

PL

METHOD GASPEY-OTTO-SAUER.

123

H14

Suppl

KEY  
TO THE  
OTTOMAN-TURKISH  
CONVERSATION-GRAMMAR

BY

V. H. HAGOPIAN, M. A.

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



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HEIDELBERG.

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Key to the Ottoman-Turkish conversation-



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(غاسپہی-اوتو-زاوور) اصولنہ تطبیقاً تالیف و ترتیب ایدیلن  
آثاری موقع انتشارہ وضع ایتمک حقوقی واضع الامضایہ مختصّ  
و منحصر اولوب، مومی الیہ آثار مذکورہ نیک درجہ کمالہ ایصالنہ  
ازہر جہت چالیشمقدہ در . اصول مذکورہ یہ توفیقاً تالیف ایدیلن  
آثارک بالجملہ حقوقی محفوظ اولدیغندن، وقوع بولہ جق ہر نوع  
تقلید و ترجمہ قانوناً ممنوعدر . -نصوصات مذکورہ یہ متعلق معلومات  
اعطاسنہ ہمت ایدنلرہ مومی الیہ تشکر ایدر

صاحب و ناشری: جولوس غروس

ہایدلبرغ

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Heidelberg.

Julius Groos.

مقدمہ

## Preface.

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This Key contains the translation of all the Exercises, Translations, Reading Exercises and the Turkish Appendix in the Ottoman-Turkish Grammar.

The student will notice that the English of the translations from Turkish have an Oriental colouring; that will help him to understand how the Turkish mind works.

The Orthography of purely Turkish words has been simplified a great deal, in accordance with the method adopted by the eminent Turkish authors. Though the same word may often be seen in their works spelt differently, yet they are all accepted as being correct (See § 56 in the Grammar).

The student must practice to write the Turkish characters beginning from the first page of the Grammar. A reed pen is preferable, but if it cannot be procured any stub pen will do the work. He must practice to copy all the Turkish Exercises.

**V. H. Hagopian.**

Anatolia College, Merzifoun (Turkey).

# A Comparative Table of Ancient Alphabets.

Number.	Phœnician.	Hebrew.	Samaritan.	Names.	Original meaning.	Syriac.	Names.	Arabic.	Names.	Numerical value.	Latin.	Greek.	Names.	Numerical value.	Armenian.	Names.	Numerical value.
1	𐤀	א	𐤁	aleph	ox	ܐ	olaph	ا	élif	1	A	Α	alpha	1	Ա	alp, { app	1
2	𐤁	ב	𐤂	beth	house	ܒ	beth	ب	bé	2	B	Β	beta	2	Բ	blén	2
3	𐤂	ג	𐤃	gimel	camel	ܓ	gomal	ج	jim	3	C	Γ	gamma	3	Գ	ghim	3
4	𐤃	ד	𐤄	daleth	door	ܕ	dolath	د	dal	4	D	Δ	delta	4	Դ	dha	4
5	𐤄	ה	𐤅	he	lattice	ܗ	he	ه	hé	5	E	Ε	epsilon	5	Ե	yéeh	5
6	𐤅	ו	𐤆	vav	nail, hook	ܘ	vav	و	vav	6	F	Ϝ	digamma	6			
7	𐤆	ז	𐤇	zain	weapon	ܙ	zain	ز	zé	7	G	Ζ	zeta	7		za	7
8	𐤇	ח	𐤈	cheth	hedge	ܚ	heth	ح	ha	8	H	Η	eta	8		é(yet)	8
9	𐤈	ט	𐤉	teth	head?	ܛ	teth	ط	ti	9		Θ	theta	9		to	9
10	𐤉	י	𐤊	yod	hand	ܝ	ynd	ي	yé	10	I	Ι	iota	10		ini	20
11	𐤊	כ	𐤋	kaph	wing?	ܟ	koph	ك	kéf	20	K	Κ	kappa	20		gén	60



12	Ⲛ	lamed	ox-goad	Ⲛ	lomad	Ⲛ	lambda	Ⲛ	ghad	90
13	ⲛ	mem	water	ⲛ	mim	ⲛ	mi	ⲛ	mén	200
14	ⲟ	nun	fish	ⲟ	nun	ⲟ	ni	ⲟ	nou	400
15	Ⲡ	samech	prop	Ⲡ	semcath	Ⲡ	xi	Ⲡ	sha	500
16	ⲡ	ain	eye	ⲡ	ee	ⲡ	o	ⲡ	vo	600
17	Ⲣ	pe	mouth?	Ⲣ	pe	Ⲣ	pi	Ⲣ	bé	800
18	Ⲥ	tzade	hook	Ⲥ	tsode	Ⲥ		Ⲥ	tso	6000
19	Ⲧ	qof	holeofaxe	Ⲧ	quph	Ⲧ	chi	Ⲧ	qué	9000
20	Ⲩ	resh	head	Ⲩ	rish	Ⲩ	rho	Ⲩ	ré	5000
21	Ⲭ	shin	tooth	Ⲭ	shin	Ⲭ	sigma	Ⲭ	sé	2000
22	Ⲯ	tau	sign	Ⲯ	tau	Ⲯ	tau	Ⲯ	dune	4000

Added Letters: Arabic: غ ظ ض ذ خ ث

Latin: V Y Z

Greek: Φ Ψ Ω

Armenian: Փ Թ Ն Շ Ո Ց Ք Ւ Փ Ք Շ Ո Ց Ք Ւ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ<sup>1</sup>

## Introduction.

Numeration by Letters: *Ebjéd Hisabî*. p. 5.

آحاد Units *Ahad*:

ط	ح	ز	و	هـ	د	ج	ب	ا
٩	٨	٧	٦	٥	٤	٣	٢	١

عشرات Decimals *Ashérat*:

ص	ف	ع	س	ن	م	ل	ك	ی
٩٠	٨٠	٧٠	٦٠	٥٠	٤٠	٣٠	٢٠	١٠

مئات Hundreds *Miyat*:

ظ	ض	ذ	خ	ث	ت	ش	ر	ق
٩٠٠	٨٠٠	٧٠٠	٦٠٠	٥٠٠	٤٠٠	٣٠٠	٢٠٠	١٠٠

الف Thousand *Elf*: غ

The Turkish and Persian letters ك، گ، ز، چ، پ are equivalent to ك، ز، ج، ب.

Examples.

بَلَدَةٌ طَيِّبَةٌ *béldétân tayyibétân* 'it is a beautiful town' which is read in Turkish or Persian as بَلَدُهُ طَيِّبُهُ 'the beautiful town', quoted from the Qoran.

a. ب = ٢، ل = ٣٠، د = ٤، ة = ٤٠٠؛ ط = ٩، ی = ١٠،  
ب = ٢، ة = ٤٠٠ = 857 A. H.

b. خ = ٦٠٠، ر = ٢٠٠، ا = ١، ب = ٢ = 803 A. H.

<sup>1</sup> *Bismilla'h-ir rahma'n-ir rahim'*. page 370.



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

Exercise e. تعلیم *Taleem*.

p. 13.

(بَ ش) *bësh* ؛ (پَ ر) *pér* ؛ (تَ ل) *tûl, téol* ؛ (ثَ م) *thm* ؛ (جَ م) *jim* ؛ (چَ ك) *chûk* ؛ (شَ ش) *shsh* ؛ (سَ س) *sés* ؛ (كُ م) *kûm, kéom* ؛ (قَ ل) *qil* ؛ (فَ س) *fés* ؛ (حَ ج) *haj*

Exercise f. تعلیم و *Taleem*.

p. 14.

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا ده دی دو؛ فافه فی فو؛ غا غه غی گو؛ لاله لی لو.

**Key:** *Bé* élif *ûstûn ba*, *bé hé ûstûn bé*, *bé yé ésré bi*, *bé vav êtré bú, bou*. *Mim* élif *ûstûn ma*, *mim hé ûstûn mé*, *mim yé ésré mi*, *mim vav êtré mou, mù, mo, méô* (neuter letter). *Na, né, ni; nou, no. Sa, sé, si; so, séô. Da, dé, di; do, dou. Fa, fé, fi; fo, fou. Gha, ghé, ghi; gho, ghou. La, lé, li; lo, lou.*

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

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

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

**Key:** *Sad vav lam êtré sol*, *qaf vav lam êtré qol: sol qol* (left arm). *Chim vav ré êtré chêôr*, *chim vav pé êtré chêôp, chêôr chêôp* (sticks and straws); *bol mal* (abundance of property); *yol var* (there is a way);

*qop git* (run and go); *moum sat* (sell wax); *dar yol* (narrow way); *choq touz* (much salt).

IV. ۱ چاقی ، باقی ، پاشا ، یاشا ، یالی ، یاتاق ، بوداق ، قوراق ؛

۲ قوناق ، خالی ، صاری ، چوبان ، باتاق ، صولات ، صوغان ، یازی ؛

۳ دولاب ، چوراب ، اوغلان .

**Key:** 1. Chim élif ûstûn *cha*, qaf yé ésré *qî*: *chaqî*; baqî, pasha, yasha, yalî, yataq, boudaq, qouraq; 2. qonaq, khali, sarî, choban, bataq, soulaq, soghan, yazî; 3. dolab, chorab, oghlan.

V. ۱ توتون ؛ اوکو ؛ قوقو ؛ اوپور ؛ اوموز ؛ اوتوز ؛ اوجوز ؛ قور ؛

۲ دودوک ؛ چوروک ؛ بوغو ؛ چولات ؛ سولوک ؛ کوتوک .

**Key:** 1. Té vav êotré *tû*, té vav noun êotré *tûn*: *tûtûn*; élif vav êotré *o*, qaf vav êotré *qou*: *ogou*; qo-qou; o-tour; o-mouz; o-touz; ou-jouz; qourou; 2. dûdûk; chû-rûk; boughou; cho-laq; sû-lûk; kûtûk.

Note to § 31, page 16.

d. The close short sound of *ûstûn* like that of *e* in *met* is spelt or expressed in Turkish by *ی* *yé*. The difference of this sound from that of the open long sound like *a*, *e* in *bad*, *day*, *head* is obvious; (as: *mat* = *met*, *bad* = *bed*); for example:

‘ ایل ، کیتمک ، سیل ، جیب ، میشه ، ایومک ، ییمک ، یی ، ویرمک ، ایرمک ، روم ایلی ، ایشیتمک ، ایرتھسن ، کیجه ، کیج ، ایدر ، دیر ، دیمک ، ایتمک .

They were pronounced in the olden times as *irmék*, *virmék*, *yimék* etc.; but now they are pronounced as:

*érmék*, *vérmék*, *yé*, *yémék*, *évmék*, *mëshé*, *jéb*, *sél*, *gétmék*, *étmék*, *démék*, *dér*, *édér*, *géj*, *géjé*, *értési*, *éshitmék*, *roumeli*, *él*.

The heavy black letters show the close short sound, and the common letters show the open long sound.

Exercise g. تعلیم ز *Taleem*.

p. 18.

۱ قاو ، کاو ، آقمق ، آکمک ، آکمک ، آشمق ، قول ، گول . ۲ قار ،

کار ، آک ، آک ؛ آک ؛ قپو ؛ قپونک ، بئده ؛ بئده گز ؛ یازدق .

۳ یازدیکنز ؛ کول ؛ قول ؛ کاتب ؛ اوکود ؛ اوکوز ؛ دکرمن ؛ بکمز .

٤ دَكْنَكْ ، يَكَّهْ ، يَكَيْتْ ، كُوَاشْ ، طُوْكَرْ ، طُفُوْزْ (طوقوز) ، كُوْكَرْتَهْ .  
٥ گُوْكَرْجِيْنْ ، صُوْكَرَهْ .

**Key:** 1. Qaf élif vav ûstûn *qav* (tinder); Kéf élif vav ûstûn *kîav* (cow); Elif qaf ûstûn *aq*, mim qaf ûstûn *maq*: *aqmaq* (to flow); Elif yaf ûstûn *éy*, mim kéf ûstûn *mék*: *éymék*; Elif néf ûstûn *añ*, mim qaf ûstûn *maq*: *añmaq* (to remember); *qol* (arm), *gêol* (lake). 2. *qar* (snow), *kîar* (profit); *ék* (sow), *éñ* (very); *élék* (sieve); *qapou* (door), *qapounouñ* (of the door); *béndé* (bond-servant), *béndéñiz* (your servant); *yazdîq* (we wrote). 3. *yazdîñiz* (you wrote); *kûl* (ashes); *qoul* (servant); *kûutib* (clerk); *êdyûd* (advice); *êdkûz* (ox); *déyirmén* (mill), *békméz* (boiled grape-juice). 4. *déynék* (stick); *yégé*, *yéyé* (a file, rasp); *yigit*, *yiyit* (brave, noble); *gûnesh* (sun); *doñouz* (see p. 9; pig); *doqouz* (see p. 9; nine); *gêdyérté* (a deck). 5. *gêdyérjin* (pigeon); *soñra* (afterwards).

**Note.** The third and fourth Kéfs *i. e.* *néf* and *yaf* are equivalent both for soft and hard vowels.

Exercise h. تعليم *Taleem*.

p. 20.

I. ١ سَاعَتْ ، لَائِقْ ، طَاوُقْ ، چُوْجُوْقْ ، چُوْجُوْقْ ، صَاْحِبْ .  
٢ قَاْمِشْ ، چَالِشْ ، رَاْحَتْ ، چِيْچَكْ ، چِيْلَكْ ، دِيْلَكْ ، وِشْنَهْ ، گَلْدِيْ .  
٣ كِيْتْدِيْ ، كِيْتْدِيْ ، تَخْتَهْ ، بَشَقَهْ ، كِيْتَابْ .

**Key:** I. 1. Sin élif ûstûn *sa*, ayn té ûstûn *at*: *sa-at*; sin ayn are vowelled, élif is substituted for vowel ûstûn, té is quiescent. Lam élif ûstûn *la*, yé qaf ésré *yîq*: *layîq*; lam yé are vowelled, qaf quiescent: yé and vav are consonants, because they begin the syllable. Chojouq\*, sahib. 2. qamîsh, chalîsh, rahat, chichék, chilék, dilék, vishné, gèldi. 3. gitdi\*, takhta, bashqa, kitab.

\* Spelled in two ways § 56.

II. ١ آخْشَامْ ، اِسْلَامْ ، اِقْرَارْ ، اِقْبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ .  
٢ تَبْدِيْلْ ، تَعْرِيْفْ ، تَعْرِيْفْ ، تَسْلِيْمْ ، تَقْسِيْمْ ، مَخْصُوْصْ ، مَظْلُوْمْ .  
٣ مَشْهُوْرْ ، مَكْتُوْبْ ، مَحْبُوْسْ .

**Key:** 1. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*, <sup>a</sup>kh-sh<sup>a</sup>m; <sup>i</sup>sl<sup>a</sup>m, <sup>i</sup>qr<sup>a</sup>r, <sup>i</sup>qb<sup>a</sup>l, <sup>i</sup>sb<sup>a</sup>t, <sup>i</sup>sr<sup>a</sup>f, <sup>i</sup>ns<sup>a</sup>n; 2. tébdil, téshrif, tarif, téslim, taqsim, makhsous, mazloun; 3. mésh'hour, méktoub, mahbous.

III. ۱ کتاب ، کتابی ، کتابه ؛ قیو ، قیوی ، قیویه ؛ یالی ، یالیی ، یالییه ؛ ۲ پاره ، پارهیی ، پارهیه ؛ یاره ، یارهیی ، یارهیه ؛ بابا ، بابایی ، بابایه ؛ ۳ آنا ، آنایی ، آنایه ؛ قناد ، قنادی ، قناده .

**Key:** 1. Kéf ésré *ki*, té élif bé ûstûn *tab*: *kitab*; Kéf ésté *ki*, té élif ûstûn *ta*, bé yé ésré *bî*: *ki-ta-bî*, *kitaba*; Qapou, qapouyou, qapouya; Yali, yaliyi, yaliya; 2. Para, parayi, paraya; Yara, yarayi, yaraya; Baba, babayi, babaya; Ana, anayi, anaya; Qanad, qanadi, qanada.

IV. ۱ شربتی ، کتابینک ، کتابجیده ، کبانجی ، حلواجی .  
۲ مجلسده ، مکتبده ، سرمایه ، خبردار ، دواتلی ، هوسلی ، مطلقا .  
۳ باغچهده ، یگنجهده .

**Key:** 1. Shin ré ûstûn *shér*, bé té ûstûn *bét*, jim yé ésré *ji*: *shérbétji*; kitabîniñ, kitabjida, kébabji, hélvajî. 2. Méjlisdé, méktébdé, sérmayé, khabérdar, dévlétli, hévéslî, moutlaqa. 3. Bagh'-chédé, Yéñijédé.

#### Exercise i. تعليم ی Taleem.

p. 22.

۱ جَرَّاح ، حَمَّال ، قَزَّاز ، صَرَّاف ، جَلَّاد ، مَدَّاح ، بَقَّال ، سَقَّال .  
۲ شَمَّاس ، دَلَّاک ، هَمَّتْ ، جَنَّتْ ، حَنَّا ، مُحَرَّكْ ، مُكْرَمْ .

**Key:** The hard ûstûn sign is sometimes put perpendicularly ۱. 1. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah*: *jér-rah*; ham'mal, qaz'zaz, sar'raf, jél'lad, méd'dah, baq'qal, saq'qa. 2. Shém'mas, dél'lak, him'mét, jén'nét, han'na, mou-har'rik, mù-kér'rém.

#### Médda.

p. 22.

آه ، آو ؛ آو ؛ آل ؛ آل ؛ آي ؛ آي ؛ آش ؛ آش ؛ آك ؛ آق  
۲ آتش ، آلت ، آباد ، آدم ، آلدم ، آقچه .

**Key:** 2. atésh, alét, abad, adém, aldím, aqjé.

*Ténveen. Nunation or Indefinite Article.* p. 22.

ا ت : ت = ة ة : ۲ د : د : ۳ ف : ف : ۴ نظاماً ' قرضاً ' مضاف ' حتماً ' حدٍ ' لطفاً ' يوماً ' ثانياً .

**Key:** 1. Té ûstûn té: té iki ûstûn *tén* (ة and ä are different aspects of ت). 2. Dal ésré *dî*: dal iki ésré *din*. 3. Fé êôtré *fû*: fé iki êôtré *fân*. 4. Noun ésré *nî*, zî élif ûstûn *za*, mim élif iki ûstûn *mén*, *niza'mén*. Qaf ré ûstûn *qar*, dad élif iki ûstûn *zén*, *qar'zén*. *Mûza-foun*, *haq'qan*, *had'dîn*, *lout'fén*, *yév'mén*, *sanî'yén*.

**Note.** Some misprints of the text are corrected.

**Euphony or Harmony of the Vowels.** p. 24.

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

a) If the first syllable of the word contain a hard vowel, all the vowels in that word should be hard; as:

آلتى *al-tî*, بآدان *ba-ba-dan*, آله جغمزى *a-la-ja-ghî-mî-zî*, آرتىق *ar-tîq*, ييقاديم *yî-qa-dîm*; not *al-ti*, *babadén*, *ar-tîq* etc.

b) If the first vowel be soft, then the others should be soft also: اللر *él-lér*, كوسته ره جكمز *gêus-té-ré-jé-yî-mîz*,

سوينديم *sé-vîn-dîm*, بيرينجى *bi-rîn-jî*, ايكينجى *i-kin-jî*; not *él-lar*, *sévindîm*, *birinjî* etc.

c) But if ésré or ى (-î-, -î-), as a grammatical ending follows an êôtré sound (o, ou; û, êô), then instead of reading it -î-, -î- according to the two rules above mentioned, it is read -ou-: if the precedent vowel be o, ou; and -û-: if the precedent vowel is êô, û (pp. 41, 49); as: مومى ' مومى ' مومى ' مومى *moum*: *moumou*, *moumoum*, *moumouñ*; not *moumî*, *moumîm*, *moumîñ*.

قولم ' قولم ' قولم ' قولم *qol*: *qolou*, *qoloum*, *qolouñ*, *qoloumouz*; not *qolî*, *qolîm*, *qolîñ*, *qolîmîz*.



گوردیم 'گوردیک' 'گوردیک' 'گوردیک' 'گوردیک' *gœrdûm, gœrdûn, gœrdû, gœrdûk, gœrdûnûz*; not *gœrdim* etc.

گولدییم 'گولدییک' 'گولدییک' 'گولدییک' 'گولدییک' *gûldûyûm, gûldûyûn, gûldûyû, gûldûyûmûz*; not *gûldiyim* etc.

قوشدیم 'قوش' *qoshdûm, qoshdûn, qoshdû, qoshdûk, qoshdûnûz*; not *qoshdim* etc.

### The Lord's Prayer ربانی دعا

۹ ای سماواتده اولان پدریمز! اسمک مقصد اولسرن. ۱۰ ملکوتک  
 گلین ایرادتک سماواتده اولدیغی کبی یراوزه رنده دخی اجرا اولونسون.  
 ۱۱ یومی اکمیزی بزه بو کون ویر. ۱۲ و بزه صوچلو اولاناره  
 باغیشلادیغیمیز مثللو بزم صوچاریمیزی باغیشلا. ۱۳ و بزی اغوايه  
 کتیرمه 'لکن بزی شیردن قورتار. زیرا ملکوت و قدرت و عزت  
 لی الابد سنک در 'آمین!

### Rabbani Douعا. (Mat. VI, 9-13.)

9. *Ey' sémavatda olan péderimiz! Ismîñ mouqad' dés olsoun.* 10. *Mélékûtûñ gélsin. Iradétîñ sémavatda ol-doughou gibi yér ûzérindé dakhî ijra olounsoun.* 11. *Yévmi ékméyimizî bizé bou gûn vèr.* 12. *Vé bizé souchlou olanlara baghîshladîghîmîz' misîl'lou bizim souchlarmîzî baghîsh'la.* 13. *Vé bizî igl'vaya gétirmé, lakin bizî shérrirdén qourtar. Zira mélékût vé qoudrét vé iz'zét ilél ebéd sénîñ dir, Amin!*

# First Part.

## Turkish Grammar.

### درس ۱ Lesson 1.

#### Definite and Indefinite Articles.

Definite Article Turk. *Harfî Tarif*. حرف تعريف

Indefinite » » *Harfî Ténkir*. حرف تنكير

تعليم Exercise 1. صحيفه ۲۹ p. 29.

(Transliteration.)

1. *Bir chojouq. Chojouq. 2. Bir goush. Qoush. 3. Eoküz. Bir eoküz. 4. Shou déré. Bir déré. 5. Bir yaqîn kéoy. Yaqîn bir kéoy. 6. Yâksék bir dagh. Bir yâksék dagh. 7. Ouzaq shéhir. Shéhir ouzaq dîr. O shéhir ouzaq' mî dîr? 8. Bou bêoyûk dagh. Bou dagh bêoyûk' mâ dâr? Dagh bêoyûk' mâ dâr? Bir bêoyûk dagh. 9. Eyi chojouq. Chojouq éyi dir. O éyi chojouq. O chojouq éyi bir chojouq dour. 10. Bou at. Bir at. At. Eyi at. Bou bir at dîr. Bir éyi at. At éyi dir. 11. Ouzaq bir shéhir. Bir yaqîn shéhir. Shéhir yaqîn' mî dîr? Shéhir ouzaq dîr. 12. Hava éyi dir. Hava sijaq' mî dîr? Hava so-vouq dour. 13. Qardash vé qiz qardash zéngin dirlér. Qardash, qiz qardash, baba vé ana éyi dirlér. 14. Sên bêoyûk' mâ sân, kâchûk' mâ sân? 15. Qaraqoush (eagle). Qara dagh (Montenegro). Qara déñiz (Black Sea). Aq déñiz (Mediterranean). Aq baba (vulture). Aq dagh.*

(Translation.)

1. A boy. The boy. 2. A bird. The bird. 3. The ox. An ox. 4. That valley. A valley. 5. A near village. 6. A high mountain. 7. A distant city. The city is far. Is that city far? 8. This big mountain. Is this mountain big? (Is this a big mountain?) 9. The good child. The child is good. That good boy. That [boy] is a nice boy. 10. This horse. A horse. The horse. The good horse. This is a horse.

A good horse. The horse is good. 11. A distant city. A neighbouring city. Is the city near? The city is far. 12. The weather is pleasant [good]. Is the weather hot? The weather is cold. 13. The brother and sister are rich. The brother, the sister, the father and the mother are good. 14. Are you old [big] or young [little]? 15. The eagle. Montenegro. The Black Sea. The Mediterranean. The vulture. The White Mountain.

ترجمه ۲ Translation 2. p. 30. ص ۳۰

۱ آت . برآت . برایی آت . ای آت . برآت و براوکوز . ۲ برآو .  
 بر بویوک او = بویوک بر او . بویوک او . او بویوک در . ۳ بر آدم . آدم .  
 بر آق آدم . آق بر آدم . آق آدم . ۴ قاره دگیز . قاره طاغ = قاره داغ .  
 آق دگیز . آق طاغ = آق داغ . ۵ بر آق کل . آق کل . قیرمیزی کل .  
 ۶ کوتو بر چوجوق ' بر کوتو چوجوق ' بو [چوجوق] کوتو بر چوجوق در .  
 کوتو چوجوق بودر . ۷ او یاقیندر = او یاقین در . شهر اوزاق در =  
 شهر اوزاقدردر . ۸ برآت ' بر قوش و براوکوز . ای آت و بویوک اوکوز .  
 ۹ بو قوش آق در . بو قوش آق می در ؟ = بو قوش آق میدر ؟ قاره در .  
 ۱۰ قارداش کنج در . او [آدم] ای بر آدم در . ۱۱ قاره قوش بویوک  
 بر قوش در . بو قوش کوزل بر قاره قوشدر . ۱۲ آق دگیز بویوک بر دگیز  
 در (دکیز ، ده کیز ، دگیز) .

(Transliteration.)

1. At. Bir at. Bir éyi at. Eyi at. Bir at vé bir êokûz.  
 2. Bir év. Bir bêoyûk év. Bêoyûk bir év. Bêoyûk év. Ev bêoyûk  
 dîr. 3. Bir adém. Adém. Bir aq adém = Aq bir adém.  
 Aq adém. 4. Qara déñiz. Qara dagh. Aq déñiz. Aq dagh.  
 5. Bir aq gûl. Aq gûl. Qîrmîzî gûl. 6. Kêôtû bir chojouq  
 = Bir kêôtû chojouq. Bou [chojouq] kêôtû bir chojouq dour.  
 Kêôtû chojouq bou dour. 7. Ev yaqîn dîr. Shêhir ouzaq dîr.  
 Bir at, bir qoush vé bir êokûz. Eyi at vé bêoyûk êokûz. 9. Bou  
 qoush aq dîr. Bou qoush aq' mî dîr? Qara dîr. 10. Qardash  
 génj dîr. O [adém] éyi bir adém dîr. 11. Qara qoush bêoyûk  
 bir qoush dour. Shou qoush gûzél bir qara qoush dour. 12. Aq  
 déñiz bêoyûk bir déñiz dîr.

- ۱ بن کوچوک ایم . ۲ سن کنج سین . ۳ اونلار زنگین درلر .  
 ۴ بابا ای در . ۵ آت کوتو در . ۶ اوشهر اوزا قدر . ۷ شهر اوزاق میدر ؟  
 ۸ هوا صیجاق میدر ؟ ۹ اوت صیجاقدر . ۱۰ قوش بویو کدر .

1. *Bén kâchûk ùm* I am little. 2. *Sén génj sin* Thou art young. 3. *Onlar zéngin dirlér* They are rich. 4. *Baba éyi dir* The father is good. 5. *At kêtû dûr* The horse is bad. 6. *O shéhîr ouzaq dir* That city is far. 7. *Shéhîr ouzaq' mî dir?* Is the city far? 8. *Hava sîjaq' mî dir?* Is the weather hot? 9. *Evvét sîjaq dir* Yes, it is. 10. *Qoush bêdyûk dûr* The bird is big.

## درس ۲ Lesson 2.

### The Substantive Verb.

#### تعلیم ۳ Exercise 3.

ص ۳۳ p. 33.

(Transliteration.)

1. *Faqir' misin? Zéngin misin? — Bén faqir déyilim, ikh'tiyar adém faqir dir.* 2. *Gûzél dépélér, yûksék daghlar, bêdyûk adalar vé yéshîl yapraqlar.* 3. *Zéngin qonshoular, faqir dostlar vé bir ikh'tiyar askér.* 4. *Bir tazé sou vé qahvé vér. — Sou tazé dir, qahvé tazé déyil dir.* 5. *Yapraq yéshîl' mî dir, qirmizî' mî dir? — Efféndim yapraq yéshîl dir, qirmizî déyil dir.* 6. *Choujouqlar ténbél' midir? — Khayr, Efféndim, choujouqlar ténbél déyil dirlér, chalîshqan dirlar.* 7. *Askér ihtiyar' mî génj mi? — Efféndim, askér pék ikh'tiyar vé hasta dir.* 8. *O jédmérd dost pék hasta dir.* 9. *Biz ténbél déyiliz, chalîshqanîz.* 10. *Sén pék ténbél sin. — Bén ténbél déyil im, ténbél sén sin.* 11. *Khayr, Efféndim, ténbél shou yorghoun qonshou dour.* 12. *Ahméd éfféndi dost vé khûsûm dir, dûshmén déyil dir.* 13. *Artin Bév qonshou vé dost dour.* 14. *Qahvé hazîr' mî dir, déyil' mî dir? — Evvét, Efféndilér, qahvé vé sou hazîr dir.* 15. *Jorji Bév hasta' mî dir? — Khayr, éfféndim, hasta déyil yorghoun dour.*

(Translation.)

1. Art thou poor? Art thou rich? — I am not poor, the old man is poor. 2. Pretty hills, high mountains, great islands and green leaves. 3. Rich neighbours, poor friends and an old soldier. 4. Give [me] some (a) fresh water and some coffee. The water is fresh, the coffee is not fresh. 5. Is

the leaf green or red? — [My] sir, the leaf is green [and] not red. 6. Are the children lazy? — No, sir, the children are not lazy, they are diligent. 7. Is the soldier old [or] young? — [My] Sir, the soldier is very old and sick. 8. That generous friend is very sick. 9. We are not lazy, we are diligent. 10. Thou art very lazy. — I am not lazy, you are the lazy one. 11. No, sir, that tired neighbour is lazy. 12. Mr. Ahméd is [a] friend and a relative, he is not an enemy. 13. Mr. Pascal is a neighbour and a friend. 14. Is the coffee ready or (is) not? — Yes, gentlemen, the coffee and the water are ready (is ready). 15. Is Master Georgie sick? — No, sir, he is not sick, he is tired.

#### ترجمه 4. Translation 4.

- ۱ کوچوک دپه لر . قیرمیزی چیچکلر . یئشیل یاپراقلر و کوزل باغچه لر .  
 ۲ اوبویوک دکل می در؟ — اوت افندم بویوکدر . ۳ آطه لر (آدالر)  
 کوچوک درلر . او آطه کوچوک دکلدرد . ۴ فهوه چوق ایی در . پک ایی  
 بر فهوه دکلدرد . ۵ باغچه لر و آغاجلر چوق ایی درلر . ۶ فهوه حاضر می ؟  
 — خیر افندم . ۷ سز حاضر میسیکیز = حاضر میسیکیز ؟ — اوت  
 افندیلر ، حاضریم . ۸ چارلی افندی کیم در ؟ — چوق ایی بر قونشو  
 (قوگشو) در . ۹ صوتازه میدر؟ خیر افندم تازه دکلدرد . — بر تازه صوویر .  
 ۱۰ باغچه پک اوزاق میدر ؟ — خیر افندم ، چوق اوزاق دکلدرد ، یاقیندر .  
 ۱۱ احمد بک ایی بر عسکر در . ۱۲ جومرد بر آدمدر . ۱۳ او افندی  
 طمعکار دکلدرد . ۱۴ جورجی بک پک کنجدر .

#### (Transliteration.)

1. Kûchûk dépêlêr. Qîrmizî chichêklêr. Yêshil yapraqlar vè gûzêl bahjêlêr. 2. Ev bêoyûk dèyil' mi dir? — Evvêt, Effêndim, bêoyûk dûr. 3. Adalar kûchûk dûrlêr. O ada kûchûk dèyil dir. 4. Qahvé choq éyi dir. Pêk éyi bir qahvé dèyil dir. 5. Bahjêlêr vè aghajlar choq éyi dirler. 6. Qahvé hazîr mi? Khayr, Effêndim. 7. Siz hazîr' mi sînîz = Hazîr' mi sînîz? — Evvêt, Effêndiler, hazîrim. 8. Charlie Effendi kimî dir? — Choq éyi bir qonshou dour. 9. Sou tazé midir? Khayr, Effêndim, tazé dèyil dir. — Bir tazé sou vèr. 10. Bahje pêk ouzaq' mi dir. — Khayr, Effêndim, choq ouzaq dèyil dir, yaqîn dir.

11. *Ahméd Bély éyi bir askér dir.* 12. *Jéomérd bir adém dir.*  
13. *O Efféndi tamakiâr déyil dir.* 14. *Georgie béy pék génj dir.*

### Corrected مصحح *Mousahhalí*.

۱ احمد افندی پك جو مرد دكلميدر؟ — خير، احمد افندی پك  
طمعكار در. ۲ آرتين اغا پك كوزل بر آدم دكلدر. ۳ اونار كوزل آدم  
دكل درلر. ۴ يشيل يپراقلر، بويوك آغاجلر. ۵ سن حاضر ميسين؟  
۶ بن حاضر دكل ميم = مې ايم؟ ۷ چوجوقلر چاليشقان دكل ميدرلر؟

1. *Ahméd Efféndi pék jéomérd déyil' midir?* — *Khayr, Ahméd Efféndi pék tamakiâr dir.* 2. *Artin Agha pék gúzél bir adém déyil dir.* 3. *Onlar gúzél adém déyil dirlér.* 4. *Yéshil yapraqlar, bédyák aghajlar.* 5. *Sén hazír' mâ sîn?* 6. *Bén hazír déyil' mi yim?* 7. *Chojouqlar chalishqan déyil' mi dirlér?*

1. Is not Mr. Ahmed very generous? — No, Mr. Ahmed is very avaricious. 2. Mr. Pascal is not a very good man. — 3. They are not good men. 4. Green leaves, big trees. 5. Are you ready? 6. Am I not ready? 7. Are not the children diligent?

## درس ۳ Lesson 3.

### The Substantive Verb. (Continued.)

تعليم Exercise 5. p. 37. ص ۳۷

(Transliteration.)

1. *Bahjéde i-ri aghajlar, vé aghajlarda gúzél méyvelér vé yéshil yapraqlar var dir.* 2. *Evdé bédyák bir kédi vé oufaq bir kéópék var idî.* 3. *Küchük chojouqlar bahjéde, vé bédyák chojouqlar évdé dirlér.* 4. *Chalishqan oghlanlar méktébdé vé ténbillér daghada dirlar.* 5. *Dostlara dost'ouz vé dâshménléré dâshmén'iz.* 6. *Pédér, validé vé khîstmlar évdé déyillér'mi?* (*déyil' mi dirlér?*) — *Khayr, Efféndim, pédér vé validé évdé dirlér, khîstmlar évdé déyil' dirlér.* 7. *Eyi déyillér, éyi déyil' dirlér.* *Eyi déyil' mi dirlér?* *Eyi idilér.* — *Khayr, éyi déyil' idilér.* 8. *Qah'vé siyah, sül béyaz vé sharab qîrmîzi dir.* 9. *Küchük kédi siyah' mi dir?* — *Khayr, Efféndim, bédyák kédi siyah' dir; küchük kédi sarî dir.* 10. *Bahjélérdé sarî, béyaz, qîrmîzi chichéklér var dirlar.* 11. *Evdé kim var?* — *Evdé adém yoq' dour.* 12. *Sa-at qach' dir?* — *Sa-at bir bouchouq dour.* 13. *Sa-at deört déyil'*

*mîyidi?* — *Khayr, Bêyim, dêort bouchouq idi, dêort dêyil idi.*  
 14. *Bou sa-at éyi mi dir, kêotû' mû dûr?* — *Khayr, Bêyim, bou sa-at gûzél bir altoun sa-at dir.*

(Translation.)

1. There are big trees in the garden, (and) there are pretty fruits and green leaves on the trees. 2. There was a big cat and a little dog in the house. 3. The little children are in the garden and the big children in the house. 4. The industrious children are in the school and the idle [ones] in the mountain. 5. We are friends to friends and (we are) enemies to enemies. 6. Are not the father, the mother and the relatives at home? No, sir, the father and mother are at home, the relatives are not at home. 7. They are not well. Are they not well? They were well. — No, they were not well. 8. The coffee is black, the milk is white and the wine is red. 9. Is the little cat black? — No, sir, the big cat is black, the little cat is yellow. 10. There are yellow, white [and] red flowers in the garden. 11. Who is there at home? 12. What o'clock is it? — It is half past one. 13. Was it not five o'clock? — No, sir, it was half past four, it was not four. 14. Is the watch good [or] bad? — No, sir, this (watch) is a good gold watch.

### ترجمه ۶ Translation 6.

۱ او خسته می ایدی؟ — خیر بکم! خسته دکل ایدی، عسکر  
 چوق خسته ایدی. ۲ احمد بك اوده میدر؟ خیر افندم، باغچه ده در.  
 ۳ اوده کیم وار؟ — اوده حَسَن افندی وار. ۴ ایدی کون و طقوز  
 (دوقوز) ساعت. سکز بوچوق کون. ۵ قهوه صیجاق می ایدی؟ —  
 اوت افندم، قهوه و سود صیجاقدر، صوغوق دکلدرد. ۶ بو کنج افندی  
 کیمدر؟ — کریم افندی در. ۷ اوچ ویدی: اون؛ بش و آلتی:  
 اونبر ایدرد. ۸ بر کونده اون ایکی ساعت واردرد. ۹ آق شهر، اسکمی  
 شهر و یخی شهر کوزل بویوک شهرل درلر. ۱۰ آق دگیزده قاچ آطه لر وار  
 در؟ (آطه وار در)؟ ۱۱ قاره دگیزده قاچ آطه وار در؟ — ایکی  
 اوچ کوتو آطه لر وار در.

(Transliteration.)

1. *O hasta' mîyidi (mî idi)? — Khayr, Bêyim, hasta dêyil idi, askér choq hasta idi.* 2. *Ahméd Bêy évdé mi dir? Khayr,*

*Effëndim, bahjédé dir. 3. Evdé kim' var? — Evdé Hassan Effëndi var dir. 4. Yédi gún vé doqouz sa-at. Sékiz bouchouq gún. 5. Qahvé síjaq' mî yidi? — Evvét, Effëndim, qahvé vé súd síjaq dir, sovouq déyil dir. 6. Bou génj Effëndi kim' dir? — Kêrim Effëndi dir. 7. Uch vé yédi: on', bésh vé altî: onbir' édér (makes). 8. Bir gúndé on iki sa-at var dir. 9. Aq shéhîr, Esgi shéhîr vé Yéni shéhîr gúzél [vé] bêdyúk shéhîrlér dirler. 10. Aq déñizdé qach' ada var dir? 11. Qara déñizdé qach' ada var dir? — Iki uch kêotû adalar var dir.*

### Corrected مصحح Mousahhak'.

۱ آق دگیزده چوق بویوک و کوچوک آطه ل وار در . ۲ ساعت بش بوچوقدر . ۳ ساعت قاچ وار = ساعت قاچدر ؟ — ساعت یاریم در .  
 ۴ ایی چوجوق اوده می ؟ ۵ باغچه ده بویوک\* بر آغاج یوقدر . ۶ سن ایی بر چوجوق دکلسین .

1. *Aq déñizdé choq bêdyúk vé kúchúk adalar var dir.* There are many small and big islands in the Mediterranean Sea. 2. *Sa-at bésh bouchouq dour.* It is half past five o'clock. 3. *Sa-at qach var?* or *Sa-at qach dir?* What o'clock is it? — *Sa-at yarim dir.* It is half past twelve (It is not correct to say *on iki bouchouq*). 4. *Eyi chojouq évdé mi?* Is the good boy at home? 5. *Bahjédé bêdyúk bir aghaj yoq dour.* There is not any (a) large tree in the garden. 6. *Sén éyi bir chojouq déyil sin.* You are not a good boy.

## درس ۴ Lesson 4.

### Declension of Nouns *Ahvalî Isim.*

حال *hal* case, Ar. pl. احوال *ahval* cases. اسم *ism, isim* noun :  
 احوال اسم 'اعراب *eerab, ah'valî isim* Declension of the Nouns.

مجرد <i>Mújérréd'</i>	Nominative
مضافٌ الیه <i>Múzafûn iléyhi'</i>	Genitive
مفعولٌ الیه <i>Méfouloun iléyhî'</i>	Dative
مفعولٌ به <i>Méfouloun bihi'</i>	Accusative
مفعولٌ فیهِ <i>Méfouloun fiyhî'</i>	Locative

\* بویوک in the text, the correct form is بویوک or بویوک .



مفعولٌ عنه *Méfouloun anhou'* Ablative

مفعولٌ معه *Méfouloun mahou'* Instrumental.

*Note.* 1. The last case is not included in the list of Declensions, to make the list as short as possible. It is made by the addition of ايله *ilé, lé* 'with, by'; as: پدر ايله 'پدر ايله' *pédér ilé, tash ilé, chajoughou ilé* with the father, by a stone, with his child.

2. مضاف اليه *múzafûn iléyhi* lit. 'modifier', the first member of the *Izafét*, always followed by a مضاف *múzaf* 'annexed, modified', the 2<sup>nd</sup> member of the *Izafét*. The connexion is called *Izafét* (§ 107).

3. مفعول فيه *méfoul* lit. 'object of a verb': مفعول اليه *méfouloun iléyhi*, — *fiyhi* the objects of the verb modified by the Arab. prepositions فيه *iléyhi, fiyhi* 'to, in' (Turk. -é, -a; -dê) i. e. Dative, Locative etc.

تعليم ٧ Exercise 7. p. 45 ص ٤٥

Singular مفرد *Múfréd.*

Plural جمع *Jém.*

N. بابا <i>baba</i>	}	بابالار <i>babalar</i>	}
G. بابانلڭ <i>babaniñ</i> of		بابالارنڭ <i>babalarîñ</i> of	
D. بابايه <i>babaya</i> to		بابالاره <i>babalara</i> to	
A. بابايي <i>babayi</i>		بابالاري <i>babalarî</i>	
L. باباده <i>babada</i> in		بابالارده <i>babalarda</i> in	
A. بابادان <i>babadan</i> from		بابالاردان <i>babalardan</i> from	
I. بابا ايله <i>baba ilé</i> with		بابالار ايله <i>babalar ilé</i> with	

1. Three days; from [in] three days; to [for] five francs; the six trees [acc.]. 2. In seven evenings; a good garden [acc.]; to a beautiful girl. 3. A little cat [acc.]; in [on] a high hill; in Montenegro. 4. The Mediterranean Sea [acc.]; the red flowers [acc.]. 5. From many; many [acc.]; from the few; to the few. 6. The beautiful (ones) [acc.]; from the bad; in the wells. 7. The coffee [acc.]; from the coffee; in [on] the girls. 8. To the boys; the book [acc.]; from the book. 9. To the cold; to the hot; the little one [acc.]. 10. To the arrow, from the arrow; from the hand, the hand [acc.]. 11. To the village; in the village; from the villages, from the valley; from the hill; from the leaves; the leaves [acc.].

### Translation 8. ترجمه ۸

- ۱ طاغله؛ طاغله؛ طاغله؛ طاغله (داغله، داغله، داغله، داغله)  
 ۲ درت بش آغاج = آغاجار؛ اوچ آغاجارده؛ ای آغاج  
 ای آغاجارک، ای آغاجاردن. ۳ کتابی ای یه ویر. بویو کدن.  
 ۴ دره ده؛ دره لره. دره لری شیلدر. ۵ کویدن یشیل دپه لری، قاره داغله  
 و آق چیچکله کوردم. ۶ صیجاقده، صیجاغه، صیجاغی، صیجاق.  
 ۷ افندی بی کوردم؛ افندی یه؛ افندی لری؛ افندی لری. ۸ یشیل یاراغی  
 یشیل یاراقلرده؛ برچوق یشیل و کوزل یاراقلرده. ۹ قهوه ننگ؛ قهوه ده.  
 قهوه دن؛ قهوه لره. ۹ صیجاقدن؛ صوغوقدن؛ کوچوکدن بویوکه (بویو کده).  
 ۱۰ بویوک آدماره. ۱۱ آقه و قاره بی. ۱۲ بش فراتقه.

### Corrected *Mousahhak*. مصحح

- ۱ صویک، آناه، بابادن؛ بویو کدن؛ کوچوک؛ صودن. ۲ آغانگ  
 قارداشگ؛ صیجاقلر، یاراقدن. ۳ یاراغگ، قونشونگ. اوقی، طوقه  
 (toq satisfied). ۴ فرانقه، فراتی؛ بوچوغه؛ دره بی؛ دره ننگ.

## Lesson 5. درس ۵

### *Kinayat* The Pronouns. کنایات

ضمیر شخصی	<i>Zamiri Shakh'si</i>	Personal pronouns.
ضمیر اضافی	<i>Zamiri Izafi</i>	Possessive »
ضمیر وصفی	<i>Zamiri Vasfi</i>	Adjectival »
اسم اشارت	<i>Ismi Isharét</i>	Demonstrative »
ضمیر تأکید	<i>Zamiri Téékidi</i>	Reflexive »
ضمیر استفهامی	<i>Zamiri Istifhami</i>	Interrogative »
ضمیر مبهم	<i>Zamiri Múbhém</i>	Indefinite »

## تعلیم ۹ Exercise 9. p. 53. ص ۵۳

1. Our; with me, on me; from us; your, with you, on you; to you; to him; with him, on him. 2. From him; himself [acc.]; from himself; his; to you. 3. Their milk [nom.], their milk [acc.]; in our coffee; from your house. 4. From his house; from him; (*onouñ*) his; (*évinñ*) of his house, (*évi*) his house [nom.]. 5. My tea, your tea, their tea; our tea [acc.]; their tea [acc.]; his tea, the tea. To us and to you, from us and from you, from them and from you. 7. There are large and beautiful trees in their, (in) our and (in) your garden. 8. I have no outdoor boots on my feet; you have boots on your feet. 9. Your foot, their feet, on their feet. 10. My water, in my water, your water, in their water. 11. Our water is very good, yours is bad (filthy) and scanty. 12. Both of us, three of us, and four of us are diligent; they are lazy. 13. Your children are in that house. Our children are in our house. 14. My shoes and boots; the shepherd's sandals and stick. 15. Your daughter's red slipper and black stockings. 16. His coffee-pot; in their coffee-pot. There is no coffee in their coffee-pot. 17. A cup of coffee; two cups of milk. 18. Your son; your son [acc.], with (on) our son; with (in) your master; with (in) our master; in your eye.

### ترجمہ ۱۰ Translation 10.

۱ بنی ' او ' اونلر ' سز = سیز ' سن ' بنم ' اونک (her) ' اونک  
(his) ' سنک ' بزم ' سزک ' اونلرک . ۲ بشکا ' سکا ' سزه : سندہ  
(on thee) : سزده (on you) : بندہ : بدن . ۳ اونی ' کندینی :  
اوگا ' اونده : اوندن . ۴ کدی بی ' کدی : کدیسى ' کدیسنى '  
کدیلى : کدیلىنى : کدیلى (their cats) ' کدیلىرى (their cat) .  
۵ قیزی : قیزینى ' قیزی [acc.] ' قیزیکیزی [acc.] . ۶ دره لرنده '  
اومزده ' باغچه گیزه ' آتیکیزه = اومزده ' باغچه کزه ' آتیکزه .  
۷ اوغلم = اوغلوم ' اوغلمه = اوغلومه ' اوغلنه = اوغلینه (۱۰۴) :  
چوجوقلری . ۸ وقتیکیزده ' وقتیکیزدن : وقتینه . ۹ بورونی = بورنی =  
برونی : بورینک = بورینک : بورینکیزه = بورونیکزه ' بورونلری .

۱۰ شهرده 'شهریکیزده' شهریکیزه 'شهریزدن' . ۱۱ باشمده 'باشنده' = باشنده 'باشیم = باشم' باشیمی = باشمی . ۱۲ چای (nom.) 'چایی' (acc.) ؛ اچایی 'چایینی' ؛ چاییمزده = ایرماغیمزده . ۱۳ چوبان 'چوبانلری' ؛ چوبانلری 'چوبانارینی' . ۱۴ قالوشارم 'قالوشک' ؛ چاریقاری 'چورابلری' و فوطیناری ؛ فینجانیمز 'جزوه گیز' (چاریقارم ؛ چورابلاک' فوطیناریز ؛ فینجانیکیز 'جزوه لری) .

Corrected *Mousahhak'* مصحح

۱ اوغلی 'oghlu' اوغلیکیز 'oghluñouz' . ۲ آناسی 'قاپوسی' = قاپیسی 'قپوسی' کدیسی . ۳ آیاقاری 'آیاغیکیزده' کدیز 'مومی' دره لری . ۶ بالینی 'بالیقندن' کوزی . ۶ چورابینک = چورابنک .

Lesson 6 درس ۶

The *Izafét Izafét* اضافت

Exercise 11. تعلیم ۱۱ p. 59 ص ۵۹

1. *Familyamîzîñ sayîsî on altî dir: pèdèrim vé validém iki, ùch biradèrlèrim bësh, biradèrlèrimîñ ùch gèlinlèri sèkiz, bèoyâk gardashim Ali bèyiñ baldîzî doqouz, dêort yégènlèrim on ùch, khalajîq vé bir khîzmétkîar on bësh vé bén dakhi on altî* = The number of our family is sixteen: my father and mother: two, my three brothers: five, the three wives (*gèlin* sister-in-law) of my brothers: eight, the sister-in-law of my elder brother Ali Bèy: nine, my three nephews: thirteen, the maid-servant and a man servant: fifteen and I: sixteen. 2. My mother has three cages in her room (§ 121); in one of these cages there is a beautiful [and] big bird. 3. *Dûn bizdè iki mâsafir varîdî: bounlardan biri kùchâk gardashimîñ bajanaghîniñ biradèri idi, olbiri qonshoumouzouñ gûcéyisi idi.* There were two guests in our house yesterday: one of them was the brother of the brother-in-law of my younger brother, the other our neighbour's son-in-law. 4. The number of the books was ten: five of them

are at home and five (also) in the school. 5. This gentleman is Vahan Efféndi, my aunt's son. 6. That little boy's mother (mamma) is very sick. 7. *Bédyük validémîñ éltisi babamîñ amoujasîniñ qarîsî dîr, vé bizé khîsîm dîr.* The sister-in-law of my grandmother is my father's uncle's wife and related to us. 8. *Dûñûr énishténiñ anasî vé babasî vé géliñîñ gaynana vé qaynatasî dîr.* A *Dûñûr* is a brother-in-law's (*énishté*) mother and father and a daughter-in-law's (*géliñ*) father-in-law and mother-in-law. 9. *Damad qîzîñ qojasî vé dûñûrûñ oghlou dour.* A son-in-law is a daughter's husband and a son of the *dûñûr*. 10. *Amoujazadéyé amouja oghlou da dérlér; dayî zadéyé dayî oghlou vé téyzé zadéyé téyzé oghlou da dérlér.* A cousin is also called an uncle's son (or aunt's son). 11. *Géorûmjé qojaniñ qîz gardashî vé élti qojaniñ gardashîniñ qarîsî dîr.* A *Géorûmjé* is a husband's sister, and an *élti* is the wife of a husband's brother. 12. *Qîz gardashîñ oghlouna yégén vé gardashîñ oghlouna da yégén dérlér.* A sister's son and a brother's son is called a nephew (*yégén*). 13. Sea-water, apple-juice, apple-wine (cider).

### ترجمه ۱۲ Translation 12.

۱ قهوه جزدهسى ' قهوه فينجانی؛ بر اوقه ين قهوهسى . ۲ اينك  
سودی؛ اينه كڭ سودى . اينك سودنده ' اينه كڭ (اينكڭ) سودنده .  
۳ اونلردن اوچى؛ اوكوزلرڭ ايكيسى؛ آلتون ساعتلرڭ اونى . ۴ ايكي  
شيشه شراب؛ بر قدح صو . ۵ اوچ اوقه چاي؛ اوچ بوچوق آرشين بز .  
۶ كويڭ چوجوقلرى؛ كوى چوجوقلرى . ۷ اونلردن ايكيسى؛ پدرم  
و دهدهم . ۸ انكليز حكومتى؛ انكليز ملتى؛ پاریس شهرى .  
۹ باغچه نڭ قاپوسى؛ باغچه قاپيسى = قاپوسى . ۱۰ اول چوجوقلردن  
ايكيسى = اول چوجوقلرڭ ايكيسى؛ سزك چوجوقلرڭ ايكيسى = سيزڭ  
چوجوقلردن ايكيسى . ۱۱ عموجه زاده لرمدن دوردى = عموجه زاده لرمدن  
دوردى = دورت عموجه زاده لرمدن . ۱۲ يکنمك كتابلرينك مقدارى  
چوقدر (صاييسى بويوكدر) . ۱۳ بن سنڭ اوغلكڭ دكل ميم؟ = بن سيزك  
اوغليڭز دكل ميم و سيز بنم والدينم (آنام بابام) دكلميسينڭز؟ — اوت  
اوغلوم ' سن بنم اوغلوم سين ' بن سنڭ پدركڭ ايم (پدرم) و او سنڭ

والدك در . ۱۴ نجیبه خانیم بنم همشیره م و ماری خانیم اونك التیسی در .  
 ۱۵ بر شهر قاپیسی ؛ شهرك قاپیسی ؛ بر شهرك قاپیسی ؛ بر شهرك بر  
 قاپیسی ؛ شهرك بر قاپیسی (= قاپوسی = قپوسی) .

Correction مصحح *Mousahhak* .

۱ او کتاب بو چالیشقان چو جوغشدر . ۲ بر صوقدجی ؛ بر فینجان  
 قپوه . ۳ یکه نك (یکنمك) چیچكلری ؛ مكتابك قاپیسی . ۴ اونلرك  
 ایکیسی . ۵ سیزدن بری . ۶ اونك اوی بویو كدر ؛ اوك باغچه سی ؛  
 اونك اوغلی خسته در .

## Lesson 7. درس ۷

### The Verb To HAVE.

Exercise 13. صحیفه ۶۷ p. 67. تعلیم ۱۳

I. 1. There are many trees in our garden: apples, pears, apricots. There are pretty red apples on the apple-tree; there are very few pears on the pear-tree; but there are no apricots on the apricot tree. 2. What have they got? — They have three pounds of grapes, four pounds of pears and some morella cherries. 3. The chestnut-tree has large chestnuts. There are large chestnuts on the chestnut-tree. 4. Ali had fifteen piastres; how many piastres did you have? 5. Were there any grapes in the vineyard? — No, sir, there were no grapes, but there were peaches, oranges and lemons. 6. The little girl has a flower. There was a flower in the hand of the little girl.

II. 7. Have you any money? — Yes, I have fifteen piastres, but your servant had no money. 8. The master has a gold pen, have you [one] too? — I have not, but my brother has a \*beautiful gold pen. 9. Has the child any book? — Yes, the child has the book\*\*. 10. Has your uncle any money? Is there any money? I have not the money, neither has my uncle. 11. Have you the paper and the pen? — No, I have

\* Correct the text كوزل *gûzel* instead of كوزال

\*\* Correct the text كتاب *kitab* instead of كتب

neither paper nor pen; but my brother has both paper and pen. 12. Have you the bread? 13. Shepherd Néjib has the black sheep. 14. The maid-servant has the eggs and the vinegar. 15. Did you not have the cheese? — No, sir, we had not the cheese, we had the butter.

