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by  
Sir James W. Redhouse

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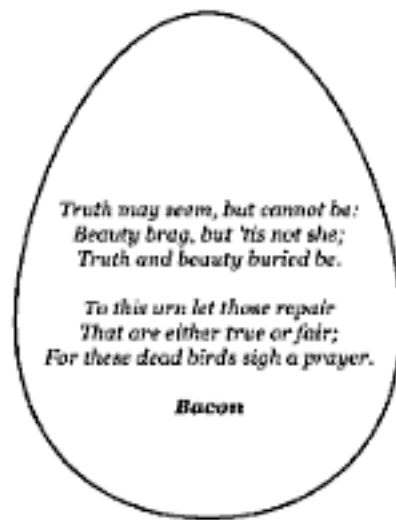
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SIMPLIFIED GRAMMAR  
OF THE  
OTTOMAN-TURKISH LANGUAGE.

BY

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

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## E R R A T A.

PAGE					
10,	l. 22,	for	مَدّ	read	مَدُّ
16,	l. 18,	after	أ	”	&c.
24,	l. 15,	for	أَبْ	”	أَبُّ
28,	l. 4,	”	جَزَمَ	”	جَزَمَ
29,	l. 2,	”	پَرَسَ	”	پَرَسَ
”	l. 9,	”	شَدَّتْ	”	شَدَّتْ
”	l. 9,	”	مَدَّ - عَطَّارَ	”	مَدُّ - عَطَّارَ
”	l. 10,	”	وَدَّ	”	وَدُّ
”	l. 16,	”	عَطَّارَ، بِقَالَ	”	عَطَّارَ، بِقَالَ
30,	l. 1,	”	پَرَّ	”	پَرَّ
31,	l. 19,	”	رَأْسَ	”	رَأْسَ
35,	l. 2,	”	اِبْتَدَا	”	اِبْتَدَا
47,	last line,	”	أ	”	ا
54,	l. 18,	”	رَوَّيَانُ	”	رَوَّيَانُ
91,	l. 10,	”	VIII.... Verb	”	IX.... Conjugation, p. 100
124,	last line,	”	اُولِيحِقُّ	”	اُولِيحِقُّ
127,	first line,	”	تَمَّشَ	”	تَمَّشَ
154,	l. 3,	add:	(See p. 73, l. 4.)		
168,	l. 7,	for	جَنَابَلِرِي	read	جَنَابَلِرِي
In pp. 10—16		”	’	”	’

## P R E F A C E.

THE Ottoman Language, *عُثْمَانِيَّة* *ösmánlijâ*, 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* *türkjê*, 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 desinences 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 **ك**, 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, *Ý* 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 *èlîf*, ب *bé*, پ *pè*, ت *té*, ث *sé*, ج *jîm*, چ *chîm*, ح *hâ*, خ *khî*,  
د *dâl*, ذ *zèl*, ر *rî*, ز *zé*, ژ *zhè*, س *sîn*, ش *shîn*, ص *sâd*, ض *dâd*,  
ط *tî*, ظ *zî*, ع *'âyn*, غ *gâyn*, ف *fè*, ق *qâf*, ك *kâf*, ل *lâm*, م *mîm*,  
ن *nûn*, و *wôv*, ه *hè*, ي *lâm-èlîf*, 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 *élif-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*, أَيْجَد, and is arranged in eight conventional words, as follows: أَيْجَد *èbjèd*, هَوَز *hèvwáz*, حَطِّي *huttî*, كَلَمَان *kelémán*, سَعَفَس *sáfás*, قَرَشَات *qárashát*, سَاكْحَاز *sákház*, دَازِلْغِلَا *dázilgilá*.

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, ل, 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 *qárashát*, قَرَشَات, with which the Hebrew

alphabet terminates. The letters of the two last words (omitting now all consideration of the factitious  $\dot{Y}$ ) 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 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 Phenician, 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 Phenician character, but the order of the whole series from  $\text{ا}$  to  $\text{ت}$  is absolutely identical in the Arabic (Hebrew, Phenician), 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 Phenicians, 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	100	Φ	90 Q
ز	Z	7	G	ر	200	Ρ	100 R
ح	Η	8	H	ش	300	Σ	200 S
ط	Θ	9	-	ت	400	T	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, μπ. This combination in Greek words he reads and pronounces as though it were written μβ.

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

The  $\zeta$ ,  $\Gamma$ ,  $G$ , 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  $\text{ⲉ}$  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  $\text{ⲉ}$  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  $\text{Ⲛ}$ , 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,  $\text{Ⲛ}$ , to which they still, to this day, give the Phenician name of *Bâv*,  $\text{Ⲡⲱ}$ , *wâw*, *vâv*. 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  $\zeta$ , 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  $\beth$  into their  $\Theta$ ; the Latins, having no such sound, discarded the letter.

The Semitic  $\gamma$  being both a consonant, like our *y*, and also a long vowel,  $\bar{i}$ , 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  $\gamma$ .

The next four letters require no comment; but the Semitic  $\sin$  of the eastern Arabs is not a good parallel for the Greek  $\Xi$ . The Hebrew letter  $\beth$ , that holds its place in the alphabet, is the equivalent of the Arabic  $\sin$ , and the western Arabs of Morocco transpose the  $\sin$  and  $\sin$  in their  $\text{أَبْجَد}$

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 *ז* 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* hold 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  $\tau$ . When this letter was dropped as a letter, it was retained, modified, as a numeral. But the omitted letter  $\nu$  became the numeral  $\sigma\acute{\alpha}\mu\pi\iota$ ,  $\wp$  representing 900 instead of 90.

From this omission of the  $\nu$  from its proper place in the Greek numerals, a slip of the whole subsequent series became necessary, so that each letter, from  $\zeta$ ,  $\phi$ ,  $\chi$ , onwards, had a higher numeral value by one degree in the Semitic than its representative had in Greek;  $\zeta$  standing for 100, while  $\phi$  has the value of 90 only;  $\rho$  represents 200, while  $\rho$  stands for 100 only; &c. This slip is very remarkable; it was filled up further on by  $\wp$  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  $\wp$  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  $\aleph$  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' vwaṣliyye*, and those which do not so join, حُرُوفٌ مُنْفَعِلَةٌ *hūrūfū' munfa'ilā*. The latter, the less numerous class, are: و, ز, ر, د, د, ا, and لا; eight in number ; thus, وَرٌّ, زَارٌ, رَزٌّ, دَبٌّ, دَجٌّ, أَبٌ, لَامٌ. All the others join, as حَبٌّ, جَبٌّ, جَا, نَجٌّ, نَبٌّ, نَبْتٌ, بَبٌّ, بَبْتٌ, بَا, مَجٌّ, لَجٌّ, كَجٌّ, قَجٌّ, فَجٌّ, غَجٌّ, عَا, طَجٌّ, طَجْتٌ, صَجٌّ, شَجٌّ, سَا, خَجٌّ, يَجٌّ, هَا, &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 : فَحٌّ, مَجٌّ, شَجٌّ, سَتٌّ, حَتٌّ, حَبٌّ, جَبٌّ, بَا, نَجٌّ, يَجٌّ, بَطٌّ, يَطٌّ, هَضٌّ, نَضٌّ, مَشٌّ, لَسٌّ, كَرٌّ, قَرٌّ, فَرٌّ, غَدٌّ, عَدٌّ, طَجٌّ, ظَلٌّ, طَى, ضَهٌّ, صُوشُنٌّ, سَمٌّ, خَلٌّ, حَكٌّ, جَقٌّ, تَفٌّ. As medials they are figured thus : شَحْبٌ, سَحَا, مَجَا, بَجْنٌ, سَثْلٌ, سَتْرٌ, تَبْرٌ, حَبْبٌ, بَابٌ.

<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.

نَكَاً , ضَقْلٌ , صَفْرٌ , ضَعْتٌ , بَعَثٌ , بَطَّرٌ , سَطَّرٌ , خَضَنٌ , فَصَلٌ , عَشْرٌ , طَسْتُ ,  
 كَلَّرٌ . Those which do not join are, as  
 medials, thus written: لَازٌ , صَوَّبٌ , بَثْرَمَدَةٌ , جَزَمٌ , فَرَطٌ , بَدَّلٌ , هَدَّرٌ , بَابٌ .  
 Longer combinations vary, *ad infinitum*, as follows: حَرَفَتْ ,  
 رَنْجَبْرَلِكٌ , أَوْتُورْمَغَلَهْ , كَلْمَيْنَجَهْ , نَجَاهَلٌ , مَنَّازِرٌ , قَابِلُونٌ , مَتَوَسَّطٌ , اِحْتِجَاجٌ , عَدَّالَتْ ,  
 &c. , بِادِشَاهَانَهْ , قَاصِعَسَكْرَلِكٌ .

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

The *l* is usually called *hémzè*, هَمْزَهْ, when a consonant, in an Arabic word; and *èlflî mêmdude*, اَلِفٌ 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, *sbā'û*, سَبَا'ؤُ , *jézû'û*, جِزْأُ , &c. It is called *èlflî mâqsûrè*, اَلِفٌ مَقْصُورَةٌ, *shortened l*, when final. It is then more commonly written *î* 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: *āfèt*, اَفَتْ , *āb*, اَبْ . When a short initial, it is, in Arabic, generally a consonant, and may take the sound 'â or 'è, of 'l,

or of 'ā. When a short initial in Persian, it is a vowel, and may have any one of the three values ā or ē, ī, ū. The details of the powers of ۱ 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 mūvāḥḥādè), *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* (sū'ī mū-sèllèsè), *the triply-dotted ث*. The ت is further distinguished from the ط, also named tā, طَا, by being called *تَاءٌ قَرَشَتْ* (tā'ī qarāshāt), *the ت of (the word) قَرَشَتْ*; while ط is named *طَاءٌ حُطِّيٌّ* (tā'ī ḥuṭṭī), *the ط of (the word) حُطِّيٌّ*. Again, the ت is distinguished, as a medial or initial, from the ی, then identical in form with it, by being called *مُثْنَاتٌ فَوْقِيَّةٌ* (mūsnātī fəv-qīyyè), *superiorly double-dotted*; whereas the ی is then termed *مُثْنَاتٌ تَحْتَانِيَّةٌ* (mūsnātī tāhtāniyyè), *inferiorly double-dotted*. The ث is also called *ثَاءٌ نَخْذٌ* (sā'ī sākhāz), *the ث of نَخْذٌ*. The ب might be called *بَاءٌ اَبْجَدٌ* (bā'ī 'abjed), *the ب of اَبْجَدٌ*; 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 fārisiyyè), and *بَاءٌ عَجَمِيَّةٌ* (bā'ī 'ajāmiyyè), *the Persian ب*.

The simple name of the جيم جīm, 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 چ by their being styled respectively جِيمِ عَرَبِيَّةَ (jīmi 'arēblyyē), and جِيمِ فَارِسِيَّةَ (jīmi fārslyyē), or جِيمِ عَجَمِيَّةَ (jīmi 'ajāmyyē).

The ح and خ are distinguished from one another by the terms حَاءُ مُهْمَلَةٌ (hā'ī mūhmēlē) *neglected* (undotted) ح, and حَاءُ مُعْجَمَةٌ (khā'ī mū'jēme) *distinguished* (dotted) خ, respectively. In Persian they are often called حَاءُ بِيْنُقْطَةٌ (hā'ī bī-nūqtā) *dotless* ح, and حَاءُ نَقْطَةٌ دَارٌ (khā'ī nūqtā-dār) *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, دَالِ مُهْمَلَةٌ (dālī mūhmēlē) د; دَالِ مُعْجَمَةٌ (zālī mū'jēme) ذ. So also the distinctions by the words of the "numeral alphabet;" as, رَاءِ قَرَشْتٌ (rā'ī qarāshāt) ر; زَاءِ هَوَزٌ (zā'ī hevvez) ز; &c.; سَيْنِ مُهْمَلَةٌ (sīnī mūhmēlē), س; سَيْنِ مُعْجَمَةٌ (shīnī mū'jēme), ش; &c.

When we come to ف, the written names of the letters are so distinct of themselves, that no addition is necessary for فَاءٌ (fā), ف; قَافٌ (qāf), ق; كَافٌ (kyāf, *vulgarly* kēf), ك; وَاءٌ (vwāw), و; نُونٌ (nūn), ن; مِيمٌ (mīm), م; لَامٌ (lām), ل. With ه a distinction again comes in, to differentiate the letter from ح. We, therefore, say هَاءُ هَوَزٌ (hā'ī hevvez), ه; as tho ح is then termed حَاءُ حُطِّيٌّ (hā'ī būtti); and ی is termed, as

mentioned above, **يَاءُ مَثَاتٍ تَحْتَانِيَّةٌ** (yā'ī mūsnātī tāhtānīyyē); being also called **يَاءُ حُطِّي** (yā'ī hūttī).

The Persian **پ** and **چ** are distinguished as is described above; and in like manner the **ز** is called **زَاءُ فَارِسِيَّةٌ** (zā'ī fārisīyyē), and **زَاءُ عَجَمِيَّةٌ** (zā'ī 'ājamīyyē).

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** (kyāfī 'arabīyyē, *vulg.* kéfī 'arébī), 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** (kyāfī fārisīyyē, *vulg.* kyāfī fārisī, kéfī fārisī), and **كَافٌ عَجَمِيَّةٌ** (kyāfī 'ājamīyyē, *vulg.* kéfī 'ājamī). 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: **سَكَّ، مَكَّرَ، كَلَّ**; 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: **كَدَّرَ، نَكَّتَهُ**, also shaped **كَدَّرَ، نَكَّتَهُ**.

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: كُ, كٌ, مَكْرُ, سَكٌ; 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: بَكٌ (bék), بَكْمَكٌ (békámek), يَكْرِي (ylyrml), اِكْرَمَكٌ (lyrámek). In the middle of a word it may begin or end a syllable: bè-yán-mék, ly-rán-mék. When this letter follows a *u* vowel, and is itself followed by an *e* vowel, it glides into the value of our *w*; as سَوَكَةٌ (sâwó), &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 نُونٌ (sághir nūn); as in أَلٌ (éñ), أَكْمَقٌ (âñmâq), سِنَكٌ (sânlñ), قَوَكُورٌ (qóñdr). 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** (āgléb), **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 : **طَاغٌ** (dāgh, almost dāw), **طَاغِيٌّ** (dāghī, almost dā'ī), **طَاغِيَّةٌ** (dāghī, almost dā'ī), **طَاغِيَّةٌ** (dāghī, almost dā'ī), **طَاغِيَّةٌ** (dāghī, almost dā'ī), **طَاغِيَّةٌ** (dāghī, almost dā'ī), **طَاغِيَّةٌ** (dāghī, almost dā'ī), &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** (qōwūsh); or it nearly disappears in pronunciation, as before; thus : **أُولْدِيغُمُ** (ōldūwūm, or oldu'um), **أُولْدِيغِي** (ōldūwū, or oldū'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 **ي**) 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, *ustûn*, اُسْتُون (*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, *esêrê*, اَسْرَه (no meaning), a similar diagonal, marked *under* any consonant; as: حِ, دِ, ذِ, &c.; 3, *utûrû*, اُتُورُو (no meaning), a small و-shaped mark, placed *over* any consonant; as: رُ, زُ, سُ, &c.

These vowel-points mark, originally, the three Arabic short vowels, to which the additional Ottoman vowel-sounds, â, â, â have been added. The *ustûn* has the value of â or ê, according to the consonant, &c., accompanying it; the *esêrê* has the value of î or î; and the *utûrû* that of ô, û, û, 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:  $\bar{b}$  bā, bā, bā, bā, bō;  $\bar{p}$  bī, bī;  $\bar{b}$  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*,  $\text{حَرْفٌ مَدٌّ}$  (*hārfl mēdd*, *pl.*  $\text{حُرُوفٌ مَدٌّ}$  *hūrūfl mēdd*), has to be added to the consonant, still marked with its short vowel-point. The letters of prolongation, true *long vowels*, are  $\bar{a}$ ,  $\bar{u}$ ,  $\bar{y}$ ; of which  $\bar{a}$  always accompanies  $\bar{a}$ stān,  $\bar{y}$  always accompanies  $\bar{e}$ sērē; and  $\bar{u}$  always accompanies  $\bar{a}$ tārā. We now have Ottoman syllabary No. 2, as follows:  $\bar{b}$  bā, bā;  $\bar{p}$  bī, bī;  $\bar{b}$  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  $\bar{a}$ stān, *i* to represent  $\bar{e}$ sērē, and *o* or *u* to represent  $\bar{a}$ tārā. As these vowel-points shade off in phonetic value, we use  $\bar{a}$ ,  $\bar{a}$ ,  $\bar{a}$ ,  $\bar{a}$ , or  $\bar{e}$  for  $\bar{a}$ stān;  $\bar{i}$  or  $\bar{i}$  for  $\bar{e}$ sērē; and  $\bar{o}$ , or  $\bar{u}$ ,  $\bar{u}$ ,  $\bar{u}$ , for  $\bar{a}$ tārā. 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 : *fār, wār, ābove, pān, pēn, pīn, gīrl, sō, pūt, tū, cār* ; and for the eight Ottoman long vowels we use: *fār, wār, pīn, gīrl, sō, pūt, tū, cūr.* 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 *pāshā, يَا شَا* (not *pāshāw*), *bābā, بَابَا* (not *bāybā*), *dān, دَان* (not *dēn*), *sān, سَان* (not *sēn*), *bēn, بِن* (which he will at once pronounce right), *ls-(tēmēk), اسْتَمَكْ, flr-(lāmāq), فِرْلَامَقْ, qōl, قَوْلْ* (not *qāl*), *qūl, قَوْلْ* (not *qūl*), *yūz, يُوْزْ* (not *yūz* or *yūz*), and *gyūz, كُوْزْ* (not *gyūz* or *gyūz*, 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, *ā* is always *ā*

made long; *ī* is always *ī* long, *ō* is always *ō* long, *ū* is always *ū* 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 *jézm*, جَزْم and is never placed over a vowel, long or short.

The fourth Ottoman vowel letter, *ه*, 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—*خَلِيفَة* *khálifè*, *سُنَّة* *sunnè*, *حَسَنَة* *hásanè*, *طَيِّبَة* *táyylbè*, &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 *s* surmounted by the two dots of the *ت*, thus *ة*. Our specimen words are therefore, originally, *خَلِيفَة* *khálifèt*, *سُنَّة* *sunnèt*, *حَسَنَة* *hásanèt*, *طَيِّبَة* *táyylbèt*. 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 khālīfētū for the nominative, خَلِيفَةٍ khālīfētī for the genitive, خَلِيفَةً khālīfētā for the accusative. When indefinite, it becomes خَلِيفَةٌ khālīfētūn, 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 اَوْتُوْرُو (iki ūtūrū), *double ūtūrū*, اِيكِي اَسْرَه (iki eserē), *double eserē*, and اِيكِي اُوْسْتُوْن (iki ūstūn) *double ūstūn*.

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 kētebēt, كَتَبْتُمْ kētebtū, كَتَبْتُمْ kētebtā, كَتَبْتُمْ kētebtī. When such words are final in a sentence or clause, the final consonant is made silent; so that we have kētebēt, as before, for the first; but kētebt for all three of the remaining words. So نَصْرٌ, نَصْرٌ, نَصْرٌ, final, becomes nāsr, as does نَصْرٌ and نَصْرٌ, though نَصْرٌ (always distinguished by a servile l being added—نَصْرًا nāsrān) remains fully pronounced, or only loses the sound of the final n, and is read nāsrā.

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 khâlifè just as well. It could, however, and would, be read خَلِيفَ khâlif, 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 *â*, and leaving the nude *â* appended to the word, as خَلِيفَ khâlifè, &c. By this method final *â* 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 *ustûn* vowel. When the Arabic alphabet became the sole mode of writing Persian, the Arab teachers would naturally use their quasi-vowel final *â* to represent that final Persian sound. Thus, بَرَهَ bêrè, سَغْرَهَ sâ-gûrnè, آمَادَهَ amâdè, رَسِيدَهَ rèsidè, &c., were written. The *â* 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 سَهَ (sl), *three* (in Ottoman Turkish usually pronounced سَهَ sè), كِهَ (kl), *that*, چِهَ (chl), *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 *e* 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*, *گيدِه* *gidè*, *گورِه* *gyûrè*, *قالِه* *qâlâ*, *قيرِه* *qîrâ*, &c.

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

From this sketch of the history of final and medial vowel *e*, 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 *c* 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 *ḷ* is a *consonant*, not a vowel. Like any other initial consonant, it takes the three short vowel-points, and is then pronounced: *ḷ*, *ḹ*, *ḹ̄*. 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.; *إِسْبَاه* *ispāh*, *إِسْفَاهَان* *isfāhān*, &c.; *الْأَغ* *dlāg*, &c.



This initial short vowel Persian system was extended (in *practice*, not in *theory*) to all Arabic words used in Persian with **ا** for their initial letter. But the Arabic consonantal **ا** was then taken (in practice) to be a Persian vowel **ا**. Thus, **أَبْوَابٌ** was read *ébvāb*, **أَبْتَدَا** *ibtldā*, **أَصُولٌ** *dsūl*; &c.

When, in Arabic, the vowel of the initial consonantal **ا** became long, then, *as with any other initial consonant*, a vowel letter of prolongation,—a long vowel letter,—was appended to the **ا**; thus: **أَآ**, pronounced *ā*, **أُو**, pronounced *ū*, **أِي**, pronounced *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 **أَآ**, **أُو**, **أِي**, became the initial Persian long vowels; being pronounced respectively—*ā*, *ū*, *ī*. Thus: **أَبْ** *āb*, **أُبَارٌ** *ūbār*, **أِيَزْدٌ** *izéd*; and with words originally Arabic: **أَبَا** *ābā*, **أُولَا** *ūlā*, **أِيْمَا** *īmā*; &c.

The Arabians found the use of **اا** somewhat cumbersome. They therefore invented a sign, **ـَـ**, called **مَدَدَةٌ**, *mèddā*, and **مَدٌّ**, *mèdd*, to be placed over an initial **ا**, with or without the *hémzè* sign, to designate the long vowel. Thus, instead of **أَبَا**, they wrote **أَبَاـَـ** *ābā*, &c. The Persians adopted this system also, writing **أَبـَـ** *āb* instead of **أَبْ**. The double **ا** system, however, is still to be found in use in native Persian lexicons; where the first section of chapter **ا** is generally figured with the two **اا**, not with **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 ı, whenever this is followed in the word by a hēnzē, i. e., a consonantal ı. Thus they write يَتَسَاءَلُونَ yētēsā-  
 ʔālnā, حَمْرَاءُ hāmriā, &c. These mēdd signs are omitted in Persian, as well as the final ı; so that حَمْرًا hāmriā is written, as well as pronounced, for حَمْرَاءُ; &c.

If a medial consonantal hēnzē in an Arabic word be followed by a long vowel ı, the two are united, as in the initial ٱ, into one ı letter with the mēdd sign over it; as مَائًا māʔāl (for مَائًا). 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 ʔ, to mark the traditional omission, in writing (not in pronunciation), of a long vowel ı in a few well-known words, such as إِلَهِ ʔlāh (for إِلَهِ), إِلَهِ ʔlāhī (for إِلَهِ), رَحْمَنٌ or رَحْمَنٌ rāhmān (for رَحْمَانٌ), &c.

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

The mēdd sign is sometimes placed, in Arabic, over a long vowel و or ی, when they are followed by a hēnzè in the same word; as in سُودٌ sūdū, جِيءَ jīʔ. 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: مَادَّةٌ māddè; 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 mēdd 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 ä, the mēdd sign is placed over it, as a distinction from the initial sounds ä, ä, è; as: آمِيرَالٌ āmirāl (French), آري äri, آطه ädä (Turkish); but أصَالَتٌ āsālet, أولٌ āvvāl (Arabic), آر er (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 ät, أور är, أوتو ätd, أوتمك ätmek, أوفچال öflchäl, ایرلاندہ irlandı. 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, و, ا, 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, قَیرْ qır, قُوشْ qūsh, أَغْلَامَقْ aghlāmāq, سَیْزِلْدِ sızıldı, بُوْزُلْمَقْ bōzūlmāq, بُوْزُلْمَکْ bōzūlmék, گُیْدِرْدِ gıdrıddı, گُیْدِرْمَکْ gıdrınmék.

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 bib, &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 *éséré* vowel, being prefixed; or by a vowel, generally *éséré*, 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 قِرَال *qirāʾ*, *prince* has become پرنج *plrlnj*, and *Svizzera* has become اِسْوِجْر *isvlchér*.

In classical Arabic, a final word in a phrase or clause could terminate in two quiescent consonants; as: رَبَّ ʾrābt, عِلْم ʾilm, حَزْن hūzo, &c. This liberty is much used in Persian, Turkish,

and foreign, as well as in Arabic Ottoman words; thus :  
 دُرُوسْتُ dūrūst, 'أَرْدُ ard, پرنس prins, پرنس پرنس plrns, پرنس پرنس plrns (*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 shedd, which means a *strengthening, corroboration, reduplication*. Thus we have, شَدَّتْ shiddet, عِلَّتْ illet, بَقَالَ baqqāl, عَطَّار attār, مَدَّ mēdd, وَدَّ vidd, أَمَّ amm, &c. It is a *sine quā 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 attār; &c.

This reduplication is really unknown in Persian; consequently, reduplicated Arabic words are much used in Persian without reduplication; thus خَطَّ 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 p̄er (*a wing*), is sometimes pronounced پَرّ p̄err; and پَرْنَدَه p̄erendè, پَرْنَدَه p̄errèndè; &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, جُولُوقُ çulluq, بُولُوقُ bõlluq, اَمَمَكْ emmek, &c.

The Arabic word hémzè, هَمْزَة, besides being a name for the letter ى, 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, ٓ, 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 ٱstûn or ٱtârâ vowel, or is quiescent; *under* it, generally, with the èsèrè vowel.

The hémzè, in a word of Arabic origin, always represents a consonantal letter ى, 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* émèl, becomes *أَمَل* émèl ; *أَبِلٌ* àbil, becomes *أَبِل* àbil ; *أُمَّمٌ* ùmm, becomes *أُمَّم* ùmm. These are all radicals, and short. So again, *أَفْكَارٌ* éfkyār, becomes *أَفْكَار* éfkyār ; *أَقْبَالٌ* àqbāl, becomes *أَقْبَال* àqbāl ; *أُمُورٌ* ùmūr, becomes *أُمُور* ùmūr ; &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* yètèsā'èlūn. In the former of these two cases, the hémzè is usually a final, quiescent consonant in its syllable ; as, *رَأْفَةٌ* ré-fèt, *مَأْمُونٌ* 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> júz-ân, <sup>جَزَاءًا</sup> jézā'ân, &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 alone is written, with a hémzè sign over it ; and above this, the teshdīd sign is superadded, with an ústûn sign over it again ; as in <sup>تَقَالٌ</sup> téfè-êl. 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 ı. In this case, instead of writing, for instance, <sup>رَأْسًا</sup> rá-ās, the two letters ı are combined into one, with the signs médd and hémzè, and without the ústûn vowel ; thus, <sup>رَأْسٌ</sup> rá-ās, 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 ı, without being reduplicated. It is then figured by a single written ı with the hémzè and médd signs ; as, <sup>مَائًا</sup> má'āl, &c.

