

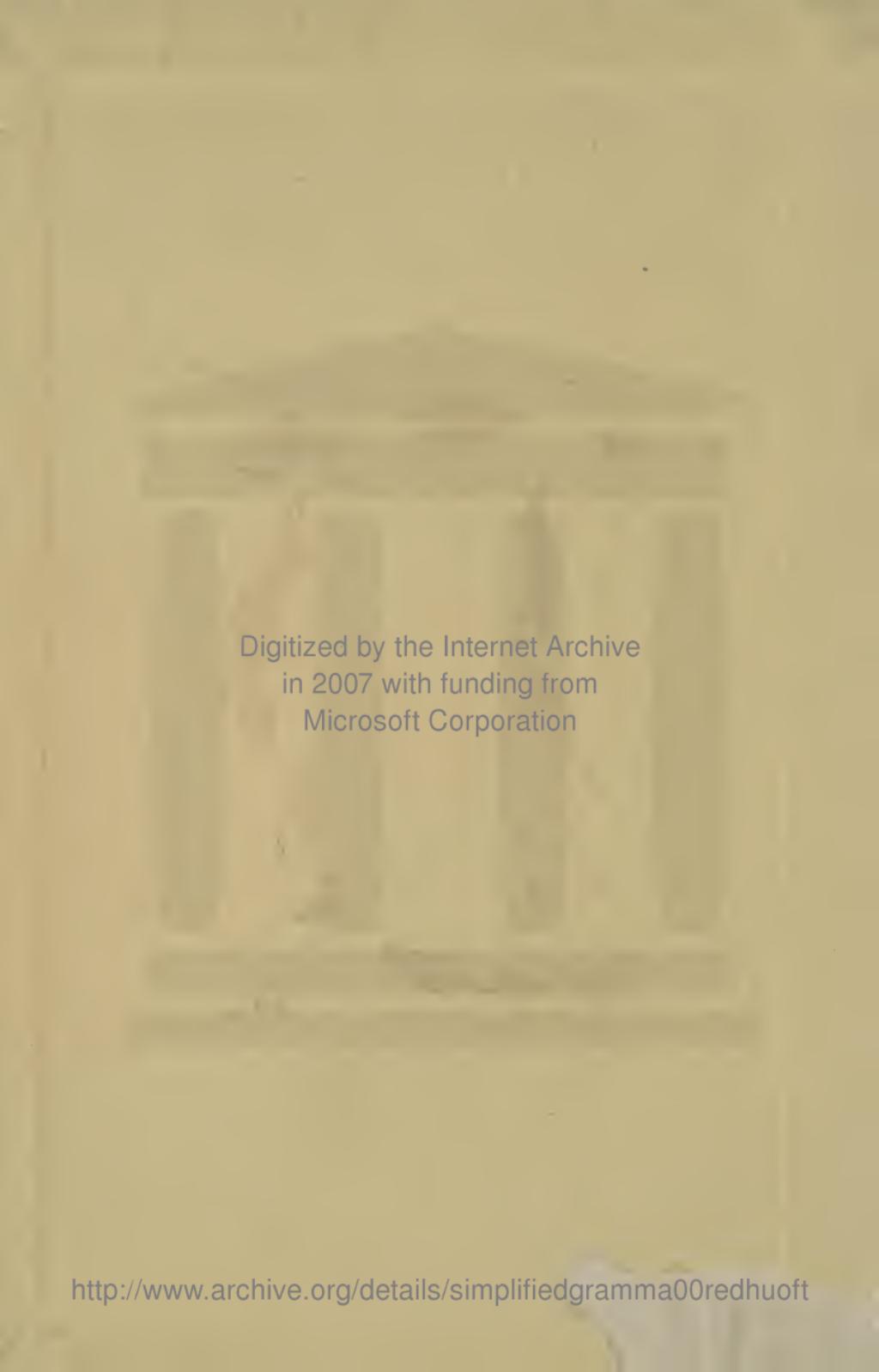
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J. W. REDHOUSE

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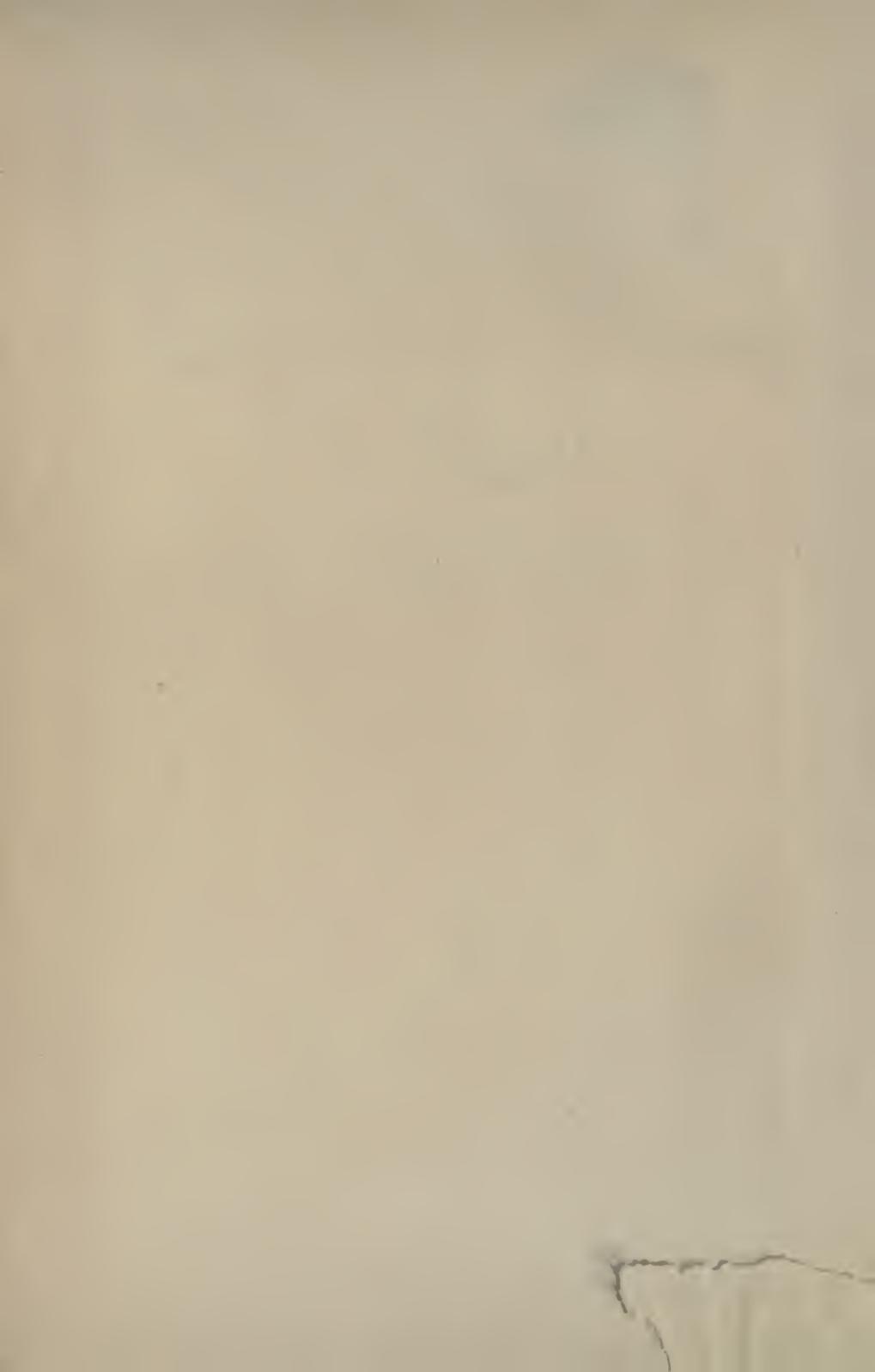
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A

# SIMPLIFIED GRAMMAR

OF THE

# OTTOMAN-TURKISH LANGUAGE.

1

BY

J. W. REDHOUSE, M.R.A.S.,

HON. MEMBER OF THE ROYAL SOCIETY OF LITERATURE

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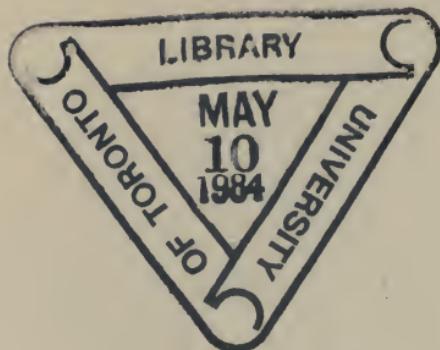
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## ERRATA.

PAGE						
10,	l. 22,	for	مَدّ	read	مَدّ	
16,	l. 18,	after	مُّ	„	&c.	
24,	l. 15,	for	أَابْ	„	أَابْ	
28,	l. 4,	„	جَنْمٌ	„	جَنْمٌ	
29,	l. 2,	„	پِرْنِسْ	„	پِرْنِسْ	
„	l. 9,	„	شِدْتٌ	„	شِدْتٌ	
„	l. 9,	„	مَدّ - عَطَارٌ	„	مَدّ - عَطَارٌ	
„	l. 10,	„	وِدٌ	„	وِدٌ	
„	l. 16,	„	عَطَارٌ، بَقَالٌ	„	عَطَارٌ، بَقَالٌ	
30,	l. 1,	„	پِرْ	„	پِرْ	
31,	l. 19,	„	رَأْسٌ	„	رَأْسٌ	
35,	l. 2,	„	ابْتِدا	„	ابْتِدا	
47,	last line,	„	أُ	„	ا	
54,	l. 18,	„	رُوْيَانٌ	„	رُوْيَانٌ	
91,	l. 10,	„	VIII....Verb	„, IX....Conjugation, p. 100		
124,	last line,	„	أُلْحَقٌ	„	أُلْحَقٌ	
127,	first line,	„	تَمْشٌ	„	تَمْشٌ	
154,	l. 3,	add:	(See p. 73, l. 4.)			
168,	l. 7,	for	جَنَانْلَرِي	read	جَنَانْلَرِي	
In pp. 10—16		„	,	„	,	

## P R E F A C E.

---

THE Ottoman Language, عثمانلوجه ösmânlijâ, 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, تُركجه tûrkjè, 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 *c* or *b* sometimes becomes a *s*, a *ç* becomes a *չ*, a sharp Arabic *ג* becomes a soft Persian *گ*, 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, Й or Ј, л, 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:—

إِلْف, بَبَل, پَپَل, تَتَل, شَشَل, جَجَل, چَچَل, حَحَل, خَخَل, كَكَل,  
دَدَل, ذَذَل, زَزَل, رَرَل, زَزَل, ذَذَل, سَسَل, شَشَل, صَصَل, ضَضَل,  
طَطَل, طَطَل, عَعَل, ڭَڭَل, فَفَل, قَقَل, كَكَل, لَلَلَل, مَمَل,  
نَنَل, وَوَل, هَهَل, يَيَل, لَام-إِلْف, يَيَل.

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-bé, الْفَ بِهٌ, 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 ébjèd, أَبْجَدْ, and is arranged in eight conventional words, as follows : أَبْجَدْ ébjèd, هَوْزْ hévwâz, حُتْتِي hûtî, كَمْنَ سَعْفَصْ kélémân, sâ'fâs, قَرَشْتْ qárâshât, سَخْدْ sâkhâz, ضَغْلَا dâzâgilâ.

The letters of the Arabic alphabet, as arranged in this ébjèd 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, چ, stands for 1000; and the last, ي, though always enumerated, has no value of its own, but counts as the sum of the values of its two components, ل 30, ی 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 qárâshât, قَرَشْتْ, with which the Hebrew

alphabet terminates. The letters of the two last words (omitting now all consideration of the factitious ی) 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, ٹ is modified from ت, خ is from ح, ذ from د, ض from ص, ظ from ب, and غ from ع. This may be called *the numeral alphabet*.

A circumstance that invests this ḛbjēd 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 ١ to ٩ 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	O	70	O
ب	B	2	B	ف	Π	80	P
ج	Γ	3	C	ص	-	90	-
د	Δ	4	D				
ه	E	5	E				
و	Ϛ	6	F	١	100	ϙ	90 Q
ز	Z	7	G	ر	200	P	100 R
ح	H	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	Ϛ	60	-	غ	1000	়	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: פ 100, ג 200, ו 300, נ 400; beyond this the words are written in full. This incident is a condemnation of the Greek system for the higher numbers.

The  $\zeta$ , Γ, 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  $\zeta$  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  $\zeta$  into their long vowel H, η, 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  $\tau$ , 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,  $\varsigma$ , to which they still, to this day, give the Phenician name of Bāv,  $\circlearrowleft$  wāw, vāv. The Latin modification of its sound, from a *w* or *v* to an *f*, is of no

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

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

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

The Semitic **ى** being both a consonant, like our *y*, and also a long vowel, *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 **ى**.

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

alphabet, making the fifth word صحف، the letter ف being the exact equivalent of the Hebrew خ in place and in power. The ح is a better representative of ئ than the س, but the two sounds are still very remote from one another. I should be inclined to suggest that when the Greek alphabet was formed, the Semitic ش held the place afterwards taken by the ح and the س. The Greek ئ 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 غ into Greek and Latin vowel ο is not unnatural. This letter غ 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 ل, which became Greek and Latin α, is also a guttural consonant, serving likewise as a long vowel on occasions. It is the soft guttural, of which the غ is the hard parallel; and an ο may well be looked upon as a hard α.

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, ح or ف, 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  $\text{ت}$ . When this latter was dropped as a letter, it was retained, modified, as a numeral. But the omitted letter  $\text{ص}$  became the numeral  $\sigma\acute{\alpha}\mu\pi\iota$ ,  $\beth$  representing 900 instead of 90.

From this omission of the  $\text{ص}$  from its proper place in the Greek numerals, a slip of the whole subsequent series became necessary, so that each letter, from  $\text{ق}$ ,  $\text{Ϙ}$ ,  $\text{Q}$ , onwards, had a higher numeral value by one degree in the Semitic than its representative had in Greek;  $\text{ق}$  standing for 100, while  $\text{Ϙ}$  has the value of 90 only;  $\text{ر}$  represents 200, while  $\text{P}$  stands for 100 only; &c. This slip is very remarkable; it was filled up further on by  $\beth$  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  $\beth$  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  $\text{ب}$  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 وَصِيلَهُ *huruf wa-silah*, and those which do not so join, حُرُوفٌ مُنْفَصِلهُ *huruf munfasilah*. The latter, the less numerous class, are: ا, د, ذ, ر, ز, and ج, ز, ر, ذ, رَبْ, دَجْ, دَبْ, أَبْ, لَامْ, دَوْر, زَانْ, زَنْ, رَبْ, دَجْ, دَبْ, أَبْ ; eight in number ; thus, حَبْ, حَبَّ, جَاهْ, ثَمْ, تَثْ, بَهْ, بَتْ, بَهْ, بَاهْ, قَتْ, كَثْ, فَهْ, غَبْ, عَاهْ, ظَحْ, طَهْ, خَتْ, صَبْ, شَبْ, سَا, خَمْ, مَجْ, لَجْ, يَهْ, هَاهْ, نَاهْ, يَهْ, &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: بـ، جـ، حـ، سـ، تـ، قـ، شـ، ضـ، بـ، نـ، مـ، لـ، كـ، قـ، فـ، غـ، عـ، طـ، بـ، يـ، هـ، نـ، مـ، لـ، كـ، قـ، فـ، غـ، عـ، طـ، ظـ، طـ، صـ، شـ، سـ، خـ، حـ، جـ، تـ. As medials they are figured thus: شـ، سـ، حـ، بـ، بـ، شـ، سـ، تـ، بـ، حـ، بـ، بـ.

<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.

نَكْظٌ, صَقْرٌ, صَفَرٌ, ضَغْثٌ, بَعْثٌ, سَطْرٌ, خَضْنٌ, فَصْلٌ, عَشْرٌ, طَسْتٌ  
مِنْ, جَهْلٌ, جَنْتٌ, نَمْرٌ, كَلْرٌ. Those which do not join are, as  
medials, thus written: لَازْ, صَوْبْ, بَزْمَرَدَة, جَزْمْ, فَرْطْ, بَذْلْ, هَدْرْ, بَابْ.  
Longer combinations vary, *ad infinitum*, as follows: حِرْفَتْ,  
رَجِبْرِلَكْ, أُوتُورْمَعْلَه, كُمْيَجَه, كَجَاهُلْ, مَتَنَاطِرْ, قَالِيُونْ, مُتوَسِّطْ, إِحْجَاجْ, عَدَالَتْ,  
پَادِشاَهَانَه, قَانِيسْكَرْلَكْ, &c.

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

The ! is usually called h̄emzē, هَمْزَه, when a consonant, in an Arabic word; and īlifî mēmdūdē, أَلْفِ مَمْدُودَه, prolonged !, 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 h̄emzē; as, شَاهْ shā'â, جَزَاءِ jəzā'u, &c. It is called īlifî māqsûrē, أَلْفِ مَقْصُورَه, shortened !, when final. It is then more commonly written ى in classical Arabic; but by no means always so. In Persian and Turkish, or foreign words, the ! is always a vowel, but is called indifferently īlif and h̄emzē. 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 mēdd, مَدَد (۝) over it, as: آفْتْ āfēt, پَآبْ āb. When a short initial, it is, in Arabic, generally a consonant, and may take the sound 'â or 'ê, of 'l,

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

The ب is distinguished from the other letters of the same isolated form by being called باء مُوحَّدة (bā'l mūvāhhādē), the single-dotted ب; as the ت is named تاء مُثناة (tā'l mūsnāt), the double-dotted ت, and the س is designated ساء مُثْلَّة (sā'l mūsəllēsē), the triply-dotted س. The ت is further distinguished from the ل, also named تا, طا, by being called تاء قَرَشَتْ (tā'l qārashāt), the ت of (the word) قَرَشَتْ; while ل is named طاء حُطَّى (tā'l huttī), the ل of (the word) حُطَّى. Again, the ت is distinguished, as a medial or initial, from the ي, then identical in form with it, by being called مُثْنَاتٍ فَوْقِيَّةٍ (mūsnātī fēv-qīyyē), superiorly double-dotted; whereas the ي is then termed مُثْنَاتٍ تَحْتَانِيَّةٍ (mūsnātī tāhtānīyyē), inferiorly double-dotted. The ش is also called شاء سَخَّذْ (sā'l sākhāz), the ش of سَخَّذْ. The ب might be called باء أَبْجَدْ (bā'l ēbjēd), the ب of أَبْجَدْ; but I do not recollect the expression. It is, however, distinguished from the Persian ب by being designated باء عَرَبِيَّةٍ (bā'l 'arābiyyē), the Arabian ب, the ب being called باء فَارِسِيَّةٍ (bā'l fārisīyyē), and باء عَجمِيَّةٍ (bā'l 'ajāmīyyē), the Persian ب.

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

distinguished from the Persian ح by their being styled respectively جِيمِ عَرَبيَّه (jīmīl 'arabīyyē), and جِيمِ فَارِسِيَّه (jīmīl fārlīsīyyē), or جِيمِ عَجمِيَّه (jīmīl 'ajāmīyyē).

The ح and خ are distinguished from one another by the terms حَاءُ مُهْمَلَه (hā'īl māhmēlē) *neglected* (undotted) ح, and خَاءُ مُعْجَمَه (khā'īl mu'jēmē) *distinguished* (dotted) خ, respectively. In Persian they are often called حَاءُ بِنْقُطَه (hā'īl bī-nūqtā) *dotless* ح, and خَاءُ نَقْطَهَ دَارٌ (khā'īl 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 مُهْمَلَه (dāllīl māhmēlē) ذَالِيْل مُعْجَمَه ; د (zāllīl mu'jēmē) ذ. So also the distinctions by the words of the “numeral alphabet;” as, رَاءُ قَرْشَتْ (rā'īl qārshat), ذَالِيْل سَخَّذْ (zāllīl sākhāz), ذ ; زَالِيْل أَبْجَدْ (dāllīl ēbjēd), كَافِ قَرْشَتْ (kyāfīl qārshat), قَافِ فَافِ (qāfīl fāf), ف ; قَافِ كَافِ (kyāfīl kaf), كاف ; مَيْمَنْ (mīmān), مَيْمَنْ مِيمُ (mīmān), م ; نَوْنَ (nūnān), نَوْنَ نُونْ ; لَامُ (lāmān), لَامْ لام ; وَاوْ (vwāwān), وَاوْ و . With ئ a distinction again comes in, to differentiate the letter from ح. We, therefore, say حَاءُ هَوْزْ (hā'īl hēvvēz), ئ ; as the ح is then termed حَاءُ حُطْيٍ (hā'īl hūtti); and ي is termed, as

mentioned above, ياءُ مُشَّاتٍ تَحْتَانِيَةً (yā'ī mūshnātih tāhtānīyye); being also called ياءُ حُتْلٍ (yā'ī hūtli).

The Persian پ and ج are distinguished as is described above; and in like manner the ز is called زاءُ فَارِسِيَّةٍ (zā'ī fārīsiyye), زاءُ عَجَمِيَّةٍ (zā'ī 'ajāmīyye), and زاءُ عَجَمِيَّةٍ (zā'ī 'ajāmīyye).

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 كافٌ عَرَبِيَّةٍ (kyāfi 'arabīyye, *vulg.* kēfi 'arabī), 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 كافٌ فَارِسِيَّةٍ (kyāfi fārīsiyye, *vulg.* kyāfi fārīsi, kēfi fārīsi), and كافٌ عَجَمِيَّةٍ (kyāfi 'ajāmīyye, *vulg.* kēfi 'ajāmī). 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: گ, گل, گ, سک, سک ; whereas the original Arabian ك, when isolated or final, has no dash at all; as, آبنك, آبنك ; and a single dash, when initial or medial; thus: نکن, نکن, also shaped ڪڏن, ڪڏن.

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 چ, together with a single dash in non-final positions ; thus : چ, گل, مک, سـش ; 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 : بـئـيـكـمـكـ (bèy), يـكـنـمـكـ (bèyānmèk), يـكـرـمـيـ (yìylrml), اـيـكـرـمـكـ (iyrànmèk). In the middle of a word it may begin or end a syllable : bè-yànmèk, ly-ràn-mèk. When this letter follows a *u* vowel, and is itself followed by an *e* vowel, it glides into the value of our *w* ; as سـوـكـهـ (súwé), &c.

In Turkish, the چ, retaining the same form, received another value still, the fourth ; being then for distinction's sake, called *surd* نـ (nûn) صـاغـرـ نـونـ (sâghîr nûn) ; as in آـنـ (âñ), آـنـمـاـقـ (âñmâq), سـنـكـ (sânñ), قـوـكـورـ (qôñür). 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 چ, mentioned in the preceding paragraph, are used by some to designate this Turkish value of *surd* نـ ; 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 **ش** 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 **خ** is to be observed in Ottoman Turkish words. Originally it is, in an Ottoman mouth, a simple hard *g*; as : **غالب** (gâlb), **أَغْلَبْ** (åglâb), **مَغلوب** (mâglüb). 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 : **طَاغْ** (dâgh, almost dâw), **طَاغِنْ** (dâghîn, almost dâ'în), **طَاغَهْ** (dâghâ, dâ'a), **طَاغِي** (dâghi, dâ'i), **طَاغُدْن** (dâ'dân), **طَاغَدْه** (dâ'dâ), &c. When preceded by an *o* or *u* vowel, the **خ**, 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 : **طُوغَانْ** (dôwân), **صُوغَانْ** (sôwân), **قُوغُشْ** (qôwûsh) ; or it nearly disappears in pronunciation, as before ; thus : **أُولُدُعْم** (ôldûwdûm, or oldu'um), **أُولُدُعْيُ** (ôldûwû, or ôldû'u).

## 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 **ڭ**) 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 ل, و, ة, 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, ُعُسْتُونْ (over), the mark of which is a short diagonal from the right downwards towards the left, placed over any consonant ; as: بـ, تـ, حـ, &c.; 2, ئـسـرـهـ (no meaning), a similar diagonal, marked under any consonant ; as: حـ, دـ, ذـ, &c.; 3, ُعـتـرـهـ (no meaning), a small و-shaped mark, placed over any consonant ; as: سـ, رـ, زـ, &c.

These vowel-points mark, originally, the three Arabic short vowels, to which the additional Ottoman vowel-sounds, آ, ۀ, ۀ have been added. The ُعُسْتُونْ has the value of آ or ۀ, according to the consonant, &c., accompanying it ; the ئـسـرـهـ has the value of ل or ة ; and the ُعـتـرـهـ that of ئ, ى, ۀ, ڻ, 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: بَ bā, bå, bå, bå, bë ; بِ bī, bî ; بُ bò, bù, bû, bû ; and so on through the alphabet.

When it is required to make the vowel long, one of the three Arabic *letters of prolongation*, حَرْفٌ مَدَّ (hârfsî mèdd, pl. حُرُوفٌ مَدَّ hûrûfsî mèdd), has to be added to the consonant, still marked with its short vowel-point. The letters of prolongation, true *long vowels*, are ل, و, ي ; of which ل always accompanies ûstân, ي always accompanies èsérè ; and و, always accompanies ûtârû. We now have Ottoman syllabary No. 2, as follows : بَ bā, bå ; بِيَ bī, bî ; بُوَ bò, bù, bû ; &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 ûstân, *i* to represent èsérè, and *o* or *u* to represent ûtârû. As these vowel-points shade off in phonetic value, we use å, å, å, å, or è for ûstân ; i or î for èsérè ; and ö, or ü, û, û, for ûtârû. 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 : fär, wår, åbove, pân, pén, pín, girl, sô, püt, tû, cûr ; and for the eight Ottoman long vowels we use: fär, wär, pín, gîrl, sô, püt, tû, cûr. That is, nineteen Ottoman vowel-sounds in all, long and short. The student has but to remember the series of ten English words and one French, to become possessed of the key to the Ottoman vowel pronunciation. But he must learn never to swerve from the values of those guide-vowels. To an Englishman, with our slouchy method, this unswervingness is the most difficult point ; but, with a little patience at first, it is to be achieved. He must practice himself in pronouncing pâshâ, پاشا (not pâshâw), bâbâ, بابا (not bâybâ), dân, دن (not dèn), sân, سن (not sèn), bén, بن (which he will at once pronounce right), ls-(têmek), استمك fir-(lâmâq), فرلامق qâl, قول (not qål), qûl, قول (not qâl), yâz, يوز (not yûz or yâz), and gyûz, گوز (not gyûz or gyâz, 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, å is always å

made long; ī is always ī long, ō is always ö long, ū is always ü 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, جزم and is never placed over a vowel, long or short.

The fourth Ottoman vowel letter, ș, 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—خليفة khâlifè, سُنّة sânnè, حَسَنَة hâsânâ, طَيِّبَة tâyyibè, &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 ـ, but always appears in the shape of a letter ș surmounted by the two dots of the ـ, thus ـ. Our specimen words are therefore, originally, خليفة khâlifèt, سُنّة sânnèt, حَسَنَة hâsânèt, طَيِّبَة tâyyibèt. There are other

vowels and consonants to be added to the termination of these in classical Arabic, to mark the case-endings or declensions. Thus خلیفۃ, when definite, may be marked خلیفۃ khâlîfetû for the nominative, خلیفۃ khâlîfetî for the genitive, خلیفۃ khâlîfetâ for the accusative. When indefinite, it becomes خلیفۃ khâlîfetân, خلیفۃ khâlîfetln, خلیفۃ khâlîfetân. 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 khâlîfè throughout. These indefinite case-ending marks are called in Turkish ایکی اوتورو (lkî ûtârû), double ûtârû, ایکی آسره (lkî èsérê), double èsérê, and ایکی اوستون (lkî ûstân) double ûstân.

A consideration now arose. In classical Arabic, final consonants may be either silent, or vocal with any one of the three short vowels. Thus : كَتَبْ kêtëbët, كَتَبْ kêtëbtû, كَتَبْ kêtëbtâ, كَتَبْ kêtëbtî. When such words are final in a sentence or clause, the final consonant is made silent; so that we have kêtëbët, as before, for the first; but kêtëbt for all three of the remaining words. So نَصْرٌ, نَصْرٌ, final, becomes nâsr, as does نَصِيرٌ and نَصِيرٌ, though نَصِيرٌ (always distinguished by a servile ل being added—نَصِيرًا nâsrân) remains fully pronounced, or only loses the sound of the final *n*, and is read nâsrâ.

When the final ä of خلیفۃ khâlîfè, and similar words, was dropped from the pronunciation, the letter might have been

dropped in writing also; for خلیفَ would read khâlîf just as well. It could, however, and would, be read خلیف khâlîf, 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 ă, and leaving the nude ă appended to the word, as خلیفه khâlîfè, &c. By this method final ă 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 ăstân vowel. When the Arabic alphabet became the sole mode of writing Persian, the Arab teachers would naturally use their quasi-vowel final ă to represent that final Persian sound. Thus, بِرَّ bérè, سُغْرَنَةٌ súgûrnè, آمَادَهٌ āmâdè, رَسِيْدَهٌ rèsidè, &c., were written. The ă 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 سَهْ (sé), *three* (in Ottoman Turkish usually pronounced سَهْ sé), كَهْ (ké), *that*, هَهْ (ché), *what, that*.

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

Persian letters (Turkish scribes learning the method from Persian teachers in the land of Persia conquered by Turkish invaders, who there embraced Islam), the use of *ı* as a final vowel was found so convenient as to be naturally adopted. So *ébè*, *ádå*, &c., were written. Now, a whole class of Turkish gerunds, optatives, and imperatives of the third person, end with this vowel; we, therefore, have *íde*, *kíde*, *gídè*, *kyúdré*, *qálå*, *qírå*, &c.

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

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

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

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

We must remember that in Arabic the initial *l* or ل is a consonant, not a vowel. Like any other initial consonant, it takes the three short vowel-points, and is then pronounced: لَءَ, لِءَ, لُءَ. When it became a Persian letter, it was generally named h̄emz̄e, 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 h̄emz̄e sign is never placed over it ; thus: اَلْ èr, اَلْ èz, اَسْبَ èsb, اَسْتَ èst, &c.; اِسْپَاهْ Ispāh, اِصْفَاهْ Isfāhān, &c.; اَلْاغْ ulāg, &c.

This initial short vowel Persian system was extended (in *practice*, not in *theory*) to all Arabic words used in Persian with ل for their initial letter. But the Arabic consonantal ل was then taken (in practice) to be a Persian vowel ل. Thus, آبَوَابْ was read ēbvāb, اِبْتَدَا ibtlādā, اُصُولْ əsūl; &c.

When, in Arabic, the vowel of the initial consonantal ل became long, then, *as with any other initial consonant*, a vowel letter of prolongation,—a long vowel letter,—was appended to the ل; thus: لـ, pronounced əā, لـ, pronounced əū, لـ, pronounced əi.

This system passed also into use in Persian words, the Arabic h̄emz̄e sign being omitted, even in Arabic words adopted into Persian; and thus the combinations لـ, او, ای, became the initial Persian long vowels; being pronounced respectively—ā, ū, i. Thus: اَبْ ab, اوْبَارْ ūbār, اِزَدْ izēd; and with words originally Arabic: اَبَابْ abāb, اوْلَى ūlā, اِيمَانْ imān; &c.

