



TURKISH READING BOOK



GRAMMAR, VOCABULARY

WITH

ETC. ETC.

BY W. BURCKHARDT BARKER M.R.A.S.

Library of the Theological Seminary,

PRINCETON, N. J.

Stuart Fund

May 7th, 1879

Division... V

Section ... 9

Shelf..... ..

Number..... ..

Monsieur
Monsieur le Professeur Garcin de T.
de la part de l'auteur
Tribut de Respect

A
READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY.

A
READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY;

CONTAINING A SELECTION OF ORIGINAL TALES, LITERALLY TRANSLATED, AND
ACCOMPANIED BY

GRAMMATICAL REFERENCES:

THE PRONUNCIATION OF EACH WORD GIVEN AS NOW USED IN CONSTANTINOPLE.

BY

WILLIAM BURCKHARDT BARKER, M.R.A.S.,

ORIENTAL INTERPRETER, AND PROFESSOR OF THE ARABIC, TURKISH, PERSIAN AND HINDŪSTĀNĪ
LANGUAGES AT ETON COLLEGE: AUTHOR OF "LARES AND PENATES;"
"TURKISH TALES IN ENGLISH;" ETC., ETC.

LONDON:
JAMES MADDEN, 8, LEADENHALL STREET.

M.DCCC.LIV.

The Author of this work notifies that he reserves the right of translating it.

STEPHEN AUSTIN, PRINTER, HERTFORD.

TO

LIEUT.-COL. HENRY CRESWICKE RAWLINSON, C.B.,

F.R.S., CORRESPONDING MEMBER OF THE IMPERIAL INSTITUTE OF FRANCE,

ETC. ETC.

AS A SLIGHT TESTIMONY OF ADMIRATION FOR HIS TALENTS AND ATTAINMENTS,
AND ESTEEM FOR HIS CHARACTER,

THIS WORK IS INSCRIBED

BY

THE AUTHOR.

P R E F A C E.

THE object of the present work is to assist the student in arriving at a more intimate acquaintance with the Turkish language than can be acquired by means of the grammars which have hitherto been published, and which are either incorrect or too complex for a general reader.

For a person who aspires to read and write a language with any degree of accuracy, something more is necessary than a superficial knowledge of grammatical rules. He must study its construction and possess a just conception of its organization; and this the author ventures to hope may be effected by following the plan laid down in these pages.

While it is impossible to foresee all the difficulties that may arise in the mind of a student, the author has done his best towards anticipating them, and in this task he has been mainly guided by the remarks and questions put to him by his pupils in the several stages of their progress.

By first presenting a number of simple but necessary forms and rules, he lays a foundation for observations of a more critical nature; by giving a grammatical analysis of every

difficult word, he renders these rules familiar; and by constant repetition, he inculcates them on the memory. By giving a literal translation of each word, he saves the learner much time and trouble; and by presenting the same word in the vocabulary, he lays, before the student its root and origin as it would occur in a dictionary.

Doubtless, a great deal more might be written without exhausting the subject; but the author trusts that sufficient has been done to simplify the rules, and bring them within reach of the comprehension of every one—without prolixity, and yet with sufficient diffuseness for every requisite purpose.

It is with much diffidence that the author now lays the result of his experience before the world; but he trusts he may, in some measure, gain the approval of more competent judges, amongst whom there is no one whose good opinion he could more highly value than the distinguished officer to whom he ventures to dedicate this volume.

London, July, 1854.

TABLE OF CONTENTS.

THE ALPHABET, ETC.

SECT.		PAGE
[1.]	The Saghir Nūn	1
[2.]	The Turkish Alphabet	<i>ib.</i>
[3.]	—Consists of 17 different characters, (33 letters in all)	3
[4.]	The primary order of the letters	<i>ib.</i>
[5.]	Value of the letters	<i>ib.</i>
[6.]	The Abjadié	<i>ib.</i>
[7.]	Letters that are never joined to those following	<i>ib.</i>
[8.]	Of the letters ا, ع, و and ي	4
[9.]	Of the Vowel Points— <i>Fatha, Kesra, and Dammah</i>	<i>ib.</i>
[10.]	Prolongation of the same	<i>ib.</i>
[11.]	Vowel Points only used on particular occasions	<i>ib.</i>
[12.]	Of the <i>Tanwin, Tashdid, Wasla, Hamza, Jazma</i> and <i>Hadf</i>	5

OF THE ARTICLE.

[13.]	The Turks have no Definite Article	6
--------	--	---

OF NOUNS.

[14.]	No distinction of Gender in Nouns	<i>ib.</i>
--------	---	------------

OF THE DECLENSION OF NOUNS.

[15.]	Affixes taken to form the cases : <i>أو ev</i> , 'a house,' declined	<i>ib.</i>
[16.]	Nouns terminating with a vowel : as <i>بابا baba</i> , 'a father,' declined	7
[17.]	Arabic words sometimes retain their own plural	<i>ib.</i>
[18.]	Arabic words sometimes take the Persian form of plural	<i>ib.</i>

SECT.	PAGE
[19.] The change of the ق to غ	7
[20.] The change of the ك to گت	<i>ib.</i>

OF ADJECTIVES.

[21.] The Turkish Adjective invariable, but may be used substantively	8
[22.] Of the comparative دخي	<i>ib.</i>
[23.] Another form of comparative	<i>ib.</i>
[24.] Of the superlative degree	9
[25.] List of superlative prefixes or expletives	<i>ib.</i>

PRONOUNS.

[26.] Pronouns have no distinction of gender	10
[27.] The Personal Pronouns declined	<i>ib.</i>
[28.] Of the Substantive Pronoun کندو	<i>ib.</i>
[29.] Of the Substantive Pronoun اوزو	11
[30.] کندو declined with the possessive affixes	<i>ib.</i>
[31.] Of the Demonstrative Pronouns او, شو, بو, and اول or او	<i>ib.</i>
[32.] " اشبو	<i>ib.</i>
[33.] Of the possessive affixes	12
[34.] او declined with one of the above	<i>ib.</i>
فرداش declined with one of the above	<i>ib.</i>
Note on the double use of the personal pronoun in the 3rd person	<i>ib.</i>
[35.] Important changes after the affixes of the 3rd person	13
[36.] Of the pronominal affix كي	<i>ib.</i>
[37.] Of صو	<i>ib.</i>
[38.] Of بر and هپ	<i>ib.</i>
[39.] Of the Interrogative Pronoun کيم	<i>ib.</i>
[40.] Of نه and قنعني	14
[41.] Of ايسه and هر, نه, قدر, نصل, قاچ	<i>ib.</i>
[42.] Of Indefinite Pronouns	<i>ib.</i>

SECT.	PAGE
[43.] Of هیچ	15
[44.] Table of the Cardinal Numbers	<i>ib.</i>
[45.] Formation of the cardinal numbers by adding نجی	16
Important note on euphony, and the sounding of vowel points	<i>ib.</i>
[46.] Of the interrogative ordinal number قانچى	<i>ib.</i>
[47.] Ordinals used adjectively	17
[48.] Of numbers with an affix—بری declined	<i>ib.</i>
[49.] Of distributive numbers	<i>ib.</i>
[50-1.] And their uses.	<i>ib.</i>
[52-3.] Of fractional numbers	<i>ib.</i>
[54.] Notation of figures	18
[55.] Of the use of the alphabet for numbers	<i>ib.</i>

OF VERBS.

[56.] Division of verbs	<i>ib.</i>
[57.] Of the Simple Verb	<i>ib.</i>
[58.] Derivative verbs	<i>ib.</i>
[59.] Model proposed	<i>ib.</i>
[60.] Table of the formation of Turkish Verbs,—Active, Negative, Impossible, <i>etc.</i>	19
[61.] All conjugated in same manner as the simple verb	20
[62.] Irregularity of some verbs	<i>ib.</i>
[63.] Of the changes of transitive verbs	<i>ib.</i>
[64.] Of the Composite Verbs	<i>ib.</i>
[65.] Conjugation of the Auxiliaries ایتمک and ایلمک	21
[66.] Necessitative Mood	23
[67.] Optative	<i>ib.</i>
[68.] Conditional	24
[69.] Imperative	<i>ib.</i>
[70.] Infinitive	25
[71.] Participles	<i>ib.</i>

SECT.	PAGE
[72.] Conjugation of Auxiliaries—Gerunds	26
[73.] Verbal nouns	<i>ib.</i>
[74.] The dative infinitive	<i>ib.</i>
[75.] Examples	<i>ib.</i>
Observations on the foregoing table of conjugations	27
[76.] Conjugation of the Verb اولمق with its passive اولمق	29
[77.] Necessitative Mood	31
[78.] Optative	<i>ib.</i>
[79.] Conditional	32
[80.] Imperative	<i>ib.</i>
[81.] Infinitive	33
[82.] Participles	<i>ib.</i>
[83.] Gerunds	34
[84.] Verbal nouns	<i>ib.</i>
[85.] Examples	<i>ib.</i>
[86.] Of the other two Auxiliary Verbs	35
[87.] Of the Defective Verb ايم	<i>ib.</i>
[88.] Example with adjunct	36
[89.] Negative of ايم—how formed	<i>ib.</i>
[90.] Of the Impersonal Verb وار	37
[91.] Indicative mood	<i>ib.</i>
[92.] Conditional	<i>ib.</i>
[93.] Gerunds	<i>ib.</i>
[94.] Of the Negative	38
[95.] Of its imperative	<i>ib.</i>
[96.] Of its conditional	<i>ib.</i>
[97.] Gerunds	<i>ib.</i>
[98.] Conjugation of a Regular Verb	39
[99.] Of the Verb سۆمك 'to love'	<i>ib.</i>
[100.] Necessitative	40
[101.] Optative	<i>ib.</i>

SECT.	PAGE
[102.] Conjugation of the Verb سؤمکت —Conditional	40
[103.] Imperative	<i>ib.</i>
[104.] Infinitive	<i>ib.</i>
[105.] Participles and Gerunds	<i>ib.</i>
[106.] Verbal nouns	41
[107.] Of the Passive Verb سؤلمکت	<i>ib.</i>
[108.] Of the Negative Verb سؤومکت	42
[109.] Necessitative	43
[110.] Optative	44
[111.] Conditional	<i>ib.</i>
[112.] Imperative	<i>ib.</i>
[113.] Infinitive	45
[114.] Participles and Gerunds	<i>ib.</i>
[115.] م the sign of the Negative verb	46
[116.] Indeterminates	<i>ib.</i>
[117.] Example of the gerund	<i>ib.</i>
[118.] Of Interrogative Verbs	<i>ib.</i>
[119.] Of the Verb used Negatively and Interrogatively	47
[120.] Of the interrogative particle سي	48
Summary. — Verbs	<i>ib.</i>
[121.] Of Adverbs	49
[122.] Of Expletives	<i>ib.</i>
[123.] List of Expletives	50
[124.] Of Prepositions, Persian and Arabic	51
[125.] Of Post-positions	53
I.—Those which form the cases of nouns	<i>ib.</i>
[126.] Of ش the sign of the genitive	<i>ib.</i>
[127.] Of س the sign of the dative	<i>ib.</i>
[128.] Of ي the sign of the accusative	<i>ib.</i>
[129.] The ي is often dropped in MSS., and the termination of a word written ين for يني	<i>ib.</i>

SECT.	PAGE
Of Post-positions which form the cases of nouns—	
[130-1.] Of <i>ذ</i> and <i>بن</i> the sign of the ablative . . .	54
[132.] Of <i>له</i> or <i>ايله</i> another sign of the ablative . . .	<i>ib.</i>
[133.] Of the use of <i>برله</i> with the infinitive . . .	<i>ib.</i>
[134.] II.—Of Post-positions affixed to the nominative . . .	<i>ib.</i>
[135.] III.—Of Post-positions used with the genitive . . .	55
[136.] IV.—Of Post-positions used with the dative . . .	<i>ib.</i>
[137.] V.—Of Post-positions used with the ablative . . .	<i>ib.</i>
[138.] VI.—Of Post-positions which take the possessive affix . . .	56
[139—171.] Conjunctions	<i>ib.</i>
[172—191.] Interjections	60
[192.] Of Derivation	61
[193-4.] Arabic words with Persian terminations	<i>ib.</i>
[195.] Of <i>جي</i> added to nouns	62
[196.] Of <i>جي</i> added to verbs	<i>ib.</i>
[197.] Of <i>لكت</i> or <i>لق</i>	<i>ib.</i>
[198.] Of <i>ش</i> added to the roots of verbs	63
[199.] Of <i>حق</i> and <i>جكت</i> to express diminution	<i>ib.</i>
[200.] Of <i>جه</i> when added to words	<i>ib.</i>
[201.] Of <i>لين</i> expressive of diminution	<i>ib.</i>
[202.] Of <i>لي</i> or <i>لو</i> expressive of possession	<i>ib.</i>
[203.] Of <i>سز</i> expressive of privation	64
[204.] Of <i>غمين</i> or <i>غون</i> , and <i>قين</i> or <i>قون</i>	<i>ib.</i>
[205.] Of <i>ل</i> , <i>لن</i> , or <i>ن</i> to form verbs from nouns	<i>ib.</i>
[206.] Of <i>ي</i> and <i>آنه</i> , Persian terminations	<i>ib.</i>
[207.] Of <i>ناك</i> and <i>وار</i> , <i>ور</i> , Persian terminations	65
[208.] Of <i>اين</i> as a termination to substantives	<i>ib.</i>
[209.] Of <i>ايد</i> or <i>پد</i> , Persian terminations	<i>ib.</i>

SYNTAX.

[210.] Important rule on two Nouns coming together	66
---	----

SECT.	PAGE
[211.] The Persian form used, the (-) <i>kesra</i> representing the English genitive case ('s)	66
[212.] Of two names coming together with an adjective between them	67
[213.] Of Arabic and Persian Nouns	<i>ib.</i>
[214.] Of a Noun of Number with two genitives preceding it	<i>ib.</i>
[215.] Of the use of the word نام	<i>ib.</i>
[216.] Of the dative case	<i>ib.</i>
[217.] Of ایچون and its accompanying noun	68
[218.] Of ایسه and سز, گبی, اوزرد, ایله, اوترو, ایچون, forming part of the word preceding them	<i>ib.</i>
[219.] Of the Adjective preceding the Substantive	<i>ib.</i>
[220.] Of titles	<i>ib.</i>
[221.] Of numbers with regard to their position as to nouns	69
[222.] A noun remains in the singular with a plural number	<i>ib.</i>
[223.] The use of the 3rd person singular avoided	<i>ib.</i>
[224.] The pronoun of the 3rd pers. plural generally understood	<i>ib.</i>
[225.] Of the pronoun of the 1st person	<i>ib.</i>
[226.] Of the pronoun of the 2nd person	<i>ib.</i>
[227.] Of the possessive affix	70
[228.] Of the particle کی, and its demonstrative power	71
[229.] Of its power of appropriation.	<i>ib.</i>
[230.] Of its specific power as to time	<i>ib.</i>
[231.] The Verb agrees with the 1st and 2nd persons	<i>ib.</i>
[232.] But need not be in concord with the 3rd person	<i>ib.</i>
[233.] The use of the Verb when addressing one or more persons	<i>ib.</i>
[234.] The use of the Verb when speaking collectively	<i>ib.</i>
[235, 6.] Of در and its use and disuse	<i>ib.</i>
[237.] Of the Verb in poetry	72
[238.] Of ایسه	<i>ib.</i>
[239.] Of ایسه and of دد	<i>ib.</i>

SECT.	PAGE
[240.] Of د added to infinitives	72
[241.] Of the dative infinitive, and of له or ايله when joined to infinitives	<i>ib.</i>
[242.] Of Participles when declined	73
[243.] Of Conjunctions or Disjunctives.	<i>ib.</i>
[244.] The Gerund represents a pause in the sentence	<i>ib.</i>
Example, with literal and free translation, illustrative of the construction of Turkish sentences; with notes and grammatical references	74

APPENDIX.

[245.] Compound tenses of a Verb (which have been purposely omitted in the body of the work)	
I.— اولمق with the present participle of اوقومتق	77
[246.] II.— ,, with the past participle of ,,	79
[247.] III.— ,, with the future participle of ,,	80

INDECLINABLE GERUNDS.

[248.] Gerunds formed with the present, past, and future participles of Verbs, and the Gerund ايكن	<i>ib.</i>
[249.] Gerunds formed by له or ايله taking the infinitive. [241]	81
[250.] Gerunds formed by جه being added to the verbal noun	<i>ib.</i>
[251.] Gerunds formed by the addition of دن اول and دن صئرد	<i>ib.</i>
[252.] This form is often curtailed	<i>ib.</i>

DECLINABLE GERUNDS.

[253.] Gerunds produced by ده being added to the verbal noun	<i>ib.</i>
[254.] Gerunds produced by دن اول and دن صئرد being added to the verbal noun	<i>ib.</i>
[255.] The past, present, and future tenses of a verb, with the gerunds of اولمق , exemplifying the changes of which a verb is capable	82

SUMMARY.

	PAGE
Table of the Gerunds of a verb in گورمکت—کٔ 'to see'	84
Table of the gerunds of a verb in آلمق—ق 'to take'	87

CHAPTER ON COMPOSITION.

How best to arrive at facility of composition	90
The time and application requisite	91
Listless students should not undertake to acquire a language, as they must fail	93
We should endeavour to think in Turkish, and represent our thoughts first in Turkified English	95
Which may easily be translated, until we are able to do it off-hand	<i>ib.</i>
Examples to illustrate our meaning	96

CHAPTER ON PRONUNCIATION.

The <i>voxata questio</i> of representing Oriental words with Roman characters	97
Example of a dialogue written by three persons, each differently, to illustrate this difficulty	98
No <i>accent</i> in the Turkish language	100
On Turkish orthography	101
The pronunciation of the words, as noted in the Vocabulary, the best possible under existing circumstances	101
First chapter of St. John's Gospel, with the pronunciation of each word, and an interlinear translation, accompanied by copious explanatory notes and grammatical references: adapted to the comprehension of a beginner	۱—۲۶
Anecdotes of Nasr-il-deen Khoja, with interlinear translation, copious notes and grammatical references: adapted to the student in the second stage of his progress	۲۷-۱۰۶

TALE	PAGE
(1.) The Khoja's preaching	۲۷
(2.) The Khoja thanks Providence for not giving wings to camels	۳۰
(3.) The Khoja finds the air of a city like that of his native town	۳۰
(4.) The Khoja goes to the bath	۳۱
(5.) The Khoja's dream.	۳۲
(6.) The Khoja's fright at some Bashi Bozüks.	۳۳
(7.) The Khoja is taken aback and loses his presence of mind	۳۴
(8.) The Khoja at Koniah	۳۵
(9.) The Khoja avoids keeping Ramadan and is discovered	۳۶
(10.) The Khoja's opinion of the moon	۳۸
(11.) The Khoja accompanies a caravan	۳۸
(12.) The Khoja turns merchant	۳۹
(13.) The Khoja's indifference on a blind man being drowned	۳۹
(14.) The Khoja eats his neighbour's heifer	۴۰
(15.) The Khoja's repartee on being asked the day of the month	۴۱
(16.) The Khoja enters a garden by means of a ladder	۴۱
(17.) The Khoja puts his fowls in mourning	۴۲
(18.) The Khoja beats an ox for infringing on his premises	۴۲
(19.) The Khoja's charge to his followers regarding his tomb	۴۳
(20.) The Khoja mourns for himself	۴۴
(21.) The Khoja's anger at being wetted by a spout of water	۴۴
(22.) The Khoja burns all his companion's clothes	۴۵
(23.) The Khoja follows home a thief	۴۷
(24.) The Khoja borrows a caldron, returns it saying that it had begot a little one, then he borrows it again and declares it dead	۴۸
(25.) The Khoja overpowered by a dog, confesses himself vanquished	۵۰
(26.) The Khoja's cruelty to a stork, whom he considered not like a bird	۵۱
(27.) The Khoja eats duck-soup	۵۱

TABLE OF CONTENTS.

xix

TALE	PAGE
(28.) The Khoja's indifference	٥٢
(29.) The Khoja beats a cock and reproaches him	٥٣
(30.) The Khoja shams dead	٥٣
(31.) The Khoja at Siir Hissar	٥٦
(32.) The Khoja and the rich jew	٥٦
(33.) The Khoja's sarcasm on external appearances	٦٠
(34.) The Khoja wishes every day was Bairám	٦١
(35.) The Khoja's honesty in spite of himself and his interests	٦٢
(36.) The Khoja's reply on being asked the loan of his donkey	٦٣
(37.) The Khoja resents the loss of his pelisse on his donkey .	٦٢
(38.) The Khoja's donkey braying saves his pelisse from being stolen	٦٥
(39.) The Khoja believes his donkey has become a Cadi	٦٥
(40.) The Khoja's astonishment at the testimony of a donkey being preferred to his	٦٦
(41.) The Khoja fancies himself dead	٦٦
(42.) The Khoja cuts off the tail of his donkey	٦٧
(43.) The Khoja's present to the frogs	٦٨
(44.) The Khoja converts three Christians	٦٩
(45.) The Khoja luckily takes a present of figs to the governor of the district instead of beetroot	٧٧
(46.) The Khoja returns home dry in the rain	٧٨
(47.) The Khoja takes a goose to Timürlane, but eats a leg of it first	٨٠
(48.) The Khoja's decision when Cadi drawn from practical experience	٨٢
(49.) The Khoja is disturbed by thieves	٨٣
(50.) The Khoja shoots his own linen, taking it for a thief	٨٤
(51.) The Khoja mounts his donkey backwards	٨٥
(52.) The Khoja longs to mount between the horns of an old ox of his	٨٦
(53.) The Khoja's sarcastic reproach to his wife	٨٧

TALE	PAGE
(54.) The Khoja's compassion for a dirty bird of prey	88
(55.) The Khoja wishes to have two shavings for one payment	89
(56.) The Khoja throws himself into the sea	90
(57.) The Khoja is too sharp for the lads of the neighbourhood	90
(58.) The Khoja's treatment of connections	91
(59.) The Khoja's treatment of a tortoise	93
(60.) The Khoja's reply to those who had forgotten him at table, and who afterwards sought his company	93
(61.) The Khoja loses and recovers his horse with a caravan	94
(62.) The Khoja's pun a bad one	95
(63.) The Khoja reprobates the clipping of words	96
(64.) The Khoja's shift at prayer when only half-washed	97
(65.) The Khoja's laziness	97
(66.) The Khoja's poverty and shifts	98
(67.) The Khoja's retort upon an importuning mendicant	99
(68.) The Khoja's tricks and laughs at a troop of softas	100
(69.) The Khoja catches a Cadi drunk, and despoils him of his cloak with impunity	101
(70.) The Khoja's anger and pun on being badly shaved	103
(71.) The Khoja pretends he is a bulbul	104
(72.) The Khoja's learning and excellence	104

VOCABULARY.

