

The Routledge Introduction to Literary Ottoman

Korkut Buğday

Translated by Jerold C. Frakes



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This represents the first modern introduction to literary Ottoman available in English. The author has devised this textbook to provide a course of lessons, readings and exercises to take the student from beginner to intermediate level. The book features numerous readings taken from historiography, historical, literary, journalistic and legal sources from the sixteenth to the twentieth century.

This will be an essential tool for Ottomanists and other scholars in a broad range of academic disciplines that include Ottoman history and literature, language, art, music and architecture of the former empire.

Korkut Buğday is an orientalist and speaker of the department of constitutional protection in the Ministry of North Rhine-Westphalia. He also lectures at the University of Hamburg.

Jerold C. Frakes has published extensively in the fields of medieval German, Latin, Norse, and Yiddish. He is currently Professor of English, SUNY Buffalo.

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First published 1999 in German as *Osmanisch-Lehrbuch. Einführung in die Grundlagen der Literatursprache* by Otto Harrassowitz GmbH & Co. KG, Kreuzberger Ring 7 b-d, 65205 Wiesbaden, Germany

English translation as *The Routledge Introduction to Literary Ottoman* first published 2009

by Routledge

2 Park Square, Milton Park, Abingdon, OX14 4RN

Simultaneously published in the USA and Canada

by Routledge

711 Third Avenue, New York, NY 10017

Routledge is an imprint of the Taylor & Francis Group, an informa business

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The Routledge Introduction to Literary Ottoman English language translation
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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

Buğday, Korkut M.

[Osmanisch. English]

Introduction to literary Ottoman / Korkut Buğday ; translated by Jerold C. Frakes.

p. cm.

Turkish language – Textbooks for foreign speakers – German. 2. Turkish language – Grammar. I. Title.

PL127.5.G4B8413 2009

494'.3582431–dc22

2008053201

ISBN10: 0–415–49338–2 (hbk)

ISBN10: 0–415–49438–9 (pbk)

ISBN10: 0–203–87599–0 (ebk)

ISBN13: 978–0–415–49338–3 (hbk)

ISBN13: 978–0–415–49438–0 (pbk)

ISBN13: 978–0–203–87599–5 (ebk)

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Foreword

The present introduction to Ottoman has been compiled from instructional materials used in Ottoman courses at the Universität Hamburg. In the course of classroom use, the material was revised multiple times, particularly when certain texts proved too difficult for the students or when explanations were insufficiently clear. This process of constant revision and correction could have been profitably continued for many more semesters, and other students and teachers will certainly still find shortcomings in these pages. Despite this realization, I have decided to publish the book in its current form, because I am convinced that, more than a century after the appearance of H. Jehlitschka's *Türkischen Konversations-Grammatik*, a textbook of Ottoman is an urgent *desideratum*. In addition I hope that this introduction to Ottoman will provide an incentive for others to write further textbooks of this kind.

I would like at this point to express my sincere thanks to Professor Dr. Petra Kappert (Hamburg) for her encouragement and support. I am also grateful to Hayrettin Aydın (Essen) and Dr. Börte Sagaster (Istanbul) for their suggestions and for correcting proofs. Anne-Sophie Fröhlich (Hamburg) has participated in the project from the beginning, generously read the various drafts, and provided both constructive criticism and suggestions; for that I offer her my sincere thanks. It goes without saying that I alone am responsible for all errors and shortcomings that appear in the book.

Hamburg, January 1999

Korkut Buğday

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Introduction

The Ottoman language is based on Anatolian Turkish and was the official administrative language of the Ottoman Empire (1299 – 1923). Toward the end of the fifteenth century, however, Arabic and Persian borrowings became so overwhelming that in many texts there is scarcely any originally Turkish vocabulary to be found. It was, however, not just words that were borrowed, but along with them much of the grammatical systems of Arabic and Persian. Thus it frequently happens that phrases and entire sentences in these languages appear in Ottoman texts, fully integrated into the Ottoman Turkish syntactic structure. Sometimes entire paragraphs or poems in Arabic or Persian may appear in an Ottoman text. In using Arabic and Persian words in Ottoman Turkish, however, the rule generally applies that Turkish vocabulary can only be used with Turkish grammar, Persian vocabulary can be used with Turkish or Persian grammar, while Arabic vocabulary may be used with Arabic, Persian or Turkish grammar. Exceptions to this rule – when, for instance, Turkish words are used in a Persian *izafet* construction – are designated ‘widely disseminated mistakes’ (اغلاط مشهوره).

Since Ottoman – with very few and ever rarer exceptions – is no longer a spoken language, the focus of this introduction is on grammatical analysis and translation of texts, for Ottoman is still ubiquitous in written form in older books, periodicals, documents, charters, and letters, and is thus the key to the study of the history and culture of Turkey and many other countries that were once part of the Ottoman Empire. Not until 1928, as a result of the substitution of the Roman for the Arabic alphabet in Turkey, did Ottoman in a certain sense become the Turkish of Turkey. In fact, however, it is not so easy to draw a clear distinction between Ottoman and modern Turkish, for despite the fact that in 1928 the Arabic script was no longer in governmental use, in the private sphere many Turks continued to prefer the more familiar alphabet to the newly introduced Roman alphabet. The language itself changed only slowly, in particular since the founding of the Turkish Language Society (*Türk Dil Kurumu*) in the early 1930s, among whose primary duties was the ‘purification’ of the Turkish language from foreign (i.e. Arabic and Persian) elements. The linguistic developments that then entered the language and in the course of time gained in strength obviously did not occur in all social and linguistic sectors with equal rapidity and intensity. In juridical and administrative usage, for instance, a style inherited from Ottoman has survived even up to the present, in which Arabic vocabulary is abundantly represented. The same is true for the religious sphere, in which Arabic, as the language of the Qur’ān, naturally plays an important role. Moreover, Arabic words and phrases are also integrated into standard Turkish language use. Nonetheless, in general the Turkish language has, as a result of its substituting Turkish and Turkic words for many Arabic and Persian words, changed so much that contemporary Turkish young people are scarcely capable of understanding an Ottoman text from the end of the nineteenth or beginning of the twentieth century without a dictionary, even if it has been transcribed into the Roman alphabet. Considerable obstacles to comprehension can even arise in texts, especially scholarly and scientific texts, written in the period between the 1930s and 1960s, depending on the extent to which the author employs Arabic vocabulary. These examples should suffice as indications that the last gasp of the Ottoman language did not in fact coincide with the end of the Ottoman Empire (1918 – 1923), but rather that the language continued to be perceptible far into the period of the Turkish Republic and in part is so even today.

This textbook takes as its particular goal the introduction to the reading and translation of printed Ottoman texts. After two chapters in which the Arabic-Ottoman alphabet and scholarly transcription systems are treated, subsequent chapters are organized around individual Ottoman reading selections. Prefatory to the texts is in every case a presentation and explanation of grammatical issues relevant to that text. Following the text is a list of all vocabulary not yet introduced in earlier chapters. Each chapter ends with several exercises that deal with the grammatical issues introduced both in that chapter and, in order to review complex grammatical issues, in earlier chapters. No special reading texts were newly composed in order to illustrate particular grammatical points, but rather authentic Ottoman texts are employed that embody both those grammatical issues, as well as, occasionally, problems and inconsistencies, which when necessary are identified and explained in a brief note. The selection of texts ranges from brief and easy anecdotes to increasingly lengthy and challenging historical texts. They date chronologically from the sixteenth through the twentieth centuries. More noticeable leaps in difficulty are found

between the eighth and ninth chapters and between the thirteenth and fourteenth chapters. In chapters one through eight, the texts are anecdotes, fables and tales that employ a very demotic register of the language; the texts of chapters nine through thirteen display a somewhat more sophisticated style. Beginning with chapter fourteen the style of the selections is at times quite complex and even – characteristic for Ottoman style – ostentatious, while the texts themselves are left in their original unpunctuated form, which initially makes reading, comprehension, and translation more difficult.

The selected texts obviously do not contain all possible details of Turkish, Persian, and Arabic grammar. In none of the text selections does the early Ottoman converb in *-ben*, for instance, the Persian *-ī* of ‘unity,’ or the Arabic energetic occur, and thus they are not examined in any chapter’s grammatical presentation. But then this introductory textbook neither can nor should substitute for an Ottoman, Persian, or Arabic reference grammar. It should rather function as a practical guide that provides the student with reading and translation skills which knowledge can then be deepened by means of reading further texts, initially perhaps from an Ottoman anthology and later supplemented by an introduction to paleography and then subsequent work on Islamic poetry.

Translator's Preface

Only days before my departure for the island of Alibey Adası (Cunda) in the summer of 2007, where I participated as a student in the joint Harvard/Koç University Ottoman Summer School, Dr. Korkut Buğday's systematic introduction to the language and culture of the Ottoman Empire had come into my hands, and once at the school rather quickly I decided, after consulting with program faculty, Dr. Wheeler Thackston and Dr. Selim Kuru, that both the expert presentation and the user-friendly pedagogical method employed in the book would be a welcome addition to the sparsely sown field of *published* Ottoman pedagogy in English. My initial suggestion of a translation, sent from the Turkish Aegean, was welcomed by both Dr. Buğday and Dr. Barbara Krauss, director of the Harrassowitz Verlag, who have supported the project from the beginning, for which I express my gratitude here. Thanks are also due to Guy Burak and Gregory Keys, themselves already accomplished Ottomanists, whose attentive proofreading eliminated many errors from a complicated manuscript.

Nota bene: 1) in transcriptions, proper names are presented according to the transcription rules employed throughout the book; otherwise in English language environments they are generally spelled according to English orthographical conventions when there are common English forms (e.g. روم ایلی *Rūm-ili/Rūm-eli* Rumelia; 2) in lists of examples or alternate spellings, the series of items proceeds from right-to-left in Ottoman, while the corresponding Roman transcription proceeds left-to-right, e.g. آطا ، آدا *ata, ada*; 3) the glossary is alphabetized as conventional in Ottoman and Persian, concluding with the order *vāv* و *he* ه, *ye* ی, and not according to Arabic convention: *he* ه, *vāv* و, *ye* ی; 4) bowing to the conventions of presentations for an Anglophone audience, the glossary's pagination order proceeds left-to-right and not right-to-left as an Arabic-alphabet orientation would require; likewise the columns of the chapter glossaries and the comprehensive glossary are ordered left-to-right; 5) Ottoman words of Persian and Arabic origin are here both written according to the conventions of Ottoman orthography (which differs almost not at all from Persian and Arabic conventions) and transcribed as *pronounced* in Ottoman and thus the transcription may initially look slightly unfamiliar to those who know Persian and/or Arabic: e.g. Persian/Ottoman گفتن *güften* 'say' [i.e. here, as generally in Ottoman, without the superscript diacritical mark that distinguishes ك *kāf* [k] from گ *gāf* [g] in Persian orthography, and with Ottoman *ü* and *e* instead of Persian *u* and *a*]; Arabic/Ottoman ثلاث *selās^{ün}* 'three' (*fem nom*) instead of Arabic *thalāthun* or *talātun* [i.e. Arabic *θ* [th] > (Persian and) Ottoman *s* [s]]; 6) included in the selective bibliography of the original German edition are naturally a number of works written specifically for a German-reading audience; among them are, however, several books whose scholarly, reference, and/or pedagogical value are such that they are also retained in the bibliography here; I have additionally added further works relevant for an Anglophone audience.

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Symbols and Abbreviations

(italicized in text as context requires)

a	of Arabic origin	eq	equative
abbr	abbreviated/shortened	f	of French origin
abil	abilitative	fem	feminine
abl	ablative	fig	figurative
acc	accusative	form.	formative
act	active	fut	future
adj	adjective	g	of Greek origin
adv	adverb(ial)	gen	genitive
AH	<i>anno Hegirae</i> = the numbered year according to the Islamic calendar	ger	of German origin
aor	aorist	gram	grammatical
APZ	<i>Aşıkpaşazade</i> (ed. Giese)	Gr	Greek
Ar	Arabic	h	of Hungarian origin
art	article	i.e.	<i>id est</i> (that is)
assim	assimilated	imp	imperative
astr	astronomical	indef	indefinite
att	attribute/attributive	inf	infinitive
augm	augmentation	infl	inflection
bc	buffer consonant	instr	instrumental
BCE	before the common era	int.p	interrogative particle
bp	broken plural	intr	intransitive
bv	buffer vowel	irreg	irregular
c.	<i>circa</i>	jur	juridical
caus	causative	juss	jussive
CE	common era	l	of Latin origin
cf.	<i>confer</i> (compare)	lit.	literally
col	collective	loc	locative
coll	colloquial	masc	masculine
cond	conditional	math	mathematical
conj	conjunction	med	medical
constr	construct(ion)	med.pass	medio-passive
conv	converb	mil	military
d	of Danish origin	<i>miş-pt</i>	past tense formed with <i>-miş</i> suffix
dat	dative	myst	mystical
def	definite	n	of Norwegian origin
dem	demonstrative	nec	necessitative
descr	descriptive (aspectual auxiliary) verb	neg	negation/negated
dim	diminutive	nom	nominative
ed.	edited (by)	NT	<i>Neşri Tārîhi</i> (ed. Unat/Köymen)
e.g.	<i>exempli gratia</i> (for example)	OP	Old Persian
elat	elative	opt	optative
Eng	English	ord num	ordinal number
EO	early Ottoman	orig	originally
		Ot	Ottoman
		OT	Ottoman-Turkish

p	of Persian origin	redup	reduplicated
p.	page	rel.pr	relative pronoun
Per	Persian	relig	religious
part	participle	s	of Swedish origin
partic	particle	sg	singular
pass.	passive	Sl	Slavic
pe	personal ending	s.th.	something
perf	perfective	s.o.	someone
pers	person	S. 'O.	<i>Sicill-i 'Osmānī</i>
pers.pro	personal pronoun	sp	specifically
phys	physical	suff	suffix(es)
pl	plural	suf.gr	suffix group
plprf	pluperfect/past perfect	sup	superlative
pn	proper noun	t	of Turkish origin
poet.	poetic	temp	temporal
poss	possessive	Turk.	Turkish
pp	postposition	tr	transitive
prep	preposition	v.	<i>vide</i> (see)
pres	present tense	v.supr.	<i>vide supra</i> (see above)
pr.n	pronominal <i>n</i>	vn	verbal noun
pro	pronoun	voc	vocative
rad	radical	vr̥b	verb

*	a literal translation that is non-idiomatic or grammatically unacceptable as translated, used to illustrate a grammatical point
°	place-holder for an exchangeable sound/letter
~	place-holder for the aforementioned word
...	omitted words
↔	indicates the link between a possessive and possessed <i>arslanīñ ↔ su'ālī</i>
⇒	___ becomes ___

Chapter One

1.1 Script and alphabet

Until 1928, Ottoman Turkish was written in the Arabic alphabet, which runs from right to left, that is, opposite the direction of the Roman alphabet. The Arabic alphabet is a cursive script, that is, most letters, as in Roman-alphabet handwriting, are connected with the letters that precede and follow them. Most of the letters have distinct but related initial, medial, and final forms; the final forms are generally also the forms taken by the letters when they stand in isolation. Except for the first letter of the alphabet, *ʾelif*, all Arabic letters are conceived as consonants.

The Arabic alphabet comprises twenty-eight letters; through the use of diacritical marks, Persians added four additional letters: پ *p*, چ *ç* (Eng. [ch]), گ *g*, and ژ *ž* (Fr. *j* or the *z* in Eng. *azure*). These letters were (and in some cases still are) used in Ottoman and other Turkic languages that were written in Arabic script. While پ *p* and چ *ç* are common, ژ *ž* occurs only in foreign borrowings. On the other hand, the letter ک (*kāf-ı fārsī* or *gef*) is rare in manuscripts and even in printed texts only occasionally to be found. Generally [g] is represented by ک (*kāff/kef*), so that [g] and [k] are not distinguished in writing. A further letter, ڭ (*kāf-ı nūnī* or *ñef*), used for the phonetic combination [ng] or [ŋ], was introduced by Turks. Like *gef*, it was rarely used, while the sound itself was also represented by a simple ک (with no distinguishing dots). In this book then, as in most Ottoman documents, the letters *gef* and *ñef* are not used; so the phonemes [g] and [ŋ] are represented by ک and are thus identical to the representation of [k].

All originally Arabic letters also have a numerical value, while those that were added by the Persians and Ottomans do not. This numerical value is significant especially in so-called chronograms; historical dates are often expressed as chronograms, i.e. in the form of a poetic verse or dictum. The sum of the numerical value of the letters included in such a verse indicates the year of a particular, previously identified event. These alpha-numerical values also play a significant role in other contexts, however, e.g. in numerology (the mystical use of numbers).

In order to represent the Arabic script in the Roman alphabet, various scholarly systems of transcription have been devised. For Arabic texts, the transcription system of the Deutsche Morgenländische Gesellschaft (DMG) is used in the German-speaking world, while in Anglophone scholarship, the transcription system of the *Encyclopaedia of Islam* (EI, 2nd ed.) dominates. For Ottoman texts the transcription system of the *İslam Ansiklopedisi* (İA) is widely used, while the language-specific systems (Arabic, Persian, Ottoman, and Modern Turkish) of the *International Journal of Middle Eastern Studies* (IJMES) are also widely used especially in the Anglophone world (the Ottoman system is provided below). In the following table, the Arabic letters used in Ottoman are listed by their names, numerical values, and their transcriptions by the DMG, EI (2nd ed.), İA, and IJMES. In this book the İA system (which is, with the exception of خ, غ, and some realizations of ک, identical with the IJMES Ottoman system) is used. Since, as noted above, Arabic is a right-to-left cursive script, the letters are shown with their connections to preceding and following letters; where those connections are lacking, the letter does not connect.

The letters of the Arabic alphabet

name	isolated	final	medial	initial	DMG	EP ²	IA	IJMES	numerical value
<i>elif</i>	ا	ا	ا	ا	'ā	'ā	'ā	'ā	1
<i>bā'/be</i>	ب	ب	ب	ب	b	b	b	b	2
<i>pe</i>	پ	پ	پ	پ	p	p	p	p	-
<i>tā'/te</i>	ت	ت	ت	ت	t	t	t	t	400
<i>sā'/se</i>	ث	ث	ث	ث	t̤	th	s	s	500
<i>cīm</i>	ج	ج	ج	ج	ğ	dj	c	c	3
<i>çīm</i>	چ	چ	چ	چ	č	č	ç	ç	-
<i>hā'</i>	ح	ح	ح	ح	ḥ	ḥ	ḥ	ḥ	8
<i>hā'/ḥi</i>	خ	خ	خ	خ	ḫ	kh	ḫ	h	600
<i>dāl</i>	د	د	د	د	d	d	d	d	4
<i>zāl</i>	ذ	ذ	ذ	ذ	d̤	dh	z	z	700
<i>rā'/re</i>	ر	ر	ر	ر	r	r	r	r	200
<i>zāy/ze</i>	ز	ز	ز	ز	z	z	z	z	7
<i>je</i>	ژ	ژ	ژ	ژ	ž	zh	j	j	-
<i>sīn</i>	س	س	س	س	s	s	s	s	60
<i>šīn</i>	ش	ش	ش	ش	š	sh	š	š	300
<i>šād</i>	ص	ص	ص	ص	š	š	š	š	90
<i>žād/ḏād</i>	ض	ض	ض	ض	ḏ	ḏ	ž	ž	800
<i>ṭā'/ṭi</i>	ط	ط	ط	ط	ṭ	ṭ	ṭ	ṭ	9
<i>zā'/zī</i>	ظ	ظ	ظ	ظ	ẓ	ẓ	ẓ	ẓ	900
<i>'ayn</i>	ع	ع	ع	ع	‘	‘	‘	‘	70
<i>ğayn</i>	غ	غ	غ	غ	ğ	gh	ğ	g/ğ	1000
<i>fā'/fe</i>	ف	ف	ف	ف	f	f	f	f	80
<i>kāf</i>	ق	ق	ق	ق	q	k	k	k	100
<i>kāf/kef</i>	ك	ك	ك	ك	k,g,ŋ	k,g,ñ	k,g,ñ,ğ	k/ñ/y/ğ	20
<i>gef</i>	گ	گ	گ	گ	g	g	g	g	-
<i>ñef</i>	ڪ	ڪ	ڪ	ڪ	ŋ	ñ	ñ	ñ	-
<i>lām</i>	ل	ل	ل	ل	l	l	l	l	30
<i>mīm</i>	م	م	م	م	m	m	m	m	40
<i>nūn</i>	ن	ن	ن	ن	n	n	n	n	50
<i>vāv</i>	و	و	و	و	w	w	v	v	6
<i>hā'/he</i>	ه	ه	ه	ه	h	h	h	h	5
<i>yā'/ye</i>	ی	ی	ی	ی	y	y	y	y	10

The Ottomans adopted the Persian reordering of the alphabet. While in the original Arabic order, the final three letters are *he*, *vāv*, *ye*, in the Persian (and Ottoman) reordering, they are *vāv*, *he*, *ye*. This reordering is also to be found in dictionaries (as also in the present volume's glossing and glossary).

One further sign, which is not, however, considered an actual letter, is the so-called *te merbūta* ('connected *t*'), which can indicate the Arabic feminine singular ending and which is often also written in Ottoman texts. *Te merbūta* is always at the end of a word and takes the form of *he* with two dots above, thus: *ḥe* or *ḥe* (although in Ottoman texts the dots are often omitted).

Nota bene: The letters *و ز ر ذ د ا* are not connected to the left; the following letter thus takes the initial form, unless it happens to be the last letter of the word, in which case, it takes the isolated form.

1.1.1 Vowel signs (*ḥarekāt* حركات) and other markings

In addition to the letters themselves, the Arabic alphabet has additional special signs that indicate short vowels, the absence of a vowel, the doubling of a consonant, as well as other characteristics.

Vowel signs and additional markings

Name		Sign	Sound/Function	
Arabic	Ottoman		Arabic	Ottoman
<i>hamza</i>	<i>hemze</i>	ء	indicates an initial vowel	
<i>fatha</i>	<i>üstün</i>	َ	a	e/a
<i>kasra</i>	<i>kesre/esre</i>	ِ	i	i/ı
<i>ḍamma</i>	<i>ötre/ötüre</i>	ُ	u	ü/u/ö/o
<i>tašdīd/šadda</i>	<i>tešdīd/şedde</i>	ّ	doubled consonant	
<i>sukūn</i>	<i>sükūn</i>	◌ْ	absence of vowel	
<i>madda</i>	<i>medde</i>	◌◌◌	ā	ā
<i>vaşla</i>	<i>vaşle</i>	◌◌◌	connection	
<i>tanwīn</i> (nom)	<i>tenvīn</i> (nom)	◌◌◌	-un	-ün/-un
<i>tanwīn</i> (gen)	<i>tenvīn</i> (gen)	◌◌◌	-in	-in
<i>tanwīn</i> (acc)	<i>tenvīn</i> (acc)	◌◌◌	-an	-en/-an
	<i>hancer- elif</i>	◌◌◌	ā	ā

As indicated above, the Arabic alphabet has three vowel signs for short vowels, a sign for the absence of a vowel, and one for a doubled consonant. In order to indicate a long [a:] word initially or medially after a glottal stop (*hemze*, Ar. *hamza*), an *elif* is written in a wave-form horizontally over the preceding *elif*: ا ⇒ ā, e.g. آل *āl* ‘family’/‘ruling house’; قرآن *qur’ān* ‘Qur’an’. This ‘overlaid’ *elif* is called *medde*. In Arabic there is generally a liaison between words that resembles in some ways the practice in French, for which reason the vowel of the Arabic definite article *al* (Ottoman *el*) is elided when the preceding word ends in a vowel; that elision is indicated with the sign, *vaşle*. In addition there are three signs (*tenvīn*) that indicate the three cases of the indefinite (undetermined) Arabic noun.

1.2 The pronunciation of the letters

The pronunciation of the individual letters will be presented here with an indication when the Arabic and Persian pronunciation differs from the Ottoman.

ا The *elif* serves both as the seat of *hemze* ء and medially and finally as the indicator of a long ā (نان *nān* ‘bread’). In the Arabic accusative ending ا (-en/-an) and following final ū and au, the *elif* is silent. In Ottoman words of Turkish origin, initial *elif* is generally to be read as e (ال *el* ‘hand’). An *a* is most often represented by *medde* (التي *altı* ‘six’); initial *i* is represented by *elif* + *ye* (ایل *il* ‘country’); *u/ü* and *o/ö* are represented by *elif* + *vāv* (ورمق *urmak* ‘hit,’ اوچ *üç* ‘three,’ اوغل *oğul* ‘son,’ اوپمك *öpmek* ‘kiss’). Also to be noted: word initially, generally ا = e; آ = a; اِي = i/ı; او = o/u/ö/ü. In some words *elif* appears as *hancer-elif* [‘dagger *elif*’], e.g. الله *Allāh* ‘God,’ هذا *hāzā* ‘this.’

ب *bā* / *be* represents *b* (باب *bāb* ‘door, chapter’).

پ *pe* represents *p* (پاره *pāre* ‘part, coin’); not present in Arabic.

ت *tā* / *te* represents *t* (ترك *türk* ‘Turk/Turkish’).

ث *ṯā* / *ṯe* is pronounced in Arabic as the voiceless *th* (Eng. *thing*; voiceless dental fricative) but as *s* in Ottoman (ثاني *ānī* ‘second’).

ج *cīm* represents the sound of Eng. *j* (Eng. *job*) (جد *cedd* ‘grandfather, ancestor’).

- چ *çīm* represents the sound of Eng. *ch* (Eng. *child*) (چاره *çare* 'remedy, means of escape'); not present in Arabic.
- ح *ḥā'* is pronounced in Arabic as a voiceless pharyngeal constricted fricative (something like – but *not* quite the same as – an *h* that is articulated far back in the throat near the vocal cords), which is not present in Turkish or Persian (or English); in Ottoman it is pronounced as a regular *h* (حرف *ḥarf* 'letter (of the alphabet)').
- خ *ḫā'* / *ḫi* is pronounced in Arabic and Persian as in Scottish *loch* or as the German *ach*-Laut (Ger. *Bach*); in Ottoman it is pronounced as a regular *h* (خبر *ḫaber* 'news').
- د *dāl* represents *d* (دائرة *dāire* 'circle, office, apartment').
- ذ *zāl* is pronounced in Arabic as voiced *th* (Eng. *there*; voiced dental fricative); in Ottoman it is pronounced as *z* (ذروه *zīrve* 'apex').
- ر *rā'* / *re* is a tongue-trilled *r* (ربّ *rabb* 'lord, God').
- ز *zāy* / *ze* represents *z* (زال *zūlāl* 'pure, cold').
- ژ *je* represents *ž* (Fr. *j* in *journal* or Eng. *z* in *azure*) (اژدر *ejder* 'dragon'); not present in Arabic.
- س *sīn* represents *s* (سنة *sene* 'year').
- ش *šin* represents the sound of Eng. *sh* (Eng. *shut*) (شیء *sey* 'thing').
- ص *ṣād* is pronounced in Arabic as an emphatic velarized *s* quite distinct from س; in Ottoman it is pronounced as a regular *s* (صادق *ṣādiq* 'loyal, honest').
- ض *ḍād* / *ẓād* is pronounced in Arabic as an emphatic unaspirated velarized *d* quite distinct from د; in Ottoman it is generally pronounced as *z* (ضم *ẓamm* 'to gather together'), rarely *d* (قاضی *qāḍī* 'judge').
- ط *ṭā'* / *ṭi* is pronounced in Arabic as an emphatic unaspirated velarized *t* quite distinct from ت; in Ottoman it is pronounced as a regular *t* in words of Arabic origin (طالبه *ṭalebe* 'student[s]'). Several words of Turkish origin with word initial *d* followed by a back vowel are frequently written with ط (طاغ *ṭağ* 'mountain,' طولی *ṭolı* 'full' = modern Turkish *dağ*, *dolu*).
- ظ *ẓā'* / *ẓi* is pronounced in Arabic as an emphatic velarized *z* quite distinct from ز; in Ottoman it is pronounced as *z* (ظالم *ẓālim* 'tyrant/tyrannical/unjust').
- ع *‘ayn* is a characteristically Semitic voiced fricative, produced by a constriction of the pharynx and often transcribed as [ʕ]; there is no similar sound in European languages, Persian, or Turkish; in Ottoman it is pronounced as a glottal stop, as in Cockney Eng. *boʔl* for *bottle* (ساعت *sā‘at* 'hour, clock').
- غ *ğayn* is pronounced in Arabic similarly to the uvular *r* of French or standard German; in Ottoman it was originally pronounced similarly but underwent development: word initially it is pronounced as *g* (غرب *garb* 'west'), while medially and finally it is pronounced as modern Turkish *yumuşak g* (i.e. a silent letter that lengthens the preceding vowel). It appears only in the environment of back vowels (أغا *ağa* 'Aga,' باغ *bāğ* 'garden').
- ف *fā'* / *fe* represents *f* (فاتح *fātiḥ* 'conqueror').
- ق *kāf* is pronounced in Arabic as an unaspirated, voiceless uvular stop (very far back in the throat) quite distinct from ک; in Ottoman it is pronounced farther forward, but still distinct from ک (قرار *qarār* 'decision').
- ك *kāf* / *kef* is pronounced in Arabic as *k*; in Ottoman it represents both a fronted, palatalized *k* (quasi *kʰ*) (کاتب *kātib* 'scribe, secretary') and the *yumuşak g* in the environment of front vowels (دکّل *değil* 'not'). In most Ottoman texts the *kāf-ı nūnī* (ک) and *kāf-ı fārsī* (گ) are written as a simple *kef* (ک), so that even the sounds *g* and *ñ* are represented with the same graph (گل *gel* 'come'; بیك *biñ* 'thousand'). Note bene: *kef* (ک) represents four distinct sounds: *k*, *g*, *ğ*, and *ñ*.
- گ *kāf-ı fārsī* is rarely used in Ottoman texts. It represents the sound *g* and is therefore designated *gef*. In general, however, *g* is represented by a regular *kef* (ک) (گelmek 'to come'). The sound is not present in Arabic.
- ك *kāf-ı nūnī* / *ñef* represents the velarized Turkish *ñ* (also present in the English [ŋ] *long*) (Ottoman اوك *ōñ* 'before, front'). The three dots above the letter that distinguish it from a regular *kef* (ک) are generally not used (بيك *biñ* 'thousand'). This sound and letter are not present in Arabic or Persian. In modern standard Turkish this *ñ* has been reduced to *n*, although it is still found in Anatolian dialects.
- ل *lām* is pronounced in Arabic as a palatal *l* (with the root of the tongue raised toward the palate) ; in Ottoman words of Turkish origin it has both palatal (in the environment of front vowels: بلر *bilür* 'he knows') and velar variants (with the root of the tongue lowered away from the palate; in the environment of back vowels: قالر *kalır* 'he remains'). In Arabic words it is almost always palatal (exception: الله *Allāh* 'God'). The palatalization influences subsequent Turkish inflections (هر حالده *her hālde* 'in any case, probably').
- م *mīm* represents *m* (مؤمنين *mü‘minīn* 'believers').
- ن *nūn* represents *n* (نور *nūr* 'light').
- و *vāv* is pronounced in Arabic as *w* (and named *wāw*); in Ottoman it is pronounced as *v* (واصل *vāṣıl* 'arriving'). With a preceding *ötre* (*ḍamma*) it represents *ū* in Arabic (مکتوب *mektüb* 'epistle'). In Ottoman و can represent every rounded vowel (*u*, *ü*, *o*, *ö*: بو *bu* 'this,' گەرؤ *gerü* 'again, back,' گؤل *göl* 'lake,' توپ *top* 'ball, cannon').

- *hā'* / *he* represents *h* (هجوم *hücūm* 'attack'). Unlike in English, in Ottoman it is pronounced and clearly audible in syllable final position (تنبيه *tenbīh* 'order'). If it represents the Arabic feminine singular ending, or, in Turkish or Persian words, represents the sound *e*, then it is pronounced and transcribed as *e*, rarely also as *i* or *a*, e.g. اداره *idāre* 'administration,' نامه *nāme* 'text, epistle,' گجه *gece* 'night,' ایدہ رک *ederek* 'doing,' کرچه *gerçi* 'true that' کہ *ki* 'that' [= 'a spoken colon':], خواجه *h'āca/hoca* 'Hoja, teacher, imam').
- ی *yā'* / *ye* represents both vocalic *i* and consonantal *y*. In Arabic it also serves to indicate the long vowel *ī*; in Ottoman it represents *y* (یول *vol* 'way'), *ī* (حیله *hīle* 'stragem'), *i* (گیرمک *girmek* 'enter'), *ı* (کیز *kız* 'girl, daughter'), or as *e* (ایدر *èder* 'he does,' ویرمک *vermek* 'to give'). In Turkish publications of Ottoman texts, *e* is generally represented by *i*. Word finally the *ی* (*ye*) can be written with or without the dots underneath (i.e. ی or ی). Printed Ottoman texts generally omit the two dots under ی. In Arabic words, a word final *ی* (*ye*) can also represent long *ā* (then always without dots); this *ی* (*ye*) is termed *elif maḥṣūrah* (الف مقصورة e.g. مصطفى *Muṣṭafā*).

1.3 Ligatures and handwriting

In contrast to the Roman alphabet, Arabic letters are not positioned in relation to a fixed line but rather in relation to the other letters in their environment: they thus move within a prescribed though fluid scribal space. At least this is true of handwritten and typeset Arabic in which the typesetter has access to the relevant ligatures. In texts produced by computers, this characteristic feature of Arabic writing is generally lost, since almost all fonts available for word processing programs are defined in linear dimensions. This restriction is, for example, in contemporary Arabic newspapers, printed books, and indeed in the present book the case. Since the program used cannot produce ligatures, the most important ones will be briefly indicated here.

The cursive font (*rik'a*) used in the following exercises scarcely differs from printing fonts (*nesih*) and is in any case easily read because of the accompanying transcription.

Nota bene: 1) the only ligature commonly available in computer fonts is the *lām-elif*: لا *lā* 'no, none' سلام *selām* 'peace, greetings.' 2) In handwriting the double diacritical dots are generally written as a single short pen stroke (یا *yā* 'o'), while the triple dots are written as a small check or 'roof' (پا *pā* 'foot'; ثم *sümme* 'then').

Some Common Ligatures

بـ b-h	مـ m-h	سـ s-h
شـ ş-h	عـ 'c	لـ l-h
لـ l-m	مـ m-m	هـ h-m
بـ b-m	بی b-y	فی f-y

Exercises

1a. Practice writing the following letters by hand:

ا، ب، ج، د، هـ، و، ز، ح، ط، ی، ک، خ، گ، ف، ق، ت، ث، ن، ی، ع، ی

3a. Practice writing the following letters by hand:

د، ذ، ز، ر، ز، ز، ز، و، و

Write the following Ottoman words by hand until the pen moves fluidly.

درد	<i>derd</i> 'worry'
زرین	<i>zerīn</i> 'golden'
اخذ	<i>aḥẓ</i> 'take'
اژدر	<i>ejder</i> 'dragon'
نور	<i>nūr</i> 'light'
پرتو	<i>pertev</i> 'light, splendor'

b. Connect the individual letters to make words.

ت د ب ی ر

خ ب ر

د ر ج ا ت

ذ ب ح

4a. Practice writing the following letters by hand:

س، س، س، ش، ص، ص، ص، ض، ض، ط، ط، ط، ط، ظ، ظ، ظ، ظ

Write the following Ottoman words by hand until the pen moves fluidly.

سبب	<i>sebeb</i> 'cause'
حساب	<i>hesāb</i> 'bill'
صبح	<i>ṣabāḥ</i> 'morning'
بصر	<i>baṣar</i> 'seeing'
ناس	<i>nās</i> 'people'
طبيب	<i>ṭabīb</i> 'physician'
نظام	<i>nizām</i> 'order'
مظ	<i>ḥazz</i> 'pleasure'

b. Connect the individual letters to make words.

ش خ ص

ش ر ا ئ ط

ص ح ی ح

ن ب ض

5a. Practice writing the following letters by hand:

ع ع ع ع ع، غ غ غ غ غ، ف ف ف ف ف، ق ق ق ق ق

Write the following Ottoman words by hand until the pen moves fluidly.

عریض *arīz* 'broad'

نعش *na's* 'bier bearing a corpse'

شرع *şer'* 'Islamic religious law'

تیغ *tīg* 'sword'

عشق *ışk* 'love'

فرق *farq* 'difference'

نفس *nefs* 'self, soul'

b. Connect the individual letters to make words.

غ ر ی ب

ح ق و ق

ش ر ی ف

ع ا ش ق

6a. Practice writing the following letters by hand:

ک ک ک ک، ل ل ل ل، م م م م، ن ن ن ن، ه ه ه ه

Write the following Ottoman words by hand until the pen moves fluidly.

کلمه *kelime* 'word'

نکاه *nikāh* 'wedding'

ملک *melik* 'king'

علماء	'ulemā' 'religious scholars'
لهجه	lehce 'language, dialect'
جاهل	cāhil 'ignorant'
سلام	selām 'peace, greeting'

b. Connect the individual letters to make words.

ا س ل ا م

ح ك ا ي ه

م ل ع و ن

ه ل ا ك

Chapter Two

2.1 The representation of vowels in words of Turkic origin

Three letters (ا *elif*, و *vāv*, and ی *ye*) are also used to represent vowels. Similar to the usage in Latin, where the letters *i* and *v* are used both for the vowels *i* and *u* and the consonants *y* and *v* (e.g. especially in the capitals used in inscriptions: *IVS* and *VIS*), so و *vāv* and ی *ye* are used here. In addition to *v*, the letter و *vāv* also represents *u*, *o*, *ü*, and *ö*, while ی *ye* represents both the consonant *y*, as well as the vowels *i* and *ı*. In order to represent a vowel in word initial position, an ا *elif* must precede, e.g. اون *on* ‘ten,’ उन *un* ‘flour,’ ün ‘voice, fame’; ایت *it* ‘dog.’ The initial *elif* indicates that the word begins with a vowel, while the following و *vāv* indicates that the vowel is ‘rounded,’ i.e. *u*, *o*, *ü*, or *ö*. A ی *ye* following an ا *elif* indicates that the vowel is *i* or *ı*. Thus the letter combination ایت could also be read as *ıt*, while اون could additionally be read as *ön*, but *ıt* is not a common word, and *ön* is a rare variant of اوك *ök* ‘front side.’

A word initial ا *elif* not followed by *vāv* or *ye*, but rather another consonant, is generally to be understood as *e*, e.g. ات *et* ‘meat,’ ال *el* ‘hand.’ Since *vāv* and *ye* also represent the consonants *v* and *y*, that preceding *elif* could also simply represent an *e*, e.g. او *ev* ‘house,’ ایت *eyt* ‘say.’

The vowel *a* in initial position, especially in words of Turkish origin, is represented by a so-called *elif medde*, an *elif* overlaid with a second, horizontal *elif*, e.g. آت *at* ‘horse,’ آل *al* ‘take,’ آو *av* ‘hunt.’

In word medial and final position, the *elif* represents *a*, e.g. kaç *kaç* ‘how many,’ سا *saña* ‘to you.’ In this position, و *vāv* again represents rounded vowels (*u*, *o*, *ü*, *ö*): بو *bu* ‘this,’ çok *çok* ‘many,’ گون *gün* ‘day,’ گول *göl* ‘lake,’ while *ye* represents *i* and *ı*, e.g. بیك *biñ* ‘thousand,’ کیزی *kızı* ‘his/her daughter.’

We can summarize as follows:

initially	<i>a</i>	=	آ
	<i>e</i>	=	ا
	<i>i</i> , <i>ı</i> , <i>ey</i>	=	ای
	<i>u</i> , <i>o</i> , <i>ü</i> , <i>ö</i> , <i>ev</i>	=	او
medially and finally	<i>a</i>	=	ا
	<i>i</i> , <i>ı</i> , <i>y</i>	=	ی، ے
	<i>u</i> , <i>o</i> , <i>ü</i> , <i>ö</i> , <i>v</i>	=	و

In Arabic *e* is not represented by a letter. Persian, however, employs ه *he* in final position for *e*, e.g. نامه *nāme* ‘text, epistle,’ ساخته *sāhte* ‘made, spurious.’ The Ottomans adopted this usage and indicate in rare cases even medial *e* with such a *he*, which, however, when used as a vowel in the middle of a word, is written in its isolate form, e.g. نرده *nerede* ‘where’; by no means is it written as *نردهه, for then the medial *he* would have to be interpreted as a consonant (*h*) and not a vowel (*e*).

The vocalic use of *he* need not, however, always signify *e*; after back vowels it is frequently *a*, e.g. خواجه *hoca* ‘Hoja, teacher’ (Persian pronunciation *h’āce*), صکره *şoñra* ‘after,’ قویه رق *koyarak* ‘place, put,’ طشره *taşra* ‘outside, outer,’ فضله *faẓla* ‘more, too much.’

2.2 On transcription

Arabic and Persian words adopted into Ottoman remain in their original orthography and are not adapted to Turkish usage. Thus one wrote, for instance, ضعیف، ذات، ظالم، but pronounced, as the Roman-alphabet orthography of modern Turkish indicates, *zayıf*, *zat*, and *zalim*. Scholarly transcription attempts to accommodate both the Ottoman-Turkish pronunciation and the orthography. Thus diacritical marks are used to differentiate Roman-alphabet transcription

letters that are pronounced identically in Ottoman although they represent multiple Arabic-alphabet letters (z, z̤, z̥, z̧; s, ş, ş̤; h, h̤, h̥; t, t̤, t̥; k, k̤, k̥, g, ğ). The aforementioned examples, ضعیف, ذات, ظالم, are thus transcribed as *zā'if*, *zāt*, and *zālim* (İA system).

2.2.1 The transcription of ا, و, and ی

Long vowels, as they appear in words of Arabic and Persian origin, are indicated with a macron in the Roman-alphabet transcription (*ā, ī, ū*). They are always represented by ا, و, and ی, e.g. Persian: با *bā* 'with,' بی *bī* 'without,' بو *bū* 'aroma'; and Arabic: باب *bāb* 'gate, chapter,' دین *dīn* 'religion,' مشهور *meṣhūr* 'famous.'

Generally in words of Turkish origin, no indication of length appears over vowels represented by ا *elif*, و *vāv*, and ی *ye*, e.g. arkadaş *arkadaş* 'friend' (not **ārḳādāş*), buyurdu *buyurdu* 'he ordered' (not **būyürdī*).

Several words that are pronounced in modern Turkish with *e* were written in Ottoman with ی *ye*, which as a rule represents *i*. In such cases, one transcribes the vowel either with *i* (as is common in Turkey) or with a dotted *e*, e.g. eder *eder* 'he does,' ver *ver* 'give,' dedi *dedi* 'he said,' gece *gece* 'night.'

2.2.2 Plene and defective orthography

While the orthography of Arabic and Persian words is governed by the rules of those languages, and their orthography was adopted by the Ottomans without alteration, the orthography of Ottoman words of Turkish origin was never completely fixed. Particularly in early Ottoman texts there is a broad range of potential spellings to be observed in Turkish words. There are two contrasting positions here: on the one hand, the position deriving from the Uygur scribal tradition, which indicates the vowels with *vāv*, *ye*, and *elif* wherever possible (i.e. *plene* = 'full'); on the other hand, the position modelled on the Arabic orthographical tradition, which indicates Turkish vowels (if at all) only by means of vowel diacritics (حركات *harekāt*; i.e. *defective* = 'incomplete'). In the course of the sixteenth century there was, however, a preferred – albeit not compulsory – spelling established for many words; deviations from the customary orthography could always appear. In the transcription of Turkish words, the *plene*- or defective spelling is, as explained above, generally not taken into account. Thus one transcribes both کوتوردی and گتوردی, as well as گتُرْدی as *götürdi*. Should for some reason the *plene* vowel need to be made explicit in the transcription, a macron is placed *under* that particular vowel, e.g. گتُörْدی *götürdi*.

2.3 On the pronunciation and transcription of vowels in words of Persian and Arabic origin

Words of Arabic and Persian origin are adapted to Turkish pronunciation in Ottoman. Nowadays the Ottoman Turkish pronunciation is generally taken as the basis of the transcription of Ottoman texts. For this reason, a knowledge of this pronunciation is of considerable importance for correct transcription. The spellings of many words in transcription (or Roman alphabet) in the various dictionaries are not, however, identical. The spelling of the (new) Redhouse constitutes the 'standard,' to which the dictionaries by Devellioğlu and Steuerwald are in this respect comparable. While transcribing, however, it is not necessary to look up the spelling of every word in the dictionary, for in the transcription from Arabic and Persian into Turkish pronunciation there are observable regularities that apply in 90 per cent of all cases.

The pronunciation of short vowels in Persian and Arabic words is generally governed by which consonants appear before and after the vowels. Arabic vowel graphs are as a rule interpreted as front vowels in Ottoman (*üstün* = *e*, *kesre* = *i*, *ötre* = *ö*, *ü*). There is nonetheless a group of consonants that cause front vowels in their environment to shift their point of articulation and become back vowels (*a*, *ı*, *o*, *u*).

Those consonants that shift vowels from front to back are: ح *h*, خ *h̤*, ص *ṣ*, ض *ḍ*, ط *ṭ*, ظ *ẓ*, ع *ʿ*, ق *q*, گ *g*. The remaining consonants retain the front articulation of the vowels:

س *s*, ز *z*, ر *r*, د *d*, ذ *ḏ*, چ *ç*, ج *j*, ت *t*, پ *p*, ب *b*,

ی *y*, ه *h*, و *v*, ن *n*, م *m*, ل *l*, ک *k*, ف *f*, ش *š*,

This division into front and back or palatal and velar corresponds to the eight vowels of Ottoman (or rather nine, if one includes closed *e*, e.g. *vermek*); the vowels may also be classified according to the categories rounded/unrounded and open/closed:

	unrounded		rounded	
	open	closed	open	closed
front	<i>e</i>	<i>i</i> <i>é</i>	<i>ö</i>	<i>ü</i>
back	<i>a</i>	<i>ı</i>	<i>o</i>	<i>u</i>

The front/back pairs are *e/a*, *i/ı*, *ö/o*, *ü/u*. In words of Arabic origin, the vowel sign *üstün/fatha* is transcribed as *e* or *a*; *kesre* is transcribed as *i/ı* and *ötre/damma* is generally transcribed as *ü/u*, rarely as *ö* (*örf*, *Ömer*) and quite rarely as *o* (*Osmān*).

If a short vowel occurs between a front and back consonant, the influence of the back consonants dominates, and the vowel is generally backed (تحریر *tahrīr* 'recording in writing'). If a ل *lam* (which is almost always palatal in Arabic words, with the exception of الله *Allāh*) follows a short vowel, it generally fronts the vowel (مستقل *müstakill* 'independent').

Diphthongs are also subject to this rule, e.g. بیت *beyt* 'house, poetic verse,' خیر *hayr* 'prosperity,' قول *kavl* 'word,' موت *mevt* 'death.' It is to be noted that the *vāv* of the Arabic diphthong *au* becomes *v* in Ottoman, which eliminates it from the category of diphthongs, e.g. Arabic فوراً *fauran* ⇒ Ottoman *fevren* 'suddenly, immediately,' Arabic كُن *kaun* ⇒ Ottoman *kevn* 'existence.'

While long vowels in Arabic words are generally shortened in Ottoman pronunciation, they retain (otherwise than is often the case in Persian) their vowel quality or identity, i.e. *ā* is pronounced as *a*, *ī* as *i*, *ū* as *u*. The macron should nonetheless always be used in transcription if the script shows a long vowel, even if the modern Turkish pronunciation of the vowel is short, e.g. کتاب *kitāb* 'book,' تسبیح *tesbīḥ* 'praising God (with the words سبحان الله *sübḥān Allāh*), praying the Muslim rosary, the Muslim rosary itself.'

In Persian words, the short vowels are treated as in Arabic words: *üstün* = *e/a*, *kesre* = *i/ı*, *ötre* = *ü, ö/u, o*, e.g. پرستنده *perestende* 'worshipper, servant,' بخت *baḥt* 'luck,' دل *dil* 'heart, soul, desire,' خرد *ḥired* 'understanding, intellect,' بلبل *būlbūl* 'nightingale,' دختر *duḡter* 'daughter, girl.' The long vowels *ā*, *ī*, and *ū* are generally pronounced as *a*, *i*, *u* and transcribed with a macron, e.g. کار *kār* 'work,' اندام *endām* 'shape, stature,' تیر *tīr* 'arrow,' بید *bīd* 'willow,' گوش *gūš* 'ear,' خاموش *ḥāmūš* 'silent,' رود *rūd* 'river.' In some cases the *ī* nonetheless becomes *e*, *ū* becomes *o* or *ö*, e.g. کیسه *kīse* or *kese* '(money) purse, 500 piastres,' دوست *dost* 'friend,' خوش *ḥoš* 'pleasant,' گوشه *gūše/kūše/köše* 'corner,' کور *kūr/kör* 'blind.'

The peculiarly Persian letter sequence *ḥā* is often read in Ottoman Turkish and transcribed as *ḥo/ḥā*; words read as *ḥā* are then often written without *و* *v*. In transcription the variants *ḥo*, *ḥā*, and *ḥā* are possible and vary according to the word, e.g. خواجه *ḥoca* or *ḥāca* 'Hoja, teacher,' خوارزم *Ḥorezm* or *Ḥārezm* 'a region near the mouth of the Amu-Derya,' خوان *ḥvān* or *ḥān* 'reading, reciting, singing.'

2.4 Rules for writing hemze

Hemze (Arabic همزة *hamza*) serves to indicate a glottal stop (a momentary stoppage of the airflow by the glottis, in the throat near the vocal cords) and is written as ء. Although the glottal stop represented by *hemze* occurs and is distinctly audible word initially, medially (also before consonants), and finally, it is not considered one of the letters of the Arabic alphabet (حروف). The Roman alphabet includes no sign of the glottal stop (in transcriptions it is often indicated by the single close quotation mark /'/), although it in fact occurs in many of the languages written in that alphabet; it is, for instance, quite common in English (especially word initially preceding a vowel, especially when that word also begins an utterance), although it is not a distinct phoneme, e.g. 'apple, 'uh-'oh.

The glottal stop is indicated in the Arabic alphabet by *hemze*, which, since it is not itself an independent letter, requires another letter as a 'seat.' These letters ا, و, and ی, which (unlike the remaining, strictly consonantal letters) represent both vowels and consonants, are designated 'bearing letters' (حروف معتلة *ḥurūf mu'telle*), while the other letters are designated 'healthy letters' (حروف صحیحه *ḥurūf ṣaḥīḥa*). The 'bearing letters' have, as the designation already suggests, the duty of 'bearing' the *hemze*. Which of these letters is actually used in any given situation depends on the vowels that precede and follow the *hemze*, as well as on the position of the *hemze* in the word itself:

- word initially, *elif* is always the seat of *hemze*: ا, إ.
- medially the choice of *hemze*'s seat depends on the vowels that precede and follow; if there is only a single vowel in *hemze*'s environment, and a *sūkūn* precedes or follows the *hemze*, then that vowel (*üstün*, *ötre*, *kesre*) determines the seat. *Üstün* requires *elif* ا as seat: رأی *re'y* 'opinion,' مساله *mes'ele* 'problem'; *ötre* requires

vāv رُؤْيَا *rū'yā* 'dream,' *mes'ul* مسؤول 'responsible'; *kesre* requires an unpointed *ye* بِنَر : *bi'r* 'well,' *es'ile* 'questions.' This rule does not apply when the vowel-less consonant preceding the *hemze* is *ye*, e.g. هَيْت *hey'et* 'form, assembly, astronomy.' In Ottoman these rules are not always strictly followed. Thus in addition to *مسؤول*, the spelling *مسنول* also occurs, and in addition to *هَيْت* also *هيات*.

If a vowel letter both precedes and follows *hemze*, the following sequence of priorities applies:

- 1) if *kesre* occurs before or after the *hemze*, its seat is *ye*.
- 2) if *ötre* occurs before or after the *hemze*, its seat is *vāv*, if no *kesre* occurs beside it.
- 3) if *üstün* occurs before and after *hemze*, its seat is *elif*.

In the vowel sequences *-ā'a*, *-ā'ā*, and *-ū'a*, *hemze* occurs without a seat and on the line: *قِرَاءَة* *kırā'at* 'read aloud, recite,' *اِجْرَاءَات* *icrā'āt* 'completed tasks,' *مِرْوَة* *mürüv'et* 'manly nobility, generosity.' In Ottoman this rule is, however, frequently not followed; instead, one may find: *قِرَائَات*, *اِجْرَائَات*, and *مِرْوَت* (*mürüvvet*).

- c) word finally *hemze* has no seat if a long vowel or one of the 'healthy letters' without a vowel precedes it, e.g. *اِبْتِدَاء* *ibtidā* 'beginning,' *جُزء* *cüz* 'part.' If a short vowel precedes it, however, then that vowel determines the seat, e.g. *مَبْدَأ* *mebde* 'beginning, starting point,' *مُقْرئ* *mukri* 'Qur'ān reciter,' *اِمْرؤ* *imru* 'man, human.'
- d) additional rules: *hemze* followed by *ā* is written as *medde* (دَوْلَت مَأْب *devlet-me'āb* 'refuge of the empire/good fortune = his majesty'), if no *ā* precedes. If the vowel sequence is, however, *ā'ā*, then *hemze* has no seat (*v.supr.*), thus *اِجْرَاءَات* instead of *اِجْرَائَات* 'completed tasks.'

When the undetermined Arabic accusative (*-en*, *-an*) is suffixed, its *elif* is omitted if *hemze* occurs after *ā* or if the seat of *hemze* is *elif*, e.g. *بِنَاء* *binā'en* 'consequently,' *مُبْتَدَأ* *mübtede'en* 'pertaining to the subject of a noun clause.' An *elif* is written, however, when *hemze* is without a seat and no *ā* precedes (*جُزء* *cüz'en* 'partially'). If a *ye* precedes it, then *ye* is the seat, e.g. *شَيْئاً* *şey'en* 'a thing.'

It is not necessary to memorize all *hemze* rules! It suffices rather to learn various modes of writing *hemze*, as well as the noted sequence of priorities. When necessary, one can always consult this section of the textbook or a dictionary.

2.5 Numerals

In contradistinction to the right-to-left movement of the alphabet, Arabic numerals are read left-to-right. The numerals 4, 5, and 6 also have Persian variants (distinct from the standard Arabic numerals) which are sometimes also used in Ottoman. The Arabic and Persian numerals 0 – 9 are as follows:

European	0	1	2	3	4	5	6	7	8	9
Arabic	٠	١	٢	٣	٤	٥	٦	٧	٨	٩
Persian	٠	١	٢	٣	٤	٥	٦	٧	٨	٩

Examples: 10 ١٠ 123 ١٢٣ 4567 ٤٥٦٧ 8910 ٨٩١٠

Exercises

1. Read the following words:

1. اوج 14. بر 13. قيز 12. بن 11. كل 10. چوق 9. صو 8. ذي 7. ايج 6. آت 5. بي 4. شو 3. يا 2. با 1.
25. ممنون 24. فقط 23. مكتوب 22. طاووق 21. كتمك 20. ذكل 19. پاشا 18. بش 17. كار 16. نور 15.
- مقدار 35. خوش 34. دوست 33. مرد 32. مرد 31. كول 30. كل 29. ذقتّر 28. طقوز 27. صكره 26. اوك 36.
- او 46. ويرمك 45. نار 44. باغچه 43. پير 42. جان 41. اول 40. اول 39. جواب 38. كتاب 37. وار 36.
- ايلك 50. اوقومق 49. خروف 48. اثبات 47.

2. Transcribe the words from exercise 1; look up their meanings in a dictionary, and check there also whether the individual words are of Arabic or Persian origin and thus might require a marker for long vowels.
3. With the use of a dictionary, read and transcribe the following words that are written without vowel markings. Note that long vowels represented by *elif*, *vāv*, and *ye* in words of Arabic and Persian origin are marked with a macron.

باق 12. كتور 11. باقار 10. ديدك 9. هله 8. خواجه 7. ويرمشلر 6. آقچه 5. كيجه 4. دوش 3. اون 2. بر 1.
طاوشان 20. لطيفه 19. طقوز 18. غوغا 17. باری 16. قپا 15. كه 14. ال 13.

4. Transcribe the following words into the Arabic alphabet:

1. göz 2. bir 3. h^ıāca 4. şu 5. değil 6. at 7. kız 8. nūr 9. hemān 10. nesne 11. vēr 12. yok 13. dēmiş 14. on 15. ēder 16. uzat 17. uyan 18. çorba 19. ādam 20. hafta 21. şöfra 22. kaç 23. yine 24. köyli 25. istemek 26. beslemek 27. ümīd 28. için 29. ziyāde 30. fazla

5. Transcribe the following words, paying attention to the distinction between *hemze* and *‘ayn*.

عبادت 10. أئمه 9. نشئه / نشأه 8. معنى / معنا 7. معمار 6. طبيعى 5. جامع 4. سؤال 3. قرآن 2. عمر 1.
دائر 20. ايقاع 19. طمع 18. قاعده 17. فائده 16. إعلان 15. رئيس 14. مؤلف 13. عجم 12. عزب 11.

6. Solve the arithmetic problems.

$1 + 3 =$	$6 + 4 =$	$9 + 3 =$	$23 + 7 =$
$5 + 8 =$	$75 + 2 =$	$7 - 6 =$	$65 - 8 =$
$3 \times 4 =$	$36 + 20 =$	$120 - 7 =$	$48 + 2 =$
$3.7 + 41 =$	$59 + 32 =$	$267 + 43 =$	$38 - 27 =$

7. Read the numbers aloud (in English).

۱۴	۳۸	۷۸	۲۵	۲۶	۳۸
۵۹	۷۴	۱۵۵	۳۰۹	۴۷۶	۳۲۹
۳۷۱	۵۷۲	۱۱۹۹	۱۴۳۹	۱۲۸۵	۱۵۲۷
۱۶۰۰	۱۹۳۰	۱۵۸۴	۲۰۴۶	۴۰۱۹	۶۷۸۲
۱۳.۶۵۵	۵۸.۲۴۷	۷۶۳.۶۰۰	۹۵۶.۳۱۵	۲۱۶.۸۳۵	۷۲۵.۴۳۰

Chapter Three

3.1 Vowel harmony

In the various Turkic languages there are three systems of vowel harmony: palatal harmony, labial harmony, and labial attraction. Palatal harmony stipulates that a vowel following a front vowel (*e, i, ö, ü*) will also be a front vowel, while a vowel following a back vowel (*a, ı, o, u*) will also be a back vowel; it is operative in all Turkic languages, including Ottoman and modern Turkish. Labial harmony on the other hand was generally not practiced in Ottoman, although it has become the rule in modern Turkish. Labial harmony has to do with the close (high) vowels (*i, u, ı, ü*). It stipulates that the close, front, rounded vowel (*ü*) follows a front, rounded vowel (*ö, ü*), and that on the other hand the close, back, rounded vowel (*u*) follows a back rounded vowel (*o, u*). Accordingly, the close, front, unrounded vowel (*i*) follows front, unrounded vowels (*e, i*), while the close, back, unrounded vowel (*ı*) follows a back, unrounded vowel (*a, ı*). Labial harmony is not merely predominantly not operative in Ottoman, but one notes in morphological endings as well as in the middle of words an orthography diametrically opposed to labial harmony:

يَـدُـنْ *yēdün* instead of *yēdīn* ‘you ate’
اناطولى *Anatoli* instead of *Anadolu* ‘Anatolia’
ايو *eyü* instead of *iyi* ‘good’
قاپو *kapu* instead of *kaptı* ‘door’
قَلْدُكْ *geldük* instead of *geldik* ‘we came’

كُلُرْ *gelür* instead of *gelir* ‘he comes’
كُـپـرـى *köpri* instead of *köprü* ‘bridge’
طوغرى *toğrı* instead of *doğru* ‘accurate, correct’
أيو *ayu* instead of *ayı* ‘bear’
كرو *gerü* instead of *geri* ‘back’

Labial attraction, in which open (low), rounded vowels (*ö, o*) can occur in second syllables and in morphological endings, operates in neither Ottoman nor modern Turkish.

3.2 Consonant harmony

When followed by a noun, the voiceless stops *t*, *k*, and *q* shift to their voiced counterparts: *t* ⇒ *d*, *k* ⇒ *g*, and *q* ⇒ *ğ*, e.g. *گیتmek* *gitmek* ‘go’ ⇒ *گیدر* *gider* ‘he goes’; *بویک* *büyük* ‘big’ ⇒ *بویکم* *büyüküm* ‘I am big’; *خلاق* *halâyık* ‘female slave’ ⇒ *خلاقى* *halâyığı* ‘his female slave.’

3.3. General information on word order, articles, gender, plural formation, case, nominative case

Word order in Ottoman corresponds to that which is common to Turkic languages: conjunction – adverbial determination – (subject) – remote object – proximate object – predicate nominal. The noun plural marker is *لر* *-ler/-lar*, as in modern Turkish (*آدملر* *ādamlar* ‘humans, people,’ *اولر* *evler* ‘houses’), and is governed by vowel harmony. The adjective precedes the noun it modifies. There is no case agreement (of subject and adjective, for instance). There is neither a definite article nor grammatical gender. The number *بر* *bir* ‘one’ serves (in a limited sense) as the indefinite article: *بر كچه* *bir gece* ‘a night’ (but also temporal: ‘one night [it happened that ...]’).

Ottoman, like modern Turkish and many other languages, has a well developed case system, i.e. a set of inflectional endings, that indicates the function of nouns and pronouns in any given sentence. In English there are at best scattered remnants of the ample case system that characterized Old English a millennium ago. We can thus still distinguish *he* from *him*, the former functioning as the subject of verbs (the doer of the action), the latter as the object (who suffers the action); the same is true for *she* and *her*. For this reason, after hearing the sentence *She hit him*, we know that he, not she, has the bruise. Likewise if we change the case forms of the two individuals involved in this action without changing the word order, we don’t recognize the string **Her hit he* as expressing the same idea or

even as being an acceptable English sentence. It is case (and, to a certain extent, word order) that makes clear to us who is doing what to whom. There are also remnants of an indirect object case among English pronouns, illustrated, for instance in the colloquial, slightly non-standard *She gave me it*. Here we have the same subject as before, *she*, but here we have both a direct object (what is being given) and an indirect object (the person to whom something is given). We can again check how it is specific case forms that convey this information by changing the case forms of the three entities involved: **Her gave I it*, which scrambles the sense into nonsense. There is also more than a remnant of a possessive in English, where it exists not just – as in the subject, direct object, and indirect objects discussed above – in pronouns (i.e. *her career/his career*), but also in the ending *'s* for nouns, e.g. *Jane's career*.

Thus while Old English once had multiple noun and adjective classes (in addition to the full case system of pronouns), all of which had inflectional case endings to show their various functions, now in English we have no more than remnants of a subject case (*he*), direct object case (*him*), indirect object case (*him*), and possessive case (*his*, *Jane's*), which would in linguistic terms be called nominative case (subject), accusative case (direct object), dative case (indirect object), and genitive case (possessive). Ottoman (and modern Turkish) need not make do with the pronominal remnants of a case system, but rather has these four cases, as well as three others: the locative, ablative, instrumental (all to be introduced later). Unlike the terribly complex and complicated case system of, for instance, Latin with its five distinct *systems* of nominal declension and multitude of irregularities, the Ottoman system has a single set of case endings and is quite straightforward and regular. The nominative case is unmarked, i.e. without inflection.

3.4 Dative case

The dative answers the question 'to where?' (نره *nereye*); it is marked by the ending *ه / ا (-e/-a)*, e.g. *göz* 'eye' ⇒ *göze* 'to the eye.' If the word ends in a vowel, a *ی ye* is inserted before the ending, such that the ending becomes *یه (-ye/-ya)*; this *ye* does not then connect with the word itself but is written as an initial *ye*, e.g. *hoca* 'teacher' ⇒ *hocaya* 'to the hoja.'

3.5 Accusative case

The accusative answers the question 'what?' or 'whom?' (کمی *kimi*, نه *neyi*). The definite accusative is marked by the ending *ی (-i/-ı)*, e.g. *tavşanı* 'hare' ⇒ *tavşanı getürmüş* 'he brought the hare.' The variants in *-u/-ü*, as known from modern Turkish do not exist in Ottoman; thus *göli* 'the lake.' The indefinite accusative is unmarked, e.g. *tavşan* 'hare' ⇒ *tavşan getürmüş* 'he brought a hare.'

3.6 Locative case

The locative answers the question 'where?' (نره *nerede*). The locative ending in Ottoman is *ده (-de/-da)*; the modern Turkish variants in *-te/-ta* do not exist in Ottoman; thus: *şehirde* 'in the city,' *başda* 'on the head,' at the beginning, *mektebde* 'in the school,' *kafeşde* 'in the cage.'

3.7 Imperative mood

Among the attributes of verbs are 'number' (is there one person or more than one person performing the action?), 'person,' divided into 1st person (*I* singular, *we* plural), 2nd person (*you* singular and plural), and 3rd person (*he*, *she*, *it* singular, *they* plural), and mood: indicative mood for statements of fact, certainty, objectivity: 'You will come tomorrow'; subjunctive mood for statements about which there is doubt or uncertainty: 'You would come tomorrow (if not for the transit strike)'; and imperative mood, which is generally defined as the verb form by means of which commands are expressed: '[You] come tomorrow!' 'Write this down!' 'Study hard!' 'Have fun!' In most languages, the imperative addresses only the 2nd person, i.e. it is a command to 'you' (either singular or plural, with corresponding verb forms to distinguish the singular from the plural). In the 2nd person singular, the Ottoman imperative is without an ending and is thus identical to the verb stem, which in Ottoman (and modern Turkish) verbs is what remains when one removes the infinitive marker *مک -mek/-mak*. Thus for the verb *گلمک* *gelmek*, the 2nd person

singular imperative is *gel* 'come!'; for the verb *تورمق* *turmak* it is *تور* *tur* 'stand!'. In earlier texts one also finds the 2nd person singular imperative ending *گل / غل* *-gil/-ğil*, which is then added to the verb stem, for *سویلمک* *söylemek* 'say,' this imperative is *سویلگل* *söylegil* 'say!'. In the 2nd person plural, the ending is *ک* (*-iñ, -iñ, -üñ, -uñ*) or *کز* (*-iñiz, -iniz, -üñüz, -uñuz*), added to the verb stem, e.g. for *گیتmek* *gitmek* 'go', the 2nd person plural imperative is *گیدک* *gidiñ* or *گیدکز* *gidiñiz* 'go!'. Beyond the expected 2nd person imperative forms Ottoman (like some other languages) also has a 3rd person imperative, which in English can best be understood and translated with some form of 'should' or 'let ...'. The form is *سون* (*-sün/-sun*), added to the verb stem, e.g. for the verb *ویرمق* *vermek*, the 3rd person singular imperative is *ویرسون* *versün* 'he should give/let him give,' for *اچمق* *açmak* 'open,' it is *اچسون* *açsun* 'he should open/let him open,' for *المق* *almak*, the 3rd person plural imperative is *السونلر* *alsunlar* 'they should take/let them take,' adding the plural suffix *لر* *-lar/-ler*, as indicated above. Unlike modern Turkish, the *-sün/-sun* ending is almost always rounded (thus not **-sin/-sin*) and is written with *vāv*.

Imperative mood

Person	Singular	Plural
2 nd	<i>گل</i> <i>gel</i> , <i>گلگل</i> <i>gelgil</i>	<i>گلکز</i> <i>geliñiz</i> , <i>گلیñ</i> <i>geliñ</i>
3 rd	<i>گلسون</i> <i>gelsün</i>	<i>گلسونلر</i> <i>gelsünler</i>

3.8 Cardinal numbers (Turkish) 1–10

1 <i>بر</i> <i>bir</i>	6 <i>آلتی</i> <i>altı</i>
2 <i>ایکی</i> <i>iki</i>	7 <i>یدی</i> <i>yedi</i>
3 <i>üç</i> <i>üç</i>	8 <i>سکز</i> <i>sekiz</i>
4 <i>دورت</i> <i>dört</i>	9 <i>توقوز</i> <i>toğuz</i>
5 <i>بش</i> <i>beş</i>	10 <i>اون</i> <i>on</i>

Nouns following a cardinal number remain grammatically singular (i.e. without the *لر* *-lar/-ler* plural ending), e.g. *üç akçe* 'three silver coins.'

3.9 Possessive suffix of 3rd person singular

The 3rd person singular possessive suffix, *ی* *-i/-ı*, is added directly to the noun stem, e.g. *باش* *baş* 'head' ⇒ *باشی* *başı* 'his head,' If the noun stem ends in a vowel, the buffer consonant *-s-* is added to the stem before the possessive suffix, e.g. *قاپو* *kapu* 'door' ⇒ *قاپوسی* *kapusı* 'his/her door,' *یمورطه* *yumurta* 'egg' ⇒ *یمورطه سی* *yumurtaş* 'his/her egg.' Only with the word *صو* *su* 'water' is there no buffer consonant, but rather *ی* *su* 'his/her water.'

Before a case ending can be added to a noun that already carries the 3rd person singular possessive suffix, a so-called pronominal *ن* *-n* is added; the *ی* *ye* of the possessive suffix is generally eliminated: *باشی* *başı* + dative ⇒ *باشنه* *başına* 'in the direction of his/her head,' *قاپوسی* *kapusı* + ablative (v. 4.3, below) ⇒ *قاپوسندن* *kapusından* 'from his/her head,' *طاووغی* *tavuğı* + accusative ⇒ *طاووغنی* *tavuğını* 'his/her hen,' *دوشی* *düş* + locative ⇒ *دوشنده* *düşinde* or *düşünde* 'in his/her dream.'

Unlike in modern Turkish, it is possible to double the possessive suffix, e.g. *بولی نک صوباشیسی ایدی* *Bolının şubası idi* 'he was the şubaşı (police chief) of Bolu.'

The accusative is commonly abbreviated after the 3rd person singular possessive suffix and loses the ending *ی* *-i/-ı*, so that only *ن* (*-n*) remains, e.g. *باشی* *başı* + accusative ⇒ *باشن* or *باشین* *başın*, *قاپو* *kapu* + accusative ⇒ *قاپوسن* or *قاپوسین* *kapusın*.

3.10 *miş*-past tense

The verbal past tense form in *miş* (*-miş/-mîş*) expresses, as in modern Turkish, the completed past whose accomplishment the speaker did not personally witness, but rather either knows from hearsay or surmises, based on the (apparent) accomplished result of the action before his eyes: *arkadaş gelmiş* ‘a friend has come’ (for he is now here, but I did not see him while he was en route); *kar yağmış* ‘it snowed’ (for there is now snow on the ground, while earlier there was none; but I did not see the snow falling).

Conjugation of the *-miş* past tense (ویرمک *vermek* ‘to give’)

Person	Singular	Plural
1	ویرمیشم <i>vermişim</i>	ویرمیشیز <i>vermişiz</i>
2	ویرمیشسین <i>vermişsiñ</i>	ویرمیشسیز <i>vermişsiñiz</i>
3	ویرmiş <i>vermiş</i>	ویرmişلر <i>vermişler</i>

The *-miş* past tense of ‘to be’ is formed as in modern Turkish by adding the endings to the verbal stem *i-*.

Person	Singular	Plural
1	ایمیشم <i>imişim</i>	ایمیشیز <i>imişiz</i>
2	ایمیشسین <i>imişsiñ</i>	ایمیشسیز <i>imişsiñiz</i>
3	ایmiş <i>imiş</i>	ایmişلر <i>imişler</i>

3.11 Aorist tense

An incompleted action in process in the present or future is expressed by means of the aorist tense, with the endings *-r* (°-°). As in modern Turkish the aorist ending is added directly to verb stems that end in vowels, e.g. *der* ‘he says,’ *yér* ‘he eats.’ After multisyllabic verb stems and stems ending in *-l* and *-r*, a buffer vowel (*i*, *ı*, *u*, or *ü*) is inserted before the aorist ending, e.g. *gelir* or *gelür* ‘he comes,’ *getürür* ‘he brings.’ After the remaining one-syllable verb stems, the buffer vowel is *a* or *e*, e.g. *bakar* ‘he looks.’ In Ottoman the same exceptions are to be found as in modern Turkish, e.g. *şorar* ‘he asks.’

Conjugation of the aorist tense (بلمک *bilmek* ‘to know’)

Person	Singular	Plural
1	بلیرم <i>bilirim (-ürüm)</i>	بلیریز <i>biliriz (-ürüz)</i>
2	بلیرسین <i>bilirsiñ (-ürsiñ)</i>	بلیرسیز <i>bilirsiñiz (-ürsiñiz)</i>
3	بلیر <i>bilir (-ür)</i>	بلیرلر <i>bilirler (-ürler)</i>

In addition to the ending in *یک* the 2nd person singular ending may also be spelled *سین*, *-sin*, e.g. *bilirsın* (*bilürsın*); and the ending of the 2nd person plural may (especially in older texts) be *سز* (*-siz*) instead of *سیز* (*-siñiz*). This is true not only for the aorist but also for the *-miş* past tense, as well as all other tenses still to be introduced.

The aorist of the verb ‘to be’ is formed by adding the aorist endings to the verb stem of *اولمق* *olmak* ‘be/become’:

Aorist tense of the verb ‘to be’ (ولمق *olmak*)

Person	Singular	Plural
1	اولورم <i>olurum</i>	اولورز <i>oluruz</i>
2	اولورسك <i>olursuñ</i>	اولورسكز <i>olursuñuz</i>
3	اولور <i>olur</i>	اولورلر <i>olurlar</i>

3.12 Converbs in *-üb, -ken, -erek, and -ü* (gerunds)

A converb is a verb form whose tense, person, and number are unspecified; its ending merely indicates the mode of relation between the action of the converb and that of the sentence's main verb, which comes later in the sentence. It is only through that main verb, whose ending does provide such information, that tense, person, and number are determined. There are several forms of converbs in Ottoman.

The Ottoman reflex of the modern Turkish converb ending in *-ip, -ıp, -üp, and -up* is always rounded and ends in وب (*-ub/-üb*), e.g. كيدمك *gitmek* ‘go’ ⇒ كيدوب *gidüb* ‘goes and ...’, آلمق *almak* ‘take’ ⇒ آلوب *alub* ‘takes and ...’. If the verb stem ends in a vowel, ي *y* is appended as a buffer consonant, e.g. قپامق *kapamak* ‘close’ ⇒ قپايوب *kapayub* ‘closes and ...’. As seen here, generally the formation is translated with an added ‘and.’ It is especially to be noted that, while in modern Turkish the converb and the main verb necessarily have the same subject, in Ottoman there can be a change of subject after the converb, e.g. اوغلانى اولوگنه آلوب اغلانده ايكي ديزي اوستنه كلوب او قومغه مياشرت ايلدى *oğlanı oğlana alub oğlanda iki dizi üstüne gelüb okumağa mübâşeret eyledi* ‘he took [set] the boy in front of him, and he [the boy] came to sit on his two knees and began to read.’

The converb formed by means of the aorist ending + ايكن *iken* ‘while, when’ (e.g. ركن *-erken/-arken*) is used as in modern Turkish and should be translated with ‘while’ or ‘when/as,’ e.g. كلور ايكن *gelirken, gelür iken* ‘while he comes / when he came.’

The converb formed with رك *-erek/-arak* can mean ‘as, by, while,’ as in modern Turkish, but can also indicate a past action and be used as the converb in وب *-ub/-üb*, e.g. اوزاته رق *uzatarak* ‘as/while he extends, he extends and ...’

Already in Ottoman the converb formed with و *-ü/-u* is moribund. The most common example of this converb is ديو *deyü* ‘saying,’ which corresponds to modern Turkish *diye* and is used in the same way, that is, in order to mark the end of direct speech. In more recent Ottoman texts, however, that is, since the mid-nineteenth century, the form ديه or ديهه *diye* also occurs occasionally. In combination with the imperative, ديو *deyü* introduces the sense of a final (purpose) clause, e.g. گليڻ ديو *emir vèrmiş* ‘Saying “come,” he gave an order’ = ‘He gave the order that they should come/so that they came.’ After declarative sentences ديو *deyü* can also have a causal sense, e.g. دوستمز گلدی ديو *sevindik* ‘saying “our friend has come,” we were happy’ = ‘because our friend came, we were happy.’ The word ديو *deyü* can also be used in the sense of ‘as,’ e.g. بأكى بيوك بر شاعر ديو مشهوردر *meşhürdür* ‘Saying, “Bākī is a great poet,” he is famous’ = ‘Bākī is famous as a great poet.’

3.13 Verb formation with *etmek / eylemek*

Through the postposition of the verb ايتمك *etmek*, ايله مك *eylemek*, or قيلمق *kılmak* ‘do/make’ after a noun, that noun is turned into a verb, e.g. غوغا *gavğa* ‘contest/quarrel’ ⇒ غوغا ايتمك *gavğa etmek* ‘quarrel.’ In particular, Arabic infinitives (verbal nouns) are thus turned into phraseological verbs, e.g. تحريك *tahrîk* ‘moving/inciting’ ⇒ تحريك ايتمك *tahrîk etmek* ‘incite.’ Only the nominal form (تحريك; but not the verbal form, ايتمك) will appear in the vocabulary lists in this textbook.

3.14 The *izafet* construction

Early in its history, Ottoman borrowed the Persian *izâfet* (اضافت) syntactic construction, which has two distinct functions: 1) to link a noun and its attributive adjective, which will be discussed later (9.1.2), and 2) to link two nouns in a relationship of possession or affiliation. This latter usage resembles the English linking of two substantives by means of the preposition *of*, e.g. *the story of the hero*. The *izafet* itself consists of the suffixation of

spoken -i/-ı to the first of the two substantives, which, unfortunately for the beginner, is not consistently indicated orthographically: after a consonant, for instance, *izafet may* be indicated (quite rarely) by *kesre* ; after final *he* that represents a vowel (*a* or *e*), *izafet may* be indicated (rarely) by *hemze* . Its representation in other environments will be discussed later (9.1.1–9.1.2). Examples:

لطيفة خواجه نصر الدين	<i>latîfe-i Hoca Naşreddîn</i>	An anecdote of Hoca Naşreddîn
حكاية علی جنکیز	<i>hikāye-i ‘Alî Cengiz</i>	The story of Ali Jinghis
راویان اخبار	<i>rāvīyān-ı aḥbār</i>	The narrators of the news
زمان اوائل	<i>zamān-ı evā’il</i>	The time of the beginning

Text

The following anecdote of Hoca Naşreddîn is taken from Richard F. Kreutel, *Osmanisch-Türkische Chrestomathie* (Wiesbaden 1965), p. 3.

A Hoca Naşreddîn Tale: “A Dream”

لطيفة خواجه نصر الدين

بر کيجه خواجه يه دوشنده طقوز آچه ويرمشلر. خواجه هله اون آچه ايدك ديو غوغا ايدرکن اويانوب باقار كه الله بر نسنه يوق. همان كوزلريني قيايوب النى اوزاته رق كتورك بارى طقوز آچه اولسون ويرك ، ديمش.

Vocabulary

آچه <i>t akçe, akça, akce</i> silver coin, money	قيامق <i>t kapamak</i> close
ال <i>t el</i> hand	كتورك ، كتيرك ، كتيرك <i>t getürmek, getirmek</i> bring (forward)
اوزاتمق <i>t uzatmak</i> extend, stretch out	كتورك ، كتورك <i>t götürmek</i> take/carry (away)
اولمق <i>t olmak</i> become, be	كوز <i>t göz</i> eye
اون <i>t on</i> ten	که <i>p ki, -ki</i> that; conjunction that functions as a colon (:)
اويانمق <i>t uyanmak</i> wake up	کيجه <i>t gece</i> night, at night
ايتمك <i>t etmek</i> do	لطيفة <i>a latîfe</i> witticism, joke, subtlety, anecdote
بارى <i>p/t bārī</i> at least	نسنه <i>t nesne</i> thing
باقمق <i>t bakmak</i> look	نصر الدين خواجه <i>a pn Naşreddîn Hoca</i> , a historical figure (14th – 15th century) whose wit and pranks have taken on legendary character
بر <i>t bir</i> one	ويرمك <i>t vermek</i> give
خواجه <i>p hoca, ḥ’āca</i> Hoja, (religious) teacher, scholar	هله <i>t hele</i> Well!, Now then!, Just look!
دوش <i>t düş</i> dream	همان <i>p hemān</i> immediately
ديمك <i>t demek</i> say, mean, tell	يوق <i>t yok</i> absent, non-existent
ديو <i>t deyü</i> saying (converb in -ü from <i>dé-</i>)	
طقوز <i>t tokuz</i> nine	
غوغا <i>t gavga</i> quarrel	
قاچ <i>t kaç</i> how many	

Exercises

1. Transcribe the text.
2. Write the verb كتورك in the aorist for all persons (in Arabic script).

3. With all the Ottoman converb forms now known to you, form converbs from the verbs كنورمك, قيامق, باقمق, and كنورمك.
4. Transcribe the following sentence into Arabic script:
Eliñi uzat, tokuz akçe vëreyim. Hele on akçe vër! Gözleriñi kapa! Elimde bir nesne yok.
5. Translate the following sentences into Ottoman:
At night the Hoca closed (-miş) his eyes.
He stretched out his hand, and they gave the Hoca nine silver coins.
While the Hoca was quarreling, so that there would be ten silver coins, he woke up and saw that no silver coins were in his hand.

Chapter Four

4.1 Infinitive in *-mek*

The verb form ending in مق , مك *-mek*, *-mak*, conventionally designated ‘infinitive,’ is in essence a verbal noun to which all case endings can be added, e.g. كيتمه گیتمه *gıtmeğe* ‘[for] going’ (dative), كيتمهده گیتمهده *gıtmekde* ‘[in the = while] going’ (locative), كيتمگی گیتمگی *gıtmeği* ‘going’ (accusative). Without a case ending – as an undetermined accusative – it corresponds to the infinitive in English, e.g. كيتمك ايستيور *gıtmek istiyor* ‘he wants to go.’

4.2 Genitive case

The genitive case answers the question ‘whose?’ (كمك *kimiñ*). Just as English has a morphological marker of this possessive relationship (usually ‘s, e.g. *pasha’s*), so, too, is there a genitive case marker in Ottoman: ـ (*-iñ*, *-iñ*, *-üñ*, *-uñ*). If the noun ends in a vowel, the buffer consonant *-n-* is added before the case ending, e.g. پاشا *paşa* ‘pasha’ ⇒ پاشانىڭ *paşanıñ* ‘the pasha’s.’ Juxtaposed to such a genitive ‘possessor’ is, logically, the item possessed, which in English is unmarked, e.g. ‘the pasha’s *palace*.’ In both Ottoman and modern Turkish, however, this ‘possessed’ noun is also marked: by the 3rd person possessive ending (3.9), e.g. آدمك قومشوسى *ādamiñ komşusu* ‘the man’s neighbor’ (lit. *‘the man’s his neighbor’), طاووشانك صويى *tauşanıñ şuyı* ‘the broth of the hare’ (lit. *‘the hare’s his water’), قادينك *kadıñk* *kadıñıñ tavuğı* ‘the woman’s hen’ (lit. *‘the woman’s her hen’). In both Ottoman and modern Turkish, there are two grammatical structures that link two nouns via grammatical ‘possession’; they may be designated the definite genitive construction and the generic genitive construction. The combination just described (noun+genitive + noun+possessive) forms the definite genitive construction. ‘Definite’ here refers only to the first element of the structure, which is somehow already known: آدمك قومشوسى *ādamiñ komşusu* ‘the man’s neighbor’ = ‘the neighbor of the man about whom we just spoke’ (for instance). The genitive is used somewhat less often in Ottoman than in modern Turkish, however, so that with some frequency it happens in Ottoman that the first noun of a genitive construction in fact lacks the genitive ending that one would expect, thus forming the second type of genitive construction, the so-called generic genitive construction, to be treated in more detail later (7.1).

4.3 Ablative case

The ablative answers the question ‘from where?’ or ‘by what route?’ (نره دن *nereden*) and ‘why?’ (نه دن *neden*). It can thus, in addition to ‘from’ and ‘out of,’ also be understood as ‘via’ or ‘because of.’ The ablative ending is دن *-den*, *-dan*). Variants in *-ten/-tan*, as in modern Turkish, do not exist. Thus, صباحدن *şabāhdan* ‘since (the) morning,’ اكمكدن *ekmekden* ‘from (the) bread.’ Many adjectives are made into adverbs through the suffixation of the ablative ending: اول *evvel* ‘first’ ⇒ اولدن *evvelden* ‘beforehand,’ اسكى *eski* ‘old’ ⇒ اسكىدن *eskiden* ‘earlier.’

4.4 Demonstrative pronouns

The Ottoman demonstrative pronouns are بو *bu* ‘this,’ شو *şu* ‘that’ (as in modern Turkish), ايشبو / اوشبو *işbu / uşbu* ‘this,’ and the rare form شول *şol* ‘that.’ As in modern Turkish, the so-called ‘pronominal *n*’ precedes the case endings attached to the demonstratives; in the dative, the form in *-ñ* has survived (from Old Turkic).

case	this	that
nom	بو <i>bu</i>	شو <i>şu</i>
gen	بونك <i>bunuñ</i>	شونك <i>şunuñ</i>
dat	بوکا <i>buña</i>	شوکا <i>şuña</i>
acc	بونى <i>bunı</i>	شونى <i>şunı</i>
loc	بونده <i>bunda</i>	شونده <i>şunda</i>
abl	بوندن <i>bundan</i>	شوندن <i>şundan</i>

The plural of بو *bu* is بونلر *bunlar*, while of شو *şu* the plural is شونلر *şunlar*. The plural forms take the case endings in regular fashion: بونلارك *bunlariñ*, بونلره *bunlara*, بونلارى *bunlari*, etc. The form بونده *bunda* means ‘here’; the form بوندن *bundan* means ‘from here.’

4.5 Personal pronouns and personal inflections

With the exception of the 3rd person, the personal pronoun in Ottoman is the same as in modern Turkish. The classical 3rd person forms were اول *ol* (sg.) and آنلر *anlar*. Not until quite late in the Ottoman period did the forms او *o* and اونلر *onlar* appear.

Nominative personal pronouns

	singular	plural
1	بن <i>ben</i> ‘I’	بز <i>biz</i> ‘we’
2	سن <i>sen</i> ‘you’	سز <i>siz</i> ‘you’
3	اول / او <i>ol/o</i> ‘he, she, it’	آنلر / اونلر <i>anlar / onlar</i> ‘they’

By means of inflectional endings added to a variety of word types, both Ottoman and modern Turkish express the content of the verb ‘to be.’

Personal inflectional endings of the verb ‘to be’

	singular	plural
1	م <i>-im, -ım, -üm, -um</i>	ز <i>-iz, -ız, -üz, -uz</i>
2	سك <i>-siñ, -siñ, -süñ, -suñ</i>	سكز <i>-siñiz, -sıñız, -süñüz, -suñuz</i>
3	در <i>-dir, -dır, -dür, -dur</i>	درلر <i>-dirler, -dırlar, -dürler, -durler</i>

In addition to the usual form سك *-siñ*, the 2nd person singular may also have the ending سن *-sin*, e.g. گوزلسك *güzelsiñ* or گوزلسن *güzelsin* ‘you are beautiful.’ The 3rd person singular ending, در *-dir* is never devoiced to تر *-tir* as in modern Turkish. These personal endings are otherwise generally the same in both Ottoman and modern Turkish.

Paradigm of ‘to be’ (example: personal pronoun)

	singular	plural
1	بنم <i>benim</i> ‘I am’	بزیز <i>biziz</i> ‘we are’
2	سنيك <i>sensiñ</i> ‘you are’	سزسيك <i>sizsiñiz</i> ‘you are’
3	اودر <i>odur</i> ‘he/she is’	آنلردر <i>anlardırlar</i> ‘they are’

Paradigm of 'to be' (example: ترك *türk*)

	singular	plural
1	ترکم <i>Türkü'm</i> 'I am a Turk'	ترکز <i>Türküz</i> 'we are Turks'
2	ترکسین <i>Türksün</i> 'you are a Turk'	ترکسینز <i>Türksünüz/Türksünüz</i> 'you are Turks'
3	ترکدر <i>Türkdür/Türkdir</i> 'he/she is a Turk'	ترکدرلر <i>Türkdürler/Türkdirler</i> 'they are Turks'

4.6 Interrogatives *ne*, *kim*, *nere*

The interrogative pronouns *ne* 'what, which, what kind of,' *kim* 'who,' and *nere* 'where' can, like nouns, take possessive and case endings. Furthermore, *ne* 'what' can be combined with other words to form additional interrogative pronouns, among the most important of which are: *ne zamān* 'when'; *ne vakit* 'when'; *ne için* 'why'; *ne kadar* 'how much'; *ne mertebe* 'to what degree'

Declension of the interrogative pronouns (*ne* 'what,' *kim* 'who,' and *nere* 'where')

	what	who	where
nom	<i>ne</i>	<i>kim</i>	<i>nere</i>
gen	<i>neyiñ</i>	<i>kimiñ</i>	<i>nereniñ</i>
dat	<i>neye/niye</i>	<i>kime</i>	<i>nereye</i>
acc	<i>neyi</i>	<i>kimi</i>	<i>nereyi</i>
loc	<i>nede</i>	<i>kimde</i>	<i>nerede</i>
abl	<i>neden</i>	<i>kimden</i>	<i>nereden</i>

In the sense of 'why,' one finds in addition to *ne için*, both *neye/niye* 'to/for what' and *neden* 'from what, because of what.' In questions concerning a place, the interrogatives *nereye* 'to where,' *nerede* 'where, at which place' and *nereden* 'from where' are used. Also to be noted is that the interrogative pronoun *ne* is quite commonly combined and written as a single word especially with the vowel-initial verbs *olmak* 'be, become': *neyler* 'what is he doing?' *noldı* 'what became? = what happened?'; but also with other words: *ne-mertebe* 'in what degree?'

4.7 Participles in *-en*

The form in *-en* or *-an* (*-en/-an*) has the same function in Ottoman as in modern Turkish and more or less corresponds to the English present participle, e.g. *almak* 'take' ⇒ *alan* 'taking,' *olmak* 'be, become' ⇒ *olan* 'being, becoming.' After vowel-final words, a *y* as buffer consonant is appended before the participial ending, e.g. *demek* 'say' ⇒ *diyen* 'say.' This participle is used especially in the formation of relative clauses. It can appear in the nominative, as well as in other cases: *vèren* 'giving, the one who gives,' *vèreniñ* 'of the giver,' *vèrene* 'to the giver,' etc. The participle in *-en* nonetheless always indicates the subject of the English subordinate clause, e.g. *bize gelen uşak* 'the youth who came to us' (lit. *'the to-us-coming youth'); *gelenleriñ avratları* 'the wives of those who are coming' (lit. *'of the coming-ones their wives'); *şoranlara cevāb vèr* 'answer those who ask' (lit. *'give to the questioners [an] answer'); *taşıyanı getüren adamıñ komşusuyuz* 'we are the neighbors of the man who brought the hare' (lit. *'of the hare-bringing man his neighbors we are'). As the examples demonstrate, relative clauses constructed in this manner can be expressed literally by means of participial constructions in English, even though, depending on their complexity, they are almost always awkward and often stray over the line and become idiomatically unacceptable.

If the participle in *-en* is constructed on passive verbal stems, the relative pronoun in the English translation can be nominative or oblique (functionally genitive, dative, accusative), as required by the sense. A literal translation is in the former case quite contorted, in the second, quite impossible idiomatically: 1) relative pronoun in the nominative: *görülen adam* 'the man who is seen' (lit. *'the being-seen man'); 2) relative pronoun in an

oblique case: *gece vakti varılan yerler* 'places where one arrives at night time' (lit. *'at night time being-arrived places').

4.8 The formative *-li*

The formative *-li/-lı* is used especially in the formation of adjectives which can, however, also be used substantively. The underlying meaning is 'provided with' or 'in possession of,' e.g. *bağçe* 'garden' ⇒ *bağçeli* 'including/provided with a garden'; *mārifet* 'skill, talent' ⇒ *mārifetli* 'possessed of art or skill, adept, skillful' *dāvet* 'invitation' ⇒ *dāvetli* 'in possession of an invitation, invited.' Attached to place names, this form refers to people or things that originate there or otherwise 'belong' to the place, e.g. *İstanbul* ⇒ *İstanbulî* 'Istanbulite,' *yer* 'place' ⇒ *yerli* 'a local, a native, someone who belongs to a place,' *köy* 'village' ⇒ *köylü* 'villager, farmer.' The rounded variants in *-lü/-lu* are to be found in older texts, but are generally rather rare, except in particular words where that form has almost become the rule, e.g. *devletlü* 'fortunate, noble, well-born.'

4.9 The formative *-dir*

Among several formatives employed to form the causative (factitive) verb is *-dir, -dır, -dür, -dur*. Since English lacks a causative *per se*, auxiliary use is generally made of *let* or *have* in order to express the causative idea, e.g. *yemek* 'eat' ⇒ *yedirmek* 'feed, let/have eat' (e.g. 'I will have him eat the soup'); *ölmek* 'die' ⇒ *öldürmek / öldirmek* 'kill, let/have die' (e.g. 'He let/had them die by starvation'); *binmek* 'mount, board, enter' ⇒ *bindirmek* 'load, let/have mount.' In contrast to the orthography of modern Turkish, after voiceless consonants, this ending is generally spelled with *dāl*, not with *te* in Ottoman, e.g. *basdırmak* 'overpower, suppress.'

4.10 The compound suffix *-dikde*

The formation of verbal nouns with *-dik, -dık, -dük, -duk* and the locative case *-de/-da* is very common in Ottoman. The resulting form *-dikde/-dikda*, like the converb in *-ince/-ınca* that is more frequently used in modern Turkish, can best be translated with a temporal 'as/when.' In order to identify the person involved, a possessive ending can be added to the verbal noun, and a case suffix may follow thereafter: *geldiklerinde* 'at their coming, when they came.'

Text

The following anecdote of Hoca Naşreddin is taken from Richard F. Kreutel, *Osmanisch-Türkische Chrestomathie* (Wiesbaden 1965), p. 5.

A Hoca Naşreddin Tale: "The Broth of the Broth of the Hare"

طاوشانك صوينك صویی

بر کون کویدن بر کویلی خواجه یه بر طاوشان کتورر. خواجه کویلی یی آغریوب چوربه یدیرر. بر هفته صوکره ینه کلور، خواجه ینه آغلار. بر قاچ کون صوکره بر آز آدمکر کلور قونوق اولمق ایستلر، خواجه سز کیملرسکز دیدکده اونلر بز طاوشان کتورن آدمک قومشولری یز دیرلر. خواجه بونلره ده آغلر ایدر. بر قاچ کون صوکره ینه بر قاچ آدم کلیر. خواجه کیملرسکز دیدکده اونلر طاوشانی کتورن آدمک قومشولرینک قومشولری یز دیمشلر. خواجه خوش کلدیکز دیوب بونلرک اوکلرینه بر باقراج صو کتورر. بونه در دیدکلرنده خواجه بو طاوشانك صوينك صویی در دیمش.

Vocabulary

آدم a <i>ādam</i> person, man	تاونشان ، طوشان ، طاوشان t <i>tauşan</i> hare
تآغرلق t <i>ağırlık</i> serve/play host/entertain	تقومشو ، قومشى ، قوكتشى t <i>qomşu, qomşı, qoñşu,</i>
تآغرلمق t <i>ağırlamaq</i> entertain guests	qoñşı neighbor
تآوك t <i>öñ</i> front side, the space in front of something; <i>pp</i>	تقونوق ، قونوق ، قونوق t <i>qonuk, qoñuk</i> guest
with poss and case infl: in front of	تكتورمك ، كتيرمك ، كترمك t <i>getürmek, getirmek</i> bring
تآيستمك ، آيستمه مك ، آيستمك ، آيستمه مك t <i>istemek</i> want, ask for	(forward)
تباقراچ t <i>bağraç</i> kettle, (small) pot	تكلمك t <i>gelmek</i> come
تبر آز t <i>bir az</i> a few	تگون t <i>gün</i> day
تبر قاچ t <i>bir kaç</i> several	تكوى t <i>köy</i> village
تچوربه t <i>çorba</i> soup	تكويلى t <i>köyli</i> villager, farmer
تخوش كلديكز p/t <i>hoş geldiñiz</i> welcome!	تهفته p <i>hafta</i> week
تده t <i>de/da</i> also	تيديرمك ، بيديرمك ، يديرمك t <i>yedirmek</i> feed
تصوكره t <i>şoñra</i> afterwards, later, thereafter	تينه t <i>yine</i> again
تصو t <i>şu</i> water, broth	

Exercises

1. Transcribe the text.
2. In the text identify all endings that you know, as well as the subject of each sentence; in listing the words, use a dash (–) between the verb stem and the ending, and a plus sign (+) between the noun stem and the ending.
3. Translate the text into idiomatic English.
4. Form genitive constructs from the following words and write them in Arabic script.

Example: طوشان \ صو ⇒ طوشانك صويى

خواجه \ كوى

كيم \ طوشان

اونلر \ قومشو

قونوق \ آقچه

آدم \ ال

5. Translate the following relative clauses into Ottoman, using the participle in *-en*.

1. The man who brings (brought) the hare.
2. The hoca who serves (served) the guests.
3. The villager who asks (asked) for soup.
4. The neighbor who quarrels (quarreled) / begins (began) a quarrel.

6. Write complete sentences in Ottoman as answers to the following questions.

۱ خواجه طوشانى كتورن كويلى يه نه يديرمش؟

۲ خواجه طوشانى كتورن آدمك قومشولرينك قومشولرينه نه ديمش؟

۳ بونلرك اوكلرينه نه كتورمش؟

۴ بو نه در ديدكلرنده خواجه نه ديمش؟

Chapter Five

5.1 Instrumental case

The instrumental answers the question 'by what means' (نه ايله *ne ile*) and can be expressed with the independent postposition ايله (*ile* 'with') placed after the governed noun. Just as in modern Turkish, the *i-* is often elided, so that له *-le/-la* remains as an enclitic ending suffixable to nouns, e.g. درويش ايله *dervîş ile* or درويشله *dervîşle* 'with the dervish.' After a 3rd person singular possessive suffix, both *elif* and final *ye* are elided, e.g. اميدى ايله *ümîdi ile* ⇒ اميديله *ümîdiyle* 'with the hope.' Just as in Anatolian dialects, the form in لن *-len, -lan* also occurs in earlier Ottoman, e.g. بلاجك *bilecik tekürîylen* 'with the tekür (ruler) of Bilecik.'

In addition, the postpositions بيله *bile*, بىرلن *birlen*, بىرله *birle* in the sense of ايله *ile* 'with' are to be found in older texts, as is also an archaic and rarely used instrumental in ن-ين *-in/in*, as it presumably appears in the following sentences: يراغين اتدى *yarağın etdi* 'he provided with weapons' = 'he equipped'; اولدوکی وقتن *öldüğü vaktin* 'when he died'; چغطايك آلاين بر برينه ورمغه بشلدى لر *Çağatayun alayın bir birine vurmağa başladılar* 'they began to fight with the Chagatay regiment.' This archaic form occurs in both late Ottoman and occasionally in modern Turkish, e.g. yazın 'in summer,' and in the forms *-sizin* 'without' and *-meğin* 'because,' e.g. گلمکسizin *gelmeksizin* 'without coming,' خواجه *hoca olmağın* 'because he is/was a hoca.'

The postposition ايله *ile* can be rendered into English not only with the preposition *with* but also with the conjunction *and*, e.g. فرهاد ايله شیرين *Ferhād ile Şîrîn* 'Ferhād and Shîrîn'; قادين ايله طاووق *kadın ile tavuk* 'the woman and the hen.'

5.2 Expressing to have

As in modern Turkish, the words وار *var* 'it exists/is present' and يوق *yok* 'it does not exist/is not present' are used with preceding nouns that bear a possessive suffix to express the idea of *to have* in Ottoman: اميدم وار *ümîdim var* 'I have hope' (lit. 'my hope exists'); واکتم يوق *vaktim yok* 'I have no time' (lit. 'my time does not exist'); اول کيشينک اوغلى وار *ol kişiniñ oğlu var* 'that person has a son' (lit. '*that person's his/her son exists'); قادينک طاووغى يوق *kadınıñ tavuğı yok* 'the woman has no hen' (lit. '*the woman's her hen does not exist').

5.3 Adverbials in -ce

The suffix جه *-ce/-ca* (in essence an equative ending) can, when suffixed to an adjective or noun, serve to form adverbs, e.g. اييجه بسلدى *iyyice besledi* 'she/he nourished/raised ... well'; زياده جه سميزلنديگندن *ziyādece semizlendiğinden* 'as a result of his having become extremely obese'; گوزلجه ساز چالار *güzelce sâz çalar* 'he plays the saz well'; عسكر جه *askerce tavrandı* 'he behaved like a soldier.'

5.4 Perfect tense

The past tense in دى *-di/di* expresses a completed action that was directly experienced by the speaker, e.g. گلدی *geldi* 'he came/he is here.'

Conjugation of the perfect tense (گلمك *gelmek* 'go')

	singular	plural
1	كدم <i>geldim</i>	كدك <i>geldik</i>
2	كدك <i>geldiñ</i>	كدكنز <i>geldiñiz</i>
3	كدى <i>geldi</i>	كديلر <i>geldiler</i>

To be noted is the orthographic identity of the 2nd person singular and 1st person plural when the final consonant of the inflectional ending, according to the rules of consonant harmony, is governed by a front vowel in the verb stem: كدك *geldiñ* 'you came' and كدك *geldik* 'we came.' After a back vowel in the verb stem, consonantal harmony causes a change in the orthography of the 1st person plural ending (دى *dık*) which then differs from the 2nd person singular (the remaining inflections are unchanged): قالمق *kalmak* 'remain' ⇒ قالدق *kaldık* 'we remained.'

In the 3rd person singular, دى *-di/dı* is the only form that occurs (never **-dü/-du*).

Since labial harmony (3.1) is generally not operative in Ottoman, vocalizations such as بولدق *buldık* 'we found' and كدك *geldüñ* are quite acceptable in Ottoman (unlike in modern Turkish).

Just as was the case in the *-miş* past tense, the perfect forms of the verb 'to be' are formed by means of the verb stem *i-*, of which no infinitive in *-mek* exists. In addition to the *-miş* past tense and the perfect, the conditional (7.3) can also be formed on this *i*-stem.

The perfect tense of 'to be'

	singular	plural
1	ايدم <i>idim</i>	ايدك <i>idik</i>
2	ايدك <i>idiñ (idüñ)</i>	ايدكنز <i>idiñiz (idüñüz)</i>
3	ايدى <i>idi</i>	ايديلر <i>idiler</i>

In Ottoman as in modern Turkish it is possible to append the *i*-stem forms of 'to be' onto other words. If the word ends in a vowel, the *elif* of the *i-* is elided, leaving *y-*, e.g. بونده ايدى *bundaydı* instead of بونده ايدى *bunda idi* 'he was here.' If the word ends in a consonant, however, then the *i-* is omitted altogether, e.g. قومشومز واردى *komşumuz vardı* instead of قومشومز وار ايدى *komşumuz var idi* 'we had a neighbor,' زارارى يوقدى *zararı yokdı* 'it did no harm/it didn't matter' (lit. 'its harm did not exist').

5.5 Present tense in *-yor*

In contrast to the aorist, the *yor*-present tense expresses an uncompleted action currently in process. The ending *-yor* is not subject to vowel harmony. Between consonant-final verb stems and inflectional endings a buffer vowel (*-i, -ı, -ü, -u*) is inserted; االمق *almak* ⇒ اليور *alıyor* 'he is taking'; قيرمق *kırmak* ⇒ قيريور *kırıyor* 'he is breaking/striking down'; سورمق *şormak* ⇒ سوريور *şoruyor* 'he is asking'; بولمق *bulmak* ⇒ بوليور *buluyor* 'he is finding'; گلمك *gelmek* ⇒ گليور *geliyor* 'he is coming'; گيرمك *girmek* ⇒ گيريور *giriyor* 'he is entering'; اولمك *ölmek* ⇒ اوليور *ölüyor* 'he is dying'; گولمك *gülmek* ⇒ گوليور *gülüyor* 'he is laughing.' This buffer vowel is derived from a converb in *-i*, which is followed by a descriptive verb *yori-/yürü-* (which in older texts still often takes the ending of the aorist), so that the form *yorur/yürür* results: ايتمك *etmek* ⇒ ايد يورر *edi yürür* (archaic) / ايدiyor *ediyor* (modern) 'he is doing.' Verb stems that end in *e* or *a* change that terminal vowel in accordance with the rules of vowel harmony in *-i, -ı, -ü, -u*: ايستمك *istemek* ⇒ ايستيور *istiyor* 'he is wanting,' ائلمك *añlamak* ⇒ ائليور *añlıyor* 'he understands,' سويلمك *söylemek* ⇒ سويليور *söylüyor* 'he is saying,' اوينمق *oyunmak* ⇒ اوينيور *oynuyor* 'he is playing.'

Conjugation of the -yor present (سورماق *şormak* 'ask')

	singular	plural
1	سوريورم <i>şoruyorum</i>	سوريوروز <i>şoruyoruz</i>
2	سوريورسك <i>şoruyorsuñ</i>	سوريورسكوز <i>şoruyorsuñuz</i>
3	سوريور <i>şoruyor</i>	سوريورلر <i>şoruyorlar</i>

The 2nd person singular can also end in سن *-sin*: سوريورسن *şoruyorsın*. The -yor present of the verb 'to be' is formed on the stem of *olmak* 'be, become':

Conjugation of the -yor present of 'to be'

	singular	plural
1	اوليورم <i>oluyorum</i>	اوليوروز <i>oluyoruz</i>
2	اوليورسك <i>oluyorsuñ</i>	اوليورسكوز <i>oluyorsuñuz</i>
3	اوليور <i>oluyor</i>	اوليورلر <i>oluyorlar</i>

5.6 The compound suffix -yordi

The combination of the -yor present tense with the perfect tense expresses an action that took place over a period of time in the past, while the simple perfect tense signifies an action that took place at a specific point in time and was completed at that moment, e.g. بيلمك *bilmek* 'to know' ⇒ بيلدى *bildi* 'he knew (at that moment)' = 'he realized/recognized/guessed,' in contrast with: بيليوردى *biliyordi* 'he was knowing = he knew (over the course of a period of time).' The corresponding form of the verb 'to be' adds the ending يوردى *-yordi* to the stem of the verb اولماق *olmak*, e.g. اوليوردى *oluyordi* 'he was.'

5.7 The compound suffix -rdi

This tense, formed by combining the aorist and perfect tense suffixes, expresses an action that took place both regularly and over the course of a longer period of time in the past: طاووق هر كون بر يمورطه يمورطلاردى *tavuk her gün bir yumurta yumurtlardı* 'the hen had the habit of laying an egg every day.' In addition, this form is commonly used in the expression of contrafactual conditions, e.g. سزه كلمك ايستردم *size gelmek isterdim* 'I would like to come to (visit) you [if it were only possible].'

5.8 Negation in -me- (and دكل *değil*)

Verb formations in Ottoman are negated by the same means as they are in modern Turkish. The particle of negation, -me-/-ma- (or, before certain endings, -mi-, -mı-, -mü-, -mu-) is infixed between the verb stem and the conjugational inflection. It seems advantageous to present this consistent pattern of negation comprehensively at this point, even though that presentation requires reference to some verb tenses that will not be introduced until later chapters.

1. -miş past tense: ديمش *demiş* 'he said' ⇒ ديمه مش *dememiş* 'he did not say.'
2. perfect tense: كوردم *gördüm* 'I saw' ⇒ كورمه دم *görmedim* 'I did not see.'
3. -yor present tense: ويريورلر *veriyorlar* 'they are giving' ⇒ ويرييورلر *vermiyorlar* 'they are not giving.'
4. -en participle: ايدين *eden* 'doing' ⇒ ايتمين *etmeyen* 'not doing.'
5. infinitive: كورمك *görmek* 'to see' ⇒ كورمك *görmemek* 'not to see.'
6. -üb converb: ويريوب *verüb* 'gives/gave and' ⇒ ويرييوب *vermeyüb* 'did/does not give and' (e.g. سلام ويرييوب كچدى *selām vermeyüb geçdi* 'he gave no greeting and left').

7. *-erek* converb: قوشه رق *koşarak* 'by/through running' ⇒ قوشمیه رق *koşmayarak* 'by/through not running/without running' (e.g. *koşmayarak daği trene yetişdik* 'even without running we reached/caught the train').
8. *-ince* converb: کلنجه *gelince* 'when ... came/comes' ⇒ کلمینجه *gelmeyince* 'when/so long as ... did/does not come' (e.g. *hoca gelmeyince derse başlamıyoruz* 'for as long as the hoca/teacher has not come (= until the hoca/teacher comes), we will not begin the class.')
9. negative converb in *-meden*: آلمدن *almadan* 'without taking' (e.g. *kitābı almadan gitdi* 'he went without taking the book').
10. future tense: آله حق *alacak* 'he will take' ⇒ آلمیجق *almıyacak* 'he will not take.'
11. imperative: کل *gel* 'come!' ⇒ کلمه *gelme* 'do not come!'
12. optative: اوله *ola* 'let/may it be' ⇒ اولمیه *olmaya* 'let/may it not be'
13. conditional: قالسه *kalsa* 'if he remains/stays' ⇒ قالماسه *kalmasa* 'if he does not remain/stay.'
14. verbal noun in *-dik* (+ possessive suffix and case inflection): بیلدیگیمز *bildiğimiz* 'that which we knew/know' (lit. 'our having-known') ⇒ بیلمدیگیمز *bilmediğimiz* 'that which we did/do not know' (lit. 'our not-having-known').

When the negative particle is followed by a vowel-initial verbal inflection (e.g. the *-en* participle, the future in *-ecek*, the optative in *-e*, and the vowel-initial converbs *-üh*, *-erek*, *-ince*, *-e*), a hiatus (i.e. a sequence of two vowels) arises after the negative particle *me*, *ma*, *me*, *ma* (*-mi*, *-mi*), which Ottoman, like modern Turkish, generally does not allow: *ol-ma-an*, *ol-ma-acak*, *ol-ma-a ol-ma-ub*, *ol-ma-arak*, *ol-ma-ınca*, *etmi-e*. The hiatus is eliminated through the introduction of the buffer consonant *y*: *olmayan* 'not being', *olmayacak* 'it will not be', *olmaya* 'may it not be', *olmayub* 'is not and ...', *olmayarak* 'by/through not being ...', *olmayınca* 'when/as long as it is not', *etmiye etmiye* 'by/through repeated not doing ...' (see also the earlier examples of negation).

The expression of the verb 'to be' with suffixed enclitic personal endings (e.g. *Türküz* 'we are Turks') is negated with *değil* (older form *değül*): *Türk değiliz* 'we are not Turks.'

The negation of the aorist deviates slightly from the pattern presented, insofar as its inflectional marker *-r* shifts to *-z* after the negative particle *me*, *ma*, *me*, *ma* (*-me*, *-ma*), so that the negational inflection becomes *-mez/-maz*. In the 3rd person singular there is no further inflection (*gelmez* 'he does not come'), while the 3rd person plural takes the regular plural inflection (*etmezler* 'they do not do'). In the 2nd person, the personal suffixes are added (*almazsın* 'you do not take', *vermezsiniz* 'you do not give'). In the 1st person singular, both the form *mem/-mam* and *mezem/-mazam* occur: *etmem* or *etmezem* 'I do not do.' The 1st person plural takes the form *meyiz/-mayız*: *bakmayız* 'we do not look.'

5.9 The abilitative: expressing *can/to be able*

The idea of an ability to perform an action (*can/be able*) is expressed in Ottoman, as in modern Turkish, by means of the converb in *-e* + the verb *bilmek* 'know/can': *almak* 'take' ⇒ *alabilmek* 'be able to take'; *girmek* 'enter' ⇒ *girebilir* 'he can enter.' The infixed verb *bilmek* is, however, only used for the positive, to which tense and personal inflections are added. The negative abilitative is formed with the *-e* converb + negative particle: *alamamak* 'not be able to take/cannot take', *giremedi* 'he could not enter.'