These combinations, when used in Turkish, drop the hémzè and teshdīd signs, but preserve the médd sign. The ústûn vowel that precedes such médd 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 ùtārù, it is written as a و letter, with hémzè sign over it; as, رُؤُوسٌ rû'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, أَبُؤُسٌ 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 ùtārù, the hémzè is written as a letter و; in either case surmounted by a hémzè sign; thus, بَؤُسٌ bû'sā, بَؤُوسٌ bû'sā.

Such disguised medial hémzè may be followed by a long vowel letter; as, فُؤَادٌ fû'ād, مَسْؤُولٌ 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 رِيَّاسَةٌ riyāsèt (for رِئَاسَةٌ rīāsèt).

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 كَلْبٌ gəlb, كِيدُوبٌ gldub, قَاجُوبٌ qáčub, قِيرُوبٌ qirub, قُورُوبٌ qurub; and بَاشُورٌ bášur, أَلُورٌ  ll ; &c. These derivatives became, in course of time, in Europe, and in Constantinople, modified in pronunciation into g llb, gldib, qáčib, qirib, qurub, bášli,  lli, &c. The orthography, however, has remained sacred, excepting in the case of provincials, who sometimes write, as they pronounce, كَلِيبٌ, كِيدِيبٌ, قَاجِيبٌ, قِيرِيبٌ, قُورِيبٌ, بَاشِلي, أَلِلي, &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: بَدٌ b d, بِرٌ b r, بَارٌ b r, بِيَزٌ b z, بُوَزٌ b z, b z, b z; رِبَاتٌ rib t, رَابِتٌ r bt, سَابِتٌ s bt; كِتَابٌ kt b, جَنُوبٌ j n b, أَرِيبٌ  rib, حَرَبٌ h rb, قَلْبٌ q lb; &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 lptidā, كِتَابُجِي kltāpjī. Especially is this the case with the gerunds in وَبٌ; as, كِيدُوبٌ gldlp, كَلُوبٌ gēllp, يَازُوبٌ yāzlp, أَوْقُوبٌ óquyūp, قِيرُوبٌ qlrīp.

The Persian letter پ is our *p* in all positions: پَدَرٌ pēdēr, آبَرٌ āpār, اِبٌ lp. The Persian word اَسْبٌ ēsp, 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 étel, فَتْرَةٌ fētvā, أَتٌ ét, آتٌ āt, اِيتٌ it, أوتٌ ôt. In Turkish grammar it is sometimes changed into movent د in derivatives, when it is originally final and quiescent; as, دَرْتٌ dārt, دَرْدَنْجِي dārdānjī, دَرْدَانٌ dārdān, دَرْدَهٌ dārdē, دَرْدِي dārdī, دَرْدَمٌ dārdām, &c.; اِيتٌ it, اِبَدَرٌ ldēr, اِيدُوبٌ ldlp, اِيدِيجِي ldjī; كِيتٌ gīt, كِيدَرٌ gldēr, كِيدُوبٌ gldlp, كِيدِيجِي gldjī; &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 آيَاتُوتُوغٌ 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, اَحْدَاثٌ lhdās, &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 *jns*, أَجْنَاسٌ *ejnās*, آعَاجٌ *āgbāj*. In some Arabic-speaking countries it is pronounced like our *hard g*; as, مَسْجِدٌ *məsgid*, سَجْدَةٌ *səgdā*, &c. Sometimes it takes the sharp sound of چ, 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, أَحْمَقٌ *āchmaq*, چَامٌ *chām*, چُورُكٌ *chūrək*, چُورُكٌ *chūrək*, چُورْبَا *chōrbā*, اِيچ *icb*, چَكٌ *chək*, چِيچَكٌ *chichək*. In Turkish derivation, this letter, in Turkish or foreign (not Persian, and there are no Arabic) words, sometimes becomes Arabic ح, 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 *jūrh*. We represent it by *h*; some adopt *h̄*, to distinguish it from *s*, 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 *khidiv* (pronounce *hidiv*, not *kidiv*), خَدَاوَنْدَغْيَارٌ *kl.ūd.vēudghyār* (pron. *hūdā...*),

سَاخْ shākh, اِخْلَامُورُ ikhlāmūr. In Turkish words, this letter is often used, provincially, for ق, and is itself sometimes pronounced ق. Thus, بَخَالِمُ bākhālim (for بَقَالِمُ bāqālim), أَخْشَامُ 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 gitmek, كَيْدَرُ gıder; 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, أَخْذُ ākhz, ذِكْرُ zkr (vulg. zklr), مَأْخُذٌ məkhūz, بَذْرُ bēzr.

The Arabic ر is our *r* in every position, in all classes of words: thus, رَأْفَتٌ rēfēt, بَارٌ bār, آردٌ 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*, pā't); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when we pronounce *pot*, pāt; *for*, fār; *cur*, cūr; &c.), but always kept pure, as with any other consonant; thus, قُورٌ qūr, قُورٌ qūr, سُورٌ sūr, كُورٌ gyūr, &c.; پِيرٌ pīr, قِيرٌ qīr, قِيرٌ qīr; &c.

The Arabic ز is our *z* in every word and every position ; زَادُ zād, زِيرٌ zir, زُورٌ zūr, zūr, نَزْدٌ nezd, أَزٌ ez, آزٌ āz, āz, أَوْزٌ ūz ; &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, زَاهِزٌ zhāzh, پَرَهْمَدَهٗ pēzhmārdē, اَتَامَاژُورٌ etā-māzhōr, &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 qāvs, سَوْزٌ sūz, سِزٌ.

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

The Arabic ص, in Turkish, is a hard *s*, used in Turkish, and foreign words also, to designate a hard vowel ; thus, أَصٌ ṭss, أَصْمَقٌ ṭsmāq, صُصْمَقٌ sūsmāq, قِصْمَقٌ qīsmāq. 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 rāzi, قَاضَا qāzā, اِنْقَاضٌ enqāz ; قَاضِيٌ qādi, الْقَاضِيُ الْقَاضِيُ qāzi-l-'āskār (vulg. قَاضِيٌ عَسْكَرٌ qāz-'ā-kēr), &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 qātr, خَطٌّ khātt; طَائِلٌ tātlī, طَاغٌ dāgh, طُوزٌ tūz, طَيْقَامِقٌ tīqāmāq, دَاوْرَانَمَقٌ dāvranmāq.

The Arabic ط is used in Arabic words only, as a very hard z. Thus, ظَالِمٌ zālm, ظَلَمَ zālm, ظِفْرٌ zifr, زَافِرٌ zāfir, حَظٌّ hāzz, مَحْظُوزٌ 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 mel'ūn, قَطْعٌ qā't', مَقْطُوعٌ māqtū'. The Turkish word عَرَبَةٌ 'arābā (for آرابه) 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 gāllb, غَفْلَةٌ 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 *ū* or *ā* hard vowel. Thus, اِغْفَالٌ igfāl, صَدَغٌ sādg, مَغْفُورٌ māgfūr; اَغْلَامِقٌ āghlāmāq, طَاغٌ dāgh, اُولْدِيغِي ōldūwū, صُوغَانٌ sōwān, طُوغَانٌ dōwān, صُوغُوقٌ 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 *khālifé*, خَلِيفَه. Thus, فَرَضَ fārz, لَفَّزَ lāfz, صُوفَ 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 قُرْآنُ qūrān, أَقْ 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 ا vowel, it borrows, in an Ottoman mouth, the sound of a *y* after itself before the vowel; but not so before the short ا vowel, the short ا vowel, or the long ا vowel. Thus, كَذِبٌ kyāzib, كَوْلٌ ēkyūl, كُورَةٌ kyūrēk; كَدِي kēdi, كِرَامٌ klrām, وَكِيلٌ 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 كَافٍ عَرَبِيَّةً kyāfi ‘arēblyyē. In Arabic and Persian Ottoman words it remains unchangeable by grammatical inflexion; but in Turkish words, when final, it undergoes phonetic degradation on becoming movable, and is pronounced as a Persian ك, and even as a *y*; or sometimes as a *w* after an ا vowel. Thus, اِبْنِكَ ipēk, اِبْنِيكَ ipēylā, اِبْنِيكَ ipēyē, اِبْنِيكَ ipēyl; سُولُوكُ sūlūk.

sûlûk, سُولُوكُكْ sũlũyũñ, سُولُوكْ sũlũyẽ, سُولُوكِي sũlũyũ; اِيْتَمَكْ  
itmẽk, اِيْتَمَكِيْنِ itmẽyln.

The Persian ك, called كَافِ فَارِسِيَّةِ kyāfl fārlsiyye, and كَافِ فَارِسِيّ kyāfl fārlsi, or كَافِ عَجَمِيّ kyāfl 'ājāmī (vulg. عَجْمَ كَافِي '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, مَكْ sẽg, مَكْ sẽglũ, مَكْ sẽgẽ, مَكِي sẽgl; كَلْ gál. In ordinary writing and print it is undistinguished from its Arabic original; but the Persians mark it with a double dash: كُلْ gyũl, مَكْ sẽg. In some Turkish books it is marked with three dots: مَكْ, كَلْ.

The Ottoman ك, ignored by all previous writers, eastern and western, consequently nameless, but which we venture to term كَافِ عُثْمَانِيَّةِ kyāfl 'õsmāniyye, 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 bẽy, دِكْلِ dilyl, يِكْرِمِي ylyrml; or it is grammatical, declensional, servile, representing a softened Arabic radical or servile ك, become movent, as in كُوكْ kyũpẽk, كُوكْلِ kyũpẽylũ, كُوكْ kyũpẽyẽ, كُوكِي kyũpẽyl; سُورْمَكْ sũrmẽk, سُورْمَكِيْنِ sũrmẽyln; سُودِكْ sũvdik, سُودِكِمِ sũvdilym, سُودِكْلِ sũvdilylũ, سُودِكِي sũvdilyl. 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*, مَاغِرْ نُونُ *sāghīr 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, ن̇ (as with him the three dots, ن̇, 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, **أَسْلَامًا** *āñlāmāq* (*vulg.* *āñnāmāq*), **تَافِرِي** *tāñrī* (*vulg.* *tārī*); **غُذَانًا** *gyūñāñā*, **دَعِيْلَز** *dēñlīz*, **أَعِيْلَز** *āñlīz*, **سَوْرَانَا** *sōñrā* (*vulg.* *sōrā*). When final to a word, it is usually sounded as a simple *n*; as, **بَعْن** *bēñ* (*bēn*), **سَانِيْن** *sāñlīñ* (*sāñlīn*), **غَالِيْن** *gālīñ* (*gālīn*), **دَان** *dāñ* (*dān*), **سَوْن** *sōñ* (*sōn*). When medially final it is usually softened in like manner, or is elided in pronunciation. In **أَسْلَامًا** and its derivatives (itself derived from **أَنَّ** *āñ*), the following **ن** is exceptionally incorporated with it in pronunciation, as though by a kind of inversion of the Arabic rule of conversion for the **ن** of the definite article **ال** 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, أَلَيْنٌ alīn, دَالٌ dāl. The Turkish word أَكْلَامٌ, 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, حَرْبٌ شَمْسِيٌّ ḥarḥ shamsī, into that solar letter reduplicated by a *tāshhid*, 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, ل, ظ, ط, ض. Thus we have التَّيْنُ èt-tīn, السَّمَنْ ès-sēmən, السُّمْنُ ès-sūmn, الدُّعَا èd-dūā, الذِّكْرُ èz-zlkr, السَّمَكُ ès-sémek, الشَّمْسُ èsh-shems (whence the name of شَمْسِيٌّ), الصَّفَا ès-sāfā, الدُّهَاءُ èd-dūhā, الزُّبَاءُ èz-zūbā, الطَّالِعُ èt-tālī, الظُّلْمُ èz-zūlm, اللَّازِمُ èl-lāzīm, النُّورُ èn-nūr. In the pronoun الَّذِي, and its derivatives, the written *l* of the article disappears also. The sign َ placed over the *l*, so omitted in pronunciation, is named وَصْلٌ, *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 èmél, بَيْتٌ bèit, نَازِلٌ nāzil, حُزْنٌ ḥūzn.

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 jəwāb,

وَصَفٌ vvasf, وَاقِعٌ vwāqī'. 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 ávvál, قَوَّالٌ qávvál. Ottoman corruption even then may sound it, in hard lettered words, as a reduplicated *w*—qáwwál. The word قَوَّافٌ qáwwāf (or قَوَّافٌ qáwāf) is an Ottoman corruption of Arabic خَفَّافٌ khāffāf.

When the letter و is a vowel in an Arabic or Persian word, it always has the value of *ū*; excepting a few Persian words, become Ottoman vernaculars, in which it takes the sound of *ò*. Thus, لُزُومٌ lūzūm, مَمْنُونٌ mēmnūn; شُورٌ shūr; دُوسْتٌ dōst (dūst), خُوشٌ khōsh (khūsh). In Turkish and foreign words it is generally, if not always, short, and may have either the value of *ò*, or of *ù*, *û*, *ũ*, 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 *ò* or *ù*, unless it be considered long, when it becomes *ō* or *ū*; thus, قَوْمٌ qòmāq, قَوْمٌ qùrnāq. With a soft consonant, it must be read either *û* or *ũ*, *ū* or *ũ*; as, يَوْمٌ yūzmék, سُوزٌ sūzlú. If the accompanying consonant or consonants be neutral, all guidance is lost; as, بُوْزٌ bōz, būz, būz, سُوزٌ sūz, sūz. In derivatives there is, however, frequently a servile vowel or consonant, hard or soft, that helps. Thus, بُوْزَانٌ bōzān, بُوْزُلُوقٌ būzlúluq, بُوْزْمَكٌ būzmék, سُوزْمَكٌ sūzmék; but سُوزٌ sūz 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 *ا* to represent an initial *ūtārū* sound; as, *أَوْلَمَقْ* *ōlmāq*, *أَوْلَمَكْ* *ōlmək*, &c.

The Arabic letter *ه* 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: *يَدَكْ* *yèr*, *يَدَكْ* *yédèk*, *يَازْ* *yáz*, *يُوزْ* *yúz*, *بَيْنَ* *bèyn*, *بُيُونُ* *bòyun*; *بَيْ* *pèy*, *سَيِّ* *shèy*, *رَأَى* *rèy*, *مَيِّ* *mèy*, *حَيِّ* *háy*, *قَيُّومٌ* *qáyyūm*, *وَلِيٌّ* *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 *ا* or *ا* sound be initial in any Ottoman word (Arabic, Persian, Turkish, or foreign), the *ي*, if written, is always preceded by

an *ı* ; as, ایدی *ıdı*, ايرلامق *ırlamâq*. When medial, it is always long in Arabic and Persian words ; as, امير *emîr*, بين *bîn*. In Turkish and foreign words, medial vowel *ı* is generally, if not always short ; as, ويرمك *virmek*, قيرمق *qirmâq*. 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 *ı*, which, in Persian and Turkish, are used as Arabic words, generally adjectives, terminating in a long vowel *ı* or *î* ; as, يومي *yèvmî*, سنوي *sènevî*, شهري *shèhrî*, عربي *'arabî*, فارسي *fârsî*, قطعي *qât'î*, افقي *ûfûqî*, حفطي *hîftî*, &c. When these become feminine, the reduplicated nature of their final consonantal *ı* becomes apparent ; as, يوميه *yèvmlyyè*, قطعيه *qât'lyyè*, &c.

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

Turkish and foreign final *ı*, radical or servile, is always a short vowel ; as, كدي *kèdî*, آري *ârî*, &c. ; اوي *èvî*, باباسيني *bâbâsînî*, اوطدي *ûdâyî*, ترهيسي *tèrèysî*, &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*, *İtémémek*, 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, *شَاه* *shāh*, *شَه* *shéh*; *پَادشَاه* *pādsbāh* (*vulg.* *pādshāh*), *پَادشَه* *pādshéh*; *شَاهنشَاه* *shāhlnshāh*, *شَاهنشَه* *shāhlnshéh*, *شَهنشَاه* *shéhlnshāh*, *شَهنشَه* *shéhlnshéh*; &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: *بَاشُو* *bāshū*, *بَاشِي* *bāshī*, *گَلُو* *gélū*, *گَلِي* *gélī*; *آرُو* *ārū*, *آرِي* *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: *ا*, *ت*, *ز*, *س*, *ك*, *ه*. The remaining letters,



sixteen in the whole, are neutral : ب , پ , ث , ج , ح , د , ذ , ر , ز , س , ش , ط , ظ , ع , ف , ق , ك , ل , م , ن , ه , و , ي .

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: قَازَمَاقُ qāzmaq, كَازَمَاقُ gēzmaq ; قَازِدِغِي qāzdıgı, كَازِدِغِي gēzdıgı ; قَازِلِيقُ qārlıq, كَازِلِيقُ gēzlıq ; &c.

The Ottoman vowels are also of these three classes. The hard vowels are : á, ā, í, î, ò, ô, ù, ū ; eight in all. The soft vowels also eight : ä, ä, i, î, ô, ū, ú, ü. The neutral vowels are ä, ā, ä. 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 bābā, آبَا ābā, پَاشَا pašā, سَن sän, بَن bän, قَيرَمَاقُ qırmāq, كَيرَمَاقُ gırmāq, قَومَاقُ qómāq, قَورَمَاقُ qürmāq, كَوزَمَاقُ gyüzetmek, كَورَمَاقُ gyürmek.

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, **أَتَمَّقُ** *átmaq*, **أَغْرِيقُ** *âghirîq*, **أَيْرَلَمَّقُ** *ırlâmâq*, **أُومَمَّقُ** *ümmâq*, **أُوغْرَامَمَّقُ** *ûghrâmâq*; **أَلَمَمَكُ** *elémek*, **أَيْنَمَكُ** *ınémek*, **أُوزَمَكُ** *yûzmek*, **أُورَمَكُ** *ürmek*.

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*, **مَرْبُوتٌ** *mêrbütüq*; **أَمِيرٌ** *emîr*, **أَمِيرَلِكٌ** *emîrlik*; **أَسَانٌ** *āsān*, **أَسَانَلِيقٌ** *āsānlîq*; &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 *êsêrê*, become *ütârû*, of the class of the dominant; that is, become *û* when the dominant is *ò* or *ù*, and become *ü* when the dominant is *û* or *ü*; thus, **أُولُغُنٌ** *olğun*, **أُولُغُنَلِيقٌ** *olğunlîq*. **أُولُدٌ** *öldü*; **أُولُغُنٌ** *tütğün*, **أُولُغُنَلِيقٌ** *tütğunlîq*, **أُولُدٌ** *tütüdü*; **سُورُوكْدَرْمَكُ** *sürükdârmek*, **سُورُوكْدَرْمَلِكُ** *sürükdârâlmek*; **سُورُوشْمَكُ** *sürüşmek*, **سُورُوشْدَرْمَكُ** *sürüşdârmek*, **سُورُوشْدَرْمَلِكُ** *sürüşdârâlmek*; **كُورُوشْمَكُ** *gyürüşmek*, **كُورُوشْدَرْمَكُ** *gyürüşdârmek*, **كُورُوشْدَرْمَلِكُ**

gyûrûshdûrûlmék. But if, in such words, an üstûn vowel come in by the ordinary course of derivation or conjugation, and be followed by a syllable or syllables with an ôseré vowel, the influence of the radical dominant útûrû is destroyed by such intervention ; as, بوزشماق bôzûshmaq, بوزشماقلىق bôzûshmaq-  
 maqlîq, بوزشمغين bôzûshmaġhîu ; كورشمك gyûrûshmek, كورشمكلك gyûrûshmek-  
 lîk, كورشمكين gyûrûshmekîn.

## 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, طَائِقُ (tâwîq), a hen, قِسْرَاقُ (qîsrâq), a mare, اِبْنُكُ (inêk), a cow, قَانَجِيقُ (qânjîq), a bitch, the female is named, as with us, a she..., دِيشِي (dlshî); as, دِيشِي آرْسلَانُ (dlshî ārslân), a lioness; &c. If the female be a girl or woman, she is never named dlshî, but is mentioned as قِيزُ (qîz), maiden, or قَارِي (qârî), matron, accordingly; as, قِيزُ خِدْمَتِجِي (qîz khîzmétjî), or خِدْمَتِجِي قِيزُ (khîzmétjî qîz), a servant maid, a maidservant; قَارِي آَشْجِي (qârî âshjî), or آَشْجِي قَارِي (âshjî 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 لَرُ (lâr, lér) to the singular; thus:

Nom.	أَوْقُ òq	(arrow),	أَوْقُلَرُ òqlâr	(arrows).
Gen.	أَوْقُكُ òquñ	(of —),	أَوْقُلَرُكُ òqlârîn.	

Dat.	أَوْقَهُ	òqâ	(to —),	أَوْقَلَرَهُ	òqlârâ.
Loc.	أَوْقَدَهُ	òqdâ	(in —),	أَوْقَلَرَدَهُ	òqlârdâ.
Acc.	أَوْقَى	òqâ	(the —),	أَوْقَلَرَى	òqlârl.
Abl.	أَوْقَدَنْ	òqdân	(from —),	أَوْقَلَرَدَنْ	òqlârdân.
Inst.	أَوْقَلَهُ	òqlâ	(with —),	أَوْقَلَرَلَهُ	òqlârlâ.
Caus.	أَوْقَى لِجُونٍ	òq lichûn	(for —),	أَوْقَلَرَى لِجُونٍ	òqlârl lichûn.

Nom.	أَوْ	év (house),	أَوْلَرُ	évlér (houses).
Gen.	أَوْكٍ	évlîñ,	أَوْلَرِكِ	évlêrlîñ.
Dat.	أَوْهَ	évê,	أَوْلَرَهَ	évlêrê.
Loc.	أَوْدَهُ	évdê,	أَوْلَرَدَهُ	évlêrdê.
Acc.	أَوْى	évl,	أَوْلَرَى	évlêrl.
Abl.	أَوْدَنْ	évdên,	أَوْلَرَدَنْ	évlêrdên.
Inst.	أَوْلَهُ	évlê,	أَوْلَرَلَهُ	évlêrlê.
Caus.	أَوْى لِجُونٍ	év lichûn,	أَوْلَرَى لِجُونٍ	évlêrl lichûn.

Most Turkish singulars (not all) ending in ت soften this letter into د before a junctional vowel preposition; thus, قُورْتُ (qûrt), *wolf*, قُورْدُكُ qûrdûkî, قُورْدَهُ qûrdâ, قُورْدَى qûrdâ; not so before a consonant or separate word; as, قُورْتَدَهَ, قُورْتَدَنْ, قُورْتَلَهَ, قُورْتَلَى; but قُورْتِ أَتِكُ, أَوْتَى ðtâ, &c.

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

چَارْدَاغَه chārdāgbā, چَارْدَاغِي chārdāghī. Those in Arabic ك soften it into Turkish ك (y value); اِبِيكْ (ipék), *silk*, اِبِيكْ (ipéylā), اِبِيهْ (ipéyè), اِبِي (ipéyl). Those in Persian ك (g value), do not change it; as, سَنَكْ sèng, *stone*, سَنِكْ (sènglā), سَنِهْ (sèngè), سَنِي (sèngi).

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, فِسْتِيقْ fīstīq, فِسْتِغِيحْ fīstīghīh, &c.

Singulars ending in a vowel, take ن in the genitive, and consonant ي in the dative and accusative, to support the vowel taken by a final consonant; as, بَابَا (bābā), *father*, بَابَانِكْ (bābānlā), بَابَايَهْ (bābāyā), بَابَايِي (bābāyi); قَابُو (qāpū), *door, gate*, قَابُونُكْ (qāpūnlā), قَابُوَهْ (qāpūyā), قَابُوِي (qāpūyi, where ūtārū dominates); آري (ārī), *bee*, آرينِكْ (ārīnlā), آريَهْ (ārīyā, written separately on account of two letters ي), آريِي (ārīyi); كَدِي (kēdl), *cat*, كَدِينِكْ (kēdlīnlā), كَدِيَهْ (kēdlyē), كَدِيِي (kēdlyi), &c.

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

The word صُو (sū), *water*, irregularly forms its genitive as صُوِيكْ (suyūnlā, almost the only exception or irregularity in the language). صُوِي (sūy), *sort*, ends in a consonant, and is regular; صُوِيكْ (sūyūnlā), صُوِيَهْ (sūyā), صُوِيِي (sūyū).

Arabic and Persian substantives never change their final consonants for declension; طَبَقٌ (tâbâq), *plate*, طَبَقَاتٌ (tâbâqât); اِمْسَاكٌ (imsāk), *refraining*, اِمْسَاكَةٌ (imsākê); صَلَاتٌ (sâlât), *worship*, صَلَاتِي (sâlâtî). Their final vowels follow the same rules with those in Turkish words; دُعَا (dû'â), *prayer*, دُعَاؤُكَ (dû'ânu); بِيَادَةٌ (plyādê), *foot-man*, بِيَادَةٌ (plyādêyê); چَارْسُو (chârsû), *market*, چَارْسُوِي (chârsûyü); ثَلَاثِي (sûlâsî), *trilateral root*, ثَلَاثِيِي (sûlâsîyi).

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 ûstûn vowel, followed by اُنْ, to the final consonant of the singular; as, مَرْدٌ (mêrd), *man*, مَرْدَانٌ (mêrdân). If the singular ends in a vowel, it is changed into consonant ك (Persian), with ûstûn vowel, before the اُنْ of the plural; as, خَوَاجَةٌ (kh'âjê), *master*, خَوَاجِكَانٌ (kh'âjêgyân). Singulars ending in vowel و take consonant ي instead of ك; as, خُوبٌ رُو (khûb-rû), *a beauty in face*, خُوبٌ رُوِيَانٌ (khûb-rûyân). Those ending in vowel ي change it into consonant ي in like manner; as, سِيَاهِي (sipâhî), *man-at-arms*, سِيَاهِيَانٌ (sipâhîyân). [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 hâ; as, نَانَهَا (nân-hâ), *loaves, breads*, اَمْسِيهَا (êsb-hâ),

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* (*ân*) in the nominative, which becomes *ين* (*èyn*) in the oblique case. The latter is frequently used in Turkish as a nominative; as, *قُطْبُ* (*qûtb*), *pole*, *قُطْبَانُ* (*qûtbân*), *قُطْبَيْنِ* (*qûtbòyn*), *the two poles*.

The regular plural masculine nominative for *men* is formed by adding *âtûrâ* followed by *ون* (*ûn*) to the singular. This becomes *èserè* followed by *ين* (*în*) in the oblique case, also used as a nominative in Turkish; the plural feminine is with *âstân* followed by *ات* (*ât*) in all cases; thus, *مُسْلِمٌ* (*mûslim*), *a Muslim*, *مُسْلِمُونَ* (*mûslimûn*), *مُسْلِمِينَ* (*mûslimîn*), *مُسْلِمَاتٌ* (*mûslimât*), *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 *فعل* (*fā'ālā*) 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* (*sūnā'i*), *ثَلَاثِي* (*sūlāsi*), *رُبَاعِي* (*rūbā'i*), *خَمَائِي* (*khūmāsi*), *سُدَائِي* (*sūdāsi*), &c. These are the Turkish pronunciations of the terms. I do not remember ever to have seen or heard the expression *أَحَادِي* (*āhādī*), 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'lēlē).

