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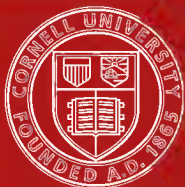
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IX.
OTTOMAN TURKISH.
BY J. W. REDHOUSE.

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SIMPLIFIED GRAMMAR
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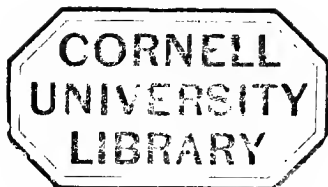
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E R R A T A.

PAGE					
10,	l. 22,	for	مَدَّ	read	مَدَّ
16,	l. 18,	after	أُ	”	&c.
24,	l. 15,	for	أَبَّ	”	أَبَّ
28,	l. 4,	”	جَزَمَ	”	جَزَمَ
29,	l. 2,	”	بِرْسَ	”	بِرْسَ
”	l. 9,	”	شَدَّتْ	”	شَدَّتْ
”	l. 9,	”	مَدَّ - عَطَّارَ	”	مَدَّ - عَطَّارَ
”	l. 10,	”	وَدَّ	”	وَدَّ
”	l. 16,	”	عَطَّارَ، بِقَالَ	”	عَطَّارَ، بِقَالَ
30,	l. 1,	”	بِرَّ	”	بِرَّ
31,	l. 19,	”	رَأْسَ	”	رَأْسَ
35,	l. 2,	”	ابتدا	”	اِبْتِدَا
47,	last line,	”	أَ	”	ا
54,	l. 18,	”	رَوِيَّانَ	”	رَوِيَّانَ
91,	l. 10,	”	VIII....Verb	”	IX....Conjugation, p. 100
124,	last line,	”	أُولِيَّيَقَ	”	أُولِيَّيَقَ
127,	first line,	”	تَمَّشَ	”	تَمَّشَ
154,	l. 3,	add:	(See p. 73, l. 4.)		
168,	l. 7,	for	جَنَابَلِرِي	read	جَنَابَلِرِي
In pp. 10—16		”	’	”	’

P R E F A C E.



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

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

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

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

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

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

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

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

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

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

Fault is found by some with this intermixture of idioms;

but an Englishman, of all the world, will know how to appreciate a clever¹ mosaic of diction; and a real student of the language will learn to admire many a true beauty, resulting from a masterly handling of the materials at his command, by any first-rate Ottoman literary celebrity, whether prose-writer or poet.

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

LONDON,
September, 1883.

J. W. R.

OTTOMAN TURKISH GRAMMAR.

CHAPTER I.

THE LETTERS AND ORTHOGRAPHY.

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

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

ا *èlif*, ب *bè*, پ *pè*, ت *tè*, ث *sè*, ج *jim*, چ *chim*, ح *há*, خ *khí*,
د *dál*, ذ *zèl*, ر *rí*, ز *zè*, ژ *zhè*, س *sin*, ش *shin*, ص *sád*, ض *dád*,
ط *tí*, ظ *zí*, ع *'àyn*, غ *gàyn*, ف *fè*, ق *qáf*, ك *káf*, ل *lám*, م *mím*,
ن *nún*, و *wòv*, ه *hè*, لا *lám-èlif*, ی *yè*.

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

excepting that they are not at first taught to mention, or to know, either of the three Persian letters, پ *pè*, چ *chím*, 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 *élf-bè*, الف به, i.e., *the alphabet*; and it might be conveniently styled the *alphabet by forms*; letters of the same form being brought together in it, more or less.

There is another very different order necessary to be learnt of the twenty-nine Arabic letters. It is called *ébjèd*, اَبْجَد, and is arranged in eight conventional words, as follows: اَبْجَد *ébjèd*, هَوَاز *hèvwáz*, حُطَي *hüttí*, كَلَمَن *kèlemán*, سَعَفَص *sá'fás*, قَرَشَت *qárashát*, نَحَذ *sákház*, ذَظَنَلَا *dázágilá*.

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, غ, 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, ا 1; i. e., as 31.

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

alphabet terminates. The letters of the two last words (omitting now all consideration of the factitious $\bar{\lambda}$) 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, ث is modified from ت , خ is from ح , ذ from د , ض from ص , ظ from ط , and غ from ع . This may be called *the numeral alphabet*.

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

Arabic.	Greek.	Num.	Latin.	Arabic.	Greek.	Num.	Latin.
ا	A	1	A	ع	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	تی ¹	100	φ	90 Q
و	Ϝ	6	F	ر	200	ρ	100 R
ز	Z	7	G	ش	300	Σ	200 S
ح	H	8	H	ت	400	T	300 T
ط	Θ	9	-	ث	500	Υ	400 U
ی	I	10	I	خ	600	Φ	500 V
ك	K	20	K	ذ	700	X	600 X
ل	Λ	30	L	ض	800	Ψ	700 -
م	M	40	M	ظ	900	Ω	800 Z
ن	N	50	N	غ	1000	ϑ	900 -
س	Ξ	60	-				

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

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

¹ The Hebrew system is identical with the Arabic as far as its alphabet goes. Thus: \aleph 100, \beth 200, \gimel 300, \daleth 400; beyond this the words are written in full. This incident is a condemnation of the Greek system for the higher numbers.

The ζ , 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 h 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 ζ 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 F , 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, f , to which they still, to this day, give the Phenician name of *Bâv*, بَو *wâw*, *vâv*. The Latin modification of its sound, from a *w* or *v* to an *f*, is of no

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

As the Greek phonetic value of *Z* exactly corresponds to the Semitic power of *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 *z* into their *Θ*; the Latins, having no such sound, discarded the letter.

The Semitic *y* 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 *y*.

The next four letters require no comment; but the Semitic *s* of the eastern Arabs is not a good parallel for the Greek *Ξ*. The Hebrew letter *ס*, 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 *أَبَجَد*

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

The conversion of Semitic consonantal *ع* into Greek and Latin vowel *o* is not unnatural. This letter *ع* is absolutely unpronounceable by any other than a Semitic. It is a kind of convulsion in the throat; and as the two aspirates were converted into vowels, so was this guttural. This was so much the more to be expected, as the Semitic letter *ا*, which became Greek and Latin *α*, is also a guttural consonant, serving likewise as a long vowel on occasions. It is the soft guttural, of which the *ع* is the hard parallel; and an *o* may well be looked upon as a hard *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, *ص* or *ض*, is dropped in both Greek and Latin. It appears never to have been used in Greek, even as a numeral; differing in

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

From this omission of the ص from its proper place in the Greek numerals, a slip of the whole subsequent series became necessary, so that each letter, from ق , ϕ , Q , onwards, had a higher numeral value by one degree in the Semitic than its representative had in Greek; ق standing for 100, while ϕ has the value of 90 only; ر represents 200, while P stands for 100 only; &c. This slip is very remarkable; it was filled up further on by ϑ 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 غ , representing 1000, while ϑ is only 900. On the other hand, however, the three Greek additional, v , ϕ , χ , are evidently the originals in form of the Latin u , v , x , and the Semitic כ is possibly the original of the Latin Z . This letter is usually attributed, by ancient and modern authors, to the Greek ζ , which it certainly agrees with in shape, though not in sound.

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

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

In the first place, they may, in this respect, be conveniently divided into two classes : those which join on to the following letters in writing a combination, **حُرُوفٌ وَصَلِيَّةٌ** *hūrūfū¹ vwāslīyye*, and those which do not so join, **حُرُوفٌ مُنْفَصِلَةٌ** *hūrūfū mūnfāsilā*. The latter, the less numerous class, are : **و, ژ, ز, ر, ذ, د, ا** and **لَامٌ, وِرٌّ, ژَاژ, زَن, رَبٌّ, نَجٌّ, دَبٌّ, اَبٌّ** ; eight in number ; thus, **حَبٌّ, چَبٌّ, جَا, نَجٌّ, نَبٌّ, بَتٌّ, بَبٌّ, بَا** ; **مَجٌّ, لَجٌّ, كَتٌّ, قَتٌّ, فَبٌّ, عَا, طَلَجٌّ, طَلَتْ, صَتٌّ, صَبٌّ, سَا, خَجٌّ, يَبٌّ, هَا, نَجٌّ** , &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 : **ضَحٌّ, صَحٌّ, شَحٌّ, سَحٌّ, حَحٌّ, حَبٌّ, بَا** ; **تَغٌّ, يَغٌّ, بَطٌّ, يَطٌّ, هَضٌّ, نَضٌّ, مَسٌّ, لَسٌّ, كَرٌّ, قَرٌّ, فَرٌّ, غَدٌّ, عَدٌّ, طَحٌّ** , **ظَلَا, طَى, ضَه, صُو, شَن, سَم, خَل, حَا, جَق, تَف** . As medials they are figured thus : **سَخَبٌّ, سَكَا, مَجَا, يَجَن, سَتَل, سَتَر, تَبَر, حَبَب, بَاب** ;

¹ 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.

نَكَظٌ، صَقْلٌ، صَفْرٌ، صَعْتٌ، بَعَثٌ، بَطْرٌ، سَطْرٌ، خَصْنٌ، فَصْلٌ، عَشْرٌ، طَسْتُ،
 Those which do not join are, as
 medials, thus written: لَازٌ، صَوْبٌ، بَظْمَرْدَةٌ، جَزْمٌ، قَرَطٌ، بَدَلٌ، هَدْرٌ، بَابٌ.
 Longer combinations vary, *ad infinitum*, as follows: حِرْفَتٌ،
 رَنْجَبَرَلِكٌ، أَوْتُورْمَغَلَهْ، كَلْمِيَجَهْ، بَجَاهِلٌ، مُتَنَاظِرٌ، قَابِلُونٌ، مُتَوَسِّطٌ، اِحْتِجَاجٌ، عَدَالَتٌ،
 يَادِشَاهَانَهْ، قَاصِيَعَسْكَرَلِكٌ، &c.

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

The **l** is usually called *hémzè*, هَمْزَهْ, when a consonant, in an Arabic word; and *èlflî mêmduðè*, اَلِفٌ مَمْدُودَةٌ, *prolonged l*, when it is a long vowel, initial or medial. It can never be a *long final* vowel in an Arabic word, being then always followed by another consonant *hémzè*; as, جَزَاءٌ jézā'û, شَاءٌ shā'û, &c. It is called *èlflî mâqsûrè*, اَلِفٌ مَقْصُورَةٌ, *shortened l*, when final. It is then more commonly written **ى** in classical Arabic; but by no means always so. In Persian and Turkish, or foreign words, the **l** is always a vowel, but is called indifferently *èlfl* and *hémzè*. It is always long in Persian words, when medial or final. When initial in a Persian word, it may be short or long. When a long initial, it is distinguished, as in Arabic, by the sign *mèdd*, مَدَّ (ّ) over it, as: A. آفَتْ āfèt, P. أَبْ āb. When a short initial, it is, in Arabic, generally a consonant, and may take the sound 'â or 'è, of 'l,

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

The ب is distinguished from the other letters of the same isolated form by being called **بَاءٌ مُوَحَّدَةٌ** (bā'î mûvâhhâdè), *the single-dotted ب*; as the ت is named **تَاءٌ مُثْنَاتٌ** (tā'î mûsnât), *the double-dotted ت*, and the ث is designated **ثَاءٌ مُثَلَّثَةٌ** (sā'î mûsèllèsè), *the triply-dotted ث*. The ت is further distinguished from the ط, also named **طَاءٌ**, **طَا**, by being called **تَاءٌ قَرَشَتْ** (tā'î qârâshât), *the ت of (the word) قَرَشَتْ*; while ط is named **طَاءٌ حُطِّيٌّ** (tā'î huttî), *the ط of (the word) حُطِّيٌّ*. Again, the ت is distinguished, as a medial or initial, from the ي, then identical in form with it, by being called **مُثْنَاتٌ فَوْقِيَّةٌ** (mûsnâtî fèv-qîyyè), *superiorly double-dotted*; whereas the ي is then termed **مُثْنَاتٌ تَحْتَانِيَّةٌ** (mûsnâtî tâhtānîyyè), *inferiorly double-dotted*. The ث is also called **ثَاءٌ تُخَذُّ** (sā'î sâkhâz), *the ث of تُخَذُّ*. The ب might be called **بَاءٌ أُبْجَدٌ** (bā'î èbjèd), *the ب of ا ب ج د*; but I do not recollect the expression. It is, however, distinguished from the Persian پ by being designated **بَاءٌ عَرَبِيَّةٌ** (bā'î 'arābîyyè), *the Arabian ب*, the پ being called **بَاءٌ فَارِسِيَّةٌ** (bā'î fārisîyyè), and **بَاءٌ عَجَمِيَّةٌ** (bā'î 'ajāmîyyè), *the Persian ب*.

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

distinguished from the Persian چ by their being styled respectively جِيمِ عَرَبِيَّة (jīmī 'ārēbīyyè), and جِيمِ فَارِسِيَّة (jīmī fārisīyyè), or جِيمِ عَجَمِيَّة (jīmī 'ājamīyyè).

The ح and خ are distinguished from one another by the terms حَاءٌ مُهْمَلَةٌ (hā'ī mūhmèlè) *neglected* (undotted) ح, and خَاءٌ مُعْجَمَةٌ (khā'ī mū'jèmé) *distinguished* (dotted) خ, respectively. In Persian they are often called حَاءٌ بِيْنَقَطَةٌ (hā'ī bī-nūqtā) *dotless* ح, and خَاءٌ نَقَطَةٌ دَارٌ (khā'ī nūqtā-dār) *dot-possessing* (dotted) خ. These two pairs of Arabic and Persian adjectives go all through the alphabet, in the cases where a dot is the sole distinction between two letters of the same form; as, دَالٌ مُهْمَلَةٌ (dāl mūhmèlè) د, دَالٌ مُعْجَمَةٌ (zāl mū'jèmé) ذ. So also the distinctions by the words of the "numeral alphabet;" as, دَالٌ اَبْجَدٌ (dāl 'abjèd), دَالٌ كَخْذٌ (zāl sākħāz), ذ, رَاءٌ قَرَشَتْ (rā'ī qarāshāt), ز, زَاءٌ هَوَزٌ (zā'ī hēvvèz); &c.; سِينٌ مُهْمَلَةٌ (sīnī mūhmèlè), س, شِينٌ مُعْجَمَةٌ (shīnī mū'jèmé), ش; &c.

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

mentioned above, **يَاءٌ مُّشَاتٌ تَحْتَانِيهِ** (yā'ī mūšnātī tāhtāniyyè); being also called **يَاءٌ حُطِّي** (yā'ī hūttī).

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

There remains now to distinguish, among consonants, the different sorts of **ك** used in Ottomau Turkish, and to point out their several names, as follows: The original Arabian **ك** is named **كَافٌ عَرَبِيَّةٌ** (kyāfl 'arēbiyyè, *vulg.* kéfl 'arēbī), the Arabian **ك**; its value is that of our *k*. This letter was next used by the Persians for their *hard g*; it was then, and is still, distinguished by the name of **كَافٌ فَارِسِيَّةٌ** (kyāfl fārisīyyè, *vulg.* kyāfl fārisī, kéfl fārisī), and **كَافٌ عَجَمِيَّةٌ** (kyāfl 'ajāmīyyè, *vulg.* kéfl 'ajāmi). 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: **سَكْ, مَكْرَكْ, كَلْكْ**; whereas the original Arabian **ك**, when *isolated or final*, has no dash at all; as, **أَبُوكْ, أَبْنُوكْ**; and a *single dash*, when *initial or medial*; thus: **نُكْتَهُ, كَدَّرُوكْ**, also shaped **نُكْتَهُ, كَدَّرُوكْ**.

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

sisted of placing three dots over the Arabian form of the ك, together with a single dash in non-final positions; thus: كُكُّ, كُكُّ, كُكُّ; 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: بَكُّ (bèy), يَكْمَكُ (bèyânmèk), يَكْرِمِي (ylyirmî), اِكْرَنَمَكُ (lyrân-mèk). In the middle of a word it may begin or end a syllable: bè-yân-mèk, ly-rân-mèk. When this letter follows a *u* vowel, and is itself followed by an *e* vowel, it glides into the value of our *w*; as سَوَكُه (sûwè), &c.

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

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

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

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

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

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

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

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

These vowel-points mark, originally, the three Arabic short vowels, to which the additional Ottoman vowel-sounds, á, â, ã have been added. The *ústûn* has the value of á or è, according to the consonant, &c., accompanying it; the *èsèrè* has the value of ì or î; and the *ûtûrû* that of ò, ù, û, Û, also according to its accompaniment.

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

Ottoman syllabary, No. 1: **بَ** bá, bǎ, bǎ, bǎ, bǎ, bè ; **بِ** bi, bi ; **بُ** bō, bú, bú, bú ; and so on through the alphabet.

When it is required to make the vowel long, one of the three Arabic letters of prolongation, **حَرْفٍ مَدٍّ** (hárflî mèdd, pl. **حُرُوفٍ مَدٍّ** húrūflî mèdd), has to be added to the consonant, still marked with its short vowel-point. The letters of prolongation, true long vowels, are **ا**, **و**, **ى** ; of which **ا** always accompanies **ústûn**, **ى** always accompanies **èsèrè** ; and **و** always accompanies **ûtûrû**. We now have Ottoman syllabary No. 2, as follows : **بَا** bā, bā ; **بِي** bī, bī ; **بُو** bō, bū, bū, bū ; &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 **ústûn**, *i* to represent **èsèrè**, and *o* or *u* to represent **ûtûrû**. As these vowel-points shade off in phonetic value, we use **á**, **ǎ**, **ǎ**, **ǎ**, or **è** for **ústûn** ; **í** or **î** for **èsèrè** ; and **ò**, or **ú**, **û**, **û**, for **ûtûrû**. After long consideration, we have for some years past adopted this system, as the simplest, and, on the whole, the most rational.

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

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

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

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

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

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

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

But, originally, and to this day, in classical Arabic, those and all such words end not in a vowel at all. They all end in a consonant, in a letter *t* ; which, for certain grammatical reasons, is never figured ت, but always appears in the shape of a letter ت surmounted by the two dots of the *t*, thus ت . Our specimen words are therefore, originally, خَلِيفَةٌ khālīfèt, سُنَّةٌ sūnnèt, حَسَنَةٌ hāsānèt, طَيِّبَةٌ tayyībèt. There are other

vowels and consonants to be added to the termination of these in classical Arabic, to mark the case-endings or declinations. Thus خَلِيفَةٌ, when definite, may be marked خَلِيفَةٌ كَخَلِيفَتُ for the nominative, خَلِيفَةٍ كَخَلِيفَتِ for the genitive, خَلِيفَةً كَخَلِيفَتَا for the accusative. When indefinite, it becomes خَلِيفَةً كَخَلِيفَتُنْ, خَلِيفَةً كَخَلِيفَتِمْ, خَلِيفَةً كَخَلِيفَتَانْ. 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 كَخَلِيفَةٍ throughout. These indefinite case-ending marks are called in Turkish اِيكِي اَوْتُوْرُو (iki útúrú), *double útúrú*, اِيكِي اَسْرَهْ (iki èsèrè), *double èsèrè*, and اِيكِي اُوْسْتُوْنْ (iki ústún) *double ústún*.

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

When the final *â* of خَلِيفَةٍ كَخَلِيفَةٍ, and similar words, was dropped from the pronunciation, the letter might have been

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

Persian has a very large number of nouns, substantive and adjective, that end in an *ustūn* vowel. When the Arabic alphabet became the sole mode of writing Persian, the Arab teachers would naturally use their quasi-vowel final *ā* to represent that final Persian sound. Thus, بَرَهَ bèrè, سَغْرَنَهَ sūgurnè, آمَادَهَ amādè, رَسِيدَهَ rèsidè, &c., were written. The *ā* was thus made a vowel in Persian also, when final. It was even made to follow one of the other two short vowels in very rare cases, when no other device was available. Thus we have the numeral سَهَ (sl), *three* (in Ottoman Turkish usually pronounced سَهَ sè), كِهَ (ki), *that*, چِهَ (chì), *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 *ä* as a final vowel was found so convenient as to be naturally adopted. So **آبَه** *ébè*, **آطَه** *âdâ*, &c., were written. Now, a whole class of Turkish gerunds, optatives, and imperatives of the third person, end with this vowel; we, therefore, have **آيدَه** *idè*, **گيدَه** *gîdè*, **گورَه** *gyûrè*, **قالَه** *qâlâ*, **قيرَه** *qîrâ*, &c.

A further step was, therefore, possible to be taken in Ottoman Turkish, from which Persian writers had and have shrunk. The vowel *ä* 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** *blmèk*, could also be read **بِلْمَك** *bllèmèk*. If the vowel-points were always marked, they would suffice for this case; but they are generally omitted. The gerund and optative **بِلَه** or **بِيْلَه** was already in use. By writing **بِلْمَك** *blmèk* and **بِيْلَه مَك** *bllèmèk*, the distinction was made clear. Hence, *ä* as a medial Ottoman vowel, always indicating a preceding *ûstûn* short vowel-point, became fully established. This medial or final Turkish vowel *ä* never joins on to the next letter in writing; as, **اُورَه مَك** *ûrèmèk*, **اُوطَه يَه** *ôdâyâ*.

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

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

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

We must remember that in Arabic the initial *l* or *ḷ* is a *consonant*, not a vowel. Like any other initial consonant, it takes the three short vowel-points, and is then pronounced: $\begin{matrix} \text{ل} \\ \text{ل} \\ \text{ل} \end{matrix}$ > *l̄*, $\begin{matrix} \text{ل} \\ \text{ل} \\ \text{ل} \end{matrix}$ > *ḷ*, $\begin{matrix} \text{ل} \\ \text{ل} \\ \text{ل} \end{matrix}$ > *ḹ*. When it became a Persian letter, it was generally named *hēmzè*, 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 *hēmzè* sign is never placed over it; thus: $\begin{matrix} \text{آ} \\ \text{آ} \\ \text{آ} \end{matrix}$ *ēr*, $\begin{matrix} \text{آ} \\ \text{آ} \\ \text{آ} \end{matrix}$ *éz*, $\begin{matrix} \text{آ} \\ \text{آ} \\ \text{آ} \end{matrix}$ *èsb*, $\begin{matrix} \text{آ} \\ \text{آ} \\ \text{آ} \end{matrix}$ *èst*, &c.; اِسپَاهَ *ispāh*, اِسْفَاهَانَ *isfāhān*, &c.; اَلْاَغَ *lāg*, &c.

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

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

This system passed also into use in Persian words, the Arabic *hémzè* sign being omitted, even in Arabic words adopted into Persian; and thus the combinations **أَأ**, **أُو**, **أِي**, became the initial Persian long vowels; being pronounced respectively—*ā*, *ū*, *ī*. Thus: **أَب** *āb*, **أُبَارٌ** *ūbār*, **أِيَزْدٌ** *īzēd*; and with words originally Arabic: **أَبَا** *ābā*, **أُولَا** *ūlā*, **أِيْمَا** *īmā*; &c.

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

It may be useful to mention here, that the Arabian writers employ this sign of mèdd to mark a medial or a quasi-final long vowel |, whenever this is followed in the word by a hémzè, *i. e.*, a consonantal |. Thus they write يَتَسَاءَلُونَ yètèsā-
 أَلِدُنَّ , حَمْرَاءَ hām̄rāʾ, &c. These mèdd signs are omitted in Persian, as well as the final حَمْرًا hām̄rā is written, as well as pronounced, for حَمْرًا ; &c.

If a medial consonantal hémzè in an Arabic word be followed by a long vowel |, the two are united, as in the initial مَآل , into one | letter with the mèdd sign over it; as مَآل māʾāl (for مَآل). 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 | in a few well-known words, such as اللَّهِ lāh (for اللَّهِ), الْإِلَهِ lāhī (for الْإِلَهِ), رَحْمَنٌ or رَحْمَنٌ rāḥmān (for رَحْمَانٌ), &c.

This perpendicular small élf-shaped mèdd is also placed, in Arabic, sometimes over a letter و, to mark that, though radically a و, it is a long vowel | in pronunciation, in the two words only, حَيَاتٌ háyāt (usually written حَيَاتٌ , in Persian and Turkish حَيَاتٌ) and صَلَاتٌ sālāt (usually written صَلَاتٌ , in Persian and Turkish صَلَاتٌ).

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

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

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

We now come to a purely Ottoman use of the mèdd sign, utterly unknown in Arabic and Persian. Thus : Whenever an initial vowel ل of an Ottoman word of Turkish or foreign (European or Indian) origin has the short sound of à or â, the mèdd sign is placed over it, as a distinction from the initial sounds ä, á, è ; as : آمِيرَالٌ âmīrāl (French), آريّ árī, آطه âdâ (Turkish); but أصَالَتٌ âsālèt, أولٌ âvvâl (Arabic), أرٌ èr (Turkish ; also Persian ; but two different words).

Another Ottoman peculiarity connected with the initial ل, when followed in writing by a vowel و or ی, is that these two vowels are not necessarily long vowels in words of Turkish or foreign origin. Thus أوتٌ ôt, أورٌ ür, أوتوٌ ütü, أوتمكٌ ütmeç, أوفچالٌ ofçâl, ایرلاندۀ irlandâ. They may then be called

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

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

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

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

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

It is a rule in classical Arabic, that two quiescent consonants cannot follow one another in the same syllable, whether as initials or as finals. Such a word or syllable as *crust, tart, blurt, flirt, &c.*, is unkuown. 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 ا, generally with an *ésèrè* vowel, being prefixed ; or by a vowel, generally *ésèrè*, being iuter-calated ; and when the combination is initial to a non-initial syllable of a word, the latter method alone is used, or the syllables are so divided as to separate the two consonants. Thus : κλίμα has become اقليم *lqlīm*, *kral* has become قِرَالْ *qirāl*, *prince* has become پرنج *pirinj*, and *Svizzera* has become اِسْوِجْرَ *isvichér*.

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

and foreign, as well as in Arabic Ottoman words; thus :
 دُرُوسْتُ dūrúst, آرد árd, پرنس prins, پرنج pirlnj (*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 شَدَّ shedd, which means a *strengthening, corroboration, reduplication*. Thus we have, شِدَّتْ shiddèt, عَلَّتْ ʿllet, بَقَالَ bāqqāl, عَطَّار ʿattār, مَدَّ mēdd, وِدَّ vidd, اُمَّ ʾumm, &c. It is a *sine quâ non* in Ottoman reading, and in correct speaking, to redouble such letters in the pronunciation. We can derive a correct idea of this reduplication by studying our expressions, *mid-day, ill-luck, run next*, &c. But, if such reduplicated Arabic word has passed into vernacular Ottoman use, then the redoubling is excused in ordinary conversation; as in the words بَقَالَ bāqâl, عَطَّار ʿqtâr; &c.

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

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

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

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

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

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

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

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

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

ûstûn ; as in جُزْءٌ jûz-â'n, جَزَاءٌ jèzā'ân, &c. But it may also be both ; that is, a quiescent hêmzè may terminate one syllable, while another, a movent hêmzè, may begin the next syllable. In this case, as with any other consonant so occurring, one l alone is written, with a hêmzè sign over it ; and above this, the teshdîd sign is superadded, with an ûstûn sign over it again ; as in تَعَالَى tefâ'èl. This step never occurs in Turkish phrases ; but the explanation is needed, so as to make clear what follows.

