBJUNCTIVE MOOD.

The Present Tense of this Mood is formed by adding to the Participle Active the Subjunctive Present of the Verbs ایم *im* or اولیق *ôlmak*; as, *dogur işem*, or *dogurşem*, "if I strike;" *korkar ôlşem*, "if I fear;"

اگر اشغی تکیه ده بولورسک

"If you find a wandering Monk in a Monastery."

* In detaching the Tenses of this Mood from the Optative, to which they are assigned by Meninski, I have followed M. Jaubert; whose opinion is supported by the dissimilarity of these Tenses to the rest of the Optative Mood, in respect of the distinguishing Particles; which may be prefixed to the Persons of each Tense in the Optative Mood, but which the Tenses included in this Mood never take.

To each Tense of this Mood the Conditional Particle اگر *eger* may be prefixed; though it is frequently omitted, the Verb retaining the same sense as if it were expressed.

The Imperfect Tense is formed by changing the Infinitive Termination into *سم sem*; as, *دوگسم dogsem*, "if I struck;" *قورقسَم korksam*, "if I feared;"

گورمسم بردم سني غم دردناك ايلر بني
غيرله گورسم سني غيرت هلاك ايلر بني

"If I lost sight of thee but for a moment, grief would torment me.

"If I saw thee with another, jealousy would consume me."

The Preterite is formed by changing the Infinitive Termination into *مش mish*, and adding the Subjunctive Present of the Verb *ایم im*, or *اولمق olmak*; as, *دوگمیش dogmish işem*, "if I have struck;" *قورقمیش korkmish olsem*, "if I have feared."

امام اوبنده با قلاوا گتمیش ایسه سئانه

"If the table of the Imam have been spread with delicacies, what is it to thee?"

This Tense is also formed by changing the Infinitive Termination into *دی di*, or *دم dum*, and adding *ایسم işem*, if changed into *دی di*; or *ایسه işeh*, if into *دم dum*; as, *دوگدی dogdi işem*; *دوگدم dogdum işeh*.

The Preterpluperfect Tense is formed by changing the Infinitive Termination into *سه seh*, or *سی si*, and adding *ایدم idum* or *دم dum*; as, *دوگسه idum dogseh idum*, "if I had struck;" *قورقسیدم korkşidum*, "if I had feared."

There is also a Preterpluperfect formed by changing the Infinitive into *مش mish*, and adding the Subjunctive Imperfect of the Verb *اولمق olmak*; as, *دوگمیش اولسیدم dogmish olşidum*, "if I had struck."

The Future Tense is formed by changing the Infinitive Termination into *جک dgik*, or *جق dgak*, and adding the Subjunctive Present of the Verb *ایم im*; as, *دوگجک dogdgik işem*, "if I shall strike;" *قورقجق korkdgak işem*, "if I shall fear."

The Second Future is formed by changing the Infinitive Termination into *مش mish*, and adding the Subjunctive Present or Future of the Verb *اولمق olmak*; as, *دوگمیش اولورسم dogmish olursem*, "if I shall have struck."

The Infinitive Present is the Verb in its primitive form, without any variation whatever; and

always ends either in مك *mek*, or مق *mak*; as, دوگمك *dogmek*, "to strike;" قورقماق *korkmak*, "to fear."

اي دلبر شيرين دهن
گوگلم سني سومك ديلر
اي رخلري برک سمين
گوگلم سني سومك ديلر

"O ravisher of hearts! O sweet-lipped Damsel!

"My heart aspires to love thee.

"O thou, whose countenance is fair and fragrant as a jessamine leaf!

"My heart aspires to love thee."

The Infinitive Present admits of Declension, like a Noun. The Nominative Case is usually formed by changing ك or ق into ه; as, *Nom.* دوگمه *dogmeh*, "to strike;" *قورقه* *korkmah*, "to fear," from دوگمك *dogmek*, قورقماق *korkmak*. These Infinitives are declined like Nouns of the Second Declension.

Sometimes the Infinitive in its primitive form is used for the Nominative, and the Cases are formed like those of a Noun of the First Declension; as, *Nom.* دوگمك *dogmek*; *Gen.* دوگمگك *dogmeguk*, *Dat.* دوگمگه *dogmegeh*, *Nom.* قورقماق *korkmak*, *Gen.* قورقمگك *korkmaghuk*, *Dat.* قورقمگه *korkmagheh*.

ابو علي بوني گوردكدن صكره اول يردن قچيغه يوز طوندي

"After Abu Ali had seen this, he turned himself to fly from the place."

The Infinitive Preterite is formed by changing the Termination مك *mek*, or مق *mak*, into مش *mesh*, and adding the Infinitive of the Auxiliary Verb اولماق *olmak*; as, دوگميش اولماق *dogmish olmak*, "to have struck;" قورقميش اولماق *korkmish olmak*, "to have feared."

The Infinitive Preterpluperfect is formed by changing the Terminational مك *mek*, or مق *mak*, into دكدن *dukten*, دكدن *dukten*, or مزدن *mezden*; and adding the Adverb اول *evvel*; as, اول دوگمكدن *dogdukten evvel*, "to have struck;" اول قورقمكدن *korkdukten evvel*, "to have feared."

گونش قالقيقدن اول سوزويدرگم يردنه دولندسم گرک ايدمي

"Before the rising of the sun, I ought to have been in the appointed place."

The Second Preterpluperfect is formed in the same manner as the Preterpluperfect, substituting *soñrah* for *emwel*; as, *dogdukten soñrah*, "to have struck," "after having struck;" *korkdukten soñrah*, "to have feared."

قاعدةٌ ميذباني هر نه ايسه تمام یرین بولدقن صکره

"After having done all the duties of hospitality in receiving his guest."

انلري بري برندن آيردي و آيردقن صکره برر برر ايکيسني دخي یرتدي و یدی

"He separated one from the other; and after having done so, he tore and devoured
"each of them."

The Future is formed by changing *mek*, or *mak*, into *dgik*, or *dgak*, and adding the Infinitive of the Verb *olmak*; as, *dogdgik olmak*, "to be about to strike;" *korkdgak olmak*, "to be about to fear."

CONJUGATION OF REGULAR VERBS.

dogmek, To Strike.

INDICATIVE MOOD.

Present Tense.

SING.	PLUR.
<i>dogurum</i> , I strike.	<i>doguruz</i> , we strike.
<i>dogursen</i> , thou strikest.	<i>dogursiz</i> , you strike.
<i>dogur</i> , he strikes.	<i>dogurler</i> , they strike.

Imperfect Tense.

SING.	PLUR.
<i>dogur idum</i> , or } I struck.	<i>dogur iduk</i> , we struck.
<i>dogurdum</i> , } I struck.	<i>dogur idunuz</i> , you struck.
<i>dogur idun</i> , thou struck'st.	<i>dogur idiler</i> , or } they struck.
<i>dogur idi</i> , he struck.	<i>dogurleridi</i> .

Second Imperfect Tense.

SING.		PLUR.
دوگر ایبشم <i>dogur imishem</i> , or } I struck.	}	دوگر ایبشنز <i>dogur imishiż</i> , we struck.
دوگر میشم <i>dogur mishem</i> ,		دوگر ایبشسز <i>dogur imishiż</i> , you struck.
دوگر ایبشس <i>dogur imishşen</i> , thou struck'st.		}
دوگر ایبشدر <i>dogur imishdur</i> , he struck.	دوگرلر ایبش <i>dogurler imish</i> ,	

Each Person of this Tense may have the syllable *د* *dur* subjoined; as, دوگر ایبشیدر *dogur imishemdur*.

Preterite.

SING.		PLUR.
دوگدم <i>dogdum</i> , I have struck.	}	دوگدک <i>dogduk</i> , we have struck.
دوگدک <i>dogduñ</i> , thou hast struck.		دوگدکز <i>dogduñuz</i> , you have struck.
دوگدی <i>dogdi</i> , he has struck.		دوگدیله <i>dogdiler</i> , they have struck.

Second Preterite.

SING.		PLUR.
دوگمیشم <i>dogmishem</i> , I have struck.	}	دوگمیشز <i>dogmishiż</i> , we have struck.
دوگمیشس <i>dogmishşen</i> , thou hast struck.		دوگمیشسز <i>dogmishiż</i> , you have struck.
دوگمیشدر <i>dogmishdur</i> , he has struck.		دوگمیشله <i>dogmishler</i> , they have struck.

Third Preterite.

SING.	دوگمیش اولدم <i>dogmish öldum</i> , I have struck.
	دوگمیش اولدک <i>dogmish ölduñ</i> , thou hast struck.
	دوگمیش اولدی <i>dogmish öldi</i> , he has struck.
PLUR.	دوگمیش اولدق <i>dogmish ölduk</i> , we have struck.
	دوگمیش اولدکز <i>dogmish ölduñuz</i> , you have struck.
	دوگمیش اولدیله <i>dogmish öldiler</i> , they have struck.

Preterpluperfect Tense.

SING.	دوگمیش ایدم <i>dogmish idum</i> , or } I had struck.
	دوگمیشدم <i>dogmishdum</i> ,
	دوگمیش ایدک <i>dogmish iduñ</i> , thou hadst struck.
	دوگمیش ایدی <i>dogmish idi</i> , he had struck.
PLUR.	دوگمیش ایدک <i>dogmish iduk</i> , we had struck.
	دوگمیش ایدکز <i>dogmish iduñuz</i> , you had struck.
	دوگمیش ایدیله <i>dogmish idiler</i> , they had struck.

Future Tense.

دوگریم *dogurum*, I shall or will strike, the same as the Present; also,

SING.		PLUR.
دوگجک ایم <i>dogdgek im</i> , or } I shall strike.	}	دوگجگیز <i>dogdgegiş</i> , we shall strike.
دوگجگیم <i>dogdgegim</i> , }		دوگجگسز <i>dogdgekşiz</i> , you shall strike.
دوگجگسن <i>dogdgekşen</i> , thou shalt strike.		دوگجکلردر <i>dogdgeklerdur</i> , they shall strike.
دوگجگتدر <i>dogdgektür</i> , he shall strike.		

Second or Necessary Future.

- SING. دوگملو ایم *dogmelu im*, I shall be obliged to strike, or shall necessarily strike.
 دوگملو سن *dogmelu şen*, thou shalt strike.
 دوگملو در *dogmelu dur*, he shall strike.
- PLUR. دوگملو ایز *dogmelu iş*, we shall strike.
 دوگملو سز *dogmelu şiz*, you shall strike.
 دوگملو درلر *dogmelu durler*, they shall strike.

Preterite or Third Future.

- SING. دوگمیش اولورم *dogmiş olurum*, I shall have struck.
 دوگمیش اولورسن *dogmiş olurşen*, thou shalt have struck.
 دوگمیش اولور *dogmiş olur*, he shall have struck.
- PLUR. دوگمیش اولوروز *dogmiş olunuz*, we shall have struck.
 دوگمیش اولورسز *dogmiş olursiz*, you shall have struck.
 دوگمیش اولورلر *dogmiş olurler*, they shall have struck.

IMPERATIVE MOOD.

SING.		PLUR.
دوگ <i>dog</i> , strike thou.	}	دوگهلیم <i>dogehlum</i> , let us strike.
دوگسون <i>dogşun</i> , let him strike.		دوگت <i>dogun</i> , or } strike you.
		دوگنوز <i>dogunuz</i> , }
		دوگسونلر <i>dogşunler</i> , let them strike.

OPTATIVE MOOD.

Present and Future Tenses.

- SING. کَشکَه دَوگَمه *kiashkeh dogem*, or } O that I may strike !
 دَوگَه ايم *dogeh im*, }
 کَشکَه دَوگَه سَن *kiashkeh dogehsen*, O that thou mayst strike !
 کَشکَه دَوگَه *kiashkeh dogeh*, O that he may strike !
- PLUR. کَشکَه دَوگَه مَز *kiashkeh, dogemuз*, or } O that we may strike !
 دَوگَه يَز *dogehiз*, }
 کَشکَه دَوگَه سِز *kiashkeh, dogehsiз*, O that you may strike !
 کَشکَه دَوگَه لَر *kiashkeh dogehler*, O that they may strike !

Imperfect Tense.

- SING. کَشکَه دَوگَيدِم *kiashkeh dogidum*, or } O that I might strike !
 دَوگَه ايدِم *dogeh idum*, }
 کَشکَه دَوگَيدِئ *kiashkeh dogidun*, O that thou mightst strike !
 کَشکَه دَوگَيدِی *kiashkeh dogidi*, O that he might strike !
- PLUR. کَشکَه دَوگَيدِک *kiashkeh dogiduk*, O that we might strike !
 کَشکَه دَوگَيدِئِز *kiashkeh dogidunuz*, O that you might strike !
 کَشکَه دَوگَيدِلَر *kiashkeh dogidiler*, or } O that they might strike !
 دَوگَه لَر ايدِی *dogehleridi*, }

Preterite.

- SING. کَشکَه دَوگَمِش اَوَلَام *kiashkeh dogmish olam*, O that I may have struck !
 کَشکَه دَوگَمِش اَوَلَا سَن *kiashkeh dogmish olasen*, O that thou mayst have struck !
 کَشکَه دَوگَمِش اَوَلَا *kiashkeh dogmish ola*, O that he may have struck !
- PLUR. کَشکَه دَوگَمِش اَوَلَا مَز *kiashkeh dogmish olauз*, O that we may have struck !
 کَشکَه دَوگَمِش اَوَلَا سِز *kiashkeh dogmish olasiз*, O that you may have struck !
 کَشکَه دَوگَمِش اَوَلَا لَر *kiashkeh dogmish olaler*, O that they may have struck !

Preterpluperfect Tense.

- SING. کَشکَه دَوگَمِش اَوَلَا يَدِم *kiashkeh dogmish olaidum*, O that I might have struck !
 کَشکَه دَوگَمِش اَوَلَا يَدِئ *kiashkeh dogmish olaidun*, O that thou mightst have struck !
 کَشکَه دَوگَمِش اَوَلَا يَدِی *kiashkeh dogmish olaidi*, O that he might have struck !
- PLUR. کَشکَه دَوگَمِش اَوَلَا يَدِک *kiashkeh dogmish olaiduk*, O that we might have struck !
 کَشکَه دَوگَمِش اَوَلَا يَدِئِز *kiashkeh dogmish olaidunuz*, O that you might have struck !
 کَشکَه دَوگَمِش اَوَلَا يَدِلَر *kiashkeh dogmish olaidiler*, O that they might have struck !

SUPPOSITIVE MOOD.

Present Tense.

SING.	PLUR.
دوگرديم <i>dogurdum</i> , I would strike.	دوگرديک <i>dogurduk</i> , we would strike.
دوگرديک <i>dogurduñ</i> , thou wouldst strike.	دوگرديکوز <i>dogurduñuz</i> , you would strike.
دوگردي <i>dogurdi</i> , he would strike.	دوگرديلر <i>dogurdiler</i> , they would strike.

Preterite.

SING.	دوگرمشيديم <i>dogurmishidum</i> , I would have struck.
	دوگرمشيدک <i>dogurmishidun</i> , thou wouldst have struck.
	دوگرمشيدي <i>dogurmishidi</i> , he would have struck.
PLUR.	دوگرمشيدک <i>dogurmishiduk</i> , we would have struck.
	دوگرمشيدکوز <i>dogurmishidunuz</i> , you would have struck.
	دوگرمشيدلر <i>dogurmishidiler</i> , they would have struck.

Second Preterite and Imperfect.

SING.	دوگميش اولوردیم <i>dogmish ôlurdum</i> , I would have struck.
	دوگميش اولوردک <i>dogmish ôlurduñ</i> , thou wouldst have struck.
	دوگميش اولوردي <i>dogmish ôlurdi</i> , he would have struck.
PLUR.	دوگميش اولوردک <i>dogmish ôlurduk</i> , we would have struck.
	دوگميش اولوردکوز <i>dogmish ôlurduñuz</i> , you would have struck.
	دوگميش اولوردلر <i>dogmish ôlurdiler</i> , they would have struck.

SUBJUNCTIVE MOOD.

Present and Future Tenses.

SING.	PLUR.
اگر دوگرسم <i>eger dogursem</i> , or } if I strike.	اگر دوگرست <i>eger dogurşek</i> , if we strike.
دوگر ايسم <i>dogur işem</i> , }	اگر دوگرستوز <i>eger dogurşeniz</i> , if you strike.
اگر دوگرست <i>eger dogurşen</i> , if thou strike.	اگر دوگرستلر <i>eger dogurşehler</i> , or } if they
اگر دوگرست <i>eger dogurşeh</i> , if he strike.	دوگرلرست <i>dogurlerşeh</i> , } strike.

Imperfect Tense.

SING.	PLUR.
اگر دوگشم <i>eger dogşem</i> , if I struck.	اگر دوگشک <i>eger dogşek</i> , if we struck.
اگر دوگشیت <i>eger dogşeiñ</i> , if thou struck'st.	اگر دوگشیتیز <i>eger dogşeiñüz</i> , if you struck.
اگر دوگشه <i>eger dogşeh</i> , if he struck.	اگر دوگشه لر <i>eger dogşehler</i> , if they struck.

Preterite.

SING.	اگر دوگش ایسم <i>eger dogmiş işem</i> , if I have struck.
	اگر دوگش ایسیت <i>eger dogmiş işeiñ</i> , if thou hadst struck.
	اگر دوگش ایسه <i>eger dogmiş işeh</i> , if he has struck.
PLUR.	اگر دوگش ایسک <i>eger dogmiş işek</i> , if we have struck.
	اگر دوگش ایسیتیز <i>eger dogmiş işeiñüz</i> , if you have struck.
	اگر دوگش ایسه لر <i>eger dogmiş işehler</i> , if they have struck.

Preterpluperfect Tense.

SING.	اگر دوگشیدم <i>eger dogşidum</i> , or } if I had struck.
	دوگشه ایدم <i>dogşeh idum</i> , }
	اگر دوگشیدت <i>eger dogşiduiñ</i> , if thou hadst struck.
	اگر دوگشیدی <i>eger dogşidi</i> , if he had struck.
PLUR.	اگر دوگشیدک <i>eger dogşiduk</i> , if we had struck.
	اگر دوگشیدتیز <i>eger dogşiduiñüz</i> , if you had struck.
	اگر دوگشه لر ایدی <i>eger dogşehleridi</i> , if they had struck.

Second Preterpluperfect Tense.

SING.	اگر دوگش اولسیدم <i>eger dogmiş olşidum</i> , if I had struck.
	اگر دوگش اولسیدت <i>eger dogmiş olşiduiñ</i> , if thou hadst struck.
	اگر دوگش اولسیدی <i>eger dogmiş olşidi</i> , if he had struck.
PLUR.	اگر دوگش اولسیدک <i>eger dogmiş olşiduk</i> , if we had struck.
	اگر دوگش اولسیدتیز <i>eger dogmiş olşiduiñüz</i> , if you had struck.
	اگر دوگش اولسه ایدیلر <i>eger dogmiş olsah idiler</i> , or } if they had struck.
	دوگش اولسه لر ایدی <i>dogmiş olsahleridi</i> , }

Future Tense.

- SING. اگر دوگجك ايسم *eger dogdgek işem*, if I shall strike.
 اگر دوگجك ايسن *eger dogdgek işen*, if thou shalt strike.
 اگر دوگجك ايسه *eger dogdgek işeh*, if he shall strike.
- PLUR. اگر دوگجك ايسك *eger dogdgek işek*, if we shall strike.
 اگر دوگجك ايسنيز *eger dogdgek işeniz*, if you shall strike.
 اگر دوگجك ايسه لر *eger dogdgek işehler*, if they shall strike.

Second or Preterital Future.

- SING. اگر دوگميش اولورسم *eger dogmish olursam*, if I shall have struck.
 اگر دوگميش اولورسن *eger dogmish olursan*, if thou shalt have struck.
 اگر دوگميش اولورسه *eger dogmish olursah*, if he shall have struck.
- PLUR. اگر دوگميش اولورسك *eger dogmish olursak*, if we shall have struck.
 اگر دوگميش اولورسنيز *eger dogmish olursanuz*, if you shall have struck.
 اگر دوگميش اولورلرسه *eger dogmish olurlersah*, if they shall have struck.

INFINITIVE MOOD.

Present Tense.

دوگمك *dogmek*, to strike.

Preterite.

دوگميش اوليق *dogmish olmak*, to have struck.

Preterpluperfect Tense.

دوگمكدن اول *dogdukten evvel*, or } to have struck (formerly).
 دوگمزدن اول *dogmezden evvel*, }

Second Preterpluperfect Tense.

دوگمكدن سونرا *dogdukten sonrah*, to have struck, after having struck.

Future Tense.

دوگجك اوليق *dogdgek olmak*, to be about to strike.

PARTICIPLES.

*Present (Indeclinable).*دوگر *dogur*, striking.*Preterite (Indeclinable).*دوگمیش *dogmish*, having struck.*Present (Declinable).*دوگن *dogun*, striking.*Preterite (Declinable).*دوگدک *dogduk*, having struck.*Future.*دوگدیسر *dogişer*, or }
دوگدجک *dogdjek*, } about striking.دوگملو *dogmelu*, or }
دوگمهلو *dogehmelu*, } obliged to be about to strike.

GERUNDS.

دوگورکن *dogurken*, or }
دوگوریکن *doguriken*, } in striking.دوگورب *dogurup*, in striking, having struck.دوگهرک *dogehrek*, in striking, (continuing) while striking.دوگنجه *dogindgeh*, }
دوگدکچه *dogduktcheh*, } in striking, until, as far or as long as.دوگمکده *dogmekteh*, }
دوگدکده *dogduktteh*, } in striking, until &c.دوگمگیله *dogmegileh*, }دوگیدجک *dogidgek*, after having struck, after striking.دوگمهجه *dogmegeh*, }
دوگمک ایچون *dogmek itchiun*, } to strike, through or on account of striking.

A comparison of the Inflections of the preceding Verb with those of a Verb ending in مق will sufficiently prove the impropriety of dividing the Turkish Verbs into Two Conjugations. These imaginary Conjugations do not differ in a single letter from each other; and their only variation consists in the letter ك, in which Verbs of the First Conjugation end, attracting softer vowels than the harsh letter ق which terminates the Second. This will be evident, on examining the Tenses of the following Verb, which is an example of what has been termed the Second Conjugation.

Korkmak, To Fear.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
قورقۇم <i>korkarum</i> , I fear.	قورقۇز <i>korkaruz</i> , we fear.
قورقۇرسىن <i>korkarsen</i> , thou fearest.	قورقۇرسىز <i>korkarsiz</i> , you fear.
قورقۇر <i>korkar</i> , he fears.	قورقۇرلار <i>korkarler</i> , they fear.

Imperfect Tense.

SING.	PLUR.
قورقۇرايدىم <i>korkaridum</i> , I feared.	قورقۇرايدىق <i>korkariduk</i> , we feared.
قورقۇرايدىڭ <i>korkaridun</i> , thou fearedst.	قورقۇرايدىڭىز <i>korkaridunuz</i> , you feared.
قورقۇرايدى <i>korkaridi</i> , he feared.	قورقۇرايدىلار <i>korkaridiler</i> , they feared.

Second Imperfect Tense.

SING.	PLUR.
قورقۇرايمىشىم <i>korkar imishem</i> , I feared.	قورقۇرايمىشىز <i>korkar imishiz</i> , we feared.
قورقۇرايمىشىڭ <i>korkar imishen</i> , thou fearedst.	قورقۇرايمىشىڭىز <i>korkar imishsiz</i> , you feared.
قورقۇرايمىشتى <i>korkar imishtur</i> , he feared.	قورقۇرايمىشتىلار <i>korkar imishler</i> , they feared.

Preterite.

SING.	PLUR.
قورقۇدىم <i>korktum</i> , I have feared.	قورقۇدىق <i>korktuk</i> , we have feared.
قورقۇدىڭ <i>korktun</i> , thou hast feared,	قورقۇدىڭىز <i>korktunuz</i> , you have feared
قورقۇدى <i>korkti</i> , he has feared.	قورقۇدىلار <i>korktiler</i> , they have feared.

Second Preterite.

SING.	PLUR.
قورقۇمىشىم <i>korkmishem</i> , I have feared.	قورقۇمىشىز <i>korkmishiz</i> , we have feared.
قورقۇمىشىڭ <i>korkmishen</i> , thou hast feared.	قورقۇمىشىڭىز <i>korkmishsiz</i> , you have feared.
قورقۇمىشتى <i>korkmishtur</i> , he has feared.	قورقۇمىشتىلار <i>korkmishler</i> , they have feared.

Third Preterite.

SING.	
قورقۇمىش اولدىم <i>korkmish oldum</i> , I have feared.	
قورقۇمىش اولدىڭ <i>korkmish oldun</i> , thou hast feared.	
قورقۇمىش اولدى <i>korkmish oldi</i> , he has feared.	
PLUR.	
قورقۇمىش اولدىق <i>korkmish olduk</i> , we have feared.	
قورقۇمىش اولدىڭىز <i>korkmish oldunuz</i> , you have feared.	
قورقۇمىش اولدىلار <i>korkmish oldiler</i> , they have feared.	

Preterpluperfect Tense.

- SING. قورقمیش ایدیم *korkmiş idüm*, I had feared.
 قورقمیش ایدک *korkmiş idün*, thou had feared.
 قورقمیش ایدی *korkmiş idi*, he had feared.
- PLUR. قورقمیش ایدیک *korkmiş idük*, we had feared.
 قورقمیش ایدگیز *korkmiş idünüz*, you had feared.
 قورقمیش ایدیلر *korkmiş idiler*, they had feared.

Future Tense.

- SING. قورقماق ایتم *korkadgagim*, or } I shall or will fear.
 قورقماق ایتم *korkadgaghim*, }
 قورقماق ایتم *korkadgakşen*, thou shalt or wilt fear.
 قورقماق ایتم *korkadgaktür*, he shall or will fear.
- PLUR. قورقماق ایتم *korkadgaghiz*, we shall or will fear.
 قورقماق ایتم *korkadgakşiz*, you shall or will fear.
 قورقماق ایتم *korkadgaklerdur*, they shall or will fear.

Second or Necessary Future Tense.

- | | | |
|--|--|---|
| SING. | | PLUR. |
| قورقماق ایتم <i>korkmaluim</i> , I shall fear. | | قورقماق ایتم <i>korkmaluiz</i> , we shall fear. |
| قورقماق ایتم <i>korkmaluşen</i> , thou shalt fear. | | قورقماق ایتم <i>korkmaluşiz</i> , you shall fear. |
| قورقماق ایتم <i>korkmaludur</i> , he shall fear. | | قورقماق ایتم <i>korkmaludurler</i> , they shall fear. |

Preterital or Third Future.

- SING. قورقماق اولورم *korkmiş olurum*, I shall have feared.
 قورقماق اولورسن *korkmiş olurşen*, thou shalt have feared.
 قورقماق اولور *korkmiş olur*, he shall have feared.
- PLUR. قورقماق اولوروز *korkmiş oluruş*, we shall have feared.
 قورقماق اولورسون *korkmiş olurşiz*, you shall have feared.
 قورقماق اولورلر *korkmiş olurler*, they shall have feared.

IMPERATIVE MOOD.

SING.		PLUR.
قورق <i>kork</i> , fear thou.		قورقهلم <i>korkahlum</i> , let us fear.
قورقسون <i>korkşun</i> , let him fear.		قورقت <i>korkañ</i> , or } fear you.
		قورقتىز <i>korkañuz</i> , }
		قورقسونلر <i>korkşunler</i> , let them fear.

OPTATIVE MOOD.

Present and Future Tense.

SING.	بولايكي قورقم <i>bulaiki korkam</i> , or كشكه قورقهيم <i>kiaşkehe korkahim</i> ,	} O that I may fear !
	بولايكي قورقهسن <i>bulaiki korkahşen</i> , O that thou mayst fear !	
	بولايكي قورقه <i>bulaiki korkah</i> ,	O that he may fear !
PLUR.	بولايكي قورقهوز <i>bulaiki korkahuz</i> ,	O that we may fear !
	بولايكي قورقهسىز <i>bulaiki korkahşiz</i> ,	O that you may fear !
	بولايكي قورقهلر <i>bulaiki korkahler</i> ,	O that they may fear !

Imperfect Tense.

SING.	بولايكي قورقيديم <i>bulaiki korkidum</i> ,	O that I might fear !
	بولايكي قورقيديك <i>bulaiki korkidun</i> ,	O that thou mightst fear !
	بولايكي قورقيدي <i>bulaiki korkidi</i> ,	O that he might fear !
PLUR.	بولايكي قورقيديكى <i>bulaiki korkiduk</i> ,	O that we might fear !
	بولايكي قورقيديكىز <i>bulaiki korkidunuz</i> ,	O that you might fear !
	بولايكي قورقيديلر <i>bulaiki korkidiler</i> ,	O that they might fear !

Preterite.

SING.	بولايكي قورقميش اولام <i>bulaiki korkmish olam</i> ,	O that I may have feared !
	بولايكي قورقميش اولاسن <i>bulaiki korkmish olaşen</i> ,	O that thou mayst have feared !
	بولايكي قورقميش اولالار <i>bulaiki korkmish ola</i> ,	O that he may have feared !
PLUR.	بولايكي قورقميش اولاوز <i>bulaiki korkmish olauz</i> ,	O that we may have feared !
	بولايكي قورقميش اولاسىز <i>bulaiki korkmish olaşiz</i> ,	O that you may have feared !
	بولايكي قورقميش اولالار <i>bulaiki korkmish olaler</i> ,	O that they may have feared !

Preterpluperfect Tense.

- SING. بولايكې قورقمىش اولايديم *bulaiki korkmish olaidum*, O that I might have feared !
 بولايكې قورقمىش اولايديك *bulaiki korkmish olaidun*, O that thou mightst have feared !
 بولايكې قورقمىش اولايدي *bulaiki korkmish olaidi*, O that he might have feared !
- PLUR. بولايكې قورقمىش اولايديق *bulaiki korkmish olaiduk*, O that we might have feared !
 بولايكې قورقمىش اولايديكز *bulaiki korkmish olaidunuz*, O that you might have feared !
 بولايكې قورقمىش اولالراييدي *bulaiki korkmish olaleridi*, O that they might have feared !

SUPPOSITIV MOOD.

Present Tense.

- | | | |
|---------|--|---|
| SING. | قورقردم <i>korkardum</i> , I would fear. | قورقردق <i>korkarduk</i> , we would fear. |
| قورقردك | <i>korkardun</i> , thou wouldst fear. | قورقردكز <i>korkardunuz</i> , you would fear. |
| قورقردى | <i>korkardi</i> , he would fear. | قورقرديلر <i>korkardiler</i> , they would fear. |

Preterite.

- SING. قورقمىشىدىم *korkarmishidum*, I would have feared.
 قورقمىشىدىك *korkarmishidun*, thou wouldst have feared.
 قورقمىشىدى *korkarmishidi*, he would have feared.
- PLUR. قورقمىشىدىق *korkarmishiduk*, we would have feared.
 قورقمىشىدىكز *korkarmishidunuz*, you would have feared.
 قورقمىشىدىلر *korkarmishidiler*, they would have feared.

Second Preterite and Imperfect.

- SING. قورقمىش اولوردم *korkmish olurdum*, I would have feared.
 قورقمىش اولوردك *korkmish olurdun*, thou wouldst have feared.
 قورقمىش اولوردي *korkmish olurdi*, he would have feared.
- PLUR. قورقمىش اولوردق *korkmish olurduk*, we would have feared.
 قورقمىش اولوردكز *korkmish olurdunuz*, you would have feared.
 قورقمىش اولورديلر *korkmish olurdiler*, they would have feared.

SUBJUNCTIVE MOOD.

Present and Future Tense.

SING.	PLUR.
اگر قورقسیم <i>eger korkarşam</i> , if I fear.	اگر قورقسیق <i>eger korkarşak</i> , if we fear.
اگر قورقسناک <i>eger korkarşan</i> , if thou fear.	اگر قورقسناکز <i>eger korkarşanıuz</i> , if you fear.
اگر قورقسناک <i>eger korkarşah</i> , if he fear.	اگر قورقسناکلر <i>eger korkarşahler</i> , if they fear.

Imperfect Tense.

SING.	PLUR.
اگر قورقسیم <i>eger korkşam</i> , if I feared.	اگر قورقسیق <i>eger korkşak</i> , if we feared.
اگر قورقسناک <i>eger korkşan</i> , if thou fearedst.	اگر قورقسناکز <i>eger korkşanıuz</i> , if you feared.
اگر قورقسناک <i>eger korkşah</i> , if he feared.	اگر قورقسناکلر <i>eger korkşahler</i> , if they feared.

Preterite.

SING.	اگر قورقسیم ایسیم <i>eger korkmiş işem</i> , if I have feared.
	اگر قورقسناک ایسنک <i>eger korkmiş işen</i> , if thou hast feared.
	اگر قورقسناک ایسه <i>eger korkmiş işeh</i> , if he has feared.
PLUR.	اگر قورقسیم ایسیک <i>eger korkmiş işek</i> , if we have feared.
	اگر قورقسناک ایسنکز <i>eger korkmiş işeniuz</i> , if you have feared.
	اگر قورقسناک ایسهکلر <i>eger korkmiş işehler</i> , if they have feared.

Preterpluperfect Tense.

SING.	اگر قورقسیدیم <i>eger korkşidum</i> , if I had feared.
	اگر قورقسیدناک <i>eger korkşiduñ</i> , if thou hadst feared.
	اگر قورقسیدناک <i>eger korkşidi</i> , if he had feared.
PLUR.	اگر قورقسیدناک <i>eger korkşiduk</i> , if we had feared.
	اگر قورقسیدناکز <i>eger korkşiduñuz</i> , if you had feared.
	اگر قورقسیدناکلر <i>eger korkşahlerüdi</i> , if they had feared.

Second Preterpluperfect Tense.

SING.	اگر قورقسیم اولسیدیم <i>eger korkmiş ôlşidum</i> , if I had feared.
	اگر قورقسناک اولسیدناک <i>eger korkmiş ôlşiduñ</i> , if thou hadst feared.
	اگر قورقسناک اولسیدناک <i>eger korkmiş ôlşidi</i> , if he had feared.
PLUR.	اگر قورقسیم اولسیدناک <i>eger korkmiş ôlşiduk</i> , if we had feared.
	اگر قورقسناک اولسیدناکز <i>eger korkmiş ôlşiduñuz</i> , if you had feared.
	اگر قورقسناک اولسهکلر <i>eger korkmiş ôlşahlerüdi</i> , if they had feared.

Future Tense.

- SING. اگر قورقچق ایسم *eger korkadgak işem*, if I shall fear.
 اگر قورقچق ایسک *eger korkadgak işeñ*, if thou shalt fear.
 اگر قورقچق ایسه *eger korkadgak işeh*, if he shall fear.
- PLUR. اگر قورقچق ایسک *eger korkadgak işek*, if we shall fear.
 اگر قورقچق ایسگز *eger korkadgak işeñiz*, if you shall fear.
 اگر قورقچق ایسه لر *eger korkadgak işehler*, if they shall fear.

Second or Preterital Future.

- SING. اگر قورقمیش اولورسم *eger korkmish ólurşam*, if I shall have feared.
 اگر قورقمیش اولورسک *eger korkmish ólurşañ*, if thou shalt have feared.
 اگر قورقمیش اولورسه *eger korkmish ólurşah*, if he shall have feared.
- PLUR. اگر قورقمیش اولورسق *eger korkmish ólurşak*, if we shall have feared.
 اگر قورقمیش اولورسگز *eger korkmish ólurşañuz*, if you shall have feared.
 اگر قورقمیش اولورلرسه *eger korkmish ólurlerşah*, if they shall have feared.

INFINITIVE MOOD.

Present Tense.

قورقچق *korkmak*, to fear.

Preterite.

قورقمیش اولیق *korkmish ólmak*, to have feared.

Preterpluperfect Tense.

قورقدقدن اولیق *korkdukten ewvel*, } to have feared.
 قورقمیزدن اولیق *korkmazden ewvel*, }

Second Preterpluperfect Tense.

قورقدقدن صکره *korkdukten sonrah*, to have feared.

Future Tense.

قورقچق اولیق *korkadgak ólmak*, to be about to fear.

PARTICIPLES.

*Present (Indeclinable).*قورقار *korkar*, fearing.*Preterite (Indeclinable).*قورقمیش *korkmiş*, having feared.*Present (Declinable).*قورقن *korkan*, fearing.*Preterite (Declinable).*قورقدیق *korkduk*, having feared.*Future.*قورقیدیسر *korkıser*, orقورقیدگاک *korkıdgak*,

} about fearing.

قورقمالو *korkmalu*, orقورقمامالو *korkahmalu*,

} obliged to be about to fear.

GERUNDS.

قورقارکن *korkarķen*, orقورقارایکن *korkarıķen*,

} in fearing.

قورقوب *korkub*, in fearing, having feared.قورقهرق *korkahrak*, in fearing (continuing) while fearing.قورقندجه *korkındgeh*, orقورقندکتجه *korkıdktcheh*,

} in fearing, until, as far or as long as.

قورقماکتجه *korkmakteh*,قورقندکتجه *korkıdktteh*,

} in fearing, until &c.

قورقماغهله *korkmaghileh*,قورقیدگاک *korkıdgak*, after having feared, after fearing.قورقماغه *korkmagheh*,قورقماق ایچین *korkmak içiin*,

} to fear, through or on account of fearing.

CONJUGATION OF THE VERB NEGATIVE.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
دوگمزم <i>dogmezem</i> , I do not strike.	دوگمزمز <i>dogmeziz</i> , we do not strike.
دوگمزشن <i>dogmezşen</i> , thou dost not strike.	دوگمزشیز <i>dogmezşiz</i> , you do not strike.
دوگمزه <i>dogmez</i> , he does not strike.	دوگمزهلر <i>dogmezler</i> , they do not strike.

Imperfect Tense.

SING.	دوگمزه ایدم <i>dogmez idum</i> , I did not strike.
	دوگمزه ایدک <i>dogmez iduk</i> , thou didst not strike.
	دوگمزه ایدی <i>dogmez idi</i> , he did not strike.
PLUR.	دوگمزه ایدک <i>dogmez iduk</i> , we did not strike.
	دوگمزه ایدمیز <i>dogmez idumuz</i> , you did not strike.
	دوگمزه ایدیلر <i>dogmez idiler</i> , they did not strike.

Second Imperfect Tense.

SING.	دوگمزه ایشم <i>dogmez imishem</i> , I did not strike.
	دوگمزه ایشسن <i>dogmez imishşen</i> , thou didst not strike.
	دوگمزه ایشدر <i>dogmez imishtur</i> , he did not strike.
PLUR.	دوگمزه ایشیز <i>dogmez imishiş</i> , we did not strike.
	دوگمزه ایشیز <i>dogmez imishişiz</i> , you did not strike.
	دوگمزه ایشلر <i>dogmez imishler</i> , they did not strike.

Preterite.

SING.	PLUR.
دوگمدهم <i>dogmedum</i> , I have not struck.	دوگمدهک <i>dogmeduk</i> , we have not struck.
دوگمدهن <i>dogmeduñ</i> , thou hast not struck.	دوگمدهمیز <i>dogmedumuz</i> , you have not struck.
دوگمدهی <i>dogmedi</i> , he has not struck.	دوگمدهیلر <i>dogmediler</i> , they have not struck.

Second Preterite.

- SING. دوگمیشم *dogmemişem*, I have not struck.
 دوگمیشسن *dogmemişsen*, thou hast not struck.
 دوگمیشدر *dogmemiştur*, he has not struck.
- PLUR. دوگمیشیز *dogmemişiz*, we have not struck.
 دوگمیشییز *dogmemişsiiz*, you have not struck.
 دوگمیشلر *dogmemişler*, they have not struck.

Third Preterite.

- SING. دوگمیش اولدم *dogmemiş oldum*, I have not struck.
 دوگمیش اولدک *dogmemiş oldun*, thou hast not struck.
 دوگمیش اولدی *dogmemiş oldi*, he has not struck.
- PLUR. دوگمیش اولدق *dogmemiş olduk*, we have not struck.
 دوگمیش اولدunuz *dogmemiş oldunuz*, you have not struck.
 دوگمیش اولدیلر *dogmemiş oldiler*, they have not struck.

Preterpluperfect Tense.

- SING. دوگمیش ایدم *dogmemiş idum*, I had not struck.
 دوگمیش ایدک *dogmemiş idun*, thou hadst not struck.
 دوگمیش ایدی *dogmemiş idi*, he had not struck.
- PLUR. دوگمیش ایدک *dogmemiş iduk*, we had not struck.
 دوگمیش ایدنیز *dogmemiş idunuz*, you had not struck.
 دوگمیش ایدیلر *dogmemiş idiler*, they had not struck.

Future Tense.

- SING. دوگمیچگم *dogmidgegim*, I shall not strike.
 دوگمیچکسن *dogmidgekşen*, thou shalt not strike.
 دوگمیچکدر *dogmidgektur*, he shall not strike.
- PLUR. دوگمیچگیز *dogmidgegiiz*, we shall not strike.
 دوگمیچکیز *dogmidgekşiz*, you shall not strike.
 دوگمیچکلر *dogmidgeklerdur*, they shall not strike.

Second or Necessary Future.

- SING. د وگمہلواہم *dogmemlühim*, I shall not strike.
 د وگمہلوسن *dogmemlüşen*, thou shalt not strike.
 د وگمہلودر *dogmemludur*, he shall not strike.
- PLUR. د وگمہلواہیز *dogmemlühiz*, we shall not strike.
 د وگمہلوسیژ *dogmemlüşiz*, you shall not strike.
 د وگمہلودرلر *dogmemludurler*, they shall not strike.

Preterite or Third Future.

- SING. د وگمہمیش اولورم *dogmemish olurum*, I shall not have struck.
 د وگمہمیش اولورسن *dogmemish olurşen*, thou shalt not have struck.
 د وگمہمیش اولور *dogmemish olur*, he shall not have struck.
- PLUR. د وگمہمیش اولورز *dogmemish oluruz*, we shall not have struck.
 د وگمہمیش اولورسیژ *dogmemish olurşiz*, you shall not have struck.
 د وگمہمیش اولورلر *dogmemish olurler*, they shall not have struck.

IMPERATIVE MOOD.

- | SING. | PLUR. |
|---|--|
| د وگمہ <i>dogmeh</i> , do thou not strike. | د وگمہہلم <i>dogmiehlum</i> , let us not strike.
د وگمہتک <i>dogmen</i> , or } strike ye not.
د وگمہتکز <i>dogmenüz</i> , }
د وگمہسونلر <i>dogmeşunler</i> , let them not strike. |
| د وگمہسون <i>dogmeşun</i> , let him not strike. | |

OPTATIVE MOOD.

Present and Future Tense.

- SING. د وگمہیم *dogmiem*, or } O that I may not strike!
 د وگمہہم *dogmiehem*, }
 د وگمہہسن *dogmiehşen*, O that thou mayst not strike!
 د وگمہہ *dogmieh*, O that he may not strike!
- PLUR. د وگمہہوز *dogmiehuş*, O that we may not strike!
 د وگمہہسیژ *dogmiehşiz*, O that you may not strike!
 د وگمہہلر *dogmiehler*, O that they may not strike!

Imperfect Tense.

- SING. $\left. \begin{array}{l} \text{دوگمیه ایدم } dogmieh \textit{ idum, or} \\ \text{دوگمییدم } dogmiidum, \end{array} \right\} \text{O that I might not strike!}$
 دوگمیه ایدت $dogmieh \textit{ idun, O that thou mightst not strike!}$
 دوگمیه ایدی $dogmieh \textit{ idi, O that he might not strike!}$
- PLUR. دوگمیه ایدک $dogmieh \textit{ iduk, O that we might not strike!}$
 دوگمیه ایدکز $dogmieh \textit{ idunuz, O that you might not strike!}$
 دوگمیه ایدیلر $dogmieh \textit{ idiler, O that they might not strike!}$

Preterite.

- SING. دوگمیش اولام $dogmemish \textit{ olam, O that I may not have struck!}$
 دوگمیش اولاسن $dogmemish \textit{ olashen, O that thou mayst not have struck!}$
 دوگمیش اولا $dogmemish \textit{ ola, O that he may not have struck!}$
- PLUR. دوگمیش اولاوز $dogmemish \textit{ olauz, O that we may not have struck!}$
 دوگمیش اولاسز $dogmemish \textit{ olasiz, O that you may not have struck!}$
 دوگمیش اولالر $dogmemish \textit{ olaler, O that they may not have struck!}$

Preterpluperfect Tense.

- SING. دوگمیش اولایدم $dogmemish \textit{ olaidum, O that I might not have struck!}$
 دوگمیش اولایدت $dogmemish \textit{ olaidun, O that thou mightst not have struck!}$
 دوگمیش اولایدی $dogmemish \textit{ olaidi, O that he might not have struck!}$
- PLUR. دوگمیش اولایدک $dogmemish \textit{ olaiduk, O that we might not have struck!}$
 دوگمیش اولایدکز $dogmemish \textit{ olaidunuz, O that you might not have struck!}$
 دوگمیش اولایدیلر $dogmemish \textit{ olaidiler, O that they might not have struck!}$

SUPPOSITIVELY MOOD.

Present Tense.

- | SING. | PLUR. |
|--|--|
| دوگمیزدم $dogmez\textit{ dum, I would not strike.}$ | دوگمیزدک $dogmez\textit{ duk, we would not strike.}$ |
| دوگمیزدت $dogmez\textit{ dun, thou wouldst not strike.}$ | دوگمیزدکز $dogmez\textit{ dunuz, you would not strike.}$ |
| دوگمیزدی $dogmez\textit{ di, he would not strike.}$ | دوگمیزدیلر $dogmez\textit{ diler, they would not strike.}$ |

Preterite.

- SING. *dogmezmişidim*, I would not have struck.
 dogmezmişidun, thou wouldst not have struck.
 dogmezmişidi, he would not have struck.
- PLUR. *dogmezmişiduk*, we would not have struck.
 dogmezmişidunuz, you would not have struck.
 dogmezmişidiler, they would not have struck.

Second Preterite and Imperfect Tense.

- SING. *dogmemiş olurdum*, I would not have struck.
 dogmemiş olurdun, thou wouldst not have struck.
 dogmemiş olurdu, he would not have struck.
- PLUR. *dogmemiş olurduk*, we would not have struck.
 dogmemiş olurdunuz, you would not have struck.
 dogmemiş olurdiler, they would not have struck.

SUBJUNCTIVE MOOD.

Present and Future Tense.

- | | |
|---|--|
| <p>SING. <i>dogmezsem</i>, if I do not strike.
 <i>dogmezsen</i>, if thou dost not strike.
 <i>dogmezseh</i>, if he does not strike.</p> | <p>PLUR. <i>dogmezsek</i>, if we do not strike.
 <i>dogmezseniz</i>, if you do not strike.
 <i>dogmezsehler</i>, if they do not strike.</p> |
|---|--|

Imperfect Tense.

- | | |
|---|--|
| <p>SING. <i>dogmesem</i>, if I did not strike.
 <i>dogmesen</i>, if thou didst not strike.
 <i>dogmeseh</i>, if he did not strike.</p> | <p>PLUR. <i>dogmesek</i>, if we did not strike.
 <i>dogmeseniz</i>, if you did not strike.
 <i>dogmesehler</i>, if they did not strike.</p> |
|---|--|

Preterite.