### ۱۴ ترجمه Translation 14.

I. ۱ بنم بر المام وار در. (بنده بر الما وار در)؛ سنڱ بر آز کيرازڱ وار. (سنده بر آز کيراز وار در). پورتوقالر اونده در. ۲ کويک قارداشمنده در؛ خاله کزڱ بر کديسي وار. (خاله گزده بر کدي وار)؛ اونلرڱ اوچ آتی وار. (اونلرده اوچ آت وار). ۳ سنده نه قدر ياره وار در. (سنڱ نه قدر پاره وار در). — بنم اون يدي غروشم وار در. (بنده اون يدي غروش وار در). ۴ سنڱ هيچ شکرڱ وار ميدر؟ (سنده هيچ شکر وار می؟) — خير افندم! بنده هيچ شکر يوقدر (بنم هيچ شکر يوقدر). ۵ بنم قلم يوغیدی (بنده قلم يوق ایدی). ۶ قلم بنده ایدی؛ قلم بنده دکل ایدی. ۶ بڭا بر آز اکلک و اوزوم وير. — سنده هيچ اکلک و اوزوم وار می؟ (سنڱ اکلکڱ و اوزومڱ وار می در؟) ۷ طورونڱرڱ قاچ چوجوغی وار در<sup>1</sup>؟ — ايکي چوجوغی وار در: بری اوغلان بری قیز (اول بری قیز).

II. ۸ بنم بر کويکم وار ميدر؟ (بنده بر کويک وار ميدر؟). — اوت افندم؛ سنڱ بر کويکڱ وار و برادرمنڱ بر آتی وار در. (سنده بر کويک و برادرمنده بر آت وار در). ۹ قلم اونده ميدر؟ — خير افندم! اونده قلم يوقدر. ۱۰ کتابڱ زده در؟ — عموجهم کيلده در. ۱۱ پاره کيمده در؟ — پارهڱ بنده در. ۱۲ مطبخده<sup>2</sup> بر خدمتکار وار ميدر؟ خدمتکار مطبخده ميدر؟ ۱۳ خدمتکار مطبخده در.

<sup>1</sup> If the object be a rational being the Locative form is not used. — <sup>2</sup> *matbakh* vulg. *moutvakh* kitchen.

مطب‌بند بر خدمتکار وار در . ۱۴ قلم و کاغذ کیمده در؟ قلم بابا شده  
ایدی و کاغذ بنده در (کاغذ ایسه بنده در) . ۱۵ یومورطه وار می؟  
(هیچ یومورطه وار میدر؟) . — اوت افندم، چوق یومورطه وار در .

## درس ۸ Lesson 8.

### کنایات The Pronouns. (Continued.)

Exercise 15. صحیفه ۷۳ p. 73. تعلیم ۱۵

1. *Ésvabîñiz néréde dir?* — *Ésvablarîmîz siziñ évdé dir; faqat péderimiñkilér amoujam gildé idi.* Where are your clothes? — Our clothes are in your house, but those of my father were at my uncle's. 2. What have you in your hands? — (I have) a calico waistcoat, a broad-cloth pants, [and] a frock-coat. 3. Whose are the knife, the hat and the stick which you have? — The hat which I have is my little nephew's, the stick is mine and the knife is the cook's (*ashji*). 4. Shepherd Ahméd is a poor man, "his shirt has no lining" (he is exceedingly poor). 5. Whose knife have you? — I have neither Joseph's knife, nor those of the baker. 6. Whose are this hat and stick? (To whom do this hat and stick belong?) — They are my own, those of the master are not here. 7. The gown of my sister is [made] of red wool and her handkerchief of silk. 8. His clothes are very old (*éski* worn). 9. The house of this (man) is newer than that man's. 10. That child's dress is very neat (*témiz*). 11. The pictures of (in) this book are very large; but those of my uncles' are small. 13. Here is a petticoat and there is a hat.

### ترجمه ۱۶ Translation 16.

۱ اونك؛ اونشككيار؛ اونلر ككيار . ۲ بونده كي؛ اوراده كي؛  
بوراده كي . ۳ سيزده بزم ستريز مي وار در يوخسه قونشولريزيشككيار  
مي وار؟ — بنده سيزك ستريكز يوقدر، پدريشككيار بنده در . ۴ قيز  
قارداشيمشكي؛ والدهمشككيار؛ عموجهمشككيار دن . ۵ بوراده كي  
او كوزلر؛ اوراده كي اينكلر . ۶ بو اولر بويوكدر؛ او او كوچوكدر؛ او



أودن . ۷ بم لاستیقلم (قالوشارم) زهده در و تیزه مگکیار زهده در؟  
 ۸ سنگکیار بوراده در و تیزه گگکیار اوراده در لر . ۹ کندیشه ؛  
 کندیسندن ؛ کندیزده . ۱۰ والدهم کندی باغچهسنده در ؛ همشیره  
 کندی اوینده در ؛ همشیره اونگ اوینده در . ۱۱ کندی باستونم ؛  
 اونگ کندی کتابی ؛ کندی اوطهسینده .

*Note.* There occurred a misprint in the 1st line of the Exercise 17<sup>th</sup>: نو یورکلی read as نو یوکی . *New Yorklou.*

## درس ۹ Lesson 9.

### The Adjective صفت *Sîfét*.

#### تعلیم Exercise 17.

۱ *Londonlou, Bostonlou, Newyorklou, Parisli.* A Londoner; a man of Boston, Bostonian; New Yorker, Parisian.  
 ۲ استانبولی ، آماسیهلی ، از میرلی ، حلبلی ، اسکندریهلی ، جاپونلی ،  
 چینلی (چین ماچینلی) ، قاره طاغلی ، مونجسونلی ؛ قدسلی = قدس شریفلی  
 (*Qoudouslou, Qoudsou Shérifli*) ؛ ویانهلی ، کیریدلی ، ماجار  
 رومالی or جینیویز . ۳ کردجه = کوردجه ، آمانجه ، چرکسجه ، تالیانجه ،  
 عربجه ، آرنادوجه ، فارسی = عجمجه ، رومجه ، بلغارجه = بلغارجه ،  
 ارمنیجه ، چینجه ، ترکجه = تورکجه . ۴ Greek, religious; belong-  
 ing to the country, school; manly; belonging to the class.  
 ۵ مملکتجه ، تجارجه ، اصنافجه ، صنفجه ، عقاجه ، شیطانجه . ۶ طالتجه ،  
 ایجه = ایوجه ، صوغوججه ؛ صیجاقجه ؛ یوکسکجه ؛ شیشمانجه .  
 ۷ کاغدجی ؛ اسکجی ، قاطرچی ، اشکجی ، آتجی . ۸ یاغجی ؛ باغجی ،

باغچه جي؛ اڪڙي؛ قهوه جي؛ شڪر جي؛ طوماتسجي؛ پاتاسجي؛  
 سودجي؛ توتونجي. ۹ ستريڪ، کوملڪلڪ، قوشاقلق، چيزمه لڪ،  
 منديلڪ. ۱۰ اون پاره لئق؛ يڪ غروشلق؛ بشيوز غروشلق؛ بر غروشلق؛  
 بر پاره لئق؛ اوقاقلق. ۱۱ اوسيز، آتسز، كتابسز، اشڪسز، قهوهسز،  
 چايسز؛ سودسز قهوه، سودلي قهوه. ۱۲ بياضجه = آڄه، قاره جه =  
 سياجه، يوكسڪجه، چوڄه، کوزجه، ايجه = ايوجه. ۱۳ انسانلق،  
 يوكسڪلڪ، قاره لئق؛ خواجه لڪ، اشجياق؛ قاييقجياق. ۱۴ يولداش،  
 دينداش، اوطه داش = اوطه شيق. ۱۵ کوزل کوچوڪ اللر = کوزل  
 الحيكوزلر؛ قلمجيكوز؛ ابه جڪم = نه نه جڪم.

### Exercise 18. تعليم ۱۸

1. Who is that man? — He is an American gentleman. What is his name? — His name is Mr. Henry Riggs. 2. Who is this tall (long-statured) foreigner? — He is a gentleman of French nationality. 3. Who was Cæsar (\*چزار *chêzar*)? — He was one of the great (emperors) of the ancient Romans. 4. Where is the city of Rome? — It is in Italy, in the country of the Italians. 5. Shékérji oghlou (confectioner's son) Ahméd Agha is a stranger; his occupation is that of a confectioner; his father and his grandfather too were sugarmakers; they were of the guild (*ésnaf*) of confectioners. 6. The salary of this clerk is two hundred piastres. 7. The bookseller sells books; the treacleseller sells treacle. 8. I am not a native of this city, I am a stranger. 9. Your name is Ali, and my name too is Ali, we two are namesakes. 10. My lovely house is very small, but I am very poor (There is poverty on my head). 11. Your brother and I are of the same occupation and age. 12. The man without money is poor; the man with money is rich. 13. Although that is a wooded spot, yet it is dry, there is no water. 14. What is the occupation of your companion? — My companion is a stone-cutter, his father was a baker.

\* چزار instead of جزار of the text.

### ترجمه ۱۹ Translation 19.

۱ فرانسزجه بیلیرمیسینکز؟ — خیر افندم، آزاجق انکیلیزجه بیلیرم. ۲ بن استانبولی ایم؛ کوزل ترکیجه بیلیرم. ۳ او دکانچی نه صاتار؟ — او (مرقوم\*) کویلوره و شهرلیاره اوزوم، شکر و قهوه صاتار. کویلرده و شهرلرده بویله بر چوق دکانلر و دکانچیلر واردر. ۴ بقال! بکشا ۲۰ یارهلق اگمک، ۱۰ یارهلق پینیر، ۱۵ یارهلق اوزوم و ۲ غروشلق شکر ویر. ۵ بکشابش غروشلق کاغد ویر. ۶ بو کاغد صاریجه در. ۶ طوزلق زهده در؟ — بوراده در. ۷ کومورجینک دکاننده کومور یوقدر، کومورجیلک تیز بر صنعت (sana-at) دکلدر. ۸ پارهسز میسین؟ دوستسز سین (پارهسز آدمک دوستی یوقدر). ۹ سن چوق عقلی بر آدم سین؛ سنده عقل وار، لکن خدمتکارک عقلسز در. ۱۰ پینیرجی کیم در و دمیرجی کیمدر؟ — اونلر بنم دوستلرم در «دوستم درلر».

## درس ۱۰ Lesson 10.

### Interrogative and Indefinite Pronouns.

#### تعلیم ۲۰ Exercise 20.

1. Who are these children? — They are the children of some of the workmen who are there. Are they all boys? — No, sir, some [of them] are boys, others (some ones) girls. Some of the pens which I have are better than yours; but those of your brother are all good. 3. How much money have you? — My purse is full of money. With what kind of money is it full? — It is full partly (some) of gold and partly (some) silver money. 4. Which of these fruits are unripe and which ripe? — Except the cherries and mulberries the apples, pears and all other fruits are unripe. 5. How are your relations with each other, are they good? — Relations between us are always good, they have never been bad. 6. What have you in the

\* *Mérqoum* for 'he', in correct language § 678.

house? — I have a silk handkerchief. 7. How are the sick students? — Though some of them are well, yet others are not at all well.

### ترجمه ۲۱ Translation 21.

۱ چوققلرک قاچ درسی وار در؟ — اونارک هرکون بش درسی وار در. ۲ بو طاغرده بر چوق (چوق) خیرسیزلر وار در. ۳ جناب الله (Jénabî Allah) بوتون انسانارک پدری در. ۴ اوناصل برکنجدر — بعض دفعه ایی و بعض دفعه کوتو بر آدمدر. ۵ «هرشیئک بر وقتی وار» هرشیئک بریری وار. ۶ یوسف افندی ایله کیم وار ایدی؟ — کنندی قاریسی و طورونلردن بعضیلری (وار ایدی). ۷ اوراده ایکی خیرسیز وار ایدی: بری بر طرفنده دیگرری اولبر طرفنده. ۸ بو کون ماریام و آنا بوراده می درلر؟ — هیچ بریسی بوراده دکلدرد. ۹ بو کویده سنک هیچ دوستک وار می؟ (سنک بو کویده دوستک وار میدر؟) — اوت بو کویده کی زنکین فاملیلردن بعضیلری دوستم درلر. ۱۰ نجیبه ناک بیاض بر کلی وار می؟ — خیر، فقط قیرمیزی بر کلی وار در. ۱۱ بو مملکتده چوق جامع و کایسه لر وار می؟ — اوت افندم، هر کویده و شهرده بعض کایسه لر و جامع لر وار در.

## Lesson 11. درس ۱۱

### Numeral Adjectives. اسماء اعداد

ism name, noun: Ar. pl. أسماء *ésma* names, nouns.

adéd number: Ar. pl. اعداد *adad* numbers.

اعداد اصلیه <i>Adadî asliyé</i>	Cardinal Numbers
اعداد توزیعیه <i>Adadî tézriyyé</i>	Distributive »
اعداد کسریه <i>Adadî késriyé</i>	Fractional »
اعداد وصفیه <i>Adadî rasfiyé</i>	Ordinal »

*Note.* For the sum of 100000 piastres in financial circles the word *yúk* 'load' is used. In English there are two similar words: Plum, which was used for the sum of £ 100000 sterling (now obsolete); and Lac, Lack, in India is equal to the sum of 100,000 rupees. A lac of rupees is equal to £ 6,666/13/4 sterling, as the rupee now equals 1/6. One hundred lacs, or 10,000,000 of rupees, make a Crore.

### ۲۲ تعليم Exercise 22. ۹۲ صحيفه p. 92.

1. How old are you? — I am thirty years old. How old is your brother? — He is thirty seven years old; he was born in 1863 (the 1863<sup>th</sup> year of Christ). 2. There are forty head of cattle in our stable; there are ten head of horses, a hundred head of sheep, 50 (head of) cows in the meadow, and we have three or four hundred (head of) goats in the herds. 3. In (this) the year (of) 1902 there were in the city of Merzifoun 1179 (pieces of) shops, 35 ovens, 15 inns, 14 mills (*déyirman*, commonly pronounced as *déyirmén*), 3091 vineyards, 1128 fields, 139 gardens, 1 meadow, 45 mosques, 26 schools, 114 fountains, 3210 houses and 5 churches. 4. In the (this) year 1902 there were 240 male and 160 female students in Anatolia College. 5. I wrote three (pieces of) petitions and two letters. 6. I have four maps. 7. There are a hundred years in a century, 365 days in a year, 24 hours in a day, 60 minutes in an hour and 60 seconds in a minute. 8. A hundred is composed of ten times ten; ten times ten makes a hundred. 9. 1,050,934; 687,495; 2,340,678.

### ۲۳ ترجمه Translation 23.

- ۱ بر اوقه درت يوز درهم در (۴۰۰) ؛ بر باطمان آلتی اوقه در.
- ۲ پدرم يتمش ياشينده در ، والدهم ۶۲ ، برادرم ۴۰ ياشينده در.
- ۳ ۲۰۰ دانه يومورطه ، ۵۰۰ دانه جويز ، ۵۰ اوقه الما و اوچ باطمان
- آرمود آل . ۴ او کتابك اسمی نه در ؟ بيك بر كيجه در . ۵ الحمراء
- سراينك ۹۹۹ پنچيرهسی وار (ایدی) . ۶ بوراده ايکی طاقم روبا
- (clothes) وار در . ۷ اوراده ايکی جنس منديل وار ایدی : بری مائی
- (ماوی) و اولبری سیاہ . (اوراده بری ماوی و ديکری سیاہ ايکی جنس
- منديل وار ایدی) . ۸ بو قوماشك (cloth) اوچ قاتی وار در . ۹ بانقه ده
- قیرق يوك پاره وار ایدی . ۱۰ بزم اوچ دوزينه قورشون قلم وار در .

اون ایکی دوزینه بر غروسه یاپار (ایدر). ۱۱ قوندوراجینک اوش  
چفت قوندوراسی وار. ۱۲ قاچ پاره بر غروش ایدر؟

## ۱۲ درس Lesson 12.

### Numeral Adjectives. (Continued.)

#### تعلیم ۲۴ Exercise 24. صحیفه ۹۹ p. 99.

1. [The city of] Constantinople was taken in the 1453<sup>th</sup> year of our Lord, on the 29<sup>th</sup> of May N. S.: this date corresponds to the 20<sup>th</sup> of Jémazil Evvel of the year 857 of the Hijrét. 2. What is the date [of] to-day? It is the 22<sup>th</sup> Dec., 1900, new Style, and the 9<sup>th</sup> Dec. old style: to-day is Qaraqish (mid-winter, according to the popular reckoning). 3. Four and forty is equal to fortyfour. 4. What o'clock is it? — It is four according to European time and half past eleven according to Turkish time. 5. My younger brother is the first in the class. What is your place? — I am the third in the class. 6. How much do I owe you? (How much am I in your debt?) — You owe me one Turkish pound and a quarter of a pound and three quarters of a Méjidiyé. 7. This year Ramazan meets (correspond with) the first day of December. 8. Half of the loaf (bread) is too little for me, and the whole is too much. 9. Give (to) the children a present of three piastres each. 10. Three parts (fourths) of the world is water, and one [fourth] land.

#### ترجمه ۲۵ Translation 25.

۱ نسان سنه نك دوردنچی آبی در، تشرین اول اوننجیسی و کانون  
اول اون ایکینجیسی در. ۲ مرقوم آلتمش یاشینده در، پدم دخی  
آلتمش سکز یاشینده در. ۳ هر برینه اوز غروش ویر. ۴ اول چوجوقلارک  
هر برینه بشر غروش ویر. ۵ بر پاره غروشک قیرق پایده بریدر. ۶ بر آبی  
سنه نك اون ایکی جزوده بری در. ۷ آلتیشر آلتیشر کلیکیز (۲۱۳).  
سنه نك اورتسند. ۸ یوزده آلتی (60% = 60/100). ۹ بیکده الی  
سنه نك اورتسند. ۱۰ ییکریمینجی عصرک اونچنجی سنه سند. ۱۱  
علی ابی بر آدم میدر؟ — خیر افدم، وقتنک بش حصه ده دوردینی

- محبسده (mahbésdè) گچایربر (وقتینک) بشده دوردی محبسده در) .  
 ۹ ساعت اون ایکیده یاخود اون ایکی یه چیرک قاله بوراده یم .  
 ۱۰ کیلیکیانک صوگ حکمداری (kâlûmdar = قرالی qral) آلتینجی  
 لئون ۱۳۹۳ سنه سنده تشرین ثانینک اون طقوزنده آلتمش یاشنده اوله رق  
 (عمرینک ۶۰ نجی یاشینده = سننده sinnindé) پاریسده وفات ایتدی .

## Lesson 13. درس ۱۳

### Degrees of Comparison. درجات وصف

*Vasf, sîfét* Adjective: Ar. pl. صفات *sîfat*. وصف . صفت

*Ismi Tafzîl* Adjective in the comparative and superlative degrees. اسم تفضیل

*jûzi* Partial. جزوی

*kûlli* Total. کلی

*Ismi Tafzîli Jûzi* The Comparative degree. اسم تفضیل جزوی

*Ismi Tafzîli Kûlli* The Superlative » اسم تفضیل کلی

*Déréjé* degree: Ar. pl. درجات *déréjat*. درجه

*Déréjati vasf* The degrees of Adjectives. درجات وصف

### Exercise 26. تعلیم ۲۶ p. 103. ص ۱۰۳

1. Who is Mr. Aaron? — He is one of my truest friends.
2. Which is the heaviest metal? — The metals are not all equal in heaviness<sup>1</sup>: platinum is the heaviest; but the most useful one is iron; the latter is lighter than the former.
3. Is that vinegar good? — No, sir, it is sweeter than honey. Have you better than this? — Yes, sir, the red vinegar which we have is much better than yours.
4. Who is your best friend? — It is Mr. Henry, the eldest son of my uncle.
5. Who is the oldest among you? — The oldest and the richest among us is Mr. Lucas (*Noori*).
6. The cat in comparison with the mouse is a lion, but compared with the lion is a mouse.
7. He went to a city as far away as Bagdad.
8. My stature is as tall as yours.
9. He has a pen as small as a finger.
10. They have a (piece of) paper as big as a hand.
11. Yesterday was the coldest day of the week, but it was not colder than those of the previous weeks.

<sup>1</sup> Correct the text: معدنار آغیرلقده هپ بر دکلدر

## ترجمه ۲۷ Translation 27.

۱ نوری افندی بدن اوزون ایسه ده صنفنده الڭ ایسی دکلدر .  
 ۲ بوکون دونکیندن صوغوقدر (دوندن صوغوقدر) . ۳ دمیر طاشدن  
 آغیردر ۴۰ (آلتون) آلتین کوموشدن دها قیمتلی در . لکن دمیر دنیاده کی  
 (دنیاده بولونان) معدنلرڭ الڭ فائده لیسیدر . ۴ هانکیسی دها خفیف  
 در: بر اوقه یون (یولڭ) می ' یوخسه بر اوقه قورشون می ؟ — البتّه  
 بر اوقه یون بر اوقه قورشون قدر خفیف در . ۵ بیچاڭگ بنمکی قدر  
 کسکین ایسه ده ' بنمکی قدر اوزون دکلدر . ۶ بوکنج افندی کندی  
 دوستندن زیاده کیفلی در . ۷ کچن هفتّه سنه نڭ الڭ فنا هفتّه سی ایدی '   
 چوق صوغوق ایدی . ۸ یوسف افندی نه چشید بر آدم در . — چوق  
 ابی و فائده لی بر آدمدر . ۹ شو طاغ مملکتڭ دیگر طاغلرندن  
 یوکسکدر . ۱۰ هازی زنکیندر ' حسن دها زنکیندر ' عالی ایسه  
 همه سندن زنکیندر . (هیسیندن زنکیندر) .

## Lesson 14. درس ۱۴

## Noun with Preposition. حرف جرّ ایله اسم

harékét motion. حرکت. istiqrar, sùkàn location, rest. استقرار.

harf letter; particle: harfè jèrr preposition. حرف

## Exercise 28. ۱۰۸ ص p. 108. تعلیم ۲۸

1. Out of the room; \*\*outside the room; \*\*inside the room (in the room); \*\*at the door of the room; \*to the door of the room. 2. Near the vineyard; near the house; with the hand; with the foot; with his hand; with the foot; with my foot; with his foot. 3. With the eye; with my eye; with your eye; with his eye. 4. \*\*Inside the forest; \*\*in the forest; \*to the (inside of) the forest; to the forest; from the forest. 5. For the tree; for his tree; for my book; for his book. 6. \*\*On

\* motion. \*\* location or rest.



the back of my books there are nice golden (gilt) letters. \*Write these words in[to] your book. 7. \*Put your hand on me. \*\*Your hand is on me. 8. \*\*The bird is on the tree. \*The bird alighted on the tree. 9. \*Put the cup into the water. \*The cup is in the water. 10. For their cups.

### ۲۹ ترجمہ Translation 29.

طاغره طوغری (دوغری) : طاغرده \*\* ، طاغرک یاننده \*\*. .  
 طاغرک یاینه \* . ۲ قاپون : قاپونک یاینه \* ، قاپینک یاننده \*\* : قاپی  
 ایله ؛ قاپی ایچون . ۳ بنم ایچون ، اونک ایچون ؛ سنک کبی ، اونلر کبی ،  
 بنم ایله = بنمله ، اونک ایله = اونکله . ۴ سیواسه قدر (سیواس قدر  
 اوزاق) . لوندره قدر (لوندره قدر اوزاق) ، بوکونه قدر . ۵ [اوراده] بزدن  
 ماعدا (بزدن باشقه) کیسه یوقدر \*\* . ۶ کیسه کده نوار \*\* ؟ — اون  
 یاره دن ماعدا کیسه مده برشی یوقدر \*\* . ۷ یاریندن صوکه ساعت اون  
 بر بوچوقده کل . ۸ مرقوم بابامدن اون کون اول کیتدی . ۹ آراکیزده  
 (ایچیشکیزده) بر خیرسیز واردر \*\* . ۱۰ آرامیزه کل \* . (ایچیمیزه کل \*).

## درس ۱۵ Lesson 15.

### The Substantive Verb. (Continued.)

#### ۳۰ تعلیم Exercise 30. p. 113 ص ۱۱۳

1. Which is the merrier (merry), Leon or his brother Hassan? — Leon is merrier than Hassan his brother, but Hassan is a very sober and serious boy. 2. All that we have is four piastres, we have not one para more. 3. Though the lion is the strongest animal in the land, yet he is very cruel (*zalim*). 4. Although our horse is younger than your white horse, yet he is not stronger than he. 5. Which language is the easier, Turkish or English? — Turkish is as easy as English, it is not harder than it; but they say that Russian is harder. 6. If you have not any paper, buy some from me. — Thank you; though I have not any paper, yet I will not buy from anyone. 7. «If you have money, everybody is your friend, if you have not money, everybody is your enemy.» 8. If a friend's friend is a friend, then one's friend's enemy is an enemy; the friend of

the enemy is an enemy and the enemy of the enemy is a friend.  
9. Have you the books? — Though we have not the books, yet we have the pens.

### ترجمه ۳۱ Translation 31.

۱ المار طاتلی در؛ آرمودلر دها طاتلی در؛ اوزوملر الٹ طاتلی در.  
۲ سیزک خدمتچی قیز غیرتلی ایسه ده، بزم قونشو<sup>۱</sup> قادین اوندن چالیشقان  
ایمش. ۳ صادق افندی زنکین بر آدم ایسه ده ایی بر اسمی یوق ایمش  
(یوغیمش). ۴ نوریه خانیم شهرده بولونان<sup>۲</sup> الٹ کوزل قیز در، لکن  
خسته در. ۵ الٹ قوتلی آدمک قوتی فیلک قوتندن (فیلک کیندن)  
پک آز در. ۶ بن سنک قدر اوزون ایسه مده، برادرم آرسلان سنک  
قدر اوزون دکلدر. ۷ سیزک میوه گز بزمکی قدر تازه میدر؟ — اوت  
افندم سیزگکی قدر تازه ایسه ده پک آز در. ۸ بیچاغک بنمکی قدر  
اوزون ایسه ده بنمکی قدر کسکین دکلدر.

## ۱۶ درس Lesson 16.

### The Infinitive of Verbs. مصدر

#### Reading Exercise. (۱) تعلیم قرائت

#### The Story of the Cat and the Camel.

One day the Camel, while going with a heavy burden on his back, met the Cat. The Cat arching his back said to the Camel:

The Cat: — Good luck (prosperous journey) Brother Camel! whither away like this?

The Camel: — Thank you (I commit you to the charge of God)! But how (who says that) can I be your brother; where are you (so low)?, where am I (so high)?

<sup>1</sup> Correct the text as my neighbour woman.

<sup>2</sup> *boulounan* found, dwelling.

The Cat: — There is no doubt about it, of course I am your brother. Look here! Have I not a hunchback as big and as large as yours?

The Camel: — Perhaps! But I wonder if it is as strong as mine?

The Cat: — Bah! What a silly thing to say! I wonder if you refer to that little thing on your back, the size of a fist.

The Camel: — But look well, is not this burden too big for you?

The Cat: — Don't talk nonsense! Give it to me, lazy fellow!

The Camel: — Very well, come a little nearer, hoop po loo! said the Camel and loaded<sup>1</sup> the burden on the back of the Cat.

The Cat: — O dear! O dear! O dear! How heavy it is, it is all up with me; alas, alas, alas!

The Camel: — See (behold)! you have got your punishment; go and learn to speak big words.

The Moral: — Eat big mouthfuls, don't speak big words.

## درس ۱۷ Lesson 17.

### Primitive and Derivative Verbs.

مصدر *masdar* Infinitive. فعل *feel, fiyl* Verb.

متعدی *mûtéad'di* Transitive. لازم *lazim* Intransitive.

تصییری *mûtéaddi'yi tasyiri* Causal or Causative Verb.

مجهول *méjhoul* Passive. مطاوع *mûtavi* Reflexive.

مشارکت *mûsharékét* Reciprocal. حدث *hadés* Action.

مجرد *mûjérréd* Simple. مزیدفیه *mézeedúnfihi* Derivative.

حروف زائدہ *houroufou zayidé, zayid harflar* Servile letters.

بنا *bina* Voice (of the verb). باب وزن *bab, vézn* Measure.

اصلیہ *maddé, maddéyi asliyé* The root.

اقتداری *feeli iqtidari* Potential verb.

تعمیل *feeli tajil* Accelerative verb.

<sup>1</sup> loaded for leaded in the text (No. 21 in the Notes).

## ۳۲ تعلیم Exercise 32.

۱ باب Measure 1.

Oqoutmaq (Transitive and Causal).

۱۲۱ ص p. 121.

Prim. Infinitive مجرد مصدر	Voice بنا	Root مادہ	Derivative Infinitive زید فیہ مصدر	Voice بنا	Meaning معنا Mana
To sit اوطورمق	Int.	اوطور	اوطورمق	Tr.	To make to sit, set, seat.
To look باقمق	»	باق	باقمق	»	To make to look.
To wash یقامق	Tr.	یقا	یقامق	Caus.	To cause to wash.
To speak سویلمک	»	سویله	سویلمک	»	To cause to speak.
To carpet دوشمک	»	دوشه	دوشمک	»	To cause to be carpeted.
To call چاغیرمق	»	چاغیر	چاغیرمق	»	To cause to call.
To begin باشلامق	»	باشلا	باشلامق	»	To cause to begin.
To dig قازمق	»	قازی	قازمق	»	To cause to dig.
To seek آرامق	»	آرا	آرامق	»	To cause to seek.
To sharpen یلممک	»	یلمه	یلممک	»	To cause to sharpen.

يوكلمك To load	Tr.	يوكله	يوكلمك	yaŋkletmek	Caus.	To cause to load.
دينگلمك To listen	»	دينگله	دينگلمك	dinletmek	»	To cause to listen.

آقماق To flow	Int.	آق	آقماق	aŋtmaq	Tr.	To make to flow.
صيچراماق To jump	»	صيچرا	صيچراماق	siçratmaq	»	To let jump.
اريمك To be melted	»	ارى	اريمك	érimék	»	To let melt, fuse.
اوشرمك To feel cold	Tr.	اوشو	اوشونك	úshátmek	»	To catch cold.
صوغومق To become cool	»	صوغو	صوغومق	sovoutmaq	»	To make cool.
توقومق To have a smell	»	توق	توقومق	qoqoutmaq	»	To make smell.
اويومق To sleep	»	اويو	اويومق	ouyoutmaq	»	To make sleep.
ياشامق To live	»	ياشا	ياشامق	yashatmaq	»	To make live.
آغلامق To weep	»	آغلا	آغلامق	aghlatmaq	»	To make weep.

Note: 1. The radical ending  $\text{ت}$  is changed into  $\text{د}$  when followed by a vowel; as: *Oqout-maq, oqou-doulmaq, oqou-dour, oqou-dajag, oqou-dayim, oqout-dou.*

2.  $t$  = transitive,  $i$  = intransitive,  $p$  = passive,  $c$  = causal,  $r$  = reciprocal,  $rp$  = reflexive or passive,

## تعلیم ۳۳ Exercise 33.

Yazdırmaq یازدیرمق (Transitive and Causal).

۲ باب Measure 2.

۱۲۲ ص p. 122.

Prim. Infinitive	Derivative Infinitive	Meaning
<i>i.</i> اولمک <i>t.</i>	اولدورمک <i>t.</i>	<i>öldürmek</i> <sup>1</sup> To put to death, to kill.
اویانمق <i>i.</i>	اویاندیرمق <i>t.</i>	<i>uyandırmaq</i> To awaken.
آچمق <i>t.</i>	آچدیرمق <i>c.</i>	<i>açdırmaq</i> To cause to open.
یازمق <i>t.</i>	یازدیرمق <i>c.</i>	<i>yazdırmaq</i> To cause to write.
کزمک <i>i.</i>	کزدیرمک <i>t.</i>	<i>gəzdirmək</i> To let walk about.
کولمک <i>i.</i>	کولدورمک <i>t.</i>	<i>güldürmek</i> <sup>1</sup> To let laugh.
اوصانمق <i>i.</i>	اوصاندیرمق <i>t.</i>	<i>osandırmaq</i> To make tired of.
اوتانمق <i>i.</i>	اوتاندیرمق <i>t.</i>	<i>outandırmaq</i> To make feel ashamed.
اینمک <i>i.</i>	ایندیرمک <i>t.</i>	<i>éndirmək</i> To take down.
یینمک <i>i.</i>	بندیرمک <i>t.</i>	<i>bindirmək</i> To make ride.
اولنمک <i>i.</i>	اولندیرمک <i>t.</i>	<i>évləndirmək</i> To make marry.
چالشمق <i>i.</i>	چالشدیرمق <i>t.</i>	<i>çalışdırmaq</i> To make work.
بولمق <i>t.</i>	بولدیرمق <i>c.</i>	<i>bouldourmaq</i> <sup>1</sup> To cause to find.
یلمک <i>t.</i>	یلدیرمک <i>c.</i>	<i>bildirmək</i> To cause to know.
آلمق <i>t.</i>	آلدیرمق <i>c.</i>	<i>aldırmaq</i> To cause to take.
ویرمک <i>t.</i>	ویردیرمک <i>c.</i>	<i>vérdirmək</i> To cause to give.
سومک <i>t.</i>	سودیرمک <i>c.</i>	<i>sévdirmək</i> To cause to love.
کسمک <i>t.</i>	کسدیرمک <i>c.</i>	<i>késdirmək</i> To cause to cut.

<sup>1</sup> If *ésré* or *ی* as a grammatical ending follows an *ôtré* sound (*ou, û, êd*), then instead of reading it *-i-*, *-î-* it is read as *ou, û*. See page 13 of the Key.

## تعليم ٣٤ Exercise 34.

*Ichîrmék* ايجيرمك (Transitive and Causal).

باب ٣ Measure 3.

p. 123. ص ١٢٣

Prim. Infinitive	Derivative Infinitive	Meaning
طوغمق. <i>i.</i>	طوغورمق. <i>t.</i>	<i>doghourmaq</i> To give birth.
پيشمك. <i>i.</i>	پيشيرمك. <i>t.</i>	<i>pishîrmék</i> To cook.
ايچمك. <i>t.</i>	ايچيرمك. <i>c.</i>	<i>ichîrmék</i> To give to drink.
اوچمق. <i>i.</i>	اوچورمق. <i>t.</i>	<i>ouchourmaq</i> To let fly.
ياتقى. <i>i.</i>	ياتيرمق. <i>t.</i>	<i>yatîрмаq</i> To lay down.
آرتقى. <i>i.</i>	آرتيرمق. <i>t.</i>	<i>artîрмаq</i> To make to increase.
باتقى. <i>i.</i>	باتيرمق. <i>t.</i>	<i>batîрмаq</i> To make to sink.
چيقمق. <i>i.</i>	چيقارمق. <i>t.</i>	<i>chiqarmaq</i> To raise.
دوشمك. <i>i.</i>	دوشورمك. <i>t.</i>	<i>dûshûrmék</i> To make to fall.
شاشمق. <i>i.</i>	شاشيرمق. <i>t.</i>	<i>shashîрмаq</i> To be confused.
يتمك. <i>i.</i>	يتيرمك. <i>t.</i>	<i>bitîrmék</i> To finish.
طاشمق. <i>i.</i>	طاشيرمق. <i>t.</i>	<i>tashîрмаq</i> To make to run over
دويمق. <i>i.</i>	دويورمق. <i>t.</i>	<i>douyourmaq</i> To make to hear.
طويمق. <i>i.</i>	طويومق. <i>t.</i>	<i>doyourmaq</i> To make to satisfy.
قچمق. <i>i.</i>	قچيرمق. <i>t.</i>	<i>qachîрмаq</i> To make to run away.
كچمك. <i>i.</i>	كچيرمك. <i>t.</i>	<i>géchîrmék</i> To make to pass.
يتمك. <i>i.</i>	يتيرمك. <i>t.</i>	<i>yitîrmék</i> To lose.

## تعلیم ۳۵ Exercise 35.

## Taranmaq طارائق (Reflexive, Passive).

باب ۴ Meas. 4.

ص ۱۲۶ p. 124.

Prim. Infinitive	Derivative Infinitive		Meaning
t. طارائق	rp. طارائق	<i>taranmaq</i>	To comb oneself, to be combed.
t. اورتئك	rp. اورتوئك	<i>êortûnmék</i>	To cover oneself, to be covered.
t. اوقومق	rp. اوقونق	<i>oqounmaq</i>	To be read.
t. بولق	rp. بولونق	<i>boulounmaq</i>	To be found.
t. چالق	rp. چالئق	<i>chalînmaq</i>	To be stolen.
t. دوكمك	rp. دوكولك	<i>dêokûlmék</i>	To be spilt.
t. دوكمك	rp. دوكولك	<i>dêoyûlmék</i>	To be beaten, pounded.
t. صويئق	rp. صويولق	<i>soyoulmaq</i>	To undress oneself, to be stripped.
t. قيلق	rp. قيلئق	<i>qîlînmaq</i>	To be performed.
t. طيقامق	rp. طيقانق	<i>tîqanmaq</i>	To be stopped.
i. كزئك	rp. كزئئك	<i>gézînmék</i>	To take a walk.
t. ييقامق	rp. ييقانق	<i>yîyqanmaq</i>	To wash oneself, to be washed.
i. باقمق	rp. باقئق	<i>baqînmaq</i>	To look about.
t. سومك	rp. سويئك	<i>sévînmék</i>	To rejoice.
t. دايمق	rp. دايمانق	<i>dayanmaq</i>	To lean against.
t. سويلئك	rp. سويئئك	<i>sêoylénmék</i>	To be spoken.



### تعليم ٣٦ Exercise 36.

#### 5. *Yazîlmaq* يازيلمق (Passive).

٥ باب Meas. 5.

p. 125. ص ١٢٥

١ يازيلمق *yazîlmaq*, كسيلمك *késilmék*, ويريلمك *vérilmék*,  
 كيديلمك *kidilmék*, ٢ وورولمق *vouroulmaq*, قيريلمق *qîrilmék*, ٣  
 گيديلمك *gidilmék*, آچيلمق *achilmék*, ٤ ايچيلمك *ichilmék*, چاغريلمق  
*chaghîrilmék*, باقيلمق *baqilmék*, ٥ بينيلمك *binilmék*, اوطورولمق  
*otouroulmaq*, ٦ ديكيلمك *dikilmék*, كورولمق *gêorilmék*, بوورولمق  
*bouyroulmaq*.

### تعليم ٣٧ Exercise 37.

#### 6. *Gêorûshmék* كوروشمك (Reciprocal).

٦ باب Meas. 6.

p. 125. ص ١٢٥

١ كوروشمك *gêorûshmék*, ووروشمق *vouroushmaq*, آغلاشمق  
*aghlashmaq*, ٢ كولوشمك *gûlûshmék*, دورتوشمك *dûrtûshmék*,  
 اويناشمق *oynashmaq*, ٣ سويشمك *sévishmék*, بولوشمق  
*bouloushmaq*, ٤ بوزوشمق *bozoushmaq*.

### تعليم قرائت Reading Exercise.

#### The Divisions of Turkey. ممالك محروسه شاهانهك تقسيمارى

The Imperial Protected Countries (*i. e.* Turkey) are divided into provinces (*vilayét*), the provinces into counties (*liva, sanjaq*), the counties into districts (*qaza*) and the districts into sub-districts (*nahiyé*) and the sub-districts into villages (*qaryé, kêdy*).

The person who is responsible for the province is the Governor General (*vali*), one who is responsible for the county is the Governor (*mûtésarrif*), one who is responsible for the districts is the Lieutenant Governor (*qaymaqam*), one who is responsible for the sub-district is the Mûdir and those who are responsible for the villages are the bailiff courts and bailiff (*ikhtiyar méjlisi, moukhtar*).

Turkey is divided into 29 provinces, 6 of which are in Europe, 21 in Asia, 1 in Africa and one too is in the Mediterranean.

## Lesson 18. درس ۱۸

## Compound Verbs.

Formed by using Nouns with Auxiliary Verbs.

## Exercise 38. تعلیم ۳۸

To grant.	کرم بویورمق	کرم قيلمق	کرم ايله مک	کرم ایتمک
To request.	» رجا	» رجا	» رجا	» رجا
To invent.	» ایجاد	» ایجاد	» —	» ایجاد
To visit.	» تشریف	» تشریف	» تشریف	» تشریف
To make glad.	» شاذ	» شاذ	» شاذ	» شاذ
To change.	» تبدیل	» تبدیل	» تبدیل	» تبدیل
To depart.	» عزیت	» عزیت	» عزیت	» عزیت
To return.	» عودت	» عودت	» عودت	» عودت
To teach.	تعلیم ایتدیرمک	» تعلیم	» تعلیم	» تعلیم
To translate.	» ترجمه	» ترجمه	» ترجمه	» ترجمه
To appear.			» ظهور	» ظهور
To build.	»	بنا اولونمق	» بنا	» بنا
To preach.	»	»	» وعظ	» وعظ
To make blind.	»	»	» کور	» کور
To keep etc.	حفظ ایتدیرمک	حفظ اولونمق	حفظ ايله مک	حفظ ایتمک
To endeavour etc.	» غیرت	» غیرت	» غیرت	» غیرت
To make a present etc.	» هدیه	» هدیه	» هدیه	» هدیه

## Verbs derived from Nouns and Adjectives.

Meanings.	Causal.	Intr., Passive.	Transitive.	Noun, Adj.
To hunt etc.	آولاتمق	آولانمق	آولامق	آو
To seal . . .	مهرلتمک	مهرلنمک	مهرلهمک	مهر
To prepare . . .	حاضراتمق	حاضرانمق	حاضرامق	حاضر

Meanings.	Causal.	Intr., Passive.	Trans- itive.	Noun, Adj.
To fold . . .	قاتلاقمق	قاتلاقمق	قاتلامق	قات
To cut into pieces	پاره لتمك	پاره لتمك	پاره له مك	پاره
To gather	پارچه لاتمق	پارچه لانمق	پارچه لامق	پارچه
To pass the winter	طوپلاقمق	طوپلانمق	طوپلامق	طوپ
To pass the autumn	قیشلاقمق	قیشلانمق	قیشلامق	قیش
To stone . . .	كوزلتمك	كوزلانمق	كوزله مك	كوز
To grease	طاشلاقمق	طاشلانمق	طاشلامق	طاش
To bind	ياغلاقمق	ياغلانمق	ياغلامق	ياغ
To salt	باغلاقمق	باغلانمق	باغلامق	باغ
To cover with paper	طوزلاقمق	طوزلانمق	طوزلامق	طوز
To stamp	كاغدلاقمق	كاغدلانمق	كاغدلامق	كاغد
To be worn	پوللاقمق	پوللانمق	پوللامق	پول
To become dry	اسكيتمك	اسكينمك	اسكلامق	اسكى
To abandon	قوروقمق	قوروقمق	قوروقمق	قورو
To resemble	بوشلاقمق	بوشلانمق	بوشلامق	بوش
To be sour	بگزمك	بگزمك	بگزمك	بگز
To grow young	اكشيتمك	اكشيلنمك	اكشيلمك	اكش
To divide . . .	كنجلاقمق	كنجلامق	كنجلامق	كنج
To hug	پايلاقمق	پايلاقمق	پايلاقمق	پاي
To touch . . .	قوجا قلاقمق	قوجا قلاقمق	قوجا قلامق	قوجاق
To be harder	التمك	التمك	التمك	ال
To grow larger	كوجلاقمق	كوجلانمق	كوجلامق	كوج
To grow smaller	اير ياتمك	اير ياتمك	اير ياتمك	ايرى
To grow red	كوچولتمك	كوچولتمك	كوچولتمك	كوچوك
To become green	قيز يلاقمق	قيز يلانمق	قيز يلامق	قيزيل
	يشيلنمك	يشرتمك	يشرتمك	يشيل

## Potential and Accelerative Verbs.

## تعلیم ۴۰ Exercise 40.

Infinitive.	Potential verb.	Negative form.	Accelerative verb.	Meanings.
کلمک	کله یلمک	کله مه مک	کلی ویرمک	To come ...
کورمک	کوره یلمک	کوره مه مک	کوری ویرمک	To see ...
قیرمق	قیره یلمک	قیره مامق	قیری ویرمک	To break ...
وورمق	ووره یلمک	ووره مامق	ووری ویرمک	To strike.
آچمق	آچه یلمک	آچه مامق	آچی ویرمک	To open.
ایچمک	ایچه یلمک	ایچه مه مک	ایچی ویرمک	To drink.
دوکمک	دوکه یلمک	دوکه مه مک	دوکی ویرمک	To pour.
دوکمک	دوکه یلمک	دوکه مه مک	دوکی ویرمک	To beat.
کسدریمک	کسدره یلمک	کسدره مه مک	کسدری ویرمک	To let cut.
کوسترمک	کوستره یلمک	کوستره مه مک	کوستری ویرمک	To show.
اورتونمک	اورتونه یلمک	اورتونه مه مک	اورتونی ویرمک	To cover oneself.
کچیرمک	کچیره یلمک	کچیره مه مک	کچیری ویرمک	To let pass.
سویلمک	سویله ده یلمک	سویله ده مه مک	سویله دی ویرمک	To let speak.
وعظ ایتمک	وعظ ایده یلمک	وعظ ایده مه مک	وعظ ایدی ویرمک	To preach.
ترجمه ایتمک	ترجمه ایده یلمک	ترجمه ایده مه مک	ترجمه ایدی ویرمک	To translate.
هدیه اولونمق	هدیه اولونه »	هدیه اولونه مامق	هدیه اولونی ویرمک	To be presented.
آلامق		آلاماق	آلامی ویرمک	Not to take.
باشلامق	باشلامه یلمک	باشلامه مامق	باشلامدی ویرمک	To make to begin.
مهرلتدیرمک	مهرله دیره یلمک	مهرلتدیره مه مک	مهرلدی ویرمک	To make to seal.
باشلامق	باشلامه یلمک	باشلامه مامق	باشلامی ویرمک	To begin.
باشلاماق		باشلامه مامق		Not to begin.
باشلانمق	باشلانه یلمک	باشلانه مامق	باشلانی ویرمک	To be begun.

## تعليم قرائت Reading Exercise. (٣)

### ولايتلر Vilayétler. The Provinces

The Provinces of Turkey found in the European portion [of the world] are these: Adrianople, Thessalonica, Qosova, Janina, Scutary [and] Manastir (*Monastir*).

The provinces found in the Asiatic portion [of the world] are: Hijaz (حجاز), Yémén, Bassra, Baghdad, Mousoul, *Haléb* (Aleppo), Syria, Beyrout, *Khûdavéndigâr* (Broussa), *Qonya* (Iconium), *Anqaré* (Galatia), Aydin, Adana (*Cilicia*), Qastémouni, Sivas, Diyarbékir (*Tigranocerta*), Bitlis, Erzroom (*Garin*), Harpout (*Mamourétül Aziz*), Van, Trabizond.

In the African portion [of the world]: Tripoli.

In the Mediterranean Sea: the Archipelago.

The capitals of these [provinces] are: that of the Hijaz Jiddé, that of Syria Damascus (*Sham*), that of *Khûdavéndigâr* Broussa, that of Aydin Smyrna, that of *Mamourétül Aziz* Harpoot, and the capitals of the remainder are the cities which are synonymous with the names of the provinces.

## درس ١٩ Lesson 19.

### The Three Formations of the Infinitives.

#### تعليم ٤١ Exercise 41.

1. My [object in] entering school is to learn only reading and writing. 2. My [object in] cutting this pen is for your good writing (I cut this pen that you may write well). 3. Why are you waiting the coming of your brother from the school? it still wants an hour before his returning (coming) from the school. 4. Our object in waiting for you here to-day is only to converse (*gêorûshmék*) with you. 5. My dear child, while I am not here [in my absence] I wish you to work only at your lessons. 6. What is your object in making me do this work? — My object is to make you earn money. — Well “earn, earn and give to the cauldron.” (A proverb to show that all the efforts of the human race are for the sustenance of life.) 7. Do not go to school before eating your food. Do not eat much, eat little. “To eat without working is not right at all.” (Idlers must not eat). 8. What do you do in the evenings? — I do read a book, my mother sews, my father smokes, and

my little<sup>1</sup> sister [too] is playing. 9. Today is the birthday of our sovereign, there is a great illumination in our city to-night.

### تعلیم ۴۲ Exercise 42.

۱ ویرمک آلقدن ای در. ۲ هر یوقوشک<sup>۱</sup> بر اینیسی<sup>۲</sup> وار (*énish*)  
 descent, *yoqoush* ascent) و هر کیدیشک بر کلیشی وار یاخود  
 هر کیتمه ناک بر کلمه سی وار. ۳ بنم پدر افندی یه بر مکتوب یازمغه نیتم  
 یوقدر؛ سنک وار می؟ ۴ ”اشکه بینمک بر عیب در اینمک<sup>۳</sup> ایکی  
 عیب<sup>۴</sup> (یاخود اشکه بینمه سی بر عیب اینمه سی ایکی عیب).  
 ۵ ”آغالتق ویرمه ایله در یکیتلک<sup>۵</sup> وورمه ایله.“ ۶ روزگار پک  
 شدتلی<sup>۶</sup> اسمکده (در). ۷ هانکیسی ای در؟ توتون ایچمک می  
 یوخسه قهوه ایچمک می؟ — هیچ بریسی ده صحتته<sup>۷</sup> فائده لی دکلدر.  
 ۸ او شکرله لر<sup>۸</sup> ای میدرلر؟ — اوت افندم. ۹ بو دوندورمه سوددن  
 بوزدن و لیموندن یاپیلمه در. ۱۰ بو قدح آلمانه ده یاپه (یاپیلمه) در.  
 ۱۱ مکتوبلری مهرله و پوسته خانه یه کوندر. اوناری مهرله مه یی اونومه  
 مهرله و باغلا. ۱۲ بو چوجوقلر نیچون آغلا یورلر؟ — سبنی بیلمه یوریم  
 (یاخود بیلمه مکده می؛ بیلیم ۳۲۸، ۳۲۱ §§). ۱۳ بنی آله دن (آلازدن)  
 خواجه ایله کوروشمکه کیتمه. ۱۴ کندی درسنی حاضر لامغه  
 باشلامق. ۱۵ کونار قیصالغه باشلادی (قیصالمقده در § ۳۴۴).

1. From an obsolete infinitive verb *yoqoumaq* to go up, to ascend: the third derivation *yoqoush* ascent. 2. *énmék* to come down, to descend. 3. *énish* descent. 4. a. *ayîb* shame. 5. *yigit*, *yiyit* a brave young man: *yigitlik* bravery (§ 163). 6. a. t. *shiddétli* severe, hard. 7. a. *sîhhat*, *sîhhét* health. 8. شکرله for سکرله in the text, p. 139, line 18.

<sup>1</sup> Correct کوجوک of the text into کوچوک.

## درس ۲۰ Lesson 20.

### The Finite Verb فعل *Feel.*

Tenses indicating the Present time of Turkish verbs:  
مضارع *mûzari* the Aorist. حال *hal* the Habitual present.

Tenses indicating the Past time of the Turkish verbs:  
ماضی شهودی *maziyi shouhudi* The Categorical Preterite.

ماضی نقلی *maziyi naqli* The Dubitative Past.

Tenses indicating the Future time of the Turkish verbs:  
مستقبل *mûstaqbél* Future. التزامی *iltizami* Optative.

وجوبی *vûjoubi* Necessitative. فرضیه *farziyè* Suppositive.

امر *émr* Imperative. نهی *nèhi* Negative Imperative.

**Note:** In the formation of the first person pl. of the tenses Present, Aorist, Dubitative, Future and Necessitative grammatically *-iz* is added to the third person singular (p. 143, § 309); as: *séviyorouız, yazıyorouız; séveriz, yazarız; sévmishiz, yazmışhız; sévéjéyiz, yazajaghız; sévméliyiz, yazmalımız.* But the common people in conformity with the first person pl. of Past pronounce this *-iz, -iz* as *-ik, ikh: séviyoroukh, yazıyoroukh; sévérik, yazarikh; sévmishik, yazmışhikh; sévéjéyik, yazajaghikh = yazajayikh; sévméliyik, yazmalıyikh.*

### تعلیم ۴۳ Exercise 43.

1. Tell your father to (let him) come to-day to our house. 2. Let the children go to school. 3. Try to learn your lessons well, do not remain idle (empty). 4. Now then, gentlemen, let us mount [on] the horses and go to have a ride (walk). 5. His not coming is better than his coming, send a man that he may not come. 6. Go and ask, (let us see) what o'clock it is? Is it time to go to church or not? If it is churchtime let all the students go to church. 7. Come along brothers, let us walk a little faster. 8. Change this méjidiyé, it is not good. 9. Sell a pound of grapes for 30 paras, do not sell for more than that.

### ترجمه ۴۴ Translation 44.

۱ نزهه کیتمکده سیکیز؟ — دوقتوره (حکیمه) کیتمکده ایم  
— نیچون دوقتوره کیتمکده سیکیز؟ — ایصیتمه طوتقمده ایم (یاخود

ایصیتهم وار) ' کندیی حکیمه کوسترمه کیتمکدهیم (کیتمه دهیم).  
 ۲ بو باصمه نڭ فیاتی نه در؟ — آرشینی درت غروشه در. ۳ یاغفور  
 یاغمقده در، هایده اوه کیده لم و بو کونکی غزته لری او قوبالم. ۴ او  
 صیغیرلرڭ اتی صاغلغه فاندلی دکل (صحتّه نافع دکادر) ' هیچ بر  
 کیمسه اوندن یه مه سین. ۵ چوجوقلر نه یاغمقده درلر؟ — کتابلرینی  
 او قومقده درلر. ۶ کرم ایت خدمتجی قیزی چاغیر. ۷ بشکا بر آز قاوورمه  
 و بر پارچه قیزارتمه کتیر. ۸ سفره نڭ اوزه رنده بر بیچاق وار.

Note. *Sihhata nafi déyil dir*: a. *sihhat*, t. *saghlıq* health.  
 a. *nafi*, *faydéli* usefúl.

### تعلیم قرائت Reading Exercise. (۶)

#### *Dinlér vé Méz'héblér*

#### Religions and Denominations.

The religions existing in the Protected Countries of His Majesty (*i. e.* in Turkey) are three: Islamism, Christianity and Judaism. The Moslems are divided into four denominations: Hanéfis, Hanbalis, Shafiyis and Malikis. The majority of Moslems are of the Hanéfi sect; the Turks, and some of the Kurds are Hanefis. The Persians, the Red-heads (*Qizil-bashes*), and some of the Kurds are Shafiyis. Some Arabian tribes are Hanbalis, others Malikis. In every village and city there are mosques and imams.

The Christians in Turkey also are divided into four great sects: Protestants, Catholics, Armenians and Greeks. In every Christian village and city there are churches (and) priests and preachers.

The Jews are very few: they are found only in Constantinople and in some cities of Turkey.