Every trilateral root is theoretically capable of giving rise to fifteen chapters of derivation, called بَابٌ (bāb, pl. أَبْوَابٌ èbvāb). These chapters are respectively termed : 1, فَعْلٌ بِأَبِي (fā'ālā bābī), *the chapter of the trilateral*; 2, تَفْعِيلٌ بِأَبِي (təf'īl bābī), *the chapter of (the verbal noun) تَفْعِيلٌ*; 3, مُفَاعَلَةٌ بِأَبِي (múfā'ālē bābī); 4, اِنْفِعَالٌ بِأَبِي (inf'āl bābī); 5, تَفَعُّلٌ بِأَبِي (təfā'āl —); 6, تَفَاعُلٌ بِأَبِي (təfā'āl —); 7, اِنْفِعَالٌ بِأَبِي (inf'āl —); 8, اِنْتِعَالٌ بِأَبِي (int'āl —); 9, اِنْفِعَالٌ بِأَبِي (inf'āl —); 10, اِسْتِفْعَالٌ بِأَبِي (istif'āl —); 11, اِنْفِعَالٌ بِأَبِي (inf'āl —); 12, اِنْفِعَالٌ بِأَبِي (inf'āl —); 13, اِنْفِعَالٌ بِأَبِي (inf'āl —); 14, اِنْفِعَالٌ بِأَبِي (inf'āl —); 15, اِنْفِعَالٌ بِأَبِي (inf'āl —). 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, اِنْفِعَالٌ, اِنْفِعَالٌ, 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 those, 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 Sacy's "Grammaire Arabe," 2nd edition, 1831, vol. i., p. 283, par. 628. Those that are principally

used in Turkish are the following: 1, فَعْلٌ (fā'l); 2, فَعْلٌ (fā'il); 3, فِعْلٌ (fi'l); 4, فُعْلٌ (fū'l); their feminines: 5, فَعْلَةٌ (fā'le); 6, فَعْلَةٌ (fā'le); 7, فِعْلَةٌ (fi'le); 8, فُعْلَةٌ (fū'le); the same forms, with an insidious or servile long vowel *ī*: 9, فَعَالٌ (fā'āl); 10, فِعَالٌ (fi'āl); 11, فُعَالٌ (fū'āl); and their feminines: 12, فَعَالَةٌ (fā'āl); 13, فِعَالَةٌ (fi'āl); 14, فُعَالَةٌ (fū'āl); some of the same, with long vowel *ū* or *ū*; and their feminines: 15, فَعُولٌ (fā'ūl); 16, فِعُولٌ (fi'ūl); 17, فُعِيلٌ (fū'il); 18, فَعُولَةٌ (fā'ūle); 19, فُعُولَةٌ (fū'ūle); 20, فُعِيلَةٌ (fū'il); the same, with final servile *ān* added: 21, فَعْلَانٌ (fā'lān); 22, فِعْلَانٌ (fi'lān); 23, فُعْلَانٌ (fū'lān); the special feminine form: 24, فَعَالِيَّتٌ (fā'ālyēt); and the special forms in initial servile *m*, with their feminines: 25, مَفْعَلٌ (mef'al); 26, مَفْعِلٌ (mef'il); 27, مَفْعَلَةٌ (mef'al); 28, مَفْعِلَةٌ (mef'il); with the two special forms in initial servile *t*, with long vowel *ī* intercalated: 29, تَفْعَالٌ (tef'āl); 30, تَفْعَالٌ (tef'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'il); and the passive participle, *nomen patientis*, is: 33, مَفْعُولٌ (mef'ūl); 34, feminine, مَفْعُولَةٌ (mef'ūle); derivative adjectives are met with, branches of this chapter, as: 35, فَعْلٌ (fā'l); 36, فَعْلٌ (fā'il); 37, فَعُولٌ (fā'ūl; often feminine); 38, فِعِيلٌ (fi'il); and the feminine of this last: 39, فِعِيلَةٌ (fi'il);

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'ālē); the noun of the place of abundance: 44, مَفْعَلَةٌ (mēf'ālē); the noun of instrument and receptacle: 45, مَفْعَلٌ (mf'āl; sometimes مَفْعَالٌ mf'āl, and مَفْعَلَةٌ mf'ālē; rarely مَفْعُلٌ mōf'ūl and مَفْعَلَةٌ mōf'ūlē); 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 (ēf'āl); 2, فُعُولٌ (fū'ūl); 3, فِعَالٌ (fi'āl); 4, أَفْعُلٌ (ēf'ūl); 5, أَفْعَلَةٌ (ēf'īlē); 6, فُعَالٌ (fū'āl) and 7, فَعَالَةٌ (fā'ālē; both for the form فاعل); 8, فُعَالًا (fū'ālā) and 9, أَفْعِلًا (ēf'īlā; both for the form فاعيل fā'il); 10, فَعَالًا (fā'ālā; for the form فَعَالًا fā'lā); when they are feminine in form, either; 11, فِعَالٌ (fi'āl; for the form فَعْلَةٌ fi'le), or 12, فَعْلٌ (fā'āl; for the form فَعْلَةٌ fā'le), or 13, أَفْعَالٌ (ēf'āl; as for masculines); 14, فَعَائِلٌ (fā'āl; for the forms فَعَالَةٌ fā'ālē, فُعُولَةٌ fū'ūlē, فَعِيلَةٌ fā'ilē); 15, فَوَاعِلٌ (fēvā'il; for the form فَاعِلَةٌ); besides 16, مَفَاعِلٌ (mēfā'il; for the forms mēf'āl, mēf'il, mf'āl, and their variants); 17, مَفَاعِيلٌ (mēfā'il; for the forms مَفْعَالٌ, مَفْعُولٌ); 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 (éf'âl); feminines, respectively, فَعِيلَةٌ (fā'ilè) and فَعْلَاءٌ (fā'lā, for Arabic فَعْلَاءٌ; of أَفْعَلٌ when not comparative) or فُعْلَاءٌ (fū'lā, for Arabic فُعْلَاءٌ; of the same أَفْعَلٌ when comparative). The plurals of these are: فُعْلَاءٌ (fū'ālā) or أَفْعَلَةٌ (éf'illè), for فَعِيلٌ, as in the substantive; and فُعْلٌ (fū'l), for أَفْعَلٌ and its feminines.

We now come to the derived chapters.

The verbal nouns of the second chapter are: تَفْعِيلٌ (téf'il), تَفْعَالٌ (téf'al; sometimes tlf'al), and تَفْعَلَةٌ (téf'illè); the plurals of the whole of which are of the form تَفَاعِيلٌ (téfā'il); though the first makes also a quasi-regular plural, تَفْعِيَلَاتٌ (téf'i'āt). Its active participle is مُفْعِلٌ (mūfā'il, fem. مُفْعِلَةٌ mūfā'ilè); and its passive participle is مَفْعَلٌ (mūfā'âl, fem. مَفْعَلَةٌ mūfā'âlè), of which the masculine is also used as a noun of time and place.

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

The verbal noun of the fourth chapter is اِفْعَالٌ (if'âl); a. p. مُفْعِلٌ (mūf'il, fem. مُفْعِلَةٌ); p. p. مَفْعَلٌ (mūf'âl, fem. مَفْعَلَةٌ).

The fifth chapter has : *v. n.*, تَفَعَّلَ (təfā'ūl); *a. p.* مُتَفَعَّلٌ (mūtəfā'īl, fem. مُتَفَعَّلَةٌ); *p. p.* مُتَفَعَّلٌ (mūtəfā'āl, fem. مُتَفَعَّلَةٌ).

The sixth : *v. n.* تَفَاعَلَ (təfā'ūl); مُتَفَاعَلَ (mūtəfā'īl, مُتَفَاعَلَةٌ); مُتَفَاعَلٌ (mūtəfā'āl, مُتَفَاعَلَةٌ).

The seventh : انْفَعَلَ (infā'āl), مُنْفَعِلٌ (munfā'īl, مُنْفَعِلَةٌ), مُنْفَعَلٌ (munfā'āl, مُنْفَعَلَةٌ).

The eighth : اِنْتَعَلَ (intā'āl), مُنْتَعِلٌ (muntā'īl, مُنْتَعِلَةٌ), مُنْتَعَلٌ (muntā'āl, مُنْتَعَلَةٌ).

The ninth : اِنْعَلَلَ (infālāl), *a. p.* مُنْعَلٌ (munfālāl, مُنْعَلَةٌ munfālālè); no *p. p.*

The tenth : اِسْتَفَعَلَ (istifā'āl), مُسْتَفَعِلٌ (müstəfā'īl, مُسْتَفَعِلَةٌ), مُسْتَفَعَلٌ (müstəfā'āl, مُسْتَفَعَلَةٌ).

The eleventh : اِنْعِيَلَلَ (infālāl), مُنْعِيَلٌ (munfālāl, مُنْعِيَلَةٌ munfālālè); 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, *مُكَاتَبَةٌ* a mutually writing letters (to one another), a writing in expectation of a reply; *قَاتِلٌ* a mutually striving to kill one another, fighting. When the trilateral is expressive of a state, as *حَسَنٌ* (ḥsnu), a being beautiful or good, the third form expresses an action corresponding with that state in the agent; thus, *مُحَاسِنَةٌ* (mūḥāsēnē), a doing good, and acting well, kindly to (the other).

The fourth form is causative, generally, but sometimes intransitive; thus, *إِرْسَالٌ* (irsāl), a sending (some person or thing); *إِقْبَالٌ* (iqbāl), 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, *تَكَسَّرٌ* (tekessār), a becoming broken. This may be transitive at times; as, *تَعَلَّمَ* (ta'allūm), 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, *تَقَاتُلٌ* (taqātūl), a mutually killing one another. Sometimes it has the sense of feigning a state; as, *تَجَاهُلٌ* (tejahūl), a feigning to be ignorant. Sometimes, again, it expresses a repeated act; thus, *تَقَاظَا* (taqāzā), 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, *اِنْفِعَالٌ* (Infi'āl), *a being acted upon, affected, hurt, wounded, vexed* (by another's act); *اِنْتِظَارٌ* (Intizār) *a (becoming) looking forward* (for the occurrence of an event). Sometimes the eighth form is transitive in the sense of *acquiring*; thus, *اِفْتِرَاسٌ* (iftlrās), *an acquiring (game) by hunting*; or, *a seeking to acquire*; as, *اِلْتِمَاسٌ* (iltmās), *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* (ihmrār), *a being red; redness*; *اِحْمِيرَارٌ* (ihmīrār), *a being very red*; *اِعْوِجَاجٌ* (i'vlijāj), *a being crooked; crookedness*; *اِعْوِيْجَاجٌ* (i'vijāj), *a being very crooked; anfractuosity*.

The tenth usually expresses *a trying to get* (the act or state signified by the first form); as, *اِسْتِيفَسَارٌ* (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, *اِسْتِشْقَالٌ* (istlsqāl), *a deeming* (a person or thing) *heavy, disagreeable, tedious*. And sometimes it means *an acquiring a state*, expressed by the first form; thus, *اِسْتِشْفَاٌ* (istlsbfā), *a becoming restored to health*. And again, it

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

Quadriliteral 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 فَعَالٌ (fā'lélé), and فَعْلَالٌ (fi'lāl); the second, but one, figured by تَفَعُّلٌ (téfā'lól); سَلْطَنَةٌ (sāltāuât) may serve as an instance of a verbal noun of the first form, and تَسَلُّطٌ (tésāltūn) 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 ا, ر, 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 fét-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 *ما* *mâ*, *mô*; 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* (*jk*) or *جِقْ* (*jq*) to the word, of whatever origin, whether it end in a consonant or vowel. Thus, *أَرِيكِيكْ* (*érkjk*) a little plum, *إِيْتِيكْ* (*itjk*) a little dog, *كِتَابِيكْ* (*kitābjk* or *كِتَابِيِقْ* *kitābjjq*) a little book, *كَاتِيِبِيكْ* (*kyātib-jk*) a little clerk, *دَوِيِجِيكْ* (*dévèjk*) a little camel, *أُوْتُوِجِيكْ* (*ûtâjũk*), a little flat-iron, *كِدِيِجِيكْ* (*kédlijk*) a little cat, *أَلْمَاجِيِقْ* (*èlmâjq*) a little apple, *بَاشَاجِيِقْ* (*pâshâjq*) a little pasha, *بَادِيِشَاجِيِقْ* (*pādīshâjq*) a little monarch, *قَابُوِجِيِقْ* (*qâpũjq*) a little door or gate, *خَوَاجِيِجِيِقْ* (*khôjâjq*) a little professor, *قَارِيِجِيِقْ* (*qârījq*) 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: *كُورِيِكْ* (*kyûrèk*), *كُورِيِجِيِكْ* (*kyûrèjk*), a little shovel or oar; *جُوِجِيِقْ* (*chôjũq*), *جُوِجِيِجِيِقْ* (*chôjũjq*), a little child.

This form of the diminutive is sometimes modified into that of *جِيِزْ* (*jèyz*), *جِيِغِيِزْ* (*jâghyz*); thus, *أَوِجِيِزْ* (*évjèyz*) a little house,

قِيْزَجِيْغْزُ (qīzjāghz), a little girl. As is seen, the former èsèrè vowel of the ج in the diminutive has now become an ùstûn, 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 كُ precoded by an ùstûn vowel; as, كَنِيزُ (kéniz), كَنِيزَكُ (kénizòk).

The Arabic diminutive also makes its first vowel ùtòrû, and the next vowel ùstûn, followed by a quiescent consonantal ي, whatever may be the vowels or quiescences of the original word; as, حَسَنُ (hásan), حُسَيْنُ (húséyn); حَمْنُ (hám), حَمِيْنُ (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 أَدَمِّ* (blyûk âdâm), *a great man*, *بِيُوكِ أَدَمِّلَارِ* (blyûk âdâmlâr), *great men*; *بِيُوكِ اَيْنَكَلَرِ* (blyûk 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 êsere of subjection to join it to the adjective; thus, *مَرْدَانِ بَزُرْكَ* (mêrdânî bûzûrg), *great men*; *عَمَلْهَائِي نِيَكِ* (âmelhâylî 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, *عَسَاكِرِي مُتَّظِمَةِ* (âsâklrî mûntâzîmê), *regular troops*, *سَلَاتِينِ عِظَامِ* (selâtînî '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 *تَر* (têr) to the end of the posi-

tive; and the superlative, by adding the syllables تَرِينٌ (térin); but these never qualify preceding substantives, being only used as substantive members of phrases, or to qualify a following substantive; thus, بَهْتَرِينَ وَسَائِلِ نَجَاتٍ (blhtérinl vésā-  
lll nējāt), *the best of the means of salvation*; (blhtérin vésālll 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'ál). 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, أَحْسَنَ وَسِيلَةٍ نَجَاتٍ (áhsánl vésiléh  
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, أَحْسَنُ وَسَائِلِ نَجَاتٍ (áhsánul vésālll 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, اِبْرَءٌ (lyáler), *the good*; اِبْرَءٌ (lyálerü), *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, يُوْكَ (blyúk),

large, larger, largest, too large ; صِيحَاتِي (sljâq), hot, hotter, hottest, too hot ; صُغُوتِي (sôghûq), 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, جَمِّ جَنَابٍ (jém-jênâb), majestic as *Jemshîd* ; اَصْفَ تَدْبِيرٍ (âsaf-têdbîr), *Asaph* in counsel ; شَكْرَ لَبٍ (shêkêr-lêb), sugar-lipped ; عَدَالَتِ دَسْتَكَاہِ ('âdâlet-déstgyâh), a very loom of justice (i. e., just) ; others of an adjective followed by a substantive ; as, سَبُكُ پَايِ (sêbuk-pây), light of foot, light-footed ; or a substantive followed by an adjective ; as, دِلِ تَشَنُّہِ (dll-tishnê), thirsty-hearted (i. e., ardently desirous) ; or a substantive preceded by هَمِّ (hêm) ; as, هَمِّ اَشْيَانِهٖ (hêm-âshyânê), of the same nest ; هَمِّ جِنْسِ (hêm-jîns), of the same genus ; هَمِّ شَهْرِی (hêm-shêhrî), of the same town or country, a fellow-countryman ; of a substantive followed by وَشِ (vêsh), like ; as, پَرِي وَشِ (pêrî-vêsh), fairy-like ; of a substantive followed by رَنَكِ (râng), فَاَمِ (fâm), or كُونِ (gyûu), all signifying colour ; as, سَبْزِ رَنَكِ (sêbz-râng), green-coloured ; زَمْردَنَامِ (zâmrârd-fâm), emerald-coloured ; كَنْدَمِ كُونِ (gêndûm-gyûn), wheat-coloured (i. e., dark-complexioned, brown) ; of a substantive followed by كَارِ (kyâr, gyâr), كَرِّ (gêr), بَانَ (bân), or دَارِ (dâr) ; as, شِيرِيْنَ كَارِ (shîrîn-kyâr), sweet-mannered ; اَفْرِيدِ كَارِ (âfêrid-gyâr), creative

(i. e., creator); زَرَّكَرٌ (zər-gər), *goldworker, goldsmith*; بَٰغْبَانٌ (bāg-bān), *garden-keeper (i. e., gardener)*; مَهْرْدَارٌ (māhr-dār), *seal-keeper*; or followed by دَانٌ (dān), زَارٌ (zār), سَارٌ (sār), or اِسْتَانٌ (istān), all names of special places; as, قَلَمْدَانٌ (qālem-dān), *a pen-case*; كَلْزَارٌ (kāl-zār), *a flower-garden, a flowery mead*; كَوْهَسَارٌ (kyūh-sār), *mountainous district*; عَرَبْسْتَانٌ ('arābīstān), *Arabia*; or a substantive repeated; as, چَاكچَاكٌ (chāk-chāk), imitative of the sound of repeated blows with axe or sword; the same, or two different substantives, with ل placed between them; as, چَاكچَاكٌ (chākyā-chāk), same signification, سَرَاپَا (sēr-ā-pā), *from head to foot*; or with تَ or تَ in place of the ل; as, سَرَتَاپَا (sēr-tā-pā), same sense; سَرْتَسَرٌ (sēr-tē-sēr), *from end to end, from beginning to end*; or with اَن in شَبَانرُوزٌ (shébān-rūz), *night and day (which is unique)*, شَبَانهَرُوزٌ (shébānē-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, پَیْدَرِپَیْ (pēy-dēr-pēy), *step by step, gradatim*; دَسْتَبَرَدَسْتٌ (dēst-bēr-dēst), *hand on hand, hands crossed*; سَیْنَهَبَسَیْنَه (sīnē-bē-sīnē), *breast to breast*; دُوشَادُوشٌ (dūsh-ā-dūsh), *shoulder to shoulder, back to back*; سَرَبَمَهْرٌ (sēr-bē-māhr), *with the head (or mouth of a bag, bottle, &c.) sealed up*; or with a substantive and compound adjective; as, بَکْتَبَرگَشتَه (bākht-bēr-gēshtē), *whose luck is reversed*; or even



four words combined; as, سَرْفَلَكَ كَشِيدَهُ (sêr-bê-fêlêk-kêshidê), *whose head is lifted up to the very spheres*; besides many other varieties; especially the two privatives in بِي (bî), *without*, and لَّا (lâ), *not*; as, بِي أَدَبٍ (bî-êdêb), *without education or manners, unmannerly, impolite*; نَائِبًا (nâ-bînâ), *not seeing, sightless, blind*.

Some Arabic expressions may be regarded as compound epithets in Turkish and Persian; as, صَاحِقِرَانٍ (sâhîb-qîrân), *lord of the conjunction* (i. e., *the master of the age*); وَلِي نِعْمَتٍ (vêlî-nî'met), *associate of benefits* (i. e., *a benefactor*); expressions formed of ذُو (zû), ذَاتٌ (zât), أَهْلٌ (êhl), and أَرْبَابٌ (êrbâb), all of which imply *possession*; as, ذُو ذُوَابِهِ (zû-zû'âbê), *possessed of a forelock or topknot*, and ذُو ذُنَابِهِ (zû-zû'nâbê), *possessed of a following* (i. e., *a comet*); ذَاتُ الْجَنْبِ (zâtû-'l-jênb, vulg. sâtlîjâu), *the possessor of the side* (i. e., *pleurisy*); or in Persian construction; as, أَهْلُ عِرْضٍ (êhll-'îrz), *possessed of honour or virtue, honorable, honest, virtuous*; أَرْبَابُ مَسْنَدٍ (êrbâbl-mêsnêd), *those who possess the chief seat* (i. e., *high dignitaries*); or an adjective qualified with غَيْرٌ (gâyr), *other*; as, غَيْرٌ مَّحْدُودٌ (gâyrî-mâhdûd), *other than circumscribed* (i. e., *unlimited, undefined*); or an Arabic verb in the aorist made negative with لَّا (lâ), *not*; as, لَّا يُحْصَا (lâ-yûhsâ), *not to be counted, innumerable*; لَّا يُعَدُّ (lâ-yû'âdd), *untold, innumerable*; لَّا يَمُوتُ (lâ-yêmut), *who dies not, immortal*; لَّا يَتَجَزَّأُ (lâ-yêtêjêzzâ), *not to be subdivided, indivisible*; or an

Arabic adjective followed by a definite article and substantive; as, أَبَدِي الدَّوَامِ (èbédlyyû-'â-dêvâm), *eternal in duration*; قَوِيَّ البُنْيَانِ (qâvlyyû-'l-bûnyân), *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, كُوزِلْ أَتْ (gyûzêl ât), *a beautiful stallion*; كُوزِلْ يُوْرِيْمَكْ (gyûzêl yûrîmêk), *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 (fl'îlân), *by act*; حَسَنًا (hâsânân), *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, عَن غَفْلَةٍ ('ân gâflêtin), *by inadvertence*; عَلَى التَّوَالِي ('âlê-'t-têvâll), *in continued succession, successively*; فِي الْحَقِيقَةِ (fl-'l-hâqlqâ), *in reality, really, truly*; بِالذَّفَعَاتِ (bl-'d-dêfâ'ât), *on several occasions, repeatedly*; لِسَبَبٍ (ll-sêbêblu), *for a reason*; &c.

As with substantives, so also every Turkish adjective has its diminutive, formed by the addition of the suffix جَه (jê, jâ), *-ish*, to the word, whether this end in a consonant or vowel; as, يَسْبِلْ (yêsbll), *green*, يَسْبِلْجَه (yêsblljê), *greenish, somewhat green*; قِزِلْ (qîzll) *red*, قِزِلْجَه (qîzlljâ) *reddish*; يُوْرِكْ (hîyûk)

*large*, بِيُوكَجَه (blyðkjè) *largish*; اُفَاق (ðfâq) *small*, اُفَاقَجَه (ðfâqjè) *smallish*; اِيرِي (lri) *large*, اِيرِيَجَه (lrijè) *largish*; قَرَه (qârâ) *black*, قَرَهَجَه (qârâjè) *blackish*; قُورُو (qûrû) *dry*, قُورُوَجَه (qûrûjè) *dryish*. A modification of this form, dictated by the principle of euphony, is used for the words بِيُوكُ, كُچُوكُ, اُفَاقُ, by substituting a final كُ or قُ for the ه, and suppressing those letters at the end of the radical word, as for substantives; thus, بِيُوكُ (blyðjèk), *largish*. A further conformity with the sense of euphony, avoiding two اُوستون vowels in succession, makes اُفَاقُ (ðfâjîq) *smallish*, and كُچُوكُ (kûçûjîk) *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, جُسُورَجَه اَدَمِ دِر (jesûrjè 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 : *بِرْ* (bir) *one*, *اِئِكِي* (ikl) *two*, *اُوجْ* (ûch) *three*, *دُرْتْ* (dûrt) *four*, *بَشْ* (besh) *five*, *اَلْتِي* (âtl) *six*, *يَدِي* (yedl) *seven*, *سَكِرْ* (sekiz) *eight*, *طُقُوزْ* (dôqûz) *nine*, *اُونْ* (on) *ten*, *يِكْرِمِي* (ylylrml) *twenty*, *اوتوزْ* (ôtûz), *thirty*, *قِرْقْ* (qîrq) *forty*, *اَلِي* (elli) *fifty*, *اَلْتِمِشْ* (âltmiş) *sixty*, *يَتْمِشْ* (yêtmiş) *seventy*, *سَكَّانْ* (sekşân) *eighty*, *طُقَّانْ* (dôqşân) *ninety*, *يُوزْ* (yûz) *a hundred*, *بِيكْ* (biñ) *a thousand*. The two substantives, *يُوكْ* (yûk), *a hundred thousand*, and *مِلْيُونْ* (milyon), *a million*, are also used ; but they are not true numerals. They are names of aggregates, and require the numerals before them ; as, *بِرْ يُوكْ* (bir yûk), *one hundred thousand*, *بِرْ مِلْيُونْ* (bir milyon) *one million* ; and so on for higher numbers, *اِئِكِي يُوكْ*, *اُونْ مِلْيُونْ*, &c. The French numerals *بِلْيُونْ* (bilyon), *تِرِيلْيُونْ* (trilyon), &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 *يُوزْ* before the simple or compound expression up to 199 ; then by adding the units from 2 to 9 before *يُوزْ* up to 999 ; next by using *بِيكْ* before these simples or compounds up to 1999 ; and finally, by again using the simples or compounds before *بِيكْ* up to 999,999 ; thus, *اُونِيرْ* (on-bir) *eleven*, *يِكْرِمِي اِئِكِي* (ylylrml ikl) *twenty-two*, *يُوزْ اوتوزْ اوجْ* (yûz ôtûz ûch) *one hundred and thirty-three*, *بِيكْ سَكِرْ يوزْ قِرْقْ بَشْ* (biñ

ṣéklz yâz qırq bésh) *one thousand eight hundred and forty-five*,  
 بَشْ يُوْزُ اَلْتَمِشْ سَكْرَ بِيْكَ يُوْزُ اُوْنْدُرْتْ (bésh yûz âltmiş sêklz blñ yûz  
 ûn dârt) 568,114, اُوْجْ مِلْيُونْ يَدِيْ يُوْكَ طُقْصَانْ اِيْكِيْ بِيْكَ اُوْجِيُوْزُ اَلْلِيْ اَلِّيْ (ûch milyôn, yêdl yûk, dôqsân iki blñ, ûch yûz, êlli âtl)  
 3,792,356. It will be noticed that no conjunction enters these  
 combinations. When the foreign expression مِلْيُونْ, 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 (kèrré) *times*, before the word يُوْزُ بِيْكَ ; as, يَدِيْ كَرَّةْ يُوْزُ بِيْكَ  
 (yêdl kèrré yûz blñ) *seven times one hundred thousand*, 700,000 ;  
 دُرْتْ يُوْزُ اَلْلِيْ اِيْكِيْ كَرَّةْ يُوْزُ بِيْكَ (dârt yûz êlli iki kèrré yûz 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 دِيْدِيْكَزْ (qâch dîdîlîlz) " *how many did you say?* " سَاعَتْ قَاحْ كَلْدِيْ (sâ'ât qâchâ kâldî) " *to how many (hours) has the clock come?* " قَاحْ وِيْرِيُوْرُسِيْنْ (qâchâ vîrîyûrsûn) " *at how much art thou selling (it, them)?* "

آيَكْ قَاجِي دِرْ (āyīn qāchl 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 وَدُوبِسْتُ وَشَسْتُ وَهَفْتُ (hézār ū dúwīst ū shāst ū héft), 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 وَمِائِينَ وَأَلْفٌ (sēnē-i tīs' ū khāmsīn ū ml'ētēyn ū ʿalf) the year one thousand two hundred and fifty-nine, expressed in Turkish, بِیَكْ اِیْکِیُوزْ اَلْیِ طُقُوزْ سَنَهْسِی (blā ikiyūz ʿallī dūqūz sēnēsī).

