A practical elementary Turkish grammar

by

Charles James Tarring

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A Practical Elementary
Turkish Grammar

C. J. Tarring, M.A.
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A PRACTICAL ELEMENTARY

TURKISH GRAMMAR
A PRACTICAL ELEMENTARY

TURKISH GRAMMAR

BY

CHARLES JAMES TARRING, M.A.

ASSISTANT-JUDGE OF

H.B.M. SUPREME CONSULAR COURT FOR THE LEVANT

AUTHOR OF

"CHAPTERS ON THE LAW RELATING TO THE COLONIES," ETC.

LONDON

KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE

1886
PREFACE.

This is a book written by a learner for learners. It is often said that before attempting to learn to read or write Turkish it is advisable to acquire a certain knowledge of the words and structure of the language. Such a knowledge this book is intended to help the student to gain, an object for which it is not necessary to cumber the pages with Oriental characters, which only repel by their strangeness and discourage the beginner. There are many, too, who would be glad of an acquaintance with Turkish sufficient for colloquial purposes, but who have neither the leisure nor the ambition to push their studies further. To such also it is believed this little work will be of service.

I have had the advantage of the assistance of Osman Noureddin Effendi in revising the whole of the work; and desire to record here my high appreciation of his ability in directing the efforts of students of the Turkish language.

C. J. T.

CONSTANTINOPLE.
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A PRACTICAL ELEMENTARY
TURKISH GRAMMAR.

CHAPTER I.
INTRODUCTORY.

The Turks have no alphabet of their own, but have adopted
the Arabic characters to represent the sounds of their lan-
guage with. These characters are not the best fitted for the
purpose, erring both by excess and defect. As they are
unnecessary for gaining an acquaintance with the grammatical
structure and vocabulary, as well as a colloquial knowledge,
of the language, they are here dispensed with.

The consonants used in this book are pronounced as in
English, with the following exceptions and provisos:—

\( q \) is always hard, as in "game;"
\( j \) has the sound of \( y \) in "young," as in German;
\( y \) is always a vowel (see \( p \).
\( d \) has the sound of \( d \) in "edge;"
\( g \) has the sound of a hard \( k \);
\( gh \) is a guttural, as in the Irish "lough," pronounced so low
down in the throat as often to be almost swallowed, and
thus almost unheard;
ch is a soft guttural, as in the Scotch "loch," often hardly differing at all from a strongly aspirated h.

Setting aside shades of pronunciation which cannot be represented by written signs, there are eight vowel sounds in Turkish, which may be conveniently represented as follows:—
a, pronounced long, as in "father," in Arabic words, and short—something between "laugh" and "lot"—in Turkish;
e, pronounced as in "get;"
y, representing a peculiar sound that does not exist in English, unless perhaps in the interjection "ugh!" and therefore only to be learnt by being heard;
i, pronounced like ee in "meet;"
u, " oo in "moot;"
ū, " the French u or German ü;
o, " as in "mock;"
ö, " like the German ö.

These sounds are divided into two classes, heavy and light: a, y, u, o, are heavy; and e, i, ü, ö, are light. In true Turkish words, as distinguished from Arabic and Persian words, or words of Arabic and Persian origin, what is known as the rule of vowel harmony is observed; that is to say, all of the vowels occurring in the same word belong to one and the same class, heavy or light. To this rule there are but two or three exceptions; e.g. elma, apple; kimyon, aniseed; limon, lemon: and the present tense of light-vowelled verbs; e.g. servir, he is loving. Arabic and Persian words retain their vocalization; e.g. bagłoche, garden; hane, house.* Where

* Hane in composition signifies a public institution or place; e.g. postahane, post-office; consoloshane, consulate; sefereštane, embassy (hôtel de l'ambassade); hastahane, hospital; timarhane, lunatic asylum; kütübhane, library; tophane, arsenal; abdesthane, lieu d'aisance; dershane, lecture-room. Jazahane means a writing-desk. Derelethane, lit. empire house, is used when politely speaking to a man of his home.
the vowels are of different classes in a word, the last one decides the class of the vowels of any affix; e.g. sevior-um, I am loving.

When two vowels come together, each is to be separately sounded; e.g. souq is pronounced so-uq, not like "soup."

There are eight parts of speech in Turkish: the substantive, adjective, pronoun, verb, postposition (answering to our preposition), conjunction, adverb, interjection. These will be treated of in their order.
CHAPTER II.

THE SUBSTANTIVE.

There is no article in Turkish. The indefinite article, a, is translated by the numeral bir, one; e.g. bir gün, a day; bir az, a little. The force of the definite article is often given in Turkish by the use of the definite genitive and the accusative cases of the substantive (see post).

There is no gender inherent in words; but natural gender is denoted, where the words themselves do not convey the idea (as in tchodshug, boy, child, son; qyz, girl, daughter; qadyn, woman; horos, cock; tauq, hen; bogha, bull; òküz, ox; inek, cow; qyraq, mare), by prefixes: the male gender by the prefix er or erkek, and the female by the prefix qyz or qadyn for persons, and dişti for animals, in the same way as in English the words "he" and "she" are prefixed to denote gender where necessary: thus, qardash or er qardash, brother; qyz qardash, sister; dost, friend; qadyn dost, lady friend; köpek or erkek köpek, dog; dişti köpek, bitch.

In Turkish there are only the singular and plural numbers. The plural is formed from the singular by adding lar to heavy syllables, and ler to light syllables: thus, adam, man, adamlar, men; at, horse, atlar, horses; qapu, door, qapular, doors; jol, road, jollar, roads; ev, house, evler, houses; kedi, cat, kediler, cats; köy, village, köyler, villages; şehir, city, şehirler, cities.

* Of double letters each one is separately sounded in Turkish—jol-lar.
The Substantive.

DECLENSION.

There are six cases (excluding the so-called vocative)—nominative, genitive, dative, accusative, locative, and ablative; the last five formed by case-endings affixed to the first, the case-endings being the same in both the singular and the plural. These case-affixes vary, firstly, according as they are affixed to substantives ending in consonants or in vowels; secondly, according as the vowels of the substantives are heavy or light. In the selection of the vowel sounds in these and other affixes the rule is that the vowels $e$ and $i$ are followed by an $i$ sound, $o$ and $u$ by an $u$ sound, $ö$ and $ü$ by an $ü$ sound, and $a$ and $y$ by an $y$ sound.

The case-affixes are:

<table>
<thead>
<tr>
<th>For substantives ending in consonants</th>
<th>For substantives ending in vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. $un, yn$</td>
<td>$nun, nyn$</td>
</tr>
<tr>
<td>Dat. $a$</td>
<td>$ja$</td>
</tr>
<tr>
<td>Acc. $u, y$</td>
<td>$ju, jy$</td>
</tr>
<tr>
<td>Loc. $da$</td>
<td>$da$</td>
</tr>
<tr>
<td>Abl. $dan$</td>
<td>$dan$</td>
</tr>
</tbody>
</table>

The vowel of the last syllable of the nominative decides the vowel of the affix.

