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BY J. W. REDHOUSE.
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LONDON: TRÜBNER & CO., LUDGATE HILL.
A

SIMPLIFIED GRAMMAR

OF THE

OTTOMAN-TURKISH LANGUAGE.

BY

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

HON. MEMBER OF THE ROYAL SOCIETY OF LITERATURE.

LONDON:

TRÜBNER & CO., LUDGATE HILL.

1884.

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<td>for</td>
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<td>28</td>
<td>4</td>
<td>&quot;</td>
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<td>29</td>
<td>2</td>
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<td>&quot;</td>
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<td>&quot;</td>
<td>&quot;</td>
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<td>add:</td>
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<td>for</td>
<td>&quot;</td>
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PREFACE.

The Ottoman Language, اوْسٞمٔلیْجٞة, 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, تَرْکُجَه, 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 inde-pendent 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 تد or ۰ sometimes becomes a د, a ق becomes a غ, a sharp Arabic ﺞ becomes a soft Persian ﺯ, or the Ottoman modification of this latter, which is then pronounced like our most useful consonant ی, or, in case of a dominant ۰ or ۴ vowel in the root, is pronounced like our consonant ۱.
The Ottoman Turkish has more vowel-sounds (eleven in number) than any other tongue known to me. As each of these may have a short and a long modification, they make twenty-two possible vowels in all. Every one of these is distinguished by a special mark in the transliterations of the present treatise, though it is impossible to attempt any such differentiation in the Arabic characters to which the Ottoman language is wedded.

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

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

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

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

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

London,
September, 1883.

J. W. R.
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, ğ or ğ, là, 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:—

1. ğllf, ب be, پ pē, ت tē, ث sē, ج jīm, ج chīm, ح hā, خ khī,
د dāl, ذ zēl, ر rī, ز zē, ز zhē, س sīn, ش shin, س sād, ض dād,
ب bī, ب zī, غ ğāyn, خ ḥāf, ق qāf, ك kāf, ل lām, م mīm,
ن nūn, و wōv, ه hē, ی yām-ğllf, ی łyę.

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 پ, چ چ, and zh zh, which are not contained in the Arabic alphabet, their sounds and values being unknown to, and unpronounceable by, an Arab. It is called the elf-be, الف ب, 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 ëbjëd, أبجد, and is arranged in eight conventional words, as follows: Íø ëbjëd, ëbjëd ³ hëvważ, ëbjëd ³ hûtû, ëbjëd ³ këlëmân, ëbjëd ³ sa'fás, ëbjëd ³ qârâshât, ëbjëd ³ sâkhâz, ëbjëd ³ dâzâgillâ.

The letters of the Arabic alphabet, as arranged in this ëbjëd 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, Ì, stands for 1000; and the last, Ý, though always enumerated, has no value of its own, but counts as the sum of the values of its two components, Ý 30, 1 1; i.e., as 31.

This system appears to have been in use in very early times indeed. The order of the letters in it is that of the Hebrew alphabet, as far as this goes; that is, as far as the end of the sixth word qârâshât, ٹ ٹ, with which the Hebrew
alphabet terminates. The letters of the two last words (omitting now all consideration of the factitious َّ) 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, ﺁ is modified from ﺪ, ﺎ is from ﺪ, ﺎ from ﺪ, ﺎ from ﺪ, and ﺎ from ﺪ. This may be called the numeral alphabet.

A circumstance that invests this َّj‏ َّj‏ arrangement with a European antiquarian interest of the very highest order, is the fact that it proves, beyond the remotest shadow of a doubt, the unity of origin of the Semitic (usually taken to be Phenician, but I imagine it to be much more ancient than Moses, or even Abraham), the Greek, and the Latin alphabets. Not only can the now divergent forms of each separate letter in the series be traced through successive modifications back to one ancient Phenician character, but the order of the whole series from ٣ to َّ is absolutely identical in the Arabic (Hebrew, Phenician), Greek, and Latin alphabets, as the following synopsis shows. An additional proof is furnished by the identity of the numeral values of the letters in the Arabic and Greek alphabets,—a method totally unknown to the Latins, who must have had a method of their own, probably Etruscan, before they received their alphabet direct from the Phenicians, quite independently of the Greeks, and quite as early.
<table>
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<th>Greek</th>
<th>Num.</th>
<th>Latin</th>
<th>Arabic</th>
<th>Greek</th>
<th>Num.</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>ى</td>
<td>A</td>
<td>1</td>
<td>A</td>
<td>ع</td>
<td>0</td>
<td>70</td>
<td>O</td>
</tr>
<tr>
<td>ب</td>
<td>B</td>
<td>2</td>
<td>B</td>
<td>ن</td>
<td>П</td>
<td>80</td>
<td>P</td>
</tr>
<tr>
<td>ج</td>
<td>Г</td>
<td>3</td>
<td>C</td>
<td>س</td>
<td>-</td>
<td>90</td>
<td>-</td>
</tr>
<tr>
<td>د</td>
<td>Д</td>
<td>4</td>
<td>D</td>
<td>أٍ</td>
<td>100</td>
<td>φ</td>
<td>90</td>
</tr>
<tr>
<td>ة</td>
<td>E</td>
<td>5</td>
<td>E</td>
<td>ر</td>
<td>200</td>
<td>р</td>
<td>100</td>
</tr>
<tr>
<td>نى</td>
<td>T</td>
<td>6</td>
<td>F</td>
<td>ف</td>
<td>300</td>
<td>Σ</td>
<td>200</td>
</tr>
<tr>
<td>ز</td>
<td>Z</td>
<td>7</td>
<td>G</td>
<td>ق</td>
<td>400</td>
<td>T</td>
<td>300</td>
</tr>
<tr>
<td>ح</td>
<td>H</td>
<td>8</td>
<td>H</td>
<td>نمن</td>
<td>500</td>
<td>У</td>
<td>400</td>
</tr>
<tr>
<td>ط</td>
<td>О</td>
<td>9</td>
<td>-</td>
<td>نن</td>
<td>600</td>
<td>Ф</td>
<td>500</td>
</tr>
<tr>
<td>ى</td>
<td>I</td>
<td>10</td>
<td>I</td>
<td>نن</td>
<td>700</td>
<td>Х</td>
<td>600</td>
</tr>
<tr>
<td>ك</td>
<td>К</td>
<td>20</td>
<td>K</td>
<td>ع</td>
<td>800</td>
<td>Ψ</td>
<td>700</td>
</tr>
<tr>
<td>ن</td>
<td>Л</td>
<td>30</td>
<td>L</td>
<td>ط</td>
<td>900</td>
<td>О</td>
<td>800</td>
</tr>
<tr>
<td>م</td>
<td>М</td>
<td>40</td>
<td>M</td>
<td>غ</td>
<td>1000</td>
<td>ء</td>
<td>900</td>
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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 Β has been degraded in Rumaic into a Ɣ, and the so-called modern Greek man is unable to pronounce a Ɣ, writing it, when necessary, μπ. This combination in Greek words he reads and pronounces as though it were written μβ.

---

1 The Hebrew system is identical with the Arabic as far as its alphabet goes. Thus: پ 100, ۙ 200, ض 300, نم 400; beyond this the words are written in full. This incident is a condemnation of the Greek system for the higher numbers.
The \( \varsigma, \Gamma, G \), must originally have been a hard \( g \). In modern Egyptian, as in Hebrew, and in Greek, it is so pronounced, though the rest of Arabia has softened it into the sound of our English \( j \) or soft \( g \), and though the Latins hardened it, apparently, into a \( K \) value.

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

The next remark is as to the Latin \( F \), which the Greeks long ago discarded from their alphabet, after having in the first instance adopted it in its Phenician form \( \tau \), and used it to represent the numeral 6. After discarding it as a letter, they continued to use it as a numeral, though with a corrupted, cursive form, \( \varsigma \), to which they still, to this day, give the Phenician name of \( \text{Bàv, wāw, vāv} \). The Latin modification of its sound, from a \( w \) or \( v \) to an \( f \), is of no
importance. The Arabs of to-day, having no v letter or sound in their language, write the name of Her Majesty the Queen-Empress, Fiktoriya.

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

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

The next four letters require no comment; but the Semitic س of the eastern Arabs is not a good parallel for the Greek Ε. The Hebrew letter כ, 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 أَبْجَدَى.
alphabet, making the fifth word مفتض, the letter ض being the exact equivalent of the Hebrew י in place and in power. The ص is a better representative of ז than the س, but the two sounds are still very remote from one another. I should be inclined to suggest that when the Greek alphabet was formed, the Semitic ש held the place afterwards taken by the ص and the س. The Greek ז is an attempt to represent our value ש, 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 خ into Greek and Latin vowel ο is not unnatural. This letter خ is absolutely unpronounceable by any other than a Semitic. It is a kind of convulsion in the throat; and as the two aspirates were converted into vowels, so was this guttural. This was so much the more to be expected, as the Semitic letter ل, which became Greek and Latin α, is also a guttural consonant, serving likewise as a long vowel on occasions. It is the soft guttural, of which the خ is the hard parallel; and an ο may well be looked upon as a hard α.

What the Arabians use as  ج, ه, is read in Hebrew, as in Greek and Latin,  г. 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  ج. 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 \( \text{τ} \). When this latter was dropped as a letter, it was retained, modified, as a numeral. But the omitted letter \( \text{ص} \) became the numeral \( \sigma\mu\pi\iota \), \( \text{ο} \) representing 900 instead of 90.

From this omission of the \( \text{ص} \) from its proper place in the Greek numerals, a slip of the whole subsequent series became necessary, so that each letter, from \( \text{ق} \), \( \phi \), \( \text{ق} \), onwards, had a higher numeral value by one degree in the Semitic than its representative had in Greek; \( \text{ق} \) standing for 100, while \( \phi \) has the value of 90 only; \( \text{ر} \) represents 200, while \( \text{ث} \) stands for 100 only; \&c. This slip is very remarkable; it was filled up further on by \( \text{ο} \) 900.

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

The forms of the Arabic and Persian Ottoman letters given above are those of the isolated characters. They are liable
to various modifications, according to their being initials, medials, or finals, in a combination of written letters.

In the first place, they may, in this respect, be conveniently divided into two classes: those which join on to the following letters in writing a combination, and those which do not so join, 

The latter, the less numerous class, are: ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨; eight in number; thus, ١, ٢, ٣, ٤, ٥, ٦, ٧, ٨.

All the others join, as ١٢٣٤٥٦٧٨.

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: ١٢٣٤٥٦٧٨.

As medials they are figured thus: ١٢٣٤٥٦٧٨.

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.
Those which do not join are, as medials, thus written:  
\[ \text{لَزُ, صُبُب, بَتْمَرَة, جَرَّم, فَرْط, بَذُل, هَدَر, بَاب} \]
Longer combinations vary, \textit{ad infinitum}, as follows:  
\[ \text{حَرْقَت, رَحْبَرْكُ, أُوْتُوْرْعَلْ, كُلَّمُيْجَة} \]
Besides the simple names of the letters hitherto mentioned, most of the characters have other, more complicated appellations.

The \text{l} is usually called \text{hêmzê}, هَمْزَه, when a consonant, in an Arabic word; and \text{êlîf mêmûdûdê}, عَلِيْف مَمْدُود، \textit{prolonged} \text{l}, when it is a long vowel, initial or medial. It can never be a \textit{long final} vowel in an Arabic word, being then always followed by another consonant hêmzê; as, \text{شَا}شَأ, جَرَا، جِزَاّدَع, 
\&c. It is called \text{êlîf mâqsûrê}, عَلِيْف مَقْصُورَة, \textit{shortened} \text{l}, when final. It is then more commonly written ی in classical Arabic; but by no means always so. In Persian and Turkish, or foreign words, the \text{l} is always a vowel, but is called indifferently \text{êlîf} and hêmzê. 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 \text{méd}, مَدّ (ٝ) over it, as:  
\[ \text{A. ʿافَتُ āfêt, P. ʿآبُ āb.} \]
When a short initial, it is, in Arabic, generally a consonant, and may take the sound ʿ or ʾ, of ʿl,
or of 'd. When a short initial in Persian, it is a vowel, and may have any one of the three values a or e, i, u. The details of the powers of l in Turkish words are given further on.

The ب is distinguished from the other letters of the same isolated form by being called باء موجدة (bā'āl māwāhhadā), the single-dotted ب; as the ت is named تاء مثناط (tā'āl māsnāt), the double-dotted ت, and the ت is designated تاء مثنته (sā'āl musellsē), the triply-dotted ت. The ت is further distinguished from the ب, also named تا, طا, by being called تاء قرشت (tā'āl qārashāt), the ت of (the word) كرست; while ب is named حقيق (tā'āl hūtti), the ب of (the word) حقيقة. Again, the ت is distinguished, as a medial or initial, from the ي, then identical in form with it, by being called مثانت فوقيه (māsnāt fawqīyē), superiorly double-dotted; whereas the ي is then termed مثانت تحتانيه (māsnāt tahthānīyē), inferiorly double-dotted. The ت is also called تاء سخ (sā'āl sakhāz), the ت of سخ. The ب might be called باء إيجد (bā'āl ījīd), the ب of إيجد; but I do not recollect the expression. It is, however, distinguished from the Persian ب by being designated باء عربیه (bā'āl ʿarabīyē), the Arabian ب, the ب being called باء فارسيه (bā'āl fārsīyē), and باء جهیه (bā'āl ʿajamīyē), the Persian ب.

The simple name of the جيم ب, 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 چ (jiml َاَرَبْلَيْلَه), and چم َاَرْسِيْه (jiml َفَرْسِيْلَه), or چ (jiml َاَجَامْلَيْلَه).

The چ and ح are distinguished from one another by the terms حاء مُهملة (hāl māhmelē) neglected (undotted) ح, and حاء مُحَجمة (khāl mujēmē) distinguished (dotted) ح, respectively. In Persian they are often called حاء بِنْقَطْتَه (hāl bī-nūqtā) dotless ح, and حاء نَقْصَدَار (khāl nūqtā-dār) dot-possessing (dotted) ح. 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, دال مُهملة (dāll māhmelē) د, and دال مُحَجمة (zāll mujēmē) ذ. So also the distinctions by the words of the "numeral alphabet;" as, دال بِجْد (dāll ḍajd), دال سَحَاح (zāll sakhāz), ذ رَآ غَرْشَتَ (rāl qārāshāt), رَآ هَوْزَ (zālī hēvvēz), ز (ṣīl māhmelē), ش (shīl muḥjēmē), etc.

When we come to ف, the written names of the letters are so distinct of themselves, that no addition is necessary for فَ (fā), قَ (qāf), كَ (kyāf, vulgarly َكَ), َكَ (kēf), َلَمْ (lām), َمِسْمَ (mīm), َنُنْ (nūn), َوَوْ (vwāw), َودْ (wād), َوَ (waَ). With َ a distinction again comes in, to differentiate the letter from ح. We, therefore, say َ حَآ هَوْزَ (hāl hēvvēz), َ; as the ح is then termed َ حَآ حََُّي (hāl ḥūtti); and َ is termed, as
mentioned above, ياء مسال تتانتنه (ya'lı músnâl tahtânîyyê); being also called ياء حطي (ya'lı hûtî).

The Persian ب and ج are distinguished as is described above; and in like manner the ز is called زاء فارسية (zâ'lı fârisî-sîyyê), and زاء عجمية (zâ'lı 'âjămîyyê).

There remains now to distinguish, among consonants, the different sorts of چ used in Ottoman Turkish, and to point out their several names, as follows: The original Arabian چ is named گنج عربية (kyâfl 'ârêbîyyê, vulg. kêfl 'ârêbî), the Arabian چ; its value is that of our k. This letter was next used by the Persians for their hard گ; it was then, and is still, distinguished by the name of گنج فارسية (kyâfl fârisîyyê, vulg. kyâfl fârslî, kêfl fârslî), and گنج عجمية (kyâfl 'âjâmîyyê, vulg. kêfl 'âjâmî). 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: سک, مکرگل چک; whereas the original Arabian چ, when isolated or final, has no dash at all; as, إنگل, آنگل; and a single dash, when initial or medial; thus: نگنگ, سکدر. Also shaped گدر.

When these two values of the one letter چ 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 ١, together with a single dash in non-final positions; thus: ۱, ۱۱, ۱۱۱, ۱۱۱; 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 ی, 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: ١١١١١١١١ (bêy), ١١١١١١١ (bêyânâmêk), ١١١١١١١ (yîyîrmî), ١١١١١١١ (îyânâmêk). In the middle of a word it may begin or end a syllable: bê-yân-mêk, iy-rân-mêk. When this letter follows a u vowel, and is itself followed by an e vowel, it glides into the value of our ١ (sûwê), &c.

In Turkish, the ١, retaining the same form, received another value still, the fourth; being then for distinction's sake, called surd ١١١١١١١١ (sâghîr nûn); as in ١١١١١١١١ (êhî), ١١١١١١١١ (ân mâq), ١١١١١١١١ (sânî), ١١١١١١١١ (qûnûr). 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 ١, mentioned in the preceding paragraph, are used by some to designate this Turkish value of surd ١; 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 ی constitute a serious difficulty in learning to read Ottoman Turkish. *Surd* ی is here transliterated ŋ.

A similar variation in the phonetic value of the Arabic letter ی is to be observed in Ottoman Turkish words. Originally it is, in an Ottoman mouth, a simple hard ی; as: یُؤلِب (gālīb), یُؤلِب (āglīb), مَؤلْبُ (māglīb). 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: طَلَغُ (dāgh, almost dāw), طَلَغِنُ (dāghīn, almost dā'īn), طَلَغِ (dāghī, dā'ī), طَلَغَ (dā'īn), طَلَغَ (dā'dā), &c. When preceded by an ə or ʊ vowel, the ی, 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: طُوُغَ (dówān), صُوُغَ (sówān), قُوُغُشُ (qówūsh); or it nearly disappears in pronunciation, as before; thus: أُؤُوُدُ (oldūwum, or oldu’um), أُؤُوُدُ (oldūwā, or oldu’ā).

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 ی) 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 ی, ی, و, ۰. 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, ûstân, اوْسُتونَ (over), the mark of which is a short diagonal from the right downwards towards the left, placed over any consonant; as: ﺮَبّ, &c.; 2, ësère, اوْسره (no meaning), a similar diagonal, marked under any consonant; as: ﻦَذَرِ, &c.; 3, ûtûra, اوْتوْرُ (no meaning), a small ـ-shaped mark, placed over any consonant; as: ﻋَسُرِ, &c.

These vowel-points mark, originally, the three Arabic short vowels, to which the additional Ottoman vowel-sounds, å, â, å have been added. The ûstân has the value of å or ê, according to the consonant, &c., accompanying it; the ësère has the value of i or î; and the ûtûra that of û, û, å, å, 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: ٣ bâ, bâ, bâ, bê; ٣ bl, bl; ٣ bo, bo, bû, bû; and so on through the alphabet.

When it is required to make the vowel long, one of the three Arabic letters of prolongation (حَرْفِ مَدّ (حَرْفِ مَدَّ, pl. حَرْفِ مَدّ)), has to be added to the consonant, still marked with its short vowel-point. The letters of prolongation, true long vowels, are ٣, ٣, ٣; of which ٣ always accompanies åstân, ٣ always accompanies ésérê; and ٣ always accompanies åtârû. We now have Ottoman syllabary No. 2, as follows: ٣ bâ, bâ; ٣ bi, bi; ٣ bo, bû, bû, bû; &c.

We thus see that there are eleven Ottoman short vowels, and eight long. Our system of transliterating them is also made apparent. It is the simple method of using ą or e to represent åstân, i to represent ésérê, and o or u to represent åtârû. As these vowel-points shade off in phonetic value, we use å, å, å, å, or è for åstân; ı or ı for ésérê; and ø, or u, å, å, for åtârû. After long consideration, we have for some years past adopted this system, as the simplest, and, on the whole, the most rational.

The values of these Ottoman vowels are those of the vowels in the following eleven words. They are all familiar English words, excepting the French tu, the vowel of which is unknown in ordinary English, though it exists in the dialects of some of our counties. These words are: far, war, a-(bove),
pan, pen; pin, girl; so; put, tu, cur. We mark the vowels of these eleven guide-words to the Ottoman pronunciation, in the order in which they stand: fär, wär, above, pän, pën, pín, girl, sō, püt, tū, cûr; and for the eight Ottoman long vowels we use: fär, wär, pín, girl, sō, püt, tū, 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, ปาช่า (not pâshâw), bâbâ, ปาบ่า (not bâybâ), dân, ตน (not dën), sân, สน (not sën), bên, บิน (which he will at once pronounce right), is-(têmêk), ยัส-ตาหมำก, qûl, قول (not qûl), qûl, قول (not qûl), yûz, ยูซ (not yûz or yûz), and gyûz, จูซ (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 ă
made long; \( \ddot{i} \) is always \( \ddot{i} \) long, \( \ddot{o} \) is always \( \ddot{o} \) long, \( \ddot{u} \) is always \( \ddot{u} \) 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 *jezm*, \( \ddot{o} \ddot{r} \), and is never placed over a vowel, long or short.

The fourth Ottoman vowel letter, \( \ddot{o} \), 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—

\[ \text{khâlîfe}, \; \text{sânne}, \; \text{hâsânâ}, \; \text{tâyyibê}, \; &c. \]

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 \( \ddot{t} \), but always appears in the shape of a letter \( \ddot{s} \) surmounted by the two dots of the \( \ddot{t} \), thus \( \ddot{i} \). Our specimen words are therefore, originally, \( \ddot{i} \ddot{l} \ddot{i} \ddot{f} \ddot{e} \ddot{t} \), \( \ddot{s} \ddot{a} \ddot{n} \ddot{e} \ddot{t} \), \( \ddot{h} \ddot{s} \ddot{a} \ddot{n} \ddot{e} \ddot{t} \), \( \ddot{t} \ddot{a} \ddot{y} \ddot{y} \ddot{i} \ddot{b} \ddot{e} \ddot{t} \). 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 خَلِیَّةٍ, when definite, may be marked خَلِیَّةٍ لَفْتًا for the nominative, خَلِیَّةٍ لَفْتٍ for the genitive, خَلِیَّةٍ لَفْتًا for the accusative. When indefinite, it becomes خَلِیَّةٍ لَفْتٍ، خَلِیَّةٍ لَفْت٤، خَلِیَّةٍ لَفْت٤. 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 خَلِیَّةٍ throughout. These indefinite case-ending marks are called in Turkish أيَّکَيُ أوُوُرَ (ِإِيْکٍ ُوُوُرَ، double ُوُوُرَ، أيَّکَيُ أُسَرَ (ِإِيْکٍ ُسَرَ، double ُسَرَ، and أيَّکَيُ أوُوُسُنَ (ِإِيْکٍ ُوُوُسُنَ) double ُوُوُسُنَ.

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 لَفْتًا, كَتَبَتْ لَفْت٤, كَتَبَتْ لَفْت٤. 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 نَّصَرُ, نَّصَرُ نَّصَرُ, نَّصَرُ نَّصَرُ, final, becomes نَّصَرُ, as does نَّصَرُ نَّصَرُ, نَّصَرُ نَّصَرُ, though نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصَرُ نَّصلاً.

When the final أَ of خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّةٍ خَلِیَّه.
dropped in writing also; for خَلِیفَهٰ would read خَلِیفَهٰ just as well. It could, however, and would, be read خَلِیفَهٰ خَلِیفَهٰ, 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 َ, and leaving the nude َ appended to the word, as خَلِیفَهٰ خَلِیفَهٰ, &c. By this method final َ 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 َstân vowel. When the Arabic alphabet became the sole mode of writing Persian, the Arab teachers would naturally use their quasi-vowel final َ to represent that final Persian sound. Thus, َبَرَّ bêrê, سَنَرَدَ سَنَرَدَ sû-gûrê, َآمَدَهُ َآمَدَهُ َرَسِیدَ َرَسِیدَ résidê, &c., were written. The َ 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 سَهُ (sl), three (in Ottoman Turkish usually pronounced سَهُ سَهُ), كَ (kl), that, جَ (chl), what, that.

When, by another historical step, Turkish began to be written in the Arabic characters modified by the special
Persian letters (Turkish scribes learning the method from Persian teachers in the land of Persia conquered by Turkish invaders, who there embraced Islam), the use of ı as a final vowel was found so convenient as to be naturally adopted. So ابِّ یِبَ، یُلِّه یِبَ، یَلِّ یِبَ، &c., were written. Now, a whole class of Turkish gerunds, optatives, and imperatives of the third person, end with this vowel; we, therefore, have یِیدَ یِدَ، یُلِّدَ یِدَ، یِلُرَ یِدَ، یِقَرَ یِدَ، &c.

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

From this sketch of the history of final and medial vowel ı, we see plainly how fundamentally erroneous is the common
European (or rather English) method of transliterating such words with a final or medial $h$. The nearest approach to correctness of which our orthography is capable, since we possess not the French $é$ or German $e$, is to write all such words with a final $a$, as khalifa, Fatima, Mekka, Medina, Brusa, &c. These are usual; but جدة Jidda, is usually spelt Jeddah; while قاهرة Qähira (usually Cairo), طنجة 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 $l$ is a consonant, not a vowel. Like any other initial consonant, it takes the three short vowel-points, and is then pronounced: $\acute{l}$, $\ddot{l}$, $\grave{l}$. When it became a Persian letter, it was generally named hêmzé, 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 hêmzé sign is never placed over it; thus: $\hat{a}r$ ēr, $\hat{e}z$, āšb, āst, &c.; īspāh, īsfāhān, &c.; آلمān ālam, &c.
This initial short vowel Persian system was extended (in practice, not in theory) to all Arabic words used in Persian with ی for their initial letter. But the Arabic consonantal ی was then taken (in practice) to be a Persian vowel ی. Thus, بُنُه was read ębvāb, یبَلدا, یوُسُع; &c.