Powers of the Roman letters as adopted in this work	1
The system laid down the best to give the learner a correct pronunciation	2
Vocabulary, consisting of nearly three thousand words, with the pronunciation of each word as at present used in Constantinople, with their correct meaning as under- stood by the Turks	3

E R R A T A.

PAGE	LINE				
7	11	<i>For</i>	' in or by fathers,'	<i>read</i>	' in or by a father.'
10	28	„	Acc. کندیمی	„	کندیمی
11	29	„	کندونش	„	کندونش
—	32	„	[31]	„	[32]
12	13	„	کز	„	کز <i>or</i> یگز
—	27	„	إا <i>eli</i>	„	إا <i>eli</i>
14	21	„	هر	„	هر [42]
15	25	„	<i>el-li diirt</i>	„	<i>el-li diirt sé-né-si</i>
17	4	„	التجی آلی	„	التجی آلی
—	12	„	Acc. برینه	„	بربسی <i>or</i> یرینی
24	14	„	ایده گز	„	ایدگز <i>or</i> ایده گز
25	6	<i>Transpose</i>	{ ایتدک ایلدک }	<i>with</i>	{ اینمش ایلمش }
31	4	<i>For</i>	{ اوله جعیدق اولنه جعیدق }	<i>read</i>	{ اوله جعیدک اولنه جعیدک }
32	13	„	{ اوله لر اولنه لر }	„	{ اوله لر <i>or</i> اولسونلر اولنه لر <i>or</i> النسونلر }
35	10	„	ایدم <i>or</i> ام	„	ایدم <i>or</i> دم
39	6	„	is conjugate	„	is conjugated

PAGE	LINE			
40	15	<i>For</i>	صكره	<i>read</i> صكره
41	4	„	سؤده گين	„ سؤده گين
47	28	„	گورهم هي ايم	„ گورهم هي ايم
50	21	„	mood of اولمق	„ mood of ايم
53	19	„	بدري	„ پدري
—	20	„	‘ his father ’ بدرينه	„ [35] پدرنه his father or بدرينه
—	25	„	كابني اوقورم	„ كتابني اوقورم
—	29	„	گيميسني	„ [253] گيميسني
54	8	„	كتاني	„ كتابي
—	21	„	whilst coming	„ whilst coming, are coming, coming.
—	28	„	صنكره	„ صكره
55	27	„	with the Nom. [134]	„ with the Nominative [134] and Genitive.
56	11	<i>Dele</i>	‘ its own side ’	
59	3	<i>For</i>	كويكه or كويا	„ كويكه or كويا
—	16	„	اسمنه اينانلره	„ اسمنه اينانلره
61	2	„	دي بقالم	„ دي بقالم
—	7	„	ابرهيم	„ ابراهيم
—	27	„	‘ putting his hand, ’	„ ‘ putting his right hand. ’
73	5	The paragraph commencing	گلمكله وشراب نقصان	belongs to the latter part of [241] and not to [242].
78	15	<i>For</i>	اوقر اولن	<i>read</i> اوقور اولن
87	19	„	آلغله	„ آلمغله

PAGE	LINE		read	
۱۰۴	23	For	سجاهي	سجھي
۱۰۱	13	„	مگر	مگر
۹۶	26	„	<i>is-te-mal i-de</i> ع-rek,	<i>is-te</i> ع-mal i-dé-rek.
۸۶	19	„	گلوب اوکوزځ ايکي	گلوب اوکوزځ ايکي
۷۴	17	„	اولچځد	اولچځد
۷۲	11	„	<i>dush-û-ni-mah</i>	<i>dûsh û-ni-ma.</i>
۷۰	28	„	<i>'û-lû-ma-sin</i>	<i>ع-û-lû-ma-sin.</i>
۶۲	9	„	اولد يعنه	اولد يعنه
—	15	„	(it)	it
۵۹	5	„	بيگ التون استردم	بيگ التون استردم
			I kept asking 1000	I kept asking 1000 (pieces of) gold.
۵۷	6	„	purse of gold	purse with gold
۵۶	3	„	آيه	آييه
۵۵	22	„	<i>né gû-nah giché-lim</i>	<i>né gû-ná gé-ché lim</i>
۴۹	1	„	قرغان صاحببي	قرغان صاحببي
۴۳	5	„	ترځ	ترک
—	9	„	ترځ	ترک
۴۲	19	„	ديش لر	ديمش لر
۴۰	7	„	نچرن	نيچون
—	7	„	اوگينه	اوگينه
۳۸	9	„	کندي کندوي	کندي کندويه
۳۱	18	„	اوقد	اوقدر

PAGE LINE

۳۲	1	For	کورر	read	گورر
۲۷	17	,, Grosse Claus und die klein Claus	,,	Der kleine Klaus und der grosse Klaus.	
—	21	,, such were the contradictions	,,	such were the inconsistencies.	
۱۸	19	Dele 'Vide note 7, page ۶۰'			

ERRATA IN THE VOCABULARY.

9	14	For	o-lu	,,	ü-lü
24	5	,,	ra-sül	read	ra-sül
—	2	,,	zin-da-gani	,,	zin-di-gá-ní
30	26	,,	ta-kel-mek	read	ty-kyl-mak

Note.—All the (") in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.

قدوري اوقوتمانش-

-صاحبي اولمش¹

this was the advantage (arising) from his reading the-

a religious man

-حكمتي^[210] بو ايمش

-Koran (after the system of) Kadūri

رحمة واسعة²

رحمة الله عليه

abundant mercy

May God have mercy on him

or *h*: as, ^لحَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَاتُ رَسُولٌ مِّنَ اللَّهِ ^ل ‘Until the clear evidence had come unto them, an apostle from God.’ Some would pronounce the third word here *ba-yi-náh*, others *ba-yi-na-tū*, without stopping, and run it into the next word, *ba-yi-na-tū-ra-sū-lun*, etc. *Vide* Koran, chap. xviii.

Again, lower down in the same chapter, we have ^لمُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ ‘exhibiting unto him the pure religion, and being orthodox,’ which the followers of one of the learned men would enunciate *hū-na-fá-’á*, and others *hū-na-fa-’an*, and so on throughout the Koran in many other little peculiarities, of which the above will serve as a sample. Mr. Bleek, of the British Museum, formerly one of the author’s pupils, translated a tale entitled ‘The Cadi and the Robber,’ which appeared last year in ‘Ainsworth’s New Monthly Magazine,’ in which the other six names of the leading men are given as follows:—^لنافع، ^لابن قشير، ^لابوعمر بن العلاء، ^لابوعمر الشافعي، ^لحمزة، ^لالكسائي.

¹ ^لكرامت صاحب ‘a man possessed of miraculous faculties.’ It is imagined that by dint of reading the Koran one may acquire super-human powers: such, for instance, as that of raising the dead. The second chapter of the Koran is considered so divine, that if it could only be read without the *smallest* error or mistake, it would not fail to effect this miracle.

² We see, on the whole, that Nasr-il-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched ‘*Eulen Spiegel*.’

رجا ایتدکده [253] قدوری درسی اوقورز¹ دیرلرسه
 if they should say 'we will read lessons Kadürí' on their requesting
 اوقودر ایمش² آخر کتاب³ استرلر-
 if they should- the end of the Koran he would make them read
 ایسه- اوقوتماز ایمش بعضیلر دیرلر که
 that say some people he would not make them read it -ask (to read)
 قدوری⁴ اوقودرکن [248] کشف و کرامت-
 he became a knower of futurity, and- by reading in the Kadürí way

¹ اوقورز. The indicative mood, present tense, 1st person plural of اوقوموق, used for the future, as is very common.

² اوقودر ایمش casual of اوقوموق. Here we have the present participle (which, by the bye, if alone, would have been اوقودر, but the second ر is omitted, vide note 2, page ۵۰); and the second perfect of the verb ایم, forming a compound tense. Vide [245].

³ The short chapters which are at the end of the Koran are usually first taught to children, as they serve to be introduced in the part of their prayers where they are required to recite a small portion of the book. It seems, therefore, that Nasr-il-deen Khoja was too proud to undertake the office of teaching that which the common mullas could impart to their pupils.

⁴ Kadürí is one of the seven various recognized ways of reading and interpreting the Koran. By altering the punctuation, differences of the *hiatus* have arisen in the reading of this book, which have been proposed by seven learned men, who have each had their followers, and the system of each has taken the name of its founder. Each of these different ways of enunciating the Koran is acknowledged to be orthodox by the other six followers of the learned mullas, but they all of course prefer their own. By *hiatus* is meant a certain pause caused by the *tanween* or the ّ, which latter may either be pronounced *t*

[۷۱] خواجہ برگون برکمسہ نشگ باغجہ سندہ [216] زردالو آغا جنہ
on an apricot-tree in the garden of some one one day The Khoja

چیمقار زردالو یرایکن [248] صاحبی گلور خواجہ
Khoja ' comes its proprietor whilst eating the apricots mounts

نیلرسین^۱ بوندہ دیدکدہ خواجہ ایدر بہی جانم
O my soul! ' says the Khoja having said ' there what are you doing

گورمز مسین [119] بلبل زردالو آغا جنده اوترم باغچوان
the gardener ' I sing in the apricot-tree I am a bulbul do you not see

ایدر اوت^۲ بقایم خواجہ ترنم ایتمگہ [74]
to trill (like a bird) the Khoja 'let me see (hear you) sing' says

باشلر حریف گولوب بویلہ ترنمی^۳ اولور خواجہ
the Khoja 'of song is this? what kind' laughing the man begins

ایدر عجمی بلبل^۴ بوقدر اوتر دیمش *
he said 'trills thus much the foreign bulbul' replies

[۷۲] روایت اولنور مرحوم خواجہ ہر علمدہ ماہر
excelling in every knowledge Khoja the late related It is

وہرفندہ کامل ایمل لکن طلبہ^۵ کندیدن درس
a lesson from him to the students but was perfect and in every science

¹ Vide note 7, page 27.

² اوت the imperative of اوتمک *üt-mek* 'to sing' (applied to birds).

³ ترنمی. The Arabic substantive ترنم 'song,' has the interrogative particle می added to it; *lit.*, 'such trilling can (it) be?'

⁴ عجمی بلبل *Ajami bulbul*. Here now we have عجمی used in its primary signification, 'strange,' 'foreign.'

⁵ طالب is the singular, طلب the plural, and طلبہ the Turkish dative plural, 'seekers-after-knowledge,' hence, students.

آل دیمش قاضي ایدر های یوق بنم دگل دیمش *
 he said 'it is not mine no Ho!' says the Cadi he said 'take

[۷۰.] برگون خواجہ بی بر عجمی بربر^۱ تراش-
 as (he was)- an incompetent barber the Khoja One day

-ایدرکن^[248] هر اوستره چالدقده^[253] باشی
 his head that he struck at every (stroke of the) razor -shaving (him)

کسوب هر کسدیگی^۲ پنبه یا پشدیر^۳
 (kept) attaching cotton place that he cut (at) every cutting

ایمیش خواجہ بربره بی آدم باشمگ-
 (on) to the half- you fellow Oh!' to the barber the Khoja he was

-یاروسنه^[210] پنبه اکدگ بندہ [دها] یاروسنه^۴
 the (other) half I also you have sown cotton -of my head

کتان اکیم دیمش *
 he said 'let me sow flax

¹ The Turks give the terms 'عAjāmi,' *Persian*, to any one who may be strange, hence, apparently to them, ignorant and awkward. This arises from giving way to first impressions. Strangers may seem curious to us, when, on better acquaintance, we find them rational beings like ourselves. This is particularly the case in this instance. The Persians are superior to the Turks in many respects; but as they are not much seen in Turkey, their demeanour and accoutrements look 'strange,' hence the word 'عAjāmi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

² کسدیگی past verbal noun of کسمگ with the possessive affix ی, 'at every place of its having been cut.'

³ یا پشدیرایش. Here, again, we see the force of this compound tense [245].

⁴ یاروسنه 'to its half' [35], the و and ی being interchangeable. It may also be written یاریسنه,

اول گون سیرانہ حقمش ایڈی اول ارایہ گلوب کورر
he sees coming at that place had gone out to promenade day that

کہ قاضی مست و مدہوش یاتور همان خواجہ
the Khoja at once lies and senseless drunk (the) Cadi that

فراجه سين [سني] آلوب گتمش خواجہ فراجه بي
the ferejeh the Khoja he went away taking his ferejeh

ارقاسنہ گیوب^۱ او طرفدن قاضی قالتوب
rising the Cadi on the other side (hereupon) wearing on his back

بقار کہ فراجه یوق گلوب محضرلرہ اصمارلر^۲
he commands to (his) officers coming (is) not the ferejeh that sees

بنم فراجه مي بافتد کیمده بولورسنگز آلوب بٹا گتورگ^۳
bring to me taking you find it on whom see ye my ferejeh

انلرہ خواجہ نگ ارقاسنده^[210] گوروب آلوب قاضی یہ گتوررلر
they bring to the Cadi taking seeing upon the Khoja they also

قاضی ایدر خواجہ قنده^۴ بولدگ شول فراجه بي
'ferejeh?' that hast thou found where Khoja' says the Cadi

خواجہ ایدر سیرانہ چقدم ایڈی برده^[123]
all of a sudden I had gone out to the promenade' replies the Khoja

گوردم بر سوخته مست اولوب یاتور اوستی اچق
uncovered (open) his back lies being drunk Softa a I saw

بنده فراجه بي آدم گیتدم اگر سنگ ایسه
it should be yours if (and) went (away) I took the ferejeh and I

¹ Here the gerund denoting a pause is particularly useful.

² Pronounced *is-mar-lar*, from *اسمرلق* 'to order.'

³ *Vide* note 2, page ۲۰. ⁴ Short for *قنغیده*. *Vide* [40].

گتوروب بونلر ایدر سز براز بونده
here a little while you he says to these (them) he leads them

طورگ^۱ بن گیردیم دیوب ایچری گوروب
entering within (his house) saying that I may enter I wait

ایدر آقاری وار ایمدی شو حریفلری صاو قاری
the wife 'dismiss these men now go O wife' he says

چیقوب ایدر خواجہ گلمدی حریفلر ایدرلر
say the men 'is not come (home) the Khoja' says going out

بو نصل سوزدر خواجہ بزملہ برابر گلدی
'came together with us the Khoja what kind of word is this?'

قاری گلمدی سوخته لر گلدی دیوب
saying 'he is come' the Softas 'he is not come' the wife

وافر منازعہ ایدرلر مکر خواجہ یوقاریدن دگلرایمش^[245]
was listening from above the Khoja but they make much dispute

باشین^[125] پانکرادن چیقاروب بهی آدملر
fellows oh you' putting forth from the window his head

نه سجادله ایدرسز [ایدرسنگز] بلکه قبو ایکیدر برندن^[47]
from one of them are two the doors perhaps why do you (thus) dispute

چیقوب گتمش اوله^[246] دیمش *
he said 'he may be gone going out

[۶۹] برگون سوری حصارگ قاضیسی^[210]
Cadi a debauched (of the city) of Sür-Hissar One day

وارایمش برگون باغده مست اولوب یاتمش خواجہ دخی
also the Khoja he lay being drunk in the garden one day there was

¹ Vide note 2, page ۲۰.

² Imperative of صاومتق *sav-mak*.

دير فقير آدم ايدر اشاغي^۱ گل خواجه همان
upon this the Khoja come down replies the poor man he says

اشاغي اينوب نه استرشد^[253] ديدكده^[253] صدقه استرم ديمش
he said charity I want on saying 'what dost thou want' descends

خواجه ايدر گل يوقاري فقير يوقاري چقاچه^[250]
mounting up stairs the poor man come up stairs replies the Khoja

الله ويره^۲ دير بهي افندي اشاغيده^۳ نيچون
why while below Effendi 'O' he says 'may God give you'

سويلمدڭ ديدكده خواجه يا بن يوقاروده ايكن
while I was upstairs 'O' the Khoja having said 'you did not speak

من بني نيچون اشاغي چاغردڭ ديمش *
he said 'didst call me down why to me thou

[۶۸] برگون خواجه بر بلوڪ سوخته لره راست گلوب^۴ بونلره
to these met of Softas a troop Khoja One day

بيورڭ^۵ بزه گيده لم ديور اوڙگ قپوسنه^[210]
to the door of the house (expletive) we will go to my house please come

¹ Pronounced *á-sha-gha*. Vide note page 16.

² الله ويره. Although much pestered by mendicants, the Turks do not send them away gruffly, but merely say 'Allah vé-rá,' and the pauper passes on, knowing that he would lose his time by further importunities.

³ This is not اشاغيدن, but short for اشاغي اولدقه, 'being below,' or *lit.*, 'having been below' [253]. Here we have a good example of the use of the expletive ده, which, in conjunction with a verbal noun, forms an expressive and useful gerund.

⁴ We see that راست گلمك requires a dative case سوخته لره. Vide note 1, page ۱۲.

⁵ بيورڭ. Vide note *, page 56. 'Favour me with your presence.'

اؤدہ یاعمی وار پرنجمی وار وگتور-
and anything brought- is there any rice is there any butter in the house

دیگتگ^۱ وارمی کہ چوربا استرسنگ دیدکده آفادین
O lady! ' having said ' you ask (for) soup that is there -by you

شو چوربا طاسی بگا ویر دیوب آلوب همان افندیلرگ یاننه^[210]
to the Effendis at once taking saying give me soup-bowl that

گلوب افندیلر عیب اولمسون اگر بزم اؤده یاغ
butter in our house if let it be no shame Effendis! ' coming

پرنج اولیدی^۲ بو طاس ایله سزه چوربا چقاره
I would- soup to you with this bowl there had been (and) rice

دیمش * جق ایدم^۳
he said -have brought out (to you)

[۶۷] برگون نصرالدین افندی اؤنده اوتوررکن^[248] قیوبی
(at) the door whilst in his house Effendi Nasr-il-deen One day

برادم دق ایدر خواجہ یوقارودن نه استرسنگ
' what dost thou want?' from above the Khoja knocks a man

this form; but the Khoja is not particular when speaking to his wife, and blends the two tenses into one, forming an expressive but ungrammatical compound. This is not unfrequent, particularly among the illiterate Turcomans, who, speaking among themselves, may wish to give force to their expressions.