The genitive case answers to the question "whose:" the dative case to the questions "till what time, to what place, to or for whom, to or for what, at what price:" the accusative is only used when a definite particular object to the verb is to be pointed out, which is done in English by the definite article, otherwise the nominative is used: the locative answers to the questions "at what place, at what time;" e.g. _evde_, in the house, at home; _saat beşde_, at five o'clock: the ablative to the questions "from where, from when, from..."
what;" it is used also in denoting the stuff of which anything is made, the cause or means for or by which an act takes place; it also denotes direction; e.g. sågh tarafdan git, go to the right hand; buradan gel, come this way; qaran ve denizden, by sea and land, etc.; and, as will be presently seen, it is used in rendering the comparative degree of adjectives (see post); lastly, it takes the place of the genitive to signify a class to which certain objects belong.

### Declension of Substantives with Consonant Endings.

#### Vowels Heavy.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Orman, forest.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ormanyn, of the forest.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ormana, to the forest.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ormany, the forest.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Ormanda, in the forest.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Ormandan, from the forest.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Bashyn, of the head.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Basha, to the head.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Bashy, the head.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Bashda, on the head.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Bashdan, from the head.</td>
</tr>
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</table>

#### Vowels Light.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ev, house.</td>
</tr>
<tr>
<td>Gen.</td>
<td>Evin, of the house.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ewe, to the house.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Evi, the house.</td>
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</table>
The Substantive.

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<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Jedish, fruit</td>
<td>Jedisher, fruits</td>
</tr>
<tr>
<td>Gen.</td>
<td>Jedishin, of fruit</td>
<td>Jedisherin, of fruits</td>
</tr>
<tr>
<td>Dat.</td>
<td>Jedishhe, to fruit</td>
<td>Jedishhle, to fruits</td>
</tr>
<tr>
<td>Acc.</td>
<td>Jedishi, the fruit</td>
<td>Jedishleri, the fruits</td>
</tr>
<tr>
<td>Loc.</td>
<td>Jedishde, in fruit</td>
<td>Jedishlerde, in fruits</td>
</tr>
<tr>
<td>Abl.</td>
<td>Jedishden, by fruit</td>
<td>Jedishlerden, by fruits</td>
</tr>
</tbody>
</table>

DECLENSION OF SUBSTANTIVES WITH VOWEL ENDINGS.

**VOEWS HEAVY.**

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<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Hafta, week</td>
<td>Haftalar, weeks</td>
</tr>
<tr>
<td>Gen.</td>
<td>Haftany, of the week</td>
<td>Haftalaryn, of weeks</td>
</tr>
<tr>
<td>Dat.</td>
<td>Haftaja, to the week</td>
<td>Haftalaro, to weeks</td>
</tr>
<tr>
<td>Acc.</td>
<td>Haftajy, the week</td>
<td>Haftalary, the weeks</td>
</tr>
<tr>
<td>Loc.</td>
<td>Haftada, in the week</td>
<td>Haftalarda, in weeks</td>
</tr>
<tr>
<td>Abl.</td>
<td>Haftadan, from the week</td>
<td>Haftalardan, from weeks</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Quju, well</td>
<td>Qujular, wells</td>
</tr>
<tr>
<td>Gen.</td>
<td>Qujunun, of the well</td>
<td>Qujularyn, of wells</td>
</tr>
<tr>
<td>Dat.</td>
<td>Qujuja, to the well</td>
<td>Qujulara, to wells</td>
</tr>
<tr>
<td>Acc.</td>
<td>Qujuju, the well</td>
<td>Qujulary, the wells</td>
</tr>
<tr>
<td>Loc.</td>
<td>Qujudra, in the well</td>
<td>Qujularda, in wells</td>
</tr>
<tr>
<td>Abl.</td>
<td>Qujudan, from the well</td>
<td>Qujulardan, from wells</td>
</tr>
</tbody>
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**VOEWS LIGHT.**

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<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Pendsheere, window</td>
<td>Pendsheeler, windows</td>
</tr>
<tr>
<td>Gen.</td>
<td>Pendsheerenin, of the window</td>
<td>Pendsheelerin, of windows</td>
</tr>
</tbody>
</table>
A Practical Elementary Turkish Grammar.

Dat. Pendshereje, to the Pendshereler, to windows.
window.

Acc. Pendshereji, the window. Pendshereleri, the windows.

Loc. Pendsherede, in the Pendsherelerde, in windows.
window.

Abl. Pendshereden, from the Pendsherelerden, from win-
dows.


Dat. Köprüye, to the bridge. Köprüle, to bridges.

Acc. Köprüyi, the bridge. Köprüleri, the bridges.

Loc. Köprüye, on the bridge. Köprülede, on bridges.

Abl. Köprüeden, from the Köprülerden, from bridges.
bridge.

If a substantive ends in q (qaf) or k (kef), these letters are softened before the vowel of the affix—the former into gh (ghain), and the latter into j (je). Q always accompanies a heavy vowel, and k a light one. E.g.—


Gen. Parmaghy, of the finger. Gömleği, of the shirt.

Dat. Parmaga, to the finger. Gömlege, to the shirt.

Acc. Parmaghy, the finger. Gömlege, the shirt.

Loc. Parmagda, on the finger. Gömlekde, in the shirt.

Abl. Parmagdan, from the Gömlekden, from the shirt.
finger.

To this rule a few words of one syllable are exceptions; e.g. oq, arrow; bog, dung; kök, root; jük, load; kürk, fur coat; and all Arabic and Persian words. Thus we have oqun, not oghun; kökün, not köjün; etc.

Before the vowel of the affix t is usually softened into d; e.g. from gurt, a wolf, comes gurdun, etc. So also from dört,
four, comes dördündüşü, fourth. But et, meat, and at, horse, make etin, atyn, etc.; and all Arabic and Persian words retain the t unchanged; e.g. devlet, empire, devletin.

Shehir, city, makes shehrin, shehre, shehri; qaryn, belly, qarnyn, qarna, qarny; bojun, stature, bojnun, bojna, bojnu; oghul, son, oghîun, ogla, oghlu; resim, picture, resmin, resme, resmi; burun, nose, burnun, burna, burnu; and so also other substantives similarly formed.

Su, water, has an irregular genitive singular, sujun, instead of sunun.

The Substantive.

The Genitive Construction.

