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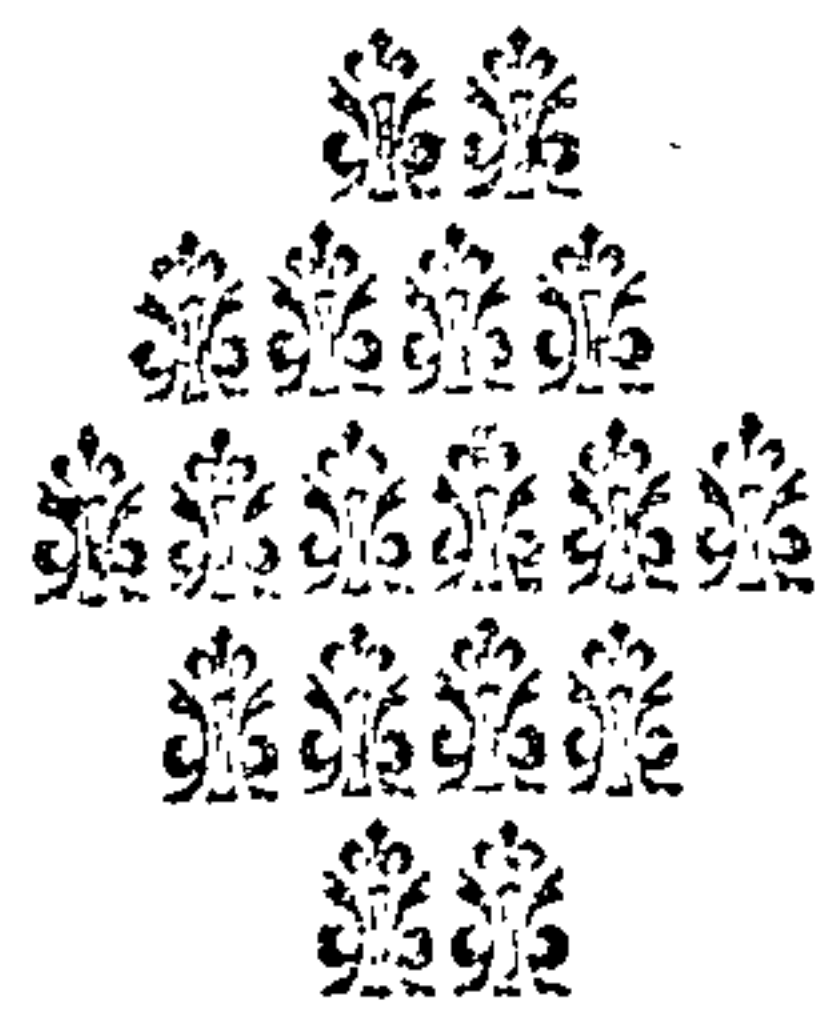
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A

GRAMMAR

OF THE

Turkish Language.



By THOMAS VAUGHAN,

Late of Smyrna, Merchant.

L O N D O N,

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 the Golden Lion in St. Paul's Church-Yard;
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 Royal Exchange. 1709.

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T O

George Boddington, Esq;

T H I S

GRAMMAR

Is Humbly Dedicated,

As a small Acknowledgment of those signal
Favours, which have engaged

His most Obliged Nephew,

Not only to retain the constant Memory
of them, but to profess a Readiness on
all Occasions to shew himself

His most Faithful and

Obedient Humble Servant,

THOMAS VAUGHAN.

THE PREFACE.

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

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

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

Chi ben comincia há la metà del' opra; say the Italians, who possibly took the Observation from the Old Romans, it being the same with *Dimidium facti, qui bene cœpit, habet.* With these all Nations agree, and the

old Preface to the Reader in the Oxford Grammar, applies it to the Learning of that Art in the following Words: " Forasmuch as it is to be known, that nothing can surely be ended, whose Beginning is either feeble or faulty, &c.

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

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

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

The Grammar should be composed as near as could be to prepare the Learner for the acquiring other Languages; so that no Rule that serves in common to all, should be omitted, nor the Grammar clogged with any trifling Rule, such as are too often laid down for the Sake of one, two, or but very few Words. The distinct Definitions of all the
Parts

Parts of Speech should be first offered to one View; and when orderly treated of, great Part, if not all the Syntaxis, belonging to each Head, might be inserted under it, without making that a separate Work. All the Definitions should be as full and as clear as a familiar Stile could make them; and no Term of Art, or hard Word, should be passed by without a due Explication.

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

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

A Rule this indeed! not altogether senseless, for it mentions three too many: But it's so far from answering the End of a Rule, which should be plain and instructive, and applicable to the Purposes it is made for, that I need not appeal to the Understanding of a Child, which it ought to inform; but as Dr. Pitt challenges Men in their best Health to a Trial, whether they can bear five Shillings Worth of the richest Cordial, or dearest Pre-

parations in twenty four Hours, tho a greater Value of more ordinary Medicines be daily obtruded upon the sick Patient, (an Abuse which perhaps may be most effectually remedied, by sending for a Physician, and not letting him know the Apothecary, who is to prepare what he prescribes.) So may I challenge our Doctors of Grammar to hold forth this Rule to Men and Women, (who have not formerly paid too dear for some Scraps of this sort of Learning) and bid them apply it to Sweetness, either of Smell or Taste, (for common Sense is not the only one wanting in this Rule) and if they can place that Word under its proper Title, I am much deceived, unless the Termination of Goodness may direct them to guess at it.

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

Hence it may appear, that the Definition of a Noun in general is very lame. Nor do the Exemplifications mend the Matter, it being ten to one but the Lad, for some time after his going to School, takes my Hand, a House, and Goodness, for the English Things, of which Manus, Domus, and Bonitas

nitas are the Latin Names, having never heard of any Nouns growing in Great-Britain.

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

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

If the Pronouns were repaid the Articles borrowed of them, there would be no need to set any Mark of Distinction on them. And

And then instead of being told that the Masculine Gender is declined with this Article *Hic*, we should have an Account what is meant by the Masculine Gender; and the three last Genders would be put to shift for themselves in the Bogs of Ireland, or in those other fertile Countries, where the two Sacraments (like the two proper Genders) are multiplied to seven.

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

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

The Verbs are described the best of the three, but might be better: And the Optative and Potential Moods might be dismissed, if they did not serve to puzzle the Cause, and create some Reverence to the Teacher, who has a mighty Opportunity put into his Hands, of enlightening the Minds of his Scholars, by interpreting those hard Names, and letting them into the weighty Secret, of the Moods themselves serving for nothing.

The

The Tenses require a more ample Explanation, that the three Preter Tenses might be aptly used, without confounding or using one for the other.

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

Well, but a Conjunction joins Words and Sentences together, and of them some be Disjunctives; that is, he is a Joiner, who doth nothing but take Work to Pieces: But of this, and the other hard Names put before the Adverbs, Conjunctions, and Interjections, I have said enough in the Grammar it self. And I shall wave what might be said against the rest of Lilly's Grammar, which the Notes in the Oxford Edition prove sufficiently defective; for which Cause I must beg Leave to differ from him who wrote the New Preface, esteeming it much better to pull down the whole Frame,
and

and erect another, (as near its Model as shall be deem'd requisite) than to make Patch-Work: For the bare Establishment of Antique Authority, and long Use, are not solid Arguments against altering any Law or Practice that is evidently faulty.

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

And here I take it for granted, that such a Grammar being published, whoever should be perfected therein, would need but a few Rules for attaining any other Language; and those only such as are peculiarly proper to it, to the great Ease of the Learner's Memory; who might immediately be put upon perfecting himself in the Declensions of Nouns, and Conjugations of Verbs, the most necessary Task in the Attainment of any Language, next to the laying in a good Stock of Words, and in Order of time rather before it. And,

When well vers'd in the Declensions and Conjugations, and such few Rules as should be found requisite, I can't see any Reason why one who is to learn Latin, should not be permitted to read Terence, and Virgil's Eclogues, together with as elegant Translations of them, as Exactness would allow; by the frequent and thorough Reading whereof, (and therefore the fewer Books the better) he would come to see the Energy of the Words, as plac'd and vary'd; the Elegancy of the Phrases and Sentences; and

and how the Idioms of the Language answer, and are accommodated to his own.

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

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

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

*Quo semel est imbuta recens servabit odorem
Testa diu————*

Nor will the Method I have here proposed appear absurd to such, who consider the vast Difference between the Discourse and Behaviour of a Child bred up among Men and Women,
and

and of such, as only associate with their Equals in Years and Understanding; for the Difference is evidently owing to the Force of Example, where there is no Disparity in the natural Capacities. And hence some are compleat Courtiers, others downright Cits, and some errant Bumpkins.

Petronius has a Remark upon the School-Declamations of his time, somewhat applicable to the present Purpose: Et ideo (says he) ego Adolescentulos existimo in Scholis stultissimos fieri, quia nihil ex iis quæ in usu habemus aut audiunt, aut vident.

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

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

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

For this seasonable Admonition I return'd the Capripes abundant Thanks; but withal desired

red

red leave to recommend my Thoughts to such who were able to reduce them to Practice. With that he laugh'd out-right, told me I knew but little of the World: That from the Men of Letters I must only expect a Gerit, or Favellin pointed with a Saying from my beloved Terence, such as,

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

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

——— *Nunc aliquis dicat mihi, quid tu
Nullane habes vitia? Immo alia haud fortasse
minora.*

This

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

Having been short in Relation to the Pronunciation, it may not be amiss to add, that every Syllable and Letter of a Turkish Word must be distinctly sounded; and that all Words beginning with Au, i. e. Alif and Vaw, must be sounded as O, And where any Words under Alif or Ain begin with O or U, it's to be observed, that I have done it to humour the Sound; the Regard to which makes some Words under Te begin with T, and others with D; and those under Caff, indifferently with C, Gh, or K. And this Aim of complying with the Sound has caused me to vary somewhat from what I have said, p. 2, 3. relating to the Sound of G before e or i; for whereas in their proper Character

After the following Words are writ Cósik and Gún, I have interposed y, as Cyósik and Gyún; where this Difference is to be noted, that the y so following C and G, and coming before o and u, is to be deemed a Consonant; tho as often as it follows G at the End of a Word, the Syllable Gy is to be sounded as Gi in Ginger, with Regard to the Italian Sound of the Vowels.

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

1. Alif Lam, bu on besh harftán evél ghelsé Lam okunúr, i. e. If Alif and Lam come before these 15 Letters, Lam is read, viz. Alif, Ba, Gim, Haw, 'Khe, Ain, Gain, Fa, Koff, Caff, Lam, Mim, Vaw, Ha, and Ya.

2. On uch harftán evél gelsé Lam okumáz, o harfler tecrar okunúr, i. e. If Alif and Lam come before 13 Letters, those Letters are to be read double, and Lam not sounded, viz. Ta, Sa, Dal, Zal, Ra, Za, Sin, Shin, 'Sad, 'Zad, Te, 'Dze, and Nun.

I have added the Turá, Fermán, or Great Seal of Sultan Mustafa, as copied from the Original at the Head of my Travelling Command, (taken out A. D. 1697.) for the Satisfaction of the Curious: But considering the Avacious Disposition of the Turks, who are ready to lay hold on the least Occasion to eat

Money, as 'tis phras'd, I have so order'd it, that it need not be incerted in those Books design'd for Turkey; where it may be constru'd as a Counterfeit of the Great Seal, which is a Crime no less than High-Treason. And tho I am not certain whether the Turá be not alter'd every new Reign, yet I am perswaded they will approve this Caution, who shall understand, that upon putting a Crown upon a Flag-staff, the Caddy sent to our Consul of Smyrna, to demand Satisfaction for setting up the Cross (meaning the little one on the Top of the Crown) in the Grand Signore's Dominions.

Or if, perchance, he has met with that known Story of a hungry Caddy, who liv'd in a time when People had little Stomach to fall out. This Caddy seeing two Men pass along cheek by joll, order'd his Servants to bring them before him; and when come, he ask'd them the Reason, why they could not walk the Streets without breaking the Peace, by quarrelling and brawling? The Men declared their Innocence, and protested they were very good Friends: Upon which he order'd them to make Affidavit thereof, and to pay his Clerk for the Entry, and so dismiss'd them. But of this Auri sacra Fames, more by and by.

The Turks have a peculiar way of expressing each, or a-piece, by adding er to a Noun of Number, ending in a Consonant, and ther to such as end in a Vowel; as, Bir, one; Biver, each one, or one a-piece. Iky, two; Iky-

Ikyſher, two a-piece, or each two. Thus in the Capitulations, Ve Kalaing ve Kurſhuning Shamy Cantarine elly yeddyſher buchuk pará riſm Gumruc Allunub, i. e. And for the Damafcus Kintal of Tyn and Lead, fifty ſeven Para's and a half for each (Kintal) ſhall be taken as Cuſtom.

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

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

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

Pactor fido. Atto 5^o Scena prima.

Which take thus in English:

No Merit, Virtue, Reverence, nor Awe,
That's due to Age, Degree, or to the Law;
No Curb of Shame, Reſpect to Love or Blood,
Nor Memory of paſt received Good:
Nothing's ſo rev'rend, holy, juſt, or great,
But their curs'd Covetiſe will violate.

This, tho us'd by Guarini to another Purpose, is applicable to the present; and the Turks insatiable Thirst of Gain is promoted not a little by the following Observation, that I find in a Book of their Dialogues; where a Shakird, or Pupil, designing to set up for Learning, tells his Hogia, or Tutor, that he has read, Marifet Maldan evly dur, i. e. Learning is better than Riches. To this the Hogia replies, Degmedé agher builé olaıdy, jumle Alem Marifette gyungul virirdy: Emma gurursingke Marifetty kimse sevméz; emma Akchéyi cuchúk buyúk sevér, i. e. Doubtless if it were so, all the World would give their Minds to Learning; but you see that some love it not, but both small and great love Money.

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

But above all, 'tis pleasantest to get
 The Top of High PHILOSOPHY, and sit }
 On the calm, peaceful, flourishing Head of it; }
 Whence we may view, deep, wond'rous deep be-
 How poor mistaken Mortals wand'ring go, (low
 Seeking

Seeking the Path to Happiness; some aim
 At Learning, Wit, Nobility or Fame.
 Others with Cares, and Dangers vex each Hour,
 To reach the Top of Wealth, & sovereign Pow'r.
 Blind, wretched Man! in what dark Paths of Strife,
 We walk this little Journey of our Life.

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

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

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

But

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

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

But this might have been spared, since the Protection of Religion and Liberty, the Peoples Peace, Wealth and Safety, and the wiping out National Scandals, are the Care and Blessings of this glorious Reign: For the Continu-
ation

ation of which every good Subject will renew
the Wishes of Horace for Augustus.

Serus in Cœlum redeas, &c.

The Purport of which is as follows :

May Heav'n, which blest the Britains with your Reign,
Be long e'er it resumes the Grant again ;

Long may you with Delight the Scepter sway,
As long your Subjects chearfully obey :

Nor may our Crimes give Heav'n and you Offence,
Lest you too early be removed hence.

May you in noble Triumphs here delight,

Our Queen, our Mother, Heavens Favourite.

O may You, ANNA, Europe's Wrongs redress,

The Gallic Pride, and Outrages suppress,

And amply punish their Perfidiousness.

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

I would therefore wish such to read this Book twice or thrice orderly over, from the Beginning to the End, without dipping here and there :

Then let them begin afresh, and make good their Ground, as they go, frequently practising

the declining and forming of Nouns, and conjugating of Verbs :

And when weary of any one part, let them relieve the Scene by renewing

their Reading, by making an English Alphabet to the Words, and by examining the Dialogues and Proverbs by the Grammar Rules,

(as they grow versed in them) for one Part assists another ; and frequent Use renders every

thing familiar and easy, and so best recommends it to the Memory.

Turkish Orthography

The Alphabet

gim ç th or sa ö ta o pa ç ba o Alif |
 ra y or za l' dal s' khe ç haw ç chim ç
 teb' zad ö sad ö shin ö sin ö za ç
 caffè s or ö koff ö fa ö ga in ç a in ç dzel ö
 vaw ö nun ö mim ö lam ö ng or ö gh ö
 No da . . . ya ç lam alif ö or ö ha ö or ö

The Character most in use
 h ç ch ç ç ç s ç or ç t ç p ç b ç i ç e ç a ç
 sh ç or ç s ç or ç z ç r ç z ç d ç kh ç
 k ç f ç ç ç a ç d ç z ç t ç ç ç s ç ç
 v ç n ç m ç or ç l ç ng or ç gh ç ç or ç ç
 y ç la ç or ç a ç or ç h ç or ç d ç or ç ç or ç

altun / estera / otrü / an / en / in / un /

Hamze & Teshdid & Gjezm or Medda

50 0 10 1 9 98 17 6 7 5 0 4 4 3 2 1

C H A P. I.
OF ORTHOGRAPHY.

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

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

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

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

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

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

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

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

i the *English* sound as *y* in *my*; but the *Italians* and *Turks*, as *e* in *me*.

o the *English* sound as others do; but

u they corruptly sound as the Word *you*, instead of thrusting out the Lips, and giving it the Sound of double *o* in *too*.