Note: There are two great sects of Islamism: the *Súnnis* (orthodox سنی) and the *Shi'as* (sectary شیعه). The *Súnnis* or Orthodox Moslems are divided into four sects, as has been mentioned. The *Shi'as* (or *Shi'ites*) introduced the practice of giving the Quran an allegorical interpretation. In their religious ideas the faith of the ancient Persians, Dualism, Gnosticism and Manichaeism are still to be traced. With some exceptions the Moslems in Persia, and the *Kizil-Bash* population in Turkey, are *Shi'as*. They do not acknowledge the three first direct Caliphs — Abû Békir, Eomé



(Omar) and Osman — as legitimate successors of Muhammed, and only acknowledge the twelve Imams. These Imams are: 1. *Ali*, the fourth caliph, who was murdered and buried at Més-héd Ali, otherwise called Néjéf, near Baghdad; 2. *Hassan*, poisoned and buried at Médina; 3. *Housséyin*, murdered and buried at Kérbéla, near Baghdad; 4. *Ali* (Zéynél Abidin); 5. *Méhéméd* (él Baqîr); 6. *Ja'fêr* (és Sadiq), poisoned and buried at Médina; 7. *Mûsa* (él Kîâzim), poisoned and buried at Kîâzimin, near Baghdad; 8. *Ali* (ér Riza), buried at Més-héd Ali in Khorasan; 9. *Méhéméd* (él Jévad), buried at Kîâzimin; 10. *Ali* (én Naqi), buried at Samara, near Baghdad; 11. *Hassan* (él Askéri), buried at Kîâzimin; 12. and *Méhéméd* (él Méhdi), who disappeared in his house at Samara, and is to reappear with Christ at the end of the world as final judge. In this sense there can be no more Imams. All these 11 Imams are descendants of Ali, the first Imam and son-in-law of Muhammed.

## درس ۲۱ Lesson 21.

### The Present Tense *Zémanî Hal*.

حال زمان <i>Zémanî Hal</i>	The Present Tense.
حال اخباریه <i>Halî Ikhbariyé</i>	Indicative Present.
حال اقتداری <i>Halî Iqtidari</i>	Potential »
حال منفی <i>Halî Ménfi</i>	The Negative »
حال استفهامی <i>Halî Istifhamî</i>	Interrogative »
حال حکایه <i>Halî Hikâyé</i>	Assertive »
حال روایت <i>Halî Rivayét</i>	Narrative »
حال شرطی <i>Halî Sharti</i>	Conditional »

### تعلیم ۴۵ Exercise 45. ص ۱۵۰ p. 150.

1. Mr. Ahmed where are you coming from? — I am coming from school, Sir, [but] where are you coming from? — I am coming from taking a walk among the vineyards. 2. Little children! what are you doing there? — We are learning our lesson, sir, we are not sitting idle (empty, in vain § 456). — If you are working at your lessons, bravo for you! 3. Whom you are looking for? — I am looking for the waiter to send him to the market. 4. What were you doing yesterday at four o'clock? — We were doing nothing, we were hungry, we were eating. 5. It is raining very hard now: if you cannot come now, come in a little while, my work is not pressing. 6. Were you calling me? — Yes, I was calling you; come quickly and

take this letter to the post-office. 7. Where is the clerk? — He is in the office, he is working [there]. 8. Have you any news from home<sup>1</sup>, how are those places this year? (what do you hear?) — Yes, sir, I get a letter every week from my father; (he says) the weather is very irregular; (he says) every day the weather is getting bad (spoiling)<sup>2</sup>; (he says) every day it either rains or snows.

Translation 46. ۱۵۱ ص p. 151. ترجمه ۴۶

۱ بن اھاک یتھ یوریم و صو ایچیوریم، سن نه یایمورسین؟ — بن ده قونیه یتھ کیتمکه حاضر لانیوریم. ۲ سن درسکی او قویور ایسه گده، آرقه داشلرک چالیشمایورلر، تنبل درلر. ۳ خیر افندم! نیچون بویله سویله- یورسیکیز؟ نه قدر چوق چالیشیورلر! لکن درساری چوق زور در، دها ابی یاپه مایورلر. ۴ یارین اونلر بزم اوه کللیورلر می؟ اگر کللیورلر ایسه سویله شمسیه می برابر کتیر سینلر. ۵ او صوسز ایدی، سن ایسه آج سین. — خیر افندم، بنم قارینم طوقدر. ۶ بن ازمیره کیتمک ایسته یوریم. سز ده اول شهری کورمک ایسته یورمسیکیز؟ ۷ بنم ایچون بر مجیدیه بوزه بیلیمسیکیز؟ — بوزه مایورسه مده بگھا اون پاره ویره بیلیرسه گز (§ ۳۳۷) سیزه درت چیرک ویره بیلیریم. ۸ اھاک شیمدی چوق اوجوز در، اوقه سنی یکر می اوچ پاره یتھ ویریورلر.

(۵) Reading Exercise. تعلیم قرائت

### The Use of Animals.

Animals are very useful to us.

In the first place many of the animals supply our food: we eat the flesh of animals, such as cattle, calves, sheep, goats, lambs and kids; and of the birds such as the hen, goose<sup>3</sup> (*qaz*) and duck. The flesh of game and of fish is used to make some delicious dishes.

<sup>1</sup> *Mémlékét* country; home.

<sup>2</sup> بوزولمق *bozoulmaq* to get, become bad.

<sup>3</sup> Correct the *geese* of the text, in the Words No. 7.

From the milk of the animals such as the cow, goat, sheep and buffalo are made some delicious dishes: like coffee-with-milk, tea-with-milk, rice and milk and madzoun. Besides these butter and cheese are also made from milk. The milk of the she-ass too is much used by the [ancient Arabian and modern Turkish] physicians for the sick.

## درس ۲۲ Lesson 22.

### The Aorist مضارع *Mûzari*.

مضارع اخباریه	<i>Mûzari'yi Ikhbariyé</i>	Indicative Aorist.
مضارع اقتداری	<i>Mûzari'yi Iqtidari</i>	Potential »
مضارع منفی	<i>Mûzari'yi Ménfi</i>	Negative »
مضارع استفهامی	<i>Mûzari'yi Istifhami</i>	Interrogative »
مضارع حکایه	<i>Mûzari'yi Hikâiyé.</i>	Assertive »
مضارع روایت	<i>Mûzari'yi Rivayét</i>	Narrative »
مضارع شرطی	<i>Mûzari'yi Sharti</i>	Conditional »

### تعلیم ۴۷ Exercise 47. ص ۱۵۷ p. 157.

1. At what hour does the teacher come<sup>1</sup> to school? — Though he comes every day at 9 o'clock according the European time, yet I don't know whether (that) he will come to-day or not; because I hear that he has a guest in his house. 2. If your teacher comes at that time, please give this book to him; but if he does not come send it back again to me. — Very well, as soon as my teacher comes, I will give your book [to him]; but if he does not come I will send it [back] to you. 3. I know Turkish. I can both read and write, but I can't speak fast; you can both read fluently (like water) and speak well. 4. I have known you since you were three years old; you used to weep incessantly<sup>2</sup> and cry and scream. 5. What a pleasant season is spring (season)! every place smiles, the trees blossom (*chichéklénir*); the roses, hyacinths and other flowers bloom and spread pleasant odours everywhere. 6. The farmers plough and sow in spring and autumn; if they do not plough and sow, they cannot have (gain) anything (in their

<sup>1</sup> *Téshrif étmek*, to honour; to call on, to come.

<sup>2</sup> *Hich dourmaz idiñ*, you never ceased, stoned.

hands) in winter. 7. "Nobody gives any property to anyone without taking the money."

Translation 48. ۱۵۸ ص p. 158. ترجمه ۴۸

۱ بن ارمنیجه بیلیریم . سن آلمانجه بیلیرسین . او رومجه بیلیر  
می ؟ ۲ سن بورایه کلخردن بزی طانیاز ایدک . ۳ مالی کورمزدن یاره‌نی  
ویره‌م . اما اگر کورور بکه نیرسه‌م ، پاره‌نی ویریریم . — پک اعلا افندم !  
اونی سزه بکندییره بیلیرسه‌م ، امید ایدهرم که اول وقت پاره‌سنی  
ویریرسیکیز . ۴ ساعت قاجده یاتارسیکیز ؟ — ساعت آلاتورقه اون  
ایکیده یه مکی یریم ، و یازین ساعت اوچده یاتارسه‌مده قیشین ساعت  
برده یریم و ساعت بشده یاتاریم . بعض دفعه مسافرلم اولسه ساعت  
سکیزه قدر اوطورورم . ۵ بن اوپله یاپام . ارکن یریم (یم) ارکن  
یاتاریم ، صباحلین ارکن قالتاریم (§ ۴۶۶) . باشقه‌لر اوپورایکن  
(§ ۴۳۴) بن درسی اوپور یازاریم . بعض دفعه صباحک تازه هواسنده  
صیراده کزه‌ریم . ۶ پک اعلا اوغولوم ، چوق ایی ایدرسین . ۷ آته  
بینه‌بیلیرمیسین ؟ — اوت افندم بینه‌بیلیریم . فقط سن بینه‌مزسین .  
۸ بو چوجوغه نه دیرلر ؟ — بو چوجوغه نجیب دیرلر (بو چوجوغک اسمی  
نه در ؟ — بو چوجوغک اسمی نجیب در) .

Reading Exercise. (۶) تعلیم قرائت

### The Voices of Animals.

All the animals have their own peculiar sounds, and there are especial terms to denote those sounds; for instance:

The horse whinnies (neighs), the ass brays, the cow moos (lows), the lion roars, the bear growls, the wolf howls, the dog barks, the fox squeaks with a high voice, the sheep and goat bleat, the cat mews, the cock crows, the hen cackles, the chicken and little birds chirp (peep), the turkey gobbles, the parrot chatters, the pigeon coos, the nightingale warbles, the duck quacks.

## درس ۲۳ Lesson 23.

### The Past Tenses ماضیلر *Mazilér.*

ماضی شهودی <i>Maziyi Shouhoudi</i>	Categorical Preterite.
ماضی اخباریه <i>Maziyi Ikhbariyé</i>	Indicative Past.
ماضی اقتداری <i>Maziyi Iqtidari</i>	Potential »
حکایه ماضی شهودی <i>Hikāyeyi Maziyi Shouhoudi</i>	Assertive »
ماضی شهودی شرطی <i>Maziyi Shouhoudiyyi Sharti</i>	Conditional »
ماضی نقلی <i>Maziyi Naqli</i>	The Dubitative Past.
نقلی اخباریه <i>Naqliyi Ikhbariyé</i>	Indicative Dubitative.
نقلی اقتداری <i>Naqliyi Iqtidari</i>	Potential »
نقلی حکایه <i>Naqliyi Hikāyé</i>	Assertive »
نقلی روایت <i>Naqliyi Rivayét</i>	Narrative »
نقلی شرطی <i>Naqliyi Sharti</i>	Conditional »

### تعلیم ۴۹ Exercise 49. p. 164. ص ۱۶۴.

1. Néjib Effendi has started to-day for Constantinople.  
 2. I wonder when Shakir Efféndi set out, do you know? — I have heard that he went yesterday. 3. Yesterday you read your lesson very nicely. I heard about it and was very glad.  
 4. How thin<sup>1</sup> you have grown, what is the matter with you?<sup>2</sup> — I am sick, for two days I have been suffering from malaria.  
 5. What have you done, have you taken medicine? — No, I sent word to the doctor; the children have gone for him; they have looked and looked for him but could not find him; they have come back without him (*bosh*). 6. Who had swept this room? — What is the matter? — Whoever has swept it, has not swept it well at all. — Then let the maid come and sweep it over again. — Very well, sir. 7. [I hear that] my father has had a telegram from my mother; she is coming in two days. — Where had your mother been? — She had gone to Smyrna in May. 8. I have a cold<sup>3</sup>; the doctor told me to perspire<sup>4</sup>. I did my best to perspire<sup>4</sup> but I could not after all. 9. Eat, the more you eat the more appetite you have.

1. a. ضعیف *zayif* thin. ضعیفلنمک *zayiflénmék*. 2. *dérdin né?* what is your affliction, sickness? 3. a. نوازل *névazil*, pl. of *nézle* cold. 4. تر *tér* perspiration, sweat ترلنمک *térlémék* to perspire.

Translation 50. ۱۶۵ ص p. 165. ترجمه ۵۰

۱ باغچه ده نه دیکدی<sup>۱</sup>؟ — اوراده بعض لعلر، پاتاس و توماتس دیکدی. ۲ کیمک برادرنده ایکی کوچوک بیچاق وار؟ ۳ دون شهرده بر آدم وورولش دیورلر. ۴ بو هفته دکیمنده<sup>۲</sup> بریسی وورولش ایمش<sup>۳</sup>. ۵ واپور (یاخود گمی) نه وقت یوله چقیدی؟ — آیلک ایلک کوننده یوله چقیدی. ۶ صامسون پوسته سی بو صباح بورایه یتیدشدی. ۷ پدرمی کوردیکشزمی؟ خیر افندم، چارشیده اوگا بکله دیم ایسه ده کورمه دیم، برادرم یعقوب دون اونی کورمش. ۸ درسکی اوکرندیکجه ده سعادتی<sup>۴</sup> یاخود کیفلی اولورسین (درسکی نه قدر ایی اوکره یرسه ک او قدر زیاده سعادتی اولورسون). ۹ نصیحت ایتدیکجه<sup>۵</sup> خصلانیور (نه قدر نصیحت ویرسه ک<sup>۵</sup> اولقدر خصلانیور<sup>۶</sup>). ۱۰ برادرک شهردن کلیرسه، کرم ایت بگا بیلدیر.

1. *dikmek* to plant; *dikme* plant (§ 301).  
 2. *ourmaq* to strike, to kill. *ourmaq* or *ourmaq*.  
 3. *ourmaq* to strike, to kill.  
 4. a. *se'adet* prosperity, happiness; *sa'adeti*, *se'adeti* happy;  
*se'adetlou* is an official title (pp. 247, 260, 460).  
 5. *nasihat etmek*, *nasihat vermek* to advise. 6. a. *hirs*, *khirs*: *hirs-lanmaq*, *khirs-lanmaq*, *qizmaq* to be angry (§ 277).

## Lesson 24. درس ۲۴

### The Future Tense مستقبل *Mustaqbel*.

- Mustaqbeli Ikhbariyé* Indicative Future. مستقبل اخباریه  
*Mustaqbeli Hikāyē* Assertive » مستقبل حکایه  
*Mustaqbeli Rivayét* Narrative » مستقبل روایت  
*Mustaqbeli Shartiyé* Conditional » مستقبل شرطی

۵۱ **تعلیم** Exercise 51. ۱۶۸ ص p. 168.

1. To-morrow we are going among the vineyards. When we see the vineyards we shall be very much delighted. 2. To-morrow is New-Year's-Day, it is the first day of January of the year 1903; the preacher will give us each a gilt top New Testament and two pictures. 3. I am going home now: where are you going? 4. We wish to go somewhere this summer with the whole family<sup>1</sup>. — In what direction do you wish to go? 5. We intend to go to the icy and snowy mountains and the thick forests yonder; the houses are very sparse there. I think the major and the colonel too will go there with their whole families. 6. I hear that we cannot go to the forests, my father has given his word to go to another place. 7. If you can come to our house to-morrow, I will stay at home and wait for you. 8. Did you hear? Yesterday the White-Bridge fell; my brother came very near to fall into the water and be drowned. 9. Are you hungry or thirsty or sleepy?

1. *Familyajaq*: *-jaq*, *-jék* is a suffix giving the meaning of 'with the whole, the whole': *évjék* with the whole house. *kédyjék* the whole village. *obajaq* with the whole clan.

۵۲ **ترجمه** Translation 52. ۱۶۹ ص p. 169.

۱ یارین بزم ایله کوروشمکه کیم کله جک؟ (یارین اویمزه کیم تشریف ایده جکدر؟) — ظن ایده ریم قیزقارداشم (یاخود همشیره م) الیزا بزم زیارتیمزه کله جکدر. ۲ حضرت داود<sup>۱</sup> مزمورلرده "سن بگنا حیات طریقینی<sup>۲</sup> کوستره جکسین" دیو بویورمشدر (یاخود اظهار ایده جکسین<sup>۳</sup>). ۳ ماری خانیم چوجوقارینی سور (یاخود سودی) و اونلردن سویلیر. ۴ ایشیدیر ایشیتمز سگنا بیلدیره جکم. ۵ باغچه لر آراسینه کیتمه یه جکسین. رخصت<sup>۴</sup> ویرمه یه جکم (یاخود اذخم<sup>۴</sup> یوقدر). ۶ طعامه<sup>۵</sup> (یاخود اخشام طعامنه) کیتمزدن برقاچ ساطر<sup>۶</sup> یازی یازه جغم<sup>۷</sup>.

1. *Hazréti Davoud* the prophet David (§ 500). 2. *hayat tariqini* the path of life: a. *hayat* life, a. *tariq* path. 3. a. *iz-har étmék* to show; *iz-har* showing (§ 272). 4. a. *roukhsat*, *izin* permission. 5. a. *ta-am* food, meals: *édyén ta'amí* lunch, *akhsam ta'amí* supper, *sabah ta'amí* breakfast. 6. a. *satir*, t. *sira* line. 7. *yazi yazmaq* (§ 298).

۷ بوقدرینی اوگما ویره می می؟ — خیر افندم، اودها زیاده سنی ایسته یور.  
 ۸ آننا بوقدر کیرلی بر کاغدی اوقویه بیله جکمی (اوقویاجق میدر)؟  
 — اوندن دها فنالرینی اوقویایلیر. ۹ اکر ویره بیلسه ایدم، سکا بش  
 لیرا ویره جک ایدم؛ اما ویره م. ۱۰ نزهیه کیدجکدر؟ — بر آت  
 بولورسه (یاخود بوله جق اولورسه) یایلایه کیده جکدر.

### Reading Exercise. (۲) تعلیم قرائت

#### A Sermon of Nasr-éd-din.

The reverend Teacher Nasr-éd-din<sup>1</sup> was a unique preacher; a like preacher has never come and will not come at all. He never spoke a useless word in all his life, from every word of his a moral is drawn or it is laughed at heartily. If you listen now to this story you will agree with what I say.

Once the Teacher went to the mosque, mounted the pulpit, turned his face toward the congregation and spoke aloud in this way: "O people! O Moslems! do you know what wonderful things<sup>2</sup> I am to say to you to-day at this [solemn] hour?"

The congregation wondered and said: "No, Teacher, how could we know without your telling (us)<sup>3</sup>?"

The Teacher said in reply: "If you do not know what I am going to tell you, go and learn and (then) come!"

The next Friday the Teacher again begins to preach and again asks the same question. This time the congregation intending to behave wisely, all shout together, saying: "Yes, Teacher, we know, we know!"

The Teacher was very much offended at their rudeness and said: "Since you say you know (what I am about to say), then go out, let not my eye see you more," and coming down from the pulpit he departed and went away quickly (§ 286).

## Lesson 25. درس ۲۵

### The Optative Tense *iltizami* التزامی

*iltizamiyi Ikhbariyé* التزامی اخباریه Indicative Optative.

*iltizamiyi Hikāyáé* التزام حکایه Assertive »

<sup>1</sup> Who lived in the XV. century, in the reign of Sultan Bayezid I. and Timur-leng (Bajazet, Tamerlane) and is buried in Aq Shéhír, in the province of Qonya. <sup>2</sup> *nélér* § 172. <sup>3</sup> § 333.



٥٣ تعليم Exercise 53. ١٧٢ ض p. 174.

1. Would that I had money, I would buy<sup>1</sup> that mansion<sup>2</sup>.  
 2. Come friends, let us go out and learn our lessons together: will it not be well? 3. It will be very well; let me go and get leave from the teacher and come. 4. Let me go and give some paras as alms to this poor man; would that I had money and could give some more paras: may his hearth be lighted! he is very poor. 5. I too should like to give him at least<sup>3</sup> a few paras, but I cannot. (I have it in my heart but not in my hand). 6. If your nephew had learnt reading and writing he would by this time have made a great deal of money; but the misfortune is this that if he sees an *élif* he takes it for a beam, and if he sees a *bé* he takes it for a cup. 7. I have worked hard to-day, I am tired through writing incessantly. 8. Did you not drink water; health be to you! — May your life be long (thank you), Sir! 9. I am going to school very gladly. 10. My eyes have got tired through reading continually.

٥٤ ترجمه Translation 54. ١٧٥ ص p. 175.

١ اوقويهيم مي؟ نه ديهيم<sup>٤</sup>؟ ٢ ناصل صبر ايديم<sup>٤</sup>؟ ٣ اللرى  
 قيريلهسى (ياخود اللرى قيريلهسيجه) ! ٤ درسه باشلايهلى بر كون بوشه  
 كچيرمه ديم (درسه باشلايم باشلايهلى بر كون فوت ايتمه ديم<sup>٥</sup>).  
 ٥ كاشكى بر آفرانسزجه يله ايديم (ييلسه ايديم) ! ٦ كاشكى كله  
 ايدى<sup>٦</sup> (كلسه ايدى<sup>٦</sup>) ! ٧ اى كه بونى سيزه ويرمه ديم ، اكر ويرهش  
 اولايديم قبول ايتمه يه جاك<sup>٧</sup> ايدك (اكر ويرهسه ايديم آلمايه جق ايدك).  
 ٨ كاشكى بوراده اولايدي ! ٩ آرسلانى كورمه كه كيدهلم مي؟ —  
 شيمدى صيجاقدر بنده گز<sup>٨</sup> كيدهم . ١٠ جناب الله<sup>٩</sup> سيزه اوزون عمر لر

<sup>1</sup> *qonmaq* to rest, to halt, to stay: the Noun of Location is *qonaq* § 449. <sup>2</sup> صاتون آلتق ، صاتين آلتق are both allowable. <sup>3</sup> Change even of the text to at least. <sup>4</sup> The first person singular of the Optative. *Sévéyîm*, *yazâyîm* is commonly pronounced *sévîyîm*, *yazâyîm*. Therefore are pronounced as *oqouyoum'mou*, *né déyîyîm'?* *sabr édîyîm* etc. *Oqouyayîm' mî'?* *déyeyîm' mî'?* *sabr édéyîm* etc. <sup>5</sup> a. *févt ét.* "to miss" (§ 272). <sup>6</sup> § 338. <sup>7</sup> a. *qaboul ét.* "to accept" (§ 272). <sup>8</sup> *béndéniz* (§ 499). <sup>9</sup> a. *Jén'bi Allah* God.

ویرسین! ۱۱ شیمدی نه یاپیم؟ — شیمدی هیج برشی یاپه مازسین،  
 سنی چاغیرینجه یه قدر<sup>۱</sup> کیت او طه گده او طور. ۱۲ دعوت اولونادی قجه  
 عموجه لر کک اوینه کیتمه مه لیسین. ۱۳ "صوره صوره بولونور بغداد".  
 ۱۴ چالیشه چالیشه ده چاپوق او کره نه جکسین.

## ۲۶ درس Lesson 26.

### The Suppositive Tense (Subjunctive).

فرضیه	<i>Inshaiyyé, Farziyé (zémânî)</i>	Subjunctive.
فرضیه حال	<i>Halî Farziyé</i>	Suppositive Present.
منفی حال فرضیه	<i>Ménfiyi Halî Farziyé</i>	Negative »
فرضیه	<i>Maziyi Farziyé</i>	Suppositive Past.
فرضیه	<i>Rivayéti Farziyé</i>	Narrative Suppositive.

۵۵ **Exercise 55.** ۱۷۸ ص p. 178.

1. If I come to your house, will you take me in? What do you say, may I come or may I not? 2. If I come to-morrow morning to your house, can you go with me to the doctor's? — I think I can go; but if you come to-day towards evening, then also I can go. 3. If you had bought this mansion last year, you would have bought it cheaper. 4. If they had taken hold of my hand I would not have fallen. 5. If you had ordered a cup of coffee with milk we should have gladly drunk it. 6. If Mr. Vahan comes, [please] let me know, I am upstairs. 7. Would that I had time to spare: then I would sit and talk with you. 8. If my cousin had saved<sup>2</sup> money he might have gone to Constantinople with us. 9. If you learn to read and write you may become a Bény and an Efféndi: if you do not learn you will be a porter. 10. Would that I had drunk that medicine; if I had drunk it, I should have recovered<sup>3</sup> long ago.

۵۶ **Translation 56.** ۱۷۹ ص p. 179.

۱ نزهیه کیده جکدر؟ — اگر بر آت بوله جق اولورسه اورمانلره  
 کیده جکدر. ۲ اگر سو قاقلرده کزمش اولسه ایدک کورونه جک ایدک.

<sup>1</sup> *chaghîrin'jaya qadar* (§ 433). <sup>2</sup> *para artîrmaq* to save money. <sup>3</sup> *éyiléshmék*.

۳ دیوتسی بورایه کتیره بیلیریم؟ ۴ والده خانغه مکتوب یازسه ک  
 (یازه جق اولسه ک) بندن سلام سویله . ۵ اوراده بر دقیقه دهها دورسه  
 ایدک (دوره جق اولسه ایدک) ولی پاشا ایله متصرف بک حضرتلرینی  
 کورمش اوله جق ایدک . ۶ اوزومی کتیرسه گده یه یه مه یه جکم .  
 ۷ پارویه احتیاجک<sup>۱</sup> وار ایسه اوزوملری شهره کورتور و صات . ۸ اگر  
 تاجر ماللری شیمدی کوندرسه ایدی ، اونلری قوللانمش اوله جق ایدم .  
 (گوندرمش اولسه ایدی اونلری قوللانمیله جک ایدم) . ۹ ظن ایدهرم  
 که اگر اونلر بوراده اولش اولسه لر ایدی ، بوراده صاته بیلیر ایدک .  
 ۱۰ قلمکزی بر دقیقه ایچون آلسه م داریلیرمیسیکیز؟ — خیر افندم ،  
 ایسته دیکیکیز قدر استعمال ایده بیلیرمیسیکیز<sup>۲</sup> (قوللاناییلیرمیسیکیز) .  
 ۱۱ مرقوم<sup>۳</sup> کوچوک قارداشنی برابر کتیرسین می ؟ (کتیره بیلیر می ؟)  
 — نه دیک ا کتیرسه بزم چوجوقلر چوق ممنون اوله جقلر .

### Reading Exercise. (۸) تعلیم قرائت

#### A Sermon of Nasr-éd-din. (Continued.)

The congregation was very anxious to know what the Teacher would say; therefore, after a good deal of consultation as to how they could catch the word from the mouth of the Teacher, they decided that, if once more he got into the pulpit and asked they would say, "Some of us know, others do not know."

For the third time the Teacher ascends the pulpit and asks: "O my brethren, do you know what I will say to you to-day?" All the congregation shouted with one voice (mouth) once: "Some of us know, others do not."

The Teacher said: "What a nice thing! since you know, then let those who know among you teach those who do not know." He said this and being offended he came down from the pulpit, left [the mosque] and went out.

<sup>1</sup> a. *ihdiyaj* need, want. <sup>2</sup> a. *istimal ét.* to use (§ 272).  
<sup>3</sup> § 677.

## درس ۲۷ Lesson 27.

## وجوبی The Necessitative Tense.

وجوبی <i>Vājoubi</i>	Necessitative Tense.
وجوبی اخباریه <i>Vājoubiyi Ikhbariyé</i>	Indicative Necessitative.
منفی وجوبی <i>Ménfiyi Vājoubi</i>	Negative »
استفهامی وجوبی <i>Istifhamiyi Vājoubi</i>	Interrogative »
حکایه وجوبی <i>Hikāyeyi Vājoubi</i>	Assertive »
روایت وجوبی <i>Rivayéti Vājoubi</i>	Narrative »
شرطیه وجوبی <i>Shartiyéyi Vājoubi</i>	Conditional »

## تعلیم ۵۷ Exercise 57. p. 183 ص ۱۸۳

1. Although my father wrote that he would come this week, yet he has not been able to come; he must undoubtedly have had an engagement. 2. Though I heard that Marcus was a good pupil, yet there must be a mistake. 3. Children must work, and they must work very hard. 4. Whatever you do, do it before it is too late (one hour before). 5. In order to prevent sickness, men must neither eat nor drink too much. 6. You must do whatever I bid you: whatever I order you to write, you must do it immediately: do you hear? 7. What had we to do? — You ought to have put on your shoes immediately and gone out. 8. What had they to buy? — They had to buy two inkstands, one quire of paper and a box of pencils. 9. Has your friend anything to do? — He has a letter to write. 10. I have a horse to sell. He has a paper to read (§ 394, 408).

## ترجمه ۵۸ Translation 58. p. 184 ص ۱۸۴

۱ بو خبری ایشیدیر ایشیتمز بزه کامهلی ایدک (بزه کامهک لازم ایدی should) . ۲ نه یامالی میم؟ (نه یامقلغم کرکدر؟) . — اگر درسیگی اوکرغمهش ایسهک ، شیمدی اوکرغلیسین (شیمدی اوکرغکلاکلاک مقتضی در) . ۳ زوجهک نه یامالی ایدی؟ (نه یاپه جقدی؟) — بر تذکره یازمالی ایدی (یازمهسی واجب ایدی) . ۴ اونلر بو یولدن می کیتمهلی

درلر؟ (بو يولدن مي كیده جكلر؛ اونلرک بو يولدن مي کیتمه سي اقتضا ايدييور؟) . خير افندم، اول بر يولدن کیتمه ليدرلر (کیتمه لري مقتضيدر) .

٥ کيم بوتون کون چاليشمغه مجبور در؟ (کيم بوتون کون چاليشماليدر؟ کيمک بوتون کون چاليشمه سي اقتضا ايدر) — فقيرلرک بوتون کون چاليشمه سي اقتضا ايدر (فقير آدمک بوتون کون چاليشمه سي لازمدر، واجب در، مقتضيدر، کرکدر) . ٦ کيم کندی بوتون پاره سني و يرمکه مجبور ایدی؟ (کيمک بوتون پاره سني و يرمه سي اقتضا ايدر؟ کيم بوتون پاره سني و يرمه لي ایدی؟) — اککجي بوتون پاره سني و يرمه ليدي .

(اککجينک بوتون پاره سني و يرمه سي لازمدي . کرک ایدی، واجبدی، اقتضا ايدردي، مقتضيدي) . ٧ بو کون نه يايه جقسيسکيز؟ بر مکتوب يازماليم، يازه جق بر مکتوب وار، بر مکتوب يازمقلمم اقتضا ايدييور § ٣٩٣ . ٨ قوندوره جينک ياياجق نه سي وار؟ (قوندوره جي نه ياياليدر؟ قوندوره جينک نه يايه سي لازمدر، کرکدر، اقتضا ايدر، مقتضيدر، واجبدر) — قوندوره جي قوندوره لري يامالاه ايدر . ٩ بورايه کلمه م لازم ميدر؟ (بورايه کلمه کلکم اقتضا ايدر مي؟ مقتضى مي؟ واجب مي؟) — اوت، کلمه ليسين (کلمه ک لازمدر، واجب در، کرک در، مقتضى در، اقتضا ايدر) . ١٠ خواجه افندی ساکردلري کليکيز دي چاغيردي .

Reading Exercise. (٩) تعليم قرائت

### The Marriage of the Teacher.<sup>1</sup>

The honourable Teacher Nasreddin Effendi was a widower, therefore he was anxious to marry a second time. It is customary among the Moslems for males not to see the faces of women. The women cover their faces immediately when they see a strange male.

<sup>1</sup> Teacher Nasr-éd-din, par excellence.

The Teacher's friends found for him an extremely ugly woman and deceived him by saying that she was beautiful. As soon as the woman came home, the Teacher unveiled her face and saw [that], what a wonder! She was very ugly, simply a piece of charcoal. His soul was very much oppressed (squeezed), but he did not say anything (he was silent).

The next day when our honourable Teacher was leaving home, the woman asked him with a proud air, saying: "My dear, as you are going now, please tell me to whom I must unveil myself and to whom not." The teacher answered: "Well, woman, for your life's sake<sup>1</sup>, please do not unveil yourself to me, and you may unveil your face to whomever you like," and he could scarcely get rid of her.

## درس ۲۸ Lesson 28.

### The Participles *Féri Feel* فرع فعل

- Ismi Fayil* اسم فاعل Subjective Active Participle.  
*Ismi Méfoul* اسم مفعول Subjective Passive Participle.  
*Siyghé'yi Silé* صیغه صله Objective Active or Passive Participle.  
*Ismi Mévsoul* اسم موصول Declinable Objective Participle or Substantive Participle (Part. used as Sub.).

### تطبیقات *Tatbiqat* Comparison.

(Turkish Characters.) p. 189. ص ۱۸۹

- ۱ شیمدی کان آدم کورد. ۲ درسارینی اوکنه یین جوچوقلر  
 یولردرد. ۳ سیزی سومه دک کیمسه یوقدر. ۴ هندستانه کیتمش و  
 کلمش اولانلر. ۵ اوی بویوک اولان آدمی کورد. ۶ کوزلری کور  
 اولان بر قاری. ۷ چاپوق سکیردیر بر آت. ۸ بر ایشه یاراماز بر آدم.  
 ۹ اوستی یازیلامش بر مکتوب (اوستی یازیلاماق بر مکتوب). ۱۰ اواده  
 الی قورومش اولان بر آدم وار ایدی. ۱۱ یارین کله جک اولان تجار  
 یارین کله جک تجار. ۱۲ ییلناریز بیلمه ییلریشیزه اوکوه ده جکلر.

<sup>1</sup> *diniñi sévérsén* or *janiñi sévérsén*.

١٣ خدمتکاری چاغیره جق اولان آدم کیمدر؟ ١٤ قورقه جق بر  
شینم یوقدر.

٥٩ **Exercise 59.** ١٩٠ ص p. 190.

1. I like sensible (whose sense is in their head) people. I am not pleased with useless people. 2. Who is pleased with those people who always leave their work [and] occupation and walk idly<sup>1</sup>? 3. A boy who obeys his father and loves his mother is always loved. 4. Those who have a lovable nature are loved by everybody, but those who have unpleasant, nasty natures are pleasing to nobody. 5. "The promising boy is known in his childhood." "The promising horse is known when a colt." 6. Where were you last year, and where will you go next summer? — Last year I went to Yénijé, near Mézifoun, and this year I have nowhere to go.

٦٠ **Exercise 60.** ١٩٠ ص p. 190.

1. Who was it who told you this matter? — It was a merchant from Cæsarea who came here yesterday. 2. I saw a tree full of fruit in the vineyard, but the fruit was not in an edible state. 3. I know a great many children who have eaten unripe fruit and are now lying sick, they are suffering from fever. 4. If it is something that I am able to do (comes from my hand) I will do it, not otherwise. 5. It is God Most High who keeps us from all evils visible and invisible. 6. Does your knife cut? — I have a sharp (cutting) knife, a dull axe and a sharp adze. 7. If you can show me the fordable spot in the river I shall be much obliged. 8. Are there any sick among you? — 9. Please put some boiling water into the food. 10. Peace be to the souls of your ancestors! 11. What kind of a man is Mr. Lucas? — Worthless, he is the chief of idlers.

٦١ **Translation 61.** ١٩١ ص p. 191.

١ دون صباح وفات ایدن (اولن) کیمسه قونشوگنر ایدی.  
٢ نهگنر وار؟ (نهگنر وار) — قپاغی اوزرنده بر کوزل صاری تصویر  
بولونان بر کتاب وار. ٣ نه کورویورسیگنیز؟ ٤ اکلک پیه شیرمکده اولان  
اککجی بی کورویورم. ٥ اگر کوزلرندن بری کور اولان آتی کوردیگنر

<sup>1</sup> *témbél témbél idly* (§ 458).

ایسه بزم دکلدرو . ۶ کسر اودونی کسر . ۷ چوجورقلر ' قورقمايک ' قورقه جق بر شی یوقدر . ۸ اینانیلاماز (اینانیله مایه جق) بر لاقیردی در . — خیر افندم ' اینانیلاجق بر لاقیردی در . ۹ بکشا دییه جک بر شیئکیز وارمی ؟ — سکشا دییه جک بر شیئم یوقدر . ۱۰ حدینی<sup>۱</sup> (کندی کندینی) بیلین آدم چوق شی بیلمش اولور . ۱۱ هم شیره سی خسته اولان قادین بومیدر ؟ — خیر افندم ' پدري خسته اولان قادین بودر . ۱۲ بو کویلی هیچ بر شی بیلمز بر آدم دکلدرو ' اوقور یازار بر آدمدر .

### Reading Exercise. (۱۰) تعلیم قرائت

#### To hang flour on a line.

A useless neighbour who did not pay his debts and did not know his limits (*i. e.* conceited), once appealed to the Teacher and said imploringly: "Dear Teacher, the women of our household are washing clothes, will you kindly lend us the clothes-line to hang out the clothes?" — "Very good, my dear boy, you are welcome, it is nothing at all, it is no trouble, but unfortunately the women of our house too have hung flour on the line" said the Teacher.

The other not yet understanding the affair, persisted and said, "What are you saying, Teacher, is it possible to hang flour on a line?" The Teacher answered sharply: "Fellow! why do you not understand. Since I have no wish to lend it (I don't wish to give), I will hang not only flour on the line but even water." By saying this he get rid of the importunate beggar (*lit.* the headache).

## ۲۹ درس Lesson 29.

### The Participles. (Continued.)

#### Tatbiqat Comparison. تطبیقات

(Turkish Characters.) ۱۹۵ ص p. 195.

۱ اوقودینم کتاب بودر . ۲ آشجی سودیکک یه مکی پیشیره جکدر .  
۲ دونکی یازمش اولدینم مکتوب نرده در ؟ ۴ سویله دیکلری سوز

<sup>1</sup> *hadd* limit, self; the very self.



بودر . ٥ قازانديغى پاره اون غروشدر . ٦ اول خسته نك اچديكى  
 علاجى . ٧ شيمدى اوطوردىغى كىز او . ٨ اوينى كرالادىغىز آدم  
 اولشدر . ٩ اوكرنه جكم (اوكرنه جك اولدىغىم) درس . ١٠ يارين  
 كیده جكمز (كیده جك اولدىغىم) يولى بيليرميسى كىز ؟ ١١ افدينك  
 ييقانديغى صو . ١٢ (نصرالدين) خواجه اوطوردىغى دالى كسدى .

### Tatbiqat Comparison. تطبیقات

(Turkish Characters.) ٢٠٠ ص p. 200.

١ سيزك صاتين آلدىغى كىزك حسابنى بكا ويرى كىز . ٢ مسافر  
 اومدىغى يه مز بولدىغى ير . ٣ بوله جىغى كىزى طور به يه قويك (قويى كىز) .  
 ٤ چوجوگك يازدىغى بر ديه جى كىز وار مى ؟ ٥<sup>a</sup> سنك بونى كوزلجه  
 يابه جىكه شيه م يوقدر . ٥<sup>b</sup> سن كوتوي يابه جىكه ايى يى ياپ  
 ٦<sup>a</sup> بنم صاتدىغىمده بر قصور يوقدر . ٦<sup>b</sup> بن مالكى صاتدىغىمده پاره كى  
 ويريرم . ٧<sup>a</sup> اونك خسته اولدىغىندن خبرم يوغىدى . ٧<sup>b</sup> والدم خسته  
 اولدىغىندن بورايه كله مده دى . ٨<sup>a</sup> سيزك بورايه كله جى كىز دن بابامك  
 خبرى يوغىدى . ٨<sup>b</sup> بز بورايه كله جى كىمىز دن اورايه كیده مده دك .

٦٢ تعليم Exercise 62. ٢٠١ ص p. 201.

1. The watch which you had given. The wheat which I had ground. The lesson which I had to learn. The coffee which the gentlemen had to drink. 2. The house which the Christian merchants had to sell. The horse which the noblemen had bought. 3. The coffee-cup which I brought was on the table, did you ever take it? 4. Do you know what is the thing which Houséyin Qalfa had to speak to me about? — No, Sir, I don't know anything of what he had to say. 5. Because of your being my pupil. 6. On account of their not paying they were imprisoned. 7. The pupils were reprovèd because of their not being able to repeat their lesson. 8. "Halt on this side of the village which you cannot reach."

تعلیم ۶۳ Exercise 63. p. 201. ص ۲۰۱

1. I could not see him coming. The garden in which they were walking is my mother-in-law's. 2. I heard that the bed on which they were to lie, was of grass. 3. Do not forget what I tell you. 4. Where is the knife with which I cut the meat? — It is in the cupboard where the meat is. 5. Do you know the guests who are to come to our house next week? 6. When I come to-morrow, I wish to see everything finished. 7. Instead of walking with such bad companions, go and keep company with good ones. 8. When the bell rang in the school, everybody was going to bed. 9. Cities built near volcanoes<sup>1</sup> are always in fear of earthquakes. Do not tell anybody what you saw and what you are about to see. 11. As soon as I collect the money which your uncle owes me I will pay my debt to you.

ترجمه ۶۴ Translation 64. p. 202. ص ۲۰۲

۱ فی ۷ تموز ۱۹۰۲ تاریخچه یازمش اولدیغیکیز مکتوبی قبول ایلهدم. ۲ شیمدی کیتمکده اولدیغم او قاین پدرمگدر. ۳ بنده کزه سویله دیکگیز بوتون سوزلری یازدم. ۴ بویوک اسکندرک<sup>۲</sup> یامش اولدیغی شهرلرک<sup>۱</sup> بویوکی اسکندریه ایدی. ۵ حقنده سویله دیکگیز حکیم آروپه ده در. ۶ غزته لرده حقنده او قودیغیمیز ذات یعقوب افندی در. ۷ نه ایسته دیکمی بیلیرمیسین؟ — اگر سن سویله مزسه ک سنک نه ایسته دیکگشی بیللم. (سن سویله مزدن سنک نه ایسته دیکگشی اصل بیلیم؟) ۸ یازدیغی هیچ بر کیمسه دیکشدرمه سین. ۹ پاره ایله دولو اولان کیسه می غائب ایتدیگمی بیلیرمیسین؟ ۱۰ استانبولده اولدیغم وقت مغازه لرده بولونان ماللرک هر کون دیکشدیگینی کورویور ایدم. ۱۱ کوردیکگشدن بونی اوکرن. ۱۲ طربزونه کیتدیگندن خیرم یوغیدی.

<sup>1</sup> *Yanar dagh* burning mountain, volcano. — <sup>2</sup> *Iskéndér* Alexander. *Iskéndéryé* Alexandria. *Iskéndéroun* Alexandretta.

Translation 65. p. 202. ص ۲۰۲ ترجمه ۶۵

- ۱ قولاغی اولان روحک کلیسه له نه دیدیکینی ایشیتسین.
- ۲ چونکه او انسانده نه وار اولدیغی (موجود اولدیغی) بیلیر ایدی.
- ۳ اونک (مومی الیهک) اول قاری ایله قونوشدیغنه تعجب ایله دیلر.
- ۴ سنک کلیشیکک علامتی نه اوله جقدر. (سنک کلیشیکک علامتنک نه اوله جغنی بزه سویله<sup>۱</sup>)
- ۵ سنک صاغ الیکک یاپدیغندن صول الیکک خبری اوله سین. (سنک صاغ الیکک یاپدیغنی صول الیکک بیلمه سین).
- ۶ داود کندسی و کندسی ایله برابر اولانلر آجیقدقلرند نه یاپدیغنی او قومادیگیز می ؟ ۷ اونارک عسکر اولدقلرینی ایشیتدک.
- ۸ اورایه کیتمه گنه (کیتمه گیزه) قارشى کلم (یاخود ایتراض ایتیم<sup>۲</sup>).
- ۹ اککجی طوغری بر آدم دکلدیر. کندی آلاجغنی یازار ویره جکنی یازماز.

### (۱۱) Reading Exercise. تعیم قرات

- ۱ یعتوبک (یعقوب کهیانک) یاپدیغی او بودر.
- ۲ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه بودر.
- ۴ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه یی یهین فارهیی (یاخود صیچانی) اولدورن کدی بودر.
- ۱۱ یعقوب کهیانک یاپدیغی اوده صاقلانان آرپه یی یهین فارهیی اولدورن کدی یی اورکودن کوپکی بوینوزلایان اگری بوینوزلی اینه کی صاغان بیچاره قیزی اوین اسکى بوسکوروبالی آدمی نکاحلایان داز قافالی تویسز پاپاسی او یاندىران صباحلایان اوتن خروسی صاقلایان بوغدا یی اکن چیفتجی ایشته بودر.

<sup>1</sup> Tell us. <sup>2</sup> a. *itiraz étmék* to object.

## درس ۳۰ Lesson 30.

### رابطه صیغہ لر Gerunds.

The names given by the Turkish Grammarians to some of the Gerunds (*Rabîta Sîy-ghélér*):

- |     |                 |                              |                      |
|-----|-----------------|------------------------------|----------------------|
| 1.  | صیغہ تشبیہ      | <i>Sîyghéyi Têshbihiyé</i>   | <i>yazarjasîna.</i>  |
| 4a. | صیغہ ظرفیہ      | <i>Sîyghéyi Zarfiyé</i>      | <i>yazdıqda.</i>     |
| 5.  | صیغہ توفیقیہ    | <i>Sîyghéyi Tévcıtiyé</i>    | <i>yazdıqja.</i>     |
| 6a. | صیغہ ابتدائیہ   | <i>Sîyghéyi İptidayiyé</i>   | <i>yazalı.</i>       |
| 8.  | صیغہ حال ترکیبی | <i>Sîyghéyi Halî Têrkibi</i> | <i>yazaraq.</i>      |
| 9.  | صیغہ لیاقت      | <i>Sîyghéyi Liyaqat</i>      | <i>yazası.</i>       |
| 11. | صیغہ انتہائیہ   | <i>Sîyghéyi İntihayiyé</i>   | <i>yazınja.</i>      |
| 12. | صیغہ سببیہ      | <i>Sîyghéyi Sèbèbiyé</i>     | <i>yazdıghândan.</i> |
| 13. | صیغہ عطفیہ      | <i>Sîyghéyi Atfiyé</i>       | <i>yazıp.</i>        |

تعلیم ۶۶ Exercise 66. p. 208. ص ۲۰۸

### Proverbs. ضرب امثال *Douroubou Émsal.*

1. Wood by remaining for a long time in the water becomes ebony (*abanîz*), a servant by remaining for a long time in the house becomes your father (*babanîz*). 2. [Water] by continually dropping becomes a lake. 3. By asking continually Baghdad is found. 4. Before the thick one feels it (thins), the life of the thin one goes out. 5. While water is coming (before water comes) into the pool, the frog's eye bursts. 6. Before the rich man is willing to do a thing<sup>1</sup>, the poor man expires<sup>2</sup> (his work is finished). 7. The ant [is judged] according to its ability (*qarınja qadrınja*). 8. When he found death [approaching] he was content with sickness. 9. Economize when you are in abundance (in your width) that you may live comfortably in straitened (narrow) circumstances. 10. The flea is [found] on the dog (*itdê*) but money on the brave young man. 11. Young people (youth) have no God. 12. The words (proverbs) of ancestors are like silent guns, as soon as they strike they kill. 13. The lazy man resembles the ostrich: when he comes to be loaded (to the burden) he says he is a bird, when the turn

<sup>1</sup> *olounjayadêk* or *olounjaya qadar*. — <sup>2</sup> a. *fouqara* (pl. of *faqir*).

comes for food he says he is a camel. 14. The dog barks, [but] the caravan passes. 15. There is no power (way) to prevent the happening of events, everything goes to its fate. 16. Walls have ears. 17. It is better to keep alert (to watch) than to sleep and dream horrible dreams (§ 298).

ترجمه ۶۷ Translation 67. ص ۲۰۹ p. 209.

۱ خواجه افندی سویلمکه باشلادیغنده (باشلار باشلاماز  
باشلادیغی کبی) هرکس سسنى كسدی (سكوت ایئدی) ۱. ۲ خواجه  
درسخانه یه کیرینجه یه قدر بوتون شاگردلر قونوشویورلر ایدی. ۳ مرذیفونه  
کلهلی (کله لیدنبرو، کلام کاهلی) مونجسونی اوچ دفعه زیارت ایله دیم.<sup>۲</sup>  
۴ عالی کیدر کیتمز (کیدینجه، کیتدیکی کبی) سنی چاغیره جم.  
۵ اوقور یازاریم (اوقویوب یازاریم). کلوب کیتدی (کلدی و کیتدی).  
۶ آینه بینوب مملکتنه کیتدی. ۷ نصرالدین خواجه «بر کون» برالطه  
آلوب آغاجه چیه رق اوطوردینی دلی کسمکه باشلامش. ۸ بر آدم  
اونی کورونجه آغاجدن شیمدی دوشه جکسین دیو خبر ویرمش. هریف  
یونی سویار سویله مز خواجه در آغاجدن دوشی ویردی (§ ۲۸۶).  
۹ «خواجه دخی» هریف آرقه سندن قوشوب یاقه سندن طوته رق  
«به هریف! سن بم آغاجدن دوشه جکمی بیلینجه، مطلقا بم نه وقت  
اوله جکمی ده بیلمه لیسین» دیو سوال ایله دی. ۱۰ هریف «اشکک  
اوچ دفعه آکیرینجه (آکیردینی کبی) اوله جکسین» دیدی. ۱۱ بن  
کله نه دک (یا خود کلینجه یه قدر) کیتمه.

Reading Exercise. (۱۲) تعلیم قرائت

The Distinction between Man and Beast.

The distinction between man and the beasts is in speech and in reading and writing. Man is much nobler in creation than the beasts. Beasts have instinct. For instance, as soon as the

<sup>1</sup> a. *sūkāt ét.* "to be silent. — <sup>2</sup> *ziyarét ét.* "to visit; to call on.

dog sees his master he recognizes him, rejoices and begins to wag his tail. As I can speak I can make other people understand my condition, but as the poor dog and other animals are deprived of speech they cannot state their condition as I can (like me).

I can walk holding erect my body, (as) I can turn my head in every direction and I can raise it to the sky too, but other animals cannot do so. There are in man the senses of seeing, hearing, touching with the hands and other members, tasting and smelling.

ما بعد *mab'ad* Continuation.

The beasts too have these senses, some of the animals see and smell better than even man [can] do. I know that I can walk with my feet, I can hear with my ears, I can eat with my mouth, [and] I can smell with my nose. But a beast does not know and performs everything without knowledge (knowing). I can think of everything because I have intellect (on account of my having intellect). For instance:

I understand why a door, a window and a hearth are necessary for a house, why glass is put in the windows, why handles are put on a vessel. I distinguish why leather is used to make out-of-door boots, and why iron and rags are not used.

I know that I must (it is necessary to) obey my mother, father and teachers and I must not listen to my wrong desires and inclinations.

*Professor Naji (1850—1894).*

## درس ۳۱ Lesson 31.

### Nouns and Adjectives derived from Verbs.

صفت مشبهه	<i>Siféti Mâshébbihé</i>	Verbal Adjective.
سماعی	<i>Sémayi</i>	Irregular (form).
قیاسی	<i>Qiyasi</i>	Regular (form).
اسم تفضیل	<i>Ismi Tafzil</i>	Noun of Excess.
اسم مکان	<i>Ismi Mèkân</i>	Noun of Location.
اسم آلات	<i>Ismi Alét</i>	Instrumental Noun.

تعلیم ۶۸ Exercise 68. ص ۲۱۵ p. 215.

#### 1. Verbal Adjectives.

I. چوروك *chârûk* rotten. صوغوق *sovouq* cold. ایشلک *ishlêk* working smoothly. ایصلاق *islaq* wet. ایستک *isték* desire. دیلک

*dilék* request. بوداق *boudaq* a knot (in timber). اوركك *urkék* timid, shy.

II. آچيق *achiq* open. بوزوق *bozouq* spoil. آرتيق *artiq* remainder. اويانيق *ouyaniq* alert, smart. ايليك *ilik* marrow. باريشيق *barishiq* mutual peace. صاريق *sariq* turban. يانيق *yaniq* burnt; doleful. سيليك *silik* wiped down; worn smooth. ايليق *ilq* lukewarm. قورقاق *qorqaq* timid; coward. قاقاق *qachaq* fugitive. اورتوك *ortuk* shut. كسيك *késik* cut. قيريق *qiriq* broken.

III. يورغون *yorghoun* tired. دولغون *dolghoun* full; plump. دالغين *dalghin* absent-minded. اولغون *olghoun* ripe. شاشقين *shash-qin* stupid. كسكين *késkin* keen. ييلغين *yilghin* frightened.

## 2. Verbal Nouns.

VI. آلم *alim* act of taking, buying. ساتيم *satim* selling. آتم *atim* a charge (powder). يودوم *youdoum* a mouthful. بيچيم *bichim* shape, cut; fashion. ديلم *dilim* slice, sherd. سوم *sevim* loving. اوچوروم *ouchouroum* precipice. ييلديرم *yildirim* thunderbolt.

VII.; IV. ياپي *yapou, yapî* building. اولو *êlû* debt. اولچو *êlchû* measure. بيلگي *bilgi* knowledge. ويرگي *vergi* gift; tax. اورتو *êortû* cover. اويغو (اويومق) *ouygou* sleep. قاپو ' قاپي *doghou* دوغى ' طوغى *chizgi* چيزگي line. قاپو ' قاپي *qapou, qapî* door. باتي *batî* setting (of the sun).

XI. يالاق *yalag* a trough (for dogs). يونناق *youn'naq* bath; laundry. باتاق *bataq* quagmire. اوطوراق *otouraq* a seat, a halt. قوناق *qonag* halt, mansion.

## تعليم 69. Exercise 69. p. 216 ص ٢١٦

1. The direction [in the heavens] in which the sun rises is called the east, and the direction in which the sun sets is called the west. 2. Did you whet your knife? — If we had a whetstone, I would whet it. 3. Do you fear death? — Though I am tired of this life, yet I do not wish to die. 4. How is

business in the market? — It is not at all good, there are no business transaction, and no gain, nobody can borrow from another [even] ten paras. 5. You seem very happy to-day, what is the matter? — I have got a letter from a dear friend of mine, therefore I am in great joy. 6. I did not like your suit of clothes, it has no style (cut) at all, it is quite out of fashion<sup>1</sup>, who cut it out and sewed it? 7. I could not eat anything yesterday. I ate only a slice of bread and drank two sips of water. 8. If the flavour of the tobacco which you smoke is good, give me a pipeful of tobacco (a smoking enough for a pipe). 9. Do not drink intoxicating liquors. I know a drunkard that threw himself down a precipice into the sea. The current took and carried him away, and afterwards they found (took out) his dead body. 10. Have you a charge of gunpowder?<sup>1a</sup> — You are very forgetful, a little while ago I told you that I had not.

ترجمه ۷۰ Translation 70. p. 216. ض ۲۱۶

۱ سوکیلو اوغلووم ' مکتوبکشی بویوک سوینجله او قودیم . شیمدی  
سکا بر نصیحت<sup>۲</sup> ویره جکم . باشقه لرندن پاره اودونج آله . قازانجک  
آز ایسه مصارفک<sup>۳</sup> ده آز اولسون . ۲ « اولوم اویله بر قاره دوه درکه هر  
قاپینک اوکونده دیز چوک (ایقار<sup>۴</sup>) . » ۳ دالغیجار (طالغیجار) دکیزک  
دیبارینه قدر دالارلر . همده اونلر ایی یوزگیج درلر . ۴ او اختیار آدم  
صاغیر دکل پک ده ایشیتکنن در . ۵ عوجه کک<sup>۵</sup> آتی صولوغان در .  
۶ سن چوق اونونقان سین ' هر شیئی اونودورسین . ۷ باتاغه باتوب  
اوراده قوناق (اوطوراق) ایتمکه مجبور اولدی . ۸ چوجوقار اوچورمه یه  
چوق مراقلی<sup>۶</sup> درلر . ۹ چارشیدن اوچ عدد آک ' ایکی عدد طارات '   
دورت دانه آصتی ' بش عدد چالغی ' اون دانه دمیر سورکو و بر سوزگیج  
ایصمارلادیم<sup>۷</sup> . ۱۰ عسکرلر قیشلاده ای دیار . ۱۱ بو یازین تللی اوغلی  
یا یلاسینه<sup>۸</sup> کیده جکیز .