The Arabians found the use of ل somewhat cumbersome. They therefore invented a sign, ـ, called mēddā, مَدَدْ, and مَدْ, mēdd, to be placed over an initial ل, with or without the h̄emz̄e sign, to designate the long vowel. Thus, instead of اَبْ, they wrote اَبـ abā, &c. The Persians adopted this system also, writing اَبـ ab instead of اَبْ. The double ل system, however, is still to be found in use in native Persian lexicons; where the first section of chapter ل is generally figured with the two ل, not with ـ.

It may be useful to mention here, that the Arabian writers employ this sign of mèdd to mark a medial or a quasi-final long vowel  $\text{ا}$ , whenever this is followed in the word by a hénzé, i. e., a consonantal  $\text{ا}$ . Thus they write يَتَسَاءَلُونَ yätésâlūn, حَمْرَاءَ hámrá'ā, &c. These mèdd signs are omitted in Persian, as well as the final  $\text{ا}$ ; so that حَمْرَاءَ hámrá'ā is written, as well as pronounced, for حَمْرَاءَ; &c.

If a medial consonantal hémzé in an Arabic word be followed by a long vowel  $\text{ا}$ , the two are united, as in the initial ت, into one ا letter with the mèdd sign over it; as مَالٌ mā'l (for مَالٌ). This also is adopted in Persian with such Arabic words as it occurs in; not being found in any original Persian words.

The mèdd sign is also used, in Arabic, sometimes taking another form, that of a small, perpendicular ' , to mark the traditional omission, in writing (not in pronunciation), of a long vowel  $\text{ا}$  in a few well-known words, such as إِلَهٌ llâh (for إِلَهٌ), رَحْمَنٌ râhmân (for رَحْمَنٌ), إِلَهِيٌّ râhî (for إِلَهِيٌّ), &c.

This perpendicular small ellif-shaped mèdd is also placed, in Arabic, sometimes over a letter و, to mark that, though radically a و, it is a long vowel ا in pronunciation, in the two words only, حَيَاةً hayât (usually written حَيَاةً), in Persian and Turkish حَيَاتٌ (Hayât) and صَلَوةً salât (usually written صَلَوةً, in Persian and Turkish صَلَاتٌ).

The mèdd sign is sometimes placed, in Arabic, over a long vowel *و* or *ى*, when they are followed by a hémzé in the same word ; as in سُوْنُ sūn̄, جِيْ jī. This peculiarity is not used in Persian or Turkish.

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

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

We now come to a purely Ottoman use of the mèdd sign, utterly unknown in Arabic and Persian. Thus : Whenever an initial vowel *ا* of an Ottoman word of Turkish or foreign (European or Indian) origin has the short sound of *ا* or *å*, the mèdd sign is placed over it, as a distinction from the initial sounds *ا*, *å*, *è* ; as : آمِيرالْ āmīrāl (French), آری́ èri, آدَهּ ādā (Turkish); but أَصَالَتْ āsälēt, أَوْلَ ävväl (Arabic), اَرْ èr (Turkish ; also Persian ; but two different words).

Another Ottoman peculiarity connected with the initial *ا*, when followed in writing by a vowel *و* or *ى*, is that these two vowels are not *necessarily* long vowels in words of Turkish or foreign origin. Thus أُوتْ öt, أُورْ ùr, أُونْ öntü, أُتمَكْ ötmek, أُفِچَالْ öfçhal, اِيرْلَانْدَهْ irländə. They may then be called

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

The three Arabic long vowels, ا, و, ي, having thus acquired a footing as Ottoman short directing-vowels, when following an initial letter ل, 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: باش bâsh, قیر qîr, آغلامق āghlâmâq, میزلدی sîzîldî, بوزلمک bôzûlmek, گورنمک gyûrnâmek.

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 jèzm, جَزْمٌ. Thus: بَبْ bəb, بَابْ bāb, بُوبْ būb, بِبْ bīb, &c.

It is a rule in classical Arabic, that two quiescent consonants cannot follow one another in the same syllable, whether as initials or as finals. Such a word or syllable as *crust*, *tart*, *blurt*, *flirt*, &c., is unknown. As far as two such initial consonants go, this rule prevails in the vernacular Arabic also, and has passed into the Persian and Turkish. Foreign words with such combinations of initial consonants to words or syllables are treated in one of two ways. When initial in a word, they may be separated into two syllables, either by a servile vowel ı, generally with an èsérè vowel, being prefixed ; or by a vowel, generally èsérè, 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 iqlím, kral has become قرال qırål, prince has become پرنس pirlnj, and Svizzera has become سویس ısvichér.

In classical Arabic, a final word in a phrase or clause could terminate in two quiescent consonants ; as: طَرَبْ râbt, عَلَمْ illm, حَزْنْ huzn, &c. This liberty is much used in Persian, Turkish,

and foreign, as well as in Arabic Ottoman words; thus : درستْ dârûst, آردْ árd, پرنسْ plâns, پرنسْ plânj (*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 شد shedd, which means a *strengthening, corroboration, reduplication*. Thus we have, شدّتْ shiddet, علتْ illat, بقالْ bâqqâl, عطارْ 'attâr, مدّ medd, ويدّ widd, أمّ umm, &c. It is a *sine qua 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 بقالْ bâqâl, عطارْ 'attâr, آقتار ; &c.

This reduplication is really unknown in Persian; consequently, reduplicated Arabic words are much used in Persian without reduplication; thus خ is generally used in Persian as خ 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,

بَرْ pér (*a wing*), is sometimes pronounced بَرْ pèr ; and بَرْنَدَهُ بَرْنَدَهُ pérñdë, بَرْنَدَهُ بَرْنَدَهُ pérñdë ; &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, جُولُّقْ چُولُّقْ chüllaq, بُولُّقْ بُولُّقْ bollaq, أَمْكَنْ èmmek, &c.

The Arabic word hèmzè, هَمْزَة, besides being a name for the letter ل, 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 hèmzè sign, ؤ, would appear to be a diminutive head of the letter ئ, 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 üstün or ütärå vowel, or is quiescent; under it, generally, with the èsérè vowel.

The hèmzè, in a word of Arabic origin, always represents a consonantal letter ل, 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 h̄emzé, 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, ئَمْلَ، èmèl, becomes أَمْلَ èmèl ; إِبْلِ، ibil, becomes إِبْلِ ibil ; اُمْمٌ، ûmm, becomes اُمْمٌ ûmm. These are all radicals, and short. So again, أَفْكَارٌ، èfkyâr, becomes أَفْكَارٌ èfkyâr ; إِقْبَالٌ، iqbal, becomes إِقْبَالٌ iqbal ; اُمُورٌ، ûmûr, becomes اُمُورٌ ûmûr ; &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 h̄emzé, 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 h̄emzé, is written, together with the h̄emzé sign over it, ل (as in رَأْسٌ, râ:s), and sometimes the h̄emzé sign above is figured, as a letter now, without the l, in the body of the word ; as in يَتَسَاءَلُونَ yâ:tâ:lûn. In the former of these two cases, the h̄emzé is usually a final, quiescent consonant in its syllable ; as, رَأْفَتْ râ:fât, مَأْمَنْ mâ:mân, &c. In the latter case, the h̄emzé is the initial consonant of its medial or final syllable, movent with

ûstân ; as in جُزْءٌ jûz-ân, جِزَاءً jîzâ-ân, &c. But it may also be both ; that is, a quiescent hêmzé may terminate one syllable, while another, a movent hêmzé, may begin the next syllable. In this case, as with any other consonant so occurring, one *l* alone is written, with a hêmzé sign over it ; and above this, the têshdîd sign is superadded, with an ûstân sign over it again ; as in تَغْلِيْلٌ tâglî-îl. This step never occurs in Turkish phrases ; but the explanation is needed, so as to make clear what follows.

This reduplicated medial hêmzé, movent with ûstân, is sometimes followed by a long vowel *l*. In this case, instead of writing, for instance, رَاسٌ râs-âs, the two letters *l* are combined into one, with the signs mèdd and hêmzé, and without the ûstân vowel ; thus, رَسٌ râs-âs, as before. This combination is of very rare occurrence, happening only in derivative words, of which the root is triliteral, with hêmzé for second radical.

But a movent initial hêmzé of a syllable, medial in a word, may be followed by a long vowel *l*, without being reduplicated. It is then figured by a single written *l* with the hêmzé and mèdd signs ; as, مَلَّ mâlîl, &c.

These combinations, when used in Turkish, drop the hêmzé and têshdîd signs, but preserve the mèdd sign. The ûstân vowel that precedes such mèdd sign is hardened from è into å,

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

But, when such medial or final h̄emz̄e is itself movent with ēsērē, it is no longer written in the form of ı; it then takes the form of ى, without dots, and with a h̄emz̄e sign over it; as, رَئِيسٌ r̄eis̄. If its vowel is ûtârû, it is written as a و letter, with h̄emz̄e sign over it; as, رُوْسٌ r̄us̄. 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 h̄emz̄e. Thus, رَائِسٌ r̄ais̄, اَبُوسٌ abūs̄.

Moreover, when such medial or final h̄emz̄e, whether movent or quiescent, is preceded by a consonant movent with ēsērē, the h̄emz̄e is figured as a letter ى; and when movent with ûtârû, the h̄emz̄e is written as a letter و; in either case surmounted by a h̄emz̄e sign; thus, بُشَّى b̄us̄, بُشَّى b̄us̄.

Such disguised medial h̄emz̄e may be followed by a long vowel letter; as, فُؤادٌ f̄uād̄, مَسْؤُولٌ m̄es̄ūl̄, رَئِيسٌ r̄eis̄. If the h̄emz̄e be changed into a ى figure, and be followed by a long vowel ı, it becomes changed in Turkish, and sometimes in Arabic, into a consonant ى; as in رِيَاسَتٌ r̄iyās̄et̄ (for رِيَاسَتٌ r̄iyās̄et̄).

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, and ى. 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, (when they used any at all). They, therefore, wrote گلوبْ gélüb, گيدوبْ gídüb, قاچوبْ qâchüb, قيروبْ qîrüb; and باشلوْ bâshlù, آلتۇْ ellù; &c. These derivatives became, in course of time, in Europe, and in Constantinople, modified in pronunciation into gélüb, gídüb, qâchüb, qîrüb, bâshlù, ellù, &c. The orthography, however, has remained sacred, excepting in the case of provincials, who sometimes write, as they pronounce, گلیبْ, گیدیبْ, قاچیبْ, گیدیبْ, گلیبْ, قوروبْ, قیریبْ, آلى, باشلى, قوروبْ, قیریبْ. 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: بَدْ béd, بَلْ bl̄, بَارْ bâr, بِزْ bîz, بُزْ bûz, بُزْ bûz, بُزْ bûz, بَذْ bôz; أَرِيبْ rîbât, رَبْ râbt, سُبْتْ sâbût; كِتابْ kîtâb, جَنُوبْ jenûb, رِيَطْ rîyat, حَرْb hârb, قَلْبْ qâlb; &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, كِتَابْ kītāp, طُوبْ tōp, ابْتَدا ıptlādā, كِتَابِيَّ kītāpji. Especially is this the case with the gerunds in وَبْ ; as, گَلْوْبْ gēlōp, يَازُوبْ yāzib, اُوقُوبْ əqūyūp, قِرْوْبْ qīrōp.

The Persian letter پ is our *p* in all positions: پَدَرْ pēdēr, آپَارْ əpār, اِیپْ ıp. The Persian word آسْپْ ēsp, and the Turkish word طوب tōp, are usually written with پ.

The Arabic ت is our *t* in all positions: تَاجْ tāj, tāj, اَتْ étēl, فَتَوا fētva, اَتْ át, اِيتْ ıt, اُتْ ət. In Turkish grammar it is sometimes changed into movent د in derivatives, when it is originally final and quiescent; as, دُرْتْ dūrt, دُرْدُجْيِي dūrdūnju, دُرْدُنْ dūrdūn, دُرْدِى dūrdē, دُرْدَه dūrdā, دُرْدَم dūrdām, &c.; اِيتْ ıt, گِيدَرْ gīt, اِيدِيجِي ıdījī, اِيدُوبْ ıdēb, اِيدَرْ ıdēr, گِيدَبْ gīdb, گِيدِيجِي ıdījī; &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 آيَا ثُلُوغْ ăyā-thūlūg, for ἄγιος 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*); آيَا سُلُوغْ ăyā-sūlūg is therefore the Turkish name of Ephesus, تَاهِيتْ tāhīt is pronounced sābit, اَهَادَه lhdās, &c. In some Arabic-speaking countries this letter has become a *t*; as, تَالَاتْ 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, جِنْسъ j̄ns, أَجْنَاسٌ āgnās, آغَا حَاجَ āghāj. In some Arabic-speaking countries it is pronounced like our *hard g*; as, مَسْجِدٌ m̄sḡd, سَجْدَةٌ s̄gdâ, &c. Sometimes it takes the sharp sound of ج, q.v.

The Persian ج 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, آچمَقْ āchmāq, چَامْ chām, چَارْ chār, چُورَكْ chūrak, چُورُوكْ chūrūk, چَورْبَهْ chōrbâ, چَكْ ch̄k, چِيچَكْ chīchēk. 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, حَسَنْ hāsân, حُسَيْن hūs̄eyn, فَتَّاحْ fettâh, جُرْحْ j̄rh. 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 خِدِيْوَهْ khidîv (pronounce h̄idîv, not k̄idîv), خُدَاوِندَكَارْ khudâvendḡhyâr (pron. h̄udâ...),

شَاهْ سَاخْ shâkh, أَخْلَامُورْ ikhlâmûr. In Turkish words, this letter is often used, provincially, for ق, and is itself sometimes pronounced ق. Thus, بَخَالِمْ bâkhâlm (for بَقَالِمْ bâqâlm), أَخْشَامْ âqshâm (for åkhshåm).

The Arabic *s* 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 *t*, and is used instead of *b* in original words also; as, كِيْتَمْكَ gltmék, كِيْدَرْ gldér; طَاغْ dâgh, دَاغْ dâgh.

The Arabic *z*, 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, أَخْذْ âkhz, ذَكْرْ zlkr (*vulg.* zlkîr), مَاحُوذْ mâkhûz, بَذَرْ bâzr.

The Arabic *r* is our *r* in every position, in all classes of words: thus, رَأَفَتْ râfet, بَارْ bâr, آرْ árd. 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*, pâ't); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when we pronounce *pot*, pât; *for*, fár; *cur*, cûr; &c.), but always kept pure, as with any other consonant; thus, قُورْ qôr, قُورْ qûr, سُورْ sôr, كُورْ gyûr, &c.; پِيرْ pîr, قِيرْ qîr, قِيرْ qîr; &c.

The Arabic *ج* is our *z* in every word and every position ; زَادْ zād, زِيرْ zīr, زُورْ zōr, نَزْدْ nezd, أَزْ èz, آزْ àz, أُوزْ ûz ; &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, خَازْ zhāzh, پَزْمَرْدَهْ pēzhmārdē, 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 ásā, قَوْسْ qâvs, سُوزْ sūz, سُزْ sûz.

The Arabic *ش* is our *sh*, always ; as, شَادْ shād, إِيشْ ish, نَشْ nēshr.

The Arabic *ص*, in Turkish, is a hard *s*, used in Turkish, and foreign words also, to designate a hard vowel ; thus, اُصْ úss, اَسْمَاقْ ásmâq, صُوصَقْ qüsüs, قِصْصَقْ qısmâq. 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, رَاضِي rāzî, قَصَّا enqâz, qâzâ, اَنْقَاصْ qâzâ, قَاضِي رَاضِي rāzî, قَاضِي عَسْكَرْ qâdî, قَاضِي عَسْكَرْ (vulg. قَاضِي الْعَسْكَرْ qâzî-'l-âskér), &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, ئُلُوعٌ tūlū, قُطْرٌ qutr, خَّاتٌ khātt; طَاغٌ tātī, طَاغٌ dāgh, طُورَانِمَقْ tīqāmāq, طَاوِرَانِمَقْ dávrānmāq.

The Arabic ظ is used in Arabic words only, as a very hard z. Thus, ظالِمٌ zāllim, ظُلْمٌ zūlm, ظِفْرٌ zīfr, ظَافِرٌ zāfīr, حَازٌ hāzz, مَحْظُوظٌ māhzū.

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, مَلْعُونٌ mēl'ūn, قَطْعٌ qāt', مَقْطُوْعٌ māqtū'. The Turkish word عَرَبَةٌ 'ārabā (for آرَابَةٌ) 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 vergeing on that of the French *r grasséyé*, which English dandies sometimes imitate. But in Turkish pronunciation it is either a simple *hard g*, when initial; as, غَالِبٌ gālib, غَفَلْتٌ gāflēt, غَایدَهٌ 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 ۚutārā hard vowel. Thus, اَغْفَالٌ īgfāl, صَدْغٌ sādg, مَغْفُورٌ māgfūr; اَغْلَامَقْ āghlāmāq, اَغْلَامَقْ āglāmāq, صُوغَانٌ sōwān, طُوغَانٌ dāgh, اَوْلَدِيْغِيْنِيْ اَوْلَدِيْغِيْنِيْ oldāwū, طَاغٌ dāgh, طَاغٌ dāgh, سُوغُوقْ sōwāq, لَاغُوقْ tāwāq, لَاغُوقْ 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 khâlifâ خلیفه. Thus, فرض fârz, لفظ lâfz, صوف sof.

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 قرآن qurân, آق âq, وقت wâqt, are thus correctly rendered, leaving the *k* to represent its legitimate ancestor, ﻗ.

The Arabic ﻅ, in all words and all positions, is our *k*. When initial in a word or syllable before a long ل vowel, and also before a short ütûrû vowel, it borrows, in an Ottoman mouth, the sound of a *y* after itself before the vowel; but not so before the short uestûn, the short èsérè, or the long ī vowel. Thus, كاذب kyâzlb, أكيل ékyûl, كويك kyûpék; كدي kedi, كرام kîram, وكييل vekîl. 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 كاف عربية kyâfl 'ârâblyyâ. In Arabic and Persian Ottoman words it remains unchangeable by grammatical inflexion; but in Turkish words, when final, it undergoes phonetic degradation on becoming movent, and is pronounced as a Persian ﻅ, and even as a *y*; or sometimes as a *w* after an ütûrû vowel. Thus, ايسپك ipék, ايپكك ipéylñ, ايپكك ipeyé, سولوك suluk.

sûlâk, سُولُوكْ sûlâyûn, سُولُوكْهِ sûlâyé; سُولُوكْيِ sûlâyû; ایتمَكْ itmâk, ایتمَکِینْ itmék, ایتمَکِینْ itméylîn.

The Persian گ, called گَافِ فَارِسِيَّهِ kyâfl fârlsîyyè, and عَجَمِيَّهِ kyâfl fârlsî, or گَافِ عَجَمِيَّهِ kyâfl âjâmî (vulg. âjâm kâfl), is the Persian *hard g*. It is unknown in Arabic, is unchangeable in Persian words, and is never final in Turkish words or syllables. Thus, سَكْ ség, سِكِّ ské, سَكَهْ ségé, سِكِيَّ ségî; گلْ gal, سَكْ سِكْ ség. In ordinary writing and print it is undistinguished from its Arabic original; but the Persians mark it with a double dash: گلْ gyûl, سَكْ سِكْ ség. In some Turkish books it is marked with three dots: سَكْ گلْ.

The Ottoman گ, ignored by all previous writers, eastern and western, consequently nameless, but which we venture to term گَافِ عُثْمَانِيَّهِ kyâfl 'osmânîyyè, the Ottoman گ, 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 بَيْ bêy, دِيلْ dîyll, يَكْرِمِيَّ ylyîrml; or it is grammatical, declensional, servile, representing a softened Arabic radical or servile گ, become movent, as in كُوبَكْ kyûpék, سُورْمَكْ kyûpék, كُوبَكِيَّ kyûpék, كُوبَكَهِ kyûpék; سُورْمَكْ سُورْمَكِينْ sârdik, سَوْدِيكْ سُورْمَكِينْ sârdik, سَوْدِيكِكْ سُورْمَكِينْ sârdik, سَوْدِيكِيَّ سُورْمَكِينْ sârdik. Most European writers

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

The Ottoman *nasal* ڭ, distinguished by the name of *surd n*, سَاغِرْ نُونْ sâghîr nûn, is a second special Turkish phonetic value of the letter ڭ, 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, ڭ (as with him the three dots, ڭ, 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, آكْلَامَقْ āñlâmâq (*vulg.* ānnâmâq), تَكْرِي tâñri (*vulg.* târi); كُوكْلْ gyûñûl, دِكْزْ déñlz, آكِيزْ āñiz, صُوكْرَهْ sôñrâ (*vulg.* sôrâ). When final to a word, it is usually sounded as a simple *n*; as, بِنْ bëñ (bén), سَنْكْ sânlñ (sânln), كِلْنْ gâlinñ (gâlln), طَانْ dâñ (dân), صُوكْ sôñ (sòn). When medially final it is usually softened in like manner, or is elided in pronunciation. In آكْلَامَقْ and its derivates (itself derived from آنْ âñ), the following چ is exceptionally incorporated with it in pronunciation, as though by a kind of inversion of the Arabic rule of conversion for the چ of the definite article ال before certain letters called *solar* (for which see next paragraph on letter چ).

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

as, لُزُومٌ lâzûm, أَكْلَامٌ ăklîm, دَالٌ dâl. The Turkish word آكْلَامْ, mentioned above, is, with its derivatives, a modern Ottoman exception of the capital; and the Arabic rule for the conversion of the ل of the definite article ال, in pronunciation, when followed by a noun or pronoun beginning with a *solar* letter, حِرْفٌ شَمْسِيٌّ hârfî shêmsî, into that solar letter reduplicated by a tâshdîd, is a classical exception, peculiar to Arabic compounds. The *solar* letters are fourteen in number (exactly the half of the alphabet); viz., س, ز, ر, ذ, د, ث, ت, ص, ش, س, ز, ر, ذ, د, ث, ت, ض, ط, ظ, ل, ن. Thus we have أَلْشَمْنَ أَلْتَيْنِ ès-sèmén, أَلْدَعَمْ ès-sûmn, أَلْذِكْرُ èz-zlkr, أَلْسَمْ ès-sèmék, أَلْصَفَا èsh-shêms (whence the name of شَمْسٌ, شَمْسَى), أَلْصَفَا ès-sâfâ, أَلْضَحَا èd-dûhâ, èz-zûhâ, أَلْظَالِعْ èt-tâll', أَلْظَلْمُ èz-zûlm, أَلْلَازِيمْ èl-lâzîm, أَلْنُورُ èn-nûr. In the pronoun أَلَّذِي, and its derivatives, the written ل of the article disappears also. The sign و placed over the ل, so omitted in pronunciation, is named vwâsl, 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 mâl, أَمْلٌ èmâl, بَنِيمٌ bânim, نَاظِرٌ nâzîr, حَزْنٌ hûzn.

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, وَارْ جَوَابٌварْ jâwâb,

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

When the letter *و* is a vowel in an Arabic or Persian word, it always has the value of *ü*; excepting a few Persian words, become Ottoman vernaculars, in which it takes the sound of *ö*. Thus, لُزُومٌ *lûzüm*, مَمْنُونٌ *mêmnuñ*; شُورٌ *shûr*; دُوْسْتٌ *dôst* (*düst*), خُوشٌ *khûsh* (*khush*). In Turkish and foreign words it is generally, if not always, short, and may have either the value of *ö*, or of *ü*, *û*, *å*, 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 *ö* or *ü*, unless it be considered long, when it becomes *ö* or *ü*; thus, قُومٌ *qûm*, قُورْمَقٌ *qûrmâq*. With a soft consonant, it must be read either *ü* or *û*, *ü* or *ü*; as, يُؤْمِكْ *yûzmek*, سُوزْلُوُّ *sûzlû*. If the accompanying consonant or consonants be neutral, all guidance is lost; as, بُوزْ بُوزْ *bôz*, بُوزْ بُوزْ *bûz*, سُوزْ سُوزْ *sûz*, سُوزْ *sûz*. In derivatives there is, however, frequently a servile vowel or consonant, hard or soft, that helps. Thus, بُوزْلَانْ *bôzân*, بُوزْلُوقْ *bôzluq*, بُوزْمَكْ *bûzmek*, سُوزْمَكْ *sûzmek*; but سُوزْ *sûz* has no

such helping derivative. As to the long and short value, each individual ear must decide for itself in words of these two classes—Turkish and foreign. Vowel , is never initial ; it must be preceded by l to represent an initial ütûrû sound ; as, أُولْمَقْ olmâq, اُلْمَكْ ülmek, &c.

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

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

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

an ı; as, ایدی īdī, ایرلامق īrlāmāq. When medial, it is always long in Arabic and Persian words; as, امیر ēmīr, بین bīn. In Turkish and foreign words, medial vowel ى is generally, if not always short; as, ویرمک vîrmek, قیرموق qîrmâq. When final in an Arabic word, it is also always short; as, راضی قاضی rāzī, داعی dā'ī, جاری jārī, ساری sārī, &c. But there are hosts of Arabic words ending in reduplicated consonantal ى, which, in Persian and Turkish, are used as Arabic words, generally adjectives, terminating in a long vowel ı or ī; as, يومیّ yēvīmī, سنویّ sēnēvī, شهریّ shēhri, عربیّ ārēbī, فارسیّ fārsī, قطعیّ qāt'i, حفظیّ hifzī, &c. When these become feminine, the reduplicated nature of their final consonantal ى becomes apparent; as, يومیّه yēvīlyē, قطعیّه qāt'iyyē, &c.

There are many Persian derivative words, adjectives or substantives (besides others not used in Turkish), which really end in long vowel ى. The adjectives are precisely similar to the Arabic adjectives just described, as modified in Persian and Turkish; but they have no feminine. Thus, شاهی shāhī, 'royal;' خسروی khūsrōvī, 'imperial;' شیرازی shīrāzī, 'of Shiraz,' &c. The substantives indicate abstract qualities; as, شاهی shāhī, 'royalty'; وزیری vezirī, 'vezirial office or functions,' &c.

Turkish and foreign final ى, radical or servile, is always a short vowel; as, کدی kēdī, آری ārī, ایوی īvī, باباسنی bâbâsînî, ترددیّ têrđedî, اوطفدیّ ôtdâyî, &c.

The vowels *i* and *ı* are sometimes interchangeable in Turkish words and derivations, and are sometimes omitted, without any inflexible rule being assignable. Thus, اِنْتَمَامْكُ, اِنْتَمَمْكُ, اِنْتَمَمْكَ, اِنْتَمَمْكَ, *ıtmémek*, *ıtmémék*, 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, شَهْ shéh ; پَادْشَاهْ pādshāh (*vulg.* pādshāh), پَادْشَهْ pādshéh ; شَاهِنْشَاهْ shāhīnshāh, شَاهِنْشَهْ shāhīnshéh, شَهِنْشَاهْ shéhīnshāh, شَهِنْشَهْ shéhīnshéh ; &c.

In many Turkish words the vowels *و* and *ى* 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: بَاشْلُوْ bāshlu, بَاشْلِيْ bāshli, كُلُرْ gélür, كُلِرْ gélér ; آرُوْ áru, آرِيْ ári ; &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, ض, ص, ط, ظ, ع, ق, ح. The soft letters are only six : ئ, ة, ز, ت, س, م. The remaining letters,

sixteen in the whole, are neutral: ب, پ, ث, ج, د, ر, ذ, چ, گ, ن, م, ل, ف, ش, ڙ.

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: قازمَقْ qâzmâq, كرمَكْ kermâk, فازِيَغْ fâzîyîg, قازدِلْغَلْ qâzdîlgîl, كرْزِيَكْ kermîk, فارْلِقْ fârlîq, كوزْلَكْ gyûzlk; &c.

The Ottoman vowels are also of these three classes. The hard vowels are: آ, Ӑ, Ӗ, Ӗ, Ӗ, Ӗ, Ӗ, Ӗ; eight in all. The soft vowels also eight: Ӑ, Ӗ, Ӗ, Ӗ, Ӗ, Ӗ, Ӗ, Ӗ. The neutral vowels are آ, Ӑ, Ӗ. These vowels always accompany their own class of consonants, or the neutrals. The neutral vowels can accompany any class of consonant. Thus we have: بَابَا bâbâ, آنَا ânâ, پاشَا pâshâ, سَنْ sân, بَنْ bén, قِيرْمَقْ qîrmâq, كِيرْمَكْ kermâk, قُورْمَقْ qûrmâq, كُورْمَكْ gyûzétmék, كُورْمَكْ gyûrmék.

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, آتَقْ åtmåq, أُوغرَامْقِ اَغْرِيقْ ñgrämåq, اِيرَلَامْقِ اَغْرِيقْ ñrlämåq, اِيْنَمْكِ يُوزَمْكِ اَهَمْكِ ñémek, اِيْنَمْكِ اُورْمَكِ ñrmek.

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 mérbüt, مَرْبُوطْلُوقٌ mérbütluq; أمِيرٌ emîr, أمِيرْلُكٌ emîrlük; آسَانٌ âsân, آسَانْلِقٌ âsânlıq; &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 *esérē*, become *âtârū*, of the class of the dominant; that is, become *ü* when the dominant is *ö* or *û*, and become *ü* when the dominant is *ü* or *û*; thus, أُلْغِينْ *olgün*, اُلْغِيْنِيْقْ *olgınlıq*, أُولْدِيْ *oldı*, سُورُوكْدُرْمَكْ *sürükdermek*, طُونْدِيْ *tündü*, طُوغْنِيْقْ *tugnırıq*, سُورُوكْدُرْمَكْ *sürükdermek*, سُورُشْمَكْ *sürüşmek*, سُورُشْدُرْمَكْ *sürüşdermek*, سُورُشْدَارْمَكْ *sürüşdarımk*, كُورُشْدَارْمَكْ *kurusdarımk*, كُورُشْدُرْمَكْ *kyurşırdırmek*, كُورُشْمَكْ *kyurşımk*.

gyûrûshdûrûlmék. But if, in such words, an ûstân vowel come in by the ordinary course of derivation or conjugation, and be followed by a syllable or syllables with an èsérè vowel, the influence of the radical dominant ûtârû is destroyed by such intervention ; as, بُوزْشَمْقِلْقْ bðzûshmâq, بُوزْشَمْكْ bðzûshmâghîn ; كُورشَمْكِلْكْ gyûrûshmék, كُورشَمْغِينْ gyûrûshmeyln, كُورشَمْكِينْ gyûrûshmékllk,

## 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, طاوْق (tåwåq), a hen, قِسْرَاقْ (qı̄sråq), a mare, بَنْكْ (bnök), a cow, قَانْجَقْ (qåñjåq), a bitch, the female is named, as with us, a she..., as, دِيشِي آرسْلَانْ (dîshî årslân), دِيشِي (dîshî), a lioness; &c. If the female be a girl or woman, she is never named dîshî, but is mentioned as قِيزْ (qîz), maiden, or قَارِى (qârî), matron, accordingly; as, قِيزْخِذْمَتْجِى (qîz khîzmétjî), or خِذْمَتْجِى قِيزْ (khîzmétjî qîz), a servant maid, a maid-servant; قَارِى آشْجِى (qârî åshjî), or آشْجِى قَارِى (åshjî qârî), a woman cook, a cook woman.