This reduplicated medial hêmzè, movent with ûstûn, is sometimes followed by a long vowel l. In this case, instead of writing, for instance, رَأْسٌ râ'âs, the two letters l are combined into one, with the signs mèdd and hêmzè, and without the ûstûn vowel ; thus, رَأْسٌ râ'âs, as before. This combination is of very rare occurrence, happening only in derivative words, of which the root is trilateral, with hêmzè for second radical.

But a movent initial hêmzè 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 hêmzè and mèdd signs ; as, مَالٌ mâ'âl, &c.

These combinations, when used in Turkish, drop the hêmzè and teshdîd signs, but preserve the mèdd sign. The ûstûn vowel that precedes such mèdd sign is hardened from è into â,

on account of the following \bar{a} , even with a preceding soft consonant.

But, when such medial or final hémzè is itself movent with èsèrè, it is no longer written in the form of ا ; it then takes the form of ى , without dots, and with a hémzè sign over it; as, رئيس rè'is . If its vowel is ûtûrû , it is written as a و letter, with hémzè sign over it; as, رؤوس rû'ûs . In these two examples the vowels are long; but there are words in Arabic some perchance used in Turkish, in which they are short. Of course, the long vowel letters do not then follow the modified, disguised hémzè. Thus, رائس râ'is , أبوس èb'ûs .

Moreover, when such medial or final hémzè, whether movent or quiescent, is preceded by a consonant movent with èsèrè, the hémzè is figured as a letter ى ; and when movent with ûtûrû , the hémzè is written as a letter و ; in either case surmounted by a hémzè sign; thus, بئس bl'sâ , بؤسى bl'ûsâ .

Such disguised medial hémzè may be followed by a long vowel letter; as, فؤاد fû'âd , مسؤول mès'ûl , رئيس rè'is . If the hémzè be changed into a ى figure, and be followed by a long vowel ا , it becomes changed in Turkish, and sometimes in Arabic, into a consonant ى ; as in رياست riyâsèt (for رئاست rî'âsèt).

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

with totally misguiding examples and rules of pronunciation, with regard to the interchangeable vowel-letters و and ی. The peculiarity arose, I imagine, when all Ottoman Turkish was provincial, and was governed by the pronunciation of Asia Minor, variously modified in its various provinces. Thus the earliest writers made use, in all such derivative words, of the vowel-letter و (when they used any at all). They, therefore, wrote كَلُوبٌ gəlûb, كِيدُوبٌ gîdûb, قَاجُوبٌ qâchûb, قِيرُوبٌ qîrûb, قُورُوبٌ qûrûb; and بَاشَلُوبٌ bâshlû, أَلُوبٌ èllû; &c. These derivatives became, in course of time, in Europe, and in Constantinople, modified in pronunciation into gèlb, gîdb, qâchîb, qîrîb, qûrûb, bâshlî, èllî, &c. The orthography, however, has remained sacred, excepting in the case of provincials, who sometimes write, as they pronounce, قَاجِيبٌ, كِيدِيبٌ, كَلِيبٌ, قِيرِيبٌ, قُورِيبٌ, بَاشِلِيبٌ, أَلِيبٌ, &c. This subject will be further developed in the paragraphs on Euphony.

Proceed we now to the phonetic values of the consonants.

The letter ب, equally used in Ottoman words of Arabic, Persian, Turkish, and foreign origin, has the value of our *b* generally, whether it be initial, medial, or final in a word. Thus: بَدٌ béd, بِرٌ bir, بَارٌ bār, بِيَزٌ bîz, بُوَزٌ bûz, bûz, bûz, bôz; رِبَاتٌ ribât, رَبَاتٌ rābt, سُبُوتٌ sūbūt; كِتَابٌ kltāb, جَنُوبٌ jènûb, أَرِيبٌ érîb, حَرَبٌ hārb, قَلْبٌ qālb; &c. But when medial or final, ending a syllable or word, it sometimes, anomalously, takes

the value of our *p*. Thus it is common to hear, كِتَابٌ kitāp, طُوبٌ tūp, اِبْتَدَا iptidā, كِتَابِي kitāpji. Especially is this the case with the gerunds in وَبٌ; as, كِيدُوبٌ gidūp, كَلُوبٌ gellp, يَازُوبٌ yāzūp, اَوْقُوبٌ oqūyūp, قِيرُوبٌ qirūp.

The Persian letter پ is our *p* in all positions: پَدَرٌ pèdèr, اَبَارٌ āpār, اَيْبٌ īp. The Persian word اَسْبٌ èsp, and the Turkish word طوب tūp, are usually written with ب.

The Arabic ت is our *t* in all positions: تَاجٌ tāj, تَاجٌ tāj, اَتَلٌ ètèl, فَتَوَا fètuvā, اَتٌ èt, اَتٌ àt, اَيْتٌ īt, اَوْتُ èt. In Turkish grammar it is sometimes changed into movent د in derivatives, when it is originally final and quiescent; as, دُرْتُ dūrt, دُرْدُنْجِي dūrdūnjī, دُرْدُنْجِي dūrdūñ, دُرْدَةٌ dūrdè, دُرْدِي dūrdū, دُرْدُمٌ dūrdūm, &c.; اَيْتٌ īt, اَيْدِرٌ idèr, اَيْدُوبٌ idūp, اَيْدِيجِي idijī; اَيْتٌ gīt, اَيْدِرٌ gidèr, اَيْدُوبٌ gidūp, اَيْدِيجِي gidijī; &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 اَيَّاثُولُوعٌ āyā-thūlūg, for ἅγιος θεολόγος, was not as bad as our *bishop* for ἐπίσκοπος. But in Turkish and Persian this value is unknown; the letter is pronounced as our *s* (sharp, never *z*); āyā-sūlūg is therefore the Turkish name of Ephesus, ثَابِتٌ is pronounced sābit, اَثَرٌ èsèr, اِحْدَاثٌ ihdās, &c. In some Arabic-speaking countries this letter has become a *t*; as, ثَلَاثٌ tālātā, &c.

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

by a *j* in all positions of all words, whatever their origin. Thus, جِنْسٌ *jins*, أَجْنَسٌ *ejnās*, أَغْجٌ *āghāj*. In some Arabic-speaking countries it is pronounced like our *hard g*; as, مَسْجِدٌ *mēsǧid*, سَجْدَةٌ *sēǧdā*, &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, أَجْمَقٌ *āchmaq*, چَامٌ *chām*, چُورَكٌ *chūrək*, چُورُوكٌ *chūrūk*, چُورْبَا *chōrbā*, اِجِ *ich*, چَكٌ *chək*, چِيچَكٌ *chichək*. In Turkish derivation, this letter, in Turkish or foreign (not Persian, and there are no Arabic) words, sometimes becomes Arabic ج, but not as a rule.

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

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

سَاخْ shākh, اِخْلَامُورُ ikhlāmūr. In Turkish words, this letter is often used, provincially, for ق, and is itself sometimes pronounced ق. Thus, بَاخْلَامِمْ bākhālim (for بَاقَالِمْ bāqālim), أَخْشَامِمْ āqshām (for ākhshām).

The Arabic د is our *d* in all classes of Ottoman words, and requires no comment, unless it be to repeat that, in the derivation of *Turkish* words only, it sometimes takes the place of ت, and is used instead of ط in original words also; as, دَاغِ دَاغٌ dāgh, كَيْدَرٌ gīdēr; طَاعٌ دَاغِ dāgh.

The Arabic ذ, in an Ottoman mouth, is a *z*. It is found in Arabic words alone. Different Arab communities pronounce it as our soft *th* in *this*, as a *d*, or as a *z*. The Turk reads, ذِكْرٌ ākhz, ذِكْرٌ zīkr (*vulg.* zīkr), مَأْخُودٌ mēkhūz, بَذْرٌ bēzr.

The Arabic ر is our *r* in every position, in all classes of words: thus, رَأْفَتٌ rēfēt, بَارٌ bār, آردٌ ārd. There are two important remarks, however, which it is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it *must* always be pronounced (never dropped or slurred over, as we pronounce *part*, pā't); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when we pronounce *pot*, pāt; *for*, fār; *cur*, cūr; &c.), but always kept pure, as with any other consonant; thus, قُورٌ qūr, قُورٌ qūr, سُورٌ sūr, كُورٌ kyūr, &c.; پِيرٌ pīr, قِيرٌ qīr, قِيرٌ qīr; &c.

The Arabic ز is our *z* in every word and every position ; زَادَ zād, زِيرٌ zīr, زُورٌ zūr, zūr, نَزْدٌ nezd, أَزْ èz, آزْ âz, āz, أَوْزٌ ūz ; &c.

The Persian ژ is only found in Persian and French words ; it is of the value of our *s* in *treasure*, *pleasure*, and is transliterated *zh* ; as, زَاهِزْ zhāzh, پَهْمُرْدَه pèzhmürdè, اَتَامَازُورُ ètāmāzhòr, &c. It is of very rare occurrence.

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

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

The Arabic ص, in Turkish, is a hard *s*, used in Turkish, and foreign words also, to designate a hard vowel ; thus, أُصٌ ùss, أَصْمَقٌ àsmàq, صُصْمَقٌ sùsmàq, قِصْمَقٌ qìsmàq. Never read it *z*.

The Arabic ض is very peculiar, being used in Arabic words only. It is generally pronounced as a hard *z* in Turkish, but sometimes as a hard *d* ; thus, رَاضِيٌ rāzi, قَاضَا qāzā, اِنْقَاضٌ ènqāz ; قَاضِيٌ qādi, الْعَسْكَرُ الْعَاضِيُّ qāzi-'l-'àskèr (vulg. قَاضِيٌ عَسْكَرٌ qāz-'à-kèr), &c. Its Arabic sound is inimitable to a European without long practice.

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

initial. Thus, طُلُوعٌ tülû', قَطْرٌ qutr, خَطٌّ khatt; طَاتِلٌ tâtlî, طَاعٌ dāgh, طُوزٌ tûz, طِيقَامِقٌ tiqâmâq, طَاوَرَانَمِقٌ dâvrânmaq.

The Arabic ط is used in Arabic words only, as a very hard z. Thus, ظَالِمٌ zâlim, ظَلَمَ zalm, ظِفْرٌ zifr, ظَفْرٌ zâfër, حَظٌّ házz, مَحْظُوزٌ máhzûz.

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 'âsr, طَعْنٌ tá'n, مَعُونٌ mél'ün, قَطَعٌ qât', مَقْطُوعٌ mâqtû'. The Turkish word عَرَبَةٌ 'arâbâ (for آرابه) is, however, with its derivatives, always written with this letter, of course corruptly.

The Arabic غ is, originally, a peculiar Arabian kind of *hard g*, with a sound 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 gâlib, غَفَلَتْ gâflèt, غَايِدَةٌ gâydâ, &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 útürâ hard vowel. Thus, اِغْفَالٌ igfal, صَدَغٌ sâdg, مَغْفُورٌ mâgfür; اَعْلَامِقٌ âghlâmâq, طَاعٌ dāgh, اَوْلُدِيغِي öldüwü, صُوعَانٌ sówân, طُوعَانٌ dówân, صُوعُوقٌ sówúq; طَاوُوقٌ táwúq, لاَعُوطَهْ lâwûtâ; &c.

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

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

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

The Arabic ك, in all words and all positions, is our *k*. When initial in a word or syllable before a long ا or و vowel, and also before a short ūtūrū vowel, it borrows, in an Ottoman mouth, the sound of a *y* after itself before the vowel; but not so before the short ūstūn, the short èsèrè, or the long ī vowel. Thus, كَذِبٌ kyāzib, أَكُولُ ékyūl, كُؤُوكٌ kyūpèk; كَدِي kèdl, كِرَامٌ kirām, وَكِيلٌ vèkil. 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 كَافِ عَرَبِيَّةً kyāfi 'ārèblyè. In Arabic and Persian Ottoman words it remains unchangeable by grammatical inflexion; but in Turkish words, when final, it undergoes phonetic degradation on becoming movent, and is pronounced as a Persian ك, and even as a *y*; or sometimes as a *w* after an ūtūrū vowel. Thus, اِبْيَكُ lpèk, اِبْيَكُ lpèyīn, اِبْيَكُهْ lpèyè, اِبْيَكِي lpèyi; سُولُوكُ

sũldk, سُولُوكُكْ sũlũyũñ, سُولُوكَهْ sũlũyè, سُولُوكِيْ sũlũyũ; اِيْتَمَكْ
itmèk, اِيْتَمِكِيْنْ itmèyĩn.

The Persian ك, called كَافِ فَارِسِيَّهْ kyāfi fārislyyè, and كَافِ فَارِسِيْ kyāfi fārisi, or كَافِ عَجَمِيْ kyāfi 'ājāmī (vulg. عَجْمَ كَفِيْ 'ājám káfi), is the Persian *hard g*. It is unknown in Arabic, is unchangeable in Persian words, and is never final in Turkish words or syllables. Thus, سَكْ sèg, سَكِيْ sèglĩ, سَكَهْ sègè, سَكِيْ sègi; كَلْ gál. In ordinary writing and print it is undistinguished from its Arabic original; but the Persians mark it with a double dash: كُؤْ gyũl, سَكُ sèg. In some Turkish books it is marked with three dots: سَكُؤُؤْ.

The Ottoman ك, ignored by all previous writers, eastern and western, consequently nameless, but which we venture to term كَافِ عُثْمَانِيَّهْ kyāfi 'osmānlyyè, the Ottoman ك, is found in Turkish words only, as a medial or a final, never as an initial to a word, though it is used as an initial letter in a non-initial syllable. Its phonetic value is that of our *y* in all cases, though it has no mark to distinguish it. It is both radical, as in بَكْ bèy, دِكِلْ dilyl, يِكْرِمِيْ yilyrml; or it is grammatical, declensional, servile, representing a softened Arabic radical or servile ك, become movent, as in كُؤِبَكْ kyũpèk, كُؤِبَكِيْ kyũpèylĩ, كُؤِبَكِهْ kyũpèyè, كُؤِبَكِيْ kyũpèyl; سُؤْرْمَكْ sũrmèk, سُؤْرْمَكِيْنْ sũrmèyĩn; سُؤْدِكْ sãvdik, سُؤْدِكِيْمْ sãvdilym, سُؤْدِكِيْ sãvdilyĩ, سُؤْدِكِيْ sãvdilyl. Most European writers

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

The Ottoman *nasal* ن, distinguished by the name of *surd n*, صَاغِرْ نُونُ *sāghir nūn*, is a second special Turkish phonetic value of the letter ن, or nasal letter, which we transliterate with the Spanish nasal ñ. It has the phonetic value of our English *ng* nasal, as in *sing, thing, &c.* In ordinary writing and print, it has no mark by which a student may recognize it; but sometimes three dots distinguish it, and one recent writer has marked it with one dot, نْ (as with him the three dots, نٌ, 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, أَكْلَامَقْ *āñlāmāq* (*vulg.* āññāmāq), تَكْرِي *tāñri* (*vulg.* tāri); كُوْلُ *gyūñūl*, دَنْزْ *dēñiz*, آكِيْزْ *āñiz*, صُوْكْرَهْ *sōñrā* (*vulg.* sōrā). When final to a word, it is usually sounded as a simple *n*; as, بَنْ *bēñ* (*bēn*), سَنْكْ *sāññ* (*sāñn*), كَلْكَ *gālñ* (*gāln*), طَاكْ *dāñ* (*dān*), صُوْكْ *sōñ* (*sōn*). When medially final it is usually softened in like manner, or is elided in pronunciation. In أَكْلَامَقْ and its derivatives (itself derived from أَكْ *āñ*), the following ج is exceptionally incorporated with it in pronunciation, as though by a kind of inversion of the Arabic rule of conversion for the ج of the definite article ال before certain letters called *solar* (for which see next paragraph on letter ج).

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

as, لُزُومٌ lūzūm, أَلَيْنَ ālin, دَالٌ dāl. The Turkish word أَكْلَامَقٌ, mentioned above, is, with its derivatives, a modern Ottoman exception of the capital; and the Arabic rule for the conversion of the *l* of the definite article ال, in pronunciation, when followed by a noun or pronoun beginning with a *solar* letter, حَرْفِ شَمْسِيّ hārflī shēmsī, into that solar letter reduplicated by a tēshdīd, is a classical exception, peculiar to Arabic compounds. The *solar* letters are fourteen in number (exactly the half of the alphabet); viz., ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن. Thus we have أَلْتَيْنَ ēt-tīn, أَلْتَمَنُ ēs-sēmēn, أَلْسَمْنُ ēs-sūmn, أَلدُّعَا ēd-dū'ā, أَلذِّكْرُ ēz-zīkr, أَلسَّمَكُ ēs-sēmēk, أَلشَّمْسُ ēsh-shēms (whence the name of شَمْسِيّ), أَلصَّفَا ēs-sāfā, أَلدُّهْأُ ēd-dūhā, أَلزُّهْأُ ēz-zūhā, أَلطَّالِعُ ēt-tālī, أَلظُّلْمُ ēz-zūlm, أَللَّازِمُ ēl-lāzīm, أَلنُّورُ ēn-nūr. In the pronoun أَلذِي, and its derivatives, the written *l* of the article disappears also. The sign ّ placed over the *l*, so omitted in pronunciation, is named *vawāsl*, 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 mā, أَمَلٌ ēmēl, بَنِيمٌ bēnīm, نَازِلٌ nāzīr, حُزْنٌ hūzn.

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

وَصَفْ *vwaṣf*, وَاقِعْ *vwaqī'*. The ear alone can decide these differences. But when the consonant و is reduplicated in an Arabic word, it has always the *v* value; as, قَوَّالٌ *qāvvāl*, قَوَّافٌ *qāvvāf*. Ottoman corruption even then may sound it, in hard lettered words, as a reduplicated *w*—*qāwwāl*. The word قَوَّافٌ *qāwwāf* (or قَوَّافٌ *qāwāf*) is an Ottoman corruption of Arabic خَفَّافٌ *khāffāf*.

When the letter و is a vowel in an Arabic or Persian word, it always has the value of *ū*; excepting a few Persian words, become Ottoman vernaculars, in which it takes the sound of *ò*. Thus, لُزُومٌ *lūzūm*, مَمْنُونٌ *mamnūn*; شُورٌ *shūr*; دُوسْتٌ *dōst* (*dūst*), خُوشٌ *khōsh* (*khūsh*). In Turkish and foreign words it is generally, if not always, short, and may have either the value of *ò*, or of *ù*, *û*, *ũ*, which there is no means of distinguishing, save that of accompanying *hard* or *soft* consonants. With a hard consonant, in a Turkish or foreign word, the vowel-letter و (often omitted) must have the sound of either *ò* or *ù*, unless it be considered long, when it becomes *ō* or *ū*; thus, قَوْمٌ *qōmāq*, قَوْمٌ *qūrmāq*. With a soft consonant, it must be read either *û* or *ũ*, *ū* or *ũ*; as, يَوْمٌ *yūzmek*, سَوْمٌ *sūzlū*. If the accompanying consonant or consonants be neutral, all guidance is lost; as, بَوْمٌ *bōz*, *būz*, *būz*, سَوْمٌ *sūz*, *sūz*. In derivatives there is, however, frequently a servile vowel or consonant, hard or soft, that helps. Thus, بَوْمَانٌ *bōzān*, بَوْمُلُوكٌ *būzlūlūq*, بَوْمٌ *būzmek*, سَوْمٌ *sūzmek*; but سَوْمٌ *sūz* has no

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

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

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

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

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

an *ı* ; as, ایدى *ldi*, ايرلامق *ırlâmâq*. When medial, it is always long in Arabic and Persian words ; as, امير *emîr*, بين *bîn*. In Turkish and foreign words, medial vowel *ı* is generally, if not always short ; as, ويرمك *vîrmek*, قيرمق *qîrmâq*. When final in an Arabic word, it is also always short ; as, راضى *râzî*, راضى *râzî*, داعى *dâ'î*, جارى *jârî*, سارى *sârî*, &c. But there are hosts of Arabic words ending in reduplicated consonantal *ı*, which, in Persian and Turkish, are used as Arabic words, generally adjectives, terminating in a long vowel *ı* or *î* ; as, يومى *yèvmî*, سنوى *sènevî*, شهرى *shèhrî*, عربى *'arabî*, فارسى *fârlsî*, قطعى *qât'î*, ابقى *âfûqî*, حفظى *hıfzî*, &c. When these become feminine, the reduplicated nature of their final consonantal *ı* becomes apparent ; as, يوميه *yèvmlyyè*, قاطيه *qât'ıyyè*, &c.

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

Turkish and foreign final *ı*, radical or servile, is always a short vowel ; as, كدى *kêdî*, آرى *ârî*, &c. ; اوى *êvî*, باباسى *bâbâsını*, اوطدى *ôddâyî*, ترهسى *têrêstî*, &c.

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

In many Turkish words the vowels *و* and *ی* are used for one another by different writers, at different times, in different places; even at one place and time; even by one writer at different times, or in the selfsame document; but this last as a license or an inadvertency. Consistency in this matter is advisable. Thus we have: بَاشَلُو *bāshlū*, بَاشِلِي *bāshlī*, كُولُو *gölür*, كُولِي *gölür*; آرُو *ârū*, آرِي *ârī*; &c.; words differently written, but the selfsame in reality.

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

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

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: قَازَمَقَ qāzmaq, كَازَمَكْ gēzmek ; قَازِدِغِي qāzdıghı, كَازِدِيکِي gēzdlyi ; قَازِلِقْ qārlıq, كَوزُلُكْ gyüzlük ; &c.

The Ottoman vowels are also of these three classes. The hard vowels are : á, ā, ĩ, ī, ò, ô, ù, ū ; eight in all. The soft vowels also eight : á, è, í, î, ù, ū, ũ, ü. The neutral vowels are à, â, â. These vowels always accompany their own class of consonants, or the neutrals. The neutral vowels can accompany any class of consonant. Thus we have : بَابَا bābā, أَبَا ānā, پَاشَا pāshā, سَن سān, بَن bēn, قَيرَمَقَ qırmāq, كَيرَمَكْ girmek, قُومَقَ qōmāq, قُورَمَقَ qŭrmāq, كُوزَتَمَكْ gyüzetmek, كُورَمَكْ gyŭrmek.

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

sion, conjugation, and derivation from that word follow the class to which the dominant vowel belongs; thus, أَتَمَّقُ *âtmâq*, أَغْرِيقُ *âghîrîq*, اِئْرَلَامَقُ *îrlâmâq*, اُؤْمَمَقُ *ûmmâq*, اُوْغْرَامَقُ *ûghrâmâq*; اِئْلَمَكُ *êlêmek*, اِئْنَمَكُ *înmek*, اِؤْزَمَكُ *yûzmek*, اِؤْرَمَكُ *ûrmek*.

When an Arabic or Persian word is declined or derived from, in Ottoman Turkish, its last dominant letter or vowel decides whether the declension or derivation shall be made with hard or soft letters and vowels; thus, مَرْبُوطٌ *mêrbût*, مَرْبُوتُلُقُ *mêrbûtülcü*; اَمِيرٌ *êmîr*, اَمِيرْلِكٌ *êmîrlik*; اَسَانٌ *âsân*, اَسَانْلُقُ *âsânlicü*; &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 *êsèrè*, become *ûtârû*, of the class of the dominant; that is, become *û* when the dominant is *ô* or *ù*, and become *û* when the dominant is *û* or *ü*; thus, اُولُغُنٌ *ûlgûn*, اُولُغُنْلُقُ *ûlgûnlicü*, اُولُدَى *ûldû*; اُولُغُنٌ *ûlgûn*, اُولُغُنْلُقُ *ûlgûnlicü*, اُولُدَى *ûldû*; سُرُوكْدُرْمَكُ *sûrûkdûrmek*, سُرُوكْدُرْمَكُ *sûrûkdûrmek*; سُرُوشْمَكُ *sûrûshmek*, سُرُوشْمَكُ *sûrûshmek*, سُرُوشْدُرْمَكُ *sûrûshdûrmek*; كُورُوشْمَكُ *gyûrûshmek*, كُورُوشْمَكُ *gyûrûshmek*, كُورُوشْدُرْمَكُ *gyûrûshdûrmek*.

gyûrûshdûrûlmék. But if, in such words, an ûstûn vowel come in by the ordinary course of derivation or conjugation, and be followed by a syllable or syllables with an êsèrè vowel, the influence of the radical dominant ûtûrû is destroyed by such intervention ; as, بوزُشْمَقْ bôzûshmaq, بوزُشْمَقْلِقْ bôzûshmaq̄lîq, بوزُشْمَغِينْ bôzûshmaġhîn ; كُورُشْمَكْ gyûrûshmék, كُورُشْمَكْلِكْ gyûrûshméklik, كُورُشْمَكَيْنْ gyûrûshméyln.

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, طَاوُقُ (tâwûq), a hen, قِسْرَاقُ (qîsrâq), a mare, اَيْنَكُ (inék), a cow, قَانَجِيقُ (qânjiq), a bitch, the female is named, as with us, a she..., دِيشِي (dîshî); as, دِيشِي آرْسَلَانُ (dîshî ârslân), a lioness; &c. If the female be a girl or woman, she is never named dîshî, but is mentioned as قِيزُ (qîz), maiden, or قَارِي (qârî), matron, accordingly; as, قِيزُ خِدْمَتْجِي (qîz khîzmétjl), or خِدْمَتْجِي قِيزُ (khîzmétjl qîz), a servant maid, a maidservant; قَارِي أَشْجِي (qârl âshji), or أَشْجِي قَارِي (âshji qârî), a woman cook, a cook woman.

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

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

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

Nom.	أَوْ	év (house),	أَوْلَر	évlér (houses).
Gen.	أَوْكْ	évîñ,	أَوْلَرِكْ	évlérîñ.
Dat.	أَوْهَ	évê,	أَوْلَرَهَ	évlérê.
Loc.	أَوْدَهَ	évdê,	أَوْلَرَدَهَ	évlérdê.
Acc.	أَوْيَ	évî,	أَوْلَرَى	évlérî.
Abl.	أَوْدَنْ	évdên,	أَوْلَرَدَنْ	évlérdên.
Inst.	أَوْلَهَ	évîê,	أَوْلَرَلَهَ	évlérîê.
Caus.	أَوْ	év ichûn,	أَوْلَرِ	évlér ichûn.

Most Turkish singulars (not all) ending in ت soften this letter into د before a junctional vowel preposition ; thus, قُورْتْ (qurt), *wolf*, قُورْدُكْ qurduñ, قُورْدَهَ qurda, قُورْدَى qurdu ; not so before a consonant or separate word ; as, قُورْتَدَهَ, قُورْتَدَنْ, قُورْتَلَهَ, قُورْتَلَهَ ; but قُورْتِ اِيچُون ; but أَتِكْ átîñ, أَوتَى òtû, &c.

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

چَارْدَاغَه chardāghâ, چَارْدَاغِی chardāghî. Those in Arabic ك soften it into Turkish ك (y value); اِيْپَكْ (ipék), *silk*, اِيْپَكْ (ipéyñ), اِيْپَكَه (ipéyè), اِيْپَكِي (ipéyi). Those in Persian ك (g value), do not change it; as, سَنَكْ sèng, *stone*, سَنَكْ (sèngñ), سَنَكَه (sèngè), سَنَكِي (sèngi).