5.10 Verbal nouns in *-dik*

The verbal noun in *-dik*, *-dik*, *-dük*, *-duğ* (generally with suffixed possessive and case endings) expresses a completed action or its result: *verdiği* 'his having-given/what he gave/that he gave'; *dedikleri* 'their having-said/what they said/that they said'; *gördüğü* 'his having-seen/what he saw/that he saw'; *geldiğini* 'his having-come (accusative)/that he came'; *bildiğine* (*göre*) 'according/appropriate to his having-known/according to that which he knew/as far as he knew'; *tanıdığından* 'from his having-known/from that which he knew/from the one whom he knew/from his acquaintance(s)/because of his having-known'; *alacağı* 'his obligation to take or receive/what he should receive/his request for money.'

In combination with the ablative inflection, the verbal noun in *-dik* is frequently used to express causality: *semizlendiğinden* 'from his/her/its having-become-fat/because he/she/it became fat/because of his/her/its having become fat'; *eski bir ocağ oldığından* 'because it was an old corps.'

5.11 The short infinitive

In addition to the full infinitive in مك -mek, there is also an abbreviated form in ما -me/-ma which often corresponds to an English gerund: كلمه *gelme* 'the coming,' بولمه *bulma* 'the finding,' يumurtlama 'the laying of eggs.' The abbreviated infinitive can take all possessive and case endings, while the full infinitive generally cannot take the 3rd person singular possessive and genitive inflections. Thus one finds اولمسی *olması* 'his being' and اولمانیڭ *olmanıñ* 'of being' instead of اولمغی *olmagı* or اولمغیڭ *olmağıñ*. Such substantivized verb forms can sometimes be translated literally into English, but it is often better to paraphrase: يumurtlamasını کسدى *yumurtlamasını kesdi* 'it stopped its egg-laying/it stopped laying eggs.' Sometimes the abbreviated infinitive should be translated as a participle or an independent noun: 1) as participle: اسکیدن قالمه *eskiden kalma* 'handed down from the past/transmitted,' دوغمه بویومه *doğma büyüme* 'born and raised'; 2) as a noun: دوکدرمه *doğdurma* 'icecream,' یازمه *yazma* 'manuscript,' دولما *dolma* 'stuffed grape leaves or peppers.'

5.12 Intensification through reduplication

One means of intensifying the sense of a restricted class of adjectives is through reduplication of the first syllable, which generally also entails the suffixation of an extraneous -m, -p, -r, or -s. This reduplication occurs with all color names, although not just with them, e.g. بوش *boş* 'empty' ⇒ بومبوش *bomboş* 'completely empty,' قرا *kara* 'black' ⇒ قارقارا *qapqara* 'black as pitch,' تمیز *temiz* 'clean' ⇒ ترتیمیز *tertemiz* 'spic and span,' بتون *bütün* 'whole/altogether' ⇒ بسبتون *büsbütün* 'completely/absolutely all.'

Text

The following fable is taken from W. Bolland, *Erstes Türkisches Lesebuch für Deutsche* (Constantinople 1915), p. 35.

"The Woman and the Hen"

قادین ایله طاووق

بر قادیڭک بر طاووغی واردی. بو طاووق هر کون بر یمورطه یمورطلاردی. آنجق قادیڭ بوقدر یمورطه ایله ممنون اولمایوب دها زیاده یمورطه ایستیوردی، چونکه یمورطه لر بهالی ایدی. دها زیاده یمورطه آله بیلیمک امیدیله قادیڭ طاووغنه فضله یم ویره ک اییجه بسلدی، فقط طاووق زیاده هجه سمیزلندیکندن یمورطامه سنی بسبتون کسدی. چوق طمع ضرر کتیرر.

Vocabulary

آلمق *t almaq* take, receive, fetch, buy, conquer
 امید، اومید *p ümîd, ümîz* hope
 آنجاق، آنجاق *t ancak* but, however, only, solely,
 scarcely, just, still
 ایچون *t içün* for, because, in order to
 ایو، ایو *t iyi, eyü* good, fine, orderly
 بتون، بوتون، بوتون *t bütün* whole, all, complete
 بسلیمک، بسلیمک *t beslemek* nourish, feed
 بوقدر *t bu-kadar* so many, so much, to such a degree
 بهالی *p/t bahâli* expensive, valuable

چق، چق *t çok* much, many, very
 چونکه *p çünkü* because
 دها *t daha* still, more, earlier
 زیاده *p ziyâde* more, to a high degree, very; ~siyle to
 the highest
 سمیزلنمک *t semizlenmek* become fat
 ضرر *a zarar* harm, disadvantage, loss
 طاووق، طاووق، طاووق *t tavuk, tağuk* chicken, hen
 طمع *a tamar* stinginess, avarice, insatiability
 فضله *a fazla* (too) much, more, remnant, excess

فقط a *fakat* but
 قادن t *kadın* woman
 ممنون a *memnūn* satisfied
 نه ايچون t *ne içün* why, for what reason

هر p *her* each, every, all
 يم t *yem* food, feed, bait
 يمورطلامق t *yumurlamak* lay eggs
 يمورطه t *yumurta* (chicken) eggs

Exercises

1. Transcribe the text.
2. Identify all inflectional endings in the text and the subject of each sentence.
3. Translate the text into idiomatic English.
4. Negate the following verb forms and then give the meaning.
 اوزاتيور ، اولور ، كتوردم ، قاپايوب ، ديمشلىر ، باقار ، ايتمهسى ، كلدكز ، ايسته ردم ، يديريوردى ، آلدغى ، بسليه رك ،
 سميزلنيركن ، يمورطلامه سندن.
5. Construct the abilitative form from the verbs listed in exercise 4, e.g. اوزاتيور ⇒ اوزاته بليور .
6. Write answers in Ottoman to the following questions concerning the text.

۱ قادينك طاووغى كونده قاچ يمورطه يمورطلاردى؟

۲ قادين نه اچون ممنون دكلدى؟

۳ دهه زياده يمورطه آله بلمك ايچون نه ايتدى؟

۴ طاووق نه ايچون يمورطلامه سنى كسدى؟

Chapter Six

6.1 Cardinal numbers (Turkish)

The cardinal numbers in Ottoman are:

1 <i>bir</i> بر	10 <i>on</i> اون	100 <i>yüz</i> يوز
2 <i>iki</i> ايكى	20 <i>yiğirmi</i> يىگرمى	200 <i>ikiyüz</i> ايكىيوز
3 <i>üç</i> اوچ	30 <i>otuz</i> اوتوز	300 <i>üçyüz</i> اوچيوز
4 <i>dört, dörd</i> دورت ، درت ، دورد	40 <i>kırk</i> قرق	400 <i>dört yüz</i> دورتيوز
5 <i>beş</i> بش	50 <i>elli</i> اللى	500 <i>beşyüz</i> بشيوز
6 <i>altı</i> آلتى	60 <i>altmış</i> آلتمش	1000 <i>biñ</i> بىك
7 <i>yedi</i> يدى	70 <i>yetmiş</i> يىتمش	2000 <i>iki biñ</i> ايكى بىك
8 <i>sekiz</i> سكر	80 <i>seksen</i> سكسان	100,000 <i>yüz biñ</i> يوز بىك
9 <i>toğuz</i> طقوز	90 <i>toğsan</i> طقسان	

Examples of compound numbers:

11 <i>on bir</i> اون بر	57 <i>elli yedi</i> اللى يدى
22 <i>yiğirmi iki</i> يىگرمى ايكى	98 <i>toğsan sekiz</i> طقسان سكر
34 <i>otuz dört</i> اوتوز دورت	312 <i>üç yüz on iki</i> اوچيوز اون ايكى
45 <i>kırk beş</i> قرق بش	513,751 <i>beş yüz on üç biñ yüz elli bir</i> بش يوز اون اوچ بىك يدى يوز اللى بر

The ordinal numbers are formed regularly by adding the ending *-inci, -ıncı, -üncü, uncu*: *birinci*, *ikinci*, *üçüncü*, *otuz beşinci*, etc.

Fractions are formed using the locative: *üçde bir* 'in three, one = 1/3'; *beşde iki* 'in five, two = 2/5'.

Distributive numbers ('one each, two each/by twos') are expressed by suffixing the ending *-er/-ar* to the cardinal numbers; vowel-final words first add the buffer consonant *ş*: *birer*, *ikişer*, *üçer*, *dörder*, *beşer*, *altışar*, etc.

6.2 Personal pronouns in all cases

The nominative case of the personal pronoun has already been presented; the Ottoman forms of the 3rd person deviate from those used in modern Turkish (4.4). The forms listed in the following table as genitive are identical with the possessive pronoun ('my, your, his,' etc.). It should be noted that the genitive of the 2nd and 3rd person ends in *-ñ*, and the stem of the 3rd person pronoun in the oblique cases (i.e. all except nominative) is *an-*.

Unlike in modern Turkish, the singular forms of the dative are also spelled with *-ñ* instead of *-n*, which is a result of the suffixing of the older dative form in *-ge/-ke/-ğa/-ka* to the *n*-final stems (the same is true in the demonstrative pronoun [4.4]), producing the forms *benge*, *senge*, *anga*, *bunga*, *şunga*. Since the consonant group *ng* is represented in Ottoman by *ک* (*kef* or *ñef*), and due to the velarization of the 1st and 2nd person forms, the dative forms introduced in 3.4, as well as those in the following table, result. The deviations from modern Turkish are thus restricted to: 1) the retention of older *ñ*, written as *ک* (*baña*, *saña*, *aña*, *seniñ*, *aniñ*, *siziñ*, *anlarıñ*), and 2) the oblique stems of the 3rd person are in *an-* (*anıñ*, *aña*, *anı*, *anda*, *andan*).

Declension of the personal pronoun

	1 sg	2 sg	3 sg	1 pl	2 pl	3 pl
nom	بن <i>ben</i>	سن <i>sen</i>	اول <i>ol</i>	بز <i>biz</i>	سز <i>siz</i>	آنلر <i>anlar</i>
gen	بنم <i>benim</i>	سنىك <i>seniñ</i>	آنك <i>anıñ</i>	بزم <i>bizim</i>	سزك <i>siziñ</i>	آنلرك <i>anlarıñ</i>
dat	بكا <i>baña</i>	سكا <i>saña</i>	اكا <i>aña</i>	بزه <i>bize</i>	سزه <i>size</i>	آنلره <i>anlara</i>
acc	بنى <i>beni</i>	سنى <i>seni</i>	انى <i>anı</i>	بزی <i>bizi</i>	سزی <i>sizi</i>	آنلری <i>anları</i>
loc	بنده <i>bende</i>	سندده <i>sende</i>	آندا <i>anda</i>	بзде <i>bizde</i>	سزده <i>sizde</i>	آنلرده <i>anlarda</i>
abl	بندن <i>benden</i>	سندن <i>senden</i>	آندن <i>andan</i>	بزدن <i>bizden</i>	سزدن <i>sizden</i>	آنلردن <i>anlardan</i>

The form آنده *anda* means ‘there’; the form آندن *andan* means ‘from there.’

6.3 Possessive inflection

The possessive suffix of the 3rd person has already been presented (3.9) and needs no further attention. In general the other possessive suffixes correspond to those of modern Turkish. It should be noted that the possessive suffix of the 2nd person singular and plural is *-ñ* instead of *-n*, and is written as ك (*kef/ñef*).

Possessive suffixes (example: باش *baş*)

	singular	plural
1	باشم \ باشیم <i>başım</i> ‘my head’	باشمز <i>başımız</i> ‘our head’
2	باشك <i>başıñ</i> ‘your head’	باشكز <i>başıñız</i> ‘your head’
3	باشى <i>başı</i> ‘his head’	باشلری <i>başları</i> ‘their head’

In the 1st person singular, the rounded form باشوم *başum* is also possible.

6.4 Verbal nouns in *-ecek*

The verbal noun in محق *-ecek/-acak* (usually with possessive and case inflections) has the same function as the verbal noun in دق *-dik/-dık/-dük/-duk*, but has future reference and designates an action still to be completed or the result of such an action: ألمغى *alacağı* ‘his obligation to take or receive/what he should receive/his request for money’; متین دیهچك *metin diyecek* ‘that which can be deemed solid/firm.’

6.5 Relative clauses with verbal nouns in *-dik* and *-ecek*

The verbal nouns in دق *-dik/-dık/-dük/-duk* and محق *-ecek/-acak* function especially in the formation of relative clauses, in which the relative pronoun, as translated into English, is not the subject of the clause. The Ottoman syntax cannot be imitated in English without straying into the realm of the non-idiomatic; even so, there is an attempt here to provide a literal rendering, strictly for the sake of illustrating the workings of the Ottoman structure: اسكان اينديكى اوطه *iskān étدیği ota*, lit. *‘his having-lived room’ = ‘the room in which he lived’; درويشك اولديغى *dervişin oldığı mahalle geldi*, lit. *‘to the dervish’s his having-been place he came’ = ‘he came to the place where the dervish was’; ايسنديكى كىي دوكدى *istediği gibi döğdi*, lit. *‘as his having-wanted he struck him’ = ‘he struck him as he wished’; اولدوكى وقتن *öldüğü vaktin*, lit. *‘at his died-being time’ = ‘when he died’ (on the ending *-in* suffixed to وقت *vakt*, v. 5.1); اولديرديكز مركب *öldirdiğiñiz merkeb*, lit. *‘your having-killed donkey’ = ‘the donkey that you killed’; باشقه سنك دوچار اولديغى فلاكت *başkasının düçar oldığı felâket*, lit. *‘of another his becoming-affected fate’ = ‘the fate which someone else suffered.’

Relative clauses with the verbal noun in *مچک* -*ecek* are formed in the same manner; thus in each of the examples above, an -*ecek* form could be substituted for the -*dik* form: *iskān edeceği ota*, lit. *‘his becoming-lived room’ = ‘the room in which he will (should/wants to) live’; *vèreceği vakit*, lit. *‘his becoming-given time’ = ‘the time in which he will (should/wants to) give/when he will give.’

6.6 Declarative content clauses (‘that’-clauses)

In Ottoman, as in modern Turkish, declarative content clauses (‘that’-clauses) are formed by using the verbal nouns in -*dik*, -*me*, and -*ecek*. The verbal noun in *دق*، *دک* -*dik/-dük/-dık/-duḡ* is used for completed actions. An action that is still to begin is expressed with the abbreviated infinitive in *ما*، *مه* -*me-*. This form is often used in conjunction with verbs of request or command. A future action is expressed *مچک* -*ecek*.

A personal ending is suffixed to the aforementioned verbal noun or abbreviated infinitive in order to specify the person involved. In the case of the 3rd person, a genitive attribute generally precedes: *آرقداشمژك اوده قالماسی* *arkadaşımızıñ evde kalması* lit. *‘the at-home-remaining of our friend’ = ‘that our friend remains/should remain at home.’ The 3rd person genitive pronoun is often omitted: *آنك* (انك) *(anıñ) geldiğini gördüm*, lit. *‘his being-come I saw’ = ‘I saw that he came.’

Case endings follow the possessive suffix, depending on the syntax of the finite verb: *كلكمژدن خبر آلمش* *geldiğimizden haber almış* lit. *‘he received word of our being-come’ = ‘he heard that we came’; *بو آدمك استانبوله* *bu adamıñ İstanbula gelmesine müşā’ade vermediler*, lit. *‘for the to-Istanbul-coming of this man they gave no permission’ = ‘they did not permit this man to come to Istanbul’; *كله جكنی سويله ديلر* *geleceğini söylediler*, lit. *‘his will-coming they said’ = ‘they said that he would come’; *دها زياده حصه آله جغنى اميد ايتدى* *daha ziyāde hisse alacağını ümīd etdi*, lit. *‘his will-more-portion-receiving he hoped’ = ‘he hoped that he would receive a still greater portion’ (or as infinitive clause: ‘he hoped to receive a still great portion’).

6.7 The formation -*dikden şöñra*

The combination of the verbal noun formative in *دق*، *دک* -*dik/-dük/-dık/-duḡ* and the ablative ending *دن* (-*den/-dan*), followed by the postposition *صكره* *şoñra* ‘after’ expresses ‘after’ as a conjunction (i.e. on the clausal level; not as a preposition): *كلكدن صكره* *geldikden şoñra* ‘after ... came/had come.’ Sometimes *صكره* *şoñra* is appended to the previous word: *كلكدنصكره* *geldikden-şoñra*.

6.8 Past perfect (pluperfect) tense in -*mişdi*

By combining the *miş*-past tense with the perfect tense, Ottoman forms a verb tense that frequently – not always – corresponds to the English past perfect (pluperfect) tense. Person is indicated by the perfect inflection; examples: *iki hafta evvel İstanbula gitmişdim, dün yine döndüm* ‘Two weeks ago I had gone to Istanbul; yesterday I returned’; *آمر ایتمشدى* *merkebe taksimini emr etmişdi* ‘After they had killed enough game, the lion ordered the donkey to divide it’ (lit. ‘... the lion ordered the donkey its division’). In the 3rd person plural, the form *مشلردی* -*mişlerdi*, as well as *مشلدیلر* *mişdiler* occur.

6.9 The necessitative

The necessitative expresses the need or obligation to do something (in the negation: not to perform that action); it can thus be translated with ‘must’ or ‘should,’ while its negation may be rendered as ‘may not.’ The necessitative is formed with the formative *ملي* -*meli/-malı-* to which the personal endings are suffixed. The verb ‘to be’ is formed on the stem *ولمق* *olmak*, e.g. *ولمليسيك* *olmalısıñ* ‘you must be/become.’

The Necessitative (example: اوكرنمك *öğrenmek* ‘learn’)

	singular	plural
1	اوكرنملييم <i>öğrenmeliyim</i>	اوكرنملييز <i>öğrenmeliyiz</i>
2	اوكرنمليسني <i>öğrenmelisni</i>	اوكرنمليسنيڭ <i>öğrenmelisniñiz</i>
3	اوكرنملي(در) <i>öğrenmeli(dir)</i>	اوكرنمليديرلر <i>öğrenmelidirler</i>

6.10 Converbs in -e and -i

The converb in *-e/-a* is generally used in doubled form. The verb to which this converb ending is suffixed is then repeated and thus takes the meaning ‘through much ...’ or ‘continuously ...’, e.g. *döğē döğē* ‘through much beating / continuously beating.’ As discussed earlier (5.9), this converb in *-e/-a*, in conjunction with the verb *bilmek* ‘know,’ functions as the abilitative and thus expresses ‘can/be able to’: *hoşa gide bilecek ahvâlden değil* ‘one cannot be pleased with the situation.’ The gerund function of the verb *diymek* to which converb in *-ü* is suffixed was discussed earlier (3.12): *deyü*. In later texts this usage undergoes a shift, such that the converb in *-e* is substituted for *-ü* while retaining the same meaning and usage, i.e. *diye*. In addition, this converb is used in conjunction with several other verbs that lose their original meaning, thus forming auxiliary function verbs that express particular aspectual functions of the main verb:

1. *durmaq* ‘stand’ ⇒ ‘do something continuously’: *tenkid êde durur* ‘he criticizes constantly.’
2. *gelmek* ‘come’ ⇒ ‘frequently, constantly do something’: *okuya gelesiñ* ‘you should read constantly.’
3. *qalmak* ‘remain’ ⇒ ‘remain in the state of the action in question’: *tona qaldı* ‘he remained (standing) there like a statue.’
4. *yazmaq* ‘write’ ⇒ ‘almost do something’: *düşē yazdım* ‘I was on the verge of falling’ (this form is very rare).

The converb in *-i/-ü/-u*, in conjunction with the aspectual auxiliary verb *vermek* ‘give,’ expresses a rapid performance of the action: *şalı-vēr* ‘come on, let him go free!’; *koyu-vēr* ‘come on, let him run!’; *atı-vērđi* ‘he gave it a toss.’ The verb *qomak* ‘set, stand, lay’ may also be used as a descriptive verb, especially in the expression *alı-qomak* ‘retain.’

6.11 The formation -mek üzere

The infinitive used without a case ending and with postposed *üzere* indicates (as also in modern Turkish) the imminence of an action. This expression thus corresponds to the English ‘to be about to.’ It may be used independently or with a form of ‘to be’: *gitmek üzre im* ‘I am about to leave’; *gitmek üzre idik* ‘we were about to go’; *gitmek üzre iken* ‘while/as ... was about to go’; *ava gitmek üzere arslan, tilki ve merkeb ittifağ etmişlerdi* ‘just about to go hunting, the lion, fox, and donkey made an alliance/joined forces.’

6.12 Comparative and superlative formation

The comparative no longer had an ending in Ottoman Turkish; only in Old Ottoman does the suffix *-rek/-rak* occur as a comparative ending, e.g. *şekkerden tatlırak* ‘sweeter than sugar.’ In Ottoman, as in modern Turkish, the comparative is formed by adding the ablative inflection to the noun compared: *hocadan ihtiyār* ‘older than the hoca’; *arkadaşdan ziyāde hisse alırsıñ* ‘you are getting more (a larger share) than your companions.’ An intensifying *daha* ‘even more’ may be added, which already includes a comparison: *hocadan daha ihtiyār* ‘even older than the hoca’; *arkadaşdan daha ziyāde hisse alırsıñ* ‘you are getting even more (an even larger share) than your companions.’ An

absolute comparative without an object of comparison (cf. English 'he is older'/'she is more intelligent' [without *than* ...]) is lacking in Ottoman (as also in modern Turkish).

The superlative is formed in the same manner as is common in modern Turkish, i.e. by preposing the particle *ak* *eñ*, e.g. *eñ büyük* 'largest,' *eñ çok* 'most,' *eñ güzel* 'most beautiful.'

6.13 Causatives in -t

With vowel-final verb stems, after passive and intransitive verb stems ending in *-l*, and after the formative *dir*, the causative (factitive) is generally formed with *-t*, e.g. *öldürmek* 'have/let be killed'; *okutmak* 'have/let be read, teach'; *düzeltemek* 'smooth, correct, set in order'; *buñaltmak* 'let die.'

6.14 Adverbial formation with the Arabic accusative

In Arabic the accusative case can have various functions besides indicating the direct object (20.5). In Ottoman it frequently serves to form adverbs. Its ending in indefinite (undetermined) nouns is *-en/-an*; on definite (determined) nouns it is *-e/-a*; e.g. *takrīb* 'approach, approximation' < *takrīb* 'nearly, approximately' *cevāb* 'answer' < *cevāb* 'answering' *ḥitāb* 'address, allocution' < *ḥitāb* 'addressing' *evvelā* 'firstly' < *evvelā* 'firstly'.

In the accusative there are also adverbial determinants of place (*yemīnen* 'on the right'), cause (*ḥavfen* 'out of fear'), manner (*kerhen* 'unwillingly'), time (*el-yevme* 'today,' determined by the Arabic article *el-*), and informational detail (*levnen* 'with respect to color').

The undetermined accusative of an Arabic feminine ending (*-a[ʔ]*) is not indicated by *elif* but rather by simple nunation *-en/-an*: *nisbeten* 'in comparison with .../relatively' < *nisbet* 'relationship, proportion, comparison.'

Text

The following fable is also taken from W. Bolland, *Erstes Türkisches Lesebuch für Deutsche* (Constantinople 1915), p. 36.

"The Fable of the Lion, the Fox, and the Donkey"

آرسلان ، تیلکی و مرکب

اوه کیتیمک اوزره آرسلان ، تیلکی و مرکب اتفاق ایتمشلردی. کافی آو اوردقدنصکره آرسلان مرکبه تقسیمنی امر ایتمشدی. مرکب اوچ مساوی پای ایدرک آرسلاندن برپاینک انتخابنی رجا ایتمشدی. آنجق دیگر ایکی آرقداشدن دهها زیاده حصه آله جغنی امید ایدن آرسلان حدتله رک مرکبی اولدیروب تیلکی یه ایکنجی تقسیمنی امر ایتدی. تیلکی بو دفعه اک چوق آوی آرسلانک حصه سنه قویه رق کندوسنه پک جزئی مقدار آلی قومشدی. آرسلانک بو صورتده تقسیمنی سکا کیم اوکرتدی دیه سؤالی اوزرینه تیلکی جواباً: اولدیردیککز مرکب اوکرتدی دیمشدی. باشقه سنک دوچار اولدیغی فلاکت بزه درس اولملیدر.

Vocabulary

اتفاق a <i>ittifāk</i> agreement, accord, concord, harmony, alliance, <i>here</i> : mutual alliance	جواب a <i>cevāb</i> answer
ارسلان t <i>arslan, aşlan</i> lion	حَدَثْلَنَمَك a/t <i>hiddetlenmek</i> to fly into a rage
ارقداش t <i>arqadaş</i> comrade, friend, companion, colleague	حصه a <i>hışşe</i> share, allotted portion
امر a <i>emr, emir</i> order, command, edict; case	درس a <i>ders</i> lesson, learning, class period
انتخاب a <i>intihāb</i> selection, election	دفعه a <i>defa</i> time, occurrence
او t <i>av</i> hunt; game	دوچار p <i>dūçār</i> meeting, coming together (of two people or unpleasant circumstances); one afflicted
اورمق t <i>urmak</i> beat, shoot; <i>oda</i> ~ set afire; <i>av</i> ~ kill game	دیگر p <i>diğer</i> other, another, additional
اوزر t <i>üzer</i> <i>pp used only with poss (üzeri) and case endings</i> : اوزرنه <i>üzerine</i> on, upon, according to, immediately after, at the point of, nearly, about, for, for the purpose of; اوزرنده <i>üzerinde</i> on, over, about	رجا a <i>ricā</i> request, an asking
اوزره t <i>üzere</i> according to, on condition that ... (<i>conditional</i>), while, so that (<i>causal</i>), about to, in order to (<i>purpose</i>)	سؤال a <i>su'āl</i> question
اوکرتمک t <i>öğretmek</i> teach	صورت a <i>şūret</i> form, shape, figure, copy, facial expression, portrait; <i>here</i> : manner
اولدرمک t <i>öldirmek öldürmek</i> kill, murder, put to death	فلکت a <i>felāket</i> adversity, misfortune
باشقه t <i>başqa</i> other, different, another thing, otherwise, besides (<i>with abl</i>)	قویمق t <i>koymak, komağ</i> put, place, set, set down, let go, leave
پای p <i>pāy</i> share, portion, proportional part	کافی a <i>kāfī</i> sufficing, sufficient; protecting; capable
پک t <i>pek</i> very, very well; hard, firm, unyielding	کندی t <i>kendü, kendi</i> one's self, (he himself, she herself, it itself), he, she, it
تقسیم a <i>taqsīm</i> dividing into parts, division	گیتمک t <i>gitmek</i> go
تلیکی t <i>tilki, tilkü</i> fox	کیم t <i>kim</i> who
جونی a <i>cüz'i</i> small, trifling, insignificant; part, particular	مرکب t <i>merkeb</i> anything mounted and ridden, especially a donkey
	مساوی a <i>müsāvī</i> equal
	مقدار a <i>mikdār</i> measure, size, quantity, amount
	و a <i>ve</i> and

Exercises

1. Transcribe the text.
2. Identify all inflectional endings in the text and the subject of each sentence.
3. Translate the text into idiomatic English.
4. List twelve Ottoman adverbs that are formed with the Arabic accusative case.
5. Write answers in Ottoman to the following questions.

- ۱ مرکب آرسلانن نه رجا ایتمشدی؟
- ۲ آرسلان مرکبی نه ایچون اولدیرمشدی؟
- ۳ آرسلان تیلکی یه نه امر ایتمشدی؟
- ۴ تیلکی نه صورتده تقسیم ایتمدی؟
- ۵ آرسلان تیلکی یه بو صورتده تقسیمینی کیم اوکرتدی دیو سؤال ایتمکده تیلکی نه دیمش؟

Chapter Seven

7.1 The generic genitive construction

By means of the generic genitive construction in Ottoman, substantives are joined into compound structures. This construction differs from the definite construction discussed in 4.2 (اوغلانك عقلی *oğlanıñ ‘aqlı* ‘the young man’s reason/consciousness’), in that the first member of the construction takes no genitive inflection, while the second member (as also in the definite genitive construction) takes a 3rd person possessive suffix: (noun+0 + noun+possessive). The construction roughly corresponds to a compound noun in English, but is used in a broader range of applications, e.g. علی جنکیز اویونی *‘Alī Cengiz oyunu* ‘the Ali-Jinghis game,’ درس کتابی *ders kitābı* ‘lesson book’ = ‘textbook,’ ترکیه جمهوریتی *Türkiye Cumhuriyeti* ‘Turkey republic’ = ‘the Turkish Republic,’ آدم لشی *ādam leşi* ‘human carcass(es)’ = ‘human corpse(s),’ استانبول تکوری *İstanbul teküri* ‘the *tekür* of Istanbul’ = ‘the Byzantine emperor.’

7.2 Future tense

The certain future is formed with the ending محقق ,مچک , *-ecek, -acak*, which has already been introduced as a verbal noun (6.4). This ending designates not only the action that will occur in the future, but also the agent who will, should, or must perform the action e.g. آله جق *alacak* ‘the taking that will occur, that which will be taken, one who will/should/must take.’ In the 1st and 2nd persons, the personal endings specify the person involved; the 3rd person only rarely takes the personal ending *-dir*.

The future tense (example: كورمك *görmek* ‘see’)

	singular	plural
1	كورم گوره <i>göreceğim</i>	كورم گورم گورم <i>göreceğiz</i>
2	كورم گورم گورم <i>göreceksiñ</i>	كورم گورم گورم گورم <i>göreceksiñiz</i>
3	كورم گورم <i>gorecek</i>	كورم گورم گورم <i>gorecekler</i>

The 2nd person singular can also take the ending سن *-sin* instead of سىك *-siñ*, e.g. كورم گورم گورم *göreceksin* ‘you will see.’ The *kāf* ق of the ending محقق *-acak* shifts to غ (*ğayn*) when followed by a vowel, e.g. آله جقم *alacağım* ‘I will take.’ The future of the verb ‘to be’ is expressed with اولمق *olmak*: اولمق *olacak* ‘he/she/it will be.’

7.3 Conditional mood

The ending of the Ottoman conditional, as in modern Turkish, is سه *-se/-sa*, with which both indicative and contrafactual conditions are formed, e.g. كلسه *gelse* ‘if he/she comes // if he/she were to come.’

The conditional mood (example: ديمك *demek* 'say')

	singular	plural
1	ديسم / ديسه م <i>dësem</i>	ديسك <i>dësek</i>
2	ديسك / ديسه ك <i>dëseñ</i>	ديسكز <i>dëseñiz</i>
3	ديسه <i>dëse</i>	ديسه لر <i>dëseler</i>

The *kef* of the 1st person plural shifts to *kāf* following a back vowel, e.g. قالسك *kalsak* 'were we to stay.'

The conditional of 'to be' is formed on the stem *i-*: ايسه م *isem* 'were I to be'; ايسه ك *iseñ* 'were you to be'; ايسه *ise* 'were he/she to be,' etc.

In conjunction with interrogatives (e.e. نه *ne* 'what,' نه قدر *neqadar* 'how many'), the conditional can best be translated with an added '... ever ...': *neqadar yıldız var ise* 'however many stars there might be'; هر *he ne-kim gelse* 'whoever may come'; پادشاه نه ديسه طوغريد *pādišāh ne dëse toğrıdır* 'whatever the Padishah might say, it is right.'

The interrogatives نه *ne* and نه ده *nerede* and the demonstrative and personal pronoun او *o* take on a new sense when used with ايسه *ise*: نه ايسه *ne ise* 'however it may be/however ...'; نه ده ايسه *nerede ise* 'almost'; او ايسه *o ise* (*oysa*) 'but in truth, however.'

In postposition, ايسه *ise* can also take on the sense of 'but' or 'however': *şimdi ise* 'but now.' When ده *de*/*da* follows ايسه *ise*, it takes on the meaning 'even if': *haşımından sakın kârınca ise de* 'keep an eye on your adversary, even if it is only an ant.'

In older texts, the conditional inflection of the 1st person plural is often سوز، سه وز *-sevüz/-savuz*, e.g. يقسوز *yıksavuz* 'were we to destroy.' (cf. APZ 9. bāb).

The hypothetical conditional (*potentialis*)

The potential conditional is formed with the ending سه *-se/-sa* or the syllable combination يورسه *-yorsa* and ر ايسه *ittifāk* اتفاق ايدورسك دها چوق او اوررز *ediyorsak daha çok av ururuz* 'if we join forces, we will kill even more game'; سن الف ديرسك بن ديرك ديرم *sen elif dërseñ ben direk dërim* 'if you say elif, I say column/pillar.'

The past conditional is generally expressed with the combination of دى ايسه *-di ise* (*diyse*) and ميش ايسه (ميشسه) *-miş ise* (*-mişse*): او ده قالقدى ايسه كيده لم *o da kalkdı ise gidelim* 'if he has also gotten up, let us go'; مکتوب کلمشسه سکا کتيررم *mektüb gelmişse saña getiririm* 'if a letter has come, I will bring it to you.'

For the future, the forms هك ايسه *-ecek ise* and هك اولورسه *-ecek olursa* are used: سزه آچه ويره هك ايسه بكا خبر *size akçe verecek ise baña haber veriiñ* 'if he gives (should/must give) you silver coins, then let me know'; بوكا *buña bakacak olursak eyi olmadıgını görürüz* 'if we look at that, then we see that it has not gone well.'

The contrafactual conditional (*irrealis*)

The present contrafactual conditional is formed with a combination of the suffix سه *-se/-sa* in the protasis and the -*rdi* past tense in the apodosis: او قوسه ك او سنى اولديرر (دى) *okusañ o seni öldürürdi* 'if you were to read, he would kill you.'

The past contrafactual conditional is formed with the combination suffix (سه يدى) *-se idi* (*-seydi*) and سه *merkeb arslanıñ* مرکب آرسلانك ايسنديكى كبی آوی تقسیم اتسه ایدی آرسلان آنی اولديرمزدی *istediği gibi avı taksım etse idi, arslan anı öldürmezdi* 'if the donkey had divided the bagged game as the lion (had) wished, the lion would not have killed him'; ايسته سه ايمش اكا چای قويارمشم *istese imiş aña çay koyarmışım* 'if he had wished, I would have served him tea.' The explicit past tense is expressed with ميش اولسه ایدی *-miş olsa idi*: بر آز جهد *bir az cehd eylemiş olsa idi bu imtihanı kazanmış olurdu* (اوله جق ایدی) *(olacak idi)* 'if he had only exerted himself a bit, he would have passed the exam.'

The form هك اولسه *-ecek olsa* has future reference: اومزه قونوق كله هك اولسه آغلارام *evimize konuk gelecek olsa* اگلارام *agırlarım* 'if a guest (guests) came to our house, I would entertain/accomodate him/her/them.'

With or without an interrogative pronoun, the conditional can express indecision or perplexity, e.g. *oṭaya girsem?* '(I wonder) whether I should go into the room?/If I should go into the room ...?'

7.4 Optative mood

The optative, which expresses a hope or wish, is rather common in Ottoman (unlike in modern Turkish). In the 1st person, the optative is often best translated with the auxiliary 'wish,' while in the 2nd and 3rd persons, 'should' is more appropriate. Sometimes the optative is best translated as an indicative: *bir kiři kim kazana kendüniñ mülki olur* 'if someone honestly earns/deserves something, it is his property.'

Optative mood (example: *olmak* 'become/be')

	singular	plural
1	اوله يم <i>olayım</i>	اوله لم <i>olalım</i>
2	اوله سك <i>olasıñ</i>	اوله سكز <i>olasıñız</i>
3	اوله <i>ola</i>	اوله لر <i>olalar</i>

It is to be noted that in older texts the ending of the 1st person singular is generally *-eyin/-ayın*, thus ending in *-n* and not *-m*. Azeri variants in *-em/-am* nonetheless do occur: *olam, virem, dëyem*.

The 1st person plural often takes the ending *-evüz/-avuz* or the rounded form *-elüm/-alum* instead of *-elim/-alim*, e.g. *feth edevüz* 'let us conquer'; *koyalum* 'let us leave (him).'

A combination of the optative and the perfect tense (*-e idi*) is common in wish-clauses, although it also occurs in contrafactual conditional clauses instead of the conditional + perfect (*-se idi*): *benim naşıhatımı diñleye idiñ bu hāle gelmiyecek idiñ* 'if you had listened to my advice, you would not be in this situation' (*lit* 'have come into this situation').

7.5 Converbs in *-ince*

The converb in *-ince/-ınca* means 'when, as, as soon as,' and sometimes 'until,' e.g. *bu minvāl üzere okumağa başlayınca dervişin cāni şıkılub* 'as he began to read in this manner, the dervish began to be vexed'; *kāfirler daħi ol bir bölük eri araya alınca hünkār busuda tırmuşdı* 'until the infidels had surrounded the men of the other unit, the sultan stayed in hiding.' (NT, p. 328).

7.6 The formation *-diği gibi*

The conjunction *gibi* 'as, like' occasionally follows the verbal noun in *-dik/-dük/-dık/-duk* with a possessive suffix. Just as with English 'as,' *gibi* can also be either relational (= 'x like y') or temporal ('as soon as'), e.g. *istediği gibi döğdi* 'he beat him, as he wished'; *dediğim gibi ...* 'as I said'; *geldikleri gibi* 'as (soon as) they had come....'

7.7 Infinitives with dative inflection

The English infinitive with 'to' or 'in order to' is expressed by the Ottoman infinitive with the dative suffix *-e/-a* added to the infinitive marker *-mek/-mak*, resulting in the form *meğe/-mağa*, e.g. *okumağa mübāşeret eyledi* 'he began to read.' In older texts, *elif* marks the dative (مغا، مكا), e.g. *İstanbul almagā ceħd etdiler* 'they took pains to conquer Istanbul.'

7.8 Interrogative particle

The interrogative particle *mi/mı* is almost always written with an unrounded vowel; its use does not differ from that in modern Turkish. It follows closely after, or may be suffixed to, the word about which the question is posed, e.g. *teñri-mi buyurdi?* ‘Did God order it?’; *senmisiñ?* ‘Is it you?’; *inmisiñ cinmisiñ* ‘Are you a ghost or a spirit (jinn)?’

7.9 Causatives in *-ir*

In addition to the causative formatives in *-dir* and *-t*, the causative formative *-ir/-ır/-ür/-ur* is also quite frequently used, especially after the consonants *-ç*, *-ş*, and *-t*, e.g. *içmek* ‘drink’ ⇒ *içir-mek* ‘to give to drink’; *kaçmak* ‘run, flee’; *kaçır-mak* ‘let run/go, miss, let escape, abduct’; *pişmek* ‘cook’ (intransitive) ⇒ *pişir-mek* ‘cook’ (transitive); *yatmak* ‘lie, lie down’ ⇒ *yatır-mak* ‘lay down’ (transitive).

7.10 Conjunctive *-de* as suffix

The particle *-de/-da* ‘also, and,’ which is generally written as a separate word in modern Turkish, is generally enclitic in Ottoman and attached to the preceding word, e.g. *oğlанда* ‘and the boy.’ It can also, as in modern Turkish, follow the converb in *-üb/-ub* and in this way express a direct sequence of events: *girübde oturdi* ‘he entered and sat down (immediately)’; or with a negation, it emphasizes a contrast between the first and the subsequent action: *terse okuyubda toğrı okumayasıñ!* ‘you should read incorrectly and not correctly!’

7.11 Persian plural inflection

Persian nouns that designate human beings take the plural ending *-ān*; this ending is also frequently used in Ottoman, with the buffer vowel/consonant *ی ye*, e.g. *rāvī* ⇒ *rāvīyān* ‘narrator/narrators’; *nākil* ⇒ *nākilān* ‘bearer/bearers of a tradition/transmitter.’ The plural sense is not always preserved in Ottoman, e.g. *müslimān* Muslim(s). Before this ending, vocalic *ه* shifts to *گ*, e.g. *bende* ⇒ *bendegān* ‘slaves’; *hoca* ⇒ *hocagān* ‘gentlemen,’ i.e. master clerks of the government service.’ The shift from *ه* to *گ* only occurs in words of Persian origin. Persian nouns that designate things and (generally also) animals take the plural inflection *-hā*, e.g. *esbhā* ‘horses,’ *ežderhā* ‘dragons.’

Text

The following text is a tale from the collection *Billūr Köşk Hikāyesi* (‘the story of the crystal castle’) (İstanbul 1928), pp. 150–154.

“The Story of Ali Jinghis I”

حکایه علی جنکیز ۱

راویان اخبار و ناقلان آثار شویله روایت ایدرلرکه زمان اوانلده بر خاتونک بر اولادی اولوب غایتله حسنه مالک اولوب جهانده مثلی یوق ایدی و پر هنر ایدی. بو خاتون بو اوغلانی طوتوب سرایه ویردی. بر کون پادشاهک جانی صقیلوب خطاباً ایچکزدن علی جنکیز اویونی بیلان وارمی دیدکده بو چوجق دخی: پادشاهم اذنکز اولور ایسه تحصیل ایدوب کله یم دیدی. پادشاه دخی اول ساعت رخصت ویروب بو یکیدی کوندردی.

اوغلان دخی علی جنکیزك خانه سنه كلور ایکن یولده بر درویشه راست کلوب ، او غلم نره یه کیدیورسك دیدکده ، علی جنکیز اویوننی اوکرنمکه کیدیورم دیر. همان درویش: کل او غلم بن سکا اوکره ده یم! دیوب اوغلانی آلوب طاغلره دوشدیلر. بر مدتدنصکره بر مغاره یه کلوب ایچرویه کیروب بر دقیقه دخی کیتدکن صکره درویشك اسکان ایتدیکی اوطه یه کلوب برمقدار اوتوروب بر آز وقتدن صکره اوغلانك جانی صقیلوب اوطه دن طشره چیقوب کزرکن اتصالنده بولنان بر اوطه یه کلوب ایچرویه کیردی برده بقارکه آیک اون دردی کبی بر قز ایکی کوزی پکار اوتورمش نقش ایشلر. اوغلان ایدر: اینمیسك جنمیسك دیدکده قز دخی: نه اینم ونه جنیم، سنك کبی آدمم. یا سن بورایه نره دن کلدك دیدکده قز دخی: چوجق ایکن مکتبه دوام ایدردم بر کون بو درویش بنی طوتوب بورایه کتوردی. هر نقدر اوقوتمغه جهد ایلدی ایسه بر درلو آنك دیدکینی دیمدم. صکره بنی بو اوطه یه محبوس ایلدی. اورادن اوغلانه بر قیو کوستردی آغزینه برابر آدم لشی ایله طولودر. همان اوغلانك عقلی باشندن کیدوب یره دوشوب بایلدی. بر زماندن صکرا عقلی باشنه کلوب قز ایدرکه: ای یکیدم، بودرویش سنی طوغری اوقودر ایکن سن ترسه اوقویا کلوبده طوغری اوقومیه سك! دیوب خیلجه نصیحت ایلدی. نهایت اوغلان اورادن قالقوب طوغری درویشك اولدیغی محله کلدی. کل او غلم سنی اوقوته یم دیوب اوغلانی اوکنه آلوب اوغلانده ایکی دیزی اوستنه کلوب اوقومغه مباشرت ایلدی. درویش الف دیسه اول یکید دیرك دیر ایدی بآء دیر ایسه تکنه دیر حاصل کلام الی آخره بو منوال اوزره اوقومغه باشلاينجه درویشك جانی صقیلوب اوغلانی یاتیره رق ایستدیکی کبی دوکدی. اورادن علی جنکیز کتابنی اوقوتدی ایسه انی دخی ترسنه اوقودی. او ایسه اوغلان تکمیل اوکرندی. بو درویش دخی بونی اوقومیه جق دیو دوکه دوکه قالدیروب بر طاغه آتدی.

Vocabulary

اتصال a <i>ittişāl</i> link, unity	اووقومق t <i>okumak</i> read; recite, proclaim; study
اتمق t <i>atmak</i> throw	اوکرنمک t <i>öğrenmek</i> learn; find out
آثار a <i>āṣār</i> pl of اثر <i>eşer</i> work	اولاد a <i>evlād</i> pl of ولد <i>veled</i> son, child, offspring
اخبار a <i>aḥbār</i> pl of خبر <i>haber</i> news	اویون t <i>oyun</i> game
اذن a <i>izin/izn</i> permission, leave, authorization	ای t <i>ay</i> moon
اسکان a <i>iskān</i> dwelling, habitation	ای t <i>ey</i> hey! ho! well, now!
آغز t <i>ağiz (agzi)</i> mouth, opening	ایتمق t <i>eytmek/eyitmek/aytmak/ayıtmak</i> say, speak
الف a <i>elif</i> first letter of the Arabic alphabet	ایچ t <i>iç</i> inside(s); inside of, in which, under (pp with poss and case suff)
الی آخره a <i>ilā āhirihi</i> (coll <i>ilā āhire</i>) until its end, et cetera	ایچرو t <i>içerü</i> inside(s); inner part(s); into
اویسه ، اوایسه t <i>o ise/oysa</i> meanwhile, but in fact	ایشلمک t <i>işlemek</i> perform, do, work; ply (a vehicle on its regular route)
اول اوانل a <i>evā'il</i> pl of اول <i>evvel</i> first; the first ten days of a month; beginning	ایلمک t <i>eylemek</i> do, make
اوتورمق t <i>oturmak</i> (with loc) sit; dwell; (with dat) sit down	این t <i>in</i> here: wordplay with and abbr of جن <i>cinn</i> 'jinn' or انس <i>ins</i> 'person'
اورا t <i>ora</i> dem pro of place: that place, there (usually with case endings; can take poss and pl suffixes): اوراده <i>oradan</i> from there, <i>orada</i> there, <i>oraya</i> to there	باء a <i>bā</i> 'second letter of the Arabic alphabet
اوست t <i>üst</i> upper/outer side; on (pp with poss and case suff)	باش t <i>baş</i> head; beginning
اوطه t <i>ota</i> room, space	باشلامق t <i>başlamak</i> begin
اوغل t <i>oğul (oğlu)</i> son	بایلمق t <i>bayılmak</i> faint, swoon
اوغلان t <i>oğlan</i> boy	بر درلو t <i>bir dürlü</i> some way, somehow; no way (with neg)
اووقومق t <i>okutmak</i> have/let read; teach	برابر p <i>berāber</i> equal, corresponding, even; together
	برده t <i>birde</i> and there; suddenly; and also
	بورا t <i>bura</i> dem pro of place: this place, here (usually with poss and case; can also take the pl): بورادن

buradan from here; *burada* here, بورايه
buraya to here
 bulunmak *t bulunmak* find oneself, be found, be present
 بلمك *t bilmek* know, recognize, guess
 پادشاه *p pādīshāh* sovereign, monarch, emperor, sultan
 پر *p pūr* full
 پکار *t pīnār* well, spring
 تحصیل *a tahṣīl* collect, study, acquire
 ترس *t ters* opposite, reverse; back side/direction;
 backwards, wrong
 تکمیل *a tekmīl* completion, complete
 تکه *t tekne* trough, tray, ship's hull; sailboat
 جان *p cān* soul; life
 جن *a cinn* jinn
 جهان *p cihān* world
 جهد *a cehd* striving, endeavor, effort
 چوچق *t çocuk* child
 چىقىمق *t çıkmak* go out, come into existence, result,
 amount to
 حاصل کلام *a hāṣıl-ı kelām* result of speech = in short
 حسن *a hüsn* beauty
 حکایت *a hikāye/hikāyet* history, story
 خاتون *t hatun* woman, lady
 خانه *p hāne* house, dwelling
 خطاب *hitāb* address, allocution, apostrophe
 خیلی *p hayli* much, many, very
 داخی *t daḥi* and, also, yet, even; not yet (*with neg*)
 درویش *p dervīş* dervish
 دقیقه *a daḡika* minute
 دوام *a devām* a continuing, an enduring; *here*: school
 attendance
 دشمك *t düşmek* fall, happen, fall upon, attack,
 to set out for, to be located (*place*)
 دوكمك *t döğmek* hit, beat
 ديرك *t direk* column, pillar, post, pole
 ديز *t diz* knee
 راست كلمك *p/t rāst gelmek* meet
 راوی *a rāvī* narrator
 رخصت *a ruḡṣat* permission, license
 روایت *a rivāyet* narrative, legend, tradition, variant;
 rumor
 زمان *a zamān* time
 ساعت *a sāʿat* hour, clock
 سراى *p sarāy* house, mansion, palace, seraglio
 شويله *t şöyle* thus, so
 شىقىلمق *t şikılmak* be bored; *cān* ~ [one's] soul feels
 oppressed = be tired, disgusted, vexed
 طاغ *t tağ* mountain

taşra *t taşra* out, outside
 توتماق ، دوتماق ، توتماق *t tutmak/tutmak/dutmak* hold,
 catch, keep, detain, occupy
 توغرى *t toğrı* correct, right; towards (*pp with dat*)
 طولی ، طلی *t tolu/toli* full
 عقل *a ʿaḡıl/ʿaḡl* reason, intelligence, wisdom, mind,
 memory, thought
 علی جنکیز *a/t ʿAlī Cengiz* Ali Jinghis
 غایت *a gāyet* end, extremity, limit
 قالدیرمق *t kaldırmaq* lift, raise, pick up, set up; carry;
 support; take away; abrogate
 قالمق ، قالمق *t kalkmaq* rise, ascend, stand up, get up;
 set out; annul
 قیز *t kız* girl, daughter
 قویو ، قویو *t kuyı/kuyu* well, pit
 کی *t gibi* as (*relational*)
 کتاب *a kitāb* book
 کزماق *t gezmek* move/walk/travel/go (around)
 کوسترماق *t göstermek* show
 کوندرماق *t göndermek* send
 کیرماق *t girmek* enter
 لاش *p leş* carcass, corpse
 مالک *a mālīk* in possession of; possessor, owner
 مباشرت *a mübāşeret* beginning, initiating a process
 مثل *a misl* something (or someone) similar/equal
 محبوس *a maḡbūs* imprisoned; prisoner
 محل *a maḡall* (fitting) place/locality; opportune
 occasion
 مدت *a müddet* space of time, period, interval
 مغاره *a mağāra* cave
 مکتب *a mekteb* school
 منوال *a minvāl* manner
 ناقل *a nākīl* one who bears/transport; *here*: bearer of
 a tradition
 نصیحت *a naṣīḡat* advice, counsel, admonition
 نقش *a naḡış* design, drawing, illumination, engraving,
 sculpting; ornamentation
 نه ... نه *p ne ... ne* neither ... nor
 نهایت *a nihāyet* end; finally
 وقت *a vaḡit (vaḡti)* time
 هر قدر *p/t/a her ne-ḡadar* however much (*with cond*)
 هنر *p hūner* talent; art
 یا *a yā* oh (*marker of voc*)
 یاتیرمق *t yatırmak* lay down (*tr*)
 یر ، یر *t yer/yer* place, site; earth, ground; territory;
 situation; place of employment
 یگیت *t yiğit* young man; hero, brave man
 یول *t yol* way, road, street, track; manner, method;
 habit; journey; rule

Exercises

1. Transcribe the text.
2. Identify the inflectional endings and subjects of the sentences up to *اغلانی آلوب طاغلره دوشدیلر*.
3. Translate that same text passage into idiomatic English.
4. Identify the following verb and noun forms:

طوتسه ق
جانك صقیلمیه
بیلوردی
اولور ایکن
تحصیل ایدنجه
کله

ویرمیوب
کوندردکز
راست کلورلر ایسه
کیدرز
دیه

اوکرنمزی
دوشمیه سک
کیرسه ایدم

اسکان اتدیکی اوطه دن چیقمشدی
اوقومغه جهد ایلردک
اوقومغی اوکرنه ایدک ابو اولوردی

5. Construct the following verb and noun forms:

göstermek 1st sg perf
kalkmak 2nd pl cond with aor
döğmek 3rd pl neg opt
mübâşeret eylemek 3rd sg imp
kesmek neg abbr inf, with 2nd sg poss in acc
bakmak 1st pl fut
oturmağ pl part in -en, in loc
demek 2nd sg neg contrafactual pt cond (cond + perf)
istemek inf in dat
gelmek 3rd pl -yor pres
okumak neg vn in -dik with 3rd sg poss in abl
gitmek vn in -ecek with 3rd sg poss in dat + dat of *ora*
gelmek 2nd pl imp + 1st pl pers pro in dat
bilmek 1st sg pt opt (opt + perf)

Chapter Eight

8.1 The abbreviated accusative

The abbreviated accusative, which occurs only after the 3rd person possessive suffix, appears especially in early and classical Ottoman texts, although it does appear occasionally in later and even modern texts. The regular accusative ending in Ottoman is *-i/-ı*, as discussed above (3.5). The *-ye* of the possessive suffix is often elided before the suffixed accusative ending, eg. *اونى* ⇒ *اونى evini* ‘his house.’ When the accusative ending is suffixed to a 3rd person possessive, the following forms result: *نى / سنى* or *ينى / سيني* -*ini/-sini*, e.g. *merkebini* مركبى, *yolunı* يولنى, والده سنى *vālidesini*, *aḥkāmını* احكامينى (the *-ye* of the possessive suffix is written). After the 3rd person possessive suffix, the accusative *-i/-ı* may be omitted and the accusative indicated by *n* alone. The 3rd person possessive suffix and the accusative ending thus have the following forms: *ن / سن* or *ين / سين* -*in/-sin*, e.g. *merkebin* مركبى, *yolun* يولنى, والده سن *vālidesin*, *aḥkāmın* احكامين (cf. also 3.9). In this context the admonition should be repeated that in pronunciation and transcription, the distinction between *n* and *ñ* is to be strictly observed, for the beginner can otherwise easily confuse the abbreviated accusative after a possessive suffix (*-in / -ın*) with the genitive inflection (*-iñ*).

8.2 Passive and reflexive voice

Passive and reflexive verbs are formed in Ottoman (as in modern Turkish) through the suffixation of *-l*, *-n*, or *نل* -*nil/-nıl/-nül/-nul* to the verb stem. The *-n* is used for those verbs that end in a vowel or *-l*, e.g. *aramak* آرامق ‘seek’ ⇒ *aranmak* ‘be sought’; *bilmek* بلمك ‘know’ ⇒ *bilinmek* ‘be/become known.’ Often verbs with a final vowel take *نل* -*nil/-nıl/-nül/-nul* as their passive marker, e.g. *qomak/qoymak* قومق / قويمق ‘set, stand, lay, leave’ ⇒ *qonulmak* ‘to be put/place/set.’ All other verbs form the passive with *-l*, e.g. *götürmek* كتورمك ‘take’ ⇒ *götürülmek* ‘be taken’; *vèrmek* ويرمك ‘give’ ⇒ *vèrilmek* ‘be given.’

The marker for the reflexive or intransitive verb is *-n* suffixed to the active verb stem, e.g. *çekmek* چكمك ‘pull’ ⇒ *çekinmek* چكنمك ‘pull/draw onto oneself, draw back, recoil, be embarrassed’; *görmek* كورمك ‘see’ ⇒ *görünmek* كورنمك ‘become visible.’ The passive forms of these verbs are: *çekilmek* چكلمك ‘be pulled, drawn back’ and *görölmek* كورلمك ‘be seen.’ A number of verbs do not distinguish the passive and reflexive forms, e.g. *bulmak* بولمق ‘find’ ⇒ *bulunmak* بولنمق ‘be found (passive)/find oneself’ (reflexive); *qorumak* قورومق ‘protect’ ⇒ *qorunmak* قورونمق ‘be protected/protect oneself.’

The inflections of all verb tenses, participles, verbal nouns, and converbs can be suffixed to the passive/reflexive stem, e.g. *qonulur* كونلر ‘he/she/it was placed,’ *görölmüş* كورلمش ‘he/she/it was seen,’ *vèrilen* ويرلن ‘being given, the one given.’

Verbs formed from substantives and the auxiliary *itmek* ايتمك can, besides the passive form *édil-* ايدل, also take the forms *olunmak/olunmak* اولنمق or *olmak* اولمق which have a more medial character, e.g. *dāvet eder* دعوت ايدر ‘he invites’ ⇒ *dāvet olunur* دعوت اولنور ‘he is invited’; *memnūn etdi* ممنون اتدى ‘he satisfied’ ⇒ *memnūn olındı* ممنون اولندى ‘he was delighted’; *ĩdām eder* اعدام ايدر ‘he executes’ ⇒ *ĩdām olunur* اعدام اولنور ‘he/she is executed’; *tebdil eder* تبديل ايدر ‘he/she exchanged’ ⇒ *tebdil olunur* تبديل اولنور ‘he/she is exchanged.’

8.3 Auxiliary verb to be

The verb ‘to be’ is expressed by two separate verb stems in Ottoman: *ol-* اول and *i-* اى; additionally, in the present tense, the personal endings are suffixed directly to nouns and adjectives (4.5). The following forms are constructed on the verb stem *i-* اى, which has no infinitive form (*imek); the examples are presented here in the 3rd person singular:

Perfect: ایدی *idi* 'he/she was/has been'

miş-verb form: ایمش *imiş* 'he/she is/was'¹

Conditional: ایسه *ise* 'if he/she is' (additional meanings, 7.3)

Converb in کن *-ken* 'while, when': ایکن *iken*, e.g. *o çocuk iken* 'when he was a child'

Verbal noun in دق، دك، *-dik/-dık/-duk/-dük* with possessive suffix: ایدوکی *idüğü* 'his/her having been.' In modern Turkish this formation is not possible.

The remaining tense forms of 'to be' are constructed on the stem of the verb اولمق *olmak* 'be/become':

Aorist: اولور *olur* 'he/she is' or 'he/she becomes.'

Optative: اوله *ola* 'may he/she be.'

Imperative: اول *ol* 'be!'

Future: اوله جق *olacak* 'he/she will be.'

Infinitive: اولمق *olmak* 'to be.'

Converbs in رك، وب، نه، *-ince, -üb, -erek*: اوله رق، اولوب، اولنجه، *-olunca, olub, olarak* 'when ... is,' 'being,' 'as ... is' = 'when, as'

The present tense, as well as the tense forms suffixed to the *i*-stem, can also be suffixed to *olmak* 'be/become': اوليور *oluyor* 'he/she becomes'; اولدی *oldı* 'he/she has become' اولمش *olmuş* 'he/she became (has become)'; اولسه *olsa* 'if he/she was/became'; اولدیغی *oldığı* 'his/her having-been (having-become)'; اولورکن *olurken* 'while he/she was.' Based on the 3rd person singular forms presented here, the remaining forms of the paradigms can easily be derived.

8.4 Compound verb tenses

The perfect suffix can be appended to every other verb tense and mood, with the exception of the imperative. The *miş*-past tense can be added to every verb tense and mood, with the exception of the perfect and imperative. The conditional can be appended to every tense and mood except the optative, imperative, and conditional. On the other hand, the remaining forms (aorist, present, future, optative, and imperative) cannot be appended to other verb forms.

Compound verb tenses (example: 3rd sg of اولمق *olmak*)

	perfect	<i>miş</i> -past	conditional
perfect	اولدی ایدی	---	اولدی ایسه
<i>miş</i> -past	اولمشدی	اولمشمش	اولمشسه
aorist	اولوردی	اولورمش	اولورسه
present	اولیوردی	اولیورمش	اولیورسه
future	اوله جقدی	اوله جقمش	اوله جقسه
conditional	اولسه ایدی	اولسه ایمش	---
optative	اوله ایدی	اوله ایمش	---
imperative	---	---	---
necessitative	اولملی ایدی	اولملی ایمش	اولملیسه

The forms may be written as one or two words, e.g. *miş*-past + perfect: اولمش ایدی *olmuş idi* 'he/she was (has been)'; optative + perfect: اولایدی *olaydı* 'if he/she/it were/should be.' The tenses are in general used as in modern Turkish. The compound of optative and perfect (اولایدی *olaydı*) is found especially in older texts in place of condition + perfect (اولسه ایدی *olsa idi* 'if he/she/it were').

¹ In modern Turkish the *-miş* form has two functions, neither directly expressive of tense: 1) a past participle expressing a present state produced by a past action that was not witnessed by the speaker: *gelmiş* '[he is here now, so] he came [unwitnessed]'; 2) because this participle does not designate the past action as witnessed, it has come to be used as a finite verb expressing that the information given is only hearsay or inferential: *gelmiş* 'I gather that he came/he apparently came.' In Ottoman documents opportunities for such usage are rare, and it is not so clear that this inferential usage is already in effect in Ottoman. This verb form should then be understood as present, past, or even present perfect, depending on context.

8.5 The suffix *-ki*

The suffix *-ki* expresses an affiliation and can be appended to genitive and locative inflections, as well as time referents, e.g. *seniñki* 'yours,' *lit* 'that of yours'; *evdeki* 'that which is found at home'; *evvelki* 'the former.' The suffix *-ki* can also be appended to older directional suffixes (ـه *-ra/-rā*) and place referents, e.g. *taşraki* 'that which is found outside'; *öteki* 'that which is beyond.' The vowel of this suffix is always front and unrounded; it is only in modern pronunciation that it can become *ü*, e.g. *bugünki/bugünkü* 'today's.'

8.6 The particles *-kim* and *-ki*

The Persian conjunction *که* *ki* can be rendered as a relative pronoun, as 'that,' and as a conjunction ('because, so that'). It is sometimes useful simply to think of the word initially as a 'spoken colon' (:). Besides *که* *ki*, the phonetically similar Turkish interrogative pronoun *kim* is often used in the same manner (then it is generally written without *ی* *ye*: کم). Both particles are most often written as enclitics, attached to the previous word, e.g. *او آدمکم* *o adam-kim* *taṣṣamı getürdi* 'that man who brought the hare'; *او دیدی که* *o dedi-ki* 'he/she said that ...' [= 'spoken colon' – 'he/she said:']; *مکتوبی ویرکم اوقویه!* *mektûbı vēr-kim okuya!* 'give (him) the letter, so that he can read it!'

8.7 The formative *-le*

With the formative *-le/-la-*, verbs can be derived from substantives; these verbs often mean 'provide with something,' e.g. *yük* 'load/burden' ⇒ *yüklemek* 'to load'; *su* 'water' ⇒ *şulamak* 'to water'; *süs* 'elegance' ⇒ *süslemek* 'to ornament'; *baş* 'head, beginning' ⇒ *başlamak* 'beginning.'

8.8 The Arabic article

Like English, Arabic has a definite article (but lacks an indefinite article): *ال* *al* (Turkish pronunciation *el-*); the form is the same regardless of gender, number, or case. It never carries the word accent and is written as a proclitic (attached to the following word). The Arabic definite article occurs in Ottoman generally in Arabic prepositional phrases (i.e. preposition + noun) and Arabic genitive constructions. In all positions other than sentence initial (utterance initial), the *elif* of the article loses its own vowel (*fetha/üstün*) and takes a *vaṣle* (v. 1.1.1), which indicates that the vowel of the preceding word is drawn into a liaison with the *-l-* of the article, e.g. *فی* *fî* 'in' + *ال* *el* + *حال* *ḥāl* 'situation' ⇒ *فی الحال* *fî l-ḥāl* 'immediately, now' (and not **fî el-ḥāl*). This rule applies even when the preceding vowel was pronounced only in classical Arabic and is silent in Ottoman. Such vowels are indicated in this textbook by superscription: *امیر* *emîr* 'commander, prince' + *ال* *el* + *مؤمنین* *mü'minîn* 'believers' ⇒ *امیر المؤمنین* *emîrü l-mü'minîn* 'the prince of the faithful' (not **emîrü el-mü'minîn*); *بعد* *bā'd* 'after' + *ال* *el* + *طعام* *tā'am* 'food' ⇒ *بعد الطعام* *bā'de t-tā'am* 'after the meal/after eating' (not **bā'de at-tā'am*).

As illustrated already in the last example (*بعد الطعام* *bā'de t-tā'am*), in specific cases, the *-l* of the article is assimilated to the first consonant of the noun that follows, which results (*in pronunciation only, not in orthography*) in the elision of the *-l* and the doubling of that following consonant, which is then marked by the Arabic sign of doubling *ّ* (*teṣdīd*), e.g. *الشمس* *eş-şems* 'the sun.' All such consonants that assimilate the *-l* of the article have traditionally been named for this word 'sun letters' (*حروف الشمس* *hurūfū ş-şems*). The consonants that do not assimilate the *-l* are, by contrast, called 'moon letters' (*حروف القمر* *hurūfū l-kamer*). The 'sun consonants' comprise half of the Arabic alphabet:

ن ل ظ ط ض ص ش س ز ر ذ د ث ت

Thus the article is assimilated in the word *سلام* *selām* 'peace, greeting': *السلام* *es-selām* 'the peace, the greeting', which begins with a 'sun letter,' while in the word *واقع* *vāqî* 'occurring, real,' which begins with a 'moon letter,' no assimilation takes place: *الواقع* *el-vāqî* 'the occurring, the real.' The article is one of three possible modes of

determining substantives in Arabic, i.e. making them definite. The other two possibilities, to be discussed later, are the *status constructus* (genitive construct) and appending possessive suffixes.

Text

The following selection is the continuation of the story of Ali Jinghis from chapter 7.

“The Story of Ali Jinghis II”

حکایه علی جنکیز ۲

اورادن اوغلان طوغری خانه سنه کلوب والده سنه ایدر: ای والده یارین بن بر اسب اوله جغم بنی آلوب پادشاهه پاره ایله فروخت ایده سک اما صقین دیزکینمی ویرمیه سک دیدی. برده صباح اولدقده والده سی قالدقار بقارکم فی الواقع اوغلی آخوردی بر کوزل اسب اولمش. اورادن یولارندن طوتوب پادشاهه کتوروب یوز بیک غروشه فروخت ایلدی و دیزکینی آلوب اوه کلدی. کیجه اولدقده اوغلی کلوب والده سنه ایدر: ای والده یارین بن بر قوچ اوله جغم ینه اولکی منوال اوزره بنی آلوب پادشاهه صاتاسک! فرداسی کون مرقوم اوغلان قوچ اولوب والده سی طوتوب طوغری پادشاهه کتورر ایکن مذکور درویشه معلوم اولور. وای خنزیر اوغلان اک صکره بنم هنرمی آلدی دیوب بر آتش اولوب خاتونک یولن کسوب دوردی. والده آل شو پاره یی ده بو قوچی بکا صات دیدی. خاتون دخی درویشه تسلیم ایده جکی وقت اوغلانندن بر قوش اولوب اوچدی همان درویش آردندن بر کوکرجین اولوب پشنه دوشدی طوتمغه. بیچاره خاتون اوراده بقاقلدی. بونلر کیده کیده پادشاهک سراینه کلوب پادشاه دخی کوشکده اوتوروب نظر ایدرکن قوش بر الما اولوب پادشاهک دیزینه دوشدی. کوکرجین دخی ینه درویش اولوب کوشکدن ایچرویه کیردی: پادشاهم اول الما بنمدر دیدی. پادشاه دخی تعجبه قالدی ایدر: خیر، بنمدر دیدی. نهایت پادشاه مذکور المایی ویره جکی وقت لندن الما داری اولوب یره صاچلادی. درویش دخی بر طاق اولوب طوپلمغه باشلارکن داری دخی عین ساعتده صانصار اولوب مذکور طاوغک اوزرینه چیقوب بوغدی. همان اورادن سلکوب اولکی کبی یکیت اولدی. وای سنمیسک او غلم دیدکده اوت پادشاهم ایشته علی جنکیز اویونی دخی بوکا دیرلر. اول درویش بنم اوسئم ایدی بنی هلاک ایتکه چالادی. بن دخی اندن اوسته چیقوب اونی تلف ایلدم دیدی. بو ایش پادشاهک زیاده سیله ذوقنه کلوب یوز بیک غروش ایله در عقب چراغ ایلوب و بر عظیم قوناق دخی احسان ایله دی. بو قصه دخی بوراده تمام اولدی و السلام.

Vocabulary

آتش p *āteş* fire
 احسان a *ihsān* benefit, boon, grant, favor
 آخور p *āhūr* (coll. *āhūr*) stable
 آرد، آرث، آرت t *ard/art/artı* back part, back side;
 behind (pp with poss and case infl)
 اسب p *esb* horse
 الما t *elma* apple
 اما a *ammā* but
 اوت a/t *evet* yes
 اوچماق t *uçmak* fly (away)
 اوستا، اوستا، اوسته t *usta* master (from p استاد *üstād*)

اولکی a/t *evvelki* former, first
 ایش t *iş* work, matter, state
 ایشته، اشته t *işte* lo! behold! there! now then (concluding)
 بوغماق t *boğmak* choke, strangle, drown
 بی، بی p *bī* without (sometimes as prefix)
 بیچاره p *bīçāre* poor, unfortunate, wretched, hopeless
 پاره t/p *para/pāre* money; one-fortieth of a piastre;
 piece
 پش p *peş* back part; behind (pp with poss and case infl)

تسليم a *teslīm* delivery, payment; surrender
 تعجب a *ta'acüb* astonishment, wonder
 تلف a *telef* ruin, perdition, waste, death
 تمام a *tamām* finished, completed, complete
 چالامق، چالامق، چالامق t *çabalamak* struggle, strive
 چراغ p *çırāğ* lamp-wick, lamp, light; here: چراق p
çırak apprentice, pupil; a palace servant with a
 right to a pension after his leaving service
 خنزیر a *hūnzīr/hūnzır* pig
 خیر t *hayır* no
 داری t *darı* millet
 عقب در p/a *der 'aḳab* immediately afterwards, in-
 stantly
 دورمق، دورمق t *durmak/ṭurmak* stand, remain, endure
 دیزگین، دیزگین، دیزگین t *dizgin* rein(s)
 ذوق a *zevk* taste, flavor, pleasure, delight
 سلكنمك، سلكنمك t *silkinmek* shake oneself, move
 convulsively
 صاتمق t *satmak* sell
 صاچمق t *şaçmak* scatter, sprinkle, dredge, sow
 صانصار، صانصار t *şaṇsar/saṇsar* marten
 صباح a *ṣabāḥ* morning
 صاقن، صاقن، صاقن t *şakin* take care! mind! (*imp of*
şakinmak); by no means, not at all (*with*
neg imp or opt)
 طوپلامق، طوپلامق t *toplamak* collect, gather
 عظیم، عظیم a *'azīm* great, vast, immense, important,
 powerful
 عین a/p *'ayn-ı* self, same, identical (*from* عین *'ayn*
 thing, essence [*with izafet -i*])
 غروش t *guruş* *kuruş*, piastre

فردا p *ferdā* the day after a particular date; tomorrow;
 ~sı (*gün*) the next day
 فروخت p *fürūht* sale, selling
 فی الواقع a *fī l-vāḳi'* as it turned out, in effect, really
 قالمق t *qalmak* halt, keep still, remain behind, be left
 (over)
 قصه a *qışsa* story, tale, anecdote, fable, legend
 قوچ t *koç* ram
 قوش t *kuş* bird
 قوناق، قوناق t *konak/koñak* mansion, large house,
 quarters; guest; a day's journey
 كسمق t *kesmek* cut (through, down, off), interrupt,
 wean, define, coin, subtract (*among many other*
meanings)
 كوزل t *güzel* beautiful, handsome, good, nice, pleasant
 كوشك p *köşk* small palace, arbor, bower, pavilion,
 watch-tower
 كورجين، كورجين t *güğercin/güvercin* pigeon, dove
 مذکور a *mezkūr* aforementioned
 مرقوم a *merkūm* aforesaid
 معلوم a *mā'lūm* known
 نظر a *naẓar* look, sight, glance, evil eye
 هلاك a *helāk* perishing, destruction, miserable death
 (with *olmak*); kill, cause to perish (with *etmek*)
 والدہ a *vālide* mother
 والسلام a *ve s-selām* lit and then, good-bye = the
 matter is settled, all is said
 وای t *vay* ah! oh! indeed! alas! woe!
 يارين، يارين t *yarın* tomorrow
 يولار t *yular* halter

Exercises

1. Transcribe the text.
2. Identify all inflectional endings and the subject of all sentences in the section beginning with وای سمنيسك او غلم and continuing to the end of the text.
3. Translate that same passage.
4. Construct abbreviated accusatives (*poss + acc*) from the following words; then write them in Arabic script and translate them: *āteş, köşk, konak, taḳsīm, usta, hüner, 'aḳıl, taḥşīl, āṣār, helāk, naẓar, tekmiḷ*.
5. Add the Arabic definite article to the following transcribed words (taking care to indicate the assimilated *-l-* where necessary); then write the words in Arabic script and translate them: *emr (emir), merkeb, cevāb, su'āl, ṭamā', ḥişşe, intihāb, taḥşīl, cüz', ders, ricā, miḳdār, nihāyet, qışsa, teslīm*.
6. Find ten words beginning with the prefix بی *bī-* 'without' in the dictionary; write them in Arabic script and write down their translations.

Chapter Nine

9.1. The *izafet* construction

The use of the *izafet* construction, borrowed from the Persian (*ezāfe*), was briefly discussed earlier with reference to Ottoman genitive constructions (3.14). In addition to that usage, the *izafet* also functions to link an attributive adjective to the noun that it modifies. Since the *izafet* construction appears quite frequently in this chapter's reading passage, the construction will be discussed in detail here. In the process some features will be treated that will not appear until later reading selections, among them: gender in Arabic and constructions with the Arabic dual and with regular and 'broken' Arabic plurals. Any issues related to these topics that may arise later should thus be looked up here.

The identifying mark of the *izafet* in Ottoman is *-i/* (or also *-ı/-u/-ü*, depending on the requirements of vowel harmony), which, when vowels are marked, is indicated by *kesre* , at the end of the word. In transcriptions it is suffixed to the end of the word with a hyphen. In general only words of Persian origin, including Arabic words used in Persian, can appear in the *izafet* construction; the very few exceptions such as *دوننامه همایون donanma-yı hümāyūn* 'imperial fleet' are deemed *اغلاط مشهور* 'widely-disseminated/famous mistakes.'

9.1.1 Genitive compounds with *izafet*

In this use of *izafet* ('appending, annexation'), two nouns are linked such that the second somehow limits the first in a quasi-possessive relationship (genitive) often best translated into English with *of*. The *izafet* is suffixed to the first noun which is followed by the limiting or specifying noun: رئیس *re'īs* 'head, chief, president' + جمهور *cumhūr* 'public, commonwealth' ⇒ رئیس جمهور *re'īs-i cumhūr* 'head of the commonwealth, national president'; ولایت *vilāyet* 'province, region, land' + اسلام *islām* ⇒ ولایت اسلام *vilāyet-i islām* 'territory of Islam'; ناقلان *nākilān* 'transmitters, narrators' + آثار *āsār* 'works' ⇒ ناقلان آثار *nākilān-ı āsār* 'the transmitters/narrators of the works.' The difficulty for many beginners is that while the *kesre* of the *izafet* is (like the other vowel signs) generally not written, it must be pronounced, transcribed, and translated. Thus one finds the phrase راویان اخبار which is transcribed *rāvīyān-ı aḥbār* and translated 'the transmitter of the news.' When final *he* represents a consonant, then it is treated as all other consonants with respect to *izafet*: راه نجات *rāh-ı necāt* 'path of escape.' When final *he* represents the vowel *a* or *e*, a *hemze* is added over the *he* to mark the *izafet*, e.g. محاصره قسطنطنیه *muḥāṣara-i Qoṣṭantīniye* 'the siege of Constantinople.' A *y* is often added in transcription, as necessary for pronunciation, e.g. *muḥāṣara-yı Qoṣṭantīniye*. If the first noun ends in the vowels *elif ā* or *vāv ū*, the *izafet* is marked by *ye*, e.g. رضای حق *rizā-yı ḥaqq* 'God's approval'; آهوی دشت *āhū-yı dešt* 'gazelle of the desert.' Nouns ending in *ye* also take *hemze* as a marker of *izafet*, e.g. اهالی مملکت *ehālī-yi memleket* 'the people of the country.'

9.1.2 Attributive connections with *izafet*

In Persian, as also, for instance, in French, attributive adjectives follow the nouns they modify, while in Turkish, as in English, they precede those nouns. Such a postposed adjective in Persian is connected with the modified noun by *izafet*, e.g. شاعر *šā'ir* 'poet' + مشهور *meṣhur* 'famous' ⇒ شاعر مشهور *šā'ir-i meṣhur* 'famous poet'; اقدام *iḳdām* 'perseverance/effort' + بلیغ *belīg* 'great/surpassing/eloquent' ⇒ اقدام بلیغ *iḳdām-ı belīg* 'great effort'; اوراق *evrāk* 'pages' + مطبوعه *maṭbū'a* 'printed' ⇒ اوراق مطبوعه *evrāk-ı maṭbū'a* 'printed pages.'

The same orthographical rules apply to the representation of *izafet* in noun + adjective constructions as to noun + noun constructions:

After a final consonant, *izafet* may be indicated by *kesre*.

After final *a* or *e* represented by ه, *izafet* may be marked by ء *hemze*, e.g. رتبة بالا *rütbe-i bālā* ‘high rank’; ورقة *varaka-yı mezkūrede* ‘on the aforementioned note/page.’

If the ه *he* is consonantal, then it is treated as all other consonants: ماه نو *māh-ı nev* ‘the new moon.’

After final ا *ā* or و *ū*, *izafet* is marked by ی *ye*, e.g. دنیای فانی *dünyā-yı fānī* ‘the ephemeral world’; سبوی تهی *sebū-yı tehī* ‘the empty jug.’

When final و *vāv* is a consonant, however, it is treated like all other consonants: غلو عام *gūlūvv-i āmm* ‘general rebellion’; نحو عثمانی *nahv-ı oṣmānī* ‘Ottoman grammar/syntax.’

After final ی *ye*, *izafet* is marked by ء *hemze*, e.g. صوفی متوکل *sūfī-yi mütevekkil* ‘the mystic who is committed (to God).’

Summary of the representations of *izafet*:

position	representation	transcription
after final consonant	. (rare; generally no marker)	-i/-ı
after final ه representing <i>a</i> or <i>e</i>	ء = ه	-i/-ı or -yi/yı
after final ا or و	ی	-yi/yı
after final ی	ء = ی	-yi/yı

9.1.3 Arabic adjectives in the *izafet* formation

Arabic has two genders, masculine and feminine, and adjectives are governed by gender agreement, such that an adjective modifying a masculine noun takes masculine form, while an adjective modifying a feminine noun takes feminine form. The masculine form of the regular class of adjectives corresponds to what is in Ottoman the unmarked form of the regular Arabic adjective, e.g. مذکور *mezkūr* ‘(afore)mentioned,’ مطبوع *maṭbūʿ* ‘printed’; the feminine form takes the ending ه *e/a*: مذكورة *mezkūre*, مطبوعة *maṭbūʿa*. The class of *nisbe* (12.4) adjectives (which specifies place or lineage) ends in ی *-i* in the masculine; the *teṣdīd* (mark of doubling) is generally not written in masculine *nisbe* adjectives. The feminine form of the *nisbe* ending is ه *-īye*, e.g. ملیه *millīye*, علیه *alīye*. The feminine ending of substantives can, in accordance with Ottoman pronunciation, also be ت *-et/-at*, e.g. قوه *quvvē* ‘power’ (intellectual; military strike force) or قوت *quvvat* ‘power’ (physical; armed forces); دولت *devlet* ‘state, fortune.’ In Arabic the feminine ending is not ه or ت but rather ة or ة (te *merbūʿa*), e.g. قوه *quwwaʿun*, دولة *daulaʿun*.

When an Arabic adjective follows and is linked by *izafet* to an Arabic substantive in Ottoman, the adjective agrees in gender with the substantive: میثاق *mīṣāq* ‘agreement, pact’ is followed by ملی *millī* in masculine (i.e. unmarked) form: میثاق ملی *mīṣāq-ı millī* ‘national oath’ (1920). When linked with the feminine substantive دولت *devlet*, the adjective علی *alī* takes the feminine ending: دولت علی *devlet-i alīye* ‘the sublime (= Ottoman) state.’

There are two types of plural formation in Arabic: regular plurals and irregular, so-called ‘broken’ plurals. The regular plural of masculine nouns is formed by suffixing the endings ون *-ūn* (nominative) and ین *-īn* (genitive/accusative); the regular feminine plural adds the ending ات *-āt* (all cases). ‘Broken’ plurals are formed through the alteration in the root of the word and thus display a broad range of forms and patterns, only a few of which are illustrated here: کتاب *kitāb* ⇒ کتب *kütüb* ‘books’; جد *cedd* ⇒ اجداد *ecdād* ‘ancestors’; حرف *ḥarf* ⇒ حروف *ḥurūf* ‘letters’; امیر *emīr* ⇒ امراء *ümerā* ‘commander/emir’; امر *emr/emir* ⇒ اوامر *evāmīr* ‘orders’; طالب *ṭālib* ⇒ طلبه *ṭalebe* ‘students’; لسان *lisān* ⇒ اللسان *elsīne* ‘languages’; دولت *devlet* ⇒ دول *düvel* ‘states’; اساس *üss* ⇒ اساس *esās* ‘foundations’; رجل *recil* ⇒ رجال *ricāl* ‘men’; اسم *ism* ⇒ اسم *esām* ‘names.’

One should note that Arabic ‘broken’ plurals are treated as feminine singulars, except when they designate living beings, in which case they display their ‘natural’ gender, e.g. اسم شریف *ism-i şerīf* ‘(a) noble name (of God)’ ⇒ اسم شریفه *esām-ı şerīfe* ‘the (99) noble names (of God).’ The irregular plural of قوت *quvvat*, i.e. قوی *quvā*¹ modified by the adjective ملی *millī*: قوای ملی *quvā-yı millīye* ‘the national armed forces’ (of the War of Independence).

Adjectives modifying nouns that form a regular masculine plural or designate an animate being also form regular plurals: مورخین متقدمین *müverrihīn-i mütekaddimīn* ‘early historians’; سلاطین سابقین *selāṭīn-i sābīkīn* ‘earlier sultans.’ It is also possible for forms to occur such as سلاطین ماضیه *selāṭīn-i māzīye* ‘earlier (past) sultans’ (cf. *Tācūʿt-*

¹ When this word stands alone, it is generally written with *elif maḳṣūre* (ی instead of ı).

Tevārīh, vol. 1, p. 417, l. 2), since here *selāṭīn* apparently is understood as an abstract and not as animate. Likewise, one also finds the compound *asākir-i manṣūre* 'the victorious army.'

Adjectives modifying regular feminine plural nouns that designate inanimate objects also take the feminine singular ending; if the noun designates an animate being, then the adjective takes a feminine plural ending: نشریات *neşriyāt-i cedīde* 'new publications,' but مسلمات صالحات *müslimāt-i ṣāliḥāt* 'pious Muslims.'

Some adjectives can also form a 'broken' plural; if a given adjective forms a 'broken' plural, then this form is generally used for animate nouns, e.g. کافر لئیم *kāfir-i le'im* 'the wretched infidel' ⇒ کفار لئام *küffār-i li'am* 'the wretched infidels'; شیخ کبیر *şeyh-i kebīr* 'great sheikh' ⇒ مشائخ کبار *meşā'ih-i kibār* 'great sheikhs'; فیلسوف قدیم *feylesof-i qadīm* 'old philosopher' ⇒ فلاسفه قدام *felāsife-i kudemā* 'old philosophers'; صاحب کریم *şāhib-i kerīm* 'the noble companion' ⇒ اصحاب کرام *eşhāb-ı kirām* 'the noble companions of the Prophet' (only in plural); شاعر مشهور *şā'ir-i meşhūr* 'famous poet' ⇒ شعراى مشاهیر *şu'arā-yı meşāhīr* 'famous poets.'²

Arabic distinguishes not just singular from plural, but also singular and plural from dual (i.e. two), whose noun and adjective endings are: ان -*ān* (nom.) and ین -*eyn* (gen./acc.): حرمین محترمین *ḥaremeyn-i muḥteremeyn* 'the two honored holy districts' (i.e. Mecca and Medina).

9.1.4 The extension of the simple (two-member) *izafet* formation

While an *izafet* construction usually has two or three members, it can certainly have more, although in Ottoman this is not considered good style. In the examples provided above, at least one more noun or adjective could be added, i.e. the two member construction of noun-noun or noun-adjective can be extended by another noun or adjective such that four distinct three-member patterns are possible: 1) noun-noun-adjective, e.g. کتب مورخین قدام *kütüb-i müverrihīn-i kudemā* 'the books of the old historians'; 2) noun-noun-noun, e.g. بلبل باغ فصاحت *bülbül-i bāğ-i feṣāhet* 'the nightingale of the garden of eloquence'; 3) noun-adjective-adjective, e.g. اوراق مطبوعه عثمانیه *evrāk-ı maṭbū'a-yı oṣmāniye* 'printed Ottoman documents'; 4) noun-adjective-noun, e.g. کتب قدیمه مورخین *kütüb-i qadime-yi müverrihīn* 'the old books of the historians.'

The required Turkish case suffixes are simply added to the last member of the *izafet* construction, no matter how many members the construction has. Context alone can determine with which member of the *izafet* construction the Turkish inflection should be construed; in general, it is the first member, e.g. راویان اخبارک دیدکری کبی *rāviyān-ı aḥbārīn dedikleri gibi* 'as those who transmitted the news said' کتب مسائل شرعیه دن *kütüb-i mesā'il-i şer'iyeden* 'from the books about questions of religious history.'

With constructions of the pattern noun-noun-adjective, the postposed attributive adjective generally (unlike in Arabic) modifies the immediately preceding noun (cf. pattern 1, above, as well as the final example).

9.1.5 The *izafet* -i as a component of several borrowed words

The Arabic words عین *ayn* 'self, original,' بعض *bā'z* 'part,' and غیر *gayr* 'the other, not, un-' are used almost exclusively with *izafet* and were borrowed into Turkish in this form (*aynı, bazı, gayri*). They are used in this form even with words of Turkish origin: عین کونده *ayn-ı günde* 'on the same day'; بعض یرلرده *bā'z-ı yerlerde* 'in several places'; غیر شکله *gayr-i şekilde* 'in another form'; غیر مخلوق *gayr-i maḥlūk* 'uncreated.' It frequently happens that the *izafet* -i is written as ی -*y* in these words, e.g. ارنودک بعضی بکری *Arnavuduñ bā'zı begleri* 'several of the princes of Albania.'

9.2 Hemze as the sign of accusative

In words ending in vowels, the pronunciation of *izafet* -i and the accusative ending is the same. For this reason, especially in words that end in *e* and *a*, represented by ه *he* (e.g. قلعه *ka'le* 'fortress,' تونه *Tuna* 'Danube'), the *izafet* marker is also used as an accusative marker. Thus it is quite possible to find ایتدیلر قلعه فتح *ka'leyi feth etdiler* 'they conquered the fortress' in the texts instead of ایتدیلر قلعه یی فتح *ka'leyi feth etdiler*, and تونه کچدی *Tunayı geçdi* 'he crossed the Danube' instead of تونه یی کچدی.

² In the Ottoman textbook by F.K. Timurtaş, *Osmanlı Türkçesine Giriş* (Istanbul 1993), p. 180, the form شعراى مشهوره *şu'arā-yı meşhūre* (incorrect according to the rules of Arabic) is also listed.

9.3 The Persian formative -ī

The Persian formative suffix *-ī* generally forms abstracts from adjectives and more or less corresponds to the Turkish suffix *-lik*, e.g.

شاد <i>šād</i> ‘happy’	شادی <i>šādī</i> ‘joy’
مبارکباد <i>mübārek-bād</i> ‘may it be blessed’	مبارکبادی <i>mübārek-bādī</i> ‘blessed’
بیمار <i>bīmār</i> ‘ill’	بیماری <i>bīmārī</i> ‘illness’
بلند <i>bülend</i> ‘high’	بلندی <i>bülendī</i> ‘height’
ارجمند <i>ercümend</i> ‘valuable’	ارجمندی <i>ercümendī</i> ‘value, worth’
سرفراز <i>ser-firāz</i> ‘honored, sublime’	سرفرازی <i>ser-firāzī</i> ‘sublimity’

If this suffix is added to the participial forms in *-ende*, the final *he* of the participle is regularly shifted to *g*:

زنده <i>zinde</i> ‘living, lively’	زندگی <i>zindegī</i> ‘life, liveliness’
بنده <i>bende</i> ‘bondsmen, slave’	بندگی <i>bendegī</i> ‘bondage, slavery’
نویسنده <i>nevīsende</i> ‘writer’	نویسندگی <i>nevīsendegī</i> ‘writing’

9.4 Pronunciation of *ve*

When the conjunction *و* *ve* ‘and’ joins two Arabic or Persian nouns that are closely related, it is generally read as *u*, *ü* or *vu*, *vü*, and not *ve*, as is otherwise customary, e.g. *بیع و شرا* *bey u širā* ‘sale and purchase’ = ‘trade’; *پیر و جوان* *pīr u cüvān* ‘old and young’; *مُرور و عبور* *mürūr u ‘ubūr* ‘go by and pass by’ = ‘traffic.’

9.5 The compound suffixes *-dikce* and *-mekle*

The compound suffix resulting from the combination of the verbal noun in *دق*, *دک* (*-dik/-dük/-dık/-duk*) and the equative in *-ce/-ca* expresses a temporal or relational connection that can be translated as ‘whenever, as soon as, as long as, the ...-er, the ...-er (e.g. ‘the sooner, the better’), to a greater extent.’ It is used as a converb, i.e. tense and person are specified by the following finite verb or by a nominal form with a possessive inflection, e.g. *وقت بولدقچه* *vaqit bulduqça tolaşır* ‘whenever he finds time, he takes a walk’; *وقت بولدقچه برلین شهرینی تتبع ایلمکده بولندیغم کی* *vaqit bulduqça Berlin şehrini tettebbü’ eylemekde bulduğım gibi* ‘As I, whenever I found time, dedicated myself to the study/exploration of the city of Berlin ...’; *بونلرک نام و نشانلری صحیفه روزکاردن حک و امحا ایدلمدکجه فساد و فتنه لری بر طرف* *bunların nām u nişānları şahīfe-i rüzgārdan hakk ü imhā edilmedikce fesād ü fitneleri ber taraf edilemez* ‘As long as their names and distinguishing signs have not been erased and obliterated from the face of the earth, their revolts and rebellions cannot be eliminated.’

The compound suffix *مکله*, *مکله*, *مکله* (*-mekle/-makla*) formed from the infinitive in *مق*, *مک*, *مک* (*-mek/-mak*) and the instrumental *له* *-le/-la* is generally understood and translated in a causal sense, e.g. *سانرلری دخی انی تصدیق ایتمکله همان* *sā’irleri daği anı taşdıķ etmekle hemān yeñiçeri ocağınıñ ilğāsına qarār vērildi* ‘Because the others also confirmed this, the decision was immediately made to dismantle the Janissary corps.’

Text

The following text is taken from the history by Cevdet Pasha, *Tārīḫ-i Cevdet* and deals with the annihilation of the Janissary corps in 1241 h. (1826) after its revolt against the recruitment of *eşkinçi* troops, a unit that, without European involvement, was to be equipped and trained according to modern methods, and for which each Janissary regiment was to supply 150 men. After the depiction of how the actual revolt was put down, there follows a narration

of the process by which the decision was reached to annihilate the Janissary corps once and for all (Ahmed Cevdet Pasha, *Tārīḥ-i Cevdet*, vol. XII, *Tergīb-i cedīd* (Istanbul: Maṭba‘a-i ‘Osmānīye, 1309 h. [1892]), p. 167.

As in many Ottoman texts, here, too, punctuation is largely lacking. In translating, one should thus pay attention to the finite verbs (e.g. *olundu, başladı, görüldü, öldüler* ...), which always identify a syntactic break. When finite verbs are rarely to be found (as in later texts will be the case), then one can and should consider the converbs (e.g. *-üp, -erek*) as indicators of syntactic breaks and sometimes as the end of sentences. In this text, a verbatim speech by Seydā Efendi, comprising several sentences, is introduced and ended with: *Seydā Efendi nuṭṭa āgāz ile ... deyüb* ‘Seydā Efendi began to speak and said’ Since the verb that belongs to this introductory sentence is not found until several lines later, it is not easy for the beginner to recognize where that sentence ends and the speech begins, which prompted this brief explanatory note.

دولتعلیه *devlet-i ‘alīye* is here written as one word: دولتعلیه.

“The Abolition of the Janissary Corps”

يکچری اوجاغنک الغاسی

فرداسی جمعه ایرتسی کونی علی الصباح ینه محفل همایونده عقد مجلس اولندی اساس مسئله نك مذاکره سنه باشلاندی یکچری اوجاغی پک اسکی بر اوجاق اولدیغندن رأیلر انک اصلاحیه ابقاسی طرفنه مائل کورندی همان رئیس الکتاب سیدا افندی نطقه آغاز ایله بو زمره ذمیمه شمدی یه قدر بالدفعات ایقاع ایتدکلری فتنه لر عقبنده دولت علیه نك امور کلیه جزئییه سنه مداخله ایتمامک اوزره ایتدکلری تعهداتی نه وقت ایفا ایتدیلر سجلات ودفاتر طلوسی یازیلان سند وحتلرک مضمونلریله نوقت احتجاج اولندی هله بو دفعه اشکینجی تحریری ماده سنده تحریر ایتدکلری حجتک هنوز مرکبی قوریمدن بلاموجب اعلان بغی و عصیان ایلدیلر شمدی ایسه ایچلرندن بو قدر شر پیشه لر اعدام اولندی لاشه لری میدانده سورکلندی انلر بونی اونودرمی بوندن طولایی دولتعلیه حقتده عداوتلری مزداد اولمزمی بونلرک نام و نشانلری صحیفه روزکاردن حک و امحا ایدلمدکجه فساد و فتنه لری بر طرف ایدیلر مز هر وقت بویله فرصت اله کیره مزصرکه ندامت فائده ویرمز یکچری اوجاغنی کلیاً الغا و امحادن بشقه چاره یوقدر دیوب سائرلر دخی انی تصدیق ایتمکله همان یکچری اوجاغنک الغاسنه قرار ویرلدی. وقت ظهردن اول محفله عقد اولنان مجلسه وزیرلر و صدور و موالی وخواجه لر و رجال دولت و مشایخ جوامع دعوت اولنوب یکچری اوجاغنک الغاسنه دائر بکلکجی پرتو افندی یه قلمه الدیرلمش اولان فرمان عالی مسوده سنی رئیس افندی او قودی جمله حضار انی تحسین ایله کیمی صیحه مبارکبادی وکیمی کوزلرندن اقان اشک شادی ایله القشلا دیلر.

Vocabulary

ابقا a *ibkâ* a rendering permanent, enduring, continuing in a post, non-promotion of a student
احتجاج a *ihticâc* a pleading and adducing a reason, proof or evidence
اساس a *esâs* pl of اس *üss* foundation, base, basis, root; stock; origin, source
اسکی t *eski* old
اشک p *eşk* tear(s)
اشکینجی t *eşkinçi* a mounted feudal yeoman, irregular cavalryman; here: member of a newly created unit of *eşkinçi*
اصلاح a *işlâh* an amending, bettering ameliorating, redressing, reforming

اعدام a *řdām* annihilation, putting to death
اعلان a *řlân* a making publicly known, a publishing, a promulgation or proclaiming; advertisement in a newspaper, post-bill
آغاز p *āgāz* a commencing, beginning
افندی g/t *efendi* title for scholarly gentlemen and officials; prince of the imperial family
آقمق t *aqmaq* flow; be shed (blood, tears); drip
آدیرمق t *aldırmak* make/let be taken or bought; pay no attention to (*with negative*)
الغا a *ilgā* abolition, nullification
القشلامق t *alkışlamak* applaud
امحا a *imhā* destroy, destruction

امور a *umūr* *pl of* امر *emr*: matter, thing, event, case
 اوجاق t *ocaq* hearth (*also fig*); family line; unit, corps
 اوندومق t *unudmaq* forget
 اول a *evvel* first, former; before (*with abl*)
 ايفا a *ifā* fulfilling, performing
 ايقاع a *ikā* make/let fall or happen, cause; commit
 (crime)
 بالدفعات a *bi-d-defāāt* repeatedly
 بر طرف p/a *ber taraf* aside, out of the way, away from
 before one
 بغي a *bagy* oppression; rebellion; sin, wickedness
 بكلكجي t *beğlikci* head of the Ottoman state chancery
 بلا a *bilā* without
 بويه t *böyle* such, such a one; thus
 پرتو افندی p/t *Pertev Efendi* Pertev Mehmed Sa'îd Paşa
 (d. 1836)
 پيشه p *pîşe* craft, trade, profession; habit; *in com-*
pounds, one who exercises the art or habit
 named: *cefā* ~ torturer, tyrant
 تحرير a *taḥrîr* text; setting down in writing; com-
 position; conscription
 تحسين a *taḥsîn* beautification; admiration; approbation
 تصديق a *taşdîk* confirmation, ratification
 تعهدات a *tā'ahhüdât* *pl of* تعهد *tā'ahhüd* commitment
 جمعه ايرتسي a/t *cum'a ertesi* Saturday
 جمله a *cümle* all, whole, total
 جوامع a *cevāmî* *pl of* جامع *cāmî* mosque where the
 special Friday noon service is performed
 چاره p *çāre* remedy, cure; means of escape
 حجت a *ḥüccet* argument; evidence, testimony, proof;
 document
 حاضر a *ḥuẓẓār* *pl of* حاضر *ḥāẓir*: present, prepared
 حق a *ḥaqq* right, truth, validity; Qur'an; Islam; God;
 fee; respect; relation; correct; ~inda *pp with*
nom/gen: in respect of .../for ...
 حك a *ḥakk* a scraping, abrasion; engraving; erasure
 دائر a *dā'ir* revolve, circulate; *pp with dat*: con-
 cerning, about
 دعوت a *dāvet* call, summons, invocation, invitation
 دفاتر g/p/a *defātîr* *pl of* دفتر *deftir*: register; account
 book; note-book; book
 دولت a *devlet* state, empire; happiness, luck
 ذميم a *zemîm* censurable; disparaged; bad
 رأى a *rey/re'y* thought, opinion; vote
 رجال a *ricāl* *pl of* رجل *recûl* man
 روزگار p *rûzgār* wind, storm; period of time; fate,
 fortune; world
 رئيس a *re'îs* head, chief, president
 رئيس الكتاب a *re'îsü l-küttâb* head scribe; Ottoman
 foreign secretary/secretary of state; usually abbr
re'îs Efendi instead of *re'îsü l-küttâb Efendi*
 زمرة a *zümre* group; body; gang; class; corps
 سائر a *sā'ir* other, remaining, otherwise, further
 سجلات l/a *sicillât* *pl of* سجل *sicill*: record, register;
 document

سند a *sened* prop, stay, support; proof; document
 سوركلmek t *sürüklemek* drag along the ground; delay
 سيدا افندی a/t *Seydā Efendi* Seydā Mehmed Efendi
 (1771–1827; twice Ottoman foreign secretary /
 secretary of state, 1814–1817 and 1824–1827)
 شاد p *şād* merry, joyful, happy
 شر a *şerr* bad, wicked
 شمدي t *şimdi* now
 صحيفة a *şahîfe* page, leaf, sheet; tablet
 صدور a *şudûr* here: *pl of* صدر *şadr*: upper, front, fore-
 part; chest; seat of precedence in an assembly;
 chief minister or judge
 صيحة a *şayḥa* a crying out, yell
 طرف a *taraf* side; district; direction
 طولاي t *tolay* surroundings, circle; *pp with abl*:
 about, concerning
 ظهر a *zuhur/zuhr* noon
 عالي a *ālî* high, exalted, sublime
 عداوت a *adāvet* enmity; hate
 عصيان a *isyan* rebellion
 عقد a *aḳid/aḳd* compact, treaty; conclude a bargain;
 hold a meeting
 عقب a *aḳîb* immediately following; after
 علي a *ālî* high, exalted
 على الصباح a *ale ş-şabāḥ* in the morning, mornings
 فايده a *fā'idē/fayda* benefit, gain, advantage
 فتنه a *fitne* sedition, disorder; intrigue
 فرصت a *fırşat/furşat* turn; opportunity; advantage,
 victory
 فرمان p *fermān* command, order, imperial edict
 فساد a *fesād* corruption; disorder, sedition; intrigue;
 riot
 قدر a/p/t *qadar* quantity, number; dimension; degree;
 so much, to such a degree
 قرار a *qarār* settled, fixed; permanent residence;
 decision, resolution, decree
 قلم a *kalem* reed, reed-pen; pencil; artist's brush;
 engraver's tool; chisel; office, chancery; style;
 single entry in a register; ~e *almaq* write, draw
 up
 قوری، قورو t *qurı/kuru* dry
 كورمك، كرمك t *görmek* see
 كلي a *küllî* general, universal, total; great, consi-
 derable, abundant, numerous
 كيمي ... كيمي t *kimi ... kimi* the one ... the other
 لاشه p *lāşe* corpse, carcass
 ماده a *mādde* matter, substance, material; subject;
 article, paragraph; account entry
 مائل a *mā'il* leaning, oblique, inclined
 مبارکباد a/p *mübārek-bād* may it be blessed; con-
 gratulations
 مجلس a *meclis* assembly, meeting; council, parliament
 محفل a *maḥfil* assembly-house; place of resort; private
 gallery

مداخله a <i>müdāhale</i>	meddling, interference; intervention	موجب a <i>mūcib</i>	that which makes something necessary; cause, motive, necessity
مذاکره a <i>müzākere</i>	conference, consultation, discussion	میدان a <i>meydān</i>	open place, square
مربک a <i>mürekkeb</i>	composed, compounded; <i>here</i> : ink	نام p <i>nām</i>	name; reputation, fame, honor; ...~ <i>ina</i> ... by name
مزداد a <i>müzdād</i>	augmented, increased	ندامت a <i>nedāmet</i>	regret
مسوده a <i>müsevvede/müsvedde</i>	rough draft	نشان p <i>nişān</i>	sign, distinguishing mark; target; order; sultan's cypher that appeared in imperial edicts; token of betrothal
مسأله a <i>mes'ele</i>	question; proposition, problem	نطق a <i>nuṭuḳ/nuṭḳ</i>	speech, discourse
مشایخ a <i>meşāyih/meşā'ih</i>	pl of <i>şeyh</i> : old man, elder; head of a tribe/order/profession; head religious teacher; preacher	نه وقت ، وقت t/a <i>ne-vaḳit</i>	when, at what time
مضمون a <i>maẓmūn</i>	contained, included; contents, sense, significance	وزیر a <i>vezīr</i>	vizier; minister of state, <i>esp.</i> prime minister; ~i <i>d'zam</i> grand vizier
موالی a <i>mevālī</i>	pl of <i>مولا</i> ، <i>mevla</i> , coll <i>mollā</i> or <i>monla</i> : God, Lord; master, patron, protector; chief justice; friend, guest; someone who participates in a <i>maulā</i> relationship: patron, benefactor; client, freedman, slave	همایون p <i>hümāyūn</i>	imperial Ottoman, imperial, sultan's
		هنوز p <i>henüz</i>	still, yet
		یازمق t <i>yazmaḳ</i>	write
		یکچری t <i>yeñiçeri</i>	Janissary (Janissaries)

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and translate the following *izafet* constructions:

او مید رئیس الکتاب

طمع یکچریان

مقدار جزئی

صورت سند اتفاق

اعلان فرمان پادشاه

هلاک درویش شریپیشه

5. Form three *izafet* constructions with two members and then three more *izafet* constructions with three or more members, using words of your own choosing.

Chapter Ten

10.1 The equative

The equative answers the question ‘how/in what manner?’ (نېچه *nice*) and is marked by the ending *-ce/-ca* (جه). In most textbooks it, like the privative, is not treated as an independent case in its own right. The equative can be translated with ‘after ...,’ ‘in accordance with ...,’ ‘in connection with ...,’ ‘with respect to ...,’ etc.: عسکرجه طاوراندی *askerce tavrandı* ‘he behaved like a soldier’; *bence bu söz şavābdır* ‘in my opinion these words are [this word is] correct’; حکومتجه فرمان کلدی *hükümetce fermān geldi* ‘in connection with the government an edict came’; *yaşca kendimize müsāvidir* ‘with respect to age, he is the same as we are’; بیکلرجه کشی اولدی *biñlerce kişi öldi* ‘thousands of people died’; *türkce bilür* ‘he knows Turkish.’ In contrast to modern Turkish, no forms in *-ce/-ça* exist. After the 3rd person possessive pronoun a pronominal *-n-* is infixed in this form, as well, e.g. *dīniñ kâ'idelerince yaşarlar* ‘they live in accordance with the rules of the religion’; *oṭa tedārikince dūṣār-ı müşkilāt olmamak isteyenler ...* ‘whoever wants to avoid difficulties with reserving a room (*lit.* who wants no encounter with difficulties in connection with reserving a room).’

The suffix *-ce/-ca* can, when suffixed to an adjective or noun, also function to form adverbs (5.3), e.g. *iyice besledi* ‘he/she nourished/raise him/her well’; *ziyādece semizlendiğinden* ‘as a result of his becoming extremely obese’; *güzcelce sâz çalar* ‘he plays saz well’; *askerce tavrandı* ‘he behaved like a soldier.’

10.2 The formative *-oş*

The formative suffix *-oş* (*-iş/-ış/-üş/-uş*), as in modern Turkish, produces deverbal verbs (i.e. verbs derived from a verb stem) that make the verb’s basic meaning reciprocal. Thus, for instance, by means of the reciprocal formative *-oş* the verb *söyleşmek* ‘say something reciprocally, speak with one another, consult’ is derived from the verb *söylemek* ‘say/speak’; the verb *buluşmak* ‘reciprocally find’ = ‘find one another’ = ‘meet’ is derived from the verb *bulmak* ‘find’; the verb *görüşmek* ‘see each other, meet’ is derived from *görmek* ‘see.’ The meaning is, however, often changed dramatically: thus, for instance, *alışmak* ‘become accustomed to something’ is derived from *almak* ‘take.’

10.3 The formative *-le* in combination with *-n*, *-oş*, *-t*

Several inflections can be appended to the formative *-le/-la*, resulting in compound formatives: adding the reflexive/passive ending *-n* produces the compound formative *-len/-lan* ‘acquire something for oneself’ or ‘be provided something’; adding the reciprocal ending *-oş* produces the compound formative *-leş/-laş* ‘provide something to each other’; adding the causative (factive) ending *-t* produces the compound formative *-let/-lat* ‘cause to be provided.’ As examples, one might take: *seslenmek* ‘call out, speak’; *atlanmak* ‘mount a horse, ride’; *karārlaşmak* ‘become conjointly settled’; *yerleşmek* ‘settle down’ or ‘become fixed.’ In addition, the formatives *-len/-lan* and *-leş/-laş* are frequently augmented by the causative suffix *-dir/-dir* (4.9): *atlandırmak* ‘help someone mount/ride a horse’; *yerleşdirmek* ‘settle, be deposited.’

10.4 The ‘occupational’-suffix *-ci*

Occupations or professions and individuals who are continually or currently occupied with a thing, are indicated by means of the suffix *-ci/-cı*, e.g. *هوتل hotel* ‘hotel’ ⇒ *هوتلجی hotelci* ‘hotelier’; *یول yol* ‘way’ ⇒ *یولجی yolcu* ‘traveler’; *عربه araba* ‘wagon, carriage’ ⇒ *عربه جی arabacı* ‘driver of a wheeled vehicle.’

10.5 Formations in *-meksizin*

Assembled from the verbal noun in *مق mek/-mak*, the privative inflection *-siz/-süz/-suz*, and an archaic instrumental in *ین in/-in*, the compound formative *-meksizin/-maksızın* resembles the negated converb in *-erek* or the negative converb in *-meden* and can be translated as ‘without -ing,’ e.g. *سلام ویرمکسزین کچدیلر selām vèrmeksizin geçdiler* ‘they went by without saying hello.’

10.6 Repetition of words

In order to intensify a statement, a word may be repeated in Ottoman. Generally this occurs with adjectives. Sometimes the initial consonant is altered in the repeated word. The adjective *سوسلی süsli* ‘adorned’ can, for instance, be repeated as *سوسلی سوسلی süsli süsli* ‘richly adorned,’ or as *سوسلی پوسلی süsli püsli*. Besides the function of intensification, such repetitions often also attain an adverbial function: thus the word *راحت rāhat* ‘calm, comfortable’ is always adverbial when repeated: *راحت راحت رāhat rāhat otur* ‘sit comfortably’; as is also *اوزون uzun* ‘long’: *اوزون اوزون اۆزلادی uzun uzun añlatdı* ‘he explained/narrated in great detail.’

10.7 The Persian formative elements *-hāne*, *-gāh*, *-nāme*, and *-ber*

The formatives *خانه -hane* and *گاه -gāh* also occur as independent words: (خانه) ‘house’ and (گاه) ‘place/time.’ They can be appended to substantives and thus designate the building or site in which the basic idea of the substantive is situated.

Examples of formations with *خانه hāne*: *خسته hasta* ‘ill; a sick person’ ⇒ *خسته خانه hastahāne* ‘hospital’; *می mey* ‘wine’ ⇒ *می خانه meyhāne* ‘wine shop, tavern’; *ضرب darb/žarb* ‘strike/stamp/mint’ ⇒ *ضربخانه darbhāne / žarbhāne* ‘coin, mint’; *طوب top* ‘cannon’ ⇒ *طوبخانه tophāne* ‘cannon foundry, artillery arsenal’; *محافظة muhāfaẓa* ‘storing/keeping’ ⇒ *محافظة خانه muhāfaẓahāne* ‘storage place/baggage storage’; *کار kār* ‘work’ ⇒ *کار خانه kārḥāne* ‘factory, workshop’ (cf. the modern Turkish derivative *kerhane* ‘brothel’).

Examples of formations with *گاه gāh*: *مسیره mesīre* ‘stroll, excursion’ ⇒ *مسیره گاه mesīregāh* ‘place for walking, promenade’; *اقامت ikāmet* ‘stopover/sojourn’ ⇒ *اقامتگاه ikāmetgāh* ‘habitation, residence’; *زیارت ziyāret* ‘visit [to a pilgrimage site]’ ⇒ *زیارتگاه ziyāretgāh* ‘pilgrimage site’; *نماز namāz* ‘prayer’ ⇒ *نمازگاه namāzgāh* ‘place of prayer.’

The formative *نامه -nāme* is also an independent noun, meaning ‘text, writing, script, book, document, letter.’ Common compounds with it are: *قانوننامه kânūnnāme* ‘law book’ and *قرارنامه qarār-nāme* ‘[governmental] resolution, order, edict, decree.’

The present stem of the Persian verb *بردن bürden* ‘carry, bear’ is *بر ber*, which functions as a suffix *بر ber* in the basic sense ‘bearing’ and is appended to various substantives, e.g. and *پیغام peygām* ‘news, message, dispatch’ and *راه rāh/reh* ‘way,’ which produce the compounds *پیغامبر peygāmbēr* ‘transmitter of news, ambassador, prophet’ and *رهبر rehber* ‘guide, leader.’

10.8 Arabic genders

It was already noted in the discussion of the *izafet* construction that Arabic has two genders, masculine and feminine. Masculine nouns are unmarked in classical Arabic, while grammatically feminine indefinite nouns generally end in *-atun* (today reduced in the standard spoken language to *-a*). Only in genitive constructs and before suffixes is the *-t* pronounced, e.g. *شیرات Alī* ‘party of Ali.’ The ending is represented by *هـ* *he* with two dots above, designated *تاء مربوطة tā’ marbūṭa* (*te marbūṭa* ‘bound t’). In Ottoman this *te marbūṭa* becomes either a simple *هـ* *he* or, when a *t* is pronounced in Ottoman, a *ت te*, e.g. *دولت devlet* ‘state,’ *عودت avdet* ‘return,’ *معرفة mārifet* ‘skill, art, knowledge, recognition,’ but *قبلة kıble* ‘direction of Mecca,’ *سوره sûre* ‘verse of the Qur’ān,’ *اداره idāre* ‘administration.’

A number of feminine nouns do not have the *te merbūta*: 1) nouns with 'natural' feminine gender: ام *umm* 'mother,' اخت *uht* 'sister,' عروس *arūs* 'bride'; 2) names of countries and cities: مصر *Miṣr* 'Egypt,' الشام *eṣ-ṣa'm* 'Syria/Damascus'; 3) most of the paired body parts, e.g. يد *yed* 'hand,' رجل *riḥl* 'foot,' عين *ayn* 'eye'; 4) several other nouns, among them ريح *rīḥ* 'wind'; the names of the various winds, e.g. شمال *ṣimāl* 'northwind, north'; أرض *arḥ* 'earth'; بئر *bi'r* 'well'; حرب *ḥarb* 'war'; دار *dār* 'house, region'; شمس *ṣems* 'sun'; كأس *ke's* 'goblet'; نار *nār* 'fire'; نفس *nefs* 'soul, self, corporeal desire'; and the names of the letters of the alphabet.