<sup>1</sup> *barit*. باریت — <sup>2</sup> *barout*. باروت — <sup>3</sup> *a. nasihat* advice. —  
<sup>4</sup> *a. mézarif* expense. — <sup>5</sup> *iqmaq* to kneel down (said of camels).  
— <sup>6</sup> *amoujayiñ com. émmiyiñ*. — <sup>7</sup> *méraqlî*. مراقلی — <sup>8</sup> *isnarlamaq*  
to order. — <sup>9</sup> *ayla* summer residence, pasturage.



## تعليم قرائت Reading Exercise. (١٣)

### An Anecdote *Lateefé.*

One day a man from the neighbourhood came to the Teacher and said: "Please Teacher, be kind enough to lend me the donkey that I may go to the village Urégil and come back."

The Teacher said: "It is nothing at all, my child; but the donkey is not at home, he has gone to the mountain for wood."

While the man was going out of the gate, lo! the donkey brayed in the stable. — "But the donkey is braying in the stable" says the neighbour.

The Teacher with great indifference, feigning anger; said: "What a funny man you are; you believe the braying of the donkey in the stable; but you do not believe the word of a reverend man with a white beard (me, with my white beard)!"

## درس ٣٢ Lesson 32.

### حرف جرلر Prepositions. (Continued.)

#### تعليم ٧١ Exercise 71. ص ٢٢١ p. 221.

1. Some birds leave us before the winter and come back to us in the spring. 2. There is none more beautiful among all the birds than the peacock. 3. The Ottomans remained (or waited) before the old city of Constantinople 56 days. 4. The enemy fled during the night. 5. There were many wounded among them. 6. He took me to the top of a very high mountain and seated me on a stone. 7. The thief went around the house and as soon as he saw us he hid himself behind the wall. 8. I have been for you [during] these eight days (since eight days I am looking for you). 9. The English army was marching towards the enemy very slowly (§ 456). 10. Be kind towards the poor, they are always with you. 11. The servant brought apples instead of pears. 12. The teacher was very angry with Zenobia about the lie which she told. 13. The soldiers intercepted him and surrounded him in front, on the flank and behind. 14. We cannot hear anything about the war. 15. There is no difference beyond the grave between the king and the beggar. 16. Have you anything to say about what Mrs. Mania has said being true or not being so?

Translation 72. p. 222. ص ۲۲۲ ترجمه ۷۲

۱ او پاکت بنم ایچون در (ایچیندر) . اونک ایچین قاچ غروش  
 ویردیگیز (ادا<sup>۱</sup> ایتدیگیز) . ۲ بو چوجوق حقنده سیزه دییه جک چوق  
 شیرم وار در . ۳ مردیونردن آشاغییه یووارلانیم . ۴ اول کتابی  
 تعطیل وقتنده<sup>۲</sup> (اثناسنده) او قویه جم . ۵ چوجوق یوزوکی قویویه  
 آتدی . بوتون خدمتکارلر یوزوکی قویوردن چیقارمتی ایچون قویونک  
 اطرافنه طوپلانیدیلر . ۶ بر سنه ظرفنده . حصارک دروننده<sup>۳</sup> بولونان  
 خانه لرك جمله سی ده یاندیلر (حصارک داخلنده<sup>۳</sup> بولونان بوتون خانه لرك محرق  
 اولدیلر<sup>۴</sup>) . بر قاچ کون ظرفنده (بر قاچ کون ایچنده) . ۷ کمینک  
 (سفینه نك) اطرافنده یوزه بیلیرمیسین ؟ ۸ ساعت بشه قدر بکله مه لی .  
 ۹ والده سی حقنده سویله دی . ۱۰ بری اوست طرفده دیکری ده آت  
 طرفده اوطوردی . ۱۱ خان شهرک<sup>۵</sup> خارجنده (دیشاریسنده) ،  
 خسته خانه ایسه شهرک حصاری داخلنده در . ۱۲ دون حاجی حسن  
 افندیدن ماعدا اویمزه کیمسه کلمه دی (دون بزه حاجی حسن افندیدن  
 ماعدا کلن اوادی) . ۱۳ سیزک<sup>۵</sup> اویگیز آغاجلرک آراسنده در ، بزمکی  
 ایسه کلیسه نك قارشیسنده در .

Translation 73. p. 222. ص ۲۲۲ ترجمه ۷۳

۱ پدرم اولندیکنده اوتوز یاشیندن زیاده دکل ایش . ۲ عوجه مک  
 اوی چوق کوزل ایسه ده کندیسینه بشیوز لیرادن زیاده یه مال اولدی .

Note. The words overlined are prepositions. — <sup>1</sup> *éda ét.* "to pay" § 272. — <sup>2</sup> *vaqtında, ésnasında*, during. — <sup>3</sup> a. *daxıl*, p. *déroun*, t. *ich* within. — <sup>4</sup> a. *múhtériq ol.* "to be burnt" (§ 273). — <sup>5</sup> a. *kharij*, p. *biroun*, t. *disharî* without, outside.

۳ دوستم آمریکاہ کیدہ لی (دوستم آمریکاہ کیتمک اوزرہ یولہ چیقالی . . .)  
 برسندہ دن زیادہ اولدی . ۴ یوزغادی چاپان اوغلی یاپدی (یوزغاد چاپان  
 اوغلی<sup>۱</sup> طرفندن بنا اولوندی) . زواللی ہریف آلہ جقلیلری طرفندن  
 اویندن قوغولدی<sup>۲</sup> (آلاجقلیلری اول فقیری اوندن طرد ایلہ دیلار<sup>۳</sup>) .  
 ۶ یارین ساعت آلتیدہ یاتاقدن قالقاجم . ۷ ذاتِ عالیکیز ده دون  
 کیجہ دوقتور ترانسینک خانہ سندنہ می ایدیکیز؟ ۸ یانندہ پارہسی  
 یوغیدی . ۹ اوکلن صورلندہ<sup>۳</sup> (اوکلن وقتندہ) . یازین (یاز موسمندہ) .  
 کیجہ ظرفندہ (کیجہ لہین) . کوبک سفہ نک آلتندن دیشاری صیچرادی .  
 ۱۱ آرتیق (شیمدی) کون دوغی یہ دوغری دونہ لیم .

### Reading Exercise. (۱۷) تعلیم قرائت

#### The Village Room (a) کوی اوطہسی

As soon as winter comes, as is the custom in every part of the Protected Countries of His Majesty, in the village of Mounjousoun too, which is near Cæsarea, every evening as soon as the darkness sets in, when the villagers see the smoke of the chimneys (*ojaq*) they gather in the room of the bailiff and often sit as late as midnight. They drink coffee and they smoke tobacco [cigarettes], hookahs and (tobacco-)pipes (*choubouq*). They tell stories and amuse themselves. The smoke of the cigarettes, hookahs and pipes fills the whole (space of the) room, (so thick) that nobody can see any one else; but pleasure comes out of that too.

The roots of trees burn on the hearth with a crackling and crashing sound. The heat of the hearth on one side, the heat of the stable from another side and the heat of talk from another side warm [men's] hearts, [so that] they do not feel the outside cold.

Sometimes however the talk comes to an end; then all together with one mouth cry: "O dear, how cold it is to-day!"

<sup>1</sup> *Chapan Oghlou* was a feudatory in the province of Angora till the middle of last century. — <sup>2</sup> *qovoulmaq, tard édilmék* to be driven out. — <sup>3</sup> *sou* time (used pl. in this sense).

The severer the winter is the happier are the villagers. In the warm stable-room they praise one man's buffalo, another's horse, another's ox and another's cow. Sometimes, too, if the weather is favourable, some of them go to the city and come back loaded with news from every quarter of the world, from east and west, from south and north. [To be continued.]

## درس ۳۳ Lesson 33.

### ظرف باخود حال Adverbs.

a. ظرف <i>zarf</i>	Adverb.
۱۱. حال <i>hal</i>	Adverbs of Manner.
a. ظرف زمان <i>zarfi zéman</i>	» » Time.

*Note.* *Hal* means 'state, condition', in Grammar it is used in three senses: 1. case (of declensions), pl. *ahval* cases; 2. the present tense of verbs; 3. adverb, especially the adverb of manner.

### تعلیم ۷۴ Exercise 74. p. 228 ص ۲۲۸

1. How many graduates of Anatolia College were there last year? 2. I will reach Amassia on Thursday and start for Tocat next day. 3. For a while our business was very good but it soon deteriorated. 4. You call me incessantly, what have you to say to me? 5. Hassan Effendi has no reasonable work: all that he does is useless (good for nothing). 6. You sit the whole day idle, you pass your time uselessly. 7. From what place was that gentleman who was here a minute ago? 8. I awake every day at dawn, and go to bed two hours after sunset. 9. The time which falls between noon and morning is called [in Turkish] *goushlouq*, the time between noon and evening is called *ikindi* (afternoon) and the time two hours after sunset is called *yatsi*<sup>1</sup>. 10. I am not joking I am speaking in earnest, do you hear? 11. It rains as it should<sup>2</sup>. 12. "Freely you have received freely you must give<sup>3</sup>." 13. Will you pay your debt at last<sup>4</sup>? tell me. — Certainly, of course I will pay<sup>5</sup>.

<sup>1</sup> *yatsou*, *yatsi* the time for going to bed, like the curfew of old Norman rulers. — <sup>2</sup> *gérék*, *géréyi yibi* as is necessary (§ 465). — <sup>3</sup> *méjjanén* is Arabic (§ 682), the Turkish would be *jaba aldîniz*, *jaba vériñiz*. — <sup>4</sup> *nihayét*. — <sup>5</sup> they are used together for emphasis.

۷۵ Translation 75. ص ۲۲۸ p. 228.

۱ نه وقت يوله چيقه جقسين ' يارين مي يوخسه يارين دكل اولبر  
 کون مي ؟ ۲ الك آزي اوچ دفعه بورايه کلمه شدرو . ۳ کرچکدن (حقیقه<sup>۱</sup>)  
 کوزل در . ۴ قاچه ويره جکسين ؟ — سکا نهايت يکرمي مجديه يه  
 مال اوله جقدر . (چوق چوق يکيرمي مجديه يه اولور) . ۵ شيمدليك  
 هيچ برشي ايسته هم . ۶ اگر وعد ايتمش ايسه ک<sup>۲</sup> وعديزي اجرا ايتمه ليز  
 يوخسه اعتباريزي<sup>۳</sup> غائب ايده جکيز<sup>۴</sup> . ۷ اونى هيچ بريرده بوله مايوريم .  
 ۸ واعظک اوى چوق اوزاقدر . ۹ برى بو طرفدن کلدی دیکرى ده  
 اولبر طرفدن کيتدی . ۱۰ قاپي يي نه ايجهریدن آچه بيلسيورم نه ديشاريدن .  
 ۱۱ اويکده اولمشجه سينه معامله<sup>۵</sup> ايله (تکليف سيزجه<sup>۶</sup> معامله ايله) .  
 ۱۲ اولجه کنديني طانييورميدکيز<sup>۷</sup> ؟ ۱۳ اوت ' اونى چوقدن  
 طانييورايديم . ۱۴ مرقومه<sup>۷</sup> بوکون دونکيندن ابي در . ۱۵ کله جک  
 دفعه تام<sup>۸</sup> وقتنده بوراده بولونه جغم .

Reading Exercise. (۱۵) تعليم قرأت

### The Village Room (b) کوی اوطهسی

They seat the man who went to the city that evening beside the fireplace, they serve him with the best of the hookahs and the cream of the coffee (the best part). He himself too begins to relate [the story] with great dignity and authority (with great care) and every body listens to him hanging on his mouth in silence.

One day, (in one of those days, in 1638) two of the villagers leave the village together: one of them goes to Caesarea and the other to Talas, a village one hour's journey beyond Caesarea. The former (of these) is four hours' distance from the village and the latter four hours and a half. The next evening every one, as soon as he heard (took) the sound of the mortar

<sup>1</sup> *haqiqatén* § 682. <sup>2</sup> *vad ét.* to promise § 272. <sup>3</sup> *itibar* good name, honour. <sup>4</sup> *ghayb ét.* to lose § 272. <sup>5</sup> *mouamélé ét.* to act. <sup>6</sup> *tékilifsizjé* without ceremony. <sup>7</sup> *mérqomé* she § 678. <sup>8</sup> exact.

(in which coffee is pounded) ran and filled the room of Bailiff Ghiji. The room was soon choke-full. [To be continued.]

## درس ٣٤ Lesson 34.

### Conjunction حرف عطف *Harfî Atîf*.

تعليم ٧٦ Exercise 76. ص ٢٣٣ p. 233.

1. Paper and pen, horse and donkey<sup>1</sup>, donkey and mule.  
2. I heard that you could neither read nor write, is it true? (is it so?) — No, sir, they have told you wrongly, I both read and write. 3. Don't wait standing by the door [like a pillar], you must either come in or go out. 4. He is very poor, he has not even a ten para piece in his pocket. 5. At what hour shall I come to your house to-morrow? — Come in the morning or in the evening. I shall be at home all day. 6. Neither you nor your brother came to school yesterday: where were you? 7. Although we got ready to come [to school] and even started yet suddenly my father got ill. 8. Although I owe you about ten pounds, yet I have no money to pay you. 9. Since you have no money, give me an acknowledgment.

تعليم ٧٧ Exercise 77. ض ٢٣٤ p. 234.

1. My dear brother, although you promised to give me a book if I came early, yet you have not given it. 2. Your father came to us yesterday, he stayed awhile and afterwards he went to church with my mother. 3. I called him repeatedly [but] he did not come: perhaps he was sick. 4. I am not as good as I wish to be, and you are not as bad as others say. 5. I am ignorant, but I know my ignorance; but you don't know that you are ignorant. 6. While I am drinking my coffee you must prepare your lesson. 7. Tea is not used in Germany as much as it is used in England. 8. As you have promised to be more attentive, I will forgive you. 9. You must neither come to our house nor must I come to yours. 10. "[To be] either bald-headed Hassan or Hassan the bald-headed are the same." 11. Whether rich or poor, or wise or ignorant, all will die some day. 12. Nobody knows except me.

<sup>1</sup> مرکب : *mérkéb* (in the cities), and *gêdlúk* (in the villages) are used for elegance and politeness.

Translation 78. ترجمه ۷۸. p. 234. ص ۲۳۴

۱ همشیره كُ ايله يکتم . ۲ اوزون بر تعليم يازديق ايسه ده اوکره نه مه دک . ۳ دوغروجه اوه کيتمه ليسیگیز یوخسه ایصلانه جقسیگیز ؛ چونکه چوغه وارمازدن یاغور یاغه جقدر . ۴ «قامیش اکیاير اما قيريلماز» . ۵ سیزك چوجوقله سويله مه ليسیگیز (نصیحت ایتمه ليسیگیز) چونکه یاراماز درلر . ۶ وقتیشی بیهوده یه کچیره مه چونکه حیات اوندن مرگب در (حیات اوندن مرکب اولدیغیچون وقتیشی بیهوده یه صرف ایتمه) . ۷ «وَقْتٌ نَقْدٌ در» . ۸ بوآت چوق قوتلی کورونیورسه ده ینه بکنمه م . ۹ پک زیاده یورولش ایديسه ده ینه ایشنه دوام ایتدی (چالیشمه سینه دوام ایتدی) . ۱۰ اولور دیو قورقدم (اوله جک دبی اودم پاطلادی<sup>۱</sup>) . ۱۱ مادام که چالیشما یور اوگاهیچ برشی ویره یه جکم . ۱۲ درسیمی حاضرلایانه قدر بکلمه گیزی آرزو ایده ریم . ۱۳ هر نه قدر یاغور یاغمقده ایدی ايسه ده ، قهوه التیمی ایتدکدنصوگره کز مکه کیتدم .

Translation 79. ترجمه ۷۹. p. 235. ص ۲۳۵

۱ مکتوبکیزی ویریگیز که پوسته خانیه کونده ره یم . ۲ بر صنعت اوکره نجه یه قدر اولنمه یه جکم دیبور (بر ایشیم اولانه قدر اولنمه یه جکم دیبور) . ۳ ایکی دفعه اوقو یوخسه اونودورسین . ۴ شو خانیم چوق دقتلی اولمالی یوخسه دوشه جکدر . ۵ سنک موسیقی درسیگشی نه قدر چوق تعليم ایدرسه ک اولقدر کوزل چاله جقسین . ۶ اگر جناب الله<sup>۲</sup> خانیه بنا ایتمزسه<sup>۳</sup> پایبیلرک زحمتی بیهوده یه در (رَبَّ<sup>۲</sup> خانیه بنا ایتمه دیکجه) . ۷ نه وقت کله جکنی سوال ایت . ۸ نیچون بو قدر چوق او یودیگیز —

<sup>1</sup> *êdûm patladi, êdûm gopdou* (my gall-bladder burst) I was ready to die with fear. <sup>2</sup> *Jéna'bi Allah, Rabb* the Lord, God. <sup>3</sup> *bina ét.* to build § 272.

چوق يورغون اولديغمدن بوقدر چوق اويودم . ۹ تر كجه يي او كرندي كجه  
 سوييورم (تر كجه يي نه قدر چوق او كرنسهم اولقدر چوق سوييوريم) .  
 ۱۰ اونلڭ زنكين يا خود فقير اولديغني بيلمه يوريم .

### Reading Exercise. (۱۶) تعليم قرائت

#### The Village Room (c) كوي اوطه سي

Sergeant Kéônés who had gone to Cæsarea was sitting on the right side of the fireplace, while Captain Qoubour who had been to Talas was sitting by the left side. One was smoking a pipe the other a nargilé (hookah). After everybody had finished drinking coffee and smoking their cigarettes, so completing their enjoyment (when all were enjoying themselves), the owner of the room, Bailiff Ghiji addressed Sergeant Kéônés with very great<sup>1</sup> respect<sup>2</sup> and said:

— “Now my dear Sergeant Kéônés, you are welcome. Tell us, please, what is going on in the city (what is there and what not). What you have eaten and drunk keep for yourself, whatever you have seen tell us!”

— “My dear Bailiff Ghiji, what do you think I saw in the city yesterday. Something absolutely unimaginable!” said Sergeant Kéônés.

— “Good news, let us hope! I wonder what it is? Boys, hold your tongues and listen!” commanded the Bailiff. Everybody being all eyes and ears (paying full attention) looked at him (at his face). [To be continued.]

## درس ۳۵ Lesson 35.

### Interjections حرف ندا *Harfî Nida.*

Exercise 80. ۲۳۷ ص p. 237. تعليم ۸۰

1. If you have prepared your translation, good for you! (a thousand bravos to you); if you have not, woe unto you!  
 2. Halloo boy! get out of the way, the horses will trample on you. 3. Halloo! [take care!] get out of the way. 4. Take care! go away from in front of the horses. 5. Halloo Hassan, come

<sup>1</sup> *févqél adé* extraordinary (§ 671<sup>b</sup>). — <sup>2</sup> *hûrmét* respect, honour.



here, tell us who is this woman? — She is the wife of yonder villager<sup>1</sup>. 6. Fellow, what is your business so early in the market? what troubles you? (what chips have fallen into your eyes so early?) 7. Halloo Ali, go and call Imam Effendi. 8. I went to the school yesterday. Splendid! I was glad that your children were progressing so much! 9. Wonderful! how did it come that you went there? I am very glad. I hope that through the efficacy of your prayer they will progress more. 10. I hope so! I saw some other children too that, may God avert the omen! will by no means be men (are absolutely useless). 11. O doctor<sup>4</sup>, come quick, my mother is very sick<sup>5</sup>. 12. — What a pity, what is her sickness? (what is the matter with her?) 13. — I don't know, she lay down saying O dear, o dear! 14. — God is gracious, do not worry<sup>6</sup>. 15. My dear sir, where have you been till now? 16. Child, I must not see you again here [in such places], go away home now [begone!].

### تعليم قرائت Reading Exercise. (١٧)

#### The Village Room (d) کوی اوطهسی

Sergeant Kéonés coughed thrice, sneezed four times and began to speak:

— “Yesterday towards the qoushlouq (forenoon) I reached the city and I went to the market of Boiler-Makers to buy a pan and a cauldron. I noticed that there was not any noise or uproar there [as it is usual at the Boilers’]. I was astonished and remained there [silent]. I went to and fro and asked where they had gone. They said that they were working outside the city.

“I ran and went there. What did I see! If I say two thousand you must understand three thousand<sup>7</sup> boiler-makers [and] tinnerns who, having each one of them a hammer or a pair of bellows, had entered into a tremendously big cauldron and the repeated hammering and knocking and noise and uproar were filling the whole place. Every body had stuffed cotton into his ears. They had placed a big ladder on the outside of the cauldron from the bottom to the brim.

ما بعد Continued (e).

“I went up the ladder and looked inside the cauldron: what a wonder! a group of people [had gathered] in one corner of

<sup>1</sup> a. *avrat*, *avrét* a very rude term used by villagers. The women are called *avrat*, the men are called *hérif*. In addressing them *oulan* (oghlan) is used. — <sup>2</sup> *ma’shallah!* — <sup>3</sup> a. *bérékét*. — <sup>4</sup> *hékimbashî* head doctor. — <sup>5</sup> *rahatsiz* uneasy. — <sup>6</sup> *télash*. — <sup>7</sup> A common expression to express any great number.

the cauldron, a very big group in another corner, and a great crowd in another quarter of the cauldron. Some hammer others clamp together, some solder, others tin, the whole place is in a state of noise and confusion, it seemed that the day of judgment had come. I asked one of those who were near me: what this was. I made him to understand with great difficulty. At last he took the cotton out of his ears and said to me with a loud voice: 'H. I. M. our Lord Sultan Mourad is going to the Bagdad campaign with 250,000 soldiers: therefore (-da) the pilav<sup>1</sup> and soup of the army will be baked in this cauldron.'

"When I heard this I was astonished. I forgot the pan and the saucepan. I left [the city] and came back. I had never heard nor seen such a thing in my life. I still hear the noise and uproar of the cauldron in my ears, [the tapping and knocking does not go from my ears]."

ما بعد Continued (f).

The story of Sergeant Kéonés aroused great interest. Some of the people in the room believed, others did not. But Bailiff Ghiji said: "Boys, there is nothing incredible [here]. My deceased father (may his memory be blessed!) had read in the Book of Kings<sup>2</sup> things more wonderful than this, he would relate them to us in our childhood (he was relating them continually to us)."

Qavas Agha one of those who were present said: "Excuse me (I cut your speech with honey), my dear Bailiff, please permit Captain Qoubour too to tell us what he has seen."

— "Please tell us, Captain Qoubour, what you have seen," said the landlord.

— "My dear sir," said Captain Qoubour, twisting his mustache, "the other day when I was passing through the plain of Talas, very far away I saw something as big as a gigantic walnut tree, but if you had seen it! it was a tremendously big thing. By approaching it gradually I saw that it was a cabbage bigger than can be imagined.

ما بعد Continued (g).

"Under one of the leaves of the cabbage the Sultan had encamped, there were thousands of tents: under another leaf ten thousand horse soldiers were playing jirid, and under another leaf innumerable soldiers were drilling. I asked: what these were? They said: 'It is the army of Sultan Mourad our Lord, they are going on the Persian Expedition!'"

<sup>1</sup> *pilav* boiled rice or wheat (*boulgour*), prepared with butter, broth etc., a favorite dish in the East. — <sup>2</sup> *Shahname*.

Everybody began to laugh at such an exaggerated story, but Sergeant Kéonés was one of those who were laughing most.

— “Wonderful! he said, tell such a lie that it may match a lie [resemble a lie, sound a lie], that tremendous cabbage can neither be planted nor plucked out: moreover, what would they do with such a gigantic cabbage?”

— “My dear Sergeant Kéonés said Captain Qoubour, they will boil it in the cauldron which a little while ago you saw in the plain of Cæsarea, and they will give it to the army [to eat].”

At this speech all the people in the room laughed un-animously in such a noisy way that many of them fainted.

As for Sergeant Kéonés, during this uproar he took his long pipe and slipt away quietly.

I. H. H.

The End ختام *Khitam*.

## ٣٦ درس Lesson 36.

### Salutation, Congratulation, Adresses etc.

٨١ تعليم Exercise 81. ص ٢٤٨ p. 248.

*Note.* This Exercise being a conversation between two Moslem gentlemen Mourad Béy and Ahmed Efféndi, we put it in the form of a conversation.

- M. 1. May I come to-day to call on you?  
 A. If you honour my house, you are welcome, come!  
 M. 2. Good morning (or Good evening) Ahmédd Efféndi.  
 A. Good morning Mourad Bey, come, take a seat. You are welcome! I hope (by the will of God) you are well. 3. Do you receive letters from your son?  
 M. He had stopped his letters (cut the back of his letters) for a long time, but, thank God, we were able to receive a letter this week.  
 A. I congratulate you then. What news have you? (what is there and what is there not), what does he write?  
 M. 4. I wish the same to you! (May you enjoy the light 493:1). He says he is very well, he sends many salutations to you, he kisses your hands.  
 A. 5. May he who kisses hands be well [§ 489]. Whenever you write letters please write my especial salutations to him.  
 M. With pleasure, sir. How are you yourself? are you well? how are the circumstances of your life? are they good?  
 A. 6. Health to you! I was a little unwell yesterday. I got a very bad cold, but (lead into the Satan's ear) [493<sup>9</sup>], thanks to God I am a little better to-day. You never look

for me and never ask about me [that] 'How is our [poor] friend?' you scarcely condescend to us.

M. 7. Not at all, sir! [perish the thought!] really I am not aware of it. I beg your pardon! Has your father returned from Samsoun?

A. Yes, sir, he came yesterday with my brother.

M. 8. Be kind enough to offer my highest respects. I kiss his skirts.

A. With pleasure (on my head), sir. Good bye!

M. Go in happiness, sir, you are welcome! come again!

### تعلیم ۸۲ Exercise 82. ص ۲۴۹ p. 249.

His Imp. M. the Sultan has granted 10,000 piastres to the poor of this city. 2. H. M. the Shah of Persia has visited Constantinople. 3. The senior European sovereign is H. M. Victoria the queen of England. 4. The President of the French Republic, M. Loubet, has admitted to his presence H. H. Mûneer Pasha, the Ottoman ambassador in Paris. 5. H. H. the vali of Sivas Haji Hassan Pasha, H. E. Békir Pasha the governor of Tocat, and His Honour Mahmoud Bény the Qaymaqam of Merzi-foun have visited Amassia. 6. What do you say about this affair? — I don't know: you know better (than I). 7. My sister attends the school with diligence. 8. I am the mother of Artin Efféndi (Mr. Pascal). 9. Where do you live now? — I now live in the street Sofoular. 10. To-day we called on you but we could not find you at home.

### ترجمه ۸۳ Translation 83. ص ۲۵۰ p. 250.

۱ آلامانیه امپراطوری حشمتاوا ایکنجی ویلهلم حضرتاری . ۲ ارمنی  
 پطریق رتبتاوا افندی حضرتاری . ۳ آنقره والیسی دولتوا عطوفتاوا پاشا  
 حضرتاری . ۴ صامسون متصرفی سعادتوا قدری پاشا حضرتاری .  
 ۵ انکلتره دولت فخمه سنک درسعادت سفیری اصالتاوا سیر نیقولاس  
 اوقونور حضرتاری . ۶ امریقا دولت فخمه سی<sup>۱</sup> درسعادت سفیری  
 اصالتاوا دوكتور آنجل حضرتاری . ۷ «مردیفونده واقع» آناطولیه قوله جی  
 مدیری فضیلتاوا دوكتور ترانسی جنابیری . ۸ فضیلتاوا قره بت قاپرینلیان

<sup>1</sup> *dévléti fékhimé* the illustrious government, complimentary title applied to foreign powers.

جنا باری ، فضیلتاو کړوپه یعقوبیان افندی جنا باری . ۹ انکلتره یه کیتمک  
اوزره بنده لرینه رخصت اعطا بویوروله سنی ذات عالیرنندن تئی ایده ریم .  
۱۰ سایه میمنتوایه<sup>۱</sup> حضرت پادشاهیده جمله حال آسایشده یز .  
۱۱ سلطنت سنیه نك لوندره سفیری دولتو عطوفتو آرتین پاشا حضرتلری .  
۱۲ مکتوب عالیگیزی<sup>۲</sup> قبول ایله دیم (مکتوب عالیلری<sup>۳</sup> واصل ید  
چاگری اولدی) . ۱۳ ذات عالیگیزله ملاقت شرفنه نائل اولق<sup>۴</sup> اوزره  
ایکی ساعت قدر بنده خانه ده بکله دیم ایسه ده تشریف ایتمه دیکیز .  
بعده دولتخانه یه عزیت ایله دیم لکن ذات عالیگیزی بولامادیم .  
۱۴ لطفاً<sup>۴</sup> بوکونکی جریده لری<sup>۵</sup> همت ایدرمیسیگیز<sup>۶</sup> ؟ ۱۵ پدر عالیگیزک  
صحتی ناصلدر ؟ ۱۶ تشکرایده ریم دوقتور افندی ، سایه عالیگیزده  
(همت عالیگیزله<sup>۷</sup>) چوق ایی درلر . ۱۷ همشیره م جاریه لری کمال بک  
افندیگ حلیله سیدر<sup>۸</sup> . ۱۸ نوقت بورایه تشریف ایله دیکیز — بنده لری  
مخدوم عالیلری بک افندی ایله اوچ کون اول کلیم (واصل اولدم) .

<sup>۱</sup> *méyménét vayé* auspicious, prosperous. — <sup>۲</sup> *méktoubou aliñizi, méktoubou aliléri vasili yédi chakéri oldou*, your letter is received; lit. your honoured letter came to your servant's hand. — <sup>۳</sup> *málaqat shéréfiné nayil olmaq* lit. to enjoy the honour of your visit. — <sup>۴</sup> *loutfén*. — <sup>۵</sup> *jéridé* newspaper. — <sup>۶</sup> *himmét éder misiñiz*. — <sup>۷</sup> *himméti aliñizlé* with your kindness. — <sup>۸</sup> a. *halilé* wife.

قسم ثانی  
لسان رسمی و ادبی

## Second Part.

The official and Literary Language.  
The Elements of Arabic and Persian  
Grammar

as

they are used in Ottoman-Turkish.

### درس ۳۷ Lesson 37.

#### The Persian Plural جمع فارسی *Jémi Farisi.*

zirouh, mûsémmasî zirouh olan ani-  
mate (being).  
ghayrî zirouh, mûsémmasî jansîz olan  
inanimate (object).

تعلیم ۸۴ Exercise 84. p. 256. ص ۲۵۶

باغها ، باغات<sup>۱</sup> ، قهرمانان<sup>۲</sup> ، پهلوانان<sup>۳</sup> ، فرشتگان<sup>۴</sup> ، مردگان<sup>۵</sup> ،  
مادران<sup>۶</sup> ، زندگان<sup>۷</sup> ، ضابطان<sup>۸</sup> ، یاوران<sup>۹</sup> ، دیوان<sup>۱۰</sup> ، خانها<sup>۱۱</sup> ، خانها<sup>۱۲</sup> ،  
شاهان<sup>۱۳</sup> ، پادشاهان<sup>۱۴</sup> ، شاگردان<sup>۱۵</sup> ، اصلازادگان<sup>۱۶</sup> ، دختران<sup>۱۷</sup> ،  
معتبران<sup>۱۸</sup> ، فریقان<sup>۱۹</sup> ، خواهران<sup>۲۰</sup> ، خستگان<sup>۲۱</sup> ، کسان<sup>۲۲</sup> ، بیچارگان<sup>۲۳</sup> ،  
تجاران<sup>۲۴</sup> ، طلبگان<sup>۲۵</sup> ، مسلمانان<sup>۲۶</sup> .

1. bagh-ha, Ar. pl. baghat. 2. qahrîmanan. 3. pehlivanan.  
4. firishtégîân. 5. mùrdégîân. 6. madêran. 7. zindégîân. 8. zabî-  
tan. 9. yavêran. 10. divân. 11. khanêha. 12. khanha. 13. shahan.  
14. padîshahan. 15. shagirdan. 16. asîlzadégîân. 17. doukhtêran.  
18. mùtêbêran. 19. fêriqan. 20. khahêran. 21. khastagîân.  
22. kêsân. 23. biêharégîân. 24. tûj'jaran. 25. talêbégîân. 26. mùs-  
liman Moslem, Musulman, mùslîmanan.

## تعليم قرائت Reading Exercise. (١٨)

## The Match Girl.

"Gentlemen, matches! matches! three boxes for ten paras.  
My gracious gentlemen! my mother is poor and hungry  
(breadless) . . .

Take this, my dear sir, give me a ten para piece."

See how untidy are the flaxen hairs of that poor little thing.  
Under her eyes bluish, her face is dirty and sunburnt.  
Her clothes are worn, she has a pair of big shoes on her feet.  
This poor girl too for a slice of bread  
Wanders all the day in the streets (crying) matches! matches!  
How many dirty, sore faces

Does she address perhaps a hundred times a day as  
'my beautiful sir!'

— "My girl! who is your father? where is your house?  
See! I will give you forty paras, tell me whatever I  
ask you.

Have you no father? don't you know him?"

— "I have no father, yes, I don't know him."

The poor girl is a stranger everywhere.  
Everyone hurts her, calling her 'bastard'.  
No one on her slender body spreads his wings and stays.  
There is no heart throbbing for her,  
She has not known till now what a father is.  
She is working. If she does not work, what can she do?  
There is no way for her to turn except by working.  
Who is there to struggle for her?  
Whom has she to say 'take and eat this bread'!  
Whoever gives her anything, expects something from her.  
O poverty! O fatherless children. *Méhéméd Emin.*

## مکالمه Conversation. ٢٥٨ ص p. 258.

*Words and Notes.* 1. a. *mûsémma* (the noun) named. 2. a. *zi-rouh*, t. *janli* animate being. 3. *hasîl ol.*" to be obtained. 4. a. *mév-zou olan* fixed for. t. *jansîz*, a. *ghayrî zirouh* inanimate (object). a. *ilavé ét.*" to add. 5. a. عبارت *'ibarét* composed of. عباره *'ibaré* sentence. Ar. pl. عبارات *'ibarat*, Turk. pl. *'ibarélér* sentences. 6. a. *kélimé*, Ar. pl. *kélimat*, Turk. pl. *kélimélér* (كلمات، كلمه) word; *farsi*, *farisi*, fem. *farsiyé* Persian; *túrki*, fem. *túrkiyé* Turkish: *kélimatî farisiyé* Persian words. *'ibaratî túrkiyé* Turkish sentences; both and similar ones are Persian Izafét (§ 517). 7. a. *édât* particle suffix; *jémlénmék* to be changed, made into Plural (§ 277).

8. a. *élyéom* now, at present. 9. *Iran, eeran* Persia, Arya. 10. a. *al-él'oumoum* uniformly. a. t. *jém'léndirmék* to pluralize (§ 281). a. *adét* custom, rule. 11. a. *mústamél* used. 12. a. *loutfén* kindly. 13. a. *iyzah ét.*" to illustrate. 14. a. *tabir* sentence, words. a. t. *jém-lénébilmék* to be capable of pluralizing. a. *qayidé* rule. 15. a. *múnshi* writer, author. a. *ravi* narrator. a. *shéhid* martyr. a. *múdir* director, manager. 16. p. *Khâsrév* Chosroe. 17. a. *zévatî kiram*: *zévat* persons (Ar. pl. of *zat*), *kiram* noble, illustrious (Ar. pl. of *kérim*). 18. a. *múshirani izam*: *múshir* generalissimo. *izam* magnificent (Ar. pl. of *azim*). 19. a. *hazarat* their Highnesses (Ar. pl. of *hazrét* § 497). 20. *baghî além* the vineyard of the world *i. e.* the earth. a. *mékân* residence, abode. 21. *igamét ét.*" to dwell in. 22. a. *mústéjir* a tenant. *Rémzi Efféndi khani* the Hotel op Rémzi Efféndi. 23. a. *elhaj Osman* Mecca pilgrim Osman. 24. a. *mér-houm* deceased, late. 25. a. *ita'at* obedience. a. *siyanét* protection. a. *hürmét* honour. 26. *shahî shéhidan* or by omission, *shéhi shéhidan* (§ 560) the sovereign of martyrs; it is epithet of Housséyin. *né sourétlé* how? 27. a. *irtiha'li dari baqa* a going away to the region of permanency *i. e.* dying, death. 28. *raziyalla'hou anhou!* May God be well pleased with him (a formula used after naming any companion of Mouhammad). 29. *mésh-hédi makhsous*: *mésh-héd* a place of martyrdom, feretory, mausoleum (vulg. *mashat*, *mashatliq*: used in contempt by the Súnies to the cemeteries of Redheads and Christians. 30. *Térjiyi bénd*, see page 302. 31. *qadiman* Per. pl. of Ar. *qadim* old, ancient. a. *ikhbar ét.*" to narrate, tell. a. *séna ét.*" to praise. *Ferhad* a Persian hero, lover of Sbirin, the wife of Khâsrév Pérviz. 32. a. *mou'ashaqa* dalliance, love. 33. *shayani díqqat*: p. *shayan* worthy. a. *díqqat* attention. a. *jéridé* newspaper. 34. a. *ita bouyourmaq* to bestow, to grant (§ 272). 35. *khayir khahani Saltanati Séniyéyi Osmaniyyandan* (one) of the well-wishers *i. e.* friends of the Sublime Ottoman Government. 36. *nishani zeeshan* the glorious order (of Méjidiyé). *birinji rútbé* the Insignia of the Grand Cordon of (Méjidiyé). 36<sup>a</sup>. a. *farq* difference. 37, 38. a. *mústamél* used. See No. 11. 39. a. *maqaminda* as. 40. *êz* heart, himself (himself and his word true).

## درس ۳۸ Lesson 38.

### The Persian Izafét اضافه فارسیه

تعلیم ۸۵ Exercise 85. ص ۲۶۳ p. 263.

Persian Izafét	Turkish Izafét	Meaning
روی زمین	بركٔ بوزی	the surface of the world
بحر احمر	قزیزیل ده گیز	the Red Sea



Persian Izafét	Turkish Izafét	Meaning	
بحرِ سفید	<i>bah'rê séfid</i>	آق ده گیز	the Mediterranean Sea
بحرِ سیاه	<i>bah'rê siyah'</i>	قاره دگیز	the Black Sea
بحرِ محیط	<i>bah'rê mouhit</i>	اوقیانوس	the Ocean
بحرِ محیطِ کبیر	<i>bah'rê mouhitikébir</i>	بویوک اوقیانوس	the Pacific Ocean
عهدِ جدید	<i>ah'dê jédid</i>	یئگی عهد	New Testament
عهدِ عتیق	<i>ah'dê atiq</i>	اسکی عهد	Old Testament
پای تحت	<i>pa'yi takht</i>	تختک آباغی	capital city
خاکِ پای	<i>kha'ki pay</i>	آباق توزی	dust of foot; (§ 495)
اینجیلِ شریف	<i>injilî shérif</i>	شریف اینجیل	Holy Gospel
آوازِ بلند	<i>avazî búlénd</i>	یوکسک سس	loud voice
آرزوی شدید	<i>arzouyi shédid</i>	قوتلی آرزو	strong desire
سلطنتِ سنیه	<i>saltana'tî séniyé</i>	یوجه حکومت	Exalted government
ذاتِ عالی	<i>za'tî ali</i>	عالی ذات	high personality
شاهِ ایران	<i>sha'hê Iran</i>	ایران شاهی	the Shah of Persia
حرارتِ شمس	<i>hararé'ti shéms</i>	کونشک صیجاقلنی	the heat of the sun
صرفِ عثمانی	<i>sar'fi osmani</i>	عثمانلی صرفی	Ottoman Grammar
لسانِ عثمانی	<i>lisa'nî osmani</i>	عثمانلی لسانی	Ottoman Language
فوائدِ کثیره	<i>févayî'di késiré</i>	چوق فائدهلر	great benefits
خانهٔ ضابط	<i>khané'yi zabıt</i>	ضابطک او	the house of the officer
کتابِ شریف	<i>kita'bê shérif</i>	عزیز کتاب	Holy Bible
ارضِ مقدس	<i>ar'zê mouqaddés</i>	عزیز دیار	Holy Land
چارشوی مذکور	<i>charshou'yi mézkûr</i>	او چارشوی	that market
وحیِ یوحنا	<i>vahi'yi Youhanna</i>	یوحنانک وحیسی	the Revelation of John
امثالِ سلیمان	<i>émsa'tî Souléyman</i>	سیلیمانک امثالی	the Proverbs of Solomon
مزامیرِ داود	<i>mézami'rî Davoud</i>	داودک مزامورلی	the Psalms of David
اسمای اعداد	<i>ésma'yi a'dad</i>	صاییرک اسملری	the numerals.

## تعلیم ۸۶ Exercise 86. ص ۲۶۵ p. 265.

1. The Red Sea is between Arabia and Egypt. 2. The paper Sabah which is published in Constantinople is the semi-official paper of the Imperial government. 3. Mr. Vahan, Esir Pazar, Rémzi Effendi Khan, Constantinople (a form of address of letters). 4. The capital of the English empire is London. 5. The number of the inhabitants (on the surface) of the earth is 1610 millions. 6. There are many empires and nations in the world. 7. I bought an arquebuss from the Grand Bazar (of Constantinople). 8. The magistrate read an eloquent prayer in the name of H. I. M. with a loud voice. 9. The teacher explained the lesson point by point to the pupils. 10. There was a ring with one diamond on the finger of the one-eyed Bailiff Injé. 11. Our Lord Jesus Christ said: "Love one another," this verse is written in the Gospel of John. 12. Your star is brilliant (*yavér*), your dice always come double-six. 13. The poor man was puzzled (*shashûrmaq*), he takes (sees) the 6 for 5.

## تعلیم قرائت Reading Exercise. (۱۹)

**A List of Moral Maxims (= Franklin's Principles).**

[These are] the twelve principles which the famous philosopher Franklin adopted for regulating his conduct and reforming his character:

Temperance: — Do not eat until you get dull, and do not drink until you get stupified.

Silence: — Do not speak any word which is useful neither for you nor for others.

Regularity: — Appoint in your house the place of every thing and fix the time for every thing.

Resolution: — Whatever you are obliged to do decide it and do it without any fault.

Economy: — Do not waste a cent on anything which has not any real importance to you or to another.

Labour and work: — Do not waste your time and always be busy with some useful work (thing). Prof. Najî.

درس ۳۹ Lesson 39.  
**Persian Compound Adjectives.**

## تعلیم ۸۷ Exercise 87. ص ۲۷۰ p. 270.

527. فرنگی *fréngî* European; venereal disease, syphilis; lock of a door. ترکی *târki* Turkish; (Turkish) song. شرقی *sharqî* oriental;

oriental hymn, song. یهودی *yéhoudi* (vulg. *chifit*) Jew. ادرنوی *Edirnévi* a native of Adrianople. فرانسوی *Fransavi* French. یابانی *yabani* wild. حلبی *Halébi* a native of Aleppo; yard, cloth measure. خاکی *khaki* an especial uniform of a grey colour. صلیبی *salibi* crusader.

528. دیوانه *deevané* demoniac; foolish, silly. مردانه *mérdané* brave; manly. دوستانه *dostané* friendly. خالصانه *khalisané* sincerely. عاجزانه *ajizané* humbly. پدرانه *pédérané* fatherly.

529. باغچه بان *bagh-chéban*, com. *bahjéban* gardener. کناهار *gúnah-kîâr* sinner. خلاصکار *khélas-kîâr* saviour. ساخته کار *sakh-tékîâr* forger. پاسبان *pasban* vulg. *pazvand* night watchman. کاربان، کاروان *kîarban*, *kîarvan*, *kérvan* caravan. صندوقکار *sandouqkîâr*, *sandîqkîâr* cashier. روزگار *rûzgîâr* wind. دربان *dérban* door-keeper. قلمکار *qalémkîâr*, *qalémkér* engraver.

530. بی اساس *bi ésas* without foundation, false. بیصوح *bisouch* faultless, innocent. نامقبول *namaqboul* unacceptable. بی قدرت *bi qoudrét* powerless; weak, unable. نامرد *namérd* coward. آمزاج *namizaj* unhealthy, sick. بیحضور *bihouzour* vulg. *bédházûr* uneasy. بیتاب *bitab* weak.

531. همملت *hémmillét* fellow countryman, of the same nation. هممذهب *hémmézhéb* co-religionist. همجوار *hémjivar* neighbour, neighbourhood. همراه *hémrak'* fellow-traveller.

535. شیرخوار *réhbér*, *réh'nûma* or *rah'nûma* guide. رهبر *sheer khor* that sucks milk, suckling, child. بکزاده *béyzadé* the son of a prince, nobleman. اصلزاده *asîlzadé* the son of a nobleman, nobleman, noble. شاهزاده *shah'zadé* the son of a king, royal prince. خانزاده *khan zadé* the son of a khan; a Tartar prince. دربند *dérbénd* a watch tower.

536. گران بها *giran baha* precious. ساده دل *sadédil* simple-hearted. سیاه چشم *siyah chéshm*. t. قاره کوز *qaragêoz* blackeyed.

نانکور *nankêôr* vulg. *namkêôr* ungrateful. بدبخت *bédbakht* unfortunate. دلشاد *dilshad* joyful, happy.

538. روزنامه *tébrیکنامه* *tébrیکنامه* a letter of congratulation. روزنامه *rouzنامه* calendar, almanack. نوسال *névsal* newyear, newyear's day. اذنامه *izinnامه*, *roukhsatنامه* letter of permission.

539. خوشتر 'خوشتین' خوشترین *khosh, khoshtér, khoshtéreen* nicer, nicest. بهتر 'بهترین' بهتر *bih: bihtér, bihtéreen* or *biheen, biheené* better, best. بدتر 'بدترین' بدتر *béd: bédttér* or *bétér, bédttéreen* worse, worst. مهتر 'مهترین' مهتر *mih: mihtér, mihtéreen* greater, greatest. کمتر 'کمترین' کمین *kém: kémtér, kémtéreen* or *kémeen, kémeené* low, inferior; lower, lowest. a. اولین 'اول' *évvél, évvéleen*. p. نخستین 'نخست' *nákhúst, nákhústeen* the very first.

### تعلیم ۸۸ Exercise 88. ۲۷۱ ص p. 271.

1. Our Saviour, our Lord Jesus Christ, came into this world to save sinners. 2. I like the English and French languages very much. 3. This book is written in the Turkish language and contains songs and hymns. 4. Porcelain comes from China by caravans. 5. I will give you (a) friendly advice, do not be worldly. 6. What kind of a man is your servant? is he silly? he cannot understand any thing. 7. The night-watchmen seized me at midnight in the market, and spoke to me angrily. 8. Miss Rose being sick yesterday was very sad, therefore she could not write the French letter which she had to write. 9. I helped those who are in our neighbourhood and who sit at home like women hopelessly. I advised them to live like man (manly). 10. Our house is higher than that mansion, and air pleasanter.

### ترجمه ۸۹ Translation 89. ۲۷۲ ص p. 272.

۱ انکلتره قرالی برنجی ریچارد شیردل تسمیه اولوغشدر. ۲ اول نانکور خدمتکار نوسال (یاخود سال جدید) مناسبتیه افندیسه بر تبریکنامه یازمادی. ۳ اول کوزل قادین یک بیوفا در (وفاسزدر). ۴ باغچهبان نامرد اولایوب صافدرون بر کیمسه در. ۵ ناپاک اللر ایله

طعام ایتمک پک ناخوش در. ۶ همراهِگنیز هنرمند بر ذات میدر؟  
 ۷ اخشام طعامنه حصه مند اولدم. ۸ ناامید دکلم حالا امیدوارم.  
 ۹ مرقوم خلاصکاره خالصانه و عاجزانه (تواضع ایله) دعا ایله دی.  
 ۱۰ ساخته کار آدم بویوک بر کنهاکار در. ۱۱ مرقوم تهیدست بر آدم  
 دکلدر، النده قیمتدار بر آتون ساعتی وار در. ۱۲ اثنای راهده راهمنا  
 بنده گنیزه مددرس اولدی. ۱۳ چیندن و هندستاندن کلن کروان مذکور  
 چینی طباقلر و بهارلر (بهارات) ایله مخمول (یوکل) ایدی.

### Reading Exercise. (۲۰) تعلیم قرائت

#### Franklin's Principles (continuation and end).

Honesty: — Beware of falsehood and cheating: always do as you say, and always say as you think.

Justice: — Do not shun all the good deeds which are among your duties or beyond your duties which you are obliged to perform; and do not injure anybody.

Moderation: — Guard against excess; and do not set yourself to revenge yourself on the unjust in the manner that you think suitable.

Cleanliness: — Be careful about your body, apparel and home.

Quietness: — Do not be disturbed by trifles, nor at ordinary matters, or such things as are impossible to evade.

Chastity: — Do not involve in danger your safety, honour, and position as well as that of others.

## درس ۴۰ Lesson 40.

### The Persian Derivative Nouns.

Exercise 90. p. 275. ص ۲۷۵. تعلیم ۹۰

541. فرنگستان *Fréngistan* Europe (old term: now *آوروپا* *Avropa*, *Avroupa* is used). یهودستان *Yéhoudistan*, vulg. *yahoudistan* Judea. (یهودی *yéhouđi*, vulg. چیفیت *chífít* Jew). ترکستان *Türkistan* Tourkistan. تاتارستان *Tataristan*. عجم *ajém* non-Arabian, Persian. عجمی *ajémi* a barbarous or bad speaker of Arabic;

a foreigner, barbarian; a Persian; untrained; a novice. عجمستان *ajémistan*, Persia (in literary language ایران *Iran Arya*). عربستان *Arabistan* Arabia. 2. کوهستان، داغستان، طاغستان *daghistan; kù-histan* mountain-land; Daghistan is also a region in Caucasia. p. بنفشه *bénéfshé*, t. منکشه *ménékshé*: بنفشه زار *bénéfshézar* a place abundant in violets. 3. سنبلستان *sûnbûlistan* a place abounding in hyacinths. قبرستان، مزارستان *qabristan, mézaristan* a graveyard. آتشکده *atéshgédé* a fire-temple (of Parsees, Zoroastrians). 4. اوسوزخانه، ایتامخانه *éðksúzghané, éytamkhané* orphanage. دباغخانه *débbagh-khané* vulg. *tabakhané* tannery. کارخانه *kîârkhané* vulg. *kérhané* manufactory (now obsolete in polite circles, *fabrica* is common in this sense; because *kérhané* vulg. of *kérih-khané* means brothel). 5. کتابخانه *kitabkhané* book-shop, library (the pl. is also used as *kûtûbkhané*). اجزاخانه *éjza-khané* vulg. *ézahané* drug-store, pharmacy. آشخانه *ashkhané* vulg. *ashané, ash-ghana* kitchen. شکارخانه، شکارگاه *shikârkhané, shikârgâh* a place where game is kept-hunted etc.

542. جامه دان *jamédan* wardrobe. قلمدان، خامه دان *khamédan, qalémdan* a pen-case. تیردان *teerdan* quiver. نمکدان *némékdan* salt-cellar. a. جزء *júz* sheet (of paper), pamphlet; p. جزدان *júzdán, vulg. jizdan* a portfolio; a pocket-book.

543. پریشانی *périshani* poverty. آسودگی *asoudégi* quietude, peace. آشنایی *ashinayi* intimacy, friendship. آزادی *azadégi* freedom. تنگی *khastégi* sickness. سزایی *sézayi* worth, worthiness. تنگی *téngi* narrowness.

544. پارچه *parcha* a little piece. باغچه *bagh-ché, vulg. bah'jé* a little vineyard, garden. بوغچه *bogh-ché, vulg. boh'jé* a little wrapper. کورومچه *géorúmje* (beloved sister), husband's sister. چکمه چه *chéméje* a little drawer. کمانچه *kémanché* a little violin, violonette. آقچه *aqje, vulg. ah'jé* white pieces of money, cash.

### تعلیم ۹۱ Exercise 91. p. 276. ص ۲۷۶

1. Jerusalem was the capital of Judea. 2. In the XI. and XII. centuries after Christ the Europeans (Franks) from all parts of Europe by hordes (*taqîm taqîm*) rushed into Syria; these

were called Crusaders (*Saleeb* means cross, *saleebi* cross bearer, crusader). 3. Yesterday I went to *Bézéstén* (com. *bédéstén*). I bought a whole piece (*top*) of broadcloth and two pieces of unbleached linen. I made a bundle and sent it to the orphanage. 4. My sister sitting in the hyacinth garden is working on a workframe (*kérgéf*). 5. Now there are (exist) 140 orphans in the American orphanage at Merzifoun. 6. The sandholder and the pen-case are on the table. 7. I was going to oil the machine, but there was no oil in the oil-can. 8. Whose is the (great) tomb which I see in the graveyard opposite? 9. It belongs to a Sheykh from Daghistan. 10. I walked with my uncle in the places where violets are abundant and in the meadows: we found quietude and peace everywhere.

۹۲ ترجمه Translation 92. ۲۷۷ ص p. 277.

۱ اول دباغخانه ننگ صاحبی ایله حبسخانه بکجیسی میخانه جینک  
دوستاری درلر . ۲ میخانه جینک شاهی بوزاجی در . ۳ اوکوزلر  
اوکوزخانه ده درلر (ایتام<sup>۱</sup> ایتامخانه ده درلر) . ۴ اول ناتار تاتارستاندن  
(یاخود ترکستاندن) کلدی . ۵ اردو کاهده اوچیگ عسکر موجود ایدی .  
۶ طاغستان (یاخود کوهستان) یرلده ساکن اولان اهالی (یاخود اقوام)  
علی العموم<sup>۲</sup> جسور اولورلر . ۷ طاغستان روسیه ده (روسیه ننگ قاقاسیه  
قطعه سنده) بویوک بر ایالت در . ۸ سیزگ چیمتارزاده (چمندارزاده)  
زه ده در؟ — چمندارزاده دائما چمنستانده در (زه ده اوله جق چمندارده  
در) . ۹ کرم ایدیگیز! شمعدانه بر موم دیکیکیز . (کرم ایدوب شمعدانه  
بر موم وضع ایدیگیز) . ۱۰ گل یاغی کارخانه سنک (فابریقه سنک یاخود  
پاولیقه سنک) باغچه سنده بویوک بر کلزار وار ایدی . ۱۱ گبرلر (یاخود  
پارسیلر) و قدیم فارسیلر (ایرانلر) آتشکده لده آتسه عبادت ایدرلر ایدی .

Reading Exercise. (۲۱) تعلیم قرأت

### The Story of the Donkey and the Fox.

There came out of a vineyard an old donkey, he was laden with pink-coloured grapes to carry to town. Just then

<sup>1</sup> a. ایتام *éytam* is the plural of یتیم *yétim* orphan. <sup>2</sup> *alél oumour*.

a hungry fox saw it and came, and the desire of such nice grapes pierced his heart. While the fox was nearing him, the donkey kicked at him, but by and by they left off all such coquetry (kicking etc.).

The Fox:

"May I not come into your presence, O my lion? I am surprised at your beauty, let me look at you from very near, let the shadow of the kindness and mercy of my lord be ever on me. Wherever his propitious feet tread, there roses spring up. His sweet-smelling tail resembles excellent musk. I will smell it if my lord does not give me a fillip on my nose. Those eloquent eyes express his wisdom. well-proportioned and rhymed words suit his mouth."