- SING. *dogmemiş işem*, if I have not struck.
 dogmemiş işen, if thou hast not struck.
 dogmemiş işeh, if he has not struck.
- PLUR. *dogmemiş işek*, if we have not struck.
 dogmemiş işeniz, if you have not struck.
 dogmemiş işehler, if they have not struck.

Preterpluperfect Tense.

- SING. دۈگمىسىدۈم *dogmesidum*, if I had not struck.
 دۈگمىسىدۈڭ *dogmesidun*, if thou hadst not struck.
 دۈگمىسىدى *dogmesidi*, if he had not struck.
- PLUR. دۈگمىسىدۈك *dogmesiduk*, if we had not struck.
 دۈگمىسىدۈڭۈز *dogmesidunuz*, if you had not struck.
 دۈگمىسىدىلەر *dogmesidiler*, if they had not struck.

Second Preterpluperfect Tense.

- SING. دۈگمىشىم اولسىدۈم *dogmemish olşidum*, if I had not struck.
 دۈگمىشىڭ اولسىدۈڭ *dogmemish olşidun*, if thou hadst not struck.
 دۈگمىشى اوڭلىسىدى *dogmemish olşidi*, if he had not struck.
- PLUR. دۈگمىشىم اولسىدۈك *dogmemish olşiduk*, if we had not struck.
 دۈگمىشىڭ اولسىدۈڭۈز *dogmemish olşidunuz*, if you had not struck.
 دۈگمىشىلەر اولسىدىلەر *dogmemish olşidiler*, if they had not struck.

Future Tense.

- SING. دۈگمىچەك ايسىم *dogmidgek işem*, if I shall not strike.
 دۈگمىچەك ايسىڭ *dogmidgek işen*, if thou shalt not strike.
 دۈگمىچەك ايسە *dogmidgek işeh*, if he shall not strike.
- PLUR. دۈگمىچەك ايسىك *dogmidgek işek*, if we shall not strike.
 دۈگمىچەك ايسىڭۈز *dogmidgek işeniz*, if you shall not strike.
 دۈگمىچەك ايسەلەر *dogmidgek işehler*, if they shall not strike.

Second or Preterital Future.

- SING. دۈگمىشىم اولورسىم *dogmemish olurşam*, if I shall not have struck.
 دۈگمىشىڭ اولورسىڭ *dogmemish olurşan*, if thou shalt not have struck.
 دۈگمىشى اوڭلورسە *dogmemish olurşah*, if he shall not have struck.
- PLUR. دۈگمىشىم اولورسىك *dogmemish olurşak*, if we shall not have struck.
 دۈگمىشىڭ اولورسىڭۈز *dogmemish olurşanuz*, if you shall not have struck.
 دۈگمىشىلەر اولورلرسە *dogmemish olurlerşah*, if they shall not have struck.

The Impossible Verb is formed in the same manner as the Verb Negative; with the addition of the letter *s* to the body of the Verb, throughout all its Tenses.

The Passive, Causal, Reciprocal, and Personal Verbs* are conjugated after the following manner.

CONJUGATION OF THE VERB PASSIVE.

INDICATIVE MOOD.

Present and Future Tense.

SING.	PLUR.
دوگلم <i>dogilurum</i> , I am struck.	دوگلمز <i>dogiluruz</i> , we are struck.
دوگلمسن <i>dogilursen</i> , thou art struck.	دوگلمسنز <i>dogilursiz</i> , you are struck.
دوگلم <i>dogilur</i> , he is struck.	دوگلمرلر <i>dogilurler</i> , they are struck.

Imperfect Tense.

SING.	PLUR.
دوگلم ایدم <i>dogilur idum</i> , I was struck.	دوگلم ایدک <i>dogilur iduk</i> , we were struck.
دوگلم ایدت <i>dogilur idun</i> , thou wast struck.	دوگلم ایدگن <i>dogilur idunuz</i> , you were struck.
دوگلم ایدی <i>dogilur idi</i> , he was struck.	دوگلم ایدیلر <i>dogilur idiler</i> , they were struck.

Second Imperfect Tense.

SING.	
دوگلم اییشتم <i>dogilur imishem</i> , I was struck.	
دوگلم اییشسن <i>dogilur imishsen</i> , thou wast struck.	
دوگلم اییشدر <i>dogilur imishtur</i> , he was struck.	
PLUR.	
دوگلم اییشز <i>dogilur imishiz</i> , we were struck.	
دوگلم اییشسنز <i>dogilur imishsiz</i> , you were struck.	
دوگلم اییشلر <i>dogilur imishler</i> , they were struck.	

Preterite.

SING.	PLUR.
دوگلدیم <i>dogildum</i> , I have been struck.	دوگلدک <i>dogilduk</i> , we have been struck.
دوگلدت <i>dogildun</i> , thou hast been struck.	دوگلدگن <i>dogildunuz</i> , you have been struck.
دوگلدی <i>dogildi</i> , he has been struck.	دوگلدیلر <i>dogildiler</i> , they have been struck.

* For the mode of forming the various kinds of Verbs, see pages 30—34.

Second Preterite.

SING.	PLUR.
دوگلیشم <i>dogilmishem</i> , I have been struck.	دوگلیشیز <i>dogilmishişiz</i> , we have been struck.
دوگلیشسین <i>dogilmishşen</i> , thou hast been struck.	دوگلیشسیز <i>dogilmishşişiz</i> , you have been struck.
دوگلیشدور <i>dogilmishdur</i> , he has been struck.	دوگلیشلر <i>dogilmishler</i> , they have been struck.

Third Preterite.

SING.	دوگلیش اولدیم <i>dogilmish öldüm</i> , I have been struck.
	دوگلیش اولدین <i>dogilmish öldün</i> , thou hast been struck.
	دوگلیش اولدی <i>dogilmish öldi</i> , he has been struck.
PLUR.	دوگلیش اولدق <i>dogilmish öldük</i> , we have been struck.
	دوگلیش اولدunuz <i>dogilmish öldünüz</i> , you have been struck.
	دوگلیش اولدیلر <i>dogilmish öldüler</i> , they have been struck.

Preterpluperfect Tense.

SING.	دوگلیش ایدیم <i>dogilmish idüm</i> , I had been struck.
	دوگلیش ایدین <i>dogilmish idün</i> , thou hadst been struck.
	دوگلیش ایدی <i>dogilmish idi</i> , he had been struck.
PLUR.	دوگلیش ایدق <i>dogilmish idük</i> , we had been struck.
	دوگلیش ایدunuz <i>dogilmish idünüz</i> , you had been struck.
	دوگلیش ایدیلر <i>dogilmish idiler</i> , they had been struck.

Future Tense.

SING.	دوگلیجگیم <i>dogildgegim</i> , I shall be struck.
	دوگلیجگسین <i>dogildgekşen</i> , thou shalt be struck.
	دوگلیجگدور <i>dogildgektür</i> , he shall be struck.
PLUR.	دوگلیجگیز <i>dogildgegiz</i> , we shall be struck.
	دوگلیجگسیز <i>dogildgekşiz</i> , you shall be struck.
	دوگلیجگلدور <i>dogildgektürler</i> , they shall be struck.

Second or Necessary Future.

- SING. د وگلیلوايم *dogilmelüim*, I shall be struck (necessarily).
 د وگلیلوسن *dogilmelüşen*, thou shalt be struck.
 د وگلیلودر *dogilmeludur*, he shall be struck.
- PLUR. د وگلیلوايز *dogilmelüüz*, we shall be struck.
 د وگلیلوسيز *dogilmelüşüz*, you shall be struck.
 د وگلیلودرلر *dogilmeludurler*, they shall be struck.

Preterital or Second Future.

- SING. د وگلیش اولورم *dogilmish olurum*, I shall have been struck.
 د وگلیش اولورسن *dogilmish olurşen*, thou shalt have been struck.
 د وگلیش اولور *dogilmish olur*, he shall have been struck.
- PLUR. د وگلیش اولوروز *dogilmish oluruz*, we shall have been struck.
 د وگلیش اولورسوز *dogilmish olurşüz*, you shall have struck.
 د وگلیش اولورلر *dogilmish olurler*, they shall have been struck.

IMPERATIVE MOOD.

- | SING. | PLUR. |
|---|---|
| د وگيل <i>dogil</i> , be thou struck. | د وگلهلم <i>dogilehlem</i> , let us be struck.
د وگلت <i>dogilün</i> , or } be ye struck.
د وگلتز <i>dogilünüz</i> , }
د وگلسونلر <i>dogilşunler</i> , let them be struck. |
| د وگلسون <i>dogilşun</i> , let him be struck. | |

OPTATIVE MOOD.

Present and Future Tense.

- SING. د وگلم *dogilem*, O that I may be struck !
 د وگله سن *dogileh şen*, O that thou mayst be struck !
 د وگله *dogileh*, O that he may be struck !
- PLUR. د وگلهوز *dogilehuz*, O that we may be struck !
 د وگلهسوز *dogilehşüz*, O that you may be struck !
 د وگلهلر *dogilehler*, O that they may be struck !

Imperfect Tense.

- SING. د وگليديم *dogilidum*, O that I might be struck !
 د وگليديك *dogilidun*, O that thou mightst be struck !
 د وگليدي *dogilidi*, O that he might be struck !
- PLUR. د وگليديك *dogiliduk*, O that we might be struck !
 د وگليديكوز *dogilidunuz*, O that you might be struck !
 د وگليديلر *dogilidiler*, O that they might be struck !

Preterite.

- SING. اولام د وگليش *dogilmish olam*, O that I may have been struck !
 اولاسن د وگليش *dogilmish olaşen*, O that thou mayst have been struck !
 اولا د وگليش *dogilmish ola*, O that he may have been struck !
- PLUR. اولاوز د وگليش *dogilmish olauz*, O that we may have been struck !
 اولاسيز د وگليش *dogilmish olaşiz*, O that you may have been struck !
 اولالر د وگليش *dogilmish olaler*, O that they may have been struck !

Preterpluperfect Tense.

- SING. اولايديم د وگليش *dogilmish olaidum*, O that I might have been struck !
 اولايديك د وگليش *dogilmish olaidun*, O that thou mightst have been struck !
 اولايدي د وگليش *dogilmish olaidi*, O that he might have been struck !
- PLUR. اولايديك د وگليش *dogilmish olaiduk*, O that we might have been struck !
 اولايديكوز د وگليش *dogilmish olaidunuz*, O that you might have been struck !
 اولايديلر د وگليش *dogilmish olaidiler*, O that they might have been struck !

SUPPOSITIVELY MOOD.

Present Tense.

- SING. د وگليرديم *dogilurdum*, I would be struck.
 د وگليرديك *dogilurdun*, thou wouldst be struck.
 د وگليردى *dogilurdi*, he would be struck.
- PLUR. د وگليرديك *dogilurduk*, we would be struck.
 د وگليرديكوز *dogilurdunuz*, you would be struck.
 د وگليرديلر *dogilurdiler*, they would be struck.

Preterite.

- SING. دوگلمشيديم *dogilmishidim*, I would have been struck.
 دوگلمشيدك *dogilmishidun*, thou wouldst have been struck.
 دوگلمشيدى *dogilmishidi*, he would have been struck.
- PLUR. دوگلمشيدك *dogilmishiduk*, we would have been struck.
 دوگلمشيدنيز *dogilmishidunuz*, you would have been struck.
 دوگلمشيديلر *dogilmishidiler*, they would have been struck.

Second Preterite and Imperfect.

- SING. دوگلمش اولوردم *dogilmish olurdum*, I would have been struck.
 دوگلمش اولوردك *dogilmish olurdun*, thou wouldst have been struck.
 دوگلمش اولوردي *dogilmish olurdi*, he would have been struck.
- PLUR. دوگلمش اولوردك *dogilmish olurduk*, we would have been struck
 دوگلمش اولوردنيز *dogilmish olurdunuz*, you would have been struck.
 دوگلمش اولورديلر *dogilmish olurdiler*, they would have been struck.

SUBJUNCTIVE MOOD.

Present and Future Tense.

- | | |
|---|---|
| <p>SING. دوگلمشم <i>dogilursem</i>, if I be struck.
 دوگلمشك <i>dogilurshen</i>, if thou be struck.
 دوگلمشه <i>dogilurshen</i>, if he be struck.</p> | <p>PLUR. دوگلمشك <i>dogilurshék</i>, if we be struck.
 دوگلمشكيز <i>dogilursheniz</i>, if you be struck.
 دوگلمشه لر <i>dogilursheler</i>, if they be struck.</p> |
|---|---|

Imperfect Tense.

- | | |
|---|---|
| <p>SING. دوگلمشم <i>dogilsem</i>, if I were struck.
 دوگلمشك <i>dogilshen</i>, if thou wert struck.
 دوگلمشه <i>dogilshen</i>, if he were struck.</p> | <p>PLUR. دوگلمشك <i>dogilshék</i>, if we were struck.
 دوگلمشكيز <i>dogilshenuz</i>, if you were struck.
 دوگلمشه لر <i>dogilsheler</i>, if they were struck.</p> |
|---|---|

Preterite.

- SING. دوگلمش اييسم *dogilmish isem*, if I have been struck.
 دوگلمش اييسك *dogilmish isen*, if thou have been struck.
 دوگلمش اييسه *dogilmish iseh*, if he have been struck.
- PLUR. دوگلمش اييسك *dogilmish ishek*, if we have been struck.
 دوگلمش اييسكيز *dogilmish iseniz*, if you have been struck.
 دوگلمش اييسه لر *dogilmish isehler*, if they have been struck.

Preterpluperfect Tense.

- SING. د وگلسیدیم *dogılşidım*, if I had been struck.
 د وگلسیدک *dogılşidun*, if thou hadst been struck.
 د وگلسیدی *dogılşidi*, if he had been struck.
- PLUR. د وگلسیدک *dogılşiduk*, if we had been struck.
 د وگلسیدگیز *dogılşidunuz*, if you had been struck.
 د وگلسیدیلر *dogılşidiler*, if they had been struck.

Second Preterpluperfect Tense.

- SING. د وگلمیش اولسیدیم *dogılmish olşidım*, if I had been struck.
 د وگلمیش اولسیدک *dogılmish olşidun*, if thou hadst been struck.
 د وگلمیش اولسیدی *dogılmish olşidi*, if he had been struck.
- PLUR. د وگلمیش اولسیدک *dogılmish olşiduk*, if we had been struck.
 د وگلمیش اولسیدگیز *dogılmish olşidunuz*, if you had been struck.
 د وگلمیش اولسیدیلر *dogılmish olşidiler*, if they had been struck.

Future Tense.

- SING. د وگلدگهک ایسم *dogıldgeķ işem*, if I shall be struck.
 د وگلدگهک ایستک *dogıldgeķ işen*, if thou shalt be struck.
 د وگلدگهک ایسه *dogıldgeķ işeh*, if he shall be struck.
- PLUR. د وگلدگهک ایسک *dogılgeķ işek*, if we shall be struck.
 د وگلدگهک ایسگیز *dogıldgeķ işeniz*, if you shall be struck.
 د وگلدگهک ایسهلر *dogıldgeķ işeh ler*, if they shall be struck.

Second or Preterital Future.

- SING. د وگلمیش اولورسوم *dogılmish olurşam*, if I shall have been struck.
 د وگلمیش اولورستک *dogılmish olurşanı*, if thou shalt have been struck.
 د وگلمیش اولورسه *dogılmish olurşah*, if he shall have been struck.
- PLUR. د وگلمیش اولورسوک *dogılmish olurşak*, if we shall have been struck.
 د وگلمیش اولورسگیز *dogılmish olurşanıuz*, if you shall have been struck.
 د وگلمیش اولورسهلر *dogılmish olurşahler*, if they shall have been struck.

INFINITIVE MOOD.

Present Tense.

دوگلمک *dogilmek*, to be struck.

Preterite.

دوگلمیش اولیق *dogilmish olmak*, to have been struck.

Preterpluperfect Tense.

دوگلدکن اول *dogildukten ewvel*, }
دوگلمیزدن اول *dogilmexden ewvel*, } to have been struck (formerly).

Second Preterpluperfect Tense.

دوگلدکن صکره *dogildukten soñrah*, to have been struck, after having been struck.

Future Tense.

دوگلیچک اولیق *dogildgik olmak*, to be about to be struck.

PARTICIPLES.

Present (Indeclinable).

دوگلی or }
دوگلیور } *dogilur*, being struck.

Preterite (Indeclinable).

دوگلمیش *dogilmish*, having been struck.

Present (Declinable).

دوگلیون *dogilun*, being struck.

Preterite (Declinable).

دوگلدک *dogilduk*, having been struck.

Future.

دوگلیسر *dogiliser*, or }
دوگلیچک *dogildgik*, } about being struck.

دوگلیملو *dogilmelu*, or } obliged to be about
دوگلیملو *dogilehmelu*, } to be struck.

GERUNDS.

دوگلیرکن *dogilurken*, in being struck.

دوگلیوب *dogilup*, in being struck, having been struck.

دوگلهرک *dogilehrek*, in being struck, (continuing) while being struck.

دوگلیندجه *dogilindgeh*, or }
دوگلدکچه *dogilduktcheh*, } in being struck, until as far or as long as.

دوگلمکده *dogilmekteh*, }
دوگلدکده *dogilduktteh*, } in being struck, until &c.
دوگلمگیله *dogilmegileh*, }

دوگلیچک *dogildgik*, after having been struck, after being struck.

دوگلمجه *dogilmegeh*, }
دوگلمک ایچون *dogilmek itchiun*, } to be struck, through or on account of being struck.

OF DERIVATION AND COMPOSITION.

THE Turkish Nouns are of two kinds, Primitives and Derivatives. The Primitive Nouns, *غير مشتق*, are radicals, not being derived from other words; as, *گولگ* *gölük*, "heaven;" *آت* *āt*, "a horse;" *بالتق* *balık*, "a fish;" *ارسلان* *arşlan*, "a lion." The Derivative Nouns, *مشتق*, are such as derive their origin from other Parts of Speech; and of these it is our present object to treat.

NOMINAL DERIVATION.

Names of Agents, *اسم فاعل*, are formed from Verbs, by changing the Infinitive Termination of *مک* *mek* or *مق* *mak* into *يدجي* *idgi* or *جي* *dgi*; as, *بقيجي* *bakidgi*, "a spectator," from *بقتق* *bakmak*, "to look;" *ايرلايدجي* *irlaidgi*, "a singer," from *ايرلامق* *irlamak*, "to sing;" *دلندجي* *dilendgi*, "a beggar," from *دلنمک* *dilenmek*, "to beg."

دخي شكر و ثنا الله مخصوص صدر عالمي بسليجي وماكيدر

"The highest praise and thanksgiving are due to God, *the nourisher* of his creatures, and who is Lord."

Names of Agents are formed from Nouns by adding *جي* *dgi* or *چي* *tchi*; as, *قپوجي* *kapudgi*, "a door-keeper," from *قپو* *kapu*, "a door;" *طاشچي* *tashichi*, "a stone-mason," from *طاش* *tash*, "a stone."

The Turks also employ the Persian mode of forming Agents from Nouns, by adding *گار* *gar*, *گر* *ger*, *دار* *dar*, or *بان* *ban*; as, *گناهگار* *giunah gar*, "a sinner;" from *گناه* *giunah*, "a sin;" *کفشگر* *kifeshger*, "a shoemaker," from *کفش* *kifesh*, "a shoe;" *امکدار* *emekdar*, "a labourer," from *امک* *emek*, "labour;" *شتر بان* *shuter ban*, "a camel-driver," from *شتر* *shuter*, "a camel."

The Noun of Action, *اسم مصدر*, is formed from the Verb, by changing the Infinitive *مک* *mek* or *مق* *mak* into *يش* *ish*, *ش* *ish*, *م* *um*, *ه* *eh*, or *گو* *gu*; as, *ايرلايش* *irlaish*, "a song," from *ايرلامق* *irlamak*, "to sing;" *اگليش* *iglish*, "a groan," from *اگلمک* *iglemek*, "to groan;" *اتم* *atum*, "a throw," from *اتمق* *atmak*, "to throw;" *بله* *bileh* or *بلگو* *bilgu*, "knowledge," from *بلمک* *bilmek*, "to know."

The Noun of Action is also formed by adding *لک* *lik* to the Infinitives of those Verbs which end in *مک* *mek*, and *لق* *lek* to those which end in *مق* *mak*; as, *دوگمکلک* *dogmeklik*, "the action of striking," "a striking;" *اونتمکلك* *unutmaklek*, "forgetfulness."

The Noun of Passion is formed from the Verb Passive, according to the same rules as the Noun of Action from the Verb Active; as, *دوگلیش dogilish*, "a being struck;" *بلنمغه bilenmegheh*, "a being learned;" *بکلیقلق bakilmaklek*, "a being seen."

The Local Noun, *اسم کثرت*, is formed by adding the particles *لیک lek* or *لیق lek* to the radical; as, *اگنه لیک igineh lek*, "a needle-case," from *اگنه igineh*, "a needle;" *دوگزلق donuzlek*, "a pigstye," from *دوگوز donuz*, "a pig;" *میشه لیک misheh lek*, "a grove of oaks," from *میشه misheh*, "an oak."

The Turks also form the Local Noun after the Persian manner, by the addition of *ستان istan*, *دان dan*, *گاگ gah*, *جا dga*, and *زار zar*; as, *فرنگستان Frankistan*, "the country of the Franks;" *کلبدان kelemdan*, "a pen-case;" *خواب گاه khuab gah*, "a place of sleep," "a bed;" *لاله زار laleh zar*, "a bed of tulips."

حوالی سی سراسر گلستاندر
گلستان جابجا آب رواندر

"This place, on every side of which is a rose-garden,

"Has a running stream flowing through every part."

بر گلزار جنت کردار ویر لاله زار عبرت دار القرار

"A Rose-bed like the Garden of Paradise; and a parterre of Tulips like the abode of Eternity."

The Possessive Noun, *اسم منسوب*, is formed by adding *لو lu* or *لی li*; as, *ماللو mallu*, "possessing riches," "rich," from *مال mal*, "riches;" *کرملو kiremlu*, "endowed with humanity," "humane," from *کرم kirem*; *عقللو akillu*, "possessing reason," "reasonable," from *عقل akil*; *سوللی sulli*, "watery," from *سو su*; *بتاکلی betakli*, "muddy," from *بتاق betak*.

شفقتلو مرحمتلو اولان پادشاهت آدم انجتمکلی آزاوله

"A clement and merciful Monarch will cause pain to but few of his subjects."

The Particles *لو lu* and *لی li* are also added to the Names of Countries, Cities, and Towns, to form their Gentile or Patrial names; as, *استانبوللو İstambollu*, "an inhabitant of Constantinople," "a Constantinopolitan," from *استانبول İstambol*, "Constantinople;" *مصرلی Meserli*, "an Egyptian," from *مصر Meser*, "Egypt;" *بچلو Betchlu*, "an inhabitant of Vienna," from *بچ Betch*, "Vienna;" *پارزلی Parizli*, "a Parisian," from *پارز Pariz*, "Paris."

Possessives are formed from Nouns of Colour, by adding *چرده tcherdeh*, *یغز yaghiz*, *فام fam*, and *گون gun*; as, *بیاض چرده biaze tcherdeh*, "composed of white;" *قره یغز karah*

yaghi, "of a blackish hue;" *zemerd fam*, "of emerald colour;" *gulgun*, "rose-coloured."

The Turks frequently use Possessives formed after the Persian and Arabian manner, by subjoining *şar* سار, *mend* مند or *var* وار, or prefixing *ba* با or *zu* ذو; as, *tashşar* طاشسار, "stony;" *hunermend* هنرمند, "endowed with virtue," "virtuous;" *umidvar* امیدوار, "possessed of hope," "hopeful;" *ba wekar* با وقار, "endowed with majesty;" *zu dgian* ذو دجان, "possessing a soul."

pur پر, "full of," is often used, prefixed to Nouns, giving them the sense of endowment or possession, as in the following lines of *Mesîhi*:

ابر گلزار اوستننه هر صبح گوهر باریکن
نفحهٔ باد سحر پر ناههٔ تاتار یکن

"Every morning, the clouds shed pearls over the rose-beds:"

"The breath of the breeze possesses the scent of the musk-bags of Tatarly."

şahib صاحب and *ehl* اهل are sometimes elegantly used in the same sense; as,

گندي اول دملر که اولوب سبزه لر صاحب فراش
غنچه فكري گلشننگ اولمشدي بغرنده باش

"Those times are passed, in which the plants were sick (possessed of sickness),

"And the rose-bud hung its thoughtful head on its bosom."

صنک بزي که شیرهٔ انگور ايله مست ايز
بز اهل خرابات مي مست الست ايز

"Think not that we are intoxicated with the juice of the grape:

"We are the frequenters of those taverns where we drink the wine of the

"divine covenant."

A great many Turkish Adjectives are formed from Verbs, by changing their Infinitives into *kun* کون, *qun* قون, *ghun* غون, *ko* کو, or *mish* مش; as, *duşkun* دوشکون, "adorned," from *duşmek* دوشمک, "to adorn;" *katchkun* کاتچقون, "fugitive," from *katchmak* کاتچق, "to flee;" *parlaghun* پارلاغون, "shining," from *parlamak* پارلاق, "to shine;" *shishko* شیشکو, "swollen," from *shishmak* شیشیق, "to swell;" *okumish* اوقومش, "learned," from *okumak* اوقومق, "to learn."

Abstracts are made either from Substantives or Adjectives, by adding *lik* لک or *lek* لک;

as, قوللك *kollik*, "slavery," from قول *kol*, "a slave;" بهالولك *behalulik*, "dearness," "scarcity," from بهالو *behalu*, "dear;" بياضلك *biazlek*, "whiteness," from بياض *biaz*, "white."

The Turkish Substantive Diminutive, اسم تصغير, is formed by adding the Particles جك *dgik*, جك *dgek*, چك *tchik* or چق *tchek*, and generally implies endearment as well as diminution; as, باباجق *babadgek*, "a little father;" اناچك *anatchik*, "a little mother;" كتابچق *kitabtchek*, "a little book."

The last letter of the Noun is frequently absorbed in the termination; as, كوپچك *kopedgik*, "a little dog," from كوپك *kopek*.

From these Diminutives are formed others, which serve to lessen the object in a greater degree, by changing the final ك into گ, and ق into غ, and adding ز; as, from ال *el*, "a hand," is formed الجك *eldgik*, "a little hand," and from that الجگز *eldgigez*, "a very little hand;" from قوش *kush*, "a bird," قوشچق *kushdgek*, "a little bird," and قوشچغز *kushdgeghez*, "a very little bird."

The Prepositions نا *na*, بي *bi*, لا *la*, and غير *ghir*, and the Postpositions سز *siz* and دگل *degul*, prefixed or subjoined to Nouns, denote privation or negation; as, نا حق *na hekk*, "without justice," "unjust;" بي چاره *bi tchiareh*, "without remedy," "destitute."

ابواب شهري بسته گوردی متخیر قالدی
زاهد بیچاره کبوتر آواره گبسی قالدی

"The gates of the city he found were closed; a stupor seized him;

"The destitute Monk was like a wandering dove."

چنگلسز *ghir mahud*, "unknown;" غير معهود *ghir mahud*, "unknown;" لا يفهم *la yufhem*, "unintelligible;" لا يفهم *la yufhem*, "thornless," "without spine;" as,

گل چنگلسز محبت انگلسز اولمز

"There is not a rose without a thorn; nor a lover without a rival."

بیلو دگل *billu degul*, "unknown;" as,

گلجی بیلو دگل ایدی

"His being about to come, was unknown."

The Preposition نیم *nim* implies a slighter degree of privation; as, نیم بوخته *nim pokhteh*, "not quite done," "half cooked."

The Particles هم *hem* and تاش *tash*, or داش *dash*, are used to form many elegant compounds, implying association or conjunction, which are of frequent occurrence in Turkish

Poems; as, هېدم *hemdum*, "of the same breath," "a companion;" هېشهەر *hemsheher*, "of the same city," "a fellow-citizen;" هېشهیر *hemshir*, "of the same milk," "a brother;" هېسایه *hemsaieh*, "of the same shade," "a neighbour;" هېسفره *hemsofreh*, "of the same table," "a messmate;" هېسنور *hemşinor*, "a countryman;" خواجه تاش *khoodgiah tash*, "a school-fellow;" دوشک تاش *dushek tash*, "a bedfellow;" ایاقتاش *ayaktash*, and یولداش *yoldash*, "a fellow-traveller;" قرداش *karindash*, "a brother;" سرداش *serrdash*, "an intimate friend," "a confidant:"

هېدم بونور یار و فادار اله گیرمز
پک گزرایست عالی بز یار اله گیرمز

"A companion may be found, but a faithful friend cannot:"

"Should you traverse the whole world, you may not find a friend."

There are certain Particles which are of frequent use in Turkish composition, and which are generally prefixed to the Adjectives to convey an affirmative or determinate sense: of the most common of these the following are Examples:

حاضر <i>ap hazır</i> , "quite prepared."	قوپ کورو <i>kup kuru</i> , "entirely dry."
بون بوش <i>bom bosh</i> , "entirely empty."	بوز بیوک <i>boz biuk</i> , "very large."
دپ دري <i>dip diri</i> , "all alive."	یم یشیل <i>yem ishil</i> , "quite green."
سم سیاه <i>sem siah</i> , "wholly black."	بنک بیاض <i>beni biaz</i> , "quite white."
صپ صاري <i>sap sari</i> , "entirely yellow."	یام یاش <i>yam yash</i> , "very wet."
طوپ تولو <i>top tolu</i> , "quite full."	ماس مایوي <i>mas mauyi</i> , "all blue."
دوز طوغرو <i>doz doghru</i> , "all right."	یاپ یالکز <i>yap yaleniz</i> , "all alone."
کپ کزیل <i>kip kizil</i> , "quite red."	

VERBAL DERIVATION.

There are a great number of Turkish Verbs which are derived from Nouns, by adding to them the Verbal Terminations لیک *lemek*, لایق *lanak*, لئیک *lenmek*, لانیک *lanmak*, and لاشیق *lashmak*; as, مهرلیک *muherlemek*, "to seal," from مهر *muher*, "a seal;" اولامق *avlamak*, "to hunt," from او *aw*, "prey;" فرحلمیک *ferehlemenek*, "to rejoice," from فرح *fereh*, "joy;" آتلمیک *atanmak*, "to ride," from آت *at*, "a horse;" بازارلشیق *bazarlashmak*, "to cheapen," from بازار *bazar*, "a shop or market."

Many Verbs are formed from Turkish, Persian, or Arabic Nouns, by adding to them certain Auxiliary Verbs, of which the most usual are the following ; ایتیک *itmek*, or اتمیک *itmek*, ایلیمک *ilmek*, and قلمیق *kilmak*, “to do,” “to make,” as, تسلییه ایتیک *tesliyeh itmek*, “to console;” ثابت ایلیمک *sabit ilmek*, “to affirm;” سپر قلمیق *şiper kilmak*, “to shield.”

The following Verbs are also much used in this kind of composition ; بیورمق *biurmak*, “to command;” as, رعایت بیورمق *riaiet biurmak*, “to honour.”

بولمق *bulmak*, “to find;” as, قولایینی بولمق *kolaini bulmak*, “to find opportunity;” ظفر بولمق *zuffer bulmak*, “to conquer;” استیلا بولمق *iştıla bulmak*, “to overcome,” “prevail;” وجود بولمق *vudgiud bulmak*, “to find existence,” “to exist.”

راست گلیمک *gelmek*, “to come;” as, واز گلیمک *vaz gelmek*, “to desist;” راسه گلیمک *rast gelmek*, “to meet;” وجوده گلیمک *vudgiudeh gelmek*, “to be born.”
گوسترمک *gustermek*, “to shew;” as, ائتفات گوسترمک *iltifat gustermek*, “to shew regard for.”

گوتک ییمک *imek*, “to eat;” as, غم ییمک *gham imek*, “to grieve,” “to eat grief;” گوتک ییمک *giotek imek*, “to be beaten,” “to eat a rod.”

چکمک *tchikmek*, “to draw;” as, ثقلت چکمک *siklet tchikmek*, “to be troubled;” اد چکمک *ad tchikmek*, “to traduce.”

گورمک *gurmek*, “to see;” as, رعایت گورمک *riaiet gurmek*, “to receive honour;” ایلک گورمک *ilik gurmek*, “to receive a benefit.”

بلمک *bilmek*, “to know;” as, فالی بلمک *fali bilmek*, “to divine;” ایده بلمک *ideh bilmek*, “to be able to do.”

قومق *komak*, “to put,” “place;” as, سپر قومق *şiper komak*, “to place a shield in opposition,” “to oppose;” اچماز قومق *atchmaz komak*, “to use deceit,” “to dissimulate.”

ویرمک *virnek*, “to give;” as, جان ویرمک *dgian virnek*, “to set one’s mind on any thing;” ال انه ویرمک *el eleh virnek*, “to shake hands;” جواب ویرمک *dgiuab virnek*, “to reply;” شریف ویرمک *sherif virnek*, “to ennoble.”

المق *almak*, “to receive,” “take;” as, چاشنی المق *tchashni almak*, “to taste;” گروالمق *guru almak*, “to resume;” چوغالمق *tchioghalmak*, “to multiply,” “increase,” (from چوق much.)

چالمق *tchialmak*, “to strike,” “beat;” as, چنگ حالمق *tcheng tchialmak*, “to sound the harp;” نوبت چالمق *nubet tchialmak*, “to relieve guard (by beating of drums).”

There are a great number of Derivatives formed by compounding two Verbs together, changing the Infinitive Termination of the first Verb into ي or و; as, from اَلتِّق *almak*, "to receive," and قَوَّمَق *komak*, "to put," is formed اَلتِّقَوَّمَق *alikomak*, "to retain;" from قَوَّيَمَق *koimak*, "to leave," and وَيَرَمَق *virmeḳ*, "to give," is formed قَوَّيَوَّيَرَمَق *koivirmeḳ*, "to dismiss;" from بَوَلِّق *bulmak*, "to find," and وَيَرَمَق *virmeḳ*, "to give," is formed بَوَلِّوَيَرَمَق *bulivirmeḳ*, or بَوَلِّوَيَرَمَق *buluvirmeḳ*, "to procure."

The Auxiliary Verb اَوَّلِّق *ôlmak*, with its Passive اَوَّلِّق *ôlunmak*, is also of frequent use in the composition of Turkish Verbs formed from the Persian and Arabic; as, نَظَرَ اَوَّلِّق *naẓir ôlmak*, "to look;" حَاضِرًا اَوَّلِّق *hazir ôlmak*, "to be prepared;" اَوَّلِّق *gushadeh ôlmak*, "to be opened;" مَقْتُلًا اَوَّلِّق *maktul ôlmak*, and قَتْلًا اَوَّلِّق *katil ôlunmak*, "to be killed;" مَبْدُلًا اَوَّلِّق *mubdil ôlmak*, and تَبْدِيلًا اَوَّلِّق *tebdil ôlunmak*, "to be changed."

The writings of the Turkish Authors abound in Compound Epithets, which give a grace and elegance to their sentences, hardly conceivable by a person unacquainted with the beauties of Turkish Literature; and the ease with which these Compounds may be multiplied allows free scope for variety and originality. The Turks are very fond of using the Persian Compounds, and often fill a *distich* entirely with them; and in the Turkish Compound Epithets it is usual to find one of the words borrowed from that language; so that to comprehend the full force and expression of the Turkish Poets, it is necessary to have some knowledge of the Persian Language*. The modes of forming these Compounds are three: First, The union of Two Substantives; Secondly, the Conjunction of an Adjective and a Noun; and Thirdly, The prefixing a Noun to a Participle. The following Examples will serve to shew the manner of formation.

TWO SUBSTANTIVES.

غُنْجِيَّة لَب *ghuntcheh leb*, rose-bud lipped—with lips like rose buds.

شَكْر لَب *sheker leb*, sugar-lipped—with lips like sugar.

سَمَن تَن *semen ten*, jasmine-bodied.

زَهْرَةَ جَبِين *zuhereh dgebin*, with a face like Venus.

* I would recommend to the Student the perusal of Sir William Jones's Grammar of that Language, edited by Professor Lee, 9th Ed. Lond. 1829.

- یوز سوی *yuz sui*, with a face as clear as water, *i.e.* innocent.
- یوز اقلغی *yuz aqlighi*, white faced, *i.e.* glorious.
- پری یوزلو *peri yuzlu*,
 پری پیکر *peri peiker*,
 پری روی *peri rui*, } angel-faced, with a face like an angel, angelic.
- عنبر بوی *amber bui*, with a scent like ambergris.
- لعل لب *lael leb*, ruby-lipped.
- ماه سیما *mah sima*, with a face like the moon.
- مشکبوی *mushkbui*, with a scent like musk.
- پری رخ *peri rukh*, with the cheeks of an angel.
- گل روی *gul rui*, with a rosy face.
- سرو ناز *serv naz*, pleasant as the cypress.
- فلک رفعت *filek rifaet*, of heavenly height.
- گل یوزلو *gul yuzlu*, rosy-faced.
- اسکندر سطوت *ishkender setuat*, with the majesty of Alexander.
- یوسف جمال *yusuf dgemal*, with the beauty of Joseph.
- رویین تن *ruyin ten*, brazen-bodied.
- پری وش *peri vesh*, like an angel, angelic.
- عنبر شمیم *amber shemim*, scented with ambergris.
- سیندر *semember*, jasmine-breasted, with a bosom like jasmine.
- گلعدار *gulezar*, rosy-cheeked, with cheeks like roses.
- دل تابناک *dil tabnak*, with an inflamed heart.
- شیر گوئللو *shir gonullu*, lion-hearted.
- گلزار بوی *gulzar bui*, with the scent of a rose-garden.
- سرو بالا *serv bala*, with a form like the cypress-tree.
- دل تنک *dil tenk*, of an afflicted heart, of a broken heart.
- دل خراش *dil khirash*, of a wounded heart.
- سرو کدّ *serv kedd*, cypress-formed.
- یاقوت لب *yakut leb*, ruby-lipped.
- سینه چاک *sineh tehak*, of a wounded breast.

ADJECTIVE AND NOUN.

- خوش خوي *khosh khui*, of a sweet temper.
 خوش گوي *kosh gui*, of a sweet voice—talking or singing sweetly.
 خوش الحان *khosh elhan*, with sweet notes.
 نيك فعال *nik fi'al*, of good deeds—benevolent.
 بدبخت *bad bakht*, of a bad fate—unfortunate.
 تيز فهم *tiz fehem*, of a sharp understanding—ingenious.
 تيز چشم *tiz tcheshem*, sharp-sighted.
 ايكي يوزلو *iki yuzlu*, of two faces, } deceitful.
 ايكي رنگ *iki reng*, of two colours, }
 خوب روي *khub rui*, of a beautiful countenance.
 سياه چشم *siyah tcheshem*, black-eyed.
 زيبا روي *ziba rui*, with a beautiful face.
 شيرين زبان *sherin zaban*, sweet tongues.
 شيرين دهن *shirin dehan*, sweet-lipped—with a sweet mouth.
 شيرين كلام *shirin kelam*, of sweet words or speech.
 شريفكار *shirinkar*, with gentle manners.
 خونين دل *khonin dil*, of a bleeding heart.
 گونگلو *fannish gonullu*, } of a broken heart.
 شكسته دل *shekesteh dil*, }
 تشنه دل *teshneh dil*, of a thirsty heart—avaricious.
 گوزل يوزلو *guzel yuzlu*, of a beautiful face.
 اق صقاللو *ak sakallu*, of a white beard, } aged.
 سفيد ريس *şifid reis*, of a white head, }
 طنلو ديلو *datlu dillu*, sweet-tongued—a narrator of tales, orator.
 سبکپاي *şebukpai*, of a wavering foot—inconstant, unstable.
 خوب آواز *khub āvaz*, with a pleasing voice.
 خوش رفتار *khosh reftar*, walking gracefully.
 طنلو دهن *datlu dehan*, with a sweet mouth.
 گوزل سينه *guzel şineh*, with a beautiful breast.
 کوتاه آستين *kutah aşitin*, short of sleeve, *i. e.* a thief.

NOUN AND PARTICIPLE.

- گل افشان *gul efshan*, scattering roses.
 خون افشان *khun efshan*, dropping blood.
 جوهر افشان *dguhar efshan*, scattering jewels.
 سیم افشان *sim efshan*, silver-shedding—an epithet applied to the blossoms of the almond-tree; as in the following elegant verses :

دگلّه بلبل قصه سن کم گلدی ایام بهار اولدی سیم افشان اڭا ازهار بادام بهار
 قوردی هربر باغده هنگامه هنگام بهار عیش ونوش ایت کم گچر قالمز بوایام بهار

“ Listen to the tale of the Nightingale : the Vernal Season approaches ;

“ The Spring has spread a bower of joy in every grove

“ Where the *almond-tree sheds its silver blossoms*.

“ Be cheerful, be full of mirth : for the Spring passes soon away ; it will not last.”

- خوش خوار *khosh khuar*, sweet-tasting.
 غم خوار *gham khuar*, tasting misfortune—unfortunate.
 دل آزار *dil āzar*, afflicting the heart.
 جان آزار *dgian āzar*, afflicting the soul.
 تاب افگن *tab afgan*, } darting flames.
 زبان افگن *zaban afgan*, }
 ستم امیز *šitem amiž*, casting reproach, threatening.
 ستم دیده *šitem dideh*, seeing (*i. e.* receiving) injuries.
 دلفروز *dilfruz*, heart-enlightening, inflaming.
 دلستان *dilšitan*, heart-enslaving.
 دلدار *dildar*, heart-conquering.
 دشمن شکن *dushman shiken*, overthrowing enemies.
 تخت نشین *takht nishin*, sitting on a throne.
 ضیا پاش *ziya pash*, casting or scattering light, illuminating.
 خود آینه *khod āyendeh*, self-existent—an epithet applied to God.
 صحرا نشین *sehra nishin*, sitting in a desert—a Hermit.
 عنبر آگین *amber āgin*, full of ambergris.
 جهاندار *dgehan dar*, possessing the world.
 ریشه دار *risheh dar*, receiving a wound.

سرافراز *ser afraz*, head exalting.
 جهان افروز *dgehan afrož*, enlightening the world.
 آزار رسان *āzar rešan*, causing affliction.
 شهر آشوب *sheher ashub*, disturbing the city.
 هر جانب فروزان *her dganeb firužan*, illuminating every place.

روان هرچشمه سي چون آب حيوان
 چراغ لاله هر جانب فروزان

“ A stream, like the fountain of life, flowed throughout ;
 “ The lamp of the tulip illuminating every part.”

مار گزیده *mar gežideh*, serpent-bitten.
 جهان دیده *dgehan dideh*, seeing the world—a traveller.
 امور دیده *umur dideh*, transacting business, experienced.
 عطریبیز *aḡar biž*, shedding perfume.
 گل چین *gul tchin*, gathering roses.
 تیرانداز *tir endaz*, shooting arrows.
 ضیا پذیر *ziya pezir*, receiving light.
 جان بخش *dgian bakhsh*, restoring life.

حوالی بصره ده بر جزیره واردي بغایت خوش هوا اول جزیره ده بر همیشه واردي پر لطافت
 و صفای لطیف چشمه سارلري هر طرفدن روان و نسایم جان بخشي هر جهندن وزان انوان از هارنه
 هر جانبي ملون انواع اشجارنه هر کناري مزین

“ Not far distant from Basra was an Island, fanned by the sweetest air ; and in this Island
 “ was a wood, full of beauty and delight. Pleasant fountains flowed through every spot ; and
 “ life-restoring zephyrs breathed in every part. The many-coloured flowers displayed their
 “ tints on every side, and various trees adorned each border.”

OF ADVERBS.

THE Turks frequently use the Adjectives as Adverbs; as, خوش *khosh*, "handsomely;" گوزل *guzel*, "beautifully;" ايو *éü*, "well."

Substantives are made Adverbs by the addition of the Particles ايله *ileh*, يله *ileh*, ل *ileh* or اوزره *üzreh*; as, ايله ديلگه *dililigileh* or ديلگيله *dililigileh*, "foolishly;" رعايتله *riayetileh*, "honourably;" اوزره دوستلق *doştlık üzreh*, "friendly."

الهي عدل و دادين دايمله
سرير سلطنتده قايم ايله

"O Heaven! let justice and equity be continually with him!

"Let him be firmly fixed in his kingdom!"

Adverbs are also formed, after the Persian manner, by adding آنه *āneh* or يانه *yaneh*; as, دوستانه *doştaneh*, "friendly;" بابايانه *babayaneh*, "fatherly."

جنبشلي مردانه و حرکتلي پهلوانانه

"They moved and acted courageously and heroically."

THE FOLLOWING ARE THE MOST USUAL TURKISH ADVERBS.

ADVERBS OF PLACE.

قني <i>kani</i> ,	} where.
قنيا <i>kania</i> ,	
قنده <i>kandah</i> ,	
نره يه <i>nerē yeh</i> ,	whither.
نه اراده <i>neh aradeh</i> ,	} in what place.
نه يرده <i>neh yerdeh</i> ,	
نه مهلهده <i>neh mehēdeh</i> ,	
بوراده <i>buradeh</i> ,	} here.
بونده <i>bunde</i> ,	
شونده <i>shunde</i> ,	
انده <i>andeh</i> ,	there.
بروده <i>berudeh</i> ,	on this side.
اوتده <i>ôtehdeh</i> ,	on that side.
هريرده <i>her yerdeh</i> ,	every where.
هيچ بيريرده <i>hiç bir yerdeh</i> ,	no where.
صاغده <i>saghdeh</i> ,	to the right.

صولده <i>soldeh</i> ,	to the left.
اچرده <i>itche</i> ,	within.
دشرده <i>dishardeh</i> ,	without.
يوقريده <i>yokarideh</i> ,	above.
اشغيدده <i>ashaghideh</i> ,	below.
يقينده <i>yakindeh</i> ,	nigh.
اراقده <i>irakdeh</i> ,	} far off.
اوزاقده <i>üzakdeh</i> ,	
اطرافده <i>atrafdeh</i> ,	round about.
بوندن <i>bundan</i> ,	} hence.
بورادن <i>buraden</i> ,	
اندن <i>andan</i> ,	} thence.
اوليردن <i>ölyerdan</i> ,	
قندن <i>kandan</i> ,	} whence.
نه ارادن <i>neh araden</i> ,	
يوقريدن <i>yokariden</i> ,	from above.

ADVERBS OF TIME.

کچان	<i>katchan</i> , when.
نه زمان	<i>neh zeman</i> , at what time.
شیدی	<i>shimdi</i> , now.
دمین	<i>demin</i> , just before, lately.
هنوز	<i>henuz</i> , just now.
في الحال	<i>fi'hal</i> , immediately, forthwith.
تیز	<i>tiż</i> , quickly.
یغینده	<i>yakindeh</i> , lately.
یغینلرده	<i>yakinlerdeh</i> , nearest, lastly.
چوقدن	<i>tchiokdan</i> , formerly.
بولدر	<i>bolder</i> , last year.
کچن ییل	<i>getchen yil</i> , the year past.
اوته کی ییل	<i>ôteh ki yil</i> , the year before last.
دون	<i>dun</i> , yesterday.
بوگون	<i>bugun</i> , to-day.
بو گئیجه	<i>bu gidgeh</i> , to-night.
دون گئیجه	<i>dun gidgeh</i> , last night.
یارین	<i>yarın</i> , to-morrow.
صباح	<i>şebaḥ</i> , the morning.
اکشام	<i>aksham</i> , the evening.
هرگون	<i>her gun</i> , every day.
گوندز	<i>gunduz</i> , in the day-time.
دایما	<i>daima</i> , always, continually.
هر زمان	<i>her zeman</i> , every time.
گچینلرده	<i>getchinlerdeh</i> , formerly.
گچین زمانده	<i>getchin zemandeh</i> , heretofore.
گاهچه بر	<i>giahetchah bir</i> , sometimes.
براز	<i>biraz</i> , a little while.
برازدن	<i>birazden</i> , a little after.
ارکن	<i>erken</i> , in time.
گچ	<i>getch</i> , slowly, late.