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

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

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

But here I must observe, that to come nearest to the *Turks* Writing, I must use the Vowels with the *Italians*; but the Consonants as the *English* do, saving in one Instance, which is the Sound of *Cass* before *e* or *i*, in the Word *Gelmec*, *to come*. *Cass* at the Beginning stands for *g*, tho at the End for *c*. The first Syllable *gel* is sounded as in the *English* *Gelding*; but *g* having a different Tone in *Gelly*, I hold the *Italian* Practice of interposing *b* the most distinct, and shall therefore use it in rendering *Cass*; as *Ghelmec*, not *Gelmec*.

And

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

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

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

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

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

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

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

The *Line* placed assant under a Letter, is called *Ester*, and stands for *i*.

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

Astin doubled sounds *an*, or *en*. *Estere* doubled sounds *in*; and *Otru* doubled sounds *on*; or *un*; as they are (with the following Marks) described under the Alphabet.

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

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

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

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

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

'Twould

'Twould be endless to attempt the Description of the various Connexions and fanciful Stroaks of the Pen, of which the Knowledge will be best attain'd by Observation and Practice.

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

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

3. *Gex'm* denotes the Connection of the Consonant, over which 'tis placed to the foregoing Letter.

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

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

There remains yet one Difficulty, which is how to know the proper and particular Letter that a Word begins with, since the Alphabet contains several Letters of the same Sound and Force, as, *Alif* and *Ain*. *Sa*, *Sin* and *'Sad* stand each of them for *S*; and have so near an Affinity with *Z* in many Words, that *Zal*, *Za*, *'Zad* and *'Dze* may be added to encrease that Difficulty, as well as to shew what is peculiar to themselves.

Haw and *'Kke*, *Ta* and *Te*, *Koff*, *Caff* and *Gain* are not easily distinguished by the Sound. And of all it may be said, that one but indifferently skill'd in the Language, can't write the Word truly upon hearing it spoken, or be able to turn directly to it in the Dictionary.

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

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

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

The

4

و چه تحریر هر دو با و است

انگلیز با زر طاناندره شمس و طقیین نام با زر طاندره بر وجه
 قومی شعری بسیر او هیو ز غروشی استقرانی لیدرم تا لیدر لاص
 نصفی الیوز الیغ غروشی لیدر مبلغ مرقومی کالازم
 کمره امینی اولاده غزلو او غلم مطلقا و صوله
 تمسکه او تو ز بر کوه مرورنده مرقومی از فرم شریک
 اولاد پیکنطوره نام بازرگان اولاد تسلیم لایمک اوزر
 ولجبر لالاع فل اولاد لایمک تقصنا و یخرد و عمده حلونده
 مبلغ مرقوم وجه شرویه اوزر تمام اولاد تسلیم اولنرقه
 اشیوتکمن بیدره افزد و حفظا اویج کمره ۲۰۹

و متویج تمسک
 فی ۲۰۹

فکری
 لیدیج کمره
 کال

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

VEge tahriry huruf bu dur ke Ingheliz Bazirganlerindan Sherman Vitkin nam Bazirgandan ber vege karzy Sherai bing Uch yuz grush estikraz ailedim taiky del asil nezfe alté yuz elly grush ider meblaghy merkúmy hala Izmirde Gumruc Eminy olan Izetlu oglum Mustafy Aga Vusul Temisucde otuz bir gun mururinde merkuming Izmirde Sherriky olan Pilkinton nam Bazirgane Eda ve teslim ailemec uzra vajibul eda ve lazimul kaza dainim dur Vadessy hululinde meblaghy merkum vege meshruhy uzra tamamen eda ve teslim olunducte ishbu Temisukimiz yeddindan akhiz ve hefiz olune. Tahriran 2 Nun Senna 1109.

El hakim el hadge Mahmet,
Eminy Gumruc hala.

The Endorsement was thus :

Vemettuvely Temizuk fe 2 Zilkada Senna 1109.

The

The Grammatical Construction of the Bill of Exchange.

VEge the Cause or Reason *tahriry* of writing *buruf* the Letter or Bill, *dur* is *bu* this; *ke* that *Bazirgandan* from the Merchant, *name* called *Sberman Vitkin*, (this must be a Mistake for *Whitcomb*, the Turks often, as in this Instance, mixing and confounding Frank Names in their Bills) *Ingheliz Bazirganlerindan* by the English Merchants, *ber vege* after the manner *shera'i* of a lawful *karzy* Debt, *estikraz ailedim* I have borrowed *bing* a thousand *uch* three *yuz* hundred *grush* Dollars; *Nezfe* the half (Note the Form which the Turks always use, of expressing how much the half makes) *taiky delafil* of the Capital Sum *ider* makes *alté* six *yuz* hundred *elly* and fifty *grush* Dollars. *Meblaghy* when the Sum *merkumy* aforefaid or written *Temizucde'* in the Bill *vusul* shall come *Mustafy Aga* to Mr. Mustafa *izetlu* the noble, *oglum* my Son, *olan* being *bala* now *Eminy* Chief of *Gumruc* the Customs or chief Customer *Izmirdé* at *Smyrna*, (Note, that *Aga*, which I have render'd Mr. signifies the Chief or Head, as the *Aga* of a Village, is the Head or chief Man in it, &c. So that if any one had rather, he may render *Mustafy Aga* his Worship *Mustafa*) *otuz* thirty *bir* one *gyun* Days *mururinde* being past, or after Sight, *dur* it is *dainim* my Debt *eda' ailemec* to pay, *ve* and *teslim ailemec uzra* to consign *Bazirgane* to the Merchant, *name* called *Pilkinton*, (Note, they had writ him *Milkinton*, and though the Payment was due to him, as soon as I presented the Bill, the Customer, with-

without expecting any Indorsement, or other Licence from *Pilkington*, written or verbal, accepted the Bill to pay me at the time) *olan* being *Sherriky* the Partner (here mere Form obtains, for each of the Parties, *viz.* *Sherman*, *Whitcomb* and *Pilkington* belong'd to distinct and different Raggiones, and were not so much as Correspondents : However we may account for this additional Circumstance, if we look into our own formal Indictments, as in those for Riot, in cutting and carrying away Corn, pulling down Hedges, &c. where the Parties are said to assemble and commit those Offences *Vi & Armis, Baculis, Gladiis, Bombardis & Falcastris*, tho 'tis very likely that not one of the Mob in such Cases have either Sword or Gun about him, &c. 'Tis sufficient to prove the Fact in these Cases, and the Debt in the other ; and if the Money be but paid, and the Rioters punished, the notional Partner may walk off with the Swords and Guns, &c.) *merkuming* of the aforesaid *Izmirdé* at *Smyrna*, *el* the *Edá* Payment *vajib* is necessary *ve* and *el* the *kaza* restoring or Compensation *lazim* is needful. *Vegé* the Reason *bululinde* for entering into *vadessy* a Promise *merkum* for the aforesaid *meblaghy* Sum *meshruby uzra* being before declared, *edá* the Payment *ve* and *teslim* the Consignment *olunducde* being made *tamamen* fully *akhiz ve hesz* the Custody *ishbu* of this *Temizukimiz* our Bill, *oluna* let it be (taken) *yeddindan* from his Hand. *Tabr'iran* written or dated 2 *Nun* the 2d Day of the Month *Nun* or *Ramazan*, (which Moon is expressed by the Letter *Nun*) *Senna* in the Year 1109. which answered to our *April* 16. 1698. And seems to fix the *Turkish Hegira* or *Æra, Anno Christi, 589.* though their Prophet

Ma.

Mahomet was born the 5th of *May*, A. C. 570. but flying from *Mecca* on the 16th of *July*, A. C. 622. to *Medinat Alnabi*, or the City of the Prophet, from that Day begins their *Hegira*. Now subtract 622 from 1698, and there remain 1076 Solar Years, which answer to 1109 Lunar Years; for each Lunar gains 11 Days of the Solar Year; so that 1109 gain 33 Solar Years, which reconciles the Difference.

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

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

And now, that I may have no farther need to add any thing hereafter relating to Bills of Exchange, I shall conclude this Chapter with the Names of the *Mahometan* Moons, which continually circulating, that which falls in our
Ja-

January one Year, will in Proceſs of time fall in *December*: However they keep their due Diſtance from each other; and therefore the Names of them may ſerve the Merchant to find if the Acceptance answers the Tenor of his Bill.

1. *Maharran.* 2. *'Dzephath.* 3. *The firſt Rabie.*
 4. *The ſecond Rabie.* 5. *The firſt Guimady.* 6.
The ſecond Guimady. 7. *Regiab.* 8. *Sahebert.*
 9. *Ramazan.* 10. *Scuval.* 11. *Zilkadá.* 12.
Dulkegia.

To theſe I ſhall here add the Days of the Week:

Sunday, *Bazar gyuny, Abed gyuny.*

Monday, *Bazar irtaſy.*

Tuesday, *Saly gyuny.*

Wednesday, *Charſhanbe gyuny.*

Thursday, *Panchanbe gyuny.*

Friday, *Fumaë gyuny, Ruzy Azine.*

Saturday, *Fumaë irtaſy.*

C H A P. II.

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

I. **N**Ouns are formed from Verbs five ways.

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

2. By adding *lik* to the Infinitive Mood ; as, *Bilmeclik*, Underſtanding or Knowledge.

3. By

3. By changing the Termination of the Infinitive Mood, (which is always *mec* or *mak*) into *ish*; as *Sevmec*, to love; *Sevish*, Love. *Aglamak* to weep; *Aglaiish* Weeping or Lamentation.

4. A Noun expressing the Actor (or Agent) is formed by changing *mec* or *mak* into *gy* or *igy*; as *Sevmec*, to love; *Sevigy*, a Lover. *Aukumak*, to read; *Aukuigy*, a Reader.

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

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

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

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

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

3. By

3. By adding *lu* or *ly* indifferently to the Name of a Place, a *Native* or *Inhabitant* of that Place is expressed; as *Istanból*, Constantinople; *Istanbólu*, or *Istanboly*, a *Stamboleen*, or *Constantinopolitan*. *Haleb*, Aleppo; *Halebly*, an *Aleppeen*. *Sakiz*, Scio; *Sakizly*, a *Sciote*. *Izmir*, Smyrna; *Izmirly*, a *Smyrniote*.

Tho *Rumilly* signifies *Greece*, and *Rum* a *Greek*.

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

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

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

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

7. Or-

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

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

But because the *Armenians* generally use the *Persian* Names, it mayn't be amiss to add them, as 1 *Yek*. 2 *Du*. 3 *Se*. 4 *Chabar*. 5 *Penge*. 6 *Shash*. 7 *Hest*. 8 *Hesh*. 9 *Nu*. 10 *De*. 11 *Yazde* or *Yanzde*. 12 *Duvazde* or *Duvannde*. 13 *Sizde*. 14 *Chabarde*. 15 *Panzde*. 16 *Shanzde* or *Shashde*. 17 *Hestde*. 18 *Heshde*. 19 *Nuzde*, 20 *Bist*. 30 *Sy*. 40 *Chabil*. 50 *Panjab*. 60 *Shesh*. 70 *Hestan*. 80 *Hesh*. 90 *Nuvad*. 100 *Sad*. 200 *Dusad*. 300 *Se sad*, &c. 1000 *Hazar*. 1,000,000 *De sad hazar*.

And the *Persians* Ordinal Numbers are formed by adding *um*, *yum* or *hum* to the foregoing; as, *yec*, one; *Yecum*, the first. *Du*, two; *Duyum*, the second. *Nu*, nine; *Nuhum*, the ninth, &c.

C H A P. III.

Of the Genders.

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

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

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

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

C H A P. IV.

Of the Numbers.

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

C H A P. V.

Of the Cases and Declensions.

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

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

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

The Plural Number is form'd, by putting *ler* between the Noun and the abovesaid Terminations, *viz.*

The First Declension.

| | | |
|---------------------------------|---------|-----------------------------------|
| <i>N. Adam, a Man.</i> | Plural. | <i>Adamlar, Men.</i> |
| <i>G. Adaming, of a Man.</i> | | <i>Adamlering, of Men</i> |
| <i>D. Adame, to a Man.</i> | | <i>Adamleré, to Men:</i> |
| <i>Ac. Adamy, the Man.</i> | | <i>Adamlery, the Men.</i> |
| <i>V. Ya Adam, O Man.</i> | | <i>Adamlar, O Men.</i> |
| <i>Ab. Adamdan, from a Man.</i> | | <i>Adamlerdan, from (Men.</i> |

Note, That if a Noun ends in *k*, in the Genitive, Dative and Accusative Cases Singular, the *k* is turned into *g*; as, *Dostlik*, Friendship; Gen: *Dostligung*, and not *Dostlikung*, of Friendship, &c.

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

The Second Declension.

| | | |
|-----------------------------------|---------|--|
| <i>N. Ata, a Father.</i> | Plural. | <i>Atalar, Fathers.</i> |
| <i>G. Ataning, of a Father.</i> | | <i>Atalering, of Fathers:</i> |
| <i>D. Ataye, to a Father.</i> | | <i>Ataleré, to Fathers.</i> |
| <i>Ac. Atayi, the Father:</i> | | <i>Atalery, the Fathers:</i> |
| <i>V. Ya Ata, O Father.</i> | | <i>Ya Atalar, O Fathers.</i> |
| <i>Ab. Atadan, from a Father.</i> | | <i>Atalerdan, from Fa- (thers.</i> |

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

C H A P. VI.

Of Comparison of Nouns.

There be three Degrees of Comparison, *viz.* the Positive, Comparative and Superlative.

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

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

1. By adding to the Positive *rec* or *rac*; as, *buyuc*, great or big; *buyucrec*, bigger. *Hosh*, good or well; *Hoshrac*, better, &c.

2. By putting the Noun that is governed of the Adjective in the Ablative Case, the Adjective becomes of the Comparative Degree; as, *Tamam Messirde Zelikadan guzel hatún yók idy*, i. e. In all *Egypt* there was not a handsomer Woman than *Zelika*. Here *Zelikadan* is the Ablative Case, govern'd of the Adjective *guzel*, used comparatively

tively without Alteration. *Benden buyuc*, bigger than me, &c.

3. By putting *Daby'* more before the Word; as, *Daby' yucsec*, higher. *Daby' buyuc*, bigger, &c.

4. *Arabick* Comparatives are often used; such as, *Audzam*, greater. *Absen*, better. *Evly*, rather, *Acfer*, more. *Afzel*, more excellent, &c. as,

Haramilik ailemec gaibet ailemccdan asflah ve evly dur, that is, It's better and more honest to rob on the High-way, than to defame.

The Superlative Degree is formed two ways, viz.

1. By putting *ang* before the Positive; as, *eyu*, good; *ang eyu*, best, *Kem*, bad; *angkem*, worst, &c.

2. By putting the following or like Words before a Positive, viz. *Pec* or *katty* very, or excessive. *Gayet*, *Bigayet*, *Gayette* or *Gayet ile*, very. *Hadanziade*, *Hadan nebayeddy*, beyond measure; as,

Katty, or *Pec Siók idy*, It was excessive cold, &c.

C H A P. VII.

Of Pronouns.

PRonouns are Personal; as, *I*, *Thou*, and *He*. Or Demonstrative, as the three Personals above-said, *This*, *That*, &c. Or Relative, as *Who*, *Which*, &c. Or Possessive, as *Mine*, *Thine*, *His*, &c. of which last sort this Chapter chiefly treats.

Declension of Pronouns.

| | | |
|------------------------------------|---------|--------------------------|
| <i>N.</i> Bep, <i>I.</i> | Plural. | <i>Biz</i> , we. |
| <i>G.</i> Benum, <i>of me.</i> | | <i>Bizum</i> , of us! |
| <i>D.</i> Bang-e, <i>to me.</i> | | <i>Bize</i> , to us. |
| <i>Ac.</i> Beny, <i>me.</i> | | <i>Bizy</i> , us. |
| <i>V.</i> Is wanting. | | Wanting. |
| <i>Ab.</i> Benden, <i>from me.</i> | | <i>Bizden</i> , from us: |

| | | |
|-----------------------------------|-------|----------------------------|
| <i>N.</i> Sen. <i>thou.</i> | Plur. | <i>Siz</i> , ye. |
| <i>G.</i> Sening, <i>of thee.</i> | | <i>Sizing</i> , of ye, &c. |

In all the other Cases *Sen* is declined as *Ben*.

| | | |
|--|-------|---------------------------------------|
| <i>N.</i> Ol, <i>he, she, or that,</i> | Plur. | <i>Onler</i> , <i>they or those.</i> |
| <i>G.</i> Onung, <i>of him, her, that,</i> | | <i>Onlering</i> , of them, &c. |
| <i>D.</i> Ong-e, <i>to him, her, that,</i> | | <i>Onlere</i> , to them, those. |
| <i>Ac.</i> Ony, <i>him, her, or that,</i> | | <i>Onlery</i> , them or those. |
| <i>V.</i> Wanting. | | Wanting. |
| <i>Ab.</i> Ondan, <i>from him, &c.</i> | | <i>Onlerdan</i> , from them, (&c.) |

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

The Plural Number.

| |
|---|
| <i>N.</i> Buler, <i>bunler, shunler, these or those.</i> |
| <i>G.</i> Bulering, <i>bunlering, shunlering, of these, &c.</i> |
| <i>D.</i> Bulere, <i>bunlere, shunlere, to these or those.</i> |
| <i>Ac.</i> Bulery, <i>bunlery, shunlery, these or those.</i> |
| <i>Voc.</i> Wanting. |
| <i>Ab.</i> Bulerdan, <i>bunlerdan, shunlerdan, from these (or those.)</i> |

Note,

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

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

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

But *Kim?* Who? and *Ne?* What? are declined like Nouns.