There are also several other (rare) feminine endings: 1) آ *-ā*, which, following ی becomes ا *elif*, e.g. ذکری *zīkrā* 'memory'; دنیا *dünyā* [the lower, terrestrial] world; 2) ان *-en/-an*, e.g. عصا *aṣan* 'staff, scepter'; and 3) اء *-ā'*, e.g. صحراء *ṣaḥrā'* 'desert.'

Some few words are masculine in spite of (what seems) a feminine ending, e.g. خليفة *ḥalīfe* 'caliph.'

Many masculine singular forms in Arabic have a collective sense; the majority of these nouns designated fruits, plants, and animals. In order to form the *nomen unitatis* (the noun that designates a single item), the feminine ending is added, e.g. ورق *varaḥ* 'leaf' (general, collective = 'foliage') ⇒ ورقة *varaḥa* 'single leaf'; شجر *ṣecer* 'trees' (collectively) ⇒ شجرة *ṣecere* 'single tree'; زيتون ، زيتين *zeytūn/zeytīn* 'olives' (collectively) ⇒ زيتونة *zeytūne* 'single olive'; تفاح *tūffāḥ* 'apples' (collectively) ⇒ تفاحة *tūffāḥa* 'single apple.'

A number of nouns have dual gender, among them: حال *ḥāl* 'condition,' سوق *sūk* 'market,' خمر *ḥamr* 'wine.'

Text

The following text is taken from Aḥmed Midḥat Efendi's *Avrupa'da bir Cevlān* (Istanbul 1307 Mālī [1891–92]), 374r–375r. The writer and journalist Aḥmed Midḥat Efendi (1844–1912) undertook his trip of approximately three months length through Europe in 1888 occasioned by his official mission to the International Congress of Orientalists in Stockholm. He initially published his impressions from his journey in the newspaper, *Tercümān-ı Ḥaḳīkat*, before it appeared as a book. Editorial additions are enclosed in square brackets [].

“A European Journey: I. On Traveling in Europe and Choosing a Hotel”

اوروپادہ بر جولان (۱)

اوروپا سیاحتلرندہ بویله کیجه وقتی واریلان یرلرده اوطه تدارکنجه دوچار مشکلات اولماق ایستیانلر اوچ درت کون صکره واصل اوله جقلری مملکتلرده هانکی هوتلی انتخاب ایده جکلر ایسه آنی اولدن قرارلشدیره رق تلغر افله هوتله خبر ویرلر. مثلاً «برر یتاقلی ایکی اوطه. اوچنجی قاتده» درجه سنده بر اشارت کفایت ایلرکه هوتلجیلر بو مثللو اوامره ذاتاً آلتقین بولندقلری جهتله شویله بر امر آلدقن ایکی نهایت اوچ کون صکره یولجینک کله جکنی بیلوب اکا کوره احتیاطلی طاورانورلر. حتی هوتلردن اغلبنک اومنیوس عربہ لری [وار] و مسافرلری استقبال ایچون بو عربہ ایله کیدن مأمورلری شمندوفر استاسیوننده واغونلردن چیقان یولجیلره «فلانجه هوتل! فلانجه هوتل!» دیه ندا ایدرک یولجی دخی تلغراف چکمش اولدیغی هوتلک اسمنی ایشیدنجه او هوتلک مأمورینه بر اشارت ویررکه مأمور اشیایی فلانی طویلابوب و محافظه خانمیه تودیع قلنمش اولان بیوک صندوقلری ده آلوب یولجی هیچ بر شی ایله مشغول اولمقسزین راحت راحت اقامتکانه کلور.

بر مملکته وصول بولمقسزین هوتل انتخابنده یولجی یه خدمت ایلیه جک اولان شی یالکز رهبر سیاحت کتابلرندن عبارت دکلدن. واپورلرده سوسلی سوسلی بر چوق لوحلر معلقدرکه هر بری بر هوتلک اعلانی دیمک اولوب هوتلک رسمنی و پلاننی ده حاویدرلر. برده ساکن بولندیغکز هوتلده دیگر مملکتلرک بو مثللو هوتل اعلاننامهلرینی مزین لوحه لر صورتنده شورایه بورایه اصلمش کوررسکز. حتی شمندوفرده کلور ایکن بعض کره پنجره دن ایچرویه بر طاقم اوراق مطبوعه آتیلی ویررکه بونلر تقرب ایدیلن مملکتده اجنبی یولجیلرینه دلالت ایلیه جک غزته نوعدن نشریات اولوب مجاناً توزیع قلندیغی جهتله مصارف طبیعیلری ده هوتلجیلر طرفندن تسویه ایدلورلرکه بونلرک هوتللی ورقه مذکوره ده ویردکلری پاره لر نسبتنده مدح و ثنا ایدیلورلر.

Vocabulary

اجنبی a *ecnebî* foreign(er)
احتياط a *ihtiyât* precaution, safeguard; reserve
استاسيون f *istasyon* train station
استقبال a *istikbâl* receiving, greeting; future
اسم a *ism/isim* name, noun
اشارت a *işâret* sign, mark, signal
اشيا a *eşyâ* pl of شی *şey*: thing
اصمق t *aşmak* hang up, suspend
اعلاننامه a *îlânnâme* proclamation; advertisement
اغلب a *ağleb* very prevalent/predominant; more usually, for the most part
اقامتگاه a/p *ikâmet(gâh)* place of residence, quarters
الشيخين t *alışkın* accustomed to; familiar with
اوامر a *evâmir* pl of امر *emr/emir*: order
اوراق a *evrâk* pl of ورق *وراق*: leaf (of a tree), page (of a book) [Ar coll]
اوروپا g *Avrupa* Europe
اومنيبوس l/f/ger *omnibus* (omni)bus
ايشيتمك t *işitmek* hear
ابر چوق t *bir çok* a great many
بعضى a/p *ba'z-ı/ba'zı* some, many
بيوك t *büyük* large
پلان f/ger *plan* plan
پنجره p *pencere* window
تدارك a *tedârik/tedârük* preparation, procurement
تسويه a *tesvîye* leveling, rectification; here: payment
تقرب a *taqarrüb* approach; convergence
تلغراف f *telğraf* telegraph; telegram
توديع a *tevdî* commitment
توزيع a *tevzî* distribution in shares or portions
ثنا a *senâ* praise, fame, recognition
جولان a *cevelân* circulation, revolving; traveling around
جهت a *cihet* side, quarter, direction; point of view; means; reason; -*diği ~le* because, in consideration of
چكمك t *çekmek* pull; here: *telğraf* ~ send a telegram
حاوی a *hâvî* containing, comprising; collecting
حتى a *hattâ* so much so, to such a degree that, even; not even (with negative)
خبر a *haber* news
خدمت a *hîdmet/hizmet* service, duty; employment, pay/fee
درجه a *derece* step, stair, rung, stage, degree; form
دلالت a *delâlet* guidance, indication, meaning
ذاتاً a *zâten* in any event, anyway
راحت a *râhat* ease, rest, repose, tranquility, comfort; comfortably, easy
رسم a *resm/resim* drawing, design, sketch; manner; ceremony; form; toll, fee

رهبر p *rehber* leader, guide
ساكن a *sâkin* dwelling; inhabitant; quiet
سوس t *süs* ornamentation
سياحت a *seyâhat* journey, trip
شمندوفر f *şimendüfer* train
شورا t *şura* that place (*dem pro of place*; generally with case ending; can also have poss and pl infl; e.g. شوراده ، شورادن ، شورايه *şuraya, şurada, şuradan* to there, there, from there)
شيء a *şey, şey'* thing
صندوق ، صندوق t/a *şanduk/şandık* chest, coffer, box
طاقم ، طاقم t *taķım* set, group; equipment; *bir ~* several, some
طاورنمق ، طورانمق ، داورنمق t *tavranmak/davranmak* prepare(d) for action; act; work
طبيعي a *tabîî* related to nature; natural; here: related to printing
عبارت a *'ibâret* consisting of (*with abl*)
عربه a/t *'araba* wagon, carriage, cart
غزته f *ğazete* newspaper
فلان a *falân/filân* a certain person/thing, so and so, such and such (*same meaning with eq*)
قات ، قات t *kat/kať* layer, story (of a building), tier; quantity; side
قرار لاشدیرمق t/a *ķararlaşdırmak* conjointly settle, decide
قلمق ، قيلمق t *kılmaq* do, make
كره a/t *kere (kerre)* single occurrence/instance, time
كفايت a *ķifâyet* sufficiency; full ability
كوره t *ķore* in regard to, with respect to, accordingly (*pp with dat*)
لوچه a *levħa* single surface; page; plate, tablet
مامور a *me'mûr* charged with a duty; official, employee
مثلا a *meşelâ* for example
مثلى a/t *mişillü/mişilli* similar, of the same kind, as
مجاناً a *meccânen* free, gratis
محافظة a *muħâfaẓa* guarding, protection, safekeeping
مدح a *medih/medħ* praise, eulogy
مزين a *müzeyyen* adorned, ornamented
مسافر a *misâfir/müsâfir* guest, visitor
مشكلات a *müşkilât/müşkülât* pl of مشكله *müşkile*: difficulty, problem
مشغول a *meşğûl* busy, occupied, preoccupied
مصارف a *maşârif* pl of مصرف *maşraf*: cost, expenditures, expenses
مطبوع a *maţbû'* stamped, printed
مطبوعه a *maţbû'a* fem of مطبوع *maţbu'*: printed matter
معلق a *mu'allak* hung, suspended; hanging, dangling

مملکت a *memleket* dominion, territory, country, province; homeland
 ندا a *nidā* shout, call; proclamation
 نسبت a *nisbet* relationship, relation; ratio, proportion; comparison
 نشریات a *neşriyāt* publication
 نوع a *nevi/nev* species, sort, kind, variety
 واپور f *vapur* steamer, steamboat
 ورمق، وارمق t *varmaq* go, arrive
 واصل a *vāşıl* arriving; arrived; touching, in contact
 واغون f *vağon* railroad car
 ورقه a *varaqa* single page/leaf (of a tree)

وصول a *vuşul* arrival; ~ *bulmaq* arrive
 هانکی t *hangi* which
 هریری p/t *her biri* each of them
 هتل f *hotel* hotel
 هتلجی f/t *hotelci* hotelier
 هیچ p *hiç* none, nothing (with neg)
 يالکز t *yalñız/yaluñuz* (accent on the first syllable): only, simply, alone; (accent on the last syllable): single, lone
 يتاق t *yatak* bed
 يولجی t *yolcu* traveler, passenger

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Write down two words formed with each of the formative elements خانه -*hāne*, نامه -*nāme*, گاه -*gāh*, and بر -*ber*; in each case, transcribe (into the Roman alphabet) and translate the basic word and the derivative compounds.
5. Form from each of the following groups of words a meaningful *izafet* construction and add a locative ending to the construction; then transcribe each construction into the Roman alphabet and translate.

لوچه معلوق
 اوراق مزین
 مأمور مشغول
 اوامر مذکور
 نشریات مطبوع

6. Form five *izafet* constructions that consist of two substantives each.
7. Form five *izafet* constructions that consist of a noun and postposed adjective (do not use the word groups from exercise 5).
8. Identify and write (in Arabic script) all Arabic vocabulary items from this chapter that have a feminine singular ending; transcribe each item into the Roman alphabet.
9. Identify and write down all words from the vocabulary that have an Arabic accusative ending.

Chapter Eleven

11.1 Word roots in Arabic

Often up to eighty percent of the vocabulary in Ottoman texts is of Arabic origin. In many texts entire Arabic phrases and sentences are quoted from the Qur'ān and Hadith, and, at the beginnings of books or texts, there are Arabic encomia to God and the Prophet. At the end of texts and documents there is often also information in Arabic about the author, place and date of publication or issuance. Even in modern Turkish texts Arabic words and phrases are quite common, especially if they have to do with religious topics or the history of Islamic peoples or dynasties. In order better to understand Turkish and Ottoman texts that include Arabic elements, as well as for an ability to read, translate, and look up Arabic excerpts inserted into Ottoman texts, it is absolutely essential to master at least the basic concepts of Arabic grammar.

While in Indo-European languages (e.g. English, Russian, etc.) and Ural-Altaic languages (e.g. Turkish), root syllables form the semantic kernel of words, in Semitic languages, including Arabic, the basic semantic content of a word resides in its signature consonants, the so-called 'radicals'; most Arabic words have three such radicals. By means of prefixes, infixes, suffixes, and especially various vowel insertions, manifold derivations can be formed on the basic root, which (in these various guises) the unpracticed hearer or reader often has difficulty recognizing and identifying. That recognition is, however, crucial, since the derivative forms are generally only to be found in reference works (dictionaries and Qur'ān concordances) ordered under the radicals that provide the fundamental meaning. From the root ك ت ب *k-t-b* 'write,' for instance, are derived (among others) the words: مكتب *mekteb* 'school,' كاتب *kātib* 'writer/scribe/secretary,' كتاب *kitāb* 'book,' كتب *kütüb* 'books,' مكتوب *mektüb* 'letter,' and كتابه *kitābe* 'inscription.' In most Arabic dictionaries and references works, all these forms are found under the root ك ت ب *k-t-b* and not under مكتب *m-k-t-b*, etc.

In order to categorize and provide a single recognizable name for each and every conceivable and (in principle) potential pattern of derivation, Arabic grammarians make use of the verb root فـعـل *f-'l* 'make/do' and represent the pattern by means of the three root consonants ف *fe*, ع *ayn*, and ل *lām*; that practice of using this root as the basic pattern will also be followed hereafter in the present book. The letter ف *fe* thus always stands for the first radical, the letter ع *ayn* for the second, and the letter ل *lām* for the third. The actual letters of any other word can then easily be substituted into this basic pattern. Here are several examples to illustrate the practice, using the patterns *fā'il* (active participle, stem I¹) and *mef'ul* (passive participle, stem I) to demonstrate how other verbs are treated:

root	active participle, stem I		passive participle, stem I	
<i>f-'l</i>	<i>fā'il</i>	'doing, active, doer'	<i>mef'ul</i>	'done, (grammatical) object'
<i>k-t-b</i>	<i>kātib</i>	'writing, scribe'	<i>mektüb</i>	'written, letter'
<i>m-n-'</i>	<i>māni'</i>	'obstructing, obstruction'	<i>memnū'</i>	'forbidden'
<i>c-h-l</i>	<i>cāhil</i>	'unknowing'	<i>mechül</i>	'uncertain'
<i>ḥ-k-m</i>	<i>ḥākim</i>	'ordering, judge'	<i>maḥkūm</i>	'condemned, convicted prisoner'
<i>ḥ-l-k</i>	<i>ḥālik</i>	'creating, creator'	<i>maḥlūk</i>	'created, creature'

11.2 Arabic participles and verbal nouns; the stem-forms ('derived' verbal forms)

Verbs can be altered in various ways, which then changes their basic meaning. In Arabic the primary mode of alteration is by means of internal patterning ('root-inflection'), i.e. the alteration both of long and short vowels within

¹This terminology will be explained below, 11.2.

a word and of the positions of the vowels among the root consonants; in addition, prefixes and infixes are used. The ten common variants produce the so-called ‘stems’ (I–X). The basic form is stem I; each of the remaining stems has its own characteristic derivational markers.

Since most students who do not already speak a Semitic language initially find the system of Arabic verbs stems quite complex, quite alien, and all but impossible to conceptualize as a system, one might note that English – albeit rather unsystematically – also makes use of vowel alteration in verb stems to differentiate function. So-called strong verbs in English, for instance, indicate function according to vowel patterns: *drink* (present tense) – *drank* (past tense) – *drunk* (past participle), and suffixes: *drinking* (present participle). Other kinds of prefixes and adverbial quasi-suffixes also play a role in the semantic differentiation of verbs. While the ‘basic’ verb *write* (*write*, *wrote*, *written*, *writing*) can itself express a broad range of meanings, the sense is altered more radically when, for instance the preposition/prefix *over* is attached: *overwrite*, which we do when we save a computer file onto a disk with an identically named computer file; it differs rather much from *write over*, which those of us with poor penmanship were often required to do with hand-written assignments in elementary school. When we apply for auto insurance, the insurance company may decide to *underwrite* our policy, which will in most jurisdictions determine whether we can legally drive a car. English is an Indo-European language, while Arabic is a Semitic language, so in fact none of these English structures has *anything* to do with the structure of Arabic verbs, but it should at least illustrate that its complexities can be matched in other languages, albeit by quite different systems.

In order to alter the basic sense of a word, as noted above, Arabic uses prefixes, infixes, and varies the vowels of the root. The following table shows the forms of the stems I–X with the basic pattern verb *فعل f-ʿ-l* ‘make/do’ in: 1) the citation form of the verb (3rd sg. masc., perfective; just as in English the infinitive is the citation form); 2) active participle; 3) passive participle; 4) verbal noun. The student should note well and keep in mind at all times: except for ‘whole Arabic’ quotations inserted into Ottoman texts, *the immensely complex conjugations and aspectual system of Arabic verbs are quite irrelevant to Ottoman; it is almost exclusively Arabic participles and verbal nouns that occur in Ottoman*, and those patterns can be summarized on a single page:

Arabic stem forms I–X — pattern verb *فعل f-ʿ-l*

stem	perfective	active participle	passive participle	verbal noun
I basic	فعل <i>faʿale</i>	فاعل <i>fāʿil</i>	مفعول <i>mefūl</i>	فعل <i>fāʿl</i> ²
II intensifier/causative	فعل <i>faʿale</i>	مفعّل <i>mūfaʿil</i>	مفعّل <i>mūfaʿal</i>	تفعيل <i>tefīl</i>
III ‘effective’	فاعل <i>fāʿale</i>	مفاعل <i>mūfaʿil</i>	مفاعل <i>mūfaʿal</i>	مفاعلة ، فعال <i>mūfāʿale, fīʿāl</i>
IV factitive	افعل <i>efale</i>	مفعّل <i>mūfīl</i>	مفعّل <i>mūfīl</i>	افعال <i>ifāʿāl</i>
V medio-pass/refl. of II	تفعّل <i>tefaʿale</i>	متفعّل <i>mūtefaʿil</i>	متفعّل <i>mūtefaʿal</i>	تفعّل <i>tefaʿul</i>
VI medio-pass/refl. of III	تفاعل <i>tefāʿale</i>	متفاعل <i>mūtefāʿil</i>	متفاعل <i>mūtefāʿal</i>	تفاعل <i>tefāʿul</i>
VII medio-pass. of I	انفعل <i>infāʿale</i>	منفعل <i>mūnfāʿil</i>	منفعل <i>mūnfāʿal</i>	انفعال <i>infīʿāl</i>
VIII reflexive of I	افتعل <i>iftāʿale</i>	مفتعل <i>mūftāʿil</i>	مفتعل <i>mūftāʿal</i>	افتعال <i>iftīʿāl</i>
IX taking on a color	افعلّ <i>ifalle</i>	مفعّل <i>mūfīl</i>	-----	افعال <i>ifīlāl</i>
X reflexive of IV	استفعل <i>istefale</i>	مستفعل <i>mūstefīl</i>	مستفعل <i>mūstefal</i>	استفعال <i>istifāʿāl</i>

The functions of the individual stems can be summarized as follows:

Stem I indicates the basic meaning of the root, e.g. كتب *ketebe* (I) ‘write.’

Stem II has several functions: as an intensifier of the basic meaning of stem I; as a causative; as a verb of declarative character, e.g. كتب *kettebe* (II) ‘have/cause (someone) to write (something)’ (cf. stem I); ثبت *sebe* (I) ‘stand fixed, be stable/strong’ ⇒ ثبت *sebbete* (II) ‘fasten, make fast, strengthen, appoint, prove, determine’; سلم *selime* (I) ‘be safe, secure, free; escape’ ⇒ سلم *selleme* (II) ‘keep preserved, protect, deliver safely; deliver, transmit; surrender, admit; accept, approve; greet’; كمل *kemele* (I) ‘be complete, finished, whole’ ⇒ كمل *kemmele* (II) ‘finish, complete, perfect.’ Stem IV has the same causative function (cf. below).

Stem III relates the verb’s action to another person, e.g. كاتب *kātebe* (III) ‘exchange letters, correspond’ (cf. stem I); جهد *cehede* (I) ‘endeavor, take pains’ ⇒ جاهد *cāhede* (III) ‘endeavor, strive; fight; struggle for the faith’; صدف

²The verbal noun of stem I has many other variants; see the discussion below, in this section.

şade fe (I) ‘turn away, avoid, restrain, happen by chance’ ⇒ *صادف şādefe* (III) ‘find, encounter, meet; chance upon, coincide, overlap, happen by chance.’

Stem IV is a factitive/causative of stem I, but does not always correspond in meaning to that of stem II, e.g. *اكتب ektebe* (IV) ‘dictate’ (cf. stem I and II); *اثبت eṣṣbete* (IV) ‘establish, determine; affirm; confirm, prove, bear witness’ (cf. stem II).

Stem V is the medio-passive/reflexive of stem II, e.g. *تسلم teselleme* (V) ‘get, receive, have handed over, take over, assume, take power’ (cf. stem II); *شكر ṣekere* (I) ‘thank’ ⇒ *تشكر teṣekkere* (V) ‘be thankful/grateful.’ [كتب *ketebe* has no stem V form.]

Stem VI is the medio-passive/reflexive of stem III and thus often expresses a reciprocal relationship, e.g. *تكتب tekātebe* (VI) ‘write to each other; carry on a correspondence’ (cf. stems I and III); *تصادف taṣādefe* (VI) ‘happen by chance, come to pass’ (cf. stem III).

Stem VII is the medio-passive/reflexive of stem I, e.g. *انكتب inketebe* (VII) ‘subscribe’ (cf. stem I); *قلب kalebe* (I) ‘turn around; turn about; overthrow; invert; overturn, change’ ⇒ *انقلب inḵalebe* (VII) ‘be turned, reversed, inverted, overthrown.’

Stem VIII was originally the reflexive of stem I (but includes other less predictable meanings) e.g. *اكتب iktetebe* (VIII) ‘write; copy, make a copy; enter one’s name, subscribe, contribute (money)’ (cf. stem I); *جمع cema’a* (I) ‘gather, collect, unite, join, convoke, add up, summarize’ ⇒ *اجتمع ictema’a* (VIII) ‘be close together; come together; meet, join, unite, combine, assemble; have a meeting; concur.’

Stem IX is rarely used and expresses the taking on of a color or an infirmity, e.g. *حمر ḥammere* (perfective II; stem I is unused) ‘redden, dye red’ ⇒ *احمر iḥmerre* (IX) ‘turn red, blush’; [كتب *ketebe* has no stem IX form].

Stem X expresses the reflexive of stem IV, but also other meanings, such as ‘to ask for something, to have something done for oneself, to deem something to have a certain characteristic,’ e.g. *استكتب istektebe* (X) ‘ask (someone) to write (something); dictate; have a copy made’ (cf. stem I); *خدم ḥademe* (I) ‘serve, be in service, have a job, work’ ⇒ *استخدم istahdeme* (X) ‘employ, hire, engage the services, put into operation; apply, use, make use of.’

It is of the utmost importance that one learn the basic functions of the stems well, even though it is not thus possible in all cases to derive the actual meaning of a given verb.

As the verbal noun of stem I, the pattern *faʿl*, noted in the chart above, is in fact only one of many variants that stem I verbal nouns display; others include: *fiʿl, fuʿl, fuʿūl, fāʿal, fāʿāl*, e.g. *قول kavḷ, فكر fikr, قدس kudṣ, ظهور zuhūr, arab, سماع semāʿ*. Sometimes these forms may also take a feminine ending: *دولة devlet, وساعة vesāʿat*. Many verbs have more than one form of the verbal noun: *كتب ketebe* ‘write’ ⇒ *كتب ketb, كتبة kitbe, كتابة kitābe*.

Besides the regular verbs with three radicals, there are also a few verbs with four radicals, which are treated as if they belonged to stem II. Their verbal nouns deviate, however, and are formed on the pattern *felfele*: *زَلَزَلْ zelzele* ‘shake, rock, convulse, cause to tremble’ ⇒ *زلزلة zelzele* ‘earthquake’; *وَسْوَسْ vesvese* ‘whisper, instill evil, tempt’ ⇒ *وسوسة vesvese* ‘devilish insinuation, temptation, rustling.’

Among irregular verbs there are deviations from the patterns described above; among them are on the one hand the so-called ‘weak’ verbs, which (in contrast to ‘sound’ or ‘strong’ verbs) have a *vāv* و or *ye* ي as one of their three radicals, and on the other, the verbs whose second and third radicals are identical. This last group is often called geminate verbs (*verba mediae geminatae*³), since the middle radical can be viewed as doubled. More information about irregular verbs will be presented in chapter 12.

In order to illustrate the verbs stems more clearly, the table of the ten stems is repeated here, but with individual verbs substituted for the pattern verb *f-ʿ-l*.

³The earliest western European studies of Semitic languages were written in Latin, and the terminology developed in that scholarly tradition became conventional even in vernacular studies. Even though Latin no longer regularly belongs to the linguistic repertoire of Semiticists, the terminology is still all but ubiquitously used in the field and thus useful at least as recognition vocabulary for Ottomanists. For convenience in consulting other reference works, that terminology is therefore retained here, alongside an English equivalent.

Arabic stem forms I–X

stem	perfective	active participle	passive participle	verbal noun
I basic	كتب <i>ketebe</i> 'write'	كاتب <i>kātib</i> 'writing/scribe'	مكتوب <i>mektüb</i> 'written/epistle'	كتب <i>ketb</i> 'writing'
II intensifier/causative	كمل <i>kemmele</i> 'complete'	مكمل <i>mükemmil</i> 'completing'	مكمل <i>mükemmel</i> 'completed'	تكميل <i>tekmil</i> 'completion'
III 'effective'	جاهد <i>cāhede</i> 'fight'	مجاهد <i>mücāhid</i> 'fighting, fighter'	مجاهد <i>mücāhed</i> 'fought'	مجاهده ، جهاد <i>mücāhede</i> <i>cihād</i> ; 'fight'
IV factitive	اثبت <i>esbete</i> 'prove'	مثبت <i>müşbit</i> 'proving'	مثبت <i>müşbet</i> 'proven'	اثبات <i>isbāt</i> 'proof'
V medio-pass/refl. of II	تشكر <i>teşekkere</i> 'be thankful'	متشكر <i>müteşekkir</i> 'thankful'	متشكر <i>müteşekker</i> 'thanked'	تشكر <i>teşekkür</i> 'thanks'
VI medio-pass/refl. of III	تصادف <i>teşādefe</i> 'happen by chance'	متصادف <i>müteşādif</i> 'happening by chance'	متصادف <i>müteşādef</i> 'happened by chance'	تصادف <i>teşādūf</i> 'chance'
VII medio-pass. of I	انقلب <i>inḳalebe</i> 'transform'	منقلب <i>münḳalib</i> 'transformed'	-----	انقلاب <i>inḳilāb</i> 'transformation'
VIII reflexive of I	اجتمع <i>ictema'a</i> 'assemble'	مجتمع <i>müctemī'</i> 'assembling, assembled'	مجتمع <i>müctema'</i> 'assembled, assembly site'	اجتماع <i>ictimā'</i> 'assembly'
IX taking on a color	احمر <i>iḥmerre</i> 'become red'	محمّر <i>muḥmerr</i> 'reddened'	----	احمرار <i>iḥmirār</i> 'blush'
X reflexive of IV	استخدم <i>istaḥdeme</i> 'employ, use'	مستخدم <i>müstaḥdim</i> 'employer'	مستخدم <i>müstaḥdem</i> 'employed, used'	استخدام <i>istiḥdām</i> 'employment, use'

It should be noted that no verb appears in all stems. As noted above: *in Ottoman it is often only the verbal noun or one of the participles that is used; it is rare that all three identifiable forms, i.e. the verbal noun and both participles, are in use.*

11.3 Regular plurals in Arabic

The regular masculine plural takes the ending ون *-ūne* in the nominative and ين *-ine* in the genitive and accusative (Arabic has only these three cases). The final vowel of each inflection is generally not pronounced, so that effectively the endings are *-un*, *-in*. Whether a noun is determined by the definite article, a genitive construct, or the possessive suffix makes no difference in the endings of the regular masculine plural nouns.

Regular masculine plural noun, example مجاهد *mücāhidūn* 'struggler for the faith'⁴

	undetermined	determined
nom	مجاهدون <i>mücāhidūn</i> ^e	المجاهدون <i>el-mücāhidūn</i> ^e
gen	مجاهدين <i>mücāhidīn</i> ^e	المجاهدين <i>el-mücāhidīn</i> ^e
acc	مجاهدين <i>mücāhidīn</i> ^e	المجاهدين <i>el-mücāhidīn</i> ^e

The plural form in *-in* (ين) is more frequently used in Ottoman than *-un* (ون); thus, generally, مجاهدين *mücāhidīn* 'strugglers for the faith,' مستشرقين *müsteşriḳīn* 'orientalists,' مؤمنين *mü'minīn* 'believers.' The plural in *-un* (ون) is frequently used in names that end in *-ī* (*nisbe*, 12.4), e.g. امويون *Emevīyūn* 'Omayyids,' عباسيون *Abbāsīyūn* 'Abbasids.'

Most feminine nouns that take the Arabic feminine ending *-a^{tiin}*, which is generally written as ت or ه and pronounced as *-et/-at* or *-el/-a*, form their plural in ات *-āt^{tiin}*, e.g. درجه *derece* 'degree' ⇒ درجات *derecāt*; مهمه *mühimme* 'important matter' ⇒ مهمات *mühimmāt*; عادت *ādet* 'habit, custom' ⇒ عادات *ādāt*.

Likewise most of the verbal nouns of the increased/derived verb forms, i.e. of stems II-X, take the ات *-āt^{tiin}* ending in the plural, e.g. تبديل *tebdīl* 'change' ⇒ تبديلات *tebdīlāt* 'changes'; انشاء *inşā* 'building' ⇒ انشاءات *inşā'āt* 'construction work, building structure, building'; تفرع *teferru* 'many-sidedness, versatility' ⇒ تفرعات *teferru'āt* 'ramification; minor factors.'

Frequently the feminine plural – as the examples presented already indicate – functions to form abstracts and collective concepts. It is often added to words in *-īye* (fem., *nisbe*, 12.4) and can even be suffixed to plural forms, e.g. تركيه *Türkiye* 'Turkey' ⇒ تركيات *Türkiyāt* 'Turkish language and literature/Turkish Studies'; ادبيات *edebiyāt* 'literature' (used only in plural); حركت *hareket* 'movement' ⇒ حركات *harekāt* 'movements, military maneuvers'; حيوان *hayvān* 'animal' ⇒ حيوانات *hayvānāt* 'animals'; معلوم *ma'lūm* 'known' ⇒ معلومات *ma'lūmāt* 'information'; حب *habb* 'a grain seed' ⇒ حبوب *hubūb* 'grains' ⇒ حبوبات *hubūbāt* 'cereal/grain [crop].'

The ending of the Arabic feminine plural is sometimes added to words of Turkish or Persian origin, and provided with a *vāv* infix when necessary to avoid the sequence vowel-vowel. Such formations are, like the use of the *izafet* construction with Turkish words (noted above), also designated 'widely-disseminated/famous mistakes' (اغلاط مشهوره). Among these formations are: كيديش *gidiş* 'manner, pace, gait' ⇒ كيديشات *gidişāt* 'development'; آغا *ağa* 'lord, Ağa' ⇒ آغاوات *ağavāt* 'lords, masters, Ağas'; باغ *bāğ* 'garden' ⇒ باغوات *bāğavāt* 'gardens.'

Regular feminine plural, ex. مسلمة *müslime^{tiin}* 'Muslims'

	indefinite/undetermined	definite/determined
nom	مسلمات <i>müslimāt^{tiin}</i>	المسلمات <i>el-müslimāt^{ti}</i>
gen	مسلمات <i>müslimāt^{tiin}</i>	المسلمات <i>el-müslimāt^{ti}</i>
acc	مسلمات <i>müslimāt^{tiin}</i>	المسلمات <i>el-müslimāt^{ti}</i>

As the table indicates, here the genitive and accusative again have the same inflection. In the undetermined nouns, however, there is nunation (*-āt^{tiin}*/*-āt^{tiin}*), while in the determined nouns there is none (*-āt^{ti}*/*-āt^{ti}*). Except in Arabic phrases, this distinction is unimportant, since as a rule the feminine plural is simply read as *-āt*.

Some feminine nouns form not a regular, but a so-called 'broken' plural, in which the patterning of vowels (and sometimes consonants) changes instead of simply adding an ending: سنة *sene* ⇒ سنون *sinūn* 'years,' دولت *devlet* ⇒ دول *düvel* 'states,' مدرسه *medrese* ⇒ مدارس *medāris* 'medreses, Islamic academies for advanced studies.'

⁴One must bear in mind that modern reconceptions of *jihād*, however conceived, but especially those constructed in the late twentieth and early twenty-first centuries, are, with respect to the Ottoman conception and use of the term and its derivations, quite anachronistic and irrelevant.

11.4 The formative *-lik*

As in modern Turkish, the formative element لک، لیک *-lik/-lîk/-lûk/-luğ* is used to derive abstract nouns from adjectives: قولایلق *kolaylıq* 'ease, easiness' < قولای *kolay* 'easy'; آسانلق *āsānliq* 'ease, easiness' < آسان *āsān* 'easy.' When followed by a vowel, the ق becomes غ: آسانلغی *āsānliğı* 'its easiness'; this shift can also occur without a following vowel: آسانلغلا *āsānliğla* 'with ease.' Both abstract and concrete nouns may be derived from other nouns by means of this formative; the latter derivatives generally designate the place associated with a thing: خرما *ħurmā* 'date' ⇒ خرمالیق *ħurmālîq* 'date grove,' رئیس *re'īs* 'president' ⇒ رئیسلیک *re'īslik* 'presidency,' آرقاداش *arqadaş* 'friend' ⇒ آرقاداشلیق *arqadaşlıq* 'friendship.'

11.5 The formative *-leyin*

In older texts the formative لین *-leyin/-layın* functions as does the modern Turkish *gibi* 'as': شیمدیکی لین *şimdiki-leyin* 'as now/as nowadays.' Following the 3rd person singular possessive suffix, a pronominal *-n-* is infix, e.g. حصار تمام *ħisār tamām oldıǵınlayın* 'as the fortress was completed.' Sometimes one finds the spelling لگین *-lağın* (cf. NT, I, 328.17). In late Ottoman and modern Turkish this formative is very rare, such as, for instance, suffixed to صباح *ṣabāḥ* 'morning' ⇒ صباحلین *ṣabāḥleyin* 'mornings.'

Text

The following text is another passage from Aḥmed Midḥat Efendi's *Avrupa'da bir Cevlān* (Istanbul, 1307 Mālī [1891–92]), 376r. See also further information in the headnote to the text in chapter 10. Editorial additions are enclosed in square brackets [].

"A European Journey. II. Hotel Room and First Impressions of Berlin"

اوروپاده بر جولان ۲

الحاصل بو کیجه بولدیغمز شو ایکی [یتاقلی] اوطه یه قناعت ایدرک بو مثللو وصول اقشاملرنده اعتیاد ایلدیگمز کیجه طعامنی ده سپارشله اوطه لرمزه پرلشمکه و المزی یوزمزی و آیقلرمزی بیقامغه قویولدق که بوندن مقدم غوتنبور غده رفیقمزک یاشجه کندیمزه مساوی بر دوقتور اولمسنه مقابل بوراده اختیار پروفور ایلله اوطه ارقداشلیغی ایتمک پک ده تمامیلله خوشه کیده بیلهجک احوالدن دکل ایدیسه ده ضرورت واقعه یه قاتلانمق مجبوریتنده بولندق.

کرك طعامده و كرك بعد الطعام مکالمه و مباحثه ده نشئه مز پک یولنده ایدی. بن دها قریستیانیان بری وقت بولدقجه رهبرلردن برلین شهرینی تتبع ایلمکده بولندیغم کبی بو اقشام شمندوفرده کی مذاکره مزه ضمیمه جملہ مز برلکده بر تتبعه دها قویولدق. شهرک بیوجک مقیاسده کی پلانی کوزمک اوکنده بولنه رق ساکن اولدیغمز هوتلک موقعنی بعد التعین شهرده شایان زیارت و تماشا اولان نقطه لرك سمت و طرفلرینی و اورالره هانکی یوللردن کیدیلله جکنی معاینه و اشارتله قرارنامه مزی اکمال ایلور ایدک. نهایت نصف ليله طوغری یرلی یرمزه چکیلوب اویقویه یاتدق.

بزم عادت قارنلرمزه معلوم اولدی یا؟ صباحلین ایرکن قالقوب کندی کندیمزه برایلک جولان یایمق بزجه اک معتنا عادتلدند. فقط قوپنهاغ حقنده یاپمش اولدیغمز کبی برلینی دخی ایلک جولانمزدن اول قارنلرمزه بر فکر مخصوص حاصل ایتمک ایسترز. زیرا بو شهر اون بش یکریمی سنه مقدم اوروپانک اوچنجی و بلکه دردنجی درجه ده عد اولنه بیلهجک بیوک بلده لردن ایکن او زماندن بری انشآتجه اوقدر تبدلاته اوغرامش و او درجه لرده وسعت بولمشدرکه یکریمی سنه مقدم برلینی کورمش و مکمل طانیمش اولانلر بوکون اورایه کیتسه لر عادتاً بسبتون یبانجیسی اوله جقلری یکی بر شهر کوره جکلر و یکیدن تتبعات ایلله اوکرنمک مجبوریتنی حس ایده جکلرد.

Vocabulary

- احوال a *aḥvāl* pl of حال *ḥāl* case, state, condition, mode
اختيار a *iḥtiyār* choice, preference; freedom of will; in
Ottoman: old, aged, elder
اعتیاد a *ʿiṭiyād* habit
آشام a *aḫşam/aḫşam* (in the) evening
اکمال a *ikmāl* completion, completing
الحاصل a *el-ḥāṣıl* in short, in brief
انشاءات a *inṣā'āt* building, construction
اوغرامق t *uğramak* go to/through/by someplace in
passing; meet, encounter; suffer; have an acci-
dent; here: find out
اوقدر t/a *o-ḳadar* so much, to such a degree
اویقو t *uyku* sleep
آیاق t *ayak* foot
ارکن ، ایرکن t *erken* early
ایلك t *ilk* first, next
برلکده t *birlikde* together, in company
برلین ger *Berlin* pn Berlin
بری ، برو t *beri/beru* hither, this side; since (pp with
abl)
بعد a *bā'd(e)* after (prep)
بلده a *belde* country; city, town, village, hamlet
بكون ، بكون t *bugün* today
بولمق ، بلمق t *bulmak* find
بیوجک t *büyük* somewhat large
پروفیسور f *profesör* professor
تبدلات a *tebeddülāt* changes
تتبّع a *tetebbu'* study, research, scientific investigation
/ examination; here: inquiry
تعیین a *ta'yîn* designation, determination; appointment
تماشا p *temāšā* a watching; spectacle; going for a
walk/ride
تچکلمک t *çekilmek* pass. of چکلمک *çekmek* pull; with-
draw, draw back
حاصل a *ḥāṣıl* come to be; result; product
حسّ a *hiss* feeling, sensation
خوشه کیتیمک p/t *hoşa gitmek* enjoy, like
دوکتور f *doğtor* doctor (as title); physician
رفیق a *refîk* companion, comrade, friend
زیارت a *ziyâret* visit, pilgrimage
زیرا p *zîrâ* because
سپارش p *sipâriş* wish, request, command; commis-
sion; allotment
سمت a *semt* urban district, neighborhood; proximity;
direction
سنه a *sene* year
شایان p *şâyân(-ı)* fit, fitting, suitable, worthy (often
with *izafet*)
شهر p *şehir/şehir* city
ضرورت a *zarûret* need, want, necessity, indigence
ضمیمه a *zamîmeten* additionally, in addition
تتّمق / تانیمق t *tanımak/tanımak* know, recognize
طعام a *ṭā'am* food, meal; nourishment
عادت a *'âdet* custom, practice, usage
عادتا a *'âdetâ* customarily, as usual; simply, merely, in
fact; here: almost
عدّ a *'add* enumeration, counting, reckoning, calcu-
lation; deem
غوتنبورغ s *Götenborg* pn Göteborg/Gothenborg
(Sweden)
فکر a *fikir/fikr* opinion, thought, idea
قاتلانمق t *katlanmak* endure; take on; put up with (with
dat)
قاری / قاره a *ḳārî'* reader, professional Qur'ân reader
قرارنامه a/p *ḳarâr-nâme* a written decree; decision;
agreement
قریستیانیا n *Ḳristiyanıya* pn Kristiania (earlier name of
Oslo, Norway)
قناعت a *ḳanâ'at* contentment, satisfaction; opinion
قوپنهاغ d *Ḳopenhag* pn Copenhagen (Denmark)
قویولمق t *koyulmak* approach, undertake, begin
کرك ... کرك t *gerek ... gerek* both ... and; whether ... or
لیل a *leyl* night
مباحثه a *mübâḥaṣṣe* conversation; investigation; dis-
cussion
مجبوریت a *mecebûriyet* constrained necessity; obli-
gation
مخصوص a *maḥṣûş* proper, special, peculiar, specific
(to/for)
معاینه a *mu'âyene* test; medical examination
معتنا a *mu'tena* solicitously; exactly; carefully chosen;
here: important
مقابل a *muḳâbil* opposite; corresponding; here: in
comparison with (pp with dat)
مقدم *muḳaddem* before (pp with nom/acc)
مقیاس a *mikyâs* scale; instrument of measurement
مکالمه a *mükâleme* conversation, discussion, negotia-
tion
مکتملاً a *mükemmelen* completed; excellent
موقع a *mevḳî'* place, site, locality; case; circumstance
نشئه a *neş'e* intoxication, merriment
نصف a *nıṣf/nısf* half
نقطه a *noḳta* point; place; topic; individual points
واقعه a *vâḳ'at* occurrence, event; reality
وسعت a *vüs'at* width, extent; abundance
یا t *ya* indeed (sentence-final interjection)
یایمق t *yapmak* make, do
یایتمق t *yatmak* lie down; go to bed; lie
یاش t *yaş* a person's age in years
یایانجی t/p *yabancı* foreigner; foreign

يرلشمك t *yerleşmek* settle down; become fixed
 يرلى t *yerli* native, local, indigenous; *here*: ~ *yerimize*
 to our places
 يكى t *yeñi* new

يكنين t *yeñiden* anew
 يوز t *yüz* face; surface; outside; front; reason (*with*
abl)
 ييقامق ، ييقامق t *yıkamak* wash

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify all inflectional endings in, and the subject of the first sentence (ends: مجبوریتند بولندق).
5. List and translate all *izafet* constructions in the text.
6. List all Arabic participles of stems I-X and all verbal nouns of stems II-X found in the text; for each, identify the radicals, the stem, and determine whether it is an active participle, passive participle, or verbal noun. Insofar as possible, also take into account irregular and 'weak' verbs.
7. Find all other words of Arabic origin (except those already treated in exercise 5) and identify their various forms: definite article, feminine ending, accusative ending, radicals.
8. Form the regular Arabic masculine plural in the nominative and genitive/accusative of the following words and write them in the Arabic alphabet: *muhācīr* 'immigrant/emigrant/migrant,' *Abbāsī* 'Abbasids,' *mübeşşir* 'messenger with good news,' *müfessir* 'Qur'ān commentator,' *munāfık* 'hypocrite,' *müşrik* 'polytheist, heathen,' *müderris* 'teacher in advance academy.'
9. List (in the Arabic alphabet) eight words that have a regular Arabic feminine plural; transcribe and translate them.

Chapter Twelve

12.1 Causal clauses with infinitive and instrumental

In addition to the instrumental suffix in لہ (-le/-la), an archaic instrumental in ین ، ین (-in/-in) appended to the infinitive marker مق مک -mek/-maḵ continued in use for a long time. The compound suffixes مغین ، مگین ، مکن ، مغن -meğin/-mağın and مغله ، مقله ، مکله -mekle/-maḵla/-mağla, 9.5) function to form causal subordinate clauses and are placed at the end of those clauses, e.g.:

Bir şıkki Beç kal'esine
mümāss olarak cereyān etmeğın ka'eniñ şimāl tarafında olan apusına büyük köpri ile girilür 'Since one of the branches [of the river] flows by, right alongside the Viennese castle, one enters the gate over a large bridge on the north side of the castle.'

Mirī orularından olmağın bahār eyyāmı apuları açılıb ... 'Since it is a matter of public parks, their gates will be opened during the days of spring ...'

12.2 The Persian suffix -e

The ending e/-a is a Persian diminutive suffix that is, however, generally not perceived as a diminutive in Ottoman, e.g. باغ *bāğ* 'garden' ⇒ باغچه *bāğe* 'garden'; کمان *kemān* 'bow, violin' ⇒ کمانچه *kemāne* 'small violin with two strings'.

12.3 On plural formation in Arabic

In connection with the *izafet* construct and the regular plural formation it has already been mentioned that in addition to the regular or 'sound' (سالم *sālim*) plural, Arabic also has an irregular, so-called 'broken' plural formation (مكسور *meksūr*); also mentioned there was the Arabic dual (9.1.3), which is distinguished from both single and plural; it will be treated more fully later (16.2).

12.3.1 Arabic 'broken' plural formation

The 'broken' plural is not formed by means of an inflectional ending, but rather via internal patterning ('root-inflection'), i.e. alteration of the vowels among the radical consonants. With such words it is not possible to know the plural form, based on the singular form alone. Therefore, in Ottoman dictionaries most such plural forms are listed as separate entries which identify the singular forms; in some dictionaries the entry for the singular form identifies the plural form. Often the Arabic plural form is, however, no longer perceived as plural in Ottoman and is thus treated as a singular, leading to the formation of a regular Turkish plural by means of the plural inflectional ending لر -ler/-lar, e.g. البسه لر *elbiseler* 'clothes,' اشیالر *eşyalar* 'things.'

Despite the actual irregularities of the 'broken' plural, there are several basic patterns recognizable which cover many of the possibilities for forming such plurals. The following are among the most frequently used patterns of plural formation in tri-literal roots (the meaning of the plural is specified only when it differs dramatically from that of the singular).

Common broken plural patterns

basic pattern	examples
1. افعال <i>ef'āl</i>	ولد <i>veled</i> 'son' ⇒ اولاد <i>evlād</i> 'children, offspring' سِر <i>sirr</i> 'secret' ⇒ اسرار <i>esrār</i> 'drug' طرف <i>ṭaraf</i> 'side' ⇒ اطراف <i>eṭrāf</i> حال <i>ḥāl</i> 'condition' ⇒ احوال <i>aḥvāl</i> بيت <i>beyt</i> 'verse' ⇒ ابیات <i>ebyāt</i> حكم <i>ḥukm</i> 'judgment' ⇒ احکام <i>aḥkām</i> شريف <i>ṣerīf</i> 'noble' ⇒ اشراف <i>eṣrāf</i> اسم <i>ism</i> 'name' ⇒ اسماء <i>esmā</i> صاحب <i>ṣāhib</i> 'owner' ⇒ اصحاب <i>eṣḥāb</i> 'companions'
2. افعله <i>ef'ile</i>	لباس <i>libās</i> 'clothing' ⇒ البسه <i>elbise</i> لسان <i>lisān</i> 'language' ⇒ السنه <i>es'ile</i> مثال <i>miṣāl</i> 'model' ⇒ امثله <i>emṣile</i> هواء <i>havā</i> 'melody' ⇒ اهويه <i>ehviye</i> دخان <i>duḥān</i> 'smoke, tobacco' ⇒ ادخنه <i>edḥine</i> زمان <i>zamān</i> 'time' ⇒ ازمنه <i>ezmine</i> ذكي <i>zekī</i> 'very intelligent' ⇒ اذكيه <i>ezkiye</i> سلاح <i>silāḥ</i> 'weapon' ⇒ اسلحه <i>esliḥa</i> دواء <i>devā</i> 'medical remedy' ⇒ ادويه <i>edviye</i> سؤال <i>su'āl</i> ⇒ اسئله <i>es'ile</i>
If the second and third radicals are the same, the following alteration of the pattern is made:	
افعله <i>ef'ile</i>	زمام <i>zimām</i> 'rein(s)' ⇒ ازمه <i>ezimme</i> دليل <i>delīl</i> 'evidence' ⇒ ادله <i>edille</i> امام <i>imām</i> 'public prayer leader' ⇒ انمه <i>e'imme</i>
3. افعلاء <i>ef'ilā</i>	قريب <i>qarīb</i> 'near one' ⇒ اقرباء <i>aqribā</i> / اقرباء <i>aqṛabā</i> 'relative' نبي <i>nebī</i> 'prophet' ⇒ انبياء <i>enbiyā</i> شقي <i>ṣaḳī</i> 'robber' ⇒ اشقياء <i>eṣḳiyā</i>
If the second and third radicals are the same, the following alteration of the pattern is made:	
افعلاء <i>ef'ilā</i>	شديد <i>ṣedīd</i> 'vehement' ⇒ اشداء <i>eṣiddā</i> طبيب <i>ṭabīb</i> 'physician' ⇒ اطباء <i>eṭibbā</i> شرير <i>ṣerīr</i> 'wicked' ⇒ اشراء <i>eṣirrā</i>
4. فاعول <i>fu'ūl</i>	قلب <i>qalb</i> 'heart' ⇒ قلوب <i>qulūb</i> حق <i>ḥaqq</i> 'justice' ⇒ حقوق <i>ḥuqūq</i> 'law' ملك <i>melik</i> 'king' ⇒ ملوك <i>mülūk</i> سيف <i>seyf</i> 'sword' ⇒ سيوف <i>süyūf</i> نفس <i>nefs</i> 'soul' ⇒ نفوس <i>nüfūs</i> 'taxable population' امر <i>emr</i> 'matter, case' ⇒ امور <i>umūr</i> نجم <i>necm</i> 'star' ⇒ نجوم <i>nücūm</i>
5. فاعال <i>fī'āl</i>	رجل <i>recūl</i> 'man' ⇒ رجال <i>ricāl</i> كبير <i>kebūr</i> 'large, adult' ⇒ كبار <i>kibār</i> 'grandees' كريم <i>kerīm</i> 'merciful one' ⇒ كرام <i>kirām</i> بلده <i>belde</i> 'place' ⇒ بلاد <i>region, country</i> جبل <i>cebel</i> 'mountain' ⇒ جبال <i>cibāl</i> جنت <i>cennet</i> 'paradise' ⇒ جنان <i>cinān</i> no singular ⇒ نساء <i>nisā</i> 'women'

The فاعل *fā'āl* pattern occurs almost exclusively in nouns beginning with *hemze* and usually with a singular form in the pattern فعل *fā'l / fa'al*:

6. فاعل *fā'āl* افق *ufuq* 'horizon' ⇒ آفاق *āfāk*
 الف *elf* 'thousand' ⇒ آلاف *ālāf*
 اسد *esed* 'lion' ⇒ أساد *āsād*
 اسم *ism* 'name' ⇒ أسام *āsām*
 اثر *eser* 'track, work' ⇒ آثار *āṣār*
 انس *ins* 'person, man' ⇒ أناس *ānās*
 امل *emel* 'hope' ⇒ آمال *āmāl*
 اس *üss* 'basis' ⇒ اساس *esās*
7. فعل *fu'al* كتاب *kitāb* 'book' ⇒ كتب *kütüb*
 مدينة *medīne* 'city' ⇒ مدن *müdün*
 سفينة *sefine* 'ship' ⇒ سفن *süfün*
8. افعل *eful* نهر *nehir* 'river' ⇒ انهر *enhür*
 شهر *şehr* 'month' ⇒ اشهر *eşhür*
9. فعلاء *fu'alā'* فقير *fakīr* 'pauper' ⇒ فقاء *fukarā'*
 عالم *ālim* 'scholar' ⇒ علماء *ulemā'*
 شهيد *şehīd* 'martyr' ⇒ شهداء *şühedā'*
 صالح *şālīh* 'righteous one' ⇒ صلحاء *şüleḥā'*
 امير *emīr* 'commander' ⇒ امراء *ümerā'*
 سفير *sefir* 'ambassador' ⇒ سفراء *süferā'*
 وزير *vezir* 'minister of state/vezir' ⇒ وزراء *vüzerā'*
10. فعائل *fe'ā'il* عجيبة *acībe* 'strange thing' ⇒ عجائب *acā'ib*
 شرط *şart* 'condition' ⇒ شرائط *şerā'it*
 قبيلة *kabile* 'tribe' ⇒ قبائل *kabā'il*
 فرد *ferīd* 'individual' ⇒ فراند *ferā'id*
 دقيقة *dakika* 'minute' ⇒ دقائق *daḳā'ik*
 شريعة *şerīat* 'Islamic law' ⇒ شرائع *şerā'it*
 دليل *delīl* 'proof' ⇒ دلائل *delā'il*
 دائرة *dā'ire* 'circle, office suite' ⇒ دوائر *devā'ir*
 سفينة *sefine* 'ship' ⇒ سفائن *sefā'in*
 أول *evvel* 'first' ⇒ اوائل *evā'il* 'the first ten days of a month'
11. مفاعل *mefā'il* شيخ *şeyh* 'elder, sheykh' ⇒ مشائخ *meşā'ih*

Most nouns that form their plural according to the pattern مفاعل *mefā'il* are so-called *nomen loci* 'place names' that take the form (مفعلة) مفعل *mefal(e)* or مفعل *mefil* (19.6):

- منزل *menzil* 'station' ⇒ منازل *menāzil*
 مكتب *mekteb* 'school' ⇒ مكاتب *mekātib*
 منبع *menba'* 'spring, source' ⇒ منابع *menābī'*
 منصب *manşib* 'office of rank and command' ⇒ مناصب *menāsīb*
 مملكة *memleket* 'land' ⇒ ممالك *memālik*
 منظر *manzara* 'aspect, view' ⇒ مناظر *menāzīr*
 مولى *mevlā* 'master, lord' ⇒ موالى *mevālī*
 معنى *ma'nā* 'signification' ⇒ معاني *ma'ānī*

The masculine plural of elatives (comparative/superlative adjectives, 18.2) and of several other nouns is formed in the following manner:

12. افعال *efā'il* اكبر *ekber* 'the largest' ⇒ اكابر *ekābir*
 اعظم *a'zam* 'the most sublime' ⇒ اعاظم *e'āzım*

	عبد <i>abd</i> 'servant' ⇒ اعابد <i>e'ābid</i>
	اجنبي <i>ecnebī</i> 'strange, foreign' ⇒ اجانب <i>ecānib</i>
	مكان <i>mekān</i> 'place' ⇒ اماكن <i>emākin</i>
	اوسط <i>evsaṭ</i> 'middlemost' ⇒ اواسط <i>evāsūṭ</i>
افاعله <i>ef'āile</i>	كسرى <i>kisrā</i> 'Chosroes' (<i>Persian king</i>) ⇒ اكاسره <i>ekāsire</i>

The following pattern is especially frequent in the plurals of forms in افعول/افعولة *ūfūl(e)*, افعيل *if'īl*, افعال *if'āl*, or of forms that are already in the plural, e.g. اسرار *esrār* 'drugs':

13. افاعيل *ef'ā'il*
- حديث *ḥadīṣ* 'hadith, tradition of Muhammed' ⇒ احاديث *aḥādīṣ*
 خبر *ḥaber* 'news' ⇒ اخبار *aḥābīr* 'various kinds of information'
 اقليم *iqlīm* 'climate' ⇒ اقاليم *aqālīm*
 انجيل *incīl* 'the Gospel(s), New Testament' ⇒ اناجيل *enācīl*
 اكنويه *ūkzūbe* 'lie' ⇒ اكاذيب *ekāzīb*
 اسبوع *ūsbi'ū* 'week' ⇒ اسابيع *esābī'*
 اسلوب *ūslob* 'manner, method' ⇒ اساليب *esālīb*
 اسناد *isnād* 'ascription, attribution [e.g. of Hadith]' ⇒ اسانيد *esānīd*
 سر *sirr* 'secret' ⇒ اسرار *esrār* 'drugs' ⇒ اسارير *esārīr*
14. فواعيل *fev'ā'il*
- حديث *ḥadīṣ* 'story, news' ⇒ حوادث *ḥavādis* 'events, occurrences'
 امر *emr* 'command' ⇒ اوامر *evāmīr*
 جانب *cānib* 'lateral or other part' ⇒ جوانب *cevānib*
 خاطره *ḥāṭira* 'thought, idea' ⇒ خواطر *ḥavāṭīr*
 لازم *lāzim* 'necessary' ⇒ لوازم *levāzīm* 'necessary things'
 جارية *cāriye* 'girl, female slave' ⇒ جوارى *cevārī'*

If the second and third radicals are identical, the *i* is omitted:

مده *madde* 'matter, paragraph' ⇒ مواد *mevādd* 'matters, materials'
 خاصه *ḥāṣṣe* 'private domain' ⇒ خواص *ḥavāṣṣ* 'nobles'
 عامه *amme* 'the masses' ⇒ عوام *avāmm* 'the common classes'

15. فواعيل *fev'ā'il*
- دخان *duḥān* 'smoke, tobacco' ⇒ دواخين *devāḥīn*

Common with foreign words borrowed into Arabic, in which three radicals are not clearly distinguishable:

قانون *kānūn* 'law' ⇒ قوانين *qavānīn*
 ديوان *dīvān* 'state council, collection of an author's poems' ⇒ دواوين *devāvīn*
 خاتون *ḥātūn* 'noblewoman' ⇒ خواتين *ḥavātīn*

16. فاعالي *fe'ālī*
- اهل *ehl* 'people' ⇒ اهالي *ahālī* 'inhabitants'

Like افاعيل *ef'ā'il* (اسارير *esārīr*), this form may also form a plural from a plural:

اسم *ism* 'name' ⇒ اسماء *esmā* ⇒ اسمامي *esāmī*

Forms 17. and 18. generally form plurals from an active participle of stem I verbs:

17. فعال *fu'āl*
- تاجر *tācīr* 'merchant' ⇒ تجار *tūccār*
 كافر *kāfir* 'nonbeliever' ⇒ كفار *kūffār*
 كاتب *kātīb* 'scribe' ⇒ كتّاب *küttāb*
 خادم *ḥādīm* 'manservant' ⇒ خدام *ḥuddām*
 طالب *ṭālib* 'student' ⇒ طلاب *tullāb*
 نائب *nā'ib* 'substitute' ⇒ نواب *nūvvāb*

18. فاعله *fa'ale*
- طالب *ṭālib* 'student' ⇒ طلبه *ṭalebe*

¹The basic form is جوارى *cevārī'*; in Ottoman the *-in* becomes *-ī*, which is also the case with قاضى *kāḍī* ⇒ قاضى *kāḍī* 'judge.'

کاتب *kātib* 'scribe' ⇒ کتبه *ketebe*
 کاهن *kāhin* 'soothsayer, seer' ⇒ کهنه *kehene*

19. فعل *fu'al*

دولت *devlet* 'state, prosperity' ⇒ دول *düvel* 'states'
 امت *ümmet* '(Islamic) community, nation' ⇒ امم *ümem* '(Islamic) nations'
 رتبه *rütbe* 'rank' ⇒ رتب *rüteb*
 کلفت *külfet* 'trouble, inconvenience' ⇒ کلف *külef*
 رخصت *ruhşat* 'permission' ⇒ رخص *ruhşas*

20. فعْلان *fu'lān*فعْلان *fi'lān*

بلد *beled* 'country' ⇒ بلاد 'particular jurisdictional districts' ⇒ بلدان *buldān* 'countries'
 اسود *esved* 'black' ⇒ سودان *sūdān* 'Blacks, Sudan'
 انس *ins* 'man, mankind' ⇒ انسان *insān* 'human being, man, mankind'
 جار *cār* 'neighbor' ⇒ جيران *cīrān*
 no singular ⇒ نسوان *nīsvān* 'women'

Many words form several plurals; the various plurals of some of these words have different meanings: امر *emr* ⇒ امور *umūr* 'matters,' اوامر *evāmīr* 'commands'; عين *ayn* ⇒ اعين *ā'yūn* 'eyes,' عيون *uyūn* 'springs,' اعيان *ā'yān* 'nobles'; بيت *beyt* ⇒ بيوت *buyūt* 'houses,' ابيات *ebiyāt* '[poetic] verses'; صاحب *ṣāhib* ⇒ صحابه *ṣaḥābe* 'companions, disciples, owners'; اصحاب *eṣḥāb* 'companions.' In compounds and established idioms only one of the various forms is generally used, e.g. with *kātib*: رئيس الكتاب *re'īsü l-küttāb* 'chief scribe'; in the nineteenth century = 'foreign minister'; مكتبة اقليم *ketebe-i aqlām* 'chancery secretaries/scribes.'

In quadriliteral nouns, the following plural forms frequently occur:

1. فعالل *fa'ālil*فعاللة *fa'ālile*

عسكر *asker* 'soldier, army' ⇒ عساكر *asākir*
 جوهر *cevher* 'jewel' ⇒ جواهر *cevāhir*
 ملاك *mel'ek* 'angel' ⇒ ملائكة *melā'ike*, ملائكة *melā'ik*
 فيلسوف *feylesūf* 'philosopher' ⇒ فلاسفة *felāsife*

2. فعاليل *fa'ālil*

سلطان *sultān* 'sultan' ⇒ سلاطين *salātīn*
 فنجان *fincān* '[coffee/tea] cup' ⇒ فناجين *fenācīn*
 صندوق *şandık* 'chest, coffer, box' ⇒ صناديق *şanādīk*

From the forms here identified, all those consisting of three syllables (e.g. مفاعل *meḥfā'il*, فعالل *fa'ālil*, etc.) are diptotes, i.e. the Arabic category of substantives that, when indefinite/undetermined, has a single oblique (genitive and accusative) form without nunation.

It is important to remember – and for that reason it is repeated here – that 'broken' plurals that designate inanimates (or animates that are not masculine according to natural gender) are treated as feminines. Adjectives of this type that occur in an *izafet* construct and modify a 'broken' plural are thus in the feminine singular. Thus one finds the forms: ممالك محروسة *memālik-i maḥrūse* 'the protected lands' = 'the Ottoman Empire'; عساكر منصوره *asākir-i manşūre* 'the victorious armies' = 'the Ottoman army'; امور ملكيه *umūr-i milkīye* 'state matters'; احاديث صحيحه *aḥādīṣ-i ṣaḥīḥa* 'authentic Hadiths'; تواريخ قديمه *tevārīḥ-i qadīme* 'old chronicles.'

When it is a matter of people, however, there is agreement in number and case, e.g. كفار لنام *küffār-ı li'ām* 'the despicable infidels'; سلاطين سابقين *selātīn-i sābiqīn* 'former sultans'; مشايخ كبار *meşā'ih-ı kibār* 'great sheykhs'; فلاسفة قديماء *felāsife-i kudemā* 'ancient philosophers'; اصحاب كرام *eṣḥāb-ı kirām* 'noble companions of the Prophet.'

Forms such as the following do occur, however: سلاطين ماضيه *selātīn-i mazīye* 'former sultans' (cf. *Tācū't-Tevārīḥ*, vol. I, p. 417, l. 2), where the word سلاطين *selātīn* may well be conceived as an abstract and not as an animate noun, as was, for instance, عساكر *asākir* (= 'army' not 'soldiers') in عساكر منصوره *asākir-i manşūre* (see above).

The plural forms of Arabic kinship terms are generally quite irregular:

اب *eb* 'father' ⇒ آباء *ābā*
 ام *ümm* 'mother' ⇒ امهات *ümmehāt*
 ابن *ibn* 'son' ⇒ ابناء *ebnā* 'sons' or بنون *banūn* 'descendants'
 بنت *bint* 'daughter' ⇒ بنات *benāt*
 اخ *aḥ* 'brother' ⇒ اخوة *iḥve'ti* 'brothers' or اخوان *iḥvan* 'brothers' (*fig*)
 اخت *uḥt* 'sister' ⇒ اخوات *aḥavāt*

12.4 The *nisbe*-ending

The *nisbe*-ending يـ functions as a derivative suffix by means of which both adjectives are derived from nouns and secondary nouns are derived from primary nouns. When added to place names, for example, the derivative designates an inhabitant or inhabitants of the place: بغدادی *Bağdādī* 'a Baghdadi; having to do with Baghdad.'

Since there are two genders in Arabic, there are both masculine and feminine forms of the *nisbe*-ending, the former يـ *-ī*, the latter يّة *-īye*. In Ottoman texts the ة (*te marbūṭa*) of the feminine ending generally becomes ه, sometimes ت. The feminine *nisbe*-ending often functions to form abstract nouns; it is also used in the feminine plural: يّات *-īyāt*. In words ending in a vowel, the long vowel is reduced ($\bar{a} \Rightarrow e$) and و *v* is added as buffer consonant before يـ *-ī*: معنٰى *ma'nā* 'meaning, signification' \Rightarrow معنوي *ma'nevī* 'logical, ideal, moral.' In some cases the ending اني *-ānī*^{plur} may occur along with or instead of يـ *-ī*, e.g. ربّاني (الحام) (*ilḥām-i*) *rabbānī* 'divine (inspiration)', رُوحِي *rūḥī* alongside روحاني *rūḥānī* 'spiritual.' When the *nisbe* is added to a noun with a feminine ending, that ending is deleted: بَصْرَة *Basra* 'Basra' \Rightarrow بصري *baṣrī* 'from Basra.'

1. Masculine *nisbe* يـ *-ī*

قانون *kānūn* 'law' \Rightarrow قانوني *kānūnī* 'pertaining to law'

غرب *ġarb* 'West' \Rightarrow غربي *ġarbī* 'Western'

اجتماع *ictimā* 'meeting' \Rightarrow اجتماعي *ictimāī* 'social'

اقتصاد *iktisād* 'economy' \Rightarrow اقتصادي *iktisādī* 'economic'

كُلّ *küll* 'the whole, all' \Rightarrow كُلي *küllī* 'general, universal, total'

هند *Hind* 'India' \Rightarrow هندي *Hindī* 'Indian, from India' (e.g. *hindī* 'turkey')

ترك *Türk* 'Turk' \Rightarrow تركي *türkī* 'Turkish'

نقشبند *Naqṣibend* 'Khwaja Baha' ud-Din Naqshband Bukhari, founder of Naqshband order' \Rightarrow نقشبندی *Naqṣibendī* 'dervish of Naqshband order'

بَصْرَة *Basra* 'Basra' \Rightarrow بصري *baṣrī* 'from Basra'

مادّة *mādde* 'matter, paragraph' \Rightarrow مادی *māddī* 'consisting of matter'

محمد *Muḥammed* 'Muḥammad' \Rightarrow محمدی *muḥammedī* 'pertaining to Muḥammad'

2. Feminine *nisbe* يّة *-īye* (ت)

مجبور *meqbūr* 'compelled' \Rightarrow مجبوريّة *meqbūrīyet* 'a condition of constrained necessity'

حرّ *ḥurr* 'free' \Rightarrow حرّیّة *ḥurrīyet* 'freedom'

مسئول *mes'ul* 'responsible' \Rightarrow مسؤولیّة *mes'ulīyet* 'responsibility'

كُلّ *küll* 'the whole, all' \Rightarrow كُليّة *küllīyet* 'generality, universality, totality'

ترك *Türk* 'Turk' \Rightarrow تركیه *Türkīye* 'Turkey'

نقشبند *Naqṣibend* 'Khwaja Baha' ud-Din Naqshband Bukhari, founder of Naqshband order' \Rightarrow نقشبندیّه *Naqṣibendīye* 'Naqshband order'

عثمان *Osmān* 'Osman' (*third caliph; eponymous founder of the Ottoman dynasty*) \Rightarrow عثمانیّه *Osmānīye* 'Ottoman' (*fem*)

3. Feminine plural *nisbe* يّات *-īyāt*

ادب *edeb* 'manners, education' \Rightarrow ادبیّات *edebīyāt* 'literature'

كُلّ *küll* 'the whole, all' \Rightarrow کُلّیّات *küllīyāt* 'collected works of an author, universals'

4. Masculine *nisbe* after a final vowel (and following the feminine ending of biliteral nouns وى *-evī*)

معنٰى *ma'nā* 'signification' \Rightarrow معنوي *ma'nevī* 'logical, ideal, moral'

دُنْيَا *dūnyā* 'the (lower) world' \Rightarrow دُنْيَوِي *dūnyevī* 'worldly, mundane'

مَوْلَا *Mevla* 'Lord' \Rightarrow مَوْلَوِي *Mevlevī* 'member of the Mevlevīye (Mevlevi) dervish order founded by Jelal ud-Din Muḥammad Rumi'; since 'Mevlānā' became the conventional name of Rumi, the name of the order itself was also derived from *mevlā* 'lord'

غَزْنَة *ġazna* 'Ghazna' \Rightarrow غَزْنَوي *ġaznevī* 'Ghaznavid (*dynasty*), from Ghazna' (Afghanistan)

صَحْرَاء *ṣaḥrā* 'desert' \Rightarrow صَحْرَاوي *ṣaḥrāvī* 'desert-like, desert dweller' (*hemze* here replaced by و *v*)

هَرَات *herāt* 'Herat' \Rightarrow هَرَوِي *herevī* 'from Herat' (final ت construed as Ar fem infl of biliteral root and thus elided)

لُغَة *luġat* 'word, language' \Rightarrow لُغَاوي *luġavī* 'pertaining to a language, philological'

5. Feminine *nisbe* after a final vowel -evīye

کبری *kübrā* 'Kubra (= 'greatest' *pn*) ⇒ کبرویه *kübreviye* 'name of the dervish order founded in Necmeddīn-i Kübrā'
 مولا *mevlā* 'lord' ⇒ مولویه *mevlevīye* 'name of the dervish order founded by Jelal ad-Din Muḥammad Rumi'

6. *Nisbe* in -ānī

صنعاء *ṣan'ā* 'San'a' ⇒ صنعانی *ṣan'ānī* 'inhabitant of San'a, from San'a'
 فوق *fevḥ* 'top, above' ⇒ فوقانی *fevḥānī* 'upper, superior'
 روح *rūḥ* 'breath, spirit, soul' ⇒ روحانی *rūḥānī* 'spiritual, holy, saintly'
 رب *rabb* 'lord, Lord God' ⇒ ربانی *rabbānī* 'divine'
 جسم *cism* 'body' ⇒ جسمانی *cismānī* 'corporeal'

7. Feminine singular *nisbe* in -ānīyet

نفس *nefs*, *nefs* 'self, concupiscence' ⇒ نفسانیت *nefsānīyet* 'sensuality, selfishness, spite'
 روح *rūḥ* 'breath, spirit, soul' ⇒ روحانیت *rūḥānīyet* 'spirituality'

8. Feminine plural *nisbe* after final vowel -evīyāt

معنی *mā'nā* 'signification' ⇒ معنویات *mā'nevīyāt* 'ideal, moral, virtual'

Text

The following passage is taken from Aḥmed Resmī Efendi's *Viyāna sefāretnāmesi* (Kōstanīnīye 1304 h. [1887], Maṭba'a-yı Ebū ḏ-Ḍiyā, pp. 33–36), the report of his embassy to Vienna in Şafer 1171 h. (October 1757); cf. Virginia Aksan, *An Ottoman Statesman in War and Peace: Ahmed Resmi Efendi, 1700–1783* (Leiden 1995). Parentheses are used here (as frequently in Ottoman texts) to set off proper names, e.g. (وین).

“Description of Vienna I”

وصف بیچ ۱

بیچ قلعه سی بر فضای مستویده طونه نهرینک بر شقی کنارنده سوری تخمیناً اون آلتی ذراع قطر دائره سی مشی معتدل ایله یکریمی دقیقه ، خندق عریض و عمیق بر متوسط قلعه در. درونی دردر بشر قات کارکیر بنالر و بیوک کنیسالر ایله طوبلودر. خانه لری اکثریا کرا ایله ایجار و استیجار اولنه کلوب بر خانه ایچنده بش آلتی آدم اولاد و عیالیه اولورلر. قلعه ایچنده شادروان مثللو صولری و بعض مهتات ایچون میدانلری واردر. اگرچه قلعه بیوک و پک متین دیه جک مرتبه ده دکلدر. اما اطرافنده باغلی و باغچه لی مکلف خانهلری واردر. واروشلرینک اطرافی یکپاره خندق کسلمش و طرف طرف دروازه لر ایله طوتلمشدر. جانب غربیسنده قلعه دن بر ساعت مسافه ایله آلامان طاغی نامنه قددی یارم ساعت جنوبدن شماله ممتد اولمش بر جبل واردر. طونه نهری بو طاغک جانب شمالیسندن ظهور و بیچ قلعه سنک جانب شمالیسنه طوغری مروری حالتنده اصابع خمس صورتنده بش شقه منقسم اولوب بر شقی بیچ قلعه سنه مماس اوله رق جریان اتمکین قلعه نک شمال طرفنده اولان قپوسنه بیوک کپری ایله کیریلور و شماله طوغری کیدلدکده طونه یی درت یرده جسر ایله کچمکه محتاج اولوب بو صورتده طونه نک جداولی میاننده بیوک آطه لر حادث و اکثریسی اورمانلر ایله طولودر. قلعه نک جانب جنوبیسنده (وین) نامنه بر نهر مختصر واردر. او طرفده اولان واروشلر ایله فنای قلعه میاننی فاصلدر. وبو نهر قلعه نک جانب شرقیسنده اولان خندقلره اوغرایوب طونه یه منصب اولور. قلعه و واروشلرینک سگانی کثرت اوزره اولوب بیع و شرالر دیولترینه دائر تجارت حیلله لرینه منوط اولمغن هر شیلری بهالیدر.

Vocabulary

- آدا t *ata, ada* island
 آلمان طاغی t *Alaman tağı* here: Kahlenberg
 استیجار a *istīcār, isti'cār* rent, lease
 اصابع a *aṣābīʿ* pl of اصبع *uṣbūʿ*: finger, inch
 اطراف a *etrāf* pl of طرف *ṭaraf*: side, surroundings
 اکثر a *ekṣer* abundant, mostly; most
 اکثری a *ekṣerī* most, predominantly
 اکثریا a *ekṣerīyā* mostly, frequently
 اگرچه p *eğərçi* though, although, notwithstanding that
 اورمان t *orman* forest
 ایجار a *īcār* leasing, hiring out
 باغ p *bāğ* garden, vineyard
 بچ h *Beç* pn Vienna
 بیع a *bey/beyr* sale, purchase, bargain, mode of barter
 تجارت a *ticāret* trade, commerce
 تخمیناً a *taḥmīnen* approximately
 جانب a *cānib* side, direction
 جبل a *cebel* mountain
 جداول a *cedāvil* pl of جدول *cedvel*: marginal line around a page; tabulated form; column of a page; straight edge ruler; small watercourse, canal, brook; trench; here: tributary of a river
 جریان a *cereyān* flowing, running; course
 جسر a *cisr* bridge
 جنوب a *cenūb* south
 حادث a *ḥadīṣ* new, fresh, recent, modern; originate, spring up, occur; be formed
 حيله a *ḥīle* wile, artifice, strategem, trick, device; here: legal quibble
 خمسة a *ḥamse* five; a Meşnevi poem in five parts
 خندق a *ḥendeḳ, ḥandaḳ* fosse, moat, trench
 دائرة a *dāire* circle, circumference, ring; department; suite of apartments or offices
 دروازه p *dervāze* door, gate; public place
 درون p *derūn* inside, inner space
 ذراع z *zirāʿ* unit of measure (from elbow to the tips of the fingers); cubit (approx 18 inches)
 سگان a *sükkān* pl of ساکن *sākin* inhabitant
 سور a *sūr* wall of city or castle
 شادروان p *ṣādreṽān, ṣādirvān* fountain (water-tank with fountain jets)
 شرا a *ṣirā* purchase, sale
 شرق a *ṣarḳ* east
 شقّ a *ṣīḳḳ* half (of anything cut in two); side, lateral half; alternative; here: a branch of a river
 شمال a *ṣīmāl* north
 طونه a *tuna, tuna* pn Danube
 عریض a *ʿarīṣ* wide
 عمیق a *ʿamīḳ* deep
 عیال a *ʿiyāl, ʿayāl* household dependents (including wife and children); wife
 غرب a *ğarb* west
 فاصل a *fāṣıl* that which separates or divides
 فضا a *fezā* open space, courtyard
 فنا a *finā* courtyard
 قپو t *kapu* gate, door
 قدّ a *qadd* stature, figure; here: measure, size
 قطر a *qutur, kuṭr* diameter; diagonal; region, district
 قلعه a *kaʿle* castle, fortress
 کارگیر p *kārgīr* masonry, foundation; workman
 کوپری، کوپری t *köpri* bridge
 کثرت a *kesret* great quantity, superabundance, excess
 کچمک t *geçmek* pass by/through/along
 کرا a *kirā* rent
 کنار p *kenār* edge, margin, border
 کلیسا، کلیسه، کلیسه g *kenīsā, kelīsā, kenīse, kilīse* church
 متوسط a *mütevassıf* that which intervenes or interposes; intermediary, intermediate
 متین a *metin* solid, firm, strong
 محتاج a *muhtāc* needy, in want
 مختصر a *muhtaşar* shortened, curtailed abridged
 مرتبه a *mertebe* step, stair; rank, grade
 مرور a *mürür* passage, passing, lapse of time
 مسافه a *mesāfe* distance, space, interval
 مستوی a *müstevī* equable, level, uniform
 مشی a *meşī, meşy* walking, pace
 معتدل a *müʿtedil* temperate, moderate
 مکلف a *mükellef* obligated, charged with, bound, responsible; here: richly adorned
 مماسّ a *mümāss* that which touches, tangent
 ممتدّ a *mümtedd* that which extends, stretches
 منصّب a *munṣabb* poured, flowing
 منقسم a *münkasim* divided into parts
 منوط a *menūt* suspended to or depending on something
 مهمات a *mühimmāt* important matters (pl); war requisites, ammunition, provisions
 نهر a *nehir, nehr* river
 واروش h *varoş* city (around the castle); houses outside the walls; periphery precinct, suburb
 وصف a *vaşıf, vaşf* description; (good) quality; commendation, praise, eulogy
 وین ger *vīn* pn Vienna (the city and the river in that city)
 یارم t *yarım* half
 یکپاره p *yekpāre* of a single piece; all of a piece; firm, orderly

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. List at least twenty-five 'broken' Arabic plurals of your choice (also give the singular form and translate).
5. Identify the radicals and the stem-form of the following words:
 1. تخميناً
 2. معتدل
 3. متوسط
 4. منقسم
 5. مختصر
 6. فاصل
 7. ممنون
 8. انتخاب
 9. تقسيم
 10. كافي
6. Provide one example of every type of *nisbe*-formation (in Arabic script and Roman transcription).

Chapter Thirteen

13.1 Participles and verbal nouns in ‘weak’ Arabic verbs

The basic forms and functions of regular Arabic participles and verbal nouns of stems I-X were presented in chapter eleven. There are, in addition, several kinds of irregular or so-called ‘weak’ verbs, of which there are four primarily relevant classes in Ottoman, the first three of which have as one of their radicals the semi-vowels *vāv* or *ye*: 1) verbs with the initial radical *vāv* or *ye* (*verba primae vāv/ye*); 2) so-called ‘hollow’ verbs, which have *vāv* or *ye* as their medial radical (*verba mediae vāv/ye*); 3) so-called ‘weak-*lām*’ verbs, which have *vāv* or *ye* as their third radical (*verba tertiae vāv/ye*)¹; 4) geminate verbs (*verba mediae geminatae*), whose second radical is doubled, making its second and third radicals the same. There is moreover yet another class of irregular verbs that has *hemze* as one of its radicals, but since the forms that are of primary relevance for Ottoman, i.e. the active and passive participles and verbal noun, behave as regular verbs, this class of irregular verbs will not be further treated here. The various irregularities in the four relevant classes of weak verbs cause many alterations in pronunciation and consequently also in orthography. The deviations from the basic (regular) patterns are explained hereafter.

13.1.1 Verbs with initial radical *vāv/ye* (*verba primae vāv/ye*)

In verbs with the initial radical *vāv* or *ye* (*verba primae vāv/ye*), the verbal noun of stem IV changes the initial *vāv* to *ye*: *v-c-b* ⇒ *إِجَاب* *īcāb* ‘a rendering or deeming needful, obligatory, unavoidable’ (instead of **اِجَاب* *ivcāb*); *v-s-l* ⇒ *إِصَال* *īṣāl* ‘a making or letting join, reach, attain to’ (instead of **اِصَال* *ivṣāl*). In stem VIII the *vāv* is assimilated to the infixed *te*: *v-l-y* ⇒ *اِصَال* *ittīṣāl*, *مُتَّصِل* *muttaṣil*, etc. (instead of **اِصَال* *ivtiṣāl*, **مُتَّصِل* *mutvtaṣil*, etc.). In stem X, the *vāv* shifts to *ye* as in stem IV: *v-l-y* ⇒ *اِصَال* *istīlā* ‘invading, overcoming, conquering’ (instead of **اِصَال* *istivlā* or **اِصَال* *istivlāy*’).

Overview of verbal noun irregularities in *verba primae vāv*

- IV *v-ḡ-h* ⇒ *إِضَاح* *īṣāḥ* ‘explanation, elucidation’
VIII *v-h-d* ⇒ *اِئْتِاح* *ittiḥād* ‘unity, union, accord’
X *v-ḡ-h* ⇒ *اِسْتِضَاح* *istīṣāḥ* ‘request for explanation, query’

Nota bene: shift in regular formation: *iv-* ⇒ *ī-* (IV & X); *vt* ⇒ *tt* (VIII)

Overview of irregularities in the active participle of *verba primae vāv/ye*

- IV *v-c-b* ⇒ *مُوجِب* *mūcib* ‘cause, motive, necessity’
VIII *v-s-l* ⇒ *مُتَّصِل* *muttaṣil* ‘that which reaches/joins to another, continuous, unbroken’
X *v-l-y* ⇒ *مُتَّصِل* *müstevlī* ‘that which reaches the goal, overcomes, invades’

The forms of the passive participle (IV *mūceb*, VIII *muttaṣal*, X *müstevlā*) are scarcely used in Ottoman.

¹The designation here of the third radical of the verb as ‘*lām*’ follows the usage described in 11.1-11.2, whereby traditional Arabic grammar uses the root *فعل* as its model, on which any vowel pattern, prefix, infix, or suffix could be plotted to make it pronounceable. Thus here any verb with a ‘weak’ third radical is a ‘weak-*lām*’ verb.

Nota bene: shift in regular formation: $uv/uy \Rightarrow \bar{u}$ (IV); $vt \Rightarrow tt$ (VIII, as above); [final $-iy \Rightarrow \bar{i}$ (X); final $-ev/-ey \Rightarrow \bar{a}$ (X, pass part)].

13.1.2 Hollow verbs (verbs with medial radical $v\bar{a}v/ye$; *verba mediae v\bar{a}v/ye*)

If the second radical of the verb is weak, then that radical is elided in the verbal noun of stem IV, leaving only \bar{a} in its place; the verbal noun then also takes a final *te marbūṭa*, written as ه in Ottoman: $d-v-r \Rightarrow$ اداره *idāre* ‘managing, directing, governing,’ instead of *ادوار *idvār*; ضيف $\bar{z}-y-f \Rightarrow$ اضافه *izāfe* ‘addition, annexation,’ instead of *اضیاف *izvāf*. The same is true with verbal nouns of stem X, although both of the forms may appear in many verbs, e.g.: $c-v-b \Rightarrow$ استجواب *isticvāb* ‘interrogation’ and استجابة *isticābe* ‘acceptance, granting a favor.’ In the verbal noun of stems VII and VIII the $v\bar{a}v$ of the hollow verb ($v\bar{a}v$) becomes $y\bar{e}$.

Overview of irregularities in verbal nouns of hollow verbs

- IV $\bar{s}-v-r \Rightarrow$ اشارت *iṣāret* ‘sign, signal’
 VII $\bar{k}-v-d \Rightarrow$ انقياد *inḳiyād* ‘submission, obedience’
 VIII $\bar{c}-v-d \Rightarrow$ اعتياد *ʿitiyād* ‘becoming habituated’
 X $\bar{k}-v-m \Rightarrow$ استقامت *istikāmet* ‘direction’ (*Turk.*), ‘straightness, rectitude, integrity’ (*Ar*)

Nota bene: shift in regular formation: $-v\bar{a}$ and $-y\bar{a} \Rightarrow \bar{a}$ + feminine inflection (IV & X); $iv\bar{a} \Rightarrow iy\bar{a}$ (VII & VIII)

In the active participle of stem I, both $v\bar{a}v$ and $y\bar{e}$ become ه *hamze*: $\bar{k}-v-m \Rightarrow$ قائم *kā'im* ‘that which is perpendicular, permanent’; $\bar{b}-y-ʿ \Rightarrow$ بائع *bā'ī* ‘seller’ (Turkish pronunciation *bāyī*). In the passive participle, the $v\bar{a}v$ is elided from the form مفعول *mefūl*: مقول *maḳvūl* \Rightarrow مقول *maḳūl* ‘uttered, spoken’; مبيوع *mebyūʿ* \Rightarrow مبيع *mebīʿ* ‘(what is) sold.’ The sequences $\text{وِ}, \text{يِ}, \text{وِ}, \text{يِ}$ *eve, eye, evi, eyi*) become \bar{a} , such that in stems VII and VIII the active and passive participles both have \bar{a} . According to the strict rules of formation, the active and passive participles of $\bar{k}-v-d$ would be **münkavid* and **münkaved*, but in fact the resulting form is منقاد *münkād* ‘obedient, submissive’; the active and passive participles of $\bar{h}-y-r$ would be **muḥteyir* and **muḥteyer*, but is instead مختار *muḥtār* ‘chosen, elected, choice, free to choose, bailiff.’ In the passive participle of stems IV and X the sequences وِ and يِ ($-ve$ and $-ye$) become \bar{a} . The passive participle of stem IV of رود would be **mūrved* but is instead مراد *murād* ‘willed, wished, desired; wish, desire’; the passive participle of stem X of $\bar{c}-v-b$ would be **müstecveb* but is instead مستجاب *müstecāb* ‘answered, worthy of an answer, accepted (by God).’ The sequences وِ and يِ ($-vi$ and $-yi$) also shift in active participles to \bar{i} : the stem IV active participle of رود would be **mūrvid* but is instead مرید *mūrīd* ‘novice, aspirant; desirous’; the stem IV active participle of دور $d-v-r$ would be **mūdvir* but is instead مدیر *mūdīr* ‘director’ (*Turk.* pronunciation, *mūdūr*); the stem IV active participle of $\bar{h}-y-t$ would be **muḥyīt*, but is instead محیط *muḥīt* ‘that which surrounds/comprehends’; the active participle of stem X of $\bar{k}-v-m$ would be **müstakvim*, but is instead مستقیم *müstakīm* ‘straight, direct, upright.’

Overview of irregularities in participles of hollow verbs²

Active Participle	Passive participle
I $\bar{b}-y-ʿ \Rightarrow$ بائع <i>bā'ī</i> ‘seller’	مبيع <i>mebīʿ</i> ‘(what is) sold’
IV $\bar{r}-v-d \Rightarrow$ مرید <i>mūrīd</i> ‘novice, aspirant, desirous’	مراد <i>murād</i> ‘willed, wished, desired; wish, desire’
VII $\bar{k}-v-d \Rightarrow$ منقاد <i>münkād</i> ‘obedient, submissive’	(منقاد <i>münkād</i>)
VIII $\bar{h}-y-r \Rightarrow$ مختار <i>muḥtār</i> ‘chosen, elected, choice’	(مختار <i>muḥtār</i>)
X $\bar{c}-v-b \Rightarrow$ مستجاب <i>müstecāb</i> ‘one who answers’	مستجاب <i>müstecāb</i> ‘answered, worthy of an answer’

Nota bene: shift in regular formation: $\bar{a}vi$ and $\bar{a}yi \Rightarrow \bar{a}i$ (act part I); $v\bar{u} \Rightarrow \bar{u}$ (pass part I); $y\bar{u} \Rightarrow \bar{i}$ (pass part I); $-ve$ and $-ye$ (and also *eve, eye, evi, eyi*) $\Rightarrow \bar{a}$ (pass part IV, VII, VIII, X); $-vi$ and $-yi \Rightarrow \bar{i}$ (act part IV & X).

²The uncommon forms, or passive participles identical to the active participles are in parentheses.

13.1.3 Weak-*lām* verbs (verbs with final radical *vāv/ye*; *verba tertiae vāv/ye*)

In their formation of verbal nouns and participles, the weak-*lām* verbs show only slight irregularities. A few examples may serve to illustrate those variations:

- I $d^{-}v \Rightarrow$ دعوت *dāvet* ‘call, summons, invocation’
 II $s-v-y \Rightarrow$ تسويه *tesviye* ‘flattening, levelling; settlement’
 III $k-f-y \Rightarrow$ مكافات *mūkāfāt* ‘recompense, reward, retribution’
 IV $c-r-y \Rightarrow$ اجراء *icrā* ‘performing, execution, action’
 V $r-k-y \Rightarrow$ ترقى *terakḳī* ‘ascent, progress’
 VI $d-v-y \Rightarrow$ تدوى *tedāvī* ‘treatment, cure’
 VII $z-v-y \Rightarrow$ انزواء *inzivā* ‘leading a hermit’s life, asceticism’
 VIII $f-r-y \Rightarrow$ افتراء *iftirā* ‘calumny, slander’
 X $v-l-y \Rightarrow$ استيلاء *istilā* ‘invasion, conquest, occupation’

Nota bene: regular $-īy$ (II) \Rightarrow $-iye(t)$ (with fem infl); *eve* & *eye* \Rightarrow \bar{a} (III, see above); $-āy$ (word final) \Rightarrow \bar{a} (IV, VII, VIII, X); $-uy$ (word final) \Rightarrow \bar{i} (V & VI).

The active participle of the above examples with *tertia* *vāv/ye* are:

- I $d^{-}v \Rightarrow$ داعى *dāī* ‘one who calls, summons, invites’
 II $s-v-y \Rightarrow$ مسوى *müsevvī* ‘smoothing, levelling’
 III $k-f-y \Rightarrow$ مكافى *mūkāfī* ‘alike, equal, equivalent’
 IV $c-r-y \Rightarrow$ مجرى *mücrī* ‘performing, executing’
 V $r-k-y \Rightarrow$ مترقى *müterakḳī* ‘(that which) progresses, ascends, advances’
 VI $d-v-y \Rightarrow$ متدوى *mütedāvī* ‘treating, curing’
 VII $z-v-y \Rightarrow$ منزوى *münzevī* ‘retired (to a cell/corner), reclusive’
 VIII $f-r-y \Rightarrow$ مفترى *müfterī* ‘slanderer, calumniator’
 X $v-l-y \Rightarrow$ مستولى *müstevlī* ‘that which reaches the goal, overcomes, invades’

Nota bene: shift in regular formation: final $-iv$ and $-iy \Rightarrow \bar{i}$ (I-X, see above)

The passive reflexes of these active participles are (with the exception of stem I) not used in Ottoman (II مسوى *müsevvā*, III مكافى *mūkāfā*, V مترقى *müterakḳā*, VI مرجى *mürcā*, VI متدوى *mütedāvā*, VII منزوى *münzevā*, VIII مفترى *müfterā*, X مستولى *müstevlā*). In stem I, weak-*lām* (*vāv*) verbs form a regular passive participle: مدعو *med’ūv* ‘invited.’ On the other hand, in verbs with *y* as their third radical, the *و* of the form مفعول *mef’ūl* is assimilated to the *y*: مرمى *mermūy* \Rightarrow مرمى *mermī* ‘thrown, shot; projectile.’ The verbal nouns and participles of *verba tertiae vāv/ye* that end in *ī/ā* in Ottoman take the ending $-in$ or $-en$ in classical Arabic, e.g.: تداءى *tedāv^m*, منزوى *münzev^m*, مستولى *müstevl^{en}* (cf. the examples noted above).

Nota bene: shift in regular formation: final $-ūy$ (I) \Rightarrow \bar{i} ; final $-ev$ and $-ey \Rightarrow \bar{a}$ (*elif makṣūre*; II-X).

13.1.4 Phonological rules in the formation of ‘weak’ verbs

Below is a summary of the relevant phonetic shifts described under 13.1.1 – 13.1.3:

Word-initially and -medially:

$iv \Rightarrow \bar{i}$ / \bar{i} : verbal noun IV & X with weak initial radical (*verba primae vāv* or *ye*): $v-z-h \Rightarrow$ ايضاح *izāḥ* ‘explanation, elucidation’; $v-z-h \Rightarrow$ استيضاح *istizāḥ* ‘request for an explanation’; verbs with initial radical *ye* are rare and in Ottoman scarcely occur in these and the remaining stem forms.

Word-medially:

$\bar{a}vī, \bar{a}yī \Rightarrow \bar{a}$ / \bar{a} : active participle I, hollow verbs: $k-v-d \Rightarrow$ قائد *kā’id* ‘one who leads, commander, captain’; $b-y^{-} \Rightarrow$ بائع *bā’ī* ‘seller.’

- وت $vt \Rightarrow \text{tt}$: verbal noun, active and passive participle VIII, with weak initial radical: $v-h-d \Rightarrow \text{ittihād}$ ‘uniting; accord’; $v-ṣ-l \Rightarrow \text{muttaṣil}$ ‘that which reaches/joins to another, continuous, unbroken’; $v-h-m \Rightarrow \text{müttehem}$ ‘accused, suspected.’
- و $vū \Rightarrow \text{ū}$: passive participle I, *verba mediae vāv*: $k-v-l \Rightarrow \text{maḳūl}$ ‘uttered, spoken.’
- يو $yū \Rightarrow \text{ī}$: passive participle I, *verba mediae ye*: $b-y-ʿ \Rightarrow \text{mebī}$ ‘(what is) sold.’
- و uv and $y \Rightarrow \text{ū}$: active and passive participles IV & X, *verba primae vāv/ye*: $v-c-b \Rightarrow \text{mūcib}$ ‘cause, motive, necessity’; $y-k-n \Rightarrow \text{mūkin}$ ‘convinced, certain.’ The passive participle of these forms almost never occurs in Ottoman.
- وا $vā$ and $یا ya \Rightarrow \text{ā}$ + feminine inflection word-finally: verbal noun IV & X, hollow verbs: $ṣ-v-r \Rightarrow \text{iṣāret}$ ‘sign, signal’; $k-v-m \Rightarrow \text{istikāmet}$ ‘direction’ (*Turk.*), ‘straightness, rectitude, integrity’ (*Ar*); $f-y-d \Rightarrow \text{ifāde}$ ‘benefit; expounding, explaining, instruction’ (*Turk.*); $f-y-d \Rightarrow \text{istifāde}$ ‘gain, benefit, profit.’
- وا $vā \Rightarrow \text{ī}$: verbal noun VII & VIII, hollow verbs: $k-v-d \Rightarrow \text{inḳiyād}$ ‘submission, obedience’; $v-d \Rightarrow \text{rītiyād}$ ‘becoming habituated’; $h-y-r \Rightarrow \text{iḥtiyār}$ ‘choice, selection, preference; old, old man’ (*Turk.*). Verbs with medial *ye* in stem VII do not occur in Ottoman.
- و $vā, vī, vū, vey, vey, vey, vey \Rightarrow \text{ā}$: passive participle IV, VII, VIII, X (in VII & VIII, active = passive), hollow verbs: $r-v-d \Rightarrow \text{murād}$ ‘willed, wished, desired; wish, desire’; $k-v-d \Rightarrow \text{mūnḳād}$ ‘obedient, submissive’; $v-d \Rightarrow \text{mūtād}$ ‘accustomed to; habit, manner’; $c-v-b \Rightarrow \text{mūstecāb}$ ‘answered, worthy of an answer, accepted (by God)’; $f-y-d \Rightarrow \text{mūfād}$ ‘expressed; expression, meaning’; $h-y-r \Rightarrow \text{muḥtār}$ ‘chosen, elected, choice, free to choose, bailiff’; $t-y-b \Rightarrow \text{mūstetāb}$ ‘approved, pleasant, agreeable.’
- و vi and $yi \Rightarrow \text{ī}$: active participle IV & X, hollow verbs: $r-v-d \Rightarrow \text{mūrīd}$ ‘novice, aspirant; desirous’; $k-v-m \Rightarrow \text{mūstakīm}$ ‘straight, direct, upright’; $f-y-d \Rightarrow \text{mūfīd}$ ‘useful’; $d-y-n \Rightarrow \text{mūstedīn}$ ‘one who asks for a loan or borrows.’

Word-finally

- ی $iy \Rightarrow \text{īye(t)}$ (with feminine inflection): verbal noun II: $v-l-y \Rightarrow \text{tevlīyet}$ ‘appointment of a person as administrator/trustee of an estate in mortmain.’
- ی $uy \Rightarrow \text{ī}$: verbal noun V & VI: $r-k-y \Rightarrow \text{terakḳī}$ ‘ascent, progress’; $d-v-y \Rightarrow \text{tedāvī}$ ‘treatment, cure.’
- و iv and $iy \Rightarrow \text{ī}$: active participle I-X, weak-*lām* verbs: see above, 13.1.3.
- وی $ūy \Rightarrow \text{ī}$: passive participle I, weak-*lām* verbs (*ye*): $r-m-y \Rightarrow \text{mermī}$ ‘thrown, shot; projectile.’
- و ev and $ey \Rightarrow \text{ā}$ (*elīf maḳṣūre*): passive participle II-X, weak-*lām* verbs: see above, 13.1.3.
- او $āv$ and $āy \Rightarrow \text{ā}$: verbal noun IV, VII, VIII, X: $d-v \Rightarrow \text{idḏīā}$ ‘claim, presumption, pretense’; $z-v-y \Rightarrow \text{inzivā}$ ‘leading a hermit’s life, asceticism’; $f-r-y \Rightarrow \text{iftirā}$ ‘calumny, slander’; $v-l-y \Rightarrow \text{istilā}$ ‘invasion, conquest, occupation.’

Doubly weak verbs such as *cā’e* ‘come,’ *re’ā* ‘see,’ or *ḥayya* ‘live’ conform to these same phonological rules, e.g.: passive participle I: $c-y-ʿ \Rightarrow \text{mecī}$; $r-y \Rightarrow \text{merī}$; verbal noun IV $h-y-y \Rightarrow \text{iḥyā}$; active participle IV $h-y-y \Rightarrow \text{muḥyī}$.

13.1.5 Geminate verbs (verbs with doubled medial radical; *verba mediae geminatae*)

In the geminate verbs either the second radical is viewed as doubled, or the second and third radicals are viewed as identical, which generally results in the second and third radicals collapsing into one and receiving a *teṣdīd*. This is the case in the verbal noun of stem VI, where, for instance, instead of the regularly formed **teṣādūd*, one finds *teṣādd* ‘mutual opposition, enmity, antithesis.’ The same is true for the verbal noun of stem III when it is formed according to the model *mufā’ale* (regular *mūmāsese* becomes *mūmāsse* ‘contact’); in fact, however, the form in *fi’āl* is generally used, from which no irregularities arise (*misās* ‘touch’). Irregularities on the other hand do appear in the participles of stems III, IV, VI, VII, VIII, and X, e.g. in stem III: *mūmāss* ‘touching, contacting; tangent’; IV: *mūzīrr* ‘detrimental, injurious’; VI: *mūteḥabb* ‘befriended’; VII: *mūnḥall* ‘untied, dissolved’; VIII: *mūstakḳ* ‘derived’; X: *mūstakīll* ‘independent.’ The active and passive participles are not distinguished in stems III, VI, VII, and VIII, e.g. *mūmāss* instead of **mūmāsis* and **mūmāses*, etc. In the participles of stems IV and X, the vowel that should, according to the model, appear after the second radical, is

instead drawn forward and appears after the first radical, e.g.: مضر *muẓırr* (IV), مستقل *müstakill* (X), instead of **muẓırir* and **müstaklil*. The passive forms (*muẓārr*, *müstakell*) rarely occur in Ottoman.

The second and third radicals do *not* coalesce:

- a) when a long vowel occurs between the second and third radicals, e.g.: إختلال *iḥtilāl* ‘revolution’; مجنون *mecnūn* ‘insane’;
- b) when و or ی as *ū* or *ī* precedes the second radical, e.g.: ضورر *zūrre* ‘injury was done’ (perfect passive of ضار *zārre* ‘injuring, harming’).
- c) when س *sukūn* follows the third radical, e.g.: اسرر *ūsūr* ‘rejoice’ (imperative of سر *serre* ‘rejoicing’).

Only a single irregularity occurs in the formation of the verbal noun in geminate verbs: مس *m-s-s* (VI) ⇒ تماس *temāss* ‘mutual touching/contact.’

Overview of the irregularities of the active participle in geminate verbs

- I خص *h-ṣ-ṣ* ⇒ خاص *ḥāṣṣ* ‘special, particular, private, individual’
- III مس *m-s-s* ⇒ مماس *mūmāss* ‘touching, contacting; tangent’
- IV هم *h-m-m* ⇒ مهم *mühimm* ‘important, interesting’
- VI حب *h-b-b* ⇒ متحاب *müteḥābb* ‘befriended’
- VII حل *h-l-l* ⇒ منحل *münḥall* ‘untied, dissolved’
- VIII رد *r-d-d* ⇒ مرتد *mürtedd* ‘apostate, renegade’
- X حق *h-q-q* ⇒ مستحق *müstahıkk* ‘entitled to, deserving of’

Except for those of stem I (e.g. مخصوص *maḥṣūs* ‘specially, expressly’), the passive participles rarely occur, or they have the same meaning as the active participles (e.g. مستحق *müstahıkk* [passive] = *müstahıkk* [active] ‘entitled to, deserving of.’

13.1.6 Consonant assimilation in form VIII

The infix of stem VIII (تـ) is assimilated to the consonants ت *t*, ث *ṭ*, د *d*, ط *ṭ*, and ظ *ẓ*, with the consonant taking a *teṣṭid*, e.g.: اطلاع *iṭṭilā* ‘informing, allowing to become aware’; ادعاء *iddīā* ‘claim, presumption.’ After ز *z*, the تـ becomes د *dāl*; after ص *ṣ* and ض *ḍ* it becomes ط *ṭ*, e.g. ازدحام *izdiḥām* ‘crowd, crowding’; اضطراب *iẓtirāb* ‘pain.’

Text

The reading text in this chapter is the continuation of the ‘Description of Vienna’ by Aḥmed Resmī Efendi, *Viyāna sefāret-nāmesi* (Kosantiniye, 1304 h. [1887], Maṭba‘a-yı Ebū ḏ-Ḍiyā, pp. 33–36).

Nota bene: The form فضای خالی *feẓā-yı ḥālīye* (near the end of the second sentence of the text) has the obviously superfluous feminine inflection on the adjective خالی *ḥālī* ‘empty, free’; the Arabic noun فضاء *feẓā* ‘open space, courtyard’ is neither feminine nor a ‘broken’ plural that is treated like a feminine.

“Description of Vienna II”

وصف بیچ ۲

قلعه نك جانب شرقیسنده قلعه دن یارم ساعت بعد ایله (حسن بلده) معناسنه (استات قوت) نامنه اطرافى طونه ایله احاطه اولنمش طول و عرضی برر ساعت بر مسیره لری واردر. اکثر مواضعی خدایی نابت اشجار و بعض محللرنده قصده مقارن فضای خالیه سی واردر. میری قورولرندن اولمغن بهار ایامی قیولری آجیلوب اغنیاسی جنوب جانبنه و سوقه سی شمال طرفنه مأذون اولوب بینلرنده حاجز یوق ایکن بری برلرینه اختلاط و مزاحمه ایتمزلر. بوندن غیرى شمال و جنوب طرفنده مکلف قرال سرایلری و

باغچه‌لری واردر. کبار و اغنیاسی موسملریله بو باغچه لره تفرجه مأذونلردر. اهاالیسک اعیان و اغنیاسی قوشلوغه دک اویورلر. ظهر وقتی طعامه اوتوروب ایکندویه یقین یمکدن فارغ اولدقلری کبی هنطولره بنوب اوچربشر ذکر اولنان مسیره لره کیدرلر. اخشامه دک طولانوب وقت غروبده درون قلعه ده واقع (اوپاره و قومدیه) تعبیر اولنان خیالخانه یه حاضر اولورلر. ساعت اوچده خیالخانه دن چیقوب قپولری اوکنده فانوسلر و هرکسک یدنده بال موملری فروزان اوله رق بربرلرینه مسامرت و مصاحبت کیدرلر و کیجه طعامه اوتوروب صباحه دک بربرلرینک خانه سنده و زوقاقلرده کزرلر. مانع و مزاحم و نزاع و غوغایه دائر ایشلری یوقدر. متصل پیشه و اندیشه لری بو مقوله لهو و لعبه مقصور اولمغن برانده برق وسائر معارضلری مدافعه سندن نمرتبه مستقر ایدکلری واضحدر.

Vocabulary

اچمق t açmak	open, draw aside; lift; drop; make; set free; uncover; spread out, unfold; untie, solve; widen; explain
احاطه a ihāta, ihāte	surrounding, holding, comprehending, embracing, understanding
اختلاط a ihtilāt	mingling, intermixture, intercourse; complication (med)
استات قوت ger istāt kūt	(< ger Stadtgut 'city estate / property'), here: beautiful place
اشجار a eşcār	pl of شجر şecer tree
اعیان a āyān	chief man, notable [orig pl of عین 'ayn eye]
اغیا a aḡniyā	pl of غنی ganī rich, wealthy
اندیشه p endīše	thought, consideration, reflexion, meditation; idea; care; doubt, suspicion
اوپاری opara	opera
اویومق t uyumak	sleep
اهالی a ahālī, ehālī	population, inhabitant; people
ایکندی t ikindū, ikindi	afternoon worship service; call to afternoon prayers; afternoon
ایام a eyyām	pl of یوم yevm day
بال t bal	honey
بال مومی p/t bal mumı	(bees)wax candle
بعد a bu'd	distance, interval; remoteness; improbability
بیمک t binmek	mount, get upon; ride upon/in
بهار p bahār	spring
تعبیر a ta'bīr	word, phrase, expression; inter-pretation; designation
تفرج a teferrūc	excursion, diversion, entertainment, day in the country
حاجز a hāciz	partition, fence, obstacle
حاضر a hāzır	present, ready, prepared
خالی a hālī	empty, vacant, unoccupied, uninhabited
خدایی p hūdāyī	divine, formed by God or nature, natural; divinity, divine power
خیالخانه a/p hayāl'hāne	imagination, fantasy; here: theater
دک t dek	until, unto (pp with dat, often written as one word with the noun)
ذکر a zikir, zikr	remembrance, recollection, memory, mention; blessing; formula; fame
زقاق a t zuqāk, zoqāk, şoqāk	street
سوقه a sūqa	subordinates; the rabble, mob
طول a tūl	length
تولانماق t tolanmak, dolanmak	go around in a circle, revolve; ramble, saunter about
عرض a 'arz	width, breadth; latitude; review, parade; representation, petition; expression
غروب a gurūb	the setting of a heavenly body (sunset)
غیری a gayri	other, another; bundan ~ besides, moreover
فارغ a fārīg	at leisure; empty, vacant, free; here: finished (with something = abl)
فانوس g/a fānūs	lamp(shade); lighthouse
فروزان p fūrūzān	bright, shining
قصد a qaşd	purpose, intent, resolve, design
قوری t qoru, qori	private meadow or grove
قوشلوق t kuşluk	aviary; early morning; here: late morning
قومدیا f kcomediya	comedy
کبار a kibār	pl of کبیر kebīr large, great, grand
لعب a la'b, lu'b	playing, play, amusement, pastime; romp, game; frolic
لهو a lehiv, lehv	diversion, play, toy
مأذون a me'zūn	permitted, authorized, licensed
مانع a mānī	preventing, hindering, obstructing
متصل a muttaşıl	that which reaches/joins to another, continuous, unbroken
مدافعه a müdāfa'a	defense; a repelling
مزاحم a müzāhim	thronging, mobbing, opposing
مزامه a müzāheme	throng, mob
مسامره a müsāmeret, müsāmere	evening chat; evening's entertainment; storytelling
مستقر a müstakırr	settled; stationary; confirmed
مسیره a mesīre	walk, stroll, promenade

مصاحبه a <i>muṣāḥabet</i> , <i>muṣāḥabe</i> keep company/associate with someone; entertainment	موم p/t <i>mum</i> wax, candle
معارض a <i>muʿāriz</i> objecting, opposing; opponent	میری a <i>mīrī</i> belonging/pertaining to the state
معنا a <i>maʿnā</i> signification, meaning; idea of a thing	نابت a <i>nābit</i> growing, developing; organic
مقارن a <i>muqārīn</i> adjoined to, associated with; <i>pp</i> with dative: according to	نزع a <i>nizāʿ</i> contention, quarrel, dispute; litigation
مقصور a <i>maḥṣūr</i> shortened, contracted, limited	واضح a <i>vāẓiḥ</i> open, clear, manifest
مقوله a <i>maḥūle</i> manner; category	هرکس t <i>herkes</i> every(one), each
مواضع a <i>mevāzīʿ</i> <i>pl</i> of موضع <i>mevzīʿ</i> place, locality, situation	هنطو h <i>hinṭo</i> , <i>hinto</i> coach, wagon
موسم a <i>mevsīm</i> season; a time of a periodical occurrence	يد a <i>yed</i> hand
	يقين t <i>yaqīn</i> near
	ييمك t <i>yemek</i> , <i>yemek</i> food

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Form the following stem forms:

- | | | |
|------------------------------------|------------------------------------|------------------------------------|
| 1. vn IV of <i>h-v-t</i> | 2. vn V of <i>f-r-c</i> | 3. act part I of <i>h-c-z</i> |
| 4. act part I of <i>h-l-v</i> | 5. pass part I of <i>ʿ-z-n</i> | 6. act part VIII of <i>v-ṣ-l</i> |
| 7. vn III of <i>d-f-ʿ</i> | 8. act part III of <i>ʿ-r-ḏ</i> | 9. act part I of <i>h-ḏ-r</i> |
| 10. act part X of <i>k-r-r</i> | 11. pass part I of <i>k-v-l</i> | 12. act part III of <i>z-h-m</i> |
| 13. vn II of <i>ʿ-b-r</i> | 14. pass part VIII of <i>ʿ-n-y</i> | 15. part pass II of <i>k-d-m</i> |
| 16. vn II of <i>ʿ-y-n</i> | 17. vn V of <i>t-b-ʿ</i> | 18. vn VIII of <i>ʿ-v-d</i> |
| 19. vn IV of <i>l-ḡ-v</i> | 20. act part I of <i>m-y-l</i> | 21. pass part VIII of <i>z-y-d</i> |
| 22. act part IV of <i>v-c-b</i> | 23. vn V of <i>ʿ-h-d</i> | 24. pass part II of <i>ʿ-l-k</i> |
| 25. vn VIII of <i>h-v-t</i> | 26. vn IV of <i>ʿ-l-n</i> | 27. act part III of <i>s-v-y</i> |
| 28. vn VIII of <i>v-f-k</i> | 29. vn IV of <i>ṣ-v-r</i> | 30. act part III of <i>s-f-r</i> |
| 31. vn II of <i>s-v-y</i> | 32. vn IV of <i>k-v-m</i> | 33. act part I of <i>s-y-r</i> |
| 34. pass part VIII of <i>h-y-r</i> | 35. vn IV of <i>ḏ-y-f</i> | 36. vn X of <i>r-v-h</i> |
| 37. act part I of <i>h-v-y</i> | 38. vn II of <i>h-y-y</i> | 39. vn IV of <i>v-f-y</i> |
| 40. pass part I of <i>v-ḏ-ʿ</i> | 41. act part VIII of <i>v-f-k</i> | 42. act part VII of <i>z-v-y</i> |
| 43. vn III of <i>k-f-y</i> | 44. act part I of <i>ʿ-y-l</i> | 45. pass part II of <i>c-d-d</i> |
| 46. vn X of <i>v-l-y</i> | 47. act part I of <i>d-v-r</i> | 48. pass part IV of <i>r-v-d</i> |
| 49. pass part I of <i>b-y-ʿ</i> | 50. pass part X of <i>d-ʿ-v</i> | 51. act part III of <i>m-s-s</i> |
| 52. pass part VII of <i>h-l-l</i> | 53. act part IV of <i>h-m-m</i> | 54. pass part X of <i>c-v-b</i> |
| 55. act part I of <i>b-y-ʿ</i> | | |

5. Identify the stem form and the radicals of the following Arabic words:

- | | | | | |
|-------------|------------|-----------|------------|------------|
| 1. تعيين | 2. ساكن | 3. مقدم | 4. حاصل | 5. اعتياد |
| 6. بدأ | 7. انشاء | 8. مسافر | 9. توديع | 10. اقامت |
| 11. استقبال | 12. واقع | 13. مستوى | 14. وقوع | 15. معاينه |
| 16. تدارك | 17. مباحثه | 18. مقابل | 19. اكمال | 20. تتبع |
| 21. اختيار | 22. قراء | 23. معلوم | 24. مندرج | 25. تأسيس |
| 26. بالغ | 27. ماهر | 28. باني | 29. مكمل | 30. معتنا |
| 31. احتياط | 32. انتخاب | 33. مأمور | 34. محافظه | 35. مشغول |
| 36. معلق | 37. اعلان | 38. حاوي | 39. مزين | 40. مطبوع |
| 41. تقرب | 42. توزيع | 43. تسويه | 44. مذکور | 45. مساوی |
| 46. مکالمه | 47. مذاکره | 48. مخصوص | 49. تبدل | 50. احتجاج |

51. اعدام	52. التجاء	53. حائز	54. تحويل	55. ترقى
56. ابراز	57. مشهور	58. تكبير	59. محاربه	60. غازی
61. تداوى	62. اداره	63. مكافات	64. منزوى	65. استيلاء
66. مجنون	67. اختلال	68. اضطراب	69. ادعاء	70. مضّر
71. مماس	72. ايجار	73. منصب	74. احياء	

Chapter Fourteen

14.1 Declension of Arabic nouns

In understanding and classifying Arabic nouns, there are three significant distinctions to be made: case, state (i.e. determination or definiteness), and nunation (i.e. whether the noun is triptote or diptote). These three categories will be explained here and illustrated by means of a chart.