تا	<i>ta</i> , as long as.
اصلاً	<i>asla</i> ,
هیچ	<i>hitch</i> ,
ابداً	<i>abedā</i> ,
نیچه بر	<i>nitcheh bir</i> , how long.
گه گه	<i>gehkeh</i> , while.
بو ائذده	<i>bu esnadeh</i> , in the mean time.
مقدم	<i>mukaddem</i> , before.
چون	<i>tchun</i> , when.
صکره	<i>şonrah</i> , after.
اڭ صکره	<i>añ şonrah</i> , at last.
اڭسز	<i>añsüz</i> , immediately.
صتچه	<i>siktcheh</i> , often, frequently.
یازین	<i>yazın</i> , during the summer.
قیشین	<i>kishin</i> , during the winter.
اولین	<i>óilin</i> , at noon.

OF NUMBER AND QUANTITY.

برکرة	<i>bir kerreh</i> , once, once upon a time.
چوق کرة	<i>tchiok kerreh</i> , many times.
وافراً	<i>wafirā</i> , abundantly.
سیرک	<i>şirek</i> , rarely.
گیرو	<i>giru</i> ,
ینه	<i>yineh</i> ,
گینه	<i>gineh</i> ,
تکرار	<i>tikrar</i> ,
یغیدن	<i>yeñiden</i> , over again, afresh.
صتچه	<i>siktcheh</i> , frequently.
پک	<i>pek</i> ,
کتی	<i>keti</i> ,
اڭ	<i>añ</i> ,
اڭن	<i>iñen</i> ,

بر دخي *bir dakhi*, once more.
 اكسك *eksik*, less.
 غايتله *ghaietileh*, } extremely,
 زياده سيله *ziadehsileh*, } very much.
 حد دن زياده *hadden ziadeh*, } excessively,
 افراطيله *ifratileh*, } enormously.

ADVERBS OF ORDER.

اولا *ewelā (ewelan)* }
 ابتدا *iptidā*, } firstly.
 مقدما *mukeddemā*, }
 اولده *ewveldeh*, in the first place.
 عاقبتا *aekebetā*, finally.
 نوبتيله *nubetileh*, } alternately.
 نوبتا *nubeta*, }
 صرايله *sarahileh*, { in regular order,
 following.

OF EVENT.

قضايله *kezaileh*, by chance.
 خطايله *khetāileh*, involuntarily, by mistake.
 اتفاق *ittifak*, by chance.

OF SIMILITUDE.

نته *niteh*, }
 نيجه *nidgeh*, } the same as, like,
 گيبي *gibi*, } as though.
 سانكه *sankeh*, }
 چون *tchun*, so.
 انجيلين *andgelin*, }
 بونجيلين *bundgelin*, } in the same manner.

OF INTERROGATION.

نه *neh*, What? Who? How?
 نيچون *nitchun*, Why? Wherefore?
 نه سبب *neh sebeb*, From what cause?
 نيجه *nidgeh*, How?
 قانچ *katch*, How many?
 نكدار *nekadar*, How much?
 نه شكل *neh shekil*, What kind?
 مي *mi*, Whether? If?
 اويله مي *ōileh mi*, Indeed?

OF ANSWERING.

اوت *evet*, }
 اود *eved*, } yes.
 بلي *beli*, }
 بس *beş*, }
 اويله در *ōileh dur*, it is so.
 يوق *yok*, }
 دگل *degul*, } no; not so.
 خير *khir*, it is not so.
 هيچ *hitch*, }
 لا *la*, } not.
 ظاهر *zahir*, certainly, clearly.
 شهبه سز *shubbeh şiz*, without doubt.
 هرگز *her gız*, }
 اصلا *asla*, } never, by no means.
 گرچه *gertcheh*, }
 حقيقه *hakikat*, } truly, verily.
 صحيح *sahih*, }
 مقرر *mukarar*, seriously, decidedly.
 تحقيق *tahkik*, certainly.
 حقيقتده *hakiketteh*, in truth.

نه *neh*, not, nor, neither.
 هیچ *hitch bir*, no one.
 گوجه *gulgileh*, scarcely.
 یالان *yalan*, falsely.

ADVERBS OF SHEWING.

ایشته *ışteh*, }
 اوشته *ôshteh*, } Look! Behold!
 ما *ma*, Look!

OF WISHING.

الله ویره *Allah wîreh*, Would to God!
 کشکه *kiashkeh*, }
 بولایکی *bulaiķi*, } I wish, O that!
 نولایدی *nolaidi*, }
 انشاء الله *insha Allah*, Please God!

OF EXHORTING.

دی اییدی *di imdi*, Well done! Courage!
 دی *di*, Bravo!
 ایا *aya*, Proceed; Go on!
 تیز اول *tiż ol*, Quick then!
 افرین *aferin*, Excellent! Well done!

OF DOUBTING.

مگر *meger*, if, but, perhaps.
 یوخسه *yokhsah*, if not.

بلکه *belkeh*, }
 شایدکه *shaidkeh*, } perchance, perhaps,
 مبادا *mabadah*, lest. } may be.

OF CONGREGATING.

بله *bileh*, together.
 بیربرایله *birbirileh*, one with another.
 براوغوردن *bir ôghurdan*, }
 } all in a body,
 } all together.
 جمهورایله *dgumhur ileh*, }
 } from man to man,
 } throughout.
 باشقه *bashkeh*, separately.
 بیرطرف *bir taraf*, 'on one side, afar off.
 ایرو *airu*, apart.
 تنها *tenha*, privately.

OF SWEARING.

والله *wallahi*, By God!
 باشم ایچون *basham itchiun*, By my head!
 جهنمه *dgehenemeh*, To Hell!

OF FORBIDDING.

حاشا *hasha*, Far be it! Forbid it!
 صقن *sakin*, Take care!
 وای باشک *wai bashui*, Woe be to you!
 اتمه ها *itmeh ha*, Do it not!

Gentile Adverbs are formed from the names of countries or nations, by adding *جه dgeh*, *چه tcheh*, or *نجه indgeh*; as, from *نجه Nemtcheh*, "Germany;" *جه nemtcheh dgi*, "after the German manner," "Germanicè;" from *ترک Turk*, *ترکجه Turk tcheh*, "à la Turque;" so, *عثمانلی عادتینجه Osmanli aedetindgeh*, "according to the Ottoman custom."

OF PREPOSITIONS AND POSTPOSITIONS.

THE Turks have no Prepositions, properly so called; the Particles, answering to those Parts of Speech in our language, being subjoined, and not prefixed. The Persian Prepositions are, however, frequently used by the Turks; of which the following are of most usual occurrence.

از *az*, from.
 پس *pes*, after.
 ب or به *beh*, in.
 با *ba*, with.
 در *der*, in.
 زیر *zir*, under,
 سوی *sui*, towards.

میان *mian*, between.
 پیش *pish*, before.
 بی *bi*, without.
 ابر *aber*, upon.
 فرون *firud*, beneath.
 زبر *zeber*, above.
 نزد *nazd*, near.

The Turkish Postpositions are of two kinds, Declinable and Indeclinable. The following are the Postpositions admitting of Possessive Affixes and Declension.

ارا *ara*, between.
 ارد *ard*, behind.
 اورتا *ortah*, between, in the midst.
 ایلرو *ilru*, before.
 اشاغي *ashaghi*, } beneath.
 اشاغه *ashagheh*, }
 الت *alt*, under.
 اچيرو *itcheru*, within.
 بين *bin*, among.
 اوزره *uzreh*, upon, above.
 چوره *chureh*, round about.
 غيري *ghiri*, besides.

يان *yan*, near.
 ديب *dip*, below, beneath.
 طشره *dishrah*, without, beyond.
 يوقرو *yokaru* above.
 قارشو *karshu*, against.
 طرف *taraf*, } beside, near.
 قات *kat*, }
 اچ *itch*, in.
 اوتة يفته *otah yakah*, over, beyond, on the
 other side.
 برويفته *beru yakah*, on this side
 اول *on*, before.

The Postpositions ایلرو *ilru*, اشاغي *ashaghi*, ایچرو *itchru*, اوزره *üzreh*, غیری *ghiri*, طشره *dishrah*, یوقرو *yokaru*, and قرشو *karshu*, are also frequently used as Indeclinables, without Affixes or Cases ; as,

جميع کتابلرینی بریره جمع ایدوب برمغاره ایچنده وضع ایدوب طلسم ایلمش و اوزرینه وکل قویوب ییلده بر اچمتق اوزره قرار ویرمش

“The whole of his Books, being collected together, were put into a Cave constructed by Talismanic art; and over which he placed Guardian Demons, having given orders for its being “opened once a-year.”

The Postposition اوزره *üzreh*, when used indeclinably, governs the Nominative Case ; as, باش اوزره *bash üzreh*, “upon the head;” اوزره عادت *aedet üzreh*, “according to custom.” قرشو *karshu* governs the Dative Case ; as, قلعه یه قرشو *kelaeh yeh karshu*, “against the castle.” The other Postpositions govern the Ablative Case ; as, ایلرو سندن *şenden ilru*, “before thee;” اشاغي شهردن *sheherden ashaghi*, “beneath the city;” ایچرو قپودن *kapuden itchru*, “within the gate.”

The Indeclinable Postpositions, and the Cases they govern, are as follow :

NOMINATIVE CASE.

ده <i>deh</i> , in.	} across, beyond.
دن <i>den</i> , from.	
ایله <i>ileh</i> , with.	
سز <i>şiz</i> , without.	
جیلین <i>dgelin</i> , like, in the same manner.	
ایچره <i>itchreh</i> , in.	
	اشوری <i>ashuri</i> ,
	اشره <i>ashreh</i> ,
	گیبی <i>gibi</i> , as, like.
	ایچون <i>itchiun</i> , for, on account of.
	جه <i>dgeh</i> , in, according to.

ایله *ileh*, گیبی *gibi*, and ایچون *itchiun*, when joined to Pronouns, sometimes take the Genitive Case ; as, انک ایله *anun ileh*, “with him;” نه نک گیبی *neh nun gibi*, “in what manner;” “like what?” کیمین ایچون *kimin itchiun*, “on account of whom?”

DATIVE CASE.

دک <i>dek</i> ,	} until, as far as.	طوغرو <i>doghru</i> , towards.
دگیبن <i>degin</i> ,		یقین <i>yakin</i> ,
مقابل <i>mukabil</i> , against.		kerib,
گوره <i>goreh</i> , like, according to.		} nigh, near.

ABLATIVE CASE.

اوترو *ôteru*, }
 اوتري *ôteri*, } on account of.
 يئا *yana*, towards, to.
 خالي *khalî*, without, void of.
 اول *evvel*, before.

صغرة *sonrah*, after.
 اوتہ *ôteh*, beyond, across.
 برو *beru*, on this side.
 اوگدين *ôndin*, before.
 مقدم *mukaddem*, formerly.

The Interrogative Postposition مي *mi*, "if?" "whether?" may be used after any of the Parts of Speech, and with any case; as, هوا صوق ميدر *hawa şuk midur*, "Is the air cold?" اوتھي ياندي *evuimi yandi*, "Is it thy house which is burnt?" In the Second Persons Singular and Plural of the Indicative Present of Verbs, مي *mi* is put before the last syllable; as, دوگر ميسن *dogurmişen*, "Dost thou strike?" دوگر ميسز *dogurmişiz*, "Do you strike?" In most other Tenses it follows the Verb; as, دوگدگھي *dogduñmi*, "Hast thou struck?"

CONJUNCTIONS.

و *ve*, and.
 ده *deh*, and, likewise.
 حتي *hatti*, so, also.
 اگر *eger*, if.
 مگر *meger*, but, except.
 گرك *gerek*, }
 گاه *giah*, } whether, either, or.
 بله *bileh*, also, not alone.
 گرتچه *gertcheh*, }
 اگرتچه *egertcheh*, } although.
 تك *tek*, provided that.
 كه *keh*, since, for.
 بويله *buileh*, }
 شويله *shuileh*, } so, thus.
 استر *ister*, or, either.
 دخي *dakhi*, yet, still, also.

انجق *andgak*, but.
 يا *ya*, or.
 ياخود *yakhod*, or, either.
 هم *hem*, also.
 اما *emma*, but.
 لكن *lakın*, nevertheless, notwithstanding.
 گند *gineh*, still, even.
 پس *peş*, then, now, but.
 تا *ta*, since that.
 زيرا *zira*, for, because.
 چون *tchun*, }
 چونكه *tchunkeh*, } since, when.
 يوخسه *yokhsah*, else, save.
 ايله *ileh*, with, and.
 مادامكه *madamkeh*, whilst.
 نه *neh*, neither, nor.

Frequently, instead of repeating the Copulative Conjunction *و*, *ve*, the Preposition *ایله* *ileh* or *دل* *ileh*, "with," is used; as,

خاکه دوشوب، رسته زال و سام
قالدي فلکده بر ايکي قوري نام

"Rustem, and (together with) Zal, and Sam, have fallen to the earth;

"While nothing in the universe remains of them, but an empty name."

If two Verbs are used Conjunctively, the sense of *و* *ve* is frequently expressed by putting the former in the Gerund in *ub*; as, *ياتوب قالقر* *yatub kalkar*, "It fell and rose;" *اوقيوب يازار* *okiub yazar*, "He read and wrote." *ياتور قالقر* *yatur kalkar*, and *اوقور يازار* *okur yazar*, are also used in the same sense.

The Copulative or Disjunctive Conjunctions are seldom used with Numerals; as, *پش بيك ايکي يوز الشمس بش ييل* *besh bin iki yoḡ altnish besh yil*, "five thousand two hundred and sixty-five years;" *اون يگرمي اوتز آدم* *on yegirmi otuz adem*, "ten, twenty, or thirty men."

INTERJECTIONS.

أ *a*, O!
هاي هاي *hai hai*, Alas!
بره *bireh*, Ho!
با *ba*, No!
ايواه *aivah*, Oh!
درين *derigh*, }
درين *derigha*, } Alas!
بهی *behi*, O!
زينهار *zinhar*, Take care!
افرين *aferin*, Well done!
صوله *solah*, Get you gone!
هايده *haidah*, Go on!

ا *ah*, Oh! Ah!
واي *vai*, Woe!
با *ba*, Heigh!
سوسا *suṣa*, Hist! Hush!
مدد *meded*, O help!
اخ *akh*, Oh!
يا *ya*, O! Ho!
بره *bireh*, }
هي *hi*, } Hollo! Ho there!
په *poh*, Fine! Well!
په *poh poh*, Very fine!
في گدر *fi güder*, Get you gone! Away!

OF SYNTAX.

THE Article بر *bir*, though usually prefixed to its Noun, is, in construction, sometimes subjoined to it; the Noun being put either in the Genitive or Ablative Case, and the Article receiving the termination of ي *i* or سي *si*; as, دروېشك بري *Dervishin biri*, "a Dervish;" پادشاهلردن برسي *padshahlerden birisi*, "a King."

روايت ايدر لر كه پادشاهلردن برسي بر زاهده بر كسوت زيبا و خلعت ديبا عطا قلدي
 "It is related, that a King gave a beautiful vest and embroidered robe to a Monk."

When two Substantives come together, the former is put in the Genitive Case; and the latter has ي *i* added to it if ending in a Consonant, or سي *si* if in a Vowel; as, پاشانك اوغلي *Pashanin oghli*, "the son of the Pasha," literally, "of the Pasha the son;" پاشانك باباسي *Pashanin babasi*, "the Pasha's father."

اوتورمشلر رباحين دست بر دست . كلاهن كچ روا اتمش لاله مست
 سزلمش نرگسك چشم سياهي ايدر سز ينه مستانه نگاهي

"The odoriferous Herbs join their hands together;
 "The languid Tulips bend beneath their crowns;
 "The black eyes of the Narcissus shine forth;
 "While you behold them with an inebriated look."

If Declension is required, the Cases are affixed to the latter Substantive; as, پاشانك اوغلينك *Pashanin oghlinin*, "Of the Pasha's son;" پاشانك باباسي يه *Pashanin babasi yeh*, "To the Pasha's father."

If three Substantives come together in the same manner, in addition to the ي *i* or سي *si* of the second Substantive, the sign of the Genitive Case is subjoined; and the third also takes ي *i* or سي *si*; as, پاشانك اوغلينك آتي *Pashanin oghlinin ati*, "the horse of the son of the Pasha;" پاشانك اوغلينك آتليردن *Pashanin oghlinin atleriden*, "from the Pasha's son's horses."

When the sense is indefinite, or the two Substantives relate to the same thing, the former

remains in the Nominative Case; as, پاشا اوغلي *Pasha ôghli*, "the son of a Pasha;" پاشا باباسي *Pasha babasi*, "a Pasha's father;" بچ شهري *Betch sheheri*, "the city of Vienna;" طونا صويي *Tuna suyi*, "the river Danube."

When two Substantives are used, the one expressive of the material of the other, they are either both left in the Nominative, the material Substantive being prefixed like an Adjective; or the former is put in the Ablative Case; as, دمر قپو *demir kapu*, "a gate of iron," "an iron gate;" التون زنجير *altun zəndgir*, "a golden chain;" دمر دن قپو *demirden kapu*, "an iron gate," "a gate made from iron;" التون دن زنجير *altunden zəndgir*, "a chain made of gold."

بر طاغدر ايدرلر که آي انده ييلده بر کره طوغر و اول طاغده بر جزيره واردر نيچه درکلر واردر هر درکلک اوستنده بر التون کوشک واردر ديوروايت اولنور

"It is narrated, that there is a mountain in which the Moon rises but once a-year; and within that mountain is an island: and it is said that there are there a great many high columns, upon each of which is a balcony of gold."

In Compound Nouns, the latter alone is subject to declension; as, غنچه لبليينه *guntcheh leblerineh*, "to her lips like rose-buds," from غنچه لب *ghuntcheh leb*.

The Adjective is usually prefixed to its Substantive, without undergoing any change on account of Gender, Number, or Case; as, ايو آدم *éiu ādem*, "a good man;" ايو آدملرک *éiu ādemlerük*, "of good men;" ايو عورتلر *éiu awretler*, "good women."

The Turks sometimes adopt the Persian mode of subjoining the Adjective to its Substantive, called by the Arabs إضافة لفظية *izāfetun lefziyetun*; in which case, the Substantive either has the letter ي attached, or is read with *esreh*; as, آهوي گوزل *āhui guzel*, "a beautiful fawn;" ييش شرين *imishi sherin*, "sweet fruits."

اختلاف زمانه مختلف انوان درلو اصدادن اولان انواع ميوه هاي شرين اشجاري تزيين ايلمش

"Different sweet fruits, for different seasons, of various colours, and produced from different species, adorned the trees."

When the Adjective is subjoined to its Substantive, the Adjective admits of declension, like a Noun; as, بر شهر عظيمه دخل اولدم *bir sheheri aẓimeh dakhil ôldum*, "I arrived at a great city," instead of بر عظيم شهره دخل اولدم *bir aẓim sheherch dakhil ôldum*.

In comparison, the Adjective is put after the Case it governs ; as, *اندن یگدر andan yegdur*, “better than him;” *ادملرک گوزلی ademleruñ guzeli*, “the handsomest of men.”

شجاعته رستمین اقوا و ساحتده حاطدن اسخا ایدی

“In strength, he surpassed Rustem; and in liberality, he excelled Hatem.”

Adjectives of Number and Quantity are generally joined to Nouns in the Singular Number ; as, *بیٹک آدم bin ādem*, “a thousand men (man);” *اون سکزیل on sekiz yıl*, “eighteen years (year);” *یکي قدح شراب iki kedah sherab*, “two cups (cup) of wine.”

ایکی بیٹک آدم ایله عمر بگی مأمور اتدیلر

“He commanded Omar Beg to go, with two thousand men.”

نه عجبدر که بو نیچه کافر میاننده اق صقائلو کافر یوقدر

“How strange, that, among so many Infidels (Infidel), there is not one with a white beard!”

Adjectives implying plenty or want generally require their Substantives to be in the Ablative Case; as, *میوهدن تولو mivehden dolu*, “full of (from) fruit;” *اکیلدن خالی akilden khali*, “void of knowledge.”

چون صباح اولدی زاهد خلوتی خلعتدن خالی و مرید جدید غایب و ناپدید بولدی

“When morning dawned, the Monk found his cell destitute of his vest, and his new Disciple absent and invisible.”

حاجت hadget, *احتیاج ihtiadg*, and *محتاج muhtadg*, signifying “need” or “necessity,” govern a Dative Case; as, *بهنم اره حاجتم یوقدر benum ireh hadgetim yoktur*, “I have no need of a husband;” *بهنم ماله احتیاجم یوقدر benum maleh ihtiadgim yokdur*, “I have no occasion for riches.”

Adjectives signifying “fit,” “worthy,” “able,” or “becoming;” such as, *لایق laik*, “worthy;” *مستحقq mustehakk*, “deserving;” *طالب talib*, “desirous;” *کادر kadir*, “able;” *موافق muafik*, “fit;” *قابل kabil*, “adapted;” *مناسب munasib*, “suitable;” *واقف wakif*, “versed;” “skilled;” *عاجز aedgi*, “unfit;” “unable;” *حاضر hazir*, “prepared;” *شامل shamil*, “containing;” govern the Dative Case; as, *ذکره لایق zikreh laik*, “worthy to be remembered;” *کته مستحقq kitleh mustehakk*, “worthy of death;” *طالب ilmeh talib*, “desirous of knowledge;” *بر نسه یه کادر bir neşneh yeh kadir*, “equal to any thing;” “fit for any thing;” *قابل eitikadeh kabil*, “adapted for belief;” “credible.”

درگاه دولت پناه خدمتگزار لایق سرو قد و لاله حصار گدروب

“They brought Virgins, tall as the cypresses, beautiful as tulips, worthy of the presence of the asylum of Sovereignty.”

The Turks, when absolute Negation is signified, frequently use a Double Negative; which does not, as in English, destroy itself.

روایت ایدرلر که هندوستانده بر طاغ وار که سوار نگل هیچ بر پیداه بله صعود اتمیش

“It is related, that in Hindostan there is a mountain which neither horseman nor footman has ever ascended.”

The Pronoun *bu* relates to the nearest objects, *shu* to those which are at a greater distance, and *öl* to the most remote.

The Verb is usually preceded by its Nominative Case, with which it agrees in Person, though not always in Number; a Noun in the Plural being frequently joined to a Verb in the Singular, and a Noun in the Singular to a Verb in the Plural; as, *anlar gittiler*, “they came,” for *gittiler*; *bir katch adem vardi*, “some men went.”

قلدي شبنم ينه جوهر دار تبغ بسوسني
زالسار ادي هواي توپله گلشني

“Again the dew glitters on the leaves of the lily, like the sparkling of a bright scymetar :

“The dew-drops fall through the air on the garden of roses.”

بزه پادشاه حضرتلري التفات گوستروب وافر احسن اتديلر

“His Highness the Emperor shewed us honour, and conferred many benefits on us.”

The Third Person Plural of a Verb is frequently used for the Third Person Singular, as a mark of respect or regard; as, *Mohammed Efendi neh biurdilar*? “What has Mohammed Efendi prescribed?”

The First Person Plural is sometimes employed when the speaker or writer alludes to himself, instead of the First Person Singular; as, *Doai khair neh tchiok derde derman bulundughun gurdük*, “I have seen, by devout prayers we find solace for many evils,” instead of *gurdum*.

Active Verbs generally govern the Accusative Case; which, however, if not used in a determinate sense, is the same as the Nominative; as, *آت آت الدم* *āt aldum*, "I have bought a horse;" *بو آتي الدم* *bu āti aldum*, "I have bought this horse."

بو در سوزم بعد اسلام
گوگلم سني سومك ديگر

"This, let me say, after wishing thee happiness,—

"My heart aspires to love thee."

بنوي گلزار اتدي شولدگلسو هوايي مشكناپ
كم يره ايندجه اولور قطره شبنم گلاب
چرخ اوتاق قوردي گلستان اوستنه گونلك سحاب

"The sweetness of the rose-bed has made the air so fragrant,

"That the dew, before it falls, is changed into rose-water :

"The sky has spread a pavilion of bright clouds over the garden."

The Defective Verb *ایم* *im*, and the Verb Substantive *توليق* *olmak*, "To be," require the Nominative Case; as, *اسمي ابراهيم در* *ismi İbrahim dur*, "His name is Ibrahim;" *بابام وزير اولمشدر* *babam Vezir olmishdur*, "My father was Vizier."

When the Defective Verb is employed to signify possession, the Genitive Case is used; as, *کيمتک در بو او* *kimün dur bu ev*, "Whose house is this?" "Of whom is this the house?" *بو کتاب ائک در* *bu kitab anün dur*, "This book is his."

The Verb Impersonal *وار* *war*, signifying possession, also requires the Genitive Case; as, *بر عورتک بر طاوغي وار ايدي* *bir avretün bir taughı war idi*, "A woman had a hen."

ارناود حاکمئک اسمندر نام برخوش قیافت اوغلي وارايدی

"The Prince of Albania had a handsome son, named Alexander."

As great numbers of Turkish Verbs govern the Dative and Ablative Cases, a List of the Verbs usually requiring those Cases is subjoined; which may be usefully referred to, when the regimen is doubtful.

VERBS WHICH USUALLY GOVERN THE DATIVE CASE.

- اجازت ايتىك *idgiazet itmek*, to allow.
- اجازت ويرمىك *idgiazet virmek*, to permit.
- ارزاني قلىق *irzani kilmek*, to concede.
- استقبال ايتىك *ishtikbal itmek*, to go against.
- اشتغال ايتىك *ishtighal itmek*, to attend, to apply.
- اعتراف ايتىك *itraf itmek*, to confess, to acknowledge.
- اعتبار ايتىك *itibar itmek*, to esteem, to regard.
- اقرار ايتىك *ikrar itmek*, to promise, to agree.
- التمجا ايتىك *iltidgia itmek*, to take refuge, to flee to.
- انكار ايتىك *inkar itmek*, to deny.
- اورمىك *ürmek*, to beat, to strike.
- اولشقىك *ülashmak*, to arrive at, to touch.
- ايرمىك *irmek*, to reach, to arrive at.
- باعث اولىق *baıs olmak*, to be the cause or origin.
- باشلىق *bashlamak*, to begin.
- بخشلىق *baghishlamak*, to give.
- بىقىق *bakmak*, to look.
- بىزمىك *benzemek*, to resemble, to be like.
- بلدرمىك *bildurmek*, to be ashamed.
- تحمىل ايتىك *tehemmel itmek*, to suffer, to bear.
- تصديق ايتىك *testik itmek*, to affirm.
- تعليم ايتىك *tealim itmek*, to teach.
- تعجب اولىق *teadgiub olmak*, to wonder.
- تقىد ايتىك *tikiyed itmek*, to attend diligently.
- تقىد اورزه اولىق *tikiyed üzreh olmak*, to apply.
- جست اولىق *dgust olmak*, to be quick.
- جهد ايتىك *dgehid itmek*, to work hard.
- چالمىك *tchalmak*, to beat, to strike.
- چالشىق *tchalishmak*, to attempt.
- خبرويرمىك *kheber virmek*, to be ashamed.
- حامله اولىق *hamileh olmak*, to be pregnant.
- حجاب ايتىك *hidgiab itmek*, to be modest, to be ashamed.
- حسد ايتىك *hesed itmek*, to envy.
- حيران اولىق *hيران olmak*, to be astonished.
- داخل اولىق *dahil olmak*, to reach.
- دوش گلىمىك } to occur,
دوش اولىق } to happen.
- دوشمىك *doshmek*, to fall into.
- دونىك *donmek*, to revert, to convert.
- ديمىك *dimek*, to say, to call.
- دگمىك *degmek*, to be worth, to touch.
- راست گلىمىك *rast gelmek*, to meet, to happen.
- راضى اولىق *razi olmak*, to acquiesce.
- راغب اولىق *raghib olmak*, to desire, to seek.

سبب اوليق *şebeb olmak*, to cause.

سزاوار اوليق *şizavar olmak*, to be fit,
to be worthy.

سست اوليق *şust olmak*, to be slow, re-
miss, careless.

سعي ايتيك *şai etmek*, to attempt.

سوال ايتيك *şual etmek*, to ask, to in-
quire, to seek.

شغل ايتيك *shughul etmek*, to apply
oneself.

صاتشيق *şatishmak*, to happen, to
occur.

صبر ايتيك *saber etmek*, to bear patiently,
to be patient.

صغنيق *şaghinmak*, to flee to, to
trust in.

صورمق *şormak*, to ask, seek, inquire.

طاقت گتورمك *şaket geturmek*, to suffice.

طوقنمق *dokunmak*, to touch, to reach.

ظفر بولمق *şufer bulmak*, to conquer,
to overcome.

عفو ايتيك *afu etmek*, to pardon, forgive.

عهد ايتيك *ahed etmek*, to promise.

غالب اوليق *ghalib olmak*, to conquer.

قادر اوليق *kadir olmak*, to be able.

قانع اوليق *kanea olmak*, to be content,
to have sufficient.

قاقبيق *kakimik*, to get angry.

قتله حكم ايتيك *killeh hukem etmek*, to pass
sentence of death.

قناعت ايتيك *kenea etmek*, to have suf-
ficient.

قچمئيق *katchinmak*, to flee to.

قيمق *kimak*, to destroy, kill, hurt,
offend.

كوشش ايتيك *koshish etmek*, to endeavour,
to try to do.

لايق اوليق *laik olmak*, to be worthy.

مالك اوليق *malik olmak*, to be rich.

مبتلا اوليق *mubtela olmak*, to be seized
with.

متحير اوليق *mutehayer olmak*, to won-
der, to be astonished.

مراجعت ايتيك *muradgat etmek*, to flee to,
to take refuge, to call upon.

مستحق اوليق *mustehakk olmak*, to be
worthy, to deserve.

مشغول اوليق *mushghul olmak*, to be em-
ployed, to apply, to devote.

مفيد اوليق *mufid olmak*, to be useful,
to produce.

مقابل اوليق *mukabil olmak*, to happen,
to occur.

مقيد اوليق *makied olmak*, to attend,
to apply, to bend oneself.

موجب اوليق *mudgib olmak*, to be the
cause.

ناظر اوليق *nazir olmak*, to look.

نايل اوليق *nail olmak*, to overtake,
to follow.

نگران اوليق *nigeran olmak*, to look.

نظر ايتيك *nazir etmek*, to look.

وارمق *warmak*, to go.

واصل اوليق *wasil olmak*, to reach.

واقع اوليق *vakea olmak*, to happen.
 واقف اوليق *vakif olmak*, to be versed
 in, to be learned.
 وصول اوليق *vuşul olmak*, to arrive at.
 ويرمك *virmeḳ*, to give.
 ياپشبق *yapishmak*, to lay hold of,
 to attack.

ياقمق *yakmak*, to burn.
 ياقشبق *yakishmak*, to befit, to become.
 يانبق *yanmak*, to light, to burn.
 يتمك *yitmeḳ*, to suffice, to be equal to.
 يرامق *yaramak*, to be worth.
 ييمك *yimeḳ*, to eat, to receive.

VERBS WHICH USUALLY GOVERN THE ABLATIVE CASE.

ابا ايتمك *iba itmek*, to flee.
 اجتناب ايتمك *ıdgtinab itmek*, to avoid, to
 flee.
 احتراز ايتمك *ıhtiraz itmek*, to take care,
 to beware.
 احتراز ايتمك *ıhtizar itmek*, to take care.
 احتياط ايتمك *ıhtiat itmek*, to take care of
 himself.
 ازمق *azmak*, to deviate, to stray,
 to wander.
 اشبق *ashmak*, to pass over, to
 overcome.
 اگاه اوليق *agah olmak*, to understand.
 اكره ايتمك *ıkraha itmek*, to hate.
 اكرنمك *ıgrenmek*, to abhor.
 اوصانبق *osannamak*, to dislike.
 بري اوليق *biri olmak*, to be free.
 بزمك *bezmeḳ*, to dislike, to loathe.
 بهتن ايتمك *biheten itmek*, to traduce.
 بيزار اوليق *biżar olmak*, to dislike.
 تجاوز ايتمك *tidgauż itmek*, to exceed.
 چقمق *tchikmak*, to go forth.
 چكلمك *tchikilmek*, to restore.

چكنمك *tcheḳinmek*, to recede, to
 retire.
 حجاب ايتمك *hidgiab itmek*, to be
 ashamed.
 حزار ايتمك *hezar itmek*, to take care of
 oneself, to guard against.
 حظ ايتمك *hezḳ itmek*, to delight.
 خالي اوليق *khali olmak*, to cease.
 خبر المق *kheber almak*, to hear, to
 understand, to receive news.
 خبر دار اوليق *kheber dar olmak*, to make
 known, to convince.
 دريغ ايتمك *derigh itmek*, to deny,
 to refuse.
 راضي اوليق *razi olmak*, to please oneself.
 رجا ايتمك *ridgia itmek*, to hope, to ask.
 سوال ايتمك *şual itmek*, to ask to inter-
 rogate.
 صقنمق *şakinmak*, to take care.
 صورمق *şormak*, to ask, to inquire.
 عاجز قالمق *aedgiż kalmak*, to be weak,
 to be powerless.
 عبور ايتمك *yibur itmek*, to pass over.

غافل اوليق *ghafil olmak*, to be incautious,
to be unmindful.
عفو ايتيك *afu itmek*, to pardon, to
forgive.
فارغ اوليق *farigh olmak*, to be free.
فراغت ايتيك *feraghet itmek*, to relinquish.
قاچمق *katchmak*, to flee.
قوپمق *kopmak*, to arise, to begin.
قورتومق *kurtarmak*, to free, to libe-
rate.
قورتلمق *kurtulmak*, to free, to deliver,
to liberate.
قورقمق *korkmak*, to fear.

گچمك *getchmek*, to pass through,
to leave, to relinquish.
مأمول ايتيك *meemul itmek*, to hope, to ask.
مكروم اوليق *mehrum olmak*, to be frus-
trated, disappointed.
مكروم قالمق *mehrum kalmak*, to be frus-
trated.
مراد اوليق *murad olmak*, to intend.
مرور ايتيك *marur itmek*, to pass.
واز گچمك *vaḥ getchmek*, to leave, to
relinquish, to desist.
واز گلمك *vaḥ gelmek*, to desist.

Verbs Passive, in like manner, sometimes govern the Dative, and sometimes the Ablative Case; as, اول قلعه سلیمان اندن فتح اولندي *ana tutuldi*, "It was taken by him;" اول قلعه سلیمان اندن فتح اولندي *öl kelaḥ Suliman elinden feth olundi*, "That castle was taken by Suliman."

The Infinitive Mood, when used in construction with another Verb, is always put into that Case which the Verb governs, in the same manner as a Noun; as, مومي ياقمغه وارور *mumi yakmagheh varur*, "He goes to light a candle," not ياقمق *yakmak*.

ایکي مدینه نك اهالیسی رأي واحد اوزرینه متفق و متحد اولسه لر انلرک اوزرینه دشمن ظفر بولمغه قادر اولمز اما چنکه رأي و تدبیرلری بربرینه مخالف و مغایر اولسه جمله سی هلاک اولورار

"If the inhabitants of two cities have concord and unanimity among themselves, an enemy will not be able to conquer them; but when their counsels and deliberations are divided by discord, they all perish."

The Verbs اوليق *olmak*, "To be;" ایتیک *istemek*, "to be willing;" اوگرتیمك *ogretmek*, "to teach;" بیورمق *biurmak*, "to command;" بلمك *bilmek*, "to know;" لایق اولیق *laik olmak*, "to be worthy;" روا اولیق *reva olmak*, "to be lawful;" دلیمك *dilmek*, "to desire;" طالب ایتیمك *talib itmek*, "to ask," "to seek;" are used in the Infinitive Mood, without being put into any Case.

Participles and Gerunds govern the same Cases as the Verbs from which they are derived.

The Declinable Participles are subject to Number and Case, in the same manner as Nouns. They also take the Possessive Affixes.

The sense of the Gerunds is generally governed by the Verb on which the sentence depends, whose Mood, Tense, Number, and Person are understood to the Gerund. In long sentences, they serve to point out the suspension of the sense at the various divisions, until the concluding member is formed by the Governing Verb; in the same manner as our marks of Punctuation, to the use of which the Turks are strangers.

روایت اولنور که ینه دریای قرقیسا ده بر یر واردر آنکه ارسلان اغزی دیرلر عجم دلنده دهن شیر دیرلر جمیع دریاده یوکسک یر یوقدر دیرلر اندن اشاغی واقع اولان صویه مرده آب دیرلر اصلا اندن اوته گیلر وارمز زیرا هر گمی که انده دوشه بهر حال غرق اولوب خلقي هلاک اولور و متاعلری تلف اولور پس اول دهن شیر دیدکلری یرده توجدن بر مذاره واردر انک اوستنده بر بت قومشدر در قامتی بر آدم بویی قدر در ایاغ اوزرنده دیکلمش طورور اول بتی اوستاد شوبله اتمشدر که روزگار اسسه گچه انلری حرکت ایدوب بوندن اوته گتمه دیو اشارت ایدر زیرا انی گچن گمی سلامتہ چقماز یکچیلر اول بتی اراقدن گوردکلری گبی تدارک ایدوب اندن اوته گچیلر و یاننه دخی اوغرامزلر بلکه اردلریده دونرلر

“ It is related, that in the Sea of Karkisa there is a certain place, called ‘The Lion’s Mouth’, “ in Persian, *Dehani Shir*; and it is said, that there is not a higher place on the borders of “ that sea. A river which runs from beneath this place, is called *Murde Ab*, ‘The Dead “ Water.’ They say no ship can go beyond this place; for that whatever vessel falls unto this “ gulph is completely overwhelmed, the men perish, and the goods on board are lost. On “ this account, a pillar of bronze has been erected in the place, called ‘The Lion’s Mouth’; on “ which is placed a statue of human form, standing on its feet. This statue has been so con- “ structed, that, whenever the wind blows, it moves its hands, as it were to point out ‘Go not “ any further; for any ship that passes this spot shall not escape.’ As soon as the sailors behold “ this statue they proceed not any further, nor go near the side where it stands, but imme- “ diately return.”

V O C A B U L A R Y

AND

D I A L O G U E S .

VOCABULARY.

ENGLISH. PRONUNCIATION. TURKISH. ENGLISH. PRONUNCIATION. TURKISH.

D A Y S.

Sunday,	<i>Bazar giuni,</i>	بازار گوني	Thursday,	<i>Pendg shembeh,</i>	پنجشنبه
Monday,	<i>Bazar ertesi,</i>	بازار ارتهسي	Friday,	<i>Dgiumah,</i>	جمعه
Tuesday,	<i>Sali giuni,</i>	صالي گوني	Saturday,	<i>Dgiumah ertesi,</i>	جمعه ارتهسي
Wednesday,	<i>Tchehar shembeh,</i>	چهارشنبه			

MONTHS.*

SOLAR MONTHS.

January,	<i>Kianuni sani,</i>	كانون ثاني	July,	<i>Temuz,</i>	تموز
February,	<i>Shubat,</i>	شباط	August,	<i>Ab,</i>	اب
March,	<i>Mart,</i>	مارت	September,	<i>Eilul,</i>	ايلول
April,	<i>Nisan,</i>	نيسان	October,	<i>Tesherini evel,</i>	تشرين اول
May,	<i>Aiar,</i>	ايار	November,	<i>Tesherini sani,</i>	تشرين ثاني
June,	<i>Haziran,</i>	حزيران	December,	<i>Kianuni evel,</i>	كانون اول

LUNAR MONTHS.†

Dec. 1831, to Jan. 4, 1832.	<i>Redgeb,</i>	ب	رجب
January 5, to February 2,	<i>Shaban,</i>	ش	شعبان
February 3, to March 3,	<i>Ramazān,</i>	ن	رمضان
March 4, to April 1,	<i>Shual,</i>	ل	شوال
April 2, to May 1,	<i>Zil'kadēh,</i>	ذ	ذي القعدة
May 2, to May 30,	<i>Zil'hidgeh,</i>	ذ	ذي الحجة
May 31, to June 29,	<i>Moharrem,</i>	م	محرم
June 30, to July 28,	<i>Sēfer,</i>	ص	صفر
July 29, to Aug. 27,	<i>Rebiul evel,</i>	ر	ربيع الاول
August 28, to September 25,	<i>Rebiul akher,</i>	ر	ربيع الاخر
September 26, to October 25,	<i>Dgemazi el evel</i>	ج	جباندي الاول
October 26, to November 23,	<i>Dgemazi elakher,</i>	ج	جباندي الاخر

* The Turks have two sorts of Months—the Solar Months, and the Lunar Months: the latter are moveable, and, in a revolution of 32 years, pass through each of our months. In writing the names of the Lunar Months, the letters alone are generally used.

† These are the corresponding Months in our Calendar to the Turkish Lunar Months for the year 1832.

THE UNIVERSE.

God, Creator of the Universe,	<i>Allah khalik almugiudat,</i>	الله خالق الموجودات
The Creation,	<i>Makhluk,</i>	مخلوق
Nature,	<i>Ṭabiat, mudgiudat,</i>	طبیعت موجودات
A body,	<i>Dješid,</i>	جسد
A spirit,	<i>Rouh,</i>	روح
Matter,	<i>Hiula,</i>	هیولا
Substance,	<i>Dgevhër,</i>	جوهر
The world,	<i>Dunia,</i>	دنیا
Heaven,	<i>Giog, giogler,</i>	Pl. گوگت گوگلر
Paradise,	<i>Dgennet,</i>	جنت
The Saints,	<i>Evlialer,</i>	اولیالر
The Angels,	<i>Melikler,</i>	ملکالر
A Martyr,	<i>Shahid,</i>	شاهد
A Prophet,	<i>Peighamber, reşul,</i>	پیغمبر رسول
An Apostle,	<i>Havari,</i>	حواری
The Evangelists,	<i>İngıldgi,</i>	انجیلیچی
The four elements,	<i>Anasiri erbeah,</i>	عناصر اربعة
The firmament.	<i>Ildizler giogi,</i>	یلدیزلر گوگی
The empyreal heavens,	<i>Alemi dgeberut,</i>	عالم جبروت
Hell,	<i>Dgehenem,</i>	جهنم
Purgatory,	<i>Eraf,</i>	اعراف
The Devils,	<i>Sheitanler,</i>	شیطانلر

TIME.

A day,	<i>Giun,</i>	گون
The dawn,	<i>Giun agharmaşi,</i>	گون اغرمسی
Sun-rise,	<i>Giun doghuşi,</i>	گون طوغوسی
Night,	<i>Gidgeh,</i>	گچه
Noon,	<i>Evüleh,</i>	اوپله
Afternoon,	<i>İkindi,</i>	اکندی
Midnight,	<i>Yari gidgeh,</i>	یاری گچه
Morning,	<i>Şabah,</i>	صبح

The evening,	<i>Akhsham,</i>	اخشام
Sun-set,	<i>Gunesh batdughi,</i>	گونش باطدوغي
Between sunrise and mid-day,	<i>Kushlik,</i>	قوشلىق
Twilight,	<i>Akhsham nemazi,</i>	اخشام نمازي
A holy day,	<i>İid, yorti-gun, beiram,</i>	عيد يورتي گون بېرام
To-day,	<i>Bu-gun,</i>	بوگون
Yesterday,	<i>Dun,</i>	دون
The day before yesterday,	<i>Ó bir gun,</i>	اوبىرگون
To-morrow,	<i>Yarin,</i>	يارن
The day after to-morrow,	<i>Yarin degül ó bir gun,</i>	يارن دگل اوبىرگون
An hour,	<i>Bir saet,</i>	بر ساعت
Half-an-hour,	<i>Yarim saet,</i>	يارم ساعت
A quarter-of-an-hour,	<i>Bir tchirek saet,</i>	بر چيرك ساعت
Three-quarters-of-an-hour,	<i>Ütch tchirek saet,</i>	اوچ چيرك ساعت
A minute,	<i>Dakikah,</i>	دقيقه
A week,	<i>Hefteh,</i>	هفته
A month,	<i>Ai,</i>	اي
A year,	<i>Şineh,</i>	سنه
Leap year,	<i>Kebiseh,</i>	كبيسه
The equinox,	<i>Eitid al leil ve nihar,</i>	اعتدال ليل و نهار
Time,	<i>Zeman,</i>	زمان
Eternity,	<i>Ezliet,</i>	ازليته
The beginning.	<i>Ebteda,</i>	ابتدا
The middle,	<i>Órtah,</i>	اورته
The end,	<i>Nehaiet,</i>	نهایت

THE STARS, NATURAL PHÆNOMENA, &c.

A star,	<i>Yeldiz,</i>	يلدز
The sun,	<i>Gunesh,</i>	گونش
The moon,	<i>Ai,</i>	اي
Half moon,	<i>Yarim ai,</i>	يارم اي
A planet,	<i>Şiareh,</i>	سياره

A comet,	<i>Kuirukli yeldiz,</i>	قويرقلي يلدز
The Signs of the Zodiac,	<i>Burudgi şema,</i>	بروج سما
The sunbeams,	<i>Ziya, pertev,</i>	ضيا پرتو
Light,	<i>Aidinlik,</i>	ايدنلق
Darkness,	<i>Karanlik,</i>	قرانلق
Heat,	<i>Işşidgak,</i>	استيجاق
Cold,	<i>Şûk,</i>	صوق
A vapour,	<i>Bukhar,</i>	بخار
The wind,	<i>Ruzgiar,</i>	روزگار
The Autumnal wind,	<i>Bad hızan,</i>	باد حزان
A strong wind.	<i>Şakht yil,</i>	سخت ييل
A favourable wind,	<i>Eyam,</i>	ايام
The East,	<i>Gun doghuşi,</i>	گون طوغوسي
The West,	<i>Bati,</i>	باطي
The South,	<i>Kibleh,</i>	قبلة
The South-East,	<i>Kesheshlemeh,</i>	كششلهه
The South-West,	<i>Lodos,</i>	لدوس
The North,	<i>Yeldiz,</i>	يلدز
The North-East,	<i>Poiraz,</i>	پويراز
The North-West,	<i>Karah yil,</i>	قره ييل
Fair weather,	<i>Atchik hava,</i>	اچق هوا
Rainy weather,	<i>Yaghmurlu hava,</i>	ياغمورلو هوا
A cloud,	<i>Bulet,</i>	بولت
Rain,	<i>Yaghmur,</i>	ياغمور
Hail,	<i>Dolu,</i>	دولو
Snow,	<i>Kar,</i>	قار
Frost,	<i>Şûk, shebnem,</i>	صوق شبنم
Thaw,	<i>Buzlarun inmesi,</i>	بوزلرك اينمسي
Ice,	<i>Buz,</i>	بوز
Dew,	<i>Tcheh,</i>	چه
A fog,	<i>Duman,</i>	طومان
A tempest,	<i>Tufan,</i>	طوفان

A storm,	<i>Şaghanak,</i>	صغنىق
A flash of lightning,	<i>Shimshek,</i>	شمشك
Thunder,	<i>Idirim,</i>	يلدرم
A thunderbolt,	<i>Yashin ôki,</i>	ياش اوقى
The rainbow,	<i>Kuşi kuzah,</i>	قوس قزح
An earthquake,	<i>Zilzileh, ditremeh,</i>	زلزله د ترمه
A solar eclipse,	<i>Gunesh dutulmaşi,</i>	گنش طوتلمه سى
The Equator,	<i>Muadili leil v nehar,</i>	معدل ليل ونهار
The line of the Equator,	<i>Khati istiva,</i>	خط استوا
A Zone,	<i>Mintakah,</i>	منطقه
The Frozen Zone,	<i>Mintakahi mebrudeh,</i>	منطقه مبروده
The Torrid Zone,	<i>Mintakahi mahrukah,</i>	منطقه محروقه
The Temperate Zone,	<i>Mintakahi mutedileh,</i>	منطقه معتدله
The Sign of the Ram, Aries,	<i>Hamil burdgi,</i>	حمل برجى
Taurus,	<i>Sur burdgi,</i>	ثور برجى
Gemini,	<i>Dguza burdgi,</i>	جوزا برجى
Cancer,	<i>Şertan burdgi,</i>	سرطان برجى
Leo,	<i>Eşed burdgi,</i>	اسد برجى
Virgo,	<i>Şunbuleh burdgi,</i>	سنبله برجى
Libra,	<i>Mizan burdgi,</i>	ميزان برجى
Scorpio,	<i>Akreb burdgi,</i>	عقرب برجى
Sagittarius,	<i>Kouş burdgi,</i>	قوس برجى
Capricornus,	<i>Dgedi burdgi,</i>	جدي برجى
Aquarius,	<i>Delu burdgi,</i>	د لوبرجى
Pisces,	<i>Hout burdgi,</i>	حوت برجى
Ursa Major,	<i>Dubbi ekber,</i>	دب اكبر
Ursa Minor,	<i>Dubbi asgher,</i>	دب اصغر
Draco,	<i>Heştenbereh,</i>	هشتنبيره
Corona,	<i>Elfekeh,</i>	الفكه
Orion,	<i>Elnesik,</i>	النسقى

THE ELEMENTS.