The Turkish ordinal numbers are formed by adding an *éséré* to the last quiescent consonant of the cardinal, simple or compound, followed by the termination *نجی*; as, *بِرِنجی* (blīnjl) first, *اُتُوزُنجی* (ūtūzūnjā) thirtieth, *يُوزُنجی* (yūzūnjā) hundredth, *بِیْلِنجی* (blīlīnjī) thousandth, *اَلْیِ سَکِزُنجی*, *اَلْیِ سَکِزُنجی*, *بِیْکِیُوزْ قِرُقْ طُقُوزُنجی*. But, in the numbers that end in vowel ی, this is suppressed before the same termination; as, *اَلْتِنجی* (lknjl) second, *اَلْتِنجی* (āltlājī) sixth, *يَدِنجی* (yedlājī) seventh, *يَلْیِرْمِلِنجی* (ylylrmīlājī) twentieth, *اَلْتِنجی* (ʿlllājī) fiftieth. The cardinal *دُرْت* changes its final into د before the ordinal termination; as, *اُونْ دُرْدُنجی* (ōn-dūrdūnjā) 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 *stān*, and then adding a quiescent *ر* to the word; as, *بَرَر* (*blr̄r̄*), *بَشَر* (*bēsh̄r̄*), *أَوْتُوزَر* (*òtūz̄r̄*); *يُوزَر* (*yūz̄r̄*), *بِيكْر* (*blñ̄r̄*). 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 *دُرَّت* becomes *دُرْدَر* (*dūrd̄r̄*) *four apiece*.

When the cardinal ends with a vowel, the syllable *شَر* (*sh̄r̄*) is suffixed to form the distributive; as, *إِكْشَر* (*iklsh̄r̄*) *two apiece*, *أَلْتِشَر* (*altish̄r̄*) *six each*, *يَدِشَر* (*yēdish̄r̄*) *seven apiece*, *يَكْرِمِشَر* (*ylylrm̄sh̄r̄*) *twenty each*, *أَلْلِشَر* (*ēllish̄r̄*) *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, *إِكْشَر يُوز* (*iklsh̄r̄ yūz*) *two hundred each*, *بَشَر بِلَنْ* (*bēsh̄r̄ 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, *بَشَر يُوز يَكْرِمِي بَرَر* (*bēsh̄r̄ yūz ylylrm̄l b̄r̄r̄*) *five hundred and twenty-one each*, *سَكْرَر بِلَنْ يَدِشَر يُوز قِرْقُ إِكْشَر* (*sēklz̄r̄ blñ, yēdish̄r̄ yūz, qlrq̄ iklsh̄r̄*), *8,742 apiece*; *يُوز أَلْلِشَر* (*yūz ēllish̄r̄*), *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, اِئِكِيدَه بِرْ (ikidè bir) *in two* (parts), *one*; i. e.  $\frac{1}{2}$ , *the half*; بَشْدَه اِئِكِي (beshdè iki) *in five, two*; i. e.  $\frac{2}{5}$ , *two-fifths*. Sometimes one of the synonyms پَايْ (pāy), جُزْ (jûz), قِسْمْ (qism), حِصَّه (hissâ) *part*, is added after each numeral of the fraction; as, اِئِكِي پَايْدَه بِرْ پَايْ (iki pâyde, bir 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 (sulṣ, vulg. sulṣ) *a third*, رُبْعْ (rûb') *a fourth*, خُمُسْ (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 (sulṣân) *two-thirds*; but for all the others a Turkish numerator is used; as, اُوجْ رُبْعْ (ûch rûb') *three quarters*, اِئِكِي خُمُسْ (iki khûms) *two-fifths*, بَشْ تَسْعْ (besh tûs') *five-ninths*, &c.

There are two special Turkish adjectives and one Turkish substantive to express *half*. One of the adjectives, يَارِيمْ (yârim), and the substantive, يَارِي (yârî), signify *the half* (of one sole thing; as, يَارِيمْ أَلْمَا (yârim elmâ) *half an apple, a half apple*; أَلْمَايْ يَارِي (elmâulî yârîsî), *the half of an (or of the) apple*. The other adjective, بُوچُوقْ (bûchûq), is used after some whole



number, never alone ; as, *بِرْ بُوچُوقُ اَلْمَا* (blr bũchũq ɛlmd) *an apple and a half*, *اِيكِي بُوچُوقُ سَاعَتٌ* (lkl bũchũq sã'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 *اِيْلَه* being introduced between the integer and the fraction ; as, *اِيكِي اِيْلَه بِرْ رُبْعٌ* or *اِيكِي وَ 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, *بِسْ اِيْلَه بِرْكَ سَكِرْزَه اُوچِي* *five, and three-eighths of one*.

The indefinite numerals are: *هَر* (hɛr) *every* ; *هَر بِلِرْ* (hɛr blr) *every one, each* ; *هَيْچ* (hlch) *no, none* ; *بِرْ هَيْچ* (hlch bîr), *no* ; *بَعْض* (bã'zî) *some* ; *اَكْثَر* (ɛksɛr) *the most part* ; *بِرْ قَلْب* (blr qãlb) *some, a few* ; *اَز* (ãz) *few* ; *جُوق* (chũq) *many* ; *بِرْ اَز* (blr ãz) *a few, a little* ; *بِرْ جُوق* (blr chũq) *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 *اِيكِيز* (lklz), *twin, twins*, through *اُوچِيز* (ũchũz) *triple, a trine*, *دُرْدُرْز* (dũrdũz) *fourfold*, to *بِشِيز* (bɛshiz) *five-fold*, and perhaps on to *اُونِيز* (ũnũz) *ten-fold*. Adjectives are formed

from those in لُو ; as, اَبِكِرْلُو (lklzl), *possessed of twins, of twin* (branches, &c.) ; اُوْجِرْلُو (ũchũzlũ) *with three* (lambs, branches, &c.) ; &c.

The written digits are : ١ 1, ٢ 2, ٣ 3, ٤ 4, ٥ 5, ٦ 6, ٧ 7, ٨ 8, ٩ 9, ٠ 0. With these, compound numbers are written as in English, from left to right ; as, ٢٥ 25, ١١٠ 110, 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, س٩٦ stands for س١٢٩٦ (sẽnẽ blĩ iklyũz dũqsãn dltĩ) *in the year* (of the Hijra) 1296 ; ف١٢١ دا س٩٧ (fĩ ylylrmĩ blr zã, sãnẽ 97) *on the 21st Zi-'l-Qa'da, '97* (A.H.).

The signs for the months, in dates, are : م, for مُحَرَّم ; ص, for جَمَادِي الْأَوَّل ; ر, for رَبِيعُ الْأَوَّل ; ر, for رَبِيعُ الْآخِر ; ح, for جَمَادِي الْآخِر ; ح, for رَمَضَانَ ; ب, for رَجَب ; س, for شَعْبَانَ ; ن, for ذِي الْحِجَّة. The day always precedes the sign of the month ; and the first day is termed غَرَّة (gũrrẽ), while the thirtieth is named سَلْح (sẽlkh) ; as, م٢٥ س٩٧ ص١٨ س٩٨ ف١٢١ (mĩ 25 sãnẽ 97 sãm 18 sãnẽ 98 fĩ 121) all dots being omitted in these shortened numeral dates. Not so, however, when the date is written out in full words ; as, اَشْبُوْبِيْكَ اِبِكِيُوْز طُقْسَانَ اَشْبُوْبِيْكَ اِبِكِيُوْز طُقْسَانَ اَشْبُوْبِيْكَ اِبِكِيُوْز طُقْسَانَ اَشْبُوْبِيْكَ اِبِكِيُوْز طُقْسَانَ (lshbũ blĩ iklyũz dũqsãn dũqũz sũbũl hljlyyẽsl mãh-ĩ mãhãrrẽmlnĩ òn

bēstihnjī pēujsbēubīh 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 : بِن (bèn) *I*, سَن (sân, not sèn) *thou*, أُو (ò; in writing, generally, أُوْ) *he, she, it*; and their plurals : بِنَز (blz) *we*, سِنَز (slz) *you*, أَنَلَر (ânlâr, ònlâr) *they*.

In politeness, بِنَز and سِنَز are used instead of بِن and سَن. They then have their own plurals : بِنَزَلَر (blzlêr), سِنَزَلَر (slzlêr), 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 كَنَدِي (këndi) *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 : بِنِم (bênim) *of me, my*; سِنِك (sânî) *of thee, thy*; أَنِك (ânlî, ònlî) *of him, her, it; his, her, its*; بِنِم (blzîm) *of us, our*; سِنِك (slzlî) *of you, your*; أَنَلَرِك (ânlârî, ònlârî) *of them, their*. But, to take either

of the prepositions اِيجُونْ , اِبْلَهْ , after their singulars, they must be put in the genitive, all but the third person plural; as, اِيجُونْ بِنِمْ اِبْلَهْ for me, اِبْلَهْ سِرْكْ اِبْلَهْ with you, اِنَكْ اِيجُونْ for him, her, it, اِنَلْرْ اِبْلَهْ 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, بَابَامْ (bábám) my father (not my mother, &c.), بِنِمْ بَابَامْ (bénim bábám) 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 اِم (im, im) my; اِنْ (lñ, lñ) thy; اِى (l, l), or, after a vowel, اِى (sl, sl) his, her, its; اِمَزْ (imz, imz) our, اِنَزْ (lñz, lñz) your; اِىْرْ (lér, lár), 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, اَوِيْمْ (évlm) my house, اَوِيْمْكْ (évlmlñ) of my house, اَوِيْمَهْ (évlmè) to my house, اَوِيْمَدَهْ (évlmdè) in my house; &c. (The اِى 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: اَوِيْمْ, اَوِيْمْكْ, اَوِيْمَهْ, &c.; but

when the compound, in declension, &c., takes another vowel after it, it is more usual to add this preceding vowel also; as, *أَوْيَمَلِكُ* (əvlmlī) *of my house*, *أَوْيَمَهْ* (əvlmè) *to my house*; *أَوْيَمَلِكُزْ* (əvlmlz) *your house*; &c.

The vowel that precedes the bare possessive is an *ésèrè*, soft or hard, given grammatically to the final consonant of the qualified substantive, when it ends in a consonant. Thus, *أَت* (ât) *a horse*, *أَتِم* (âtīm) *my horse*, *أَتِكَ* (âtīk) *thy horse*, *أَتِي* (âtī), *his, her, its horse*, *أَتِمِزْ* (âtīmiz) *our horse*, *أَتِكِزْ* (âtīlz) *your horse*, *أَتَلِرِي* (âtīlri) *their horse*. After an *ütürü* vowel dominant, this *ésèrè* becomes *ütürü* also; thus, *أَوْغُل* (əghül) *a son*, *أَوْغُلُم* (əghülm) *my son*; *بُوت* (büt) *a thigh*, *بُوتُم* (bütüm) or *بُودُم* (büdüüm) *my thigh*; *يُوز* (yüz) *a face*, *يُوزُم* (yüzüm) *my face*; *كُوز* (gyüz) *an eye*, *كُوزُم* (gyüzüm) *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, *بَابَام* (bābām) *my father*; *يَانِقُون* (yanqōn) *thy echo*; *قَابُوسِي* (qāpūsū) *his, her, its door or gate*; *سُونُكُومُزْ* (sūngyūmūz) *our bayonet*; *كُورُكُوكُوزْ* (gyūrgyūñūz) *your experience*; *سُورُولِرِي* (sūrūlri) *their flock*. The example here given, with the possessive singular of the third person, shows clearly that when the substantive ends with a vowel, *سي* is the possessive, in lieu of *ي* after a consonant.

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

on to the possessive in writing. Thus, تَيْزَمٌ (tèyzəm) *my* (maternal) *aunt*, تَيْزَعَنْ (tèyzēn) *thy aunt*, تَيْزَسِي (tèyzēsī) *his or her aunt*; تَيْزَمِلْز (tèyzèmlz) *our aunt*, تَيْزَعَنْلِز (tèyzēnlz) *your aunt*, تَيْزَعَلْز (tèyzèlèl) *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, تَرْزِي (tèrzī) *a tailor*, تَرْزِيْمٌ (tèrzīm) *my tailor*, تَرْزِيْنٌ (tèrzīn) *thy tailor*, تَرْزِيْسِي (tèrzīsī) *his or her tailor*, تَرْزِيْمِلْز (tèrzīmlz) *our tailor*, تَرْزِيْنِلْز (tèrzīnlz) *your tailor*, تَرْزِيْلْز (tèrzīlèl) *their tailor*. There is no valid reason for this rule; custom alone has it so. Thus are formed: كَنْدِيْمٌ (kèndīm) *myself*, كَنْدِيْنٌ (kèndlīn) *thyself*, كَنْدِيْسِي (kèndīsī) *his, her, itself*; كَنْدِيْمِلْز (kèndīmlz) *ourselves*, كَنْدِيْنِلْز (kèndlīnlz) *yourselves*, كَنْدِيْلْز (kèndlīlèl) *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, قُونَاقٌ (qónāq), *a mansion*, قُونَاغِيْمٌ (qónāghīm) *my mansion*; اِيْپَكْ (īpék) *silk*, اِيْپِيْنٌ (īpēylīn) *thy silk*; طَاوُقٌ (tāvūq) *a fowl*, طَاوُقِيْ (tāvūghī) *his or her fowl*; قُونَاغِيْمِلْز (qónāghīmlz) *our mansion*, اِيْپِيْنِلْز (īpēylīnlz) *your silk*; طَاوُقْلَرْز (tāvūqlàrl) *their fowl*. Tho

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

These possessives equally qualify plural substantives, and follow the sign of the plural. Thus, أَوْرَمٌ (övlérin), *my houses*; اَنْلَرِكْ (ânlârîñ) *thy horses*; سُونَكُولَرِي (sûngyûléri) *his, her, its hayonets*; سُرُورَلَرِيْمِزْ (sûrûlêrlwîz) *our flocks*; تَيْزَهَلَرِيْمِزْ (tèyzêlêrl-îlz) *your aunts*; قُونَاقَلَرِي (qûnâqlârî) *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 قُونَاقَلَرَلَرِي (qûnâqlârlêrl) had been in use,—which is not the case,—it would have been impossible to decide whether قُونَاقَلَرِي (qûnâqlârî) 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, **أَنَّكَ قُونََاقَلَرِي** (*ānān qōnāqlāri*) *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, **أَنَّارِي قُونََاغِي** (*ānlārī qōnāghi*) *their mansion*. In the third case, the sign of the plural is used in the corroborative and in the combination; thus, **أَنَّارِي قُونََاقَلَرِي** (*ānlārī qōnāqlāri*) *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:

كِتَابُكَ, كِتَابِنَا; كِتَابِنَا, كِتَابِنَا; كِتَابِنَا, كِتَابِنَا;  
 تِيْزَتِكَ, تِيْزَتِنَا; تِيْزَتِنَا, تِيْزَتِنَا; تِيْزَتِنَا, تِيْزَتِنَا;  
 تِيْزَتِنَا, تِيْزَتِنَا; تِيْزَتِنَا, تِيْزَتِنَا; تِيْزَتِنَا, تِيْزَتِنَا;  
 تِيْزَتِنَا, تِيْزَتِنَا.

When كِنْدِي is an adjective, it remains unchanged, and means *own*; thus, كِنْدِي بَابَا (kendi bābā) *my own father*, كِنْدِي وَالِدَاتُكَ (kendi vāldelârlîz) *your own mothers*, &c.

#### SECTION V. The Demonstratives.

These are, بُو (bū) *this*, شُو (shū) *that* or *this*, أُو (ū) or أَوْلُ (ūl, as in the personal) *that*, أُوْبَرُ (ū-blr) or أَوْلِبَرُ (ūl-blr) *the other*. They are used as substantives and as adjectives; being declined or invariable, accordingly, like other substantives and adjectives. Thus, بُو كِتَابُ *this book*, بُو كِتَابُ *these books*; أُوْبَرُ آدَمُ *that other man*, أُوْبَرُ آدَمُ *those other men*; &c.

As substantives, بُو and شُو are thus declined, something like the personal أُو or أَوْلُ: بُو (bū), بُونُكُ (būndūñ), بُوْكَ (būñā), بُونْدَهْ (būndā), بُونِي (būñū), بُونْدَانُ (būndān); بُونْلَرُ (būnlār), بُونْلَرِكُ (būnlārîñ), بُونْلَرَا (būnlārā), بُونْلَرْدَهْ (būnlārdā), بُونْلَرِي (būnlārî),

بُونَلَرْدَان (bunlârdân) ; شُو (shù, sometimes written شُولُ, pronounced shòl), شُونُكْ (shùnuk), شُوكَ (shùk), شُونْدَه (shùnda), شُونِي (shùnî), شُونْدَان (shùndañ) ; شُونَلَر (shùnlâr), شُونَلَرِكْ (shùnlârik), شُونَلَرِي (shùnlâri), شُونَلَرْدَه (shùnlârdâ), شُونَلَرِي (shùnlâri), شُونَلَرْدَان (shùnlârdân). With اِيچُونُ and اِيلَه their singulars are put in the genitive ; as, بُونُكْ اِيچُونُ for *this*, شُونُكْ اِيلَه with *that*.

But اُورُ, to be used as a substantive, must have the possessive suffix of the third person appended to it ; اُورُي (ô-bîrî) *its other one, the other one* (of the two). It is then declined like all similar combinations : اُورُيْنِي, اُورُيْنَدَه, اُورُيْنِه, اُورُيْنِكْ, اُورُيْنِدَنْ, اُورُيْنِي, اُورُيْنَدَه, اُورُيْنِه, اُورُيْنِكْ, اُورُيْنِدَنْ ; اُورُيْنِي, اُورُيْنَدَه, اُورُيْنِه, اُورُيْنِكْ, اُورُيْنِدَنْ. Or it may take either of the two possessive suffixes of the first and second persons plural ; as, اُورُيْمِزْ (ô-bîrîmîz), *the other one of us*, اُورُيْمِزْكْ *of the other one of us* ; اُورُيْمِزْكِه *to the other one of you* ; اُورُيْمِزْدَه *in the other ones of us* ; اُورُيْمِزْكِي *the other ones of you* ; &c.

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

كِيْمْ (klm) *who?* is always a substantive, and declined as such, singular and plural : كِيْمِكْ *of whom? whose?* كِيْمِه *to whom?* كِيْمِدَه *in whom?* كِيْمِي *whom?* كِيْمِدَنْ *of or from whom?* كِيْمَلَر *who, what or which persons?* &c.

نَه (neh) *what?* is generally a substantive, and declined; but it is also used as an adjective, and is then invariable: نَهْكَ (nehk) *of what?* نَهْ (for نَهْد, nehde) *to what?* نَهْدَه (nehde) *in what?* نَهْيِي (neyi) *what (accus.)?* نَهْدَنْ (for نَهْدَنْ, nehdan) *from what?* نَهْرَ (for نَهْرَ, nehre) *what (things)?* نَهْرِي (nehri) *of what (things);* &c.

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

These three words, as substantives, take the possessive suffixes. Thus, كَيْمِ (kim) *my who?* نَهْمِ (nem) *my what?* كَيْمِي (kimi) *thy who?* نَهْنِي (neni) *thy what?* قَنْغِي (qangi) *its which, which (one) of it?* كَيْمَلَرِمِ (kimlerim) *my what persons?* نَهْلَرِمِ (nehlerim) *my what things?* قَنْغِيْمِزْ (qangimiz) *which (one) of us?* قَنْغِيْلَرِيْمِزْ (qangilerimiz) *which (ones) of you?* قَنْغِيْلَرِي (qangileri) *which (one, or, which ones) of them?*

نَه قَدْرٌ or نَقْدَرٌ (vulg. naqdar) <i>how much?</i>	} are both substantives and adjectives.
نَه دُرْلُو (vulg. ne turlu) <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, كِه (ki), as such, in literary composition. The Turkish conjunction كِه is a very different thing. Its use by Europeans

peaus 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, *بابا*, *بابانک*, *بابانکی* (bâbânîkl) *the one which belongs to a* (or *the*) *father*, *بابامکی* (bâbâmîkl) *the one which belongs to my father*, *باباسنکی* (bâbâslîkl) *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, *بَابَامْدَهْ كِي* (bâbâmdèkl) *the thing, the one that exists, that is in* (the possession or keeping of) *my father, which my father has or holds*; *بَابَا سِنْدَهْ كِي عِلْم* (bâbâsîndèkl 'illm) *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 دَهْ كِي* *that which is at the foot*; *أَخْصَام* *the evening*, *أَخْصَام 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.		A C T I V E.			
		TRANS. OR INTRANS.	TRANS. OR INTRANS.	INTRANSITIVE.	
AFFIRMATIVE	Simple	Determinate.	Indeterminate.	Reciprocal.	
		kick (him); kick.	kick about, dance (in pain, with joy, &c.).	kick mutually one another.	
	Causative (Permissive)	make or let (him) be kicked; ...kick.	make (him) kick about.	make (them) kick mutually one another.	
		kick (him) not; kick not.	kick not about.	kick not mutually one another.	
	NEGATIVE	Simple	make or let not (him) be kicked; ...kick.	make not (him) kick about.	make (them) not kick one another mutually.
			be unable to kick (him); ... to kick.	be unable to kick about.	be unable to kick one another mutually.
IMPOTENTIAL	Causative (Permissive)	be unable to make (him) be kicked; ...kick.	be unable to make (him) kick about.	be unable to make (them) kick one another mutually.	

CLASSES.		PASSIVE.			
		INTRANSITIVE.			
		Determinate.	Indeterminate.	Reciprocal.	
AFFIRMATIVE	Simple	تَبِلَ (təpl)	تَبِلَ (təpl)	تَبِلَ (təpl)	تَبِلَ (təplshl)
	Causative (Permissive)	تَبِيرَ (təpdir)	تَبِيرَ (təplndrl)	تَبِيرَ (təplshdl)	تَبِيرَ (təplshdl)
NEGATIVE	Simple	تَبِلَمَ (təplmā)	تَبِلَمَ (təploilmā)	تَبِلَمَ (təplshlmā)	تَبِلَمَ (təplshlmā)
	Causative (Permissive)	تَبِيرَمَ (təpdirémā)	تَبِيرَمَ (təplndrlmā)	تَبِيرَمَ (təplshdlmā)	تَبِيرَمَ (təplshdlmā)
IMPOTENTIAL	Simple	تَبِلْمَهْ (təplléme)	تَبِلْمَهْ (təplnlémé)	تَبِلْمَهْ (təplshléme)	تَبِلْمَهْ (təplshléme)
	Causative (Permissive)	تَبِيرْمَهْ (təpdirléme)	تَبِيرْمَهْ (təplndrlémé)	تَبِيرْمَهْ (təplshdlémé)	تَبِيرْمَهْ (təplshdlémé)



*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: *بَوِّدْ* (*bûd*) *find*, *بَوِّدُنْ* (*bûdûn*, the *û* *tâ* *râ* dominating) *be found*; *قَابِلَا* (*qâplâ*) *cover*, *قَابِلَانْ* (*qâplân*) *be covered*; *أَوْقُرْ* (*ôqûr*) *read*, *أَوْقُرُنْ* (*ôqûrûn*) *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, *قَابِلَانِلْ* (*qâplânil*, as *قَابِلَانْ*), *be covered*, *أَوْقُرُنِلْ* (*ôqûrûnil*, as *أَوْقُرُنْ*) *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, *قَسَلْ* (*qîsâl*) *become shorter*, *قَسَلْتْ* (*qîsâlt*) *make or let (it) become shorter*; *سَوِّدْ* (*sûwêylê*) *speaks, says*, *سَوِّدْتْ* (*sûwêylât*) *make or let (him) speak or say, make or let (it) be spoken or said (by him)*; *أَوْقُرْ* (*ôqûr*) *read, recite*, *أَوْقُرْتْ* (*ôqûrt*) *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  $\text{ر}$ , preceded by a servile  $\text{س}$ , sometimes written  $\text{ي}$ , and even  $\text{و}$ , with  $\text{د}$ ; not in  $\text{د}$ . No rule appears to exist on this subject, and the dictionary alone, or experience, can help the student in it. Thus,  $\text{شرب}$  (*ich*) *drink* (it),  $\text{اشرب}$  (*ichir*) or  $\text{اشرب}$  (*ichur*) *make* or *let* (it) *be drunk* (by him);  $\text{سقط}$  (*bât*) *sink* (thou),  $\text{اسقط}$  (*bâtir*) *make* or *let* (it) *sink*, *sink* (it);  $\text{فر}$  (*qâch*) *flee, escape*,  $\text{افر}$  (*qâchir*) *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,  $\text{كتب}$  (*bèl ânî yâzdîlû*) *I wrote* it,  $\text{كتب}$  (*sâu ânî bâñâ yâzdîrdlû*) *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,  $\text{نام}$  (*ûyûddûm*) *I slept*,  $\text{نام}$  (*sân bèl dyûtdûn*) *thou madest* or *lettest me sleep*.