¹ گتوردیگتگ the past participle گتوردک in the possessive affix of the 2nd person *gû-tür-di-gin*, 'thy having brought,' the *ی* in *di* being introduced for the sake of euphony.

² اولیدی short for اوله ایدی; much in use. 2nd optative [78].

³ Or چیقاره جغیدم. Vide 2nd future [76] 'I was about to bring out (to you).'

يقاليم^[103] خواجہ سن دليمی اولدگ قرانلقده
 that I may light it the Khoja are you become mad in the darkness

بن صاغ يانمي¹ نه بيله يم^[101] ديمش *
 I its being whole how should I know he said

[۶۶] برگون خواجہ اوينه گلورايکي بر قاچ-
 One day the Khoja coming to his house some (seekers-

-طالبله راست گلور² ايدر افنديلر بو گيجه
 -of knowledge) students he says he met this evening Effendis!

بزه گيده ليم^[103] باباچورباسي^[35] بزده ايچه ليم^[69]
 let us go to us (my house) baba-soup at my house 'we will drink(eat)

طالبلر پکٹ گوزل ديوب خواجہ ننگ اردينه^[210] دوشوب
 the students 'very well' having said after the Khoja falling (following)

اوه گلورلر³ بيورگ³ ديوب اوپه سنه⁴
 they come to the house saying 'Pray be seated' to his (upper) room

چيتارر ايچري گيرر ايدر آقاري بر قاچ مسافرلر گتوردم
 he mounts enters within says O wife! I have brought some guests

بر طاس چوربا ويريه لم⁵ قاري آه افندي
 a bowl of soup that I may give (them) the wife O' Effendi

¹ 'how should I in the dark know what is whole *by me*'—only an excuse in order not to have the trouble of getting up for it. *يانمي* means 'in my possession,' as above.—*ياننده* does not mean 'by you' exactly, but 'in your keeping.'

² *راست* is a Persian adverb signifying 'straight,' hence *راست گلمک* 'to meet,' *راست گتورمک* 'to lead straight,' *i.e.*, 'to succeed.'

³ *Vide* note 2, page ۲۰.

⁴ Pronounced *o-dá-si-náh*.

⁵ This should properly be *ويردم* imperative 'let us give,' or *ويردم* 'that I may give,' 1st optative [67]. There is no tense that can give

[۶۴] برگون خواجہ آبدست آلورکن^[248] صو یتشمز
 does not suffice the water making ablution Khoja One day
 نمازہ باشلدیغی وقت^۱ قازگہ برایاق اوزرہ طورر دیرلر
 they say he stands on one leg like a goose when (he) began to pray
 کہ خواجہ افندی نیلرسین [نه ایلرسنکر] خواجہ بو
 this ' the Khoja 'what are you doing' Effendi Khoja that
 ایغامش آبدستی^[210] یوقدر دیمش*
 he said 'has not (had) its purification leg of mine

[۶۵] برگون خواجہ یہ بر آدم گلوب مسافراولور
 becomes (his) guest coming a man to the Khoja One day
 گیجہ بونلر یاتارلر بروقتدنسکرہ موم
 the light after a little while lie down (to sleep) these (two) (by) night
 سوینور^۲ مسافر ایدر خواجہ افندی موم
 the light Effendi Khoja says the guest is extinguished
 سوندی^۲ صاغ یاننده موم واردر گتور
 bring (if) you have any whole candle has been extinguished

name of Ayüb, 'Jacob,' into 'ip,' a word of one syllable, meaning 'a cord to hang him by.' This was intended to censure the clipping of words so common among the Tartar as well as in the Hindo-Germanic races, and to which we have already adverted; as Dr. Johnson is reported to have reprobated the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

^۱ باشلمق 'to begin.' the past participle taking the possessive affix becomes باشلدیغی 'his having begun,' changing the ق to غ, on coming in contact with a liquid letter.

^۲ سوینمک sü-yun-mek has an active form and a passive signification. سویندی or سوندی sündi or sü-yindi, '(the light) is gone out,' as we should say.

ندر [نہ در] بزم حماد درسه گچ قالوب
 remaining (coming) late to lesson Hamad our' what is it

یتشہ یم دیو سگرتدیگندن^۱ ترلمش
 he perspired (and) by his running (*expletive*) that I may reach (in time)

اوزریمہ طاملدی دیمش *
 he said 'dropped (some drops) upon me

[۶۳] برگون خواجہ منبرہ چیقوب مسلمانلر سزه
 to you Mosolmen mounting to the pulpit Khoja One day

بر نصیحتم وارد اگر اوغلکز اولور ایسه زنہار
 beware you should have children if there is an advice from me

اسمنی^۲ ایوب قومایت^۳ ایتمشلر ای خواجہ
 Khoja O they said do not name (put) Ayüb their name

نیچون زیرا خلق استعمال ایدرک^۴ ایپ
 Ip (a cord) making use (of the name) the people because' Why?

اولور دیمش *
 he said 'it would become

^۱ سگرتدک [71], declined with the post-position *ی* of the 3rd person. 'سگرتدگی' 'his having run,' in the ablative case; 'سگرتدگندن' 'by his having run;'; and the *ی* in 'سگرتدیگندن' is introduced to facilitate the pronunciation of this jaw-breaking word, *sy-gret-di-gin-dan*.

^۲ In the accusative singular, instead of accusative plural—اسملرینی—because he is speaking collectively.

^۳ *Vide* note 2, page ۲۰.

^۴ استعمال ایدرک. Note what we have already said, that this gerund implies action, as well as 'whilst'—*is-te-mal i-déç-rek*, 'whilst proceeding on or continuing.' In their use of the name, as they are speaking, they would clip the first letter of the second syllable, and convert the child's

دیر هرکس گولوشوب آتترین^[128] آیررلر¹ خواجہ
 the Khoja they separate their horses laughing everyone he replies
 گوروب آتني بولوب همان^[123] بیلور که کندینگ آتیدر
 it is his own horse that knows then finding his horse seeing
 تیزالدن² صاغ ایاغین^[128] اوزیگی یه بصوب آته
 on the horse placing to the stirrup his right foot quickly
 بنوب یوزي آتگ صغریسنه^[210] گلور ایدرلر اي
 Oh ' they say comes to the horse's croup his face mounting
 خواجہ نیچون آته ترس بمرسگ خواجہ بن
 I' the Khoja ' you mount backwards the horse why Khoja
 ترس دگلم بلکه آت صولاقدر دیمش *
 he said is left handed the horse but wrong am not
 [۶۲] خواجہ ننگ تلامیذندن^[210] بري حبشی ایمش
 was an Abyssinian one from his disciples of the Khoja
 واسمنه حمان دیرلر³ [ایمش] برگون خواجہ ننگ اوزرینه^[210]
 upon the Khoja one day they called (him) Hamad and his name
 مرگت دوکیلوب⁴ سؤال ایدرلر که خواجہ افندی بو
 this Effendi Khoja that they asked (him) being thrown ink

¹ Pronounced á-î-rîr-ler, from آیرلمک *âi-rîl-mek* 'to separate' or 'divide.'

² تیزالدن *lit.*, 'quickly from hand.' This latter word is not down in the list of expletives, as it is a word that, by itself, *has meaning*; but it is here used quite expletively.

³ It may be well to observe the effect that ایمش has, when combined with the present participle: دیر ایمش 'he used to say,' or 'was in the habit of saying;' گلور ایمش 'he used to come,' گورر ایمش 'he used to see,' etc. *Vide* [245].

⁴ Pronounced *mü-rak-kab dü-ki-lüp*.

چيقار گيدر برازدن بوندر خواجه بي^[16]
 goes out (and) goes away a little later these (people) the Khoja

ارار^[232] بوله مزلر صالحين ايدوب ارانجه واروب
 they cannot find seek dispersing about after him coming

بولورلر هاي خواجه گل نرديه گيدرنگ ديرلر
 they find him Oh! come Khoja where 'are you going

حواجه بوگون دوگون آشي کيم يدي ايسه^[123]
 the Khoja to-day the food of the marriage whoever has eaten

گرکدر¹ که اول گيرسون ديمش *
 he that it is right 'should enter he said

[۶۱] برگون خواجه سفره گيدرکن^[248] بر کاربان-
 One day the Khoja going to travel with a-

[کاروان] ايله بريره قونوب آتلايني^[35] بغليهب صباح-
 -caravan put up (at) in a place tying up his horses

اولدقدده^[253] خواجه اتلرگ ايچنده^[210, 35] آتني^[36] بوله مز-
 the Khoja -morning from among the horses his horse cannot find

و بلمز قنعي سيدر همان الهينه^[35]
 and knows not which of them it is all at once in his hand (expletive)

اوق ياي آلوب ادملر آتملي² غايت ايتدم³
 the bow (and) arrow taking the men 'do not fire' 'I am determined'

¹ 'Why should I, who have not partaken of the feast, sit with you; let him who has eaten of it enter into the house.' *Gé-rek-der*, 'it is necessary,' an impersonal verb. *Vide* Vocabulary.

² *آتملي* or *آتمه* *át-mah*. Note the unestablished orthography here.

³ Verb compounded of the Arabic substantive 'extremity,' and the auxiliary *ايتمک*. Here it is perverted to the use they require, and signifies 'I am desperate, and determined to kill some of these horses, so let each take his own away.'

خواجہ	بو	طوشانڈ	صوینڈ	صویی	در	دیمش *
the Khoja	this	the hare's	water's	water	'is	he replied
[۵۹]	برگون	خواجہ	چفت سورر کن	[245]	برقا پلومبغہ	بولوب
One day	Khoja		while ploughing		a tortoise	finding
طوتوب	بوغازینہ	[35]	برایپ	طاقوب	بیلنہ ^۱	
seizing (it)	to its neck		tying	a string	to his girdle (middle)	
آصاقور ^۲	قاپلومبغہ	ایسہ	باغرر چاغرر	خواجہ	چاغرمرہ	
he suspends	the tortoise	but	calling out	the Khoja	do not call'	
سندہ	چفت سورمک	اوگر نورسند ^۳	دیمش *			
you stupid	to plough	'you (will) learn	he said			
[۶۰]	برگون	خواجہ	اولنہ جق اولور ^۴	خلقی		
One day	the Khoja		had agreed (nolens volens)	the people		
دعوت ایدر ^۵	قومشولر	گلوب	یمگہ [74]	باشلر [لر]	[232]	خواجہ یہ
to feast	his neighbours	coming	to eat	they begin	to the Khoja	
گل	سندہ	یہ ^۶	دیمزلر	خواجہ	طار یلوب	
'eat	you also	come'	they do not say	the Khoja	getting angry	

¹ Pronounced *bei-li-nah*. Vide [35].

² The composite verb is *آصاقومق ásá-ko-mak*, 'to place hanging,' i.e., 'to suspend.'

³ Pronounced *ú-ra-nür-sin*, from *اگر نمک ú-ran-mek*, the *گ* being softened down as much as possible.

⁴ *اولور جق اولور* 'Nolens-volens,' 'willy-nilly,' *lit.*, 'it will be, it is,' which is sometimes better expressed *اولور اولمز* 'it will be, it cannot be,' *whether he liked it or not*, as we should say.

⁵ He invites the people to a feast unwillingly, and at their repeated request. The verb *ایدر*, in its positive form, shows the conclusion of the sentence.

⁶ The 2nd person imperative of *یمک* 'to eat.'

دیدکده اول آدم طوشان گتورن¹ کمسه یم دیر
 he replies 'person I am the hare-bringer' man that saying

خواجہ ینه بونی قبول ایدر برقاچ گوندننگره براز آدم لیر
 some men after a few days receives him again the Khoja

گلوب مسافراولمق استرلر خواجہ بونلر^[31]
 to them (these fellows) the Khoja they ask (want) to be guests coming

کیملر سنگز دیدکده بونلر طوشان گتورننگ² قوموشولری-
 neighbours- bringer's the hare' they having said 'who are you?'

یز^[87] دیرلر برقاچ گوندننگره ینه برطاقم حریف^[213, 222] دخی
 also a set of men again a few days after they said '-we are

گلوب انلره ده [دها] خواجہ کیملر سنگز دیدکده
 having said 'who are you?' the Khoja to them also coming

طوشان گتورننگ قوموشوسنگ قوموشولری^[214] یر دیرلر
 they reply we are neighbours neighbours' bringer's the hare'

خوش گلدینگز دیوب بونلرگ اوکلرینه^[210] برطاس سادہ صو
 of clear water a bowl before them saying 'you are welcome'

گتورر بونی گوردکده بو نه در دیدکلرنده
 on their saying 'what is it? this' seeing these he places (brings)

¹ The participle گتورن *gú-tü-ran* of the verb گتورمک *ge-tür-mek* used substantively. *Lit.*, 'the hare-bringing person I am.'

² گتورننگ. The participle is گتورن *gú-tü-ran*, the genitive would then be گتورننگ; but as the *fatha* (´) over the *r* is lost in consequence of the *n* being disjoined from it and attached to the post-position sign of the genitive case ننگ, the hiatus would be broken without a vowel, the *s* therefore is introduced in the pronunciation, and thence finds its way into the orthography, گتورننگ *gú-tü-rá-nin* for گتورننگ *gú-tü-rä-nin*. No rules can be given for unestablished orthography, and the student must trust to his ear.

خواجه گلوب بن چیتارم^۱ دیدکده چیتامز سین
'you cannot mount' having said 'will mount I' coming the Khoja

دیرلر خواجه همان اتکلرین^[128] بلنه^۲ صوتوب
thrusting into his girdle his skirts at once the Khoja they reply

پابوجلرین^[128] قوینونه قور خواجه افندی اغاجده
in the tree Effendi Khoja' he puts in his pocket his shoes

پابوجي نیلرسین دیدکلرنده خواجه
the Khoja on their saying 'what will you do (with them) the shoes

بلکه اندان اوقه یول دوشرسه^[68] حاصر یانمده پابوج
the shoes with me near may turn up a road further up perhaps

بولنسون^۳ دیمش *
he said let them be found

[۵۸] برگون کویدن بر حریف گلوب خواجه یه
to the Khoja coming man a from the village One day

بر طوشان کتورر خواجه ده [دخي] حریفه عزت واکرام ایدوب^۴
entertaining him to the man the Khoja brings hare a

چوربا یدیرر بر هفته دنسکرة ینه گلور اما
but he comes again after a week feeds (him with) soup

خواجه اونتمش انگ مسافر اولدوغینی سن کیمسن
'who are you?' his having been a guest of his had forgotten the Khoja

چیتقمق *chik-mak*, 'to mount,' 'ascend,' etc. *Vide* [60], and observe the unestablished orthography here of the | for the s.

¹ Aorist.

² Pronounced *bé-lin-ah*.

³ بولنسون, the passive form of بولمق. *Vide* [60, 80].

⁴ عزت واکرام 'treated him with esteem and regard,' that is, 'politely and hospitably.'

[۵۶] برگون خواجه برقاچ ادملرایله بائق آوینه گیدرلر^۱
to fish they go with some men the Khoja One day

دگزه آغ اتارلر خواجه ده [دخي] کندیني
himself the Khoja (also) they cast the net in the sea

آغ ایچنه^۲ اتار ایدرلر خواجه افندی نیدلش
'what have you done? Effendi Khoja' they say he throws in the net

[نه ایلدگ] خواجه بن کندیمی^[30] بائق صاندم دیمش *
he said 'thought a fish myself I' Khoja

[۵۷] برگون محله اوשאقلری^۳ بربرلرینه گلش
come' to each other the lads of the neighbourhood One day

خواجه یی اغاجه چیقارالم^[80] صگره پابوجلرني^[35]
his shoes then let us make to mount to the tree the Khoja

چاللم^[80] دیوب چوجقلر بر اغاجد دینه^[210] گلوب
coming under a tree the children saying (which) 'we will steal

بو اغاجه کمه چیقامز^۴ دیوب طوررکن
(and) standing saying 'cannot mount any one to this tree'

^۱ آو is 'sport,' بائق او 'fish-catching'—instead of following rule [210]—the first word used adjectively to the second, which here takes the possessive affix ي, and is in the dative case to agree with the verb گیتمک 'to go.' Vide note 1, page ۱۲.

^۲ اغ ایچنه. Here, again, we have another kind of exception to rule [210]. It might have been اغش ایچنده, but as the verb آتمق requires the dative case, it is easier to make one word of it, and say اغ ایچنه *agh-i-chi-nah*.

^۳ محله 'a place,' is Arabic, and therefore not subject to the Turkish rule. Vide [213].

^۴ چیقامز, from چیقهمق *chi-ka-ma-mak*, the 'impossible' form of

قاچوب کتمش^[99] قاریسی چاغروب بہی خواجہ
Khoja Oh! ' calling out his wife he carries it off snatching

دیدیٹش¹ قوزخون صابونی آلدی
on her- ' has taken (off) the soap the kuzghun overtake (assist me)

کدہ- خواجہ ایدر آقاری ہیچ طنمہ آنگ اوستی^[210]
his upon him never mind Oh, wife!' replies the Khoja -saying which

بزدن کیرلیدر قووارسون² بیقاسمین *
' let him wash (therewith) let him alone is dirty than us

[۵۵] مگر خواجہ نگ باشی^[210] گل ایمش بربرہ وارر
he goes to the barber was bald head the Khoja's But

طراش اولور^[76] چیقارر بر اچہ ویرر گلجک حفته
the next week he gives penny one takes out (of his purse) gets shaved

ینہ گیدر ینہ طراش ایدر لر^[64, 65] آیینہ یی اوکونہ
before him the mirror they shave him again he goes again

قورلر³ خواجہ بنم باشم⁴ یاریسی^[210] گل در ایکی طراش
shavings two is bald its half head my' the Khoja they place

بر اچہ یی اولمز می^[108] دیمش *
he said 'will it not do? (for) one penny

¹ ییتشمک is 'to reach,' hence 'to overtake.'

² A word much in use, composed of the 2nd person imp. of قومق 'to leave' (to put down, to place), and 3rd person imp. of وارمق 'to go,' 'do thou let him go.'

³ The mirror is presented to him in order that, after taking one satisfactory look at his beard, etc., he should place on it the barber's pay for shaving him.

⁴ Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: باشمگ یاریسی *ba-shi-min yá-ri-sí*.

عورتی ۲ کلیدلر ۱ قیوب ۱ صندوق ایچنه بلطه یی بالقوب
his wife he locks up placing into the box the axe rising

خواجه ۳ صاقلیورسین ۱ کیمدن ۱۶ بلطه یی ایدر خواجه ده
the Khoja 'do you hide? from whom the axe' says to him

کدی ایدر عورت ۱ صاقلرم کدیدن ایدر
the cat' remarks the wife 'I hide from the cat' replies

ایکی- ایدر خواجه بلطه یی نیلر [نه ایلر]
'a cat that- replies the Khoja 'what will it do (with) the axe?'

قراق اقبه لک بلطه یی- ۴ اقبه لک جگره طمع ایدن کدی
will it not take an axe (worth)- -covets two pennyworth of liver

العزهی *
'-forty pence

۵ چماشور بیتمه غه ۱ عورتی ۱ ایله ۱ خواجه ۱ برگون [۵۴]
to wash linen his wife with the Khoja One day

میدانه ۱ چماشورلری ۱ گیدرلر ۱ برگول باشنه
on the ground the washing they go at the head of a spring

۱ دوکوب ۱ صابونی قیوب ۱ چماشوره ۱ مباشرت ایده جگی-
when they were going- to wash placing the soap having thrown

۱ وقت [۷۳] ۱ همان ۱ برقره قوزخون ۱ گلوب ۱ صابونی
the soap coming a black bird of prey all of a sudden -to begin

¹ Pronounced *ko-yüp*, from قویمق.

² From کلیدلرک، pronounced *ki-lit-le-mek*, the *د* being softened into *ت*.

³ Vide note 7, page 27.

⁴ *Lit.*, 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page ۳, and for لک، vide [197].

⁵ چماشور بیتمه غه. The first word is generally pronounced *cha-ma-shir*; the latter word is the dative infinitive of بیتمق *yi-ka-mak*, 'to wash.'