Fire,	<i>Atesh,</i>	آتش	Earth,	<i>Toprak,</i>	طبراق
Air,	<i>Hava,</i>	هوا	Water,	<i>Su,</i>	صو

THE SEASONS.

The Four Seasons,	<i>Dort faşil,</i>	دورت فصل	The Winter,	<i>Kış,</i>	كش
The Spring,	<i>Behar,</i>	بهار	The Dog-days,	<i>Eyami bahur,</i>	ایام باحور
The Summer,	<i>Yaz,</i>	یاز	The harvest-time,	<i>Órak zemanı,</i>	اوراق زمانی
The Autumn,	<i>Şoñ bahar,</i>	صوگ بهار	The rose-season,	<i>Gul muşımı,</i>	گل موسمی

MANKIND.

A man,	<i>Ir,</i>	ار
A woman,	<i>Evret,</i>	عورت
An old man,	<i>Kodgiah, ekhtiyar,</i>	قوجه اختیار
An old woman,	<i>Kodgiah,</i>	قوجه
A young man,	<i>Gunedg, dgiuvan,</i>	گنج جوان
A married woman,	<i>Évlu evret,</i>	اولو عورت
A bachelor,	<i>Bekiar,</i>	بکار
A maid,	<i>Bıkr,</i>	بکر
A child,	<i>Tchodgiuk,</i>	چوجوق
A youth,	<i>Óghlan,</i>	اوغلان
A virgin,	<i>Kız,</i>	قز
Childhood,	<i>Tchodgiuklik,</i>	چوجوقلق
Youth,	<i>Gunedglik,</i>	گنجلك
Old age,	<i>Ekhtiarlik, kodgialik,</i>	اختیارلق قوجهلق

THE SENSES.

The sight,	<i>Kuvveti başireh</i>	قوت باصره
The hearing,	<i>Kuvveti şamiéh,</i>	قوت سامعه
The smell,	<i>Kuvveti shameh,</i>	قوت شامه
The taste,	<i>Mezak,</i>	مذاق
The feeling,	<i>Kuvveti haşşeh, hışş,</i>	قوت حاسه حس
A colour,	<i>Boia, reng,</i>	بويا رنگ
A sound,	<i>Sada, sess,</i>	صدا سس

A smell,	<i>Koku, bui,</i>	قوتو بوي
A sweet smell,	<i>Khosh-bui,</i>	خوشبوي
A stench,	<i>Fena koku,</i>	فنا قوتو

PARTS OF THE BODY.

The body,	<i>Vudgiud, beden,</i>	وجود بدن	The shoulders,	<i>Ômuç,</i>	اوموز
A limb,	<i>Uzev,</i>	عضو	The breast,	<i>Giuguş,</i>	گوکس
The head,	<i>Bash,</i>	باش	The elbows,	<i>Dirşek,</i>	دیرسک
The forehead,	<i>Alen,</i>	ال	The arms,	<i>Kol,</i>	قول
The crown,	<i>Bash tepeshi,</i>	باش تپهسي	The hand,	<i>El,</i>	ال
The skull,	<i>Bash tchinaghi,</i>	باش چناغي	The finger,	<i>Barmak,</i>	برمق
The face,	<i>Yuz,</i>	يوز	The nails,	<i>Tırmak,</i>	طرنق
The eyes,	<i>Gioz,</i>	گوز	The belly,	<i>Karin,</i>	قارن
The eyebrows,	<i>Kash,</i>	قاش	The stomach,	<i>Mideh,</i>	معدة
The temples,	<i>Tchengneh bash,</i>	چنگه باش	The ribs,	<i>Yan,</i>	يان
The eyelid,	{ <i>Kirpuç,</i> <i>Gioz kapaghi,</i>	کریک گوز قباغي	The navel,	<i>Giubek,</i>	گوبک
The eye-ball,	<i>Gioz bebegi,</i>	گوز بیگی	The knees,	<i>Diz,</i>	دیز
The nose,	<i>Burun,</i>	بورن	The calf,	<i>Baldır,</i>	بالدر
The ears,	<i>Kulakler,</i>	قولقلر	The feet,	<i>Ayak,</i>	ایاق
The cheeks,	<i>Yanakler,</i>	یگانقلر	The ankle,	<i>Topuk,</i>	طوپوق
Hair,	<i>Satch,</i>	صاچ	The brain,	<i>Bein,</i>	بین
A moustache,	<i>Bik,</i>	بینق	Blood,	<i>Kan,</i>	قان
The beard,	<i>Şakal,</i>	صقال	A vein,	<i>Damar,</i>	طبر
The mouth,	<i>Aghız,</i>	اغز	An artery,	<i>Şah damar,</i>	شاه طبر
A tooth,	<i>Dish,</i>	دیش	A nerve,	<i>Şinir,</i>	سگر
The tongue,	<i>Dil,</i>	دل	A muscle,	<i>Şinirli et,</i>	سگرلي ات
The palate,	<i>Demagh,</i>	دماغ	The heart,	<i>Yurek,</i>	یورک
The lips,	<i>Dudak,</i>	دوداق	The liver,	<i>Dgiger,</i>	جگر
The chin,	<i>Tcheñeh,</i>	چنگه	The lungs,	<i>Ak dgiger,</i>	اق جگر
The neck,	<i>Boiun,</i>	بویون	The spleen,	<i>Dulak,</i>	طلق
The gullet,	<i>Boghaç,</i>	بوغز	The bladder,	<i>Kavuk,</i>	قاوق
			The veins,	<i>Bel,</i>	بل

The bowels,	<i>Baghirsak,</i>	بغرساق	The skin,	<i>Deri,</i>	دري
The milk,	<i>Şud,</i>	سود	A bone,	<i>Kemuk,</i>	كموك
A cartilage,	<i>Girek,</i>	گیرك	The flesh,	<i>Et,</i>	ات
A membrane,	<i>Yufkah deridgek,</i>	یوفقه دریدجك	The fat,	<i>Şemez,</i>	سمز

THE SOUL.

The soul,	<i>Dgan,</i>	جان	Hope,	<i>Ümid, me'mul,</i>	امید مامول
The mind,	<i>Zihn,</i>	ذهن	Fear,	<i>Korku,</i>	قورقو
The understanding,	<i>Akl,</i>	عقل	Despair,	<i>Ye'es,</i>	یاس
The will,	<i>Niet, iradet,</i>	نیت ارادت	Peace,	<i>Sulh,</i>	صلح
The reason,	<i>Nutk, hush,</i>	نتق هوش	Joy,	<i>Shazlık,</i>	شانلك
Sense,	<i>Feraset,</i>	فراست	Pleasure,	<i>Şurur,</i>	سرور
Discretion,	<i>Ihtiraz,</i>	احتراز	Suspicion,	<i>Shubheh,</i>	شبهه
Wit,	<i>Zekia,</i>	ذكا	Desire, } Wish, }	<i>Arzu,</i>	ارزو
Dulness,	<i>Hamakat,</i>	حمات	Boldness,	<i>Dgışaret,</i>	جسارت
Memory,	<i>Hefz,</i>	حفظ	Bashfulness,	<i>Ütanmeh,</i>	اوتانیه
Forgetfulness,	<i>Nişian,</i>	نسیان	Envy,	<i>Hesed,</i>	حسد
Wisdom,	<i>Hikmet,</i>	حکمت	Trust,	<i>İtimad,</i>	اعتماد
Folly,	<i>Delilek,</i>	دایلك	Anger,	<i>Darghunlek,</i>	دارغونلق
Knowledge,	<i>İlm, bilgu,</i>	علم بلگو	Wrath,	<i>Ghazeb,</i>	غضب
A mistake,	<i>Yanlish,</i>	یگنلش	Pity,	<i>Merhemet,</i>	مرحمت
Love,	<i>Eshk, muhebbit,</i>	عشق محبت	Mercy,	<i>Rehmet,</i>	رحمت
Hatred,	<i>Nefret, kin,</i>	نفرت کین			

PROPERTIES.

Laughter,	<i>Gulmeh,</i>	گولیه	Sneezing,	<i>Akşirmeh,</i>	افسرمه
Weeping,	<i>Aghlish,</i>	اغلش	Numbness,	<i>Öiushdirmeh,</i>	اویوشدیرمه
The breath,	<i>Nefes,</i>	نفس	Drowsiness,	<i>Öiutmeh,</i>	اویوتیه
A sigh,	<i>Ah,</i>	آه	Sleep,	<i>Öiuku,</i>	اویکو

DISEASES.

A disease,	<i>Khastahlik,</i>	خسته لك
A pain,	<i>Aghri,</i>	اغري
A tooth-ache,	<i>Dish aghrişi,</i>	دیش اغریسی

A head-ache,	<i>Bash aghrisi,</i>	باش اغريسي
A fever,	<i>Humma, istima,</i>	حما استما
Malignant fever,	<i>Istimai muhrika,</i>	استما مسرقة
The tertian ague,	<i>Istimai muselesah,</i>	استما مثلثة
The quartan ague,	<i>Istimai murebbi,</i>	استما مربع
A hot fit,	<i>Heraret,</i>	حرارت
Madness,	<i>Bihushlek,</i>	بيوشلك
A cough,	<i>Ükşuruk,</i>	اوکسورک
The jaundice,	<i>Şarilik,</i>	صاريلق
A rheum,	<i>Zekiam,</i>	زکام
The plague,	<i>Yumrudgiak, kheslehlek,</i>	یومروجق خسته لك
The small-pox,	<i>Tchitchek,</i>	چچك
The measles,	<i>Kizamuk,</i>	قزامق
The gout,	<i>Nikriş,</i>	نقریز
The dropsy,	<i>Iştiska,</i>	استسقا
A swelling,	<i>Shish,</i>	شيش
A cancer,	<i>Akilah,</i>	اکله
The cholice,	<i>Sandgi,</i>	سانجی
Apoplexy,	<i>Damlah,</i>	طبله
Asthma,	<i>Tek nefeslik,</i>	طق نفسلق
Stomach-ache,	<i>Mideh bozuklighi,</i>	معدة بوزقلغي
The heartburn,	<i>Yurek aghrisi,</i>	یورك اغريسي
A fistula,	<i>Maddeh,</i>	ماده
Diarrhœa,	<i>Ishal,</i>	اسهال
Dysentery,	<i>İtch aghrisi,</i>	ايج اغريسي
Epilepsy,	<i>Tutarik,</i>	طوتارق
Lues Venereæ,	<i>Frenk zahmeti,</i>	فرنك زحمتي
Gonorrhœa,	<i>Bel sovuklughı,</i>	بل صوقلغي
Piles,	<i>Maieh şil,</i>	مايه سيل
Dysury,	<i>Sidik zori,</i>	سديق زوري
The eye-ache,	<i>Gioz aghrisi,</i>	گوز اغريسي
Consumption,	<i>Verem,</i>	ورم

A wart,	<i>Tavuk giuti,</i>	طاوق گوتي
The quinsy,	<i>Dolmah boghaç,</i>	دولمه بوغز
A swoon,	<i>Yurek bailmaşı,</i>	يورک بايلماسي
Inflammation,	<i>İshțial</i>	اشتعال
Palpitation of the heart,	<i>Yurek ditermeşi,</i>	يورک دترمسي
Melancholy,	<i>Karah sevda,</i>	قره سودا

IMPERFECTIONS OF THE BODY.

Blind,	<i>Kıor,</i>	کور	Deaf,	<i>Saghir,</i>	صاغر
One-eyed,	<i>Bir gıoçlı,</i>	برگوزلي	Dumb,	<i>Düşiz,</i>	دلسز
Hunch-backed,	<i>Kambour,</i>	قنבור	Stammering,	<i>Pelteç,</i>	پلتک
Lame,	<i>Topal,</i>	طوبال	Bald,	<i>Taş bashlu,</i>	طاس باشلو
Squinting,	<i>Shashi gıoçlı,</i>	شاشي گوزلي	Dwarfish,	<i>Dgiudgehlu,</i>	جوجه لو
Maimed,	<i>Tchiolak,</i>	چولاق	Squat,	<i>Bodur,</i>	بودر

KINDRED.

Father,	<i>Baba,</i>	بابا
Mother,	<i>Ana,</i>	انا
A son,	<i>Ôghul,</i>	اوغل
Daughter,	<i>Kiz,</i>	قیز
Brother,	<i>Kardash,</i>	قرداش
Sister,	<i>Kiz kardash,</i>	قز قرداش
Grandfather,	<i>Dedeh,</i>	دده
Grandmother,	<i>Buiuk ana,</i>	بيوک انا
A great-grandfather,	<i>Dedehniñ babası,</i>	دده ننگ باباسي
A great-grandmother,	<i>Buiuk validehniñ anası,</i>	بيوک والدہ ننگ اناسي
A grandson,	<i>Ôghul ôghlu,</i>	اوغل اوغلو
A granddaughter,	<i>Ôghluniñ kızı,</i>	اوغلوننگ قزي
Eldest brother,	<i>Ôlu kardash,</i>	اولو قرداش
Youngest brother,	<i>Kotchik kardash,</i>	کوچک قرداش
Uterine brother,	<i>Ôgi kardash,</i>	اوگي قرداش
Adopted brother,	<i>Akhret kardash,</i>	اخرت قرداش
A cousin,	<i>Amudgieh ôghli,</i>	عموجه اوغلي

Paternal uncle,	<i>Amudgieh,</i>	عموچه
Maternal uncle,	<i>Dayi,</i>	دایي
Paternal aunt,	<i>Halah,</i>	حاله
Maternal aunt,	<i>Tizeh,</i>	تیزه
Nephew,	<i>Turun,</i>	طورن
Father-in-law,	<i>Kain ata,</i>	قاین انا
Mother-in-law,	<i>Kain ana,</i>	قاین انا
Son-in-law,	<i>Guigu,</i>	گوریکو
Step-daughter,	<i>Gelin,</i>	گلن
Brother-in-law, } Wife's brother, }	<i>Kain,</i>	قاین
Wife's sister,	<i>Baldiz,</i>	بالدز
Husband's brother's wife,	<i>Gurmdgeh,</i>	گورمجه
Twins,	<i>İgiz,</i>	ایگیز
A mistress,	<i>Yaouklu,</i> } <i>Maeshukah,</i> }	یاوقلو معشوقه
A wedding,	<i>Nikiah,</i>	نکاح
A widow,	<i>Dul evret,</i>	دول عورت
A widower,	<i>Dul ir,</i>	دول ار
An orphan,	<i>Euksiç,</i>	اوکسز

ARTS, TRADES, AND PROFESSIONS.

A trade,	<i>Şanaat,</i>	صنعت	Vintner,	<i>Mikhanehdgi,</i>	میخانه جی
Printer,	<i>Başmahdgi,</i>	بصه جی	Tailor,	<i>Derezi,</i>	دازي
Physician,	<i>Tabib,</i>	طیب	Shoemaker,	<i>Paputchchi,</i>	پاپوچچی
Surgeon,	<i>Dgerah,</i>	جراح	Sadler,	<i>Şaradg,</i>	سراج
Apothecary,	<i>Meadgiundgi,</i>	معجونچی	Painter,	<i>Tasvirdgi,</i>	تصویر جی
Barber,	<i>Berber,</i>	بربر	Writer,	<i>Yazidgi,</i>	یازیدجی
Baker,	<i>Etmektchi,</i>	آتمکچی	Embroiderer,	<i>Nakash,</i>	نقاش
Pastry-cook,	<i>Buirektchi,</i>	بورکچی	Architect,	<i>Mimar,</i>	معمار
Cook,	<i>Kebabtchi,</i>	کبابچی	Cooper,	<i>Foutchidgi,</i>	فوتچچی
Butcher,	<i>Kaşab,</i>	قصاب	Grocer,	<i>Atar,</i>	عطار

Brazier,	<i>Ghazghandgi,</i>	غزغانچي	Founder,	<i>Dukdgi,</i>	دوڪجي
Watchmaker,	<i>Šaettchi,</i>	ساعتچي	Dealer in pre-	} <i>Dguahirdgi,</i>	جواهرچي
Glass-maker,	<i>Dgiamdgi,</i>	جامچي	ciuous-stones,		
A banker,	<i>Šaraf,</i>	صراف	Boot-maker,	<i>Tchizmehdgi,</i>	جزمه جي
Vinegar-merchant,	<i>Širkehldgi,</i>	سرڪه جي	Lime-burner,	<i>Kiretchtchi,</i>	ڪرچچي
Needle-merchant,	<i>Ignedgi,</i>	اڱنه جي	Old-clothes-man,	<i>Bozmadgi,</i>	بوزماچي
Water-seller,	<i>Šaka,</i>	نسقا	Milk-man,	<i>Šudtchi,</i>	سود جي
Labourer,	<i>Tchifttchi,</i>	چفتچي	Stonemason,	<i>Tashktchi,</i>	طاشچي
Trunk-maker,	<i>Šanduktchi,</i>	صندوڪچي	Tilemaker,	<i>Kiremidschi,</i>	ڪرمڇي
Ring-maker,	<i>Yuzuktchi,</i>	يوزڪچي	Lantern-seller,	<i>Fenerdgi,</i>	فنجري
Cloth-of-gold vender,	<i>Dibadgi,</i>	دباجي	Flax-seller,	<i>Kitandgi,</i>	ڪٽانچي
Farrier,	<i>Nealband,</i>	نعلبند	Linendraper,	<i>Ašardgi,</i>	اسٽارچي
Velvet-seller,	<i>Kadifehdgi,</i>	ڪڍفنه جي	Mule-driver,	<i>Katirdgi,</i>	ڪاٽرچي
Bird-seller,	<i>Kushbaz,</i>	قوشباز	Confectioner,	<i>Shekerdgi,</i>	شڪرچي
Coachman,	<i>Arabehdgi,</i>	عربه جي	Oil-merchant,	<i>Yaghdgi,</i>	ياغچي
Bookseller,	<i>Šehaf,</i>	صحاف	Furrier,	<i>Kurktchi,</i>	ڪورڪچي
Engraver,	<i>Kalemkiar,</i>	ڪلمڪار	Hatter,	<i>Kalpaktchi,</i>	ڪلپڪچي
Tallow-chandler,	<i>Mumdgi,</i>	مومچي	A huckster,	<i>Matrabaz,</i>	مطرباز
Lamp-seller,	<i>Šamadandgi,</i>	شمعدانچي	Salt-merchant,	<i>Tužtchi,</i>	توزچي
Coal-merchant,	<i>Kumurdgi,</i>	ڪومورچي	Locksmith,	<i>Kilidtchi,</i>	ڪليدچي
Wool-carder,	<i>Haladg,</i>	حلاج	Astronomer,	<i>Ehli heiet,</i>	اهل هيت
Carpenter,	<i>Dulgier,</i>	دولگر	Grammarian,	<i>Ehli ilmi šarf,</i>	اهل علم صرف
Joiner,	<i>Doghramadgi,</i>	طوغرامچي	Geometrician,	<i>Muhendis,</i>	مهندس
Onion-vender,	<i>Šoghandgi,</i>	سوغانچي	Geographer,	<i>Ehli dgeografiah,</i>	اهل جغرافيه
Cobbler,	<i>Eškidgi,</i>	اسڪيچي	Musician,	<i>Tchalidgi,</i>	چاليچي
Fishmonger,	<i>Baliktchi,</i>	بالڪچي	Chemist,	<i>Kimiadgi,</i>	ڪيميائي
Cutler,	<i>Bitčaktchi,</i>	بيچاڪچي	Orator,	<i>Ehli kelam,</i>	اهل ڪلام
Pioneer,	<i>Laghimdgi,</i>	لغچي	Poet,	<i>Šhair,</i>	شاعر
Vender of sweetmeats,	<i>Helvadgi,</i>	حلوا جي	Philosopher,	<i>Filsof,</i>	فيلسوف
Lead-merchant,	<i>Kurshundgi,</i>	قورشونچي	Historian,	<i>Tevarikhdgi,</i>	تواربخچي
Corn-factor,	<i>Ündgi,</i>	اونچي	Logician,	<i>Mantiki,</i>	منطقي
Flute-seller,	<i>Duduktchi,</i>	دوڊڪچي	Physiognomer,	<i>Firaset šahibi,</i>	فراسته صاحبي

DIGNITIES.

Emperor,	<i>Padshah,</i>	پادشاه
King,	<i>Shah,</i>	شاه
Sultan,	<i>Şultan,</i>	سلطان
Queen,	<i>Kralitcheh,</i>	قرالیتچه
Prince Royal,	<i>Shahzādeh,</i>	شہزادہ
Bey,	<i>Beg, or Bey,</i>	بگ
Duke,	<i>Dukah,</i>	دوقہ
Khan,	<i>Khan,</i>	خان
Mirza,	<i>Mirza,</i>	میرزا
Mufti,	<i>Mufti,</i>	مفتی
Ambassador,	<i>İltchi,</i>	الچی
Resident Minister,	<i>İkamet iltchişi,</i>	اقامت الچیسى
Prime-Minister,	<i>Bash vekil,</i>	باش وکیل
Turkish Prime-Minister,	<i>Veziri aezim,</i>	وزیر اعظم
Minister for Foreign Affairs,	<i>Reiş efendi,</i>	رئیس افندی
Minister of the Interior and Secretary of War, }	<i>Kiahia beg,</i>	کھیا بگ
Treasurer,	<i>Defterdar,</i>	دفتردار
Intendant of Police,	<i>Tchavush bashi,</i>	چاوش باشی
Chief Justice,	<i>Kazî ulaşker,</i>	قاضی العسکر
Grand Chamberlain,	<i>Kapudgi bashi,</i>	قپوچی باشی
Keeper of the Privy-Purse,	<i>Khazineh darbashi,</i>	خزینہ دار باشی
Treasurer of the Harem,	<i>Khazineh dar üstah,</i>	خزینہ دار اوستہ
Chief Lady of the Harem,	<i>Kiahia kadin,</i>	کھیا کادن
Chief of the Eunuchs,	<i>Kizlar agha,</i>	قزلباغ
Post-Master,	<i>Menzil bashi,</i>	منزل باشی
Governor of a Province,	<i>Begler begi,</i>	بگلر بگی
A Governor,	<i>Zabıtchi,</i>	ضبطچی
Pasha,	<i>Pasha,</i>	پاشا
Grand Admiral,	<i>Kapudan Paşa,</i>	قپودان پاشا
Admiral,	<i>Kapudan beg,</i>	قپودان بگ

Vice-Admiral,	<i>Patrona beg,</i>	پترونا بگ
Rear-Admiral,	<i>Rehala beg,</i>	رهالا بگ
Cadi,	<i>Kazi,</i>	قاضي
The Clergy,	<i>Ulema,</i>	علماء

DIVERSIONS.

Chess,	<i>Shatrandg,</i>	شطرنج	Draughts-man,	<i>Tavla tashi,</i>	طوله طاشي
The pawns,	<i>Piadehler,</i>	پياده لير	Cards,	<i>Kiaghidler,</i>	كاغدلر
The king,	<i>Shah,</i>	شاه	Backgammon,	<i>Tavla ôiuni,</i>	طوله اويني
The queen,	<i>Firzîn,</i>	فرزين	Gambling-house,	<i>Ôiun evi,</i>	اوين اوي
The elephant,	<i>Fil,</i>	فيل	Dice,	<i>Zar,</i>	زار
The rook,	<i>Rukh,</i>	رخ	Throw of the dice,	<i>Zar atmahsi,</i>	زار اتمه سي
A knight,	<i>Āt,</i>	آت	Gamester,	<i>Kimar baḡ,</i>	قمار باز
The pieces,	<i>Shatrendg tashleri,</i>	شطرنج طاش ليري	Dgerid play,	<i>Dgerid ôiun,</i>	جريد اوين
Chessboard,	{ <i>Shatrandg</i> }	شطرنج تخته سي	A dance,	<i>Khorah,</i>	خوره
	{ <i>takhtahsi,</i> }		A dancer,	<i>Tchengi,</i>	چنگي
Draughts,	<i>Damah ôiuni,</i>	دامه اويني	A rope-dancer,	<i>Dganbaḡ,</i>	جانباز

BEASTS.

An animal,	<i>Hivan;</i>	حيوان	The buffalo,	<i>Su sighiri,</i>	صو صغري
The lion,	<i>Arşlan,</i>	ارسلان	Bull,	<i>Bogha,</i>	بوغا
Wild-boar,	<i>Yeban donuzi,</i>	يبدان طوگزي	Cow,	<i>İnek,</i>	اينك
Hart,	<i>Gik,</i>	گيك	Mule,	<i>Katir,</i>	قتر
Leopard,	<i>Kaplan,</i>	قپلان	Horse,	<i>Āt,</i>	آت
Wolf,	<i>Kurd,</i>	قورد	Race-horse,	<i>Kehilan āt,</i>	كهيلان آت
Bear,	<i>Aiu,</i>	ايو	Charger,	<i>Bargir,</i>	بارگير
Panther,	<i>Pars,</i>	پارس	A stumbling horse,	<i>Surtchek āt,</i>	سورچك آت
Rhinoceros,	<i>Girgedan,</i>	گرگدان	A sorrel-coloured horse,	<i>Al āt,</i>	ال آت
Tiger,	<i>Pelenk,</i>	پلنك	An unbroken horse,	<i>Kureh āt,</i>	كوره آت
Elephant,	<i>Fil,</i>	فيل	A jolting horse,	<i>Tchialik āt,</i>	چانق آت
Deer,	<i>Dgiran,</i>	جيران	The lynx,	<i>Vashak,</i>	وشق
Camel,	<i>Deveh,</i>	دوه	A she-goat,	<i>Ketchi,</i>	كچي
Dromedary,	<i>Hedgin,</i>	دهجين	A he-goat,	<i>Ergedg,</i>	ارگچ

The Fox,	<i>Tilki,</i>	تلکي	The Roebuck,	<i>Dagh ketchisi,</i>	داغ کچيسی
Ass,	<i>Eshek,</i>	اشک	Mole,	<i>Kustchek,</i>	کوستچک
Hare,	<i>Tavshan,</i>	طوشان	Ermine,	<i>Sendgiab,</i>	سنجاب
Dog,	<i>Kopek,</i>	کوپک	Weazel,	<i>Getindgik,</i>	گلتنجک
Monkey,	<i>Meimun,</i>	میدمون	Mouse,	<i>Sitchian,</i>	سیتچان
Rabbit,	<i>Adah tavshani,</i>	اطه طوشانی	Pig,	<i>Donuz,</i>	طونوز
Cat,	<i>Kedi,</i>	کدی	Lamb,	<i>Kuzi,</i>	قوزی

BIRDS.

A bird,	<i>Kush,</i>	قوش	A capon,	<i>Iblik,</i>	ایلیک
The Eagle,	<i>Karah kush,</i>	قرا قوش	Cock,	<i>Khoros,</i>	خروس
Martin,	<i>Huma kushi,</i>	هیا قوشی	Turkeycock,	<i>Hind taoughi</i>	هند طاوگی
Screech-owl,	<i>Baikush,</i>	بایقوش	Pheasant,	<i>Sughun,</i>	سوغون
Quail,	<i>Buldirdgin,</i>	بولدرجن	Wren,	<i>Bukludgeh bulbul,</i>	بوکلوجه بلبل
Cuckoo,	<i>Kuku kushi,</i>	قووقو قوشی	Woodcock,	<i>Yelveh kushi,</i>	یلوه قوشی
Yellow-hammer,	<i>Sari kush,</i>	صاری قوش	Ostrich,	<i>Deveh kushi,</i>	دوه قوشی
Lark,	<i>Toighar kushi,</i>	تویغار قوشی	Vulture,	<i>Ak baba</i>	اق بابا
Jay,	<i>Alakarghah,</i>	الاکرغه	Canary,	<i>Hakik kushi,</i>	حقیق قوشی
Crane,	<i>Turnah,</i>	طورنه	Bat,	<i>Yarshah,</i>	یارسه
Kingfisher,	<i>Marti,</i>	مارتی	Wild-duck,	<i>Yeban urdeki,</i>	یبان اوردکی
Stork,	<i>Lilek</i>	لیلک	Starling,	<i>Saghirdgek,</i>	صغرجک
Black stork,	<i>Karah leklek,</i>	قرا لکلک	Sparrow,	<i>Sertchek,</i>	سرچه
Falcon,	<i>Doghan,</i>	طوغان	Woodpecker,	<i>Aghadg kakan,</i>	اگاج قاقان
Becafico,	<i>Indgir delen,</i>	انجیردلن	Raven,	<i>Kuzghun,</i>	قوزغون
Linnet,	<i>Kitan kushi,</i>	کتان قوشی	Crow,	<i>Karghah,</i>	قرغه
Blackbird,	<i>Karah taouk,</i>	قرا طاوق	Magpye,	<i>Saksaghan,</i>	صقصغان
Kite,	<i>Tchielak,</i>	چیلک	Goldfinch,	<i>Saka kushi,</i>	سقا قوشی
Wood-pigeon,	<i>Ükiek, üüiek,</i>	اوکیک	Chaffinch,	<i>Ispino,</i>	اسپینو
The Phoenix,	<i>Anka kushi,</i>	انکا قوشی	Nightingale,	<i>Bulbul,</i>	بلبل
Partridge,	<i>Keklik</i>	ککلک	Parrot,	<i>Tuti,</i>	طوطی
Hen,	<i>Taouk</i>	طاوق	Peacock,	<i>Taous,</i>	طائوس
Chicken,	<i>Pilitch,</i>	پلیچ	Turtle-dove,	<i>Kumri,</i>	قومری

The swallow,	<i>Kirlanghitch,</i>	قرلنچ	The goose,	<i>Kaz,</i>	قاز
Swan,	<i>Kughu,</i>	قوغو	Pigeon,	<i>Giugierdgin,</i>	گوگرچن
Pelican,	<i>Rakham,</i>	رخم	House-pigeon,	<i>Ev giugierdgin,</i>	او گوگرچني
Drake,	<i>Ourdek,</i>	اوردك	A wild-pigeon,	} <i>Yeban</i>	} يبان گوگرچني
Thrush,	<i>Ardidg kushi,</i>	اردج قوشي			

FISH.

A fish,	<i>Balik,</i>	بالتق
The sturgeon,	<i>Mersin balighi,</i>	مرسين بالتقي
Whale,	<i>Kadirghah balighi,</i>	قادرغه بالتقي
Turbot,	<i>Kalkan balighi,</i>	قلقان بالتقي
Dolphin,	<i>Yonos balighi,</i>	يونوس بالتقي
Gudgeon,	<i>Kia balighi,</i>	قيا بالتقي
Tunny,	<i>Morinah balighi,</i>	مورنه بالتقي
Roach,	<i>Tekir balighi,</i>	تكر بالتقي
Dog-fish,	<i>Kiopek balighi,</i>	كوپك بالتقي
Sardine,	<i>Sardela balighi,</i>	ساردنه بالتقي
Sea-horse,	<i>At balighi,</i>	آت بالتقي
Sea-ox,	<i>Aiu balighi,</i>	ايو بالتقي
Gilt-head,	<i>Dulgir balighi,</i>	دلگر بالتقي
Pike,	<i>Turna balighi,</i>	طورنا بالتقي
Lamprey,	<i>Deniz ilan balighi,</i>	دنيز يلان بالتقي
Ray,	<i>Kedi balighi,</i>	كدي بالتقي
Herring,	<i>Işkomri,</i>	اسقومري
Cuttle-fish,	<i>Sipia balighi,</i>	سپيا بالتقي
Carp,	<i>Sazan balighi,</i>	سازان بالتقي
Sole,	<i>Dil balighi,</i>	دل بالتقي
Eel,	<i>Ilan balighi,</i>	يلان بالتقي
Trout,	<i>Ala balik,</i>	الا بالتق
Crayfish,	<i>Kerevit,</i>	كروبيت
Muscles,	<i>Midiyah,</i>	مديه
Oysters,	<i>Iştridiyah,</i>	استرديه

REPTILES, INSECTS, AND AMPHIBIOUS ANIMALS.

A reptile,	<i>Budgek,</i>	بوجك	A caterpillar,	<i>Bok budgegi,</i>	بوق بوجگي
A serpent,	<i>İlan,</i>	یلان	Toad,	<i>Karah kurbaghah,</i>	قره قوربغه
Asp,	<i>Şaghir ilan,</i>	صاغر یلان	Beetle,	<i>Boinuxlu budgek,</i>	بوینزلو بوجك
Basilisk,	<i>Kahkaha,</i>	قهقهه	Flea,	<i>Pireh,</i>	پیره
Adder,	<i>Karah ilan,</i>	قره یلان	Grasshopper,	<i>Tchikergeh,</i>	چکرگه
Dragon,	<i>Azhdar,</i>	اژدر	Moth,	<i>Guveh,</i>	گوه
Lizard,	<i>Kertenkeleh,</i>	کرتکله	Spider,	<i>Eurumdgek,</i>	اورمچک
Salamander,	<i>Şemender,</i>	سیندر	Butterfly,	<i>Pervaneh,</i>	پروانه
Viper,	<i>Engirek ilani,</i>	انگرك یلانی	Fly,	<i>Şinek,</i>	سنگ
Snail,	<i>Semuklu budgek,</i>	سوکلو بوجك	Gnat,	<i>Suri şinek,</i>	سوري سنگ
Scorpion,	<i>Akreb,</i>	عقرب	Horse-fly,	<i>Āt şinegi,</i>	آت سنگي
Frog,	<i>Kurbaghah,</i>	قورباغه	Bee,	<i>Ari,</i>	اری
Tortoise,	<i>Kaplubaghah,</i>	قپلوبغه	Drone,	<i>Yeban arışı,</i>	یبان اریسی
Ant,	<i>Karindgeh,</i>	قرنجه	Spanish-fly,	<i>Kodoz budgegi,</i>	قوٹوز بوجگي
Beaver,	<i>Konduz,</i>	قوندز	Glow-worm,	<i>Yeldiz kourdi,</i>	یلدز قوردي
Otter,	<i>Su semuri,</i>	صو سموري	Silk-worm,	<i>Ipek kourdi,</i>	ایک قوردي
Crocodile,	<i>Timsah,</i>	تیمساح	Leech,	<i>Suluk,</i>	سولک

TREES AND SHRUBS.

A tree,	<i>Aghadg,</i>	اڭاج
A shrub,	<i>Tchali,</i>	چالي
Apricot-tree,	<i>Kaishi aghadgi,</i>	قیسی اڭاجي
Almond-tree,	<i>Badam aghadgi,</i>	بادام اڭاجي
Strawberry-root,	<i>Kodgiah yemish aghadgi,</i>	قوجه یمیش اڭاجي
Cherry-tree,	<i>Kıraş aghadgi,</i>	کراس اڭاجي
Chesnut-tree,	<i>Kestaneh aghadgi,</i>	کستانه اڭاجي
Quince-tree,	<i>Aiva aghadgi,</i>	ایوا اڭاجي
Service-tree,	<i>Üves aghadgi,</i>	اوس اڭاجي
Palm,	<i>Khorma aghadgi,</i>	خرما اڭاجي
Raspberry-bush,	<i>Bugurilen aghadgi,</i>	بوگرتلن اڭاجي
Mastic-tree,	<i>Sakiz aghadgi,</i>	ساقز اڭاجي

Myrrh-tree,	<i>Morur aghadgi,</i>	مرور اغاجي
Myrtle,	<i>Merşin aghadgi,</i>	مرسين اغاجي
Fig-tree,	<i>İndgir aghadgi,</i>	انجير اغاجي
Pomegranate-tree,	<i>Enar aghadgi,</i>	انار اغاجي
Lemon-tree,	<i>Limon aghadgi</i>	ليمون اغاجي
Orange-tree,	<i>Turundg aghadgi,</i>	تورنج اغاجي
Medlar-tree,	<i>Mushmulah aghadgi,</i>	مشمله اغاجي
Hazel-nut-tree,	<i>Funduk aghadgi,</i>	فندق اغاجي
Walnut-tree,	<i>Dguz aghadgi,</i>	جوز اغاجي
Olive-tree,	<i>Zitun aghadgi,</i>	زيتون اغاجي
Peach-tree,	<i>Sheftalu aghadgi,</i>	شفتالو اغاجي
Prune-tree,	<i>Erik aghadgi,</i>	ارک اغاجي
Pear-tree,	<i>Emroud aghadgi,</i>	امرود اغاجي
Apple-tree,	<i>Alma aghadgi,</i>	انها اغاجي
Pine-tree,	<i>Sham aghadgi,</i>	شام اغاجي
Fir-tree,	<i>Tcham aghadgi,</i>	چام اغاجي
A cypress,	<i>Serv aghadgi,</i>	سرو اغاجي
An oak,	<i>Misheh aghadgi,</i>	ميشه اغاجي
Linden-tree,	<i>Ôghlamur aghadgi,</i>	اوغلامور اغاجي
A laurel,	<i>Defneh aghadgi,</i>	دفنه اغاجي
Citron-tree,	<i>Aghadg kaouni aghadgi,</i>	اغاج قاوئي اغاجي
Black-cherry-tree,	<i>Vishneh aghadgi,</i>	وشنه اغاجي
Buckthorn,	<i>Ak diken,</i>	اق دکن
Pistachio-tree,	<i>Sham fistiki aghadgi,</i>	شام فستقي اغاجي
Liquorice,	<i>Mian kuki,</i>	ميان کوكي
Alder-tree,	<i>Kizel aghadg,</i>	قزل اغاج
Birch-tree,	<i>Kain aghadgi,</i>	قبن اغاجي
A cedar,	<i>Şerv azad,</i>	سرو ازاد
Yoke-elm,	<i>Gulgen aghadgi,</i>	گولگن اغاجي
Cornel-tree,	<i>Kizeldgek aghadgi,</i>	قزلجق اغاجي
Tumarisk,	<i>İlghun aghadgi,</i>	انغون اغاجي
Rosemary,	<i>Beberieh,</i>	ببريه

Rose-tree,	<i>Gul aghadgi,</i>	گل اغاجي
Savin,	<i>Şatch aghadgi,</i>	صاچ اغاجي
Storax,	<i>Bohur aghadgi,</i>	بحور اغاجي
Mistletoe,	<i>Ükşeh aghadgi,</i>	اوکسه اغاجي
Turpentine-tree,	<i>Termentin aghadgi,</i>	طرمنتين اغاجي
Osier,	<i>Şaz,</i>	ساز
Lote-tree,	<i>Dum,</i>	دوم
Ash,	<i>Dish budak aghadgi,</i>	ديش بوداق اغاجي
Beech,	<i>Ak gulgen aghadgi,</i>	اق گولگن اغاجي
Yew,	<i>Borsak,</i>	بورساق
Cork-tree,	<i>Mantar aghadgi,</i>	منتر اغاجي
Elm,	<i>Karah aghadg,</i>	قره اشاج
Poplar,	<i>Kavak aghadgi,</i>	قواق اغاجي
Plane-tree,	<i>Tchinar aghadgi,</i>	چنار اغاجي
Balm-tree,	<i>Belşan,</i>	بلسان
Willow,	<i>Şugut aghadgi,</i>	سوگت اغاجي
Bitter-almond-tree,	<i>Adgi badam aghadgi,</i>	اجي بادام اغاجي
Box,	<i>Tchimshir aghadgi,</i>	چيمشير اغاجي
Cinnamon-tree,	<i>Dartchin aghadgi,</i>	دارچين اغاجي
Caper-tree,	<i>Kibereh aghadgi,</i>	کبره اغاجي
Frankincense-tree,	<i>Guntuk aghadgi,</i>	گوندک اغاجي
Sloe-tree,	<i>Yeban erik,</i>	يېبان اړک
Bdellium,	<i>Khashil,</i>	خشيل
Wild-vine,	<i>Yeban aşmah,</i>	يېبان اشمه
Vine,	<i>Dikik,</i>	دکک
Myrtle,	<i>Mirşim aghadgi,</i>	ميرسيم اغاجي

FRUITS.

Fruit,	<i>Yemish,</i>	يېميش	Strawberry,	<i>Kodgieh yemish,</i>	قوجه يېميش
Apricot,	<i>Kaisi,</i>	کيسی	Cherry,	<i>Kires,</i>	کراس
Almond,	<i>Badam,</i>	بادام	Black cherry,	<i>Vishneh,</i>	وشنه

Chestnut,	<i>Kestaneh,</i>	کسنانه	Walnut,	<i>Dgiuz,</i>	جوز
Quince,	<i>Aiva,</i>	ایوا	Olive,	<i>Zitun,</i>	زیتون
Sorb-apple,	<i>Üves,</i>	اوس	Peach,	<i>Sheftalu,</i>	شفتالو
Date,	<i>Khorma,</i>	خرما	Prune,	<i>Erik,</i>	ارک
Raspberry,	<i>Bugurtilen yemish,</i>	بوگرتلن یمیش	Pear,	<i>Emrud,</i>	امرود
Fig,	<i>Indgir,</i>	انجیر	Apple,	<i>Alma,</i>	الما
Pomegranate,	<i>Enar,</i>	انار	Citron,	<i>Aghatch kavuni,</i>	اچاق قاونی
Lemon,	<i>Limon,</i>	لیمون	Pistachio,	<i>Sham fistiki,</i>	شام فستقی
Orange,	<i>Turundg,</i>	تورنج	Cornil,	<i>Kizeldgek,</i>	قرلیجق
Mulberry,	<i>Tout,</i>	توت	Melon,	<i>Kavun,</i>	قاون
Medlar,	<i>Mushmulah,</i>	مشمله	Water-melon,	<i>Karpuz,</i>	قارپوز
Hazel-nut,	<i>Funduk,</i>	فندق	Grape,	<i>Üzum,</i>	اوزم

HERBS AND VEGETABLES.

A Herb,	<i>Öt,</i>	اوت
Carrot,	<i>Havutch,</i>	هوج
Turnip,	<i>Shulgham,</i>	شلغم
Beet,	<i>Kendaneh,</i>	کندانه
Parsley,	<i>Meqadinos,</i>	معدنوس
Radish,	<i>Turp,</i>	ترپ
Horse-radish,	<i>Pandgar,</i>	پانگار
Cucumber,	<i>Khlar,</i>	خیار
Spinach,	<i>Ispinak,</i>	اسپناک
Cabbage,	<i>Lahanah,</i>	لجنه
Artichoke,	<i>Enginar,</i>	انگنار
Mushroom,	<i>Menter,</i>	منتر
Asparagus,	<i>Kush konmaz,</i>	قوش قونمز
Lettuce,	<i>Marol,</i>	مارول
Celery,	<i>Kerefis,</i>	کرفس
French beans,	<i>Bugrulldgek,</i>	بوگرولججه
Beans,	<i>Baklah,</i>	بقله
Garlick,	<i>Şarınşak,</i>	صارمسیق

Onion,	<i>Şoghan,</i>	صوغان
Marjoram,	<i>Merdgian gush,</i>	مرجان گوش
Wormwood,	<i>Pelin,</i>	پلین
Anise,	<i>Anıson,</i>	انیسون
Dill,	<i>Duragh ôti,</i>	دورغ اوتی
Wild-wormwood,	<i>Koien ôti,</i>	قوین اوتی
Borage,	<i>Lişani suri,</i>	لسان ثوری
Bugloss,	<i>Yeban lişani suri,</i>	یبان لسان ثوری
Succory,	<i>Hindiba,</i>	هندبا
Sweet-basil,	<i>Fesligen,</i>	فسلگن
Coriander,	<i>Kishenish,</i>	گشنش
Cresses,	<i>Tereh,</i>	تره
Fennel,	<i>Rezeneh,</i>	رزنه
Bitter-lettuce,	<i>Adgi marol,</i>	اجی مروول
Millet,	<i>Daru,</i>	دارو
Pannick,	<i>Arnaud daruşi,</i>	ارناود داروسی
Rue,	<i>Şedaf,</i>	صدف
Garden-hyssop,	<i>İpar,</i>	ایپار
Hyssop,	<i>Zufa ôti,</i>	زوف اوتی
Dock,	<i>Tul evret ôti,</i>	طول عورت اوتی
Betony,	<i>Kestereh,</i>	کستره
Little centaury,	<i>Kantaverion şaghir,</i>	کنتاوریون صغیر
Great centaury,	<i>Kantaverion kebir,</i>	کنتاوریون کبیر
Camomile,	<i>Papadiah,</i>	پاپادیاه
Black hellebore,	<i>Kharbak şiah,</i>	خربق سیاه
White hellebore,	<i>Kharbak şefid,</i>	خربق سفید
Mint,	<i>Ôghul ôti,</i>	اوغل اوتی
Tobacco,	<i>Tutun,</i>	توتن
Scorzonera,	<i>Eşkörtchinah,</i>	اسقورچنه
Celadine,	<i>Kirlanghitch ôti,</i>	قرلنغچ اوتی
Tea,	<i>Tchai,</i>	چای
Birthwort (round),	<i>Ziravendi mudever,</i>	زراوند مدور

Birthwort (long),	<i>Ziravendi tavil,</i>	زرارند طويل
Mugwort,	<i>Mışk ôti,</i>	مسك اوتي
Sarabacca,	<i>Aşaron,</i>	اسارون
Cat-mint,	<i>Kedi ôti,</i>	كدي اوتي
Snakeweed,	<i>Semiş kabak,</i>	سبز قبق
Hemlock,	<i>Baldiran,</i>	بالدران
Maidenhair,	<i>Baldiri karah,</i>	بالدري قره
Dog's-tooth,	<i>Kopek dili,</i>	كوپك دلي
Bishop's-wort,	<i>Karah tchurek ôti,</i>	قره چورك اوتي
House-leek,	<i>Ha'talem,</i>	حي العالم
Thyme,	<i>Keşik,</i>	ككك
Coltsfoot,	<i>Arşlan pantchakşi,</i>	ارسلان پانچکسي
Trefoil,	<i>İtrifil,</i>	اترفل
Cumin,	<i>Kinon,</i>	کنون
Miltwaste,	<i>Altun ôti,</i>	التون اوتي
Rosemary,	<i>Biberieh ôti,</i>	ببريه اوتي
Chervil,	<i>Frenk şalatah,</i>	فرنک سلطه
Cinquefoil,	<i>Pentafilem,</i>	پنتافيليم
Milfoil,	<i>Hezardaneh,</i>	هزاردانه
Wild-marjoram,	<i>Zatir,</i>	زاتر
Mint,	<i>Naneh,</i>	نانه
Wild-mint,	<i>Yeban naneşi,</i>	يبان نانه سي
Henbane,	<i>Şikeran,</i>	سيکران
Plantain,	<i>Şinirli ôt,</i>	سگرلو اوت
Mallows,	<i>Ebeh gumedgi,</i>	ابه گومجي
Pellitory,	<i>Yapishkan,</i>	ياپشکان
Thistle,	<i>Dişenlu ôt,</i>	ديشکلو اوت
Dittany,	<i>Girit ôti,</i>	گريت اوتي
Fleabane,	<i>Pireh ôti,</i>	پيره اوتي
Wallwort,	<i>Yeban merveri,</i>	يبان مروري

COLOURS.