As has already been indicated, Arabic has three cases: nominative (for the subject of the sentence), genitive (for genitive constructs and after prepositions), and accusative (for the direct object), each of which is marked by a particular inflectional ending: nominative ^u -ü/-u; genitive ⁱ -i/-i; accusative ^a -e/-a.¹

14.2 Determination and nunation of Arabic nouns

Arabic nouns have two states: definite (determinate/determined) and indefinite (indeterminate/undetermined). When an Arabic noun is preceded by the definite article ال *el-*, is a member of a genitive construct, or has a possessive suffix, it is classified as definite; if none of those conditions applies, it is indefinite.

All Arabic nouns decline in the three cases when they are definite. Most Arabic nouns also decline in the three cases when they are indefinite; these are called triptote nouns. A smaller class of Arabic nouns, called diptotes, declines in only two cases when indefinite: the nominative (case inflection: ^u) and the oblique (which combines the functions of the genitive and accusative and takes the case inflection ^a -e/-a).

Indefinite triptote nouns take an *-n* termination (nunation = *tenwīn*) suffixed to their case endings, which are then marked by special diacritics in Arabic script: nominative ^u -ün/-un, genitive ⁱ -in/-in, accusative ^a -en/-an (cf. 1.1.1).²

Unlike triptote nouns, diptotes do *not* carry nunation.

Overview of the case, determination, and nunation of Arabic nouns

	Triptote بيت <i>beyt</i> 'house'		Diptote أسود <i>esved</i> 'black'	
	indefinite	definite	indefinite	definite
nom	بيت <i>beyt^un</i>	البيت <i>el-beyt^u</i>	أسود <i>esved^u</i>	الأسود <i>el-esved^u</i>
gen	بيت <i>beytⁱn</i>	البيت <i>el-beytⁱ</i>	أسود <i>esvedⁱ</i>	الأسود <i>el-esvedⁱ</i>
acc	بيتاً <i>beyt^an</i>	البيت <i>el-beyt^a</i>	أسود <i>esved^a</i>	الأسود <i>el-esved^a</i>

Although many (but not all) personal names carry nunation (e.g. محمد *Muḥammed^un*), they are nonetheless classified as definite, since they designate named and thus necessarily specific individuals. Regular indefinite substantives lack nunation only in the dual and the regular masculine plural.

¹Except in Classical Arabic, these endings generally are generally not pronounced except when they form a liaison to the following consonant, such as occurs with the definite article *el-* whose initial vowel is elided when the preceding word ends with a vowel: دار الإسلام *dārū el-islām* ⇒ *dārū l-islām* 'house/realm of Islam' (cf. also 8.8).

²Except in Classical Arabic, indefinite case endings were generally not pronounced; as such they are superscripted in this textbook (cf. 8.8).

14.3 Adjectives in Arabic

Arabic adjectives often have the form *fa'il*; less often the form *fa'ul* (often intensifying) and *fa'lān*⁴ (diptotic), e.g.: كبير *kebīr* 'large,' عظيم *ʿaẓīm* 'great, vast, immense,' كثير *keṣīr* 'much, many,' قريب *qarīb* 'near,' لطيف *laṭīf* 'charming, delicious, beautiful,' جميل *cemīl* 'beautiful,' فقير *faqīr* 'poor,' عزيز *ʿazīz* 'mighty, glorious, precious,' جسر *cesur* 'brave,' كسلان *keslān* 'lazy.' Moreover, most participles of the various stems are used adjectivally. Adjectives that designate colors and ailments generally have the form *ef'al*ⁱⁱ (this form is also diptotic and corresponds to the comparative form; cf. 18.2), e.g.: ابيض *ebyaẓ* 'white,' احمر *aḥmer* 'red,' ازرق *ezraḳ* 'blue,' اسمر *esmer* 'brown,' اخضر *aḥẓar* 'green,' اسود *esved* 'black,' اصفر *asfer* 'yellow,' احمق *aḥmaḳ* 'stupid,' اعمى *ʿmā* 'blind,' اطرش *aṭreṣ* 'deaf,' اعرج *a'rec* 'lame.' In addition, adjectives can also be derived from substantives by means of the *nisbe*-ending (-ī, -īye).

The feminine ending *ة* is pronounced -e/-a/-et/-at in Arabic, but -e/-a in Ottoman. If followed by an adjective with the definite article, however, the *t* of the feminine ending is pronounced, e.g.: دولة عربية *devle^{tün} ʿarabīye^{tün}* 'an Arabian state' ⇒ الدولة العربية *ed-devletü l-ʿarabīye^{tün}* 'the Arabian empire.'

Attributive adjectives follow the nouns they modify and agree with them in gender, case, and number. Also to be recalled (9.1.3), however, is that 'broken' plurals of inanimates are treated as feminine singulars. If the substantive is made definite (determinate) by the article, a possessive suffix, or as a member of a genitive construct (*izafet*), the attributive adjective must also be made definite by means of the definite article, e.g.:

كبير قصر *kaṣr^{tün} kebīr^{tün}* 'a large castle'
 القصر الكبير *el-kaṣr^{tün} l-kebīr^{tün}* 'the large castle'
 في قصره الكبير *fī kaṣrihi l-kebīr^{tün}* 'in his large castle'
 سر عزيز *sır^{tün} ʿazīz^{tün}* 'a glorious secret/grave'
 السر العزيز *es-sır^{tün} l-ʿazīz^{tün}* 'the glorious secret/grave'
 سره العزيز *sır^{tün}ruhu l-ʿazīz^{tün}* 'his glorious secret/grave'

Predicative adjectives generally remain indefinite:

القصر كبير *el-kaṣr^{tün} kebīr^{tün}* 'the castle is large'³
 سره عزيز *sır^{tün}ruhu ʿazīz^{tün}* 'his secret/grave is glorious'

14.4 Arabic enclitic pronouns

In addition to their independent forms, the personal pronoun in Arabic may also occur enclitically, i.e. as a suffix attached to nouns, prepositions, conjunctions, and verbs. Suffixed to a noun, they show possession; suffixed to the other parts of speech, they function as personal pronouns. In the following table, the forms of the singular, dual (whose nominal forms are introduced later, 16.2), and plural are listed:

	Arabic enclitic pronouns		
	singular	dual	plural
1	ي -ī	--	نا -nā
2 masc	كَ -ke	كما -kümā	كُمْ -küm
2 fem	كِ -ki	"	كُنَّ -künne
3 masc	هُ -hu (-hü)	هُمَا -hümā	هُمْ -hüm
3 fem	هَا -hā	"	هُنَّ -hünne

³Arabic lacks a copulative verb; the 'equational' relationship ('X [substantive] is Y [adjective]') is commonly indicated by the construction: definite noun + indefinite adjective *القصر كبير* *el-kaṣr^{tün} kebīr^{tün}*, as here: *القصر كبير* *el-kaṣr^{tün} kebīr^{tün}* 'the castle is large'

Among the most frequently occurring expressions using Arabic enclitic pronouns in modern Turkish are: *yā rabbī* ‘oh, my lord/God,’ *selām^{un} aleykūm* ‘peace [be] with/upon you’; in addition, there is an enclitic pronoun in the title *mevlānā* ‘our lord,’ which is generally added to the name of the founder of the Mevlevīye (Mevlevi) dervish order, Jelal ud-Din Muhammed Rumi.

The 1st person singular enclitic pronoun displays a number of irregularities. When suffixed to verbs and a number of prepositions, it does not take the form *-ī*, but rather *-nī*: سألني *se’elenī* ‘he asked me’; ائنني *innenī/ennenī* ‘indeed I ... / ... that I ...’. After *ā*, the enclitic takes the form *-yā*: على + *alā + ī* ⇒ *aleyya* ‘onto me.’ Case inflections are superseded by the enclitic pronoun *-ī*: *kitābū*, *kitābi*, *kitābe* + *ī* ⇒ *kitābī* ‘my book’ [*nom*], ‘(of/for) my book’ [*gen*], ‘my book’ [*acc*].

The enclitic pronouns of the 3rd person masculine singular, dual, and plural (هـ ، هما ، هم) display irregularities: Their vowel *‘ū/u* changes to *‘i* when preceded by *‘i* or ي *ī*: لمألفه *li-mū’ellifihī* ‘of its [the book’s] author’; عليه السلام *‘aleyhi s-selām* ‘peace be upon him.’

Two prepositions also display irregularities: when the preposition *min* carries the 1st person singular enclitic pronoun, it doubles the final ن *nūn*: مني *minnī* ‘from me’; when the preposition *li-* carries the 1st person singular enclitic, it takes the form لي *lī* ‘for me, belonging to me, mine,’ while with all other enclitics, the *-ī* becomes *-e*: له *lehū* ‘for him,’ لنا *lenā* ‘for us,’ لك *leke* ‘for you.’

A noun to which an enclitic pronoun is suffixed is considered definite (determined) and thus never additionally takes the definite article (just as no English noun with a possessive pronoun can also take the definite article, e.g.: ابي *ebī* ‘my father’ and not *الابي *el-ebī* ‘the my father’).

14.5 Arabic genitive constructions

As presented above, the Arabic genitive is expressed in definite (determined) nouns by the inflection *-i* and in indefinite nouns by *-in*. The genitive is used in genitive constructs and is governed by all prepositions. The genitive *-i* is represented in definite nouns by *kesre* and in indefinite nouns by *tenvīn*, e.g.: إلى زيد *ilā Zayd^{un}* ‘to Zayd.’ The preposition *ilā* governs the genitive of the proper name Zayd, which also takes nunation. In the expression بسم الله الرحمن الرحيم *bismi llāhi r-rahmānī r-rahīmⁱ* ‘in the name of God, the merciful, the compassionate.’ The preposition *bi-* governs the genitive of the word *ism* ‘name,’ which is made definite by the genitive of the following word, *Allāh*, which is followed by two attributive adjectives that agree in case with the modified noun (*Allāh*); the adjectives need not be linked with و *ve* ‘and.’ The final word of a sentence or expression is generally pronounced such that the final, inflectional, vowel of the word is not spoken; in this case: the superscripted *-in* of *Zayd^{un}* and the *-i* of *rahīmⁱ*. Further examples of the genitive in word combinations in which a possessive relationship or affiliation is expressed: امير الامير *emrū l-emīr^e* ‘the order of the Emīr’; امير المؤمنين *emīrū l-mū‘minīn^e* ‘the ruler (Emīr) of the faithful’; رب العباد *rabbū l-‘ibādⁱ* ‘the lord of the people [i.e. God]’; منكسر المزاج *münkesirū l-mizāc^e* ‘(broken =) stricken (with respect to) health’ (this last example is an ‘improper’ genitive construct; see below).

The first member of a genitive construct is considered definite (determined) and may not carry the definite article, as is also the case with a noun that carries a possessive suffix (14.4); thus the expressions must be امير المؤمنين *emīrū l-mū‘minīn^e* ‘the ruler (Emīr) of the faithful’ and not الامير المؤمنين **el-emīrū l-mūminīn^e* or الاميرهم *el-emīrühüm*. If the first member of the genitive construct is to be understood as indefinite (undetermined), it must be expressed periphrastically: سلطان الدولة *sultānū d-devlet^e* ‘the sultan of the empire’ ⇒ *sultān^{un} li-d-devlet^e* ‘a sultan of (appertaining to) the empire’; or rather: سلطان من سلاطين الدولة ⇒ *sultān^{un} min selāṭīn^e d-devlet^e* ‘a sultan of the sultans of the empire.’

In indications of amounts and quantities of materials and substances, the entire expression remains indefinite when it has no article: فنجان قهوة *fincānū kahve^{un}* ‘the cup of a coffee’ = ‘a cup of coffee’; while it is definite when it has the article: فنجان القهوة *fincānū l-kahveⁱ* ‘the cup of the coffee’ = ‘the cup of coffee’.

Should one or both members of the genitive construct be modified by an attributive adjective, the construct itself may not be split; an attributive adjective that modifies the first member of the construct must also be postposed, or the genitive construct as a whole must be replaced by a construction with لي *lī*:

شيخ الطريقة *seyhū t-tarīkaⁱ* ‘the sheikh of the dervish order’

شيخ الطريقة الصالح *seyhū t-tarīkati s-ṣālīh^{un}* ‘the pious sheikh of the dervish order’

الشيخ الصالح للطريقة المشهورة *eş-seyhū s-ṣālīh^{un} li t-tarīkati l-meşhūre^{un}* ‘the pious sheikh of the famous dervish order’

A lengthier genitive construction must also be expressed periphrastically in this way:

معجم الألفاظ القرآن *mu'camü l-elfāzi l-kur'ān* 'lexicon of the words of the Qur'ān'
 المعجم المفهرس لألفاظ القرآن الكريم *el-mu'camü l-mufahras' li-elfāzi l-kur'āni l-kerīm* 'alphabetically ordered lexicon of the words of the Holy Qur'ān'

If a genitive follows a noun with the feminine *ta marbuta*, the *-t* of the ending is pronounced: جزيرة *cezire^{tin}* 'island, Mesopotamia' ⇒ جزيرة العرب *ceziretü l-'arab* 'the island of the Arabs' = the Arabian peninsula; مدينة *medīne^{tin}* 'city' ⇒ مدينة النبي *medīnetü n-nebī* 'the city of the prophet' = Medina; شيعه علي *ṣī'at 'Alī* 'the party of Ali.'

Still to be treated are the 'improper' genitive constructions, which have an adjective as their first member: قليل العدد *ḳalilü l-'aded* 'few in number'; كثير المعنى *keṣīrū l-ma'nā* 'much in meaning' = 'meaningful'; منكسر المزاج *münkesirü l-mizāc* '(broken =) stricken (with respect to) health.' The entire expression can be linked with another noun attributively, in which case the first member of the genitive construction – in contradiction to the rule otherwise in force – also takes a definite article, since the phrase as a whole is then considered as an attribute:

الألفاظ الكثيرة المعنى *el-elfāzu l-keṣīretü l-ma'nā* 'the meaningful words'

In Ottoman, Arabic genitive constructs with indefinite (indeterminate) genitive objects occur quite rarely (e.g. بنت زيد *bint Zaydⁿ* 'the daughter of Zayd'). By contrast, genitive constructs with definite (determined) substantives, which are in part set phrases or names, are common, such as:

دار الإسلام *dārü l-islām* 'the house/realm of Islam'
 دار الفنون *dārü l-fünūn* 'place of (natural) sciences' = 'university'
 رسول الله *resūlu llāh* 'the messenger of God'
 خير الدين *Ḥayreddīn* 'the welfare/prosperity of the religion'
 حقيقة الامر *ḥaḳīkatü l-emr* 'the true circumstances'
 قطب العارفين *ḳutbü l-'ārifīn* 'the pole/center of the (greatest of the) wise'
 سيد الكونين *seyyidü l-kevneyn* 'lord of both worlds' = 'the prophet Muḥammad'
 رب العالمين *rabbü l-'ālemīn* 'ruler over the worlds' = 'God'
 كلمة الله *kelimetu llāh* 'God's word'

14.6 Prepositions and the particles *ke-*, *le-*, and *fe-*

Among the words of Arabic origin that commonly occur in Ottoman and are difficult for beginners to recognize are prepositions. Almost without exception they govern the genitive case. It should be noted that Arabic particles and the three prepositions *bi-*, *li-*, and *ve-* are proclitics, i.e. they are attached to the following word (see below). The remaining prepositions, some of which also have nominal signification, are written as separate words.

The most important Arabic prepositions:

إلى *ilā* 'to, toward, until': إلى روم إيلي *ilā Rūm-ili* 'to Rumelia' [southern Balkan regions of the Ottoman empire].
 بِ *bi-* 'with, by, in, at, to, into, on, for, through': بِسْمِ اللَّهِ *bismi llāhi* 'in the name of God.'
 بِلا *bilā* 'without' (compound of بِ and the negative particle لا *la*: بلا تشبيه *bilā teṣbīh* 'without comparison'; *bilā ṣekk* 'without doubt.' Many expressions formed with *bilā* have been lexicalized.
 بَعْد *ba'd^e* 'after' [temporal]: بعد الفتح *ba'de l-feth* 'after the conquest'; أما بعد *ammā ba'd^e* 'now; after what has preceded' [the formula for taking up the subject after the customary prefatory eulogisms].
 دُونَ *dūn^e* 'below, low, lower than' [in rank or value]: ما دون *mā dūn* 'that which is below, lower part, subordinate, subaltern.' With the prepositions بِ *bi-* and مِنْ *min* it means 'without': بدون ان *bidūn' en ...* 'without the need for; but.'
 تَحْتَ *taḥt^e* 'beneath, under': تحت الأرض *taḥte l-erz* 'underground'; تحت القلعة *taḥte l-ḳaḷ'e* 'beneath the castle'; تحتته *taḥtında = altında* 'thereunder, under it.'
 عَلَى *'alā* 'on, against': على الاتفاق *'ale l-ittifaḳ* 'jointly.'
 عَنْ *'an* 'from; at; on; in; for; in lieu of; above; on account of; after; about; concerning': عن الأصل *'ane l-aṣl* 'by origin'; أباً عن جد *ābā 'an cedd* 'the father [inheriting] from the grandfather' = '[transferred] from the grandfathers to the fathers'; مقدس عن الشبيه والنظير *mukāddes 'ane ṣ-ṣebīh ve n-naẓīr* 'hallowed before the similar and the parallel' [i.e. God].

عند <i>inda</i> ^a	‘at the side of, in the possession of, in the opinion of, with’: عند الله <i>inda llāh</i> ‘with/before God.’
فوق <i>fevka</i> ^a	‘above, beyond, superior to’: فوق العادة <i>fevka l-āde</i> ‘beyond the usual’ = ‘extraordinary’; فوق الحد <i>fevka l-hadd</i> ‘[crossing] over the boundary line’ = ‘boundless.’
ففي <i>fī</i>	‘in’: في الحال <i>fī l-hāl</i> ‘immediately’; سنة ٨٥٧ <i>fī sene 857</i> ‘in the year 857’ [AH].
قبل <i>kabl</i> ^e	‘before’ [temporal]: قبل سنتين <i>kabl^e seneteyn</i> ‘two years ago.’
لـ <i>li-</i>	‘for, in favor of, to, belonging to’: لمؤلفه <i>li-mü’ellifihi</i> ‘belonging to its author, by the author’; الحمد لله <i>el-ḥamdü li-llāh</i> ‘praise [be] to God’ [not *لله *!].
مع <i>ma’a</i>	‘with’: مع الأسف <i>ma’a l-esef</i> ‘with regret, unfortunately.’
من <i>min</i>	‘from, of, by’: من القديم <i>mine l-ḡadīm</i> ‘from ancient times’
و <i>ve</i>	‘by’: والله <i>vallāhi</i> ‘by God’ [except in this expression, practically nonexistent in Ottoman; generally و <i>ve</i> ‘and’].

It is by means of the prepositions لـ *li-*, عند *inda*^a and مع *ma’a* that the sense of ‘have’ is expressed in Arabic, e.g. بنت لـ *lir-recül bint^{um}* ‘the man has a daughter’; ولـ *lil-mar’at^{um} walad^{um}* ‘the woman has a child/son.’

The particles كـ *ke-* ‘as’ [with gen], لـ *le-* ‘verily,’ and فـ *fe-* ‘and, then’ are written as proclitics attached to the following word (like some prepositions, although they are not counted as prepositions). The particle فـ *fe-* usually indicates a change of subject in an Arabic sentence. The particle لـ *le-* often corresponds in Arabic to ‘then’ in an ‘if ... then’ construction. In Ottoman, these particles are used only in Arabic expressions. Examples:

ذلك *zālik* ‘this’ ⇒ كذلك *ke-zālik* ‘also, likewise, in like manner’

لـ *le-* ‘ömrüke ‘by your life’ [oath]

لو لا تاب لهلك *lev-lā tābe le-heleke* ‘if he had not repented, then he would have perished’

فهو أحسن *fe-hüve aḥsen* ‘and it is better (thus); all the better’

14.7 Arabic demonstrative pronouns

Formed around the demonstrative ذا *zā*, the Arabic demonstrative pronoun in the singular is:

	this	that
masc.	هذا <i>hāzā</i>	ذلك <i>zālik^e</i>
fem.	هذه <i>hāzihi</i>	تلك <i>tilk^e</i>

The *ā* of the first syllable of these demonstrative pronouns, as also in the word الله *Allāh*, is generally written with ‘dagger *elif*’ = a superscripted *elif* (as in this table) or with no indication of the vowel at all. Except for their use in Arabic phrases, the Arabic demonstratives appear in Ottoman only in set expressions, such as: الحالة هذه *el-ḥāletü hāzihi* ‘the present condition/today’s ...’; كذا *kezā* and كذلك *kezālik* ‘like that, likewise, similarly’; لهذا *li-hāzā* ‘for this cause, because of this’; مع هذا *ma’a hāzā* ‘with this, notwithstanding this’; بناء على ذلك *binā’en ‘alā zālik* ‘building on that, based on that’; في يومنا هذا *fī yevminā hāzā* ‘on this (our present) day’; إلى يومنا هذا *ilā yevminā hāzā* ‘until this (our present) day/until now.’ In Ottoman, however, the word *hāzā* can also mean ‘complete(ly), entire(ly),’ e.g.: سرسم هذا *hāzā sersem* ‘that is a (complete) idiot’; هذا شهزاده *hāzā şehzāde* ‘that is a (consummate) prince.’

Text

The following text is the beginning of the *Sened-i İttifāk* (‘Charter/Deed of Alliance’), which was signed 7 October 1808 by the *āyān* or *derebeys* (local princes within the Ottoman Empire, who ruled *de facto* independent of the Sublime Porte), who were assembled in Istanbul, and representatives of the imperial government. The events that preceded that signing were: the overthrow of Selīm III and the enthronement of Muṣṭafā IV by the Janissaries (1807) and the intervention of ‘Alemdār Muṣṭafā Paşa, an *āyān* from Bulgaria, who marched to Istanbul with his own troops and placed Muṣṭafā’s reform-minded brother, Maḥmūd II, on the throne ((28 July 1808). He was himself named grand vizier by Maḥmūd and enthusiastically pursued the reforms begun by Selīm III, especially of the military. At the end of September of the same year the *āyān* were summoned to Istanbul and assented to various reform plans in

return for the guarantee of their rights and the heritability of their positions. The “Charter/Deed of Alliance,” from which the following passage is extracted, was in the end added to the accord (Aḥmed Cevdet Pasha, *Tārīḫ-i Cevdet*, vol. IX, Tertīb-i cedīd, İstanbul, Maṭba‘a-i ‘Osmāniye, 1309 A.H. [1892 CE], p. 278). In this text some words that are conventionally written as separate words are written as one: دولتعلیه *devlet-i-‘alīye*; یکوجود *yek-vücūd*.

“Charter/Deed of Alliance”

صورت سند اتفاق

... (اما بعد) سبب تحریر کتاب میامن نصاب اولدرکه جمله نك ولی نعمتی اولان دولتعلیه عثمانیه سلطنت محمدیه اولوب باعون حضرت خدا ابتدای ظهورندن الی یومنا هذا مظهر اولدیغی فتوح و غالبیت و شان و شوکت اتحاد و اتفاق و رفع نفسانیت و شقاق ایله حاصل اولدیغی و ارسته قید اشارت ایکن بر مدتدنبرو اقتضای کردش چرخ کردانله شیرازه اجزاء نظام پریشان و وکلای دولت بیننده و طشره ممالک خاندانلری میاننده اسباب شتادن ناشی نفسانیت و شقاق حالاتی نمایان اولمق ملابسه سیله سلطنت سنییه نك قوتی صورت تشنته مبدل و داخلا و خارجاً نفوذی مختل و بو حالت بای و کدا و اعلى و ادنى حقنه یعنی عموماً ملت بیضای احمدیه یه مورث و هن و خلل اولمغله رفته رفته نه صورت کریهه یی منتج اولدیغی و بغير حق واقع اولان فضایح معلومه تقریبیله اساس سلطنت مندرس اولمق رتبه سنه و اردیغی اعترافکرده صغار و کبار اولوب (فاعتبروا یا اولی الابصار) نص جلیل الشانی اوزره سوابق معاملاتدن اخذ عبرت و دعایم نظام دین و دولتی اقامه و احیاء کلمة الله العلیا نیت خیریه سیله بو تشنتک اتفاقه تبدیلنه و اولوجهله دولت علیه نك قوت کامله سی اسبابنی استحصال و اظهاره بذل مقدرت ایلمک عهده دیانت و ذمت صداقته متحتم و واجب اولدیغی جمله مز درك و اذعان برله مجالس متعدده عقد اولنه رق جمله مز یکوجود و اتحاد و اتفاقله احیای دین و دولته صارف و سع و مجهود اولوب اکمال قوت ذاتیه و مواد سائره ملکیه یی مذاکره و ضوابط حسنه سنی شیرازه بند استشاره ایتدیکمزه مبنی اشبو اتفاق شرائطنی دخی بر وجه آتی سنده ربط و توثیق ایتمشزدر.

Vocabulary

ابتدا <i>a ibtidā</i> beginning, commencement; the first prosodic foot of the second hemistich of a verse; at first	اعتبروا <i>a řteberū</i> beware, be admonished
ابصار <i>a ebsār</i> pl of <i>بصر</i> <i>baṣar</i> : sight; here: perception	اعتراف <i>a řtirāf</i> confession, admission
اتحاد <i>a ittihād</i> union, concord, harmony, amity	اعلى ، اعلا <i>a ālā</i> higher, highest, most high; excellent
آتی <i>a ātī</i> coming, he who/that which comes; future	اقامه <i>a ikāme</i> placement, establishment
اجزاء <i>a eczā</i> pl of <i>جزء</i> <i>cüz</i> : part, element; drug; medication	اقتضا <i>a iktizā</i> requirement, necessity
احمدی <i>a aḥmedī</i> very laudable	الله <i>a Allāh</i> Allah, God
احیاء <i>a iḥyā</i> animating, resuscitating	الی یومنا هذا <i>a ilā yevminā hāzā</i> until this (our present) day/until now
اخذ <i>a aḥiz/ahz</i> taking, seizing, receiving	اولی ، اولو <i>a ulī, ulū</i> pl of <i>ذو</i> <i>zū</i> : possessor, owner, master
ادنى <i>a ednā</i> very low, vile, bad; least, most trifling	با <i>p bā</i> with, by, in, at, to, into, on, according to (also as prefix)
اذعان <i>a iẓān</i> quick or ready in obedience or understanding; reason, comprehension	بای <i>t bay</i> rich
اسباب <i>a esbāb</i> pl of <i>سبب</i> <i>sebeb</i> : cause, occasion; means, instrument	بذل <i>a bezil, bezl</i> liberal expenditure, commitment, contribution
استحصال <i>a istiḥṣāl</i> production, procurement, acquisition	بر <i>p ber</i> on, in, according to, as
استشاره <i>a istiṣāre</i> query, inquiry, consultation	برله <i>t birle</i> with, and
اظهار <i>a iẓhār</i> manifestation, display, demonstration, exhibition	بیضا <i>a bayzā</i> white, bright; sun; fem of <i>ابيض</i> <i>ebyaż</i> : white
	بین <i>a beyn</i> interval (of space, time, degree); pp with poss and case suffix: between, among, amidst

- پريشان p *perışān* scattered, disordered, disarranged, disheveled; perturbed, perplexed, bewildered
- تبديل a *tebdil* change, exchange; modification, alteration; conversion; incognito; government spy / agent
- تشتت a *teşettüt* split, disintegration; disunity, scattering; difference, discrepancy, fragmentation
- تقريب a *takrīb* approach, approximation
- توثيق a *tevṣīk* verification, confirmation, authentication, documentation
- جليل a *celil* great, large, huge; glorious; important
- چرخ ، چرق p *çarh, çark* wheel; machine; the heavens; the spheres; fate
- حالة a *hālet* condition, state
- حسن a *hasen* good, comely, seemly, beautiful, pleasant, agreeable
- حضره a *ḥazret* a presence; excellency (*precedes the name or title of holy personages, with izafet: ḥazret-i ...; follows the names of state dignitaries, with the added ending -leri: ḥazretleri*); here referring to God (rarely also refers to the *Qur'ān*)
- خارج a *hāric* outside surface, space exterior to a thing; a result; foreign territory
- خانده p *hānedān* family; household; lineage; of illustrious descent
- خدا p *ḥudā* God
- خلل a *ḥalel* interval, opening, gap; crevice; flaw, defect; injury; disorder, decay
- خيري a *ḥayrī* good, beneficial
- داخل a *dāḥil* inner, interior, internal; inside, interior; entering; home territory
- درک a *derk* acquisition; comprehension
- دعائم ، دعائم a *da'āyim, da'ā'im* pl of دعام *d'ām*: pillar, pole, post, mast
- ديانت a *diyānet* piety, devotion; religion
- دين a *dīn* religion
- ذاتي a *zātī* in/of/by itself; essential, personal
- ذمت a *zīmmet* responsibility, obligation, duty; indebtedness, debt
- ربط a *rabīṭ, rabṭ* binding, fastening, connecting; connection
- رتبه a *rütbe* rank, hierarchical grade, degree
- رفته رفته p *refte refte* gradually, little by little
- رفع a *refī, ref* raising, lifting, elevating; advancement, promotion
- سبب a *sebeb* cause, occasion; source; means
- سلطنت a *saltanat* dominion, lordship, jurisdiction, empire; sultanate
- سني a *senī* high, exalted, sublime, grand (*esp. referring to Ottoman court or sultan*)
- سوابق a *sevābīk* pl of سابقه *sābika*: former, preceding, antecedent; former misdeed; advance guard
- شان ، شان a *ṣān, ṣa'n* fame, renown; dignity, station, honor, glory, majesty; display, pomp
- شئي a *ṣettā* different, various, manifold, diverse
- شرائط a *ṣerā'it, ṣerāyiṭ* pl of شرط *ṣart*: condition, stipulation, article of agreement; religious precept
- شقاق a *ṣikāk* contention, strife
- شوکت a *ṣevket* imperial majesty and pomp, grandeur, dignity
- شيرازه p *ṣirāze* head-band of a bound book; bond of union; order; balance; ~-bend fastened with a head-band
- صارف a *ṣārīf* that which averts, diverts, repels; one who spends or expends
- صداقت a *ṣadāqat* faithfulness, fidelity, devotion
- صغار a *ṣiḡār* pl of صغير *ṣaḡīr*: small
- ضوابط a *zavābiṭ* pl of ضابطه *zābiṭa*: rule, maxim; organization; order
- ظهور a *zuhūr* becoming visible; appearance; a happening
- عبرت a *'ibret* admonition, warning; example to be avoided
- عثماني a *'osmānī* Ottoman
- عموم a *'umūm* common, general, universal; universality; all
- عهده a *'uhde* duty, accepted responsibility
- عون a *'avn* help, aid, assistance
- غالبيت a *ḡālibīyet* victory, superiority, predominance
- غير a *ḡayr* another, other; with *izafet* preceding an adjective: not, un-, e.g. *ḡayr-i menkūl* immovable; real estate
- فتوح a *fütūḥ* pl of فتح *feth*: opening; conquest
- فضائح a *fażāyih, feżā'ih* pl of فضيحة *fażīḥa*: shameful act or quality; baseness; infamous crime
- قوت a *ḡuvvet, kuvvet* strength, power, might, (military) force
- قيد a *ḡayd, kayd* binding; restriction; registration, enrollment; provision; caring, attending to
- كامل a *kāmil* perfect, complete, full; good, well-conducted, honorable; of mature years
- كدا p *gedā* beggar, mendicant; poor
- گردان p *gerdān* neck, throat; turning, revolving; passage of time
- گردش p *gerdiş* a going around, turning, revolving; change of fortune
- کرده p *kerde* made, done, ~ -kerde that which one has ~-ed
- کریه a *kerīh* disgusting, detestable, abominable
- کلمه a *kelime* word
- مبدل a *mübeddel* changed, altered
- مبنی a *mebnī* built, constructed, erected; grounded, based; in view of
- محتمم a *müteḥattim* absolutely necessary, incumbent, inevitable

متعدد a *müte'addid* various; numerous, many
 مجالس a *mecālis* pl of مجلس *meclis*: assemblage, meeting, conference; council; court; session
 مجهود a *mechūd* stressed, harrassed; difficult, trying
 محمدی a *muḥammedī* pertaining to Muḥammad
 مختل a *muḥtell* perplexed, spoiled, injured, ruined, troubled, impaired
 مظهر a *maẓhar* place or thing where something is manifested; an instance of something; one who achieves honor; that which appears or is manifested
 معاملات a *mu'āmelāt* pl of معامله *mu'āmele*: behavior, conduct, treatment; transaction; official channels; formalities; interaction
 قدرت a *maḳderet* power, ability
 ملایسه a *mülābese* interaction with someone; intimacy; meddling with; connection; comming-ling; ~ siyle inconnection with/in consi-deration of [i.e. of that which has just been said]
 ملت a *millet* belief, faith, religion; nationality; a people, esp. a people united by a common faith; a sect
 ملکی a *mülkī* pertaining to the state or sovereign; administrative; civil; territorial
 ممالك a *memālik* pl of مملكة *memleket*: country, dominion, territory, province; town, city
 منتج a *müntic* causal; producing a result; bringing forth
 مندرس a *münderis* in utter ruin; obliterated
 مواد *mevādd* pl of ماده *mādde*: matter, substance, material; subject or point of discussion; article; proposal; item
 مورث a *müris* caused, brought up; constituted a legatee
 میامن a *mevāmin* pl of میمنه *meymene*: right side; lucky side; luck; prosperity; success; auspicious omen; right wing of an army; ~ *nişāb* basis of success; provided with the proper degree of benediction

میان p *meyān* middle; pp with poss and case suff: between
 ناشی a *nāşī* that which takes rise, springs up, originates; consequently, hence, wherefore
 نص a *naşş* decisive point in the Qur'ān; canonical text; goal; definite degree
 نصاب a *nişāb* basis, root, origin; capital, wealth; proper or requisite degree or condition of anything; quantity, number, or amount [at which a possession becomes taxable]
 نظام a *niẓām* order, system, method
 نفسانیت a *nefsānīyet* sensuality; selfishness; spite; rancor
 نفوذ a *nüfūz* penetrating and going quite through, traversing; insight; influence
 نمایان p *nümāyān* plain, evident, manifest
 نه t *ne* what
 نیت a *niyet* intention; purpose; expression of intention at the beginning of a ritual action
 واجب a *vācib* ritually necessary; incumbent; bounden; right, proper, due, necessary
 واریسته p *vāreste* free; void, exempt from; certain
 واقع a *vāḳī'* befalling; happening; happened; occurred; lying; situated; actual
 وجه a *vecih, vech* face, visage; direction; sense; view; reason; method; surface
 وجود a *vücūd* existence; being; substance; body of a human
 وسع a *vüs'* competence of means; power; wealth; ability
 وکلاء a *vükelā* pl of وکیل *vekīl*: attorney, agent, representative, proxy; minister; people of quality (plural)
 ولی نعمت a *velī-ni'met* benefactor/benefactress
 وهن a *vehin, vehn* insignificance; weakness
 یعنی a *yā'nī* that is to say; which means
 يك p *pek* one
 يوم a *yevm* day

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify the gender of the following nouns.

اتحاد	قوت	مذاکره	بذل	وسع	اقامه	سند
ملت	سلطنت	قید	ربط	ذمت	اخذ	عون
رتبه	مظهر	دولت	عهده	عبرت	عقد	تثنت
				متعدد	صارف	نیت

5. Transcribe and translate the following Arabic genitive and possessive constructions:

١ تحرير الكتاب

٢ فتوح الممالك

٣ بعده

٤ عندكم

٥ كلمة الله

٦ لك

٧ نظام الدين

٨ من ابتداء ظهورها

6. Form five Arabic substantive-adjective constructions with Arabic words that you know (as in 14.3).

7. In the lexicon find ten expressions in which an Arabic genitive construct is present; give each in Arabic script, transcription, and translation.

8. In the lexicon find ten expressions in which an Arabic preposition is used.

Chapter Fifteen

15.1 The names of the months and days of the week

In Ottoman texts, the names of the months from the Hijri calendar are generally used. It is a lunar calendar reckoned from the departure of the Prophet Muḥammed from Mecca for Medina on Thursday, 16 July 622 CE.¹ In addition, in 1677 a ‘financial calendar’ was introduced which was structured according to the solar calendar and whose months correspond with those of the Julian calendar. This solar calendar (*Hicrî-Şemsî*) has been used for the dating of official business since 1789 or in some cases 1840 (under the name *Rûmî* or *Mâlî*).²

The names of the months of the Hijri calendar

month	name	abbreviation	secondary epithet (commonly used in italics)
1	Muḥarrem محرم	م	<i>el-ḥarām</i> الحرام
2	Şafer صفر	ص	<i>el-ḥayr</i> الخير, <i>el-muzaffer</i> المظفر, <i>el-mübārek</i> المبارك
3	Rebîü l-evvel ربيع الاول	را	<i>eş-şerîf</i> الشريف
4	Rebîü l-âḥir ربيع الآخر	ر	<i>el-mübārek</i> المبارك
5	Cumādā l-ülā جمادى الاولى	جا	---
or	Cemāzî l-evvel جمادى الاول		
6	Cumādā l-âḥire جمادى الآخرة	ج	---
or	Cemāzî l-âḥir جمادى الآخر		
or	Cumādā l-uḥrā جمادى الاخرى		
7	Receb رجب	ب	<i>el-mürecceb</i> المرجب, <i>el-ferd</i> الفرد, <i>el-ḥarām</i> الحرام, <i>el-aşamm</i> الأصم, <i>el-mübārek</i> المبارك
8	Şa'bān شعبان	س ، ش	<i>el-mu'azzam</i> المعظم, <i>el-mükerrem</i> المكرم, <i>el-mübārek</i> المبارك, <i>eş-şerîf</i> الشريف
9	Ramāzān رمضان	ن	<i>el-mübārek</i> المبارك, <i>eş-şerîf</i> الشريف
10	Şevvāl شوال	ل	<i>el-mükerrem</i> المكرم, <i>el-mübārek</i> المبارك
11	(Zū) Zî l-ka'de ذو القعدة	ذا	<i>eş-şerîf</i> الشريف, <i>el-ḥarām</i> الحرام
12	(Zū) Zî l-ḥicce ذو الحجة	ذ	<i>eş-şerîf</i> الشريف, <i>el-ḥarām</i> الحرام

The abbreviations for the four quarters into which the annual salary payments (*‘ulūfe*) of imperial gate wardens were divided appear particularly in financial documents, but also from time to time in other texts:

- 1st quarter مصر *maşar* < *Muḥarrem*, *Şafer*, *Rebîü l-evvel*
 2nd quarter رجب *receb* < *Rebîü l-âḥir*, *Cumādā l-ülā*, *Cumādā l-âḥire*
 3rd quarter رشن *reşen* < *Receb*, *Şa'bān*, *Ramāzān*
 4th quarter لذ *lezez* < *Şevvāl*, *Zî l-ka'de*, *Zî l-ḥicce*

¹More detailed information about the calculation of time in Islamic culture may be found in Ch. Pellat, “Anwā” and B. van Dalen, *et al.*, “Ta’rīkh,” *Encyclopaedia of Islam*, ed. P. Bearman, *et al.* (Leiden: Brill, 2006).

²Cf. Faik Reşit Unat, *Hicrî tarihleri milâdî tarihe çevirme kılavuzu*, 6th ed. (Ankara 1988), 162 f.

The names of the months of the solar and financial calendar (*mālīye*) are for the most part borrowed from the Syrian calendar, with fewer borrowings from the Greek calendar. The year begins with 1 Āzār (= 1 March of the Julian calendar). The reckoning of the year is based on the Hijri calendar, beginning with the year 1088 AH (1677 CE) and dropping one year in thirty-three, since thirty-three Hijri years approximate thirty-two solar years.

The names of the months of the solar calendar

March	آذار <i>āzār</i>	September	ايلول <i>eylül</i>
April	نيسان <i>nisān</i>	October	تشرين اول <i>teşrîn-i evvel</i>
May	مايس / ايار <i>eyyār / mayıs</i>	November	تشرين ثاني <i>teşrîn-i sâni</i>
June	حزيران <i>hazîrân</i>	December	كانون اول <i>kânûn-i evvel</i>
July	تموز <i>temmûz</i>	January	كانون ثاني <i>kânûn-i sâni</i>
August	آغستوس / آب <i>agustos / āb</i>	February	شباط <i>şubât</i>

With the exception of Friday and Saturday, the days of the week have no names as such in Arabic and Persian, but rather, as they also regularly appear in Ottoman texts, are numbered from one to five:

Names of the days of the week

English	Arabic	Persian	Modern Turkish
Sunday	يوم الأحد <i>yevmü l-aḥad</i>	يكشنبه <i>yekşenbe</i>	<i>pazar</i>
Monday	يوم الاثنين <i>yevmü l-isneyn</i>	دوشنبه <i>düşenbe</i>	<i>pazartesi</i>
Tuesday	يوم الثلاثاء <i>yevmü s-selāsā</i>	سه شنبه <i>seşenbe</i>	<i>salı</i>
Wednesday	يوم الأربعاء <i>yevmü l-erbīā</i>	چهارشنبه <i>çahârşenbe</i>	<i>çarşamba</i>
Thursday	يوم الخميس <i>yevmü l-ḥamīs</i>	پنجشنبه <i>pencşenbe</i>	<i>perşembe</i>
Friday	يوم الجمعة <i>yevmü l-cum'a</i>	جمعه / آدینه <i>cum'a / ādīne</i>	<i>cuma</i>
Saturday	يوم السبت <i>yevmü s-sabt</i>	شنبه <i>şenbe</i>	<i>cumartesi</i>

In the Persian names of the days, the *n* in the word *şenbe* is assimilated to the following *b* and thus pronounced as *şembe*. The word *çahâr* 'four' is contracted in pronunciation to *çâr* and is often also written as such: چارشنبه *çarşenbe* ⇒ *çarşamba*.

15.2 Arabic semantic formulae and idioms

Even today there are some Arabic phrases used in modern Turkish whose approximate meaning is known to speakers but which they do not understand in detail. In Ottoman the number of such formulaic expressions of Arabic origin was significantly greater than in modern Turkish. It is therefore necessary to learn the fundamentals of Arabic grammar. On the other hand, if one knows a number of these set phrases and expressions in Arabic – even without a mastery of the underlying grammar – one can go far in understanding and translating Ottoman texts that include them. For this reason the most common and important of these Arabic expressions will be introduced here and their meanings specified.

1. After the mention of the name of God الله *Allāh*, or another appellation of God, such as Arabic حق *Ḥaqq* or Persian باری *Bārī*, there sometimes follows a eulogistic or encomiastic phrase in praise of the Lord. Among the commonly used phrases are:

- تعالى *te'ālā* 'praised be He'
- جل جلاله *celle celāluhu* 'the True God, whose majesty be exalted'
- جلت قدرته *cellet kudretuhu* 'exalted be His might'
- عز شأنه *'azze şa'nuhu* 'glorious be His fame'
- عز اسمه *'azze ismuhu* 'glorious be His name'

2. Likewise after the mention of prophets, saints or other prominent personages, e.g. rulers, scholars, etc., there frequently follows a eulogistic phrase. After the mention of the name of the Prophet Muḥammad, one as a rule says or writes *صلى الله عليه وسلم* *ṣallā llāhu ‘aleyhi ve sellem* ‘may God commend/bless him and grant him peace.’ This phrase can be abbreviated in Ottoman as *صم* or *صلعم*; in modern Turkish the abbreviation is generally ‘(S.A.V.).’

3. After the names of the other prophets, and to some extent after the names of saints and other personages, there follows the phrase *عليه السلام* *‘aleyhi s-selām* ‘peace be upon him.’ The abbreviation in Ottoman is *ع*, in modern Turkish ‘(A.S.).’ After the mention of ‘Alī b. Ebī Ṭālib and other companions of the Prophet, there frequently follows the phrase *كرم الله وجهه* *kerrema llāhu vechehu* ‘God grant him mercy.’

4. In addition, after the mention of companions of the Prophet and prominent Islamic mystics, the phrase *رضي الله عنه* *raẓiya llāhu ‘anhu* ‘may God be well pleased with him’ is quite frequent. The usual modern Turkish abbreviation of the phrase is ‘(R.A.).’

5. After the names of saints to whom *kerāmet* (the power to perform miracles) is assigned, there follows generally either the active phrase *قدس الله سره* *ḡaddesa llāhu sırrahu* ‘may God sanctify his grave (secret)’ or the passive phrase *سره قُيس* *ḡuddise sırruhu* ‘sanctified be his grave (secret).’

6. After the names of temporal rulers and deceased personages, it is customary to add the following eulogistic phrases:

rahimahu llāhu ‘may God have mercy on him’
rahimehümu llāhu te‘ālā ‘God, praised be He, have mercy on them’
ṭābe serāhu ‘may the earth [his grave] be pleasant for him’
rahmetu llāhi ‘aleyhi ‘God’s mercy upon him’
‘aleyhi rahmetü l-bārī ‘the Creator’s mercy upon him’
rahmetu llāhi ‘aleyhi rahmeten vās‘aten ‘God’s mercy, a bountiful mercy, upon him’
nevvera llāhu merḡadehu (ḡabrehu) ‘may God glorify his grave’
nüvvire merāḡidühüm ‘may their graves be glorified’
ravvaḡa llāhu rühahu ‘may God grant his soul peace’
ruvviḡa rühuhu ‘may his soul find peace’
rizvānu llāhi ‘aleyhim ecma‘in ‘may God’s approbation be upon them all together’
teḡammedehu llāhu bi-ḡufrānihi ‘may God him cover him with his mercy’
‘aleyhi eḡzalu ṣ-ṣalavāt ‘on/with him be the best prayers’

7. Rulers who were still alive could be acknowledged with the following eulogistic phrases (among others):

ḡalleda llāhu mülkehu ‘may God make perpetual his rule’
ḡullide mülkühu ‘may his rule be made perpetual’ (passive of the preceding expression)
edāma llāhu te‘ālā ‘izzetehu ‘may God, praised be He, make perpetual his power’
eṭāla llāhu baḡāhu ‘may God lengthen his existence’
dāme zılluhu ‘may his shadow (being) persist’
ebḡā llāhu zātehu ṣ-ṣerīḡ bi-s-salṭanati l-ḡāhire ilā inḡirāzi d-devrān ‘may God make perpetual his noble person with irresistible dominion to the end of all time’
e‘azza llāhu enṣārehu ‘may God strengthen his helpers’
zādehu llāhu salṭanaten ve iḡbālen ‘may God increase his dominion and his good fortune’

8. Other expressions frequently used in written and/or spoken Ottoman are:

bismi llāhi r-raḡmāni r-raḡīm ‘in the name of God, the beneficent, the merciful’
el-ḡamdü lillāhi rabbi l-‘ālemīn ‘praise God, the Lord of the worlds’
Allāhu ekber ‘God is most great’
Allāhu a‘lam ‘God is most knowledgeable’
mā ṣā‘a llāh ‘what God wills’
in ṣā‘a llāh ‘if God wills it’

بعناية الله *be-ināyeti llāh* ‘by God’s mercy’

بمعون الله *be-avni llāh* ‘with God’s help’

استغفر الله العظيم *estagfiru llāhe l-‘azīm* ‘I ask the pardon of God, the Supreme Glory’

لا حول ولا قوة الا بالله العلي العظيم *lā ḥavle ve lā kuvvete illā billāhi l-‘alīyi l-‘azīm* ‘there is no power or force except in God, the Highest and the Supreme Glory’

9. Several additional miscellaneous expressions:

الى يوم هذا *ilā yevmi hāzā* ‘until this day’

جاهدوا في سبيل الله *cāhidū fī sebīli llāh* ‘strive/fight on the way of God’

العهد على الراوى *el-‘uhdetū ‘alā r-rāvi* ‘the responsibility [for that which was said] is on the narrator’

متوكلا على الله *mütevekkilen ‘alā llāh* ‘committing himself to God’

توكلت على الله *tevekkeltü ‘alā llāh* ‘I committed myself to God’

كلم الناس على قدر عقولهم *kellime n-nāse ‘alā ḡaderi ‘uḡūlihīm* ‘speak to the people according to the measure of their understanding’

حرسها الله عن الفتنة *ḡarresehā llāhu ‘ani l-fitne* ‘may God without fail protect them from discord’ (a eulogistic expression said after the mention of holy cities or one of the capitals of the Ottoman empire)

بلا جنك ولا جدال *bilā cengⁱⁿ ve-lā cidāl* ‘without battle and dispute’

كما يقتضى الحال *kemā yaḡtaẓı l-ḡāl* ‘as the situation demands’

ما يشاء *fa‘al^{ān} mā yeḡā* ‘he does as he wishes’ (i.e. God; this and similar expressions are often used in place of ‘God’)

قال الله تعالى *ḡāla llāhu te‘ālā* ‘God, praised be He, spoke’

أيدها الله الملك الاعلم *eyyedehā llāhu l-melikü l-‘alam* ‘may God, the King, who knows all, strengthen them (the victorious standards of the Ottoman, i.e. Muslim army)’

15.3 Persian past tense

The infinitive of Persian verbs ends in تن *-ten* or دن *-den* (e.g. رفتن *reften* ‘go’; دیدن *dīden* ‘see’). Through the removal of the final ن *-n*, the shortened infinitive or past (preterite) stem is formed: رفت *reft* ‘he/she went’; دید *dīd* ‘he/she saw.’ The personal inflections are added to this stem to form the past (preterite) tense.

Persian past tense (example: دیدن *dīden* ‘see’)

دیدم	<i>dīdem</i>	I saw	دیدیم	<i>dīdīm</i>	we saw
دیدى	<i>dīdī</i>	you saw	دیدید	<i>dīdīd</i>	you saw
دید	<i>dīd</i>	he/she/it saw	دیدند	<i>dīdend</i>	they saw

The 3rd person singular has no inflectional ending. In older Persian the prefixes بی *-bi* and می *-mī*, and the suffix ی *-ī* could be added to the past tense forms listed, e.g. دیدم *bidīdem* ‘I saw (for a time),’ مینمود *mīnemūd* or نمودی *nemūdī* ‘he/it showed (for a while).’ The Persian verb is negated by prefixing ند *ne-*, e.g. ندیدند *nedīdend* ‘they did not see.’ In verbs that already have prefixes, the negating particle is infix: برگشتن *bergeḡsten* ‘to return’ ⇒ بر نگشت *ber neḡeḡst* ‘he did not return.’ The verbs بودن *būden* ‘to be’ (e.g. بودم *būdem* ‘I was’) and شدن *šūden* ‘to become’ (e.g. شد *šūd* ‘he became’) function as auxiliary verbs; شدن *šūden* is the passive auxiliary.

15.4 Persian personal and demonstrative pronouns

The Persian personal and demonstrative pronouns are:

من	<i>men</i>	I	ما	<i>mā</i>	we
تو	<i>tū/tū</i>	you	شما	<i>šūmā</i>	you
او	<i>ū (vey)</i>	he/she/it	ایشان	<i>iḡān</i>	they
آن	<i>ān</i>	that one	این	<i>īn</i>	this one

The 2nd person plural شما *šūmā* functions as the polite form of address (for singular or plural). When the subject is inanimate plural, the form آن *ān* with the plural inflection ها *-hā* is often substituted for ایشان *iṣān*: آنها *ānhā* ‘those.’

The personal and demonstrative pronouns can function as the second member of an *izafet* construct and thus correspond to possessive pronouns: کتاب من *kitāb-ı men* ‘my book’; امید ما *ümīd-i mā* ‘our hope’; خانه شما *hāne-i šūmā* ‘your house’; پادشاه ایشان / آنها *pādišāh-i iṣān/ānhā* ‘their ruler’; پائی او / پائی وی *pāy-i ū* [or earlier *pāy-i vey*] ‘his portion.’

Text

The following two texts are taken from the chronicle of Muṣṭafā Na‘īmā (1652–1715), which covers the years 1591–1659. Na‘īmā dedicated his work, completed in 1710, to the Grand Vizier Köprülü Hüseyn Paşa (1697–1702), under the title *Ravzatu l-Hüseyn fi hūlāṣati aḥbāri l-ḥāfiḳeyn* ‘Garden of Hüseyn; in summary, news of the two worlds, east and west,’ although it is generally designated *Na‘īmā Tārīḫi* ‘Na‘īmā’s Annals’ (İstanbul, Maṭba‘a-i ‘Āmire, 1280 AH [1863 CE], 6 vols.; here: vol. 3, pp. 397 & 420–421).

“Events in the Capital”

وقایع آستانه

صدر روم ایللی ابو السعود زاده چلبی دیاربکرده وفات ایتمکله صفرده اناتولیدن عیسی افندی صدر رومه کچوب چوی زاده یه اناتولی صدری ویرلدی وزیر اعظم طرفندن اون ایکی کونده رجب اغا کلوب شاه ایله غالبانه عقد صلح اولندیغی خبرینی کتوردی نته کم ذکر اولنسه کرکدر ودرنجی کونده التفات نامه و مرصع سیف و خلعت ایله کوندرلدی ربیع الاولده تکرار اولاقدر کلوب بغداد ایالتنه نقل اولنان درویش محمد پاشا یه وزارت عرضنی کتوردی مراد اوزره جوابلر ایله کیرو کوندرلدی ربیع الآخرده سردار اکرم شاه عجم ایله رضای همایون اوزره غالبانه عقد صلح ایتدکدنصکره عجم ایلچیزی محمد قولی بکی آستانه سعادته کوندرمش ایدی کلوب مظهر نوازش واحسان اولدی جمادی الاولینک یکریمی برنجی کونی دیوان همایونده مصر علوفه سی ویریلوب ودرت ایلچی کلوب بر یرده ترتیب اوزره اوتوردیلر.

“The Death of Sultan Murād Khan, on whom [God’s] mercy and pardon”

انتقال سلطان مراد خان علیه
الرحمة والغفران

پادشاه مغفور بغداد سفرندن منکسر المزاج کلوب عرق النساء ووجع مفاصل سببی ایله تفرق اتصال زحمتندن ناخوش اولدقلرینه بناء اوج درت آی مقداری ساغر صهبا نظر التفاتدن تبعید اولمشیدی رمضان شریفده مزاجلری زیاده منحرف اولوب عید شریفده بر مقدار صحت بولمغله بیرام دستبوسنه تخت عالی یه چیقوب خلق عالم مسرور اولمشلر ایدی بقضاء الله تعالی ایرتسی مزاج شریفلری متغیر اولوب وشدت مرضدن وجودلری کوندن کونه متأثر اولوب ضعف و بیماری غلبه ایلدی حضرت مولانا قدس سره العزیز مثنوی شریفده بیوردقلری * ازقضا سرکنجبین صفرا فزود * روغن بادام خشکی مینمود * مضمونی اوزره حذاق اطباءک قائده طب اوزره ایتدکلری تدابیر و معالجه فائده ویرمیوب کتدکچه مرضلری مشته اولدی ماه شوالک اون التنجی کونی یوم الخمیس ایدی غروبندنصکره تسلیم روح ایدوب اول فاتح بغداد پادشاه جهاد معتاد واصل رحمة رب العباد اولدی رحمة الله علیه رحمة واسعة * آن مصر معدلت که تو دیدی خراب شد * آن نیل مکرمت که شنیدی سراب شد *

Vocabulary

- ا/p *Ebū s-Su'ūd zāde* *pn*: family name that derives from the famous *sheikhū l-islam*, under Sultan Süleyman the Magnificent and Selim II, Ebū Su'ūd Efendi (1545–1574)
- آستانه *p āsitāne* threshold; ~i *sā'adet* the Threshold of Felicity, i.e. the Sultan's court; Istanbul
- اطباء *a etibbā, etibbā'* *pl of* طبيب *ṭabīb*: physician
- اعظم *a a'zam* higher, greater; very high; the highest, the greatest
- اغا *t āga* Aga, military title, officer, captain, colonel; lord, master; paternal uncle; title of respect: sir, Mr.
- اکرم *a ekrem* very honorable, most honorable
- التفات *a iltifāt* a turning toward, turning around; taking notice of; paying attention to; treating with courtesy or kindness; *naẓar-ı* ~ look of kindness, encouragement
- نامه التفات *a/p iltifāt-nāme* friendly letter, kindness
- اناطولی *t Anaṭoli* *pn* Anatolia
- انتقال *a intikāl* transition; progress; migrating, migration; transmission (e.g. of a disease); apprehension; consequence; move; *here*: demise, death
- اولاق *t ulaq* messenger, dispatch rider, courier
- ایالت *a eyālet* province; principality
- ایرتسی *t ertesi* next; next day; tomorrow
- ایلچی *t elçi* agent; envoy, minister, ambassador
- بادام *p bādām, bādem* almond (tree and fruit)
- بغداد *a Bağdād* *pn* Baghdad
- بك *t beğ* lord; prince; ruler
- بناء *a binā'en* building; consequently; founded upon that; therefore; *pp with dat* based on, because of
- بیرام *p bayrām* religious festival; holiday
- بیماری *p bīmārī* illness, disease
- بویرمق ، بویرمق *t buyurmaq* order, decree; deign to say; deign
- پاشا *t paşa* pasha (colonel, general)
- تبعید *a teb'īd* alienate; distance; remove; expel; banish
- تخت *p taht* throne
- تدابیر *a tedābīr* *pl of* تدبیر *tedbīr* plan, arrange, regulate, manage; plan, course, expedient
- ترتیب *a tertīb* arrangement, order, plan, composition, series
- تعالی *a te'ālā* praised be he
- تفرق *a teferruq* separation, splitting; ~i *ittiṣāl* disintegration produced by disease
- تکرار *a tekrār* again; repeatedly; recur; recurrence
- جهاد *a cihād* struggle, striving (*to advance the faith of Islam*)
- چلبی *g çelevi* gentleman; (*title for*) civilian man of letters; prince (early Ottoman)
- چوی زاده *t/p Çivizāde* *pn* scholarly Ottoman family (15th-18th c.)
- حذاق *a huzzāk* *pl of* حاذق *hāzīq* skilled (physician), skilful, expert; sharp, keen
- خان *t hān* khan, title of Turko-Mongolian rulers; sovereign (*follows the name of Ottoman sultans*)
- خراب *a ḥarāb* ruined, in ruins, devastated
- خشکی *p ḥuškī* dryness; drought; *here*: blockage
- خلعت *a ḥul'at* a robe of honor (*conferred by the sultan or another dignitary as a sign of favor*)
- خلق *a ḥalk* creation; all created things; humankind; the common people; crowd; people, nation
- پاشا درویش محمد *t Dervīş Meḥmed Paşa* *pn* Dervīş Meḥmed Paşa (d. 1655), Ottoman statesman and grand vizier (1653–1654)
- دستبوس *p destbūs* kissing the hand of another; one who kisses the hand of another
- دیاربکر *a/t Diyārbekir* *pn* Diyarbakır
- دیدن *p dīden* see (*pres* بین *bīn*)
- دیوان *p dīvān* council of state; public sitting of a governor, council, or judge; country district; collection of poems
- رب *a rabb* Lord [God]
- رجب اغا *a Receb Āga* *pn* Receb Āga
- رحمت ، رحمة *a raḥmet* [God's] mercy, compassion, forgiveness, and grace
- رضاء *a rızā, rızā'* consenting; assenting; being willing; acquiescence
- روح *a rūḥ* soul, spirit, breath
- روغن *p rūḡan, revḡan* oil; oily substance, such as butter, grease, fat; varnish
- روم ایلی *g/t Rūm-ili, Rūm-eli* *pn* Rumelia, the European (especially southern Balkan) territories of the Ottoman Empire (*esp* Macedonia, Thrace)
- زحمت *a zaḥmet* trouble, difficulty, fatigue, distress, disease, pain
- ساغر *p sāḡar* drinking cup or bowl
- سراب *a serāb* mirage
- سردار *p serdār* captain; general; ~i *ekrem* commander-in-chief
- سرکنجبین ، سرکنجبین *p sirkencübīn, sirkencebīn, sirkengübīn, sirkengebīn* mead mixed with vinegar (oxymel)
- سعادت *a sā'adet* prosperity, happiness, felicity
- سفر *a sefer* campaign, travel, journey, voyage, cruise
- سلطان *a sulṭān* predominant force, power, authority; lordship, dominion, jurisdiction, empire; title of the Ottoman ruler (*precedes name*); title of female member of Ottoman ruling house (*follows name*); title of a holy person; ~im Sir, Mr. (*form of address*)

- سيف a *seyf* sword
 شاه p *šāh* shah, ruler
 شدن p *šūden* become (*pres* شو *šev*)
 شدت a *šiddet* hardness; compactness; strength; violence; severity
 شریف a *šerīf* noble; sacred; illustrious; descendant of Muḥammad who may wear the green turban and bear the title *seyyid*; sharif or governor of Mecca
 شنیدن p *šenīden* hear, perceive (*pres* شنو *šinev*)
 صحت a *ṣiḥḥat* health; truth
 صدر a *ṣadır, ṣadr* upper, front, fore part of anything; breast, chest; seat of precedence in an assembly; presidency; chief minister or judge; ~-i Rūm Kāzi-‘asker (military judge) of Rumelia; ~-i a‘zam Grand Vizier; ~-i *ṣudūr* prime minister of the Ottoman Empire
 صفراء a *ṣafra, ṣafra* bile, gall; gold; yellow
 صلح a *ṣulḥ* peace
 صهبا a *ṣahbā* wine (*poetic usage*)
 ضعف a *ẓa‘af, ẓa‘if, ẓāf* weakness, feebleness; infirmity; make thin; weak point; disadvantage
 طب a *ṭibb* medical science
 عالم a *‘ālem* world
 عباد a *‘ibād* pl of عبد ‘abd: slave, servant (of God); worshipper; human
 عجم a *‘Acem* non-Arabian; *esp.* Persian; Persia
 عرق النساء a *‘irku n-nesā, ‘araku n-nisā* sciatica
 علوفه a *‘ulūfe* fodder; provender; pay of troops
 عيد a *‘īd* religious festival; ~-i *šerīf* or ~-i *fiṭr* festival at the end of the fast of Ramadan; ~-i *aḏḥā* feast of sacrifices
 عيسى a *‘Isā* pn Jesus, Isa (Efendi, cf. *S. ‘O.*, III, p. 611, 5–9)
 غالبانه a/p *gālībāne* victorious
 غفران a *gūfrān* forgiveness, pardoning a sin
 غلبه a *galebe* victory; superiority; predominancy
 فاتح a *fātiḥ* conquering, conqueror
 فزودن p *füzūden* increase, augment; (*pres* فزا *fezā*)
 قائده a *kā‘ide* basis; rule
 قضاء a *kaṣā, kaṣā* decision; judgment, sentence; judge’s office and function; administrative district; divine decree; accident, mishap; subsequent performance of an previously omitted religious duty; accomplishment of an act; *ez* ~ by chance
 گندکچه t *gitdikçe* gradually, little by little
 گرك t *gerek* necessary, needed
 گرو t *gerü, gerü* back; *pp* with *abl* since, from ... on
 ماه p *māh* moon, month
 متأثر a *müte‘ssir* one who follows another; influenced; hurt; touched; affected; grieved
 متغیر a *müteğayyir* different, diverse
 مثنوی a *mesnevī* composed in rhymed couplets, *esp.* in epic and verse narrative; longer verse narrative in rhymed couplets; ~-i *šerīf* thirteenth-century religious poem by Mevlānā Celāled-dīn-i Rūmī
 محمد قولى بك a/t *Meḥmed Kūlī Beğ* pn Meḥmed Kūlī Beğ, Safavid ambassador at the Ottoman court
 مراد a *murād* wish, desire, intention
 مراد خان a/t *Murād Hān* pn Sultan Murad IV (ruled 1623–1640)
 مرصع a *muraṣṣa‘* set with jewels; bejeweled
 مرض a *marāḥ* disease, sickness; affliction; ill-tempered
 مزاج a *mizāc* temperament; disposition of mind; mood; state of health
 مسرور a *mesrūr* glad
 مشتت a *müştedd* strengthened, worsened, aggravated, increased
 مصر a *miṣir, miṣr* city; boundary; corn (maize); pn Cairo; *here*: Egypt
 معالجه a *mu‘ālece* treating with medication; medication
 معتاد a *mu‘tād* accustomed; habit, manner
 معدلت a *ma‘delet* justice, equity
 مغفور a *mağfūr* forgiven; one whose sins God has forgiven; deceased
 مفصل a *mefāṣıl* pl of مفصل *maṣṣal* joint, articulation
 مكرمت a *mekremet* munificence, kindness, beneficence
 منحرف a *münḥarīf* leaning, turned to one side; deviating; crooked
 منكسر a *münkesir* broken; routed, defeated; annoyed, vexed
 مولانا a *Mevlānā* our lord; *here*: title of Celāled-dīn-i Rūmī (d. 1273), founder of the Mevlevī order
 ناخوش p *nāḥoṣ* unpleasant; ailing; *here*: indisposed
 نته كم t *nitekim* even as, as, just as
 نقل a *naḳil, naḳl* transport, removal, conveyance; copying; translating; narrating
 نمودن p *nemūden, nümūden* show, manifest, appear; cause (*pres* نما *nümā*)
 نوازش p *nevāziṣ, nüvāziṣ* caress, pet; favor
 نيل a *Nīl* pn Nile
 واسع a *vāsi‘* extensive; abundant, copious
 وجع a *veca‘* pain, ache
 وزارت a *vezāret* the quality, office, or functions of a vizier
 وفات a *vefāt* death
 وقاتيع a *vaḳāyī‘* pl of واقعه *vāḳ‘a* occurrence, event

Exercises

1. Transcribe both texts.
2. Translate the texts phrase-by-phrase.
3. Translate the texts into idiomatic English.
4. Conjugate the Persian verbs فزودن ، نمودن ، دیدن ، شنیدن ، شدن in all forms of the past tense.
5. Copy and transcribe one example from each of the nine types of Arabic formulae and expressions presented in this chapter.

Chapter Sixteen

16.1 The Arabic perfective

The perfective (perfect) of the Arabic verb is used primarily to express an action that is completed or took place in the past; it is thus generally expressed by a past tense verb in English. The aspectual Arabic verb form, however, indicates less the time at which an action takes place (i.e. past, present, or future, that is, tense as such) than simply *that* it takes (took) place and is considered completed (perfective aspect) or not (imperfective aspect). Thus the perfective may also express (especially in curses, optative [wish] and conditional clauses) the present and future or even a subjunctive sense ('may it be ...'), as indicated by the following examples: *من وعد وفى* *men vā'de vefā* 'one who promises something, must keep [the promise]'; *ادم الله عزته* *edāma llāhu 'izzetehu* 'may God grant that his strength continue.'

Perfect in stem I (example: كتب *ketebe* 'write')

	singular	dual	plural
1	كتبْتُ <i>ketebtū</i>		كتبْنَا <i>ketebnā</i>
2 masc.	كتبْتَ <i>ketebite</i>	كتبْتُمَا <i>ketebtümā</i>	كتبْتُمْ <i>ketebtüm</i>
2 fem.	كتبْتِ <i>ketebti</i>	"	كتبْتُنَّ <i>ketebtünne</i>
3 masc.	كتبَ <i>ketebe</i>	كتبَا <i>ketebā</i>	كتبُوا <i>ketebū</i>
3 fem.	كتبَت <i>ketebet</i>	كتبَتَا <i>ketebetā</i>	كتبْنَ <i>ketebne</i>

Most verbs display the vowel pattern فَعَلَ *fā'ale*; others have the pattern فَعِلَ *fā'ile*: شرب *semi'a* 'he heard,' *شرب* *şeribe* 'he drank,' ضحك *zahike* 'he laughed,' حفظ *hafiza* 'he kept/guarded,' فهم *fehime* 'he understood.' A very small number of verbs display a third pattern فَعُلَ *fā'ule*; all such verbs are intransitives generally expressed in English with a combination of copulative verb and adjective: حسن *hasiine* 'he was/became good.'

The addition of the particle قد *qad* before the perfect expresses the completion or termination of the action and may often be translated into English as 'already': قد جاء إلينا *qad cā'e ileynā* 'he has already come to us.' Even here, however, a translation as present or future tense is sometimes indicated: قد افلح المسلمون *qad eflaḥa l-muslimūn* 'may the believer prosper!' When قد precedes the imperfective (20.1), it means 'sometimes' or 'perhaps.'

The 3rd person singular forms of the perfective of the stems I–X have already been introduced (11.2). The inflectional endings of the perfective are added to the stems II–X in the same manner as in stem I (further information under 18.4).

The *elif* following the و *vāv* in the form كتبوا is otiose (unpronounced).

16.2 The Arabic dual with substantives

In addition to the singular and plural, there is in Arabic also a dual, which indicates that two persons or things are involved, as has been noted above in various connections. The nominal inflection is *-ān'* in the nominative, and *-eyn'* in the genitive/accusative. When the dual ending is appended to the feminine termination *te merbūta*, the *te* is changed to *t*. With the dual endings, it is irrelevant whether a noun is determined (definite) or not.

In Ottoman texts, the dual appears most frequently in the genitive/accusative form *-eyn'*: طرفينده *tarafeyninde* 'on both sides,' جناحين *cenāḥeyn* 'both wings [of an army],' ذو القرنين *zū l-kurneyn* 'possessor of the two horns' [= Alexander the Great].

The Dual

(examples: حرم *ḥarem*^{mn} ‘sacred domain’; in the dual: ‘Mecca and Medina’; and مسلمة *müslime*^{mn} ‘female Muslim’)

	dual masc	dual fem
nom	(ال)حرمَان (el-) <i>ḥaremān</i> ^t	(ال)مُسلِمَتَان (el-) <i>müslimetān</i> ^t
gen/acc	(ال)حرمَيْن (el-) <i>ḥaremeyn</i> ^t	(ال)مُسلِمَتَيْن (el-) <i>müslimeteyn</i> ^t

16.3 Arabic verbal and nominal clauses

In Arabic, there are syntactically two types of clauses: verbal and nominal. Most clauses are verbal, i.e. the word order of the clause follows the pattern: verb – subject – object, e.g. قَدَّسَ اللهُ سِرَّهُ *ḳaddesa llāhu sirrahu* ‘may God sanctify his grave’; غَلَبَ مُحَمَّدٌ الْخَلِيفَةَ بِلْدَانًا كَثِيرَةً *ḡaleba l-ḫalīfah bi-buldānān keṣīre^{en}* ‘the Caliph conquered many lands’; غَلَبَ مُحَمَّدٌ أَعْدَاءَهُ *ḡalebe Muḥammed^{mn} a’dā’ehu* ‘Muḥammad defeated his enemies.’ In interrogative verbal clauses this word order pattern remains the same. The interrogative particles هل *hel* or إ *e-*, or the interrogative pronouns are simply preposed to the clause: هل غَلَبَ مُحَمَّدٌ أَعْدَاءَهُ *hel ḡalebe Muḥammed^{mn} a’dā’ehu* ‘did Muḥammad defeat his enemies?’ For the sake of emphasis, the subject may be moved to the end of the clause: غَلَبَهُ مُحَمَّدٌ *ḡalebe aleyhim Muḥammed* ‘Muḥammad it was who defeated them.’ In a verbal clause, the verb agrees with the subject in gender but not necessarily in number: غَلَبَ الْخُلَفَاءُ بِلْدَانًا كَثِيرَةً *ḡaleba l-ḫulefā^u bi-buldānān keṣīre^{en}* ‘the Caliphs conquered many lands’; غَلَبَ الْمُسْلِمُونَ عَلَى أَعْدَائِهِمْ *ḡaleba l-müslimūn^e alā a’dā’ihim* ‘the Muslims defeated their enemies.’

Nominal clauses generally have two elements only, subject and predicate nominative: الْبَيْتُ كَبِيرٌ *el-beyt^u kebīr^{mn}* ‘the house is large.’ If an object also appears, then the word order is: subject – verb – object. In this case, the verb agrees in both gender and number with the subject: أَمْرَاءُ الدَّوْلَةِ غَلَبُوا عَلَى أَعْدَائِهَا *ümerā’ü d-devle^u ḡalabū alā a’dā’ihā* ‘the emirs of the empire defeated its enemies.’

16.4 Nominal clauses with *inne* and *enne* and other introductory elements

Nominal clauses are frequently introduced with إِنَّ *inne* or (in object clauses) اِنَّ *enne*. The subject then immediately follows in the accusative (!); the predicate takes the nominative case and sometimes also takes the intensifying particle لَ *le-*; the personal endings are enclitic. The 1st singular and plural may take the form of either اِنِّى *innenī* and اِنَّا *innenā* or اِنِّى *innī* and اِنَّا *innā*. Examples of clauses introduced by إِنَّ *inne*:

اِنَّ الْخَوْفَ قَدْ غَلَبَهَا *inne l-ḫayf^e ḳad ḡalebehā* ‘truly, fear had overcome her’
 اِنَّ مُحَمَّدًا لَعَاقِلٌ *inne Muḥammeden le’āḳil^{mn}* ‘truly, Muḥammad is understanding’
 اِنَّهَا كَبِيرَةٌ *innehā kebīre^{mn}* ‘truly, she is great’
 اِنَّا اَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ *innā enzelnāhu fī leyleti l-ḳadr^r* ‘Surely we revealed it [the Qur’ān] on the night of majesty’
 (Qur’ān 97: 1)

If such a nominal clause is a dependent declarative clause, then it is introduced by اِنَّ *enne* instead of إِنَّ *inne*. Generally this is the case following verbs of perception; only after the verb قَالَ *ḳāle* ‘say’ does اِنَّ *inne* appear, since this verb is followed by direct speech. Examples of this usage:

سَمِعْنَا أَنَّكَ مَرِيضٌ *semi’nā enneke marīz^{mn}* ‘we heard that you are ill’
 اَعْرِفْ أَنَّ زَيْدًا صَالِحٌ *a’rifū enne Zeyden ṣāliḥ^{mn}* ‘I know that Zeyd is pious’
 اَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ *eṣhedū enne Muḥammed^{en} resūlu llāh^r* ‘I bear witness that Muḥammad is God’s messenger’
 قَالَ إِنَّ الطَّبِيبَ مَشْغُولٌ *ḳāle inna t-ṭabīb^e meṣḡūl^{mn}* ‘he said that the doctor was busy’

In addition, dependent nominal clauses can be introduced by وَلَكِنْ *(ve)lākinne* ‘but’; لِئِنْ *li’enne* ‘because’; لَعَلَّ *la’alle* ‘perhaps’, e.g. اَمْرُ ابْنِ الْعَاصِ مِصْرَ لِأَنَّ الْخَلِيفَةَ بَعَثَهُ إِلَيْهَا *ḡaleba fetāḫa Amr ibnū l-’Āṣ Mıṣr^a li’enne l-ḫalīfe^e ba’asahu ilayhā* ‘Amr b. al-Āṣ conquered Egypt because the Caliph had sent him there.’

16.5 Arabic personal pronouns

Arabic personal pronouns are indeclinable. In place of declined forms, personal suffixes are used, which are appended to substantives, verbs, conjunctions, and prepositions (14.4). Here, as is also the case with enclitic pronouns, Arabic distinguishes between masculine and feminine in the 2nd and 3rd singular and plural. Since the copula ('is/are, was/were, to be') is not explicitly expressed in the present tense in Arabic, one must supply the appropriate form in English: *انا مسلم enā muslim*^{un} 'I am a Muslim'; *هو hüve hüve* (often also pronounced *hu hu*) 'He is, (who) He is.'

Arabic personal pronouns

	singular	dual	plural
1	انا <i>enā</i>	—	نحن <i>naḥnū</i>
2 masc	انت <i>ente</i>	انتما <i>entümā</i>	انتم <i>entüm</i>
2 fem	انت <i>enti</i>	"	انتن <i>entünne</i>
3 masc	هو <i>hüve</i>	هما <i>hümā</i>	هم <i>hüm</i>
3 fem	هي <i>hiye</i>	"	هن <i>hünne</i>

If the predicate nominative is definite (determined) and thus could also be conceived as attributive, a 3rd person pronoun is inserted between the subject and the predicate nominative, for the sake of clarity: *الله هو العليم Allāhu hüve l-'alīm* 'God is the knower' (instead of the ambiguous *الله العليم Allāhu l-'alīm*).

16.6 The 'five nouns' in Arabic

A group of Arabic nouns, designated the 'five nouns' (الأسماء الخمسة), take irregular case forms. Just as in Ottoman usage of the regular masculine plural inflection of Arabic nouns, here, too, one frequently encounters the genitive case (more rarely the accusative) in addition to the nominative form. Since these nouns occur in Ottoman almost exclusively preceding a noun in the genitive and thus form set expressions, it matters little in Ottoman usage whether the Arabic noun occurs in the genitive or nominative. Several examples with the word *ذو zū* (nom) / *ذی zī* (gen) will clarify the usage: *ذو القدر zū l-ḳadr* 'possessor of power' (name of a fifteenth-century Turkmen dynasty in southeast Anatolia); *ذی الروح zī-rūḥ* 'possessor of soul/spirit'; *ذیشان zī-ṣān* and *ذی شأن zī-ṣā'n* 'possessor of fame; honorable; glorious'; *ذو القعدة zū l-ḳā'de* or *ذی القعدة zī l-ḳā'de* 'eleventh month of the Arabic lunar calendar' (lit. 'possessor of the seat/sitting'); *ذو النورین zū n-nūreyn* or *ذی النورین zī n-nūreyn* 'possessor of the two lights' (sobriquet of Caliph 'Osmān).

The five nouns

	father	brother	father-in-law	possessor	mouth
nom	ابو <i>ebū</i>	اخو <i>aḥū</i>	حمو <i>ḥamū</i>	ذو <i>zū</i>	فو <i>fū</i>
gen	ابی <i>ebī</i>	اخی <i>aḥī</i>	حمی <i>ḥamī</i>	ذی <i>zī</i>	فی <i>fī</i>
acc	ابا <i>ebā</i>	اھا <i>aḥā</i>	حما <i>ḥamā</i>	ذا <i>zā</i>	فا <i>fā</i>

The most common of these, and thus the most important to note, are *ابو ebū* and *ذو zū* which are used in the following expressions:

ابو الفتح ebū l-feth 'father of the conquest' = Fātiḥ Sultān Meḥmed
ذو القرنين zū l-ḳarneyn 'possessor of the two horns' = Alexander the Great
ابو البشر ebū l-beşer 'father of humans' = Adam
ذو الفقار zū l-fikār 'possessor of vertebrae' = a sword of the Prophet's bequeathed to his son-in-law Ali

The accusative appears almost exclusively with names. Thus in addition to the form *Ebū Muslim* ابو مسلم there is also the form *Ebā Muslim* ابا مسلم; instead of *Ebū Yezīd* ابو يزيد the form *(E)Bāyezīd* (يا) يزيد is almost the only form to appear (the initial *elif* is generally elided). In addition to the nominative and genitive, the following forms of *zū* ذو appear frequently in Ottoman and should be noted: *zāt* ذات (fem; usually designating a person or personality) and *zēvī* ذوی (masc pl, gen/acc).

16.7 The Arabic vocative

The most frequently used vocative particle in Arabic is *yā* يا, which precedes a noun in the nominative (without the article): *yā sadīk* يا صديق 'O friend!' If the noun is the first member of a genitive construct, then it is in the accusative case: *yā resūla llāh* يا رسول الله 'O messenger of God!'; *yā zā l-evtād* يا ذا الاوتاد 'O possessor of the pegs!' = Pharaoh; *yā ebānā* يا اباانا 'O our father!' Especially to be noted are compound names such as *ʿAbdullāh* عبدالله to which this rule also applies: *yā ʿAbdallāh* يا عبدالله 'O ʿAbdullah!'

After the vocative particle *ayyühā* ايُّها, which can be preceded by an additional *yā* يا, the noun appears in the nominative and with the article. Since nouns are always made definite (determined) by the article, no genitive can be added to form a genitive construct: *ayyühā l-ğuzāt* ايُّها الغزاة 'O warriors of the faith [Gazi].' If a person is to be emphasized as the object of the sentence, the appropriate personal ending is appended to *iyā* ايَّا, which then precedes the predicate: *iyyāke naʿbudu ve iyyāke nestāʿin* ايَّاك نعبد وايَّاك نستعين 'You we serve, and You we entreat for help' (Qurʾān 1:5).

16.8 Arabic interrogatives

Some of the more common Arabic interrogatives used in Ottoman are:

men مَنْ 'who'
mā(zā) ما(ذا) 'what'
limā(zā) لما(ذا) 'why'
eyne أين 'where'
keyf كيف 'how'

16.9 The Arabic *nomen actoris*

An Arabic word formed according to the pattern *fāʿāl* فاعل designates a *nomen actoris*, i.e. a person who performs an activity habitually or professionally: *debbāğ* دبّاغ 'tanner'; *ḥammāl* حمّال 'porter'; *ğaddār* غدار 'unjust, cruel, tyrannical person'; *seyyāḥ* سياح 'traveller'; *aṭṭār* عطّار 'perfumer, apothecary.'

Text

This text is a 'holy legend' (*menākıb*) from the *Seyāhatnāme* (manuscript Bağdad Köşkü 305, 67b.26–68a.7) of the Ottoman traveler Evliyā Çelebi (1611–c. 1683). The manuscript's orthography of Arabic and Persian words, insofar as it deviates from the later norm, is here standardized. The names of the suras of the Qurʾān are editorially added in square brackets []; cf. the printed edition by İkdām Maṭbaʿası, Dersaʿadet (İstanbul), 1314 A.H. [=1896 C.E.], pp. 187–8.

جلقدن منزوی کنج محنت خانه سنده کنج دیداره واصل اولمش بر ار اولوب میوه دار درخت اولمغیله غدار خلق عبدی شریعتدن طاش قوپردی دیو درخت وجودینه طاش آتماغیله متمسلی اولمیوب صومعه سنده حضرت قرآندن سوره [الانفال] لیهلک من هلهک عن بیته ویحیی من حی عن بیته آیتن تلاوت ایدرکن عبدی دده قید و بند ایله حضور حاکمه کتوروب اول آن امان ورمیوب آراسته باشنده صلب ایدوب مخلفات وترکه سنی ضبط ایچون صومعه سنده واردقلرنده کورسه لرکم سوره [البقرة] حضرت عثمان ذی النورین تلاوت ایدرکن شهید اتدکلری فسیکیفیکهم الله آیتن قراءت ایدر همان بیره صلب اتدیکمز یردن خلاص اولمش دیو ینه قید و بند ایله حضور حاکمه کتوروب در آن ینه آراسته باشنده کتوروب کورسه لرکم اول صلب اتدکلری عبدی مصلوب دورر همان عبدی دده مصلوب وجوده السلام علیکم یا عبد حق در همان مصلوب جسددن و علیکم السلام یا عبد سر حق دیدوکن بوقدر بیک آدم استماع اتدکدنصرکه علی الاتفاق عبدی ثانی دخی عبد اولک یاننه صلب ایدوب ینه خانه سنده اسبابن ضبط اتمکه واردقلرنده ینه صوت اعلا ایله سوره [المائده] و کتبنا علیهم فیها ان النفس بالنفس الی آخره بو آیت نص قاطعی تلاوت ایدرکن ینه قید و بند ایله کتوروب آراسته باشنده مقدم ایکی عدد مصلوب عبدی دده لری کورنجه السلام علیکم یا عبدین امت سید الکونین دینجه همان مصلوبین مقدمات و علیکم السلام یا عبدالرحمن هو . هو . دیو علیک الوب ینه امان ورمیوب صلب ایدوب اوچ عبدی دده نعش شریفی بر کونده صلب اولندیغی نیجه بیک عباد الله کورنجه تخت سلف سلاطین و ملوک اولان قیصاریه شهرینک جمیع موحد و معتقد آدملری علی الاتفاق غلو علم ایدوب عبدی دده نک قتلنه فتوا ویرن شیخ الاسلامی و علیهنده اولان علمای ظاهرلری والحاصل یدی نفر کمسنه اوچ عدد عبدی دده یاننه علی السویه یدی نفر کمسنه صلب ایدوب عبدیلری اندروب اول محله غسل ایدوب . . . محله اوچینی بر مرقد پر انواره دفن ایدوب حالا اوچینک دخی سنک مزارلریله معلوم بر زیارتگاه خاص و عامدر قدس الله اسرارهم دائما.

Vocabulary

ar t er man, human male; husband; brave man
 آراسته p ārāsta market street; camp fair
 اسباب a esbāb here: scribal error [tahrīf] for اثواب
 esvāb clothes, cloths, garments
 استماع a istimā hearing, perception
 اسرار a esrār pl of سر sirr: secrets, mysteries; pl, esp. drugs
 امان a amān mercy; safety, security, peace; protection; alas! mercy! pity!
 امت a ümmet pious man; leader; people; (Islamic) religious community
 آن a ān moment, instant
 اندرک t indirmek cause to descend, lower; alight, dismount
 انوار a envār pl of نور nūr: light; brightness
 آیت a āyet sign [of God]; miracle performed by God; verse of the Qur’ān or other holy book
 بند p bend bond; binding, fastening; knot; dam, embankment; node, portion between nodes; kayd
 ü ~ ile bound in chains, tied up

t bire, bre exclamation of surprise: Oh! Ah!
 بیته a beyyine^{ün} evidence, proof, argument, demonstration
 ترکه a tereke bequest, legacy
 تلاوت a tilāvet reading or chanting aloud of a portion of the Qur’ān
 ثانی a sūnī second
 جسد a cesed human body; corpse
 جمیع a cemī with izafet: all, every one, the whole
 حاکم a hākim ruler; king; governor; magistrate; law-giver, legislator; here: judge
 حالا a hālā still, yet; at present, now
 حضور a huṣūr presence; being or becoming present; the presence of the sovereign; repose, quiet, ease
 حی a hayya alive, living
 خاص a hāṣṣ special, particular, private, individual; particular possession of the state or sovereign; princely; imperial; pure; unmixed; noble; privileged; higher classes; benefice (with annual income of at least 100,000 akçe)

- خلاص a *ḥalās* safety, security; salvation, deliverance from ill or danger
- دائما a *dā'imā* continually, perpetually, always
- دده t *dede* grandfather; ancestor; old man; honorary title for a mystic
- در p *der* in, into, within, at, among, upon, by, of, on, about, with respect to; ~ -*ān* immediately
- درخت p *diraht* tree, shrub
- دفن a *defin, defn* interment, burial (of a body or a treasure)
- دیدار p *dīdār* eye; sight; look; fact
- ذی a *zī* gen of ذو *zū* possessor, owner, master; ~-*nūreyn* Lord of the two lights = the third Caliph, 'Osmān
- رحمن (ل) a (*er*-)*rahmān* the All-compassionate and All-forgiving [God]
- زیارتگاه a/p *ziyāretgāh* much-visited place; pilgrimage destination
- سر a *sirr* secret, mystery
- سلاطین a *selāṭīn* pl of سلطان *sultān*: sultan, ruler
- سلام a *selām* soundness, freedom from imperfection; safety, immunity; peace, concord; salutation; ~ 'aleykūm peace be upon you (*Muslim salutation*)
- سلف a *selef* predecessor, ancestor; founder
- سنگ p *seng* stone, rock, pebble
- سوره a *sūre* chapter of the Qur'ān
- سویه a *sevīye* equality, evenness; level, elevation, standard, rank; 'alā s-~ in the same manner
- سید a *seyyid* master, lord, prince; descendant of the Prophet Muḥammad
- شریعت a *ṣer'at* law; code of law; Islamic religious law, sharia
- شهید a *ṣehīd* witness; martyr
- شیخ a *ṣeyḥ* elder, old man; head of family, tribe, or religious group; head preacher or teacher; ~ *ūl-i-islām* chief canonical functionary of the empire, minister of the canon law of Islam; officer (*mufti*) of every large town; *here*: chief *mufti* of a city; ~ *ūl-ḥarem* civil governor of Mecca; ~ *ū ṣābb* old men and youths
- صلب a *ṣalb* execution by hanging/crucifixion
- صوت a *ṣavt* sound, noise; voice
- صومعه a *ṣavma'a* cell of a recluse; monastery; dervish conventicle
- ضبط a *zabīṭ, zabṭ* holding firmly; firm hold; restraining, controlling, governing; conquering, taking formal possession of
- طاش t *taṣ* stone
- ظاهر a *zāhir* outer, external, exterior; apparent, visible, perceptible; plain, self-evident, clear
- عام a *'āmm* general, universal; common, public; lower class
- عبد a *'abd* servant, slave, worshiper; ~ *ur-rahmān* pn 'Abdurrahmān (= servant of the All-compassionate, i.e. God)
- عبدی a/t 'Abdī Dede pn 'Abdī Dede
- عثمان a 'Osmān pn Osman, *here*: the third caliph after the Prophet
- عدد a 'aded number, numeral
- علما a 'ulemā pl of عالم 'ālim: one who knows; learned, erudite, scholar; Islamic theologian
- على الاتفاق a 'ale l-ittifāk in agreement with, jointly (14.6)
- عليك a 'aleyk upon you; unto you; against you; *here*: response to greeting/salutation
- عليه a 'aleyh pp with poss and case infl: upon him; unto him; against him
- غدار a *ḡaddār* unjust, acting wrongfully, cruel, tyrannical, perfidious
- غسل a *ḡusūl, ḡusl, ḡasl* ritual washing; total ablution of the body; *here*: washing of a corpse
- غلو a *ḡulūvv* rebellion, insurrection; exaggeration; immoderation
- فتویٰ فتوا a *fetvā* legal opinion or decision (by a *mufti* according to canon law)
- فسيحفيكمهم الله a *ḡeseyekḡikehūmu llāhu* God will indeed suffice for you (as helper) against them
- قاطع a *ḡāṭīr* decisive, definitive, final
- قتل a *ḡatil, ḡatl* killing; violent death; homicide; manslaughter; murder
- قدس a *ḡaddese* [Il *k-d-s*] sanctify, hallow
- قرآن a *ḡur'ān* Qur'ān
- قراءت a *ḡurā'at* reading, recitation; solemn recitation / reading of the Qur'ān
- قوپارمق t *ḡoparmak* pluck; break off, violently tear away
- قيصريه g/a/t *ḡaysārīye* pn Kayseri (city in central Anatolia)
- كتب a *ḡetebe* [*k-t-b*] write, inscribe, register
- كم t *-kim* that; = -*ki*
- كيسنه t *kimesne* a person; someone; anyone; *with neg* nobody, no one
- كنج p *ḡenc* (hidden) treasure; treasury; storehouse, granary, arsenal
- كنج p *ḡünc* corner, angle
- كون a *ḡevn* world, cosmos, universe; existence; state, condition
- ليهلك a *liyeḡlike* in order that he/they perish
- متسلى a *mütesellī* one who takes comfort, consoles himself; consoled
- محنت خانه a/p *mihḡnethāne* site of affliction and adversity; house of suffering; vale of tears
- مخلفات a *muhḡalleḡāt* things left behind; estate of the deceased
- مرقد a *merḡad* resting place; bed; grave; mausoleum; shrine
- مزار a *mezār* grave; place of visiting; visit
- مصلوب a *maṣlūb* hanged, gibbeted; crucified; hanged person

معتقد a *mu'tekid* pious, devout
 ملوك a *mülük* pl of ملك *melik*: king
 من a *men* who(ever); he who
 مناقب a *menākib* pl of منقبه *menkıbe*: an instance;
 anecdote of a great deed; legend; heroic deed
 منزوی a *münzevî* retired to a corner or cell; recluse
 موحد a *muvaḥḥid* one who avows the oneness of God;
 monotheist; Muslim
 میوه دار p *meyvedār* fruit-yielding; fruitful
 نعش a *na's* palanquin; bier; coffin (with corpse);
 corpse

نفر a *nefer* single individual; person; private soldier,
 common sailor; *here*: numeral
 نفس a *nefis, nefis* self; spirit; soul; essence; concupi-
 scence
 نور a *nūr* light; brightness
 نیجه t *nice* interrog. how much, how many, in what
 manner or degree, how; very much
 هلك a *heleke* [h-l-k] destruction; death
 ین t *yan* side; direction; vicinity; region; place; *pp*
with poss and case infl: beside, by, at, near
 یحیی a *yahyā* (in order that) he/they live, stay alive

Exercises

1. Identify the Qur'ān citations (number of the Sura and the verse) by consulting an edition of the Qur'ān, and then read a translation of the passages.
2. Transcribe the text.
3. Translate the text phrase-by-phrase.
4. Translate the text into idiomatic English.
5. Transcribe the following expressions and phrases, then translate them both literally and according to idiomatic usage; look up any unfamiliar vocabulary in a dictionary.

- | | |
|----------------|---------------|
| 1. مع ما فيه | 6. مع الأسف |
| 2. بناءً عليه | 7. علیهنه |
| 3. الى آخره | 8. لهنه |
| 4. مشار اليه | 9. فوق العاده |
| 5. عليه السلام | 10. مابیننده |

Rubrics from the *Neşri Tarihi*:

11. فتح قلعة ارمناك بيد قرامان
12. حكايت بناء الحوالتين فی جانبین بروسا
13. ابتداء الحرب من الراميين
14. حكايت نزول تمور الى سيواس و تخريبه و ذهابه الى الشام و حلب

Chapter Seventeen

17.1 Arabic cardinal numbers

The rules for using Arabic numbers are quite complex. For those whose contact with Arabic numbers is primarily through Ottoman texts, these rules are of less importance. In that case, it suffices to know the numbers for the units (1–10), tens (10–90), one hundred and one thousand, as well as the mode of combining the units, tens, hundreds, and thousands into compound numbers. In the following table, the full inflectional endings are superscripted, since they are not pronounced.

Arabic cardinal numbers 1–10

	with masc noun		with fem noun
١	واحد <i>vāḥid^{ūn}</i>	واحدة <i>vāḥide^{tūn}</i>	
٢	اثنان ، اثنين <i>isnān['], isneyn[']</i>	اثنتان ، اثنتين <i>isnetān['], isneteyn[']</i>	
٣	ثلاثة <i>selāse^{tūn}</i>	ثلاث <i>selās^{tūn}</i>	
٤	اربعة <i>erba'a^{tūn}</i>	اربع <i>erba^{un}</i>	
٥	خمسة <i>ḥamse^{tūn}</i>	خمس <i>ḥams^{tūn}</i>	
٦	ستة <i>sitte^{tūn}</i>	ست <i>sitt^{tūn}</i>	
٧	سبعة <i>seb'a^{tūn}</i>	سبع <i>seb^{un}</i>	
٨	ثمانية <i>semāniye^{tūn}</i>	ثمان <i>semān^m</i>	
٩	تسعة <i>tis'a^{tūn}</i>	تسع <i>tis^{un}</i>	
١٠	عشرة <i>ašere^{tūn}</i>	عشر <i>ašer^{tūn}</i>	

The numbers 1 and 2 are adjectives and agree in gender and are placed after the noun, e.g.: قرية واحدة *ḳarye^{tūn} vāḥide^{tūn}* ‘a single village.’ In Ottoman the adjective is generally connected by means of *izāfet*: قرية واحد *ḳarye-i vāḥide* ‘a single village.’ As a substantive, the number 1 is احد *aḥad* (masc) / احدى *iḥdā* (fem), which may also take genitive and personal inflections, e.g.: احدى نساء *iḥdā nisā'i* ‘one of the women’; احدىهم *aḥaduhum* ‘one of them.’ The word اثنان *isnān* is used by itself or to emphasize the dual: قرىتان اثنتان *ḳaryetāni snetān[']* ‘two villages.’ In Ottoman the number 8 generally occurs in the determined (definite) form ثمانى *semānī* instead of ثمان *semān^{un}*.

The numbers 3–10 are substantives, for which so-called gender polarity applies, that is, with a masculine noun, a number with ostensibly a feminine form is used, while with a feminine noun, a number with ostensibly a masculine form is used. In ‘broken’ plural forms, the gender of the singular is determinative. The connection between the number and the following noun is as a genitive compound in which the numbered item is in the genitive plural: خمسة سلاطين *ḥamse^{tū} selātīn[']* ‘five sultans’; خمس نساء *ḥams^{tū} nisā'^{un}* ‘five women.’ Numbers may also follow the numbered item as attributives: كتب ثلاثة *kütüb^{un} selāse^{tūn}* ‘three books’; القصائد الست *el-ḳaṣā'idü s-sitt^{tū}* ‘the six qasidas’ [poems of praise]; المعلقة السبع *el-mu'allakātu s-seb'^{un}* ‘the seven [pre-Islamic poems] hung up [in the Kaaba].’ This last example, however, also appears in Ottoman with a feminine number: معلقة سبعة *mu'allakāt-ı seb'a*, sometimes also reversed: سبعة معلقه *seb'a-yı mu'allaka*.

Arabic cardinal numbers 11–19

	with masc noun	with fem noun
١١	احد عشر <i>aḥad^e ‘aṣer^e</i>	احدى عشرة <i>iḥdā ‘aṣre^{le}</i>
١٢	اثنا عشر <i>iṣnā ‘aṣer^e</i>	اثنتا عشرة <i>iṣnetā ‘aṣre^{le}</i>
١٣	ثلاثة عشر <i>selāset^e ‘aṣer^e</i>	ثلاث عشرة <i>selās^e ‘aṣre^{le}</i>
١٤	اربعة عشر <i>erba‘at^e ‘aṣer^e</i>	اربع عشرة <i>erba‘a ‘aṣre^{le}</i>
١٥	خمسة عشر <i>ḥamset^e ‘aṣer^e</i>	خمس عشرة <i>ḥams^e ‘aṣre^{le}</i>
١٦	سنة عشر <i>sittet^e ‘aṣer^e</i>	ست عشرة <i>sitt^e ‘aṣre^{le}</i>
١٧	سبعة عشر <i>seb‘at^e ‘aṣer^e</i>	سبع عشرة <i>seb‘a ‘aṣre^{le}</i>
١٨	ثمانية عشر <i>semāniyet^e ‘aṣer^e</i>	ثماني عشرة <i>semāniy^e ‘aṣre^{le}</i>
١٩	تسعة عشر <i>tis‘at^e ‘aṣer^e</i>	تسع عشرة <i>tis‘a ‘aṣre^{le}</i>

Numbered substantives used with the numbers 11–19 are in the accusative singular. With the exception of the number 12, the numbers themselves are indeclinable. Both elements of the numbers 11 and 12 agree in gender with the substantive: اثنا عشر رجلا *iṣnā ‘aṣer^e recūlen* ‘twelve men,’ إحدى عشرة قصيدة *iḥdā ‘aṣre^{le} kaṣīde^{ten}* ‘eleven qasidas.’ With the numbers 13–19, the unit number is subject to gender polarity, while the tens number is gender congruent: خمسة عشر بيتا *ḥamsete ‘aṣere beyten* ‘fifteen distichs,’ تسع عشرة سنة *tis‘a ‘aṣre^{le} sene^{ten}* ‘nineteen years,’ تسعة عشر يوما *tis‘ate ‘aṣer^e yevmen* ‘nineteen days.’

Arabic cardinal numbers 20–90

٢٠	عشرون ، عشرين	<i>‘iṣrūn^e, ‘iṣrīn^e</i>
٣٠	ثلاثون ، ثلاثين	<i>selāsūn^e, selāsīn^e</i>
٤٠	اربعون ، أربعين	<i>erba‘ūn^e, erba‘īn^e</i>
٥٠	خمسون ، خمسين	<i>ḥamsūn^e, ḥamsīn^e</i>
٦٠	ستون ، ستين	<i>sittūn^e, sittīn^e</i>
٧٠	سبعون ، سبعين	<i>seb‘ūn^e, seb‘īn^e</i>
٨٠	ثمانون ، ثمانين	<i>semānūn^e, semānīn^e</i>
٩٠	تسعون ، تسعين	<i>tis‘ūn^e, tis‘īn^e</i>

The numbers 20–99 precede the numbered substantive, which is in the accusative singular. The numbers designating the multiples of ten take the regular masculine plural ending وَن *-ūn^e* (nom) and يَن *-īn^e* (gen/acc). In Ottoman almost exclusively the form in يَن *-īn^e* is used. In numbers compounded of units + tens, the two elements are joined by و *ve* ‘and,’ with the units number preceding; the numbers 1 and 2 are gender congruent, while the numbers 3–9 display gender polarity; the tens numbers are unchangeable:

واحد و عشرون يوما *vāḥid^{ūn} ve ‘iṣrūn^e yevmen* ‘twenty-one days’
 اثنتان و عشرون مدينة *iṣnetān^e ve ‘iṣrūn^e medīne^{ten}* ‘thirty-two cities’
 ثلاثة و اربعون جسرا *selāse^{ūn} ve erba‘ūn^e cisren* ‘forty-three bridges’
 اربع و خمسون قرية *erba‘ūn^e ve ḥamsūn^e karye^{ten}* ‘fifty-four villages’

Arabic cardinal numbers 100s and 1000s

١٠٠	مائة (منة)	<i>mi‘e^{tūn}</i>
٢٠٠	مائتان (متان)	<i>mi‘etān^e</i>
٣٠٠	ثلاث مائة (ثلاثمائة)	<i>selāṣṣi-mi‘e^{tin}</i>
٤٠٠	اربعمائة (اربعمائة)	<i>erba‘u-mi‘e^{tin}</i>
٥٠٠	خمس مائة (خمسمائة)	<i>ḥamsū-mi‘e^{tin}</i>
٦٠٠	ست مائة (ستمائة)	<i>sittū-mi‘e^{tin}</i>
٧٠٠	سبع مائة (سبعمائة)	<i>seb‘u-mi‘e^{tin}</i>

٨٠٠	ثمانية مائة (ثمانمائة)	<i>semānī (semān'-)mi'e^{tin}</i>
٩٠٠	تسعة مائة (تسعمائة)	<i>tis'u-mi'e^{tin}</i>
١٠٠٠	الف	<i>elf^{tin}</i>
٢٠٠٠	الفان	<i>elfān'</i>
٣٠٠٠	ثلاثة آلاف	<i>selāse^{tū} ālāfⁿ</i>

etc.

١٠٠٠٠	عشرة آلاف	<i>ašere^{tū} ālāfⁿ</i>
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With the numerals 3–10, the numerals 100 and 1000 form genitive compounds in which they are the second member. In the numbers for the hundreds 300–900, however, مائة *mi'e^{tin}* 'hundred' is in the genitive singular (and not in the genitive plural, as is otherwise the case with the numbers 3–9). The plural of مائة *mi'e^{tūn}* is مئات *mi'āl^{tūn}* or منون *mi'ūn^e* and is used only in the sense 'hundreds': مئو سنين *mi'ū sinīn^e* 'hundreds of years.' The numbers 200 and 2000 are expressed by means of the dual form of 100 and 1000, respectively. The numbers for the hundreds may be written as two words or as a single compound (as above in parentheses). When preceding a substantive, the numbers for hundreds and thousands are the first members of a genitive compound, the substantive itself appearing in the genitive singular: مائة سؤال *mi'e^{tū} su'āl^m* 'a hundred questions'; ألف جواب *elf^{tin} cevābⁿ* 'a thousand answers'; مائتا يوم *mi'etā yevm^m* 'two hundred days'; خمسمائة سنة *ḥamsū-mi'et' sene^{tin}* 'five hundred years.'

In compound numbers, the sequence is: thousands + hundreds + units + tens; the individual elements of the compound are linked by و *ve* 'and':

101	مائة واحد <i>mi'e^{tūn} ve vāḥid^{tūn}</i>
102	مائة واثنان <i>mi'e^{tūn} ve snān'</i>
1273	الف ومائتان وثلاث وسبعون <i>elf^{tin} ve mi'etān' ve selāse^{tūn} ve seb'ūn^e</i>
1804	الف وثمانمائة وأربع <i>elf^{tin} ve semāni-mi'e^{tin} ve erba'un</i>
1996	الف وتسعمائة وست وتسعون <i>elf^{tin} ve tis'u-mi'e^{tin} ve sitt^{tūn} ve tis'ūn^e</i>
2812	الفان وثمان مائة واثنان عشرة <i>elfān' ve semānī mi'e^{tin} ve snetā 'ašre^{te}</i>
3945	ثلاثة آلاف وتسعمائة وخمس وأربعون <i>selāse^{tū} ālāfⁿ ve tis'u-mi'e^{tin} ve ḥams'ūn ve erba'ūn^e</i>
11,000	أحد عشر ألفا <i>aḥad^e 'ašer^e elfen</i>
100,000	مائة ألف <i>mi'e^{tū} elfⁿ</i>

The last member of the numerical compound determines the case of the numbered word; here with the example of سنة *sene^{tūn}* 'year':

1894	الف وثمانمائة وأربع سنين <i>elf^{tin} ve semāni-mi'e^{tin} ve erba'u sinīn^e</i>
1996	الف وتسعمائة وست وتسعون سنة <i>elf^{tin} ve tis'u-mi'e^{tin} ve sitt^{tūn} ve tis'ūn^e sene^{ten}</i>
11,000	أحد عشر ألف سنة <i>aḥad^e 'ašer^e elf^e sene^{tin}</i>

In combination with a numbered substantive, the counting of the numbers 101, 102, 1001, and 1002 differs slightly from the abstract form. The substantive immediately follows the number 100 or 1000 and is then repeated either in the singular or the dual. Thus 102 dinars is expressed as: مائة دينار وديناران *mi'e^{tū} dinār^m ve dinārān'* 'hundred dinars and two dinars'; ألف ليلة وليلة *elf^{tin} ley^{tin} ve ley^{tin}*.

In Ottoman texts the Arabic numbers are written out especially in dates; after the word for year, سنة *sene^{tūn}*, the number is in the genitive:

1453	سنة الف وأربعمائة وثلاث وخمسين <i>senet^{tū} elfⁿ ve erba'i-mi'et^m ve selāse^m ve ḥamsīn^e</i>
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It is very important to note that in most expressions of dates in Ottoman texts, the numbers are not ordered as is now conventional in Arabic, but in the sequence: units + tens + hundreds + thousands, e.g.:

1453	سنة ثلاث وخمسين وأربعمائة والف <i>senet^{tū} selāse^m ve ḥamsīn^e ve erba'i-mi'e^{tin} ve elfⁿ</i>
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To make the numbered substantive definite (determined), the noun in the plural generally precedes the number, and the article is added to both the substantive and the number: الصديقاء الثلاثة *el-aṣḍiqā'u s-selāse^{tū}* 'the three friends';

الكتب الالف *el-kütübü l-elfi* ‘the thousand books.’ Often, however, the article is added only to the number, which precedes the numbered substantive: الاربعون شقيّا *el-erba‘ün^e şakīyen* ‘the forty thieves.’

17.2 Converbs in -icek

The converb چق ، چك ، جق ، جك (-*icek*, -*ıcak*, -*içek*, -*ıçak*), common in early Ottoman texts, should not be confused with the verbal noun in جق ، ه جق ، ه جك (ecek, -*acak*). Much as the converb in نجه (-*ince*, -*ınca*), this converb denotes temporal ‘when,’ e.g.: كافرلر اسلام لشكرنى كورجك *kāfirler islām leşkerini göricek* ‘when the unbelievers saw the army of Islam....’

17.3 The present stem in Persian

In Ottoman, Persian verbs occur especially in compounds in which a preterite or present stem is appended to a noun, e.g.: دور *dūr* ‘far’ + بين *bīn* ‘seeing’ - دوربين *dūrbīn* ‘far-sighted, fore-seeing, telescope.’ Occasionally they also occur in verses of Persian poetry which sporadically occur in Ottoman texts.

The formation of the present stem in Persian verbs is irregular; compared to the infinitive, from which the preterite stem is derived (15.3), most forms of the present stem exhibit a phonetic shift in the final consonant(s) of the verb stem. Thus, since the present stem of Persian verbs is not automatically derivable from the infinitive, they must be learned separately. Here follow several examples of the forms of the preterite and present stems along with infinitives:

infinitive	preterite stem	present stem
آمدن <i>āmeden</i> ‘come’	آمد <i>āmed</i>	(آی) <i>ā[y]</i>
باریدن <i>bārīden</i> ‘rain’	بارید <i>bārīd</i>	بار <i>bār</i>
بردن <i>bürden</i> ‘carry, bring’	برد <i>bürd</i>	بر <i>ber</i>
بستن <i>besten</i> ‘bind’	بست <i>best</i>	بند <i>bend</i>
پذیرفتن <i>pezīrūften</i> ‘accept’	پذیرفت <i>pezīrūft</i>	پذیر <i>pezīr</i>
جستن <i>cūsten</i> ‘seek’	جست <i>cūst</i>	جو <i>cū</i>
دادن <i>dāden</i> ‘give’	داد <i>dād</i>	ده <i>deh</i>
داشتن <i>dāšten</i> ‘have’	داشت <i>dāšt</i>	دار <i>dār</i>
دانستن <i>dānesten</i> ‘know’	دانست <i>dānest</i>	دان <i>dān</i>
رفتن <i>reften</i> ‘go’	رفت <i>reft</i>	رو <i>rev</i>
سزیدن <i>sezīden</i> ‘meet, fit’	سزید <i>sezīd</i>	سز <i>sez</i>
کردن <i>kerden</i> ‘make, do’	کرد <i>kerd</i>	کن <i>kūn</i>
گرفتن <i>giriften</i> ‘take’	گرفت <i>girift</i>	گیر <i>gīr</i>
گفتن <i>gūften</i> ‘say’	گفت <i>gūft</i>	گو <i>gū</i>
نوشتن <i>nevišten</i> ‘write’	نوشت <i>nevišt</i>	نویس <i>nevīs/nūvīs</i>
نوشتن <i>nūšten</i> ‘drink’	نوشت <i>nūšt</i>	نوش <i>nūš</i>

It is only possible to set up provisory rules for the derivation of the examples given, such as that verbs whose infinitives end in -یدن *-īden*, and whose preterite stem thus end in -ید *-īd*, form the present stem by eliding that distinctive preterite stem sign: سزیدن *sezīden* ⇒ سزید ⇒ سز *sez*; باریدن *bārīden* ⇒ بارید ⇒ بار *bār*; the verb نوشتن *nūšten* with its variant نوشیدن *nūšīden* ⇒ نوش ⇒ نوش *nūš* also belongs to this category. Another limited regularity is also observable in most verbs whose preterite stem ends in -خت *-ht*, which often form their present stems in final -ز *-z*:

infinitive	preterite stem	present stem
افراختن <i>efrāhten</i> ‘raise, set up, hoist’	افراخت <i>efrāht</i>	افراز <i>efrāz</i>
افروختن <i>efrūhten</i> ‘illuminate, ignite’	افروخت <i>efrūht</i>	افروز <i>efrūz</i>
انداختن <i>endāhten</i> ‘throw, shoot’	انداخت <i>endāht</i>	انداز <i>endāz</i>
پرداختن <i>perdāhten</i> ‘polish, burnish’	پرداخت <i>perdāht</i>	پرداز <i>perdāz</i>

ریختن *rīhten* 'pour out, strew'
سوختن *sūhten* 'burn'

ریخت *rīht*
سوخت *sūht*

ریز *rīz*
سوز *sūz*

This is admittedly not the case with the common verb فروختن *fūrūhten* 'sell,' whose present stem is فروش *fūrūš*. In addition, one may note that several verbs whose present stem ends in *-ūd* form the past tense in final *-ā*:

infinitive	preterite stem	present stem
افزودن <i>efzūden</i> 'increase, augment'	افزود <i>efzūd</i>	افزا <i>efzā</i>
نمودن <i>nūmūden</i> 'show, manifest'	نمود <i>nūmūd</i>	نما <i>nūmā</i>

Present stems with initial *efr-* may substitute *fer-* (*fīr-*, *fūr-*): افراز *efrāz* / فراز *ferāz* (*fīrāz*) 'raising, eminent'; افروز *efrūz* / فروز *fūrūz* 'illuminating, igniting'; افزا *efzā* / فا *fezā* 'increasing, augmenting.'

