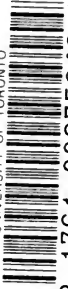


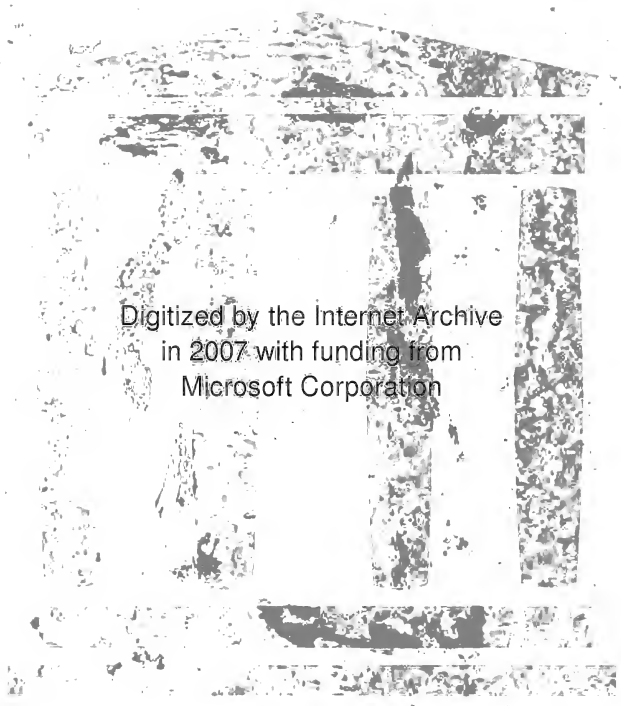
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# OTTOMAN - TURKISH LANGUAGE

J. W. REDHOUSE



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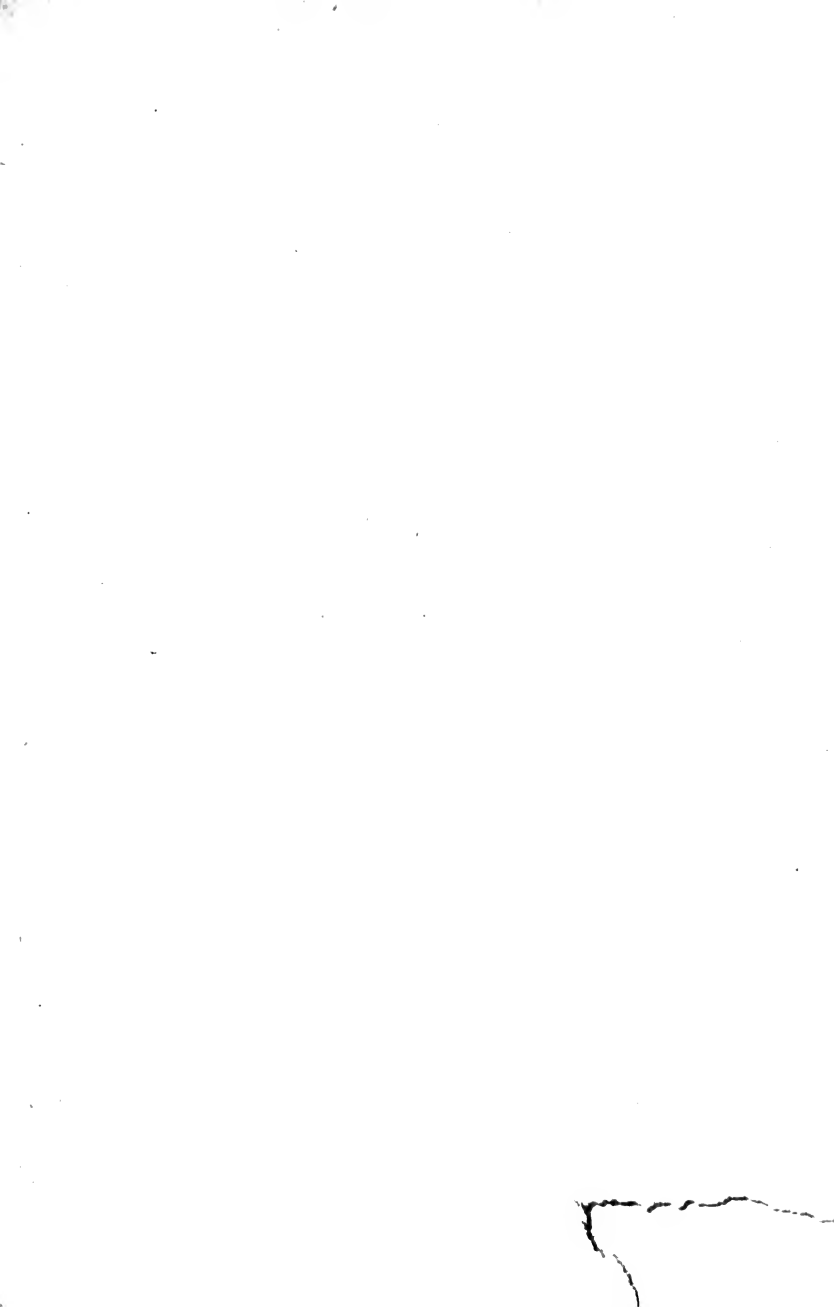
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A  
SIMPLIFIED GRAMMAR  
OF THE  
OTTOMAN-TURKISH LANGUAGE.  
I

BY  
J. W. REDHOUSE, M.R.A.S.,  
HON. MEMBER OF THE ROYAL SOCIETY OF LITERATURE

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## ERRATA.

PAGE					
10,	l. 22,	for	مَدَّ	read	مَدَّ
16,	l. 18,	after	لُ	„	&c.
24,	l. 15,	for	أَبْ	„	أَبْ
28,	l. 4,	„	جَزَمَ	„	جَزَمَ
29,	l. 2,	„	بَرَسَ	„	بَرَسَ
„	l. 9,	„	شَدَّتْ	„	شَدَّتْ
„	l. 9,	„	مَدَّ - عَطَّارٌ	„	مَدَّ - عَطَّارٌ
„	l. 10,	„	وَدَّ	„	وَدَّ
„	l. 16,	„	عَطَّارٌ، يُقَالُ	„	عَطَّارٌ، يُقَالُ
30,	l. 1,	„	بَرَّ	„	بَرَّ
31,	l. 19,	„	رَأْسٌ	„	رَأْسٌ
35,	l. 2,	„	ابتدا	„	أَبْتَدَا
47,	last line,	„	أ	„	ا
54,	l. 18,	„	رَوِيَانٌ	„	رَوِيَانٌ
91,	l. 10,	„	VIII.... Verb	„	IX.... Conjugation, p. 100
124,	last line,	„	أُولِيحِقُّ	„	أُولِيحِقُّ
127,	first line,	„	تَمَشَّ	„	تَمَشَّ
154,	l. 3,	add:	(See p. 73, l. 4.)		
168,	l. 7,	for	جَنَابَلَرِي	read	جَنَابَلَرِي
In pp. 10—16		„	,	„	,

## P R E F A C E.

---

THE Ottoman Language, **عُثْمَانِيَّة** *ösmānlîjâ*, is the most highly polished branch of the great Turkish tongue, which is spoken, with dialectic variations, across the whole breadth, nearly, of the middle region of the continent of Asia, impinging into Europe, even, in the Ottoman provinces, and also, in Southern Russia, up to the frontiers of the old kingdom of Poland.

The Ottoman language is, in its grammar and vocabulary, fundamentally Turkish. It has, however, adopted, and continues more and more to adopt, as required, a vast number of Arabic, Persian, and foreign words (Greek, Armenian, Slavonic, Hungarian, Italian, French, English, &c.), together with the use of a few of the grammatical rules of the Arabic and Persian, which are given as Turkish rules in the following pages, their origin being in each case specified.

The great Turkish language, **تُرْكِيَّة** *türkijê*, Ottoman and non-Ottoman, has been classed by European writers as one of the "agglutinative" languages; not inflecting its words, but

“glueing on,” as it were, particles, “which were once independent words,” to the root-words, and thus forming all the grammatical and derivative desinenes in use.

To my mind, this term “*agglutinative*,” and its definition, are inapplicable to the Turkish language in general, and to the Ottoman Turkish in particular. These are, essentially and most truly, inflexional tongues; none of their inflexions ever having been “independent words,” but modifying particles only.

The distinctive character of all the Turkish languages, or dialects, is that the root of a whole family, however numerous, of inflexions and derivations, is always recognizable at sight, seldom suffering any modification whatever, and always standing at the head of the inflexions or derivations, however complex in character these may be. When a modification of a root-word does take place, it is always of the simplest kind, always the softening of a hard or sharp consonant into the corresponding more liquid letter, and always of the final consonant only of the root. Thus, a ت or ط sometimes becomes a د, a ق becomes a غ, a sharp Arabic ك becomes a soft Persian ک, or the Ottoman modification of this latter, which is then pronounced like our most useful consonant *y*, or, in case of a dominant *o* or *u* vowel in the root, is pronounced like our consonant *w*.

The Ottoman Turkish has more vowel-sounds (eleven in number) than any other tongue known to me. As each of these may have a short and a long modification, they make twenty-two possible vowels in all. Every one of these is distinguished by a special mark in the transliterations of the present treatise, though it is impossible to attempt any such differentiation in the Arabic characters to which the Ottoman language is wedded.

The rules of euphony regulate the pronunciation of every word in the Ottoman language; perfectly, in all of Turkish origin; and as far as is practicable, in what is radically foreign.

Although a compound word is a thing totally unknown to the Turkish dialects, and of very rare occurrence in Arabic, the Ottoman language abounds with such, adopted from the Aryan, compounding Persian.

Persian grammarians and writers first learnt how to mould into a harmonious whole the incongruous Aryan Persian and Semitic Arabic elements. Ottoman ingenuity has gone a step further, and blended in one noble speech the three conflicting elements of the Aryan, Semitic and Turanian classes of vocables.

Fault is found by some with this intermixture of idioms;

but an Englishman, of all the world, will know how to appreciate a clever mosaic of diction; and a real student of the language will learn to admire many a true beauty, resulting from a masterly handling of the materials at his command, by any first-rate Ottoman literary celebrity, whether prose-writer or poet.

---

NOTE.—The manuscript of the present sketch Grammar was completed before Christmas, 1882, and copies of my table of identic alphabets have been in the hands of a few friends for the last four or five years. I have just had the pleasure and privilege of reading the admirable and exhaustive treatise on "The Alphabet," by the Rev. Isaac Taylor, and am rejoiced to find that he has come to the same conclusion as to the identity of the three; probably at an earlier date than the time, perhaps twenty years ago, when the idea began to force itself on my mind. I still feel inclined, however, to hold by the inference that the Phenicians gave the alphabet to Italy, quite independently of the Greek action which later on doubtlessly influenced the Italian culture.

LONDON,  
*September, 1883.*

J. W. R.



# OTTOMAN TURKISH GRAMMAR.

---

## CHAPTER I.

### THE LETTERS AND ORTHOGRAPHY.

#### SECTION I. *The Number, Order, Forms, and Names of the Letters.*

THERE are thirty-one distinct letters used in the Ottoman language. Some of these have more than one value; and four of them are sometimes consonants, sometimes vowels. There is also a combination of two letters into one character, *Y* or *Ý*, *lá*, which Arabian piety has agreed to count as a letter, and which Persian and Turkish conformity has had no option but to adopt. Thirty-two letters have, therefore, to be named and enumerated, as follows:—

ا élf, ب bè, پ pè, ت tè, ث sè, ج jlm, چ chlm, ح há, خ khí,  
د dâl, ذ zèl, ر rí, ز zè, ژ zhè, س sln, ش shln, ص sâd, ض dâd,  
ط tí, ظ zí, ع 'âyn, غ gâyn, ف fè, ق qâf, ك kâf, ل lám, م mlm,  
ن nún, و wóv, ه hè, لا lám-élf, ی yè.

The foregoing is the ordinary arrangement of the letters of the Ottoman alphabet, as learnt and repeated by children;

excepting that they are not at first taught to mention, or to know, either of the three Persian letters, پ *pè*, چ *chlm*, and ژ *zhè*, which are not contained in the Arabic alphabet, their sounds and values being unknown to, and unpronounceable by, an Arab. It is called the *èllf-bè*, الف به, i.e., *the alphabet*; and it might be conveniently styled the *alphabet by forms*; letters of the same form being brought together in it, more or less.

There is another very different order necessary to be learnt of the twenty-nine Arabic letters. It is called *èbjèd*, أ ب ج د, and is arranged in eight conventional words, as follows: أ ب ج د *èbjèd*, ه و ز *hèvwâz*, ح ط ي *hùttî*, ك ل م ن *kelémân*, س ع ف ص *sâ'fâs*, ق ر ش ت *qârâshât*, خ ذ *sâkhâz*, ض ط غ ل ا *dâzâgilâ*.

The letters of the Arabic alphabet, as arranged in this *èbjèd* series, have each a numerical value. The first nine in order represent the nine units, 1 to 9; the second nine stand for the tens, also in order, 10 to 90; the third nine count as the hundreds, serially, 100 to 900; the twenty-eighth in the series, غ, stands for 1000; and the last, لا, though always enumerated, has no value of its own, but counts as the sum of the values of its two components, ل 30, ا 1; i.e., as 31.

This system appears to have been in use in very early times indeed. The order of the letters in it is that of the Hebrew alphabet, as far as this goes; that is, as far as the end of the sixth word *qârâshât*, ق ر ش ت, with which the Hebrew

alphabet terminates. The letters of the two last words (omitting now all consideration of the factitious  $\text{ل}$ ) are Semitic inventions of a comparatively modern date, and are modifications, by means of dots, of letters, undotted or dotted, represented in the Hebrew alphabet. Thus,  $\text{ث}$  is modified from  $\text{ت}$ ,  $\text{خ}$  is from  $\text{ح}$ ,  $\text{ذ}$  from  $\text{د}$ ,  $\text{ض}$  from  $\text{ص}$ ,  $\text{ظ}$  from  $\text{ط}$ , and  $\text{غ}$  from  $\text{ع}$ . This may be called *the numeral alphabet*.

A circumstance that invests this  $\text{ébjéd}$  arrangement with a European antiquarian interest of the very highest order, is the fact that it proves, beyond the remotest shadow of a doubt, the unity of origin of the Semitic (usually taken to be Phœnician, but I imagine it to be much more ancient than Moses, or even Abraham), the Greek, and the Latin alphabets. Not only can the now divergent forms of each separate letter in the series be traced through successive modifications back to one ancient Phœnician character, but the order of the whole series from  $\text{ا}$  to  $\text{ت}$  is absolutely identical in the Arabic (Hebrew, Phœnician), Greek, and Latin alphabets, as the following synopsis shows. An additional proof is furnished by the identity of the numeral values of the letters in the Arabic and Greek alphabets,—a method totally unknown to the Latins, who must have had a method of their own, probably Etruscan, before they received their alphabet direct from the Phœnicians, quite independently of the Greeks, and quite as early.

Arabic.	Greek.	Num.	Latin.	Arabic.	Greek.	Num.	Latin.
ا	A	1	A	ع	Ο	70	O
ب	B	2	B	فا	Π	80	P
ج	Γ	3	C	ص	-	90	-
د	Δ	4	D				
ه	E	5	E				
و	Ϝ	6	F	ق <sup>1</sup>	100	Φ	90 Q
ز	Z	7	G	ر	200	Ρ	100 R
ح	H	8	H	ش	300	Σ	200 S
ط	Θ	9	-	ت	400	Τ	300 T
ى	I	10	I	ث	500	Υ	400 U
ك	K	20	K	خ	600	Φ	500 V
ل	Λ	30	L	ذ	700	X	600 X
م	M	40	M	ض	800	Ψ	700 -
ن	N	50	N	ظ	900	Ω	800 Z
س	Ξ	60	-	غ	1000	Ϟ	900 -

The apparent discrepancies and vacancies occurring on comparison of the three alphabets and the series of numerals, are in reality additional proofs of their absolute identity.

The two first letters call for no remark, though it is known to scholars that the Greek B has been degraded in Rumaic into a *V*, and the so-called modern Greek man is unable to pronounce a *b*, writing it, when necessary,  $\mu\pi$ . This combination in Greek words he reads and pronounces as though it were written  $\mu\beta$ .

---

<sup>1</sup> The Hebrew system is identical with the Arabic as far as its alphabet goes. Thus: ק 100, ר 200, ש 300, ת 400; beyond this the words are written in full. This incident is a condemnation of the Greek system for the higher numbers.

The  $\xi$ ,  $\Gamma$ ,  $G$ , must originally have been a *hard g*. In modern Egyptian, as in Hebrew, and in Greek, it is so pronounced, though the rest of Arabia has softened it into the sound of our English *j* or *soft g*, and though the Latins hardened it, apparently, into a *K* value.

The first serious remark is called for on our coming to the change made by both the Greeks and the Latins of the Semitic soft aspirate consonant  $\aleph$  into their vowel *E*. It would almost seem as though the old Phenicians used that letter as a final vowel, exactly as is done by the Persians and Turks at present. A more remarkable divergency, inexplicable to me, but parallel to the foregoing conversion, is the change made by the Greeks of the Semitic hard aspirate consonant  $\chi$  into their long vowel *H*,  $\eta$ , whereas the Latins preserved the letter as a consonant and as their sole aspirate, under the same written form as that used by the Greeks, *H*, *h*, and which was in reality the Phenician form of the letter.

The next remark is as to the Latin *F*, which the Greeks long ago discarded from their alphabet, after having in the first instance adopted it in its Phenician form  $\var�$ , and used it to represent the numeral 6. After discarding it as a letter, they continued to use it as a numeral, though with a corrupted, cursive form,  $\varepsilon$ , to which they still, to this day, give the Phenician name of *Bāv*,  $\text{بآو}$  *wāv*, *vāv*. The Latin modification of its sound, from a *w* or *v* to an *f*, is of no

importance. The Arabs of to-day, having no *v* letter or sound in their language, write the name of Her Majesty the Queen-Empress, *Fiktoriya*.

As the Greek phonetic value of **Z** exactly corresponds to the Semitic power of *z*, their numeral value being identical, and the form of the Latin **G** being merely a modification, one is tempted to imagine that originally the Latin power of this letter was soft *g*, our *j*, perhaps even our *z*. Certain it is that in some dialects of Italian a *z* is used in words where a soft *g* is found in other dialects.

The Greeks made the Semitic **ⲗ** into their **Θ**; the Latins, having no such sound, discarded the letter.

The Semitic **ⲉ** being both a consonant, like our *y*, and also a long vowel, *ī*, it followed, as a matter of course, that both Greeks and Latins should make it into the vowel *i*. But the Latins preserved its consonantal use also as an initial; though they forgot, or never realized, that it is a consonant in that position. We now use a *y* to express that value; but the Germans have adopted the Latin modification *j* to represent it. Three western letters, *i*, *j*, *y*, are now used for the one Semitic **ⲉ**.

The next four letters require no comment; but the Semitic **Ⲅ** of the eastern Arabs is not a good parallel for the Greek **Ξ**. The Hebrew letter **Ⲁ**, that holds its place in the alphabet, is the equivalent of the Arabic **ص**, and the western Arabs of Morocco transpose the **Ⲅ** and **Ⲁ** in their **أبجد**

alphabet, making the fifth word *صعفض*, the letter *ض* being the exact equivalent of the Hebrew *ז* in place and in power. The *ص* is a better representative of *Ξ* than the *س*, but the two sounds are still very remote from one another. I should be inclined to suggest that when the Greek alphabet was formed, the Semitic *ش* held the place afterwards taken by the *ص* and the *س*. The Greek *Ξ* is an attempt to represent our value *sh*, as is seen in the name *Xerxes*, of which the old Persian was *Khsharsha*. The Latins dropped this letter, whichever it really was.

The conversion of Semitic consonantal *ع* into Greek and Latin vowel *o* is not unnatural. This letter *ع* is absolutely unpronounceable by any other than a Semitic. It is a kind of convulsion in the throat; and as the two aspirates were converted into vowels, so was this guttural. This was so much the more to be expected, as the Semitic letter *ا*, which became Greek and Latin *a*, is also a guttural consonant, serving likewise as a long vowel on occasions. It is the soft guttural, of which the *ع* is the hard parallel; and an *o* may well be looked upon as a hard *a*.

What the Arabians use as *f*, *ف*, is read in Hebrew, as in Greek and Latin, *p*. Even the Arabians, when they have to express a foreign letter, *p*, which they cannot pronounce, write and pronounce it as a *b*, or as *f*. The next letter, *ص* or *ض*, is dropped in both Greek and Latin. It appears never to have been used in Greek, even as a numeral; differing in

that respect from the  $\Upsilon$ . When this latter was dropped as a letter, it was retained, modified, as a numeral. But the omitted letter  $\Upsilon$  became the numeral  $\sigma\acute{\alpha}\mu\pi\iota$ ,  $\vartheta$  representing 900 instead of 90.

From this omission of the  $\Upsilon$  from its proper place in the Greek numerals, a slip of the whole subsequent series became necessary, so that each letter, from  $\Upsilon$ ,  $\Phi$ ,  $\Theta$ , onwards, had a higher numeral value by one degree in the Semitic than its representative had in Greek;  $\Upsilon$  standing for 100, while  $\Phi$  has the value of 90 only;  $\Theta$  represents 200, while  $\Psi$  stands for 100 only; &c. This slip is very remarkable; it was filled up further on by  $\vartheta$  900.

Although the six "additional" letters of the Semitic and Greek alphabets have no relation to each other as representatives of sound, their numerical value goes on exactly in the same order observed in those of the original series, and with the same slip up to  $\xi$ , representing 1000, while  $\vartheta$  is only 900. On the other hand, however, the three Greek additionals,  $\nu$ ,  $\phi$ ,  $\chi$ , are evidently the originals in form of the Latin  $u$ ,  $v$ ,  $x$ , and the Semitic  $\kappa$  is possibly the original of the Latin  $Z$ . This letter is usually attributed, by ancient and modern authors, to the Greek  $\zeta$ , which it certainly agrees with in shape, though not in sound.

The forms of the Arabic and Persian Ottoman letters given above are those of the isolated characters. They are liable



to various modifications, according to their being initials, medials, or finals, in a combination of written letters.

In the first place, they may, in this respect, be conveniently divided into two classes : those which join on to the following letters in writing a combination, حُرُوفٌ وَصَلِيَّةٌ *hūrūfū' wāslīyye*, and those which do not so join, حُرُوفٌ مُنْفَصِلَةٌ *hūrūfū mūnfāsilā*.

The latter, the less numerous class, are : ا, د, ذ, ر, ز, و, and لاَمٌ ; eight in number ; thus, اَبٌ, دَبٌ, ذَجٌ, رَبٌ, زَنٌ, وَرٌ, زَاوٌ, زَاوٌ, لَامٌ.

All the others join, as اَبَاٌ, بَابٌ, بَاتٌ, بَابٌ, تَاتٌ, جَابٌ, جَابٌ, كَاتٌ, كَاتٌ, قَاتٌ, قَاتٌ, عَابٌ, عَابٌ, طَابٌ, طَابٌ, صَابٌ, صَابٌ, سَابٌ, سَابٌ, مَجٌ, مَجٌ, لَجٌ, لَجٌ, نَجٌ, نَجٌ, &c.

All the letters join on in writing to the character that precedes them (other than to the eight enumerated above) whether they be themselves finals or medials. As finals their forms are as follows : اَبَاٌ, جَابٌ, حَابٌ, حَاتٌ, سَابٌ, شَابٌ, مَجٌ, مَجٌ, نَجٌ, نَجٌ, بَطَاٌ, بَطَاٌ, هَضَاٌ, هَضَاٌ, نَصَاٌ, نَصَاٌ, مَسَاٌ, مَسَاٌ, كَرَاٌ, كَرَاٌ, قَرَاٌ, قَرَاٌ, فَرَاٌ, فَرَاٌ, عَدَاٌ, عَدَاٌ, طَخَاٌ, طَخَاٌ, نَعَاٌ, نَعَاٌ, بَعَاٌ, بَعَاٌ, يَطَاٌ, يَطَاٌ, هَضَاٌ, هَضَاٌ, نَصَاٌ, نَصَاٌ, مَسَاٌ, مَسَاٌ, كَرَاٌ, كَرَاٌ, قَرَاٌ, قَرَاٌ, فَرَاٌ, فَرَاٌ, عَدَاٌ, عَدَاٌ, طَخَاٌ, طَخَاٌ. As medials they are figured thus : اَبَابٌ, جَابَابٌ, تَابَاتٌ, تَابَاتٌ, سَابَاتٌ, سَابَاتٌ, مَجَابٌ, مَجَابٌ, نَجَابٌ, نَجَابٌ, بَطَابٌ, بَطَابٌ, هَضَابٌ, هَضَابٌ, نَصَابٌ, نَصَابٌ, مَسَابٌ, مَسَابٌ, كَرَابٌ, كَرَابٌ, قَرَابٌ, قَرَابٌ, فَرَابٌ, فَرَابٌ, عَدَابٌ, عَدَابٌ, طَخَابٌ, طَخَابٌ.

<sup>1</sup> It having been found impracticable to mark in type the varying Ottoman tone-values of the Arabian and Persian long vowels, the student must learn to supply the numbers 1 and 2 over the long-vowel marks. For this purpose, he must apply the rules for the short vowels, according as they follow, or are followed by, a consonant of the soft or hard class. By practice, the correct habit will be thus acquired ; the case of the short vowels teaching the tone, which will then be instinctively used when the vowel is long.

نَكَطٌ، صَقْلٌ، صَفْرٌ، صَعْتٌ، بَعَثٌ، بَطْرٌ، سَطْرٌ، خَصْنٌ، فَصَلٌ، عَشْرٌ، طَسْتٌ،  
 لَازٌ، صَوْبٌ، بَثْرَمَرْدَةٌ، جَزْمٌ، فَرَطٌ، بَدَلٌ، هَدْرٌ، بَابٌ. Those which do not join are, as  
 medials, thus written: *صِينٌ*, *جَهْلٌ*, *جَنَّتٌ*, *نَمْرٌ*, *كَلَّرٌ*.  
 Longer combinations vary, *ad infinitum*, as follows: *حِرْفَتٌ*,  
*رَنْجَبْرَلِكٌ*, *أُوتُورْمَغَلَه*, *كَلْمَجِبَه*, *بَجَاهُلٌ*, *مُتَنَاظِرٌ*, *قَائِلُونٌ*, *مُتَوَسِّطٌ*, *اِحْتِجَاجٌ*, *عَدَالَتٌ*,  
*يَادِشَاهَانَه*, *قَاصِيعَسْكَرَلِكٌ*, &c.

Besides the simple names of the letters hitherto mentioned, most of the characters have other, more complicated appellations.

The *l* is usually called *hémzè*, *هَمْزَةٌ*, when a consonant, in an Arabic word; and *èlfl mêm dūdè*, *أَلِفٌ مَمْدُودَةٌ*, *prolonged l*, when it is a long vowel, initial or medial. It can never be a *long final* vowel in an Arabic word, being then always followed by another consonant *hémzè*; as, *شَاءَ* *shā'ā*, *جَزَاءٌ* *jézā'ū*, &c. It is called *èlfl mâqsūrè*, *أَلِفٌ مَقْصُورَةٌ*, *shortened l*, when final. It is then more commonly written *ى* in classical Arabic; but by no means always so. In Persian and Turkish, or foreign words, the *l* is always a vowel, but is called indifferently *èlfl* and *hémzè*. It is always long in Persian words, when medial or final. When initial in a Persian word, it may be short or long. When a long initial, it is distinguished, as in Arabic, by the sign *mêdd*, *مَدَّ* (◌̄) over it, as: A. *آفَتٌ* *āfèt*, P. *آبٌ* *āb*. When a short initial, it is, in Arabic, generally a consonant, and may take the sound 'ā or 'è, of 'l,

or of 'û. When a short initial in Persian, it is a vowel, and may have any one of the three values â or è, Ì, ù. The details of the powers of Ì in Turkish words are given further on.

The ب is distinguished from the other letters of the same isolated form by being called **بَاءٌ مُوَحَّدَةٌ** (bā'ī mūvāhhādè), *the single-dotted ب*; as the ت is named **تَاءٌ مُثْنَاتٌ** (tā'ī mūsnāt), *the double-dotted ت*, and the ث is designated **ثَاءٌ مُثَلَّثَةٌ** (sā'ī mū-sèllèsè), *the triply-dotted ث*. The ت is further distinguished from the ط, also named **طَاءٌ**, by being called **تَاءٌ قَرَشَتْ** (tā'ī qārāshāt), *the ت of (the word) قَرَشَتْ*; while ط is named **طَاءٌ حُطِّيٌّ** (tā'ī hūtti), *the ط of (the word) حُطِّيٌّ*. Again, the ت is distinguished, as a medial or initial, from the ي, then identical in form with it, by being called **مُثْنَاتٌ فَوْقِيَّةٌ** (mūsnātī fèv-qīyyè), *superiorly double-dotted*; whereas the ي is then termed **مُثْنَاتٌ تَحْتَانِيَّةٌ** (mūsnātī tāhtānīyyè), *inferiorly double-dotted*. The ث is also called **ثَاءٌ تُحْذَرُ** (sā'ī sākhhāz), *the ث of تُحْذَرُ*. The ب might be called **بَاءٌ أُجِيدٌ** (bā'ī èbjèd), *the ب of أُجِيدٌ*; but I do not recollect the expression. It is, however, distinguished from the Persian ب by being designated **بَاءٌ عَرَبِيَّةٌ** (bā'ī 'arābiyyè), *the Arabian ب*, the ب being called **بَاءٌ فَارِسِيَّةٌ** (bā'ī fārisīyyè), and **بَاءٌ عَجَمِيَّةٌ** (bā'ī 'ajāmīyyè), *the Persian ب*.

The simple name of the **جيم جيم** jīm, sufficiently distinguishes the letter from all other Arabic characters. It has, therefore, no other designation in purely Arabic works. It is, however,

distinguished from the Persian ج by their being styled respectively جيمِ عَرَبِيَّه (jīmi 'āreblyyè), and جيمِ فَارِسِيَّه (jīmi fārislyyè), or جيمِ عَجَمِيَّه (jīmi 'ajāmlyyè).

The ح and خ are distinguished from one another by the terms حَاءٌ مُهْمَلَةٌ (hā'ī mūhmèlè) *neglected* (undotted) ح, and خَاءٌ مُعْجَمَةٌ (khā'ī mū'jè mè) *distinguished* (dotted) خ, respectively. In Persian they are often called حَاءٌ بِيْنَقَطَةٌ (hā'ī bī-nūqtâ) *dotless* ح, and خَاءٌ نَقَطَةٌ دَارٌ (khā'ī nūqtâ-dâr) *dot-possessing* (dotted) خ. These two pairs of Arabic and Persian adjectives go all through the alphabet, in the cases where a dot is the sole distinction between two letters of the same form; as, دَالٍ مُهْمَلَةٌ (dālī mūhmèlè) د; ذَالٍ مُعْجَمَةٌ (zālī mū'jè mè) ذ. So also the distinctions by the words of the "numeral alphabet;" as, رَاءٌ قَرَشَتْ (rā'ī qarāshât) ر; دَالٍ أَبْجَدٌ (dālī 'abjed) د; ذَالٍ تَخَذَ (zālī sākhâz) ذ; رَاءٌ قَرَشَتْ (rā'ī qarāshât) ر; زَاءٌ هَوَزٌ (zā'ī hēvvēz) ز; &c.; سَيْنٌ مُهْمَلَةٌ (sīnī mūhmèlè) س; شَيْنٌ مُعْجَمَةٌ (shīnī mū'jè mè) ش; &c.

When we come to ف, the written names of the letters are so distinct of themselves, that no addition is necessary for فَا (fā), ف; قَا (qāf), ق; كَا (kyāf, *vulgarly* kēf), ك; وَا (vwāw), و; نُونٌ (nūn), ن; مِيمٌ (mīm), م; لَامٌ (lām), ل. With ة a distinction again comes in, to differentiate the letter from ح. We, therefore, say هَاءٌ هَوَزٌ (hā'ī hēvvēz), ه; as the ح is then termed حَاءٌ حُطِّي (hā'ī hūtti); and ي is termed, as

mentioned above, **يَاءٌ مُّثَنَاتٌ مَّتَّانِيَّةٌ** (yā'ī mūsnātl tāhtānlyyè); being also called **يَاءٌ حُطِّيَّةٌ** (yā'ī hūttl).

The Persian **ب** and **ج** are distinguished as is described above; and in like manner the **ز** is called **زَاءٌ فَارِسِيَّةٌ** (zā'ī fārlslyyè), and **زَاءٌ عَجَمِيَّةٌ** (zā'ī 'ājāmlyyè).

There remains now to distinguish, among consonants, the different sorts of **ك** used in Ottoman Turkish, and to point out their several names, as follows: The original Arabian **ك** is named **كَافٌ عَرَبِيَّةٌ** (kyāfl 'arèblyyè, *vulg.* kéfl 'arèbī), *the Arabian ك*; its value is that of our *k*. This letter was next used by the Persians for their *hard g*; it was then, and is still, distinguished by the name of **كَافٌ فَارِسِيَّةٌ** (kyāfl fārlslyyè, *vulg.* kyāfl fārlsī, kéfl fārlsī), and **كَافٌ عَجَمِيَّةٌ** (kyāfl 'ājāmlyyè, *vulg.* kéfl 'ājāmī). This variety is sometimes distinguished, in writing, in one or the other of two different methods. The Persians themselves mark the difference by doubling the upper dash of the letter in all its written variations—*isolated, initial, medial, and final*; thus: **كك, مكر, گل, گك**; whereas the original Arabian **ك**, when *isolated or final*, has no dash at all; as, **أَبُوكَ, ابْنُكَ**; and a *single dash*, when *initial or medial*; thus: **كَكَرَ, نَكَتَهُ**, also shaped **كَدَّرَ, نَكَتَهُ**.

When these two values of the one letter **ك** passed into use for the Ottoman language, a new mode of distinguishing the Persian from the Arabian variety was introduced. It con-

sisted of placing three dots over the Arabian form of the ك, together with a single dash in non-final positions; thus: كُكْ, كُكْ, مَكْ, سَكْ; thus marking the Persian *hard g* value of the letter.

But this letter, so differentiated in Persian writing, received in Ottoman Turkish a third value, that of our consonantal *y*, as a softened variety of its Persian value of *hard g*. This Ottoman value never occurs elsewhere than at the end, or in the middle of a word; as: بَكْ (bèy), يَكْمَكْ (bèyânmèk), يَكْرِي (ylyrml), اِكْرَمَكْ (lyrânmèk). In the middle of a word it may begin or end a syllable: bè-yân-mèk, ly-rân-mèk. When this letter follows a *u* vowel, and is itself followed by an *e* vowel, it glides into the value of our *w*; as سَوَكْ (sûwè), &c.

In Turkish, the ك, retaining the same form, received another value still, the fourth; being then for distinction's sake, called *surd* ن صَاغِرْ نُونْ (sâghîr nûn); as in أَلْ (êñ), أَكْمَقْ (âñmâq), سَنَكْ (sânñ), قَوَكُورْ (qôñûr). This value is never initial. When medial, it may begin, and may also end a syllable, as it ends many words. The three dots over the كُ, mentioned in the preceding paragraph, are used by some to designate this Turkish value of *surd* ن; and at other times a single dot is used for that purpose, leaving the three dots to mark the Persian value of the letter. These varying

values of the ك constitute a serious difficulty in learning to read Ottoman Turkish. *Surd* ن is here transliterated ñ.

A similar variation in the phonetic value of the Arabic letter غ is to be observed in Ottoman Turkish words. Originally it is, in an Ottoman mouth, a simple hard *g*; as : غَالِبٌ (gālib), أَغْلَبُ (āglēb), مَغْلُوبٌ (māglüb). In Turkish words it has a softened value, very much like that of our *gh*, but still more softened, even to the point of practically disappearing from the pronunciation; as : طَاعٌ (dāgh, almost dāw), طَاعِنٌ (dāghñ, almost dā'ñ), طَاعَهُ (dāghā, dā'ā), طَاعِيٌ (dāghī, dā'i), طَاعِنٌ (dā'dān), طَاعُهُ (dā'dā), &c. When preceded by an *o* or *u* vowel, the غ, in Turkish words, if followed by a vowel, glides into the value of our *w*, even as our own *gh* does in the word *throughout* (pronounced *thruwout*); as : طُوغَانٌ (dōwān), صُوغَانٌ (sōwān), قُوغُشٌ (qōwdsh); or it nearly disappears in pronunciation, as before; thus : أَوْلَدِيُعُمٌ (ōldūwūm, or oldu'um), أَوْلَدِيُعِيٌ (ōldūwū, or ōldū'ū).

SECTION II. *The Phonetic Values of the Letters and Vowel-Points, the Uses of the other Orthographic Signs, our System of Transliteration, and the Doctrine of Ottoman Euphony.*

We must divide the thirty-one Ottoman letters (omitting لا) into vowels and consonants. But it must first be premised that every letter is sometimes a consonant, while only four of

them are sometimes vowels. These are ا, و, ه, ي. All the others, twenty-seven in form, are always consonants. It will be more convenient to treat of the four vowel letters first, together with the vowel-points, which are not letters, but simply marks.

Usually, the vowel-points, three only in number, are not written; they are supposed to be known. But, in children's books, in Qur'ans, in books of devotion, &c., they are written; and sometimes in other books and papers also.

The vowel-points are named: 1, *üstün*, اُستون (over), the mark of which is a short diagonal from the right downwards towards the left, placed over any consonant; as: بَ, تَ, جَ, &c.; 2, *èsèrè*, اسرّة (no meaning), a similar diagonal, marked under any consonant; as: حِ, دِ, ذِ, &c.; 3, *ütürü*, اوتورو (no meaning), a small و-shaped mark, placed over any consonant; as: رُ, زُ, ژُ, سُ, &c.

These vowel-points mark, originally, the three Arabic short vowels, to which the additional Ottoman vowel-sounds, ä, â, â have been added. The *üstün* has the value of ä or è, according to the consonant, &c., accompanying it; the *èsèrè* has the value of i or î; and the *ütürü* that of ö, ü, â, û, also according to its accompaniment.

The short vowel-sound indicated by each of these three marks always follows, in pronunciation, the sound of the consonant to which it is appended; so that we have the following



Ottoman syllabary, No. 1:  $\bar{ب}$  bā, bā, bā, bā, bē;  $\bar{ب}$  bī, bī;  $\bar{ب}$  bō, bō, bō, bō; and so on through the alphabet.

When it is required to make the vowel long, one of the three Arabic *letters of prolongation*,  $\text{حَرْفٍ مَدٍّ}$  (*hārffī mēdd*, *pl.*  $\text{حُرُوفٍ مَدٍّ}$  *hurūfī mēdd*), has to be added to the consonant, still marked with its short vowel-point. The letters of prolongation, true *long vowels*, are  $\bar{ا}$ ,  $\bar{و}$ ,  $\bar{ى}$ ; of which  $\bar{ا}$  always accompanies  $\bar{ا}st\bar{a}n$ ,  $\bar{ى}$  always accompanies  $\bar{e}ser\bar{e}$ ; and  $\bar{و}$  always accompanies  $\bar{u}t\bar{u}r\bar{u}$ . We now have Ottoman syllabary No. 2, as follows:  $\bar{بَا}$  bā, bā;  $\bar{بِي}$  bī, bī;  $\bar{بُو}$  bō, bō, bō, bō; &c.

We thus see that there are eleven Ottoman short vowels, and eight long. Our system of transliterating them is also made apparent. It is the simple method of using *a* or *e* to represent  $\bar{ا}st\bar{a}n$ , *i* to represent  $\bar{e}ser\bar{e}$ , and *o* or *u* to represent  $\bar{u}t\bar{u}r\bar{u}$ . As these vowel-points shade off in phonetic value, we use  $\bar{ا}$ ,  $\bar{ا}$ ,  $\bar{ا}$ ,  $\bar{ا}$ , or  $\bar{e}$  for  $\bar{ا}st\bar{a}n$ ;  $\bar{ى}$  or  $\bar{ى}$  for  $\bar{e}ser\bar{e}$ ; and  $\bar{و}$ , or  $\bar{و}$ ,  $\bar{و}$ ,  $\bar{و}$ , for  $\bar{u}t\bar{u}r\bar{u}$ . After long consideration, we have for some years past adopted this system, as the simplest, and, on the whole, the most rational.

The values of these Ottoman vowels are those of the vowels in the following eleven words. They are all familiar English words, excepting the French *tu*, the vowel of which is unknown in ordinary English, though it exists in the dialects of some of our counties. These words are: *far*, *war*, *a*-(bove),

*pan, pen ; pin, girl ; so ; put, tu, cur.* We mark the vowels of these eleven guide-words to the Ottoman pronunciation, in the order in which they stand : fâr, wâr, âbove, pân, pên, pîn, gîrl, sò, pùt, tû, cûr ; and for the eight Ottoman long vowels we use: fâr, wâr, pîn, gîrl, sô, pût, tû, cûr. That is, nineteen Ottoman vowel-sounds in all, long and short. The student has but to remember the series of ten English words and one French, to become possessed of the key to the Ottoman vowel pronunciation. But he must learn never to swerve from the values of those guide-vowels. To an Englishman, with our slouchy method, this unswervingness is the most difficult point ; but, with a little patience at first, it is to be achieved. He must practice himself in pronouncing pashâ, پَاشَا (not pashâw), bâbâ, بَابَا (not báybâ), dâñ, دَنْ (not dèn), sâñ, سَنْ (not sèn), bèn, بَنْ (which he will at once pronounce right), is-(têmék), اِسْتَمَكْ, fir-(lâmâq), فِرْلَامَقْ, qòl, قَوْلْ (not qâl), qûl, قَوْلْ (not qûl), yûz, يُوْزْ (not yûz or yûz), and gyûz, كُوْزْ (not gyûz or gyûz, though these are also words or syllables).

The English student of Turkish has to exert his utmost care, in respect of the Ottoman vowels, to break himself of the home method of pronouncing a short vowel, and the same vowel when long, in two very different ways. The Ottoman vowels remain always pure ; they never change in phonetic *value* with a change in phonetic *quantity* ; thus, â is always â

made long;  $\bar{i}$  is always  $i$  long,  $\bar{o}$  is always  $o$  long,  $\bar{u}$  is always  $u$  long, &c., in the same word and its derivatives.

The student will have noticed above the Arabic *sign of quiescence* of a consonant. It is named *jəzm*, جَزْمٌ and is never placed over a vowel, long or short.