Colour,	<i>Reng,</i>	رنگ	Brimstone-yellow, <i>Kıbriti,</i>	کبریتی
White,	<i>Biaş,</i>	بیاض	Deep red, <i>Ashi boyası,</i>	اشی بویاسی
Black,	<i>Karah,</i>	قره	Bright red, <i>Badeh rengi,</i>	باده رنگی
Red,	<i>Kızıl,</i>	قرل	Speckled, <i>Aladgeh,</i>	الاجه
Green,	<i>Işıl,</i>	یشل	Saffron-colour, <i>Zafrani,</i>	زعفرانی
Blue,	<i>Mavi,</i>	ماوی	Fawn-colour, { <i>Kızıl tchubuk</i> } <i>rengi,</i>	قرل چبق رنگی
Sky-blue,	<i>Şud mavisı,</i>	سود ماویسی	Grass-green, <i>Tchemeni,</i>	چمنی
Yellow,	<i>Şari,</i>	صاری	Sea-green, <i>Giuk al,</i>	گوک ال
Purple,	<i>Menevish,</i>	منوش	Flame-colour, <i>Atesh rengi,</i>	اتش رنگی
Grey,	<i>Deveh tuyı,</i>	دوه تویی	Olive, <i>Zıtuni,</i>	زیتونی
Rose,	<i>Gulguli,</i>	گلگلی	Violet, <i>Mor,</i>	مور
Orange,	<i>Turundgi,</i>	تورنجی		

METALS AND MINERALS.

Metal,	<i>Me'dan,</i>	معدن	Iron, <i>Demir,</i>	دسر
Gold,	<i>Altun,</i>	التون	Mercury, <i>Dgeva,</i>	جوا
Silver,	<i>Gumish,</i>	گومش	Sulphur, <i>Kukurd,</i>	کوکورد
Copper,	<i>Bakir,</i>	بقر	Red-lead, <i>Şulgun,</i>	سولگن
Bronze,	<i>Tutch,</i>	توچ	Antimony, <i>Rastik tashi,</i>	راستق طاشی
Brass,	<i>Pirintch,</i>	پرنچ	Arsenic, <i>Şitchan ôti,</i>	سچان اوتی
Lead,	<i>Kurshan,</i>	قورشن	Litharge, <i>Murdeşenk,</i>	مردسنگ
Tin,	<i>Kalai,</i>	قلای		

OF THE EARTH.

The Earth,	<i>Toprak,</i>	طبراق	Valley, <i>Dereh,</i>	درة
Continent,	<i>Karah,</i>	قره	Hill, <i>Bair depeh,</i>	بایر دپه
Island,	<i>Adah,</i>	اطه	Plain, <i>Kir,</i>	قر
Peninsula,	<i>Nim dgezırah,</i>	نیم جزیره	Forest, <i>Ôrman,</i>	اورمان
Isthmus,	<i>Boghaz,</i>	بوغز	Desert, <i>Tchulluk,</i>	چوللق
Promontory,	<i>Dagh burnı,</i>	طاغ بورنی	Meadow, <i>Tchair,</i>	چایر
Mountain,	<i>Dagh,</i>	طاغ	Gulph, <i>Kıorfeç,</i>	کورفز

Water,	<i>Su,</i>	صو	The Bosphorus, <i>Deniz boghazi,</i>	دنگز بوغازي	
The sea,	<i>Deniz,</i>	دنگز	Lake,	<i>Gul,</i>	گول
The ocean,	<i>Bahr i mohit,</i>	بحر محيط	River,	<i>Tchai,</i>	چاي
The Mediterranean, <i>Ak deniz,</i>		اق دنگز	Brook,	<i>Irmadgik,</i>	ارمچق
Black Sea,	<i>Karah deniz,</i>	قره دنگز	Stream,	<i>Irmak,</i>	ارمق
Red Sea,	<i>Suis deniz,</i>	سويس دنگز	Torrent,	<i>Sil,</i>	سيل
Caspian Sea,	<i>Bahr hazez,</i>	بحر حزز	Spring-water, <i>Tcheshmeh suyi,</i>		چشمه سويي
The Adriatic, { <i>Venedik</i> }	{ <i>boghazi,</i> }	وندیک بوغازي	Well-water, <i>Kuiu suyi,</i>	قيدو سويي	
			Rain-water, <i>Yagmur suyi,</i>	يغور سويي	

NAVAL AFFAIRS.

A man-of-war, <i>Dgeng gemisi,</i>	جنگ گميسي	Keel,	<i>Sentina,</i>	سنتينا	
Ship,	<i>Gemi,</i>	گمي	Deck,	<i>Bankah,</i>	بنقه
Flag-ship,	<i>Bashardah,</i>	باشطردہ	Prow,	<i>Geminun ôni,</i>	گمينگ اوئي
Merchant-ship, <i>Bazirgan gemi,</i>	بازرگان گمي	Oar,	<i>Gurek,</i>	گورک	
Vessel,	<i>Kaik,</i>	قايق	Cable,	<i>Demir aleti,</i>	دمر التي
Frigate,	<i>Firkatah,</i>	فيرقطه	Rope,	<i>Geminun aleti,</i>	گمينگ التي
Boat,	<i>Tchernik,</i>	چرنیک	Anchor,	<i>Geminun demiri,</i>	گمينگ دمري
Ferry-boat,	<i>Isplatah,</i>	اسپلاته	Mariner's compass, <i>Busolah,</i>		بوصوله
Skiff,	<i>Tumbaç,</i>	تومباز	Chart,	<i>Kharti,</i>	خارتي
Mast,	<i>Direk,</i>	درک	Flag,	<i>Bairak,</i>	بيراق
Yard,	<i>Seren,</i>	سرن	Shipwreck, <i>Dalghahlık,</i>		طالغه لك
Sail,	<i>Yelken,</i>	يلکن	Ebb and flow, <i>Medd u dgarç,</i>		مد و جزر
Main-sail, <i>Maiştra yelkeni,</i>	مايستر يلکني	Wave,	<i>Dalghah,</i>		طالغه
Mizen, <i>Tirinketeh yelkeni,</i>	ترينکته يلکني	Port,	<i>Liman,</i>		ليمان
Rudder,	<i>Dumen,</i>	دومن	Fleet,	<i>Donanmah,</i>	دونانه

MILITARY AFFAIRS.

An army,	<i>Aşker,</i>	عسکر	Rear-guard, <i>Leshker ardi,</i>	لشکر اردي	
Wing,	<i>Aşker alai,</i>	عسکر الاي	Line,	<i>Saf,</i>	صف
Regiment,	<i>Boluk,</i>	بلوک	Soldier,	<i>Tcheri,</i>	چري
Troop,	<i>Alai,</i>	الاي	Garrison troops, <i>Ôturak,</i>		اوترق
Van-guard,	<i>Leshker ôni,</i>	لشکر اوئي	Disbanded troops, <i>Kurudgi,</i>		قوروجي

Militia,	<i>Azeb,</i>	عزب	Bridle,	<i>Dizgin,</i>	دزگین
Fusileer,	<i>Tufenkdgi,</i>	تفنکچی	Bit,	<i>Gim,</i>	گم
Artilleryman,	<i>Topdgi,</i>	طوبچی	Saddle,	<i>Eier,</i>	ایر
Soldier of the waggon-train,	<i>Arabdgi,</i>	عربچی	Bow,	<i>Keman yai,</i>	کمان یای
Armourer,	<i>Dgebedgi,</i>	جبهچی	Arrow,	<i>Ok,</i>	اوق
Horse-soldier,	<i>Atlu sipah,</i>	اتلو سپاه	Sword,	<i>Shish,</i>	شیش
Janissary,	<i>Yenicheri,</i>	یئکی چری	Dagger,	<i>Khandgar,</i>	خنجر
Spahi,	<i>Sipahi,</i>	سپاهی	Sabre,	<i>Kilidg,</i>	کلچ
Fortification,	<i>Palankah,</i>	پلنقه	Javelin,	<i>Dgerid,</i>	جرید
Bastion,	<i>Tabieh,</i>	طیبه	Mace,	<i>Topuz,</i>	طوپوز
Outposts,	<i>Sighu,</i>	ثغو	Shield,	<i>Siper,</i>	سپر
Castle,	<i>Kalaeh,</i>	قلعه	Belt,	<i>Hemail,</i>	حپایل
Mole,	<i>Digermen,</i>	دگرمن	Flag,	<i>Bairak,</i>	بیراق
Fort,	<i>Hisar,</i>	حصار	Pistol,	<i>Tabandgeh,</i>	طبنجه
Trench,	<i>Meteris,</i>	مترس	Fusil,	<i>Tufenk,</i>	توفنک
Embrasure,	<i>Shurf,</i>	شرف	Cannon,	<i>Top,</i>	طوب
Battlement,	<i>Kiunkureh,</i>	کنکرة	Field-piece,	<i>Alai topi,</i>	الای طوبی
Wall,	<i>Divar,</i>	دیوار	Mortar,	<i>Havan,</i>	هاون
Fortification,	<i>Hisn,</i>	حصن	Grenade,	<i>Kumbarah,</i>	قمبره
Entrenchment,	<i>Savash yeri,</i>	صاواش یری	Gunpowder,	<i>Barut,</i>	باروت
Camp,	<i>Ordu,</i>	اوردو	Ball,	<i>Tufenk giurehsi,</i>	تفنک گرهسی
Tent,	<i>Tchadir,</i>	چادر	Shot,	<i>Fundughi,</i>	فندوغي

OF A CITY.

A city,	<i>Shehir,</i>	شهر	Custom-house,	<i>Gumruk,</i>	گمرک
Bridge,	<i>Kupri,</i>	کوپری	Prison,	<i>Zindan,</i>	زندان
Street,	<i>Sokak,</i>	سوقاق	Shop,	<i>Dukan,</i>	دکان
Cross-way,	<i>Dort yol aghizi,</i>	دورت یول اغزی	Academy,	<i>Medreseh,</i>	مدرسه
Palace,	<i>Serai,</i>	سرای	Bath,	<i>Hamam,</i>	حمام
Mosque,	<i>Dgiami,</i>	جامع	Arsenal,	<i>Tersaneh,</i>	ترسانه
Market,	<i>Tcharshu,</i>	چارشو	Post-office,	<i>Menzil khaneh,</i>	منزل خانه
Bazaar,	<i>Bazar,</i>	بازار	Fish-market,	<i>Balik bazari,</i>	بانق بازار
Hippodrome,	<i>At midani,</i>	ات میدانی	Shambles,	<i>Sal khaneh,</i>	صالخانه
Horse-market,	<i>At bazari,</i>	ات بازاری	Hospital,	<i>Bimar khaneh,</i>	بیمار خانه

HOUSEHOLD UTENSILS AND FURNITURE.

Household utensils, <i>Ev alati</i> ,	او الاتي	Clock,	<i>Tcherk</i> ,	چرق	
Carpet,	<i>Kali</i> ,	قالي	Couch,	<i>Kerevet</i> ,	قروت
Mirror,	<i>Ayineh</i> ,	ايينه	Vinegar-cruet, <i>Şirkeh kabi</i> ,	سرکه قابي	
Bed,	<i>Dushek</i> ,	دوشک	Saltseller,	<i>Tuż kabi</i> ,	توز قابي
Bolster,	<i>Bash yaşdughi</i> ,	باش ياصدغي	Needle,	<i>Iğeneh</i> ,	اگنه
Coverlit,	<i>Yorghān</i> ,	يورغان	Pin,	<i>Topluk</i> ,	طوبلق
Table,	<i>Şofra</i> ,	سفرة	Ewer,	<i>İbrik</i> ,	ابريق
Chair,	<i>Eşķemli</i> ,	اسکمي	Hatchet,	<i>Balteh</i> ,	بانته
China,	<i>Faghfuri tabak</i> ,	فغفوري طبق	Spade,	<i>Bel</i> ,	بل
Bellows,	<i>Kuruk</i> ,	کورک	Basket,	<i>Zenbil</i> ,	زنبيل
Shovel,	<i>Ateş kuregi</i> ,	آتش کورگي	Curtain,	<i>Perdah</i> ,	پرده
Tongs,	<i>Mashah</i> ,	مشه	Glass,	<i>Kadeh</i> ,	قدح
Spit,	<i>Kebab shishi</i> ,	کباب شيشي	Cup,	<i>Tchinak</i> ,	چناق
Kettle,	<i>Kazan</i>	قزان	Cask,	<i>Futchi</i> ,	فوجي
Frying-pan,	<i>Tavah</i> ,	طاره	Scissors,	<i>Mikraz</i> ,	مقراض
Trevet,	<i>Şatch ayak</i> ,	صاچ اياق	Rope,	<i>Ip</i> ,	اپ
Gridiron,	<i>Eşķarah</i> ,	اسقره	Cord,	<i>Şidgim</i> ,	سجم
Pot,	<i>Tchulmek</i> ,	چولمک	Bason,	<i>Kurnah</i> ,	قورنه
Spoon,	<i>Kashik</i> ,	قاشق	Hangings,	<i>Zar</i> ,	زار
Fork,	<i>Tchatal</i> ,	چتال	Chandelier,	<i>Shamedan</i> ,	شعدان
Knife,	<i>Bitchak</i> ,	بچاق	Towel,	<i>Diz pishikeri</i> ,	دز پيشکري
Pitcher,	<i>Deşti</i> ,	دستي	Snuffers,	<i>Mun mikrazi</i> ,	موم مقراضی
Key,	<i>Anakhtar</i> ,	اناختار	Napkin,	<i>Şeni bezi</i> ,	سني بزي
Lock,	<i>Kofl</i> ,	قفل	Bottle,	<i>Shisheh</i> ,	شيشه
Latch,	<i>Mandal</i> ,	ماندال	Hammer,	<i>Tcheķitch</i> ,	چکچ

PARTS OF A HOUSE.

House,	<i>Ev</i> ,	او	Casement,	<i>Pendgereh</i> ,	پنجره
Gate,	<i>Kapu</i> ,	قاپو	Glazed window, <i>Dgam</i> ,		جام
Stairs,	<i>Nerdban</i> ,	نردبان	Kitchen,	<i>Meţbakh</i> ,	مطبخ
Room,	<i>Ôdah</i> ,	اوطه	Cistern,	<i>Şarintch</i> ,	صارنج
Bench,	<i>Şofah</i> ,	صوفه	Well,	<i>Kuin</i> ,	قيو

Fountain,	<i>Tcheshmeh,</i>	چشمه	Chimney,	<i>Ódgak,</i>	اوجاق
Garden,	<i>Baghtcheh,</i>	باغچه	Beams,	<i>Direkler,</i>	دیركلر
Wine-cellar,	<i>Sherab khaneh,</i>	شرابخانه	Portico,	<i>Dehliç,</i>	دهلیز
Court-yard,	<i>Avli,</i>	اولی	Harem,	<i>Harem,</i>	حرم
Store-closet,	<i>Kiler,</i>	کیلر	Hall of audience,	<i>Şelamlık,</i>	سلاملق
Cornice,	<i>Raf,</i>	راف	Library,	<i>Kitab khaneh,</i>	کتابخانه
Roof,	<i>Keremid,</i>	کرمید	Cellar,	<i>Mahzin,</i>	مخزن
Wall,	<i>Divar,</i>	دیوار	Stable,	<i>Akhor,</i>	اخور

CLOTHES.

Clothes,	<i>Eşbab,</i>	اسباب	Pocket,	<i>Dgib,</i>	جیب
Cap,	<i>Kalpak,</i>	قلپق	Night-gown,	<i>Gidgehlik,</i>	گیجه لیک
Leather cap,	<i>Kelleh posh,</i>	کله پوش	Ribbon,	<i>Sherid,</i>	شرید
Under-waistcoat,	<i>Zebun,</i>	زبون	Button,	<i>Dugmeh,</i>	دوگمه
Shirt,	<i>Gumlik,</i>	گوملیک	Button-hole,	<i>İlik,</i>	ایلیک
Handkerchief,	<i>Makramah,</i>	مقمرمه	Socks,	<i>Terlik,</i>	ترلیک
Gloves,	<i>Eldivan,</i>	الدوان	Drawers,	<i>Don,</i>	طون
Sash,	<i>Kushak,</i>	قوشاق	Summer mantle,	<i>Kerekeh,</i>	کرکه
Stockings,	<i>Dgureb,</i>	جورب	Mantle,	<i>Konçosh,</i>	قونطوش
Shoe,	<i>Paputch,</i>	پاپوچ	Cloak,	<i>Yaghmurlik,</i>	یغمورلیک
Slipper,	<i>Konderah,</i>	قوندرة	Lady's cloak,	<i>Feradgeh,</i>	فراجه
Boot,	<i>Tchiçmeh,</i>	چزمه	Vest,	<i>Entari,</i>	انتاری

OF FIRE.

Fire,	<i>Atesh,</i>	اتش	Firebrand,	<i>Kuşki,</i>	کوسکی
Hearth,	<i>Ódgak,</i>	اوجاق	Flame,	<i>Alev,</i>	علو
Oven,	<i>Furun,</i>	فرون	Spark,	<i>Keghildgim,</i>	قغلیچیم
Live coal,	<i>Atesh kuçi,</i>	اتش کوزی	Ashes,	<i>Kul</i>	کل
Candle,	<i>Mum,</i>	موم	Smoke,	<i>Tutun,</i>	توتن
Flambeau,	<i>Yel mumi,</i>	یل مومی	Soot,	<i>Kurum,</i>	قوروم
Lantern,	<i>Fener,</i>	فندر	Amadou,	<i>Kaou,</i>	قار
Lamp,	<i>Kandil,</i>	قندیل	Match,	<i>Kıbrit,</i>	کبریت
Wax taper,	<i>Bal mumi,</i>	بال مومی	Flint,	<i>Tchakil,</i>	چاقل

Taper,	<i>Fıtıl,</i>	فتیل	Oil,	<i>Yagh,</i>	یاغ
Wood,	<i>Óđun,</i>	اوطن	Naphtha,	<i>Naft,</i>	نفت
Coal,	<i>Kumur,</i>	کومر	Pitch,	<i>Zift,</i>	زفت

OF WRITING.

Sheet of paper,	<i>Kaghid,</i>	کاغذ	Sand-box,	<i>Rigdan,</i>	ریگدان
Pen,	<i>Kalem,</i>	قلم	Seal,	<i>Muhr,</i>	مهر
Book,	<i>Kıtab,</i>	کتاب	Sealing-wax,	<i>Frengi mum,</i>	فرنگی موم
Inkhorn,	<i>Devit,</i>	دویت	Desk,	<i>Pish takhteh,</i>	پیش تخته
Ink,	<i>Murekeb,</i>	مرکب	Letter,	<i>Mektub,</i>	مکتوب
Penknife,	<i>Kalemtrash,</i>	قلمتراش	Edict,	<i>Firman,</i>	فرمان
Sand,	<i>Rig,</i>	ریگ	Bill of Exchange,	<i>Temışuk,</i>	تیمسک

OF EATING AND DRINKING.

Food,	<i>Yiyehdgik,</i>	ییه جک	Pie,	<i>Burek,</i>	بورک
Bread,	<i>Etmeķ,</i>	اتمهک	Tart,	<i>Tatar bureķi,</i>	تاتار بورکی
Water,	<i>Su,</i>	صو	Milk,	<i>Sud,</i>	سود
Wine,	<i>Sherab,</i>	شراب	Confectionary,	<i>Sheķerlameh,</i>	شکرلمه
Meat,	<i>Et,</i>	ات	Minced-meat,	<i>Kimah,</i>	قیمه
Fish,	<i>Balik,</i>	بالتق	Butter,	<i>Sai yaghi,</i>	صای یاغی
Boiled meat,	<i>Kainemish et,</i>	قینمیش ات	Fresh butter,	<i>Tereh yaghi,</i>	تره یاغی
Roast meat,	<i>Kebab,</i>	کباب	Beer,	<i>Arpah suyi,</i>	ارپه صوبی
Broth,	<i>Et suyi,</i>	ات صوبی	Force-meat balls,	<i>Bombar,</i>	بومبار
Tongue,	<i>Sighir dili,</i>	صغردلی	Honey,	<i>Bal,</i>	بال
Beef,	<i>Sighir eti,</i>	صغراتی	Cheese,	<i>Pinir,</i>	پینر
Veal,	<i>Tanah eti,</i>	طنه اتی	Olives,	<i>Zitun,</i>	زیتون
Mutton,	<i>Koiun eti,</i>	قیون اتی	Salad,	<i>Salatah,</i>	سلاطه
Lamb,	<i>Kuzi eti,</i>	قوزی اتی	Omelet,	<i>Kaighaneh,</i>	قیغنه
Calf's head,	<i>Bozaghı bashi,</i>	بوزاغو باشی	Egg,	<i>Yumurtah,</i>	بیرطه
Tripe,	<i>Ishķembeh,</i>	اشکمبه	Curds,	<i>Yoghurt,</i>	یوغورت
Sheep's feet,	<i>Koiun patchahsi,</i>	قیون پاچه سی	Rice,	<i>Pirintch,</i>	پرنچ
Pudding,	<i>Guden,</i>	گودن	Salt,	<i>Tuķ,</i>	توز
Sausage,	<i>Sudguk,</i>	سجوق	Pepper,	<i>Biber,</i>	ببر

Vinegar,	<i>Sirkeh,</i>	سرکه	Breakfast,	<i>Kahvah alti,</i>	قهوه الٹی
Mustard,	<i>Khardal,</i>	خردل	Dinner,	<i>Kushlik yedgigi,</i>	قوشلق ییجگی
Cinnamon,	<i>Dartchin,</i>	دارچین	Supper,	} <i>Aksham .</i> }	} اخشام مانجه سی }
Nutmeg,	<i>Hindostan dgevizi,</i>	هندستان جوزی			
Capers,	<i>Kibereh,</i>	کبره	Collation,	<i>Kolazion,</i>	قولزیون

PRECIOUS-STONES.

A precious-stone,	<i>Kimetlu tash,</i>	قیمتلو تاش	Pearl,	<i>Indgu,</i>	انجو
Jewel,	<i>Dgiauher,</i>	جوهر	Coral,	<i>Merdgian,</i>	مرجان
Diamond,	<i>Elmas,</i>	الماس	Onyx,	<i>Sulimani,</i>	سلیمانی
Emerald,	<i>Zemrud</i>	زمرد	Agate,	<i>Baba kuri,</i>	بابا قوری
Ruby,	<i>Yakut, laal,</i>	یاقوت لعل	Jasper,	<i>Yeshim,</i>	یشیم
Amethyst,	<i>Dgebilkom.</i>	جبلقوم	Turquoise,	<i>Firozeh,</i>	فیروزه

QUALITIES.

Good,	<i>Éiu,</i>	ایو	Old,	<i>Kodgiahlu,</i>	قوجه لو
Bad,	<i>Kiem, fena,</i>	کم فنا	Heavy,	<i>Aghir,</i>	اغر
Wise,	<i>Üslu,</i>	اوصلو	Light,	<i>Yini,</i>	یینی
Big,	<i>Tenlu,</i>	تنلو	Full,	<i>Dolu,</i>	طولو
Great,	<i>Buiuk,</i>	بیوک	Empty,	<i>Bosh,</i>	بوش
Little,	<i>Kotchek,</i>	کوچک	Hard,	<i>Keti,</i>	قتی
Thin,	<i>Arik,</i>	ارق	Soft,	<i>Yauash,</i>	یوآش
High,	<i>Yuksek,</i>	یوکسک	Sweet,	<i>Datlu,</i>	طاتلو
Low,	<i>Altchiak,</i>	الچق	Bitter,	<i>Adgi,</i>	اجی
Long,	<i>Üzun,</i>	اوزون	Difficult,	<i>Giutch,</i>	گوتچ
Short,	<i>Kisseh,</i>	قصه	Easy,	<i>Kolai,</i>	قولای
Wide,	<i>İnlu,</i>	اینلو	Clean,	<i>Temiz,</i>	تمیز
Narrow,	<i>Dar,</i>	طار	Dirty,	<i>Tchepel,</i>	چپل
Right,	<i>Doghru,</i>	طوغرو	Hot,	<i>Issi,</i>	اسی
Wrong,	<i>Yaramaz,</i>	یرامز	Cold,	<i>Suk,</i>	صوق
New,	<i>Yeni,</i>	ینی	Dry,	<i>Kuru,</i>	قورو

Wet,	<i>Yashlu,</i>	ياشلو	Cruel,	<i>Yavuz,</i>	ياوز
Strong,	<i>Kuvvetlu,</i>	قوتلو	Fickle,	<i>Donuk,</i>	دونق
Weak,	<i>Zebun,</i>	زبون	Niggardly,	<i>Khesis,</i>	خسيس
Handsome,	<i>Guzel,</i>	گوزل	Lavish,	<i>Serflu,</i>	سرفلو
Pretty,	<i>Gioktcek,</i>	گوکچک	Stubborn,	<i>Inaddgi,</i>	عناد جي
Cunning,	<i>Kelash,</i>	قلاش	Chaste,	<i>Ari,</i>	اري
Stupid,	<i>Belid,</i>	بليد	Sober,	<i>Ayik,</i>	ايق
Bold,	<i>Muruvelu,</i>	مروتلو	Rash,	<i>Fikirsiz,</i>	فكرسز
Timid,	<i>Korkak,</i>	قورقاق	Sincere,	<i>Sedakettu,</i>	صدقتلو
Civil,	<i>Adeblu,</i>	ادبلو	Just,	<i>Adil,</i>	عادل

VERBS.

To love,	<i>Sevmek,</i>	سومك	To understand,	<i>Anlamak,</i>	انگلامق
To look,	<i>Bakmak,</i>	بقيمق	To know,	<i>Bilmek,</i>	بليك
To sharpen,	<i>Bilemek,</i>	بلههك	To find,	<i>Bulmak,</i>	بويق
To open,	<i>Achmak,</i>	اچيق	To oppress,	<i>Kimak,</i>	قييق
To shut,	<i>Kapamak,</i>	قاپامق	To be ill,	<i>Khastahlenmek,</i>	خسته نيك
To lose,	<i>Yetirmek,</i>	يتمومك	To resemble,	<i>Benzetmek,</i>	بتههك
To gain,	<i>Kazanmak,</i>	قزنيق	To affirm,	<i>Gertcheklemek,</i>	گرچكليمك
To come,	<i>Gelmek,</i>	گليك	To deny,	<i>Inkiar etmek,</i>	انكار اينيك
To dig,	<i>Kazmak,</i>	قازمق	To say,	<i>Dimek,</i>	ديك
To swim,	<i>Yuzmek,</i>	يوزمك	To speak,	<i>Soilemek,</i>	سويليك
To fly,	<i>Uchmak,</i>	اوچيق	To be silent,	<i>Sus olmak,</i>	سوس اوليق
To ride,	<i>Binmek,</i>	بنيك	To commence,	<i>Bashlamak,</i>	باشليق
To run,	<i>Koshmak,</i>	قوشيق	To mark,	<i>Nishanlik etmek,</i>	نشانلق اينيك
To walk,	<i>Gezmek,</i>	گزمك	To dress,	<i>Gimek,</i>	گيمك
To admire,	<i>Teadgiub etmek,</i>	تعجب اينيك	To do,	<i>Itmek,</i>	ايتيك
To rise,	<i>Kalkmak,</i>	قالقمق	To touch,	<i>Dokunmak,</i>	طوقنمق
To lie down,	<i>Yatmak,</i>	ياتمق	To see,	<i>Gormek,</i>	گورمك
To turn,	<i>Dondurmek,</i>	دوندرمك	To feel,	<i>Duimak,</i>	دويمق
To believe,	<i>Biümek,</i>	بيومك	To hear,	<i>Ishitmek,</i>	اشتك
To think,	<i>Dushinmek,</i>	دوشنيك	To agitate,	<i>Tchalkmak,</i>	چالقمق

To nourish,	<i>Beslemek,</i>	بسلک	To remember,	<i>Khatırlamak,</i>	خاطرلیق
To kiss,	<i>Öpmek,</i>	اویسک	To forget,	<i>Ünutmak,</i>	اوتنمق
To embrace,	<i>Kudgaklamak,</i>	قوجقلیق	To learn,	<i>Ögrenmek,</i>	اوگرنمک
To command,	<i>Biirmek,</i>	بیورمک	To read,	<i>Okumak,</i>	اوقومق
To join,	<i>Katmak,</i>	قائینق	To write,	<i>Yazmak,</i>	یازمق
To bring,	<i>Getirmek,</i>	گتورمک	To advance,	<i>Ötehlenmek,</i>	اوتهلنمق
To be present,	<i>Bulunmak,</i>	بولنمق	To retire,	<i>Şaullmak,</i>	صاولمق
To present,	<i>Sunmak,</i>	سونمق	To eat,	<i>Yimek,</i>	ییمک
To blush,	<i>Kızarmak,</i>	قزارمق	To drink,	<i>İtçmek,</i>	ایچمک
To be patient,	<i>Katlanmak,</i>	قائلانمق	To dance,	<i>Şıçramak,</i>	صیچرامق
To count,	<i>Saimak,</i>	سایمق	To sing,	<i>İrlamak,</i>	ایرلامق
To polish,	<i>Perdahlemek,</i>	پرداحلمک	To rain,	<i>Yaghmak,</i>	یاغمق
To pay,	<i>Eudehmek,</i>	اوداهمک	To hail,	<i>Dolu yaghmak,</i>	دولو یاغمق
To remain,	<i>Kalmak,</i>	قالمق	To snow,	<i>Karlamak,</i>	قارلمق
To resuscitate,	<i>Diriltmek,</i>	دیرلتمک	To thunder,	<i>Gurlemek,</i>	گورلمک
To pray,	<i>Yalvarmak,</i>	یالورمق	To lighten,	<i>Şimsheklemek,</i>	شیشکللمک
To sleep,	<i>Üumak,</i>	اویومق	To hope,	<i>Ümak,</i>	اومق
To awaken,	<i>Koparmak,</i>	قوپرمق	To persuade,	<i>Inandurmak,</i>	اناندurmق
To laugh,	<i>Gulmek,</i>	گولمک	To grieve,	<i>Öşanmak,</i>	اوصانمق
To cry,	<i>Yasharmak,</i>	یاشرمق	To pacify,	<i>Barışdurmak,</i>	بارشدمق
To paint,	<i>Nakışlamak,</i>	نکشلمق	To prepare,	<i>Hazırlamak,</i>	حاضرلمق
To take,	<i>Almak,</i>	المق	To approach,	<i>Yaklaşmak,</i>	یقلاشمق
To hate,	<i>Adavet itmek,</i>	عداوت ایتمک	To wish,	<i>Arzulamak,</i>	ارزولمق
To beat,	<i>Dogmek,</i>	دوگمک	To appear,	<i>Zahir ölmak,</i>	ظاهر اولمق
To wound,	<i>Yarahlamak,</i>	یاراهلمق	To go,	<i>Varmak,</i>	وارمق
To destroy,	<i>Bozmak,</i>	بوزمق	To depart,	<i>Getmek,</i>	گچمک
To build,	<i>Yapmak,</i>	یایمق	To be absent,	<i>Baid ölmak,</i>	بعید اولمق
To place,	<i>Komak,</i>	قومق	To diminish,	<i>Azaltmak,</i>	ازالتیق
To make,	<i>Yaratmak,</i>	یراتمق	To buy,	<i>Şatun almak,</i>	صاتورن المق
To burn,	<i>Yakmak,</i>	یقمق	To sell,	<i>Şatmak,</i>	صاتمق
To light,	<i>Nurlandurmak,</i>	نورلندurmق	To exchange,	<i>Degish itmek,</i>	دگش ایتمک
To inflame,	<i>Atesh virmek,</i>	اتش ویرمک	To call,	<i>Tchaghirmek,</i>	چاغرمق

To answer, <i>Dgebab virmek</i> , جواب ويرمك	To fight, <i>Dgenklemek</i> , جنگلك
To multiply, <i>Tchoghalmak</i> , چوغالتمك	To shoot, <i>Tufenk atmak</i> , تفنك اتفق
To be hungry, <i>Adg ólmak</i> , آج اولمق	To cut, <i>Kesmek</i> , كسك

COUNTRIES, KINGDOMS, NATIONS, &c.

Asia,	<i>Asia</i> ,	اسيا
Europe,	<i>Ürupa</i> ,	اوروپا
Africa,	<i>Efrika</i> ,	افريقا
America,	<i>Yeni dunia</i> ,	يكي دنيا
A country,	<i>Vilaiet</i> ,	ولايت
A kingdom,	<i>Memleket</i> ,	مملكه
A nation,	<i>Milet</i> ,	ملت
Turkey,	<i>Osmanli vilaieti</i> ,	عثمانلي ولايتي
An Ottoman,	<i>Osmanli</i> ,	عثمانلي
England,	<i>Ingliż vilaieti</i> ,	انگليز ولايتي
An Englishman,	<i>Ingliż</i> ,	انگليز
France,	<i>Frantchek vilaieti</i> ,	فرانچك ولايتي
Austria,	<i>Batch eulkeşi</i> ,	بچ اولكيسي
Germany,	<i>Nemtchek vilaieti</i> ,	نمچك ولايتي
Spain,	<i>Işpania</i> ,	اسپانيا
A Spaniard,	<i>Işpaniol</i> ,	اسپانيول
Portugal,	<i>Portugal vilaieti</i> ,	پورتگال ولايتي
Holland,	<i>Filemenk vilaieti</i> ,	فلمنك ولايتي
Poland,	<i>Leh vilaieti</i> ,	له ولايتي
Bohemia,	<i>Tchek vilaieti</i> ,	چه ولايتي
Hungary,	<i>Madgiar vilaieti</i> ,	مجار ولايتي
Italy,	<i>Italia</i> ,	اتاليا
An Italian,	<i>Latin</i> ,	لاتن
Sweden,	<i>Işvetch vilaieti</i> ,	اسوچ ولايتي
Denmark,	<i>Danemarkah memleketi</i> ,	دانه مارقه مملكتي
Russia,	<i>Rus memleketi</i> ,	روس مملكتي
Genoa,	<i>Dgeneviż vilaieti</i> ,	جنويز ولايتي

Venice,	<i>Venedik memleketi,</i>	ونديك مملكتي
Bosnia,	<i>Boşnah,</i>	بوسنه
Bulgaria,	<i>Bulgar memleketi,</i>	بولغار مملكتي
The Crimea,	<i>Krim,</i>	قريم
Croatia,	<i>Khervat memleketi,</i>	خرووات مملكتي
Ragusa,	<i>Dobrah venedik,</i>	دوبره ونديك
Andalusia,	<i>Andalus,</i>	اندلس
The Morea,	<i>Morah,</i>	موره
Servia,	<i>Serb vilaieti,</i>	صرب ولايتي
Transylvania,	<i>Erdel vilaieti,</i>	اردل ولايتي
The Ukraine,	<i>Kazak vilaieti,</i>	قزاق ولايتي
Tatary,	<i>Tataristan,</i>	تاتارستان
Persia,	<i>Adgemistan,</i>	عجمستان
China,	<i>Tchin,</i>	چين
Arabia,	<i>Arabistan,</i>	عربستان
Arabia Felix,	<i>Yemen,</i>	يمن
Arabia Deserta,	<i>Arabistan tchuli,</i>	عربستان چولي
Arabia Petraea,	<i>Hedgaz,</i>	حجاز
An Arab,	<i>Arab,</i>	عرب
Armenia,	<i>Erminieh,</i>	ارمنييه
An Armenian,	<i>Ermini,</i>	ارمني
Georgia,	<i>Gurdgistan,</i>	گورجستان
Egypt,	<i>Misr,</i>	مصر
Ethiopia,	<i>Habesh,</i>	حبش
Morocco,	<i>Moghreb,</i>	مغرب
Albania,	<i>Arnaudlik,</i>	ارناودلق
An Albanian,	<i>Arnaud,</i>	ارناود
Algiers,	<i>Dgezair,</i>	جزاير
Anatolia,	<i>Anatoli,</i>	اناطولي
Curdistan,	<i>Kurdistan,</i>	كوردستان
Babylonia,	<i>Irak arab,</i>	عراق عرب
Barbary,	<i>Bilad al berber,</i>	بلاد البربر

India,	<i>Hindoſtan,</i>	هندستان
An Indian,	<i>Hindi,</i>	هندي
Syria,	<i>Sham vilaieti,</i>	شام ولايتي
Kerman,	<i>Kerman,</i>	قرمان
Gilan,	<i>Gilan,</i>	گیلان
Tabristan,	<i>Ṭabristan,</i>	طبرستان
Macedonia,	<i>Filibeh vilaieti,</i>	قلبه ولايتي
Wallachia,	<i>Iflak,</i>	افلاق
Moldavia,	<i>Boghdan,</i>	بغدان
Bengal,	<i>Bengalah,</i>	بنگاله
Fez,	<i>Faṣ,</i>	فاس
Candia,	<i>Kandia,</i>	قندیا
Corfu,	<i>Kṛfu,</i>	کورفو
Crete,	<i>Gerid,</i>	گرید
Cyprus,	<i>Kibris,</i>	قبرس
Mytelene,	<i>Medilli aḷahṣi,</i>	مدلی اطهسي
Naxos,	<i>Nakshah aḷahṣi,</i>	ناکشه اطهسي
Paros,	<i>Barreh aḷahṣi,</i>	بارره اطهسي
Rhodes,	<i>Rodos,</i>	ردوس
Tenedos,	<i>Bozṭcheh aḷahṣi,</i>	بوزچه اطهسي
Tino,	<i>Eṣtendil,</i>	استندیل
Syra,	<i>Shirah aḷahṣi,</i>	شیره اطهسي
Scio,	<i>Sakiṣ aḷahṣi,</i>	ساکر اطهسي
Malta,	<i>Maltah aḷahṣi,</i>	مالطه اطهسي
Constantinople,	<i>Iṣtambol,</i>	استانبول
London,	<i>Londrah,</i>	لوندره
Paris,	<i>Paris,</i>	پارس
Vienna,	<i>Batch,</i>	بیچ
Cracow,	<i>Krako,</i>	قراکو
Moskow,	<i>Moṣko,</i>	مسکو
Cordova,	<i>Korḍobeh,</i>	قرطبه
Rome,	<i>Kiṣil alma,</i>	قرلها

Stockholm,	<i>Istokkholm,</i>	اسطوقخولم
Adrianople,	<i>Edrineh,</i>	ادرنه
Baghdad,	<i>Baghdad,</i>	بغداد
Bussorah,	<i>Basrah,</i>	بصرة
Antioch,	<i>Entakieh,</i>	انطاكيه
Acre,	<i>Akeh,</i>	عكة
Cairo,	<i>Elkahireh,</i>	القاهرة
Alexandria,	<i>Eskenderieh,</i>	اسكندريه
Rosetta,	<i>Eskenderun,</i>	اسكندرون
Damietta,	<i>Dimiat,</i>	دميات
Diarbekir,	<i>Diarbekir,</i>	دياربكر
Negropont,	<i>Eghri boz,</i>	اغريدوز
Salonica,	<i>Selanik,</i>	سلانيك
Buda,	<i>Bedun,</i>	بدون
Chalcedon,	<i>Kazi kuyi,</i>	قاضي كويي
Damascus,	<i>Sham sherif,</i>	شام شريف
A Damascene,	<i>Dimeshki,</i>	دمشقي
Ephesus,	<i>Ayazlik,</i>	ايازلق
Aleppo,	<i>Haleb,</i>	حلب
Jerusalem,	<i>Kudsi sherif,</i>	قدس شريف
Mecca,	<i>Mekahi mukeremeh,</i>	مكة مكرمة
Medinah,	<i>Medinehi munevereh,</i>	مدينة منورة
Nice,	<i>Iznik,</i>	ازنيك
Nicomedia,	<i>Izmid,</i>	ازميد
Bursa,	<i>Brusah,</i>	بروسه
Gallipoli,	<i>Geliboli,</i>	جليبولي
Trebisond,	<i>Trabizun,</i>	طرابزون
Rodosto,	<i>Rodosto,</i>	رودستو
Heraclea,	<i>Eregli,</i>	ارگلي
Eski Stamboul,	<i>Eski istambol,</i>	اسكي استانبول
Erivan,	<i>Revan,</i>	روان

Cæsarea,	<i>Kaişerieh,</i>	قيصريه
Sidon,	<i>Şida,</i>	صيدم
Ispahan,	<i>Işfahan,</i>	اسفهان
Tripoli,	<i>Trabolus,</i>	طرابلس
Tunis,	<i>Tunis,</i>	تونس
The Alps,	<i>Balkanler,</i>	بلقانلر
Imaus,	<i>Emaus daghi,</i>	اماوس طاغي
Libanus,	<i>Libnan daghi,</i>	لبنان طاغي
Tabor,	<i>Dgebeli tabur,</i>	جبل طايبور
Olympus,	<i>Keshish daghi,</i>	كشيش طاغي
Ararat,	<i>Agheri daghi,</i>	اغري طاغي
The Balkan,	<i>Balkan daghleri,</i>	بلقان طاغلري
The Dardanelles,	<i>Boghaz hisar,</i>	بوغاز حصار
The Borysthenes,	<i>Euzi suyi,</i>	اوزي صويي
The Danube,	<i>Tunah,</i>	طونه
The Euphrates,	<i>Farat,</i>	فرات
The Jordan,	<i>Erden,</i>	اردن
The Nile,	<i>Nil,</i>	نيل

DIALOGUES.

MODES OF SALUTATION.

Good morning, Sir!	<i>Şabahınız kheir ôla Efendim.</i>	صباحکمز خیر اولا افندیم
You are welcome.	<i>{ Khosh geldünüz şultanum, } efendim, or Şefa geldün. }</i>	خوش گلدکمز سلطانم افندیم صفا گلدک
How are you?	<i>Keifünüz éiu-mi.</i>	کیفکمز ایومی
How are you, Sir?	<i>N'asl şiz şultanum.</i>	نه اصل سز سلطانم
Very well.	<i>Éiu, khosh.</i>	ایو خوش
How do you do?	<i>Mizadgi şerifünüz n'asl dur.</i>	مزاج شریفکمز نه اصل در
Well, thank God! How are you?	<i>Shukur, ya şiz nidgeh şiz.</i>	شکر یاسز نیجه سز
I am glad to see you in good health!	<i>{ Sizi sagh şelim gurdükmeden } şevinurum. }</i>	سز ی صاغ سلیم گورد کمدن سونرم
I am, thank God! in perfect health.	<i>Allaheh şukur khosh iz.</i>	اللهه شکر خوش ایز
Well met!	<i>Khosh bulduk sultanum.</i>	خوش بولدق سلطانم
Good-day!	<i>Bu vaktünüz kheir ôla.</i>	بو وقتکمز خیر اولا
Good-bye, Sir!	<i>{ (lit. May your end } Akibetünüz kheir ôla şul- (be fortunate!) } tanum. }</i>	عاقبتکمز خیر اولا سلطانم
Your servant, Sir!		
Your servant! (lit. I kiss your hand!)	<i>Bendeñüz el üper.</i>	بنده کمز ال اوپر
What is the news?	<i>Neh khaber.</i>	نه خبر
Is there no news?	<i>Bir khaberin yokmi.</i>	بر خبرک یوقمی
What say the Gazettes?	<i>Kiaghidler neh dirler.</i>	کاغدلر نه دیرلر
I have heard nothing.	<i>Hitch bir şeî işhitmedum.</i>	هیچ بر شئی ایشتمدم
I thank you. (lit. May your life be long!)	<i>Umrınız tchiok ôlah.</i>	عمرکمز چوق اوله
I am much obliged. (lit. May God be pleased!)	<i>Allah razî ôlah.</i>	الله راضی اوله

I commend you to God.	<i>Allah işmarladuk.</i>	الله اصبر لدك
God be with you!	<i>Allah bilindgeh ôlsun.</i>	الله بيلنجه اولسون
I wish you good health, and a prosperous voyage.	<i>{ Varin saghlik ileh, Allah yol atchikligi vireh. }</i>	وارت صاغلن ايله الله يول اچقلغي وبرة
Good evening!	<i>Akshamnuz kheir ôla.</i>	اخشامنوز خيبر اوله
I wish you good night!	<i>Gidgehnuz kheir ôlah.</i>	گيجه نوز خيبر اوله
How have you passed the night?	<i>Bu gidgeh n'asil idinuz.</i>	بوگيجه نه اصل ايدنگر
Very bad.	<i>Pek fena idum.</i>	پك فنا ايدم
I did not sleep.	<i>Ovumadam.</i>	اوبومدم
How is it that you are in bed at this hour?	<i>{ Ya daha bu saatdehdek dushekdeh mi-siz. }</i>	يا دخي بو ساعتدهك دوشكده ميسز
Make haste, and rise.	<i>Tiz kalk.</i>	تيز قاتق
I went to bed late last night.	<i>Dun gidgeh gitch yatdum.</i>	دون گيجه گيچ ياتدم
I have heard that your brother was ill.	<i>{ Kardashun khastah dur du ishiddum. }</i>	قرداشك خسته در ديور اشددم
How is he now?	<i>N'asl dur shimdi.</i>	نه اصل در شيدي
Thank God! he is better.	<i>Shukur Allahah euudgeh dur.</i>	شكر الله ايوجه در
I hope he will soon recover.	<i>Allah saghligi virsun.</i>	الله صاغلغي وبرسون
Give my compliments to him.	<i>Benden selam ileh.</i>	بندن سلام ايله
It is to you that this discourse is addressed.	<i>{ Bu lakirdi sana dur. }</i>	بو لاقردى سنا در
He has gone without saying adieu.	<i>Beni selamlamadan gitdi.</i>	بني سلامبدن گتدي
What do you wish? What seek you?	<i>Neh isterşin, neh ararşin.</i>	نه استرسن نه ارارسن
I want your counsel.	<i>Şenuñ vüuduñ bana laşimdur.</i>	سنك اوگدوگ بگا لازمدر
Your good health, Sir!	<i>Eshekinêh agham.</i>	عشقنكه اغام
Sir, I thank you. (<i>lit.</i> May it be to your health!)	<i>Afietler ôlsun.</i>	عافيتلر اولسون
My master sends his compliments to you.	<i>Aghamin şizeh şelami var.</i>	اغامك سزه سلامي وار
Give my best respects to your master.	<i>{ Aghanêh benden tchok şelam ileh. }</i>	اغانه بندن چوق سلام ايله
Holla, fellow! I am hoarse with calling you.	<i>{ Bireh ôghlan tchagireh tchagireh şesim boghuldi. }</i>	بره اوغلان چاغره چاغره سسم بوغلدي

- What do you wish, Sir? *Lebik şultanum.* لبيك سلطانم
- Go, and ask Ali Tchelebi to come here. $\left\{ \begin{array}{l} \textit{War Ali Tchelebiyeh burayeh} \\ \textit{gelsun di.} \end{array} \right\}$ وار علي چلبی به بورایه گلسون دی
- Most willingly, Sir. *Bash üstineh şultanum.* باش اوستنه سلطانم
- Very well, Sir. *Peğ éiu şultanum.* پک ایو سلطانم
- It is a long time since I have seen you. $\left\{ \begin{array}{l} \textit{Tchiokdan şeni gurmedum.} \end{array} \right\}$ چوقدن سنی گورمدم
- Where have you been all this time? *Bukadar zeman nerehyeh getdün.* بو قدر زمان نره به گتدک
- Why have you not been to see me? *Neh şebbeden baña gelmedün.* نه سببدن بنا گلمدک
- I thought you had forgotten me. *Sen beni ünüttdün şandum.* سن بنی اونتدک شاندم
- Pardon me, Sir. *Meazour büürün şultanum.* معذور بیورک سلطانم
- If I have not come to see you as often as I could wish, it is not my fault. $\left\{ \begin{array}{l} \textit{Eier işterdeim kadar hazretleri-} \\ \textit{nişi şelamlamaghah gelmedum} \\ \textit{işeh kabahat benim deñil.} \end{array} \right\}$ اگر استدیگم قدر حضرتلر کتزی سلاملخه گلدم ایسه قباحات بنم دگل
- I wished to come to see you, but my affairs prevented me. $\left\{ \begin{array}{l} \textit{Şişeh gelmiş işterdum adgiak} \\ \textit{işim tchiok öldughinden} \\ \textit{gelehmedum.} \end{array} \right\}$ سزه گلیمه استردم انجق ایشم چوق اولدوغندن گلهمدم
- My will was good. *Muradum var idi.* مرادم وار ایدی
- You are come in good time, Sir. *Tchelebun mehelindeh geldün.* چلبم محلنده گلدک
- Where are you going? *Nerehieh gidersiz.* نره به گیدرسز
- I must visit a friend near by. $\left\{ \begin{array}{l} \textit{Yakindeh bir dostun ziyaretineh} \\ \textit{gitsem gerek.} \end{array} \right\}$ یقینده بر دوستک زیارتنه گیتسم گک

OF EATING AND DRINKING.