An indefinite series of causatives of every verb may be formed by repeating the causative suffixes,  $\text{ت}$  after  $\text{ر}$ , and  $\text{ر}$  after  $\text{ت}$ . They are sometimes useful, but are generally used in irony; each augment adds an agent to the chain; as,  $\text{نام}$ ,

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 كَبِنَمَكُ 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 (bâqınmâq) 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, قَلِجْ قُوشَانَمَقُ (qılıj qûsbânmağ) *to gird a sword on to one's self*; أَوْ اَيِدِنَمَكُ (ev edinmek) *to acquire a house for one's self*; قَاشِنَمَقُ (qâşınmağ) *to scratch one's self* (with one's nails); بِيِنَمَكُ (glylnmek) *to put on one's clothes*, چِيَزْمَه كِيِنَمَكُ (chizmağ glylnmek) *to put on boots*, چِيَزْمَه لَرِيِي كِيِنَمَكُ (chizmağ leriim glylnçylm) *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, *بُوِيَئَلَه تَيْنَلْمَزْ* (büyle tēplallmāz) *the act of kicking about is not thus performed*, *بُوَرَادَه تَيْنَلْمَزْ* (bürādā tēplallmāz) *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, *كَيْلُورْ* (kè:llr) *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 *âstân* and the letters *ان*, or only the letter *ن*, to the root that ends in a consonant; the aorist adds a vowel and the letters *ار*, or only the letter *ر*, with an *âstân*, *ور* with an *âstân*, and *ر* only (or sometimes *بر*) with an *âstân*, for which no rule can be given; the past adds *میش* (*mîsh*, *mîsh*) to all roots, whatever their ending; as the perfect adds *دک* (*dik*) or *دیق* (*dîq*). The futuro adds an *âstân* and the letters *جک* (*éjék*) or *جق* (*âjâq*) to consonantal roots, and *یدجک* or *یدجق*, with *âstân*, to vowel roots, including the negatives and impotentials. Thus, *تپن* (*tépân*), *تپران* (*qlrân*) are present active participles; as, *تپنن* (*téplnân*), *تپشن* (*téplshân*), *تپلان* (*tépllân*), *تپیلان* (*téplnllân*), and *تپیشلان* (*téplshllân*), are those of the simple affirmative derivatives. The causatives in *در* and in *درل* add the *âstân* and *ان*; while those in *ت* change it into *د* before the letters *ان*; thus, *تپدران* (*tépdlrân*), *اوتوردان* (*òtùrdân*), *تپدریلان* (*tépdirlân*), &c.; *تپمیش* (*tépmîsh*); *تپدک* (*tépdik*); *تپمیدجک* (*tépméyék*), *تپیدجک* (*tépidék*),

(tèpémèyèjék), the final *s* of the negative particle *مَ* 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 *s* or *ى* of the root being suppressed, and by some even the *ا*; but the *و* is kept intact. Thus, *قَابِلَايَانْ* or *قَابِلَيَانْ* (qâplâyân), *تَبْمَيَانْ* (tèpémèyân), *تَبْنَمَيَانْ* (tèpnémèyân), *يُورُيَانْ* (yûrûyân), *أَوْقُيَانْ* (ôqûyân).

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, *كَيْدَنْدَهْ* (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 *مَزْ* (mâz) in negatives and impotentials. Thus, *تَبْرْ* (tèpèr), *تَبْمَزْ* (tèpmâz), *تَبْمَمَزْ* (tèpémèz).

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 *ûstû*, others *èsèrè*, others again *ûtûrò*, for their vowel; and with the *ûstû*, all hard verbs add *ا*, as do some soft verbs; while other soft verbs dispense with this letter. Thus

we have: قَرَّارٌ (qirâr), كَيْدٌ (gldâr), صَانُورٌ (sâuûr, *vulg.* sâûr), كَلَّورٌ (gêlâr, *vulg.* gêllr), صَيِّرٌ (slyrlr).

The simple reflexive forms its aorist in اُتَّارٌ and وَّرٌ (generally pronounced as èséré and وَّرٌ). The simple reciprocal does the same. We have, therefore, تَبَّنَّورٌ (tèplnâr, *vulg.* tèplnr), تَبَّشَّورٌ (tèplshâr, *vulg.* tèplshlr). All the simple and causative passives follow this rule; thus, تَبَّلَّورٌ (tèpllâr, tèpllr), تَبَّلَّلَّورٌ (tèplllâr, tèpllllr), تَبَّشَّلَّورٌ (tèplshllâr, tèplshlllr); تَبَّدَّرَّورٌ (tèpdrrlâr, tèpdrrllr), تَبَّشَّدَّرَّورٌ (tèplshdrrlâr, tèplshdrrllr). It will be observed that a vowel ي 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 ي, when the following ل has a vowel. The same rule is applied by many to the ر of the causative دَرٌّ, 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, تَبَّدَّرَّوْرٌ, تَبَّشَّدَّرَّوْرٌ, تَبَّشَّدَّرَّوْرٌ; 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: تَبَّدَّكَ (tèpdlk); تَبَّجَّكَ (tèpèjèk).

There are three verbal nouns; the present or general, formed by adding مَ (mè, md) 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, تَعْمَهُ (tèpmè); تَعْمَدُكْ (tèpdik); تَعْمَجُكْ (tèpèjèk). The form تَعْمَهُ (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, تَعْمَهُ, 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, كَسَمَهُ (kèsmè), which naturally means *an act of cutting*, often means also *an act of being cut*; as, كَسَمَيْ قَوْلَايْ (kèsmèsi qòlây) *it is easily cut*. It is also much used as a passive adjective when the verb is transitive; as, اِنْجَهَ كَسَمَهُ تُوْتُونْ (Injè kèsmè tûtûn) *finely cut tobacco*; and as an active adjective when the verb is intransitive; as, بَابَادَنْ قَالَمَهْ 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 دِكْ or دِقْ, and in جَكْ or جَقْ.

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, *أَوْرَابَهُ كَيْدِكَ أَدَمَ وَأَرَمِي*, *is there any man who has gone there?* *كَيْدَهُ جَكَ سَنِي سِين*, *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, *أَوْقُودُغُهُم كِتَابٌ* (*òqúðúghum kitāb*) *the book which I read* (now or formerly); *أَوْقُودَجِغُهُم كِتَابٌ* (*òqúyájághim kitāb*) *the book which I am going to read*. These are instances of the direct object qualified. So, *أَوْقُودُغُهُم زَمَانٌ* (*òqúðúghum zémān*) *the time in which (i. e. when) I read*; and *كِتَابِي أَوْقُودَجِغُهُم مَجْلِسٌ* (*kitābī òqúyájághim məjlīs*) *the meeting in which I am going to read the book*, are instances of indirect objects; as is also *أَوْقُودَجِغُهُم أُوطَهُ* (*úyúyájághim óðá*) *the room in which I am going to sleep*.

As instances of the substantival nature of the verbal nouns, let us take, *يَاذِي يَأْزِدِيغِي كُورْدِيكِرْمِي* (*yāzi yāzdīghiml gyúrdúndáz-*

mâ) have you seen my past action of writing writing? i. e., have you ever seen me write? كَدَجِكِمِي كِيم سَوَيْلَدِي (gâlêjêylmâl 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 (ldl) 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 êsêrê and the syllable يُوْر (yôr) to the consonantal root; thus, تَيُّوْر (têplyôr). It indi-

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

The aorist indicative varies in form of the servile syllable, but always ends in ر in the affirmatives, and in مز (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, تپر (tèpèr) *he kicks; he shall or will kick*; قيرار (qîrâr) *he breaks; he shall or will break*; يورور (yòròr) *he walks; he will walk*; اوتور (òqòr) *he reads; he will read*; ايسرر (isîrîr) *he bites; he will bite*; تپمز (tèpmâz) *he does not kick; he will not kick*; تپمز (tèpèmèz) *he cannot kick*. The auxiliary ایدی, added to this, forms the past tense (showing a past *habit*, or an unfulfilled *condition*); تپر ایدی (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; تپمز ایدی (tèpmâz ldl) *he used not to kick; he would not kick* (if he could); *he would not have kicked* (had he been able); تپمز ایدی (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 *دی* (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, *تَپْدِی* (tēpdī) *he kicked (then); he has kicked (without defining when).* Add the auxiliary *ایدی*, and the pluperfect results: *تَپْدِی ایدِی* (tēpdīldī), or *تَپْدِیدِی* (tēpdīldī), *he had kicked; تَپْمَدِی ایدِی* *he had not kicked; تَپْمَدِی ایدِی* *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, *تَهْجَکْ* *he is about to kick, he is going to kick; تَهْمَهْجَکْ* *he is not going to kick; تَهْمَهْجَکْ* *he will not be able to kick.* Add the auxiliary *ایدی*, and the past future results *تَهْجَکْ ایدِی* *he was going to kick, تَهْمَهْجَکْ ایدِی* *he was not going to kick; تَهْمَهْجَکْ ایدِی* *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 *ی*: *یُورُویَهْجَکْ, ایدَهْجَکْ*.

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, *تَبَعْلُو* *he must kick, he ought to kick*; *تَبَعْمَلُو* *he must not kick, he ought not to kick*; *تَبَعْمَالُو* *he ought not to be able to kick*. With the auxiliary *اِيْدِي*, we have the past necessitative, *تَبَعْلُو اِيْدِي* *he ought to have kicked, he should have kicked*; *تَبَعْمَلُو اِيْدِي* *he ought not to have kicked*; *تَبَعْمَالُو اِيْدِي* *he ought not to have been able to kick*.

The aorist optative is formed by adding an *ustûn* and vowel *ä* to a consonantal root, or a syllable *يَه* (*yè, yâ*) to a vowel root. Sometimes *l* is used in place of *ä*. The tense is a quasi-imperative, implying optation, or it is a subjunctive. Thus, *تَبَه* (*tépè*) *let him kick, may he kick*; (that) *he may kick*; *تَبَعْمَه* (*tépémèyè*, with suppression of the *ä* of the negation) *let him not kick, may he not kick*; (that) *he may not kick*; *تَبَعْمَه* (*tépémèyè*) *may he not be able to kick*; (that) *he may not be able to kick*. Add now the auxiliary *اِيْدِي*, and we form the past tense, a virtual negative, expressive of regret; thus, *تَبَه اِيْدِي* (*tépè ldi*, more frequently written and pronounced *تَبِيْدِي* *tépèydi*) *had he kicked, if he had kicked*; *O that he had kicked*; *تَبَعْمَه اِيْدِي* (*tépémèyèydl*) *had he not kicked, if he had not kicked*; *O that he had not kicked*; *تَبَعْمَه اِيْدِي* (*tépémèyèydl*) *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 (*sè, sâ*) to any root, consonantal or vowel. This performs the

function of our conjunction *if*, in appearance; but, as أَكْرُ (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, تَپْسَه (tèpsè) *if he kick, if he were to kick*; تَپْمَسَه (tèpmèsè, the ة of negation elided) *if he kick not, were he not to kick*; تَپْمَسَه (tèpmèsè) *should he not be able to kick*. Sometimes it is desiderative, *O that he kick!* &c. With اِيْدِي added, we have the past conditional, which is always a virtual negative. Thus, تَپْسَيْدِي (tèpsèydl, for تَپْسَه اِيْدِي) *had he kicked, if he had kicked*; تَپْمَسَيْدِي (tèpmèsèydl) *had he not kicked*; تَپْمَسَيْدِي (tèpmèsèydl) *had he not been able to kick*.

The present of the infinitive is formed by adding مَكْ (mèk) or مَقْ (màq) to any root. Thus, تَپْمَكْ (tèpmèk) *to kick*; قَاپْلَامَقْ (qâplâmâq) *to cover*. The negative and impotential are frequently written with ل, and sometimes without a vowel-letter to end the root; as, تَپْمَمَكْ, تَپْمَمَكْ (tèpmémèk), for تَپْمَمَكْ; تَپْمَمَمَكْ, تَپْمَمَمَكْ (tèpémémèk), for تَپْمَمَمَكْ; قَاپْلَامَمَقْ (qâplâmâmâq), قَاپْلَايَمَمَقْ (qâplâyâmâmâq). This tense is often rendered in English by the verbal noun in *-ing*; as, كَيْتَمَكْ قَالْمَقْدَانْ أَوْلَى (gltmèk qâlmâqdân èvlâ) *going is better than staying*. It also takes the suffix لِكْ, لِقْ after it to form an equivalent to our verbal noun in *-ing*; as, كَيْتَمَكْ 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 *âtarâ*, followed by *ب* (*âb, âb*) after a consonant, or by *بُوبُ* (*yâb, yâb*) 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, *تَبُوبُ قِرَارَ* (*têpâb qîrâr*) *he kicks and breaks, will kick and break (it); or, kicking (it), he will break (it)*. Conversationally, this gerund is pronounced with *âserè* in lieu of *âtarâ*; and with *p* in place of *ب*; as, *têlp, qîlp, &c.*

The second gerund is formed by adding *âstâv*, and the letters *رَكَّ* (*èrèk*) or *رَقَّ* (*âràq*), to a consonantal root, *يَرَكَّ* (*yèrèk*) or *يَرَقَّ* (*yâràq*) 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, *تَبُوبُ كِنْدَى* *kicking, he went off; i. e., he*



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

The third gerund, in نَجَهْ (lnjè, lnjâ), after a consonant, or يَنْجَهْ (ylnjè, ylnjâ) after a vowel, and the fourth (used in writing only, and much more rarely), in يَجَكْ (ijèk) or يَجَقْ (ljâq) 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, كُورُنَجَهْ تَيْدِي (gyûrnjè tēpdl) *on seeing* (him), *he kicked* (him); وَاصِلْ أُولِيَجَقْ مَعْلُومْ أَوْلَهْ (vāsıl olıjâq, mâ-lûm ola) *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, تَيْهْ تَيْهْ قِيرْدِي (tēpè tēpè qirdi), *kicking*, (and) *kicking* (it), *he broke* (it).

The sixth gerund is the infinitive with èsèrè 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 تَيْمَكِينْ 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** (lu) or **لِي** (li) added to it. Thus, **تَهَلُو أَقْصَايُورْ** (tépélhú áqsáyòr) *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** (ilé, ilâ) added, and shortened into **لِ** (lè, lâ). Thus, **تَهْمَكْه** (tèpméylè) *by kicking*. No agent of the verb is then expressed in the verb, though it be so exteriorly; as, **بِن تَهْمَكْه** *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, **تَهْدِيْمْدَنْ** (tèpdlyĩmdân) *by my (past) act of kicking*. This pronoun varies as is required: **تَهْدِيْمْدَنْ** (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, **جَه** (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, **بِن تَهْدِيْمْجَه سَنْ طَاوْتْ** (bèn tèpdĩkjè, sãn tât) *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 كِبْدِكْجِهْ اِبْرِ يَاشُورْ* (wâqt gëchdikjè, lrllesbîr) *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, *تَيْمَدَنْ* (tép-médèn), to which, for precision's sake, the adverb *أَوَّلْ* (âvvâl) or *مُقَدَّمْ* (mûqâddâm), *anteriorly*, is subjoined. The expression *أَوَّلْ تَيْمَدَنْ* (or *تَيْمَدَنْ أَوَّلْ*), then, means *anteriorly to* (earlier than) *the action of kicking*; i. e., *before kicking*. Sometimes this is vulgarly expressed as *أَوَّلْ تَيْمَزْدَنْ* *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 *اِيكَنْ* (ikèn), *during*, added to it; thus, *تَيْمَجَكْ اِيكَنْ* *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: *تَيْرْ اِيكَنْ* *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, *بَنُ تَبْدِكَدَه* when I (became) one who has kicked ; or *بَنُ تَبْدِيكِمَدَه* when I (performed) my (past) act of kicking ; i. e., when I kicked.

The fifth is the past active participle with the auxiliary *اِيكِن* ; as, *تَبْمَش اِيكِن* 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* (*sóñrâ, sórà*), after ; thus, *تَبْدِكْدَان سُرَه* (*tépdikdân sórà*) after the act of kicking. The possessive pronouns may be introduced into this locution before the preposition ; as, *تَبْدِيكْمْدَان سُرَه* (*tépdlymdân sórà*) 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 *éséré* 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 (tèplyòrım) *I am kicking* ; تَپْيُورُ اِيْدِمُ (tèplyòr-ıdım) *I was kicking* ; تَپِرِمُ (tèpèrım) *I kick* ; *I shall or will kick* ; تَپِرُ اِيْدِمُ (tèpèr-ıdım) *I used to kick* ; *I would kick* ; *I would have kicked* ; تَپْدِمُ (tèpdım) *I kicked* ; *I did kick* ; *I have kicked* ; تَپْدِيْدِمُ (tèpdıdım) or تَپْدِمُ اِيْدِي (tèpdım-ıdı) *I had kicked* ; تَپْهَجِمُ (tèpèjeyım) *I am going to kick* ; تَپْهَجِدِمُ (tèpèjekdım) *I was going to kick* ; تَپْمَلُوْمُ (tèpmèllyım) *I must kick* ; تَپْمَلُوْ اِيْدِمُ (tèpmèll-ıdım) *I should have kicked, ought to have kicked* ; تَپْمُ (tèpèm) *that I may kick* ; تَپْيِيْدِمُ (tèpèydım) *that I had kicked* ; تَپْسَمُ (tèpsèm) *if I kick* ; تَپْسِيْدِمُ (tèpsèydım) *if I had kicked*.

The second person singular, in all the tenses in دِي, is formed by changing the vowel ی into the nasal Turkish كُ ; as, تَپْيُورُ اِيْدِكُ (tèplyòr-ıdlıñ), تَپِرُ اِيْدِكُ (tèpèr-ıdlıñ), تَپْدِكُ (tèpdıñ), تَپْهَجُ اِيْدِكُ (tèpèjek-ıdlıñ), تَپْمَلُوْ اِيْدِكُ (tèpmèll-ıdlıñ), تَپْيِيْدِكُ (tèpèydıñ), تَپْسِيْدِكُ (tèpsèydıñ). All the other tenses form it in سِيْنُ (slıñ), sometimes written and pronounced سِيْكَ (slı), excepting the present of the conditional, which forms it with سَهْكَ (ealıñ, salıñ) ; sometimes written سَكُ, but pronounced like سَهْكَ. Thus, تَپْيُورُسِيْنُ (tèplyòrsıñ), تَپِرُسِيْنُ (tèpèrsıñ), تَپْهَجُكْسِيْنُ (tèpèjekslıñ) ; تَپْمَلُوْسِيْنُ (tèpmèllslıñ), تَپْهَسْلُو (tèpèslu).

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

formed by changing the vowel *ى* into Arabic كُ (*k* value); excepting that of the perfect, which, in hard words, always forms this person in قُ instead of كُ. Thus, تَبِيرُ اِيْدِكَ (tèplyòr-ldlk), تَبِرُ اِيْدِكَ (tèpèr-ldlk), تَبِدُكَ (tèpdlk), تَبِدِدُكَ (tèpdìdlk, or تَبِدُكَ اِيْدِي tèpdlk-ldl), تَبَعُكَ اِيْدِكَ (tèpèjek-ldlk, or تَبَعُكَ اِيْدِي tèpèyeldlk, or تَبَعُكَ اِيْدِيكَ tèpèjekdlk), تَبَعُوا اِيْدِيكَ (tèpmèll-ldlk), تَبَعِدُكَ (tèpèydlk), تَبَسِدُكَ (tèpsèydlk). With a hard word like بَاقِمٌ (bâqmâq), the perfect forms بَاقِدٌ (bâqdlq). 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 قُ instead of كُ; as, بَاقِهْ جَعِدُ (bâqâjâgh-dlq), بَاقِيْدُ (bâqâydlq), بَاقِسِيْدُ (bâqsâydlq). In the imperative and present optative, it is formed by adding اِسْتَأْنِ and لِمَ to the consonantal root, the syllable لِمَ having èsèrè for its vowel; or, in vowel-roots, by adding the two syllables يَلِمَ (yèllm, yâllm); thus, تَبَلِمَ (tèpèllm), بَاقَلِمَ (bâqâllm), سَوَيْلِيْهِ لِمَ (sâwèy-lèyèllm), اَوْقُوْبَالِمَ (òqûyâllm, for اَوْقُوْبِيْهِ لِمَ). In hard words, the present of the conditional forms this person with قُ also; as, بَاقِسَ قُ (bâqsâq, sometimes written بَاقَسَقُ), اَوْقُوْسَ قُ (òqûsâq, اَوْقُوْسَقُ). The present, aorist, and future indicative, with the present necessitative, form it in زُ or يَزُ, with èsèrè added to the final consonant of the tense-root of the indicatives, and with that vowel given to the *ى* of يَزُ in the necessitative;

thus, تَبِيرُوزُ (tèplyòrlz), تَبِيرُزُ (tèpèrlz), تَبَهْجَكِرُزُ (tèpèjèylz, the Arabic ك changed into Turkish ك, *y* value), تَبْمَلُوزُ (tèpmèllylz). In hard words, the future indicative is in غ (softened ق), with èsèrè before the final ز; as, بَاقَهْجَغِرُ (bâqâjâghlz).

The second person plural, again, in all the teuses in دِي, is formed in دِيكِرُ (dlîlz; which is hard in the perfect of hard words, dlînz). Thus, تَبِيرُودِيكِرُ (tèplyòrdlîlz), تَبِيرُديكِرُ (tèpèrdlîlz), تَبَدِيكِرُ (tèpdlîlz), بَاقِدِيكِرُ (bâqdlîlz), تَبَدِيدِيكِرُ (tèpdîdlîlz), تَبَهْجَكِدِيكِرُ (tèpèjèydlîlz), تَبْمَلُودِيكِرُ (tèpmèll-dlîlz), تَبَهْپَدِيكِرُ (tèpèydlîlz), تَبَسِيدِيكِرُ (tèpsèydlîlz). The imperative has two forms, in كُ and in كِرُ, both preceded by èsèrè, and a consonant ي in vowel-roots; as, تَبِكُ (tèplî), تَبِكِرُ (tèplîlz, written also تَبِيكِرُ); بَاقِكُ (bâqlî), بَاقِكِرُ (bâqlîlz); قَابلَايِكُ (qâplâyî), اوقُوبِكِرُ (òqùybùnz; the útârâ dominating). All the other tenses form it in سِكِرُ (slîlz, slînz), except the present conditional, which has ústân for its first vowel, often written سَهِكِرُ (sânz, sânz, to distinguish it better). Thus, تَبِيرُوسِكِرُ (tèplyòrsîlz), تَبِيرُسِكِرُ (tèpèrsîlz), تَبَهْجَكِسِكِرُ (tèpèjèk-slîlz; hard in hard words, بَاقَهْجَجِسِكِرُ bâqâjâqslîlz), تَبْمَلُوسِكِرُ (tèpmèllslîlz), تَبَهْپَسِكِرُ (tèpèslîlz; hard in hard words, بَاقَهْسِكِرُ bâqâslîlz), تَبَسَهِكِرُ (tèpsènz; hard in hard words, بَاقَهْسِكِرُ bâqsânz).

The third person plural is formed from the same person of

the singular, with the syllable لَر (lér, lár) added. Thus, تَبْسُونَلَر (tép̄s̄n̄lér); تَبْيُورَلَر (tép̄lȳor̄lár), تَبْرَلَر (tép̄er̄lér), تَبْدِيلَلَر (tép̄d̄illér), تَبْجَكَلَر (tép̄jék̄lér), تَبْمُولَلَر (tép̄m̄ollér), تَبَلَر (tép̄elér), تَبْسَلَلَر (tép̄s̄elér). The tenses in اِيْدِي may be formed in this way, اِيْدِي becoming اِيْدِيْلَر (ld̄llér); or, the plural sign may be given to the radical element, and اِيْدِي be kept unchanged; as, تَبْيُورَلَر اِيْدِي or تَبْيُور اِيْدِيْلَر; and so throughout, except the past optative, which prefers دِيْلَر.

#### 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 (ölm̄aq) *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 *أَوْلَمَقَ* (*ólmaq*) *to be*, the participle, as an adjective, remaining invariable throughout. We give one person only in each tense.

*Infinitive.*

*تَبْرَأَوْلَمَقَ* (*tépér ólmaq*) To be a willing, natural, determined, constant, or habitual kicker; to be kicking; to kick (habitually).

*Imperative.*

*تَبْرَأَوْلُ* (*tépér ól*) Be thou kicking; kick thou (habitually).

*Indicative.*

## Present.

*تَبْرَأَوْلِيَوْمَ* (*tépér óllyóúm*) I am continually kicking.

## Imperfect.

*تَبْرَأَوْلِيَوْمَ إِيدِمَ* (*tépér óllyór ídím*) I was continually kicking.

## Aorist.

*تَبْرَأَوْلُورَمَ* (*tépér óldrám*) I am continually kicking; I shall be ever kicking.

## Past.

*تَبْرَأَوْلُورَ إِيدِمَ* (*tépér ólúr ídím*) I used to be always kicking; I would be, or would have been, always kicking.

## Perfect.

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

## Pluperfect.

تَبَّرَ أَوْلَدَهُ إِيدِي (tèpèr òldùm îdi) I had been or become a constant kicker.

## Future.

تَبَّرَ أَوْلَهُ جَعِمٌ (tèpèr òlâjâghîm) I am about to become a constant kicker.

## Future Past.

تَبَّرَ أَوْلَهُ جَعِدُمْ (tèpèr òlâjâghdîm) I was about to become a constant kicker.

*Necessitative.*

## Aorist.

تَبَّرَ أَوْلَهُ لَمَلُومٌ (tèpèr òlmâllîym) I must be, or become, a constant kicker.

## Past.

تَبَّرَ أَوْلَهُ لَوَّ إِيدِمٌ (tèpèr òlmâllîyîdîm) I ought to have been a constant kicker.

*Optative.*

## Aorist.

تَبَّرَ أَوْلَهُ لَيْمٌ (tèpèr òlâyîm) That I may be a constant kicker.

## Past.

تَبَّرَ أَوْلَهُ لَيْدِمٌ (tèpèr òlâyîdîm) That I had been a constant kicker.

*Conditional.**Aorist.*

تَبْرَأُولَسَّامُ (tèpèr òlsâm)      Were I, should I become,  
constant kicker.

*Past.*

تَبْرَأُولَسَّيْدِمُ (tèpèr òlsâydlm)      Had I been a constant kicker.

*Active Participles.**Present.*

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

*Aorist.*

تَبْرَأُولَرُ (tèpèr òlâr)      (*perhaps unused, as a cacophony.*)

*Past.*

تَبْرَأُولَمِشُ (tèpèr òlmûsh)      Who has been a constant  
kicker.

*Perfect.*

تَبْرَأُولْدُقُ (tèpèr òldûq)      Who was a constant kicker.

*Future.*

تَبْرَأُولَهْجَقُ (tèpèr òlâjâq)      Who is to be a constant kicker.

*Passive Participles.**Aorist.*

تَبْرَأُولْدُقُ (tèpèr òldûq)      Who or which (a kicker) has  
constantly kicked.

## Future.

تَبْرَأُولَهُ جَقُّ (tèpèr òlâjâq)	Who, which (I, &c.) am about constantly to kick.
------------------------------------	--

*Verbal Nouns.*

## Present.

تَبْرَأُولَمَهْ (tèpèr òlmâ)	The act of being (at any time) a constant kicker.
------------------------------	---

## Perfect.

تَبْرَأُولَدَّقُ (tèpèr òldûq)	The act of having been (then) a constant kicker.
--------------------------------	--

## Future.

تَبْرَأُولَهْ جَقُّ (tèpèr òlâjâq)	The act of being about (now) to become (hereafter) a constant kicker.
------------------------------------	---

*Gerunds.*

1st. تَبْرَأُولُوبُ (tèpèr òlûp)	Being a constant kicker (and .....).
2nd. تَبْرَأُولَهْرَقُّ (tèpèr òlârâq)	Continuing to be a constant kicker ( <i>so and so also occurs</i> ).
3rd. تَبْرَأُولُنْجَهْ (tèpèr òlûnjâ)	} As soon as — becomes (became, will become) a constant kicker, .....
4th. تَبْرَأُولِيَجُّ (tèpèr òlîjâq)	

- 5th. تَبْرَ أَوْلَهُ أَوْلَهُ (tèper òlá òlá) By continually being a constant kicker, .....
- 6th. تَبْرَ أَوْلَعَيْنِ (tèper òlmághln) By reason of being a constant kicker, .....
- 7th. تَبْرَ أَوْلِهِ لِي (tèper òláli) Ever since — became (has been) a constant kicker, .....