The fourth Ottoman vowel letter,  $\mathfrak{z}$ , which, when a consonant, is the soft aspirate  $h$ , is also derived from the Arabic, but has a special history of its own. This letter is never used as a vowel in Arabic in any other position than that of a final to a noun, substantive or adjective, usually of the feminine gender, sometimes singular, and sometimes an irregular (*broken*, technically) plural. Such are the words—  
 خَلِيفَةٌ khālifə, سُنَّةٌ sūnnə, حَسَنَةٌ hāsānā, طَيِّبَةٌ tayyibə, &c.

In Arabic, these pronunciations (as modified in Ottoman Turkish, as to the vowels, and as to the consonants) are those of the words when they close a sentence or clause in classical reading. They are also the pronunciations of the words in modern conversational Arabic.

But, originally, and to this day, in classical Arabic, those and all such words end not in a vowel at all. They all end in a consonant, in a letter  $t$ ; which, for certain grammatical reasons, is never figured ت, but always appears in the shape of a letter  $\mathfrak{z}$  surmounted by the two dots of the ت, thus ة. Our specimen words are therefore, originally, خَلِيفَةٌ khālifət, سُنَّةٌ sūnnət, حَسَنَةٌ hāsānət, طَيِّبَةٌ tayyibət. There are other

vowels and consonants to be added to the termination of these in classical Arabic, to mark the case-endings or declinations. Thus خَلِيفَةٌ, when definite, may be marked خَلِيفَةٌ khālīfētũ for the nominative, خَلِيفَةٍ khālīfētī for the genitive, خَلِيفَةً khālīfētā for the accusative. When indefinite, it becomes خَلِيفَةٌ khālīfētũn, خَلِيفَةٍ khālīfētīn, خَلِيفَةً khālīfētān. In all these cases, when final in a sentence or clause, the case-endings are dropped from the pronunciation, though still written in vowel-pointed books, and the word becomes simply khālīfē throughout. These indefinite case-ending marks are called in Turkish اِيكِي اُوْتُوْرُو (ikī ūtūrũ), *double ūtūrũ*, اِيكِي اَسْرَه (ikī ësèrè), *double ësèrè*, and اِيكِي اُوْسْتُوْن (ikī ūstũn) *double ūstũn*.

A consideration now arose. In classical Arabic, final consonants may be either silent, or vocal with any one of the three short vowels. Thus : كَتَبْتُ kètèbèt, كَتَبْتُ kètèbètũ, كَتَبْتُ kètèbètā, كَتَبْتُ kètèbètī. When such words are final in a sentence or clause, the final consonant is made silent; so that we have kètèbèt, as before, for the first; but kètèbèt for all three of the remaining words. So نَصْرٌ نَصْرٌ, نَصْرٌ نَصْرٌ, نَصْرٌ نَصْرٌ, final, becomes nās̄r, as does نَصْرٌ and نَصْرٌ, though نَصْرٌ (always distinguished by a servile | being added—نَصْرًا nās̄rān) remains fully pronounced, or only loses the sound of the final *n*, and is read nās̄rā.

When the final ā of خَلِيفَةٌ khālīfē, and similar words, was dropped from the pronunciation, the letter might have been

dropped in writing also; for خَلِيفَ would read khālīfè just as well. It could, however, and would, be read خَلِيفُ khālīf, as Europe has done in making it into *Caliph*. It was necessary, then, to devise a method which should prevent the suppression of the vowel belonging to the last consonant of such words, and yet not be liable to be pronounced as a *t* with the case-endings. This convenient method was discovered by the arrangement adopted of suppressing the dots of the *ā*, and leaving the nude *ā* appended to the word, as خَلِيفَه khālīfè, &c. By this method final *ā* in such words became virtually a vowel in Arabic, though it is never mentioned as such in Arabic grammars or lexicons.

Persian has a very large number of nouns, substantive and adjective, that end in an *ūstān* vowel. When the Arabic alphabet became the sole mode of writing Persian, the Arab teachers would naturally use their quasi-vowel final *ā* to represent that final Persian sound. Thus, بَرَهَ bère, سَغْرَهَ sūgurnè, آمَادَهَ amādè, رَسِيدَهَ rèsidè, &c., were written. The *ā* was thus made a vowel in Persian also, when final. It was even made to follow one of the other two short vowels in very rare cases, when no other device was available. Thus we have the numeral سِهَ (si), *three* (in Ottoman Turkish usually pronounced سَهَ sè), كِهَ (ki), *that*, چِهَ (chi), *what, that*.

When, by another historical step, Turkish began to be written in the Arabic characters modified by the special

Persian letters (Turkish scribes learning the method from Persian teachers in the land of Persia conquered by Turkish invaders, who there embraced Islam), the use of *ı* as a final vowel was found so convenient as to be naturally adopted. So *آبِه* *ébè*, *آطِه* *âdâ*, &c., were written. Now, a whole class of Turkish gerunds, optatives, and imperatives of the third person, end with this vowel; we, therefore, have *ايدِه* *idè*, *گلدِه* *glidè*, *گورِه* *gyûrè*, *قالِه* *qâlâ*, *قیرِه* *qîrâ*, &c.

A further step was, therefore, possible to be taken in Ottoman Turkish, from which Persian writers had and have shrunk. The vowel *ı* was used as a medial also, whenever it was found that its introduction served to distinguish two words written alike, but pronounced differently. Thus *بِلْمَكْ* *blmèk*, could also be read *بِلْمَكْ* *blèmèk*. If the vowel-points were always marked, they would suffice for this case; but they are generally omitted. The gerund and optative *بِلِه* or *بِيلِه* was already in use. By writing *بِلْمَكْ* *blmèk* and *بِيلِه مَكْ* *blèmèk*, the distinction was made clear. Hence, *ı* as a medial Ottoman vowel, always indicating a preceding *âstûn* short vowel-point, became fully established. This medial or final Turkish vowel *ı* never joins on to the next letter in writing; as, *اورِه مَكْ* *ûrèmèk*, *اوطدِه* *ôdâyâ*.

From this sketch of the history of final and medial vowel *ı*, we see plainly how fundamentally erroneous is the common

European (or rather English) method of transliterating such words with a final or medial *h*. The nearest approach to correctness of which our orthography is capable, since we possess not the French *é* or German *e*, is to write all such words with a final *a*, as *khalifa*, *Fatima*, *Mekka*, *Medina*, *Brusa*, &c. These are usual; but جِدَّة *Jidda*, is usually spelt *Jeddah*; while قَاهِرَة *Qāhira* (usually *Cairo*), طَنْجَة *Tanja* (usually *Tangiers*), &c., have been made into monstrosities.

The phonetic value of an initial *l* is at first a difficulty to the European student, inasmuch as there appears to be nothing like it in Western languages. This, however, is more apparent than real, when fully explained.

We must remember that in Arabic the initial *l* or *ل* is a *consonant*, not a vowel. Like any other initial consonant, it takes the three short vowel-points, and is then pronounced: *l*, *l̄*, *l̄̄*. When it became a Persian letter, it was generally named *hémzè*, as it is usually called in Arabic when a consonant (but never when a vowel of prolongation, or final and short); although, in Persian words, it is always a vowel, whether initial, medial, or final. With the short vowel-points, this initial *l* is always a short vowel in Persian words, and the Arabian *hémzè* sign is never placed over it; thus: *أَر* *ér*, *أَز* *éz*, *أَسْب* *ésb*, *أَسْت* *ést*, &c.; *إِسْپَاهَ* *ispāh*, *إِسْفَاهَانَ* *isfāhān*, &c.; *أَلَاغ* *alāg*, &c.

This initial short vowel Persian system was extended (in *practice*, not in *theory*) to all Arabic words used in Persian with  $\text{أ}$  for their initial letter. But the Arabic consonantal  $\text{أ}$  was then taken (in practice) to be a Persian vowel  $\text{ا}$ . Thus,  $\text{أَبْوَاب}$  was read  $\text{èbvāb}$ ,  $\text{أَبْتَدَا}$   $\text{ibttdā}$ ,  $\text{أَصُول}$   $\text{d̄sūl}$ ; &c.

When, in Arabic, the vowel of the initial consonantal  $\text{أ}$  became long, then, *as with any other initial consonant*, a vowel letter of prolongation,—a long vowel letter,—was appended to the  $\text{أ}$ ; thus:  $\text{أَآ}$ , pronounced  $\text{ā}$ ,  $\text{أُو}$ , pronounced  $\text{ū}$ ,  $\text{أِي}$ , pronounced  $\text{ī}$ .

This system passed also into use in Persian words, the Arabic *hémzè* sign being omitted, even in Arabic words adopted into Persian; and thus the combinations  $\text{أَآ}$ ,  $\text{أُو}$ ,  $\text{أِي}$ , became the initial Persian long vowels; being pronounced respectively— $\text{ā}$ ,  $\text{ū}$ ,  $\text{ī}$ . Thus:  $\text{أَب}$   $\text{āb}$ ,  $\text{أُبَار}$   $\text{ūbār}$ ,  $\text{أِيَزِد}$   $\text{īzéd}$ ; and with words originally Arabic:  $\text{أَبَا}$   $\text{ābā}$ ,  $\text{أُولَا}$   $\text{ūlā}$ ,  $\text{أِيْمَا}$   $\text{īmā}$ ; &c.

The Arabians found the use of  $\text{||}$  somewhat cumbersome. They therefore invented a sign,  $\text{مَدَّ}$ , called *médḍā*,  $\text{مَدَّة}$ , and  $\text{مَدٌّ}$  *médḍ*, to be placed over an initial  $\text{ا}$ , with or without the *hémzè* sign, to designate the long vowel. Thus, instead of  $\text{أَبَا}$ , they wrote  $\text{مَدَّ أَبَا}$   $\text{ābā}$ , &c. The Persians adopted this system also, writing  $\text{مَدَّ أَب}$   $\text{āb}$  instead of  $\text{أَب}$ . The double  $\text{ا}$  system, however, is still to be found in use in native Persian lexicons; where the first section of chapter  $\text{ا}$  is generally figured with the two  $\text{||}$ , not with  $\text{آ}$ .



It may be useful to mention here, that the Arabian writers employ this sign of mēdd to mark a medial or a quasi-final long vowel ʾ, whenever this is followed in the word by a hēmzè, *i. e.*, a consonantal ʾ. Thus they write يَتَسَاءَلُونَ yētēsā-  
 ʾalūnā, حَمْرَاءُ ḥamrāʾu, &c. These mēdd signs are omitted in Persian, as well as the final ʾ; so that حَمْرًا ḥamrā is written, as well as pronounced, for حَمْرَاءُ; &c.

If a medial consonantal hēmzè in an Arabic word be followed by a long vowel ʾ, the two are united, as in the initial ٱ, into one ʾ letter with the mēdd sign over it; as مَأَلْ māʾāl (for مَأَالٌ). This also is adopted in Persian with such Arabic words as it occurs in; not being found in any original Persian words.

The mēdd sign is also used, in Arabic, sometimes taking another form, that of a small, perpendicular ' , to mark the traditional omission, in writing (not in pronunciation), of a long vowel ʾ in a few well-known words, such as ٱللَّهِ ʾllāh (for ٱللَّهِ ٱللَّهِ), ٱلْأَهْلِ ʾllāhī (for ٱلْأَهْلِ ٱلْأَهْلِ), رَحْمَنٌ or رَحْمَنٌ rāḥmān (for رَحْمَانٌ), &c.

This perpendicular small ʾ-shaped mēdd is also placed, in Arabic, sometimes over a letter و, to mark that, though radically a و, it is a long vowel ʾ in pronunciation, in the two words only, حَيَاتٌ ḥayāt (usually written حَيَاةٌ, in Persian and Turkish حَيَاتٌ) and صَلَاتٌ ṣalāt (usually written صَلَاةٌ, in Persian and Turkish صَلَاتٌ).

The mèdd sign is sometimes placed, in Arabic, over a long vowel و or ی, when they are followed by a hémzè in the same word ; as in سُوِّى sūwī, جِيَّ جِيَّ. This peculiarity is not used in Persian or Turkish.

It is also sometimes placed over a long vowel medial ل, when this letter is followed by a reduplicated consonant in the same word ; as: مَادَّة mādde ; it is not used in Persian or Turkish.

Such of the foregoing Arabic usages as have been adopted in Persian for words of Persian or of Arabic origin, are also employed in Ottoman Turkish for the same words ; though they are sometimes omitted in ordinary writing.

We now come to a purely Ottoman use of the mèdd sign, utterly unknown in Arabic and Persian. Thus : Whenever an initial vowel ل of an Ottoman word of Turkish or foreign (European or Indian) origin has the short sound of ä or å, the mèdd sign is placed over it, as a distinction from the initial sounds ä, å, è ; as : امِيرَالٌ amīrāl (French), آرِي årī, آطه ådâ (Turkish); but أَصَالَتٌ åsâlet, أَوَّلٌ åvvâl (Arabic), أر år (Turkish ; also Persian ; but two different words).

Another Ottoman peculiarity connected with the initial ل, when followed in writing by a vowel و or ی, is that these two vowels are not necessarily long vowels in words of Turkish or foreign origin. Thus أوت åt, أور år, أوتو åtd, أوتمك åtmek, أوفيجال åfichâl, إيرلاندå. They may then be called

*directing vowels.* In many old or provincial books and writings, these directing vowels are often or systematically omitted, the writers, from habit, or system, adhering to the original Arabic method of spelling by short vowel-points, for the most part omitted in current writing. This makes such books and papers immensely difficult to read and understand.

The three Arabic long vowels, ا, و, ی, having thus acquired a footing as Ottoman short directing-vowels, when following an initial letter ا, it was found convenient to extend the system, and to use them as short directing-vowels, following initial or medial consonants, thereby departing entirely from the Arabic and Persian systems. There is no method in use for distinguishing a long vowel letter from a short one in an Ottoman word of Turkish or foreign origin. We may almost venture to say that all such medial vowel-letters in Turkish and foreign Ottoman words are short vowels; whereas, in Arabic and Persian words they are always long. Thus: بَاشْ bāsh, قَيرَ qīr, قُوشْ qūsh, أَغْلَامَقْ āghlāmāq, صِيزِلْدِي sizıldı, بُوْزُلْمَقْ bōzūlmāq, بُوْزُلْمَكْ būzūlmék, گُورُلْدُ gürüldü, كُورُنْمَكْ kürünmék.

Hitherto we have considered only the *open* syllables, that is, those which end with a vowel. We have now to treat of the closed syllables,—those which end with a consonant.

In the original Arabic system, when a word or syllable ended with a *quiescent* consonant,—a consonant not followed

by a vowel sound or vowel letter in the same syllable,—such consonant was marked, in pointed writings, by the sign ° placed over it, which, as was before remarked, is called *jézm*, جَزْم. Thus: بَبْ bēb, بَابْ bāb, بُوبْ būb, بيب bīb, &c.

It is a rule in classical Arabic, that two quiescent consonants cannot follow one another in the same syllable, whether as initials or as finals. Such a word or syllable as *crust, tart, blurt, flirt, &c.*, is unknown. As far as two such initial consonants go, this rule prevails in the vernacular Arabic also, and has passed into the Persian and Turkish. Foreign words with such combinations of initial consonants to words or syllables are treated in one of two ways. When initial in a word, they may be separated into two syllables, either by a servile vowel *l*, generally with an *èsèrè* vowel, being prefixed; or by a vowel, generally *èsèrè*, being intercalated; and when the combination is initial to a non-initial syllable of a word, the latter method alone is used, or the syllables are so divided as to separate the two consonants. Thus: *κλίμα* has become اقليم *lqlīm*, *kral* has become قَرَال *qirāl*, *prince* has become پرنج *pirinj*, and *Svizzera* has become اِسْوِيَجِر *lsvichèr*.

In classical Arabic, a final word in a phrase or clause could terminate in two quiescent consonants; as: رَابْ rābt, عِلْمْ 'ilm, حَزْنْ hūzn, &c. This liberty is much used in Persian, Turkish,

and foreign, as well as in Arabic Ottoman words; thus :  
 دُرُوسْتُ dūrūst, آرد ārd, پرنس prīns, پرنج prīnj (*prince*); &c.

When a letter in an Arabic word ends one syllable, and begins the next in the same word, it is not written twice, but one sole letter is made to serve for the two, in pointed writings, by having a special mark, ّ, placed over it. This mark is an abbreviation of the Arabic word شَدُّ shèdd, which means a *strengthening, corroboration, reduplication*. Thus we have, شِدَّتْ shiddèt, عَلَتْ ʿillet, بَقَالَ baqqāl, عَطَّار ʿattār, مَدَّ mèdd, وَدَّ vidd, أُمَّ ʾumm, &c. It is a *sine quâ non* in Ottoman reading, and in correct speaking, to redouble such letters in the pronunciation. We can derive a correct idea of this reduplication by studying our expressions, *mid-day, ill-luck, run next*, &c. But, if such reduplicated Arabic word has passed into vernacular Ottoman use, then the redoubling is excused in ordinary conversation; as in the words بَقَالَ baqqāl, عَطَّار ʿattār; &c.

This reduplication is really unknown in Persian; consequently, reduplicated Arabic words are much used in Persian without reduplication; thus خَطُّ is generally used in Persian as خَطَّ khât, and has thence, as similar words, passed into Ottoman Turkish. On the other hand, pedantic imitation has commonly given to a few Persian words the Arabic peculiarity of reduplication, so passing into Ottoman also: thus,

پَر pèr (*a wing*), is sometimes pronounced پَرّ pèrr; and پَرْنَدَه pèrèndè, پَرْنَدَه پَرْرَنْدَه pèrrèndè; &c.

This reduplicating system is not used in correctly writing Turkish Ottoman words, but it is sometimes met with in incorrect writings. The two letters should be written in full in such Turkish words; thus, چُولْلُقُ chùllùq, بُولْلُقُ bùllùq, اَمَمَكْ èmmèk, &c.

The Arabic word hémzè, هَمْزَةٌ, besides being a name for the letter ا, as before explained, is also the name of an orthographic sign, mark, or point, very variously used in Arabic and Persian. Most of the rules concerning it, which derive from the two languages, have passed into Ottoman Turkish, with an addition or two used in the Turkish transliteration of foreign words. Turkish words never require the sign.

The hémzè sign, هَمْزَةٌ, would appear to be a diminutive head of the letter ع, thus indicating to the eye the guttural nature of the vocal enunciation it represents; which is, in fact, a softened choke, in an Arab mouth. But in Persian and Turkish pronunciation it is a slight *hiatus*, at the beginning of a non-initial syllable, or at the end of any syllable, initial, medial or final. It is placed *over* a letter when it bears the *âstân* or *ûtârû* vowel, or is quiescent; *under* it, generally, with the *èsèrè* vowel.

The hémzè, in a word of Arabic origin, always represents a consonantal letter ا, sometimes radical, sometimes servile.

In Persian words, the *theory* of the sign is the same as in Arabic, but the sign itself is always servile, and either final or nearly so.

When a hémzè, radical or servile, is initial in an Arabic word, it is never written or pronounced in Persian or Turkish. The *l* letter is then taken to be a vowel, and is treated accordingly. Thus, *أَمَلٌ* èmèl, becomes *أَمَل* èmèl ; *إِبِلٌ* èbil, becomes *إِبِل* èbil ; *أُمَّمٌ* èmm, becomes *أُمَّم* èmm. These are all radicals, and short. So again, *أَفْكَارٌ* èfkyār, becomes *أَفْكَار* èfkyār ; *أَقْبَالٌ* èqbāl, becomes *أَقْبَال* èqbāl ; *أُمُورٌ* èmūr, becomes *أُمُور* èmūr ; &c. These initials are all servile, and short. The modes and doctrine of making them into long vowels have already been described. In Persian, Turkish, and foreign words, an initial *l* is always a vowel, and is made long in the same way as if the word were of Arabic origin, as has been said before.

When a hémzè, radical or servile, in an Arabic word, is medial or final, a rather numerous body of rules come into play. Sometimes the letter *l*, then always called hémzè, is written, together with the hémzè sign over it, *أ* (as in *رَأْسٌ* rès), and sometimes the hémzè sign above is figured, as a letter now, without the *l*, in the body of the word ; as in *يَتَسَاءَلُونَ* yètès-à-èlün. In the former of these two cases, the hémzè is usually a final, quiescent consonant in its syllable ; as, *رَأْفَةٌ* r-èfèt, *مَأْمَنٌ* mè-mèn, &c. In the latter case, the hémzè is the initial consonant of its medial or final syllable, movent with

ústûn ; as in <sup>جُزْءًا</sup> jûz-â'n, <sup>جَزَائًا</sup> jézâ-â'n, &c. But it may also be both ; that is, a quiescent hémzè may terminate one syllable, while another, a movent hémzè, may begin the next syllable. In this case, as with any other consonant so occurring, one l alone is written, with a hémzè sign over it ; and above this, the tēshdīd sign is superadded, with an ústûn sign over it again ; as in <sup>تَعَالَى</sup> tēfē-â-èl. This step never occurs in Turkish phrases ; but the explanation is needed, so as to make clear what follows.

This reduplicated medial hémzè, movent with ústûn, is sometimes followed by a long vowel l. In this case, instead of writing, for instance, <sup>رَأْسًا</sup> rá-âs, the two letters l are combined into one, with the signs mēdd and hémzè, and without the ústûn vowel ; thus, <sup>رَأْسًا</sup> rá-âs, as before. This combination is of very rare occurrence, happening only in derivative words, of which the root is trilateral, with hémzè for second radical.

But a movent initial hémzè of a syllable, medial in a word, may be followed by a long vowel l, without being reduplicated. It is then figured by a single written l with the hémzè and mēdd signs ; as, <sup>مَالًا</sup> má-âl, &c.

These combinations, when used in Turkish, drop the hémzè and tēshdīd signs, but preserve the mēdd sign. The ústûn vowel that precedes such mēdd sign is hardened from é into á,



on account of the following ā, even with a preceding soft consonant.

But, when such medial or final hémzè is itself movent with èsèrè, it is no longer written in the form of ا; it then takes the form of ي, without dots, and with a hémzè sign over it; as, رَئِيسٌ rē'īs. If its vowel is ùtûrû, it is written as a و letter, with hémzè sign over it; as, رَؤُوسٌ rā'ūs. In these two examples the vowels are long; but there are words in Arabic some perchance used in Turkish, in which they are short. Of course, the long vowel letters do not then follow the modified, disguised hémzè. Thus, رَائِسٌ rā'īs, أَبُوسٌ èb'ūs.

Moreover, when such medial or final hémzè, whether movent or quiescent, is preceded by a consonant movent with èsèrè, the hémzè is figured as a letter ي; and when movent with ùtûrû, the hémzè is written as a letter و; in either case surmounted by a hémzè sign; thus, بَيْسٌ bē'sā, بُوسَى bû'sā.

Such disguised medial hémzè may be followed by a long vowel letter; as, فُؤَادٌ fū'ād, مَسْئُولٌ mēs'ūl, رَئِيسٌ rē'īs. If the hémzè be changed into a ي figure, and be followed by a long vowel ا, it becomes changed in Turkish, and sometimes in Arabic, into a consonant ي; as in رِيَّاسَتٌ riyāsèt (for رِئَاسَتٌ rī'āsèt).

There is a striking peculiarity in certain Turkish Ottoman derivatives, which causes great embarrassment to students, and has filled continental Turkish dictionaries and grammars

with totally misguiding examples and rules of pronunciation, with regard to the interchangeable vowel-letters و and ی. The peculiarity arose, I imagine, when all Ottoman Turkish was provincial, and was governed by the pronunciation of Asia Minor, variously modified in its various provinces. Thus the earliest writers made use, in all such derivative words, of the vowel-letter و (when they used any at all). They, therefore, wrote كُؤُبُ gélûb, كِيدُؤُبُ gldûb, قَاقُؤُبُ qâchûb, قِيرُؤُبُ qîrûb, قُؤُرُؤُبُ qûrûb; and بَاشُؤُلُ bâshlû, اَلُؤُلُ èllû; &c. These derivatives became, in course of time, in Europe, and in Constantinople, modified in pronunciation into gèllb, gidlb, qâchîb, qîrîb, qûrûb, bâshlî, èllî, &c. The orthography, however, has remained sacred, excepting in the case of provincials, who sometimes write, as they pronounce, قَاقِيبُ, كِيدِيبُ, كِلبُ, قَاقِيبُ, قِيرِيبُ, قُؤُرُؤُبُ, بَاشِيبُ, اَلِيبُ, &c. This subject will be further developed in the paragraphs on Euphony.

Proceed we now to the phonetic values of the consonants.

The letter ب, equally used in Ottoman words of Arabic, Persian, Turkish, and foreign origin, has the value of our *b* generally, whether it be initial, medial, or final in a word. Thus : بَدُّ béd, بِرُّ bir, بَارُّ bār, بَيْرُ bîz, بُوْزُ bûz, bûz, bûz, bôz; رِبَاتُ ribât, رَبَاتُ rābt, رُبُوتُ sūbūt; كِتَابُ kitāb, جُنُوبُ jènûb, أَرِيبُ érîb, حَرْبُ hārb, قَلْبُ qālb; &c. But when medial or final, ending a syllable or word, it sometimes, anomalously, takes

the value of our *p*. Thus it is common to hear, كِتَابٌ kltāp, طُوبٌ tōp, ابتدا iptdā, كِتَابِي kltāpji. Especially is this the case with the gerunds in وَبٌ wōb; as, كِيدُوبٌ gldlp, كَلُوبٌ gèllp, يَازُوبٌ yāzlp, أَوْقُوبٌ oqdyūp, قِيرُوبٌ qirīp.

The Persian letter پ is our *p* in all positions: پَدَرٌ pèdèr, آپَارٌ āpār, اِپٌ ip. The Persian word اَسْپٌ èsp, and the Turkish word طوب tōp, are usually written with ب.

The Arabic ت is our *t* in all positions: تَاجٌ tāj, تَاجٌ tāj, أَتَلٌ ètèl, قَتَاً ètva, أَتٌ èt, آتٌ àt, اِيتٌ it, أُوتٌ ot. In Turkish grammar it is sometimes changed into movent د in derivatives, when it is originally final and quiescent; as, دُرْتٌ durt, دُرْدُنْجِي dürdünji, دُرْدُكٌ dürdük, دُرْدَهٌ dürde, دُرْدُى dürdü, دُرْدُمْ dürdüm, &c.; اِيتٌ it, اِيدِرٌ idèr, اِيدُوبٌ idlp, اِيدِيجِي idlji; اِيتٌ it, اِيدِرٌ idèr, اِيدُوبٌ idlp, اِيدِيجِي idlji; &c.

The Arabic ث is found in Arabic words only, and in a very few borrowed from the Greek. Its original value is that of our *th* in *think*; so that آيَاثُوثُوعٌ āyā-thūlūg, for ἅγιος θεολόγος, was not as bad as our *bishop* for ἐπίσκοπος. But in Turkish and Persian this value is unknown; the letter is pronounced as our *s* (sharp, never *z*); āyā-sūlūg is therefore the Turkish name of Ephesus, ثَابِتٌ is pronounced sābit, أَثَرٌ èsèr, اِحْدَاثٌ ihdās, &c. In some Arabic-speaking countries this letter has become a *t*; as, ثَلَاثٌ tālātā, &c.

The Arabic ج in Turkish is our *soft g*, which we represent

by a *j* in all positions of all words, whatever their origin. Thus, جِنْسٌ *jlns*, اَجْنَاسٌ *əjnās*, اَعْجَاجٌ *āghāj*. In some Arabic-speaking countries it is pronounced like our *hard g*; as, مَسْجِدٌ *məsgīd*, سَجْدَةٌ *səgdā*, &c. Sometimes it takes the sharp sound of ج, q.v.

The Persian چ has the value of our *ch* in *church*, of our *tch* in *crutch*. We never use the latter orthography in our transliterations,—always the former; as, اَچْمَقٌ *āchmāq*, چَامٌ *chām*, چُورَكٌ *chūrək*, چُورُوكٌ *chūrūk*, چُورْبَا *chōrbā*, اِيسِچٌ *ieh*, چَكٌ *chək*, چِيچِيكٌ *chichək*. In Turkish derivation, this letter, in Turkish or foreign (not Persian, and there are no Arabic) words, sometimes becomes Arabic ج, but not as a rule.

The Arabic ح has the harshly aspirated sound of our *h* in *horse*, *hurl*, *her*; not its soft sound, as heard in *head*, *him*, *half*, &c. It is chiefly used in Arabic words; as, حَسَنٌ *hāsān*, حُسَيْنٌ *hūsēyn*, فَتَّاحٌ *fəttāh*, جُرْحٌ *jūrḥ*. We represent it by *h*; some adopt *h̄*, to distinguish it from ه, q.v. Aspirate it always.

The Arabic خ has no equivalent in our language. It is the counterpart of the Scotch and German *ch* in *loch*, *ich*, &c. It is generally transliterated *kh*, as in the present treatise. Until the student has learnt its true pronunciation, he should consider it as a variety of *h*, and never pronounce it as a *k*, especially when it is initial. Thus خَدِيوٌ *khīdīv* (pronounce hīdīv, not kīdīv), خُدَاوَنَدْگَارٌ *kl.ūd.vəndgḥyār* (pron. hūdā...),

سَاخْ shākh, اِخْلَامُورْ lkhāmūr. In Turkish words, this letter is often used, provincially, for ق, and is itself sometimes pronounced ق. Thus, بَاخْلَامْ bākhālm (for بَاقَالِمْ bāqālm), اَخْشَامْ āqshām (for ākhshām).

The Arabic د is our *d* in all classes of Ottoman words, and requires no comment, unless it be to repeat that, in the derivation of *Turkish* words only, it sometimes takes the place of ت, and is used instead of ط in original words also; as, كَيْتَمَكْ gltmek, كَيْدَرْ gldër; دَاغْ, طَاغْ dāgh.

The Arabic ذ, in an Ottoman mouth, is a *z*. It is found in Arabic words alone. Different Arab communities pronounce it as our soft *th* in *this*, as a *d*, or as a *z*. The Turk reads, اَخْذْ ākhz, ذِكْرْ zkr (*vulg.* ziklr), مَأْخُذْ mèkhūz, بَذْرْ bèzr.

The Arabic ر is our *r* in every position, in all classes of words: thus, رَأْفَتْ rēfèt, بَارْ bār, آرْدْ ārd. There are two important remarks, however, which it is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it *must* always be pronounced (never dropped or slurred over, as we pronounce *part*, pà't); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when we pronounce *pot*, pàt; *for*, fār; *cur*, cūr; &c.), but always kept pure, as with any other consonant; thus, قُورْ qòr, قُورْ qùr, سُورْ sùr, كُورْ kyùr, &c.; پِيرْ pīr, قِيرْ qīr, قِيرْ qīr; &c.

The Arabic ز is our *z* in every word and every position ; زَادٌ zād, زِيرٌ zīr, زُورٌ zūr, زُورٌ zūr, نَزْدٌ nezd, أَزٌ éz, أَزٌ áz, āz, أَوْزٌ úz ; &c.

The Persian ژ is only found in Persian and French words ; it is of the value of our *s* in *treasure*, *pleasure*, and is transliterated *zh* ; as, ژَاهُزٌ zhāzh, پَژْمَرْدَهٗ pèzhmârdè, اَتَاژُورٌ ètâ-mâzhòr, &c. It is of very rare occurrence.

The Arabic س is a soft *s*, always followed by a soft vowel in all words. It must never be pronounced as *z* ; thus, آسَا āsā, قَوْسٌ qâvs, سَوْزٌ sūz, سُذٌ sūz.

The Arabic ش is our *sh*, always ; as, شَادٌ shād, اِشٌ ish, نَشْرٌ nêshr.

The Arabic ص, in Turkish, is a hard *s*, used in Turkish, and foreign words also, to designate a hard vowel ; thus, أُصٌ úss, أَصْمَقٌ ásmâq, صُصْمَقٌ sùsmâq, قِصْمَقٌ qîsmâq. Never read it *z*.

The Arabic ض is very peculiar, being used in Arabic words only. It is generally pronounced as a hard *z* in Turkish, but sometimes as a hard *d* ; thus, رَاضِيٌ rāzī, قَاضَا qāzā, اِنْقَاضٌ ènqāz ; قَاضِيٌ qādī, اَلْعَسْكَرُ القَاضِيُ qāzī-'l-'âskèr (vulg. قَاضِيٌ عَسْكَرٌ qāzī-'â-kèr), &c. Its Arabic sound is inimitable to a European without long practice.

The Arabic ط, besides being an element of Arabic words, always as a hard *t*, is used in Turkish and foreign words, sometimes with that value, sometimes as a very hard *d*, when

initial. Thus, طُلُوعٌ tūlū', قَطْرٌ qūtr, خَطٌّ khātt; طَاتِلُو tātīlū, طَاغٌ dāgh, طُوزٌ tūz, طَيْقَامِقٌ tīqāmāq, طَاوْرَانَمِاقٌ dāvranmāq.

The Arabic ط is used in Arabic words only, as a very hard *z*. Thus, ظَالِمٌ zālim, ظُلْمٌ zūlm, ظِفْرٌ zifr, ظَفْرٌ zāfer, حَظٌّ hāzz, مَحْظُوظٌ māhzūz.

The Arabic ع is, as a general rule, used in Arabic words only. It is a strong guttural convulsion in an Arab throat, softened in Turkish to a *hiatus*, and often disappearing entirely. We represent it by a Greek *spiritus asper*. Thus, عَصْرٌ 'āsr, طَاعِنٌ tā'n, مَلْعُونٌ mēl'un, قَطَعَ qāt', مَقْطُوعٌ māqtū'. The Turkish word عَرَبَةٌ 'arābā (for أَرَابَةٌ) is, however, with its derivatives, always written with this letter, of course corruptly.

The Arabic غ is, originally, a peculiar Arabian kind of *hard g*, with a sound verging on that of the French *r grasséyé*, which English dandies sometimes imitate. But in Turkish pronunciation it is either a simple *hard g*, when initial; as, غَالِبٌ gālib, غَفْلَتٌ gāflēt, غَايِدَةٌ gāydā, &c.; and either that when medial or final in Arabic words only, or like our softened *gh* in Turkish words; often disappearing, or nearly so, and changing, like it, into a *w* sound after or before an úttūrā hard vowel. Thus, اِغْفَالٌ igfāl, صَدَغٌ sādgh, مَغْفُورٌ māgfūr; اَغْلَامِقٌ āghlāmāq, طَاغٌ dāgh, اُولْدِيغِي ōldūwū, صُوعَانٌ sōwān, طُوعَانٌ dōwān, صُوعُوقٌ sōwūq; طَاغُوقٌ tāwūq, لَاغُوطَةٌ lāwūtā; &c.

The Arabic ف is our *f* in all words and all positions.

There is no reason whatever to write the senseless, false Latin-French *ph* instead of *f*, as in *caliph*, a corruption of *khālifè*, خَلِيفَه. Thus, فَرَضَ fārz, لَفَّظَ lāfz, صَوَّفَ sōf.

The Arabic ق is our *q* in all words and all positions. It is erroneous and regrettable to represent it by *k*, as is generally done. The words قُرْآنَ qurān, آتَى āq, وَقْتُ wāqt, are thus correctly rendered, leaving the *k* to represent its legitimate ancestor, ك.

The Arabic ك, in all words and all positions, is our *k*. When initial in a word or syllable before a long ا or و vowel, and also before a short اُتُأرُ vowel, it borrows, in an Ottoman mouth, the sound of a *y* after itself before the vowel; but not so before the short اُسْتَأرُ, the short اِسْرَهْ, or the long ا vowel. Thus, كَاذِبٌ kyāzīb, اَكُوْلٌ ēkyūl, كُوْبُكُ kyūpēk; كَدِي kēdi, كِرَامٌ klrām, وَكِيْلٌ vēkīl. Its name, in Arabic, requires no addition; but in Persian and Turkish it has to be distinguished from the Persian letter of the same form, but widely different phonetic value. It is then termed كَاَبِ عَرَبِيَّه kyāfi 'ārēblyē. In Arabic and Persian Ottoman words it remains unchangeable by grammatical inflexion; but in Turkish words, when final, it undergoes phonetic degradation on becoming movent, and is pronounced as a Persian ك, and even as a *y*; or sometimes as a *w* after an اُتُأرُ vowel. Thus, اِيْبِكُ ipēk, اِيْبِيْكُ ipēylī, اِيْبِيْهْ ipēyē, اِيْبِيْ اِيْبِيْ ipēyl ipēyl; سُوْلُوْكُ sūlūk.



sûlûk, سُولُوكُكْ sûlûyûñ, سُولُوكْه sûlûyê, سُولُوكْى sûlûyû; اَيْتَمَكْ itmek, اَيْتَمَكَيْنْ itmeyln.

The Persian ك, called كَافِ فَارِسِيَّه kyāfl fārlslyyè, and كَافِ فَارِسِيَّه kyāfl fārlsī, or كَافِ عَجَمِيَّه kyāfl 'ājāmī (vulg. كَفِي 'ājām kāfl), is the Persian *hard g*. It is unknown in Arabic, is unchangeable in Persian words, and is never final in Turkish words or syllables. Thus, سَكْ sèg, سَكِكْ sèglñ, سَكْه sègê, سَكِي sègl; كَلْ gâl. In ordinary writing and print it is undistinguished from its Arabic original; but the Persians mark it with a double dash: كُلْ gyûl, سَكْ sèg. In some Turkish books it is marked with three dots: كُلْ, سَكْ.

The Ottoman ك, ignored by all previous writers, eastern and western, consequently nameless, but which we venture to term كَافِ عُثْمَانِيَّه kyāfl 'osmānlyyè, the Ottoman ك, is found in Turkish words only, as a medial or a final, never as an initial to a word, though it is used as an initial letter in a non-initial syllable. Its phonetic value is that of our *y* in all cases, though it has no mark to distinguish it. It is both radical, as in بَكْ bèy, دِكْلْ dlyll, يِكْرِمِي ylylrmī; or it is grammatical, declensional, servile, representing a softened Arabic radical or servile ك, become movent, as in كُوكْ kyûpèk, كُوكِكْ kyûpèylñ, كُوكْه kyûpèyê, كُوكِي kyûpèyl; سُورْمَكْ sûrmek, سُورْمَكَيْنْ sûrmeyln; سُودِكْ sâvdlk, سُودِكِمْ sâvdlylm, سُودِكِكْ sâvdlylñ, سُودِكِي sâvdlyl. Most European writers

represent this value by *gh*; but the practice is insufficiently considered, and altogether misleading.

The Ottoman *nasal* ن, distinguished by the name of *surd n*, نُونُ صَاحِرٌ *sāghîr nūn*, is a second special Turkish phonetic value of the letter ن, or nasal letter, which we transliterate with the Spanish nasal ñ. It has the phonetic value of our English *ng* nasal, as in *sing, thing, &c.* In ordinary writing and print, it has no mark by which a student may recognize it; but sometimes three dots distinguish it, and one recent writer has marked it with one dot, نْ (as with him the three dots, نَ, serve to point out the Persian letter or sound). This value is never initial to a word. As a medial, it sometimes ends, sometimes begins a syllable; as, أَكَلَمَقْ *āñlāmāq* (*vulg.* ānnāmāq), تَكْرِي *tāñrī* (*vulg.* tārī); گُيُونُلْ *gyūññl*, دَكِزْ *dēñlz*, آكِيزْ *āññiz*, صُوكْرَهْ *sōñrā* (*vulg.* sōrā). When final to a word, it is usually sounded as a simple *n*; as, بَنْ *bēñ* (*bēn*), سَنْ *sāññ* (*sāñn*), كَلْ *gāññ* (*gāñn*), طَانْ *dāññ* (*dāñn*), صُونْ *sōññ* (*sōñn*). When medially final it is usually softened in like manner, or is elided in pronunciation. In أَكَلَمَقْ and its derivatives (itself derived from أَكْ *āññ*), the following ل is exceptionally incorporated with it in pronunciation, as though by a kind of inversion of the Arabic rule of conversion for the ل of the definite article ل before certain letters called *solar* (for which see next paragraph on letter ل).

The Arabic ل is our letter *l* in all words and all positions;

as, لُزُومٌ lūzūm, أَيْنَ āin, دَالٌ dāl. The Turkish word أَكْلَامَقُ, mentioned above, is, with its derivatives, a modern Ottoman exception of the capital; and the Arabic rule for the conversion of the *l* of the definite article ال, in pronunciation, when followed by a noun or pronoun beginning with a *solar* letter, حَرْفِ شَمْسِيَّ hārfl shēmsī, into that solar letter reduplicated by a tēshdīd, is a classical exception, peculiar to Arabic compounds. The *solar* letters are fourteen in number (exactly the half of the alphabet); viz., ص, ش, س, ز, ر, ذ, د, ث, ت, ن. Thus we have أَتَيْنَ ét-tīn, أَسْمَنُ es-sēmēn, أَسْمَنُ es-sūmn, أَدْعَا ed-dūā, أَلْذِكْرُ ez-zīkr, أَسْمَكُ es-sēmēk, أَشْمَسُ esh-shēms (whence the name of شَمْسِيَّ), أَصْفَا es-sāfā, أَذْهَبُ ed-dūhā, أَزْهَبُ ez-zūhā, أَطَالِعُ ét-tāl, أَظْلَمُ ez-zūlm, أَلْأَزِمُ el-lāzīm, أَلنُّورُ en-nūr. In the pronoun أَلَّذِي, and its derivatives, the written *l* of the article disappears also. The sign ُ placed over the *l*, so omitted in pronunciation, is named *vawāsl*, وَصْلُ *junction*; and is the letter ص of that word, specially modified.

The Arabic letters م and ن are our *m* and *n* respectively, in all words and positions: مَالٌ māl, أَمَلٌ emēl, بَيْنٌ bēnlm, نَازِلٌ nāzīr, حُزْنٌ hūzn.

The Arabic letter و is sometimes a consonant, sometimes a vowel. When a consonant, it has the phonetic value of our *v*, of our *w*, or of these two combined, the *v* beginning, and the *w* ending the sound of the letter. Thus, وَارٌ vār, جَوَابٌ jēwāb,

وَصَفَّ *vwâsf*, وَأَقَعَ *vwâqî'*. The ear alone can decide these differences. But when the consonant و is reduplicated in an Arabic word, it has always the *v* value; as, قَوَّالٌ *âvvâl*, قَوَّالٌ *qâvvâl*. Ottoman corruption even then may sound it, in hard lettered words, as a reduplicated *w*—*qâwwâl*. The word قَوَّافٌ *qâwwâf* (or قَوَّافٌ *qâwâf*) is an Ottoman corruption of Arabic خَفَّافٌ *khâffâf*.