عقلي باشنده دکل بر زمانه ننگره خواجہ گورر
 sees the Khoja after some time (are) not in his head his senses

کہ قریسی^[33] یاننده اغلر خواجہ آقاری
 O wife! the Khoja weeps near him his wife that

اغلمه چوق زحمت چکدم¹ اما هله شمدي
 now at least (expletive) but I have suffered much weep not

ارزومى آدم ديمش *
 he said I have (had) taken my longing desire

[۵۳] خواجہ افندی هر نه زمان اوینه
 to his house how often soever (whenever) Effendi The Khoja

جگر² گتورسه^[102] قاریسی اویناشنه ویرمیش خواجہ
 the Khoja used to give to her friend his wife he would take a liver

اخشام وقتي گلدکده اوکنه^[35] خمیر مانحه سی
 pastry before him on coming (home) in the evening

قورمیش^[245] برگون سوال ایدرکه آقاری بن هرگون
 every day I wife' he enquires one day she used to place

برر جگر^[49] کتوریرم بونلر نرديه گیده یور قاری
 the wife 'do they go? where these (livers) I bring one liver

جواب ویررکه انلری بتون کدی³ قپاریر⁴ خواجہ همان
 on this the Khoja 'snatches the cat all them' replies that

¹ چکدم is 'to draw,' but it is used with زحمت to signify 'to suffer.'

² گیدیه in the singular. Vide [232].

³ Pronounced *ké-dî*.

⁴ From قاپمق, vulgarly قاپرمق *ka-par-mak*.

بنم ارقامہ دوشرسنگز اگر اوگمجه^[123] کیدرسنگز ارقاگز
 behind me if you will fall (come) you go before me your back
 بنم اوگمه دوشر ایمدی بویلجه¹ بنمک اولی² در
 to my front now falls in this way to mount 'is better

دیمش *

he said

[۵۲] نصرالدین افندیٹگ بر قوجه اوکوزی وار ایمش که
 Of Nasr-il-deen Effendi an old ox that 'there was

بوینوزلری [بویندزلری] غایت ایله بیوگ حتی ایکی-
 its horns exceedingly large between- so much so (that) - ایکی-

-بوینوزی بیننده اوترمق ممکن ایمش هر زمان هرگله دن
 -the two horns to sit it was possible always from the flock

گلدکده بونگ بوینوزی اراسنه اوترسم دیو
 on its coming of this 'between its horns if I could sit (expletive)

تخمین ایدر ایمش^[245] برگون اوکوز اوگ اوگنه^[210] گلوب
 he kept thinking one day the ox coming before the house

یاتور خواجه ده [دخی] فرصت بولدم دیوب
 the Khoja lies down then saying 'I have found an opportunity'

گلوب اوکوزگ ایک بوینوزلرینگ اراسنه بنوب اوتوردده^[253]
 coming between the two horns of the ox (and) sitting down mounting

همان اوکوز ایاغ اوزرینه قالقوب خواجه بی یره
 the ox at once upon his legs the Khoja rising to the ground

آتار خواجه نگ عقلی باشنده^[35] گیدوب نیجه زمان
 throws of the Khoja the senses from his head going for some time

یاتور قاریسی گلور گورر که خواجه یاتور
 he lies his wife comes that sees the Khoja lies (or lying)

¹ Pronounced *bú-i-lä-ja*. Vide [123].

² Pronounced *á-ä-la*.

کہ باغچہ دہ بر آدم اللہین گرمش طورر قاریسنہ^[35]
to his wife stands extended his hands a man in the garden that

ایدر اقاری شو بنم اوق - ایلہ - یایمی ال گل
'take and bring my bow-with-arrow my that wife!' he says

قاریدہ گتوروب ویرر بریدن¹ خواجہ اوقی
the arrow the Khoja at once gives it bringing the woman also

آتوب قفتانی دلوب اوتہ یانندہ چیتاردی بعدہ
then passed (on) on the other side piercing his gown shooting

قیوی محکم قپایوب گلوب یاتدی چون
when (and) lay down he came fastening carefully the door

صبح اولدی واروب گوردیکہ اوردیغی
what he had struck he saw that going it became morning

کندیٹنگ قفتانی ایمش اوتوروب فریاد ایدہرکٹ یارتی شکر اگر
if thanks Lord' crying out sitting down was his own gown

بن ایچندہ اولیدم چوقدن اولو ایدم دیمش*
he said 'I would have been dead long ere this had been in it I

[۵۱] برگون خواجہ درسہ کیدر ایکن منلاری²
the Mullas going to give lesson the Khoja One day

(مولا) ارقاسندہ خواجہ مرکبہ ترسنہ بنوب
mounting wrong ways to the donkey the Khoja after him (were)

کیدر منلار ایدرلر ای خواجہ نیچون بویلہ ترس
backwards thus why Khoja Oh!' say the Mullas was going

بنرسنگز خواجہ اگر طوغری بنرسم سبیز
you I should mount straight If' the Khoja do you mount

¹ This word is quite expletive, and used adverbially: *lit.*, 'from the one,' 'immediately.'

² Pronounced *mulla-leri*, 'the students in law.'

قاریی دگلمیوب^۱ یورغانی ارقاسنه البوب طشرد
out taking on his back the quilt not listening (to) his wife

چیمقار برحریف بونی گوروپ یورغانی همان^[123] ارقاسندن
from off his back at once the quilt seeing him a man he goes

آلوب قاجر خواجہ - ده^[123] اوشویوب دتیره رک^۲
shivering feeling cold then - the Khoja runs away taking

قیودان ایچری گیردکده قاریسی افندی غوغانگ اصلی
the cause of the noise Effendi' his wife entering into the door

نه ایمش دیدکده نولسه (نه اولسه) گرک
it must be (that) what can it be?' having said 'what was it

غوغا بزم یورغان ایچون ایمش یورغانی آدیلر غوغا
the noise they took the quilt was for my quilt the noise

تمام اولدی دیمش *
he said 'was finished

[۵۰] برگون خواجہ نگ قاریسی^[210] خواجہ نگ قفتاننی یقایوب
washing his gown of the Khoja wife the Khoja's One day

باغجه ده آسه قومش^۳ چون خواجہ طشرد چیمقار کورر
he sees went out the Khoja as hung up in the garden

¹ Pronounced *din-la-ma-yüp*, from دگلمک 'to listen,' 'to hear,' which makes in the gerund دگلمیوب, thus by the insertion of the negative particle م we have دگلمیوب.

² We might well call this an active gerund, as it implies motion: *vide* note 3, page ۱۷; it comes from the simple Turkish verb دترهک 'to tremble.'

³ *Lit.*, 'placed hanging.' آسا or آسه is a Turkish substantive with which is formed the compound verb آساتوهق 'to hang up' or 'suspend' anything.

چکوب طوررکن¹ ارقہ سی اوزرینہ دوشوب بر مقدار باشنی دخی
also a part of his head falling upon his back making the effort

یاریلور² خواجہ درحال³ باشنہ بر بز پارچہ سی
piece of linen cloth a to his head on this the Khoja is wounded

صاروب ینہ گلوب یرینہ اوتورر اول ایکی حرینفلر
men two those he sits in his place coming again tying (up)

دخی گلوب دعوالریننی سویلرلر خواجہ بہی آدم
O you fellow! the Khoja they relate their dispute coming also

اصرمہ - دگل بلکی دوشردہ باشی بیلہ
the head also falling but not only - biting (it is possible)

یاریلور دیمش
he said 'to get wounded

[۱۳۹] برگیجہ خواجہ نصرالدین اوندہ یاتورکن
lying in his house Nasr-il-deen Khoja One night

صوقادہ قپو اوکندہ بر غوغا ایشیدر خواجہ ایدر
says the Khoja he hears noise a before his door in the street

آقاری قانق مومی یاق شونی گورہ یم^[101] قاریسی
his wife 'that I may see this light a candle rise O wife!'

اوتور آدم اوتور یرگدہ دیر خواجہ
the Khoja she says 'in thy place remain man be quiet'

¹ Lit., 'whilst standing,' and 'drawing,' from چکوب 'drawing,' from چکمک 'to draw or pull.'

² From یارلمق 'to wound,' a simple Turkish verb in the active form, 'he wounds.'

³ حال Arabic substantive, 'state, condition.' درحال 'thus,' 'in this way,' 'upon the occasion,' etc.

اور سونلر [69] طاولجیلر دخي چوماغي اورمغه
to beat the drum-sticks also the drummers they should beat

باشلینجه قازلر ايکي اياقلي [202] اولور تيمور گوردیگي¹
on seeing Timur become two-legged the geese on their beginning

ايکيشر اياقلي اولدیلر دینجه خواجه
the Khoja and remarking it they had become legs two by two

اول چوماغي سن ییست² درت اياقلي اولورسین³
'you would be legged four if thou shouldst eat thou that drum-stick'

دیمش *

he said

[۴۸] مرحوم خواجه افندي قاضي ايکن [87] ايکي کشي گلورلر
came persons two when Cadi Effendi Khoja The late

بري ايدر شو آدم بنم قولاغمي [210] اصردي اول
that 'has bit my ear my man this' says one (of them)

برادم ايدر يوق بن اصردم او کندي قولاشي اصردي
'bit his own ear he did not bite I no' says other man

خواجه ايدر بر آذن گلگ سزه جواب
answer to you come ye a little later' says the Khoja

ؤيريم [101] بونلر گيدرلر آذن خواجه
the Khoja upon which go away these (that) I may give

بر تنها يره گلور قولاغني⁴ طوتوب اصره بلوريم ديوب
saying 'can I bite it' seizing his ear comes to a quiet place

¹ گوردیگي. The expletive گي here signifies, 'immediately on.'

² ییست [67] *yé-san*, 'if thou shouldst eat,' or 'do thou eat.'

³ اولورسین. *Vide* note 7, page 27, and [76].

⁴ قولاشي—قولاق—with the possessive affix 'his ear,' and قولاغني the accusative case.

پادشاهه گوتروب گيدرکن بولده خواجه ننگ
of the Khoja in the road as he went he was taking to the King

قارني آچمقر بر بوديني قوپاروب ير حضور-
on arriving- he eats taking off thigh of it a gets hungry the stomach

پادشاهه واردقده [253] قازي اوکنه قور تيمورلنگ
Timurlane he places before him the goose -in the royal presence

گوردکده [253] خواجه بني ذوکلنيور¹ ديو جاني صقلوب
he gets vexed (expletive) 'is deriding me the Khoja' on looking

قني [40] بونگ برايافي [210] نره يه گتدي ديدکده
having said 'is it gone? where the (other) leg of this where'

خواجه بزم دياريمزنگ قازرلي [210] براياقلي [202] اولورلر [76] اينانمزايست² [108]
if you do not believe are one-legged the geese of our country' the Khoja

اشته چشمه باشنده اولان قازله باق ديمش
he said 'look (at) the geese being at the fountain-head there

في الواقع چشمه باشنده برسوري قاز وار ايمش که
that were (of) geese a flock at the fountain as it happened

جمله سي براياق اوزره طورلر ايمش تيمور در حال [124] امريدر [64]
commands on this Timur were standing upon one leg all of them

که طاولجیلر جمله سي برن طاوللره چوماغي
the drum-sticks to the drums together all the drummers that

¹ ذوکلنيور, pronounced *zevk-la-ni-or*, regular simple Turkish verb; 'badine,' as the French would say.

² اينانمزايست. The word is اينانمزنگ; 2nd person, present, indicative mood, of the negative verb اينانمق 'not to believe.' ايسه is introduced to express 'if,' upon which the two س's are blended into one, and the *z* is dropped in writing, but pronounced with the ننگ, thus: *i-nan-maz-i-san*, 'if thou believest not.'

بندیر¹ باذن الله ینہ یغموریاغر هرکس
 every one it rains again with the permission of God causes to mount
 قاجر بگ اول قلتبان آت ایلہ قالوب
 remaining with horse bad, sorry that the Bey runs away
 کرکي گبي اصلنوب و خواجہ نگ کلامنه^[210] زیادہ سیلہ
 very much to his word of the Khoja and gets wet like a crane
 طاریلور ارتسي گون خواجہ يي چاغردوب² دير
 he says causing to be called the Khoja the next day gets angry
 کہ سکا یاقشورمي^[118] کہ یلان سویلیوب بني اللہنگ
 of God me speaking lies, that is it beseeming to (in) you that
 قيرگده^[210] یغمورده اصلده سن³ خواجہ بگہ
 to the Bey the Khoja 'you should wet me in the rain in his plain
 نیچون طاریلورسين^[128] هیچ انغانگ یوقمي سشد کہ⁴
 of your own is there not of your judgment any do you get angry why'
 بنم گبي اثوابني چقاروب اوزرينہ اوتورده سن^[67] و
 and you should sit upon them taking off the clothes (like me)
 یغمورديندکد نصگره^[254] گیوب قوریجه گلہ سن ديمش *
 he said you should come dry putting on after the rain had ceased
 [۴۷] برگون خواجہ بر قاز پشوردوب
 having caused to be cooked a goose the Khoja One day

¹ بندیر *bin-de-rir* from بندر مک, the causal of بنمک 'to mount on horseback.'

² چاغردوب *gerund* of چاغردومق, softened into چاغردومق, the causal of چاغردومق 'to call.'

³ اصلده سن, pronounced *is-la-dé-sin*, first optative [67] of اصلا تمق, simple verb active, which changes the ت to د in its inflections.

⁴ سشد کہ. This should surely be کي. *Vide* [229].

صوینوب چپلاق اولوب اثوابنی التنه^[35] الوب کندي
 himself taking under him his clothes becomes naked undressing

اوستنه¹ چیقوب اوتورر تمام یغمور دیکوب
 (having) fallen the whole of the rain he sits mounting upon it

قالقار قوریجه^[123] گینوب بگه یتشور بگ ایدر
 says the Bey he arrives to the Bey he dresses dry he gets up

نعجب [نه عجب] اصلنمدش گلدش خواجه
 the Khoja 'you came you were not wet how extraordinary!'

بو آت غایت پک کسکین یمش بنی اوچوردی²
 made me fly me was very swift extremely horse this'

اصلنمدم دیدکده بگ انی باش-
 at the head- it (the horse) the Bey having said 'I did not get wet

-طولیه بغدی گونلردن برگون بکینه آوه گیدوب
 going to hunt again the Bey on another day tied -of the stable

اول معبود³ آته بنر خواجه یی دخی برغیری آته
 to another horse also the Khoja mounts horse appointed that

¹ That is, 'upon his clothes,' which he has made up into a parcel to keep dry.

² اوچمق, from اوچرمق 'to cause to fly,' from the simple verb اوچردی.

³ معبود. This word is out of place. The narrator has no word to express *specific* or *identical*, so he takes the first Arabic word that comes into his mind, and which signifies 'promised, established,'—this he thinks near enough, and converts, or rather, perverts to his use. A Turk would, from the context, understand what is meant, and would not stop to question the propriety of the word, or know any better. This only shows in what an unsatisfactory state Turkish literature is. Let us hope that, in time, it will improve!

[128] آلوب گوترر بگ دخي امرایلیوب بوانجیرگ جمله سین
all these figs commands also the Bey he takes taking

بونگ باشنه^[210] اوررلر¹ اما بونلری خواجہ نگ
of the Khoja these but they throw to (at) his head of this man

باشنه اورد قجبه^[250] خواجہ شکر ایدردی ای خواجہ
O Khoja! made (expressed) thanks the Khoja striking to (on) his head

نیچون شکر ایدر سین² دید کلرندہ^[253] خواجہ ایدر
answers the Khoja on their saying 'do you make (recite) thanks why

خیلی پانچر گتورہ یوردم یولدہ بونی بر حریف
a man these (figs) in the way I was bringing beetroots many

تعریف ایلدی اگر پانچر گتورہ ایدم^[67] باشیم
my head I had brought beetroots if instructed me (to bring)

یاریلورایدی *

'would have been split

[۱۳۶] خواجہ برگون ینہ بگہ وارر بگ بونی
this (him) the Bey goes to the Bey again one day The Khoja

آوہ گوترر اما بر قلتبان آتہ³ بیندیرر شکار-
as they- mounts (him) on a sorry horse but takes to the chase

-آولرکن^[218] یغمور یغار هرکس آتلیله قچارلر
ran away with the horses every one it rains -were hunting

بو قچمز آت یوریمز همان خواجہ
the Khoja quickly does not get on this horse (that) does not gallop

¹ Pronounced *vü-rur-ler*, from *اورمق vür-mak*.

² Vide note 7, page 27.

³ Pronounced *kal-te-ban*, 'a man of bad repute.' Persian substantive, here used adjectively.

و اول ایکیسی دخی جان گوگلدن ایمانه گلورلر
they come to (the) faith from heart (and) soul also two and those

اوچی^[47] دخی خواجہ یه بنده اولورلر*
become servants to the Khoja also the three

[۱۳۵] نصرالدین افندی برگون بر بیوک طابله ننگ اوستنه^[210] اوچ
three upon (of) tray large a once Effendi Nasr-il-deen

ارک قیوب^۱ بگه هدیه گتروب بگش اوکنه
to his presence of the Bey taking a present to the Bey placing plums

قور خواجہ ننگ ارک گتور دینگدن حظ ایدوب وافر
many being pleased from-his-bringing-the plum of the Khoja places

اقچه بغش لر خواجہ اوینه گلدکده
having come to his house the Khoja presents (him with) pence

بر قاچ گوند نصگره بر وافر پانجر آلوب ینه بگه گتوررکن
taking to the Bey again taking beetroot a many after some days

بر حریفه راست گلوب خواجہ یه ایدر بونلری کیمه
to whom these things' he says to the Khoja meeting man a

گوتر رسین^[128] بگه گوتر یرم [گوتر یورم] دیدکده بگه^۲
to the Bey' having said 'I am taking to the Bey' 'do you take

بونری گوتره جگگه^[74] انجیر گوترسند دها مقبوله
acceptable more take-thou figs to take these (things)

گچر دیر خواجہ واروب بر قاچ ارقه [عرق] انجیر
(of) figs some - sprigs goes the Khoja he says '(they will) pass

^۱ قیوب, pronounced *ko-yüp*, gerund of قویمتی; another instance of unestablished orthography.

^۲ '(Rather than) these things to the Bey to take, (it is better that) thou figs (shouldst) take.' The words omitted are implied from the context.

قویر یغندہ^[35] قاچ قیل وار ایسہ اولتدر دیر
he says 'so many there may be hairs how many in his tail

رہبان ایدر ندن [نہ دن] معلوم خواجہ بہی
Oh! ' the Khoja '(is it) known? whence' the hermit replies

جانم اینانمز ایستگ گل صای دیر رہبان
the hermit he says 'count come if you do not believe my soul (friend)

بو قولہ^۱ راضی اولمز^[64] خواجہ ایدر اگر راضی-
you- if' says the Khoja does not agree to this condition

اولمز ایستگ گل بر قیل و بر قیل
hair one and from thy beard hair one come -are not satisfied

اشگت قویر یغندن قوپارہ لیم^[69] گورہ لیم^[69] ناصل گلور
'it will come how let us see let us pluck out from its tail of the donkey

دیدکہ رہبان گور کہ اولور ایش دگل^۲ جناب-
from God- it is not likely work that sees (the) hermit having said

حقدن ہدایت ایریشور^۳ همان یولداش لرینہ^[35] بن اشته
Lo! I' to his fellow-travellers then reaches (him) direction -Almighty

ایمانہ گلدن دیوب توحید^۴ کتورر
he brings (pronounces) the Taw-híd saying 'I came (am come) to faith

¹ قولہ *ka-ü-la*, 'to this word,' 'promise,' 'condition.'

² 'It won't do.'

³ From ایرشمک *i-rish-mek*.

⁴ The توحید is the declaration of the Unity of God, particularly that in the 112th Chapter of the Koran:—'Say God is one God; the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him.'

قل هو الله احد الله الصمد لم یلد ولم یولد ولم یکن له کفوا احد

گلوب یا بو گوک یوزندہ کی ^[228, 229] یلدزلر نقدر در
 'are (they) how many the stars on its face heaven this Oh!' coming
 دیر خواجہ ایدر اشکمٹ اوزندہ نقدر [نہ قدر]
 how many upon it of my donkey' answers the Khoja he says
 قیل واریسہ اولقدر دیر رهبان¹ دیر
 says the hermit he says 'so much there may be hairs
 ندن [نہ دن] معلوم اینانمز ایست گل صای اگر
 if count come if thou believest not' '(is it) evident? whence'
 اکسٹ گلورسہ [گلورایسہ] اول زمان سویلہ دیر
 he says 'speak then it should come (be) less
 رهبان [راہب] ایدر یا اشگٹ اوستندہ کی ^[228, 229] قیل
 hairs upon him of thy donkey Oh!' says the hermit
 صایلورمی ^[120] خواجہ ایدر یا اولقدر یلدزلر
 stars so many Oh!' says the Khoja '(can they be) counted?
 صایلورمی اول بر رهبان [راہب] ایلرو گلوب اگر
 if' coming forward hermit other that 'are they countable?
 بنم سؤالمہ جواب ویرہ ^[74] [ویرمگہ] بلورسٹ جملہ مز
 all (of) us thou knowest to give answer to my question my
 ایمانہ گلوروز² دیر خواجہ سویلہ ^[69] گوردلم ^[69] دیر
 he says 'let us see speak' the Khoja he says 'we will come to faith
 رهبان ایدر ای خواجہ شو بنم صقالمٹ
 of my beard of me this Khoja Oh!' replies the hermit
 قاپ قیل واردرد خواجہ دخی صای بنم اشکمٹ ^[34]
 of my donkey my count' also the Khoja 'are there how many hairs

¹ It should be راہب, in the singular. This is a curious mistake, as it is made by an Arab printer at Boulae, who must have known better.