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

## Present.

تَبِمَشْ أَوْلَعَقْ (tèpmish òlmáq) To have kicked.

*Imperative.*

## Future.

تَبِمَشْ أَوْلْ (tèpmish òl) Be thou one who has kicked; have kicked.

*Indicative.*

## Present.

تَبِمَشْ أَوْلِيُورِمْ (tèpmish òlyórim) I am, or am becoming, one who has kicked; I have kicked.

*Imperfect.*

تَبِمَشْ أَوْلِيُورِدِمْ (tèpmish òlyórdim) I was, or was becoming, one who has kicked.

*Aorist.*

تَبِمَشْ أَوْلُورِمْ (tèpmish òlúrüm) I shall have kicked.

## Past.

تَبِمِشْ أُولُورْدُمْ (tépmiş olurdum) I should have kicked.

## Perfect.

تَبِمِشْ أُولْدُمْ (tépmiş oldum) I became one who had kicked, I had kicked.

## Pluperfect.

تَبِمِشْ أُولْدُمْ اِيدِي (tépmiş oldum idi) I had become one who has kicked.

## Future.

تَبِمِشْ أُولَهْ جَغِمْ (tépmiş olajaghım) I am about becoming one who has kicked; I am going to have kicked.

## Future Past.

تَبِمِشْ أُولَهْ جَقْ اِيدِي (tépmiş olajâq idim) I was about to have kicked.

*Necessitative.*

## Aorist.

تَبِمِشْ أُولْمَلُويْمْ (tépmiş olmalıym) I must (now) have kicked (then).

## Past.

تَبِمِشْ أُولْمَلُويْمْ اِيدِي (tépmiş olmalıydım) I must (then) have (already) kicked (before).

*Optative.*

## Aorist.

تَبِمِشْ أُولَهْ يْمْ (tépmiş olayım,  
اولم اولام) That I may have kicked.

## Past.

تَبِمَشْ أَوْلَيْدِمَ (təpmış oláydım) That I had kicked.

*Conditional.*

## Aorist.

تَبِمَشْ أَوْلَسَمَ (təpmış olsám, اولسم) Had I kicked (then).

## Past.

تَبِمَشْ أَوْلَسِيدِمَ (təpmış olsáydım) Had I (already) kicked  
(before then).

*Active Participles.*

## Present.

تَبِمَشْ أَوْلَانْ (təpmış olán) Who has (already) kicked.

## Aorist.

تَبِمَشْ أَوْلُورْ (təpmış olúr) Who will have (already)  
kicked.

*Past and Perfect, perhaps not used.*

## Future.

تَبِمَشْ أَوْلَهَجْتِ (təpmış oláhıq) Who will become one who  
has kicked.

*Passive Participles.*

## Aorist.

تَبِمَشْ أَوْلْدُقْ (təpmış öldüq) Which (a kicker) had  
(already) kicked.



## Future.

تَبِمَشْ أَوْلَهَجَقُّ (têpmish òlâjâq)	Which (a kicker) will have kicked.
---	------------------------------------

*Verbal Nouns.*

## Present.

تَبِمَشْ أَوْلَمَه (têpmish òlmâ)	The (present state of) having (already) kicked.
-----------------------------------	---

## Perfect.

تَبِمَشْ أَوْلَدُقُّ (têpmish òldûq)	The (past state of) having (previously) kicked.
--------------------------------------	---

## Future.

تَبِمَشْ أَوْلَهَجَقُّ (têpmish òlâjâq)	The (future state of) having (previously) kicked.
---	---

*Gerunds.*

1st. تَبِمَشْ أَوْلُوبُّ (têpmish òlûp)	Having kicked (and....).
2nd. أَوْلَهَرَقُّ ... ( ... òlârâq)	Having the continued quality of having kicked (and ...).
3rd. أَوْلُنَجَه ... ( ... òlûnjâ)	As soon as (— is, was, will be) one who or which had kicked, ...
4th. أَوْلِيَجَقُّ ... ( ... òlijâq)	The instant (—) had kicked, ....

- 5th. *تَبِمَسْ أَوْلَهُ أَوْلَهُ* (təpmɪsəh əlɔ əlɔ) By continuing to have kicked, ....
- 6th. *أَوْلَمَغِينِ ... ( ... əlməghɪn)* By reason of having kicked, ....
- 7th. *أَوْلَه لِي ... ( ... əlɔli)* Since — became one who had kicked, ....

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

## Present.

- تَبَهَجَكْ أَوْلَمَقْ* (təpəjək əlməq) To be about to kick (ready to kick).

*Imperative.*

## Future.

- تَبَهَجَكْ أَوْلْ* (təpəjək əl) Be thou about to kick.

*Indicative.*

## Present.

- تَبَهَجَكْ أَوْلِيُورِمْ* (təpəjək əllyürɪm) I am (often) on the point of kicking; I become on the point ....

## Imperfect.

- تَبَهَجَكْ أَوْلِيُورِ اِيْدِمْ* (təpəjək əllyür ɪdɪm) I was (often) on the point ....

## Aorist.

- تَبَهَجَكْ أَوْلُورِمْ* (təpəjək əlürɪm) I am (habitually), I shall be (then) on the point ...

## Past.

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

## Perfect.

تَبَّهَجْتُكَ أَوْلَدُمُ (tépéjék òldùm) I was (then) on the  
point ....

## Pluperfect.

تَبَّهَجْتُكَ أَوْلَدُمُ إِيْدِي (tépéjék òldùm idl) I had been (before  
then) on the point ....

## Future and Future Past.

تَبَّهَجْتُكَ أَوْلَهَ جَعِمُ (tépéjék òlájaghlm) }  
تَبَّهَجْتُكَ أَوْلَهَ جَعِدُمُ (tépéjék òlájaghdlm) } *Not used, as being cacophonies.*

## Necessitative.

## Aorist.

تَبَّهَجْتُكَ أَوْلَمَلِيْمُ (tépéjék òlmállym) I must be on the  
point ....

## Past.

تَبَّهَجْتُكَ أَوْلَمَلِيْدِيْمُ (tépéjék òlmállzydım) I ought to have been  
on the point ....

## Optative.

## Aorist.

تَبَّهَجْتُكَ أَوْلَهَمُ (tépéjék òlám) That I may be on the  
point ....

## Past.

تَبَدَّجْتُكَ أَوْلَيْدِمَّ (tépéjék ðláydīm) That I had been on the point ....

## Conditional.

## Aorist.

تَبَدَّجْتُكَ أَوْلَسَمَّ (tépéjék ðlsám) Were I to be or become on the point ....

## Past.

تَبَدَّجْتُكَ أَوْلَسَيْدِمَّ (tépéjék ðlsáydlm) Had I been on the point ....

## Active Participles.

## Present.

تَبَدَّجُّكَ أَوْلَانٌ (tépéjék ðlán) Who or which is or becomes on the point ....

## Aorist.

تَبَدَّجُّكَ أَوْلُورٌ (tépéjék ðlôr) Who or which is (naturally) or will be (some time) on the point ....

## Past and Perfect.

تَبَدَّجُّكَ أَوْلَمَّشْ (tépéjék ðlmúsh) } Who or which has been or  
تَبَدَّجُّكَ أَوْلَدَّقْ (tépéjék ðldâq) } was (then) on the point....

## Future.

تَبَدَّجُّكَ أَوْلَجَّقْ (tépéjék ðlâjâq) Not used, as being cacophonous.

*Passive Participles.***Aorist.**

تَبَّجَكَ أُودُقْ (tèpèjèk òldùq) Which (a kicker) was on the point ....

**Future.**

*Cacophonous ; not used.*

*Verbal Nouns.***Present.**

تَبَّجَكَ أُوْلَمَهْ (tèpèjèk òlmâ) The act of being or becoming (at any time) on the point....

**Perfect.**

تَبَّجَكَ أُودُقْ (tèpèjèk òldùq) The past act or state of being (then) on the point ....

**Future.**

*Cacophonous ; not used.*

*Gerunds.*

- |      |                                    |   |
|------|------------------------------------|---|
| 1st. | تَبَّجَكَ أُوْلُوبْ (tèpèjèk òlùp) | Being about to kick (and ....)                        |
| 2nd. | أُولَهَرَقْ ... ( ... òlârâq)      | Continuing to be about to kick (and ....)             |
| 3rd. | أُولَنْجَهْ ... ( ... òlúnjâ)      | As soon as ( — is, was, will be) about to kick, ..... |
| 4th. | أُولَيْجِي ...                     | <i>Cacophonous.</i>                                   |

- 5th. تَبَّجَكَ أَوْلَهُ أَوْلَهُ (tèpèjék òlá òlá) By continuing to be about to kick, ....
- 6th. أَوْلَمَغِينُ ... ( ... òlmághîn) By reason of being about ....
- 7th. أَوْلَدَلِي ... ( ... òldîl) Ever since — became on the point ....

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

Present. تَبَّجَكَ أَوْلَمَقْ تَبَّجَكَ أَوْلَمَقْ تَبَّجَكَ أَوْلَمَقْ تَبَّجَكَ أَوْلَمَقْ

*Imperative.*

Future. تَبَّجَكَ أَوْلُ تَبَّجَكَ أَوْلُ تَبَّجَكَ أَوْلُ تَبَّجَكَ أَوْلُ

*Indicative.*

Present.	تَبَّجَكَ أَوْلُورُ	تَبَّجَكَ أَوْلُورُ	تَبَّجَكَ أَوْلُورُ	تَبَّجَكَ أَوْلُورُ
Imperf.	تَبَّجَكَ أَوْلُورِدِي	تَبَّجَكَ أَوْلُورِدِي ...	تَبَّجَكَ أَوْلُورِدِي ...	تَبَّجَكَ أَوْلُورِدِي ...
Aorist.	تَبَّجَكَ	تَبَّجَكَ أَوْلُورُ ...	تَبَّجَكَ أَوْلُورُ ...	تَبَّجَكَ أَوْلُورُ ...
Past.	تَبَّجَكَ تَبَّجَكَ	تَبَّجَكَ أَوْلُورِدِي ...	تَبَّجَكَ أَوْلُورِدِي ...	تَبَّجَكَ أَوْلُورِدِي ...
Perfect.	تَبَّجَكَ تَبَّجَكَ	تَبَّجَكَ أَوْلُدِي ...	تَبَّجَكَ أَوْلُدِي ...	تَبَّجَكَ أَوْلُدِي ...
Pluperf.	تَبَّجَكَ تَبَّجَكَ	تَبَّجَكَ أَوْلُدِيدِي ...	تَبَّجَكَ أَوْلُدِيدِي ...	تَبَّجَكَ أَوْلُدِيدِي ...
Future.	تَبَّجَكَ تَبَّجَكَ	تَبَّجَكَ أَوْلَجَقْ ...	تَبَّجَكَ أَوْلَجَقْ ...	(not used)
Fut. Past.	تَبَّجَكَ تَبَّجَكَ	تَبَّجَكَ أَوْلَجَقْدِي ...	تَبَّجَكَ أَوْلَجَقْدِي ...	(not used)

*Necessitative.*

Aorist.	تَمَلُّو	تَمَلُّو	تَمَلُّو	تَمَلُّو
Past.	تَمَلُّوْايدى	تَمَلُّوْايدى	تَمَلُّوْايدى	تَمَلُّوْايدى

*Optative.*

Aorist.	تَبَّه	تَبَّه	تَبَّه	تَبَّه
Past.	تَبَّهيدى	تَبَّهيدى	تَبَّهيدى	تَبَّهيدى

*Conditional.*

Aorist.	تَبَّه	تَبَّه	تَبَّه	تَبَّه
Past.	تَبَّهيدى	تَبَّهيدى	تَبَّهيدى	تَبَّهيدى

*Active Participles.*

Present.	تَبَّه (تَبَّان)	تَبَّه	تَبَّه	تَبَّه
Aorist.	تَبَّه	تَبَّه	تَبَّه	تَبَّه
Past.	تَبَّه	تَبَّه	(not used)	تَبَّه
Perfect.	تَبَّه	تَبَّه	تَبَّه	تَبَّه
Future.	تَبَّه	تَبَّه	تَبَّه	(not used)

*Passive Participles.*

Aorist.	تَبَّه	تَبَّه	تَبَّه	تَبَّه
Future.	تَبَّه	تَبَّه	تَبَّه	(not used)

*Verbal Nouns.*

Present.	تَبَمَّ	تَبَّرَ أَوْلَمَهُ	تَبَمَّشْ أَوْلَمَهُ	تَبَدَّجَكَ أَوْلَمَهُ
Perfect.	تَبَدَّكَ	أَوْلَدَقُ ...	أَوْلَدَقُ ...	أَوْلَدَقُ ...
Future.	تَبَدَّجَكَ	أَوْلَدَجُّ ...	أَوْلَدَجُّ ...	(not used.)

*...Gerunds.*

1st.	تَبُّوبٌ	تَبَّرَ أَوْلُوبٌ	تَبَمَّشْ أَوْلُوبٌ	تَبَدَّجَكَ أَوْلُوبٌ
2nd.	تَبَّرَكَ	أَوْلَدَرَقُ ...	أَوْلَدَرَقُ ...	أَوْلَدَرَقُ ...
3rd.	تَبِنَّجَهُ	أَوْلَنَجَهُ ...	أَوْلَنَجَهُ ...	أَوْلَنَجَهُ ...
4th.	تَبِيحَكَ	أَوْلِيحُ ...	أَوْلِيحُ ...	أَوْلِيحُ ...
5th.	تَبَّهَ تَبَّهُ	أَوْلَهَ أَوْلَهُ ...	أَوْلَهَ أَوْلَهُ ...	أَوْلَهَ أَوْلَهُ ...
6th.	تَبَمَّكِينَ	أَوْلَمَغِينَ ...	أَوْلَمَغِينَ ...	أَوْلَمَغِينَ ...
7th.	... تَبَلُّو	أَوْلَلُّو ...	أَوْلَلُّو ...	أَوْلَلُّو ...

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 مَز (mâz), instead of the final ر of the affirmative.

*Infinitive.*

...

*Present.*

تَمِّمِمْكَ	تَمِّمِمْزْ أُولَمَقْ	تَمِّمِمْشْ أُولَمَقْ	تَمِّمِمْجَكْ أُولَمَقْ
تَمِّمِمْمَكْ	تَمِّمِمْزْ ...	تَمِّمِمْشْ ...	تَمِّمِمْجَكْ ...

*Imperative.*

*Future.*

...

تَمِّمِمْ	تَمِّمِمْزْ أُولْ	تَمِّمِمْشْ أُولْ	تَمِّمِمْجَكْ أُولْ
تَمِّمِمْمَهْ	تَمِّمِمْزْ ...	تَمِّمِمْشْ ...	تَمِّمِمْجَكْ ...

...

*Indicative.*

...

*Present.*

تَمِّمِمْيُورْ	تَمِّمِمْزْ أُولِیُورْ	تَمِّمِمْشْ أُولِیُورْ	تَمِّمِمْجَكْ أُولِیُورْ
تَمِّمِمْیُورْ	تَمِّمِمْزْ ...	تَمِّمِمْشْ ...	تَمِّمِمْجَكْ ...

*Imperfect.*

تَمِّمِمْيُورْدِیْ	تَمِّمِمْزْ أُولِیُورْدِیْ	تَمِّمِمْشْ أُولِیُورْدِیْ	تَمِّمِمْجَكْ أُولِیُورْدِیْ
تَمِّمِمْیُورْدِیْ	تَمِّمِمْزْ ...	تَمِّمِمْشْ ...	تَمِّمِمْجَكْ ...

*Aorist.*

تَمِّمِمْزْ	تَمِّمِمْزْ أُولُورْ	تَمِّمِمْشْ أُولُورْ	تَمِّمِمْجَكْ أُولُورْ
تَمِّمِمْزْ	تَمِّمِمْزْ ...	تَمِّمِمْشْ ...	تَمِّمِمْجَكْ ...

## Past.

تَمَّزِدِي	تَمَّزْ أُولُورْدِي	تَمَّامِشْ أُولُورْدِي	تَمَّيَهْ جَكْ أُولُورْدِي
تَمَّمَزْدِي	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمَيَهْ جَكْ ...

## Perfect.

تَمَّيْدِي	تَمَّزْ أُولْدِي	تَمَّامِشْ أُولْدِي	تَمَّيَهْ جَكْ أُولْدِي
تَمَّمَدِي	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمَيَهْ جَكْ ...

## Pluperfect.

تَمَّيْدِي	تَمَّزْ أُولْدِي	تَمَّامِشْ أُولْدِي	تَمَّيَهْ جَكْ أُولْدِي
تَمَّمَدِي	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمَيَهْ جَكْ ...

## Future.

تَمَّيَهْ جَكْ	تَمَّزْ أُولَهْ جَقْ	تَمَّامِشْ أُولَهْ جَقْ	(not used)
تَمَّمَيَهْ جَكْ	تَمَّمَزْ ...	تَمَّمَامِشْ ...	(not used)

## Future Past.

تَمَّيَهْ جَكْدِي	تَمَّزْ أُولَهْ جَقْدِي	تَمَّامِشْ أُولَهْ جَقْدِي	(not used)
تَمَّمَيَهْ جَكْدِي	تَمَّمَزْ ...	تَمَّمَامِشْ ...	(not used)

## Necessitative.

## Aorist.

تَمَّامَلُو	تَمَّزْ أُولَمَلُو	تَمَّامِشْ أُولَمَلُو	تَمَّيَهْ جَكْ أُولَمَلُو
تَمَّمَامَلُو	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمَيَهْ جَكْ ...

## Past.

تَمَامِلُوْ اِيْدِي	تَمَزْ اَوْلَمُوْ اِيْدِي	تَمَامِشْ اَوْلَمُوْ اِيْدِي	تَمِيهْ جَكْ اَوْلَمُوْ اِيْدِي
تَمَمَامِلُوْ اِيْدِي	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمِيهْ جَكْ ...

## Optative.

## Aorist.

تَمِيهْ	تَمَزْ اَوْلَهْ	تَمَامِشْ اَوْلَهْ	تَمِيهْ جَكْ اَوْلَهْ
تَمَمِيهْ	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمِيهْ جَكْ ...

## Past.

تَمِييْدِي	تَمَزْ اَوْلِيْدِي	تَمَامِشْ اَوْلِيْدِي	تَمِيهْ جَكْ اَوْلِيْدِي
تَمَمِييْدِي	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمِيهْ جَكْ ...

## Conditional.

## Aorist.

تَمَسَهْ	تَمَزْ اَوْلَسَهْ	تَمَامِشْ اَوْلَسَهْ	تَمِيهْ جَكْ اَوْلَسَهْ
تَمَمَسَهْ	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمِيهْ جَكْ ...

## Active Participles.

## Present.

تَمِيَانْ	تَمَزْ اَوْلَانْ	تَمَامِشْ اَوْلَانْ	تَمِيهْ جَكْ اَوْلَانْ
تَمَمِيَانْ	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمِيهْ جَكْ ...

## Aorist.

تَبَمَّزَ	تَبَمَّزَ أُولُوْرُ	تَبَمَّزَ أُولُوْرُ	تَبَمَّزَ جَكَ أُولُوْرُ
تَبَمَّزَ	تَبَمَّزَ ...	تَبَمَّزَ ...	تَبَمَّزَ جَكَ ...

## ... Past.

تَبَمَّزَ	تَبَمَّزَ أُولُوْرُ	(not used)	تَبَمَّزَ جَكَ أُولُوْرُ
تَبَمَّزَ	تَبَمَّزَ ...	(not used)	تَبَمَّزَ جَكَ ...

## .. Perfect.

تَبَمَّزَ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ جَكَ أُولُوْدُقُ
تَبَمَّزَ	تَبَمَّزَ ...	تَبَمَّزَ ...	تَبَمَّزَ جَكَ ...

## Future.

تَبَمَّزَ جَكَ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ أُولُوْدُقُ	(not used)
تَبَمَّزَ جَكَ	تَبَمَّزَ ...	تَبَمَّزَ ...	(not used)

*Passive Participles.*

## Aorist.

تَبَمَّزَ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ جَكَ أُولُوْدُقُ
تَبَمَّزَ	تَبَمَّزَ ...	تَبَمَّزَ ...	تَبَمَّزَ جَكَ ...

## Future.

تَبَمَّزَ جَكَ	تَبَمَّزَ أُولُوْدُقُ	تَبَمَّزَ أُولُوْدُقُ	(not used)
تَبَمَّزَ جَكَ	تَبَمَّزَ ...	تَبَمَّزَ ...	(not used)

## Verbal Nouns.

## Present.

تَمَامَه	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
تَمَامَه	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ

## Perfect.

تَمَامَدِكْ	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
تَمَامَدِكْ	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ

## Future.

تَمَامِجْ	تَمَامِشْ	تَمَامِشْ	(not used)
تَمَامِجْ	تَمَامِشْ	تَمَامِشْ	(not used)

## Gerunds.

1st.	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
2nd.	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
3rd.	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
4th.	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ
	تَمَامِشْ	تَمَامِشْ	تَمَامِشْ

5th.	{	تَمَّيْهَ جَكَّ أَوْلَهُ	تَمَّيْزُ أَوْلَهُ أَوْلَهُ	تَمَّامِشُ أَوْلَهُ أَوْلَهُ	تَمَّيْهَ جَكَّ أَوْلَهُ
		تَمَّيْهَ جَكَّ ...	تَمَّيْزُ ...	تَمَّامِشُ ...	تَمَّيْهَ جَكَّ ...
6th.	{	تَمَّامِكِينَ	تَمَّيْزُ أَوْلَمَغِينَ	تَمَّامِشُ أَوْلَمَغِينَ	تَمَّيْهَ جَكَّ أَوْلَمَغِينَ
		تَمَّامِكِينَ ...	تَمَّيْزُ ...	تَمَّامِشُ ...	تَمَّيْهَ جَكَّ ...
7th.	{	تَمَّيْهَ لَوِ	تَمَّيْزُ أَوْلَهُ لَوِ	تَمَّامِشُ أَوْلَهُ لَوِ	تَمَّيْهَ جَكَّ أَوْلَهُ لَوِ
		تَمَّيْهَ لَوِ ...	تَمَّيْزُ ...	تَمَّامِشُ ...	تَمَّيْهَ جَكَّ ...

## SECTION XVII.

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

The Dubitative Verb is formed by adding the syllable *مِش* (mish, mish), or the word *ايمِش* (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 vulgarity, to which Armenians and European novices are addicted, to use this dubitative syllable, in conversation, where

the *دی* 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: *تَپِیُورْمِشِمْ* (*tèplyòrmlshlm*) *it is said, supposed, pretended, suggested, &c., that I am kicking;* *تَپِیُورْمِشْ ایدِکْ* (*tèplyòrmlsh ldlñ*) *it is said, &c., that thou wast kicking;* *تَپِیرْ اِمْشْ* (*tèpèr lmlsh*) *it is said, &c., that he kicks;* *تَپِیرْمِشْ ایدِکْ* (*tèpèrmlsh ldlk*) *it is said, &c., that we used to kick;* *تَپِمْشْ سِکِزْ* (*tèpmlsh slñtz*) *it is said, &c., that you kicked or have kicked;* *تَپِجَکْرْ اِمْشْ* (*tèpèjèklèr lmlsh*) *it is said, &c., that they are going to kick.* (This word or syllable, *مِشْ*, *اِمْشْ*, is really the past active participle of the obsolete verb *اِمْکْ*.)

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

English *can*. Ex.: تَبَّ بِمَكَ (tèpè bilmèk) *to be able to kick*; تَبَّ بِلْيُورِم (tèpè billyòrlm) *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 ي and the auxiliary verb وِرْمَك (virmèk, *vulg. vèrmèk*). With a vowel verb other than one in ي, a consonantal ي, with èsèrè, is added between the root-vowel and the servile ي vowel; and with a verb in vowel ي, this is made into a consonant with èsèrè, and the servile vowel ي is then added; as, تَبَّ بِوِرْمَك (tèpt-virmèk), قَابَلَايُورْمَك (qâplâyî-virmèk), أَوْقُورُيُورْمَك (òqúyü-virmèk), قَازِيُورْمَك (qâzlyî-virmèk). 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, كَلَّمَك (gâlmèk), دُورْمَق (dûrmâq), قَالْمَق (qâlmâq), يَاتْمَق (yâtmaq), and يَازْمَق (yâzmaq). 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, أَوْلَهُ كَلَّمَك (òlâ gâlmèk) *to happen frequently, of course, as is well known; to be a common occurrence*; بَاقُوبُ دُورْمَق (bâqûp dûrmâq) *to stand looking*; بَاقَهُ قَالْمَق (bâqâ



qálmâq) *to stand (remain) staring in surprise and amazement* ;  
 دُوشُنُوبُ يَاتَمَقُ (dúshúnúp yátmaq) *to remain (lie) pondering, in  
 a brown study* ; بَايِلَهَ يَازَمَقُ (bâyilâ yâzmaq) *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 غَانُ, even قَانُ, traces of which are numerous in Ottoman, as adjectives). Thus :

#### *Indicative.*

Present. اِيْمُ (im, im), يِيْمُ (yim, yim) *I am* ; سِيْنُ (sin, sin)  
*thou art* ; اِيْزُ (iz, iz), يِيْزُ (yiz, yiz) *we are* ; سِيْنِزُ (sînz,  
 slînz) *you are*.

Perfect. اَيْدِمُ (idlīm) *I was*, اَيْدِنُ (idlīn) *thou wast*, اَيْدِي (idlī) *he was*; اَيْدِكُمْ (idlk) *we were*; اَيْدِكُمْزُ (idlīlz) *you were*; اَيْدِيْلَرُ (idlīlér) *they were*.

*Conditional Aorist.*

اَيْسَمُ (lśdm) *if I am*, اَيْسَنُ (lśān) *if thou art*, اَيْسَهُ (lśè) *if he is*; اَيْسَكُمْ (lśèk) *if we are*, اَيْسَكُمْزُ (lśānlz) *if you are*, اَيْسَلَرُ (lśèlér) *if they are*.

*Past Active Participle.*

اَيْمِشُ (lmlsh) *who or which was*.

*Verbal Noun Perfect.*

اَيْدِكُ (idlk) *the fact of having been*.

*Gerund.*

اَيْكَنْ (lkèn, . old اَيْكَانُ lkān) *during the fact of being*.

These fragments are made negative by prefixing the adverb دَيْكِلُ (dlyll) *not*. Thus, دَيْكِلْمُ (dlyllīm) *I am not*, دَيْكِلْمُ اَيْدِمُ (dlyll idlm) *I was not*; دَيْكِلْمُ اَيْسَمُ (dlyll lśém) *if I am not*; دَيْكِلْمُ اَيْدِكُمْ (dlyll idlk) *not used as a verbal noun, but replaced by اَوْلَمَادِقُ (olmādiq) the negative verbal noun perfect of اَوْلَمَقُ ; دَيْكِلْمُ اَيْكَنْ (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** (dir, dir) is, and its conventional (unnecessary) plural, **دِرْلَرْ** (dirler, dirler) are (which is just as well expressed by the singular).