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

Nom.	أُوقْ	δq	(arrow),	أُوقْلَرْ	δqlår (arrows).
Gen.	أُوقْنْ	δquñ	(of —),	أُوقْلَرْكْ	δqlårlñ.

Dat.	أُوقَهَةَ	òqâ	(to —),	أُوقَلَرَةَ	òqlârâ.
Loc.	أُوقَدَةَ	òqdâ	(in —),	أُوقَلَرَدَةَ	òqlârdâ.
Acc.	أُوقَى	òqâ	(the —),	أُوقَلَرِي	òqlârlî.
Abl.	أُوقَدَنْ	òqdân	(from —),	أُوقَلَرَدَنْ	òqlârdân.
Inst.	أُوقَلَهَ	òqlâ	(with —),	أُوقَلَرَلَهَ	òqlârlâ.
Caus.	أُوقَلَرِيَجُونْ	òqlârlîjûn	(for —),	أُوقَلَرِيَجُونْ	òqlârlîjûn.

Nom.	أَوْ	év (house),	أَوْلَرْ	évlér (houses).
Gen.	أَوْكْ	évlîn,	أَوْلَكْ	évlérliñ.
Dat.	أَوْهَ	évè,	أَوْلَرَهَ	évlérè.
Loc.	أَوْدَهَ	évdè,	أَوْلَرَدَهَ	évlérđè.
Acc.	أَوْيِ	évi,	أَوْلَرِي	évlérli.
Abl.	أَوْدَنْ	évdên,	أَوْلَرَدَنْ	évlérđen.
Inst.	أَوْلَهَ	évlê,	أَوْلَرَلَهَ	évlérli.
Caus.	أَوْلَرِيَجُونْ	év lchûn,	أَوْلَرِيَجُونْ	évlér lchûn.

Most Turkish singulars (not all) ending in ئ softens this letter into ئ before a junctional vowel preposition ; thus, قُورْتُ (qûrt), wolf, قُورْدُكْ qûrdûñ, قُورْدِيَّةَ qûrdâ; not so before a consonant or separate word ; as, قُورْتَنَدْنَهَ, قُورْتَنَدَهَ, قُورْتَنَلَهَ, قُورْتَنَلَهَ, but آتِكْ åtlîñ, اُتْيِي ôtû, &c.

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

ک chārdāghå, چارْداغی chārdāghî. Those in Arabic  
soften it into Turkish (*y* value); ایپِک (ipék), silk, ایپِک (ipéylîn), ایپَه (ipéyé), ایپِلی (ipéyl). Those in Persian ک (*g* value), do not change it; as, سنگ sêng, stone, سنگ (sênglîn), سنگ (sêngé), سنگی (sêngî).

These rules do not apply to Arabic and Persian substantives; these retain their final ق or چ unchanged; unless the borrowed word has passed into the mouth of the vulgar as an everyday expression; as, فستق fistiq, فستغن fistighin, &c.

Singul<sup>s</sup> 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 (bâbâ), father, بَابِنْك (bâbânk), بَابَانِي (bâbâni), بَابَيْد (bâbâyâl), قَوْ (qâpû), door, gate, قَوْنَك (qâpûnâk), قَوْيَه (qâpûyâ), قَوْيَه (qâpûyâ), where اتار dominates ; آرِي (ârî), bee, آرِينْك (ârînâk), آرِي يه (ârîyâ), written separately on account of two letters ي (ârîyâ) ; كَدِي (kêdî), cat, كَدِي يه (kêdînâk), كَدِي يه (kêdîyâ), &c.

Singulārs ending in vowel *s* do not join this letter to the sign of the plural, in writing; as, بِيَدَةٌ لَرْ (pīdēlēr), بِيَدَاتٌ لَرْ (pīdātēlēr).

The word **سُو** (sū), *water*, irregularly forms its genitive as **صُوبِكْ** (suydhñ, almost the only exception or irregularity in the language). **صُوبِي** (söy), *sort*, ends in a consonant, and is regular; **صُوبِكْ** (söydhñ), **صُوبِلْ** (söytl), **صُوبِلْكْ** (söytłñ).

Arabic and Persian substantives never change their final consonants for declension; طَبَقٌ (tâbâq), *plate*, طَبَقْنَ (tâbâqîn); اِمْسَاكٌ (ımsâk), *refraining*, اِمْسَاكَهُ (ımsâkë); صَلَاتٌ (sâlât), *worship*, صَلَاتِي (sâlâtî). Their final vowels follow the same rules with those in Turkish words; دُعَا (dû'a), *prayer*, دُعَانْكَ (dû'anîn); پِيَادَهَ (piyâdah), *foot-man*, پِيَادَهَيَه (plyâdêyé); چَارْسُو (chârsû), *market*, چَارْسُوی (chârsûyh); نُلَّاچِي (sûlâsi), *trilateral root*, نُلَّاچِي بِي (sûlâsiyî).

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 ıstün vowel, followed by ان, to the final consonant of the singular; as, مرد (mèrd), *man*, مردانْ (mèrdân). If the singular ends in a vowel, it is changed into consonant ک (Persian), with ıstün vowel, before the ان of the plural; as, خَواجَه (kh'âjé), *master*, خَواجَكَانْ (kh'âjégâñ). Singulars ending in vowel و take consonant ر instead of ک; as, خُوبْرُو (khüb-rû), *a beauty in face*, خُوبْرُويَانْ (khüb-rûyân). Those ending in vowel ى change it into consonant س in like manner; as, سِپَاهِي (sîpâhi), *man-at-arms*, سِپَاهِيَانْ (sîpâhîyân). [Persian writers explain this by saying: "The final long vowel is in reality two letters ى rolled into one. One of these is now used as a consonant."] Other Persian substantives form the plural by adding the syllable ها hâ; as, نَانْهَا (nân-hâ), *loaves, breads*, اَسْبَهَا (ësb-hâ), *horses*.

Arabic plurals, of the regular forms for men and women, and of the various irregular forms for these and other things, and also the Arabic duals, are used in Turkish. The dual is formed by adding *āstān* followed by ان (ān) in the nominative, which becomes ئين (ēyn) in the oblique case. The latter is frequently used in Turkish as a nominative; as, قطب (qūtb), *pole*, قطبان (qūtbān), قطبین (qūtbēyn), *the two poles*.

The regular plural masculine nominative for *men* is formed by adding *ātûrâ* followed by عن (ūn) to the singular. This becomes *esérê* followed by ين (in) in the oblique case, also used as a nominative in Turkish; the plural feminine is with *āstān* followed by ات (āt) in all cases; thus, مسلم (mûslîm), *a Muslim*, مسلموں (mûslîmûn), مسلمین (mûslîmîn), مسلمات (mûslîmât), *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 triliteral فَعْل (fâ'âlâ) as the representative of any and every triliteral root-word, and they have modified this root into every shape that can, under any circumstances, be taken by any derivative of any triliteral root in the language. All those modifications, when not made on the vowels alone of the triliteral, 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, triliteral, quadrilateral, quinqueliteral, &c., roots, which they term, respectively, ثُلَاثِي (sûnâ'i), (sûlâsî), رُبَاعِي (râbâ'i), (khûmâsî), سُدَاسِي (sûdâsî), &c. These are the Turkish pronunciations of the terms. I do not remember ever to have seen or heard the expression أَحَادِي (âhâdî), 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 فَعْل (fâ'âlâ) and فَعْل (fâ'lélè).

Every triliteral root is theoretically capable of giving rise to fifteen chapters of derivation, called بَاب (bâb, pl. آبُوَابْ (âbûâb)). These chapters are respectively termed : 1, فَعْل بَابِي (fâ'âlâ bâbî), *the chapter of the triliteral*; 2, تَفْعِيلْ بَابِي (tâfi'il bâbî), *the chapter of (the verbal noun)*; 3, مُفَاعَلَه بَابِي (mufâ'âlah bâbî); 4, تَفْعُل بَابِي (tfâ'âl bâbî); 5, إِفْعَال بَابِي (if'âl bâbî); 6, تَفَعِيلْ بَابِي (tâfi'âl bâbî); 7, إِنْفَعَلْ بَابِي (inffâ'âl bâbî); 8, إِسْتَفْعَلْ بَابِي (istifâ'âl bâbî); 9, إِفْعَلَلْ بَابِي (if'âllâbâbî); 10, إِسْتِفَعَلَلْ بَابِي (istifâllâbâbî); 11, إِفْعَوْلَلْ بَابِي (if'âllâbâbî); 12, إِفْعِيَالْ بَابِي (if'iâl bâbî); 13, إِفْعِيَالْ بَابِي (if'iâl bâbî); 14, إِفْعِنَلَلْ بَابِي (if'inâllâbâbî); 15, إِفْعِنَلَلْ بَابِي (if'inâllâbâbî). 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, إِفْعَلَلْ, إِفْعِيَالْ, is confined to the expression of colours, the second expressing an *intensity of degree*. All the other nine chapters of derivation are constantly met with in Turkish, as nouns, substantive and adjective. Occasionally, even a verb is used; but as a kind of invocatory interjection. All but the first of these names (which is the form of three out of the six varieties of its verb) is the form of one of the verbal nouns, or of the sole verbal noun, connected with the verb of the chapter; and each chapter has two adjectives

deriving from it, the active and passive participles of the verb of the chapter. The first, or triliteral, chapter possesses, furthermore, several other special forms of nouns deriving from its verb other than its verbal nouns (which are a kind of infinitive, or noun of action or being, corresponding with our English substantive form *in-ing*, as, *walking, singing, cutting, suffering, lasting, &c.*, as acts or states). Of these, I give here merely those frequently met with in Turkish ; and it must be understood, that in this simple triliteral chapter, the various forms of verbal nouns are never all found deriving from one verb ; but certain forms belong to one or more kinds of triliteral verbs, others to other kinds. These *kinds* of verbs, again, are of two sorts ; there are verbs transitive or active, and there are verbs intransitive or neuter ; and certain verbal nouns are more used than others with each of these two kinds. Again, there are the six conjugations of this simple triliteral chapter ; and each conjugation has its preferential form or forms of verbal noun. The Turkish Qāmūs dictionary dilates on this subject more than other works, and much information can be obtained from it, in addition to what should be studied in the “Grammar of the Arabic Language,” by Dr. Wm. Wright, vol. i., p. 109, par. 196, where 36 forms of “*nomina verbi*” are given for this triliteral chapter alone, and several others may be found in De 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 (fâ'l); 2, فَعَلْ (fâ'âl); 3, فَعْلٌ (fâ'l); 4, فُعْلٌ (fû'l); their feminines: 5, فَعَلَه (fâ'lé); 6, فَعَلَه (fâ'lé); 7, فِعَلَه (fî'lé); 8, فَعَلَه (fû'lé); the same forms, with an insititious or servile long vowel 1: 9, فَعَالٌ (fâ'âl); 10, فِعَالٌ (fî'âl); 11, فُعَالٌ (fû'âl); and their feminines: 12, فَعَالَه (fâ'âlè); 13, فِعَالَه (fî'âlè); 14, فُعَالَه (fû'âlè); some of the same, with long vowel و or ي; and their feminines: 15, فَعُولٌ (fâ'ül); 16, فُعُولٌ (fû'ül); 17, فَعِيلٌ (fâ'il); 18, فَعُولَه (fâ'ülé); 19, فُعُولَه (fû'ülé); 20, فَعِيلَه (fâ'ilé); the same, with final servile ان added: 21, فَعَلَانٌ (fâ'lân); 22, فِعَلَانٌ (fî'lân); 23, فُعَلَانٌ (fû'lân); the special feminine form: 24, فَعَالِيَّةٌ (fâ'alliyât); and the special forms in initial servile م, with their feminines: 25, مَفَعْلٌ (mâfâl); 26, مَفَعْلٌ (mâfâl); 27, مَفَعَلَه (mâf'âlè); 28, مَفَعَلَه (mâf'âlè); with the two special forms in initial servile ت, with long vowel ت intercalated: 29, تَفَعَّلٌ (tâf'âl); 30, تَفَعَّلٌ (tâf'âl). 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 (fâ'il); 32, feminine, فَاعِلَه (fâ'ilé); and the passive participle, *nomen patientis*, is: 33, مَفَعُولٌ (mâf'ül); 34, feminine, مَفَعُولَه (mâf'ülé); derivative adjectives are met with, branches of this chapter, as: 35, نَعْلٌ (fâ'l); 36, فَعِيلٌ (fâ'il); 37, فَعُولٌ (fâ'ül; often feminine); 38, فَعِيلٌ (fâ'il); and the feminine of this last: 39, فَعِيلَه (fâ'ilé);

the diminutive, substantive or adjective: 40, فَعِيلْ (fū'āyl); the noun of unity: 41, فَعَلَهْ (fā'lē); the noun of kind or manner: 42, فَعِلْهْ (fī'lē); the noun of place and time: 43, مَفْعُلْ mēf'āl; sometimes mēf'īl and مَفْحَلْ mēf'ālē); the noun of the place of abundance: 44, مَفْعَلَهْ (mēf'ālē); the noun of instrument and receptacle: 45, مِفْعَلْ (mif'āl; sometimes مِفْعَالْ mif'āl, and مِفْعَلَهْ mif'ālē; rarely مَفْعُلْ māf'āl and أَمْفَعَلْ māf'ālē); 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, أَفْعَالْ (ēf'āl); 2, فُعُولْ (fū'ūl); 3, فَعَالْ (fī'āl); 4, أَفْعُلْ (ēf'ūl); 5, أَفْعَلَهْ (ēf'ālē); 6, فَاعِلْ (fū'āl) and 7, فَعَلَهْ (fā'lālē); both for the form (فَاعِلْ) fā'āl and (فَعَلَهْ) fā'lālē; 8, فَعَلَا (fū'ālā) and 9, أَفْعِلَا (ēf'ālā; both for the form فَعِيلْ fā'il); 10, فَعَالَا (fū'ālā; for the form فَعَلَا fā'lāl); when they are feminine in form, either; 11, فَعَلْ (fī'āl; for the form فَعَلَهْ fā'lē), or 12, فَعْلْ (fū'āl; for the form فَعَلَهْ fā'lē), or 13, أَفْعَالْ (ēf'āl; as for masculines); 14, فَعَالِلْ (fā'āll; for the forms فَعَالَهْ fā'ālē, فَعَوَلَهْ fā'ūlē فَعَيَلَهْ fā'ilē); 15, فَوَاعِلْ (fēvā'āl; for the form فَاعِلَهْ fā'ālē); besides 16, مَفَاعِلْ (mēfā'āl; for the forms mēf'āl, mēf'īl, mif'āl, and their variants); 17, مَفَاعِلْ (mēfā'āl; for the forms مَفْعُولْ, مَفْعَالْ, مَفَعُولَهْ, مَفْعَالَهْ); and others more rarely used.

Adjectives masculine derived from this triliteral chapter, much used in Turkish, are of the two forms فَعِيلٌ (fā'il) and أَفْعَلٌ (éf'ál) ; feminines, respectively, فَعِيلَةٌ (fā'ilé) and فَعَلَّا (fā'lā, for Arabic فَعَلَّا ; of أَفْعَلٌ when not comparative) or فُعَلَّا (fū'lā, for Arabic فُعْلٌ ; of the same أَفْعَلٌ when comparative). The plurals of these are : فَعَلَّا (fū'lā) or أَفْعَلَةٌ (éf'illé), for فَعِيلٌ, as in the substantive ; and فُعَلٌ (fū'l), for أَفْعَلٌ and its feminines.

We now come to the derived chapters.

The verbal nouns of the second chapter are : تَفْعِيلٌ (tēf'íl), تَفْعَالٌ (tēf'ál ; sometimes tlf'ál), and تَفْعِلَةٌ (tēf'illé) ; the plurals of the whole of which are of the form تَفَاعِيلٌ (tēfā'il) ; though the first makes also a quasi-regular plural, تَفَعِيلَاتٌ (tēf'i'at). Its active participle is مُفَعِّلٌ (mūfā'íl, fem. مُفَعِّلَةٌ mūfā'íllé) ; and its passive participle is مُفَعَّلٌ (mūfā'ál, fem. مُفَعَّلَةٌ mūfā'álé), of which the masculine is also used as a noun of time and place.

The verbal nouns of the third chapter are : مُفَاعَلَهٌ (mūfā'álé) and فَعَالٌ (fá'ál ; this latter only occasionally used) ; the active participle is مُفَاعِلٌ (mūfā'íl, fem. مُفَاعَلَهٌ mūfā'álé) ; the passive participle, مُفَاعَلٌ (mūfā'ál, fem. مُفَاعَلَهٌ mūfā'álé, exactly like the first verbal noun).

The verbal noun of the fourth chapter is اِفْعَالٌ (if'ál) ; a. p. مُفْعِلٌ (mūf'íl, fem. مُفْعِلَةٌ mūf'íllé) ; p. p. مُفَعَّلٌ (mūf'ál, fem. مُفَعَّلَةٌ mūf'álé).

The fifth chapter has: *v. n.*, تَفْعُلْ (təfā'ül); *a. p.* مُتَفَعِّلْ (mūtēfā'il), fem. مُتَفَعِّلة (mūtēfā'la); *p. p.* مُتَفَعِّلْ (mūtēfā'äl, fem. مُتَفَعِّلَة).

The sixth: *v. n.* تَفَاعِلْ (təfā'ül); *a. p.* مُتَفَاعِلْ (mūtēfā'ül, مُتَفَاعِلَه); *p. p.* مُتَفَاعِلْ (mūtēfā'äl, مُتَفَاعِلَه).

The seventh: مُنْفَعِلْ (mūnfā'ül), اِنْفِعَالْ (infi'äl), مُنْفَعِلَه (mūnfā'la), مُنْفَعِلَة (mūnfā'la, منفعلة).

The eighth: اِفْتَعَالْ (iftā'äl), مُفْتَعِلْ (mūftā'ül, مُفْتَعِلَه, مُفْتَعِلَة), مُفْتَعِلْ (mūftā'äl, مُفْتَعِلَه, مُفْتَعِلَة).

The ninth: اِغْيَالْ (if'īäl), *a. p.* مُفَعَّلْ (mūf'äl, مُفَعَّلَه, mūf'älle); no *p. p.*

The tenth: اِسْتَفَعَالْ (istif'āl), مُسْتَفَعِلْ (mūstef'ül, مُسْتَفَعِلَه, مُسْتَفَعِلَة), مُسْتَفَعِلْ (mūstef'äl, مُسْتَفَعِلَه, مُسْتَفَعِلَة).

The eleventh: اِفْيَالْ (if'īäl), مُفَعَّالْ (mūf'äl, مُفَعَّالَه, mūf'älle); 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 intensivative; and when the first is intransitive, the second—causative still in the same sense, but not intensivative—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, مُكَاتَبَةً a mutually writing letters (to one another), a writing in expectation of a reply; قِنَالْ a mutually striving to kill one another, fighting. When the triliteral is expressive of a state, as حُسْنٌ (ḥusn), a being beautiful or good, the third form expresses an action corresponding with that state in the agent; thus, مُحَاسِنَةً (mâhäsäné), a doing good, and acting well, kindly to (the other).

The fourth form is causative, generally, but sometimes intransitive; thus, إِرْسَالٌ (irsäl), a sending (some person or thing); اِقْبَالٌ (iqbäl), 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, تَكْسُرٌ (tékessär), a becoming broken. This may be transitive at times; as, تَعْلُمٌ (tå'ållüm), 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, تَقْانِيلٌ (tåqätü'l), a mutually killing one another. Sometimes it has the sense of feigning a state; as, تَجَاهُلٌ (tåjähü'l), a feigning to be ignorant. Sometimes, again, it expresses a repeated act; thus, تَقَاعِصًا (tåqäzå), 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, اِنْفَعَلْ (inffäl), *a being acted upon, affected, hurt, wounded, vexed* (by another's act) ; اِتْبَلَارْ (intlzar) *a (becoming) looking forward* (for the occurrence of an event). Sometimes the eighth form is transitive in the sense of *acquiring* ; thus, اِفْتَرَاسْ (iftirās), *an acquiring (game) by hunting* ; or, a seeking to acquire ; as, اِلْتِمَاسْ (iltimās), *a seeking to obtain (a favour) by (morally) feeling one's way* (by touching, groping, requesting) ; *a requesting*.

The ninth and eleventh express two degrees of state as to colour, and sometimes as to defects ; the eleventh denoting intensity of that state ; thus, اِحْمَرَارْ (ihmīrār), *a being red ; redness* ; اِحْمِيرَارْ (ihmīrār), *a being very red* ; اِعْوَجَاجْ (i'vjaj), *a being crooked ; crookedness* ; اِعْوِيجَاجْ (i'vijaj), *a being very crooked ; anfractuosity*.

The tenth usually expresses *a trying to get* (the act or state signified by the first form) ; as, اِسْتِفْسَارْ (istlfsār), *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, اِسْتِقْنَالْ (istisqāl), *a deeming (a person or thing) heavy, disagreeable, tedious*. And sometimes it means *an acquiring a state*, expressed by the first form ; thus, اِسْتِشْفَا (istishfā), *a becoming restored to health*. And again, it

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

Quadrilateral roots have but four forms ; of which only two are perceptibly used in Turkish, the first and second. The first has two verbal nouns, figured paradigmatically by <sup>فعالة</sup> (fâ'lâlè), and  <sup>فعلان</sup> (fî'lâl) ; the second, but one, figured by  <sup>فعلان</sup> (têfâ'lâl) ;  <sup>سلطنت</sup> (sâltânât) may serve as an instance of a verbal noun of the first form, and  <sup>تسلطن</sup> (têsâltân) 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 <sup>ا، و، ي</sup>, 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, <sup>ف</sup> fêt-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 ماء mā, mē ; 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 جُكْ (jlk) or جِقْ (jīq) to the word, of whatever origin, whether it end in a consonant or vowel. Thus, أَرْيَكْجُكْ (ərlkjlk) *a little plum*, إِنْجِلْكْ (ɪŋjlk) *a little dog*, كِتَابْجِقْ (kltābjlq) or كِتَابْجِقْ (kltābjlq) *a little book*, كَاتِبْجُكْ (kyātib-jlk) *a little clerk*, دَوَّهْجُكْ (dēvējlk) *a little camel*, أَوتُوجْكْ (ātūjūk), *a little flat-iron*, كَدِيجْكْ (kēdijlk) *a little cat*, الْمَاجِقْ (ēlmajīq) *a little apple*, پَادِشاھْجِقْ (pādīshāhjīq) *a little pasha*, پَادِشاھْجِقْ (pādīshāhjīq) *a little monarch*, قَوْجَقْ (qāpjūq) *a little door or gate*, خُواجَهْجِقْ (khōjājīq) *a little professor*, قَارِيْجِقْ (qārījīq) *a little woman*.

In words ending with ئْ 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: كُورَكْ (kyārēk), كُورَة جُكْ (kyārējlk), *a little shovel or oar*; چُوجْقْ (chōjūq), چُوجْوْجْقْ (chōjūjūq), *a little child*.

This form of the diminutive is sometimes modified into that of جَكْزْ (jēylz), جَغْزْ (jāghīz); thus, آوْجِكْزْ (āvjēylz) *a little house*,

قِيزْجَحِيزْ (qızjághız), *a little girl*. As is seen, the former èsérè vowel of the ج in the diminutive has now become an ûstûn, as the èsérè has been passed on to the ش or ق, modified into Turkish ش (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 چ (ché); as, پا (pâ), پاچه (pâché), or in چ preceded by an ûstûn vowel; as, کنیز (kéniz), کنیزک (kénizék).

The Arabic diminutive also makes its first vowel ûtûrû, and the next vowel ûstûn, followed by a quiescent consonantal ى, whatever may be the vowels or quiescences of the original word; as, حَسَنٌ (hásan), حُسَيْنٌ (húsayn); حَصْنٌ (hisn), حُصَيْنٌ (húsayn); &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, بِيُوكْ آدَمْ (blyûk âdâm), *a great man*, بِيُوكْ آدَمْلَرْ (blyûk âdâmlâr), *great men*; بِيُوكْ اينَكْلَرْ (blyûk ineklér), *big cows*.

But the Persian form of phrase is also much used (especially in writing), by which an adjective of Persian or Arabic origin follows the substantive qualified; such adjective remaining in the singular after a Persian substantive plural, the substantive qualified always taking an èsère of subjection to join it to the adjective; thus, مَرْدَانِ بُزُرْكٌ (mèrdânî bâzûrg), *great men*; عَمَلَهَايِ نِيكْ (âmâlhâyî 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, عَسَاكِيرٍ مُتَظَّمِّةٍ (âsâkîrlî mûntâzîmî), *regular troops*, سَلَاطِينِ عِظَامٍ (sâlatînlî 'izâm), *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 تَرْ (tér) to the end of the posi-

tive; and the superlative, by adding the syllables تَرِينْ (térin); but these never qualify preceding substantives, being only used as substantive members of phrases, or to qualify a following substantive; thus, بِهُتَرِينْ وَسَائِلٍ نَجَاتْ (bih térin vésâil něját), *the best of the means of salvation*; (bih térin vésâil něját), *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 أَفْعَلْ (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, أَحْسَنْ وَسِيلَةٌ نَجَاتْ (áhsán vésile něját), *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, أَحْسَنْ وَسَائِلٍ نَجَاتْ (áhsán vésâil něját), *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, إِيُولَرْ (iyúller), *the good*; إِيُولَرْنْ (iyúllerln), *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, بِيُوكْ (bíyök),

*large, larger, largest, too large; صِحَّاقْ (sîjâq), hot, hotter, hottest, too hot; صُوْغُوقْ (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, جَمْ جَنَابْ (jém-jénâb), *majestic as Jemshid*; آَصَفْ تَدْبِيرْ (âsâf-tédbîr), *Asaph in counsel*; شَكَرْلَبْ (shékér-léb), *sugar-lipped*; عَدَالَتْ دَسْتَكَاهْ ('âdâlât-déstgâh), *a very loom of justice* (i. e., *just*); others of an adjective followed by a substantive; as, سَبْكَبَايْ (sébkâk-pây), *light of foot, light-footed*; or a substantive followed by an adjective; as, دِلْ تِشْنَهْ (dl-tishnâ), *thirsty-hearted* (i. e., *ardently desirous*); or a substantive preceded by هَمْ (hém), as, هَمْ آَشْيَانَهْ (hém-âshyânâ), *of the same nest*; هَمْجِنْسْ (hém-jîns), *of the same genus*; هَمْشَهْرِيْ (hém-shéhrî), *of the same town or country, a fellow-countryman*; of a substantive followed by وَشْ (vêsh), *like*; as, بَرِي وَشْ (pérî-vêsh), *fairy-like*; of a substantive followed by رَنْجْ (râng), فَامْ (fâm), or كُونْ (gyûn), all signifying colour; as, سَبْزَرَنْجْ (sébz-râng), *green-coloured*; زُمْرَدَفَامْ (zûmrârd-fâm), *emerald-coloured*; كَدْمَكُونْ (gêndüm-gyûn), *wheat-coloured* (i. e., *dark-complexioned, brown*); of a substantive followed by شِيرِنْ كَارْ (shîrîn-kyâr), دَارْ (dâr), بَانْ (bân), or كَرْ (gyâr), كَارْ (kyâr, gyâr), or كَرْ (gér), بَانْ (bân), or دَارْ (dâr); as, شِيرِنْ كَارْ (shîrîn-kyâr), *sweet-mannered*; آَفَرِيدَ كَارْ (âfèrid-gyâr), *creative*.

(i.e., *creator*) ; زرگر (zér-gér), *goldworker, goldsmith* ; باغبان (bāg-bān), *garden-keeper* (i.e., *gardener*) ; مهردار (mâhr-dâr), *seal-keeper* ; or followed by دان (dân), زار (zâr), سار (sâr), or استان (istân), all names of special places ; as, قلمدان (qâlém-dân), *a pen-case* ; گلزار (gyûl-zâr), *a flower-garden, a flowery mead* ; کوهسار (kyûh-sâr), *mountainous district* ; عربستان ('ârâbistân), *Arabia* ; or a substantive repeated ; as, چاکچاک (châk-châk), imitative of the sound of repeated blows with axe or sword ; the same, or two different substantives, with ل placed between them ; as, سرایا (sér-â-pâ), *from head to foot* ; or with ت or ش in place of the ل ; as, سرتاپا (sér-tâ-pâ), same sense ; سرتسه (sér-tâ-sér), *from end to end, from beginning to end* ; or with ان in شبازوْز (shébân-rûz), *night and day* (which is unique), شبانه روز (shébânè-rûz), 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, پیدرپی (pîyâr-pî), *step by step, gradatim* ; دست بر دست (dést-bér-dést), *hand on hand, hands crossed* ; سینه بسینه (síné-bé-síné), *breast to breast* ; دوشادوش (dûsh-â-dûsh), *shoulder to shoulder, back to back* ; سر بهر (sér-bé-mâhr), *with the head* (or mouth of a bag, bottle, &c.) *sealed up* ; or with a substantive and compound adjective ; as, بخت برکشته (bâkht-bér-geshté), *whose luck is reversed* ; or even

four words combined ; as, سَرْفِلَكْ كَشِيدَةٌ (sér-bé-félék-késhidé), *whose head is lifted up to the very spheres* ; besides many other varieties ; especially the two privatives in بِي (bī), *without*, and نَا (nā), *not* ; as, بِي أَدَبٌ (bī-édēb), *without education or manners, unmannerly, impolite* ; نَايْبِيَا (nā-bīnā), *not seeing, sightless, blind*.

Some Arabic expressions may be regarded as compound epithets in Turkish and Persian ; as, صَاحِبُ قِرَانٍ (sāhīb-qırān), *lord of the conjunction* (i. e., *the master of the age*) ; وَلِيٌّ نَعْمَتٌ (vēlī-nl'mēt), *associate of benefits* (i. e., *a benefactor*) ; expressions formed of ذُو دُوْزَابَةٍ (zū), ذَاتٌ (zāt), اهْلٌ (éhl), and آرِيَابٌ (érbab̄), all of which imply possession ; as, ذُو دُوْزَابَةٍ (zū-zūzāb̄), *possessed of a forelock or topknot*, and ذُو دُنَابَةٍ (zū-zūnāb̄), *possessed of a following* (i.e., *a comet*) ; ذَاتُ الْجَنْبٍ (zātū-l-jēnb, *vulg.* sātljān), *the possessor of the side* (i. e., *pleurisy*) ; or in Persian construction ; as, اهْلٌ عَرْضٌ (éhl-l-írz), *possessed of honour or virtue, honorable, honest, virtuous* ; آرِيَابٌ مَسْنَدٌ (érbab̄-mēsnēd), *those who possess the chief seat* (i. e., *high dignitaries*) ; or an adjective qualified with غَيْرٌ (gāyr), *other* ; as, غَيْرٌ مَحْدُودٌ (gāyri-máhdūd), *other than circumscribed* (i. e., *unlimited, undefined*) ; or an Arabic verb in the aorist made negative with لَا (lá), *not* ; as, لَا يُحْصَى (lá-yūhsâ), *not to be counted, innumerable* ; لَا يُعْدَدُ (lá-yū'dâdd), *untold, innumerable* ; لَا يَمُوتُ (lá-yémūt), *who dies not, immortal* ; لَا يَتَجَزَّأُ (lá-yéjtéjézzâ), *not to be subdivided, indivisible* ; or an

Arabic adjective followed by a definite article and substantive; as, أَبْدِيُ الدَّوَامْ (ébèdlyyâ-'d-dévâm), *eternal in duration*; قَوْيُ الْبُنْيَانْ (qâvlîyyâ-'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, كُوزَلْ آتْ (gyâzèl åt), *a beautiful stallion*; كُوزَلْ يُورُمَكْ (gyâzèl yârâmék), *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'lân), *by act*; حَسَنًا (hâsanân), *beautifully*. Arabic substantives are also sometimes used as Turkish adverbs by being put in their own genitive, indefinite or definite, as may be, and preceded by an Arabic preposition; as, عَنْ غَفْلَةً ('ân gâfletin), *by inadvertence*; عَلَى التَّوَالِي ('âlè'-t-têvâll), *in continued succession, successively*; فِي الْحَقِيقَةِ (fl'-l-hâqiqâ), *in reality, really, truly*; بِالْدَفَعَاتْ (bl'-d-défâ'at), *on several occasions, repeatedly*; لِسَبَبِ (lî-sébebîn), *for a reason*; &c.