Then (*déríkén*) the donkey brayed out of the excess of his delight as if he had seen either a piece of melon-peel or fresh thorns.

The Fox:

"That cheerful song has pierced directly into my heart, but if you are silent there is still another pleasure. Because the nightingale will hear your song and steal it and when afterwards he sings, perhaps the hearers will be very sorry (for his plagiarism)."

The fox chattering much in this manner mocked him and drove him toward a well.

The Fox:

"Here there is a good stable and manger, but alas! it is not possible to enter, the door is very narrow. There is great pleasure in it, such as sleeping and lying down, and there is no trouble but to eat and drink. The charm of the females dwelling there is unequalled: please look there; but (take care) do not fall in love."

When the donkey came near he looked into the mirror of water and seeing the reflexion of his face his mouth watered immediately.

The Donkey:

Really I see a delicate and charming head.

The Fox:

Call her then immediately, let her come and be your sweetheart.

The donkey cried out loud, 'Come here!' (exceeding the bound of moderation in joy screamed), and hearing the echo of his voice from the well was much surprised.

The Fox:

"Did you see? now they are inviting you there. Is there not any service for me to do in this banquet? Let your burden remain here; you may go down alone. I will fellow you to be your stable-boy."



The donkey threw his burden on the ground and himself into the well. The fox became his heir, while he prays for mercy on him (his soul).

## درس ۴۱ Lesson 41.

### The Persian Verb فعل فارسی

تعلیم ۹۳ Exercise 93. ص ۲۸۵ p. 285.

535. 1. نامدار *namdar* distinguished. 2. حکمدار *hükümdar* ruler. 3. خزینه‌دار *khazinédar*, vulg. *khaznadar* treasurer. 4. مقاصدار *maqasdar* a tailor's cutter. 5. ضرر دیده *zarardidé* one who has suffered a loss. 6. جهان دیده *jihandidé* experienced. 7. حریق زده *hariqzédé* sufferer from fire. 8. بگزاده *béyzadé* noble. 9. شاهزاده *shahzadé* royal prince. 10. لنگر انداز *léngéréndaz* casting anchor. 11. نامعلوم *namalûm* unknown. 12. خیر خواه *khayrkhah'* benevolent, generous. 13. بدخواه *bedkhah'* malevolent. 14. چوالدوز *chouvaldouz* vulg. *chouvaldiz*, Ar. مخاط *makhat* a packing-needle, a sacking-needle. 15. سخنگو *soukhéngû* eloquent. 16. صلح پرور *soulh' pérvér* peace-maker, peace-lover. 17. نعلبند *nalbénd* vulg. *nalband* a shoeing-smith, farrier. 18. مصلحتگذار *maslahatgúzar* chargé d'affaires. 19. ایشگذار *ishgúzar* industrious, diligent. 20. موسیقی شناس *mousiqi shinas* musician, composer. 21. خنکار *khûnkiâr* com. *hânkiâr* the fortunate one, Sultan. (In olden times دولتلی ' *dévléthi*, sa'adéthi fortunate' were titles given to the Sultan.)

550. بخشش ' بخش *éfza*, *éfzayish* augmentation; خواه *khah'*, *khahish* desire. *bakhsh*, *bakh-shish* present. نوازش ' نوازش *pérvér*, *pérvérish*; *núvaz*, *núvazish* caressing, petting. ستایش ' ستایش *sútúden*: *sita*, *sitayish* praising. کشادگی ' کشایش *kúshadén*: *kúsha*, *kúshayish* an act of opening. افروز ' افروز *éfrouz*, *éfrouzish*. دلشادی *dilshadi* cheerfulness.

## تعلیم ۹۴ Exercise 94. ص ۲۸۶ p. 286.

1. Qavvas Agha is a veteran servant of our family, he served my grandfather 40 years and my father 20 years. 2. The Iris (*Yeshil Irmağ*) has overflowed and run into the three streets of the city. The Royal Princes helped and saved the sufferers (*afétzédé*) from the inundation. Many of the nobility and noble families also have contributed (یتیشدیرمش) bread and clothing. 3. I will be ready at four o'clock to-morrow. If you come I will go with you to the official opening (inauguration) of the school: we shall reach there at six o'clock. 4. The steamer anchored about 10 o'clock (*goushlouk vaqít-larında*) in the harbour of Samsoun. 5. The master is a very generous man, he has generously (*bol késédén*) given half a Turkish pound as a gift to the tailor's cutter. 6. Tears were flowing from the eyes. 7. Do not speak false words, pay my money with the interest. 8. I have much appreciated (*béyéndim*) this hymn which is being sung, really it is praiseworthy: who has composed it, I wonder. 9. The words were composed by the distinguished poet Mr. George and the music by the (Jerusalem) pilgrim Mr. Arshag the musician. 10. There are innumerable stars in heaven. 11. Mr. Néjib is the best in the class.

## ترجمه ۹۵ Translation 95. ص ۲۸۶ p. 286.

۱ سلطان محمد ثانی هم بویوک برجهانگیر همده جسور بر حکمدار  
 ایدی . ۲ آت جانبازی پک پثرمرده ایدی . ۳ بر کوچوک دورینم وار  
 ایدیسده فروخت ایله دیم شیمدی بر پرتوسوزم وار در . ۴ حریقز دکانک  
 مقداری اوچوزدن زیاده ایدی . ۵ بکزاده لر قرالک طرفکیرلری میاننده  
 ایدیلر . ۶ صباحه قارشی واپور لنگرانداز اولدی . ۷ خزینه دار حریقز دکانه  
 درت یوز عدد لیرای عثمانی توزیع ایله دی . ۸ شو آدم غایت مشهور بر  
 جانباز در . ۹ بکزاده ننگ سلاحداری غایت نانکور ایدی . ۱۰ عالی  
 افندی بنده گزنگ قافه داری در . ۱۱ مستر ریذیل کیم در ؟ — در سعادت  
 آمریقان سفارتنگ مصاحبت کزاری در .

تعلیم قرائت Reading Exercise. (۲۲)

Supplication and Praise.

Thou art the originator of the world, O, Lord!  
 Thou art the creator of the universe, O Lord!  
 Thou art the illuminator of the heavens.  
 Thou art the provider of the earth!  
 Thy loving kindness embraces the whole world.  
 Thou art the most gracious of the gracious ones.  
 I know not to whom I must make my moan.  
 Thou art the most merciful of the merciful, O Lord!  
 What need is there for me to make petition to Thee?  
 Thou dwellest in the hearts, O Lord!  
 My outside and inside is open (known) to Thee.  
 Thou art the invisible-seeing, O Lord!

*From the Divan of Fazil.*

درس ۴۲ Lesson 42.

The Persian Prepositions حرفِ جرِّ فارسی

تعلیم ۹۶ Exercise 96. p. 291 ص ۲۹۱

1. Our Sovereign is H. I. M. Sultan Hamid II. 2. Mr. Kérim having given correct answers to all the teacher's questions the teacher gave him a hearty welcome. 3. Whenever you see an old man, rise to your feet out of respect. 4. Anatolia College was established by an Imperial Edict. 5. To learn your lesson by heart you must try incessantly (continually). 6. The servant returned immediately and brought the following answer (as follows). 7. Captain Qoubour entered the door of the inn bearing a skimmer in his hand. As soon as they saw him they were exceedingly glad and cried out, 'Well done!' 8. You must return home at all events at 5 o'clock. 9. The 38 pounds which I owed according to note, I have to-day paid with the interest and redeemed my note. 10. I borrowed 7000 piastres on a letter of advice. 11. The oil which is in the pan smells like musk.

ترجمه ۹۷ Translation 97. p. 291 ص ۲۹۱

۱ مومی الیه از قدیم عائله مزك محبی (یاخود) دوستی اولمشدر.  
 ۲ مومی الیه بنده کزدن ازهر جهت خوشنود قالمشدر. ۳ شومادر اولادینی

- ازجان و دل سور. ۴ مرقوم بونی بکا سویله دکدنصکگره درعقب  
 مفارقت ایله دی. ۵ هرسته سال جدیدده بنده کزه برهدیه ارسال ایدر.  
 ازجمله بوسنه دخی برآلتون قلم قبول ایله دیم. ۶ کندی درسارنده کون  
 بکون تقدّم ایله مکده ایدی. ۷ بنام خدا (یاخود) الله عشقیچون عجله  
 کلوب بکا معاونت ایدیکز. ۸ بر دوام خسته در. ۹ کریم افندی  
 برای مصالحت صالیر قریه سنه کیتدی. ۱۰ تا طاغک دپه سینه قدر  
 طیرماندی. ۱۱ وجودی ازسر تاپا یاره لر ایله مملو اولدیغندن تابصباح  
 بر دوام آغلادی. ۱۲ نجیب بک برای عبادت جامع شریفه کیتدی.  
 ۱۳ مومی الیه بر وجه آتی اداره کلام ایله دی (یاخود) سویله دی.  
 ۱۴ سارق دردست اولوندی. ۱۵ بوغدای و آریا درآبار اولوندی.  
 ۱۶ کروان ییابانده راهنی غائب ایله دی.

### Reading Exercise. تعلیم قرائت

#### The Hunter *Avjê*.

(The following is taken from a poem of the celebrated French poet Beranger.)

1. Dear birdies, lovely rogues! why should not hearts incline to you? what a tuneful assembly is this! what a joyful place of pleasure! It is just the lawful place for my poor heart to be joyous (cheerful): the bush is full of melody with your chant. Your behaviour is very simple, your form graceful, your voice pleasant, your singing beautiful. But take care lest Fortune spoil this tranquility suddenly.

Hush, my dear birdies, hush!

2. Lo! the hunter comes quickly, there is not yet even a sparrow in his bag. Does he keep still. He has a double-barrelled gun in his hand, he will have no mercy if he sees you, he will not spare you. Do you expect mercy from the hunter? his eye is already fixed on you, will you shut your eyes? It is not a glory, it is a shame for humanity, such things are detestable (deserving of a curse). Will God look kindly on a person who grieves the soul (burns the soul)? Oh! whom must I make understand, what must I do?

Hush, my dear birdies, hush!

3. Once I was sitting here on this spot, two swallows were passing by. They were singing together in a happy manner: why should they not give pleasure to people? I myself, congratulating them on their return, shared in their pleasure and delight. Suddenly a hunter fired at them, the poor travellers were destroyed. To be far from evils, beware (be cautious) of men!

Hush, my birdies, hush!

4. Know the character of men, see the proofs of their thoughts. The poor (among them) seek for a pretext to quarrel, the rich (among them) are all blood-shedders. They have made the world a hell. Are these men? (No! they are) a troop of executioners. They cannot be true and good friends. The most merciful of them is a murderer of birds. Though I know it, is it worthy of praise? Do not urge me to say, is it right?

Hush, my birdies, hush!

5. The trigger helped the hand of the hunter, a partridge was wounded in his wing: immediately his dog ran and took it; to fetch games belongs to him. Why were you happy, why joyful, o hunter? Does man become happy through bloodshed? This cruel man, this murderer now goes (home) and curses injustice (oppression) more than I do. How strange is man's nature in the world! he both loves evil and is an enemy of evil.

Hush, my birdies, hush!

6. My birds, good news! your hunter is going, he has seen other game, he hastens after them. There is no one coming, and he who was going (the hunter) has disappeared. Now begin your melody again, there is no need of caution now, give a concert according to my taste. Fortune has granted a reprieve: sing and let the neighbourhood echo again. But if that cruel, greedy man passes this way to-morrow,

Hush then, my dear birdies, hush!

*Mou-ál'lim Naji = Professor Naji.*

## درس ۴۳ Lesson 43.

### The Gender of Arabic Nouns کیفیت

کیفیت *kéyifiyét* Gender. مذکر *múzék'kér* Masculine.

مونث حقیقی *múén-nési haqiqi* Feminine because of signification.

مونث اعتباری *múén-nési itibari* Feminine because of termination.

لازم *lazim* Neuter gender.

Exercise 98. ۲۹۵ ص p. 295. تعلیم ۹۸

I. نَبِيَّ = نَبِيَّةٌ ، والدہ<sup>۱</sup> ، حَفِيدَہ<sup>۲</sup> ، عَمَّہ<sup>۳</sup> ، (خال) خالہ<sup>۴</sup> ، معلَّمہ<sup>۵</sup> ، متصرفہ<sup>۶</sup> ،  
وارثہ<sup>۷</sup> ، نَجِيبَہ<sup>۸</sup> ، حاملہ<sup>۹</sup> ، مومَنہ<sup>۱۰</sup> ، فلانہ<sup>۱۱</sup> ، غزالہ<sup>۱۲</sup> ، مرحومہ<sup>۱۳</sup> ، شاعرہ<sup>۱۴</sup> ،  
ثالثہ<sup>۱۵</sup> ، ثانیہ<sup>۱۶</sup> ، زوجہ<sup>۱۷</sup> ، الہہ<sup>۱۸</sup> ، باکرہ<sup>۱۹</sup> ، صاحبہ<sup>۲۰</sup> ، شہیدہ<sup>۲۱</sup> ،  
کریمہ<sup>۲۲</sup> .

1. *nébee*, *nébeeyé* prophetess. 3. *ammé* father's sister. 4. *khalá* mother's sister. 18. *ilahé* goddess. 20. *mélíké* queen. 22. graceful; daughter.

II. ابو<sup>۱۲</sup> ، نبات<sup>۱۱</sup> ، بیت<sup>۱۰</sup> ، قوت<sup>۶</sup> ، موت<sup>۵</sup> ، نوری<sup>۱</sup> ،  
اخرت<sup>۴</sup> ، بنت<sup>۲</sup> are Feminine. لطف<sup>۱۴</sup> ، کرم<sup>۱۳</sup> ،  
نعمت<sup>۱۵</sup> ، حدیقہ<sup>۹</sup> ، مصالحت<sup>۸</sup> ، مسرت<sup>۷</sup> ، حبہ<sup>۲</sup> ، ظلمت<sup>۱</sup>  
are Feminine term.

Note. The terminations (-*é*) of the numbers 5, 6, 10, 11 are radical.

The Number of Arabic Nouns کیت *Kémíyyét.*

Dual تثنیہ *Tésniyé.*

Exercise 99. ۲۹۷ ص p. 297. تعلیم ۹۹

مزلین<sup>۱</sup> ، جہتین<sup>۲</sup> ، صحیفَتین<sup>۳</sup> ، ضمتین<sup>۴</sup> ، شرطین<sup>۵</sup> ، بلدتین<sup>۶</sup> ،  
سدسین<sup>۷</sup> ، فقرتین<sup>۸</sup> ، شریکین<sup>۹</sup> ، وارثین<sup>۱۰</sup> ، مرقومین<sup>۱۱</sup> ، جملتین<sup>۱۲</sup> ،  
طرفین<sup>۱۳</sup> ، بحرین<sup>۱۴</sup> ، برین<sup>۱۵</sup> .

2. *jihétéyn*. 3. *sahífétéyn*. 4. *zam'météyn*. 6. *béldétéyn*.  
12. *jámlétéyn*. 14. *bah'réyn*. 15. *bérréyn*.

Note. The terminations -ین ، -ان ، -ین ، -ان are the terminations to from the Duals in Arabic, while -ان -an in Persian changes animate nouns into the Plural; as: a. مسلم *múslim* Moslem: Pers. pl. مسلمان *músliman* Moslems, Muslims (§ 509); Ar. Dual مسلمان *músliman*, *músliméyn* two Moslems. To avoid this misunderstanding, the Duals made with -ان -an are rarely used in Ottoman. It is used only for some

geometrical terms and in some other words given below; as: ثلث *sûls* = ثلثان *sûlsan* two thirds; سدس *sûds* one sixth = سدسان *sûdsan* two sixths; ملاء *mêla* = ملوان *mêlévan* the two alternating times, day and night, morn and eve; زاوية *zaviyé* angle = زاويتان *zaviyétan* two angles; زاويتان متوافقتان *zaviyétanî mûtévafiqatan* two corresponding angles; زاويتان متبادلتان داخلتان *zaviyétanî mûtébadilétanî dakhilétan* two alternate interior angles زاويتان متبادلتان خارجتان *zaviyétanî mûtébadilétanî kharijétan* two alternate exterior angles (§ 656).

### The Regular Masculine Plural.

تعليم ١٠٠ Exercise 100. ص ٢٩٩ p. 299.

بني 'مدرسين' معلمين معلمون<sup>2</sup> قارئون قارئين<sup>3</sup> 'مظلومين'<sup>5</sup>  
 مشهورين<sup>6</sup> 'رياضيون'<sup>7</sup> 'سامعين سامعون'<sup>8</sup> 'مجرمين'<sup>9</sup> 'حواريون'<sup>10</sup>  
 سارقين<sup>11</sup> 'رسولين'<sup>12</sup>.

3. *qariyeen*, *qariyoun* readers. 7. *riyaziyyoun* mathematicians.  
 8. *havariyoun* apostles. 1, 4, *bint* and *validé* are not masculine and *nour* is not rational.

*Note.* In Arabic both forms of the Reg. Masc. Plural are used with some distinctions, but in Ottoman except some very common words passed into the language, the use of the -ون *-oun* is confined to scientific terms; as: جغرافي geographic, اشتراكي social, هندسي geometrical, طبيعي natural, نباتي botanic, سياسي political: جغرافيون *joghrafiyoun* geographers, اشتراكيون *ishtirakiyoun* socialists, هندسيون *héndésiyoun* geometers, طبيعيون *tabiiyyoun* naturalists, نباتيون *botaniyoun* botanists, سياسيون *siyasiyoun* politicians, statesmen.

### The Regular Feminine Plural.

تعليم ١٠١ Exercise 101. ص ٣٠٠ p. 300.

نقرات<sup>1</sup> 'غاياات'<sup>1</sup> 'حيوانات'<sup>2</sup> 'آلات'<sup>3</sup> 'معجزات'<sup>4</sup> 'خدّمات'<sup>5</sup>  
 عادات<sup>6</sup> 'تسليمات'<sup>7</sup> 'حاجات'<sup>8</sup> 'عبارات'<sup>9</sup> 'شكايات'<sup>10</sup> 'تأليفات'<sup>11</sup>  
 1. *néférat* individuals. 5. *khidémat*. 11. *té-é-lifat*.

تقصیرات<sup>۱۲</sup>، زکوات<sup>۱۳</sup>، تعریفات<sup>۱۴</sup>، معلومات<sup>۱۵</sup>، تبریکات<sup>۱۶</sup>، برکات<sup>۱۷</sup>،  
تعمیرات<sup>۱۸</sup>، سبزوآت<sup>۱۹</sup>.

13. *zékévat*.

### تعلیم ۱۰۲ Exercise 102. ۳۰۰ ض p. 300.

1. England is a great country. 2. He went to visit (walk in) the Zoological garden with his granddaughter, wife and parents. 3. Nooriyé Haním (Miss Lucy) is the elder sister of Noori Efféndi (Mr. Lucas). 4. Botany treats of plants, zoology (treats) of animals. 5. Our Lord Jesus Christ is the sovereign of both worlds. 6. He is the only hope of the wretched and of sinners. 7. Believers pass through the valley of darkness and death in joy. 8. Divine blessings will be their leader (will lead them). 9. I divided two thirds of the purse between the two parties (concerned). 10. The thieves have been imprisoned for many years (§ 656). 11. The prophets (*résouleen*) and apostles performed many miracles. 12. The writings which they entrusted to me I put with my own hand into the mail(-box). 13. Kind persons show kindness not only to animals but even to plants.

### ترجمه ۱۰۳ Translation 103. ۳۰۱ ص p. 301.

۱ کَلِستان خانیم معلمه ننگ وارثه سیدر. ۲ بو خانه ننگ متصرفه سی  
معلمه جمیله خانیم درلر. ۳ حامل ورقه یه بش عدد مجیدیه همت  
ایدیکیز<sup>۱</sup>. ۴ ابوننگزه (یاخود والدیننگزه) اطاعت ایتمه لیسیکیز.  
۵ حرمتلودوقتور ترانسی جنابلری ابوین وزوجینه مخصوص اوله رق بر کوزل  
کتاب تألیف ایله مشلر در. ۶ جنت اعلا<sup>۲</sup> آارات دیارنده موجود  
ایدی. ۷ مجرمین حضور محکمه یه جلب اولوندی (یاخود) کورتورولدی.  
۸ سامعونک (یاخود) حاضر ونک<sup>۳</sup> عددی ثلثانی قادین اوله رق دوقوز  
یوز ایدی (طقوز یوزه بالغ اولشدی)<sup>۴</sup>. ۹ ضمتینی طی ایدیکیز<sup>۵</sup> (یاخود)  
بوزوگیز. ۱۰ شاه شهیدان حسین حضرتلرینک والده مکرمه لری سیده

1. *himmét étmək*. 2. *jénnéti a'la*. 3. *hazîroun* pl. of *hazîr* present. 4. *baligh ol'* to reach. 5. a. *tayy' ét.*'. *bozmaq* to erase. 6. a. *múkérrem* honoured, honourable.



*Shahî shéhîdan, Hûséyin hazrét- . نساء العالمين<sup>7</sup> فاطمه زهرا در .  
lériniñ validéyi mükérréméléri séyyidéyi nisa ûl alémeen Fatima-  
Zéhra dîr<sup>8</sup>.*

7. a. *séyyéd* master, prince; especially a descendant from Mouhamméd, *séyyidé* princess; *nisa* womankind, women (collective noun, used as plural). 8. vulg. *Fatma. a. itibar ét.* to consider.

## تعلیم قرائت Reading Exercise. (۲۳)

### ترکیب بند A Poem *Térkibi Bénd.*

What pleasure is there in the silver and gold of the world? man leaves them all at the time of his journey.

Look if there is any permanent colour in the sky, either night or day. or in the sun and moon (light).

It is said that Solomon's throne journeyed in the air, now winds are blowing in the place of that kingdom (*i. e.* it has disappeared, is annihilated).

If you wish to be free, do not care for the pleasure, delight sorrow and affliction (grief and anxiety) of the world.

Whoever has baseness in his disposition and substance (character), even if he be the grand vizier of the universe for instance, do not expect any good from him.

The astrologer looking for stars in the heavens in every direction, (through carelessness), cannot see the well in his way.

Those who give regulations to the world only by word (talk), have (there are) a thousand kinds of irregularities found in their homes.

The mirror of man is his work, nobody cares for his words. The degree of the wisdom of everybody is seen in his deeds.

Though I have suffered some harm, yet I am firm in this opinion, that

“Even if he suffers enmity, honesty fits men; (because) the helper of the just is God the Almighty. *Ziya Pasha.*”

*Note.* *Térkibi-Bénd* is a poem in stanzas of similar metre but of different rhyme; the distichs of each stanza rhyme excepting the last stanza (*bénd*). It differs from the *ترجیع بند* *Térjî'i-Bénd* in the fact that these last distichs are not repetitions of the same words.

## درس ۴۴ Lesson 44.

### The Nisbé النسبه *En-Nisbé*.

تعلیم ۱۰۴ Exercise 104. ص ۳۰۶ p. 306.

1st line. عادی *adee* customary; ordinary, inferior. بیضی *béy-zee* oval. بیتی *béytee* household (works). مادی *maddee* material (مادیون *maddiyoun* materialists). نباتی *nébatee* botanic (نباتیون *nébatyoun* botanists). مائی *mayee* fluid; blue. تاجر، تجارت *tajir* merchant, pl. تجار *tájjar* merchants; تجاری *tájjaree* mercantile (580i).

2nd line. داخلی *dakhílee* internal, home (affairs); civil (war), (داخلیه *dakhiliyé* ministry of Interior, p. 435). خارجی *kharijee* external, foreign (خارجیه *kharijiyé* Foreign Office). ملی *mílee* national. بوسنی *bosnévee* Bosnian. آنقروی *anqarévee* Galatian, a native of Angora. موتی *mévtee* mortal. بحری *bahree* marine. بری *bérree* belonging to land, continental. زمانی *zémanee* temporary.

3rd line. سوداوی *sévdavee* pertaining to the black bile; splenetic, melancholy (سوداء *sévda* is the feminine of *أسودٌ ésvéd* § 608). سماوی *sémavee* celestial. انگلیزی *inglizee, ingilizée* English. یونانی *younanee* Hellenic, Greek. مرزیفونی *mérzifounee* a native of Mézrifoun (Marsovan). لیلی *léylee* boarder, boarding (school). بهاری *niharee* daily, day (scholar). ریاضت *riyazét* mathematics = ریاضی *riyazee* mathematical. صرف *sarf* grammar = صرفی *sarfee* grammatical. هندسه *héndésé* geometry = هندسی *héndésée* geometrical. جغرافیه *joghrafiyé* geography = جغرافی *joghrafee* geographical.

580 g. ربانی *rab'banee, réb'banee* pertaining to the Lord God, Lord's (prayer). نورانی *nouranee* luminous. ظلمانی *zoulmanee* dark. وحدانی *vahdanee* unique. تحتانی *tahtanee* lower. فوقانی *févqanee* upper. حقانی *haqqanee* just, equitable (حقانیت *haq'qanéyét* justice, equity).

581. 1<sup>st</sup> line. اسلامیت *islamiyét* Muhammedanism, Islam. طبع<sup>1</sup> = طبيعة *tabiyat* disposition, nature (§ 582). ارض *ard* room in Custom-House. ارضیه *ardiyé* rent, storage (charged as standing-room or space for articles of commerce, etc. left for a time at a Custom-House). ارض *arz* a plot of land. ارضی *arzee* field; fem. ارضیه *arzeeyé* field (productions). شمسیه *shémsiyé* vulg. *shémshiré* parasol, umbrella. ضبطیه *zaptiyé, zabtiyé* gendarme. اهمیت *éhemmiyét* importance.

2<sup>nd</sup> line. ملیت *milliyét* nationality. مسروریت *mésrouriyét* joy. محزونیت *mémnouniyét* thanks, thankfulness. مأسوسیت *mah-zouniyét* sorrow. مأموریت *mé-mouriyét* office. مشغولیت *méshghouliyét* business.

582. رابطه *rabita* tie, connexion. لطیفه *latifé* joking, joke; story. (pl. لطائف *létayif* joking stories, anecdotes). مخبره *moukh-tiré* memorandum. مقدمه *mouqaddémé* preface. منظومه *manzoumé* poem. ثانیه *saniyé* second (of an arc or time). عثمانیه حمیدیه *hamidiyé, osmaniyé* an official paper or document showing the personality of Ottoman subjects.

### تعلیم ۱۰۵ Exercise 105. ص ۳۰۷ p. 307.

1. Muhammedanism as well as Christianity believes in the unity of God. 2. If the heat of the sun is excessive I always take an umbrella. 3. Bézavee (or Bédavee) is one of the distinguished commentators on the Qoran († 1333). 4. Spiritual things are permanent, but the corporeal (or material) things are temporal. 5. The church of the Christians is here, but that of the Jews is in the street yonder. 6. The Muhammedans have five appointed hours of worship (*i. e.* dawn, noon, midday between noon and sunset = *ikindi*, sunset and nightfall). 7. I am paying 400 piastres a month for rent of a room in the Custom-House and for pasture-tax. 8. In the past nineteenth century many nations have passed through the dry wilderness of savagery and entered into the flowery fields of civilisation. 9. There are very many truths in the material, moral and spiritual worlds. 10. (I hear that) the admission fee to the theatre is one quarter of a méjidiyé, pay it and buy a ticket for me. 11. The Municipality Council is

<sup>1</sup> Correct the طبع in the text as طبع.

working for the cleanliness of the city with great ardour. 12. I have read in the paper Arousyag-Pontosee (Venus of Pontus) many things relating to religious, scientific, political, household and mercantile subjects.

Translation 106. ۳۰۷ ص p. 307. ترجمه ۱۰۶

۱ عهد عتیق عبرانی و کلدانی لسانزنده عهد جدید ایسه لسان یونانیده تحریر اولونشدر<sup>۱</sup> (یاخود محرر در<sup>۲</sup>). ۲ ربانی دعایی ازبر (یاخود) از بردن بیلیمسیکمز؟ ۳ مأمورینک بجایشی<sup>۳</sup> طرفینک حُسن رضاسیله<sup>۴</sup> اجرا اولونور. ۴ عیسویون، محمدیون و موسویون<sup>۵</sup> وحدانیت خدایه ایمان ایدرلر. ۵ اوروپانک قوّه جنودیهسی بهرسته ازدیاد بولمده در. ۶ واریتنی (یاخود) ثروتنی غائب ایده رک پریشانته (یاخود) فقر و ضرورته دوچار اولدی. ۷ حریت بر ملتک روحیدر. ۸ جمعیت رسومیه ارضیه نک مقدارینی آرتیرمشدر (یاخود) تزید ایتمشدر. ۹ معاهدات دولیه حقتده بر مقاله تحریر ایله دم. ۱۰ حُتّه مک (یاخود) دیویدیمک شکلی بیضی (یاخود) یومورطه شککنده در. ۱۱ الی برنجی الهی بی ترنم ایده لم.

1. *tahreeer olounmaq* to be written. 2. *mouharrér* written. 3. p. *bé-jayish* exchange of office. 4. *húsná riza* consent. 5. *mouséviyoun* (*Mousa Moses*).

Reading Exercise. (۲۷) تعلیم قرائت

### Columbus' Egg (a) *Colombosouñ Youmourtasî.*

It is well known that Christopher Columbus, who discovered America, after his discovery of America and return home, was sitting at the banqueting table of king Ferdinand, who conquered the Moors in Spain (Andalusia). One of those who were present, a prince of Spain, envying the honours with which Columbus had been rewarded for the discovery of the New World, said: "Since this continent existed on the face of the earth, it would have been discovered some day or other, even if you had not lived." By this speech he intended to belittle the famous exploit of Columbus:

Christopher Columbus answered: "No, your Highness<sup>1</sup>, only that person can discover who is able to make an egg stand on its smaller end."

*Ebúz Ziya.*

<sup>1</sup> *préns hazrétléri* Your Highness (§ 678).

## درس ٤٥ Lesson 45.

### The Arabic Infinitive.

مصدر مجرد	<i>Masdarî Mújérréd</i>	Primitive Infinitive.
مصدر مزيد فيه	<i>Masdarî Mézeedûn feehi</i>	Derivative Infinitive.
مصدر ثلاثي مجرد	<i>Masdarî Sûlasiyi Mújérréd</i>	Prim. Triliteral Infn.
مصدر رباعي مجرد	<i>Masdarî Rûbayiyi Mújérréd</i>	Prim. Quadril. Inf.
مصدر ثلاثي مزيد فيه	<i>Masdarî Sûlasiyi Mézeedûn feehi</i>	Derivative Tril. Inf.
مصدر رباعي مزيد فيه	<i>Masdarî Rûbayiyi Mézeedûn feehi</i>	Deriv. Quadril. Inf.
حروف زائده	<i>Houroufou Zayidé</i>	Servile Letters.

### تعليم ١٠٧ Exercise 107. p. 316 ص ٣١٦

Infinitives	مصدرلر	Measures	وزنلر	Root	ماده	Meaning of the Infinitives.
١	نَقَلَ	<i>naql</i>	فَقَلَ	<i>faql</i>	√نَقَلَ	Telling
	حُبَّ	<i>houbb</i>	فُحُلُ	<i>fouql</i>	√حُبَّ	Love
	دِيَار	<i>diyar</i>	فِقَالَ	<i>fiqal</i>	√دِيرَ	World
	حُضُور	<i>houzour</i>	فُحُولُ	<i>fouqoul</i>	√حُضِرَ	Presence
	وَجْهَ	<i>véjh</i>	فَقَلَ	<i>faql</i>	√وَجَّهَ	Face
	كَمَال	<i>kémal</i>	فَقَالَ	<i>féqal</i>	√كَمَلَ	Glory
	جِوَار	<i>jivar</i>	فِقَالَ	<i>fiqal</i>	√جَوَرَ	Around
٢	مِلَّتْ	<i>millét</i>	فَقِلَّتْ	<i>fîqlét</i>	√مَلَّ	Nation
	حَقِيقَتْ	<i>haqiqat</i>	فَقِيلَتْ	<i>faqilét</i>	√حَقَّقَ	Truth
	خَلَاصْ	<i>khélas</i>	فَقَالَ	<i>féqal</i>	√خَلَّصَ	Redemption
	لِسَان	<i>lisan</i>	فِقَالَ	<i>fiqal</i>	√لَسَنَ	Language
٣	نَصِيحَتْ	<i>nasihat</i>	فَقِيلَتْ	<i>faqilét</i>	√نَصَحَ	Advice

Infinitives مصدرلر	Measures وزنلر	Root مادّه	Meaning of the Infinitives.
رُوجُ <i>zérj</i>	فَقَلَ <i>faql</i>	رُوجُ <i>V</i>	Husband
تُرِكَ <i>türk</i>	فُقِلَ <i>fouql</i>	تُرِكَ <i>V</i>	Turk
نَغْمَةٌ <i>naghmé</i>	فَقَلَّتْ <i>faqlét</i>	نَغَمَ <i>V</i>	Song
نَبْعَانُ <i>néban</i>	فُقِلَانَ <i>faqlan</i>	نَبَعَ <i>V</i>	Flowing
طَرَفُ <i>taraf</i>	فَقَلَ <i>faql</i>	طَرَفَ <i>V</i>	Side
فَوْتُ <i>févt</i>	فَقَلَ <i>faql</i>	فَوْتُ <i>V</i>	Dying
رُسُولُ <i>résoul</i>	فَقُولُ <i>faqoul</i>	رَسَلَ <i>V</i>	Apostle
أَخْرَتْ <i>akhrét</i>	فَقَلَّتْ <i>faqlét</i>	أَخَرَ <i>V</i>	Next world
دُنْيَا <i>dûnya</i>	فُقِلَى <i>fouqla</i>	دَنَى <i>V</i>	World
نَبَاتُ <i>nébat</i>	فَقَالَ <i>faqal</i>	نَبَتَ <i>V</i>	Plant
بَيْضَةٌ <i>béyzu</i>	فَقَلَّتْ <i>faqlét</i>	بَيَضَ <i>V</i>	Egg
عَلَامَتُ <i>alamét</i>	فَقَالَتْ <i>féqalét</i>	عَلَّمَ <i>V</i>	Sign
وَحَدَّتْ <i>vahdét</i>	فَقَلَّتْ <i>faqlét</i>	وَحَدَّ <i>V</i>	Unity
جَنَّتْ <i>jénnét</i>	فَقَلَّتْ <i>faqlét</i>	جَنَّ <i>V</i>	Heaven
قَلْبُ <i>qalb</i>	فَقَلَ <i>faql</i>	قَلَبَ <i>V</i>	Heart
جِسْمُ <i>jism</i>	فَقَلَ <i>fiql</i>	جَسَمَ <i>V</i>	Body
سَفِينَةٌ <i>séfiné</i>	فَقِيلَتْ <i>faqilét</i>	سَفَنَ <i>V</i>	Ship
فِقْرَةٌ <i>fîqra</i>	فَقَلَّتْ <i>fêqlét</i>	فَقَرَ <i>V</i>	Section
سَمَاءُ <i>séma</i>	فَقَالَ <i>féqal</i>	سَمَى <i>V</i>	Sky
سُلْطَانُ <i>soultun</i>	فُقِلَانَ <i>fouqlan</i>	سَلَطَ <i>V</i>	King
رَبُّ <i>rébb, rabb</i>	فَقَلَ <i>faql</i>	رَبَّ <i>V</i>	Lord

Infinitives	مصدر	وزن	ماده	Meaning of the Infinitives.
قُوَّتْ	<i>qouvvét</i>	فُقَلَّتْ	<i>fouqlét</i>	قَوَوْتُ $\sqrt{\text{قَوَوْتُ}}$ Strength
حَمْدٌ	<i>hamd</i>	فَقَلَّ	<i>faql</i>	حَمَدْتُ $\sqrt{\text{حَمَدْتُ}}$ Praising
بُكَاءٌ	<i>bûkîâ</i>	فُقَالَ	<i>fouqal</i>	بَكَى $\sqrt{\text{بَكَى}}$ Weeping
وَسْوَسَةٌ	<i>vésvésé</i>	فَقْلَلَهُ	<i>faqlélé</i>	وَسَّوَسَ $\sqrt{\text{وَسَّوَسَ}}$ Anxiety
زِيَادَةٌ	<i>zîyadé</i>	فِقَالَتْ	<i>fiqalét</i>	زَادَ $\sqrt{\text{زَادَ}}$ More
إِنْسَانٌ	<i>insan</i>	فِقْلَانٌ	<i>fîqlan</i>	أَنَسَ $\sqrt{\text{أَنَسَ}}$ Man
شُكْرَانٌ	<i>shûkran</i>	فُقْلَانٌ	<i>fouqlan</i>	شَكَرَ $\sqrt{\text{شَكَرَ}}$ Thanks
إِلَهٌ	<i>ilah</i>	فِقَلَّ	<i>fiqal</i>	أَلَّهَ $\sqrt{\text{أَلَّهَ}}$ god

تعليم قرائت Reading Exercise. (٢٦)

Psalm 84.

1. Pleasant are Thy courts above,  
In the land of light and love;  
Pleasant are Thy courts below,  
In this land of sin and woe.  
O my spirit longs and faints  
For the converse of Thy saints,  
In the brightness of Thy face,  
King of glory, God of grace.
2. Happy birds that sing and fly  
Round Thy altars, O Most High  
Happier souls that find a rest  
In our heavenly Father's breast!  
Like the wandering dove, that found  
No repose on earth around,  
They can to their ark repair,  
And enjoy it ever there.
3. Happy souls! their praises flow  
Even in this vale of woe;  
Waters in the desert rise,  
Manna feeds them from the skies:  
On they go from strength to strength,  
Till they reach Thy throne at length,

At Thy feet adoring fall,  
Who hast led them safe through all.

4. Lord, be mine this prize to win.  
Guide me through this world of sin:  
Keep me by Tby saving grace;  
Give me at Thy side a place;  
Sun and shield alike Thou art;  
Guide and guard my erring heart!  
Grace and glory flow from Thee;  
Shower, O shower them, Lord, on me.

Henry Francis Lyte.

## درس ٤٦ Lesson 46.

### Nouns derived from Primitive Trilateral Verbs.

مصدر ميمي	<i>Masdarî Mimi</i>	Noun with Mim.
اسم مكان	<i>Ismi Mékiân</i>	Noun of Location.
اسم آلت	<i>Ismi Alét</i>	Noun of Instrument.
اسم زمان	<i>Ismi Zéman</i>	Noun of Time.

### ١٠٨ تعليم Exercise 108. p. 319 ض ٣١٩

مَذْهَبٌ<sup>١</sup>، مَخْمَدَةٌ<sup>٢</sup>، مَسْعَدَةٌ<sup>٣</sup>، مَنَفَعَةٌ<sup>٤</sup>، مَقْدَرَةٌ<sup>٥</sup>، مَفْسَدَةٌ<sup>٦</sup>،  
مَعْفَرَةٌ<sup>٧</sup>، مَوْلِدٌ<sup>٨</sup>، مَعْرِفَةٌ<sup>٩</sup>، مَوْعِظَةٌ<sup>١٠</sup> (homily)

1. *mézhéb* Denomination. 2. *mahmédét* Praise. 3. *més'éédét* Happiness. 4. *ménfa'at* Benefit. 5. *maqđerét* Strength. 6. *méf-sédét* Sedition. 7. *maghférét* Forgiveness. 8. *mévlid* Birth. 9. *ma'rifét* Skill. 10. *mév'izé* Sermon.

### ١٠٩ تعليم Exercise 109. p. 320 ص ٣٢٠

مَرْعَى<sup>١</sup>، مَرْكَبٌ<sup>٢</sup>، مَدْخَلٌ<sup>٣</sup>، مَخْرَجٌ<sup>٤</sup>، مَسْكَنٌ<sup>٥</sup>، مَنظَرَةٌ<sup>٦</sup>،  
مَدْرَسَةٌ<sup>٧</sup>، مَمْلَحَةٌ<sup>٨</sup>، مَقْبَرَةٌ<sup>٩</sup>، مَحْفَظَةٌ<sup>١٠</sup>، مَزْبَلَةٌ<sup>١١</sup>، مَحْكَمَةٌ<sup>١٢</sup>، مَوْضِعٌ<sup>١٣</sup>

1. *mér'a* Pasture. 2. *mérkéb* Donkey. 3. *médkhél* Entrance. 4. *mahréj* Outlet. 5. *mésken* Dwelling. 6. *ménzaré* View. 7. *médrésé* Seminary. 8. *mégbéré* Cemetery. 9. *mahfaza* Envelope. 10. *mézbélé* Dung-hill. 11. *méhkémé* Court-house. 12. *mévzi'* Situation.



= مَطْلَع<sup>13</sup> ، مَسْقَط<sup>14</sup> ، مَسْجِد<sup>15</sup> ، مَنَزِل<sup>16</sup> ، مَوْقِع<sup>17</sup> ، مَجْلِس<sup>18</sup> ؛ قَصَّ<sup>19</sup> = مَتَّص<sup>19</sup> ، نُور = مَنَارَه<sup>20</sup> ، وَوَلَادَات = مِيلَاد<sup>21</sup> .

13. *matlî* Arising. 14. *masqît* A place where a thing falls. 15. *mésjid* Mosque. 16. *ménzil* Hauling-place; a house. 17. *mévqî* Locality, position. 18. *méjlîs* Meeting. 19. *maqass* Scissors. 20. *minaré* Light-house. 21. *meelad* Birth-day.

تعليم ۱۱۰ Exercise 110. ص ۳۲۱ p. 321.

### Atalar Sēōzû Ancestors' Sayings.

1. Kind words draw the serpent out of its hole, (while) unkind words drive a man out of his religion (he gets furious). 2. They said to the blindman that candles had got very high in price; he said: "I do not care a bit." 3. Gold is tested in fire, men in affliction. 4. Believe your own eyes rather than another's words. 5. Until one has passed the bridge one should say 'father' to the devil. 6. They catch the ox by its horns and the man by his words. 7. No rose without a thorn: no friend without a fault. 8. Both spurious money and bad words are the owner's. 9. Don't be proud and say 'there is nobody equal to me,' (because) a contrary (*moukhalif*) wind will blow and winnow you like a threshing-floor. 10. If it is said that there is a wedding-feast in the sky, woman will look for a ladder to put up (*gourmaq*). 11. Sir, greatness is gained neither by age nor by wealth, but only by perfect character. 12. Whoso seeks a faultless friend remains friendless.

تعليم قرائت Reading Exercise. (۲۷)

### Naghméyi Hayat A Psalm of Life.

1. Tell me not, in mournful numbers<sup>1</sup>  
Life is but an empty dream<sup>2</sup>!  
For the soul is dead<sup>3</sup> that slumbers<sup>4</sup>,  
And things are not what they seem.
2. Life is real<sup>5</sup>! Life is earnest<sup>6</sup>  
And the grave<sup>7</sup> is not its goal<sup>8</sup>;  
"Dust thou art, to dust returnest,"  
Was not spoken of the soul.

Words. 1. *élha'nî mahzounané*: *élhan* pl. of *lahn* song. *mahzounané* mournful, sad. 2. *rouya'yi vahee*. 3. *madoum méfoul* of *عَدَم*. 4. p. *khabidé olan méfoul* خوايدن (§ 548). 5. *jiddi nisbé* of *جِد*. 6. *yashayiji* ياشاييجي. 7. *qabr*. 8. منزل مقصودی *ménzili maqsoudou*.

3. Not enjoyment, and not sorrow  
Is our destined end or way<sup>9</sup>.
5. In the world's broad field of battle,  
In the bivouac of life<sup>10</sup>,  
Be not like dumb<sup>11</sup>, driven cattle!  
Be a hero in the strife.
6. Trust no future, howe'er pleasant;  
Let the dead past bury its dead:  
Act, — act in the living present<sup>12</sup>!  
Heart within, and God o'erhead<sup>13</sup>.
7. Lives of great men<sup>14</sup> all remind us  
We can make our lives sublime<sup>15</sup>,  
And, departing, leave behind us  
Footprints on the sands of time;
8. Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.
9. Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing<sup>16</sup>,  
Learn to labour and to wait. *Longfellow.*

9. *Séfa vé jéfa maqsé'di hayatî teshkil édéméz.* 10. *hayatîñ mouvaqqat* (temporary) *ordougîahînda* (camp). 11. *ghay'ri natîq* (625<sup>10</sup>). 12. *zindé olan zéma'ni haldé yasha!* 13. *Jéna'bi Haqq isé bashîñ oujounda dir.* 14. *zéva'tî kiramîñ hayatî.* 15. *jélil vé jémil* noble and sublime (698) *ol véjh'lé* in that manner; *imtisal ét.*" to follow, imitate. 16. *dayîma bitirérék dayîma bashlayaraq.*

## درس ٤٧ Lesson 47.

### Arabic Participles.

#### 1. اسم فاعل *Ismî Fayîl* Subjective Participle.

تعليم ١١١ Exercise 111. ص ٣٢٤ p. 324.

شاهد<sup>1</sup>، جاهل<sup>2</sup>، بارد<sup>3</sup>، ناظر<sup>4</sup>، حامى<sup>5</sup>، جارى<sup>6</sup>، واصل<sup>7</sup>

1. *shahîd* witness. 2. *jahîl* ignorant. 3. *barîd* cold. 4. *naẓîr* director. 5. *hamee* patron. 6. *jaree* flowing. 7. *vasîl* arriving.

رَاغِبٌ 8، سَالِمٌ 9، عَالِمٌ 10، لَازِمٌ 11، بَانِيٌ 12، غَازِيٌ 13، لَائِقٌ 14، مَائِلٌ 15،  
قَائِلٌ 16، عَالِيٌ 17، وَاعِظٌ 18، جَانِيٌ 19، كَاهِنٌ (كَهَانَتٌ) 20.

8. *raghib* desirous. 9. *salim* safe. 10. *alim* wise. 11. *lazim* necessary. 12. *banee* builder. 13. *ghazee* champion. 14. *layiq* worthy. 15. *mayil* inclined. 16. *qayil* willing. 17. *calee* high. 18. *vayiz* preacher. 19. *janee* criminal. 20. *kāhin* priest.

## 2. اسم مفعول *Ismi Méfoul* Objective Participle.

تعليم 112. Exercise 112. ص 325 p. 325.

مَنْقُولٌ 1، مَعْلُومٌ 2، مَشْهُودٌ 3، مَجْهُولٌ 4، مَرْغُوبٌ 5، مَجْرُوحٌ 6،  
مَرْدُودٌ 7، مَبْعُوثٌ 8، مَسْرُورٌ 9، مَقْبُولٌ 10، مَمْنُونٌ 11، مَمْنُونٌ 12، مَرَضِيٌ 13،  
مَخْفِيٌ 14، مَمْهُورٌ 15، مَهْدِيٌ 16، مَهِيْبٌ 17، مَخُوفٌ 18، مَنْهِيٌ 19.

1. *ménqoul* told. 2. *ma'loum* known. 3. *mésh'houđ* witnessed to. 4. *méj'houđ* unknown. 5. *mérghoub* desirable. 6. *méj-rouh* wounded. 7. *mérdoud* rejected. 8. *méb'couz* delegate. 9. *mésrour* joyful. 10. *maq'boul* acceptable. 11. *mémnouع* forbidden. 12. *mémnoun* thankful. 13. *mérzeeع* pleased. 14. *makh-fee* secret. 15. *mém'hour* sealed. 16. *méhdee* rightly guided; Mahdi. 17. *méheeb* awful. 18. *makhouf* dreadful. 19. *ménhiع* forbidden.

## 3. صفت مشبهة *Adjective of Quality*.

تعليم 113. Exercise 113. ص 326 p. 326.

A. (فَعِيلٌ) مَسِيحٌ 1، سَهِيْلٌ 2، عَظِيْمٌ 3، لَذِيذٌ 4، صَغِيْرٌ 5، نَجِيْبٌ 6،  
قَرِيْبٌ 7، جَمِيْلٌ 8، كَبِيْرٌ 9، صَحِيْحٌ 10، شَرِيْفٌ 11، لَطِيْفٌ 12، كَرِيْمٌ 13،  
قَدِيْمٌ 14.

A. 1. *méseeh* Anointed. 2. *séheel* easy. 3. *'azeem* great. 4. *lézeeع* delicious. 5. *saghir* young. 6. *néjeeع* noble. 7. *qareeb* near. 8. *jémeel* beautiful. 9. *kébeer* great. 10. *saheeh* true. 11. *shéreeع* holy. 12. *lateef* kind. 13. *kéreem* kind. 14. *qadeem* old.

B. (فَعُولٌ) عَجُولٌ 1، رَسُوْلٌ 2، جَسُوْرٌ 3، عَجُوْرٌ 4، عِيُوْرٌ 5.

B. 1. *ajouل* hasty. 2. *résouل* apostle. 3. *jésouر* brave. 4. *ajouز* weak. 5. *ghayouر* diligent.

## 4. Adjective of Colour and Defect.

أَحْمَرُ = حَمْرًا ، أَيْضُ = يَيْضًا ، أَعْمَا = عَمِيًّا ، أَسْوَدُ = سَوْدًا  
 = (melancholy) ، أَحْمَقُ = حَمَقًا ، أَصْفَرُ = صَفْرًا (bile, gall) ، أَسْمَرُ =  
 سَمْرًا .

## 5. Noun of Superiority.

Exercise 114. ٣٢٧ ص p. 327. تعليم ١١٤

أَقْصَا = قُصْوًا<sup>١</sup> ، أَفْضَلُ = فَضْلِي<sup>١</sup> ، أَلْزَمُ = لُزْمِي<sup>٢</sup> ، أَجْهَلُ =  
 جُهْلِي<sup>٣</sup> ، أَرْحَمُ = رُحْمِي<sup>٤</sup> ، أَشْهَرُ = شَهْرِي<sup>٥</sup> ، أَحْسَنُ = حُسْنِي<sup>٦</sup> ، أَعْظَمُ =  
 عُظْمِي<sup>٧</sup> ، أَعْلَا = عَلِيًّا<sup>٨</sup> ، أَوْسَطُ = وَسْطِي<sup>٩</sup> ، أَسْفَلُ = سُفْلِي<sup>١٠</sup> ، أَقْدَمُ =  
 قُدَمِي<sup>١١</sup> ، أَسْلَمُ = سُلْمِي<sup>١٢</sup> ، أَصْحَحُ<sup>١٣</sup> ، أَسْبَقُ<sup>١٤</sup> .

a. *aqsa, qousva* farthest. 1. *éfzal, fouzla* very superior.  
 2. *élzém, louzma* indispensable. 3. *éjhél, jähla* very ignorant.  
 4. *érhém, rouhma* most merciful. 5. *ésh-hér, shähra* very famous.  
 6. *éhsen, hûsna* better, best. 7. *é'azém, 'ouzma* greater. 8. *a'la,*  
*'ûlya* excellent. 9. *évsat, vousta* middle. 10. *ésfél, sûfla* inferior.  
 11. *aqdém, goudma* former. 12. *éslém, sâlma* most safe. 13. *éshah*  
 (*ésahh*) true, most sound. 14. *éshaq* very anterior.

## 6. مبالغة فاعل The Noun of Excess.

Exercise 115. ٣٢٨ ص p. 328. تعليم ١١٥

حَمَّالٌ<sup>١</sup> ، فَلَاحٌ<sup>٢</sup> ، عَفَّارٌ<sup>٣</sup> ، سَيَّاحٌ<sup>٤</sup> ، عَطَّارٌ<sup>٥</sup> ، بَرَّازٌ<sup>٦</sup> ، صَرَّافٌ<sup>٧</sup> ، صَرَّافٌ<sup>٧</sup> ،  
 خَلَّاقٌ<sup>٨</sup> ، جَبَّارٌ<sup>٩</sup> ، مَدَّاحٌ<sup>١٠</sup> ، دَلَّالٌ<sup>١١</sup> ، صَيَّادٌ<sup>١٢</sup> ، مَنَّانٌ<sup>١٣</sup> ، شَمَّاسٌ<sup>١٤</sup> ،  
 رَسَّامٌ<sup>١٥</sup> .

1. *hammal* porter. 2. *fellah* villager. 3. *ghaffar* the most  
 merciful. 4. *séyyah* traveller. 5. *'attar* perfumer. 6. *bézzaz*  
 linen-drapeer. 7. *sarraf* money-changer. 7a. *sarraf* banker. 8. *khal-  
 luq* creator. 9. *jébbar* tyrant. 10. *médDAH* joker. 11. *déllak*  
 shampooper. 12. *sayyad* hunter. 13. *ménnan* All-Bounteous.  
 14. *shémmas* deacon. 15. *réssam* painter.

\* The correct form is أَصْحَحُ; see Exercise 152 in the Key.

## تعليم ١١٦ Exercise 116. ص ٣٢٩ p. 329.

1. كَتَبَ = قَتَلَ to write: Fayil كاتب *kātib* clerk: Dual مکتوبین *kātībēyn* two clerks, کاتبین *kātībēen* clerks. 2. مکتوب *mēktoub* letter: Fem. pl. مکتوبات *mēktoubat*, Dual مکتوبین *mēktoubēyn* two letters. 3. سَرَقَتْ = فَتَلَتْ theft: Fayil سارق *sariq* thief: Dual سارقین *sariqēyn* two thieves, Masc. pl. سارقین *sariqēen*, *sariqoun* thieves; Méfoul مَسْرُوق *mésrouq* stolen, F. pl. مَسْرُوقَات *mésrouqat* stolen things. 4. أَمَرَ *émr* command, order: Fayil آمر *amir* a superior officer: Masc. pl. أمرون *amiroun*. Méfoul مأمور *mé-mour* (subordinate) officer: Adj. Qual. أمير *émeer* commander; ruler. Dual امیران *émeeran* two commanders. 5. قَلَّ = قَلَّ 'علم *'ilm* wisdom: Fayil عالم *'alim* wise, Masc. pl. عالِمین *'alimeen* wisemen; Méfoul معلوم *ma'loum*, *ma'lum* known: Fem. pl. معلومات *ma'lumat* knowledge, N. of Sup. أَعْلَمَ *e-ʿlém* wiser, Ad. Qual. علم *aleem* Omniscient, N. of Ex. عَلَّمَ *allam* Omniscient. 6. جَهْلٌ *jéul* ignorance = قَتَلَ: Fayil جاهل *jahil* ignorant, Méfoul مجهول *méjhoul* unknown; passive (verb), Fem. pl. مجهولات *méjhoulat* unknown matters. 7. p. مَهْرٌ *máhuṛ* seal, Méfoul مهور *mémhour* sealed. 8. مَسَحَ *mésch* to anoint: Ad. Qual. مسح *méseeh* Christ, the Anointed. 9. رسالت *résalét* mission = فَتَلَتْ: Ad. Qual. رسول *résoul* apostle (of our Lord), prophet (Muhammed), Mas. pl. رسولين *résouleen* apostles, prophets; Méfoul مرسل *mérsoul* sent, Fem. pl. مرسلات *mérsoulat* goods sent. 10. عَجَزٌ *ajz* inability: Fayil عاجز *ajiz* unable, Ad. Qual. Fem. عجوزة *ajouzé*, *ajouza* old woman; hag. 11. صَغْرٌ *saghar* smallness: N. of Sup. اصغر *ésghér* smaller, Dual اصغرين *ésghéreen* two smaller ones. عطر *itir* rose-geranium, N. of Ex.: عطار *attar* perfumer: Masc. pl. عطارين *attareen* perfumers.