² 'We will adopt your religion.'

مرادیٹر ندر [نہ در] سلطان علاءالدین احوال
the circumstances Ala-il-deen the Sultan 'what is it? your wish

نقل ایدر آندن^[27] خواجہ ایدر سؤالکڑ ندر [نہ در]
'what are they? your questions' says the Khoja upon this relates

آندن رهبانگ بری ایلری گلوب ایدر بنم سؤالم
question my says coming forward one of the hermits upon this

افندی حضرتلری^[220] دنیانگ اورتاسی نرہ سیدر [نہ یرده در]
'where is it? its centre of the world worshipful Effendi'

خواجہ ہمان عصاسی ایلہ اشگت اوگ ایاغین^[128]
the fore hoof of the donkey with his stick at once the Khoja

کوسترر اشته دنیانگ اورتہ سی اشکمت ایاغی^[210]
the foot of my donkey its centre of the world there' points (to)

طوردیغی یر¹ در دیر رهبان ایدر ندن [نہ دن]
whence' says the hermit he says 'it is the place of its standing

معلوم خواجہ ایدر اگر اعتماد ایتمز ایستگ² اشته
there thou dost not believe if' replies the Khoja '(is it) known?'

اولجٹ اگر زیادہ اکسک گلور ایسہ اگا گورہ^[136]
in conformity to it it should come less more if measure thou

سویله^[69] دیر آندن رهبانگ بری^[210] دخی ایلرو³
forward also one of the hermits upon this he says 'speak thou

¹ طوردیغی, the past verbal noun of طوردق of the verb طورمتق, with the possessive affix ی, and the ق changed into غ, in consequence of its coming in contact with a liquid letter; the first ی might have been a و quite as well: طوردوغی *dür-dü-ghî*.

² Vide Note *, page 45. The ایسہ is introduced with the اگر to give still more force to the expression, and it is blended with the س in ایتمزسنگ *et-maz-san*, which is short for ایتمزسنگز^[128].

³ Pronounced *î-lérî* or *î-léru*.

عليك آلوب خواجہ يہ ير گوستر^۱ اوتوروب
 receives it in return to the Khoja a place is shewn sitting down

پادشاہہ دعا ایدوب ایدر بني چاغرمقدن
 for the Padishah a prayer making he says (of) me' by calling

وکنتم من قبل فمن الله عليكم فتمينوا ان الله كان بما تعملون خبيراً
 'And say not unto him who saluteth you, *thou art not a true believer*, seeking the accidental goods of the present life, for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do': Sale, vol. 2, page 113, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the *salam* does not exclusively belong to the 'Faithful,' as they consider it a sin, according to the above injunction, to doubt the sincerity of any one giving the *salam*. The Turks now say, in exculpation of their allowing Europeans to give them the *salam*—for no Christian Raya would dare to do so—'*en badinage*,' that it is, 'God's salam,' and that God said to the Prophet, السلام عليك ايوها النبي, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said السلام عليكم or السلام عليكم in the plural, the answer he gets is الله عليك or عليكم السلام ورحمت الله 'on you be the peace of God and his mercy.' Above we have one word, عليك, for the whole phrase, as we might say,—'receives the *'alaik, etc.'*

¹ In this kind of narrative the language is naturally very loose: گوستر 'he shows.' It is understood, of course, that it can only be the king who points to a seat, and, therefore, the narrator does not stop to say so, but merely says, 'he shows,' although the king has not been mentioned. *Vide* [223]. The Turks avoid, if possible, the use of the 3rd person singular, particularly when speaking of people of a higher rank than themselves.

اگرلیوب¹ عصائین^[128] ائنه² آلوب اشکنه^[35] بنوپ
 he mounts his donkey he takes (as a) support his stick saddles
 تاتاره دوش اوکیمه³ دیوب طوغری⁴ سلطان علاالدين
 Ala-il-deen's Sultan straight saying 'precede me' to the Tartar
 سراینه گلوب حضور پادشاهه گبروب⁵ سلام ویرر
 gives the salaam enters the presence of the Padishah coming to his Sarai

¹ Pronounced *é-éhr-lá-yüp*, the گ being softened down as much as possible.

² This is a corruption of the Arabic word ثني *théná*, 'bending over:?' hence 'a stick.'

³ Pronounced *dúsh-ú-ni-mah*, lit., 'fall before me.'

⁴ Pronounced *dogh-rä*, vide page 16.

⁵ When a Mosolman comes into the presence of another, he gives the *salam* or pass-word of distinction among the faithful, at the use of which by one who is not of their religion, the Turks feel much offended. This distinction does not truly exist in the regulations of the Mohomedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the *salam* indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the *salam* or to repeat the profession of faith as the Mosolmen do, and the Turks afterwards assumed this distinction to themselves. Some years back it would have been dangerous, as it is still not prudent, to give the *salam* to a fanatic. The following passage from the Koran should be quoted to them against their present prejudices:

ولا تقولوا لمن اتقى اليكم السلام

لست مومنا تبتغون عرض الحيوۃ الدنيا فعند الله مغانم كثيرة كذلك

علا الدین غضبہ گلوب شو بنم زیر حکممدہ اولان
 being under my government my this' comes to anger Ala-il-deen

ولایتلرک علما و مشایخندن برکمسه
 any one from among the sages the wise men of the country

بولنمدیگه¹ بونلره جواب ویره^[67] دیوب
 saying (which) 'should give an answer (that) to these not to be found

تأسفده ایکن بریسی^[47] ایدر بوسؤاللره برکیمسہ
 any one to these questions' says some one being in regret

جواب ویره مز^[60] بلکه² خواجہ نصرالدین افندی
 Effendi Nasr-il-deen Khoja except cannot give answer

جواب ویره همان^[123] پادشاه امرایلر^[64]
 commands the King immediately 'he may give answer

نصرالدین افندیہ تاتار چیقارلر عجلہ
 quickly they send forth a Tartar to Nasr-il-deen Effendi

واروب خواجہ بی بولوب پادشاہگہ امرینی^[210] سویلر
 he speaks command the Padisha's finding (out) the Khoja arriving

همان^[123] اول ساعت نصرالدین اشکن^[128]
 his donkey Nasr-il-deen at that very moment at once

¹ This is evidently a mistake. بولنمدیگہ can never make بولنمدیق, as the ق must be turned to غ, and therefore it should be بولنمدیغہ; but as everything is sacrificed to facilitating the pronunciation, the گ is substituted for the غ in *this* instance, it being easier to say *bü-lun-má-di-ga* than *bü-lun-má-di-gha*.

² This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'

سياحت ایدوب گزرلر ایکن^[248] سلطان علاءالدين¹ ولايتنه
 to his country Ala-il-deen Sultan passing over (it) travelling over
 واررلر پادشاه ده^[123] بونلري دینه دعوت ايدر بو
 these invites (them) to the faith these also the king they arrive
 اوچي² دخي ايدرلر بزم هر بر يمزك^[47] برر^[49] سوآلي
 (his) question a one of us each of us' they say also three
 واردر اگر جواب ويررسنك سزك دينگزه^[210] گيردليم
 'we will enter to your religion you answer (us) if there is (we have)
 بونلر بو قوله راضي اولديلر اندن^[27] سلطان علاءالدين
 Ala-il-deen the Sultan upon this consented to this word these
 علمانس³ [سني] وەشاىخن^[128] جمع ايليوب بونلرگ سوآلرينه
 to their questions of these assembling and his sages his wise men
 اصلا جواب ويرمگه^[74] بريسي قادر اولمديلر سلطان
 Sultan were not competent one of them to give an answer at all

¹ علاءالدين. Observe that both this word and the one just above it, افندي, which should be in the genitive case according to rule [210], are not changed, because of rule [213]: both being Arabic words, they are not necessarily subject to the Turkish construction. It would not be incorrect to say علاءالدينگ ولايتنه nor افندينگ زماننده, but it would be too complex, as both are preceded by an Arabic qualifying noun [212], which suffices to make the sense clear.

² بو اوچي *bü-ü-chi*. We have already had occasion to observe the use of the demonstrative pronoun in the singular, with a noun of number. This remark properly belongs to the Syntax; but it is impossible to note every little peculiarity of a language so capricious as this, without entering into wearisome details; besides, something must be left to the intelligence of the learner.

³ Pronounced 'ü-lü-má-sin [128].

صوبی گورنچہ قراری قلمیوب¹ گولہ سگرد²
 the water seeing resistance retains not to the pond runs

ہمان دوشمک³ محلندہ گولدن قور باغہ لر اوتمگہ^[74]
 at once at the place of falling from the pond the frogs to cry out

باشلرلر اشک³ اورگوب³ گیرویہ^[16] قچار
 begin the donkey being frightened back runs away

خواجہ واروب اشکی طوتار آفرین ای گول قوشلری
 the Khoja going the donkey catches 'bravo' oh! 'pond-birds

دیوب بر آوچ⁴ اچہ گولہ^[15] آتوب وارگ
 a saying handful (of) pence (into) the pond throwing go ye'

حلوایہ⁴ ویر گیدہ^[123] یتد
 for sweetmeats give (this money) (you fine fellows) 'and eat them

دیمش *
 he said

[۱۳۴] خواجہ نصرالدین افندی زماندن اوچ رہبان
 Khoja Nasr-il-deen Effendi three in his time hermits

هر علمده ماهرلر ظہور ایدوب عالمی^[15]
 in every science excelling appeared (in the world) the world

¹ قلمق 'to remain.' negative form, قلمیوب the gerund translated positively,— 'The donkey, on seeing the water, to him (power of) resistance remains not.'

² Pronounced *sy-gir-dir*, from سگرتمک *sy-girt-mek*.

³ Pronounced *úr-güp*, from اورکمک *úr-k-mek*.

⁴ Instead of giving drink-money, the Mohomedans very properly make presents of money for a better purpose than that of poisoning the objects of their generosity.

گیدرایکن^۱ قویریغنه^۱ چامور بولشور^۲ خواجہ همان
going (along) to its tail mud dirties the Khoja at once

اشکد قویریغنی کسوب هگبه ننگ ایچنه^۳ قیوب بازاره
of the donkey cutting its tail into the sack placing to the bazaar

واروب مزاد ایدر لر ایکن^۴ بر حریف ایدر بو قویرقسز^۵
going auction they making a man a says without a tail this

اشک^[۴۰] نیه^[۴۰] یرار خواجہ سز بازارنی
donkey for what use is it? the Khoja you' its price

ایده^۶ گورگ قویرق یبانه دگلدر^{*} دیمش
make ye look ye the tail in the desert 'it is not he said

[۴۳] برگون خواجہ بر اوزاق یردن گلور ایکن^[۲۴۵] اشگی
One day the Khoja coming from a distant place his donkey

غایت ایله صوصامش ناگاه برگولتد کنارینه^[۲۱۰] گلور مگر
very much got thirsty suddenly to the side of a pond but comes

بو گولتد اطرافنی غایت یوجه ایمش خواجہ ننگ اشگی^[۲۱۰]
this pond's side very high was the Khoja's donkey

¹ قویرق 'tail;' قویریغنی 'his tail;' or rather قویروغنی *ko-i-ru-ghi*, as being easier to pronounce. قویروغینه *ko-i-ru-ghi-nah*, 'to his tail' [35], the و and ی being synonymous letters.

² From بولشمتق 'to stick to,' as mud might do. This word is also used to express the act of infringing quarantine. بولشتیلر 'they met together,' or 'contaminated each other.'

³ Pronounced *hai-bé-nin-i-chi-nah* [210].

⁴ 'Whilst they were making the sale by auction' [248].

⁵ قویروقسز *kü-i-rük-siz*, 'tail-less.'

⁶ For ایدانه^۶ *i-dé-niz* [69], and گورگ *gu-run*, for گورگزر. Vide note 2, page ۲۰.

لطائف خواجه نصرالدين افندي

نندن (نه دن) بلورسين ديدکده الي اياغي
whence 'do you know (him) having said his hands' his feet

صوغور¹ آندن^[27] بلورم ديمش برگون خواجه
get cold from this 'I know (it) she said One day the Khoja

اودونه² طاغه گيدر ايکن الي اياغي
to (cut) wood to (the) mountain going his hands (and) feet

اوشومش خواجه همان بن اولدم ديوب
got cold the Khoja Lo' (expletive) I 'am dead saying

براغا جغد بينده^[35, 210] ياتور قوردلر گلوب اشکني^[35] يمگه
under a tree he lies (down) the wolves coming his donkey to eat

باشلرلر خواجه ياتيغي³ يردن قوردلر
they begin the Khoja in the place (where) he was lying to the wolves

ايو بولديگنر صاحبي اولمش⁴ اشگي ديمش *
'you have luckily found' a donkey (whose) master is dead he said

[١٢٢] برگون خواجه اشکني بازاره گوتوروب
One day the Khoja his donkey to the bazaar taking

¹ From صوتق 'to get cold,' which would make صوور in the second person, present tense. The غ is put in to facilitate the pronunciation, so-ghür.

² Pronounced ü-dü-nah.

³ From ياتمق 'to lie down.' ياتدق past verbal noun, with the possessive affix, ياتيغي 'his having lied down,' the ق changed to غ because coming before a vowel, and the first ي introduced to facilitate the pronunciation.

⁴ Lit., 'his master dead,' forming a compound adjective to 'donkey.'

قاضي اولمش خواجہ گرچک دیرسین قاضي اولہ-
his being about to- thou sayest truly' the Khoja 'become a Cadi

بن بلوردم زیرا بن عمادہ درس
a lecture in the colonnade I because knew (it) I -become a Cadi

ویررایکن [72] اول اشک قوتقلرین [128] دیکوب دگلرایدی [66]
whilst giving donkey that its ears sticking up listened

دیمش *
he said

[١٠] برگون خواجہ نگد- اوینہ بر آدم گلوب اشگی
the donkey coming a man to the house-of the Khoja One day

استر خواجہ ایدر اشک اودہ یوقدر
'is not in the house the donkey' replies the Khoja asks (for the loan of)

قضا اتفاق¹ اشک ایچرودہ باغریر حریف ایدر
says the man brays within the donkey it so happened (that)

ہای خواجہ افندی اشک ایچرودہ باغریر خواجہ
Khoja 'is braying within the donkey Effendi Khoja Oh!'

نہ عجایب آدم ایمش سین [87] اشگہ اینانورسنگدہ [123]
you believe to the donkey you must be what an extraordinary man'

اق صقالیم ایلہ بگا اینانمزسین دیمش *
he said 'you do not believe me with my grey beard

[١١] برگون خواجہ قاریسنہ [36] آقاری اولمش² آدمی
a dead man wife' to his wife Khoja One day

¹ Arabic.

² Pronounced *ulmish*, from *ulmek*, 'to die;' past participle [105], used adjectively, with *adami*, in the accusative case after *bi-lur-sin*.

کندی ارقاسنہ قیوب اشگہ برقاہچی اورب
striking a (blow with the) whip to the donkey placing on his own back

گتور صوفی آل سمریگی^[34] دیمش *
he said thy saddle take my woollen (pelisse) give

[۳۸] بر گون دخی صوفین^[128] چقاروپ اشگہ اوستونہ
on the donkey taking off his woollen (pelisse) also day One

قور بر حریف بونی گوزہ درایمش فی الحال صوفی
the woollen (pelisse) at once was watching him man a he places

آلوب یوربی ویرر¹ اشک اول زمان
(at) that moment the donkey takes to run (away with it) taking

باغرمغہ² باشلر خواجہ ایدر استر باغر استر چاغر
to call (or) please to bawl please' says the Khoja begins to bray

فایدہ سی یوق حریف ایسہ بونلرک باغروب چاغر دیغنی
and its bawling crying of this one's But the man 'it is useless

اشتدکده^[130] گتورب صوفی یرینہ قیوب
placing into its place the woollen (pelisse) brings back hearing

قاچر گیدر *
runs away

[۳۹] بر گون خواجہ افندی اشکن³ غایب ایدوب
losing his donkey Effendi Khoja One day

حریفگ برینہ^[35, 210] سؤال ایدر^[64] حریف ایدر گوردم فلان یرده
in such a place I saw (it)' replies the man enquires to a man

¹ Pronounced *yü-rü-yi*, from *yürümek* یورمک. It should therefore, properly speaking, be یورمگه ویرر 'he gives to running;' but it is shortened into *yüri vérir*.

² Dative infinitive of باغرمق.

³ For اشگنی [128].

ایچری آدن دیوب ویرہ ایم^[67]
 within (his house) from thence saying (which) 'I will lend (him)
 ایدر گلوب طوروب بر مقدار گیروب
 he says (and) coming remaining (away) a certain (time) entering
 ہم اولمدی گوگلی اشگین¹
 also and has not been (does not choose) the wish of the donkey'
 ویریر اللہ دیر کہ بنی اشک بٹا
 if you- into hands (of strangers) me" that says the donkey to me
 سنک ہم^[123] اوررلر قولامہ بنم ایسک
 of you and they will strike to my ears my -should give (lend)
 عورتگہ^[34] سوگرلر *
 "they will curse to your wife"

[۳۷] بر گون خواجہ اشکینہ^[35] بنوب باغچہ یہ
 to the garden mounting (to) his donkey Khoja day One
 گیدرکن یولدہ بر ایش ایمگہ گلورکن ارقاسندن صوفین²
 his pelisse from his back having something to do on the way going
 چقاروب اشگک سمرینک اوستونہ^[210] قور خرسز
 a thief he places to its upon of the saddle of the donkey taking off
 گلوب صوفی چالار گیدر خواجہ
 the Khoja and goes (away with it) steals the woollen (pelisse) coming
 گورر کہ صوف یوقدر
 is not (forthcoming) the woollen (pelisse) that sees comes
 همان اول ساعت³ اشگک صرتندن^[35, 210] صمرینبی آوب
 taking (off) its saddle from its back of the donkey quickly (expletive)

¹ Here, again, the unestablished orthography of this language is evident :
 اشک would make اشگک, and not as above. ² For صوفنی. Vide [128].

³ Lit., 'that hour,' *sur l'instant*, as the French would say.

کہ اوجی گلمز تکرار بوزار ینہ صارر
 ties it again he spoils (his turban) again does not suffice its length that
 ینہ گلمز^۱ خواجہ ننگ جانی صقیلمور^۲ صاریغی
 the muslin gets vexed the temper of the Khoja it is too short again
 آلور گلوب بدستانده مزاد^۳ ویر
 he gives (it) in sale by auction in the bazaar coming he takes
 مزاد اولورکن^[248] بر حریف گلور مشتری اولور خواجہ
 the Khoja becomes buyer comes a man the sale taking place
 اصول ایله گزوجه^۴ حریفه یاتلشوب^۵ برادر صقین
 take care brother' approaching to the man secretly quietly
 المہ زیرا بو صاریغ^[19] اوجی گلمز دیمش *
 he said 'is short (the) length of this muslin because do not buy
 [۳۶] بر گون خواجہ یه بر آدم گلوب اشگنی^۶ استز
 asks his donkey coming man a to the Khoja day One
 خواجہ دخی بونده طور وارایم اشگه
 (to) the donkey let me go stay here' (expletive) the Khoja
 طانشه ایم^[67] اگر اشگت گوگلی^[210, 35] اولور ایسه
 should be (so) his will of the donkey if that I may consult

it is spelt two ways in the space of two lines: صارر and صرر. Vide note 7, pape 27, on unestablished orthography.

¹ Lit., 'it comes not,' from گلمک.

² Pronounced *sy-ki-lur*, from صقلمق *sy-kil-mak*.