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

Singulars ending in a vowel, take ن in the genitive, and consonant ی in the dative and accusative, to support the vowel taken by a final consonant; as, أَبَا (bâbâ), *father*, أَبَانِ (bâbânñ), (bâbânñ), أَبَايَه (bâbâyâ), أَبَايِي (bâbâyî); قَبْو (qâpû), *door, gate*, قَبْوَنْ (qâpûnñ), قَبْوَه (qâpûyâ), قَبْوِي (qâpûyû, where úturâ dominates); اَرِي (ârî), *bee*, اَرِيْنِ (ârîññ), اَرِيَه (ârîyâ, written separately on account of two letters ی), اَرِيِي (ârîyî); كَدِي (kêdi), *cat*, كَدِيْنِ (kêdîññ), كَدِيَه (kêdîyè), كَدِيِي (kêdîyi), &c.

Singulars ending in vowel s do not join this letter to the sign of the plural, in writing; as, پِيْدَه (pîdè), پِيْدَهَلَر (pîdèlèr).

The word صو (sù), *water*, irregularly forms its genitive as صُوْئِ (suyûñ, almost the only exception or irregularity in the language). صُوْ (sòy), *sort*, ends in a consonant, and is regular; صُوْئِ (sòyûñ), صُوْه (sòyâ), صُوْئِي (sòyû).

Arabic and Persian substantives never change their final consonants for declension ; طَبَقٌ (tâbâq), *plate*, طَبَقَاتٌ (tâbâqât); اِمْسَاكٌ (imsāk), *refraining*, اِمْسَاكَةٌ (imsāké); صَلَاتٌ (sâlât), *worship*, صَلَاتِي (sâlâtî). Their final vowels follow the same rules with those in Turkish words ; دُعَا (dû‘ā), *prayer*, دُعَانِكَ (dû‘anîk); پِيَادَه (piyādè), *foot-man*, پِيَادَهَيْه (piyādèyè); چَارْسُو (chârsū), *market*, چَارْسُوِي (chârsūyü); نُلَاتِي (sûlāsî), *triliteral root*, نُلَاتِيِي (sûlāsîyl).

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 ūstûn vowel, followed by اِن to the final consonant of the singular ; as, مَرْد (mêrd), *man*, مَرْدَان (mêrdân). If the singular ends in a vowel, it is changed into consonant ك (Persian), with ūstûn vowel, before the اِن of the plural ; as, خَوَاجَه (kh‘ājè), *master*, خَوَاجِكَان (kh‘ājègyân). Singulars ending in vowel و take consonant ي instead of ك ; as, خُوبُ رُو (khüb-rū), *a beauty in face*, خُوبُ رُوِيَان (khüb-rūyân). Those ending in vowel ي change it into consonant ي in like manner ; as, سِيَاهِي (slpāhî), *man-at-arms*, سِيَاهِيَان (slpāhîyân). [Persian writers explain this by saying: “The final long vowel is in reality two letters ي rolled into one. One of these is now used as a consonant.”] Other Persian substantives form the plural by adding the syllable هَا hā ; as, نَانَهَا (nān-hā), *loaves, breads*, اَسْبَاهَا (‘esb-hā), *horses*.

Arabic plurals, of the regular forms for men and women, and of the various irregular forms for these and other things, and also the Arabic duals, are used in Turkish. The dual is formed by adding *ũstũn* followed by *ان* (*ān*) in the nominative, which becomes *ين* (*ēyn*) in the oblique case. The latter is frequently used in Turkish as a nominative; as, *قُطْبٌ* (*qũtb*), *pole*, *قُطْبَانٌ* (*qũtbān*), *قُطْبَيْنٌ* (*qũtbēyn*), *the two poles*.

The regular plural masculine nominative for *men* is formed by adding *ũtũrũ* followed by *ون* (*ũn*) to the singular. This becomes *èserè* followed by *ين* (*ĩn*) in the oblique case, also used as a nominative in Turkish; the plural feminine is with *ũstũn* followed by *ات* (*āt*) in all cases; thus, *مُسْلِمٌ* (*mũslĩm*), *a Muslim*, *مُسْلِمُونَ* (*mũslĩmũn*), *مُسْلِمِينَ* (*mũslĩmĩn*), *مُسْلِمَاتٌ* (*mũslĩmāt*), *Muslims*.

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

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

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

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

Every trilateral root is theoretically capable of giving rise to fifteen chapters of derivation, called بَابُ (bāb, *pl.* أَبْوَابُ ʔbvbāb). These chapters are respectively termed: 1, فَعَلَ بِأَبِي (fā'ālā bābī), *the chapter of the trilateral*; 2, تَفَعَّلَ بِأَبِي (təf'īl bābī), *the chapter of (the verbal noun)* تَفَعَّلَ (múfā'ālé bābī); 3, مَفَاعَلَهُ بِأَبِي (múfā'ālé bābī); 4, اِنْفَعَلَ بِأَبِي (inf'āl bābī); 5, تَفَعَّلَ بِأَبِي (təf'āl —); 6, تَفَاعَلَ بِأَبِي (təfā'ul —); 7, اِنْفَعَلَ بِأَبِي (inf'āl —); 8, اِنْفَعَلَ بِأَبِي (ift'āl —); 9, اِنْفَعَلَ بِأَبِي (if'īlāl —); 10, اِسْتَفَعَلَ بِأَبِي (istif'āl —); 11, اِنْفَعَلَ بِأَبِي (if'īlāl —); 12, اِنْفَعَلَ بِأَبِي (if'ī'āl —); 13, اِنْفَعَلَ بِأَبِي (if'īvvāl —); 14, اِنْفَعَلَ بِأَبِي (if'īnlāl —); 15, اِنْفَعَلَ بِأَبِي (if'īnlā —). 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, اِنْفَعَلَ, اِنْفَعَلَ, 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, فَعَلَ (fā'la); 2, فَعَلَّ (fā'āl); 3, فَعِلَّ (fī'la); 4, فَعُلَّ (fū'la); their feminines: 5, فَعَلَّه (fā'ālè); 6, فَعَلَّه (fā'ālè); 7, فَعِلَّه (fī'lè); 8, فَعُلَّه (fū'lè); the same forms, with an insidious or servile long vowel ا: 9, فَعَالَ (fā'āl); 10, فَعَالَ (fī'āl); 11, فَعَالَ (fū'āl); and their feminines: 12, فَعَالَه (fā'ālè); 13, فَعَالَه (fī'ālè); 14, فَعَالَه (fū'ālè); some of the same, with long vowel و or ی; and their feminines: 15, فَعُولُ (fā'ūl); 16, فَعُولُ (fū'ūl); 17, فَعِيلُ (fā'il); 18, فَعُولَه (fā'ūlè); 19, فَعُولَه (fū'ūlè); 20, فَعِيلَه (fā'ilè); the same, with final servile ان added: 21, فَعَلَّانُ (fā'lān); 22, فَعَلَّانُ (fī'lān); 23, فَعَلَّانُ (fū'lān); the special feminine form: 24, فَعَالِيَّتْ (fā'ālyèt); and the special forms in initial servile م, with their feminines: 25, مَفْعَلُ (mef'āl); 26, مَفْعِلُ (mef'il); 27, مَفْعَلَه (mef'ālè); 28, مَفْعِلَه (mef'ilè); with the two special forms in initial servile ت, with long vowel ا intercalated: 29, تَفْعَالُ (tēf'āl); 30, تَفْعَالُ (tif'āl). Many original substantives and adjectives are of one or other of the forms here given; and in frequent cases it is disputed whether such words are substantives or verbal nouns. The active participle, *nomen agentis*, of this chapter is: 31, فَاعِلُ (fā'il); 32, feminine, فَاعِلَه (fā'ilè); and the passive participle, *nomen patientis*, is: 33, مَفْعُولُ (mef'ūl); 34, feminine, مَفْعُولَه (mef'ūlè); derivative adjectives are met with, branches of this chapter, as: 35, فَعْلُ (fā'l); 36, فَعْلُ (fā'āl); 37, فَعُولُ (fā'ūl; often feminine); 38, فَعِيلُ (fā'il); and the feminine of this last: 39, فَعِيلَه (fā'ilè);

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

The irregular plurals of these forms mostly met with, when the words are substantives and masculine, are : 1, أَفْعَالٌ (èf'āl); 2, فُؤُولٌ (fū'ūl); 3, فِعَالٌ (fi'āl); 4, أَفْعُلٌ (èf'ūl); 5, أَفْعَلَةٌ (èf'īlè); 6, فُعَالٌ (fū'āl) and 7, فَعَلَةٌ (fā'ilè); both for the form فاعل (فاعِل); 8, فُعَالًا (fū'ālā) and 9, أَفْعِلًا (èf'īlā); both for the form فاعيل (فاعِل); 10, فَعَالًا (fā'ālā); for the form فَعْلًا (fā'ilā); when they are feminine in form, either; 11, فَعْلٌ (fi'āl; for the form فَعْلَةٌ (fi'lè), or 12, فُعْلٌ (fū'āl; for the form فُعْلَةٌ (fū'lè), or 13, أَفْعَالٌ (èf'āl; as for masculines); 14, فَعَائِلٌ (fā'āil; for the forms فَعَالَةٌ (fā'ālè, فَعْوَلَةٌ (fā'ūlè فَعِيلَةٌ (fā'īlè); 15, فَوَاعِلٌ (fèvā'il; for the form فَاعِلَةٌ (fā'ilè); besides 16, مَفَاعِلٌ (mēfā'il; for the forms مَفْعَالٌ (mēf'āl, مَفْعِيلٌ (mēf'īl, مِلْفَالٌ (mlf'āl, and their variants); 17, مَفَاعِيلٌ (mēfā'īl; for the forms مَفْعَالٌ (mēf'āl, مَفْعُولٌ (mēf'ūl); and others more rarely used.

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

We now come to the derived chapters.

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

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

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

The fifth chapter has: *v. n.*, تَفَعَّلَ (təfā'ūl); *a. p.* مَتَفَعَّلَ (mūtəfā'ūl, fem. مَتَفَعَّلَتْ); *p. p.* مَتَفَعَّلُوا (mūtəfā'ūl, fem. مَتَفَعَّلْنَ).

The sixth: *v. n.* تَفَاعَلَ (təfā'ūl); مَتَفَاعَلَ (mūtəfā'ūl, fem. مَتَفَاعَلَتْ); مَتَفَاعَلُوا (mūtəfā'ūl, fem. مَتَفَاعَلْنَ).

The seventh: اِنْفَعَلَ (infī'āl), مَنْفَعَلَ (mūnfā'ūl, fem. مَنْفَعَلَتْ), مَنْفَعَلُوا (mūnfā'ūl, fem. مَنْفَعَلْنَ).

The eighth: اِفْتَعَلَ (iftī'āl), مُفْتَعَلَ (mūftā'ūl, fem. مُفْتَعَلَتْ), مُفْتَعَلُوا (mūftā'ūl, fem. مُفْتَعَلْنَ).

The ninth: اِفْعَالًا (if'īlāl), *a. p.* مَفْعَلًا (mūf'āll, fem. مَفْعَلَتْ mūf'āllè); no *p. p.*

The tenth: اِسْتَفْعَلَ (istīf'āl), مُسْتَفْعَلَ (mūstəf'ūl, fem. مُسْتَفْعَلَتْ), مُسْتَفْعَلُوا (mūstəf'ūl, fem. مُسْتَفْعَلْنَ).

The eleventh: اِفْعِيلَالًا (if'īlāl), مَفْعَالًا (mūf'āll, fem. مَفْعَالَتْ mūf'āllè); no *p. p.*

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

The third chapter denotes reciprocity of the action between

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

The fourth form is causative, generally, but sometimes intransitive; thus, *إِرْسَالٌ* (*irsāl*), a sending (some person or thing); *إِقْبَالٌ* (*iqbāl*), an advancing.

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

The sixth form has the idea of reciprocity, something like the third, but more decided, more certain in fact; thus, *تَقَاتُلٌ* (*tāqātul*), a mutually killing one another. Sometimes it has the sense of feigning a state; as, *تَجَاهُلٌ* (*tējāhul*), a feigning to be ignorant. Sometimes, again, it expresses a repeated act; thus, *تَقَاظَا* (*tāqāzā*), 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, *انْفَعَالٌ* (Inff'al), *a being acted upon, affected, hurt, wounded, vexed* (by another's act); *اِنْتِظَارٌ* (Intizār) *a (becoming) looking forward* (for the occurrence of an event). Sometimes the eighth form is transitive in the sense of *acquiring*; thus, *اِفْتِرَاسٌ* (Iftirās), *an acquiring* (game) *by hunting*; or, a seeking to acquire; as, *اِلْتِمَاسٌ* (Iltimās), *a seeking to obtain* (a favour) *by* (morally) *feeling one's way* (by touching, groping, requesting); *a requesting*.

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

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

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

Quadriliteral roots have but four forms ; of which only two are perceptibly used in Turkish, the first and second. The first has two verbal nouns, figured paradigmatically by فَعَالَةٌ (fā'ālē), and فَعَالٌ (fī'lāl); the second, but one, figured by تَفَعُّلٌ (tēfā'lūl); سَلْطَنَاتٌ (sāltānāt) may serve as an instance of a verbal noun of the first form, and تَسَلُّطٌ (tēsāltūn) as an example of the second.

It would occupy too much space to detail here the modifications of these results arising in the case of roots where the second and third radicals are identical, or of those in which one, two, or all three of the radicals belong to the trio *أ, و, ي*, out of which the long vowels, the *letters of prolongation*, spring. These details should be studied in Wright's, or in De Sacy's Arabic Grammar. But it is necessary to remark that these Arabic verbal nouns belong equally to the active and passive voice of their verbs; so that, as in English, the same word, فَتْحٌ fēt-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 *مَا* *mâ*, *mê*; and this for the simple reason that every passive Turkish verb has its own special verbal nouns complete, present, past, and future.

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

The Turkish diminutive substantive is formed usually by suffixing the syllable *جِكْ* (*jik*) or *جِقْ* (*jiq*) to the word, of whatever origin, whether it end in a consonant or vowel. Thus, *أَرِيكِيكْ* (*èrkjik*) a little plum, *إِتِيكْ* (*itjik*) a little dog, *كِتَابِيكْ* (*kitābjik* or *كِتَابِيقْ* *kitābjiq*) a little book, *كَيَاتِبِيكْ* (*kyātibjik*) a little clerk, *دَوَّجِيكْ* (*dèvjik*) a little camel, *أُتُوجْ* (*ûtũjũk*), a little flat-iron, *كِدِيكْ* (*kèdjik*) a little cat, *أَلْمَاقِيقْ* (*èlmājiq*) a little apple, *پَاشَاقِيقْ* (*pāshājiq*) a little pasha, *پَادِشَاهِيَقِيقْ* (*pādīshāhjiq*) a little monarch, *قَابُوجُقْ* (*qāpũjũq*) a little door or gate, *خَوَاجَهِيَقِيقْ* (*khōjājiq*) a little professor, *قَارِيَقِيقْ* (*qārjiq*) a little woman.

In words ending with *كْ* or *قِي*, 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* (*kyūrèk*), *كُورَهِيكْ* (*kyūrèjik*), a little shovel or oar; *چُوجُقْ* (*chũjũq*), *چُوجُوجُقْ* (*chũjũjũq*), a little child.

This form of the diminutive is sometimes modified into that of *جَكِرْ* (*jèyĩz*), *جَغِرْ* (*jāghĩz*); thus, *أَوْجِكِرْ* (*èvjèyĩz*) a little house,

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

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

The Persian diminutive always ends in جَه (chè); as, پَا (pā), پَاچَه (pāchè), or in كْ preceded by an ùstûn vowel; as, كَنِيزْ (kéniz), كَنِيزِکْ (kénizék).

The Arabic diminutive also makes its first vowel ùtûrû, and the next vowel ùstûn, followed by a quiescent consonantal ی, whatever may be the vowels or quiescences of the original word; as, حَسَن (hásan), حُسَيْن (húsèyn); حِصْن (hísn), حُصَيْن (húsáyn); &c.

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

SECTION II. *The Noun Adjective.*

As a general rule, the adjective, in Turkish, is invariable, having no gender, number, case, or degrees of comparison; and this, whether the word be of Turkish, Arabic, or Persian origin. It always precedes the substantive qualified; as, *بِيُوكْ أَدَمِّ* (blyûk âdâm), *a great man*, *بِيُوكْ أَدَمْلَارْ* (blyûk âdâmlâr), *great men*; *بِيُوكْ اِينَكَلَرْ* (blyûk inêklêr), *big cows*.

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

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

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

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

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

If an adjective be used as a substantive, it admits the plural and the prepositions, as substantives; thus, إِيُولُرٌ (iyúlér), *the good*; إِيُولُرِينَ (iyúlérin), *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, بِيُولُكٌ (bilyúk),

large, larger, largest, too large ; صِيحَاقِي (sijâqî), *hot, hotter, hottest, too hot* ; صَوْغُوقِي (soğhûqî), *cold, colder, coldest, too cold* ; &c.

The Persian compound adjective, much used in Turkish, in the positive degree only, is of many kinds. Some are compounded of two substantives, one or both of which may be Arabic or Persian, never Turkish ; as, جَمَّ جَنَابٌ (jèmm-jènâb), *majestic as Jemshîd* ; أَصْفَ تَدْبِيرٍ (âsaf-tèdbîr), *Asaph in counsel* ; شَكْرَلَبٌ (shèkèr-lèb), *sugar-lipped* ; عَدَالَتٌ دَسْتَكَاةٌ ('ādālèt-dèstgyâh), *a very loom of justice (i. e., just)* ; others of an adjective followed by a substantive ; as, سَبْكُپَايِ (sèbûk-pâyî), *light of foot, light-footed* ; or a substantive followed by an adjective ; as, دِلْ تِشْنَه (dlî-tishnè), *thirsty-hearted (i. e., ardently desirous)* ; or a substantive preceded by هَمَّ (hèmm) ; as, هَمَّ أَشْيَانَه (hèmm-âshyânè), *of the same nest* ; هَمَّ جِنْسِ (hèmm-jîns), *of the same genus* ; هَمَّ شَهْرِی (hèmm-shèhrî), *of the same town or country, a fellow-countryman* ; of a substantive followed by وَشَّ (vèsh), *like* ; as, پَرِي وَشَّ (pèrî-vèsh), *fairy-like* ; of a substantive followed by رَنَكٌ (ràng), فَاَمٌ (fām), or كُونٌ (gyūn), all signifying *colour* ; as, سَبْزِ رَنَكٌ (sèbz-râng), *green-coloured* ; زَمْرُدُ فَاَمٌ (zùmûrrûd-fām), *emerald-coloured* ; كَنْدَمُ كُونٌ (gèndûm-gyūn), *wheat-coloured (i. e., dark-complexioned, brown)* ; of a substantive followed by كَارٌ (kyār, gyār), كَرٌ (gèr), بَانَ (bān), or دَارٌ (dār) ; as, شِيرِيْنُ كَارٌ (shirîin-kyār), *sweet-mannered* ; آفَرِيْدُ كَارٌ (āfèrîd-gyār), *creative*

(i. e., creator) ; زرگر (zèr-gèr), *goldworker, goldsmith* ; باغبان (bāg-bān), *garden-keeper* (i. e., *gardener*) ; مهردار (mùhr-dār), *seal-keeper* ; or followed by دان (dān), زار (zār), سار (sār), or استان (istān), all names of special places ; as, قلمدان (qālèm-dān), *a pen-case* ; گلزار (gyûl-zār), *a flower-garden, a flowery mead* ; کوهسار (kyûh-sār), *mountainous district* ; عربستان (‘arābstān), *Arabia* ; or a substantive repeated ; as, چاکچاک (chāk-chāk), *imitative of the sound of repeated blows with axe or sword* ; the same, or two different substantives, with | placed between them ; as, چاکچاک (chākchāk), same signification, سرآپا (sèr-ā-pā), *from head to foot* ; or with تآ or ت in place of the | ; as, سرتآپا (sèr-tā-pā), same sense ; سرتسر (sèr-tè-sèr), *from end to end, from beginning to end* ; or with ان in شبانروز (shébān-rûz), *night and day* (which is unique), شبانهروز (shébānè-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 (pèy-dèr-pèy), *step by step, gradatim* ; دستبر دست (dèst-bèr-dèst), *hand on hand, hands crossed* ; سینه بسینه (sīnè-bè-sīnè), *breast to breast* ; دوشادوش (dûsh-à-dûsh), *shoulder to shoulder, back to back* ; سر به مهر (sèr-bè-mùhr), *with the head (or mouth of a bag, bottle, &c.) sealed up* ; or with a substantive and compound adjective ; as, بخت برکشته (bākht-bèr-gèshtè), *whose luck is reversed* ; or even

four words combined; as, سَرَفَلَكَ كَشِيدَهُ (sér-bè-fèlèk-kèshīdè), *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 آدَبْ (bī-èdèb), *without education or manners, unmannerly, impolite*; نَا بِيْنَا (nā-bīnā), *not seeing, sightless, blind*.

Some Arabic expressions may be regarded as compound epithets in Turkish and Persian; as, صَاحِبِ قِرَانٍ (sāhib-qīrān), *lord of the conjunction* (i. e., *the master of the age*); وَلِي نِعْمَتٍ (vèlī-ni'mèt), *associate of benefits* (i. e., *a benefactor*); expressions formed of ذُو (zū), ذَاتٌ (zāt), أَهْلٌ (èhl), and أَرْبَابٌ (èrbāb), all of which imply *possession*; as, ذُو ذَوَابِهِ (zū-zū'ābè), *possessed of a forelock or topknot*, and ذُو ذُنَابِهِ (zū-zū'nābè), *possessed of a following* (i. e., *a comet*); ذَاتُ الْجَنْبِ (zātū-'l-jènb, vulg. sātljāu), *the possessor of the side* (i. e., *pleurisy*); or in Persian construction; as, أَهْلُ عِرْضٍ (èhl-'īrz), *possessed of honour or virtue, honorable, honest, virtuous*; أَرْبَابُ مَسْنَدٍ (èrbābī-mèsnéd), *those who possess the chief seat* (i. e., *high dignitaries*); or an adjective qualified with غَيْرٌ (gāyr), *other*; as, غَيْرٌ مَحْدُودٌ (gāyri-māhdūd), *other than circumscribed* (i. e., *unlimited, undefined*); or an Arabic verb in the aorist made negative with لَا (lā), *not*; as, لَا يُحْصَا (lā-yūhsā), *not to be counted, innumerable*; لَا يُعَدُّ (lā-yū'ādd), *untold, innumerable*; لَا يَمُوتُ (lā-yèmūt), *who dies not, immortal*; لَا يَتَجَزَّأُ (lā-yètèjèzzā), *not to be subdivided, indivisible*; or an

Arabic adjective followed by a definite article and substantive; as, أَبَدِي الدَّوَامِ (ébedlyyû-'d-dêvâm), *eternal in duration*; قَوِيَّ البِنْيَانِ (qâvlyyû-'l-bûnyân), *strong in build*; &c., &c., &c.

Every Turkish adjective is also an adverb; that is to say, that, without any modification of form, the Turkish adjective qualifies verbs as well as substantives; thus, كَوْزَلْ أَتْ (gyûzêl ât), *a beautiful stallion*; كَوْزَلْ يُوْرِيْمَكْ (gyûzêl yûrûmêk), *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, فَعَلًا (fi'lâu), *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 غَفْلَةٍ ('ân gâflêtin), *by inadvertence*; عَلَى التَّوَالِي (âlê-'t-têvâli), *in continued succession, successively*; فِي الْحَقِيْقَةِ (fi-'l-hâqîqâ), *in reality, really, truly*; بِالدَّفْعَاتِ (bi-'d-dêfâ'ât), *on several occasions, repeatedly*; لِسَبَبٍ (li-sêbêbin), *for a reason*; &c.

As with substantives, so also every Turkish adjective has its diminutive, formed by the addition of the suffix جَهْ (jê, jâ), *-ish*, to the word, whether this end in a consonant or vowel; as, يَشِيْل (yêshil), *green*, يَشِيْلْجَهْ (yêshiljê), *greenish, somewhat green*; قِزِيْل (qîzil) *red*, قِزِيْلْجَهْ (qiziljâ) *reddish*; بِيُوْكْ (biyûk)

large, بِيُوكْجَه (biyûkjè) *largish*; اُفَاقْ (ûfâq) *small*, اُفَاقْجَه (ûfâqjâ) *smallish*; اِيرِي (iri) *large*, اِيرِيَجَه (irijè) *largish*; قَرَه (qârâ) *black*, قَرَهْجَه (qârâjâ) *blackish*; قُورُو (qûrû) *dry*, قُورُوْجَه (qûrûjâ) *dryish*. A modification of this form, dictated by the principle of euphony, is used for the words بِيُوكْ, كُچُوكْ, اُفَاقْ, by substituting a final كْ or قْ for the ه, and suppressing those letters at the end of the radical word, as for substantives; thus, بِيُوكْجَه (biyûjèk), *largish*. A further conformity with the sense of euphony, avoiding two اُوسْتُونْ vowels in succession, makes اُفَاقْجَه (ûfâqjâ) *smallish*, and كُچُوكْجَه (küçûkjâ) *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, جَسُورْجَه اَدَمْ دِرْ (jèsürjâ âdâm dir), *he is a bravish man* (i. e., *a very brave man*).

SECTION III. *The Numerals.*

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

The simple Turkish cardinal numbers are : بİR (bir) *one*, İKİ (iki) *two*, ÜÇ (üch) *three*, DÜRT (durt) *four*, BEŞ (besh) *five*, ALTI (alti) *six*, YEDİ (yedı) *seven*, SEKİZ (sekiz) *eight*, DÖKÜZ (döküz) *nine*, ON (on) *ten*, YİĞİRME (yigrmi) *twenty*, OTUZ (ötüz), *thirty*, QIRQ (qırq) *forty*, ALMIŞ (almış) *sixty*, YETMİŞ (yètmiş) *seventy*, SEKSAN (seksan) *eighty*, DOKSAN (döksan) *ninety*, YÜZ (yüz) *a hundred*, BİN (bin) *a thousand*. The two substantives, YÜK (yük), *a hundred thousand*, and MİLYON (milyon), *a million*, are also used ; but they are not true numerals. They are names of aggregates, and require the numerals before them ; as, BİR YÜK (bir yük), *one hundred thousand*, BİR MİLYON (bir milyon) *one million* ; and so on for higher numbers, İKİ YÜK, *two hundred thousand*, İKİ MİLYON, *two million*, &c. The French numerals BİLYON (bilyon), TRİLYON (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 YÜZ before the simple or compound expression up to 199 ; then by adding the units from 2 to 9 before YÜZ up to 999 ; next by using BİN before these simples or compounds up to 1999 ; and finally, by again using the simples or compounds before BİN up to 999,999 ; thus, ON-BİR (on-bir) *eleven*, YİĞİRME İKİ (yigrmi iki) *twenty-two*, YÜZ OTÜZ ÜÇ (yüz ötüz üç) *one hundred and thirty-three*, BİN SEKİZ YÜZ QIRQ BEŞ (bin sekiz yüz qırq besh) *one thousand and thirty-three*, &c.

sèklz yûz qırq besh) *one thousand eight hundred and forty-five*,
 بَشْ يُوْزُ اَلْتَمِشْ سَكْرَبِيْكَ يُوْزُ اُوْنْدُرْتْ (beshyûz âltmîshsèklz blñyûz
 òn dârt) 568,114, اُوْجْ مَلْيُوْنْ يَدِيْ يُوْكَ طُقْسَانْ اِيْكَى بِيْكَ اُوْجُوْزْ اَلَلِيْ اَلْتِيْ (ûch mlyòn,
 yèdl yûk, dòqsân iki blñ, ûch yûz, èlli âltî)
 3,792,356. It will be noticed that no conjunction enters these
 combinations. When the foreign expression مَلْيُوْنْ, or the
 treasury word يُوْكَ is not used, the native method of expressing
 multiples of يُوْزُ بِيْكَ is to state the simple or compound
 number of such multiple, and then to intercalate the word
 كَرَّةْ (kèrrè) *times*, before the word يُوْزُ بِيْكَ; as, يَدِيْ كَرَّةْ يُوْزُ بِيْكَ
 (yèdl kèrrè yûz blñ) *seven times one hundred thousand*, 700,000;
 دُرْتْ يُوْزُ اَلَلِيْ اِيْكَى كَرَّةْ يُوْزُ بِيْكَ (dârt yûz èlli iki kèrrè yûz blñ)
 45,200,000.