There are two constructions of the genitive:

(1) The construction of the definite genitive. Here the noun which stands in the genitive is placed first, and its governing noun comes afterwards with the affix of the possessive pronoun of the third person, i, y, ü, u; or after a vowel ending, si, sy, sü, su. Thus, "the father's garden" in Turkish is babanyn baghtchesi, of the father his garden. If there are several genitives the affix may be omitted in the case of one or more of them; thus, the fruit of the trees of the garden, baghtchenin aghadshlaryyn jemishi, or baghtche aghadshlaryyn jemishi.

N.B. The noun with the possessive affix receives the case-suffixes like simple nouns (see post).

(2) The construction of the indefinite genitive is found as follows:—

(a) In compound substantives the governing substantive comes first unaltered, and the governed substantive second with the affix i, y, ü, u; si, sy, sü, su; e.g. a spring, su bashy; a toe, ajaq parmaghy; toothache, dish aghrysy; fish-market, balyq pazary; work (or, as
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we should say, week) day, *ish günü*; *çojun eti*, mutton (lit. sheep flesh or meat); *guzu eti*, lamb; a spoonful, *gashyg dolusu*; a cupful, *findahan dolusu*; a private carriage, *qonaq arabasy* (lit. mansion-carriage), as opposed to a carriage for hire, *kira (hire) arabasy*; sunrise, *günesh doghusu*; manuscript, *el jazmasy*; Field-head Road, *tarlabasy dshaddesi.*

(b) National adjectives are turned by putting the name of the nation first, and the qualified substantive second with the affix; e.g. the Turkish Empire, *Osmanny memleketi*; the Greek quarter, *Rum mahallesi*; the English king, *Ingiliz qyraly*; a Turkish pound, *Osmanny lirasy*; an English pound, *Ingiliz lirasy*; the French ambassador, *Fransyz elchisi*; an English woman, *Ingiliz qarysy.* So also names of cities; e.g. the city of Adrianople, *Edirne shehri*; and of mosques; e.g. the Mosque St. Sophia, *aqia Sofia dehamisi.* But with *nám*, name, the words are placed side by side without any government at all; e.g. *İstambül nám shehir*, the city called Stamboul; *Mehemet nám shachs*, a person called Mehemet.

(c) Where the expression is a general one the same construction is used; e.g. *baghtche aghadshlary*, garden trees, as opposed to *bagtchenin aghadshlary*, the trees of the garden; *tocban köpeji*, shepherd dog; and other combinations of which the first member indicates the species and the second the genus.

(d) When substantives of quantity accompanied by a cardinal number are followed by a substantive in the genitive in English, the two substantives usually stand next to each other unaltered in

* The name of the road leading from Taxim, a suburb of Constantinople, into the open country.
The Substantive.

Turkish, the substantive of quantity first; e.g. one oke* of grapes, bir oqa üzüm; a cup of coffee, bir findəkan qahve; a glass of wine, bir qadeq sharab; a tumbler of water, bir bardaq su; a basket of grapes, bir sepet üzüm; a piece of bread, bir partcha ekmek.

But the construction of the definite genitive may be used when there is no numeral in the sentence, but the definite article is used in English; e.g. etin oqasy qatqa dyr, how much is the oke of meat? sharabyn oqasy qatqa veriorsunuz, what are you selling the oke of wine for?

(e) Substantives of material may also be placed unchanged before substantives made of it, as in English; e.g. altyn saat, gold watch; demir zendəhir, iron chain. The material may also be put in the ablative case; e.g. altyndan bir saat, demirden bir zendəhir.

Derivatives.

The termination dəhi, dəhy, dəhvi, dəhu, tchi, tchy, tchu, added to the substantive, signifies—

(1) The maker of the simple substantive; e.g. qonduradəhy, bootmaker, from qondura, a boot; saattchyi, a watchmaker; ekmektcchi, a baker.

(2) The seller of the simple substantive; e.g. tütündəhvi, tobaccoist, from tütün, tobacco; qahvedəhi, coffee-seller; sudəhu, water-seller: so also saattchyi and ekmektcchi.

(3) One who is occupied in, or who gets his livelihood by exercising, an art, trade, or business concerned with the simple substantive; e.g. arabadəhy, coachman, from arabə, carriage; qayqichy, boatman, from

* An oke is from two and a half to two and three-quarter pounds.
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qayq, boat; gemidshi, sailor, from gemi, ship; topdshy, gunner or artilleryman, from top, cannon; qapudshu, doorkeeper, from qapu, door.

(4) One who holds an office; e.g. mektubdshu, secretary in a government department, from mektub, a letter; muhassebedshi, accountant in ditto, from muhassebe, audit of accounts; mabejindshi, chamberlain, from mabejin, palace; teshrifattch, court master of the ceremonies, from teshrifat, etiquette. As will have been seen, this affix answers to the English "-er" or "-man."

The termination dšik, dšyq, dšük, dšuq, tšik, etc., has a diminutive force; e.g. kitabdšyq, little book, from kitab, a book; babadšyq, little father, from baba, a father; müddettdšik, a little while, from müddet, period: often with the possessive; e.g. Hassandšyqghym, my little Hassan. The diminutive sense is strengthened by the further addition of az or iz, mostly with a caressing sense, before which previous q and k are softened into gh and j respectively; thus evdšijz, shortened into evdšiz, dear little house; qushdšughaz, qušdšaz, dear little bird; kedidšiz, dear little cat; qyzdšaz, dear little girl, etc.

The termination lik, lyq, lük, luq, has the following meanings:—*

(1) When affixed to the name of a trader, artisan, or officer of any kind, it denotes the abstract trade, art, or office; e.g. kjatib, secretary, kjatiblik, the secretary's office; padiszah, the sovereign, padisahyq, sovereignty; matbaadshy, printer, matbaadshylq, the printing trade; hammal, a porter, hammallyq, porterage; sarrafs, money-changer, sar-
The Substantive.

rafllyq, money-changing; ekmektchi, baker, ekmek-tchilik, the baking trade or art.

(2) When affixed to any noun it denotes its abstract essential quality or function, like the English affix "-ness" or "-ship;" e.g. insan, man, insanlyq, humanity; qylydash, sword, qylydashlyq, the quality of swords; dost, friend, dostlyq, friendship; argadash, companion, argadashlyq, companionship; effendi, gentleman, effendilik, the quality or position of gentleman.

(3) When affixed to the name of anything made of any material, if accompanied by a number and the name of the material, it denotes the quantity of the material necessary or sufficient to make the number of things designated; e.g. bir setrilik tchoha, cloth for one coat; and if there be no number, it denotes the quality of the material fit for the thing named; e.g. setrilik tchoha, cloth for coats. Cf. bir kishilik, a portion for one person (at a restaurant).

(4) Affixed to a substantive of time it means something requiring the time denoted for its production, accomplishment, or coming due; e.g. үтк чүнүүк жол, a three days’ journey; ajlyq, monthly pay; besh daqiqlayq bir ish, an affair of five minutes; on senelik bir dava, a ten years’ process.