When, in Arabic, the vowel of the initial consonantal ی became long, then, as with any other initial consonant, a vowel letter of prolongation,—a long vowel letter,—was appended to the ی; thus: یُ, pronounced یای, یوُ, pronounced یی, یی, pronounced یی.

This system passed also into use in Persian words, the Arabic یًمزة sign being omitted, even in Arabic words adopted into Persian; and thus the combinations یای, یوُ, یی, became the initial Persian long vowels; being pronounced respectively—ای, یوُ, یی. Thus: یاُبُ یاب, یوُبَر, یاُر ییزِەد; and with words originally Arabic: یابا یلبا, یولَا یلا, ینما یماما; &c.

The Arabians found the use of ی somewhat cumbersome. They therefore invented a sign, ی, called مەددە, مەدە, and مەدد, to be placed over an initial ی, with or without the یًمزة sign, to designate the long vowel. Thus, instead of یابًا, they wrote یکاُ یبَا, &c. The Persians adopted this system also, writing یابُ یاب instead of یابًا. The double ی system, however, is still to be found in use in native Persian lexicons; where the first section of chapter ی is generally figured with the two ی, not with ی.
It may be useful to mention here, that the Arabian writers employ this sign of medd to mark a medial or a quasi-final long vowel ِ, whenever this is followed in the word by a hêmzê, i.e., a consonantal ِ. Thus they write يَتَسَأَلُونَ, هَمَرَبَ, &c. These medd signs are omitted in Persian, as well as the final ِ; so that هَمَرَام is written, as well as pronounced, for هَمَرَام.

If a medial consonantal hêmzê in an Arabic word be followed by a long vowel ِ, the two are united, as in the initial ِ, into one ِ letter with the medd sign over it; as مَلَلَ مَال (for مَلَل). This also is adopted in Persian with such Arabic words as it occurs in; not being found in any original Persian words.

The medd 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 الْلَّه (for الدَّلَّلَه), الْلَّهِ (for التَّلَّهِ), رَحْمَان (for رَحْمَان), &c.

This perpendicular small elf-shaped medd is also placed, in Arabic, sometimes over a letter و, to mark that, though radically و, it is a long vowel ِ in pronunciation, in the two words only, حَيَاةُ حَيَأةُ (usually written حَيَاةُ, in Persian and Turkish حَيَاةُ) and صَلَاةُ صَلَاةُ (usually written صَلَاةُ, in Persian and Turkish صَلَاةُ).
The médd sign is sometimes placed, in Arabic, over a long vowel or ی, when they are followed by a hémzè in the same word; as in سُرُّ سُرُّ یَدَّ. This peculiarity is not used in Persian or Turkish.

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

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

We now come to a purely Ottoman use of the médd sign, utterly unknown in Arabic and Persian. Thus: Whenever an initial vowel ی of an Ottoman word of Turkish or foreign (European or Indian) origin has the short sound of ے or ے, the médd sign is placed over it, as a distinction from the initial sounds ے, ے, ے; as: آمِرَّلَ آمِرَّلَ آمِرَّلَ (French), آرَ آرَ آرَ (Turkish); but آسَلَت, آسَلَت, آسَلَت (Arabic), آَوَ ٹَل (Turkish; also Persian; but two different words).

Another Ottoman peculiarity connected with the initial ی, when followed in writing by a vowel ے or ں, is that these two vowels are not necessarily long vowels in words of Turkish or foreign origin. Thus آُتِ مَک آُتِ مَک آُتِ مَک, آُتِ مَک آُتِ مَک (Turkish), آُتِ مَک آُتِ مَک آُتِ مَک (Arabic), آُتِ مَک آُتِ مَک آُتِ مَک (Persian). 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, ی, ٰ, ى, having thus acquired a footing as Ottoman short directing-vowels, when following an initial letter ی, 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:

basb, qir, fos, aghlamaq, sisildi, bozulmaq, buzulmek, gyurulda, gyurumek.

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 ـ placed over it, which, as was before remarked, is called jëzm, ژ. Thus: بـ، بـ، بـ، بـ، بـ، بـ، بـ، بـ، بـ, &c.

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

In classical Arabic, a final word in a phrase or clause could terminate in two quiescent consonants; as: ربط، علم، حزن, &c. This liberty is much used in Persian, Turkish,
and foreign, as well as in Arabic Ottoman words; thus: 

*dürüst*, *ard*, *prins*, *prinj* (*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 

*shēdd*, which means a *strengthening, corroborating, reduplication*. Thus we have, 

*shēddet*, *illet*, *bāqqāl*, *āttār*, *mēdd*, 

*vidd*, *āmm*, &c. It is a *sine qua non* in Ottoman reading, and in correct speaking, to redouble such letters in the pronunciation. We can derive a correct idea of this reduplication by studying our expressions, *mid-day*, *ill-luck*, *run next*, &c. But, if such reduplicated Arabic word has passed into vernacular Ottoman use, then the redoubling is excused in ordinary conversation; as in the words *bāqqāl*, *āqtār*; &c.

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

*khāt* is generally used in Persian as *khāt* khāt, 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,
per (a wing), is sometimes pronounced pêr; and pêrêndê, pêrêndê; &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, chullâq, bollâq, âmêk, &c.

The Arabic word hêmzê, هَمزة, besides being a name for the letter ḫ, 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 hêmzê sign, 'i would appear to be a diminutive head of the letter ḫ, 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 ûstân or ûtûrû vowel, or is quiescent; under it, generally, with the êsêrê vowel.

The hêmzê, in a word of Arabic origin, always represents a consonantal letter ḫ, 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 bëmzë, radical or servile, is initial in an Arabic word, it is never written or pronounced in Persian or Turkish. The \( \text{٠} \) letter is then taken to be a vowel, and is treated accordingly. Thus, \( \\text{اَمْلَ} \) `ëmèl, becomes \( \\text{اَمَلّ} \) Amèl; \( \\text{يَبَل} \) 'ibl, becomes \( \\text{يَبل} \) Yibl; \( \\text{اَمِّم} \) 'āmm, becomes \( \\text{اَمّم} \) Ammm. These are all radicals, and short. So again, \( \\text{أَفْكَر} \) Afkär, becomes \( \\text{أَفْكَر} \) Afkär; \( \\text{إِقَال} \) Iqal, becomes \( \\text{إِقَال} \) Iqal; \( \\text{أَمُّر} \) Amûr, becomes \( \\text{أَمُّر} \) Amûr; &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 \( \\text{٠} \) 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 bëmzë, radical or servile, in an Arabic word, is medial or final, a rather numerous body of rules come into play. Sometimes the letter \( \\text{٠} \), then always called bëmzë, is written, together with the bëmzë sign over it, \( \\text{أُمِّمُر} \) (as in \( \\text{أُمِّمُر} \) 'Umûr), and sometimes the bëmzë sign above is figured, as a letter now, without the \( \\text{٠} \), in the body of the word; as in \( \\text{يَتِسْأَلِلُؤُنَ} \) Yestásélûn. In the former of these two cases, the bëmzë is usually a final, quiescent consonant in its syllable; as, \( \\text{رَأَتْ} \) Ræt, \( \\text{مَأَمَسْ} \) Ma'mès, &c. In the latter case, the bëmzë is the initial consonant of its medial or final syllable, movevent with
üştən; as in جزحَا جزاءً, jəzəvən, &c. But it may also be both; that is, a quiescent həmzə may terminate one syllable, while another, a movent həmzə, may begin the next syllable. In this case, as with any other consonant so occurring, one l alone is written, with a həmzə sign over it; and above this, the təshdíd sign is superadded, with an üştən sign over it again; as in تئص-دحال. This step never occurs in Turkish phrases; but the explanation is needed, so as to make clear what follows.

This reduplicated medial həmzə, movent with üştən, is sometimes followed by a long vowel l. In this case, instead of writing, for instance, رأس rəs, the two letters l are combined into one, with the signs mədd and həmzə, and without the üştən vowel; thus, رأس rəs, as before. This combination is of very rare occurrence, happening only in derivative words, of which the root is triliteral, with həmzə for second radical.

But a movent initial həmzə 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 həmzə and mədd signs; as, مذال məğal, &c.

These combinations, when used in Turkish, drop the həmzə and təshdíd signs, but preserve the mədd sign. The üştən vowel that precedes such mədd sign is hardened from e into ā,
on account of the following ā, even with a preceding soft consonant.

But, when such medial or final ḍâmzē is itself movent with ेsērē, it is no longer written in the form of 1; it then takes the form of ی, without dots, and with a ḍâmzē sign over it; as, ḍā'im ḍēsē. If its vowel is ātarā, it is written as a Cadastro letter, with ḍâmzē sign over it; as, ādīs ṭāwūs. 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 ḍâmzē. Thus, āsī ādīs, ṭāwūs ēbēsē.

Moreover, when such medial or final ḍâmzē, whether movent or quiescent, is preceded by a consonant movent with ेsērē, the ḍâmzē is figured as a letter ی; and when movent with ātarā, the ḍâmzē is written as a letter ۶; in either case surmounted by a ḍâmzē sign; thus, ۶bēsē, ṭēsē ṭēsē bēsē, ṭēsē bēsē.

Such disguised medial ḍâmzē may be followed by a long vowel letter; as, ṭōrād ṭāwād, mēsūl, ṭēsē ṭēsē ḍēsēs. If the ḍâmzē be changed into a ی figure, and be followed by a long vowel ۶, it becomes changed in Turkish, and sometimes in Arabic, into a consonant ی; as in ṭāsē ʳīyāsēt (for ṭāsē ṭāsē ṭēsē ṭēsē ṭēsē ṭēsē ʳīyāsēt).

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 گئلُب، گئلُب، قاچُوب، قرُوب، قرُوب، گئلُب، گئلُب، قاچُوب، قرُوب، قرُوب; and یاُسُلو، یالُو، اکِلُو، &c. These derivatives became, in course of time, in Europe, and in Constantinople, modified in pronunciation into گلدُب، گلدُب، قاچُب، قرُب، قرُب، قرُب، یالُو، &c. The orthography, however, has remained sacred, excepting in the case of provincials, who sometimes write, as they pronounce، قاچُب، گئیدیب، گلیب، یالی، باشلی، قوروب، قیرب، &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: بُد، بِر، بَر، بَیر، بُیز، بَوز، بَوز، بَوز، بَوز، بَوز، بَوز، یارب، یربت، یربت، یربت، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یارب، یا
the value of our $p$. Thus it is common to hear, کتاب, kitāb, توب, top, ابتداء, īptdā, کتابی, kitābī. Especially is this the case with the gerunds in گیدوب, gidlp, گیدرب, gīḍr, گیدرب, gīḍr; یازدیپ, yāzīp, یازدیپ, yāzīp, یازدیپ, yāzīp. The Persian letter ب is our $p$ in all positions: پدر, pēdēr, پدر, pēdēr, پدر, pēdēr. The Persian word بسپ, āsp, and the Turkish word طوب, top, are usually written with ب.

The Arabic ت is our $t$ in all positions: تاج, tāj, تاج, tāj, تاج, tāj; متت, mētā, متت, mētā, متت, mētā. In Turkish grammar it is sometimes changed into movent د in derivatives, when it is originally final and quiescent; as, دختر, duxṭr, دختر, duxṭr, دختر, duxṭr; دوست, dūst, دوست, dūst, دوست, dūst; دژدیپ, āḍe, دژدیپ, āḍe, دژدیپ, āḍe; دژدیپ, āḍe, دژدیپ, āḍe, دژدیپ, āḍe. 

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 آیاتِالوُج, āyā-thūlūg, for ἀγιος θεολόγος, was not as bad as our bishop for επίσκοπος. But in Turkish and Persian this value is unknown; the letter is pronounced as our $s$ (sharp, never $z$); آیادُلُع, āyā-sulūg is therefore the Turkish name of Ephesus, تاکث, tākht, تاکث, tākht, تاکث, tākht; آیدُر, āiddar, آیدُر, āiddar, آیدُر, āiddar; گیدُر, gīḍr, گیدُر, gīḍr, گیدُر, gīḍr; گیدجیپ, gīḍjīp, گیدجیپ, gīḍjīp, گیدجیپ, gīḍjīp; &c.

In some Arabic-speaking countries this letter has become a $t$; as, ثلثات, thḷaṭ, ثلثات, thḷaṭ, ثلثات, thḷaṭ. 

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, جنس jlus, أَجْنَاسَ ejnās, أَغْهَاجَ āghāj. In some Arabic-speaking countries it is pronounced like our hard g; as, قُسُودُ mēsgld, سِيِّدَة sēgdā, &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, أَجْمَعَ châm, جَأمَ Ajmāq, جَعَرَ chūrak, جُؤُرُوكَ chūrak, جُؤُرُوكَ chūrāk, o ḥeck, جَرَحَ chēk, جَنَّكَ chichēk. 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, حَسَنَ hastān, حَسَنَ hastān, فُتْتَاهُ jurh. We represent it by h; some adopt h, to distinguish it from s, q.v. Aspirate it always.

The Arabic خ has no equivalent in our language. It is the counterpart of the Scotch and German ch in loch, ich, &c. It is generally transliterated kh, as in the present treatise. Until the student has learnt its true pronunciation, he should consider it as a variety of h, and never pronounce it as a k, especially when it is initial. Thus خُدِيَوُ khūdīyū (pronounce hūdīyū, not khūdīyū), خَدَأَوْنَدْگَار Khudāwēndghyār (pron. hūdā...),
Shâkh, ëkhlâmûr. In Turkish words, this letter is often used, provincially, for ق, and is itself sometimes pronounced ق. Thus, bâkhâlim (for bâqâlim), îâshâm (for îqâlam), âqshâm (for îkhshâm).

The Arabic ژ 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 ب in original words also; as, گîtmêk, گûlder; طاغ, داغ, داغh.

The Arabic û, 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, ژîkhz, ûr zîkr (vulg. zîklîr), ûûdûzô, ژîdr bêzr.

The Arabic ژ is our r in every position, in all classes of words: thus, ژûfet, ژûr bûr, ژûrd ard. There are two important remarks, however, which it is necessary for the English student to bear in mind with respect to this, to him, peculiar letter. Firstly, it must always be pronounced (never dropped or slurred over, as we pronounce part, pâ’t); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when we pronounce pot, pât; for, fûr; cur, cûr; &c.), but always kept pure, as with any other consonant; thus, ژûr, ژîr, ژûr qûr, ژûr, ژûr sûr, ژûr gyûr, &c.; ژûr pîr, ژûr qîr, ژûr qûr; &c.
The Arabic ザ is our z in every word and every position; ズ زد، زر، زر، زر، نزد، ع آز، ع آز، ع آز، ع آز；&c.

The Persian ザ is only found in Persian and French words; it is of the value of our s in treasure, pleasure, and is transliterated zh; as، ژ زهzh، پژه، آنامژور، etzmazhور，&c. It is of very rare occurrence.

The Arabic ザ is a soft s, always followed by a soft vowel in all words. It must never be pronounced as z; thus، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس，ش، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس，ش، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس，ش، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس، ع آس，ش، ع آس، ع آس، ع آس，ش، ع آس، ع آس，ش، ع آس، ع آس،ش، ع آس، ع آس，ش، ع آس، ع آس،ش، ع آس، ع آس،ش، ع آس، ع آس،ش، ع آس، ع آس，&c. It is of very rare occurrence.

The Arabic ザ is our sh، always: as، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش，&c. It is of very rare occurrence.

The Arabic ザ is our sh، always: as، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش، ع ش，&c. It is of very rare occurrence.

The Arabic ザ 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، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ，ش، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ، ع ڑ，&c. Its Arabic sound is inimitable to a European without long practice.

The Arabic ザ，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
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initial. Thus, طَلَّعُ qūṭr, تَحَطُّ khāṭt; طَلَّعُ tūlū, طَلَّعُ tāṭlī, طَلَّعُ tūz, طَلَّعُ tfqāmāq, طَلَّعُ tāvrāmāq.

The Arabic َ is used in Arabic words only, as a very hard z. Thus, طَلَّمُ zālm, طَلَّمُ zūlm, طَلَّمُ tfatr, طَلَّمُ tfatr, طَلَّمُ hāzz, طَلَّمُ māhzūz.

The Arabic ُ 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, عُسَرُ 'āsr, هَلْعُ mēlūn, ضَعُ qāt', مَقْطُūb maqtū'. The Turkish word عُرَبَ (for أَرَابَهُ) is, however, with its derivatives, always written with this letter, of course corruptly.

The Arabic ٌ is, originally, a peculiar Arabian kind of hard g, with a sound vergeing on that of the French r grasseyé, which English dandies sometimes imitate. But in Turkish pronunciation it is either a simple hard g, when initial; as, غَالِبُ بالب gālb, غَلَّتُ gāflēt, غَايَدَةٌ gaydā, &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 ūtūrā hard vowel. Thus, غَلَّفُ إِغْفَالٌ sādg, مَغْفِرُ mågfūr; غَلَّفُ إِغْفَالٌ āghlāmāq, طَلَّعُ tāghgh, طَلَّعُ tāghgh, دُوَانٌ dōwān, صُوْغَانَ sōwān, طُوَّغَانَ dīqān, لَا وَعْوَةٌ lāwūtā; &c.

The Arabic ُٰ is our f in all words and all positions.
There is no reason whatever to write the senseless, false Latin-French \textit{ph} instead of \textit{f}, as in \textit{caliph}, a corruption of \textit{khalif\text{"e}}, خلیفه. Thus, فَرْض fārz, ْفِظ لَفْز lāfż, ضوف sōf.

The Arabic \\text{ق} is our \textit{q} in all words and all positions. It is erroneous and regrettable to represent it by \textit{k}, as is generally done. The words قرآن qurān, آق āq, وقت waqt, are thus correctly rendered, leaving the \textit{k} to represent its legitimate ancestor, \\text{ق}.

The Arabic \text{س}, in all words and all positions, is our \textit{k}. When initial in a word or syllable before a long \textit{a} or \textit{u} vowel, and also before a short åtûrû vowel, it borrows, in an Ottoman mouth, the sound of a \textit{y} after itself before the vowel; but not so before the short åstân, the short ësêrê, or the long ë vowel. Thus, کلبَیزَب, کِلَبَیزَب, کیلابیزاب, کُلابیزَب; کَدَلی, کَدَلی, کِدلی, کیدلی; کرَم, کرَم, کِرم, کیدم. 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 کَبُ غَرِیب کَبُ غَرِیب, کیلغیریب, کبیلغیریب. 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 \text{س}, and even as a \textit{y}; or sometimes as a \textit{w} after an åtûrû vowel. Thus, لَبَک, لَبَک, لَبک, لَبک, لَبک, لَبک;

سُوْلَک, سُوْلَک, سوٰلک, سوٰلک, سوٰلک;
The Persian  kald, called kaldفارسی، and kaldفارسی، or kald 'ajami (vulg. kald فارسی، 'ajám kald), 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, kald ség, kald sélín, kald sélé, kald sélí; kald gál. In ordinary writing and print it is undistinguished from its Arabic original; but the Persians mark it with a double dash: kald gyál, kald ség. In some Turkish books it is marked with three dots: kald gyál.

The Ottoman kald, ignored by all previous writers, eastern and western, consequently nameless, but which we venture to term kald Osmanlı، the Ottoman kald، 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 kald bey، kald diyll، kald yylrml؛ or it is grammatical, declensional, servile, representing a softened Arabic radical or servile kald، become movent, as in kald kyüpék، kald kyüpelyl، kald kyüpely； kald کویپک، kald کویپک، kald کویپک، kald کویپک، kald کویپک؛ kald سرمک، kald سرمک، kald سرمک، kald سرمک، kald سرمک؛ kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک، kald سودک，Most European writers
represent this value by gh; but the practice is insufficiently considered, and altogether misleading.

The Ottoman nasal  الوزن، distinguished by the name of surd n، and insufficiently considered, and altogether misleading.

The Ottoman nasal  الوزن، distinguished by the name of surd n، and insufficiently considered, and altogether misleading.

The Ottoman nasal  الوزن， distinguished by the name of surd n، is a second special Turkish phonetic value of the letter  الوزن، or nasal letter, which we transliterate with the Spanish nasal  السن،. 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،  الوزن، (as with him the three dots،  الوزن، 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، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)؛ دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ). When final to a word، it is usually sounded as a simple n؛ as، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ)، دَجْرَّةٍ سُكْوُكَلْ (vulg. دَجْرَّةٍ سُكْوُكَلْ). When medially final it is usually softened in like manner، or is elided in pronunciation. In دَجْرَّةٍ سُكْوُكَلْ and its derivates (itself derived from دَجْرَّةٍ سُكْوُكَلْ)، the following  is exceptionally incorporated with it in pronunciation، as though by a kind of inversion of the Arabic rule of conversion for the  أَلْفَةٍ before certain letters called solar (for which see next paragraph on letter  أَلْفَةٍ).

The Arabic  أَلْفَةٍ is our letter l in all words and all positions ;
as, ٌلُزُوم، ٌأَلْيَنَ، ٌدَال، ٌدَال. The Turkish word ٌلُزُوم، ٌأَلْيَن, mentioned above, is, with its derivatives, a modern Ottoman exception of the capital; and the Arabic rule for the conversion of the ل of the definite article ل, in pronunciation, when followed by a noun or pronoun beginning with a solar letter, حَرَفٌ شَمِسٍ, härfl shēmsī, into that solar letter reduplicated by a təşhīd, is a classical exception, peculiar to Arabic compounds. The solar letters are fourteen in number (exactly the half of the alphabet); viz., ص, س, ش, ر, رذ, د, دت, ت, ن, ل, ط, ض. Thus we have لَتِينٍ, لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ; لَتِينٍ. And in the pronoun لنّ, and its derivatives, the written ل of the article disappears also. The sign ° placed over the ل, so omitted in pronunciation, is named وُصِل، وُصِل; 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: مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال, مَال. The Arabic letter ج 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, جَرَّاب, جَرَّاب, جَرَّاب.
The ear alone can decide these differences. But when the consonant \( w \) is reduplicated in an Arabic word, it has always the \( v \) value; as, قُوَّانَ qawān, قَوَّانٌ qawān. Ottoman corruption even then may sound it, in hard lettered words, as a reduplicated \( w \)—قَوَّانُ qawān. The word قَوَّانُ qawān (or قَوَّانٌ qawān) is an Ottoman corruption of Arabic خَفَافُkhāffāf.

When the letter \( w \) is a vowel in an Arabic or Persian word, it always has the value of \( û \); excepting a few Persian words, become Ottoman vernaculars, in which it takes the sound of \( o \). Thus, لَزُمُ lazūm, ممْنَونٌ memnūn; شُورُ shūr; دُوْسَتُ dūst (dūst), خُشُشُ khūsh. In Turkish and foreign words it is generally, if not always, short, and may have either the value of \( o \), or of \( û \), \( â \), 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 \( w \) (often omitted) must have the sound of either \( o \) or \( û \), unless it be considered long, when it becomes \( û \) or \( û \); thus, قُومُ qomʿ, قُورُ qurʿ. With a soft consonant, it must be read either \( û \) or \( â \), \( û \) or \( û \); as, سُوْزُ sūz, یَوْزَمُ yōzmēk, سَوْزُلُ سَوْزُلُ суздлу. If the accompanying consonant or consonants be neutral, all guidance is lost; as, بُوزُ bōz, بُوزُ bōz, سُوزُ سُوزُ сузд. In derivatives there is, however, frequently a servile vowel or consonant, hard or soft, that helps. Thus, بُوزُلُنُ bōzan, بُوزُلُنُ bōzan, بُوزُلُنُ bōzan, بُوزُلُنُ bōzan, سُوزُلُ سُوزُلُ суздлу; but سُوزُ سُوزُ сузд 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 \( \ddot{a} \) is never initial; it must be preceded by \( \dot{a} \) to represent an initial \( \ddot{a} \dot{t} \dot{a} \dot{r} \dot{u} \) sound; as, \( \ddot{a} \dot{l} \ddot{m} \ddot{a} \dot{q}, \ddot{a} \dot{l} \ddot{m} \ddot{e} \dot{k}, \) &c.

The Arabic letter \( \ddot{i} \) has already been fully discussed.

The Arabic letter \( \ddot{i} \), like the \( \ddot{a} \), 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 consonantally 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: \( \ddot{y} \ddot{e} \ddot{r} \), \( \ddot{p} \ddot{e} \ddot{y} \), \( \ddot{y} \ddot{e} \ddot{d} \ddot{e} \ddot{k} \), \( \ddot{y} \ddot{a} \ddot{z} \), \( \ddot{y} \ddot{u} \ddot{z} \), \( \ddot{b} \ddot{e} \ddot{y} \ddot{n} \), \( \ddot{b} \ddot{o} \ddot{y} \ddot{u} \ddot{n} \); \( \ddot{p} \ddot{e} \ddot{y} \), \( \ddot{s} \ddot{h} \ddot{e} \ddot{y} \), \( \ddot{r} \ddot{e} \ddot{y} \), \( \ddot{m} \ddot{e} \ddot{y} \), \( \ddot{b} \ddot{a} \ddot{y} \ddot{y} \), \( \ddot{q} \ddot{a} \ddot{y} \ddot{y} \ddot{u} \ddot{m} \), \( \ddot{v} \ddot{e} \ddot{l} \ddot{y} \), \( \ddot{r} \ddot{e} \ddot{m} \), \( \ddot{v} \ddot{e} \ddot{sh} \ddot{y} \), \( \ddot{w} \ddot{f} \ddot{y} \ddot{y} \ddot{i} \ddot{m} \), \( \ddot{m} \ddot{e} \ddot{sh} \ddot{y} \). This is a difficulty to a student at first, as we have nothing like it in English.