12. جمع *jém* collecting: Fayil جامع *jami* mosque, Méfoul مجموع *méjmou'* assembled; the whole, Abstract noun by the addition of *hé* مجموعه *méjmou'a* collection (§ 582): Fem. pl. مجموعات *méjmou'at* collections. 13. مدح *médh'*, مَدَحَتْ *midnat* = فَعَلَتْ، فَعَّلَتْ praising; any laudable act: Fayil مَادِح *madih'* eulogist, Méfoul مَمْدُوح *mémdouh'* praiseworthy, N. of Ex.: مَدَّاح *médDAH'* joker. 14. حمراء *hamra* red, سَوَادٌ *sévda* black; melancholy, *saфра* the bile, the gall: are the adjectives of colour of حَمْرَتٌ، سَوَادٌ، صَفْرَتٌ p. 327. قَدَم *qidém* priority: N. of Sup. Masc. أَقْدَم *aqdém* former, prior (to this); وسط *vasat* the middle point: N. of Sup. Fem. وَسْطَى *vousta* middle.

### تعلیم ۱۱۷ Exercise 117. ص ۳۲۹ p. 329.

1. To cut قطع *qat'*: One who cuts, sharp قاطع *qati*, cut مَقْطُوع *maqtoú'*. 2. To hear سمع *sém'*: hearer سامع *sami'* pl. سامعون *samiyoun* hearers: heard مسموع *mésmou* pl. مسموعات *més-mou'at* things heard. 3. To wound جرح *jérh'*: Fayil جارح *jarih* wounder, Masc. pl. جَارِحِينَ *jariheen* wounders, Dual جَارِحَيْنِ *jarihéyn* two wounders, Méfoul مجروح *méjrrouh* wounded: Masc. pl. مجروحين *méjrrouheen* wounded ones. 4. Wisdom علم *'ilm* = فَعِلٌ; Fayil عالم *'alim* wise, Dual عَالِمَيْنِ *aliméyn* two wisemen, Masc. pl. عَالِمِينَ *'alimeen* wise people; Méfoul معلوم *ma'lúm*, *maloum*, Fem. pl. معلومات *maloumat*, Turk. pl. معلوماتلار *malúmatlar* N. of Sup. اعلم *é-a'lém* wiser. 5. To sit جلوس *júlous* = فَعُولٌ: N. of Location مجالس *méjlis* council. 6. To judge حكم *húkm*: Fayil حاكم *hakim* judge, Masc. pl. حَاكِمِينَ *hakimeen*, N. of Loc. محكمة *mah'kémé*, *méh-kémé* court, Méfoul محكوم *mah'kúm* condemned: Masc. pl. محكومين *mah'kúmeen* condemned people. 7. Greatness عظمت *azamét*:

Ad. Qual. *azeem* great, N. of Sup. اعظم *é-'azém, a'zam* greater, greatest. 8. To create خلق *khalq*: Fayil خالق *khatiq*, N. of Ex.: *khallaq* Creator. 9. To cook طبخ *tabkh*: N. of Loc. مطبخ *matbakh* kitchen; Fayil طابخ *tabikh*, N. of Excess طبابخ *tab'bakh* cook, Tur. آشچی *ashji*. 10. Ignorance جهالت 'جهل *jéhalét, jéhl*: Fayil جاهل *jahil* ignorant, Masc. pl. جاهلین *jahilin* ignorant persons: Méfoul مجهول *méjhoul* unknown: Fem. pl. مجهولات *méjhoulat* unknown things. N. of Sup. أَجْهَلٌ = أَجْهَلٌ *éjhel* very ignorant. 11. To anoint مسح *mésh'*: Ad. Qual. مسیح *Méseeh'* Messiah.

تعلیم ۱۱۸ Exercise 118. ۳۲۹ ص p. 329.

1. God Most High is the Greatest, the Most merciful, the Forgiver and the Omniscient One. 2. The Creator of this world and of all things (*mévjoudat*) and creatures in the world is Almighty God. 3. Have you any command concerning the letter which the clerk has to write? 4. Yes, after having written the letter let him take it and deliver with his own hand to the postmaster. 5. How is the current of the river? — It is very violent. 6. "To carry stones with wiseman is better than to go to a banquet with an ignorant (*jahil*) man." 7. Our ancestors have said that one who knows his ignorance is not ignorant, he is wise: but a wise man who does not know his ignorance is not wise but ignorant. 8. "Do not be too low (humble) for people will trample upon you, nor too high (pound) for people will hang you." 9. The best and most famous apples come from Amassia, a city in Asia Minor. 10. Japan is in the Farthest East (*aqsa'yi sharq*).

ترجمه ۱۱۹ Translation 119. ۳۳۰ ص p. 330.

۱ نه یاپیدیورسیکنز؟ محدوم عالیکنزه بر مکتوب تحریر اییدیوریم.  
 ۲ قدمانک<sup>۱</sup> روایتنه نظراً بو کوپری (یاخود جسراً) رومالیر طرفندن  
 بناء و انشاء اولوندی . عجبا صحیح میدر؟ ۳ خیر افندم! صحیح

<sup>1</sup> The irregular pl. of قدم *qadeem* is *goudéma* (§ 645a).

(معلوم) دکل، مجہولدر. ۴ مَحْفِیدَہ سویلہ دکاریکُز (یاخود) ہرنہ کہ  
 مَحْفِیدَہ اَکَلُم ایلہ دیکُز ایسہ، بوتون عالمہ شایع<sup>۱</sup> اولہ جقدر. ۵ رسول  
 حضرتاری مَنون و مسرور اولیکُز، دیو بویورہ مشور. ۶ مُرَحَّصَار  
 (یاخود) مبعوثلر قرال طرفندن قبول اولونمادیلر. ۷ حقّ تعالیٰ حضرتاری  
 کافہ مَخْلُوقَاتَہ رَوْف و صبوردر. ۸ بو عالمده موجود اولان کافہ مَخْلُوقَاتِ  
 خَلَقَ تعالیٰ حضرتاری خلقی ایلہ مشدر. ۹ اعما حریف پک احقّ ایدی.  
 ۱۰ م. قوم جسور بر آدم ایسده حَسُرْد در. ۱۱ ساعتک رقاصی مکسور  
 در (قیریلمشدر).

### Reading Exercise. (۲۸) تعلیم قرائت

#### A Litany of Praise to God.

- God is gracious, merciful (and) omniscient;  
 God the Most High is the giver of life;  
 Each of His loving kindnesses how gracious and excellent it is!  
 He has been merciful (to us) another year.  
 Let us know this (to he) a great kindness to us,  
 Let us say that His kindness is sufficient for us.  
 Let us thank His All-Glorious name.  
 Let our lives be sacrificed to His love.
- He is All-Glorious, All-Gracious, His kindness abundant.  
 The All-Compassionate has turned the desert into a meadow.  
 He is the creator of the universe, He is the remedy of affliction  
 Again He has been patient another year.  
 The King is holy, great and light  
 He only is all-powerful (Owner of limitless might).  
 While we were walking in wrong way  
 He waited for us patiently another year.
- He is omnipresent, All-Seeing and always present,  
 The All-Bounteous has kept his people free from evil.  
 While all mankind were worthy of condemnation  
 He has spared us for another year. *Rev. Avédís Constantian.*

<sup>۱</sup> شایع *shayi* is the Fayil of شیوع *shouyou*.



## درس ٤٨ Lesson 48.

### The Derivative Trilateral Infinitives of Arabic.

**Notes:** 1. All the nine measures of the Derivative Trilateral Infinitives are called باب *bab*: as افقال بابى 'تفقیل بابى' *Tefqil babî*, Ifqal babî and not وزنى 'تفقیل وزنى' *Tefqil vézni*, Ifqal vézni. وزن is proper to the Primitive Trilateral Infinitives and Participles: as فقلت وزنى 'فاقل وزنى' *Faqlét vézni*, Faqil vézni.

2. The most important classes of noun that form their plurals regularly are the Nine Derivative Infinitives, which form their plural according to the rule of Reg. Fem. pl. (-at -ات) §§ 578, 647); as: تشكيلات 'إدخالات' *téshkilat*, *idkhalat* etc.

3. All these Derivative Infinitives are used in Turkish as verbal nouns with the Auxilliary verbs 'ایتمك' 'ایلمك' ( §§ 272, 274 and 275).

4. The plural of some of the Infinitives of the measure تفقیل *Téfqeel* is made irregularly (§ 648).

### ١٢٠ تعليم Exercise 120. p. 333 ص ٣٣٣

#### II. تفقیل = تفقیل *Téfqeel* (Transitive).

تَنْوِيرٌ<sup>a</sup> ، تَبْلِيغٌ<sup>1</sup> ، تَرْفِيقٌ<sup>2</sup> ، تَقْلِيلٌ<sup>3</sup> ، تَخْطِيبَةٌ<sup>4</sup> ، تَبْرِيدٌ<sup>5</sup> ، تَبْعِيدٌ<sup>6</sup> ،  
 تَسْكِينٌ<sup>7</sup> ، تَخْرِيكٌ<sup>8</sup> ، تَشْرِيفٌ<sup>9</sup> ، تَوْصِيَةٌ<sup>10</sup> ، تَخْفِيفٌ<sup>11</sup> ، تَصْدِيقٌ<sup>12</sup> ،  
 تَبْيِضٌ<sup>13</sup> ، تَكْدِيرٌ<sup>14</sup> ، تَخْوِيلٌ<sup>14a</sup> ، تَرْيِينٌ<sup>15</sup> ، تَرْبِيَةٌ<sup>16</sup> ، تَسْلِيَةٌ<sup>17</sup> ،  
 تَجْدِيدٌ<sup>18</sup> ، تَبْرِيكٌ<sup>18a</sup> ، تَبْشِيرٌ<sup>19</sup> ، تَحْمِيدٌ (حَمْدٌ)<sup>20</sup> .

a. *ténveer* to illuminate. 1. *tébleegh* to communicate. 2. *tér-feeq* to send as companion. 3. *taqleel* to reduce. 4. *takhtiyé* to cause to fail. 5. *tébreed* to make cold. 6. *tébbeed* to remove. *téskeen* to calm. 8. *tahreek* to excite. 9. *téshreef* to honour. 10. *tavsiyé* to recommend. 11. *takhfeef* to lighten. 12. *tasdeeq* to affirm. 13. *tébyeez* to copy fairly: 14. *tékdeer* to scold. 14a. *tahveel* to change. 15. *tézyeen* to adorn. 16. *térbiyé* to educate. 17. *tésliyé* to comfort. 18. *téjdeed* to renew. 18a. *te-breek* to congratulate. 19. *tébsheer* to evangelize. 20. *tahmeed* to praise.

١٢١ تعليم Exercise 121. ص ٣٣٢ p. 334.

III. مُفَاعَلَةٌ = مُعَاعَلَةٌ *Māfaqalé* (Reciprocal).

مُبَادَلَةٌ<sup>١</sup>، مُقَابِلَةٌ<sup>٢</sup>، مُعَاهَدَةٌ<sup>٣</sup>، مُخَاصَمَةٌ<sup>٤</sup>، مُفَارَقَةٌ<sup>٥</sup>، مُعَارَفَةٌ<sup>٦</sup>،  
مُزَايَدَةٌ<sup>٧</sup>، مُكَالَمَةٌ<sup>٨</sup>، مُنَازَعَةٌ<sup>٩</sup>، مُحَافِظَةٌ<sup>١٠</sup>، مُبَايَعَةٌ<sup>١١</sup>، مُتَارِكَةٌ<sup>١٢</sup>،  
مُحَاكَمَةٌ<sup>١٣</sup>، مُجَاهَدَةٌ<sup>١٤</sup>، مُجَارَبَةٌ<sup>١٥</sup>، مُشَارِكَةٌ<sup>١٦</sup>.

a. *mābadélé* to exchange. 1. *mouqayésé* to compare. 2. *mou-  
zahédé* treaty. 3. *moukhasémé* contention. 4. *māfarāqat*  
departure. 5. *mou'aréfé* acquaintance. 6. *māzayédé* auction.  
7. *mākūlémé* conversation. 8. *mānazaʿa* quarrelling. 9. *mou-  
hafaza* protection. 10. *mābayaʿa* to buy. 11. *mātāréké*  
armistice. 12. *māhakémé* lawsuit. 13. *mājahédé* endeavour.  
13a. *mouharébé* war. 14. *māsharékét* partnership.

١٢٢ تعليم Exercise 122. ص ٣٣٥ p. 335.

IV. إِفْعَالٌ = إِفْعَالٌ *Ifqal* (Transitive).

إِنَارَةٌ<sup>١</sup>، إِبْلَاحٌ<sup>٢</sup>، إِصْدَارٌ<sup>٣</sup>، إِسْقَاطٌ<sup>٤</sup>، إِضْلَالٌ<sup>٥</sup>، إِشْعَالٌ<sup>٦</sup>، إِعْمَارٌ<sup>٧</sup>،  
إِظْهَارٌ<sup>٨</sup>، إِفَاضَةٌ<sup>٩</sup>، إِزَالَةٌ<sup>١٠</sup>، إِمَالَةٌ<sup>١١</sup>، إِدَانَةٌ<sup>١٢</sup>، إِطَالَةٌ<sup>١٣</sup>، إِدَارَةٌ<sup>١٤</sup>،  
إِيضَاحٌ<sup>١٥</sup>، إِيجَادٌ<sup>١٦</sup>، إِيرَادٌ<sup>١٧</sup>، إِعْزَامٌ<sup>١٨</sup>، إِعْدَامٌ<sup>١٩</sup>، إِفَادَةٌ<sup>٢٠</sup>، إِتْمَامٌ<sup>٢١</sup>،  
إِحْرَاقٌ<sup>٢٢</sup>، إِخْرَاجٌ<sup>٢٣</sup>، إِعَادَةٌ<sup>٢٤</sup>.

a. *inaré* to illuminate. 1. *iblagh* reaching. 2. *isdar* to issue.  
3. *isqat* to throw down. 4. *izlal* to lead astray. 5. *ish-ghal* to  
occupy. 6. *iʿmar* to improve. 7. *iʿhar* to show. 8. *ifazé* to  
pour out. 9. *izalé* to remove. 10. *imalé* to incline. 11. *idané*  
to lend money. 12. *italé* to lengthen. 13. *idaré* to manage.  
14. *iyzah* to explain. 15. *ijjad* to invent. 16. *iyrad* to put  
forward. 17. *iʿzam* to send. 18. *iʿdam* to murder. 19. *ifadé*  
to explain to. 20. *itmam* to finish. 21. *ihraq* to burn. 21a. *ikh-  
raj* to push out. 22. *iyadé* to return.

## ١٢٣ تعليم Exercise 123. ص ٣٣٥ p. 335.

V. تَفَعَّلُ = تَفَعَّلُ *Téfaqqoul* (Intransitive).

تَوَرُّهُ<sup>a</sup> ، تَكَثَّرُ<sup>1</sup> ، تَكَبَّرُ<sup>2</sup> ، تَحَمَّلُ<sup>3</sup> ، تَشَكَّلُ<sup>4</sup> ، تَبَدَّلُ<sup>5</sup> ، تَمَلَّكَ<sup>6</sup> ،  
تَقَرَّرُ<sup>7</sup> ، تَبَصَّرُ<sup>8</sup> ، تَأَدَّبُ<sup>9</sup> ، تَزَوَّجَ<sup>10</sup> ، تَدْرَسُ<sup>11</sup> ، تَأَسَّفُ<sup>12</sup> ، تَعَدَّى<sup>13</sup> ،  
تَكَلَّمَ<sup>14</sup> ، تَأَلَّفُ<sup>15</sup> ، تَسَلَّى<sup>16</sup> ، تَأَهَّلَ<sup>17</sup> ، تَجَمَّعَ<sup>18</sup> ، تَذَكَّرُ<sup>19</sup> ، تَشْكُرُ<sup>20</sup> ،  
تَشَكَّى<sup>20a</sup> ، تَمَنَّى<sup>21</sup> .

a. *ténév'vâr* to become luminous. 1. *tékés'sûr* to be increased. 2. *tékéb'bûr* to be proud. 3. *téham'mâl* to be patient. 4. *teshék-kâl* conformation. 5. *tébéd'dâl* change. 6. *téméllûk* to take possession. 7. *téqar'râr* to be stationary. 8. *ténas'sour* to become Christian. 9. *té-éd'dûb* to be polite. 10. *tézévvâj* to marry. 11. *tédér'rûs* to learn. 12. *té-és'sûf* to regret. 13. *té'ad'di* to persecute. 14. *tékéllâm* to speak. 15. *té-éllûf* to compile. 16. *tésélli* to comfort. 17. *té-ék'hûl* to marry. 18. *téjémmûc* to meet together. 19. *tézékkûr* to consult. 20. *téshékkûr* to thank. 20a. *téshék'ki* to complain. 21. *téménni* to ask favour.

## ١٢٤ تعليم Exercise 124. ص ٣٣٦ p. 336.

1. The Ten thousand having crossed the icy and snowy mountains and flowery fields of Ararat, when they reached Trebizond cried out 'The Sea, the Sea', and expressed great joy. 2. The teacher delivered a speech yesterday evening: he explained (*béyan ou iyzah ét'di*) how and when the steam-engine was invented. 3. Mr. Cross (*Khachér*) wrote his will (*vaseeyét*), and after signing it, he sent it for ratification to the Notary Public. 4. Have you paid your debt? — I have given a note (*tahveel*) to pay (my debt) within a month (*bir mah zarf'inda ou mârourounda*). 5. The zeal of the young men is great (*kébeer*) but their experience is deficient. 6. What is 4 + 6 — 5 equal to? 4 + 6 is 10, 10 — 5 is equal to 5 (*zayid plus, naqîs minus, mâsavee equal*). 7. Have you prepared my passport? — Yes, sir, if you come to my office to-morrow you will get (receive) it. 8. Don't say that word, because instead of pacifying the anger of the master it increases it (*tah-reek: édér*). 9. He was so feeble that he was unable to utter even a word. 10. Teaching (*taleem*) confirms study (*téallûm*). 11. Criticism (*itiraz*) is easy but invention (*ibda'*) is difficult.

Translation 125. ۳۳۷ ص p. 337. ترجمه ۱۲۵

۱ صبیانک<sup>۱</sup> تعلیم و تربیه سی غایت اہمیتلی<sup>۲</sup> برآمدہ در . ۲ اوطہ می  
 اجبامک<sup>۳</sup> تصویر لری (یا خود) تصاویری<sup>۴</sup> ایله ترین ایله دیم . ۳ جملہ مز  
 دخی تبتی یہ (یا خود) جناب اللہ تبتی یہ دعوت اولونمشز . ۴ مرقوم ترقی  
 دکل تدتی ایله یوردی . ۵ مومی ایله حقندہ هیچ بر اشتکام یوقدر .  
 ۶ چین و ماچین (یا خود) چین اہالیسنک اکثریسی تنصُر ایله مشدر .  
 ۷ درسزہ ایکی صحیفہ دہا علاوہ اولونمشدر . ۸ اعدانک<sup>۵</sup> (یا خود)  
 خاصمک بالجملہ<sup>۶</sup> تعدیاتہ<sup>۷</sup> تحمُل ایدیگیز . ۹ خانہ بی اوکا تمک مرقوم  
 دخی تملیک ایله دی . ۱۰ چوجوغی تأسف عظیم ایله (کدر عظیملہ)  
 تکدیر ایله دیم . ۱۱ طالبک (یا خود طلبہ نک) سؤالی حل ایتمکہ اقتداری  
 یوغیدی . ۱۲ نصرالدين افندی تعلیم صبیان دخی تعلم ایدیوردی .  
 ۱۳ ڈیور<sup>۸</sup> ہوادہ طیران ایدیور . ۱۴ سکا اعانہ ایدہ جک آچہم  
 یوقدر . ۱۵ سزی مدت مدیدہ انتظارده براقدیغہ فوق العادہ تأسف  
 ایدہرم (اوزون مدت سزی بکلمتدیکمہ تأسف ایدہرم) .

1. pl. of صبی *sabee*. 2. *éhémmiyétli* important. 3. pl. of حیب  
*habib*. 4. *tésaveer* pl. of *tasveer* (§ 648). 5. *cada* is pl. of *cadou*  
 enemy. 6. *biljûmlé*. 7. *té'addiyat* is pl. of *té'addi*. 8. *touyour*.

### تعلیم قرائت Reading Exercise. (۲۹)

#### دوستلق Friendship.

A true friend is more precious than all the treasures of the world, but he is very rare. One who thinks that he has many friends, has none, because not every friend is a friend. One who expresses friendship for everybody, cannot be a friend to any one. The older the friendship is, the stronger and firmer it is.

He who finds a virtuous and true friend, must know well that he has found a great treasure. A friend in the time of

affliction his friend's comforts him and diminishes his sorrows, and increases his joy in his joyful time.

One of the remarkable sayings of Voltaire is this: "The greatest joy that an honest man can ever feel comes from making his friends happy." The fundamental conditions of friendship are to show real sympathy and perfect fidelity (*kémali émniyét*), sincerity of heart (or a sincere heart *khoulou-sou qalb*) and (*ilê*) love, faithfulness and loyalty (*véfakîarlıq*) to each other; and in the time of necessity to show (*ibraz*) self-denial to each other.

Prof. Naji.

## درس ٤٩ Lesson 49.

١٢٦ تعليم Exercise 126. ص ٣٤٠ p. 340.

VI. تفاعل = تفاعل *Téfaqoul* (Reciprocal).

تَنَاصَرَ<sup>١</sup>، تَنَاسَلُ<sup>٢</sup>، تَتَابَعُ<sup>٣</sup>، تَصَادَمُ<sup>٤</sup>، تَبَاعُدُ<sup>٥</sup>، تَنَاسَخُ<sup>٦</sup>، تَنَاقُضُ<sup>٧</sup>.

1. *ténasour* mutual help. 2. *ténasûl* generation. 3. *tétabâع* becoming consecutive. 4. *tésadûm* collision. 5. *tébayûd* to be distant. 6. *ténasûkh* transmigration of soul. 7. *ténaqouz* contradiction.

١٢٧ تعليم Exercise 127. ص ٣٤٠ p. 340.

VII. اِنْفِعَال = اِنْفِعَال *Infiqal* (Intr., Pas.).

اِنْفِصَالٌ<sup>a</sup>، اِنْقِلَابٌ<sup>١</sup>، اِنْقِيَادٌ<sup>٢</sup>، اِنْدِفَاعٌ<sup>٣</sup>، اِنْقِيَاضٌ<sup>٤</sup>، اِنْصِبَابٌ<sup>٥</sup>، اِنْحِلَالٌ<sup>٦</sup>، اِنْكِسَارٌ<sup>٧</sup>، اِنْجِذَابٌ<sup>٨</sup>، اِنْشِرَاحٌ<sup>٩</sup>، اِنْعِقَادٌ<sup>١٠</sup>، اِنْزِدَامٌ<sup>١١</sup>، اِنْزَامٌ<sup>١٢</sup>، اِنْعِكَاسٌ<sup>١٣</sup>، اِنْحِصَارٌ<sup>١٤</sup>، اِنْحِمَادٌ<sup>١٤a</sup>.

a. *infisal* removal. 1. *inqîlab* revolution. 2. *inqîyad* obedience. 3. *indifaع* expelling. 4. *inqîbaz* constipation. 5. *insîbab* inundation. 6. *inhîlal* solution. 7. *inkisar* to be broken. 8. *injizab* to be attracted. 9. *inshirah'* to be cheerful. 10. *in-عiqad* to be gathered. 11. *inhidam* demolition. 12. *inhizam* to be crushed. 13. *inعikâs* reflection. 14. *inhisar* restricting. 14a. *injimad* freezing.

Exercise 128. تعليم ١٢٨ p. 342. ص ٣٤٢

VIII. اِفْتِعال = اِفْتِقالِ *Iftiqal* (Intr., Pass.).

اِتِّعَادٌ<sup>a</sup> ، اِرْتِبَاطٌ<sup>1</sup> ، اِخْتِيَارٌ<sup>2</sup> ، اِنْتِشَارٌ<sup>3</sup> ، اِرْتِدَادٌ<sup>4</sup> ، اِنْتِظَامٌ<sup>5</sup> ،  
اِعْتِقَادٌ<sup>6</sup> ، اِمْتِحَانٌ<sup>7</sup> ، اِزْدِوَاجٌ<sup>8</sup> ، اِزْدِيَادٌ<sup>9</sup> ، اِتِّفَاقٌ<sup>10</sup> ، اِتِّصَالٌ<sup>11</sup> ، اِرْتِحَالٌ<sup>12</sup> ،  
اِخْتِلَالٌ<sup>13</sup> ، اِحْتِرَامٌ<sup>14</sup> ، اِحْتِيَاجٌ<sup>15</sup> .

a. *ittihad* union\*. 1. *irtibat* connexion. 2. *ikhtiyar* preference. 3. *intishar* publication. 4. *irtidad* apostacy. 5. *intizam* regularity. 6. *i'etiqad* creed. 7. *imtihan* examination. 8. *izdivaj* marriage. 9. *izdiyad* growth. 10. *ittifaq* alliance. 11. *itital* union, connexion. 12. *irtihal* to travel (to die). 13. *ikhtilal* revolution. 14. *ihtiram* honouring. 15. *ihtiyaj* need.

IX. اِفْعَالٌ = اِفْعَالٌ *Ifqilal* (Colour).

اِحْمِرَارٌ<sup>a</sup> ، اِسْوَدَادٌ<sup>b</sup> ، اِحْدِابٌ<sup>c</sup> ، اِغْبِرَارٌ<sup>d</sup> .

a. *ihmirar* to become intensely red. b. *isvidad* to become intensely black. c. *ihdibab* to be hump-backed. d. *ighbirar* vexation.

Exercise 129. تعليم ١٢٩ p. 343. ص ٣٤٣

X. اِسْتِفْعَالٌ = اِسْتِفْعَالٌ *Istifqal* (Demand).

اِسْتِفْهَامٌ<sup>1</sup> ، اِسْتِجَارٌ<sup>2</sup> ، اِسْتِرْدَادٌ<sup>3</sup> ، اِسْتِعْلَامٌ<sup>4</sup> ، اِسْتِدَامَةٌ<sup>5</sup> ،  
اِسْتِجْوَابٌ<sup>6</sup> ، اِسْتِخْرَاجٌ<sup>7</sup> ، اِسْتِشَارَةٌ<sup>8</sup> .

1. *istifham* interrogation. 2. *istijar* to rent. 3. *istirdad* to be restored. 4. *isti'alam* to ask for knowledge. 5. *istidamé* perseverance. 6. *istijvab* to question. 7. *istikhraj* to extract. 8. *istisharé* to consult.

\* In verbal sense 'to be united, to be connected, to be preferred' etc.

### The Quadriliteral Derivative Infinitives.

There is only one measure of Quadriliteral Derivative Infinitives used in Ottoman Turkish which is تَفَعَّلُ *Téfaqlâl*.

تَسَّسُلُ<sup>۱</sup>، تَزْزُلُ<sup>۲</sup>، تَذَذُبُ<sup>۳</sup>.

1. *tésélsûl* continuous succession. 2. *tézézlûl* trembling.  
3. *tézézbûb* waving.

تعلیم Exercise 130. ص ۳۲۳ p. 343.

1. Has your anxiety passed away<sup>1</sup>? — Yes, sir: it is said 'The end of patience is peace,' anxiety is removed by patience. 2. Were you much troubled by the multitude? — Yes, sir, we were troubled much by the crowding of the multitude. 3. What plan<sup>2</sup> has been adopted in hand for the storing of victuals<sup>3</sup>? — Sir, we could not agree and come to a decision. 4. Have the thieves confessed the case of murder at their interrogation<sup>4</sup>? — Yes, sir, they have confessed and after a trial<sup>5</sup> have been sentenced to execution. 5. When did the death of your grandfather occur? — It occurred in 1872 in Constantinople. 6. Did you rent that house? — No, sir, not having an acquaintance with the house owner we could not agree about the rent. 7. I asked pardon of the teacher for not being able to compare my translation with the text. 8. Wisdom and diligence consist of patience and endeavour<sup>6</sup>.

1. *déf olmaq*. 2. *tédbeer*. 3. *zakheeré* corn. 4. *istintaq*. 5. *mouhakémé*. 6. *dirayét ou zékûvét sabr ou ijtihaddan ibarét dir*.

ترجمه Translation 131. ص ۳۲۲ p. 344.

۱ مومى اليه عهد عتيقندن بر چوق آيات كريمه ايراد ايله دى (ياخود)  
آيتار استخراج ايله دى . ۲ مذکور ايکى سفينه نك (ياخود) سفينتينك  
مصادمه سندن بر مضرت حصوله کلدى مى ؟ — اوت افندم ' سفينتينك  
برى بش دقيقه ظرفنده غرق اولدى . ۳ محاربه ختام بولدى مى ؟ —  
خير افندم ' انجاق ايکى آيلق بر متارکه وار در . ۴ قاين برادر م طاهر  
بك افندى بي ذات والالرينه تقديمه کسب افتخار ايدرم . ۵ علوى  
مسلمانلر و يزيدلر تناسخ ارواحه ايمان و اعتقاد ايدرلر . ۶ معاهده تحرير '

تہیں و دولتین بیندہ تعاطی اولوندی . ۷ ہر نہ قدر بش نفر شاہد  
موجود ایدی ایسہدہ استشہاد لرنده (یا خود) شہادت لرنده تناقض مشاہدہ  
اولوندی .

### تعلیم قرائت Reading Exercise. (۳۰)

#### *Néjabéti Haqiqiyé* True Nobility.

Consider that man is not born great from his mother, either morally or physically. I wonder if we ask the peers of England, the princes of France and all the nobility of the world, is it possible to find anybody who can trace his ancestry to the beginning of Creation?

Leaving out of consideration tradition and mythology, let us consider (*gêozûmûzûn êdñûné alalim*) some events which are proved by history among the Ottomans, and even (to avoid falling into prolixity), let us omit the Arabian dynasties.

The founder of the Saffaree dynasty (A. D. 882—905) of Khorasan was a bandit, the founder of the Ghaznévide dynasty (A. D. 997—1155) of Persia was a slave. The man who elevated the dynasty of the Seljuks (in Central-Asia and Asia Minor) to such a degree of power, grandeur and magnificence in the world of diplomacy, — was he not a chief of a nomadic tribe?

What need is there [to go farther]; was not the founder of the vast empire of humanity which ruled half of the world a Tartar chief?

Was not Tamerlane — whose equal in the number of his victories has not come into the world, — among the descendants of a man who was one of the servants of Jengiz Khan?

Such dynasties as those of the Atabégs (in Persia, A. D. 1147—1340), of the Eyyoubites and Mamelouks (in Egypt) — were they not founded either by a strong young soldier or by an energetic slave?

Among those who were of well known families in the Ottoman Empire ought to be mentioned (the first grand vizier 1360—1386) Jéndéréli Qara Halil, who was an ordinary student of Canon Law; (the distinguished grand vizier the horror of Europe in XVI. century) Kêoprûlû Méhémméd Pasha, who was a cook in the Imperial Palace, (the founder of the Khedivial dynasty in Egypt) Méhémméd Ali Pasha, who was but the son of a farmer.

*Kémal Bèy.*



## درس ۵۰ Lesson 50.

### The Participles of Derivative Infinitives.

#### *Mézeedûn Feehi Masdarlarîn Ismi Fayil vé Méfoullarî.*

**Note.** 1. The plurals of Subjective and Objective Participles formed from the nine Derivative Infinitives are made regularly: the rational masculine nouns with *-een* (§ 573) and the others with *-at* (§ 576); as: مسافریں *mûsafireen* guests, مجوہرات *mûjêv-hérat* jewels, محررات *mouharrérat* writings, مشکلات *mûshkilat* difficulties.

2. These Participles are used in Ottoman either as nouns or as verbal nouns, they are regarded as Compound Intransitive Verbs and are used with the verb اولق *olmaq* (§ 273).

#### تعلیم ۱۳۲ Exercise 132. p. 350 ص ۳۵۰

نَاقِلٌ، مَنقُولٌ<sup>۱</sup>؛ مَتَقَاعِدٌ، مَتَقَاعِدٌ<sup>۱</sup>؛ مَحَاَلِفٌ، مَحَاَلِفٌ<sup>۲</sup>؛ مَعَطَلٌ،  
 مَعَطَلٌ<sup>۳</sup>، مَسَلِحٌ، مَسَلِحٌ<sup>۴</sup>؛ مَرْتَفِعٌ، مَرْتَفِعٌ<sup>۵</sup>؛ مَسَافِرٌ، مَسَافِرٌ<sup>۶</sup>؛  
 مُعْتَبَرٌ، مُعْتَبَرٌ<sup>۷</sup>؛ بَانِيٌ، مَبْنِيٌ<sup>۷a</sup>؛ مُنَازِعٌ، مُنَازِعٌ<sup>۸</sup>؛ مُتَكَلِّمٌ، مُتَكَلِّمٌ<sup>۹</sup>؛  
 مَعْرِفٌ، مَعْرِفٌ<sup>۱۰</sup>؛ مُتَعَدِّدٌ، مُتَعَدِّدٌ<sup>۱۱</sup>؛ مَقْتَشٌ، مَقْتَشٌ<sup>۱۲</sup>؛ مُسْتَنْطِقٌ،  
 مُسْتَنْطِقٌ<sup>۱۳</sup>؛ مُحَرَّرٌ، مُحَرَّرٌ<sup>۱۴</sup>؛ مُرْتَبٌ، مُرْتَبٌ<sup>۱۵</sup>؛ مُتَوَاضِعٌ،  
 مُتَوَاضِعٌ<sup>۱۶</sup>؛ مُسْتَعْجِلٌ، مُسْتَعْجِلٌ<sup>۱۷</sup>؛ مُزِينٌ، مُزِينٌ<sup>۱۸</sup>؛ مُصَحِّحٌ،

**Note.** a. *naqil*, *ménqoul* narrator, \*told. 3. *mou-at-tâl*, *mouat'tal* who denies the existence of God, materialist, \*un-occupied. 7. *mütêbér* honorable. 7a. *bani*, *mêbni* builder, \*built. 9. *mütékëllim* speaker, 1st person. 10. *mouar'rif*, *mouarréf* known, this is the fayil mefoul of *téarrûf* a being known. However there is a misprint, the correct form is تَصَرَّفٌ *tésarrûf* possession = *mütésarrîf* possessor, governor; *mütésarréf* possessed. 11. *mütê-ad'did*, -*déd*. 12. *müfêttîsh*, -*ttêsh*. 13. *moustantîq* interrogating (judge); -*taq* interrogated (culprit). 14. *mouhar'rir*, *mouharrér* writer, \*written. 15. *mûrêttîb* a compositor in a printing house, *mûrrettéb* set up (type). 18. *mûzéyyin* decorator, \*embellished, decorated.

\* The asterisk show that a word is an Objective Participle. All the Participles do not have both regular Objective and Subjective Participles. They sometimes lack one, sometimes the other.

مُصَحِّحٌ ۱۹°؛ مُعَلِّمٌ ۲۰°؛ مُكَمِّلٌ ۲۱°؛ مُهَنْدِسٌ ۲۲°؛  
 مُوسُوسٌ ۲۳°؛ مُطْنَطِنٌ ۲۴°؛ مُجَوَّهَرٌ ۲۵°؛  
 مُعَنُونٌ ۲۶°؛ مُصَيِّقٌ ۲۷°؛ مُبْرَهَنٌ ۲۸°؛ دُنِقْدٌ ۲۹°؛  
 مُنَقِّدٌ ۳۰°؛ مُتَوَفَّى ۳۱°؛ مُحَمَّدٌ ۳۲°

19. *mousah'hah* corrector, proof-reader; *mousah'hah* corrected.  
 23. *muves'vis*. 25. *mújévher* \*pearl, set with pearls. 26. *mouan vin*,  
*-vén* \*(a book or letter) having a superscription, title-page. 27. *mou-*  
*sayqil*, *-qal*. 28. \*proved. 29. *múnaq-qid*, *-qad* critic, \*criticized  
 (*téngeed* to criticize). 30. *tévéffee* (from وفاة، وفات) God's causing  
 one to sleep, to die. *mútévèffi* \**mútévèffa*, received into the mercy  
 of God, sleeping, dead, deceased: the fem. متوفاة *mútévéfát*, (*múté-*  
*véffiyé* is wrong). 31. *tahmeed* to praise: *mouhammid* a great praiser;  
*mouhamméd* praiseworthy, highly praised.

### تعليم ۱۳۳ Exercise 133. ص ۳۵۰ p. 350.

1. How long have you lived in Merzifoun? — Next Sep-  
 tember it will be just eighteen years. 2. What reputation has  
 this merchant? — He is an honourable person. 3. Have you  
 your arms on you? — Yes, sir, we all are armed. 4. Are  
 you going anywhere during this vacation? — No, sir, I shall  
 stay at Merzifoun. I am going to make some translations and  
 send them to Constantinople to be printed, and afterward I shall  
 be occupied with the correction of the printed sheets. 5. Is it  
 not possible to procure a proof-reader there? — It is very  
 difficult to find a careful proof-reader. 6. The steamer reached  
 Samsoun very late. I wonder whether the wind was contrary?  
 — Yes, sir, if it were not for the head wind it would arrive  
 in two days. 7. Is your brother-in-law pensioned off? — Yes,  
 sir, by the favour of His Imperial Majesty he has been pensioned  
 off with 500 piastres a month. 8. Who is the author of this book?  
 — He is Mr. Hovohannes Hagopian, professor of the Turkish  
 language in Anatolia College, at Merzifoun. 9. The owner of  
 this garden is His Excellency Békir Pasha, the governor of  
 Amassia.

### ترجمه ۱۳۴ Translation 134. ص ۳۵۱ p. 351.

۱. مسافریکنز کیماں درلر؟ — قوئجه ادبیات ارمنیه<sup>۱</sup> معلمی

<sup>1</sup> *Édèbiyati Êrméniyé* Armenian literature.

گلیان افندی و (شیکسپیرک آثارندن<sup>۱</sup>) حاملتک مترجمی حدائق<sup>۲</sup>  
دوقتور نهاد افندی در . ۲ او مکمل لغتک محزری کیمدر؟ (مذکور  
لغت کتابتک مؤلفی<sup>۳</sup> کیمدر؟) — فضیلتلوم . آفکر افندی حضرتلری  
در . ۳ متصرف پاشا حضرتلرینک ارسالی آرزو بویوردقلری محمنا<sup>۴</sup>  
(یاخود) مفتشار مواصلت ایله دیلر می؟ — ۴ مرقومان واصل اولدیلر  
ایسه ده غایت مُستعجل بر مصلحتلری اوله سی .<sup>۵</sup> آسبایله بر شی اجراسنه  
مقتدر اوله مامشله . ۵ یدیکیزده بولونان کتابی کیم تجلید ایله دی؟ —  
مجلد ماهر آرشاق افندی تجلید ایله مشدر . ۶ فصیح<sup>۶</sup> ترکجه تکلمنه  
مقتدر میسیکیز؟ — اوت افندم! سایه عالیکزده ترکجه تکلمنه  
مهارت (یاخود) اِقتدار کسب ایله دم . ۷ مهندسک تحریر ایله دیکی  
اثر نه جنس بر کتاب در؟ ارمیجه دن مترجم غایت مکمل بر اثر اولوب  
تصاویر متعده ایله مزین در . ۸ موسیو غروسک مطبعه سنده بو کتابی  
ترتیب ایدن مرتبلر ارمی میدرلر؟ — خیر افندم! موسیو غروسک  
مطبعه سنده موجود بولونان مرتبلر جمله<sup>۶</sup> آلامانیه لی درلر .

Reading Exercise. (۳۱) تعلیم قرائت

### Administrative Councils *Méjalsi Idaré*.

There is in the centre of every Vilayét, Liva and Qaza an Administrative Council. This council is composed of ex officio and elected members. The ex officio members in the Vilayét are: the magistrate, the chief officer of Canon Law, the Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Vilayét.

Similarly in the Liva they are (*ibarét dir*): the Magistrate, Mûfti, Auditor, the Chief Secretary and the spiritual heads of non-Moslem communities in the centre of the Liva.

<sup>1</sup> *asar* pl. of *ésér* work. <sup>2</sup> a title given to doctors: It means 'skilful'. <sup>3</sup> *mâéllif* Fayil of *té-éleef* تألیف. <sup>4</sup> *moukhammin* Fayil of *takhmeen*. <sup>5</sup> *faseeh* correct, Adj. Qual. فصاحت. <sup>6</sup> *jùm-létén* all (§ 682).

In the Qaza too they are (*ibarét dir*): the assistant Magistrate, the Mufti, the Auditor, the Chief Secretary and the spiritual heads of the non-Moslem communities in the centre of the Qaza. The non-Moslem communities are composed of<sup>1</sup> Christians and Jews.

The elected members consist of four persons: one half of whom are Moslems and the other half non-Moslems: their elections belong to the people.

The Administrative Councils superintend the administration<sup>2</sup> of the district.

<sup>1</sup> *téshkil*: تشكيل of تفكيل. <sup>2</sup> *oumourou idaré* the affairs of administration: امور is the irregular pl. of امر *émr* work, affair.

## درس ٥١ Lesson 51.

### Broken or Irregular Plurals.

جمع سالم *Jémi Salim* Regular Plural (pluralis sanus).

جمع مذكر سالم *Jémi Múzékkéri Salim* Reg. Masc. Plural.

جمع غير سالم 'جمع مكسر' *Jémi ghay'rî Salim* or *Jémi Mákéssér* Irregular or Broken Plural.

### تعليم ١٣٥ Exercise 135. ص ٣٥٨ p. 358.

1. Prim. Tril. Infinitive كِتَاب *kitab* = فِعَالُ Irr. pl. فُقُلُ = فُقُلُ *kútùb* books; Fayil فَاقِلُ كَاتِبُ. *kīātīb* clerk: Irr. pl. فَاقِلُ *méktoub* مَكْتُوبُ = مَفْعُولُ *kétébé* clerks; Méfoul مَكْتُوبُ = فِقْلَةٌ a letter = Irr. pl. مَفَايِلُ = مَكَاتِبُ *mékiâteeb* letters (§ 648); N. of Loc. مَفْقَلُ = مَكْتَبُ *méktéb* school: Irr. pl. مَفَايِلُ = مَكَاتِبُ *mékiâteeb* schools; Der. Inf. مَفَاقِلَةُ = مَكَاتِبَةُ *múkiatébé* correspondence: Fem. Reg. pl. مَكَاتِبَاتُ *múkiatébat*. 2. Prim. Tril. Infinitive خُرُوجُ *khourouj* coming out: فُقُولُ خارج *kharij* outside, Nisbé خَارِجِي *khariji*, Abs. Noun خَارِجِيَّةُ *kharijiyé* (§ 582), Noun of Loc. مَفْقَلُ = مَخْرَجُ outlet. Der. إِفْقَالُ = إِخْرَاجُ *ikhraj* to take out: Fayil مَخْرَجُ *moukhrij* extractor. Pl. إِخْرَاجَاتُ *ikhrajat* exports. 3. Prim. Tril. Inf. نَزُولُ *nāzoul* descent: Fayil نَازِلُ *nazil* that descends; N. of Loc. مَفْقَلُ = مَنَزِلُ *ménzil* a station, inn;

Irr. pl. منازل *ménazil* inns. Der. إِفْقَالَ = إترال *inzal* to let descend; تَنْزِيل = تَنْزِيلَات *ténzeelat* = deduction. Fem. pl. تَنْزِيلَات *ténzeelat*.

4. Prim. Tril. Inf. ذَكَرَ *zīkr* mention = فَعَّلَ: مَذْكُور مذکور *mēzkūr* mentioned, Fem. مذكوره; Der. تَفْقِيلَ، تَفْقِيل = تَذْكَرَة = تَذْكَرَات *tēz-kiré, tēz-kéré*, note (§ 617); تَفْعُل = تَذْكَرُ = تَذْكَرَات *tēzēkkūr* remembrance: pl. تَذْكَرَات *tēzēkkūrat*; مُفَاكِرَة = مُفَاكِرَات *mūzakéré* consultation: pl. مُفَاكِرَات *mūzakérat*.

5. Prim. Inf. قَتَلَ *qatl* to kill = فَعَّلَ: Fayil قَاتِل murderer, Fem. قَاتِلَة, Masc. pl. قَاتِلِينَ *qatileen* murderers, Dual قَاتِلَيْن *qatilēyn* two murderers. Méfoul مَقْتُول killed, Masc. pl. مَقْتُولِينَ, Dual مَقْتُولَيْن. N. of Loc. مَقْتَل، مَقْتَلَة = مَفْعَل، مَفْعَلَة *maqtél, maqtélé* scaffold, Der. مُفَاكِرَة = مُفَاكِرَات *mouqatélé* massacre: pl. مُفَاكِرَات.

6. Prim. Tril. Infinitives جَبَرَ *jébr* force = فَعَّلَ: Méfoul مَجْبُور *méjbour* forced, obliged; Abs. N. مَجْبُورِيَّة *méjbouriyét* obligation, force.

7. Prim. Tril. Infinitives عَلِمَ *'ilm* wisdom, science = فَعَّلَ: Fayil عَالِم *'alim* wise; Méfoul مَعْلُوم *ma'lum* known: Fem. pl. مَعْلُومَات knowledge; N. of Super. أَعْلَمَ *é-além* most learned; Adj. Qual. عَلِيم *'aleem*, N. of Excess عَلَام = فَعَّال *allam* omniscient; Der. إِفْقَالَ = إِفْقَالَ = إِفْقَالَ *'ilam* a judicial decree in writing; تَفْقِيل = تَفْقِيل to teach: Fem. pl. تَعْلِيمَات instructions, Fayil مُعَلِّم *mou-a'llim* teacher, مُعَلِّم *moua'llém* taught, student.

8. Prim. Tril. Infinitives حَسَنَ *húsn* beauty: Irr. pl. مَحَاسِن *méhasin*. N. of Sup. أَفْضَلُ = أَحْسَنُ *éhsén* better, best: Irr. pl. أَهْأَسِنُ *éhasin* the most beautiful (§ 648); Der. تَفْقِيل = تَفْقِيل = تَفْقِيل *tahseen* to praise: Méfoul مُحَسَّن *mouhassén*: pl. مُحَسَّنَات *mouhassénat* beauties, good things.

9. Prim. Tril. Infinitives وُصُولُ *vūsoul* arrival = فَعَّلَ: Fayil وَاصِل arriving; Méfoul مَوْصُول *mévsoul* united, relative pronoun; Der. إِفْقَالَ = إِفْقَالَ = إِفْقَالَ *eesal* to send to; مُفَاكِرَة = مُفَاكِرَات *mūvasélet* to reach, arrive.

10. Prim. Tril. Infinitives دَخَلَ *doukhoul* to enter = فَعَّلَ: Abs. N. دُخُولِيَّة *doukhouliyé* (§ 581); N. of Loc. مَدْخَل = مَدْخَلَات *médkhél* entrance, door; Irr. pl. مَدْأَخِل *médakhil*;

Der. اِفْتَالَ = اِدْخَالَ *idkhal* to cause to enter, insert; Fem. pl. اِدْخَالَاتٍ imports; مَدْخَلَهُ = مَدْخَلَهُ *mudakhélé* interference: Fem. pl. مَدْخَلَاتٍ. 11. Prim. Tril. Infinitives قُدُسٌ *qouds* holiness, purity; Jerusalem: Adj. of Quad. قُدُوسٌ *qouddous* the Most Holy. Nisbé قُدُوسِي *qoudsee* holy, saintly: Abs. N. قُدُوسِيَّةٌ *qoudseeeyét* sanctity; divinity; N. of Loc. مَقْدِسٌ a place of holiness, Jerusalem: Nisbé مَقْدِسِي *maqdisée* vulg. *mighdîsi*, *mahdési* Jerusalem pilgrim; Der. مَقْدَسٌ = تَقْدِيسٌ *taqdees* to sanctify, dedicate: مَقْدَسٌ *mouqaddés* sanctified, holy. 12. Prim. Tril. Infinitives ضَرَبَ *darb* striking: Fayil ضَارِبٌ *darib* that strikes, beater; Méfoul مَضْرُوبٌ *madroub* struck, beaten; Der. اِفْتَقَالَ = اِضْطْرَابٌ *iztirab* anxiety: Fayil مُضْطَرِبٌ *mouztarib* anxious. 13. Prim. Quad. Infinitives وَسَّوَسَ *wésvésé* anxiety: Fayil مُوسِسٌ *múvésvís* naturally suspicious. 14. Prim. Quad. Infinitives طَنَّنَهُ *tantana* magnificence = فَقَلَّلَهُ ، فَقَلَّلَ *sayqal* polish = عُنْوَانٌ ، فُقُلَانٌ = عُنْوَانٌ *'unvan* title = فُقُلَانٌ : Fayil مُصَيَّقَلٌ *músvayqal* polished, suspicious; Méfoul مُصَيَّقَلٌ *mousayqal* polished, مُعْنُونٌ *mou'anvénen* entitled. 15. Prim. Tril. Infinitives شَرَقَ *sharq* east = اِسْتَفَقَالَ = اِسْتَفَقَالَ *istifqal* = اِسْتَشْرَقَ *istishraq* to study the Orient: Fayil مُسْتَشْرِقٌ *mústéshriq* orientalist: Masc. pl. مُسْتَشْرِقِينَ *mústéshriqeen* orientalists. اِتِّصَالَ = اِئْتَفَقَالَ *iftiqal* to be united from اَصْلٌ ، وَصَلَ *vasl*, *asl*.

### ١٣٦ تعليم Exercise 136. ص ٣٥٩ p. 359.

1. The act of looking نَظَرَ *nazar*: Fayil نَازِرٌ *nazir* who looks, Méfoul مَنظُورٌ *manzour* looked at; Der. اِنْتَظَرَ = اِنْتَظَرَ *intizar* to await: Fayil مُنْتَظِرٌ *múntazir* who awaits, مُنْتَظَرٌ *múntazar* who is waited for. 2. Ignorance جَاهِلَةٌ = جَاهِلَةٌ : Fayil جَاهِلٌ *jahil* ignorant: Masc. pl. جَاهِلِينَ *jahíleen* ignorant people; Méfoul مَجْهُولٌ *méjhoul* unknown. 3. The act of sending رَسَالَتٌ = رَسَالَةٌ ، فَقَالَتْ = رَسَالَةٌ : Fayil رَسَالَةٌ = رَسَالَةٌ *résalét* letter, epistle: Ad. Quad. فَقُولٌ = فَقُولٌ *résalé*

*résoul* apostle, prophet: Dual رَسُولَيْنِ *résouléyn* two apostles (Paul and Peter); Irr., Mas. pl. رُسُلٍ رُسُولِينَ *rousoul, résouleen* apostles; Der. اِفْئَالَ = اِرْسَالٍ *irsal* to send: Fayil مُرْسِلٍ *mürsil* who sends, Méfoul مُرْسَلٍ *mürsél* sent, messenger. 4. To burn حَرَقَ *harq* = فَقَلَ: Ad. Qual. فَقِيلَ = حَرِيقٍ *hareeq* burning, fire; Der. اِفْتِئَالَ = اِحْتِرَاقٍ *ihtiraq* to be burnt: Fayil مُحْتَرِقٍ *mühtériq* burning, burnt. 5. To save اِسْتَحْلَصَ *khélas* = فَقَالَ: Der. اِسْتَفْئَالَ = اِسْتَحْلَصَ *istikhlas* to desire to save: Fayil مُسْتَحْلِصٍ *mústakhlis* saviour (Persian adj. خَلَاصَكَر *khélasakar* 529), Méfoul مُسْتَحْلَصٍ *mústakhlis* saved. 6. To write كَتَبَ *kétb* = فَقَلَ: Fayil فِئَالَ = كِتَابٍ *kitab* book; Fayil كَاتِبٍ *kiatib* clerk, Méfoul مَكْتُوبٍ *méktoub* written, letter: two letters مَكْتُوبَاتٍ. Reg. Fem. and Irr. pl. مَكَاتِبٍ *méktoubat, mékiâteeb* letters; N. of Loc. مَفْقَلٍ = مَكْتَبٍ *méktéb* school: Irr. pl. مَكَاتِبٍ *mékiatib*; Dual مَكْتَبَيْنِ *méktébéyn* two schools; Der. مَفَاكَلَهُ = مَكَاتَبَهُ *múkiâtebe* to correspond. 7. News اِخْبَرَ = خَبَرَ: Der. اِفْئَالَ = اِخْبَارٍ *ikhbar*: Fayil مُخْبِرٍ *moukhhir* informer, correspondent; Der. مَفَاكَلَهُ = مَخَابَرَةٌ *moukhabéré* to communicate, correspondence: Fayil مُخَابِرٍ *moukhabir* correspondent (of Newspapers). 8. Prim. Trilit. Infinitives مَلَكَ، مِلْكٍ، مِلْكٌ: Fayil مَالِكٍ *malik* owner: Méfoul مَمْلُوكٍ *mamlúk* slave; N. with mim مَمْلَكَةٌ *mémlekét* country. Der. (I. is Fayil), X. اِسْتَفْئَالَ = اِسْتَمْلَكَ *istimlak* to possess: Fayil مُسْتَمْلِكٍ *mústémlik* pl. مُسْتَمْلِكَاتٍ *mústémlikat*, II. تَمْلِكُ = تَمْلِكُ *témleek* to give possession, V. تَفْقَلُ = تَمْلِكُ *témellúk* to take possession.

### تعليم ١٣٧ Exercise 137. ص ٣٥٩ p. 359.

1. H. I. M. Sultan Hamid II. is the 34<sup>th</sup> of the Ottoman Sultans. 2. The Ottoman nation is one of the greatest nations. 3. The property-tax on this mansion is 740 piastres. 4. All his heirs were Ottoman subjects. 5. The most distinguished among the Persian poets is Hafiz of Shiraz. 6. Some of the principal families of the city started towards the sea-coast

this week. 7. Many of the esteemed officers are among my friends. 8. Have you learnt by heart the grammatical rules? if you have done it, it has great advantages (*féyayidi azeemé*). 9. The advantages<sup>1</sup> of schools are many: the children of poor families who have graduated<sup>2</sup> from there enter on the career of philosophers, viziers, magistrates<sup>3</sup>, doctors of Canon Law<sup>4</sup> and clerks.

Exercise 138. تعلیم ۱۳۸. p. 360. ص ۳۶۰

۱ بو کتاب اوچیز یکر می قطعه تصاویری واشکالی حاویدر.  
 ممالک محروسه شاهانه ناک حدود شرقیه سی روسیه و ایران در ۳۰ غایت  
 دقیق حروفاته مطبوع بر نسخه انجیل شریفم وار در ۴ کلیسه لر  
 املاک ویرکیسی تأدییه ایتمزلر (یاخود) اماکن روحانیه املاک ویرکیسی  
 تأدییه سندن مُعاف<sup>۵</sup> درلر. ۵ انگلیز اُمّت<sup>۶</sup> ملل آروپاناک ائک  
 معظملرندن بریدر. ۶ اطبای مومی الیه<sup>۷</sup> اقرباگز میاننده می معدود<sup>۸</sup>  
 درلر. ۷ سفائنه راکباً<sup>۹</sup> جزیره<sup>۱۰</sup> طوغری بر سیاحت اجرا ایله دیار  
 ۸ مزامیرده 'بنی بندن آعلا اولان قاییه اهدا ایله' دیو محرر در.  
 ۹ مصارفاتک اسامیسی زده در؟ — بووریکیز! تجارلردن اشترا  
 اولونان البسه دخی فیاتلریله برابر اشبو اسامی یه داخلدر. ۱۰ سنه  
 حالیه ده<sup>۱۱</sup> سبزوات و آزهاریک<sup>۱۲</sup> کلیشاتی مکملدر.