(5) When affixed to the name of a natural object distinguishing a country, it denotes land abounding in those objects; e.g. ormanlyq, woodland, from orman, wood; daghlyq, mountainous country, from dagh, mountain; tchalyllyq, bushy land, from tchaly, bush; dikenlik, thorny land, from diken, thorn; bataqllyq, marsh land, from bataq, marsh.

(6) Affixed to certain substantives it denotes a place to
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keep them in; e.g. tchibuglug, pipe cupboard, from tchibug, pipe; jüklük, store cupboard or lumber-room, from jük, load; limonluk, winter garden or greenhouse, from limon, lemon; kömürlük, coal-cellar, from kömür, coal; tuslug, salt-cellar, from tuz, salt.

(7) Affixed to other substantives it denotes something appropriate to them; e.g. bashlyq, head-dress or head-gear, from bash, head; aghalylq, mouthpiece, from aghz, mouth; tchigarralyq, cigar-holder, from tchigarra, cigar; gözlük, spectacles, from göz, eye; joldshuluq, travelling, journey, from joldshu, a traveller, which again is derived from jol, road.

(8) Affixed to adjectives it denotes the abstract quality; e.g. uzunlug, length, from uzun, long; saghlyq, health, from sagh, healthy; ejilik, goodness, from ejî, good; ufaglyq, smallness, from ufaq, small; senalylq, badness, evil, from feno, bad; zenginlik, riches, from zengin, rich; derinlik, depth, from derin, deep; bejazlyq, whiteness, from bejaz, white; birlik, unity, from bir, one; dshümertlik, generosity, from dshümer, generous; hasililik, miserliness, from hasis, miserly; büyülük, bigness, size, from büyük, big.

(9) When affixed to a cardinal number it denotes a quantity represented by, or that may be bought with, that number; as also affixed to the word qatch, how much? it gives it a quantitative sense; e.g. tütun isterim, I want some tobacco; qatchlyq, a packet at what price? ikilik, a two-piastre packet. Added to sums of money it exactly answers to the English "worth;" e.g. besh gurushlug, five piastres' worth; on paralyq, ten paras' worth. So beshlik means a five-piastre piece; and jüzlük, a hundred-para piece.*

* Forty paras make one piastre, equal to about twopence English.
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(10) Joined to infinitives of verbs it forms an abstract verbal noun (see post); e.g. sevmeq, to love, sevmeqilik, the situation or act of loving; fajmaq, to write, fajmaqlyq, the act, etc., of writing.

The affix dash imports companionship, like the English "fellow;" e.g. joldash, fellow-traveller, from jol, road; arqa-dash, companion; gar(yn)dash, brother (lit. womb-fellow); addash, namesake, from ad, name; dindash, co-religionist, from din, faith; vatandash, compatriot, from vatan, fatherland.

Titles and descriptions are always placed after proper names: e.g. Osman effendi, Mr. Osman; Mehemet pasha; Ali tchaush, Sergeant Ali; Mahmud agha, Mr. Mahmoud; hanum effendi, my lady. But in the case of the sovereign of Turkey the word Sultan always precedes the name; e.g. Sultan Abdul Hamid.

The word bash, head, is frequently used in combination with the name of some calling to signify a chief or principal person of that calling: in the case of the higher class of callings it is prefixed without alteration; e.g. bash Imam, chief Imam; bash khatib, principal secretary; but in the case of lower-class pursuits it follows the name of the pursuit, and receives the affix of the possessive pronoun of the third person; e.g. hammal bashy, head of the porters; gapudshu bashy, chief doorkeeper.

EXERCISE ON CHAPTER II.

Bu, this.
Dir, dyr, dür, dur, is or are.
Var dyr or var, there is or are.
(The verb is put at the end of the sentence.)

A man. This boy is the man's brother. A house. The door of the house. This dog is a friend of the girl's brother. One day. To-day
(this day) there are grapes in the village. In the garden there are fruit trees. The father of the baker is a coachman. In the forest there is a well. In the well there is water. A tumbler of well water. In the city there are houses. In the villages there are hens. On the road there is a cow. The load of the ox. From the bridge. The doorkeeper's fur coat. The teeth of a man. The girl's garden. A man's head. This cup is a coffee-cup. In the glasses there is wine. The hand of the printer. This is a book. The tobacconist's gold watch. The woman's cats are on the bridge. The porter's bird is in the window. The bootmaker's shirts. A pipe is a man's companion. In this room is an iron chair. The sword of the brother's friend. The door of the tobacconist's house. The root of the tree is in the garden. In the wood there is a wolf. The spectacles of the printer's brother. The forest is in mountainous country. Iron is riches. The girl's toe. To the arrow. The coachman's sister. The porter's finger is in the water. The baker's dog is in the coal-cellar. A week's work. Hen's flesh (meat). The horse is the friend of man.
CHAPTER III.

THE ADJECTIVE.

The Turkish adjective has no gender or number, nor is it declinable. Thus—

Güzel tchodshug, beautiful boy.
Güzel qyz, beautiful girl.
Güzel tchodshuglar, beautiful boys.
Güzel qyzlar, beautiful girls.
Güzel qyzlaryn, of beautiful girls.
Güzel qyzlara, to beautiful girls.
Güzel qyzlary, the beautiful girls.
etc., etc., etc.

As attribute the adjective always stands before its substantive, as predicate always after; and the word bir, a, if used, is always placed between the attributive adjective and its substantive; thus, kütchük bir oda dyr, it is a little room; bu ev büyük dūr, this house is large. When used substantively, e.g. where the word “thing” or “things” would be expressed in English but is unexpressed in Turkish, the adjective admits of declension like the substantive.

DEGREES OF COMPARISON.

A. The comparative degree is expressed by putting the thing to be compared in the ablative case followed by the adjective: thus, baldan tality, sweeter than honey; atashden
sydshq, hotter than fire; buzdán souq, colder than ice; sir-keden ekshi, sourer than vinegar; benden iki jash büjük dür, he is two years older than I.

In ordinary speech the word daha, still, is placed before the adjective; e.g. o bundan daha ejî dir, that is still better than this. The word daha is also used when the thing compared is not expressed; e.g. bu daha pahaly dyr, this is dearer.

B. The superlative degree is expressed in several ways:

(1) By prefixing the particle en; thus, en ejî, the best; en fena, the worst.

(2) By the definite genitive; thus, qyzlaryn güzeli, the most beautiful girl (lit. of the girls the beautiful one).

(3) By (1) and (2) combined; thus, evlerin en ejisi, the best house; en ejisi, the best of them; bu kitab en ejisinden dir, this book is one of the best (where before en ejisinden must be understood kitablaryn).

(4) By prefixing the word dehümlesinden, from the assembly or entirety of them, or hepsinden, from all of them; e.g. dehümlesinden mesrur, the happiest; hepsinden jashly, the oldest.