This word **دِرْ**, written in eastern Turkish **دُورْ** (dur), as it is still pronounced in provincial Ottoman, is often found also, in old and eastern writings, under the uncontracted form of **دُورُورْ** (durur). This circumstance leads to a suspicion that the word is, originally, the aorist of the ordinary verb **دُورْمَقْ** (durmaq) *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** (dill dir) *is not*; pl. **دِيكَلَرْ دِرْ**

(dlylllêr dlr) and دَبِكْلُ دِرْلِرْ (dlyll dlrlêr) are not (just as well expressed without the لِرْ).

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, وَارْ (vâr) present or existent, يُوْقْ (yûq) absent or non-existent. Like any other substantive or adjective, these may be followed by the verbal particle of affirmation دِرْ, 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 وَارْ or دِرْ وَارْ means *there is*; that يُوْقْ or دِرْ يُوْقْ 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, آتَشْ وَارْ (âtesh vâ) *fire (is) present (here), or existent (somewhere)*; آتَشْ يُوْقْ (âtesh yûq) *fire (is) absent (here), or non-existent (anywhere)*.

Then, such a phrase as وَارْ أَوْلْ (vâr ôl) *be thou present (or existent)*, يُوْقْ أَوْلْ (yûq ôl) *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 : جَيْمِدَه بَارَه وَارَ (jèbhindâ pârâ var) *in my pocket money is present* (I have some money in my pocket) ; اَوَيْمِدَه اَوْطُونُم يُوَقْ اِيْدِي (èvlindè ôdûnûm 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, بَارَمَ وَارَ (pârâm var) *money belonging to me exists* (i. e., *I have money, I have some money*) ; بَارَكْ يُوَقْ (pârâk yòq) *money belonging to thee (is) non-existent* (i. e., *thou hast no money*) ; بَابَاْسِنِكَ جُوَقْ كِتَابَلَرِي وَارَ دِرْ (bâbâ-Inû chòq kitâblârî var dir) *many books belonging to his father are existent* (i. e., *his father has many books*) ; بِنِمَّ سَكَا اِحْتِيَاجِم يُوَقْ اِيْدِي (bènlm sâkâ ihtiyâjlm 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 (itmək, *vulg.* êtmək), اَيْلَمَكَ (êylémek), قِيلَمَقْ (qilmâq) *to do*, or بِيُورَمَقْ (bâyûrmâq) *to command, to deign to do*; or by an Arabic (very seldom, a Persian, never a foreign) active participle, followed by the auxiliary اُولَمَقْ (ôlmâq) *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, اِرْسَالِ اَيْتَمَكَ (irsâl êtmək) *to send*; اِرْسَالِ بِيُورَمَقْ (irsâl bâyûrmâq) *to deign or condescend to send, to favour by sending, to have the goodness to send*; مُوجِبِ اُولَمَقْ (müjlb ôlmâq) *to cause*; تَرَطُّنِ اَيْلَمَكَ (têrvâttûn êylémek) *to settle* (in a place, as a home); يَشِيمَانِ اُولَمَقْ (peshimân ôlmâq) *to be regretfully or penitently sorry* (for some act); وِيزِيْتِهٖ اَيْتَمَكَ (vizitê êtmək) *to visit, to pay a visit*.

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

translation. Thus, *إِرْسَالٌ أُولُنْمَقٌ* (Irsāl ōlūnmāq) *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 *بُيُورُلْمَقٌ* (būyūrūlmāq); as, *إِرْسَالٌ بُيُورُلْمَقٌ* (Irsāl būyūrūlmāq) *to be condescendingly sent, to be kindly sent.*

Reciprocal verbs active of this class are formed with the reciprocal of *أَيْمَكٌ*, that is, with the auxiliary *إِيدِشْمَكٌ* (Idlsh-mék); as, *خُصُومَتٌ إِيدِشْمَكٌ* (khōsūmēt idlsh-mék) *mutually to exercise hostility, litigation, or spite, towards one another.*

Causatives of the simple and reciprocal are formed by the causatives of *أَيْمَكٌ* and *إِيدِشْمَكٌ*, namely, *إِيدِشْدِرْمَكٌ*, *إِيدِشْمَكٌ*; thus, *إِرْسَالٌ إِيدِشْمَكٌ* *to cause or let (a thing) be sent*; *خُصُومَتٌ إِيدِشْدِرْمَكٌ* *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 *أَيْمَكٌ* and the other auxiliaries. Thus, *إِرْسَالٌ إَيْمَامَكٌ* *not to send*; *إِرْسَالٌ إِيدَهْمَامَكٌ* *not to be able to send*; *إِرْسَالٌ إَيْمِشْ* *it is said that he sent*; *إِرْسَالٌ إِيدَه بِمَكٌ* *to be able to send*; *إِرْسَالٌ إِيدِوْبِرْمَكٌ* *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. سَمِي صَبَاحَ بَمَلَّةَ عَرَبِيَّةَ بِتَدَجَكِينِ (sâmi sâbâh bēmlâ 'ârâ-  
bâyâ bloéjéksin)

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

2. سَنَ صَبَاحِي بَمَلَّةَ عَرَبِيَّةَ بِتَدَجَكِينِ (sân sâbâhmi bēmlâ 'ârâ-  
bâyâ bēnéjéksin)

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

3. سَنَ صَبَاحَ بَمَلَّةَ مِي عَرَبِيَّةَ بِتَدَجَكِينِ (sân sâbâh bēmlâmi 'ârâ-  
bâyâ bloéjéksin)

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



4. سَنَ صَبَاحَ بِنَمَلَهٗ عَرَبَيَهٗ مِي بِنَهٗ جَكْسِيْنَ (sân sâbâh bēnīmā 'ārābayā-  
mī binējēksīn)

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

5. سَنَ صَبَاحَ بِنَمَلَهٗ عَرَبَيَهٗ بِنَهٗ جَكْمِسِيْنَ (sân sâbâh bēnīmā 'ārābayā  
binējēkmīsin)

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 بِنَمَلَهٗ عَرَبَيَهٗ بِنَهٗ جَكْسِيْنَ مِي (sân sâbâh bēnīmā 'ārābayā binējēksīn mī), 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, اِرْسَالُ مِي اِيْدَهٗ جَكْ Is it to send (and not himself carry, for instance) that he is going to do? and اِرْسَالُ اِيْدَهٗ جَكْمِي (irsāl idējēkmī) 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, تپورمیم (tèplyòrmlym) am I kicking? تپورمیین (tèplyòrmln) art thou kicking? تپورمی (tèplyòrml) is he kicking? تپورمیز (tèplyòrmlyz) are we kicking? تپورمیکز (tèplyòrmlsluz) are you kicking? تپورلرمی (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 (tèpdlmml) have I kicked? did I kick? تپدلممی (tèpdlñm) hast thou kicked? didst thou kick? تپدلممی (tèpdlml) has he kicked? did he kick? تپدلممی (tèpdlkml) have we kicked? did we kick? تپدلممیز (tèpdlñlzml) have you kicked? did you kick? تپدلممیز (tèpdlèrml) 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 كُلُّ (sābāh gāl) *come to-morrow* ; أَرَكُنْ كَلِدِي (érkēn gāldl) *he came early* ; أَخَشَامُ كَلُورٌ (ākhsām gēlir) *he will come in the evening.*

Adjectives of relative place, like all adjectives, are used as adverbs ; thus, يُوَقَارِي جِيَقٌ (yūqārī chīq) *mount up, walk up, climb up, ascend* ; أَشَاغِي كُلُّ (āshāghī gāl) *come down, descend* ; اِبْلُرُو كِيَتٌ (ilēri gīt) *go forward, advance* ; كِيرُو كُلُّ (gēri gāl) *come back.*

But substantives of place, like all substantives, can be used adverbially by the sole means of being joined to prepositions ; thus, يُوَقَارِي دِهْ اوتُورِيورٌ (yūqārīdē otūrīyör) *he is sitting higher up* ; أَشَاغِي دِنْ كِيُورُمٌ (āshāghīdān gēllyörüm) *I am coming from below* ; صَاغِهْ كِيَتٌ (sāghā gīt) *go to the right* ; &c.

A possessive pronoun may enter into such an adverbial expression ; as, اُوسْتَهْ جِيَقِي دِي (üstümā chīqdī) *he mounted on to the top of me.*

An adjective, substantive, and preposition may join to form an adverbial expression ; as, اَلْتِ طَرَفِدَهْ (ālt tārāfdā) *on the lower side, lower down* ; اَلْتِ طَرَفِدِنْ (ālt tārāfdān) *from the lower side* ; *from lower down.*

So an adjective, substantive, possessive, and preposition may be combined in an adverbial expression; as, *أُرْسْتُ يَأْتِمَهُ* (*üst yâulmâ*) *to the side above me*; *أَلْتُ يَأْتِكُدَّ* (*ält yâulñdâ*) *on the side below thee*; *صَاحُ طَرَفِنْدَنْ* (*sâgh târâflndân*) *from his (her, its) right-hand side*.

With certain special exceptions, any Arabic substantive or adjective becomes an adverb by adding an *üstân* and vowel *â* to it; this being often marked with a double *üstân* sign, and read *ân*; or, if the word is a feminine in *â*, by putting two dots, with or without the double *üstân* sign to it, without an *â*; thus, *طُولًا* (*tûlân*) *in length, longwise, in longitude*; *عَرْضًا* (*ârzân*) *in breadth, breadthwise, in latitude*; *بَرًّا وَبَحْرًا* (*berrân ûê bahrân*) *by land and by sea*; *مُقَدَّمًا* (*mûqâddemâ*) *formerly*; *مُؤَخَّرًا* (*mûâkhhârân*) *latterly, recently*; *قَطْعًا وَقَاطِبَةً* (*qât'ân vè qâtlbêtân*) *decidedly and entirely*.

The first ten Arabic ordinals are thus much used adverbially; as, *أَوَّلًا* (*âvvâlâ*) *firstly*; *ثَانِيًا* (*sânlyâ*) *secondly*; *ثَالِثًا* (*sâlîsâ*) *thirdly*; *رَابِعًا* (*râbî'â*) *fourthly*; *خَامِسًا* (*khâmlsâ*) *fifthly*; *سَادِسًا* (*südl'sâ*) *sixthly*; *سَابِعًا* (*sâbl'â*) *seventhly*; *ثَامِنًا* (*sâmlnê*) *eighthly*; *تَاسِعًا* (*tâsi'â*) *ninthly*; *عَاشِرًا* (*âshlrâ*) *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* (ǎzèrè) *upon*, *جَدَّ* (jè, jǎ) *according to*, *سِرَّ* (sîz) and *سِرِّينَ* (sîzîn) *without*, *لَيْنَ* (lèyln) *at the time of, after the manner of*.

SECTION XXIV. *Of Conjunctions.*

The conjunctions *دَا* (dâ) and *دَاكْهَلْ* (dâkhl) also, follow the word they unite to a preceding one ; as, *كَبِدْرَسَهْكَ بِنْدَهْ كَبِدْرِمَ* (gldèrsân, bèn-dâ gldèrim) *if thou wilt go, I also will go* ; *بُو دَاكْهَلْ* (bù dâkhl) *this, too*.

All other conjunctions head the clauses which they connect.

The principal of these are : *وَ* (vé, in Persian couplets read *û, ù*) *and* ; *أَمَّا* (âmmâ), *لَكِنْ* (lâkln), *وَلَكِنْ* (vé-lâkln) *but* ; *أَتَجَقُّ* (ânjâq) *only* ; *أَكْرَ* (èyèr, ègèr) *if* ; *يَاخُودُ* (yâkhòd) *or* ; *...يَا...يَا* (yâ...yâ...) *either... or...* ; *...نَهْ...نَهْ* (nè...nè...) *neither... nor...* ; *حَتَّى* (hâttâ) *insomuch that* ; *مَكْرَ* (mèyèr, mègèr) *unless* ; *إِمْدِي* (îmdi) *therefore, wherefore* ; *زِيرَا* (zîrâ) *for, because* ; *جُونَكْهْ* (chūnkû) *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: أَيَّ (ʿay) *O*; يَا (yā) *O*; آه (āh) *ah*; أَيُّوَاهُ (ʿyiwāh) *alas*; خَيْفٌ (khāyf) *woe*; مَدَدٌ (médéd) *help*; أَفْرِينُ (āfērīn, vulg. āfērīm) *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, آدَمًا (ādām-ā) *a man*; *you see!* كُوْزَلًا (gyūzēl-ā) *nice*; *indeed!* بِنِي (bēnīm-ā) *mine*; *in sooth!* كُوْرَهْمَدِكَا (gyūremā-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, *بُوْنَد دِرْ* (būnē dīr) *what is this?* the answer, in Ottoman Turkish, will be, for instance, *أَلْمَا* (əlma) *an apple*, as in English. (A Frenchman would answer: "*C'est une pomme.*") Should the question be, *قَرْنَدَاشِيمِي كُورْدُبِكْزَمِي* (qārdāshīmī [vulg. qārdāshīmī] gyārdānāz-mā) *have you seen my brother?* the answer will be, either *كُورْدَمْ* (gyārdām) *I have seen (him)*, or *كُورْمَدِمْ* (gyārdādm) *I have not seen (him)*. Should one say to you, *بُونُ سَا وَرْسَدَمْ يَرْمِيْسِيْن* (būnū sāñā vērsām, yēr-mī-slu) *If I give this to thee (you), wilt thou (will you) eat (it)?* the answer will be either *يَرِمْ* (yērim) *I will eat (it)*, or *يَمَامْ* (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* (dir) *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, *سَوْبُورِم* (savlyörim) *I love* (thee, you, him, her, it), *سَنِ سَوْبُورِم* (sânl savlyörim) *I love thee* (you), *بِن سَنِ سَوْبُورِم* (bên sânl ...) *I, personally, love thee* ; *بَابَامْ كَلْدِي* (bâbâlm gâldi) *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, *وَدِّ وَ مَحَبَّتْ* (vıddı vâ mâhâbbet) *friendship*, *تَحْرِيرُ وَ تَطِيرُ اَوْلَدِي* (tâhıır vâ tâstır olvândı) *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, *اَدَمَلَرْ كَلْدِي* (âdâmlâr gâldi) *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, *اُوجْ اَتْ* (üch ât) *three horses*, *بِلْنِ اَرَابَه* (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 (mèzbūr), مَذْكُورٌ (mèzkyūr), for things or persons, مَسْفُورٌ (mèsfūr), for a contemned or criminal person, مُؤَمَّى إِلَيْهِ (mūmá ilèy-h), for a reputable person, and مُتَارِكٌ إِلَيْهِ (múshārūn ilèy-h), for a person of rank and consideration. These words all mean, in reality, *the aforesaid, 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 كُوزِلٌ شَيْءٌ (bāghchā gyūzél shèy) *a garden (is) a pretty thing*; بَادِشَاهٌ كَلْدِيٌّ (pādīshāh gāldī) *the monarch came, or has come*; اِنْكِلْتَرَادَا كَمِي جُوقٌ (ingiltérādā gèmi chòq) *in England (there are)*

*many ships*; *جِيحِكَ بَاغْجِهَانِي زِينَتِي دِرْ* (cblcbék bāghchānīñ zīneti dlr) *flowers are the ornaments of the gardens, of the garden*; *صُو اِيچْدِمْ* (sù lchdīm) *I drank (some) water, I drank water (not wine, &c.)*, *صُو آقَارْ* (sù āqār) *water flows*.

In the accusative case indefinite, the substantive is as in the nominative; as, *صُو اِيچْمَكْ* (sù lchmék) *to drink water (some water)*. If the declensional accusative is used, it is always definite; as, *صُوِي اِيچْدِمْ* (sùyù lchdīm) *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, *اَلْتُونُ قُوْطِي* (âltın qūtū) *a gold box*; *بِرْ كِيلَه آرْبَه* (bir kilè ārpa) *a bushel (of) barley*; *اِيكِي سَاعَتِكْ يُولْ* (ikl sâ'âtlik yöl) *a distance of two hours journey*; *اَوْجْ سَتْرِيكْ چِرْقَه* (ûch sêtrlik çorbâ) *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 (kltāb qābī) *a book-cover*; أَوْ كُورِيكِي (ʿv kyûpēyt) *a house (domestic) dog*; يَبَانٌ أَوْرَدَكِي (yābān ʾurdēyt) *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, أَرَاقُ دَكِرِي (ʾāzāq dēñlzl) *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 (qīrālīñ ʾaskērl) *the king's army*; بَابَايْكَ أَوِي (bābāmīñ ʿvl) *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 كُورِي (dēmlrdān kyûprā) *a bridge of iron*; أَيْدَاهُ بَرَكْرَه (ʾāydā blr kērrē) *once in a month*; &c.

When two substantives are in apposition, no change is made in either; as, جَاوُشْ آغَا (chāvūsh āghā) *Mr. Sergeant*; يَازِجِي أَفَنْدِي (yāzījl ʾefēndī) *Mr. Clerk*; مُشِيرٌ 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-bāshī āghā) *Mr. Corporal*; *مِيرْ آلَايْ بَكْ* (mīr-ālāy bēy) *Squire Colonel*; *مِيرْ إَوَا پَاشَا* (mīr-i-livā pāshā) *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 سُلْطَانْ* (esmā sūltān) *Princess Esma*, *عِزَّتْ مُوَلَّا* (izzet mollā) *Judge Izzet*; *عَارِفْ أَفَنْدِي* ('arīf efēndī) *Mr. 'Arif*; &c. The exceptions are: 1, the word *سُلْطَانْ*, when applied to the sovereign before his name; as, *سُلْطَانْ عَبْدُ الْحَمِيدِ* (sūltān 'abdū-'l-hāmid); 2, the word *مُوَلَّا*, when applied to a student or school-boy, also before his name; as, *مُوَلَّا رَاشِدْ* (mollā rāshid) *school-boy Rashid*.

Any number of substantives may be in apposition, and one of them may be the proper name of the individual; as, *أَوْغُلْمُ قَوْلُكُنْزُ* (oḡhlūm qūldūñūz) *your servant, my son*; *أَوْغُلْمُ رَفِيقُ بَكْ قَوْلُكُنْزُ* (oḡhlūm refīq bēy qūldūñūz) *your servant, my son, Refiq Bey*; *أَوْغُلْمُ مِيرْ آلَايْ رَفِيقُ بَكْ قَوْلُكُنْزُ* (oḡhlūm mīr-ālāy refīq bēy qūldūñūz) *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, *يَاشَانِكَ أَنْتَهْسِيكَ دَائِيْسِيكَ أَوْغَلُّكَ آتِي* (*pāshānikā ānshēsilānī dāyīsilānī ōghlūdnūn ātī*) *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: *يَاشَانِكَ أَنْتَهْسِي دَائِيْسِي*; *يَاشَا أَنْتَهْسِيكَ دَائِيْسِي أَوْغَلُّكَ آتِي*, or *يَاشَا أَنْتَهْسِي*; *يَاشَانِكَ أَنْتَهْسِي دَائِيْسِيكَ أَوْغَلُّكَ آتِي*; 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 شَاهِ* (*fèrmānī shāh*) *the command of the king*; *مَضمُونِ فَرْمَانِ شَاهِ اِيْرَانِ* (*mūzmūnū fèrmānī shāhī irān*) *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 *l* or *و*, the servile consonant is *ی*; as, جَايِ يَايِ اَسْبُ (jā-yī pā-yī ʿsb) *the place of the foot of the horse*; مَوِي رُوِي سَكُ (mū-yū rū-yū sēg) *the hair of the face of the dog*. If the final vowel-letter be a *ی*, this letter is converted itself into the servile consonant required; so that no written addition is needed; thus, پَرِي جَاهِ بُرْجُ (pērī-yī chāh-l būrj) *the fairy of the well of the tower*. Ignorance often writes a hémzè over such final *ی* so converted into a consonant; but it really is not requisite. If, however, the final vowel be the letter *ء*, then the addition of a hémzè is a necessity. Sometimes the ʿscrè vowel-sign is figured under it, *ء*. Usage is divided as to the proper place where the servile hémzè should be written. It is at times more correctly placed between the two words, on a line with the writing; as, بَرَاءُ فَلَكُ (bérè-l fèlèk) *the lamb of the sphere* (i.e., *Aries*); and otherwise it is less correctly placed over the vowel *ء*; as, بَرَاءُ فَلَكُ.

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, سَائِقِي تَقْدِيرُ (sāiqī tāqdīr) *the drover, destiny*; عِنَانِ عَزِيمَتِ (ʿinān ʿazīmèt) *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** (*amr*), or one of its synonyms, **مَادَّةٌ** (*māddè*), **خُصُوصٌ** (*khūsūs*), **كَيْفِيَّةٌ** (*kēyfīyyèt*), &c., all of which signify our *circumstance*, and the like. They are used in written Turkish for precision. Thus: **رَأَيْتُ تَحْصِيلَ أَمْرِ السَّلَاحِ** (*rāb-l tāk-sīlīn emr-l lsslākī*) *the matter of the pursuit of the path of study*; **سُئِلَ بِمَسْئَلَةٍ خُصُوصًا** (*dūnāumāulī gēlmēsī khūsūsū*) *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 ذَاتِ** (*ahméd nām zāt*) *the personage named Ahmed*; **قَرِيمٌ نَامُ جَزِيرَةٍ** (*qlrīm nām jēzīrèt*) *the island (peninsula) named Crimea*.

The two words **حَضْرَتٌ** (*hāzrèt*), **جَنَابٌ** (*jēnāb*), 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 خُدَا** (*hāzrèt-l khūdā*) *His Divine Majesty, God*; **حَضْرَتِ بَيْغَمْبَرٍ** (*— pēygāmbēr*) *His Sanctity, the Prophet*; **جَنَابِ پَادِشَاهِ** (*jēnāb-l pādīshāh*) *His Majesty, the Sovereign*; **جَنَابِ صَدَارَتْمَا** (*— sādārèt-māb*) *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 بَيْكِ حَضْرَتَلَرِي (shâykhü-'l-islâm tâbir bây hâzrêtlêrl) *His Eminence the Lord High Chancellor, Tahir Bey*; بُرُوسَه مُفْتِيْسِي حَسَنُ أَفَنْدِي جَنَابِي (bürüsâ mâftlsl hâsân efendî jênâbî) *His Honour the State Counsel of Brusa, Hasan Efendi*; سَفِيرُ پَاشَا حَضْرَتَلَرِي (séfîr pâshâ —) *His Excellency the Pasha Ambassador*; تَرْجَمَانُ بَيْكِ جَنَانَلَرِي (têrjûmân bây —) *His Worship the Interpreter Bey*; &c., &c., &c. Generally, the word حَضْرَت before a single name indicates one of the prophets, saints, or patriarchs of old; as, حَضْرَتِ نُوحٍ (hâzrêtl nûh) *the patriarch Noah*; مُوسَى — (— mūsâ) *the prophet Moses*; سُلَيْمَانُ — (— sülêymâu) *the prophet (king) Solomon*; مَرْيَمُ — (— meryem) *Saint Mary (the Virgin Mother)*; عِيسَى — (— ĩsâ) *the Prophet Jesus*; مَسِيحُ — (— 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, كُوزُلْ اَدْبِلُو مَحْجُوبُ چُوچُقْ (gyûzêl,

édébli, máhjúb chòjùq) *a pretty, well-behaved, modest child* ;  
 جَايِ بِهَيْشْتِ نَمَائِي فَرَحِ نَزَا (jā-yi bihsht-nāmā-yi fērāh-fēzā) *a  
 paradise-like, joy-giving place.*

One adjective may qualify several substantives in a sentence ;  
 as, اُمَمٌ وَاَجْيَالٌ سَائِرَةٌ (ūmēm ū ējyāl sā'irē) *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 ('āzīm dāgh)  
*a great mountain* ; عَظِيمٌ بِادِشَاهٌ ('āzīm pādīshāh) *a great monarch*,  
 عَظِيمٌ دَوْلَتٌ ('āzīm dēvlēt) *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, مَوْطُورُلُو  
 (sū dōlū) *full (of) water*, مَوْايلَه طُووُو (sū llā dōlū) *filled with  
 water.* In Persian construction it follows ; as, لَائِقِ بَيَانٌ (lāyiq-  
 ī bēyān) *worthy of exposition* ; مُوَافِقِ طَبْعٍ (mūwāfiq-ī tāb') *con-  
 formable with nature.*

The Turkish adjective كِي (gibl) *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, مَوْكِي (sū gibl) *like water* ; اَنْتَرِكِي (ānlēr

gıbl) *like them*; بُونلَرَكِي (bunlar gıbl) *like these*; كِيْمَكِي (kim gıbl) *like whom?* نَلَرَكِي (neler gıbl) *like what things?* بَابَامِكِي (bahamluki gıbl) *like the one belonging to my father*; بِنْدَهَكِي (bendeki gıbl) *like the one I have*. All other pronouns are put in the genitive, when complements to this word; as, بِنِمَكِي (benim gıbl) *like me*; اِنِكِي (inhi gıbl) *like him, her, it*; سِرِكِي (sizi gıbl) *like you*; بُونُكِي (bunu gıbl) *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 (iki chift) *two pairs*; دُو جِهَان (du jihan) *the two worlds* (present and future). But the Arabic cardinal follows, the construction is made Persian, and the substantive is made plural; as, قَوَايِ خَمْسَه (qavayi khamsè) *the five senses*; جِهَاتِ سِتّه (jihatı stte) *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 سِيَاهِ كِچِي (iki siah kichi) *two black goats*; هِفْتِ اِقْلِيمِ مَعْمُورَه (heft iqlim-i mamure) *the seven climates*

of the habitable earth ; قَوَايِ خَمْسَهُ ظَاهِرَهُ (qāvāyī khāmsè-l zā-hlrè) *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, أُوطُنُكَ بُوَيْدُهُ بِرَايِبٍ (òdāulñ bøyündā blr ip) *a string of the length of the room*; هَرِّيرِي بَشْ كَيْسَهُ أَتَّجَهُ اِيْدِرْ يَدِي الْمَاسِ (hèr blrì beshù kèysè àqchā èdèr yèdlì èlmās) *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, اَدَمِيكُ بِي (ādāmīñ blrì) *one of mankind, a man*; اَدَمِيكُ بِي (ādāmlèrlñ blrì) *one of the men*; اُوَطُنُكَ اِيكِي (òdāulñ lkisì) *two rooms*, اُوَطُنُكَ اِيكِي (òdālarñ lkisi) *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 نَفَرٌ (nèfèr) *individual*; for *beasts* it is رَأْسٌ (rè's) *head*; for *bulbs* it is بَاشٌ (bāsh) *head*; for *ships* it is قِطْعَةٌ (qlt'ā) *piece*; for *cannons, ships, and villages*, it is پَارَةٌ (pārè,

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

The Turkish ordinals precede their substantives; as, بَرِينجِي كِيچِه (bîrîncî geyjê) the first night; اَلْتَمِشْ طُقُوزُجُي آلَاي (âltmîsh dôqûzûncû âlây) the sixty-ninth regiment.