As with substantives, so also every Turkish adjective has its diminutive, formed by the addition of the suffix جَ (jè, jâ), -ish, to the word, whether this end in a consonant or vowel; as, يَشِيلْ (yêshîl), *green*, يَشِيجَهْ (yêshîljè), *greenish, somewhat green*; قِيزِيلْ (qîzîl) *red*, قِيزِيجَهْ (qîzîljâ) *reddish*; بِيُوكْ (bîyûk)

large, بِيُوكْجَه (blyûkjé) اُفاقْ (ûfâq) small, اُفاجِجَه (ûfâqjé) بِيُوكْ (blyûk) largish; قَرَه (qârhâ) smallish; اِيرِيجَه (îrljé) large, اِيرِي (îrl) largish; قُورُوجَه (qûrûjé) black, قَرَّجَه (qârâjé) blackish; قُورُو (qûrû) dry, قُورُوجَه (qûrûjé) dryish. A modification of this form, dictated by the principle of euphony, is used for the words اُفاقْ كُوكْ (ûfâq kûk), بِيُوكْ كُوكْ (blyûk kûk), by substituting a final ڭ or ق for the ئ, and suppressing those letters at the end of the radical word, as for substantives; thus, بِيُوكْ جَكْ (blyûkjék), largish. A further conformity with the sense of euphony, avoiding two أُوستُونْ vowels in succession, makes اُفاجِقْ (ûfâjîq) smallish, and كُوكْ جَكْ (kûchûkjék) 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, جَسْوَرَجَه آدَمْ دِرْ (jèsürjâ ãdâm 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 (blr) *one*, بَشْ (besh) *five*, دُرْتْ (durt) *four*, أُوجْ (üch) *three*, إِكْلِي (ikl) *two*, سِكِّنْ (sekkin) *six*, يَدِي (yedi) *seven*, طُقُوزْ (dqoz) *eight*, آلتِي (alti) *nine*, يَكْرِمِي (yakrm) *ten*, أُوتُوزْ (otuz) *twenty*, يَكْرِمِي (yakrm) *thirty*, قِرقْ (qırq) *forty*, آلتِمِشْ (altmish) *sixty*, يَتِمِشْ (yetmish) *seventy*, سِكِّسانْ (sekssan) *eighty*, طُقُسَانْ (dqqsan) *ninety*, يُوزْ (yuż) *a hundred*, بِيكْ (bik) *a thousand*. The two substantives, يُوكْ (yük), *a hundred thousand*, and مِليونْ (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 (blr yük), *one hundred thousand*, بِرْ مِليونْ (blr milyon) *one million*; and so on for higher numbers, إِيكِي يُوكْ (ikki yük), *two hundred thousand*, أُونْ مِليونْ (oun milyon), &c. The French numerals بِيلِيونْ (bilyon), تِرِيلِيونْ (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, أُونِيرْ (öñ-blr) *eleven*, يُوزْ أُوتُوزْ أُوجْ (yuż otuz üch) *twenty-two*, يَكْرِمِي إِيكِي (yakrm iki) *one hundred and thirty-three*, بِيكْ سِكِّنْ يُوزْ قِرقْ بَشْ (bik sekkin yuż qırq besh) *one hundred and thirty-three*.

sékiz yûz qırq bêsh) *one thousand eight hundred and forty-five*, بَشْ يُوزَ التِّمْسْ سَكِزْ بِيْكْ يُوزْ أُونْدُرْتْ ön dârt) 568,114, اُوجْ مِلْيُونْ يَدِيْ يُوكْ طُقْسَانْ إِيْكِيْ بِيْكْ اُجْيُوزْ الْلِّي آلْتِي (âch mîlyon, yèdî yûk, dôqsân ikî blîn, âch yûz, èlli altî) 3,792,356. It will be noticed that no conjunction enters these combinations. When the foreign expression مِلْيُونْ, or the treasury word يُوكْ is not used, the native method of expressing multiples of such multiple, and then to intercalate the word كَرَّة (kerrë) *times*, before the word يُوزِيْكْ ; as, يُوزِيْكْ (yèdî kerrë yûz blîn) *seven times one hundred thousand*, 700,000 ; دُرْتْ يُوزْ آلْلِيِ إِيْكِيْ كَرَّة يُوزِيْكْ (dârt yûz èlli ikî kerrë yûz blîn) 45,200,000.

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

The cardinal numerals are adjectives ; but, like all adjectives, may be used as substantives, and declined. Even the interrogative قَاجْ 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 : قَاجْ دِيدِيْكْزْ (qâch dîdîkz) “*how many did you say?*” سَاعَتْ قَاجْ كَلْدِيْ (sâ'ât qâchâ gâldî) “*to how many (hours) has the clock come?*” قَاجْ وِيرِبُوسْيُونْ (qâchâ vîrîbûsîn) “*at how much art thou selling (it, them)?*”

آیلْنْ قَاصِي دِرْ (âylñ qâchî dîr) “*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, هزار و دویست و شصت و هفت (hêzâr û dûwîst û shâst û hëft), *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, سَنَدَهْ تِسْعُ وَخَمْسِينُ وَمَائِينُ وَالْفَهْفَتُ (sénâdh tis'uh wâxmsîn wâmâin wâl-fahfah) *the year one thousand two hundred and fifty-nine*, expressed in Turkish, بِيْكِيْوْزُ الْلَّى طُقُوزْ سَنَدِيْسِي (bîkîyôz ellî tucuz sândîsi) *sânâsi*.

The Turkish ordinal numbers are formed by adding an *esere* to the last quiescent consonant of the cardinal, simple or compound, followed by the termination بِرْخِي (birlnjî) *first*; as, يُوزْخِي (yâzlnjî) *thirtieth*, اوْتُوزْخِي (otuzlnjû) *hundredth*, بِيْكِيْزْ قَرْقُوزْخِي (bîkîyôz qarqozlnjî) *thousandth*, اللَّى سَكِيزْخِي (ellî skîzlnjî) *second*. But, in the numbers that end in vowel *i*, this is suppressed before the same termination; as, اِيكِنْجِي (iklnjî) *second*, اَلتَّنْجِي (altnjî) *sixth*, يِكِيرْمَنْجِي (yîyîrmänjî) *seventh*, يِدِنْجِي (yedlnjî) *twentieth*, اللَّانْجِي (ellînjî) *fiftieth*. The cardinal changes its final into *d* before the ordinal termination; as, اُونْ دُرْدَنْجِي (öñ-dûrdânjâ) *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 <sup>ه</sup>ustān, and then adding a quiescent ة to the word ; as, بَرْ (bırṛer), بَشَرْ (bəshər), أُتْزَرْ (ətuzər); يُكَرْ (yukər), بَشَرْ (bəshər). 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 دُرْ becomes دُرْدَرْ (durdər) *four apiece.*

When the cardinal ends with a vowel, the syllable شَرْ (shər) is suffixed to form the distributive ; as, إِيْكِيشَرْ (ikishər) *two apiece, آلتِيشَرْ* (ältishər) *six each, يَدِيشَرْ* (yədışhər) *seven apiece, يَكْرِيمِيشَرْ* (yakrīmishər) *twenty each, الْلِيشَرْ* (ellishər) *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, إِيْكِيشَرْ يُوزْ (ikishər yuz) *two hundred each, بَشَرْ بِيكْ* (bəshər bıck) *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, يَشَرْ يُوزْ يَكْرِيمِي بَرْ (bəshər yuz yakrīmi bırṛer) *five hundred and twenty-one each, سَكَرْ بِيكْ يَدِيشَرْ يُوزْ قَرْقَقِيشَرْ* (sekirər bıck yadışhər yuz qırq ikishər) *8,742 apiece ; يُوزْ الْلِيشَرْ* (yuz ellishər) *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, ایکیده بیر (ikidé bir) *in two* (parts), one; i.e.  $\frac{1}{2}$ , *the half*; بشده ایکی (beshdé ikí) *in five, two*; i.e.  $\frac{2}{5}$ , *two-fifths*. Sometimes one of the synonyms پایی (páy), جُزْع (júz), قسم (qism), حَصَّه (hissâ) *part*, is added after each numeral of the fraction ; as, ایکی پایدہ بِر پایی (ikí páydâ, bîr páy) *in two parts, one part*.

The Arabic fractional numbers are also used up to ten. Excepting the word نصف (nîsf) *a half, the half*, they are all of the form فُعْل (sûls, *vulg. sûlûs*) *a third*, رُبْع (rûb') *a fourth*, خُمْس (khûms) *a fifth*, سُدْس (sûds) *a sixth*, سُبْع (sûb') *a seventh*, تُّمْن (sûmn) *an eighth*, تُّسْع (tûs') *a ninth*, عُشْر ('ûshr, *vulg. 'ûshûr*) *a tenth, a tithe*. The dual of تُّلْث (sûlsân) *two-thirds* ; but for all the others a Turkish numerator is used ; as, ایکی خُمْس (ikí khûms) *three quarters*, اوج ربع (âch rûb') *two-fifths*, بش تسع (besh tûs') *five-ninths*, &c.

There are two special Turkish adjectives and one Turkish substantive to express *half*. One of the adjectives, يارِم (yârîm), and the substantive, ياری (yârî), signify *the half* (of one sole thing ; as, يارم الْأَلْمَأ (yârîm elmâ) *half an apple, a half apple* ; الْأَلْمَانِك يارِیسی (elmanîn yârisi), *the half of an (or of the) apple*). The other adjective, بُوچُوق (bûchûq), is used after some whole

number, never alone ; as, بِرْ بُوجُوقْ الْمَا (bır bûchûq elmâ) *an apple and a half*; اِيْكِي بُوجُوقْ سَاعَةً (ikî bûchûq sâ'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 اِيلَه being introduced between the integer and the fraction ; as, اِيْكِي اِيلَه بِرْ رِبْعٌ or اِيْكِي وَ بِرْ رِبْعٌ *two and one-fourth*. When the Turkish fraction is used, the numeral بِرْ in the genitive is also introduced before the fraction ; as, بِشْ اِيلَه بِرْ سَكِّيْزَةُ اُوْجُوي *five, and three-eighths of one*.

The indefinite numerals are : هَرْ (hér) *every* ; هَرْ بِرْ (hér bır) *every one, each* ; هِيجْ (hîch) *no, none* ; هِيجْ بِرْ (hîch bır), *no, some* ; اَكْشَرْ (éksér) *the most part* ; بِرْ قَاجْ (bır qâch) *some, a few* ; بِرْ آزْ (âz) *few* ; چُوقْ (chöq) *many* ; بِرْ آزْ (bır âz) *a few, a little* ; بِرْ جُوقْ (bır chöq) *a great many, a great quantity* ; &c. Of these, هَرْ is always an adjective ; the rest are adjectives and substantives.

There is a small series of Turkish numerals of a peculiar nature, from اِيْكِيزْ (ikîz), *twin, twins*, through اُوجُيزْ (ûchûz) *triple, a trine*, دُرْدُنْزْ (dûrdûz) *fourfold*, to بَشِيزْ (bêshîz) *five-fold*, and perhaps on to اُونِيزْ (onûz) *ten-fold*. Adjectives are formed

from these in لُوْ ; as, اِيکِیزْلُوْ (lkklzll), possessed of twins, of twin (branches, &c.) ; اوْچِیزْلُوْ (âchâzla) with three (lambs, branches, &c.) ; &c.

The written digits are : + 1, - 2, = 3, \* 4, o 5, + 6, v 7, ^ 8, + 9, . 0. With these, compound numbers are written as in English, from left to right ; as, + 25, + 160, = 4. + 3409, + 8. + 0. + 3. + 4. 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, سَنَةٌ stands for سَنَة١٢٩٦ (séné blñ lklyâz dôqsân åltî) in the year (of the Hijra) 1296 ; في ٢١ دا سَنَةٌ (fî ylylrmî blr zâ, séné 97) on the 21st Zi'-l-Qa'da, '97 (A.H.).

The signs for the months, in dates, are : صٌ for مُحَرَّمٌ, for جَمَادِيُّ الْأَوَّلِ for حٌا, رٌبِيعُ الْآخِرِ for رٌ, رٌبِيعُ الْأَوَّلِ for صَفَرٌ ; رَمَضَانٌ for نٌ, شَعْبَانٌ for سٌ, رَجَبٌ for بٌ, جَمَادِيُّ الْآخِرِ for دٌ, ذِي الْقَعْدَةِ for دٌ, ذِي الْحِجَّةِ for لٌ. The day always precedes the sign of the month ; and the first day is termed غُرَّة (gûrrâ), while the thirtieth is named سَلْخٌ (sélkh) ; as, في سَلْخٍ صٌ سَنَةٌ, في عَرَةٍ مٌ سَنَةٌ ; all dots being omitted in these shortened numeral dates. Not so, however, when the date is written out in full words ; as, اِشْبُوِيْكِ اِيْكِيُوزْ طُقْسَانْ (Ishbù blñ lklyâz dôqsân dôqdz séné) هُجَرَيْهَ سَنَدْ مَاهٌ مُحَرَّمٌ كُوفَىْ (hijriyyesi sened hijriyyesi mäh-i mühârreminiñ ñ

bəshlnjl pənjshēnbih 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: بَنْ (bən) *I*, سَنْ (sən, *not sən*) *thou*, أُو (ö; in writing, generally, بَنْ بَنْ (bən bən) *he, she, it*; and their plurals: بِزْ (blz) *we*, سِزْ (slz) *you*, آنلَرْ (ānlär, önlär) *they*.

In politeness, بَنْ and سِزْ are used instead of سَنْ and بَنْ. They then have their own plurals: بِزْلَرْ (blzlér), سِزْلَرْ (slzlér), 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 كَنْدِي (kəndl) *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: بِنْم (bənlm) *of me, my*; سِنْك (sənlñ) *of thee, thy*; آنْك (ānlñ, önlñ) *of him, her, it; his, her, its*; بِزْم (blzln) *of us, our*; سِزْك (slzln) *of you, your*; آنلَرْك (ānlärñ, önlärñ) *of them, their*. But, to take either

of the prepositions اِيْلَهٌ, اِيْجُونْ, after their singulars, they must be put in the genitive, all but the third person plural; as, آنْكِ اِيْلَهٌ اِيْجُونْ for me, سِرْكِ اِلَهٌ with you, آنْكِ اِيْلَهٌ for him, her, it, بِنْمِ اِيْجُونْ 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 (babām) my father (*not* my mother, &c.), بَنِمْ بَابَامْ (bənlm bābām) my father (*not* your father, or his father).

The possessive pronouns, too, have no distinction of gender, either on the English or French principle. They are مِ (lm, īm) *my*; تِ (lñ, īñ) *thy*; سِ (l, ī), or, after a vowel, سِيْ (sī, sī) *his, her, its*; مِزْ (lm̄z, īm̄z) *our*, كِزْ (lñl̄z, īñl̄z) *your*; لَرِى (lərl, lərl̄), *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, أَوِيمْ (ēvlm) *my house*, أَوِيمْلَنْ (ēvmlnñ) *of my house*, أَوِيمَدْ (ēvlmđ) *to my house*, أَوِيمَدْهَ (ēvldmđē) *in my house*; &c. (The ي 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: أَوِيمْ, أَوِيمْ, &c.; but

when the compound, in declension, &c., takes another vowel after it, it is more usual to add this preceding vowel also; as, أَوْيِمْكْ (évlmlñ) *of my house*, أَوْيِمَهْ (évlmè) *to my house*; أَوْيِكِنْ (évlñlz) *your house*; &c.

The vowel that precedes the bare possessive is an èsérè, soft or hard, given grammatically to the final consonant of the qualified substantive, when it ends in a consonant. Thus, آتْ (åt) *a horse*, آتِمْ (åtm) *my horse*, آتِكْ (åtlñ) *thy horse*, آتِي (åti), *his, her, its horse*, آتِمِزْ (åtmiz) *our horse*, آتِكِنْ (åtlñlz) *your horse*, آتِلَرِي (åtlärł) *their horse*. After an åtûrû vowel dominant, this èsérè becomes åtûrû also; thus, أُرْغُلْ (ðghál) *a son*, أُرْغُلْم (ðghálüm) *my son*; بُوتْ (bút) *a thigh*, بُوتُمْ (bútdüm) *or بُودْ (búdüm) my thigh*; يُوزْ (yúz) *a face*, يُوزْم (yúzám) *my face*; كُوزْ (gyúz) *an eye*, كُوزْم (gyúzám) *my eye*.

When the substantive ends with a vowel, the bare possessive is added to form a syllable with that vowel, whatever it may be; thus, بَابَامْ (babám) *my father*; يَانْقُوكْ (yanqókñ) *thy echo*; قَوْسُى (qápüsü) *his, her, its door or gate*; سُونْكُومْز (súngyámáz) *our bayonet*; كُورْكُوكْز (gyúrgyámáz) *your experience*; سُورُولِرِي (sárulérł) *their flock*. The example here given, with the possessive singular of the third person, shows clearly that when the substantive ends with a vowel, سِيِّ is the possessive, in lieu of ئِ after a consonant.

If the final vowel of the substantive is ئِ, it is never joined

on to the possessive in writing. Thus, تَيْزَةُ مْ (tèyzém) *my* (maternal) *aunt*, تَيْزَةُ كْ (tèyzéñ), *thy aunt*, تَيْزَةُ سِيْ (tèyzësl) *his or her aunt*; تَيْزَةُ مَزْ (tèyzëmlz) *our aunt*, تَيْزَةُ كَزْ (tèyzëñlz) *your aunt*, تَيْزَةُ لَرِى (tèyzëlérí) *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, تَرْزِى (térzí) *a tailor*, تَرْزِى مْ (térzím) *my tailor*, تَرْزِى كْ (térzíñ) *thy tailor*, تَرْزِى سِيْ (térzísl) *his or her tailor*, تَرْزِى مَزْ (térzímlz) *our tailor*, تَرْزِى كَزْ (térzíñlz) *your tailor*, تَرْزِى لَرِى (térzíllérí) *their tailor*. There is no valid reason for this rule; custom alone has it so. Thus are formed: كَنْدِمْ (kéndlm) *myself*, كَنْدِكْ (kéndlñ) *thyselv*, كَنْدِيسيْ (kéndlsí) *his, her, itself*; كَنْدِيمازْ (kéndlmz) *ourselves*, كَنْدِيكَزْ (kéndlñlz) *yourselves*, كَنْدِيلِرى (kéndlérí) *theirselves*.

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, قُوناْقْ (qónâq), *a mansion*, قُوناْغِيمْ (qónâghím) *my mansion*; اِيپَكْ (ipék) *silk*, اِيپَكْ (ipéylñ) *thy silk*; طَاوُقْ (táwûq) *a fowl*, طَاوُغْيَى (táwûghü) *his or her fowl*; قُوناْغِيمْ (qónâghímz) *our mansion*, اِيپَكِكَزْ (ipéylñlz) *your silk*; طَاوُقْلَارِى (táwûqlärí) *their fowl*. The

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

These possessives equally qualify plural substantives, and follow the sign of the plural. Thus, اُولِمْ (évlérilm), *my houses*; اَنْدَرِكْ (âtlâiñ) *thy horses*; سُوكُورِي (sângyâlérli) *his, her, its bayonets*; سُورُولِي بِيزْ (sûrûlérilmz) *our flocks*; تَيْزَلِي بِيزْ (teyzélérilmz) *your aunts*; قُونَاقْلَرِي (qônâqlârlî) *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 لِرِي between the two, leaves it altogether doubtful whether this plural sign belongs to the substantive or to the possessive. Even if the combination قُونَاقْلَرِي (qônâqlârlî) had been in use,—which is not the case,—it would have been impossible to decide whether قُونَاقْلَرِي (qônâqlârlî) 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, آنْكْ قُونَاقْلَرِي (ânñ qónâqlârî) *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, آنَلَرْكْ قُونَاغْيِ (ânlârîñ qónâghî) *their mansion*. In the third case, the sign of the plural is used in the corroborative and in the combination ; thus, آنَلَرْكْ قُونَاقْلَرِي (ânlârîñ qónâqlârî) *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:

كِتابَلِرِينْكْ ; كِتابَنْدَنْ ، كِتابَنِي ، كِتابَنْدَه ، كِتابَنَه ، كِتابَنْكْ ، كِتابَنِي  
، تَبَزَّسَنَه ، تَبَزَّسِينْكْ ، تَبَزَّسِي ; كِتابَلِرِينْدَنْ ، كِتابَلِرِينِي ، كِتابَلِرِينْدَه ، كِتابَلِرِينَه  
، تَبَزَّلِرِينَه ، تَبَزَّلِرِينْكْ ، تَبَزَّلِرِينِي ; تَبَزَّلِرِينْدَنْ ، تَبَزَّلِرِينْدَه ، تَبَزَّلِرِينَه  
، تَبَزَّلِرِينَه ، تَبَزَّلِرِينِي ، تَبَزَّلِرِينْكْ ، تَبَزَّلِرِينِي ; تَبَزَّلِرِينْدَنْ ، تَبَزَّلِرِينْدَه ، تَبَزَّلِرِينَه  
، تَبَزَّلِرِينَه ، تَبَزَّلِرِينِي ، تَبَزَّلِرِينْكْ ، تَبَزَّلِرِينِي .

When كَنْدِي is an adjective, it remains unchanged, and means *own*; thus, كَنْدِي بَابَامْ (kēndl bābām) *my own father*, كَنْدِي والَّدَلِيكَزْ (kēndl vālldelērlīñlz) *your own mothers*, &c.

## SECTION V. *The Demonstratives.*

These are, بُو (bù) *this*, شُو (shù) *that or this*, اوْلُ (əl) or اوْلِيْرْ (əl-blr) as in the personal *that*, اوْبِرْ (əl-blr) or اوْبِرَآدْمَلْ (əl-blr-ādməl) *the other*. They are used as substantives and as adjectives; being declined or invariable, accordingly, like other substantives and adjectives. Thus, بُوكِتابلْ *this book*, بُوكِتابلْز *these books*; اوْبِرَآدم *that other man*, اوْبِرَآدمَلْ *those other men*; &c.

As substantives, بُو and شُو are thus declined, something like the personal اُول (bù), بُونكْ (bùnuk), بُوكا (bùnká), بُوندَه (bùndáh), بُونلَرْ (bùnlár), بُونلَرْكْ (bùnlárk), بُونلَرْدَه (bùnlárddáh), بُونلَرِي (bùnlárri), بُونلَرِنَه (bùnlárñeh), بُونلَرِنَه (bùnlárñeh), بُونلَرِنَه (bùnlárñeh).

شُولْ (shūl, sometimes written بُونلَرَدَنْ (būnlārdān); شُو (shū), pronounced shōl), شُونَدَهْ (shūndāh), شُونَكْ (shūndāñ), شُونَدَهْ (shūndāh), شُونَلَكْ (shūnlāk), شُونَلَرْ (shūnlār), شُونَلَرْ (shūnlār); شُونَلَرْ (shūnlār), شُونَلَرْ (shūnlārīñ), شُونَلَرَهْ (shūnlārdāh), شُونَلَرَهْ (shūnlārdāh), شُونَلَرَهْ (shūnlārdāñ). With إِيلَهْ and إِيجُونْ their singulars are put in the genitive; as, شُونَكْ إِيلَهْ بُونُكْ إِيجُونْ for this, with that.

But أُويْرْ, to be used as a substantive, must have the possessive suffix of the third person appended to it; أُويْري (ö-blrl) its other one, the other one (of the two). It is then declined like all similar combinations: أُويْريني, أُويْريندَهْ, أُويْريينَكْ, أُويْريينَهْ, أُويْريينَدَهْ, أُويْريينَكْ, أُويْريينَهْ; أُويْريندَنْ, أُويْريندَنْهْ, أُويْريندَنْكْ, أُويْريندَنْهْ; أُويْريندَنْهْ. Or it may take either of the two possessive suffixes of the first and second persons plural; as, أُويْريمِزْ (ö-blrlmiz), the other one of us, أُويْريڪَرَهْ of the other one of us; أُويْريڪَرَهْ to the other one of you; أُويْريڪَرِيزْ in the other ones of us; أُويْريڪَرِيزْ the other ones of you; &c.

## SECTION VI. *The Interrogatives.*

كِيمْ (klm) who? is always a substantive, and declined as such, singular and plural: كِيمَكْ of whom? whose? كِيمَهْ to whom? كِيمَدَهْ in whom? whom? كِيمَدَنْ of or from whom? كِيمَدَهْ who, what or which persons? &c.

نَهْ (nē) *what?* is generally a substantive, and declined; but it is also used as an adjective, and is then invariable: نَهِلْكْ (nēnlñ) *of what?* نَيْهْ (for نَهِيَهْ, nēyē) *to what?* نَهْدَهْ (nēdē) *in what?* نَهِيْ (nēyl) *what (accus.)?* نَهْدَنْ (for نَهِدَنْ, nēdān) *from what?* نَلْ (for نَلْهْ, nēlēr) *what (things)?* نَلْرِكْ (nēlērlñ) *of what (things); &c.*

قَنْغِيْ (qāngl, *vulg.* hångl) *which?* is both substantive and adjective,—declined or invariable accordingly.

These three words, as substantives, take the possessive suffixes. Thus, كِيمِمْ (klmlm) *my who?* نَمْ (nēm) *my what?* كِيمِكْ (klmlñ) *thy who?* نَكْ (nēñ) *thy what?* قَنْغِيْسِيْ (qāngis-i) *its which, which (one) of it?* كِيمِلْمِ (klmlerlm) *my what persons?* نَلْرِمْ (nēlērlm) *my what things?* قَنْغِيْمِزْ (qāngimlz) *which (one) of us?* قَنْغِيْلِرِكْ (qāngillērlnlz) *which (ones) of you?* قَنْغِيْلِرِيْ (qāngilleri) *which (one, or, which ones) of them?*

نَهْ قَدْرْ or نَقَدْرْ (*vulg.* nāqādār) *how much?*  
نَهْ دُرْلُو (*vulg.* nē tārlū) *what sort?*

} are both substantives and adjectives.

## SECTION VII. *The Relative Pronoun.*

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

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

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

There is a peculiar Turkish relative, however, to which we have no parallel in English,—the suffix كى (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, بَابَا نَكْ كى, بَابَا نَكْ كى, بَابَا مَكْ كى (babānīkl) *the one which belongs to a* (or *the*) *father*, بَابَا مَكْ كى (babāmīnl) *the one which belongs to my father*, بَابَا سِنْ كى (babāsīnl) *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, بَابَامْدَهِكِي (bâbâmdêkî) *the thing, the one that exists, that is in* (the possession or keeping of) *my father, which my father has or holds*; بَابَاسِنْدَهِكِي عِلْمٌ (bâbâsîndêkî 'ilm) *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, كِي, 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 دَهِكِي *that which is at the foot*; أَخْسَامٌ the evening, أَخْسَامٌ كِي *that which was or will be (present) in the evening*.

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

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

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

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

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

CLASSES.	ACTIVE.			
	TRANS. OR INTRANS.	TRANS. OR INTRANS.	INDETERMINATE.	INTRANSITIVE.
Simple	kick (him); kick. تَبَّ (tēp)	kick about, dance (in pain, with joy, &c.). تَبِّنْ (tēpin)	kick mutually one another. تَبِّشْ (tēpish)	Reciprocal.
Causative (Permissive)	make or let (him) be kicked; ...kick. تَبِّدِيرْ (tēpdır)	make (him) kick about. تَبِّنْدِيرْ (tēplidir)	make (them) kick mutually one another. تَبِّشِيرْ (tēplishdir)	
Simple	kick (him) not; kick not. تَبَّمَّ (tēpmā)	kick not about. تَبِّنْمَهْ (tēpnimā)	kick not mutually one another. تَبِّشْمَهْ (tēpishmā)	
Causative (Permissive)	make or let not (him) be kicked; ...kick. تَبِّدِرْمَهْ (tēpdırmā)	make not (him) kick about. تَبِّنْدِرْمَهْ (tēplidırmā)	make (them) not kick one another mutually. تَبِّشِرْمَهْ (tēplishırmā)	
Simple	be unable to kick (him); ...to kick. تَبَّهْمَهْ (tēpemə)	be unable to kick about. تَبِّنْهَمَهْ (tēpnemə)	be unable to kick one another mutually. تَبِّشْهَمَهْ (tēpishemə)	
Causative (Permissive)	be unable to make (him) be kicked; ...kick. تَبِّدِرْمَهْ (tēpdırmə)	be unable to make (him) kick about. تَبِّنْدِرْمَهْ (tēplidırmə)	be unable to make (them) kick one another mutually. تَبِّشِرْمَهْ (tēplishırmə)	

CLASSES.	P A S S I V E .					
	I N T R A N S I T I V E .			R e c i p r o c a l .		
	D e t e r m i n a t e .	I n d e t e r m i n a t e .				
Simple	{ { be kicked, be kicked in, &c.	تَبْلَى (tèplil)	تَبْنِلُ (tèplnl)	تَبْشِلُ (tèplshl)	تَبْشِلَةً (tèplshlî)	be mutually kicked in, &c.
	{ { be made to be kicked.	تَبْدِيلٌ (tèpdrl)	تَبْنِيرٌ (tèplndrl)	تَبْشِيرٌ (tèplshdrll)	تَبْشِيرَةً (tèplshdrllî)	be made to kick mutually one another.
Causative (Permissive)	{ { be not kicked.	تَبْلَمَه (tèpllmâ)	تَبْنِلمَه (tèplnlmâ)	تَبْشِلمَه (tèplshlmâ)	تَبْشِلمَةً (tèplshlmâî)	be not mutually kicked in.
	{ { be not made to be kicked.	تَبْدِلمَه (tèpdrlmâ)	تَبْنِدرَلَمَه (tèplndrlmâ)	تَبْشِدرَلَمَه (tèplshdrllmâ)	تَبْشِدرَلَمَةً (tèplshdrllmâî)	be not made to mutually kick one another.
Simple	{ { Causative (Permissive)	تَبْلَمَه (tèpllmâ)	تَبْنِلمَه (tèplnlmâ)	تَبْشِلمَه (tèplshlmâ)	تَبْشِلمَةً (tèplshlmâî)	be unable to be kicked about in.
	{ { Causative (Permissive)	تَبْلَمَه (tèpllmâ)	تَبْنِلمَه (tèplnlmâ)	تَبْشِلمَه (tèplshlmâ)	تَبْشِلمَةً (tèplshlmâî)	be unable to be mutually kicked in.
IMPOtentIAL	{ { Simple	تَبْلَمَه (tèpllmâ)	تَبْنِلمَه (tèplnlmâ)	تَبْشِلمَه (tèplshlmâ)	تَبْشِلمَةً (tèplshlmâî)	be unable to be made to be kicked.
	{ { Causative (Permissive)	تَبْدِلمَه (tèpdrlmâ)	تَبْنِدرَلَمَه (tèplndrlmâ)	تَبْشِدرَلَمَه (tèplshdrllmâ)	تَبْشِدرَلَمَةً (tèplshdrllmâî)	be unable to be made to mutually kick one another.