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

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

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

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

The Arabic compound cardinals take the conjunction و between each pair also; but the lower elements stand first; as, سَنَةٌ تِسْعٌ وَخَمْسِينَ وَمِائَتَانِ وَأَلْفٌ (sēnē-i tis' ū khāmsīn ū mī'ètēyn ū èlf) the year one thousand two hundred and fifty-nine, expressed in Turkish, بِيكْ اِيكِيوزُ اَلِّي طُقُوْرُ سَنَهِي (biñ ikiyüz èlli dōqüz sēnēsi).

The Turkish ordinal numbers are formed by adding an èsèrè to the last quiescent consonant of the cardinal, simple or compound, followed by the termination نِجِي; as, بِيْرِنِجِي (birinji) first, اَوْتُوْرُنِجِي (ötüzünjü) thirtieth, يُوْرُنِجِي (yüzünjü) hundredth, بِيكْ بَشِيُوْرُ قِرَقْ طُقُوْرُنِجِي، اَلَلِي سِكِيْرُنِجِي، اَلَلِي سِكِيْرُنِجِي (biñ bşiyür qırq tūqūrünjī, bīñninjī) thousandth. But, in the numbers that end in vowel ي, this is suppressed before the same termination; as, اِيكِنِجِي (ikinji) second, اَلْتِنِجِي (ältinji) sixth, يَدِنِجِي (yedinjī) seventh, يِكِرْمِنِجِي (yilyrminji) twentieth, اَلَلِنِجِي (èllinjī) fiftieth. The cardinal دُرْتُ changes its final into د before the ordinal termination; as, اَوْنُ دُرْدُنِجِي (ön-dürdünjü) fourteenth.

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

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

When the cardinal ends with a vowel, the syllable *شَر* (*shèr*) is suffixed to form the distributive; as, *اِيْكَيشَر* (*lkishèr*) *two apiece*, *أَلْتِيْشَر* (*àltishèr*) *six each*, *يَدِيْشَر* (*yèdlshèr*) *seven apiece*, *يِيْكْرِمِيْشَر* (*ylylrmishèr*) *twenty each*, *أَلْلِيْشَر* (*èllshèr*) *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, *اِيْكَيشَر يُوْز* (*lkishèr yùz*) *two hundred each*, *بَشْر بِيْكَر* (*bèshèr blñ*) *five thousand apiece*. And in compound numbers the distributive suffixes are added to the numbers of thousands, of hundreds, and of final units or tens, to indicate one distribution; thus, *بَشْر يُوْز يِيْكْرِمِيْ بِرْر* (*bèshèr yùz ylylrmì blrèr*) *five hundred and twenty-one each*, *سِكْزِر بِيْكَر يَدِيْشَر يُوْز قِرْق اِيْكَيشَر* (*sèkzèr blñ, yèdlshèr yùz, qîrq lkishèr*), *8,742 apiece*; *يُوْز أَلْلِيْشَر* (*yùz èllshèr*), *150 each*.

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

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

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

number, never alone ; as, *بِرْ بُوْجُوْقُ اَلْمَا* (blr bũchũq ʔlmá) *an apple and a half*, *اِيْكِ بُوْجُوْقُ سَاعَتِ* (ikl bũchũq sá'ât) *two hours and a half*.

When a complex fractional number consisting of an integer and a fraction other than *one-half* has to be expressed, the Turkish or Arabic fractions are used, the conjunction *وَ* or the preposition *اِيْلَهْ* being introduced between the integer and the fraction ; as, *اِيْكِ وَ بِرْ رُبْعَ* or *اِيْكِ اِيْلَهْ بِرْ رُبْعَ* *two and one-fourth*. When the Turkish fraction is used, the numeral *بِرْ* in the genitive is also introduced before the fraction ; as, *بَشْ اِيْلَهْ بِرْكَ سَكِرْدَهْ اُوْجِي* *five, and three-eighths of one*.

The indefinite numerals are : *هَرْ* (hèr) *every* ; *هَرْ بِرْ* (hèr blr) *every one, each* ; *هَيْچْ* (hich) *no, none* ; *هَيْچْ بِرْ* (hich blr), *no* ; *بَعْضِ* (bá'zı) *some* ; *اَكْثَرْ* (èksèr) *the most part* ; *بِرْ قَاحْ* (blr qâch) *some, a few* ; *اَزْ* (âz) *few* ; *چُوْقْ* (chũq) *many* ; *بِرْ اَزْ* (blr âz) *a few, a little* ; *بِرْ چُوْقْ* (blr chũq) *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 *اِيْكِزْ* (iklíz), *twin, twins*, through *اُوْچِيْزْ* (ũchũz) *triple, a trine*, *دُرْدِيْزْ* (dũrdũz) *fourfold*, to *بَشِيْزْ* (bèshlíz) *five-fold*, and perhaps on to *اُونِيْزْ* (ũnũz) *ten-fold*. Adjectives are formed

from these in لُو; as, اِيكيزْلُو (ikizli), *possessed of twins, of twin* (branches, &c.); اَوْجُزْلُو (ũchũzlũ) *with three* (lambs, branches, &c.); &c.

The written digits are: ١ 1, ٢ 2, ٣ 3, ٤ 4, ٥ 5, ٦ 6, ٧ 7, ٨ 8, ٩ 9, ٠ 0. With these, compound numbers are written as in English, from left to right; as, ٢٥ 25, ١٦٠ 160, ٣٤٠٩ 3409, ٧٨٠٠٣٠٤٦ 78003046, &c.

In dates, the thousand, and generally the hundreds, of the year of the Hijra are omitted, as also the dots of the letters; thus, ٩٦ سَنَه stands for ١٢٩٦ سَنَه (senè bliñ iklyũz dõqsãn ålti) *in the year* (of the Hijra) 1296; ٢١ دا سَنَه (fi yiyĩrmi bli zã, senè 97) *on the 21st Zi'l-Qa'da, '97* (A.H.).

The signs for the months, in dates, are: م, for مُحَرَّم; ص, for جَمَادَى الْأَوَّل; ر, for رَبِيعُ الْأَوَّل; ر, for رَبِيعُ الْآخِر; حا, for جَمَادَى الْأَوَّل; ح, for جَمَادَى الْآخِر; ب, for رَجَب; س, for شَعْبَانَ; م, for رَمَضَانَ; ل, for ذِي الْحِجَّة; د, for ذِي الْقَعْدَةِ; دا, for شَوَّال; ل, for ذِي الْحِجَّة. The day always precedes the sign of the month; and the first day is termed غَرَّة (gurrè), while the thirtieth is named سَلْح (selkh); as, ٢٥ سَنَه, في عَرَّة م سَنَه, في سَلْح ص سَنَه; all dots being omitted in these sbortened numeral dates. Not so, however, when the date is written out in full words; as, اِشْبُو بِيكَ اِيكِيوزُ طُقْسَانَ (ishbũ bliñ iklyũz dõqsãn dõqũz senèl hijriyyèsi mäh-i mũhårrèminiñ õn

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

SECTION IV. *The Pronoun.*

The Turkish personal pronoun has no distinction of gender : بِن (bēn) *I*, سَن (sān, not sēn) *thou*, أُو (ō ; in writing, generally, أُول ōl) *he, she, it* ; and their plurals : بِز (blz) *we*, سِز (slz) *you*, أَنَلَر (ānlār, ōnlār) *they*.

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

The personal pronouns, singular and plural, are declined in the same way as the nouns substantive, excepting that some of them have a special genitive,—all but those of the second person, singular and plural. These genitives are : بِنِم (bēnim) *of me, my* ; سَنِك (sānlī) *of thee, thy* ; أَنِك (ānlī, ōnlī) *of him, her, it ; his, her, its* ; بِزِم (blzīm) *of us, our* ; سِزِك (slzlī) *of you, your* ; أَنَلَرِك (ānlārī, ōnlārī) *of them, their*. But, to take either

of the prepositions *إِيْلَهُ*, *إِيْلَهُنَّ*, after their singulars, they must be put in the genitive, all but the third person plural; as, *بِنِّمَّ إِيْلَهُنَّ* for me, *سِرِّكَ إِيْلَهُ* with you, *أَنِّكَ إِيْلَهُنَّ* for him, her, it, *أَنِّلَرَّ إِيْلَهُ* 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, *بَابَامَّ* (bâbâmm) my father (*not* my mother, &c.), *بِنِّمَّ بَابَامَّ* (bènm bâbâmm) 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 *مِّ* (im, im) my; *ئِكِّ* (iñ, iñ) thy; *يِّ* (i, i), or, after a vowel, *سِيِّ* (si, si) his, her, its; *مِزِّ* (imiz, imiz) our, *كِزِّ* (iñiz, iñiz) your; *لِرِّيِّ* (lèrl, lârî), 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, *أَوِيْمَ* (èvim) my house, *أَوِيْمَكِّ* (èvimîñ) of my house, *أَوِيْمَه* (èvimè) to my house, *أَوِيْمَدَه* (èvimdè) in my house; &c. (The *يِّ* 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: *أَوِيْمَ*, *أَوِيْمَكِّ*, *أَوِيْمَه*, &c.; but

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

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

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

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

on to the possessive in writing. Thus, تَيْزَهَم (tèyzèm) *my* (maternal) *aunt*, تَيْزَهَن (tèyzèñ), *thy aunt*, تَيْزَهْسِي (tèyzèsì) *his or her aunt*; تَيْزَهْمِز (tèyzèmlz) *our aunt*, تَيْزَهْنِز (tèyzèñlz) *your aunt*, تَيْزَهْلَرِي (tèyzèlèrì) *their aunt*.

When the final vowel is *ی*, the possessives of the first and second persons singular do not join on to it in writing. In the third person singular, and in all the possessive plurals, they join on. Thus, تَرَزِي (tèrzì) *a tailor*, تَرَزِيْم (tèrzìlm) *my tailor*, تَرَزِيْن (tèrzìñ) *thy tailor*, تَرَزِيْسِي (tèrzìsì) *his or her tailor*, تَرَزِيْمِز (tèrzìmlz) *our tailor*, تَرَزِيْنِز (tèrzìñlz) *your tailor*, تَرَزِيْلَرِي (tèrzìllèrì) *their tailor*. There is no valid reason for this rule; custom alone has it so. Thus are formed: كَنْدِيْم (kèndìlm) *myself*, كَنْدِيْن (kèndìñ) *thyself*, كَنْدِيْسِي (kèndìsì) *his, her, itself*; كَنْدِيْمِز (kèndìmlz) *ourselves*, كَنْدِيْنِز (kèndìñlz) *yourselves*, كَنْدِيْلَرِي (kèndìllèrì) *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, قُونَاق (qònáq), *a mansion*, قُونَاغِيْم (qònághìm) *my mansion*; اِيْپَك (ìpèk) *silk*, اِيْپَكِيْن (ìpèyìñ) *thy silk*; طَاوُق (tàwùq) *a fowl*, طَاوُقِيْ (tàwùghì) *his or her fowl*; قُونَاغِيْمِز (qònághìmlz) *our mansion*, اِيْپَكِيْنِز (ìpèyìñlz) *your silk*; طَاوُقْلَرِي (tàwùqlàrì) *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, أَوْلِيمَ (evlérim), *my houses*; اِنْلَرِكْ (âtlâîñ) *thy horses*; سُونَكُوْرِي (süngyülérî) *his, her, its bayonets*; سُوْرُوْلَرِيْمِزْ (sürülérîmiz) *our flocks*; تَيْزَهْلَرِيكِيْزْ (teyzélérîñiz) *your aunts*; قُوْنَاقْلَرِي (qonâqlârî) *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 لِر between the two, leaves it altogether doubtful whether this plural sign belongs to the substantive or to the possessive. Even if the combination قُوْنَاقْلَرِلَرِي (qonâqlârlérî) had been in use,—which is not the case,—it would have been impossible to decide whether قُوْنَاقْلَرِي (qonâqlârî) was intended to betoken the sense of *his* or *her mansions*, on the one hand, or *their mansion*, on the other. Add to this difficulty the third sense of *their mansions*, and the puzzle becomes still more complicated. In conversation, the doubt of the hearer may be removed, if necessary, by proper enquiries. But, in a written document,

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

That distinction is effected, in writing, somewhat at the expense of plain grammar, as follows. To distinguish the single possessor of the plural possessions, the singular corroborative genitive of the personal pronoun is placed before the combination containing the plural sign; thus, أَنْكَ قُونَاقْلَرِي (ânlârîñ qonâqlârî) *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, اَنْلَرِكْ قُونَاغِي (ânlârîñ qonâghî) *their mansion*. In the third case, the sign of the plural is used in the corroborative and in the combination; thus, اَنْلَرِكْ قُونَاقْلَرِي (ânlârîñ qonâqlârî) *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 :

كِتَابِلِرِنِكَ , كِتَابِنْدَن , كِتَابِنِي , كِتَابِنْدَه , كِتَابِنِه , كِتَابِنِكَ , كِتَابِي ,
 تَيَزَه سِنَه , تَيَزَه سِنِكَ , تَيَزَه سِي ; كِتَابِلِرِنْدَن , كِتَابِلِرِنِي , كِتَابِلِرِنْدَه , كِتَابِلِرِنِه ,
 تَيَزَه لِرِنْدَه , تَيَزَه لِرِنِه , تَيَزَه لِرِنِكَ , تَيَزَه لِرِي ; تَيَزَه سِنْدَن , تَيَزَه سِنِي , تَيَزَه سِنْدَه ,
 تَيَزَه لِرِنْدَن , تَيَزَه لِرِنِي .

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

SECTION V. *The Demonstratives.*

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

As substantives, بُو and شُو are thus declined, something like the personal اُو or اُولُ : بُو (bû), بُونُكْ (bûnûn), بُوْكَ (bûñâ), بُونْدَه (bûndâ), بُونِي (bûnû), بُونْدَن (bûndân) ; بُونَلِرْ (bûnlâr), بُونَلِرِكْ (bûnlârîñ), بُونَلَرَه (bûnlârâ), بُونَلَرْدَه (bûnlârdâ), بُونَلَرِي (bûnlârî),

بُونَلَرْدَن (būnlārdān); شُو (shū, sometimes written سُوْ, pronounced shōl), شُونُكْ (shūnūḡ), شُوكَ (shūḡā), شُونْدَه (shūndā), شُونِي (shūnū), شُونْدَن (shūndān); شُونْلَر (shūnlār), شُونْلَرِكْ (shūnlārīḡ), شُونْلَرِه (shūnlārā), شُونْلَرْدَه (shūnlārdā), شُونْلَرِي (shūnlārī), شُونْلَرْدَن (shūnlārdān). With اِيچُون and اِيْلَه their singulars are put in the genitive; as, بُونُكْ اِيچُون for *this*, شُونُكْ اِيْلَه with *that*.

But اُوْبَر, to be used as a substantive, must have the possessive suffix of the third person appended to it; اُوْبَرِي (ū-biri) *its other one, the other one* (of the two). It is then declined like all similar combinations: اُوْبَرِيْنِي, اُوْبَرِيْنْدَه, اُوْبَرِيْنَه, اُوْبَرِيْنِكْ, اُوْبَرَلَرِيْنِي, اُوْبَرَلَرِيْنْدَه, اُوْبَرَلَرِيْنَه, اُوْبَرَلَرِيْنِكْ, اُوْبَرَلَرِي; اُوْبَرَلَرِيْنْدَن. Or it may take either of the two possessive suffixes of the first and second persons plural; as, اُوْبَرِيْمِز (ū-birīmlz), *the other one of us*, اُوْبَرِيْمِزِكْ *of the other one of us*; اُوْبَرِيْمِزَه *to the other one of you*; اُوْبَرَلَرِيْمِزَه *in the other ones of us*; اُوْبَرَلَرِيْمِزِي *the other ones of you*; &c.

SECTION VI. *The Interrogatives.*

كِيْم (kim) *who?* is always a substantive, and declined as such, singular and plural: كِيْمِكْ *of whom? whose?* كِيْمَه *to whom?* كِيْمَدَه *in whom?* كِيْمِي *whom?* كِيْمَدَن *of or from whom?* كِيْمَلَر *who, what or which persons?* &c.

نَهْ (nè) *what?* is generally a substantive, and declined; but it is also used as an adjective, and is then invariable: نَهْنَهْ (nènlñ) *of what?* نَهْ (for نَهْهْ, nèyè) *to what?* نَهْدَهْ (nèdè) *in what?* نَهْهِيْ (nèyi) *what (accus.)?* نَهْدَنْ (for نَهْدَنْ, nèdân) *from what?* نَهْلَرْ (for نَهْلَرْ, nèlèr) *what (things)?* نَهْلَرْهْنَهْ (nèlèrlñ) *of what (things); &c.*

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

These three words, as substantives, take the possessive suffixes. Thus, كِيْمِمْ (kimim) *my who?* نَهْمْ (nèm) *my what?* كِيْمِيْهْ (kimih) *thy who?* نَهْنَهْ (nènlñ) *thy what?* قَنْغِيْسِيْ (qångı̄sı̄) *its which, which (one) of it?* كِيْمَلَرِيْمْ (kimlèrim) *my what persons?* نَهْلَرِيْمْ (nèlèrim) *my what things?* قَنْغِيْمِيْزْ (qångımız) *which (one) of us?* قَنْغِيْلَرِيْمِيْزْ (qångılèrimiz) *which (ones) of you?* قَنْغِيْلَرِيْ (qångılèri) *which (one, or, which ones) of them?*

نَهْ قَدَرْ or نَهْدَرْ (<i>vulg.</i> nâqâdar) <i>how much?</i>	} are both substantives and adjectives.
نَهْ دَرْلُوْ (<i>vulg.</i> nè turlu) <i>what sort?</i>	

SECTION VII. *The Relative Pronoun.*

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

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

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

There is a peculiar Turkish relative, however, to which we have no parallel in English,—the suffix *کی* (ki). 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 نِکِ*, *بَابَانِکِ*, *بَابَانِکِ* (bābānīnīki) *the one which belongs to a* (or *the*) *father*, *بَابَامِکِ* (bābāmīnīki) *the one which belongs to my father*, *بَابَا سِنِکِ* (bābāsīnīki) *the one belonging to his* (or *her*) *father*, *his father's one*; &c. If the substantive be in the locative case, the combination is sometimes a substantive, sometimes an adjective. The substantive combination then indicates *that which exists in* (the simple substantive); the adjective combination expresses *the* (substantive) *which exists*

in (the first substantive). Thus, *بَابَامْدَهْ كِي* (*bâbâmdèkl*) *the thing, the one that exists, that is in* (the possession or keeping of) *my father, which my father has or holds*; *بَابَاسِنْدَهْ كِي عِلْمٌ* (*bâbâsindèkl '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 *أَشَاغِيْدَهْ كِي* *that which is at the foot*; *أَخْسَامٌ* *the evening*, *أَخْسَامِ 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.	INTRANSITIVE.
		<i>Determinate.</i>		
AFFIRMATIVE	Simple	تَبَّ (təp) kick (him); kick.	تَبَّيْنُ (təpin) kick about, dance (in pain, with joy, &c.).	تَبَّشْ (təplish) kick mutually one another.
	Causative (Permissive)	تَبَّرْ (təpdir) make or let (him) be kicked; ...kick.	تَبَّنْدِرْ (təplndir) make (him) kick about.	تَبَّشْدِرْ (təplshdir) make (them) kick mutually one another.
	Simple	تَبَّمْ (təpmâ) kick (him) not; kick not.	تَبَّنَّمْ (təplnmâ) kick not about.	تَبَّشَّمْ (təplshmâ) kick not mutually one another.
	Causative (Permissive)	تَبَّرَمْ (təpdirmâ) make or let not (him) be kicked; ...kick.	تَبَّنْدِرَمْ (təplndirmâ) make not (him) kick about.	تَبَّشْدِرَمْ (təplshdirmâ) make (them) not kick one another mutually.
	Simple	تَبَّهَمْ (təpèmh) be unable to kick (him); ... to kick.	تَبَّنَهَمْ (təplnhèm) be unable to kick about.	تَبَّشَهَمْ (təplshèmh) be unable to kick one another mutually.
	Causative (Permissive)	تَبَّرَهَمْ (təpdirèm) be unable to make (him) be kicked; ...kick.	تَبَّنْدِرَهَمْ (təplndirèm) be unable to make (him) kick about.	تَبَّشْدِرَهَمْ (təplshdirèm) be unable to make (them) kick one another mutually.
		<i>Indeterminate.</i>		
		TRANS. OR INTRANS.		
		INTRANSITIVE.		

PASSIVE.		INTRANSITIVE.	
CLASSES.	PASSIVE.		
	Determinate.	Indeterminate.	Reciprocal.
AFFIRMATIVE	Simple	تَبِلَ (təpl)	تَبِلَ (təplshl)
	Causative (Permissive)	تَبِرِلَ (təpdir)	تَبِرِلَ (təplshdir)
	Simple	تَبِلْمَ (təpillmā)	تَبِلْمَ (təplshllmā)
	Causative (Permissive)	تَبِرِلْمَ (təpdirilmā)	تَبِرِلْمَ (təplshdirilmā)
	Simple	تَبِلْمَهْ (təpllemē)	تَبِلْمَهْ (təplshlleme)
	Causative (Permissive)	تَبِرِلْمَهْ (təpdirileme)	تَبِرِلْمَهْ (təplshdirileme)
NEGATIVE	Simple	لَمْ يَتَبَلْ (ləm yətəpl)	لَمْ يَتَبَلْ (ləm yətəplshl)
	Causative (Permissive)	لَمْ يَتَبِرِلْ (ləm yətəpdir)	لَمْ يَتَبِرِلْ (ləm yətəplshdir)
	Simple	لَمْ يَتَبَلْمَ (ləm yətəpillmā)	لَمْ يَتَبَلْمَ (ləm yətəplshllmā)
	Causative (Permissive)	لَمْ يَتَبِرِلْمَ (ləm yətəpdirilmā)	لَمْ يَتَبِرِلْمَ (ləm yətəplshdirilmā)
	Simple	لَمْ يَتَبَلْمَهْ (ləm yətəpllemē)	لَمْ يَتَبَلْمَهْ (ləm yətəplshlleme)
	Causative (Permissive)	لَمْ يَتَبِرِلْمَهْ (ləm yətəpdirileme)	لَمْ يَتَبِرِلْمَهْ (ləm yətəplshdirileme)
IMPOTENTIAL	Simple	لَا يَتَبَلْ (lā yətəpl)	لَا يَتَبَلْ (lā yətəplshl)
	Causative (Permissive)	لَا يَتَبِرِلْ (lā yətəpdir)	لَا يَتَبِرِلْ (lā yətəplshdir)
	Simple	لَا يَتَبَلْمَ (lā yətəpillmā)	لَا يَتَبَلْمَ (lā yətəplshllmā)
	Causative (Permissive)	لَا يَتَبِرِلْمَ (lā yətəpdirilmā)	لَا يَتَبِرِلْمَ (lā yətəplshdirilmā)
	Simple	لَا يَتَبَلْمَهْ (lā yətəpllemē)	لَا يَتَبَلْمَهْ (lā yətəplshlleme)
	Causative (Permissive)	لَا يَتَبِرِلْمَهْ (lā yətəpdirileme)	لَا يَتَبِرِلْمَهْ (lā yətəplshdirileme)

Remarks on the foregoing Table.

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

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

When the root of the simple affirmative has more than one syllable, and ends in *ل*, *ر*, or a vowel, its causatiye is formed by adding a letter *ت* in lieu of the syllable *دِرْ*. Thus, *قِصَالْ* (*qîsâl*) *become shorter*, *قِصَالْتْ* (*qîsâlt*) *make or let (it) become shorter*; *shorten (it)*; *أَوْكُسُورْ* (*ùksûr*) *cough*, *أَوْكُسُورْتْ* (*ùksûrt*) *make or let (him) cough*; *سُؤْيَلَهْ* (*sûwèylè*) *speak, say*, *سُؤْيَلْتْ* (*sûwèylât*) *make or let (him) speak or say, make or let (it) be spoken or said (by him)*; *أَوْقُوْ* (*òqù*) *read, recite*, *أَوْقُوْتْ* (*òqùt*) *make or let (it) be read or recited (by him), make (him) read*.

Many simple affirmative verbs ending in consonants also form their causatives in ر , preceded by a servile èserè , sometimes written ير , and even ور , with ùtùrù ; not in در . No rule appears to exist on this subject, and the dictionary alone, or experience, can help the student in it. Thus, اشج (*ich*) *drink* (it), اجير (*ichlr*) or اجور (*ichùr*) *make* or *let* (it) *be drunk* (by him); بات (*bât*) *sink* (thou), باتر (*bâtr*) *make* or *let* (it) *sink*, *sink* (it); قاج (*qâch*) *flee, escape*, قاجر (*qâchlr*) *make* or *let* (him) *flee* or *escape*.

When the simple verb, affirmative, negative, or impotential, is transitive, its causative governs the same accusative; and the nominative to the simple then becomes a dative to the causative. Thus, بسن أنى يازدّم (*bèn ânî yâzdîm*) *I wrote it*, $\text{سسن أنى بكا يازدردك}$ (*sân ânî bâñâ yâzdîrdîñ*) *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, أويؤدّم (*ûyûddûm*) *I slept*, سسن بنى أويؤتدك (*sân bènî ûyûtdûn*) *thou madest or lettest me sleep*.