When the \( \ddot{i} \) is a vowel, it is never initial. If a vowel \( i \) or \( \ddot{i} \) sound be initial in any Ottoman word (Arabic, Persian, Turkish, or foreign), the \( \ddot{i} \), if written, is always preceded by
an ١; as, ١٠١، ٠٠٠٠٠٪ i̇ṛł̣ȧmāq. When medial, it is always long in Arabic and Persian words; as, ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠ب
The vowels \( i \) and \( u \) are sometimes interchangeable in Turkish words and derivations, and are sometimes omitted, without any inflexible rule being assignable. Thus, \( \\text{еешлек} ^{1} \), \( \\text{еешлек} ^{2} \), \( \\text{чешмек} ^{1} \), \( \\text{чешмек} ^{2} \), \( \\text{димек} \), 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, \( \\text{шах} ^{1} \), \( \\text{шах} ^{2} \), \( \\text{шах} ^{3} \), \( \\text{паша} ^{1} \), \( \\text{паша} ^{2} \), \( \\text{паша} ^{3} \), \( \\text{шахиншах} ^{1} \), \( \\text{шахиншах} ^{2} \), \( \\text{шахиншах} ^{3} \), \( \\text{шехиншах} ^{1} \), \( \\text{шехиншах} ^{2} \), \( \\text{шехиншах} ^{3} \); &c.

In many Turkish words the vowels \( \text{о} \) and \( \text{и} \) 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: \( \\text{аш} ^{1} \), \( \\text{аш} ^{2} \), \( \\text{bashl} \), \( \\text{bashl} \), \( \\text{гёл} ^{1} \), \( \\text{гёл} ^{2} \), \( \\text{гёл} ^{3} \), \( \\text{гёл} ^{4} \), \( \\text{ару} ^{1} \), \( \\text{ару} ^{2} \), \( \\text{ару} ^{3} \); &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: \( \\text{ق} \), \( \\text{غ} \), \( \\text{ع} \), \( \\text{ظ} \), \( \\text{ط} \), \( \\text{ض} \), \( \\text{ص} \), \( \\text{خ} \), \( \\text{ح} \). The soft letters are only six: \( \\text{ز} \), \( \\text{ت} \), \( \\text{ث} \), \( \\text{ث} \), \( \\text{ث} \), \( \\text{ث} \). The remaining letters,
sixteen in the whole, are neutral: ر، ذ، ج، ح، ث، ب،
ى، و، ن، م، ل، ف، ش، ز.

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: قازماق، كزمك، گژمک، گژدیلی،
قاژدیلی، گژدیلی;
قازیلی، گژمک، گژمک، گژمک;
&c.

The Ottoman vowels are also of these three classes. The hard vowels are: أ، إ، ي، د، ث، ه، ع، ی; eight in all. The soft vowels also eight: أ، إ، ي، د، رس، ع، ی. The neutral vowels are أ، إ، ي. These vowels always accompany their own class of consonants, or the neutrals. The neutral vowels can accompany any class of consonant. Thus we have: بابا، 
ابن، پاشا، سن، بنس، فرماق، گریمک،
قلماق، فرماق، گریمک، گریمک،
گریمک.

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, آتماق،
آغیرلی، ایرلاماق، دمماق، دیرارماق، غیرماق؛
للمک، لئمک، نمک، پزمرمک، دیرمک، دیرمک.

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, مربوط،
mربعتلا، چمسن، چمسن، چمسن، چمسن، چمسن،
iphirîk; چمسن، چمسن، چمسن، چمسن، چمسن،
iphirîk; &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 esêre,
become ütârâ, of the class of the dominant; that is, become
â when the dominant is o or u, and become á when the
dominant is â or á; thus, أولنی، اوگون، اوگونلا،
ولندی، توگون، توگونلا، توگوندی، توگوندی،
surâmdârmek, surâmdârmek, surâmdârmek, surâmdârmek;
surâshmek, surâshmek, surâshmek, surâshmek;
surâshmek, surâshmek, surâshmek, surâshmek;
gyûrûshdûrûlmêk. But if, in such words, an ûstân vowel come in by the ordinary course of derivation or conjugation, and be followed by a syllable or syllables with an èsèrè vowel, the influence of the radical dominant ûtûrû is destroyed by such intervention; as, Ûzûshмîq, Ûzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq, Ùzûshmûq.
CHAPTER II.

THE OTTOMAN ACCIDENTE OR ETYMOLOGY.

SECTION I. The Noun Substantive.

There is no gender. If the female of an animal has not a special name, as, طَقْوَق (tawûq), a hen, قَرْقَق (qîsrâq), a mare, ٍ(lnèk), a cow, قَنَج (qânjîq), a bitch, the female is named, as with us, a she..., دِيْش (dishl); as, دِيْش آرِسْلان (dishl árslán), a lioness; &c. If the female be a girl or woman, she is never named dishl, but is mentioned as قَر (qîz), maiden, or قَرِ (qârî), matron, accordingly; as, قَرِ خَلْمَتْج (qîz khîzmêtjî), or قَرِ (qîz), a servant maid, a maidservant; قَرِ (qârî), or قَرِ آش (âshjî), or قَرِ (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 لر (lår, ler) to the singular; thus:

Nom. أُوقُ (arrow), أُوقَلَر (arrows).

Gen. أُوقَن (of —), أُوقَلَر (arrows).
Dat.  اَوَّلَهُ oqā (to —),  اوُقْلَرَة١ oqlârâ.
Loc.  اَوَّلَهُ oqda (in —), اوُقْلَرَة١ oqlârdâ.
Acc.  اَوَّلَهُ oqâ (the —), اوُقْلَر١ oqlârî.
Abl.  اَوَّلَهُ oqdan (from —), اوُقْلَرَدَنَ اوُقْلَرَدَنَ.
Inst.  اَوَّلَهُ oqlâ (with —), اوُقْلَر١ oqlârlâ.
Caus. اوُقِّيَ اِیْیُپُون oq lehûn (for —), اوُقْلَرَتَ اِیْیُپُون oqlâr lehûn.

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>اَوَّلَهُ</td>
<td>ev (house)</td>
</tr>
<tr>
<td>Gen.</td>
<td>اَوَّلَهُ</td>
<td>evlîn, evlîr.</td>
</tr>
<tr>
<td>Dat.</td>
<td>اَوَّلَهُ</td>
<td>evê, evlêrê.</td>
</tr>
<tr>
<td>Loc.</td>
<td>اَوَّلَهُ</td>
<td>évde, evlêrdé.</td>
</tr>
<tr>
<td>Acc.</td>
<td>اَوَّلَهُ</td>
<td>évlî, evlêrlî.</td>
</tr>
<tr>
<td>Abl.</td>
<td>اَوَّلَهُ</td>
<td>évden, evlêrdên.</td>
</tr>
<tr>
<td>Inst.</td>
<td>اَوَّلَهُ</td>
<td>évlê, evlêrlê.</td>
</tr>
<tr>
<td>Caus.</td>
<td>اوُقِّيَ اِیْیُپُون</td>
<td>évlîr lehûn.</td>
</tr>
</tbody>
</table>

Most Turkish singulars (not all) ending in ّ soften this letter into د before a junctional vowel preposition; thus, قُورُتَة (qûrtâ), گَلَفَة qûrdî, قُرْدُة qûrdû; not so before a consonant or separate word; as, قُورُتَة قُرْدُة قُرْدُة قُرْدُة; but قُورُتَة اِیْیُپُون, اوُتَيَ اِیِتُوَتَة, &c.

Most, if not all, Turkish singulars, of more than one syllable, ending in غ, soften it into غ before junctional vowels; as, چَاردَقَة (chârdâq), trellis, چَاردَغِی کَة chârdâghîn,
ACCIDENCE OR ETymology. 53

Those in Arabic حَارِدَاغْحَةً حَارِدَاغِي. Those in Arabic ابِسْكُكَ (Ipêk), silk, (Ipêyî), ابِسْكَ (Ipêyê), ابِسْكَ (Ipêyl). Those in Persian كَ (g value), do not change it; as, سَنَكْ سَنَكْ (sêngîn), سَنَكْ (sêngê), سَنَكْ (sêngî).

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, فَسْيَقَ فَسْيَقَ فَسْيَقَ (Fistiq), فَسْيَقَ فَسْيَقَ (Fistighin), &c.

Singualrs ending in a vowel, take ن in the genitive, and consonant ك in the dative and accusative, to support the vowel taken by a final consonant; as, بَابُ (bâbâ), fathar, بَابُكَ (bâbânînî), بَابُكَ (bâbâyî), بَابُكَ (bâbâyî); قَبُوُ (qâpu), door, gate, قَبُوُ (qâpunûnî), قَبُوُ (qâpyû), قَبُوُ (qâpyûyd, where ûtûrû dominates); آَرُي (âri), bee, آَرُيَكَ (ârinînî), آَرُيَكَ (ârîyâ, written separately on account of two letters ي, كَدِی, كَدِی (kêdîl), cat, كَدِیَكَ (kêdîlnînî), كَدِیَكَ (kêdîlyê), كَدِیَكَ (kêdîlyîl), &c.

Singualrs ending in vowel ؕ do not join this letter to the sign of the plural, in writing; as, پِیدَلْرُ (Pîdelîr).

The word سُوُر (sû), water, irregularly forms its genitive as صَوِیَكَ (sûyûnîn, almost the only exception or irregularity in the language). صَوِیَنَّ (sûyânîn), صَوِیَنَّ (sûyânîn), صَوِیَنَّ (sûyânîn), صَوِیَنَّ (sûyânîn), صَوِیَنَّ (sûyânîn), صَوِیَنَّ (sûyânîn).
Arabic and Persian substantives never change their final consonants for declension; طَبقٍ (tābāq), plate, طَبَقَتَ (tablqīn); إِمْسَاک (lmsāk), refraining, إِمْسَاکَ (lmsākē); صَلَاتٍ (sālāt), worship, صَلَاتٍ (sālātī). Their final vowels follow the same rules with those in Turkish words; دُعًا (dā'a), prayer, دُعَانٍ (dā'ānīn); پیاده (pīyāde), foot-man, پیادِیه (pīyādēyē); چَارْسُو (chārsū), market, چَارْسُوِی (chārsūyū); نَاثِی (sūlāsī), trilateral root, نَاثِی (sūlāsiyī).

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 āstān vowel, followed by ان, to the final consonant of the singular; as, مرد (mērd), man, مردان (mērdān). If the singular ends in a vowel, it is changed into consonant ل (Persian), with āstān vowel, before the ان of the plural; as, خَواجَه (khājē), master, خَواجَکَان (khājēgīyān). Singulars ending in vowel و take consonant ی instead of ل; as, خَوْبُ رُو (khūb-rū), a beauty in face, خَوْبُ رُوْیَان (khūb-rūyān). Those ending in vowel ی change it into consonant ی in like manner; as, سِپَهی (slpāhī), man-at-arms, سِپَهْیان (slpāhlyān). [Persian writers explain this by saying: "The final long vowel is in reality two letters ی rolled into one. One of these is now used as a consonant."] Other Persian substantives form the plural by adding the syllable ها; as, نان (nān-hā), loaves, breads, أسه (ēs-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 āstān followed by ān (ān) in the nominative, which becomes āyn (ēyn) in the oblique case. The latter is frequently used in Turkish as a nominative; as, قُطب (qūtb), pole, قُطبان (qūtbān), قُطَّبَان (qūtbēyn), the two poles.

The regular plural masculine nominative for men is formed by adding ātārā followed by ān (ān) to the singular. This becomes ēsērē followed by ān (ān) in the oblique case, also used as a nominative in Turkish; the plural feminine is with āstān followed by āt (āt) in all cases; thus, مُسْلِم (mūsλim), a Muslim, مُسْلِمَات (mūsλmāt), مُسْلِمُون (mūsλmūn), مُسْلِمَين (mūsλmēn), Muslims.

The irregular Arabic plurals commonly used in Turkish are of rather numerous forms, and there are many more plural forms used occasionally. These irregular plural Arabic forms are not obtained by adding a letter or letters, vowel or consonant, to the end of the singular, but by varying the vowel or vowels of the word, and by adding letters, consonant or vowel, as the case may be, before, between, or after, the letters of the singular. To enable the student to obtain a fair insight into this very intricate but beautiful system, I have to say, first of all, that a paradigm has been adopted by Arabian grammarians, according to which all such modi-
fications may be effected. They have taken the triliteral \( fā'ālā \) as the representative of any and every triliteral root-word, and they have modified this root into every shape that can, under any circumstances, be taken by any derivative of any triliteral root in the language. All those modifications, when not made on the vowels alone of the triliteral, are effected by adding _servile letters_, or _a servile letter_, here and there, before, after, and in the midst of, the three radical consonants, with appropriate mutations, in each case, of the vowels, long or short, in the new word. Thus, to speak only of Arabic nouns, substantive or adjective, used in Turkish, we have, in the first place, to learn the _forms_ of their singulars (for they all have definite forms), and then the forms of the plurals special to each of these singulars.

To facilitate and systematize this knowledge, the Arabian grammarians have divided the whole language into sections of biliteral, triliteral, quadriliteral, quinqueliteral, \&c., roots, which they term, respectively, نَتَأْتَي (sānātī), تَلَّاتَي (sālāsī), رَبَعَي (rūbāī), خَمَاسَي (khūmāsī), سِدَاسَي (sūdāsī), \&c. These are the Turkish pronunciations of the terms. I do not remember ever to have seen or heard the expression أَحَادِي (āhādī), which would be the analogous name for uniliteral root; but it may perhaps be found. Of these, the triliterals form by very far the most important and numerous class, the quadriliterals coming next. These are represented,
respectively, by the supposititious paradigmatic words فعال (fā'ālā) and فعل (fā'lēlē).

Every triliteral root is theoretically capable of giving rise to fifteen chapters of derivation, called باب (bāb, pl. باب, bāb). These chapters are respectively termed: 1, فعل بابي (fā'ālā bābī), the chapter of the triliteral; 2, تفعيل بابي (tāfīl bābī), the chapter of (the verbal noun) مفاعلا بابي (mūfā'ālē bābī); 3, نفعيل بابي (nīfīl bābī); 4, إفعال بابي (īfāl bābī); 5, تفعيل (tāfīl); 6, إفعال بابي (īfāl bābī); 7, نفعيل (nīfīl); 8, إستفعال بابي (āstīfāl bābī); 9, إفعال بابي (īfāl bābī); 10, إستفعال (āstīfīl); 11, إفعال بابي (īfāl bābī); 12, إستفعال بابي (āstīfīl bābī); 13, إفعال بابي (īfāl bābī); 14, إستفعال (āstīfīl); 15, إفعال بابي (īfāl bābī).

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, إفعال, 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’l); 2, فَعَلَ (fā’al); 3, فَعَلَ (fā’l); 4, فَعَلَ (fā’l); their feminines: 5, فَعَلَ (fālê); 6, فَعَلَ (fā’alê); 7, فَعَلَ (fālê); 8, فَعَلَ (fālê); the same forms, with an insititious or servile long vowel 1: 9, فَعَلَ (fā’al); 10, فَعَلَ (fā’al); and their feminines: 12, فَعَلَ (fālê); 13, فَعَلَ (fā’alê); 14, فَعَلَ (fālê); some of the same, with long vowel or ی; and their feminines: 15, فَعَلَ (fā’ul); 16, فَعَلَ (fā’ul); 17, فَعَلَ (fā’il); 18, فَعَلَ (fā’ulê); 19, فَعَلَ (fā’ulê); 20, فَعَلَ (fā’ilê); the same, with final servile ُ-added: 21, فَعَلَ (fā’lân); 22, فَعَلَ (fā’lân); 23, فَعَلَ (fā’lân); the special feminine form: 24, فَعَلَ (fā’lîyêt); and the special forms in initial servile م, with their feminines: 25, مَفْعُولَ (mef’al); 26, مَفْعُولَ (mef’il); 27, مَفْعُولَ (mef’alê); 28, مَفْعُولَ (mef’ilê); with the two special forms in initial servile ت, with long vowel ی intercalated: 29, تَفَعَلَ (tēf’al); 30, تَفَعَلَ (tēf’al). 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, فَعَلَ (fā’l); 32, feminine, فَعَلَ (fā’lê); and the passive participle, nomen patientis, is: 33, مَفْعُولَ (mef’ul); 34, feminine, مَفْعُولَ (mef’ulê); derivative adjectives are met with, branches of this chapter, as: 35, فَعَلَ (fā’l); 36, فَعَلَ (fā’l); 37, فَعَلَ (fā’l; often feminine); 38, فَعَلَ (fā’l); and the feminine of this last: 39, فَعَلَ (fā’lê);
the diminutive, substantive or adjective: 40, فلا يل (fā'āyl); the noun of unity: 41, فل (fā'lé); the noun of kind or manner: 42, فل (fā'lé); the noun of place and time: 43, مفعل (mef'al); sometimes mef'īl and مفعل (mef'alé); the noun of the place of abundance: 44, مفعل (mef'alé); the noun of instrument and receptacle: 45, مفعل (mef'al; sometimes مفعل mef'al, and مفعل mef'alé; rarely مفعل muf'ul and مفعل muf'ulé); 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, أفعال (ef'āl); 2, فعل (fā'ūl); 3, فعل (fī'lāl); 4, فعل (ef'āl); 5, فعل (ef'īlē); 6, فعل (fīlāl) and 7, فعل (fīlāl; both for the form فاعل); 8, فعل (fīlālā) and 9, أفعال (ef'īlā; both for the form فعل fīlāl); 10, فعل (fīlāl; for the form فعل fīlāl); when they are feminine in form, either; 11, فعل (fīlāl; for the form فعل fīlāl), or 12, فعل (fā'īl; for the form فعال fā'īlē), or 13, أفعال (ef'āl; as for masculines); 14, فعل (fīlāl; for the forms فعل fīlāl, فعل fīlūl fīlālē); 15, فعل (fīlāl; for the form فعال fīlāl; besides مفعل (mef'āll; for the forms مفعل, مفعل, مفعل, and their variants); 16, مفعال (mef'al; for the forms مفعل, مفعال); and others more rarely used.
Adjectives masculine derived from this triliteral chapter, much used in Turkish, are of the two forms ُتَعِيلُ (fā'il) and ُتَعَالُ (Ṭā'al); feminines, respectively, ُتَعَبَّلُ (fā'ilā) and ُتَعَالَ (fā'ila, for Arabic ُتَعَاالَ), of ُتَعَالَ (usband when not comparative) or ُتَعَالَ (fā'ila, for Arabic ُتَعَاالَ); of the same ُتَعَالَ (usband when comparative). The plurals of these are: ُتَعِيلُ (fā’ilā) or ُتَعَبَّلُ (fā'ilā), for ُتَعِيلُ, as in the substantive; and ُتَعَالَ (fā'īl), for ُتَعَاالَ and its feminines.

We now come to the derived chapters.

The verbal nouns of the second chapter are: ُتَعِيلُ (tā'il), ُتَعَالُ (Ṭā'al; sometimes tīfāl), and ُتَعَبَّلُ (tā'ilā); the plurals of the whole of which are of the form ُتَعَبَّلُ (tā'ilā); though the first makes also a quasi-regular plural, ُتَعَبَّلُاتُ (tā'ilāt). Its active participle is ُمُتَعَبَّلُ (mūfā'ilāl, fem. ُمُتَعَبَّلُ mūfā'ila); and its passive participle is ُمُتَعَالَ (mūfā'āl, fem. ُمُتَعَالَ mūfā'alāl), of which the masculine is also used as a noun of time and place.

The verbal nouns of the third chapter are: ُمُتَعَالَ (mūfā'alāl) and ُفَعَالٌ (fā'āl; this latter only occasionally used); the active participle is ُمُتَعَالَ (mūfā'il, fem. ُمُتَعَالَ mūfā'ila); the passive participle, ُمُتَعَالَ (mūfā'āl, fem. ُمُتَعَالَ mūfā'alāl, exactly like the first verbal noun).

The verbal noun of the fourth chapter is ُتَعَالَ (fā'al); a. p. ُمُتَعَالَ (mūfā'il, fem. ُمُتَعَالَ mūfā'ila); p. p. ُمُتَعَالَ (mūfā'al, fem. ُمُتَعَالَ mūfā'ila).
The fifth chapter has: v. n., تفاعل (təfā'ul); a. p. مفعال (mutfā'ul, fem. مفعلة); p. p. مفعل (mutfā'āl, fem. مفعلة).

The sixth: v. n. مفاعل (mutfā'ul); مفاعل (mutfā'āl, fem. مفاعلة). MMDD

The seventh: استفعل ( استفعل, منفعل) منفعل (mutfā'āl, منفعلة). MMDD

The eighth: استفعل (استفعل, منفعل) منفعل (mutfā'āl, منفعلة) منفعل (mutfā'āl, منفعلة). MMDD

The ninth: استفعل (استفعل, منفعل) منفعل (mutfā'āl, منفعلة) منفعل (mutfā'āl, منفعلة). MMDD

As to the significations of these chapters, it may be shortly said that when the first is transitive, the second is causative or intensive; and when the first is intransitive, the second—causative still in the same sense, but not intensive—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, مکانیة a mutually writing letters (to one another), a writing in expectation of a reply; قَالَ a mutually striving to kill one another, fighting. When the triliteral is expressive of a state, as حسن (husn), a being beautiful or good, the third form expresses an action corresponding with that state in the agent; thus, محاسنة (muḥāsēnā), a doing good, and acting well, kindly to (the other).

The fourth form is causative, generally, but sometimes intransitive; thus, إرسال (irsāl), a sending (some person or thing); إقبال (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, تكسر (tēkēssūr), a becoming broken. This may be transitive at times; as, تعلم (tāʾallām), 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, تفاہُل (tāqātūl), a mutually killing one another. Sometimes it has the sense of feigning a state; as, تیجاهُل (tējāhūl), a feigning to be ignorant. Sometimes, again, it expresses a repeated act; thus, تفاقف (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,  إِنْعَكَلَ (Infīlāl), a being acted upon, affected, hurt, wounded, vexed (by another's act); إِنْتَظَأَرُ (Intīzār) a (becoming) looking forward (for the occurrence of an event). Sometimes the eighth form is transitive in the sense of acquiring; thus, إِفْتَرَأَسُ (Iftīrās), an acquiring (game) by hunting; or, a seeking to acquire; as, إِلْمَأْسُ (Illmās), 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, إِ أحْمِرَرُ (Ihmirār), a being red; redness; إِأَحْمِرَرَ (Ihmirār), a being very red; إِعْوَجَجُ (Ivūjāj, a being crooked; crookedness; إِعْوَجَجَ (Ivūjāj), a being very crooked; anfractuosity.

The tenth usually expresses a trying to get (the act or state signified by the first form); as, إِسْتَفسَارُ (Istīfsār), 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, إِسْتَفْقَالُ (Istīfsqāl), a deeming (a person or thing) heavy, disagreeable, tedious. And sometimes it means an acquiring a state, expressed by the first form; thus, إِسْتَسْفَاتُ (Istīshfā), a becoming restored to health. And again, it
occasionally has the sense of the first form; as, 

\( \text{استعداد} \) (\( \text{Istf}d\text{d} \)), 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 

\( \text{فعل} \) (\( f\text{al} \), \( f\text{a}l\text{l} \)), and 

\( \text{فعل} \) (\( f\text{a}l\text{l} \)), the second, but one, figured by 

\( \text{فعل} \) (\( t\text{e}f\text{a}l\text{l} \)), 

\( \text{سلطان} \) (\( s\text{a}lt\text{a}n\text{a}t \)) may serve as an instance of a verbal noun of the first form, and 

\( \text{سلطان} \) (\( t\text{e}s\text{a}lt\text{a}n \)) 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 \( \text{ا} \), \( \text{و} \), \( \text{ي} \), 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, 

\( \text{فتح} \) (\( f\text{et-h} \)), 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 محمد, مة; 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 أَدِف (jlk) or أَدِفْ (jlyq) to the word, of whatever origin, whether it end in a consonant or vowel. Thus, أُرْكِجْكَ (èrikjlk) a little plum, أُتْلِكَ (itjlk) a little dog, كِتَابْجِكَ (kitâbjlk or كِتَابْجِقَ كِتَابْجِقَ) a little book, كَيَأْثِبْجِكَ (kyâthjlk) a little clerk, دَوْجِكَ (dêvêjlk) a little camel, أُتوْجَكَ (âtâjûk), a little flat-iron, كُدِجِمْجِكَ (kêdîjlk) a little cat, كُرَمْجِقَ (èlmâjîq) a little apple, بَادِسَاهْجِقَ (pâdîshâhjîq) a little pasha, بَادِسَاهْجِقَ (pâdîshâhjîq) a little monarch, قَارِيْجِقَ (qârîjîq) a little door or gate, خُواجِجِقَ (khôjâjîq) a little professor, قَارِيْجِقَ (qârîjîq) a little woman.

In words ending with أَكْ or أَقْ, 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: كُوْرِجَكَ (kyûrêk), كُوْرِجَجِكَ (kyûrêjîk), a little shovel or oar; جُرْجِقَ (chôjûq), جُرْجِقَ (chôjûjûq), a little child.

This form of the diminutive is sometimes modified into that of جَبَرْ (jèylz), جَبَرْ (jâghîz); thus, أُرْجِكَ (èvjêylz) a little house,
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(qızjâghîz), a little girl. As is seen, the former ēsērē vowel of the چ in the diminutive has now become an āstān, as the ēsērē has been passed on to the ە or ئ, modified into Turkish ە (y value) or غ (soft gh value). Euphony requires it.

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

The Persian diminutive always ends in چ (chē); as, پا (pâ), پاچه (pâchê), or in ە preceded by an āstān vowel; as, کنیز (kênîz), کنیزک (kênîzêk).