The various ways of forming Pronouns Possessive follow, *viz.*

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

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

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

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

C. A.

Which

Which seeming Tautology is frequently used.

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

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

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

Note, That *ke* is put without Alteration to the end of *Kim*, *Herkim*, and *Herne*, which are declined like Nouns; as, *Kimke*, whosoever. Gen. *Kimunke*, of whosoever. Nom. *Herkimke*, every one. Gen. *Herkimunke*, of every one. Nom. *Herneke*, whatsoever. Gen. *Hernenungke*, of whatsoever, &c.

C H A P. VIII.

Of Verbs Auxiliary.

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

The Indicative Mood.

Present Tense.

| | | | |
|---------|---------------------------|---------|--|
| Person. | 1. Im or In, <i>I am.</i> | Plural. | Iz, <i>we are.</i> |
| | 2. Sin, <i>thou art.</i> | | Siz or Singiz, <i>ye are.</i> |
| | 3. Dur, <i>he is.</i> | | Durler, <i>they are.</i> Or Anler Dur, <i>they are.</i> |

Preterimperfect Tense.

| | | |
|---------------------------------------|---------|---|
| 1. Idum, Imishim, <i>I was.</i> | Plural. | Idic, Imishiz, <i>we were.</i> |
| 2. Idung, Imishsin, <i>thou wert.</i> | | Idingiz, Imishsiz, — |
| 3. Idy, Imishdur, <i>he was.</i> | | Idiler, Imishler, — Or Imishler dur or Lerimish, <i>they were.</i> |

The Subjunctive Mood.

Present Tense.

| | | | | |
|--------|-------------------------------|---------|----------------------------------|------|
| Agber. | 1. Isen, <i>If I am.</i> | Plural. | Isec, <i>we are.</i> | } If |
| | 2. Iseng, <i>If thou art.</i> | | Isengiz, <i>ye are.</i> | |
| | 3. Ise, <i>If he is.</i> | | Iseler, Lerise, <i>they are.</i> | |

The

Preterimperfect Tense.

1. *Imish ifem*, or *Ifé idum*, *I was*, &c.

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

The Negative of this Verb is formed by putting *Deghil* before the Affirmative; as, *Deghil Im*, I am not, &c.

But to the third Persons, instead of *Deghil*, are mostly used *Yóg* or *Yok*, (which also signify no or not) as *Yock dur*, he or there is not; *Yog-idy*, he or there was not, or hath not been, &c.

The Gerund; *Iken*, being. Negative, *Yok*, or *Deghil Iken*, not being.

The Participle of the Preterimperfect Tense, *Idic*, been.

This Participle is peculiar to this Verb, and signifies, *that I was*, *that thou wert*, *that he was*, *that we were*, &c. as, *Gherib iducum bildy*, he knew *iducum* that I was *Gherib* a Stranger. *Ijak* signifies *Scing* I be, thou art, &c. as, *Koja-ijak seing*, he is an old (Man.)

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

Olmaghin;

Chap. VIII. Of the Irregular Verb *Var*. 27

Olmaghin, because I am, was, or have been, &c.

Olmadin, or
Olmazden evel, } before that I am, or was, &c.

Olajak, when I am, thou art, I was, &c.

Olingé, until that I am, was, &c.

Oladan bery, or Oladan olaly, from the time which
or after that I was, or have been.

From the Participle *Olduc* comes

Olducté, when I was, have been, &c.

Olduc-tché, as often as I am, was, &c. or, as
long as, &c. as, Umry olduc-tche, as long as
he lived. Umrum olduc-tche, as long as I
live.

Oldugumgé, as many as I am, &c.

Olducdan songrä, after that I am, was, &c.

Oldugum ghibby, as I was, have been, &c.

Olductan bery, the same as Oladan bery.

THE Irregular Verb *Var*, to have, is like
the Latin *Est pro habeo*; only as *Est* go-
verns a Dative Case, *Var* governs the Ge-
nitive.

And it has but one Word in each Tense, the
Persons and Numbers being distinguished by the
Pronouns, *Benum*, *Sening*, *Onung*, *Bizim*, *Si-
zing*, *Onlering*; as, *Benum var*, I have. *Sening
var*, thou hast. *Onung var*, or *Onung var dur*,
he hath, &c. Where Note, that *dur* may be an-
nexed to *var*; and that it's often used without
it, as, *Benim malim chók dur*, I have much or
great Riches. Also the separate Possessive (*Benim*)
may be omitted when a Noun is used, which has
the Characteristick of a Possessive; as, *Malim
chok*

28 *Of the Irregular Verb Var. Chap. VIII.*

chok dur, instead of *Benim Malim chok dur* : For *im* the Mark of a Possessive of the first Person is here added to *Mal*, Wealth or Riches.

Benim varidy, or *oluridy*, *I had*, &c.

Benim oldy, or *olmish dur*, *I have had*, &c.

Benim olmish idy, *I had had*, &c.

Benim ola, or *oliferdur*, or *olajakdur*, *I shall have*,

Imperative Mood.

Sening var olsun, or *var ola*, *have thou*, &c.

Subjunctive Mood.

Agher benim ola, *if I have*, &c.

Benim olurise or *varise*, *if I had*, &c.

Benim oldy ise, *if I have had*, &c.

Benim olsa idy, *if I had had*, &c.

Benim olajack ise, *if I shall have*, &c.

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

And so thro' every Mood, Tense and Person.

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

C H A P. IX.

Of Regular Verbs.

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

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

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

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

4. An *Arabick* Participle is often us'd, instead of a Verb Active; as, *Hafiz olmak*, to be

be keeping, for *Hafiz itmec*, to keep, &c.

The Verb *Passive* is formed as follows, viz.

1. By putting *il* before *mec* or *mac*; as, *Sev-mec*, to love; *Sevilmec*, to be loved. *Inanmak*, to believe; *Inanilmak*, to be believed.

To this general Rule are four Exceptions, viz.

1st. If a Vowel go before *mec* or *mac*, instead of *il* is used *n*; as, *Kapamak*, to shut; *Kapanmak*, to be shut.

2^{dly}. If *t* goes before *mec* or *mac*, it is changed into *d*, and *ii* is used; as, *Ishitmec*, to hear; *Ishidilmec*, to be heard. Tho this seems to be no Exception, the *t* being turned into *d*, as in many other Instances, only *Euphonia gratiâ*, (for the better Sound-sake) without any other varying from the general Rule.

3^{dly}. If *i* goes before *mec* or *mak*, the *Passive* is formed variously; as *Gaimec*, to clothe; *Gain-mec*, to be clothed. *Saimak*, to count; *Saili-mak*, to be counted, &c.

4^{thly}. If *l* goes before *mec* or *mak*, the *Passive* is formed by *en* or *in*; as, *Bilmec*, to know; *Bi-lenmec*, to be known.

2. Verbs *Passive* are compounded of *Arabick* Words, and the Verbs Substantive *Olmak*, and *Olunmak* to be, with this Distinction, that if the *Arabick* Word be of the *Passive* Signification, or a Participle *Passive*, then the *Turkish* *Passive* is made by adding *Olmak*: But if it be a Noun of Action, or a Verb Active, then is added *Olunmak*; as, *Maktul olmak* and *Katil olunmak* signify both alike, to be killed. *Mubdel olmak*, or *Tebdil olunmak*, to be changed.

3. Verbs

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

Verbs *Neuters* are also often a Composition of *Arabick*, *Persian*, and other Words with *Turkish* Verbs ; as, *And ichmec*, to swear. *Rushen olmak*, to shine. *Shikavet itmec*, to lament, &c.

Verbs *Transitives* are form'd as follow, viz.

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

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

2. A Transitive is made, by adding *t* to *dur*, which is a kind of Transitive Passive, (tho Mr. *Seaman* calls it a double Active) and signifies *to cause to be done* ; as, *Uldermec*, to kill ; *Uldurtmec*, to cause to be killed ; as, *Nédan kendumizy' áldurtmeghé varúríz ?* Why do we go to cause our selves to be killed ?

There are a fort of Verbs which signify *mutual Action* ; and they are formed by putting *sh* or *ish* immediately before *mec* or *mac* ; as, *Suillemec*, to speak ; *Suilishmec*, to confabulate, or talk together. *Sevmec*, to love ; *Sevishmec*, to love one another mutually.

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

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

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

3. The Negative *Sevmemec*, not to love.

4. The Verb of *mutual Action*, *Sevishmec*, to love one another mutually.

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

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

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

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

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

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

14. The

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

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

Indicative Mood.

Present Tense.

| | | | | |
|---------|----|-----------------------|---------|------------------|
| Person: | 1. | <i>rem, rum, rin.</i> | Plural: | <i>riz, ruz.</i> |
| | 2. | <i>rşin.</i> | | <i>rşiz.</i> |
| | 3. | <i>er, ar, r.</i> | | <i>rler.</i> |

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

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

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

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

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

D

Indicative

Indicative Mood.

Present Tense.

| | | |
|-----------------------------|--------|-----------------|
| 1. mem, mezem ; mam, mazam. | Plural | meziz, maziz. |
| 2. mazih ; mazih. | | nezfiz, mazfiz. |
| 3. mez ; maz. | | mezler, mazler. |

Sevmem, or Sevmezem, *I do not love.* Sevmezsin, *thou dost not love.* Sevmez, *he doth not love,* &c. Anglamam, or Anglamazam, *I don't understand,* &c.

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

Preterimperfect Tense.

| | | |
|-------------------|--------|--------------------|
| 1. idum, oldum. | Plural | idic, oldic. |
| 2. idung, oldung. | | idingiz, oldingiz. |
| 3. idy, oldy. | | idiler, oldiler. |

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

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

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

Preterperfect Tense.

| | | |
|--------------------|--------|--------------------------------|
| 1. dum ; mish-im. | Plural | dic ; mish-iz. |
| 2. dug ; mish-sin. | | dingiz ; mish-siz. |
| 3. dy ; mish-dur. | | diler ; mish-ler ; mishlerdur. |

Sevdum, or Sevmishim, *I have loved*, &c

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

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

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

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

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

Future Tense.

| | | | | | |
|---------------------------------|--|---|---|---|--------------------------|
| 1. a-im ; iser-im ; egek-im. | <table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>۱</td></tr> <tr><td>۲</td></tr> <tr><td>۳</td></tr> </table> | ۱ | ۲ | ۳ | a-iz ; iser-iz ; egekiz. |
| ۱ | | | | | |
| ۲ | | | | | |
| ۳ | | | | | |
| 2. a-sin ; iser-sin ; egek-sin. | a-siz ; iser-siz ; egek-siz. | | | | |
| 3. a-dur ; iser-dur ; egek-dur. | a-ler ; iser-lerdur, and (egek-lerdur. | | | | |

Seva-im, *I shall or will love.* Seviferim, or Sevegekim, *I shall or will love hereafter.*

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

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

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

Imperative Mood.

| | | | |
|---------|--|------------------------------|--------------------------------------|
| 1. ——— | <table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>Plural.</td></tr> </table> | Plural. | elum ; Sev-elum, <i>let us love.</i> |
| Plural. | | | |
| 2. ——— | | ungsiz ; Sev. Sevingfiz. ——— | |
| 3. sün. | sunler ; Sevün ; Sevünler. | | |

Note, That the second Person Singular is generally formed by casting away *mec* or *mak* ; as, *Ghettirmec*, to bring : *Ghettir*, bring thou. *Ghet-turmec*, to carry : *Ghettur*, carry thou. *Ghelmec*, to come : *Ghel*, come thou. *Bakmak*, to look : *Bak*, look thou. To which the Turks often add *imdy* ; as, *Ghel imdy*, come then.

The

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

Subjunctive Mood,

Present Tense.

Which is sometimes used for the Preterimperfect and Future.

| | | |
|---------------------------------|---------|-------------------------------------|
| 1. em, fem ; isem, (olfem. | PLURAL. | iz, sec ; isec, olsec, |
| 2. esin, feng ; iseng, (olseng. | | iz, feng-iz ; iseng-iz, (olseng-iz. |
| 3. e, se, ise, olse. | | eler, feler, lerise, olse- (ler. |

Sevem, Sevsem, Severisem, or Severolssem, If I love, &c.

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

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

The Negative is formed by putting *may* before *em*, *esin*, *e*, &c. as, *Sevmayem, Sevmayesin, &c.* and *maz* before *fem*, *isem*, and *olssem*; as, *Sevmazsem, If I do not love: Sevmazisem, &c.*

Preterimperfect Tense.

| | | | |
|-------------|---------------------------|------------|--|
| 1. e-idum. | SING PLUR | e-idic. | } Seve-idum, Seve-idic. Seve-iding, Seve-idingiz. Seve-idy, Seve-idiler. |
| 2. e-idung. | | e-idingiz. | |
| 3. e-idy. | | e-idiler. | |

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

Preterperfect Tense.

| | | |
|---------------------------|---------------------------|--------------------------|
| 1. dum-ise, mish-olam. | SING PLUR | dic-ise, mish-oleiz. |
| 2. dung-ise, mish-olasin. | | dingizise, mish-ole-fiz. |
| 3. dy-ise, mish-ole. | | dilerise, mish-ole-ler. |

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

The Negative interposes *me* or *ma*; as, *Sev-medumise*, *Sevmemisholam*, &c.

Preterpluperfect Tense.

| | | | |
|--------------|---------------------------|-------------|---|
| 1. se-idum. | SING PLUR | se-idic. | } Sevse-idum, Sevse-idic Sevse-idung, &c. Sevse-idy, Sevse-idiler |
| 2. se-idung. | | se-idingiz. | |
| 3. se-idy. | | se-idiler. | |

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

Future Tense.

| | | |
|-------------------|---------------------------|------------------|
| 1. agek-olurfem. | SING PLUR | agec-olurfec. |
| 2. agek-olurfeng. | | agec-olurfengiz. |
| 3. agek-olurifé. | | agec-olurlerise. |

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

The Negative puts *may* before *agek*; as, *Sev-mayagek-olurse*, &c.

Infinitive Mood.

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

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

Participle of the Present Tense.

en, *an*; *Seven*, loving: *Bakan*, looking.

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

Participle of the Preter Tense.

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

The Negative *medic*, *madic*; *memish*, *mamish*; as, *Sevmedic*, *Sevmemish*, not loved, &c.

Participle of the Future Tense.

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

The Negative puts *may* before *egek*, and *me* or *ma* before *ifer* and *melu*; as, *Sevmayegek*; *Sevme-ifer*, &c.

Of this Participle, and the rest, see more in the *Syntaxis*.

The Gerunds.

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

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

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

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

C H A P. X.

Of Adverbs.

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

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

Note

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

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

As likewise some *Persian* Adverbs ending in *ane*, are sometimes used; as, *Pader*, a Father: *Paderané*, fatherly; so in *Turkish*, *Baba*, a Father: *Babayané*, fatherly. And in *Arabick*, *Aushik*, a Lover: *Aushikané*, lovingly.

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

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

Of *Place*; as, *Bundé*, burade, *here*. *Bundan*, buradan, *hence*. *Andan*, Oradan, olyerdan, *thence*. *Baru*, *hither*. *Oraya*; *thither*. *Anda*, *there*. *Kany?* *kanda?* *kangeru?* *Ne yerde?* *where?* *Kandan?* *neradan?* *ne yerdan?* *whence?* Here note that, *ne yerde?* *at what Place?* and *ne yerdan?* *from what Place?* are Nouns used adverbially, or rather put among the Adverbs, for the Likeness of their Signification, of which more Instances will occur in this Enumeration of Words. *Herkande*, *heryerde*, *hernerade*, *where-
soever*.

foever. Gairy yerde, *elsewhere.* Gairy yerdan, *from elsewhere.* Icheru, *icherde, within.* Dash, dashre, dasherde, *without, abroad.* Yokaru, *above.* Ashaga, *beneath.* Ust, Uzre, Ustun, *upon.* Alt, *under.* Uzre, *according to.*

2. *Of Time.* Madamke, *whilst.* Buëfnade interim, *in the mean time.* Cachan? Chun? Nezaman? *when?* Kyau, kyauhy, kyau kyau, vackit vackit, Bir zaman, Bir vakit, *sometimes.* Cauchzaman? Nichezaman? Namidurzaman? Niche vakit? *How long?* Nicheyadec, Nicheyadeghin, *untik, as long as.* Niche tez? *How soon?* Cauch kerre? Niche kerre? *How often?* Bugún, *to Day.* Dun, *Yesterday.* Yarin, *to Morrow.* Oilezaman, *Noon.* Dundeghil, Otagun, Otághygun, *the other Day.* Obirgun, *the next Day after to Morrow.* Auksham, *the Evening.* Gunduz, *in the Day-time.* Ghige ile, *by Night.* Hala, Shimdy, *now.* Yakinde, *lately.* Gechinlerde, *heretofore.* Gairyzamande, *another time.* Az zaman, fahel zaman, *a little while.* Nadir, Sairec, *seldom.* Filhal, *forthwith, after that, &c.* Bilacser, *for the most part.* Hergun, *daily, every Day.* Heryil, *yearly.* Daima, *always.* Herghez, *ever.* Hitch bir kerre, *not once, never.* Shimdryadec, Buáne, Varingé, *hitherto.*

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

4. *Of Quantity.* Az, Bi raz, *a little.* Chók, *much.* Gayetty, *very much.* Hadan ziadé, *beyond measure.*

5. *Of Order.* Pefs, Anden, *after that.* Sungrá, *after that, hereafter.* Baudahu, Shimdan, *sun-*

sungra, henceforth. Avelde, In the first Place, first of all. Akhir, Sung, lastly. Akhir, at length.