When the letter و is a vowel in an Arabic or Persian word, it always has the value of *û*; excepting a few Persian words, become Ottoman vernaculars, in which it takes the sound of *ô*. Thus, لُزُومٌ *lûzûm*, مَمْنُونٌ *mèmnûn*; شُورٌ *shûr*; دُوسْتٌ *dôst* (*dûst*), خُوشٌ *khôsh* (*khûsh*). In Turkish and foreign words it is generally, if not always, short, and may have either the value of *ô*, or of *û*, *û*, *û*, which there is no means of distinguishing, save that of accompanying *hard* or *soft* consonants. With a hard consonant, in a Turkish or foreign word, the vowel-letter و (often omitted) must have the sound of either *ô* or *û*, unless it be considered long, when it becomes *ô* or *û*; thus, قَوْمٌ *qômâq*, قَوْمٌ *qûrmâq*. With a soft consonant, it must be read either *û* or *û*, *û* or *û*; as, يَوْمٌ *yûzmék*, سَوْمٌ *sûzlû*. If the accompanying consonant or consonants be neutral, all guidance is lost; as, بَوْمٌ *bôz*, *bûz*, *bûz*, سَوْمٌ *sûz*, *sûz*. In derivatives there is, however, frequently a servile vowel or consonant, hard or soft, that helps. Thus, بَوْمَانٌ *bôzân*, بَوْمُلُوقٌ *bûzlûlûq*, بَوْمٌ *bûzmék*, سَوْمٌ *sûzmék*; but سَوْمٌ *sûz* has no

such helping derivative. As to the long and short value, each individual ear must decide for itself in words of these two classes—Turkish and foreign. Vowel *و* is never initial; it must be preceded by *ل* to represent an initial *ûtûrû* sound; as, *أَوْلَمَقْ* *ôlmâq*, *أَوْلَمَكْ* *ûlmék*, &c.

The Arabic letter *س* has already been fully discussed.

The Arabic letter *ي*, like the *و*, is either a consonant or a vowel.

When a consonant, it has the value of our consonant *y*, whether it be initial, medial, or final, simple or reduplicated. Especially must this be understood when the letter is consonantly final in an Arabic word. As a consonant, and only as a consonant, we transliterate it by a *y*. Therefore, when we use a *y* as the final of a transliterated Arabic word, it must be read and sounded as such, never as an *i* vowel; an observation that continental scholars do not generally understand, unless they may be Germans. Thus we have: *يَرَّ* *yèr*, *يَدَكْ* *yèdek*, *يَازْ* *yâz*, *يُوزْ* *yûz*, *بَيْنَ* *bèyn*, *بُيُونَ* *bûyûn*; *بَيْ* *pèy*, *شَيْ* *shèy*, *رَأَى* *rèy*, *مَى* *mèy*, *حَى* *hây*, *قَيُّومٌ* *qâyyûm*, *وَلَى* *vèly*, *رَمَى* *rèmy*, *وَشَى* *vèshy*, *مَشَى* *mèshy*. This is a difficulty to a student at first, as we have nothing like it in English.

When the *ي* is a vowel, it is never initial. If a vowel *l* or *i* sound be initial in any Ottoman word (Arabic, Persian, Turkish, or foreign), the *ي*, if written, is always preceded by

an *l*; as, ایدی *ldl*, ايرلامق *irlâmâq*. When medial, it is always long in Arabic and Persian words; as, امير *emîr*, بين *bîn*. In Turkish and foreign words, medial vowel *ی* is generally, if not always short; as, ويرمك *vîrmek*, قيرمق *qîrmâq*. When final in an Arabic word, it is also always short; as, قاضي *qâzî*, راضي *râzî*, داعي *dâ'î*, جاري *jârî*, ساري *sârî*, &c. But there are hosts of Arabic words ending in reduplicated consonantal *ی*, which, in Persian and Turkish, are used as Arabic words, generally adjectives, terminating in a long vowel *î* or *î*; as, يومي *yèvmî*, سنوي *sènevî*, شهري *shèhrî*, عربي *'arèbî*, فارسي *fârlsî*, قطعي *qât'î*, اُفقي *ûfûqî*, حفطي *hîftî*, &c. When these become feminine, the reduplicated nature of their final consonantal *ی* becomes apparent; as, يوميه *yèvmlyè*, قطعيه *qât'yyè*, &c.

There are many Persian derivative words, adjectives or substantives (besides others not used in Turkish), which really end in long vowel *ی*. The adjectives are precisely similar to the Arabic adjectives just described, as modified in Persian and Turkish; but they have no feminine. Thus, شاهي *shâhî*, 'royal;,' خسروي *khûsrèvî*, 'imperial;,' شيرازي *shîrâzî*, 'of Shiraz;,' &c. The substantives indicate abstract qualities; as, شاهي *shâhî*, 'royalty;,' وزيری *vèzîrî*, 'vezirial office or functions;,' &c.

Turkish and foreign final *ی*, radical or servile, is always a short vowel; as, كدى *kèdl*, آرى *'ârî*, &c.; اوى *èvl*, باباسى *bâbâsî*, اوطدى *òdâyî*, تردى *tèrèrî*, &c.

The vowels *ı* and *e* are sometimes interchangeable in Turkish words and derivations, and are sometimes omitted, without any inflexible rule being assignable. Thus, اَيْتَمَامَكَ, اَيْتَمَمَكَ, اَيْتَمَمَكَ, itmémék, are all admissible. The true rule is: "Never introduce a vowel letter into a Turkish or foreign word without removing a possible doubt as to pronunciation; never leave out a vowel in such word, if by the omission a doubt is created as to pronunciation." The orthography of Arabic and Persian words is fixed, and admits of no such variation. Persian words admit, however, of abbreviation by the omission of a vowel; as, شَاهْ shāh, شَهْ shèh; پَادشَاهْ pādshāh (*vulg.* pādīshāh), پَادشَهْ pādshèh; شَاهِنشَاهْ shāhīnshāh, شاهنشَهْ shāhīnshèh, شَهِنشَاهْ shèhīnshāh, شَهِنشَهْ shèhīnshèh; &c.

In many Turkish words the vowels *و* and *ی* are used for one another by different writers, at different times, in different places; even at one place and time; even by one writer at different times, or in the selfsame document; but this last as a license or an inadvertency. Consistency in this matter is advisable. Thus we have: بَاشَلُو bāshlū, بَاشِلِي bāshlī, كَلُو gèlür, كَلِي gèllr; آرو ārū, آری ārī; &c.; words differently written, but the selfsame in reality.

The Ottoman alphabet is divided into three classes of consonants, hard, soft, and neutral. The hard letters are nine in number: ح, خ, ص, ض, ط, ظ, ع, غ, ق. The soft letters are only six: أ, ز, ت, س, ك, ه. The remaining letters,

sixteen in the whole, are neutral : ر, ذ, د, ج, ح, ث, پ, ب, ی, و, ن, م, ل, ف, ش, ژ.

As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in Turkish and foreign Ottoman words, and in the declensions and conjugations of all Ottoman words, that the rules relating to hard and soft letters are carried out. This is the first and chief part of the beautiful system of Ottoman euphony.

If any one of the hard or soft consonants is used in a Turkish Ottoman word, all the other radical and servile letters of the word, of its derivations, and of its declension or conjugation, must be of the same class, or of the neutrals. Thus we have: قَازِمَقْ qâzmâq, كَازِمَكْ gèzmèk ; قَازِدِغِي qâzdîghî, كَازِدِي gèzdîyî ; قَارَلِيقْ qârlîq, كُوزُلُكْ gyûzlûk ; &c.

The Ottoman vowels are also of these three classes. The hard vowels are : â, â, î, î, ô, ô, û, û ; eight in all. The soft vowels also eight : á, é, í, î, ú, û, ü, ü. The neutral vowels are á, â, â. These vowels always accompany their own class of consonants, or the neutrals. The neutral vowels can accompany any class of consonant. Thus we have : بَابَا bâbâ, آآ ânâ, پَاشَا pâshâ, سَنَ sâñ, بَنَ bèn, قِيرَمَقْ qîrmâq, كِيرَمَكْ gîrmèk, قُومَقْ qómâq, قُورَمَقْ qûrmâq, كُوزَتَمَكْ gyûzètmèk, كُورَمَكْ gyûrmèk.

When in a Turkish Ottoman word a vowel is the dominant letter, its consonant or consonants being neutrals, the declen-



sion, conjugation, and derivation from that word follow the class to which the dominant vowel belongs ; thus, **آتَمَّقَ** *âtmâq*, **أَغْرِيقَ** *âghîrlîq*, **إِرْلَامَقَ** *îrlâmâq*, **أَوْمَقَ** *ûmmâq*, **أَوْغَرَامَقَ** *ôghrâmâq* ; **أَلَمَمَكَ** *êlémek*, **إِنَمَكَ** *inmek*, **يُوزَمَكَ** *yûzmek*, **أُورَمَكَ** *ûrmek*.

When an Arabic or Persian word is declined or derived from, in Ottoman Turkish, its last dominant letter or vowel decides whether the declension or derivation shall be made with hard or soft letters and vowels ; thus, **مَرْبُوطٌ** *mêrbût*, **مَرْبُوتِلْدُقُ** *mêrbûtldq* ; **أَمِيرٌ** *êmîr*, **أَمِيرِلِكٌ** *êmîrlik* ; **أَسَانٌ** *âsân*, **أَسَانِلِيقٌ** ; &c.

When the sole dominant vowel of a Turkish Ottoman word, or the last dominant letter or vowel of a Turkish, Arabic, Persian, or foreign Ottoman word, is of the *o* or *u* class, hard or soft, all possible consonants, and all vowels in the declension, conjugation, or derivation therefrom, not only conform to the class of such dominant, but furthermore, all consecutive servile vowels in the derivatives that would otherwise be *êserê*, become *ûtûrû*, of the class of the dominant ; that is, become *û* when the dominant is *ò* or *û*, and become *û* when the dominant is *û* or *û* ; thus, **أُولُغُنٌ** *ôlgûn*, **أُولُغُنِلْدُقُ** *ôlgûnldq*, **أُولْدَى** *ôldû* ; **تُوتُغُنٌ** *tûtûgûn*, **تُوتُغُنِلْدُقُ** *tûtûgûnldq*, **تُوتُدَى** *tûtûdû* ; **سُورُكُدْرَمَكُ** *sûrûkdûrmek*, **سُورُكُدْرَأَلْمَكُ** *sûrûkdûrâlmek* ; **سُورُشْمَكُ** *sûrûshmek*, **سُورُشْدْرَمَكُ** *sûrûshdûrmek*, **سُورُشْدْرَأَلْمَكُ** *sûrûshdûrâlmek* ; **كُورُشْمَكُ** *gyûrûshmek*, **كُورُشْدْرَمَكُ** *gyûrûshdûrmek*, **كُورُشْدْرَأَلْمَكُ**

gyûrûshdûrûlmék. But if, in such words, an ûstûn vowel come in by the ordinary course of derivation or conjugation, and be followed by a syllable or syllables with an èsèrè vowel, the influence of the radical dominant ûtûrû is destroyed by such intervention ; as, بُوْزُشْمَقْ bôzûshmaq, بُوْزُشْمَقْلِقْ bôzûshmaqıq, بُوْزُشْمَغِیْنْ bôzûshmağhîn ; كُوْرُشْمَكْ gyûrûshmék, كُوْرُشْمَكْ كُوْرُشْمَكْ كِلِكْ gyûrûshméklik, كُوْرُشْمَكْ كُوْرُشْمَكْ كِلِكْ gyûrûshméklik, كُوْرُشْمَكْ كُوْرُشْمَكْ كِلِكْ كُوْرُشْمَكْ كِلِكْ gyûrûshmékliklik.

## CHAPTER II.

## THE OTTOMAN ACCIDENCE OR ETYMOLOGY.

SECTION I. *The Noun Substantive.*

THERE is no gender. If the female of an animal has not a special name, as, طَاوُقْ (táwúq), a hen, قِسْرَاقْ (qísráq), a mare, اِيْنَكْ (Inék), a cow, قَانَجِيْقْ (qánjîq), a bitch, the female is named, as with us, a she..., دِيشِي (dlshl); as, دِيشِي اَرْسَلَانْ (dlshl árslán), a lioness; &c. If the female be a girl or woman, she is never named dlshl, but is mentioned as قِيزْ (qíz), maiden, or قَارِي (qârî), matron, accordingly; as, قِيزْ خِدْمَتَجِي (qíz khízmètjî), or خِدْمَتَجِي قِيزْ (khízmètjî qíz), a servant maid, a maidservant; قَارِي اَشْجِي (qârî áshjî), or اَشْجِي قَارِي (áshjî qârî), a woman cook, a cook woman.

There is, really, no declension of nouns in Turkish; but the prepositions, perhaps eight in number, by some termed *postpositions*, are subjoined to the noun, singular or plural, the plural being always formed by adding the syllable لَرْ (lâr, lér) to the singular; thus:

Nom.	اَوْقْ óq	(arrow),	اَوْقَلَرْ óqlâr	(arrows).
Gen.	اَوْقْ اَوْقْ اَوْقْ óquñ	(of —),	اَوْقَلَرْ اَوْقَلَرْ اَوْقَلَرْ óqlârln.	

Dat.	أَوْقَهُ	òqâ	(to —),	أَوْقَلَرَهُ	òqlârâ.
Loc.	أَوْقَدَهُ	òqdâ	(in —),	أَوْقَلَرَدَهُ	òqlârdâ.
Acc.	أَوْقَى	òqù	(the —),	أَوْقَلَرَى	òqlârî.
Abl.	أَوْقَدَانْ	òqdân	(from —),	أَوْقَلَرْدَانْ	òqlârdân.
Inst.	أَوْقَلَهُ	òqlâ	(with —),	أَوْقَلَرَلَهُ	òqlârlâ.
Caus.	أَوْقِ إِيجُونْ	òq ichùn	(for —),	أَوْقَلَرِ إِيجُونْ	òqlâr ichùn.

Nom.	أَوْ	év (house),	أَوْلَرْ	évlér (houses).
Gen.	أَوِّكْ	évliñ,	أَوْلَرِكْ	évlérliñ.
Dat.	أَوِّهْ	évê,	أَوْلَرَهْ	évlérê.
Loc.	أَوِّدَهْ	évdê,	أَوْلَرَدَهْ	évlérdê.
Acc.	أَوِّى	évî,	أَوْلَرِى	évlérî.
Abl.	أَوِّدَنْ	évdên,	أَوْلَرْدَنْ	évlérdên.
Inst.	أَوِّلَهْ	évlê,	أَوْلَرَلَهْ	évlérlê.
Caus.	أَوْ إِيجُونْ	év ichùn,	أَوْلَرِ إِيجُونْ	évlér ichùn.

Most Turkish singulars (not all) ending in ت soften this letter into د before a junctional vowel preposition ; thus, قُورْتْ (qurt), *wolf*, قُورْدُكْ qurduñ, قُورْدَهْ qurdâ, قُورْدُى qurdu ; not so before a consonant or separate word ; as, قُورْتَدَهْ, قُورْتَدَنْ, قُورْتَلَهْ, قُورْتَلَهْ إِيجُونْ ; but قُورْتِ أَتِكْ átîñ, أَوْتِى òtù, &c.

Most, if not all, Turkish singulars, of more than one syllable, ending in ق, soften it into غ before junctional vowels ; as, چَارْدَاقْ (chârdâq), *trellis*, چَارْدَاقِكْ chârdağhîñ,

چَارْدَاغَه chārdāghā, چَارْدَاغِی chārdāghī. Those in Arabic ك soften it into Turkish ك (y value); اِبْكَ (īpək), *silk*, اِبْكَئِ (īpēkñ), اِبْكَه (īpēyè), اِبْكَی (īpēyī). Those in Persian ك (g value), do not change it; as, سَنَك سèng, *stone*, سَنَكِئِ (sèngñ), سَنَكه (sèngè), سَنَكِی (sèngī).

These rules do not apply to Arabic and Persian substantives; these retain their final ق or ك unchanged; unless the borrowed word has passed into the mouth of the vulgar as an everyday expression; as, فِئِئِئِئِ fīstīq, فِئِئِئِئِئِ fīstīghīn, &c.

Singulars ending in a vowel, take ن in the genitive, and consonant ی in the dative and accusative, to support the vowel taken by a final consonant; as, بَابَا (bābā), *father*, بَابَانِئِئِ (bābānñ), بَابَايَه (bābāyā), بَابَايِئِ (bābāyī); قَوُو (qāpū), *door, gate*, قَوُونِئِئِ (qāpūnñ), قَوُوَيَه (qāpūyā), قَوُوَيِئِ (qāpūyī, where ūtūrū dominates); آرِي (ārī), *bee*, آرِينِئِئِ (ārīnñ), آرِيَه (ārīyā, written separately on account of two letters ی), آرِيِيئِئِ (ārīyī); كَدِي (kēdī), *cat*, كَدِينِئِئِ (kēdīnñ), كَدِيَه (kēdīyā), كَدِيِيئِئِ (kēdīyī), &c.

Singulars ending in vowel ۛ do not join this letter to the sign of the plural, in writing; as, پِيدَه (pīdè), پِيدَهَلَر (pīdèlèr).

The word صُو (sū), *water*, irregularly forms its genitive as صُوئِئِئِ (suyūñ, almost the only exception or irregularity in the language). صُوِي (sōy), *sort*, ends in a consonant, and is regular; صُوئِئِئِ (sōyūñ), صُوِيَه (sōyā), صُوِيِئِئِ (sōyī).

Arabic and Persian substantives never change their final consonants for declension; طَبَقْ (tābāq), *plate*, طَبَقَاتُ tābāqāt; اِمْسَاكٌ (imsāk), *refraining*, اِمْسَاكَةٌ (imsākè); صَلَاتٌ (sālāt), *worship*, صَلَاتِي (sālātī). Their final vowels follow the same rules with those in Turkish words; دُعَا (dū‘ā), *prayer*, دُعَائِكَ dū‘ānīk; بِيَادَةٌ (piyādè), *foot-man*, بِيَادَتِي (piyādèyè); چَارْسُو (chārsū), *market*, چَارْسُوِي (chārsūyū); نُلَّاسِي (sūlāsī), *trilateral root*, نُلَّاسِيِي (sūlāsīyī).

They form their plurals as Turkish words; but Persian names of men and their kinds use the Persian plural also, if judged proper. This is formed by adding an ūstūn vowel, followed by اُنْ, to the final consonant of the singular; as, مَرْدٌ (mèrd), *man*, مَرْدَانٌ (mèrdān). If the singular ends in a vowel, it is changed into consonant ك (Persian), with ūstūn vowel, before the اُنْ of the plural; as, خَوَاجَةٌ (kh’ājè), *master*, خَوَاجِكَانٌ (kh’ājègyān). Singulars ending in vowel و take consonant ي instead of ك; as, خُوبٌ رُو (khūb-rū), *a beauty in face*, خُوبٌ رُوِيَانٌ (khūb-rūyān). Those ending in vowel ي change it into consonant ي in like manner; as, سِيَاهِي (sipāhī), *man-at-arms*, سِيَاهِيَانٌ (sipāhīyān). [Persian writers explain this by saying: “The final long vowel is in reality two letters ي rolled into one. One of these is now used as a consonant.”] Other Persian substantives form the plural by adding the syllable هَا hā; as, نَانَهَا (nān-hā), *loaves, breads*, اَسْبَاهَا (èsb-hā), *horses*.

Arabic plurals, of the regular forms for men and women, and of the various irregular forms for these and other things, and also the Arabic duals, are used in Turkish. The dual is formed by adding *âstân* followed by *ان* (ān) in the nominative, which becomes *ين* (ēyn) in the oblique case. The latter is frequently used in Turkish as a nominative; as, *قُطْبُ* (qùtb), *pole*, *قُطْبَانُ* (qùtbān), *قُطْبَيْنِ* (qùtbēyn), *the two poles*.

The regular plural masculine nominative for *men* is formed by adding *âtûrâ* followed by *ون* (ūn) to the singular. This becomes *èsèrè* followed by *ين* (in) in the oblique case, also used as a nominative in Turkish; the plural feminine is with *âstân* followed by *ات* (āt) in all cases; thus, *مُسْلِمٌ* (mûslim), *a Muslim*, *مُسْلِمُونَ* (mûslimūn), *مُسْلِمِينَ* (mûslimīn), *مُسْلِمَاتٌ* (mûslimāt), *Muslims*.

The irregular Arabic plurals commonly used in Turkish are of rather numerous forms, and there are many more plural forms used occasionally. These irregular plural Arabic forms are not obtained by adding a letter or letters, vowel or consonant, to the end of the singular, but by varying the vowel or vowels of the word, and by adding letters, consonant or vowel, as the case may be, before, between, or after, the letters of the singular. To enable the student to obtain a fair insight into this very intricate but beautiful system, I have to say, first of all, that a paradigm has been adopted by Arabian grammarians, according to which all such modi-

fications may be effected. They have taken the trilateral **فَعَلَ** (fāʿalā) as the representative of any and every trilateral root-word, and they have modified this root into every shape that can, under any circumstances, be taken by any derivative of any trilateral root in the language. All those modifications, when not made on the vowels alone of the trilateral, are effected by adding *servile letters*, or *a servile letter*, here and there, before, after, and in the midst of, the three radical consonants, with appropriate mutations, in each case, of the vowels, long or short, in the new word. Thus, to speak only of Arabic nouns, substantive or adjective, used in Turkish, we have, in the first place, to learn the *forms* of their singulars (for they all have definite forms), and then the forms of the plurals special to each of these singulars.

To facilitate and systematize this knowledge, the Arabian grammarians have divided the whole language into sections of biliteral, trilateral, quadrilateral, quinqueliteral, &c., roots, which they term, respectively, **ثَنَائِي** (ṣnāʾī), **ثَلَاثِي** (ṣlāṣī), **رُبَاعِي** (rūbāʾī), **خُمَاسِي** (khūmāṣī), **سُدَّاسِي** (sūdāṣī), &c. These are the Turkish pronunciations of the terms. I do not remember ever to have seen or heard the expression **أَحَادِي** (ūhādī), which would be the analogous name for uniliteral root; but it may perhaps be found. Of these, the trilaterals form by very far the most important and numerous class, the quadrilaterals coming next. These are represented,



respectively, by the supposititious paradigmatic words فَعَلَ (fā'ālā) and فَعَّلَ (fā'lélè).

Every trilateral root is theoretically capable of giving rise to fifteen chapters of derivation, called بَابَ (bāb, *pl.* أَبْوَابٌ èbvāb). These chapters are respectively termed : 1, فَعَلَ بَابِي (fā'ālā bābī), *the chapter of the trilateral* ; 2, تَفَعَّلَ بَابِي (téf'il bābī), *the chapter of (the verbal noun) تَفَعُّلٌ* ; 3, مَفَاعَلَهُ بَابِي (mufā'ālè bābī) ; 4, اِفْعَالَ بَابِي (if'āl bābī) ; 5, تَفَعَّلَ بَابِي (téfā'āl —) ; 6, اِفْعَالَ بَابِي (iftif'āl —) ; 7, اِنْفِعَالَ بَابِي (infif'āl —) ; 8, اِفْعَالَ بَابِي (iftif'āl —) ; 9, اِفْعِلَالَ بَابِي (if'ilāl —) ; 10, اِسْتِفْعَالَ بَابِي (istif'āl —) ; 11, اِفْعِيَالَ بَابِي (if'ilāl —) ; 12, اِفْعِيَالَ بَابِي (if'i'āl —) ; 13, اِفْعِيَاوَالَ بَابِي (if'ivvāl —) ; 14, اِفْعِيَلَالَ بَابِي (if'inlāl —) ; 15, اِفْعِنَكَ بَابِي (if'inlā —). The use of words from the last four chapters is next to unknown in Turkish, if not quite so ; and the use of chapters 9 and 11, اِفْعِلَالَ, اِفْعِيَالَ, is confined to the expression of colours, the second expressing an *intensity of degree*. All the other nine chapters of derivation are constantly met with in Turkish, as nouns, substantive and adjective. Occasionally, even a verb is used ; but as a kind of invocatory interjection. All but the first of these names (which is the form of three out of the six varieties of its verb) is the form of one of the verbal nouns, or of the sole verbal noun, connected with the verb of the chapter ; and each chapter has two adjectives

deriving from it, the active and passive participles of the verb of the chapter. The first, or triliteral, chapter possesses, furthermore, several other special forms of nouns deriving from its verb other than its verbal nouns (which are a kind of infinitive, or noun of action or being, corresponding with our English substantive form in *-ing*, as, *walking, singing, cutting, suffering, lasting, &c.*, as acts or states). Of these, I give here merely those frequently met with in Turkish ; and it must be understood, that in this simple triliteral chapter, the various forms of verbal nouns are never all found deriving from one verb ; but certain forms belong to one or more kinds of triliteral verbs, others to other kinds. These *kinds* of verbs, again, are of two sorts ; there are verbs transitive or active, and there are verbs intransitive or neuter ; and certain verbal nouns are more used than others with each of these two kinds. Again, there are the six conjugations of this simple triliteral chapter ; and each conjugation has its preferential form or forms of verbal noun. The Turkish Qāmūs dictionary dilates on this subject more than other works, and much information can be obtained from it, in addition to what should be studied in the "Grammar of the Arabic Language," by Dr. Wm. Wright, vol. i., p. 109, par. 196, where 36 forms of "*nomina verbi*" are given for this triliteral chapter alone, and several others may be found in De Saey's "Grammaire Arabe," 2nd edition, 1831, vol. i., p. 283, par. 628. Those that are principally

used in Turkish are the following: 1, فَعَلَ (fā'1); 2, فَعَّلَ (fā'āl); 3, فَعِلَ (fī'1); 4, فَعُلَ (fū'1); their feminines: 5, فَعَلَهُ (fā'1è); 6, فَعَلَّهُ (fā'ālè); 7, فَعِلَهُ (fī'1è); 8, فَعُلَهُ (fū'1è); the same forms, with an insidious or servile long vowel 1: 9, فَعَالَ (fā'āl); 10, فَعَالٍ (fī'āl); 11, فَعَالٍ (fū'āl); and their feminines: 12, فَعَالَهُ (fā'ālè); 13, فَعَالَهُ (fī'ālè); 14, فَعَالَهُ (fū'ālè); some of the same, with long vowel و or ى; and their feminines: 15, فَعُولٌ (fā'ūl); 16, فَعُولٌ (fū'ūl); 17, فَعِيلٌ (fā'il); 18, فَعُولَهُ (fā'ūlè); 19, فَعُولَهُ (fū'ūlè); 20, فَعِيلَهُ (fā'ilè); the same, with final servile ان added: 21, فَعْلَانٌ (fā'lān); 22, فَعْلَانٌ (fī'lān); 23, فَعْلَانٌ (fū'lān); the special feminine form: 24, فَعَالِيَّتٌ (fā'ālyèt); and the special forms in initial servile م, with their feminines: 25, مَفْعَلٌ (mef'āl); 26, مَفْعِلٌ (mef'il); 27, مَفْعَلَهُ (mef'ālè); 28, مَفْعِلَهُ (mef'ilè); with the two special forms in initial servile ت, with long vowel 1 intercalated: 29, تَفْعَالٌ (tēf'āl); 30, تَفْعَالٌ (tīf'āl). Many original substantives and adjectives are of one or other of the forms here given; and in frequent cases it is disputed whether such words are substantives or verbal nouns. The active participle, *nomen agentis*, of this chapter is: 31, فَاعِلٌ (fā'il); 32, feminine, فَاعِلَةٌ (fā'ilè); and the passive participle, *nomen patientis*, is: 33, مَفْعُولٌ (mef'ūl); 34, feminine, مَفْعُولَةٌ (mef'ūlè); derivative adjectives are met with, branches of this chapter, as: 35, فَعَلَ (fā'1); 36, فَعِلَ (fā'1); 37, فَعُولٌ (fā'ūl; often feminine); 38, فَعِيلٌ (fā'il); and the feminine of this last: 39, فَعِيلَهُ (fā'ilè);

the diminutive, substantive or adjective : 40, فَعِيلٌ (fā'īl); the noun of unity : 41, فَعْلَةٌ (fā'le); the noun of kind or manner : 42, فَعْلَةٌ (fā'le); the noun of place and time : 43, مَفْعَلٌ mēf'āl; sometimes mēf'āl and مَفْعَلَةٌ mēf'ālè); the noun of the place of abundance : 44, مَفْعَلَةٌ (mēf'ālè); the noun of instrument and receptacle : 45, مِفْعَلٌ (mif'āl; sometimes مِفْعَالٌ mif'āl, and مِفْعَالَةٌ mif'ālè; rarely مُمْفَعْلٌ mūf'ūl and مُمْفَعْلَةٌ mūf'ūlè); and others still which need not be classified here, though a knowledge of their special forms and meanings, when acquired, assists greatly to an accurate appreciation of Arabic diction, as occasionally met with in Turkish.

The irregular plurals of these forms mostly met with, when the words are substantives and masculine, are : 1, أَفْعَالٌ (éf'āl); 2, فُؤُولٌ (fū'ūl); 3, فِعَالٌ (fī'āl); 4, أَفْعَالٌ (éf'āl); 5, أَفْعَلَةٌ (éf'īlè); 6, فُعَالٌ (fū'āl) and 7, فَعَلَةٌ (fā'ālè; both for the form فاعل fā'il); 8, فُعَالٌ (fū'ālā) and 9, أَفْعَالٌ (éf'īlā; both for the form فعيل fā'il); 10, فَعَالًا (fā'ālā; for the form فَعَالًا fā'ālā); when they are feminine in form, either; 11, فَعْلٌ (fī'āl; for the form فَعْلَةٌ fī'lè), or 12, فُعْلٌ (fū'āl; for the form فُعْلَةٌ fū'lè), or 13, أَفْعَالٌ (éf'āl; as for masculines); 14, فَعَائِلٌ (fā'ā'il; for the forms فَعَالَةٌ fā'ālè, فُؤُولَةٌ fū'ūlè فَعِيلَةٌ fā'īlè); 15, فَوَاعِلٌ (fēvā'il; for the form فَاعِلَةٌ); besides 16, مَفَاعِلٌ (mēfā'il; for the forms mēf'āl, mēf'āl, mif'āl, and their variants); 17, مَفَاعِلٌ (mēfā'il; for the forms مِفْعَالٌ مِفْعُولٌ); and others more rarely used.

Adjectives masculine derived from this trilateral chapter, much used in Turkish, are of the two forms فَعِيلٌ (fā'il) and أَفْعَلٌ (af'al); feminines, respectively, فَعِيلَةٌ (fā'ilè) and أَفْعَلَاءُ (af'ālā, for Arabic فَعْلَاءُ; of أَفْعَلٌ when not comparative) or فُعَلَاءُ (fū'lā, for Arabic فُعَلَى; of the same أَفْعَلٌ when comparative). The plurals of these are: فُعَلَاءُ (fū'ālā) or أَفْعَلَةٌ (af'ilè), for فَعِيلٌ, as in the substantive; and فُعَلٌ (fū'l), for أَفْعَلٌ and its feminines.

We now come to the derived chapters.

The verbal nouns of the second chapter are: تَفْعِيلٌ (tēf'il), تَفْعَالٌ (tēf'al; sometimes tlf'al), and تَفْعِيلَةٌ (tēf'ilè); the plurals of the whole of which are of the form تَفَاعِيلٌ (tēfā'il); though the first makes also a quasi-regular plural, تَفْعِيَلَاتٌ (tēf'ī'āt). Its active participle is مُفْعِلٌ (mūfā'il, fem. مُفْعِلَةٌ mūfā'ilè); and its passive participle is مُفْعَلٌ (mūfā'āl, fem. مُفْعَلَةٌ mūfā'ālè), of which the masculine is also used as a noun of time and place.

The verbal nouns of the third chapter are: مُفَاعَلَةٌ (mūfā'ālè) and فِعَالٌ (fī'al; this latter only occasionally used); the active participle is مُفَاعِلٌ (mūfā'il, fem. مُفَاعِلَةٌ mūfā'ilè); the passive participle, مُفَاعَلٌ (mūfā'āl, fem. مُفَاعَلَةٌ mūfā'ālè, exactly like the first verbal noun).

The verbal noun of the fourth chapter is اِفْعَالٌ (if'āl); *a. p.* مُفْعِلٌ (mūf'il, fem. مُفْعِلَةٌ); *p. p.* مُفْعَلٌ (mūf'āl, fem. مُفْعَلَةٌ).

The fifth chapter has : *v. n.*, تَفَعَّلَ (təfā'ül); *a. p.* مَتَفَعَّلَ (mütəfā'il, fem. مَتَفَعَّلَةٌ); *p. p.* مُتَفَعَّلَ (mütəfā'äl, fem. مُتَفَعَّلَةٌ).

The sixth : *v. n.* تَفَاعَلَ (təfā'ül); مَتَفَاعَلَ (mütəfā'il, مَتَفَاعَلَةٌ); مُتَفَاعَلَ (mütəfā'äl, مُتَفَاعَلَةٌ).

The seventh : اِنْفَعَلَ (inf'äl), مَنْفَعَلَ (münfā'il, مَنْفَعَلَةٌ), مَنْفَعَلَ (münfā'äl, مَنْفَعَلَةٌ).

The eighth : اِفْتَعَلَ (ift'äl), مَفْتَعَلَ (müftā'il, مَفْتَعَلَةٌ), مَفْتَعَلَ (müftā'äl, مَفْتَعَلَةٌ).

The ninth : اِفْعَالَ (if'iläl), *a. p.* مَفْعَلٌ (müf'äl, مَفْعَلَةٌ müf'ällè); no *p. p.*

The tenth : اِسْتَفَعَلَ (istif'äl), مُسْتَفَعَلَ (müstəf'il, مُسْتَفَعَلَةٌ), مُسْتَفَعَلَ (müstəf'äl, مُسْتَفَعَلَةٌ).

The eleventh : اِفْعِيلَالَ (if'iläl), مَفْعَالٌ (müf'äl, مَفْعَالَةٌ müf'ällè); no *p. p.*

As to the significations of these chapters, it may be shortly said that when the first is transitive, the second is causative or intensitive; and when the first is intransitive, the second—causative still in the same sense, but not intensitive—is transitive. Sometimes the second has the sense, not of making (a thing) do or be (so or so), but of making (it) out to be (so and so), of deeming, judging, pronouncing, or calling (it so and so); rarely, it unmakes also.

The third chapter denotes reciprocity of the action between

two, or among several or many agents, or an expected reciprocity when one agent only is shown. Thus, *مَكَاتَبَهُ* a mutually writing letters (to one another), a writing in expectation of a reply; *قَاتَلَ* a mutually striving to kill one another, fighting. When the trilateral is expressive of a state, as *حَسَنٌ* (hdsn), a being beautiful or good, the third form expresses an action corresponding with that state in the agent; thus, *مُحَاسِنَهُ* (mûhâsênè), a doing good, and acting well, kindly to (the other).

The fourth form is causative, generally, but sometimes intransitive; thus, *أَرْسَلَ* (irsâl), a sending (some person or thing); *أَبْجَلَ* (iqbâl), an advancing.

The fifth form has the sense of acquiring a state, sometimes by one's own act, sometimes through the act of another; as, *تَكَسَّرَ* (tèkèssâr), a becoming broken. This may be transitive at times; as, *تَعَلَّمَ* (tâ'allâm), a becoming knowing in (a science, art, &c.); i. e., a learning (it).

The sixth form has the idea of reciprocity, something like the third, but more decided, more certain in fact; thus, *تَقَاتَلُوا* (tâqâtâlû), a mutually killing one another. Sometimes it has the sense of feigning a state; as, *تَجَاهَلُوا* (tèjâhûlû), a feigning to be ignorant. Sometimes, again, it expresses a repeated act; thus, *تَقَاظَا* (tâqâzâ), a dunning, repeatedly demanding the fulfilment and discharge (of some incumbent act or debt).

The seventh and eighth forms, like the fifth, imply the acquisition of a state, either by one's own act, or as the result of the act of another; thus, **اِنْفَعَالٌ** (Inffāl), *a being acted upon, affected, hurt, wounded, vexed* (by another's act); **اِنْتَظَارٌ** (Intizār) *a (becoming) looking forward* (for the occurrence of an event). Sometimes the eighth form is transitive in the sense of *acquiring*; thus, **اِفْتِرَاسٌ** (Iftirās), *an acquiring* (game) *by hunting*; or, *a seeking to acquire*; as, **اِلْتِمَاسٌ** (Iltimās), *a seeking to obtain* (a favour) *by* (morally) *feeling one's way* (by touching, groping, requesting); *a requesting*.

The ninth and eleventh express two degrees of state as to colour, and sometimes as to defects; the eleventh denoting intensity of that state; thus, **اِحْمِرَارٌ** (Ihmīrār), *a being red*; *redness*; **اِحْمِيرَارٌ** (Ihmīrār), *a being very red*; **اِعْوِجَاجٌ** (I'vījāj), *a being crooked*; *crookedness*; **اِعْوِجَاجٌ** (I'vījāj), *a being very crooked*; *anfractuosity*.

The tenth usually expresses *a trying to get* (the act or state signified by the first form); as, **اِسْتِفْسَارٌ** (Istifsār), *an asking for an explanation of* (a matter). Sometimes it has, like the second, the sense of *deeming* or *judging* (a thing) *to be* (what the first form signifies); as, **اِسْتِسْقَالٌ** (Istisqāl), *a deeming* (a person or thing) *heavy, disagreeable, tedious*. And sometimes it means *an acquiring a state*, expressed by the first form; thus, **اِسْتِشْفَاٌ** (Istishfā), *a becoming restored to health*. And again, it



occasionally has the sense of the first form ; as, اِسْتَعْدَادٌ (istifdād), *a being or becoming ready prepared ; readiness (external or mental) ; mental capacity and quickness in acquiring dexterity or knowledge.*

Quadrilateral roots have but four forms ; of which only two are perceptibly used in Turkish, the first and second. The first has two verbal nouns, figured paradigmatically by فَعْلَالٌ (fā'lelè), and فَعْلَالٌ (fi'lāl) ; the second, but one, figured by تَفَعُّلٌ (tèfā'lâl) ; سَلْطَنَاتٌ (sâltânât) may serve as an instance of a verbal noun of the first form, and تَسَلُّطٌ (tèsâltûn) as an example of the second.

It would occupy too much space to detail here the modifications of these results arising in the case of roots where the second and third radicals are identical, or of those in which one, two, or all three of the radicals belong to the trio أ, و, ي, out of which the long vowels, the *letters of prolongation*, spring. These details should be studied in Wright's, or in De Sacy's Arabic Grammar. But it is necessary to remark that these Arabic verbal nouns belong equally to the active and passive voice of their verbs ; so that, as in English, the same word, فَتْحٌ fèt-h for instance, will sometimes mean a *conquering*, at others a *being conquered*, just as our word *conquest* does. This last rule holds good with Persian verbal nouns, not much used in Turkish. It is not so, however, with Turkish verbal nouns, excepting, to a slight extent, with the

present, as in *مَمَّ* *mâ*, *mè*; and this for the simple reason that every passive Turkish verb has its own special verbal nouns complete, present, past, and future.

Every Turkish, Persian, and Arabic substantive has its diminutive, the two latter seldom used in Ottoman phrases.

The Turkish diminutive substantive is formed usually by suffixing the syllable *جِكْ* (*jik*) or *جِقْ* (*jiq*) to the word, of whatever origin, whether it end in a consonant or vowel. Thus, *أَرِيكِيكْ* (*èrikjik*) a little plum, *إِيئِيكْ* (*itjik*) a little dog, *كِتَابِيكْ* (*kitâbjik* or *كِتَابِيِقْ* *kitâbjiq*) a little book, *كَيَاتِلِيكْ* (*kyâtlijik*) a little clerk, *دَوَهِيكْ* (*dêvèjik*) a little camel, *أُتُوجُكْ* (*ûtâjûk*), a little flat-iron, *كَدِيِيكْ* (*kêdljik*) a little cat, *أَلْمَاجِيِقْ* (*èlmâjîq*) a little apple, *پَاشَاجِيِقْ* (*pâshâjîq*) a little pasha, *پَادِشَاهِيِقْ* (*pâdlsbâhjîq*) a little monarch, *قَبُوجِيِقْ* (*qâpûjûq*) a little door or gate, *خَوَاجَهِيِقْ* (*khôjâjîq*) a little professor, *قَارِيِيِقْ* (*qârîjîq*) a little woman.

In words ending with *كْ* or *قْ*, after a movent consonant, it would form a cacophony to repeat these letters for the diminutive. The less important is therefore sacrificed to euphony, and omitted in the diminutive, a vowel letter usually taking its place: *كُورِيكْ* (*kyûrèk*), *كُورَهِيكْ* (*kyûrèjik*), a little shovel or oar; *چُوجِيِقْ* (*chôjûq*), *چُوجُوجِيِقْ* (*chôjûjûq*), a little child.

This form of the diminutive is sometimes modified into that of *جَكْرِيكْ* (*jèyîz*), *جَغْرِيكْ* (*jâghîz*); thus, *أَوَجَكْرِيكْ* (*èvjèyîz*) a little house,

قِيَزَجِزْ (qīzjāghīz), *a little girl*. As is seen, the former èsèrè vowel of the ج in the diminutive has now become an ūstūn, as the èsèrè has been passed on to the ك or ق, modified into Turkish ك (*y* value) or غ (soft *gh* value). Euphony requires it.

These diminutives are used as terms of endearment also, exactly as in German, and as our nursery vocabulary says, *daddy, mammy, granny, aunty, doggy, horsey, &c.*; only, in Turkish, the method is of universal application, by all classes, not by children only.

The Persian diminutive always ends in چَه (chè); as, پَا (pā), پَاچَه (pāchè), or in ك preceded by an ūstūn vowel; as, كَنِيزْ (kènīz), كَنِيزَك (kènīzèk).

The Arabic diminutive also makes its first vowel ūtūrū, and the next vowel ūstūn, followed by a quiescent consonantal ى, whatever may be the vowels or quiescences of the original word; as, حَسَن (hásán), حَسِين (húséyn); حَصْن (hísn), حَصِين (húsáyn); &c.

The Persian and Arabic diminutive applies equally to substantives and adjectives. The Arabic rule has many modifications in details. But as these Persian and Arabic diminutives are taken into Ottoman use as original words, enough has been said on their subject for the present purpose.

SECTION II. *The Noun Adjective.*

As a general rule, the adjective, in Turkish, is invariable, having no gender, number, case, or degrees of comparison; and this, whether the word be of Turkish, Arabic, or Persian origin. It always precedes the substantive qualified; as, **بِيُوكِ أَكْبَامِ** (bîyûk âdââm), *a great man*, **بِيُوكِ أَكْبَامِلَارِ** (bîyûk âdâamlâr), *great men*; **بِيُوكِ إِنْكَكِرِ** (bîyûk inêklêr), *big cows*.