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

يَاذِرْتَمَقْ , يَاذِرْتَمَقْ , يَاذِرْتَمَقْ , &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 تَبْنَمَكْ 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.); بَاقِنَمَقْ (bâqınmâq) is, *to look about, here and there, in a perplexed or inquisitive manner; &c.* But, at other times, this form is transitive, and then indicates that the agent is either the direct or indirect object, also, of the action,—that the act is done to or for the agent's self. Thus, قَلِجْ قُوشَانَمَقْ (qılıj quşânmaq) *to gird a sword on to one's self; أَوْ اِيدِنَمَكْ (év édlnmek) to acquire a house for one's self; قَاشِنَمَقْ (qâshınmaq) to scratch one's self (with one's nails); دِينَمَكْ (gıylnmek) to put on one's clothes, چيزمه كينمك (chizmâ giylnmek) to put on boots, چيزمه لر يمي كينديم (chizmâlerimi giylneyim) let me put on my boots; &c.*

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

of, &c. (as expressed), something named, as the act of some or any indeterminate agent. Thus, *بُوِيَلهٖ تَيْبَلْمَزْ* (büyle tēplilmâz) *the act of kicking about is not thus performed*, *بُورَادَهٗ تَيْبَلْمَزْ* (bürâdâ tēplilmâz) *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, *كَيْسَلُورْ* (kēsllr) *it is cut* (often), *it will be cut* (then), *it is cuttable* (always); *يَنْمَزْ* (yēnmâz) *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 *ústûn* and the letters *ان*, or only the letter *ن*, to the root that ends in a consonant ; the aorist adds a vowel and the letters *ار*, or only the letter *ر*, with an *ústûn*, *ور* with an *ûtûrû*, and *ر* only (or sometimes *بر*) with an *èsèrè*, for which no rule can be given ; the past adds *مِش* (*mish*, *mîsh*) to all roots, whatever their ending ; as the perfect adds *دِكْ* (*dik*) or *دِقْ* (*dîq*). The future adds an *ústûn* and the letters *جَكْ* (*èjèk*) or *جَقْ* (*âjâq*) to consonantal roots, and *يَجَكْ* or *يَجَقْ*, with *ústûn*, to vowel roots, including the negatives and impotentials. Thus, *تَبَنَّ* (*tèpân*), *قِيرَانْ* (*qîrân*) are present active participles ; as, *تَبِنْنْ* (*tèpînân*), *تَبِشْنْ* (*tèptshân*), *تَبِلَانْ* (*tèplân*), *تَبِنِلَانْ* (*tèpînîlân*), and *تَبِشِلَانْ* (*tèptshîlân*), are those of the simple affirmative derivatives. The causatives in *دِرْ* and in *دِرْلْ* add the *ústûn* and *ان* ; while those in *تْ* change it into *دَ* before the letters *ان* ; thus, *تَبْدِرَانْ* (*tèpdîrân*), *أوتوردانْ* (*òtûrdân*), *تَبْدِرِيلَانْ* (*tèpdîrîlân*), &c. ; *تَبِمِشْ* (*tèpmîsh*) ; *تَبْدِكْ* (*tèpdîk*) ; *تَبِجَكْ* (*tèpèjèk*), *تَبِمِيهَجَكْ* (*tèpmèyèjèk*), *تَبِمِيهَجَقْ*

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

When the root ends with a vowel, as is the case with all the negatives and impotentials, the syllable *يَانْ* (yán, yán) is added in the present participle, the final *s* or *ى* of the root being suppressed, and by some even the *ا*; but the *و* is kept intact. Thus, *قَابَلَايَانْ* or *قَابَلَيَانْ* (qápláyán), *تَبْمَيَانْ* (tèpmèyán), *تَبِنَمَيَانْ* (tèpinèmèyán), *يُورُويَانْ* (yúrúyán), *أَوْقُويَانْ* (òquyán).

The Turkish present active participle, in colloquial language, as a *remanet* from eastern Turkish, takes after it the preposition *دَ* *dè, dá,* to form an adverb of past or future time; as, *كَيَدَنْدَ* (gídándè) *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 *ز*, in affirmatives, and in the syllable *مَازْ* (máz) in negatives and impotentials. Thus, *تَبَّرْ* (tèpèr), *تَبْمَازْ* (tèpmáz), *تَبْمَازْ* (tèpèmèz).

In the simple affirmative, the vowel added to the last consonant of the root, to which the final *ز* 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 *ústûn*, others *èsèrè*, others again *ûtûrû*, for their vowel; and with the *ústûn*, all hard verbs add *ا*, as do some soft verbs; while other soft verbs dispense with this letter. Thus

we have: قِيرَارٌ (qîrâr), كِيدَرٌ (gîdêr), صَانُورٌ (sânûr, *vulg.* sânr), كُولُورٌ (gêlûr, *vulg.* gêlîr), صِيْرِرٌ (sîyîrîr).

The simple reflexive forms its aorist in *ûrûrû* and *ور* (generally pronounced as *èsèrè* and *ير*). The simple reciprocal does the same. We have, therefore, تَبَوَّرٌ (têpnûr, *vulg.* têpnîr), تَبَشَّوَّرٌ (têplshûr, *vulg.* têplshîr). All the simple and causative passives follow this rule; thus, تَبَلَّوَّرٌ (têpllûr, têpllîr), تَبِينَلَّوَّرٌ (têplnlûr, têplnlîr), تَبِشَلَّوَّرٌ (têplshlûr, têplshlîr); تَبَدِّرِلَّوَّرٌ (têpdîrîllîr), تَبِشَدِّرِلَّوَّرٌ (têplshdîrîllîr). It will be observed that a vowel *ى* is intercalated before the *ل* in these words. This is a mechanical rule. The preceding *ر* is a letter that does not join on to its follower; this is the sole reason for the addition of that *ى*, when the following *ل* has a vowel. The same rule is applied by many to the *ر* of the causative *دِر*, 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, تَبَدِّرِلَّوَّرٌ, تَبِشَدِّرِلَّوَّرٌ; 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: تَبَدَّلَكَ (têpdîk); تَبَدَّلَكَ (têpêjêk).

There are three verbal nouns; the present or general, formed by adding *مَ* (*mè*, *mâ*) 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, تَبَّمَهُ (tèpmè); تَبَّدِكَ (tèpdik); تَبَّجَكَ (tèpèjèk). The form تَبَّمَهُ (tèpmè) of the present verbal noun is also that of a verbal adjective passive, signifying *done, made, effected as the result of* (the action of the verb); thus, تَبَّمَهُ, as such adjective, means *caused by a kick or kicks*.

This derivative of the transitive verb active simple and causative can also take the passive sense; thus, كَسَمَهُ (kèsèmè), which naturally means *an act of cutting*, often means also *an act of being cut*; as, كَسَمَسِي قَوْلَايَ (kèsèmèsi qòlây) *it is easily cut*. It is also much used as a passive adjective when the verb is transitive; as, اِنْجَهَ كَسَمَهُ تُوْتُونُ (injè kèsèmè tûtân) *finely cut tobacco*; and as an active adjective when the verb is intransitive; as, بَابَادَنْ قَالَمَهُ مَالٌ (bâbâdân qâlmâ mâl) *property remaining from (one's) father*.

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

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, *أَوْرَائِيهِ كَيْدَكَ أَدَمَ وَأَرَمِي* *is there any man who has gone there?* *أَرْتِئِيهِ كَيْدَهُ جَكَ سَنِي سِينِ* *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, *أَوْقُودِيغَمُ كِتَابٌ* (*ôqûdûghûm kitâb*) *the book which I read* (now or formerly); *أَوْقُوبِيَجِغَمُ كِتَابٌ* (*ôqûyâjâghîm kitâb*) *the book which I am going to read*. These are instances of the direct object qualified. So, *أَوْقُودِيغَمُ زَمَانٌ* (*ôqûdûghûm zêmân*) *the time in which (i. e. when) I read*; and *كِتَابِي أَوْقُوبِيَجِغَمُ مَجْلِسٌ* (*kitâbî ôqûyâjâghîm mejlîs*) *the meeting in which I am going to read the book*, are instances of indirect objects; as is also *أَوْقُوبِيَجِغَمُ أَوْطَةٌ* (*ôqûyâjâghîm ôdâ*) *the room in which I am going to sleep*.

As instances of the substantival nature of the verbal nouns, let us take, *يَا زِي يَأْزِيغِي كُورْدِيكِرْمِي* (*yâzi yâzdîghîmî gyûrdûnûz-*

mâ) *have you seen my past action of writing writing?* i. e., *have you ever seen me write?* گَالَجِيْمِي كِيْم سُوَيْلْدِي (gâlejeyiml kim sũwêylêdl) *who mentioned my future action of coming?* i. e., *who told (you, him, &c.) that I was about to come?*

Proceed we now to discuss the formation of the tenses.

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

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

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

The present indicative adds an èsèrè and the syllable يُوْر (yòr) to the consonantal root; thus, تَيْبُوْر (tèplyòr). It indi-

cates a present action (actual or habitual); *he is kicking (now); he now habitually kicks.* Add the auxiliary اِيْدِي (tèplyòr ldi), and it forms the imperfect, *he was kicking (then).* A final ت more frequently changes to د; as, كِيْدِيُوْر (gidlyòr); اِيْدِيُوْر, اِيْتَمَكْ (èdlyòr); &c.

The aorist indicative varies in form of the servile syllable, but always ends in ر in the affirmatives, and in مَزْ (mèz, màz) in the negatives and impotentials, being identical with the active aorist participle. It indicates a present *habit* (not a present *action*), or a future *assurance*, a future *promise*, as the context or circumstances may require. Thus, تَهْرْ (tèpèr) *he kicks; he shall or will kick*; قِرَارْ (qirâr) *he breaks; he shall or will break*; يُوْرُوْرْ (yûrûr) *he walks; he will walk*; اُوْقُوْرْ (òqûr) *he reads; he will read*; اِصِرِرْ (isîrîr) *he bites; he will bite*; تَهْمَزْ (tèpmâz) *he does not kick; he will not kick*; تَهْمَزْ (tèpèmèz) *he cannot kick.* The auxiliary اِيْدِي, added to this, forms the past tense (showing a past *habit*, or an unfulfilled *condition*); تَهْرْ اِيْدِي (tèpèr ldi) *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; تَهْمَزْ اِيْدِي (tèpmâz ldi) *he used not to kick; he would not kick (if he could); he would not have kicked (had he been able)*; تَهْمَزْ اِيْدِي (tèpèmèz ldi) *he used not to be able to kick; he would*

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

The perfect indicative is formed by adding the syllable **دِ** (dī, dī), in all cases, to the root. It is used in a determinate, and also in an indeterminate past sense, referring the action to a given past time, or to all past time. Thus, **تَپْدِ** (tēpdī) *he kicked* (then); *he has kicked* (without defining when). Add the auxiliary **اِیْدِ**, and the pluperfect results: **تَپْدِ اِیْدِ** (tēpdī ldi), or **تَپْدِیْدِ** (tēpdīdī), *he had kicked*; **تَپْمِدِ اِیْدِ** (tēpdī ldi) *he had not kicked*; **تَپْمِدِ اِیْدِ** (tēpdī ldi) *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, **تَپْجَکْ** (tēpjāk) *he is about to kick, he is going to kick*; **تَپْمِیْجَکْ** (tēpmījāk) *he is not going to kick*; **تَپْمِیْجَکْ** (tēpmījāk) *he will not be able to kick*. Add the auxiliary **اِیْدِ**, and the past future results **تَپْجَکْ اِیْدِ** (tēpjāk ldi) *he was going to kick*, **تَپْمِیْجَکْ اِیْدِ** (tēpmījāk ldi) *he was not going to kick*; **تَپْمِیْجَکْ اِیْدِ** (tēpmījāk ldi) *he was unable to be about to kick*. Final **ت** in the root generally changes to **د**, and a final vowel requires the addition of a consonant **ی**: **اِیْدِجَکْ**, **اِیْدِجَکْ**.

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

Thus, *تَهْمَلُو* *he must kick, he ought to kick*; *تَهْمَمَلُو* *he must not kick, he ought not to kick*; *تَهْمَامَلُو* *he ought not to be able to kick*. With the auxiliary *إِيدِي*, we have the past neecessitative, *تَهْمَلُو إِيدِي* *he ought to have kicked, he should have kicked*; *تَهْمَامَلُو إِيدِي* *he ought not to have kicked*; *تَهْمَمَلُو إِيدِي* *he ought not to have been able to kick*.

The aorist optative is formed by adding an *ûstân* and vowel *ɣ* to a consonantal root, or a syllable *يَه* (*yè, yâ*) to a vowel root. Sometimes *l* is used in place of *ɣ*. The tense is a quasi-imperative, implying optation, or it is a subjunctive. Thus, *تَهَّ* (*tèpè*) *let him kick, may he kick*; (that) *he may kick*; *تَهْمِيَه* (*tèpmèyè*, with suppression of the *ɣ* of the negation) *let him not kick, may he not kick*; (that) *he may not kick*; *تَهْمِيَه* (*tèpèmèyè*) *may he not be able to kick*; (that) *he may not be able to kick*. Add now the auxiliary *إِيدِي*, and we form the past tense, a virtual negative, expressive of regret; thus, *تَهَّ إِيدِي* (*tèpè idî*, more frequently written and pronounced *تَهَّيْدِي* *tèpèydi*) *had he kicked, if he had kicked*; *O that he had kicked*; *تَهْمِيَه إِيدِي* (*tèpmèyèydi*) *had he not kicked, if he had not kicked*; *O that he had not kicked*; *تَهْمِيَه إِيدِي* (*tèpèmèyèydi*) *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 *سَد* (*sè, sâ*) to any root, consonantal or vowel. This performs the

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

The present of the infinitive is formed by adding مَكْ (mèk) or مَقْ (mâq) to any root. Thus, تَپَّمَكْ (tèpmèk) *to kick*; قَابَلَامَقْ (qâplâmâq) *to cover*. The negative and impotential are frequently written with ل, and sometimes without a vowel-letter to end the root; as, تَپَّمَمَكْ, تَپَّمَمَكْ (tèpmémèk), for تَپَّمَمَكْ; تَپَّمَمَمَكْ, تَپَّمَمَمَكْ (tèpémémèk), for تَپَّمَمَمَكْ; قَابَلَامَمَقْ (qâplâmâmâq), قَابَلَايَمَمَمَقْ (qâplâyâmâmâq). This tense is often rendered in English by the verbal noun in *-ing*; as, كِتْمَكَ قَالْمَقْدَنْ أَوْلَى (gltmèk qâlmâqdân èvlâ) *going is better than staying*. It also takes the suffix لِكْ, لِقْ after it to form an equivalent to our verbal noun in *-ing*; as, كِتْمَكْلِكْ, كِتْمَكْلِقْ *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 *ūtūrū*, followed by *وَبْ* (*úb, ūb*) after a consonant, or by *يُوبْ* (*yúb, yŭb*) 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, *تَهْوِبْ قِرَارْ* (*tèpŭb qîrâr*) *he kicks and breaks, will kick and break (it); or, kicking (it), he will break (it)*. Conversationally, this gerund is pronounced with *èsère* in lieu of *ūtūrū*; and with *p* in place of *بْ*; as, *tèlp, qîrîp, &c.*

The second gerund is formed by adding *ŭstŭn*, and the letters *رَكْ* (*èrèk*) or *رَقْ* (*àràq*), to a consonantal root, *يَرَكْ* (*yèrèk*) or *يَرَقْ* (*yàràq*) 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, *تَدْرَكْ كَتْدِي* *kicking, he went off; i. e., he*

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

The third gerund, in نَجَه (Injè, Injâ), after a consonant, or يَنْجَه (yInjè, yInjâ) after a vowel, and the fourth (used in writing only, and much more rarely), in يَجَك (ijèk) or يَجَق (ijâq) after a consonant, يِيَجَك (yijèk) or يِيَجَق (yijâq) after a vowel, has the sense that its action is to be a kind of signal for the occurrence of the other expressed in the sentence; it may, then, be rendered by our *on ...* (with a gerund), also by our *as soon as ...* (with a verb). Thus, كُؤُرُنَجَه تَدِي (gyûrûnjè tēpdi) *on seeing* (him), *he kicked* (him); وَاصِلْ أُولِيَجَقْ مَعْلُومْ أَوْلَهْ (vāsıl ölijâq, mâ'lûm ölä) *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, تَهْ تَهْ قِيرْدِي (tèpè tèpè qirdi), *kicking*, (and) *kicking* (it), *he broke* (it).

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

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

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

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

The causal gerund-like locution is equivalent to the sixth gerund in sense. It is the infinitive, with its final consonant softened down, and with the preposition **إِلَيْهِ** (ilè, ilâ) added, and shortened into **لَهْ** (lè, lâ). Thus, **تَبِّمَكَّهْ** (tèpmèylè) *by kicking*. No agent of the verb is then expressed in the verb, though it be so exteriorly; as, **بِنْ تَبِّمَكَّهْ** *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, **تَبِّدِيكْمَدَنْ** (tèpdilymdân) *by my (past) act of kicking*. This pronoun varies as is required: **تَبِّدِيكْنَدَنْ** (tèpdilyñdân) *by thy act of kicking; &c.*

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

expresses the rate (proportion) of rapidity of the two actions ; as, وَقْتُ كَيْدِكْجِهْ اَيْرِ بَلْشُورْ (wâqt gèchdıkjè, irlèshir) *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, تَبْمَدَنْ (tèp-mèdèn), to which, for precision's sake, the adverb أَوَّلْ (âvvâl) or مَقْدَمْ (mùqâddâm), *anteriorly*, is subjoined. The expression أَوَّلْ تَبْمَدَنْ أَوَّلْ (or تَبْمَدَنْ أَوَّلْ), then, means *anteriorly to* (earlier than) *the action of kicking* ; i. e., *before kicking*. Sometimes this is vulgarly expressed as أَوَّلْ تَبْمَزَنْ أَوَّلْ *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 اِيَكَنْ (ikèn), *during*, added to it ; thus, تَبْمَجْ اِيَكَنْ *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 : تَبْر اِيَكَنْ *during* (the time of being) *kicking* ; i. e., *while kicking*.

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

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

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

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

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

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

It is wanting in the imperative. Thus : تَيْپُورِمُ (tèplyòrım) *I am kicking* ; تَيْپُورُ اَيْدِمُ (tèplyòr-ıdım) *I was kicking* ; تَيْرِمُ (tèpèrım) *I kick* ; *I shall or will kick* ; تَيْرُ اَيْدِمُ (tèpèr-ıdım) *I used to kick* ; *I would kick* ; *I would have kicked* ; تَيْدِمُ (tèpdım) *I kicked* ; *I did kick* ; *I have kicked* ; تَيْدِيدِمُ (tèpdıdım) or اَيْدِي تَيْدِمُ (tèpdım-ıdı) *I had kicked* ; تَيْهَجَكِمُ (tèpèjëyım) *I am going to kick* ; تَيْهَجَكِدِمُ (tèpèjëkdım) *I was going to kick* ; تَيْهَلُولِمُ (tèpmèllyım) *I must kick* ; تَيْهَلُولُ اَيْدِمُ (tèpmèl-ıdım) *I should have kicked, ought to have kicked* ; تَيْهَمُ (tèpèm) *that I may kick* ; تَيْيَدِمُ (tèpèydım) *that I had kicked* ; تَيْسَمُ (tèpsèm) *if I kick* ; تَيْسِيدِمُ (tèpsèydım) *if I had kicked*.

The second person singular, in all the tenses in دِي, is formed by changing the vowel ی into the nasal Turkish كْ ; as, تَيْپُورُ اَيْدِکُ (tèplyòr-ıdık), تَيْرُ اَيْدِکُ (tèpèr-ıdık), تَيْدِکُ (tèpdık), تَيْهَجُکُ اَيْدِکُ (tèpèjëk-ıdık), تَيْهَلُولُ اَيْدِکُ (tèpmèl-ıdık), تَيْيَدِکُ (tèpèydık), تَيْسِيدِکُ (tèpsèydık). All the other tenses form it in سِيْن (sın), sometimes written and pronounced سِيْکُ (sık), excepting the present of the conditional, which forms it with سَاكُ (sâk, sâk); sometimes written سَاکُ, but pronounced like سَاکُ. Thus, تَيْپُورُ سِيْن (tèplyòrsın), تَيْرُ سِيْن (tèpersın), تَيْهَجُکُ سِيْن (tèpèjëksın); تَيْهَلُولُ سِيْن (tèpmèlłsın), تَيْهَسِيْن (tèpèsın).

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

formed by changing the vowel *ى* into Arabic كُ (*k* value); excepting that of the perfect, which, in hard words, always forms this person in قُ instead of كُ. Thus, تَبَيَّرَ اِيْدِكُ (tèplyòr-ldlk), تَبَرَّ اِيْدِكُ (tèpèr-ldlk), تَبَدَّلَ اِيْدِكُ (tèpdlk), تَبَدَّدَ اِيْدِكُ (tèpdìdk, or تَبَدَّدَ اِيْدِيْ tèpdlk-ldl), تَبَهَّجَ اِيْدِكُ (tèpèjèk-ldlk, or تَبَهَّجَكَ اِيْدِيْ tèpèjèyldlk, or تَبَهَّجَكَ اِيْدِيْ tèpèjèkdik), تَبَمَّلُوا اِيْدِكُ (tèpmèll-ldlk), تَبَيَّدَ اِيْدِكُ (tèpèydk), تَبَسَّيْتُ اِيْدِيْ (tèpsèydk). With a hard word like بَاقَمَقُ (bâqmâq), the perfect forms بَاقَدَقُ (bâqdîq). If this person in the past future indicative, in the past optative, and in the past conditional, is used in the contracted form, these also, with hard words, use قُ instead of كُ; as, بَاقَهَجَدَقُ (bâqâjâgh-dîq), بَاقَيَدَقُ (bâqâyîq), بَاقَسَيَدَقُ (bâqsâyîq). In the imperative and present optative, it is formed by adding اُسْتُمْ and اُولَمْ to the consonantal root, the syllable اِلَمْ having èsèrè for its vowel; or, in vowel-roots, by adding the two syllables اِيْلَمْ (yèllm, yâllm); thus, تَبَهَلَمْ (tèpèllm), بَاقَلَمْ (bâqâllm), سَوَيْلَيْهَلَمْ (sûwèy-lèyèllm), اُوْقُوْئَالَمْ (òquyâllm, for اُوْقُوْئِهَلَمْ). In hard words, the present of the conditional forms this person with قُ also; as, بَاقَسَقُ (bâqsâq, sometimes written بَاقَسَّقُ), اُوْقُوْسَقُ (òquôsâq, اُوْقُوْسَقُ). The present, aorist, and future indicative, with the present necessitative, form it in زُ or يَزُ, with èsèrè added to the final consonant of the tense-root of the indicatives, and with that vowel given to the *ى* of يَزُ in the necessitative;

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

The second person plural, again, in all the tenses in دِي, is formed in دِيكِرْ (dlîîz; which is hard in the perfect of hard words, dlîîîz). Thus, تَيُورِدِيكِرْ (tèplyòrdlîîz), تَپَرِدِيكِرْ (tèpèrdlîîz), تَپَدِيكِرْ (tèpdlîîz), بَاقِدِيكِرْ (bâqdlîîîz), تَپَدِيدِيكِرْ (tèpdîdlîîîz), تَپَهَجَكِدِيكِرْ (tèpèjèydlîîîz), تَپَمَلُوَايِدِيكِرْ (tèpmèll-ldlîîîz), تَپَيَدِيكِرْ (tèpèydlîîîz), تَپَسَيَدِيكِرْ (tèpsèydlîîîz). The imperative has two forms, in كُ and in كِرْ, both preceded by èsèrè, and a consonant ي in vowel-roots; as, تَپْ (tèplî), تَپِكِرْ (tèplîîîz, written also تَپِيكِرْ); يَاقْ (bâqîî), بَاقِكِرْ (bâqîîîîz); قَاطِلَايِكْ (qâplâyîî), اَوُقُيُكِرْ (òqùyuîîîz; the útúrú dominating). All the other tenses form it in سِكِرْ (slîîîz, slîîîîz), except the present conditional, which has ústûn for its first vowel, often written سَهِكِرْ (sâîîîz, sâîîîîz, to distinguish it better). Thus, تَيُورِسِكِرْ (tèplyòrsîîîîz), تَپَرِسِكِرْ (tèpèrsîîîîz), تَپَهَجَكِسِكِرْ (tèpèjèksîîîîz; hard in hard words, بَاقَهَجَقِسِكِرْ bâqâjâqsîîîîîz), تَپَمَلُوسِكِرْ (tèpmèllsîîîîz), تَپَهَسِكِرْ (tèpèsîîîîz; hard in hard words, بَاقَهَسِكِرْ bâqâsîîîîîz), تَپَسَهَكِرْ (tèpsèîîîîz; hard in hard words, بَاقَسَهَكِرْ bâqsâîîîîîz).

The third person plural is formed from the same person of

the singular, with the syllable لَر (lér, lâr) added. Thus, تَپْسُونَلَر (tèpsinlér); تَپْيُورَلَر (tèplyòrlâr), تَپِرَلَر (tèpèrlér), تَپْدِيلَر (tèpdìllér), تَپَهْجَكَلَر (tèpèjèklér), تَپْمُولَر (tèpmèllér), تَپَهَلَر (tèpèlér), تَپْسَهَلَر (tèpsèlér). The tenses in اِيْدِي may be formed in this way, اِيْدِي becoming اِيْدِيَلَر (idìllér); or, the plural sign may be given to the radical element, and اِيْدِي be kept unchanged; as, تَپْيُورَلَر اِيْدِي or تَپْيُور اِيْدِيَلَر; and so throughout, except the past optative, which prefers دِيَلَر.

SECTION XI. *Of the Complex Categories.*

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

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

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

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

SECTION XII. *The First Complex Category.*

This is formed with the aorist active participle, of every

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

Infinitive.

تَّيَّرَ أَوْلَمَّقَ (*tépèr ðlmâq*) To be a willing, natural, determined, constant, or habitual kicker; to be kicking; to kick (habitually).

Imperative.

تَّيَّرْ أَوْلَ (*tépèr ðl*) Be thou kicking; kick thou (habitually).

Indicative.

Present.

تَّيَّرَ أَوْلِيُورِمَ (*tépèr ðllyòrîm*) I am continually kicking.

Imperfect.

تَّيَّرَ أَوْلِيُورِ إِيدِمَ (*tépèr ðllyòr îidîm*) I was continually kicking.

Aorist.

تَّيَّرَ أَوْلُورِمَ (*tépèr ðlùrûm*) I am continually kicking; I shall be ever kicking.

Past.

تَّيَّرَ أَوْلُورِ إِيدِمَ (*tépèr ðlùr îidîm*) I used to be always kicking; I would be, *or* would have been, always kicking.

Perfect.

تَپَرَّأُولَدُمْ (tèpèr òldüm) I became a constant kicker.

Pluperfect.

تَپَرَّأُولَدُمْ إِيدِي (tèpèr òldüm idî) I had been or become a constant kicker.

Future.

تَپَرَّأُولَهُ جَعِمُ (tèpèr òlâjâghîm) I am about to become a constant kicker.

Future Past.

تَپَرَّأُولَهُ جَعَدِمُ (tèpèr òlâjâghdîm) I was about to become a constant kicker.

Necessitative.

Aorist.

تَپَرَّأُولَمَلُوبِيْمُ (tèpèr òlmâlyîm) I must be, or become, a constant kicker.