The Arabic diminutive also makes its first vowel ātârâ, and the next vowel āstān, followed by a quiescent consonantal ى, whatever may be the vowels or quiescences of the original word; as, ەسان (hâsân), حسین (hûsêyn); ەسن (hîsn), حسین (hûsîn) (hûsâyn); &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, ِبیوبُک آدلَم (blyûk âdâm), a great man, ِبیوبُک آدلَم (blyûk âdâmlâr), great men; ِبیوبُک آدلَم (blyûk îmeklêr), 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 esère of subjection to join it to the adjective; thus, ِمرَدانِ بَرُکَ (mêrdânî bûzârg), great men; ِعمَلهِّ هِیُنکَ ('âmêlhäyî 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, ُعَسَکِرٍ مُنتَظِمَه ('âsâkîrl múntâzîmê), regular troops, ُسِلَتِّینِ عَظّامٍ (sêlâtînî 'izâm), great Sultans.

Persian adjectives have three degrees of comparison, more or less in use in Turkish composition. The comparative is formed by adding the syllable تر (têr) to the end of the posi-
tive; and the superlative, by adding the syllables ءَرَّئِينَ (térín); but these never qualify preceding substantives, being only used as substantive members of phrases, or to qualify a following substantive; thus, يَهُترِينِ وسَائِلْ نَجَاتٍ (blihtérín vèsā-il nējāt), the best of the means of salvation; (blihtérín vèsā-il 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 ُأَفْعَلَ (ef‘ul). 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 وسَائِلْ نَجَاتٍ (åhsánî vèsā-il 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 وسَائِلْ نَجَاتٍ (åhsánî vèsā-il 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, ﺍِبْرَكّ (lyûlêr), the good; ﺍِبْرَكَ (lyûlêrlê), 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, ﺍِبْرَكْ (biyûk),
large, larger, largest, too large; صیخائی (ṣijāq), hot, hotter, hottest, too hot; صوغوقی (soghūq), 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, جم جناب (jēm-jēnāb), majestic as Jemshīd; آسف تدبیر (āsāf-tēdbīr), Asaph in counsel; شکرل (shēkēr-lēb), sugar-lipped; عدلات دستیا (ʿadālēt-dēstīa), a very loom of justice (i.e., just); others of an adjective followed by a substantive; as, سفکسیای (sēbūk-pāy), light of foot, light-footed; or a substantive followed by an adjective; as, دل treason (dīl-tishnē), thirsty-hearted (i.e., ardently desirous); or a substantive preceded by هم (hēm); as, هم آشیانه (hêm-āshiānē), of the same nest; هم‌پی (hêm-jīns), of the same genus; هم‌گهری (hêm-sbēhrī), of the same town or country, a fellow-countryman; of a substantive followed by وس (vēsh), like; as, پری وس (pērī-vēsh), fairy-like; of a substantive followed by رنگ (rāng), قالم (fām), or کون (gyūn), all signifying colour; as, سبزرنگ (sēbz-rāng), green-coloured; زمردنام (zāmūrūd-fām), emerald-coloured; کندم کون (gēndām-gyūn), wheat-coloured (i.e., dark-complexioned, brown); of a substantive followed by کر (kyār, gyār), ک (gēr), پان (bān), or دار (dār); as, سیرین کار (shirīn-kyār), sweet-mannered; آفرید کار (āfērid-gyār), creative
(i. e., creator); زَرْگِرُ (zēr-gēr), goldworker, goldsmith; بَاغْبَانُ (bāg-bān), garden-keeper (i. e., gardener); مُهْرَدَارُ (mūhr-dār), seal-keeper; or followed by دَانُ (dān), زَرُ (zār), سَارُ (sār), or (Istān), all names of special places; as, قُلْدَانُ (qulém-dān), a pen-case; سُنْزَرُ (gyūl-zār), a flower-garden, a flowery mead; کُوهْسَرُ (kūh-sār), mountainous district; عَرْبِسَانُ (ʿarbālstān), Arabia; or a substantive repeated; as, چَاکْچَاکُ (chāk-chāk), imitative of the sound of repeated blows with axe or sword; the same, or two different substantives, with ی placed between them; as, چَاکْیَا-چَاکُ (chākyā-chāk), same signification, سَرَابَا (sērā-pā), from head to foot; or with ی or ی in place of the ی; as, سَرَابَا (sēr-tā-pā), same sense; سَرْتَسَرُ (sēr-tē-sēr), from end to end, from beginning to end; or with ی in سَبَانُروُزُ (shēbān-rūz), night and day (which is unique), مَبَانُروُزُ (shēbānē-rūz), meaning: a whole night and day, all night and all day, twenty-four hours, or several nights and days in one succession; or with some other Persian preposition between the two; as, پْيِدَرْبِيَ (pēy-dér-pēy), step by step,gradatim; دَسْتُ بَدْسَتُ (dēst-bēr-dēst), hand on hand, hands crossed; سَینِدَبَسِينَهُ (sīnē-bē-sīnē), breast to breast; سَرْبِهِرُ (dūsh-ā-dūsh), shoulder to shoulder, back to back; سَرِبُهِرُ (sēr-bē-mūhr), with the head (or mouth of a bag, bottle, &c.) sealed up; or with a substantive and compound adjective; as, بَکْحْتُ بَرَکْسَتِهِ (bākht-bēr-gēshṭē), whose luck is reversed; or even
four words combined; as, سَرِفْتُ كَشِيدْهِ (sér-bé-félék-késhidé), whose head is lifted up to the very spheres; besides many other varieties; especially the two privatives in بِي (bî), without, and نَ (nâ), not; as, بَيْ أَدْبُ (bî-édèb), without education or manners, unmannerly, impolite; نَاليِمْ (nâ-bînâ), not seeing, sightless, blind.

Some Arabic expressions may be regarded as compound epithets in Turkish and Persian; as, صَاحِبِقَرْان (sâhîb-qîrân), lord of the conjunction (i.e., the master of the age); ولِيَنَمْتُ (véli-nl'mêt), associate of benefits (i.e., a benefactor); expressions formed of دُوْ (zû), ذَاتْ (zât), أَهْلُ (éhl), and أَرْبَابُ (érbâb), all of which imply possession; as, دُوْذَائِبُ (zû-zââbê), possessed of a forelock or topknot, and دُوْذَائِبُ (zû-zûnâbê), possessed of a following (i.e., a comet); ذَاتٌ أَلْيِبْنُ (zâtû-l-jênûb, vulg. såtljânau), the possessor of the side (i.e., pleurisy); or in Persian construction; as, أَهْلُ عَرْضُ (éhl-írûz), possessed of honour or virtue, honorable, honest, virtuous; أَرْبَابُ مَسْتَدْ (érbâbl-mêsâând), those who possess the chief seat (i.e., high dignitaries); or an adjective qualified with عَرْضُ (gâyûr), other; as, غَرْرُ مَحْدُودُ (gâyû-mâhûdûd), other than circumscribed (i.e., unlimited, undefined); or an Arabic verb in the aorist made negative with لَ (lâ), not; as, لَا يُحْصَ (lâ-yûhsâ), not to be counted, innumerable; لَا يُعِدْ (lâ-yû'âdd), untold, innumerable; لَا يُموتُ (lâ-yêmût), who dies not, immortal; لَا يُنقَرْ (lâ-yêtéjêzzâ), not to be subdivided, indivisible; or an
Arabic adjective followed by a definite article and substantive; as, 
(‘eb‘dlyya’-d-dvām), eternal in duration; (qāvlyya’-l-bānyān), 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, (gyûzêl āt), a beautiful stallion; (gyûzêl yûrûmek), to walk gracefully. The same is the case with Persian adjectives, whether used in Turkish or in Persian phrases. Arabic adjectives, as Arabic substantives, require to be put in their own accusative case indefinite when used as adverbs; as, (fl’lân), by act; (hsânân), 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, (‘ân gâflêtin), by inadvertence; (‘lê-t-tévâl), in continued succession, successively; (fl’l-hâqiqâ), in reality, really, truly; (bl’-d-dêfâ’ât), on several occasions, repeatedly; (ll-sêbêbln), for a reason; &c.

As with substantives, so also every Turkish adjective has its diminutive, formed by the addition of the suffix (jê, jå), -ish, to the word, whether this end in a consonant or vowel; as, (yêshîl), green, (yêshîljê), greenish, somewhat green; (qîzîl), red, (qîzîljâ) reddish; (bîyûk)
large, (bilyûkjê) largish; اُوفاقٌ (ûfâq) small, (ûfâqjâ) smallish; اُبرٍ (îrl) large, اُبرٍ (îrijê) largish; قَرَى (qârâ) black, قَرَى (qârâjâ) blackish; قُوُرَوجهَ (qûrû) dry, قُوُرَوجهَ (qûrûjâ) dryish. A modification of this form, dictated by the principle of euphony, is used for the words اُوفاقٌ, بِيوك, بِيوك, by substituting a final ة or ق for the ا, and suppressing those letters at the end of the radical word, as for substantives; thus, بِيوجَك (bilyûjêk), largish. A further conformity with the sense of euphony, avoiding two أَوْسُنْ vowels in succession, makes اُوفاقٍ (ûfâjîq) smallish, and كَچُجُوكَ (kâchûjûk) 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, جُسورَحَ آدمَ دِرْ (jêsûrjâ ādâm dîr), he is a bravish man (i.e., a very brave man).

Section III. The Numerals.

Turkish, Arabic, and Persian numerals, cardinal and ordinal, are used in Ottoman. Arabic fractions are also used as far as one-tenth. In this sketch, however, the five sorts of Turkish numerals alone are explained. These are the cardinal, ordinal, distributive, fractional, and indefinite numbers.
The simple Turkish cardinal numbers are: ١ (bir) one, ٢ (iki) two, ٣ (üç) three, ٤ (dört) four, ٥ (beş) five, ٦ (altı) six, ٧ (yedi) seven, ٨ (sekiz) eight, ٩ (dokuz) nine, ١٠ (on) ten, ١١ (yüz) eleven, ١٢ (yirmi) twenty, ١٣ (otuz) thirty, ١٤ (dörtven) forty, ١٥ (elli) fifty, ١٦ (altımlı) sixty, ١٧ (yettımlı) seventy, ١٨ (saksan) eighty, ١٩ (doksan) ninety, ٢٠ (yüz) a hundred, ٢١ (bir milyon) a thousand. The two substantives, ٢٢ (yak) a hundred thousand, and ٢٣ (milyon) a million, are also used; but they are not true numerals. They are names of aggregates, and require the numerals before them; as, ٢٤ (bir yak), one hundred thousand, ٢٥ (bir milyon) one million; and so on for higher numbers, ٢٦ (iki yak), ٢٧ (iki milyon), etc. The French numerals ٢٨ (blick), ٢٩ (thrill-yon), etc., 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 ٢٠ (yüz) before the simple or compound expression up to 199; then by adding the units from 2 to 9 before ٢٠ (yüz) up to 999; next by using ٢٠ (yüz) before these simples or compounds up to 1999; and finally, by again using the simples or compounds before ٢٠ (yüz) up to 999,999; thus, ٢٣ (on-bir) eleven, ٢٤ (yilirmi-iki) twenty-two, ٢٥ (yüz otuz) one hundred and thirty-three, ٢٦ (blı
sêkîz yüz qîrq bêsh) one thousand eight hundred and forty-five,
(bêsh yüz altmîs sêkîz blîn yüz on dürt) 568,114
(ûch milyon, yêdi yük, döqsân li li blîn, ûch yüz, elli altî)
3,792,356. It will be noticed that no conjunction enters these
combinations. When the foreign expression milîyon, or the
treasury word ı̇́rîk is not used, the native method of expressing
multiples of ı̇̄z is to state the simple or compound
number of such multiple, and then to intercalate the word
kerrê (kerrê) times, before the word ı̇̄z (yêdi kerrê ı̇̄z blîn) seven times one hundred thousand, 700,000;
dârt ı̇̄z elli li li kerrê ı̇̄z blîn (dârt yüz elli li li kerrê ı̇̄z blîn)
45,200,000.

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

The cardinal numerals are adjectives; but, like all adjectives,
may be used as substantives, and declined. Even the
interrogative qâch 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: qâch (qâch
dîdîlîlz) "how many did you say?" sawût qâch (sawût qâchâ
gâldî) "to how many (hours) has the clock come?" qâch (qâchâ
gêrîsrên) (qâchâ vêrîyôrsun) "at how much art thou selling (it, them) ?"
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"the how-manyeth of the month is it?"

The Persian compound cardinals place the higher elements first, as in Turkish and English; but the conjunction و is introduced between each two members; as، هزار و دویست و شست و هفت (hēzār ʿū dāwīst ʿū shāst ʿū 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، سنه، تسع و خمسين و مائتين و ألف (sēnē-i tisʿ ʿū khāmsīn ʿū mlīʿēyny ʿū ēlf) the year one thousand two hundred and fifty-nine, expressed in Turkish، يونك إبيكسيوز أليني طفوز سدسي (blīn īklyūz ēllī đôqūz sēuēsl).

The Turkish ordinal numbers are formed by adding an ēsērē to the last quiescent consonant of the cardinal, simple or compound, followed by the termination يوتش (blrnlj) first، أونورتشي (ōtūzūnjū) thirtieth، يوزتشي (yūzānjū) hundredth، بيكتشي (blēnlj) thousandth، يلك بشيوز قرق طفوزخي، الليني سهكرتشي (blēnlj) thousandth. But, in the numbers that end in vowel ي، this is suppressed before the same termination; as، التتشي (iklnj) second، ينكتشي (yēdīnlj) seventh، يكرتشي (yīkrēntʃi) twentieth، يليميرتشي (yīlmīrnjīl) fiftieth. The cardinal درت changes its final into د before the ordinal termination; as، ون درتشي (ōn-dārdānjā) 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 r to the word; as, پرُرُ (birêr), پَنْكَرُ (bêshêr), اوُتُوزُرُ (otuzêr); يُوزُرُ (yûzêr), پَنْكَرُ (blînêr).

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 دُرَت (dûrdêr) becomes دُرَت (dûrdêr) four apiece.

When the cardinal ends with a vowel, the syllable شَرُ (shêr) is suffixed to form the distributive; as, أيكيشتر (ilkîshêr) two apiece, آلشتر (altîshêr) six each, يديشتر (yêdlîshêr) seven apiece, يكريشيتر (ylyîrmîshêr) twenty each, آلاليشتر (êllîshêr) 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, أيكيشتر يوزُ (ilkîshêr yûz) two hundred each, بشر بينك (bêshêr blîn) 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, يشتر يوز يكرمي پررُ (bêshêr yûz ylyîrmîl birêr) five hundred and twenty-one each, سكرير يلك بديشتر يوز فوق أيكيتشتر (sêklîzêr blîn, yêdlîshêr yûz, qîrîq ilkîshêr), 8,742 apiece; يوز آلاليشتر (yûz êllîshêr), 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, ḳ eyelde ḳlr (lkldē blr) in two (parts), one; i.e. ½, the half; ḳ beshdē lk (bēshdē lk) in five, two; i.e. ⅔, two-fifths. Sometimes one of the synonyms ṣ (pāy), posal (qīsm), ḳ hēssā (hissā) part, is added after each numeral of the fraction; as, ḳ eyelde ḳlr pāy (lk pāyda, blr pāy) in two parts, one part.

The Arabic fractional numbers are also used up to ten. Excepting the word ṣ (nisf) a half, the half, they are all of the form ṣ (sāls, vulg. sūlās) a third,  ṣ (rāb) a fourth, ṣ (khūms) a fifth, ṣ (sāds) a sixth,  ṣ (sāb) a seventh, ṣ (sāmn) an eighth, ṣ (tās) a ninth,  ṣ (ūshr, vulg. ʿūshr) a tenth, a tithe. The dual of  ṣ is used,  ṣ (sūlsān) two-thirds; but for all the others a Turkish numerator is used; as, ṣ (āch rāb) three quarters, ḳ eyelde ḳ (lk khūms) two-fifths, ṣ (bēsh tās) five-ninths, &c.

There are two special Turkish adjectives and one Turkish substantive to express half. One of the adjectives, ṣ (yārīm), and the substantive, ṣ (yārī), signify the half (of one sole thing; as, ṣ ṣ (yārīm ālā) half an apple; a half apple; (ālāmāl yārīsī), the half of an (or of the) apple. The other adjective, ṣ (būchūq), is used after some whole
number, never alone; as, پر بُوجُق آَلْمَا (blr bûchûq ēlmâ) an apple and a half; ایکی بُوجُق سَاٰعَت (dkl bûchûq sā'ât) two hours and a half.

When a complex fractional number consisting of an integer and a fraction other than one-half has to be expressed, the Turkish or Arabic fractions are used, the conjunction و or the preposition ایلہ being introduced between the integer and the fraction; as, ایکی ایلہ پر رُنُع or ایکی و پر رُنُع two and one-fourth. When the Turkish fraction is used, the numeral پر in the genitive is also introduced before the fraction; as, بِش ایلہ پرک سَکِرِّ عَدَة أُوجُی five, and three-eighths of one.

The indefinite numerals are: هر (hër) every; پر (hër blr) every one, each; هَچ (hîch) no, none; پر هَچ (hîch blr), no; بَعَض (bâ'zîl) some; اَکْسِر (êksûr) the most part; پر فَّتِیج (blr qâch) some, a few; آز (âz) few; جُوق (êdôq) many; پر آز (blr âz) a few, a little; پر جُوق (blr êdôq) a great many, a great quantity; &c. Of these, هر is always an adjective; the rest are adjectives and substantives.

There is a small series of Turkish numerals of a peculiar nature, from ایکی (îklz), twin, twins, through اُچُعَز (êdûz) triple, a trine, دُرْدُعَز (dûrdûz) fourfold, to بِسَلَز (bêshîlz) five-fold, and perhaps on to اُونِزٰ (ûndûz) ten-fold. Adjectives are formed
from these in لَوْ (ikizli), possessed of twins, of twin (branches, &c.); أُطْرُفُ (uchazla) with three (lambs, branches, &c.); &c.

The written digits are: ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠. With these, compound numbers are written as in English, from left to right; as, ٢٠٢٥, ٤١٦٠, ٣٤٠٩, ٧٨٠٠٣٠٤٦, &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, ١٢٩٦٩٧ stands for ١٢٩٦٩٧ (sene bln iklyz dqsan alyh) in the year (of the Hijra) 1296; ٩٧ in ٩٧ دا (fi yiyirmi bir zâ, sene 97) on the 21st Zi’l-Qa’da, ’97 (a.h.).

The signs for the months, in dates, are: م, for مُحَّرَم; ص, for صَفْر; ر, for رَحْبَ; جمادى الآخرة, for حَمَادَةِ الأَخْرَى; ربيع الآخر, for رَبِيعُ الْآخِرِ; مع, for مُهْمَّد; ذي حديث, for ذِي الْحَدِيثِ; ل, for لَاء; ذي ألقع, for ذِي الْأَلْقَعِ; دا, for دَا; شوال, for شَوْلَ; رمضان, for رَضَمَانِ; س, for سَعْبَان; ح, for حَجَّ; ع, for عَرَق; د, for دَبَّ; م, for مَذْهِب. The day always precedes the sign of the month; and the first day is termed عُقَرَ (gurrê), while the thirtieth is named سِلْخ (sêlkh); as, في سِلْخ مَهْر, في عَرَق مَهْر; all dots being omitted in these shortened numeral dates. Not so, however, when the date is written out in full words; as, اسْبَوَ بينك اكبيرو طقسان طفّوز سنه، هجري دام محرمان كون يتيفي لجيشينه كوفي (ishbâ bln iklyz dqsan dquz sene’l hijriyyesi mâh-i mühârremînî ön
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: (bên) I, (sân, not sûn) thou, (â, o, or, ol) he, she, it; and their plurals: (blz) we, (slz) you, (âulâr, olâr) they.

In politeness, (sân, pêr, and) (sûn, pêr) are used instead of (bên) and (sûn). They then have their own plurals: (hlzlâr), (slzâr), 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 (kendî) 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: (hénîm) of me, my; (sânî) (sânîh) of thee, thy; (ânîh, ânûnî) of him, her, it; his, her, its; (blÊnîm) of us, our; (slzî) of you, your; (ânîrîhîn, olârîhîn) of them, their. But, to take either
of the prepositions ^jjsi, ^il, ^t, after their singulars, they must be put in the genitive, all but the third person plural; as, ُ نل را ^jjsi for me, ^il with you, ُ نل ^jjsi for him, her, it. ُ نل را ^jjsi 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, بابام (bâbâm) my father (not my mother, &c.), بن AWAW (bênîm bâbâm) 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 im, îm) my; in, în) thy; i, î (î, i), or, after a vowel, si, sî) his, her, its; mîr (mîr, mîz) our, kcr (înîz, înîz) your; lîrî (lîrî, 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, âîm (îvîm) my house, أوبمك (îvmînî) of my house, أوبم و (îvmîmî) to my house, أوبم و (îvîmdî) in my house; &c. (The î 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: أوبم, أوبم, &c.; but
when the compound, in declension, &c., takes another vowel after it, it is more usual to add this preceding vowel also; as, أَوْيِمَكُ (إُلَمْعُن) of my house, أَوْيَمَهُ (إُلَمْمُهُ) to my house; أَوْيَلِكُ (إُلَمْلُز) your house; &c.

The vowel that precedes the bare possessive is an ēsérē, soft or hard, given grammatically to the final consonant of the qualified substantive, when it ends in a consonant. Thus, أَتُ (أَتَم) a horse, أَتِمُ (أَتَمُ) my horse, أَتِمُزُ (أَتَمُز) thy horse, أَتِمُزُ (أَتَمُزُ) your horse, أَتِمُزُ (أَتَمُزُ) their horse. After an ētārā vowel dominant, this ēsérē becomes ētārā also; thus, أَغُلُ (أَغُلُ) a son, أَغُلُمُ (أَغُلُمُ) my son; بُوَتُ (بُوَتُ) a thigh, بُوَتُمُ (بُوَتُمُ) or بُوَتُمُ (بُوَتُمُ) my thigh; يُؤُزُ (يُؤُزُ) a face, يُؤُزُمُ (يُؤُزُمُ) my face; كُوُزُمُ (كُوُزُمُ) (gyāzūm) 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, بَابُمُ (بَابُمُ) my father; يَانْقُوُكُ (يَانْقُوُن) thy echo; قُودُ (قُودُ) his, her, its door or gate; سُونْكُوُمُزُ (سُونْجُمُزُ) our bayonet; كُورْكُوُمُزُ (كُورْجُمُزُ) your experience; سُوْرْلُي (سُوْرْلُي) (sārūlėrlī) their flock. The example here given, with the possessive singular of the third person, shows clearly that when the substantive ends with a vowel, سَيُ is the possessive, in lieu of ٍ after a consonant.

If the final vowel of the substantive is ٍ, it is never joined
on to the possessive in writing. Thus, 

(téyzém) my (maternal) aunt, 

(tézyén) thy aunt, 

(téyzésl) his or her aunt; 

(téyzémlz) our aunt, 

(téyzéniz) your aunt, 

(téyzélélr) 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, 

(térzl) a tailor, 

(térzlм) my tailor, 

(térzlп) thy tailor, 

(térzlс) his or her tailor, 

(térzlмлз) our tailor, 

(térzlнlz) your tailor, 

(térzlлrl) their tailor. There is no valid reason for this rule; custom alone has it so. Thus are formed: 

(kéndlm) myself, 

(kéndlп) thyself, 

(kéndls) his, her, itself; 

(kéndlmлз) ourselves, 

(kéndlnlz) yourselves, 

(kéndllлrl) theirseves.

A final ٰ, in a polysyllable, as in declension, changes into before the possessives, singular or plural, excepting that of the third person plural; so also, an Arabic ٰ changes into Turkish ٰ (y value) in like cases. Thus, 

(qôňåq), a mansion, 

(qôňågím) my mansion; 

(lpék) silk, 

(lpéylп) thy silk; 

(tawd) a fowl, 

(tawdghu) his or her fowl; 

(qôňågímiz) our mansion, 

(lpéylнlz) your silk; 

(tawdqlárî) their fowl. The
reason of the exception is evident,—the final consonant takes no vowel before ı.

These possessives equally qualify plural substantives, and follow the sign of the plural. Thus, أُلْرْمِ (olvencym), my houses; أَلْلِي (ållîn) thy horses; سُوْنُكُوْرُُ (sungylérli) his, her, its bayonets; سُوْرُوْرُ (saryllerlîz) our flocks; تَيْزَُرُ (tewayllerlînlz) your aunts; قُونَاَقْلَرْي (qonqarârlî) 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 ı between the two, leaves it altogether doubtful whether this plural sign belongs to the substantive or to the possessive. Even if the combination قُونَاَقْلَرْي (qonqarârlî) had been in use,—which is not the case,—it would have been impossible to decide whether قُونَاَقْلَرْي (qonqarârlî) was intended to betoken the sense of his or her mansions, or 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, اِنَّكَ تُؤْنَافَّرِئَ (انفیق qونافلری) 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, ائِلَّا رَكْنَتْ قُونَايْهِ (انلارین qوناغی) their mansion. In the third case, the sign of the plural is used in the corroborative and in the combination; thus, ائِلَّا رَكْنَتْ قُونَافَرِئَ (انلارین qونافلری) 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:

When كُنْدِي is an adjective, it remains unchanged, and means own; thus, كَنْدِي بَابَام (kendî bâbâm) my own father, كَنْدِي وَالْدِهِلَيرِكْرِك (kendî vàllâdëlêrlâlîz) your own mothers, &c.

Section V. The Demonstratives.

These are, بُ (bû) this, شُ (shû) that or this, أُ (ô) or بُلِ (ôl, as in the personal) that, أُبَ (ôl-bîr) or أُبَرُ (ôl-bir) the other. They are used as substantives and as adjectives; being declined or invariable, accordingly, like other substantives and adjectives. Thus, بُو كِتَابِ this book, بُو كِتَابِ خَاتِنِهِ these books; أُبَرُ أَدْمُلَرَ those other men; &c.