But the Persian form of phrase is also much used (especially in writing), by which an adjective of Persian or Arabic origin follows the substantive qualified; such adjective remaining in the singular after a Persian substantive plural, the substantive qualified always taking an èsère of subjection to join it to the adjective; thus, **مَرْدَانِ بُزُرْكِ** (mêrdâni bûzûrg), *great men*; **عَمَلْهَائِي نِيَكِ** ('âmelhâyî nîk), *good works*.

If, in this Persian construction, both words are Arabic, and the substantive is a feminine singular, or an irregular plural of any kind, the adjective must be put in the feminine singular, or in an irregular plural form; as, **عَسَاكِرِ مُنْتَظِمَةِ** ('âsâkiri muntâzîmê), *regular troops*, **سَلَاتِينِ عِظَامِ** (sêlâtîni 'îzâm), *great Sultans*.

Persian adjectives have three degrees of comparison, more or less in use in Turkish composition. The comparative is formed by adding the syllable **تَرِّ** (têr) to the end of the posi-

tive; and the superlative, by adding the syllables تَرِينٌ (tèrīn); but these never qualify preceding substantives, being only used as substantive members of phrases, or to qualify a following substantive; thus, بَهْتَرِينَ وَسَائِلِ نَجَاتٍ (blhtèrīn vèsā-llī nējāt), *the best of the means of salvation*; (blhtèrīn vèsā-llī nējāt), *the best means of salvation*.

Arabic adjectives have but two degrees of comparison. Whatever the form of the positive, the comparative is of the form أَفْعَلٌ (éf'āl). This is used, in Persian construction, more as an exaggeration than as a degree of comparison, more as a substantive than an adjective. If followed by a substantive singular, it is a superlative with the sense of *very, extremely, exceedingly*, and the like; thus, أَحْسَنِ وَسِيلَةٍ نَجَاتٍ (āhsānī vèsīlè-llī nējāt), *a very good means of salvation*. If the following substantive be in the plural, the adjective is a superlative, with the sense of *the most.....*; as, أَحْسَنِ وَسَائِلِ نَجَاتٍ (āhsānī vèsā-llī nējāt), *the best of the means of salvation*.

If an adjective be used as a substantive, it admits the plural and the prepositions, as substantives; thus, أَيُّوبٌ (iyūb), *the good*; أَيُّوبٌ (iyūb), *of the good*, &c., &c.

Every Turkish adjective, besides its positive signification, betokens, on occasions, the comparative, the superlative, and an excess of the quality it expresses, which we explain by employing the adverb *too* before the word. Thus, بِيُولُكْ (bilyūk),

*large, larger, largest, too large*; صِيحَاتِي (sījāq), *hot, hotter, hottest, too hot*; صُغُرُقِي (soğhūq), *cold, colder, coldest, too cold*; &c.

The Persian compound adjective, much used in Turkish, in the positive degree only, is of many kinds. Some are compounded of two substantives, one or both of which may be Arabic or Persian, never Turkish; as, جَمَّ جَنَابٍ (jèṃ-jènāb), *majestic as Jemshīd*; أَصْفَ تَدْبِيرٍ (āsāf-tèdbīr), *Asaph in counsel*; شَكْرَلَبٍ (shèkèr-lèb), *sugar-lipped*; عَدَالَتِ دَسْتَكَاةٍ ('ādālèt-dèstgyāh), *a very loom of justice (i. e., just)*; others of an adjective followed by a substantive; as, سَبُّكُ پَايِ (sèbūk-pāy), *light of foot, light-footed*; or a substantive followed by an adjective; as, دِلْ تَشَنَّهُ (dl-tlshnè), *thirsty-hearted (i. e., ardently desirous)*; or a substantive preceded by هَمَّ (hèm); as, هَمَّ أَشْيَانَهُ (hèm-āshyānè), *of the same nest*; هَمَّ جِنْسٍ (hèm-jīns), *of the same genus*; هَمَّ شَهْرِي (hèm-shèhrī), *of the same town or country, a fellow-countryman*; of a substantive followed by وَشٍ (vēsh), *like*; as, پَرِي وَشٍ (pèrī-vèsh), *fairy-like*; of a substantive followed by رَنَكٌ (rāng), فَاَمٌ (fām), or كُونٌ (gyūn), all signifying *colour*; as, سَبْزِ رَنَكٌ (sèbz-rāng), *green-coloured*; زَمْزَمِ فَاَمٌ (zūmūrrād-fām), *emerald-coloured*; كَنْدَمِ كُونٌ (gèndūm-gyūn), *wheat-coloured (i. e., dark-complexioned, brown)*; of a substantive followed by كَارٌ (kyār, gyār), كَرٌّ (gèr), بَانَ (bān), or دَارٌ (dār); as, شِيرِينَ كَارٌ (shīrīn-kyār), *sweet-mannered*; آفَرِيدِ كَارٌ (āfèrīd-gyār), *creative*

(i. e., *creator*) ; زرگر (zèr-gèr), *goldworker, goldsmith* ; باغبان (bāg-bān), *garden-keeper* (i. e., *gardener*) ; مهردار (mùhr-dār), *seal-keeper* ; or followed by دَان (dān), زَار (zār), سَار (sār), or اِسْتَان (istān), all names of special places ; as, قَلَمْدَان (qalēm-dān), a *pen-case* ; كَلزَار (gyūl-zār), a *flower-garden, a flowery mead* ; كُوهِسَار (kyūh-sār), *mountainous district* ; عَرَبِسْتَان (‘ārābistān), *Arabia* ; or a substantive repeated ; as, چَاكچَاك (chāk-chāk), imitative of the sound of repeated blows with axe or sword ; the same, or two different substantives, with | placed between them ; as, چَاكچَاك (chākchāk), same signification, سَرَاپَا (sēr-ā-pā), *from head to foot* ; or with تَا or تَتْ in place of the | ; as, سَرْتَاپَا (sēr-tā-pā), same sense ; سَرْتَسَر (sēr-tè-sèr), *from end to end, from beginning to end* ; or with اِنْ in سَبَانرُوز (shébān-rūz), *night and day* (which is unique), شَبَانه رُوز (shébānè-rūz), meaning : *a whole night and day, all night and all day, twenty-four hours, or several nights and days in one succession* ; or with some other Persian preposition between the two ; as, پَيدِر پَی پَی (péy-dér-péy), *step by step, gradatim* ; دَسْت بَر دَسْت (dèst-bèr-dèst), *hand on hand, hands crossed* ; سِينَه بَسِينَه (sīnè-bè-sīnè), *breast to breast* ; دُوشَادُوش (dūsh-à-dūsh), *shoulder to shoulder, back to back* ; سَر بَهْر (sèr-bè-mùhr), *with the head* (or mouth of a bag, bottle, &c.) *sealed up* ; or with a substantive and compound adjective ; as, بَخت بَر كَشْتَه (bākhht-bèr-gèshtè), *whose luck is reversed* ; or even

four words combined; as, سَرْفَلَكَ كَشِيدَه (sèr-bè-fèlèk-kèshidè), *whose head is lifted up to the very spheres*; besides many other varieties; especially the two privatives in بِي (bī), *without*, and نَا (nā), *not*; as, بِي أَدَب (bī-èdèb), *without education or manners, unmannerly, impolite*; نَابِيْنَا (nā-bīnā), *not seeing, sightless, blind*.

Some Arabic expressions may be regarded as compound epithets in Turkish and Persian; as, صَاحِقِرَان (sāhīb-qīrān), *lord of the conjunction* (i. e., *the master of the age*); وَلِي نِعْمَت (velī-ni'mèt), *associate of benefits* (i. e., *a benefactor*); expressions formed of ذُو (zū), ذَات (zāt), أَهْل (èhl), and أَرْبَاب (èrbāb), all of which imply *possession*; as, ذُو ذُوَابَه (zū-zū'ābè), *possessed of a forelock or topknot*, and ذُو ذُنَابَه (zū-zū'nābè), *possessed of a following* (i. e., *a comet*); ذَات الْجَنْب (zāt 'l-jènb, vulg. sāt'ljān), *the possessor of the side* (i. e., *pleurisy*); or in Persian construction; as, أَهْل عِرْض (èhl-'īrz), *possessed of honour or virtue, honorable, honest, virtuous*; أَرْبَاب مَسْنَد (èrbāb-mèsnèd), *those who possess the chief seat* (i. e., *high dignitaries*); or an adjective qualified with غَيْر (gāyr), *other*; as, غَيْر مَحْدُود (gāyri-māhdūd), *other than circumscribed* (i. e., *unlimited, undefined*); or an Arabic verb in the aorist made negative with لَا (lā), *not*; as, لَا يُحْصَا (lā-yuhsā), *not to be counted, innumerable*; لَا يُعَدُّ (lā-yu'add), *untold, innumerable*; لَا يَمُوت (lā-yèmūt), *who dies not, immortal*; لَا يَنْجَزُّ (lā-yètèjèzzā), *not to be subdivided, indivisible*; or an



Arabic adjective followed by a definite article and substantive; as, أَبَدِي الدَّوَامِ (èbèdlyyû-'d-dèvām), *eternal in duration*; قَوِي البِنْيَانِ (qāvlyyyû-'l-būnyān), *strong in build*; &c., &c., &c.

Every Turkish adjective is also an adverb; that is to say, that, without any modification of form, the Turkish adjective qualifies verbs as well as substantives; thus, كَوْزَلْ أَتْ (gyûzèl ât), *a beautiful stallion*; كَوْزَلْ يُوْرِمَكْ (gyûzèl yûrûmek), *to walk gracefully*. The same is the case with Persian adjectives, whether used in Turkish or in Persian phrases. Arabic adjectives, as Arabic substantives, require to be put in their own accusative case indefinite when used as adverbs; as, فِعْلًا (fi'lân), *by act*; حَسَنًا (hásânân), *beautifully*. Arabic substantives are also sometimes used as Turkish adverbs by being put in their own genitive, indefinite or definite, as may be, and preceded by an Arabic preposition; as, عَنْ غَفْلَةٍ ('ân gâflètin), *by inadvertence*; عَلَى التَّوَالِي ('âlè-'t-tèvâll), *in continued succession, successively*; فِي الْحَقِيقَةِ (fi-'l-hâqîqâ), *in reality, really, truly*; بِالدَّفْعَاتِ (bi-'d-dèfâ'ât), *on several occasions, repeatedly*; لِسَبَبٍ (li-sèbèbin), *for a reason*; &c.

As with substantives, so also every Turkish adjective has its diminutive, formed by the addition of the suffix جَه (jè, jâ), *-ish*, to the word, whether this end in a consonant or vowel; as, يَشِيْل (yèshlî), *green*, يَشِيْلَجِه (yèshlîjè), *greenish, somewhat green*; قِزِيْل (qîzil) *red*, قِزِيْلَجِه (qîziljâ) *reddish*; بِيُوْكْ (blyûk)

*large*, بِيُوكَجَهْ (blyûkjè) *largish*; اُفَاقْ (ûfâq) *small*, اُفَاقَجَهْ (ûfâqjâ) *smallish*; اِيرِي (irî) *large*, اِيرِيَجَهْ (irîjè) *largish*; قَرَهْ (qârâ) *black*, قَرَهْجَهْ (qârâjâ) *blackish*; قُورُو (qûrû) *dry*, قُورُوَجَهْ (qûrûjâ) *dryish*. A modification of this form, dictated by the principle of euphony, is used for the words بِيُوكْ, كِچُوكْ, اُفَاقْ, by substituting a final كْ or قْ for the ه, and suppressing those letters at the end of the radical word, as for substantives; thus, بِيُوكْ (blyûjèk), *largish*. A further conformity with the sense of euphony, avoiding two اَوْسْتُونْ vowels in succession, makes اُفَاقْجَهْ (ûfâqjè) *smallish*, and كِچُوكْجَهْ (küçûkjè) *smallish*; this last being doubly euphonic.

These diminutive adjectives, as in every language, often express in Turkish the reverse of diminution in the quality they represent, being in fact exaggeratives in sense, and meaning *very, exceedingly, extremely, &c.*; as, جَسُورَجَهْ آدَمِ دِرْ (jèsürjè âdâm dîr), *he is a bravish man (i. e., a very brave man)*.

### SECTION III. *The Numerals.*

Turkish, Arabic, and Persian numerals, cardinal and ordinal, are used in Ottoman. Arabic fractions are also used as far as one-tenth. In this sketch, however, the five sorts of Turkish numerals alone are explained. These are the cardinal, ordinal, distributive, fractional, and indefinite numbers.

The simple Turkish cardinal numbers are : بİR (blr) *one*, اِكِي (ikl) *two*, اُچ (ûch) *three*, دُرت (dûrt) *four*, بَش (bêsh) *five*, اَلْتِي (âlti) *six*, يَدِي (yèdl) *seven*, سَكِز (sèklz) *eight*, طُقُوز (dòqùz) *nine*, اُون (òn) *ten*, يِكْرِمِي (yìlrmì) *twenty*, اُوتُوز (òtùz), *thirty*, قِرْق (qìrq) *forty*, اَلِي (èlli) *fifty*, اَلْتِمِش (âltmîsh) *sixty*, يَتْمِش (yèt-mîsh) *seventy*, سَكْسَان (sèksán) *eighty*, طُقْسَان (dòq-sán) *ninety*, يُوْز (yûz) *a hundred*, بِيك (blñ) *a thousand*. The two substantives, يُوْك (yûk), *a hundred thousand*, and مِلْيُون (mllyòn), *a million*, are also used ; but they are not true numerals. They are names of aggregates, and require the numerals before them ; as, بِرْ يُوْك (blr yûk), *one hundred thousand*, بِرْ مِلْيُون (blr mllyòn) *one million* ; and so on for higher numbers, اِكِي يُوْك , اُون مِلْيُون , &c. The French numerals بِلْيُون (bllyòn), تِرِيلْيُون (thrilyòn), &c., are sometimes used.

The compound Turkish cardinal numerals are uniformly built up by putting the units after the tens up to 99, and by placing the word يُوْز before the simple or compound expression up to 199 ; then by adding the units from 2 to 9 before يُوْز up to 999 ; next by using بِيك before these simples or compounds up to 1999 ; and finally, by again using the simples or compounds before بِيك up to 999,999 ; thus, اُونْبِر (òn-blr) *eleven*, يِكْرِمِي اِكِي (yìlrmì ikl) *twenty-two*, يُوْز اُوتُوز اُچ (yûz òtùz ûch) *one hundred and thirty-three*, بِيك سَكِز يُوْز قِرْق بَش (blñ sèklz yûz qìrq bêsh)

sékiz yüz kırk besh) *one thousand eight hundred and forty-five*,  
 بَشْ يُوْزُ اَلْتَمِشْ سَكِرْزْ بِيْكَ يُوْزُ اُوْنْدُرْتْ (besh yüz âltmiş sêkiz blñ yüz  
 òn dârt) 568,114, اُوْجْ مَلْيُونْ يَدِيْ يُوْكَ طُقْسَانْ اِيْكِ بِيْكَ اُوْجُوْزْ اَلَلِيْ اَلْتِيْ  
 (ûch milyòn, yèdi yüz, dôqsân iki blñ, ûch yüz, èlli âtl)  
 3,792,356. It will be noticed that no conjunction enters these  
 combinations. When the foreign expression مَلْيُونْ, or the  
 treasury word يُوْكَ is not used, the native method of expressing  
 multiples of يُوْزُ بِيْكَ is to state the simple or compound  
 number of such multiple, and then to intercalate the word  
 كَرَّةْ (kèrrè) *times*, before the word يُوْزُ بِيْكَ ; as, يَدِيْ كَرَّةْ يُوْزُ بِيْكَ  
 (yèdi kèrrè yüz blñ) *seven times one hundred thousand*, 700,000 ;  
 دُرْتْ يُوْزُ اَلَلِيْ اِيْكِ كَرَّةْ يُوْزُ بِيْكَ (dârt yüz èlli iki kèrrè yüz blñ)  
 45,200,000.

The Turkish interrogative cardinal numeral is قَاحْ (qâch)  
*how many?*

The cardinal numerals are adjectives ; but, like all adjectives, may be used as substantives, and declined. Even the interrogative قَاحْ is used as a substantive when enquiring "*what number?*" or "*what is it o'clock?*" or "*at what price?*" or "*what is the day of the month?*" Thus : قَاحْ دِيْدِيْكَرْ (qâch dîdîñiz) "*how many did you say?*" سَاعَتْ قَاحْ كَلْدِيْ (sâ'ât qâchâ gâldî) "*to how many (hours) has the clock come?*" قَاحْ وِيْرِيْوْرُسِيْنْ (qâchâ vèrlyòrsûn) "*at how much art thou selling (it, them)?*"

اَيْكُ قَاجِي دِرْ (āyīñ qāchī dīr) “*the how-manyeth of the month is it?*”

The Persian compound cardinals place the higher elements first, as in Turkish and English; but the conjunction و is introduced between each two members; as, هَزَارُ وَدُوَيْسَتْ وَشَصْتُ وَهَفْتُ (hēzār ū dāwīst ū shāst ū hēft), *a thousand, two hundred, and sixty-seven*.

The Arabic compound cardinals take the conjunction و between each pair also; but the lower elements stand first; as, سَنَةٌ تِسْعٌ وَخَمْسِينَ وَمِائَتَيْنِ وَأَلْفٌ (sēnē-i tīs' ū khāmsīn ū mbētēyn ū ʿalf) *the year one thousand two hundred and fifty-nine*, expressed in Turkish, بِیْكَ اِیْکِیُوزُ اَلِی طُقُوزُ سَنَهَسِی (bīñ iklyūz əlli dōqūz sēnēsī).

The Turkish ordinal numbers are formed by adding an èsèrè to the last quiescent consonant of the cardinal, simple or compound, followed by the termination نِجِی; as, بِرِنِجِی (birinji) *first*, اُتُوزُنِجِی (ötüzünjü) *thirtieth*, یُزُنِجِی (yüzünjü) *hundredth*, بِنِجِی (bininji) *thousandth*, اَلِی سِکِزِنِجِی, اَلِی سِکِزِنِجِی, اَلِی سِکِزِنِجِی, اَلِی سِکِزِنِجِی. But, in the numbers that end in vowel ی, this is suppressed before the same termination; as, اِیْکِنِجِی (ikinci) *second*, اَلْتِنِجِی (altinci) *sixth*, یَدِنِجِی (yedinci) *seventh*, یِکِرْمِنِجِی (yıllarmıncı) *twentieth*, اَلْلِنِجِی (ellinci) *fiftieth*. The cardinal دُرْتُ changes its final into د before the ordinal termination; as, اُون دُرْدُنِجِی (ön-dördünjü) *fourteenth*.

The Arabic and Persian ordinals are frequently used, and may be found in the lexicons, &c.

The Turkish distributive numbers are formed from the cardinals by making their last quiescent consonant movent with *ûstûn*, and then adding a quiescent *ر* to the word; as, *بِرْر* (*blrèr*), *بَشْر* (*bèshèr*), *أَوْتُوْزْر* (*òtùzèr*); *يُوْزْر* (*yûzèr*), *بِيْكَر* (*blñèr*). Their sense is expressed in English, which has no such numerals, by the words *each* and *apiece*; the foregoing examples will thus be rendered: *one each, five apiece, thirty each, a hundred each, a thousand each*. The cardinal *دُرْت* (*dùrt*) becomes *دُرْدَر* (*dùrdèr*) *four apiece*.

When the cardinal ends with a vowel, the syllable *شَر* (*shèr*) is suffixed to form the distributive; as, *إِيْكَشَر* (*iklshèr*) *two apiece*, *أَلْتِيْشَر* (*àltishèr*) *six each*, *بَدِيْشَر* (*yèdlshèr*) *seven apiece*, *يِكْرَمِيْشَر* (*yilyrmlshèr*) *twenty each*, *أَلْلِيْشَر* (*èllishèr*) *fifty each*.

In the case of more than one hundred or thousand, it is the cardinal that designates their number that receives the distributive suffix; as, *إِيْكَشَر يُوْز* (*iklshèr yûz*) *two hundred each*, *بَشْر بِيْكَ* (*bèshèr blñ*) *five thousand apiece*. And in compound numbers the distributive suffixes are added to the numbers of thousands, of hundreds, and of final units or tens, to indicate one distribution; thus, *بَشْر يُوْز يِكْرَمِيْ بِرْر* (*bèshèr yûz yilyrml blrèr*) *five hundred and twenty-one each*, *سَكْرَزْ بِيْكَ يَدِيْشَر يُوْز قَرْقِ إِيْكَشَر* (*sèklzèr blñ, yèdlshèr yûz, qırq iklshèr*), *8,742 apiece*; *يُوْز أَلْلِيْشَر* (*yûz èllishèr*), *150 each*.

The Turkish fractional numbers are very simple. The number of the denominator in the locative, and followed by the number of the numerator is the form; as, اِكِيْدَه بِرْ (ikidè blr) *in two* (parts), *one*; i. e.  $\frac{1}{2}$ , *the half*; بِشْدَه اِيكِي (bèshdè lkl) *in five, two*; i. e.  $\frac{2}{5}$ , *two-fifths*. Sometimes one of the synonyms پَايْ (pāy), جُزْ (jûz), قِسْمْ (qîsm), حِصَّه (hîssâ) *part*, is added after each numeral of the fraction; as, اِكِي پَايْدَه بِرْ پَايْ (lkl pâyda, blr pây) *in two parts, one part*.

The Arabic fractional numbers are also used up to ten. Excepting the word نِصْفْ (nisf) *a half, the half*, they are all of the form فَعْلْ; thus, ثُلُثْ (sûls, vulg. sâlûs) *a third*, رُبْعْ (rûb') *a fourth*, خُمْسْ (khûms) *a fifth*, سُدُسْ (sûds) *a sixth*, سَبْعْ (sûb') *a seventh*, ثَمَنْ (sûmn) *an eighth*, تَسْعْ (tûs') *a ninth*, عَشْرْ ('ûshr, vulg. 'ûshûr) *a tenth, a tithe*. The dual of ثُلُثْ is used, ثُلُثَانْ (sûlsân) *two-thirds*; but for all the others a Turkish numerator is used; as, اُوجْ رُبْعْ (ûch rûb') *three quarters*, اِكِي خُمْسْ (lkl khûms) *two-fifths*, بَشْ تَسْعْ (bèsh tûs') *five-ninths*, &c.

There are two special Turkish adjectives and one Turkish substantive to express *half*. One of the adjectives, يَارِمْ (yârîm), and the substantive, يَارِي (yârî), signify *the half* (of one sole thing; as, يَارِمُ الْعَمَلَا (yârîm èlmâ) *half an apple, a half apple*; الْعَمَلَانِكُ يَارِيسِي (èlmânîk yârîsî), *the half of an (or of the) apple*. The other adjective, بُوجُوقْ (bûchûq), is used after some whole

number, never alone ; as, بِرْ بُجُوقُ أَلْمَا (blr bũchũq ɛlmá) *an apple and a half*, اِيكِي بُجُوقُ سَاعَتٌ (ikl bũchũq sá'ât) *two hours and a half*.

When a complex fractional number consisting of an integer and a fraction other than *one-half* has to be expressed, the Turkish or Arabic fractions are used, the conjunction *و* or the preposition اَيْلَه being introduced between the integer and the fraction ; as, اِيكِي اَيْلَه بِرْ رُبْعٌ و اِيكِي و بِرْ رُبْعٌ or اِيكِي اَيْلَه بِرْ رُبْعٌ *two and one-fourth*. When the Turkish fraction is used, the numeral بِرْ in the genitive is also introduced before the fraction ; as, بِشْ اَيْلَه بِرْ سَكْرَةٌ اَوْجِي *five, and three-eighths of one*.

The indefinite numerals are: هَر (hèr) *every* ; هَر بِرْ (hèr blr) *every one, each* ; هِيچ (hlch) *no, none* ; هِيچ بِرْ (hlch blr), *no* ; بَعْض (bã'z) *some* ; اَكْثَر (èksèr) *the most part* ; بِرْ قَاح (blr qâch) *some, a few* ; اَز (âz) *few* ; چُوق (chòq) *many* ; بِرْ اَز (blr âz) *a few, a little* ; بِرْ چُوق (blr chòq) *a great many, a great quantity* ; &c. Of these, هَر is always an adjective ; the rest are adjectives and substantives.

There is a small series of Turkish numerals of a peculiar nature, from اِيكِي (ikiz), *twin, twins*, through اَوْچِي (ũchũz) *triple, a trine*, دُرْدُر (dũrdũz) *fourfold*, to بِشِي (bèshiz) *five-fold*, and perhaps on to اُونِي (ònũz) *ten-fold*. Adjectives are formed



from these in لُو ; as, اِيكيزلو (lkizli), *possessed of twins, of twin* (branches, &c.); اُوچيزلو (ũchũzlũ) *with three* (lambs, branches, &c.); &c.

The written digits are: 1, 2, 3, 4, 5, 6, 7, 8, 9, . 0. With these, compound numbers are written as in English, from left to right; as, ٢٥ 25, ١٦٠ 160, ٣٤٠٩ 3409, ٧٨٠٠٣٠٤٦ 78003046, &c.

In dates, the thousand, and generally the hundreds, of the year of the Hijra are omitted, as also the dots of the letters; thus, ٩٦ س٨ stands for ١٢٩٦ (sèné bliñ lklyũz dõqsàn åltĩ) *in the year* (of the Hijra) 1296; ٩٧ دا س٨ في ٢١ (fĩ ylylrmĩ blr zā, sèné 97) *on the 21st Zi'l-Qa'da, '97* (A.H.).

The signs for the months, in dates, are: م, for مُحَرَّم; ص, for جَمَادَى الْأَوَّل; ر, for رَبِيعُ الْأَوَّل; ر, for رَبِيعُ الْآخِر; ح, for جَمَادَى الْآخِر; ص, for رَمَضَانَ; س, for شَعْبَانَ; ر, for رَجَب; ح, for رَمَضَانَ; ب, for رَجَب; س, for شَعْبَانَ; ر, for رَجَب; ح, for رَمَضَانَ; د, for ذِي الْحِجَّة; د, for ذِي الْقَعْدَة; د, for ذِي الْحِجَّة. The day always precedes the sign of the month; and the first day is termed غَرَّة (gurrè), while the thirtieth is named سَلْح (sèlkh); as, ٢٥ م س٨ في عرّة م س٨; all dots being omitted in these shortened numeral dates. Not so, however, when the date is written out in full words; as, اَشْبُوْبِيكْ اِيكِيُوْزْ طُقْسَانَ, اَشْبُوْبِيكْ اِيكِيُوْزْ طُقْسَانَ اُونْ بَشْنَجِي بَنْجَشْنِيَهْ كُوْنِي (ishbũ bliñ lklyũz dõqsàn dõqũz sènéñ hijriyyésñ mäh-ĩ mũhårrèminĩ òn

bēshlnjl pēnshēnblh gyānā) *This day of Thursday, the 15th of the month of Muharrem, of the Hijra year 1299.*

#### SECTION IV. *The Pronoun.*

The Turkish personal pronoun has no distinction of gender : بِنَ (bēn) *I*, سَنَ (sān, not sēn) *thou*, أُو (ō ; in writing, generally, أُوْلُ ōl) *he, she, it* ; and their plurals : بِنَزْ (blz) *we*, سِنَزْ (slz) *you*, أَنَلَرْ (ānlār, ōnlār) *they*.

In politeness, بِنَزْ and سِنَزْ are used instead of بِنَ and سَنَ. They then have their own plurals : بِنَزَلَرْ (blzlēr), سِنَزَلَرْ (slzlēr), which cannot be expressed in English. These are even used as singulars, by the over-polite. The third person plural is used, in the same way, out of politeness, for the singular, as is practised in Italian ; but it has not its plural. The word كِنْدِي (kēndī) *self*, is a kind of common pronoun, of all the persons, singular and plural. It is specialized by the possessives.

The personal pronouns, singular and plural, are declined in the same way as the nouns substantive, excepting that some of them have a special genitive,—all but those of the second person, singular and plural. These genitives are : بِنِمَّ (bēnm) *of me, my* ; سِنِمَّ (sānlm) *of thee, thy* ; أَنِمَّ (ānlm, ōnlm) *of him, her, it ; his, her, its* ; بِنِمَّ (blzlm) *of us, our* ; سِنِمَّ (slzlm) *of you, your* ; أَنَلَرِمَّ (ānlārīm, ōnlārīm) *of them, their*. But, to take either

of the prepositions **إِيَّاهُ**, **إِيَّاهِ**, after their singulars, they must be put in the genitive, all but the third person plural; as, **بِنِّمِ إِيَّاهُ** *for me*, **سِرِّكَ إِيَّاهُ** *with you*, **أَنْكَ إِيَّاهُ** *for him, her, it*, **أَنْلَرِ إِيَّاهُ** *with them*.

These genitives are used, *when required*, to emphasize and corroborate the possessive pronoun of the same number and person. They are never used alone, without their possessives to corroborate; thus, **بَابَام** (*bābām*) *my father* (not *my mother*, &c.), **بِنِّمِ بَابَام** (*bēnim bābām*) *my father* (not *your father*, or *his father*).

The possessive pronouns, too, have no distinction of gender, either on the English or French principle. They are **مِ** (*im, im*) *my*; **ئِ** (*lī, lī*) *thy*; **يِ** (*i, i*), or, after a vowel, **سِي** (*sī, sī*) *his, her, its*; **مِز** (*imz, imz*) *our*, **كِرِز** (*līlz, līlz*) *your*; **لِرِي** (*lērī, lārī*), *their*.

These possessives are suffixed to the substantives they qualify, and form one word with them. That compound word is then declined like a simple substantive; thus, **أَوِيم** (*èvim*) *my house*, **أَوِيمِئِ** (*èvimlī*) *of my house*, **أَوِيمَهُ** (*èvimè*) *to my house*, **أَوِيمَدَهُ** (*èvimdè*) *in my house*; &c. (The **يِ** added here before the bare possessive, is thought by some to be needed in the case of a preceding consonant that does not join on in writing to its next letter in the same word. Others do not consider it necessary, and write: **أَوِيم**, **أَوِيئِ**, **أَوِيهِ**, &c.; but

when the compound, in declension, &c., takes another vowel after it, it is more usual to add this preceding vowel also; as, **أَوَيْمِكْ** (èvlmlñ) *of my house*, **أَوَيْمَه** (èvlmè) *to my house*; **أَوَيْكِرْ** (èvlñlz) *your house*; &c.

The vowel that precedes the bare possessive is an èsèrè, soft or hard, given grammatically to the final consonant of the qualified substantive, when it ends in a consonant. Thus, **آت** (ât) *a horse*, **آتِم** (âtîm) *my horse*, **آتِكْ** (âtîñ) *thy horse*, **آتِي** (âtî), *his, her, its horse*, **آتِمِزْ** (âtîmîz) *our horse*, **آتِكِرْ** (âtîñlz) *your horse*, **آتِلَرِي** (âtîlârî) *their horse*. After an útûrû vowel dominant, this èsèrè becomes útûrû also; thus, **أَوْغُلْ** (òghùl) *a son*, **أَوْغُلْمْ** (òghùlùm) *my son*; **بُوتْ** (bùt) *a thigh*, **بُوتْمْ** (bùtùm) or **بُودْمْ** (bùdùm) *my thigh*; **يُوزْ** (yûz) *a face*, **يُوزْمْ** (yûzùm) *my face*; **كُوزْ** (gyûz) *an eye*, **كُوزْمْ** (gyûzùm) *my eye*.

When the substantive ends with a vowel, the bare possessive is added to form a syllable with that vowel, whatever it may be; thus, **بَابَامْ** (bâbâm) *my father*; **يَانُقُوكْ** (yânqòñ) *thy echo*; **قَابُوسِي** (qâpùsî) *his, her, its door or gate*; **سُونُكُومُزْ** (sûngyûmûz) *our bayonet*; **كُورُكُوكِرْ** (gyûrgyûññûz) *your experience*; **سُورُولَرِي** (sûrùlêrî) *their flock*. The example here given, with the possessive singular of the third person, shows clearly that when the substantive ends with a vowel, **سِي** is the possessive, in lieu of **ي** after a consonant.

If the final vowel of the substantive is **è**, it is never joined

on to the possessive in writing. Thus, تَيْزَهَمْ (tèyzèm) *my* (maternal) *aunt*, تَيْزَهَنْكْ (tèyzèhñ), *thy aunt*, تَيْزَهَسِي (tèyzèsl) *his or her aunt*; تَيْزَهَمْلَزْ (tèyzèmlz) *our aunt*, تَيْزَهَنْلَزْ (tèyzèhñlz) *your aunt*, تَيْزَهَلِرِي (tèyzèlèri) *their aunt*.

When the final vowel is *ى*, the possessives of the first and second persons singular do not join on to it in writing. In the third person singular, and in all the possessive plurals, they join on. Thus, تَرَزِي (tèrzl) *a tailor*, تَرَزِيَمْ (tèrzlĩm) *my tailor*, تَرَزِيَنْكْ (tèrzlĩñ) *thy tailor*, تَرَزِيَسِي (tèrzlĩsl) *his or her tailor*, تَرَزِيَمْلَزْ (tèrzlĩmlz) *our tailor*, تَرَزِيَنْلَزْ (tèrzlĩhñlz) *your tailor*, تَرَزِيَلِرِي (tèrzlĩlèri) *their tailor*. There is no valid reason for this rule; custom alone has it so. Thus are formed: كَنْدِيَمْ (kèndĩm) *myself*, كَنْدِيَنْكْ (kèndĩhñ) *thyself*, كَنْدِيَسِي (kèndĩsl) *his, her, itself*; كَنْدِيَمْلَزْ (kèndĩmlz) *ourselves*, كَنْدِيَنْلَزْ (kèndĩhñlz) *yourselves*, كَنْدِيَلِرِي (kèndĩlèri) *themselves*.

A final *ق*, in a polysyllable, as in declension, changes into *غ* before the possessives, singular or plural, excepting that of the third person plural; so also, an Arabic *ك* changes into Turkish *ك* (*y* value) in like cases. Thus, قُونَاقْ (qònáq), *a mansion*, قُونَاغِيَمْ (qònághĩm) *my mansion*; اِيپَكْ (ipèk) *silk*, اِيپِيَنْكْ (ipèyĩhñ) *thy silk*; طَاوُقْ (táwùq) *a fowl*, طَاوُغِي (táwùghì) *his or her fowl*; قُونَاغِيَمْلَزْ (qònághĩmlz) *our mansion*, اِيپِيَكْلَزْ (ipèyĩhñlz) *your silk*; طَاوُقْلِرِي (táwùqlèri) *their fowl*. The

reason of the exception is evident,—the final consonant takes no vowel before لَرِي.

These possessives equally qualify plural substantives, and follow the sign of the plural. Thus, أَوْلِيمَ (évlérím), *my houses*; اِنْلَرِكْ (âtlâîñ) *thy horses*; سُونْكُولَرِي (sũngyûlêri) *his, her, its bayonets*; سُونْرُولَرِيمِزْ (sũrûlêrlimiz) *our stocks*; تَيَزُولَرِيكِيزْ (têyzêlêrlîlz) *your aunts*; قُونَاقْلَرِي (qũnâqlârî) *their mansions*.

By a consideration of the examples above given with the possessives of the third persons, singular and plural, as attached to singular and plural substantives, two peculiarities become evident, namely: 1, the plural sign is not repeated for the possessive when the substantive is itself plural; 2, consequently, the combination of a substantive and a possessive of the third person, when it has the plural syllable لَر between the two, leaves it altogether doubtful whether this plural sign belongs to the substantive or to the possessive. Even if the combination قُونَاقْلَرِلَرِي (qũnâqlârlêri) had been in use,—which is not the case,—it would have been impossible to decide whether قُونَاقْلَرِي (qũnâqlârî) was intended to betoken the sense of *his* or *her mansions*, on the one hand, or *their mansion*, on the other. Add to this difficulty the third sense of *their mansions*, and the puzzle becomes still more complicated. In conversation, the doubt of the hearer may be removed, if necessary, by proper enquiries. But, in a written document,

intended to be understood by an absent reader, possibly after the death of the writer, a method was seen, especially by judges and legists, to be necessary for distinguishing between the three cases.

That distinction is effected, in writing, somewhat at the expense of plain grammar, as follows. To distinguish the single possessor of the plural possessions, the singular corroborative genitive of the personal pronoun is placed before the combination containing the plural sign; thus, أَنْكَ قُونَاقْلَرِي (ānīñ qōnāqlārī) *his or her mansions*. To distinguish the plural joint possessors of a single possession, the genitive of the plural personal pronoun is prefixed, and grammar is violated by omitting the plural sign from the combination of substantive and possessive; as, أَنْلَارِيْن قُونَاغْهِ (ānlārīñ qōnāghī) *their mansion*. In the third case, the sign of the plural is used in the corroborative and in the combination; thus, أَنْلَارِيْن قُونَاقْلَرِي (ānlārīñ qōnāqlārī) *their mansions*. A doubt may still be felt, and these distinctions are not always used.

The declension of the combination with the possessive of the third person, singular or plural, takes a special form, a ن being introduced before the prepositions, and the final vowel-letter of the original combination suppressed before this ن, when the latter is joined in writing to the combination singular, or does not itself possess a vowel in the combination

plural. This rule, applied to possessives joined to substantives ending respectively in consonants or vowels, acts thus :

كِتَابِلِرِينِكَ , كِتَابِنْدُنْ , كِتَابِنِي , كِتَابِنْدَه , كِتَابِنَه , كِتَابِنِكَ , كِتَابِي ,  
 تَيَزَهْسِنَه , تَيَزَهْسِنِكَ , تَيَزَهْسِي ; كِتَابِلِرِنْدُنْ , كِتَابِلِرِنِي , كِتَابِلِرِنْدَه , كِتَابِلِرِنَه ,  
 تَيَزَهْلِرِنْدَه , تَيَزَهْلِرِنَه , تَيَزَهْلِرِنِكَ , تَيَزَهْلِرِي ; تَيَزَهْسِنْدُنْ , تَيَزَهْسِنِي , تَيَزَهْسِنْدَه ,  
 تَيَزَهْلِرِنْدُنْ , تَيَزَهْلِرِنِي .

When كِنْدِي is an adjective, it remains unchanged, and means *own* ; thus, كِنْدِي بَابَامْ (kendl bâbâm) *my own father*, كِنْدِي وَالِدَه لِرِيكِرْ (kendl vâlidêlêrlîkîr) *your own mothers*, &c.

#### SECTION V. *The Demonstratives.*

These are, بُو (bû) *this*, شُو (shû) *that* or *this*, اُو (û) or اُولُ (ûl, as in the personal) *that*, اُوْبِرْ (û-blîr) or اُولِبِرْ (ûl-blîr) *the other*. They are used as substantives and as adjectives ; being declined or invariable, accordingly, like other substantives and adjectives. Thus, بُو كِتَابْ *this book*, بُو كِتَابِلِرْ *these books* ; اُو بَرِ اَدَمْ *that other man*, اُوْبِرْ اَدَمِلِرْ *those other men* ; &c.

As substantives, بُو and شُو are thus declined, something like the personal اُو or اُولُ : بُو (bû), بُونُكْ (bûndûñ), بُوْكَ (bûñâ), بُونْدَه (bûndâ), بُونِي (bûnû), بُونْدَانْ (bûndân) ; بُونَلِرْ (bûnlâr), بُونَلِرِكْ (bûnlârîñ), بُونَلِرَه (bûnlârâ), بُونَلِرْدَه (bûnlârdâ), بُونَلِرِي (bûnlârî),



بُونَلَرْدَنَّ (bunlârdân) ; شُو (shù, sometimes written شَوْل, pronounced shòl), شُونُكْ (shùnuk), شُوكَ (shühâ), شُونْدَهْ (shündâ), شُونُ (shùn), شُونْدَنَّ (shündân) ; شُونَلَرْ (shunlâr), شُونَلَرِكْ (shunlârîk), شُونَلَرِهْ (shunlârâ) ; شُونَلَرْدَهْ (shunlârdâ), شُونَلَرِي (shunlârî), شُونَلَرْدَنَّ (shunlârdân). With اِيچُونْ and اِيلَهْ their singulars are put in the genitive ; as, اِيچُونْ بُونُكْ for *this*, اِيلَهْ شُونُكْ with *that*.

But اُوْبِرْ, to be used as a substantive, must have the possessive suffix of the third person appended to it ; اُوْبِرِي (ò-blrl) *its other one, the other one* (of the two). It is then declined like all similar combinations : اُوْبِرِينِكْ, اُوْبِرِينَهْ, اُوْبِرِينْدَهْ, اُوْبِرِينِي, اُوْبِرِينْدَنَّ, اُوْبِرِلَرِي, اُوْبِرِلَرِكْ, اُوْبِرِلَرِينَهْ, اُوْبِرِلَرِينْدَهْ, اُوْبِرِلَرِينِي, اُوْبِرِلَرِينْدَنَّ. Or it may take either of the two possessive suffixes of the first and second persons plural ; as, اُوْبِرِيْمَزْ (ò-blrlmlz), *the other one of us*, اُوْبِرِيْمَزِكْ *of the other one of us* ; اُوْبِرِيْمَزَهْ *to the other one of you* ; اُوْبِرِلَرِيْمَزَهْ *in the other ones of us* ; اُوْبِرِلَرِيْمَزِي *the other ones of you* ; &c.

#### SECTION VI. *The Interrogatives.*

كِيْمْ (kîm) *who?* is always a substantive, and declined as such, singular and plural: كِيْمِكْ *of whom? whose?* كِيْمَهْ *to whom?* كِيْمَدَهْ *in whom?* كِيْمِي *whom?* كِيْمَدَنَّ *of or from whom?* كِيْمَلَرْ *who, what or which persons?* &c.

نَهْ (nè) *what?* is generally a substantive, and declined; but it is also used as an adjective, and is then invariable: نَهْ نِهْ (nènlî) *of what?* نَهْ نِهْ (for نَهْ نِهْ, nèyè) *to what?* نَهْ نِهْ (nèdè) *in what?* نَهْ نِهْ (nèyl) *what (accus.)?* نَهْ نِهْ (for نَهْ نِهْ, nèdân) *from what?* نَهْ نِهْ (for نَهْ نِهْ, nèlèr) *what (things)?* نَهْ نِهْ (nèlèrlî) *of what (things);* &c.

قَنْغِي (qângî, *vulg.* hângî) *which?* is both substantive and adjective,—declined or invariable accordingly.