*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: بُولْ (böl) *find*, بُولَنْ (bölün, the ultiārā dominating) *be found*; قَابِلْ (qâplâ) *cover*, قَابِلَانْ (qâplân) *be covered*; أُوقُوْ (ðqû) *read*, أُوقُونْ (ðqûn) *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 (qâplânîl, as قَابِلَانْ), *be covered*, أُوقُونِلْ (ðqûnîl, as أُوقُونْ) *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 در. Thus, قِصَالْ (qîsal) *become shorter*, قِصَالْتْ (qîsalt) *make or let (it) become shorter*; shorten (it); أُوكْسُورْتْ (ûksûr) *cough*, أُوكْسُورْتْ (ûksûrt) *make or let (him) cough*; سُوِيلَهْ (sûwîylé) *speak, say*, سُوِيلَتْ (sûwîylât) *make or let (him) speak or say, make or let (it) be spoken or said (by him)*; أُوقُوْ (ðqû) *read, recite*, أُوقُوتْ (ðqût) *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 <sup>ج</sup>، preceded by a servile èsérè, sometimes written <sup>ج</sup>ز، and even <sup>و</sup>ر، with <sup>ع</sup>تاراً; not in <sup>د</sup>ر. No rule appears to exist on this subject, and the dictionary alone, or experience, can help the student in it. Thus, ايج<sup>ع</sup>ج (lch) drink (it), ايجور<sup>ع</sup>ر (lchdr) or ايجير<sup>ع</sup>ر (lchhr) make or let (it) be drunk (by him); بات<sup>ب</sup> (båt) sink (thou), باتر<sup>ب</sup> (båtir) make or let (it) sink, sink (it); قاج<sup>ق</sup> (qåch) flee, escape, قاجر<sup>ق</sup> (qåchir) 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, بنْ اني يازدم<sup>ب</sup> (bén ãní yázdím) *I wrote it*, سنْ اني بكا يازدردن<sup>س</sup> (sân ãní båñä yázdírdñ) *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, اويندم<sup>م</sup> (øyuddum) *I slept*, سنْ بني اويندن<sup>س</sup> (sân bénl øyuddùn) *thou madest or lettest me sleep*.

An indefinite series of causatives of every verb may be formed by repeating the causative suffixes, <sup>ت</sup> after <sup>د</sup>ر, and <sup>د</sup>ر after <sup>ت</sup>. They are sometimes useful, but are generally used in irony; each augment adds an agent to the chain; as, يازمق<sup>م</sup>,

يَا زِدْرِمْقُ, يَا زِدْرِتِرْمَقُ, يَا زِدْرِتِرْمَقْ, &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 تِنْمَكْ 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.); بَاقِنْمَقْ (båqılmåq) 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, قِلْجُ قُوشَانْمَقْ (qıllıj qıshânmaq) *to gird a sword on to one's self*; قَاسِنْمَقْ أو إِيدِنْمَكْ (ev èdlnmék) *to acquire a house for one's self*; قَاسِنْمَقْ (qâshînmåq) *to scratch one's self (with one's nails)*; كِينْمَكْ (glylnmék) *to put on one's clothes*, جِزْمَه كِينْمَكْ (chızmå glylnmék) *to put on boots*, چِزْمَه لَرِيَمِي كِينْدِيَمْ (chızmållérımlı glylnéylm) *let me put on my boots*; &c.

Passive verbs of neutrals 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, بُولَهْ تِينْلَمْزْ (bûylé tèplnlmâz) *the act of kicking about is not thus performed,* بُورَادَهْ تِينْلَمْزْ (bûrâdâ tèplnlmâz) *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, كِسْلُورْ (kësllir) *it is cut (often), it will be cut (then), it is cuttable (always);* يَنْمَزْ (yènmâz) *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 ֠*əstān* and the letters ց*ان*, or only the letter ց*ن*, to the root that ends in a consonant ; the aorist adds a vowel and the letters ց*ار*, or only the letter ց*ر*, with an ֠*əstān*, ց*ور* with an ֠*ətārā*, and ց*ز* only (or sometimes ց*يز*) with an ց*əsērē*, for which no rule can be given ; the past adds ց*مش* (*mīsh*, *mīsh*) to all roots, whatever their ending ; as the perfect adds ց*دك* (*dik*) or ց*دق* (*dīq*). The future adds an ֠*əstān* and the letters ց*جك* (*ejēk*) or ց*حق* (*ājāq*) to consonantal roots, and ց*هجك* or ց*يهحق*, with ֠*əstān*, to vowel roots, including the negatives and impotentials. Thus, ց*قيران* (*tēpān*), ց*قيران* (*qīrān*) are present active participles ; as, ց*تپنن* (*tēplānān*), ց*تپشن* (*tēplashān*), ց*تپلآن* (*tēplāllān*), and ց*تپشيلآن* (*tēpishillān*), are those of the simple affirmative derivatives. The causatives in ց*در* and in ց*درل* add the ֠*əstān* and ց*ان* ; while those in ց*ت* change it into ց*د* before the letters ց*ان* ; thus, ց*تپدران* (*tēpdīrān*), ց*أوتوردان* (*otūrdān*), ց*تپدرل* (*tēplārl*), &c. ; ց*تپمش* (*tēpmīsh*) ; ց*تپدريلآن* (*tēpdirilān*), &c. ; ց*تپدك* (*tēpdīk*) ; ց*تپميهجك* (*tēpmīyējēk*), ց*تپمهيهجك* (*tēpmēyējēk*),

(tèpèmèyéjék), the final ئ of the negative particle ؟ being elided as useless.

When the root ends with a vowel, as is the case with all the negatives and impotentials, the syllable يانْ (yán, yan) is added in the present participle, the final ئ or ئ of the root being suppressed, and by some even the ئ; but the ئ is kept intact. Thus, قَابِلَيَانْ (qâplâyán), تِمَانْ (tèpmèyán), يُورُونَ (yûrûyán), أُوقِيَانْ (öqûyán).

The Turkish present active participle, in colloquial language, as a *remanet* from eastern Turkish, takes after it the preposition ده dè, dâ, to form an adverb of past or future time; as, كيـدـنـه (gldândè) *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 ئ in affirmatives, and in the syllable مـزْ (mâz) in negatives and impotentials. Thus, تـپـرـ (tèpér), تـبـمـزـ (tèpmâz), تـپـمـزـ (tèpémèz).

In the simple affirmative, the vowel added to the last consonant of the root, to which the final ئ 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 ىـسـتـنـ, others ىـسـرـ, others again ىـتـرـ, for their vowel; and with the ىـسـتـنـ, all hard verbs add ئ, as do some soft verbs; while other soft verbs dispense with this letter. Thus

we have: قِيرَارْ (qıṛār), كِيدَرْ (gıldér), صَانُورْ (sânır, *vulg.* sâñır), كُورْ (gélür, *vulg.* gëllir), صِيرَرْ (słyırır).

The simple reflexive forms its aorist in اتۇرۇ and ورْ (generally pronounced as èsérè and يرْ). The simple reciprocal does the same. We have, therefore, تَنْوُرْ (tēplnár, *vulg.* tēplnır), تَشْوُرْ (tēpishár, *vulg.* tēplshır). All the simple and causative passives follow this rule; thus, تَلْوُرْ (tēpllár, tēpllr), تَنْلُورْ (tēplnlár, tēplnllır), تَشْلُورْ (tēpishllár, tēplshllır); تَدِيلُورْ (tēpdlrlır), تَشِيدِيلُورْ (tēplndlrlır), تَشِيدِيرُورْ (tēplshdrllır). It will be observed that a vowel ئى is intercalated before the ل in these words. This is a mechanical rule. The preceding ل is a letter that does not join on to its follower; this is the sole reason for the addition of that ئى, when the following ل has a vowel. The same rule is applied by many to the ل of the causative درْ, 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, تَنْدِيرُورْ, تَشِيدِيرُورْ, تَدِيرُورْ; 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: تَپِدِكْ (tēpdlk); تَپِهْجَكْ (tēpjék).

There are three verbal nouns; the present or general, formed by adding م (mè, må) 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, تَمْهَدْ (tēpmē) ; تَمْدِكْ (tēpdik) ; تَمْجِدْ (tēpjēk). The form تَمْهَدْ (tēpmē) 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, تَمْهَدْ, 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, كَسْمَةْ (kēsmē), which naturally means *an act of cutting*, often means also *an act of being cut* ; as, كَسْمَسِيْ قُولَىْ (kēsmesi qolayı) *it is easily cut*. It is also much used as a passive adjective when the verb is transitive ; as, إِنْجَهْ كَسْمَهْ نُوْتُونْ (injē kēsmē tutan) *finely cut tobacco* ; and as an active adjective when the verb is intransitive ; as, بَابَادَنْ قَالْمَهْ مَالْ (babādān qalmah māl) *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 دْ or دِقْ , and in جَهْ 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, اَوْرَاهِهِ كِيدْكَ آدُمْ وَرَمِيْ *is there any man who has gone there?* كِيدَه جَكْ سَنِيْ سِينْ *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, اُوقُدِيغُمْ كِتابْ ( $\delta q\ddot{u}d\dot{u}gh\dot{u}m\ k\dot{t}ab$ ) *the book which I read* (now or formerly); اُوقُيَّه جَغِمْ كِتابْ ( $\delta q\ddot{u}y\dot{a}j\dot{a}gh\dot{u}m\ k\dot{t}ab$ ) *the book which I am going to read*. These are instances of the direct object qualified. So, اُوقُدِيغُمْ زَمَانْ ( $\delta q\ddot{u}d\dot{u}gh\dot{u}m\ z\dot{e}m\dot{a}n$ ) *the time in which* (i. e. *when*) *I read*; and كِتابِي اُوقُيَّه جَغِمْ مَجْلِسْ ( $k\dot{t}ab\dot{i}\ \delta q\ddot{u}y\dot{a}j\dot{a}gh\dot{u}m\ m\dot{e}jl\dot{s}$ ) *the meeting in which I am going to read the book*, are instances of indirect objects; as is also اُوبُيَّه جَغِمْ أَوْطَه ( $\delta uhy\dot{a}j\dot{a}gh\dot{u}m\ \dot{o}d\dot{a}$ ) *the room in which I am going to sleep*.

As instances of the substantival nature of the verbal nouns, let us take, يَارِي يَازِدِيغِي كُورْدِي كَزْمِي ( $y\dot{a}r\dot{i}\ y\dot{a}z\dot{d}i\ g\dot{u}m\ k\dot{u}rd\dot{i}\ k\dot{z}m\dot{i}$ )

*mᾶ*) *have you seen my past action of writing writing?* i. e., *have you ever seen me write?* گَلَّجَكِيمِيْ كِيمْ سُوئِلَدِي (gâlléjéylmî klm sâwèylèdlî) *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 ایدی (idl) *was*, after it, we may leave these second tenses also for future consideration.

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

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

The present indicative adds an èsérè and the syllable يور (yör) to the consonantal root; thus, تېپۈر (tèplyör). It indi-

cates a present action (actual or habitual); *he is kicking* (now); *he now habitually kicks*. Add the auxiliary اِيدِي (idl), and it forms the imperfect, *he was kicking* (then). A final ت more frequently changes to د; as, كِيدِيورْ (gldlydr); اِيتَمْكْ (édllydr); &c.

The aorist indicative varies in form of the servile syllable, but always ends in ج in the affirmatives, and in م (mèz, måz) 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, تَپْ (tépér) *he kicks*; *he shall* or *will kick*; قِيرَارْ (qírár) *he breaks*; *he shall* or *will break*; يُورُورْ (yúrár) *he walks*; *he will walk*; أُوقُرْ (ðqúr) *he reads*; *he will read*; إِصْرْ (íslírl) *he bites*; *he will bite*; تَپْمَزْ (tépmåz) *he does not kick*; *he will not kick*; تَپْمَزْ (tépmémèz) *he cannot kick*. The auxiliary اِيدِي, added to this, forms the past tense (showing a past *habit*, or an unfulfilled *condition*); تَپْ إِيدِي (tépér idl) *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; تَپْمَزْ إِيدِي (tépmåz idl) *he used not to kick*; *he would not kick* (if he could); *he would not have kicked* (had he been able); تَپْمَزْ إِيدِي (tépmémèz idl) *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 دى (dî, dî), 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, تپدى (têpdî) *he kicked (then)*; *he has kicked* (without defining when). Add the auxiliary ايدى, and the pluperfect results : تپدى ايدى (têpdî lâdî), or تپدى ايدى (têpdîlâdî), *he had kicked*; تپمدى ايدى *he had not kicked*; تپمدى ايدى *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, تهـجـك *he is about to kick, he is going to kick*; تـمـيـهـجـك *he is not going to kick*; تـهـمـيـهـجـك *he will not be able to kick*. Add the auxiliary ايدى, and the past future results تـهـجـك ايدى *he was going to kick*, تـهـمـيـهـجـك ايدى *he was not going to kick*; تـهـمـيـهـجـك ايدى *he was unable to be about to kick*. Final ـك in the root generally changes to ـد, and a final vowel requires the addition of a consonant ي. بـورـوـيـهـجـك, اـيدـهـجـك : ي.

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

Thus, تِمْلُو *he must kick, he ought to kick*; تِمَمِلُو *he must not kick, he ought not to kick*; تِمَامِلُو *he ought not to be able to kick*. With the auxiliary اِيْدِى, we have the past necessitative, تِمِلُو اِيْدِى *he ought to have kicked, he should have kicked*; تِمَامِلُو اِيْدِى *he ought not to have kicked; he ought not to have been able to kick*.

The aorist optative is formed by adding an ăstăñ and vowel ئ to a consonantal root, or a syllable ي (yè, yå) to a vowel root. Sometimes ئ is used in place of ئ. The tense is a quasi-imperative, implying optation, or it is a subjunctive. Thus, تِپَه (tèpè) *let him kick, may he kick*; (that) *he may kick*; تِپَمِيَه (tèpmèyè, with suppression of the ئ of the negation) *let him not kick, may he not kick*; (that) *he may not kick*; تِپَمِيَه (tèpmèyè) *may he not be able to kick*; (that) *he may not be able to kick*. Add now the auxiliary اِيْدِى, and we form the past tense, a virtual negative, expressive of regret; thus, تِپَه اِيْدِى (tèpè idl, more frequently written and pronounced تِپِيَدِى tèpèydi) *had he kicked, if he had kicked*; *O that he had kicked*; تِپَمَيِدِى (tèpmèyèydi) *had he not kicked, if he had not kicked*; *O that he had not kicked*; تِپَمَيِدِى (tèpmèyèydi) *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 س (sè, så) to any root, consonantal or vowel. This performs the

function of our conjunction *if*, in appearance; but, as أَكْرَ (éyér), *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, تَبْسِه (tèpsè) *if he kick, if he were to kick*; تَبْمَسَه (tèpmèsè, the ئ of negation elided) *if he kick not, were he not to kick*; تَبْمَسَه (tèpmèsè) *should he not be able to kick*. Sometimes it is desiderative, *O that he kick ! &c.* With إِدِى added, we have the past conditional, which is always a virtual negative. Thus, تَبْسِيْدِى (tèpséydl, for تَبْسِه إِدِى) *had he kicked, if he had kicked*; تَبْمَسِيْدِى (tèpmèséydl) *had he not kicked*; تَبْمَسِيْدِى (tèpmèséydl) *had he not been able to kick*.

The present of the infinitive is formed by adding مَكْ (mèk) or مَقْ (måq) to any root. Thus, تَبْمَكْ (tèpmèk) *to kick*; قَابْلَامَقْ (qåplåmåq) *to cover*. The negative and impotential are frequently written with ل, and sometimes without a vowel-letter to end the root ; as, تَبْمَمَكْ (tèpmémèk), for تَبْمَمَكْ ; تَبْمَمَمَكْ (tèpmémèk), for تَبْمَمَمَكْ ; قَابْلَامَمَقْ (qåplåmåmmåq), (qåplåyåmåmmåq). This tense is often rendered in English by the verbal noun in *-ing* ; as, كِتْمَكْ قَالْمَدَنْ أَوْلَى (gltmèk qålmåqdåñ èvlå) *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, كِتْمِكْلَكْ *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 **útárû**, followed by **وب** (úb, úb) after a consonant, or by **يوب** (yúb, yúb) 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, **تپوب قیرار** (tèpùb qırar) *he kicks and breaks, will kick and break (it); or, kicking (it), he will break (it)*. Conversationally, this gerund is pronounced with **ésérè** in lieu of **útárû**; and with **p** in place of **ب**; as, **téplp, qırılp**, &c.

The second gerund is formed by adding **ústûn**, and the letters **ئر** (érék) or **ئرق** (åràq), to a consonantal root, **ئېر** (yérék) or **ئېرق** (yåràq) 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, **تېرك كىتدى** *kicking, he went off*; i. e., *he*

*went off, kicking away* (all the time); كُلْدِيْ كُوْرَكْ he came, laughing (all the time).

The third gerund, in نُجْهَة (Injè, injå), after a consonant, or يِنْجَهَة (ylnjè, ylnjå) after a vowel, and the fourth (used in writing only, and much more rarely), in يِجْكَ (ijék) or يِحْقَ (ijåq) after a consonant, يِيجَكَ (yijék) or يِيجَقَ (yijåq) 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, كُورْجَهَ تَبْدِي (gyûrûnjè têpdî) *on seeing* (him), *he kicked (him)*; وَاصْلُ أُولِيَّقَ مَعْلُومٌ أُولَهُ (vâsilî olıjåq, mâlûm olâ) *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, تَبَهْ تَبَهْ قِيرْدِي (têpè têpè qîrdî), *kicking, (and) kicking (it), he broke (it)*.

The sixth gerund is the infinitive with èsérè and يِنْ added ; the Persian چ softened into Turkish چ (y value), and the چ into غ. It expresses the verbal reason precedent for the second action. Thus, اُو تَهْمِكِينْ بَنْ قَاجِدْمْ he kicking, I fled ; i. e., because he kicked, I fled.

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

now, during which another action has repeatedly or continuously occurred ; it is equivalent to our *ever since* .... In form it is the fifth gerund (not repeated) with the syllable لُو (lù) or لِي (li) added to it. Thus, تَهْلُو أَقْصَابُورْ (tèpélù åqsayör) 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 ايله (ilé, ilå) added, and shortened into آل (lè, lå). Thus, تَبْمَكْدَهْ (tèpmèylè) by kicking. No agent of the verb is then expressed in the verb, though it be so exteriorly ; as, بَنْ تَبْمَكْدَهْ 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, تَبْدِيكِمْدَنْ (tèpdlylmdân) by my (past) act of kicking. This pronoun varies as is required : تَبْدِيكِكْدَنْ (tèpdlylñdân) by thy act of kicking ; &c.

The gerund-like locution of verbal, i. e., of actional proportion is formed of the perfect active participle, with the adverbial suffix of manner, جَهْ (jè, jå), added to it. It defines a duration of time for two concurrent actions, the first circumscribing that duration for the continued or repeated occurrence of the other ; as, بَنْ تَبْدِيجَهْ سَنْ طُوتْ (bèn tèpdlkjè, sán tut) 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, وقتْ كچىدْ كجه ايريلشىر (wåqt gëchdlkjè, ırlıleshıır) *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, تپمددنْ (tëpmëddén), to which, for precision's sake, the adverb أولْ (åvvál) or مُقدَّمْ (måqåddám), *anteriorly*, is subjoined. The expression أولْ تپمددنْ (or تپمددنْ أولْ), then, means *anteriorly to (earlier than) the action of kicking*; i.e., *before kicking*. Sometimes this is vulgarly expressed as أولْ تپمزدنْ *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 ايڪنْ (ikèn), *during*, added to it; thus, تپه جك ايڪنْ *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: تپر ايڪنْ *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, **بِنْ تَبَدِّكَهُ** when I (became) one who has kicked ; or **بِنْ تَبَدِّيْكَمَدَهُ** when I (performed) my (past) act of kicking ; i. e., *when I kicked.*

The fifth is the past active participle with the auxiliary **أِيْكَنْ** ; as, **تَبَعْمِشْ إِيْكَنْ** 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 **صُكْرَهُ** (*sōñrā, sōrā*), *after* ; thus, **تَبَدِّكَدَنْ صُكْرَهُ** (*tēpdīkdn sōrā*) *after the act of kicking.* The possessive pronouns may be introduced into this locution before the preposition ; as, **تَبَدِّيْكَمَدَنْ صُكْرَهُ** (*tēpdīkmdn sōrā*) *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 **ـى** added to the verb, with **ـéséré** given to the tense-root, when this is a consonant ; and suppressing the final **ـى** of the tense-root where it occurs ; adding one where wanted.

It is wanting in the imperative. Thus : تَبِيُورِمْ (tèplyörim) *I am kicking*; تَبِيُورِإِيدِمْ (tèplyör-ldlm) *I was kicking*; تَبِيرِمْ (tèpér-lrlm) *I kick*; *I shall or will kick*; تَبِرِإِيدِمْ (tèpér-ldlm) *I used to kick*; *I would kick*; *I would have kicked*; تَبِدِمْ (tèpdlm) *I kicked*; *I did kick*; *I have kicked*; تَبِدِيدِمْ (tèpdidlm) or تَبِدِمْ إِيدِي (tèpdlm-ldl) *I had kicked*; تَبِهَجَكِمْ (tèpjèjèylm) *I am going to kick*; تَبِهَجَكِدِمْ (tèpjèjkdlm) *I was going to kick*; تَبِهَلُولِمْ (tèpmèllylm) *I must kick*; تَبِهَلُولِإِيدِمْ (tèpmèll-ldlm) *I should have kicked*, *ought to have kicked*; تَبِهَمْ (tèpèm) *that I may kick*; تَبِيَدِمْ (tèpèydlm) *that I had kicked*; تَبِسَهَمْ (tèpsèm) *if I kick*; تَبِسَيَدِمْ (tèpsèydlm) *if I had kicked*.

The second person singular, in all the tenses in دِى, is formed by changing the vowel ى into the nasal Turkish ڭ; as, تَبِرِإِيدِكْ (tèpér-ldlñ), تَبِدِكْ (tèpdlnñ), تَبِهَجَكِلْ (tèpjèjkdlñ), تَبِهَلُولِإِيدِكْ (tèpmèll-ldlñ), تَبِيَدِكْ (tèpèydlñ), تَبِسَيَدِكْ (tèpsèydlñ). All the other tenses form it in سِينْ (slñ), sometimes written and pronounced سِيڭ (sïñ), excepting the present of the conditional, which forms it with سَدْ (sâñ, sâñ); sometimes written سْكْ, but pronounced like سَدْ. Thus, تَبِهَجَكِسِينْ (tèpjèksin), تَبِيُورِسِينْ (tèplyörsin), تَبِهَلُولِسِينْ (tèpmèllsin), تَبِهَسِينْ (tèpèsin).

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

formed by changing the vowel ى into Arabic ْ (k value); excepting that of the perfect, which, in hard words, always forms this person in ق instead of ْ. Thus, تَبِيُورْ اِيدِكْ (tēp̄yör-ıd̄lk), تَبِيرْ اِيدِكْ (tēp̄ér-ıd̄lk), تَبِيِدِكْ (tēp̄d̄lk), or تَبِيِدِكْ اِيدِي (tēp̄d̄lk-ıd̄l), تَبِجَّاكْ اِيدِكْ (tēp̄eják-ıd̄lk), or تَبِجَّاكْ اِيدِكْ تَبِيِدِكْ (tēp̄eják-ıd̄lk), تَبِيِدِكْ تَبِمَلُ اِيدِكْ (tēpm̄ell-ıd̄lk), تَبِيِدِكْ تَبِسِيِدِكْ (tēps̄eyd̄lk), or تَبِيِدِكْ (tēp̄eyd̄lk). With a hard word like باقْمَقْ (båqmåq), the perfect forms باقْدِقْ (båqdåq). If this person in the past future indicative, in the past optative, and in the past conditional, is used in the contracted form, these also, with hard words, use ق instead of ْ; as, باقْجَعْدِقْ (båqåjågh-dåq), باقْسِيِدْقْ (båqsåyådåq), باقْيَدْقْ (båqåyådåq). In the imperative and present optative, it is formed by adding ُstün and لِمْ to the consonantal root, the syllable لِمْ having èsérè for its vowel; or, in vowel-roots, by adding the two syllables يَلِمْ (yellim, yållim); thus, تَبِهِلِمْ (tēp̄ehl̄m), باقْهَلِمْ (båqåhl̄m), سُوَيْلِهِلِمْ (såwèyl̄m), سُوَيْلِهِلِمْ (såwèyl̄m), اوْقُويَلِمْ (åquyåll̄m, for اوْقُويَلِمْ (åquyåll̄m)). In hard words, the present of the conditional forms this person with ق also; as, اوْقُوسَقْ (båqsåq, sometimes written باقْسَقْ), اوْقُوسَقْ (båqåsåq, باقْسَقْ), اوْقُوسَقْ (åqåsåq, باقْسَقْ). The present, aorist, and future indicative, with the present necessitative, form it in جْ or يْزْ, with èsérè added to the final consonant of the tense-root of the indicatives, and with that vowel given to the يْ of يْزْ in the necessitative;

thus, تَبِيُّورِزْ (tēpłyōrlz), تَبِرِزْ (tēpērlz), the Arabic ك changed into Turkish ق, *y* value), تَبِمُولِيزْ (tēpmēllylz). In hard words, the future indicative is in غ (softened ق), with ئَسَرَه before the final ج; as, باَقَه جَغْزْ (bāqâjâghlz).

The second person plural, again, in all the tenses in دى, is formed in دِيكِزْ (dlñlz; which is hard in the perfect of hard words, dñnlz). Thus, تَبِرِدِيكِزْ (tēpłyordlñlz), تَبِرِدِيكِزْ (tēpēr-dlñlz), تَبِدِيدِيكِزْ (tēpdilñlz), باَقِيِيكِزْ (bāqdilñlz), تَبِدِيدِيكِزْ (tēpdilñlz), تَبِمُولِاِيدِيكِزْ (tēpmēll-ldlñlz), تَبِسِيدِيكِزْ (tēpsēydlñlz). The imperative has two forms, in ك and in كِزْ, both preceded by ئَسَرَه, and a consonant ي in vowel-roots; as, تَبِكْ (tēplñz), written also تَبِيِكِزْ (bāqilñz); قَابِلِيْكْ (qâplâyiñz), أُوقُوبِكْ (ðqâhyûñdz; the útârû dominating). All the other tenses form it in سِكِزْ (slñlz, slñlz), except the present conditional, which has ústâن for its first vowel, often written سَدِكِزْ (sâñlz, sâñlz, to distinguish it better). Thus, تَبِه جَسِيسِكِزْ (tēpelyörsiñlz), تَبِيُورِسِكِزْ (tēpērsiñlz), تَبِمُوسِكِزْ (tēpmēlsiñlz), تَبِه سِكِزْ (tēpesiñlz; hard in hard words, bāqâjâqsłñlz), باَقَه سِكِزْ (tēpsëñlz; hard in hard words, bâqâslñlz), تَبِيَسِكِزْ (tēpsëñlz; hard in hard words, bâqâsâñlz).

The third person plural is formed from the same person of

the singular, with the syllable لرْ (lér, lár) added. Thus, تَسْوُنْلَرْ (tëpsinlér); تَسْيُورْلَرْ (tëplyörlár), تَپِيرْلَرْ (tëpérilér), تَپِدِيلْرْ (tëpdilér), تَسْهَلْرْ (tëpójeklér), تَپِمَلْرْ (tëpmélilér), تَپَلَرْ (tëpélér), تَپَسْلَرْ (tëpsélér). The tenses in اِيدِى may be formed in this way, اِيدِى becoming اِيدِيلْ (idlér); or, the plural sign may be given to the radical element, and اِيدِى be kept unchanged; as, تَسْيُورْ اِيدِيلْ or تَسْيُورْ اِيدِيلْ; and so throughout, except the past optative, which prefers دِيلْ.

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

The Complex Categories of every Turkish verb, active or passive, transitive or intransitive, affirmative, negative, or im-potential, are formed, even as to their roots, with an auxiliary verb, اُولْمَقْ (olmåq) *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 اُولْمَقْ 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 أُولمْق (ölmaq) *to be*, the participle, as an adjective, remaining invariable throughout. We give one person only in each tense.

*Infinitive.*

تَبَرَّأَوْلَمْق (tēpēr ölmåq)	To be a willing, natural, determined, constant, or habitual kicker ; to be kicking ; to kick (habitually).
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*Imperative.*

تَبَرَّأَوْلَمْ (tēpēr öl)	Be thou kicking ; kick thou (habitually).
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*Indicative.*

Present.

تَبَرَّأَوْلِيُورِم (tēpēr ölyörüm)	I am continually kicking.
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Imperfect.

تَبَرَّأَوْلِيُورِ إِيدِم (tēpēr ölyör idim)	I was continually kicking.
--	----------------------------

Aorist.

تَبَرَّأَوْلُورِم (tēpēr olurum)	I am continually kicking ; I shall be ever kicking.
----------------------------------	---

Past.

تَبَرَّأَوْلُورِ إِيدِم (tēpēr olur idim)	I used to be always kicking ; I would be, or would have been, always kicking.
---	---

Perfect.

تَبَرُّ أُولْدُمْ (tēpēr öldüm) I became a constant kicker.

Pluperfect.

تَبَرُّ أُولْدُمْ إِيدِى (tēpēr öldüm idî) I had been or become a constant kicker.

Future.

تَبَرُّ أُولْهَ جَغْمٌ (tēpēr olâjâghîm) I am about to become a constant kicker.

Future Past.

تَبَرُّ أُولْهَ جَغْدِمٌ (tēpēr olâjâghdîm) I was about to become a constant kicker.

*Necessitative.*

Aorist.

تَبَرُّ أُولْمَلُوِيْمٌ (tēpēr olmâllyîm) I must be, or become, a constant kicker.

Past.

تَبَرُّ أُولْمَلُوِيْدِمٌ (tēpēr olmâllyîdîm) I ought to have been a constant kicker.

*Optative.*

Aorist.

تَبَرُّ أُولَدِيْمٌ (tēpēr olâyîm) That I may be a constant kicker.

Past.

تَبَرُّ أُولَدِيْدِمٌ (tēpēr olâyîdîm) That I had been a constant kicker.

*Conditional.*

## Aorist.

تَپَرْأُولْسَمْ (tēpēr ḥlsām) Were I, should I become, a constant kicker.

## Past.

تَپَرْأُولْسِيْدِمْ (tēpēr ḥlsāydm) Had I been a constant kicker.