Preterite and especially present stems frequently form quasi compounds with nouns, in which case the verb stem is often best translated as a participle. The compound may, however, also form an adjective or substantive: سعادتمند *sa'ādet-nūmūd* 'one to whom felicity has shown itself = fortunate'; فراح فرا *ferāḥ-fezā* 'mirth-increasing'; سوز جهان *cihān-sūz* 'world-burning'; ابر کوه ریز *ebr-i gevhēr-rīz* 'a jewel-strewing cloud'; سخن پرداز *suḥen-perdāz* 'word-burnishing, well-spoken, eloquent'; دشمن پرداز *dūšman-perdāz* 'taking pains with the enemy, enemy-annihilating'; تیر انداز *tīr-endāz* 'arrow-shooting, archer'; سر افراز *ser-efrāz* 'head-raising, respected, exalted'; وقعه نویس *vaq'a-nūvis* 'event-inscribing, chronicler'; جهان گیر *cihān-gīr* 'world-grasping, conquering, conqueror'; فنا پذیر *fenā-peziṛ* 'corruption-susceptible, bribable'; فرمان بر *fermān-ber* 'order-accepting, obedient'; سخن در بار *suḥen-i dūrer-bār* 'pearl-raining-speech.'

In addition to the present stem, the participles in *-ā* and *-ān* may similarly be compounded with nouns. In such cases, the inflection is added to the present stem, e.g.: رو *rev* ⇒ روا *revā* / روان *revān* 'going'; سوز *sūz* ⇒ سوزا *sūzā* / سوزان *sūzān* 'burning.' Such formations are not possible with all verbs. The verb نمودن *nemūden*, for example, has the present stem نما *nūmā* (e.g. جهان نما *cihān-nūmā* 'world-showing, world observer') and the participle نمایان *nūmāyān* 'showing,' but no form **nūmāyā*. The same is true, for example, for the verb ریختن *rīhten*, which in addition to the present stem ریز *rīz* also has the participle ریزان *rīzān* (اشک ریزان *ešk-rīzān* 'tear-shedding'), while the form **rīzā* is not in use. The opposite case obtains, for example, with پذیرفتن *pezīrūften*, which has no form in *-ān*, but rather one in *-ā*: پذیرا *pezīrā* 'receiving, recipient.' On the other hand, the present stem of the verb سزیدن *sezīden* (سن *sez*) is almost never thus used with a noun, but its participle in *-ā* is used as an independent adjective: سزا *sezā* 'apt, appropriate, befitting.'

Since the present stems of all important Persian verbs cannot be listed here, the student is referred to the appendix, where a somewhat more extensive list is presented: Appendix: "Persian Formational Elements," section one: "Present Stems of Verbs." On the formation of Persian participles, v. 19.5.

The present tense of the Persian verb is also derived from the present stem. The prefix می *mī-* precedes the present stem (except in the verb داشتن *dāšten*).

Present tense of the Persian verb (example: دیدن *dīden* 'see'; present stem بین *bīn-*)

	sg	pl
1	می بینم <i>mībīnem</i> 'I see'	می بینیم <i>mībīnīm</i> 'we see'
2	می بینی <i>mībīnī</i> 'you see'	می بینید <i>mībīnīd</i> 'you see'
3	می بیند <i>mībīned</i> 'he/she/it sees'	می بینند <i>mībīnend</i> 'they see'

The present tense of 'to be' is expressed by means of the personal inflections attached as suffixes (15.3); only in the 3rd person singular is the word است *est* used: بلندید *būlendīd* 'you [pl] are elevated/lofty'; گرم است *germ est* 'it is warm.'

The imperative is formed with the prefix ب *be-/bü-*: بگو *begū* 'say!'; بکن *bükün* 'make!'; بشو *bešūv* 'become!' The imperative of 'to be' is باش *bāš* 'be!'. The inflectional ending *-īd* is added to the imperative singular to form the plural imperative: بکنید *bükūnīd* '[you (pl)] make!'

The Persian present tense is negated (as also in the past tense) with the prefixed particle نه *ne-*: نمیدانم *nemīdānem* 'I do not know'; the negative stem of the present tense of 'to be' is نیست *nīst*, to which the personal inflections are added (the 3rd sg is without ending): نیستی *nīstī* 'you are not'; نیست *nīst* 'he/she/it is not.' The

imperative is negated by substituting the negative prefix *ne-* for the positive imperative prefix *be-/bü-*: *negū* نگو 'do not say!'; *nekünīd* نکنید '[you (pl)] do not make!'

17.4 Nominal compounds

In Ottoman, Arabic and Persian nouns are also sometimes compounded with another substantive by means of placement immediately after that substantive and being read together with it. Examples of this type of compound with Arabic nouns: سعادت *sa'ādet* 'good fortune' + مقرون *maqrūn* 'joined' ⇒ سعادت مقرون *sa'ādet-maqrūn* 'joined with good fortune = happy'; کرم *kerem* 'mercy, magnanimity' + نثار *niṣār* 'scatter' ⇒ کرم نثار *kerem-niṣār* 'strewing mercy = munificent'; شوکت *sevket* 'majesty' + مأب *me'āb* 'a place to which a person or thing returns' ⇒ شوکت مأب *sevket-me'āb* 'powerful, majestic' [epithet of the sultan]; ظفر *zafer* 'victory' + مأثر *me'āsir* [pl of مأثره *me'sere* 'work, deed, saying'] ⇒ ظفر مأثر *zafer-me'āsir* 'distinguished by victory, victorious'; میامن *meyāmin* 'prosperity, luck' + نصاب *niṣāb* 'degree, condition, basis' ⇒ میامن نصاب *meyāmin-niṣāb* 'from the basis of prosperity.'

Examples of this type of compound with Persian nouns include: فرخنده *ferḥunde* 'auspicious, lucky' + فرجام *fercām* 'conclusion' ⇒ فرخنده فرجام *ferḥunde-fercām* 'distinguished by an auspicious conclusion = happy'; سرو *serv* 'cypress, stately beauty' [poetic] + گل *gül* 'rose' + اندام *endām* 'body, figure, stature' ⇒ سرو گل اندام *serv-i gül-endām* 'the cypress of the [a] rose-like body'; ظفر *zafer* 'victory' + انجام *encām* 'end' ⇒ ظفر انجام *zafer-encām* 'ending in victory, victorious'; عدلت *mā'delet* 'justice' + نشان *niṣān* 'sign' ⇒ عدلت نشان *mā'delet-niṣān* 'marked by justice, very just.'

The complete expression, as demonstrated by the examples, is generally adjectival, rarely nominal.

Text

The following passage is taken from the *Tācū t-tevārīḥ* 'Crown of Chronicles' of Ḥoca Sa'deddīn Meḥmed Efendi (1536–1599). This work, begun under Selīm (ruled 1566–1574), finished in 1575, and dedicated to Murād III (ruled 1574–1595), counts as the high point of formally perfected panegyric court historiography, while still avoiding an excess of the pompous style. In both East and West it was long (into the nineteenth century) held to be the standard work on Ottoman history. The passage excerpted here concerns the viziers of Sultan Bāyezīd II, and is taken from *Tācū t-tevārīḥ*, vol. II (İstanbul 1280 A.H. [1864 C.E.]), pp. 215 & 218.

داستان وزرای سلطان

"A Story of the Sultan's Vizier"

ایام فرخنده فرجام سلطان بایزید خانی ده متصرف مهمات ملک و مال اولان وزرای خجسته را(ی) که وزارت پای تخت ایله سرفراز اولمشلردر و ممالک محروسه ده نظم مصالح عساکر نصرت مأثر ایدن بکلربکیلر که سائر امرادن رفعت قدر ایله امتیاز بولمشلردر و بو آستانه دولت اشیانه نک قدیمی امکدارلری و صدق ایله جان سپارلری اولوب هر برندن نیچه آثار خیر قالمشدر ذکر اجمالیلری ایله بو قصه دلکشایی تذییل عرض کتابی تکمیل قییلندن اولمغین و عهد شریفلرنده وزرا و امرا میاننده تبدلات منصبیه کثرت اوزره اولمغین اجمال اوزره وصف حاللری مناسب کوردی اسکندر پاشا: سلطان محمد خان غازی حضرتلرینک خلص خدامندندر هنگام رحلتلرنده بوسنه ولایتده والی ایدی سنه ثمان وثمانین وثمانمائه ده خضر بک اوغلی محمد پاشا وزیر اولیجق انک یزینه روم ایلی بکلربکیسی اولدی سنه تسعین ده منفصل اولوب یری علی پاشایه توجیه اولندی سنه اربع و تسعین و ثمانمائه ده وزارت مسندینه صعود ایدوب اون بیل مقداری اول مسند رفیعده تمشیت مصالح رفیع و وضع ایلدی و سنه اربع و تسعمائه ده خلعت وزارتی خلع اولنوب اینه بختی سفری خاطر خطیر سلطانیده مصمم اولمغین سد ثغور اسلامیة ایچون کیرو بوسنه ولایتی ایالتی توجیه بیورلدی آخر عمرینه دک جهاد و غزا رسومنی وجه سزا اوزره اقامت ایدوب مساعی

جميله سى يمنى ايله قيمت اسير شئ يسير اولدى سنه اثنا عشر و تسعمائه ده ولايت مزبوره ده لباس مستعار حياتنى متقاضى آجال موعوده يدينه تسليم ايله تفريغ ذمت ايلدى .

Vocabulary

آجال a *ācāl* pl of اجل *ecel* appointed term, end of fixed period; fixed term; appointed time of death
 اجمال a *icmāl* collection into a single mass; summary
 آخر a *āhīr* last; latter; end
 اسکندر پاشا a *İskender Paşa* pn Iskender Pasha, vizier of Sultan Bāyezīd II (c. 1489–1499)
 اسلام a *islām* Islam
 اسير a *esīr* captive; prisoner of war; slave
 اشيان p *āşyāne, āşyān, āşiyān(e)* house, abode
 اقامت a *iḳāmet* an appointing, establishing, constituting, setting upright; staying, persevering; ~ *emek* dwell; *here*: persistently practice/exercise
 امتياز a *imtiyāz* special privilege; distinction
 امرا a *ümerā* pl of امير *emīr* commander; king; prince; chief; ruler; leader
 امكدار t/p *emekdār* old and faithful servant; veteran
 اينه بختى t *İne-bahtı* pn Lepanto (g Ναύπακτος)
 بايزيد a/t *Bāyezīd* pn Sultan Bāyezīd II (1481–1512)
 بکریکی t *beğlerbeği* lord of lords; governor-general; chief of the provincial governors (*sancakbegis*)
 بوسنه s *Bosna* pn Bosnia
 پای تخت p *pāy-taht* capital city; foot of the throne
 تذيل a *tezvīl* adding a skirt/train to a garment; appending, supplementing; summarize; round off (*fig*)
 تفريغ a *tefrīg* make empty; pour out; finishing one thing and moving to another
 تمشيت a *temşiyet* advance, promote, push forward; manage
 توجيه a *tevcih* turning, directing, sending toward; conferring; appointment; ambiguity
 ثغور a *suğūr* pl of ثغر *sağar, sağr* mouth, teeth, front teeth; frontier, border; gap, pass, road at frontier
 جميل a *cemīl* beautiful, graceful, charming; *here*: deserving
 حال a *hāl* condition, state, situation; case; conduct
 حيات a *hayāt* life
 خاطر a *hātır* thought, idea, suggestion; mind; memory; heart; repute; favor; feelings; health; consideration
 خجسته p *huceste* auspicious, fortunate, happy; ~ -*rey* full of auspicious thoughts, giving good advice
 خدام a *huddām* pl of خادم *hādīm* servant; eunuch
 خضر بك اوغلى محمد پاشا a/t *Hızır Beg oğlu Mehmed Paşa* pn Mehmed Pasha, son of Hızır Beg;

vizier (c. 1483–85), subsequently tutor of Prince Ahmed
 خطير a *haṭīr* weighty, serious, important; risky, dangerous
 خلص a *hulṣ* a genuine friend
 خلع a *hal* taking off (a garment); casting off (restraint); dislocation; dismissal, deposition, dethronement; repudiation; disowning
 خير a *hayır, hayr* good or desirable (thing); health; welfare; prosperity; excellence
 داستان p *destān* story, tale, legend, *esp* (heroic) epic, (verse) narrative; song, ballad; spell, incantation
 دلکشا p *dilküşā* agreeable, enjoyable, pleasant
 رحلت a *rihlet* move, departure; start; journey; migration; death
 رسوم a *rūsūm* pl of رسم *resim, resm* mark, trace, vestige; diagram, drawing; rule, law, institution; practice, custom, manner, habit; due, toll; rite; ceremony
 رفعت a *rifat* sublimity; elevation; exaltation; eminence
 رفيع a *refi* high, elevated; lofty, tall; eminent
 سد a *sedd* a built obstruction: wall, dike, fence, rampart, dam
 سرفراز p *ser-firāz* raising the head; respected, honored, exalted
 سزا p *sezā* meet, fit, suitable, becoming, convenient, merited
 سپار p *sipār, sīpār* pres of سپردن *süpürden* consign, commit, entrust; *cān*~ sacrifice oneself
 صدق a *şidık, şidk* honesty, truthfulness, loyalty; truth, veracity
 صعود a *şu'ūd* ascent, ascension
 عساکر a *asākir* pl of عسكر *asker* soldier(s), military force, army
 علی پاشا a/t *Alī Paşa* pn 'Alī Pasha Hādım, grand vizier (1501–03 & 1506–11)
 عمر a *ömür, 'ömr* life; term of life
 عهد a *'ahid, 'ahd* duty; pact, promise; compact, treaty; injunction, command; appointment; (term of) office
 غازی a *gāzī* an attacker of the enemy, *esp* a Muslim who fights enemies of Islam
 غزا a *gāzā* military expedition, *esp* in defense or furtherance of Islam

فرجام p *fercām* end, conclusion, result
 فرخنده p *ferḥunde* auspicious, lucky
 قبیل a *qabīl* sort, category, lot; usually with ~inden
 ____-like; in order to ____
 قدر a *qadr* power, strength, force; ability; means;
 quantity, number, dimension, degree
 قدیم a *qadīm* old, ancient (*of things*; with nisbe *of persons*)
 قیمت a *qiymet* value, worth
 لباس a *libās* garment
 مآثر a *me'āsir* pl of مأثره *me'sere* (heroic) works,
 deeds, sayings; in compounds: excellent through
 ____; worthy of admiration
 مال a *māl* property, possession; wealth, riches; live-
 stock
 متصرف a *mutaşarrıf* one who has discretionary
 control over something; governor of a *sancak*
 متقاضی a *mütekāzī* one who claims (a debt); impor-
 tunate
 محروس a *maḥrūs* guarded, protected
 محمد خان a/t Meḥemmed Ḥān pn Sultan Meḥmed II
 (ruled 1451–1481)
 مزبور a *mezbūr* aforesaid, aforementioned
 مساعی a *mesā'ī* efforts, exertions, labor
 مستعار a *müste'ār* lent; temporary; metaphorical
 مسند a *mesned* prop, support; office of dignity
 مصالح a *maşāliḥ* pl of مصلحت *maşlahat* business;
 affair

مصمم a *muşammem* decided upon; intended
 ملك a *mülk* possession, property; sovereignty, domi-
 nion; state
 مناسب a *münāsib* fit, suitable, proper, analogous, pro-
 portionate, reasonable
 منصب a *manşib* office of rank; office of state
 منفصل a *munfaşıl* separated, disjoined; departed; re-
 moved from office
 موعود a *mev'ūd* promised, appointed, appointed
 نیجه ، نیجه ، نیجه t *niçe, nice* how much, how many;
 many; how, in what manner (*nice*)
 نصرت a *nuşret* help, aid, (*esp by God in battle*; thus
 also:) victory
 نظم a *naẓım, naẓm* line, row, ordered series; com-
 posing poetry; poetry
 والی a *vālī* governor; governor-general of a Turkish
 province or *vilayet*
 وزرا a *vüzerā* pl of وزیر *vezīr* vizier, minister of
 state, *esp* prime minister
 وضع a *vaz'ī* lowly, humble
 ولایت a *vilāyet* principality, province; sovereignty;
 rule; district under a *vālī*
 هنگام p *hengām* time, season, period
 یسر a *yesir* easy; little, small, trifling
 یمنی a *yümnā* right hand; *here*: success, luck
 ییل t *yıl* year

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and identify the following numbers.

اربع وتسعين وستمائة	احدى عشر ومائتين
خمس وعشرين ومائة والى	ست وثمانين وثلاثمائة والى
اثنتين وستين وسبعمائة	تسع وسبعين وثمانمائة
ثلاث عشرة واربعمائة	واحد وخمسين والى
خمس وثلاثين وخمسمائة	سبع واربعين وتسعمائة

5. Identify ten Ottoman words extended by a Persian present stem.

Chapter Eighteen

18.1 Arabic ordinal numbers

The Arabic ordinal numbers 2–10 are formed from the corresponding cardinal numbers on the pattern of the form فاعل *fā'il*; the form for ‘first’ is, on the other hand, based on a special form that corresponds to the elative (18.2).

Arabic ordinal numbers 1–10

masc	fem	masc	fem
١ أول <i>evvel^ū</i>	أولى <i>ūlā</i>	٦ سادس <i>sādis^{ūn}</i>	سادسة <i>sādise^{tūn}</i>
٢ ثان <i>sānⁱⁿ</i>	ثانية <i>sāniye^{tūn}</i>	٧ سابع <i>sābi^{am}</i>	سابعة <i>sābi'a^{tūn}</i>
٣ ثالث <i>sālīs^{ūn}</i>	ثالثة <i>sālise^{tūn}</i>	٨ ثامن <i>sāmin^{ūn}</i>	ثامنة <i>sāmine^{tūn}</i>
٤ رابع <i>rābi^{am}</i>	رابعة <i>rābi'a^{tūn}</i>	٩ تاسع <i>tāsi^{am}</i>	تاسعة <i>tāsi'a^{tūn}</i>
٥ خامس <i>ḥāmis^{ūn}</i>	خامسة <i>ḥāmise^{tūn}</i>	١٠ عاشر <i>āšir^{ūn}</i>	عاشرة <i>āšire^{tūn}</i>

The indetermined form of ثان *sānⁱⁿ* ‘second’ virtually never occurs in Ottoman, replaced by its determined forms ثانی *sānī*.

In the ordinal numbers 11–19, the units are derived from the corresponding cardinal numbers on the pattern of the form فاعل *fā'il*, while the number ten follows unchanged. It will suffice here to list only the numbers 11–13, since the others are formed on the same pattern; the numbers 11–19 are uninflected.

masc	fem
١١ حادی عشر <i>ḥādī 'ašer^e</i>	حادية عشرة <i>ḥādiyet^e 'ašere^e</i>
١٢ ثانى عشر <i>sānī 'ašer^e</i>	ثانية عشرة <i>sāniyet^e 'ašere^e</i>
١٣ ثالث عشر <i>sālīs^e 'ašer^e</i>	ثالثة عشرة <i>sāliset^e 'ašere^e</i>

The ordinal numbers are treated as adjectives, thus following the numbered substantive and agreeing with it in gender, number, and case. Gender polarity, which obtains in the cardinal numbers, does not occur here. The ordinal number أول *evvel* / أولى *ūlā* ‘first’ may, however, precede the numbered substantive and form a genitive construct with it; in this case أول *evvel* is treated as un-gendered. Moreover, both أول *evvel* and آخر *āḥir* may be used as substantives: أول *evvel*, *pl* اوائل *evā'il* ‘beginning [part], first ten days of a month’; آخر *āḥir*, *pl* اواخر *evāḥir* ‘last part, last ten days of a month.’

18.2 Arabic comparative and superlative

In Arabic, a single form – the elative – expresses the intensified positive, the comparative and the superlative functions, formed on the (diptote) pattern of افعل *ef'al^ū*:

اكبر *ekber* < كبير *kebīr* ‘large’
اندر *ender* < نادر *nādīr* ‘rare’

اكرم *ekrem* < كريم *kerīm* ‘kind’
اعظم *a'zam* < عظيم *a'ẓīm* ‘immense’

انور *enver* < منير *münir* 'luminous'
 اكثر *ekser* < كثير *kesir* 'much'
 اغلب *agleb* < غالب *gālib* 'victorious'
 اهم *ehemm* < مهم *mühimm* 'important'

الزم *elzem* < لازم *lāzım* 'necessary'
 اكمل *ekmel* < كامل *kāmil* 'complete'
 اعلا / اعلى *a'lā* < على / على *alī* 'high, exalted'
 اقل *aqall* < قليل *qalīl* 'little'

In geminate verbs (*verba mediae geminatae*) such as *h-m-m* and *k-l-l*, the second and third radicals collapse into a doubled consonant, and the short vowel of the second radical is drawn forward to the first consonant. The process resembles that of participle formation in stems VIII and X. Thus while, according to the pattern *efal* the forms *ehmem* and *aqlal* would be expected, the pattern *efell* obtains here, which leads to the actual pronunciation *ehemm* and *aqall*.

The undetermined (indefinite) elative is an unchangeable (uninflected) form in Ottoman and thus does not show gender or case agreement. When used with an object of comparison that in Arabic is connected by means of the preposition *min* 'by, from,' the elative is an explicit comparative: محمد اكبر من عمر *Muḥammed^{min} ekber^u min 'Ömer^e* 'Muḥammed is larger/older than Omar.' Without an object of comparison, there is no distinction between the comparative and superlative, such that the elative functions as an emphatic or an absolute superlative: الله اكبر *Allāhu ekber^u* 'God is greatest/very great.'

The determined (definite) elative

(examples: كبير *kebīr* 'large' and على *alī* 'high, exalted')

	masc.	fem
nom sg	الأكبر <i>el-ekber^u</i> 'the greatest/greater' الاعلى <i>el-a'lā</i> 'the highest/uppermost'	الكبرى <i>el-kübrā</i> 'the greatest/greater' العليا <i>el-ulyā</i> 'the highest, uppermost'
nom pl	الأكبرون <i>el-ekberūn^e</i> 'the greatest/greater' العلی <i>el-ulā</i> 'the highest/most exalted'	الكبريات <i>el-kübreyyāt^u</i> 'the greatest/greater' العلیيات <i>el-ulyeyāt</i> 'the highest/most exalted'

The determined (definite) elative is distinguished as masculine and feminine and is explicitly superlative in meaning. The masculine form is constructed on the familiar pattern *efal*, e.g. الأكبر *el-ekber* 'the greatest'; الأعلى *el-a'lā* 'the highest'; الأعظم *el-a'zam* 'the greatest/grandest.' The feminine form is constructed on the pattern *fu'āl*, e.g. الكبرى *el-kübrā* 'the greatest'; العليا *el-ulyā* 'the highest'; الأعظمی *el-uzmā* 'the greatest/grandest.'

The plural of masculine elatives may be indicated by means of either the regular plural ending or the irregular form *efāl^u*: اکبرون *ekberūn* and اکابر *ekābir* from singular اکبر *ekber*. The plural of feminine elatives is *fu'āl* or *fu'leyāt*: علی *ulen* (also *masc pl*) and علیيات *ulyeyāt* from singular اعلى *a'lā*. Plural forms are in general rather infrequent. If the elative is determined by a following genitive, it is generally unchanged: احسن الطلاب *aḥsenü t-tullāb'* 'the best (*masc sg*) of the students.'

Adjectives that have more than three radicals (e.g. كسلان *keslānū* 'lazy'), are formed by means of the *nisbe*-ending, are participles of stems I–X (except for the active participle of stem I), or already have the same form as the elative, form a periphrastic comparative: مجتهد *müctehidⁱⁿ* 'diligent' ⇒ اكثر اجتهداً *ekserü ictihāden* 'more diligent.'

Make note: خير *ḥayr* 'good' and شر *şerr* 'bad' also have elative function, e.g.: الصلاة خير من النوم *eş-şalātu ḥayr^{min} mine n-nevm* 'prayer is better than sleep.'

Adjectives that denote colors and physical infirmities also have the form *efal* (*masc*) , فعلاء *fā'lā* (*fem*), and فعل *fu'l* (*masc pl*):

Adjectival forms for colors and physical infirmities

	masc sg	fem sg	masc pl
brown	اسمر <i>esmer</i>	سمراء <i>semrā'</i>	سمر <i>sümr</i>
red	احمر <i>aḥmer</i>	حمراء <i>ḥamrā'</i>	حمر <i>ḥumr</i>
stupid	احمق <i>aḥmaḳ</i>	حمقاء <i>ḥamqā'</i>	حمق <i>ḥumḳ</i>

In the dual and the feminine plural, these adjectives take the regular endings (ان *-ān'*, ات *-āt*), while the final *hemze* becomes و *v*: الحمراء *el-ḥamrāvāt* ‘the red [ones]’ (*fem pl*).

18.3 The perfective in irregular verbs of stem I

1. The verbs with weak initial radical (*verba primae vāv/ye*) are regular with respect to the normal pattern of perfective forms: وصل *vašale* ‘he (has) arrived’; يسر *yesire* ‘it was easy’; وصلت *vašaltü* ‘I (have) arrived.’

2. In hollow verbs (*verba mediae vāv* and *ye*), the sequences و *eve/ave*, و *evi/avi*, and ع *eye/ayē* are shifted to ا *-ā*, when a vowel follows the third radical: *kavele* ⇒ قال *kāle* ‘he said’; *kevene* ⇒ كان *kāne* ‘he was’; *ceye'e* ⇒ جاء *cā'e* ‘he came/has come’; *ḥavife* ⇒ حاف *ḥāfe* ‘he was afraid.’ This occurs in the 3rd person masculine and feminine singular and 3rd person masculine plural.

If, however, the third radical is, as in other cases, without a vowel, that is, if it is followed by either a consonant-initial ending or no ending, the middle radical و *v* is shortened to ' *ü/u* (or, if it is a matter of a *fa'ile* form, *i/i*) and ي *y* to *i/i*: قلت *kultu* ‘I said’; كنت *küntē* ‘you were’; جئنا *ci'nā* ‘we came’; خفت *ḥiftüm* ‘you (*pl*) feared.’

The *n* of the endings نا *-nā* (1st pl) and ن *-ne* (2nd fem pl) coalesces with the *n* of كان *kāne* which bears a *tešdīd*: كنا *künnā* ‘we were’; كن *künne* ‘they (*fem*) were.’

3. In weak-*lām* verbs (*verba tertiae vāv* and *ye*), the sequences و *eve/ave* and ع *eye/ayē* also become ا *-ā* or ي *-ī* (both pronounced *ā*: دعا *dā'a* ‘he called’; كف *kefā* ‘it sufficed.’ If the sequence ع *-eye* occurs in verbs with the vowel pattern فاعل *fa'ile*, it is retained: راضي *raziye* ‘he was/may he be satisfied/in agreement’; لقي *laqiye* ‘he met.’ If a consonant-initial perfective suffix is added, these verbs are regular, e.g.: دعوت *dā'avtū* ‘I called’; رميت *remeytū* ‘I threw’; لقيت *laqiytū* ‘I met.’ If a vowel-initial ending is added, then the final radical is elided in verbs whose middle radical bears the vowel ' *e/a*. In this way, forms such as دعت *dā'at* ‘she called,’ دعا *dā'au* ‘they called’ (*masc*) arise. Verbs whose middle radical bear the vowel *i* in the perfective, form the 3rd singular regularly: لقيت *laqiyet* ‘she met’; but they abbreviate the 3rd masculine plural to لقا *lakū* ‘they met’ (*masc*).

4. In geminate verbs (*verba mediae geminatae*), the second vowel is elided when a vowel follows the third radical: ردد *redde* ‘he returned/sent back’; هال *hale* ‘he loosed/(dis)solved’; زان *zanene* ‘he surmised/conjectured’; سد *sedede* ‘he obstructed/barred.’

If the third radical lacks a vowel, however, then the second radical is retained: رددت *rededtū* ‘I sent back’; هاللت *halelte* ‘you loosed’; زاننت *zannentüm* ‘you (*pl*) conjectured’; سدنا *sedednā* ‘we obstructed.’

18.4 The perfective in stems II–VIII and X

The basic pattern of the ‘strong’ verb in stems II–VIII and X, using the example of فعل *fa'ale* ‘do/make’ in the 3rd person masculine singular, is:

II. فعل <i>fa'ale</i>	VI. تفاعل <i>tefā'ale</i>
III. فاعل <i>fā'ale</i>	VII. انفعال <i>infā'ale</i>
IV. افعال <i>efale</i>	VIII. افتعل <i>iftā'ale</i>
V. تفعال <i>tefā'ale</i>	X. استفعال <i>istefale</i>

When consonantal-initial endings of the perfective are added, there are no changes to this basic pattern. Examples of the 1st person singular:

II. فعلت <i>fa'altū</i>	VI. تفاعلت <i>tefā'altū</i>
III. فاعلت <i>fā'altū</i>	VII. انفعلت <i>infā'altū</i>
IV. افعلت <i>efaltū</i>	VIII. افتعلت <i>iftā'altū</i>
V. تفاعلت <i>tefā'altū</i>	X. استفعلت <i>istefaltū</i>

1. In verbs with a weak initial radical (*verba primae vāv/ye*), there are no deviations from the standard pattern (strong verb), except in stem VIII (in which the infixed ت *te* assimilates the و *vāv* or ي *ye*): اتصل *ittašale* ‘being/becoming in contact/joined/united.’

2. Overview of the irregularities of the hollow verbs (*verba mediae vāv/ye*) in the perfective, illustrated with the examples of عاد *āde* [-v-d] VIII ‘become accustomed to’ and ضاف *zāfe* [z-y-f] IV ‘add, subjoin, annex, attach’; VII ‘be added/annexed’; X ‘invite as a guest’ (3rd sg masc):

IV. اضاف <i>ažāfe</i>	VIII. اعتاد <i>řtāde</i>
VII. انضاف <i>inžāfe</i>	X. استضاف <i>istežāfe</i>

The irregularities (vowel reduction) that occur with the addition of consonant-initial perfective suffixes (1st sg):

IV. اضيفت <i>azaftü</i>	VIII. اعتدت <i>řtedtü</i>
VII. انضيفت <i>inzaftü</i>	X. استضيفت <i>istezaftü</i>

3. The weak-*lām* verbs (*verba tertiae vāv/ye*) always display final ي or ا *ā* in the perfective, since the sequences و *eve* and ي *eye* always become *ā*. Here, several examples in the 3rd singular masculine, using the verbs لقي *laqiye* [l-k-y] III ‘meet, encounter,’ IV ‘throw,’ VI ‘come together,’ V ‘ascend,’ VI ‘cause to ascend,’ VII ‘be completed, come to an end, run out (time),’ VIII ‘demand, require’; دعا *da‘ā* [d-‘-v] X ‘call, summon.’

II. رقى <i>raḳḳā</i>	VI. تلاقى <i>telākā</i>
III. لاقى <i>lākā</i>	VII. انقضى <i>inḳazā</i>
IV. القى <i>elḳā</i>	VIII. اقتضى <i>iḳtažā</i>
V. ترقى <i>terakḳā</i>	X. استدعى <i>istedā</i>

With the suffixation of consonant-initial perfective inflections, no irregularities arise; examples in the 1st singular:

II. رقيت <i>raḳḳaytū</i>	VI. تلاقيت <i>telākaytū</i>
III. لاقيت <i>lākaytū</i>	VII. انقضيت <i>inḳazaytū</i>
IV. القيت <i>elḳaytū</i>	VIII. اقتضيت <i>iḳtažaytū</i>
V. ترقيت <i>terakḳaytū</i>	X. استدعوت <i>istedāvtū</i>

4. The geminate verbs (*verba mediae geminatae*) are quite regular in stems II and V. In stems III, IV, VI, VII, VIII, and X, the second and third radicals coalesce into a single consonant. Several examples in the 3rd singular masculine, illustrated with the examples ضرر *zarre* [z-r-r] III and IV ‘harm, damage,’ VII ‘be damaged,’ VIII ‘force, compel, coerce’; جل *celle* [c-l-l] VI ‘deem oneself far above something,’ X ‘be great, exalted.’

III. ضار <i>zārre</i>	VII. انضر <i>inzarre</i>
IV. اضر <i>azarre</i>	VIII. اضطر <i>ižtarre</i>
VI. تجال <i>tecālle</i>	X. استجل <i>istecelle</i>

When consonant-initial perfective suffixes are added, stems III, IV, VI, VII, VIII, and X are regular; examples of the 1st singular:

III. ضاررت <i>žāwertü</i>	VII. انضررت <i>inžarertü</i>
IV. اضررت <i>āzertü</i>	VIII. اضطررت <i>ižtarertü</i>
VI. تجاللت <i>tecāleltü</i>	X. استجللت <i>istecleltü</i>

18.5 Negation of the perfective

The perfective can be negated by the particle لم *lem* + jussive (20.1.4) or the particle ما *mā*: كتب ما *mā ketebe* ‘he did not write/has not written’; ما جاء اليّ *mā cā’e ileyya* ‘he did/has not come to me.’

18.6 Arabic relative clauses

In Arabic there are two types of relative clauses: attributive and substantive.

I. In attributive relative clauses, the substantive of the main clause, which is followed by the relative clause, may be either determined or undetermined.

a. If the substantive of the main clause is undetermined, the relative clause follows immediately and in regular word order: البيت رأى رجلًا خرج من البيت *re'eytü recülen harece mine l-beyt* 'I saw a man / he went out of the house = I saw a man who went out of the house.' In oblique relative clauses (in which the relative pronoun does not function as the subject of its clause), a personal suffix refers to the antecedent in the main clause: قتل رجلًا رأيته أمس في بيتك *ḳatele recülen re'eytūhu emsi fī beytike* 'he killed a man / I saw him in your house yesterday = he killed a man, whom I saw in your house yesterday'; قتل رجلًا في قلبه مرض *ḳatele recülen fī ḳalbihi maraẓⁱⁿ* 'he killed a man / in his heart [was] illness = he killed a man in whose heart there was an illness.'

b. If the substantive of the main clause is determined, the relative clause must also be determined. Generally the attribute is determined by the use of the definite article; in an attributive clause that can begin with a verb or a preposition, however, that is not possible. Instead, so-called relative pronouns precede the relative clause and thus render the entire clause determined. The function of these so-called relative pronouns is thus less to refer to the antecedent substantive of the main clause and more to indicate the status ([in]determined), gender, and number.

Arabic relative pronouns

	masc	fem
sg	الَّذِي <i>ellezī</i>	الَّتِي <i>elletī</i>
dual nom	الَّذَانِ <i>ellezāni</i>	الَّتَانِ <i>elletāni</i>
dual gen/acc	الَّذَيْنِ <i>ellezeyni</i>	الَّتَيْنِ <i>elleteyni</i>
pl	الَّذِينَ <i>ellezīne</i>	الَّلَاتِي <i>ellātī</i>

For the feminine plural relative pronoun اللَّاتِي *ellātī*, the form اللَّوَاتِي *ellevātī* may also be used. It is to be noted that in all forms of the dual and in the feminine plural the *lam* is doubled. The forms of the singular and plural are indeclinable with respect to the case of the antecedent. The first element of the relative pronoun is the article *el-*, which bears an initial *hemze* which is thus *hemzetü l-vaṣl* (elidable *hemze*) that is elided when the preceding word ends in a vowel.

The subordinate clause that follows the main clause is – as with undetermined substantives – treated as fully independent: البيت رأى الرجل الذى خرج من البيت *re'eytü r-recüle llezī harece mine l-beyt* 'I saw the man which / he went out of the house = I saw the man who went out of the house.' In oblique relative clauses (as in 18.6.I.a), a personal suffix refers to the antecedent in the main clause: قتل الرجل الذى رأيته أمس فى بيتك *ḳatele r-recüle llezī re'eytūhu emsi fī beytike* 'he killed the man who / I saw him yesterday in your house = he killed the man whom I saw in your house yesterday'; قتل الرجل الذى فى قلبه مرض *ḳatele r-recüle llezī fī ḳalbihi maraẓⁱⁿ* 'he killed the man who / in his heart [was] illness = he killed the man in whose heart there was an illness.'

Here are several further examples with the remaining relative pronouns (feminine, dual, plural):

هو من المؤرخين الذين قرأنا كتبهم *hūve mine l-mū'errihīne llezīne ḳare'nā kütübehüm* 'he is from the historians who / we (have) read their books = he is one of the historians whose books we (have) read.'

هذه الطالبة التى جاءت من المدرسة بنت الوزير *hāzihi ṭ-ṭālibetü lletī cā'et mine l-medreseti bintü l-vezīr* 'this female student who / she came from the *madrassa* / the daughter of the vizier = this female student, who came from the *madrassa*, is the daughter of the vizier.'

هناك المسلمتان اللتان كتبتا مکتوباً لأمير المؤمنين *hünāke l-muslimetāni lletāni ketebetā mektūben li-emīri l-mū'minīn* 'here are the two Muslim women who / they both wrote a letter to the Prince of the Faithful = here are the two Muslim women who wrote a letter to the Prince of the Faithful [i.e. Caliph].'

II. Substantive relative clauses may be introduced by الذى *ellezī* 'he who' or الذين *ellezīne* 'they who' used as substantives, or by the interrogative pronouns من *men* 'who' in the sense of 'he who/who' or ما *mā* 'what' in the sense of 'that which,' e.g.: صراط الذين انعمت عليهم (اهدنا ...) *(ihdinā ...)* *ṣirāta llezīne en'amte 'aleyhim* '(guide us ...) the way

of those who / you have shown yourself merciful toward them = (guide us ...) the path of those You have blessed' (Qur'ān 1:6–7); ولقد فتنا الذين من قبلهم *ve la-ḡad fetennā llezīne min ḡablihim* 'and indeed we had tried them who / before them [were] = We had tried those who were before them' (Qur'ān 29:3); من وعد وفى *men va'ade vefā* 'who promises / holds = whoever promises [something], must hold [to it]'; له ما فى السماوات وما فى الأرض *lehü mā fī s-semāvātī ve mā fī l-arḡ* 'to him [belongs] what is in the heavens and what is on the earth.'; من ذا الذى يشفع عنده إلا بإذنه *men zā llezī yesfā'u* 'indahü illā bi-iẓnihi' 'who is the one who / he intercedes with Him / if not by His leave = who is the one who intercedes with Him if not by His leave' [rhetorical question; the latter two examples from Qur'ān 2: 255, *ṣūretü l-baḡare*, *āyetü l-kürsī*].

Substantive relative clauses are often extended with من *min* 'from': جاء الينا بمن عنده من الرجال *cā'e ileynā bi-men* 'indahü mine r-ricāl' 'he came to us with who was with him from the men = he came to us with the men who were with him.'

Relative clauses may also be expressed by means of a participle, especially if the verb is passive (20.4). This participle agrees in case and determination (but not gender and number) with the antecedent: الدول المشار اليها *ed-düvelü l-müşār* ileyhā 'the states / referred to them = the states to which reference was made = the aforementioned states'; بيت الرجل المقتولة زوجته *beytü r-recülü l-maḡtūleti z-zevcetühu* 'the house of the man / his wife was killed = the house of the man whose wife was killed'; المغضوب عليهم *el-maḡḡūb* aleyhim 'those toward whom [God's] anger is kindled/felt'; ممتلكات الوزير المقتول *muḡallefātü l-vezīri l-maḡtūl* 'the estate of the killed vizier = the estate of the vizier who was killed.'

18.7 The formation -*diḡi için*

In addition to the various other possibilities for forming causal clauses in Ottoman that have already been mentioned (4.3, 12.1, as well as indications in the vocabulary lists), one should also note the combination of the verbal noun in -*diḡi* + *için* which appears frequently in both this chapter's reading passage and in modern Turkish; here follow several examples of its usage:

كلدىكى ايجون	<i>geldiḡi için</i>	lit.: 'his having-come for' 'because of his having come = since he came/has come'
آرادىڭ ايجون	<i>aradıḡıñ için</i>	lit.: 'your having-searched for' 'because of your having searched = because you (have) searched'
بولدىغم ايجون	<i>buldıḡım için</i>	lit.: 'my having-found for' 'because of my having found = because I (have) found'
ويردىكز ايجون	<i>verdiḡiñiz için</i>	lit.: 'their having-given for' 'because of their having given = since they gave/have given'

Text

The following text is taken from the beginning of the *Āṣafnāme* of Luṭfī Pasha (c. 1488–1562), ed. Rudolf Tschudi (*Das Aṣafnāme des Lutfi Pascha*, Leipzig 1910), pp. ۱–۶. Luṭfī Pasha was probably of Albanian origin, and, after occupying various positions as governor and (after 1534) vizier in the course of his career, served as Grand Vizier from July 1539 until May 1541, when he suddenly fell into the sultan's disfavor because of a private matter and was dismissed from office. Interrupted only by a pilgrimage to Mecca (probably in the year 1542), he spent the rest of his life in retirement on his estate in Dimetoka. Luṭfī Pasha wrote a number of works in Arabic (13) and Turkish (7), of which especially his 'Chronicle of the House of Osman' (*Tevārīḡ-ı Āl-i Osmān*, which covers the period up to 1554) and his 'Advice for Viziers' (*Āṣafnāme*) are well known. Since the *Āṣafnāme* does not appear in the list of his works that he includes in his *Tevārīḡ*, one must conclude that this text was his last work, written after the *Tevārīḡ*. Conflicting information appears in Ottoman sources about Luṭfī Pasha's year of death; the year 970 A.H. /1562–3 C.E. now seems most likely (cf. C.H. Imber, *EP* V, 838r, *Ālī Künhü l-aḡbār*, cited by M.F. Köprülü, "Luṭfī Paşa," in *Türkiyât Mecmū'ası* I (1925), 119–150; Tschudi, *Das Aṣafnāme*, xv). The title of the work is derived from the name Āṣaf, who was, according to tradition, the greatest of all viziers, namely the vizier of King Solomon (cf. A.J. Wensinck, *EP* I, 686 l). It is to be noted that the word-initial sound conventionally indicated by *elif-medde* (İ) is generally written with a simple *elif* (i) in this text.

اصف نامه وزیر لطفی پاشا

“The *Aşāf-nāme* of Vizier Luṭfī Pasha”

بسم الله الرحمن الرحيم

حمد و ثنا اول پروردگار بی همتایه اولسون که مقدس عن الشبیه والنظیردر وبر سلطان بی وزیردر ، و صلوات و تحیات اول سرور انبیا و سردار اصفیایه اولسون که بشیر و نذیردر و دخی ال واصحابه اولسون که هر بری احیای دین ایچون صاحب تدبیردر ، صلی الله علیه واله واصحابه ما دامت السموات والارضین . بعد ذلك بو رساله نك مؤلفی اضعف عباد الله لطفی پاشا ابن عبد المعین وقتاکه حرم خاص سلطانیده بو حقیر مرحوم جنت مکان سلطان بایزید خان زمانندن برو پرورده نعمت سلطان اولوب بو استانه عثمانیه خیرخواه اولوب و حرم خاصده ایکن نیچه کون تحصیل معارف ایدوب و جلوس حضرت سلطان سلیم خنده چوقه دارلقدن الی اچه متفرقه لق ایله طشره چیقوب بعده چاشنیکی باشلیق بعده قیوجی باشلیق بعده میر علمک بعده قسطنونی سناغی اندن صکره قرمان بکربکیکی اندن صکره وزارت عنایت اولندی بو حقیر کثیر التقصیر طشره چیققدن صکره نیچه علما و شعرا و ظرفا ایله مصاحبت ایدوب علی قدر الطاقه تحصیل علوم ایتمکه تلطیف اخلاق ایتمشم . حالا پادشاهمز اولان اعظم السلاطین و اکرم الخواقین ناصر عباد الله و حامی بلاد الله الغازی فی سبیل الله خادم الحرمين الشريفین مالک البرین والبحرین سلطان سلیمان خان ادام الله تعالی عزته وقتاکه بو حقیره وزارت عظمی منصبین فرمان ایتدکی زمانده بعض اداب و ارکان و قانون دیوان همایونی اول کوردکلریمه مخالف و پریشان کوردیکم ایچون وزارت عظمی خدمتنه کلان قرداشلریمه یادکار اولمق ایچون وزارت عظمی ادابنی و لوازم صدارت کبری مهمانتی درج ایدوب بو رساله یی تألیف ایدوب اسمنی اصف نامه قودم . تاکه وزارت ایله رعایت اولنان اخوانم نظر ایتدکده بو حقیره دعا ایده لر . بو رساله یی درت باب اوزره ایتدم . باب اول اطوار اخلاق وزیر اعظم نه رسم کرکدر و پادشاه ایله نیچه معامله کرکدر ، و رعایا ایله نیچه معامله کرکدر انی بیلدیرر . باب ثانی تدبیر سفر بیاننده در . باب ثالث تدبیر خزینه بیاننده در . باب رابع تدبیر رعایا بیاننده در . بو حقیر منصب وزارت کلدکده احوال دیوان عالی شانی خیلی پریشان بولمشم . ممکن اولان مرتبه یدی بیل تدبیر ایله انتظام ویردم . بعده سعادتلو پادشاهمز بعض منافقتر و اهل غرض الذین فی قلوبهم مرض نفاق ایدوب بعض خصوصه حرممز متعلق مغلوب نسا اولمیوب انلرک مکرندن امین اولمق ایچون صدارت عظیمین فارغ اولوب ادرنه یه چفتلکم کیدوب کوشه انزواده فراغ بال ایله جناب عزته قرین اولمشم . دولت دنیای فانی سریع الزوال و کثیر الارتحادر . عاقل غیر غافل استراحتی کوشه فراغت و سیرباغ و راغده بولمق یکدر . والله المستعان و علیه التکلان حق سبحانه و تعالی ایین و ارکان ال عثمانی روزکارک خوف و خطرنده واعدانک بد نظرندن امین ایده آمین .

Vocabulary

بن *a ibn* son; in Ottoman often with *izafet*: *ibn-i*, in compounds also: *bin*, e.g. ‘*Alī bin Yūsuf*
 اخلاق *a ahlāk* pl of *ḥulq* character, moral quality, virtue, vice; habit; moral nature; pl morals; ethics; custom
 اخوان *a iḥvān* pl of *aḥ* brother; friend
 آداب *a ādāb* pl of *edeb* breeding, manners, politeness, respectfulness, modesty; humanistic

scholarship, esp applied to [Arabic] language and literature; literature; pl rules, customs, norms
 ادام *a edāme* [IV d-v-m] preserve, eternalize
 ادرنه *g/t Edirne* *pn* Edirne, Adrianople
 ارتحال *a irtihāl* departure (to the other world); dying
 ارض *a arz*, *erz* country, earth, land, region, territory; soil (of a country)

اركان a *erkān* pl of ركن *rükün, rükn* angle/corner (of a building); column, post, pilaster; prop, stay, support; fundamental principle, basis; staff (*mil*); pl great men; general staff; main points, essential points

استراحت a *istirāhat* rest, repose, ease

اصحاب a *eşhāb, aşhāb* pl of صاحب *şāhib* possessor, owner; protector, patron; pl companions and disciples of the Prophet Muḥammad

نامه a *āṣaf-nāme* a/p *āṣaf-nāme* Aṣaf book, Aṣaf-nāme

اصفيا a *aşfiyā* pl of صفی *şafî* pure, clear; true; choice; pl sincere friends, saints

اطوار a *eṭvār, aṭvār* pl of طور *ṭavîr* mode, manner, kind; behavior

اعدا a *a'dā* pl of عدا *adūv* enemy

آل a *āl* family (in broadest sense: relatives, friends, followers); posterity; dynasty

آمین a *āmîn* amen

امین a *emîn* safe, secure from danger or fear; trustworthy; steward, trustee, superintendent

انبیا a *enbiyā* pl of نبی *nebîy* prophet

انتظام a *intizām* order, arrangement

انزوا a *inzivā* retiring, living in seclusion; living a hermit's life

اهل a *ehl, ehl* family, household, friends, people, nation; descendants; wife; (*with gen or izafet*) people, possessor, community

آیین p *âyîn* law; custom; rite, ceremony, observance; manner, fashion, habit

باب a *bāb* gate, door; chapter, subdivision of a book or science; class, kind, category; (*late*) governmental building; castle

بال a *bāl* mind, soul, spirit

بایزید a/t *Bāyezîd* pn, here: Sultan Bāyezîd II

بحر a *baḥîr, baḥr* sea; large lake; great river

بر a *berr* land, esp continent; wilderness

بشیر a *beşîr* bringer of good news; prophet

بعده a *ba'dehu* after; afterwards; then

بلاد a *bilād* pl of بلد *beled* / بلدة *belde* town, village, hamlet; (*esp pl*) country, region, district

بیان a *beyān* explanation; clarity, distinctness; *~inde (pp)* be about, deal with

بیلدورمک a *bildürmek*, بیلدیرمک *t bildirmek*, بیلدیرمک *t bildirmek* make known; communicate

پرورده کار p *perverdegār* protector; nourisher; God; king

پرورده p *perverde* nourished, maintained, educated

تا که p *tā-ki* in order that ...; until the time when

تألیف a *te'lîf* bringing together; arranging together; composing; book

تحیات a *teḥyāt* pl of تحیه *taḥîye* salutation, greeting

تدبیر a *tedbîr* planning, arranging, regulating, managing

تقصیر a *taqşîr* shortening, abbreviating; making too short, failing in one's duty; fault, sin, trespass

تکلان a *tüklân* trust, faith in God

تلطیف a *taltîf* honor, award; mark of favor

جلوس a *cülûs* accession to the throne

جناب a *cenāb* personage of consequence; majesty, honor; originally side, direction; *~ı ḥakkı, ~ı 'izzet, ~ı Allāh* the Lord God; *sefîr ~ları* his excellency Mr. Ambassador

جنت a *cennet* garden, park, meadow, orchard, vineyard; paradise, heaven; *~mekân* whose place is in Paradise = deceased (*of rulers*)

چاشنیگیر p *çāşnîgîr* taster (*officer or chief butler who tastes a dish before it is served to his superior*); chef; Ottoman official in charge of the purity of coinage; *~başılık* office of the master of the tasters or chefs.

چفتاک p/t *çiftlik* farm, agricultural estate; amount of land that can be cultivated by a pair of oxen; a pair

چوقادار a *çûkadâr, çûkādâr, çûḥādâr* palace servant in charge of the sultan's cloaks and furs; servant; lackey; member of the field staff of a governmental agency

حامی a *hāmî* protector, guardian

حرم a *ḥarem* sacred, inviolable space; women's apartments of a household; harem; *ḥaremeyni ş-şerîfeyn* the two sacred cities = Mecca and Medina

حقیر a *ḥakîr* small, insignificant; low, despicable; *bu ~* my humble self

حمد a *ḥamd* praise

خادم a *ḥādım* servant; in Ottoman esp: eunuch

خزینہ a *ḥazîne* treasure; treasure chest; treasury

خصوص a *ḥuşûş* peculiar or particular to a person or thing; specialty; topic, matter, subject; especially (*with instr*)

خطر a *ḥaṭar* danger, peril, hazard, risk

خواقین t/a *ḥavākîn* pl of خاقان *ḥākān* ruler; Turkish or Tatar monarch, esp Ottoman sultan

خوف a *ḥavf* fear, fright, terror

خیر خواه a/p *ḥayr-ḥ'āh, ḥayır-ḥ'āh* well-wishing; well-wisher

دام a *dāme* [I d-v-m] last, endure

درج a *derc* insert; include; inscribe

دعا a *du'ā* prayer [*not prayer service*]; invocation; supplication to God; benediction

دنیا a *dünyā* the [*present*] world

راغ p *rāğ* fields, meadows (*especially at the base of mountains*); gardens

رحیم a *raḥîm* pitiful, merciful, compassionate, kind

رساله a *risāle* message, letter; treatise, essay

رعایا a *re'āyā* pl of رعیه *rā'îye* flocks, herds; [*non-Muslim*] subjects of Ottoman state who pay tribute to it

رعايت *a ri'āyet* protection, attention to, respect, esteem, consideration, conformance to
 زوال *a zevāl* disappearance, departure, cessation, failure; sun's decline from the meridian
 سبحان *a sübhān* praise; ~ *Allāh* [I recite the] praise of God; an expression of astonishment; *Allāh ~ehü ve te'ālā* God, praised and exalted be He
 سبيل *a sebīl* road, path, way; water served publically and gratis (on holy days); public drinking fountain
 سرور *p server* leader; ~ *-i enbiyā* the Prophet Muḥammad
 سريع *a serī* quick, swift, rapid
 سليم *a/t Selīm* *pn* Selim I (Yavuz) [ruled 1512–1520]
 سليمان *a/t Süleymān* *pn* (Ḳānūnī Sultān) Süleymān, Suleiman the Magnificent [ruled 1520–1566]
 سموات ، سماوات *a semāvāt* *pl of* سماء *semā'* sky, heaven
 سنجاق *t sancaḡ* flag, banner, standard, the Ottoman standard; Sanjaq (an Ottoman governmental district subject to a *sancaḡ-begī*, later a *mutaşarrıf*, a subdivision of a province or *vilāyet*, later *eyālet*) = *livā*, *mutaşarrıflık*
 سير *a seyir*, *seyr* movement, passage, ride; seeing a spectacle or show; spectacle
 شبيه *a šebīh* like, resembling, similar
 شعرا *a šu'arā* *pl of* شاعر *šā'ir* poet
 صاحب *a šāhib* possessor, owner, responsible master; protector, patron, benefactor; author (of a text)
 صدارت *a šadāret* office, rank, and functions of the Ottoman post of Grand Vizier
 صلوات *a šalavāt* *pl of* صلات *šalāt* prayer, required prayers
 صلى *a šallā* [II *s-l-v*] pray the required prayers; *šallā 'alā* pray for; bless someone from God
 ضعيف *a ša'if* weak
 طاقت ، طاقة ، طاقت *a tāqa*, *tākat* strength, power, endurance, energy
 ظرفا *a zurefā*, *zürefā* *pl of* ظريف *zarīf* graceful, elegant, ingenious, clever, witty
 عاقل *a 'āqil*, *'āqıl* rational, intelligent; wise, prudent
 عبد المعين *a 'Abdūlmū'in* *pn* 'Abdūlmū'in
 عزت *a 'izzet* power, might; glory, greatness; influence; high rank
 علوم *a 'ulūm* *pl of* علم *'ilm* knowledge, science
 عنایت *a 'ināyet* kindness, favor, grace
 غافل *a gāfil* careless, inconsiderate, thoughtless
 غرض *a garaḡ* ulterior motive, self-serving intention; bad attitude, spite; vengeful, scheming
 فانی *a fānī* transitory
 فراغ *a ferāḡ* withdrawal, divestment, renunciation, relinquishment; leisure, ease; transfer (of property); ~ *-i bāl ile* free from fear, without cares
 فراغت *a ferāgat* selflessness; disclaimer; abandonment; withdrawal

فی *a fī* in, into; concerning, about; on
 قابوچی *t kapucı* doorkeeper, porter, warden; title of officer of the sultan's palace; ~ *başılık* office of the chief porter of the sultan's palace
 قانون *g/a kânūn* law(book), rule; law made by people (and not revealed in the Qur'ān); dulcimer, zither
 قرمان *t Ḳaraman* *pn* Karaman (town in south central Anatolia)
 قرنداش *t qarındaş* brother, sister, sibling; companion (*fig*)
 قرین *a qarīn* near; companion, associate; neighbor; relative; chamberlain
 قسطنونی *g/t Ḳastamoni* *pn* Kastamonu (town in north central Anatolia)
 قلوب *a kulūb* *pl of* قلب *qalb* heart
 كبير *a kebīr* great, large, grand; adult
 كثير *a keṣīr* much, many, frequent
 گوشه *p köşe*, *gūşe*, *kūşe* corner, angle
 لطفی پاشا *a/t Luṭfī Paşa* *pn* Luṭfī Pasha (*v. supr.*)
 لوازم *a levāzım* *pl of* لازمه *lāzime* necessity, requirement
 ما *a mā* what; that which
 ما دامت *a mā dāmet* as long as ... lasts/persists/exists
 متعلق *a müte'allik* hanging; dependent, related, concerning
 متفرقه *a müteferriḡa* sultan's mounted guard; reserve fund (of an administrative agency); out-of-pocket expenses; department of police; *here*: salary allowance, a kind of pension
 مخالف *a muḡālif* opposing, opposed, contrary to; opponent; oppositional; adverse [*e.g. weather*]
 مرحوم *a merḡūm* deceased and thus admitted to God's mercy; deceased
 مستعان *a müste'ān* one whose help is sought, *esp* God
 معارف *a ma'ārif* *pl of* معرفت *ma'rifet* skill, talent; knowledge, information; branch of knowledge or science; means, mediation; gnosis; *pl* knowledge, science/scholarship, educational system
 معامله *a mu'āmele* behavior, conduct; commercial transaction; official channels; formalities; dealings
 مغلوب *a maḡlūb* conquered, overcome
 مقدس *a muḡaddes* sanctified, sacred, holy
 مكان *a mekān* place, space, position; residence
 مکر *a mekir*, *mekr* strategem, trick, deceit
 ممکن *a мүmkün*, *mүmkın* possible
 منافق *a münāfık*, *munāfık* hypocrite
 مؤلف *a mü'ellif* author
 مير علم *p/a mīr-i 'alem* standard bearer of the sultan
 ناصر *a nāṣır* helper, helping
 نذیر *a nezīr* one consecrated to God; one who has taken a vow; a prophet who admonishes people to virtue and warns of divine anger
 نسا *a nisā* women (*pl*)

نظير a *naẓīr* match; like; parallel

نعمت a *niʿmet* comfort; luxury; health; happiness

نفاق a *nifāk* hypocrisy, duplicity; quarrel, conflict, intrigue

وقتاکه a/p *vaḳtā-ki* when; at the time when

همتā p *hemiā* equal, of the same grade

یادگار p *yādigār* keepsake, souvenir

بک t *yeğ* better; best; preferable

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify and provide grammatical information about the Arabic forms known to you in the reading passage, and underline all Persian words in the passage.

Chapter Nineteen

19.1 Persian numbers

Persian cardinal numbers are as follows:

Persian cardinal numbers 1–20

۱	یک	<i>yek</i>	۱۱	یازده	<i>yāzdeh</i>
۲	دو	<i>dū</i>	۱۲	دوازده	<i>devāzdeh</i>
۳	سه	<i>se</i>	۱۳	سیزده	<i>sīzdeh</i>
۴	چهار، چار	<i>çehār, çār</i>	۱۴	چهارده	<i>çehārdeh</i>
۵	پنج	<i>penc</i>	۱۵	پانزده	<i>pānzdeh</i>
۶	شش	<i>šeş</i>	۱۶	شانزده	<i>şānzdeh</i>
۷	هفت	<i>heft</i>	۱۷	هفده	<i>hefdeh</i>
۸	هشت	<i>heşt</i>	۱۸	هجده	<i>hecdeh</i>
۹	نه	<i>nüh</i>	۱۹	نوزده	<i>nūzdeh</i>
۱۰	ده	<i>deh</i>	۲۰	بیست	<i>bīst</i>

Cardinal numbers 10–90

۱۰	ده	<i>deh</i>
۲۰	بیست	<i>bīst</i>
۳۰	سی	<i>sī</i>
۴۰	چهل	<i>çehel</i>
۵۰	پنجاه	<i>pencāh</i>
۶۰	شصت	<i>şaşt</i>
۷۰	هفتاد	<i>heftād</i>
۸۰	هشتاد	<i>heştād</i>
۹۰	نود	<i>neved</i>

Cardinal numbers 100–900

۱۰۰	صد	<i>şad</i>
۲۰۰	دویست	<i>divīst</i>
۳۰۰	سیصد	<i>sīşad</i>
۴۰۰	چهارصد	<i>çehārşad</i>
۵۰۰	پانصد	<i>pānşad</i>
۶۰۰	ششصد	<i>šeşşad</i>
۷۰۰	هفتصد	<i>heftşad</i>
۸۰۰	هشتصد	<i>heştşad</i>
۹۰۰	نهصد	<i>nühşad</i>

۱۰۰۰ هزار *hezār*

In compound numbers above 20, the larger number precedes and is linked with the following, smaller number by و (*ve*, *vü*, *u*, *ü*). The sequence is thus: thousands + hundreds + tens + units:

21	یک و بیست <i>bīst ü yek</i>
22	دو و بیست <i>būst ü dū</i>
33	سی و سه <i>sī vü se</i>
45	پنج و چهل <i>çehel ü penc</i>
255	پنج و بیست و پنجاه <i>divīst ü pencāh u penc</i>
1367	هفت و شصت و سیصد و هزار <i>hezār u sīşad u şaşt u heft</i>

The numbered noun follows in the nominative singular in Persian, as it does also in Ottoman: هفت کتاب *heft kitāb* ‘seven books.’ The numbers ten, hundred, and thousand may also take the Persian plural endings -ها *-hā* or -ان *-ān*: صدها *şadhā* ‘hundreds,’ هزارها *hezār hā* and هزاران *hezār ān* ‘thousands.’

The ordinal numbers in Persian are regularly derived from the cardinal numbers through the addition of the ending *-ūm* (or more rarely *-ūmīn*). In addition to the regularly derived form for ‘first,’ there is also a more frequently used special form, *نخست* *nuḥust* or *نخستین* *nuḥustīn* (Persian pronunciation: *naḥost[īn]*), as well as the form *اولین* *evvelīn* (derived from Arabic *اول* *evvel*). The derived forms of the numbers *دو* *dū* and *سه* *se* are also not quite regular (see below).

Persian ordinal numbers

1 st	یکم ، نخستین ، نخست	<i>nuḥust, nuḥustīn, yekūm</i>	10 th	دهم	<i>dehūm</i>
2 nd	دوم ، دویم	<i>dūvvūm, dūyūm</i>	20 th	بیستم	<i>bīstūm</i>
3 rd	سوم ، سیم	<i>sevvūm, seyūm</i>	etc.		
4 th	چهارم	<i>çehārūm</i>	100 th	صد	<i>şadūm</i>
5 th	پنجم	<i>pencūm</i>	etc.		
etc.			1000 th	هزارم	<i>hezārūm</i>

In compound numbers, only the final element takes the formative *-um* or *-ūmīn*:

21 st	بیست و یکم	<i>bīst ü yekūm</i>
22 nd	بیست و دوم	<i>bīst ü dūvvūm</i>
23 rd	بیست و سوم	<i>bīst ü sevvūm, etc.</i>

Ordinal numbers in *-ūm* are treated as attributes and thus follow substantives with *izafet*; on the other hand, ordinal numbers in *-ūmīn* precede substantives:

rūz-i heftūm روز هفتم / *hetūmīn rūz* هفتمین روز ‘the seventh day’

Just as the formative *-īn* can be appended to the Arabic *اول* *evvel*, it may also be appended to Arabic *آخر* *āḥir* ‘last’ *āḥirīn rūz* ‘the last day.’

19.2 Persian prepositions

In Persian there is a distinction made between two types of prepositions, ‘authentic’ (‘true’) and inauthentic prepositions, the latter are originally nouns that carry *izafet* and are connected with a following substantive.

I. The ‘authentic’ (‘true’) prepositions are:

از	<i>ez</i>	of, from, out of	بی	<i>bī</i>	without
با	<i>bā</i>	with	تا	<i>tā</i>	to, unto, until
بر	<i>ber</i>	on, in according to, as	در	<i>der</i>	in, into, within; at; among; by; of, on, about
به	<i>be</i>	with, to	جز	<i>cüz</i>	except

از *ez* answers, as does the modern Turkish ablative, to the question ‘from where’ and is similarly used in Persian: *bā’d ez ṭā’am* ‘after the meal’; *pīš ez nāḥār* ‘before lunch’; *ez derūn-ī šehr* ‘from inside the city.’ In poetic usage, this preposition often appears in the form *ze*.

bā functions also in word formation: *bā-şulḥ* ‘with/in peace, peacefully’; *bā-şavāb* ‘correct, right.’

ber is used in such expressions as: *ber-ṭaraf* ‘aside, out of the way’; *ber-vech-i ātī* ‘in the following way.’ It is also used in derivatives of verbs: *ber-firāz* ‘increasing, enhancing.’

be has approximately the same function as the modern Turkish dative, indicating direction: *be-men* ‘to me’; *tā be īn sāt* ‘until this hour.’ It is often combined with the following word, which leads to the

elision of the ه (*he*), e.g.: بخت نشست *be-taht nişest* ‘he sits [down] on the throne’; به تهران رفت *be-Tehrān reft* ‘he went to Teheran.’ ... بمن گفت که *be-men güft ki* ... ‘he said ... to me.’ When combined with the following word, one may also transcribe as *bi-* instead of *be-*. If به *be* precedes a vowel-initial word, then an otherwise reduced/elided د *-d-* may (re)appear to bridge the hiatus. This occurs especially in combination with the 3rd person singular of the personal pronoun او *ū* ‘he, she, it’ and the demonstrative pronoun: به او *be-ū* or بدو *bed-ū* ‘to him’; به این *be-īn* or بدین *bed-īn* ‘to this one.’

بی *bī* is very frequently used in word formation (cf. Chapter 8, vocabulary, and exercise 6).

تا *tā* is on the one hand a preposition, which in Persian is generally used in combination with به *be* (تا بسحر *tā be-seher* ‘until dawn,’ and is still used in modern Turkish (with the dative): تا اورایه قدر کیتک *tā oraya kadar girdük* ‘we went [all the way] up to there.’ On the other hand, there is a conjunction that has the same form, which we have already seen in combination with که *ki*: تا که *tā-ki* ‘in order that, so that’ (cf. Chapter 18, vocabulary). تا *tā* can also stand alone with this meaning: والدینکه احترام قیل تا عمرک طویل اولا *vālideyniñe ihtirām kıl tā ‘ömrüñ tavil ola* ‘honor your parents, so that your life be long.’

در *der* is used, in addition to the meanings noted above (‘in, into, within; at; among; by; of, on, about’), especially in titles in combination with بیان *beyān* ‘explanation, declaration,’ ستایش *sitāyiş* ‘praise’ or similar words in the sense ‘on, concerning, about’: در بیان *der beyān-i* ... ‘on/concerning/about the explanation of ...’; در ستایش *der sitāyiş-i* ... ‘on/concerning/about the praise of ...’ Verbs can also be derived in this manner: در گذشتن *der-gūzešten* ‘pass/go by.’

جز *cüz* is rather rare in Ottoman.

II. Among the Persian nouns that can be used as (‘inauthentic’) prepositions are:

سر	<i>ser</i>	head	سر	<i>ser-i</i>	on, over
روی (ی)	<i>rū(y)</i>	face, surface	روی	<i>rūy-i</i>	on
بالا	<i>bālā</i>	high	بالای	<i>bālā-yı</i>	above, on, over
زیر	<i>zīr</i>	under part, bottom	زیر	<i>zīr-i</i>	under
پیش	<i>pīş</i>	front	پیش	<i>pīş-i</i>	in front of, beside
پشت	<i>püşt</i>	back	پشت	<i>püşt-i</i>	behind
پهلوی	<i>pehlū</i>	side	پهلوی	<i>pehlū-yi</i>	beside
نزد	<i>nezd</i>	immediate vicinity	نزد	<i>nezd-i</i>	at, near, by
درون	<i>derūn</i>	the inside	درون	<i>derūn-i</i>	inside of
بیرون	<i>bīrūn</i>	the outside	بیرون	<i>bīrūn-i</i>	outside of

The last three words, *nezd*, *bīrūn*, *derūn*, are generally used in Ottoman with Turkish possessive suffixes and case endings: نزدکزه *nezdīñize* ‘in your vicinity, to you’; قلعه نک درونندن چیقوب *kaḷ’eniñ derūninden çıkub* ‘went out of the inside of the castle and ...’; شهرک بیرونده *şehriñ bīrūninde* ‘outside of the city.’

Several such nouns are no longer used independently as nouns, but rather only as prepositions with *izafet*; among them are:

برای	<i>berā-yı</i>	for	برای وطن <i>berā-yı vaṭan</i>	‘for the fatherland’
در باره	<i>der-bāre-i</i>	about, of	در باره بزم صحبت کرد <i>der-bāre-i bezm şohbet kerd</i>	‘he spoke about the feast’
توی	<i>tū-yı</i>	in	توی صندوق <i>tū-yı şanduk</i>	‘in the chest’

In addition to Persian nouns, various Arabic nouns are also used as prepositions, such as:

تحت	<i>taht</i>	under	تحت رهبری <i>taht-ı rehberī</i>	‘under the leadership’
بدون	<i>bidūn</i>	without	بدون زحمت <i>bidūn-ı zahmet</i>	‘without difficulty’
مثل	<i>mişil</i>	match, identical	مثل اژدرها <i>mişl-i ejderhā</i>	‘like dragons’

19.3 The direct object in Persian

The definite (specific) direct object is indicated in Persian by the postposition را *-rā* (the indefinite direct object is unmarked). The particle may be written as a suffix or separately and is added to both substantives and pronouns:

اورا دیدم	<i>ū-rā دیدم</i>	'I saw him'
جهانرا گرفت	<i>cihān-rā gereft</i>	'he took (conquered) the world'
نامه را نوشتند	<i>nāme-rā nivīštend</i>	'they wrote the letter'
این کتابرا خواندیم	<i>īn kitāb-rā ḡ'āndīm</i>	'we (have) read this book'

The postposition را *-rā* is always appended to the end of *izafet* compounds and lists of items: شاه جهان حصن حصین *šāh-i cihān ḡṣn-i ḡṣn-i Semendire-rā feth kerd* 'the Shah of the world conquered the strong fortress Semendire.' This sentence may (especially if used as a heading or title) also be construed nominally: فتح شاه جهان حصن *feth-i šāh-i cihān ḡṣn-i ḡṣn-i Semendire-rā* 'The conquest of the strong fortress Semendire by the shah of the world' (literally: 'the conquest of the shah of the world – the [accusative] strong fortress Semendire').

The 1st person singular من *men* may lose its *-n* before the postposition را *-rā*: دوستان ما من را جستند *dūstān-i mā me-rā cūstend* 'our friends looked for me.'

19.4 The enclitic personal pronoun in Persian

There are no actual possessive pronouns in Persian. As explained above, 15.4, the personal pronoun as the second element of an *izafet* compound can express the equivalent relationship:

وجود من	<i>vücūd-i men</i>	'my body'	رایت ما	<i>rāyet-i mā</i>	'our flag'
چهر تو	<i>çehr-i tü</i>	'your face'	تیغ شما	<i>tīg-i şümā</i>	'your sword'
وزیر وی	<i>vezīr-i vey</i>	'his vizier'	قصر ایشان	<i>qaşr-ı işān</i>	'their castle'

The use of enclitic personal pronouns or possessive inflections offers a further possibility to express such a possessive relationship.

Persian enclitic personal pronouns

	sg	pl
1	م(-em)	مان(-imān)
2	ت(-et)	تان(-itān)
3	ش(-eş)	شان(-işān)

The examples cited above, here used with enclitic personal pronouns, are:

وجودم	<i>vücūdem</i>	'my body'	رایتمان	<i>rāyetimān</i>	'our banner'
چهرت	<i>çehret</i>	'your face'	تیغتان	<i>tīgītān</i>	'your sword'
وزیرش	<i>vezīreş</i>	'his vizier'	قصرشان	<i>qaşrışān</i>	'their castle'

After words that end in ی and ه the singular forms are written with *elif*: خانه ام *ḡāne-em* 'my house'; بیماری ات *bīmārī-et* 'your disease'; جلوه اش *cilve-eş* 'her grace.' The plural forms are written separately after such words; the ه takes a *hemze* and becomes نه: خانه مان *ḡāne-yi-mān* 'our house'; بیماری تان *bīmārī-yi-tān* 'your [pl] disease'; جلوه شان *cilve-yi-şān* 'their [fem] grace.'

In *izafet* compounds and lists, the enclitic personal pronoun always appears at the end: امرا و سرداران کبارش *ūmerā u serdārān-i kibār-eş* 'his noble commanders and generals'

If the subject of the sentence is identical to the possessor, either an enclitic personal pronoun or the reflexive pronoun خود *ḡod* 'self' must be used: درویش بخانه اش رفت *dervīş bi-ḡāne-eş reft* or درویش بخانه خود رفت *dervīş bi-ḡāne-i ḡod reft* 'the dervish went to his (own) house.' The sentence درویش بخانه او رفت *dervīş bi-ḡāne-i ū reft* would, on the other hand, mean: 'the dervish went to his (another man's) house.'

The enclitic personal pronouns may also be suffixed to verb forms, prepositions, adjectives, etc., thus performing the function of personal pronouns in the accusative and dative:

دیدم *dīdemeš* instead of دیدم اورا *ū-rā dīdem* 'I saw him'

شنیدیم *šenīdīmet* instead of شنیدیم تورا *tū-rā šenīdīm* 'we heard you'

آوردند *berā-yi šūmā esbhā-rā āverdend* instead of آوردند شما اسبهارا *berā-yi šūmā esbhā-rā āverdend* 'they brought the horses for you'

پیرونشان کرد *bīrūnišān kerd* instead of پیرونشان کرد ایشانرا *išān-rā bīrūn kerd* 'he threw them out'

بلندم کردید *bülendem kerdīd* instead of بلند کردید مرا *me-rā bülend kerdīd* 'you raised/uplifted me'

19.5 Persian participles

There are three types of participles in Persian: past, present, and future.

I. The past participle is formed by suffixing *-e* to the preterite stem (cf. 15.3):

<i>infinitive</i>	<i>past participle</i>
افکندن <i>efgenden</i> 'throw'	افکنده <i>efgende</i> 'thrown'
آمدن <i>āmeden</i> 'come'	آمده <i>āmede</i> 'come'
بردن <i>bürden</i> 'carry, bring'	برده <i>bürde</i> 'carried, brought'
بودن <i>būden</i> 'be'	بوده <i>būde</i> 'been'
بستن <i>besten</i> 'bind'	بسته <i>beste</i> 'bound'
دادن <i>dāden</i> 'give'	داده <i>dāde</i> 'given'
دیدن <i>dīden</i> 'see'	دیده <i>dīde</i> 'seen'
رفتن <i>reften</i> 'go'	رفته <i>refte</i> 'gone'
ساختن <i>sāhten</i> 'falsify, counterfeit'	ساخته <i>sāhte</i> 'falsified, counterfeited'
شدن <i>šūden</i> 'become'	شده <i>šūde</i> 'become'
گذشتن <i>gūzešten</i> 'pass by'	گذشته <i>gūzešte</i> 'passed by, happened'
کردن <i>kerden</i> 'make, do'	کرده <i>kerde</i> 'done'
گرفتن <i>giriften</i> 'take, seize'	گرفته <i>girifte</i> 'taken'
گفتن <i>gūften</i> 'say'	گفته <i>gūfte</i> 'said'
نوشتن <i>nevišten</i> 'write'	نوشته <i>nevište</i> 'written'

II. A present participle can be formed by means of three different suffixes – *-ende*, *-ān*, *-ā* – added to the present stem. Not every present stem takes all three suffixes (cf. 17.3).

a) The suffix *-ende* is used substantively and adjectivally:

<i>present stem</i>	<i>present participle in -ende</i>
(ی) <i>ā(y)</i>	آینده <i>āyende</i> 'coming, one who is coming, next, future'
(ی) جو <i>cū(y)</i>	جوینده <i>cūyende</i> 'searching, one who is searching, searcher'
خوان <i>h'ān</i>	خواننده <i>h'ānende</i> 'singing, singer'
رو <i>rev</i>	رونده <i>revende</i> 'going, one who goes'
کش <i>kūš</i>	کُشنده <i>kūšende</i> 'killing, deadly, murderer'
(ی) گو <i>gū(y)</i>	گوینده <i>gūyende</i> 'saying, speaker, singer'
نویس <i>nevīs</i>	نویسنده <i>nevīsende</i> 'writing, one who writes, author'

The suffix *-ende* derives originally from a form *-endeg*. When followed by a suffix ending in a vowel, such as the formative *-ī* (9.3) or the plural inflection of animate nouns *-ān* (7.11), the lost *g* reappears in both speech and script: خوانندگان *h'ānendegān* 'singer'; نویسندگان *nevīsendegān* 'author.'

b) The suffix ان *-ān* is used adjectivally and adverbially:

present stem	present participle in ان <i>-ān</i>
(ی) جو <i>cū(y)</i>	جویان <i>cūyān</i> 'seeking, striving, wishing'
رو <i>rev</i>	روان <i>revān</i> 'going, running, flowing'
کن <i>kūn</i>	کنان <i>kūnān</i> 'doing' (خوانده کنان <i>h'ānde-kūnān</i> 'laughing')

c) The suffix ا *-ā* is also used adjectivally and adverbially:

present stem	present participle in ا <i>-ā</i>
(ی) گو <i>gū(y)</i>	گویا <i>gūyā</i> 'saying, speaking, telling, so-to-speak, allegedly'
(ی) جو <i>cū(y)</i>	جویا <i>cūyā</i> 'seeking, striving, wishing'
دان <i>dān</i>	دانا <i>dānā</i> 'knowing, wise'

III. The future participle expresses 'that which is to do'; it is formed by adding the نی *-enī* suffix to the past stem:

دیدنی <i>dīdenī</i> 'what there is to see, things worth seeing'
خوردنی <i>hordenī</i> 'what there is to eat, what can be eaten, edible'
فروختنی <i>fūrūhtenī</i> 'what there is to sell, saleable, for sale'

19.6 Nouns of time, place, and instrument (*nomina loci et temporis* and *nomina instrumenti*)

Quite common Arabic noun formations are the so-called *nomina loci et temporis* and *nomina instrumenti* in (مفعل (4) a) *mefale(e)*, b) *mefil(e)*, c) *mifal(e)*, and d) مفعال *mifāl* (with and without feminine inflection). The two first forms, *mefal*, *mefil*, generally designate the time or place that the action of the underlying verb takes place:

a)	infinitive	مفعل <i>mefal</i> form
	کتب <i>ketb</i> 'book, writing, text'	مکتب <i>mekteb</i> 'school'; <i>Ar</i> : office, bureau, agency'
	شهید <i>sehīd</i> 'witness, martyr'	مشهد <i>mešhed</i> 'site of martyrdom'
	رقد <i>rakd</i> 'sleep, rest'	مرقد <i>merkād</i> 'resting place, bed, grave'
	سکن <i>seken</i> 'dwell'	مسکن <i>mesken</i> 'place of residence, dwelling'
	سند <i>sūnūd</i> 'leaning, supporting'	مسنده <i>mesned</i> 'support, office, seat, throne'
	نشأ <i>neš</i> 'originating, coming to life'	منشأ <i>menše</i> 'site of origin or formation'
	سلوک <i>sūlūk</i> 'enter upon, follow'	مسلك <i>meslek</i> 'road, path, passage, habitual way of thinking'
	عدل <i>adl</i> 'justice, equity'	معدلت <i>ma'delet</i> 'acting with justice; where justice reigns'
	درس <i>ders</i> 'lecture, lesson'	مدرسه <i>medrese</i> 'madrasa, advanced Islamic college/seminary'

In 'hollow' verbs (*verba mediae vāv/ye*), the sequence *ve/va/ye/ya* ⇒ *ā*:

قیام <i>kıyām</i> 'rise up'	مقام <i>maḳām</i> 'act of standing, place, station, musical tune'
کون <i>kevn</i> 'existence, state'	مکان <i>mekān</i> 'place'
عود(ة) <i>avd(et)</i> 'return'	معاد <i>me'ād</i> 'return, place returned to'

In weak-*lām* verbs (*verba tertiae vāv/ye*), the sequence *ev/av/ey/ay* ⇒ *ā*:

نفی <i>nefy</i> 'banishment, exile'	منفی ، مقام <i>menfā</i> '(place of) banishment, exile'
جلاء <i>cilā</i> 'brightness, gloss, luster'	مجال <i>meclā</i> 'place of polishing, mirror'

In geminate verbs (*verba mediae geminatae*), the *fetha/üstün* that follows the second radical moves forward:

مرور <i>mürūr</i> ‘passing’ (in time/space)	ممّر <i>memerr</i> ‘passage, path, public thoroughfare’
سرور <i>sürūr</i> ‘joy, gladness, pleasure’	مسرّرت <i>meserret</i> ‘joy, rejoicing’

b) infinitive	مفعّل <i>mefʿil</i> form
نزول <i>nüzūl</i> ‘descending, descent’	مَنْزِل <i>menzil</i> ‘place of alighting on a journey, station, inn’
نصب <i>naṣb</i> ‘setting up, erecting’	مَنْصِب <i>manṣīb</i> ‘place where a thing is set up, office’
غرب <i>ġarb</i> ‘descent, West’	مَغْرِب <i>maġrib</i> ‘place/time of sunset, West’
شرق <i>ṣarq</i> ‘sunrise, East’	مَاشْرِق <i>maṣriq</i> ‘place of sunrise, East’
نزول <i>nüzūl</i> ‘descending, descent’	مَنْزِلَة <i>menzile(t)</i> ‘high station/position’

In ‘hollow’ verbs (*verba mediae vāv/ye*), the sequence *vi/vi/yi/yi* ⇒ *ī*:

سيل <i>seyl</i> ‘flood, inundation’	مَسِيل <i>mesīl</i> ‘streambed’
سير <i>seyr</i> ‘progression, motion’	مَسِير (هـ) <i>mesīr(e)</i> ‘act of going, place/time of going’

In verbs with a weak final radical, the sequence *iv/iv/yi/yi* ⇒ *ī*. In geminate verbs (verbs with doubled medial radical), the *kesre* occurs not after but before the second radical. Such word formations, however, almost never occur in Ottoman:

c) The form *mifʿal* indicates the instrument (associated with a specific place):

infinitive	مفعّل <i>mifʿal</i> form
سمع <i>sem</i> ‘sense/act of hearing’	مِسمَع <i>mismaʿ</i> ‘instrument of hearing, ear’
نبر <i>nebr</i> ‘raising, elevation’	مِنْبَر <i>minber</i> ‘pulpit, rostrum for preacher (in a mosque)’
نار <i>nār</i> ‘fire’ [<i>n-v-r</i>]	مِنَارَة <i>mināre</i> (<i>menāre</i>) ‘candlestick, lighthouse, minaret’

In these weak verbs, the sounds *ve/ye*, *ev/ey*, *vi/yi*, and *iv/iy* shift as they do in the model treated above under *mefʿal*: *ve/ye* and *ev/ey* ⇒ *ā*, while *vi/yi* and *iv/iy* ⇒ *ī*.

d) The form in مفعّل *mifʿāl* generally indicates the instrument, rarely also the time:

infinitive	مفعّل <i>mifʿāl</i> form
فتح <i>feth</i> ‘opening, beginning’	مِفْتَاح <i>miftāḥ</i> ‘key, trigger (to a crossbow)’
وزن <i>vezn</i> ‘weighing, weight’	مِيزَان <i>mīzān</i> ‘balance/scale, paradigm of metrical composition’
ولد <i>veled</i> ‘child’ (<i>velede</i> ‘bear’)	مِيلَاد <i>mīlād</i> ‘birthday’

Shifts in weak verbs are like those detailed above: *mivzān* ⇒ *mīzān*; *mivlād* ⇒ *mīlād*.

Text

As was the text in Chapter 17, the following text is also extracted from the *Tācū t-tevārīḥ* ‘Crown of Chronicles’ of Ḥoca Saʿdeddīn Meḥmed Efendi (1536–1599), (vol I, İstanbul 1280 A.H. [1864 C.E.]), pp. 407–409. The text comprises the conclusion of the story of Sultan Murād II (ruled 1421–51) and the beginning of the report of the ascension to the throne of Meḥmed II (ruled 1451–81), which consists in large part of encomia to the sultans.

“The Conclusion of the Story of Sultan Murād”

خاتمه قصه سلطان مراد

خان مراد بن محمد ابن سلطان بايزيد
هشتصد و شش بود مولودش چو دیدم در کتاب
یافت سلطانی گذشته هشتصد و بیست و چهار
از حساب هجرت آن شافع یوم الحساب
هشتصد و پنجاه و پنج از دار دنیا در گذشت
کشت سلطان سریر کشور دار الثواب

“Sultan Mehmed’s Accession to the Throne”

جلوس حضرت سلطان محمد

بر روز فیروز مسرت اندوز که طایر زرین جناح وقت صباح جمال دلفروزیله پرواز کاه بروز ایدوب
جهانی روشن و اهل زمانی شادمان و شن ایتمشیدی مهر سپهر مجد و اقبال سریر سعادت مصیر جاه و جلاده
تجلی ایتمکه دیجور غمه نور سروردن مهجور اولان شکسته دالر تسلی و داور مراد آور سلطان مراد داد
کستر شاه خاور کبی مغرب اختفا ایله کذر ایتمکه مشوش و مدهوش اولان سیه پوشلر دروننه خار غمدن
تخلی کلوب فضای قلوبدن خاشاک غم مسلوب و مقارنت سعود شکل اول مقدمه لرینک اقترا نی کبی منتج
مطلوب اولدی یعنی سنه (خمس و خمسين و ثمانمائه) محرمینک اون التنجی کونی سابع قیاصره اسلام مسند
نشین عز و احتشام ناصب رایات سر بلندی صاحب آیات ارجمندی شهریار داد کستر و داور هنر پرور
متفنن قوانین عدل و احسان معین مراتب اشراف انسان قریر سریر سرفرازی ابوالفتح و المغازی سلطان
محمد خان غازی اکرمه الله تعالی باسلافه و مد بالاقبال ظلال اخلافه حضرتلری که شرف ایوان شرفی
جلوه کاه کیواندن ارفع و ساحه جودی فضای وجوددن اوسع ایدی خطه زمین آفتاب عدلی افاضه سیله
نمودار بهشت و تعمیر مبانی دین ایچون معمار همتنک اول یقو غی دیر و کنشت ایدی (المؤلفه)

منبر اسلام و تخت سروری	ساخت از چوب صلیب کافری
شمسه رایت ز جرم مهر ساخت	رایت دین را بکر دون بر فراخت
شد ز عکس تیغ او روشن سپهر	صبح شرع از تیغ او بنمود چهر
نقشیدر انا فتحنا آیتی	رهبر فتح اولدی ظل رایتی
ربقه حکمینه کیر مشدر رقاب	تیغ آلی ایتدی کردونی خضاب
ایتمدی ابقا چلیپا نامنی	کافرک کسر ایلدی اصنامنی
عدلی ایامنده ایتمشدر سنوح	رشک شاهان جهان اولان فتوح
فتح ایدوب و یردی غزانک بهرینی	جمله دن قسطنطینییه شهرینی

....

امداد و اهب المراد ایله سریر سلطنته جلوس ایدوب اجداد داد استناد و آباء امجاد جنت معادلری مسلکته
سلوک و مزید اقتسار ایله استخدام حکام و ملوک ایدوب نسیم معدلتلری دماغ عالمیانه ساری و فرمان لازم
الاذعانلری آفاقده جاری اولیجق

سریر سلطنت اکنون کند سر افزای * که سایه بر سرش افکنده خسرو غازی نوید ادای غمزدای مبشران
عالم غیب ایله مسامع عالمیانه وصول بولوب روی آهن زمینده اولان چین جبین بر طرف و قدوم بهجت
لزوم خسرو روم ایله قصر قیصری پر شرف اولوب طوطی ناطقه بو ادای دل کشا ایله متکلم اولدی که

شده ایمن ز ظلمت آن بوم

بتخت شاهی آمد خسرو روم

و عندلیب خوشنوا بو نغمه سرور افزا ایله مترنم اولدی که

بتخت قیصری سلطان محمد

نشسته شاد بابخت مؤبد

Vocabulary

آباء a *ābā* pl of اب *eb* father, pl fathers, ancestors
 ابو a *ebū* form of اب *eb* father used with following genitive
 ابوالفتح a *Ebū l-feth* epithet of Meḥmed II 'the conqueror'
 اجداد a *ecdād* pl of جد *cedd* grandfather, male ancestor
 احتشام a *iḥtišām* pomp, magnificence, state
 اختفا a *iḥtifā* concealment
 اخلاف a *aḥlāf* pl of خلف *ḥalef* descendant; successor
 ادا p *edā* beauty, elegance; voice; song; eloquence; expression; style; manner; *hoş*~ sonorous, musical
 ارجمند p *ercümend* worthy, estimable
 استخدام a *istiḥdām* asking, requiring, summoning, commanding to render service; employing; *here*: make subject, subordinate
 استناد a *istinād* leaning on; mil. support
 اسلاف a *eslāf* pl of سلف *selef* ancestor; predecessor
 اشراف a *eşrāf* pl of شریف *şerîf* noble; descendant of the Prophet
 اصنام a *aşnām* pl of صنم *şanem* idol
 افاضه a *ifāza* pouring out, showering down; rushing along; effusive speech; illuminate; enlighten; wide circulation
 آفاق a *āfāk* pl of افق *ufuq* horizon
 آفتاب p *āftāb* sun
 افزا p *efzā, fezā* augmenting, increasing
 افکندن p *efğenden* throw (*pres* افکن *efgen*)
 اقبال a *ikbāl* good fortune, prosperity, success; holding a post; desire [to eat or drink something]
 اقتران a *iktirān* approach; attainment; *astr* conjunction
 اقتسار a *iktisār* compulsion, constraintment
 اکرم a *ekreme* [IV *k-r-m*] ennoble (4 s.o.); honor; present (4 s.o.; ب *with*)
 اکنون p *eknūn* now, at present
 آل t *āl* red, crimson, scarlet; fraud, deceit
 امجاد a *emcād* pl of مجد *mecd* glory, honor, grandeur, nobility
 امداد a *imdād* help, aid, assistance; mil reinforcement

آمدن p *āmeden* come (*pres* آی *ā[y]*)
 اندوز p *endūz* collecting, acquiring, amassing
 انسان a *insān* human being; man
 آور p *āver* bringing; possessing; causing
 آهن p *āhen* iron, steel; iron or steel weapon; ~-rūy bold, brazen
 ایوان p *eyvān* reception hall (with open front); hall with columns; castle, palace
 بخت p *baht* (favorable) destiny, luck, fortune
 بر فراختن p *ber-firāhten* raise, exalt, erect; *here*: hoist, raise; cf. Steingass *ber-efrāšten* (*pres*. بر فراز *ber-firāz*)
 بروز a *bürüz* issue forth, come forth, manifest
 بلند p *bülend* high; *ser*~ high, elevated, lofty, proud, famed, excellent, distinguished
 بودن p *būden* be (*pres* باش *bāş*)
 بوم p *būm* country, region; home; ground, ground-work; nature, character, disposition
 بهجت a *behcet* splendor, beauty, brightness; joy, pleasure
 بهر a *behr* (*in Ottoman generally*: distance; distress, misfortune; disappointment; *in Arabic and here*: radiance, shine; distinction, preeminence, victory; replenishment, completion
 بهشت p *behişt, bihişt* heaven, paradise
 پرواز p *pervāz* flight, flying, soaring; ornamental border, molding, fringe
 پرور p *perver* nourishing, fostering, taking charge of
 پوش p *pūş* covering, covered; a kind of turban, generally of black or red silk
 تجلی a *tecellî* becoming visible or manifest; manifestation; light; brilliance; fate
 تخی a *taḥallî* being/becoming free from occupation; separation (from people); have nothing to do with ...
 تسلی a *tesellî* consolation, comfort
 تعمیر a *ta'mîr* allow to prosper; maintain in good condition; repair; granting of long life
 تیغ p *tîğ* sword (or similar weapon); peak (of a mountain or roof); ray of light; tongue of flame

- ثواب a *sevāb* meritorious action; reward, recompense; eternal reward for earthly deed
- جاری a *cārī* flowing, running; present/current (month); usual, customary
- جاه p *cāh* place, rank; office; high position; honor; power; fortune; well-being
- جبین a *cebīn* forehead
- جرم a *cirim, cirm* substance; (heavenly) body; size; volume; ~i *māhtāb* disc of the moon
- جلال a *celāl* divine might; divine wrath
- جلوه a *cilve* overpowering beauty; grace, charm; coquetry; appearance; manifestation; clarity; ~ *gāh* bridal bed, bridal chamber
- جمال a *cemāl* beauty, comeliness; elegance, grace, charm; divine goodness and perfection
- جناح a *cenāh* wing; fin; upper arm
- جود a *cūd* liberal, munificent, generous; liberality, munificence, generosity
- چلیپا p *çelipā* crucifix, cross
- چو p *çū* as; when
- چوب p *çūb* wood; timber; log; staff; beam
- چهر p *çehr, çihr* face; aspect; form
- چین p *çīn* (poet) fold; pleat; wrinkle; crease; curl/braid in hair; ~i *cebīn* wrinkling of forehead = frown
- حساب a *hesāb* numbering, counting, reckoning, computation; account; bill; guess; speculation; advantage; accountability
- حکام a *hūkkām* pl of حاکم *hākīm* that which restrains, curbs, checks; ruler; lawgiver; legislator; judge
- حکم a *hüküm, hüküm* judicial decision, decree, sentence; rule, authority, government; meaning; validity; rank
- خاتمه a *hātime* end, conclusion; concluding chapter or verse of a chapter of the Qur'ān; postscript
- خوار ، خار p *hār, hvar* eating, drinking, receiving
- خاشاک p *hāṣāk* rubbish; sweepings; contemptible person; rabble
- خاور p *hāver* West; poet. East; sun; throne; ~-ān East and West
- خسرو p *Husrev, Hüsrev* pn Cyrus, founder of Persian empire; Khosrau/Khosrow/Chosroes; monarch, sovereign
- خضاب a *hizāb* dye; stain
- خطه a *hūṭa* district, region, precinct
- خوشنوا p *hoṣnevā* melodious
- داد p *dād* gift; one's right, share, portion; equitability; complaint, lament
- دار a *dār* house, home; country, region; city, town, village; world
- داور p *dāver* ruler; magistrate; king
- در گذشتن p *der-gūzešten* pass beyond; outstrip; advance; abstain, cease; depart; disappear; fig die (pres در گذر *der-gūzer*)
- دل p *dil* heart, mind
- دلفروز p *dilfūrūz* heart-cheering, delightful
- دماغ a/p/t *dimāg, dimāg* Ar brain, mind; Per nose; Turk. roof of the mouth, palate
- دیجور a *deycūr* dark; darkness
- دیر a *deyr* Christian monastery, nunnery; monastic cell
- رایت a *rāyet* flag
- ریقه a *ribka* halter, yoke; ~i *iṭā'at* subjection and obedience
- ریشک p *rešk* object of envy or jealousy; jealousy; emulation; ~i *revnaḵ oldı* it was the envy of brilliance; i.e. it (Baghdad) was so brilliant that even the brilliance envied it
- رقاب a *riqāb* pl of رقبه *raḳabe* neck (on which the yoke lies); fig yoke; servility; subject; slave
- روز p *rūz* day
- روشن p *rūšen* bright, shining, sparkling, illuminated, clear, manifest
- روم l/g/t *Rūm* Rome; a Roman; Eastern Rome; Byzantium; Greek Orthodox Christian; Ottoman subjects called Greeks by Europeans; modern Persian name for Ottoman Empire and its subjects; Anatolia; Anatolian; *vilāyet-i* ~ the province of Sivas in Asia Minor
- روی ، رو p *rū(y)* face, countenance; surface; appearance
- زرین p *zerrīn* golden, of gold; jonquil (*narcissus jonquilla*)
- زمین p *zemīn* earth, world; surface of the earth; dry land; foundation; basis; subject
- ساحه a *sāha* region, field, place, district, zone
- ساختن p *sāhten* make, complete; falsify, counterfeit (pres ساز *sāz*)
- ساری a *sārī* contagious; epidemic; spreading; effective; operative; penetrating
- سایه p *sāye* shadow, shade; ~sinde due/thanks to
- سپهر p *sipih* sky; heavens; fortune
- سر p *ser* head; chief, commander; top, summit; end, point; conclusion; commencement; source
- سرور a *sūrūr* joy, gladness, pleasure
- سریر a *serīr* (wooden) bed; throne
- سعود a *su'ūd* ascent, rise (into the air)
- سلوک a *sulūk* entering on, following, keeping to a road, conduct, or career
- سنوح a *sūnūh* occur, appear
- سیاه ، سیا ، سیه p *siyeh, siyā, siyāh* black
- شادمان p *šādmān* joyful, happy
- شافع a *šāfi'* intercessor, intermediary
- شرع a *šer'* highway, road; canonical Islamic law
- شرف a *šeref* honor, excellence, estimation, glory, exaltation
- شکستن p *šikesten* break (pres شکن *šiken*)
- شکل a *šekil, šekl* form, shape, figure; diagram; sort, kind, manner

شمسه a *şemse* figure of the sun; vignette
 شن t *şen* joyous; cultivated (land); inhabited
 شهریار p *şehriyār* sovereign, sultan
 صبح a *şubḥ* dawn, daybreak
 صليب a *şalīb* cross, crucifix
 طائر ، طائر a *ṭāyir*, *tā'ir* flying; bird
 دودو p/t *ṭūṭī*, *ṭūtī*, *dudu* parrot, parakeet, macaw; pretty young woman (generally Greek or Armenian)
 ظل a *ẓill* shadow, shade
 ظلال a *ẓulāl* pl of ظل *ẓill* shadows, shades; protection
 ظلم a *ẓulūm*, *ẓulm* wrong, oppression; cruelty; tyranny
 ظلمت a *ẓulmet* darkness; dark
 عالمی a *'ālemi* pertaining to the world; worldly; mortal; transitory; inhabitant of the world
 عدل a *'adil*, *'adl* justice, equity
 عز a *'izz* power; glory; value, estimation
 عكس a *'akis*, *'aks* reverse/converse/inverse of anything; reflection
 عنديلب a *andelīb* nightingale (*lusciniā philomela*)
 غم a *ḡamm* care, anxiety; grief, gloom
 غمزدا a/p *ḡamzidā* quality or act of driving away grief; enliven; comfort
 غيب a *ḡayb* absent, hidden, invisible
 فتح a *feth* opening; beginning; conquest
 فتح a *fetaḥa* [I *f-t-h*] open; begin; conquer
 فيروز p *fīrūz* victorious; successful; prosperous; lucky
 قدوم a *qudūm* arriving; arrival
 قرير a *qarīr* cold; chilly; pleasantly cool
 قسطنطينيه g/a *Qoṣṭanṭīniye* Constantinople, Istanbul
 قصر a *qaṣır*, *qaṣr* fort; castle; palace
 قوانين g/a *qavānīn* pl of قانون *qānūn* law (made by man, distinguished from divine law)
 قيصر l/a *qayṣer* Caesar; emperor; ruler; pl قيصره *qayāṣire*
 كافر a *kāfir* unbeliever; unbelieving
 كاه p *gāh*, *kāh* place; time; at one time; sometimes; now; then
 كزار p *gūzer*, *gūzār* passing; passage
 گذشتن p *gūzeṣten* pass by/through/along; passage (pres كزار p *gūzer*, *gūzār*)
 كردن p *kerden* make, do (pres كن *kūn*)
 كردون p *gerdūn* wheel; wheeled vehicle; heavens, sky; fortune; world
 گستر p *gūster* spreading, extending, diffusing, dispensing
 كسر a *kesir*, *kesr* breaking, med fracture; math fraction; diminution
 گشتن p *geṣten* turn; return; change; alter; repeat; renew; become (= *şūden*) (pres كرد *gerd*)
 کشور p *kişver* land, region
 كنش p *kūnişt*, *kūniş* church
 كيوان p *keyvān* planet Saturn; seventh heaven; *eyvān-ı* ~ palace of the seventh heaven

لازم a *lāzīm* necessary, requisite; indispensable; inherent, natural
 لزوم a *lüzūm* inseparable; inseparability; naturally inherent; necessity; need
 مبانى a *mebānī* pl of مبنى *mebnā* building; form; basis
 مبشر a *mübeşşir* bearer of good news
 مترنم a *müterennim* trilling; warbling; singing; sounding (instrument)
 متفنن a *mütefennin* versed in art or science; accomplished
 متکلم a *mütekellim* speaking; speaker
 مجد a *mecid*, *mecd* glory; honor; grandeur; hereditary nobility
 مدّ a *medde* [I *m-d-d*] stretching; extending; extension; prolongation (ا of s.th.); help; support (ب ا s.o. by); provide (ب ا s.o. with)
 مدهوش a *medhūş* shocked; bewildered
 مراتب a *merātīb* pl of مرتبه *mertebe* rank; grade; stair; step
 مراد ابن بايزيد a/t *Murād bin Meḥemmed ibn-i Bāyezīd* pn *Murād II* (ruled 1421–1451)
 مزيد a *mezīd* increase; augmentation; abundance; excess; much; abundant
 مسامع a *mesāmī'* pl of مسمع *misma'* ear
 مسرت a *meserret* joy
 مسلك a *meslek* road, path; passage; direction; way of thinking or acting; rule; principle; manner; profession
 مطلوب a *meslūb* seized; withdrawn; taken away; stolen
 مشوش a *müşevveş* confused; disturbed; agitated; indisposed; unclear
 مصير a *maşīr* dwelling; home
 مطلوب a *maṭlūb* desired, wished for; sought; demanded; goal; wish; desideratum; required; demand; a due or receivable debt
 معاد a *me'ād* place or condition returned to; return; a place beyond; *cennet*- ~ deceased
 معمار a *mī'mār* architect
 معين a *mu'ayyin* pointed out; designated; known; defined; one who defines
 مغازی a *maḡāzī* pl of مغزا ، مغزا *maḡzā* military campaign (esp against nonbelievers); (theatre of) war; scope of a discourse; pl: military campaigns; martial virtues and deeds
 مغرب a *maḡrib* place/time of sunset; west; sp North Africa (excluding Egypt)
 مقارنت a *muḡārenet* approach; being/becoming adjoined to or associated with; association; astr conjunction; correspond to
 مقدمه a *muḡaddeme*, *muḡaddime* premise; forerunner; foreword; element; first principle; precedent; antecedent; here: harbinger/herald
 منبر a *minber* pulpit (in mosque)

منتج a *müntec* brought forth; produced; caused; result
 موبد a *mü'ebbed* perpetual; eternal
 مولود a *mevlūd* born; brought forth; child; poem on the birth of Muḥammad [*esp* the poem by Süleymān Çelebi (1351[?]-1422)]
 مهجور a *mehcūr* distant, separated; forsaken, deserted, left; disappointed, frustrated
 مهر p *mihir, mihr* sun; love, affection; friendship; Mithra (ancient Iranian sun god)
 ناصب a *nāṣīb* setting up, erecting; appointing
 ناطقه a *nāṭīqa* faculty of speech; oratorical skill; eloquence
 نسیم a *nesīm* gentle breeze; Zephyr
 نشستن p *nişesten* sit; set; enthrone (*pres* نشین *nişīn*)

نشین p *nişīn* one who sits; sitting; seated; one who lives
 نغمه a *nağme* tune; song; melody; musical note
 نمودار p *nümūdār* model, pattern, copy; example
 نوید p *nevīd* good news
 واهب a *vāhib* bestowing; donor; grantor (God)
 وسیع a *vesī* wide, vast, ample, abundant
 هجرت a *hicret* emigration; immigration, *sp* of Muḥammad from Mecca to Medina in 622 CE
 همت a *himmet* favor; benevolence; protection; effort
 یافتن p *yāften* find, attain, obtain (*pres* یاب *yāb*)
 ییقمق t *yıkmağ* pull/knock down; demolish; overthrow
 یمین a *yemīn* right; auspicious; lucky

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Transcribe and translate the following phrases into English; consult a dictionary for unfamiliar words.

پشت خانه
 سر راه
 برای شما
 نزد تو
 پیش سلطان
 بالای کوه
 روی ارض

5. Write in Arabic script and Roman transcription (and translate):
 - a) five nouns of time, place, or instrument (*nomina loci et temporis* or *instrumenti*)
 - b) five Persian past participles
 - c) five Persian present participles

Chapter Twenty

20.1 The Arabic imperfective

The Arabic imperfective is used to express an incompleted, generally present or future action; forms of three verbal moods are derived from the base form of the imperfective: the indicative, the subjunctive, and the jussive or apocopated form. The following table lists the forms of the indicative.

Imperfective, stem I, كتب *keteb* 'write'

indicative	sg	pl
1	اكتب <i>ektübü</i>	نكتب <i>nektübü</i>
2 m	تكتب <i>tektübü</i>	تكتبون <i>tektübüne</i>
2 f	تكتبين <i>tektübīne</i>	تكتبن <i>tektübne</i>
3 m	يكتب <i>yektübü</i>	يكتبون <i>yektübüne</i>
3 f	يكتب <i>tektübü</i>	يكتبن <i>yektübne</i>

The imperfective vowel, which follows the second and precedes the third radical, varies according to the verb: e.g. يدخل *yedħulü* (*u*) 'he enters'; يضرب *yezribü* (*i*) 'he strikes'; يفعل *yef'alü* (*a*) 'he does/makes.' Verbs that form the perfective on the model فعل *fa'ile* or have ع, ح, ه as middle radical, generally have *e/a* as imperfective vowel, e.g. شرب *šeribe* 'he drank' ⇒ يشرب *yešrebu* 'he drinks'; سأل *se'ele* 'he asked' ⇒ يسأل *yes'elü* 'he asks.'

20.1.1 The imperfective indicative of 'weak' verbs of stem I

In verbs with *vāv* as the first radical (*verba primae vāv*), the first radical is elided: وصل *vašale* 'he arrived' ⇒ يصل *yašilü* 'he arrives.'

Depending on the imperfective vowel, hollow verbs (*verba mediae vāv* or *ye*) have forms in *ū*, *ā*, or *ī*: قال *kāle* [*k-v-l*] 'he said' ⇒ يقول *yakūlü* (*u*) 'he says'; خاف *ħāfe* [*ħ-v-f*] 'he feared' ⇒ يخاف *yaħāfū* (*a*) 'he fears'; باع *bā'a* 'he sold' ⇒ يبيع *yebīu* (*i*) 'he sells'; زال *zāle* 'he ceased' ⇒ يزال *yezālū* (*a*) 'he ceases' (زال *zāle* in the sense 'cease' occurs always with negation: ما زال قائماً *mā zāle kām* 'he did not cease standing = he is still standing').

In weak-*lām vāv* (*verba tertiae vāv*), singular forms ending in *ū* *uvü/üvü* are reduced to *ū*: يدعو *yed'uvü* ⇒ يدعو *yed'ū* 'he calls.' In the plural and the 2nd singular feminine, the final radical and its preceding vowel are elided before the inflectional endings beginning with a long vowel: يدعو *yed'uvüne* ⇒ يدعون *yed'üne* 'they call.' Among the weak-*lām ye* verbs (*verba tertiae ye*), one must distinguish between those with the imperfective vowel *i* and those with *e/a*. In those with the imperfective vowel *i*, the indicative singular forms ending in *ū* abbreviate the final sequence *iyü* to *ī*; in those verbs with the imperfective vowel *e/a*, the indicative singular forms ending in *ū* abbreviate the final sequence *eyü/ayü* to *ā*: يَكْفِي *yekfiyü* ⇒ يكفي *yekfi* 'it suffices/he guards'; يَلْقَى *yelqayü* ⇒ يلقي *yelqā* 'he meets.' In the plural forms whose inflectional endings begin with a vowel, and in the 2nd person feminine singular, the final radical is elided. While the imperfective vowel *i* disappears, the *a* is retained: يرمي *yermiyüne* ⇒ يرمون *yermüne* 'they throw'; يَلْقَى *yelqayüne* ⇒ يلتقون *yelqavne* 'they meet.'

In geminate verbs (*verba mediae geminatae*) the second and third radicals coalesce and take a *tešdīd*, when a vowel (whether long or short) follows the third radical. The imperfective vowel of the second radical is drawn forward and follows the first radical: يمر *yemrürü* ⇒ يمر *yemürürü* 'he passes'; تمر *temrürü* ⇒ تمر *temürürü* 'you pass,' etc.; in the 2nd and 3rd person feminine plural, this rule does not apply, since the inflectional ending begins with a consonant: يمررن *yemrürne* 'they (fem) pass.'

20.1.2 The imperfective indicative in stems II–VIII and X

The basic pattern of the ‘strong’ verb in the various stems (illustrated with the verb فعل *fā‘ale* ‘make/do’) in the 3rd person masculine singular is:

II	يفعل	yüfā‘ilü	VI	يتفاعل	yeteḡā‘alü
III	يفاعل	yüfā‘ilü	VII	ينفعل	yenḡā‘ilü
IV	يفعل	yüfā‘ilü	VIII	يفتعل	yefḡā‘ilü
V	يتفعل	yeteḡā‘alü	X	يستفعل	yesteḡā‘ilü

In verbs with *vāv* as the first radical (*verba primae vāv*), the infixed *te* of stem VIII is assimilated to the *vāv*, which yields the imperfective form يتفصل *yettaḡilü* (instead of *yevtaḡilü*).

Characteristic of the irregularities of the hollow verbs (*verba mediae vāv* and *ye*) in the imperfective may be illustrated by the verbs عاد *‘āde* [‘-v-d] VIII ‘become accustomed to’ and ضاف *žāfe* [ž-y-f] IV ‘add on,’ VII ‘be added on,’ X ‘invite as a guest’ (3rd singular masculine):

IV	يضيف	yuzḡfū	VIII	يعتاد	yāḡādū
VII	ينضاف	yenḡāḡfū	X	يستضيف	yesteḡḡfū

The imperfective forms of weak-*lām* (*verba tertiae vāv/ye*) may be illustrated by the verbs لقي *laḡiye* [l-k-y] III ‘encounter,’ IV ‘throw,’ VI ‘come together’; رقى *raḡiye* [r-k-y] II ‘let ascend,’ V ‘ascend’; قضى *kaḡā* [k-ž-y] VII ‘be completed, come to an end, elapse,’ VIII ‘demand’; دعا *da‘ā* [d-‘-v] X ‘summon’ (3rd singular masculine):

II	يرقى	yürāḡḡī	VI	يتلقى	yetelāḡā
III	يلاقى	yülāḡḡī	VII	ينقضي	yenḡaḡā
IV	يلقى	yülḡḡī	VIII	يفتضي	yakḡaḡā
V	يترقى	yeterāḡḡā	X	يستدعي	yestedā

The geminate verbs (*verba mediae geminatae*) are quite regular in stems II and IV in both the imperfective and perfective. In stems III, IV, VI, VII, VIII, and X, the second and third radicals coalesce, as illustrated by the following (3rd singular masculine) examples of the verbs ضرر *žarre* [ž-r-r] III and IV ‘harm, injure,’ VII ‘be injured,’ VIII ‘force, compel,’ and جل *celle* [c-l-l] VI ‘deem oneself exalted,’ X ‘be exalted’:

III	يضر	yuzarrü	VII	ينضر	yenzarrrü
IV	يضرر	yuzarrü	VIII	يفضر	yeḡzarrrü
VI	يتجال	yeteḡällü	X	يستجل	yesteḡillü

20.1.3 Negation of the imperfective

The imperfective is negated with a preposed لا *lā* ‘no, not’: لا يعلم *lā ya‘lem* ‘he does not know’; لا يموت *lā yemūt* ‘he does not die (immortal)’; لا يزال *lā yezāl* ‘it does not stop (perpetual, eternal)’; لا يتبدل *lā yetebeddel* ‘it does not change/is not exchanged (inexchangeable, unchangeable)’; لا ينكسر *lā yenkesir* ‘it is not broken (unbreakable)’; لا ينتهي *lā yetenāhā* ‘it does not end (infinite)’; لا ينبغى *lā yenbaḡī* ‘it is not proper (improper, unseemly)’; لا يفهم *lā yefhem* ‘he does not understand (obtuse, uncomprehending)’; لا ينقطع *lā yenḡaḡi‘* ‘it is not cut off/interrupted (uninterrupted)’; لا يجوز *lā yecūz* ‘it is not allowed (impermissible).’ In Ottoman, the final -ü is never pronounced in this situation.