- Have you any thing ready for breakfast? $\left\{ \begin{array}{l} \textit{Kahvehaltiyeh hazır bir şüün} \\ \textit{yokmi.} \end{array} \right\}$ قهوه التی به حاضر بر شییک یوقمی
- What do you wish, Sir? *Neh iştersiz şultanum.* نه استرسز سلطانم
- Have you any lamb? *Kuzi eti yokmi.* قوزی اتی یوقمی
- Yes, Sir. *Evet şultanum.* اوت سلطانم
- Very well: get some wine, and put it to cool. $\left\{ \begin{array}{l} \textit{Peğ éiu var sherabtcheğ ve} \\ \textit{şootmagheh ko.} \end{array} \right\}$ پک ایو وار شرابچک و صوتیغه قو
- One of my friends breakfasts with me. $\left\{ \begin{array}{l} \textit{Doştlarından birişi gelub benim} \\ \textit{ileh kahvahalti idehdgik.} \end{array} \right\}$ دوستلرمدن بریسی گلوب بنم ایله قهوه التی ایدهجک

Every thing is ready.	<i>Her shei hazir itdirdum.</i>	هر شي حاضر ايتدردم
Make haste : lay the table.	<i>Tiz sofrayi kurun.</i>	تيز سفره يي قورک
Bring the plates, the knives and forks, and the spoons.	<i>Tepşileri bithakleri tchatallari kashikleri getir.</i>	تپشيليري بچاقليري چتاليري قشقليري گتور
Make no ceremonies, Sir.	<i>Teklifsiz duun şultanum.</i>	تکليفسز اولوک سلطانم
Try if the wine is good.	<i>Bakalum sherab éiu midur.</i>	بقلوم شراب ايوميدر
What wine is this?	<i>N'asil sherab dur bu.</i>	نه اصل شراب در بو
Do you call it good?	<i>Neh dirşin éiu midur.</i>	نه ديرسک ايوميدر
It is excellent!	<i>Pek éiu dur.</i>	پک ايودر
Shall I send you a piece of tongue?	<i>Şighir dilini dilerseniz geturehim.</i>	صغر ديليني ديرلر سگور گتوره ايم
Carry this piece for the Gentleman to taste.	<i>Getur tchelebi andan bir lokmah yişun.</i>	گتور چلبي اندن برلقمه ييسون
You do not appear to like this tongue!	<i>Bu dili beienmedeniz zahir.</i>	بو ديلي بگنيدگز ظاهر
You do not eat any thing!	<i>Bir shei yimiürşen</i>	بر شي يييدورسن
Thank you, Sir! I have eaten of it sufficiently.	<i>Kheir şultanum yidum.</i>	خير سلطانم ييدم
Excuse me, Sir! every thing is very much to my taste.	<i>Kheir efendim her shei ziyadeh-şüle beëndum.</i>	خير افندم هر شي زياده سيله بگندم
Let us sit down, Gentlemen, and partake of a slight collation.	<i>Öturalum aghaler bir lokmah shei iyehlum.</i>	اوتورالم اغالرو برلقمه شي ييله لم
Bring the wine.	<i>Sherabni getir.</i>	شرابني گتور
Go, and tell the gardener to bring us some fruit.	<i>War boştandgiyeh şüle bizah bir az yemish getirşun.</i>	وار بوستانچي يه سويله بزه بر از يمش گتورسون
Have you still some wine left?	<i>Sherabin daha var mi.</i>	شرابک دخي وارسي
Yes, Sir, here are two bottles.	<i>Evet şultanum iki shisheh daha var.</i>	اوت سلطانم ايکي شيشه دخي وار
See what you have to give us for supper!	<i>Bakalum akhsham mandgiaşinah bizah neh virişin.</i>	بقلم اخشام مانجه سنه بزه نه ويررسن
What do you wish to have, Gentlemen?	<i>Neh iştersiz büürün aghaler.</i>	نه استرسز بيورتک اغالر
Give us some fricasseed fowls, and a salad.	<i>Bizah bir taouk kavourmahşi şalata ileh getir.</i>	بزه بر طاوق قاورمه سي صلطه ايله گتور

- Is there nothing else you would like? { *Gheiri daha bir shei buiur-* } غیری دخی بر شی
mazmişiz. } بیورمز میسز
- No, that is sufficient. *Kheir ol yetisher.* خیر اول ینشر
- Gentlemen, the supper is ready. *Aghaler sofrah kurulmiş dur.* اغالر سفره قورلش در
- Taste this fricassee: it is very good. { *Shu kavourmahdan iyin pek* } شو قاورمه دن بیک پک
eu dur. } ایو در
- I have no appetite. *Ishteham yokdur.* اشتها م یوقدر
- Let us take a parting-glass. *Gitmezden evvel itchehlum.* گیتمز دن اول ایچه لم

TO SPEAK TURKISH.

- They say that you are well versed in the Turkish Language. { *Turktchehyi kıamil bilürşin* } ترکچه یی کامل بیلورس
dirlir. } دیرلر
- I wish it were so. *Allah vireh üileh olaidi.* الله ویره اويله اولیدی
- I assure you I have been told so. *İnan keh baña üileh didiler.* اینان که بنا اويله دیدیلر
- Perhaps I have spoken a few words, which I got by heart. { *Belki ezberden ügrendighim* } بلکی از بر دن اوگرنده م بر
bir katch şuzi bilmish olam. } قاتچ سوزی بلش اولم
- How fortunate you are, to speak so many languages! { *Neh mutleā sana keh bukadar* } نه متلع سنا که بو قدر دل
dil bitürşen. } بلورس
- It is very necessary to know them. *Anlari bilmek pek lazim dur.* انلری بلیک پک لازم در
- On that account I have asked you to teach me Turkish. { *Anuñ ütchiün ridgia üderux keh* } انک ایچون رجا ایدرز که
bişeh turktchek ögredeşen. } بزه ترکچه اوگرده سن
- Do you not understand what I say? *Soilduklerumi anlamazmişen.* سویلدکلر می اگلمز میسن
- I understand, but I cannot speak. *Anlarum andgiak şoilehmem.* اگلم انجق سویلیه مم
- By degrees, you will find it more easy. *Gideh gideh kolai ögrenürşen.* گیده گیده قولای اوگرنس
- To speak Turkish well, you must speak it very frequently. { *Turktchek eu şoilemek ütchiün* } ترکچه ایو سویلیک ایچون
sik sik şoilemek gerek. } صق صق سویلیک گرت
- To speak frequently, we must know something of the language. { *Sik sik şoilemek ütchiün bir az* } صق صق سویلیک ایچون
bilmek gerek. } براز بلیک گرت
- Whether well or not, always speak. *Eu fena daima şoileh.* ایو فنا دایما سويله
- I fear making mistakes in speaking. *Yanlish şoilemegeh korkarum.* یکنش سویلیکه قورقارم
- Do not fear: the Turkish Language is not so difficult. { *Korkmah turktchek şoilemek* } قورقما ترکچه سویلیک
ölkadar gutch deül. } اولقدر کوچ دگل

If I speak wrongly, they laugh at me.	{ <i>Yanlış söyledim beni maş-kharah ederler.</i> }	یگنیش سو بیلرسم بنی مسخره ایدرلر
Do you not know, that in speaking badly you learn to speak well?	{ <i>Bilmezmişen keh yanlış söylemindgeh éiu söylemek öğrenilmez.</i> }	بلمز میسن که یگنیش سو بیلرسم ایو سو بیلرسم او گرنلر
You say truly.	<i>Gerçekleşen.</i>	گرچکسن

OF WRITING.

Is not this Post-day?	<i>Bugün posta günü değil mi,</i>	بوگون پوستا گونی دگل می
Why?	<i>Nitchün.</i>	نیچون
Because I have a Letter to write.	<i>Bir mektub yazadığım.</i>	بر مکتوب یازاجکم
Whom do you write to?	<i>Kime yazadığınız.</i>	کیه یازاجکسن
To my Brother.	<i>Kardashimeh.</i>	قرداشمه
Give me a sheet of paper, a pen, and some ink.	{ <i>Kıyâhid ilek kelem ve murekkeh vir bana.</i> }	کاغذ ایله قلم و مرکب ویر بنا
Step into my closet: you will there find all that you require.	{ <i>Ödayeh girün istediklerünüzi bulursüz.</i> }	اوطه یه گیرک استدکلرکیزی بولورسز
There is no pen.	<i>Kalem yoktur.</i>	قلم یوقدر
It is in the inkstand.	<i>Divânın üçindeh vardur.</i>	دوبدک ایچنده واردر
They are good for nothing.	<i>Éiu deüллер.</i>	ایو دگلر
Here are some others for you.	<i>İsteh şana gheiri kalem.</i>	اشته سکا غیري قلم
They are not cut.	<i>Kesilmemiş dur.</i>	کسلمه مشدر
Where is your penknife?	<i>Kalemtrashun kani.</i>	قلتراشک قانی
Do you know how to make a pen?	<i>Kalem kesmegeh bilürmişen.</i>	قلم کسکه بلور میسن
I cut them after my own fashion.	<i>Bana göre keserum.</i>	بنا گوره کسرم
This is not a bad pen.	<i>Bu kalem kiem deül.</i>	بو قلم کم دگل
While I finish this Letter, cut the others for me.	{ <i>Ben şu mektubi bitüründgeh şen ol birleri kes.</i> }	بن شو مکتوبی بتورنجه سن اول برلری کس
What wax shall I seal it with?	<i>N'asil bal mumı koyaim.</i>	نه اصل بال مومی قویدیم
What you please.	<i>Kanghisinden istersen.</i>	قنغیسندن استرسن
Have you signed it?	<i>Adünü yazdun mi.</i>	ادنی یازدک می
I think so; but I have omitted the date.	{ <i>Yazdum şanurum andgiak tarihini yazmadum.</i> }	یازدم شانورم انچق تاریخنی یازمدم

What is the day of the month?	<i>Aiun katchindgisi dur.</i>	ایک چینیسی در
This is the fifteenth day of the month.	<i>Bu giun aiun on beshi dur.</i>	بو گون ایک اون بشیدر
Where is the sand?	<i>Rig kani.</i>	ریگ قنی
In the sand-box.	<i>Rigdandeh vardur.</i>	ریگداندہ واردر
Here is your servant.	<i>İsteh khidmetkarun.</i>	اشته خدمتکارک
Carry my Letters to the Post.	<i>Mektubleri postayeh getur.</i>	مکتوبلری پوستایہ گتور

OF BUYING AND SELLING.

Pray, Sir, come here. Have you need of any thing?	} <i>Gel tchelebi bir shei lazim mi.</i>	گل چلبی بر شی لازم می
I have: but whether you have what I want, I do not know.		
Say what you require — what you seek.	} <i>Söleniz neh lazim dur neh istersiz.</i>	سویلتز نه لازمدر نه استرسز
I want a handsome good cloth.		
Come in, Sir: you will here find the best cloths in Constantinople.	} <i>Buiur itchru İstambolun en éiu tchohalari bundah bulunur.</i>	بیور ایچرو استانبولک اک ایو چوقہ لری بونده بولنور
I am not ashamed of my goods.		
Shew me the best you have.	} <i>En éiusini tchikar.</i>	اک ایوسنی چقار
Here is a good cloth for you.		
It is good; but I do not like the colour.	} <i>Éiu dur andgiak rengini be- ienmedum.</i>	ایو در انجق رنگنی بگندم
Here is one of a brighter colour.		
I like this colour; but the cloth is of a thin texture.	} <i>Bu rengi beëndum emma tchohaksi yufkah dur.</i>	بو رنگی بگندم اما چوقہ سی یوفقه در
Look at this cloth, Sir: you will not find anywhere else another as good.		
At what will you sell it per yard?	} <i>Arşinin katcheh virürşen.</i>	ارشینن کچه ویررسن
At three-piastres-and-a-half.		
It is dear.	} <i>Behalu dur.</i>	بہالودر
It is not dear: a month ago I sold it for six.		

Say the lowest.

Şon lakirdini şoileh.

صوتك لاقردنگي سويله

I have told you the price.

Pahaşini şoildum.

بهاسني سويلدم

I will give three piastres.

Ütch ghrosh virehim.

اوچ غروش ويرهيم

I cannot take a farthing less.

Bir aktcheh eksiik olmaz.

بر افچه اكسك اولمز

I have met with many merchants, but never saw one so dear as you. Come, do not spoil the bargain : you will repent it afterwards. I will not give more than three.

Tchiok bazargan giordum emma şendgilan bahalighi giordamdim. Gel bazari bozmah şonrah peshiman olursen : ütchden ziyadeh virmem.

چوق بازارگان گوردم اما سنجلان بهانغي گورمدم گل بازاري بوزمه صكره پشيمان اولورسن اوچدن زياده ويرهيم

Alas ! alas ! what a hard man you are. God's will be done ! I have not sold any thing to-day : this time I'll take your hand-sell. God knows, I do not gain a halfpenny ! I hope, if you come again, you will let me gain something by you.

Hai ! hai ! neh öylek pek adamşiz Emrallahin. Bu giun ber shei şatmadim beri şizdan iştihtaş olşun. Allah bilur keh bir aktcheh faideh etmadim ! Bulaiķi bir daha gelahşin bir faideh guşterehşin.

هي هي نه اوبيله پك آدم سز امراللهيك بوگون برشي ساتمدم بري سزدن استفتاح اولسون الله بلور كه بر افچه فايده اتمدم بولايكي بر دخي گله سن بر فايده گوستره سن

Here, cut off two yards from this.

Deh şundan iki arşin keş.

ده شوندىن ايكي ارشين كس

How many yards are there ?

Katch arşini var.

قاچ ارشيني وار

There are about twenty.

Yëirmi kadar olur.

يگرمي قدر اولور

That will be sixty piastres : here is that amount.

Budeh altmiş ghrosh olur işhteh mableghi.

بوده التمش غروش اولور اشته مبلغي

Change this sequin.

Bu altuni degishtur.

بو التوني دگشتر

Why ?

Nitchiun.

نيچون

It is bad.

Altchiak dur.

الچق در

Here is another.

İşteh bir gheirişi.

اشته بر غيريسي

Here, boy ! take this cloth, and go with the Gentleman.

Gel, oghlan oşbu tchohani al deh tchelebi ileh beraber git.

گل اوغلان اوşبو چوقه ني آل ده چلبي ايله برابر گت

Yes, Sir.

Nola şultanum.

نولا سلطانم

OF DRESSING.

Who is there ?

Kim var.

کيم وار

What do you wish, Sir ?

Lebeik şultanum.

لبيك سلطانم

Quickly light the fire, and dress me.

Tiz atesh yak deh beni gidur.

تيز اتش يق ده بني گيدر

Give me my clothes.	<i>Esbabimi bana vir.</i>	اڻبابي بڻا وڃر
Bring me my stockings.	<i>Tchoraplerimi getir.</i>	چوراڀلر يمي گٽور
Where are my slippers?	<i>Kondurahlerimi kani?</i>	قونڊوره لري يمي قاضي
Here they are, Sir.	<i>İshteh şultānum.</i>	اشته سلطانم
I want a new pelisse.	<i>Bir yeni kiurk isterim.</i>	بر يڻي ڪورڪ استرم
Send for the tailor.	<i>Derzini tchaghir.</i>	درز يني چاغر
He is here, Sir.	<i>İshteh bundeh dur şultānum.</i>	اشته بونده در سلطانم
I wish to have a new pelisse made.	<i>İsterem bir yeni kiurk yap- derehim.</i>	آسترم بر يڻي ڪورڪ ياڀدره يم
Very well, Sir.	<i>Pek eu şultānum.</i>	پڪ ايو سلطانم
What colour would you like?	<i>Rengi neh ola.</i>	رنگي نه اولا
Green.	<i>Yeshil olşun.</i>	يشييل اولسون
What am I to pay you for it?	<i>Katch verehim.</i>	قاج وڃر يم
Two piastres, Sir.	<i>İki ghrosh şultānum.</i>	ايڪي غروش سلطانم
I must have it to-morrow.	<i>Yarin hazir olmahli.</i>	يارن حاضر اولهه اي
I cannot get it done so soon.	<i>Şabahek dek yapahmem.</i>	صباحه ڊڪ ياڀه مم
Can I have it the next day?	<i>Ō bir giun olurmi.</i>	اوبر گون اولورمي
Yes, Sir.	<i>Ōlur şultānum.</i>	اولور سلطانم
Bring me my cap.	<i>Şapkehmi getir.</i>	شپکه مي گٽور
Which one would you like, Sir?	<i>Kanghisi isterşiz şultānum.</i>	قنغيسي استرسز سلطانم
The one I wore yesterday.	<i>Dun kidekimi.</i>	ڊون ڪيڊڪمي
The shoemaker has not brought home my shoes.	<i>Paputchdgi paputchlermi ge- turmadi.</i>	پاپوچجي پاپوچلر مي گٽورم ڊي
I will wear my boots.	<i>Tchizmehlermi kiehim.</i>	چيزمه لرمي ڪيه ايم
Give me my sash.	<i>Vir bana belemi.</i>	وير بڻا بلمي
The tailor has brought home your pelisse, Sir.	<i>Efendim derzi kiurkemuz ge- turmish.</i>	افنديم درزي ڪورڪموز گٽورميش
Let him come in.	<i>İtchrayeh gelşun.</i>	ايچروي ه گلسون
You are welcome, tailor! Have you brought home my dress?	<i>Şefa gelduñ üştak derzi espa- bimi getirduñ mi.</i>	صفا گلڊڪ اوسته درزي اڻبابي گٽورڊڪ مي
Yes, Sir, I have brought it.	<i>Evet şultānum geturdum.</i>	اوت سلطانم گٽورم
Try it on, and see how it fits.	<i>Kiun bakalum olurmi.</i>	ڪيڻڪ باقلم اولورمي
I hope you like it, Sir?	<i>Inşallah khoshnud olurşiz.</i>	انشا الله خوشنود اولوسز

It seems to me too short.	<i>Bana kisah gorinur.</i>	بنا قصه گورینور
It is too large here.	<i>Boradeh bir partcheh buiuk dur.</i>	بوراده بر پارچه بیوکدر
I do not think it fits well.	<i>Zahira éiu deül.</i>	ظاهره ایو دگل
Pardon me! I think it fits very well.	<i>Kheir şultanum pek éiu dur.</i>	خیر سلطانم پک ایو در
It is quite fashionable.	<i>Shimdi buileh girler.</i>	شمدی بوبله گیرلر

OF TRAVELLING.

How far is it from Constantinople?	<i>Bundan İstamboleh üzakmi.</i>	بوندن استانبوله اوزاقمی
About sixty miles.	<i>Altmish kadar saet yol ólur.</i>	التمش قدر ساعت یول اولور
Is the road straight?	<i>Yol duz doghri mi.</i>	یول دوز دوغری می
Is it hilly?	<i>Daghlu mi.</i>	طاغلو می
Which is the way to the pass?	<i>Getchdeh nerehdan giderler.</i>	گچده نره دن گیدرلر
What mountain is that?	<i>Bu neh dagh dur.</i>	بو نه طاغ در
How wide is the plain?	<i>Shu bair vasi' mi.</i>	شو بایر واسع می
Is that river fordable?	<i>Shu şudan getchenur mi.</i>	شو صودن گچنور می
How deep is it?	<i>Derin mi.</i>	درین می
Is that town fortified?	<i>Bu kalaeh metin mi.</i>	بو قلعه متین می
How many cannon has it?	<i>Katch ketaeh topi var.</i>	کچ قطعه طوبی وار
Who is the Governor?	<i>Muhafizi kim dur.</i>	محافظی کیم در
How many soldiers has he?	<i>Katch ademisi var.</i>	کچ آدمیسی وار
Will you be our guide?	<i>Şen bizum kulauzimeş ólururmişen.</i>	سن بزم قولوزمیز اولورمیسین
How many days' journey is it from here to Vienna?	<i>Bundan batcheh katch giun yol var.</i>	بوندن بچه کچ گون یول وار
Are the roads good?	<i>Yol éiu mi.</i>	یول ایو می
Have you ever been there?	<i>Órayeh hitch gitduñ mi.</i>	اوریه هیچ گتدک می
Name the places you pass through.	<i>Yol üzerindeh getchidgek yer- lar neh dur.</i>	یول اوزونده گچجک یئر نه در
Is there no nearer way?	<i>Daha yakin yol yokmi.</i>	دخی یقین یول یوقمی
Where is the bridge?	<i>Kupri nerehdah dur.</i>	کوپری نره ده در
Of what is it built?	<i>Nehdan yapılmishdur.</i>	نه دن یاپلمشدر
Are there many trees in that place?	<i>Bu tarafdeh aghatch tchiok mi.</i>	بو طرفده اغاچ چوک می
Who has passed by this road to-day?	<i>Bundan kim getchmish bugiun.</i>	بوندن کیم گچمش بوگون
How far is the sea from hence?	<i>Deniş üzak mi bu yerdan.</i>	دنیز اوزاق می بو یردن

Are there any ships lying there?	<i>Gemilar var-mi.</i>	گمیلر وار می
How many?	<i>Katch dur.</i>	قاچ در
What flags have they?	<i>Bairaklari neh dur.</i>	بایراقلری نه در
Are they ships-of-war, or merchantmen?	<i>Dgeng gemilarmi yokhseh ba- zırgan gemilarmi.</i>	جنگ گمیلر می یوخسه بازرگان گمیلر می
Three are ships-of-war: the rest are merchantmen.	<i>Ütchi dgeng gemiler dur kalani bazargan gemiler dur.</i>	درچی جنگ گمیلر در قلانی بازارگان گمیلر در

CONVERSATION BETWEEN FRIENDS.

I wish you good morning, Sir.	<i>Sabahınuz kheir öla şultanum.</i>	صبحاکنز خیر اولا سلطانم
You are welcome, Sir.	<i>Khosh geldün tchelebim.</i>	خوش گلدک چلبیم
Is Mohammed Agha with you?	<i>Mohammed agha bileh mi.</i>	محمد اغا بیله می
Here he comes!	<i>İshteh geliur.</i>	اشته گلپور
Good morning, Mohammed Agha!	<i>Sabahınuz kheir öla Mohem- med Agha.</i>	صبحاکنز خیر اولا محمد اغا
Good day, Sir!	<i>Aekibetünuz kheir öla şultanum.</i>	عاقبتکنز خیر اولا سلطانم
Do you know any news?	<i>Bir khaberin yokmi.</i>	بر خبرت یوقمی
They say war is declared against our enemies.	<i>Beaži dushmen üzerineh şefer öladgiaktur didiler.</i>	بعض دشمن آوزرنه سفر اولا جقدر دیدیلر
They say so, but it is a false report.	<i>Dirler idi andgiak asli yoktur.</i>	دیرلرایدی انجق اصلی یوقدر
They talk of peace.	<i>Sulh öladgiak didiler.</i>	صلح اولا جق دیدیلر
Do you think we shall have peace?	<i>Sulh öladgiaghen inandunim.</i>	صلح اولا جغن اناندک می
I do not think so.	<i>Öileh şanmezem.</i>	اویله شانمزم
Have you seen the Paper?	<i>Gazeteh diduklari kaghitni gordun mi.</i>	غزطه دیدکلری کاغذنی گوردگمی
No!	<i>Kheir gormamishem.</i>	خیر گورمیشم
Do you think that Paper will do good or harm?	<i>Faideşi öturmi ölmazmi zen idersen.</i>	فایده سی اولور می اولمز می ظن ایدرسن
It must certainly do good.	<i>İlbeteh faideşi tchiok ölmehli.</i>	البته فایده سی چوق اولمه لی
Great praise is due to his Majesty the Sultan, for establishing it.	<i>Mezbur gazetehnin taayin et- mehsinden shevket efendime tchiok medheh laik dur.</i>	مزبور غزطه نك تعیین اتمسندن شوکت افندیمن چوق مدحه لایق در

- It would have been well if all the Ottoman Princes had been like him! { *Osman padshahların dgium- lessi efendimez gibi ólmish ólşelular idi neh giuzel ólurdi.* } عثمان پادشاهلرک جبله سی افندییز گبی اولیش اولسه لر ایدی نه گوزل اولوردی
- Who is that Gentleman I sometimes see in conversation with you? { *Ól tchelebi keh şemüñlekh larkirdi ıderıdi kim idi.* } اول چلبی که سنئله لاقردی ایدر ایدی کیم ایدی
- He is an Englishman. *İngliz dur.* انگلزدر
- He speaks Turkish very well, for an Englishman. { *İngliżek goreh turktcheh pek éiu şoiler.* } انگلزه گوره ترکیجه پک ايو سويلر
- He understands Turkish better than many Turks. { *Turktcheh tchiok muşulman- larden éiu bilur.* } ترکیجه چوق مسللمانلردن ايو بنور
- I should very much like to know him. { *Anuñ ileh gorushmegeh pek haç ıdehrim.* } انك ايله گورشمهگه پک حظ ایدهرم
- I will introduce you to him. *Şeni anuñ ileh buluşdururum.* سني انك ايله بولشدورم
- What did you do after supper, last night? { *Dun gidgeh akhsham mandgiaşinden sonrah neh ish- ledüñüz.* } دون گیجه اخشام مانچه سندن صکره نه ایشلدگیز
- As you left, we began to play. { *Şen gitdigin gibi óinamagheh bashladuk.* } سن گیتدیگک کبی اوبنمه باشلدق
- What game did you play? *N'asil óiun óinadüñüz.* نه اصل اوبن اوبندگیز
- Some played Chess, some Cards, and some Draughts? { *Kimişi shatrendg kimişi kiahid ól birleri dama óinadiler.* } کیبسی شطرنج کیبسی کاغد اول بولری داما اوبنادیلر
- Who won? who lost? *Kim aldi óiuni kim ghaib itdi.* کیم الدی اوبنی کیم غایب اتدی
- The first game, I won ten piastres. *Bir óiundeñ ón gırosh aldum.* بر اوبنده اون غروش ادم
- Shall we play a game? *Biz bir óiun óinalum mi.* بز بر اوبن اوبنیلم می
- With all my heart! Let us play. *Pek éiu şultanum óinalum.* پک ايو سلطانم اوبنیلم
- Get me the cards. See who deals. { *Kıaghid geturun bakalum kim takşim ıder.* } کاغد گتورتک بقلوم کیم تقسیم ایدر
- It is I, *Ben ıdedgim.* بن ایدجگم
- Pardon me, Sir! it is I. *Kheir şultanum ben ıdedgim.* خیر سلطانم بن ایدجگم
- Shuffle the cards well. *Kıaghidleri bir éiu karışdur.* کاغدلری بر ايو قارشدر

Cut, Sir.	<i>Keş sultānum.</i>	کس سلطانم
O, what bad cards I hold!	<i>Neh fena kıaghidlerim var.</i>	نه فنا کاغذ لرم وار
They are not as bad as you say.	<i>Didigin kadar fena deül.</i>	دیدگت قدر فنا دگل
Take them, Sir.	<i>Al sultānum.</i>	ال سلطانم
The most beautiful cards come to you.	<i>Sızeh pek güzel kıaghid gelmiş.</i>	سزه پک گوزل کاغذ گلیمش
I have not one good card.	<i>Bir éiu kıaghidim yok.</i>	بر ایو کاغدم یوق
You are fortunate in playing.	<i>Öiindeh şenui bakhtuñ at-chikdur.</i>	اوبنده سنک بختک اچقدر
Let us play another game.	<i>Bir öiun daha öiunialum.</i>	بر اوین دخی اوینیلوم
No, we have had enough for to-day.	<i>Kheir bu giun yetesher öinaduk.</i>	خیر بوگون یئتشر اوبندق
Let us take a walk.	<i>Gel şireh gidehlum.</i>	گل سیره گیده لم
Most willingly.	<i>Pek éiu sultānum.</i>	پک ایو سلطانم
Well met! Good evening to you, Sir!	<i>Khosh bulduk akhshaminiñ kheir ölsun sultānum.</i>	خوش بولدق اخشامینیز خیر اولسون سلطانم
What ships are those?	<i>Neh gemiler dur bunlar.</i>	نه گمیلر در بونلر
They say they are English.	<i>İngliz dıvler.</i>	انگلیز دیرلر
It is the English ensign.	<i>İngliz bairaklari var.</i>	انگلیز بیرقلاری وار
How many are there?	<i>Katch dur.</i>	قالچ در
It is uncertain: we think five.	<i>Bellu deül nihayet besh feke-rideriz.</i>	بللو دگل نهایت بش فکر ایدرز
How far are they off?	<i>Nehkadar üzak dur.</i>	نقدر اوزاق در
When I first saw them, they were about twenty-one miles off; but now the men-of-war are at anchor without the castle, and the merchant-ships are coming into the harbour with English colours.	<i>İpteda giordegum zaman ye-irmi bir kadar mil üzak idiler shimdi dgenk gemiler kalæhden dishreh demiri brakmiş ve bazargan gemiler İngiliz bairak ileh li-maneh itchru giriurler.</i>	ابتدا گوردگم زمان یگرمی بر قدر میل اوزاق ایدی لر شمدی جنک گمیلر قلعه دن طشه دمری براقمش و بازگان گمیلر انگلیز بایراق ایله لیمانه ایچرو کیربورلر
How many guns does the largest carry?	<i>Buiükışı katch top tcheker.</i>	بیوکیشی قالچ توپ چکر
About fifty.	<i>Elli andgiak.</i>	اللی انجق
How many tons are they?	<i>Katch kantar geturur.</i>	قالچ قنطار گتورر
The largest of them is about a thousand tons.	<i>Buiükışı yeirmi bin kantar dur.</i>	بیوکیشی یگرمی بیق قنطار در

How many men has she?	<i>Katch adamışi var.</i>	قاچ آدمیسی وار
Near two hundred.	<i>İki yoz andgiak.</i>	ایکی یوز انجق
Do you know who is the captain?	<i>Reiş olan kim dur bilermişin.</i>	ریس اولان کیم در بلرمیسن
No.	<i>Kheir.</i>	خیر
Let us take a boat.	<i>Kaigheh binelum.</i>	قایغه بینلم
I will send my servant.	<i>Khedmetkjarimi yollahiem.</i>	خدمتکاریمی یوللیم
Have you found a boat?	<i>Kaik bulduñmi.</i>	قایق بولدکمی
Yes, Sir, I have got a very good one.	<i>Evet şultanum bir pek éuşi boldum.</i>	اوت سلطانم بر پیک ایوسی بولدوم
For how much have you agreed?	<i>Katchiah totduñ.</i>	چه طوتدک
I have agreed for three piastres.	<i>Ütch ghrosheh totdum.</i>	اوج غروشه طوتدم
Here, boy! bring the provisions with you, and follow us.	<i>Bireh óghlan mandgiahyi al deh bilemiztcheh gel.</i>	بره اوغلان مانجهیی ال ده بیلیمز چه گل

OF THE WEATHER.

What weather is it?	<i>Hava n'asıl dur.</i>	هوا نه اصل در
It is very bad weather?	<i>Hava buzuk dur.</i>	هوا بوزقدر
It is very fair.	<i>Hava guzel dur.</i>	هوا گوزلدر
Is it cold?	<i>Hava souk mi dur.</i>	هوا صوق میدر
It is rather warm.	<i>Hava işidgaktur.</i>	هوا اسیچقدر
It appears to rain.	<i>Yaghmur yaghiur gibi.</i>	یغمور یغمور گبی
It will not rain to-day.	<i>Bu giun yaghmur yaghmaz.</i>	بو گون یغمور یغمز
The wind is changed.	<i>Ruzgar degishildi.</i>	روزگار دگشلدی
It thunders.	<i>Giuk gurliur.</i>	گوک گورلیور
It hails.	<i>Đolu yaghiur.</i>	طولو یغمور
It lightens.	<i>Shimsheķ óinaiur.</i>	شیشک اوینئور
Did it freeze to-night?	<i>Bu gidgeh doñdi mi.</i>	بو گیجه طوگدی می
No, but it is freezing now.	<i>Kheir emma shimdi doñiur.</i>	خیر انا شه دی طوگئور
There seems to be a great mist.	<i>Puş vardur gibi.</i>	پوس واردر گبی
There is so.	<i>Óileh dur.</i>	اویله در

EXTRACTS.



I. OUIGOUR.

Transcription

FROM THE OUIGOUR MANUSCRIPT OF THE "BAKHTIAR NAMEH,"
IN THE BODLEIAN LIBRARY.

بشنجي گون نينگ حكايتي^a

وزير گليب ايتدي يا مليک بوپورغل کيم بو قولني اوندورسونلر کيم بارچه خلق بيزني قباحتم
قيليب يامان سوزلر ايتورلر دخي بيز اول سوزلرني ايشيدب الهايز ديددي ارسه مليک بوپوردي
کيم بختيارني گلورديلر مليک ايتدي يا قول نه اوچون موندق خطا ايشي قيلدق من سني بو
گون اولدورمن ديددي ارسه بختيار ايتدي يا مليک من يازوق سز دورورمن دخي تنگري
تعالي دين اومود طوترمن کيم ياسوقم يوق سببي دين مني خلاص قيلدق نه نطق کيم^b دادين
مليک نينگ خاتوني ياسوقم يوق اوچون گرفتارلقدين خلاص بولدي ديددي ارسه مليک
ايتدي انينگ ايشي نيجه ايوردي حكايت باختيار ايتدي يا مليک تاتارستان ايلي ده بير
مليک باراردي دادين ادليق دخي بير باغسون کورکلب خاتوني باراردي دخي ايکي وزير
باراردي بيرينينگ ادي کوردار اري ينه بيرينينگ ادي کردان دخي اول کوردار وزيرينينگ
بير کورکلب قيزي باراردي نطق کيم عالده انينگ مثلي يوق اري دخي اول قيز نطق فرض
سهردي اري کيم هرگون ده جوزه طوطوب قوراني اوقيدور اري دخي هرگيجه مينگ ادقنچا
ناماز قيلور اري^c دادين مليک اول قيز يننگ عبادتي ايشيدوب اني کورمن عاشق بولمش
اردي دخي اتاسيغه استدي ارسه اتاسي ايتدي قيز بيله سوزلشمن طاپ گليب قيزيغه بو سوزي
ايتدي ارسه قيزي ايتدي من خاتونلق کيشيغه طاپمز من کيم عمرمي نامازليق برله کچورجي من
دخي تنگري تعالي نينگ قولوقني قيلور بليلي من ديددي ارسه اول وزير گليب اول قيزي نينگ
سوزي ني مليک غه ايتدي ارسه مليک نينگ اجيلکي گليب وزيرينينگ باشيغه بير چومتق
اوزورپ وزيريني اولدردي دخي اول قيزيني اوزاوي غه گلورورپ ايتدي ياقيز من سني خاتونلر
من گوندوز مونده تنگري^d تعالي غه قولوق قيلغل دخي گيجه ارسه منگا خدمت قيلغل ديددي

(^a) Commencement of page 214 of the Manuscript in the Bodleian. See Lithographic Plate II. The latter part of the Title is unknown.

(^b) Commencement of page 215.

(^c) Commencement of page 216 of the Manuscript, and end of the Lithographic Specimen.

(^d) Page 217.

بو حانده بعضي گلدې کیم یاوز جواب ایټدې طاپ اول زمان ملیک بو قیزغه ایټدې منگا دعا بیله یاد قیلغل دیوپ شهرني کردان وزبرغه طاپشوردې دخي اوزي چیبکر برله اتلد قیپ باردې بیرگون کردان وزبراوزي چیقوب ناماز قیلقان طاپ تمام ناماز قیلوردې کوزي اول قیزبغه دوشدې دخي ایننگ کورکلک جالبغه عاشق بولوپ صبري قلمدې دخي یاقروپ اول قیزبغه ایټدې کیم یا قیز من سنگا عاشق دورور من تنگري دین قورقوپ منگا رحم قیلغل کیم من هلاک بولاتي من دیوپ ارسه^e قیز ارتق یاپردې کیم ملیک سنگا اعتیاد قیلوپ اوده قویغوپ باردې سن بزغه خیانت صفورس زنهار کیم زنهار کیم سن بو باطل بیوک ني قلمه غل دخي اوزولک ني شیطاندين خلاص قیلغل دخي هیچ خاتونغه کونگل بغلمه غل کیم بارچه خاتونلر بیربولغه دخي من سنگا یاسوقینگ ني کچوردم زنهار کیم اوزونکي اولومغه صلمقي سن دیدي ارسه کردان وزبر بو سوزني ایشیدوپ کوردې کیم بو مرادي حاصل بولماز طاپ سوزبندين پیشمان بولدي دخي گونگلنده ایټدې کیم اگر ملیک بو سوزيني ایشیتسه مني هلاک قیلغر دخي من بو بیر حيله قیلسن کیم ملیک بو قیزني هلاک قیلسون دیدي دخي بو قیز نینگ اتاسي^f اوبدين برله کلکن بیر بوروجي سي بارادي دخي بو قیز بوروجي قاطنده اولوغمش اردي اول سبدين بو قیز اندین یا شزاردي چچان کیم ملیک ایشيني بیتوب زکشدین بنوب گلدې ارسه وزبر اوطور ویروپ بارچه حال احوال يني ایټدې ملیک اول قیزبنینگ حانني صوردي ارسه وزبر ایټدې سوزم باردورور و لکن قورقر من کیم اینکه من ملیک ایټدې کیم قورقر من ایتغیل کیم من بلور من کیم سن منینگ یا خشي صاچیلیق وزبر دورور سن دخي یالغان سوزنهاز سن طاپ اول زمان وزبر ایټدې بو قیز نینگ اتاسي يري دین کلکن بوروجي بيله یامان ایشي باردورور اول منگا بیدر کشي^g ایټدې من ایناندم ایندم بونه سوز بولغاي ملیک بو قیزني سور دخي کیم بو دنیاني ایننگ بيله تنگ گورمزبینه ایتور بارسه شجاعت دورور طاپ ایننگ سوزبگا ایناندم ینه بیرگون بیریسي گلیب منگا ایټدې کیم گلینگ گورگل کیم اول قیزنه ایتدور من باروپ تنگدم ارسه قیزبنینگ اوازني ینه اول بوروجي نینگ اوازني ایشیتدم کیم قیز ایتدور اردي کیم سن مني رشوه قیلدک مني هلاکه طاپوردک دخي منینگ اتام منینگ اوچون اولدي دخي من سنگا نصیب بولدم دیدي ارسه بوروجي ایټدې اهدې ملیک بيله نه حال قیلورسن قیز ایټدې اني من بلور من و لکن سن دخي بارو بیرحيله قیلغل کیم^h ملیک ني اولدورورسن بیز اگر بیر بیریمز نینگ بولغه ایز دخي من سنگا اخر بوپور ایکن سن ملیک نینگ ایشي غه قیلغل دخي ملیکني هلاک قیلغل کیم ملیک منینگ اتامني ناحق اولدردې سن اني اولدر کنک منینگ اتام غه عوانتي بولغه دیدي

(c) Page 218.

(f) Page 219.

(e) Page 220.

(h) Page 221.

ارسه من بو سوزني ايشيتوب بارچه وجودم تتره باشادي بو سوزين من بلورمن دخي اول منگا
 ايتکن کشي بلور ايددي بو ايشيندينگ ياقني سن بلورسن دخي کوب کشيندينگ ايلکندين
 نهايمکي سز ديددي ارسه مليک قاطق اجيک لندي دخي اول بوروجي نينگ بويني اوردوري
 دخي اول قيزي گلنوردي صوردي کيم بو بوروجي بيله نه سوزلشور اردنگ¹ دخي من سني
 موندق عزيز طوطاردم سن موندق يامان ايشلر قلورسن قيز ايتدي يا مليک سن مينينگ ايشينده
 ياخشي اعتقاد قلغل دخي تنگري تعالي دين قورقل دخي يامان دشمن لرينينگ سوزي بيله
 مني هلاک قلمه غل ديددي ارسه مليک ايتدي من سنينگ سوزکه اينانم من طاپ اول زمان
 بو بوردي کيم اول قيزيني اولدرسونلر طاپ مليکننگ بيرنجيب نوکاري بارادي ياقنوب ايتدي
 يا مليک خاتونلري اولدرمک شوم دوررو بورجيني اولدرتنگ بو قيزني اولدرمه غل بو بورغل کيم بو
 قيزني بيرچول يرگا ابادانلقدين ايراق^k اندتنگ قلوب گلسونلر بو قيز نلق اولکي دخي قاني سزنگ
 بورونگرگا بولغاخي دخي تنگري تعالي سزدين خوشنود بولعه ديددي ارسه مليک بير قوجه قاري
 غه بو بوردي کيم بو قيزني جلس دوه گا مندروب اليوب بارغل دخي بيرچول يرگا الديل کيم
 اليوب يا قشن بول اول دمده ابادانلق بولعه اندق قابلوب گلگل ديددي درحال اول قوجه قاري
 اني دوه گا مندروب الديوپ بيرچول يرده تنگري تعالي غه طاپشروب توپور گيتدي دخي اول
 چول ير پارس ملک ننگ سرحدي اردي دخي پارس مليکننگ دوه جيسي بير دوه يوق
 ايدوب¹ اول دوه ني دبيلر اول چول گا گلش اردي باقبوب يوررادي ناگاه گوردي کيم بير
 کورکلب قيز نامار قلور اردي اول دوه جي حيران قابلوب صبر قلدي کيم اول قيز ناماردين فارغ
 بولدي ارسه دوه جي اول قيزغه سلام قلدي دخي ايتدي سن نه خاتون دورورسن قيز ايتدي من
 تنگري تعالي نينگ بير عاجز ضعيف بنده سي دورور من دوه جي ايتدي سني مونده کيم گلنوردي
 قيز ايتدي مني تنگري تعالي گلنوردي دوه جي گو نکل ده ايتدي کيم بو خاتون تنگري تعالي
 نينگ عزيز بنده لرندين دورور دخي ايتدي اي خاتون سن مينينگ خاتونم بولورمو سن کيم
 من پارس مليک نينگ سروجي دورور من دخي^m سني يا خشي صاقلر من قيز ايتدي منگا
 ارشق کرکيز ولاکن تنگري تعالي نينگ فرض ايچون مني بير ابادانلق يرگا ياتورگل کيم صو بولا
 دخي من تنگري تعالي غه قوللق قلوب سني دعا بيله ياد قيلقي من ديددي دوه جي اني
 دوه گا مندروب بير کند گا ياترددي دخي گندنگ اولوغنه طاپشرددي کيم مني ياخشي اقربوب
 عزيز قبالغل من ينه گلگنجه ديددي دخي اوزي باردي هم اول زمان يوق بولغن دوه سيني
 طاپدي دخي دوه جي گونگده ايتدي کيم بوخاتون رضاندین اردي کيم دعا لر بني طوتدي

(i) Page 222.

(k) Page 223.

(l) Page 224.

(m) Page 225.

طاب حق تعالي غه شکر قبولوب سردين قاندي دخي پارس مليکينگ قاتنه باروبⁿ بو قيز نينگ عبادتني فرضلقني طاعتني کورکوني اسرتدي ارسه پرس مليکي ايتدي موندق خاتون منگا ياخشي دورور طاب کوب نوکارلر بيله اتلندي اول کند گا بارد ي دخي اول قيزيني گورد ي ارسه حيران قاندي دخي ايندي اي قيز من پرس مليکي دورور من سن منگا خاتونم بونغل من سني ياخشي صقلاين ديد ي ارسه قيز ديد ي يا مليک حق تعالي سنيگ دولنگ ني ارتسون دخي سنيگ خاتونلرنگ کوب دورور دخي منگا ارشقه حاجت ارماز من تنگري تعالي نينگ قولقن بارچه عالمدين ياخشي رق کورر من طاب طاعت غه مشغول بولدي اول زمان مليک بويورد ي کيم انده^o اقرارلر چادرلر طايدرلر دخي بير نيچه گون اونده اولطورد ي اخرت اول مليک اول قيز نينگ يا خشي سوزلندي يا خشي قولندي حضورلق بولدي دخي مليک گا ايش بارد ي اول زمان مليک قيزيني محفه غه مندروب الوب اوز شهربغه بارد ي دخي اوز نينگ خاص کوشکنده طايشروب اولوق دوي دوکن قبولوب قيزني الدي دخي کوب مال کوب دستمال لر کوب خدمت کلرلر کوب قوجه سرايلر اول قيزغه بيردي بوقيز بيرگيچه اوز نينگ باشيدين کچيکني پرس مليک گا حکايت قلدي ارسه اول مليک دون ارته سي گون کوب چيک يا پاردي باروب دادين مليکني دخي کردان وزيريني الوب گلدیلر دخي اولدرکلي^p قومغن نجبي بارچه سن طوطوب گلتورديلر ارسه اول قيز کرداننگ ياندين دادين مليک بيله سوزلشوب ايندي دادين مليک سن مني يا سوقسز يالغانسز اول چولده قالدردونگ کيم من هلاک بولغاي من طاب حق تعالي من يا سوقسز لقوم صبر قللقني بارکتين دين اول چولدين خلاص قلدي دخي سني موندق گرفتار قاندي ينه کردان وزيرگا ايتدي نه اوچون منگا بوگدن باغديننگ دخي اوز نينگ بويونگا قلدک کردان وزير ايتدي يا قيز سن يا سوقسز دورور سن دخي من هر نه کيم ايتديم بارچه يالغان ايتديم طاب ايتدي ارسه الون ايتديلر کيم اننگ اوچون حق تعالي سني موندق گرفتار^q قلدي دورورلر اول زمان اول قيز قوبوب حق تعالي غه عبادت قلدي دخي ايتدي کيم شکر کيم اولهديم کيم خلق منينگ اريقلقني بلديلر دخي هرکيم منينگ اتامني ياسوقسز اولدردي ارسه اوز جزاسني دوعا ديد ي ارسه اول زمان پرس مليک بويورد ي کيم کردان اوليق وزيريني هم اول چول غه کيم اول قيزيني قالمش اريدلر انده الدانوب قانديلر کيم اجلقدين صوسزلقدين اولدي دخي دادين مليکينگ باشغه بيرچومتق اورديلر کيم هم اول طاب اولدي قيزيننگ اتاسي اولدرکن ده دخي اول نجيب کيم قيزغه يا خشليق قبولوب اولدرکلي قومه مش اردي اني سوبورغاب دادين

(n) Page 226.