6. Of Asking. Nichun? Why? Nige? how? Kany, &c. where? See the Interrogatives among the Adverbs of Place, Time, &c. Yokmy? whether or no? My? whether?

7. Of Denying. Yok, Deghil, No. Aufla, by no means.

8. Of Affirming. Hakykatté, Takykan, certainly, truly. Evett, Belly, Nola, yes, 'tis so. Elbetta, altogether.

9. Of Wishing. Bulaiky, Kyafuky, Nulaidy, I wish.

10. Of Exhorting. Dé, De imdy, go on.

11. Of Entreating. Allahy severfeng, for God's Sake, if you love God.

12. Of Forbidding. Haufha, far be it, let it not be.

13. Of Congregating. Bille, Billyge, Birbiry, together.

14. Of Separating. Bashké, Bashkagé, apart. Airu, separately, apart. Tenhá, in private, apart. Cui becui, Street by Street.

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

16. Of Shewing. Ishté, Osh, behold.

17. Of Similitude. Ghibby, Maunend, Chun, Nittakim, Shuilé, Builé, Oile, so, so as, as tho', as. 'Sanke, Koyake, as tho', as if.

C H A P. XI.

Of Conjunctions.

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

Ve, Hem, *and.* Dahá, *yet, also, more.* Ya, Yahud, Ghereksé, *or.* Emmá, Vely, Lakin, *but.* Velyken, *nevertheless.* Bundan mau-ada, Dahy-javar, *but yet, moreover.* Pefs, Imdy, Anden Oturu, Onung ichun, Ol sebebden, Ol egilden, *therefore.* Ke, Zira, Ziraké, *for, because.* Onung ichunke, Ol sebebdenke, *seeing that, forasmuch as.* Gher, Agher, *if.* Magher, Illá, Agherne, Den-gairy,

gairy, unless. Kim, Ke, Tau, Pauké, as. Gherche, Agherché, although. Hud, indeed. Yany, viz. or to wit.

C H A P. XII.

Of Prepositions.

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

The following are put to the Nominative Case, *viz.*

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

The following govern no peculiar Case, unless used with Pronouns Personal, which are usually put in the Genitive, *viz. Bi, without, not with. Ilé, with. Mickdare, about or nigh. Ichun, for the Sake of.*

These following serve to a Dative Case, *viz. Gora, according to. Yakin, Karib, nigh, hard by. Dec, Deghin, even to, until, as long as. Mutauallik, of or concerning. Mukabil, against. Korshu, over against.*

Ich, within, on the Inside, governs an Accusative Case, and the following an Ablative Case, viz. Yonga, towards. Gairy, besides. 'Kaly', without. Oturu, Otury, by, for. Sungrá, after, since, behind. Ashaga, beneath. Yokaru, above.

above. Ote, *beneath.* Ungdin, *before.* Dashra, *abroad, without.*

There be other Prepositions, or Words which supply their Places, that are put with Nouns after the manner of two Substantives, of which sort are the following, *viz.* Kott, *at, with.* Yan, *at, nigh to.* Ung, *huzur; before, in Presence of.* Ard, *behind, or after.* Korshu, *Mukabil, Mukabilé, over against.* Otayake, *beyond, on the further side.* Berry yake, *on this side.* Dashra, *without Doors, on the out side, out of, of, or from.* Chevre, *about, round about.* Ortá, *Ará, between.* Ust, *Uzre, upon, over above.* Hoc, *of or concerning.* Alt, *under; as,*

Ol kemisne padishahung huzurine irishdy. *He came before the Emperor, or into his Presence, &c.*

C H A P. XIII.

Of the Interjections.

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

Bré, *out.* Haide, *be gone.* Haie! Haie! *Alas!* *Alas!* Aw, *Vahashretta, O! Oh!* Vauyi, *Wo betide you.* Berre, *so be there.* Kimvar? *Who's there?* Aëfulány? *Is there any body?* Bak, bak, *look, look.* Ba, agebá! *Strange.* Allah, Allah, *O God, O God.* Auferin, *well said, or well done.*

Chók

Chók yashau, *bravely performed.* Eyu guzel, *very fine.* Súz, *hold your Tongue.* Saukin, fe gheder, *take heed, or beware.*

C H A P. XIV.

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

Construction of Nouns Substantives.

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

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

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

Shaharung hakimy andé gheldy, *The Governour of the City came thither.*

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

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

Rum Sultany, *the Prince of Greece.* Gehan halky, *People of the World.*

Here

Here *Rum* and *Gehan* are used instead of *Ruming* and *Gehanung*, being put before *Sultan* and *Halk*, with the Addition to each of *y*.

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

Benim aré hagettim yok dur, *I have no need of, or for a Husband.* *Bunung malé ve Gevaheré Ihtiyadgy yok dur*, *This Person hath no need of Riches and Jewels.*

Aré is the Dative Case govern'd of *Hagettim*; as *Malé* and *Gevaheré* are of *Ihtiyadgy*.

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

C H A P. XV.

Construction of Verbs.

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

Iseveler farare yuz dutty: *The Christians fled,* (or, *turned the Face to Flight.*)

Iseveler, the Christians, is the Plural Number, and *Dutty*, (for *Duttiler*, they turned) is the Verb Singular, &c.

As with the *Latins*, the Word *Office*, *Part* or *Duty* is often omitted, but comprehended in the Sense of the expressed Genitive Case that it governs, so is it with the *Turks*; who to such Genitive Case (so govern'd) sometimes add *ishy*; as, *Mustemandlere merhamet itmec*, *merhamet-lunung*

İnungışy dur, i. e. 'Tis the Office (Part or Duty) (Merhametlunung) of a merciful Man to commiserate the unfortunate.

Now this last Rule I find among the rest in *Mr. Seaman*; and may, to any one ignorant in the *Türkish* Language, be thought as well worth the Notice as any that goes before it: But I would have omitted it, were it not a plain Evidence that some Grammar Rules are made only for the Sake of a Word or two; and that even then they don't always tell Truth: For what will this worshipful Rule come to, when the Learner understands, that Office, Part or Duty is not here imply'd in the Genitive Case, but that *Merhametlunung* is the Genitive Case governed of *ışy*, (which signifies the Business or Office) according to the first Rule in the Construction of Substantives, *Chap. 14.*

C H A P. XV.

Of Infinitives.

Note, That the Infinitive Mood of Verbs is declined as Nouns of the first Declension; as, *Nom. Sevmeç*; *Gen. Sevmeğhing*; *Dat. Sevmeğhe*, &c. And when they follow a Verb, are put into that Case which the Verb governs; as, *Mumy yokmeğhe varur*, *he goes to light a Candle.* Here *Yokmeğhe* is used in the Dative Case after the Verb *varur*, *he goes*, and not simply *Yokmeç*, *to light*, though with no additional Signification.

Note, That *Olmak*, *to be*. *Gherek*, *it behoveth*. *İstemec*, *to be willing*. *Uğretmec*, *to teach*. *Buyurmak*, *to prescribe*. *Dilemec and Dalob itmec*,

ta ask or seek. *Bilmec,* to know. *Ravau-olmak,* to be lawful. *La-ik olmak,* to be worthy; with many others, are used in the Infinitive Mood, without Variation of Cases.

Meghin or *Maghin* being put to the Infinitive Moods instead of *mec* or *mak*, signifies because, or seeing that.

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

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

Ingé put instead of *mec* or *mak* signifies until; to which Termination sometimes is farther added *ta*, and sometimes *duc* or *degbin*; as, *Ben ghelingeyedic andé kaldy,* He staid there till I came.

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

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

C H A P. XVI.

Of Construction of Gerunds.

NOTE, That the *Turks* use Gerunds (like *Sevub*) in every Tense of each Mood, and in each Person of both Numbers, without any Alteration. And

And the more Learned, to avoid the frequent Repetition of Verbs Personals in the same Sentence, use this Gerund instead of them; and then the Mood, Tense, Number, and Person, which the said Gerund expresses, is to be found by a following Verb Personal in the same Sentence, or else by a Gerund or Participle; as, *Muhamed 'Khan gazy Istanboldan Chichub, Adriné janibiné tevegé olmish*; that is, *Prince Mabomet went from Constantinople, and went towards Adrianople.*

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

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

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

C H A P. XVII.

Of Participles.

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

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

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

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

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

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

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

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

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

Alemede füilenmadic fúz kalmamishdur,

In the World there is not a Word that hath not already been spoken.

The End of the Grammar.

Turkché Tekélumát.

Turkish Dialogues.

Evelky Tekelumát.

The First Dialogue.

Sabah Kaldughy zaman fuilishmec ichun.

For Discourse Sake, when about to rise in the Morning.

BRé oglan Sabah yakinmy?

HO Boy, is it nigh Day?

Ghyunash bilé dogdy' bir saātdán artik dur.

The Sun hath been up above an Hour.

Hich oilé olúrmy? tá bukadár chók oyudummy?

Is that false? Or have I slept so long?

Pengerélery' achdugumzaman gurursenghiz.

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

Ghercheksin. Tez imdy bongá zibunimy' ve kostanimy' ghetúr.

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

Ishté, sandúk ustundé bashinghiz yanindé qur.

See, they are on the Chest nigh your Head.

Var imdy, bongá fú ghetúr, Ellerimy' ve yúzimy' yuyáim.

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

Isijakmy istersengiz?

Will you have it warm?

Yók; Ben okadár hupé deghil im.

No; I am not so chilly.

Silagéc kande dur ?
bré murdár né ilé fili-
naím ?

Sultánúm temuz yók
dur, ben onlery' cha-
mashiré yaikámaghé vir-
dim.

Imdy Ghyumleghim-
'le filinaím.

Shimdilíc bu mak-
rameyi alling, ke te-
míz dur.

Benim chorablerim
nére dur ?

All, bundé dur.

Papuchlerimy' fil-
dingmy ?

Dahá filmadim emmá
fiz gaininge ben filerim.

Tez ilé imdy.

Emringhizé moteim.

Oglan, iskemly ghet-
tur.

Oturunguz Sultánim
kerem aileng.

Yá Sultánim ne dir
halinghiz ?

Shúker, Alhémdulil-
láh.

Hizmettinghiz var-
my ? Bir shei lazimmy ?

*Where's the Towel ?
Out you Sloven, what
shall I wipe with.*

*Sir, there's none clean ;
I have given them to the
Washer.*

*Then I'll wipe with my
Shirt.*

*This Towel you may
take this Moment, for
'tis clean.*

*Where are my (woollen)
Socks ?*

*Here they are, take
them.*

*Have you clean'd my
Shoes ?*

*I have not yet wip'd
them, but whilst you dress
your self I will wipe them.*

Quickly then.

*I'll obey your Com-
mand.*

*Boy, bring a Chair, (or
Stool.)*

Pray, Sir, sit down.

*Well, Sir, how goes
the World with you ? (or
how do you ?)*

Well, God be prais'd.

*Have you any Service ?
Have you need of any
thing ?*

E 4.

Ben

Ben fizé bir Rigé it-
meghé gheldim.

Haman tec buyu-
rung.

Agher ishingiz yokisé
benim'le charshuyé ghel-
ing; fizing'le bir cauch
shei fatun alsem gheréc
ke bildighim deghil.

Ne fatun almak ister-
sin?

Agem fejadelery',
ve kilimlery', ve dul-
bendlery', ve bugasilery'.

Nóla, bash ustúne,
neshekil akchanghiz var
dur?

Ufak akché.

Ufak akché ghedg-
mez, zéra Agemar ar-
slanidán, ve yá altun-
dán gairy akché almaz-
ler.

Nichun?

Zéra ufak akché aré-
findé zuyuf akché chók
dur.

Korkarim bende al-
dandim.

Níge?

Dún ón besh rial
grush buzdum; bil-
mem akché, Eyúmy dúr,
fanámy dúr.

*I came to beg a Fa-
vour of you.*

Then freely command.

*If you have no Business
come with me to the Bazar
(or Shops) I need you to
buy some things which I
don't understand.*

What will you buy?

*Persian Carpets, striped
ones, Muslins and Calli-
coes.*

*Well, on my Head be
it, what sort of Money
have you?*

Small Money.

*Small Money will not
pass; for the Persians
will not take other Money
than Lyon-Dollars or
Gold.*

Why?

*Because among small
Money there is much
false (or bad.)*

*I fear I have been
cheated.*

How?

*Yesterday I receiv'd 15
Ryal, or weighty Dollars;
I don't understand Mo-
ney, whether it be good
or bad.*

Kimdan

Kimdan buzdung-
biz ?

Onúny' bir Tchufu-
dán beshíny' Mehanegi-
dán.

Ghyuster, bakaïm,
puh ne guzél akché, ya-
rify' kelp dur:

Yá níge ideïm shim-
dy ?

Ne charé, zarár che-
kerfinghiz, gecheny' ba-
zardé harge iderfinghiz,
ghegemainy faklarfiz.
Ya yiné sherab alub
Mahanégiyé virirfing-
hiz.

Varaïm imdy evvé,
gairy akché alaïm.

Varinghiz, emma tez
ghellinghiz, zéra kosh-
luk ghedgdy, oilé yak-
lashdy.

Ben tez ghelurum,
hamán yabané ghit-
menghiz.

Yók ghitmem; fizy
bundé beglerim.

Imdy Alláh ismarla-
dic.

Var saglikilé.

Oglan.

Leppéc Sultanum.

Ghettur bonga divi-
ty, ve kelemlyerý', hem

*Who did you receive
them of ?*

*Ten of a Jew, and five
of a Taverner.*

*Shew it, I'll look on
it, puh, what brave Mo-
ney, half is false (or
brassy.)*

*And how shall I do
now ?*

*What. Remedy, you
must stand by the Loss,
what passes, spend at the
Bazar ; what will not,
keep : Or when you buy
Wine again, give it to
the Taverner.*

*I will go home then,
and take other Money.*

*Go, but come quickly,
because the Morning is
past, and Noon draws
nigh.*

*I will come presently,
only don't go abroad, (or
be out of the way.*

*No, I will not go away,
I'll stay for you here.*

*Then God be with you.
Adieu.*

Go in Safety.

Boy:

Command, Sir:

*Bring me an Inkbarn,
and Pens, and a Sheet or
bir*

bir iky tabác kyahíd, o ghellingé, ben bir mectub yazaim.

Divit hazír, emmá ichindé ne líka var, ne murekeb.

Ya níge oldy' ?

Bilmem, zahír kuru-dy', yuvarlék oldy', ichindán chekdy'.

Ya nichun gyuzetmazin ?

Ne ecfighim benim ? Ben yazigy' deghil im.

Gyundán gyuné bir az sú kofang ne olurdy ?

'Katerimé ghelmez.

Ya akling neradé dir ?

Benim gairy 'khidmetlerim chók dur.

Var imdy murekéb shishé sen ghettur.

Ondadé hitch bir shei yók dur.

Otaghy'gyun iky akchelik murekéb aldım idy ; níge oldy' ?

Né ésil otaghy'gyun ? iky ay ghedgdy, belky dahy' ziyadé.

Hála ghettur bakaım.

two of Paper whilst he is coming, I'll write a Letter.

The Inkhorn is ready, but there is neither Lika, (that is Cotton, or Silk, or the like) nor Ink in't:

And what's become of it ?

I know not ; sure 'tis dry'd up, become a Pellet, and rolled out.

And why don't you look to it ?

What is't to me ? I am no Writer.

If daily you put a little Water to it, what Trouble would it be ?

I don't remember it.

And where are your Brains ?

I have a great deal of other Business.

Go then, bring the Ink-Flask.

There's nothing at all.

The other Day I bought two Aspers worth of Ink ; what's become of it ?

What other Day ? 'Twas two Months ago, and perhaps longer.

Bring it now, I'll look, or see.

Ishté

Ishtë bok, hem gyu-
flammish, hem karumish
dir.

Var imdy dugandan
bir akchelík al.

Vir imdy akché.

Yaningdé bir akché
bulunmázmy?

Kalmady.

Benimdé ufák akché
yók dur.

Var viresy' al, fungré
virúruz; yoksé bizé
inanmázmy derfin bir
akchelík murekebé?