20.1.4 The Arabic subjunctive and jussive moods

The subjunctive and jussive (apocopate) moods are derived from the imperfective indicative form. The subjunctive is derived from the imperfective by substituting a final *e/a* in those imperfective forms that have final *ü/u*: يفعل *yefalü* ⇒ يفعل *yefale*. In the jussive, the *ü/u* is replaced by *sükün*: يفعل *yefalü* ⇒ يفعل *yefal*. The imperfective

forms *ون* *-ūne* and *ين* *-īne* lose the *ن* *-ne* in both subjunctive and jussive, producing the forms *وا* *-ū* (the *ا* *elif* is otiose/mute) and *ي* *-ī*: *يفعلون* *yefalūne* ⇒ *يفعلوا* *yefalū*; *تفعلن* *tefalīne* ⇒ *تفعلن* *tefalī*. The 2nd and 3rd person feminine plural forms are the same in all moods: *يفعلن* *yefalne*.

In the formation of the subjunctive, there are only minor irregularities in relation to the imperfective, namely in weak-*lām* verbs (*verba tertiae vāv/ye*). The vowel sequence *و* and *ي* are retained; as in the indicative *ي* changes to *ا*: *يدعو* *yedū* 'he calls' ⇒ *يدعو* *yedūve*; *يمشي* *yemšī* 'he goes' ⇒ *يمشي* *yemšiye*; *يلقى* *yelqā* 'he meets' remains unchanged.

In the jussive (apocopate) the vowels of hollow and weak-*lām* verbs (*verba mediae/tertia vāv* and *ye*) are shortened: *يقوم* *yakūmū* 'he stands (up)' ⇒ *يقم* *yakum*; *يبيع* *yebīu* 'he sells' ⇒ *بيع* *yebī*; *يزال* *yezālū* 'he stops/decreases' ⇒ *يزل* *yezel*; *يدعو* *yedū* 'he calls' ⇒ *يدع* *yedū*; *يمشي* *yemšī* 'he goes' ⇒ *يمش* *yemši*; *يلقى* *yelqā* 'he meets' ⇒ *يلق* *yelqa*. The orthography thus does not distinguish the second and third radicals in the jussive of these verbs.

What was noted above applies also to stems II-X, namely, that the *و* of the indicative becomes *ا* in the subjunctive and *ا* in the jussive. In hollow and weak-*lām* verbs (*verba mediae/tertia vāv* and *ye*), the long vowel in the jussive is reduced: *يعتاد* *yā'tādū* 'he is accustomed (to)' ⇒ *يعتد* *yā'ted*; *يستدعي* *yestedī* 'he summons' ⇒ *يستدع* *yestedī*.

The subjunctive is used:

1. after the conjunctions *ان* *en* '[so] that,' *الا* *ella* '[so] that not; lest,' *حتى* *hattā* 'until; so that,' *لي* *li-* / *كي* *key* / *لكي* *likey* / *لأن* *li'en* '[so] that' and their negations *لكيلا* *likeylā* / *لئلا* *li'ellā* 'so that not, lest,' as illustrated by:

طالب الوزير إلينا ان نحضر امامه فوراً *ṭalebe l-vezirū ileynā en naḥzure emāmehu fevren* 'the vizier demands that we appear before him immediately'

أمر ألا نترك المدينة *emere ellā netrūke l-medīne*^{te} 'he ordered that we not leave the city = he ordered us not to leave the city'

يضربون الضعفاء حتى يهلكوا *yazribūne ḡ-ḡu'afā'e hattā yehlikū* 'they beat the weak, so that [= until] they die.'

ليهلك من هلك عن بينة ويحيى من حي عن بينة *liyehlike men heleke 'an beyyinetin ve yaḥyā men ḥayye 'an beyyine*^{tin} 'that he who perished by clear argument might perish, and he who lived by clear argument might live' (Qur'ān 8:42)

2. in the formation of the negated future, with the negative particle *لن* *len*: *لن يقتله* *len yaqtūlehu* 'he will not kill him.'

3. after *ف* *fe-* and *و* *ve-* in the sense 'so that, in order to': *دخل القاتل الى بيت عمر ويقتله* *daḥale l-kātilū ilā beyt 'Ömer*^e *ve-yaqtūlehu* 'the murderer broke into 'Omar's house, in order to kill him.'

The jussive is used:

1. to express a wish: *يكتب* *yektüb* 'he should write/let him write'; *اكتب* *ektüb* 'I wish to write.' Often this sense is enhanced by the use of *لي-* *linagšil* 'we want to perform the ablution/let us perform the ablution.'

2. to form the negated imperative, with *لا* *lā*: *لا تشرب* *lā tešreb* 'don't drink!' (masculine singular)

3. after the negative particles *لم* *lem* 'not' and *لما* *lemmā* 'not yet,' which, with a following jussive, are generally understood as a negated past tense: *لم يكن له كفواً احد* *lem yelid ve lem yūled ve lem yekūn lehū küfūven aḥad* 'He begets not, nor is He begotten; And none is like Him.' (Qur'ān 112:3-4); *لما يذهب* *lemmā yezheb* 'he has not yet gone.'

20.2 The Arabic imperative mood

The Arabic imperative is best formed from the 2nd person jussive by deleting the initial *te-* prefix: *تشرب* *tešreb* 'you (masculine singular) should drink' ⇒ *شرب* *šreb*. The resulting initial consonant cluster is then broken by the addition of initial *ا* *elif* and a prosthetic vowel: *اشرب* *išreb* 'drink!' (masculine singular). If the imperfective vowel is *e/a* or *i*, then that prosthetic vowel is *i*; if the imperfective vowel is *ū/u*, then the prosthetic vowel is also *ū/u*: *اُفعل* *if'al* 'make!'; *اجلس* *iclīs* 'sit/set!'; *اسكت* *uskut* 'hush!' (all examples masculine singular).

Arabic imperative (ex. كُتِبْ *ketebe* 'write')

	singular	plural
2 nd masc	اكتب <i>üktüb</i>	اكتبوا <i>üktübü</i>
2 nd fem	اكتبي <i>üktübī</i>	اكتبن <i>üktübne</i>

The basic rules for imperative formation in regular verbs of stem I apply also to irregular verbs: the prefix *te-* is deleted and a prosthetic vowel is added to break up initial consonant clusters where they occur. In hollow verbs no initial consonant cluster forms and thus no prosthetic vowel is necessary: قُمْ *qum* 'stand up!'; بَعْ *bī* 'sell!'; زَلْ *zel* 'fade away!'; in weak-*lām* verbs, a prosthetic vowel is added: ادْعْ *uḍ'u* 'call!'; امْشِ *imši* 'go!'; اَلِقْ *ilka* 'meet!' (all examples masculine singular).

The stems II–VIII and X are formed in the same way:

II	فَعَّلْ <i>fā'il</i>	VI	تَفَاعَلَ <i>tefā'al</i>
III	فَاعَلَ <i>fā'il</i>	VII	اِنْفَاعَلَ <i>infā'il</i>
IV	اَفْعَلَ <i>ef'il</i>	VIII	اِفْتَاعَلَ <i>iftā'il</i>
V	تَفَعَّلْ <i>tefā'al</i>	X	اِسْتَفَعَلَ <i>istef'il</i>

20.3 The Arabic future tense

The future is indicated in Arabic through the prefixing of the particle سوف *sevfe* or its proclitic abbreviated form سـ *se-* to the imperfective indicative: سَأَكْتُبُ *se'ektübü* 'I will write'; سَيَلْقَى *seyalkī* 'he will meet'; فَسَيَكْفِيكَهُمُ اللَّهُ *feseyekfikehümü llāhu* 'God will suffice thee [as aid] against them' (Qur'ān 2:137). In modern Arabic it is rarely used.

20.4 The Arabic passive voice

The passive of both the imperfective and perfective is formed simply by a different pattern of vocalization of the root. The unvocalized orthography generally remains the same as the active verb forms. The moods are also formed as in the active voice: in the imperfective ' -ü/-u word finally marks indicative, -e/-a marks subjunctive, and ∅ marks jussive (apocopate). The endings of the perfective are likewise added to the passive forms without change.

The following table lists the forms of the imperfective and perfective indicative passive of stems I–VIII and X (IX forms no passive).

Arabic passive

stems	perfective	imperfective
I	فُعِلَ <i>fu'ile</i>	يُفْعَلُ <i>yüf'alü</i>
II	فُعِلَ <i>fu'ile</i>	يُفْعَلُ <i>yüfā'alü</i>
III	فُوعِلَ <i>fū'ile</i>	يُفْعَلُ <i>yüfā'alü</i>
IV	أُفْعِلَ <i>üf'ile</i>	يُفْعَلُ <i>yüf'alü</i>
V	تُفْعِلَ <i>tüfu'ile</i>	يُفْعَلُ <i>yütefā'alü</i>
VI	تُفْعِلَ <i>yüfū'ile</i>	يُفْعَلُ <i>yütefā'alü</i>
VII	أُنْفَعِلَ <i>ünfu'ile</i>	يُفْعَلُ <i>yünfā'alü</i>
VIII	أُفْتَعِلَ <i>üftu'ile</i>	يُفْعَلُ <i>yüftā'alü</i>
X	أُسْتَفْعِلَ <i>üstüf'ile</i>	يُسْتَفْعَلُ <i>yüstef'alü</i>

20.5 Functions of the Arabic accusative case

The Arabic accusative case functions:

1. as the direct object: جعلنا له نوراً *ca'alnā lehü nūren* 'We made for him a light' (cf. Qur'ān 6:122).
2. as an adverb of place, time, or manner: غرباً *ğarben* 'in the west'; صباحاً *şabāḥan* 'in the morning'; تقريباً *takrībən* 'approximately'; نسبةً *nisbeten* 'relatively.'
3. as an adjective of condition (*ḥāl*-accusative), which is generally derived from an active participle: قتلوا عداهم *qatalū 'idāhum zāribīn* 'they killed their enemies by beating them.'
4. as an accusative absolute, in which the verb of the clause is generally again incorporated: رحمه الله رحمةً واسعة *rahimahu llāhu rahmeten vās'aten* 'God have mercy on him all-encompassing.'
5. as an accusative of specification (*temyīz*-accusative): الحمد لمن عظم سيفاً وساناً *el-ḥamdü li-men 'azzame seyfen ve sinānen* 'Praised be He who makes great/mighty with respect to sword and lance.'
6. in exclamations: شكراً *şükren* 'thank you'; اهلاً وسهلاً *ahlen ve sahlen* 'welcome'; مرحباً *merḥabā(n)* 'welcome.'
7. in general negations: لا شك *lā šekk* 'no doubt'; لا إله إلا الله *lā illāh' illā llāh* '(there is) no God but God.'

In addition, Arabic predicate nominatives are in the accusative following 1) the verbs كان *kāne* 'be,' ليس *leyse* 'it is not,' أصبح *aşbaḥa* 'become,' صار *şāre* 'become,' ظلّ *zalle* 'become, remain,' بقى *baḳiye* 'remain,' ما زال *lā / mā zāle* 'not stop': كان الخليفة عادلاً *kāne l-ḥalīfetü 'ādilen* 'the caliph was just'; 2) the prepositions إنّ *inne* and أنّ *enne*: إنّ أقلّ ساكنى الجنة النساء *inne aḳalle sākinī l-cenneti n-nisā'* '[verily] very few of the inhabitants of paradise are women'; 3) after some numbers (11–99; cf. 17.1) and the interrogative كم *kem* 'how many': كم شخصاً *kem şaḥşen* 'how many people?'; 4) after إلا *illā* 'except': مائة إلا واحداً *lillāhi tis'atün ve tis'üne smen, mi'etün illā vāḥiden* 'God has ninety-nine names, one hundred except for (= minus) one'; 5) with many prepositions that are actually nouns: بعد *bā'de* 'after,' عند *inde* 'at, near, by, with, on,' وفق *vefka* 'right, proper, suitable, appropriate.'

20.6 The Persian comparative and superlative

The Persian comparative is formed with the suffix تر *-ter*: بد *bed* 'bad' ⇒ بدتر *bedter* 'worse'; جوان *cevān* 'young' ⇒ جوانتر *cevānter* 'younger'; به *bih* 'good' ⇒ بهتر *bihter* 'better'; مه *mih* 'large' ⇒ مهتر *mihter* 'larger.' It may be used adverbially, attributively, predicatively, and comparatively, and it may take a plural inflectional ending: مهتران *mihterān* 'the larger ones.' In attributive usage, it is linked by *izafet*; in comparative usage, the preposition از *ez* 'than' follows.

adverbial: (چالش) بهتر کار کن *bihter kār kūn (çalış)* 'work better!'

attributive: (کلدی) برادر مهترم آمد *birāder-i mihterem āmed (geldi)* 'my older brother has come'

predicative: (جوانتر است) او جوانتر است *cevēnter est (cevēnterdir)* 'he is younger'

comparative: (جنگر) صلح بهتر از جنگ است *şulḥ bihter ez ceng est (cengdir)* 'peace is better than war.'

The superlative is formed with the suffix ترین *-terīn*: بزرگ *büzürg* 'large' ⇒ بزرگترین *büzürgterīn* 'largest.' In attributive usage, it occurs before the noun without *izafet*: بزرگترین پیغمبر *büzürgterīn peygāmbēr* 'the greatest prophet.' When used as an independent noun, *izafet* may follow: جوانترین برادران من *cevānterīn-i birāderān-ı men* 'the youngest of my brothers.' The superlative is expressed predicatively and adverbially by means of the comparative form and همه *ez heme* 'of all, than all': شیرینتر است *meşve-i bâğ-ı mā ez heme şirīnter est* 'the fruit from our garden is the sweetest (sweeter than all/sweetest of all)'; زودتر از همه آمدی *tū zūder ez heme āmedī* 'you came the earliest (earlier than all/earliest of all).'

Text

The *Beyān-ı menāzil-i sefer-i Irāḳeyn* 'Description of the Stages of the Campaign in the Two Iraqs,' the beginning of which is printed here, was written in 1537 by the 'knight,' historian, mathematician, painter, and calligrapher Naşūḥ bin Ḳaragöz bin 'Abdallāh el-Bosnevī, called Naşūḥ as-Silāḥī el-Maṭrākī, or, in Turkish Maṭrākçı Naşūḥ (died 1564). It includes a description of the stages of the Baghdad campaign (1533–1536) under Sultan Süleymān the

Magnificent (ruled 1520–1566), with numerous miniature-like illustrations of cities and towns through which the Ottoman army marched at the time. The style of this work is at times ostentatious and prolix, even moreso than the *Tācū t-tevārīh* of Hoca Sa'deddīn. The following passage is extracted from the edition: *Beyān-ı menāzil-i sefer-i 'Irāqeyn-i Sultān Süleymān Hān*, ed. Hüseyin G. Yurtaydın, TTK (Ankara 1976), pp. 1b ff. (transcription pp. 211 ff.). The extract printed here follows the transcription, which takes into account the two manuscripts R and N and thus offers a more complete text, while the orthography is based on the facsimile; errors of the copyist are tacitly corrected; in addition, for the sake of easier translation, the following changes were made in the edition: *seyfī şārim* for *nāsili şārim*; *ricālī l-asākīr* for *ricālī ḥalā l-asākīr*; *'azẓame* for *'azume*; *fahḥame* for *faḥume*; *muḥaddem* for *maḥdem*; *mükerrem* for *mekrem*.

“A Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan”

بیان منازل سفر عراقین سلطان سلیمان خان

کتاب تواریخ آل عثمان سلطان سلیمان خان حضرتلری تبریزه وبغداده وردقده واقع اولان منازللری بیان ایدر الواقع فی بدء ماه ذی القعدة سنه اربعین وتسع مائه حمد و سپاس بی قیاس اول قادر و متعال * و قیوم لا یزال * جلّت قدرته وطابت حکمته حضرتنه اولسون کم اقتضای قضای ازلی و تأیید تقدیر لم یزلی سندن روی زمینی تیره وعین برینی خیره ایدن ظلمت دیجور و شر و شوری ماده آسمان سلطنت جهانہ ماه * وجود پادشاه کشور پناه * وکواکب مواکب لشکر و سپاهله کیدردی و وفور عنایت کامله و کمال قدرت شامله سندن جهت قطع مواد کفر و ضلال و دفع و رفع دائره فساد و جدال کتب علیکم القتال برله تدبیر حربی معمار ممالک قلدی وفق کلام قدیم الاساس و طبق نص هدایت استیناس و انزلنا الحديد فيه بأس شديد و منافع للناس مفهوم سعادت مرسومی مقتضاسنجه شمشیر ضربی سردار معارک ایلدی الحمد لمن عظم سيفاً و سناناً والشکر لمن فحّم ضرباً و طعنناً من خصّص قریبه لاصحاب جهاد من عمّم نعماءه شجاعاً جباناً و صلوات نامیات اول سرور کائنات مفخر موجودات وزبدۀ مخلوقات رسول کونین پیشوای الثقلین نقطۀ دائره وحدت ثمرۀ شجرۀ حکمت دریای بی پایان بی قیاس جعلنا له نوراً یمشی به فی الناس همای عرش آشیان عنقای قاف لا مکان سیمرغ کوه ملکوت شهباز هوای جبروت ترجمان بارگاه قدم افصح العرب والعجم معدن العلم والکرم شهنشاه باطل و علم واسطۀ قلادۀ جوهر کائنات خلاصۀ سلسلۀ ظواهر موجودات علیه افضل الصلوات اکمل التحیات مروۀ مروّت کعبۀ صفا حبیب خدا حضرت محمد مصطفی اوزرنه اولسن کیم نبوت میداننک مقدمی و فتوت ایواننک مکرمی در

عليه صلاة الله سيف صارم
والعلة الاولى لخلق جميعنا
لقمع الاعادي او لجمع الغنائم
ولولاه لم يخلق جميع العوالم

ودخی آل و اصحاب ارباب هدایت و بوابان ایوان رسالت بانیان اساس عدالت * و معماران مقصورۀ جلالت باغبانان باغ نبوت * و رازداران اسرار فتوت کافیان دین نبی و حامیان ملت عربی حافظان شریعت محمدی و ناصران طریقت احمدی امینان رسول ربّانی و خزینۀ داران کنوز معانی جامعان کلام قدیم و راویان حدیث کریم ناشران آثار دینیۀ هادیان عقائد یقینیۀ رافعان اعلام ایمان و دافعان لشکر طغیان عارفان اسرار قرآن و عاملان رموز فرقان رهنمایان ممالک عالم ملکوت و پیشوایان مسالک جبروت بلبلان باغ کلزار قدس و طوطیان راغ سبّزار انس غوّاصان دریای صفا و صرّافان جواهر شرع مصطفی اوزرنه اولسن کیم جهاد کنوزنک کاشقلری و اجتهداد رموزنک و اصفقلری اولوب اشتعال مشاعل دین متین و اجرای اوامر و نواهی شریعت سیّد المرسلین و تزاید افراد ارکان امت و تضاعف اعداد اعیان سنت و تزیین مذاهب ملت و ترتیب آیین خلافت و تمهید قوانین سلطنت و نظام نظم مملکت ایچون ارکان جهاد مؤید و مشید قلدیلر

عليهم سلام الله ما لاح كوكب
وما دار بدر مثل ترس مذهب
كلمع سيوف في رؤس المغافر
بايدي رجال العساكر

ایله اولسه اقامت مراسم مقدمات جهاد و غزا و افاضت قوانین مهمات قتال عدا اصحاب کزینک علو و شانی و مجاهدین مسلمینک رفعت و منزلتی در نته کم کلام قدیم رحمانی و فرقان عظیم سبحانی بیان قلور آیه ان الله یحب الذین یقاتلون فی سبيله صفأ کانتهم بنیان مرصوص و آیه کریمه ونصرت ضمیمه و جاهدوا باموالکم و انفسکم ذلکم خیر لکم و دخی کلام معجز نظام نبوی و پیام محیترین پیغامبری علیه الصلوة والسلام که راویان مجالس دین و محدثان مدارس یقین بیان قلمشردر غدوة او روحة فی سبیل الله خیر من الدنیا وما فیها

Vocabulary

- اجتهاد a *ictihād* striving; effort, exertion, endeavor; independent formation of a legal opinion based on interpretation of sources (Qur'ān, Hadith)
- اجرا a *icrā* making or letting something flow and run; setting in motion; execution, performance
- احب a *aḥabbe* [IVḥ-b-b] love
- ارباب a *erbāb* pl of رب *rabb* lord, possessor, owner, proprietor, master; God; *pl*: someone specially associated with or adept in some practice/action
- ازل a *ezel* (past) eternity, time without a beginning (also with *nisbe*)
- استیناس a *istīnās* familiarization, habituation
- آسمان p *āsmān*, *āsūmān*, *āsumān* the heavens
- اشتعال a *iṣṭī'āl* catching fire; blazing up; *fig* fervor, zeal
- اعادی a *a'dādī* pl of عدو *'adūv* enemy
- اعداد a *a'dād* pl of عدد *'aded* number; (*Turk.*) individual/countable thing
- اعلام a *a'lām* pl of علم *'alem* mark, sign, token; flag, banner
- افاضت a *ifāzet* = *ifāza* pouring out, showering down; speaking effusively; announce
- افراد a *efrād* pl of فرد *ferd* individual man or thing, single instance of a type; *pl*: (*mil*) units, persons, individual cases, members (of a group)
- افصح a *efṣaḥ* more/very/most clear, more/very/most eloquent, more/very/most elegant
- افضل a *efḍal*, *efḥal* more/very/most superior, preeminent
- اکمل a *ekmel* very complete, very perfect
- اموال a *emvāl* pl of مال *māl* property, possession, wealth, livestock, merchandise
- انزل a *enzele* [IV n-z-l] let descend, bring down, send down, reveal, bestow; God's sending something down from heaven; camp; take up quarters; unload
- انس a *üns* sociability, familiarity, intimacy
- انفس a *enfūs* pl of نفس *nefs* self; soul, spirit; essence; lust
- او a *ev* or
- ایدی a *eydī* pl of يد *yed* hand
- ایمان a *īmān* faith; religious orthodoxy; commitment; protection from danger
- بارگاه p *bārgāh* place of audience; court of a sovereign; palace; gate of audience; ~-ı *hāşş* privy chamber; ~-ı *āmm* hall of public audience; ~-ı *Kibriyā* presence of the Almighty
- باس a *be's* might, power; courage; harm, damage
- باغبان p *bāgbān* gardener; garden watchman; vine-dresser
- بانی a *bānī* builder; master builder; founder; initiator; originator
- بدء a *bedi'*, *bed'* beginning
- بدر a *bedr* full moon; beautiful face; night of the full moon
- برین p *berīn* highest; supreme; sublime
- بلبل p *būlbūl* nightingale (*luscinia megarhynchos*)
- بنیان a *būnyān* building, edifice, structure
- بواب a *bavvāb* porter, gate keeper
- پایان p *pāyān* end
- پناه p *penāh* (place of) refuge, shelter; protection, shield; *sa'ādet*- ~ asylum of fortune = the most fortunate one; *'ālem*- ~ asylum of the universe = the one in whom the world takes refuge = honorific title of the sultan
- پیام p *peyām* message
- پیشوا p *pīšvā* leader, commander, teacher; pattern, model
- پیغامبر p *peygāmbēr* prophet; ~-ī prophetic
- تأیید a *te'yīd* a strengthening, supporting, confirming, affirming
- تبریز p *Tebrīz* *pn* Tebriz
- ترجمان a/p *tercümān* interpreter, translator; expounder
- ترس a *türs* shield
- تزايد a *tezāyūd* increase, growth, augmentation, accumulation
- تزین a *tezyīn* ornamentation, adornment, decoration
- تضاعف a *tezā'uf* being or becoming twofold or severalfold greater; increase
- تقدیر a *taqdīr* estimate, evaluation; appreciation; supposition; resolution; providential predestination; opinion; case (*loc*)

- تمهید a *temhîd* smoothing; facilitation; preparation; spreading (Ottoman); disposition; make an excuse/proposal
- تاریخ a *tevārîh* pl of تاریخ *tārîh* chronicle; history; date; chronogram
- تیره p *tîre* dark; opaque; gloomy
- ثقل a *ṣakal* heavy, weighty; burden; weight; baggage; gem; (in dual:) humanity and the spirit world
- ثمره a *semere* fruit; result; profit; success
- جامع a *cāmî* collecting; collector; mosque where the special Friday service is performed at noon
- جاهد a *cāhede* [III c-h-d] exert oneself, strive, struggle; the carrying on of the struggle of Muslims against non-Muslims
- جبان a *cebbān*, *cebān* cowardly
- جبروت a *ceberūt* (sphere of divine) omnipotence; dominion (of God)
- جدال a *cidāl* dispute, contention, fight, combat
- جعل a *ca'ale* [c-'-l] make, do, set, lay
- جلّ a *celle* [c-l-l] grand, great, exalted
- جلالت a *celālet* great (of people); sublimity, majesty (honorific of rulers)
- جمع a *cemî*, *cem'* collect; collection; aggregate; assemblage
- جوهر a *cevāhir* pl of جوهر *cevher* jewel, gems (as a class); pearl; substance, essence
- جوهر a *cevher* jewel, gems (as a class); pearl; substance, essence
- حافظ a *ḥāfiẓ* keeping; preserving; guarding; guard; custodian; one who has memorized the whole Qur'ān
- حبیب a *ḥabīb* beloved; lover; friend; ~ *ullāh* the Prophet Muḥammad
- حدیث a *ḥadīṣ* a tradition of the words or deeds of the Prophet Muḥammad, Hadith
- حدید a *ḥadīd* iron, steel; instrument of iron or steel; sharp
- حرب a *ḥarb* war, battle, combat; ~ -ī pertaining to war
- حکمت a *ḥikmet* point of wisdom; ultimate cause; secret; cause; divine resolution
- خزینہ دار a/p *ḥazīnedār* treasurer
- خصّص a *ḥaṣṣaṣa* [II ḥ-ṣ-ṣ] specify, particularize, itemize; specialize, restrict; designate, set aside; devote in particular; allocate; reserve (ل s.th. for s.o.)
- خلاصه a *ḥulāṣa* extract; abstract; best quality; purified substance; essence; excerpt; summary; in short
- خلافت a *ḥilāfet* caliphate; office, dignity, or tenure of a caliph
- خلق a *ḥalākā* [ḥ-l-k] create
- خلق a *ḥalk* creation; creatures, esp humans; people, nation
- خیره p *ḥîre* numb, stiff, benumbed; blinded; dazed; sad; confounded; dim, dark; empty, vain, futile; lightheaded; unmannerly; refractory; malicious; courageous
- دار a *dāre* [d-v-r] turn, revolve, rotate; circulate, make the rounds
- دافع a *dāfi'* that which repels, expels, impels
- دریا p *deryā* sea, ocean; (fig) a person with vast knowledge
- دفع a *defi'*, *def* repulsion; propulsion; expulsion; (jur) objection
- دینی a *dīnī* religion; pertaining to Islam; religious
- ذلک a *zālikūm* that (one there)
- رازدار p *rāzdār* trusty, faithful; insider; able to keep a secret
- رافع a *rāfi'* one who raises, lifts, erects, exalts, preserves, puts away; bearer; God
- ربّانی a *rabbānī* pertaining to God; divine; holy
- رسالت a *risālet*, *resālet* functions or mission of a prophet
- رسول a *resūl* messenger, envoy, apostle, prophet of God
- رموز a *rumūz*, *rūmūz* pl of رمز *remz* sign, symbol; abbreviation; initial; cipher
- روحة a *revḥa'*^{um} calm, relaxation; evening; here: coming, v. غدوة
- رؤس a *rū'us*, *rū'ūs* pl of رأس *re's* head; headland, cape; upper extremity, point, peak
- رهنما p *rehnūmā* guide, pilot, escort; compass
- زال a *zāle* [z-v-l] go away, withdraw, abandon, leave; abate, come to an end, set
- زبدہ a *zūbde* cream; choicest, best, quintessence; main point
- سبزه زار p *sebbezār* kitchen garden
- سپاس p *sipās* gratitude; praise, glory; good deed
- سپاہ p *sipāh* army, troops, soldiers; Ottoman cavalry
- سلسله a *silsile* chain; series (of rulers, dignitaries, hadith traditions, etc.); dynasty, hierarchy, lineage; ~ *ile* in uninterrupted succession
- سنان a *sinān* spearhead; any weapon or defense
- سنت a *sūnnet* way, practice, habit; law, statutes; practices of Muḥammad's observed by Sunni Muslims; circumcision
- سیمرغ p *simurg* giant mythical bird inhabiting the mountain Elburz (Caucasus); griffin
- سیوف a *süyüf* pl of سيف *seyf* sword
- شامل a *ṣāmil* contain, comprehend, extend, comprise
- شجاع a *ṣūcā* brave, valiant, bold
- شجره a *ṣecere* tree; genealogical tree; pedigree
- شدید a *ṣedīd* strong, vehement, powerful, intensive, hard; bad, disastrous
- شکر a *ṣūkūr*, *ṣukr* thanks, gratitude; praise
- شمشیر p *ṣimṣīr* sword, sabre, rapier
- شور p *ṣūr*, *ṣōr* salty, brackish; bitter; turbid; turbidity, confusion; disaster, disturbance, catastrophe; tumult, riot, sedition

شاهباز p *şehbāz*, *şāhbāz* royal falcon; vulture; bold; *fig* daredevil
 شاهنشاه p *şehinşāh*, *şāhinşāh* king of kings; supreme ruler; shah; sultan
 صارم a *şārim* sharp, hard, grim
 صحيح a *ṣaḥīḥ* true, correct, genuine, authentic; sound, healthy; complete
 صراف a *sarrāf* money changer; one competent to judge value and prices
 صف a *ṣaff* (battle)line, order
 صفا a *ṣafā*, *Şafā* purity, clarity; sincerity; true friendship; delight, pleasure, entertainment, recreation; *pn* locality near Mecca
 صلوة a *ṣalāt* prescribed prayer; divine blessing
 ضرب a *ḍarb*, *ẓarb* hitting, striking; minting coins; *math* multiplication
 ضلال a *ḍalāl*, *ẓalāl* (*relig*) error; gone astray; lost
 ضمیم a *ẓamīm* added, included, appended, inserted
 طاب a *ṭābe* [*t-y-b*] be good, delectable; favor; be ripe; recover
 طبق a *ṭibq* something that fits exactly to something else (e.g. lid); ~ -i (with *izafet*) or ~ -i / ~ -isi (*poss suff*) according/corresponding to, in accordance with, exactly as
 طبل a *ṭabil*, *ṭabl* drum; (< mod. Turkish *davul*)
 طریقت a *ṭarīqat* way, path; dervish order; sect
 طعنان a *ṭiʿān*, *ṭiʿinnān* mutual fighting with spears
 طغیان a *ṭuġyān* exceed limits; breach boundaries; excess, breach, immoderate inequity; malice; impiety; outrage; sin; flooding (river)
 ظواهر a *ẓavāhir*, *ẓevāhir* *pl of* (ظاهر *ẓāhir*(e)) appearing; visible; outside, exterior; apparent; manifest, clear; only seemingly; outward appearance, outer form; ~ *ül-vücūd* physical reality; things except for God through which he manifests himself
 عارف a *ʿārīf* knowing, versed, skilled; expert; *myst* one who has attained the highest knowledge
 عامل a *ʿāmil* acting, working, functioning, executing; governor; tax collector
 عثمان a *ʿOsmān* *pn* Osman, eponymous founder of the Ottoman Empire; Ottomans
 عدا a *ʿidā*, *ʿudā* *pl of* عدو *ʿadūv* enemy
 عدالت a *ʿadālet* equity, justice
 عراق a *ʿIrāk* *pn* Iraq
 عرب a *ʿArab* Arabia; Arab; Arabic
 عرش a *ʿarṣ* throne (of God); ninth heaven; booth; trellis; canopy
 عظم a *ʿaẓẓame* [II *ʿ-ẓ-m*] very great, grand, vast; make powerful, exalt, honor
 عقائد a *ʿakāʿid* *pl of* عقیده *ʿakīde* article/point of belief or faith (of Islam); dogma
 علة a *ʿillet* disease, malady, infirmity; deficiency; defect; cause

علم a *ʿalem* mark, sign; flag, banner
 علم a *ʿilm* knowledge; science; notice
 علو a *ʿulūvv*, *ʿulūv* elevation (of character); exaltedness; high rank; pre-eminence
 عَمَم a *ʿammeme* [II *ʿ-m-m*] be/become general, universal, common, prevalent, comprehensive; spread, prevail
 عنقا a *ʿankā* mythical bird of great size said to live in the Caucasus; griffin; phoenix
 عوالم a *ʿavālim* *pl of* عالم *ʿālem* world, universe
 عين a *ʿayn* eye
 غدوة a *ġadve*^{tin} morning stroll; midday meal; *ġadve*^{tin} *ve revḥa*^{tin} coming and going; all movements
 غنائم a *ġanāʿim* *pl of* غنیمت *ġanīmet* spoils, plunder, booty
 غواص a *ġavvāṣ* divers
 فتوت a *fütüvvet* youth; noble manliness (of young man); chivalry; generosity; *Futuwwa* (designation of wide range of generally mystical Islamic movements and organizations)
 فخم a *fahḥame* [II *f-ḥ-m*] make grand, noble, splendid; honor
 فرقان a *fürḳān*, *furḳān* means of distinguishing truth from error; Qurʿān
 قتال a *kātele* [III *k-t-l*] fight, combat
 قادر a *kādir* able, capable, strong (attribute of God)
 كاف a *Kāf* name of mountain range (Caucasus, Himalayas, Hindu-Kush) that according to ancient conception encircles the earth; Caucasus
 قتال a *kuṭāl* mutual combat; battle
 قدرت a *kuḍret* divine omnipotence; power, might; ability, means; energy
 قدس a *kuḍūs*, *kuds* holiness, sanctity, purity; holy place; *pn* Jerusalem
 قدم a *kuḍem* eternity without beginning (an attribute of God); precedence in time; being earlier/older; preceding, precedence
 قرب a *qurb* nearness, vicinity, intimacy
 قطع a *kaṭʿ*, *kaṭ* cut (off); cease; interrupt; terminate; decide
 قلادة a *kılāde* necklace
 قمع a *kaṃī* subjugation, suppression, oppression
 قياس a *kıyās* comparison; (reasoning by) analogy
 قیوم a *kaṃyūm* unvarying (God)
 کاشف a *kāṣif* discovering, revealing
 کائنات a *kāʿināt* *pl of* کائنات universe, all creation, all existing beings, all things
 کرم a *kerem* kindness, goodness, magnanimity, nobility, generosity
 کریم a *kerīm* noble, honorable, magnanimous
 کزین p *güzīn* choose, elect; chosen; *pres v. güzīden* choose; *çihār-ı yār-ı güzīn* the four chosen friends (of the Prophet = the first four caliphs)
 کعبه a *kaʿbe* cube, die; cube-shaped building; *pn* the Kaabe (in Mecca)

- كفر a *küfür*, *küfr* infidelity, lack of belief; godlessness; heresy; curse; swearing; blasphemy
 كلام a *kelām* word; sentence; speech; remark; expression; *‘ilm-i* ~ (Islamic) scholastic theology; ~ -i *qadīm* Qur’ān
 گلزار p *gūlzār* rose bed, rose garden
 كنوز a *künūz* pl of كنز *kenz* (buried) treasure
 كواكب a *kevākib* pl of كوكب *kevkeb* star, heavenly body, constellation; shining or glowing object
 كوكب a *kevkeb* star, heavenly body, constellation; shining or glowing object
 كوه p *kūh* mountain, hill, mountain chain
 كيدرمك t *gidermek* remove, put aside; quench (thirst)
 لا a *lā* no; not; with *juss* for neg imp; general neg with acc
 لاح a *lāḥa* [l-v-h] appear, be visible; shine; flash of lightening; dawn; parch; brown (in the sun)
 لا مكان a *lā mekān* (having) no place; infinite space beyond existence from which God creates; God
 لا يزال a *lā yezāl* imperishable, eternal (God)
 لشكر p *leşker* army, body of troops, soldier(s)
 لمع a *lema’a* [l-m-] gleam, shine, flash; ~ *bi-seyfihi* brandish a sword
 لم يزل a *lem yezel* pertaining to Him who is imperishable (God; also with *nisbe*)
 لو a *lev* if (in contrary-to-fact cond clauses)
 لو لا a *lev-lāhu* if he had not been, if not for him
 ما a *mā* neg of perf: not
 (متعالی) a *müte’āl(ī)* supreme (God); the most high
 مجاهد a *mücāhid* one who fights or struggles; one who does his best (for the faith)
 محدث a *muḥaddis* recounting; recounter of traditions of the Prophet Muḥammad (hadith); author of a hadith collection; expert in traditions
 محمد مصطفى a *Muḥammed Muṣṭafā* pn name of the prophet Muḥammad
 مخلوقات a *maḥlūkāt* pl all created things
 مدارس a *medārīs* pl of مدرسه school; Islamic college or seminary
 مذاهب a *mezāhib* pl of مذهب *mezheḥ* way, path; sect/school of religious legal opinion; rite; doctrine; religion
 مذهب a *mūzehheb* gold-plated, gilded
 مراسم a *merāsīm* pl customs; ceremonies; festivities; arrangements; rules
 مرسل a *mürsel* sent; envoy, legate, messenger (of God)
 مرسوم a *mersūm* drawn; described; mentioned; aforementioned; named; *sa’adet*- ~ distinguished by fortune/ blessedness, auspicious
 مرصوص a *merṣūṣ* entrenched; strong, solid
 مروّت a *mürüvvet* manliness (of a mature man); manly nobility; generosity; courtesy; fine manners
 مروّه a *Merve* pn Marwah – small hill near Mecca (pilgrims pass between Marwah and Şafā seven times)
 مسالك a *mesālik* pl of مسلك *meslek* way, road, path; doctrine; principle; manner; occupation
 مسلم a *müslim* Muslim
 مشاعل a *meşā’il* pl of مشعل *meş’al(e)* torch, streetlamp
 مشى a *meşā* [m-ş-y] walk, go on foot, march
 مشيدّ a *müseyyed* strongly built (with mortar/cement); high, stately (building)
 مصطفى a *muṣṭafā* chosen, elected (by God)
 معارك a *mā’ārik* pl of معركة *mā’reke* battlefield; battle
 معانى a *mā’ānī* pl of معنى *mā’nā* meaning, sense; essence of a thing
 معجز a *mu’ciz* that which makes one powerless / incapable; exceeding human powers and abilities; supernatural; wonderful
 معدن a *mā’den* mineral; ore; metal; site where ore appears; mine; fig rich repository, inexhaustible source
 مغافر a *mağāfir* pl of مغفر *miğfer* helmet
 مفخر a *mefḥar* fame; object of pride
 مفهوم a *mefhūm* understood; meaning, sense, signification
 مقتضا a *muḳteżā* required, needed; requirement; ~ *sinca* accordingly, hence; according to the requirement thereof
 مقدم a *muḳaddem* placed in front; leader; ed. Yurtaydın: *maḳdem* coming, arrival; place of origin
 مقصوره a *maḳşūre* loge; private prayer space in a mosque (for important people); secret refuge in a house
 مكرم a *mükerrem* honored, venerated; honorable; holy; ed. Yurtaydın: *mekrem* place or person in which/whom grace and goodness are manifest
 ملكوت a *melekūt* dominion of God, heaven; supreme power or authority; *‘ālem-i* ~ heaven
 منازل a *menāzil* pl of منزل *menzil* station; rest-stop; halting place; inn; destination, goal; distance of a day’s journey
 منافع a *menāfi’* pl of منفعت *menfa’at* use; utility; advantage; profit; interest
 منزله a *menzile(t)* high position, station, rank
 مواكب a *mevākib* pl of موكب *mevkib* mounted procession; armed escort; bodyguard(s); retinue of dignitaries; troop; legion; (army) encampment
 موجودات a *mevcūdāt* pl all things existing; creatures; creation; inventory, cash balance
 مؤيدّ a *mü’eyyed* corroborated, strengthened; consolidated; sanctioned
 ناس a *nās* col mankind, people

ناشر a *nāṣir* spreading, scattering; resuscitating
 نامی a *nāmī* growing, increasing, flourishing, prospering, bringing profit
 نبوت a *nübüvvat* office and functions of a prophet
 نبوی a *nebevī* pertaining to a prophet (*sp* Muḥammad); prophetic
 نبی a *nebīy* prophet
 نعماء a *nā'mā'* favor, grace, benefaction
 نواهی a *nevāhī* *pl of* ناهیه *nāhiye* prohibition (*opposite of* امر *emr*); prohibited thing
 واسطه a *vāsiṭa* intermediary; intercession, mediation
 واصف a *vāṣif* describing; praising; recounting
 وحدت a *vaḥdet* unit; solitary; singleness; uniqueness; seclusion; isolation

وفق a *vefk* correspondence, agreement; conformity
 وفور a *vüfūr pl of* وفر *vefr* profusion; abundance; bounteous, copious; savings
 هادی a *hādī* guiding, leading; guide to salvation; God
 هدایت a *hidāyet* (divine) guidance, spiritual guidance; the right path; Islam
 هما *p/a hümā, humā* mythical bird; bird of paradise; lucky person (*coll* 'lucky dog/devil'); ~-yı *beyzā-yı dīn* and ~-yı *lā mekân* the Prophet Muḥammad
 هوا a *havā* air; atmosphere; wind, breeze; weather; climate
 یقین a *yakīn* certain knowledge; true religion (Islam); ~-ī pertaining to Islam

Exercises

1. Transcribe the text.
2. Translate the text phrase-by-phrase.
3. Translate the text into idiomatic English.
4. Identify the quotations from the Qur'ān that appear in the text.

Persian Formative Elements

(a selection)

1. Present stems of verbs

(ی) *-ārā (-ārāy)* embellishing; e.g. دل آرا *dil-ārā* (heart-embellishing) most lovely, beloved
 آرام *-ārām* resting, calming; e.g. دل آرام *dil-ārām* (heart-calming), beautiful woman, beloved
 افراز *-efrāz* exalting, elevating; e.g. سر افراز *ser-efrāz* head-raising, proud, exalted
 افروز *-efrūz* burning, illuminating; e.g. مجلس افروز *meclis-efrūz* (one whose presence is) banquet-illuminating
 افزا *-efzā* increasing; e.g. بهجت افزا *behcet-efzā* joy- or beauty-enhancing
 افزود *-efzūd* increasing
 افشار *-efšār* squeezing; e.g. زر دست افشار *zer-i dest-efšār* gold of such purity that it can be molded by hand
 افشان *-efšān* dispersing; e.g. گل افشان *gul-efšān* scattering roses
 افکن *-efgen* throwing down; e.g. اسب افکن (horse-overturning) courageous, heroic
 آلود *-ālūd* contaminated, soiled; e.g. خون آلود *hūn-ālūd* blood-stained, خواب آلود *h'ābālūd* (stained by sleep) drowsy
 آمیز *-āmīz* mixing; e.g. تهدید آمیز *tehdīd-āmīz* (mixed with menace) threatening
 انداز *-endāz* throwing; e.g. تیر انداز *tīr-endāz* (arrow-shooting) archer
 اندیش *-endīš* thinking; e.g. دور اندیش *dūr-endīš* forethought, prospective
 انگیز *-engīz* exciting; e.g. فتنه انگیز *fitne-engīz* seditious, rebellious
 آور *-āver* bringing, causing, possessing; e.g. دهشت آور *dehset-āver* terrifying
 بار *-bār* raining; e.g. سخن دربار *suhen-i dūrerbār* pearl-raining oration
 باز *-bāz* playing; e.g. جانباз *cānbāz* risking one's life, acrobat
 بخش *-bahš* giving; e.g. نوربخش *nūrbahš* light-bestowing
 بر *-ber* carry, bring; e.g. نامه بر *nameber* letter-carrier, پیغامبر *peygāmbēr* (divine) messenger, prophet, apostle
 بر *-būr* cutting; e.g. ناخنبر *nāhūnbūr* fingernail scissors
 بردار *-berdār* raising up, supporting; e.g. حکمبردار *hūkmberdār* one who takes on an order, obeys
 بند *-bend* bound; e.g. قلعه بند *kal'ebend* (shut up in a fort) state prisoner
 بو (ی) *-bū(y)* fragrant; e.g. عنبربو (ی) *'anberbū(y)* smelling of amber(gris)
 بوس *-būs* kissing; e.g. دامنبوس *dāmenbūs* kissing the hem (of a garment)
 بین *-bīn* seeing; e.g. دوربین *dūrbīn* (dūrbūn) foresight, provident; telescope
 پذیر *-pezīr* allowing, admitting, receiving; e.g. خل پذیر *halel-pezīr* admitting or subject to confusion or defect; damaged
 پرداز *-perdāz* polish, finish, perfect; e.g. سخن پرداز *suhen-perdāz* striving for the appropriate expression, eloquent
 پرس (ان) *-pūrs(ā) (-ān)* inquiring; e.g. خاطر پرس *hātīr-pūrs* one who asks concerning one's health
 پرست *-perest* worshipping; e.g. پت پرست *put-perest* idol worshipper
 پرواز *-pervāz* flight, flying; e.g. بلندپرواز *būlend-pervāz* high-flying
 پرور *-perver* nourishing, fostering, educating; e.g. وطنپرور *vaṭanperver* patriot
 پو *-pū* trotting, running; e.g. تک پو *tek-pū* running fast
 پوش *-pūš* covering; e.g. پاپوش *pāpūš* (pabuç) shoe, slipper
 پیوست *-peyvest* conjunction, coherence; e.g. ابد پیوست *ebed-peyvest* eternal
 پیوند *-peyvend* bound, fastened, touching; e.g. آسمان پیوند *āsmān-peyvend* sky-reaching, heavenly
 تاب *-tāb* shining, illuminating; e.g. جهانتاب *cihāntāb* world-illuminating
 تراش *-tirāš* shaving, scraping, paring; e.g. سنگ تراش *seng-tirāš* stone-cutter, mason
 جو (ی) *-cū(y)* searching, inquiring; e.g. دانشجو *dānišcū* student
 چین *-čīn* collecting; e.g. عرقچین *aracčīn* a small linen cap worn under the turban
 خار *-h'ār*, v. خوار *-h'ār*
 خان *-h'ān*, v. خوان *-h'ān*
 خاه *-h'āh*, v. خواه *-h'āh*
 خراش *-h'irāš* scratching, tearing, wounding, damaging; e.g. خاطر خراش *hātīr-h'irāš* (fig) hurting, afflicting, disappointing

خوار *-ḥ'ār* eating; e.g. گوشتخوار *gūṣṭḥ'ār* meat-eater
 خوان *-h'ān* reading, reciting; e.g. دعاخوان *du'āḥ'ān* reciting a prayer
 خواه *-ḥ'āh* wishing, desiring; e.g. بدخواه *bedḥ'āh* malevolent, wishing one evil
 دار *-dār* having, possessing; e.g. طرفدار *ṭarafdār* partisan, follower
 دان *-dān* knowing; e.g. نکته دان *nükte-dān* one with wit, one who understands subtleties
 ربا *-rübā* robbing, stealing; e.g. دلربا *dilrübā* ravishing, seductive
 رو *-rev* going; e.g. فراخرو *ferāḥrev* moving quickly, wide-stepping
 ریز *-rīz* pouring, scattering; e.g. اشک ریز *eṣk-rīz* shedding tears, weeping
 ریش *-rīš* wounded; e.g. دلریش *dilrīš* grieved, sorrowful
 زا *-zā* bearing, producing; e.g. فتنه زا *fitne-zā* agitator, troublemaker
 زار *-zār* lamenting, weeping; e.g. زارزار *zār-zār* sorely lamenting
 زن *-zen* beating, playing (*instrument*); e.g. نی زن *ney-zen* flute-player
 ستان *-sitān* taking, receiving; e.g. دلستان *dilsitān* ravishing
 سوار *-sivār* riding; e.g. اسب سوار *esb-sivār* riding a horse
 سوز *-süz* burning; e.g. دلسوز *dilsüz* heart-inflaming, tragic
 شکار *-şikār* hunting; e.g. دلشکار *dilşikār* alluring
 شکاف *-şikāf* cleaving, splitting; e.g. دلشکاف *dilşikāf* heart-breaking, heart-rending
 شناس *-šinās* knowing, understanding; e.g. تاریخ شناس *tārīḥ-šinās* historian
 شو (ی) *-šū(y)* washing; e.g. جامه شوی *cāme-šuy* washer of clothes
 فام *-fām* colored; e.g. گل فام *gül-fām* rose-colored
 افراز *-ferāz*, v. افراز *-efrāz*
 فرسا *-fersā* rubbing against; e.g. جان فرسا *cān-fersā* wearing out of life, unhealthy, deadly
 فرمای *-fermā(y)* commanding, ordering; e.g. حکمفرما *ḥükümfermā* command
 فروز *-fürüz*, v. افروز *-efrüz*
 فروش *-fürūš* selling; e.g. معلومات فروش *ma'lūmāt-fürūš* one who poses as learned; pedantic; pedant
 فریب *-firīb* deceiving; e.g. عالم فریب *'ālem-firīb* world-deceiving, -bedazzling, -enchanting
 فزا *-fizā*, v. افزا *-efzā*
 فزا *-fezā*, v. افزا *-efzā*; e.g. فرافزا *ferahfezā* joy-increasing
 افشان *-efšān*, v. افشان *-efšān*
 فهم *-fehm* understanding; e.g. تیزفهم *tīzfehm* sharp intellect
 کار *-gār* doing, making; e.g. یادگار *yād(i)gār* memorial, souvenir
 کداز *-güdāz* melting; e.g. طوبکداز *tobgüdāz* cannon maker
 گذار *-güzār* passing (by), satisfying; e.g. جانگذار *cāngüzār* penetrating the mind/heart, heart-rending; *kışsa-*
güzār teller of stories; *maşlahat-güzār* administrator, general manager, chargé d'affaires
 گرد *-gerd* revolving, wandering; e.g. آفاق گرد *āfāk-gerd* roaming the horizons
 گریز *-girīz* fleeing; e.g. مردمگریز *merdūmgirīz* misanthrope
 (ا) گز *-gez(ā)* گزان *-gezān*, گزای *-gezāy*) biting, pricking; e.g. زبان گز *zebān-gez* tongue-biting = hot, pungent
 گزار *-güzār*, v. گزار *-güzār*
 گزین *-güzīn* electing, choosing; e.g. خلوت گزین *ḥalvet-güzīn* one who chooses solitude
 گستر *-güster* spreading, scattering; e.g. ضیاگستر *ziyā-güster* light-diffusing
 گسل *-güsīl* breaking; e.g. جانگسل *cāngüsīl* heart-breaking, life-destroying
 کش (ان) *-keš(ān)* drawing, accepting, attracting, drinking, smoking; e.g. اسرارکش *esrārkeš* hashish smoker
 کش *-küš* killing; e.g. مردمکش *merdūmküš* murderer
 کشا *-küšā* opening; e.g. دلکشا *dilküšā* heart-opening = exhilarating
 گفتار *-güftār* speaking; e.g. شکر گفتار *şeker-güftār* speaking sweetly
 کن *-ken* digging; e.g. کوه کن *küh-ken* undermining a mountain, tunnelling; by-name of Ferhād beloved of Šīrīn
 کنان *-künān* making, doing; کنان *ḥande-künān* laughing
 گو *-gū* saying; e.g. راستگو *rāstgū* tell the truth, honest
 گیر *-gīr* taking, seizing; e.g. جهانگیر *cihāngīr* world-conqueror
 نثار *-nišār* (< Arabic) scattering; e.g. زرنثار *zerniṣār* gold-strewing
 نشان *-nišān* fixing, planting, establishing, marking, marked by
 نشین *-nišīn* sitting; e.g. پوستنشین *postnišīn* (sitting on a hide/pelt) leader of a *ṭarīqa* (dervish order), sheikh
 نگار *-nigār* picture, paint; e.g. ظفر نگار *zafer-nigār* victorious
 نما *-nūmā* showing; e.g. جهاننما *cihānnūmā* world-revealing
 نمون *-nūmūn* showing; e.g. راهنمون *rāhnūmūn* (also راهنما *rahnūmā*) one who shows the way, guide

نواز *-nevāz (-nüvāz)* caressing; e.g. مردمنواز *merdümnüvāz* courteous
 نویس *-nüvīs (-nevīs)* writing; e.g. وقعه نویس *vaḳ'a-nüvīs* (official) imperial historian
 نهاد *-nihād* placed, positioned; e.g. پیش نهاد *pīṣnihād* that which is placed in front, custom, rule, design
 یاب *-yāb* finding; e.g. کمیاب *kemyāb* rare, difficult to be found

2. Endings of various origins (suffixes, independent words)

آسا *-āsā* like, resembling; e.g. جنت آسا *cennet-āsā* like paradise, soothing; دل آسا *dilāsā* mind-assuaging, soothing
 انه *-āne* particle adds adverbial sense to substantives = in the manner of, as; e.g. شاهانه *šāhāne* royally
 بان *-bān* guardian, keeper, lord; e.g. باغبان *bāgbān* gardener
 پناه *-penāh* asylum, refuge; e.g. عالمپناه *alempenāh* asylum of the world = king, sultan, 'your majesty'
 خانه *-hāne* house; e.g. خسته خانه *ḥasta-hāne* hospital
 دان *-dān* container, receptacle; e.g. گلابدان *gūlābdān* vessel for rosewater
 زاده *-zāde* born; e.g. شهزاده *šehzāde* prince
 زار *-zār* a place where a thing abounds; e.g. لاله زار *lāle-zār* tulip-bed, -garden
 ستان *-istān* land, province; e.g. سنگستان *sengistān* stony country
 کار *-kār* doing; e.g. حيله کار *ḥile-kār* cheat, deceiver; v. also present stem کار *gār*
 گاه *-gāh* place; e.g. اقامتگاه *iḳāmetgāh* residence, resting place; time; e.g. ناگاه *nāgāh* suddenly, unexpectedly
 مند *-mend* possessing, provided with; e.g. دانشمند *dānišmend* wise, learned
 ناک *-nāk* having an abundance, loaded with; e.g. غمناک *gamnāk* disconsolate, melancholy
 نامه *-nāme* writing, letter, epistle, book; e.g. شاهنامه *šāhnāme* book of kings, title of book by Firdausi of sagas and legends concerning early Persian monarchs (c. 1000 CE)
 وار *-vār* having, possessing; e.g. اومیدوار *ümīdvār* hopeful, resemble; e.g. ذره وار *zerre-vār* as much as an atom, apt;
 شاهوار *šāhvār* royal, fit for a king
 واری *-vārī* like; e.g. خاچواری *ḥāčvārī* cruciform
 ور *-ver* possessing; e.g. تاجور *tācver* crowned

3. Prefixes

باز *bāz- (-vāz)* back; e.g. باز گشت *bāz-gešt* return, quarrel (hence: واز کچمک *vazgeçmek* renounce, waive)
 بر *ber- (-ver-)* on, up, upon; e.g. برگزیده *ber-güzide* chosen, elect
 در *der-* in, into, within, concerning, against, under (and many other senses); e.g. در آمدن *der-āmeden* enter (exit); در کردن *der-kerden* place within, drive into, cause to enter, introduce, insert, substract
 سر *ser-* head; e.g. سرچشمه *serçeşme* spring
 نا *nā-* negation = un-; e.g. ناخواه *nāḥ'āh* unwillingly, constrained
 و *vā-* back, re-; e.g. واکرفته *vāgirifte* take away, remove
 هم *hem-* together; e.g. همراه *hemrāh* fellow traveller

4. Infixes

ا *-ā-* e.g. برابر *berāber* jointly, equally, on a par; گوناگون *gūnāgūn* various, diverse
 ب *-be-* e.g. جابجا *cābecā* from place to place, here and there; دربدر *derbeder* from door to door, vagrant, beggar

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Key to the Exercises

Chapter 1

Exercises 1a, 2a, 3a, 4a, 5a, 6a are handwriting practice for which there are no 'answers' as such.

1b.

- | | |
|------|-----------------|
| بنا | 1. <i>binā</i> |
| ثابت | 2. <i>ṣābit</i> |
| ايات | 3. <i>ebyāt</i> |
| ثانى | 4. <i>ṣānī</i> |

2b.

- | | |
|-----|----------------|
| تاج | 1. <i>tāc</i> |
| بخت | 2. <i>baḥt</i> |
| حين | 3. <i>ḥīn</i> |
| بيع | 4. <i>bīḥ</i> |

3b.

- | | |
|-------|----------------------|
| تدير | 1. <i>tedbīr</i> |
| خبر | 2. <i>ḥaber</i> |
| درجات | 3. <i>derecāt</i> |
| ذبح | 4. <i>zebiḥ/zebḥ</i> |

4b.

- | | |
|-------|----------------------|
| شخص | 1. <i>ṣaḥiṣ/ṣaḥṣ</i> |
| شرائط | 2. <i>ṣerā'it</i> |
| صحيح | 3. <i>ṣaḥīḥ</i> |

نبض

4. nabız/nabz

5b.

غريب

1. ğarīb

حقوق

2. ḥuqūq

شریف

3. şerīf

عاشق

4. ‘āşık

6b.

اسلام

1. islām

مکابه

2. ḥikāye

ملعون

3. mel’ūn

هلاک

4. helāk

Chapter 2

1. Reading only, for which there are no ‘answers’ as such.

2. 1. bā ‘with’ (p); 2. yā ‘oh’ (a); 3. şu ‘that’ (t); 4. bī ‘without’ (p); 5. at ‘horse’ (t); 6. iç ‘inner’ (t) / ‘drink’ (t); 7. zī ‘possessor of’ (a + gen); 8. şu ‘water’ (t); 9. çok ‘much’ (t); 10. gel ‘come’ (t) / kel ‘bald (due to scurf)’ (t); 11. ben ‘I’ (t); 12. kız ‘girl, daughter’ (t); 13. bir ‘one’ (t); 14. üç ‘three’ (t); 15. nūr ‘light’ (a); 16. kār ‘work, profit’ (p); 17. beş ‘five’ (t); 18. paşa ‘pasha’ (t); 19. değil ‘not’ (t); 20. gitmek ‘go’ (t); 21. tavuk ‘hen’ (t); 22. mektüb ‘letter’ (a); 23. fakat ‘but’ (a); 24. memnūn ‘pleased’ (a); 25. ön ‘front’ (t); 26. sonra ‘after’ (t); 27. tokuz ‘nine’ (t); 28. defter ‘notebook/booklet’ (p); 29. gül ‘rose’ (p) / ‘laugh’ (t); 30. göl ‘lake’ (t); 31. mürd ‘dead’ (p); 32. merd ‘man’ (p); 33. dūst (dost) ‘friend’ (p); 34. ḥōş (hoş) ‘good, pleasant, nice’ (p); 35. miqdār ‘amount’ (a); 36. var ‘there is/are’ (t); 37. kitāb ‘book’ (a); 38. cevāb ‘answer’ (a); 39. evvel ‘first’ (a); 40. ol ‘that’ (t) / öl ‘die’ (t); 41. cān ‘soul’ (p); 42. pīr ‘old/old man’ (p); 43. bāğçe ‘garden’ (p); 44. nār ‘fire’ (a); 45. vermek ‘give’ (t); 46. ev ‘house’ (t); 47. isbāt ‘proof’ (a); 48. ḥurūf ‘letter (of the alphabet)’ (a); 49. okumak ‘read/study’ (t); 50. ilk ‘first’ (t).
3. 1. bir; 2. on; 3. düş; 4. gece; 5. akçe/akça; 6. vermişler; 7. hoca/h’āca; 8. hele; 9. dediñ/dedik; 10. bakar; 11. getür/götür; 12. bak; 13. el; 14. ki (ke); 15. kapa; 16. bārī; 17. gavğa; 18. tokuz; 19. laṭife; 20. tavşan.
4. 1. کوز; 2. بر; 3. خواجه; 4. شو; 5. دکل; 6. آت; 7. قیز; 8. نور; 9. همان; 10. نسنه; 11. ویر; 12. بیوک; 13. یینه; 14. دیمش; 15. اون; 16. ایدر; 17. اوزات; 18. اویمان; 19. چوربه; 20. آدم; 21. صکره; 22. قاچ; 23. یینه; 24. فضلہ; 25. ایستمک; 26. یسلمک; 27. اوامید; 28. ایچون; 29. زیاده; 30. فضلہ.
5. 1. ‘Ömer; 2. kur’ān; 3. su’āl; 4. cāmī; 5. ṭabī; 6. mi’mār; 7. ma’nā; 8. neş’e; 9. e’imme; 10. ‘ibādet; 11. ‘arab; 12. ‘acem; 13. mü’ellif; 14. re’īs; 15. i’lān; 16. fā’ide; 17. kā’ide; 18. tama; 19. ikā; 20. dā’ir.
6. = ٤ = ١٠ = ١٢ = ٣٠
= ١٣ = ٧٧ = ١ = ٥٧
= ١٢ = ٥٦ = ١١٣ = ٥٠
= ٣٤٨ = ٩١ = ٣١٠ = ١١

7.	14	38	78	25	26	38
	59	74	155	309	476	329
	371	572	1199	1439	1285	1527
	1600	1930	1584	2046	4019	6782
	13,655	58,247	763,600	956,315	216,835	725,430

Chapter 3

1. Bir gece hocaya düşünde tokuz akçe vemişler. Hoca hele on akçe edifi deyü gavğa ederken uyanub bakar ki elinde bir nesne yok. Hemân gözlerini kapayub elini uzatarak getürüñ bārî tokuz akçe olsun verifi, demiş.
2. كتوررم ، كتوررسك / كتوررسين ، كتورر ، كتوررز ، كتوررسكز ، كتوررلر
3. باقوب ، باقاركن ، باقه رق ، قپايوب ، قپاركن ، قپايه رق ، كتوروب ، كتورركن ، كتوره رك
4. الكى اوزات ، طقوز آچه ويره يم. هله اون آچه وير! كوزلركى قپا! المده بر نسنه يوق.
5. كيجه خواجه كوزلرينى قپامش. النى اوزاتوب خواجه يه طقوز آچه ويرمشلر. اون آچه اولسون ديو غوغا ايدركن اويانوب باقار كه النده بر آچه يوق.

Chapter 4

1. Tavşanıñ şuyınıñ şuyı. Bir gün köyden bir köyli hocaya bir tavşan getürür. Hoca köyliyi ağırılayub çorba yedirir. Bir hafta şofıra yine gelür, hoca yine ağırılar. Bir kaç gün şofıra bir az ādamlar gelüb konuğ olmak isterler, hoca siz kimlersiñiz dedikde onlar biz tavşan getüren ādamın komşularıyız dērler. Hoca bunlara da ağırılık eder. Bir kaç gün şofıra yine bir kaç ādam gelir. Hoca kimlersiñiz dedikde onlar tavşanı getüren ādamıñ komşularınıñ komşularıyız demişler. Hoca hoş geldifiñiz deyüb bunlarıñ öñlerine bir bakraç şu getürür. Bu nedir dediklerinde hoca bu tavşanıñ şuyınıñ şuyıdır demiş.
2. Tavşan+ıñ (gen) şu+y+ı+n+ıñ (bc+poss+pr.n+gen) şu+y+ı (bc+poss). Bir gün köy+den (abl) bir köy+li (form+li, nom) hoca+ya (dat) bir tavşan (indef acc) getür-ür (3rd sg aor). Hoca (nom) köyli+y+i (bc+acc) ağırıla-y-ub (bc+conv) çorba (indef acc) ye-dir-ir (caus-aor). Bir hafta şofıra yine gel-ür (aor), hoca (nom) yine ağırıla-r (aor). Bir kaç gün şofıra bir az ādam+lar (nom pl) gel-üb (conv) konuğ (nom) ol-mağ (inf) iste-r+ler (aor+pl), hoca (nom) siz (nom) kim+ler+siñiz (pl+2nd pl pe) dē-dik+de (suf.gr: vn+loc) onlar (nom) biz (nom) tavşan (indef acc) getür-en (part) ādam+ıñ (gen) komşu+lar+ı+y+ız (pl+poss+bc+1st pl pe) dē-r+ler (aor+pl). Hoca (nom) bunlar+a (dat) da ağırılık (indef acc) ēd-er (aor). Bir kaç gün şofıra yine bir kaç ādam (nom) gel-ir (aor). Hoca (nom) kim+ler+siñiz (pl+2nd pl pe) dē-dik+de (suf.gr: vn+loc) onlar (nom) tavşan+ı (acc) getür-en (part) ādam+ın (gen) komşu+lar+ı+n+ıñ (pl+poss+bc+gen) komşu+lar+ı+y+ız (pl+poss+bc+1st pl pe) dē-miş+ler (miş-pt+pl). Hoca (nom) hoş geldiñiz de-yüb (conv) bunlar+ıñ (gen) öñ+ler+ı+n+e (pl+poss+pr.n+dat) bir bakraç şu (indef acc) getür-ür (aor). Bu ne+dir (3rd sg pe) dē-dik+ler+ı+n+de (vn+pl+poss+pr.n+loc) hoca (nom) bu tavşan+ıñ (gen) şu+y+ı+n+ıñ (bc+poss+pr.n+gen) şu+y+ı+dır (bc+poss+3rd pers pe) dē-miş (3rd sg miş-pt.).
3. The broth of the broth of the hare. One day a farmer from a village brought [in such a narrative context the aorist is to be translated as a past tense] a hare to the hoca. The hoca played host to the farmer and served him [had him eat] soup. A week later he returned, and the hoca again played host to him. A few days later a few people came and wanted to be guests. When the hoca asked [said], "Who are you," they said, "We are neighbors of the man who brought the hare" [direct speech translated as direct speech]. The hoca played host to them also. Again a few days later a few people came. When the hoca asked, who they were, they said that they were the neighbors of the neighbors of the man who brought the hare [direct speech translated as indirect speech]. Welcoming them, the hoca brought them a kettle of water. When they asked what it was, the hoca said, "That is the broth of the broth of the hare."

4. خواجه نك كويى
كىمك طاوشانى
اونلرك قومشوسى
قونوغك آقچه سى
آدمك الى

5. 1. طاوشانى كتورن آدم
2. قونوقلرى آغرليان خواجه
3. چوربه ايستيان كويلى
4. غوغا ايدن قومشو

6.

- ۱ خواجه طاوشانى كتورن كويلى يه چوربه يديرمش.
۲ خواجه طاوشانى كتورن آدمك قومشولرينك قومشولرينه خوش كلديكز ديمش.
۳ بونلرك اوكلرينه بر باقراچ صو كتورمش.
۴ بونه درديدكلرنده خواجه بو طاوشانك صوينك صويى در ديمش.

Chapter 5

1. Kadın ile tavuk. Bir kadını tavuğu vardı. Bu tavuk her gün bir yumurta yumurtlardı. Ancak kadın bu-kadar yumurta ile memnün olmayub daha ziyāde yumurta istiyordu, çünkü yumurtalar bahālī idi. Daha ziyāde yumurta alabilmek ümīdiyle kadın tavuğuna fazla yem vererek iyice besledi. Fakat tavuk ziyādece semizlendiğinden yumurtlamasını büsbütün kesdi. Çok tama' zarar getirir.
2. Kadın ile (*pp instr*, here: *and*) tavuk. Bir kadın+ıñ (*gen*) tavuğ+ı (*poss*) var-dı (*3rd sg perf*). Bu tavuk (*nom*) her gün bir yumurta (*indef acc*) yumurtla-rdı (*3rd sg -rdı-pt*). Ancak kadın (*nom*) bu-kadar yumurta ile (*pp*) memnün ol-ma-y-ub (*neg-bc-conv*) daha ziyāde yumurta (*indef acc*) isti-yordı (*3rd sg yordı-pt*), çünkü yumurta+lar (*nom pl*) bahālī idi (*3rd sg perf of 'to be'*). Daha ziyāde yumurta (*indef acc*) al-a-bil-mek (*conv-abıl-inf*) ümīd+i+yle (*poss+instr*) kadın (*nom*) tavuğ+ı+n+a (*poss+pr.n+dat*) fazla yem (*indef acc*) vererek (*conv*) iyi+ce (*adv -ce*) besle-di (*3rd sg perf*). Fakat tavuk (*nom*) ziyāde+ce (*adv -ce*) semizlen+diğ+i+n+den (*vn+poss+pr.n+abl*) yumurtla+ma+sı+n+ı (*abbr inf+poss+pr.n+acc*) büs+bütün (*redup*) kes-di (*3rd sg perf*). Çok tama' (*nom*) zarar (*indef acc*) getir-ir (*3rd sg aor*).
3. The woman and the hen. A woman had a hen. This hen laid an/one egg every day. The woman was, however, not satisfied with this quantity of (= *this many*) eggs and wanted still more, for eggs were expensive. With the hope of receiving still more eggs, the woman gave the hen an excess of feed, feeding it well. But due to its becoming excessively fat, the hen stopped laying eggs altogether. Great avarice brings great harm.
4.

اوزاتميور he/she does not extend
اولمز it is not (will not be) good
کتورمدم I did not bring
قیامیوب not closing
دیمشلر they did not say
باقمز he/she does not look
ایتمه سی his/her not doing
کلمدکز you did not come/you are not welcome
ایسته مزدم I did not want

هه/شە نە دەردە بەردەنە he/she did not feed
 هه/شە نە دەردەنە his/her not having taken / that which he/she did not take
 نە دەردەنە not nourishing/feeding
 نە دەردەنە while not becoming fat
 نە دەردەنە from/because of its not egg-laying

5. اوزاته بلیور
 اوله بلور
 کتوره بلام
 قیایه بلوب
 دیه بلمشیر
 باقه بلور
 ایده بلمه سی
 کله بلدکر
 ایستیه بلیردم
 یدیره بلیوردی
 آله بلدکی
 بسلیه بله رک
 سمیزلنه بلرکن
 یمورطلایه بلمه سندن
- 6.

- ۱ قادینک طاووغی کونده بر یمورطه یمورطلاردی.
 ۲ قادین ده‌ا زیاده یمورطه ایسته دکی ایچون ممنون دکلدی.
 ۳ ده‌ا زیاده یمورطه آله بلمک ایچون طاووغنه فضلہ یم ویره رک اییجه بسلدی.
 ۴ طاووق زیاده جه سمیزلندیکندن یمورطلامه سنی کسدی.

Chapter 6

1. Arslan, tilki ve merkeb. Ava gitmek üzere arslan, tilki ve merkeb ittifak etmişlerdi. Kâfi av urdıkdan-şoñra arslan merkebe takşimini emr etmişdi. Merkeb üç müsâvî pây ederek arslandan bir pâyınıñ intihâbını ricâ etmişdi. Ancak diğer iki arkadaşdan daha ziyâde hisse alacağını ümîd eden arslan hiddetlenerek merkebi öldürüb tilkiye ikinci takşimini emr etti. Tilki bu defa eñ çok avı arslanıñ hissesine koyarak kendüsine pek cüz'î mikdâr alıkomuşdı. Arslanıñ bu şüretde takşimini saña kim öğretti diye su'âli üzerine tilki cevâben: öldirdiğiniñ merkeb öğretti demişdi. Başkasınıñ düçâr oldığı felâket bize ders olmalıdır.
2. Arslan, tilki ve merkeb. Av+a (dat) git-mek (inf) üzere arslan (nom), tilki (nom) ve merkeb (nom) ittifak etmiş+ler+di (-miş-pt. + 3rd pl+perf of 'to be' [= plprf]). Kâfi av (indef acc) ur-dık+dan-şoñra (vn-dik+abl) arslan (nom) merkeb+e (dat) takşim+i+n+i (poss+pr.n+acc) emr et-mişdi (3rd sg plprf). Merkeb (nom) üç müsâvî pây (indef acc) éd-erek (conv) arslan+dan (abl) bir pây+i+n+i (poss+pr.n+gen) intihâb+i+n+i (poss+pr.n+acc) ricâ et-mişdi (3rd sg plprf). Ancak diğer iki arkadaş+dan (abl) daha ziyâde hisse (indef acc) al-acağ+i+n+i (vn+poss+pr.n+acc) ümîd éd-en (part) arslan (nom) hiddetlen-erek (conv) merkeb+i (acc) öl-dir-üb (caus-conv) tilki+y+e (bc+dat) iki+nci (ord num) takşim+i+n+i (poss+pr.n+acc) emr et-di (3rd sg perf). Tilki (nom) bu defa eñ (sup partic) çok av+i (acc) arslan+ıñ (gen) hisse+s+i+n+e (bc+poss+pr.n+dat) қо-y-arak (bc-conv) kendü+si+n+e (poss+pr.n+dat) pek cüz'î mikdâr (indef acc) al-ı-ko-muşdı (conv-descr vrb-plprf). Arslan+ıñ (gen) bu şüret+de (loc) takşim+i+n+i (poss+pr.n+acc) saña (2nd sg dat pers.pro) kim (nom) öğre-t-di (caus-3rd sg perf) di-ye (conv) su'âl+i (poss [↔arslanın]) üzer+i+n+e (poss+pr.n+dat) tilki (nom) cevâb+en (Ar acc, adv): öl-dir-diğ+iñiz (caus-vn-dik+2nd pl poss) merkeb (nom) öğre-t-di (caus+perf) de-mişdi (plprf). Başka+sı+n+iñ (poss+pr.n+gen) düçâr ol-dıg-ı (vn-dik+poss) felâket (nom) bize (1st pl dat pers.pro) ders olmalıdır (nec 3rd sg).

3. The lion, the fox, and the donkey. When they went hunting, the lion, fox, and donkey joined forces. After they had bagged enough game, the lion ordered the donkey to divide it. The donkey divided it into three equal shares and asked the lion to choose a share for himself. But the lion, who had hoped to receive a much larger share than the other two companions, flying into a rage, killed the donkey and ordered the fox to divide a second time. This time the fox put most of the game into the lion's share and retained for himself a very tiny amount. To the lion's question, "who taught you to divide in this manner?" the fox replied: "the donkey that you killed. The misfortune that happens to someone else ought to be a lesson to us."
4. *رسمًا resmen* 'official'
متمادياً mütemādiyen 'constantly, without interruption'
نسبة nisbeten 'relatively'
عيناً aynen 'exactly'
ذاتاً zāten 'essentially'
جبراً cebren 'by compulsion, by constraint'
كرهاً kerhen 'unwillingly'
جملة cümleten 'wholly'
سابقاً sâbıkān 'formerly, previously'
اختصاراً ihtirāzen 'abbreviating, for reduction'
احتياطاً ihtiyāten 'as a precaution'
تخميناً tahmīnen 'approximately'
- 5.

- ۱ مرکب آرسلاندن بر پايڭك انتخابنى رجا ايتمشدى.
 ۲ ديكر آرقداشلردن دهآ زياده حصه آله جغنى اميد ايدن آرسلان مركب اوچ مساوى پاى تقسيم ايتديكى ايچون حدتله رك مركبى اولديرمشدى.
 ۳ آرسلان تيلكى يه ايكنجى تقسيمنى امر ايتمشدى.
 ۴ تيلكى لك چوق آوى آرسلانك حصه سنه قويه رق كندوسنه پك جوزنى مقدار المشدى.
 ۵ تيلكى آرسلانك سؤالى اوزرينه جواباً: اولديرديكز مركب اوكرتدى ديمشدى.

Chapter 7

1. Hikāye-i 'Alī Cengiz (I). Rāvīyān-ı ahbār ve nākīlān-ı āṣār şöyle rivāyet ederler-ki zamān-ı evā'ilde bir ḥatunıñ bir evlādı olub ḡāyetle ḥūsne mālīk olub cihānda misli yok idi ve pūr hūner idi. Bu ḥatun bu oḡlanı tūtub sarāya vērđi. Bir gūn pādīṣāhıñ cānı şıkılub ḥitāben içiñizden 'Alī Cengiz oyunu bilen varmı dēdikde bu çocuk daḥi: "Pādīṣāhım, izniñiz olur ise taḥşīl ēdüb geleyim" dēdi. Pādīṣāh daḥi ol sāt ruhşat vērüb bu yiḡidi gönderdi. Oḡlan daḥi 'Alī Cengiziñ ḥānesine gelür iken yolda bir dervīşe rāst gelüb, "oḡlum nereye gidiyorsuñ" dēdikde, "Alī Cengiz oyunını öğrenmeḡe gidiyorum" dēr. Hemān dervīş: "Gel oḡlum, ben saña öğredeyim!" deyüb oḡlanı alub taḡlara düşdiler. Bir müddetden-şofıra bir maḡārāya gelüb içerüye girüb bir daḡıka daḥi gitdikden şofıra dervīşin iskān ētdiḡi oḡaya gelüb bir miḡdār oturub bir az vakitden şofıra oḡlanıñ cānı şıkılub oḡadan taşra çıkub gezerken ittişālinde bulunan bir oḡaya gelüb içerüye girdi birde baḡar-ki ayıñ on dördi gibi bir kız iki gözi pıñar oturmuş naḡş işler. Oḡlan eydir: "İnmisiñ cinnisiñ" dēdikde kız daḥi: "Ne inim ve ne cinnim, seniñ gibi ādamım." "Yā sen buraya nereden geldiñ" dēdikde kız daḥi: "Çocuk iken mektebe devām ēderdim bir gūn bu dervīş beni tūtub buraya getürdi. Her ne-ḡadar okutmaḡa cehd eyledi ise bir dürlü anıñ dēdiḡini dēmedim. Şofıra beni bu oḡaya maḡbūs eyledi." Oradan oḡlana bir kuyu gösterdi aḡzına berāber ādam leşi ile töludur. Hemān oḡlanıñ 'aklı başından gidüb yere düşüb bayıldı. Bir zamāndan şofıra 'aklı başına gelüb kız eydir-ki: "Ey yiḡidim, bu dervīş seni toḡrı okudur iken sen terse okuya gelübde toḡrı okumayasıñ!" deyüb ḥaylice naşīḥat eyledi. Nihāyet oḡlan oradan kalkub toḡrı dervīşin oldıḡı maḡalle geldi. "Gel oḡlum seni okutayım" deyüb oḡlanı oñine alub oḡlanda iki dizi üstine gelüb okumaḡa mübāşeret eyledi. Dervīş elif dese ol yiḡid direk dēr idi bā' dēr ise tekne dēr ḡaşıl-i kelām ilā āḥirihi bu minvāl üzere okumaḡa başlayınca devīşin cānı şıkılub oḡlanı

yatırarak istediği gibi döğdi. Oradan ‘Alī Cengiz kitābını okutdı ise anı daḥi tersine okudı. O ise oğlan tekmiḷ öğrendi. Bu dervīş daḥi bunı okumayacak deyü döğē döğē kaldırub bir tağa atdı.

2. Hikāye-i (izafet) ‘Alī Cengiz (I). Rāvī+yān-ı ([human] pl+izafet) aḥbār (nom) ve nākīl+ān-ı ([human] pl+izafet) āsār (nom) şöyle rivāyet ēd-er+ler-ki (aor+3rd pl-conj) zamān-ı (izafet) evā’il+de (loc) bir ḥatun+ıñ (gen) bir evlād+ı (poss) ol-ub (conv) gāyet+le (instr) ḥüs+n+e (dat) mālīk ol-ub (conv) cihān+da (loc) mīsl+ı (poss) yok i-di (3rd sg perf of ‘to be’) ve pūr ḥüner i-di (3rd sg perf of ‘to be’). Bu ḥatun (nom) bu oğlan+ı (acc) tūt-ub (conv) sarāy+a (dat) vēr-di (3rd sg perf). Bir gün pādīşāh+ıñ (gen) cān+ı (poss) şık-ıl-ub (pass-conv) ḥitāb-en (Ar acc) iç+ıñız+den (2nd pl poss+abl) ‘Alī Cengiz oyun+ı (poss, indef acc) bil-en (part) var-mı (int.p) dē-dik+de (vn+loc) bu çocuk (nom) daḥi: “Pādīşāh+ım (1st sg poss), ız+n+ıñız (2nd pl poss) ol-ur (aor) i-se (cond) taḥşīl ēd-üb (conv) gel-eyim (1st sg opt)” dē-di (3rd sg perf). Pādīşāh (nom) daḥi ol sāt ruḥşat (indef acc) vēr-üb (conv) bu yiğid+ı (acc) gönder-di (3rd sg perf). Oğlan (nom) daḥi ‘Alī Cengiz+ıñ (gen) ḥāne+si+n+e (poss+pr.n+dat) gel-ür (3rd sg aor) iken (conv) yol-da (loc) bir dervīş+e (dat) rāst gel-üb (conv), “oğl+um (1st sg poss) nere+y+e (bc+dat) gid-i-yorsuñ (bv+2nd sg pres)” dē-dik+de (vn+loc), “‘Alī Cengiz oyun+ı+n+ı (poss+pro.n+acc) öğren+meğ+e (inf+dat) gid-i-yorum (bv-1st sg pres)” dē-r (3rd sg aor). Hemān dervīş (nom): “Gel (imp) oğl+um (1st sg poss), ben (nom) saña (2nd sg dat pers pro) öğre-d-eyim (caus-1st sg opt)” dey-üb (bc-conv) oğlan+ı (acc) al-ub (conv) tağ+lar+a (pl+dat) düş-di+ler (perf 3rd pl).

3. The story of Ali Jinghis. The tellers of news and transmitters of the works report that once (in earlier times) a woman had a child that was beautiful beyond all measure, had no equal in the world, and was full of talent. The women then took this, her son, and delivered him into the palace (of the king). One day the king was bored and when, turning (to his court), he said, “Is there anyone among you who knows the Ali Jinghis game,” this child then (said), “My king, with your permission, I will learn it and return.” Then even in that moment (hour) the king gave him leave and sent the youth forth. Then while he was coming to Ali Jinghis’ house, he met a dervish on the road. When the latter said, “My son, where are you going,” he said, “I went forth to learn the Ali Jinghis game.” The dervish immediately said, “Come, my son, I will teach (it) to you,” took the boy, and they set out into the mountains.

4. *tutsak* ‘if we stopped’ — 1st pl cond
cānıñ şıkılmaya ‘may your soul not be depressed’ [=‘may you not be bored’] — 2nd sg poss; 3rd sg neg opt pass
biliyordu ‘he knew (over the course of a long period of time)’ — 3rd sg -yor pres + perf (= -yordı)
olur iken ‘when ... was/while ... is’ — aor + conv in -ken
taḥşīl ēdince ‘when/as ... learns/studies’ — conv in -ince
gele ‘may he come/let him come’ — 3rd sg opt
věrmeyüb ‘... does not give and ...’ — neg conv in -ub
gönderdiñiz ‘you (pl) have sent’ — 2nd pl perf
rāst gelürler ise ‘when they ... meet’ — 3rd pl aor + cond (= potential cond)
gideriz ‘we go’ — 1st pl aor
diye ‘saying’ — conv in -e
öğrenmemizi ‘our learning’ — abbr inf with 1st pl poss in acc
düşmeyesin ‘you should not fall/that you not fall’ — 2nd sg neg opt
girse idim ‘if I had entered’ — 1st sg contrafactual cond (perf)
iskān etdiği oṭadan çıkmamışdı ‘he had not left the room in which he lived’
iskān etdiği — vn in -dik with 3rd sg poss
oṭadan — abl
çıkamışdı — 3rd sg neg plprf
okumağa cehd eylerdik (-diñ) ‘we (you) would take pains to learn/read’
okumağa — inf in dat
cehd eylerdik 1st pl (2nd sg) aor with perf
okumağı öğrene idik (idiñ) eyü olurdi ‘it would be good, if we (you) had learned to read’
okumağı inf with acc
öğrene idik (idiñ) 1st pl (2nd sg) opt+ perf (= contrafactual cond)

5. *گۆستردیم* *gösterdim*
قالقارساңыз *kalkarsañız*
دوكميه لر *döğmeyeler*
مباشرت ايله سن (ايلسن) *mübāşeret eylesin*
كسممكى *kesmemeñi*
باقه جغز *bakacağız*

اوتورنلرده *oturanlarda*
 ديمسه ايدك *demese idiñ*
 ايستمكه *istemeğe*
 كليورلر *geliyorlar*
 او قومديغندن *okumadığından*
 اوره يه كيده جكنه *oraya gideceğine*
 بزه كاك *bize geliñ*
 بيله ايدم *bile idim*

Chapter 8

1. Hikāye-i ‘Alī Cengiz (II). Oradan oğlan toğrı hānesine gelüb vālidisine eydir: “Ey vālide yarın ben bir esb olacağım beni alub pādīshāha para ile fūrūht edesiñ ammā şakın dizginimi vermeyesiñ” dēdi. Birde şabāh oldıkda vālidesi kalkar bakar-kim fi l-vāki’ oğlu āhūrda bir güzel esb olmuş. Oradan yularından tutub pādīshāha göttürüb yüz biñ gūruşa fūrūht eyledi ve dizgini alub eve geldi. Géce oldıkda oğlu gelüb vālidisine eydir: “Ey vālide yarın ben bir koç olacağım yine evvekle minvāl üzere beni alub pādīshāha şatasıñ!” Ferdāsı gün merķūm oğlan koç olub vālidesi tutub toğrı pādīshāha göttürür iken mezkūr dervīşe ma’lūm olur. “Vay hūnzīr oğlan eñ soñra benim hūnerimi aldı” deyüb bir āteş olub hātunıñ yolın kesüb durdı. “Vālide al şu parayı da bu koçı baña şat” dēdi. Hātun dañi dervīşe teslīm edeceğı vaķit oğlandan bir kuş olub uçdı hemān dervīş ardından bir güğercin olub peşine düşdi tūtmağa. Bīçāre hātun orada baķa kaldı. Bunlar gide gide pādīshāhı sarāyına gelüb pādīshāh dañi köşkte oturub nazar ederken kuş bir elma olub pādīshāhı dizine düşdi. Güğercin dañi yine dervīş olub köşkten içertüye girdi: “Pādīshāhım ol elma benimdir” dēdi. Pādīshāh dañi ta’accübde kalub eydir: “Hayır, benimdir” dēdi. Nihāyet pādīshāh mezkūr elmayı vėreceğı vaķit elinden elma darı olub yere saçıldı. Dervīş dañi bir tavuķ olub toplamaga başlarken darı dañi ‘ayn-ı sālāde şańsar olub mezkūr tavuğıñ üzerine çıkub boğdı. Hemān oradan silkinüb evvelki gibi yiğit oldu. “Vay senmisiñ oğlum” dēdikde “evet pādīshāhım işte ‘Alī Cengiz oyunu dañi buña dərler. Ol dervīş benim ustam idi beni helāk ētmeğe çabaladı. Ben dañi andan ūste çıkub onı telef eyledim” dēdi. Bu iş pādīshāhıñ ziyādesiyle zevķine gelüb yüz biñ gūruş ile der ‘akāb çırağ eyleyüb ve bir ‘azīm kōnak dañi ihsān eyledi. Bu kışsa dañi burada tamām oldu ve s-selām.
2. Vay sen+mi+siñ (*int.p+2nd sg*) oğl+um (*1st sg poss*) dē-dik+de (*vn+loc*) evet pādīshāh+ım (*1st sg poss*) işte ‘Alī Cengiz oyun+ı (*3rd sg poss*) dañi buña (*3rd sg dat dem pro*) dē-r+ler (*aor 3rd pl*). Ol dervīş benim (*1st sg poss pro*) usta+m (*1st sg poss*) i-di (*3rd sg perf*) beni (*1st sg acc pers.pro*) helāk ēt-meğ+e (*inf+dat*) çaba+la-dı (*form-3rd sg perf*). Ben dañi andan (*3rd sg abl pers.pro*) ūst+e (*dat*) çık-ub (*conv*) onı (*3rd sg acc pers.pro*) telef eyledim (*1st sg perf*) dē-di (*3rd sg perf*). Bu iş pādīshāh+ıñ (*gen*) ziyāde+s+i+yale (*bc+3rd sg poss+instr*) zevķ+i+n+e (*3rd sg poss+pr.n+dat*) gel-üb (*conv*) yüz biñ gūruş ile (*pp instr*) der ‘akāb çırağ (*indef acc*) eyle-y-üb (*bc+conv*) ve bir ‘azīm kōnak (*indef acc*) dañi ihsān eyle-di (*3rd sg perf*). Bu kışsa (*nom*) dañi bura+da (*loc*) tamām ol-di (*3rd sg perf*) ve s-selām (*assim Ar art*).
3. When he said, “Oh, it’s you, my son,” that one replied, “Yes, my king, and even that [which you just saw] is what is called the Ali Jinghis game. That dervish was my master, but he tried to kill me. But it turned out that I mastered him and killed him.” This was extremely pleasing to the king, and he immediately made him [the youth] a palace servant with [a right, upon leaving service, to a pension of] 100,000 piastres and in addition granted him a magnificent mansion. This story is herewith finished, and so good-bye.
4. آتشین ‘his fire’; كوشتين ‘his small palace/pavilion’; قوناغن ‘his mansion’; تقسيم ‘his division’; اوسته سين ‘his master’; هنرن ‘his talent’; عقلن ‘his intellect’; تحصيلن ‘his collecting/learning/study’; آثارين ‘his works’; هلاكين ‘his perishing’; نظرن ‘his glance’; تكميلن ‘his completion’ [these forms may all end in either ين or ن, as the free variation here demonstrates].
5. el-emr الامر ‘the command’; el-merkeb المركب ‘the donkey’; el-cevāb الجواب ‘the answer’; es-su’āl السؤال ‘the question’; at-tamā’ الطمع ‘the greed’; el-ħiṣṣe الحصة ‘the share’; el-intihāb الانتخاب ‘the choice’; et-taħṣīl التحصيل ‘the collecting/learning/study’; el-cüz الجزء ‘the part’; ed-ders الدرس ‘the lesson’; er-ricā الرجا ‘the request’; el-mikdār المقدار ‘the amount, quantity’; en-nihāyet النهاية ‘the end’; el-kışṣā القصة ‘the story’; et-teslīm التسليم ‘the delivery/payment/surrender.’
6. بی تحفل ‘impatient’; بی روزی ‘one who lacks his daily bread’; بی پایان ‘endless, immense’; بی نشان ‘without a distinguishing characteristic’; بینمك ‘unseasoned, without salt’; بینظير ‘incomparable’; بینام ‘nameless, anonymous’; بیقیاس ‘incomparable, vast’; بیكس ‘all alone’; بیجان ‘lifeless.’

Chapter 9

1. Yeñiçeri ocağının ilğası. Ferdası cum'a ertesi günü 'ale ş-şabāh yine mahfil-i hümâyünde 'ağd-i meclis olındı esās mes'eleniñ müzākeresine başlandı yeñiçeri ocağı pek eski bir ocağ olduğundan re'ylar anıñ işlāhiyle ibkāsı tarafına mā'il göründi hemān re'is ül-küttāb Seydā Efendi nuṭka āğāz ile bu zümre-i zemīme şimdiye kadar bi-d-defa'āt iḳā' ettikleri fitneler 'aḳıbinde devlet-i 'alīyenin umūr-ı külliye ve cüz'ıyesine müdāhele etmemek üzere ettikleri ta'ahhüdātı ne vakit ifā ettiler sicillāt ve defātir ṭolusı yazılan sened ü hüccetlerini mazmūnlarıyla ne-vakit ihticāc olındı hele bu def'a eşkinici taḥriri māddeinde taḥriri ettikleri hüccetini henüz mürekkebi kurımadan bilā mücib i'lān-ı bağı u 'işyān eylediler şimdi ise içlerinden bu kadar şerr-pişeler i'dām olundu laşeleri meydānda sürüklendi anlar bunu unudur-mı bundan ṭolayı devlet-i 'alīye hakkında 'adāvetleri müzdād olmaz-mı bunların nām u nişānları şahīfe-i rüzgārdan hakk u imhā edilmedikçe fesād ü fitneleri ber taraf edilemez her vakit böyle fırsat ele giremez şofra nedāmet fā'ide vērmez yeñiçeri ocağını külliye ilğā vü imhādan başka çāre yokdır deyüb sā'irleri daḳı anı taşdik etmekle hemān yeñiçeri ocağının ilğāsına karar vērildi. Vakt-i zuhurdan evvel mahfilde 'ağd olunan meclise vezirler ve şudūr ve mevālī ve ḥocalar ve ricāl-i devlet ve meşāyiḥ-ı cevāmī' da'vet olunub yeñiçeri ocağının ilğāsına dā'ir Beklikci Pertev Efendiye kaleme aldırılmış olan fermān-ı 'ālī müsveddesini re'is efendi okudı cümle ḥuẓzār anı taḥsīn ile kimi şayḥa-i mübārekbadī ve kimi gözlerinden akan eşki-i şādī ile alkışladılar.
2. Yeñiçeri ocağının ilğası [*the abolition of the Janissary Corps*]. Ferdası [*the next day*] cum'a ertesi günü [*a Saturday*] 'ale ş-şabāh [*toward morning*] yine mahfil-i hümâyünde [*again in the imperial gallery (of the Sultan Ahmet mosque)*] 'ağd-i meclis olındı [*a meeting was held*] esās mes'eleniñ [*of the essential problem*] müzākeresine [*for its discussion*] başlandı [*one began*] yeñiçeri ocağı [*the Janissary Corps*] pek eski bir ocağ [*quite an old corps*] olduğundan [*from its being*] re'ylar [*the opinions*] anıñ işlāhiyle ibkāsı [*its retention with reformation*] tarafına [*on the side*] mā'il göründi [*inclining was seen/showed itself inclined*] hemān re'is ül-küttāb Seydā Efendi [*immediately Foreign Minister Seydā Efendi*] nuṭka āğāz ile [*with the beginning of speech*] bu zümre-i zemīme [*this depraved corps*] şimdiye kadar [*up to now*] bi-d-defa'āt [*repeatedly*] iḳā' ettikleri [*those who have caused*] fitneler [*disorders/seditions*] 'aḳıbinde [*in their aftermath/immediately after*] devlet-i 'alīyenin [*of the Sublime Empire*] umūr-ı külliye ve cüz'ıyesine [*in matters great and small*] müdāhele etmemek üzere [*concerning non-interference*] ettikleri [*those who have made*] ta'ahhüdātı [*the commitments/obligations*] ne vakit [*when*] ifā ettiler [*have they fulfilled them*] sicillāt ve defātir ṭolusı [*ledgers and books full*] yazılan [*having been written*] sened ü hüccetlerini [*(of the) documents and records*] mazmūnlarıyla [*with their content*] ne-vakit [*when*] ihticāc olındı [*were grounds presented*] hele bu def'a [*indeed this time*] eşkinici taḥriri [*the conscription of the Eşkinici*] māddeinde [*in their article*] taḥriri ettikleri [*their having been written down*] hüccetini [*(of the) document/certification*] henüz [*still*] mürekkebi [*its ink*] kurımadan [*without its having dried*] bilā mücib [*without cause*] i'lān-ı bağı u 'işyān [*call for injustice and rebellion*] eylediler [*they have done*] şimdi ise [*now however*] içlerinden [*from their inside/from their ranks/of them*] bu kadar şerr-pişeler [*so many malefactors*] i'dām olundu [*were executed*] laşeleri meydānda sürüklendi [*their corpses dragged around the square*] anlar bunu unudur-mı [*will they forget that?*] bundan ṭolayı [*for this reason*] devlet-i 'alīye hakkında [*with regard to the Sublime Empire*] 'adāvetleri [*their animosities*] müzdād olmaz-mı [*will they not be increased?*] bunların nām u nişānları [*their name and their sign*] şahīfe-i rüzgārdan [*from the pages of fate*] hakk u imhā edilmedikçe [*as long as they are not erased and obliterated*] fesād ü fitneleri [*rebellions and insurgencies*] ber taraf edilemez [*cannot be eliminated*] her vakit [*anytime/everytime*] böyle fırsat [*such an opportunity*] ele giremez [*cannot come into the hand = result/occur*] şofra nedāmet fā'ide vērmez [*afterwards regret gives no profit = regrets will be of no use later*] yeñiçeri ocağını [*the Janissary Corps*] külliye [*completely*] ilğā vü imhādan başka [*other than by abolition and destruction*] çāre yokdır [*there is no remedy*] deyüb [*he said and*] sā'irleri daḳı [*the others also*] anı taşdik etmekle [*with their having confirmed this = because they approved this*] hemān [*immediately*] yeñiçeri ocağının [*of the Janissary Corps*] ilğāsına [*for the abolition*] karar vērildi [*the decision was given/made*]. Vakt-i zuhurdan evvel [*before midday*] mahfilde [*in the gallery*] 'ağd olunan [*having been held*] meclise [*to the assembly*] vezirler ve şudūr ve mevālī ve ḥocalar ve ricāl-i devlet ve meşāyiḥ-ı cevāmī' [*viziers, leading ministers, high-level judges, clerics, statesmen, and preachers in Friday mosques*] da'vet olunub [*had been invited*] yeñiçeri ocağının [*of the Janissary Corps*] ilğāsına dā'ir [*concerning its abolition*] Beklikci Pertev Efendiye [*Beklikci Pertev Efendi*] kaleme aldırılmış [*authorized/ordered to compose*] olan [*being*] fermān-ı 'ālī [*sublime edict*] müsveddesini [*his draft*] re'is efendi okudı [*the Foreign Minister read out/aloud*] cümle ḥuẓzār [*all present*] anı [*this*] taḥsīn ile [*with approbation*] kimi şayḥa-i mübārekbadī [*some with an exclamation of congratulations, i.e. 'may it be*

blessed'] ve kimi [and the others] gözlerinden [from their eyes] akan [flowing] eşk-i şādī ile [with tears of joy] alkışladılar [they applauded/saluted with acclamation].

3. The abolition of the Janissary Corps. The next day, a Saturday, there was another assembly in the imperial gallery [of the Sultan Ahmet mosque] in the morning. The essential problem began to be discussed. Since the Janissary Corps was quite an old corps, opinions were expressed that tended toward retaining it in a reformed form. Foreign Minister Seydā Efendi immediately began to speak: 'When has this depraved corps ever honored the obligations – namely that it would not interfere in the important and less important affairs of the Sublime Empire – to which it has agreed immediately after the riots that it has repeatedly instigated? When were arguments (to justify the riots) ever based on the content of the documents and records that fill entire ledgers and books? And indeed this time, even before the ink was dry on the document that they had signed in the matter of the conscription of the Eşkinci, without provocation they called for rebellion. Now indeed there have been so many malefactors from among them put to death, their bodies dragged across the square: will they forget that? Will their animosity to the Sublime Empire not thereby be increased? Not until their name and their sign have been obliterated and wiped off the face of the earth will their rebellions and insurgencies cease. Such an opportunity does not often present itself. Regrets will later be of no use. There is no other solution than to abolish and destroy completely the Janissary Corps.' He spoke (thus), and because the others also approved, the decision to abolish the Janissary Corps was made immediately. Viziers, leading ministers, high-ranking judges, clerics, statesmen, and preachers of the Friday mosques had been invited to the morning assembly held in the gallery. The foreign minister read forth the draft of the sublime edict on the abolition of the Janissary Corps, which Beklikci Pertev Efendi had been authorized to composed. All those present cheered, some with the exclamation 'may it be blessed,' the others with tears of joy that ran from their eyes.
4.
 1. *ümid-i re'îsü l-küttâb* 'the hope of the foreign minister'
 2. *tamâ'-ı yeñüçeriyân* 'the greed of the Janissaries'
 3. *mikdâr-ı cüz'î* 'a tiny (insignificant) amount'
 4. *şûret-i sened-i ittîfâk* 'the copy of the document of un(anim)ity'
 5. *î'lân-ı fermân-ı pâdişâh* 'the proclamation of the ruler's edict'
 6. *helâk-i dervîş-i şerr-pîşe* 'the death of the evil-doing dervish'
5.

راوی قصه *râvî-yi kıssa* 'the narrator of the [edifying] story'

مذاکره مسئله *müzâkare-i mes'ele* 'the discussion of the problem'

ریاست افندی *ricâ-yi re'îs efendi* 'the request of the foreign minister'

خانه درویش بیچاره *hâne-i dervîş-i bîçâre* 'the house of the poor dervish'

اصلاح زمرة ذمیمه *işlâh-ı zümre-i zemîme* 'the reform of the depraved corps'

مجلس رجال دولت *meclis-i ricâl-i devlet* 'the assembly of the men of state [statesmen]'

Chapter 10

1. Avrupada bir cevelân (1). Avrupa seyâhatlerinde böyle gece vakti varılan yerlerde ota tedârikince düçâr-ı müşkilât olmamak isteyenler üç dört gün şofîra vâsıl olacakları memleketlerde hangi hoteli intihâb edecekler ise anı evvelden kararlaştırarak telgrâfla hotele haber verirler. Meselâ "bিরer yataklı iki ota. Üçüncü katda" derecesinde bir işâret kifâyet eyler-ki hotelciler bu mişillü evâmire zâten alışkın bulundukları cihetle şöyle bir emir aldıktan iki nihâyet üç gün sonra yolcının geleceğini bilüb aña göre ihtiyâtlı tavranurlar. Hattâ hotellere ağılabınıñ omnibus 'arabaları [var] ve misâfirleri istikbâl için bu 'araba ile giden me'mûrları şimendüfer istasyonunda vağonlardan çıkan yolculara "falânca hotel! filânca hotel!" diye nidâ ederek yolcu dañi telgraf çekmiş olduğu hoteliñ ismini işidince o hoteliñ me'mûrına bir işâret verir-ki me'mûr eşyâyı filânı toplayub ve muhâfazahâneye tevdi kılınmış olan büyük şandukları-da alub yolcu hiç bir şey ile meşgûl olmaksızın rāhat rāhat ikāmetgāhına gelür.

Bir memlekete vuşûl bulmaksızın hotel intihâbında yolcuya hizmet eyleyecek olan şey yalnız rehber-i seyâhat kitabından ibâret değildir. Vapurlarda süslü süslü bir çok levhalar mu'allaktır-ki her biri bir hoteliñ î'lânı demek olub hoteliñ resmini ve planını-da hâvîdirler. Birde sâkin bulduğunuz hotelde diğer memleketlerini bu mişillü hotel î'lānāmelerini müzeyyen levhalar şüretinde şuraya buraya aşılmış görüşüfüz. Hattâ şimendüferde gelür

iken ba'z-ı kere pencereden içerüye bir takım evrāk-ı matbū'a atılı vèrir-ki bunlar takarrüb edilen memleketde ecnebî yolcularına delâlet eyleyecek gazete nev'inden neşriyât olub meccânen tevzî kılındığı cihetle maşârif-i tabîîyeleri de hotelciler tarafından tesvîye edilürler-ki bunların hotelleri varaka-i mezkûrede vèrdikleri paralar nisbetinde medh ü senâ edilürler.

2. Avrupada bir cevelân [*a journey in Europe*]. Avrupa seyâhatlerinde [*on European trips*] böyle gece vakti varılan yerlerde [*in places at which one thus arrives at night*] ota tedârikince [*pertaining to the procurement of a room*] düçar-ı müşkilât olmamak [*not being affected by difficulties*] isteyenler [*those wishing*] üç dört gün soñra [*three, four days later*] vâsıl olacakları memleketlerde [*in the countries in which they arrive*] hangi hoteli [*which hotel*] intihâb edecekler ise [*they will choose*] anı evvelden karârlaştırarak [*this they decide earlier and*] telgrâfla [*by telegraph*] hotele [*with the hotel*] haber vèrirler [*they give notice*]. Meselâ [*for example*] “birer yataklı iki ota [*two rooms with one bed each*]. Üçüncü katda” [*on the third floor*] derecesinde [*in the scope*] bir işâret kifâyet eyler-ki [*a sign suffices, that*] hotelciler [*the hotel keepers*] bu misillü evâmire [*to such orders*] zâten alışkın bulundukları cihetle [*since they are accustomed anyway*] şöyle bir emir aldıktan [*after the receipt of such an order*] iki nihâyet üç gün soñra [*two or, at the latest, three days later*] yolcının geleceğini [*the traveler's arrival*] bilüb [*they know and*] aña göre [*corresponding to that*] ihtiyatlı tavranurlar [*they take precautionary steps*]. Hattâ hotellerden [*to such a degree that of the hotels*] ağlabanını omnibus ‘arabaları [var] [*most have omnibusses*] ve misâfirleri istikbâl için [*and in order to receive the guests*] bu ‘araba ile giden me’mûrları [*their employees, who drive these vehicles*] şimendüfer istasyonında [*at the train station*] vağonlardan çıkan yolculara [*to the travelers exiting the railcars*] “falânca hotel! filânca hotel!” diye nidâ ederek [*calling 'such-and-such hotel,' so that*] yolcu dañi [*the traveler then*] telgraf çekmiş olduğu hoteliñ ismini işidince [*as soon as he hears the name of the hotel to which he sent a telegram*] o hoteliñ me’mûrına [*to the employee of that hotel*] bir işâret vèrir-ki [*gives a sign, so that*] me’mûr eşyâyı filânı toplayub [*the employee whatever (= all and sundry) things collects*] ve muhâfazañâneye tevdi kılınmış olan büyük şandukları-da alub [*and also picks up the large trunks that were deposited with the baggage claim and*] yolcu hiç bir şey ile meşgûl olmaksızın [*the traveler, without being occupied with anything*] râhat râhat ikâmetgâhına gelür [*comfortably arrives at his quarters*].

Bir memlekete vuşul bulmaksızın [*without (= before) arriving in a country*] hotel intihâbında [*in choosing a hotel*] yolcuya hîdmet eyleyecek olan şey [*the thing that should serve the traveler*] yalñız rehber-i seyâhat kitabından ‘ibâret değildir [*does not consist only of guide books*]. Vapurlarda [*on the steamships*] süsli süsli bir çok levhalar [*many colorful printed sheets/tablets*] mu‘allağdır-ki [*hung up, that/of which*] her biri [*of each one*] bir hoteliñ i‘lânı [*the advertisement of a hotel*] demek olub [*means and*] hoteliñ resmini ve planını-da [*a picture and plan of the hotel*] hâvidirler [*contains*]. Birde [*and also*] sâkin bulunduğunuz hotelde [*in the hotel (in which) your quarters are found*] diğèr memleketleriñ [*of other countries*] bu misillü hotel i‘lânnâmelerini [*hotel advertisements of the same kind*] müzeyyen levhalar şüretinde [*in the form of colorful/ornamented printed sheets/tablets*] şuraya buraya asılmış [*hung up here and there*] görüsünüz [*you see*]. Hattâ şimendüferde gelür iken [*even when arriving by rail*] ba'z-ı kere [*many times*] pencereden içerüye [*in/through the window*] bir takım evrāk-ı matbū'a [*a set of printed slips/pages*] atılı vèrir-ki [*are given a toss, by which*] bunlar [*these*] takarrüb edilen memleketde [*in the country that one is approaching*] ecnebî yolcularına [*the foreign traveler*] delâlet eyleyecek gazete [*newspaper (as) guide*] nev'inden [*in its kind (= as a kind of)*] neşriyât olub [*they are publications, and*] meccânen tevzî kılındığı cihetle [*because they are distributed free of charge*] maşârif-i tabîîyeleri de [*their printing costs*] hotelciler tarafından [*by the hotel keepers*] tesvîye edilürler-ki [*they are paid, while*] bunların hotelleri [*their hotels*] varaka-i mezkûrede [*on the aforementioned slips/pages*] vèrdikleri paralar nisbetinde [*in proportion to their having given money*] medh ü senâ edilürler [*they are lauded and praised*].

3. A European Journey. Whoever, while travelling in Europe, would like to avoid difficulties in finding a room in places in which one arrives during the night, decides in advance which hotel to choose in the country in which he will arrive three or four days later, and notifies the hotel by telegram. A note, for instance, of the length – ‘Two single rooms, on the third floor’ – suffices, and since hotel keepers are already accustomed to such orders, they know after the receipt of such an order, that the traveler will arrive two, or at the latest three days later, and will accordingly make the necessary arrangements. Most hotels even have omnibuses, and their employees who depart in these buses to pick up the guests, call to the passengers at the rail station as they step down from the railcars, ‘such and such hotel,’ so that the traveller, as soon as he hears the name of the hotel to which he has sent a telegram, gives a sign to the hotel employee, so that he will collect the luggage, etc., as well as the large trunks deposited at the baggage claim, and the traveller, without having to worry about anything, comfortably arrives at his quarters.

ordering] ořalarımıza yerleşmeēe [for us to settle into our room] ve elimizi yüzümüzü ve ayaklarımızı yıkamaēa [and to wash our hands, face, and feet] koyulduk [we began] ki bundan muřaddem Göttenborgda [however, earlier in Göteborg] refiķimiziñ [of our room-mate] yaşca kendimize müsāvī [equal to us with respect to age] bir doķtor [a doctor] olmasına muķābil [in contrast to his being] burada ihtiyār profesör ile [here with an elderly professor] oŗa arkadaşlığı etmek [to forge room-comradeship = to become room-mates] pek de tamāmile [quite and completely] hoşā gidebilecek aŗvālden [from the conditions which were perceived as agreeable] deēil idiye de [even when it was not] zarūret-i vāķī'aya [to the necessity of the reality] katlanmak [to put up with] mecbūriyetinde bulundık [we found ourselves in the necessity].

Gerek ta'āmda [both at mealtime] ve gerek ba'de t-ā'ām [and after the meal] mūkāleme ve mūbāheşede [in conversation and discussion] neş'emiz pek yolında idi [our mood was quite on its way (= good)]. Ben [I] daha Křistiyaniyadan beri [even since Kristiania] vakit bulduķca [whenever I found time] rehberlerden [from the guides] Berlin şehrini [the city of Berlin] tetebbu' eylemekde [in investigating] bulunduēım gibi [as my situation was] bu akşām [on this evening] şimendüferdeki müzākeremize zāmīmeten [adding to our conversation in the train] cümlemiz birlikte [all of us together] bir tetebbu'a daha koyulduk [undertook a further investigation]. Şehrini büyücek miķyāsdeki planı [a map of the city in rather large scale] gözümüzüñ öñinde bulunarak [found itself before our eyes] sākin olduēımız hoteliñ mevķi'ini [the site of the hotel in which we were staying] ba'de t-ā'yin [after determining] şehirde şāyān-ı ziyāret ve temāşā olan [what was worth touring and seeing in the city] noktalarıñ [the points] semt ve taraflarını [their direction and situation] ve oralara hangi yollardan gidileceēini [and by which streets one might get there] mu'āyene [we investigated] ve işāretle karārnamemizi ikmāl eyliyor idik [and we completed with markings our decision]. Nihāyet nişf-ı leyle toērı [finally near midnight] yerli yerimize [to our local place] çekilüb uykuya yattık [we withdrew and went to bed].

Bizim 'ādet ķāri'lerimize ma'lūm oldu ya [our practice has indeed become known to our readers]? Şabāhleyin erken kaķlūb [to arise early in the morning and] kendi kendimize [for ourselves alone] bir ilk cevelān yapmak [to take an initial stroll/tour around] bizce eñ mu'tenā 'ādetlerdendir [is in our opinion one of the most important/best habits]. Faķať Kopenhaē hakkında yapmıř olduēımız gibi [but as we proceeded (did) concerning Copenhagen] Berlini daēi ilk cevelānımızdan evvel [(we wish) also (concerning) Berlin prior to our first walk] ķāri'lerimizde [in our readers] bir fikr-i maḥşūř [their own idea] ḥāřıl etmek [induce] isteriz [we wish]. Zīrā bu şehir on beř yigirmi sene muřaddem [for this city fifteen or twenty years earlier] Avrupanıñ üçüncü ve belki dördüncü derecede 'add olunabilecek büyük beldelerinden iken [while it could be reckoned in the second or perhaps third category of the larger cities of Europe] o zamāndan beri [since that time] inřā'atce o-ķadar tebeddülāte uğramıř [by means of building it has experienced such changes] ve o derecelerde vūs'at bulmuřdur-ki [and experienced such an increase in size that] yigirmi sene muřaddem Berlini görmuř ve mūkemmelen řanımuř olanlar [those who saw and became well acquainted with Berlin twenty years earlier] bugün oraya gitseler [if they go there today] 'ādetā büsbütün yabancı olacaēları [almost complete their own foreignness] yeñi bir şehir görecekler [their seeing a new city] ve yeñiden tetebbu'āt ile öğrenmek mecbūriyetini [and the necessity to get to know (it) anew through investigation] ḥiss ēdeceklerdir [they will feel].

3. In short we made do for that night with the double room that we had found and began to settle into our room in the manner that had become our habit on such evenings of arrival (in a new place) by ordering dinner and washing our hands, face, and feet. However, in contrast to our roommate earlier in Göteborg, a doctor of our age, here we shared the room with an elderly professor, and even though the conditions were not altogether what we considered agreeable, we were compelled to put up with the necessities of the situation.