The Arabic ordinals follow; as, بَابِ خَامِسُ (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, بَشَّرَ پَارَهٗ وَيَرْدِيلَرُ (bêshêr pârâ vèrdîlêr) they contributed five paras each; اَنَلَرَهٗ بَشَّرَ (ânâlarâ bêshêr pârâ 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 طَوَّالِدِمَ (blrér blrér tópládím) *I collected (them) one by one*; اِكْشِرَ اِكْشِرَ اِلْنِزَ (iklsbér iklsbér állnîz) *take ye (them) two apiece 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, بُوَأُجْ بِبُوكْ كُوزَلْ (bú úch blyúk gyúzél gèllolík qíz) *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, مَرْحُومٌ يَدْرِمُ (mèrhüm pèdèrím) *my late father*, may be rendered in the Persian form, يَدْرِ مَرْحُومٌ (pèdèr-í mèrhümüm); so also, وَجِبْ خَاطِرْ خَوَاهِمِزْ (véjb-í khātír-kh'ābīmîz) *the manner desiderated in mind by us (i. e., by me)*; اَقْطَارِ شَرْقِيَّةِ سَرْعَسْكَرِ (âqtār-í shārqiyyé sér-'âskèr-í záfèr-rélibèr) *the victorious commander-in-chief of the eastern districts*; بُوَبَاغِكَ هَرِّ بِرْجَايِ جَانْفَزَايِ بَهْتِ اِنْتِمَايِ (bú bāghikā hèr blr jū-yí jūn-fézā-yí bhht-íntimāsl) *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 بِدَرِمْ* (bēnlm mērhūm pēdērlm) *my late father* ; *أُوطَهِنَكْ بِيُوكْ قَبُوسَى* (ūdānlū blyūk qāpūsū) *the great door of the room*.

One possessive suffix may qualify several substantives ; as, *آلٌ وَ أَصْحَابٌ وَ عِترَتٌ وَ أَحْبَابِي* (āl ū ās-hāb ū ʾitrēt ū āhbābī) *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, *بِن كُورْدَم* (bēn gyūrdām) *I saw, have seen (him, her, it, &c.)* ; *سِز كُورْدُيُنُز* (slz gyūrdūnūz) *you saw, have seen (me, us, them, &c.)*.

A verb of the third person must also agree with its subject, if understood ; as, *كُورْدُي* (gyūrdū) *he, she, it saw, has seen (it, &c.)* ; *كُورْدُيَلَر* (gyūrdūlēr) *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 : *بَابَامْ كِتْدِيلَر*

(bābām gūllēr) *my father went, has gone, is gone* ; اوشاقلری گدی  
(ūshāqlérī 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, اَلْوَفِّ رِزْوَانُ وَصُنُوفِ غُفْرَانِ شَايَانُ دِرْ  
(ālūf-i rizvān u sūnūf-i gūfrān shāyān dīr) *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 وَيَدْرِمَ وَقُوْشِيْكَزْ بَرَابَرِ كَتْدِيْكَزْ  
(sān vē pēdērlm vē qūshūñbz bērabēr gītdīñz) *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, بِنَ وَسَنَ وَقَرْنَدَاشِيْكَ كُوْرْدُكْ  
(bēn, vē sān, vē qarndāshīñ, gyūrdūk) *I, and thou, and thy brother, saw (him, &c.).*

In conversation, دِرْ and its plural دِرَرْ are generally omitted at the end of a phrase, affirmative, negative, or interrogative ; as, كَيْفِيْكَزْ اِيْوِيْ (kīfīñz īyī ml) *is your health good ?* اِيْوِيْ (īyī) *it is good ;* اِيْوِيْ دِيْلِيْ (īyī dīyīl) *it is not good.*

But, in repeating the affirmative or negative words of another, دِرْ must be introduced ; as, بُوِيْلَهْ دِرْ دِيْوَرْتَصْدِيْقِيْ اِيْلَدِيْ



(būyle dır, deýû, tâsdiq eýledı) *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, كَلِمَہ دِيدِي (gellrim, dıdı) *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, اَتِي اَلْدِمَّ (Atı aldım) *I bought, have bought (or taken) the horse.* But, if the object be indefinite, it remains in the nominative; as, اَتِ اَلْدِمَّ (At aldım) *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 : اُولُوْمَدَن قُورَقَمَاق (ulımdan qorqmaq) *to be afraid of death*; اُولُوْمَدَن قَاقَمَاق (ulımdan qachmaq) *to run away from death*; پَارَہَہ بَاقَمَاق (parâyâ baqmaq) *to look at money (i.e., to take money into account or consideration)*; سُوْدَہ یُوْزَمَک (sūdâ yūzmek) *to swim in the water*; دَکِرَہ گِرِمَک (denizê girmek) *to go into the sea (i.e., to bathe in the sea)*; قِلِجِ ایلہ اُورَمَاق (qılıj ilâ wırmıq) *to strike with a (or the) sword*; خَاطِرِ اِیچُون یَاپَمَاق (khātir ichün yapmaq) *to do (a thing) out of regard (for some one)*; حَیْوَانَد بِنَمَک (haywânâ binmek) *to mount on a beast (horse)*;

كَمِي بِنَمَك (gémlyè binmèk) *to mount (go) on board ship* ;  
 أَيَّاهُ قَالَقَمَق (áyághá qálqmâq) *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, يَارِنُ كُلُّ (yârln gál) *come to-morrow* ; أَشَاغِي إِبْنُ (âshâghî ln, vulg. ên) *descend, come or go down* ; يُوقَارِي جِبْتِي (yûqârî chîq) *ascend, mount ; i. e., come or go up*. Still, on occasions, prepositions are used with them ; as, صَاغَهُ صَابٌ (sâghâ sâp) *deviate (turn) to the right* ; مَوْلَهُ بَاقِي (sôlâ bâq) *look to the left* ; كِيرُوا كَيْتٌ (gîrû, vulg. gèrî gît) *go back* ; كِيرُونِ كُلُّ (gèridân gál) *come from the rear, from behind*.

A transitive verb has sometimes two direct objects, one definite, the other indefinite ; as, أَنِي مُشِيرٌ إِيْتَدِيلَرُ (ânî mûshîr êtdîlêr) *they made him a mushîr (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 دَقِيْقَدِيَه تَحْصِيلِ وَتَوَفَّ أَيْلَدِي (bû dâqîqâyâ tâhsîlî vwâqûf éylêdl) *he acquired cognizance of (about) this subtle point* ; صَرْفِ مُزْجَاتِ بِضَاعِهِ قِيلِنْدِي (sârf-î mûzjât-î bizâ'â qîllndî) *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 participle, active or passive, is sometimes understood, and the participle is used as a substantive; as, *كَلَّمَهُ وَرِوْ* (gêlânê vér) *give (thou it) to him (or her) who comes*; *كَيْدِيكُمْ بِأَقَمِّ* (gîdîymâ bâqmâ) *look not at that which I wear*; *يَا بَدِجِي صُورَمَهْ* (yâpâjâghîmî sôrmâ) *ask not what I shall do.*

The active participle present of *أَوْلَمَقُ*, i. e. *أَوْلَانُ*, is often omitted after Arabic participles, active or passive; as, *رَبْعُ مَسْكُونَتِهِ وَأَقِيعِ مَعَالِكُ وَبُلْدَانُ* (rdî'î mèskyündâ vwâqî' mêmâllk û bûldân) *the countries and towns situated in the inhabited quarter (of the globe)*; *بُوكِتَابَدَهْ مَذْكُورُ فُنُونُ وَمَعَارِفُ* (bû klâbdâ mészkyür fânûn û 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, *قَابُو آچَانُ* (qâpû âchân) *he who opens a door*; *قَابُو يِ آچَانُ* (qâpûyî âchân) *he who (that which) opens the door*; *قَابُو أَيْدِيَّيْ أَيْدِيَّيْ* (êllm ilê âchdîghîm qâpû) *the door that I opened with my hand*; *بَدْرِيْمِي بُونِي قَبُولُ اِيْدَهْمِيَّيْ جِكِي سَبَبُ* (pêdêrlmî bûnd qâbûl idemeyêjêyl sêbêl) *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 هَر دُو جِهَانْ (khālliq-i hēr dā jllhān), هَر دُو جِهَانِ خَالِقِ (hēr dā jlbāniñ khālliqi) *the Creator of both worlds*; مَخْلُوقِ يَدِ قُدْرَتِي (mākhluq-ū yēd-i qudrēti), يَدِ قُدْرَتِ رَبِّكَ مَخْلُوقِ (yēd-i qudrētlērlēñ mākhluqu) *the creature of the hand of His almighty power*; أَفْرِينْدَهٗ اَيْنُ وَاَنْ (āferinēndē-ī ān ū ān) *the Creator of this and that (all things)*; رَسِيدَهٗ كُنْكَرَهٗ (rēsidē-ī kyōngyārē-ī chārkh-ī 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 مَذْكَوْرِي مَبِينِ (kēyfīyyēti-māzkyūrē-ī mābin) *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, أَحْمَدِ كَامِي (āhmedlū gālmēsi) *the coming of Ahmed, Ahmed's coming*; أَحْمَدِ كَالْدِي (āhmedlū gāldiyi) *Ahmed's (past action of) having come*; أَحْمَدِ كَالْجِي (āhmedlū gālējeyi) *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, **بِنِم كَلَمَم** (bēnim gālmēm) *my coming* ; **سَنِكَ كَادِيكَ** (sānla gāldylā) *thy having come* ; **أَنَلَرِكَ** (ānlerilā gālejēklēri) *their future coming*.

Turkish verbal nouns and infinitives are constructed with their objects, direct or indirect, exactly as their verbs ; thus, **أَنِي كُورَمَم** (āni gyārmēm) *my seeing him (her, it)* ; **أَزْمِيرَه كَلَجِيكَ** (izmīrē gālejēylā) *thy future coming to Smyrna* ; **بَدْرِيَنَه أَحْمَدِكَ** (pēdēriṅā āhmēdlā dān mēktūb yāzdīghī) *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, **وَرُودَم** (vārūdām) *my arrival* ; **تَحْصِيْلِكَ** (tāhsililā) *thy study* ; **تَحْرِيْرِي** (tābrīri) *his writing* ; **صُنْعُ اللَّهِ** (sūn'ū 'llāh), **صُنْعُ اللَّهِ** (sūn'-l llāh) *the act of God* ; **إِدَارَةُ بَرْكَارِ أَفْكَارٍ** (idārē-i pērgyār-l ēfkyār) *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 صَرَفٍ** (māqdūri sārḥ) *an employing one's utmost* ; **فَنِّ جَغْرَافِيَايِي تَحْصِيْلَه مَدَارٍ** (fānn-l jāgrāflyāyl tāhsilā mēdār) *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 *مَقْدُورٌ صَرَفِي*; and again, *فَنِّ جَغْرَافِيَانِكَ تَحْصِيلِنَه* or *تَحْصِيلِ فَنِّ جَغْرَافِيَايَه*; &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, *أَوْلَمَكَ بُوئِدْنَ أَوْلَى دِرْ* (*ölmek bundan evlâ dir*) *to die is better than this*; *قُرْتُلْمَاغْهَ جَالِشْدِي* (*qurtulmâghâ châlîshdi*) *he laboured at escaping*; *يَأْقَمَاقُ إِيجُونُ تَرْتِيبَ إِيْتِدِمِ* (*yâqmaq için tertib etdim*) *I arranged, have arranged (it) for burning*; *كَلَمَسِي لَازِمٌ دِكَلْ* (*gâlmesi lâzım dıyl*) *his coming (is) not necessary*; *كَيْدِهْ بِيْلَهْ جِكْمَهْ* (*gide-bilâyelmê şüb-hem var*) *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, *كِنْدِمُ كُورْدُمُ كَلْدِمُ خَرُورِدِمُ* (*gıtdım, gyârdım, gâldım, khâbêr vêrdım*) *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, *كَيْدُوبُ كُورَهْ رَكَ كَلْدِكْدَهْ*

خَبَرَ وَيُرَدِّمُ (g'ıldır, gyürerck, g'ıldıkde, khâbêr vêrdim), *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 مَوْضِعَهُ وُرُودٌ (blr mevzi'â vârud, vè ândâ blr mlqdâr qû'ûd êdâr, ....) ... *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, آدَمِ كِتَابٍ أَوْقُوْبُ (âdâm kltâb ôquyb) *man, reading a book (or books), .....*; فَرْمَانِي سِزَهٗ وَاصِلٌ أَوْ لِيَجِقُ (fêrmânim sizê vwâsil ôlijâq) *at what time my command shall attain unto you, .....*; بِنِ شَوِّ آدَمِي كُورَهٗرَكْ (ben, shû âdâmî gyürerck) *I, seeing that man, .....*; &c.

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

The adverb precedes the verb or adjective qualified by it; as, صَبَاحِيْنِ كَدِي (sâbâhléyn gâdl) *he came in the morning*; جُوْ كُوْزَلْ (chôq gyúzél) *very pretty.*

The negative دَيْلٍ (dlyll) *not*, precedes the verb substantive, expressed or understood, but follows the substantive or adjective which it negatives; as, كُنْجٌ دَيْلٍم (gènj dlyllm) *I am not young*; عَقْلِسْز دَيْلِسْلُ (âqlsîz dlyllslu) *thou art not unintelligent*; أَدَمٌ دَيْلٍ دِرْ (âdam dlyll dir) *he or it is not a man*; &c.

The adverbial suffixes ذَكَ (dèk), دَيْكِينْ (dèyln), follow a noun of time, place, or condition, in the dative; as, صَبَاحَهُ دَيْكِينْ (sâbâhâ dèyln) *until morning*; لُونْدُرَايَادَكَ (londûràyâdèk) *as far as London*; أُولُومَدَكَ (ûlumèdèk) *until death*. They follow the third gerund also, put in this same dative case, and thus form a verbal limit of time; as, كَلْنَجْدَيْدَكَ (gèllnjèyèdèk) *until (I, thou, &c.) come, came*. The agent must be named or understood; as, بِنْ كِيدَنْجْدَيْدَكَ (bèn gîdlujèyèdèk) *until I go (or went)*; مَكْتُوبُومُ أَوْرَايَهُ وَأَرْجَحْدَيْدَكَ (mèktûbûum ôràyâ vârinjâyâdèk) *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 كُورَهُ (gyûrè) *according*, also follows a dative; as, عَقْلِمَا كُورَهُ (âqlimâ gyûrè) *according to my judgment*; بَكَ كُورَهُ (bâñâ gyûrè) *according to me*; &c.

The adverbs يَكَا (yâñâ), طُولَايِي (dôlâyî), أُوتُورِي (ûtûrî) *relatively*, follow substantives or infinitives in the ablative; as, كِتَابْدَانِ طُولَايِي (kltâbdân dôlâyî) *relatively to (about) a (or the)*



*book* ; كِتْمَكْدَنْ اُونُورُ (gitmekdân ünürü) *relatively to* (about, concerning) *going*.

Although it is not grammatically erroneous, in answering a question, to use the affirmative adverb اَوْتٌ (évét) or بَلَى (bell) *yes*, or the negative يوقُ (yûq) or خَيْرٌ (khâyr) *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, اَوْتٌ بِنَ (évét, bèn) *yes, I (am to ride)*; 2, يوقُ اُولْيَرَكُونُ (yûq, ðlblr gyân) *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 (‘âlâ ’t-tâhqiql) *in truth* ; بِرُقَرَارٍ (bêr qârâr) *in permanence* (without change) ; عَلِيْحِدَهْ (‘âlâ hîdê) *singly* ; فِي الْوَأَقِعِ (fî ’l-wâqf) *in fact* ; عَلَى كَلِّ التَّقْدِيرِيْنِ (‘âlâ klîl-t-tâqdîrîn) *in any case* ;

kèlá 't-tâqdîrîdyñ) upon either supposition; أَزْ سِرِّ نَوَّ (áz sér-i nèv) from a new beginning (over again, again).

A preposition may govern two or more substantives in a sentence; as, آلٌ وَأَصْحَابٌ وَعِزَّتٌ وَأَحِبَّائِهِ 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, بِأَبَايِ أَهْلِهِ (bâbâ-m llè) with my father; بِوَجْهِ صَادِقْتِهِ (bâ muhîbb-i sâdiq-dâ) in this faithful friend; قَالِيُونِ كُرَّةِ نُورِ هَمَائُونِكَ بِأَشِي (qâlyün-i kyüh-nûwün-i hãmâyũduñ bâshî) the head of the mountain-like imperial galley.

## SECTION XII. Syntax of the Conjunction.

All conjunctions, except the enclitic دَ (dè, dâ), or دَخِي (dâkhlî), too, also, head the phrase they belong to.

The enclitic conversational دَ, or literary دَخِي, is placed after the word of a phrase to which special attention is directed; thus: إِسْتَانْبُولْدَانِ دَخِي طُوبُ كَلْبِي (Istânbôldân dâkhlî, or istânbôldâñdâ tûp gâldlî) cannon came from Constantinople also; إِسْتَانْبُولْدَانِ طُوبُ

دَخِي كَدِي (İstâuboldâu tıp dâkhî gâldî) *cannon, too, came from Constantinople.*

This enclitic is repeated after each member of a phrase linked together by its use; as, بِنْدَه كِيدِرِم سَنَدَه (bêu-dâ gèdêrlm; sâu-dâ) *I, too, will go, as also thou*; بِنْدَه سَنَدَه اُولَدَه اُوچُمز كِيدِرِز (bêu-dâ, sâu-dâ, ô-dâ, ûchûmâz gîdêrliz) *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, كَلَسَدَه (gâlsê-dê) *even should he come*; كَلِمِش اِيَسَدَه (gâlmîsh îsê-dê) *even though he be come*; كَلَسِيدِي دَه (gâlsêydî-dâ) *had he even come*; كَلَهَجَك اُولَسَدَه (gâlêjek 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, كُورِمَدَه كُورِمَدَه (gêlrlm-dâ, gyârârâm-dâ) *I will both come, and see also*; كُورِمَدَه كُورِمَدَه بَكِنُورِ اِيَسَمِ اَلِوَرِمَدَه (—, —, bêyânîr-lsê-m, âlîrlm-dâ) *I will come, and I will see, and if I admire, will also buy.*

The conjunctions اِسْتَرِ, كَرَكْ, هَا, in the sense of *whether ...*, or *whether*, اِكْرِ (êyêr) *if*, with كَرْجِه (gêr-chî, vulg. gêrchê) or اِكْرَجِه (êyêr-chî, vulg. êgêrchê) *although*, put the verb or verbs of their phrase in the conditional; as, هَا كَلَسَدَه هَا كَلَسَدَه (hâ gâlsê,

bâ gâlmâsâ) *whether he come, or (whether he come) not*; أَكْرَهَ (âkrâh) *if he come*; أَكْرَهَ كَلِمًا إِسْدَدَهُ (âkrâh kâlmâsh isdâdâ) *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 û or ù, and joins on, in pronunciation, as though in a syllable, with the consonant preceding it; as, كَرْدَ وَ كَرَدَ (gâldl vé gyârdû) *he came, and he saw*; دَوْلَتُ و اِقْبَالُ (dêvlét û lqbâl) *fortune and prosperity*; قَوِيٌّ وَ تَنْدُرُسْتُ (qâvî-yâ têa-dârûst) *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 اَوْلَدِ كِه (mâ'lûm ôlâ 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, نِيَازْمَنْدَ اَوْلَدِيمِ وَ نَالَه كُنَانِ كِه جَنَسِ (nyâzmand ôlâlim, vé nâlê-kydnân, kl jns-l mâgferêté sîm-l êshk ôldû nâqûd) *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 نَقُودٌ اَوْلَدِي for اَوْلَدِي نَقُودٌ 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 *که* 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, *دَيُورِ كِه يَارِينِ كَلِيمِ* (dlyòr kl, yārīn gèllrīm) *he says, I will come to-morrow*; *صُورْدِي كِه بُونَه دِرْ* (sòrdù kl, bù nè dlr) *he asked, What is this?* We see, then, that *که*, 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 *که* is omitted; as, *دِيدِي أَي شَهْرِيَارْ* (dīdī: éy shèhriyār) *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, *گَلِيرِزْ دَيُورِزْ* (gèllriz dlyòrlòr) *they say, We will come*; i. e., *they say they will come*; *گُورْمَادِيمْ دِيدِي* (gyòrmādīm dīdī) *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* (dlyò, vulg. dèyè), which really is the first or fifth gerund, modified by usage, of *دِيمَكْ*, viz., *دِيُوبْ* or *دِيَهْ*, is introduced before the verb used, and after the quotation; it is the equivalent of our *saying*; as, *كَيْفِكْزِ اِيَوْمِ دِيُو*

سُؤَالٍ اِيتِدِمٌ (kdyflālz lyl-mā, dlyù, sū'āl ètdlm) *I asked* (of him or her), *saying, Is your health good? i. e., I asked how he was;*  
 بِلَعْيُورُزْ دِيُوْ اِنْكَارٍ اَيْدِيُورُزْ (bèlmèyòrlz, dlyù, lnkyār ldlyòrlér) *they deny, saying, We know not; i. e., they deny, and say they know not;*  
 كَلَمَزَسِيْكَزْ دِيُوْ خُوْلِيَا اَيْنِدِمٌ (gālmāzslālz, dlyù, kbūlyā ètdlm) *I formed an idea, saying (to myself), You will not come; i. e., I imagined that you would not come;*  
 نَهْ دِيُوْ كَلْدِيْكَزْ (nè dlyù, gāldlūlz) *saying what (to thyself), art thou come? i. e., what are you come for?*

The conjunction **كِي** 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, **حَمْدٌ وَسِيَّاسٌ اَوْلٌ** **خُدَاوَنْدِي عِلْتَه سَزَا دِرْ كِي وَجُوْدِ اَنْهَارُ وَقَعُوْرٍ بِحَارٍ يَكْفَطْرَهٗ قُدْرَتِ نَامْتَنْهِيْلِي دِرْ** (hāmd ū siyās ōl khūdāvənd-i bi-'illétè sézā dir, ki, vājūd-i énhār ū qū'ūr-i blbār yék-qātrè-l qudrèt-i nā-mūtnāhllèrl 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 **كِي** 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 'ulémā 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: *هَر كَسْ كِه* (hēr kēs kl dēst-l blmmēt illā hābl-l mētīn-l 'āqlā mūtēshēbbis olā, .....); *every one who shall take hold of the firm cable of reason with the hand of endeavour, .....; بُو جَانَوْرَلَرِ كِه نَظَرِ عِبْرَتَلَه مَنظُور دِرْ* (bū jānvr̄l̄r kl uāzār-l 'ibr̄t-lā māzūr d̄r, .....); *these animals which are looked upon with a regard for instruction, .....*

The conjunctions *تَا كِه* (tā kl) *in order that*, *شَا يَدِ كِه* (shāyēd kl) *perhaps, lest*, *مَادَامِ كِه* (mā-dām-kl) *as long as, since*, *مَبَادَا كِه* (mē-bādā kl) *lest*, *مَكْرِ كِه* (mēyēr kl) *unless*, require their verbs to be in the optative; as, *تَا كِه تَحْمِي قَالْمِيَه* (— — tābāmmūlā qālmāyā) *in order that no power of endurance be left in him; شَا يَدِ كِه مَنهَزِمْ اُولَه لَرْ* (— — mānhēzīm olāl̄r) *lest they be routed; مَادَامِ كِه حَيَاتَدَه اُولَه لَرْ* (— — hāyātdā olāl̄r) *since they are alive; مَبَادَا كِه اُولَه اُولَه* (— — d̄ylē olā) *lest it be so; مَكْرِ كِه كُو زَلْ اُولَه* (— — gyūzēl olā) *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, *وَأَخُ بَابَا* (*vwākh bābām*) *alas, my father!* *أَفْرِينُ أَوْغْلُمُ* (*āfērīn, vulg. āfērīm ōghlūm*) *well done, my boy!* *كَيْدِي أَدْبِيرُ* (*gīdl ēdēb-sīz*) *O, impudent fellow!* *أَيُّ قَرْنَدَاشِمُ* (*ēy qārdāshīm*) *well, brother!* *أَمَانُ جُوجُغُمُ* (*āmān chōjūghūm*) *O, my child!* *مَرَحَبَا أَفْنَدِيمُ* (*mēr'hābā ēfēndīm*) *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 أَمِكِمُ* (*yāzīq ēmēylm*), *يَا زِقْ أَمِكِمَه* (*yāzīq ēmēylmè*) *alas my trouble!* *alas for my trouble!*

When accompanied by a pronoun, except the interjection *كَيْدِي* (*gīdl*), the pronoun must be in the dative; as, *يَا زِقْ بَكَا* (*yāzīq bākā*) *poor me!* *وَأَخُ سَكَا* (*vwākh sākā*) *alas for thee!* *أَفْرِينُ أَنْلَرَه* (*āfērīm ānlārā*) *well done, they!* The exceptional *كَيْدِي* is constructed with the accusative of the second person singular, which it may precede or follow; as, *كَيْدِي سَنِي* (*gīdl sānl*) or *سَنِي كَيْدِي* (*sānl gīdl*) *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, *آءَ كَلَسَ* (*āh gālsā*) *O that he would come !* *آءَ كَلَسَيَدِي* (*āh gālsēydi*) *O that he had come !* One of these, *أَمَانٌ*, is constructed also with the imperative, and expresses vehement desire with the affirmative, or dread with the negative ; as, *أَمَانٌ كِتْمَسَ* (*āmān gltmāsā*) *O that he go not* (by his own desire) ! *أَمَانٌ كِتْمَسِنِ* (*āmān gltmāsīn*) *O that he go not* (if my wish prevail) !

With an imperative, *هَلِّهْ* (*hélé*) expresses an invitation or a challenge ; as, *هَلِّهْ كُلُّ* (*hélé gāl*) *come along !* *هَلِّهْ كَلَسِنِ* (*hélé gālsīn*) *just let him only come !*

Arabic phrases are often used as interjections, generally after proper names ; as, *مَكَّةُ مُكْرَمَةٌ كَرَّمَهَا اللَّهُ تَعَالَى* (*mèkkè-t mûkèrrémè, kèrrémâ-hâ 'llāhû tâ'ālâ*) *Mekka the Venerated, which may God, who be exalted, cause to be venerated !* *سُلْطَانِ غَازِي سَلِيمِ خَانَ مَدَّ اللَّهُ ظِلَالِ رَافَتِهِ عَلَى مَفَارِقِ الْأَنْامِ مَا تَكَرَّرَ الشُّهُورُ وَتَجَدَّدَ الْأَعْوَامُ حَضْرَتِنَا* *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 kb'āh, خَوَاهِشُ kh'āhish. The word خَوَاجَهَ kh'ājā, of this class, and its derivatives, خَوَاجِكَانُ, خَوَاجِدَلِيقُ, &c., have been corrupted in Turkish into kbōjā, 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 خُوش (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'ash. 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 وَأَوْمَعْدُولَهُ (vwāwl mā'dūlè), *deflected* و, in Persian.



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