Inanúr, emmá aiep-
dur.

Var, chók fuiléme.

Ishtë gheturdum.

Dúc imdy divité, ne
pec fuluimish.

Gairisy' yók dur.

Ricdan neredé-dir?

Divit yanindé gur-
mémzmysin?

Yá Balmumy níge
oldy?

Bakaím, raflardé i-
dy; dahá durúrmy bil-
mem.

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

Go then, buy an
Asper's Worth at the
Shop.

Give me Money then.

Have you not an Asper,
about you?

No; (or none remains)

I have no small Mo-
ney.

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

He'll trust, but it's
a Shame.

Go, don't prate so
much.

See I have brought it.

Pour it then into the
Inkhorn, how watry it
is.

There's no other.

Where's the Sand-box?

Don't you see it by the
Inkhorn?

Well, what's become of
the Wax?

I'll look; it was on
the Shelf; whether it
be there still, I know
not.

Bak,

Bák, hem bir mam yák ; muhurleyejék zamandé hazír olsún.

Dahá atesh yakmadim.

Kav chakmak yókmy dúr?

Var ; emma ghibrit yók dur.

Yók olasin bulaiky : Heb yók, hep yok.

Var imdy kungshilik-dé yakivír.

Ghel, Ghel, bu gyun ayíng cauchingy' gyunidír ?

Bonga forarsenghiz, ne ay bilurum ne gyun.

Hai Eshéc, hai.

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

I have not yet kindled the Fire.

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

Yes ; but there's never a Match.

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

Go then to the Neighbourhood, and light it.

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

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

Away Afs, be gone.

Ikingy' Tekélumát. The second Dialogue.

Alish virishde fuilishmec ichun.

For Discourse Sake, at Buying and Selling.

SIzé shimdiyadéc begladim : Sandimke artík gelmerfinghiz.

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

Mazúr olsún ; akché teztahsil etmadim ; aning ichun ghedg gheldim.

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

Tizgé imdy duganlar kapanmazdán evél bazaré ghidélum.

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

Dahá zamán chók dur.

'Tis yet early enough.

Siz bu viláyetting adettiny' dahy' bilmez-finghiz : Nichun dir-finghiz ? Bu shaherdé hamán Ikindú oldughy' ghíby duganler kapanúr.

You don't know the Custom of this Country yet : If you say, why ? In this City the Shops are shut about Ikindy, (that is, two Hours before Sun-set.)

Ben buny bilmezdim.

I did not know this.

Ghel, shu dugané ograyalim ; bokalim bizé yarar bir risk bulà bulurmiyuz.

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

Kolay ghelle Cheleby'.

Pray Sir, come hither.

Hosh gheldinghiz ; bir shei lazimmiy ?

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

La-

Lazím dur ; emmá
sizedé varmy bilmem.

Suileghiz né lazím
dur, né isterfinghiz.

Bir caught Agem fé-
jadélery' isteriz.

Séjadéyé sademy' i-
sterfinghiz yoksé ipe-
clumy'?

Her turludan isteriz ;
tec risk eyú, ve bahafy
makul olfun.

Ben riskimdan otan-
mam.

Allah bazár viré.

Ben mushtery'leré
geffa ailemem.

Bu féjadélering báha-
fy' ne dir ?

Her biry' alté arflan-
lyé dir.

Báhaly' dir.

Báhaly' deghíl dir ;
bir aydán evél sekizre
fattim : Emmá shim-
dy Agemdán Carravan
ghelmec'le hep riskimiz
ojúz oldy.

Hálá dabáge indiring.

Sizedé viring.

*I have : But whether
you have what I need I
know not.*

*Speak what 'tis you
want, what you'll have.*

*We would have some
Persian Carpets.*

*Would you have plain
or silk Carpets ?*

*We would have of eve-
ry sort, only let the Com-
modity be good, and the
Price reasonable.*

*I am not ashamed of
my Goods.*

*God grant it may be a
Bargain.*

*I will not trouble Cu-
stomers.*

*What's the Price of
these Carpets ?*

Six Lyon Dollars each.

They are dear.

*They are not dear ; a
Month ago I sold them
for eight a Piece : But
now by the Arrival of a
Caravan from Persia, all
our Goods are become
cheap.*

*Now lower (or bate)
somewhat.*

*Do you give, (or bid
higher.)*

Chók

Chók bazirgan gyurdum, emmá fengilein baháligy' gurmádim : Ghel, bazáry bozmá ; Sungré peshimán olursin.

Ben risky fatmak ichun tutarim ; sermáyedán ziyadé bir cauch akché bulursém, hitch Tayanmam ; hamán viririm.

Biz beshdan ziyadé virmeziz : Virirsenghiz hósh, virmezse nghiz döaler.

Bré, ghitmenghiz, bir cauch akché dahá kating.

Valláh, bir churuc mankír katmaziz.

Hay ! hay ! ne oilé pec Adamísinghiz ; Emrállahing. Bu gyun bir shei fatmadim ; bary' sizdan istiftah olsún ; Alláh bilúr ké bir akché faidé etmadim. Buláiky' bir dahy' ghelasiz, bir faidé gyustéresiz.

Cauch sejadédir ? Seyalim.

Sekíz dir.

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

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

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

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

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

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

How many Carpets are there? Let us count.

There are eight.

Sekizy besherdán né
aïler ?

Tamam kirk.

Eyú, tez faiding.

Ishimíz gyugimiz ó
dur.

Ta-ilinghíze guzel
akché doshdy' ; safy Ar-
slany'.

Bendé eyú istérim ;
fená neyé yarár ? Lákin
bu Arslany' kizil dir, ve
bu ikify' filik.

Teziyé bahané bul-
mang ; bunler hep eyú
Arslanlyler dir : Agher
inanmazfenghiz feráfé
gyusterálim.

Ben kendim Saráfim,
hamán shu uchy deg-
hishdiring.

Agher ghedgmezlè-
risé ben síze deghishdu-
raim.

Yá ben sízy kandé
bulaïm

Biz 'Khané konariz ;
bízy bulmak kolay dir.

Emmá né zamét
shimdígic virfengiz, ol-
mázmy ?

*What doth eight (mul-
tiplied) by five make ?*

Just forty.

*Right, you have soon
cast it up.*

That's our Business.

*Good Money is fallen
to your Lot, all Lyon
Dollars:*

*I will have good Mo-
ney; for what doth bad
serve ? But this Lyon Dol-
lar is copperish, and these
two are worn smooth:*

*Now make no Pre-
tence ; these are all good
Lyon Dollars : If you
don't believe it, let's
shew them to the Money-
Changer.*

*I my self am a Saraf,
(or Money-Changer:). On-
ly change these three.*

*If they pass not, I'll
change them for you.*

*And where shall I find
you ?*

*We lodge at the 'Khan :
It's easy to find us.*

*But what if you gave
your self the Trouble now,
can't it be ?*

Olmag

Olmaz ; zire yanim-
de yók dur ; megher u-
fák akché alafiz.

Ufák akché olsún,
em má eyú olsún.

Em má ne balá shim-
dy akchéyi faimak.

Ben fevirigé faiyaım,
hamán tahtayé du-
cung.

Yók ; durfún ; bir
oglaning varisé, bi-
zim'le 'Khané ghelsún,
hem fejadélery' gutur-
fun dé ; on gá sherbett
akchesy' viralım, hem
kufuringhiz dahy' virá-
lim.

Var oglan, shu' Che-
lebíleré hizmet aıle ;
bakshish allursın.

Nóla, Sultanum.

*It can't be ; because I
have none about me, un-
less you'll take small Mo-
ney.*

*Let it be small Mo-
ney, so it be good.*

*But what a Trouble
'twill be to tell the Mo-
ney now.*

*I'll tell it in a trice,
only put it on the board.*

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

*Go Boy, wait on these
Gentlemen ; you'll have
a Gratuity.*

I go, Sir ; or yes, Sir.

Uchingy' Mukélamy'.

The Third Dialogue.

SAbáhinghiz- hair olá
Sultanim.
Kullungnuz elling u-
per.

Good Morrow Sir.

*Your Servant (literally
your Slave kisses your
Hand.)*

Ne habér ?

What News ?

Dirlerké disherdé
ghemilér vardur.

*They say that there are
Ships abroad.*

Ne Bairac altindé ?

*Under what Ensign ?
(or Colours).*

Belly deghíl ; nayett
Ing'liz fikerideriz.

*'Tis uncertain, but we
suppose English.*

Cauch dur ?

How many are there ?

Kimisé alté dir ; ki-
misé-yeddy' dir.

*Some say six, others
seven ?*

Baziryan ghemiler-
mydúr, yokfé genk ghe-
miler mydúr ?

*Are they Merchant
Ships, or Men of War ?*

Uchy genk ghemiler
dúr ; kalany bazirgan
ghemiler dur.

*There are three Ships of
War, the rest are Mer-
chant Ships.*

Níge bilursin ?

How do you know ?

Direking bashiné fian-
dradán.

*By the Pendants at
Topmast Head.*

Buyuc direc bashiné
bairak varmy ?

*Is there a Flag at Main
Topmast Head ?*

Yók, nayett bol yel-
landilly vardur.

*No, but there's a broad
Pendant.*

Nécadar úzac dur ?

How far off are they ?

Iptedá gurdugum za-
mán igrĩmy bir mil ha-
dár úzac idiler ; lakin

*When I first saw them,
they were about seven
Leagues (or twenty one
shipdy*

shimdy genk ghemyler kolladan disharé demiry brakmish; ve baziryan ghemiler Ing'liz bairac ilé comfalicdé icheru ghirinler.

Cauch Cantar ghetture?

Bir ón bing Cantar dur, obirry okadár buyúç deghil dur; hem uchingy' besh bingdán ziyadé yók.

Buyúcu niche tóp cheker?

Kirk anjac.

Cauch Adamify var?

Yúz anjac.

Reis olan kim dur bilermysin?

Haier.

Inghilterradan cauch gyun chicály'?

Kirk sekíz gyun dur.

Tez gheldiler.

Gherchec; yáliniz ghemy chahíga oilé tez ghelmez.

Eyú rusgar oldug hy'zaman oilé dur; yuksec direc, yáúz ghemy, eyú yaglanmish; hem eyugy' bilur Culajúz.

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

What Burthen are there?

One is about 500 Tuns, (or 10000 Kintals) the other not quite so large; and the third is but 250.

How many Guns doth the biggest carry?

About forty.

How many Men hath she?

Nigh an hundred.

Do you know who is Captain?

No.

How many Days do the Ships want from England?

Forty eight.

'Tis a quick Passage.

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

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

Dortingy' Lacridy'. *The fourth Dialogue.*

HOsh bulduc; ak-shaminghiz hair olfún Sultánim.

Okibettinghiz hair olá Sultánim.

Alláh razy' olfún Sultánim. Ghemiy'e vardinghizmy?

Belly, or Evett, or Nóla.

Kerem ilé ne ghetururler?

1 'Tchohá, 2 Culché curshún, 3 Cantár curshún, ve 4 cól curshún, 5 Súlaghén, ve 6 Stubetch, 7 Calay, 8 Caratell, 9 Bibér, 10 Zengifil, 11 Tenacá, 12 Chók bacam, 13 Chelic, 14 Kermes, 15 Seviglia grush, 16 Arslany' yá Esheddegrush, 17 Sa-at, 18 Dulbin, 19 Gyosluk, 20 Tabanjá; ve turlu turlu falan shei.

Nezamán boshadirler matálery'?

Bir iky gyunde bashlarlerké yáziderum.

Ghelduclerí zamán íptedá né olajak dur?

WELL met, a good Evening to you, Sir.

May your End be happy, Sir.

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

Yes.

Pray what do they bring?

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

When do the Ships unlade?

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

What's the first thing to be done on their Arrival?

Espab

Espab caradé ghet-
turduclerízamán Gum-
rucgyning kitábindé
ghetchirmec.

Nézamán olajak dur-
bu ?

Gumrucdan espabing
caldíraják zamán.

Espablery' nige gyoz
iderler ?

'Tchoháning Cana-
vassy' fucubdé, pastav-
lery' faiyarler ; Bibér
Choval shishilendiler ;
ve sanduclery' cherar-
ler. Ela icherú olan
gheyegék espab ; ve un-
giláin Seppet, hem
sanducler sahabissenden
atch tirerler.

Doäler, or Hosh gi-
calinghiz.

*The Goods being land-
ed, you must make an
Entry of them in the Cu-
stomer's Books.*

*When is this to be
done ?*

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

*How do they examine
the Goods ?*

*(Of Bales) of Cloth,
they rip the Canvass, and
count the Pieces ; Pepper
in Sacks, they spit ; and
Chests they break open,
unless they contain wear-
ing Apparel, and such
Chests, Trunks or Boxes
are unlock'd by the Owners.*

Adieu.

Beshingy' Tekélmát:

The fifth Dialogue.

INghilterradán né eyú haberinghiz vardur?

What good News have you from England?

Padishá Divániny' ilé eyúgy birlic vardur ishi-deriz.

We hear that the King and Parliament agree very well.

Bu ghemilerdé nenung vardur, Bazirgan?

What have you by these Ships, Merchant?

'Tchohá, Curshún, ve Calai; lákin 'Tchohadé iky deng, hem Calaidé úch varúl zararlidur; imdy omarumke rayett idersia Aga.

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

Hosh, zaráry gururum; ol on 'Tchohanning egilden altésy yázivír; ve ol uch varúl Calai iky buchuk yázivér.

Well, I see the Damage; for those ten Cloths write six, and two and a half for those three Barrels.

Hicayaty Eſepós.

Esop's Fables.

Hicayá, ya Kisse. . *A Fable, or Story.*

BIr dúl avretting bir
täughy varidy, ve
ol täuk hergyun bir
yumurte yumurtlardy;
gyundé iky kerre yem
Virmeghé bashlady',
täuk dur semizdy, hitch
yumurté yumurtlamáz
oldy,

A *Widow Woman had
a Hen, which laid
her every Day an Egg;
on a Day she began to
feed her twice, the Hen
grew fat, and never laid
any more.*

Bu angá Mifaldirke.

This is the Moral of it.

Aze kenëat etmay-
ub iky iſterken, birde
bulamáz. Az temá,
chók ziyán.

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

Zurub Emfal.

Proverbs.

1. **A**Tálerdan kalme
súz dur, bu
gyún ky yumurté ya-
rínky täükdan yec dur.

2. Azy bilmeïn chog-
hy hich bilmez.

1. **T**HIS an old Say-
ing, that an
Egg to Day is better than
a Hen to Morrow.

2. He who knows not
a little, will never know
much.

F 4

3. Af

3. Ar ulúr ady' kalúr ;
at ulúr meidány kalur.

4. Oglan aglamaingé
memé virmezler.

5. Adgayú oınamáz.

6. Ojúz etting chur-
basy' tatsız olur.

7. Ish ishy gyusterer.

8. Esky dost dushman
olmáz.

9. Eshec maimunler
arafinde né ishler ?

10. Almá agadgdán
airak dushmez.

11. Eyú kilich yara-
máz demirdan olmáz:

12. Adamdan Adamé
fark var.

13. Esky Dost, esky
hamám.

14. Eyú gyúny gur-
meyen, kem gyúny Ba-
iram fanúr.

15. El elly yúr, iky
el yúzy yur.

16. Eshec dagde ulúr,
zarary evvé ghelúr.

3. *When a Man dies,
his Name remains ; when
a Horse dies, the Racing-
Place remains.*

4. *Till the Child cries,
they will not give it suck.*

5. *A hungry Bear will
not play.*

6. *The Broath of cheap
Flesh is tasteless.*

7. *One Bargain begets
another.*

8. *An old Friend will
not be an Enemy.*

9. *An Ass amongst
Monkeys, what Work will
they make ?*

10. *An Apple falls not
far from the Tree.*

11. *Bad Iron will not
make a good Sword.*

12. *There's Difference
between Man and Man.*

13. *An old Friend and
an old Bagno.*

14. *He who never sees
a good Day, takes a bad
one for a Festival, or ho-
ly Day.*

15. *One Hand washeth
the other, and both the
Face.*

16. *The Ass dies on the
Hill, but the Loss comes
home.*

17. Auíneyé bakán kendy gurúr.

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

18. Eyúlike eyúlic, kemlike kemlik bulunúr.

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

19. Ulmish Arslaning fakaliny' yólarín.

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

20. Burun yúzdan dushmez.

20. *The Nose drops not from the Face.*

21. Buyúc bashin, buyúc agrify' olúr.

21. *The Pain of a great Head is great.*

22. Bakshish atting dishine bakilmaz.

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

23. Balúk bashdán kokar.

23. *A Fish stinks from the Head.*

24. Bugyun bizé, yarin fizé.

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

25. Bir ók ilé iky kush orulmaz.

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

26. Tez viren, iky kerré virir.

26. *He who gives soon, gives twice.*

27. Chók virén gyungulsiz virer ; az virén jandan virir.

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

28. Hyssabsiz ne fakaling var kyuse ?

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

29. Hastayé dusheghimy' forarín ?

29. *Do you ask my Bed for the sick (Man ?)*

30. Kir-

74 Zúrub Emsal.

30. 'Kirsiz 'khirfizé yoldash dur.