Both at mealtime and thereafter we were in quite a good mood in both conversation and discussion. Just as I had done ever since Kristiania, whenever I found time, I sought information in the city guides about the city of Berlin; on this evening, subsequent to our conversation in the train, all of us together undertook a further investigation. We spread out a map of the city in rather large scale before us, and after determining the location of the hotel where we were staying, we investigated in what direction and where the sights worth touring and seeing in the city lay, and by which streets one might get there and we finished off our decisions by marking [the map]. Finally around midnight each of us withdrew to his own place and went to bed.

Our practice has indeed become known to our readers? To arise early in the morning and to take initial walk around by ourselves is, in our opinion, one of the best habits. But as we did in the case of Copenhagen, we also wish to give our readers an idea of Berlin even before our first walk around. For while fifteen or twenty years ago, this city could have been reckoned in the second or perhaps third category of the larger cities of Europe, it has since that time by means of construction experienced such changes and increased in size to the degree that someone who saw and became well acquainted with Berlin twenty years ago would, if he went there today, be

almost completely foreign, and it would seem that he was seeing a new city. He would feel that it was necessary to get to know it all over again.

4. El-hāşıl (*ar art+act part I*) bu gece bul-dığ+ımız (*vn+1st pl poss*) şu iki [yatak+lı] (*form*) ota+y+a (*bc+dat*) kanā'tat ed-erek (*conv*) bu mişil+lü (*form*) vuşul akşam+lar+ı+n+da (*pl+3rd sg poss+pr.n+loc*) itiyād (*vn VIII*) eyle-diğ+imiz (*vn+1st pl poss*) gece ta'am+ı+n+ı (*3rd sg poss+pr.n+acc*) da sipariş+le (*instr*) ota+lar+ımız+a (*pl+1st pl poss+dat*) yerleş+meğ+e (*inf+dat*) ve el+i+miz+i (*1st pl poss+acc*) yüz+ümüz+i (*1st pl poss+acc*) ve ayak+lar+ımız+ı (*pl+1st pl poss+acc*) yıka+mağ+a (*inf+dat*) koy-ul-dık (*pass-1st pl perf*) ki (*conj*) bundan (*3rd sg abl dem pro*) muqaddem (*pass part II*) Götenborg+da (*loc*) refik+imiz+iñ (*1st pl poss+gen*) yaş+ca (*eq*) kendi+miz+e (*1st pl poss+dat*) müsāvī (*act part III*) bir doktor ol-ma+s+ı+n+a (*vn+bc+3rd sg poss+pr.n+dat*) mukābil (*act part III*) bura+da (*loc*) ihtiyār (*vn VIII*) profesör ile (*instr pp*) ota arkadaş+lığ+ı (*form+3rd sg poss*) et+mek (*inf*) pek de tamām+ile (*instr*) hoş+a (*dat*) gid-e-bil-ecek (*conv-abil-fut part*) ahvāl+den (*abl*) değil i-di-yse (*3rd sg perf+cond*) de zarūret-i (*izafet*) vākī'a+y+a (*bc+dat*) katlan+mak (*inf*) mecbūrīyet+i+n+de ([*pass part I+fem nisbe*]) 3rd sg poss+pr.n+loc) bul+un+dık (*pass/med.pass+1st pl perf*).
5. zarūret-i vākī'a واقع ضرورت 'inherent necessity, necessity of reality'; şāyān-ı ziyāret شایان زیارت 'worthy of a visit' = 'worth a visit'; nişf-ı leyl نصف لیل 'half of the night' = 'midnight'; fikr-i mahşūş فکر مخصوص 'a particular thought, one's own idea.'
6. hāşıl حاصل h-ş-l (*act part I*); itiyād اعتیاد v-d (*vn VIII*); muqaddem مقدم k-d-m (*pass part II*); müsāvī مساوی s-v-y (*act part III*); mukābil مقابل k-b-l (*act part III*); ihtiyār اختیار h-y-r (*vn VIII*); mecbūr(īyet) مجبور(یت) c-b-r (*pass part I + fem nisbe*); mukāleme مکالمه k-l-m (*vn III*); mübāheṣe مباحثه b-h-ṣ (*vn III*); tettebbu' تتبع t-b-ʿ (*vn V*); müzākere مذاکره z-k-r (*vn III*); sākin ساکن s-k-n (*act part I*); ta'yīn تعیین 'y-n (*vn II*); mu'āyene معاینه 'y-n (*vn III*); ikmāl اكمال k-m-l (*vn IV*); kāri' قارئ k-r-' (*act part I*); ma'lūm معلوم 'l-m (*pass part I*); mū'tenā معتنا 'n-y (*pass part VIII*); mahşūş مخصوص h-ş-ş (*pass part I*); inşā' (āt) انشاء n-ş-' (*vn IV + fem pl*); tebeddül (āt) تبدل b-d-l (*vn V + fem pl*); mukemmel(en) مكمل k-m-l (*pass part II + ar acc*).
7. el-hāşıl art, rad h-ş-l; kanā'tat fem infl -at, rad k-n-; mişillü Turk. infl -li, rad m-ş-l; vuşul rad v-ş-l; ta'am rad t-ʿ-m; refik rad r-f-k; tamām rad t-m-m; ahvāl pl of hāl, rad h-v-l; zarūret fem infl -et, rad z-r-r; vākī'a acc part with fem infl -a, rad v-k-; bā'd prep; at-ta'am art, rad t-ʿ-m; neş'e fem infl -e, rad n-ş-; vakit rad v-k-t; zamīmeten acc -en, fem infl -et, rad z-m-m; cümle fem infl -e, rad c-m-l; miyās (name of an instrument), rad k-y-s; mevki' (name of a place), rad v-k-; bā'de t-ta'yīn prep, art, rad 'y-n; ziyāret fem infl -et, rad z-v-r; nokta fem infl -a, rad n-k-t; semt rad s-m-t; taraf rad t-r-f; işāret fem infl -et, rad ş-v-r; karar rad k-r-r; nihāyet fem infl -et, rad n-h-y; nişfrad n-ş-f; ādet fem infl -et, rad 'v-d; şabāhleyin Turk. infl -leyin, rad ş-b-h; cevelān (augm -ān), rad c-v-l; fakat conj; hakkında Turk. poss + loc (-ında), rad h-k-k; evvel 'first' (in Ottoman, pp 'before'), rad 'v-l; fikir rad f-k-r; sene fem infl -e, rad s-n (biliteral root); derece fem infl -e; rad d-r-c; add rad 'd-d; belde fem infl -e, rad b-l-d; zamān rad z-m-n; inşā'āt fem pl -āt on vn IV, rad n-ş-; vūs'at fem infl -at, rad v-s-; ādetā fem infl -et + acc -ā (< -en/-an), rad 'v-d; hiss rad h-s-s.
8. مهاجرون ، مهاجرین
عباسيون ، عباسيين
میشرون ، میشرین
مفسرون ، مفسرین
منافقون ، منافقین
مشرکون ، مشرکین
مدرسوں ، مدرسین
9. müşkilāt 'difficulties'; neşriyāt 'publications'; inşā'āt 'building'; tebeddülāt 'changes'; tettebbu'āt 'inquiries/research'; hālāt 'conditions'; mu'āmelāt 'operations'; mühimmāt 'important things.'

Chapter 12

1. Vaşf-ı Beç (I). Beç kal'esi bir fezā-yı müstevīde Tuna nehriniñ bir şıkkı kenārında sūrī taḥmīnen on altı zirā' kuṭr-ı dā'iresi meşy-i mu'tedil ile yigirmi dakıka, ḥendeke 'arīz u 'amīk bir mütevassıf kal'edir. Derūnı dörder beşer kat kargır binālār ve büyük kenīsālār ile tobtoludur. Hāneleri ekseriyā kirā ile tcar ü isticār olına gelüb bir hāne

içinde beş altı âdam evlâd ü 'iyâlile olurlar. Kâl'e içinde şâdirvân mişillü şuları ve ba'z-ı mühimmât için meydânları vardır. Eğerçi kâl'e büyük ve pek metîn diyecek mertebede değildir. Ammâ etrâfında bağli ve bağçeli mükellef hâneleri vardır. Varoşlarının etrâfı yekpâre hendek kesilmiş ve taraf taraf dervâzeler ile tutulmuşdur. Cānib-i ğarbisinde kâl'eden bir sâ'at mesâfe ile Alaman tağı nāmına kıddı yarım sâ'at cenûbden şimâle mümtedd olmuş bir cebel vardır. Tuna nehri bu tağı cānib-i şimālîsinden zühûr ve Beç kâl'esini cānib-i şimālîsine toğrı mürûri hâletinde aşâbî-i hamse şuretinde beş şıkkâ münkasım olub bir şıkkı Beç kâl'esine mümâss olarak cereyân etmeğin kâl'eniñ şimâl tarafında olan kapusına büyük köpri ile girilür ve şimâle toğrı gidildikde Tunayı dört yerde cısr ile geçmeğe muhtâc olub bu şuretd e Tunanın cedāvili miyâninde büyük atalar hâdis ve ekserîsi ormanlar ile tölüdür. Kâl'eniñ cānib-i cenûbîsinde (Vîn) nāmına bir nehr-i muhtaşar vardır. O tarafda olan varoşlar ile finâ-yı kâl'e miyânini fâşıldır. Ve bu nehir kâl'eniñ cānib-i şarkîsinde olan hendeklere uğrayub Tunaya munşabb olur. Kâl'e ve varoşlarının sükkâni keşret üzere olub bey' ü şirâları devletlerine dâ'ir ticâret hîlelerine menû olmağın her şeyleri bahâlidir.

2. Vâsf-ı Beç (I) [*description of Vienna*]. Beç kâl'esi [*the castle of Vienna*] bir fezâ-yı müstevîde [*on a level field*] Tuna nehriniñ bir şıkkı kenârında [*on the bank of a branch of the Danube*] sürî tahmînen on altı zirâ [*its wall approximately sixteen cubits*] kuşr-ı dâ'iresi meşy-i mu'tedil ile yigirmi dakîka [*its diameter at a moderate pace, twenty minutes*], hendeki 'arîz u 'amîk [*its fosse broad and deep*] bir mütevassıt kâl'edir [*it is a mid-sized fortress*]. Derûni [*its interior*] dörder beşer kat [*each of four or five stories*] kârgîr binâlâr [*stone buildings*], ve büyük kenîsâlar ile tobtölüdür [*and completely filled with large churches*]. Hâneleri [*their houses*] ekserîyâ kirâ ile [*generally for rent*] icâr ü isticâr olına gelüb [*they customarily are leased out (by the landlord) or leased (by the tenant), and*] bir hâne içinde beş altı âdam evlâd ü 'iyâlile olurlar [*in a house are five or six men with their children and families*]. Kâl'e içinde şâdirvân mişillü şuları [*in the castle, fountain-like water tanks*] ve ba'z-ı mühimmât için meydânları [*and squares/plazas for important matters/occasions*] vardır [*there are*]. Eğerçi kâl'e büyük ve pek metîn diyecek mertebede değildir [*although one cannot exactly designate the castle large or especially strong*]. Ammâ etrâfında bağli ve bağçeli mükellef hâneleri vardır [*there are in its environs splendid houses with vineyards and fruit orchards*]. Varoşlarının etrâfı [*around the periphery precincts*] yekpâre hendek kesilmiş [*there is a continuous fosse*] ve taraf taraf dervâzeler ile tutulmuşdur [*here and there provided with gates*]. Cānib-i ğarbisinde [*on the west side*] kâl'eden bir sâ'at mesâfe ile [*at a distance of an hour from the castle*] Alaman tağı nāmına [*Alamanîtağı 'Mt. German' (Kahlenberg), by name*] kıddı [*its elongation*] yarım sâ'at [*a half hour*] cenûbden şimâle [*from south to north*] mümtedd olmuş bir cebel vardır [*there is a mountain extending*]. Tuna nehri [*the Danube River*] bu tağı [*of this mountain's*] cānib-i şimālîsinden [*from its north side*] zühûr [*appears*] ve Beç kâl'esiniñ [*and of the castle of Vienna*] cānib-i şimālîsine toğrı [*to the north side*] mürûri [*its course*] hâletinde [*in the condition*] aşâbî-i hamse şuretinde [*in the form of five fingers*] beş şıkkâ münkasım olub [*divided into five branches of a river*] bir şıkkı Beç kâl'esine mümâss olarak [*one of its branches touching the castle of Vienna*] cereyân etmeğin [*with its flowing/because it flows thus*] kâl'eniñ şimâl tarafında olan kapusına [*to the gate on the north side of the castle*] büyük köpri ile girilür [*one enters over a large bridge*] ve şimâle toğrı gidildikde [*and going to the north*] Tunayı dört yerde [*the Danube at four places*] cısr ile [*with a bridge*] geçmeğe [*to cross*] muhtâc olub [*one is compelled*] bu şuretd e [*in this way*] Tunanın cedāvili miyâninde [*in the middle of the tributary of the Danube*] büyük atalar hâdis [*large islands are formed*] ve ekserîsi ormanlar ile tölüdür [*and most of them are covered with forests*]. Kâl'eniñ cānib-i cenûbîsinde [*on the south side of the castle*] (Vîn) nāmına bir nehr-i muhtaşar vardır [*there is a small river with the name Vin (ger Wien 'Vienna')*]. O tarafda olan varoşlar [*the periphery precincts found on that side*] ile finâ-yı kâl'e [*and the berm of the castle (= open space between the castle wall and the river bank)*] miyânini [*its middle*] fâşıldır [*it divides*]. Ve bu nehir [*and this river*] kâl'eniñ cānib-i şarkîsinde olan hendeklere [*along the fosses that are on the east side of the castle*] uğrayub [*it comes by, and*] Tunaya munşabb olur [*empties into the Danube*]. Kâl'e ve varoşlarının sükkâni [*the population of the castle and the periphery districts*] keşret üzere olub [*is large, and*] bey' ü şirâları [*their commerce and business dealings*] devletlerine dâ'ir [*pertaining to their state-run*] ticâret hîlelerine [*on the business tricks/gimmicks*] menû olmağın [*because they are dependent*] her şeyleri bahâlidir [*all their goods are expensive*].

3. Description of Vienna (I). The castle of Vienna stands on a level field on the bank of a branch of the Danube. It is a mid-sized fortress, whose wall is about sixteen cubits (*approx. twenty-four feet*) in height, whose diameter at a moderate pace is about twenty minutes, and whose fosse is broad and deep. On the inside it is filled with stone buildings of four or five stories and large churches. Its houses are customarily leased out for rent. Five or six men with their children and families live in (such) a house. In the castle there are water fountains and squares for important matters/occasions. While one cannot exactly designate the castle large or especially strong, there are in its environs splendid houses with vineyards and fruit orchards. Around the periphery

districts there is a continuous fosse, provided here and there with gates. To the west, an hour distant from the castle, is the Almanṭaḡı (*Kahlenberg*) which extends in a north-south direction for a half hour. The Danube emerges around the north side of this mountain and flows to the north side of the castle of Vienna, whereupon it divides into five branches like five fingers. Since one of these branches takes its course such that it flows right by the castle of Vienna, one enters the north gate of the castle across a large bridge. Turning north, one must cross the Danube at four points (four times) by means of a bridge. In this way, large islands are formed in the middle of the Danube, most of which are forested. To the south of the castle of Vienna there is a small river named Wien ('Vienna'), which forms the dividing line between the city's periphery precincts beyond and the castle's berm [*open space between the castle wall and the river bank*]. This river flows by fosses on the east side of the castle and empties into the Danube. The population of the castle and the periphery precincts is large, and since their commerce and business dealings are dependent on state-controlled regulation, all their goods are expensive.

4. 1. اصابع *aṣābīr pl of* اصبع *uṣbū* 'finger'; 2. اطراف *eṭrāf pl of* طرف *ṭaraf* 'side'; 3. جداول *cedāvil pl of* جدول *cedvel* 'tributary of a river'; 4. فتوح *fütūh pl of* فتح *feth* 'opening, conquest'; 5. مواد *mevādd pl of* مده *madde* 'matter'; 6. اسباب *esbāb pl of* سبب *sebeb* 'cause, means'; 7. اساس *esās pl of* امق *üss* 'foundation, basis'; 8. آثار *āṣār pl of* اثر *eṣer* 'work, book'; 9. اخبار *aḥbār pl of* خبر *haber* 'news'; 10. اشيا *eṣyā pl of* شى *şey* 'thing'; 11. اوائل *evā'il pl of* اول *evvel* 'first'; 12. اوامر *evāmīr pl of* امر *emr* 'order'; 13. اوراق *evrāk pl of* ورق *varak* 'page'; 14. مصارف *maṣārīf pl of* مصرف *maṣraf* 'expense'; 15. احوال *aḥvāl pl of* حال *hāl* 'state, condition'; 16. ابصار *ebṣār pl of* بصر *baṣar* 'sight; mental perception'; 17. اجزاء *eczā' pl of* جزء *cüz'* 'part; drug; medication'; 18. دعائم *dā'īm pl of* دعائم *dā'īm* 'buttress, pillar'; 19. سوابق *sevābīq pl of* سابقه *sābiqa* 'former; antecedent'; 20. شرائط *şerā'it pl of* شرط *şart* 'condition, stipulation'; 21. ضوابط *zavābūt pl of* ضابطه *zābiṭa* 'rule, maxim'; 22. فضائح *fezā'ih pl of* فضيحة *faẓīha* 'shameful act; ignobility'; 23. مجالس *mecālis pl of* مجلس *meclis* 'assembly'; 24. ممالك *memālik pl of* مملكت *memleket* 'country'; 25. ميامن *meyāmin pl of* ميمنه *meymene* 'right side; fortune'; 26. وكلاء *vükelā' pl of* وكيل *vekil* 'representative, agent.'
5. 1. *ḡ-m-n vn II + acc*; 2. *'-d-l act part VIII*; 3. *v-s-ṭ act part V*; 4. *k-s-m act part VII*; 5. *ḡ-ş-r pass part VIII*; 6. *f-ş-l act part I*; 7. *m-n-n pass part I*; 8. *n-ḡ-b vn VIII*; 9. *k-s-m vn II*; 10. *k-f-y act part I*.
- 6.
- | | | |
|--------------------------------------|---|---|
| اقتصاد <i>iktisād</i> 'economy' | ⇒ | اقتصادي <i>iktisādī</i> 'economical' |
| حر <i>ḥurr</i> 'free' | ⇒ | حرية <i>ḥürriyet</i> 'freedom' |
| ادب <i>edeb</i> 'manners, education' | ⇒ | ادبيات <i>edebiyāt</i> 'literature' |
| معنى <i>ma'nā</i> 'signification' | ⇒ | معنوي <i>ma'nevī</i> 'logical, ideal, moral' |
| | ⇒ | معنويات <i>ma'nevīyāt</i> 'intellectual powers; ideal world; morality' |
| مولا <i>Mevlā</i> 'lord' | ⇒ | مولويه <i>Mevlevīye</i> 'dervish order of Mevlānā Jelal ud-Din Muḥammad Rumi' |
| رب <i>rabb</i> 'Lord; Lord God' | ⇒ | رباني <i>rabbānī</i> 'divine' |
| روح <i>rūḥ</i> 'spirit, soul' | ⇒ | روحانية <i>rūḥānīyet</i> 'spirituality' |

Chapter 13

1. Vaşf-ı Beç (II). Ka'leniñ cānib-i şarkışinde ka'eden yarım sā'at bu'd ile (ḡasen belde) ma'nāsına (istat kut) nāmına eṭrāfı Tuna ile ihāte olınmış tūl u 'arẓı birer sā'at bir mesīreleri vardır. Ekşer-i mevāzī'ī ḡudāyī nābit eṣcār ve ba'z-ı maḡallerinde kaşde muḡarın fezā-yı ḡālīyesi vardır. Mīrī qorularından olmaḡın bahār eyyāmı ḡapuları açılıb aḡniyāsı cenūb cānibine ve sūḡası şimāl ṭarafına me'zūn olub beynlerinde ḡaciz yok iken biri birlerine ihtilāt ü müzāḡheme étmezler. Bundan ḡayrı şimāl ve cenūb ṭarafında mükellef kıral sarāyları ve bāḡçeleri vardır. Kibār ü aḡniyāsı mevsimlerle bu bāḡçelere teferrūce me'zūnlardır. Ehālīsiniñ a'yān u aḡniyāsı ḡuşluḡa dek uyurlar. Zuhur vakti ṭa'āma oturub ikindüye yakın yemekden fāriḡ oldukları gibi hinṭolara binūb üçer beşer zikr olınan mesīrelere giderler. Aḡşama dek ṭolanub vakt-i ḡurūbda derūn-ı ka'ede vāḡi' (opara ve ḡomediya) ta'bīr olınan ḡayālḡāneye ḡāzır olurlar. Sā'at üçde ḡayālḡāneden çıkub ḡapuları öñinde fānūsar ve herkesiñ yedinde bal mumları fūrūzān olarak birbirlerine müsāmeret ü muṣāḡabete giderler ve gece ṭa'āmına oturub şabāḡa dek birbirleriniñ ḡānesinde ve zūḡāḡlarda gezerler. Mānī' u müzāḡhim ve nizā' ve ḡavḡaya dā'ir işleri yokdır. Muttaṣıl pīşe vū endīşeleri bu maḡūle lehv ü la'be maḡşūr olmaḡın Brandeburḡ ve sā'ir mu'ārizları müdāfa'sından ne-mertebe müstakırr idükleri vāzıḡdır.

2. Vaşf-ı Beç (II) [*description of Vienna*]. Ka'leniñ cānib-i şark'sinde [*on the east side of the castle*] ka'leden yarım sā'at bu'd ile [*at a distance of a half hour from the castle*] (hasen belde) ma'nāsına [*in the sense 'beautiful place'*] (istat kut) nāmına [*by name 'istat kut'*] etrāfı Tuna ile ihāte olunmuş [*its sides surrounded by the Danube*] tūl u 'arzı birer sā'at [*its length and breadth each (being) an hour*] bir mesīreleri vardır [*their recreation site exists = they have a recreation site*]. Ekser-i mevāzī'i [*most of its places*] hūdāyī nābit eşcār [*naturally growing trees*] ve ba'z-ı mahallerinde [*and in some places*] kaşde muķārın [*according to intention*] fezā-yı hālīyesi vardır [*empty fields are present*]. Mīrī korularından olmağın [*since it (the recreation site) is a state-run park*] bahār eyyāmı kapuları açılıb [*its gates are opened on spring days and*] ağniyāsı cenūb cānibine [*the rich on the south side*] ve sūkası şimāl tarafına [*and the common subjects on the north side*] me'zūn olub [*they receive permission*] beynlerinde hāciz yok iken [*while there is no dividing wall between them*] biri birlerine ihtilāt ü müzāheme etmezler [*they do not mix and mingle*]. Bundan gayri [*moreover*] şimāl ve cenūb tarafında [*on the north and south sides*] mükellef kıral sarayları ve bāğçeleri vardır [*there are splendid royal palaces and gardens*]. Kibār ü ağniyāsı [*the nobility and the wealthy*] mevsimlerle [*with the seasons = according to/at certain seasons*] bu bāğçelere teferrūce me'zūnlardır [*they are admitted to the gardens for outings*]. Ehālīsiniñ a'yān u ağniyāsı kuşluğa dek uyurlar [*the notables and the wealthy of the population sleep until late morning*]. Zuhur vakti ta'āma oturub [*at mid-day they sit down to eat and*] ikindīye yakın yemekden fāriğ oldukları gibi [*toward afternoon as soon as they are finished with the meal*] hintolara binüb [*they enter their carriages and*] üçer beşer zikr olunan mesīrelere giderler [*drive by threes or fives to the aforementioned recreation site*]. Aḥşama dek tolanub [*they stroll around until evening and*] vakt-i gürūbda [*at sunset*] derūn-ı ka'ede vāki' [*situated inside the castle*] (opara ve komediya) ta'bīr olunan [*designated as opera and comedy*] hayālḥāneye [*at the theater*] hāzır olurlar [*they are present*]. Sā'at üçde hayālḥāneden çıkub [*at three o'clock they leave the theater*] kapuları önünde fānūslar [*before the gates are lanterns*] ve herkesiñ yedinde bal mumları [*and in the hand of each (is) a wax candle*] fūrūzān olarak [*as a light*] birbirlerine müsāmeret ü muşāhabete giderler [*they go to one another for an evening's entertainment and for keeping company*] ve gece ta'āmina oturub [*and they sit down to supper*] şabāḥa dek [*until morning*] birbirleriniñ ḥānesinde [*in each other's houses*] ve zūkāklarda [*and in the streets*] gezerler [*they stroll*]. Māni' u müzāḥim ve nizā' ve gavḡaya dā'ir [*as to obstacles and crowds, quarrels and strife*] işleri yokdır [*it is not their thing*]. Muttasıl [*continuously*] pīşe vü endīşeleri [*their activities and thoughts*] bu maķūle lehv ü la'be [*to this type of shenanigans and amusements*] maķşūr olmağın [*because they are restricted*] Brandeburķ ve sā'ir mu'ārizları müdāfa'sından [*about the defense against Brandenburg and their other opponents*] ne-mertebe müstakırr idükleri [*to what degree they are solid/confirmed*] vāzıḥdır [*is clear*].

3. Description of Vienna (II). On the east side of the castle, at a distance of a half hour, they have a recreation site, by name *istat kut*, which means 'beautiful place.' Surround by the Danube, it extends in both length and breadth for an hour. Most of it consists of natural forest, while some parts are intentionally left as open spaces. Because it is a government administered park, its gates are opened on spring days, and the wealthy are permitted entrance on the south side, while the general public may enter on the north side. Although there is no dividing wall between them, they do not mix and mingle. Moreover, there are splendid royal palaces and gardens on the north and south sides. The nobility and wealthy are admitted to these gardens at certain times of the year for outings. The leaders and the wealthy among the populace sleep until late morning. At mid-day they sit down to eat, and as soon as they finish the meal in the afternoon, they enter their carriages and drive by threes and fives to the aforementioned recreation site. Until evening they stroll, and at sunset they arrive at the theater inside the castle, referred to as Opera or Comedy. At three o'clock they leave the theater. Before the gates are lanterns, and everyone holds a wax candle in hand as a light. Then they pay visits to each other, in order to have a good time and be sociable. They sit down to supper and are together in their houses until morning and then stroll through the streets. Impediments, crowds, quarrels, and strife are not their thing. Since their activities and thoughts are unceasingly restricted to this type of shenanigans and amusements, it is clear to what extent they are unwavering in their defense against Brandenburg and their other opponents.

4. 1. احاطة ihāṭa; 2. تفرج teferrūc; 3. حاجز hāciz; 4. خالی hālī; 5. مأذون me'zūn; 6. متصل muttasıl; 7. مدافعه müdāfa'a; 8. معارض mu'āriz; 9. حاضر hāzır; 10. مستقر müstakırr; 11. مقول maķūl; 12. مزاح müzāḥim; 13. تغيير ta'bīr; 14. معتنا mu'tenā; 15. مقدم muḥaddem; 16. تعيين ta'yīn; 17. تتبع tettebbū; 18. اعتياد i'tiyād; 19. إلغاء ilgā'; 20. مائل mā'il; 21. مزداد müzdād; 22. موجب mücib; 23. تعهد ta'ahhüd; 24. معلق mu'allak; 25. احتياط ihtiyāt; 26. اعلان i'lān; 27. مساوی müsāvī; 28. اتفاق ittifāk; 29. اشارت işāret; 30. مسافر müsāfir; 31. تسوية tesviye; 32. اقامت ikāmet; 33. سائر sā'ir; 34. مختار muḥtār; 35. اضافت izāfet; 36. استراحة istirāḥat; 37. حاوی hāvī; 38. تحية taḥiye; 39. ايفاء ifā'; 40. موضوع mevzū; 41. متفق müttefik; 42. منزوی münzevī; 43. مكافات mükāfāt; 44. عائل 'ā'il; 45. مجدد mücedded; 46. استيلاء istilā'; 47. دائر dā'ir; 48. مراد murād; 49. مبيع mebi'; 50. مستدعي / مستدعا müstedā; 51. مماس mümāss; 52. منحل münḥall; 53. مهم mühim; 54. مستجاب müstecāb; 55. بائع bā'ī.

5. 1. ‘-y-n vn II; 2. s-k-n act part I; 3. k-d-m pass part II; 4. h-s-l act part I; 5. ‘-v-d vn VIII; 6. b-d-’ vn I; 7. n-s-’ vn IV; 8. s-f-r act part III; 9. v-d-’ vn II; 10. k-v-m vn IV; 11. k-b-l, vn X; 12. v-k-’ act part I; 13. s-v-y act part VIII; 14. v-k-’ vn I; 15. ‘-y-n vn III; 16. d-r-k vn VI; 17. b-h-s vn III; 18. k-b-l act part III; 19. k-m-l vn IV; 20. t-b-’ vn V; 21. h-y-r vn VIII; 22. k-r-’ act part I; 23. ‘-l-m pass part I; 24. d-r-c act part VII; 25. ‘-s-s vn II; 26. b-l-g act part I; 27. m-h-r act part I; 28. b-n-y act part I; 29. k-m-l pass part II; 30. ‘-n-y pass part VIII; 31. h-v-t vn VIII; 32. n-h-b vn VIII; 33. ‘-m-r pass part I; 34. h-f-z vn III; 35. s-g-l pass part I; 36. ‘-l-k pass part II; 37. ‘-l-n vn IV; 38. h-v-y act part I; 39. z-y-n pass part II; 40. t-b-’ pass part I; 41. k-r-b vn V; 42. v-z-’ vn II; 43. s-v-y vn II; 44. z-k-r pass part I; 45. s-v-y act part III; 46. k-l-m vn III; 47. z-k-r vn III; 48. h-s-s pass part I; 49. b-d-l vn V; 50. h-c-c vn VIII; 51. ‘-d-m vn IV; 52. l-c-’ vn VIII; 53. h-v-z act part I; 54. h-v-l vn II; 55. r-k-y vn V; 56. b-r-z vn IV; 57. s-h-r pass part I; 58. k-b-r vn II; 59. h-r-b vn III; 60. g-z-v act part I; 61. d-v-y vn VI; 62. d-v-r vn IV; 63. k-f-y vn III; 64. z-v-y act part VII; 65. v-l-y vn X; 66. c-n-n pass part I; 67. h-l-l vn VIII; 68. z-r-b vn VIII; 69. d-’-v vn VIII; 70. z-r-r act part IV; 71. m-s-s act/pass part III; 72. ‘-c-r vn IV; 73. s-b-b pass part VII. 74. h-y-y vn IV.

Chapter 14

1. Şüret-i sened-i ittifāk. ... (ama ba’d) sebeb-i tahrîr-i kitâb-ı meyâmin-nişâb oldır-ki cümleñiñ velî-ni’meti olan devlet-i ‘alîye-i ‘osmânîye salţanat-ı muhammedîye olub bâ-‘avn-i hâzret-i hûda ibtidâ-yı zuhûrinden ilâ yevminâ hâzâ mazhar oldıǵı fütûh ü ğâlibîyet ve şân ü şevket ittihâd ü ittifāk ve ref-ı nefsanîyet ü şikāk ile hâşıl oldıǵı vâreste-i kayd-ı işâret iken bir müddetden-berü iktizâ-yı gerdiş-i çarh-ı gerdânla şîrâze-i eczâ’-i nizâm perîşân ve vükelâ-yı devlet beyninde ve taşra memâlik hânedânları miyâninde esbâb-ı şettâdan nâşî nefsanîyet ü şikāk hâlâtı nümâyân olmak mülâbesesiyle salţanat-i senîyenîñ kuvveti şüret-i teşettüte mübeddel ve dâhilen ve hâricen nüfûzî muhtell ve bu hâlet bay ü gedâ ve a’lâ vü ednâ hâkkına ya’nî ‘umûmen millet-i bayzâ-yı aḥmedîyeye mürîş-i vehn ü hâlel olmaǵla refte refte ne şüret-i kerîheyi müntic oldıǵı ve bi-ğayr-i hâkk vâkı’ olan fazâiyî-ı ma’lûme takrîbiyle esâs-ı salţanat munderis olmak rütbesine vardıǵı itirâf-kerde-i şıǵâr ü kibâr olub (fa’teberü ya ulî l-ebsâr) naşş-ı celîlû ş-şânî üzere sevâbık-ı mu’âmelâtıdan aḥz-ı ‘ibret ve da’âyim-i nizâm-ı dîn ü devleti ikâme ve ihyâ’-i kelimetü llâhî l-ulyâ niyet-i ḥayrîyesiyle bu teşettütüñ ittifâka tebdîline ve olvecihle devlet-i ‘alîyenîñ kuvvet-i kâmileşi esbâbını istiḥşâl ü izhâre bezl-i maḳderet eylemek ‘uhde-i diyânet ve zimmet-i şadâkate müteḥattim ü vâcib oldıǵını cümlemiz derk ü iz’ân birle mecâlis-i müte’addide ‘aḳd olunarak cümlemiz yek-vücûd ü ittihâd ü ittifâkla ihyâ-yı dîn ü devlete şârif-i vüs’ u meḥûd olub ikmâl-i kuvvet-i zâtîye ve mevâdd-ı sâ’ire-i mülkiyeyi müzâkere ve zavâbıt-ı hasenesini şîrâze-bend-i istişâre etdiǵimize mebnî işbu ittifāk şerâ’iñi daḥi ber vech-i âtî senede rabṭ u tevşîḳ etmişizdir.

2. [the signs || | | · are used here to indicate progressively smaller syntactically connected units]

Şüret-i sened-i ittifāk [copy of the Charter/Deed of Alliance].... (ama ba’d) [but then] sebeb-i tahrîr-i kitâb-ı meyâmin-nişâb [the reason for the writing down of the book, which is a foundation of fortune/marked by the proper measure of benediction] oldır-ki [is this, that] | cümleñiñ velî-ni’meti olan [that which, being the benefactor of all] devlet-i ‘alîye-i ‘osmânîye [sublime Ottoman Empire] salţanat-ı muhammedîye olub [is a Muslim sultanate] || bâ-‘avn-i hâzret-i hûda [with the aid of His Majesty, God] ibtidâ-yı zuhûrinden [from its first appearance] ilâ yevminâ hâzâ [up to this our present day] mazhar oldıǵı [its object of appearance being] fütûh ü ğâlibîyet [conquests and triumphs] · ve şân ü şevket [as well as glory and power] | ittihâd ü ittifāk · ve ref-ı nefsanîyet ü şikāk · ile [through unity and concord, as well as through the abolition of hatefulness and discord] hâşıl oldıǵı [their having been achieved] | vâreste-i kayd-ı işâret iken [while it is free of the fetters of the sign/indication] || bir müddetden-berü [for some time] iktizâ-yı gerdiş-i çarh-ı gerdânla [through the necessity of the vicissitude of the turning wheel] şîrâze-i eczâ’-i nizâm [the bond of the parts of order] perîşân [have become confused] | ve vükelâ-yı devlet beyninde [and among the representatives of the state] · ve taşra memâlik hânedânları miyâninde [as well as among the national/regional dynasties outside (the capital city)] · esbâb-ı şettâdan nâşî [proceeding from various causes] nefsanîyet ü şikāk hâlâtı [states of hatefulness and discord] nümâyân | olmak [become manifest] mülâbesesiyle [in connection with its showing itself and becoming confused] | salţanat-i senîyenîñ kuvveti [the strength of the illustrious sultanate] şüret-i teşettüte mübeddel [was transformed into a form of fragmentation] · ve dâhilen ve hâricen nüfûzî muhtell [and on the inside and the outside its influence was impaired] · ve bu hâlet bay ü gedâ ve a’lâ vü ednâ hâkkına [and (because) this state for rich and poor, high and low] ya’nî ‘umûmen millet-i bayzâ-yı aḥmedîyeye [that is, quite generally, for the shining Islamic religious community (praiseworthy nation)] mürîş-i vehn ü hâlel olmaǵla

[because it is a cause of weakness and harm] | refte refte ne şüret-i kerîheyi müntic olduğu [its gradually having as a consequence such an abhorrent form] | ve bi-gayr-i haqq [wrongly] vâki' olan [having occurred] fażāyih-ı ma'lûme [well-known outrages] takrîbiyle [with their approach] esās-ı saltanat [the foundations of the sultanate] münderis olmak rütbesine [in the rank of ruin] vardıǵı [its having come] | i'tirāf-kerde-i şıǵār ü kibār olub [it is the acknowledgement of small and great and] || (fa'teberü ya ulı l-ebşār) naşş-ı celîlû ş-şānı üzere [in accordance with the clear presentation, great in glory (i.e. the Qur'ān verse): 'Then be instructed, O possessors of insight!'] sevābık-ı mu'āmelātdan [from earlier events in the process] aǵz-ı 'ibret [the taking as an example/lesson] · ve da'āyim-i nizām-ı dīn ü devleti iķāme [and the erection of the pillars of order of religion and state] · ve ihyā'-ı kelimetu llāhi l-'ulyā [and the revival of God's sublime word] niyet-i ḥayrîyesiyle [by means of the resolution] | bu teşettütiñ ittifāka tebdiline [to transform this discord into concord] · ve ol-vecihle [and in this way] devlet-i 'alîyenin kuvvet-i kāmilesi [the consummate strength of the Sublime Empire] esbābını [its means] istiḥşāl ü izhāre [for the acquisition and manifestation] · bezl-i maķderet eylemek [to expend the strength] 'uhde-i diyānet [duty to religion] ve zimmet-i şadāķate [obligation of loyalty] · müteḥattim ü vācib olduǵını [unconditionally obligated] | cümlemiz derk ü iz'ān birle [with the insight and reason of all of us] | mecālis-i müte'addide [various assemblies] 'aķd olunarak [were held and] cümlemiz yek-vücüd ü ittiḥād ü ittifāķla [we all with one body and concord and unity] ihyā-yı dīn ü devlete şārif-i vüs' u meḥūd olub [for the revival of the religion and the empire, (we) expended power and effort and] || ikmāl-i kuvvet-i zāfiye [the consummation of inner strength] · ve mevādd-ı sā'ire-i mülķiyyeyi [and the other administrative issues] · müzākere [negotiation/discussion] | ve zāvābıt-ı hasenesini [and the fine directives] şirāze-bend-i istiḥşāre [a binding consultation] | êdîǵimize mebnî [based thereon, that we did this] | işbu ittifāķ şerā'iṭini daḥi [these very postulates of unity] ber vech-i ātî [in the coming manner] senede [to the document] rabṭ u tevşîķ êtmîşsizdir [we have appended and certified].

3. Copy of the Charter/Deed of Alliance.... But now the reason for the writing down of the document, which comprises a foundation of fortune. [The reason is] the following: It goes without saying [*vāreste-i kayd-i işāret iken*] that the sublime Ottoman Empire, which is the benefactor of all, is a Muslim sultanate, and the conquests and triumphs, as well as the fame and power, which it has attained – with God's help – from its first appearance up to our own day, have been achieved through unity and harmony, as well as through abolition of hatefulness and discord. For some time the cohesive order has, through the inevitable vicissitudes of time, fallen into chaos, and among the representatives of the State, as well as among dynasties of the outlying regions [*i.e. the a'yān dynasties in the provinces*], a state of hatefulness and discord has, due to various causes, arisen. For which reason the strength of the illustrious Sultanate has been shattered; both internally and externally its influence has been compromised, and this condition has brought about weakness and damage for the shining Islamic religious community (praiseworthy nation) among rich and poor, high and low, and thus in general. Thus all (great and small) acknowledge what abhorrent forms it has already taken, and that because of the well-known outrages that have wrongly occurred, the foundations of the Sultanate have been brought to the brink of ruin. By means of the resolution, in accordance with the clear presentation, great in glory [*i.e. the Qur'ān verse*]: "then be instructed, O possessors of insight," to draw a lesson from earlier events, to erect the pillars of the religious order and State, and to revive God's sublime Word, and with the comprehension, that the duty to religion and the obligation of loyalty unconditionally demand that we employ all our strength to transform this discord into concord and that thereby to attain the means for the consummate strength of the Sublime Empire, various meetings were held and we all with one voice in concord and unity brought to bear power and effort for the revival of religion and the empire. Based thereon, that we debated the consummation of inner strength, as well as other administrative issues, and made the fine directives firmly obligatory, we have appended the attached postulates of unity in the following manner to the document and certified it.

- 4.
- | | | | | | | |
|---------|---------|----------|--------|---------|---------|--------|
| m اتحاد | f قوت | f مذاكره | m بذل | m وسع | f اقامه | m سند |
| f ملت | f سلطنت | m قيد | m ربط | f ذمت | m اخذ | m عون |
| f رتبه | m مظهر | f دولت | f عهده | f عبرت | m عقد | m تشنت |
| | | | | m متعدد | m صارف | f نيت |

5. 1. *taḥrîrû l-kitāb* 'the writing down of the book/document'; 2. *fütûḥu l-memālik* 'the conquest of the countries'; 3. *bā'dehü* 'thereafter'; 4. *indeküm* 'with you [pl]'; 5. *kelimetu llāh* 'God's word'; 6. *leke* 'for/belonging to you'; 7. *nizāmu d-dīn* 'system of religion'; 8. *min ibtidā'i ḡuhūrihā* 'from the beginning of its appearance [on].'

- 6.
- | | | | | |
|------------------|------------------|----------------|-------------|---------------|
| السلطنة المحمديه | الدولة العثمانية | المواد السائرة | النص الجليل | القوت الكامله |
|------------------|------------------|----------------|-------------|---------------|

7. 1. الحرب *dār ūl-ḥarb* ‘the realm of war’ [i.e. territory that is not under Islamic control]; 2. ميزان الهواء *mīzānū l-havā* ‘scale of air = barometer’; 3. بيت المال *beytū l-māl* ‘house of the good/wealth = state treasury; agency that deals with issues of inheritance according to Islamic law’; 4. ظل الله *ẓillu llāh* ‘shadow of God = title of the caliph’; 5. واجب الرعايه *vācibū r-rī‘āye* ‘obligated to observance, i.e. worth consideration, that which must be considered, that which must be honored or obeyed’; 6. أم السماء *ummū s-semā* ‘mother of the heavens = the Milky Way’; 7. طرفة العين *ṭarfetū l-‘ayn* ‘blinking of the eye, in a flash’; 8. شيخ الاسلام *ṣeyḥū l-islām* ‘sheikh of Islam, i.e. the Grand Mufti (legal scholar)’; 9. سيد المرسلين *seyyidū l-mürselīn* ‘lord of the envoys, i.e. Muḥammad’; 10. سيف الدين *seyfū d-dīn* ‘the sword of religion.’
8. 1. الظهر قبل الظهر *ḳable z-zuḥr* ‘before mid-day’; 2. على وفق المطلوب *‘alā vafḳi l-maṭlūb* ‘in accordance with what is wished, i.e. as desired’; 3. بلا واسطه *bilā vāsūṭa* ‘without instrument, i.e. direct’; 4. بالعكس *bil-‘akis* ‘on the contrary’; 5. مع ما فيه *mā mā fihi* ‘with that which is in it, i.e. but for all that/nevertheless’; 6. بعد خراب *bā‘de ḥarābī l-Baṣra* ‘after the destruction of Basra, i.e. after it is too late [= (closing the barn door) after the horses have bolted]’; 7. من كلّ الوجوه *min külli l-vücūh* ‘from all sides; around; in every way’; 8. تحت *taḥte ṣ-ṣṭūr* ‘subconscious’; 9. الى انقراض الزمان *ilā inḳirāzī z-zamān* ‘to the ruin/end of all time’; 10. عند الناس *inde n-nās* ‘among the people, i.e. in the opinion of the people.’

Chapter 15

1. Vaḳāyī-i āsitāne. Sadr-ı Rüm-ili Ebū s-Su‘ūd-zāde Çelebi Diyārbekirde vefāt etmekle Şaferde Anaṭolıdan ‘İsā Efendi şadr-ı Rūma geçüb Çivi-zādeye Anaṭolı şadrı vērildi vezīr-i a‘zam tarafından on iki günde Receb Ağa gelüb şāh ile gālībāne ‘aḳd-ı şulḥ olındığı haberini getürdi nitekim zıkr olınsa gerek ve dördüncü günde iltifāt-nāme ve muraşsa‘ seyf ü hıl‘at ile gönderildi Rebṭü l-evvelde tekrār ulaḳlar gelüb Bağdād eyāletine nakl olınan Dervīş Meḥemmed Paşaya vezāret ‘arzını getürdi murād üzere cevāblar ile gerü gönderildi Rebṭü l-āḥirde serdār-i ekrem şāh-ı ‘acem ile rıza-yı hümāyūn üzere gālībāne ‘aḳd-ı şulḥ étdikden-soḳra ‘acem elçisi Meḥemmed Kılı Begi āsitāne-i sa‘ādete göndermiş idi gelüb mazhar-ı nevāzış ü iḥsān oldu Cumādā l-ülānıñ yigirmi birinci günü dīvān-ı hümāyūnde maşar ‘ulūfesi vērilüb ve dört elçi gelüb bir yerde tertīb üzere oturdılar.

İntikāl-ı Sultān Murād Hān. ‘Aleyhi r-raḥmetü ve l-ḡufrān. Pādīşāh-ı maḡfūr Bağdād seferinden münkesirü l-mizāc gelüb ‘ırḳu n-nesā ve veca‘-ı mefāşıl sebebi ile teferruḳ-ı ittişāl zahmetinden nāḥoş olduklarına binā‘en üç dört ay miḳdārı sāḡar-ı şāhbā nazar-ı iltifātten teb‘īd olmuşıdi Ramazān-ı şerīfde mizācları ziyāde münḥarif olub ‘ıd-ı şerīfde bir miḳdār şıḥḥat bulmaḡla bayrām destbūsine taḥt-ı ‘ālīye çıkub ḥalḳ-ı ‘ālem mesrūr olmuşlar idi.... Bi-ḳazā’i llāhī te‘ālā értesi mizāc-ı şerīfleri müteḡayyir olub ve şiddet-i marazdan vücūdları günden güne müte‘essir olub za‘f u bīmārī galebe eyledi Ḥazret-i Mevlānā ḳuddise sırruhu l-‘azīz Mesnevī-yi şerīfde buyurdıkları “ez ḳazā sirkencübün saḡrā füzūd – rūḡan-ı bādām ḥuṣḳī minemūd” mazmūnı üzere ḥuzzāk-ı eṭṭibbānıñ ḳā‘ide-i ṭıbb üzere étdikleri tedābīr ü mu‘ālece fā‘ide vermeyüb gitdikçe marazları müştedd oldu māh-ı Şevvālīñ on altıncı günü yevmü l-ḥamīs idi gurūbdan-soḳra teslim-i rūḥ édub ol fātīh-i Bağdād pādīşāh-ı cihād-mu‘tād vāşıl-ı rahmet-i rabbü l-‘ibād oldu ... rahmetü llāh ‘aleyhi rahmeten vāsi‘aten

“Ān Mışr-ı ma‘delet ki tū dīdī ḥarāb şūd – Ān Nīl-i mekremet ki şenīdī serāb şūd”

2. Vaḳāyī-i āsitāne [events of the capital city]. Şadr-ı Rüm-ili Ebū s-Su‘ūd-zāde Çelebi Diyārbekirde vefāt etmekle [with the demise of the military judge of Rumelia, Ebū Su‘ūd-zāde Efendi, in Diyārbekir] Şaferde Anaṭolıdan ‘İsā Efendi şadr-ı Rūma geçüb [in Şafer ‘İsā Efendi was promoted from (the office of military judge of) Anatolia to the office of military judge of Rum(elia)] Çivi-zādeye Anaṭolı şadrı vērildi [the office of military judge was given to Çivi-zāde] vezīr-i a‘zam tarafından [as far as concerns the grand vizier] on iki günde [in twelve days] Receb Ağa gelüb [Receb Ağa came] şāh ile gālībāne ‘aḳd-ı şulḥ [with the shah a victorious peace treaty] olındığı [the having-become] haberini [his news] getürdi [he brought] nitekim zıkr olınsa gerek [which indeed must also be mentioned] ve dördüncü günde [and on the fourth day] iltifāt-nāme ve muraşsa‘ seyf ü hıl‘at ile gönderildi [he was sent forth with a cordial autograph letter and a sword set with jewels] Rebṭü l-evvelde tekrār ulaḳlar gelüb [in Rebṭü l-evvel express couriers again came] Bağdād eyāletine nakl olınan Dervīş Meḥemmed Paşaya [to Dervīş Meḥemmed Pasha who had been posted to the Baghdad province] vezāret

‘arzını getürdi [*they brought the offer of the office of vizier*] murād üzere cevāblar ile [*with answers as desired*] gērü gönderildi [*they were sent back*] Rebṭü l-āḥirde [*in Rebṭü l-āḥir*] serdār-i ekrem [*the commander-in-chief*] şāh-ı ‘acem ile [*with the shah of Persia*] rıza-yı hümāyūn üzere [*in accordance with imperial consent*] gālībāne ‘aḳd-ı şulḥ etdikden-şofıra [*after he had concluded a victorious peace treaty*] ‘acem elçisi Meḥmed Kūlī Begi [*the Persian ambassador, Meḥmed Kūlī Beg*] āsitāne-i sa‘ādetde [*to the Threshold of Felicity*] göndermiş idi [*he sent*] gelüb mazḥar-ı nevāziş ü iḥsān oldu [*he came and was distinguished by favor and benefaction*] Cumādā l-ūlānıñ yigirmi birinci günü [*the 21st of Cumādā l-ūlā*] dīvān-ı hümāyūnde [*in the imperial state council (divān)*] maşar ‘ulūfesi vērilüb [*the military pay for the first quarter was allocated*] ve dört elçi gelüb [*and four ambassadors came*] bir yerde tertīb üzere oturdılar [*they took up residence in a place according to proper order*].

İntikāl-ı Sultān Murād Hān [*the death of Sultan Murād Khan*]. ‘Aleyhi r-raḥmetü ve l-gufrān [*may (God's) mercy and pardon be upon him*]. Pādişāh-ı maḡfūr [*the blessed Padishah*] Bağdād seferinden [*from the Baghdad campaign*] münkesirü l-mizāc gelüb [*he came with broken health*] ‘ırķu n-nesā ve veca‘-ı mefāsil sebebi ile [*because of sciatica and joint pain*] teferruḳ-ı ittişāl zaḥmetinden [*because of the separation of the conjunction = because of the pain from the breaking open of the skin*] nāhoş olduklarına binā‘en [*due to his indisposition*] üç dört ay mīkdārı [*the extent of three or four months*] sāḡar-ı şāhbā naẓar-ı iltifātten teb‘īd olmuşıdi [*the goblet of wine was removed from the gaze of amiable benefit*] Ramazān-ı şerīfde mizācları ziyāde münḥarif olub [*in illustrious Ramazān his condition deteriorated considerably*] ‘īd-i şerīfde bir mīkdār sıḡḡat bulmaḡla [*with the finding of a certain measure of health on the illustrious holiday*] bayrām destbūsine taḡt-ı ‘ālīye çıkub [*he ascended the throne for (receiving) the holiday hand kiss and*] ḡalk-ı ‘ālem mesrūr olmuşlar idi [*the people of the world rejoiced*].... Bi-kaẓā‘i llāhi te‘ālā [*by the providence of God, the Exalted*] ertesi mizāc-ı şerīfleri müteḡayyir olub [*his condition worsened on the following day*] ve şiddet-i marāzdan [*and by the vehemence of the malady*] vücūdları gündən güne müte‘essir olub [*his body became day by day more strongly affected and*] za‘f u bīmārī ḡalebe eyledi [*the weakness and the affliction won*] Ḥazret-i Mevlānā ḡuddise sırruhu l-‘azīz [*Ḥazret-i Mevlānā, sanctified be his exalted grave,*] Mesnevī-yi şerīfde buyurdıkları [(as) his having-said in his illustrious Mesnevī] “ez kaẓā sirkencübīn şāfrā füzūd [*through divine providence oxymel stimulates/quickens the gall*] – rūḡan-ı bādām ḡuşķī minemūd” [*and almond oil causes blockage*] maẓmūnı üzere [*according to this content*] ḡuzzāk-ı etībānıñ kā‘ide-i tıbb üzere etdikleri tedābīr ü mu‘ālece [*the measures and treatments, that the most skillful of physicians undertook, pursuant to the rules of medicine*] fā‘ide vērmeḡyüb [*gave no benefit*] gitdikçe marāzları müştedd oldı [*his illness became increasingly severe*] māh-ı Şevvālīñ on altıncı günü [*on the 16th of Şevval*] yevmü l-ḡamīs idi [*it was a Thursday*] ḡurūbdan-şofıra teslīm-i rūḡ edüb [*after sunset he gave up the ghost*] ol fātīḡ-i Bağdād [*that conqueror of Baghdad*] pādişāh-ı cihād-mu‘tād [*the Padishah, accustomed to struggling for the faith*] vāşıl-ı raḡmet-i rabbü l-‘ibād oldı [*attained the mercy of the Lord of humankind*] ... raḡmetü llāh ‘aleyhi raḡmeten vāşī‘aten [*God's mercy, a bountiful mercy, upon him*]

“Ān Mısr-ı ma‘delet [*that Egypt (as a site) of justice*] ki tū dīdī [*that you have seen*] ḡarāb şūd [*is lost*] – Ān Nīl-i mekremit [*that munificent Nile (i.e. with its annual flood of fertility)*] ki şenīdī [*of which you have heard*] serāb şūd” [*has become a mirage*]

3. Events in the capital city. Because the military judge of Rumelia, Ebū Su‘ūd-zāde Efendi, had died in Diyārbekir, İṣā Efendi was promoted from military judge of Anatolia to military judge of Rumelia in the month of Şāfer. The position of military judge of Anatolia was entrusted to the Çivi-zāde. As far as the grand vizier is concerned, Receb Aḡa came within twelve days and brought the news that he had made a victorious peace treaty with the shah, which indeed must be mentioned. And on the fourth day he was (again) sent forth with a cordial autograph letter and a sword set with jewels. Again in the month of Rebṭü l-evvel express couriers came and brought Derviş Meḥmed Pasha, who had been posted to the Baghdad province, the offer of the vizier’s office. A response was sent back with the answer as requested. After the commander-in-chief had made a victorious peace treaty with the shah of Persia in the month of Rebṭü l-āḥir, in accordance with imperial consent, the shah sent the Persian ambassador, Meḥmed Kūlī Beg, to the Threshold of Felicity. He came and was distinguished by favor and benefaction. On the 21st of the month of Cumādā l-ūlā the military pay for the first quarter was allocated in the imperial state council (*divan*), and four ambassadors arrived. They took up residence in a place according to proper form.

The death of Sultan Murād Khan. May mercy and pardon be upon him. The blessed Padishah returned from the Baghdad campaign broken in health. Because of his indisposition due to sciatica and pain in the joints, as well as painful ulcerations of the skin, he abstained for three or four months from drinking wine. In the illustrious

month of Ramadan his condition deteriorated considerably, but because he felt somewhat better on the illustrious holiday, he ascended the throne for (receiving) the holiday hand-kiss, and the people of the world rejoiced.... By the providence of God, the Exalted, his health (again) worsened on the following day. Day by day his body was more strongly affected by the vehemence of the malady, and weakness and the affliction won. As Ḥazret-i Mevlānā – sanctified be his exalted grave – said in his illustrious *Mesnevī*: “Through (divine) providence oxymel stimulates/quicken the gall, and almond oil causes blockage.” The measures and treatments that the most skillful of the physicians undertook, pursuant to the rules of medicine and in accordance with these words, were of no use. His illness became increasingly severe, and after sunset on the sixteenth day of the month of *Şevvāl*, it was a Thursday, he gave up the ghost. This conqueror of Baghdad, the Padishah who was accustomed to struggling for the faith, attained the grace of the Lord of humankind.... God’s mercy, a bountiful mercy, upon him!

“That Egypt (as a site) of justice, which you have seen, is lost
That Nile of munificence, of which you have heard, has become a mirage”

4. فزودم فزودی فزود فزودیم فزودید فزودند
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5. 1. رحمة الله عليه. 6. قدس الله سره. 5. رضي الله عنه. 4. عليه السلام. 3. صلى الله عليه وسلم. 2. الله تعالى. 1. جاهدوا في سبيل الله. 9. الحمد لله رب العالمين. 8. خلد الله ملكه (سلطانه). 7. رحمة واسعة.

Chapter 16

1. Al-Anfāl ‘Voluntary Gifts.’ Qur’ān 8: 42; Al-Baqarah ‘The Cow,’ Qur’ān 2: 137; Al-Mā’idah ‘The Food,’ 5:45.
2. Menākīb-ı ‘Abdī Dede. Halkdan münzevî künc-i miñnet-hānesinde genc-i dīdāre vāşıl olmuş bir er olub meyvedār dirāht olmağīyla gaddār halk ‘Abdī şer’atdan taş kopardı deyü dirāht vücūdına taş atmağile mütesellī olmayub şavma’asında ḥazret-i kur’āndan sūre [-tū l-Enfāl] liyeħlike men heleke ‘an beyyinetin ve yaħyā men ḥayye ‘an beyyinetin āyetin tilāvet ederken ‘Abdī Dedeyi kayd ü bend ile ḥuzūr-ı ḥākime götürüb ol ān amān vermeyüb ārāste başında şalb edüb muħallefāt ve terekesini zabt içün şavma’asına vardıklarında görseler-kim sūre [-tū l-Bakare] Ḥazret-i ‘Osmān-ı zī n-nüreyñ tilāvet ederken şehīd etdikleri feseyekfikehümü llāh āyetin kırā’at eder hemān bire şalb etdiğimiz yerden ḥalāş olmuş deyü yine kayd ü bend ile ḥuzūr-ı ḥākime getirüb der ān yine ārāste başına götürüb görseler-kim evvel şalb etdikleri ‘Abdī maşlūb durur hemān ‘Abdī Dede maşlūb vücūda es-selāmü ‘aleyküm yā ‘Abd-ı Ḥaḳḳ der hemān maşlūb cesedden ve ‘aleyküm es-selām yā ‘Abd-ı sırr-ı Ḥaḳḳ dedüğün bu-ķadar biñ ādam istimā’ etdikden-soñra ‘ale l-ittifāk ‘Abdī-yi sālīyi daħi ‘Abd-i evvelīñ yanına şalb edüb yine ḥānesinde esbābın zabt etmeğe vardıklarında yine şavt-ı a’lā ile sūre-i [Mā’ide] ve ketebnā ‘aleyhim fiḥā enne n-nefse bin-nefsi ilā āħirihi bu āyet-i naşş-ı kāt’i tilāvet ederken yine kayd ü bend ile götürüb ārāste başında muḳaddem iki ‘aded maşlūb ‘Abdī Dedeleri götörünce es-selāmü ‘aleyküm yā ‘Abdeyn-i ümmet-i seyyidi l-kevneyn deyince hemān maşlūbeyn-i muḳaddemeyn ve ‘aleyküm es-selām yā ‘Abdarrahmāñ hüve, hüve [hu, hu] deyü ‘aleyke alub yine amān vermeyüb şalb edüb üç ‘Abdī Dede naşş-ı şerīfī bir günde şalb olındığı nice biñ ‘ibādu llāh görünce taht-ı selef-i selāfīñ ü mülūk olan Ḳayşārīye şehrinīñ cem’i-i muvaḥḥid ü muṭteķid ādamları ‘alā l-ittifāk ğulūvv-i ‘āmm edüb ‘Abdī Dedenīñ ḳatline fetvā veren şeyḥü l-işlāmı ve ‘aleyhinde olan ‘ulemā-yı zāħirleri ve l-ḥāşıl yedi nefer kimesneyi üç ‘aded ‘Abdī Dede yanına ‘alā s-sevīye yedi nefer kimesneyi şalb edüb ‘Abdīleri indirüb ol maḥallde ğusl edüb ... maḥallde üçini bir merķad-ı pür envāre defn edüb ḥālā üçiniñ daħi seng-i mezārılarıyla ma’lūm bir ziyāretgāh-ı ḥāşş u ‘āmmdır ḳaddesa llāhu esrārehüm dā’imā.
3. Menākīb-ı ‘Abdī Dede [the legend of ‘Abdī Dede]. Halkdan münzevî [from the people withdrawn] künc-i miñnet-hānesinde [in the corner of his house of suffering] genc-i dīdāre [(to) the treasure of sight/perspective] vāşıl olmuş [having reached] bir er olub [a man he was and] meyvedār dirāht [fruit-bearing tree] olmağīyla [with his being = because he was ...] gaddār halk [the common people] ‘Abdī şer’atdan taş kopardı deyü [‘Abdī ripped a stone from Sharia, saying = ‘Abdī transgressed against Sharia, saying] dirāht vücūdına [at his

tree(like) body] taş atmağıle [with stone throwing] mütesellî olmayub [not taking comfort] şavma'asında [in his cell] hâzret-i kûr'ândan [from the Holy Qur'ân] sûre [-tû l-Enfâl] [(from the) sûra al Anfâl] liyehlike [that he perish] men heleke [who perished] 'an beyyinetin [on the basis of clear proof] ve yahyâ [and that he live] men hayye [who lived] 'an beyyinetin âyetin [on the basis of clear proof] tilâvet ederken [while he recited] 'Abdî Dedeyi kayd ü bend ile ['Abdî Dede, bound in chains] huzûr-ı hâkime götürüb [took before the judge] ol ân amân vermeyüb [at that moment they gave no mercy and] ârâste başında şalb edüb [crucified/hanged him at the head of the market street] muhâlefât ve terekesini zabt için [in order to confiscate his legacy/effects] şavma'asına vardıklarında [when they came to his cell] görseler-kim [they saw indeed that] sûre [-tû l-Bakâre] [from the sûra Al Bakarah] Hâzret-i 'Osmân-ı zî n-nüreyn [the Caliph 'Osmân, Possessor of the Two Lights] tilâvet ederken [while he was reciting] şehîd etdikleri [their having-made-a-martyr = he, whom they martyred] feseyekfikehümü llâh [but Allâh will suffice thee against them] âyetin [the Qur'ân verse] kırâ'at eder [he recited] hemân [immediately] bire [gosh!/oh, my!] şalb ettiğimiz [the one whom we crucified/hanged] yerden [from the place] hâlâş olmuş [he was rescued] deyü [saying] yine kayd ü bend ile [again bound in chains] huzûr-ı hâkime [before the judge] getirüb [they brought (him) and] der ân yine ârâste başına götürüb [they again immediately took him to the head of the market street and] görseler-kim [they saw indeed that] evvel şalb etdikleri 'Abdî [the 'Abdî, whom they had earlier crucified/hanged] maşlûb durur [remained there crucified/hanged] hemân 'Abdî Dede [immediately 'Abdî Dede] maşlûb vücûda [to the crucified/hanged body] es-selâmü 'aleyküm [peace be upon you] yâ 'Abd-ı Hakk [o servant of truth] der [said] hemân maşlûb ceseden [immediately from the crucified/hanged body] ve 'aleyküm es-selâm [and peace be also upon you] yâ 'Abd-ı sırr-ı Hakk [o servant of the mystery of truth] dedüğü [his having-thus-spoken] bu-kadar biñ âdam istimâ' etdikden-şofıra [after so many thousands of people had heard it] 'ale l-ittifâk [in unity] 'Abdî-yi sâniyi dağı [also the second 'Abdî] 'Abd-i evvelîni yanına [beside the first 'Abdî] şalb edüb [they crucified/hanged] yine hânesinde [again in his house] esbâbın zabt etmeğe [to confiscate his things] vardıklarında [when they arrived] yine şavt-ı a'lâ ile [again in a loud voice] sûre-i [Mâ'ide] [from the sûra Mâ'ide] ve ketebnâ 'aleyhim fihâ [and we prescribed for them in it] enne n-nefse bin-nefsi [that life for life] ilâ âhîrihi [and so on] bu âyet-i naşş-ı kâtî [this Qur'ânic verse of the incontestably clear text] tilâvet ederken [while he was reciting] yine kayd ü bend ile [again bound in chains] götürüb [they took him and] ârâste başında [at the head of the market street] muhâddem iki 'aded maşlûb 'Abdî Dedeleri görüncü [when he saw the two previously crucified/hanged 'Abdî Dedes] es-selâmü 'aleyküm yâ 'Abdeyn-i ümmet-i seyyidi l-kevneyn deyince [and when he said peace be upon you, you two servants of the religious community of the Lord of the two worlds] hemân maşlûbeyn-i muhâddemeyn [immediately the two who had previously been crucified/hanged] ve 'aleyküm es-selâm yâ 'Abdarrahmân hüve, hüve [hu, hu] deyü [and peace be also upon you, o servant of the All-compassionate, Who is, Who He is, saying] 'aleyke alub [received the reply to the greeting] yine amân vermeyüb [again they gave no mercy and] şalb edüb [crucified/hanged (him)] üç 'Abdî Dede naşş-ı şerîfî [the noble bodies of the three 'Abdî Dedes] bir günde şalb olındığı [their on a single day having-been-crucified/hanged] nice biñ 'ibâdu llâh görüncü [when many thousands of the servants of God had seen] taht-ı selef-i selâtin ü mülûk olan [the throne of the ancestors of the rulers and kings being] Kayşâriye şehriniñ [of the city of Kayseri] cemî-i muvaḥḥid ü muṭekid âdamları [all the confessors of the unity of God and the believers] 'alâ l-ittifâk gûlûvv-i 'âmm edüb [united in a general rebellion] 'Abdî Dedeniñ katline [for the killing of 'Abdî Dede] fetvâ veren şeyḫü l-islâmî [the sheykhü l-islâmî who had rendered the legal decision] ve 'aleyhinde olan 'ulemâ-yı zâhirleri [and the scholars who were clearly against him] ve l-hâşıl yedi nefer kimesneyi [in short seven people] üç 'aded 'Abdî Dede yanına [beside the three 'Abdî Dedes] 'alâ s-sevîye [in the same way] yedi nefer kimesneyi şalb edüb [they crucified/hanged the seven people and] 'Abdîleri indirüb [took the 'Abdî Dedes down and] ol maḥallde gûsl edüb [washed them at that place] ... maḥallde [at that place] üçini bir merḫad-ı pür envâre [the three in one grave full of light] defn edüb [they buried] hâlâ [still] üçiniñ dağı seng-i mezârlarıyla ma'lûm [familiar even with the tombstone of the three] bir ziyâretgâh-ı hâşş u 'âmmdır [it is a pilgrimage site for poor and rich] ḳaddesa llâhu esrârehüm dâ'imâ [may God sanctify their graves forever].

4. The Legend of 'Abdî Dede. He was a man who had withdrawn from the people and lived in a corner of his house of suffering, and who had attained the treasure of [divine] perspective. Because he was a fruit-bearing tree, the common people, purporting that 'Abdî Dede had violated Sharia, were not content to throw stones at his tree-like body. While he was reciting in his cell the verse from the sûra 'Voluntary Gifts' from the Holy Qur'ân: "that he who perished by clear argument might perish, and he who lived by clear argument might live," they brought 'Abdî Dede bound before the judge. At that moment they did not allow mercy to prevail and they crucified/hanged him at the head of the market street. When they returned to his cell to confiscate his effects, they nonetheless saw that he was reciting the Qur'ânic verse from the sûra 'The Cow' that Caliph 'Osman,

Possessor of the Two Lights, had recited when he was martyred [that is, the verse:] “But Allāh will suffice thee against them.” They immediately said: “Gosh! He was rescued from there, where we crucified/hanged him,” and again took him bound before the judge. They immediately took him again to the head of the market street and now saw that the ‘Abdī, whom they had earlier crucified/hanged, was still there crucified/hanged. Then ‘Abdī Dede immediately said to crucified/hanged corpse: “Peace be upon you, o servant of Truth.” Immediately [there came the reply] from the crucified/hanged corpse: “And peace be also upon you, o servant of the Mystery of Truth.” After/Although so many thousands of people had heard what he had said, united in will they crucified/hanged the second ‘Abdī beside the first one. When they again arrived to confiscate his effects in his house, he was again reciting in a loud voice from the sūra ‘The Food’ the Qur’ānic verse of the incontestably clear text: “And We prescribed to them in it [i.e. the Torah] that life is for life ...” and so on. And again they brought him forth bound. When he saw the two previously crucified/hanged ‘Abdī Dedes at the head of the market street and said: “Peace be upon you, o you two servants of religious community of the Lord of the two worlds,” he immediately received a reply to his greeting from these two who had previously been crucified/hanged with the words: “And peace be upon you, o servant of the All-compassionate, Who is, Who He is.” Again they allowed no mercy to prevail and crucified/hanged him. When many thousands of servants of God had seen that the noble bodies of the three ‘Abdī Dedes had been crucified/hanged on a single day, all the confessors of the unity of God and the believers of the city of Kayseri, which is the throne of the ancestors of the rulers and kings, united in common insurrection. The *sheykhū l-islām* who had rendered the legal decision for the killing of ‘Abdī Dede and the scholars who clearly had opposed him, in short, seven people they crucified/hanged in the same way beside the three ‘Abdī Dedes. They took down the ‘Abdīs and washed them there. At that place ... they buried the three in a single grave full of light. It is still a pilgrimage site for poor and rich, who are familiar even with the tombstone of the three. May God sanctify their graves forever.

5. 1. *ma’a mā fīhi* ‘with what is in it = with that which is in it; but for all that, nonetheless.’ 2. *binā’en ‘aleyh(i)* ‘building on it = based on/due to that.’ 3. *ilā āhirihi* (coll *āhire*) ‘to its last = up to its end, etc.’ 4. *müşār ileyh(i)* ‘indicated/referred to it = aforementioned.’ 5. *‘aleyhi s-selām* ‘upon him peace = peace be upon him’ [eulogistic phrase said after the mention of prophets]. 6. *ma’a l-eseḥ* ‘regretfully = unfortunately.’ 7. *‘aleyh+i+ne* [with Turk. 3rd sg poss suff + pr. *n* + dat] ‘against him, to his disadvantage.’ 8. *leh+i+ne* [with Turk. 3rd sg poss suff + pr. *n* + dat] ‘for him, to his advantage.’ 9. *fevka l-āde* ‘beyond the ordinary = extraordinarily good, excellent.’ 10. *mā-beyn+i+nde* [with Turk. 3rd sg poss suff + pr. *n* + loc] ‘what is between them = [being] between them.’ 11. *feh-i kalet Ermenāk biyeddi Karaman* ‘conquest of Ermenāk castle by [the hand of] Karaman.’ 12. *hikāyet-i binā’i l-havāleteyn fī cānibeyn-i Brusa* ‘the [hi]story of the building of the two fortresses on the two sides of Bursa.’ 13. *ibtidā’ü l-ḥarb mine l-rāmīyīn* ‘beginning of the war by the throwers = the opening of the battle by the archers.’ 14. *hikāyet-i nüzül-i Timur ilā Sivas ve taḥrībihi ve zihābihi ilā ş-Şām ve Haleb* ‘the [hi]story of the descent of Timur to Sivas and his destruction, as well as his going to Syria [Damascus] and Aleppo.’

Chapter 17

1. Dāstān-ı vüzerā-yı sulṭān. Eyyām-ı ferḥunde-fercām-ı Sulṭān Bāyezīd Hānı’da mutaşarrıf-ı mühimmāt-i mülk ü māl olan vüzerā-yı ḥuceste-re(y) ki vezāret-i pāy-taht ile ser-firāz olmışlardır be memālik-i maḥrüsede nazm-ı maşālih-i ‘asākir-i nuşret-me’āsir eden beğler-beğiler ki sâ’ir ümerādan rifat-i kadr ile imtiyāz bulmuşlardır ve bu āsitāne-i devlet aşıyāneniñ kadīmī emekdārları ve şıdık ile cān-sipārleri olub her birinden niçe āsar-ı ḥayr kalmışdır zikr-i icmālīleri ile bu kışsa-yı dilküşāyī tezyil ‘arz-ı kitābı tekmiil kabtından olmağın ve ‘ahd-ı şerīflerinde vüzerā vü ümerā miyāninde tebeddülāt-ı manşibīye kesret üzere olmağın icmāl üzere vaşf-ı hālleri münāsib görüldi İskender Paşa: Sulṭān Meḥammed Hān Gāzī hazretleriniñ hılş huddāmındandır hengām-ı riḥletlerinde Bosna vilāyetinde vālī idi sene semān ve semānīn ve semāni-mi’ede Hızır Beg oğlu Meḥammed Paşa vezir olıcaḥ anıñ yerine Rūm-ili beğlerbeğisi oldı sene tis’inde munfaşıl olub yeri ‘Alī Paşaya tevcih olındı sene erba’a ve tis’in semāni-mi’ede vezāret mesnedine şu’ud édub on yıl mıkḍārı ol mesned-i refī’de temşiyet-i maşālih-i refī’ u vazī’ eyledi ve sene erba’a ve tis’u-mi’ede hıl’at-ı vezāreti ḥal’ olub İnebahtı seferi ḥatır-ı ḥatır-ı sulṭānide muşammem olmağın sedd-i suğūr-ı islāmīye için gērü Bosna vilāyeti eyāleti tevcih buyurıldı āḥir-i ‘ömrine-dek cihād u gāzā rūsūmını vech-i sezā üzere ikāmet édub mesāṭ-yi cemīlesi yūmnā ile kıymet-i esir şey’-i yeşir oldı sene isnā ‘aşer ve tis’u-mi’ede vilāyet-i mezbūrede libās-i müste’ār-ı ḥayātını müteḳāzī-yi ācāl-i mev’ude yedine teslim ile tefrīğ-ı zimmet eyledi.

2. Dāstān-ı vüzerā-yı sultān [*story about the viziers of the sultan*]. Eyyām-ı ferhunde-fercām-ı Sultān Bāyezīd Hānı'da [*in the distinguished-by-a-happy-ending days of Sultan Bāyezīd Khan*] mutaşarrıf-ı mühimmāt-i mülk ü māl olan [(those) who held control over the important affairs of real estate and property] vüzerā-yı hücester(y) ki [viziers filled with felicitous thoughts, who] vezāret-i pāy-taht ile ser-firāz olmuşlardır [were honored in the capital with the office of vizier] be memālik-i mahrusede nazm-ı maşālih-ı 'asākır-i nuşret-me'āşir eden [and the ones in the protected lands attending to the ordering of matters of the marked-by-victory army] beğler-beğiler ki [beglerbegis, who] sā'ir ümerādan rifat-i kadr ile imtiyāz bulmuşlardır [enjoyed/held/experienced a privilege over the remaining commanders by the high position of rank] ve bu āsitāne-i devlet aşiyāneniñ [and of this threshold of the fortunate house] kadīm emekdārları [its old deserving veterans] ve şıdık ile cān-sipārleri olub [and those loyally sacrificing themselves were, and] her birinden niçe āsar-ı hayr kalmışdır [of each of them are many beneficial works remaining] zikr-i icmālileri ile [with their briefly expressed mention] bu kışşa-yı dilküşāyı tezyil [the rounding off of this genial story] 'arz-ı kitābı tekmil [the completion of the presentation of the book] kabīlinden [of the sort] olmağın [because it is] ve 'ahd-ı şeriflerinde [and in his term of office] vüzerā vü ümerā miyāninde [among the viziers and commanders] tebeddülāt-ı manşibiye [changes of/in the high posts] kesret üzere olmağın [because they were numerous] icmāl üzere [summary-like] vaşf-ı hālleri [description of their states/lives] münāsib görüldi [was considered appropriate] İskender Paşa: Sultān Mehemmed Hān Gāzī hazretlerinin hılş huddāmındandır [Iskender Pasha: he is among those genuinely befriended servants of his excellency, Sultan Mehmed Khan Gazi] hengām-ı rişletlerinde [at the moment of his passing] Bosna vilāyetinde vālī idi [he was governor in the province of Bosnia] sene semān ve semānīn ve semānī-mi'ede Hızır Beg oğlu Mehemmed Paşa vezir olıcağ [when in the year 888 Hızır-Beg-oğlu Mehmed Pasha became vizier] anıñ yerine Rūm-ili beğlerbeğisi oldı [he became Beglerbegi of Rumelia in his place] sene tis'inde munfaşıl olub [he was recalled in the year 90 and] yeri 'Alī Paşaya tevcih olındı [his place/post was awarded to 'Alī Pasha] sene erba'a ve tis'in semānī-mi'ede vezāret mesnedine şu'ūd edüb [in the year 894 he ascended to the high office of vizier and] on yıl mıkdarı ol mesned-i refi'de [for ten years in that high office, he] temşiyet-i maşālih-i refi' u vazir eyledi [attended to the promotion of both important and trivial matters] ve sene erba'a ve tis'u-mi'ede hıl'at-ı vezāreti hal' olunub [and in the year 904 the robe of honor of the vizier's office was taken from him] İnebahtı seferi hātır-ı hātır-i sultānide muşammem olmağın [because the Lepanto campaign was firmly decided in the important thoughts of the ruler] sedd-i suğūr-ı islāmīye için [for the damming of the Islamic border (against enemy attack)] gerü Bosna vilāyeti eyāleti [again the province (eyālet) of Bosnia] tevcih buyurıldı [one deigned to consign to him] āhir-i ömrine-dek [to the end of his life] cihād u gāzā rüsümünü [the practice of religiously commendable battle and plunder-sorties] vech-i sezā üzere [in worthy manner] ikāmet edüb [he persistently practiced] mesāṭ-ı cemīlesi [his fine efforts] yūmnā ile [with success] kıymet-i esir [the price/value of prisoners of war] şey'-i yesir [a negligible thing] oldı [became] sene isnā 'aşer ve tis'u-mi'ede [in the year 911] vilāyet-i mezbūrede [in the aforementioned province] libās-i müste'ār-ı hayātını [the borrowed gown of his life] mütekāzī-yi ācāl-i mev'ūde yedine [into the hand of the One Who claims the assigned time of death] teslīm ile [with the transfer] tefrīg-ı zimmet eyledi [he relieved himself of the obligation].
3. Story about the viziers of the sultan. In the fortunate time of Sultan Bāyezīd Khan, the wise viziers, who controlled the important matters of real estate and property, were honored with the office of the vizier in the capital, and Beglerbegis, who took care of ordering the affairs of the army, distinguished by victory, in the protected lands, enjoyed the privilege of high rank over the other commanders. And they were the old deserving veterans and the followers of this threshold of the fortunate house who had sacrificed themselves loyally. Each one of them has left behind many beneficial works. In order, by means of a summary mention of them, to round out this genial story and complete the presentation of the book, and because during his reign the changes of the high posts were numerous among the viziers and commanders, it would be appropriate to describe their biographies briefly.... Iskender Pasha: he was among the servants of his excellency, the Sultan Mehmed Khan Gazi, who was a sincere friend of his. At the moment of his [the sultan's] passing, he [Iskender Pasha] was governor in the province of Bosnia. When Hızır-Beg-oğlu Mehmed Pasha became vizier in 888, he [Iskender Pasha] became Beglerbegi of Rumelia in his place. In the year 90 he was recalled, and his post was conferred on 'Alī Pasha. In 894 he ascended to the high office of vizier, and for ten years he attended to the promotion of both important and trivial matters. In 904 he was removed from office. Because the Lepanto campaign had been firmly resolved upon in important thoughts of the ruler, one deigned again to consign to him the province [eyālet] of Bosnia, so that he might protect the Islamic border [against enemy attack]. To the end of his life he carried on the practice of commendable religious battle and plunder-sorties. By means of the success of his fine efforts the price of prisoners of war plummeted [since he had captured and offered so many of them for sale]. In 911 in the

aforementioned province, he gave over the borrowed gown of his life into the hand of the One Who claims the assigned time of death, and therewith relieved himself of his responsibilities.

4. erba'a tis'in ve sittü-mi'e 694 ihdâ 'aşer ve mi'eteyn 211
 hamse ve işrîn ve mi'e ve elf 1125 sitte ve semânîn ve selâsü-mi'e ve elf 1386
 isneteyn ve sittîn ve seb'u-mi'e 762 tis'a ve seb'in ve semâni-mi'e 879
 selâs 'aşere ve erba'u-mi'e 413 vâhîd ve hamsîn ve elf 1051
 hamse ve selâsîn ve hamsü-mi'e 535 seb'a ve erba'in ve tis'u-mi'e 947
5. 1. *maḥşûldâr* 'productive, fruitful, fertile' (*lit* 'having/holding product'); 2. *alemdâr* 'standard bearer'; 3. *tarafdâr* (*tarafdar*) 'partisan, supporter, follower' (*lit* 'side-holding'); 4. *âteşfeşân* 'scattering fire' (< *efşânden/feşânden* 'scatter, strew'); 5. *vaḳ'anüvis* 'annalist, (court) historian' (*lit* 'event-writing'); 6. *cihângîr* 'world conqueror' (< *gîr* 'taking'); 7. *dilber* 'beautiful, charming, beauty' (*lit* 'heart-bearing'); 8. *dilsûz* 'heart-breaking, moving, sad' (*lit* 'heart-burning'); 9. *cân bâz* 'acrobat, tightrope-walker' (*lit* 'one who plays with his life'); 10. *nûktedân* 'witty' (*lit* 'one who gives niceties' [of language]).

Chapter 18

1. Âşaf-nâme-i vezîr Luṭfî Paşa. Bi-smi llâhi r-raḥmâni r-raḥîm. Hamd ü senâ ol perverdegâr-ı bî-hemtâya olsun ki muḳaddes 'ane ş-şebîh ve n-naẓîrdîr ve bir sultân-ı bî-vezîrdîr, ve şalavât u taḥîyât ol server-i enbiyâ ve serdâr-ı aşfiyâya olsun ki beşîr ü nezîrdîr ve daḥî âl u eşhâbına olsun ki her biri ihyâ-yı dîn için şâhib-ı tedbîrdîr, şallâ llâhu 'aleyhi ve âlihi ve eşhâbihi mâ dâmet es-semâvât ve l-arzîn. Ba'de zâlik bu risâleniñ mü'ellifi az'af-ı 'ibâdu llâh Luṭfî Paşa ibn-i 'Abdülmu'tin vaḳtâ-ki harem-i hâşş-ı sultânîde bu ḥakîr merḥûm-ı cennet-mekân Sultân Bâyezîd Hân zamânından berü perverde-i ni'met-i sultân olub bu âsitâne-i 'osmânîyeye ḥayr-h'âh olub ve harem-i hâşşda iken niçe gün taḥsîl-i ma'ârif edüb ve cülûs-i ḥazret-i Sultân Selîm Hânda çûkadârlıktan elli akçe müteferriḳalık ile taşra çıkub ba'dehu çâşnigîr başılık ba'dehu kapucî başılık ba'dehu mîr-i 'alemlik ba'dehu Kaşamonî sancagı andan şofîra Karaman beğlerbeğiliği andan şofîra vezâret 'inâyet olındı bu ḥakîr-i keşîrî t-takşîr taşra çıkdıktan şofîra niçe 'ulemâ ve şu'arâ ve zurefâ ile muşâhebet edüb 'alâ kadri t-tâka(t) taḥsîl-i 'ulûm etmekle talṭîf-i aḥlâk etmişdim. Hâlâ pâdişâhımız olan a'zamu s-selâṭîn ve ekremü l-ḥavâkîn nâşır-ı 'ibâdu llâh ve ḥamî-yi bilâdu llâh el-gâzî fî sebîli llâh ḥâdimü l-haremeyni ş-şerîfeyn mâlikü l-berreyn ve l-baḥreyn Sultân Süleymân Hân edâma llâhu te'âlâ 'izzetehü vaḳtâ-ki bu ḥakîre vezâret-i 'uzmâ manşabın fermân êddiği zamânda ba'z-ı âdâb u erkân u kânûn-ı dîvân-ı hümâyûnı evvel gördiklerime muḥâlif ü perîşân gördüğüm için vezâret-i 'uzmâ ḥidmetine gelen karındaşlarıma yâdigâr olmak için vezâret-i 'uzmâ âdâbını ve levâzım-ı şadâret-i kübrâ mühimmâtını derc edüb bu risâleyi te'lîf edüb ismini Âşaf-nâme ḳodum. Tâ-ki vezâret ile ri'âyet olınan ihvânım nâzar êtdikde bu ḥakîre du'â edeler. Ve bu risâleyi dört bâb üzere êtdim. Bâb-ı evvel eṭvâr-ı aḥlâk-ı vezîr-ı a'zam ne resim gerekdir ve pâdişâh ile nice mu'amele gerekdir, ve re'âyâ ile nice mu'amele gerekdir anı bildirür. Bâb-ı şânî tedbîr-i sefer beyânindedir. Bâb-ı şâlis tedbîr-i ḥazîne beyânindedir. Bâb-ı râbi' tedbîr-i re'âyâ beyânindedir. Bu ḥakîr manşab-ı vezârete geldikde aḥvâl-i dîvân-ı 'âlî-şânı ḥayli perîşân bulmuşdim. Mümkün olan mertebe yedi yıl tedbîr ile intizâm verdim. Ba'dehu sa'âdetlü pâdişâhımıza ba'z-ı münâfiḳlar ve ehl-i ğaraẓ ellezîne fî kulûbihim marâz nifâḳ edüb ba'z-ı ḥuşuşla ḥaremimize müte'allîḳ mağlûb-ı nisâ olmayub anlarıñ mekrinden emîn olmak için şadâret-i 'uzmâdan fâriğ olub Edirneye çiftliğime gidüb köşe-i inzivâda ferâğ-ı bâl ile cenâb-ı 'izzete ḳarîn olmuşdim. Devlet-i dünyâ-yi fânî serî'ü z-zevâl ve keşîrî l-irtihâldir. 'Âkıl gayr-i ğâfil istirâhatı köşe-i ferâğat ve seyr-i bâğ u râğda bulmak yeğdir. Va-llâhu l-müste'ân ve 'aleyhi t-tüklân ḥaḳḳ sübhânehu ve te'âlâ âyîn ü erkân-ı âl-i 'osmânî rûzgârîñ ḥavf u ḥaṭarında ve a'dânıñ bed-nazarından emîn êde amîn.

2. Âşaf-nâme-i vezîr Luṭfî Paşa [*the Âşaf-nâme of vizier Luṭfî Pasha*]. Bi-smi llâhi r-raḥmâni r-raḥîm [*in the name of God the merciful, the compassionate*]. Hamd ü senâ ol perverdegâr-ı bî-hemtâya olsun ki [*laud and praise be to that unique protector, who*] muḳaddes 'ane ş-şebîh ve n-naẓîrdîr [*is hallowed before the similar and the same*] ve bir sultân-ı bî-vezîrdîr [*and who is a sovereign without a vizier*], ve şalavât u taḥîyât ol server-i enbiyâ ve serdâr-ı aşfiyâya olsun ki [*let prayers and blessings be for that leader of the prophets and the commander of the pure, who*] beşîr ü nezîrdîr [*is a messenger of joy and an admonisher*] ve daḥî âl u eşhâbına olsun ki [*and also for his family and companions (be said prayers and blessings) who*] her biri ihyâ-yı dîn için şâhib-ı tedbîrdîr [*each is a possessor of methods for the vivification of religion*], şallâ llâhu 'aleyhi [*God bless him*] ve âlihi [*and his family*] ve eşhâbihi [*and his companions*] mâ dâmet es-semâvât ve l-arzîn [*as long as Heaven and*

Earth shall exist]. Ba'de zālik [after that] bu risāleniñ mü'ellifi [the author of this treatise] aẓ'af-ı 'ibādu llāh [the weakest of the servants of God] Luṭfī Paşa [Luṭfī Paşa] ibn-i 'Abdūlmū'in [son of 'Abdūlmū'in] vaḳtā-ki ḥarem-i ḥāşş-ı sultānide [while in the imperial private harem] bu ḥakīr [this despicable one = my humble self] merhūm-ı cennet-mekān Sultān Bāyezīd Hān zamānından berü [since the time of the late, blessed Sultan Bāyezīd Khan] perverde-i ni'met-i sultān olub [was raised by the beneficence of the sultan and] bu āsitāne-i 'osmāniyye hayr-ḥ'āh olub [became one well-disposed to this Ottoman threshold] ve ḥarem-i ḥāşşda iken [and while I was in the private harem] niçe gün taḥşil-i ma'ārif edüb [many days I engaged in the collection of knowledge and] ve cülüs-i ḥazret-i Sultān Selīm Hānda [at the accession to the throne of his majesty, Sultan Selīm Khan] çukadārlikdan elli akçe müteferriḳalık ile taşra çıkub [I withdrew from the office of the warder of cloaks and furs (i.e. chamberlain) with a pension of fifty akçes] ba'dehu çāşnigir başılık [thereafter the office of senior chef] ba'dehu kapucı başılık ba'dehu [thereafter senior gate keeper] mūr-i 'alemlik [thereafter imperial standard-bearer] ba'dehu Kaştamoni sancagı [thereafter the sancak of Kastamonu] andan soñra Karaman beğlerbeğiliği [thereafter [the office of] the beglerbegi of Karaman] andan soñra vezāret 'ināyet olındı [thereafter the office of vizier was graciously conferred (on me)] bu ḥakīr-i keşirü t-takşir taşra çıkdıktan soñra [after my humble self, tainted by many errors, had left (service)] niçe 'ulemā ve şu'arā ve zurefā ile muşāhebet edüb [I associated with many scholars, poets, and many brilliant people] 'alā kadri t-tāka(t) [to the extent of ability] taḥşil-i 'ulūm etmekle [with the collecting of knowledge] talṭif-i aḥlāk etmişdim [I have honored ethical behavior]. Hālā pādīşāhimız olan [the one now being our Padishah] a'zamu s-selāṭin [greatest of the sultans] ve ekremü l-ḥavākīn [and noblest of khans] nāsır-ı 'ibādu llāh [helper of the servant of God] ve ḥāmī-yi bilādu llāh [and protector of the lands of God] el-gāzī fī sebīli llāh [the warrior of the faith on the path of God] ḥādımü l-ḥaremeyni ş-şerīfeyn [the servant of the two noble, holy sites] mālīkū l-berreyn ve l-bahreyn [the possessor of the two continents and the two seas] Sultān Süleymān Hān [Sultān Süleymān Khān] edāma llāhu te'ālā 'izzetehü [may God, praised be He, make perpetual his power] vaḳtā-ki bu ḥakīre vezāret-i 'uzmā manşabın fermān etdiği zamānda [when (the sultan) entrusted to my humble self the office of grand vizier] ba'z-ı ādāb u erkān u kānūn-ı dīvān-ı hümāyūnı [some of the rules, basic principles, and the law of the imperial privy council] evvel gördiklerime muḥālif ü perişān [in contradiction to what I had earlier seen and in disorder] gördüğüm için [because I saw] vezāret-i 'uzmā ḥidmetine gelen [those coming to the office of grand vizier] karındaşlarıma [to my brothers] yādīgār olmak için [so that it might be a memento] vezāret-i 'uzmā ādābını [the rules of the office of grand vizier] ve levāzım-ı şadāret-i kübrā mühimmātını [and the most important of the matters required by this august office] derc edüb [I expounded and] bu risāleyi te'lif edüb [composed this treatise and] ismini Āşaf-nāme kodum [given it the title Āşaf-nāme]. Tā-ki [so that/would that] vezāret ile ri'āyet olunan [those on whom the office of vizier is conferred] ihvānım [my brothers] nazar etdikde [when they see it] bu ḥakīre du'ā edeler [might offer an invocation for my humble self]. Ve bu risāleyi [and this treatise] dört bāb üzere etdim [I divided into four chapters]. Bāb-ı evvel etvār-ı aḥlāk-ı vezir-ı a'zam ne resim gerekdir [the first chapter (about) what kind of character the grand vizier must have] ve pādīşāh ile nice mu'āmele gerekdir [how to behave with the padishah], ve re'āyā ile nice mu'āmele gerekdir [and how to deal with (the empire's) subjects] anı bildirür [it informs]. Bāb-ı şānı tedbīr-i sefer beyānindedir [the second chapter deals with the preparation of a military campaign]. Bāb-ı şālīs tedbīr-i ḥazīne beyānindedir [the third chapter deals with the methods of administering the state treasury]. Bāb-ı rābi' tedbīr-i re'āyā beyānindedir [the fourth chapter deals with the methods of dealing with the [empire's] subjects]. Bu ḥakīr manşab-ı vezārete geldikde [when my humble self attained the office of vizier] aḥvāl-i dīvān-ı 'ālī-şānı [the condition of the sublime privy council] ḥayli perişān [rather in disorder] bulmuşdım [I found]. Mümkün olan mertebe [the degree being possible] yedi yıl [seven years] tedbīr ile [with measures] intizām verdim [I gave order]. Ba'dehu sa'ādetlü pādīşāhimıza [thereafter with our beatific padishah] ba'z-ı münāfıklar ve ehl-i garaż [some hypocrites and malicious people] ellezīne fī kulūbihim marāz [in whose hearts there is a sickness] nifāk edüb [conducted intrigues and] ba'z-ı [some] ḥuşuşla [particularly] ḥaremimize müte'allik [belonging to our harem] mağlūb-ı nisā [one conquered by women] olmayub [in order not to become, and] anlarıñ mekrinden emīn olmak için [in order to be safe from their ploys] şadāret-i 'uzmādan fāriğ olub [I resigned from the office of vizier and] Edirneye çiftliğime gidüb [went to my estate in Edirne] köşe-i inzivāda [in the corner of reclusiveness] ferāğ-ı bāl ile [in peace] cenāb-ı 'izzete [(to) the Lord God] karīn olmuşdım [I became near]. Devlet-i dünyā-yi fānı [the happiness of the transitory world] serfū z-zevāl [is one that perishes quickly] ve keşirü l-irtihāldir [and much dying is in it]. 'Ākıl gayr-i gāfil istirāḥatı [a wise, not a thoughtless, peace] köşe-i ferāğat ve seyr-i bağ u rāğda [in a corner of renunciation and on a stroll through gardens and meadows] bulmak [to find] yeğdir [it is better]. Va-llāhu l-müste'ān [God is He, Who is entreated] ve 'aleyhi t-tüklān [and in Him one places one's faith in God] ḥaḳḳ sübhānehu ve te'ālā [May God – praised and exalted be He] āyīn ü erkān-ı āl-i 'osmānı [the

institutions and principles of the house of Osman] rüzgārīñ ḥavf u ḥaṭarında [*in the fears and perils of the passage of time*] ve a'dānīñ bed-nazarından [*and from the evil eye of enemies*] emīn ēde [*may he make safe*] āmīn [*amen*].

3. The *Āṣaf-nāme* of Vizier Luṭfī Paşa. In the name of God, the merciful, the compassionate. Laud and praise be to that unique protector, who is hallowed before the similar and the same and who is a sovereign without a vizier. Let prayers and blessings be [said] for that leader of the prophets and the commanders of the pure, who is a messenger of joy and an admonisher. And also be [prayers and blessings said] for his family and his companions, each of whom has championed the stimulation of religion. God bless him and his family, and also his companions, as long as Heaven and Earth shall exist. Hereafter [now] the author of this treatise, the weakest of God's servants, Luṭfī Paşa, son of 'Abdūlmū'īn. After the time of the late, blessed Sultan Bāyezīd Khan, when my humble self, through the beneficence of the sultan, was raised in the imperial private harem, I was well-disposed to this Ottoman court/dynasty. While I was in the private harem, I studied many a day, and at the accession to the throne of his majesty, Sultan Selīm Khan, I withdrew from the office of chamberlain with an pension of fifty *akçe* [silver coins]. Thereafter the office of senior chef was graciously conferred on me, thereafter [the office of] senior gate keeper, thereafter [the office of] imperial standard-bearer, thereafter the *sancak* of Kastamonu, thereafter [the office of] the Beglerbegi of Karaman, and thereafter the office of vizier. After my humble self, tainted by many errors, had left service, I associated with many scholars, poets, and many brilliant people. To the utmost of my abilities, by means of study, I have honored ethical behavior. At the time that our current Padishah, the greatest of the sultans and noblest of the khans, the helper of the servant of God and protector of the lands of God, the warrior of the faith on the path of God, the servant of the two noble, holy sites, the sovereign of the two continents and the two seas, Sultan Süleymān Khan – may God, praised be He, make perpetual his power – entrusted to my humble self the office of grand vizier, and because I found some of the rules, basic principles, and the law of the imperial privy council in disorder and in contradiction to what I had earlier seen, I have, so that it might be a memento to my brothers who ascend to the office of grand vizier, expounded the rules of the office of grand vizier and the most important of the matters required by this august office, composed this treatise, and given it the title *Āṣaf-nāme*. Would that my brothers, on whom the office of vizier is conferred, when they see it, might offer an invocation for my humble self. I divided this treatise into four chapters. The first chapter deals with what kind of character the grand vizier must have, how one is to behave with the padishah, and how to deal with [the empire's] subjects. The second chapter deals with the preparation of a military campaign. The third chapter deals with the methods of administering the state treasury. The fourth chapter deals with the methods of dealing with the [empire's] subjects. When my humble self attained the office of vizier, I found the affairs of the sublime privy council in some disarray. Insofar as it was possible in the course of seven years, I put it in order by means of [appropriate] measures. Then a number of hypocrites and malicious people who have sickness in their hearts conducted intrigues with our beatific padishah, and in order not to become a casualty of [these intrigues of] the women, especially several who belong to our harem, and in order to be safe from their ploys, I resigned from the office of vizier and betook myself to my estate in Edirne. In this private corner I have peacefully come near to God. The happiness of the transitory world perishes quickly, and therein is much death. It is better to find a wise, not a thoughtless, peace in a corner of renunciation and a stroll through gardens and meadows. God is He, Who is entreated, and in Him one places one's religious faith. May God – praised and exalted be He – make safe the institutions and principles of the house of Osman in the fears and perils of the passage of time and from the evil eye of enemies. Amen.
4. *Āṣaf-nāme-i vezīr Luṭfī Paşa*. Bi-smi llāhi [prep *bi-*, gen of *ism* and *allāh*] r-raḥmāni [art, gen] r-raḥīm [art, pausal form]. Ḥamd ü senā ol *perverdegār-ı bī-hemtāya* olsun *kī* muḥaddes [II pass part] 'ane [prep] ṣ-ṣebīh [art] ve n-naẓīrdir [art] ve bir sultān-ı *bī-vezīrdir*, ve ṣalavāt [fem pl] u taḥiyāt [fem pl] ol *server-i* enbiyā [bp] ve *serdār-ı* aṣfiyāya [bp] olsun *kī* beṣīr ü nezīrdir ve daḥī āl u eṣḥābına [bp] olsun *kī* her biri iḥyā-yı [IV inf] dīn için ṣāhib-ı [I act part] tedbīrdir [II inf], ṣallā [II 3rd sg mask perf] llāhu [art, nom] 'aleyhi [prep, 3rd sg masc suff] ve ālihi [gen due to prep 'alā, 3rd sg masc suff] ve eṣḥābihi [bp, gen, 3rd sg mask suff] mā dāmet [3rd sg fem perf] es-semāwāt [art, fem pl] ve l-arẓīn [art, irreg pl ('arẓ fem)]. Ba'de [prep] zālik [dem pr] bu risāleniñ [fem] mü'ellifi [II act part] az'af-ı [elat] 'ibādu llāh [bp, art, gen constr] Luṭfī Paşa ibn-i 'Abdūlmū'īn [art, gen constr] vaktā-kī [adv acc] ḥarem-i ḥāṣṣ-ı sultānīde [*nisbe*] bu ḥakīr merḥūm-ı [I pass part] cennet-mekān [nom constr] Sultān Bāyezīd Ḥān zamānından berü *perverde-i* ni'met-i [fem] sultān olub bu *āsītāne-i* 'osmānīyeye [superfluous fem, since *āsītāne* is Persian] ḥayr-h^ṣāh olub ve ḥarem-i ḥāṣṣda iken niçe gün taḥsīl-i [II inf] ma'ārif [bp] edüb ve cülüs-i ḥazret-i [fem] Sultān Selīm Ḥānda *cükadār*lıktan elli akçe müteferriḳalık [V act part, fem] ile ṭaşra çıkub ba'dehu [prep, 3rd sg masc suff] *cāṣnıgır* başılık ba'dehu [prep, 3rd sg masc suff] kapucı başılık ba'dehu

[prep, 3rd sg masc suff] mîr-i 'alemlik ba'dehu [prep, 3rd sg masc suff] Kaşamoni sancığı andan şofra Karaman beğlerbeğliği andan şofra vezâret [fem] 'inâyet [fem] olındı bu hâkîr-i keşîrî t-takşîr [inauthentic gen constr] taşra çıkdıktan şofra niçe 'ulemâ [bp] ve şu'arâ [bp] ve zurefâ [bp] ile muşâhebet [III inf] édüb 'alâ [prep] kadri [gen] t-tâka(t) [art, gen constr, fem] taşşîl-i [II inf] 'ulûm [bp] etmekle talîf-i [II inf] ahlâk [bp] etmişdim. Hâlâ [adv acc] pādîşāhımız olan a'zamu [elat] s-selâtin [art, gen constr, bp] ve ekremü [elat] l-havâkin [art, gen constr, bp] nâşır-ı [I act part] 'ibâdu llâh [bp, gen constr] ve hāmî-yi [I act part] bilâdu llâh [art, gen constr] el-ğâzî [art, I act part] fî [prep] sebîli llâh [gen, art, gen constr] hâdimü [I act part] l-haremeyni [art, gen constr, dual] ş-şerîfeyn [art, att, dual] mâlikü [I act part] l-berreyn [art, gen constr, dual] ve l-bahreyn [art, gen constr, dual] Sultân Süleymân Hân edâma [IV 3rd sg masc perf] llâhu [art, nom] te'âlâ [VI 3rd sg masc perf] 'izzetehü [fem, acc, 3rd sg masc suff] vaktâ-ki [adv acc] bu hâkîre vezâret-i [fem] 'uzmâ [elat, fem sg] manşabın [*nomen loci*] fermân etdiği zamânda ba'z-ı âdâb [bp] u erkân [bp] u kânûn-ı dîvân-ı hümâyûnı evvel [orig ord num, here adv] gördiklerime muhâlif [III act part] ü perîşân gördüğüm içün vezâret-i [fem] 'uzmâ [elat, fem sg] hîdmetine [fem] gelen karındaşlarıma yâdigâr olmak içün vezâret-i [fem] 'uzmâ [elat, fem sg] âdâbını [bp] ve levâzım-ı [bp] şadâret-i [fem] kübrâ [elat, fem sg] mühimmâtını [IV fem pl act part] derc édüb bu risâleyi [fem] te'lîf [II inf] édüb ismini Âşaf-nâme kodum. Tâ-ki vezâret [fem] ile ri'âyet [fem] olunan ihvânım [bp] nazar êtdikte bu hâkîre du'â edeler. Ve bu risâleyi [fem] dört bâb üzere êtdim. Bâb-ı evvel [ord num] etvâr-ı [bp] ahlâk-ı [bp] vezîr-ı a'zam [elat] ne resim gerekdir ve pādîşāh ile nice mu'amele [III inf] gerekdir, ve re'âyâ [bp] ile nice mu'amele [III inf] gerekdir anı bildirür. Bâb-ı sâni [ord num] tedbîr-i [II inf] sefer beyânindedir. Bâb-ı sâlis [ord num] tedbîr-i [II inf] hazîne beyânindedir. Bâb-ı râbi' [ord num] tedbîr-i [II inf] re'âyâ [bp] beyânindedir. Bu hâkîr manşab-ı [*nomen loci*] vezârete [fem] geldikte ahvâl-i [bp] dîvân-ı 'âlî-şânı [nom constr] hayli perîşân bulmuşdım. Mümkün [IV act part] olan mertebe [fem] yedi yıl tedbîr [II inf] ile intizâm [VIII inf] vârdım. Ba'dehu [prep, 3rd sg masc suff] sa'âdetlü [fem] pādîşāhımıza ba'z-ı münâfıklar [III act part] ve ehl-i garaz ellezîne [masc pl rel.pr] fî [prep] kulûbihim [bp, gen, 3rd pl masc suff] maraz nifâk [III inf] édüb ba'z-ı huşuşla haremimize müte'allik [V act part] mağlûb-ı [I pass part] nisâ [pl] olmayub anlarıñ mekrinden emîn olmak içün şadâret-i [fem] 'uzmâdan [elat, fem sg] fâriğ [I act part] olub Edirneye çiftliğime gidüb köşe-i inzivâda [VII inf] ferâğ-ı bâl ile cenâb-ı 'izzete [fem] karîn olmışdım. Devlet-i [fem] dünyâ-yi [fem, cf. 10.8] fânî [I act part] serî'ü [att] z-zevâl [art, inauthentic gen constr] ve keşîrî [att] l-irtihâldir [art, inauthentic gen constr, VIII inf]. 'Âkıl [I act part] gayr-i [neg] gâfil [I act part] istirâhatı [X inf] köşe-i ferâgat [fem] ve seyr-i bāğ u rāğda bulmak yeğdir. Va-llâhu l-müste'an [art, X pass part] ve 'aleyhi [prep, 3rd sg masc suff] t-tüklân [art] hâkîk sübhânehu [3rd sg masc perf, 3rd sg masc suff] ve te'âlâ [VI 3rd sg masc perf] âyîn ü erkân-ı [bp] âl-i 'osmânî rûzgârîñ havf u hâtarında ve 'adânîñ [bp] bed-nazarından emîn êde âmîn.

Chapter 19

1. Hâtîme-i kışsa-i Sultân Murâd Hân Murâd bin Mehemmed ibn-i Sultân Bâyezîd, heştşad u şeş bûd mevlüdeş çu dîdem der kitâb, yâft sultânî güzeste heştşad u bîst ü çehâr, ez hesâb-i hicret-i ân şâfi'-i yevmü l-hesâb, heştşad u pencâh u penc ez dâr-ı dünyâ der güzest, geşt sultân-ı serîr-i kışver-i dârü s-sevâb

Cülûs-i Hâzret-i Sultân Mehemmed. Bir rûz-ı firûz-ı meserret-endüz ki tâyir-i zerrîn-cenâh vakt-i şabâh cemâl-i dîlfürüziyle pervâz gâh bürüz édüb cihânî rûşen ve ehl-i zamânı şâdmân u şen etmişidi mihr-i sipihr-i mecd u ikbâl serîr-i sa'âdet-maşîr-i câh u celâlde tecellî etmekle deycür-ı gâmmde nûr-ı sürürden mehcür olan şikeste diller tesellî ve dâver-i murâd-âver Sultân Murâd-i dâd-güster şâh-ı hâver gibi mağrib-i ihtifâ ile güzêr etmekle müsevveş ü medhûş olan siyeh-puşlar derûnine hâr-ı gâmmden tahallî gelüb fezâ-yı kulûbden hâşâk-ı gâmm meslûb ve mukārenet-i su'ûd şekil ol muqaddimeleriniñ iktirânı gibi muntec-i matlûb oldı ya'nî sene hams ve hamsîn ve semâni-mi'e Muharreminiñ on altıncı günü sâbi'-i kayâşire-i islâm mesned-nişîn-i 'izz u ihtîşâm nâşib-ı râyât-i ser-bülendî şâhib-i âyât-i ercümendî şehriyâr-ı dâd güster ve dâver-i hüner-perver mütefennin-i kavânîn-ı 'adl u ihsân mu'ayyin-i merâtib-i eşrâf-ı insân karîr-i serîr-i ser-firâzî Ebû l-feth ve l-magâzî Sultân Mehemmed Hân Gâzî ekremehu llâhu te'âlâ bi-eslâfihi ve medde bi-l-ikbâlî zılâle ahlâfihi hâzretleri ki şeref-i evvân-i şerefi cilve-gâh-ı Keyvândan erfa' ve sâha-i cûdi fezâ-yı vücûdden evsa' idi hıttâ-i zemîn âftâb-ı ifâzasiyle nümüdâr-ı bihişt ve ta'mîr-i mebânî-i dîn içün mi'mâr himmetiniñ ol yıkdığı deyr u künişt idi, li-müellifihi: sâht ez çüb-ı şalîb-i kâfirî / minber-i islâm ve taht-ı serverî // râyat-i dîn-râ be-gerdün ber firâht / şemse-i râyat ze cirm-i mihr sâht // şubh-ı şer' ez tîğ-ı ü binümüd çîhr / şûd ze 'aks-i tîğ-ı ü rûşen sipihr // rehber-i feth oldı zıll-ı râyeti / nakşîdır innâ fetahnâ âyeti // tîğ-ı âli êtdi gerdünü hızb / rıbka-i hükmine

girmişdir rîkâb // kâfirîñ kesr eyledi aşnâminı / étmedi ibkâ çelîpâ nâminı // reşk-i şâhân-ı cihân olan fûtûh / ‘adlî eyyâmında étmişdir sünûh cümleden Koşantîniye şehrini / feth edüb vërdi gazânıñ behrini // imdâd-ı vâhibü l-murâd ile serîr-i saltanata cülûs edüb ecdâd-ı dâd-istinâd ve âbâ-i emcâd-ı cennet-me‘adları mesleğine sülûk ve mezîd-i iktisâr ile istiḥdâm-ı ḥükkâm ü mülûk edüb nesîm-i ma‘deletleri dimâğ-ı ‘âlemîyâne sârî ve fermân-ı lâzîmü l-iz‘ânları âfâkda cârî olıcâk serîr-i saltanat eknûn küned ser-efrâzî / ki sâye ber sereş efgende ḥusrev gâzî // nevîd-edâ-yı gamzidâ-yı mübeşşirân-ı ‘âlem-i gayb ile mesâmi‘-i ‘âlemîyâne vuşûl bulub rûy-i âhen-zemînde olan çîn-i cebîn ber taraf ve kudûm-ı behcet-lüzûm-ı ḥusrev-i Rûm ile kaşr-ı kayşerî pür şeref olub tûḫî-i nâṭıka bu edâ-yı dil-küşâ ile mütekelîm oldu ki be-taht-ı şâhî âmed ḥusrev-i Rûm / şüde eymen ze zulm-i zulmet ân bûm // ve ‘andelîb-i ḥoşnevâ bu nağme-i sürûr-efzâ ile müterennim oldu ki nişeste şâd bâ-baht-ı mü‘ebbed / be-taht-ı kayşerî Sultân Meḥammed.