As substantives, بُ and شُ are thus declined, something like the personal أو (bû), بُونُكَ (bûnûn), بُونُكَةَ (bûndâ), بُونُكَةَ ذَرِيَّة (bûndân); بُونُكَةَ (bûnlâr), بُونُكَةَ ذَرِيَّة (bûnlârân), بُونُكَةَ (bûnlârâ), بُونُكَةَ ذَرِيَّة (bûnlârî),
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(š&l, sometimes written š&l, pronounced shol), ʃ unraveler (š&l), ʃ unraveler (š&l), ʃ unraveler (š&l); ʃ unraveler (š&l), ʃ unraveler (š&l), ʃ unraveler (š&l); ʃ unraveler (š&l), ʃ unraveler (š&l), ʃ unraveler (š&l). With ʃ unraveler and their singulars are put in the genitive; as, ʃ unraveler for this, ʃ unraveler with that.

But ʃ unraveler, to be used as a substantive, must have the possessive suffix of the third person appended to it; ʃ unraveler (š&l) its other one, the other one (of the two). It is then declined like all similar combinations: ʃ unraveler, ʃ unraveler, ʃ unraveler, ʃ unraveler, ʃ unraveler, ʃ unraveler; ʃ unraveler. Or it may take either of the two possessive suffixes of the first and second persons plural; as, ʃ unraveler (š&l) of us, ʃ unraveler of the other one of us; ʃ unraveler to the other one of you; ʃ unraveler in the other ones of us; ʃ unraveler the other ones of you; &c.

Section VI. The Interrogatives.

ʃ unraveler (š&l) who? is always a substantive, and declined as such, singular and plural: ʃ unraveler of whom? whose? ʃ unraveler to whom? ʃ unraveler in whom? ʃ unraveler whom? ʃ unraveler of or from whom? ʃ unraveler who, what or which persons? &c.
what? is generally a substantive, and declined; but it is also used as an adjective, and is then invariable: 

\( \text{n} \) (nə) what? is generally a substantive, and declined; but it is also used as an adjective, and is then invariable:


\( \text{q} \) (qangî, vulg. həngî) which? is both substantive and adjective,—declined or invariable accordingly.

These three words, as substantives, take the possessive suffixes. Thus, his (kləmlm) my who? (nəm) my what? (kləmlən) thy who? (nən) thy what? (qangislî) its which, which (one) of it? (kləmlərm) my what persons? (nələrm) my what things? (qangimiz) which (one) of us? (qangıllərmiz) which (ones) of you? (qangıllərl) which (one, or, which ones) of them?

or (vulg. näqādār) how much?

\( \text{n} \) (vulg. nə tərlə) what sort?

\( \text{a} \) (vulg. nə) or \( \text{d} \) (vulg. nə) are both substantives and adjectives.

\( \text{S} \) Section VII. The Relative Pronoun.

There is no relative pronoun in Turkish, though attempts are made to use the Persian relative and conjunction, \( \text{k} \) (kl), as such, in literary composition. The Turkish conjunction \( \text{k} \) 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 ک (kl). It is attached to nouns and pronouns substantive in two ways. If the substantive be in the genitive, the combination is a substantive, and indicates *that which belongs to* (the substantive); thus, بابانینکیٖ , بابانٖکیٖ, بابا (babānīnkī) *the one which belongs to a (or the) father*, باباسکیٖ (babāskī) *the one which belongs to my father*, باباسینکیٖ (babāskinī) *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, باباسَدَكَّي (bābāmdēk) the thing, the one that exists, that is in (the possession or keeping of) my father, which my father has or holds; باباسَدَكَّي علمَ (bābāsindēk ʿilm) the science possessed by his father, that is in his father. The substantive combinations form the plural, and are declined; the adjective combination is invariable.

With a noun of place or of time the same particle, كي, forms a relative combination, substantive or adjective, having relation to the place or time named. In the case of the noun of place, the locative preposition may also be employed. Thus, آشاغي the foot, or lower part, آشاغيكي and آشاغيكي that which is at the foot; آخسامي the evening, آخساميكي 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):—
<table>
<thead>
<tr>
<th>CLASSES</th>
<th>ACTIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>TRANS. OR INTRANS.</td>
</tr>
<tr>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Affirmative</td>
<td></td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tép) kick (him); kick.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tépmâ) kick (him) not; kick not.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Impotential</td>
<td></td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tépêmê) be unable to kick (him); ... to kick.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### PASSIVE.

<table>
<thead>
<tr>
<th>CLASSES</th>
<th>INTRANSITIVE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AFFIRMATIVE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tēplll) be kicked, be kicked in, &amp;c.</td>
<td>(tēplll) be kicked about in, &amp;c.</td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td>(tēpdirll) be made to be kicked.</td>
<td>(tēpindirll) be made to be kicked about in.</td>
</tr>
<tr>
<td><strong>NEGATIVE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tēpllmā) be not kicked.</td>
<td>(tēplnlmā) be not kicked about in.</td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td>(tēpdirlmā) be not made to be kicked.</td>
<td>(tēpindirlmā) be not made to be kicked about in.</td>
</tr>
<tr>
<td><strong>IMPOSSIBLE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>(tēpllmē) be unable to be kicked.</td>
<td>(tēplnlmē) be unable to be kicked about in.</td>
</tr>
<tr>
<td>Causative (Permissive)</td>
<td>(tēpdirlmē) be unable to be made to be kicked.</td>
<td>(tēpindirlmē) be unable to be made to be kicked about in.</td>
</tr>
</tbody>
</table>
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: بُنُ (bûl) find, بُنُ (bûlnûn, the útarú dominating) be found; قَبَلُ (qâplâ) cover, قَبَلُ (qâplûn) be covered; أُقْوُ (ôqû) read, أُقْوُ (ôqûn) 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, قَبَلُن (qâplûnîl, as قَبَلُن), be covered, أُقْوُن (ôqûnûl, as أُقْوُن) be read.

When the root of the simple affirmative has more than one syllable, and ends in ل،، or a vowel, its causative is formed by adding a letter د in lieu of the syllable د. Thus, قِصَلُ (qûsal) become shorter, قِصَلُ (qûsalîlt) make or let (it) become shorter; shorten (it); أُوْكْسُورُ (ûksûr) cough, أُوْكْسُورُ (ûksûrt) make or let (him) cough; سُوْيَلُ (sûwûylê) speak, say, سُوْيَلُ (sûwûylûlt) make or let (him) speak or say, make or let (it) be spoken or said (by him); أُوْقُوُ (ôqû) read, recite, أُوْقُوُ (ôqût) make or let (it) be read or recited (by him), make (him) read.
Many simple affirmative verbs ending in consonants also form their causatives in ٰر, preceded by a servile ٰغءٰ, sometimes written ٰر, and even ٰو, with ٰغءٰٰ; not in ٰدغ. No rule appears to exist on this subject, and the dictionary alone, or experience, can help the student in it. Thus, ٰجٰ (ٰجٰ) drink (it), ٰغٰٰ (ٰغٰٰ) make or let (it) be drunk (by him); ٰبٰتٰ (ٰبٰتٰ) sink (thou), ٰبٰتٰ (ٰبٰتٰ) make or let (it) sink, sink (it); ٰقٰ (ٰقٰ) flee, escape, ٰقٰٰ (ٰقٰٰ) 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, ٰبٰنٰنٰٰٰ (ٰبٰنٰنٰٰ) I wrote it, ٰسٰنٰنٰٰ (ٰسٰنٰنٰٰ) 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, ٰأٰوٰٰ (ٰأٰوٰٰ) I slept, ٰسٰسٰنٰن (ٰسٰسٰنٰن) thou madest or lettest me sleep.

An indefinite series of causatives of every verb may be formed by repeating the causative suffixes, ٰتٰ, after ٰتٰ, and after ٰتٰ. They are sometimes useful, but are generally used in irony; each augment adds an agent to the chain; as, ٰبٰذٰٰٰ.
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 ُبِئْنَمَك 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.); ُبَائِنَمَق (بَائِنَمَق) 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, قَلِبُ ُقُوشَانَمَقْ (قَلِبُ ُقُوشَانَمَقْ) to gird a sword on to one's self; ُقَفَشَانَمَقْ (قَفَشَانَمَقْ) or أَوْ إِذٍنَمَك (أَوْ إِذٍنَمَك) to acquire a house for one's self; ُقَفَشَانَمَقْ (قَفَشَانَمَقْ) to scratch one's self (with one's nails); ُدِيْنَمَك (دِيْنَمَك) to put on one's clothes, ُخِشَمَهَ كِيْنَمَكْ (ُخِشَمَهَ كِيْنَمَكْ) to put on boots, ُخِشَمَلِرِمَيْهِ كِيْنَمَكْ (ُخِشَمَلِرِمَيْهِ كِيْنَمَكْ) 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, بَوْيَلُهُ ِتَـلَـمِّـرُ (bəylə tə̱ləməz) the act of kicking about is not thus performed, بُوْرَادَهُ ِتَـلَـمِّـرُ (būrādə tə̱ləməz) 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, قَسْلُرُ (kə̱sirlər) it is cut (often), it will be cut (then), it is cuttable (always); يَنَمْرُ (yə̱nəməz) 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 āstān and the letters ًن, or only the letter ًن, to the root that ends in a consonant; the aorist adds a vowel and the letters ًئ, or only the letter ًئ, with an āstān, ًو, with an ātārā, and ًر, only (or sometimes ًي), with an āsēre, for which no rule can be given; the past adds َمْسُ (mīsh, mīsh) to all roots, whatever their ending; as the perfect adds َدْكُ (dīk) or َدْقُ (dīq). The future adds an āstān and the letters ُبْجُ (ējēk) or ُبْجِ (ājāq) to consonantal roots, and ُبْجُ or ُبْجَ, with āstān, to vowel roots, including the negatives and impotentials. Thus, ُبْجُنُ (tēpān), ُقْبْرٌ (qirān) are present active participles; as, ُبْجِنُ (tēpinān), ُبْجِئْنُ (tēplshān), ُبْجِلُ (tēpllnān), ُبْجِلْنُ (tēplshilān), and ُبْجِلْنُ (tēpshilān), are those of the simple affirmative derivatives. The causatives in ُدْن and in ُدُن change it into ُذَفْر before the letters ًن; thus, ُنْدْبُرَنُ (tēpdirān), ُنْدْبُرَنُ (tēpdirilān), &c.; ُبْجِ (tēmīsh); ُبْجِ (tēpdik); ُبْجِ (tēpejēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk), ُبْجِ (tēpmēyējēk),
(têpêmêyêjêk), the final ı of the negative particle ğê being elided as useless.

When the root ends with a vowel, as is the case with all the negatives and impotentials, the syllable yân (yân, yân) is added in the present participle, the final ı or ğ of the root being suppressed, and by some even the l; but the ğ is kept intact. Thus, qâplâyân, têpmêyân, yûrûyân, dqûyân.

The Turkish present active participle, in colloquial language, as a remanet from eastern Turkish, takes after it the preposition dê, dá, to form an adverb of past or future time; as, kîdênde (gîlândê) 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 in affirmatives, and in the syllable maz (maz) in negatives and impotentials. Thus, têpêr, têpmaz, têpêmêz.

In the simple affirmative, the vowel added to the last consonant of the root, to which the final ı 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 ğustân, others ğûsêrê, others again ğûtarâ, for their vowel; and with the ğustûa, all hard verbs add l, as do some soft verbs; while other soft verbs dispense with this letter. Thus
we have: ٍقُرُ (qirrār), ٍكُدرُ (gldrār), ٍصُنُرُ (sandrār, vulg. sânfrār), ٍصُيُرُ (gllār, vulg. glllār), ٍصُيُرُ (sylfrār).

The simple reflexive forms its aorist in ʿutārā and ُو (generally pronounced as ʾēsērē and ʾyr). The simple reciprocal does the same. We have, therefore, ُتُسُرُ (ṭeplnūr, vulg. ṭeplnllr), ُتُسُرُ (ṭepłshūr, vulg. ṭepłshllr). All the simple and causative passives follow this rule; thus, ُتُسُرُ (ṭepłlūr, ṭepłlllr), ُتُسُرُ (ṭeplnllūr, ṭeplnllllr), ُتُسُرُ (ṭepłshlnūr, ṭepłshlnllr); ُتُسُرُ (ṭepłdīrllr), ُتُسُرُ (ṭepłdīrlllr), ُتُسُرُ (ṭepłshdīrlllr). It will be observed that a vowel ی 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 ی, when the following ُل has a vowel. The same rule is applied by many to the ُد of the causative ُدَر, 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, ُتُسُرُ, ُتُسُرُ, ُتُسُرُ; 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: ُتُدُكُ (ṭepdlk); ُتُدُكُ (ṭepējēk).

There are three verbal nouns; the present or general, formed by adding ُمَ (mē, mā) 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, تپم (tëpmé); تپدیک (tëpdík); تپدیجک (tëpejék). The form تپم (tëpmé) 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, تپم, 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, کسم (kësmé), which naturally means an act of cutting, often means also an act of being cut; as, کسم قولای (kësmesi qöláy) it is easily cut. It is also much used as a passive adjective when the verb is transitive; as, اینج کسم توتون (injë kësmé tutân) finely cut tobacco; and as an active adjective when the verb is intransitive; as, بابادن قالم مال (bâbâdan qâlmâ mal) 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 دَن or دَنَ, and in تَجک or تَجکَ.
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, أُرَأَيْتُ كَنْذِكَ آدَمُ وَأَرْمَيُ is there any man who has gone there? كِنْذَكَ سِنِينَ 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, أُتَوُّءَبُجَّمَ كِتَابُ (ذَدَدَغْحَم كَتَابُ) the book which I read (now or formerly); أُتَوُّءَبُجَّمَ كِتَابُ (ذَدَدَغْحَم كَتَابُ) the book which I am going to read. These are instances of the direct object qualified. So, أُتَوُّءَبُجَّمَ زَمَانُ (ذَدَدَغْحَم زَمَانُ) the time in which (i.e. when) I read; and كِتَابٍ أُتَوُّءَبُجَّمَ مُجَلِِّسُ (ذَدَدَغْحَم مُجَلِِّسُ) the meeting in which I am going to read the book, are instances of indirect objects; as is also أُتَوُّءَبُجَّمَ أُوْطَهُ (ذَدَدَغْحَم أُوْطَهُ) the room in which I am going to sleep.

As instances of the substantival nature of the verbal nouns, let us take, یَارِی یَأْرَذَدیْمِی گُورُوُدِبِکْرَمی (یَاذِی یَاذَذِگْحَمی گُورُوُدِبِکْرَمی)
mü) have you seen my past action of writing? i.e., have you ever seen me write? گرچک کیم سوئندی (gâlêjêylml kim sâwêylêdl) who mentioned my future action of coming? i.e., who told (you, him, &c.) that I was about to come?

Proceed we now to discuss the formation of the tenses.

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

ایدی (ildl) 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 èsè rê and the syllable یور (yôr) to the consonantal root; thus, یور (têplyôr). It indi-
cates a present action (actual or habitual); he is kicking (now); he now habitually kicks. Add the auxiliary إِيِّدَى (těpyôr ḥdî), and it forms the imperfect, he was kicking (then). A final ت more frequently changes to د; as, إِيِّدَيْرُ (gldlyôr); إِيِّدَيْنَكُ (édlyôr); &c.

The aorist indicative varies in form of the servile syllable, but always ends in ء in the affirmatives, and in م (mêz, mãz) 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, تَبِيرُ (têpèr) he kicks; he shall or will kick; قَبَرَ (qîrâr) he breaks; he shall or will break; يَوْرُ (yûrâr) he walks; he will walk; أَقَبِرْ (dqûr) he reads; he will read; إِصَبِرُ (îshîr) he bites; he will bite;إِتَمْرُ (têpômâz) he does not kick; he will not kick; تَمَّمْزَ (têpémêz) he cannot kick. The auxiliary إِيِّدَى, added to this, forms the past tense (showing a past habit, or an unfulfilled condition); تَبِيرُ إِيِّدَى (têpèr ḥdî) 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; تَبِيرُ إِيِّدَى (têpômâz ḥdî) he used not to kick; he would not kick (if he could); he would not have kicked (had he been able); تَمَّمْزَ إِيِّدَى (têpémêz ḥdî) 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 دْ (dl, dî), in all cases, to the root. It is used in a determinate, and also in an indeterminate past sense, referring the action to a given past time, or to all past time. Thus, تُنْتُبِدْ (tępdl) he kicked (then); he has kicked (without defining when). Add the auxiliary يِدْيدِي, and the pluperfect results: تُنْتُبِدْ يِدْيِ (tępdl ñdl), or تُنْتُبِدْ يِدْيِ (tępdidl), he had kicked; يِدْيِ (tępdi) he had not kicked; تُنْتُبِدْ يِدْيِ 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, تُنْتُبِدْ he is about to kick, he is going to kick; تُنْتُبِدْ he is not going to kick; تُنْتُبِدْ he will not be able to kick. Add the auxiliary يِدْيِ, and the past future results تُنْتُبِدْ يِدْيِ he was going to kick, تُنْتُبِدْ يِدْيِ he was not going to kick; تُنْتُبِدْ يِدْيِ 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 يُؤْرْوِبِدْ يِدْيِ, يِدْيِ.

The aorist necessitative is formed by adding the syllables مَلْدْ (mell, mîl) to the root. It indicates a present duty to perform a future act; and corresponds with our must or ought.
Thus, ُهُمُّلَوُ he must kick; ُهُمَّلَوُ he must not kick; ُهُمَّلَوُ he ought not to kick; ُهُمُّلَوُ he ought not to be able to kick.

With the auxiliary إِدِّي، we have the past necessitative،

ِهُمُّلَوُ إِدِّي he ought to have kicked, he should have kicked;
ِهُمُّلَوُ إِدِّي he ought not to have kicked;
ِهُمُّلَوُ إِدِّي he ought not to have been able to kick.

The aorist optative is formed by adding an اًستُن and vowel ُ to a consonantal root, or a syllable ِهُ (ِهُ، ِهُهُ) to a vowel root. Sometimes ِ is used in place of ُ. The tense is a quasi-imperative, implying optation, or it is a subjunctive. Thus، ُهُ (تُه) let him kick, may he kick; (that) he may kick;
ِهُمُّلَ (تُهمَّلَ، with suppression of the ُ of the negation) let him not kick, may he not kick; (that) he may not kick;
ِهُمُّلَ (تُهمَّلَ) may he not be able to kick; (that) he may not be able to kick.

Add now the auxiliary إِدِّي، and we form the past tense, a virtual negative, expressive of regret; thus،
ِهُ (تُه) إِدِّي (تُه) إِدِّي (بُهَيْلِ، more frequently written and pronounced تُهَيْلِ) had he kicked, ِفَهُلَهُ he had kicked; ِفَهُلَهُ he had not kicked, ِفَهُلَهُ he had not kicked;
ِهُمُّلَ (تُهمَّلَ) had he not been able to kick, ِفَهُلَهُ he had not been able to kick; ِفَهُلَهُ he had not been able to kick.

The aorist conditional is formed by adding the syllable ُسُ (ُسُ، ُسُ) to any root, consonantal or vowel. This performs the
function of our conjunction *if*, in appearance; but, as (ēyēr), *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, "(tēpsē) *if* he kick, *if* he were to kick; " (tēpmēsē, the of negation elided) *if* he kick not, were he not to kick; " (tēpmēsē) should he not be able to kick. Sometimes it is desiderative, ° that he kick! &c. With ° added, we have the past conditional, which is always a virtual negative. Thus, " (tēpsēydl, for °) had he kicked, *if* he had kicked; " (tēpmēsēydl) had he not kicked; " (tēpmēsēydl) had he not been able to kick.

The present of the infinitive is formed by adding ° (mēk) or ° (māq) to any root. Thus, ° (tēpmēk) to kick; ° (qāplāmāq) to cover. The negative and impotential are frequently written with °, and sometimes without a vowel-letter to end the root; as, ° (tēpmēmēk), for °; ° (tēpmēmēk), for °; ° (qāplāmāq), ° (qāplāyāmāq). This tense is often rendered in English by the verbal noun in -ing; as, ° (qālāmāqdan ēvlā) going is better than staying. It also takes the suffix ° after it to form an equivalent to our verbal noun in -ing; as, ° 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 ātārā, followed by َوْب (āb, āb) after a consonant, or by َءْرَب (yāb, yāb) 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, َةْرُبْ قَرَرَ (tēpāb qīrār) he kicks and breaks, will kick and break (it); or, kicking (it), he will break (it). Conversationally, this gerund is pronounced with ēsērē in lieu of ātārā; and with p in place of َب; as, tēplp, qīrip, &c.

The second gerund is formed by adding āstān, and the letters ِرَ (ērēk) or ِرَق (ārāq), to a consonantal root, ِرَ (yērēk) or ِرَق (yārāq) 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, ِرَكَ كَتَدَي kicking, he went off; i.e., he
went off, kicking away (all the time); しか と ど り を み る け よ ひ へ こ と 、 他 came, laughing (all the time).

The third gerund, in دَخَلَ (ینئی، ینیًا), after a consonant, or دُخُلَةَ (یینئی، ییئیًا) after a vowel, and the fourth (used in writing only, and much more rarely), in دُخُلَةَ (یئیک) or دُخُلَةَ (ییئیک) after a consonant, دُخُلَةَ (یینئیک) or دُخُلَةَ (ییئیک) 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, دُخُلَةَ (یئییک) on seeing (him), he kicked (him); دُخُلَةَ (ییئیک) 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, تَبْدٌی (تَبْدٌی) (تَبْدٌی), kicking, (and) kicking (it), he broke (it).

The sixth gerund is the infinitive with یسِرَن and یو added; the Persian یو softened into Turkish یو (یو value), and the یو into یو. It expresses the verbal reason precedent for the second action. Thus, دْیمْبَیکْی (دْیمْبَیکْی) he kicking, I fled; i.e., because he kicked, I fled.

The seventh gerund expresses the beginning of a time commencing with the occurrence of an action and lasting until
now, during which another action has repeatedly or continuously occurred; it is equivalent to our ever since ....... In form it is the fifth gerund (not repeated) with the syllable لُو (lù) or لِي (li) added to it. Thus, تَپِدُلُو أَقْصَابُرُ (تَپِدُلُو أَقْصَابُرُ) 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 إِلَّا (يلًا, يلًا) added, and shortened into لُ (ل، لًا). Thus, تَپِمَّكَدُ (تَپِمَّكَدُ) by kicking. No agent of the verb is then expressed in the verb, though it be so exteriorly; as, بِنْ تَپِمَّكَدُ 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 (دان) are employed. Thus, تَپِدْيِكُمْدَنَ (تَپِدْيِكُمْدَنَ) by my (past) act of kicking. This pronoun varies as is required: تَپِدْيِكُمْدَنَ (تَپِدْيِكُمْدَنَ) by thy act of kicking; &c.

The gerund-like locution of verbal, i.e., of actional portion is formed of the perfect active participle, with the adverbial suffix of manner, جَ (جه، جا)، added to it. It defines a duration of time for two concurrent actions, the first circumscripting that duration for the continued or repeated occurrence of the other; as, بِنْ تَپِدْيِكُه سَنَ طُوْتُ (بن تپدیکه، سن تو) 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, َوقَتُ ِكَيْدِيَّة ِإِبلْبُمُورُ (wâqt gëcheidikjë, i弛ëshir) 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, تَيَمَّدَنَّ (tëpmêden), to which, for precision's sake, the adverb أَوْلَ (âvval) or مُقَدَّمٌ (mûqaddâm), anteriorly, is subjoined. The expression تَيَمَّدَنَّ أَوْلَل (or تَيَمَّدَنَّ أَوْلَل), then, means anteriorly to (earlier than) the action of kicking; i.e., before kicking. Sometimes this is vulgarly expressed as تَيَمَّدَنَّ أَوْلَل 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 إِيْكَنْ (lkën), during, added to it; thus, نُبَدَجَنَّ إِيْكَنَ 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: نُبَرَ اِيْكَنَ 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, 

\[\text{when I (became) one who has kicked; or when I (performed) my (past) act of kicking; i. e., when I kicked.}\]

The fifth is the past active participle with the auxiliary 

\[\text{during (this time of the condition of) having kicked; i.e., now that kicking has occurred, since (I, &c.) have kicked.}\]

The sixth is the perfect verbal noun in the ablative (of time), followed by the adverb 

\[\text{(sőřä, sőřä), after; thus, after the act of kicking. The possessive pronouns may be introduced into this locution before the preposition; as, (tędlyłmdän sőřä) after my action of kicking.}\]

SECTION X. The Numbers and Persons of the Verb.

In all the tenses the first person singular is expressed by the personal suffix \(^{๑}\) added to the verb, with èsèrè given to the tense-root, when this is a consonant; and suppressing the final \(ي\) of the tense-root where it occurs; adding one where wanted.
It is wanting in the imperative. Thus: ُنَيْبُورُمۚ (تَذِپْرِم) I am kicking; ُنَيْبُورُ اُدِم (تَذِپْرِم) I was kicking; ُنَيْبُي (تَذِپْرِم) I kick; I shall or will kick; ُنَيْبُرُ اُدِم (تَذِپْرِم) I used to kick; I would kick; I would have kicked; ُنَيْبُمۚ (تَذِپْلِم) I kicked; I did kick; I have kicked; ُنَيْبُدِمۚ (تَذِپْدِلِم) or (تَذِپْدِلِم-لِدِل) I had kicked; ُنَيْبُ اُدِمۚ (تَذِپْدِلِم) I am going to kick; ُنَيْبُ اُدِمۚ (تَذِپْدِلِم-لِدِل) I was going to kick; ُنَيْبُ اُدِمۚ (تَذِپْدِلِم-لِدِل) I must kick; ُنَيْبُ اُدِمۚ (تَذِپْدِلِم-لِدِل) I should have kicked, ought to have kicked; ُنَيْبُ اُدِمۚ (تَذِپْلِم) that I may kick; ُنَيْبُ اُدِمۚ (تَذِپْلِم) that I had kicked; ُنَيْبُ اُدِمۚ (تَذِپْلِم) if I kick; ُنَيْبُ اُدِمۚ (تَذِپْلِم) if I had kicked.