(o) Page 227.

(p) Page 228.

(q) Page 229.

Translation.*

TALE OF THE FIFTH DAY.

ONE of the Vizirs having approached, said: 'O King! command that this slave be put to death; for all the people, indignant at his crime, murmur, and we are afflicted at hearing it.' On this, the King ordered Bakhtiar to be brought forth, and thus addressed him: 'Slave! wherefore hast thou committed this crime? To-day shalt thou suffer death.' Bakhtiar replied: 'O King! I am innocent; and I trust, by Divine Mercy, that you will deliver me from my chains, in the same manner as the innocent Queen of King Dadin was delivered from hers.' 'How happened that?' said the King. 'There was in Tatory, O King!' said Bakhtiar, 'a Monarch named Dadin, who had a beautiful Queen, and two Vizirs; one named Kurdar, and the other named Kerdan. The Vizir Kurdar had a beautiful daughter, whose equal was not to be found in the world; and so pious was this maiden, that not only did she read the Koran all day, but she passed each night in prayer. King Dadin, hearing of her devotion, became enamoured without ever having seen her; and asked her of her father in marriage, who promised him that he would consult her. On informing his daughter, she answered: "I cannot consent to become a Queen. I will pass my life in prayers; and my only ambition is, to serve God." The Vizir returned to the King, and related the words of his daughter: the King became wroth, and commanded the Vizir to be put to death. He then ordered the maid to be conveyed to his palace; and thus addressed her: "O maiden! I wish to elevate thee to the rank of my Queen. During the whole day you shall pay your devotion to the Divine Being: during the night you shall serve me." At this moment a courier arrived with important intelligence; and the King, having desired the maid to pray for him, and giving his city in charge to his Vizir Kerdan, mounted his horse, and, with a chosen band of followers, departed. One day, while the Vizir was reciting his prayers, his eyes fixed themselves upon the maiden: dazzled with the splendor of her beauty, he became suddenly captivated; and approaching her, said: "O maiden! I am enamoured of thee: if you fear God, take pity on me, lest I perish." The girl replied: "The King, putting confidence in thee, placed thee in his palace, and you wish me to betray him. Beware! beware of committing this crime! Do not allow yourself to be drawn into the snares of Satan, for a woman; and do not imagine that all women are of the same nature. I pardon thy fault; but beware of tempting thy destruction." Kerdan, having heard these words, perceived that

* The numerous repetitions, and the peculiarities in style of the original, do not allow of a perfectly literal version being made in our idiom. The translation given, is as near the style of the Text as possible.

he could not succeed in his design ; and regretted his words, saying to himself, “ If the King hears of what I have said, I shall perish. I will employ some stratagem, which shall cause the King to put this girl to death.” The father of the maid had brought from his native country a slave, who had been educated with her ; on which account she was very much attached to him. When the King had terminated his military expedition, and had returned, the Vizir came before him ; and the King demanded the news of all that had happened, and particularly inquired concerning the young woman. “ I have many things to tell thee,” said the Vizir ; “ but, nevertheless, I fear to say them.” “ Why shouldst thou fear to speak what thou knowest ?” said the King : “ I know that you are a good and faithful Minister, and that you would not speak falsely.” Upon this, the Vizir replied : “ I was informed that a slave, brought by the father of this damsel from his country, had an improper connexion with her : but,” continued he, “ I could not believe it.—How could it be ? said I to myself. The King loves this maiden to such a degree, that with her the pains of this world seem to him pleasures : besides, if it were so, some evidence would exist.—I could not believe it. One day, however, a person came to me, and said, ‘ Come, and view what the maiden does.’ I went : I heard her voice, as well as that of the slave. She said to him : ‘ In thus dishonouring me, you have exposed me to destruction, in the same manner as my father, whose death I involuntarily caused. I must be your portion.’ The slave replied : ‘ But what is your intention respecting the King ?’ ‘ I must kill him,’ rejoined the girl, ‘ by means of some stratagem : if we are united, we shall accomplish our design. Take measures, therefore, concerning the King : kill him ; for he caused my father’s destruction unjustly, and I ought to take vengeance.’—When I heard these words,” continued the Vizir, “ I felt my body tremble all over. The fact was now proved to me, as well as to the person who had informed me : nevertheless, it is for you to know that which ought to be done. There are many ungrateful people in this world.” The King, on hearing this, was exceedingly irritated, and ordered the head of the slave to be cut off. He then commanded the damsel to be brought before him, and demanded what discourse she had held with the slave :—“ After having loaded thee with honours,” said he, “ you have acted thus culpably.” She replied : “ O King ! put faith in my words ; and, if you fear God, do not cause me to perish upon the accusation of my cruel enemies.” “ I cannot believe thy words,” said the King ; and immediately commanded her to be put to death.—This King had a faithful servant : he approached, and thus addressed him : “ O King ! it would be a shameful thing to put this lady to death. Kill the slave, but spare the maiden : command that she be sent to some desert, far from human habitations ; where she must certainly perish ; but her blood will not be upon your hands, and you will do an action agreeable to the Deity.” The King, upon this, commanded an old woman to place the girl on a camel ; and to conduct her to a distant desert, and there abandon her. The old woman obeyed : and

she was left in the desert, with no other help than the mercy of God. This desert was situated near the territories of the King of Persia, one of whose camel-drivers had lost a camel. In search of this camel, he came into the desert, and vainly sought to find it. Suddenly he beheld a beautiful girl, occupied in praying. Fearing to interrupt her, the camel-driver waited until she had finished her prayers. He then saluted her, saying, "Who art thou, O lady?" The damsel replied: "I am a humble servant of the Deity." "Who brought thee hither?" said the camel-driver. "It was the will of the Most High," replied she. At this, the camel-driver said within himself, This lady is certainly favoured by God. "O lady!" he continued, "if you will become my wife, I shall have the greatest regard for thee: I am in the service of the King of Persia." "That cannot be," she replied; but, for the love of God, carry me to some inhabited place, where I may procure a little water; and I will remember thee in the prayers I offer." The camel-driver then seated her on a camel, and conducted her to a village, where he gave charge to the Chief to take care of her till his return: and having again gone in search of the lost camel, quickly found it. Attributing his good fortune to the prayers of the lady, and filled with gratitude to the Deity, he returned to the King of Persia, to whom he made known the beauty, the piety, and all the perfections with which the maiden was adorned. "I wish just such a person for my Queen!" exclaimed the King; and immediately mounted his horse, attended by a great number of domestics, and rode to the village. When he beheld the damsel, he was filled with admiration, and thus addressed her: "O maiden! I am the King of Persia: consent to become my Queen, and I shall have the greatest attachment for thee." "May the Divine favour bestow happiness on you, O King!" she replied: "you already possess great numbers of women, and I have no desire for a husband: the love of God is to me preferable to the whole universe:"—she then continued her devotions. The King immediately commanded that his tents should be pitched in that place, for he would stay there some days. Delighted with the conversation and the piety of the damsel, but being pressed by his affairs of State, he caused her to be placed in a litter, and conducted her to his capital, assigning his own kiosk for her habitation; and having made a splendid nuptial feast, married her. He bestowed great riches on her, and gave her the most beautiful clothes, numerous domestics, and a magnificent palace. One night, the Queen imparted the history of her adventures to the King of Persia. The following day he assembled a numerous army, and departed. King Dadin and his Vizir Kerdan were taken prisoners, as well as the faithful servant to whom the Queen was indebted for her life. The whole of them were brought before the young woman, who thus addressed King Dadin:—"O King! although I was innocent and true, yet you left me in a desert, in order that I might perish; but God took pity on me, and has caused thee to be brought here a captive." Then turning to the Vizir, Kerdan, she said: "How is it that the snare you laid for me you have fallen into

yourself?" "O lady!" replied the Vizir, "you are innocent. All that I have said is false: it is for that, God has punished me." "Let God be praised then!" said she, "who has permitted my life to be saved, and that the people should know my innocence, and that the murderers of my innocent father should meet the just reward of their crimes." Upon this, the King of Persia commanded Kerdan to be conducted to the same desert in which the young woman had been abandoned; where he perished of hunger and thirst. As for King Dadin, he ordered his head to be cut off, as a punishment for the murder of the Queen's father; and the dominions of Dadin were given to the faithful servant, whose advice had contributed to the safety of the Queen.'

Transcription

OF

THE PREFACE OF THE "KAUDAT KOU BILIK,"

AN OUIGOUR MANUSCRIPT.^a

سپاس و منت اوکوس اوکودي تنگري عز و جل غه کيم اولوق ليق حددي دونگل قدرتليق پادشاه دورور يري کوكي يارتغان قيقو تفلره روجي وپرين هرکيم ديلدي ارسه قيلور هم نه ديلسه قيلور يفعل الله مايشاء و يحکم مايريد و دخي سندسز سلام و دعوات خلقلردين نكي يلوچي لرغه اوت بوندوزي^b اولوق سوجيسي محمد مصطفي اوزره بولسون دخي دا انينگ اصحا بلري اوزه رضوان الله عليهم اجمعين بو کتاب دورور ادي ياوليق^c تنكسوق چين حکمالري انينگ اشعارلري بيله اراسته ماچين علمالري انينگ امثالي بيراييلين بزنيش دورور بوکتايي اوقين لر بوفايده لري قيلتچيلير بوکتابدين عزيزق ارور چين و ماچين عالم لري قيقو ترکستان ايلنده بخارا خان ديلچه ترک لغتجه بو کتابدين ياخشيرق ارماز هم ارسه تصنيف قيلدي دورور بو کتاب هبه پادشاه خرمن عقل غه دکدي ارسه خيرت اوزلبقين دين اوراق دين اچن گوگلونگ ليکيندين اول ايلر نينگ حکمالري عالم لري قبول ديلوب دکما بيرري بير دورلوك ادلق اورديلر چين ليق لر ادب ال ملوک اد اديلر ماچين ملکيننگ حکمالري انيس ال مهلکت دا ديلر مشرقليق لر شاه نامه

(^a) See Specimen of this MS. Plate III.

(^b) The Persian Annotator translates this word by *گزيده وقت*.

(^c) Rendered, in Persian, by *نيك* and *عزیز*.

Extract from the Outigour M.S. of the
"KAUDAT KOU BILIK," or "SCIENCE OF GOVERNMENT."

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين
 والصلاة والسلام على
 سيدنا محمد وآله
 اللهم اني اعوذ بك
 من الهم والحزن
 ومن الجبن والبخل
 ومن الاحقاد والخراب
 ومن سوء القضاء
 ومن القهط والمطر
 ومن سفاهة الرأي
 وقسوة القلب
 وسوء النعمان
 اللهم اني استجيرك
 من الهم والحزن
 ومن الجبن والبخل
 ومن الاحقاد والخراب
 ومن سوء القضاء
 ومن القهط والمطر
 ومن سفاهة الرأي
 وقسوة القلب
 وسوء النعمان

ترکي ايتمشلر بعضيلر ده پند نامه ملوک دا مشلر نرانليق لر قوداتقو بيليك طاپ ايتمشلر بو کتابي سوشکي بيله ساعت مولود ليق فراز ايدني آي دورور اما بو کتابي کشغر ايلي ده دونگل قیلوب مشرق ملیکي تبخچان خاني اوزکونغه يکومش دورور ملیک بخارا خان ده اني اقير لیب اوز خان نجیب ايکي انککافرو يارلقا مش دورور انینگ اوچون يوسف خان نجیب طاپ ادي ايچنده يابلمش دورور بو عزيز کتاب دوريرت اولوق اقير اول اوزانها کوتورلمش ارور اولي عدل دورور دوز يورتک ايکنجي قوت دولت دورور اوچنجي عقل اوقوس ارور دورونجي قناعت اوزه ديرليک دورور اما همه بير اوکون ارانلر ادين ايتمش دورور عدل غه گون طوغرو ايلک ادويريب پادشاه اوزين غه دميش دورور دولت غه آي طولو ادويريب وزير اوزينغه اورختورمش دورور عقل غه اوکتورلمش ادويريب وزيربنگ اوغلي ياراندني طورمش دورور قناعت غه اوقتورمش ادويريب وزيربنگ قراندشي طاپ ايش دورور دخي انلر ارا سوال جواب مشاوره کچر طاپ سوزلمش دورور بو قوم اوقيلر بنگ گونگلي اچيليب مصنيف غه اوکي دعا بيريله ياد قيلسون طاپ هذا ال عزيز تنگري تعالي نینگ اوکوسي ايور

Translation.

LET praise and thanksgiving be rendered to the Most High! whose greatness and glory is beyond all bounds; who is the King of Power, and Creator of the Heaven and the Earth; who has given a soul to each body; who performs every thing by his will. *God does that which he wills, and ordains that which he pleases.* Peace and blessings from the Deity without end, upon the Wonder of all ages, the best of Messengers, the Great Prophet Moham-med Mustafa, and upon his Companions! *May the Divine blessings extend to them also!*

This book is named the precious *Tang-Souk*. The Sages of Tchín have adorned it with their verses. The Learned of Matchín have embellished it with their sentences; those who read them in this book will comprehend their utility. The Learned of Tchín and Matchín know that there is no book more precious; and that in the country of Turkestan there does not exist, either in the language of Bokhara Khan or in the Turkish idiom, a work superior to it. The Sages have considered that it should be studied by Kings, both on account of the instruction which they could derive from it, as well as of its expansion of heart (amusement). This book is known under different titles. The Chinese name it *Adeb ul Mulouk*, "The Morals of Kings." The Learned of the kingdom of Matchín call it *Anis ul Memleket*, "The Friend of the Kingdom." The Oriental people, *Shah Namehi Turki*, "The Turkish Royal Book;" others, *Pend Namehi Mulouk*, "The Counsels of Kings." The natives

know it under the name of *Kaoudat kou Bilik*, or "Science of Government." This book is comparable to a planet which determines the horoscope at the hour of birth. This book was not composed in the country of Kashgar, but a King of the Eastern Countries presented it to the Khan of Tabaktchan: finally, the King of Bokhara Khan, having divided it, ordered that it should bear the name of his Vizir. It is on this account that the name of the Vizir, Yussuf Khan Nedgib, is written in it.

This valuable work is divided into Four principal Parts. The first is relative to the means of Administering Justice; the second relates to the Power of the Kingdom; the third to Knowledge; the fourth to Moderation. These four virtues are represented by four persons: Justice, or the rising sun, is represented by *Ilek*, or "the King." Power, or the full moon, by *Orktourmish*, or "the Vizir." Knowledge is figured under the name of *Oktoulmish*, "Son of the Vizir;" and *Otkhourmish*, "Brother of the Vizir," represents Moderation. These persons hold counsel, and discourse by dialogue. May those who study this book take pleasure in reading it, and remember its Author in their prayers!

Transcription

OF AN

EXTRACT FROM THE OUIGOUR MANUSCRIPT OF "THE MIRADG."^a

اندن اشوب بيز كوشك گوردوم اول كوشك اوده سينده بيز كشي گوردوم بويي طونلوك
 كيشي اردي انينگ قانينده خلائق كوب اردي من ايديم بو نه كيشي دورور طاب جبرائيل
 ايدوي بو موسي بيغبر دورور عليه السلام من واروب سلام قيلديم موسي سلام جوابني ويزروب ايدي
 يا محمد خوش گلدينگ صفالار كلدرنگ طاب جبرائيل منگا ايدوي يورگيل يوقاري اشغيل

Translation.

GOING out from thence, I saw a kiosk: and in one of the halls of that kiosk, I saw a person clothed in a long robe. Around him were many slaves. I said, "Who is this person?" Gabriel answered: "It is the Prophet Moses: peace be upon him!" I advanced towards him, and saluted him. Moses, having returned my salute, thus addressed me: "O Mohammed! you are welcome! you have brought joy." Gabriel then said to me: "Come, let us mount still higher."

(^a) MS. of the Bibliothèque du Roi; page 12 verso, line 2. See Plate IV.

Transcription

OF AN

EXTRACT

FROM

THE UIGOUR MANUSCRIPT OF THE "TEZKEREI EVLIA."^b

بوكتاينينگ سوزلاري جمع قيلولوب اننگ بيله عمل قيليتق واجبلاردين دورور ينه دنياده
 بوكتايدين بخشيرق كتاب بولنبار اننگ اوچون بوكتاب سوزلاري قران سوزلاريدين معني وپرور ينه
 بوكتاب سوزلاري نا مرد لارني مرد قيلور مرضلاريني شفا مرض قياور ينه شفا مرضلاريني عالیده فرص
 قيلور فرضلاريني حق بونده عايني درد قيلور ينه هرکيم بوكتاب سوزلاريني بيلدي انگا يوز عزتي
 بيله دردي قابول قيلور ينه دردي قابول قيلسه تنگري تعالي ننگ عنايتي بيله درمان طاير ينه
 بو ارانلار دردي قابول قيلان اوون درمان طاير اوليا مرتبه غه يترلار

Translation.

It is indispensably necessary to conform to the collection of words contained in this book. There does not exist in the world a work superior to it; since it explains the words of the Koran. The words of this book give courage to the weak—give health to the sick. It imposes on them the obligation of curing themselves in this world; and makes them consider their duties in the way of truth, as trials to heal them. Whoever understands the meaning of this book will meet troubles with a hundred thanksgivings: if they visit him, he will find, by Divine assistance, a remedy for them; and by the powerful effects of this resignation, he will attain the rank of Saint.

(b) Ibid, page 39, line 10. See Plate IV.

II. JAGHATAIAN.

EXTRACT FROM THE "BABER NAMEH,"

A JAGHATAIAN MS. IN THE HON. EAST-INDIA COMPANY'S LIBRARY.

وقایع سنه ثلاث و تسعمایه

باغ میدان نینگ ارقه سی قلعه اولانکی گا توشولدی سرفند ایلی مستعد سپاهی وشهري پل محمد چپ نواحي سیغنه قالین کیشی چقتی لار چون بیزنینگ ایل تیار ایماس ایدیلار بیکیت لار مستعد بولغونچه سلطان قلی نی توشوروب قورغانغه ایلمتی لار بیرنچه گوندین سونگ کوچوب کچک نینگ ارقه سی قلعه نینگ باشیغه توشولدی سید یوسف بیگ نی وشبوگون سرفندتین چقاردیلار اشبو یورته کیلیب ملازمت قیلدی سرفند داغی لار اول یورت تین کوچوب بو یورت قه کیلکانییزنی یاندى تصور قیلدی گونکی سپاهی و شهري میرزا کوپروکی کچه شیخ زاده دروازه سیدین محمد چپ کوپروکی کچه چقتی لار بوپوردوک کیم بولغان بیکیت لار یراغ لانیب اتلاندیلار ایکی طرف دین پل محمد چپ دین زور گیلتوردیلار تینگری راست کیلتوردی یاغی باسیلدی ابادان بیگلرنی و یخشی یخشی بیکیت لارنی توشوروب گیلتوردیلار اول جمله دین بیر محمد مسکین حافظ دولدای ایدی شهادت باسیاغینی توشورچانپ آلیب کیلتوردی لار بنا بیر محمد قاسم نیدره نی امینی سی حسن نیدره توشوروب کیلتوردی و مونداق سپاهی و ایل تابقود نک و بیکیت لار دین خیلی بار ایدی ینه شهر ینیم لری دین دیوانه جامه باف نی وکل فاشوق نی گیلتوردیلار کیم جنگ نینگ داوایتم لیگ داخیره و سرآمد ایدیلار غار عاشقاندای ایکن پداده لار ننگ قصابی غه بوپورلیدی کیم عذاب لار بیله او لتوردیلار سرفند ایلی گا بوکلی شکست ایدی موندین سونکرا قورغاندین چقماق لاری برطرف بولدی ایش انکا یتي کیم بیربنگ ایل خندق یقاسیغه چه باریب قول و ددک کیلتورورلاری ایدی افتاب میزانغه تحویل قیلدی ساق توشتی باری کینکاش گا کیدار بیگلرنی تیلاب کینکاشیب سوز مونکا قرار تاپتی کیم شهر کشی سی مونچه عاجز بولوبتور تینگری عنایتی بیله بوگون هم بولسه الوربیز تا تانکلا هم بولسه الور بیز تاشقاری ساق ته تشویش تار تقونچه شهر ینگ یاغی دین قویوب بیر قورغاندا قیشلاق سالماق کیراک کیتاری هم بولسه اول محلدایي تردراق کیتارقیشلاق قه خواجه دیدار قورغانینی مصلحت کوروب کوچوب خواجه دیدار نینگ آلتیداغی اولانگ گا توشولدی قورغانیغه

كيريپ اوي و كته يرلاريني تعين قيليپ اوسنلار يكا محصل قويوب بويورت قه كيدلوك نچه گون قيشلاق اوبلاري تيار بولغونچه اولانكدا اولتورولدي بو مدت ته بايسنغر ميرزا تركستانغه شيباني خان غه متواتر كيشي لار يبار ييب شيباني خان ني كومك تىلاب تورايدي قيشلاق اوي لاري تيار بولوب قورغانغه كيردوك شيباني خان تركستان دين ايلغاب اوشول سكري بيز نينگ يورتييز اوستيكا گيلىپ توردي بيز نينگ چر يكميز تعين ايباس ايدي قيشلاق مصلحتي غه بعضي رباط خواجه غه بعضي كانده غه بعضي شيرازغه بار ييب ايديلر باوجود بو حاضر چريك كيشي سي بيله ياساب چيقلدي شيباني خان توروش بيرماي سهرقند ساري اوزيني تاريتي سهرقند نواحي سيغه بارد ي چون بايسنغر ميرزا نينگ مدعاسي ديك بولماي بخش ي اختلا ق قيلمادي نچه گوندين سونك هيچ ايش قىلالماي مايوس تركستانغه مراجعت قىلدي بايسنغر ميرزا يتي آي قىل تاريتي بير اميد وارلنغي موند ين ايدي موند ين هم نوميد بولدي ايكي اوچ يوز آج آروغي بيله قندرغه خسرو شاهغه اوزيني تاريتي ترمذ نواحي سيد ين آموني كچا دوركان مكلدا سيد حسين اكبر كيم سلطان مسعود ميرزا نينگ هم اوروغي هم معتبر كيشي سي ايدي ترمذ حاكمي ايدي خبر تاپيب بايسنغر ميرزا نينگ اوستيكا گيلدي ميرزا سويدين اوتوب ايدي مير يم ترخان اندا سوغه بارد ي كين قالغان كيشي قرا پر تال مرتال ني آلد ي بايسنغر ميرزا ننگ طاهر محمد آتليق چيره سي داغي نينك گا توشتي خسرو شاه بايسنغر ميرزاني داغي بخش ي گوردي اوشبو ئيدل سلطان حسين ميرزا و بايسنغر ميرزا اچيققلاچ بيز گلخبر گيلدي خواجه ديدار دين آتلا ييب سهرقندا متوجه بولدك يولدا اكبر و بيگلار و بيكي ت لار متعاقب استقبال غه گيلديلر ربيع الاول اي نينگ اوخريدا گليب ارگ ته بستان سراغه توشوم تينگري تعالي عناتي بيله سهرقند شهري و ولايتي ميسر و مسخر بولدي ربح مسكون دا سهرقند چه لطيف شهر كسراق دور بيشنجي افليم دن دور شهري سهرقند دور و ولايتي ني ماورا النهر ديرلار هيچ ياغي قهر و غلبه بيله مونكا دست تا يغان ايباس آنينگ اوچون بلده محفوظ ديرلار سهرقند امير المومنين عثمان زمانيدا مسلمان بولغان دور تابعين دين دورلار قسم بن عباس اندا بارغان دور قبري آهني ن دروازي نينگ باشيدادور حا مزار شاه قه مشهور دور سهرقندي اسكندر تيار قىلغان دور مغول و ترك اولوسي سهرقند ديرلار تيمور بيگك پاي تخت قىلب ايدي تيمور بيگك دين بورون تيمور بيگك ديك الوغ پادشاه سهرقندي پاي تخت قىلغان ايباستور قورغاني فصيل نينگ اوستيد ين بويورد يم كيم قدم اورديلار اون بينگك آلت ي يوز قدم چقتي ايلي تها م سني و پاك مذهب و متشرع و معتد ين ايل دور حضرت رسالت پناه صلي الله عليه و سلم زماني دين بير ي اول مقدار ايه اسلام كيم ماورا النهر دين پيدا بو لوبتور هيچ ولايت نين معلوم كيم مونچه پيدا بو

ايش بولغاي شيخ ابوانصور كيم آيه كلام دين سهرقند نينگ ماتريد اتليق محله سيدين دورايه كلام ايكي فرقه دور بيريني ماتريدبه ديرلار بيرني اشعربه ماتريدبه شيخ ابو منصوره منسوب دورينه صاحب بخاري خواجه اسماعيل حرم نينگ هم ماوراالنهر دين صاحب هدايه كيم حنفي مذهبي دا هدايه دين معتبرراق فقه كيم بولغاي فرغانه نينگ مرغينان اتليق ولايتي دين دوركيم اول هم داخل ماورالنهر دور معوره نينگ كناره سيدا واقع بولوبتور شرقي فرغانه وكاشغار غربي بخارا و خوارزم شمالي تاشكند و شاهرخيه كيم شاش كنيت و بناكت بتارلار جنوبي بلخ و ترمذ كوهك سوي شايدين آقار سهرقند دين ايكي گروه بولغاي بو سوييله سهرقند اراسيدا بير پشته توشو پتور كيم كوهك ديرلار بورود مونينگ توپيدين آقار اوني اوچون كوهك سوي ديرلار بو سويدين بير الوغ رود آيريب تورلار بو نينگ درياچه دور درغم سوي ديرلار سهرقند نينگ جنوبي دين يقار سهرقنددين بير شرعي بولغاي سهرقند نينگ باغات و محلات و ينه نچه نومناي بو سوييله معور دور بخار اوقراكول كچه كيم اوتوز قيرق يقالج بولغه ياولاشور كوهك سوي بيله معور و مزروع دور مونداق الوغ دريا اصلا زراعات تين و عمارات تين ارتناس بلكه يازلار اوچ توروت آي بخاراغه سو يتماس اوزمي و قاوني و آله سي و اناري بلكه جميع ميوه سي خوب بولور و غلبه بولور ولي ايكي ميوه سهرقندته مشهور دور سيب سهرقند و صاحبي سهرقند محكم ساوق بولور قاري اگرچه كابل قارنچه توشماس يازلار يخشي هواسي بار اگرچه كابل چه يو قتور تيمور بيگ نينگ و الخ بيگ ميرزا نينگ عمارت و باغاتي سهرقند و محلاتي داكوبتور سهرقند نينگ اركي دا تيمور بيگ بير الوغ كوشك ساليب تورتوروب آشيانليق كوك سرايغه مشهور دور بسيارعالي عمارت تور ينه آهدين دروازه سيغه ياقو قلعه نينگ ايچنده مسجد جمعه ساليب تور اكثر هندوستان دين ايتكان سنكتراش لار اندا ايش قيليپ تورلار مسجد نينگ بيش طاق ننگ كتابه سيدا بو آيه ني بتيب توركيم و ان يرفع ابراهم القواعدالي آخره انداق الوغ خط بيله بتيب تورلار كيم بيركروايكي گروه ياقو يرددين اقبسه بولور بوهم بسيار عالي عمارت تور سهرقند نينگ شريفدا ايكي باغ ساليب تور بيركيم يراق راق تور باغ بولدي دور ياقو راق باغ دلکشادين فيروزه دروازه سي غه چه خيا باني قيليپ ايكي طرفيدا ترك يغالج تيكنتور و پتور و دلکشي هم الوغ كوشك سالدوروتور اول كوشك ته تيمور بيگ نينگ هندوستان اوردوشيني تصوير قيب تورلار ينه پشته كوهك نينگ دامنه سيدا كان كل نينگ قراسوي او ستيدا كيم بو سو بني آب رحمت ديرلار بير باغ ساليب تور نقش جهانغه موسوم مين گوركان محله ابو باغ پوزلوب ايدي اتي بيش قيلمایدور ايدي ينه سهرقند نينگ جنوبي دا باغ چنار دور قلعه غه ياك قورينه سهرقند نينگ قوي يندا باغ شمال باغ يهشت تور تيمور بيگ نينگ نبيره سي

جهانگیر میرزا نینگ اوغلي محمد سلطان میرزا سمرقند نینگ تاش قورغانی دا چقاردا بیر مدرسه سالیب تور تیموریبگ نینگ اولادی دین هر کیم که سمرقندته پادشاه لیت قیلب تور اولار نینگ قبری اول مدرسه دا دور الخ بیگ میرزا نینگ عمارت لاریدین سمرقند قلعه سی نینگ ایچندا مدرسه خانقاه دور خانقاه نینگ کنبذی بسیار الخ کنبذ دور عالم دا انچه الخ کنبذ کم نشان بیلورلارینه اوشبو مدرسه خانقاه غه یاق بیر یخشی حتام سالیب تور میرزا حتامی غه مشهور دور هم الوغ تاش لردین فرش لار قیلیب تور خراسان و سمرقندته نچه حتام معلوم ایماس کیم بولغایینه مدرسه ننگ جنوبی دا بیر مسجد سالیب تور مسجدی مقطع دیرلار بوجت تین مقطع دیرلار کیم قطعه یغای لار تراش قیلیب اسلمی و خطای نقش لار سالیب تورلار تمام دیوارلاری و سقفی اوشبو یوسونلوق تور بو مسجد نینگ قبله سی بیله مدرسه مسجدی نینگ قبله سی ننگ اراسیدا بسیار تفاوت تور غالباً بو مسجد قبله سی نینگ سمتی نی منجم طریق بیله عمل قیلیب تورلارینه بیر الوغ عالی عمارت پشته کوهک دامنه سیدا رصد خانه دور کیم زیج اینتاک نینگ آلتی دور اوچ اشیان لیت دور الخ بیگ میرزا بو رصد بیله زیج گورکان نی بتیب تور کیم عالم دا حالا بو زیج مستعمل دور اوزکا زیج بیله کیم عمل قیلورلار موندین بورون زیج ایلیخانی مستعمل ایدی کیم خواجه نصیر طوسی هلاکو زمانیدا مراغه دا رصد باغلاتیب تور هلاکی خان کیم ایلیخان هم دیرلار غالباً عالم دا یقی سکیز رصد بیتش باغلامای دورلار اول جمله دین بیر مامون خلیفه رصد باغلاتور کیم زیج مامونی اندین بتیب تورلار بیر بطلمیوس هم رصد باغلاتورینه هندوستان دا راجا بکرماجیت هندو زمانیدا آجین دیار دا کیم مالوه ملکی دور حالا مندوغه مشهور بیر رصد قیلیب تورلار کیم حالا هندولار نینگ مستعمل هندوستان دا اول زیج دور بو رصدنی نینگ بش یوز سیکسان تورت ییل دور بو اول زیج لارغه باغه ناقص راق تور

Translation.

EVENTS OF THE YEAR 903. H.

HAVING encamped behind the Baghi Meidan, in the meadow of Kulbeh, the soldiers and townsmen of Samarkand came out against us, on the side of Mohammed Chap's bridge. As my men were off their guard, before they could make ready for defence, the enemy threw Sultan Kuli from his horse, and carried him off into the town. We moved a few days afterwards, and encamped on the Hill of Kohik, on the side of Kulbeh. On the same day, Seyed Yussuf Beg was conducted from Samarkand, and entered my service at this station. The people of Samarkand, when they saw us move from one station to another, fancying that I had taken my departure, rushed out, both soldiers and citizens, and advanced as far as the Mirza's

bridge; and coming out by the gate of Sheikhzadeh, proceeded towards Mohammed Chap's bridge. According to my orders, those of my men who were at hand immediately mounted, and charged the enemy on both sides towards Mohammed Chap's bridge. God prospered us, and the enemy were defeated. Many brave Beks and valiant horsemen were dismounted and taken prisoners. Among these were Mohammed Meskin, and Hafez Duldai, who tasted the cup of martyrdom. Mohammed Kasim Nabireh, the younger brother of Hassan Nabireh, was also thrown from his horse, and taken. Many other officers and men of distinction were also brought in. Of the towns-people, there were seized, Divaneh, a dgameh-weaver, and Kilkashuk, who were distinguished as the instigators of the rabble in the riots. In retaliation for the foot-soldiers who were slain at the Lover's Cave, they were put to death with torture.

The defeat of the men of Samarkand was complete. From that time they found it impossible to venture out; and matters came to such a pass, that our people advanced close to the ditch, and carried off numbers of male and female slaves.

The sun now entered the sign of the Balance, and the cold became severe. I therefore assembled the Beks, and held a consultation. It was agreed that the towns-people were reduced to great distress; and that, by the favour of God, we should shortly be able to take the place: but that as we were exposed to great inconvenience from the cold, and from being encamped in an open country, we should, for the present, withdraw from the city, and take winter-quarters in the neighbourhood; whence, if necessary, we could draw off, without confusion. The fort of Khojah Didar appearing a fit place for that purpose, we marched from our position, and halted in a plain in front of the fort. After having marked out the ground for the houses and huts, we appointed workmen and overseers for the work, and returned to our camp. In the mean time, Baisangher Mirza sent repeated messengers into Turkestan to Sheibani Khan, inviting him to come to his assistance. The winter-houses in the fort being completed, we took up our quarters in them.

The very next morning, Sheibani Khan, who had hastened by forced marches from Turkestan, advanced, and presented himself before our cantonments. My army was not in very good condition; for some of my people had gone to Rabat-Khojeh, some to Kand, and others to Shiraz, to secure winter-quarters. Notwithstanding, I assembled what men were at hand, and marched out. Sheibani Khan did not venture to keep his ground, but drew off towards Samarkand, and halted in its environs. Baisangher Mirza, disappointed in not receiving sufficient assistance from Sheibani Khan, did not give him a good reception; and after a few days, Sheibani Khan, seeing that nothing could be done, returned in despair to Turkestan. Baisangher Mirza had now maintained the blockade for seven months, and had placed his last hopes in this succour. Disappointed in this too, he resigned himself to despair; and with

two or three hundred hungry wretches set out for Kunderz, to take refuge with Khosrou Shah. In the vicinity of Termez, as he was crossing the river Amu, Seyed Hussain Akber, the governor of Termez, who was related to Sultan Masoud Mirza, and high in his confidence, having received information of his motions, came out against him. The Mirza himself had just passed the river, but several of his men and horses that had fallen behind were taken. Mirim Terkhan perished in the stream. One Mohammed Taher, a horseman of Baisangher Mirza's, was taken prisoner. Baisangher Mirza was well received by Khosrou Shah. The same year, information was brought to me of the flight of Baisangher Mirza. We instantly mounted, and set out from Khojah Didar for Samarkand. On the road we were met by the Grandees, the Begs, and the young cavaliers, who came out to welcome us. I alighted at the Bostan Serai; and towards the end of the month Rebiul evel, by the favour of God, the city and country of Samarkand were completely subdued.

In the four quarters of the habitable globe there are few cities so pleasantly situated as Samarkand. It is in the fifth climate. The city is called Samarkand, and the country *Mawera'-an-nahar* (Transoxania). No enemy having ever attacked or succeeded in taking it, it is called "The protected city." Samarkand embraced Islamism in the time of Osman, the Commander of the Faithful, through the means of Kasim Ben Abbas, who visited the city. His tomb is near to the Iron-gate. It is now called *Mezari Shah*, i. e. "the Shah's Tomb." Samarkand was founded by Iskender (Alexander the Great). The Mogul and Turk hordes call it Samar-kund. Timur Beg made it his capital. Before Timur Beg, no such great monarch had ever made it his capital. I directed its wall to be paced round the rampart, and found that it was ten thousand six hundred paces in circumference. The inhabitants are all orthodox Sunnis, observant of the law, and very religious. From the time of the Holy Prophet (upon whom be the blessing of God!) downwards, no other country has produced so many learned theologians as *Mawera'-an-nahar*. Among these is the great Sheikh, Abul Mansur, the expounder of Scripture, who was of the quarter of Materid in Samarkand. There are two sects of *Aimeh Kelam*, or Scriptural Expositors; the one called *Materidiah*, and the other *Ashariah*. This Sheikh, Abu Mansur, was the founder of the Materidiah. Another eminent divine was Sahib Bokhari Khojah Ismail Haram. The author of the Hedaya, too, than which, according to the sect of Hanifeh, there is none of greater authority, was of Marghinan in Ferghanah, which is also in *Mawera'-an-nahr*, though situated on the farthest bounds of this populous country.

On the east it has Ferghanah and Kashghar; on the west, Bokhara and Khoarizm; on the north, Tashkend and Shahrokhiah, which are usually called Shashkenit and Benaket; and on the south, Balkh and Termez. The river Kohik flows from the north of Samarkand, and passes at the distance of two keroh from the city. Between the river and the city there is a rising

ground called Kohik; and as the river flows close by the base of this hillock, it is thence called the River of Kohik. From this river a large stream, separating itself, flows on the south of Samarkand, under the name of the River Dargham. It is about a sharoa from Samarkand, the gardens and suburbs of which are watered by it. For about thirty or forty yakadg, the country as far as Bokhara and Karakoul is very populous, and the fields are irrigated by the River Kohik. This river, large as it is, is hardly sufficient for the cultivation of the fields and for the use of houses; and for three or four months during the summer, the waters do not reach Bokhara.

The grapes, melons, apples, and pomegranates, and indeed all the fruits of Samarkand, are excellent and plentiful. Samarkand is however particularly famous for two kinds of fruit—the apple, and the grape called *sahibi*. Its winter is very cold; but less snow falls than at Kabul. Its climate is fine, though its summer does not equal that of Kabul. There are many palaces and gardens that belonged to Timur Beg and Ulugh Beg Mirza, both in Samarkand and its suburbs. Timur Beg built in the citadel of Samarkand a stately palace, four stories high, which is known by the name of Giok-Serai. There are many other magnificent buildings. One of these is the Grand Mosque, which is situated near the Iron-gate, within the citadel. A number of stone-cutters were brought from Hindustan to work upon it. In the frontispiece over the portico is inscribed the verse of the Koran, *Wa az yerfa' Ibrahim al kowada* &c. to the end, in such large characters that they may be read one or two keroh off. It is a very large building. To the east of Samarkand there are two gardens: the more distant one is called *Bagh-i-Boldi*, or “the Perfect Garden;” the nearer, *Bagh-i-Dilkusha*, or “the Heart-delighting Garden.” From the Bagh-i-Dilkusha to the Firozeh-gate, there is a *khiaban*, or public avenue, planted on each side with pine-trees. In the garden of Dilkusha there has also been built a large kiosk or palace, in which are paintings representing the wars of Timur Beg in Hindustan. There is also a garden on the skirts of the Hill of Kohik, on the banks of the Kara-su (Black Water) of Kangul, which they call *Ab-i-Rehmet*, and this is denominated *Naksh-i-Jehan*, “the Miniature of the World.” At the time I saw it, it was laid waste, and scarcely any thing of it remained. On the south of Samarkand is the *Bagh-i-Chinar*, or “Plane-tree Garden,” in the immediate vicinity of the citadel. A little below Samarkand are the *Bagh-i-Shemal*, or “Northern Garden,” and the *Bagh-i-Behesht*, or “Garden of Paradise.” Mohammed Sultan Mirza, the son of Jehangir Mirza, and grandson of Timur Beg, built a College, just as you go out of the stone fort of Samarkand. The Tombs of all such of the descendants of Timur Beg as have reigned in Samarkand are in that College.

Among the edifices built by Ulugh Beg Mirza are the College and Convent within the citadel of Samarkand. The dome of the Convent is very large; indeed, few domes in the world can equal it. Near this Convent there is an excellent bath, called the Mirza's

Bath. The floor is paved with stones of every variety. No baths in Khorasan or Samarkand are to be compared with this.

On the south of the College is situated a Mosque, which is called *Mesjid-i-Makata*, or "the Carved Mosque," because its timbers are carved with ornaments and flowers; and the whole of the walls and roof are adorned in the same manner. There is a great difference between the direction of the Kibleh of this Mosque, and that of the College; and it is probable that the Kibleh of the former was adjusted by astronomical observation.

Another great and important building is the Observatory, erected on the skirts of the Hill of Kohik, which is provided with astronomical apparatus, and is three stories high. By means of this Observatory, Ulugh Beg Mirza composed the *Zidg Gurkani*, or "Gurkani Astronomical Tables," which are followed in the present time, scarcely any others being used. Before they were published, the Ilkhani Astronomical Tables were chiefly used, constructed by Khoajeh Nasir Tusi, in the time of Holagu Khan, who built an Observatory at Maragha. Holagu was also named Ilkhani. Not more than seven or eight Observatories have been constructed in the world. Among these, one was erected by the Khalif Mamun; and in it the Astronomical Tables entitled *Zidg Mamuni* were drawn up. Another was built by Btolimus (Ptolemy). Another was the Observatory erected in Hindustan, in the time of Raja Biker-majet, a Hindu in the country of Adgin, in the kingdom of Malwah, now known as the kingdom of Mandu. The Hindus still use the Astronomical Tables which were then constructed. Since the building of that Observatory till the present time, is a period of 584 years. These Tables are, however, more imperfect than any of the others.

EXTRACT FROM ABULGHAZI'S.

کتاب شجره ترکي

اوغوزخان نینگ توران و هندوستان یورگانی نینگ ذکر
 اوغوزخان تمام مغول و تاتار ایلی نینگ لشکرینی جمیع قبلیب تلاش و سیرام غه و تاشکند کا
 (بورودی) و سمرقند و بخارا پادشاهلری صف تارتیب اوروشا بیلما دیلر اولوغ شهرلار و محکم قلعه لارغه
 برکیندیلر اوغوزخان اوغلانلارین ایباردی انلار التی ای ترکستان برلان اندجان نی ایب اتاسی
 خدمتیغه گیادیلر اوغوزخان بولغان ولایت لار نینگ بارچه سیکا داروغه لار قویوب سمرقند ساری
 بورودی تقی سمرقندی ایب داروغه لار قویوب بخارا غه باردی بخارانی ایب بلخ باردی بلخی

هم ايدب غور ولايتي نينگ اوستيكا بارد ي قيش ايردي گون لار يهان ساوق ايردي غور نينگ تاغ لاريغه قاركوب توشوب ايردي لشكر خلقي يوروماككا قينالديلار خان حكم قيلدي كم هيچ كم مندبن قالماسون ديب باريب غورني آدي ايرسه يل گليب ياز بولدي لشكر سانين آدي برنچه كشي كم كلدي آنلارني سورد ي هيچ كم بيلهادي وبرنچه گوندين سونك اول كشي لار كليب خان خدمتيغه بارد يلار خان الانينگ احوالين سورد ي ايرسه اينديلار كم برنچه كشي لشكر نينگ سونكيدين گيلا دور ايردك تاغ ايجندا بركيچه اولوغ قار ياغدي اندين سونك يورو بيلهادي شول ير دا ياندوق اتلار ييز توبالار ييز بارچه سي اولدي بهار بولغاندين سونك پيداه كيله توروب ميز تيديلار خان حكم قيلدي اول جباعت گا قارليق تيمسونلار تيب بارچه (قارليق) ايلي انلار نينگ نسلندن تورور اندين اوتوب كابيل وغز ييني آدي كشمير اوستيكا يورودي اول چاقد كشمير نينگ پادشاهي نينك آتي يغيا ايردي كشمير نينگ محكم تاغ لاري اولوغ سولاري كوب بولور يغيا انگا ارقايريب اوغوز خانغه باقينهادي بريل اوروشي لار ايكي طرف دين كوب كشي لار اولدي عاقبت كشميرني اندي تق ييغاني اولتورد ي لشكر يني قتل عام قيلدي برنچه وقت اندا توروب قايتب بدخشان اوستي برلان سهر قند گلدي آندين مغولستان غه باريب اوبكا توشدي

Translation.

ACCOUNT OF OGHUZ KHAN'S INVASION OF TURAN AND HINDUSTAN.

OGHUZ KHAN having assembled the whole of his Moghul and Tatar armies, went to attack Tilash, Siram, and Tashkend. The kings of Samarkand and Bokhara drew out their forces; but unable to meet him, they shut up their great cities and strong fortresses. Oghuz Khan now sent out his sons; who in the space of six months conquered Turkestan and Andjan, and returned to the service of their father. Oghuz Khan having appointed governors in all the countries which he had conquered, marched against Samarkand; which having taken, he placed rulers over it, and then proceeded to Bokhara. Having taken Bokhara, he went to Balk; and after reducing Balk, he marched into the country of Ghour. It was the winter season, and the time was bitterly cold: a great quantity of snow had fallen on the mountains of Ghour, and much retarded the march of the troops. The Khan gave orders that no one was to loiter behind; and immediately advanced to the attack of Ghour, which he at last took. When the weather became milder, he registered his men, and found that a few were wanting: on inquiry being made, no one knew any thing about them. A few days after, however, these men returned to the service of the Khan. The Khan asked concerning their

circumstances. They said: "We were following in the rear of the army, when one night a great quantity of snow fell in the mountains, and entirely prevented our marching. There we lay; and most of our horses and cattle died. On the return of spring, we renewed our march on foot; and have thus returned."

By the command of the Khan, this troop was called *Karlik* (Snowy); and all the tribe called *Karlik* are descended from them.—The Khan, moving hence, proceeded to Kabul and Ghuzbin, which he took; and then directed his course to Kashmir. At this time the King of Kashmir was one called Yaghma. The mountains of Kashmir are very high, and the rivers are numerous: amongst the former Yaghma took refuge, and would not come near to Oghuz Khan. They fought for a whole year, and many men fell on both sides. At last the Khan took Kashmir, slew Yaghma, and ordered a general massacre of his army. After having remained here for some time, he came to Badakhshan and Samarkand; and passing through Moghulistan, he returned home.

EXTRACT

FROM

MIR ALI SHIR NUVAI'S مچالس النفايس "LIVES OF POETS."