Past.

تَپَرَّأُولَمَلُويْدِمُ (tèpèr òlmâlyîydîm) I ought to have been a constant kicker.

Optative.

Aorist.

تَپَرَّأُولَهِيْمُ (tèpèr òlâyîm) That I may be a constant kicker.

Past.

تَپَرَّأُولَيْدِمُ (tèpèr òlâyîdm) That I had been a constant kicker.

Conditional.

Aorist.

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

Past.

تَپَرَّأُولَسَّيْدِمٌ (tèpèr òlsâydim) Had I been a constant kicker.

Active Participles.

Present.

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

Aorist.

تَپَرَّأُولُورٌ (tèpèr òlûr) (*perhaps unused, as a cacophony.*)

Past.

تَپَرَّأُولَمِشٌ (tèpèr òlmîsh) Who has been a constant
kicker.

Perfect.

تَپَرَّأُولْدُقٌ (tèpèr òldûq) Who was a constant kicker.

Future.

تَپَرَّأُولَجَقٌ (tèpèr òlâjq) Who is to be a constant kicker.

Passive Participles.

Aorist.

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

Future.

تَبِّرْ أَوْلَهَ جَقَّ (tèpèr òlâjâq)	Who, which (I, &c.) am about constantly to kick.
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Verbal Nouns.

Present.

تَبِّرْ أَوْلَمَه (tèpèr òlmâ)	The act of being (at any time) a constant kicker.
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Perfect.

تَبِّرْ أَوْلَدَقَّ (tèpèr òldûq)	The act of having been (then) a constant kicker.
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Future.

تَبِّرْ أَوْلَهَ جَقَّ (tèpèr òlâjâq)	The act of being about (now) to become (hereafter) a constant kicker.
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Gerunds.

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

- 5th. تَبَّرَ أُولَهُ أُولَهُ (tèpèr òlá òlá) By continually being a constant kicker,
- 6th. تَبَّرَ أَوْلَمَغِينٍ (tèpèr òlmâghîn) By reason of being a constant kicker,
- 7th. تَبَّرَ أَوْلَيْهِ (tèpèr òláîlî) Ever since — became (has been) a constant kicker,

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

Present.

تَبَّشَ أَوْلَمَقٍ (tèpmlsh òlmâq) To have kicked.

Imperative.

Future.

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

Indicative.

Present.

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

Imperfect.

تَبَّشَ أَوْلِيُورِدِمٍ (tèpmlsh òllyòrdîm) I was, or was becoming, one who has kicked.

Aorist.

تَبَّشَ أَوْلُورُمٍ (tèpmlsh òlùrùm) I shall have kicked.

Past.

تَيَمِّشُ أَوْلَادَهُمْ (tèpmish òlùrdùm) I should have kicked.

Perfect.

تَيَمِّشُ أَوْلَادَهُمْ (tèpmish òldùm) I became one who had kicked, I had kicked.

Pluperfect.

تَيَمِّشُ أَوْلَادَهُمْ أَيْدِي (tèpmish òldùm idl) I had become one who has kicked.

Future.

تَيَمِّشُ أَوْلَهُ جَعِمَ (tèpmish òlájaghím) I am about becoming one who has kicked; I am going to have kicked.

Future Past.

تَيَمِّشُ أَوْلَهُ جَقَّ أَيْدِي (tèpmish òlájâq idim) I was about to have kicked.

Necessitative.

Aorist.

تَيَمِّشُ أَوْلَهُ لَوَيْمَ (tèpmish òlmályím) I must (now) have kicked (then).

Past.

تَيَمِّشُ أَوْلَهُ لَوَيْدِيمَ (tèpmish òlmályidím) I must (theu) have (already) kicked (before).

Optative.

Aorist.

تَيَمِّشُ أَوْلَهُ يَمَ (tèpmish òlâyím, That I may have kicked.
أَوْلَهُمْ òlám)

Past.

تَمَّشْتُ أَوْلَادِي (təpmiš ɔləydī) That I had kicked.

Conditional.

Aorist.

تَمَّشْتُ أَوْلَسَامَ (təpmiš ɔlsām, اولسم) Had I kicked (then).

Past.

تَمَّشْتُ أَوْلَسَيَدِي (təpmiš ɔlsaydī) Had I (already) kicked
(before then).

Active Participles.

Present.

تَمَّشٌ أَوْلَانٌ (təpmiš ɔlān) Who has (already) kicked.

Aorist.

تَمَّشٌ أَوْلُورٌ (təpmiš ɔlūr) Who will have (already)
kicked.

Past and Perfect, perhaps not used.

Future.

تَمَّشٌ أَوْلَجَقٌ (təpmiš ɔləjəq) Who will become one who
has kicked.

Passive Participles.

Aorist.

تَمَّشٌ أَوْلَدَّقٌ (təpmiš ɔldəq) Which (a kicker) had
(already) kicked.

Future.

تَبِمِشْ أَوْلَجَقْ (têpmish òlâjâq)	Which (a kicker) will have kicked.
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Verbal Nouns.

Present.

تَبِمِشْ أَوْلَمَهْ (têpmish òlmâ)	The (present state of) having (already) kicked.
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Perfect.

تَبِمِشْ أَوْلُدُقْ (têpmish òldûq)	The (past state of) having (previously) kicked.
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Future.

تَبِمِشْ أَوْلَجَقْ (têpmish òlâjâq)	The (future state of) having (previously) kicked.
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Gerunds.

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

- 5th. *تَبِمَشْ أَوْلَهُ أَوْلَهُ* (tépmiş òlá òlá) By continuing to have kicked,
- 6th. *أَوْلَمَغِينْ* ... (... òlmághín) By reason of having kicked,
- 7th. *أَوْلَلِي* ... (... òlálf) Since — became one who had kicked,

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

Present.

- تَبَهَجَكْ أَوْلَمَقْ* (tépéjék òlmâq) To be about to kick (ready to kick).

Imperative.

Future.

- أَوْل تَبَهَجَكْ* (tépéjék òl) Be thou about to kick.

Indicative.

Present.

- أَوْلِيَوْمْ تَبَهَجَكْ* (tépéjék òllyòrím) I am (often) on the point of kicking; I become on the point

Imperfect.

- أَوْلِيَوْمْ تَبَهَجَكْ* (tépéjék òllyòr òlím) I was (often) on the point

Aorist.

- أَوْلرُومْ تَبَهَجَكْ* (tépéjék òlúrúm) I am (habitually), I shall be (then) on the point ...

Past.

تَهَجَّكَ أَوْلَدُومُ (tépèjèk òlürdüm)	I used (habitually); I should be (then) on the point
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Perfect.

تَهَجَّكَ أَوْلَدُمُ (tépèjèk òldüm)	I was (then) on the point
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Pluperfect.

تَهَجَّكَ أَوْلَدُمُ إِيدِي (tépèjèk òldüm idî)	I had been (before then) on the point
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Future and Future Past.

تَهَجَّكَ أَوْلَه جَعَمُ (tépèjèk òlájaghîm)	} <i>Not used, as being cacophonies.</i>
تَهَجَّكَ أَوْلَه جَعْدُمُ (tépèjèk òlájaghđîm)	

Necessitative.

Aorist.

تَهَجَّكَ أَوْلَمَلِوَيْمُ (tépèjèk òlmâlîyîm)	I must be on the point
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Past.

تَهَجَّكَ أَوْلَمَلِوَيْدِمُ (tépèjèk òlmâlîyîdîm)	I ought to have been on the point
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Optative.

Aorist.

تَهَجَّكَ أَوْلَمُ (tépèjèk òlâm)	That I may be on the point
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Past.

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

Conditional.

Aorist.

تَبَّجَكَ أَوْلَسَامَ (tèpèjèk òlsām) Were I to be or become on the point

Past.

تَبَّجَكَ أَوْلَسَيْدِمَّ (tèpèjèk òlsáyðim) Had I been on the point

Active Participles.

Present.

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

Aorist.

تَبَّجَكَ أَوْلُورُ (tèpèjèk òlūr) Who or which is (naturally) or will be (some time) on the point

Past and Perfect.

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

Future.

تَبَّجَكَ أَوْلَجَقُ (tèpèjèk òlájāq) Not used, as being cacophonous.

Passive Participles.

Aorist.

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

Future.

Cacophonous ; not used.

Verbal Nouns.

Present.

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

Perfect.

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

Future.

Cacophonous ; not used.

Gerunds.

- 1st. تَهَجَّكَ أَوْلُوبُ (tèpèjèk òlùp) Being about to kick (and)
- 2nd. أَوْلَرَقُ ... (... òlârâq) Continuing to be about to kick (and)
- 3rd. أَوْلِنَجَهُ ... (... òlünjâ) As soon as (— is, was, will be) about to kick,
- 4th. أَوْلِيَقِي ... *Cacophonous.*

- 5th. $\text{تَهَجَكْ اُولَهْ اُولَهْ}$ (tèpèjèk olâ olâ) By continuing to be about to kick,
- 6th. اُولَمَغِينْ ... (... òlmâghîn) By reason of being about
- 7th. اُولَدَلِيْ ... (... òlâlî) Ever since — became on the point

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

Present. تَهَمَكْ تَهَر اُولَمَقْ تَهَمِش اُولَمَقْ $\text{تَهَجَكْ اُولَمَقْ}$

Imperative.

Future. تَهْ تَهَر اُولْ تَهَمِش اُولْ تَهَجَكْ اُولْ

Indicative.

Present. تَهَيورْ تَهَر اُولَيورْ تَهَمِش اُولَيورْ $\text{تَهَجَكْ اُولَيورْ}$

Imperf. تَهَيورْدِيْ $\text{تَهَر اُولَيورْدِيْ}$... اُولَيورْدِيْ ... اُولَيورْدِيْ ...

Aorist. تَهَر اُولورْ ... اُولورْ ... اُولورْ ...

Past. تَهَرْدِيْ اُولورْدِيْ ... اُولورْدِيْ ... اُولورْدِيْ ...

Perfect. تَهْدِيْ اُولْدِيْ ... اُولْدِيْ ... اُولْدِيْ ...

Pluperf. تَهْدِيْدِيْ اُولْدِيْدِيْ ... اُولْدِيْدِيْ ... اُولْدِيْدِيْ ...

Future. تَهَجَكْ اُولَهْ جَقْ ... اُولَهْ جَقْ ... (not used)

Fut. Past. تَهَجَكْدِيْ اُولَهْ جَقْدِيْ ... اُولَهْ جَقْدِيْ ... (not used)

Necessitative.

Aorist.	تَمَلَو	تَبَّرْ أَوْلَمَلَو	تَبِمِشْ أَوْلَمَلَو	تَبَدَجْ أَوْلَمَلَو
Past.	تَمَلَوَايِدِي	تَبَّرْ أَوْلَمَلَوَايِدِي ...	أَوْلَمَلَوَايِدِي ...	أَوْلَمَلَوَايِدِي ...

Optative.

Aorist.	تَبَه	تَبَّرْ أَوْلَه	تَبِمِشْ أَوْلَه	تَبَدَجْ أَوْلَه
Past.	تَبَيِدِي	أَوْلَيِدِي ...	أَوْلَيِدِي ...	أَوْلَيِدِي ...

Conditional.

Aorist.	تَبَسَه	تَبَّرْ أَوْلَسَه	تَبِمِشْ أَوْلَسَه	تَبَدَجْ أَوْلَسَه
Past.	تَبَسَيِدِي	أَوْلَسَيِدِي ...	أَوْلَسَيِدِي ...	أَوْلَسَيِدِي ...

Active Participles.

Present.	تَبَنَّ (تَبَانْ)	تَبَّرْ أَوْلَانْ	تَبِمِشْ أَوْلَانْ	تَبَدَجْ أَوْلَانْ
Aorist.	تَبَّرْ	أَوْلُورْ ...	أَوْلُورْ ...	أَوْلُورْ ...
Past.	تَبِمِشْ	أَوْلَمِشْ ...	(not used)	أَوْلَمِشْ ...
Perfect.	تَبَدَّكَ	أَوْلَدَّقْ ...	أَوْلَدَّقْ ...	أَوْلَدَّقْ ...
Future.	تَبَدَجْ	أَوْلَه جَقْ ...	أَوْلَه جَقْ ...	(not used)

Passive Participles.

Aorist.	تَبَدَّكَ	تَبَّرْ أَوْلَدَّقْ	تَبِمِشْ أَوْلَدَّقْ	تَبَدَجْ أَوْلَدَّقْ
Future.	تَبَدَجْ	أَوْلَه جَقْ ...	أَوْلَه جَقْ ...	(not used)

Verbal Nouns.

Present.	تَمَّه	تَبَّرَ أَوْلَمَه	تَبَّمَشْ أَوْلَمَه	تَبَّهَجَ أَوْلَمَه
Perfect.	تَبَّدَكَ	أَوْلَدْتُ ...	أَوْلَدْتُ ...	أَوْلَدْتُ ...
Future.	تَبَّهَجَ	أَوْلَهْ جَقْ ...	أَوْلَهْ جَقْ ...	(not used.)

Gerunds.

1st.	تَبُّوبٌ	تَبَّرَ أَوْلُوبٌ	تَبَّمَشْ أَوْلُوبٌ	تَبَّهَجَ أَوْلُوبٌ
2nd.	تَبَّهْرَكَ	أَوْلَهْرَقْ ...	أَوْلَهْرَقْ ...	أَوْلَهْرَقْ ...
3rd.	تَبَّنَجَه	أَوْلَنْجَه ...	أَوْلَنْجَه ...	أَوْلَنْجَه ...
4th.	تَبِّيْحَكَ	أَوْلِيْحَقْ ...	أَوْلِيْحَقْ ...	أَوْلِيْحَقْ ...
5th.	تَبَّهْ تَبَّهْ	أَوْلَهْ أَوْلَهْ ...	أَوْلَهْ أَوْلَهْ ...	أَوْلَهْ أَوْلَهْ ...
6th.	تَبَّمَكِيْن	أَوْلَمَعِيْن ...	أَوْلَمَعِيْن ...	أَوْلَمَعِيْن ...
7th.	تَبَّهْلُو	أَوْلَهْلُو ...	أَوْلَهْلُو ...	أَوْلَهْلُو ...

SECTION XVI. *The Negative and Impotential Conjugations.*

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

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

Infinitive.

...

...

Present.

تَمَمَّكَ	تَمَزْ أَوْلَمَقْ	تَمَامِشْ أَوْلَمَقْ	تَمَمَّيَهْ جَكْ أَوْلَمَقْ
تَمَمَّامَكْ	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمَمَّيَهْ جَكْ ...

Imperative.

Future.

تَمَّهْ	تَمَزْ أَوْلْ	تَمَامِشْ أَوْلْ	تَمَمَّيَهْ جَكْ أَوْلْ
تَمَمَّهْ	تَمَمَزْ ...	تَمَمَامِشْ ...	تَمَمَمَّيَهْ جَكْ ...

Indicative.

Present.

تَمَمِّيُورْ	تَمَزْ أَوْلِيُورْ	تَمَامِشْ أَوْلِيُورْ	تَمَمَّيَهْ جَكْ أَوْلِيُورْ
تَمَمَمِّيُورْ	تَمَمَمَزْ ...	تَمَمَمَامِشْ ...	تَمَمَمَمَّيَهْ جَكْ ...

Imperfect.

تَمَمِّيُورْدِيْ	تَمَزْ أَوْلِيُورْدِيْ	تَمَامِشْ أَوْلِيُورْدِيْ	تَمَمَّيَهْ جَكْ أَوْلِيُورْدِيْ
تَمَمَمِّيُورْدِيْ	تَمَمَمَزْ ...	تَمَمَمَامِشْ ...	تَمَمَمَمَّيَهْ جَكْ ...

Aorist.

تَمَزْ	تَمَزْ أَوْلُورْ	تَمَامِشْ أَوْلُورْ	تَمَمَّيَهْ جَكْ أَوْلُورْ
تَمَمَزْ	تَمَمَمَزْ ...	تَمَمَمَامِشْ ...	تَمَمَمَمَّيَهْ جَكْ ...

Past.

تَمَّزِدِي	تَمَّزَ أُولُوْدِي	تَمَّامَشْ أُولُوْدِي	تَمَّيَهْ جَكْ أُولُوْدِي
تَهْمَزِدِي	تَهْمَزْ ...	تَهْمَامَشْ ...	تَهْمِيَهْ جَكْ ...

Perfect.

تَمَّيْدِي	تَمَّزَ أُولُوْدِي	تَمَّامَشْ أُولُوْدِي	تَمَّيَهْ جَكْ أُولُوْدِي
تَهْمَمْدِي	تَهْمَزْ ...	تَهْمَامَشْ ...	تَهْمِيَهْ جَكْ ...

Pluperfect.

تَمَّيْدِي	تَمَّزَ أُولُوْدِي	تَمَّامَشْ أُولُوْدِي	تَمَّيَهْ جَكْ أُولُوْدِي
تَهْمَمْدِي	تَهْمَزْ ...	تَهْمَامَشْ ...	تَهْمِيَهْ جَكْ ...

Future.

تَمَّيَهْ جَكْ	تَمَّزَ أُولَهْ جَقْ	تَمَّامَشْ أُولَهْ جَقْ	(not used)
تَهْمِيَهْ جَكْ	تَهْمَزْ ...	تَهْمَامَشْ ...	(not used)

Future Past.

تَمَّيَهْ جَكْدِي	تَمَّزَ أُولَهْ جَقْدِي	تَمَّامَشْ أُولَهْ جَقْدِي	(not used)
تَهْمِيَهْ جَكْدِي	تَهْمَزْ ...	تَهْمَامَشْ ...	(not used)

Necessitative.

Aorist.

تَمَّامَلُو	تَمَّزَ أُولَمَلُو	تَمَّامَشْ أُولَمَلُو	تَمَّيَهْ جَكْ أُولَمَلُو
تَهْمَامَلُو	تَهْمَزْ ...	تَهْمَامَشْ ...	تَهْمِيَهْ جَكْ ...

Past.

تَمَّامُوا اِيْدِي	تَمَّزْ اَوْلَمُو اِيْدِي	تَمَّامِشْ اَوْلَمُو اِيْدِي	تَمَّيَهْ جَكْ اَوْلَمُو اِيْدِي
تَهْ مَامُوا اِيْدِي	تَهْ مَزْ ...	تَهْ مَامِشْ ...	تَهْ مَيَهْ جَكْ ...

Optative.

Aorist.

تَمَّيَهْ	تَمَّزْ اَوْلَهْ	تَمَّامِشْ اَوْلَهْ	تَمَّيَهْ جَكْ اَوْلَهْ
تَهْ مَيَهْ	تَهْ مَزْ ...	تَهْ مَامِشْ ...	تَهْ مَيَهْ جَكْ ...

Past.

تَمَّيِيْدِي	تَمَّزْ اَوْلِيْدِي	تَمَّامِشْ اَوْلِيْدِي	تَمَّيَهْ جَكْ اَوْلِيْدِي
تَهْ مَيِيْدِي	تَهْ مَزْ ...	تَهْ مَامِشْ ...	تَهْ مَيَهْ جَكْ ...

Conditional.

Aorist.

تَمَّيَسَهْ	تَمَّزْ اَوْلَسَهْ	تَمَّامِشْ اَوْلَسَهْ	تَمَّيَهْ جَكْ اَوْلَسَهْ
تَهْ مَيَسَهْ	تَهْ مَزْ ...	تَهْ مَامِشْ ...	تَهْ مَيَهْ جَكْ ...

Active Participles.

Present.

تَمَّيَّانْ	تَمَّزْ اَوْلَّانْ	تَمَّامِشْ اَوْلَّانْ	تَمَّيَهْ جَكْ اَوْلَّانْ
تَهْ مَيَّانْ	تَهْ مَزْ ...	تَهْ مَامِشْ ...	تَهْ مَيَهْ جَكْ ...

Aorist.

تَهْمَزُ	تَهْمَزُ أُولُو	تَهْمَاشُ أُولُو	تَهْمِيَهْ جَكْ أُولُو
تَهْمَزُ	تَهْمَزُ ...	تَهْمَاشُ ...	تَهْمِيَهْ جَكْ ...

Past.

تَهْمَاشُ	تَهْمَزُ أُولُوشُ	(not used)	تَهْمِيَهْ جَكْ أُولُوشُ
تَهْمَاشُ	تَهْمَزُ ...	(not used)	تَهْمِيَهْ جَكْ ...

Perfect.

تَهْمَدِكْ	تَهْمَزُ أُولْدُقْ	تَهْمَاشُ أُولْدُقْ	تَهْمِيَهْ جَكْ أُولْدُقْ
تَهْمَدِكْ	تَهْمَزُ ...	تَهْمَاشُ ...	تَهْمِيَهْ جَكْ ...

Future.

تَهْمِيَهْ جَكْ	تَهْمَزُ أُولَهْجَقْ	تَهْمَاشُ أُولَهْجَقْ	(not used)
تَهْمِيَهْ جَكْ	تَهْمَزُ ...	تَهْمَاشُ ...	(not used)

Passive Participles.

Aorist.

تَهْمَدِكْ	تَهْمَزُ أُولْدُقْ	تَهْمَاشُ أُولْدُقْ	تَهْمِيَهْ جَكْ أُولْدُقْ
تَهْمَدِكْ	تَهْمَزُ ...	تَهْمَاشُ ...	تَهْمِيَهْ جَكْ ...

Future.

تَهْمِيَهْ جَكْ	تَهْمَزُ أُولَهْجَقْ	تَهْمَاشُ أُولَهْجَقْ	(not used)
تَهْمِيَهْ جَكْ	تَهْمَزُ ...	تَهْمَاشُ ...	(not used)

Verbal Nouns.

Present.

تَمَامَه	تَمَامَشْ أَوْلَمَه	تَمَامَشْ أَوْلَمَه	تَمِيَه جَاكْ أَوْلَمَه
تَهَمَامَه	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَه جَاكْ ...

Perfect.

تَمَدِكْ	تَمَزْ أَوْلَدُقْ	تَمَامَشْ أَوْلَدُقْ	تَمِيَه جَاكْ أَوْلَدُقْ
تَهَمَدِكْ	تَهَمَزْ ...	تَهَمَامَشْ ...	تَهَمِيَه جَاكْ ...

Future.

تَمِيَه جَاكْ	تَمَزْ أَوْلَجَقْ	تَمَامَشْ أَوْلَجَقْ	(not used)
تَهَمِيَه جَاكْ	تَهَمَزْ ...	تَهَمَامَشْ ...	(not used)

Gerunds.

1st.	تَمِيُوبْ	تَمَزْ أَوْلُوبْ	تَمَامِشْ أَوْلُوبْ	تَمِيَه جَاكْ أَوْلُوبْ
	تَهَمِيُوبْ	تَهَمَزْ ...	تَهَمَامِشْ ...	تَهَمِيَه جَاكْ ...
2nd.	تَمِيَه رَاكْ	تَمَزْ أَوْلَرَقْ	تَمَامِشْ أَوْلَرَقْ	تَمِيَه جَاكْ أَوْلَرَقْ
	تَهَمِيَه رَاكْ	تَهَمَزْ ...	تَهَمَامِشْ ...	تَهَمِيَه جَاكْ ...
3rd.	تَمِيَه نِجَه	تَمَزْ أَوْلِنِجَه	تَمَامِشْ أَوْلِنِجَه	تَمِيَه جَاكْ أَوْلِنِجَه
	تَهَمِيَه نِجَه	تَهَمَزْ ...	تَهَمَامِشْ ...	تَهَمِيَه جَاكْ ...
4th.	تَمِيَه يَكْ	تَمَزْ أَوْلِيَقْ	تَمَامِشْ أَوْلِيَقْ	تَمِيَه جَاكْ أَوْلِيَقْ
	تَهَمِيَه يَكْ	تَهَمَزْ ...	تَهَمَامِشْ ...	تَهَمِيَه جَاكْ ...

5th.	{	تَمَّيْهَ تَمَّيْهَ	تَمَّزْ أَوْلَاهُ	تَمَّامِشْ أَوْلَاهُ	تَمَّجَكْ أَوْلَاهُ
		تَمَّيْهَ تَمَّيْهَ	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمِيْهَ جَكْ ...
6th.	{	تَمَّامِكِينْ	تَمَّزْ أَوْلَمَغِينْ	تَمَّامِشْ أَوْلَمَغِينْ	تَمَّجَكْ أَوْلَمَغِينْ
		تَمَّمَامِكِينْ	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمِيْهَ جَكْ ...
7th.	{	تَمَّيْدَلُو	تَمَّزْ أَوْلَدَلُو	تَمَّامِشْ أَوْلَدَلُو	تَمَّجَكْ أَوْلَدَلُو
		تَمَّيْمِيْدَلُو	تَمَّمَزْ ...	تَمَّمَامِشْ ...	تَمَّمِيْهَ جَكْ ...

SECTION XVII.

The Dubitative, Potential and Facile Verbs, &c.

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

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

In dubitative conjugation, this syllable *مِشْ* follows the simple tense-root and its plural, preceding the compound and personal terminations, singular or plural ; unless it be spoken by another person. In this last case, it naturally comes alone, after all other words. Thus : *تَپَيُورْمِشْمَ* (*tèplyòrmlshlm*) *it is said, supposed, pretended, suggested, &c., that I am kicking ;* *تَپَيُورْمِشْ ايدِكْ* (*tèplyòrmlsh idlñ*) *it is said, &c., that thou wast kicking ;* *تَپَر ايمِشْ* (*tèpèr lmlsh*) *it is said, &c., that he kicks ;* *تَپَرْمِشْ ايدِكْ* (*tèpèrmlsh idlk*) *it is said, &c., that we used to kick ;* *تَپْمِشْ سِكْرُ* (*tèpmlsh slñlz*) *it is said, &c., that you kicked or have kicked ;* *تَپَچْكَر ايمِشْ* (*tèpèçkèr lmlsh*) *it is said, &c., that they are going to kick.* (This word or syllable, *مِشْ*, *ايمِشْ*, is really the past active participle of the obsolete verb *ايمَكْ*.)

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

English *can*. Ex.: تَبَّه بِلْمَكْ (tèpè blmèk) *to be able to kick*; تَبَّه بِلْيُورِمْ (tèpè bilyòrîm) *I am able to kick, I can kick*; &c.

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

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

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

SECTION XVIII. *The Verb Substantive.*

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

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

Indicative.

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

Perfect. اَيْدِمُ (ldlm) *I was*, اَيْدِكُ (ldlñ) *thou wast*, اَيْدِي (ldl) *he was*; اَيْدِكُ (ldlk) *we were*; اَيْدِيكِرُ (ldlñlz) *you were*; اَيْدِيلِرُ (ldlèr) *they were*.

Conditional Aorist.

اَيْسَمُ (lsám) *if I am*, اَيْسَكُ (lsáñ) *if thou art*, اَيْسَهُ (lsè) *if he is*; اَيْسَكُ (lsék) *if we are*, اَيْسَكِرُ (lsáñlz) *if you are*, اَيْسَلِرُ (lsèlèr) *if they are*.

Past Active Participle.

اَيْمِشُ (lmlsh) *who or which was*.

Verbal Noun Perfect.

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

Gerund.