<sup>1</sup> *mouhassénat*. <sup>2</sup> *müntéhee* graduate: Fayil of *intiha* = انتها. <sup>3</sup> *hukkiam* pl. of *hák* Fayil of *hák* *hák*. <sup>4</sup> *houkéma* pl. of *houkém* *houkém*, Ad. Quad. of *houkém* *houkém*. <sup>5</sup> *mou'af* free, exempted (Fayil of *mou'af* = مفاقه. <sup>6</sup> *ummét* nation. <sup>7</sup> *moumayilyhim* (§ 676). <sup>8</sup> *ma'doud* méfoul of *adéd* numbered. <sup>9</sup> *rakibén* riding on (§ 681). <sup>10</sup> *jézáyir* pl. of *jézeéré* island. <sup>11</sup> *halee* present: Nisbé of *hal*. <sup>12</sup> *ézhar* pl. of *zéhré* a single flower or blossom.



## درس ۵۲ Lesson 52.

## The Agreement of Adjectives with Nouns.

صفتلرک اسملرله اولان مُطابقاتی

Exercise 139. تعليم ۱۳۹ p. 363. ص ۳۶۳

1. The deceased must be remembered by saying 'May God have mercy on their souls'. 2. An Imperial exalted decree has been issued honorably that the burnt building of the American College for Girls in Merzifoun should be rebuilt. 3. In the furthest parts of the world the British have numerous colonies. 4. According to the narration and account of celebrated historians, in ancient times many nations appeared (*méydané gélmişlér*) in Asia Minor and disappeared again. 5. The patriarch Abraham is counted among the venerable ancestors of Our Lord. 6. Great effort and care are taken by the honorable (*kiram*) teachers for the proper teaching of our sacred religion in the national schools to the children of the country (*évlad ou atfali vatan*).

Translation 140. ترجمه ۱۴۰ p. 364. ص ۳۶۴

۱ مأمورینِ کرامِ عثمانیه دن بعضیلری قوله جاک توزیع مکافات  
رسمنده حاضر بولونشار. ۲ آفریقای جنوبیده مهاجرین مغدورینک  
اسکانی ضمننده لازم کلن معلومات مهمه یی بوراده موجود بوله جقسینگز.  
۳ طبیب موسیو قارینکتون اطبای مشهوره دن در. ۴ بعض مصالح  
مهمه مناسبتیله بورایه کلمکه مقتدر اوله مادی. ۵ اصدقای تبعه  
شاهانه دن بر ذات 'سامعون' کرام (یاخود) حُضارِ ذوی الوقار<sup>۱</sup> دیو  
بر نطق ایرادینه ابتدار ایله دی. ۶ بنده کزده مورخین قدیمه اراننده  
موسس خورینی ایله آقائانقه لوس موجود در.

<sup>1</sup> *houzzari zévé'l vaqar.*

## تعلیم قرائت Reading Exercise. (۳۳)

### Inventions Resulting from Observation.

The history of inventions contains many examples to prove the real necessity of observing everything. The majority of inventions have originated from something apparently unimportant, which fell under the observation of a sagacious labourer or a skilful scientist.

For instance, the sea together with a bunch of herbs throws upon its coast certain sea-mosses unknown in Europe. A sailor, whose name and existence were unknown till then to anyone, gathers them, and, after having examined and scrutinized them carefully, he decides that these must come from a very far country. He imagines by this the discovery of a new world beyond the Ocean, and succeeds in this.

In a monastery a lamp hung from a dome is oscillating to and fro. A skilful scientist, giving full attention to its continuous motions which he sees at that very moment, follows it saying "One! two! one! two!" He goes home full of excitement, he has discovered the constant movement of the pendulum, one of the very important principles of Natural Philosophy.

*Lady Mania.*

*Note.* The word *Khanîm*, *Hanîm*, of Tartar origin, is used as the fem. of *khan* 'king, prince', while that of *Béy*, *Bég* is *Béyim*, *Bégim*, though not used in Ottoman Turkish.

## درس ۵۳ Lesson 53.

### حرف تعریف The Arabic Definite Article.

تعلیم ۱۴۱ Exercise 141. ص ۳۷۰ p. 371.

I. 1. ابن الله *ibnou'llah* the son of God; روح الله *rouhou'llah* the spirit of God, the Holy Spirit; عبد الله *abdou'llah* the servant of God; بيت الله *béytou'llah* the house of God; كلمة الله *kélimétou'llah* the Word of God, the Logos; رسول الله *résoulou'llah* the prophet of God; نور الله *nourou'llah* the light of God; رحمة الله *rahmétou'llah* the mercy of God. 2. عطاء الله *ata-oullah*, *féyzou'llah* the gift of God, Theodore (Turk. *Allahvérdi*, *Haqvérdi*, *Khûdavérdi*); سعد الله *sa'adou'llah* the felicity granted by God;

سيف الله *séyfour'Allah* the sword of God (Ali). 3. عباد الله *ibadow'Allah* the servants of God. 3a. خليل الله *khaalelou'Allah* the chosen friend of God<sup>1</sup> (Abraham). 4. قدس الاقداس *quodsou'l aqdas* the Holy of Holies. 5. كلم الله *kéleemou'Allah* interlocutor with God (Moses). 6. سلطان البرين *soultanû'l berréyn* the Sultan of two continents, Asia and Europe. 7. خاقان البحرين *khaqanû'l bahréyn* the emperor of two seas, the Black Sea and Mediterranean. 8. دار الفنون *darû'l fúnoun* the house of sciences, university; دار الخير، دار الشفقة، دار الخير *darû'lkhayr, darû'sh-shéfaqa* the house of benevolence, charity, orphanage; دار السعادت *darû's sé-a-dét* the house of prosperity, the Imperial Harém. دار الطباعة *darû't téba'cat* printing-house, دار التحصيل *darû't tahseel* the house of learning, school; دار الخلافة *darû'l khilafét* the abode of the Caliphate, Constantinople. 9. بنت العنب *bintû'l inéb* the daughter of grapes, wine. 10. أم الحباث *ammû'l khabayis* the mother of evils, wine. 11. عبد الرحمن *abdû'r rahman* the servant of the Merciful, عبد الكريم *abdû'l kéreem* the servant of the Gracious عبد الحميد، عبد المجيد، عبد العزيز *abdû'l Hameed, abdû'l Méjeed, abdû'l Azeez* the servant of the All Praiseworthy; عبد الستار *abdû's séttar* the servant of the forgiving God; عبد المسيح *abdû'l méseeh* the servant of Christ. 12. شمس الدين، شرف الدين، نور الدين *nour'ddeen, shéréf'ddeen, shémsé'ddeen, bûrhané'ddeen, izzé'ddeen* the light, glory, sun, proof, glory of the religion; نصر الدين، ناصر الدين *nasré'ddeen* the help of the religion; جمال الدين *jémalé'ddeen* the beauty of the religion, مظفر الدين *mouzaffe-é'ddeen* the victor of the religion. (All are used as proper names.) 12a. باب المنذب *babel mandib* the Gate of Tears, Bahel Mandeb; جبل الطارق *jebélél tariq* the mountain of Tariq (*Tariq-Ibni-Zéyyad*, a general of the Caliph El Véleed, A. D. 711), Gibraltar.

II. 13. عظيم الشأن *azeemû'sh shan<sup>2</sup>* glorious; جليل الشأن *jéleelû'sh shan* magnificent. 14. سالف الذكر *salifû'z zikr*, سالف البيان *salifû'l*

<sup>1</sup> In page 368 correct the 'Good' of the text into 'God'.

<sup>2</sup> a. شان glory, majesty.

*béyan* above-mentioned. 15. نادر الاستعمال rare in usage, obsolescent. 16. سريع الحركة *sere'e'û'l haréké* quick in motion. 17. مرعى *mére'e'l khatîr* honourable. 18. كرهيه الصوت *kérikû'ssavt* ill-toned, unmelodious. 19. مقبول الشهاده *maqbolû'sh shéhadé'* whose testimony is acceptable, honourable. 20. ارحم الراحمين *érhémû'r raheemeen* the most compassionate of the compassionate.

§ 670. ابن خالدون *Ibni Khalidoun*, *Ibni Rûshd*, *Ibné'r Rûshd* *Ibni Khalidoun* (the great Arabic historian), *Ibni Rûshd*, *Averrhoes* (the great Arabian philosopher). ابن داود *Ibni Davoud* the son of David. يعقوب بن اسحق *Yaqoub ben Ishaq* *Jacob* the son of Isaac. عاليه بنت نعيمه *Aleeyé binti Nayima* *Aliyé* the daughter of *Nayima*. قره بت ولد آرتن *Carabét* the son of *Artin*. ابو الضيا *ébou'z Ziya*, *ébou Diya* the father of *Ziya*.

*Note.* Compare the Biblical names with this rule. يَشُوع *Yeshu'a* (Joshua the son of Nun), إِشْعِيَاء *Isaiah* (Isaiah the son of Amoz), ابْن يَسَّى *Jesse* (the son of Jesse), ابْن يُونُس *Jonah* (Jonah the son of Amittai), ابْن جَائِل *Abigail* (Abigail), ابْن مَلَك *Abimelech* (Abimelech), عوبديا *Obadiah* (Obadiah): (إبى corresponds to ابو 'بت to بنت etc.).

## عربي حرف جرّال Arabic Prepositions

تعليم ١٤٢ Exercise 142. ص ٣٧٣ p. 373.

1. There are three Persons in the Godhead: the Father, the Son and the Holy Spirit. 2. The Self-existent God is the Lord of lords, the King of Kings and the Creator of heaven and earth. 3. Our Lord Jesus Christ is both the Son of God and the Son of man. 4. The Holy Spirit purifies human hearts. 5. The Patriarch Jacob is among the very great ancestors of our Lord Jesus Christ. 6. It is necessary always to say *Bismillah* before beginning work, eating, reading and drinking. 7. She could not get well after all, is it so? — Yes, sir, she died of pneumonia. 8. Please God (*Deo volente*), to morrow I will start for *Cæsarea*. 9. Continue your work energetically as you did before. 10. The note was prepared before lunch and after lunch it was written and signed. 11. I usually take a walk after dinner.

## ترجمه ۱۴۳ Translation 143. ص ۳۷۳ p. 373.

بر کون خواجه نصرالدین (طاب ثراه<sup>۱</sup>) حضرتتاری، حاشا من الحضور<sup>۲</sup> چتزار زادینی غائب ایده رک بر کیمسه یه اونک حقنده سؤال ایله دیکنده مرقوم «اوت خواجه افندی! سنک مرکبکی کوردم، قونیه محکمه سنده قاضیق اییدیوردی» دیر. خواجه افندی، «پک اعلا! اونک قاضی اوله جغنی بن ذاتاً بیاسیوردم. بزم اوغلان خیلزه درس ویریر ایکن بو اشک قولاقارینی دیکه رک دقتله دیکلر دورور ایدی» دیدی. وَ فی الحال قونیه یه متوجهاً یوله روان اوله رق بر قاچ هفتهدن محل مذکوره مواصلت ایدوب طوغریدن طوغری یه محکمه یه مراجعت ایدر. قاضی افندی بی اوزاقدن کورور و مرکبک طوربه سندن بر طوتام اوت آلوب گاه! گاه! گاه! دیو چاغیره رق اوکا کوسته ریر. قاضی افندی خواجه ننگ یایدیغنی کوره رک تبسم ایله دی<sup>۳</sup>. خواجه ایسه «نه اعلا! بینی کورور کورمز طانیدی، بر قاچ دقیقه دن سوینه سوینه کلوب تازه اوتی بیه جک. او کانه قدر بن ده شوراجقده اونی بکله یه یم» دیه رک حالا اوراده مرکبک و رودینه مُنتظر در.

## تعلیم قرائت Reading Exercise. (۳۷)

## An Anecdote لعطفه Lateefé.

Once at a social party when there was a discussion about the absurdities of mothers-in-law, a young man said:

— "After my marriage if my mother-in-law should bother me, I will strangle her immediately without hesitation."

Poor Teacher (Nasréddin) has heard this, and, leaning towards the ear of one of his friends he says (confided his own woes to him in this manner):

<sup>1</sup> *tabé sérâh* may his grave be pleasant to himself or fragrant to others. <sup>2</sup> *hasâ miné'l houzour* pardon my expression. <sup>3</sup> *te-bessum ét* to smile (V. of بسم).

— “Ah, I praise (appreciate) this young man. If I had a daughter and if I could make this brave man my son-in-law, I would at once get rid of this nasty woman, and then every thing would be all right (*véssélam*).

## درس ۵۴ Lesson 54. Arabic and Persian Pronouns.

### ضمائر عربيه و فارسيه

a. ضمير *zameer*, Irr. pl. ضمائر *zémayeer* Pronouns.

ضمير اشارت *zameeri isharét* Demonstrative Pronoun.

ضمير موصول *zameeri mévsoul* Relative Pronoun.

*Note.* 1. مولانا *mévlana* His Eminence, His Worship, His Grace, His Holiness. It is a title of respect applied to great personages of religious hierarchy. The original Arabic meaning as ‘my lord, our lord’ is not used in Ottoman-Turkish. مولانا pronounced by Arabs as *movla*, *mauvla*, *mauvlana*, by common people as ملا *mol’la*, *moul’la*, *mon’la* ‘a Canon judge of high degree; a student of Canon Law’: as: ملا جلال الدين رومی or مولانا *Mévlana* or *Molla Jélaléddeeni Roumi*. ملا احمد *Molla Ahméd*, *Ahméd Molla* student *Ahméd*. The Nisbé of مولی is مولوی *mévlévee* pertaining to the order of dervishes founded by *Mévlana Jélaléddeeni Roumi*, in Iconium; especially a dervish of the order of ‘Whirling Dervishes’.

2. (§ 679). In reference to a person first mentioned by name, or by a common substantive, the words *mézbour*, *mézkûr*, *mérqoun*, *moumayiléyh* etc. may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all cases of declension. But in reference to a thing, they must be used as adjectives, repeated each time; as:

پاشای مشارالیهک کتخداسی طورسون افندی خانہ مذکورى نائلہ خانہ بشیوز لیرا بدل ایله بیع و فروخت ایلمس ایسه ده مرقومه نیک مبلغ مذکورى تأدیبه اقتدارى اوله دیغندن مومى الیه خانہ مذکورى مرقومه دن بالاسترداد مذکور فیات ایله مذبورہ نیک برادری مہمیش آغایه فروخت ایله دی.

*Pashayi mûshariléyhîñ kétkhûdasi, Doursoun Efféndi khanéyi mézkârû Nayilé Hanîma bésh yûz lira bédél ilé béy ou froukht éylémish isé dé, mérqouménin méblaghî mézkârû tél-diyéyé iqtidari otmadighîndan, moumayiléyh khanéyi mézkârû*

*mérqoumédén bilistirdad mézkur fiyat ilé mézbouréniñ biraderi Mémish aghaya firoukht éylédi.*

Doursoun Efféndi, the steward of the said Pasha has sold that house to Mrs. Nayilé for the sum (recompense) of £ 500, but as she was not able to pay that amount he reclaimed the said house from her and sold it at the same price to her brother, Mémish Agha.

۱۴۴ تعليم Exercise 144. ۳۷۸ ص p. 378.

1. By the grace of God, Most High, yesterday I reached the village Yénijé at half past one o'clock and obtained the honour of an interview with the said gentleman. I was really very grateful for the sympathy which he showed me<sup>1</sup>. 2. Did the said gentleman mention anything about the tales circulated<sup>2</sup> in your favour or against you? — No, sir, he did not mention anything, however<sup>3</sup> it is evident from the kindness which he showed me, that he never attached any importance to the words spoken against me. 3. About<sup>4</sup> what was the case decided in yesterday's law-suit? Did you understand anything? — Yes, sir, [I heard that] it was a civil suit (*hougouq davası*); the claimant demanded from the defendant ten thousand piastres. 4. Can you pay the balance<sup>5</sup> of your debt to-day, sir? — Excuse me, sir<sup>6</sup>, I beseech you to grant<sup>7</sup> me some weeks more. It is beyond my power to pay it just now, I am hard pressed (in great distress). 5. I myself also am in great pecuniary distress, but I can extend your time a few days more, I have other sums due besides what you owe<sup>8</sup>.

۱۴۵ ترجمه Translation 145. ۳۷۹ ص p. 379.

۱ حضرت عیسی مرقومه یه خطاباً ۳مریم دیدی . مرقومه ایسه مومی الیه تَوَجُّهُ ایدهرک رَبَّنَا دیو جواب ویردی . ۲ مرقومک لهنده یاخود علیهنده بر دییه جکیگیز وارمیدر؟ (مرقومک له وعلیهنده بر اعراضیکیز<sup>۹</sup> وار میدر؟) ۳ مرقومک علیهنده ایده جک بر اعتراض یوغیسه ده لهنده سویله یه جک چوق شیلرم وار در . ۴ مدعی و مدعی

1. *ibraz ét.* to show toward. 2. *vaqî dan, vougou boulan* happened, occurred (stories which were being circulated some in your favour and some against you). 3. *ma haza* on the contrary (§ 676<sup>b</sup>). 4. *haqqînda*. 5. *mabaqî* remainder (§ 676<sup>b</sup>). 6. *aman éfféndim* Mercy, pity, sir! 7. *mûsa'adé ét.* 8. *add* سزده to the text (سزده اولان آلاجمدن ماعدل). 9. *itiraz* objection (VIII of عرض).

عليه<sup>۱</sup> حضور حاكده ايديار . (مدعى و مظنون<sup>۱</sup> حضور حاكده ايديار) .  
 ۵ افندى مومى اليه دخى نامزاج ايديار (افندى مومى اليهك دخى مزاجنه  
 انحراف طارى اولاش ايدي) . ۶ آچيق مخابره ورقه لرى اوزرنده نه محرر در؟  
 ۷ بو بندك مابعدى وار ميدر؟ ۸ محدوم عاليكزردن ماعدا مكتبده  
 كيسمه يوغيدى (هيچ بر كيسمه يوغيدى) . ۹ مذكور عبارات عربيه يي  
 اوقويه مام . عبارات مذكوره يي اوقومت اوتداريمك مافوقنده در (قدرتمند  
 اوستون در) . ۱۰ حبيب افنديك مسكنى زهده در؟ — مذكور مائى  
 بويالى خانه در .

‘ مدعى عليه *múddayi, másh-téki claimant, accuser.* مشتكى 1.  
 مدافع *múdda'a aléyh defendant.* مظنون *maznoun suspected, accused.*  
 متهم *múttéhim guilty, culpable.* جانى *janee, máhkúm culprit;*  
 ادعاء *idd'a, (múddayi in the fayil, múdda'a is the méfoul of* دعوى § 628).  
 which is the Iftiqal of

### Reading Exercise. (۳۵) تعليم قرائت

*Notes and Words.* The marine terms in Turkish are largely borrowed from European languages. Those belonging to sailing vessels are borrowed from Italian, through the Venetians and Genoese, who were the first marine powers with whom the Turks came in contact; and those referring to steamships are borrowed from English (pp. 448—449). A great many diplomatic and commercial terms also are borrowed either from Italian or French.

Italian words in this Exercise:

اسكله *iskélé, isgélé* the larboard side of a ship, portside,  
 اسكله باشى *the gangway. اىستم isteem vulg. islim steam (English).*  
 بورده *borda<sup>1</sup>* a ship's side, the broadside. پرووه ستونى *prova*  
*sitounou* fore-mast head (It. prua). سيلون *siliyon* mast-head light.  
 فنار *fénar* lantern, light (Greek φανάρι). فورطونه *fourtuna* storm,  
 tempest (It. fortuna). قونتره *qontra* a tack of a main or  
 foresail. لنگر *léngér* anchor (Lat. anchora, Gr. ἄγκυρα, It. ancora)<sup>2</sup>.

<sup>1</sup> Correct the word in the 7<sup>th</sup> paragraph. <sup>2</sup> p. لنگر انداز *léngér*  
*éndaz* anchoring, anchored (§ 535). اقامت *iqamét* to stay, to



واپور *vapor* a steamer. واپور کمیسى *vapor gemisi* steamship.  
 t. یلکن *yélkén* sail. یلکن کمیسى *yélkén gemisi* a sailing vessel  
 (also واپور سفائى 'یلکن سفائن': سفائن is the pl. of سفینه).

Other words:

a. حین *heen* a point of time, a moment. t. دیکیز، دیکیز، دیکیز  
*déniz* sea. f. دومن *dúmén* rudder (Lat. *temonem*). سانجاق، سانجاق  
*sanjaq* the starboard side of a ship; flag, banner. سیس *sis* fog.  
 سیس بونوزی *sis bouynouzou* fog-horn. a. فضله *fazla* more; addition.  
 a. لا اقل *la aqall* at least: أَقَلَّ N. of Sup. of قلیل (page 410), لا  
 not. a. مصادمه *músadémé* collision (III. of صدمه). a. ملحوظ *mélhouz*  
 expected, anticipated (مفوض of لحظه). يدك، يدك *yédék* towing  
 leading by a rein. يدك چكك *yédék chékmék* to tow.

## درس ۵۵ Lesson 55.

### The Arabic and Persian Adverbs.

تعليم ۱۴۶ Exercise 146. ص ۳۸۲ p. 384.

1. Will your examinations be oral or written, this year?  
 — Though it was announced at first by the teacher that they  
 would be written, yet afterwards the faculty has decided to  
 have oral (examinations). 2. The enemy attacked both by  
 land and sea. 3. Our Lord Jesus Christ said: What I tell you  
 in the darkness, speak ye in the light<sup>1</sup>. 4. My uncle Moustafa  
 has sent me five pounds as a gift, he had already sent me ten  
 pounds, altogether he has sent me £ 15. 5. The house (mansion)  
 in which we are dwelling is not ours, we are living there  
 temporarily. 6. I heard that your landlord died suddenly<sup>2</sup>,

1. خفياً *khéfyén* secretly, in the darkness. علناً *alénén* openly,  
 in the light. وعظ ایتك *v'az étmék* to speak, to preach. 2. فجأة،  
 فجأت *fúj'é, fuj'ét* suddenness; the Adverb فجأةً *fúj'étén*. When  
 ت has a ténveen it should be written as ة، ة.

remain بولونق *léngr endazi iqamét boulounmaq*  
 to anchor.

I wonder if it is so? — Yes, sir, it is true but he was such a strong man physically that I cannot believe that he is dead yet. 7. It is so, but those who are addicted to intoxicating liquors, usually die thus. As for me, I knew he was always using liquors. 8. Though there did come a letter for you, yet it was lost afterwards. I beg your pardon. 9. The letter is (has not been) not lost, you are simply deceiving me: if you do not return it to me willingly, I will take it by force.

ترجمه ۱۴۷ Translation 147. p. 385. ص ۳۸۵

۱. بن صوسایان کیمسه یه حیات صوینک پوگارندن مجاناً ویره جکم  
(تشنه<sup>۱</sup> اولانه آب حیات<sup>۲</sup> چشمه سندن<sup>۳</sup> جبا<sup>۴</sup> ویره جکم). ۲. مرقوم  
حالا عودت ایتمه مشدر. ۳. مکتب بناسی مجدداً بنا و انشا اولنمشدر<sup>۵</sup>.  
۴. تقریباً بشیوز کشی موجود ایدی. ۵. آچه یی جبراً استرداد ایلهدی<sup>۶</sup>.  
۶. یکدیگریه برادرانه معامله ایدیورلر ایدی. ۷. کندی افندیسینه  
صادقانه اجرای خدمت ایلهدی. (افندیسینه جانسپارانه خدمت  
ایدیوردی). ۸. مسئله یی ذات عالی کیزه عرض ایدهم. ۹. بنده کزه  
محرمانه امانت اولونمشدر<sup>۷</sup> (ماده مذکوره بنده کزه محرمانه افاده  
اولوندیغندن ذات عالی کزه عرض ایتمه مکده معذورم<sup>۸</sup>). ۹. ماده یی  
مکرراً بنده کزه بیان ایلهدی. ۱۰. احتمال<sup>۹</sup> درکه هیچ کلمه جکدر  
(غالباً هیچ کلمه جکدر). ۱۱. عجباً! بنده کزک ده افکاری همان  
همان او مرکزده در. (فی الحقیقه بنده کز دخی عینی افکارده می).

1. p. *téshné* thirsty. 2. p. *ab* water. 3. p. *chéshmé*, t. *pouñar*, fountain. 4. t. *jaba* freely. 5. *bina ou insha* to build (§ 696). 6. a. *istirdad ét.* "to take back. 7. a. *mésélé* matter, question (N. w. *mim of soual*). *arz ét.* "to reveal, apply. a. *émanét ét.* "to confide. 8. a. *mazour* excused (of عذر). 9. a. *ihtimal* probable.

## تعليم قرائت Reading Exercise. (٣٦)

### The Political Conduct of a Distinguished Scientist<sup>1</sup>.

Newton, the distinguished scientist<sup>2</sup>, though he had been for twenty years a member of the English Parliament, yet had never delivered a speech nor had he proposed or opposed (made any proposition or opposition).

At last contrary to his custom, (extraordinarily) one day he rose and in a very serious manner began to deliver a speech. When the members of Parliament saw this they were very much astonished.

The house, perceiving the action<sup>3</sup> of a person who had kept silent during (the discussion of) many vital questions and had not uttered a word until then, judged that of course it must be on account of a very important matter. The house was very eager (ready with great attention) to hear the subject which he was about to discuss.

What do you think that the learned man of the age said? 'Gentlemen, see at my right side the window-pane is broken and is causing a draught, and this is injurious to my health. Therefore I move that a new glass be put in place of this broken pane'. Having said this he immediately sat down.

*Ebouz Ziya.*

1. *mésh'hour* famous, distinguished. 2. the famous Newton, one of the greatest natural scientists. 3. *harékét*.

## درس ٥٦ Lesson 56.

### اسماء اعداد عربيه Arabic Numerals.

#### تعليم ١٤٨ Exercise 148. ص ٣٨٩ p. 389.

1. Units, tens<sup>1</sup>, hundreds and thousands. 2. *Ahadeeyét, sâlsan, sâdsan* Oneness (of God), two thirds, two sixths. 3. Fourth book, the four seasons. 4. *Faslî tasi ashér* Nineteenth chapter. 5. *Jézaýiri sébé* The Seven Islands<sup>2</sup>. *Améliyatî érba'a* The four operations (of arithmetic). 6. *Uch roub, altî tûs, yédi úshr* Three fourths, six ninths, seven tenths. 7. *Maddéyi rabiya, sénéyi samín vé ishreen* The fourth article, 27<sup>th</sup> year. 8. *Défaiji*

1. In the list of the cardinal numbers correct عشر، عشر as عشره، عشره ashér, ashéré ten. 2. In the Mediterranean: Corfu, Cefalonia, Zanta, Santa Mavra, Theaki, Paxa and Cerigo.

*oula, shouhourou sitté, úshrú mahsoul* First time, six months = semester, the tithes of produce. 9. *Rousoumou sitté, shou-hourou sélésé* The six dues (taxes), three months (quarter of a year, college terms). 10. *Havassi khamsé* The five senses. 11. *Khamseen, érbayeen, késri asharee* Fifty, forty (days), decimal fraction. 12. *Eedûl khamseen, écamiri ashéré, ahadi nas* Pentecost (the feast of the fifty), the ten commandments, individuals (*ahad* individual, *nas* pl. of *insan* peoples, men).

### تعلیم ۱۴۹ Exercise 149. ص ۳۹۰ p. 390.

1. The duties (revenue) on intoxicating liquors, tobacco, salt, stamps, silk, fisheries (hunting of fish) are called the six taxes. These except tobacco are left and referred (*ihalé*) to the Administration of Ottoman Public Debts. 2. Last year the first 40 days of winter (*Erbayeen*) were mild, but this year the second part of the winter (*Khamseen*) was not so mild. 3. The civil grades of Ottoman (nobility) are these, reckoning from below upwards: the 5<sup>th</sup> grade, the 4<sup>th</sup> grade, the 3<sup>rd</sup> grade, 2<sup>nd</sup> grade 2<sup>nd</sup> class, 2<sup>nd</sup> grade first class, 1<sup>st</sup> grade 2<sup>nd</sup> class, 1<sup>st</sup> grade 1<sup>st</sup> class, the highest grade and the rank of Vezier. 4. The four operations (of Arithmetic) are these: addition, subtraction, multiplication, division. 5. The four seasons are these: summer, autumn, winter and spring. 6. The Arabic Infinitives fundamentally are two: primitive and derivative. 7. The Primitive Infinitives also are of two kinds: the triliteral primitive infinitive and the other the triliteral derivative infinitive. 8. The Derivative Infinitives too are of two kinds: the triliteral derivative infinitives, and the quadriliteral derivative infinitive. 9. They offered praises to the throne of the One God on the day of Pentecost.

### مکالمه Conversation.

*Notes and Words.* a. ابدال *ibzal* to bestow, to grant, to expend freely (IV. of بَدَلُ) granting, expending freely. a. ابلاغ *iblagh* to deliver, to communicate (IV. of بَلَّغُ). اوراقِ حوادثِ *évrâqî havadis* Pers. Izafét § 513, newspapers: اوراقِ ورقِ *varaq* paper, حوادثِ pl. of حَدِيثُهُ *hadisé* event. بغایت *béghayét* very, extremely: بَ *bé* Pers. preposition § 557<sup>b</sup> 'to', a. غایت *ghayét* extreme, extremity. تعظیبات (عُرْفَانِ) *ta'reef* description (II. of عُرْفَانِ). تازعاتِ pl. of تَعظُمُ *tazemat* reverencing, respecting. تهنیاتِ *téhnayat* pl.

of توجیہات *téhníyét* congratulating, felicitation, (II. of هنء § 616). ثناوریلری *tévjeehat* pl. of توجیه *tévjeeh* appointment (II. of وَجِهَة). *sénavérléri* he who prays for you *i. e.* I (§ 499). جلّی *jélee* evident, obvious, Adj. Qual. of جَلَلٌ *déleel* proof, token, Adj. Qual. of دلالات *séber* to precede, to antecede. a. سریر *séerer* throne. شوکتصیر، شوکتصیر *shévkétmaseer, shévkétsimat* the abode of Imperial Majesty, marked with Imp. Majesty *i. e.* Majestic: صیر (n. w. mim of صیرورت) abode, home, سِمَات marks, traces pl. of سِمَة § 537). صفات جلیله *sífatí jéleelé* excellent qualities: صفات pl. of صفت. عرض و ابلاغ to present (synonymous words § 696). ا. عواطف *avatif* pl. of عاطفت *atífét* kindness, favour. ا. عهدہ *éhdé* person, عهدہ کزہ *éhdénizé* to you, on you. ا. فائق *fayiq* superior (fayil of فوق). ا. فوق الحدّ *févqé'lhadd* beyond the limit: فوق *févqé* above, over: Arab. prep. (§ 671<sup>b</sup>). ا. پ. قیمتدار *qíymétdar* valuable: قیمت value, دار holding (§ 535). کمال محظوظیت *kémali mahzou-zéeyét* perfect, great pleasure (§ 695<sup>11</sup>). ا. متأثر او۔ *múté-éssir ol'* to be touched, affected (fayil of تأثر). متبوع *métbou* a liege-lord, the sovereign of one's allegiance. متبوع مفتح *métbouyi moufakh'-kham* august sovereign: مفتح *méfoul* of متصف *mouttasíf* endowed with (excellent) qualities (fayil of اِتِّصاف *ittisaf*, VIII. of وصف). ا. متمایز privileged, superior, the 5<sup>th</sup> civil grade of Ottoman nobility, pages 458—459 (fayil of تَمَایُز *témayúz* § 624). ا. مَسْمُوع *mésmou'* heard, audible. *mésmou olmaq* to be heard (méfoul of مَطَالَعَة *mátala'a* perusing. نا متناهی *na müténahî* endless, boundless; ناقابل *naqabil* incapable, impossible: نا *na-* negative Persian prefix to adjectives (§ 530), fayil of تَنَاهَى 'end', VI. of نَهَايَت (§ 625). نشان ذیشان *nishanî zishan* (§ 698). قابل fayil of قبول 'accepting'. وجیه *véjih'* pleasing. prepossessing (Adj. of Qual. of وَجَاهَةٌ beauty § 606).

## تعلیم قرائت Reading Exercise. (۳۷)

### Home (Fatherland) *Vatan*.

Through what power does the mind reason that 'a square is different from a triangle', through the same power too the consciousness believes that 'the outside world is different from the fatherland'.

With those feelings with which sucklings love their cradle, the little ones the place where they live, young people the place where they gain their subsistence, old men their leisure nook, children their parents, father his family; with these same feelings man loves his country. These feelings do not imply an unreasonable natural affection, man loves his country because life which is the most precious gift of Providence begins by breathing the air of home.

Man loves his country because sight, the most glorious gift of nature, falls first upon his native land (at the first glance is fastened to the soil of his homeland).

Man loves his country because the substance of his body is a fragment of his fatherland. Man loves his country because the more he looks about himself the more he finds in every corner of it the sad recollections of his past days as it were embodied.

Man loves his country, because his freedom, his comfort, his rights depend upon it, (are existent only by fatherland). Man loves his country because it is the place of his ancestor's tombs, who are the cause of his existence, and is also the place where his children, the result of his life, make their appearance.

Man loves his country, because there, among the children of his fatherland, from community of language, unity of interests and abundance of friendship, a near relationship of heart and a fraternity of opinions result. Thus, just as his house is related to the city in which he lives, so is his country related to the outside world.

Man loves his country, because he is the holder of one portion of the sovereignty existing in his country with true right of possession.

Man loves his country because it does not mean some imaginary lines drawn by the sword of a conqueror or by the pen of a statesman. It is a sacred conception produced by the union of noble feelings, namely: nationality (patriotism), freedom, interest, fraternity, possession, sovereignty, reverence for ancestors, love of one's family and remembrance of one's youth.

## درس ٥٧ Lesson 57.

### Arabic Compound Words.

تعليم قرائت Reading Exercise. (٣٨)

#### The Overthrow and Abasement of Tyrants.

An Abyssinian (negro) slave becomes by fortune the ruler of the world: a certain Kava shatters the kingdom of Zohak.

Do not trust in prosperity or be discouraged by adversity of the world (*déhr*): the wheel of Fortune (*dévrán*) does not always turn in the same direction.

The oppressor is subjugated at last by oppression: the house of him who destroys homes shall surely be destroyed.

Since punishment which is like the crime is often seen: the file is ultimately ruined by the iron.

Hajjaj and Jengiz Khan are remembered with curses, but Noushirvan and Solomon are revered.

Is it possible to change by words the Truth? Is it possible to distinguish between blasphemy and faith (with words).

An idol-temple (*deer*) and a mosque are made of the same clay: a Moslem and a fire-worshipper are the same in God's sight.

There is a remedy for every affliction, every sufferer does not die: there is an end to all adversity (*mihné* affliction) and a limit to all sorrow.

Endure wrong if you expect a glorious reward: think what injustice his brothers did to Joseph.

God will make the oppressors to say one day (as the brethren of Joseph said to their brother): Truly, God has appointed thee ruler over us.

*Ziya Pasha.*

## درس ٥٨ Lesson 58.

I. كلمات مترادفه *Kélimatî mûtéradifé* Synonymous words.

II. كلمات مسجعه *Kélimatî mûséj'ja'a* Symphonious Terminations.

III. كلمات متضاده *Kélimatî mûtézaddé* Antonyms.

مترادف fayil of ترادف *téradúf* being synonymous. مسجع

méfoul of تسجيع *tésjee* a composing in rhymed prose (سجع). متضاد

fayil of تضاد *túzadd* mutual opposition (VI. of ضد).

## تعلیم ۱۵۰ Exercise 150. ص ۴۰۳ p. 403.

1. 1. Man is regarded as an animal, but he has spirit, hands, mind and thought. He is the glorious ruler of all creatures and has an immortal soul. 2. This fountain was erected by the pious and benevolent Jerusalem pilgrim the late deceased Paul (Boghos) Kétéjjan, whose sins have been forgiven (*maghfour*). 3. Though the Pope claims that he is infallible<sup>1</sup>, yet none of the wise and experienced (owner of perfection) men believe it. 4. The names of animate beings are made plural in Persian by (adding) **-an** and inanimate beings by **-ha**. 5. Sell your precious property, do not reveal your distress to the cruel (coward). As long as his skull is sound, a manly man will always have a cap.

II. 6. At the same time in the main city too there broke out a dreadful fire. As it was impossible to extinguish it, many of the inhabitants of the city perished (passed into the world of annihilation) with their families. Many others who were in the height<sup>2</sup> of prosperity and happiness in the space of a few hours descended to the lowest degree of poverty and destitution<sup>3</sup>. Others who were injured were confined to bed<sup>4</sup>. 7. The heir-apparent to the English throne, the Prince of Wales, has started for a journey to India. 8. What opinion of you has your teacher Ès-séyyid Hajj Kérîm Èfféndî? Is it a good or a bad opinion? 9. Sir, the said teacher always has a kindly regard for me. 10. I am ready and waiting for your order.

## ترجمه ۱۵۱ Translation 151. ص ۴۰۴ p. 404.

۱. ۱ مخاطب مومی‌الیه (یا خود ناطق مشارالیه) <sup>۱</sup> حضار ذوی‌الوقار  
حضراتی<sup>۲</sup> دیو خطاب ایده‌رک<sup>۳</sup> نطقنه ابتدار ایله‌دی. ۲ صاحب امضانک  
اقامتگاهی زده‌ده در؟ ۳ انگلیزجه‌ده Who کلمه‌سی ذوی‌العقول اولان  
اسماره و Which ذوی‌العقول اولمایان اسماره بدل مستعملدر. ۴ عوجه‌م  
اصحاب ثروتدن اولوب (عمیم اهل ثروت اولوب) اموانک مقدری  
لایحوا در. ۵ قوجامان اوغلی اهلیتلی بر صنعتکار اوله‌رق صنعتده

<sup>1</sup> Correct the text to لایخطی *layoukhti*, also that of p. 396, 2nd line. <sup>2</sup> p. *érj* apex, summit. <sup>3</sup> *zarourét*. <sup>4</sup> Correct the text as: فراش صاحب فراش or اسپر فراش *éseer firash*.



اهلیت کامله سی وار در (صنعتنک اربابیدر) . فقط بیچاچی اوغلی  
 اهلیتسز بر کیمسه اولدیغندن اهل بیتى دائاً فقر و ضرورتنده در . ۶ ارباب  
 حکمت و هنر انسانیتته (بشَریتته) خَدَمَات عظیمه ابراز و اظهار ایتمشدرلر .  
 II. ۷ قوجده حسن خط معلمی عزتلو حاجی ناهد افندی حضرتلاری  
 در . ۸ عدم اطاعتده بولونان طلبکانه (شاگردانه) معلم افندی دخی عدم  
 رعایت و حرمتده بولونور . ۹ محل مذکورده بر ازدحام غیر<sup>۱</sup> موجود ایدی .  
 شهرک مسلم و غیر مسلم اهالیسی اهل بیتلریله برابر (مع عائله) جمله حاضر  
 ایدیلر . ۱۰ بنده گزک اقراض و استقراض کبی اعتیادی یوقدر .  
 ۱۱ خانه مذکورک ایبار و استیجار مسئلهسی ختام بولدی . ۱۲ تعلیم  
 و تربیه مسئلهسی بر ملت ایچون حیات و نَمَات مسئلهسی دیمکدر .  
 ۱۳ دینک گزک ایفا و استیفاسی بابنده شمذیلک عدم امکان وار در (امکان  
 یوقدر . دینک گزک ایفا و استیفاسی حال حاضرده امکانک خارجنده در) .  
 ۱۴ عالی مظفر افندی بو صبی یه وصی<sup>۲</sup> (باخود ولی<sup>۲</sup>) نصب و تعیین  
 اولوندی .

### Reading Exercise. (۳۹) تعلیم قرائت

#### *Térkibi Bénd.* ترکیب بند

(Extracts from the 8th, 9th and 12th cantos.)

The True One is the helper of those who trust in Him,  
 some day the unhappy heart will be happy.

Do not trust much to the colour of the sky (*félék*), Fortune  
 is the old Fortune (*félék*), because the unsteady character of  
 Fortune (*félék*) is fickle.

Take refuge in God from the anger of the quiet man,  
 because the kick of a mild-natured horse is very violent.

<sup>۱</sup> Or *jémmi ghafeer*: جم غفیر *ghafeer*: غفر adj. qual. of *ghafur*.  
*vasee patron*, adj. qual. of *vasee* وَصایت patronage. *vélee* ولی<sup>۲</sup> adj. qual.  
 of *vélâ* وَلاَیت (§ 606).

That graceful smile (of rulers) has burnt up many lives: the lion too when intending to kill a man smiles.

Does a uniform give nobility to man of mean nature: even if you saddle a donkey with a gold laced pad, it is still a donkey.

An ill-natured man is tested by his conduct at a drinking party: drinking is a touchstone for distinguishing the disposition of a man.

It is necessary to punish those who are not corrected by advice: those who do not behave themselves well deserve to be cudgelled.

Money takes the place of faith and religion in the opinion of wealthy people: words of honesty and honour are left to the poor.

Wherever you cannot find ears ready to hear (to appreciate) your song, do not waste your breathe, change the tune.

Do not be defeated by your lusts like a woman, be a manly man: let not your senses govern (submit) you, you must govern your senses.

Those who are firm and steady flourish as a tree, whatever work you think you can do (you are capable of doing) persevere in it.

Know your limitations; either do not begin a work at all, or, if you begin it, finish it. *Ziya Pasha.*

### مکالمه Conversation.

*Words and Notes.* 1. *mûsayid fayil* of *مساعده* *mûsa'adé*. 2. *imtidâd ét.* "to become prolonged (VIII. of *مَدَّتْ* 'مَدَّ' space of time). 3. *tasmim* determination, resolving (II. of *صَمَّ*): pl. *tasmimat*. 4. *mâkhtêlif* diverse, various (fayil of *إختلاف*, VIII. of *خلف*). *tésadûf ét.* "to meet with another by chance (VI. of *صدفہ*). 5. *isabét édérsinîz* you do well: *isabét* well, right. *isabét!* capital! well done! (IV. of *صواب*). 6. a. t. *saqatliq* injury, damage. *vouqou* happening. 7. *tésviyé* to put in order; to settle (the account) II. of *سَوَى* § 616. 8. *tamir* repairing (II. of *عُمران*). *mûmkin* possible (fayil of *مکان*). 9. *Allaha ismarladiq* com. *Allaha simarladiq*. a. p. *minnétdar* grateful. 10. *adémi mûsa'adé*: unfavourableness (§ 695<sup>8</sup>). 11. *mou'améléyi mihman'nûvazanéñîzdén* (§ 535) of your hospitality: *mou'amélé* action, act (III. of *عَمَل*). p. *mihman'nûvazané*: *mihman* guest, *nûvaz* who kindly treats one, -ané Persian

affix § 528). 12. *mústéfid ol.*" to be benefited (fayil of استفاده, X. of فائده). 13. *múshérréf ol.*" to be honoured (fayil of تشریف, II. of تَشْرَف). 14. احترامات pl. of احترام *ihtiram* regard (VIII. of حُرْمَت). 15. *késbi fakhr ou shéref ét.*" to gain glory and honour, to be honoured.

## درس ۵۹ Lesson 59.

### Euphonic Changes of the Letters.

ادغام *idgham* imposition. مدغم *múdgghém* imposed.  
متحرك *múteharrík* vowelled. ساكن *sakin* quiescent.  
حرفين *harféyn* two letters. متجانس *mútéjanis* homogeneous.

متصل *mouttasíl* joint to another: Dual متصلين *mouttasíleyn*.  
ماقبل *maqabl* that which precedes (§ 676<sup>9</sup>); ما قبلنده *maqablindéki*  
the preceding (letter). مابعد *mabad* following; مابعدنده *ma-*  
*badindaki* *harf* the following letter.

تعليم ۱۵۲ Exercise 152. ص ۴۰۹ p. 409.

### ادغام *Idgham*.

Infinitive.	Root, Remainder.	Measure.	*Natural form.	Assimilated form.
إِخْتِلَالٌ <sup>1</sup>	ختل	Fayil	مُخْتَلِلٌ	مُخْتَلَلٌ <i>múkhhtéll</i>
إِسْتِمْدَادٌ <sup>2</sup>	ستمدد	»	مُسْتَمْدِدٌ	مُسْتَمْدَدٌ <i>mústémidd</i>
أَكَلَ <sup>3</sup>	أَكَلَ √	فَاقِلٌ	أَأْكَلُ	أَكَلُ <i>a-kil</i>
خُصُوصٌ <sup>4</sup>	خَصَصَ √	فَاقِلٌ	خَاَصِصٌ	خَاصٌ <i>khass</i>
انْضِمَامٌ <sup>5</sup>	نضم	Fayil	مُنْضِمٌ	مُنْضَمٌ <i>múnzamm</i>
أَخَذَ <sup>6</sup>	أَخَذَ √	فَاقِلٌ	أَأْخِذُ	أَخِذُ <i>a-khiz</i>

\* The form in this column do not actually occur, but are given to show how the rule works.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
6a اسْوَدَاد	سودد	Fayil	مُسَوِّدٌ	مُسَوِّدٌ <i>músvédd</i>
7 أَضْرَارٌ	ضرر	»	مُضِرٌّ	مُضِرٌّ <i>mouzierr</i>
8 تَمَامٌ	√ تَمَمَ	فَاعِلٌ	تَامِمٌ	تَامٌ <i>tamm</i>
9 اِحْمِرَارٌ	حمرر	Fayil	مُحْمِرٌ	مُحْمِرٌ <i>múhmérr</i>
10 عَمُومٌ	√ عَمِمَ	فَاعِلٌ	عَامِمٌ	عَامٌ <i>eammm</i>
10a اِسْتِقْلَالٌ	ستقل	Fayil	مُسْتَقِلٌ	مُسْتَقِلٌ <i>mústaqill</i>
10b اِحْبَابٌ	حب	»	مُحِبٌّ	مُحِبٌّ <i>mouhibb</i>
11 قَرَارٌ	√ قَرَرَ	مَفْعَلٌ	مَقَرَّرٌ	مَقَرَّرٌ <i>maqarr</i>
11a حُلُولٌ	√ حَلَلٌ	مَفْعَلٌ	مَحْلَلٌ	مَحْلَلٌ <i>mahéll</i>
12 حُلُولٌ	√ حَلَلٌ	مَفْعَلَةٌ	مَحَلَّلَةٌ	مَحَلَّلَةٌ <i>mahallé</i>
12a مُرُورٌ	√ مَرَرٌ	مَفْعَلٌ	مَمَرَّرٌ	مَمَرَّرٌ <i>mémérr</i>
13 حَكٌّ	√ حَكَّكَ	مَفْعَلٌ	مَحْكَكٌ	مَحْكَكٌ <i>méhékke</i>
14 خِفْتُ	√ خَفَفَ	أَفْعَلٌ	أَخْفَفَ	أَخَفَ <i>ékhéff</i>
14a تَامٌ	√ تَمَمَ	أَفْعَلٌ	أَتَمَمَ	أَتَمَ <i>étémm</i>
14b صَحِحٌ	√ صَحَحَ	أَفْعَلٌ	أَصْحَحَ	أَصَحَ <i>ésahh'</i>
15 قَلِيلٌ	√ قَلَلٌ	أَفْعَلٌ	أَقَلَلٌ	أَقَلَّ <i>aqall'</i>
16 عَزَبٌ	√ عَزَزَ	أَفْعَلٌ	أَعَزَزَ	أَعَزَّ <i>é-azz'</i>
17 لَذِيذٌ	√ لَذَذَ	أَفْعَلٌ	أَلَذَذَ	أَلَذَّ <i>élézz'</i>
17a جَلَالٌ	√ جَلَلٌ	أَفْعَلٌ	أَجَلَلٌ	أَجَلَّ <i>éjéll</i>
18 وِدَادٌ	√ وَدَدَ	مَفْعَلَتٌ	مَوَدَّدَتٌ	مَوَدَّدَتٌ <i>mévéd détt</i>
18a حُبٌّ	√ حَبَّبَ	مَفْعَلَتٌ	مَحَبَّبَتٌ	مَحَبَّبَتٌ <i>méhab'bét</i>

Infinitive.	Root, Remainder.	Measure.	Natural form.	Assimilated form.
ضَرَرٌ <sup>19</sup>	√ضَرَرٌ	مَفْقَلَتٌ	مَضْرَرَتٌ	مَضْرَرَتٌ <i>mazar'rat</i>
سُرُورٌ <sup>20</sup>	√سَرَرٌ	مَفْقَلَتٌ	مَسْرَرَتٌ	مَسْرَرَتٌ <i>mésér'ré</i>
ذَاتٌ <sup>21</sup>	√ذَلٌ	مَفْقَلَتٌ	مَذَالَتٌ	مَذَالَتٌ <i>mézél'let</i>

١٥٣ تليم Exercise 153. ص ٤١٢ p. 412.

### Modification of vav اعلال واو *Eelalî vav.*

Infinitive.	Root, Remainder.	Measure.	Natural form*.	Modified form.
دَوَامٌ <sup>1</sup>	√دَوَمٌ	فَاقِلٌ	دَاوِمٌ	دَائِمٌ ** <i>da'im dayim</i>
قَوْلٌ <sup>2</sup>	√قَوَلٌ	فَاقِلٌ	قَاوِلٌ	قَائِلٌ ** <i>qa'il, qayil</i>
خُلُوٌ <sup>3</sup>	√خَلَوٌ	فَاقِلٌ	خَاوِلٌ***	خَالِي <i>khalee</i>
صَوْمٌ <sup>4</sup>	√صَوَمٌ	فَاقِلٌ	صَاوِمٌ	صَائِمٌ ** <i>sa'im sayim</i>
سَمُوٌ <sup>5</sup>	√سَمَوٌ	فَاقِلٌ	سَاوِمٌ	سَامِي <i>samee</i>
نَوْمٌ <sup>6</sup>	√نَوَمٌ	فَاقِلٌ	نَاوِمٌ***	نَائِمٌ ** <i>na'im, nayim</i>
رِضَاءٌ <sup>7</sup>	√رِضَى	فَاقِلٌ	رَاوِمٌ***	رَازِي <i>razee</i>
إِصْطِفَاءٌ <sup>7a</sup>	صَفُو	Méfoul	مُصْطَفَوٌ	مُصْطَفَاٌ† <i>moustafa</i>

Words. 1. permanent. 2. consenting. 3. empty. 4. fasting (adjective). 5. sublime. 6. sleeper. 7. one who consents. 7a. pure.

\* The forms in this column do not actually occur, but are given to show how the rule works.

\*\* (') This sign is to show the transliteration of Hémzé ء.

\*\*\* Vav with a vowel ésré (وِ = *-iv*) is changed into long ي = *-ee*.

† Or مصطفي with short élif.

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
8 خَوْفٌ	√خَوَفَ	مَفْقَلَتْ	مَخَوْقَتْ*	مَخَافَتْ <i>mékhafét</i>
9 ذَوْقٌ	√ذَوَّقَ	مَفْقَلٌ	مَذَوَّقٌ*	مَذَاقٌ <i>mézaq</i>
9a نَوْمٌ	√نَوَّمَ	مَفْقَلٌ	مَنَوَّمٌ*	مَنَامٌ <i>ménam</i>
9b كَوْنٌ	√كَوَّنَ	مَفْقَلٌ	مَكُونٌ	مَكَانٌ <i>mékian</i>
10 جَوَازٌ	√جَوَّرَ	مَفْقَلٌ	مَجَوَّرٌ	مَجَازٌ <i>méjaz</i>
11 مَوْتٌ	√مَوَّتَ	مَفْقَلٌ	مَمَوَّتٌ	مَمَاتٌ <i>mémát</i>
12 وُرُودٌ	√وَرَدَ	إِفْقَالٌ	إِوْرَادٌ	إِيرَادٌ <i>iyrad</i>
13 رُصُولٌ	√رَصَلَ	إِفْقَالٌ	إِوْصَالٌ	إِيسَالٌ <i>iysal</i>
14 وُجُودٌ	√وَجَدَ	إِفْقَالٌ	إِوْجَادٌ	إِیْجَادٌ <i>iyjad</i>
15 وُضُوحٌ	√وَضَحَ	إِفْقَالٌ	إِوْضَاحٌ	إِیْزَاحٌ <i>iyzah</i>
15a وُقُوعٌ	√وَقَعَ	إِفْقَالٌ	إِوْقَاعٌ	إِیْقَاعٌ <i>iyqaac</i>
15b وُجُوبٌ	√وَجَبَ	إِفْقَالٌ	إِوْجَابٌ	إِیْجَابٌ <i>iyjab</i>
16 عَفْوٌ	√عَفَوَ	إِسْتِفْقَالٌ	إِسْتِوْفَاؤٌ	إِسْتِيفَاءٌ <i>istifa'</i>
17 وِفَاءٌ	√وَفَوَ	إِسْتِفْقَالٌ	إِسْتِوْفَاؤٌ	إِسْتِیْفَاءٌ <i>istiyfa'</i>
18 وُضُوحٌ	√وَضَحَ	إِسْتِفْقَالٌ	إِسْتِوْضَاحٌ	إِسْتِیْزَاحٌ <i>istiyzah</i>

8. Fear. 9. Taste. 9a. Sleep. 9b. Place. 10. Metaphor. 11. Death. 12. To deliver, to cite. 13. To send. 14. Invention. 15. Explanation. 15a. To act; action. 15b. necessity. 16. Resignation. 17. To receive. 18. To ask an explanation.

\* Vay with ústûn (وَسَّ - *ve-*) is changed into long élif -*ā-*.

*Note.* These meanings and those in the next three pages are the meanings of the words in column 5, not of those in column 1.

تعلیم ١٥٤ Exercise 154. ص ٤١٤ p. 414.

Modification of yé اعلال یاء *Eelali ya.*

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
١ إِيْمَانٌ	يَمِنُ	Fayil	مُيْمِنٌ	مُؤْمِنٌ <i>mūmin</i>
1a زِيَارَةٌ	زَيَّرُ	فَاعِلٌ	زَايِرٌ	* زَائِرٌ <i>za'ir, zayir</i>
٢ زِيَادَةٌ	زَيَّدُ	فَاعِلٌ	زَايِدٌ	* زَائِدٌ <i>za'id, zayid</i>
٣ نَيْلَانٌ	نَيْلٌ	فَاعِلٌ	نَايِلٌ	نَائِلٌ <i>na'il, nayil</i>
٤ سَيْرَانٌ	سَيَّرُ	فَاعِلٌ	سَايِرٌ	* سَائِرٌ <i>sa'ir, sayir</i>
٥ اِبْرَاطٌ	يَرِثُ، وِثْرٌ	Fayil	مُيْرِثٌ	مُؤْرِثٌ <i>mouris</i>
5a اِحْتِيَاجٌ	حَتِيجٌ	Fayil	مُحْتَيِجٌ	** مُحْتَاَجٌ <i>mūhtaj</i>
5b اِنْقِيَادٌ	نَقِيْدٌ	Fayil	مُنْقِيْدٌ	** مُنْقَادٌ <i>mūnqad</i>
5c اِزْدِيَادٌ	زَدِيْدٌ	Fayil	مُزْدِيْدٌ	** مُزْدَادٌ <i>mūzdad</i>
5d اِيْجَارٌ	يَجِرُ، اَجْرٌ	Fayil	مُيْجِرٌ	مُؤْجِرٌ <i>moujir</i>
٦ كِسْوَةٌ	كَسَوُ	اِفْعَالٌ	اِكْتَسَاوُ	اِكْتِسَاءٌ <i>iktisa'</i>
٧ نِهَائَةٌ	نَهَى	اِفْعَالٌ	اِنْتَهَى	اِنْتِهَاءٌ <i>intihā'</i>
٨ كِفَايَةٌ	كَفَى	اِفْعَالٌ	اِكْتَفَى	اِكْتِفَاءٌ <i>iktifa'</i>
٩ شِكَايَةٌ	شَكَى	اِفْعَالٌ	اِشْتَكَى	اِشْتِكَاءٌ <i>istikā'</i>
١٠ نَهْيٌ	نَهَى	اِفْعَالٌ	اِنْهَى	اِنْهَاءٌ <i>inha'</i>

*Words.* 1. Believer. 1a. Visitor. 2. Redundant. 3. Worthy. 4. Other, remainder. 5. Testator. 5a. Needy. 5b. Submitted. 5c. Augmented. 5d. Landlord. 6. To wear a garment. 7. End. 8. To suffice. 9. Complaint. 10. An official written communication to a superior.