These three words, as substantives, take the possessive suffixes. Thus, كَيْمِمْ (klîmîm) *my who?* نَهْ نِهْ (nèm) *my what?* كَيْمِمْ نِهْ (klîmînlî) *thy who?* نَهْ نِهْ (nènlî) *thy what?* قَنْغِي قَنْغِي (qângîlî) *its which, which (one) of it?* كَيْمِمْ نِهْ (klîmlèrlîm) *my what persons?* نَهْ نِهْ (nèlèrlîm) *my what things?* قَنْغِي قَنْغِي (qângîmîz) *which (one) of us?* قَنْغِي قَنْغِي (qângîlèrlînz) *which (ones) of you?* قَنْغِي قَنْغِي (qângîlèrlî) *which (one, or, which ones) of them?*

نَهْ نِهْ or نَهْ نِهْ ( <i>vulg.</i> nâqâdâr) <i>how much?</i>	} are both substantives and adjectives.
نَهْ نِهْ ( <i>vulg.</i> nè târlî) <i>what sort?</i>	

#### SECTION VII. *The Relative Pronoun.*

THERE IS NO RELATIVE PRONOUN IN TURKISH, though attempts are made to use the Persian relative and conjunction, كِهْ (klî), as such, in literary composition. The Turkish conjunction كِهْ is a very different thing. Its use by Europeans

peans and others, as a relative pronoun, is greatly to be avoided. This avoidance of all use of the relative pronoun is the prime distinction of Turkish from all Aryan and Semitic tongues. It is the perfection of language.

The numerous active and passive participles of the Turkish verb obviate the necessity of a relative. The active participles take the place of our relative when it is nominative to a verb; and the passive participles do so when our relative is the accusative, or any indirect object of a verb. (See this explained in the paragraphs on the Participles, in Section VIII., on the Verb.)

There is a peculiar Turkish relative, however, to which we have no parallel in English,—the suffix *کی* (kl). It is attached to nouns and pronouns substantive in two ways. If the substantive be in the genitive, the combination is a substantive, and indicates *that which belongs to* (the substantive); thus, *بَابَانِکِ*, *بَابَانِکِ*, *بَابَانِکِ* (bābānīñki) *the one which belongs to a* (or *the*) *father*, *بَابَامِکِ* (bābāmīñki) *the one which belongs to my father*, *بَابَأَسِکِ* (bābāsīñki) *the one belonging to his* (or *her*) *father*, *his father's one*; &c. If the substantive be in the locative case, the combination is sometimes a substantive, sometimes an adjective. The substantive combination then indicates *that which exists in* (the simple substantive); the adjective combination expresses *the* (substantive) *which exists*

in (the first substantive). Thus, *بَابَمْدَه كِي* (bâbâmdêkl) *the thing, the one that exists, that is in* (the possession or keeping of) *my father, which my father has or holds*; *بَابَاسِنْدَه كِي عِلْم* (bâbâsîndêkl 'llm) *the science possessed by his father, that is in his father*. The substantive combinations form the plural, and are declined; the adjective combination is invariable.

With a noun of place or of time the same particle, *كي*, forms a relative combination, substantive or adjective, having relation to the place or time named. In the case of the noun of place, the locative preposition may also be employed. Thus, *أَشَاغِي* *the foot, or lower part*, *أَشَاغِي كِي* and *أَشَاغِي دَه كِي* *that which is at the foot*; *أَخْسَام* *the evening*, *أَخْسَام كِي* *that which was or will be (present) in the evening*.

#### SECTION VIII. *The Derivation of the Verb.*

As a general rule, each primary Turkish verb forms, itself included, a system of twelve *affirmative*, twelve *negative*, and twelve *impotential* verbs, by regular derivation;—thirty-six in all; one half being verbs *active*, the other half verbs *passive*; the active verbs being *transitive* or *intransitive*; the passives having for their nominative the direct or the indirect object of the transitive, the indirect object only of the intransitive primitive.

In another mode of subdivision, on the other hand, these

thirty-six verbs divide into two equal classes, in pairs, one of each pair being *simple*, and the other *causative* (which is also *permissive*, as the sense may show).

Each simple and causative pair of verbs is either *determinate*, *indeterminate*, or *reciprocal*; so that, by a special division of the same thirty-six, there are twelve determinate, twelve indeterminate, and twelve reciprocal verbs; thus (giving the imperatives of each, for economy of space):—

CLASSES.		ACTIVE.		
		TRANS. OR INTRANS. <i>Determinate.</i>	TRANS. OR INTRANS. <i>Indeterminate.</i>	INTRANSITIVE. <i>Reciprocal.</i>
AFFIRMATIVE	Simple	تَبَّ (tép) kick (him); kick.	تَبَّنْ (tépln) kick about, dance (in pain, with joy, &c.).	تَبَّشْ (téplsh) kick mutually one another.
	Causative (Permissive)	تَبِّرْ (tépldr) make or let (him) be kicked; ...kick.	تَبِّرْ (téplndr) make (him) kick about.	تَبِّشْرْ (téplshdr) make (them) kick mutually one another.
NEGATIVE	Simple	تَبَّهْ (tépmâ) kick (him) not; kick not.	تَبَّنَهْ (téplnmâ) kick not about.	تَبَّشْمَهْ (téplshmâ) kick not mutually one another.
	Causative (Permissive)	تَبِّرْمَهْ (tépldrmâ) make or let not (him) be kicked; ...kick.	تَبِّرْمَهْ (téplndrmâ) make not (him) kick about.	تَبِّشْرْمَهْ (téplshdrimâ) make (them) not kick one another mutually.
IMPOTENTIAL	Simple	تَبَّهْمَهْ (tépémé) be unable to kick (him); ... to kick.	تَبَّنَهْمَهْ (téplnéné) be unable to kick about.	تَبَّشْمَهْمَهْ (téplshémé) be unable to kick one another mutually.
	Causative (Permissive)	تَبِّرْمَهْمَهْ (tépldrémé) be unable to make (him) be kicked; ...kick.	تَبِّرْمَهْمَهْ (téplndrémé) be unable to make (him) kick about.	تَبِّشْرْمَهْمَهْ (téplshdrémé) be unable to make (them) kick one another mutually.

CLASSES.		PASSIVE.		
		INTRANSITIVE.		
		Determinate.	Indeterminate.	Reciprocal.
AFFIRMATIVE	Simple	تَبِلَ (təpil) be kicked, be kicked in, &c.	تَبِلَ (təpil) be kicked about in, &c.	تَبِلَ (təpishl) be mutually kicked in, &c.
	Causative (Permissive)	تَبَّرَ (təpdir) be made to be kicked.	تَبَّرَ (təpdir) be made to be kicked about in.	تَبَّرَ (təpishdir) be made to kick mutually one another.
	Simple	تَبَلَّمَ (təplmā) be not kicked.	تَبَلَّمَ (təplmlmā) be not kicked about in.	تَبَلَّمَ (təpishlmā) be not mutually kicked in.
	Causative (Permissive)	تَبَّرَّمَهُ (təpdirēmā) be not made to be kicked.	تَبَّرَّمَهُ (təpdirēmā) be not made to be kicked about in.	تَبَّرَّمَهُ (təpishdirēmā) be not made to mutually kick one another.
	Simple	تَبَلَّمَهُ (təplēmā) be unable to be kicked.	تَبَلَّمَهُ (təplmlēmā) be unable to be kicked about in.	تَبَلَّمَهُ (təpishlēmā) be unable to be mutually kicked in.
	Causative (Permissive)	تَبَّرَّرَّمَهُ (təpdirrēmā) be unable to be made to be kicked.	تَبَّرَّرَّمَهُ (təpdirrēmā) be unable to be made to be kicked about in.	تَبَّرَّرَّمَهُ (təpishdirrēmā) be unable to be made to mutually kick one another.
IMPOTENTIAL	Simple	تَبَلَّمُ (təplēm)	تَبَلَّمُ (təplmlēm)	تَبَلَّمُ (təpishlēm)
	Causative (Permissive)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpishdirrēm)
	Simple	تَبَلَّمُ (təplēm)	تَبَلَّمُ (təplmlēm)	تَبَلَّمُ (təpishlēm)
	Causative (Permissive)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpishdirrēm)
	Simple	تَبَلَّمُ (təplēm)	تَبَلَّمُ (təplmlēm)	تَبَلَّمُ (təpishlēm)
	Causative (Permissive)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpdirrēm)	تَبَّرَّرَّمُ (təpishdirrēm)

*Remarks on the foregoing Table.*

The imperative singular is the root, or simplest form in the conjugation, primitive or derivative, of the Turkish verb. This conjugation—unique for all the thirty-six forms, as will be seen further on—consists in adding certain vowels and consonants to the end of this conjugational root.

When the conjugational root of the simple affirmative form ends in *ل*, or in a vowel, it forms its passive by adding *ن* instead of *ل*. Thus: *بُؤِلْ* (*bül*) *find*, *بُؤِلْنِ* (*bühün*, the *ütârû* dominating) *be found*; *قَابَلَا* (*qâplâ*) *cover*, *قَابَلَانْ* (*qâplân*) *be covered*; *أَوْقُوْ* (*ôqu*) *read*, *أَوْقُونْ* (*ôquñ*) *be read*. In the foregoing case of the vowel-ending, the passive sometimes takes both the *ن* and the *ل*, the *ن* always preceding; thus, *قَابَلَانِلْ* (*qâplânîl*, as *قَابَلَانْ*), *be covered*, *أَوْقُونِلْ* (*ôquñîl*, as *أَوْقُونْ*) *be read*.

When the root of the simple affirmative has more than one syllable, and ends in *ل*, *ر*, or a vowel, its causative is formed by adding a letter *ت* in lieu of the syllable *دِرْ*. Thus, *قِصَالْ* (*qî-âl*) *become shorter*, *قِصَالْتْ* (*qî-âlt*) *make or let (it) become shorter*; *شَوْرْ* (*ûksûr*) *cough*, *أَوْكُسُورْتْ* (*ûksûrt*) *make or let (him) cough*; *سُؤَيْلَهْ* (*sûwêylê*) *speak, say*, *سُؤَيْلَاتْ* (*sûwêylât*) *make or let (him) speak or say, make or let (it) be spoken or said (by him)*; *أَوْقُوْ* (*ôqu*) *read, recite*, *أَوْقُوتْ* (*ôqût*) *make or let (it) be read or recited (by him), make (him) read*.



Many simple affirmative verbs ending in consonants also form their causatives in **ر**, preceded by a servile **ésère**, sometimes written **ير**, and even **ور**, with **útúrú**; not in **در**. No rule appears to exist on this subject, and the dictionary alone, or experience, can help the student in it. Thus, **اشبع** (*leḥ*) *drink* (it), **اشبعه** (*leḥlr*) or **اشبعه** (*leḥlr*) *make or let* (it) *be drunk* (by him); **بات** (*bât*) *sink* (thou), **بأته** (*bâtir*) *make or let* (it) *sink*, *sink* (it); **قأح** (*qâch*) *flee, escape*, **قأحه** (*qâchlr*) *make or let* (him) *flee or escape*.

When the simple verb, affirmative, negative, or impotential, is transitive, its causative governs the same accusative; and the nominative to the simple then becomes a dative to the causative. Thus, **بسن أنى يأزدم** (*bên ânî yâzdîm*) *I wrote it*, **سأن أنى بأزدردك** (*sân ânî bâñâ yâzdîrdîk*) *thou madest it to be written by me* (thou causedst to me the writing it), *thou madest or lettest me write it*.

When the simple verb is neuter, its nominative becomes the accusative of its causative; as, **أوبؤدم** (*ûyûdûm*) *I slept*, **سأن بئى أوبؤدك** (*sân bêñî ûyûtdûk*) *thou madest or lettest me sleep*.

An indefinite series of causatives of every verb may be formed by repeating the causative suffixes, **ت** after **در**, and **در** after **ت**. They are sometimes useful, but are generally used in irony; each augment adds an agent to the chain; as, **يأزمق**,

يَاذِرْتَمَقُ , يَاذِرْتَمَقُ , يَاذِرْتَمَقُ , &c.; this last means *to cause* (a thing) *to be caused* (by a second) *to be caused* (by a third) *to be written* (by a fourth agent).

The indeterminate is also called the *Reflexive* form. It has two uses. More generally it has the same intransitive signification with the simple form, as to the action, but betokens that this action is then performed without any determinate exterior object. Thus تَبِنَمَكُ is, *to kick one's feet or heels about as one lies or stands* (like a dancer, a man in a passion, a dying animal, &c.); بَاقِنَمَقُ (bâqlumâq) is, *to look about, here and there, in a perplexed or inquisitive manner*; &c. But, at other times, this form is transitive, and then indicates that the agent is either the direct or indirect object, also, of the action,—that the act is done to or for the agent's self. Thus, قَلِيحُ قُوشَانَمَقُ (qılıj quşhânmaq) *to gird a sword on to one's self*; قَاشِنَمَقُ (qâshînmâq) *to acquire a house for one's self*; أَوَّيْدِنَمَكُ (avvêdlumêk) *to scratch one's self* (with one's nails); بِيْنَمَكُ (glyînmêk) *to put on one's clothes*, چِيْزَمَه كِيْنَمَكُ (chîzme kînmêk) *to put on boots*, چِيْزَمَه لَرِيْمِي كِيْنَدِيْمُ (chîzme lârîmî kîndîym) *let me put on my boots*; &c.

Passive verbs of neuters are *defective*; they are conjugated in the third person singular only, and in inflexions over which person and number exercise no influence. They signify, *to be such that the neutral action takes place in, to, for, by, on account*

of, &c. (as expressed), something named, as the act of some or any indeterminate agent. Thus, *بُوِيَله تَيِنَلْمَزْ* (*būyile tēpīnlmāz*) *the act of kicking about is not thus performed*, *بُورَادَه تَيِنَلْمَزْ* (*būradā tēpīnlmāz*) *the act of kicking about is not allowed here*; &c. We have such passive verbs in English; as, *to be slept in*, *to be fought for*; &c.

The Turkish passive verb always has, inherent in it, the sense of *to be* — *able*. Thus, *كَيْسِلُورْ* (*kēsillr*) *it is cut* (often), *it will be cut* (then), *it is cuttable* (always); *يَنْمَزْ* (*yēnmāz*) *it is not eaten* (as a rule), *it will not be eaten* (then), *it is not eatable* (either now, or by nature).

#### SECTION IX. *The Turkish Conjugation.*

All Turkish affirmative verbs, active or passive, transitive or intransitive, are conjugated *in one and the same invariable manner*, modified, as to their servile vowels and consonants, by the laws of class and euphony alone. The negative and impotential verbs differ from the affirmative, as to conjugation, merely in the form of the aorist active participle, and of the analogous aorist tense indicative. So that only one sole conjugation exists, in reality, in the Turkish language.

The conjugation consists of one simple and three complex categories of moods, tenses, numbers, persons, participles, verbal nouns, and gerunds; all four categories, simple and

complex, being fundamentally alike, but each modified in a certain special manner, to express a modified variation of the action.

Each category has six moods : the imperative, indicative, necessitative, optative (also subjunctive), conditional, and infinitive.

The imperative mood has one tense, the future.

The indicative has eight tenses, in four pairs ; the present and imperfect ; the aorist and past ; the perfect and pluperfect ; the future and past future.

The necessitative, optative, and conditional, have one pair each, the aorist and past. The infinitive has but one tense, the present.

Each category has five active participles ; the present (which is the general active participle, applicable, in one sense, to any time, past, present, or future), the aorist, the past, the perfect, and the future. In Turkish, the present or active, the perfect or passive, are not confused together as in European languages ; each is distinct in form and in sense, and is different from the gerund in form, as it is, in grammar and in sense, different from the verbal noun.

The active participles of the passive verbs denote the direct recipients of the action of verbs transitive ; the passive participles of the same apply to the indirect objects thereof. The active participles of the passives of intransitives denote the

indirect objects of the intransitive action; the passive participles of such passives are not in use.

Between the five active and two passive participles of each category, a Turkish conjugation thus furnishes twenty-eight participles for every verb, primitive or derivative. By the use of these numerous participles, it entirely avoids all necessity for a relative pronoun.

The present active participle adds an *ûstûn* and the letters *اَن*, or only the letter *ن*, to the root that ends in a consonant; the aorist adds a vowel and the letters *اَر*, or only the letter *ر*, with an *ûstûn*, *وَر* with an *ûtûrû*, and *ر* only (or sometimes *يَر*) with an *èsèrè*, for which no rule can be given; the past adds *مِشْ* (*mish*, *mîsh*) to all roots, whatever their ending; as the perfect adds *دِكْ* (*dik*) or *دِقْ* (*dîq*). The future adds an *ûstûn* and the letters *هَجَكْ* (*èjèk*) or *هَجَقْ* (*âjâq*) to consonantal roots, and *يَدَجَكْ* or *يَدَجَقْ*, with *ûstûn*, to vowel roots, including the negatives and impotentials. Thus, *تَپَّانْ* (*tèpân*), *قِيرَانْ* (*qîrân*) are present active participles; as, *تَپِنَانْ* (*tèplnân*), *تَپِشْنْ* (*tèplshân*), *تَپِلَانْ* (*tèpllân*), *تَپِنِلَانْ* (*tèplnllân*), and *تَپِشِلَانْ* (*tèplshllân*), are those of the simple affirmative derivatives. The causatives in *دِرْ* and in *دِرْلْ* add the *ûstûn* and *انْ*; while those in *تْ* change it into *دْ* before the letters *انْ*; thus, *تَپْدِرَانْ* (*tèpdîrân*), *اوتوردانْ* (*òtûrdân*), *تَپْدِرِلَانْ* (*tèpdîrlân*), &c.; *تَپْمِشْ* (*tèpmîsh*); *تَپْدِكْ* (*tèpdîk*); *تَپْهَجَكْ* (*tèpèjèk*), *تَپْمِيهَجَكْ* (*tèpmèyèjèk*), *تَپْهَمِيهَجَكْ*

(tèpèmèyèjèk), the final *è* of the negative particle *مَهْ* being elided as useless.

When the root ends with a vowel, as is the case with all the negatives and impotentials, the syllable *يَانْ* (yân, yân) is added in the present participle, the final *è* or *ى* of the root being suppressed, and by some even the *ل*; but the *و* is kept intact. Thus, *قَابَلَيَانْ* or *قَابَلَيَانْ* (qâplâyân), *تَبِمَيَانْ* (tèpmèyân), *تَبِنَمَيَانْ* (tèpnèmèyân), *يُورُيَانْ* (yûrûyân), *أَوْقُيَانْ* (ôquyân).

The Turkish present active participle, in colloquial language, as a *remanet* from eastern Turkish, takes after it the preposition *دَ* *dè, dâ,* to form an adverb of past or future time; as, *كَيَدَنْدَهْ* (gîdândè) *when (I, thou, &c.) went, or shall go.*

The aorist active participle, of the same form as the third person singular of the aorist tense of the indicative, always ends in a letter *زْ* in affirmatives, and in the syllable *مَازْ* (mâz) in negatives and impotentials. Thus, *تَبِرْ* (tèpèr), *تَبِمَازْ* (tèpmâz), *تَبِمَمَازْ* (tèpèmèz).

In the simple affirmative, the vowel added to the last consonant of the root, to which the final *زْ* is then appended, cannot be defined by rule. Of course, it must be hard or soft according to the dominant in the root; but different verbs have *ûstûn*, others *èsèrè*, others again *ûtûrû*, for their vowel; and with the *ûstûn*, all hard verbs add *ل*, as do some soft verbs; while other soft verbs dispense with this letter. Thus

we have: قِيرَارٌ (qīrār), كِيدَرٌ (gīdēr), صَانُورٌ (sānūr, *vulg.* sāūr), كَوْرٌ (gēlār, *vulg.* gēlār), صَيْرٌ (sīyīr).

The simple reflexive forms its aorist in اُتْرُأ and وِرٌ (generally pronounced as èsèrè and ِيرٌ). The simple reciprocal does the same. We have, therefore, تَبَوَّرٌ (tèplnūr, *vulg.* tèplnr), تَبَشَّوَّرٌ (tèplshūr, *vulg.* tèplshlr). All the simple and causative passives follow this rule; thus, تَبَلَّوَّرٌ (tèpllūr, tèplllr), تَبَيَّنَّوَّرٌ (tèplnlūr, tèplnlrr), تَبَشَّلَّوَّرٌ (tèplshllūr, tèplshllrr); تَبَدَّرَّوَّرٌ (tèpdrrlūr, tèpdrrllr), تَبَشَّدَّرَّوَّرٌ (tèplshdrrlūr, tèplshdrrllr). It will be observed that a vowel ى is intercalated before the ل in these words. This is a mechanical rule. The preceding ر is a letter that does not join on to its follower; this is the sole reason for the addition of that ى, when the following ل has a vowel. The same rule is applied by many to the ر of the causative دِرٌ, in like cases; that is, when it has its vowel, as it always has in the aorist. The words above given may therefore be written, تَبَدَّرَّوَّرٌ, تَبَشَّدَّرَّوَّرٌ, تَبَشَّدَّرَّوَّرٌ; but this has no effect on the pronunciation.

The aorist passive participle has the same form as the active perfect, and the future passive is identical in form with the future active: تَبَدَّكَ (tèpdlk); تَبَشَّدَّكَ (tèplshèk).

There are three verbal nouns; the present or general, formed by adding مَه (mè, mǎ) to the root, exactly like the negative imperative; the perfect, identical in form with the

perfect active and aorist passive participles ; and the future, identical with the two future participles. Thus, تَپَمَّة (tèpmè); تَپِدِكْ (tèpdik); تَپَءَجَكْ (tèpèjèk). The form تَپَمَّة (tèpmè) of the present verbal noun is also that of a verbal adjective passive, signifying *done, made, effected as the result of* (the action of the verb); thus, تَپَمَّة, as such adjective, means *caused by a kick or kicks*.

This derivative of the transitive verb active simple and causative can also take the passive sense; thus, كَسَمَّة (kèsmè), which naturally means *an act of cutting*, often means also *an act of being cut*; as, كَسَمِّي قَوْلَايْ (kèsmèsi qòlây) *it is easily cut*. It is also much used as a passive adjective when the verb is transitive; as, اِنَجَمَه كَسَمَه تُوْتُونْ (injè kèsmè tûtân) *finely cut tobacco*; and as an active adjective when the verb is intransitive; as, بَابَادَنْ قَالَمَه مَالْ (bâbâdân qâlmâ mâl) *property remaining from (one's) father*.

Leaving the gerunds for the present, we may now inquire into the mode of formation of the tenses of each mood. But before doing so, we must indicate the differences that serve clearly to distinguish the active participles, the passive participles, and the verbal nouns, of the two forms in دَقْ or دِكْ, and in جَقْ or جَكْ.

In the first place, the participles are adjectives, while the verbal nouns are substantives. Therefore, whenever a deriva-



tive in either of those forms qualifies a substantive, it must be a participle; it cannot be a verbal noun.

Secondly, the active participle qualifies the name of its actor only. It is therefore always a simple and invariable word, like the other active participles; as, *أَوْرَائِدُ كِنْدِكَ أَدَمَ وَارْمِي* *is there any man who has gone there?* *أَرَيْتَ كَيْدَهُ جَكَ سَنِي سِينُ* *art thou he who is to go?*

Thirdly, the passive participle always qualifies the name of the direct object, or of the indirect object, of the action, and is always accompanied by a possessive pronoun indicating the actor of that action. The first of these two facts distinguishes the passive participle from the verbal noun; the second distinguishes it from the active participle of the same form. Thus, *أَوْقُوذِيغُمُ كِتَابٌ* (*ôqudûghum kltâb*) *the book which I read* (now or formerly); *أَوْقُوذِيغُمُ كِتَابٌ* (*ôquyâjâghim kltâb*) *the book which I am going to read*. These are instances of the direct object qualified. So, *أَوْقُوذِيغُمُ زَمَانٌ* (*ôqudûghum zémân*) *the time in which (i. e. when) I read*; and *كِتَابِي أَوْقُوذِيغُمُ مَجْلِسٌ* (*kltâbî ôquyâjâghim mäjlls*) *the meeting in which I am going to read the book*, are instances of indirect objects; as is also *أَوْقُوذِيغُمُ أَوْطَةٌ* (*ôquyâjâghim ôdâ*) *the room in which I am going to sleep*.

As instances of the substantival nature of the verbal nouns, let us take, *يَاذِي يَازِدِيغِي كُوْرِدِيغِيغِي* (*yâzi yâzdîghimî gyârdûnûz-*

mû) *have you seen my past action of writing writing? i. e., have you ever seen me write?* كَلَّجَكِمِي كِيم سَوَيْلَدِي (gâlêjêylmi klm sâwêylêdl) *who mentioned my future action of coming? i. e., who told (you, him, &c.) that I was about to come?*

Proceed we now to discuss the formation of the tenses.

The third person singular is the root of each tense, except in the imperative. Leaving the numbers and persons for future consideration, we may say, in the first place, that, as the second tense in each pair, of every mood (excluding the imperative and the infinitive), is formed from the first tense of the pair by the addition of the auxiliary اِيْدِي (idl) *was*, after it, we may leave these second tenses also for future consideration.

By these means we arrive at the conclusion that there are four tenses in the indicative, and one each in the necessitative, optative, conditional, and infinitive, the forms of which have to be defined.

The four indicative tenses are—the present, the aorist (present habitual and future promissive), the perfect, and the future; the single tense of the other three moods is their aorist (present or future); and that of the infinitive is its present.

The present indicative adds an *èsèrè* and the syllable يُوْر (yôr) to the consonantal root; thus, تَيُّوْر (tèplyôr). It indi-

cates a present action (actual or habitual); *he is kicking* (now); *he now habitually kicks*. Add the auxiliary ایدی (tèplyòr ldl), and it forms the imperfect, *he was kicking* (then). A final ت more frequently changes to د; as, كَتَمَكَ كِيدِيور (gldlyòr); اَيْتَمَكَ اِيدِيور (édlyòr); &c.

The aorist indicative varies in form of the servile syllable, but always ends in ر in the affirmatives, and in مَز (mèz, màz) in the negatives and impotentials, being identical with the active aorist participle. It indicates a present *habit* (not a present *action*), or a future *assurance*, a future *promise*, as the context or circumstances may require. Thus, تَبْر (tèpèr) *he kicks; he shall or will kick*; قَبْرَار (qibràr) *he breaks; he shall or will break*; يَبْرور (yàrùr) *he walks; he will walk*; اَبْرور (òqùr) *he reads; he will read*; اَبْرِر (àsrìr) *he bites; he will bite*; تَبْمَز (tèpmàz) *he does not kick; he will not kick*; تَبْمَمَز (tèpèmèz) *he cannot kick*. The auxiliary ایدی, added to this, forms the past tense (showing a past *habit*, or an unfulfilled *condition*); تَبْر اِيدِي (tèpèr ldl) *he used to kick; he would kick* (if he could); *he would have kicked* (had he been able); in which two last senses, the expression is a virtual negative: *he kicks not*, because he is not able; *he did not kick*, because he was not able; تَبْمَز اِيدِي (tèpmàz ldl) *he used not to kick; he would not kick* (if he could); *he would not have kicked* (had he been able); تَبْمَمَز اِيدِي (tèpèmèz ldl) *he used not to be able to kick; he would*

*not be able to kick* (if so and so); *he would not have been able to kick* (had not so and so); &c.

The perfect indicative is formed by adding the syllable **دِ** (dl, dī), in all cases, to the root. It is used in a determinate, and also in an indeterminate past sense, referring the action to a given past time, or to all past time. Thus, **تَبَدَّى** (təpdī) *he kicked* (then); *he has kicked* (without defining when). Add the auxiliary **اِيدى**, and the pluperfect results: **تَبَدَّى اِيدى** (təpdī idl), or **تَبَدَّدَى** (təpdīdl), *he had kicked*; **تَبَدَّدَى اِيدى** (təpdī idl) *he had not kicked*; **تَبَدَّدَى اِيدى** (təpdī idl) *he had not been able to kick*.

The future indicative is identical in form with the active and passive future participles, and with the future verbal noun. It indicates that the action expressed by the conjugational root is about to take place; thus, **تَبَدَّجْ** *he is about to kick, he is going to kick*; **تَبَدَّدْجْ** *he is not going to kick*; **تَبَدَّدْجْ اِيدى** *he will not be able to kick*. Add the auxiliary **اِيدى**, and the past future results **تَبَدَّدْجْ اِيدى** *he was going to kick*, **تَبَدَّدْجْ اِيدى** *he was not going to kick*; **تَبَدَّدْجْ اِيدى** *he was unable to be about to kick*. Final **ت** in the root generally changes to **د**, and a final vowel requires the addition of a consonant **ى**: **يُورُودْجْ**, **اِيدَهْجْ** : **ى**.

The aorist necessitative is formed by adding the syllables **مَلُو** (mēll, mālī) to the root. It indicates a present duty to perform a future act; and corresponds with our *must* or *ought*.

Thus, *تَبْمَلُو* *he must kick, he ought to kick*; *تَبْمَدْمَلُو* *he must not kick, he ought not to kick*; *تَبْمَامَلُو* *he ought not to be able to kick*.

With the auxiliary *إِيدِي*, we have the past necessitative, *تَبْمَلُو إِيدِي* *he ought to have kicked, he should have kicked*; *تَبْمَامَلُو إِيدِي* *he ought not to have kicked*; *تَبْمَدْمَلُو إِيدِي* *he ought not to have been able to kick*.

The aorist optative is formed by adding an *ustân* and vowel *ʾ* to a consonantal root, or a syllable *يَه* (*yè, yâ*) to a vowel root. Sometimes *l* is used in place of *ʾ*. The tense is a quasi-imperative, implying optation, or it is a subjunctive. Thus, *تَبَه* (*tèpè*) *let him kick, may he kick*; (that) *he may kick*; *تَبْمِيَه* (*tèpmèyè*, with suppression of the *ʾ* of the negation) *let him not kick, may he not kick*; (that) *he may not kick*; *تَبْمِيَه* (*tèpèmèyè*) *may he not be able to kick*; (that) *he may not be able to kick*. Add now the auxiliary *إِيدِي*, and we form the past tense, a virtual negative, expressive of regret; thus, *تَبَه إِيدِي* (*tèpè ldl*, more frequently written and pronounced *تَبِيدِي* *tèpèydl*) *had he kicked, if he had kicked*; *O that he had kicked*; *تَبْمِيَه إِيدِي* (*tèpmèyèydl*) *had he not kicked, if he had not kicked*; *O that he had not kicked*; *تَبْمِيَه إِيدِي* (*tèpèmèyèydl*) *had he not been able to kick, if he had not been able to kick*; *O that he had not been able to kick*.

The aorist conditional is formed by adding the syllable *سَه* (*sè, sâ*) to any root, consonantal or vowel. This performs the

function of our conjunction *if*, in appearance; but, as أَكْرَ (èyèr), *if*, can be placed before it, it really is a subjunctive tense-ending. As a present, it admits the possibility of the action; as a future, it virtually denies the occurrence. Thus, تَپَّسَ (tèpsè) *if he kick, if he were to kick*; تَپَّسَ (tèpmèsè, the ة of negation elided) *if he kick not, were he not to kick*; تَپَّسَ (tèpmèsè) *should he not be able to kick*. Sometimes it is desiderative, *O that he kick!* &c. With اِدِي added, we have the past conditional, which is always a virtual negative. Thus, تَپَّسَيِدِي (tèpsèydl, for تَپَّسَ اِدِي) *had he kicked, if he had kicked*; تَپَّسَيِدِي (tèpmèsèydl) *had he not kicked*; تَپَّسَيِدِي (tèpmèsèydl) *had he not been able to kick*.

The present of the infinitive is formed by adding مَكْ (mèk) or مَقْ (mâq) to any root. Thus, تَپَّمَكْ (tèpmèk) *to kick*; قَابَلَامَقْ (qâplâmâq) *to cover*. The negative and impotential are frequently written with ل, and sometimes without a vowel-letter to end the root; as, تَپَّمَمَكْ, تَپَّمَمَكْ (tèpmèmèk), for تَپَّمَمَكْ; تَپَّمَمَمَكْ, تَپَّمَمَمَكْ (tèpèmèmèk), for تَپَّمَمَمَكْ; قَابَلَامَمَقْ (qâplâmâmâq), قَابَلَايَمَمَقْ (qâplâyâmâmâq). This tense is often rendered in English by the verbal noun in *-ing*; as, كِتْمَمَكْ قَالْمَقْدَنَ أَوْلَى (gltmèk qâlmâqdân èvlâ) *going is better than staying*. It also takes the suffix لِي, لِي after it to form an equivalent to our verbal noun in *-ing*; as, كِتْمَمَكْ لِي *an act of going*.

There are seven *gerunds*, one *gerund-like verbal locution* of

cause, one of verbal proportion, and six to indicate various times in relation with the action. All of these gerunds and gerund-like locutions presuppose the occurrence of two actions expressed in the sentence, one by the gerund, the other by a subsequent verb. The gerunds are a kind of verbal conjunctions, while the gerund-like locutions are verbal adverbs.

The first gerund, the most frequently used, ends in an *âtârû*, followed by *وَبْ* (*ûb, ûb*) after a consonant, or by *يُوبْ* (*yûb, yûb*) after a vowel. It indicates that two actions are being mentioned, of which the one implied by the gerund is prior as to time or natural sequence. We more usually, in English, express this relation of two actions by the conjunction *and*, though we occasionally use our gerund in *-ing*, as the Turkish does. Thus, *تَبُّوبْ قِيرَارْ* (*têpûb qîrâr*) *he kicks and breaks, will kick and break (it); or, kicking (it), he will break (it)*. Conversationally, this gerund is pronounced with *èsèrè* in lieu of *âtârû*; and with *p* in place of *بْ*; as, *têpîp, qîrîp, &c.*

The second gerund is formed by adding *ûstûn*, and the letters *رَكْ* (*èrèk*) or *رَقْ* (*ârâq*), to a consonantal root, *يَدْرَكْ* (*yèrèk*) or *يَدْرَقْ* (*yârâq*) to a vowel-root. It is sometimes used in lieu of the first gerund, to obviate its too frequent recurrence; but its distinctive use is to indicate that, of two contemporary sustained actions expressed, the one, subsidiary, accompanies the other. Thus, *تَبَّهْرَكْ كِتْدِي* *kicking, he went off*; i. e., *he*

went off, kicking away (all the time); كُؤَلَرَكْ كَلْدِي he came, laughing (all the time).

The third gerund, in **نَجَه** (Injè, Injâ), after a consonant, or **يَنْجَه** (yInjè, yInjâ) after a vowel, and the fourth (used in writing only, and much more rarely), in **يَجَكْ** (ijèk) or **يَجَقْ** (ijâq) after a consonant, **يِيَجَكْ** (yijèk) or **يِيَجَقْ** (yijâq) after a vowel, has the sense that its action is to be a kind of signal for the occurrence of the other expressed in the sentence; it may, then, be rendered by our *on ...* (with a gerund), also by our *as soon as ...* (with a verb). Thus, **كُؤُرُنَجَه تَيْدِي** (gyûrânjè tēpdī) *on seeing* (him), *he kicked* (him); **وَأَصَلَ أُولِيَجَقْ مَعْلُومٌ أَوْلَه** (vāsıl òlijâq, mâ'lûm òlâ) *on reaching* (as soon as it reaches), *be* (it) *known* (that.....).

The fifth gerund is identical in form with the aorist optative, repeated. It expresses repetition of one act as a means to the performance of a second. Thus, **تَه تَه قِيرْدِي** (tèpè tèpè qirdī), *kicking*, (and) *kicking* (it), *he broke* (it).

The sixth gerund is the infinitive with **èserè** and **يَنْ** added; the Persian **ك** softened into Turkish **ك** (*y* value), and the **ق** into **غ**. It expresses the verbal reason precedent for the second action. Thus, **أَوْ تَمَكِينِ بَنْ قَاچِدِمْ** *he kicking, I fled*; i. e., *because he kicked, I fled*.

The seventh gerund expresses the beginning of a time commencing with the occurrence of an action and lasting until



now, during which another action has repeatedly or continuously occurred; it is equivalent to our *ever since* ....

In form it is the fifth gerund (not repeated) with the syllable *لُو* (lù) or *لِي* (lì) added to it. Thus, *تَبَدَلُوْا أَقْصَايُورْ* (tèpèlù àqsáyòr) *ever since he kicked, he has limped*.

The causal gerund-like locution is equivalent to the sixth gerund in sense. It is the infinitive, with its final consonant softened down, and with the preposition *إِلَيْهِ* (ilè, ilâ) added, and shortened into *لَهُ* (lè, lâ). Thus, *تَبْمَكَّهُ* (tèpmèylè) *by kicking*. No agent of the verb is then expressed in the verb, though it be so exteriorly; as, *بَنْ تَبْمَكَّهُ* *by my kicking, I kicking*. There is another form into which this idea is cast, and in which a perfect verbal noun, with a suffixed possessive pronoun indicative of the agent, and the ablative preposition *دَنْ* (dân) are employed. Thus, *تَبْدِيكْمَدَنْ* (tèpdlyĩmdân) *by my (past) act of kicking*. This pronoun varies as is required: *تَبْدِيكْنِدَانْ* (tèpdlyĩndân) *by thy act of kicking; &c.*

The gerund-like locution of verbal, i. e., of actional proportion is formed of the perfect active participle, with the adverbial suffix of manner, *جَهْ* (jè, jâ), added to it. It defines a duration of time for two concurrent actions, the first circumscribing that duration for the continued or repeated occurrence of the other; as, *بَنْ تَبْدِيكْجَهْ سَنْ طُوتْ* (bèn tèpdikjè, sán tùt) *while I kick, so long as I kick, do thou hold (him)*. It sometimes

expresses the rate (proportion) of rapidity of the two actions ; as, وَقْتُ كَيْدِكَجِهْ اِيْرِيْشُوْرُ (wâqt gëchdkkjë, irlëshlr) *as time goes by, it grows large* (larger).

The six verbal times indicated, in reference to an action, are the following : 1, the time before the action ; 2, the time when the action is just about to occur ; 3, the time while the action occurs ; 4, the time when it occurred ; 5, the time just when it has occurred ; 6, the time after its occurrence. The first is the present verbal noun in the ablative ; as, تَبَعْدَنْ (tëp-mëdën), to which, for precision's sake, the adverb اَوَّلْ (âvvâl) or مَقْدَمْ (müqâddâm), *anteriorly*, is subjoined. The expression اَوَّلْ تَبَعْدَنْ اَوَّلْ (or تَبَعْدَنْ اَوَّلْ), then, means *anteriorly to* (earlier than) *the action of kicking* ; i. e., *before kicking*. Sometimes this is vulgarly expressed as اَوَّلْ تَبَعْدَنْ اَوَّلْ *before* (the agent) *kicks not* ; i. e., *while* (as yet) *he has* (or *had*) *not kicked*.

The second gerund-like locution of time is the future active participle with the auxiliary gerund اِيْكَنْ (ikën), *during*, added to it ; thus, تَبَعْدَنْ اِيْكَنْ *during* (the time of being) *about to kick* ; i. e., *when just about to kick*.

The third is the aorist active participle with the same addition : تَبَرَّ اِيْكَنْ *during* (the time of being) *kicking* ; i. e., *while kicking*.

The fourth is the perfect verbal noun or active participle, put in the locative (of time). It may be used impersonally,

with no addition in it ; and it may be used, for precision, with the possessive pronoun of the agent between the verbal noun and the preposition. In the former case, the verbal derivative is possibly a participle ; in the latter, it is doubtlessly the verbal noun. Thus, *بَن تَدِيدَكْدَه* when I (became) one who has kicked ; or *بَن تَدِيدِكْمَدَه* when I (performed) my (past) act of kicking ; i. e., when I kicked.

The fifth is the past active participle with the auxiliary *اِيَكْن* ; as, *تَيَمِّش اِيَكْن* during (this time of the condition of) having kicked ; i. e., now that kicking has occurred, since (I, &c.) have kicked.

The sixth is the perfect verbal noun in the ablative (of time), followed by the adverb *سُكْرَه* (*sõnrâ, sôrâ*), after ; thus, *تَدِيدَكْدَن سُكْرَه* (*têpdikdân sôrâ*) after the act of kicking. The possessive pronouns may be introduced into this locution before the preposition ; as, *تَدِيدِكْمَدَن سُكْرَه* (*têpdlymdân sôrâ*) after my action of kicking.

#### SECTION X. *The Numbers and Persons of the Verb.*

In all the tenses the first person singular is expressed by the personal suffix *م* added to the verb, with *èséré* given to the tense-root, when this is a consonant ; and suppressing the final *ى* of the tense-root where it occurs ; adding one where wanted.

It is wanting in the imperative. Thus : تَپْيُورِمُ (tèplyòrîm) *I am kicking* ; تَپْيُورُ اِيْدِمُ (tèplyòr-ldîm) *I was kicking* ; تَپْرِمُ (tèpèrîm) *I kick* ; *I shall or will kick* ; تَپْرُ اِيْدِمُ (tèpèr-ldîm) *I used to kick* ; *I would kick* ; *I would have kicked* ; تَپْدِمُ (tèpdîm) *I kicked* ; *I did kick* ; *I have kicked* ; تَپْدِيْدِمُ (tèpdîdîm) or تَپْدِمُ اِيْدِي (tèpdîm-ldî) *I had kicked* ; تَپْهَجِّمُ (tèpèjèyîm) *I am going to kick* ; تَپْهَجِّكْدِمُ (tèpèjèk'dîm) *I was going to kick* ; تَپْمَلُوْيمُ (tèpmèllyîm) *I must kick* ; تَپْمَلُوْ اِيْدِمُ (tèpmèllî-ldîm) *I should have kicked, ought to have kicked* ; تَپْهَمُ (tèpèm) *that I may kick* ; تَپْهِيْدِمُ (tèpèy'dîm) *that I had kicked* ; تَپْسَهْمُ (tèpsèm) *if I kick* ; تَپْسَهْيْدِمُ (tèpsèy'dîm) *if I had kicked*.

The second person singular, in all the tenses in دِي, is formed by changing the vowel ي into the nasal Turkish ك ; as, تَپْيُورُ اِيْدِكُ (tèplyòr-ldîñ), تَپْرُ اِيْدِكُ (tèpèr-ldîñ), تَپْدِكُ (tèpdîñ), تَپْهَجِّكُ اِيْدِكُ (tèpèjèk-ldîñ), تَپْمَلُوْ اِيْدِكُ (tèpmèllî-ldîñ), تَپْهِيْدِكُ (tèpèy-dîñ), تَپْسَهْيْدِكُ (tèpsèy-dîñ). All the other tenses form it in سِيْن (sîñ), sometimes written and pronounced سِيْكُ (sîk), excepting the present of the conditional, which forms it with سَهْكَ (sèhñ, sâñ) ; sometimes written سَكُ, but pronounced like سَهْكَ. Thus, تَپْيُورُسِيْنُ (tèplyòrsîñ), تَپْرُسِيْنُ (tèpèrsîñ), تَپْهَجِّكْسِيْنُ (tèpèjèksîñ) ; تَپْمَلُوْسِيْنُ (tèpmèllîsîñ), تَپْهَسِيْنُ (tèpèsîñ).