The words pek, very, tchoq, much (or many), gajet and fenqalade, extraordinarily, are used to signify a high degree of comparison: pek jüksek, very high; tchoq allchaq, very low; gajet udahus, extraordinarily cheap; fenqalade usun, extraordinarily long.

For the same object some adjectives receive a peculiar reduplication, consisting in the first syllable of the adjective being prefixed to it with the addition of one of the consonants p, m, s. Thus—

Apaneyz, very suddenly. Būsbūtūn, quite entirely.
Epeji, very good. Bumebejaz, absolutely white.
The Adjective.

Bomposh, positively empty. Qupquru, thoroughly dry.
Dümdüz, quite flat. Qypqyrmży, quite red.
Simsijah, very black. Masmavi, quite blue.
Sapsary, quite yellow. Jemjeshil, quite green.
Dopdolu, quite full. Japajalyny, quite alone.
Dosdophru, quite straight. Tostoparlaq, quite round.

The simple repetition of the adjective is resorted to occasionally for the same end; e.g. mavi mavi, very blue; digqatly digqatly, very attentive; jüksej jüksej, very high.

Derivatives.

Diminutives are formed by the addition to the simple adjective of the syllables dsha, dshe, tcha, tche, dshaq, dshek, tchaq, tcheq; e.g. ejidshe or epejidshe, pretty well; büjükteche, largish; büjüdeheq, rather large; the last example showing that k (as well as q) sometimes falls away before the affix.

Adjectives are derived from substantives—
(1) By adding the affix li, ly, lu, lü, signifying—
(a) Possession of the quality or thing; e.g.
   Qurelelli, strong. Bordelü, indebted, obliged.
   Bulutlu, cloudy. Tchamurlu, muddy.
   Jükli, laden. Resimi, illustrated.

   Digqatly, attentive.

(b) Belonging to a place; e.g.
   Burusa, a Broussa man.
   Köjli, a villager, countryman.

   And cf. nereli, a native or inhabitant of where?

(2) By adding the affix tcha, tche, forming adjectives of language; e.g.
   Arabtcha or arebtche, Arabic. Türkliche, Turkish.
   Fransztscha, French. Ingiliztche, English.
(3) By adding the affix imsi, ymsiy, ümsü, umsu, in familiar language, meaning "something like;" e.g.
Odamsy bir shej, a small hut (room-like thing).
Evimsi bir shej, a house-like affair.
Acrymsy bir shej, a stable-like thing.
Qyrmsyzynsy, reddish.
Morumsu, violet-like.
Imtihamsy bir shej, an examination-like thing.

(4) By adding the affix sîz, sîz, sız, sız, signifying deprivation, like the English "-less;" e.g.
Sabreys, impatient.
Shûbhesiz, doubtless.
Teklifesiz, without ceremony.
Qapuesz, without a place.
Jenisesiz, without fruit, barren.
Agylez, foolish (without reason).

So also—
Vagytly vagytseyz, in season and out of season, at all times.

EXERCISES ON CHAPTER III.

Hara, weather, air.       Joq dur or joq, there is not or are not.
Shej, thing.              Zarar, loss, harm.
Sheker, sugar.            Zarar joq, never mind.
Dejîl dir or dejîl, is not, are not.    Ufaq, small.

The weather is cold. In cold weather a fire is good. The sun is hotter than the fire. This watch is very dear. Good things are not cheap. This little girl is very beautiful. Nothing is colder than ice (colder than ice a thing there is not). Good vinegar is sour. Toothache is very bad. Never mind. This house is high. The window of this house is large. This honey is bad, it is not sweet. Good honey is sweeter than bad sugar. The roads are very muddy in rainy weather. The roads of the village are muddier than this road. The room of the baker's companion is low. The window of this small room is very high.
**The Adjective.**

*Ruzgjar,* wind.  
*Kim,* who.  
*Effendi,* gentleman, lord, master.  
*Nus,* what, what a.  
*Mr.*  
*Nasit,* how.  
*Effendim,* sir (lit. my master).  
*Ve,* and; *de* or *da,* and (enclitic).  
*Sert,* strong.  
*Mu,* my, *mu,* mu, interrogative particle attached to the word questioned, when there is no other interrogative in the sentence.  
*Uslu,* well behaved.  
*Evet,* yes.  
*Hair* or *jog,* no.  

Is this boy good? Yes, sir, he is a pretty well behaved boy. Is this a boy, (or) is it a girl? This is a little girl. How is the weather to-day? It is pretty hot, and it is very cloudy. What a strong wind! Who is this gentleman? Where does he come from (a native of where is he)? He comes from Broussa. Is this horse very old? No, sir; and he is stronger than an ox. This wine is sourer than vinegar, and is not cheap. The villager's sword is long. The boy's cat is older than the dog. What is this red thing? It is a cock's head. What mosque is this? It is the Mosque of St. Sophia.

*Sahih,* gertchek, true.  
*Qahvalty,* breakfast.  
*Jalan,* false.  
*Lakin,* but.  
*Hayir,* ready.  
*Daima,* always.  
*Keskin,* sharp.  
*Bulunur,* is (are) found, is (are), (Fr. se trouve).  
*Mümkin,* possible.  
*Bulunan,* being found, being.  
*Hafer,* news.  
*Bulunan,* being found, being.

**Tchoha,** cloth.

What is the news? White cloth is dearer. Is it possible? Yes, the news is true. Is this book good? Yes, it is one of the best. That is false. The printer is the most impatient of men. He is most attentive. A wounded bird is not happy. Is the breakfast ready? No, sir, it is not ready. Is this sword sharp? Yes, sir, but the sharpest swords are found at Broussa. Is the news false? No, sir, it is true. This blue cloth is the cheapest. That is true, but it is bad. The dearest things are not always the best. Nothing good is cheap.
Ana, mother.
Ekmek, bread.
Maghaza, shop.
Istambul, Constantinople.
Jan, new.
Mülaim, mild.
Burada, here.
Orada, there.
İjenin ne var, neジョ, what news is there?
Eski, old, stale.

What news is there? Bread is cheaper than meat. Is it true? Yes, in this new shop there is cheap bread. The weather is very mild here. Yes, but it is very hot in Constantinople. The city is hotter than the country (than the village). A new cup is in this hand. It is a gold cup. There is much fruit there. Yes, the grapes are very good and sweet. They are cheaper here. Yes, but they are better there. The wind is very cold to-day. The new bridge is more beautiful than the old bridge. In this little village there is no news. In cold weather an old fur coat is better than a new shirt. The wolf is stronger than the dog.
CHAPTER IV.

THE NUMERALS.