\* These words are commonly pronounced as *zayir, sayir, nayil* (§ 41).

\*\* The vowel is removed (§§ 701c, 702).

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
10a خَفِيَ	√ خَفِيَ	إِفْعَال	إِخْفَايَ	إِخْفَاءَ <i>ikhfa'</i>
10b بَقِيَ	√ بَقِيَ	إِفْعَال	إِبْقَايَ	إِبْقَاءَ <i>ibqa'</i>
10c رَخَّوَتْ	√ رَخَّوَتْ	إِفْعَال	إِرْخَاوُ	إِرْخَاءَ <i>irkha'</i>
11 سَقَى	√ سَقَى	إِفْعَال	إِسْقَايَ	إِسْقَاءَ <i>isqa'</i>
12 جَرَّيَانُ	√ جَرَّيَ	إِفْعَال	إِجْرَايَ	إِجْرَاءَ <i>ijra'</i>
13 كَسَّوَتْ	√ كَسَّوَتْ	إِفْعَال	إِكْسَاوُ	إِكْسَاءَ <i>iksa'</i>
14 فَيْضٌ	√ فَيْضٌ	مَفْعَلٌ	مَفْيِضٌ	مَفَاضٌ <i>méfaz</i>
15 زِيَادَةٌ	√ زِيدَ	مَفْعَلٌ	مَزِيدٌ	مَزَادٌ <i>mézađ</i>
16 حَيْلَةٌ	√ حَيْلٌ	مَفْعَلٌ	مَحْيَلٌ	مَحَالٌ <i>méhal</i>
16a رِضْوَانٌ	√ رِضْوَانٌ	مَفْعَلَةٌ	مَرِضْوَاتٌ	مَرِضَاتٌ <i>mérzat</i>
16b عُلُوٌّ	√ عُلُوٌّ	مَفْعَلَةٌ	مَعْلُوتٌ	مَعْلَاتٌ <i>malat</i>
17 نُورٌ	√ نُورٌ	مِفْعَلَةٌ	مِنْوَرَةٌ	مِنْارَةٌ <i>minaré</i>
18 رِعَايَةٌ	√ رَعَى	مُفَاعَلَةٌ	مُرَاعَيْتٌ	مُرَاعَاتٌ <i>múra'at</i>
19 لِقَاءٌ	√ لَقِيَ	مُفَاعَلَةٌ	مُلَاقَيْتٌ	مُلَاقَاتٌ <i>múlaqat</i>
20 صَفْوَةٌ	√ صَفَّوَتْ	مُفَاعَلَةٌ	مُصَافِوتٌ	مُصَافَاتٌ <i>músafat</i>
21 نَجْوٌ	√ نَجَّوَتْ	مُفَاعَلَةٌ	مُنَاجِوتٌ	مُنَاجَاتٌ <i>múnajat</i>
22 دَوَاءٌ	√ دَوَى	مُفَاعَلَةٌ	مُدَاوَيْتٌ	مُدَاوَاتٌ <i>múdarat</i>
23 بَهَاءٌ	√ بَهَى	مُفَاعَلَةٌ	مُبَاهَيْتٌ	مُبَاهَاتٌ <i>múbahat</i>
24 نِفْيٌ	√ نَفَى	مُفَاعَلَةٌ	مُنَافَيْتٌ	مُنَافَاتٌ <i>múnafat</i>

10a. To hide. 10b. Confirming. 10c. To loosen. 11. Giving to drink. 12. To perform. 13. To wear. 14. Abundance. 15. Auction. 16. Cunning, skill. 16a. Will. 16b. Sublimity. 17. Lighthouse. 18. Respect. 19. Interview. 20. Amity. 21. Supplication. 22. Medical treatment. 23. To vaunt. 24. Discord.



Infinitive.	Root, Remainder	Measure.	Natural form.	Modified form.
كَيْفٌ <sup>25</sup>	كَيْفٌ	مُفَاقَلَتْ	مُكَافَيْتٌ	مُكَافَاتٌ <i>mukāfat</i>
جَزَاءٌ <sup>26</sup>	جَزَى	مُفَاقَلَتْ	مُجَازَيْتٌ	مُجَازَاتٌ <i>mūjazat</i>
إِرَادَةٌ <sup>27</sup>	رود	Méfoul	مُرُودٌ	مُرَادٌ <i>mūrad</i>
إِقَامَةٌ <sup>28</sup>	قوم	Fayil	مُقَرِّمٌ	مُقِيمٌ <i>mouqem</i>

25. Reward. 26. Punishment. 27. Will. 28. Resident.

### اعلال الف و همزه Modification of Elif and Hémzé

Infinitive.	Root, Remainder.	Measure.	Natural form.	Modified form.
أَجْرَتْ <sup>1</sup>	أَجَرَ	إِفْعَالٌ	أَأْحَارٌ	إِيْجَارٌ <i>iyjar</i>
إِيْجَارٌ <sup>2</sup>	أجر	Fayil	مُشْجِرٌ	مَوْجِرٌ <i>moujir</i>
أَجْرَتْ <sup>3</sup>	أَجَرَ	اسْتِفْقَالٌ	إِسْتِجَارٌ	إِسْتِيْجَارٌ <i>isteejar</i>
إِسْتِيْجَارٌ <sup>4</sup>	سأجر	Fayil	مُسْتَشْجِرٌ	مُسْتَأْجِرٌ <i>músté'jir</i>
أَنْفٌ <sup>5</sup>	أَنْفٌ	اسْتِفْقَالٌ	إِسْتِثْنَانٌ	إِسْتِيْنَانٌ <i>isteenaf</i>
أَصْلٌ <sup>6</sup>	أَصَلَ	اسْتِفْقَالٌ	إِسْتِثْصَالٌ	إِسْتِيْصَالٌ <i>isteesal</i>
تَأْلِيْفٌ <sup>7</sup>	ألف	Fayil	مُثَلِّفٌ	مُؤَلِّفٌ <i>mùellif</i>
تَأْسِيْسٌ <sup>8</sup>	أسس	»	مُتَسِّسٌ	مُؤَسِّسٌ <i>mùés'sis</i>
تَأْثِيْرٌ <sup>9</sup>	أثر	»	مُتَسِّرٌ	مُؤَثِّرٌ <i>mùéssir</i>
تَأْدِيَةٌ <sup>10</sup>	أدى	Méfoul	مُتَدِّءٌ	مُؤَدِّءٌ <i>mùvédda</i>

1. Leasing. 2. Landlord. 3. Hiring. 4. Lessee. 5. To appeal. 6. Uprooting. 7. Compiler. 8. Founder. 9. Influential. 10. paid.

## تعلیم قرائت Reading Exercise. (۶۱)

### The Prophet's Speech. (p. 426.)

The venerable Prophet, on a Friday, riding on his camel, attended by believers one hundred in number, left Qouba and departed towards the main city of Médina. On the way he turned to his left and halted in the settlement of the children of Salim Ben Of, in the upper part of the valley called Ranouna. There he recited a very eloquent speech and performed his Friday prayer.

This is the very first Friday prayer which the Seal (last) of the Prophets performed. And this is his first speech (*khoutbé*), the translation of which is given below in brief.

The venerable prophet rose up and, after praising and glorifying God in a very suitable way, spoke thus:

“O people, prepare for your future state during your lifetime. Know of a surety that in the Resurrection day (it will be stricken to the head of) everyman will be reprimanded and will be asked about the sheep which he left without a shepherd (astray). Afterwards God will speak to him . . . but how will he speak? He has no translator, no chamberlain, He will say personally: ‘O, My servant! did not My prophet come to you and communicate to you (my commands)? I have given you property, blessing and favour; what have you prepared for yourself.’

“That person also will look to his left and right but will not see anything (alms etc.). He will look to his front, and there he will see but hell. Therefore every one that can save himself from the fire of hell, even with half a date, let him do that good work. If he cannot afford even that, at least let him deliver himself with the Beautiful Sentence. (Saying There is no god but God and Mouhammed His prophet p. 251) Because through that Sentence from a ten-fold to 700 folds reward (*sévab*) will be given by God for one good action (*khayr*).”

May the peace (greeting) and the mercy and the blessing of God be upon the Prophet of God!

*Jévdét Pasha.*

*Note.* a. ثواب *sévab* is the eternal reward promised to man by God for his conduct on earth.

THE TURKISH APPENDIX.

بدرقہء لسان عثمانی

یعنی

لسان عثمانیٰ تکمیلہ مخصوص سہولتبخش بر اصول

*Bédreqayi Lisanî Osmani*

*yani*

*Lisanî Osmaniniñ Tahsilinê Makhsous Souhoulétkakhsh  
Bir Ousoul*

A Guide to the Ottoman Language

which is

An Easy Method of Studying the Ottoman Language.

Page	2	corresponds	to the	1 <sup>st</sup> .	page	of the	Grammar.
» 3	»	»	»	6—11	»	»	»
» 4	»	»	»	12—13	»	»	»
» 5	»	»	»	14	»	»	»
» 6	»	»	»	15—17	»	»	»
» 7	»	»	»	18—20	»	»	»
» 8	»	»	»	20—21	»	»	»
» 9	»	»	»	21—22	»	»	»
» 10	»	»	»	23—29	»	»	»
» 11	»	»	»	29	»	»	»
» 12	»	»	»	30	»	»	»
» 13	»	»	»	30	»	»	»

## I. Miscellaneous Documents.

سنڊاتڪ انواعي *Sénédatiñ Énvaýi.*عادي دين سنڊي *Adee Déyn Sénedi* ١

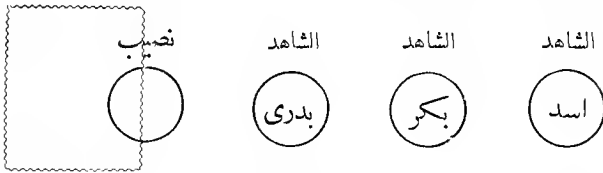
يالڪز ٤٠٠٠ غروشدر

بادئ تظير سند ادلدرکه

تاريخندن اعتباراً<sup>١</sup> طقسا نبر کون وعده<sup>٢</sup> وپهر<sup>٣</sup> ليرايه شهرى<sup>٤</sup> يکرمى بش  
پاره فاضله<sup>٥</sup> تجاران متعبرانندن<sup>٦</sup> ازميرليان اوچانس افندى يندن<sup>٧</sup> بر وجه  
بالا<sup>٨</sup> يالڪز درت بيك غروش اخذ و استدانه ايلدم<sup>٩</sup>.

المديون

في ٦ أغسطس سنه ١٣١٩



Translation.

4000 piastres.

6. Aug. 1319.  
19. Aug. 1903.

Know all men by these presents, that, 91 days after date (I promise to pay) together with the interest, 25 paras per £ each month ( $7\frac{1}{2}\%$ ) to the esteemed merchant Mr. John Izmirlian the sum of four thousand piastres, as is mentioned above, which I received from him.

Witness  
*Eséd*Witness  
*Békir*Witness  
*Bédri*Debtor  
*Nasib.*

*Words.* 1. a. *itibar* esteem, consideration (VIII. of 'ibrét): *itibarén* considered, beginning; after (Adverb § 681). 2. *vadé* date for payment, maturity. 3. p. *bé-hér* to each (§ 557b). 4. a. *shéhree* monthly (§ 579). 5. a. *fayiz* interest (fayil of *féyz*). 6. a. *tújjaran* pl. of *tájjar* (§ 512). a. *mútébér* esteemed (méfoul of 'itibar). 7. a. *yéd* hand. 8. as it is mentioned above (§ 557f.) *i. e.* in the heading. 9. a. *akhz ét.* to take, receive (§ 272). a. *istidané* to borrow. (X. of *déym* § 631.)

*Notes:* I. *Sénédatiñ Énvaýi* Miscellaneous Documents: *sénédát* pl. of *sénéd* documents; *énva'* pl. of *név'* kind. The documents are divided into three classes: *Sénédati adceyé* (pl. of *sénédi adi, adi sénéd*) Ordinary Notes, *Sénédati Résmiyé* Official Notes or Documents, *Sénédati Tájjariyé* Commercial Notes. Official Documents are those

which are drawn up in the presence of or by the Court (title-deeds etc.). Commercial Notes are drawn up by merchants. Ordinary Notes are non-official and non-commercial papers and circulated among the common people.

II. *Badiyi téstiri sénéd ol dour ki, Bayisi tahriri sénéd ol dour ki, Vêjhi tahriri hourouf ol dour ki* 'the reason of the compilation of the note is that' are terms which were used at the beginning of any deed; but now are getting obsolete.

III. Dates for payment (*vadé*), is given in odd numbers, as: 11, 21, 31, 61, 91, 121, 181, 361.

IV. *بِسْمِ تَالِي Biménnihi Ta'ala* or the construction sign as it is seen in the text, is always put before beginning any writing, address of letters etc. meaning 'by the Grace of God'.

V. *Élmédyoun* 'the debtor' must be put over the signature or seal of the debtor.

VI. Usually in the deeds there are witnesses. The word *Esh-shahid* الشاهد denoting 'the witness' must be put over the names.

VII. The present note renders the money payable in current money, that is counting the £t. 108 piastres. If it is payable in gold, i. e. counting the £t. 100 piasters, then it is necessary to add '*déort bin ghouroush sikkéyi khalisé* or *sagh para. Rayij para* mean current money. The government receives the méjidiyé as = 19 piastres and the pound as = 102 piastres.

VIII. The date is given at the end of the notes or letters. The sign before the day of the month stands for *في fi* 'in, at' (§ 671, i), and that under the date of the year is for *سنة séné* 'year'.

IX. *Yalînz* 'only, simply' is a term added before the amount of the debt, if the interest is not included in that amount. It shows that the amount is only the capital.

X. Signatures alone are not valid among Moslems. It is necessary to affix the seal or the stamp of the 2<sup>nd</sup> finger. But among Christians either a seal or signature is sufficient. The dots of the signatures were omitted in olden times, but now it is customary to put them in.

XI. The orthography of Notes and official papers differs from that of literature. The use of the vowels in Turkish words is limited. The orthography of pages ١٤ - ٢٠ ' ٢٠ - ٢٦ differs from that of the remaining pages and from the orthography of the Key.

XII. Revenue stamps are applied at the end of Notes, in proportion to the amount contained in them.

From	1 piastres	to	100	10 paras
»	101	»	»	1000 20 »
»	1001	»	»	2000 1 piastres
»	2001	»	»	4000 2 »
»	4001	»	»	6000 3 »

And beyond for each 2000 piastres add 40 paras.

پولیتسا سنڊی ۲ *Politsa Sénédi A Draft.*

لیرای عثمانی: عدد ۶۰

قیصریہ دہ وزیر خانندہ بالیقجیان آرتین افندیہ

تاریخدن اون بر کون صوکرہ اشپوپولیچہ مکٹ حاملی<sup>۱</sup> بولنان کباریان  
کیرکور اغایہ و یا امرینہ<sup>۲</sup> بر وجہ بالا یالیکز آلتمش عدد ایرای عثمانی  
تأدیہ ایدوب<sup>۳</sup> حسابہ کچیرہ سکز<sup>۴</sup>. بدلی نقدا اخذ اولنمشدر<sup>۵</sup>.

مرزیفون

فی ۵ حزیران سنہ ۱۳۱۹

نوری

جیرو<sup>۶</sup>

اسان عثمانی معلمی<sup>۷</sup> مہری افندیہ تأدیہ ایدہ سکز. بدلی حساباً  
مأخوذدر<sup>۸</sup>. فی ۱۱ حزیران سنہ ۱۳۱۹ کباریان کیرکور

£T. 20.00

Merzifoun,  $\frac{5}{18}$  June 1319.  
1903.

Eleven days after date pay to the holder of this draft  
Mr. Gregor Kibarian, or order, twenty Turkish pounds, value  
received, and charge to my account. *Nouri.*

To Mr. Pascal Baliqjian,

Vezir Han, Cæsarea.

**Indorsement.**

Pay to Mihiri Effendi, teacher of the Ottoman language.  
Value received on account.

$\frac{11}{24}$  June  $\frac{1319}{1903}$ .

*Gregor Kibarian.*

*Notes and Words.* f. *Politsa, policha* draft (It. *polizia*). 1. a. *hamil* bearer, holder. 2. a. *émr* order. 3. a. *téédiyé ét.* "to pay (II. of *éda* 616). 4. a. *hisaba géchirmék* to charge to the account. 5. a. *bédél* value. a. *naqdén* by cash (Adverb 681) *akh: olounmoush dour* received. 6. f. *jiro* endorsement (It. *giro*). 7. teacher. 8. *hisabén* on account (§ 681), *mékhouz* received, taken (*méfout* of *akhz*).

۳ امر سنڊی یاخود بونو *Emr Sénédi yakhod Bono.*

لیرای عثمانی: عدد ۶۰

ذخیرہ تاجری<sup>۱</sup> حرمتلو<sup>۲</sup> کریم افندیدن مباہمہ ایلدیکم<sup>۳</sup> مال بدلی<sup>۴</sup> اولہرتی

*Words.* a. *Emr sénédi, Emré mouharrér sénéd* note on order.  
f. *bono* note (It. *buono*). 1. a. *zakhiré tajiri* corn merchant. 2. esteem-  
ed. 3. a. *múbaya'a* to buy (III. of *béy'* 618). 4. a. *bédél* value.

بر وجه بالا یالیکز قرق بش عدد لیرای عثمانی دینم اولوب تاریخدن اوتوز  
 بر کون مرورنده<sup>۵</sup> کندی امرینه ادا ایده جکم.  
 فی ۹ اغستوس سنه ۱۳۱۸ درسعادت.

مرادیان



### A Note of Hand.

£T. 45.00                      Constantinople,  $\frac{9.}{21.}$  August  $\frac{1318.}{1903.}$

Thirty-one days after date I promise to pay to the order of the esteemed Kérim Efféndi, the corn merchant, the above mentioned amount, *i. e.* forty-five Turkish pounds due by me; value received in merchandise.

*Mouradian.*

5. a. *mûrour ét.* to pass.

### ٤ A Receipt مقبوض سندی *Maqbouẓ Sénédi.*

£T. 8.00                      Merzifoun,  $\frac{6.}{19.}$  Sept.  $\frac{1310.}{1894.}$

Received of Mr. Khachadour, College student, the sum of eight Turkish pounds, on account, for six months' school expenses, from the beginning of Sept. till the end of February 1903.

*George White,*

Treasurer of Anatolia College.

400 Piastres                      Constantinople,  $\frac{12.}{25.}$  July  $\frac{1319.}{1903.}$

Received from the Treasury of Public Instruction my monthly salary for July 1319, four hundred piastres.

*Mihri,*

Turkish teacher of the Armenian School in Yédikoulé.

### • A Chéque چك غونهسى *Chék nûmounési.*

£T. 100.00                      Samsoun,  $\frac{6.}{18.}$  Dec.  $\frac{1315.}{1900.}$

At sight pay to Mr. Bedros Papazian one hundred Turkish pounds.

*Ahméd.*

*Words. p. nûmouné form.*

### ۶ ابرانامه *Ibranamé.*

تاریخ ابرانامه<sup>۱</sup> دکین<sup>۲</sup> بازارچی اوچانس اغا ذمتنده<sup>۳</sup> اولان حقوقمک<sup>۴</sup>  
 کافهسنی<sup>۵</sup> اخذ و استیفا ایلمش<sup>۶</sup> اولوب آرتق کندیسنده بر کونا<sup>۷</sup> حق<sup>۴</sup>  
 ومطلوب<sup>۸</sup> قالمادیغی بیان اولنور<sup>۹</sup>.  
 فی ۹ ایلول سنه ۱۳۱۹ وان .

اشکانه ناز



### A Quittance.

Van,  $\frac{9.}{22.}$  Sept.  $\frac{1319.}{1903.}$

I hereby acknowledge that all my accounts with Pazarji Ohanness Agha up to the present date are settled, and that I have no kind of claim on him. *Ashkanaz.*

*Words:* 1. a. p. *Ibra namé* a declaring another free from debt to one's self, an acquitting (IV. of برائت *béra'et* innocence § 620); *namé* letter, paper (§ 538). 2. t. *déyin. dégin* until, till. *Dék, déyin*, for *qadar*, are not much used in speech and elegant language, they are retained in official forms (§ 234). 3. a. *zimmét* obligation, self, himself, by. 4. a. *houqouq* claims, a right, claimable by right (pl. of حق *haqq*). 5. a. *kîâffé* all, the whole. 6. a. *isteefa ét.* to receive (X. of وقاء § 631). 7. *bir géona, bir gûna* any kind, anything. 8. a. *matloub* claim (*méfoul* of *taléb*). 9. a. *béyan ét.* to declare.

### ۷ Guarantee کفالتنامه *Kéfalétnamé.*

18. June 1298.

1. July 1882.

I guarantee that,

Hon. Hagop Efféndi Matteossian, an Ottoman subject, who has applied to open a printing-house, will publish only such books as are not injurious to the interests of the state and the dominion; and that he will behave according to the Press Code. For which this guarantee-paper is given to the Sublime Government. *Stépan Mardigian.*

### ۸ A Contract قونطوراطو *Qontourato.*

Mérfifoun,  $\frac{1.}{14.}$  Okt.  $\frac{1319.}{1903.}$

I hereby lease my field of six acres, with its defined boundaries, situated in the locality called Pasha Dérésî in Merzfifoun, to Ali Agha the gardener, on the following terms:



He may plant there whatever he desires; the fruit of the trees will belong to him. The rent is £T. 15, per annum, payable in advance.

Period: from the first of Qasim till the end of Khidirélléz.  
*Sivasian.*

## ٩ Power of Attorney وكاتنامة *Vékialétnamé.*

Know all men by these presents that:

Having a claim of £T. 70 on Raphael Aghá, hotel keeper, dwelling in Remzi Efféndi Han, Nourou Osmaniyé, Constantinople, I do hereby make, constitute and appoint Hon. Margarios Efféndi, the eminent lawyer, residing at No. 6 Arnavout Han, as my attorney, with full power to collect and deliver to me the aforesaid sum of money and to do and perform all necessary acts in execution and prosecution as I might do were I personally present.

For which purpose I sign this power of attorney and deliver it to him

7. July 1316.  
19. July 1900.

*Dikran Hagopian,*  
Residing in Kilisé Han, Constantinople.

I hereby certify that the above signature is the personal signature of Mr. Dikran Hagopian.

Notary Public of Constantinople<sup>1</sup>.

1. *mouqavélat mouhar'rirliyi.*

## ١٠ Certificates from the Community Councils.

As Mardiros Agha the son of Sérkis, resident<sup>1</sup> in our village (or street) is going to purchase<sup>5</sup> for the sum of 24000 piastres the wooden<sup>3</sup> house<sup>4</sup> owned<sup>2</sup> by Zékéria Agha the son of Youssouf, No. 46 Chorlou street, this certificate is delivered in order to show that the said purchaser<sup>6</sup> is an Ottoman subject.

Council of the Protestant Community  
of Mounjousoun, Cesarea.

Preacher      1<sup>st</sup> Bailiff      2<sup>nd</sup> Bailiff.

١١ As the orphans<sup>12</sup> Hadijé and Nouriyé<sup>11</sup>, who were long since left<sup>7</sup> without support<sup>10</sup> by the late<sup>9</sup> Salih Agha, formerly captain in the First Company of the First Regiment<sup>8</sup> of the Second Imperial Army Corps, are resident in our street:

*Words.* 1. *mûtémékkîn* dwelling (fayil of *témékkûn*). a. *véléd* the son, used for non-Moslems, while *bén* is used for Moslems (§ 669<sup>3</sup>). 2. a. *mûtésarrif ol.* to own. 3. a. *akhshab* timber (pl. of *khashéb*). 4. a. *ménzil* house. 5. a. *ishtira*, *mûbaya'a* to buy. 6. a. *mûshtéri* customer (fayil of *ishtira*). 7. a. *mouqaddéma* formerly (mefoul of *taqdim*, adverb § 681). 8. p. *piyadé* infantry, *alay* regiment, *bêdlúk* company, *yûzbashi* captain. 9. a. *mûtévéffa* deceased (mefoul of *tévéffi*, V. of *véfat* § 623). 10. p. *bivayé* without support, helpless (*bi-* 'without' § 530). 11. p. *naman* pl. of *nam* names. 12. a. *éytam* pl. of *yétim* orphan.

This certificate is sealed<sup>16</sup> and delivered in order to show that they are now<sup>13</sup> living<sup>14</sup> and that Hadijé is not married<sup>15</sup> yet.

Council of the Moslem Community  
of Haji Bali, Merzifoun.  
Imam 1<sup>st</sup> Bailiff 2<sup>nd</sup> Bailiff.

13. a. *él-an* now, at present. 14. p. a. *bér hayat* living. 15. *éré varmaq* to marry (said of a woman). 16. a. *bit témhir* sealed, sealing, (*bi-* § 671 b and *témhir* II. of p. *múhr* seal).

### ۱۲ Diploma اجازتنامه *Ijazétnamé.*

دارنده وثيقه<sup>1</sup> واهان كغام افندى مكتبمركز علوم و السنه مقررهنى<sup>2</sup>  
ترتيب مخصوصى<sup>3</sup> و جهله<sup>4</sup> تدرس و تحصيل ايتمش<sup>5</sup> و حسن حال و اخلاق  
حميده سيله<sup>6</sup> هيئت معلمونك<sup>7</sup> توجهنه<sup>8</sup> مظهر اولديغندن<sup>9</sup> فنون و ادبيات<sup>10</sup>  
اجازتنامه سنه<sup>11</sup> معادل اولان<sup>12</sup> اشبو علوم عليه<sup>13</sup> شهادتنامه سى حسب المديرية<sup>14</sup>  
طرفردن بالامضا افندى مومى اليه يدينه اعطا قلندى.

فى ۸ تومز سنه ۱۳۱۰

آناطوليه قوله جى هيئت معلمونى طرفردن آناطوليه قوله جى هيئت مديرانى طرفردن  
رئيس: چارليز ترائسى ادوارد ريكس

### ۱۳ Certificate شهادتنامه *Shéhadétnamé.*

حامل وثيقه زيور بن خضر افنديك درت سنه مكتبمزمه مداومته<sup>16</sup>  
علوم و السنه تدریس کرده<sup>17</sup> منتظماً<sup>18</sup> تدرس و تحصيل ايتمش و بو مدت  
ظرفنده متوالياً<sup>19</sup> ابراز شعار حسن سيرته اثبات تأدب ايلمش<sup>20</sup> اولديغندن  
اشبو شهادتنامه افندى مومى اليه يدينه اعطا قلندى.

برهان ترقى مكبتى مديرى

فى ۸ ايلول سنه ۱۳۱۹

حشمت



The bearer of this diploma,<sup>1</sup> Vahan Kégham Efféndi has studied<sup>5</sup> science and the languages in our school according<sup>4</sup> to the regular<sup>3</sup> programme<sup>2</sup> and by his good behaviour and excellent character<sup>6</sup> has earned<sup>9</sup> the respect<sup>8</sup> of the Faculty<sup>7</sup>. For which, cause as the directors<sup>14</sup> (of this institution), we award

him this diplom of higher sciences<sup>13</sup> equal<sup>12</sup> to the certificates<sup>11</sup> of science and literature<sup>13</sup>.

8. July 1310.  
21. 1894.

On behalf of the Managers<sup>15</sup>  
of Anatolia College:  
Edward Riggs.

On behalf of the Faculty  
of Anatolia College:  
Charles Tracy, Director.

Words. 1. p. *daréndé* bearer, holder (§ 549). a. *vésiga* certificate (§§ 582, 646). a. p. *ijazét namé* diploma, (IV. of *jévaz* § 620). 2. a. *ouloum, fúnoun* (pl. of *'ilm, fénm* science). a. *élsiné* pl. of *lisan* language § 642). *mouqarréré* appointed (méfoul of *taqrir* § 634 a, agreeing with the noun § 656). 3. a. *tértib* arrangement, program (II. of *rútbé* § 615). a. *makhsous* especial, appointed (méfoul of *khousous*). 4. *véjhlé* com. *véchlé* according to, in the manner of. 5. a. *tédérrús, tahsil* to study, to learn (V. of *dérs*, II. of *housoul*). 6. a. *húsn, húsun* probity, beauty. *hal* behaviour (§ 695<sup>e</sup>). a. *akhlaq* pl. of *khoulq* character. *hamidé* praised (ad. qual. of *hamd*). 7. a. *hiyéti mou'allimoun* the assembly of teachers, i. e. faculty. 8. a. *tévéjjúh* favour, regard. 9. a. *mazhar ol.*" to be subject of (n. w. mim of *zouhour*). 10. a. *édébiyat* literature. 11. *ijazét namé* See No. 1. 12. *mou'adil* equal (fayil of *mou'adélé*). 13. a. *ouloumou allijé* higher sciences. 14. a. *hasbél mûdiriyé* in accordance with the managers: *hasb* adverb. 15. a. *hiyéti mûdiran* the assembly of directors i. e. the managers. 16. a. *mûdavémét* assiduity, attendance. 17. a. p. *téd-riskérdé: kérdé* made, done (§ 555). 18. a. *mûntazamén* completely (méfoul of *intizam* and adverb). 19. a. *mûtévaliyén* consecutively, successively (fayil of *tévali* § 634 c). 20. a. *ibraz* to show (IV. of *bûrouz*). a. *shiyar* token, sign. a. *siyrét* character. a. *isbat ét* to prove, affirm. *téeddúb* decorum. a. *Bârhanî Téraqqî* proof of progress.

## II. Miscellaneous Letters

مکتوبات متنوعه *Méktoubatî Mûtenévviya.*

۱۴ سال جدید تبریکنامه سی

آماسیده شرفمقیم عزتلو عبدالرحمن افندی به

سوکیلی پدرم!

تجدید سال<sup>1</sup> مناسیتله حیات شکران و صداقتی تکرار ایله<sup>2</sup> کسب

فخر و شرف ایلم<sup>3</sup>. سنه<sup>4</sup>لر تجدد ایتدکجه عبودیتیم تراید ایتمکده؛ افندی زدن

Notes. 1. a. *jidd* earnestness; Adj. Qual. *jédid* new (§ 606). *téjdid ét.*" to renew, renewal (§ 615). *téjéddúd* to be renewed (§ 622). p. *sal* year. 2. a. t. *múnasibétiylé* on the occasion. a. *hissiyat* feelings (pl. of *hissî*). a. *shûkran* thankfulness. a. *sadaqat* fidelity. a. *tékrar* to repeat. *ilé* for *édérék*. 3. a. *késb ét.*" to have, to gain. a. *fakhr* glory, pride. *shéréf* honour. 4. a. *ouboudiyét* gratitude. *tézyad ét.*" to increase (VI. of *ziyadé*).

اوزاق طورمغه مجبور اولديغى دوشوندىكجه كدرم تشدد ايله مكدده در .  
سزى كمال خلوصله<sup>۵</sup> سون زوجم ؛ دعای تمادى عمر و اقبال عاليكز ايله  
مشغولدر<sup>۶</sup> . هر حالده توجهات<sup>۷</sup> ساميه ولى النعميلرينك بقاسنى<sup>۸</sup> استرحام ايله  
ختم كلام ايلرم افندم<sup>۹</sup> . فى ۳۱ كانون اول سنه ۱۳۲۵ مخدومكز<sup>۱۰</sup>

مرذيفوندن صرافيم

5. a. *téshéddûd ét.* to become abundant, strong (V. of *shiddét*). *khoulous* sincerity. *kémal* perfection (§ 695<sup>11</sup>). 6. a. *éomr* life. *iqbal* prosperity (IV. of *gaboul*). a. *témadi* long continuance (VI. of *médi*). *méshghoul* busy, occupied (*méfoul* of *shoughl*). 7. *hér haldé* on every occasion, condition. *tévéjjúhat* regard (pl. of *tévéjjúh* (§ 647)). 8. a. *sami*, *samee* high, esteemed (*fayil* of *sémou*). *véli niyami*: *vélee*, *véli* patron. *niyam* pl. of *nimét* favour, *ى* is for *nisé* (§ 641). a. *baqa* permanency, enduring. 9. *istirham* to beseech, to ask. *khatmî kélam* Persian *Izafét*. *khatm* to finish, *kélam* word. 10. a. *makhdoum* son (*méfoul* of *khidmét*).

### Congratulation on the New-Year.

Merzifoun,  $\frac{31. \text{ Dec. } 1322.}{12. \text{ Jan. } 1908.}$

My dear father.

I feel myself greatly honoured by having the opportunity of once more assuring you of my fidelity and gratitude as is suitable on New Year's Day.

With the increase of years my gratitude increases, though I am sorry that I am obliged to remain far from you.

My wife who loves you most sincerely continues to pray for the long continuance of your life and prosperity. I conclude with a request for the continuance of your favour.

Your son  
*Seraphim.*

(Address) The honourable Abdürrahman Efféndi  
Amassia.

۱۵ ازدواج تبریکنامهسى *Izdivaj Tébriknamési.*

### Congratulation on Marriage.

Constantinople,  $\frac{1. \text{ May } 1324.}{14. \text{ May } 1908.}$

Rev. Bedross Izmirlian.

My Dear Sir.

I have the honour to present my congratulations on the marriage of your daughter. The entrance of our daughter into such an esteemed and respectable family is an event that will

be looked upon with great joy. I am very sorry that I could not be present at her wedding. May the Most Merciful God bestow his blessings upon both the families thus united.

Your friend  
Mania.

تعزیتنامه ۱۶ *Ta'ziyétnamé.*

مرذیفونده تجاران معتبرانندن آرام غیف افندییه

قارداشم افندم!

نونهمای فضل و عفت اولان خاندان عالیترینک دست بیدام اجلده دوچار اولدینی ضیاع عظیمندن دولایی<sup>۱</sup> عائلهجه<sup>۲</sup> حدندن افزون مکدر و دلخون اولدق. بو مقوله احوال طاقتکدازده<sup>۳</sup> مرهم تعدیل اولان صبر جمیل ربانینک<sup>۴</sup> بر آن اقدم قلوب مستمه ندانله لریته و رودیله<sup>۵</sup> سکونتبخش الم اوله سنی جناب حی لایوتندن بالتضرع نیاز ایله مکدهم<sup>۶</sup>.

همدردیکنز: یعقوب

فی ۶ شباط سنه ۱۳۱۹ و اندن.



*Words.* 1. a. *taziyé* consolation (II. of عزاء). p. *námouné nâma* serving as an example, pattern (§ 535). a. *fazl* munificence. *iffét* chastity. p. *khanédan* noble family, household. p. *dést* hand. p. *bidad* cruel, unjust. a. *éjél* death. p. *dúchar ol.* "to be subject to, to suffer." 2. a. *ziya'* loss. *azim* great. *ayilé* as a whole family. *hadd* limit. p. *ézfoun* more, beyond. 3. a. *múkédédér* grieved. p. *dílkhoun* heart-bleeding (§ 537). a. *maqoulé* (fem. of *maqoul*) said, resembling, such. a. *ahval* events. a. p. *taqatgúdadz* melting the strength, grievous. 4. *mérhém* vulg. *méhlém* salve. *tadíl ét.* "to lighten, to soothe." a. *sabr* patience. a. *jémil* praiseworthy. a. *rébbani* divine (§ 580<sup>6</sup>). 5. a. *qouloub* hearts (pl. of *qalb*); p. *múst-ménd*, *mústéménd* sad, humble (*múst* grief + *ménd*, § 532). a. *vúroud* reaching. *ilé* for *vé*, *édérék*. 6. a. *súkúnét* submission, *súkúnét bakhsh'* submissive (§ 535). *حی hayy* living: adj. qu. of *hayat*. *layémout* immortal (§ 694<sup>3</sup>). a. *bittazarrou'* humbling oneself in prayer. p. *niyaz ét.* "to ask." p. همدردیکنز fellow sufferer (not همددیکی).

Letter of Condolence.

Mr. Aram Afif Eff,  
Merzifoun.

Van,  $\frac{6}{19}$  Feb.  $\frac{1319}{1903}$ .

Dear Brother,

Our heart (the heart of our family) is bleeding and deeply grieved at the great loss which your family has suffered at

the cruel hand of Death; your family, which has been an example of grace and chastity.

We ask with great humility from (the immortal and ever-living) God that patience, worthy of divine praise, which is a soothing balm for such events as sap the strength of man, be soon bestowed on your sad heart, and may your afflictions be relieved.

With much sympathy:

*Yakoub.*

۱۷ ال ایشی هدیہ سندن دولایی بر دوستنه تکرنامه

**A Letter of Thanks to a Friend on the Occasion of a Present of a Piece of Needlework.**

Mr. Sélim Sirry,  
Adrianople.

Broussa,  $\frac{17.}{30.}$  August  $\frac{1319.}{1905.}$

My dear Friend,

I am much obliged for your kind present. I assure you that nothing has pleased me so much. Everybody admired your present. These things are very valuable in my sight because they are the work of your skilful hands. I must thank you for your kindness. In thus expressing my feelings I take the opportunity of begging the continuance of your favour.

Yours

*Férid.*

**۱۸ A Letter of Apology معذرتنامه *Ma'zéréname.***

Angora,  $\frac{1.}{13.}$  May  $\frac{1323.}{1907.}$

Dear Brother,

I know what great negligence I have shown in not being able to answer your letters. But if you know the number of my engagements, instead of blaming me you would even pity me. I need your love and sympathy. To withdraw your loving hand from me means to multiply my afflictions. I await your letter eagerly (by four eyes).

Yours affectionately

*Abdoullah.*

**۱۹ A Letter of Introduction توصیه نامه**

My dear Friend,

I have the honour to introduce to you my esteemed friend Sélim Effendi. I am sure that the necessary help and consideration will not be refused by your kind heart, which I have so long known well. All the kindness you bestow on him will be regarded as done to me, so by one kind action you will oblige two persons.

Yours truly.

۲۰ Invitation to a Wedding *ولیمه جمعیتنه دعوت تذکرهسی*

Sir, 1. August 1312.  
13. August 1896.

By the grace of God, next Thursday about five o'clock (Turkish) my wedding entertainment is (arranged) to be held at my house. I should be very much obliged if you could honour this entertainment with your presence (which is my sincerest desire).

۲۱ Invitation to a Social *عائلهجه بر جمعیتنه دعومتتامه*

A social gathering will be held in our house on the 7<sup>th</sup> of the present month (O. S.) at 1 o'clock (P. M. Turkish). Your presence and that of your family is (especially) requested.

۲۲ A Favourable Answer *جواب موافقت*

Many thanks for your kind invitation, which I have much pleasure in accepting.

۲۳ Invitation *دعوت تذکرهسی Davét Tezkerest.*

Dear Sir,

The yearly examination of the pupils of our school being finished now, the awarding of prizes will take place on Tuesday the 11<sup>th</sup> of the present month at 1.30 P. M. For the purpose of brightening our entertainment with the presence of your honourable person, please honour us kindly and condescendingly and oblige us (make me sharer of glory and happiness). By this request I hasten to present my regards.

### III. Petition *عرضحال Arzihallar*<sup>1</sup>.

۲۴ To the Illustr. Minister of Public Instruction.

Your Excellency,

I beg you to grant me a permission for the printing and publication of my work entitled<sup>2</sup> 'A Dictionary, English Armenian', the manuscript<sup>3</sup> of which is presented<sup>4</sup> with my humble petition<sup>5</sup>.

S. 1307.  
20. Dec. 1891.

Ohannès.

Words. 1. a. *arzihal* com. *arzouhal* petition. (عَرْض presenting + حال case, condition § 537), the same as a. استدعاء *istid'a* (X. of دعوی). a. وزارت *nézarét* ministry. a. جليلة glorious, illustrious: applied to the ministries and provinces the ministers

or the governors of which are either *véziers* or *mûshirs*. If the minister and governor be below the *Bala* degree, then *بیه béhiyé* 'graceful' and *عليه aliyé* 'sublime' are used. See the titles in pages 439—443. 2. *p. nam* name, named. a. *ésér* work. a. *p. ajizané* a polite term for 'my'. 3. a. *mûsévvéddé* a draft, sketch, manuscript (*Méfoul* of *tésveed* II. of *سواد* if pron. *mûsévvéddé* is *Méfoul* of *isvidal*, IX. of *سواد* §§ 629, 634<sup>d</sup>). 4. a. *taqdim ét.* to present. 5. a. *istid'a* See Note 1. *p. chakéri* slave, servant; a term of politeness for I. a. *معاً ma'én* together, *ma* with *tenvin* § 681.

سرذیفون بدایت محکمه سی حقوق دائره سی ریاستی جانب عالیسنه

### ۲۵ To the President of the Civil Section of the Court of First Instance at Merzifoum.

My petition humbly showeth that:

Saddler Toros Agha residing in the street of Haji Bali, owes me as a balance of a note (on the person of T. A.; by a note; the part without payment) 36 Turkish pounds. Though two months have passed beyond the date fixed, he has not yet paid his debt. Therefore I ask your Honour to (for *zimininda*) pass the verdict upon the said amount together with the interest and the court expense and to take all necessary steps.

For this case everything depends on your order and verdict

$\frac{1315}{1899}$  March  $\frac{9}{21}$ . *Toruman the son of Youssouf.*

رقعه خطنده مستعمل بعض کلماتک اشکال متنوعه سی ۲۶

*Different forms of some words used in handwriting.* The following words are written by masters in different forms:

طا، کا، ده، نک، لی، بی، سی، حال، یول، یوم، افندی، افندم، افندیه، اراده، چوجوق، حضرتلری، اولان، اولوب، اولدیفندن، بولنان.

*Notes.* *Rîqa* is the ordinary current handwriting, used in Turkish. a. *khatt* writing, Turk. *yazı*, *rîqa khattı* = *él yazısı*. a. *mâstamél* used (*Méfoul* of *istimal*). *éshkâl* forms. *mûténévri* different (*fayıl* of *ténévvâ*).

### ۲۷ Directions تعلیات *Talimat*.

اولا: طلبه هر هانک سطر<sup>۱</sup> یازه جق اولسه اول امرده کلمه لک درستجه قرأتنی و معناسنی یاملیدر.





must be written all above the line, except the *mim*; which is more graceful and elegant.)

Fourth: If it is possible the words must be written as arranged over one another. For instance *ذات عالی، حق نامستحق* *zati ali, haqqi namāstahaqqi ajizi* must be written with a slope, as shewn in the text.

### ۲۸ رُوس : رتبة ثانية : خط ديوانى

باب سرعسكرى ترجمه و تحريرات اجنيه قلمى خلفا سندن<sup>۱</sup> افتخار الاماجد و الاكارم مهرى افندى، دام مجده<sup>۲</sup>، شايسته عاطفت سنيه بولنديغنه بنا<sup>۳</sup> شرفسنوح و صدور يوريلان<sup>۴</sup> امر و ارادة احسان عادة جناب شهنشاهى موجبجه<sup>۵</sup> عواطف عليه ملوكانه مدن مومى اليه ذكر اولنان رتبة ثانية توجيه اولندى<sup>۶</sup>.  
في ۱۳ ربيع الاول سنة ثلث مائة و الف<sup>۷</sup>.

*Words.* 1. *Rou'ous* the diploma conferring degree of nobility (p. 458) issued by the Grand Vizirate. *Khatti Divani* a style of large handwriting used in the Imperial Chancery for engrossing letters patent. *Babi séraskéri* the War Department (p. 443). a. *khúléfa* clerks (pl. of *khalifé*). 2. a. *iftikhar* glory. a. *éküarim* very honourable (pl. of *ékrem*). *émajid* most illustrious ones (pl. of *émjéd*). a. *damé méjdouhou* may his grandeur endure! 3. p. *shayésté* worthy (Méfoul of *shayéstén*). a. *atifét* kindness, honour. a. *séniyé* fem. of *séni* sublime, high. a. *binayén* on account of (adverb). 4. a. *shéref sounouh*, *shéref soudou* issued gloriously (used for the Imperial Iradé). *émrou iradéyi ihsanadé* kindly bestowed order and edict (by symphonious termination § 698). a. *iradé* is verbal edict, *férman* written edict. *iradéyi séniyé* Imperial verbal edict. *iradéyi aliyyi* ministerial order. 5. a. *moujébinjé* accordingly. 6. a. *avatif* bounties (pl. of *atifét*). 7. *séné(t)*, *séles mayé vé 'lf* (p. 389).

### The Diploma of the Second degree of Nobility.

To [the glory of] the most illustrious and honourable person Mihri Efféndi, (may his grandeur endure!), clerk in the Bureau of foreign correspondence and translation in the Séraskeriat, being worthy of the Imperial (sublime) favours, in accordance with the kindly bestowed Imperial Order and Edict issued gloriously, is granted the 2<sup>nd</sup> grade of Nobility by the royal bounties.

13 Rebi'l Evvel 1300.

### ۲۹ امام عليك بر مناجاتى A Prayer of Imam Ali

O munificent One, I praise Thee: O sole object of worship, Thou art supreme. Whomsoever Thou wilt of Thy worshippers Thou dost render the object of Thy endless bounties, and another whom Thou wilt, Thou makest suffer loss and disappointment.

My Creator, Thou alone art my refuge, whether in difficulty or in prosperity. I take refuge in Thee, I pray to Thee. O, my God, though my sin is great yet, is not Thy forgiveness still greater than it?

*Notes.* *Khattî Ijazét* The original of this piece is written in the text in the characters called *Ijazét*, which is used in the diplomas of Canon Law Schools. a. امام *imam* a leader in public worship (pl. ائمه *éyimmé*). امام على المرتضى بن ابى طالب *Imam Ali el Mourtaza ben Ebi Taléb* the first convert to Islam and 4<sup>th</sup> caliph, succeeded Osman, died 660. He was the bravest and most faithful follower of the prophet, whose daughter Fatima he married. مناجات *múnajat* supplication (III. of نَجْوٍ). جود liberality, munificence. صاحب جود liberal (§ 695<sup>8</sup>). حامد *hamid* who praises and glorifies God. p. يكانه *yégāné* sole, unique. a. معبود *maboud* object of worship, god. a. متعالى *mátéali* supreme (God). عباد *ibad* servants (pl. of عبد *abd*). p. بى پايان *bi payan* endless. p. دوچار subject. a. خسران *khousran* loss as to hope of salvation. a. حرمان *hírman* disappointment. a. p. التجاه *iltijagáh* refuge. a. عُسْر *ousr* difficulty. يسر حال *yúsrí hal* a case of affluence. اىلى *ilahi!* My God! (§ 676<sup>1</sup>).

ستایش حضرت پادشاهی ۳۰

### A Praise to His Majesty the Sultan.

1.

1., 2. lines. The revealer of the mysteries of the ages has given us a king of praiseworthy character. (2., 3.) We have a faultless protector, who deserves every kind of praise.

There is no limit to the bounties which he bestows, there is no happiness greater than this.

2.

(1., 2.) O throne (of the Ottomans)! equal to the throne in the seventh heaven, shadowed by the immortal Lotus tree, thou art our keeper. (3., 4.) Through Thy auspices (under your shadow) comes to those who take refuge in thee endless pleasure.

You are the shadow of the True One on the crown of the head of the destitute. The True One knows that you are very rightfully entitled to royalty.

*Notes.* 1. The text is written in the style called *ta'liq* or *néstaliq* (*néskh-taliq*), which is the Persian model of Arabic characters; it is used by Persians, and also in documents of the

Ottoman Canonical Court. p. *sitayish* praise, eulogy (§ 551). p. *razdan*: *raz* secret, mystery, *dan* knowing (§ 535). *édvar* ages (pl. of *dévr*). p. a. *sâtoudé atvar* praiseworthy character. p. *sézavar* worthy, deserving: p. *séza* + *var* (§ 532). a. *hamee* protector. p. *bi béhané* faultless. 2. a. *bézl ét.* to expend. a. *loutf* pl. *éltaf* kindness. a. *ghayét* end. 3. a. *arsh* canopy; throne (7<sup>th</sup> heaven). a. *sérir* throne. a. *sédré* the Lotus-tree, reputed to exist in the seventh heaven. a. *viqayé* to keep. (*éhli iltijaya sayeëndé séfayî bi béhané gélmékdé dir*), (*sédré aghajiniñ üzériné sayé atdighî arsh, takht*). 4. a. *féraq* crown of the head. a. *zou'afa* weak (pl. of *zayif*). Original of the French Zouave, the Arabs esteeming weak all who are not mounted). a. *zill* shadow. *haqq* the True One. a. *éhaqq* very rightfully entitled (to a thing).

### ۳۱ The Praise of Good Handwriting.

(Transliteration.)

1. *Téallém qîvamé'l khatti ya za(t)ét t'éddûb,*
2. *Fé mël khattou, illa zeenét'ûl mâtééd dibi,*
3. *Fe in kûnté zu malin fé khattûké, zeenétûn,*
4. *Vé in kûnté mâhtajén fé éfdalou méksébin.*

1. Learn good handwriting, O student,
2. What is handwriting, but the ornament of the educated?
3. If you are wealthy your writing will be an ornament,
4. If you are a needy one, then it is the noblest of gaining attainments.

*Note.* The Arabic inscription written in this style is called *Nésikh*.

### ۳۲ A Prayer For His Majesty.

جناب خالق کون ومكان<sup>۱</sup>، رونق افزای فصول و آزمان<sup>۲</sup>، تازمت ذاته  
عن المعجز والنقصان<sup>۳</sup>، روح جسم جهان و نورچشم عالمیان اولان<sup>۴</sup> پادشاه  
معدلتعنوان<sup>۵</sup> و شهنشاه عمیم الاحسان<sup>۶</sup> ولی نعمت بی امتنان<sup>۷</sup> افندمز حضرتتارینی  
الی آخر الدوران<sup>۸</sup> اریکه پیرای شوکت و شان<sup>۹</sup> بیورسون آمین.

May God, the creator of the world and space, increaser of the splendor of seasons and times, who is exempt from imperfectness and defect, cause (keep) our righteous King and Emperor whose favours are universal, the generous benefactor, who is the soul of the body of the universe and the light of the eyes of humanity, to adorn the throne of majesty and splendour forever!

*Notes.* I. This inscription is written in *Jélee Divanee* or *Réhanee*. *Jélee* mean large, legible from afar, heavy (characters). II. This piece is a prayer for the Sultan, written in the ancient favourite style of symphonious termination (§ 698). 1. a. *Jénab* used before the attributes of God. a. *khalig* creator. a. *kérn* universe, N. of Location *mékân* space. 2. p. *révnaq éfza* increasing

the splendour (§ 535). a. *fousoul* pl. of *fasl* season (of the year). a. *ézman* pl. of *zéman* time. 3. a. *ténézzéhé* who is free from (imperfection, Arabic verb). *zatouhou* his person. -*hou* Arab. masc. poss. pron. (§ 673). a. 'an from. 'ajz imperfectness. a. *nogsan* deficiency (§ 671<sup>e</sup>). 4. a. *alémeeyan* humanity, mankind; 'alémee pertaining to the world, inhabitant of the world. عى -*ee* is for Nisé; Persian pl. *alémeeyan*. 5. a. *ma'délét únvan* just, righteous (§ 537): *ma'délét* justice + 'únvan title. p. شاهنشاه or شهنشاه *shahinshah'* king of kings, a title of the Ottoman Sultans. 6. a. *ameemou'l-ihсан* whose favours are universal, Arab. Izafét: 'ameem is adj. qual. of 'oumoum. 7. a. *véléniméti bi imtinan* a generous benefactor. *bi-*pers. prefix, *imtinan* upbraiding (VIII. of *minné*). 8. a. *ila* until (§ 671<sup>e</sup>). *akhîrâ'ddévrان* Arab. Izafét. آخر *akhîr* fayil of آخرت end. a. دوران *dévrان* ages, (the correct pron. is *dévéran*). 9. p. *ériké* throne, *peera* adorn (§ 535). a. *shérkét ou shan* imperial majesty and grandeur.

### The Seals مهرل *Mééhârlér.*

1. Abdül' Kérim. 2. Youssouf Ziya. 3. Méhémméd. 4. Méhémméd Khalid. 5. Méhémméd Salih. 6. Rifat, Rifat. 7. Es séyyid Méhémméd Jémal. 8. Osman Nouri. 9. Es séyyid Méhémméd. 10. Jélalé'ddin. 11., 12. Ismayil Haqqî. 13. Hassan Hûséyin. 14. Mahmoud. 15. Arif. 16. Ibrahim Edhém. 17. Abdoullah. 18. Youssouf Ziya. 19. Méhémméd Shévqî. 20. Ahméhd Hamdi. 21. Méhémméd Ali. 22. Hûséyin Hilmi. 23. Méhémméd Nazif. 24. Méhémméd Jévdét. 25. Abdül' Aziz. 26. Salih. 27. Méhémméd Khoulousi. 28. Méhémméd Nouri. 29. Méhémméd Khayri. 30. Abdû'r Rahman. 31. Osman Nouri. 32. Moustafa. 33. Moustafa Nazmî. 34. Moustafa Féhmi. 35. Méhémméd Fayiq. 36. Osman Nouri. 37. Méhémméd Béha'éddin. 38. Ismayil. 39. Khalid. 40. Abdül' Qadir. 41. Ibrahim Haqqî. 42. Khalil Rifat. 43. Eomérloutfi. 44. Hûséyin Hûsni. 45. Ohannés Agopian. 46. Ahméhd Fayiq. 47. Méhémméd Emin. 48. Méhémméd Sami. 49. Izzét. 50. Méhémméd Moutarr. 51. Méhémméd Mouzaffér. 52. Méhémméd Fou'ad. 53. Mésoud. 54. Méhémméd Shakir. 55. Ismayil Haqqî. 56. Méhémméd Jémal. 57. Méhémméd Osman. 58. Méhémméd Arif. 59. Khalil. 60. Moustafa, vulg. Misdafa. 61. Es séyyid Méhémméd Jémil. 62. Esséyyid Ibrahim Haqqî. 63. Békir Sîdqî. 64. Mahmoud él Hûséyni. 65. Osman. 66. Ali. 67. Moustafa Nouri. 68. Yaqoub. 69. Youssouf. 70. Khalil Shévqî. 71. Méhémméd Shakir. 72. Hûséyin Sabri. 73. Békir Sîdqî. 74. Es séyyid Méhémméd Jémal. 75. Ali Haydar. 76. Hûséyin Tahsin. 77. Ali Ghalib. 78. Méhémméd Ali. 79. Mahmoud. 80. Méhémméd Salim.

The End تم *Témmé.*

As an addition to the List of Books mentioned in the Preface of the Grammar, we recommend

Redhouse's English-Turkish  
and  
Turkish-English Dictionary.

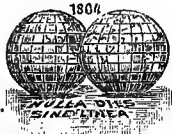
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for the study of modern languages.

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