اَيْكَنَّ (lkèn, old اَيْكَانَ lkàn) *during the fact of being*.

These fragments are made negative by prefixing the adverb دَيْكِلُ (dlyll) *not*. Thus, دَيْكِلِمُ (dlylllm) *I am not*, دَيْكِلُ اَيْدِمُ (dlyll ldlm) *I was not*; دَيْكِلُ اَيْسَمُ (dlyll lsém) *if I am not*; دَيْكِلُ اَيْدِكُ (dlyll ldlk) not used as a verbal noun, but replaced by اَوْلَمَادِقُ (òlmádlq) the negative verbal noun perfect of اَوْلَمَقُ; دَيْكِلُ اَيْكَنَّ (dlyll lkèn) *while not being*.

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

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

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

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

The negative of دِرْ is دِرْ دِيكَلْ (dîylîl dir) is not; pl. دِيكَلَرْ دِرْ.

(dlyllér dtr) and دِيكَلْ دِرْلَرْ (dlyl dtrlér) 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 (yòq) *absent* or *non-existent*. Like any other substantive or adjective, these may be followed by the verbal particle of affirmation دِرْ, which, in this case, as in any other case, may be omitted in conversation.

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

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

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

By using a locative with these two expressions, they become special instead of general : جِيْمِدَه پَارَه وَارَ (jèblindâ pârâ var) *in my pocket money is present* (I have some money in my pocket) ; اَوِيْمِدَه اَوْطُونُمُ يُوْقُ اِيْدِي (èvlmdè ödünüm yòq 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, پَارَهَمُ وَارَ (pârâm var) *money belonging to me exists* (i. e., *I have money, I have some money*) ; پَارَهَكُ يُوْقُ (pârâñ yòq) *money belonging to thee (is) non-existent* (i. e., *thou hast no money*) ; بَابَاسِنِكَ جُوْقُ كِتَابَلَرِي وَارَ دِرْ (bâbâsınñ chòq kitâblârî var dîr) *many books belonging to his father are existent* (i. e., *his father has many books*) ; بِنِمَّ سَكَا اِحْتِيَاجِمُ يُوْقُ اِيْدِي (benim sâñâ ihtiyâjim yòq 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 اَيْتَمَكَ (itmék, *vulg.* ètmék), اَيْلَمَكَ (èylémék), قَيْلَمَقْ (qilmâq) *to do*, or بِيُورَمَقْ (büürmâq) *to command, to deign to do*; or by an Arabic (very seldom, a Persian, never a foreign) active participle, followed by the auxiliary اُولَمَقْ (òlmâq) *to be*. These verbs are either transitive or intransitive. The first three auxiliaries are identical in sense; the first is the most frequently used; the second often, the third occasionally, replaces it, so as to avoid repetition; and the fourth is used when a deferential tone is assumed in speaking or writing to or of a superior, and politely to or of an equal. Thus, اِرْسَالِ اَيْتَمَكَ (irsâl ètmék) *to send*; اِرْسَالِ بِيُورَمَقْ (irsâl büürmâq) *to deign or condescend to send, to favour by sending, to have the goodness to send*; مُوجِبْ اُولَمَقْ (müjlb òlmâq) *to cause*; تَوَطَّنْ اَيْلَمَكَ (tevâttün èylémék) *to settle* (in a place, as a home); يَشِيمَانْ اُولَمَقْ (peshimân òlmâq) *to be regretfully or penitently sorry* (for some act); وَيَزِيْتَهْ اَيْتَمَكَ (vizitè ètmék) *to visit, to pay a visit*.

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

translation. Thus, *إِرْسَالٌ أَوْلَمَقٌ* (irsāl ʔlūnmâq) *to be sent, to have done (to it) the action of being sent* (for the Arabic and Persiau 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 *بَيَّوْرُلَمَقٌ* (bÿydrŭlmâq); as, *إِرْسَالٌ بَيَّوْرُلَمَقٌ* (irsāl bÿydrŭlmâq) *to be condescendingly sent, to be kindly sent.*

Reciprocal verbs active of this class are formed with the reciprocal of *أَيْمَكٌ*, that is, with the auxiliary *إِدِشْمَكٌ* (ldishmék); as, *خُصُومَتٌ إِدِشْمَكٌ* (khusŭmèt ldishmék) *mutually to exercise hostility, litigation, or spite, towards one another.*

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

Negatives and impotentials, as also dubitatives, potentials, and faciles, are constructed with those forms of *أَيْمَكٌ* and the other auxiliaries. Thus, *إِرْسَالٌ أَيْمَامَكٌ* *not to send*; *إِرْسَالٌ أَيْدِهَامَكٌ* *not to be able to send*; *إِرْسَالٌ أَيْمَشْشٌ* *it is said that he sent*; *إِرْسَالٌ أَيْدِهَامَكٌ* *to be able to send*; *إِرْسَالٌ أَيْدِيوِيرْمَكٌ* *just to send.*

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

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

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

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

1. سَمَى صَبَاحَ بَهْلَه عَرَبِيَه بِنَه جَكْسِينِ (sânmi sâbâh benlmlâ 'ârâ-
bâyâ binêjêksin)

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

2. سَن صَبَاحِي بَهْلَه عَرَبِيَه بِنَه جَكْسِينِ (sân sâbâhmî benlmlâ 'ârâ-
bâyâ benêjêksin)

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

3. سَن صَبَاحَ بَهْلَه مِي عَرَبِيَه بِنَه جَكْسِينِ (sân sâbâh benlmlâmi 'ârâ-
bâyâ binêjêksin)

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

4. سَنُ صَبَّاحٌ بِمَلَّةٍ عَرَبِيَّةٍ مَعِيَ بِنَجْمِيْنَ (sân sâbâh bémimlâ 'ârâbayâ-mî binêjêksîn)

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

5. سَنُ صَبَّاحٌ بِمَلَّةٍ عَرَبِيَّةٍ بِنَجْمِيْسِنُ (sân sâbâh bémimlâ 'ârâbayâ binêjêkmsîn)

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 *مَعِيَ* 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 *مَعِيَ* would stand after the personal ending of the verb; سَنُ صَبَّاحٌ بِمَلَّةٍ عَرَبِيَّةٍ مَعِيَ بِنَجْمِيْنَ (sân sâbâh bémimlâ 'ârâbayâ binêjêksîn ml), 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 *مَعِيَ* may be between the two elements of the verb. Thus we may ask, اِرْسَالٌ مَعِيَ اِيْدَعَجَكْ *Is it to send* (and not himself *carry*, for instance) *that he is going to do?* and اِرْسَالٌ اِيْدَعَجَكْمِيْ (irsâl idêjêkml) *Is he going to send?*

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

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

The perfect tense indicative forms an exception to the foregoing rule, as it takes the interrogative after the personal endings. Thus, تپدممی (tèpdłmml) have I kicked? did I kick? تپدلنمی (tèpdłñml) hast thou kicked? didst thou kick? تپدیمی (tèpdłml) has he kicked? did he kick? تپدلکممی (tèpdłkml) have we kicked? did we kick? تپدلنلزممی (tèpdłñlzmml) have you kicked? did you kick? تپدللرممی (tèpdłlèrml) 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, صَبَاحَ كُلِّ (sâbâh gâll) *come to-morrow* ; اَرَكْنَ كَلْدِي (êrkên gâldî) *he came early* ; اَخْشَامَ كَلُورْ (âkshâm gêlîr) *he will come in the evening.*

Adjectives of relative place, like all adjectives, are used as adverbs ; thus, يُوْقَارِي چِيْقْ (yûqârî çîq) *mount up, walk up, climb up, ascend* ; اَشَاغِي كُلِّ (âshâghî gâll) *come down, descend* ; اَيْلُرُو كَيْتْ (îlêrî gît) *go forward, advance* ; كَيْرُو كُلِّ (gêrî gâll) *come back.*

But substantives of place, like all substantives, can be used adverbially by the sole means of being joined to prepositions ; thus, يُوْقَارِيْدَا اُوْتُوْرِيُوْرْ (yûqârîdâ ôtûrlyör) *he is sitting higher up* ; اَشَاغِيْدَانْ كَيْلِيُوْرْمْ (âshâghîdân gèllyörîm) *I am coming from below* ; صَاغِهْ كَيْتْ (sâghâ gît) *go to the right* ; &c.

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

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

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

With certain special exceptions, any Arabic substantive or adjective becomes an adverb by adding an ūstūn and vowel ى to it; this being often marked with a double ūstūn sign, and read ān; or, if the word is a feminine in ة, by putting two dots, with or without the double ūstūn sign to it, without an ى; thus, طُولًا (tūlān) *in length, longwise, in longitude*; عَرْضًا ('ārzān) *in breadth, breadthwise, in latitude*; بَرًّا وَبَحْرًا (berrān wé bahrān) *by land and by sea*; مُقَدِّمًا (mūqāddemā) *formerly*; مُؤَخَّرًا (mū'ākhkhārān) *latterly, recently*; قَطْعًا وَقَاطِبَةً (qāt'ān wé qātībētān) *decidedly and entirely*.

The first ten Arabic ordinals are thus much used adverbially; as, أَوَّلًا (āvvālā) *firstly*; ثَانِيًا (sāniyā) *secondly*; ثَالِثًا (sālīsā) *thirdly*; رَابِعًا (rābi'ā) *fourthly*; خَامِسًا (khāmlsā) *fifthly*; سَادِسًا (sādīsā) *sixthly*; سَابِعًا (sābi'ā) *seventhly*; ثَامِنًا (sāminē) *eighthly*; تَاسِعًا (tāsi'ā) *ninthly*; عَاشِرًا ('āshirā) *tenthly*.

SECTION XXIII. *Of Prepositions.*

They always follow the substantive or pronoun. Besides those given in the chapter on the substantive, there are but four or five others : *أَوْزَرَهُ* (úzèrè) *upon*, *جَهَ* (jè, jâ) *according to*, *سِرْ* (sîz) and *سِرِّينَ* (sîzîn) *without*, *لَيْنَ* (lèyîn) *at the time of, after the manner of*.

SECTION XXIV. *Of Conjunctions.*

The conjunctions *دَ* (dâ) and *دَخِي* (dâkhî) *also*, follow the word they unite to a preceding one ; as, *كِيْدِرْسَدَكْ بِنْدَهَ كِيْدِرِمَ* (gidèrsân, bèn-dâ gidèrim) *if thou wilt go, I also will go* ; *بُو دَخِي* (bû dâkhî) *this, too*.

All other conjunctions head the clauses which they connect.

The principal of these are : *وَ* (vè, in Persian couplets read ũ, ù) *and* ; *أَمَّا* (âmma), *لَكِنَ* (lâkîn), *وَلَكِنَ* (vè-lâkîn) *but* ; *أَتَجَقُّ* (ânjâq) *only* ; *أَكْرَ* (èyèr, ègèr) *if* ; *يَاخُوْدُ* (yâkhòd) *or* ; ...*يَا...يَا* (yâ...yâ...) *either... or...* ; ...*نَهَ...نَهَ* (nè...nè...) *neither... nor...* ; *حَتَّى* (hâttâ) *insomuch that* ; *مَكْرَ* (mèyèr, mègèr) *unless* ; *إِيْمِدِي* (imdi) *therefore, wherefore* ; *زِيْرَا* (zîrâ) *for, because* ; *جُوْنِكُه* (chũnkũ) *since, by reason that* ; *كِه* (ki) *that* ; *تَا* (tâ) *so that, in order that* ; *as far as*. Of these, some are Turkish, some Arabic, others Persian in origin.

SECTION XXV. *Of Interjections.*

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

There is, however, a peculiar Turkish interjection آ (â) *O*, that joins on to the vocative following it; as, أَبَاآ (â-bâbâ) *O father*; أُمَّآ (â-ânnâ) *O mother*. It also follows nouns, pronouns, and verbs, taking the sense of *Yes! Indeed! I told you so! You see now!* as, آدَمَا (âdâm-â) *a man*; *you see!* كُوزَلَا (gyûzêl-â) *nice*; *indeed!* بِنِيَا (bênim-â) *mine*; *in sooth!* كُورَمَدِيَا (gyûrêmâ-dîñ-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, *بُوْنَه دِرْ* (bũ nè dır) *what is this?* the answer, in Ottoman Turkish, will be, for instance, *آلْمَا* (elma) *an apple*, as in English. (A Frenchman would answer: "*C'est une pomme.*") Should the question be, *قَرِنْدَاشِیْمِ كُورْدِیْكَزْمِی* (qârndâshîmî [vulg. qârdâshîmî] gyûrdânûz-mû) *have you seen my brother?* the answer will be, either *كُورْدُمْ* (gyûrdûm) *I have seen (him)*, or *كُورْمَدِمْ* (gyûrmâdm) *I have not seen (him)*. Should one say to you, *بُونُی سَكَا وَرْسَمَ یَرْمِیْسِیْنِ* (bũnú sâñâ vërsâm, yër-mi-sin) *If I give this to thee (you), wilt thou (will you) eat (it)?* the answer will be either *یَرِمْ* (yërîm) *I will eat (it)*, or *یَعَامْ* (yëmâm) *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 دِرْ (dir) *is, it is, he or she is*, on all occasions of ordinary assertion or negation. The personal and corroborative possessive pronouns are never employed in conversation unless for emphasis or distinction; as, سَوْبُورِمْ (sāvlyòrım) *I love (thee, you, him, her, it)*, سَنِ سَوْبُورِمْ (sâni sāvlyòrım) *I love thee (you)*, بِنْ سَنِ سَوْبُورِمْ (bèn sâni ...) *I, personally, love thee*; بَابَامْ كَلْدِي (bâbâm gâldi) *my father came, or has come*.

As a consequence of the desire to leave no doubt as to the meaning of a writing, nouns and verbs in apposition, in pairs, are much used; such are, وَدٌّ وَمَحَبَّةٌ (vıdd ü mâhâbbèt) *friendship*, تَحْرِيرٌ وَتَسْطِيرٌ أُولُنْدَى (tâhrir ü tâstir ölundü) *has been written*.

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

Another such result is the use of a singular substantive with a plural cardinal number; as, أَوْجِ آتْ (üç ât) *three horses*, بِيَكْ عَرَبَةٌ (biñ 'arâbâ) *a thousand vehicles (carriages, carts, waggons, &c.)*.

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

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

SECTION II. *Syntax of the Substantive.*

A common noun substantive singular may be either definite or indefinite, and may represent, according to circumstances or the context, either an individual or the individual, several individuals, a portion of the species, or the whole species; as, بَاغِحَةٌ كُوزِلٌ شَيْءٌ (bāghchā gyūzēl shēy) *a garden (is) a pretty thing*; پَادِشَاهُ كَلْدِي (pādīshāh gāldī) *the monarch came, or has come*; اِنْكَلْتَرَادَةُ كَمِي جُوقِ (inglītērādā gēml chōq) *in England (there are)*

many ships ; ذِرٌّ زِينَتِي دِرٌّ (chichèk bâghchânîñ zîneti dlr) *flowers are the ornaments of the gardens, of the garden* ; صُوايَجِدِمُ (sù ichdîm) *I drank (some) water, I drank water (not wine, &c.)*, صُواقَارُ (sù âqâr) *water flows*.

In the accusative case indefinite, the substantive is as in the nominative ; as, صُوايَجْمَكُ (sù ichmèk) *to drink water (some water)*. If the declensional accusative is used, it is always definite ; as, صُوِيَّيْجِدِمُ (suyü ichdîm) *I drank, or have drunk, the water*.

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

In simple juxtaposition of two substantives, the first indicates a material, the second a form ; or, the first indicates a quantity, the second a material ; as, اَلْتُونُ قُوِيَّيْ (âltûn qûtü) *a gold box* ; بَرَكِيلَهٗ اَرْبَهٗ (blr kilè ârpâ) *a bushel (of) barley* ; اِيكِي سَاعَتِكَ يُولُ (ikî sâ'âtik yöl) *a distance of two hours journey* ; اَوْجُ سَتْرِيْلِكَ جُوَقَهٗ (âch setrîlik chòhâ) *broadcloth enough for three coats*.

With the possessive suffix alone added, a relation of genus and species is indicated, the genus standing last, and the combination remaining indefinite; as, كِتَابٌ قَبَائِي (kitāb qābī) *a book-cover*; أَوْ كُوَيْبِي (ʿw kyūbī) *a house (domestic) dog*; يَبَانٌ أُورْدِي (yābān ūrdī) *a duck of the wilderness (wild duck)*. If the first is a proper name, the second is the species, the first the name of the individual, and the combination is definite; as, أَرَاقُ دَكِرِي (ʾāraq dākiri) *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 عَسْكَرِي (qirālīk ʾaskeri) *the king's army*; بَابَايْكَ أُوِي (bābāyīk ʿwī) *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, شَهْرَةَ يُولُ (shéhré yól) *a (or the) road to the town*; دَمِيرْدَانْ كُؤْرُ (démirdān kyūr) *a bridge of iron*; أَيْدَهْ بَرَكْرَهْ (aydā bir kèrré) *once in a month*; &c.

When two substantives are in apposition, no change is made in either; as, چَاوُشْ آغَا (chāvūsh āghā) *Mr. Sergeant*; يَازِجِيْ اَفَنْدِي (yāzījī ʿfēndī) *Mr. Clerk*; مُشِيرْ پَاشَا (mūshīr pāshā) *the Pasha (who is) a Mushir*. Here, the generic word stands last, and the combination is definite. Sometimes, the specific word or

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

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

Any number of substantives may be in apposition, and one of them may be the proper name of the individual; as, **أَوْغُلْمُ قَوْلُكُزْ** (ôghlüm qulûñüz) *your servant, my son*; **أَوْغُلْمُ رَفِيقِ بَكْ قَوْلُكُزْ** (ôghlüm refîq bék qulûñüz) *your servant, my son, Refiq Bey*; **أَوْغُلْمُ مِيرِ آلَايِ رَفِيقِ بَكْ قَوْلُكُزْ** (ôghlüm mîr-âlayî refîq bék qulûñüz) *your servant, my son, Colonel Refiq Bey*; &c.

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

the genitive case, the monotonous cacophony of the repetition of the preposition is avoided by omitting it once or twice where most appropriate; thus, *پَاشَانِكْ اَنْشَتَه سِنِكْ دَايِيْسِنِكْ اَوْغْلُنْكْ اَتِي* (*pāshāniḥ ēnshētēsiniḥ dāyīsiniḥ oghlunuḥ āti*) *the horse of the son of the uncle of the brother-in-law of the pasha*, may be expressed in either of the following ways: *پَاشَانِكْ اَنْشَتَه سِي دَايِيْسِي* *پَاشَا اَنْشَتَه سِنِكْ دَايِيْسِي اَوْغْلُنْكْ اَتِي*, or *پَاشَا اَنْشَتَه سِي* *پَاشَا اَنْشَتَه سِي*; *پَاشَانِكْ اَنْشَتَه سِي دَايِيْسِنِكْ اَوْغْلُنْكْ اَتِي*, or *دَايِيْسِنِكْ اَوْغْلُنْكْ اَتِي*; the last genitive preposition being, perhaps, the most frequently retained and necessary.

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

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

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

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

the word **أَمْرٌ** (ʿmr), or one of its synonyms, **مَادَّةٌ** (māddè), **خُصُوصٌ** (khūsūs), **كَيْفِيَّةٌ** (keyfīyyèt), &c., all of which signify our *circumstance*, and the like. They are used in written Turkish for precision. Thus: **رَأَى تَحْصِيلَكَ أَمْرًا إِنْسِلَاقِي** (râh-l tâh-sīlâ ʿmr-l ʾnslâkl) *the matter of the pursuit of the path of study*; **دُونًا مَمَانِيْنُ كَلْمَسِي خُصُوصِي** (dônânmânîñ gèlmèst khūsūsî) *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, **أَحْمَدٌ نَامٌ ذَاتٌ** (ahmèd nām zât) *the personage named Ahmed*; **قَرِيْمٌ نَامٌ جَزِيْرَةٌ** (qīrīm nām jèzīrèt) *the island (peninsula) named Crimea*.

The two words **حَضْرَةٌ** (hâzrèt), **جَنَابٌ** (jènāb), which originally mean *presence* and *side*, are used before or after the names or titles of individuals held in honour, with a meaning varying from that of *His Divine Majesty* down to that of plain *Mr.* or *Mrs.*, &c. When they precede, they remain unchanged to the eye, but are in Persian construction; as, **حَضْرَتِ خُدَا** (hâzrèt-l khudā) *His Divine Majesty, God*; **حَضْرَتِ پَيْغَمْبَرِ** (— pēygāmbèr) *His Sanctity, the Prophet*; **جَنَابِ پَادِشَاهِ** (jènāb-l pādīshāh) *His Majesty, the Sovereign*; **جَنَابِ صَدَارَتْمَاْبِ** (— sâdâret-mâʾāb) *His Highness, the Repair of the Vezirate (the Grand Vezir)*. When they follow, they are in Turkish construction, and generally take the possessive pronominal

suffix of the third person plural, but sometimes that of the third person singular; as, شَيْخُ الْإِسْلَامِ طَاهِرُ بَيْكَ حَضْرَتَلَرِي (shèykhü-'l-islâm tâhir bèy hâzrètlèrl) *His Eminence the Lord High Chancellor, Tahir Bey*; بُرُوسَهُ مُفْتِيْسِي حَسَنٌ أَفَنْدِي جَنْابِي (bürüsâ müftisî hâsân efendî jênâbî) *His Honour the State Counsel of Brusa, Hasan Efendî*; سَفِيرٌ بِأَشَا حَضْرَتَلَرِي (séfîr pâshâ —) *His Excellency the Pasha Ambassador*; تَرْجُمَانُ بَيْكَ جَنْأَرِي (tèrjümân bèy —) *His Worship the Interpreter Bey*; &c., &c., &c. Generally, the word حَضْرَتٌ before a single name indicates one of the prophets, saints, or patriarchs of old; as, حَضْرَتِ نُوحٍ (hâzrètî nûh) *the patriarch Noah*; مُوسَى — (— müsâ) *the prophet Moses*; سُلَيْمَانٌ — (— sülèymân) *the prophet (king) Solomon*; مَرْيَمٌ — (— mèryèm) *Saint Mary (the Virgin Mother)*; عِيسَى — (— 'isâ) *the Prophet Jesus*; مَسِيحٌ — (— mèsih) *the holy Anointed One (Christ)*; &c., &c., &c.

SECTION III. *Syntax of the Adjective.*

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

édèblî, mâbjûb chòjdûq) a pretty, well-behaved, modest child ;
جَايِ بِهَيْشْتِ نَمَائِي فَرَحِ فَرَا (jā-yî blhsht-nûmā-yî fêrâh-fêzâ) a
paradise-like, joy-giving place.

One adjective may qualify several substantives in a sentence ;
as, اَمَمٌ وَاَجْيَالِ سَائِرَةٍ (ûmém û éjyâll sâîrê) the other peoples and
nations.

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

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

The Turkish adjective كَبِي (gibi) 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, صُوكِيبِي (sû gibi) like water ; اَنْلَرِ كِيبِي (ânler

gibl) *like them*; بُونَلَرَكِييى (bunlâr gibl) *like these*; كِيْم كِييى (kîm gibl) *like whom?* نَلَرَكِييى (nelêr gibl) *like what things?* بَابَامِكِييى كِييى (bâbâmlînkî gibl) *like the one belonging to my father*; بَنْدَه كِييى كِييى (bendêkl gibl) *like the one I have*. All other pronouns are put in the genitive, when complements to this word; as, بِنِم كِييى (benîm gibl) *like me*; اَنِك كِييى (ânîk gibl) *like him, her, it*; سِرِك كِييى (sîzîk gibl) *like you*; بُونُك كِييى (bunûk gibl) *like this*; &c.

SECTION IV. *Syntax of the Numerals.*

The Turkish and Persian cardinals always precede their substantive, and this is usually left in the singular, whatever the number; as, اِيكِي چِفْت (îkl chift) *two pairs*; دُو جِهَان (dû jlhân) *the two worlds* (present and future). But the Arabic cardinal follows, the construction is made Persian, and the substantive is made plural; as, قُوَايِ خَمْسَه (quvâyl khâmsè) *the five senses*; جِهَاتِ سِتّه (jilhâti slttè) *the six directions* (in space), *six sides* (of a solid).

The Turkish and Persian numerals precede the adjectives of the same substantive; as do also the Arabic (though after the substantive); thus, اِيكِي سِيَاه كِييى (îkl sîyâh kêchl) *two black goats*; هَفْت اَقْلِيم مَعْمُورَه (heft iqlîm-i mâ'mûrè) *the seven climates*

of the habitable earth ; قَوَايِ خَمْسَهُ ظَاهِرَهُ (qūvāyī khāmsè-l zā-hirè) *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, أُوطَدِنِكَ بُوَيْدَهُ بِرَايِبٍ (òdānīñ bōyūdā bir īp) *a string of the length of the room*; هَرِّبِرِي بَشْ كَيْسَهُ أَقْجَه اِيْدِرْ يَدِي الْمَاسْ (hèr biri besh kèysè âqchâ èdèr yedī 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, اَدَمِيْكَ بَرِي (âdāmīñ biri) *one of mankind, a man*; اَدَمَلِرِكَ بَرِي (âdāmlèrīñ biri) *one of the men*; اُوْطَدِنِكَ اِيْكِيسِي (òdānīñ ikisi) *two rooms*, اُوْطَدَلِرِكَ اِيْكِيسِي (òdālārīñ ikisi) *two of the rooms.*

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

vulg. pârâ) piece; for things usually counted it is عَدَدٌ ('âdêd) number; for things not usually counted it is دَانَه (dânê, *vulg. tânâ*) berry; for swords it is قَبْضَه (qâbzâ) hilt; for elephants, زَنْجِيرٌ (zênjir) chain. Thus: أَوْنُ رَأْسُ قُورُونُ بَشَنُ نَفَرِ أَدَمَ five men; أَوْنُ رَأْسُ قُورُونُ بَاشُ صُوعَانُ two onions; يَكْرَمِي قِطْعَه سَفِينَه twenty ships; أَوْنُ بَارَه طُوبُ يَكْرَمِي بَارَه تَكْنَه twenty vessels; أَوْنُ بَارَه طُوبُ (pieces of artillery); أَوْنُ بَارَه كُورِي أَلِي يَكْرَمِي fifty villages; أَوْنُ بَارَه كُورِي أَلِي يَكْرَمِي أَوْنُ بَارَه طُوبُ يَكْرَمِي بَارَه تَكْنَه a hundred eggs; أَوْنُ بَارَه كُورِي أَلِي يَكْرَمِي دَانَه اِبْنَجُورُ two pearls; أَوْنُ بَارَه قَلْبُ يَكْرَمِي بَارَه تَكْنَه three swords; أَوْنُ بَارَه قَلْبُ يَكْرَمِي بَارَه تَكْنَه one elephant.

The Turkish ordinals precede their substantives; as, بَرِيحِي كَيْحَه (birinji geyjê) the first night; أَلْتَمِشُ طُقُوزُجِي آلَايُ (âltmish doqûzunju âlây) the sixty-ninth regiment.