*Active Participles.*

## Present.

تَپَرْأُولَانْ (tēpēr ḥlān) Who or which is, was, will be, a constant kicker.

## Aorist.

تَپَرْأُولُورْ (tēpēr ḥlūr) (*perhaps unused, as a cacophony.*)

## Past.

تَپَرْأُولْمِشْ (tēpēr ḥlm̩sh) Who has been a constant kicker.

## Perfect.

تَپَرْأُولْدُقْ (tēpēr ḥldq) Who was a constant kicker.

## Future.

تَپَرْأُولَهْجَقْ (tēpēr ḥlājq) Who is to be a constant kicker.

*Passive Participles.*

## Aorist.

تَپَرْأُولْدُقْ (tēpēr ḥldq) Who or which (a kicker) has constantly kicked.

## Future.

تَپِرْ اُولَهْ جَقْ (tēpēr olâjâq) Who, which (I, &c.) am about constantly to kick.

## Verbal Nouns.

## Present.

تَپِرْ اُلْمَهْ (tēpēr olmâ) The act of being (at any time) a constant kicker.

## Perfect.

تَپِرْ اُلْدَقْ (tēpēr oldâq) The act of having been (then) a constant kicker.

## Future.

تَپِرْ اُلَهْ جَقْ (tēpēr olâjâq) The act of being about (now) to become (hereafter) a constant kicker.

## Gerunds.

1st.      تَپِرْ اُلُوبْ (tēpēr olüp) Being a constant kicker (and ....).

2nd.      تَپِرْ اُلَرَقْ (tēpēr olârâq) Continuing to be a constant kicker (*so and so also occurs*).

3rd.      تَپِرْ اُلْجَهْ (tēpēr olunjâ) } As soon as —— becomes  
 4th.      تَپِرْ اُلِيْحَقْ (tēpēr olîjâq) } (became, will become) a constant kicker, .....

- 5th. تَبَرُّ أَوْلَهُ (tēper ḥlā ḥlā) By continually being a constant kicker, .....
- 6th. تَبَرُّ أَوْلَمَعِينُ (tēpēr ḥlmāghin) By reason of being a constant kicker, .....
- 7th. تَبَرُّ أَوْلَدِي (tēpēr ḥlālfī) Ever since — became (has been) a constant kicker, .....

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

#### *Infinitive.*

#### Present.

تَبَمِّشْ أَوْلَمَقْ (tēpmish ḥlmāq) To have kicked.

#### *Imperative.*

#### Future.

تَبَمِّشْ أَوْلْ (tēpmish ḥl) Be thou one who has kicked ; have kicked.

#### *Indicative.*

#### Present.

تَبَمِّشْ أُولِيُورِيمْ (tēpmish ḥlyōrim) I am, or am becoming, one who has kicked; I have kicked.

#### *Imperfect.*

تَبَمِّشْ أُولِيُورِدِيمْ (tēpmish ḥlyōrdim) I was, or was becoming, one who has kicked.

#### *Aorist.*

تَبَمِّشْ أُولُورُومْ (tēpmish ḥlūrūm) I shall have kicked.

## Past.

تَبْمِشْ أُولُورْدُمْ (tēpmish olurdum) I should have kicked.

## Perfect.

تَبْمِشْ أُولْدُمْ (tēpmish oldum) I became one who had kicked, I had kicked.

## Pluperfect.

تَبْمِشْ أُولْدُمْ إِيدِى (tēpmish oldum idî) I had become one who has kicked.

## Future.

تَبْمِشْ أُولَجَحْمْ (tēpmish olajaghim) I am about becoming one who has kicked; I am going to have kicked.

## Future Past.

تَبْمِشْ أُولَجَقْ إِيدِمْ (tēpmish olajaq idim) I was about to have kicked.

## Necessitative.

## Aorist.

تَبْمِشْ أُولَمَلِيَّمْ (tēpmish olmalîyim) I must (now) have kicked (then).

## Past.

تَبْمِشْ أُولَمَلِيَّإِيدِمْ (tēpmish olmalîy idim) I must (then) have (already) kicked (before).

## Optative.

## Aorist.

تَبْمِشْ أُولَهِيمْ (tēpmish olayim, اولم اولام) That I may have kicked.

## Past.

تېمىش اولىدەمْ (tèpmışh olayıdım) That I had kicked.

## Conditional.

## Aorist.

(اولسىم تېمىش اولىسەمْ (olsım tèpmışh olsäm, Had I kicked (then).

## Past.

تېمىش اولسىيەمْ (tèpmışh olsayıdım) Had I (already) kicked  
(before then).

## Active Participles.

## Present.

تېمىش اولانْ (tèpmışh olan) Who has (already) kicked.

## Aorist.

تېمىش اولۇرْ (tèpmışh olur) Who will have (already)  
kicked.

## Past and Perfect, perhaps not used.

## Future.

تېمىش اولەجقْ (tèpmışh olajaq) Who will become one who  
has kicked.

## Passive Participles.

## Aorist.

تېمىش اولۇقْ (tèpmışh olduq) Which (a kicker) had  
(already) kicked.

## Future.

**تَمِّشْ أُولَهْ جَقْ** (tēpmış ḥlājāq)      Which (a kicker) will have kicked.

*Verbal Nouns.*

## Present.

**تَمِّشْ أُولَمَهْ** (tēpmış ḥlmå)      The (present state of) having (already) kicked.

## Perfect.

**تَمِّشْ أُولَدَقْ** (tēpmış ḥldq)      The (past state of) having (previously) kicked.

## Future.

**تَمِّشْ أُولَهْ جَقْ** (tēpmış ḥlājāq)      The (future state of) having (previously) kicked.

*Gerunds.*

1st. **تَمِّشْ أُولُوبْ** (tēpmış ḥlüp)      Having kicked (and....).

2nd. **أُولَدَرَقْ ... ( ... ḥlārāq)**      Having the continued quality of having kicked (and ...).

3rd. **أُولَجَهْ ... ( ... ḥlunjā)**      As soon as (— is, was, will be) one who or which had kicked, ...

4th. **أُولَيَحَقْ ... ( ... ḥlijāq)**      The instant (—) had kicked, ....

5th. تِمْشُ أَوْلَهُ (tēpmish ḥlā ḥlā) By continuing to have kicked, ....

6th. أُولَمْعِينْ ... ( ... ḥlmaghīn) By reason of having kicked, ....

7th. أُولَدِلِي ... ( ... ḥlālī) Since — became one who had kicked, ....

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

##### *Infinitive.*

###### Present.

تِبَهْجَكْ أُولَمَقْ (tēpējēk ḥlmāq) To be about to kick (ready to kick).

##### *Imperative.*

###### Future.

تِبَهْجَكْ أُولْ (tēpējēk ḥl) Be thou about to kick.

##### *Indicative.*

###### Present.

تِبَهْجَكْ أُولِيُورِيمْ (tēpējēk ḥlyōrīm) I am (often) on the point of kicking ; I become on the point ....

###### Imperfect.

تِبَهْجَكْ أُولِيُورِإِيدِمْ (tēpējēk ḥlyōr īdīm) I was (often) on the point ,...

###### Aorist.

تِبَهْجَكْ أُولُورِمْ (tēpējēk ḥlūrūm) I am (habitually), I shall be (then) on the point ...

## Past.

تَهْجَكْ أُولُورْدُمْ (tēpējēk olurdum)

I used (habitually); I  
should be (then) on  
the point ....

## Perfect.

تَهْجَكْ أُولْدُمْ (tēpējēk oldum)

I was (then) on the  
point ....

## Pluperfect.

تَهْجَكْ أُولْدُمْ إِيدِي (tēpējēk oldum idî)

I had been (before  
then) on the point ....

## Future and Future Past.

تَهْجَكْ أُولَهْ جَيْمْ (tēpējēk olahagim)

*Not used, as being caco-*  
*phonies.*

تَهْجَكْ أُولَهْ جَدِيمْ (tēpējēk olahaghdim)

## Necessitative.

## Aorist.

تَهْجَكْ أُولْمَلُوِيمْ (tēpējēk olmallyim)

I must be on the  
point ....

## Past.

تَهْجَكْ أُولْمَلُوِيدِيمْ (tēpējēk olmallyildim)

I ought to have been  
on the point ....

## Optative.

## Aorist.

تَهْجَكْ أُولَهْ لَمْ (tēpējēk olam)

That I may be on the  
point ....

## Past.

تَهْجَكْ أُولِيْدِمْ (tēpjēk olāydim) That I had been on the point ....

## Conditional.

## Aorist.

تَهْجَكْ أُولِسَمْ (tēpjēk olsām) Were I to be or become on the point ....

## Past.

تَهْجَكْ أُولِسَيْدِمْ (tēpjēk olsāydim) Had I been on the point ....

## Active Participles.

## Present.

تَهْجَكْ أُولَانْ (tēpjēk olān) Who or which is or becomes on the point ....

## Aorist.

تَهْجَكْ أُولُورْ (tēpjēk olūr) Who or which is (naturally) or will be (some time) on the point ....

## Past and Perfect.

تَهْجَكْ أُولْمَشْ (tēpjēk olmush)	Who or which has been or was (then) on the point....
تَهْجَكْ أُولْدَقْ (tēpjēk oldaq)	

## Future.

تَهْجَكْ أَلَّهَجْ (tēpjēk olājjāq) Not used, as being cacophonous.

*Passive Participles.*

## Aorist.

تَهْجِكْ أُولْدُقْ (tēpējēk olđaq) Which (a kicker) was on the point ....

## Future.

*Cacophonous; not used.*

*Verbal Nouns.*

## Present.

تَهْجِكْ أُولْمَهْ (tēpējēk olmå) The act of being or becoming (at any time) on the point....

## Perfect.

تَهْجِكْ أُولْدُقْ (tēpējēk olđaq) The past act or state of being (then) on the point ....

## Future.

*Cacophonous; not used.*

*Gerunds.*

1st. تَهْجِكْ أُولُوبْ (tēpējēk olüp) Being about to kick (and ....)

2nd. أُولَرْقَ ... ( ... olârâq) Continuing to be about to kick (and ....)

3rd. أُولْجَهْ ... ( ... olunjå) As soon as ( — is, was, will be) about to kick, .....

4th. أُولِيَّنْ ... *Cacophonous.*

- 5th. تَهْجَكْ أُولَهُ أُولَهُ (tēpējēk olā olā) By continuing to be about to kick, ....
- 6th. ... أُولَمِغِينْ ... ( ... olmāghin) By reason of being about ....
- 7th. اُولَمِلِي ... اُولَمِلِي ( ... olallı) Ever since — became on the point ....

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

Present.	تَهْمَكْ	تَپَرْأَوْلَمْقَ	تَپِمْشْ أُولَمْقَ	تَهْجَكْ أُولَمْقَ
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*Imperative.*

Future.	تَبْ	تَپَرْأَوْلَ	تَپِمْشْ أُولْ	تَهْجَكْ أُولْ
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*Indicative.*

Present.	تَسِيُورْ	تَپَرْأَوْلِيُورْ	تَپِمْشْ أُولِيُورْ	تَهْجَكْ أُولِيُورْ
Imperf.	تَسِيُورْدِى	... أُولِيُورْدِى	... أُولِيُورْدِى	... أُولِيُورْدِى
Aorist.	تَپْ	... أُولُورْ	... أُولُورْ	... أُولُورْ
Past.	تَپِرِدِى	... أُولُورْدِى	... أُولُورْدِى	... أُولُورْدِى
Perfect.	تَهِدِى	... أُولَدِى	... أُولَدِى	... أُولَدِى
Pluperf.	تَهِدِيدِى	... أُولَدِيدِى	... أُولَدِيدِى	... أُولَدِيدِى
Future.	تَهْجَكْ	... أُولَهَجَقْ	... أُولَهَجَقْ	(not used)
Fut.Past.	تَهْجَكْدِى	... أُولَهَجَقْدِى	... أُولَهَجَقْدِى	(not used)

*Necessitative.*

Aorist.	تَهْجَكْ أُلْمِلو	تَمِشْ أُلْمِلو	تَبَرْأُلْمِلو	تَمَلِو
Past.	... أُلْمِلوِايدِي	... أُلْمِلوِايدِي	... أُلْمِلوِايدِي	تَمِلِوِايدِي

*Optative.*

Aorist.	تَهْ	تَبَرْأُلَه	تَمِشْ أُلَه	تَهْجَكْ أُلَه
Past.	تَهِيدِي	... أُلَيْدِي	... أُلَيْدِي	... أُلَيْدِي

*Conditional.*

Aorist.	تَهْسَه	تَمِشْ أُلْسَه	تَبَرْأُلْسَه	تَهْجَكْ أُلْسَه
Past.	تَهِسِيدِي	... أُلْسِيدِي	... أُلْسِيدِي	... أُلْسِيدِي

*Active Participles.*

Present.	تَنْ (تَنَانْ)	تَبَرْأُلَانْ	تَمِشْ أُلَانْ	تَهْجَكْ أُلَانْ
Aorist.	تَبَرْ	... أُلُورْ	... أُلُورْ	... أُلُورْ
Past.	تَمِشْ	... أُلْمَشْ	... (not used)	... أُلْمَشْ
Perfect.	تَدِكْ	... أُلْدَقْ	... أُلْدَقْ	... أُلْدَقْ
Future.	تَهْجَكْ	... أُلَهَجَقْ	... أُلَهَجَقْ	... (not used)

*Passive Participles.*

Aorist.	تَدِكْ	تَبَرْأُلَدْقْ	تَمِشْ أُلَدْقْ	تَهْجَكْ أُلَدْقْ
Future.	تَهْجَكْ	... أُلَهَجَقْ	... أُلَهَجَقْ	... (not used)

## Verbal Nouns.

Present.	قِمَه	تَبْرُأْ لِمَدْ	تَبْيَمْشْ أُولْمَدْ	تَبْدِجَكْ أُولْمَدْ
Perfect.	تَبْدِكْ	... أُولْدَقْ	... أُولْدَقْ	... أُولْدَقْ
Future.	تَبَهْجَكْ	... أُولَهْجَقْ	... أُولَهْجَقْ	(not used.)

## ...Gerunds. . .

1st.	تَبُوبْ	تَبْرَأُلُوبْ	تَبِيمْشْ أُولُوبْ	تَبْدِجَكْ أُولُوبْ
2nd.	تَبَدِرَكْ	... أُولَهَرَقْ	... أُولَهَرَقْ	... أُولَهَرَقْ
3rd.	تَبَنْجَه	... أُولَنْجَه	... أُولَنْجَه	... أُولَنْجَه
4th.	تَبِيَحَكْ	... أُولَيَحَقْ	... أُولَيَحَقْ	... أُولَيَحَقْ
5th.	تَبَهْ تَبَه	... أُولَهْ أُولَه	... أُولَهْ أُولَه	... أُولَهْ أُولَه
6th.	تَبَمْكِينْ	... أُولَمَغِينْ	... أُولَمَغِينْ	... أُولَمَغِينْ
7th.	... تَبَهْلِو	... أُولَهْلِو	... أُولَهْلِو	... أُولَهْلِو

SECTION XVI. *The Negative and Impotential Conjugations.*

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

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

*Infinitive.*

Present.

تَمِيمَهْ جَكْ أُولْمَقْ	تَمَامِشْ أُولْمَقْ	تَمَزْ أُولْمَقْ	تَمَامِشْ
تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...

*Imperative.*

Future.

تَمِيمَهْ جَكْ أُولْ	تَمَامِشْ أُولْ	تَمَزْ أُولْ	تَمَامِشْ
تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...

*Indicative.*

Present.

تَمِيمَهْ جَكْ أُولِيُورْ	تَمَامِشْ أُولِيُورْ	تَمَزْ أُولِيُورْ	تَمَامِشْ
تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...

*Imperfect.*

تَمِيمَهْ جَكْ أُولِيُورْ دِي	تَمَامِشْ أُولِيُورْ دِي	تَمَزْ أُولِيُورْ دِي	تَمَامِشْ
تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...

*Aorist.*

تَمِيمَهْ جَكْ أُولُورْ	تَمَامِشْ أُولُورْ	تَمَزْ أُولُورْ	تَمَامِشْ
تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...	تَهْمَامِشْ ...

## Past.

تَمْزِدِي	تَمْزَأُولُرْدِي	تَمَامِشْ أُولُورْدِي	تَمَيِّه جَكْ أُولُورْدِي
تَهْمَزِدِي	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمَيِه جَكْ ...

## Perfect.

تَمَدِي	تَمَزَأُولُدِي	تَمَامِشْ أُولُدِي	تَمَيِّه جَكْ أُولُدِي
تَهْمَدِي	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمَيِه جَكْ ...

## Pluperfect.

تَمَدِيدِي	تَمَزَأُولُدِيدِي	تَمَامِشْ أُولُدِيدِي	تَمَيِّه جَكْ أُولُدِيدِي
تَهْمَدِيدِي	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمَيِه جَكْ ...

## Future.

تَمَيِّه جَكْ	تَمَزْأُولَه جَقْ	تَمَامِشْ أُولَه جَقْ	(not used)
تَهْمَيِه جَكْ	تَهْمَزْ ...	تَهْمَامِشْ ...	(not used)

## Future Past.

تَمَيِّه جَكْدِي	تَمَزْأُولَه جَقْدِي	تَمَامِشْ أُولَه جَقْدِي	(not used)
تَهْمَيِه جَكْدِي	تَهْمَزْ ...	تَهْمَامِشْ ...	(not used)

## Necessitative.

## Aorist.

تَهَمَامِلُو	تَمَزَأُولَمِلُو	تَمَامِشْ أُولَمِلُو	تَمَيِّه جَكْ أُولَمِلُو
تَهْمَامِلُو	تَهْمَزْ ...	تَهْمَامِشْ ...	تَهْمَيِه جَكْ ...

## Past.

تَمِيمَة جَكْ أُولَمِلُو اِيدِي	تَمَامِشْ أُولَمِلُو اِيدِي	تَمَزْ أُولَمِلُو اِيدِي
تَهْمِيمَة مَامِلُو اِيدِي	تَهْمَامِشْ ...	تَهْمَمزْ ...

## Optative.

## Aorist.

تَمِيمَة	تَمَامِشْ أُولَه	تَمِيمَة جَكْ أُولَه
تَهْمِيمَة	تَهْمَامِشْ ...	تَهْمَيمَة جَكْ ...

## Past.

تَمِيمَيْدِي	تَمَامِشْ أُولَيْدِي	تَمِيمَة جَكْ أُولَيْدِي
تَهْمِيمَيْدِي	تَهْمَامِشْ ...	تَهْمَيمَة جَكْ ...

## Conditional.

## Aorist.

تَمِسَه	تَمَامِشْ أُولَسَه	تَمِيمَة جَكْ أُولَسَه
تَهْمِيسَه	تَهْمَامِشْ ...	تَهْمَيمَة جَكْ ...

## Active Participles.

## Present.

تَمِيَانْ	تَمَامِشْ أُولَانْ	تَمِيمَة جَكْ أُولَانْ
تَهْمِيَانْ	تَهْمَامِشْ ...	تَهْمَيمَة جَكْ ...

## Aorist.

تَمْزُّ	تَمْزُّ أُولُورْ	تَمَامِشْ أُولُورْ	تَمَيَّهَ جَكْ أُولُورْ
تَهْمَزْ	تَهْمَزْ ..	تَهْمَامِشْ ..	تَهْمَيَهَ جَكْ ..
..			

## Past.

تَمَامِشْ	تَمَزْ أُولَمْشْ	(not used)	تَمَيَّهَ جَكْ أُولَمْشْ
تَهْمَامِشْ	تَهْمَزْ ..	(not used)	تَهْمَيَهَ جَكْ ..

## Perfect.

تَمْدِكْ	تَمَزْ أُولَدْقْ	تَمَامِشْ أُولَدْقْ	تَمَيَّهَ جَكْ أُولَدْقْ
تَهْمَدِكْ	تَهْمَزْ ..	تَهْمَامِشْ ..	تَهْمَيَهَ جَكْ ..

## Future.

تَمَيَّهَ جَكْ	تَمَزْ أُولَهَجَقْ	تَمَامِشْ أُولَهَجَقْ	(not used)
تَهْمَيَهَ جَكْ	تَهْمَزْ ..	تَهْمَامِشْ ..	(not used)

## Passive Participles.

## Aorist.

تَمْدِكْ	تَمَزْ أُولَدْقْ	تَمَامِشْ أُولَدْقْ	تَمَيَّهَ جَكْ أُولَدْقْ
تَهْمَدِكْ	تَهْمَزْ ..	تَهْمَامِشْ ..	تَهْمَيَهَ جَكْ ..

## Future.

تَهْمَيَهَ جَكْ	تَمَزْ أُولَهَجَقْ	تَمَامِشْ أُولَهَجَقْ	(not used)
تَهْمَيَهَ جَكْ	تَهْمَزْ ..	تَهْمَامِشْ ..	(not used)

*Verbal Nouns.*

## Present.

تَمَامَة	تَمَامِشْ أُولَمَه	تَمَامِشْ جَكْ أُولَمَه
تَبَهَّمَامَة	تَبَهَّمَامِشْ ...	تَبَهَّمَيَهَجَكْ ...

## Perfect.

تَمْدِكْ	تَمَامِشْ أُولَدَقْ	تَمَامِشْ جَكْ أُولَدَقْ
تَبَهَّمَدِكْ	تَبَهَّمَامِشْ ...	تَبَهَّمَيَهَجَكْ ...

## Future.

تَمَيَّهَجَكْ	تَمَامِشْ أُولَهَجَقْ	تَمَامِشْ جَكْ أُولَهَجَقْ	(not used)
تَبَهَّمَيَهَجَكْ	تَبَهَّمَزْ ...	تَبَهَّمَامِشْ ...	(not used)

## Gerunds.

1st.	تَمَيُّوبْ	تَمَامِشْ أُولُوبْ	تَمَامِشْ جَكْ أُولُوبْ
	تَبَهَّمَيُوبْ	تَبَهَّمَزْ ...	تَبَهَّمَامِشْ ...
2nd.	تَمَيَّدَرَكْ	تَمَامِشْ أُولَرَقْ	تَمَامِشْ جَكْ أُولَرَقْ
	تَبَهَّمَيَهَرَكْ	تَبَهَّمَزْ ...	تَبَهَّمَامِشْ ...
3rd.	تَمَيِّنَجَهْ	تَمَامِشْ أُولَنَجَهْ	تَمَامِشْ جَكْ أُولَنَجَهْ
	تَبَهَّمَيِّنَجَهْ	تَبَهَّمَزْ ...	تَبَهَّمَامِشْ ...
4th.	تَمَيِّيَحَكْ	تَمَامِشْ أُولِيَحَقْ	تَمَامِشْ جَكْ أُولِيَحَقْ
	تَبَهَّمَيِّيَحَكْ	تَبَهَّمَزْ ...	تَبَهَّمَامِشْ ...

5th.	تَمِيمَة جَكْ أُولَهُ أُولَهُ	تَمَامِشْ أُولَهُ أُولَهُ	تَمَامِشْ أُولَهُ أُولَهُ	تَمِيمَة جَكْ أُولَهُ أُولَهُ
	تَدَمِيمَة تَدَمِيمَة	تَبَهَّمَة ...	تَبَهَّمَة ...	تَبَهَّمَة جَكْ ...
6th.	تَمَامِكِينْ	تَمَزْ أَلْمَغِينْ	تَمَامِشْ أَلْمَغِينْ	تَمِيمَة جَكْ أَلْمَغِينْ
	تَدَمَامِكِينْ	تَبَهَّمَزْ ...	تَبَهَّمَشْ ...	تَبَهَّمَة جَكْ ...
7th.	تَمِيمَة لِو	تَمَزْ أَلَهَ لِو	تَمَامِشْ أَلَهَ لِو	تَمِيمَة جَكْ أَلَهَ لِو
	تَدَمِيمَة لِو	تَبَهَّمَزْ ...	تَبَهَّمَشْ ...	تَبَهَّمَة جَكْ ...

## SECTION XVII.

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

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

the 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 مِش 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 : تَسْيُورِمِشْ (tèplyòrmishlm) *it is said, supposed, pretended, suggested, &c., that I am kicking;* تَسْيُورِمِشْ اِيدِكْ (tèplyòrmish idlñ) *it is said, &c., that thou wast kicking;* تَپَرَّايمِشْ (tèpér lmish) *it is said, &c., that he kicks;* تَپَرِمِشْ اِيدِكْ (tèpermish idlk) *it is said, &c., that we used to kick;* تَمِشْ سِكِنْزْ (tèpmish slñlz) *it is said, &c., that you kicked or have kicked ;* تَپَهْ جَكْلَرَ ايمِشْ (tèpjeklér lmsh) *it is said, &c., that they are going to kick.* (This word or syllable, ايمِش, is really the past active participle of the obsolete verb ايمَك.)

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

English *can*. Ex.: تَهْ بِلْمَكْ (tēpē bilmek) *to be able to kick*; تَهْ بِلْيُورْمَكْ (tēpē billyörüm) *I am able to kick, I can kick*; &c.

The Facile Verb is formed by the root of a verb, to which an èsérè is added, followed by a vowel ى and the auxiliary verb ويرمكْ (virmek, *vulg.* vèrmék). With a vowel verb other than one in ى, a consonantal ى, with èsérè, is added between the root-vowel and the servile ى vowel; and with a verb in vowel ى, this is made into a consonant with èsérè, and the servile vowel ى is then added; as, تَسِيُورْمَكْ (tēpl-virmek), قَابْلَاسِيُورْمَكْ (qâplâyi-virmek), أُوقُسِيُورْمَكْ (ðqûsyâ-virmek), قَازِسِيُورْمَكْ (qâzîlyî-virmek). 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, كَلْمَكْ (gâlmek), دُورْمَقْ (dârmâq), قَالْمَقْ (qâlmâq), يَاتَمَقْ (yatmâq), and يَازَمَقْ (yâzmâq). The first expresses a frequent or natural happening; the next three signify persistency; and the last the idea of having almost happened, of being within an ace of happening. Thus, أُولَهْ كَلْمَكْ (ölâ gâlmek) *to happen frequently, of course, as is well known; to be a common occurrence*; بَاقُوبْ دُورْمَقْ (bâqüp dârmâq) *to stand looking*; بَاقَهْ قَالْمَقْ (bâqâ qâlmâq)

qâlmâq) *to stand* (*remain*) *staring in surprise and amazement*; دُشْنُوبْ يَأْتِمْقْ (dûshnûb yâtmâq) *to remain* (*lie*) *pondering, in a brown study*; بَيْلَهْ يَأْزِمْقْ (bayllâ yâzmâq) *to give one's self up* (*write*) *as about to faint*; &c., &c., &c.

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

In Turkish there is no *extant* verb substantive, answering in all its moods and tenses to our verb *to be*. In one sense, the Turkish اُولْمَقْ 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, اِبْمَكْ (ımek) *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 كَانْ or غَانْ, even قَانْ, traces of which are numerous in Ottoman, as adjectives).

Thus :

#### *Indicative.*

Present. اِبْمَ (ım, ım), يَبْمَ (yım, yım) *I am*; سِينْ (sin, sin) *thou art*; اِبْزَ (ız, ız), يَبْزَ (yız, yız) *we are*; سِكْرْ (sikr, sikr) *you are*.

Perfect. اِيدِمْ (idl̄m) *I was*, اِيدِكْ (idl̄ñ) *thou wast*, (idl̄) اِيدِي (idl̄) *he was*; اِيدِكْرْ (idl̄k) *we were*; اِيدِيكِرْ (idl̄ñlz) *you were*; اِيدِيلَرْ (idl̄l̄er) *they were*.

### *Conditional Aorist.*

اِيسَمْ (lsām) *if I am*, اِيسَدْكْ (lsāñ) *if thou art*, اِيسَهْ (lsē) *if he is*; اِيسَدْكْ (lsēk) *if we are*, اِيسَدْكِرْ (lsāñlz) *if you are*, اِيسَهْلَرْ (lsēler) *if they are*.

### *Past Active Participle.*

اِيمِشْ (lm̄sh) *who or which was*.

### *Verbal Noun Perfect.*

اِيدِكْ (idl̄k) *the fact of having been*.

### *Gerund.*

اِيکَنْ (ikēn, *old* اِيکَانْ ikān) *during the fact of being*.

These fragments are made negative by prefixing the adverb دِيکِلْ (dīyell) *not*. Thus, دِيکِلْ اِيدِمْ (dīyellm) *I am not*, دِيکِلْ دِيکِلْم (dīyellm) *I was not*; دِيکِلْ اِيسَمْ (dīyell lsām) *if I am not*; دِيکِلْ اِيدِكْ (dīyell idlk) *not used as a verbal noun, but replaced by* اوْلَمْدِيقْ (olmādīq) *the negative verbal noun perfect of* اوْلَمْقْ; دِيکِلْ اِيکَنْ (dīyell ikēn) *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, در (dır), is, and its conventional (unnecessary) plural, درلار (dırlar) are (which is just as well expressed by the singular).

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

However that may be, the peculiarity of the word is that it is not special to the third person singular, or to the two third persons, singular and plural. It is often used, in writing and in conversation, after a verb of the first or second person also, singular or plural, of any simple tense of the indicative, with or without the plural sign ل, 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 در 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 در. In conversation it is much more dispensed with than used.

The negative of در is دیکل در (dîkîl dır) *is not*; pl. دیکلار در (dîkîlär dır).

(dlyllér dlr) and دِيْكَلْ دِرْلَرْ (dlyll dirlér) are not (just as well expressed without the لَرْ).

### 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 (vár) *present or existent*, يُوقْ (yöq) *absent or non-existent*. Like any other substantive or adjective, these may be followed by the verbal particle of affirmation در, 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 يُوقْ درْ or وَارْ درْ means *there is*; that يُوقْ or وَارْ 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, آتش وَارْ (åtêsh vár) fire (is) present (here), or existent (somewhere); آتش يُوقْ (åtêsh yöq) fire (is) absent (here), or non-existent (anywhere).*

Then, such a phrase as وَارْ أولْ (vár ol) *be thou present (or existent)*, يُوقْ أولْ (yöq ol) *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! Avant!* &c.

By using a locative with these two expressions, they become special instead of general : جِبْلَدَهْ پَارَهْ وَارْ (jēbləndə pârə vâr) *in my pocket money is present* (I have some money in my pocket); أَوْيَمَدَهْ أُوتُونُمْ يُوقْ إِيدِي (évlmdə ôdùnùm yðq idî) *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, پَارَهَمْ وَارْ (pârâm vâr) *money belonging to me exists* (i. e., I have money, I have some money); پَارَهَنْ يُوقْ (pârâñ yðq) *money belonging to thee (is) non-existent* (i. e., thou hast no money); بَابَاسِنْكْ جُوقْ كِتَابْلَرِي وَارِدِرْ (babâsînñ chq kltâblârî vâr dlr) *many books belonging to his father are existent* (i. e., his father has many books); بِنَمْ سَكَا اِحْتِيَاجْ يُوقْ إِيدِي (bénim sâñâ lhlyâjlm yðq idî) *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 اِتْمَكْ (ıtmék, *vulg.* étmék), اِيْلَمَكْ (eylémék), قِيلْمَقْ (qıljmák) *to do*, or بُيُورْمَقْ (búyúrmák) *to command, to deign to do*; or by an Arabic (very seldom, a Persian, never a foreign) active participle, followed by the auxiliary اُولْمَقْ (olmák) *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, اِرْسَالْ اِتْمَكْ (ırsál etmék) *to send*; اِرْسَالْ بُيُورْمَقْ (ırsál búyúrmák) *to deign or condescend to send, to favour by sending, to have the goodness to send*; مُوجِّبْ اُولْمَقْ (mūjib olmák) *to cause*; تَوْطِنْ اِيْلَمَكْ (təvåttún eylémék) *to settle (in a place, as a home)*; پِشِيمَانْ اُولْمَقْ (peshimán olmák) *to be regrettably or penitently sorry (for some act)*; وِيزِيتَهِ اِتْمَكْ (vizlíté etmék) *to visit, to pay a visit*.