The first person plural, likewise, in all the tenses in دِي, is

formed by changing the vowel **ى** into Arabic **ك** (*k* value); excepting that of the perfect, which, in hard words, always forms this person in **ق** instead of **ك**. Thus, **تَبِيرُ اِيْدِك** (tèplyòr-ldk), **تَبِرْ اِيْدِك** (tèpèr-ldk), **تَبِدِك** (tèpdk), **تَبِدِدِك** (tèpdīdk, or **تَبَدِك** tèpdk), **تَبَدِدِك** (tèpdīdk, or **تَبَدَدِك** tèpdēdk), **تَبَدِدِك** (tèpdīdk, or **تَبَدَدِك** tèpdēdk), **تَبَدِدِك** (tèpdīdk, or **تَبَدَدِك** tèpdēdk), **تَبَدِدِك** (tèpdīdk, or **تَبَدَدِك** tèpdēdk), **تَبَدِدِك** (tèpdīdk, or **تَبَدَدِك** tèpdēdk). With a hard word like **بَاقِق** (bāqīq), the perfect forms **بَاقِدِق** (bāqīdq). If this person in the past future indicative, in the past optative, and in the past conditional, is used in the contracted form, these also, with hard words, use **ق** instead of **ك**; as, **بَاقَجَدِق** (bāqājgh-dīq), **بَاقَيَدِق** (bāqāydīq), **بَاقَسَيَدِق** (bāqsāydīq). In the imperative and present optative, it is formed by adding **اِسْتُنْ** and **هَلْمْ** to the consonantal root, the syllable **لِمْ** having **èserè** for its vowel; or, in vowel-roots, by adding the two syllables **يَلْمْ** (yèllm, yāllm); thus, **تَبَهَلْمْ** (tèpèllm), **بَاقَهَلْمْ** (bāqāllm), **سُوْلِيَهَلْمْ** (sūwèy-lèyèllm), **اَوْقُوْبَالْمْ** (òqūyāllm, for **اَوْقُوْبَهَلْمْ**). In hard words, the present of the conditional forms this person with **ق** also; as, **بَاقَسَدِق** (bāqsāq, sometimes written **بَاقَسَق**), **اَوْقُوْسَدِق** (òqūsāq, **اَوْقُوْسَق**). The present, aorist, and future indicative, with the present necessitative, form it in **ز** or **يز**, with **èserè** added to the final consonant of the tense-root of the indicatives, and with that vowel given to the **ى** of **يز** in the necessitative;

thus, تَيُورِزْ (tèplyòrîz), تَيِرِزْ (tèpèrîz), تَهَجِكِزْ (tèpèjèyîz, the Arabic ك changed into Turkish ك, *y* value), تَيَمَلُوزْ (tèpmèllyîz). In hard words, the future indicative is in غ (softened ق), with èsèrè before the final ز; as, بَاقَهَجِزْ (bâqâjâghîz).

The second person plural, again, in all the tenses in دِي, is formed in دِيكِرْ (dlînz; which is hard in the perfect of hard words, dlînz). Thus, تَيُورِدِيكِرْ (tèplyòrdlînz), تَيِرِدِيكِرْ (tèpèrdlînz), تَيِدِيكِرْ (tèpdlînz), بَاقِدِيكِرْ (bâqdlînz), تَيِدِيكِرْ (tèpdîdlînz), تَهَجِدِيكِرْ (tèpèjèydlînz), تَيَمَلُودِيكِرْ (tèpmèll-dlînz), تَيِيكِرْ (tèpèydlînz), تَيَسِيدِيكِرْ (tèpsèydlînz). The imperative has two forms, in كْ and in كِرْ, both preceded by èsèrè, and a consonant ي in vowel-roots; as, تَيِكَ (tèplî), تَيِكِرْ (tèplînz, written also تَيِيكِرْ); يَاقْ (bâqlî), بَاقِكِرْ (bâqlînz); قَاقِلَاقْ (qâqlâyî), اوقُوقِكِرْ (òqùyùñîz; the ùtârû dominating). All the other tenses form it in سِكِرْ (slînz, slînz), except the present conditional, which has ùstûn for its first vowel, often written سَهَكِرْ (sâñnz, sâñnz, to distinguish it better). Thus, تَيُورِسِكِرْ (tèplyòrsînz), تَيِرِسِكِرْ (tèpèrsînz), تَهَجِسِكِرْ (tèpèjèk-slînz; hard in hard words, بَاقَهَجِسِكِرْ bâqâjâqsînz), تَيَمَلُوسِكِرْ (tèpmèllsînz), تَهَسِكِرْ (tèpèslînz; hard in hard words, بَاقَهَسِكِرْ bâqâsînz), تَيَسَهَكِرْ (tèpsèñnz; hard in hard words, بَاقَهَسِكِرْ bâqsâñnz).

The third person plural is formed from the same person of

the singular, with the syllable لَر (lér, lâr) added. Thus, تَبْسُونَلَر (têpsûnlér); تَبْيُورَلَر (têplyôrlâr), تَبِيرَلَر (têpêrlér), تَبْدِيلَر (têpdîlér), تَبَهَجَكَلَر (têpêjêklér), تَبْمَلُولَر (têpmêlûlér), تَبَهَلَر (têpêlér), تَبْسَهَلَر (têpsêlér). The tenses in اِيْدِي may be formed in this way, اِيْدِي becoming اِيْدِيَلَر (idîlér); or, the plural sign may be given to the radical element, and اِيْدِي be kept unchanged; as, تَبْيُورَلَر اِيْدِي or تَبْيُور اِيْدِيَلَر; and so throughout, except the past optative, which prefers دِيَلَر.

#### SECTION XI. *Of the Complex Categories.*

The Complex Categories of every Turkish verb, active or passive, transitive or intransitive, affirmative, negative, or impotential, are formed, even as to their roots, with an auxiliary verb, اَوْلَمَقْ (ôlmâq) *to be or become*; itself conjugated, as a simple verb, in conformity with what has already been laid down, and joined to the aorist, past, and future active participles of the verb of which the complex category is to be formed. The auxiliary follows the participle.

With the aorist participle, the auxiliary verb اَوْلَمَقْ forms the First Complex Category; with the past participle, it forms the Second Complex Category; and with the future participle, it forms the Third Complex Category.

It would be possible to avoid using these terms, and to fuse

the whole into one vast conjugation, by following the method used by European grammarians, each for the European language in which he treats of the subject. In some respects, such an arrangement would possess an advantage. It would bring together tenses of the one verb, which are but delicate modifications of each other. The disadvantage would be, on the whole, preponderant ; for the one vast conjugation of simple and complex tenses formed with continually intermingling, varying participles, would be very puzzling to the novice, would choke out of view the principles of the subdivision, and prevent a lucid exposition thereof, besides demanding the invention of a host of new names by which to distinguish the numerous tenses so brought together ; whereas, by keeping the same names for the same tenses of the four categories, it would seem that a truer perception of the shade of meaning which distinguishes each of the four tenses of each name will be more easily attained and more firmly grasped. Still, as a comparison with other systems offers a certain amount of utility, we have given below the three complex categories apart, to show their principles, and have then arranged the whole four categories as a single conjugation.

#### SECTION XII. *The First Complex Category.*

This is formed with the aorist active participle, of every



class of verb, active or passive, transitive or intransitive, primary or derivative, affirmative or negative. In form, it is simply the conjugation of the auxiliary verb **أَوْلَمَّقَ** (*òlmâq*) to *be*, the participle, as an adjective, remaining invariable throughout. We give one person only in each tense.

*Infinitive.*

**تَبَّرَ أَوْلَمَّقَ** (*tèpèr òlmâq*) To be a willing, natural, determined, constant, or habitual kicker; to be kicking; to kick (habitually).

*Imperative.*

**تَبَّرْ أَوْلْ** (*tèpèr òl*) Be thou kicking; kick thou (habitually).

*Indicative.*

## Present.

**تَبَّرَ أَوْلِيُورِمَ** (*tèpèr òllyòrim*) I am continually kicking.

## Imperfect.

**تَبَّرَ أَوْلِيُورَ إِيدِمَ** (*tèpèr òllyòr idim*) I was continually kicking.

## Aorist.

**تَبَّرَ أَوْلُورُمَ** (*tèpèr òlùrum*) I am continually kicking; I shall be ever kicking.

## Past.

**تَبَّرَ أَوْلُورَ إِيدِمَ** (*tèpèr òlùr idim*) I used to be always kicking; I would be, or would have been, always kicking.

## Perfect.

تَبَّرَ أَوْلَدُمُ (tèpèr òldùm) I became a constant kicker.

## Pluperfect.

تَبَّرَ أَوْلَدُمُ إِيدِي (tèpèr òldùm idl) I had been or become a constant kicker.

## Future.

تَبَّرَ أَوْلَهْ جَعِمُ (tèpèr òlájaghım) I am about to become a constant kicker.

## Future Past.

تَبَّرَ أَوْلَهْ جَعْدِمُ (tèpèr òlájaghđım) I was about to become a constant kicker.

*Necessitative.*

## Aorist.

تَبَّرَ أَوْلَمْلُومِ (tèpèr òlmâllyım) I must be, or become, a constant kicker.

## Past.

تَبَّرَ أَوْلَمْلُو إِيدِمُ (tèpèr òlmâllyıdım) I ought to have been a constant kicker.

*Optative.*

## Aorist.

تَبَّرَ أَوْلَيِمِ (tèpèr òláyım) That I may be a constant kicker.

## Past.

تَبَّرَ أَوْلَيِدِمِ (tèpèr òláyđım) That I had been a constant kicker.

*Conditional.*

## Aorist.

تَبَّرَ أَوْلَسَمَ (tèpèr òlsám)      Were I, should I become, a  
constant kicker.

## Past.

تَبَّرَ أَوْلَسَيْدِمَ (tèpèr òlsáydim)      Had I been a constant kicker.

*Active Participles.*

## Present.

تَبَّرَ أَوْلَانِ (tèpèr òlân)      Who or which is, was, will be,  
a constant kicker.

## Aorist.

تَبَّرَ أَوْلُرَ (tèpèr òlur)      (*perhaps unused, as a cacophony.*)

## Past.

تَبَّرَ أَوْلَمِشَ (tèpèr òlmùsh)      Who has been a constant  
kicker.

## Perfect.

تَبَّرَ أَوْلِدَقَ (tèpèr òldùq)      Who was a constant kicker.

## Future.

تَبَّرَ أَوْلَجَقَ (tèpèr òlájâq)      Who is to be a constant kicker.

*Passive Participles.*

## Aorist.

تَبَّرَ أَوْلِدَقَ (tèpèr òldùq)      Who or which (a kicker) has  
constantly kicked.

## Future.

تَبْرَ اَوْلَجَقْ (tèpèr òlâjâq)	Who, which (I, &c.) am about constantly to kick.
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*Verbal Nouns.*

## Present.

تَبْرَ اَوْلَمَ (tèpèr òlmâ)	The act of being (at any time) a constant kicker.
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## Perfect.

تَبْرَ اَوْلُدُقْ (tèpèr òldûq)	The act of having been (then) a constant kicker.
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## Future.

تَبْرَ اَوْلَجَقْ (tèpèr òlâjâq)	The act of being about (now) to become (hereafter) a constant kicker.
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*Gerunds.*

1st. تَبْرَ اَوْلُوبْ (tèpèr òlûp)	Being a constant kicker (and .....).
2nd. تَبْرَ اَوْلِرَقْ (tèpèr òlârâq)	Continuing to be a constant kicker ( <i>so and so also occurs</i> ).
3rd. تَبْرَ اَوْلِنَجَهْ (tèpèr òlînjâ)	} As soon as — becomes (became, will become) a constant kicker, .....
4th. تَبْرَ اَوْلِيْحَقْ (tèpèr òlîjâq)	

- 5th. تَبَّرَ أَوْلَاهُ أَوْلَاهُ (tèpèr òlà òlà) By continually being a constant kicker, .....
- 6th. تَبَّرَ أَوْلَمَغِينٍ (tèpèr òlmāghīn) By reason of being a constant kicker, .....
- 7th. تَبَّرَ أَوْلَهِي (tèpèr òlālī) Ever since — became (has been) a constant kicker, .....

SECTION XIII. *The Second Complex Category.**Infinitive.*

## Present.

تَبَّعْشَ أَوْلَمَقٍ (tèpmlsh òlmāq) To have kicked.

*Imperative.*

## Future.

تَبَّعْشَ أَوْلٍ (tèpmlsh òl) Be thou one who has kicked ; have kicked.

*Indicative.*

## Present.

تَبَّعْشَ أَوْلِيُورِمٍ (tèpmlsh òllyórim) I am, or am becoming, one who has kicked ; I have kicked.

## Imperfect.

تَبَّعْشَ أَوْلِيُورِدِمٍ (tèpmlsh òllyórdim) I was, or was becoming, one who has kicked.

## Aorist.

تَبَّعْشَ أَوْلُرُمٍ (tèpmlsh òlúrüm) I shall have kicked.

## Past.

تَيَمِّشْ أَوْلُودُمْ (tèpmish òlürdüm) I should have kicked.

## Perfect.

تَيَمِّشْ أَوْلُدُمْ (tèpmish òldüm) I became one who had kicked, I had kicked.

## Pluperfect.

تَيَمِّشْ أَوْلُدُمْ اِيْدِي (tèpmish òldüm idî) I had become one who has kicked.

## Future.

تَيَمِّشْ أَوْلَجَعِمْ (tèpmish òlâjâghîm) I am about becoming one who has kicked; I am going to have kicked.

## Future Past.

تَيَمِّشْ أَوْلَجَقْ اِيْدِي (tèpmish òlâjâq idî) I was about to have kicked.

*Necessitative.*

## Aorist.

تَيَمِّشْ أَوْلَمَلُوِيْمْ (tèpmish òlmâlîyîm) I must (now) have kicked (then).

## Past.

تَيَمِّشْ أَوْلَمَلُوْ اِيْدِي (tèpmish òlmâlîyîdî) I must (then) have (already) kicked (before).

*Optative.*

## Aorist.

تَيَمِّشْ أَوْلَيِّمْ (tèpmish òlâyîm,  
اولم اولم) That I may have kicked.

## Past.

تَبَّمَشْتُ أَوْلَيْدِي (təpmiʃ ɔləyɔdɪ) That I had kicked.

*Conditional.*

## Aorist.

تَبَّمَشْتُ أَوْلَسَامَ (təpmiʃ ɔlsɑm, اولسم) Had I kicked (then).

## Past.

تَبَّمَشْتُ أَوْلَسَيَدِي (təpmiʃ ɔlsəyɔdɪ) Had I (already) kicked  
(before then).

*Active Participles.*

## Present.

تَبَّمَشَ أَوْلَانٌ (təpmiʃ ɔlɑn) Who has (already) kicked.

## Aorist.

تَبَّمَشَ أَوْلُورٌ (təpmiʃ ɔlɔr) Who will have (already)  
kicked.

Past and Perfect, *perhaps not used.*

## Future.

تَبَّمَشَ أَوْلَجَقٌ (təpmiʃ ɔləjɑq) Who will become one who  
has kicked.

*Passive Participles.*

## Aorist.

تَبَّمَشَ أَوْلُدِّي (təpmiʃ ɔldɔdɪ) Which (a kicker) had  
(already) kicked.

## Future.

تَيِّمِشْ أَوْلَجِّقْ (tèpmish òlâjâq)	Which (a kicker) will have kicked.
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*Verbal Nouns.*

## Present.

تَيِّمِشْ أَوْلَمَ (tèpmish òlmâ)	The (present state of) having (already) kicked.
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## Perfect.

تَيِّمِشْ أَوْلُدُقْ (tèpmish òldûq)	The (past state of) having (previously) kicked.
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## Future.

تَيِّمِشْ أَوْلَجِّقْ (tèpmish òlâjâq)	The (future state of) having (previously) kicked.
--	---

*Gerunds.*

1st. تَيِّمِشْ أَوْلُوبْ (tèpmish òlûp)	Having kicked (and....).
2nd. أَوْلَرَقْ ... ( ... òlârâq)	Having the continued quality of having kicked (and ...).
3rd. أَوْلِنَجَهْ ... ( ... òlûnjâ)	As soon as (— is, was, will be) one who or which had kicked, ...
4th. أَوْلِيَقْ ... ( ... òlijâq)	The instant (—) had kicked, ....



- 5th. تَمِّشْ أَوْلَهُ أَوْلَهُ (tèpmish òlâ òlâ) By continuing to have kicked, ....
- 6th. أَوْلَغِينِ ... ( ... òlmâghîn) By reason of having kicked, ....
- 7th. أَوْلَدَلِي ... ( ... òlâlî) Since — became one who had kicked, ....

SECTION XIV. *The Third Complex Category.**Infinitive.*

## Present.

- تَبَدَّجَكَ أَوْلَقْ (tèpèjèk òlmâq) To be about to kick (ready to kick).

*Imperative.*

## Future.

- تَبَدَّجَكَ أَوْلْ (tèpèjèk òl) Be thou about to kick.

*Indicative.*

## Present.

- تَبَدَّجَكَ أَوْلِيُورِمِ (tèpèjèk òllyòrîm) I am (often) on the point of kicking; I become on the point ....

## Imperfect.

- تَبَدَّجَكَ أَوْلِيُورِإِيدِمِ (tèpèjèk òllyòr îdîm) I was (often) on the point ....

## Aorist.

- تَبَدَّجَكَ أَوْلُورِمِ (tèpèjèk òlùrûm) I am (habitually), I shall be (then) on the point ...

## Past.

تَبَدَّجْتُكَ أَوْلَدُومَ (tèpèjèk òlùrdùm) I used (habitually); I  
'should' be (then) on  
the point ....

## Perfect.

تَبَدَّجْتُكَ أَوْلَدُومَ (tèpèjèk òldùm) I was (then) on the  
point ....

## Pluperfect.

تَبَدَّجْتُكَ أَوْلَدُومَ إِيدِي (tèpèjèk òldùm idl) I had been (before  
then) on the point ....

## Future and Future Past.

تَبَدَّجْتُكَ أَوْلَدَجَعِمَ (tèpèjèk òlájaghîm) }  
تَبَدَّجْتُكَ أَوْلَدَجَعِدِمَ (tèpèjèk òlájaghîdîm) } *Not used, as being cacophonies.*

## Necessitative.

## Aorist.

تَبَدَّجْتُكَ أَوْلَمَلِوَيْمَ (tèpèjèk òlmâlfyîm) I must be on the  
point ....

## Past.

تَبَدَّجْتُكَ أَوْلَمَلِوَيْدِمَ (tèpèjèk òlmâlfyîdîm) I ought to have been  
on the point ....

## Optative.

## Aorist.

تَبَدَّجْتُكَ أَوْلَمَ (tèpèjèk òlâm) That I may be on the  
point ....

## Past.

تَبَّجَكَ أَوْلَيْدِمَّ (tèpèjèk òláyďím) That I had been on the point ....

*Conditional.*

## Aorist.

تَبَّجَكَ أَوْلَسَمَّ (tèpèjèk òlsám) Were I to be or become on the point ....

## Past.

تَبَّجَكَ أَوْلَسَيْدِمَّ (tèpèjèk òlsáyďím) Had I been on the point ....

*Active Participles.*

## Present.

تَبَّجَكَ أَوْلَانَّ (tèpèjèk òlân) Who or which is or becomes on the point ....

## Aorist.

تَبَّجَكَ أَوْلُورَّ (tèpèjèk òlùr) Who or which is (naturally) or will be (some time) on the point ....

## Past and Perfect.

تَبَّجَكَ أَوْلَمُشَّ (tèpèjèk òlmùsh)	} Who or which has been or was (then) on the point....
تَبَّجَكَ أَوْلُدُقَّ (tèpèjèk òldùq)	

## Future.

تَبَّجَكَ أَوْلَجَقَّ (tèpèjèk òlájâq) Not used, as being cacophonous.

*Passive Participles.***Aorist.**

تَبَدَّجَكَ أَوْلَدُكَ (tèpèjèk òldùq) Which (a kicker) was on the point ....

**Future.**

*Cacophonous ; not used.*

*Verbal Nouns.***Present.**

تَبَدَّجَكَ أَوْلَمَهُ (tèpèjèk òlmâ) The act of being *or* becoming (at any time) on the point....

**Perfect.**

تَبَدَّجَكَ أَوْلَدُكَ (tèpèjèk òldùq) The past act *or* state of being (then) on the point ....

**Future.**

*Cacophonous ; not used.*

*Gerunds.*

- |      |                                     |  |
|------|-------------------------------------|--|
| 1st. | تَبَدَّجَكَ أَوْلَبُ (tèpèjèk òlùp) | Being about to kick<br>(and ....)                          |
| 2nd. | أَوْلَرَقَ ... ( ... òlârâq)        | Continuing to be about<br>to kick (and ....)               |
| 3rd. | أَوْلَجَّهَ ... ( ... òlùnjâ)       | As soon as (— is, was,<br>will be) about to kick,<br>..... |
| 4th. | أَوْلِيحَى ...                      | <i>Cacophonous.</i>  |

- 5th. *تَبَّجَكَ أَوْلَهُ أَوْلَهُ* (tèpèjèk òlà òlà) By continuing to be about to kick, ....
- 6th. *أَوْلَمَغِينِ* ... ( ... òlmàghin) By reason of being about ....
- 7th. *أَوْلَسَلِي* ... ( ... òlàllî) Ever since — became on the point ....

SECTION XV. *The Combined (true Turkish) Conjugation.**Infinitive.*

Present. *تَبَّكْ*      *تَبَّرْ أَوْلَمَقْ*      *تَبَّمَشْ أَوْلَمَقْ*      *تَبَّجَكَ أَوْلَمَقْ*

*Imperative.*

Future. *تَبَّ*      *تَبَّرْ أَوْلْ*      *تَبَّمَشْ أَوْلْ*      *تَبَّجَكَ أَوْلْ*

*Indicative.*

Present. *تَبِّيُورْ*      *تَبَّرْ أَوْلِيُورْ*      *تَبَّمَشْ أَوْلِيُورْ*      *تَبَّجَكَ أَوْلِيُورْ*

Imperf. *تَبِّيُورِدِي*      *تَبَّرْ أَوْلِيُورِدِي* ...      *أَوْلِيُورِدِي* ...      *أَوْلِيُورِدِي* ...

Aorist. *تَبَّرْ*      *أَوْلُورْ* ...      *أَوْلُورْ* ...      *أَوْلُورْ* ...

Past. *تَبَّرِدِي*      *أَوْلُورِدِي* ...      *أَوْلُورِدِي* ...      *أَوْلُورِدِي* ...

Perfect. *تَبَّيْدِي*      *أَوْلُدِي* ...      *أَوْلُدِي* ...      *أَوْلُدِي* ...

Pluperf. *تَبَّيْدِي*      *أَوْلُدِي* ...      *أَوْلُدِي* ...      *أَوْلُدِي* ...

Future. *تَبَّجَكَ*      *أَوْلَهَجَقْ* ...      *أَوْلَهَجَقْ* ...      (*not used*)

Fut.Past. *تَبَّجَكَدِي*      *أَوْلَهَجَقِدِي* ...      *أَوْلَهَجَقِدِي* ...      (*not used*)

*Necessitative.*

Aorist.	تَهَجَّكَ اَوْلَمَلِو	تَهَمَش اَوْلَمَلِو	تَهَر اَوْلَمَلِو	تَهَمَلِو
Past.	... اَوْلَمَلِو اِيْدِي	... اَوْلَمَلِو اِيْدِي	... اَوْلَمَلِو اِيْدِي	تَهَمَلِو اِيْدِي

*Optative.*

Aorist.	تَهَجَّكَ اَوْلَه	تَهَمَش اَوْلَه	تَهَر اَوْلَه	تَهَه
Past.	... اَوْلِيْدِي	... اَوْلِيْدِي	... اَوْلِيْدِي	تَهِيْدِي

*Conditional.*

Aorist.	تَهَجَّكَ اَوْلَسَه	تَهَمَش اَوْلَسَه	تَهَر اَوْلَسَه	تَهَسَه
Past.	... اَوْلَسِيْدِي	... اَوْلَسِيْدِي	... اَوْلَسِيْدِي	تَهَسِيْدِي

*Active Participles.*

Present.	تَهَمَش اَوْلَان	تَهَر اَوْلَان	تَهَن (تَهَان)	تَهَه جَك اَوْلَان
Aorist.	... اَوْلُور	... اَوْلُور	تَهَر	... اَوْلُور
Past.	... اَوْلَمَش	(not used)	تَهَمَش	... اَوْلَمَش
Perfect.	... اَوْلَدَق	... اَوْلَدَق	تَهِيْدِك	... اَوْلَدَق
Future.	... اَوْلَه جَق	... اَوْلَه جَق	تَهَه جَك	(not used)

*Passive Participles.*

Aorist.	تَهَمَش اَوْلَدَق	تَهَر اَوْلَدَق	تَهِيْدِك	تَهَه جَك اَوْلَدَق
Future.	... اَوْلَه جَق	... اَوْلَه جَق	تَهَه جَك	(not used)

*Verbal Nouns.*

Present.	تَمَّه	تَمَّرَ أَوْلَمَه	تَمَّشَ أَوْلَمَه	تَمَّجَكَ أَوْلَمَه
Perfect.	تَمَّدَكَ	أَوْلَدْتُ ...	أَوْلَدْتُ ...	أَوْلَدْتُ ...
Future.	تَمَّجَكَ	أَوْلَجْتُ ...	أَوْلَجْتُ ...	(not used.)

... *Gerunds.* ...

1st.	تَمَّوْبُ	تَمَّرَ أَوْلُوبُ	تَمَّشَ أَوْلُوبُ	تَمَّجَكَ أَوْلُوبُ
2nd.	تَمَّوْرَكَ	أَوْلَرَقُ ...	أَوْلَرَقُ ...	أَوْلَرَقُ ...
3rd.	تَمَّوْجَه	أَوْلَجَه ...	أَوْلَجَه ...	أَوْلَجَه ...
4th.	تَمَّوْجِكَ	أَوْلِجْتُ ...	أَوْلِجْتُ ...	أَوْلِجْتُ ...
5th.	تَمَّوْهَ تَمَّه	أَوْلَه أَوْلَه ...	أَوْلَه أَوْلَه ...	أَوْلَه أَوْلَه ...
6th.	تَمَّوْكِينُ	أَوْلَمَغِينُ ...	أَوْلَمَغِينُ ...	أَوْلَمَغِينُ ...
7th.	تَمَّوْلُو ...	أَوْلَلُو ...	أَوْلَلُو ...	أَوْلَلُو ...

SECTION XVI. *The Negative and Impotential Conjugations.*

The Negative and Impotential Conjugations, twenty-four in number to each simple verb, as a general rule, are formed precisely on the lines of the simple affirmative conjugation in its four categories, as above given, with the exception of the aorist of the indicative, as to its root-word of the third person

singular, and the corresponding aorist active participle, which end in مَزْ (māz), instead of the final رُ of the affirmative.

*Infinitive.*

...

## Present.

تَهْمَمَكْ	تَهْمَزْ اُولَمَقْ	تَهْمَامِشْ اُولَمَقْ	تَهْمِيَهْ جَكْ اُولَمَقْ
تَهْمَامَاكْ	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمِيَهْ جَكْ ...

*Imperative.*

## Future.

...

تَهْمَهْ	تَهْمَزْ اُولْ	تَهْمَامِشْ اُولْ	تَهْمِيَهْ جَكْ اُولْ
تَهْمَهْ	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمِيَهْ جَكْ ...

*Indicative.*

...

## Present.

تَهْمِيُورْدِيْ	تَهْمَزْ اُولِيُورْدِيْ	تَهْمَامِشْ اُولِيُورْدِيْ	تَهْمِيَهْ جَكْ اُولِيُورْدِيْ
تَهْمِيُورْدِيْ	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمِيَهْ جَكْ ...

*Imperfect.*

تَهْمِيُورْدِيْ	تَهْمَزْ اُولِيُورْدِيْ	تَهْمَامِشْ اُولِيُورْدِيْ	تَهْمِيَهْ جَكْ اُولِيُورْدِيْ
تَهْمِيُورْدِيْ	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمِيَهْ جَكْ ...

## Aorist.

تَهْمَزْ	تَهْمَزْ اُولُورْ	تَهْمَامِشْ اُولُورْ	تَهْمِيَهْ جَكْ اُولُورْ
تَهْمَزْ	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمِيَهْ جَكْ ...



## Past.

تَمَّزِدِي	تَمَّزْ أُولُورْدِي	تَمَّامِشْ أُولُورْدِي	تَمَّيَهْ جَكْ أُولُورْدِي
تَهْمَزْدِي	... تَهْمَزْ	... تَهْمَامِشْ	... تَهْمَيَهْ جَكْ

## Perfect.

تَمَّيْدِي	تَمَّزْ أُولْدِي	تَمَّامِشْ أُولْدِي	تَمَّيَهْ جَكْ أُولْدِي
تَهْمَدِي	... تَهْمَزْ	... تَهْمَامِشْ	... تَهْمَيَهْ جَكْ

## Pluperfect.

تَمَّيْدِي	تَمَّزْ أُولْدِي	تَمَّامِشْ أُولْدِي	تَمَّيَهْ جَكْ أُولْدِي
تَهْمَدِي	... تَهْمَزْ	... تَهْمَامِشْ	... تَهْمَيَهْ جَكْ

## Future.

تَمَّيَهْ جَكْ	تَمَّزْ أُولَهْ جَقْ	تَمَّامِشْ أُولَهْ جَقْ	(not used)
تَهْمَيَهْ جَكْ	... تَهْمَزْ	... تَهْمَامِشْ	(not used)

## Future Past.

تَمَّيَهْ جَكْدِي	تَمَّزْ أُولَهْ جَقْدِي	تَمَّامِشْ أُولَهْ جَقْدِي	(not used)
تَهْمَيَهْ جَكْدِي	... تَهْمَزْ	... تَهْمَامِشْ	(not used)

## Necessitative.

## Aorist.

تَمَّامَلُو	تَمَّزْ أُولَمَلُو	تَمَّامِشْ أُولَمَلُو	تَمَّيَهْ جَكْ أُولَمَلُو
تَهْمَامَلُو	... تَهْمَزْ	... تَهْمَامِشْ	... تَهْمَيَهْ جَكْ

## Past.

تَهَامَلَوِ اِيْدِي	تَهَزَّ اَوْلَمَلَوِ اِيْدِي	تَهَامَشْ اَوْلَمَلَوِ اِيْدِي	تَهَمِيَهْ جَكْ اَوْلَمَلَوِ اِيْدِي
تَهَمَامَلَوِ اِيْدِي	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَهْ جَكْ ...

## Optative.

## Aorist.

تَهَمِيَهْ	تَهَمَزْ اَوْلَهْ	تَهَامَشْ اَوْلَهْ	تَهَمِيَهْ جَكْ اَوْلَهْ
تَهَمِيَهْ	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَهْ جَكْ ...

## Past.

تَهَمِيْدِي	تَهَزَّ اَوْلِيْدِي	تَهَامَشْ اَوْلِيْدِي	تَهَمِيَهْ جَكْ اَوْلِيْدِي
تَهَمِيْدِي	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَهْ جَكْ ...

## Conditional.

## Aorist.

تَهَمَسَهْ	تَهَزَّ اَوْلَسَهْ	تَهَامَشْ اَوْلَسَهْ	تَهَمِيَهْ جَكْ اَوْلَسَهْ
تَهَمَسَهْ	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَهْ جَكْ ...

## Active Participles.

## Present.

تَهَمِيَانْ	تَهَمَزْ اَوْلَانْ	تَهَامَشْ اَوْلَانْ	تَهَمِيَهْ جَكْ اَوْلَانْ
تَهَمِيَانْ	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَهْ جَكْ ...

## Aorist.

تَهَمَزٌ	تَهَمَزٌ أُولُوْرٌ	تَهَمَزٌ أُولُوْرٌ	تَهَمَزٌ أُولُوْرٌ
تَهَمَزٌ	تَهَمَزٌ ...	تَهَمَزٌ ...	تَهَمَزٌ ...

## Past.

تَهَمَزٌ	تَهَمَزٌ أُولُوْمَشٌ	(not used)	تَهَمَزٌ أُولُوْمَشٌ
تَهَمَزٌ	تَهَمَزٌ ...	(not used)	تَهَمَزٌ ...

## Perfect.

تَهَمَزٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ
تَهَمَزٌ	تَهَمَزٌ ...	تَهَمَزٌ ...	تَهَمَزٌ ...

## Future.

تَهَمَزٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ	(not used)
تَهَمَزٌ	تَهَمَزٌ ...	تَهَمَزٌ ...	(not used)

## Passive Participles.

## Aorist.

تَهَمَزٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ
تَهَمَزٌ	تَهَمَزٌ ...	تَهَمَزٌ ...	تَهَمَزٌ ...

## Future.

تَهَمَزٌ	تَهَمَزٌ أُولُوْدُقٌ	تَهَمَزٌ أُولُوْدُقٌ	(not used)
تَهَمَزٌ	تَهَمَزٌ ...	تَهَمَزٌ ...	(not used)

*Verbal Nouns.*

## Present.

تَهْمِيهْ جَاكْ اَوْلَمَهْ	تَهْمَامِشْ اَوْلَمَهْ	تَهْمَزْ اَوْلَمَهْ	تَهْمَامَهْ
تَهْمِيهْ جَاكْ ...	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمَامَهْ

## Perfect.

تَهْمِيهْ جَاكْ اَوْلَدُقْ	تَهْمَامِشْ اَوْلَدُقْ	تَهْمَزْ اَوْلَدُقْ	تَهْمَدِكْ
تَهْمِيهْ جَاكْ ...	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمَدِكْ

## Future.

تَهْمَامِشْ اَوْلَجَقْ	تَهْمَزْ اَوْلَجَقْ	تَهْمِيهْ جَاكْ	(not used)
تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمِيهْ جَاكْ	(not used)

*Gerunds.*

1st.	{	تَهْمَامِشْ اَوْلُوبْ	تَهْمَزْ اَوْلُوبْ	تَهْمِيهْ جَاكْ اَوْلُوبْ
	{	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمِيهْ جَاكْ ...
2nd.	{	تَهْمَامِشْ اَوْلَرَقْ	تَهْمَزْ اَوْلَرَقْ	تَهْمِيهْ جَاكْ اَوْلَرَقْ
	{	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمِيهْ جَاكْ ...
3rd.	{	تَهْمَامِشْ اَوْلَنَجَهْ	تَهْمَزْ اَوْلَنَجَهْ	تَهْمِيهْ جَاكْ اَوْلَنَجَهْ
	{	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمِيهْ جَاكْ ...
4th.	{	تَهْمَامِشْ اَوْلِيَجَقْ	تَهْمَزْ اَوْلِيَجَقْ	تَهْمِيهْ جَاكْ اَوْلِيَجَقْ
	{	تَهْمَامِشْ ...	تَهْمَزْ ...	تَهْمِيهْ جَاكْ ...

5th.	{	تَجْمِيهَ تَجْمِيهَ	تَجْمَزْ اَوْلَه اَوْلَه	تَجْمَامِشْ اَوْلَه اَوْلَه	تَجْمِيهَ جَكْ اَوْلَه اَوْلَه
		تَبْمِيهَ تَبْمِيهَ	... تَبْمَزْ	... تَبْمَامِشْ	... تَبْمِيهَ جَكْ
6th.	{	تَجْمَاكِيْن	تَجْمَزْ اَوْلَمْعِيْن	تَجْمَامِشْ اَوْلَمْعِيْن	تَجْمِيهَ جَكْ اَوْلَمْعِيْن
		تَبْمَامَاكِيْن	... تَبْمَزْ	... تَبْمَامِشْ	... تَبْمِيهَ جَكْ
7th.	{	تَجْمِيهَ لَو	تَجْمَزْ اَوْلَه لَو	تَجْمَامِشْ اَوْلَه لَو	تَجْمِيهَ جَكْ اَوْلَه لَو
		تَبْمِيهَ لَو	... تَبْمَزْ	... تَبْمَامِشْ	... تَبْمِيهَ جَكْ

## SECTION XVII.

*The Dubitative, Potential and Facile Verbs, &c.*

The Dubitative Verb is formed by adding the syllable **مِشْ** (mish, mîsh), or the word **اِمِشْ** (imish), to any personal verb, indicative or necessitative, active or passive, affirmative, negative, or impotential; but, in the perfect indicative, it displaces the syllable **دِي** (di) of the root. It casts a doubt on what is said; and is often added, in conversation, by another speaker, to express that he considers what has been affirmed by the former speaker to be questionable, or hearsay, or mere assumption. When the first speaker uses it himself, he does so to express that what he relates is either doubtful, hearsay, or erroneous assumption, from some other person. It is a gross vulgarism, to which Armenians and European novices are addicted, to use this dubitative syllable, in conversation, where

the *دى* of the perfect indicative, or of any compound tense, is required. In writing, there is no denying that this form is systematically used, by the best authorities, in place of the tense they would employ in speaking. The form has a more musical sound; and it is, in my opinion, a fruit of imitating Persian verb-forms in Turkish; initiated, probably, by the Persian scribes of the early reigns.

In dubitative conjugation, this syllable *مِشْ* follows the simple tense-root and its plural, preceding the compound and personal terminations, singular or plural; unless it be spoken by another person. In this last case, it naturally comes alone, after all other words. Thus: *تَپَيُورْمِشْمُ* (*tèplyòrmishlm*) it is said, supposed, pretended, suggested, &c., that I am kicking; *تَپَيُورْمِشْ اِيْدِكْ* (*tèplyòrmish idik*) it is said, &c., that thou wast kicking; *تَپَرِ اِيْمِشْ* (*tèpèr imish*) it is said, &c., that he kicks; *تَپَرْمِشْ اِيْدِكْ* (*tèpèrmish idik*) it is said, &c., that we used to kick; *تَپْمِشْ سِيْكَزْ* (*tèpmish sîkz*) it is said, &c., that you kicked or have kicked; *تَپَءَجَكَلَرِ اِيْمِشْ* (*tèpèjèklèr imish*) it is said, &c., that they are going to kick. (This word or syllable, *مِشْ*, *اِيْمِشْ*, is really the past active participle of the obsolete verb *اِيْمَكْ*.)

The Potential Verb is formed of the fifth gerund (not repeated) followed by the verb *بَلَمَكْ* (*blmèk*) in its entire conjugation, the gerund remaining unchanged throughout. This auxiliary verb then means *to be able*, and answers to our

English *can*. Ex.: تَهْ بَلْمَكْ (tèpè blmèk) *to be able to kick*; تَهْ بِلْيُورِمْ (tèpè bllyòrîm) *I am able to kick, I can kick*; &c.

The Facile Verb is formed by the root of a verb, to which an èsèrè is added, followed by a vowel *ى* and the auxiliary verb *وَرِمَكْ* (vîrmèk, *vulg.* vèrmèk). With a vowel verb other than one in *ى*, a consonantal *ى*, with èsèrè, is added between the root-vowel and the servile *ى* vowel; and with a verb in vowel *ى*, this is made into a consonant with èsèrè, and the servile vowel *ى* is then added; as, تَيْسِيرِمَكْ (tèpl-vîrmèk), قَابَلَايِيرِمَكْ (qâplâyî-vîrmèk), أَوْقُيُورِمَكْ (òqüyü-vîrmèk), قَازِيرِمَكْ (qâzîyî-vîrmèk). The sense of these verbs is that of great ease, readiness, off-handedness in the action, which we express in English by saying *just to kick, just to give a kick; just to cover over; just to read or recite; just to scratch out*; &c.

There are several other Turkish verbs in use as special auxiliaries after the gerund of the original verb; as, كَلَمَكْ (gâlmèk), دُورَمَقْ (dûrmâq), قَالَمَقْ (qâlmâq), يَاتَمَقْ (yâtmâq), and يَازَمَقْ (yâzmâq). The first expresses a frequent or natural happening; the next three signify persistency; and the last the idea of having almost happened, of being within an ace of happening. Thus, أُولَهْ كَلَمَكْ (òlâ gâlmèk) *to happen frequently, of course, as is well known; to be a common occurrence*; بَاقُوبْ دُورَمَقْ (bâqûp dûrmâq) *to stand looking*; بَاقَهْ قَالَمَقْ (bâqâ

qâlmâq) to stand (remain) staring in surprise and amazement ;  
 دُوشُنُوبُ يَاتَمَقُ (dûshûnûp yâtmâq) to remain (lie) pondering, in  
 a brown study ; بَابِلَهْ يَازَمَقُ (bâyîlâ yâzmâq) to give one's self up  
 (write) as about to faint ; &c., &c., &c.

### SECTION XVIII. *The Verb Substantive.*

In Turkish there is no *extant* verb substantive, answering in all its moods and tenses to our verb *to be*. In one sense, the Turkish اُولَمَقُ performs the office, as an auxiliary and as an independent verb ; but as such, it is a verb adjective, and continually lapses into the parallel idea of *to become*.

The Turkish originally had a true verb substantive, اِيْمَكُ (imék) *to be*. This exists fragmentarily in Ottoman Turkish ; perhaps in certain persons of the present, certainly in the perfect of the indicative, in the aorist conditional, in the past active participle, in the perfect verbal noun, and in the gerund, apparently modified from the present active participle (which in eastern and old Turkish was and is formed in كَانُ or غَانَ, even قَانَ, traces of which are numerous in Ottoman, as adjectives). Thus :

#### *Indicative.*

Present. اِيْمُ (im, im), يِمُ (yim, yim) *I am* ; سِيْنُ (sin, sin)  
*thou art* ; اِيْزُ (iz, iz), يِيْزُ (yiz, yiz) *we are* ; سِيْئِيْزُ (siñiz,  
 siñiz) *you are*.



Perfect. اَيْدِمُ (idlm) *I was*, اَيْدِكْ (idlñ) *thou wast*, اَيْدِي (idl) *he was*; اَيْدِكْ (ldlk) *we were*; اَيْدِيكِرْ (idlñlz) *you were*; اَيْدِيلِرْ (ldllèr) *they were*.

*Conditional Aorist.*

اَيْسَمُ (l-ám) *if I am*, اَيْسَكْ (l-sáñ) *if thou art*, اَيْسَهُ (l-sè) *if he is*; اَيْسَكْ (l-sèk) *if we are*, اَيْسَكِرْ (l-sáñlz) *if you are*, اَيْسَلِرْ (l-sèlèr) *if they are*.