The Cardinal numbers are the following:—

1 Bir.       21 Jirmi bir.
2 Iki.      22 Jirmi iki.
3 Ütch.     23 Jirmi ütch.
4 Dört.     30 Otuz.
5 Besh.      40 Qyrq.
6 Alty.     50 Elli.
7 Jedi.     60 Altmysh.
8 Sekiz.    70 Jetmish.
9 Doquz.    80 Seksen.
10 On.       90 Doqsan.
11 On bir.   100 Jüz.
12 On iki.   200 Iki jüz.
13 On ütch.  300 Ütch jüz.
14 On dürt.   1,000 Bin.
15 On besh.  2,000 Iki bin.
16 On alty.  3,000 Ütch bin.
17 On jedi.  10,000 On bin.
18 On sekiz. 100,000 Jüz bin.
19 On doquz. 1,000,000 Bir miljon.
20 Jirmi.

In speaking, numbers above 20 follow the same order as in English—from the highest denomination to the lowest. Thus, 123 is jüz jirmi ütch, 4567 is dürt bin besh üz altmysh jedi,
89 is seksen doqz, etc., etc. "Two or three" is iki üç; so for "four or five," etc.

The Cardinal numbers, as well as the word qatch, "how many," are followed by the singular of the substantive; e.g.

İki findshan qahve, two cups of coffee.

İki oqa üsüm, two okes of grapes.

In expressing the continuation of time the numeral precedes the measure of time counted; e.g. besh saat oqдум, I read for five hours: but when the time is indicated the numeral follows; e.g. saat beshde geldim, I came at five o'clock.

With the cardinal numbers are used certain words which may be called auxiliary numbers, and which are paralleled in English by such words as head, stand, sail, etc., in phrases like 2000 head of cattle, 100 stand of rifles, 60 sail (of ships). The most common amongst them are—nefer for persons, e.g. iki jüz nefer asker, 200 soldiers; re's for animals (precisely the English head), e.g. jirmi re's at, 20 horses; aded (number) and tane (grain) for things, e.g. besh aded sandalya, five chairs; gyrg tane şoftaly, forty peaches. But tane is used colloquially in nearly all cases.

The following Arabic signs are used as numeral figures:

| ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠ |

1 2 3 4 5 6 7 8 9 0

These signs in combination are written and read from left to right as in English; thus—

| ١٠ ١٣ ٢٠ ٣٣ ١٨٨٤ |

10 13 20 33 1884

The letters of the alphabet are also used as numeral figures in certain compositions called tarihês or chronograms, something of the same nature as an acrostic. In these compositions, when the numerical values of the letters are added
The Numerals.

together, they give the date of the event recorded, thus affording a sort of memoria technica.

The Ordinal numbers are formed from the cardinal numbers by the addition of the affix īndsi, ēndsh, ūndshū, ūndshu; e.g.

Birīndshi, first. 
Īkindshi, second. 
Ūīch jūzūndshū, three hundredth.

Dōrdūndshū, fourth. 
Qyryqyndshy, fortieth.

For “first,” in time and place, the word īlk is used; and for “last” the word son; e.g.

Son defa, the last time.
Īlk vapor, the first steamer.
Son vapor, the last steamer.

Son fiaty, the last (i.e. lowest) price for it.

The above affix is also received by the word qatch, how many; qatchyndshy, the how many-eth; e.g.

Bugūn aqyn qatchyndshy qūnū dūr, what is the day of the month to-day?

Besīndshū qūnū, the fifth.

This may also be expressed thus: bugūn aqyn qatchy dyr? besīhī.

The Distributive numerals are formed by adding the syllable er, ar, to the cardinals; e.g. birer, ētcher, dōrder. Īki, alty, and ēdji make ikiser, altyshar, ēdjišer; jirmi, jirmisher; and elli, ellišer.

Birer birer, one by one. Īkiser īkiser, two by two.

Onar onar, by tens.

So also—

Qatchar gurusha (dative), for how many piastres * each?
Qatchara (dat.), for how much each?
Onar parajā, or onara, for ten paras * each.

* Forty paras make one piastre, worth about twopence.
Fractions are expressed by putting the denominator in the locative or ablative and adding the number of the numerator; e.g.

İkide bir, one-half.  Ütchde iki, two-thirds.
Beshde dört, four-fifths.

Half is more usually rendered by jarym as an adjective with a substantive, or jary or jarysy as a substantive; e.g.

Jarym saat, half an hour.  Elma jarysy, half an apple.
Jary jol, half the journey.  Elmanyn jarysy, half the apple.

Jary jaryja means "half and half" in dividing anything.

Butchuq is half after a whole number; e.g.

Bir butchuq, one and a half;  İki butchuq, two and a half.

"A quarter" is bir tchejrek; and for "a third" the Arabic word sülüs is commonly used instead of ütchde bir. Five per cent. is jüzde besh; and so on.

Multiplication is expressed by kerre or defa, time; e.g.

Dört kerre altı firmi dört dür, four times six is twenty-four.

So also—

Bu defa daha eji dir, this time it is better.

Qat means fold; thus iki qat, tchoq qat. It also means the floor or story of a house; thus birindshi qat, ikindshi qat, etc. A two-storied house is iki qally bir ev. In a house of two stories only they will usually be called alt qat and üst qat, bottom floor, top floor; and in a house with only three floors they will be called alt, orta (middle), and üst qat respectively.

EXERCISES ON CHAPTER IV.

Sene, year.  Daqıqa, minute.  Sanijje, second.

In the street there are two men and six dogs. In this house there are forty-nine windows. How many cows are there in this village? Twenty-seven. In the forest there are four good roads and ten long bridges. How many birds are there in this room? There are three beautiful birds here. In this hand there are seven arrows. This hand is the boy’s hand.
The Numerals.

Two heads are better than one. The porter’s load is fifty-five okes of grapes. How many days are there in the week? There are seven days in the week, and thirty days in the month. The year is twelve months; the month is thirty days; the day is twenty-four hours; the hour is sixty minutes; the minute is sixty seconds. In one year there are fifty-two weeks.

_Dilendoht_ beggar.  
_Gümüşh_ silver.  
_Ism_ name.  
_Saçh_ hair (of the head).  

_Qyessa_ short.  
_Dün_ yesterday.  
_Jaryn_ to-morrow.  
_Ver_ give.

In the hospital there are two companions of this man. The second cup is of silver. In this window there are three watches. On the bridge there are five beggars. The hair of the fifth beggar is white. Give the first beggar a tumbler of water. There are twelve months in the year. Ramazan is the name of the ninth month. To-morrow is the first day of Ramazan. What day of the month is it? Is it the twenty-sixth? No, sir, it is the twenty-seventh. The last day of this month is long. This year the thirtieth day of Ramazan is short. The door of the hundred and fourteenth house in this street is higher than all the largest windows in the town.