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

translation. Thus, ارسال اوْلۇمق (ırsäl olunmåq) *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 بىورلۇمق (bûyûrûlmåq); as, ارسال بىورلۇق (ırsäl bûyûrûlmåq) *to be condescendingly sent, to be kindly sent.*

Reciprocal verbs active of this class are formed with the reciprocal of ايمك, that is, with the auxiliary ايدىشىمك (Idlsh-mék); as, خصومت ايدىشىمك (khüsümët Idlshmék) *mutually to exercise hostility, litigation, or spite, towards one another.*

Causatives of the simple and reciprocal are formed by the causatives of ايمك and ايدىرمك, namely, ايدىشىرمك, ايتىرمك; thus, خصومت ايدىشىرمك *to cause or let (a thing) be sent;* خصومت ايدىشىرمك *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 ايمك and the other auxiliaries. Thus, ارسال ايدىمامك *not to send;* ارسال ايدىماكم *not to be able to send;* ارسال ايمىش *it is said that he sent;* ارسال ايدىپيرمك *just to send;* ارسال ايدىپيرمك *to be able 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 (mî, 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. سَفْرِي صَبَاحْ يَمْلَهُ عَرَبَيَهِ بِنَهْ جَكْسِينْ (sânmî sâbâh bénîmlâ 'ârâbâ bâyâ bénéjeksln)

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

2. سَنْ صَبَاحِي بَغْلَهُ عَرَبَيَهِ بِنَهْ جَكْسِينْ (sân sâbâhmi bénîmlâ 'ârâbâ bâyâ bénéjeksln)

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

3. سَنْ صَبَاحْ يَمْلَهِ مِي عَرَبَيَهِ بِنَهْ جَكْسِينْ (sân sâbâh bénîmlâmî 'ârâbâ bâyâ bénéjeksln)

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

4. سَنْ صَبَاحٌ بِنْمَلَهُ عَرَبَيَّدِيَّهِ بِنَجَّكْسِينْ ° (sân sâbah bênlîmlâ 'ârâbayâ-mî blnêjéksln)

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

5. سَنْ صَبَاحٌ بِنْمَلَهُ عَرَبَيَّدِيَّهِ بِنَجَّكْمِيسِينْ ° (sân sâbah bênlîmlâ 'ârâbayâ blnêjékmsin)

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 می 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 می would stand after the personal ending of the verb; سَنْ صَبَاحٌ بِنْمَلَهُ عَرَبَيَّدِهِ بِنَجَّكْسِينْ می (sân sâbah bênlîmlâ 'ârâbayâ blnêjéksln mî), which means, *Dost thou say, thou wilt ride with me to-morrow in the carriage?*

The last two instances call specially for the explanation that, in compound verbs the proper place of the adverb می may be between the two elements of the verb. Thus we may ask, اِرْسَالْ می اِيدَهَجَكْ (îrsâl mî idéhék) Is it to send (and not himself carry, for instance) that he is going to do? and اِرْسَالْ اِيدَهَجَكْمِي (îrsâl idéhékmi) Is he going to send?

In Turkish simple or derivative verbs, supposing that the adverb می 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 ایدیورمی ایدی ; thus, ایدیورمی is he doing? ایدیورمی 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, تپیورمیسین (tèplyòrmlylm) am I kicking? (tèplyòrmlysn) art thou kicking? (tèplyòrml) is he kicking? (tèplyòrmlylz) are we kicking? (tèplyòrmisikz) are you kicking? (tèplyòrlérml) are they kicking?

The perfect tense indicative forms an exception to the foregoing rule, as it takes the interrogative after the personal endings. Thus, تپدیمی (tèpdìmmi) have I kicked? did I kick? تپدیکمی (tèpdìñml) hast thou kicked? didst thou kick? تپدیکمی (tèpdìlmì) has he kicked? did he kick? (tèpdìkml) have we kicked? did we kick? (tèpdìñlzmì) have you kicked? did you kick? (tèpdìlérml) 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, صَاحِبْ كَلْ (sâbâh gâl) *come to-morrow* ; أَرْكَنْ كَلْدِي (érkân gâldî) *he came early* ; أَخْشَامْ كَلْوْر (âkhshâm gêllr) *he will come in the evening*.

Adjectives of relative place, like all adjectives, are used as adverbs ; thus, يُوقَارِي چِيقْ (yûqârî chîq) *mount up, walk up, climb up, ascend* ; آشَاغِي كَلْ (âshâghî gâl) *come down, descend* ; إِيلَرُوكِيتْ (îllerî glt) *go forward, advance* ; كَيْرِوكِيتْ (gérî gâl) *come back*.

But substantives of place, like all substantives, can be used adverbially by the sole means of being joined to prepositions ; thus, يُوقَارِيدَه اوْتُورِيُورْ (yûqâridâ ôturlyör) *he is sitting higher up* ; آشَاغِيدَانْ كَلْپُورْم (âshâghidân gellyörüm) *I am coming from below* ; صَاغِدَه كِيتْ (sâghâ glt) *go to the right* ; &c.

A possessive pronoun may enter into such an adverbial expression ; as, أُوسْتَه چِيقَدِي (ûstûmâ chîqdî) *he mounted on to the top of me*.

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

So an adjective, substantive, possessive, and preposition may be combined in an adverbial expression ; as, أُوْسْتْ يَأْمِدْ (ûst yânimâ) *to the side above me* ; آلْتْ يَأْنِكْدَهْ (âlt yânîndâ) *on the side below thee* ; صَاغْ طَرَفِنْدَنْ (sâgh târâfîndân) *from his (her, its) right-hand side.*

With certain special exceptions, any Arabic substantive or adjective becomes an adverb by adding an ûstân and vowel ! to it ; this being often marked with a double ûstân sign, and read ân ; or, if the word is a feminine in ة, by putting two dots, with or without the double ûstân sign to it, without an ! ; thus, طُولًا (tûlân) *in length, longwise, in longitude* ; عَرْضًا ('ârzân) *in breadth, breadtwise, in latitude* ; بَرْأَ وَبَحْرًا (bârrân u bâhrân) *by land and by sea* ; مُقَدَّمًا (mûqâddemâ) *formerly* ; مُؤَخَّرًا (mûakhkhârân) *latterly, recently* ; قَطْعًا وَقَاطِبَةً (qâtlân vê qâtibâtân) *decidedly and entirely.*

The first ten Arabic ordinals are thus much used adverbially ; as, أَوَّلًا (âvvâlâ) *firstly* ; ثَانِيَا (sânîyâ) *secondly* ; ثَالِثًا (sâlisâ) *thirdly* ; رَابِعًا (râbi'â) *fourthly* ; خَامِسًا (khâmisâ) *fifthly* ; سَادِسًا (sâdisâ) *sixthly* ; سَابِعًا (sâbî'â) *seventhly* ; ثَامِنًا (sâminâ) *eighthly* ; تَاسِعًا (tâsi'â) *ninthly* ; عَشِيرًا ('âshîrâ) *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 : **أَوْزَرْهُ** (üzérè) *upon*, **جَهْ** (jé, já) *according to*, **سِرْزْ** (slz) and **سِيزِينْ** (sızln) *without*, **لِيْنْ** (lèyln) *at the time of, after the manner of.*

### SECTION XXIV. *Of Conjunctions.*

The conjunctions **دَهْ** (då) and **دَخِيْ** (dåkhî) *also*, follow the word they unite to a preceding one ; as, **كِيدَرْسَهْ بَنَهْ كِيدَرِمْ** (gıldérsân, bén-då gıldérím) *if thou wilt go, I also will go* ; **بُو دَخِيْ** (bù dåkhî) *this, too.*

All other conjunctions head the clauses which they connect.

The principal of these are : **وْ** (vè, in Persian couplets read ü, ù) *and* ; **أَمْ** (âmmâ), **لَكِنْ** (lâkîn), **وَلَكِنْ** (vè-lâkîn) *but* ; **أَنْجَقْ** (ânjâq) *only* ; **أَكْرَهْ** (éyér, ègér) *if* ; **يَاخُودْ** (yâkhôd) *or* ; **يَا...يَا** (yâ...yâ...) *either... or... ; ...نَهْ...نَهْ* (nè...nè...) *neither... nor... ; حَتَّىْ* (hâttâ) *insomuch that* ; **مَكَرْ** (mèyér, mègér) *unless* ; **إِيمَدِيْ** (imdl) *therefore, wherefore* ; **زِيرَا** (zirâ) *for, because* ; **چُونْكُوكْ** (chûnkû) *since, by reason that* ; **كِهْ** (kl) *that* ; **تَاهْ** (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 : أے (éy), يَا (yā) *O*; آه (āh) *ah*; أیواه (éywāh) *alas*; خیف (khayf) *woe*; مدد (mèdèd) *help*; آفرین (âfrîn, *vulg.* âfrîlm) *bravo*.

There is, however, a peculiar Turkish interjection ئ (â) *O*, that joins on to the vocative following it ; as, آبا (â-bâbâ) *father*; آنâ (â-ânâ) *mother*. It also follows nouns, pronouns, and verbs, taking the sense of *Yes!* *Indeed!* *I told you so!* *You see now!* as, آدمâ (âdâm-â) *a man*; *you see!* كُوزلâ (gyûzél-â) *nice*; *indeed!* بنیما (bénimâ) *mine*; *in sooth!* كُوره مدکا (gyûrêmâ-diñ-â) *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, بُونَهْ دِرْ (bù nē dır) *what is this?* the answer, in Ottoman Turkish, will be, for instance, إِلْمَة (elmâ) *an apple*, as in English. (A Frenchman would answer: “*C'est une pomme.*”) Should the question be, قَنْدَاشْمَى كُورْدِيْكَزْمَى (qârndâshîmî [vulg. qârdâshîmî] gyûrdânuñz-mâ) *have you seen my brother?* the answer will be, either كُورْدَمْ (gyûrdâm) *I have seen (him)*, or كُورْمَدْم (gyûrmâdâm) *I have not seen (him).* Should one say to you, بُونَى سَكَا وَنَسَمْ يَرْعِيْسِينْ (bùnû sâñâ vêrsâm, yér-mî-sin) *If I give this to thee (you), wilt thou (will you) eat (it)?* the answer will be either يَرِيمْ (yérîm) *I will eat (it)*, or يَمَامْ (yémâm) *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 در (dır) *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, سویورم (sâvlyörüm) *I love* (thee, you, him, her, it), سفی سویورم (sânl sâvlyörüm) *I love thee* (you), بن سفی سویورم (bén sânl ...) *I, personally, love thee* ; باباًم گلدى (babâm gâldî) *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, دُّ و مَحْبَّتْ (vlđ u mâhâbbât) *friendship*, تَحْرِيرٌ و تَسْطِيرٌ أُولَندى (tâhîr u tâstîr olundû) *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, آدَمْلَرْ گلدى (âdâmlâr gâldî) *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, أُوجْ آتْ (ûch åt) *three horses*, بِيْكْ عَرَبَه (biñ 'ârabâ) *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, مَبْرُورٌ (mēzbūr), مَذْكُورٌ (mēzkyūr), for things or persons, مَسْفُورٌ (mēsfūr), for a contemned or criminal person, مُمَوِّي إِلَيْهِ (mūmā ilēy-h), for a reputable person, and مُشَارِيَّ إِلَيْهِ (mūshārān ilēy-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, بَاغِچَهْ كُوزَلْ شَيْ (bāghchā gyūzēl shēy) *a garden (is) a pretty thing;* پَادِشَاهْ كَلْدِي (pādīshāh gāldī) *the monarch came, or has come;* اِنْجِلْتَرَرَدَهْ كَمِيْ جُوقْ (ingiltērādā gēml chōq) *in England (there are)*

*many ships ;* چِيْكَنْ باْغْهَانْ زِينَتِي دُرْ (chichék bâghchânlîñ zînëtl dlr) *flowers are the ornaments of the gardens, of the garden ;* صُوْلِجِدْمْ (sù lchdłm) *I drank (some) water, I drank water (not wine, &c.),* صُوْلَّاَلْ (sù åqâr) *water flows.*

In the accusative case indefinite, the substantive is as in the nominative ; as, صُواْيَچْمَانْ (sù ichmék) *to drink water (some water).* If the declensional accusative is used, it is always definite ; as, صُوْبِيْ إِيجِدِمْ (sùyù lchdłm) *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, الْتِنْوْنْ قُوْطِيْ (åltîn qûtû) *a gold box ;* بِرْ كِيلَه آرْبَه (blr kllé árpâ) *a bushel (of) barley ;* إِيْكِي سَاعَتِلْكْ يُولْ (lkl sâ'atlık ydl) *a distance of two hours journey ;* أُوجْ سَتْرِيلْكْ چُوقَه (üch sêtrîlik chöhâ) *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, كِتَابْ قَابِيْ (kltāb qābī) *a book-cover*; أوْ كُوِيْكِيْ (əv kyūpēyī) *a house (domestic) dog*; يَبَانْ أُرْدَى كِيْ (yābān ərdēyī) *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, آزَاقْ دَكِيزِيْ (āzāq 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, قِرَالِكْ عَسْكِرِيْ (qırālk ḫaskerī) *the king's army*; بَابَامِكْ أَوِيْ (babāmīn ēvl) *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, شَهْرَةِ يُولْ (shēhrē yōl) *a (or the) road to the town*; دَمِيرْدَنْ كُوپِرِيْ (dēmrđan kyūprī) *a bridge of iron*; آيَدَهِ بِرْكَرَهِ (āydā blr kērrē) *once in a month*; &c.

When two substantives are in apposition, no change is made in either; as, چَاوْشْ آغَا (chāwūsh āghā) *Mr. Sergeant*; يَازِيجِيْ أَفْنِدِيْ (yāzijī afndī) *Mr. Clerk*; مُشِيرْ پَاشا (mushīr 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, أُونْ باشِي آغاً (önbâshî âghâ) *Mr. Corporal*; مِيرْ آلَايْ بَكْ (mîr-âlây bêy) *Squire Colonel*; مِيرِ لِيواً باشاً (mîrl-liwâ pâshâ) *the Major-General Pasha*.

There are two exceptions to the rule that the generic word stands last, when the other word is a proper name. In all other cases with proper names, this rule holds good; as, اُسْمَا سُلْطَانٌ (ësmâ sultân) *Princess Esma*, عِزْتُ مُولَّا (izzet möllâ) *Judge Izzet*; عَارِفٌ أَفْنَدِي (ârif efendi) *Mr. Arif*; &c. The exceptions are: 1, the word سُلْطَانٌ, when applied to the sovereign before his name; as, سُلْطَانٌ عَبْدُ الْحَمِيدٌ (sultân 'abdû'l-hâmîd); 2, the word مُولَّا, when applied to a student or schoolboy, also before his name; as, مُولَّا رَاشِدٌ (möllâ râshîd) *schoolboy Rashid*.

Any number of substantives may be in apposition, and one of them may be the proper name of the individual; as, أُوغلُمْ قُولُكُزْ (öghlûm qûlukûz) *your servant, my son*; أُوغلُمْ رَفِيقْ بَكْ قُولُكُزْ (öghlûm râfiq bêy qûlukûz) *your servant, my son, Refiq Bey*; أُوغلُمْ مِيرْ آلَايْ رَفِيقْ بَكْ قُولُكُزْ (öghlûm mîr-âlây râfiq bêy qûlukûz) *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, پاشانِك آنْشَتَه سِنْك دَايِيسِنْك اوْغُلْنُك آتِي (pâshânîn ênşteşînlîn dâyîşînlîn òghlûnlûn âtlî) *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: پاشانِك آنْشَتَه سِنْك دَايِيسِي or پاشَا آنْشَتَه سِنْك دَايِيسِي اوْغُلْنُك آتِي or اوْغُلْنُك 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 *esérè*; thus, فَرْمَان شَاه (férmanl shâh) *the command of the king*; مَضْمُونٌ فَرْمَان شَاهِ إِرَانْ (mâzmûnl férmanl shâhî irân) *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 *esérè* vowel of connexion; and this consonant varies

with the final vowel of the word. When the final vowel-letter is ل or و, the servile consonant is ي ; as, جَای پَای آسْبْ (jā-yı pā-yı ēsb) *the place of the foot of the horse*; مُوی رُوی سَکْ (mū-yı rū-yu sēg) *the hair of the face of the dog*. If the final vowel-letter be a ي, this letter is converted itself into the servile consonant required ; so that no written addition is needed ; thus, بِرِی چَاهْ بُرْجْ (pērī-yı chāh-ı bürj) *the fairy of the well of the tower*. Ignorance often writes a hemzé over such final ي so converted into a consonant; but it really is not requisite. If, however, the final vowel be the letter ئ, then the addition of a hemzé is a necessity. Sometimes the esérè vowel-sign is figured under it, ئ. Usage is divided as to the proper place where the servile hemzé should be written. It is at times more correctly placed between the two words, on a line with the writing ; as, بَرَّةٌ فَلَكْ (bərə-ı fələk) *the lamb of the sphere* (i.e., *Aries*) ; and otherwise it is less correctly placed over the vowel ئ ; as, بَرَّةٌ فَلَكْ.

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, سَاقِي تَقْدِيرْ (sāqī tāqdır) *the drover, destiny* ; عَنَانْ عَزِيمَتْ (‘ınān ‘azimət) *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 اَمْرٌ (émr), or one of its synonyms, مَادَهْ (māddə), خُصُوصٌ (khüsüs), كِيفِيَّتٌ (kéyflyyyet), &c., all of which signify our *circumstance*, and the like. They are used in written Turkish for precision. Thus: رَاهَ تَحْصِيلُكَ اَمْرِ اِنْسِلَاكِي (rāh-l tāhsīluk emr-i insllāki) *the matter of the pursuit of the path of study*; دُونَانِمَانِىكَ لَكْمَسِي خُصُوصٌ (dōnānmāniñ gēlməsl khüsüsü) *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, اَحْمَدْ نَامٌ ذَاتٌ (āhmēd nām zāt) *the personage named Ahmed*; قِيرِيمْ نَامٌ جَزِيرَةٌ (qīrim nām jēzirē) *the peninsula) named Crimea*.

The two words حَفْرَتْ (hâzrēt), 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, حَفْرَتٍ خُدَا (hâzrēt-i khūdā) *His Divine Majesty, God*; حَفْرَتٍ پَيْغَمْبَرٌ (— pēygāmbēr) *His Sanctity, the Prophet*; جَنَابٍ پَادِشَاهٌ (jēnāb-i pādishāh) *His Majesty, the Sovereign*; جَنَابٍ صَدَارَتَمَابٌ (— sâdarēt-mâb) *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 الْإِسْلَامْ طَاهِرْ بَكْ حَضْرَتِي (shèykhù'l-ıslām tāhīr bék hazzret̄i) *His Eminence the Lord High Chancellor, Tahir Bey*; بُوْسَه مُفْتِيسِي حَسَنْ أَفَنْدِي جَنَابِي (bûsəh mفت̄isi h̄asan afn̄di janab̄i) *His Honour the State Counsel of Brusa, Hasan Efendi*; سَفِيرْ بَاشَا حَضْرَتِي (səfir pâshâ —) *His Excellency the Pasha Ambassador*; تَرْجُمَانْ بَكْ جَنَانِتِي (terjâmān bék janan̄ti) *His Worship the Interpreter Bey*; &c., &c., &c. Generally, the word حَفَرْتْ before a single name indicates one of the prophets, saints, or patriarchs of old; as, حَفَرْتِ نُوحْ (hazzret̄ nūh) *the patriarch Noah*; مُوسَى (— mūsâ) *the prophet Moses*; سُلَيْمَانْ (— süləymān) *the prophet (king) Solomon*; مَرْيَمْ (— məryem) *Saint Mary (the Virgin Mother)*; عِيسَى (— ısa) *the Prophet Jesus*; مَسِيحْ (— mēsîh) *the holy Anointed One (Christ)*; &c., &c., &c.

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

Nearly everything requisite in a sketch has been said on this subject in the former Chapter (II.), Section II. If several adjectives qualify one substantive, they follow one another simply in Turkish construction, and are all connected vocally in the Persian construction; as, كُوزَلْ اَدَبِلُو مَحْجُوبْ چُوقْ (gyüzəl,)

édeblî, mâjhûb chójûq) *a pretty, well-behaved, modest child* ; جَائِي بِهُشْتْ نَمَاءِ فَرَحْ فَرَّا (jâ-yî bîhsht-nâmâ-yî férâh-fêzâ) *a paradise-like, joy-giving place*.

One adjective may qualify several substantives in a sentence ; as, أَمْمٌ وَأَجَيَّالٌ سَائِرَةٌ (âmêm û ejyâll sâ'irâ) *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, unchanged as to gender or number ; as, عَظِيمٌ طَاغٌ ('âzîm dâgh) *a great mountain* ; عَظِيمٌ پَادِشاَهٌ ('âzîm pâdîshâh) *a great monarch*, عَظِيمٌ دَوْلَتٌ ('âzîm dêvlât) *a great state*.

Some adjectives take a substantive as a complement to restrict their application. In Turkish construction, this complement precedes, with or without a preposition ; as, صُوْطُولُو (sù dôlù) *full (of) water*, صُوايَلَه طُولُو (sù llâ dôlù) *filled with water*. In Persian construction it follows ; as, لَاقِي بَيَانٌ (lâyîq-i bêyân) *worthy of exposition*; مُؤَفِقٌ طَعْ (mûwâflîq-i tâb') *conformable with nature*.

The Turkish adjective كَبِي (gîblî) *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, صُوكِبِي (sù gîblî) *like water*; آنلَر كَبِي (ânler gîblî)

gibl) *like them*; بُنْلَرِ كِبِي (bûnlâr gibl) *like these*; كِيمِ كِبِي (kîm gibl) *like whom?* نَلَرِ كِبِي (nâlîr gibl) *like what things?* بَايَامِكِي كِبِي (bâyâmîkî gibl) *like the one belonging to my father*; بَنْدَهِ كِبِي كِبِي (bendêkî gibl) *like the one I have.* All other pronouns are put in the genitive, when complements to this word; as, بَنْمِ كِبِي (bennîm gibl) *like me*; آنِكِ كِبِي (ânîn gibl) *like him, her, it*; سِزْكِ كِبِي (sîzlin gibl) *like you*; بُونُكِ كِبِي (bûnûn gibl) *like this*; &c.

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

The Turkish and Persian cardinals always precede their substantive, and this is usually left in the singular, whatever the number; as, اِيْكِي چَفْت (ikî chîft) *two pairs*; دُوْ جَهَانْ (dû jihân) *the two worlds* (present and future). But the Arabic cardinal follows, the construction is made Persian, and the substantive is made plural; as, قُوَّايِ خَمْسَه (quvâyi khâmsé) *the five senses*; چَهَاتِ سِتَه (jhâtî sitté) *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, اِيْكِي سِيَاهْ كَحِي (ikî sîyah kâchi) *two black goats*; هَفْتْ إِقْلِيم مَعْمُورَة (hâft iqlîm mâmûrâ) *the seven climates*

of the habitable earth ; قُوَّاًيْ خَمْسَةٌ ظَاهِرَةٌ (quvayî khâmsâ-i zâhirâ) 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, أُوْطَهِنْكُ بُونِدَهِ بِرَايْپُ (ödânîn bôyûndâ bîr îp) a string of the length of the room; هَرِيرِي بَشْ كَيْسَهِ آقْجَهِ إِيدَرْ يَدِي الْمَاسُ (hêr bîrl besh këysë åqchâ èdér yedî èlmâs) 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, أَدَمِكُ بِرِي (âdâmîn bîrl) one of mankind, a man; أَدَمِلِكُ بِرِي (âdâmlerîn bîrl) one of the men; أُوْطَهِنْكُ إِيكِيسِي (ödânîn ikîsi) two rooms, أُوْطَهِلِكُ إِيكِيسِي (ödâlärîn ikîsi) 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 (nêfér) *individual*; for *beasts* it is رَأْسٌ (râs) *head*; for *bulbs* it is بَاشٌ (bâsh) *head*; for *ships* it is قَطْعَهٌ (qit'â) *piece*; for *cannons, ships, and villages*, it is بَارَةٌ (pârâ).

vulg. pårå) *piece*; for things *usually counted* it is عَدَدْ (‘ādēd) *number*; for things *not usually counted* it is دَانَه (dānē, vulg. tānå) *berry*; for *swords* it is قَبْضَه (qābzå) *hilt*; for *elephants*, أُونْ رَأْسْ قُوْيُونْ (zēnjir) *chain*. Thus : بَشْ نَفَرْ آدَمْ five men; اِيكِي باشْ سُوغَانْ two onions; يِكِرمِى قِطْعَه سَفِينَه twenty ships; اُونْ پَارَه طُوبْ twenty vessels; اُونْ پَارَه تَكْنَه ten cannon (pieces of artillery); يُوزْ عَدَدْ يُومُورَطَه fifty villages; اِيلَى پَارَه كُويْ a hundred eggs; اِيكِي دَانَه إِنجُو two pearls; اُوجْ قَبْضَه قِلَاجْ three swords; بِرْ زَنجِيرْ فِيلْ one elephant.

The Turkish ordinals precede their substantives; as, بِرْنجِي كِيَحْ (bırñjı kÿh) *the first night*; آلتِمِش طُقُوزْجِي آلَايْ (ältmîsh dôqûzunjü älây) *the sixty-ninth regiment*.

The Arabic ordinals follow; as, بَابِ خَامِسْ (bābi khāmis) *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, بَشَرْ پَارَه وَيْرِدِيلَرْ (bêşer pâra veirdiller) *they contributed five paras each*; آنلَرَه بَشَرْ (ânlâra bêşer pâra vêrlidi) *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, بِرَرْ بِرَرْ طُوبِلَادِمْ (blrər bırlər toplədəm) *I collected (them) one by one* ; اِيكِيشِرْ اِيكِيشِرْ آلِكِيزْ (ıklıshər ıklıshər əlliñiz) *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, بُو اُوجْ بِیُونْ کُوزَلْ (bu üch blyûk gyûzəl gëllnlık qız) *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, مَرْحُومْ پَدَرِمْ (mérhüm pédérəlm) *my late father*, may be rendered in the Persian form, پَدَرِ مَرْحُومْ (pédér-i mérhüməm) ; so also, وَجْهِ خَاطِرِ خَواهِمْ (vějh-i khâtır-khâhimz) *the manner desiderated in mind by us* (i. e., *by me*) ; اَقْطَارِ شَرْقِيَّةِ سَرْعَسْكَرْ (åqtär-i shárqiyé sér-åskér-i záfér-rehbér) *the victorious commander-in-chief of the eastern districts* ; بُو بَاغِلْ هَرْ (bu bâghlîn hér bir jā-yı jân-fézâ-yı blhlşt-intlmâsl) *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, بَنِيْم مَرْحُوم پَدِيرِم (bənl̄m mərhūm pədērl̄m) *my late father*; اُوْطَهِنْك بِيُوك قَوْسُى (ɒddānîñ blyâk qâpûsû) *the great door of the room*.

One possessive suffix may qualify several substantives ; as, آل و أَصْحَابٌ و عِتَرٌ و أَحْبَابٍ (äl u âs-hâb u 'itrât u âhbâbî) *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, بن كُورْدُم (bən gyûrdâm) *I saw, have seen (him, her, it, &c.)*; سِزْ كُورْدِيْكُزْ (sîz gyûrdândâz) *you saw, have seen (me, us, them, &c.).*

A verb of the third person must also agree with its subject, if understood ; as, كُورْدِي (gyûrdâ) *he, she, it saw, has seen (it, &c.)*; كُورْدِيلَر (gyûrdâlêr) *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 : بَايَامْ كِتَيْلَر

(bâbâm gltdllér) *my father went, has gone, is gone*; (úshâqlérل gâldl) *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, ڦرْ آُلُوفِ رِضْوَانُ وَ صُنُوفِ غُفرَانٌ شَايَانْ دِرْ shâyân dlr) *thousands of prayers for God's acceptance, and all kinds of wishes for God's mercy (on him, &c.) is (are) fitting.*

If one of them be of the second person, singular or plural, and the other or others of the third person, the verb must be of the second person plural; as, سَنْ وَ پَدَرِمْ وَ قُوكُشِيْكَزْ بَرَابَرْ كِتْدِيْكَزْ (sân vê pêdêrlm vê qoñshûñuz bérâber gltdlinlz) *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, بَنْ وَ سَنْ وَ قَرِنْدَاشْ كُورْدُكْ (ben, vê sân, vê qárndâshlñ, gyârdâk) *I, and thou, and thy brother, saw (him, &c.).*

In conversation, ڏرْ and its plural ڏرلر are generally omitted at the end of a phrase, affirmative, negative, or interrogative; as, كِيفِ كِرايِمي (kéyflñlz ly'l ml) *is your health good?* ايو (ly'l) *it is good;* ايو دِكْل (ly'l dlyll) *it is not good.*

But, in repeating the affirmative or negative words of another, ڏرْ must be introduced; as, بُويَله ڏرْ دَيْوَ تَصَدِيقْ آيَلَدي (bûyîlê ڏr dîyô tashdiq aylidi)

(bâylê dîr, dêyâ, tâsdîq éylêdl) *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, كُلُورِمْ دِيدِى (gëllrim, dildl) *he said, “I will come”* (not as in English, “*he said he would come*”).