*Past Active Participle.*

اَيْمِشْ (lmlsh) *who or which was*.

*Verbal Noun Perfect.*

اَيْدِكْ (ldlk) *the fact of having been*.

*Gerund.*

اَيْكَنْ (lkèn, . old اَيْكَانْ lkàn) *during the fact of being*.

These fragments are made negative by prefixing the adverb (دِيكِلْ dlyll) *not*. Thus, دِيكِلْمُ (dlyllm) *I am not*, اَيْدِمُ دِيكِلْ (dlyll idlm) *I was not*; اَيْسَمُ دِيكِلْ (dlyll l-sém) *if I am not*; دِيكِلْ اَيْدِكْ (dlyll ldlk) not used as a verbal noun, but replaced by اَوْلَمَادِقْ (òlmâdîq) the negative verbal noun perfect of اَوْلَمَقْ; اَيْكَنْ دِيكِلْ (dlyll lkèn) *while not being*.

The present tense indicative of the foregoing fragmentary verb is completed, as to its third persons, singular and plural,

by using, when necessary only, the special, unique, and most distinctive Turkish invariable particle of affirmation, دِرْ (dîr, dîr) *is*, and its conventional (unnecessary) plural, دِرْلَرْ (dîrlêr, dîrlâr) *are* (which is just as well expressed by the singular).

This word دِرْ, written in eastern Turkish دُورْ (dûr), as it is still pronounced in provincial Ottoman, is often found also, in old and eastern writings, under the uncontracted form of دُورُورْ (dûrûr). This circumstance leads to a suspicion that the word is, originally, the aorist of the ordinary verb دُورْمَقْ (dûrmâq) *to remain*.

However that may be, the peculiarity of the word is that it is not special to the third person singular, or to the two third persons, singular and plural. It is often used, in writing and in conversation, after a verb of the first or second person also, singular or plural, of any simple tense of the indicative, with or without the plural sign لَرْ, when the sense admits it. It is, in fact, an exact equivalent to the French inchoative expression *c'est que*, and the Latin *constat quod*, which can be used to introduce any indicative proposition, as the Turkish دِرْ is used to conclude and complete any such. And, as the French and Latin clauses can be omitted without the sense suffering, so also can the Turkish دِرْ. In conversation it is much more dispensed with than used.

The negative of دِرْ is دِرْ دِيكَلْ (dîr dîkl) *is not*; pl. دِيكَلَرْ دِرْ (dîklêr dîr).

(dlyllër dlr) and دِيكَلْ دِرَلَر (dlyl dlrler) are not (just as well expressed without the لَر). (لَر).

SECTION XIX. *The Verb of Presence and Absence, of Existence and Non-Existence.*

THERE ARE NO SUCH VERBS IN TURKISH. What there are, and what Europeans have erroneously chosen to designate as such, are two *adjectives*, وَار (var) *present* or *existent*, يُوق (yòq) *absent* or *non-existent*. Like any other substantive or adjective, these may be followed by the verbal particle of affirmation دِر, which, in this case, as in any other case, may be omitted in conversation.

It may be convenient, occasionally, for a novice in Turkish to suppose that وَار or دِر وَار means *there is*; that يُوق or دِر يُوق means *there is not*. But, unless rightly understood, those renderings are misleading. The expressions really say and mean *he, she, or it, is present* (or *existent*); *he, she, or it, is absent* (or *non-existent*); as, آتَش وَار (âtesh var) *fire (is) present (here), or existent (somewhere)*; آتَش يُوق (âtesh yòq) *fire (is) absent (here), or non-existent (anywhere)*.

Then, such a phrase as وَارْ أَوْلْ (var òl) *be thou present* (or *existent*), يُوقْ أَوْلْ (yòq òl) *be thou absent* (or *non-existent*), becomes clear. The first is a kind of prayer, *Mayest thou ever exist, and be at hand, ready to help the afflicted!* while the

second is a condemnation, a sentence of banishment or annihilation, or a wish in the nature of a curse, *Away! Avaunt! &c.*

By using a locative with these two expressions, they become special instead of general : جَيْبِئِدَا پَارَا وَارَ (jèblindâ pârâ var) *in my pocket money is present* (I have some money in my pocket) ; اَوِيْمَدَه اُوْطُوْنُم يُوْق اِيْدِي (èvlmdè òdùnùm yòq idl) *in my house my firewood was absent, wanting, non-existent* (I had no firewood in my house).

By using a possessive pronoun (with or without a genitive as well) with these two expressions, the idea of possession is superadded ; as, پَارَام وَارَ (pârâm var) *money belonging to me exists* (i. e., *I have money, I have some money*) ; پَارَانَّ يُوْق (pârân yòq) *money belonging to thee (is) non-existent* (i. e., *thou hast no money*) ; بَابَاسْنِكْ چُوْقْ كِتَابْلَرِي وَارْدِرْ (bâbâ-snîk çòq ktâblârî var dîr) *many books belonging to his father are existent* (i. e., *his father has many books*) ; بِنِمَّ سَكَا اِحْتِيَاجِم يُوْق اِيْدِي (bènm sâñâ ihtiyâjîm yòq idl) *any need of mine to (lean on) thee (for assistance) was non-existent* (i. e., *I had no need of thee*).

## SECTION XX. *Of the Compound Verbs.*

Besides the Turkish verbs already described, the Ottoman language has been indefinitely enriched with whole classes of

compound verbs, active and passive, transitive and intransitive, formed by a Turkish auxiliary verb preceded by a substantive or adjective of Arabic or Persian, even of foreign, origin.

An active compound verb is formed, generally, by an Arabic, rarely by a Persian verbal noun, or by a foreign substantive, followed by one of the auxiliaries **اَيْتَمَكَ** (*itmék*, *vulg. ètmék*), **اَيْلَمَكَ** (*èylémék*), **قَيْلَمَقْ** (*qilmâq*) *to do*, or **بُيُورَمَقْ** (*büyürmâq*) *to command, to deign to do*; or by an Arabic (very seldom, a Persian, never a foreign) active participle, followed by the auxiliary **اُولَمَقْ** (*òlmâq*) *to be*. These verbs are either transitive or intransitive. The first three auxiliaries are identical in sense; the first is the most frequently used; the second often, the third occasionally, replaces it, so as to avoid repetition; and the fourth is used when a deferential tone is assumed in speaking or writing to or of a superior, and politely to or of an equal. Thus, **اِرْسَالُ اَيْتَمَكَ** (*irsâl ètmék*) *to send*; **اِرْسَالُ بُيُورَمَقْ** (*irsâl büyürmâq*) *to deign or condescend to send, to favour by sending, to have the goodness to send*; **مُوجِبُ اُولَمَقْ** (*müjib òlmâq*) *to cause*; **تَوَطَّنُ اَيْلَمَكَ** (*tévâttün èylémék*) *to settle* (in a place, as a home); **بَشِيمَانُ اُولَمَقْ** (*peshimân òlmâq*) *to be regretfully or penitently sorry* (for some act); **وِزِيَتَهْ اَيْتَمَكَ** (*vizitè ètmék*) *to visit, to pay a visit*.

Transitive verbs of this class form their passives with the auxiliary **اُولُنَمَقْ** (*òlünmâq*), which, by itself, does not admit of

translation. Thus, *إِرْسَالٌ أَوْلَمَقٌ* (irsāl ʔlūnmāq) *to be sent, to have done (to it) the action of being sent* (for the Arabic and Persian verbal nouns, the reverse of the more general Turkish rule, take the passive as well as the active sense). Deferential compound passives are formed with the passive auxiliary *يُورَلَمَقُ* (būyürümāq); as, *إِرْسَالٌ بُّيُورَلَمَقٌ* (irsāl būyürümāq) *to be condescendingly sent, to be kindly sent*.

Reciprocal verbs active of this class are formed with the reciprocal of *إِيَقَكُ*, that is, with the auxiliary *إِيِدِشَمَكُ* (ldlsh-mék); as, *خُصُومَتٌ إِيِدِشَمَكُ* (khūsūmēt ldlsh-mék) *mutually to exercise hostility, litigation, or spite, towards one another*.

Causatives of the simple and reciprocal are formed by the causatives of *إِيَقَكُ* and *إِيِدِشَمَكُ*, namely, *إِيِتْدِرْمَكُ*, *إِيِدِشْدِرْمَكُ*; thus, *إِرْسَالٌ إِيِتْدِرْمَكُ* *to cause or let (a thing) be sent*; *خُصُومَتٌ إِيِدِشْدِرْمَكُ* *to cause or let (two or more) mutually attack each other*.

Negatives and impotentials, as also dubitatives, potentials, and faciles, are constructed with those forms of *إِيَقَكُ* and the other auxiliaries. Thus, *إِرْسَالٌ إِيَقَمَامَكُ* *not to send*; *إِرْسَالٌ إِيِدَهَمَامَكُ* *not to be able to send*; *إِرْسَالٌ إِيَقَمِشْ* *it is said that he sent*; *إِرْسَالٌ إِيِدَه بَلَمَكُ* *to be able to send*; *إِرْسَالٌ إِيِدِيُورَمَكُ* *just to send*.

SECTION XXI. *Of the Interrogative Verb, and Interrogation in general.*

All interrogations, in Turkish (when an interrogative pronoun is not present in the phrase, as such), are made by introducing the interrogative particle or adverb *می* (mi, mî) into its proper position in the phrase.

The proper position of this particle in the phrase is the end of the word on which the question turns. We have no equivalent for it in English; in Latin the word *an*, and the enclitic particle *ne*, are its equivalents; also the French *est-ce que?*

This may be best shown by an example of five elements, each of which may be the word on which the question specially turns, so that the adverb *می* is successively joined to each of them to indicate that speciality. Thus :

1. سَمَى صَبَاحَ بَقَلَهٗ عَرَبِيَهٗ بِنَهٗ جَكْسِيْنَ (sânmî sâbâh bēnlmlâ 'ârâ-bâyâ binējêksîn)

Is it *thou* who art to ride with me to-morrow in the carriage?

2. سَنَ صَبَاحِي بَقَلَهٗ عَرَبِيَهٗ بِنَهٗ جَكْسِيْنَ (sân sâbâhmî bēnlmlâ 'ârâ-bâyâ bēnjêksîn)

Is it *to-morrow* that thou art to ride with me in the carriage?

3. سَنَ صَبَاحَ بَقَلَهٗ مِي عَرَبِيَهٗ بِنَهٗ جَكْسِيْنَ (sân sâbâh bēnlmlâmi 'ârâ-bâyâ binējêksîn)

Is it with *me* that thou art to ride in the carriage to-morrow?

4. سَنَ صَبَاحَ بَمَلِّهِ عَرَبِيَّ مِي بِنَهْ جَكْسِينِ (sân sâbâh bémmlâ 'ârâbayâ-mî binêjéksin)

Is it in the carriage that thou art to ride with me to-morrow?

5. سَنَ صَبَاحَ بَمَلِّهِ عَرَبِيَّ مِي بِنَهْ جَكْمِيسِينِ (sân sâbâh bémmlâ 'ârâbayâ binêjêkmîsin)

Art thou going to ride with me to-morrow in the carriage?

This does not, however, exhaust the possible points of the question in the case of this sentence, nor the proper places of the adverb مِي in it. The phrase itself may be in question, as to whether these words were used, or some others, by the person to whom the interrogation is addressed. In that case, the adverb مِي would stand after the personal ending of the verb; سَنَ صَبَاحَ بَمَلِّهِ عَرَبِيَّ مِي بِنَهْ جَكْسِينِ مِي (sân sâbâh bémmlâ 'ârâbayâ binêjéksin mî), which means, *Dost thou say, thou wilt ride with me to-morrow in the carriage?*

The last two instances call specially for the explanation that, in compound verbs the proper place of the adverb مِي may be between the two elements of the verb. Thus we may ask, اِرْسَالِ مِي اِيْدَهْ جَكْ Is it to send (and not himself carry, for instance) that he is going to do? and اِرْسَالِ اِيْدَهْ جَكْمِي (İrsâl İdêjêkmi) Is he going to send?

In Turkish simple or derivative verbs, supposing that the adverb مِي is to follow the verb in the sentence, and not some



other member thereof, then a further question is seen to arise in No. 5 above given, as to the exact part of the verb itself that takes this word after it. In this respect, the tenses have first to be considered. The simple tenses take the adverb at the end of the tense-root, and their compounds also, before their auxiliary ایدی; thus, ایدیورمی is he doing? ایدیورمی ایدی was he doing? Next, a distinction has to be made between the third persons, singular and plural, as one group, and the first and second persons, singular and plural also, as another group. The first-named group of tenses have no personal endings, the second group have special personal endings, and the interrogative precedes these, following the tense-root still; thus, تپورملم (tèplyòrmlylm) am I kicking? تپورملمین (tèplyòrmlsln) art thou kicking? تپورمی (tèplyòrml) is he kicking? تپورملمیز (tèplyòrmlylz) are we kicking? تپورملمینیز (tèplyòrmlslnz) are you kicking? تپورلمری (tèplyòrlèrml) are they kicking?

The perfect tense indicative forms an exception to the foregoing rule, as it takes the interrogative after the personal endings. Thus, تپدممی (tèpdlmmi) have I kicked? did I kick? تپدلممی (tèpdlñmi) hast thou kicked? didst thou kick? تپدلمی (tèpdlmi) has he kicked? did he kick? تپدلممی (tèpdlkmi) have we kicked? did we kick? تپدلمیز (tèpdlñlzmi) have you kicked? did you kick? تپدلمری (tèpdlèrmi) have they kicked? did they kick?

SECTION XXII. *Of Adverbial Expressions.*

As explained in Section II., every Turkish adjective is also an adverb.

Every noun of time is also used as an adverb ; as, **صَبَاحٌ كَلِّ** (sábâh gâl) *come to-morrow* ; **أَرَكْنَ كَلْدِي** (érkên gâldi) *he came early* ; **أَخْشَامُ كَلُّورُ** (âkhshâm gèlîr) *he will come in the evening*.

Adjectives of relative place, like all adjectives, are used as adverbs ; thus, **يُوقَارِي حَيْقُ** (yûqârî chîq) *mount up, walk up, climb up, ascend* ; **أَشَاغِي كَلِّ** (âshâghî gâl) *come down, descend* ; **إِبْلَرُو كَيْتُ** (ilêrlü gît) *go forward, advance* ; **كَيْرُوكَلِّ** (gêrl gâl) *come back*.

But substantives of place, like all substantives, can be used adverbially by the sole means of being joined to prepositions ; thus, **يُوقَارِيْدَا أُوْتُورِيُورُ** (yûqârîdâ ôtûrlyör) *he is sitting higher up* ; **أَشَاغِيْدَانُ كَلْيُورُمُ** (âshâghîdân gèllyörüm) *I am coming from below* ; **صَاغِه كَيْتُ** (sâghâ gît) *go to the right* ; &c.

A possessive pronoun may enter into such an adverbial expression ; as, **أُوسْتَمَه حَيْقِدِي** (üstümâ chîqdi) *he mounted on to the top of me*.

An adjective, substantive, and preposition may join to form an adverbial expression ; as, **أَلْتُ طَرَفَدَه** (âlt târâfdâ) *on the lower side, lower down* ; **أَلْتُ طَرَفْدَانُ** (âlt târâfdân) *from the lower side ; from lower down*.

So an adjective, substantive, possessive, and preposition may be combined in an adverbial expression ; as, أُوسْتُ يَأْمَمَهُ (úst yānīmā) *to the side above me* ; أَلْتُ يَأْنِكُدَهُ (ält yānīndā) *on the side below thee* ; صَاغُ طَرْفِنْدَنْ (sāgh tārāfīndān) *from his (her, its) right-hand side*.

With certain special exceptions, any Arabic substantive or adjective becomes an adverb by adding an ústān and vowel ı to it ; this being often marked with a double ústān sign, and read ān ; or, if the word is a feminine in ة, by putting two dots, with or without the double ústān sign to it, without an ı ; thus, طُولًا (tūlān) *in length, longwise, in longitude* ; عَرْضًا (‘ārzān) *in breadth, breadthwise, in latitude* ; بِرًا وَبِحْرًا (berrān wê bahrān) *by land and by sea* ; مَقْدَمًا (muqāddemā) *formerly* ; مُؤَخَّرًا (mū‘ākhkhārān) *latterly, recently* ; قَطْعًا وَقَاطِبَةً (qāt ān wê qātibētān) *decidedly and entirely*.

The first ten Arabic ordinals are thus much used adverbially ; as, أَوَّلًا (‘āvvālā) *firstly* ; ثَانِيًا (sānīyā) *secondly* ; ثَالِثًا (sālīsā) *thirdly* ; رَابِعًا (rābī‘ā) *fourthly* ; خَامِسًا (khāmsā) *fifthly* ; سَادِسًا (sādsā) *sixthly* ; سَابِعًا (sābī‘ā) *seventhly* ; ثَامِنًا (sāmīnē) *eighthly* ; تَاسِعًا (tāsī‘ā) *ninthly* ; عَاشِرًا (‘āshīrā) *tenthly*.

SECTION XXIII. *Of Prepositions.*

They always follow the substantive or pronoun. Besides those given in the chapter on the substantive, there are but four or five others : **أَوْزَرَهُ** (úzèrè) *upon*, **جِهْ** (jè, jâ) *according to*, **سِزْ** (slz) and **سِزِينْ** (slzln) *without*, **لَيْنْ** (lèyn) *at the time of, after the manner of*.

SECTION XXIV. *Of Conjunctions.*

The conjunctions **دَهْ** (dâ) and **نَخِيْ** (dâkhi) *also*, follow the word they unite to a preceding one ; as, **كِيْدِرْسَهْ بِنْدَهْ كِيْدِرْمْ** (gidèrsân, bèn-dâ gidèrlm) *if thou wilt go, I also will go* ; **بُوْدَخِيْ** (bù dâkhi) *this, too*.

All other conjunctions head the clauses which they connect.

The principal of these are : **وَ** (vè, in Persian couplets read ù, ù) *and* ; **أَمَّا** (âmmâ), **لَكِنْ** (lâkln), **وَلَكِنْ** (vè-lâkln) *but* ; **أَجْحَقْ** (ânjâq) *only* ; **أَكْرْ** (èyèr, ègèr) *if* ; **يَاخُوْدْ** (yâkhòd) *or* ; **...يَا...يَا...** (yâ... yâ...) *either... or...* ; **...نَهْ...نَهْ...** (nè... nè...) *neither... nor...* ; **حَتَّى** (hâttâ) *insomuch that* ; **مَكْرْ** (mèyèr, mègèr) *unless* ; **إِيْمْدِيْ** (lmdl) *therefore, wherefore* ; **زِيْرَا** (zirà) *for, because* ; **چُونَكِهْ** (chûnkâ) *since, by reason that* ; **كِهْ** (kl) *that* ; **تَا** (tâ) *so that, in order that* ; *as far as*. Of these, some are Turkish, some Arabic, others Persian in origin.

SECTION XXV. *Of Interjections.*

These are mostly Arabic or Persian in origin. They precede, as in English. The principal are : أَيْ (èy), يَا (yā) *O*; آه (āh) *ah*; أَيُّوَاهُ (èywāh) *alas*; خَيْفٌ (khāyf) *woe*; مَدَدٌ (mèdèd) *help*; أَفْرِينُ (āfèrīn, *vulg.* āfèrīm) *bravo*.

There is, however, a peculiar Turkish interjection آ (ā) *O*, that joins on to the vocative following it; as, أَبَا (ā-bābā) *O father*; أُمَّ (ā-ānā) *O mother*. It also follows nouns, pronouns, and verbs, taking the sense of *Yes! Indeed! I told you so! You see now!* as, آدَمَا (ādām-ā) *a man; you see!* كُوْرَلَا (gyūzèl-ā) *nice; indeed!* بِنِيْمَا (bènlm-ā) *mine; in sooth!* كُوْرَمَدِيْكََا (gyūrèmdīkā-dīn-ā) *thou couldst not see; after all!*

## CHAPTER III.

## THE OTTOMAN SYNTAX.

SECTION I. *Conversational brevity. Precision in writing.*

COLLOQUIAL and written Ottoman Turkish, as far as Syntax is concerned, are the very antipodes of each other.

As in the orthography the rule is given : "Never introduce a vowel-letter into a Turkish or foreign word without removing a possible doubt as to pronunciation ; never leave out a vowel in such a word, if by the omission a doubt is created as to pronunciation,"—that is, be always as concise as is possible without falling into ambiguity ; so also, in colloquial syntax the chief rule is : *Never repeat a word, or introduce its equivalent, and never use a subsidiary word, unless for the sake of emphasis* ; whereas the golden rule for written language is, *Never omit any word that tends to make a sentence clear and explicit. On the contrary, introduce freely as many new words as may, in the requisite degree, elucidate the sense sought to be conveyed.* In other words, *Spoken Ottoman Turkish should be as concise as possible, even to the verge of ambiguity ;*

written Ottoman Turkish must be as full, verbally, as to leave no doubt on the mind of the reader at any distance of space or time. The reasons are obvious and eminently practical, philosophical; namely: If, by reason of a speaker's conciseness, a doubt as to his meaning should arise in the mind of the person addressed, a question can be put, and the doubt at once removed; if, on the contrary, a written document be left obscure in any part, the doubt thence arising must remain unsolved, and the meaning guessed at, because the writer is either dead or away at a distance.

Hence, if one be asked, *بُوْنَهُ دِرْ* (bū nê dir) *what is this?* the answer, in Ottoman Turkish, will be, for instance, *أَلْمَا* (elma) *an apple*, as in English. (A Frenchman would answer: "*C'est une pomme.*") Should the question be, *قَرْنَدَاشِمِي كُورْدِيكُزْمِي* (qārdāshimī [vulg. qārdāshimī] gyūrdānūz-mū) *have you seen my brother?* the answer will be, either *كُورْدُمْ* (gyūrdām) *I have seen (him)*, or *كُورْمَدِمْ* (gyūrmādlm) *I have not seen (him)*. Should one say to you, *بُونِي سَكَا وَرَسَدَمْ يَرْمِيْسِيْن* (būnū sānā vērsām, yēr-mī-sīn) *If I give this to thee (you), wilt thou (will you) eat (it)?* the answer will be either *يَرِمْ* (yērlm) *I will eat (it)*, or *يَعَامْ* (yēmām) *I will not eat (it)*. In this last question, the omission of "it," even by the asker, is to be remarked.

As instances of the omission of all possible subsidiary words from phrases in conversation, may be mentioned that of the

affirmative **دِر** (dlr) *is, it is, he or she is*, on all occasions of ordinary assertion or negation. The personal and corroborative possessive pronouns are never employed in conversation unless for emphasis or distinction; as, **سَوِيورِم** (sāvlyörüm) *I love* (thee, you, him, her, it), **سَنِي سَوِيورِم** (sání sāvlyörüm) *I love thee* (you), **بِن سَنِي سَوِيورِم** (bén sání ...) *I, personally, love thee*; **بَابَام كَلْدِي** (bábám gáldi) *my father came, or has come.*

As a consequence of the desire to leave no doubt as to the meaning of a writing, nouns and verbs in apposition, in pairs, are much used; such are, **وِدُّ وَ مَحَبَّت** (vıddü v mâhâbbét) *friendship*, **تَحْرِيرٌ وَ نَسْطِيرٌ اُولُنْدِي** (tâhîr v nâstîr ölundü) *has been written.*

A result of the avoidance of unnecessary repetition is that the third person singular of a verb is often employed instead of its plural when the nominative plural is expressed; as, **اَدَمَلَرُ كَلْدِي** (âdâmlâr gáldi) *some men, or the men have come, or came.*

Another such result is the use of a singular substantive with a plural cardinal number; as, **اُوجِ اَت** (üç ât) *three horses*, **بِيكْ عَرَبَه** (blñ 'arâbâ) *a thousand vehicles* (carriages, carts, waggons, &c.).

To make written composition still more precise, it is very usual, after introducing a common substantive or a proper name into a paragraph or article, letter, dispatch, &c., never to use a personal pronoun to designate the thing or person



so named, but to repeat the substantive or proper name as often as may be required, either preceded or followed by one of the indicative adjectives, مَزْبُورٌ (mēzbūr), مَذْكُورٌ (mēzkyūr), for things or persons, مَسْفُورٌ (mēsfür), for a contemned or criminal person, مُؤَمَّى إِلَيْهِ (mūmā ilēy-h), for a reputable person, and مُشَارٌ إِلَيْهِ (mūshārūn ilēy-h), for a person of rank and consideration. These words all mean, in reality, *the afore-said, the afore-mentioned, the said, &c.* In the case of a *person* first mentioned by name, or by a common substantive, these words may be used as substantives,—we might say,—as a kind of personal or demonstrative pronoun, in all the cases of the declension; but, in the case of a *thing*, they must be used as adjectives to its name, repeated each time.

## SECTION II. *Syntax of the Substantive.*

A common noun substantive singular may be either definite or indefinite, and may represent, according to circumstances or the context, either an individual or the individual, several individuals, a portion of the species, or the whole species; as, بَاغِحَةٌ كُوزَلْ شَى (bāghchā gyūzèl shēy) *a garden (is) a pretty thing*; پَادِشَاهُ كَلْدِي (pādishāh gāldi) *the monarch came, or has come*; اِنْكَلْتَرَادَه كَمِي جُوقْ (inglītērādā gēmi chōq) *in England (there are)*

*many ships* ; ذِرٌّ زَيْنَتِي بِأَعْيُنِكَ (chlichék bâghchânîñ zînetî dlr) *flowers are the ornaments of the gardens, of the garden* ; صَوَّأَجِدِمُ (sü lehdîm) *I drank (some) water, I drank water (not wine, &c.)*, صَوَّأَقَرُّ (sü âqâr) *water flows*.

In the accusative case indefinite, the substantive is as in the nominative ; as, صَوَّأَجْمَكُ (sü lchmék) *to drink water (some water)*. If the declensional accusative is used, it is always definite ; as, صَوَّأَجِدِمُ (süyü lehdîm) *I drank, or have drunk, the water*.

There are four different Turkish methods of constructing two substantives in a sentence. First, by simple juxtaposition ; second, by adding the possessive suffix of the third person to the second substantive ; third, by putting the first in the genitive, and still adding the possessive suffix to the second ; and fourth, by putting the first in some other prepositional case, and leaving the second unchanged.

In simple juxtaposition of two substantives, the first indicates a material, the second a form ; or, the first indicates a quantity, the second a material ; as, أَلْتُونُ قُوْطِي (âltîn qûtü) *a gold box* ; بِرْكِيلَهٗ آرَبَهٗ (bir kilè ârpâ) *a bushel (of) barley* ; اِئِكِي سَاعَتَاكُ يَوْلُ (ikl sâ âtlîk yöl) *a distance of two hours journey* ; اَوْجُ سَتْرِيْلَاكُ چَرْقَهٗ (üç setrîllik chòhâ) *broadcloth enough for three coats*.

With the possessive suffix alone added, a relation of genus and species is indicated, the genus standing last, and the combination remaining indefinite; as, كِتَابٌ قَابِي (kl̥tāb qābī) *a book-cover*; أَوْ كُوَيْبِي (ʔw kyūpēyl) *a house (domestic) dog*; يَبَانٌ أُورْدِي (yābān ʔrdēyl) *a duck of the wilderness (wild duck)*. If the first is a proper name, the second is the species, the first the name of the individual, and the combination is definite; as, أَزَاقٌ دَكِي (ʔzāq dēnlzl) *the Sea of Azof*.

With the first in the genitive, real possession is indicated, the name of the possessor being the first, and the combination is definite; as, قِرَالِكُ عَسْكَرِي (qīrālīn ʔskērl) *the king's army*; بَابِئِمِّكُ أُوِي (bābāmīn ʔvl) *my father's house*.

When the first is put into a prepositional case, the second remains without a suffix, and the combination may be definite or indefinite, an active participle being always understood; as, شَهْرَهُ يُولُ (shēhrē yōl) *a (or the) road to the town*; دَمِيرْدَانُ كُوْبْرِي (dēmīrdān kyūprū) *a bridge of iron*; أَيْدَةُ بَرَكْرَهُ (ʔydā blr kērrē) *once in a month*; &c.

When two substantives are in apposition, no change is made in either; as, جَاوُشُ آغَا (chāwūsh ʔghā) *Mr. Sergeant*; يَازِجِي أَفَنْدِي (yāzljī ʔfēndī) *Mr. Clerk*; مُشِيرُ پَاشَا (mūshīr pāshā) *the Pasha (who is) a Mushir*. Here, the generic word stands last, and the combination is definite. Sometimes, the specific word or

term is complex and obeys its own rules ; as, **أُونُ بَاشِي آغَا** (du-bâshî âghâ) *Mr. Corporal* ; **مِيرَآلَايَ بَكْ** (mîr-âlay bék) *Squire Colonel* ; **مِيرِ لَوَا پَاشَا** (mîr-livâ pâshâ) *the Major-General Pasha*.

There are two exceptions to the rule that the generic word stands last, when the other word is a proper name. In all other cases with proper names, this rule holds good ; as, **أَسْمَا سُلْطَانُ** (esmâ sultân) *Princess Esma*, **عِزَّتْ مَوْلَا** (izzèt mollâ) *Judge Izzet* ; **عَارِفْ أَفَنْدِي** ('arîf êfendî) *Mr. 'Arif* ; &c. The exceptions are : 1, the word **سُلْطَانُ**, when applied to the sovereign before his name ; as, **سُلْطَانُ عَبْدُ الْحَمِيدِ** (sultân 'abdû-'l-hâmid) ; 2, the word **مَوْلَا**, when applied to a student or school-boy, also before his name ; as, **مَوْلَا رَاشِدِ** (mollâ râshid) *school-boy Rashid*.

Any number of substantives may be in apposition, and one of them may be the proper name of the individual ; as, **أُوغْلُمُ قَوْلُكُزْ** (oghlum quldñüz) *your servant, my son* ; **أُوغْلُمُ رَفِيقُ بَكْ قَوْلُكُزْ** (oghlum refîq bék quldñüz) *your servant, my son, Refiq Bey* ; **أُوغْلُمُ مِيرَآلَايَ رَفِيقُ بَكْ قَوْلُكُزْ** (oghlum mîr-âlay refîq bék quldñüz) *your servant, my son, Colonel Refiq Bey* ; &c.

When a string of substantives in construction would in strictness require several of them consecutively to be put in

the genitive case, the monotonous cacophony of the repetition of the preposition is avoided by omitting it once or twice where most appropriate; thus, *پَاشَانِكْ اَنْشَتَه سِنِكْ دَايِسِنِكْ اَوْغَلْنُكْ اَتِي* (*pāshānīk ʿanštēsnīk dāyīsīnīk ʾughlunūk ʾātī*) *the horse of the son of the uncle of the brother-in-law of the pasha*, may be expressed in either of the following ways: *پَاشَانِكْ اَنْشَتَه سِي دَايِسِي*, *پَاشَا اَنْشَتَه سِي دَايِسِي اَوْغَلْنُكْ اَتِي*, or *پَاشَا اَنْشَتَه سِي اَوْغَلْنُكْ اَتِي*, or *پَاشَانِكْ اَنْشَتَه سِي دَايِسِنِكْ اَوْغَلْنُكْ اَتِي*; the last genitive preposition being, perhaps, the most frequently retained and necessary.

Two or more Arabic or Persian substantives may be put in Persian construction with each other. Their order is then the reverse of what it would be in Turkish construction, just as in English *the king's horse* is in reverse order with *the horse of the king*. In Persian construction each preceding substantive of a series must be *vocally* connected with its consequent. This *vocal connexion* is effected by making the final quiescent consonant of the preceding substantive movent with *èsèrè*; thus, *فَرْمَانِ شَاه* (*fèrmānī shāh*) *the command of the king*; *مَضمُونِ فَرْمَانِ شَاهِ اِيْرَان* (*māzmūnū fèrmānī shāhī īrān*) *the tenour of the command of the king of Persia*. But, if the last consonant of a preceding substantive is movent, and followed by a vowel-letter, a servile consonant must be introduced to support the *èsèrè* vowel of connexion; and this consonant varies

with the final vowel of the word. When the final vowel-letter is **ا** or **و**, the servile consonant is **ى**; as, **جَايِ پَايِ اَسْبِ** (jā-yi pā-yi ʿs̄b) *the place of the foot of the horse*; **مُوِي رُوِي سَكْ** (mū-yi rū-yu s̄g) *the hair of the face of the dog*. If the final vowel-letter be **ا** **ى**, this letter is converted itself into the servile consonant required; so that no written addition is needed; thus, **پَرِي چَاهِ بُرْجِ** (p̄rī-yi chāh-i b̄rj) *the fairy of the well of the tower*. Ignorance often writes a h̄emzè over such final **ى** so converted into a consonant; but it really is not requisite. If, however, the final vowel be the letter **ه**, then the addition of a h̄emzè is a necessity. Sometimes the èsèrè vowel-sign is figured under it, **ه̄**. Usage is divided as to the proper place where the servile h̄emzè should be written. It is at times more correctly placed between the two words, on a line with the writing; as, **بَرَاءِ فَلَكَ** (b̄rè-l fèlèk) *the lamb of the sphere* (i. e., *Aries*); and otherwise it is less correctly placed over the vowel **ه**; as, **بَرَاءِ فَلَكَ**.

Of two substantives in Persian construction, the first is often the metaphorical name of the thing literally expressed by the second, the pair really representing one idea under two images; as, **سَائِقِ تَقْدِيرِ** (sā-iqī tāqdir) *the drover, destiny*; **عَنَانِ عَزِيمَتِ** (ʿinānī ʿāzīmèt) *the reins (of) departure*.

Whether in Turkish or Persian construction, the same remark holds good of a pair of substantives, one of which is

the word **أَمْرٌ** (əmr), or one of its synonyms, **مَادَّةٌ** (māddè), **خُصُوصٌ** (khūsūs), **كَيْفِيَّةٌ** (kèyflyyèt), &c., all of which signify our *circumstance*, and the like. They are used in written Turkish for precision. Thus: **رَأَى تَحْصِيلَ أَمْرِ انْسِلَاقِي** (rāh-l tahl-sāln əmr-l inslāk) *the matter of the pursuit of the path of study*; **دُونَانْمَانِي كَلْمِي خُصُوصِي** (dōnānmānī gēlmēsī khūsūsī) *the question of the coming of the fleet*.

After a proper name of a person or thing, the word **نَامٌ** (nām) *name*, is commonly employed; as, **أَحْمَدُ نَامُ ذَاتُ** (āhməd nām zāt) *the personage named Ahmed*; **قَرِيمٌ نَامُ جَزِيرَةٌ** (qīrīm nām jézīrèt) *the island (peninsula) named Crimea*.

The two words **حَضْرَتٌ** (hāzrèt), **جَنَابٌ** (jènāb), which originally mean *presence* and *side*, are used before or after the names or titles of individuals held in honour, with a meaning varying from that of *His Divine Majesty* down to that of plain *Mr.* or *Mrs.*, &c. When they precede, they remain unchanged to the eye, but are in Persian construction; as, **حَضْرَتِ خُذَا** (hāzrèt-i khūdā) *His Divine Majesty, God*; **حَضْرَتِ بَيْغَمْبَرٍ** (— pēygāmbēr) *His Sanctity, the Prophet*; **جَنَابِ بَادِشَاهُ** (jènāb-i pādīshāh) *His Majesty, the Sovereign*; **جَنَابِ صَدَارَتَمَآبِ** (— sādārèt-mā'āb) *His Highness, the Repair of the Vezirate (the Grand Vezir)*. When they follow, they are in Turkish construction, and generally take the possessive pronominal

suffix of the third person plural, but sometimes that of the third person singular; as, شَيْخُ الْإِسْلَامِ طَاهِرُ بَيْ حَضْرَتَيْ (shéykhü-'l-islām tāhîr bēy hâzrêtlêri) *His Eminence the Lord High Chancellor, Tahir Bey*; بُرُوسَةُ مَقْتَبَسِي حَسَنُ أَفَنْدِي جَنَابِي (bürüsâ mâftîslî hâsân êfêndî jênâbî) *His Honour the State Counsel of Brusa, Hasan Efendi*; سَفِيرُ پَاشَا حَضْرَتَيْ (sêfir pâshâ —) *His Excellency the Pasha Ambassador*; تَرْجُمَانُ بَيْ جَنَانَلَرِي (têrjûmân bēy —) *His Worship the Interpreter Bey*; &c., &c., &c. Generally, the word حَضْرَتٌ before a single name indicates one of the prophets, saints, or patriarchs of old; as, حَضْرَتِ نُوحٍ (hâzrêtlî nûh) *the patriarch Noah*; مُوسَى — (— mūsâ) *the prophet Moses*; سُلَيْمَانَ — (— sülêymân) *the prophet (king) Solomon*; مَرْيَمَ — (— meryem) *Saint Mary (the Virgin Mother)*; عِيسَى — (— ĩsâ) *the Prophet Jesus*; مَسِيحًا — (— mēsîh) *the holy Anointed One (Christ)*; &c., &c., &c.

### SECTION III. *Syntax of the Adjective.*

Nearly everything requisite in a sketch has been said on this subject in the former Chapter (II.), Section II. If several adjectives qualify one substantive, they follow one another simply in Turkish construction, and are all connected vocally in the Persian construction; as, كُوزَلْ اَدْبَلُو مَحْجُوبُ جُوْجُوْ (gyûzêl, adblu mahjûbu jûjû),



édéblî, máhjüb chójúq) a pretty, well-behaved, modest child ;  
 جَايِ بِيهْسْتِ نَمَائِي فَرَحِ فَرْزَا (jā-yî blhlsht-nāmā-yî fērâh-fēzā) a  
 paradise-like, joy-giving place.

One adjective may qualify several substantives in a sentence ;  
 as, أُمَّمُ وَأَجْيَالِ سَائِرَةٍ (âmém û éjyâll sâ'irê) the other peoples and  
 nations.

An Arabic or Persian adjective is never placed *after* a  
 Turkish or foreign substantive ; and whenever either is placed  
*before* one of these, it remains, like a Turkish adjective, un-  
 changed as to gender or number ; as, عَظِيمٌ طَاغٌ ('âzîm dâgh)  
 a great mountain ; عَظِيمٌ پَادِشَاهُ ('âzîm pādshāh) a great monarch,  
 عَظِيمٌ دَوْلَتٌ ('âzîm devlèt) a great state.

Some adjectives take a substantive as a complement to  
 restrict their application. In Turkish construction, this com-  
 plement precedes, with or without a preposition ; as, صُوطُولُو  
 (sû dôlû) full (of) water, صُوَايِلَهْ طُولُو (sû ilâ dôlû) filled with  
 water. In Persian construction it follows ; as, لَائِقِ بَيَانُ (lâyîq-  
 î bēyān) worthy of exposition ; مُوَافِقِ طَبْعُ (mûwâfîq-î tâb') con-  
 formable with nature.

The Turkish adjective كَبِي (gblî) like, follows substantives,  
 the personal pronoun of the 3rd pers. plur., the demonstratives  
 plural, the interrogatives singular and plural, and the compound  
 relatives, when its complements, without any change occurring  
 in them ; as, صُوكِي (sû gblî) like water ; أَنْلَرِ كِي (ânler

gibl) *like them*; بُونْلَرَكِي (būnlār gibl) *like these*; كِيْمَكِي (kīm gibl) *like whom?* نَلْرَكِي (nèlèr gibl) *like what things?* بَابَامِكِي (bābāmīkl gibl) *like the one belonging to my father*; بَنْدَهَكِي (bèndèkl gibl) *like the one I have*. All other pronouns are put in the genitive, when complements to this word; as, بِنِمَكِي (bènlm gibl) *like me*; اَنَكِي (ānīñ gibl) *like him, her, it*; سِرِكَكِي (sīzlñ gibl) *like you*; بُونُكَكِي (būnūñ gibl) *like this*; &c.

#### SECTION IV. *Syntax of the Numerals.*

The Turkish and Persian cardinals always precede their substantive, and this is usually left in the singular, whatever the number; as, اِيكِي چِفْت (ikl chift) *two pairs*; دُو جِهَان (dū jihān) *the two worlds* (present and future). But the Arabic cardinal follows, the construction is made Persian, and the substantive is made plural; as, قُوَايِ خَمْسَه (quvāyl khāmsè) *the five senses*; جِهَاتِ سِتّه (jihātl sittè) *the six directions* (in space), *six sides* (of a solid).

The Turkish and Persian numerals precede the adjectives of the same substantive; as do also the Arabic (though after the substantive); thus, اِيكِي سِيَاهَكِي (ikl sīyāh kèchl) *two black goats*; هَفْتِ اَقْلِيمِ مَعْمُورَه (hèft iqlīm-i māmūrè) *the seven climates*

of the habitable earth ; قَوَايِ خَمْسَاءَ ظَاهِرَةٍ (quvâyi khâmsê-i zâ-hirê) *the five external senses.*

But if, instead of an adjective, a descriptive phrase should qualify the substantive, the Turkish numeral comes between the two; as, اَوْطَانِكَ بُوَيْدَةٌ بِرَأْيٍ (ôdânîñ bôyündâ bir îp) *a string of the length of the room* ; هَرِّ بَرِي بَشِ كَيْسَهٗ أَقْجَهٗ اِيْدِرْ يَدِي الْمَاسِ (hêr birî bêsh kêysê âqchâ êder yêdi êlmâs) *seven diamonds, each of the value of five purses of money.*

A Turkish cardinal number can be placed after a substantive in the genitive, singular or plural. It does not then define the number of that substantive, but of a definite portion of what this represents ; as, اَدَمِكْ بَرِي (âdâmîñ birî) *one of mankind, a man* ; اَدَمَلِرْكَ بَرِي (âdâmlêrîñ birî) *one of the men* ; اَوْطَانِكَ اِيْكِيْسِي (ôdânîñ ikisi) *two rooms*, اَوْطَانِلْرِكَ اِيْكِيْسِي (ôdânlârîñ ikisi) *two of the rooms.*

Very often, between the Turkish cardinal number and its substantive, another substantive is introduced, with the sense of *individual* or *individuals*, as in our phrases “*ten head of cattle*,” “*six sail of ships*,” &c. This substantive varies in Turkish according to the nature of the things defined by the numeral. For *men* it is نَفْرٌ (nêfer) *individual* ; for *beasts* it is رَأْسٌ (rê's) *head* ; for *bulbs* it is بَاشٌ (bâsh) *head* ; for *ships* it is قِطْعَةٌ (qit'â) *piece* ; for *cannons, ships, and villages*, it is پَارَةٌ (pârê,

vulg. pârâ) *piece*; for things usually counted it is عَدَدٌ ('âdêd) *number*; for things not usually counted it is دَانَةٌ (dânê, vulg. tânâ) *berry*; for swords it is قَبْضَةٌ (qâbzâ) *hilt*; for elephants, زَنْجِيرٌ (zênjîr) *chain*. Thus : اَوْنُ رَأْسِ قُيُونٍ بَشْ نَفَرِ آدَمَ *five men*; اَوْنُ رَأْسِ قُيُونٍ *ten sheep*; اَوْنُ رَأْسِ قُيُونٍ *two onions*; اَوْنُ رَأْسِ قُيُونٍ *twenty ships*; اَوْنُ رَأْسِ قُيُونٍ *twenty vessels*; اَوْنُ رَأْسِ قُيُونٍ *ten cannon* (pieces of artillery); اَوْنُ رَأْسِ قُيُونٍ *fifty villages*; اَوْنُ رَأْسِ قُيُونٍ *a hundred eggs*; اَوْنُ رَأْسِ قُيُونٍ *two pearls*; اَوْنُ رَأْسِ قُيُونٍ *three swords*; اَوْنُ رَأْسِ قُيُونٍ *one elephant*.