³ Properly speaking, this should have two د's. The ablative case of مزاد would be مزادده; but they would not like to write or pronounce the two, so they clip one. ⁴ Pronounced *gi-z-lü-jak*.

⁵ Pronounced *yak-la-shüp*, from یاتلشمتق *yak-lash-mak*.

⁶ Pronounced *i-shé-gi-ni*: the accusative of اشگت, with the possessive affix ی.

اکرام ایدوب طعام گتوررلر مگر اول سنه
 year that but they take (bring) food making compliments (to him)

قحط ایمش خواجہ یر اچر و کندو کندویہ ایدر
 says to himself drinks eats the Khoja it was famine

شهرنه پکت اوجوزلق^[197] شهر در و برندن^[47]
 from one (person) and 'it is a town cheap(ness) very (to) this town'

سؤال ایدر اول آدم ایدر بهی آدم مجنون میسین¹ بوگون
 to-day are you mad? you fellow! says man that makes question

بیرامدر هر کس قوتی اولدیغنه گوره^[136] اولرنده
 in their houses (homes) according to his means every one it is Bairam

بشوررلر گتوررلر² آنتک ایچون^[135] طعام غنیدر
 is abundant the food for this reason (and) they bring they cook

خواجہ اہ کشکک^[123] هر گون بیرام اولیدی³
 '(if) it were Bairam day every would to God (that)! Ah!' the Khoja

دیمش *
 he said

[۳۵] بر گون نصرالدین افندی صارق صرر⁴ گورر
 he finds he ties a muslin Effendi Nasr-il-deen day One

¹ Vide note 7, page 27.

² 'Each man brings what he can, according to his means,' to the room where strangers are entertained at the common expense of the town or village, so as to avoid a person in power, or a Bashi Bozük, from taking violent possession of a house, which he would be sure to do, under the excuse that there being no inns, they are bound to supply him with provisions, both by the laws of hospitality and by the law of the strongest.

³ اولسه ایدی [78] 'If it might be!'

⁴ Pronounced *sarar*, from *صرمق* 'to tie up' (a turban). Observe that

ضیافت یرینہ وائر بونی^[31] قپودان
to the place of the feast he goes him from the door

فارشولیوب بیورژ¹ خواجہ افندی دیوب
(they) came to meet him please be seated' 'Effendi Khoja saying

تعظیم و تکریم ایله سفرہ باشنه اوتوردوب
with honors and compliments at the head of the table seating him

بیورژ خواجہ افندی دیرلر خواجہ ده
pray be seated' 'Effendi Khoja they say the Khoja also

کورکینشد یگنی^[35, 210] طوتر بیورژ کورکیم
of the pelisse (its) sleeve takes hold of please be served' O my pelisse

طعامه دیر خلق عالم باقوب خواجہ یه نیلر-
'to the food he says the people looking to the Khoja 'what-

-سین^[65] دیدکلرنده خواجہ ظاهر اکرام شمدي
-doest thou on their saying Khoja apparently' the honors now

کورکه طعای دخي اول یسین² دیمش *
to the pelisse the food also (it) 'let (it) eat he said

[۳۴] نصرالدین افندی برگون برشهره وائر گورر که
Effendi Nasr-il-deen one day to a town goes that sees

خلق عالم ییوب ایچمکده³ خواجہ یه گوررلر⁴
the people (are) in eating and drinking to the Khoja they see

¹ بیورژ, pronounced *bü-yü-run* [56], *vide* note, page 56.

² *Vide* [69]. The و and ی being, in many cases, synonymous letters, they change about according to note *, page 16.

³ *Vide* [253]. Here it is the *present* participle or verbal noun, with the post-position ده, and therefore it must be translated by the *present* tense: 'ایچمکده' 'are (about) in drinking' [130].

⁴ *Vide* note 1, page ۱۲: 'they look to him.' Dative case.

یہودی انلرہ دخی بنمدر سلطانم دیدکده همان
at once having said 'my Lord are mine these also' the Jew

برہ گیدی^۱ شرت یہودی دیوب باشنه اورارق^۲
beating on his head exclaiming 'Jew-malice Oh! what'

محکمہ دن طشرہ چیقاردیلر خواجہ شمدي کورکي
the pelisse now the Khoja they turned out from the Mehkemi

وفاطري^۳ دخی قبوللنوب اوینه گیتمش دیمشدر
they have said went to his house accepting also and the mule

[۳۳] او گون خواجہ افندی دوگون ضیافتنه^[۳۵] گیدر
goes to a marriage feast Effendi Khoja day That

اوزرنده اثوابي اسکي بوني^[۳۱] کوزتمیوب اعتبار-
they do not- not looking (to) him old the clothes upon him

ایتمزله خواجہ گورر کہ اولماز^۴ همان
at once it is useless that sees the Khoja -pay him respect

اصول ایله^۵ طشرہ چیقوب اوڈ گلوب کورکني^[۳۵] گیوب
putting on his pelisse coming to the house going out quietly

^۱ ہای گیدہ or برہ گیدہ is a very common expression, to which they add the qualification they think appropriate, such as ہای گیدہ کافر 'what a scamp of an infidel'; ہای گیدہ پزہ ونگ, or any other equally respectable denomination! Sometimes it is only ہای گیدہ ہا, *hai gi-dé-ha!* which is said in a tone of approval, 'What a clever fellow!'

^۲ اورارق Gerund [83], pronounced *vü-ra-rak*.

^۳ Of course in the accusative case.

^۴ Or اولمز, 3rd person of the present tense (*aorist*) of the negative اولمق, of the simple verb 'it does not do.'

^۵ اصول ایله (Arabic) the plural of اصل, and used in Turkish sometimes to signify 'in a quiet proper manner,' 'gently,' as above.

التون آدی شمدي انکار ایددیور دیدکده قاضي افندی^[226]
 the Cadi Effendi having said 'he denies now -gold-has-taken

خواجہ نگ یوزینه باقر خواجہ ایدر سلطانم بن داید
 ever I my Lord' the Khoja says turns (looks) to the Khoja's face

حق تعالی دن بیگ التون استردم^[99] ویردی
 He has given (them me) I kept asking 1000 from God Almighty

آما صایدم براکسک او یله ایسه اول قدر التوفی ویرن
 the giver of so much gold if so (be) one less (I found) I counted but

برینمی دخی ویرر¹ دیدم التولری
 the gold pieces I said he will give also the one (remaining)

قبوللندم انجق سلطانم بو یهودی شمدي ارقامدککی کورکه^[226]
 the pelisse on my back now Jew this my Lord but I accepted

و بندیگیم² قاطر دخی صاحب چقار³ دیدکده
 having said which 'will claim (I dare say) also and the mule I ride

¹ ویرر *aurist*, bearing a future signification, which is very common in Turkish: indeed, the future is oftener expressed by the present tense than the real future.

² بندیگیم, past declinable participle بندک, of the verb بنمک, with the possessive affix of the 1st person م [33], the ی introduced for the sake of euphony: بیندیگیم, and pronounced *bin-di-gim*. He should have said قاطر کی قاطر بندیگیم, but that was too long, so he lays stress on the گي of بندیگیم instead. These are little niceties, which a long practice and attention can only render evident to the student, and for which it is impossible to lay down any special rules. The Turks are naturally desirous of giving all the force and emphasis to their speech with as few words and as little trouble as possible, and that is why, in this instance, he clips the کی out of قاطر کی قاطر بندیگیم, and lengthens the first instead.

³ چقار, *lit.*, 'he will turn out to be the proprietor.'

التون اتمق¹ يهودي ايدر آ جانم خواجه
 Khoja O my soul' says the Jew '(have) thrown? the gold
 بن سگا لطيفه - اولسون ديو^[123] ايتدم
 I did (it) (expletive) that it should be a joke to you I
 بر اكسك اولور ايسه² آلمم² ديدينگز ايددي³ بقايم
 let me see you had said I will not take (it) if it be one less
 آلورهي ديو لطيفه ايتدم خواجه بن لطيفه بلمم
 do not know a joke I' Khoja 'a joke I made (expletive) will he take it
 بن التونلري قبوللندم ديدكده^[253] يهودي
 the Jew having said) which) 'have accepted the gold pieces I
 هايدي^[183] محكمه يه گيدهلم دير خواجه
 the Khoja he says 'let us go to the Mehkeméh come along
 ايدر بن محكمه يه يايان⁴ گتمم يهودي
 the Jew 'I will not go on foot to the Mehkeméh I' replies
 خواجه يه بر قاطر گتورر خواجه ايدر گوزل اما
 but good' says the Khoja brings mule a for the Khoja
 ارقامه بر كورك⁵ لازم يهودي بر كورك دخي
 also pelisse a the Jew 'is necessary a pelisse (fur) upon my back
 گتورر بونلر قالتوب محكمه ده قاضي افندي يه واررلر
 they go to the Cadi Effendi in the Mehkemí rising these (two) brings
 قاضي سؤال ايتدكده^[253] يهودي شو آدم بو قدر-
 so-much- man this' the Jew having questioned him the Cadi

¹ 'Is it likely you would have thrown me the gold?'

² Here we see آلمم properly spelt, vide note 4, page ۵۶.

³ 1st pluperfect, indicative mood, 2nd person plural.

⁴ يايان, a Turkish substantive, 'a man on his legs,' 'foot-man,' in this sense, not in the sense of 'servant.'

⁵ ارقامه بر كرك, pronounced ar-ka-mah bir kürk,—lit., 'to my back a pelisse'—is necessary for a person of my respectability.

وار ایمش یہودی بونی اشدوب تجربہ ایتمک ایچون
was the Jew this hearing for to make trial

طقوز یوز طوقسان طقوز التون بر کیسه ایچنه قیوب^۱ خواجہ نگ
999 (pieces of) gold in a purse placing of the Khoja

باجہ سندن اشافی آتر خواجہ گورر کہ بر کیسه ایله التون
the Khoja throws down the chimney sees a that purse of gold

طورر دعامز قبول اولدی دیوب کیسه بی اچار
stands 'our prayer' has been accepted saying the purse he opens

التونلری صیار گورر کہ براکسٹ بونی-
he counts the money (and) sees that (there is) one less the (person)-

-ویرن^۲ برینی دخی ویرر دیوب
'-giver (of) this' the (remaining) one also will give saying which

قبوللنور بوکڑہ یہودی فتیل آلور همان قالقار
he accepts now (this time) the Jew gets fidgetty at once he rises

خواجہ نگ قیوسین (سني) چالوب صباحکز خیر اولسون خواجہ افندی
to the Khoja's door knocking good morning' Effendi Khoja

شو بزم التونلری ویرر دیر خواجہ یہودی یہ
my these pieces of gold 'give (me) he says the Khoja to the Jew

ایتدی بازرگان سن دلی اولمش سین^۳ بن حق تعالی دن
'answered merchant' I have you become mad from God Almighty

ایستہ دم ایدی^۴ اول ویردی نہ مناسبت سن بگا
He I had asked gave in what proper way (can) you to me

^۱ قیوب, pronounced *ko-yüp*.

^۲ ویرن, the declinable present participle of *ویرمک*.

^۳ *Vide* note 7, page 27, and [76]—2nd perfect, indicative mood.

^۴ First pluperfect, indicative mood, [99] of *استمک*.

[۳۱] برگون خواجہ سوری حصارہ^۱ واروب گورر کہ
that he sees going to Sūr Hissar the Khoja Once

وافر آدملر جمع اولوب آیہ بقارلر خواجہ بونہ-
what an- ' the Khoja look at the moon assembled men many

-غریبیر اولور^۲ کہ بزم بلده غربل قدر
as large as a sieve in our country for is this -extraordinary place

گوررلرده^۳ اعتبار ایتمز لر بونده ایسه [123] هلال قدر آییہ
a moon the size of a crescent but here and care nothing for it they see

نقدر ادم جمع اولمش [64] بقارلر دیمش *
he said 'they look (at it) assembled how many men

[۳۲] نصرالدین افندی آق شہرده کز رکن یا رب
Oh Lord!' promenading in Akshehir Effendi Nasr-il-deen

بٹا بیٹک التون ویر اما براکسک اولور ایسه [239]
if one less (than the 1000) but give pieces of gold 1000 to me

آلام^۴ دیر ایمش^۵ خواجہ نگ بر یہودی قوم شوسی
neighbour a Jew of the Khoja he was saying 'I will not receive it

¹ As there are many towns of the name of Hissar, which means 'a fortified city,' they distinguish this one by 'Sūr,' another by 'Kara,' etc.

² اولور 3rd person singular, present tense, indicative mood of اولمق, 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

³ گوررلرده. The ده here is an expletive of course [123].

⁴ آلام. This word ought to be spelt آلم, the negative of آلمق, but the insertion of the ا gives a longer sound to the negative form, and implies that he will not accept it *on any account*.

⁵ دیر ایمش, the present participle of دیمک, with the 3rd person of the 2nd perfect of the verb ایم [76, 245].

جاٹڈ قالمز خواجہ دہ (دخي) اولديغي - [64]
 in the place where- also the Khoja ' (nothing) remains of thy life'
 یردہ یاتوب اشته بن اولدم دیوب قلاور^۱ خلق عالم
 the people he remains saying 'I am dead behold' lies down -he was
 بوٹڈ باشنه اوشوب برتابوت کتوروب ایچینه
 in it they bring a bier assembling at the head of him
 قیوب اوینه کتوره لیم دیوب یولدہ
 on the road saying 'let us take to his house' they place (him)
 گیدرکن [248] برچامورلي یره^۲ گلدیلر نه گونه^۳ گچه لیم^۳
 'shall we pass in what way' they came to a muddy place going
 دیوب سویله شرکن همان خواجہ تابوتدن باشین [128]
 his head from the bier the Khoja all at once whilst (thus) talking saying
 قالدیروب بن صاغ ایکن شو یولدن گیدر ایدم^۴ دیمش
 he said 'I used to go by this road when I was alive (well)' raising

¹ Here the verb denotes the requisite pause.

² Pronoun *cha-mür-lü yé-ra*. Vide note *, page 16.

³ Here we have the 1st person plural of the imperative mood having a future signification, and yet no other part of the verb could have answered the purpose this does. We must suppose that they were talking to one another, one saying 'Let us pass this way,' *بوردن گچه لم* (imperative); on which some one, using the tense of *last speaker*, asks, *نه گونه گچه لم*, *né gü-nah gché lim?* 'in what way let us pass,' that is, 'shall we pass.' It is customary for one man to take up the words of another, and use them himself, as if he had said—'You say let us pass here (why that is impossible on account of the quagmire); in what way (can you say) *let us pass here,*' and that the narrator wants the reader to understand that he is quoting the words of the people is clear by his adding *دیوب* and *شو یولدن* 'whilst they were thus talking.'

⁴ Thus we see this tense implies 'being in the habit of doing' [65].

لطایف خواجہ نصرالدین افندی

کسلدیگی	دال	شمدي	[65] نیلرسین	[123] برہ آدم
on its being cut	the branch	now	what art thou doing	you stupid man'
بوٹا	خواجہ	دیدکده	[253]	گبی ¹ دوشرسین ²
the Khoja	to him (to this man)	he having said this		'you will fall (as)
آنج	همان	برده ³	ویروز	هیچ جواب
the tree	at once	all of a sudden	does not give	answer any
آندن	دوشر	یرده	خواجہ	کسلدیگی گبی
then (from that place)	he falls	to the ground	the Khoja	just as it is cut
سنگ بنم دوشه جگیم	برہ آدم	سگردوب	ارندن	قالقوب حریفنگ
my falling	thou	O you fellow'	running after the man	rising
بوٹنگ	دیوب	بلورسین	دخي	بدنگ اوله جگیم ⁴
this man's	saying (which)	'thou knowest	also	my dying knewest
ایدر	بولمیوب	خلاص	حریف	یقاسنه [210]
says	does not find	liberation	the man	he takes hold of to his gown

¹ گبی is an adverb giving much force to a phrase. It here (being used expletively) implies 'immediately upon its being cut,' the primary signification however is simply, 'like.'

² دوشرسین. We have already observed, page 27, note 7, that we cannot explain the incongruities of Turkish orthography unless indeed by considering it as *unestablished*. The second person present of the indicative mood is in some books written سن, and in others, as above, سین. We fancy that the narrator imagines he gives more force to his word by introducing the ی, as if speaking with emphasis, *dü-she-r-sin* instead of *dü-she-r-s n*. The use of the present for the future has been noted before and is very common.

³ برده. Adverb composed of بر and ده 'once again,' 'at once,' 'all at once,' as we should say.

⁴ اوله جگیم. Here we have the future verbal noun [106] with the possessive affix of the first person singular [33].

بر قفسہ	[128] طاوکلرین (ینی)	خواجہ	برگون	[۲۹]
in a caffass (cage)	his fowls	the Khoja	Once	
[232] محبوسدر	[207] درد مند لر	[248] شول	طولد بیروب سور حصاره	گیدر ایکن
are in prison	poor (fowls)	these	going to Sour Hissar	filled
جمله سنی	دیوب	قیو ویزه ^۱ یم	بر آز	باری
all of them	saying	'I will let them go	a little	O Lord'
بر طرفه	هر بریسی	[253] طاوکلرگ	صالی ویرد کده	
from one side (to another)	each one of them	the fowls	having let loose	
خروسی	آلوب	بر دگنک ^۲	النه	قچار خواجہ
the cock	taking	stick a	in his hand	Khoja runs away
[210] گجه ننگ یاروسنه	قوالیوب	قاتوب	اوگنه	
in the middle of the night'	(and) pursuing	driving (him)	before him	
گوندوزگ	یا نیچون	بلورسنده ^۳	صباح اولدیغین	[128]
of your day	why	Oh! you know	that it is morning	
[108] بلمزسن	حاضر یولی	اویله زمانی		
'you do not know	the road present (is coming upon you)	such a fate (time)		
			دیمش *	
			he said	
اوتوردیغی-	چیقوب	بر آجابه	برگون	[۳۰]
the branch on which-	mounting	on a tree	the Khoja	Once
[248] کچرکن	اشاغیدن	بشله	کسمگه ^۴	دالی
passing	a man	from below	he begins	to cut -he was sitting

¹ Observe the use of the optative for the indicative mood, 'that I may let them loose,' for 'I will let them loose,' or 'let me liberate them.'

² دگنک pronounced *dēi-nek*.

³ Vide note 2, page ۵۰.

⁴ Dative infinitive.

تچارلر و اوچوب گیدرلر خواجہ دخي
and they run away flying they go (away) also the Khoja

النه برارز اتمک آلوب پیگذارش یاننه [210] اوتوروب
in his hands some bread taking near the spring sitting

پیگذاره اتمک باطروب یرایکن [248] برحریف گلور
in the spring dipping bread and whilst eating (it) comes a man

نه یرسن دیدکده [253] خواجہ اوردک چورباسي¹
'art thou eating what' having said the Khoja 'duck soup'

یرم دیمش *
'I eat said he

[۲۸] نصرالدین افندینگ برخسته سي [210] وارایدي خاطر
Effendi Nasr-il-deen had a sick person to the comers-

صورمغه² گلنله خواجہ ایدر صباحدن صاغ ایدی
-to ask after him the Khoja says 'in the morning' he was well

شمدي اولیور *
'he is dying now

plural noun arises, in the opinion of the author, from its being considered more poetic and *outré*, and therefore expressive. Attention is attracted to it in the same way as when some eccentric person of education makes use of any peculiar ungrammatical expression.

¹ اوردنگ. It should be, according to [210], چورباسي¹ اوردنگ, but as *chorba* is a foreign word it is treated like an adjective [219]. This looseness of style is very common.

² خاطر is an Arabic substantive, signifying 'wishes,' hence, by inference, 'state of health.' خاطر صورمق 'to ask after one's health,' 'to inquire regarding any one.' صورمغه dative infinitive 'to ask.'

لطائف خواجہ نصرالدین افندی ۱۵

کو پکٹ دخی [16] خواجہ یہ [64] حملہ ایدر [123] همان [20] کو پگہ [20] گچ
that sees the Khoja attacks on the Khoja the dog

گچ [20] کو پگہ [20] همان [123] تلف ایدہ جک
go away' to the dog on which will be worsted he (himself)

یگیدم¹ گچ دیمش
he said 'go along I am overcome (conquered)

[۲۶] برگون خواجہ بر لیلگ طوتوب اوینہ کتوروب
took to his house caught stork a the Khoja Once

بچاق ایله بورنی وایاقلرینی اوزوندر دیو
(saying that they were long) and its legs its nose with a knife

کسوب² بر یوکسک یرده اوتوردوب³ اشته شمدي قوشه بگزه دگ⁴
'thou art like a bird now lo' causing it to sit in a high place he cut

دیمش *
he said

[۲۷] برگون خواجہ گورر که پینکارش⁵ باشنده وافر
many at the head of a spring that sees the Khoja Once

اوردکلر⁶ اوینار [232] خواجہ سکر دوب طوتایم دینجه
saying 'that I may catch (one)' runs Khoja are playing ducks

¹ یگیدم from بگمک 'to conquer,' the passive form of which is, by the insertion of ل [107], یگلمک:—It should therefore be properly pronounced *yé-ní-le-mek* 'to make new,' the ل is softened into ی, and thus a useful distinction is made between the two words.