When the object of a transitive verb is definite, it is put in the accusative; as, آتِي آلِدِمْ (âtî âldim) *I bought, have bought* (or taken) *the horse*. But, if the object be indefinite, it remains in the nominative; as, آتِ آلِدِمْ (ât âldan) *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 : أُلُومَدَنْ قُورْقَمْ (ûlûmdân qörqmâq) *to be afraid of death*; أُلُومَدَنْ قَاجَمْ (ûlûmdân qâchmâq) *to run away from death*; پَارَّا يَهْ بَاقْمَقْ (pârâya bâqmâq) *to look at money* (*i.e.*, to take money into account or consideration); صُودَه يُوزْمَكْ (sûdâ yûzmek) *to swim in the water*; دَكِزَه كِيرْمَكْ (dêñizé girmek) *to go into the sea* (*i.e.*, to bathe in the sea); قِلْجِي اِيلَه اُورْمَقْ (qillij ilâ wûrmâq) *to strike with a (or the) sword*; خَاطِرِ اِيجُونْ يَابْمَقْ (khâtır ichin yâpmâq) *to do (a thing) out of regard (for some one)*; حَيْوانَه بِنْكَ (hâywânâ binmek) *to mount on a beast (horse)*;

**كَبِيْ يَهِ بِنْمَلْك** (gēmlyè bñnmék) *to mount (go) on board ship ;*  
**آيَاغَه قَالْقَمَقْ** (âyâghâ qâlqmâq) *to rise to one's feet (i. e., to rise, get up, stand up).*

Nouns of time and place are often used adverbially (as also is the case in English) without prepositions after verbs ; as, **كَلْ** (yârîn gâl) *come to-morrow ;* **آشَاغِي إِينْ** (âshâghî ïn, *vulg.* èn) *descend, come or go down ;* **يُوقَارِي چِيقْ** (yûqârlî chîq) *ascend, mount ; i. e., come or go up.* Still, on occasions, prepositions are used with them ; as, **صَاغَه سَابْ** (sâghâ sâp) *deviate (turn) to the right ;* **صُولَه بَاقْ** (sôlâ bâq) *look to the left ;* **كِيرُوكِيتْ** (glrlù, *vulg.* gérâl git) *go back ;* **كِيرُودَنْ كَلْ** (gérldân gâl) *come from the rear, from behind.*

A transitive verb has sometimes two direct objects, one definite, the other indefinite ; as, **آفِي مُشِيرِ إِيْتِدِيلَرْ** (âñi mûshîr étdllér) *they made him a mushîr (duke, or field-marshall).*

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, **بُوْدَقَاهِيدَ تَحْصِيلِ** (bû dâqîqâyâ tâhsîlî vwâqûf èylêdî) *he acquired cognizance of (about) this subtle point ;* **صَرْفِ مُزْجَاتِ يَضَاعَه قِيلِنْدِي** (sârf-i mûzjât-i bizâ'â qîlîndî) *expenditure of the modicum of capital was made (i. e., the modicum of capital was spent).*

SECTION VII. *Syntax of the Participle.*

In conversation, the substantive qualified by a particle, active or passive, is sometimes understood, and the participle is used as a substantive; as, كَلَّتْ وَيْرْ (gēlānē vēr) *give (thou it) to him* (or *her*) *who comes*; كِيدِيكَمَهْ بَاقِمَهْ (gēdlylmā bāqmāl) *look not at that which I wear*; يَا پَاجَعِمَيْ صُورَمَهْ (yāpājāghīmī sōrmāl) *ask not what I shall do.*

The active participle present of أُولَمَقْ, i. e. اُولانْ, is often omitted after Arabic participles, active or passive; as, رِبَعْ مُسْكُونَدَهْ وَاقِعْ مَمَالِكْ وَبُلدَانْ (rāb'ī mēskyūndā vwāqīl mēmāllk u būldān) *the countries and towns situated in the inhabited quarter (of the globe);* بُوكَتَابَهْ مَذْكُورْ فُنُونُ وَمَعَارِفْ (būkītābdā mēzkyūr fūnūn u mā'arif) *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, قُوْ آچَانْ (qāpū åchān) *he who opens a door;* قُوْپِي آچَانْ (qāpuyū åchān) *he who (that which) opens the door;* قُوْ آلمِ إِيلَه آچِدِيغُمْ (ellim ilē åchdīghīm qāpū) *the door that I opened with my hand;* پَدَرِمَكْ بُونْ قُبُولْ إِيدَه جَكِي سَبْ (pedērlī mlñ būnū qābūl idēmēyējēyl sēbeb) *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, خالقِ هر دو جهان (khāllq-ī hēr dū jihān), هر دو جهان ک خالقی (hēr dū jihānīn khāllqī) *the Creator of both worlds*; مخلوقِ یَدِ قدرتی (mākhluq-ī yēd-i qudrətī), یَدِ قدرتِ لرلین مخلوقی (yēd-i qudrətlərlin mākhluqī) *the creature of the hand of His almighty power*; آفرینندۀ این و آن (āfrīnēndē-ī in u an) *the Creator of this and that (all things)*; رسیده کنکره (rēsīdē kēnk̄rē) چرخ انیر (charkh-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, كييفيت مذکوره ب مبين (kēyfīyat mādkūrah bi 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, أَحْمَدُوكْ كَلْمِى (āhmēdlñ gālmēsl) *the coming of Ahmed, Ahmed's coming* ; (āhmēdlñ gāldyl) *Ahmed's (past action of) having come* ; أَحْمَدُوكْ كَلْجِى (āhmēdlñ gēlējēyl) *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, بَنِيمْ كَلْمَمْ (bənl̄m gālm̄m) *my coming* ; سِنْكْ كَلْدِيْكْ (sānl̄n gāldiȳl̄n) *thy having come* ; آنْلِرْكْ كَلْجَلْرِيْ (ānl̄erl̄n gāl̄ej̄kl̄erl̄) *their future coming*.

Turkish verbal nouns and infinitives are constructed with their objects, direct or indirect, exactly as their verbs ; thus, اِزْبَيْرَهْ كَلْجَلْرِكْ (ānl̄ gȳd̄rm̄m) *my seeing him (her, it)* ; پَدَرِينَهْ آحْمَدِكْ (İzm̄rē gāl̄ej̄yl̄n) *thy future coming to Smyrna* ; پَدَرِينَهْ آحْمَدِكْ (pēd̄erl̄nā āhm̄edl̄n) *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, وَرُودُمْ (vārūdūm) *my arrival* ; تَحْصِيلُكْ (tāhsīlīn) *thy study* ; تَحْرِيرِيْ (tāhrīrl̄) *his writing* ; صُنْعُ اللَّهِ (sūn'-ū llāh) *the act of God* ; إِدَارَهْ پَرْكَارِ أَفْكَارْ (Idārē-i pērgyār-ı 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, مَقْدُورِيْ صَرْفْ (māqdūrl̄ sārf) *an employing one's utmost* ; فَنْنِ جَغْرَافِيَاْيِيْ تَحْصِيلِهِ مَدَارْ (fānn-ı jāgrāflyāȳl̄ tāhsīlā mēdar) *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, صَرْفٌ مَقْدُورٌ or مَقْدُورُكَ صَرْفٌ ; and again, تَحْصِيلٌ فَنٌ جَغْرَافِيَّةٌ or فَنٌ جَغْرَافِيَّانِكَ تَحْصِيلِنَهُ &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, اُولَمْكُ بُونَدَنْ اُولَى دِرْ (ülmek bündän evlə dır) *to die is better than this*; قُورْتُلْمَغَهْ چَالِشِدِي (qurtulmaghan chalishdi) *he laboured at escaping*; يَاقِمَّقْ إِيجَوْنْ تَرِيْبْ إِيتِدِمْ (yâqmâq iğon tertiib etdîm) *I arranged, have arranged (it) for burning*; كَلْمِسِي لَازِمْ دِكِلْ (gâl-mesi lâzîm dîyll) *his coming (is) not necessary*; كِيدَه بِيلَه جَكِيمَه (gîde-biléjeylme shâb-hem vâr) *my doubt exists*, i. e., *I have a doubt as to my being able to go*.

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

The gerunds are not much used in conversation; there the discourse is broken up into as many sentences as may be needed, each with its personal verb; as, كِشْدِمْ كُورْدِمْ كَلْدِمْ خَبَرْ وِيرِدِمْ (gltdîm, gyûrdâm, gâldîm, khâbér vêrdîm) *I went; I saw; I came; I gave information.*

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

خبر وبردم (gıldüp, gyûrerek, gâldlkde, khâbèr 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, ير موضعه ورود (blr mîvzî'â vârûd, vê ândâ blî mlqdâr qû'ûd èdüp, ....) ... *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, آدم کتاب او قویوب (âdâm kîtâb ôqûyûb) *man, reading a book (or books), ....*; فرمانم سزه و اصل او لیحق (fîrmânîm slzé vwâsîl ôlijâq) *at what time my command shall attain unto you, ....;* بن شو آدمی کوره رک (ben shô âdâmi kûrârak) (bén, shù âdâmlı gyûrerek) *I, seeing that man, .... ; &c.*

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

The adverb precedes the verb or adjective qualified by it ; as, صباحین کدی (sâbâhléylîn gâldî) *he came in the morning ;* چوق کوزل (chöq gyûzél) *very pretty.*

The negative دِكْل (dlyll) *not*, precedes the verb substantive, expressed or understood, but follows the substantive or adjective which it negatives; as, كُنْجِ دِكَلْم (gēnj dlyllm) *I am not young*; عَقْلِسِرْ دِكَسِينْ (âqlsîz dlyllsn) *thou art not unintelligent*; آدَمْ دِكْلِ دِرْ (âdâm dlyll dlr) *he or it is not a man*; &c.

The adverbial suffixes دَكْ (dék), دِكَيْنْ (dêyln), follow a noun of time, place, or condition, in the dative; as, صَبَاحَ دِكَيْنْ (sâbâhâ dleyln) *until morning*; لُونَدَرَ يَدَكْ (londurâyadék) *as far as London*; أُولَمَدَكْ (ûlâmèdék) *until death*. They follow the third gerund also, put in this same dative case, and thus form a verbal limit of time; as, كَلْجَهِ يَدَكْ (gellnjéyédék) *until (I, thou, &c.) come, came*. The agent must be named or understood; as, بَنْ كِيدَجَهِ يَدَكْ (ben gldlnjéyédék) *until I go (or went)*; مَكْتُوبُمْ أُورَايَهْ وَأَرْجَهِ يَدَكْ (mektûbûm òrâyâ vârinjâyadék) *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 كُورَة (gyârë) *according*, also follows a dative; as, عَقْلِمَهْ كُورَة (âqlimâ gyârë) *according to my judgment*; بَكَ كُورَة (bâñâ gyârë) *according to me*; &c.

The adverbs يَكَ (yâñâ), طُولَى (dôlâyî), أُوتُرُى (ûtûrâ) *relatively*, follow substantives or infinitives in the ablative; as, كِتَابَدَانْ طُولَى (kîtâbdân dôlâyî) *relatively to (about) a (or the)*

*book* ; كِتْمَكْدَنْ أُونُورُى (ḡitm̄ekdān ḫt̄ârū) *relatively to (about, concerning) going.*

Although it is not grammatically erroneous, in answering a question, to use the affirmative adverb أَوْتْ (évet) or بِلِ (bēl) *yes*, or the negative يُوقْ (yōq) or خَيْرْ (khayr) *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, أَوْتْ بَنْ (évet, bēn) *yes, I (am to ride)*; 2, يُوقْ أُولَبِرْ كُونْ (yōq, olbır gyān) *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 التَّحْقِيقْ ('álá 't-tâhqiq) *in truth*; بِرْ قَارَرْ (bér qârâr) *in permanence (without change)*; فِي الْوَاقِعْ (fî 'l-wâqî') *in fact*; عَلَيْ حَالٍ (bl-éyyî hâlln) *in any case*; يَايِ حَالٍ (yâyi hâll) *singly*.

kēlā 't-tāqdīrēyn) upon either supposition; أَزْسِرْنَوْ (əz sér-l nēv) from a new beginning (over again, again).

A preposition may govern two or more substantives in a sentence; as, آل واصحاب وعترت وأحبابه 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, بَابَامِ إِيلَه (babām ilē) with my father; بُو مُحِبٌّ صَادِقَةٌ (bu mūhibb-i sādīq-dā) in this faithful friend; قَالِيُونْ كُرْهَ نُونْ هُمَايُونْ باشى (qālīyūn-kurh-nūn hūmāyūn-bāshī) the head of the mountain-like imperial galley.

## SECTION XII. Syntax of the Conjunction.

All conjunctions, except the enclitic دَه (dē, dā), or دَخِي (dākhī), too, also, head the phrase they belong to.

The enclitic conversational دَه, or literary دَخِي, is placed after the word of a phrase to which special attention is directed; thus: إِسْتَانْبُولْدَانْ دَخِي طُوبْ كَلْدِي (istānbōldān dākhī tōp kāldī) cannon came from Constantinople also; إِسْتَانْبُولْدَانْ طُوبْ (istānbōldān tōp) also.

دَخِي لَكْدِي (ıståuböldân tōp dákhi gâldî) *cannon, too, came from Constantinople.*

This enclitic is repeated after each member of a phrase linked together by its use; as, بَنَدَه كِيدَرْم سَنَدَه (bèn-dâ gèdérilm; sâñ-dâ) *I, too, will go, as also thou;* بَنَدَه سَنَدَه أُولَدَه أُجْمَز كِيدَرْز (bèn-dâ, sâñ-dâ, ò-dâ, üchûmûz gldériz) *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, كَلْسَدَه (gâlsë-dë) *even should he come;* كَلْمِش اِسَهَدَه (gâlmish lsë-dë) *even though he be come;* كَلْسِيَدَه (gâlsiydl-dâ) *had he even come;* كَلَجَاتْ أُولَسَدَه (gâléjëk òlså-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 (gëllrim-dâ, gyûrûrâm-dâ) *I will both come, and see also;* كُورِمَدَه كُورِمَدَه بَكَنُور اِسَمْ آلَوِرِمَدَه (—, —, bêyânır-lsë-m, ålîrim-dâ) *I will come, and I will see, and if I admire, will also buy.*

The conjunctions اِسْتَرْ, كَرْ, هَا, in the sense of *whether ... , or whether,* اَكْرْ (éyér) *if,* with كَرْجَه (gér-chî, vulg. gérchë) or اَكْرَجَه (éyér-chî, vulg. ègérchë) *although,* put the verb or verbs of their phrase in the conditional; as, هَا كَلْسَدَه هَا كَلْمِشَه (hâ gâlsë, hâ gâlmish)

هَا gālmåså) whether he come, or (whether he come) not; (éyér gålså) if he come; أَكَرْجَهُ كُلِّيْشِ إِيْسَدَهُ (égerchî gâlmish lsâdå) although he be even come (even though he be come).

When the copulative و joins one verb or phrase to another, it is pronounced vè, 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 ă or ă, and joins on, in pronunciation, as though in a syllable, with the consonant preceding it; as, دَوْلَتُ وَاقْبَالٌ گَلْدِيْ وَ كُورْدِيْ (gâldî vè gyûrdâ) he came, and he saw; دَوْلَتُ وَ تَنْدِيرَتْ قَوْيِيْ وَ تَنْدِيرَتْ (dêvlêt â iqbal) fortune and prosperity; قَوْيِيْ وَ تَنْدِيرَتْ (qâvî-yâ tân-dârûst) strong and healthy.

The Persian conjunction كِه (kî) that, always connects two members of a phrase, and should never be supposed to be a relative pronoun in Turkish (as it really is in Persian, as well as a conjunction); as, مَعْلُومٌ أَوْلَهُ كِه (mâ'lûm olâ kî) 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, نَيَازْمَنْدٌ أَوْلَهِمْ وَ نَاهَهُ كُنَانْ كِه جِنْسٍ (nîyazmend olâhim vè nâlê-kyanan, kî jlns-l mâgférâté sîm-l éshk olâdu nûqûd) 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 نُقُودُ أَوْلَدِيْ نُقُودُ for أَوْلَدِيْ نُقُودُ 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 كه 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, دیور که يارین گلورم (dlyör k̄e yārīn ḡell̄rl̄m) *he says, I will come to-morrow*; صوردى كه بونه در (sordu k̄e b̄on̄e d̄r) *he asked, What is this?* We see, then, that كه, 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 كه is omitted; as, دیدى آى شەھرلار (dld̄l: èy sh̄ehrlyar) *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, گلورىز دیورلر (ḡell̄rl̄z dlyörl̄l̄r) *they say, We will come*; i. e., *they say they will come*; كورمدى دیدى (gyârmâdl̄m dld̄l) *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 ديمك, the Turkish conjunction ديو (dlyâ, vulg. dèyè), which really is the first or fifth gerund, modified by usage, of ديمك, viz., ديوپ or ديه, is introduced before the verb used, and after the quotation; it is the equivalent of our *saying*; as, كيفكز ايومى ديو, *how saying he*

سُؤالٌ اِيْتَدِمْ (kēyflñiz lyl-mi, dlyū, sūāl étdim) *I asked (of him or her), saying, Is your health yood? i. e., I asked how he was;*  
 بِلْمَيْوَرْزِ دِيْوَ اِنْكَارِ اِيدِيْوَرْزِ (belmeyöriz, dlyū, īnkyār idlyörler) *they deny, saying, We know not; i. e., they deny, and say they know not;*  
 كَلْمَازْسِكَرْزِ دِيْوَ خُولْيَا اِيْتَدِمْ (gālmāzsīkərz, dlyū, khūlyā étdim) *I formed an idea, saying (to myself), You will not come; i. e., I imagined that you would not come;*  
 نَهِ دِيْوَ كَلْدِيْكِرْزِ (nē dlyū, gāldñiz) *saying what (to thyself), art thou come? i. e., what are you come for?*

The conjunction **كِه** sometimes, as in Persian, serves to connect an incidental qualifying phrase to an antecedent noun, as though it were a relative pronoun; but in such case it never undergoes declension or takes a preposition, the following phrase being complete in all its parts; as,  
 حَمْدٌ وَسِپَاسٌ اُولٌ  
 خُدَاوَنْدِيِ عَلَّتَه سَرَّا دِرِكِه وُجُودٌ آنَهَارُ وَقُوَّرِ بَلَهَارِ يَكْقَطْرَه قُدْرَتٌ نَامَتَنَاهِلِرِي دِرْ  
 (hāmd u sīpās ol khudāvend-i bī-illētē sēzā dlr, kī, vājūd-i ēnhār u qū'ur-i blhār yēk-qātrē-i qūdrēt-i nā-mūtēnāhlērē dlr) *glory and lauds are worthy of that uncaused Lord God, of whose infinite power the existence of rivers and the depths of oceans are but a single drop.*

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

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

But, in ethical works and the like, generally composed by members of the 'ûlémâ class (Doctors of Canon Law) on a Persian or Arabic model, the clause that follows *كـ* is generally qualificative, and the style is anti-Turkish. Thus: هـرـكـسـ كـهـ دـسـتـ هـمـتـ اـيـلـهـ حـبـلـ مـتـيـنـ عـقـلـهـ مـتـشـيـثـ اـوـلـهـ (hér kès kl dést-l himmét llâ hâbl-l mêtin-l 'âqlâ mâtëshëbbis olâ, .....); *every one who shall take hold of the firm cable of reason with the hand of endeavour, .....*; بـوـ جـاـنـوـرـلـرـ كـهـ نـظـرـعـبـرـنـلـهـ مـنـظـورـدـرـ (bû jânvârlér kî nâzâr-l iibrët-lâ manzûr dûr, .....); *these animals which are looked upon with a regard for instruction, .....*

The conjunctions تـاـكـهـ (tâ kl) *in order that*, شـايـدـ كـهـ (shâyèd kl) *perhaps, lest*, مـادـاـمـكـهـ (mâ-dâm-kî) *as long as, since*, مـبـادـاـكـهـ (mâ-bâdâ kl) *lest*, مـكـرـكـهـ (mékér kl) *unless*, require their verbs to be in the optative; as, تـاـكـهـ تـحـمـلـ قـالـيـهـ (— — tâhâmmâlâ qâlmâyâ) *in order that no power of endurance be left in him*; شـايـدـ كـهـ مـنـهـزـمـ اـوـلـهـ (— — mânhezim olâlér) *lest they be routed*; مـادـاـمـكـهـ حـيـاتـدـاـ اـوـلـهـ (— — hâyâtdâ olâlér) *since they are alive*; مـكـرـكـهـ كـوـزـلـ اـوـلـهـ (— — üylê olâ) *lest it be so*; مـبـادـاـكـهـ اـوـلـهـ اـوـلـهـ (— — gyûzèl olâ) *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 يَازِقْ (yāzīq) ; as, آفَرِينْ أُوْغُلْمْ (āfrērīn əwḡlm) alas, my father ! وَاحْ بَابَامْ (vwākh bābām) vulg. əfērlīm ḍghlām) well done, my boy ! كِيدِي أَدْبِيزْ (gīdī ədēbzīs) O, impudent fellow ! آيْ قَرِنْدَاشِمْ (āy qārdāshīm) well, brother ! مَرْحَبَا أَفْنِيدْمْ (mərhābā əfēndīm) God's blessing on you, sir ! They always precede the noun. The word يَازِقْ is used in this way also, but it further permits its substantive to be put in the dative ; as, يَازِقْ أَمْكِيمْ (yāzīq ēmēyīm), يَازِقْ أَمْكِيمْهْ (yāzīq ēmēyīmhē) alas my trouble ! alas for my trouble !

When accompanied by a pronoun, except the interjection كِيدِي (gīdī), the pronoun must be in the dative ; as, يَازِقْ بَكَّا (yāzīq bāñā) poor me ! وَاحْ سَكَا (vwākh sāñā) alas for thee ! آفَرِينْ أَنْلَرَةْ (āfrērīn ənlārā) well done, they ! The exceptional كِيدِي is constructed with the accusative of the second person singular, which it may precede or follow ; as, كِيدِي سَنِي (gīdī sāni) or سَنِي كِيدِي (sāni gīdī) saugh, thou (good-for-nothing) !

Interjections indicative of a desire for the future or regret for the past, are constructed with the conditional, aorist or past accordingly; as, آه گلسد (āh gâlsâ) *O that he would come!* آه گلسدیدی (āh gâlsèydi) *O that he had come!* One of these, آمان, is constructed also with the imperative, and expresses vehement desire with the affirmative, or dread with the negative; as, آمان كتمسده (āmân gitmâsâ) *O that he go not (by his own desire)!* آمان كتمسون (āmân gitmâsin) *O that he go not (if my wish prevail)!*

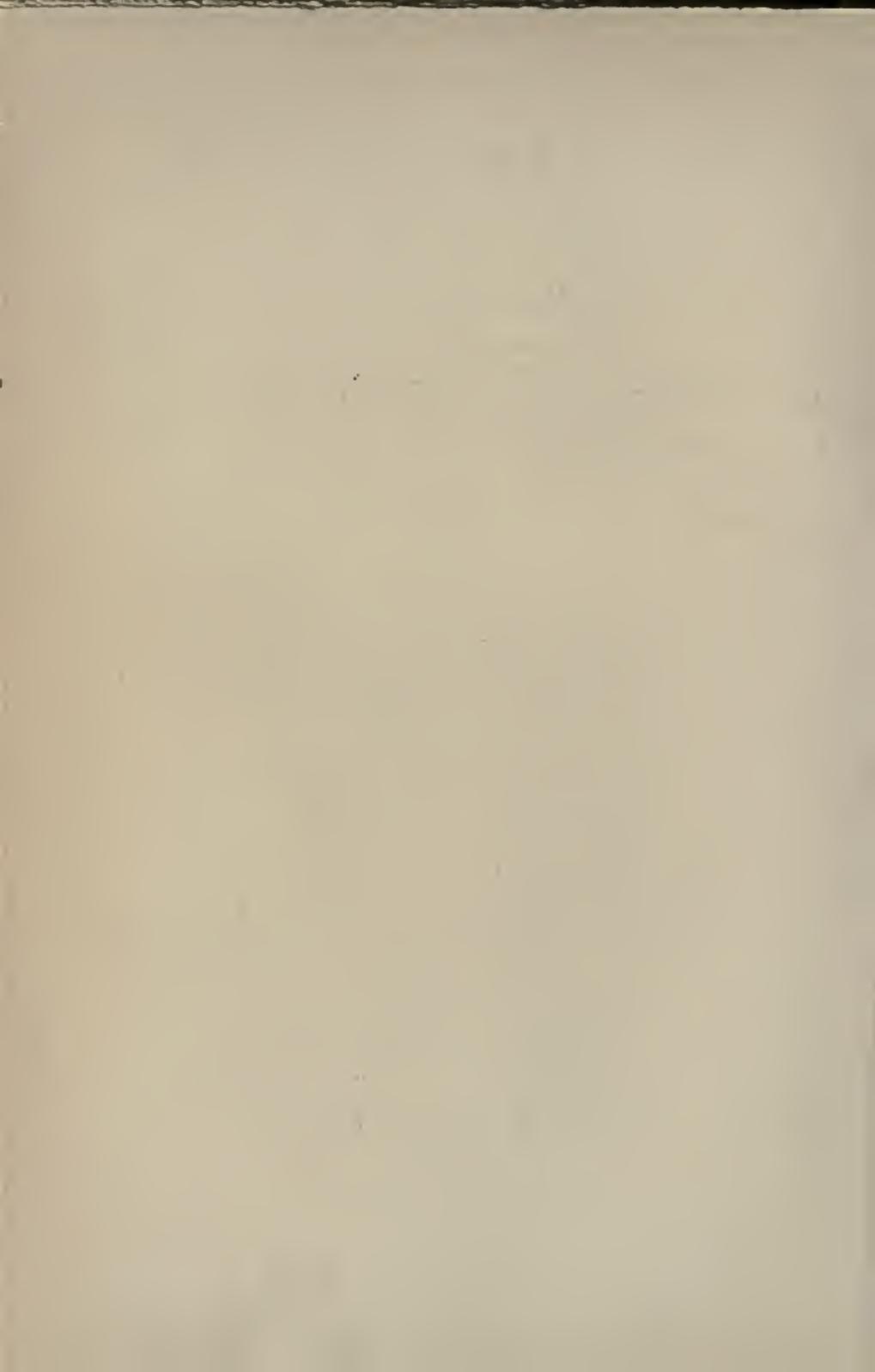
With an imperative, هله (hêlê) expresses an invitation or a challenge; as, هله كل (hêlê gal) *come along!* هله كلسون (hêlê gâlsin) *just let him only come!*

Arabic phrases are often used as interjections, generally after proper names; as, مَكَّةُ مُكَرَّمَةٍ كَرْمَهَا اللَّهُ تَعَالَى (mêkkê-î mûkârrämâ, kerrämâ-hâ 'llâhû tâ'alâ) *Mekka the Venerated, which may God, who be exalted, cause to be venerated!* سُلطان غازى سليم خان مَدَّ اللَّهُ ظِلَالِ رَفِيْهِ عَلَى مَفَارِقِ الْأَنَامِ مَا تَكَرَّرَ الشُّهُورُ وَتَجَدَّدَ الأَعوَامُ 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 خوان kh'ān, خواه kh'āh, خواهشْ kh'āhlîsh. The word خواجه kh'âjâ, of this class, and its derivatives, خواجهانْ, خواجهلِقْ, &c., have been corrupted in Turkish into khójâ, khójâgyân, khójâlîq, &c. In Persian proper, a very few words beginning with خ, without a following ا, elide the و in like manner in pronouncing; but this is never observed in Turkish, unless it may be in the rhyme-words of ancient poetry. Thus the word خوش (usually read khûsh in Persian, khôsh in Turkish) is made to rhyme with وش vêsh, for instance; and in consequence must then be read kh'âsh. خود (usually khûd, Turkish khôd) is made to rhyme with بد bêd; something after the manner of our poets, who make *wind* rhyme with *find, mind*, &c. This is what is styled واو مَعْدُولَه (vwâwi mâ'dûlè), *deflected و*, in Persian.



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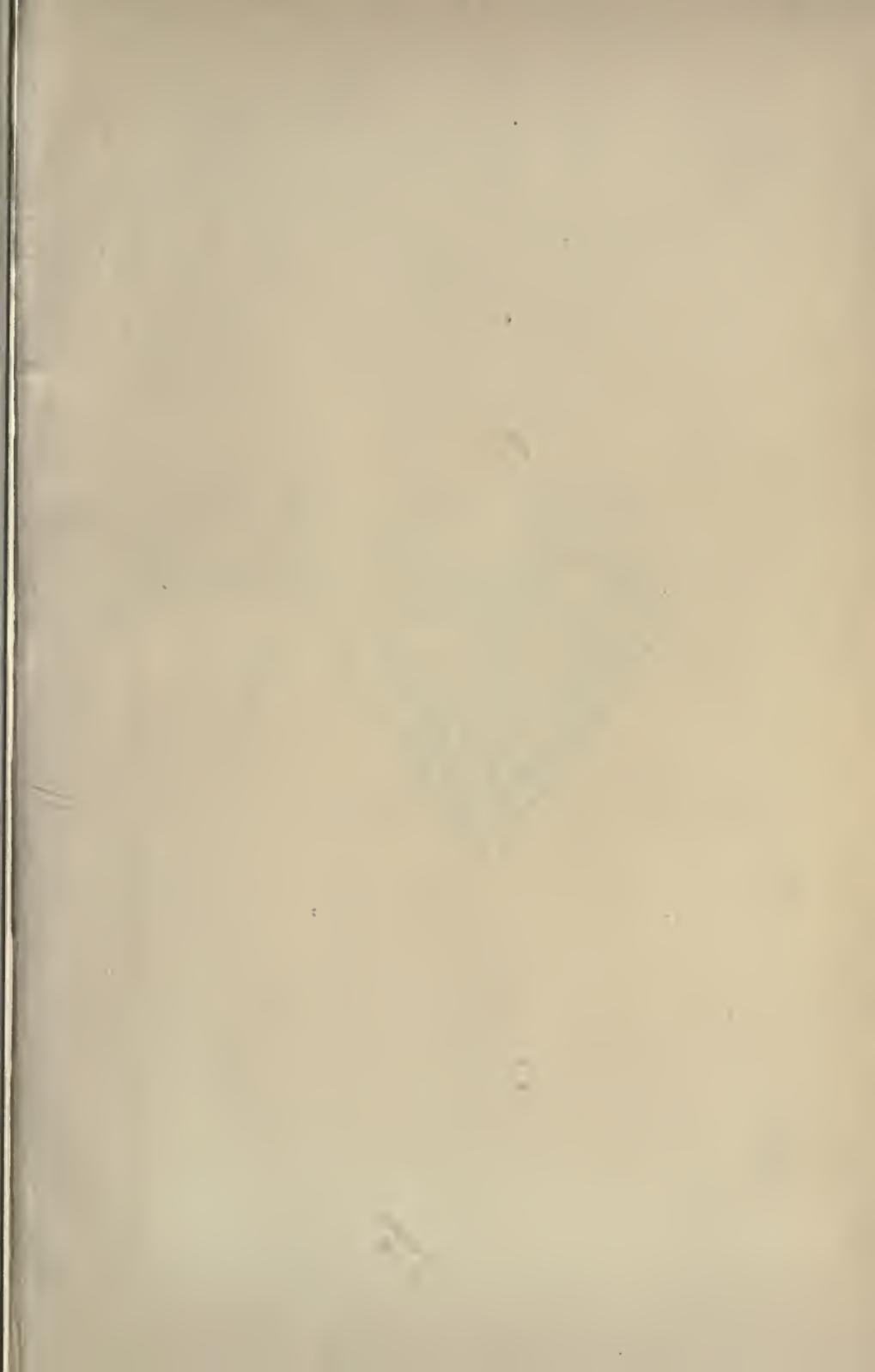
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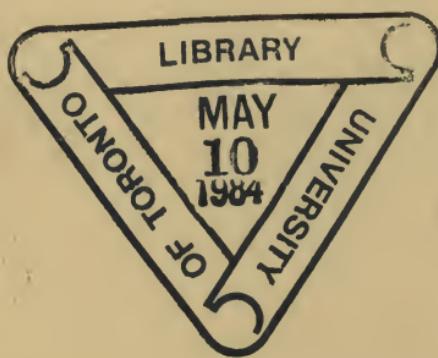
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| قَ، قُ             | original of our letter<br>Q q, 4, 8, 40. | هَمْزَة          | 10, 30—33.                                   |
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