31. Dostum agladír, dushman guldurúr.

32. Dost ileyí ich, alish virish ailemé.

33. Dostler arasindé teklif yók dur.

34. Delluyé her gyun Bairam.

35. Sevening kulijuz, sevmeining Sultany.

36. Súz súileméc avretlering dúr, ishleméc Arlering dur.

37. Sákalé gyulen, yuzé gyuler.

38. Sung pishmanlik faidé virmez.

39. Agemy Nalbend Gehúd Eshekindé ugre-núr.

40. Gherib kushung yuvafyn tangry' yapár.

41. Fakiring ogly olmakdan Duvletluning kully olmak yec dir.

Proverbs.

30. One Rogue, or Robber, is Companion for another.

31. My Friend mourns, and my Enemy laughs.

32. Drink with a Friend, but don't deal with him (in Buying and Selling.)

33. Among Friends there's no Ceremony.

34. Every Day is holy Day to a mad Man.

35. He who is Lord over them that love him not, is the Slave of such as do.

36. 'Tis Womens Business to talk, Mens to act.

37. He that laughs at your Beard, laughs at, or to your Face.

38. Repentance profiteth not when the Matter is at an End.

39. The Persian learns to be a Farrier by the Jew's Ass.

40. God makes the Nest of a Bird that's a Stranger.

41. It's better to be the Slave of the Rich, than Son of the poor Man.

42. Kapú

42. Kapú ke pec kapade Allahé ismarla.

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

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

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

43. Ghishy sevme-dughy sheidán faidé ghelúr.

43. We often are profited by what we despise.

44. Gyuz gurmeingé gyung-ul kalanúr.

44. So long as the Eye sees not, the Heart's secure.

45. Gyuzdan airac olán, gyunguldán dahy' airac olur.

45. He who is far out of Sight, is farther out of Mind.

46. Gyunguldán gyungulé yól var dur.

46. There's a Path from Heart to Heart.

47. Gyungúl kimy severfé guzél ó dur.

47. He is handsome who is beloved.

48. Gurunén cuiyé, kolaghiz ne lazím ?

48. Having shewn our selves, or been seen at the Bath, what need have we of Ears, (that is, of others Ears.)

49. Gumlec coftandán yakín dur.

49. The Shirt is nearer than the Under-vest or Cassock.

50. Múnasib yoldash yoldé binít yerindé dur.

50. Comes facundus in via pro vehiculo est.

51. Viresy sherab ichen, iky kerré serhosh olúr.

51. He who drinks Wine free-cost, will be twice drunk.

52. Yá Dévy ulé, yá Deyigy' Dimishler.

52. The Camel dy'd, and they said 'twas the Camel-Driver:

53. Yá

76 *Kelimát Turkché.*

53. *Yázigy' ken-
duyé kem yazmáz.*

Turkish Words.

53. *The Scrivener
writes not badly for him-
self.*

Kelimát Turkché.

Turkish Words.

Bab el Alif.

The Chapter Alif.

A bé, *a Grand-Fa-
ther.*

Abdest, *the washing be-
fore Prayers.*

Abkesh, *he who distri-
butes the Water to such
as are going to Pray-
ers.*

Ibric, *a Coffee-Pot.*

Ibershu, *stitching Silk.*

Iblis, *the Devil.*

Ip, *a Rope, or Halter.*

Iplic, *Thread, Mohair-
Yarn.*

Epsen olmak, *to be si-
lent.*

At, *a Horse.*

Et, *Flesh.*

It, *a Dog.*

Ata, *a Father.*

Atesh, *Fire.*

Etmec, *Bread.*

Itmec, *to do.*

Atmak, *to dart or throw.*

Etmecgy, *a Baker.*

Ejámy sherif, *may these
Days be happy.*

Adg, *hungry.*

Adglik, *Hunger.*

Agy', *bitter.*

Egel, *the Hour of Death*

Icheru, *in, as within*

Ichinde, *Doors.*

Achik, *open.*

Achmak, *to open.*

Ichmec, *to drink.*

Ad, *a Name.*

Adam, *a Man.*

Adé, *an Island.*

Ar, & } *Masculine, a*

Arkek, } *Male, also a*

Batchelor.

Arpá, *Barly.*

Artik, *more.*

Iralamak, *to sing.*

Erimec, *to melt.*

Erish, *a Span.*

Ard, *behind.*

Arz, *an Affidavit.*

Arzú, *Desire.*

Arslan,

Alif.

Arslan, a Lion.
 Arshun, a Pike, or Measure about $\frac{3}{4}$ of a Yard British.
 Irgad, a Day Labourer.
 Arké, the Back.
 Ermec, to reach unto.
 Aru, a Bee.
 Ary', clean.
 Aridigy, a Cleanser.
 Az, a little.
 Azap, a Miner.
 Azarlamak, to chide.
 Azed, a Freeman.
 Ezán, the calling to Prayers from the Steeple.
 Esirghemec, to pity.
 Ester, the lining of a Garment.
 Istemec, to be willing to do, or to have.
 Istec, Desire.
 Istanbul, Constantinople.
 Eskemly, a Chair or Stool.
 Esky, old.
 Eskyhyfar, Laodicea.
 Eskingy, a Volunteer.
 Escraky (one) illuminated.
 Ism, or } a Name.
 Bism, }
 Ismarlamak, to recommend, or bid Adieu.
 Asmak, to hang by the Neck.

Alif.

Ish, Business.
 Ishitmec, to bear.
 Ishishlemec, to do Business.
 Ishemec, to piss.
 Ashagá, Down.
 Eshéc, an Ass.
 Ashgy, a Cook.
 Essedde, a Lyon.
 Essir, a Slave.
 Issirmec, to bite.
 Essy, Gain.
 Issy, and } Cold.
 Issijac, }
 Ag, or } a Net.
 Aghy, }
 Aga, the Chief Man in any Post or Office.
 Agadg, a Tree.
 Aglamak, to lament, or weep.
 Agry, Pain.
 Agrimak, to ake.
 Aghiz, the Mouth.
 Effendy, a Parish-Priest, or Professor of the Pen, or of the Law.
 Ak, white.
 Ak hyfar, Thyatira.
 Ikindy, Afternoon.
 Ikindy Namaz, the third Prayer, about 2 Hours before Sun-set.
 Akingy, a Volunteer in the Army.

Akché

Alif.

Akché, a small Silver Piece of uncertain Value, reckon'd 80, 100, 120, or 200 to the Dollar; also used in general for Money.
Aklik, Whiteness.
Aksham, the Evening.
Aksham namaz, the 4th Prayer at Sunset.
ic, a Spinning-Wheel, or Spindle.
Ikerigy, a Spinner:
Icamat, the Posture of standing at Prayers.
Agher, if.
Echic, less.
Eclimec, to lessen.
Egfirmec, to sneeze.
Eglemec, to loyter.
Egmec, to stoop, or bend ones self.
Egmec, to sow Corn, &c.
icné, a Needle.
Eghish, Sower.
Eghyn, Seed of Flowers, &c.
El, a Hand.
Elec, a Sieve.
Allách, a Cotton-beater.
Allah, God.
Allah Ek'ber, God is great.
Allah kerem, God is gracious.

Alif.

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

Alif.

Inanmak, to believe.
 Inticam, Revenge.
 Andazé, a Measure a-
 bout $\frac{1}{2}$ part shorter
 than the Arshun.
 Injú, a Pearl.
 Injuly, embroider'd, or
 set with Pearl.
 Ingé, } subtile, fine,
 Anghiz, } small.
 Ingitmec, to vex or di-
 sturb.
 Angilein, } like
 Anungghiby, } him.
 Angsé, the Roll of the
 Neck.
 Infan, a Man.
 Insha-Allah, if God
 will.
 Ankché, the Heel.
 Anglamak, to under-
 stand.
 Inysh, a Descent, (down
 Hill.)
 Au, ô, or Ol, He or
 that.
 Upmec, to kiss.
 Ev, a House.
 Evlu, a marry'd Man.
 Av, Sport, or Game.
 Avret, a Woman.
 Augy, a Sportsman.
 Evel, before, (not after.)
 Evel bahar, the Spring.
 Evelky, the first.

Alif.

Aut, Grass.
 Autaghy gyun, the other
 Day.
 Autanmak, to be asha-
 med.
 Autlamak, to graze.
 Autlac, Pasture.
 Auturac, a disbanded
 stipendiary Soldier.
 Auturmak, to sit down.
 Uch Talac, the third
 sort of Divorce, when
 the Husband can't take
 his Wife again, unless
 he is content to see
 another first lie with her.
 Whence Uch Talac
 is an Abomination, or
 a thing not to be so
 much as mention'd.
 Uchmak, to fly (as a
 Bird.)
 Au'kshamak, to stroke
 softly.
 Aujúz, cheap.
 Aujac, a Family, or Or-
 der of Men.
 Aud, a Fire.
 Audá, a Chamber.
 Audemec, to pay (Mo-
 ney.)
 Audun, (Fire) Wood.
 Aurta, or } the middle.
 Aurtaly', }
 Aurtmec, to cover.
 Urmak,

Alif.

Urmak, or }
 Vurmak, } to strike.
 Aurman, a Wood.
 Urmec, or }
 Urcmec, } to bark.
 Aurudg, a Fast.
 Auritmak, to cleanse.
 Aurydurmak, to stand
 up.
 Uzac, far off.
 Uzré, according to, upon.
 Uzum, Grapes.
 Uzum kuru, Raisins.
 Ust, or }
 Ustun, } upon, over.
 Auglac, a Kid.
 Auglan, a Boy.
 Auglu, a Son.
 Augúz, a Bull.
 Ufak, small, little.
 Ufurmek, to blow with
 the Mouth.
 Auk, an Arrow.
 Auky Aná, a Step-Mother.
 Auky Kyz, a Step-Daugh-
 ter.
 Aukumak, to read.
 Auca, an Oke, or $2\ 1\ \frac{3}{4}$
 Averdupoize.
 Aucmec, to praise.
 Ugretmec, to teach.
 Ugrenmec, to learn.
 Augrilamak, to steal.
 Aucfurmec, to cough.
 Eulad Rafül, an Emir.

Alif.

Aulac, a Horse-Post, or
 an Express.
 Ulchec, a Measure of
 Grain.
 Ulchu, a Measure.
 Ulchmec, to measure
 (Cloth, &c.)
 Aulkadar, } so far, so
 Okadar, } very.
 Aulker, the Pleiades.
 Aulmak, to be.
 Aulu, great.
 Aulu barmak, the Thumb.
 Ulumec, to howl.
 Ulmec, to die.
 Uly, dead.
 Ulum, Death.
 Aumak, or } to
 Aumid ailemec, } Shop.
 U'n, Meale, or Flower.
 Aunutkin, forgetful.
 Aunutmak, to forget.
 Auvé, a Plain, or Cham-
 paign.
 Auvmak, to rub with the
 Hands.
 Ay, a Month, or the
 Moon.
 Ailemec, to do.
 Aitmec, to say.
 Ayat, a Foot.
 Ayac yóly, a Foot-Path.
 Ayú, a Bear.
 Eyu, Good.
 Auyanmak, to awake.

Auir-

Alif.

Auirmak, *to separate.*
 Auile, *Noon.*
 Auile namaz, *the second Prayer at Noon.*
 Auiné, *a Looking-Glass.*
 Auinamak, *to sport or play.*
 Auyucu, *Sleep.*
 Auyumak, *to sleep.*

Bab el Ba.

BAbá, *a Father.*
 Babuch, or } *a Shoe or*
 Papuch, } *Slipper.*
 Batman, *an imaginary*
Weight of 16 l. $\frac{1}{2}$ A-
verdupois.
 Bahaly, *dear, (not cheap.)*
 Bahasy, *the Price (of any*
thing.)
 Baret ghege, *the Night*
of Privilege, (granted
to Mahomet to kill the
Christians.)
 Bardac, *an earthen Jugg*
or Pitcher.
 Barmak, *a Finger.*
 Bez, *Linnen.*
 Bazar, *a Bargain; also*
a Market.
 Bazirgan, *a Merchant.*
 Beslemec, *to maintain,*
or nourish.

Ba.

Bash, *the Head.*
 Bash pertav, *superfine*
Mohair-Tarn.
 Bashy, *the chief Man in*
any Office.
 Bashká, *different.*
 Bassmak, *to stamp or*
print.
 Bag, *a Vineyard.*
 Baglamak, *to tie.*
 Bakál, *an earthen Pitcher.*
 Bakché, *an Orchard.*
 Bakshish, *a Present.*
 Bakmak, *to look.*
 Bakir, *Brass.*
 Beg, } *a Lord.*
 Bey, }
 Beglerbég, *an Arch-*
Duke.
 Beghenmec, *to delight*
in.
 Bal, *Bees-Wax.*
 Bal mummy, *a Wax-Can-*
dle, or Sealing-Wax.
 Baltá, *a Hatchet.*
 Belly, *yes.*
 Belly deghil, *yes, no, i.*
e. 'tis uncertain.
 Balúk, *a Fish.*
 Balúkgý', *a Fisherman.*
 Ben, *I.*
 Bengilein, *like me.*
 Bayrac, *an Ensign or Flag.*
 Bayraçtar, *an Ensign-*
bearer.

G

Bay-

Ba.

Bayram, a Festival ; of which there be two ; the first begins when Ramazan ends ; and answers to our Easter after Lent : The second they call the Chuckuk, or Corban Bayram, which begins 70 Days after the former, and holds 3 Days.

Baykush, an Owl.

Baylamak, to swoon

Baylo, the Title given the Venetian Ambassador, or Resident.

Baylus, a Consul.

Beyny, Brains.

Beyaz, white.

Byt, a Louse.

Bytly, lousy.

Bytmec, to grow (as Hair.)

Bichak, a Knife.

Bichmec, to reap.

Bir az, a little.

Bizebany, a Mute.

Bis'millah, in the Name of God.

Bishmec, to dress Meat.

Bilec, an Ornament.

Bilmec, to know.

Bilné, Knowledge.

Binmec, to ride.

By-ic, Whiskers.

Ba.

Bré, out, be gone.

Bojac, a Corner.

Bordg, a Debt.

Bordg-lu, a Debtor.

Boz, Snow.

Boz Dag, Mount Tmolus, or the snowy Mountain.

Bozaghy, a Calf.

Bozmaç, to spoil.

Bostan, a Garden.

Bostangy, a Gardener.

Bogaz, the Throat.

Bogazlamak, to cut a Throat.

Bokmaç, to throttle.

Bók, a Sir-Reverence.

Bókgy', a Gold-finder.

Ból, broad.

Bóluk, Breadth.

Bu, this.

Buchuk, the half.

Burun, the Nose, or a

Burnu, Cape-Land.

Bugasy', Callico.

Bugún, thick.

Bukhúz, a Perfume.

Bu gyun, to Day.

Bu gun, to Day.

Bulaiky, I wish that.

Bulbul, a Nightingale.

Bulmec, to part, or share.

Bulmak, to find.

Bulút, a Cloud.

Bu-

Ba.

Balae, a Company of Soldiers.
Bu-y, Stature.
Buyurmak, to command.
Buyun, the Neck.

Bab el Pa.

PApás, a Greek Priest.
Pacha, Feet (of small Beasts.)
Pader, a Father.
Padisháh, an Emperour.
Para, a Silver Peice of uncertain Value, formerly counted 40 to the Dollar.
Perdé, a Curtain.
Perindg, Rice.
Pery, a Fiend, Hobgoblin.
Pas, Rust.
Pastáv, a Piece (of Cloth,) &c.
Pashá, a Governour of a Province.
Pashalik, a Pasha's Province.
Peshkesh, a Present.
Pashmalyk, Shoe-Money, or the Dower of the Sultana.

Pa.

Pestermał, a Towel us'd at the Bagno.
Pesterma, Camel's Flesh.
Pessiwink, a Pimp.
Pak, clean.
Pek, very.
Peklik, Hardness.
Panbúk, Cotton.
Panbúk iplic, Cotton-Tarn.
Posú, a bidding-Place.
Pilav, boil'd Rice.
Peyner, Cheese.
Peygamber, a Prophet.
Peic, a Page of the Grand Signore's.

Bab el Ta.

TAb'lalém, a Kettle-Drum.
Tahtá, a Board, or Plank.
Tahtá kula, a Pillory.
Taharett, the Purification with Water, or in Want thereof with Sand, &c. after easing Nature.
Taraky, Encrease of Pay.
Tarpush, a Woman's Head-Dress.
Terf-hana, an Arsenal.

Ta.

Terf-hana Kaihya, *the Vice-Admiral.*
 Terf-hana Eminy, *Steward of the Arsenal.*
 Terlic, *a Leather-Sock.*
 Tery-yag, *Butter.*
 Tez, *quickly, presently.*
 Táz, *the Mode, or Fashion.*
 Tazy', *a Grey-hound.*
 Teskeré, *a Receipt, or Certificate.*
 Teslimát, *the saluting of the Angels, by looking over the Shoulders at Prayers.*
 Teshahud, *the Repetition used in their Prayers.*
 Testik, *Goat's Hair.*
 Teké, *a Monastery.*
 Tickrar, *again.*
 Tactar, *ones Destiny.*
 Talal, *a Crier.*
 Talac, *Divorce; also one who rubs those that go into the Bagno.*
 Talibulilmý, *a Philosopher.*
 Tamam, *fully, just so much.*
 Temgid Namaz, *the first Prayer, 2 Hours before Day.*
 Timar spahy, *a Trooper that holds as a Timariot.*

Ta.