² Observe the use of a gerund to indicate a pause.

³ Causal of اوترمق [60]. ⁴ *Lit.*, 'to a bird thou hast resembled.'

⁵ Pronounced *pūnar* instead of *pu-na-rin*.

⁶ اوردکلر اوینار. The habit of placing a verb in the singular to a

یا طوغردیغنه^۱ انانور سنده^۲ اولدوگنه^۳ انانمز میسین^[119]
 'you do not believe its dying you believe to its making children Oh!'

دیمش *

he said

[۲۵] برگون خواجہ مقبره لرش اراسنده^[210] گزرکن^[105] گور
 he sees walking about amongst the tombs Khoja Once

که بر قوجه کوپک بر مزار طاشک استونه^[210] یاتیور خواجہ
 the Khoja lies on a tombstone an old dog that

طاریلوب الینه بر چوماق آنوب کوپکه اورمق استر
 wishes to strike the dog he takes a thick stick in his hand gets angry

^۱ Infinitive mood *دوغردق*, declinable participle *دوغرمق*, with the possessive affix of the 3rd person *دوغردشي* (the *ق* being turned to *غ* [57] before a vowel), and in the dative case *دوغردغنه* the *ي* being dropped on the intervention of the *ن* [35, 127].

^۲ *Sandak* is an expression of contempt: *ادم سنده* 'you stupid man' [123]. It is curious that this word *sanda*, in common parlance, is contracted into *sána*, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. *بق سنده* pronounced *bak sána* 'look at me,' *i.e.* 'listen to me.' *ديه سنده* pronounced *déh sána* 'do thou speak.' We have had frequent occasion to mark this system of contracting words among our aboriginal cousins of the Hindo-Germanic race, at which we ought not to be astonished, considering how much Europeans indulge in it, particularly in the English language.

^۳ *اولدوگنه*. This is precisely in the same form as the *دوغردغنه*, the original verb *اولمک* only having its termination in *ک* instead of the *ق* of *دوغرمق*, and of course the *ک* becoming *گ* where the *ق* had become *غ* [57]. The *و* here and the *ي* above are for the sake of euphony.

برگون قزغان صاحبی قوللنرر کتوروب
 one day the proprietor of the kazan (and) makes use of (it) brought (it)

گلمدی قزغان بقار گورر¹ گون بش
 has not come (back) the kazan (waits) sees days five

خواجہ دق باب ایلر^[64] گلوب خواجه ننگ اوینه^[210]
 the Khoja knocks at the door going to the Khoja's house

قزغانی دیدکده^[253] استرسین^[128] نه قاپویہ گلوب
 the kazan' on his saying 'wantest thou what' coming to the door

قزغان مرحوم اولدی³ سن صاغ اول² خواجه ایدر دیرم
 'is dead the kazan may you remain well' replies Khoja 'I say

دیدیکده^[253] هیچ قزغان اولورمی^[118] افندی خواجه حریف
 on saying which 'can a kazan ever die? Effendi Khoja' the man

¹ بقار گورر. Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

² سن صاغ اول 'May you be preserved!' is the phrase of condolence on the death of any one.

³ مرحوم is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد *murd* 'he died,' from the Persian verb مردن 'to die.'

خواجه يا بز بواؤه کوچ^۱ ایتمدک مي ديمش *
he said 'have we not removed? to this house we(I) why' Khoja

[۲۴] برگون خواجه قونشي سندن^۲ بر قزغان
large kettle (caldrion) from his neighbour Khoja One day

آلب ايشني^[35] گورد کد نصگره^۳ قزغانگ ايچنه
into the (said) kettle after having done (seen) his business taking

بر کوچک طانجره قيوب گتوروب صاحبنه ويدکده
on giving it to the proprietor he took placing saucepan small a

صاحبي اولان حريف^۴ گورر که قزغانگ ايچنده بر کوچک طانجره
saucepan small a in the kazan that sees the proprietor

وارد^[235] بونه در دير خواجه ايدر قزغان
the kazan' answers Khoja he says 'what is this' there is

طوغردي حريف طانجره يي قبوللنور^۵ ينه
again accepts the saucepan the man 'has made a little one

برگون خواجه قزغاني استيوب آلب اوينه
to his house took (it) asking for the kazan Khoja another day

¹ Pronounced *güch*.

² It should be pronounced, at least—if not written—*ko-nu-shü-sin-dan*.
Vide the note on the rules of euphony, page 16.

³ ايش کورمک. *To see* to a matter is as good as doing it, and often better than getting it done.

⁴ Lit., 'The man who was the proprietor.'

⁵ قبوللنور from قبوللنمت. The Arabic word 'acceptance' is made into a simple Turkish verb.

اولمش خواجه یه ایدر لر بونلری کیم یاقدی
 'has burnt who these (clothes)' they say to the Khoja has become
 خواجه یارین قیامت توپاچق ایمش اسباب
 clothes was to rise the day of judgment to-morrow' (the) Khoja
 نیمه^[40] لازم دیمش*
 he said 'is required?' (for) what

[۲۳] برگون خواجه نگ اوینه^[210] خرسز گیرمش
 entered a thief into his house of the Khoja One day

هرنه سی (ایسه)^[41] وارایمش دوشیروب ارقاسنه یوکلنوب
 loading on his back collecting there was whatsoever

چیتوب کتمش خواجه ده (دخی) باقی قلانی^۱ طوبلیوب
 gathered up the remainder also the Khoja he went out

خرسزگ اردینه^[210] دوشر^۲ اوینه خرسز گیرنجه
 entering in his house the thief (fell) he went after the thief

خواجه ده اردندن خرسزگ قیوسین^[128] دق ایلدکده^[64]
 knocking the thief's door after him also the Khoja

خرسز نه استرسین^۳ خواجه افندی یه دیدکده^۴
 having said to the Khoja Effendi 'wanteest thou what' the thief

^۱ باقی قلانی an expression composed of an Arabic and a Turkish word, both having the same meaning, but which together might be considered to give strength of expression, 'the remaining things that were left.'

^۲ دوشر from دوشمک 'to fall,' but frequently used for 'to go in pursuit of.'

^۳ Vide note 7, page 27.

^۴ Here we see particularly how necessary it is to attend to the pauses which the gerunds indicate: if we were not to make a pause at this gerund [253] the sense would be lost.

اویلہ سویلر^۱ خواجہ کرچک صانوب قوزویی بوغازلر
 kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus
 اندن خواجہ آرقاسنہ اوروب^۲ برسین (بری سنی)^۳
 one of them placing (the lamb) on his back the Khoja then
 انگادہ آتش یاقوب قوزویی بریان ایتمگہ باشلر ناگاہ^۴
 then he begins to roast the lamb lighting a fire then
 قارداشلی صوینوب اثوابی خواجہ یه تسلیم
 consignment to the Khoja their coats undressing his companions
 ایدوب هربری برطرفه اوینامغه^۵ گیدرلر
 they go to play to a different direction each one of them making
 خواجہ ده^[۲۱۰] اثوابنگ جمله سنی آتسه اوروب یاقر
 burns casting to the fire the whole of the clothes also the Khoja
 برازدن صگره سکر دشمدن گيرو گلدکلرنده^[۲۵۳]
 on their coming back having promenaded after a little while
 گوررلر که اثوابنگ جمله سی^۶ یاقوب گل
 cinders burning the whole of their clothes that they see

¹ That is, his friend, who does not think that the Khoja will take the thing in earnest.

² اوروب pronounced *vū-rūp* from اورمق pronounced *vūr-mak* 'to strike,' thence 'to throw,' ergo 'to carry': lower down it is 'to cast (into the fire).'

³ Vide [128].

⁴ انگادہ and ناگاہ are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' suddenly,' 'afterwards,' etc.

⁵ Dative infinitive.

⁶ Note that [210] اثوابنگ جمله سی is here the nominative to the active verb یانوب 'burning'; just above it was in the accusative case اثوابنگ جمله سنی.

سو قوتیلہ چقوب خواجہ ننگ اوستی^[210] باشی
(and) his head upon him of the Khoja coming out with force the water

اصلاندقدہ همان^[123] خواجہ داریلوب ایشته بویلہ دلہ-
for thy thus- so' getting angry the Khoja at once getting wet

اقدیغنگ ایچون گوتوگہ بو اغاجی - صوقمشلر دیمش*
he said 'they have stuck stick this -running mad(ly)

[۲۲] خواجہ نصرالدین افندی ننگ بر قوزویسی^[210] وارایمش^[91]
there was (he had) lamb a of Effendi Nasr-il-deen Khoja

کہ غایت ایلہ^[24] بسلرایمش برگون براز یاران^۱
friends some one day he (used to) bring up with much (care) that

جمع اولوب قوزوی^۲ خواجہ ننگ النندن^[210] آلوب ییہلم^[69]
'let us eat' taking from his hands of the Khoja the lamb assembling

دیرلر بری اوّل گلوب ایدر ای خواجہ یارین
to-morrow O Khoja' says coming first one of them they say

قیامت قوپاجق ایمش بو قوزوی نیلرسین^۳ (نه ایلرسک) گتور
bring what will you do (with) this lamb will rise the last day

شونی^[31] ییہلم^[69] خواجہ اینانمز^۴ دخی گلوب
coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

¹ یاران is a Persian word, with a Persian plural termination. Vide [17, 18].

² قوزی would make قوزی^۳ [16], three ی together, which is too much, so the first is turned into a قوزوی-و.

³ Vide note 7, page ۲ [128].

⁴ 'Will not consent to it,' or 'will not believe him to be serious.'
اینانمز is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (!)

سوال ملڪري گلدکده [253] بن سوال اولندم¹ کورمزہ میسگنز [119]
do you not see' on being asked I coming the questioning angels'

مقبرم بیلہ [123] اسکیدر دیرم² دیمش*
he said 'I will say is an old one even my tomb

[۲۰] برگون خواجہ قرہلر گیوب طشرہ چقر خلق
the people goes out wearing black Khoja One day

بونی گورب خواجہ افندی نہ اولدن فرہلر
black from (for) what death' Effendi Khoja seeing this (him)

گیمش سین دیدکلرندہ جواجہ اوغلوشت [34] باباسی [210]
the father of my son' Khoja on their saying 'have you put on

مرحوم اولدی آنگد یاسین³ طوتارم دیمش*
he said 'I hold his mourning is dead

[۲۱] برگون خواجہ افندی اوزاقدن گلوکرن کندینی
himself coming from a distance Effendi Khoja One day

حرارت آلور باقوب گورر کہ برچشمہ-
to the mouth-piece of a- that he sees seeing (felt) took warmth

لولہ سنہ⁴ آجاج صوقمشر⁵ خواجہ صو
water' Khoja they had stopped it (with) a piece of wood -fountain

ایچہ یم [101] دیوب آجاجی چقاروب چقاردیغی گبی⁶
on his pulling it out drawing the wood saying 'that I may drink

¹ First perfect, indicative mood [76].

² 'Do not accuse me, the sins you charge me with are those of another—see, this is not my tomb, it is an old one belonging to another.'

³ طوقارم for یاسینی. *Vide* [128] the accusative [35] after.

⁴ 'Which is like a pipe' لوله; lit., 'to a fountain its pipe.'

⁵ صوقم is, properly speaking, 'to stick up into.'

⁶ چقاردیغی گبی. Here گبی 'like,' has certainly the place of an expletive, 'on,' 'as soon as,' 'immediately on,' etc.

خواجہ کوروب البینہ^[35] بر صوپہ آلوب اوزرینہ
upon it taking thick stick a in his hand seeing Khoja

وارد قدہ^[253] اوکوز قچار گلچک¹ ہفتہ اوکوز
the ox week the coming (next) runs away the ox going

برترگ عربہ یہ قوشمش گیدرکن خواجہ
the Khoja (was) going having harnessed to an Araba a Turk

اوکوزی گوروب همان^[123] البینہ بر صوپہ آلوب
taking stick a in his hand straightways seeing the ox

سگردوب^[83] اوکوزہ برقاچ صوپہ اور² ترگ برہ
Oh! the Turk strikes blows some to the ox running after

آدم^[123] بنم اوکوزمدن نہ استرسنگ دیدکدہ^[253] سن
thou' having said 'wantest thou what with my ox man

خلط ایتہمہ جاہل کوپک اول
that (ox) dog you ignorant (interfere and talk nonsense) do not mix

قباحتین (ینی)^[35] بیلور دیمش*
he replied 'knows its fault

[۱۹] برگون خواجہ افندی وصیت ایدر کہ
that charged (his followers) Effendi Khoja One day

بن اولدیگم وقت³ بنی اسکی مقبرہ یہ قویہ سگزر^[80]
place me (in) to an old tomb me (at the) time (of) my dying I'

جماعت نیجون بویله سویلرسین دیدکلرنده خواجہ
Khoja on their saying 'do you speak thus why' the people

¹ گلچک, short for گلچگش *gé-lé-jé-gin*, genitive infinite.

² Pronounced *vü-rur*.

³ اولدیگم. Verbal noun. اولدک 'having died,' with the personal affix م, and the ی introduced for the sake of euphony.

-آلوب ایچری گیرور بوستانچی بونی گوروب
-drawing it enters into (the garden) seeing him the gardener

سن کیمشد و بونده نه آراسن دیدکده [253] خواجہ
the Khoja having said 'seek you what here and who are you'

سرعتله نردبان یاننه گلوب ایدر نردبان صتارم
'I sell ladders' says coming near to the ladder with velocity

بوستانچی ایدر بونده نردبان صاتیلورمی [107, 120]
'(is it sold) do they sell ladders here' replies the gardener

خواجہ ایدر بهی جاهل حریف نردبان نرده اولسه (نه یرد) 1
in any place a ladder man oh! ignorant' replies Khoja

صاتیلور* [107]
'(saleable) is sold

[۱۷] نصرالدین افندی بر گون طاوقلرین (ینی) [35] بربر [49]
one by one his fowls day one Effendi Nasr-il-deen

طوتوب بوغازلرینه [35] بر پارچه بشتمال 2 دلوب کچوروب
and passing (it on) piercing of cloth piece a to their necks seizing

قاپوب صالیورمش خلق عالم خواجہ ننگ قاتنه [210, 35]
near of the Khoja the people let go taking hold (of each)

جمع اولوب بوطاوقلره نه اولدی دیش لر خواجہ
Khoja' they said 'has come what to these fowls' assembled

بونلرگ انالری [210] اولدی یاسین طوتارلر دیمش*
he replied 'they hold mourning died the mothers of these

[۱۸] برگون خواجہ ننگ ترلاسنه [210] بر اوکوز گیر
enters ox an in his ground of the Khoja One day

1 'In any place that may be' [79].

2 A Persian word.

چیقار سمدہ^[123] شو ہریشک یوزینی^[210] قرہ-
 ' (how I should like to) - (his face) man's this if I should bring out
 - ایلسم¹ دیمش *
 he said ' - make black

[۱۵] برگون خواجہ نصرالدین افندی بازاردہ
 in the bazaar Effendi Nasr-il-deen Khoja One day

گزرکن بر حریفہ راست گلوب خواجہ بوگون آیش
 of the month to-day' the Khoja meeting to a man walking about

اوجیمی یوخسہ دردیمیدر دیدکدہ^[130] بلم
 I do not know ' (he) having said 'is it the fourth or is it the third

آی آلوب ساتدیغم² یوقدر دیمش *
 he replied ' (I do) not and (my) selling it taking the moon

[۱۶] برگون خواجہ اوموزینہ^[35] بر نردبان³ آلوب گتوروب
 carrying taking ladder a on his shoulders Khoja One day

بر باغچہ دیوارینہ⁴ طیانونب⁵ یوقارو چیقوب صگرہ یوقارو-
 up then mounting up leaning it on the wall of a garden

¹ It is here intended to show the barefacedness of the Khoja, who talked of making black the face of a man who was tormenting him by his lamentations, when his own face ought to have been black for stealing the heifer and eating it. 'What if I should do so and so.'

² ساتدیغم. The verbal noun or declinable participle *ساتدق* changes the *ق* to *غ* and takes the *ی* for euphony, and the possessive affix *م*; lit., 'the action of my having sold and bought it there is not.'

³ Pronounced *mer-de-bán*.

⁴ باغچہ ننگ. It should be properly *باغچہ ننگ*, but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

⁵ Pronounced *da-ya-nūp* from *طیانمق*.

برر برر [49] گچورلمسینہ [35] برر پوله قول و قرار
 agreement for one pul (penny) for the passing of them one by one

ایدرلر خواجہ بونلری برر برر [47] برینی
 one of them passing them across one by one these Khoja make

ایرماق صویی² قوپارلیوب گوترر اعمیلر
 the blind men carries away overpowering its water the river

فریاده³ باشلرلر خواجہ نآچون فریاد ایدرسکز ها بر
 one lo! do you make crying why' Khoja begin to call out

پول اکسک ویرگ دیمش*
 he said 'give ye less pul

[۱۴] برگون خواجہ قیرده گزرکن بر طانه راست گلوب
 meeting heifer a promenading in the plain Khoja One day

اوغرلیوب طوغری اوینه [35] گتورب بوغازلیوب دریسن (دریسینی)
 its skin killing taking to his house straight seizing upon it

صاقلر طانه صاحبی فریاد و فغان
 lamentation and complaints the proprietor of the heifer he hides

ایدرک [72] خواجہ نڈ اوی [210] اوگینه⁴ گلدکده [130] خواجہ
 Khoja coming in front house of the Khoja's making

اهلنه آی قاری شو طانه نڈ دریسین (دریسینی) [210, 35]
 the skin of this heifer wife' to his family

¹ The simple form of this verb گچمک 'to pass,' which would make its causal گچدرمک [60], but this is also pronounced short گچرمک or گچورمک. Now if we inserted the در it would be too much to pronounce, the د therefore is dropped, and thence کچوررکن the gerund.

² ایرماق (pronounced sä-yi) صویی.

³ Persian substantive in the dative case.

⁴ Pronounced ú-ni-nah; lit., 'to its front' [35].

خاین دؤہ بگا نقدر (نہ قدر) جفا ایلیدی
 he has done suffering how much to me camel treacherous
 لطف ایڈگ شول خاین دؤدییی^[16] بگا طوٹگ بوغاز-
 that I may-seize for me camel perfidious this have the kindness
 لیم- دیمش *
 he said ' -cut his throat

[۱۲] برگون یمورطہ ننگ طوقسانی^[210] براتجہ یہ
 for one akjé (a piece) ninety of eggs One day
 آلوب دیگر مسکانہ واروب اونگ^[47] ستار ایمش
 he sold ten of them going to another place taking (buying)
 خواجہ یہ نیچون طوقسان آلوب اون^۱ ستار سن
 'you sell ten of them (you) buying ninety why' to the Khoja
 دید کلرنده^[253] خواجہ زیادہ فائدہ دندر
 it is more advantageous' Khoja they having said (to him)
 دوستر بزی تک آلیش ویرشده گورسونلر دیمش
 he said 'they may see in commerce us also (me) (in order that) friends
 [۱۳] خواجہ نصرالدین برگون بر ایرماق کنارینہ^[35] واروب
 going to its banks river a one day Nasr-il-deen Khoja
 او طوررکن اون دانہ^۲ اعمی گلورلر و خواجہ ایله ایرماقدن
 in the river with the Khoja and come blind men ten sitting down

¹ Vide note 7, page 27.

² اون دانہ. Pronounced *tané*. In expressing numbers a qualifying noun is often added: if speaking of men they say یوز نفر کشی or اوچ یوز نفر کشی: 'three hundred persons'; if of animals they would use the word باش: 'one hundred and two (heads of) lambs'; یوزایکی باش قوزی, 'thirty heads of horses. If of arms or instruments قطعه; if of small or *unimportant* things, دانہ 'a grain': as, بر دانہ چولمک, 'one empty flower-pot.' We may suppose that poor blind men fall under the last denomination in the opinion of the relater of the story (!).