The second person singular, in all the tenses in دَۡۡيَ, is formed by changing the vowel ی into the nasal Turkish ِئ; as, ُنَيْبُورُ اُدِم (تُذِپْبِلِم) (تَذِپْبِلِم-لِدِلۚ), ُنَيْبُ اُدِمۚ (تُذِپْجِلِم) (تَذِپْجِلِم-لِدِلۚ), ُنَيْبُ اُدِمۚ (تُذِپْبِلِم) (تَذِپْبِلۚ), ُنَيْبُ اُدِمۚ (تُذِپْبِلِم) (تَذِپْبِلۚ). All the other tenses form it in سِيْن (سِلِن), sometimes written and pronounced سِلِن (سِلِن), excepting the present of the conditional, which forms it with سُدِنۚ (سُدِنۚ, سُدِن); sometimes written سُدِن, but pronounced like سُدِن. Thus, ُنَيْبُ اُدِمۚ (تُذِپْرِسِن) (تَذِپْرِسِن), ُنَيْبُ اُدِمۚ (تُذِپْرِسِن) (تَذِپْرِسِن); ُنَيْبُ اُدِمۚ (تُذِپْبِلِسِن) (تَذِپْبِلِسِن), ُنَيْبُ اُدِمۚ (تَذِپْبِلِسِن) (تَذِپْبِلِسِن). The first person plural, likewise, in all the tenses in دَۡۡيَ, is
formed by changing the vowel ى into Arabic ﺖ (k value); excepting that of the perfect, which, in hard words, always forms this person in ق instead of ﺖ. Thus, ﻭُِْ أَيَِكُ (تَِْلَِْرَْأَيَِكُ, ﻭُِْ أَيَِكُ) (تَِْرَْأَيَِكُ، تَِْرَْدَلَكُ, or ْيَِْلَِْرَْدَلَكُ), ﻭُِْ أَيَِكُ (تَِْلَِْرَْأَيَِكُ, or ْيَِْلَِْرَْدَلَكُ, or ْيَِْلَِْرَْدَلَكُ), ﻭُِْ أَيَِكُ (تَِْرَْأَيَِكُ, or ْيَِْلَِْرَْدَلَكُ, or ْيَِْلَِْرَْدَلَكُ). With a hard word like ﺪُِْبَٽُ (بَاْمَاَبَٽُ), the perfect forms ﺪُِْبَٽُ (بَاْمَاَبَٽُ). If this person in the past future indicative, in the past optative, and in the past conditional, is used in the contracted form, these also, with hard words, use ق instead of ﺖ; as, ﺪُِْبَٽُ (بَاْمَاَبَٽُ), ﺪُِْبَٽُ (بَاْمَاَبَٽُ), ﺪُِْبَٽُ (بَاْمَاَبَٽُ). In the imperative and present optative, it is formed by adding ﻃُذَٽ to the consonantal root, the syllable ﺖُذَٽ having ﻃُذَٽ for its vowel; or, in vowel-roots, by adding the two syllables ﻆُذَٽ (يَِْلَِْمُ, ﻆُذَٽ); thus, ﻆُذَٽ (تَِْلَِْمُ, ﻆُذَٽ) (بَاْمَاَيَِلَِْمُ, ﻆُذَٽ) (سَِْوَِْيَِلَِْمُ, ﻆُذَٽ), ﻆُذَٽ (أَوْقَيَِلَِْمُ, ﻆُذَٽ). In hard words, the present of the conditional forms this person with ق also; as, ﺪُِْبَٽُ (بَاْمَاَبَٽ, sometimes written ﺔُوْقَيَِلَِْمُ, ﻆُذَٽ, ﺔُوْقَيَِلَِْمُ). The present, aorist, and future indicative, with the present necessitative, form it in ﺔُزَٽ or ﻆُزَٽ, with ﻆُذَٽ added to the final consonant of the tense-root of the indicatives, and with that vowel given to the ﻆُزَٽ of ﻆُزَٽ in the necessitative;
thus, (téplyöriz), (tépeřlž), (tépejéylž, the Arabic /course changed into Turkish  , y value), (tépme lends). In hard words, the future indicative is in (softened  ), with esere before the final  ; as, (bâqağâhîlz).

The second person plural, again, in all the tenses in  , is formed in (dlâlz ; which is hard in the perfect of hard words, dlâlz). Thus, (téplyôrdlâlz), (tépeřdlâlz), (tëpdlnlz), (bâqdlâlz), (tëpdâliz), (tëpejéydrnlâlz), (tëpmâl-ldlâlz), (tëpêydrnlâlz), (tëpsêydrnlâlz). The imperative has two forms, in  and in  , both preceded by esere, and a consonant  in vowel-roots ; as, (tëpln), (tëplâlz, written also  ; (bâqin), (bâqînz) ;  (qâplâlyn), (ôqûyânûz ; the åtarâ dominating). All the other tenses form it in (snîlž, snîlž, except the present conditional, which has åstân for its first vowel, often written (sânlz, sânlz, to distinguish it better). Thus, (téplyôrsînlž), (tëpèsînlž; hard in hard words, bâqağâqsińlž), (tëpêjêk-sînlž), (bâqâsińlž), (bâqâsińlž; hard in hard words,  ; hard in hard words, (tëpsênlž; hard in hard words, bâqsânîlž).

The third person plural is formed from the same person of
the singular, with the syllable (lär, lәr) added. Thus, تُسُنلر (tëpsinlär); تُبُرُلر (tëplyorlär), تُبُرُلر (tëperlär), تُبُرُلر (tëpdillär), تُسُنلر (tëpsenlär) (tëpselär). The tenses in the singular may be formed in this way, تُبُرُلر (tëpsinlär). ते पर (tëpsinlär), ते पर (tëpsinlär), ते पर (tëpsinlär), ते पर (tëpsinlär), ते पर (tëpsinlär). The tenses in the plural may be formed in this way, تُبُرُلر (tëpselär); or, the plural sign may be given to the radical element, and تُبُرُلر (tëpselär) be kept unchanged; as, تُبُرُلر تُبُرُلر (tëpselär, tëpselär) or تُبُرُلر (tëpselär); and so throughout, except the past optative, which prefers تُبُرُلر (tëpselär).

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, اُولمَق (olmâq) 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 اُولمَق 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 ُأُولُمَقَ (ُأُولُمَقَ) to be, the participle, as an adjective, remaining invariable throughout. We give one person only in each tense.

**Infinitive.**

\(\text{تِبَرُأُلُمَقَ} (\text{تِبَرُأُلُمَقَ})\) To be a willing, natural, determined, constant, or habitual kicker; to be kicking; to kick (habitually).

**Imperative.**

\(\text{تِبَرُأُلُمَقَ} (\text{تِبَرُأُلُمَقَ})\) Be thou kicking; kick thou (habitually).

**Indicative.**

**Present.**

\(\text{تِبَرُأُلِيُوُرُأُمَ} (\text{تِبَرُأُلِيُوُرُأُمَ})\) I am continually kicking.

**Imperfect.**

\(\text{تِبَرُأُلِيُوُرُأُمَ} (\text{تِبَرُأُلِيُوُرُأُمَ})\) I was continually kicking.

**Aorist.**

\(\text{تِبَرُأُلِيُوُرُأُمَ} (\text{تِبَرُأُلِيُوُرُأُمَ})\) I am continually kicking; I shall be ever kicking.

**Past.**

\(\text{تِبَرُأُلِيُوُرُأُمَ} (\text{تِبَرُأُلِيُوُرُأُمَ})\) I used to be always kicking; I would be, or would have been, always kicking.
Perfect.

(teper oltum) I became a constant kicker.

Pluperfect.

(teper oltum idi) I had been or become a constant kicker.

Future.

(teper olaghim) I am about to become a constant kicker.

Future Past.

(teper olaghdim) I was about to become a constant kicker.

Necessitative.

Aorist.

(teper olmafiyim) I must be, or become, a constant kicker.

Past.

(teper olmafiydim) I ought to have been a constant kicker.

Optative.

Aorist.

(teper olayim) That I may be a constant kicker.

Past.

(teper olaydim) That I had been a constant kicker.
Conditional.

Aorist.

\[\text{tēpēr ölsām}\] (tēpēr ölsām) Were I, should I become, a constant kicker.

Past.

\[\text{tēpēr ölsāydim}\] (tēpēr ölsāydim) Had I been a constant kicker.

Active Participles.

Present.

\[\text{tēpēr olān}\] (tēpēr olān) Who or which is, was, will be, a constant kicker.

Aorist.

\[\text{tēpēr olūr}\] (tēpēr olūr) \((\text{perhaps unused, as a cacophony.})\)

Past.

\[\text{tēpēr olūmūsh}\] (tēpēr olūmūsh) Who has been a constant kicker.

Perfect.

\[\text{tēpēr olūdūq}\] (tēpēr olūdūq) Who was a constant kicker.

Future.

\[\text{tēpēr olājāq}\] (tēpēr olājāq) Who is to be a constant kicker.

Passive Participles.

Aorist.

\[\text{tēpēr olūdūq}\] (tēpēr olūdūq) Who or which (a kicker) has constantly kicked.
Future.

(tepër əlājāq)  
Who, which (I, &c.) am about constantly to kick.

**Verbal Nouns.**

Present.

(tepër əlmå)  
The act of being (at any time) a constant kicker.

Perfect.

(tepër əldåq)  
The act of having been (then) a constant kicker.

Future.

(tepër əlājåq)  
The act of being about (now) to become (hereafter) a constant kicker.

**Gerunds.**

1st. (tepër əlūp)  
Being a constant kicker (and ...).

2nd. (tepër əlåråq)  
Continuing to be a constant kicker (so and so also occurs).

3rd. (tepër əlünjå)  
As soon as —— becomes (became, will become) a constant kicker, .......

4th. (tepër əlîjåq)  

5th. َثَّيِّرُ أَوْلَهُ أُوْلَهُ (tèper ĺâ ĺâ)  By continually being a constant kicker, .......

6th. َثَّيِّرُ أَوْلَعُيْنَ (tèper ĺâmâghîn)  By reason of being a constant kicker, .......

7th. َثَّيِّرُ أُوَلَلِي (tèper ĺâllî)  Ever since — became (has been) a constant kicker, .......

**Section XIII. The Second Complex Category.**

*Infinitive.*

**Present.**

َتَمِّعُ أُوْلَمَقَ (tèpmîsh ĺâmâq)  To have kicked.

*Imperative.*

**Future.**

َتَمِّعُ أُلْ (tèpmîsh ĺl)  Be thou one who has kicked; have kicked.

*Indicative.*

**Present.**

َتَمِّعُ أُوْلِيُوْرُمَ (tèpmîsh ĺîlyórîm)  I am, or am becoming, one who has kicked; I have kicked.

**Imperfect.**

َتَمِّعُ أُوْلِيُوْردِمَ (tèpmîsh ĺîlyûrdîm)  I was, or was becoming, one who has kicked.

*Aorist.*

َتَمِّعُ أُوْلِوْرُمَ (tèpmîsh ĺûrûm)  I shall have kicked.
Past.

ậtٔمٔش أُلُورُدُمٔ (tępمش əldrdüm) I should have kicked.

Perfect.

اتٔمٔش أُلُدُمٔ (tępمش əldum) I became one who had kicked, I had kicked.

Pluperfect.

اتٔمٔش أُلُدُمٔ ٍلُدُمٔ (tępمش əldum əldum) I had become one who has kicked.

Future.

اتٔمٔش أُلُدُمٔ جُعٔمٔ (tępمش əldum jem) I am about becoming one who has kicked; I am going to have kicked.

Future Past.

اتٔمٔش أُلُدُمٔ جُعٔمٔ ٍلُدُمٔ (tępمش əldum jem əldum) I was about to have kicked.

Necessitative.

Aorist.

اتٔمٔش أُلُمٔلٔئمٔ (tępمش əlməliyım) I must (now) have kicked (then).

Past.

اتٔمٔش أُلُمٔلٔئمٔ ٍلُدُمٔ (tępمش əlməliyım əldum) I must (then) have (already) kicked (before).

Optative.

Aorist.

اتٔمٔش أُلُدُمٔ (tępمش əldum, əldum) That I may have kicked.
Past.

\( \text{товмись \әрұдыкм} \) (tēpmish әlāydim)  That I had kicked.

**Conditional.**

Aorist.

\( \text{товмись \әрұсм} \) (tēpmish әlsām, әолұсм) Had I kicked (then).

Past.

\( \text{товмись \әрұдым} \) (tēpmish әlsāydim)  Had I (already) kicked (before then).

**Active Participles.**

Present.

\( \text{товмись \әлән} \) (tēpmish әлан)  Who has (already) kicked.

Aorist.

\( \text{товмись \әлұр} \) (tēpmish әlūr)  Who will have (already) kicked.

**Past and Perfect, perhaps not used.**

Future.

\( \text{товмись \әләджэ} \) (tēpmish әlājāq)  Who will become one who has kicked.

**Passive Participles.**

Aorist.

\( \text{товмись \әлдүк} \) (tēpmish әldūq)  Which (a kicker) had (already) kicked.
Future.

Which (a kicker) will have kicked.

Verbal Nouns.

Present.

The (present state of) having (already) kicked.

Perfect.

The (past state of) having (previously) kicked.

Future.

The (future state of) having (previously) kicked.

Gerunds.

Having kicked (and....).

Having the continued quality of having kicked (and ...).

As soon as (— is, was, will be) one who or which had kicked, ...

The instant (— ) had kicked, ....
5th. (têpmîsh ûlû ûlû) By continuing to have kicked, ....

6th. ... ( ... ûlmâghîn) By reason of having kicked, ....

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

SECTION XIV. The Third Complex Category.

Infinitive.

Present.
(têpêjêk ûlmâq) To be about to kick (ready to kick).

Imperative.

Future.
(têpêjêk ûl) Be thou about to kick.

Indicative.

Present.
(têpêjêk ûlîyôrîm) I am (often) on the point of kicking; I become on the point ....

Imperfect.
(têpêjêk ûlîyôr îdlm) I was (often) on the point ....

Aorist.
(têpêjêk ûlûrûm) I am (habitually), I shall be (theu) on the point ...

k
Past.

\[\text{têpêjêk olûrdûm}\] (têpêjêk olûrdûm) I used (habitually); I should be (then) on the point ....

Perfect.

\[\text{têpêjêk oldûm}\] (têpêjêk oldûm) I was (then) on the point ....

Pluperfect.

\[\text{têpêjêk oldûm ildi}\] (têpêjêk oldûm ildi) I had been (before then) on the point ....

Future and Future Past.

\[\begin{align*}
\text{têpêjêk olájâghîm} \\
\text{têpêjêk olájâghdîm}
\end{align*}\]

Not used, as being cacophonies.

Necessitative.

Aorist.

\[\text{têpêjêk olmâlîyîm}\] (têpêjêk olmâlîyîm) I must be on the point ....

Past.

\[\text{têpêjêk olmâlîyîldîm}\] (têpêjêk olmâlîyîldîm) I ought to have been on the point ....

Optative.

Aorist.

\[\text{têpêjêk olâm}\] (têpêjêk olâm) That I may be on the point ....
Past.

\[\text{تَبَذَّكَ أوَّلَدَمِمُ} \text{ (تَبَذَّكَ أوَّلَدِمُ)} \text{ That I had been on the point ....}

Conditional.

Aorist.

\[\text{تَبَذَّكَ أوَّلَسَمُ} \text{ (تَبَذَّكَ أوَّلَسَمُ)} \text{ Were I to be or become on the point ....}

Past.

\[\text{تَبَذَّكَ أوَّلَسَيْمُ} \text{ (تَبَذَّكَ أوَّلَسَيْمُ)} \text{ Had I been on the point ....}

Active Participles.

Present.

\[\text{تَبَذَّكَ أوَّلَان} \text{ (تَبَذَّكَ أوَّلَان)} \text{ Who or which is or becomes on the point ....}

Aorist.

\[\text{تَبَذَّكَ أوَّلُور} \text{ (تَبَذَّكَ أوَّلُور)} \text{ Who or which is (naturally) or will be (some time) on the point ....}

Past and Perfect.

\[\text{تَبَذَّكَ أوَّلَمُش} \text{ (تَبَذَّكَ أوَّلَمُش)} \text{ Who or which has been or was (then) on the point ....}

\[\text{تَبَذَّكَ أوَّلَدِق} \text{ (تَبَذَّكَ أوَّلَدِق)} \text{ Who or which is (some time) on the point ....}

Future.

\[\text{تَبَذَّكَ أوَّلَدَجَنَّ} \text{ (تَبَذَّكَ أوَّلَدَجَنَّ)} \text{ Not used, as being cacophonous.}
Passive Participles.

Aorist.

Which (a kicker) was on the point ....

Future.

Cacophonous; not used.

Verbal Nouns.

Present.

The act of being or becoming (at any time) on the point ....

Perfect.

The past act or state of being (then) on the point ....

Future.

Cacophonous; not used.

Gerunds.

1st. Being about to kick (and ....)

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

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

4th. Cacophonous.
Section XV. The Combined (true Turkish) Conjugation.

**Infinitive.**

Present.  

Imperative.  

Future.  

Indicative.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Aorist</th>
<th>Past</th>
<th>Perfect</th>
<th>Pluperfect</th>
<th>Future</th>
<th>Fut Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَّيْشُ أُلْفُقٍ</td>
<td>بَّرُ أُلْفُقٍ</td>
<td>تَبْرجُ أُلْفُقٍ</td>
<td>بَّرُ أُلْفُقٍ</td>
<td>تَبْرجُ أُلْفُقٍ</td>
<td>بَّرُ أُلْفُقٍ</td>
<td>تَبْرجُ أُلْفُقٍ</td>
<td>بَّرُ أُلْفُقٍ</td>
</tr>
</tbody>
</table>
Necessititative.

Aorist. تَمَّ جَكَ أَوْلِدَة ... تَمَّ جَكَ أَوْلِدَة
Past. أولِدَة ... أولِدَة ... أولِدَة...

Optative.

Aorist. تَمَّ جَكَ أَوْلَه ... تَمَّ جَكَ أَوْلَه
Past. أولِدَي ... أولِدَي ... أولِدَي...

Conditional.

Aorist. تَمَّ جَكَ أَوْلَه ... تَمَّ جَكَ أَوْلَه
Past. أولِدَي ... أولِدَي ... أولِدَي...

Active Participle.

Present. (ناَمُ رَكَ) تَبَيِّن أُولَدَن تَمَّ أُولَدَن
Aorist. تَمَّ أُولَدَن ... أُولَدَن ... أُولَدَن
Past. (not used) أولِمُش ... أولِمُش
Perfect. أولِدَي ... أولِدَي ... أولِدَي...
Future. (not used) أولِدَي ... أولِدَي ... أولِدَي...

Passive Participle.

Aorist. تَمَّ جَكَ أَوْلِدَي تَمَّ جَكَ أَوْلِدَي
Future. (not used) أَوْلَدَي تَمَّ جَكَ
**Verbal Nouns.**

Present.  

<table>
<thead>
<tr>
<th>Form</th>
<th>Stem</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
<th>Future</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>تَبْعِحَكَّ</td>
<td>تَبْعِحَكَّ</td>
<td>تَبْعِحَكَّ</td>
<td>تَبْعِحَكَّ</td>
<td>أَلْدَيْكَ</td>
<td>أَلْدَيْكَ</td>
</tr>
<tr>
<td>2nd</td>
<td>تَبْعِحَكَّ</td>
<td>أَلْدَيْكَ</td>
<td>أَلْدَيْكَ</td>
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<td>أَلْدَيْكَ</td>
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<tr>
<td>3rd</td>
<td>أَلْدَيْكَ</td>
<td>أَلْدَيْكَ</td>
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<td>4th</td>
<td>أَلْدَيْكَ</td>
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<td>5th</td>
<td>أَلْدَيْكَ</td>
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<td>أَلْدَيْكَ</td>
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<td>6th</td>
<td>أَلْدَيْكَ</td>
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<td>7th</td>
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<td>أَلْدَيْكَ</td>
</tr>
</tbody>
</table>

**Gerunds.**

1st. تَبْعِحَكَّ 2nd. تَبْعِحَكَّ 3rd. تَبْعِحَكَّ 4th. تَبْعِحَكَّ 5th. تَبْعِحَكَّ 6th. تَبْعِحَكَّ 7th. تَبْعِحَكَّ

**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 ماز (māz), instead of the final ْر of the affirmative.

**Infinitive.**

**Present.**

<table>
<thead>
<tr>
<th>Тумамка</th>
<th>Тима<em>ш</em></th>
<th>Тимаш<em>улы</em></th>
<th>Тима<em>ар</em></th>
<th>Тима<em>ар</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ты<em>на</em></td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
</tr>
</tbody>
</table>

**Imperative.**

**Future.**

<table>
<thead>
<tr>
<th>Тумамка</th>
<th>Тима<em>ш</em></th>
<th>Тима<em>ш</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
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</tbody>
</table>

**Indicative.**

**Present.**

<table>
<thead>
<tr>
<th>Тумор</th>
<th>Тима<em>ш</em></th>
<th>Тима<em>ш</em></th>
</tr>
</thead>
<tbody>
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<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
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</table>

**Imperfect.**

<table>
<thead>
<tr>
<th>Тумор</th>
<th>Тима<em>ш</em></th>
<th>Тима<em>ш</em></th>
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<tbody>
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<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
</tr>
</tbody>
</table>

**Aorist.**

<table>
<thead>
<tr>
<th>Тумор</th>
<th>Тима<em>ш</em></th>
<th>Тима<em>ш</em></th>
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<tbody>
<tr>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
<td>Ты<em>ма</em>ш*</td>
</tr>
</tbody>
</table>
ACCIDENCE OR ETYMOLOGY.

Past.

Perfect.

Pluperfect.

Future.

Future Past.

Necessitative.

Aorist.
Past.

تَميِّذَكُهُ أُولَمْؤَاوِيْدُي ُتَجاَمَشُ أُولَمْؤَاوِيْدُي
تَميَّزَأَوِلُمْؤَاوِيْدُي ُتَجَماَشَأَوِلُمْؤَاوِيْدُي
تَميَّزَأَوِلُمْؤَاوِيْدُي
تَبيِّمَأْشَأَوِلُمْؤَاوِيْدُي
تَبيِّمَأْشَأَوِلُمْؤَاوِيْدُي

Optative.

Aorist.

تَميِّذَكُهُ أُولَهُ ُتَجاَمَشُ أُولَهُ
تَميَّزَأَوِلُهُ
تَميَّزَأَوِلُهُ
تَبيِّمَأْشَأَوِلُهُ
تَبيِّمَأْشَأَوِلُهُ

Past.

تَميِّذَكُهُ أُولِيْدُي
تَجَماَشَ أُولِيْدُي
تَجَماَشَ أُولِيْدُي
تَبيِّمَأْشَ أُولِيْدُي
تَبيِّمَأْشَ أُولِيْدُي

Conditional.

Aorist.

تَميِّذَكُهُ أُولَهُ ُتَجاَمَشُ أُولَهُ
تَميَّزَأَوِلُهُ
تَميَّزَأَوِلُهُ
تَبيِّمَأْشَأَوِلُهُ
تَبيِّمَأْشَأَوِلُهُ

Active Participles.

Present.

تَميِّذَكُهُ أُولَامْنُ ُتَجاَمَشُ أُولَامْنُ
تَميَّزَأَوِلُامْنُ
تَميَّزَأَوِلُامْنُ
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تَبيِّمَأْشَأَوِلُامْنُ
### Aorist

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### Passive Participles

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**Verbal Nouns.**

**Present.**

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SECTION XVII.

The Dubitative, Potential and Facile Verbs, &c.

The Dubitative Verb is formed by adding the syllable مُسّ (mish, mish), or the word مِسّ (missh), to any personal verb, indicative or necessitative, active or passive, affirmative, negative, or impotent; but, in the perfect indicative, it displaces the syllable دَي (di) of the root. It casts a doubt on what is said; and is often added, in conversation, by another speaker, to express that he considers what has been affirmed by the former speaker to be questionable, or hearsay, or mere assumption. When the first speaker uses it himself, he does so to express that what he relates is either doubtful, hearsay, or erroneous assumption, from some other person. It is a gross vulgarism, to which Armenians and European novices are addicted, to use this dubitative syllable, in conversation, where
the َدي of the perfect indicative, or of any compound tense, is required. In writing, there is no denying that this form is systematically used, by the best authorities, in place of the tense they would employ in speaking. The form has a more musical sound; and it is, in my opinion, a fruit of imitating Persian verb-forms in Turkish; initiated, probably, by the Persian scribes of the early reigns.

In dubitative conjugation, this syllable مِش follows the simple tense-root and its plural, preceding the compound and personal terminations, singular or plural; unless it be spoken by another person. In this last case, it naturally comes alone, after all other words. Thus: (تَپليْرِمِشْه) it is said, supposed, pretended, suggested, &c., that I am kicking; (تَپليْرِمِشْهَ يِدِک) it is said, &c., that thou wast kicking; (تَپِرِمِيشْه) it is said, &c., that he kicks; (تَپِرِمِيشْهَ يِدِک) it is said, &c., that we used to kick; (تَپِرِمِيشْهَ سِكر) it is said, &c., that you kicked or have kicked; (تَپِرِمِيشْهَ يِدِک) it is said, &c., that they are going to kick. (This word or syllable, مِشِه, is really the past active participle of the obsolete verb اَيِمِه.)