The Turkish ordinals precede their substantives; as, بَرِئِحِي كَيْجِهْ (birinji geyjê) *the first night*; اَلْتَمِشْ طُقُوزُنْجِي آلَايْ (âltmîsh dôqûzûnjû âlây) *the sixty-ninth regiment*.

The Arabic ordinals follow; as, بَابِ خَامِسْ (bâbî khâmls) *chapter the fifth*.

The Persian ordinals generally precede, but sometimes follow.

The Turkish distributive numerals are used to express the rates of collection as well as of distribution; as, بَشْرَ پَارَةَ وَيَرْدِيلِرْ (bêshêr pârà vèrdîlêr) *they contributed five paras each*; اَنَلَرَةَ بَشْرَ (ânlarâ bêshêr pârà vèrîldi) *to them five paras each were distributed*.

For emphasis sake, the simpler distributives are often

repeated ; but they are then generally used as substantives ; as,  
 بِرَّرَ بِرَّرَ تَوَلَّادِمَ (birèr birèr tōplādīm) *I collected (them) one by one* ;  
 اِكِشَّرَ اِكِشَّرَ اَلْاِنِّزَ (ikishèr ikishèr âlîñîz) *take ye (them) two  
 a-piece each (of you), or, take you (or thou, them) two together  
 each time.*

#### SECTION V. *Syntax of Pronouns.*

The demonstrative pronoun, when an adjective, precedes all other qualifications of its substantive ; as, **بُوَ اَوْجٌ بِيُوَكْ كُوَزَلْ**,  
 بُو اُحْ بِلْيُوكْ غِيُزَلْ غَلِّلْنَلِكْ قِيُزْ (bū ūch blyūk gyūzèl gèllnllk qīz) *these three tall,  
 handsome, nubile girls.*

The suffixed possessive pronoun is not, in literary style, necessarily attached to its substantive, but to the last word of the combination of substantive, adjective, &c., to which it belongs. Thus, **مَرَحُومٌ بِدَرِمَ** (mérhūm pèdèrlm) *my late father*, may be rendered in the Persian form, **پَدَرِ مَرَحُومِ** (pèdèr-i mérhūmūm) ; so also, **وَجِهَ خَاطِرِ خَوَاهِمِزْ** (vējh-i khātīr-kh'āhīmīz) *the manner desiderated in mind by us (i. e., by me)* ; **اَقْطَارِ شَرْقِيَّهٖ سَرْعَسْكَرِ** (âqtār-i shārqiyyé sér-'âskèr-i zâfèr-rèhbèri) *the victorious commander-in-chief of the eastern districts* ; **بُوَ بَاغِئْ هَرِّ** (bū bâghīñ hēr bir jā-yī jān-fèzā-yī blhlsht-lntīmāsi) *each soul-enrapturing, paradise-prognosticating spot of this garden.*

The corroborative of the suffixed possessive pronoun of

Turkish construction precedes the whole combination to which the possessive is suffixed ; and this corroborative is always in the genitive, whether it be a substantive or a pronoun ; as, **بِنِمْ مَرَحُومٍ پَدَرِمْ** (bènlm mèrhüm pèdèrlm) *my late father* ; **اُوطَهْ نَكْ بِيُوكْ قَبْرُوسِي** (òdànîñ blyûk qâpûsù) *the great door of the room*.

One possessive suffix may qualify several substantives ; as, **اَلْ وَاَصْحَابُ وَاَعْتَرَتْ وَاَحْبَابِي** (âl û âs-hâb û 'itrèt û àhbâbî) *his family, companions, posterity, and friends*.

#### SECTION VI. *Syntax of the Verb.*

Verbs of the first and second person agree with their nominatives in number and person ; as, **بَنْ كُورْدُمْ** (bèn gyûrdûm) *I saw, have seen (him, her, it, &c.)* ; **سِزْ كُورْدُڭُزْ** (sîz gyûrdûngûz) *you saw, have seen (me, us, them, &c.)*.

A verb of the third person must also agree with its subject, if understood ; as, **كُورْدِي** (gyûrdû) *he, she, it saw, has seen (it, &c.)* ; **كُورْدُڭُلَرْ** (gyûrdûlèr) *they saw, have seen (it, &c.)*.

When the subject is *expressed* of a verb of the third person, the verb does not always agree with it in number. A singular subject sometimes has its verb in the plural, out of respect or politeness ; a plural subject often has its verb in the singular, so as to avoid the cacophony of repetition. Thus : **بَابَاْمْ كِتْدِيلَرْ**

(bābām gītdlēr) *my father went, has gone, is gone* ; اَوْشَاقِرِي كَلْدِي (ušāqlērī gāldī) *his or their servants came, or have come, are come.*

So a verb with several subjects expressed, when all of the third person, singular or plural, may be in the singular ; as, دِرْ اَلْوَفِ رِضْوَانُ وَصُنُوفِ غُفْرَانِ شَايَانِ (dīr ʾlūf-i rīzvān u sunūf-i gūfrān shāyān dlr) *thousands of prayers for God's acceptance, and all kinds of wishes for God's mercy (on him, &c.) is (are) fitting.*

If one of them be of the second person, singular or plural, and the other or others of the third person, the verb must be of the second person plural ; as, سَنَ وَوَدِيرِمَ وَفُوكَشِيكُزْ بَرَابَرِ كُنْدِيكُزْ (sān vē pēdērim vē qōñshūñūz bērābēr gītdlñlz) *thou and my father, with your neighbour, went together.*

And if one be of the first person, even singular, whether the others be of the second or third, singular or plural, the verb must be in the first person plural ; as, بَنَ وَسَنَ وَقَرِنْدَاشِكُ كُورْدُكُ (bēn, vē sān, vē qārndāshīñ, gyūrdūk) *I, and thou, and thy brother, saw (him, &c.).*

In conversation, دِرْ and its plural دِرْلَرْ are generally omitted at the end of a phrase, affirmative, negative, or interrogative ; as, كَيْفِكُزْ اِيوِي (kēyflñlz lyl ml) *is your health good ?* اِيو (lyl) *it is good ;* اِيوِ دِكَلْ (lyl dīyll) *it is not good.*

But, in repeating the affirmative or negative words of another, دِرْ must be introduced ; as, بُوَيْلَه دِرْ دِيُو تَصْدِيْقُ اَيْلِدِي (būyīleh dīr dīyū tadvīqū aīldī) *his or her word is true, as he or she says.*

(bâylê dlr, dèyâ, tâsdiq èylêdl) *he confirmed, saying, "It is so."*

In relating the words of another, no alteration is permitted in number, person, or tense of the verb; as, كَلِيمٌ دِيدِي (gèlirim, didi) *he said, "I will come"* (not as in English, "*he said he would come*").

When the object of a transitive verb is definite, it is put in the accusative; as, آتِي آلِدِم (âti âldim) *I bought, have bought (or taken) the horse.* But, if the object be indefinite, it remains in the nominative; as, آت آلِدِم (ât âldim) *I bought a horse or horses.*

Intransitive, like transitive, verbs, govern their indirect objects by means of different prepositions, *i.e.*, the substantives or pronouns are put into different cases according to the verb. Thus : أُولُومَدَن قُورَقَمَق (ûlûmdân qôrqmâq) *to be afraid of death*; أُولُومَدَن قَاچَمَق (ûlûmdân qâchmâq) *to run away from death*; پَارَايَا بَاقَمَق (pârâyâ bâqmâq) *to look at money (i.e., to take money into account or consideration)*; سُودَه يُوَزَمَك (südâ yûzmek) *to swim in the water*; دَكِرَه كِيرَمَك (dènzè girmek) *to go into the sea (i.e., to bathe in the sea)*; قِيلَجِ اِيْلَه اُورَمَق (qillj ilâ wûrmâq) *to strike with a (or the) sword*; خَاطِر اِيچُون يَاْبَمَق (khâtr ichin yâpmâq) *to do (a thing) out of regard (for some one)*; حَيَوَانَه بِنَمَك (hâywânâ binmek) *to mount on a beast (horse)*;



كَمِيَ بِهِ بِنَمَكْ (gèmliyè blnmèk) *to mount (go) on board ship* ;  
 آيَاغَه قَالْقَمَقْ (áyaghâ qâlqmâq) *to rise to one's feet (i. e., to rise,  
 get up, stand up).*

Nouns of time and place are often used adverbially (as also is the case in English) without prepositions after verbs ; as, يَارِينْ كُلُّ (yārīn gâl) *come to-morrow* ; أَشَاغِي إِينْ (âshâghī īn, *vulg.* èn) *descend, come or go down* ; يُوْقَارِي جِيْتِي (yùqārī chīq) *ascend, mount* ; i. e., *come or go up*. Still, on occasions, prepositions are used with them ; as, صَاغَه صَابْ (sâghâ sâp) *deviate (turn) to the right* ; صَوْلَه بَاقِي (sòlâ bâq) *look to the left* ; كِيرُو كَيْتْ (gīrū kīt, *vulg.* gèrī gīt) *go back* ; كِيرُو دَنْ كُلُّ (gèrīdân gâl) *come from the rear, from behind*.

A transitive verb has sometimes two direct objects, one definite, the other indefinite ; as, آفِي مُشِيرْ إِيْتَدِيلِرْ (âfī mûshīr ètdīlēr) *they made him a mushīr (duke, or field-marshal).*

An Ottoman compound verb, active or passive, often takes its direct or indirect object into the body of the verb, as the Persian complement of its nominal factor ; as, بُو دَقِيقَه يَه تَحْصِيلِ وَقُوفِ اَيْلِدِي (bū dâqīqāyâ tâhsīlī vwûqūf èylèdl) *he acquired cognizance of (about) this subtle point* ; صَرَفِ مَرْجَاتِ بِضَاعَه قِيلِنْدِي (sârf-ī mûzjât-ī bizâ'â qīlīndī) *expenditure of the modicum of capital was made (i. e., the modicum of capital was spent).*

SECTION VII. *Syntax of the Participle.*

In conversation, the substantive qualified by a particle, active or passive, is sometimes understood, and the participle is used as a substantive; as, كَلَّنَه وَرَبِّهِ (gèlânè vèr) *give (thou it) to him (or her) who comes*; كِيدِيكِمَه بَاقِمَه (gldlylmâ bâqmâ) *look not at that which I wear*; يَا بَهْ جَعِمِي صُورَمَه (yâ pâjâghîmî sôrmâ) *ask not what I shall do.*

The active participle present of اَوْلَمَقْ, i. e. اَوْلَانْ, is often omitted after Arabic participles, active or passive; as, رَنَعِ رُبْعِ مَسْكُونَتِهٖ وَاقَاعِ مَمَالِكِ وَبُلْدَانِ (rûb'î mèskyündâ vwâq'î mêmâllk ù bûldân) *the countries and towns situated in the inhabited quarter (of the globe)*; بُو كِتَابَدَهٗ مَذْكُورِ فُنُونِ وَمَعَارِفِ (bû kitâbdâ mèzkyür fânûn ù mâ'ârif) *the sciences and matters of knowledge mentioned in this book.*

Active participles govern all their objects in the same way as the verbs from which they derive; so also do the passive participles, excepting only the object they each qualify as an adjective; as, قَبُو اَاجَانْ (qâpû âchân) *he who opens a door*; قَبُو اَاجَانْ (qâpûyû âchân) *he who (that which) opens the door*; قَبُو اَلْمِ اِلَهٗ اَجْدِيغِمُ قَبُو (èlm ilè âchdîghîm qâpû) *the door that I opened with my hand*; بِدَرْمِكِ بُوئِي قَبُولِ اِيدَهٗ مَيِهٖ جِكِي سَبَبِ (pèderîmlñ bûnû qâbûl idèmèyèjèyî sèbèb) *the reason for which my father will not be able to accept this.*

The Persian and Arabic participles are constructed, generally, with their objects, in the same manner as if the participles were substantives; as, خَالِقِ هَرْدُو جِهَانِ (khālliq-i hēr dū jilhān), هَرْدُو جِهَانِ خَالِقِي (hēr dū jilhānī khālliqī) *the Creator of both worlds*; مَخْلُوقِ يَدِ قُدْرَتِي (mākhluq-i yēd-i qudrētl), يَدِ قُدْرَتِي مَخْلُوقِي (yēd-i qudrētlērlnī mākhluqū) *the creature of the hand of His almighty power*; اَنْ اَيْنَ اَفْرَيْنَدَهْ (āfērīnēndē-l īn ū ān) *the Creator of this and that (all things)*; رَسِيدَهْ كُنْكَرَهْ چَرَحِ اَنْبِرِ (rēsīdēl kyūngyūrē-l chārkh-i ēsīr) *which has reached the battlement of the ethereal sphere.*

But sometimes Arabic active participles of transitive verbs govern their direct objects as do their verbs; thus, كَيْفِيَّتِ مَذْكَورَهْ يِ مَبِينِ (kēyfīyyēt-l mēzkyūrē-l mābīn) *which explains the said circumstance.*

#### SECTION VIII. *Syntax of the Verbal Nouns and Infinitive.*

Turkish verbal nouns are constructed with their subjects, when substantives, as any two substantives; thus, اَحْمَدِ كَلْمَسِي (āhmedīn gālmēsī) *the coming of Ahmed, Ahmed's coming*; اَحْمَدِ كَلْدِي (āhmedīn gāldīyī) *Ahmed's (past action of) having come*; اَحْمَدِ كَلْجِي (āhmedīn gēljēyī) *Ahmed's (future action of) coming.*

When the subject is a pronoun, it is put in the genitive still,

and the Turkish verbal noun takes the possessive suffix of the subject's number and person ; as, **بَنِمَ كَلَمَمَ** (bènlm gâlmèm) *my coming* ; **سَنِكَ كَلْدِيكْ** (sânin gâldlyîñ) *thy having come* ; **أَنْلِرْكَ** (ânlerîñ gâljèklèrl) *their future coming*.

Turkish verbal nouns and infinitives are constructed with their objects, direct or indirect, exactly as their verbs ; thus, **أَنِ كُورَمَمَ** (ânî gyûrmèm) *my seeing him (her, it)* ; **إِزْمِيرَةَ كَلَجِكْ** (izmîrè gâljèyîñ) *thy future coming to Smyrna* ; **بَدْرِيْنَهْ أَحْمَدِكْ** (pèderîñâ âhmèdîñ dâñ mèktûb yâzdîghî) *Ahmed's having written a letter to his father yesterday*.

Arabic verbal nouns are constructed with their agents sometimes in the Turkish, sometimes in the Arabic, and sometimes in the Persian manner ; as, **وَرُودُمْ** (vârûdüm) *my arrival* ; **تَحْصِيْلِكْ** (tâhsîlîñ) *thy study* ; **تَحْرِيْرِي** (tâhrîrl) *his writing* ; **صُنْعُ اللَّهِ** (sûn'û 'llâh) *the act of God* ; **إِدَارَةُ بَرْكَارِ أَفْكَارْ** (idârè-i pèrgyâr-l êfkyâr) *a revolving of the compasses of the thoughts*.

Arabic verbal nouns are constructed with their objects in the same manner as the compound verbs formed of them ; as, **مَقْدُورِي صَرْفْ** (mâqdûrî sârf) *an employing one's utmost* ; **فَنَّ جَغْرَافِيَّيْ تَحْصِيْلَهْ مَدَارْ** (fânn-l jâgrâfîyâyî tâhsîlâ mèdâr) *a help to an acquiring the science of geography*. But they may also be constructed with them as two simple substantives, either in

the Turkish or Persian manner; as, *صَرَفَ مَقْدُورٌ* or *صَرَفِي*; and again, *فَنِّ جَغْرَافِيَايَه* or *فَنِّ جَغْرَافِيَايَك تَحْصِيْلَه*; &c.

In all cases excepting their construction with their subjects or objects, the Turkish verbal nouns and infinitives are constructed in sentences exactly like any other substantives; as, *دُرْ أَوْلَمَك بُوْنَدَن أَوْلَى دِرْ* (*ülmek bündân evlâ dîr*) *to die is better than this*; *قُورْتَلْمَغَه جَالْشِدَى* (*qurtılmâghâ châlîshdî*) *he laboured at escaping*; *يَأْقَمَقُ إِيجُون تَرْتِيبِ إِيْتِدَمِ* (*yâqmâq lehîn tertîb êtdim*) *I arranged, have arranged (it) for burning*; *كَلْمَسَى لَازِمِ دِكَلْ* (*gâlmêsl lâzîm dylîl*) *his coming (is) not necessary*; *كَيْدَه بِيْلَه جِكْمَه* (*gîdê-bilêjeyîlmê shûb-hêm vâr*) *my doubt exists, i. e., I have a doubt as to my being able to go.*

#### SECTION IX. *Syntax of the Gerunds.*

The gerunds are not much used in conversation; there the discourse is broken up into as many sentences as may be needed, each with its personal verb; as, *كَيْنَدِم كُورْدِم كَلْدِم خَبِرْ وَيْرِدِم* (*gîtdîm, gyûrdûm, gâldîm, khâbêr vêrdîm*) *I went; I saw; I came; I gave information.*

But, in the literary style, one long phrase, ending with one personal verb, will contain a number of clauses, each ending with a gerund (which thus acts to the ear, as well as to the eye, like our commas and semicolons); as, *كَيْدُوب كُورَه رَكَ كَلْدَكْدَه*

خَبَرَ وَيَرُدُّمَ (g'ıldır, gyürerek, g'ıldıkde, khâber vërdim), *I, going and seeing, on coming back, reported.*

When compound verbs are used, the auxiliary gerunds may be omitted once or twice in a long sentence ; as, بِرْ مَوْضَعَهٗ وُرُودٌ وَ أَنْدَهٗ بِرْ مِقْدَارٍ قَعُودٌ اِيْدُوبٌ (blr mevzi'â vürüd, vë ândâ blr mîqdâr qu'üd êddır, ....) ... *arriving at a certain place, and sitting down there awhile, ....* In this case, however, a conjunction requires to be introduced in lieu of the gerund omitted ; as is seen in the example given.

The subjects, and direct or indirect objects, of the gerunds are constructed as with their verbs. But, as the gerunds cannot indicate the person and number of their subjects, the appropriate personal pronoun must be expressed before them, when the subject is not a substantive ; as, اَدَمٌ كِتَابٌ اَوْقُوبُوبٌ (âdâm kitâb ôquyûb) *man, reading a book (or books), ..... ;* فَرْمَانِمِ سِزَهٗ وَاِجْلِ اَوْلِيْحَقِّ (fërmânım sizë v wâsıl ôlijâq) *at what time my command shall attain unto you, ..... ;* بِنِّ شُوْ اَدَمِيْ كُورَهٗ رَكِّ (ben, shü âdâmı gyürerek) *I, seeing that man, ..... ; &c.*

#### SECTION X. *Syntax of the Adverb.*

The adverb precedes the verb or adjective qualified by it ; as, صَبَاحْلَيْنِ كَلْدِي (sâbâhlëyn gâldi) *he came in the morning ;* جُوقُ كُوزَلِّ (chôq gyüzël) *very pretty.*

The negative دِكْل (dlyll) *not*, precedes the verb substantive, expressed or understood, but follows the substantive or adjective which it negatives; as, كَنْج دِكْلِم (gènj dlyllm) *I am not young*; عَقْلَسَز دِكْلِسِين (âqlsîz dlyllsîn) *thou art not unintelligent*; اَدَم دِكْل دِر (âdâm dlyll dîr) *he or it is not a man*; &c.

The adverbial suffixes دَك (dèk), دَكِين (dèyîn), follow a noun of time, place, or condition, in the dative; as, صَبَاحَه دَكِين (sâbâhâ dèyîn) *until morning*; لُونْدُرَه يَدَك (lôndûrâyâdèk) *as far as London*; اُولُومَه دَك (ûlûmèdèk) *until death*. They follow the third gerund also, put in this same dative case, and thus form a verbal limit of time; as, كَلِّجَه يَدَك (gèllîjèyèdèk) *until (I, thou, &c.) come, came*. The agent must be named or understood; as, بِن كِيدِنجَه يَدَك (bèn gîdnîjèyèdèk) *until I go (or went)*; مَكْتُوبُم اُورَايَه وَارِنجَه يَدَك (mèktûbûm ôrâyâ varînjâyâdèk) *until my letter reach (or reached) there*. The tense of this gerund is decided by the context, in like manner as its agent and object.

The adverb كُورَه (gyûrè) *according*, also follows a dative; as, عَقْلِمَه كُورَه (âqlîmâ gyûrè) *according to my judgment*; بَكَا كُورَه (bâkâ gyûrè) *according to me*; &c.

The adverbs يَكَا (yâñâ), طُولَايِي (dôlâyî), اُوتُورِي (ûtûrû) *relatively*, follow substantives or infinitives in the ablative; as, كِتَابَدَن طُولَايِي (kîtâbdân dôlâyî) *relatively to (about) a (or the)*

*book* ; كِتْمَكْدَنْ أُوتُورُی (gltmekdân ütürü) *relatively to* (about, concerning) *going*.

Although it is not grammatically erroneous, in answering a question, to use the affirmative adverb أَوْتٌ (évèt) or بَلَى (bèll) *yes*, or the negative يُوْقٌ (yòq) or خَيْرٌ (khàyr) *no*, when appropriate, it is unidiomatic to do so. The more general custom, whether one of those adverbs be used or not, is to repeat the word or words of the question on which the interrogation turns, with such grammatical modifications as may be necessary. Thus, turning back to the five questions instanced in Chap. II., sect. 21 (p. 151-2), the respective answers may be : 1, أَوْتٌ بِنٌ (évèt, bèn) *yes, I* (am to ride); 2, يُوْقٌ أُوْلِيْرَكُوْنٌ (yòq, òlblr gyñ) *no, the day after* ; &c.

#### SECTION XI. *Syntax of the Preposition.*

The Turkish preposition always follows the word it governs, noun, pronoun, or verbal derivative, as is seen in Chap. II., sections 1 (p. 51), 4 (p. 82), 5 (p. 88), 6 (p. 89), 7 (p. 90), and in Chap. III., section 8 (p. 179) ; but the Arabic and Persian prepositions always precede ; as, عَلَى التَّحْقِيقِ (‘àlè ’t-tàhqiğ) *in truth* ; بِرُقْرَارٍ (bèr qārār) *in permanence* (without change) ; عَلِيْحِدَّةٍ (‘àlá hìdè) *singly* ; فِي الْوَأَقِعِ (fì ’l-wāqf) *in fact* ; بِأَيِّ حَالٍ (bl-èyyi hälln) *in any case* ; عَلَى كَلَّا التَّقْدِيْرِيْنِ (‘àlá



kêlâ 't-tâqdîrêyn) upon either supposition; أَزْسِرُنُوْ (ez sér-i név) from a new beginning (over again, again).

A preposition may govern two or more substantives in a sentence; as, وَأَصْحَابُهُ وَعِزَّتُهُ وَأَحِبَّائِهِ آلٌ to his family, companions, posterity, and friends.

But, as the Arabic and Persian preposition precedes the adjectives that qualify, as well as the substantives qualified, so the Turkish preposition is placed after all these; consequently, in Persian construction, and when the substantive is followed by the possessive suffixes, the Turkish preposition is separated from the substantive it governs, sometimes by a considerable distance; as, بِأَبَامُ إِيْلَهُ (bâbâ-m ilê) with my father; بُوْ مُجِيبِ صَادِقَدَهْ (bû mühîbb-i sâdîq-dâ) in this faithful friend; قَالِيُونِ كُرَهْ نُمُونِ هُمَايُونُكْ بِأَشِيْ (qâlyün-i kyüh-nûmûn-i hûmâyûnûn bâshî) the head of the mountain-like imperial galley.

## SECTION XII. *Syntax of the Conjunction.*

All conjunctions, except the enclitic دَهْ (dê, dâ), or دَخِيْ (dâkhi), too, also, head the phrase they belong to.

The enclitic conversational دَهْ, or literary دَخِيْ, is placed after the word of a phrase to which special attention is directed; thus: اِسْتَانْبُولْدَنْ دَخِيْ طُوْبْ كَدِيْ (İstânbôldân dâkhi, or İstânbôldân dâ tûp gâldi) cannon came from Constantinople also; اِسْتَانْبُولْدَنْ طُوْبْ

دَخِي كَلْدِي (istâbüldân tûp dâkhî gâldî) *cannon, too, came from Constantinople.*

This enclitic is repeated after each member of a phrase linked together by its use; as, بَنْدَه كِيدِرِم سَنْدَه (bèn-dâ gèdèrim; sâu-dâ) *I, too, will go, as also thou*; بَنْدَه سَنْدَه اُولْدَه اُوچْمَز كِيدِرَز (bèn-dâ, sâu-dâ, ô-dâ, ûchûmûz gidèriz) *I, thou, and he too, will all three go.*

It is often placed after a verb in the conditional, its sense being then, in English, rendered by *even*; as, كَلْسَه دَه (gâlsè-dè) *even should he come*; كَلْمِش ايسَه دَه (gâlmîsh isè-dè) *even though he be come*; كَلْسَيْدِي دَه (gâlsèydi-dâ) *had he even come*; كَدَجْكَ اُولْسَه دَه (gâlèjèk ôlsâ-dâ) *even should he be about to come (even should he think of coming, or resolve to come).*

After other verbs than conditionals, it is enclitic with each that enters a phrase, and answers to our *both*, followed by *and* or *also*; as, كَلورِمْدَه كُوررْمْدَه (gèlirim-dâ, gyûrûrûm-dâ) *I will both come, and see also*; (—, —, كَلورِمْدَه كُوررْمْدَه بَكُوررْمْدَه ايسَم اَلورِمْدَه (bèyânir-isè-m, âlirim-dâ) *I will come, and I will see, and if I admire, will also buy.*

The conjunctions اِسْتَر, كَرَك, هَا, in the sense of *whether ...*, or *whether*, اَكْر (èyèr) *if*, with كَرِجَه (gèr-chî, vulg. gèrchè) or اَكْرَجَه (èyèr-chî, vulg. ègèrchè) *although*, put the verb or verbs of their phrase in the conditional; as, هَا كَلْسَه هَا كَلْمَسَه (hâ gâlsè,

há gálmásá) *whether he come, or (whether he come) not*; أَكْرَهَ كَلِمَةً (éyer gálsá) *if he come*; أَكْرَهَ كَلِمَةً إِسْهَدَهُ (égerchí gálmish isá-dá) *although he be even come (even though he be come)*.

When the copulative و joins one verb or phrase to another, it is pronounced vé, in conformity (to a certain degree) with its original Arabic pronunciation; but when, in Persian construction, it unites two nouns, substantive or adjective, it takes the vowel-sound of ú or ù, and joins on, in pronunciation, as though in a syllable, with the consonant preceding it; as, دَوْلَتُ وَاقْبَالُ (gáldl vè gyúrdá) *he came, and he saw*; دَوْلَتُ وَاقْبَالُ (dévlet ú lqbál) *fortune and prosperity*; قَوِيٌّ وَتَنْدُرُسْتُ (qávi-yú tén-dúrúst) *strong and healthy*.

The Persian conjunction كِه (kl) *that*, always connects two members of a phrase, and should never be supposed to be a relative pronoun in Turkish (as it really is in Persian, as well as a conjunction); as, مَعْلُومٌ أَوْلَهُ كِه (ma'lúm ólá kl) *be it known that ....* Sometimes the clause that follows shows the cause or reason of that which precedes; the conjunction may then be rendered by *for* or *because*; as, نِيَا:مَنْدُ أَوْلَهُ لِمَ وَ نَالَ كُنَانُ كِه جِنْسِ (nlyázménd ólálim, vè nálè-kyúnán, kl jins-l mágfèrètè sìm-l éshk óldú núqúd) *let us be instant in supplications, and assiduous in moans, for the silver of (man's) tears has been made the coins payable for the wares of (God's) mercy.* (The inversion نُقُودٌ أَوْلَدِي for أَوْلَدِي نُقُودٌ is poetical.)

After a verb signifying *to say* (which also may mean, *to say to one's self, to think*), or *to ask*, the conjunction **كِه** introduces, what is, was, or will be said or thought; but the question must be in the mood, tense, number, and person, in the very words, used by the speaker or thinker; as, **دِيورَكِه يَارِينْ كُورِم** (dlyòr kl, yārīn gèlrlm) *he says, I will come to-morrow*; **صُورْدِي كِه بُونَه دِرْ** (sòrdù kl, bù nè dir) *he asked, What is this?* We see, then, that **كِه**, so used, is the equivalent of our sign of quotation, the *inverted commas*. We cannot alter the phrase as is our custom, and say, *he says he will come, or he asked what that was.*

Occasionally, in a certain style, this **كِه** is omitted; as, **دِيدِي أَي شَهْرِيَارْ** (dldl: èy shèhrlyār) *he exclaimed, "O monarch."*

But the method more generally used, especially in conversation, and which is the true Turkish mode, is to quote first what was said, asked, or thought, and then immediately to bring in the verb *to say*, &c., in its proper tense, number, and person; as, **كُورِرْزْ دِيورْلَرْ** (gèlrlrz dlyòrlèr) *they say, We will come*; i. e., *they say they will come*; **كُورْمَدِم دِيدِي** (gyûrmâdīm dldl) *he said, I did not see* (him, her, it, them, you, &c.); i. e., *he said he did not see*. In this case, if the verb used be any other than **دِيمَكْ**, the Turkish conjunction **دِيُو** (dlyù, *vulg. dèyè*), which really is the first or fifth gerund, modified by usage, of **دِيمَكْ**, *viz.*, **دِيُوْبْ** or **دِيَهْ**, is introduced before the verb used, and after the quotation; it is the equivalent of our *saying*; as, **كَيْفِكْزْ اِيُوِي دِيُو**

سُؤَالَ اِئْتَدِمَ (kəyflñiz iy-l-mi, dlyù, sū'āl ètdim) *I asked (of him or her), saying, Is your health good? i. e., I asked how he was;*  
 بِلَمَيُورِزِ دِيُوْ اِنْكَارِ اَيْدِيُورَلَرِ (bèlméyòriz, dlyù, inkyār idiyòrlèr) *they deny, saying, We know not; i. e., they deny, and say they know not;*  
 كَلَمَزْ سَكْرَ دِيُوْ خُوْلِيَا اِئْتَدِمَ (gálmázstñiz, dlyù, khúlyá ètdim) *I formed an idea, saying (to myself), You will not come; i. e., I imagined that you would not come;*  
 نَهْ دِيُوْ كَلْدِيَكْرَ (né dlyù, gáldñiz) *saying what (to thyself), art thou come? i. e., what are you come for?*

The conjunction **كِه** sometimes, as in Persian, serves to connect an incidental qualifying phrase to an antecedent noun, as though it were a relative pronoun; but in such case it never undergoes declension or takes a preposition, the following phrase being complete in all its parts; as, **حَمْدُ وَسِپَاسِ اَوْلِ خُدَاوَنْدِي عَلْتَه سَزَا دِرْ كِه وُجُوْدِ اَنْهَارُ وَقَعُوْرِ بَحَارِ يَكْقَطْرَهء قَدْرَتِ نَامْتَنَاهِيْلِرِي دِرْ** (hãmd ù sipās òl khudāvènd-i bì-llètè sèzā dir, ki, vûjūd-i ènhār ù qú'ūr-i blhār yèk-qátrè-l qúdrèt-l nā-mútènāhílèrì dir) *glory and lauds are worthy of that uncaused Lord God, of whose infinite power the existence of rivers and the depths of oceans are but a single drop.*

The foregoing example shows that it is often difficult or impossible to distinguish whether the phrase that follows **كِه** is a qualificative, or the exposition of a reason. We might

take it in this latter sense, and translate: *for, the existence of rivers, &c., are but one drop, &c.*

But, in ethical works and the like, generally composed by members of the 'ulēmā class (Doctors of Canon Law) on a Persian or Arabic model, the clause that follows *که* is generally qualificative, and the style is anti-Turkish. Thus: *هر کس که دستِ همتِ ایلَه حبلِ متینِ عقلَه مُتَشَبِّهتِ اولَه* (her kēs kl dēst-i hlmmēt llā hābl-i mētīn-i 'āqlā mûtēshēbbis òlā, .....); *every one who shall take hold of the firm cable of reason with the hand of endeavour, .....; بو جانورلَر که نظرِ عبرتله منظرِ دَر* (bū jānōrlēr kl nāzār-i 'ibrēt-lā mānzūr dūr, .....) *these animals which are looked upon with a regard for instruction, .....*

The conjunctions *تا که* (tā kl) *in order that*, *شاید که* (shāyēd kl) *perhaps, lest*, *مادامیکه* (mā-dām-kl) *as long as, since*, *مبادا که* (mē-bādā kl) *lest*, *مگر که* (mēyēr kl) *unless*, require their verbs to be in the optative; as, *تا که تَحْمِلِ قَالْمِيَه* (— — tāhāmmūlā qālmīyā) *in order that no power of endurance be left in him; شاید که مُنْهَزِمِ اولَه لَر* (— — mūnhēzīm òlālēr) *lest they be routed; مادامیکه حَيَانَدَه اولَه لَر* (— — hāyātdā òlālēr) *since they are alive; مبادا که اَوْبِلَه اولَه* (— — āyilē òlā) *lest it be so; مگر که کُوْزَلِ اولَه* (— — gyūzēl òlā) *unless he (she, it) be beautiful.*

SECTION XIII. *Syntax of the Interjection.*

Some interjections are accompanied by nouns and pronouns, some by nouns only, others have no accompaniment, and some precede verbs.

When accompanied by a noun, the noun is always in the nominative, excepting with the interjection **يَا زِقْ** (*yāzīq*); as, **وَإِخْ بَابَامْ** (*vwākh bābām*) *alas, my father!* **أَفْرِينْ أَوْغَلْمْ** (*āfērīn, vulg. āfērīm ḡghlīm*) *well done, my boy!* **كِيدِي أَدْبَسِرْ** (*gīdlī ḡdēbsīr*) *O, impudent fellow!* **أَيْ قَرِنْدَاشِمْ** (*ēy qārīndāshīm*) *well, brother!* **أَمَانْ جُوجُغْمْ** (*āmān chōjūghīm*) *O, my child!* **مَرَحَبَا أَفْنِدِمْ** (*mērhabā ḡfēndīm*) *God's blessing on you, sir!* They always precede the noun. The word **يَا زِقْ** is used in this way also, but it further permits its substantive to be put in the dative; as, **يَا زِقْ أَمِكِمْ** (*yāzīq ḡmēyim*), **يَا زِقْ أَمِكِمَهْ** (*yāzīq ḡmēyimē*) *alas my trouble!* *alas for my trouble!*

When accompanied by a pronoun, except the interjection **كِيدِي** (*gīdlī*), the pronoun must be in the dative; as, **يَا زِقْ بَكَا** (*yāzīq bākā*) *poor me!* **وَإِخْ سَكَا** (*vwākh sākā*) *alas for thee!* **أَفْرِينْ أَنْلَرَهْ** (*āfērīm ānlārā*) *well done, they!* The exceptional **كِيدِي** is constructed with the accusative of the second person singular, which it may precede or follow; as, **كِيدِي سَنِي** (*gīdlī sānlī*) or **سَنِي كِيدِي** (*sānlī gīdlī*) *faugh, thou (good-for-nothing)!*

Interjections indicative of a desire for the future or regret for the past, are constructed with the conditional, aorist or past accordingly; as, *آه كَسَّه* (*āh gālsā*) *O that he would come!* *آه كَسِيدِي* (*āh gālsēydī*) *O that he had come!* One of these, *أَمَان*, is constructed also with the imperative, and expresses vehement desire with the affirmative, or dread with the negative; as, *أَمَان كِتْمَسَه* (*āmān gītmāsā*) *O that he go not* (by his own desire)! *أَمَان كِتْمَسِين* (*āmān gītmāsīn*) *O that he go not* (if my wish prevail)!

With an imperative, *هَلَه* (*hélé*) expresses an invitation or a challenge; as, *هَلَه كَل* (*hélé gāl*) *come along!* *هَلَه كَلْسُون* (*hélé gālsūn*) *just let him only come!*

Arabic phrases are often used as interjections, generally after proper names; as, *مَكَّة مَكْرَمَه كَرَّمَهَا اللهُ تَعَالَى* (*mèkkè-l mûkèrrémè, kèrrémā-hā 'llāhū tā'ālā*) *Mekka the Venerated, which may God, who be exalted, cause to be venerated!* *سُلْطَانِ غَازِي سَلِيمِ خَانَ مَدَّ اللهُ ظِلَالِ رَأْفَتِهِ عَلَى مَفَارِقِ الْأَنَامِ مَا تَكَرَّرَ الشُّهُورُ وَتَجَدَّدَ الْأَعْوَامُ حَضْرَتَلِرِي* *His Majesty, the champion of the faith, Sultan Selim Khan, the shadows of whose clemency may God spread over the crowns of the heads of mankind, so long as the months repeat themselves and the years renew themselves!*



## ADDENDUM.

IN p. 45, after line 5, as a further remark on the uses of letter و, the following rule is not without its use; viz.,—

In a few words of Persian origin only, the letter و, following a letter خ, and itself followed by a long vowel-letter ا, is suppressed and lost in the pronunciation. Thus خَوَانُ kh'ān, خَوَاهُ kh'āh, خَوَاهِشُ kh'āhlsh. The word خَوَاجَهَ kh'ājā, of this class, and its derivatives, خَوَاجَاكَانُ, خَوَاجَهَلِيقُ, &c., have been corrupted in Turkish into khōjā, khōjāgyān, khōjālīq, &c. In Persian proper, a very few words beginning with خو, without a following ا, elide the و in like manner in pronouncing; but this is never observed in Turkish, unless it may be in the rhyme-words of ancient poetry. Thus the word خوش (usually read khūsh in Persian, khōsh in Turkish) is made to rhyme with وَشْ vesh, for instance; and in consequence must then be read kh'āsh. خُود (usually khūd, Turkish khōd) is made to rhyme with بَدْ bēd; something after the manner of our poets, who make *wind* rhyme with *find*, *mind*, &c. This is what is styled وَأَوَّعِدُولَهُ (vwāwī mā'dūlē), *deflected* و, in Persian.



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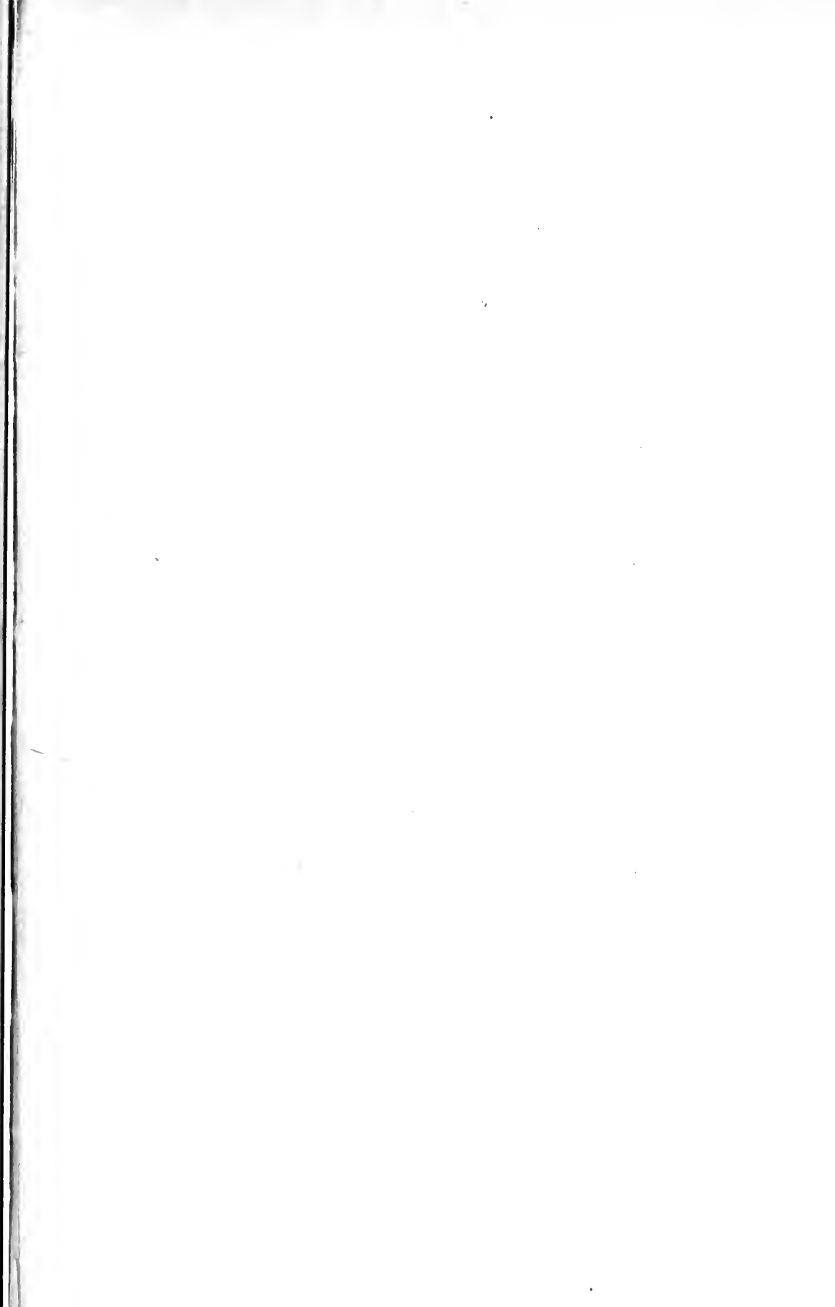
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