الغ بيگ ميرزا

دانشمند پادشاه ايردي کمالتي بغايت کوپ ايردي يتي قرائت بيله قران مچيدني اوقور.
ايردي هيات و رياضني خوب بيلور ايردي انداق کيم زيچ بيتدي و رصد باغلادي و حالا انينگ
زيچي اراده شايع دور با وجود بو کمالات گاهي نظم غه ميل قيلور ايردي بو مطلع انينگ دور کيم
هرچند ملک حسن بزير نکين تست شوخي مکن که چشم بدان در کمين تست

Translation.

ULUGH BEG MIRZA.

HE was a well-educated king, and possessed many accomplishments. He could read the Sacred Koran with the seven different readings. In Astronomy and Geometry he was well versed; so much so, that he drew up Astronomical Tables, and built an Observatory. His Tables are now very celebrated. Besides these qualifications, he sometimes applied himself to Poetry. The following verse is his:

"Though the empire of Beauty is under thy power,

"Be not vain; for the eyes of the evil are secretly upon thee."

III. KAPTCHAK. KASAN.

EXTRACT FROM IBRAHIM KHALIF'S

احوال جنکز خان واقساق تهر

قصه جنکیز خان

اولا نغاجي بابا لرديين سوپلا يالک قديم زمان آق دينکزنک ايچننده مانته ديگان شهر واريدي اول شهر خاني ننگ ادي التون خان و خانشي ننگ ادي کورلاوچ ديگان ايرديلار اول ايکي پادشاهدين بر قزوغوب و آديني علمالیک کورکلي آتاديلر تقی آيغه کونما کورکوز مامن قرق قولايچ تاش سرايده قويوش ايديلر لکن کوزلکي آنداغ ايرديکم قورو آغاچغه کولسه ييراق و تاقير يرباقاسا اولن بتار ايردي ساجن تاراسا ينجو توکولوب و توکورسه آلتون کموش اوساردي اما دنياده براتوق توغوش جان ايردي قاشنداغی دايه لرندين اوزبکه يقين دايه سي اورده خان ديگان ايدی و کونلرده برکون باغ اولغاندين صونک ايتديکم اي اورده خان سن بو سرايدين چقوب تشقارو نه کورارسن اما دنيا ديگان بوسرايمي يا اوزکا ير بو سرايدين باشقه ورمي ويا اوشبو سراي اچيمو درديدي اورده خان ايتدي دنيا ديگان تاشقارو کينک جهاندار وهم کون ديگان آي ديگان نرسه لروارکه دنيا ننگ روشنلقي آنلر برله در ديدي آندين علمالیک کورکلي ايتدي اي اورده خان سن بنکا اول نرسه لرني کورکورکل ديدکده اورده خان ايتدي سن اول نرسه لرني کورور سانک اولرسن ديدي آنکا علمالیک کورکلو اولسام اولايم کورکورکل تيدي ايرسا اورده خان ترازوني آچوب ايا بروب و کون ياروقق ايوکا کيردي آني کوردکده علمالیک کورکلي ننگ هوشي کتوب اوله قالدي و دايه لري خانغه باروب نه ايتورمزديب يغلاشوب اولتورديلر برکون بولغاندين صونک علمالیک کورکلو ايسين بيقدده دايه لري سونکله اورا توروب تقی نه کوردنگ تيديلر ايرسا ايمدي آتمه نه ديب ايتور سزئيدي زيرا آلتون خان اوزي وقت وقت کلوب قزيني کوراتورغان ايردي برکون آلتون خان قزین کورورکا کلدیسه کورارکم قزي حامله اولبدر و ايتدي اي قزيم بتنکا سبکل توشوبدرنه بلا بولدي ديو قازغو برنه اوزي ايو يکا کلدی و خاتونينغه ايتدي آه کورلاوچ بونداي اويات اش جفت بولغالي باشمغه کلکاني يوق ايردي قزيمزغه بر بلا بولوبدر نه قيلساق اولورتيدي آندا کورلاوچ ايتدي ايمدي بوني بويرکا و بويرتغه بروب اولياس آنکچونکم آدم اوغلي شيطان برنه برابر در کوب سوزلرکوب آواز لرچقلر ايله ايسه بوني بر کوزال که يه سالوب تون دينکرينه

یبارانک تیدی آندین صونک کبه توزیوب قرق قزرقندی کوک کوکارچنی آلتون قوزیسی طوطی قوشی سوناس چراغی و توکانمز آزوغی برله تورا تاغیدین تون دینکزینه آلتون کبه کا صالوب بر نصیبلوکا یولقغای دیویباردیله اندین صونک برقچ کون کچوب اما اول وقت تورمنای چچان نذک اوغلی توماول مرکان دیکان آنلسینه آچی اولمقله ایل تاشینه چقوب یانورایرکان قاشنده دخی قرق کشی سی اولغوب و ایچلرنده بری سانکلاینده بر کوزلو شباصو قردیکان تورکیان قراولچیسی واریدی برکون شباصو قراوندی ای توماول مرکان الصدین برقرا کورنور که آلتون کبه اولغای قراتاودیک قبات توروراوتنه کوراسن لکن سندی اوتدلس ایچی سنک وطشی بنم اولسون وطانکلا توش و ققیده کلور بولغای تیدی آندا آنکا توماول مرکان خوش الای بولسون تیوب وطانکلاسی کون کوردیلر بر آلتون کبه کلوب ترور هیچ بوزماغنه یورغین یونین بلمدیلر آندین شباصو قراوندی تورکیان ای توماول مرکان اتوب بوزغل تیدوکنده انکا توماول مرکان ترور اتابنمو قیا اتابنمو تیدی شباصو قراوندی توغرو اتسانک ایچنده جانلق نرسه بولسه تیدکار بولغای قیا اتوب بوزغل تیدی ایرسه خوش الای بولسه قیا اتابن دیب اوقن یاغنه کزلايو تولوتوروب انداغ اندیکم کبه نذک اوچ تاقناسین ایرعتب ایباردی کبه نی شوپله قیا اتوب بوزغان اوچون قبات توماول مرکان تیوب ایبتورلر

Translation.

ACCOUNT OF JENGIZ KHAN.

WE will first speak of his ancestors. In ancient times there was a city in the White Sea (Mediterranean), which they called Malta. The name of the king of that city was Altun Khan, and that of the queen Kurlautch. Of these royal personages was born a daughter, whom they called Ulemalik Kurekli. She was placed in a palace of stone, forty fathoms in height, where neither the sun nor the moon could be seen. Such however was her beauty, that if she smiled upon dry wood it would immediately be covered with leaves; or if upon barren ground, the grass would spring up. If she combed her hair, she showered precious stones; and if she shed tears, they produced gold and silver. But another soul was born into the world. Amongst the nurses around her, the one nearest to her, *i.e.* her favourite, was called Ordeh Khan. One day, when the princess was grown up, she said to her, "O Ordeh Khan! when you go out of this palace, what do you see? Is this palace what they call the world? or are there other places besides it? or is this palace within any thing?" Ordeh Khan replied: "What they call the world is outside. There are also things which they call the sun and the moon, from which the world has its light." Then Ulemalik

Kurekli said: "O Ordeh Khan, shew me these things!" Ordeh Khan replied: "If you see these things, you will die." "If I die, let me die!" answered Ulemalik Kurekli, "Do thou shew me these things." Ordeh Khan then threw open the window, and the light entered the house. When Ulemalik Kurekli saw this, she was instantly deprived of her senses, and she remained dead. Her nurses sat down and wept, saying, "What shall we go and tell the Khan!" After one day had thus passed, the breath of Ulemalik Kurekli began to return; and the nurses were glad, and asked her what she had seen. She said, " * * * * . And what shall you say to my father?" for Altun Khan was in the habit of coming frequently to see his daughter. One day, Altun Khan came to visit his daughter, and observed that she was pregnant. He said: "Alas, my daughter! your countenance is sorrowful: what calamity has befallen you?" and he returned full of grief to his house. He said to his wife, "Alas, O Kurlautch! such a disgrace as this has never happened to us since we have been married! A grievous calamity has befallen our daughter: what shall we do?" Kurlautch said, "It will not do to take her to this and that place (*i.e.* expose her publicly), for man is inclined to evil, and many reports will be spread. We must therefore put her on board a very handsome ship, and send her into the Southern Ocean." After this, they built a ship, into which they put hen-partridges, wood-pigeons, lambs, parrots—forty of each; inextinguishable lamps; and all sorts of food. In this ship they sent the young princess from the mountain of Tura, with wishes for her prosperity. Some days passed in this way. At that time Tumaul Merkan, the son of Turmatai Tchitchan, being displeased with his father, went outside his village, and remained there, having with him forty men. Amongst these was a man who had one eye in his forehead, whom they called Shaba Soker (cross-eyed), a Turcoman guard. One day Shaba Soker exclaimed: "O Tumaul Merkan! I see something dark at a distance, which must be a golden vessel: it is high as a mountain! Now I beg one thing of you:—what is within shall be yours, but that without must be mine. It will make its appearance to-morrow at mid-day." Tumaul Merkan replied: "Well, be it so." Next day they saw the golden vessel approach, but they did not know how to attack it. Shaba Soker said: "Now, Tumaul Merkan, shoot, and hit it." Tumaul Merkan replied: "Shall I aim at the centre, or at the side?" "Should there be any living thing in it, you will injure it by aiming at the centre," said Shaba Soker; "therefore aim at the side, and break it." He answered: "Be it so: I will aim at the side:" and he tightened his bow, took aim, and so struck the vessel that its three planks went to pieces. On account of his having thus struck the side (كيا *Kia*) of the vessel, he was called Kiat Tumaul Merkan.

A GHAZEL OF BAKI.

From a beautiful MS. in the British Museum.

عاشق کل کسپی پان ایده لم زاله وش بزده واره فرچه لم چکلم حکم عشقه طغسانی کل کسپی جام عشقی کولدره لیم زرکی قلبی صاف اولان کلسون کلکسون بزوم عیشنا محرم بحاشنک شوح کلغذار لرین کل کل اولسون رخ سپین رومان هر کاب ایدی عیدی خیر وکل اقید و حلل شیشه دن می مان سیح تاخیره یروق ای باقی	عاشق کل کسپی پان ایده لم زاله وش بزده واره فرچه لم چکلم حکم عشقه طغسانی کل کسپی جام عشقی کولدره لیم زرکی قلبی صاف اولان کلسون کلکسون بزوم عیشنا محرم بحاشنک شوح کلغذار لرین کل کل اولسون رخ سپین رومان هر کاب ایدی عیدی خیر وکل اقید و حلل شیشه دن می مان سیح تاخیره یروق ای باقی
ملا مت فلکی دور سپر انکالکدره دور اکی فاشم ویار دور و محنت کو بسیارید برنم باشم اون بزم ابلنده قالمخر برعدن عیری لیم	محبت بجزیدرتم ملین موج اور باشم پلک عشق باریک شه سید دردی لیم ر مجلس چره جامی نوشن ایدرتم ایلکله

IV. OSMANLI.

A GHAZEL OF BAKI.

FROM A BEAUTIFUL MANUSCRIPT IN THE BRITISH MUSEUM.*

حالمز گُل کبی عیان ایده لیم
 زری گُل کبی درمیان ایده لیم
 عقلی بی نام و بی نشان ایده لیم
 روح جمشیدی شادمان ایده لیم
 آتش میده امتحان ایده لیم
 نرگس باغی دیده بان ایده لیم
 غنچه وش مست سرکردان ایده لیم
 صبحدم سیر گلستان ایده لیم
 جام گلگونی همعان ایده لیم
 خون قربان کبی روان ایده لیم
 نیت خیر در اهبان ایده لیم

عشقی بلبل کبی بیان ایده لیم
 زانه وش بزمه واره مز صچه لیم
 چکلم حکم عشقه طغرایبی
 گُل کبی جام عیشی کولدره لیم
 زر کبی قلبی صاف اولان گلسون
 گلیمسون بزم عیشه ناهکرم
 مجلسنک شوخ گلعدارترین
 گُل گُل اولسون رخ سمن رویان
 هم رکاب اندی عیدی خسرو گُل
 آقیدوب حلق شیشه دن می ناب
 هیچ تاخیره یر یوق ای باقی

ملاحت فلکی دور سرانکا لنگر دور ایکی قاشم
 دیار درد و محنت کوهیساریدر بنم باشم
 او بزم اهنده قالمز جرعه دن غیري ایقداشم

محبت بحریدر آهم یلندن موج اورر یاشم
 پلنک عشق یارنک بیشه سیدور موی ژولیدم
 نه مجلس ایچره جامی نوش ایدرسم یاک لعننگله

Translation.

LET us display our love, like the nightingale :

Let us demonstrate our joy, like the rose.

We must not go to the banquet like dew (*i.e.* weeping) : we will be mirthful.

Let us adorn ourselves with gold, as with roses.

Let us affix the seal (inscribe the Toghra) to the law of Love :

Let us abandon the dictates of Reason.

The cup of Mirth shall smile like the rose :

The spirit of Jemshid shall be made glad.

* دیوان باقی. Bibl. Rich. 7922. Plut. cXLVIII. G. See Plate V.

Let him come, whose heart is firm as gold :
 We will try it by the fire of wine.
 Let not the austere approach our joyful assembly :
 The narcissus of the bower shall be our sentinel.
 We will make the gay and rosy-cheeked of the banquet intoxicated, and
 head-drooping like rose-buds.
 May the cheeks of the jessamin-faced bloom with roses !
 In the morning, we will take our pleasure in the rose-garden.
 Khosru has associated the feast with the rose :
 The purple goblet we will make our companion :
 Causing the new wine to gush through the mouth of the bottle, we will let
 it flow like the blood of the sacrifice.
 There is no time for delay, O Baki ! Our intention is good : let us then perform it.

This is the ocean of love ; and my tears burst like waves, at the gust of my sighs.
 My head is the firmament of reproach ; and my eyebrows are like anchors.
 The tiger of love agitates the forest of my grey hairs :
 My head is the barren desert of grief and despair.
 Though in the banquet I quaff the cup in memory of thy ruby lip, my sighs have left
 me no companion but the dregs.

AN ODE OF MESIHI, ON THE SPRING.*

قوردي هر بر باغده هنگامه هنگام بهار	دنگله بلبل قصه سن کم گلدی ایام بهار
عیش و نوش ایت کم گچر قالیز بو ایام بهار	اولدی سیم افشان اگا ازهار بادام بهار
عیش ایچون قوردي چچکلری صحن گلشنده اوتاغ	ینه انواع شکوفیله بزندی باغ وراغ
عیش و نوش ایت کم گچر قالیز بو ایام بهار	کم بلور اول بهاردهک که و کیم اوله صاغ
سبزه لرنده صحابه لاله خیر الادر	طرف گلشن نور احمد برله مالا ماند
عیش و نوش ایت کم گچر قالیز بو ایام بهار	هی محمده امتی وقت خصور حالدر
زاله لر الدی هوای توپله له گلشنی	قلدی شبنم ینه جوهر دار تیغ سوسنی
عیش و نوش ایت کم گچر قالیز بو ایام بهار	گرتباشایه مقصودک بنی اسله بنی

* See Translation. *Preliminary Discourse*, p. lxxvii.

رخلري رنگين گوزلردر گليله لاله لر
اندانوب صنم كه بونلر بويله باقي قائله لر
گلستانده گورونس لاله وگل نعبانله
عارفت بو دمي خوش گور بوگون يارانله
گندي اول دملرکه اولوب سبزه لر صاحب فراش
گندي بر دم کم قرادي لاله لر له طاغ و تاش
ابر گلزار اوستنه هر صبح گوهر باريکن
غافل اولمه عالمک محبوبليغي واريکن
بوي گلزار اتدي شوله گلو هواي مشکناب
چرخ اوتاق قوردي گلستان اوستنه گونلک سحاب
گلستانک هرنه سن الدي سيه باد خزان
دولتنده باده لر کام اولدي ساتي کامران
اوسرم بوله مسيحي بو مريح اشتهار
بلبل خوش گوي سن گل يوزلولرله يوري وار

EXTRACT

FROM A SPLENDID MANUSCRIPT OF EVLIA EFENDI'S نامة سياحت

BELONGING TO M. DE HAMMER.

بر غضوب پادشاه جم جناب اوليغله جامعي بنا ايدين معيار باشيه عتاب ايديوب بنم جامعم
نيچون آياصوفيه قدر عالي اتيديوب بنم بر روم خراجي دکر ستونلر يهي کسوب جامعم آلچاق اتدک
ديدکده معيار ايدير پادشاهم اسلامبولده زلزله چوق اولوب متانت اوزره انقراض الدوران موبد اوله
ديو ايکي عمودي اوچر ذراع کسوب جامعم آياصوفيه دن آلچاق اتدم ديوعذري جرمندن اشددر
ديو ابوالفتح امان و برميديوب معيار باشنک ايکي اللردن بلکلردن قطع اتدي ايرتسي گون معيار
باشي اهل عيالي ايله اسلامبول مولاسي اولان قاضي حضرتلرينک حضورينه واروب ابوالفتح غازيدن

شکایت ایدوب مرافعه^۶ شرع اولنمسن طلب ایدهم دیدکده درحال قاضي حضرتلري کتخداسي ابو الفتح کونده روب شریعه دعوت ایدر همان ابوالفتح امرشرع رسول مبینکدر دیوب لباجه سن کیوب کیرینه بر بوزداغان طویوز اوب باب شریعته یوزسوره کلوب بعد السلام علیه آلتوب صدرعالیده قرار اتمک مراد اتدکده قاضي افندي حضرتلري اطورمه بگم خصمگله مرافعه^۶ شرع اولوب آيات برابر طورک دیدکده معیار با شي دعوايه آغاز ایدوب ایدر سلطانم بن بر استک کامل معیار مهندس عامل ایدم بو آدم بنم جامعم نیچون آلچاق ایکی دیره کم کسدک دیو بنم ایکی اللربمي کسوب بني کار کسبدن و کفاف نفسیدن آلیقویوب اهل عیالم بسلیگه اقتدارم قالد امر شرع شریفک دیوب صم بکم طوری بگم نه دیرسن بو ادمک اللري بي حرم مي قطع اتدیگنر دینجه همان ابوالفتح والله سلطانم بو آدم بنم بر مصر خراجي ذکر عبودلم قطع کسوب جامع بي شهرت اولوب آلچاق اولدوغیچون اللرين قطع اتم امرشرع شریفکدر دیدکده همان قاضي افندي حضرتلري بگم شهرت آفتدر جامع صحراة و کشاده اولسه و آلچاق اولسه عبادته مانع دگلدن سنک طاشک جواهر دخي اولسه قیمتي ینه برطاشدر اما بو آدم ملکدن مکرم قرق یلده حاصل اولور و ناشرعي قطع ید تیور اتمش سز بو آدم کاردن قابوب شهمنکیرو کاري جباع اولسه کرکدر اولاد انسابي کثرت اورزه اولوب کفاف نفسلري شرعا سنک اوستکه لازمدر نه دیرسن بگم دیدکده همان سلطان محمده امر شرعکدر دیدکده قاضي حضرتلري امرشرع بو درکم معیار دعوا اتسه شرعاً سزک اللربمي قطع اولنور زيرا شرع شریفدن ماذون اولدن ناشرعي ایش ایده نك شرعیله حقندن گلنور دیدکده ابوالفتح سلطانم بیت البال مسلیندن کفایت مقداري علوفه ایده لم دیدکده همان مولا خیر بیت الهاله عذراتک بو ایش دن شرعسز اولمشدر قباحت سزکدر سز گندي علوفه گزندن بو مجروحه بهربوم اونراچه فراغت ایدرسز دیو حکم اتدکده ابوالفتح یگرمیشر اچه اولسون اما قطع ید اتدیکم بکه حلال اتسون دیدکده معیارباشي تسلي^۶ خاطر بولوب دنیاه و آخرتده حلال اولسون دیو یومیته یگرمیشر اچه نك برات حجتن آوب گندي سلطان محمده دخي قطع علاقه و فصل خصوصت حجتلري آوب دعوا نزاعدن خلاص اولنجه همان قاضي حضرتلري پادشاهم شرع شریفه خوش گلدک اول محله دعواجک واریدي اقتضاي شرع اول ایدیکم حضور شرعه مدعک ايله برابر اولت انکیچون سکا تعظم اتمک شهدي سکا تعظیم فرض مثابه سنده در دیو سجاده اورزه تکلیف اتدیلهر همان غضوب سلطان محمده ایدر اگر افندي بو سلطاندر دیو بکا حمایه ایدوب معیاره عذر ایدیدک شو طویوز ايله سني خورد ایدردم دیو اتلي التنده طویوزي صاییده گوستردی همان قاضي حضرتلري ایدر اگر بگم سن دخي بنم شرعیله حکم اتدیکم رضا ویرمیوب ذره قدر شریعتدن نکون ایدیدک شو سجاده آلتنده کي ائدره سني هلاک اتدیبردم دیو سجاده^۶

گشاد ابدنجه بامرالله سجاده التمدن برازدرها قزغروب دهانندن آتش فشانلق ايدرکن مولا حضرتلي
 ازدره اپسم اول ديو خطاب ايدوب سجاده ينه ستر ايد نجه همان سلطان محمد مولا حضرتلرينک
 دست شريفن بوس ايدوب دعا خيرلري ايله شرف ياب اولوب سراينه متوجه اولديلر

Translation.*

MOHAMMED II. being, like Jem, a very passionate monarch, severely rebuked his architect for not having built his mosque of the same height as Aya Sofiyah; and for having cut down the columns, which were each worth the whole tribute of Rûm (Asia Minor). The architect excused himself, by saying, that he had reduced the two columns three cubits each, in order to give his building more solidity and strength, against the earthquakes, so common in Islambol; and had thus made the mosque lower than Aya Sofiyah. The emperor, not satisfied with this excuse, ordered the architect's hands to be cut off; which was done accordingly. On the following day, the architect appeared with his family before the tribunal of the Kazi, styled Islambol Mollasi, to lay his complaint against the emperor, and appeal to the sentence of the Law. The judge immediately sent his officer to cite the emperor to appear in court. The conqueror, on receiving this summons, said: "The command of the Prophet's Law must be obeyed!" and putting on his mantle, and thrusting a mace into his belt, went into the Court of Law. After having given the *Salam Aleik*, he was about to seat himself in the highest place, when the Kazi said: "Sit not down, O prince! but stand on thy feet, together with thine adversary, who has made an appeal to the Law." The architect then made his complaint:—"My lord, I am a perfect master-builder, and a skilful mathematician; but this man, because I made his mosque low, and cut down two of his columns, has cut off my two hands; which has ruined me, and deprived me of the means of supporting my family: it is thy part to pronounce the sentence of the noble Law." The judge, upon this, thus addressed the emperor: "What sayest thou, prince! Have you caused this man's hands to be cut off innocently?" The emperor immediately replied: "By Heaven, my lord! this man lowered my mosque; and for having reduced two columns of mine, each worth the produce of Misr (Egypt), thus robbing my Mosque of all renown by making it so low, I did cut off his hands: it is for thee to pronounce the sentence of the noble Law." The Kazi answered: "Prince, renown is a misfortune! If a mosque be upon a plain, and low and open, worship in it is not thereby prevented. If each column had been a precious stone, its value would have been only that of a stone; but the hands of this man,

* In some parts of this Translation, dialogue has been turned into narrative, in order to render it more agreeable to our idiom.

which have enabled him for these forty years to subsist by his skilful workmanship, you have illegally cut off. He can henceforth do no more than attend to his domestic affairs. The maintenance of him and his numerous family necessarily, by law, falls upon thee.—What sayest thou, prince?” Sultan Mohammed answered: “Thou must pronounce the sentence of the Law!” “This is the legal sentence,” replied the Kazi: “If the architect requires the law to be strictly enforced, your hands must be cut off; for if a man do an illegal act which the noble Law doth not allow, that Law decrees that he shall be requited according to his deeds.” The Sultan then offered to grant him a pension from the public treasury of the Mussulmans. “No!” replied the Molla: “it is not lawful to take this from the public treasury: the offence was yours: my sentence therefore is, that from your own private purse you allow this maimed man ten aktehahs a-day.” “It is well!” said the conqueror, “let it be twenty aktehahs a day; but let the cutting off his hands be legalized.” The architect, in the contentment of his heart, exclaimed: “Be it accounted lawful in this world and the next!” and having received a patent for his pension, withdrew. Sultan Mohammed also received a certificate of his entire acquittal. The Kazi then apologized for having treated him as an ordinary suitor; pleading the impartiality of Law, which requires justice to be administered to all without distinction; and entreating the Emperor to seat himself on the sacred carpet. “Efendi,” said Sultan Mohammed, angrily, “if thou hadst shewn favour to me, saying to thyself, ‘This is the Sultan,’ and hadst wronged the architect, I would have broken thee in pieces with this mace,” at the same time drawing it out from under the skirt of his robe. “And if thou, prince,” said the Kazi, “hadst refused to obey the legal sentence pronounced by me, thou wouldst have fallen a victim to divine vengeance; for I should have delivered thee up, to be destroyed by the dragon beneath this carpet.” On saying which, he lifted up his carpet, and an enormous dragon put forth its head, vomiting fire from its mouth: “Be still,” said the Kazi; and again laid the carpet smooth: on which the Sultan kissed his noble hands, wished him good day, and returned to his palace.

EXTRACT FROM HADGI KHALIFEH'S تحفة الكبار*

ونديك شهري اطلسده شرح اولندوغي اوزره كثير العدد معناسنه ونسبنا تسيه اولنور وينجيا
 دخي ديرلر* تقريبا الشمس خردنه جزيراري مشتمل برشهر عظيمدر كورفر دگزينك نهايتنده كول كبي
 بوجاقده بنا اولنمشدر صولاري هرالقي ساعتده برمد و جزرايدر شرق وجنوب طرفنده دگرت طغياتي

* Translation. *Preliminary Discourse*, p. lviii.

رفع ایچون بعض اطه لري سدکبي واقع اولمشدر اوچ دورت یردن دریایه یولي واردر بو شهر گرچه دیوار و حصار ایله احاطه اولنمش دگدر لکن دگزر ایچنده موقعی حصین اولمغله ضرر احتمالی بعید غایت امین یردر خانه لري اراسی یوللر وجدوللر اولوب هر یولده یدانه وقایت گزوب خانه بخانه حرکت ایتمک ممکن در اول صورل اوزرنده طاشدن و اعاچدن دورتیوز الی قدر کوپری واردر مزبور یوللرک بیوکنه قانال دیرلر شهری ایکی بلوک ایدرلر اوزته سنده عجابیدن بر کوپری بنا اولنمشدر سکر بیگ قادر قایق شهر ایچنده متصل حرکتده اولوب کیمک اوزنده سایه باتی وار مکلفدر انلره غوننده دیرلر و شهرک چوره سی تقریبا سکر میل احاطه ایدر باروقیالری یعنی مکلانی التمش دورتدر عموم و خصوص بنالری غایت مرتفع و مکلف و اسرف طریقله مزین اولوب خصوصاً دورت انجیل راویلرینگ یری اولان سان مارکو کلیسای عجیب و غریب بنادر ذی قیمت معدنی طاشلرله مصنع و مکلف یاپلوب ایچنک اکثر یری زرخااصل طلا اولنمشدر و خزینه سنه وقف دیواغر بهالو بی قیاس اشیا قونمشدر و ندیک شهری و سائر قلعه لري گیلری انک و قفیدر دیوبانده احقان ایدوب بودام تزوبرایله نصارانک صغیرو کیریینی گندولره مسخر قلمشدر در و شهرک اوچ مکلف بری برینه متصل بازار ی واردر باش بازار میدانده مزبور کلیسا واقع اولمشدر و سدال جانبده ایکی عظیم عمود دیکیلوب برینگ اوزرینه سان مارکو علمی و برینگ اوزرینه سان تیودوروس هیکلی نصب اولنمشدر علم مزبور بر قناتلی ارسلاندر که مزبور مارکو بر حدید اللسان و شدید کسینه اولمغله و صفنی مشعر صورتی سکه و شعار قلمشدر و اول ایکی عمودک اراسی سیاستکاه در و شهرک ایچنده ارسه ناله دیرلر بر مکلف جبه خانه واردر که چوره سی ایکی میل عظیم متین حصار در انده دریا سفری مهاتی هرگون یاپلوب تجدید اولنور و طولر دوکیلور بوزیلان دونملردن و در یاقورصالنردن الدقلری الات و اسبابی و بعض گیلری و بیراقلری انده قوبوب گلنه گیدنه گوسترنر *

احوال حلق و ندیک * شهرنده تقریبا اوچیز بیگ ادم تعداد اولنور و بونلر اوچ مرتبه اوزره در اولکی مرتبه اصحابنه پاتریسی دیرلر مشایخ معناسنه میلکت و حکومت تدبیری انلرگدر و بونلرک باشنه دوچ دیرلر دوقه معناسنه حل و عقده قاریشر لکن جمهور رایبی اولمینگه برایشه قادر دگدر نصارانه دوقه اسلامده بگلرگی پایه سنده در نهایت دوقانک سکه سی اولور ایکنچی مرتبه اصحابنه استادینو دیرلر کتابت و تحصیل و ضبط و ربط احوالی انلرگدر اوچنچی مرتبه اهل حرف و تجار در و بونلرک دولتی سلفده برزمان قونسول حکومتی ایدی میلاد عیسی علیه السلامک بشیوز الی بش سنه سنده تری بینوس یعنی قبیله باشی اولدی بونلر دخی ایکوز الی ایکی سنه سورینوب میلادک یدییوز یدی سنه سنده دوقانک اولدی حالا تاریخ تحریر کتاب که «سجرتک بیگ التمش یدی سنه سی اوایل ی در و ندیک دوقانگی ابتدا سندن بو زمانه کلنجه طقوز یوز الی یل اولور

EXTRACT

FROM

NAIMA'S ANNALS OF THE OTTOMAN EMPIRE.

احوال سرحد له

بو سنده له عسکري قپودانلردن بر معتمد قپودان گلوب نامه سنده دوستلق عرضندنسکره قزاق اوزرينه واريلوب نيچه بيگي قلچدن گچوب شيقه لري اتشه اوريلوب باقيلري من بعد قره دگر چقماغه عهد و شرط ايتکله محکم ضبط اولندي ديش سا بقا قزاق قره دگر چقماغه تاتاروکلي و آقکومان سئلرنده تمکن ايدن قاتمر تاتار يله ولايتي اوردنده دفعاتله قالدومه سي رجا اولغوب پادشاه تاتارخانه نامه کوندروب قاتمر و جبله اولطرفنده اولان بوجاق تاتاري نيچه يللر اولديارده يرلشيش ايکن خواه ناخواه قالديريلوب قريمه گوندردي تاکه طرفينگ رعاياسي آسوده اوله لر بوندن صکره کيرو قزاق دورتيوز پاره شيقه ايله قره دگر چقوب رجب پاشا اولزمان قپودان ايکن استيصال ايتمشيدي اولحده بقیة السیوف اولان قزاق اوزرينه له قراني واروب عظيم قلچ اولديغني اعلام ايتمشيدي بو دفعه التمش پاره شيقه دخي اوزي بو غازندن چيقوب نهب و غارت اوزره ايکن در دولتنده حاضر بولنان گيلردن بر قاچ قدرغه گوندريلوب اون بش يگرمي پاره شيقه لري دخي اخذ اولغوب سايبري منفرد گزرلدي محمد گراي وشاهين گراي ايسه قزاق بو حالده ايکن بزني نيچون اقتدن منع ايدرسز ديرلرايدي من بعد اشقبا ضبط وصلحه خلل گليه ديو جراب و نامه گوندردي بوندن صکره کوچک الچي ايله نامه گلوب سلطان سليمان زماندن برو آستانه به گلن هدايا و قريم خاننه وبره گلدو کي وبرکويي وبروب قزاق اشقياسن محکم ضبط شرطيله عهد نامه رجا اتمکين مساعده اولغوب شرطي قودي معلوم اوليق ايچون برصورتی خانه گوندردي

آمدن الچي انگليس

انگليس قرالنتک الچيسي گلوب نامه سنده عرض مودت و باباسي برينه قرال اولديغني بلدروب تونسليلر و جزايريلر ايله تجارت ايچون عقد مصالحه ايدوب در دولتن دخي اذن همايون رجا ايتمکين جزاير و تونس بگلر بگيلرينه قپوجي باشي گوندردي و مهالك مسروسه اسکلر لنده دخي عهد نامه به مخالف تکليفلر مثلامصديه ناميله وغيري بهانه ايله بي وجه اچقه آلنيوب انجق گمرک آله جزاير بگلر بگيسي ايکن وفات ايدن خسرو پاشا جزايرده اولان و تونسلي ياننده اولان انگليزلري حبس ايدوب برقاچ بيگ غروش البغله مبلغ مزبور مقاطعات مانندن وبرلمک فرمان اولندي و هند طرفندن يهن اسکلر لنده تجارته گلورکن يگرمي دورت پاره تجار گمپلريني انگليز جانبدن بورتونلر الوب ايچنده اولان تجار ايله اول گمپلري اطلاق ايدوب تلف اولان ماللري اصحابنه ردايله سز ديو نامه تحرير وارسال اولندي

Translation.**STATE OF AFFAIRS ON THE FRONTIER OF POLAND.**

IN this year, an officer of high rank in the Polish army arrived, bringing with him a Letter; in which, after expressions of friendship, it was stated that the Cossacks had attacked them, had put some thousands of them to the sword, and, having set fire to the greater part of their boats, had strictly prohibited the remainder from entering the Black Sea. On a former occasion, when the Cossacks and Tatars of Kilia and Akkerman and the Katmer Tatars attacked them, they begged that the Cossacks and Tatars might be removed: in consequence of which, the Emperor (the Sultan) sent a mandate, and had all the Katmer and other Tatars, who had been for many years settled in those parts, removed, whether they would or no, to the Crimea, in order that the Rayas of both sides might enjoy peace. After that, the Cossacks again went out to the Black Sea, with four hundred boats; when Redgeb Pasha, who was then Kapudan, entirely dispersed them. Those who escaped the edge of the sword were attacked by the King of Poland, who made a great slaughter of them. On the present occasion they issued from the Gulf of Ouzi (Okzakov), with sixty boats; and whilst they were preparing to attack and plunder, a few galleys, which happened to be ready at the Sublime Porte, were sent against them. Fifteen or twenty of the boats were taken, and the rest were permitted to disperse. Mohammed Gerai and Shahin Gerai demanded to know why, if the Cossacks were thus allowed to go at large, they were prevented from plundering. They received answer, that it was only to deter the robbers from disturbing the peace in future. After this, an Envoy brought a Letter, with the presents which it had been customary to present to the Porte since the time of Sultan Soliman, and the tribute usually paid to the Khan of the Crimea; and earnestly praying that they might have a treaty of protection against the Cossack robbers. This was graciously accorded; and the treaty being signed, a copy of it was sent to the Khan, for his information.

ARRIVAL OF AN ENGLISH AMBASSADOR.

AN Ambassador arrived from the King of England (Charles I.), bringing a Letter expressive of the king's friendly disposition, and announcing his accession in the room of his father. He also requested to have a treaty to carry on a peaceful trade with the Tunisians and Algerines. In consequence of this, the Sublime Porte despatched a Kapudgi Bashi to the Beglerbegs of Algiers and Tunis. A treaty was also signed, by which it was forbidden to exact any unjust tribute—such as the Maserieh, or any other tribute whatever—in any of the ports of the kingdom, except the Custom-house duties. The late Beglerbeg of Algiers, Khosru Pasha, having imprisoned some Englishmen at Algiers and Tunis, and taken some thousands of piastres from them, it was ordered that the money should be repaid them from his private

property. A Letter was also sent, demanding that the twenty-four merchant vessels which had been seized by the English men-of-war, on their way from India to the ports of Yemen, should, with their cargoes, be returned to the owners.

EXTRACT FROM A CURIOUS MANUSCRIPT IN THE BRITISH MUSEUM,
ENTITLED عجایب المخلوقات

روایت در که رومده بر پادشاه وارمش نامنه قسطنطین دیلمش و دیرلر که بو نام اندن قالمشدر زیرا قسطنطنیه اول بنا اتمشدر انک بر عورتی وارمش حضرت عیسی علیه السلام طوغدغندن یوز بتمش یل صگره انده بر عظیم کلیسا بنا اتمشدر اگر بر کیمسه بر کیمسه قتل ایتسه پس قچوب اول کلیسایه واروب ایکی اوچ آی انده محاور اولسه اول کلیساده رییس اولان کیمسندن بو دم بو قدر زمان بونده محاور اولوب عبادت ائدی دیو الله تمسک اولور ابراق آنی کیمسه طوتیغه قادر اولمز اول دخی آیراق کیمسه انجتمز درویش اولور روایت اولنور که انده بر میدان واردر انک نیامنه آفت میدانی دیرلر انده بقردن نیچه شکللر واردر جیلدن بر سیاه صورت واردر که اذان اوقور آدم گبی ایکی اللین قولقربینه قومشدر اندن ماعدا بر صورت دخی واردر آخر زمان پیغامبری حضرت محمد صلی الله علیه و سلمک شکلیدور و آخر زمانده گلسه گرکدر دیرلر و سینه سنده یازلمشدر که چچانکه بو شکلک بر الی دوشسه انک شریعتک نصفی باطل اوله و بر صورت دخی اتمشدر درینه بقردن بر آت اوستنه بنمش و سلاحین قوشنمش و الینه بر نیزه ایش و بر بلانی اورمش آت التنده و یلان اوگنده ایله طوررو بر صورت دخی واردر اول صورت ایچون رومیلر حضرت علی کرم الله وجهه نکت شکلیدر دیرلر و در یانک صاغ سیتنده ملک قسطنطین گندو شکلنی تصویر ائدورب صول النی مغرب جانبنه ازاتیش و یوزینی قسطنطنیه به دوندرمش یعنی آخر کار مغرب طرفندن بر روزگار قچوب بو شهری خراب ایدر دیو اشارت ایدر و عقربلر و یلانلر صورتلری واردر شویله حسابی یوقدر نقلدر که بر کیمسه اول شهرک حصاری ایچنده بر عقربی و یاخود بر بلانی الیله طوتسه در حال اوله و اول کیمسه به قطعاً ضرر اولمز اگر حصاردن طشرده بر کیمسه اصرسه اول آمده بر عجب اولوب بی اختیار طورمیوب فریاده باشلر آز واقع اولور که هلاک اولمز اکثریا خلاص اولمیوب اولور لکن ایچروده ضرر اتمز نقلدر که ایچروسنده اول صورتلری بعض حکما طلسم اتمشدر انکیچون کیمسه به ضرر و زیان اتمزلر بونکت گبی صورتلرک رومده نهایتی یوقدور دیرلر الله اعلم

Translation.

It is related, that in Greece there was a king whose name was Kostantin; and it is said that this name has survived him because he built Constantinople. He had a wife. One hundred and seventy years after the birth of the Lord Jesus (on whom be peace!) he built a magnificent church. Should a person commit murder, and taking refuge in this church remain in it two or three months, the priest of the church puts a mark upon his hand, intimating that the person has been a recluse for such a period, and has performed his devotions in the church. No one after this is allowed to seize him, or do him any injury: in short, he becomes a Dervish. It is also related, that there is a square which they call the Afet Meidan, in which there are several statues of brass. Amongst these is a black figure, which, like a man calling the Ezan (the summons to prayer), has his fingers in his ears. Besides this, there is a figure of the Prophet of the latter times, Mohammed, (upon whom be the blessing and peace of God!) who is again to appear at the end of time. Upon the breast of this figure it is written, that when one of the hands drop off, the half of his Law is to be annulled. There is also another figure, in copper, of a person on horseback, in armour; and a spear in his hand, with which he is piercing a serpent*: he sits on his horse, and the serpent lies before him. There is also a figure which the Greeks say represents Ali (upon whom be the favour of God!). On the right side of this, pointing to the sea, King Kostantin had his own portrait drawn. His left-hand points to the west, and his face is turned towards Constantinople. It represents, that a storm should arise from the west, which should destroy the city. There are also figures of scorpions and snakes without number. It is said, that should a person in the castle take in his hands a scorpion or snake, it will immediately die, and no harm will happen to the person. Without the castle, should they attack a person, he is strangely affected, becomes powerless, and utters piercing cries; and it is very seldom that he is not destroyed. Within, however, they are quite harmless. It is said that some wise men converted the figures within into talismans; and hence their inability to do harm. They say there is no end to the number of such figures in Greece: but God knows best.

* This evidently alludes to a representation of our Legend of St. George and the Dragon; and in the Manuscript, which is illustrated by numerous most singular pictures, St. George and the Dragon are delineated in the same manner as pictured by us.

EXTRACT FROM THE HUMAIUN NAMEH.*

روایت ادلرکه زمان قدیم بر ظالم پادشاه واردی که دست تعدی و تسلطی کر بیان رعیتی چاک اتمشدی و قدم طغیانی جاده عدل و احسان و انصافدن طشره گتمشدی مطلع شرسنبله گویا اولمشدی پردریده جور و فساد و شرندن اولمشدی آفریده ظلم و ستمی برغایته ارشدیکه هران هر ساعت علمه رعیت دست دعاء رفع ادب اگا نفرین و لعنت ادلردی و بی دادلغله شیله آدچقر مشدیکه سلاطین زمان میاننده اگا ملک ظالم دلردی اتفاق بو پادشاه برکن شکاره کتدی چون کار شکاردن فارغ اولوب مسند سلطنته جلوس اتدی منادیلره ندا اتدردی که ای عامه رعایا وی کافه برپا سوابق ازماندن الی هذا الان حجاب جهالت دیده بصیرتمی رویت روی صوب صوابدن منع اتمشدی و دست عصیانم محرمان غم دیده و مظلومان محنت رسیده به خنجر ستم چکمشدی حالیا بشا اولسون که رعیت پرورلک مقامنده صافی دم و معدلت گسترلک رکابنده ثابت قدم امید در که من بعد بر آفریده ننگ خرمن حالنه آتش تعدیدن شرارمیه و بر ستم دیده ننگ کف و پای خارا زارندن ضرر گرمیه نظم زمینی ایلیم عدلیله معمور زمانی ایلیم جودیلله مسرور رعایا بنوینده حیات تازه و راحت اسایش بی اندازه بولدی و فقرایه بو مزده یله روضه امیده غنچه مراد شکفته اولدی نظم ازین نوید مبارک که ناگهان امد بشارتی بدل و مزده بجان امد انقصة ایام دولتمده احکام معدلتی بر مرتبه یدیه اردیکه اهوره پستان شیردن شیرامردی و خرگوش تازی صیدله بازی اردی ترو و باز بر خانه ده انباز شاهین قازله برهواده دمساز و هم پرواز اولمشدی قطعه زعدل او شده باز سفید جفت کلنگ زامن او شده شیر سیاه پارشغال نه ان قرارا کرد در هوا بران منقار نه این دراز کند در زمین برین چنگال اجرای حکام نصفه و عدالتمده بر مقامه واردی که نام انوشروان زاویه نسیانده قالدی تا بو سببله لقبی شاه عادل نامنه مبدل اولدی برکن خواص حرم سلطنتدن برسی فرصت بولب کیفیت حال دن سوال اتدی و مرارت جور و جفا حلاوت مهرو فایه مبدل اولمغک سببن صورتی شاه ایدی بن اول گن که عزم شکار اتمشدم و قصد صید ایچون مرغزاره چقمشدم فضای شکار گاه ده تک و پوی ادلرکن و هر جانبه نظر ادب گذرکن ناگاه گوردم که بر روباه سکر دنب گذر و برسک عقبنه دشب دند انبله سکرلرن چکب ددر بیچاره روباه پای لنکله بر سوراخه گیردی قورتولدی سگ دنب گذرکن بر پیاده بر سنک اتب اتفاق سنک سگ پاینه راست گلب شکست اولدی بر ساعت گچیدن پیاده ننگ ایاغنی بر اسب دپب بنگک انتقامن الدی بر مقدار کتهدین آنگ دخی ایاغی بر سوراخه

* MS. Brit. Mus. Bibl. Sloan. 3586. Plut. c. 111. E. 71, dorso. 1

کچپ خردا اولندي چون انلري بويکيفيت ازره مشاهده اتم گندي نفسيره ایتدم گورد کيبي نه
 عمل اتدلر نه جزا بولدلر جزاء سيئه سيئه مثلها الاية نظم کبک موري خورد باز آمد قصاص از کبک
 خواست بعد ازان عقاب آمد وين عمل باباز کرد قتلت قتلت و سيقتل قاتلک معلوم
 اولديکه هر عمله مکافات اولورمش واحسان و اسائت هر کشي اتدگن بولور بيت نبيک
 درياب بد مکن زنهار که بد و نبيک بازخواهي ديد

Translation.

It is related, that in ancient times there was a king who with the hand of violence and oppression had torn the collars of his subjects, and who with the foot of tyranny had outstepped the bounds of justice and goodness. "He seemed, as it were, full of evil and oppression: he appeared as if created of tyranny, deceit, and wickedness." His oppression and cruelty had reached such a height, that the hands of his subjects were at all hours raised to supplicate for his removal, and to heap curses on him. So notorious was he for his injustice, that the neighbouring princes always styled him the 'Tyrant King'. One day, on his returning from the pleasures of the chase, he mounted the throne of royalty, and made the heralds thus proclaim:—"O subjects! during the time that is past, until this moment, the veil of ignorance, having covered the eye of my reason, has prevented my seeing the path of justice, and my oppressive hand has drawn the dagger of tyranny against the unfortunate and afflicted. Be it known, that I have now stepped into the province of protecting my subjects, and my foot is firmly established in the stirrup of justice. I trust that henceforth no spark of the fire of oppression will consume the stores of any created being, and that neither the hand nor the foot of any afflicted soul will be pierced by the thorn of violence. "I will fortify the earth with justice: I will make the age glad with beneficence."

His subjects at hearing of this proclamation received fresh life, their joy and gladness had no bounds, and the rose-bud of desire blew gaily in the garden of the hopes of the afflicted. "At this fortunate news, which arrived so unexpectedly, the heart and soul were delighted." In short, his just laws were such, that the young deer was suckled by the lioness, the wild hare sported with the huntsman, the hawk and the partridge dwelt in the same nest, and the falcon and the goose breathed the same atmosphere:—

"By his justice the white hawk paired with the stork;

"By his protection the lion associated with the jackal.

"The former did not oppose their bills to each other, in the air;

"Nor did the latter, on the earth, attack each other with their claws."

He now became so celebrated for his justice, that the name of Nushirvan* fell into the corner of oblivion, and his surname was now changed into that of the Just King. One day, one of his nobles, availing himself of a favourable opportunity, asked to be informed of the cause that had produced the change from oppression and tyranny to justice and generosity. The king replied: "On the day that I went out to hunt, and had entered the field for sport, I was running about and looking in every direction. By chance I saw a fox pursued by a dog, which soon fell upon him, and with his teeth tore his sinews. The unfortunate fox, however, with his lame foot, made his way into a hole, and thus saved himself. Whilst the dog was returning, a traveller by chance threw a stone, which reached the leg of the dog and broke it. Before an hour had passed, the traveller's foot was struck by a horse, and thus the dog was revenged. Shortly after, the horse's foot fell into a hole, and was broken. When I saw them in this state, I said to myself, What have these done? and how have they been requited? 'The reward of evil is evil;' as saith the sacred verse—'A partridge swallowed an ant, and retribution came and demanded it from the partridge: afterwards came an eagle, and did the same to the partridge.' *'If thou slay, thou wilt be slain: thy slayer will be slain.'* It now became known to me, that for every action there is a retribution, and that every one receives according to the good or evil which he does:"—

'Do good, but beware of doing evil;

'For according to thy good and evil thou wilt receive.'

* A Persian king, celebrated for his justice.

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