Timar-hana, *an Hospital, or Mad-house.*
 Timariot, *a Baron, who holds his Lands by Knight's Service.*
 Temizúk, *a Lease or Bill.*
 Temin, *the $\frac{1}{2}$ part of a Dollar.*
 Tangry, *God.*
 Taifé, *a Society or Gang.*
 Tinghir, *the $\frac{1}{6}$ part of a Dollar.*
 Tavé, *a Frying-Pan.*
 Ta-uk, *a Hen.*
 Trash-itmec, *to shave.*
 Tóp, *a Cannon.*
 Topgy', *a Gunner.*
 Topúz, *a Truncheon with a great round Knob at one End.*
 Tugh, *the Horse Tail, born before the Vizier, and other great Officers of State, as our White Staves.*
 Tujar, *a Merchant.*
 Tujaret, *Traffick.*
 Turá, *the Royal Signature, or Great-Seal.*
 Turaly', *Money stamp with the Turá.*
 Turbeh, *a Room built for the Coffins of a Grand Signior, his Sultana's, and Children.*
 Tur-

Ta.

Turgyman, *an Interpreter*
 Turnac. *a Crane (Bird.)*
 Túz, *Dust, or Salt.*
 Tugruc, *Spittle.*

Bab el Gim.

GEbigy, *an Armourer.*
 Gebelu, *a Lord's or Baronet's Servant sent to the Wars.*
 Gehan, *the World.*
 Gehanem, *Hell.*
 Gehúd, or } *a Few.*
 Yakhúd, }
 Gerít, *a short Dart, or Javelin.*
 Gariyé, *a She-Slave.*
 Gizmé, *a Pair of Boots.*
 Jáme, *a Church, or Mosque.*
 Ján, *the Soul.*
 Genk, *War.*
 Gevab, *an Answer.*
 Juz'khunler, *Readers of the Alcoran.*
 Jugé, *a Dwarf.*
 Jumé gyun, *Friday.*
 Jumlé, *all.*
 Junub, *polluted.*
 Junully, *a Volunteer.*
 Gyn, *a Hobgoblin.*
 Gyndy, *Lance-Men, (Soldiers.)*

Bab el Chim.

CHery, *a Soldier.*
 Chezme, *a Fountain.*
 Chefut, *a Few, (by way of Reproach so called.)*
 Chakál, *a kind of Bastard Fox.*
 Chekishmec, *to scold or quarrel.*
 Chakmá, *a plaister'd Partition.*
 Cheleby, *a Gentleman.*
 Chamúr, *Dirt.*
 Chaghirmak, *to call.*
 Checmeç, *to pull or draw.*
 Chevré, *round, (about.)*
 Chey, *Tea.*
 Chibúk, *the wooden Stem of a Tobacco-Pipe.*
 Chirghin, *ugly.*
 Chirag, *a Lamp.*
 Chichec, *a Flower.*
 Chift, *a Pair (of any thing.)*
 Chilic, *Steel.*
 Chimber, *a Hoy.*
 Chozmec, *to unbind, untie.*
 Chók, *much.*
 Cho'khá, *Woollen Cloth.*
 Chuban, *a Shepherd.*
 Churbé, *Broath.*
 G 3 Churmé,

Chim.

Churmé, a Galley-Slave.
 Churuc, Rotten.
 Chúl, a Felt, (Horse-
 Cloth.)
 Chuval, a Sack.

Bab el Haw.

HEb or Hep, all.
 Haget, need.
 Hagerá, a Stone Warehouse.
 Hadgé, a Pilgrim.
 Haram, an Abomination.
 Harem, the Women's Ap-
 partment.
 Harf, a Letter of the Al-
 phabet.
 Haz oda, the Presence-
 Chamber.
 Haz oda bashy, Lord
 Chamberlain.
 Hazna, Treasure.
 Haznadar, Lord Treas-
 urer of the Household.
 Hazír, ready.
 Hazirlanmak, to make
 or get ready.
 Hazifizzý, one who gets
 the whole Alcoran by
 Heart.
 Hafaky, Royal.
 Hafaky Sultana, the Em-
 press, or she that first

Haw.

bears a Son to the Grand
 Signore.
 Hakká, God.
 Hakná, a Glisten.
 Halvá, a liquid kind of
 Confection.
 Hamál, a Porter (that
 carries Burdens.)
 Haman, (have) Pity.
 Hanjar, a short Dagger.
 Havá, the Air.
 Haykirmak, to brawl.
 Hai! Hai! Alas! Alas!
 Haidé, be gone.
 Haikym, a Physician.
 Hayvan, an Animal, or
 Beast.
 Hyssar, a Castle.

Bab el 'Khe.

'KHaber, News.
 'Khatib, the Notary that
 writes down the Judge's
 Sentence.
 'Kharach, Poll-Money.
 'Kherdg, Expences.
 'Khirfiz, a Robber or
 Thief.
 'Khidmet, Service.
 'Khidmetcar, a Ser-
 vant.
 'Khizmetcar, a Ser-
 vant.
 Khaftá,

'Khe.

- 'Khaftá, *sick.*
- 'Khaftalik, *Sickness.*
- 'Khala-ik, *a She-Slave.*
- 'Khemir, *Dough.*
- 'Khan, *a Prince; also a great Square built round, (somewhat like the Royal-Exchange.)*
- 'Khair, *good, well.*
- 'Kkayer, *No.*
- Khi-yar, *a Cucumber.*
- 'Khoget, *a Recognizance, or Note under ones Hand.*
- 'Khogia, *a Tutor, or School-Master.*
- 'Khurlamak, *to despise.*
- 'Khurús, *a (Dungbill) Cock.*
- 'Khusnaud olmak, *to be contented, or pleased.*
- 'Khuday, *God.*

Bab ed Dal.

- D**itremec, *to tremble.*
- Dede, *a Grand-Father.*
- Der, *strait or narrow.*
- Dery', *the Skin.*
- Derry, *a Valley.*
- Dery yuzmec, *to flay.*
- Diry, *alive.*
- Dirilik, *Life.*

Dal.

- Dirilmec, *to live.*
- Direc, *a Ship's Mast.*
- Dirsec, *an Elbow.*
- Dervish, *a Capuchin, or Renouncer of the World.*
- Desty', *a Jar with two Handles.*
- Dish, *a Tooth.*
- Dishy, *Female.*
- Dag, *a Hill, or Mountain.*
- Deghermen, *a Wind-Mill.*
- Deghil, *not.*
- Dicmec, *to set or plant.*
- Delic, *a Hole.*
- Dil, *the Tongue.*
- Dilfiz, *A Mute.*
- Delly, *mad, or a mad Man.*
- Delurmec, *to play the Mad-man.*
- Delmec, *to bore a (Hole.)*
- Dilemec, *to desire, or wish for.*
- Dilenmec, *to beg.*
- Deloman, *a Vest or Cassock.*
- Dilcu, *a Fox.*
- Demir, *Iron.*
- Demirgy, *a Smith, or Iron-monger.*
- Dimec, *to say.*
- Dan, *from.*
- Din, *Faith.*

Dal.
 Dinsiz, *faithless.*
 Danishmend, *a learned Person.*
 Deng, *a Bale of Goods.*
 Denghiz, *the Sea.*
 Devé, *a Camel.*
 Devshirméh, *a Collection (of Christian Children to make Janisaries of.)*
 Devshirmec, *to gather.*
 Divit, *a Standish, or Inkborn.*
 Deidic, *Housing (for a Horse.)*
 De-y'n, *a Creditor.*
 Doä, *Prayers.*
 Doä ku-iler, *Priests that pray for the dead.*
 Doäler, *farewell, adieu.*
 Dogru, *upright, honest.*
 Dost, *a Friend.*
 Dostlik, *Friendship.*
 Dokumak, *to weave.*
 Dolab, *a Cupboard.*
 Donluk, *the Lining of a Garment.*
 Durtmec, *to prick.*
 Durmec, *to fold up.*
 Dury', *pure, clear.*
 Dushec, *a Bed.*
 Dushman, *an Enemy.*
 Dushmec, *to fall.*
 Dushud, *Abortion, or Miscarriage.*

Dal.
 Dukigy, *a Founder (of Cannon, &c.)*
 Dugmé, *Buttons.*
 Dugún, *a Wedding.*
 Ducmec, *to beat, smite.*
 Dunmec, *to turn about.*
 Duyun, *Smoke.*
 Diryá, *the Sea.*

Bab er Ra.

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

Ruspé,

Ra.

Ruspé, *new mill'd Money.*

Rushmé, *a Chain of Silver, to put over a Horse's Nose, for Ornament.*

Bab ez Za.

ZAbún, *Soap.*
 Zahir, *indeed, truly.*
 Záhmett, *Trouble.*
 Zeráty, *a Sodomite.*
 Zerdavau, *a Martin (s Furr.)*
 Zagar, *a Spaniel.*
 Zarar, *Damage (of Goods.)*
 Zaklan, *a kind of Tyger.*
 Zacat, *Encrease, or the Duty of giving Alms.*
 Zengif, *the Facings of a Vest.*
 Zingifil, *Ginger.*
 Zaitún, *an Olive.*
 Za-im, *a Baronet.*
 Ziyadé, *too much.*
 Ziyan, *Loss.*

Bab es Sin.

SEbeb, *the Cause or Reason of ; also an Exchequer Note, so called, because it begins with that Word.*

Sepet, *a Wicker, like a Hamper, lined, and cover'd with Leather.*

Siper, *a Target.*

Serdar, *the Chief, or Colonel of the Fanisaries in his District.*

Serasker, *a General.*

Serai, *a Palace, or Seraglio.*

Sarijá, *a Musketeer, or Dragoon.*

Ser'khost, *drunk.*

Serai Kaihyasy, *Lord Steward of the Household.*

Sach, *Hair (of the Head, &c.)*

Segedet, *bowing to the Earth at Prayers.*

Safá, *a Stage of Boards, raised about 8 Inches from the Floor.*

Saká, *a Water-Carrier.*

Sakiz, *Mastich ; and also the Island Scio.*

Salém, *a Salutation.*

Salém

| Sa. | Sin. |
|---|---|
| Salém virmec, to salute. | Surmec, to rub (with the Hand.) |
| Selihtar, a Sword-bearer. | Surchmec, to stumble. |
| Selihtar Aga, the Grand Signore's Sword-bearer. | Suzmec, to strain (with a Sieve.) |
| Silkmec, to shake out a Cloth, &c. | Súz, a Word, also hold your Tongue. |
| Simfar, an Exchange-Broker. | Sufam, the Island Samos. |
| Samsón, a Mastive (Dog.) | Sugmec, to revile. |
| Semiz, fat, plump. | Sultan, an Emperour. |
| Semár, a Porter's Knot. | Sultana, an Empress. |
| Simur, a Griffin. | Sungú, a Lancet. |
| Sen, thou. | Sunné, a Tradition. |
| Sanjac, a Province. | Sunne itmec, to circumcise, (or perform the Tradition.) |
| Sengilein, } like. | Su-ilemec, to speak. |
| Senung ghiby, } thee. | |
| Singhir, a Sinew. | |
| Singhirmec, to digest. | |
| Singhec, a Fly. | |
| Sevmec, to love. | |
| Siyá, black. | |
| Sa-y'r, other, any other. | |
| Say, a Foot-Post. | |
| Seis, a Groom. | |
| Se-ib, a Torrent, or Land-Flood. | |
| Sofrá, a Table. | |
| Solac, an Archer. | |
| Subashy, a Marshal, or Head-Serjeant. | |
| Supurmec, to sweep. | |
| Süd, Milk. | |
| Süd sagmak, to milk, | |

Bab esh Shin.

SHapká, a Hat.

SSherab, Wine.

Sherbet, a Confection of Sugar, with Lemon, or other Fruits; which dissolved in Water, gives its Name to the Liquor.

Sherid, Brade.

Shashkin, hair-brain'd.

Shishe, a Spit.

Shishelenmec, to spit.

Shishmec, to swell.

Shashy

Shin.

- Shafhy, *squint-ey'd.*
 Shakird, *a Pupil.*
 Shak, *torn.*
 Shikar, *Sugar.*
 Shakshir, *a Pair of Breeches.*
 Shek, *a Preacher.*
 Shalva, *a Pair of Trowsers.*
 Shimshec, *Lightning.*
 Shipik, *a Peck (Measure.)*
 Shey, } *a thing.*
 Am, }
 Sheitan, *the Devil.*
 Shu, *this.*
 Shuvak, *Brightness.*

Bab es 'Sad.

- 'SA-at, *an Hour, a Clock or Watch.*
 'Seb, *the Handle of a Knife.*
 'Sabah, *the Morning, or to Morrow.*
 'Sabah Namaz, *the first Prayer before Sun-Rise.*
 'Saban, *a Plough.*
 'Saban Demiry, *a Plough Share.*
 'Satmak, *to sell.*

'Sad.

- 'Satun almak, *to buy.*
 'Satigy, *a Seller (of any thing.)*
 'Sahan, *chopt Straw.*
 'Sahra, *a Plain, or Champagne.*
 'Sedef, *Mother of Pearl.*
 'Sachmak, *to strew.*
 'Saraf, *a Money-Changer.*
 'Sirché, *Vinegar.*
 'Sarmak, *to wind or roll up.*
 'Sary, *yellow.*
 'Sary' Aru, *a Wasp.*
 'Saryk, *a Shash (of a Turbant.)*
 'Sag, *sound, healthy; also the right, (not left.)*
 'Saglik, *Health.*
 'Sefér, *Victory.*
 'Safy, *wholly.*
 'Sakal, *a Beard.*
 'Saklamak, *to keep a thing.*
 'Sik, *a Cylindrical Tube, of uncertain Dimensions.*
 'Siklik, *Whistling, a Whistle.*
 'Siklik virmec, *to whistle.*
 Sikmec, *Concumbere.*
 'Sakinmak, *to take heed.*

'Salah

'Sad.

'Salah Namaz, a Prayer extraordinary on every Friday, between Sun-
Rising and Noon.

'Salmak, to swing.

'Salyvirmec, to let go
(one's hold.)

'Selyar, Spittle.

'Samúr, a Sable (Fur.)

'Simak, to break or crack.

'Sanduc, a Chest or Box.

'Sanmak, to think.

'Sinmak, to fail or break.

'Sinamak, to try.

'Savash, War.

'Sivamak, to plaister.

'Saymak, to count.

'Sú, Water.

'Sugy', a Water-Carrier.

'Surmé, Silver Wyre.

'Sormak, to ask.

'Surmak, to sip up.

'Su-ök, cold.

'Su Cuzy, a Spring.

'Sól, the left, (not the
right.)

'Sulamak, to water.

'Sulu, watry.

'Sung, the End.

'Sungré, afterwards.

'Syhmec, to sh—te.

Bab et Te.

TApmak, to wor-
ship.Tabanjá, a Pistol, or
Firelock.

Tatmak, to tast.

Tatsiz, without Taste or
Savour.

Dár, strait, not narrow.

Tartmak, to weigh with
a Ballance.Dirmalamak, to scratch
with the Nails.

Tash, a Stone.

Tash yatar, the Stone
lies; used for the Sobo,
when a Hair is found
sitting.

Dashré, abroad, without.

Dag, a Hill or Moun-
tain.Tefterdar, the Lord
High Treasurer.Daghick, spread or scat-
ter'd.Talaz, a Wave of the
Water.Delghé, a Wave of the
Sea.

Temar, a Vein.

Damlamak, to drop as
Water.

Tamú, Hell.

Dam-

Te.

Damgá, a Seal, Mark, or Stamp.

Tavshan, a Hare.

Tribolús Sham, Tripoly of Suria.

Trebolús Garib, Tripoly of Barbary.

Toprak, Earth.

Dogan, a Hawk, or Faulcon.

Dogru, strait, (not crooked.)

Dogritmak, to make strait.

Dogmak, to be born (or to rise as the Sun doth.)

Dogurmak, to bring forth.

Dolu, full, (not empty.)

Doldurmak, to fill up to the Brim.

Domúz, a Hog.

Dón, a Garment; or a Pair of Drawers.

Tutsak, a Captive.

Tutmak, to hold.

Tutun, Smoak or Tobacco.

Tutun ichmec, to smoak Tobacco.

Tuty, a Parrot.

Durmak, to stay (in a Place.)

Turundg, an Orange.

Túz, Salt or Dust.

Te.

Dukumak, to weave.

Tugramak, to chop or cut small.

Dúl, a single Person.

Dúl Adam, a Widower

Dul Avrett, } a Widow.

Dul Kary, }

Dulbend, Muslin.

Dulbin, a Prospective Glass.

Tumruc, the Stocks.

Tungmak, to frieze.