_Saat nê dîr,_ what time is it.  
_Saät qotch dyr,,_ Qalem, pen.  
_Saät nasel dyr_ Qurshum qalem, lead pencil.  
_Saät be§h dîr_ İkhâle, see here, here there is, voice.  
_Saät tiki butçiq dür, it is half-past_ Arpa, barley.  
_Saät shishe, bottle._ Satyor, he is selling.  
_Saät dehce tohejrek, bësh dagiqa, etc.,_ Eder, makes.  
_var, it is a quarter, five minutes, etc., to two._

Give these women five piastres each. Give these dogs a piece of meat each. For how much each is he selling these pipes? For seven piastres each. He is selling these lead pencils for twenty paras each. Give these girls a pen each. Give those beggars fifty piastres each. For how many piastres each is he selling these hens? For six each. What time is it? It is half-past three. It is a quarter to four. It is eight o’clock. Give the horse half an oke of barley. Here is half a bottle of wine. This time the wine is stronger. Twice six makes twelve. This is a four-storied house. The second floor of this house is the most beautiful. On the middle floor are found the largest rooms. Give this cow three times (some) water. There is a steamer three times (in) a week.
CHAPTER V.

THE PRONOUN.

SECTION I.—THE PERSONAL PRONOUN.

The personal pronouns are as follows:

- **Ben**, I.  
  **Biz**, we.
- **Sen**, thou.  
  **Siz**, you.
- **O**, he.  
  **Onlar**, they.

As in English, instead of **sen**, **siz** is used in polite speech, as also **onlar** instead of **o**. Instead of **ben**, **bendeniz**, your servant, is frequently used in polite speech, a phrase familiar to us in the English Bible; but **bendeniz** is followed by the first, not the third, person of the verb. **Qulunuz**, your servant, is a still more respectful form of address, used by inferiors to superiors. And in polite address the expression **zat-i-aliniz** or **zatynyz**, your noble person, is used for "you," followed by the second person of the verb. **Hazretleri** following a name or title is used when speaking respectfully of or to a person: e.g.

- **Pasha hazretleri**, his Excellency the Pasha.
- **Elchii hazretleri**, his Excellency the Ambassador.

The personal pronouns are declined as follows:

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Ben</strong></td>
<td>I.</td>
<td><strong>Benim</strong>, of me, my.</td>
<td><strong>Bana</strong>, to me.</td>
<td><strong>Beni</strong>, me.</td>
<td><strong>Bende</strong>, in me, on me.</td>
<td><strong>Benden</strong>, from me.</td>
</tr>
</tbody>
</table>
The Pronoun.

Nom. Sen, thou. Siz, ye or you.
Gen. Senin, of thee, thy. Sizin, of you, your.
Dat. Sana, to thee. Sizin, to you.
Loc. Sende, in thee, on thee. Sizde, in you, on you.
Abl. Senden, from thee. Sizden, from you.

Nom. O, he or it. Onlar, them.
Gen. Onun, of him, his. Onlaryn, of them, their.
Dat. Ona, to him. Onlara, to them.
Acc. Onu, him. Onlary, them.
Loc. Onda, in him, on him. Onlardan, in them, on them.
Abl. Ondan, from him. Onlardan, from them.

The locative case is used in the same way as the French chez with the personal pronoun, to signify at any one's house; e.g.

Sende mi dir, is he at your house?

The personal pronouns are not much used in conversation, except for the sake of emphasis, where the person is indicated by other words in the sentence, e.g. the verb or the affix of substantives, etc. (see post).

Section II.—The Possessive Pronoun.

The possessive pronouns are in Turkish represented by the following affixes:

<table>
<thead>
<tr>
<th></th>
<th>On Vowel terminations</th>
<th>On Consonant terminations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1 Pers.</td>
<td>-m. ... ... ...</td>
<td>-im, -ym, -üm, -um.</td>
</tr>
<tr>
<td>2</td>
<td>-n. ... ... ...</td>
<td>-in, -yn, -ün, -un.</td>
</tr>
<tr>
<td>3</td>
<td>-si, -sy, -sü, -su. ...</td>
<td>-i, -y, -ü, -u.</td>
</tr>
<tr>
<td>Plur. 1 Pers.</td>
<td>-miz, -myz, etc. ...</td>
<td>-imiz, -nymyz, etc.</td>
</tr>
<tr>
<td>2</td>
<td>-niz, -nyz, etc. ...</td>
<td>-iniz, -nymyz, etc.</td>
</tr>
<tr>
<td>3</td>
<td>-si, -sy, -sü, -su. ...</td>
<td>-i, -y, -ü, -u.</td>
</tr>
</tbody>
</table>
The affix for the third person being the same, singular and plural, the genitive case of the personal pronoun may be prefixed to prevent ambiguity, if necessary; but generally only in the case of the plural pronoun: thus, onlaryn evi, their house; onlaryn evleri, their houses. Of course when the genitive of a substantive precedes, there can be no difficulty: thus, babanyn evi, the house of the father; qardashlaryn evleri, the houses of the brothers.

A very important and idiomatic use of the possessive affix of the third person, -si, -sy, -sü, -su, occurs in what may be called the substantival use of adjectives, pronouns, and even adverbs, answering very much to the use of the word "one" or "ones" in English after adjectives, to avoid repetition or mention of the substantive. Thus güzeli, a beautiful one (where bu shejlerin, or some such phrase, may be understood to complete the construction); bashqasy, another one.

Ketchilerin alyshyghy vejabanysy var dyr, of goats there are tame ones and wild ones.
Burasyn sydshaq dyr, here it is warm.
Burasyn neresi dir, where am I? lit. its here is its where?
Burasyn nereje tchyygar, where does this lead? where jerlerin, of the places, may be understood to complete the construction.

This affix also serves as a sort of objective or quantitative genitive, translating in many cases the English "of them;" e.g.

Ikiyi bir, the two of them are one, i.e. both are the same.
Hopsi bir, all of it or them is one, i.e. it is all the same.
Qatch tanesi var, how many of them are there?
The Pronoun.

Similarly with the affixes of the first and second persons:

*e.g.*

*Ikinis*, two of you.

*Uchümüs*, three of us.

Substantives with the possessive affixes are declined precisely in the same way as substantives without affixes; but in the case of plural substantives the substantive receives the plural affix before the possessive affix.

From *Tchorba*, soup, we have.

Dat. *Tchorbama*, to my soup.
Abl. *Tchorbamdan*, from my soup.

From *Oda*, room, we have.

Nom. *Odamyz*, our room.
Gen. *Odamyzyn*, of our room.
Dat. *Odamyza*, to our room.
Acc. *Odamyzy*, our room.
Loc. *Odamyzda*, in our room.
Abl. *Odamyzdan*, from our room.

From *Qomshu*, neighbour.