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

Ex.: 

(تپ بلیمک) to be able to kick; 
(تپ بلیورم) I am able to kick, I can kick; &c.

The Facile Verb is formed by the root of a verb, to which an ēsērē is added, followed by a vowel ی and the auxiliary verb چپر (virmek, vulg. věrmék). With a vowel verb other than one in ی, a consonantal ی, with ēsērē, is added between the root-vowel and the servile ی vowel; and with a verb in vowel ی, this is made into a consonant with ēsērē, and the servile vowel ی is then added; as, چپسیوپرمنک (تپ-بیرمک), چپبلاپسیوپرمنک (قپلی-بیرمک), چپقوقسیوپرمنک (قپوقیی-بیرمک), چپکارسیوپرمنک (قپکاریی-بیرمک). 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, چپکمک (جلمک), چپدرمدق (دیرماق), چپقالمدق (قیلماق), چپیاتمدق (یاتماق), and چپیازممدق (یازماق). 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, چپا۲کمک (بلگلمک) to happen frequently, of course, as is well known; to be a common occurrence; چپباؤپ دومدق (باقیپ دیرماق) to stand looking; چپبیا (بایا
qālmdaq) to stand (remain) staring in surprise and amazement; دُوشَنُوب َتَامِقَ (dāshānūb yātmāq) to remain (lie) pondering, in a brown study; بَأْيِلَة َتَامِقَ (bāyilā yāzmāq) 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 أَوْلَمَلْ 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, إِمَّ (lmēk) 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 َكَانَ or َغَانَ, even َكَانَ, traces of which are numerous in Ottoman, as adjectives). Thus:

**Indicative.**

Present. إِمُّ (lm, lm), يِمُّ (yīm, yīm) I am; سِئِنَ (sln, sln) thou art; إِيِّزُ (lz, iz), يِيِّزُ (yīz, yīz) we are; مِكَرُ (slīlz, slīnz) you are.
Perfect. (ldlm) I was, ✶(ldln) thou wast, ✶(ldl) he was; ✶(ldlk) we were; ✶(ldlnlz) you were; ✶(ldllr) they were.

Conditional Aorist.

(1sam) if I am, (lsn) if thou art, (ls) if he is; (lsk) if we are, (lsnlz) if you are, (lsller) if they are.

Past Active Participle.

(lmish) who or which was.

Verbal Noun Perfect.

(ldlk) the fact of having been.

Gerund.

(lk, old lk) during the fact of being.

These fragments are made negative by prefixing the adverb (dlyll) not. Thus, (dlylllm) I am not, (dlyll ldlm) I was not; (dlyll ls) if I am not; (dlyll ldlk) not used as a verbal noun, but replaced by (olmadlq) the negative verbal noun perfect of (31m) (dlyll lk) 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, دَرُ (dîr, dîr) is, and its conventional (unnecessary) plural, دَرَلِّرُ (dîrlâr, dîrlâr) are (which is just as well expressed by the singular).

This word دَرُ, written in eastern Turkish دُورُ (dûrû), as it is still pronounced in provincial Ottoman, is often found also, in old and eastern writings, under the uncontracted form of دُورُ (dûrûr). This circumstance leads to a suspicion that the word is, originally, the aorist of the ordinary verb دُورَمَتُق (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 ُرُ, 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 دَرُ 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 دَرُ. In conversation it is much more dispensed with than used.

The negative of دَرُ is دِیکَلُ دَرُ (dîyll dîr) is not; pl. دِیکَلُرُ دَرُ
ACCIDENCE OR ETYMOLOGY.

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(dlyllér dlr) and دیکِل یَرَ (dlyll dlrél) are not (just as well expressed without the ار).

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, ٠ّ (vār) present or existent, یَوق (yŏq) absent or non-existent. Like any other substantive or adjective, these may be followed by the verbal particle of affirmation ُنَر, 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 یَوق or یَوق ُنَر means there is; that یَوق ُنَر or یَوق ُنَر means there is not. But, unless rightly understood, those renderings are misleading. The expressions really say and mean he, she, or it, is present (or existent); he, she, or it, is absent (or non-existent); as, آتش وَار (ātēsh vār) fire (is) present (here), or existent (somewhere); آتش یَوق (ātēsh yŏq) fire (is) absent (here), or non-existent (anywhere).

Then, such a phrase as وَار اوُل (vār ol) be thou present (or existent), یَوق اوُل (yŏq ol) be thou absent (or non-existent), becomes clear. The first is a kind of prayer, Mayest thou ever exist, and be at hand, ready to help the afflicted! while the
second is a condemnation, a sentence of banishment or annihilation, or a wish in the nature of a curse, Away! Avaunt! &c.

By using a locative with these two expressions, they become special instead of general: چَی‌بِنْدِه یآرَة وآرَ (جَبْلِنِدَا پَرَا وَآرَ) in my pocket money is present (I have some money in my pocket); آویمِدَه آرُطُوْنَم یوقِ یابِدِی (آویمِدَه یودُونُم یوُق یابِدِی) 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, پآرام وآرَ (پآرام وآرَ) money belonging to me exists (i. e., I have money, I have some money); پآرام یوق (پآرام یوُق) money belonging to thee (is) non-existent (i. e., thou hast no money); پآسینک یوق (پآسینک یوُق) many books belonging to his father are existent (i. e., his father has many books); پَنَم سکا اِحتیاجِیم یوقِ یابِدِی (بَنَم سُکا اِحتیاجِیم یوُق یابِدِی) 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 إِيْتَمَّكَ (îtmêk, vulg. etmêk), أَيْلُمَكَ (âylêmêk), قِيْلَمَقَ (qîlmaq) to do, or بُيُوْرَمَقَ (bûyûrmâq) to command, to deign to do; or by an Arabic (very seldom, a Persian, never a foreign) active participle, followed by the auxiliary أَوْلَمَقَ (âlmaq) 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, إِرْسَالَ إِيْتَمَّكَ (îrsâl âlmaq) to send; إِرْسَالَ بُيُوْرَمَقَ (îrsâl bûyûrmâq) to deign or condescend to send, to favour by sending; to have the goodness to send; مُوْجَبَ أَوْلَمَقَ (mujîb âlmaq) to cause; تَژُوْدُ أَيْلُمَكَ (têvâtûn âylêmêk) to settle (in a place, as a home); بِشِيْمَانَ أَوْلَمَقَ (bîshîmân âlmaq) to be regretfully or penitently sorry (for some act); وِيْرَيْتَ إِيْتَمَّكَ (vîrîtê etmêk) to visit, to pay a visit.

Transitive verbs of this class form their passives with the auxiliary أَوْلَمَقَ (âlmaq), which, by itself, does not admit of
translation. Thus, ارسالَ اولُتمَقْ (Irsâl ُولَتماق) to be sent, to have done (to it) the action of being sent (for the Arabic and Persian verbal nouns, the reverse of the more general Turkish rule, take the passive as well as the active sense). Deferential compound passives are formed with the passive auxiliary بُورُلمَق (bûyûrûlmâq); as, ارسالٌ بُورُلمَقْ (Irsâl bûyûrûlmâq) to be condescendingly sent, to be kindly sent.

Reciprocal verbs active of this class are formed with the reciprocal of ایتمَك, that is, with the auxiliary ایدشَ микро (ildish-mêk); as, خُصُومَتْ ایدشَ микро (khûsûmêt ildishmêk) mutually to exercise hostility, litigation, or spite, towards one another.

Causatives of the simple and reciprocal are formed by the causatives of ایتمَك and ایدشَ микро, namely, ایدشَ микро راپترِمَكْ and ایدشَ микро راگترِمَكْ; thus, خُصُومَتْ ایدشَ микро ارسالٌ ایدشَ микро to cause or let (a thing) be sent; خُصُومَتْ ایدشَ микро ارسالٌ ایدشَ микро 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 ایتمَك and the other auxiliaries. Thus, ارسالَ إیده‌مامَك not to send; ارسالٌ إیده‌مامَك not to be able to send; ارسالَ إیده‌مشْ it is said that he sent; ارسالٌ إیده‌مشْ to be able to send; ارسالٌ إیدہ‌پُرمَك 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 (mī, mī) 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. سنمی صبح بیله عربیه ندیده‌کردن (sānmī sābāh bënlmlā ārā-bāyā bēnējēksīn)
   Is it thou who art to ride with me to-morrow in the carriage?

2. سن صبحی بیله عربیه ندیده‌کردن (sān sābāhmi bënlmlā ārā-bāyā bēnējēksīn)
   Is it to-morrow that thou art to ride with me in the carriage?

3. سن صبحی بیله می عربیه ندیده‌کردن (sān sābāh bënlmlāmī ārā-bāyā bēnējēksīn)
   Is it with me that thou art to ride in the carriage to-morrow?
Is it in the carriage that thou art to ride with me to-morrow?

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

This does not, however, exhaust the possible points of the question in the case of this sentence, nor the proper places of the adverb می in it. The phrase itself may be in question, as to whether these words were used, or some others, by the person to whom the interrogation is addressed. In that case, the adverb می would stand after the personal ending of the verb؛ سن صباح بیتمه عددی به ندجکسین می (سَن صباح تَبیتمه عددی به ندجکسین می), which means, Dost thou say, thou wilt ride with me to-morrow in the carriage?

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

In Turkish simple or derivative verbs, supposing that the adverb می is to follow the verb in the sentence, and not some
other member thereof, then a further question is seen to arise in No. 5 above given, as to the exact part of the verb itself that takes this word after it. In this respect, the tenses have first to be considered. The simple tenses take the adverb at the end of the tense-root, and their compounds also, before their auxiliary اِدیورمی; thus, اِدیورمی is he doing? 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, تپیورمی (تپیورمیلم) am I kicking? تپیورمی (تپیورمیلم) art thou kicking? تپیورمی (تپیورمیلم) is he kicking? تپیورمی (تپیورمیلم) are we kicking? تپیورمی (تپیورمیلم) are you kicking? تپیورمی (تپیورمیلم) are they kicking?

The perfect tense indicative forms an exception to the foregoing rule, as it takes the interrogative after the personal endings. Thus، تپی (تپیلم) have I kicked? did I kick? تپی (تپیلم) hast thou kicked? didst thou kick? تپی (تپیلم) has he kicked? did he kick? تپی (تپیلم) have we kicked? did we kick? تپی (تپیلم) have you kicked? did you kick? تپی (تپیلم) 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, صباح كل (sâbah gâl) come to-morrow; آرسك كلي (érkên gâldî) he came early; أعشام كثور (âkhshâm gêlîr) he will come in the evening.

Adjectives of relative place, like all adjectives, are used as adverbs; thus, يوطاري جي (yûqârî chîq) mount up, walk up, climb up, ascend; آشيغي كل (âshâghi gâl) come down, descend; ايبلرو كيبت (illîr gîlî) go forward, advance; كيرو كل (gërl gâl) come back.

But substantives of place, like all substantives, can be used adverbially by the sole means of being joined to prepositions; thus, يوطاريدع أوتوتيرور (yûqârîdâ ûtârlyûr) he is sitting higher up; آشيغديدن كييورم (âshâghîdân gëlîlyûrîm) I am coming from below; صاغد كيبت (sâghâ gîlî) go to the right; &c.

A possessive pronoun may enter into such an adverbial expression; as, أرسمة جيقدي (âstâmâ chîqûl) he mounted on to the top of me.

An adjective, substantive, and preposition may join to form an adverbial expression; as, أتت طرفند (âlt târàfdâ) on the lower side, lower down; أتت طرفند (âlt târàfdân) from the lower side; from lower down.
So an adjective, substantive, possessive, and preposition may be combined in an adverbial expression; as, أُوُسِّتْ يَتَأْمَهْ (أَعْتُ يَنِمَهْ) to the side above me; آلتْ يَنَكْدَهْ (أَلتَ يَنِنَدَهْ) on the side below thee; صَغْ طَرْفُدِنْ (سَغْ تَرَفَدُدَن) from his (her, its) right-hand side.

With certain special exceptions, any Arabic substantive or adjective becomes an adverb by adding an أَعْتُ and vowel ِ to it; this being often marked with a double أَعْتُ sign, and read安宁; or, if the word is a feminine in ﷲ, by putting two dots, with or without the double أَعْتُ sign to it, without an ِ; thus, طَوْلُ (تَلَن) in length, longwise, in longitude; بَرَّ وَجَبِرَ (بَرِّ أَلْبَن) by land and by sea; مَقَدَّمًا (مُقَدَّمَة) formerly; ﷲ (مُذَاكَحَكَرَان) latterly, recently; قَطْعًا وَقُاطِبَةً (قَطْعًا وَقُاطِبَةَ) decidedly and entirely.

The first ten Arabic ordinals are thus much used adverbially; as, ﷲ (أَفْرُقَ) firstly; ﷲ (سَلُعَّ) secondly; ﷲ (سَلِّلَ) thirdly; ﷲ (رَفْعَ) fourthly; ﷲ (خَامِسًا) fifthly; ﷲ (سَادِسًا) sixthly; ﷲ (سَابِلَ) seventhly; ﷲ (سَامِنَ) eighthly; ﷲ (تَاسِلَ) ninthly; ﷲ (تَسْلَ) tenthly. 

ACCIDENCE OR ETYMOLOGY.
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: أُؤُزَرَةَ (şt) upon, جَدَ (jê, jâ) according to, سَرْ (slz) and سَرْين (slzln) without, لِيْنَ (lêyn) 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, قَسَّدَتْ بَنَةٌ قَسَّمَ (gldêrsân, bên-dâ gldêrlm) if thou wilt go, I also will go; بُو دَخِي (bd dâkhî) this, too.

All other conjunctions head the clauses which they connect.

The principal of these are: ۰۰ (vê, in Persian couplets read ۰۰, ۰۰) and; لِكَنْ (lâkin), وَلِكَنْ (vê-lâkin) but; أُنَجَّ (ânjâq) only; أَسْرْ (êyêr, âgêr) if; يَأْخُذُ (yâkhód) or; ...ِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّь

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: َأَيُّ (ây), ُيُـ (yâ) O; َأَهُ (ah) ah; َأَيُوُاَهُ (âywâh) alas; ُخَـيَفَ (khâyf) woe; ُمَدَدُ (mèdéèd) help; ُآَفْرَيْنُ (âférîn, vulg. âférîm) bravo.

There is, however, a peculiar Turkish interjection َأَ (â) O, that joins on to the vocative following it; as, َأَبْابَأَ (â-bâbâ) O father; َأَأَنَأَ (â-ânâ) O mother. It also follows nouns, pronouns, and verbs, taking the sense of Yes! Indeed! I told you so! You see now! as, َأَدَمَأَ (âdâm-â) a man; you see! َكُورُلَأَ (gyûzêl-â) nice; indeed! َبُنَأَ (bênâm-â) mine; in sooth! َكُورُمُذَكَأَ (gyûrêmâ-diûn-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, بَوْنَةٌ در (bû nê dir) what is this? the answer, in Ottoman Turkish, will be, for instance, أَلَّمَا (elma) an apple, as in English. (A Frenchman would answer: “C'est une pomme.”) Should the question be, قُرُندَاشِي (qûrûndâshi) كُورُدُ يُلْمُسِي (kûrûdû yûlmûsî) [vulg. qûrûndâshîmî] گُرُدُمٰ (gyûrdûm) have you seen my brother? the answer will be, either گُرُدُمٰ (gyûrdûm) I have seen (him), or گُرُمُدِمٰ (gyûrmûdîm) I have not seen (him). Should one say to you، بُونُي سَكا وُرُسُمْ يَرْمِمْ (bûnû saûnà vûrsûm, yer-mî-sîn) If I give this to thee (you), wilt thou (will you) eat (it)? the answer will be either يِرَمْ (yûrîm) I will eat (it), or يَمَام (yûmûm) 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 ı (dılır) 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, سَوْيُورُم (sawrovım) I love (thee, you, him, her, it), سنَي سَوْيُورُم (sání sawrovım) I love thee (you), سنَي سَوْيُورُم (bën sání ...) I, personally, love thee; بَابُم كَلْدَي (bâbâm kaldî) 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، وُد وُثِّبَت (vîdd wa måhâbbet) friendship, تَطُرُّر وَتَسْطُرُر أَوَلَدَي (tâhrir wa tattîr ollûndû) 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، آدَمَلْر كَلْدَي (âdâmîr kaldî) 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، أَوْرَجْ أَت (âch ât) three horses، بَلْنَى عَرَبَ (blîn 'arabâ) 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, مَذَكُورُ (mezbur), مَذَكَّرُ (mezkyur), for things or persons, مَسْفُورُ (mesfur), for a contemned or criminal person, مَوْسِيِّ إلَيه (mumadi lley-h), for a reputable person, and مَشَاعْرَلِيهُ (musharain lley-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, بَاغِحَةٍ كُرْزَلْ شَيْ (bagheha gyazel shay) a garden (is) a pretty thing; پَادِشَاهٌ غَلَدْل (padijahah galdl) the monarch came, or has come; انگِلْتِرَادَا گَمِلْ چُوْق (ingilterada geml choq) in England (there are)
many ships; 

(číchčěk bâghchânlâniž zînêtl diř) flowers are the ornaments of the gardens, of the garden; 

(sû lkhdîm) I drank (some) water, I drank water (not wine, &c.); (sû âqâr) water flows.

In the accusative case indefinite, the substantive is as in the nominative; as, (sû lkhmêk) to drink water (some water). If the declensional accusative is used, it is always definite; as, (sûyû ıkhdîm) 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, (áltîn qûtû) a gold box; (blî rîkîlê ârpa) a bushel (of) barley; (îklî sââtîlik yîlî) a distance of two hours journey; (ûch sêtrîlik chôhâ) 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, کِتَابَ قَابِی (kltāb qābl) a book-cover; او گُوئُنکی (ev kyāpēyl) a house (domestic) dog; یَبَانُ یَرْدِی (yābān úrdēyl) 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, آَرَانَ دِیُکْسَی (āzāq dēnlzi) 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, قُرَالْکَ عَسَکَری (qirālin 'āskērl) the king's army; بَابَملَکَ اَوْی (bābāmlēn ēvl) my father's house.

When the first is put into a prepositional case, the second remains without a suffix, and the combination may be definite or indefinite, an active participle being always understood; as, شَهْرَ یَوْلَ (shēhrē yōl) a (or the) road to the town; دِیِرُدنُ سْکُویرُ (dēmīrđān kyāprū) a bridge of iron; ایدِه یَرْکَرْ (āyda blr kērrē) once in a month; &c.

When two substantives are in apposition, no change is made in either; as, شَیْعَشُ آَفَدِی (chāwush āfādī) Mr. Sergeant; یَارِئِی (yāzli ēfēndī) Mr. Clerk; مُشِیْر پَاشَا (mūshir 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, (önbâşi âghâ) Mr. Corporal; (mîr-âlây bêy) Squire Colonel; (mîr-lîvâ 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, (êşmâ sultân) Princess Esma, (izzet mollâ) Judge Izzet; (‘ârif efendî) Mr. ‘Arif; &c. The exceptions are: 1, the word sultân, when applied to the sovereign before his name; as, sultân ‘âbdû-l-hâmid; 2, the word molâ, when applied to a student or schoolboy, also before his name; as, molâ râshid (mollâ râshîd) schoolboy Rashid.

Any number of substantives may be in apposition, and one of them may be the proper name of the individual; as, (öghlûm qûlûndâz) your servant, my son; (öghlûm râfiq bêy qûlûndâz) your servant, my son, Refîq Bey; (öghlûm mîr-âlây râfiq bêy qûlûndâz) your servant, my son, Colonel Refîq 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, 

(پاشانی اشتهسبیک داییسینک اوغْلَک آتی) 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: 

پاشانک أئشنسي داییسی, or پاشا انشنسي, or پاشا أئشنسي داییسی اوغْلَک آتی, or اوغْلَک آتی; 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 ےسِرِر; thus, ۢقُرْمَانِ شَاہ (فَرمَانِ شَاه) the command of the king; ۢمَضْمُونِ قُرْمَانِ شَاہِ ایران (مَزْمُونُ فَرمَانِ شَاهِ ایران) 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 ےسِرِر vowel of connexion; and this consonant varies
with the final vowel of the word. When the final vowel-letter is ی or ی, the servile consonant is ی; as, جا‌ی بن‌ای آسب (jā-yī pā-yī ēsīb) the place of the foot of the horse; مَو۸ی روَی سَلک (mū-yū rū-yū sēg) the hair of the face of the dog. If the final vowel-letter be ا, this letter is converted itself into the servile consonant required; so that no written addition is needed; thus, بَرَی چا‌ی بَرَج (bēri-chā-burj) the fairy of the well of the tower. Ignorance often writes a ہِمْزَه over such final ی so converted into a consonant; but it really is not requisite. If, however, the final vowel be the letter ُ, then the addition of a ہِمْزَه is a necessity. Sometimes the ۝سَرُه vowel-sign is figured under it, ُ. Usage is divided as to the proper place where the servile ہِمْزَه should be written. It is at times more correctly placed between the two words, on a line with the writing; as, بَرَة فَلَک (bēl-ī fēlēk) the lamb of the sphere (i.e., Aries); and otherwise it is less correctly placed over the vowel ُ; as, بَرَة فَلَک.

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, سَائِق تَقْدِیر (sālqī tāqdir) the drover, destiny; جَانَث عَرْیمَت (jānath ʿurīmat) 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 أمر (emr), or one of its synonyms, ماده (maddé), خصوص (khüsüs), كيفيت (kéyfyyét), &c., all of which signify our circumstance, and the like. They are used in written Turkish for precision. Thus: راه تحصيلك أمر أنسلسامكي (rāh-l tāh-sūlān emr-l ışnəlākl) the matter of the pursuit of the path of study; دونانماعن êlmêst khüsüsû (donân-mānû ëlmêst khüsüsû) the question of the coming of the fleet.

After a proper name of a person or thing, the word نام (nām) name, is commonly employed; as, أحمد نام ذات (ahmed nām zāt) the personage named Ahmed; قرئم نام جزيرة (qirim nām jēzirē) the island (peninsula) named Crimea.

The two words حضرت (hāzret), جناب (jēnāb), which originally mean presence and side, are used before or after the names or titles of individuals held in honour, with a meaning varying from that of His Divine Majesty down to that of plain Mr. or Mrs., &c. When they precede, they remain unchanged to the eye, but are in Persian construction; as, حضرت خدا (hāzret-l khūdā) His Divine Majesty, God; حضرت پیغمبر (— pēygāmbēr) His Sanctity, the Prophet; جناب يادشاه (jēnāb-î pādlshāh) His Majesty, the Sovereign; جناب صدارتیاب (— sādarēt-māwāb) 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, شهِّ الإسْلام طاهِر بَكُ حضرتِي (sheykhuddîl-islâm tâhir bêk hazrâtî) His Eminence the Lord High Chancellor, Tahir Bey; بْوْسْه مُفتَسِسي حَسن أَفْنِدِي جَنابَي (bûrûsâ muftîsî hasân avîndî jânabî) His Honour the State Counsel of Brusa, Hasan Efendi; ۶ُفْيِر بَاشَا حَضْرَتْلِي (sêfir pâshâ — ) His Excellency the Pasha Ambassador; تَرِجَان بَك جَنْانْلِرْي (terjumân bêy — ) His Worship the Interpreter Bey; &c., &c., &c.

Generally, the word حضرت before a single name indicates one of the prophets, saints, or patriarchs of old; as, حضرت نوح (hazrâtî nûh) the patriarch Noah; موسى — (— mûsâ) the prophet Moses; سليمان — (— sâlêymân) the prophet (king) Solomon; مَرْيَم — (— meryêm) Saint Mary (the Virgin Mother); عيسى — (— îsâ) the Prophet Jesus; مسیح — (— mêsîh) 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, كُورُل أَدُیلُ مُحَجِّر بْ حَجَّمِ (gyûzêl,
SYNTAX.

A pretty, well-behaved, modest child;

paradise-like, joy-giving place.

One adjective may qualify several substantives in a sentence;

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, `a great mountain;

a great monarch, 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, full (of) water,

filled with water. In Persian construction it follows; as, worthy of exposition;

conformable with nature.

The Turkish adjective 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, like water;
gibl) like them; بُونُلِرِکِی (بُونلِرِکِی gibl) like these; کِیمْ کِی (کیم کی gibl) like whom? ۳ْنِرِکِی (نَرِکِی gibl) like what things?
(بُابَمْرِکِی gibl) like the one belonging to my father; بَنْدِکِی کِی (بِندکِی کی gibl) like the one I have. All other pronouns are put in the genitive, when complements to this word; as, انْبِ کِی (انب کی gibl) like me; انْبِ کِی (انب کی gibl) like him, her, it; بُونُکِ کِی (بُونک کی gibl) like you; بُونُکِ کِی (بُونک کی 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, ایکی چیفت (یکی چیفت) two pairs; دو چیان (دو چیان) the two worlds (present and future). But the Arabic cardinal follows, the construction is made Persian, and the substantive is made plural; as, قَوَای خمسه (قیوای خمسه) the five senses; چهات سیه (چهات سیه) 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, ایکی سیاه کی (ایکی سیاه کی) two black goats; هفت اقیم معموره (هفت اقیم معموره) the seven climates
of the habitable earth; ropolis خمسة ظاهره (qūvayī khāmsī-l zāhirē) 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, أوطندك بيدنده پرایپ (ōdānīn böyn̄dā blīr ḫp) a string of the length of the room; هر بری بش کيسه آقته ايدر يدى آلماس (hēr bīrī bēsh qaychā ʾādēr ȳēdī ālmās) 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, آدمک بری (ādamīn bīrī) one of mankind, a man; أوطندک ابکیسی (ōtāndk ēbkiṣi) one of the men; أوطندلک بری (ōtāndlēlīn bīrī) one of the men; أوطندلک ابکیسی (ōtāndlēlīn ēbkiṣi) two rooms, أوطندلک ابکیسی (ōtāndlēlīn ēbkiṣi) 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 نفر (nēfēr) individual; for beasts it is رأس (rēs) head; for bulbs it is بانش (bāš) head; for ships it is قطعة (qitā) piece; for cannons, ships, and villages, it is پاره (pärē,
vulg. pârâ) piece; for things usually counted it is عَدَدُ (’ādêd) number; for things not usually counted it is دَانَة (dânê, vulg. tânâ) berry; for swords it is قَبَصَة (qâbzâ) hilt; for elephants, زِنجِيرٌ (zênjir) chain. Thus: أُوْنُ رَأْسٍ قُوَّيْنُ five men; ten sheep; ابِنْ كُرْمَيْ قَطْعَةٍ سَفْينَهُ two onions; ابِنْ كُرْمَيْ بَآَرَةُ سَوْغَانُ twenty ships; أُوْنُ بَآَرَةٍ طَوْرٍ ten cannon (pieces of artillery); أُوْنُ بَآَرَةٍ كُلُوَّيْ fifty villages; أُرُقُ عَدَدٍ يَوْمُورَطَهُ a hundred eggs; أُرُقُ قَبَصَةٍ قَلَْلُجُ three swords; بَرْ زِنجِيرِ فَيْلُ one elephant.