[۱۰] برگون خواجه يه دیرلر که آی یثگی
 One day to the Khoja they say that the month' new
 اولدي اسکي آيی^۱ نیلرلر (نه ایلرلر) خواجه ایدر
 the old is become month 'what do they do (with it) Khoja replies

قررلر یلدز یاپارلر*
 'they make stars they break (it)'

[۱۱] برگون خواجه بر قافله ایله شهردن چیقوب کتمگه
 One day Khoja with a caravan from the town going out to go

مراد ایلدي مگر بونگ بر دؤدسی^[210] وارایمش کندی کندوی
 intended but (him) of this (his) a camel he had to himself

ایدر باری یایان گتمکدن ایسه^[74, 123] شود دؤدیه
 Lord' says on foot rather than if I should go on this camel

بنه یم^[101] صفا ایله گیددیم بعده دؤدیه بنوب
 I may ride with pleasure I may go then to the camel mounting

قافله ایله گیدرکن دؤه کوکریوب خواجه یی یره
 going with the caravan the camel stumbling the Khoja the ground

اوروب^۲ اوزرینه^[35] چوکوب خواجه فریاد ایدر^[61] قافله-
 throwing upon him mounting the Khoja calls out the people-

-خلقی بونی قورتارلر بروقتدنسگره خواجه ننگ^[16]
 -of the caravan this person (him) save after a little while of the Khoja

عقلی باشنه^[35] گلوب 'ای مسلمانلر گوردیگز می شول
 the senses coming into his head Oh! 'this did you see Mosolmen

¹ آیی the accusative of آی 'a month': the ی must be considered a consonant in this word [8], declined like او and not like بابا; it would be difficult to pronounce three ی together, آییمی, therefore they pronounce this á-í, 'a month,' áyi accusative, and not áyiyí.

² Pronounced vürüp 'from اورمق 'to throw, to beat,' etc.

اما [210] قاجیدر آیت یگر می بشی^۱ ایش
 it was fifth the twenty of the month but 'how much is it
 خواجہ بر از صبر ایدگ^۲ بقایم دیوب
 saying 'I will see make (wait) patience little a' Khoja
 اوہ گلوب چولمگی دوکر سیار کورر
 sees counts (the stones) upsets the vase coming to (the) house '
 کہ یوز یگر می طاش اولمش خواجہ اگر
 if' Khoja 'have become stones 20 100 that
 بوئگ جملہ سن^۳ دیرسم^۴ بگا سفیہ دیرلر
 they will say (call) foolish to me I should say all of this (number)
 دیو [123] کلوب خلقہ بوگون آیت
 of the month to-day' to the people (and) coming saying this
 تمام قرق بشیدر دیدکدہ [253] بونلر ایدرلر 'ای
 Oh!' answer these saying (which) 'fifth it is the forty full
 خواجہ بر آبی تمام اوتوز گوندر [232] سن قرق-
 the forty- you days (is) thirty complete month a Khoja
 -بشیدر دیرسگ خواجہ ایدر بن انصافیہ
 (in) to moderation I' replies Khoja 'sayest -fifth it is
 سویلہ دم اگر چولمک حسابنہ بقارسگ^۵ بوگون
 to-day you look (according) to its account the vase if I spoke
 یوز یگر می سی^۶ در
 it is its 120th

^۱ [45]. بشاجی short for بشی.

^۲ [69]; and see note 2, page ۲۰. ایدگز for ایدگ.

^۳ [210]. جملہ سنی. ^۴ 2nd conditional [102].

^۵ [79]. بقارسگز.

^۶ 'one hundred,' یوز 'twenty (the نجی [45] is not necessary in summing up) the possessive affix of the 3rd person [33] 'its 120th.'

حلوايي ادمه دوگه دوگه^۱ یدیررلر^۲

'they feed (beating) beating a man (with) sweetmeats

[۹] خواجہ نصرالدین رمضان شریف اولدقده^[130] کندی کندویه
to himself (it) being holy Ramadan Nasr-il-deen Khoja

فکر ایدوب بگا نه لازم خلقه اویوب
imitating the people necessity what to me' making thought

اوروج طومتق بردانه^۳ چولمک پیدا ایدوب گونده^۴ چولمکه
in(to) the vase day by day making use of vase one to fast

بر طاش^۵ براقرم اوتوز گون تمام اولدقده^[130] بیرام
Bairam having been complete days thirty I will leave stone a

ایدرم دیوب چولمکه گونده بر طاش براقمغه^۶
to leave (in it) stone one day by day to the vase' saying 'I will make

باشلر اتفاقا^۷ خواجہ ننگ قزی^۸ بر گون
day one the daughter of the Khoja It happened (that) he begins

چولمکه بر آوج طاش براقور گونلردن برگون^۹
another day leaves (of) stones handful a to the vase

خواجہ یه سوال ایدرلر که بوگون آیتک
of the month to-day' that they make question to the Khoja

¹ The gerund [105] is here repeated twice to give a better emphasis.

² Causal of *یمک* [60]. 'Where whilst beating a man they feed him with sweetmeats.'

³ *Vide* further on, note 2, page ۳۹. ⁴ Ablative case.

⁵ Pronounced *dāsh*.

⁶ Dative infinitive of *براقمق* 'to leave'; the *ق* is changed into a *غ* [57]. ⁷ An Arabic adverb.

⁸ *قز* [210] is the possessive pronoun affixed to *ی*.

⁹ *Lit.*, 'From days a day'; 'un de ces jours' as the French would say; a few days later; 'a little while after.'

شونه آتدی نه یاپشدم ایسه^۱ بتون الیمده
in my hands all (of it) I could seize what cast to this (place)

قالدی بوستانچی یا بونلری چواله کیم طولدردی^۲
'filled who in the sack these Oh!' the gardener 'remained

دیدکده^[123] ها اشته بنده [دخی] اول فکده ایدم سنده^[123]
when you I was in this thought I also lo yes' having said

گلدش دیمش*
he said 'came

[۸] برگون خواجه افندی رحمة الله علیه قونیه یه
to Koniah may God have mercy on him! Effendi Khoja One day

واروب برحلواجی^[195] دکانه گیر همان بسم-
in the name- at once entering to a shop of a seller of sweetmeats going

-الله دیوب حلوایی یمگه باشلر^۳ حلواجی
the sweetmeat-seller he begins to eat the sweatmeats saying -of God

بره ادام^[123] نه یپارسن^۴ دیوب خواجه یی دوگمگه^۵ باشلینجه
beginning to beat the Khoja saying 'doest thou what Oh! man'

خواجه دیر که نه گوزل بلده در بو قونیه که
where Koniah this a town is how nice that' says the Khoja

¹ نه یاپشدم ایسه 'whatsoever;' the verb یاپشدم comes between, as in English we would say, 'how desirous soever I might be,' the word 'howsoever' being divided by the verb intervening between *how* and *soever*.

² Pronounced *dol-dur-di*.

³ When the Mohamedans sit down to a meal, before breaking bread they say '*Bism illa,*' to themselves, and if any one is present, they invite him, with the same phrase, to partake of their repast.

⁴ See note 7, page 27.

⁵ Dative infinitive.

همان^[123] بورايه سيزه چي قدم ايدي ديمش *
he said 'I had come forth to you here now only

[۷] خواجه برگون بوستانه گيروب براز هاوج و
and (name of a herb) some entering to a garden one day the Khoja

براز شلغم هر نه بولدي ايسه¹ يولوب بر آزن² چواله
in a sack a little of it he plucked up he found whatever turnips some

و بر آزن قوينونه قورکن بوستانجي گلوب بوني
him (this person) coming the gardener placing in his arms a little of it

طوتوب بوندن^[31] نه ارر نس³ ديدکده^[253] خواجه شاشروب
being confounded Khoja having said seekest thou what here seizing

بر جواب بوله ميوب گجملر ده بر شديد روزگار
wind a strong during the night' not being able to find an answer

آسدي ايدي اول روزگار بني بورايه کتوروب آتدي ديدکده
having said 'threw bringing here me wind that blew

بوستانجي ايدر يا بونلري کيم يولدي خواجه ايدر
says Khoja 'plucked who these Oh!' says the gardener

روزگار غايت شديد اولديغندن^[253] بني شوندن^[31]
from that (place) me by its being strong very the wind'

¹ 'whatsoever.' هر نه ايسه : هر نه ايسه¹ belongs to. As the learner will not require detailed analysis by the time he reaches this part of the work, we shall content ourselves in future with noting in the text the numbers of the sections in the grammar that bear on the word, and to which we may desire to refer: thus, ^[41].

² بر آزن is short for بر آزين, Turkish and Persian, 'a little of this,' or برازيني, with the ن intervening [35, 128].

³ See note 7, page 27.

ویرمشرلر خواجہ افندی ہلہ باری اون اچہ
 akjés ten Oh! God come' Effendi Khoja they gave

ایدگ دیمش بعدہ ہلہ^[123] اون طقوز ایدگ
 'make (them) nineteen come' again he said 'make thou (them)

دیو^۱ نزاع ایدرکن او یانوب بقر کہ الندہ
 in his hand that he sees (he) awaking (and) contending saying

برشی یوق ینہ گوزلرین^۲ قپایوب^۳ اللرین^۳ آوازادوب
 extending his hands shutting his eyes again there is nothing

کتور باری طقوز اچہ اولسون دیمش*
 he said 'let it be akjés nine Oh! Lord give'

[۶] برگون خواجہ قیرہ چیقوب گیدرکن
 whilst going going out to the desert-plain Khoja One day

ناگاہ قارشودن براز اتلولر بلورر
 made themselves seen (appeared) horsemen some in front suddenly

خواجہ افندی سرعت ایدوب بر مقبرہ یاننہ گلوب اثوابن^۴
 his clothes coming near a cemetery making haste Effendi Khoja

چیتاروب چپالق بر مقبرہ دلیکنہ گیروب یاتور
 lies down entering in the hole of a tomb naked taking off

آتلولر خواجہ یی گوروب یاننہ واروب برہ آدہ
 Oh! man' coming near him seeing the Khoja the horsemen

بوندہ نیہ یاتورسون دیدکلرندہ خواجہ افندی بر
 a single Effendi Khoja on their saying 'dost thou lie why here

لاقدردی بولہ میوب بن اهل قبور دن ایدم
 was one of the inhabitants of the tomb I' not finding word

^۱ دیو, for دیوب [123].

^۲ [128]. گوزلرینی, for گوزلرین.

^۳ اللرین, for الیینی [128].

^۴ [128]. اثوابنی, for اثوابن.

او قومغه باشلر بر آدم اشاغيدن يوقاري بقر كورر كه بر
a that sees looks above from below man a he begins to read

حريف مناره ده وقتسنز تمجيد اوقور ايدر
makes reading glorification out of time in the minaret person

بهي نادان سندده¹ بويله كريبه آوازيله وقتسنز
out of time with such a detestable voice you ignorant (man) Oh!

تمجيد اوقويورسون² همان خواجه اشاغلي اينوب
descending down Khoja at once 'dost thou read glorification

ايدر آدم نه اوليدي³ بر صاحب خير بوراده
here a charitable person (if) what (harm) would it be Ah!' says

بر حمام ياپه ايدي⁴ ده بزي بو كريبه آوازدن
from this bad voice us (me) (expletive) should build a bath

قورتاره ايدي⁵ *

he should free (me)

[۵] بر گيجه خواجه يه روياسنده طقوز اچيه
pieces of money nine in his sleep to the Khoja evening One

¹ نادان سندده 'you fool.' نادان, Persian word, 'ignorant.' سندده, *lit.*, 'you also.' This latter word is constantly in use with آدم. 'What a man you are!' [123].

² اوقويورسون—for اوقويورسگن, 2nd present, indicative [76]—which would be too respectful a mode of address to a man one has just called a fool.

³ اولسه ايدي, short for اوليدي, نه اوليدي, [79].

⁴ ياپه ايدي, short for ياپسه ايدي 'if he had built,' 3rd cond. [79].

⁵ قورتاره ايدي, for قورتارسه ايدي 'if he had liberated,' 3rd cond. [79].

بیلدگزر^۲ خواجہ ایدر آق شہررد بقاردم^۱ بقدر^۲
how many I looked at Akshahir' says Khoja 'did you know (it)

یلدزلر وار ایسه^۳ بونده ده (دخی) او قدر وار*
there is' so many also here (expletive) there were stars

[۱۲] خواجہ برگون حمامہ گیرر^۴ بقار کہ کیسه
any one that sees enters to the bath one day the Khoja

یوق جانی صقیلوب^۵ قیہ باشی یہ سویلمگہ^۶ باشلر
he begins to speak to the bathman is vexed his mind (there is) not

خواجہ یہ صداسی خوش گلوب^۷ کندی کندویہ دیر کہ
that says to himself appears (comes) agreeable his voice to the Khoja

چونکہ^۸ بنم بویله خوب صدام واردر خلق دخی صقانه
'that-for-the-beard-of-the-people I have my voice nice so of me since'

فی الحال حمامدن چیتوب طوغری بر منار دیه
to a minaret straight going out from the bath immediately

چیتوب وقتلرده او یله وقتی ایمش تمجید
glorification (it was - 12 o'clock in the times of the day) ascending

^۱ بقاردم. First imperfect [99].

^۲ بقدر for نه قدر 'how many' [41]; او قدر or بقدر 'so many.'

^۳ وار ایسه. Expletive [123], 'how many soever they may be.' ایسه 'if it were,' conditional mood [87], page 36.

^۴ گیرر, from گیرمک 'to enter.'

^۵ صقیلوب. Gerund, translated *positively*.

^۶ سویلمگہ. Dative infinitive.

^۷ گلوب. We shall no longer note this kind of gerund, translatable by a positive tense, as by this time it must become obvious to the learner.

^۸ چونکہ [144].

لطایف خواجه نصرالدین افندی

بلنلریڭز^۱ بلمینلریڭز^۲ اوڭرتسون^۳ *
 'let them teach to those of you not knowing those of you knowing

[۲] برگون خواجه نصرالدین افندی ایدر ای مسلمانلر
 Mosolmen Oh!' says Effendi Nasr-il-deen Khoja One day

تڭری تعالیٰ یه چوق شکرلر ایدڭ^۴ که دؤدییه قناد
 wings to the camel that make ye thanks many to God Almighty

ویرومش اگر ویرومش اولایدی^۵ اولریڭز^۶ و یاخود
 or and on your houses it had been given if he did not give

باجه لریڭز^۶ قوناردی باشلریڭز^۶ یقاردی *
 'it would rain on your heads it would perch on your chimneys

[۳] برگون ینه خواجه افندی برشهرده کرسی یه چیقوب
 ascending to the pulpit in a town Effendi Khoja again One day

ایدر ای مسلمانلر بو شهرڭ هواسی^۷ ایله بزم شهرڭ هواسی
 the air of our town with the air of this town Mosolmen Oh!' says

بر-ایمش جماعت دیرلر که خواجه افندی ندن
 whence Effendi Khoja that say the congregation is - one

^۱ بلنلریڭز Analysis: بلن declinable participle of the simple verb
 [105], بلمک sign of the plural, یڭز possessive pronoun [33].

^۲ بلمینلریڭز, the negative form of the above [114]. سوومین or سوومن, the ی introduced for the sake of euphony (pronounced *bilmayanleriniz*).

^۳ اوڭرتسون, imperative of اوڭرتمک.

^۴ ایدڭ, short for ایدڭز [69], vide note 2, page ۲'.

^۵ اولسه ایدی 'if it had been given' short for اوڭر ویرومش اوله ایدی [246], 3rd conditional [79]. As اگر comes before, this tense will not be mistaken for the optative [78].

^۶ اولریڭز. Dative case plural. شهرڭ هواسی^۷. Syntax [210].

بر دخي	تعجبہ واروب ^۲	جماعت	کيدنجہ ^۱
once again	arrived at astonishment	(the) congregation	going
بلميز ^۳	کيمي مز	بلورز	کيمي مز
'do not know	some of us	know	some of us'
—	بر منوال	برگون	گينه
in the manner	one day	again	Khoja
مشروح ^۶	کرتسي يه	چيتوب	ايدر
to you	I brethren	Oh!	' says
نہ	سويليه جگم ^۷	بلورميسگنر ^۸	انلرده (دخي)
some of us'	they say	they also	'do ye know
بلورز	کيمي مز	بلميز	خواجہ ايدر
nice	how'	says	Khoja
			'do not know
			some of us
			we know

^۱ کيدنجہ. Gerund.

^۲ واروب. Here is a good example of the expediency of translating the gerund by a positive tense in English. The Turks accept this uncertain term for what it is worth, and understand by it that the story is not concluded; but it does not leave in their mind any vague idea which the literal translation of several gerunds one after the other might cause to a European.

^۳ بلمزایز or بلميز. [108, 119]. The first is the softest, and of course preferred.

^۴ ديمگہ. Dative infinitive.

^۵ ايلرلر. This one auxiliary serves the two Arabic nouns قول و قرار.

^۶ [124]. بر منوال مشروح.

^۷ [99]. سويليه جگم or سويليه جگم, 1st future [99].

^۸ [118]. بلورميسگنر.

^۹ کيمي مز. — کيمي is a Turkish adjective, to which the possessive pronoun of the 1st person plural is affixed [33].

کرسى يه چيقوب ايدر^۱ اي مؤمنلر بن سزه نه
what to you I believers Oh' said mounting to the pulpit

ديه جگم بلورميسنگز جماعت ديرلر كه خير خواجه افندي
Effendi Khoja no' that say the assembly 'do ye know I shall say

بلميز^۲ خواجه يا سز بلمينجه بن سزه
to you I not knowing ye Oh!' (said) the Khoja 'we do not know

نه سويليه يم^۳ ديمش بر گون خواجه افندي ينه
again Effendi Khoja day one he said 'shall I say what

کرسى يه چيقوب ايدر اي مسلمانلر بن سزه نه
what to you I Mosolmen Oh!' says ascending to the pulpit

ديه جگم بلورميسنگز انلرده^۴ (دخي) ديرلر كه بلورز
'we know that' they say also they 'do ye know I shall say

خواجه يا سز بلدكد نصنگره^۵ بن سزه نه سويليه يم
'shall I say what to you I since you know Oh!' Khoja (says)

ديوب كرسيدن اشاغي^۶ اينوب چيقوب
going out descending (he) down from the pulpit saying (which)

^۱ ايدر is the 3rd person, present tense, of the indicative of ايتمك, an old-fashioned word, now represented by ديمك 'to say.'

^۲ بلميز, 1st person plural, present tense, indicative mood of the negative verb بلممك [108], and short for بلمز اينز, vide note to [119].

^۳ سويليه يم or سويله يم [101], lit., 'may I say.'

^۴ انلرده. Expletive [123].

^۵ بلدكد نصنگره. Indeterminate [105]. The verbal noun of the participle دن سنگره (of the verb بلمك) 'having known,' with the addition of دن سنگره. See [116, 131].

^۶ اشاغي, pronounced *ashagha*. See note, page 16.

PLEASING TALES

OF

KHOJA NASR-IL-DEEN EFFENDI.¹

لطایف خواجہ نصرالدین افندی

Effendi Nasr-il-deen of Khoja Jokes

روایان اخبار و ناقلان آثار و محدثان
 tellers of tales and (of) events reporters and news Relaters (of)
 روزگار شویله روایت و بویوزدن حکایت
 stories in this way (face) and narration thus experienced (persons)
 ایدرلر کہ *
 that they say

[۱] خواجہ نصرالدین افندی بر گون و غط - ایچون
 for preaching day one Effendi Nasr-il-deen Khoja

¹ Nasr-il-deen Khoja was the wit of his day, and to him are attributed many witticisms and eccentricities that do not belong to him. He is supposed to represent the Jehya of the Arabs. Hans Andersen has immortalized him in his tale of the 'Grosse Claus und die klein Claus,' which is taken from an oriental tale, and transformed ingeniously by this talented writer. The original of this tale will appear in the author's work entitled 'Turkish Tales in English,' to which the reader is referred for a further account of Nasr-il-deen Khoja. Among other contradictions related of Nasr-il-deen Khoja, the Turks say that 'such were the contradictions in his character and throughout his whole life—sometimes appearing so learned, sometimes so stupid, etc.—that even after death these *contradictions* were kept up: and that 'his tomb has now an iron grate, with a large gate and lock, but *no railing round it.*' The author has, however, visited his tomb at Ackshahír, and can attest that this is 'a vulgar error,' and that it is a simple unassuming monument, with an iron *railing round it*, and a small gate and lock like the rest of the tombs of the Mosolmen near it.