Nom. *Qomshularym*, my neighbours.
Gen. *Qomshularymyn*, of my neighbours.
Dat. *Qomshularyma*, to my neighbours.
Acc. *Qomshularymy*, my neighbours.
Loc. *Qomshularymda*, among my neighbours.
Abl. *Qomshularymdan*, from my neighbours.
From Dost, friend.
 Nom. Dostumuz, our friend.
 Gen. Dostumuzun, of our friend.
 Dat. Dostumuzu, to our friend.
 Acc. Dostumuzu, our friend.
 Loc. Dostumuzda, on our friend
 Abl. Dostumuzdan, from our friend.

From El, hand.
 Nom. Elin, thy hand.
 Gen. Elinin, of thy hand.
 Dat. Eline, to thy hand.
 Acc. Elini, thy hand.
 Loc. Elinde, in thy hand.
 Abl. Elinden, from thy hand.

From Setri, coat.
 Nom. Setriniz, your coat.
 Gen. Setrinizin, of your coat.
 Dat. Setrinize, to your coat.
 Acc. Setrinizi, your coat.
 Loc. Setrinizde, on your coat.
 Abl. Setrinizden, from your coat.

From Deve, camel.
 Nom. Devesi, his camel.
 Gen. Devesinin, of his camel.
 Dat. Devesine, to his camel.
 Acc. Devesini, his camel.
 Loc. Devesinde, on his camel.
 Abl. Devesinden, from his camel.

* Elin is in form not only the substantive with the possessive affix of the second person singular, but it is also the genitive case singular of the simple substantive. Ambiguity arises in the declension also from the similarity of the third person affixes. To avoid it "thy hand" is generally rendered senin elin; and so forth.

† Notice here that after the i, etc., of the possessive affix of the third
From Tchitchek, flower.

Nom. Tchitchekleri, his or their flowers.
Gen. Tchitcheklerinin,* of his, etc., flowers.
Dat. Tchitcheklerine,* to his, etc., flowers.
Acc. Tchitcheklerini,* his, etc., flowers.
Loc. Tchitcheklerinde,* in his, etc., flowers.
Abl. Tchitcheklerinden,* from his, etc., flowers.

Su, water, already mentioned as irregular, makes—
Sujum, my water. Sujumuz, our water.
Sujun, thy water. Sujunuz, your water.
Suju, his or their water; etc. Sularym, my waters; etc.

Bir, one, frequently takes a duplicated affix of the third person possessive, especially in colloquial language; thus birisi, instead of biri; so also hepsi, shortened into hepsi, all of it or them, from hep, all.

Substantives ending in h and j are treated as ending in consonants; e.g.
Padishahymyz, our Emperor. Serajy, his palace.
For the sake of emphasis, antithesis, or perspicacity, the genitives of the respective personal pronouns may be prefixed to nouns in the possessive form; e.g.
Benim gardashym, my brother. Biziim odamyz, our room.
Senin baban, thy father. Sizin köpejiniz, your dog.

When the personal genitives are thus expressed, the possessive affix may be thrown off from the noun; e.g.
Benim gardash, my brother.
Benim gardashyn, of my brother; etc., etc.

person, an n is inserted in all the oblique cases, not only in those when the case-affix is a vowel or begins with one. So Bej oghlunda, in Bey oghlu ("Bej's son," the Turkish name of Pera); Dereish sogaghyn da, in Dervish Street; Taqsim dehaddesinde, in the Taxim High Street; Hassan Pasha mahaldeinde, in Hassan Pasha quarter; Tarlabashy dehaddesinde, in Fieldhead Road.

* See note † on previous page.
SECTION III.—THE REFLEXIVE PRONOUN.

Reflexive pronouns are formed by the word kendî receiving the appropriate possessive affixes; thus—

*Kendîm, I myself.*  
*Kendînî, thou thyself.*  
*Kendî or kendîsî, he himself.*  
*Kendîler or kendîleri, they themselves.*

*Kendisî* and *kendîler* are frequently used as the personal pronouns of the third person. Each of these words is declined regularly.

*Kendi* reduplicated in the dative of one of the possessive forms means “of myself,” “of thyself,” etc.; e.g.

*Kendi kendîmê, I of myself.*  
*Kendi kendînî, you of your-*

*Kendi kendînî, thou of thyself.*  
*Kendi kendînî, you of yourselves,* etc.

And lastly, when prefixed to a substantive with a possessive affix, it gives the idea “own,” and is usually preceded by the genitive of the pronoun; e.g.

*Benîm kendî anâm, my own mother.*  
*Onûn kendî gärdaşi, his own brother; etc.*

SECTION IV.—THE DEMONSTRATIVE PRONOUN.

The demonstrative pronouns are o or ol (the latter in the nominative only), that; bu and šu, this. When used substantively they are declined regularly; e.g.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Bu, this.</td>
</tr>
<tr>
<td>Gen.</td>
<td>Bunun, of this.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Buna, to this.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Bunu, this.</td>
</tr>
<tr>
<td>Loc.</td>
<td>Bunda, in this.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Bundan, from this.</td>
</tr>
</tbody>
</table>
The Pronoun.

Used adjectivally they are of course indeclinable; e.g.

*Bu mektubu babama ver,* give this letter to my father.

*Bunsuz* means "without this."

The affix *ki*, pl. *kiler*, is added to substantives and pronouns and adverbs with the meaning "that which belongs to or concerns."

(1) When added to substantives or pronouns in the genitive case it forms a substantive; e.g.

*Bunlar pederiminki dir,* these things belong to my father.

*Qardashynki*ler, things which belong to thy brother.

*Benimki*, mine.

*Seninki*, thine; etc., etc.

These latter are never used in the same sentence as the substantive referred to.

These formations may of course be declined in the ordinary way, but with an *a* inserted before the affixes of the oblique cases, as in the declension of substantives with the possessive affix of the third person; thus—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom. Benimki.</strong></td>
<td><strong>Benimki*ler.</strong></td>
</tr>
<tr>
<td><strong>Gen. Benimkinin.</strong></td>
<td><strong>Benimki*lerin.</strong></td>
</tr>
<tr>
<td><strong>Dat. Benimkine.</strong></td>
<td><strong>Benimkilerine.</strong></td>
</tr>
<tr>
<td><strong>Acc. Benimkini.</strong></td>
<td><strong>Benimkilerini.</strong></td>
</tr>
<tr>
<td><strong>Loc. Benimkinde.</strong></td>
<td><strong>Benimkilerinde.</strong></td>
</tr>
<tr>
<td><strong>Abl. Benimkinden.</strong></td>
<td><strong>Benimkilerinden.</strong></td>
</tr>
</tbody>
</table>

(2) When added to the locative case of substantives or pronouns or to adverbs this affix forms an adjective; e.g.

*Evdeki kitab,* the book which is in the house.

*Odandaki jazalane,* the desk in my room.