The Arabic ordinals follow; as, بَابِ خَامِسُ (bâbî khâms) 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, بَشَرَه بَارَه وَبَرْدِيلَرُ (bêshêr pârâ vêrdilêr) they contributed five paras each; بَشَرَه بَشَرُ (ânlârâ bêshêr pârâ vêrdilêr) to them five paras each were distributed.

For emphasis sake, the simpler distributives are often

repeated ; but they are then generally used as substantives ; as,
 بِرَّرَ بِرَّرَ تَوْبِلَادِمَ (birèr birèr tōplādīm) *I collected (them) one by one* ;
 اِكْشِرْ اِكْشِرْ اَلْيَكْزَ (ikishèr ikishèr âlñîz) *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 اَوْجَ بِيُوْكَ كُوْزَلْ (bū ūch bīyūk gyūzèl gèllnlík qīz) *these three tall, handsome, nubile girls.*

The suffixed possessive pronoun is not, in literary style, necessarily attached to its substantive, but to the last word of the combination of substantive, adjective, &c., to which it belongs. Thus, مَرْحُوْمٌ يَدْرِمْ (mèrhūm pèdèrīm) *my late father*, may be rendered in the Persian form, پَدْرِ مَرْحُوْمِ (pèdèr-i mèrhūmūm) ; so also, وَجْهٌ خَاطِرٌ خَوَاهِمِزْ (vējh-i khātir-kh'āhīmîz) *the manner desiderated in mind by us (i. e., by me)* ; اَقْطَارِ شَرْقِيَّهٖ سَرْعَسْكَرِ (âqtār-i shārqiyyè sèr-'âskèr-i zâfèr-rèhbèri) *the victorious commander-in-chief of the eastern districts* ; بُو بَاغِكَ هَرَّ (bū bâghik hèr) *each soul-enrapturing, paradise-prognosticating spot of this garden.*

The corroborative of the suffixed possessive pronoun of

Turkish construction precedes the whole combination to which the possessive is suffixed ; and this corroborative is always in the genitive, whether it be a substantive or a pronoun ; as,
 بِنِمْ مَرْحُومٍ پَدَرِمْ (bènlm mèrhūm pèdèrlm) *my late father* ;
 اَوْطَهْ نِكَ بِيُوكِ قَبْرُوسِي (òdànîñ blyûk qâpûsû) *the great door of the room.*

One possessive suffix may qualify several substantives ; as,
 آلٌ وَاَصْحَابٌ وِعِتْرَتٌ وَاَحْبَابِي (āl û âs-hāb û 'itrèt û âhbābî) *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,
 بَن كُورْدُمْ (bèn gyûrdûm) *I saw, have seen* (him, her, it, &c.) ;
 سِز كُورْدَانُزْ (sîz gyûrdânûz) *you saw, have seen* (me, us, them, &c.).

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

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

(hâbâm gıtdlêr) *my father went, has gone, is gone* ; اَوْشَاقَلَرِي كَلْدِي (ûshâqlêrlî gâldî) *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, اَلْفِ رِضْوَانٍ وَصُنُوفِ غُفْرَانٍ شَيَانٍ دِرْ (âluf-î rîzvân û sunûf-î gûfrân shâyân dîr) *thousands of prayers for God's acceptance, and all kinds of wishes for God's mercy (on him, &c.) is (are) fitting.*

If one of them be of the second person, singular or plural, and the other or others of the third person, the verb must be of the second person plural ; as, سَنَ وَبَدْرِمَ وَقُوْكُشِيْكَزْ بَرَابَرِ كَتْدِيْكَزْ (sân vè pèdêrlm vè qôûshûñûz bërâbêr gıtdîñlz) *thou and my father, with your neighbour, went together.*

And if one be of the first person, even singular, whether the others be of the second or third, singular or plural, the verb must be in the first person plural ; as, بِنَ وَسَنَ وَقَرْنَدَاشِيْڭ كُوْرْدُكْ (bèn, vè sân, vè qarndâshîñ, gyûrdûk) *I, and thou, and thy brother, saw (him, &c.).*

In conversation, دِرْ and its plural دِرْلَرْ are generally omitted at the end of a phrase, affirmative, negative, or interrogative ; as, كَيْفِيْڭ اِيُوِيْ (kêyflîñlz îyl ml) *is your health good ?* اِيُو (îyl) *it is good ;* اِيُو دِيْڭ (îyl dîyl) *it is not good.*

But, in repeating the affirmative or negative words of another, دِرْ must be introduced ; as, بُوِيْڭ دِرْ دِيُو تَصْدِيْقِ اَيْلَدِيْ (bûiñg dîr dîyu tadvîqî aйлдî) *his or her witness is true.*

(büylé dlr, dèyâ, tâsdîq èylédî) *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, كُورِم دِيدِي (gèlrlm, dldî) *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 آلْدِم (âtl âldîm) *I bought, have bought (or taken) the horse.* But, if the object be indefinite, it remains in the nominative; as, آت آلْدِم (ât âldûn) *I bought a horse or horses.*

Intransitive, like transitive, verbs, govern their indirect objects by means of different prepositions, *i. e.*, the substantives or pronouns are put into different cases according to the verb. Thus: أُولُومَدَن قُورَقَمَق (ûlûmdân qôrqmâq) *to be afraid of death*; أُولُومَدَن قَاجَمَق (ûlûmdûn qâçhmâq) *to run away from death*; پَارَايَه بَاقَمَق (pârâyâ bâqmâq) *to look at money (i. e., to take money into account or consideration)*; صُودَه يُوزَمَك (sûdâ yûzmék) *to swim in the water*; دَكِرَه كِيرَمَك (dèñizè girmék) *to go into the sea (i. e., to bathe in the sea)*; قِيلِجِ اِيلَه اُورَمَق (qillj ilâ wrmâq) *to strike with a (or the) sword*; خَاطِرِ اِيچُون يَابَمَق (khâfir ichin yâpmâq) *to do (a thing) out of regard (for some one)*; حَيَوَانَه بِنَمَك (hâywânâ binmék) *to mount on a beast (horse)*;

كَمِي يَه بِنْمَك (gémlyé blnmék) *to mount (go) on board ship* ;
 أَيَاغَه قَالَمَق (áyaghâ qâlmâq) *to rise to one's feet (i. e., to rise, get up, stand up).*

Nouns of time and place are often used adverbially (as also is the case in English) without prepositions after verbs ; as, يَارِينْ كُلُّ (yārīn gâl) *come to-morrow* ; أَشَاغِيْ اَيْنْ (âshâghī in, vulg. ên) *descend, come or go down* ; يُوْقَارِيْ چِيْقْ (yûqârī chīq) *ascend, mount ; i. e., come or go up.* Still, on occasions, prepositions are used with them ; as, صَاغَه صَاطْ (sâghâ sâp) *deviate (turn) to the right* ; صَوْلَه بَاقْ (sôlâ bâq) *look to the left* ; كِيرُو كَيْتْ (gîrû, vulg. gêrl gît) *go back* ; كِيرُوْدَنْ كُلُّ (gêrldân gâl) *come from the rear, from behind.*

A transitive verb has sometimes two direct objects, one definite, the other indefinite ; as, اِنِيْ مُشِيرْ اِبْتَدِيْلَرْ (ânī mûshîr êtdîlêr) *they made him a mushîr (duke, or field-marshal).*

An Ottoman compound verb, active or passive, often takes its direct or indirect object into the body of the verb, as the Persian complement of its nominal factor ; as, بُوْدَقِيْقَه يَه تَحْصِيْلِ (bûdâqīqâ yê tâhsîlî vwûqîf êylêdî) *he acquired cognizance of (about) this subtle point* ; صَرْفِ مَرْجَاتِ بَضَاعَه قِيْلِنْدِي (sârf-î mûzjât-î blzâ'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 participle, active or passive, is sometimes understood, and the participle is used as a substantive; as, **كَلْتَهُ وَرَبِّهِ** (gêlânê vèr) *give (thou it) to him (or her) who comes*; **كَيْدِيكُمَه بَاقَمَه** (gıdilylmâ bâqmâ) *look not at that which I wear*; **يَايَه جَعْمِي صُورَمَه** (yâpâjâghimî sormâ) *ask not what I shall do.*

The active participle present of **أَوْلَمَقَ**, i. e. **أَوْلَانٌ**, is often omitted after Arabic participles, active or passive; as, **رَبَّعِ رُبُوعِ مَسْكُونَدَه وَأَقَعِ مَمَالِكُ وَبُلْدَانُ** (rûb'î mèskyündâ vwâqî' mêmâlik û bûldân) *the countries and towns situated in the inhabited quarter (of the globe)*; **بُوكِتَابَدَه مَذْكُورُ فُنُونُ وَمَعَارِفُ** (bû klitâbdâ mészkyür fûnûn û mâ'ârif) *the sciences and matters of knowledge mentioned in this book.*

Active participles govern all their objects in the same way as the verbs from which they derive; so also do the passive participles, excepting only the object they each qualify as an adjective; as, **قَبُو آجَانُ** (qâpû âchân) *he who opens a door*; **قَبُو بِي آجَانُ** (qâpûyü âchân) *he who (that which) opens the door*; **قَبُو إِلَهِي آجِدِيغِمُ قَبُو** (êlim ilê âchdighim qâpû) *the door that I opened with my hand*; **پَدَرِمَك بُونُ قَبُولُ اِيْدَه مِيه جِكِي سَبَبُ** (pêderimîk bûnû qâbûl ideméyêyî sêbêb) *the reason for which my father will not be able to accept this.*

The Persian and Arabic participles are constructed, generally, with their objects, in the same manner as if the participles were substantives; as, خَالِقِ هَر دُو جِهَانِ (khālīq-i hēr dū jihān), هَر دُو جِهَانِ خَالِقِي (hēr dū jihānī khālīqī) *the Creator of both worlds*; مَخْلُوقِ يَدِ قُدْرَتِي (mākhlūq-i yēd-i qudrēti), يَدِ قُدْرَتِيكَ مَخْلُوقِي (yēd-i qudrētlērīnī mākhlūqū) *the creature of the hand of His almighty power*; اَفْرِيْنَدَهٗ اَيْنُ وَاَنْ (āfērīnēndē-l īn ū ān) *the Creator of this and that (all things)*; رَسِيْدَهٗ كُنْكَرَهٗ (rēsīdēl kyūngyūrē-l ebārkh-i ēsīr) *which has reached the battlement of the ethereal sphere.*

But sometimes Arabic active participles of transitive verbs govern their direct objects as do their verbs; thus, كَيْفِيَّتِ مَذْكُورَهٗ يَبِيْنِ (kēfyīyēt-i mēzkyūrē-l mābīn) *which explains the said circumstance.*

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

Turkish verbal nouns are constructed with their subjects, when substantives, as any two substantives; thus, اَحْمَدِ كَمِي (āhmēdlīn gālmēsl) *the coming of Ahmed, Ahmed's coming*; اَحْمَدِ كَدِي (āhmēdlīn gāldiyī) *Ahmed's (past action of) having come*; اَحْمَدِ كَلَجِي (āhmēdlīn 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, بَنِم كَلَمَم (bènim gâlmèm) *my coming* ; سَنِكَ كَلِدِيك (sânin gâldylî) *thy having come* ; اَنْلِرِكَ كَلَجَكَرِي (ânlêrîñ gâlêjêklêrl) *their future coming*.

Turkish verbal nouns and infinitives are constructed with their objects, direct or indirect, exactly as their verbs ; thus, اَنِ كُورَمَم (ânl gyûrmèm) *my seeing him (her, it)* ; اِزْمِرَةَ كَلَجَكِ (Izmîrê gâlêjêylî) *thy future coming to Smyrna* ; بِدَرِيْنَه اَحْمَدِك (pedêrînâ âhmêdlî dûn mektûb yazdîghî) *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, وُرُودُم (vûrûdüm) *my arrival* ; تَحْصِيْلِكَ (tâhsilîñ) *thy study* ; تَحْرِيرِي (tâhrîrl) *his writing* ; صُنْعُ اللّٰهِ (sûn'û 'llâh), صُنْعِ اللّٰهِ (sûn'-î llâh) *the act of God* ; اِدَارَةُ بَرْكَارِ اَفْكَارٍ (Idâre-i pèrgyâr-i êfkyâr) *a revolving of the compasses of the thoughts*.

Arabic verbal nouns are constructed with their objects in the same manner as the compound verbs formed of them ; as, مَقْدُوْرِي صَرْفٍ (mâqdûrl sârf) *an employing one's utmost* ; فَنِّ جَغْرَافِيَّيْ تَحْصِيْلَه مَدَارٍ (fânn-î jâgrâfilyâyî tâhsilâ mêdâr) *a help to an acquiring the science of geography*. But they may also be constructed with them as two simple substantives, either in

the Turkish or Persian manner; as, *صَرَفَ مَقْدُورٌ* or *مَقْدُورٌ صَرَفِي*; and again, *فِي جَغْرَافِيَانِكَ تَحْصِيلُهُ* or *فِي جَغْرَافِيَايِهِ تَحْصِيلِ*; &c.

In all cases excepting their construction with their subjects or objects, the Turkish verbal nouns and infinitives are constructed in sentences exactly like any other substantives; as, *أَوْلَمَكَ بُوَدْنَ أَوْلَى دِرْ* (*ülmek bundân evlâ dîr*) *to die is better than this*; *قُورْتُلْمَغَه جَالِشْدِي* (*qurtulmâghâ châlîshdî*) *he laboured at escaping*; *يَأَقْمَقُ إِيجُونُ تَرْتِيبِ اِيتِدْمِ* (*yâqmaq iehin tertîb êtdim*) *I arranged, have arranged (it) for burning*; *كَلْمَسِي لَازِمٌ دِكَلْ* (*gâlmêst lâzîm dîyl*) *his coming (is) not necessary*; *كَيْدِه بِيْلَه جَكْمَه* (*gîde-bîlêjeyîmê shâb-hêm var*) *my doubt exists, i. e., I have a doubt as to my being able to go.*

SECTION IX. *Syntax of the Gerunds.*

The gerunds are not much used in conversation; there the discourse is broken up into as many sentences as may be needed, each with its personal verb; as, *كُنْتُمْ كُورْتُمْ كَلْدِمُ خَبْرٌ وَيَرْدِمُ* (*gîtdim, gyûrdûm, gâldim, khâbêr verdîm*) *I went; I saw; I came; I gave information.*

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

خَبَرَ وَبَرَدِمَ (gldûp, gyûrêrek, gâldikdê, khâbêr vêrdim), *I, going and seeing, on coming back, reported.*

When compound verbs are used, the auxiliary gerunds may be omitted once or twice in a long sentence ; as, بِرَ مَوْضِعَهُ وَرُودَ (bir mevzî'â vûrûd, vè ândâ bir mîqdâr qû'ûd êdûp,) ... *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, آدَمَ كِتَابَ أَوْقُوبَ (âdâm kitâb ôqûyb) *man, reading a book (or books), ;* فَرْمَانِمِ سِزَهٗ وَاصِلَ أُولِيحَقِّ (fêrmânim sizê vwâsil ôlîjâq) *at what time my command shall attain unto you, ;* بِنَ شُؤِ آدَمِي كُورَهٗرَكْ (bên, shû âdâmi gyûrêrek) *I, seeing that man, ;* &c.

SECTION X. *Syntax of the Adverb.*

The adverb precedes the verb or adjective qualified by it ; as, صَبَاحَلِينِ كَدِي (sâbâhléyin gâldi) *he came in the morning ;* جُوقُ كُوزَلْ (chôq gyûzêl) *very pretty.*

The negative دِكِّيل (diyil) *not*, precedes the verb substantive, expressed or understood, but follows the substantive or adjective which it negatives; as, كَنْجٌ دِكِّيلَم (gênj diyilm) *I am not young*; عَقْلِسْز دِكِّيلْسِن (âqlsîz diyilsin) *thou art not unintelligent*; اَدَمٌ دِكِّيلٌ دِر (âdam diyil dir) *he or it is not a man*; &c.

The adverbial suffixes دَكْ (dêk), دِكِّيلِن (dèyin), follow a noun of time, place, or condition, in the dative; as, صَبَاحَهُ دِكِّيلِن (sâbâhâ dèyin) *until morning*; لُونْدُرَآيَادَكْ (lôndûrâyâdêk) *as far as London*; اُولُومَهْ دَكْ (ûlûmêdêk) *until death*. They follow the third gerund also, put in this same dative case, and thus form a verbal limit of time; as, كَلِّجَّهْ يَهْ دَكْ (gêllinjêyêdêk) *until (I, thou, &c.) come, came*. The agent must be named or understood; as, بَنٌ كِيدِجَّهْ يَهْ دَكْ (bên gidinjêyêdêk) *until I go (or went)*; مَكْتُوبُومُ اُورَايَهْ وَارِجَّهْ يَهْ دَكْ (mêktûbûm ôrâyâ varinjâyâdêk) *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 كُورَهْ (gyûrê) *according*, also follows a dative; as, عَقْلِمَهْ كُورَهْ (âqlimâ gyûrê) *according to my judgment*; بَكَا كُورَهْ (bânâ gyûrê) *according to me*; &c.

The adverbs يَكَا (yânâ), طُولَايِي (dôlâyî), اُوتُورِي (ûtûrî) *relatively*, follow substantives or infinitives in the ablative; as, كِتَابْدَانْ طُولَايِي (kitâbdân dôlâyî) *relatively to (about) a (or the)*

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

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

SECTION XI. *Syntax of the Preposition.*

The Turkish preposition always follows the word it governs, noun, pronoun, or verbal derivative, as is seen in Chap. II., sections 1 (p. 51), 4 (p. 82), 5 (p. 88), 6 (p. 89), 7 (p. 90), and in Chap. III., section 8 (p. 179) ; but the Arabic and Persian prepositions always precede ; as, عَلَى التَّحْقِيقِ ('âlè 't-tâhqiîq) *in truth* ; بِرِ قَرَارٌ (bèr qârâr) *in permanence (without change)* ; عَلَيَّحِدَهْ ('âlâ hîdè) *singly* ; فِي الْوَأَقِعِ (fî 'l-wâqî') *in fact* ; بِأَيِّ حَالٍ (bi-èyyî hâlin) *in any case* ; عَلَى كَلَّا التَّقْدِيرَيْنِ ('âlâ

kêlâ 't-tâqdîlêyn) upon either supposition; أَزْ سِرِّ نَوَّ (êz sêr-l nêv) from a new beginning (over again, again).

A preposition may govern two or more substantives in a sentence; as, آلٌ وَأَصْحَابٌ وَعِزَّتٌ وَأَحْبَابُهُ 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, بِأَبَامِ أَيْلَهُ (bâbâ-m ilê) with my father; بُؤْمُوحِبِّ صَادِقَدَه (bû mûhbb-i sâdiq-dâ) in this faithful friend; قَالِيُونِ كُرَّة نُمُونِ هُمَايُونُكْ بَاشِي (qâliyün-i kyüh-nâmün-i hûmayûnûn bâshî) the head of the mountain-like imperial galley.

SECTION XII. Syntax of the Conjunction.

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

The enclitic conversational دَ, or literary دَخِي, is placed after the word of a phrase to which special attention is directed; thus: اِسْتَانْبُولْدَنْ دَخِي طُوبُ كَلْدِي (istânbôldân dâkhî, or istânbôldândâ tûp gâldi) cannon came from Constantinople also; اِسْتَانْبُولْدَنْ طُوبُ

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

This enclitic is repeated after each member of a phrase linked together by its use; as, بِنْدَه كِيدِرِم سَنَدَه (bên-dâ gèdèrim, sân-dâ) *I, too, will go, as also thou*; بِنْدَه سَنَدَه اُولَدَه اُوچُمز كِيدِرِرز (bên-dâ, sân-dâ, ô-dâ, üçûmûz gidèrlz) *I, thou, and he too, will all three go.*

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

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

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

há gálmásá) *whether he come, or (whether he come) not*; أَكْرَكْسَه (èyèr gálsá) *if he come*; أَكْرَجِه كَلْمِشِ ايسَدَه (ègèrchí gálmish isá-dá) *although he be even come (even though he be come).*

When the copulative و joins one verb or phrase to another, it is pronounced vé, in conformity (to a certain degree) with its original Arabic pronunciation; but when, in Persian construction, it unites two nouns, substantive or adjective, it takes the vowel-sound of ū or ú, and joins on, in pronunciation, as though in a syllable, with the consonant preceding it; as, دَوْلَتُ وَاقْبَالُ (gáldí vé gyúrdú) *he came, and he saw*; دَوْلَتُ وَاقْبَالُ (dévlet ū íqbāl) *fortune and prosperity*; قَوِيٌّ وَتَدْرُسْتُ (qávī-yŭ tèn-dŭrúst) *strong and healthy.*

The Persian conjunction كِه (kl) *that*, always connects two members of a phrase, and should never be supposed to be a relative pronoun in Turkish (as it really is in Persian, as well as a conjunction); as, مَعْلُومٌ اُولُه كِه (má'lŭm òlá kl) *be it known that ...* Sometimes the clause that follows shows the cause or reason of that which precedes; the conjunction may then be rendered by *for* or *because*; as, نِيَازَمَنْدَ اُولَه اِيْمَ وَ نَالَه كُنَانِ كِه چِنِسِ (niyāzmend òlá'ím, vé nālè-kyūnān, kl çinīs-i máğfèrètè sīm-i éshk òldú nūqūd) *let us be instant in supplications, and assiduous in moans, for the silver of (man's) tears has been made the coins payable for the wares of (God's) mercy.* (The inversion نَقُودٌ اُولَدِي for اُولَدِي نَقُودٌ is poetical.)

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

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

But the method more generally used, especially in conversation, and which is the true Turkish mode, is to quote first what was said, asked, or thought, and then immediately to bring in the verb *to say*, &c., in its proper tense, number, and person; as, **كُورُوز دِيورُلَر** (gèlhriz diyòrlèr) *they say, We will come*; i. e., *they say they will come*; **كُورْمَدِيم دِيدِي** (gyùrmâdīm didî) *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 **دِيمَك**, the Turkish conjunction **دِيُو** (dīyù, vulg. dèyè), which really is the first or fifth gerund, modified by usage, of **دِيمَك**, viz., **دِيُوْب** or **دِيَه**, is introduced before the verb used, and after the quotation; it is the equivalent of our *saying*; as, **كَيْفِكُز آيُوِي دِيُو**

سُؤَالِ اِيتْدِمَ (kèyflñlz lyl-mi, dlyù, sũ'âl ètdlm) *I asked* (of him or her), *saying, Is your health good? i. e., I asked how he was;*
 بَلْمَيُورِزْ دِيُوْ اِنْكَارِ اَيْدِيُورَلَرْ (bèlmèyòriz, dlyù, inkyār idlyòrlèr) *they deny, saying, We know not; i. e., they deny, and say they know not;*
 كَلْمَزْسِكْزْ دِيُوْ خُولِيَا اَيْتْدِمَ (gálmázsiñlz, dlyù, khùlyá ètdlm) *I formed an idea, saying (to myself), You will not come; i. e., I imagined that you would not come;*
 نَهْ دِيُوْ كَلْدِيَكِزْ (nè dlyù, gáldlñlz) *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 اَوْلُ خُدَاوَنْدِي عِلْتَه سَزَا دِرْ كِه وُجُودِ اَنْهَارُ وَقُعُورِ بَحَارِ يَكْفَطْرَه قُدْرَتِ نَامْتَنَاهِيلِرِي دِرْ** (hãmd ù sipās òl khúdāvènd-i bī-'illètè sèzā dīr, kī, vājūd-i ènhār ù qũ'ũr-ī bihār yèk-qãtrè-l qudrèt-l nā-mũtènãhlìlèri dīr) *glory and lauds are worthy of that uncaused Lord God, of whose infinite power the existence of rivers and the depths of oceans are but a single drop.*

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

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

But, in ethical works and the like, generally composed by members of the 'ulēmā class (Doctors of Canon Law) on a Persian or Arabic model, the clause that follows *که* is generally qualificative, and the style is anti-Turkish. Thus: *هر کس که دستِ همتِ ایلَه حبلِ متینِ عقله متشبثِ اوله* (hēr kēs kl dēst-i hīmmēt illā hābl-i mētīn-i 'āqlā mūtēsbēbbīs olā,); *every one who shall take hold of the firm cable of reason with the hand of endeavour,; بُو جانورلر که نظرِ عبرتله منظورِ در* (bū jānōrlēr kl nāẓar-ī 'ibrēt-lā mānzūr dūr,) *these animals which are looked upon with a regard for instruction,*

The conjunctions *تا که* (tā kl) *in order that*, *شاید که* (shāyēd kl) *perhaps, lest*, *مادامیکه* (mā-dām-kl) *as long as, since*, *مبادا که* (mē-bādā kl) *lest*, *مگر که* (mēyēr kl) *unless*, require their verbs to be in the optative; as, *تا که تَحْمِلِ قَلْمِيَه* (— — tāhāmmūlū qālmāyā) *in order that no power of endurance be left in him; شاید که مَنهَزِمِ اوله لر* (— — mānhēzīm olālēr) *lest they be routed; مادامیکه حَيَاتَدَه اوله لر* (— — hāyātdā olālēr) *since they are alive; مگر که کوزلِ اوله* (— — mēyēr kl kōzöl olā) *lest it be so; مبادا که اُويله اوله* (— — mābdā kl ūyilē olā) *lest it be so; مگر که گوزلِ اوله* (— — mēyēr kl gōzöl olā) *unless he (she, it) be beautiful.*

SECTION XIII. *Syntax of the Interjection.*

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

When accompanied by a noun, the noun is always in the nominative, excepting with the interjection *يَا زِقْ* (*yāzīq*); as, *وَأَخْ بَابَامْ* (*vwākh bābām*) *alas, my father!* *أَفَرِينْ أَوْعَلْمْ* (*āferīn, vulg. āferīm ḡhldūn*) *well done, my boy!* *كِيدِي أَدْبَسِرْ* (*gīdl ēdeb-sīz*) *O, impudent fellow!* *أَيْ قَرِنْدَاشِمْ* (*ēy qarndāshīm*) *well, brother!* *أَمَانْ حُوجُغَمْ* (*āmān chōjūghūm*) *O, my child!* *مَرَحَبَا أَفْنَدِمْ* (*mērhabā ēfēndīm*) *God's blessing on you, sir!* They always precede the noun. The word *يَا زِقْ* is used in this way also, but it further permits its substantive to be put in the dative; as, *يَا زِقْ أَمِكِمْ* (*yāzīq ēmēyīm*), *يَا زِقْ أَمِكِمَه* (*yāzīq ēmēyīmè*) *alas my trouble!* *alas for my trouble!*

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

Interjections indicative of a desire for the future or regret for the past, are constructed with the conditional, aorist or past accordingly; as, *آه كَلَسَه* (*āh gālsā*) *O that he would come!* *آه كَلَسَيِدِي* (*āh gālsēydi*) *O that he had come!* One of these, *آمَان*, is constructed also with the imperative, and expresses vehement desire with the affirmative, or dread with the negative; as, *آمَان كِتْمَسَه* (*āmān gltmāsā*) *O that he go not* (by his own desire)! *آمَان كِتْمَسُون* (*āmān gltmāsūn*) *O that he go not* (if my wish prevail)!

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

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

ADDENDUM.

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

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

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