The Turkish ordinals precede their substantives; as, بَوْرُ نِجْجَيْ (bîrînjî gîyjê) the first night; الْتَمْسُ طَقْفَوزْجَيْ آَلَيْ (âltmîsh dûqûzûnu’l âläy) the sixty-ninth regiment.

The Arabic ordinals follow; as, بَأِبِ خَامِسٌ (bâbî khâmîls) chapter the fifth.

The Persian ordinals generally precede, but sometimes follow.

The Turkish distributive numerals are used to express the rates of collection as well as of distribution; as, بَشَرْ بَآَرَةٍ وَبَدِيلَر (bîshêr pârâ vêrdîlêr) they contributed five paras each; آنْلَرَا بَشَرْ (ânîlêrâ bîshêr pârâ vêrdîlî) 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, 
(birêr birêr tôplâdîm) I collected (them) one by one;
(îkîshêr îkîshêr âlîñîz) 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, 
(yo o'vîc bîsîkî kôzîl) 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, 
(mêrhûm pêdêrîm) my late father, may be rendered in the Persian form, 
(pêdêr-i mêrhûmûm) ; so also, 
(vêjîh-i khâtîr-khâhîmîz) the manner desiderated in mind by us (i. e., by me); 
(âqîr-i shârîqîyê sêr-âskêr-l zâfêr-rêhberî) the victorious commander-in-chief of the eastern districts; 
(bû bâghîn hêr pêrêjîyê gén-çarîyê yêshêf'nîmâyîsî) 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, بْنِي مْرحُم بْنِدْرُم (bennm mérhum pêdêrlm) my late father; أودانين بْيوك قيوس (ôdânîn blyûk qâpûsû) the great door of the room.

One possessive suffix may qualify several substantives; as, آل وأصحاب وعترت وأحباني (äl ü às-hâb ü 'itrêt ü âhbâbî) his family, companions, posterity, and friends.

Section VI. Syntax of the Verb.

Verbs of the first and second person agree with their nominals in number and person; as, بن كوردُم (bên gûrdûm) I saw, have seen (him, her, it, &c.); سرز كوردُكْرُك (szg gûrdânûz) you saw, have seen (me, us, them, &c.).

A verb of the third person must also agree with its subject, if understood; as, كوردُ (gûrdû) he, she, it saw, has seen (it, &c.); كوردُلر (gûrdâlêr) 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: بابام كوردُلر
SYNTAX.

my father went, has gone, is gone; 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, 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, 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, I, and thou, and thy brother, saw (him, &c.).

In conversation, and its plural are generally omitted at the end of a phrase, affirmative, negative, or interrogative; as, (keyflilz lyl ml) is your health good? it is good; (lyl dyll) it is not good.

But, in repeating the affirmative or negative words of another, must be introduced; as,
(bâylê dîr, dêyâ, tâsdiq bêylêdî) 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, كورس ديدى (gêllRM, dîdl) 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, آت ألدّم (ât âldîm) I bought, have bought (or taken) the horse. But, if the object be indefinite, it remains in the nominative; as, آت ألدّم (ât âldân) 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: أُلَوْمَدَانُ قُورْمَاقَ (âlâm dan qûrmâq) to be afraid of death; أُلَوْمَدَانُ قِاجِمَقَ (âlâm dan qâjmâq) to run away from death; بَأَرْيِدَةَ بَاتِمَقَ (bârîda bâtmâq) to look at money (i.e., to take money into account or consideration); صوّدَ أُورَمْكَ (sûdâ yûzmêk) to swim in the water; دِكَّرَةَ صَيْرَمَكَ (dânilzê gîrmêk) to go into the sea (i.e., to bathe in the sea); قَلَبَ أُبَرَمْكَ (qîllî ilâ würmâq) to strike with a (or the) sword; خَاطِرْ اَجِّيَونَ يَابَسَمَقَ (khâtîr ichtîn yapmâq) to do (a thing) out of regard (for some one); حَيْوَانَّهُ بَتَمَكَ (haywâna bînmêk) to mount on a beast (horse);
(gémlyé blmék) to mount (go) on board ship; (aýaḡhá qálmáq) 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, (yárín gál) come to-morrow; (ašághfín, vulg. en) descend, come or go down; (yuqáří qiq) ascend, mount; i.e., come or go up. Still, on occasions, prepositions are used with them; as, (sághá sáp) deviate (turn) to the right; (sólá báq) look to the left; (girá, vulg. gér lí glí) go back; (gérldán gál) come from the rear, from behind.

A transitive verb has sometimes two direct objects, one definite, the other indefinite; as, (ání múšír étülélé) they made him a mushír (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, (bu dāqíqayá táhsílí wůqúf ēyléldi) he acquired cognizance of (about) this subtle point; (sår-f-i múzját-i blzá’á qíllíndi) expenditure of the modicum of capital was made (i.e., the modicum of capital was spent).
Section VII. Syntax of the Participle.

In conversation, the substantive qualified by a particle, active or passive, is sometimes understood, and the participle is used as a substantive; as, كَلَّدَ وَيْرُ (gelânê vér) give (thou it) to him (or her) who comes; كِلّدُ يَمِّه (gildilymâ bâqmâ) look not at that which I wear; يَابِدُ خَمَيْصَ صُوْرَمَ (yâpâjâghîmî sîrmâ) ask not what I shall do.

The active participle present of أولَمَيْنُ أُولُمَيْنُ, i.e. أولانَ, is often omitted after Arabic participles, active or passive; as, رَبُّ (rûbî) mêskaâlînâ wâqîf memâlk ud bûldân the countries and towns situated in the inhabited quarter (of the globe); بوَ صَنَابُدُه مَكُوَرْن وَمَعَارِفُ (bu klâbdâ mez-kûr rûnûn â mâyûrf) 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, قِبْوُ آَجَانُ (qâpû âchân) he who opens a door; قِبْوَيْنِي آَجَانُ (qâpûyûnî âchân) he who (that which) opens the door; آَلِمُ إِلَّا أَجِدُيْعْمِ قِبْوُ (âlîm îllê âchdîghîm qâpû) the door that I opened with my hand; يَدَّرُيْكُ بُوْنَٰ قُوْلُ إِلَّا أَجِدُيْعْمِ سَبَّ (ûdâbrîmî bûnu qâbûl idêmîyîyêyi 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, خالقِ هَرُ دُو جَهَانٍ (khāliq-i hér dū jihān), هَرُ دُو جَهَانِیَ خَالقِی (hér dū jihānī khāliqi) the Creator of both worlds; مَخلوقِ یَدِ قُدُرَتِی (makhluq-ū yēd-i qūderṭī), یَدِ قُدُرَتَلْبَنِی مَخلوقِی (yēd-i qūderṭlēbīnī makhluqū) the creature of the hand of His almighty power; آفرینندهٔ بن و آن (āfērinēndē-l in ʿān) the Creator of this and that (all things); مَردِ کَشَکِرَه (murd-e kāškarēh) the creature of the hand of His allmighty power; سازگارِ بَنِی مَرسِ (rāšīd-e kyângyūrē-l chârkh-ī ēsîr) 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, مَکَفَیْتِ (mākāfiyyēt-ī mēzkyūrē-l mābin) which explains the said circumstance.

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

Turkish verbal nouns are constructed with their subjects, when substantives, as any two substantives; thus, أحمدْ کَلِمَسِی (āhmēdīn gâlmēsī) the coming of Ahmed, Ahmed’s coming; أحمدْ کَلِمَلِی (āhmēdīn gâldīlī) Ahmed’s (past action of) having come; أحمدْ کَلِمِی (āhmēdīn gēlējīlī) 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, 

(بِنِمْ كُلِّمَمَ) my coming; 

(سُئِنٍّ نَجْرَلْيَكُمْ) thy having come; 

(ۥنُلِّرِكْ ۖ وَهُوُا كُلِّمَمَ) their future coming.

Turkish verbal nouns and infinitives are constructed with their objects, direct or indirect, exactly as their verbs; thus,

(ٖنِلْي نَاجْرَلْيَكُمْ) my seeing him (her, it); 

(فزُمْرْة كُلِّمَمَ) my coming; 

(Izmirâ gâlêjîlîn) thy future coming to Smyrna; 

(بَقَرْنِه اَمِّدْكِ) 

(ۖوُلْمِ مِكَّرَتُب يَزْدِي) 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, 

(وُرْدُم) my arrival; 

(تَّحْسَلٍ) thy study; 

(تَحْرِي) his writing; 

(صَنَّع اللّه) the act of God; 

(Ikâr-e pérgâyâr-e efkîyâr) 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, 

(مُقَدْوِي صَرْفَ) an employing one's utmost; 

(فِئِي مَعْرُوفَ) 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, صَرَفُ مُقْدُورٌ or مُقْدُورُ صَرَفٌ; and again, فَنَّ جَعْفَرْيَانِكُ تُحْصِيلٌ or فَنَّ جَعْفَرْيَانِكِ تُحْصِيلَ; &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, أُولَمْكُ بُونَذُ أَوْلِي دُرْ (اَلْمِكُ بُونَذُ اَوْلِي دُرْ) to die is better than this; قُوْرَتُلْمَغَةٌ جَالِشَدِى (قُوْرَتُلْمَغَةٌ حَالِشَدِى) he laboured at escaping; يَأْقِمَ إِيْجَوْنَ تُرْتِبَ إِيْجَوْنَ (يَأْقِمَ إِيْجَوْنَ تُرْتِبَ إِيْجَوْنَ) I arranged, have arranged (it) for burning; (جَالَمْشِي، سُردَ، جَالَمْشِي) his coming (is) not necessary; كُبْرُبُ جَالِشَ أَحْمَدْ (كُبْرُبُ جَالِشَ أَحْمَدْ) 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, كَذَّبْتُ مُفْلَدَمُ كَذَّبْتُ مُفْلَدَمُ خِبْرَ وَرُبْيَمُ (كَذَّبْتُ مُفْلَدَمُ خِبْرَ وَرُبْيَمُ) 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, كَذَّبْتُ كُورُزْكُ كُلْدِكَدَهَ
When compound verbs are used, the auxiliary gerunds may be omitted once or twice in a long sentence; as,

\( \text{bir mèvzî'â vârûd, vê ândâ bir mlqdâr qû'ûd ëddûp,} \ldots \) ... 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, 

\( \text{آدّم كتّاب أوقّووبوب} \) (âdâm kltâb ñqûyûb) man, reading a book (or books), .......

\( \text{قٍرٍمٍمٍ سرٍرٍ وآصلٍ أولٍجيٍ} \) (fermânîm szê vwaûil ñlijâq) at what time my command shall attain unto you, .......

\( \text{بٍنٍ شوٍ آدّمٍ كورٍرٍكٍ} \) (ben, shû âdâmî gyûrêrek) I, seeing that man, ..... ; & c.

**Section X. Syntax of the Adverb.**

The adverb precedes the verb or adjective qualified by it; as, 

\( \text{sâbahleýîn gâldi} \) he came in the morning;

\( \text{چوٍٍ قورٍٍل} \) (chôq gyûzêl) very pretty.
The negative دیل (dyl) not, precedes the verb substantive, expressed or understood, but follows the substantive or adjective which it negatives; as, جَنْ (gén dyl) I am not young; عَلَّمْنِ (âlîm dyl) thou art not unintelligent; آَدَمْ (âtâm dyl) he or it is not a man; &c.

The adverbial suffixes دک (dék), دِکِي (dekîn), follow a noun of time, place, or condition, in the dative; as, صباحه دِکِي (sâbâhâ dêyn) until morning; لَندَرَ (lîndûrâyâdêk) as far as London; اَوْلُومَدَ (âlômêdêk) until death. They follow the third gerund also, put in this same dative case, and thus form a verbal limit of time; as, كَلِمَهُمْ (gelmîmêdêk) until (I, thou, &c.) come, came. The agent must be named or understood; as, بَنَ (bên gîldînîyêdêk) until I go (or went); مِكْتِوبُمُ (mektûBUM mârayâ varînâyâdêk) 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 كُوْرُه (gyûrê) according, also follows a dative; as, عَلَّمِهَ (âlîmê gyûrê) according to my judgment; بَكَ (bék) (bânâ gyûrê) according to me; &c.

The adverbs يَانَا (yânâ), طُوْلَي (dolâyî), أوُتُرُ (ûtûrû) relatively, follow substantives or infinitives in the ablative; as, كِتَابُ (kitâbû dolâyî) relatively to (about) a (or the)
Although it is not grammatically erroneous, in answering a question, to use the affirmative adverb اوتُ (évêt) or بَلِی (bêlî) yes, or the negative يوق (yônq) or خِير (khâyr) no, when appropriate, it is unidiomatic to do so. The more general custom, whether one of those adverbs be used or not, is to repeat the word or words of the question on which the interrogation turns, with such grammatical modifications as may be necessary. Thus, turning back to the five questions instanced in Chap. II., sect. 21 (p. 151-2), the respective answers may be: 1, اوتُ بَن (évêt, bên) yes, I (am to ride); 2, يوق اوْلِیْکُون (yônq, ûlbir gûn) 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, عَلَیْ التَّقَیَيقُ (âlê t-tâqqîqû) in truth; پرْ قَرَارُ (bêr qârâr) in permanence (without change); عَلِیْدَهُ (âlê hîdê) singly; فِی الْوَاقِعُ (fî 'l-wâqî) in fact; بَلَی حَالُ (bi-êyî hûlî) in any case; لَا التَّقُدِیرُ (lâ tîddîrû)
kēlā 't-tāqdībī'yn) upon either supposition; أَزَرَتْ نُوَ (ez sēr-l nēv) from a new beginning (over again, again).

A preposition may govern two or more substantives in a sentence; as, āl ʿawāḥāb ʿawāʿirāt ʿawāḥābīhā 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, ʾlābām ʾillāh (bābā-m īlē) with my father; bū ʿūjīb ʿṣadīqē (bd muḥīb-bi sādīq-dā) in this faithful friend; qālīyūn-ī kyūh-nūmūn-ī hāmāyūnūn bāshī the head of the mountain-like imperial galley.

**Section XII. Syntax of the Conjunction.**

All conjunctions, except the enclitic ḍō (dē, dā), or dakhī (dakhī), too, also, head the phrase they belong to.

The enclitic conversational ḍō, or literary dakhī, is placed after the word of a phrase to which special attention is directed; thus: Ġstānbulōdan ḍōkhī ʿṭōrb ʿqalī ʾstānbulōdan ʿṭōrb ʿqalī cannon came from Constantinople also; Ġstānbulōdan ʿṭōrb ʿqalī
(Istänboldăn 통 dâkhi gàldi) cannon, too, came from Constantinople.

This enclitic is repeated after each member of a phrase linked together by its use; as, بَنَّهَا كِيْدِرُمْ سَنْدَهُ (bên-dâ gedêrîm, sân-dâ) I, too, will go, as also thou; بَنَّهَا سَنْدَهُ أَوْلَدَهُ أُوْجِمْ سُكَيْدِرُمْ (bên-dâ, sân-dâ, o-dâ, âchâmûz gidêrlz) 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, كُلَمْشَ إِسَدَدَهُ (gâlsé-dê) even should he come; كُلَمْشَ إِسَدَدَهُ (gâlmish isê-dê) even though he be come; كُلَمْشَ إِسَدَدَهُ (gâlsêydl-dâ) had he even come; كُلَمْشَ إِسَدَدَهُ (gâlejék ılsâ-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, كُلُوْرَمَدُ كُوُرُمَدُ (gellrim-dâ, gyûrûrûm-dâ) I will both come, and see also; كُلُوْرَمَدُ كُوُرُمَدُ بُكُنُوْرُمَدُ إِسَدَدَهُ كُوُرُمَدُ (bîyânîr-isê-m, állirim-dâ) I will come, and I will see, and if I admire, will also buy.

The conjunctions هَا، كُرَكَ، إِسْتَرَ (eîr) if, with كُرَكَ (gîr-chî, vulg. gîrûchê) or أَسْكَرَجَ (eîr-chî, vulg. ègîrûchê) although, put the verb or verbs of their phrase in the conditional; as, هَا كُلمْشَ هَا كُلمْشَهُ (hâ gâlsê,
When the copulative ۳ (k) joins one verb or phrase to another, it is pronounced vě, 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 ā or ū, and joins on, in pronunciation, as though in a syllable, with the consonant preceding it; as, ۴ (gâldî vē gyârdâ) he came, and he saw; ۵ (dēvlêt ā īqbâl) fortune and prosperity; ۶ (qâvî-yâ tēn-dârûst) strong and healthy.

The Persian conjunction ۷ (kī) 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 اَوَّلَ کَل (mâlûm ʻâlî kī) 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, نَیاَزِمَنَدتَ اُولِدَمْ وَ تَالَّهَ کَانَ کِي چَنَسِ (niyāzmênd olâmîn, vê nālê-kyânân, kl jîns-l mâgîrêti sîm-l ēshk ʻoldâ nûqûd) let us be instant in supplications, and assiduous in moans, for the silver of (man’s) tears has been made the coins payable for the wares of (God’s) mercy.

(The inversion ۸ (kī) لُقُودٌ اَوَّلَی نُقُودُ for نُقُودُ اَوَّلَی 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 ِکِ 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، ِکِ ِمِرْکِ بَابِرْنَ ِمِرْکِمِ (diyör ku، yärin gellirm) he says, I will come to-morrow; ْسُرُدَةِ ِکِ ِمُؤُنَةَ ِمِر (sördäh ku، bu né dir) he asked, What is this? We see, then, that ِکِ، 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 ِکِ is omitted; as، ِدَیدِی َآَیَ ِشَهْرَیاَرَ (diddl: ِکِ shērlyār) 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، ِکُوُرْزِ دَیوْرِلِرَ (gellriz diyörler) they say، We will come؛ i.e.، they say they will come؛ ِکُوُرْمَدِمِ ِدَیدِی (gyūrmādim diddl) 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 دِیَّکَ، the Turkish conjunction ِدِرُ (diyū، vulg. dēyē)، which really is the first or fifth gerund، modified by usage، of دِیَّکَ، viz.، دِرُبِ or دِرُ، is introduced before the verb used، and after the quotation؛ it is the equivalent of our saying؛ as، ِکِفِیمَرْکِ اَیَوْمِیَ دَیَوِ.
I asked (of him or her), saying, Is your health good? i.e., I asked how he was; they deny, saying, We know not; i.e., they deny, and say they know not; I formed an idea, saying (to myself), You will not come; i.e., I imagined that you would not come; saying what (to thyself), art thou come? i.e., what are you come for?

The conjunction ك 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, حمد و سباس أول خداوند فی علیته سر مخک وجد آنهار وقرار یکفظره قدرت نامتهالی دیر (hāmd ʿālīs ʿol khudāvānd-bī-ʿillētē sēzā dīr, kl, vājūd-l ēnhār ʿu qūr-i bīhār yēk-qāṭrē-bī qūdēt-i nā-mātēnahlērl 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 ك is a qualitative, 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 'ālēmā class (Doctors of Canon Law) on a Persian or Arabic model, the clause that follows ک is generally qualitative, and the style is anti-Turkish. Thus:

\[ \text{هر کس که دست‌هایت مسیب‌الله حیل می‌کیندَ عقله متشیسته اوله.} \]  
\[ (\text{her kēs kl dest-i himmēt lā hābl-i mētin-i 'aqālá māteshebbbis ŏlā, . . . .}) ; \]  
\[ \text{every one who shall take hold of the firm cable of reason with the hand of endeavour, . . . .;} \]  
\[ \text{(bu jānverlēr kl nāzār-i ībrēt-lā mânzūr dūr, . . . .) these animals which are looked upon with a regard for instruction, . . . .} \]

The conjunctions (ta kl) *in order that*, (šâyēd kl) *perhaps, lest*, (mā-dām-kē) *as long as, since*, (mē-bādā kl) *lest*, (mēyēr kl) *unless*, require their verbs to be in the optative; as, (ta kē) *مللی قالمیه* (— tāhāmmālū qālmāyād) *in order that no power of endurance be left in him*;

(— mānḥezīm ŏlālēr) *lest they be routed*;

(— ṭayā'īdā ŏlālēr) *since they are alive*;

(— ṭayā'īdā ŏlālēr) *since they are alive*;

(— dyēlē ŏlā) *lest it be so*;

(— gyāzēl ŏlā) *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 ُيَازِقَ (yāziq); as, وَلَا ُمُنَّ ُبَابٌْمُ (vwākh bābām) alas, my father! أَقْرِينَ أَوْقَلُمُ (āfērin, vulg. āfērīm ḍghlūn) well done, my boy! كَيْدِي أَدْبِسَرُ (gldl ēdēbsiz) O, impudent fellow! آَيَيْنَةِ نَذِشُمُ (by qardāshīm) well, brother! أَمَانَ ُجُرُحُمُ (āmān chūjūghūm) O, my child! مَرْحَبَا أَنْفَدَمُ (mērḥābā ḍfūudlīm) God's blessing on you, sir! They always precede the noun. The word ُيَازِقَ is used in this way also, but it further permits its substantive to be put in the dative; as, ُيَازِقْ ُمُسْكُمُ (yāziq ēmēylm), ُيَازِقَ ُمُسْكُمُ (yāziq ēmēyīmē) alas my trouble! alas for my trouble!

When accompanied by a pronoun, except the interjection كَيْدِي (gldl), the pronoun must be in the dative; as, ُيَازِقْ ُبَاَّلْ (yāziq bānā) poor me! وَلَا ُسَكَكَ (vwākh sānah) alas for thee! أَقْرِينَ أَنْلَرُ (āfērin ānlārā) well done, they! The exceptional ُكَيْدِي is constructed with the accusative of the second person singular, which it may precede or follow; as, كَيْدِي ُسِني (gldl sānl) or ُسْنِي ُكَيْدِي (sānl gldl) 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 كله (ăh gâlsâ) *O that he would come!* آه كلهیدی (ăh gâlsêydl) *O that he had come!* One of these, آمان, is constructed also with the imperative, and expresses vehement desire with the affirmative, or dread with the negative; as, آمان كتسونه (ăman gîtmâsâ) *O that he go not* (by his own desire)! آمان كتسیسین (ăman gîtmâsin) *O that he go not* (if my wish prevail)!

With an imperative, هلل (hêlê) expresses an invitation or a challenge; as, سلک كلسیون (hêlê gâl) *come along!* هلل کلسیون (hêlê gâlsîn) *just let him only come!*

Arabic phrases are often used as interjections, generally after proper names; as, مسکه مسکره الله آماملی (mêkkê-i mûkerrêmê, kerrêmâ-ha ʾllahû tâʾâlî) *Mekka the Venerated, which may God, who be exalted, cause to be venerated!* سلطان غازى سليم خان مالله ظلال رايت علی معارق الآنان ما تكرر الشهر و تجدد الأعوام حضرتلى *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!*

FINIS.
ADDENDUM.

In p. 45, after line 5, as a further remark on the uses of letter \( \mathsf{w} \), the following rule is not without its use; viz.,—

In a few words of Persian origin only, the letter \( \mathsf{w} \), following a letter \( \mathsf{j} \), and itself followed by a long vowel-letter \( \mathsf{l} \), is suppressed and lost in the pronunciation. Thus \( \mathsf{khi} \mathsf{an}, \mathsf{khaih}, \mathsf{khahlsh} \). The word \( \mathsf{khaja} \), of this class, and its derivatives, \( \mathsf{khajag}, \mathsf{khajak} \), \&c., have been corrupted in Turkish into \( \mathsf{khoja}, \mathsf{khojayan}, \mathsf{khojaliq} \), &c. In Persian proper, a very few words beginning with \( \mathsf{j} \), without a following \( \mathsf{l} \), elide the \( \mathsf{w} \) 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 \( \mathsf{khus} \) (usually read \( \mathsf{khus} \) in Persian, \( \mathsf{kho} \) in Turkish) is made to rhyme with \( \mathsf{vesh} \), for instance; and in consequence must then be read \( \mathsf{khash} \). \( \mathsf{kho} \) (usually \( \mathsf{kho} \), Turkish \( \mathsf{kho} \)) is made to rhyme with \( \mathsf{bed} \); something after the manner of our poets, who make wind rhyme with \( \mathsf{find}, \mathsf{mind} \), \&c. This is what is styled \( \mathsf{w} \) (\( \text{vwawi m'adulê} \), deflected \( \mathsf{w} \), in Persian.
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