Bab el Ain.

A Gem, a Persian; or Persia.

Agiam Oglan, a Novice or young Janizary.

Araky, Brandy.

Esher ash, the Feast of ten sorts of Meat.

Esker, a Soldier.

Ak'l, Sense or Wit.

Akly Adam, a Man of Sense.

Alem, the World.

Aly', The Prophet whom the Persians esteems next to Mahomet: The Turks reject Aly' as Heterodox, and receive Abu Bek'r, Othman,

Ain.

man, and Omar, as
Orthodox.
Um'r, Life.
Anká kulhy, a Griffin.
Avrett, a Woman.
A-ib, a Shame.

Bab el Gain.

GUzul, the Washing
after Nocturnal
Pollutions.

Gulamiyé, safe Conduct
Money.

Bab el Fa.

FEtfá, the Musty's
Sentence.

Ferar, Flight.

Farash, a Sexton.

Feraset, Wit.

Fark, a Difference.

Ferigy', a long loose Vest,
like a Night-Gown.

Ferishté, an Angel.

Ferran, the Grand Sig-
nore's Firm, or Royal
Command.

Fakir, poor.

Fakyé, a Priest or Lawyer.

Fa.

Fena, naughty, bad.

Finjan, a Coffee-Cup.

Faidé, Gain, Profit.

Frenk, a Name first gi-
ven to the French, and
now apply'd to all fo-
reign Christians

Furtune, a Storm at
Sea.

Bab el Koff.

KAbab, Rost-Meat, a
Harstet.

Kebche, a Ladle.

Kabul ailemec, to re-
ceive.

Kabyn, Dower.

Kapa, Kapu, Kapy, a
Door.

Kapamak, to shut.

Kaptan, Kapudan, a
Captain.

Kaptan Pashá, Admiral
of the Fleet.

Kapmak, to apprehend,
or lay hold of.

Kapy Aga, Chief of the
White Eunuchs.

Kattergy, a Carrier.

Katib, a Muster-Ma-
ster.

Katlanmak, to tarry.

Kahvé,

Koff.

Kahvé, Coffee.
Keche, a Goat.
Kachmak, to run away.
Kadar Namaz, the Prayers all Night, on the 27th of the Moon Ramazan, when 'tis said the Alcoran descended from Heaven.
Kady' or Kazy', a Judge who presides over a City for a Year, like a Lord Mayor, but with greater Power.
Kady leskir, } a Lord
Kady Esker, } Chief-Justice; of which there are but two; one of Anadoly', or the Lesser Asia, and the other of Rumilly, or Thrace.
Kadun, } a Matron.
Kadyn, }
Kár, Ice.
Kára, black.
Karé, the Land, Terra Firma.
Kara Taúk, a Black-Bird.
Kara kulak, Black Ears, a little fierce Beast, about the size of a small Cat.
Karangu, dark.
Karanlik, Darkness.

Koff.

Karpúz, a Water-Mel- lon.
Kardash, or } a Bro-
Kerindash, } ther.
Keriké, a Mohair-Cloak, lin'd with Silk.
Kiresh, a Span.
Karishmak, to mix or stir together.
Kirmak, to break to Pieces.
Kirmisy', Crimson.
Kary, a Woman (grown.)
Káz, a Goose.
Kezan, a Kettle.
Kizil, Red.
Kizil bash Gaour, a red Head Persian Heretick.
Keskin, sharp, keen.
Kish, the Winter.
Kashik, a Spoon.
Kissé, short of Stature.
Kissir, barren.
Kaif, Satisfaction.
Kaif virmec, to make one as drunk as he can wish to be.
Kalæe, a Castle.
Kelb, false (Money.)
Kelem, a Pen.
Kelem trash, a Pen-Knife.
Kelem yunmak, to make a Pen.
Kil, Hair.

Ki-

Koff.

Kilé, *a Bushel.*
 Kilar, *a Dispensatory.*
 Kalpac, *a Cap fac'd with Fur.*
 Kaldirmak, *to take away.*
 Kelken, *a Target,*
 Kalkmak, *to rise up.*
 Kalmak, *to remain, or be left.*
 Kamish, *a Cane or Reed.*
 Kamu, *all.*
 Kan, *Blood.*
 Kandil, *a Lamp.*
 Kavak, *a Poplar.*
 Ka-úk, *the Cap of a Turbant.*
 Ka-im, *a Church-Warden.*
 Kaymac, *Cream.*
 Kaymaycam, *Governour of Constantinople, and next in Office to the Vizier.*
 Ka-imak, *to slip.*
 Ka-yk, *a Wherry.*
 Ka-ikgy, *a Water-man.*
 Kainamak, *to boil.*
 Kayún, *a Musk Mellon.*
 Kiyonette gyun, *the Day of Resurrection.*
 K'ral, *a King.*
 Kogé, *old.*
 Koran, *the Alcoran, or the Turks Bible and Statute-Book.*
 Korkmak, *to be afraid.*

Koff

Korku, *Fear,*
 Korkumak, *to frighten.*
 Kokmak, *to smell, or stink.*
 Koku, *a Smell or Stink.*
 Konak, *ones Stage, or Lodging in Travelling.*
 Konsulus, *a Consul.*
 Kavgá, *an Embroil or Quarrel.*
 Kuchmak, *to embrace.*
 Kurban, *a Sacrifice.*
 Kurtulmak, *to finish.*
 Kurshun, *Lead.*
 Kuru, *dry.*
 Kuzgun, *a Crow.*
 Kuzy', *a Lamb.*
 Kuskun, *a Crupper.*
 Kush, *a Bird.*
 Kushak, *a Girdle or Shash.*
 Kul, *a Slave.*
 Kulac, *an Ear.*
 Kulb, *the Handle of a Vessel.*
 Kultuk, *Darkness.*
 Kundat *the sitting at Prayers, after twice dopping their Noses to the Ground.*
 Kuyu, *a Well.*
 Kuyun, *a Sheep.*
 Kyz, *a Girl, a Female, a Daughter.*
 Kyzler Aga, *the black Eunuch, who is Chief Guar-*

Koff.

Guardian of the Women in the Seraglio.

Kyn, a Sheath.

Bab el Caff.

K *Ebé Avret, a Woman with Child.*

Kebché, a Ladle.

Kebyr, great.

Képec, Bran.

Ghetturmec, to bring.

Ghichy, small.

Ghechy, a She-Goat.

Ghichy barmak, the little Finger.

Ghechegec yer, a Passage.

Ghechmec, to pass (in Payment.)

Ghedge, Night.

Ghedge kushy, a Bat or Owl.

Cahpé, a Whore.

Ghiddy, a Cuckhold.

Cheddy, a Catt.

Gherib, a Stranger.

Gherec olmak, it behoveth.

Kiredg, Lime.

Kiremid, a Tile.

Kerem, Entreaty.

Keremilé, Prithy.

Kerpidg, Sun - dry'd Bricks.

Caff.

Gherinmec, to stretch ones self.

Ghizlemec, to hide (a thing.)

Ghizlemec, to hide ones self, to be hid.

Cyafir, a Renegade, or Apostate.

Keffil, a Surety (for Debt.)

Keffilet, Suretyship.

Kefkin, a Scummer.

Cyaghid, Paper.

Gheghirmec, to belch.

Keclik, a Partridge.

Kilich, a Sword.

Ghelmec, to come.

Kem, bad, naught.

Ghemy', a Ship.

Cantar, a Steel-yard ; and also 100 Lidre, or 123 l. 4 Ounces British.

Gheghish, broad.

Kevdé, a Man's Body.

Ga-our, an Infidel, or Heretick.

Gaymec, to dress ones self.

Kaihy'a, a Lieutenant.

Kaihya Bey, Lieutenant-General of the Janizaries.

Cy'or, blind.

Gyóz, the Eye.

Gyoz klinmak, to wink.

H *Cyosk,*

Caff.

Cyósk, a Summer-
House.
 Cyól, a Pool.
 Cupé, an Ear-Ring.
 Cupec, a Dog.
 Cyutec, a (Drubbing)
Stick.
 Guturmec, to carry.
 Gurec, an Oar.
 Guresh, Wrestling.
 Gurmec, to see.
 Curc, a Fur.
 Guruldy, Thunder.
 Guzel, handsome, beau-
tiful.
 Guzellik, Beauty.
 Guzá yamy', the Au-
tumn.
 Cufé, thin (set.)
 Cushé, a Corner-
 Cushec, a young Camel.
 Gukchek, handsome.
 Gugúz, the Breast.
 Gyúc, Azure Blew.
 Cyul, Ashes.
 Gyulke, the Shade.
 Gulmec, to laugh.
 Gumlec, a Skirt or Smock.
 Gumruc, Custom.
 Gumrucgy, a Receiver
 or Farmer of the Cu-
stoms,
 Gyumur, Charcoal.
 Gyun, a Day.
 Gyunesh, the Sun.

Caff.

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

 Bab el Lam.

L Azim, Need, Occa-
sion for.
 Lidre, a Pound, or Ro-
 tolo, of 180 Drams
 Turkish; of which 146
 are a Pound Averd-
 poize.
 Lakin, but.
 Lala, a Tutor.
 Limón, a Lemon.
 Limon Sherbetty, Le-
 monade.
 Levent, a Marine (Sol-
 dier.)
 Londrá, London.
 Londra Chokhá, Course
 (Suffolk, Gloucester,
 &c.) Cloth.
 Londrá, a great Vessel,
 about twice as big as a
 Chimber or Hoy.
 Lu'khúz, a Lying-in
 Woman.

Ly-

Lam.

Lymán, } *a Sea-Port, or*
 Escale, } *Scale of Trade.*

Bab el Mim.

M Ahapúz, *a Pledge*
 or *Hostage.*

Mahút, *superfine (Salis-*
bury) Cloth.

Medrefs, *a College.*

Mariz, *sick.*

Mery', *the Exchequer.*

Mezt, *thin Leather Shoes*
sewed to the Breeches.

Mizrac, *a Lance.*

Mezurgá, *Head-Bailiffs*
of the Janizaries.

Megid, *a Church or*
Mosque.

Meshé, *a Wood.*

Mefly's, *a Bankrupt.*

Makramá, *a Handker-*
chief or Towel.

Meftúb, *an Epistle.*

Mac-cat, *the Covering of*
the Minders.

Mec-yamé, *Guild-Hall,*
(or the Caddy's House,
where he decides Cau-
ses.)

Mal, *Goods, Riches, Fa-*
culties.

Espab, *Goods.*

Mim.

Mil, *a Mile.*

Melec, *an Angel.*

Minâr, or *Minary',*
Steeple.

Minberé, *a Pulpit.*

Minten, *a short Vest.*

Minder, *Squabs or Beds,*
laid round on the Safá.

Menghir, *a small Copper*
Piece, valued at about
half a Farthing, now
out of Use.

Mavy', *Mazareen or deep*
blew.

Mivé, *Fruit.*

Mevely, *a Dervish.*

Maydan, *a great Square,*
or Racing-Place.

Mayrac, *the Prophet Ma-*
homet's Ascension to
Heaven, (ut lapsu
majore ruat.)

Ma-yl itmec, *to bend:*

Maymún, *a Monkey.*

Mollá, *a Judge and Go-*
vernour of a Province,
next in Degree to the
Kadiliskirs, who are
chose out of the Mol-
la's, as the Mufti is
usually one of the Ka-
dyliskiers.

Moka-id, *the Clerk of the*
Affize, who writes down
the Decrees.

Mim.

- Muezzin, *the Man that calls to Prayers from the Steeple.*
 Mutaferaca, *a Horseman, obliged to go to the Wars when the Grand Signore goes, and not else.*
 Mutaferacan, *a Tip-staff, or Serjeant.*
 Mutevely, *a President, or Manager of the Affairs of a Mosch.*
 Muhasil, *a Receiver of Custom.*
 Muhúr, *a Seal.*
 Muhurlemec, *to seal.*
 Murekeb, *Ink.*
 Murdár, *filthy, impure.*
 Mosulman, *a true Believer (in Mahomet.)*
 Mushtolúk, *a Reward, or Present for good News.*
 Mufty', *the High-Priest, Patriarch, or Pope of Turkey.*
 Muclir, *an Apparitor, who cites Criminals, and suspected Persons.*
 Mulúd, *the Birth of Mahomet, or the 12th Night of the Moon Rabie the First.*
 Mum, *a Candle.*

Mim.

- Mumscorderen, *an Extinguisher of the Light (within.)*

Bab en Nun.

NA-ib, *the Caddy's Substitute, or Clerk.*

- Nar, *a Pomegranate.*
 Nerede? *Where?*
 Nichun? *Why?*
 Nige? *How?*
 Negy, *a Prophet.*
 Nasib, *ones Destiny or Fortune.*
 Nakib Eskref, *Chief of the Emirs.*
 Nalbend, *a Farrier.*
 Nálche, *a Horse-Shoe.*
 Nam, *called, named.*
 Nim, *midling (or Worcesterhire) Cloth.*
 Namáz, *Prayer.*
 Nene, *a Grand-Mother.*
 Ne? *What?*
 Niyaz, *Entreaty.*
 Nukhud, *Pease.*

Bab

Bab el Vaw.

Vircu, a Gift.
 Virmec, to give.
 Vizir Azem, the Prime
 Vizier, or Chief Coun-
 sellor, who is next in
 Power to the Grand
 Signore.
 Vakfy, Lands appropria-
 ted to the Use of the
 Church in general, or
 of particular Moschs,
 which entitles the Occu-
 piers to great Immuni-
 ties.
 Vekil, An Assign, or
 Substitute.

Bab el Ha.

Heb or Hep, all.
 Hich, not, nothing.
 Heddiyé, a Present.
 Hala, now.

Bab el Ya.

YAb, Yab, or yap,
 yap, fair and soft-
 ly.

Ya.

Yaban, a Wilderness.
 Yabané, abroad.
 Yaprak, Earth.
 Yapmak, to build, to do:
 Yatajak yer, a Dormi-
 tory.
 Yatsy Namáz, the fifth
 and last daily Prayer,
 just before going to Bed.
 Yatmak, to lie down.
 Yetturmec, to suffice.
 Yer, the Ground, a Place.
 Yer kazmak, to rake.
 Yaratmak, to create.
 Yaradigy, a Creator.
 Yarasé, a Bat.
 Yarisy', the half.
 Yaramaz, mad, lewd,
 naughty.
 Yarar, valiant, stout.
 Yaramak, to serve for
 something.
 Yirtmec, to tear, to
 rend.
 Yarkelanmak, to prepare.
 Yarlighemak, to pardon.
 Yarmak, to split.
 Yaz, yey, the Summer.
 Yazy', a Field.
 Yazigy', a Writer; as
 a Scrivener, Purser,
 Book-keeper, &c.
 Yazmak, to write.
 Yazú, Writing.
 Yazik, a Pity.

Yastik,

Ya.

Yastik, a large Cushion
for a Sofa.

Yash, wet.

Yeshil, green.

Yag, Oil.

Yagmak, to rain:

Yagmür, Rain.

Yagmürlük, a great Ri-
ding Coat with a Hood

Yakmak, to light, to kin-
dle.

Yakin, nigh, hard by.

Yeghen, a Nephew.

Yeghin, Victory.

Ikin, a Youth.

Yel, the Wind.

Yelán, a Lye.

Yelangy', a Lyar.

Yel esmec, or } to blow.

Yelmec,

Yalamak, to lick.

Yildiz, a Star.

Yilderim, a Thunder-
bolt.

Yelken, a Sail.

Yalvarmak, to beseech.

Yalinghiz, alone.

Ylan, a Snake.

Ylan balughy, an Eel
or Snake-Fish.

Yemek, to eat.

Yemish, Fruit.

Yangac, a Cheek.

Yengmec, to gain the
Victory.

Ya.

Yenghilmec, to lose the
Victory.

Yenghy, new:

Yenghychery, a Fanis-
zary, or new Soldier,
one of the Infantry.

Yenghychery Agasy, the
General of the Fanizaries.

Yanmak, to be on Fire,
to burn.

Yeyá, a Footman.

Ya-yry, light (in Weight.)

Yeyagek, } Meat.

Yeycu, }

Ya-ikamak, to wash.

Yól, a Road, Path, Voy-
age or Journey.

Yoldash, a Fellow-Tra-
veller.

Yút, the Breech.

Yutskúr, the String which
ties up the Drawers or
Breeches.

Yutmak, to swallow.

Yugé, high:

Yugerec, higher.

Yurec, the Heart.

Yurecsiz, heartless, a
Coward.

Yurecly, courageous.

Yurumec, to walk.

Yuzúk, an impaling Stake.

Yúzy, } the Face.

Yúz, }

Yufke, thin, subtle.

Yúk,

Ya.

Yúk, a Load (of Goods.)
Yukush, an Ascent.
Yucsec, high, tall.
Yugurmak, to knead.
Yulmak, to pluck off.
Yumak, to wash (the
Face, &c.)

Ya.

Yumshak, soft.
Yumurté, an Egg.
Yumurtlamak, to lay
Eggs.
Yuvé, a Bird's Nest.
Yuvalenmak, to tumble
as a Rope-Dancer.

F I N I S.