2. Hâtime-i kışsa-i Sultân Murâd [*the end of the story of Sultan Murâd*] Hân Murâd bin Meḥammed ibn-i Sultân Bâyezîd [*Khan Murâd, son of Mehmed, son of Sultan Bâyezîd*], heştşad u şeş bûd mevlüdeş [806 was his birth] çu didem der kitâb [*as I saw in books*], yâft sultânî güzeşte heştşad u bist ü çehâr [*he attained the sultanate – 824 (years) had passed*], ez ḥesâb-i hicret-i ân şâfi‘-i yevmü l-ḥesâb [*from the immigration (Hijra) reckoning of that intercessor on the day of reckoning*], heştşad u pencâh u penc ez dâr-ı dünyâ der güzeşt [(in) 855 he left the house of the world], geşt sultân-ı serîr-i kişver-i dârü s-sevâb [*and became the sultan of the throne of the land of the house of eternal rewards for earthly deeds*]

Cülûs-i Hâzret-i Sultân Meḥammed [*the ascension to the throne of Sultan Mehmed*]. Bir rûz-ı firûz-ı meserret-endûz [*on a glorious, extraordinarily joyous day*] ki [(on) which] tãyir-i zerrîn-cenâh [*the bird with golden wings*] vakt-i şabâh [*in the morning*] cemâl-i dîlfürûziyle [*in its heart-cheering beauty*] pervâz gâh bürüz edüb [*when it began to fly and*] cihânı rûşen [*illuminated the world*] ve ehl-i zamânı şâdmân u şen étmişidi [*and made the people of that time happy and cheerful*] mihr-i sipihr-i mecd u ikbâl [*the sun of heaven from fame and felicity*] serîr-i sa‘âdet-maşîr-i câh u celâlde [*at the throne of fortune’s home from power and divine might*] tecellî étmekle [*because it became brilliantly manifest*] deycür-ı gammde [*in the darkness of grief*] nûr-ı sürûrden mehcür olan [*being separated from the light of joy*] şikeste diller [*broken hearts*] tesellî [(they were) comforted] ve dâver-i murâd-âver [*the wish-fulfilling sovereign*] Sultân Murâd-ı dâd-güster [*the justice-dispensing Sultan Murâd*] şâh-ı hâver gibi [*as the shah of the east and west (= the sun)*] mağrib-i ihtifâ ile [*with the sunset of concealment*] güzer étmekle [*because he passed away*] müşevveş ü medhûş olan [*the ones being disoriented and confused*] siyeh-püşlar [*the black-covered*] derûnine [*into them*] hâr-ı gammden [*from consuming grief*] taḥallî gelüb [*came a separation and*] fezâ-yı kulûbdan [*from the chamber of the heart*] ḥâşâk-ı gamm [*the rubbish of grief*] meslûb [*was removed*] ve muḳârenet-i su‘ûd [*and the approach of the ascension (= accession to the throne)*] şekil [(took) form] ol muḳaddimeleriniñ iktirânı gibi [*as the approach of those harbingers*] müntec-i maṭlûb oldu [*it became a desired result*] ya’nî sene ḥams ve ḥamsîn ve semâni-mi‘e Muḥarremiñ on altıncı günü [*namely, in the year 855, on the sixteenth day of Muḥarrem*] sâbi‘-i kayâşire-i islâm [*the seventh emperor of Islam*] mesned-nişîn-i ‘izz u ihtîşâm [*the possessor of the position of power and splendor*] nâşib-ı râyât-i ser-bülendî [*the raiser of the banners of highest sublimity*] şâhib-i âyât-i ercümendî [*the possessor of the emblem of renown*] şehriyâr-ı dâd güster [*the justice dispensing ruler*] ve dâver-i hüner-perver [*and the art-nourishing ruler*] mütefennin-i kavânîn-ı ‘adl u iḥsân [*who understands the laws of justice and beneficence*] mu‘ayyin-i merâtib-i eşrâf-ı insân [*who determines the ranks among the noble people*] karîr-i serîr-i ser-firâzî [*who is the felicity of the throne of sublimity*] Ebû l-feth ve l-mağâzî [*father of the conquest and the campaigns*] Sultân Meḥammed Hân Gâzî [*the warrior of the faith, Sultan Mehmed Khan*] ekremehu llâhu te‘âlâ bi-eslâfihi ve medde bi-l-ikbâlî zılâle aḥlâfihi [*may God – exalted be He – honor him through his ancestors and extend with favor the shadows of his descendants*] ḥâzretleri [*his majesty*] ki şeref-i eyvân-i şerefi [*whose honor of the palace of honor*] cilve-gâh-ı Keyvândan erfa‘ [*was higher than the bridal chamber of the seventh heaven/Saturn*] ve sâha-i cüdi [*and whose domain of generosity*] fezâ-yı vücûdden evsa‘ idi [*was broader than the space of existence*] ḥıttâ-i zemîn [*the regions of the earth*] âftâb-ı ifâzasiyle [*were through the illumination of his sun of justice*] nümûdâr-ı bihişt [*a copy of paradise*] ve ta‘mîr-i mebnî-i dîn içün mi‘mâr [*and he was a master-builder for the restoration of the edifice of religion*] himmetiniñ ol yıkdığı [*that which was torn down through his endeavors*] deyr u künişt idi [*were Christian monasteries and churches*], li-müellifihi [(the following verses are) by the author]: saḫt ez çüb-ı şalîb-i kâfirî [*he made from the wood of the cross of disbelief*] / minber-i islâm ve taht-ı serverî [*a pulpit of Islam and a throne of leadership*] // râyat-i dîn-râ be-gerdün ber firâht [*he raised the banner of religion in the world*] / şemse-i râyat ze cirm-i mihr saḫt [*he crafted the vignette of the flag from the disk of the sun*] // şubḥ-ı şer‘ ez tîğ-ı ü binümûd çihr [*the dawn of Islamic law appeared through his sword*] / şüd ze ‘aks-i tîğ-ı ü rûşen sipihr [*from the reflexion of his sword was*

heaven illuminated] // rehber-i feth oldu zıll-i rāyeti [*the shadow of his banner became the leader/guide of the conquest*] / naqşıdır innā fetaḥnā āyeti [*its ornament is the verse innā fetaḥnā 'truly we have conquered'*]; Qur'ān 48,1: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا innā fetaḥnā leke mübīnen 'surely We have granted thee a clear victory' // tığ-ı āli etti gerdūnı hıżāb [*his red sword has dyed the world*] / rıbka-i ḥükmine girmiştir rıkāb [*the subjects have taken their place under the yoke of his sovereignty*] // kāfirin kesr eyledi aşnāmını [*he has broken the idols of the unbelievers*] / etmedi ibkâ çelîpâ nāmını [*and did not allow the fame of the cross to persist*] // reşk-i şāhān-ı cihān olan fütūḥ [*the conquest(s) that excited the envy of the rulers of the world*] / 'adlī eyyāminde etmiştir sūnūḥ [*took place in the just years of his reign*] // cümleden Koşantīniye şehrini [*above all the city of Constantinople*] / feth edüb verdi gāzānıñ behrini [*he conquered and this gave the radiance of his campaigns*] // imdād-ı vāhibü l-murād ile [*with the help of Him who grants desires*] serir-i salṭanata cülūs edüb [*he ascended the throne of sovereignty*] ecdād-ı dād-istinād [*the ancestors, supported on justice*] ve ābā-i emcād-ı cennet-me'ādları [*and his glorious, deceased ancestors*] mesleğine sülūk [*he continued on the path*] ve mezīd-i iktisār ile [*and with much force*] istiḥdām-ı ḥükkām ü mülūk edüb [*he subdued the independent rulers and kings*] neşim-i ma'deletleri [*the gentle breeze of his justice*] dimāğ-ı 'ālemīyāne sārī [*penetrated the noses of the world's inhabitants*] ve fermān-ı lāzımü l-iz'ānları [*and his edicts which necessarily met with understanding*] āfākda cārī olıcāk [*went into effect on the horizons*] serir-i salṭanat eknün küned ser-efrāzī [*the throne of sovereignty took pride*] / ki sāye ber sereş efgende ḥusrev gāzī [*that a shadow had fallen on it [namely the shadow] of the Cyrus-like warrior of the faith*] // nevīd-edā-yı ḡamzidā-yı mübeşşirān-ı 'ālem-i ḡayb ile [*through the grief-banishing, joy-proclaiming song of the bearer of good news from the world of secrets*] mesāmī-i 'ālemīyāne vuşūl bulub [*it reached the ears of the inhabitants of the world*] rüy-i āhen-zemīnde olan [*the ones being on the grim earth*] çīn-i cebīn [*frowns*] ber taraf [*were removed*] ve kudūm-ı behcet-lüzūm-ı ḥusrev-i Rūm ile [*and with the arrival of the splendid ruler of Rūm*] kaşr-ı kayserī pūr şeref olub [*the imperial castle was exceedingly honored, and*] tūṭī-i nāṭika bu edā-yı dil-küşā ile mütেকellim oldu ki [*the talking parrot expressed itself with this joyous song*] be-taht-ı şāhī āmed ḥusrev-i Rūm [*to the sovereign throne came the Cyrus (= sovereign) of Rūm*] / şüde eymen ze zulm-i zulmet ān būm [*and that land was made very happy, [freed] from the tyranny of darkness*] // ve 'andelīb-i hoşnevā [*and the melodious nightingale*] bu nağme-i sürür-efzā ile [*with this joy-augmenting song*] müterennim oldu ki [*became singing:*] nişeste şād bā-baht-ı mü'ebbed [*with perpetual felicity sat himself happily*] / be-taht-ı kayserī Sulṭān Meḥmed [*on the imperial throne Sultan Mehmed*].

3. End of the story of Sultan Murād.... Khan Murād, son of Meḥmed, son of Sultan Bāyezīd, was born in 806, as I have seen in books. When 824 years had past since the Hijra of that intercessor on the day of accounting [i.e. the Prophet Muḥammad], he became sultan. In the year 855 he left the house of the world and became sultan on the throne of the land in the world to come [of the house of eternal rewards for earthly deeds].

Sultan Meḥmed's ascension to the throne. On a glorious, extraordinarily joyous day, on which the bird with golden wings, when it in morning began to fly in its heart-cheering beauty, illuminated the world and made the people of that time happy and cheerful, the sun of the heavens appeared through fame and felicity at the throne of fortune's home through power and divine might in its brilliance, the broken hearts that were separated in the darkness of grief from the light of joy were comforted by its appearance; and into the hearts of the mournful ones, who were disoriented and confused because the wish-fulfilling sovereign, the justice-dispensing Sultan Murād, as shah of the east and the west [i.e. as the sun] had passed away with the sunset of vanishing [i.e. died], came an alleviation of the grief [of the consuming-oneself-in-grief], and the refuse of grief was removed from the chamber of the heart. The accession to the throne came ever nearer, as the approach of those harbingers, and finally that which had been long desired arrived: that is, on the sixteenth day of Muḥarrem of the year 855, the seventh of the emperors of Islam, the possessor of the position of power and splendor, the raiser of the banners of the highest sublimity, the possessor of the emblem of renown, the justice-dispensing and art-loving ruler, who understands the laws of justice and beneficence, who determines the ranks among the nobility, who is the felicity of the throne of sublimity, father of the conquest and campaigns, the warrior of the faith, Sultan Meḥmed Khan, may God – exalted be He – be merciful to him for the sake of his ancestors and let the dominion of the Ottoman dynasty long continue, through his majesty, whose honor of the palace of honor was higher than the bridal chamber of the seventh heaven [of Saturn], and whose domain of generosity was broader than the space of [corporeal] existence, the regions of the earth through the illumination of his sun of justice have become a copy of Paradise, and he was a master-builder for the restoration of the edifice of religion. That which was torn down through his endeavors were Christian monasteries and churches. [The following verses are] by the author: he made from the wood of the cross of disbelief a pulpit for Islam and a throne of leadership; he raised the banner of religion in the world – he crafted the vignette of the flag from the disk of the

sun; the dawn of Islamic law appeared through his sword – from the reflection of his sword was heaven illuminated; the shadow of his banner became the leader/guide of the conquest – its ornament is the verse *innā fetahnā* ‘truly we have conquered’ [Qur’ān 48,1: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا *innā fetahnā leke mübīnen* ‘surely We have granted thee a clear victory’]; his red sword has dyed the world – the subjects have taken their place under the yoke of his sovereignty; he has broken the idols of the unbelievers, and did not allow the fame of the cross to persist; the conquest(s) that excited the envy of the rulers of the world took place in the just years of his reign; above all, he conquered the city of Constantinople, and this is the highlight of his military campaigns.... With the help of Him who grants desires [i.e. God], he ascended the throne of sovereignty. He continued on the path of his glorious and blessed forefathers and ancestors, who were sustained by justice. And with great force he subdued the independent rulers and kings. As the gentle breeze of his justice penetrated the nostrils of the world’s inhabitants, and his edicts, which necessarily met with understanding, went into effect even as far as the horizons, the throne of sovereignty took pride therein that a shadow had fallen on it [namely the shadow of the] Cyrus-like warrior of the faith. Through the grief-banishing, joy-proclaiming song of the bearer of good news from the world of secrets, it reached the ears of the inhabitants of the world, and the frowns that were on the grim earth were dispelled. And with the arrival of the splendorous ruler of Rūm, the imperial castle was exceedingly honored, and the talking parrot expressed itself with this joyous song: to the sovereign throne came the sovereign of Rūm, and that land was made very happy, [freed] from the tyranny of darkness; and the melodious nightingale sang the following song, which increased the joy: with perpetual felicity Sultan Mehmed happily took the imperial throne.

4. *rüy-i arz* ‘on (the) earth’; *bālā-yı küh* ‘on (top of) the mountain’; *pīş-i sultān* ‘before the sultan’; *nezd-i tū* ‘in your vicinity/near you’; *berā-yı şümā* ‘for you [pl]’; *ser-i rāh* ‘on the way’; *pūşt-i hāne* ‘behind the house.’
5. a) مطبعة *maṭba‘a* ‘printing shop/press’; مطبخ *maṭbaḥ* ‘kitchen’; مطعم *maṭ‘am* ‘restaurant’; مدخل *medḥal* ‘entrance’; مدار *medār* ‘a place of turning or revolving; a point on which a question turns’
- b) زده *zede* ‘beaten’; گرفته *girifte* ‘taken’; داشته *dāšte* ‘held, had’; پخته *puḥte* ‘thoroughly cooked, experienced’; کوفته *kūfte* (modern Turkish *köfte*) ‘beaten, pounded, meatball’
- c) پوینده *pūyende* ‘running’; پرسا *pürsā* ‘questioning’; کشان *keşān* ‘pulling’; یابنده *yābende* ‘one who finds, discoverer’; افتان *ūftān* ‘falling, one who falls’

Chapter 20

1. Beyān-ı menāzil-i sefer-i ‘Irākeyn-i Sultān Süleymān Hān. Kitāb-ī tevārīḥ-ı āl-i ‘Osmān Sultān Süleymān Hān ḥazretleri Tebrīze ve Bağdāda vardıkda vāki’ olan menāzilleri beyān eder. El-vāki’ fī bed’-i mäh-ı Zī l-ka’de sene erba’in ve tis’a-mi’e. Ḥamd ü sipās-ı bī-kıyās ol kādir ü müte’āl, ve kayyūm-ı lā yezāl, cellet kudretuhu ve tābet ḥikmetuhu ḥazretine olsun kim iktizā-yı każā-yı ezeli ve te’yid-i taqdīr-i lem yezelisinden rū-yi zemīni tīre ve ‘ayn-ı berīni ḥīre iden zulmet-i deycūr ve şerr ü şūri mādde-i āsūmān-ı saltanat-i cihāna mäh, vücūd-ī pādīşāh-ı kişver-penāh, ve kevākib-i mevākib-i leşker ü sipāhile giderdi. Ve vüfūr-ı ‘ināyet-i kāmīle ve kemāl-i kudret-i şāmilesinden cihet-i kaṭ’-ı mevādd-ı küfr ü ḍalāl ve def ü ref-i dā’ire-i fesād ü cidāl kütibe ‘aleykümü l-kıtāl birle tedbīr-i ḥarbī mi’mār-ı memālik kıldı. Vefḥ-ı kelām-ı kadīmü l-esās ve tıḥḥ-ı naşş-ı hidāyet-istīnās ve-nzelnā l-ḥadīd fīhi be’sūn şedīdün ve menāfi’u li-n-nās mefhūm-ı sa’adet-mersūmı muḳtezāsınca şimşīr-i ḍarḥı serdār-ı ma’ārik eyledi. El-ḥamdü li-men ‘azzame seyfen ve sinānen ve ş-şükr li-men faḥḥame ḍarben ve tı’innānen men ḥaşşaşa ḳurbeyhi li-eşḥābi cihādīn men ‘ammeme na’mā’ehu şüca’an cebānen. Ve şalavāt-ı nāmīyāt ol server-i kā’ināt mefḥar-ı mevcūdāt ve zübde-i maḥlūkāt resūl-i kevineyn pīşvā-yı s-saḳaleyn nokṭa-i dā’ire-i vaḥdet semere-i şecere-i ḥikmet deryā-yı bī-pāyān-ı bī-kıyās ca’alnā lehü nūren yemşī bihi fi n-nās hūmā-yı ‘arş-ı āşyān ‘ankā-yı Ḳāf-ı lā-mekān sīmurg-ı küh-ı melekūt şehbāz-ı havā-yı ceberūt tercümān-ı bārgāh-ı kıdem eṣṣāḥū l-‘Arab ve l-‘Acem ma’denü l-‘ilm ve l-kerem şehinşāh-ı bā-ṭabl u ‘alem vāşiṭa-i kılāde-i cevher-i kā’ināt ḥulāşa-i silsile-i zāvāhir-i mevcūdāt ‘aleyhi afzālū ş-şalavāt ekmelü t-taḥiyāt Merve-i mürüvvet Ka’be-i şafā ḥabīb-i ḥüdā ḥazret-i Muḥammed Muştāfā üzerine olsun kim nübüvvet meydānımuḥ muḳaddemi (maḳdemi) ve fütüvvet evvānınuḥ mükerrerimidür (mekremidür).

‘aleyhi şalātu llāh seyfi şārim
li-ḳam’i l-a’ādī ev li-cem’i l-ganā’im
ve l-illetü l-ülā li-ḥalḳi cem’īnā

ve lev-lāhu lem yuḥlaḳ cemī'u l-'avālim

ve daḥi āl u eşḥāb-ı erbāb-ı hidāyet ve bevvābān-ı evvān-ı risālet bānīyāb-ı esās-ı 'adālet mi'mārān-ı maḫşüre-i celālet bağbānān-ı bağ-ı nübüvvet ve rāzdārān-ı esrār-ı fütüvvet kāfiyān-ı dīn-i nebī ve ḥāmīyān-ı millet-i 'Arabī ḥāfiẓān-ı şerī'at-ı muḥammedī ve nāşirān-ı tarīḳat-ı aḥmedī emīnān-ı resūl-ı rabbānī ve ḥazīnedārān-ı künüz-ı ma'ānī cāmī'ān-ı kelām-ı ḳadīm ve rāviyān-ı ḥadīş-i kerīm nāşirān-ı āşār-ı dīniye ḥādīyān-ı 'akā'id-i yakīniye rāfi'ān-ı a'lām-ı imān ve dāfi'ān-ı leşker-i tuḡyān 'arīfān-ı esrār-ı ḳur'ān ve 'āmilān-ı rumūz-ı furḳān rehnumāyān-ı memālik-i 'ālem-i melekūt ve pīşvāyān-ı mesālik-i ceberūt bülbulān-ı bağ-ı gülzār-ı ḳuds ve tūḫiyān-ı rāğ-ı sebzezār-ı üns ḡavvāşān-ı deryā-yı şafā ve şarrāfān-ı cevāhir-i şer'-i muştafā üzerine olsun kim cihād künüzünün kāşifleri ve ictihād rumüzünün vāşıfları olub işti'āl-i meşā'il-i dīn-i metīn ve icrā-yı evāmīr ü nevāhī-yi şerī'at-ı seyyidi l-mürselīn ve tezāyüd-i efrād-ı erkān-ı ümmet ve tezā'uf-ı a'dād-ı a'yān-ı sünnet ve tezyīn-i mezāhib-i millet ve tertīb-i āyīn-i ḥilāfet ve temhīd-i ḳavānīn-i salṭanat ve nīzām-ı naẓm-ı memleket iḫtīn erkān-ı cihād mü'eyyed ve müşeyyed ḳıldılar.

'aleyhim selāmu llāh mā lāḥa kevkeb^{ün}
ke-lema'a süyūf^{ün} fī rū'usi l-maḡāfir
ve-mā dāre bedr^{ün} mişlū türsin müzehhebⁱⁿ
bi-eydī ricāli l-'asākir

ēyle olsa iḳāmet-i merāsīm-i muḳaddimāt-ı cihād u ḡazā ve ifāzat-ı ḳavānīn-i mühimmāt-ı ḳıtāl-ı 'idā eşḥāb-ı gūzīnün 'ulūvv ü şānı ve mücāhidīn-i müslimīnün rifat u menziletidir nitekim kelām-ı ḳadīm-ı raḥmānī ve furḳān-ı 'azīm-i sübhānī beyān ḳılır āyet inna llāhe yuḥibbu llezīne yuḳātılüne fī sebīlihi şaffen ke-inneḥüm bünyān^{ün} merşūş^{ün} ve āyet-i kerīme ve nuşret-i zāmīme ve cāhidü bi-emvāliküm ve enfüsiküm zālīkūn ḥayr^{ün} leküm ve daḥi kelām-ı mu'ciz-ı nīzām-ı nebevī ve peyām-ı şāḫīhterīn peygāamberī 'aleyhi ş-şalāt ve s-selām ki rāviyān-ı mecālis-i dīn ve muḥaddisān-ı medāris-i yakīn beyān ḳılmışlardır ḡadve^{tün} ev revḥa^{tün} fī sebīli llāh ḥayr^{ün} mine d-dünyā ve-mā fīhā.

2. Beyān-ı menāzil-i sefer-i 'Irākeyn-i Sultān Süleymān Ḥān [*a Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan*]. Kitāb-ı tevārīḫ-ı āl-i 'Osmān [*the book of chronicles/dates of the house of Osman*] Sultān Süleymān Ḥān ḥazretleri [*his excellency Sultan Süleymān*] Tebrīze ve Bağdāda [*to Tebriz and Baghdad*] vardıḳda [*when he went*] vāḳi' olan [*that took place*] menāzilleri [*stages/stations*] beyān ēder [*explains*]. El-vāḳi' fī bed'-i māh-ı Zī l-ḳa'de [*that which took place was at the beginning of the month Zī l-ḳa'de*] sene erba'tin ve tis'a-mi'e [*in the year 940*]. Ḥamd ü sipās-ı bī-ḳiyās [*praise and thanks without compare (be offered to his majesty)*] ol ḳādir ü müte'āl [*that one capable of all things sublime*], ve ḳayyūm-ı lā yezāl [*and eternally unchangeable*], cellet ḳudretuhu [*whose omnipotence rises up*] ve ṭābet ḫikmetuhu [*and whose resolution is good*] ḥazretine olsun [*to this majesty may (it) be (offered)*] kim [*for*] iḳtizā-yı ḳazā-yı ezeli [*through the necessity/determination of his eternal providence*] ve te'yid-i taḳdīr-i lem yezelisinden [*and through the confirmation of his eternal resolution (he)*] rū-yi zemīni [*the surface of the earth (acc)*] tīre [*darkening*] ve 'ayn-ı berīni [*and the most sublime eye (acc)*] ḥīre [*blind*] iden [*making*] zulmet-i deycūr [*the murky darkness (acc)*] ve şerr ü şūri [*and the evil and calamity (acc)*] mādde-i āsūmān-ı salṭanat-i cihāna [*for the material of the heaven (for the actual heaven) of world dominion*] māh [*with/through the moon*], vücd-ı pādīşāh-ı ḳişver-penāh [*with/through the existence of the sovereign, in which the nations take refuge*], ve kevākib-i mevākib-i leşker ü sipāhile [*and with/through the stars of the camps of the hosts and armies*] giderdi [*(he) dispelled*]. Ve vüfur-ı 'ināyet-i kāmīle [*from the plenitude of his consummate favor*] ve kemāl-i ḳudret-i şāmilesinden [*and from the perfection of his comprehensive might*] cihet-i ḳaṭ'-ı mevādd-ı küfr ü ḳalāl [*to interrupt the very matter of disbelief and aberration*] ve def ü ref-i dā'ire-i fesād ü cidāl [*and ward off and nullify the cycles of insurgency and dispute*] kütibe 'aleykümü l-ḳıtāl birle [*with (the verse): "fighting is enjoined on you"*] tedbīr-i ḥarbī [*military measures/methods (indef acc)*] mi'mār-ı memālik [*the architect of the lands*] ḳıldı [*he made*]. Vefḳ-ı kelām-ı ḳadīmü l-esās [*in accordance with the ancient word (the Qur'ān)*] ve ṭıbk-ı naşş-ı hidāyet-istīnās [*and precisely according to the clear text of [divine] providence*] ve-nzelnā l-ḥadīd fīhi be'sün şedīdün ve menāfi'u li-n-nās [*and We sent down iron, wherein is great violence and advantages to men*] mefhūm-ı sa'ādet-mersūmı [*its propitious sense*] muḳteżāsınca [*in accordance with*] şimşīr-i ḳarḃı [*the sword of smiting (acc)*] serdār-ı ma'ārik [*the commander of battles (acc)*] eyledi [*he made*]. El-ḥamdü li-men 'azzame seyfen ve sinānen ve ş-şükr li-men faḫḫame ḳarben ve ṭ'innānen men ḥaşşaşa ḳurbeyhi li-eşḥābi cihād^{ün} men 'ammeme na'mā'ehu şücā'an cebānen [*praise be to him who makes great what pertains to sword and*

lance, and thanks to him who makes great what pertains to striking and stabbing, who has reserved both his neighborhoods/vicinities/sides for the people of battle against the non-believers, and who spreads his mercy over both the courageous and the cowardly]. Ve şalavât-ı nāmīyât [*and increasing benedictions*] ol server-i kâ'inât [*to that leader of the universe*] mefhar-ı mevcūdât [*the glory of creation*] ve zübde-i maḥlūkāt [*the most exquisite of creatures*] resûl-i kevineyn [*the messenger to the two worlds*] pîşvâ-yı s-şakaleyn [*the leader of the human and spirit worlds*] nokta-i dâ'ire-i vahdet [*the center of the circle of unity (with God)*] semere-i şecere-i ḥikmet [*the fruit of the tree of wisdom*] deryâ-yı bî-pâyân-ı bî-kıyâs [*the eternal, incomparable ocean*] ca'alnâ lehü nûren yemşî bihi fî n-nâs [*for him we made a light by which he walks among the people*] hümâ-yı 'arş-ı âşyân [*the lucky one of the throne of the nest*] 'ankâ-yı Kâf-ı lâ-mekân [*the phoenix from the Caucasus (i.e. God's phoenix) from the one, who is without place (i.e. the Prophet)*] sîmurg-ı küh-ı melekût [*the griffin of the mountain from the kingdom of God*] şehbâz-ı havâ-yı ceberût [*the royal falcon of the sphere of divine omnipotence*] tercümân-ı bârgâh-ı kıdem [*the interpreter of the forecourt of eternity without a beginning*] efşâḥü l-'Arab ve l-'Acem [*the most eloquent of the Arabs and Persians*] ma'denü l-ilm ve l-kerem [*the repository of divine knowledge and mercy*] şehinşâh-ı bâ-ṭabl u 'alem [*the supreme sovereign (provided) with drums and standards*] vâşiṭa-i kılade-i cevher-i kâ'inât [*intermediary of the necklace of the jewels of the universe*] ḥulâşa-i silsile-i zâvâhir-i mevcūdât [*the essence of the series of the manifestations of creation*] 'aleyhi afzâlü ş-şalavât [*on him the best blessings*] ekmelü t-taḥiyât [*the most consummate greetings*] Merve-i mürüvvet [*the Marwah of manly nobility (pun on Merve/mürüvvet) in relation to Ka'be*] Ka'be-i şafâ [*the Kaabe of purity*] ḥabîb-i ḥüdâ [*friend of God*] ḥazret-i Muḥammed Muştafâ [*his holiness, Muḥammed Muştafâ*] üzerine olsun kim [*on him (all blessings), for*] nübüvvet meydânınuñ mukaddemi (makdemi) [*he is the most supreme in the arena of prophetic function*] ve fütüvvet eyvânınuñ mükerrerimidür (mekremidür) [*and the honored one in the palace of high-mindedness*].

'aleyhi şalātu llâh seyfi şârim [*on him God's blessing, him, the sharp sword*]
li-ḡanâ'i l-a'ādî ev li-cem'i l-ḡanâ'im [*for the subjugation of the enemy or the taking of booty*]
ve l-illetü l-ülâ li-ḡalki cemî'inâ [*and [on him] the first cause for the creation of us all*]
ve lev-lâhu lem yuḥlaḡ cemî'u l-'avâlim [*and if he had not been, all the worlds would not have been created.*]

ve daḡi âl u eşḡâb-ı erbâb-ı hidâyet [*and also the family and the companions, the possessors of divine guidance*] ve bevṡâbân-ı eyvân-ı risâlet [*and the gate keepers of the palace of prophecy*] bâniyâb-ı esâs-ı 'adâlet [*the builders of the foundations of justice*] mi'mârân-ı maḡşûre-i celâlet [*the architects of the loge of sublimity*] bâḡbânân-ı bâḡ-ı nübüvvet [*the gardeners of the garden of prophecy*] ve râzdârân-ı esrâr-ı fütüvvet [*who are initiated into the secrets of Futuwwa*] kâfiyân-ı dîn-i nebî [*the protectors of the religion of the prophets*] ve ḡamîyân-ı millet-i 'Arabî [*and the protectors of the Arab nation*] ḡafîzân-ı şer'at-ı muḡammedî [*preservers of the Muslim shari'a*] ve nâşîrân-ı ṭarîkat-ı aḡmedî [*and helpers of the very praiseworthy (Islamic) path*] emînân-ı resûl-ı rabbânî [*the confidants of the divine messenger*] ve ḡazînedârân-ı künûz-ı ma'ânî [*and the treasurers of the spiritual treasures*] câmi'ân-ı kelâm-ı kadîm [*the collectors of the ancient words (of the Qur'ân)*] ve râvîyân-ı ḡadîs-i kerîm [*and the transmitters of the noble traditions of Hadîth*] nâşîrân-ı âşâr-ı dîniye [*the propagators of religious works*] ḡadîyân-ı 'akâ'id-i yakîniye [*the leaders of the basic doctrines of the true religion (of Islam)*] râfi'ân-ı a'lâm-ı îmân [*the bearers of the banners of faith*] ve dâfi'ân-ı leşker-i ṭuḡyân [*and the repellers of the hosts of godlessness*] ârifân-ı esrâr-ı ḡur'ân [*the initiates into the secrets of the Qur'ân*] ve âmilân-ı rumûz-ı furḡân [*and the users of the symbols of the Qur'ân*] rehnümâyân-ı memâlik-i 'âlem-i melekût [*the guides to the lands of the heavens*] ve pîşvâyân-ı mesâlik-i ceberût [*and the teachers of the ways of divine omnipotence*] bûlbûlân-ı bâḡ-ı gülzâr-ı ḡuds [*the nightingales of the rose garden of holiness*] ve ṭûṭîyân-ı râḡ-ı sebzezâr-ı üns [*the parrots of the vegetable gardens of familiarity*] ḡavvâşân-ı deryâ-yı şafâ [*the divers in the ocean of purity*] ve şarrâfân-ı cevâhir-i şer'-i muştafâ [*and those who comprehend the value of the jewels of the broad street (of Islamic law) chosen (by God)*] üzerine olsun kim [*on them be (God's blessing) for*] cihâd künûzinüñ kaşîfleri ve icthâd rumûzinüñ vâşıfları olub [*they are the discoverers of the treasures of the battle against the non-believers and the describers of the symbols of striving [in religious matters], and*] işti'âl-i meşâ'il-i dîn-i metîn [*(for) the flaring of the torches of secure religion*] ve icrâ-yı evâmir ü nevâhi-yi şer'at-ı seyyidi l-mürselîn [*and the execution of the commandments and prohibitions of the law of the lord of the messengers (of God; the lord of God's messengers is the Prophet Muḡammad*] ve tezâyüd-i efrâd-ı erkân-ı ümmet [*for the augmentation of the persons under the dignitaries of the religious community (of Muslims)*] ve tezâ'uf-ı a'dâd-ı a'yân-ı sünnet [*and the increase in the number of Sunni notables*] ve tezyîn-i mezâhib-i millet

[and for the adornment of the law schools of the religious community] ve tertīb-i āyīn-i hīlāfet [and the compilation of the rules of the caliphate] ve temhīd-i kavānīn-i salṭanat [and the preparation of the laws of the sultanate] ve nizām-ı nazm-ı memleket için [and for the establishment of order in the land] erkān-ı cihād mü'eyyed ve müşeyyed kıldılar [(they) firmly and solidly erected the columns [rules] of battle against the non-believers].

'aleyhim selāmu llāh mā lāha kevkeb^{üm} [on them divine salvation; no star shines]
 ke-lema'a süyüf^{üm} fī rū'usi l-mağāfir [as the swords flash at the upper end of (= above) their helmets]
 ve-mā dāre bedr^{üm} mislū türsin müzehheb^{üm} [and no full moon took its course as the golden shields]
 bi-eydī ricālī l-asākır [in the hands of the men of the army]

eyle olsa [if it is thus] ikāmet-i merāsım-i mukāddimāt-ı cihād u gāzā [(then) the establishment of practices for the basic principles of battle and military campaigns against the non-believers] ve ifāzat-ı kavānīn-i mühimmāt-ı kītāl-ı 'idā [and the proclamation of the regulations concerning the importance of combatting the enemy] eşhāb-ı güzīnūñ 'ulüvv ü şānı [(are) the sublimity and the glory of the chosen companions of the prophet] ve mücāhidīn-i müslimīnūñ rifāt u menziletidir [and the high rank and the position of the warriors of the faith] nitekim kelām-ı kādīm-ı rahmānī [as indeed the ancient word of the All-merciful (the Qur'ān)] ve furkān-ı 'azīm-i sübhānī [and the mighty divine differentiation between truth and falsity (the Qur'ān)] beyān kıılır [explains] āyet [verse] inna llāhe yuḥibbu llezīne yukātılüne fī sebīlihi şaffen ke-innehum būnyān^{üm} mersūs^{üm} ["Surely Allāh loves those who fight in His way in ranks, as if they were a solid wall"] ve āyet-i kerīme [and the noble verse] ve nuşret-i zāmīme [and the additional divine support] ve cāhidū bi-emvālikūm ve enfüsikūm zālīkūn ḥayr^{üm} lekūm ["And strive hard in Allāh's way with your wealth and your lives. This is better for you"] ve daḥi kelām-ı mu'ciz-ı nizām-ı nebevī [and also the wonderful word of prophetic order] ve peyām-ı şaḥīṭerīn peygāamberī [and the announcement of the truest prophecy] 'aleyhi ş-şalāt ve s-selām ki [blessing and salvation on him] rāwīyān-ı mecālīs-i dīn [(as) the narrators of the religious assemblies] ve muḥaddiṣān-ı medāris-i yakīn [and the Hadith experts from the academies of true religion (i.e. of Islam)] beyān kıılmışlardır [have explained] ḡadve^{tüm} ev revḥa^{tüm} fī sebīli llāh ḥayr^{üm} mine d-dünyā ve-mā fihā ["Striding [to battle] on the path of God is better than the world here below and all that is in it"].

3. A Description of the Stages of the Campaign in the Two Iraqs of Sultan Süleymān Khan. The Book of the Chronicles of the House of Osman sets forth the stages that were followed when His Excellency, Sultan Süleymān marched to Tebriz and Baghdad. It took place at the beginning of the month of Zī l-ka'de in the year 940 [1534 C.E.]. May praise and gratitude without compare be offered to his majesty, who is capable of all things and is sublime, who is eternally immutable, whose omnipotence rises up and whose resolution is good. For through the determination of his eternal providence and through the confirmation of his eternal resolution, he has dispelled the murky darkness, and the evil and calamity, which darkened the surface of the earth and blinded the most sublime eye. He did this for the actual heavens of world dominion, by means of the moon, the existence of the sovereign, in which the nations take refuge, and by means of the stars of the camps of the hosts and armies. From the plenitude of his consummate favor and from the perfection of his comprehensive might, he made military methods the architect of the lands, in order to extinguish the core of disbelief and aberration and ward off and nullify the cycles of insurgency and dispute with the verse: "fighting is enjoined on you." In accordance with the ancient word [the Qur'ān] and precisely according to the clear text of [divine] providence: "And We sent down iron, wherein is great violence and advantages to men," in accordance with the propitious sense of this verse of the Qur'ān, he made the sword of smiting the commander of battles. Praise be to him who lets [individuals] excel [in using] sword and lance, and thanks to him who makes [individuals] famous through striking and stabbing, who has reserved both his sides for those who battle against the non-believers, and who spreads his mercy over both the courageous and the cowardly. May increasing benedictions be on that leader of the universe, the glory of creation, the most exquisite of all creatures, the messenger of the two worlds, the leader of the human and spirit world, the center of the circle of unity [with God], the fruit of the tree of wisdom, the eternal, incomparable ocean, "for him we made a light by which he walks among the people," the lucky one of the throne of the nest, the phoenix from the Caucasus [i.e. the phoenix of God], from the one who is without place [i.e. the Prophet], the griffin of the mountain from the kingdom of God, the royal falcon of the sphere of divine omnipotence, the interpreter of the forecourt of eternity without a beginning [i.e. the enunciator of the Qur'ān], the most eloquent of the Arabs and Persians, the repository of [divine] knowledge and mercy, the supreme sovereign, provided with drums and standards, intermediary of the necklace of the jewels of the

universe, the essence of the series of the manifestations of creation; on him the best blessings, the most consummate greetings. The Marwah of manly nobility, the Kaabe of purity, the friend of God, his holiness, Muḥammed Muṣṭafā, on him all blessings, for he is supreme in the field prophets and prophecy and the honored one in the palace of high-mindedness

On him God's blessing, him, the sharp sword
For the subjugation of the enemy or taking booty
And [on him] the first cause for the creation of us all
And if he had not been, all the worlds would not have been created.

And also the family and the companions, who are possessors of divine guidance and the gate keepers of the palace of prophecy, the builders of the foundations of justice, the architects of the loge of sublimity, the gardeners of the garden of prophecy, the ones who are initiated into the secrets of Futuwwa, the protectors of the religion of the prophets and the protectors of the Arab nation, the preservers of Muslim *sharī'a*, and the helpers of the very praiseworthy [Islamic] path, the confidants of the divine messenger and the treasurers of the spiritual treasures, the collectors of the ancient words [of the Qur'ān], and the transmitters of the noble traditions of Hadith, the propagators of religious works, the leaders of the basic doctrines of the true religion [of Islam], the bearers of the banners of the faith and the repellers of the hosts of godlessness, the initiates into the secrets of the Qur'ān, and the users of the symbols of the Qur'ān, the guides to the lands of the heavens and the teachers of the ways of divine omnipotence, the nightingales of the rose garden of holiness, the parrots of the vegetable gardens of familiarity, the divers in the ocean of purity and those who comprehend the value of the jewels of the broad street [of Islamic law] chosen [by God], [also] on them be [God's blessing], for they are the discoverers of the treasures of the battle against the non-believers and the describers of the symbols of striving [in religious matters], and they have, for the flaring of the torches of secure religion and the execution of the commandments and prohibitions of the law of the lord of the messenger [i.e. God's], as well as for the augmentation of the persons under the dignitaries of the religious community [of Muslims] and the increase in the number of Sunni notables, as also for the adornment of the law schools of the religious community and the compilation of the rules of the caliphate, and for the preparation of the laws of the sultanate and for the establishment of order in the land, firmly and solidly erected the columns [rules] of battle against the non-believers.

On them divine salvation; no star shines
As the swords flash above their helmets
And no full moon took its course as the golden shields
In the hands of the men of the army

If it is thus, then the establishment of practices for the basic principles of battle and military campaigns against the non-believers and the proclamation of the regulations concerning the importance of combatting the enemy are the reasons for the sublimity and the glory of the chosen companions of the prophet and for the high rank and the position of the warriors of the faith. As indeed the ancient word of the All-merciful [the Qur'ān] and the mighty divine differentiation between truth and falsity [the Qur'ān] explains, [indeed in the] verse: "Surely Allāh loves those who fight in His way in ranks, as if they were a solid wall." And the noble verse and the additional divine support: "and strive hard in Allāh's way with your wealth and your lives. This is better for you." And also the wonderful word of prophetic order, as well as the announcement of the truest prophecy – blessing and salvation on him – as the narrators of the religious assemblies and the Hadith experts from the academies of true religion have explained: "Striding [to battle] on the path of God is better than the world here below and all that is in it."

4. *Al-Baqarah* 'The Cow,' Qur'ān 2:216: *kūtibē 'aleykümü l-ḳitāl; Al-Ḥadīd* 'Iron,' Qur'ān 57:25: *ve-nzelnā l-ḥadīd fīhi be'sün şedīdün ve menāfiru li-n-nās; Al-An'ām* 'The Cattle,' Qur'ān 6:122: *ca'alnā lehü nūr^{en} yemşī bihi fī n-nās; Aş-Şaff* 'The Ranks,' Qur'ān 61:4: *inn llāhe yuḥibbu llezīne yukātīlūne fī sebīlihi şaffēn ke-inneḥüm bünyānⁱⁿⁿ merşūşⁱⁿⁿ; At-Taubah* 'Repentance' [Al-Barā'at 'The Immunity'], Qur'ān 9:41: *ve cāhidū bi-emvāliküm ve enfüsiküm (fī sebīli llāhi) zaliküm ḥayrⁱⁿⁿ leküm.*

Glossary

This Ottoman-English glossary includes all Ottoman words used in the reading selections. While constantly guided by the connotations chosen by the author as particularly relevant for the passages glossed, the English glosses are based on the standard lexical aids of Ottoman studies, including, especially: James W. Redhouse, *A Turkish and English Lexicon* (1890), 3rd ed. reprinted (İstanbul: Çağrı Yayınları, 2006); Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, 4th expanded ed. (Wiesbaden: Harrassowitz, 1979); and F[rancis] Steingass, *A Comprehensive Persian-English Dictionary* (1892) (New Delhi: Manohar, 2006). While most of the glosses provided are of general applicability, the reader should bear mind that the purpose here is to provide the glosses necessary for the texts and, specifically, the contexts included in this textbook; the glossary is thus not intended to be comprehensive even with respect to the lemmata included.

آباء	a <i>ābā</i> <i>pl of</i> اب <i>eb</i> father, <i>pl</i> fathers, ancestors	اجداد	opinion based on interpretation of sources (Qur'ān, Hadith) a <i>ecdād</i> <i>pl of</i> جد <i>cedd</i> grandfather, male ancestor
ابتدا	a <i>ibtidā</i> beginning, commencement; the first prosodic foot of the second hemistich of a verse; at first	اجرا	a <i>icrā</i> making or letting something flow and run; setting in motion; execution, performance
ابصار	a <i>ebṣār</i> <i>pl of</i> بصر <i>baṣar</i> : sight; perception	اجزاء	a <i>eczā'</i> <i>pl of</i> جزء <i>cüz'</i> : part, element; drug; medication
ابقا	a <i>ibkā</i> a rendering permanent, enduring, continuing in a post, non-promotion of a student	اجمال	a <i>icmāl</i> collection into a single mass; summary
ابن ، بن	a <i>ibn</i> son; in Ottoman often with <i>izafet</i> : <i>ibn-i</i> , in compounds also: <i>bin</i> , e.g. 'Alī bin Yūsuf	اجنبی	a <i>ecnebī</i> foreign(er)
ابو	a <i>ebū</i> form of اب <i>eb</i> father used with following genitive (i.e. construct form)	آچمق	t <i>açmak</i> open, draw aside; lift; drop; make; set free; uncover; spread out, unfold; untie, solve; widen; explain
ابو السعودزاده	a/p <i>Ebū s-Su'ūdzāde</i> <i>pn</i> : family name that derives from the famous <i>sheikhū l-islam</i> , under Sultan Süleyman the Magnificent and Selim II, <i>Ebū Su'ūd Efendi</i> (1545–1574)	احاطه	a <i>iḥāṭa</i> , <i>iḥāṭe</i> surrounding, holding, comprehending, embracing, understanding
ابوالفتح	a <i>Ebū l-feth</i> epithet of Meḥmed II, 'the conqueror'	احب	a <i>aḥabbe</i> [IV <i>ḥ-b-b</i>] love
اتحاد	a <i>ittiḥād</i> union, concord, harmony, amity	احتجاج	a <i>iḥticāc</i> a pleading and adducing a reason, proof or evidence
آتش	p <i>āteş</i> fire	احتشام	a <i>iḥtişām</i> pomp, magnificence, state
اتصال	a <i>ittiṣāl</i> link, unity	احتياط	a <i>iḥtiyāt</i> precaution, safeguard; reserve
اتفاق	a <i>ittifāk</i> agreement, accord, concord, harmony, alliance; mutual alliance	احسان	a <i>iḥsān</i> benefit, boon, grant, favor
آتمق	t <i>atmak</i> throw	احمدی	a <i>aḥmedī</i> very laudable
آتی	a <i>ātī</i> coming, he who/that which comes; future	احوال	a <i>aḥvāl</i> <i>pl of</i> حال <i>ḥāl</i> case, state, condition, mode
آثار	a <i>āsār</i> <i>pl of</i> اثر <i>eşer</i> work	احياء	a <i>iḥyā'</i> animating, resuscitating
آجال	a <i>ācāl</i> <i>pl of</i> اجل <i>ecel</i> appointed term, end of fixed period; fixed term; appointed time of death	اخبار	a <i>aḥbār</i> <i>pl of</i> خبر <i>haber</i> news
اجتهاد	a <i>icthiḥād</i> striving; effort, exertion, endeavor; independent formation of a legal	اختفا	a <i>iḥtifā</i> concealment
		اختلاط	a <i>iḥtilāt</i> mingling, intermixture, intercourse; complication (<i>med</i>)
		اختيار	a <i>iḥtiyār</i> choice, preference; freedom of will; in Ottoman: old, aged, elder
		اخذ	a <i>aḥiz/aḥz</i> taking, seizing, receiving

آخر	a <i>āḥir</i> last; latter; end	استات قوت	ger <i>istāt kūt</i> (< <i>Stadtgut</i> 'city estate / property'); beautiful place
اخلاف	a <i>aḥlāf</i> pl of خلف <i>ḥalef</i> descendant; successor	استاسيون	f <i>istasyon</i> train station
اخلاق	a <i>aḥlāk</i> pl of خلق <i>ḥulq</i> character, moral quality, virtue, vice; habit; moral nature; pl morals; ethics; custom	آستانه	p <i>āsītāne</i> threshold; ~-i <i>sa'ādet</i> the Threshold of Felicity, i.e. the Sultan's court; Istanbul
اخوان	a <i>iḥvān</i> pl of اخ <i>aḥ</i> brother; friend	استحصال	a <i>istiḥṣāl</i> production, procurement, acquisition
آخور	p <i>āḥūr</i> (coll. <i>āḥir</i>) stable	استخدام	a <i>istiḥdām</i> asking, requiring, summoning, commanding to render service; employing; make subject, subordinate
ادا	p <i>edā</i> beauty, elegance; voice; song; eloquence; expression; style; manner; ḥoṣ- ~ sonorous, musical	استراحت	a <i>istirāḥat</i> rest, repose, ease
اداب ، آداب	a <i>ādāb</i> pl of ادب <i>edeb</i> breeding, manners, politeness, respectfulness, modesty; humanistic scholarship, esp applied to [Arabic] language and literature; literature; pl rules, customs, norms	استشاره	a <i>istiṣāre</i> query, inquiry, consultation
ادام	a <i>edāme</i> [IV d-v-m] preserve, eternalize	استقبال	a <i>istiqbāl</i> receiving, greeting; future
ادرنه	g/t <i>Edirne</i> pn Edirne, Adrianople	استماع	a <i>istimā'</i> hearing, perception
آدم	a <i>ādam</i> person, man	استناد	a <i>istinād</i> leaning on; mil. support
ادنی	a <i>ednā</i> very low, vile, bad; least, most trifling	استنمك ، ايسته مك ، ايستمك	t <i>istemek</i> want, ask for
اذعان	a <i>iz'ān</i> quick or ready in obedience or understanding; reason, comprehension	استنچار ، استنچار	a <i>istīcār, isti'cār</i> rent, lease
اذن	a <i>izīn/izn</i> permission, leave, authorization	استيناس	a <i>istīnās</i> familiarization, habituation
ار	t <i>er</i> man, human male; husband; brave man	اسرار	a <i>esrār</i> pl of سر <i>sirr</i> : secrets, mysteries; pl, esp. drugs
آراسته	p <i>ārāsta</i> market street; camp fair	اسكان	a <i>iskān</i> dwelling, habitation
ارباب	a <i>erbāb</i> pl of رب <i>rabb</i> lord, possessor, owner, proprietor, master; God; pl: someone specially associated with or adept in some practice/action	اسكندر پاشا	a <i>İskender Paşa</i> pn Iskender Pasha, vizier of Sultan Bāyezīd II (ca 1489–1499)
ارتحال	a <i>irihāl</i> departure (to the other world); dying	اسكى	t <i>eski</i> old
ارجمند	p <i>ercümen</i> worthy, estimable	اسلاف	a <i>eslāf</i> pl of سلف <i>selef</i> ancestor; predecessor
آرد ، آرت ، آرط	t <i>ard/art/art</i> back part, back side; behind (pp with poss and case infl)	اسلام	a <i>islām</i> Islam
آرسلان ، اصلان	t <i>arslan, aslan</i> lion	اسم	a <i>ism/isim</i> name, noun
ارض	a <i>arż, erż</i> country, earth, land, region, territory; soil (of a country)	آسمان	p <i>āsmān, āsūmān, āsumān</i> the heavens
آرقداش ، آرقداش ، آرقه دش ، آرقداش	t <i>arqadaş</i> comrade, friend, companion, colleague	اسير	a <i>esir</i> captive; prisoner of war; slave
اركان	a <i>erkān</i> pl of ركن <i>rükün, rükn</i> angle/corner (of a building); column, post, pilaster; prop, stay, support; fundamental principle, basis; staff (mil); pl great men; general staff; main points, essential points	اشارت	a <i>işāret</i> sign, mark, signal
اركن ، ايركن	t <i>erken</i> early	اشتعال	a <i>iştī'āl</i> catching fire; blazing up; fig fervor, zeal
ازل	a <i>ezel</i> (past) eternity, time without a beginning (also with <i>nisbe</i>)	اشجار	a <i>eşcār</i> pl of شجر <i>şecer</i> tree
اساس	a <i>esās</i> pl of اس <i>üss</i> foundation, base, basis, root; stock; origin, source	اشراف	a <i>eşrāf</i> pl of شريف <i>şerīf</i> noble; descendant of the Prophet
اسب	p <i>esb</i> horse	اشك	p <i>eşk</i> tear(s)
اسباب	a <i>esbāb</i> pl of سبب <i>sebeb</i> : cause, occasion; means, instrument; also here: scribal error [taḥrīf] for اثواب <i>eşvāb</i> clothes, cloths, garments	اشكينجی	t <i>eşkin</i> a mounted feudal yeoman, irregular cavalryman; member of a newly created unit of <i>eşkin</i>
		اشيا	a <i>eşyā</i> pl of شی <i>şey</i> : thing
		اشيانه ، اشيان	p <i>āşyāne, āşyān, āşiyān(e)</i> house, abode
		اصابع	a <i>aşābī'</i> pl of اصبع <i>uşbu'</i> : finger, inch
		اصحاب	a <i>eşhāb, aşhāb</i> pl of صاحب <i>şāhib</i> possessor, owner; protector, patron; pl companions and disciples of the Prophet Muḥammad
		اصف نامه ، آصف نامه	a/p <i>āşaf-nāme</i> Aşaf book, Aşaf-nāme
		اصفيا	a <i>aşfiyā</i> pl of صفی <i>şafī</i> pure, clear; true; choice; pl sincere friends, saints
		اصلاح	a <i>işlāḥ</i> an amending, bettering ameliorating, redressing, reforming

أصمق	t <i>aşmak</i> hang up, suspend	افضل	a <i>efdal</i> , <i>efzal</i> more/most/very superior, preeminent
اصنام	a <i>aşnām</i> pl of صنم <i>şanem</i> idol	افكندن	p <i>efgenden</i> throw (<i>pres</i> افكن <i>efgen</i>)
آطا ، آدا	t <i>aṭa</i> , <i>ada</i> island	افندی	g/t <i>efendi</i> title for scholarly gentlemen and officials; prince of the imperial family
اطبا ، اطباء	a <i>eṭibbā</i> , <i>eṭibbā'</i> pl of طبيب <i>ṭabīb</i> : physician	اقامت	a <i>iḳāmet</i> an appointing, establishing, constituting, setting upright; staying, persevering; ~ <i>etmek</i> dwell; persistently practice/exercise
اطراف	a <i>etrāf</i> pl of طرف <i>ṭaraf</i> : side, surroundings	اقامت(كاه)	a/p <i>iḳāmet(gāh)</i> place of residence, quarters
اطوار	a <i>eṭvār</i> , <i>aṭvār</i> pl of طور <i>ṭavīr</i> mode, manner, kind; behavior	اقامه	a <i>iḳāme</i> placement, establishment
اظهار	a <i>iẓhār</i> manifestation, display, demonstration, exhibition	اقبال	a <i>iḳbāl</i> good fortune, prosperity, success; holding a post; desire [to eat or drink something]
اعادی	a <i>a'dādī</i> pl of عدو <i>'adūv</i> enemy	اقتران	a <i>iḳtirān</i> approach; attainment; <i>astr</i> conjunction
اعتبروا	a <i>īteberū</i> beware, be admonished	اقتسار	a <i>iḳtisār</i> compulsion, constraintment
اعتراف	a <i>ītirāf</i> confession, admission	اقتضا	a <i>iḳtizā</i> requirement, necessity
اعتیاد	a <i>ītiyād</i> habit	آقچه ، آقچه	t <i>aḳce</i> , <i>aḳçe</i> , <i>aḳça</i> silver coin, money
اعدا	a <i>a'dā</i> pl of عدو <i>'adūv</i> enemy	آقشام ، آقشام	t <i>aḳşam/aḳşam</i> (in the) evening
اعداد	a <i>a'dād</i> pl of عدد <i>'aded</i> number; (<i>Turk.</i>) individual/countable thing	آقمق ، آقمق	t <i>aḳmaḳ</i> flow; be shed (blood, tears); drip
اعدام	a <i>īdām</i> annihilation, putting to death	اکثر	a <i>ekşer</i> abundant, mostly; most
اعظم	a <i>a'zam</i> higher, greater; very high; the highest, the greatest	اکثری	a <i>ekşerī</i> most, predominantly
اعلام	a <i>a'lām</i> pl of علم <i>'alem</i> mark, sign, token; flag, banner	اکثریا	a <i>ekşerīyā</i> mostly, frequently
اعلان	a <i>i'lān</i> a making publicly known, a publishing, a promulgation or proclaiming; advertisement in a newspaper, post-bill	اکرچه	p <i>eğerci</i> though, although, notwithstanding that
اعلاننامه	a <i>īlānnāme</i> proclamation; advertisement	اکرم	a <i>ekrem</i> very honorable, most honorable
اعلی ، اعلا	a <i>a'lā</i> higher, highest, most high; excellent	اکرم	a <i>ekreme</i> [IV <i>k-r-m</i>] ennoble (s.o.); honor; present (s.o.); ~ <i>with</i>)
اعیان	a <i>a'yān</i> chief man, notable [<i>orig</i> pl of عین <i>'ayn</i> eye]	اکمال	a <i>ikmāl</i> completion, completing
اغا	t <i>āga</i> Aga, military title, officer, captain, colonel; lord, master; paternal uncle; title of respect: sir, Mr.	اکمل	a <i>ekmel</i> very complete, very perfect
آغاز	p <i>āgāz</i> a commencing, beginning	اکنون	p <i>eknūn</i> now, at present
آغریق	t <i>āğrılık</i> serve/play host/entertain	آل	t <i>āl</i> red, crimson, scarlet; fraud, deceit
آغریق	t <i>āğrlamak</i> entertain guests	ال	t <i>el</i> hand
آغز	t <i>āgiz</i> (<i>agzi</i>) mouth, opening	ال ، آل	a <i>āl</i> family (in broadest sense: relatives, friends, followers); posterity; dynasty
اغلب	a <i>āgleb</i> very prevalent/predominant; more usually, for the most part	آلمان طاغی	t <i>Alaman tağı</i> here: Kahlenberg
اغنيا	a <i>āğniyā</i> pl of غنی <i>ganī</i> rich, wealthy	التفات	a <i>iltifāt</i> a turning toward, turning around; taking notice of; paying attention to; treating with courtesy or kindness; <i>naẓar-ı</i> ~ look of kindness, encouragement
افاضت	a <i>ifāzet</i> = <i>ifāza</i> pouring out, showering down; speaking effusively; announce	التفات نامه	a/p <i>iltifāt-nāme</i> friendly letter, kindness
افاضه	a <i>ifāza</i> pouring out, showering down; rushing along; effusive speech; illuminate; enlighten; wide circulation	الحاصل	a <i>el-hāşıl</i> in short, in brief
آفاق	a <i>āfāk</i> pl of افق <i>ufuḳ</i> horizon	الديرمق ، الديرمق	t <i>aldırmak</i> make/let be taken or bought; pay no attention to (<i>with neg</i>)
أفتاب	p <i>āftāb</i> sun	(ال) رحمن	a (e-r-) <i>rahmān</i> the All-compassionate and All-forgiving [God]
افراد	a <i>efrād</i> pl of فرد <i>ferd</i> individual man or thing, single instance of a type; pl: (<i>mil</i>) units, persons, individual cases, members (of a group)	الشقين	t <i>alışkın</i> accustomed to; familiar with
افزا ، فزا	p <i>efzā</i> , <i>fezā</i> augmenting, increasing	الغا	a <i>ilgā</i> abolition, nullification
افصح	a <i>eṣṣaḥ</i> more/most/very clear, more/most / very eloquent, more/most/very elegant	الف	a <i>elif</i> first letter of the Arabic alphabet
		الفیشلامق ، الفیشلامق	t <i>alḳışlamak</i> applaud
		الله	a <i>Allāh</i> Allah, God

الما	t <i>elma</i> apple	انفس	a <i>enfüs</i> pl of نفس <i>nefs</i> self; soul, spirit; essence; lust
آلماق	t <i>almaq</i> take, receive, fetch, buy, conquer	انوار	a <i>envār</i> pl of نور <i>nūr</i> : light; brightness
الى آخره	a <i>ilā āhirihi</i> (coll <i>ilā āhire</i>) until its end, <i>et cetera</i>	أو	t <i>av</i> hunt; game
الى يومنا هذا	a <i>ilā yevminā hāzā</i> until this (our present) day/until now	أو	a <i>ev</i> or
اما	a <i>ammā</i> but	اويسه ، اويسه	t <i>o ise/oysa</i> meanwhile, but in fact
امان	a <i>amān</i> mercy; safety, security, peace; protection; alas! mercy! pity!	اوامر	a <i>evāmīr</i> pl of امر <i>emr/emir</i> : order
امت	a <i>ümmet</i> pious man; leader; people; (Islamic) religious community	اوائل	a <i>evā'il</i> pl of اول <i>evvel</i> first; the first ten days of a month; beginning
امتياز	a <i>imtiyāz</i> special privilege; distinction	اوپارى	<i>opara</i> opera
امجاد	a <i>emcād</i> pl of مجد <i>mecd</i> glory, honor, grandeur, nobility	اوت	a/t <i>evet</i> yes
امحا	a <i>imhā</i> destroy, destruction	اوتورماق	t <i>oturmak</i> (with <i>loc</i>) sit; dwell; (with <i>dat</i>) sit down
امداد	a <i>imdād</i> help, aid, assistance; <i>mil</i> reinforcement	اوجاق	t <i>ocaq</i> hearth (also <i>fig</i>); family line; unit, corps
آمدن	p <i>āmeden</i> come (<i>pres</i> آي [y])	اوچماق	t <i>uçmak</i> fly (away)
امر	a <i>emr, emir</i> order, command, edict; case, matter	آور	p <i>āver</i> bringing; possessing; causing
امرا	a <i>ümerā</i> pl of امير <i>emīr</i> commander; king; prince; chief; ruler; leader	اورا	t <i>ora</i> dem <i>pro</i> of place: that place, there (usually with <i>case endings</i> ; can take <i>poss</i> and <i>pl suff</i>): اورادن <i>oradan</i> from there, <i>orada</i> there, اورايه <i>oraya</i> to there
امكدار	t/p <i>emekdār</i> old and faithful servant; veteran	اوراق	a <i>evrāk</i> pl of ورق <i>leaf</i> (of a tree), page (of a book) [<i>Ar coll</i>]
اموال	a <i>emvāl</i> pl of مال <i>māl</i> property, possession, wealth, livestock, merchandise	اورمان	t <i>orman</i> forest
امور	a <i>umūr</i> pl of امر <i>emr</i> : case, matter	اورماق	t <i>urmak</i> beat, shoot; <i>oda</i> ~ set afire; <i>av</i> ~ kill game
آمين	a <i>āmīn</i> amen	اوروپا ، اوروپا	g <i>Avrupa</i> Europe
امين	a <i>emīn</i> safe, secure from danger or fear; trustworthy; steward, trustee, superintendent	اوزاتماق	t <i>uzatmak</i> extend, stretch out
آن	a <i>ān</i> moment, instant	اوزر ، اوزر	t <i>üzer</i> pp used only with <i>poss</i> (üzeri) and <i>case endings</i> : اوزرینه <i>üzeline</i> on, upon, according to, immediately after, at the point of, nearly, about, for, for the purpose of; اوزرینده <i>üzerinde</i> on, over, about
اناطولى	t <i>Anatoli</i> pn Anatolia	اوزره	t <i>üzere</i> according to, on condition that ... (conditional), while, so that (causal), about to, in order to (purpose)
انبيا	a <i>enbiyā</i> pl of نبی <i>nebīy</i> prophet	اوست	t <i>üst</i> upper/outer side; on (pp with <i>poss</i> and <i>case suff</i>)
انتخاب	a <i>intiḥāb</i> selection, election	اوسته ، اوستا ، اوسته	t <i>usta</i> master (from p استاد <i>üstād</i>)
انتظام	a <i>intizām</i> order, arrangement	اوطه	t <i>oṭa</i> room, space
انتقال	a <i>intikāl</i> transition; progress; migrating, migration; transmission (e.g. of a disease); apprehension; consequence; move; demise, death	اوغراماق	t <i>uğramak</i> go to/through/by someplace in passing; meet, encounter; suffer; have an accident; find out
آنچق ، آنچاق	t <i>ancaq</i> but, however, only, solely, scarcely, just, still	اوغل	t <i>oğul</i> (oğlu) son
اندوز	p <i>endüz</i> collecting, acquiring, amassing	اوغلان	t <i>oğlan</i> boy
انديشه	p <i>endişe</i> thought, consideration, reflexion, meditation; idea; care; doubt, suspicion	اوقدر	t/a <i>o-ḳadar</i> so much, to such a degree
انزل	a <i>enzele</i> [IV <i>n-z-l</i>] let descend, bring down, send down, reveal, bestow; God's sending something down from heaven; camp; take up quarters; unload	اوقوتماق	t <i>okutmak</i> have/let read; teach
انزوا	a <i>inzivā</i> retiring, living in seclusion; living a hermit's life	اوقوماق	t <i>okumak</i> read; recite, proclaim; study
انس	a <i>üns</i> sociability, familiarity, intimacy	اوک	t <i>öñ</i> front side, the space in front of something; pp with <i>poss</i> and <i>case infl</i> : in front of
انسان	a <i>insān</i> human being; man	اوکرتماق	t <i>öğretmek</i> teach
انشاءات	a <i>iṣṣā'āt</i> building, construction	اوکرنماق	t <i>öğrenmek</i> learn; find out

اول	a <i>evvel</i> first, former; before (<i>with abl</i>)	ایلچی	t <i>elçi</i> agent; envoy, minister, ambassador
اولاد	a <i>evlād</i> pl of ولد <i>veled</i> son, child, offspring	ایلك	t <i>ilk</i> first, next
اولاق	t <i>ulak</i> messenger, dispatch rider, courier	ایلمك، ایله مك	t <i>eylemek</i> do, make
اولدرمك، اولدرمك	t <i>öldirmek öldürmek</i> kill, murder, put to death	ایمان	a <i>īmān</i> faith; religious orthodoxy; commitment; protection from danger
اولکی	a/t <i>evvelki</i> former, first	این	t <i>in</i> here: wordplay with and abbr of جن <i>cinn</i> jinn or انس <i>ins</i> person
اولمق	t <i>olmak</i> become, be	ایندیرمك، اندیرمك، اندر مك	t <i>indirmek</i> cause to descend, lower; alight, dismount
اولو	a <i>ulī, ulū</i> pl of ذو <i>zū</i> : possessor, owner, master	اینه بختی	t <i>İne-bahtı</i> pn Lepanto (Gr Ναύπακτος)
اومنیوس	l/f/ger <i>omnibus</i> (omni)bus	ایوان	p <i>eyvān</i> reception hall (with open front); hall with columns; castle, palace
اومید، امید	p <i>ümīd, ümīz</i> hope	ایبی، ایو	t <i>iyi, eyü</i> good, fine, orderly
اون	t <i>on</i> ten	آیین	p <i>āyīn</i> law; custom; rite, ceremony, observance; manner, fashion, habit
اونودمق	t <i>unudmak</i> forget	با	p <i>bā</i> with, by, in, at, to, into, on, according to (also as prefix)
اویانمق	t <i>uyanmak</i> wake up	باء	a <i>bā</i> 'second letter of the Arabic alphabet
اویقو	t <i>uyku</i> sleep	باب	a <i>bāb</i> gate, door; chapter, subdivision of a book or science; class, kind, category; (late) governmental building; castle
اویومق	t <i>uyumak</i> sleep	بادام، بادم	p <i>bādām, bādem</i> almond (tree and fruit)
اویون	t <i>oyun</i> game	بارگاه	p <i>bārgāh</i> place of audience; court of a sovereign; palace; gate of audience; ~-ı <i>hāşş</i> privy chamber; ~-ı <i>‘āmm</i> hall of public audience; ~-ı <i>Kibriyā</i> presence of the Almighty
اهالی	a <i>ahālī, ehālī</i> population, inhabitant; people	باری	p/t <i>bārī</i> at least
اهل	a <i>ehl, ehl</i> family, household, friends, people, nation; descendants; wife; (<i>with gen or iza fet</i> ;) people, possessor, community	باس	a <i>be</i> 's might, power; courage; harm, damage
آهن	p <i>āhen</i> iron, steel; iron or steel weapon; ~-rüy bold, brazen	باش	t <i>baş</i> head; beginning
آی	t <i>ay</i> moon	باشقه، باشقه	t <i>başka</i> other, different, another thing, otherwise, besides (<i>with abl</i>)
ای	t <i>ey</i> hey! ho! well, now!	باشلامق، باشلماق	t <i>başlamak</i> begin
آیاق	t <i>ayaq</i> foot	باغ	p <i>bāğ</i> garden, vineyard
ایالت	a <i>eyālet</i> province; principality	باغبان	p <i>bāğbān</i> gardener; garden watchman; vine-dresser
ایام	a <i>eyyām</i> pl of يوم <i>yevm</i> day	باقراچ	t <i>bakraç</i> kettle, (small) pot
آیت	a <i>āyet</i> sign [of God]; miracle performed by God; verse of the Qur'ān or other holy book	باقمق	t <i>bakmak</i> look
ایتمك	t <i>étmek</i> do	بال	t <i>bal</i> honey
ایتمك، آیتمق	t <i>eytmek/eyitmek/aytmak/ayıtmak</i> say, speak	بال	a <i>bāl</i> mind, soul, spirit
ایجار	a <i>īcār</i> leasing, hiring out	بال مومی	p/t <i>bal mumı</i> (bees)wax candle
ایچ	t <i>iç</i> inside(s); inside of, in which, under (<i>pp with poss and case suff</i>)	بالدفاعات	a <i>bi-d-defā'āt</i> repeatedly
ایچرو	t <i>içerü</i> inside(s); inner part(s); into	بانی	a <i>bānī</i> builder; master builder; founder; initiator; originator
ایچون	t <i>içün</i> for, because, in order to	بای	t <i>bay</i> rich
ایدی	a <i>eydī</i> pl of يد <i>yed</i> hand	بایزید	a/t <i>Bāyezīd</i> pn Sultan Bāyezīd II (1481–1512)
ایرتسی	t <i>ertesı</i> next; next day; tomorrow	بایلمق	t <i>bayılmak</i> faint, swoon
ایش	t <i>iş</i> work, matter, state	بوتون، بوتون	t <i>bütün</i> whole, all, complete
ایشته، اشته	t <i>işte</i> lo! behold! there! now then (<i>concluding</i>)	بیچ	h <i>Beç</i> pn Vienna
ایشلمك	t <i>işlemek</i> perform, do, work; ply (<i>a vehicle on its regular route</i>)	بحر	a <i>bahir, baħr</i> sea; large lake; great river
ایشیتمك، ایشیتمك	t <i>işitmek</i> hear	بخت	p <i>baht</i> (favorable) destiny, luck, fortune
ایفا	a <i>ifā</i> fulfilling, performing	بدء	a <i>bedi', bed'</i> beginning
ایقاع	a <i>ikā'</i> make/let fall or happen, cause; commit (<i>crime</i>)		
ایکندو، ایکندی	t <i>ikindü, ikindi</i> afternoon worship service; call to afternoon prayers; afternoon		

بدر	a <i>bedr</i> full moon; beautiful face; night of the full moon	بند	p <i>bend</i> bond; binding, fastening; knot; dam, embankment; node, portion between nodes; <i>ḵayd ü ~ ile</i> bound in chains, tied up
بذل	a <i>bezil</i> , <i>bezl</i> liberal expenditure, commitment, contribution	بنیان	a <i>bünyān</i> building, edifice, structure
بر	t <i>bir</i> one	بواب	a <i>bavvāb</i> porter, gate keeper
بر	p <i>ber</i> on, in, according to, as	بودن	p <i>būden</i> be (<i>pres</i> باش <i>bāš</i>)
بز	a <i>berr</i> land, <i>esp</i> continent; wilderness	بورا	t <i>bura</i> <i>dem pro of place</i> : this place, here (<i>usually with poss and case</i> ; can also take the pl): بورادن <i>buradan</i> from here; بوراده <i>burada</i> here, بورايه <i>buraya</i> to here
بر آز	t <i>bir az</i> a few	بوسنه	s <i>Bosna pn</i> Bosnia
بر چوق	t <i>bir çok</i> a great many	بوغمق	t <i>boğmağ</i> choke, strangle, drown
بر درلو	t <i>bir dürlü</i> some way, somehow; no way (<i>with neg</i>)	بو قدر	t <i>bu-ḵadar</i> so many, so much, to such a degree
بر طرف	p/a <i>ber taraf</i> aside, out of the way, away from before one	بوكون ، بكون	t <i>bugün</i> today
بر فراختن	p <i>ber-firāḫten</i> raise, exalt, erect, hoist; cf. Steingass <i>ber-efrāḫten</i> (<i>pres.</i> بر فراز <i>ber-firāz</i>)	بولمق ، بولمق	t <i>bulmağ</i> find
بر قاچ	t <i>bir kaç</i> several	بولنمق	t <i>bulunmağ</i> find oneself, be found, be present
برابر	p <i>berāber</i> equal, corresponding, even; together	بوم	p <i>būm</i> country, region; home; ground, groundwork; nature, character, disposition
برده	t <i>birde</i> and there; suddenly; and also	بويله	t <i>böyle</i> such, such a one; thus
برلکده	t <i>birlikde</i> together, in company	بهار	p <i>bahār</i> spring
برله	t <i>birle</i> with, and	بهالی	p/t <i>bahālī</i> expensive, valuable
برلین	ger <i>Berlin pn</i> Berlin	بهجت	a <i>behcet</i> splendor, beauty, brightness; joy, pleasure
بروز	a <i>bürüz</i> issue forth, come forth, manifest	بهر	a <i>behr</i> (<i>in Ottoman generally</i>): distance; distress, misfortune; disappointment; <i>in Arabic (and Ottoman)</i> : radiance, shine; distinction, preeminence, victory; replenishment, completion
بری ، برو	t <i>beri/beru</i> hither, this side; since (<i>pp with abl</i>)	بهشت	p <i>behišt, bihišt</i> heaven, paradise
برین	p <i>berīn</i> highest; supreme; sublime	بی ، بی	p <i>bī</i> without (<i>sometimes as prefix</i>)
بسلمک ، بسلمک	t <i>beslemek</i> nourish, feed	بیان	a <i>beyān</i> explanation; clarity, distinctness; ~inde (<i>pp</i>) be about, deal with
بشیر	a <i>beṣīr</i> bringer of good news; prophet	بیچاره	p <i>bīḵāre</i> poor, unfortunate, wretched, hopeless
بعد	a <i>ba'd(e)</i> after (<i>prep</i>)	بیرام	p <i>bayrām</i> religious festival; holiday
بعد	a <i>bu'd</i> distance, interval; remoteness; improbability	بیره ، بره	t <i>bire, bre</i> exclamation of surprise: Oh! Ah!
بعده	a <i>ba'dehu</i> after; afterwards; then	بیضا	a <i>bayzā</i> white, bright; sun; <i>fem of</i> ابيض <i>ebyaž</i> : white
بعضی ، بعض	a/p <i>ba'z-i/ba'zī</i> some, many	بیع	a <i>bey/beyi'</i> sale, purchase, bargain, mode of barter
بغداد	a <i>Bagdād pn</i> Baghdad	بیلدیرمک ، بیلدورمک	t <i>bildirmek, bildürmek</i> make known; communicate
بغی	a <i>bagy</i> oppression; rebellion; sin, wickedness	بیلیمک ، بیلیمک	t <i>bilmek</i> know, recognize, guess
بك	t <i>beğ</i> lord; prince; ruler	بیماری	p <i>bīmārī</i> illness, disease
بکربیکی	t <i>beğlerbeği</i> lord of lords; governor-general; chief of the provincial governors (<i>sancakbegis</i>)	بین	a <i>beyn</i> interval (<i>of space, time, degree</i>); <i>pp with poss and case suff</i> : between, among, amidst
بکلکچی	t <i>beğlikci</i> head of the Ottoman state chancery	بینمک ، بنمک	t <i>binmek</i> mount, get-upon; ride upon/in
بلا	a <i>bilā</i> without	بیته	a <i>beyyine^{tan}</i> evidence, proof, argument, demonstration
بلاد	a <i>bilād pl of</i> بلد <i>beled</i> / بلدة <i>belde</i> town, village, hamlet; (<i>esp pl</i>) country, region, district		
بلبل	p <i>būlbūl</i> nightingale (<i>luscinia megarhynchos</i>)		
بلده	a <i>belde</i> country; city, town, village, hamlet		
بلند	p <i>bülend</i> high; <i>ser-~</i> high, elevated, lofty, proud, famed, excellent, distinguished		
بناء	a <i>binā'en</i> building; consequently; founded upon that; therefore; <i>pp with dat</i> based on, because of		

بيوچك	t <i>büyücek</i>	somewhat large	تبدلات	a <i>tebeddülât</i>	changes
بویرمق ، بویرمق	t <i>buyurmak</i>	order, decree; deign to say; deign	تبدیل	a <i>tebdîl</i>	change, exchange; modification, alteration; conversion; incognito; government spy/agent
بيوك ، بيوچك	t <i>büyük</i>	large	تبریز	p <i>Tebrîz</i> pn	Tebriz
پادشاه	p <i>pādişāh</i>	sovereign, monarch, emperor, sultan	تبعید	a <i>teb'îd</i>	alienate; distance; remove; expel; banish
پاره	t/p <i>para/pāre</i>	money; one-fortieth of a piastre; piece	تتبع	a <i>tetebbu'</i>	study, research, scientific investigation/examination; inquiry
پاشا	t <i>paşa</i>	pasha (colonel, general)	تجارت	a <i>ticâret</i>	trade, commerce
پای	p <i>pây</i>	share, portion, proportional part	تجلی	a <i>tecellî</i>	becoming visible or manifest; manifestation; light; brilliance; fate
پای تخت	p <i>pây-taht</i>	capital city; foot of the throne	تحریر	a <i>tahrîr</i>	text; setting down in writing; composition; conscription
پایان	p <i>pâyân</i>	end	تحسین	a <i>tahsîn</i>	beautification; admiration; approbation
پر	p <i>pür</i>	full	تحصیل	a <i>taḥṣîl</i>	collect, study, acquire
پرتو افندی	p/t <i>Pertev Efendi</i>	Pertev Mehmed Sa'îd Paşa (d. 1836)	تحيات	a <i>teḥîyât</i> pl of	تحیه taḥîye salutation, greeting
پرواز	p <i>pervâz</i>	flight, flying, soaring; ornamental border, molding, fringe	تخت	p <i>taht</i>	throne
پرور	p <i>perver</i>	nourishing, fostering, taking charge of	تخلی	a <i>taḥallî</i>	being/becoming free from occupation; separation (from people); have nothing to do with ...
پرورده کار	p <i>perverdegâr</i>	protector; nourisher; God; king	تخمیناً	a <i>taḥmînen</i>	approximately
پرورده	p <i>perverde</i>	nourished, maintained, educated	تدابیر	a <i>tedâbîr</i> pl of	تدبیر tedbîr plan, arrange, regulate, manage; plan, course, expedient
پروفیسور	f <i>profesör</i>	professor	تدارك	a <i>tedârik/teḏârûk</i>	preparation, procurement
پریشان	p <i>perîşân</i>	scattered, disordered, disarranged, disheveled; perturbed, perplexed, bewildered	تدبیر	a <i>tedbîr</i>	planning, arranging, regulating, managing
پش	p <i>peş</i>	back part; behind (pp with poss and case suff)	تنزیل	a <i>tezyîl</i>	adding a skirt/train to a garment; appending, supplementing; summarize; round off (fig)
پك	t <i>pek</i>	very, very well; hard, firm, unyielding	ترتیب	a <i>tertîb</i>	arrangement, order, plan, composition, series
پکار	t <i>piñar</i>	well, spring	ترجمان	a/p <i>tercümân</i>	interpreter, translator; expounder
پلان	f/ger <i>plan</i>	plan	ترس	t <i>ters</i>	opposite, reverse; back side/direction; backwards, wrong
پناه	p <i>penâh</i>	(place of) refuge, shelter; protection, shield; <i>sa'âdet</i> - ~ asylum of fortune = the most fortunate one; <i>âlem</i> - ~ asylum of the universe = the one in whom the world takes refuge = honorific title of the sultan	ترس	a <i>tûrs</i>	shield
پنجره	p <i>pencere</i>	window	ترکه	a <i>tereke</i>	bequest, legacy
پوش	p <i>pûş</i>	covering, covered; a kind of turban, generally of black or red silk	تزاید	a <i>tezâyûd</i>	increase, growth, augmentation, accumulation
پیام	p <i>peyâm</i>	message	تزین	a <i>tezyîn</i>	ornamentation, adornment, decoration
پیشوا	p <i>pîşvâ</i>	leader, commander, teacher; pattern, model	تسلی	a <i>tesellî</i>	consolation, comfort
پیشه	p <i>pîşe</i>	craft, trade, profession; habit; in compounds, one who exercises the art or habit named: <i>cefâ</i> ~ torturer, tyrant	تسلیم	a <i>teslîm</i>	delivery, payment; surrender
پیغامبر	p <i>peygâmbir</i>	prophet; ~î prophetic	تسویه	a <i>tesvîye</i>	leveling, rectification; payment
تاكه	p <i>tâ-ki</i>	in order that ...; until the time when	تشتت	a <i>teşettût</i>	split, disintegration; disunity, scattering; difference, discrepancy, fragmentation
تألیف	a <i>te'lîf</i>	bringing together; arranging together; composing; book	تصدیق	a <i>taşdîq</i>	confirmation, ratification
طاوشان ، طاوشان	t <i>tauşan</i>	hare	تضاعف	a <i>tezâ'uf</i>	being or becoming twofold or severalfold greater; increase
تأیید	a <i>te'yîd</i>	a strengthening, supporting, confirming, affirming	تعالی	a <i>te'âlâ</i>	praised be He

تعبير	a <i>ta'bīr</i> word, phrase, expression; interpretation; designation	تلكو ، تلكى ، تىلكى	t <i>tilki, tilkü</i> fox
تعجب	a <i>ta'acciüb</i> astonishment, wonder	ثانى	a <i>sānī</i> second
تعمير	a <i>tāmīr</i> allow to prosper; maintain in good condition; repair; granting of long life	ثغور	a <i>suğūr</i> pl of ثغر <i>sağar, sağr</i> mouth, teeth, front teeth; frontier, border; gap, pass, road at frontier
تعهدات	a <i>ta'ahhüdāt</i> pl of تعهد <i>ta'ahhüd</i> commitment	ثقل	a <i>saḳal</i> heavy, weighty; burden; weight; baggage; gem; (in dual:) humanity and the spirit world
تعيين	a <i>ta'yīn</i> designation, determination; appointment	ثمره	a <i>semere</i> fruit; result; profit; success
تفرّج	a <i>teferrüc</i> excursion, diversion, entertainment, day in the country	ثنا	a <i>senā</i> praise, fame, recognition
تفرّق	a <i>teferruḳ</i> separation, splitting; ~-ı <i>ittişāl</i> disintegration produced by disease	ثواب	a <i>sevāb</i> meritorious action; reward, recompense; eternal reward for earthly deed
تفريغ	a <i>tefrīğ</i> make empty; pour out; finishing one thing and moving to another	جاری	a <i>cārī</i> flowing, running; present/current (month); usual, customary
تقدير	a <i>taqdīr</i> estimate, evaluation; appreciation; supposition; resolution; providential predestination; opinion; case (<i>loc</i>)	جامع	a <i>cāmī</i> collecting; collector; mosque where the special Friday service is performed at noon
تقرب	a <i>taḳarrüb</i> approach; convergence	جان	p <i>cān</i> soul; life
تقريب	a <i>taḳrīb</i> approach, approximation	جانب	a <i>cānib</i> side, direction
تقسيم	a <i>taḳşīm</i> dividing into parts, division	جاه	p <i>cāh</i> place, rank; office; high position; honor; power; fortune; well-being
تقصير	a <i>taḳşīr</i> shortening, abbreviating; making too short, failing in one's duty; fault, sin, trespass	جاهد	a <i>cāhede</i> [III <i>c-h-d</i>] exert oneself, strive, struggle; the carrying on of the struggle of Muslims against non-Muslims
تكرار	a <i>tekrār</i> again; repeatedly; recur; recurrence	جبان	a <i>cebbān, cebān</i> cowardly
تكلان	a <i>tüklān</i> trust, faith in God	جبروت	a <i>ceberūt</i> (sphere of divine) omnipotence; dominion (of God)
تكميل	a <i>tekmīl</i> completion, complete	جبل	a <i>cebel</i> mountain
تكنه	t <i>tekle</i> trough, tray, ship's hull; sailboat	جبین	a <i>cebīn</i> forehead
تلاوت	a <i>tilāvet</i> reading or chanting aloud of a portion of the Qur'ān	جدال	a <i>cidāl</i> dispute, contention, fight, combat
تلطيف	a <i>talṭīf</i> honor, award; mark of favor	جداول	a <i>cedāvil</i> pl of جدول <i>cedvel</i> : marginal line around a page; tabulated form; column of a page; straight edge ruler; small water-course, canal, brook; trench; tributary of a river
تلغراف	f <i>telğraf</i> telegraph; telegram	جرم	a <i>cirim, cirm</i> substance; (heavenly) body; size; volume; ~-i <i>māhtāb</i> disc of the moon
تلف	a <i>telef</i> ruin, perdition, waste, death	جریان	a <i>cereyān</i> flowing, running; course
تماشا	p <i>temāşā</i> a watching; spectacle; going for a walk/ride	جزئی	a <i>cüz'i</i> small, trifling, insignificant; part, particular
تمام	a <i>tamām</i> finished, completed, complete	جسد	a <i>cesed</i> human body; corpse
تمشيت	a <i>temşīyet</i> advance, promote, push forward; manage	جسر	a <i>cisr</i> bridge
تمهيد	a <i>temhīd</i> smoothing; facilitation; preparation; spreading (<i>Ottoman</i>); disposition; make an excuse/proposal	جعل	a <i>cā'ale</i> [c-ʿ-l] make, do, set, lay
تواريخ	a <i>tevārīḥ</i> pl of تاریخ <i>tārīḥ</i> chronicle; history; date; chronogram	جلّ	a <i>celle</i> [c-l-l] grand, great, exalted
توثيق	a <i>tevşīḳ</i> verification, confirmation, authentication, documentation	جلال	a <i>celāl</i> divine might; divine wrath
توجيه	a <i>tevcih</i> turning, directing, sending toward; conferring; appointment; ambiguity	جلالت	a <i>celālet</i> great (<i>of people</i>); sublimity, majesty (<i>honorific of rulers</i>)
توديع	a <i>tevdi</i> commitment	جلوس	a <i>cülūs</i> accession to the throne
توزيع	a <i>tevzi</i> distribution in shares or portions	جلوه	a <i>cilve</i> overpowering beauty; grace, charm; coquetry; appearance; manifestation; clarity; ~-gāh bridal bed, bridal chamber
تیره	p <i>tīre</i> dark; opaque; gloomy	جليل	a <i>celīl</i> great, large, huge; glorious; important
تینگ	p <i>tīg</i> sword (or similar weapon); peak (of a mountain or roof); ray of light; tongue of flame		

جمال	a <i>cemāl</i> beauty, comeliness; elegance, grace, charm; divine goodness and perfection	چنتاك	p/t <i>çiftlik</i> farm, agricultural estate; amount of land that can be cultivated by a pair of oxen; a pair
جمع	a <i>cemīʿ</i> , <i>cemʿ</i> collect; collection; aggregate; assemblage	چكمك	t <i>çekmek</i> pull; <i>telgraf</i> ~ send a telegram
جمعه ايرتسی	a/t <i>cumʿa ertesi</i> Saturday	ت چكilmek	t <i>çekilmek</i> pass. of چكمك <i>çekmek</i> pull; withdraw, draw back
جمله	a <i>cümle</i> all, whole, total	چلبی	g <i>celebi</i> gentleman; (title for) civilian man of letters; prince (early Ottoman)
جميع	a <i>cemīʿ</i> with <i>izafet</i> : all, every one, the whole	چلبیا	p <i>çelipā</i> crucifix, cross
جميل	a <i>cemīl</i> beautiful, graceful, charming; deserving	چو	p <i>çū</i> as; when
جن	a <i>cinn</i> jinn	چوب	p <i>çüb</i> wood; timber; log; staff; beam
جناب	a <i>cenāb</i> personage of consequence; majesty, honor; <i>originally</i> side, direction; ~-ı <i>hakḳ</i> , ~-ı <i>ʿizzet</i> , ~-ı <i>Allāh</i> the Lord God; <i>sefir</i> ~-ı <i>lari</i> his excellency Mr. Ambassador	چوجق	t <i>çocuk</i> child
جناح	a <i>cenāh</i> wing; fin; upper arm	چوربه	t <i>çorba</i> soup
جنت	a <i>cennet</i> garden, park, meadow, orchard, vineyard; paradise, heaven; ~-mekān whose place is in Paradise = deceased (of rulers)	چوق ، چق	t <i>çok</i> much, many, very
جنوب	a <i>cenūb</i> south	چوقه دار ، چوقادار ، چوخادار	p <i>çūkadār</i> , <i>çūkadār</i> , <i>çūhādār</i> palace servant in charge of the sultan's cloaks and furs; servant; lackey; member of the field staff of a governmental agency
جواب	a <i>cevāb</i> answer	چونكه	p <i>çünki</i> because
جوامع	a <i>cevāmīʿ</i> pl of جامع <i>cāmīʿ</i> mosque where the special Friday noon service is performed	چوی زاده	t/p <i>Çivizāde</i> pn scholarly Ottoman family (15 th -18 th c.)
جواهر	a <i>cevāhir</i> pl of جوهر <i>cevher</i> jewel, gems (as a class); pearl; substance, essence	چهر	p <i>çehr</i> , <i>çih</i> r face; aspect; form
جود	a <i>cūd</i> liberal, munificent, generous; liberality, munificence, generosity	چيقمق	t <i>çıkmak</i> go out, come into existence, result, amount to
جولان	a <i>cevelān</i> circulation, revolving; traveling around	چين	p <i>çin</i> (poet) fold; pleat; wrinkle; crease; curl/braid in hair; ~-i <i>cebīn</i> wrinkling of forehead = frown
جوهر	a <i>cevher</i> jewel, gems (as a class); pearl; substance, essence	حاجز	a <i>hāciz</i> partition, fence, obstacle
جهاد	a <i>cihād</i> struggle, striving (to advance the faith of Islam)	حادث	a <i>hadiṣ</i> new, fresh, recent, modern; originate, spring up, occur; be formed
جهان	p <i>cihān</i> world	حاصل	a <i>hāşıl</i> come to be; result; product
جهت	a <i>cihet</i> side, quarter, direction; point of view; means; reason; -diḡi ~-le because, in consideration of	حاصل كلام	a <i>hāşıl-ı kelām</i> result of speech = in short
جهد	a <i>cehd</i> striving, endeavor, effort	حاضر	a <i>hāzır</i> present, ready, prepared
چاره	p <i>çāre</i> remedy, cure; means of escape	حافظ	a <i>hāfız</i> keeping; preserving; guarding; guard; custodian; one who has memorized the whole Qurʾān
چاشنيكير	p <i>çāşnīgīr</i> taster (officer or chief butler who tastes a dish before it is served to his superior); chef; Ottoman official in charge of the purity of coinage; ~ <i>başılık</i> office of the master of the tasters or chefs.	حاکم	a <i>hākim</i> ruler; king; governor; magistrate; lawgiver, legislator; judge
چابالامق ، چابالامق ، چابالمق ، چابالامق	t <i>çabalamaḳ</i> struggle, strive	حال	a <i>hāl</i> condition, state, situation; case; conduct
چراغ	p <i>çırāḡ</i> lamp-wick, lamp, light; here: چراق p <i>çıraḳ</i> apprentice, pupil; a palace servant with a right to a pension after his leaving service	حالا	a <i>hālā</i> still, yet; at present, now
چرخ ، چرق	p <i>çarḫ</i> , <i>çark</i> wheel; machine; the heavens; the spheres; fate	حالت ، حالة	a <i>hālet</i> condition, state
		حامی	a <i>hāmī</i> protector, guardian
		حاوی	a <i>hāvī</i> containing, comprising; collecting
		حبيب	a <i>habīb</i> beloved; lover; friend; ~ <i>ullāh</i> the Prophet Muḥammad
		حتى	a <i>hattā</i> so much so, to such a degree that, even; not even (with neg)
		حجت	a <i>huccet</i> argument; evidence, testimony, proof; document
		حذتلنمك	a/t <i>hiddetlenmek</i> to fly into a rage
		حديث	a <i>hadīṣ</i> a tradition of the words or deeds of the Prophet Muḥammad, Hadith

حديد	a <i>ḥadīd</i> iron, steel; instrument of iron or steel; sharp	خار ، خوار	p <i>ḥār, ḥvār</i> eating, drinking, receiving
حذاق	a <i>ḥuzzāk pl of</i> حاذق <i>ḥāzīk</i> skilled (physician), skilful, expert; sharp, keen	خارج	a <i>ḥāric</i> outside surface, space exterior to a thing; a result; foreign territory
حرب	a <i>ḥarb</i> war, battle, combat; ~ -ī pertaining to war	خاشاک	p <i>ḥāṣāk</i> rubbish; sweepings; contemptible person; rabble
حرم	a <i>ḥarem</i> sacred, inviolable space; women's apartments of a household; harem; <i>ḥarem-eyni ṣ-ṣerīfeyn</i> the two sacred cities = Mecca and Medina	خاص	a <i>ḥāṣṣ</i> special, particular, private, individual; particular possession of the state or sovereign; princely; imperial; pure; unmixed; noble; privileged; higher classes; benefice (with annual income of at least 100,000 <i>aḳçe</i>)
حسن	a <i>ḥiss</i> feeling, sensation	خاطر	a <i>ḥātır</i> thought, idea, suggestion; mind; memory; heart; repute; favor; feelings; health; consideration
حساب	a <i>ḥesāb</i> numbering, counting, reckoning, computation; account; bill; guess; speculation; advantage; accountability	خالی	a <i>ḥālī</i> empty, vacant, unoccupied, uninhabited
حسن	a <i>ḥusn</i> beauty	خان	t <i>ḥān</i> khan, title of Turko-Mongolian rulers; sovereign (<i>follows the name of Ottoman sultans</i>)
حسن	a <i>ḥasen</i> good, comely, seemly, beautiful, pleasant, agreeable	خاندان	p <i>ḥānedān</i> family; household; lineage; of illustrious descent
حصه	a <i>ḥiṣṣe</i> share, allotted portion	خانه	p <i>ḥāne</i> house, dwelling
حضر	a <i>ḥuẓẓār pl of</i> حاضر <i>ḥāẓır</i> : present, prepared	خاور	p <i>ḥāver</i> West; poet. East; sun; throne; ~-ān East and West
حضرت	a <i>ḥazret</i> a presence; excellency (<i>precedes the name or title of holy personages, with izafet: ḥazret-i ...; follows the names of state dignitaries, with the added ending -leri: ḥazretleri</i>); here referring to God (<i>rarely also refers to the Qur'ān</i>)	خبر	a <i>ḥaber</i> news
حضور	a <i>ḥuẓūr</i> presence; being or becoming present; the presence of the sovereign; repose, quiet, ease	خجسته	p <i>ḥuceste</i> auspicious, fortunate, happy; ~ -rey full of auspicious thoughts, giving good advice
حق	a <i>ḥaḳḳ</i> right, truth, validity; Qur'an; Islam; God; fee; respect; relation; correct; ~-inda pp with nom/gen: in respect of .../for	خدا	p <i>ḥudā</i> God
حقیر	a <i>ḥaḳīr</i> small, insignificant; low, despicable; <i>bu</i> ~ my humble self	خدام	a <i>ḥuddām pl of</i> خادم <i>ḥādım</i> servant; eunuch
حك	a <i>ḥakk</i> a scraping, abrasion; engraving; erasure	خدایی	p <i>ḥudāyī</i> divine, formed by God or nature, natural; divinity, divine power
حکام	a <i>ḥukkām pl of</i> حاکم <i>ḥākim</i> that which restrains, curbs, checks; ruler; lawgiver; legislator; judge	خدمت ، خدمت	a <i>ḥidmet/ḥizmet</i> service, duty; employment, pay/fee
حکایت ، حکایه	a <i>ḥikāye/ḥikāyet</i> history, story	خراب	a <i>ḥarāb</i> ruined, in ruins, devastated
حکم	a <i>ḥüküm, ḥükm</i> judicial decision, decree, sentence; rule, authority, government; meaning; validity; rank	خزینه	a <i>ḥazīne</i> treasure; treasure chest; treasury
حکمت	a <i>ḥikmet</i> point of wisdom; ultimate cause; secret; cause; divine resolution	خزینه دار	a/p <i>ḥazīnedār</i> treasurer
حمد	a <i>ḥamd</i> praise	خسرو	p <i>Husrev, Hüsrev pn</i> Cyrus, founder of Persian empire; Khosrau/Khosrow/Chosroes; monarch, sovereign
حي	a <i>ḥayya</i> alive, living	خشکی	p <i>ḥuṣkī</i> dryness; drought; blockage
حيات	a <i>ḥayāt</i> life	خَصَص	a <i>ḥaṣṣaṣa</i> [II ḥ-ṣ-ṣ] specify, particularize, itemize; specialize, restrict; designate, set aside; devote in particular; allocate; reserve (و ۱ s.th. for s.o.)
حيله	a <i>ḥīle</i> wile, artifice, stratagem, trick, device; legal quibble	خصوص	a <i>ḥuṣūṣ</i> peculiar or particular to a person or thing; specialty; topic, matter, subject; especially (<i>with instr</i>)
خاتمه	a <i>ḥātime</i> end, conclusion; concluding chapter or verse of a chapter of the Qur'ān; postscript	خضاب	a <i>ḥizāb</i> dye; stain
خاتون	t <i>ḥatun</i> woman, lady	خضر بك اوغلی محمد پاشا	a/t <i>Hızır Beg oğlu Meḥmed Paşa pn</i> Meḥmed Pasha, son of Hızır Beg; vizier (<i>ca</i> 1483–85; subsequently tutor of Prince Ahmed)
خادم	a <i>ḥādım</i> servant; in Ottoman esp: eunuch		

خطاب	<i>hiṭāb</i> address, allocution, apostrophe	دار	a <i>dār</i> house, home; country, region; city, town, village; world
خطر	a <i>ḥaṭar</i> danger, peril, hazard, risk	دار	a <i>dāre</i> [<i>d-v-r</i>] turn, revolve, rotate; circulate, make the rounds
خطه	a <i>ḥuṭṭa</i> district, region, precinct	داری	t <i>darı</i> millet
خطیر	a <i>ḥaṭīr</i> weighty, serious, important; risky, dangerous	دافع	a <i>dāfī</i> that which repels, expels, impels
خلاص	a <i>ḥalās</i> safety, security; salvation, deliverance from ill or danger	دام	a <i>dāme</i> [<i>d-v-m</i>] last, endure
خلاصه	a <i>ḥulāṣa</i> extract; abstract; best quality; purified substance; essence; excerpt; summary; in short	داور	p <i>dāver</i> ruler; magistrate; king
خلافت	a <i>ḥilāfet</i> caliphate; office, dignity, or tenure of a caliph	دائر	a <i>dā'ir</i> revolve, circulate; <i>pp</i> with <i>dat</i> : concerning, about
خلص	a <i>ḥilṣ</i> a genuine friend	دائره	a <i>dāire</i> circle, circumference, ring; department; suite of apartments or offices
خلع	a <i>ḥal'</i> taking off (a garment); casting off (restraint); dislocation; dismissal, deposition, dethronement; repudiation; disowning	دائما	a <i>dā'imā</i> continually, perpetually, always
خلعت	a <i>ḥil'at</i> a robe of honor (<i>conferred by the sultan or another dignitary as a sign of favor</i>)	دخی ، داخی	t <i>daḥi</i> and, also, yet, even; not yet (<i>with neg</i>)
خلق	a <i>ḥalk</i> creation; all created things; human-kind; the common people; crowd; people, nation	دده	t <i>dede</i> grandfather; ancestor; old man; honorary title for a mystic
خلق	a <i>ḥalāka</i> [<i>h-l-k</i>] create	در	p <i>der</i> in, into, within, at, among, upon, by, of, on, about, with respect to; ~ - <i>ān</i> immediately
خلق	a <i>ḥalk</i> creation; creatures, <i>esp</i> humans; people, nation	در عقب	p/a <i>der 'aḳab</i> immediately afterwards, instantly
خلل	a <i>ḥalel</i> interval, opening, gap; crevice; flaw, defect; injury; disorder, decay	در گذشتن	p <i>der-güzeṣten</i> pass beyond; outstrip; advance; abstain, cease; depart; disappear; <i>fig</i> die (<i>pres</i> در <i>گذر</i> <i>der-güzer</i>)
خمسه	a <i>ḥamse</i> five; a Meṣnevi poem in five parts	درج	a <i>derc</i> insert; include; inscribe
خندق	a <i>ḥendek</i> , <i>ḥandak</i> fosse, moat, trench	درجه	a <i>derece</i> step, stair, rung, stage, degree; form
خنزیر	a <i>ḥunzīr/ḥunzır</i> pig	درخت	p <i>diraḥt</i> tree, shrub
خواجه	p <i>ḥoca</i> , <i>ḥ'āca</i> Hoja, (religious) teacher, scholar	درس	a <i>ders</i> lesson, learning, class period
خواقین	t/a <i>ḥavāḳīn</i> <i>pl</i> of خاقان <i>ḥākān</i> ruler; Turkish or Tatar monarch, <i>esp</i> Ottoman sultan	درک	a <i>derk</i> acquisition; comprehension
خوش کلدیکز	p/t <i>hoş geldiñiz</i> welcome!	دروازه	p <i>dervāze</i> door, gate; public place
خوشنوا	p <i>hoşnevā</i> melodious	درون	p <i>derün</i> inside, inner space
خوشه کیتمک	p/t <i>hoşa gitmek</i> enjoy, like	درویش	p <i>dervīṣ</i> dervish
خوف	a <i>ḥavf</i> fear, fright, terror	درویش محمد پاشا	t <i>Dervīṣ Meḥmed Paşa</i> <i>pn</i> Dervīṣ Meḥmed Paşa (<i>Ottoman statesman and grand vizier 1653–1654; d. 1655</i>)
خیالخانه	a/p <i>ḥayālḥāne</i> imagination, fantasy; theater	دریا	p <i>deryā</i> sea, ocean; (<i>fig</i>) a person with vast knowledge
خیر	t <i>ḥayır</i> no	دستان	p <i>destān</i> story, tale, legend, <i>esp</i> (heroic) epic, (verse) narrative; song, ballad; spell, incantation
خیر	a <i>ḥayır</i> , <i>ḥayr</i> good or desirable (thing); health; welfare; prosperity; excellence	دستبوس	p <i>destbūs</i> kissing the hand of another; one who kisses the hand of another
خیر خواه	a/p <i>ḥayr-ḥ'āh</i> , <i>ḥayır-ḥ'āh</i> well-wishing; well-wisher	دعا	a <i>du'ā</i> prayer [<i>not prayer service</i>]; invocation; supplication to God; benediction
خیره	p <i>ḥīre</i> numb, stiff, benumbed; blinded; dazed; sad; confounded; dim, dark; empty, vain, futile; lightheaded; unman-nerly; refractory; malicious; courageous	دعایم ، دعائم	a <i>da'āyim</i> , <i>da'ā'im</i> <i>pl</i> of دعام <i>dā'am</i> : pillar, pole, post, mast
خیری	a <i>ḥayrī</i> good, beneficial	دعوت	a <i>da'vet</i> call, summons, invocation, invitation
خیلی	p <i>ḥayli</i> much, many, very	دفاتر	g/p/a <i>defātır</i> <i>pl</i> of دفتر <i>defter</i> : register; account book; note-book; book
داخل	a <i>dāḥil</i> inner, interior, internal; inside, interior; entering; home territory		
داد	p <i>dād</i> gift; one's right, share, portion; equitableness; complaint, lament		

دفع	a <i>defi</i> ^c , <i>def</i> ^c repulsion; propulsion; expulsion; (<i>jur</i>) objection	ذکر	a <i>zikir</i> , <i>zıkr</i> remembrance, recollection, memory, mention; blessing; formula; fame
دفعه	a <i>defa</i> time, occurrence	ذلکم	a <i>zālikūm</i> that (one there)
دفن	a <i>defin</i> , <i>defn</i> interment, burial (of a body or a treasure)	ذمت	a <i>zimmet</i> responsibility, obligation, duty; indebtedness, debt
دقیقه	a <i>daḳīqa</i> minute	ذمیم	a <i>zemīm</i> censurable; disparaged; bad
دک	t <i>dek</i> until, unto (<i>pp with dat, often written as one word with the noun</i>)	ذوق	a <i>zevk</i> taste, flavor, pleasure, delight
دل	p <i>dil</i> heart, mind	ذی	a <i>zī</i> <i>gen of</i> ذو <i>zū</i> possessor, owner, master; ~n- <i>nūreyn</i> Lord of the two lights = the third Caliph, 'Osmān
دلالت	a <i>delālet</i> guidance, indication, meaning	راحت	a <i>rāḥat</i> ease, rest, repose, tranquility, comfort; comfortably, easy
دلفروز	p <i>dilfūrūz</i> heart-cheering, delightful	رازدار	p <i>rāzdār</i> trusty, faithful; insider; able to keep a secret
دلکشا	p <i>dilküşā</i> agreeable, enjoyable, pleasant	راست کلمک	p/t <i>rāst gelmek</i> meet
دماغ	a/p/t <i>dimāğ</i> , <i>dımāğ</i> <i>Ar</i> brain, mind; <i>Per</i> nose; <i>Turk.</i> roof of the mouth, palate	راغ	p <i>rāğ</i> fields, meadows (<i>especially at the base of mountains</i>); gardens
دنیا	a <i>dünyā</i> the [<i>present</i>] world	رافع	a <i>rāfi</i> one who raises, lifts, erects, exalts, preserves, puts away; bearer; God
دوام	a <i>devām</i> a continuing, an enduring; school attendance	راوی	a <i>rāvī</i> narrator
دوچار	p <i>dūčār</i> meeting, coming together (of two people or unpleasant circumstances); one afflicted	رای، رای	a <i>rey/re'y</i> thought, opinion; vote
دورمق، طورمق	t <i>durmaq/turmaq</i> stand, remain, endure	رایت	a <i>rāyet</i> flag
دوش	t <i>düş</i> dream	رب	a <i>rabb</i> Lord [God]
دوشمک، دشمک	t <i>düşmek</i> fall, happen, fall upon, attack, to set out for, to be located (<i>place</i>)	ربانی	a <i>rabbānī</i> pertaining to God; divine; holy
دوکتور	f <i>doḳtor</i> doctor (<i>as title</i>); physician	ربط	a <i>rabıṭ</i> , <i>rabṭ</i> binding, fastening, connecting; connection
دوکمک	t <i>dögmek</i> hit, beat	ریقه	a <i>ribka</i> halter, yoke; ~i <i>iṭā'at</i> subjection and obedience
دولت	a <i>devlet</i> state, empire; happiness, luck	رتبه	a <i>rütbe</i> rank, hierarchical grade, degree
ده	t <i>de/da</i> also	رجا	a <i>ricā</i> request, an asking
دها	t <i>daha</i> still, more, earlier	رجال	a <i>ricāl</i> <i>pl of</i> رجل <i>recül</i> man
دیاربکر	a/t <i>Diýārbekir</i> <i>pn</i> Diyarbakır	رجب اغا	a <i>Receb Ağa</i> <i>pn</i> Receb Ağa
دیانت	a <i>diyānet</i> piety, devotion; religion	رحلت	a <i>riḥlet</i> move, departure; start; journey; migration; death
دیجور	a <i>deycūr</i> dark; darkness	رحمة، رحمت	a <i>rahmet</i> [God's] mercy, compassion, forgiveness, and grace
دیدار	p <i>dīdār</i> eye; sight; look; fact	رحیم	a <i>rahīm</i> pitiful, merciful, compassionate, kind
دیدن	p <i>dīden</i> see (<i>pres بین bīn</i>)	رخصت	a <i>ruḥṣat</i> permission, license
دیر	a <i>deyr</i> Christian monastery, nunnery; monastic cell	رسالت	a <i>risālet</i> , <i>resālet</i> functions or mission of a prophet
دیرک	t <i>direk</i> column, pillar, post, pole	رساله	a <i>risāle</i> message, letter; treatise, essay
دیز	t <i>diz</i> knee	رسم	a <i>resm/resim</i> drawing, design, sketch; manner; ceremony; form; toll, fee
دیزکین، دزن، دزکین	t <i>dizgin</i> rein(s)	رسول	a <i>resūl</i> messenger, envoy, apostle, prophet of God
دیگر	p <i>diğer</i> other, another, additional	رسوم	a <i>rūsūm</i> <i>pl of</i> رسم <i>resim</i> , <i>resm</i> mark, trace, vestige; diagram, drawing; rule, law, institution; practice, custom, manner, habit; due, toll; rite; ceremony
دیمک	t <i>demek</i> say, mean, tell	رشد	p <i>reşk</i> object of envy or jealousy; jealousy; emulation; ~i <i>revnağ oldı</i> it was the envy of brilliance; i.e. it (Baghdad) was so brilliant that even the brilliance envied it
دین	a <i>dīn</i> religion		
دینی	a <i>dīnī</i> religion; pertaining to Islam; religious		
دیو	t <i>deyü</i> saying (converb in -ü from <i>dē-</i>)		
دیوان	p <i>dīvān</i> council of state; public sitting of a governor, council, or judge; country district; collection of poems		
ذاتاً	a <i>zāten</i> in any event, anyway		
ذاتی	a <i>zāti</i> in/of/by itself; essential, personal		
ذراع	z <i>zirā'</i> unit of measure (<i>from elbow to the tips of the fingers</i>); cubit (<i>approx 18 inches</i>)		

رضا، رضاء	a <i>rızā, rızā'</i> consenting; assenting; being willing; acquiescence	زال	a <i>zāle</i> [z-v-l] go away, withdraw, abandon, leave; abate, come to an end, set
رعایا	a <i>re'āyā</i> pl of رعیه <i>ra'īye</i> flocks, herds; [non-Muslim] subjects of Ottoman state who pay tribute to it	زیده	a <i>zūbde</i> cream; choicest, best, quint-essence; main point
رعایت	a <i>rī'āyet</i> protection, attention to, respect, esteem, consideration, conformance to	زحمت	a <i>zahmet</i> trouble, difficulty, fatigue, distress, disease, pain
رفته رفتہ	p <i>refte refte</i> gradually, little by little	زرین	p <i>zerrīn</i> golden, of gold; jonquil (<i>narcissus jonquilla</i>)
رفع	a <i>refi'</i> , <i>ref'</i> raising, lifting, elevating; advancement, promotion	زمان	a <i>zamān</i> time
رفعت	a <i>rif'at</i> sublimity; elevation; exaltation; eminence	زمره	a <i>zūmre</i> group; body; gang; class; corps
رفیع	a <i>refi'</i> high, elevated; lofty, tall; eminent	زمین	p <i>zemīn</i> earth, world; surface of the earth; dry land; foundation; basis; subject
رفیق	a <i>refīk</i> companion, comrade, friend	زوال	a <i>zevāl</i> disappearance, departure, cessa-tion, failure; sun's decline from the meridian
رقاب	a <i>rikāb</i> pl of رقبه <i>raḳabe</i> neck (on which the yoke lies); fig yoke; servility; subject; slave	زوقاق، زقاق، صوقاق	a/t <i>zuḳāḳ, zoḳaḳ, ṣoḳaḳ</i> street
رموز	a <i>rumūz, rūmūz</i> pl of رمز <i>remz</i> sign, symbol; abbreviation; initial; cipher	زیاده	p <i>ziyāde</i> more, to a high degree, very; ~ <i>siyle</i> to the highest
رو، روی	p <i>rū(y)</i> face, countenance; surface; appearance	زیارت	a <i>ziyāret</i> visit, pilgrimage
روایت	a <i>rivāyet</i> narrative, legend, tradition, variant; rumor	زیارتگاه	a/p <i>ziyāretgāh</i> much-visited place; pilgrimage destination
روح	a <i>rūh</i> soul, spirit, breath	زیرا	p <i>zīrā</i> because
روحة	a <i>revḥa</i> ^{tūn} calm, relaxation; evening; coming, v. غوة	ساحه	a <i>sāḥa</i> region, field, place, district, zone
روز	p <i>rūz</i> day	ساختن	p <i>sāḥten</i> make, complete; falsify, counter-feit (<i>pres</i> ساز <i>sāz</i>)
روزگار	p <i>rūzgār</i> wind, storm; period of time; fate, fortune; world	ساری	a <i>sārī</i> contagious; epidemic; spreading; effective; operative; penetrating
رؤس، رؤوس	a <i>rū'us, rū'ūs</i> pl of رأس <i>re</i> 's head; headland, cape; upper extremity, point, peak	ساعت	a <i>sā'at</i> hour, clock
روشن	p <i>rūšen</i> bright, shining, sparkling, illuminated, clear, manifest	ساغر	p <i>sāgar</i> drinking cup or bowl
روغن	p <i>rūgan, revgan</i> oil; oily substance, such as butter, grease, fat; varnish	ساکن	a <i>sākin</i> dwelling; inhabitant; quiet
روم	l/g/t <i>Rūm</i> Rome; a Roman; Eastern Rome; Byzantium; Greek Orthodox Christian; Ottoman subjects called Greeks by Europeans; modern Persian name for Ottoman Empire and its subjects; Anatolia; Anatolian; <i>vilāyet-i</i> ~ the province of Sivas in Asia Minor	سائر	a <i>sā'ir</i> other, remaining, otherwise, further
روم ایلی	g/t <i>Rūm-ili, Rūm-eli</i> pn Rumelia, the European (especially southern Balkan) territories of the Ottoman Empire (<i>esp</i> Macedonia, Thrace)	سایه	p <i>sāye</i> shadow, shade; ~ <i>sinde</i> due/thanks to
رهبر	p <i>rehber</i> leader, guide	سبب	a <i>sebeb</i> cause, occasion; source; means
رهنما	p <i>rehnūmā</i> guide, pilot, escort; compass	سبحان	a <i>sūbhān</i> praise; ~ <i>Allāh</i> [I recite the] praise of God; an expression of astonish-ment; <i>Allāh ~ehū ve te'alā</i> God, praised and exalted be He
رئیس	a <i>re'īs</i> head, chief, president	سبزه زار	p <i>sebbezār</i> kitchen garden
رئیس الکتاب	a <i>re'īsū l-küttāb</i> head scribe; Ottoman foreign secretary/secretary of state; usually abbr <i>re'īs Efendi</i> instead of <i>re'īsū l-küttāb Efendi</i>	سبیل	a <i>sebīl</i> road, path, way; water served publically and gratis (on holy days); public drinking fountain
		سپار، سپیار	p <i>sipār, sipār</i> <i>pres of</i> سپردن <i>sūpürden</i> consign, commit, entrust; <i>cān</i> ~ sacrifice oneself
		سپارش	p <i>sipāriş</i> wish, request, command; com-mission; allotment
		سپاس	p <i>sipās</i> gratitude; praise, glory; good deed
		سپاه	p <i>sipāh</i> army, troops, soldiers; Ottoman cavalry
		سپهر	p <i>sipīhr</i> sky; heavens; fortune
		سجلات	l/a <i>sicillāt</i> pl of سجل <i>sicill</i> : record, register; document
		سد	a <i>sedd</i> a built obstruction: wall, dike, fence, rampart, dam

سر	a <i>sırr</i> secret, mystery	سموات ، سماءات	a <i>semāvāt</i> pl of <i>سماء semā'</i> sky, heaven
سر	p <i>ser</i> head; chief, commander; top, summit; end, point; conclusion; commencement; source	سمیزلنمک	t <i>semizlenmek</i> become fat
سرآب	a <i>serāb</i> mirage	سنان	a <i>sinān</i> spearhead; any weapon or defense
سرای	p <i>sarāy</i> house, mansion, palace, seraglio	سنت	a <i>sünnet</i> way, practice, habit; law, statutes; practices of Muḥammad's observed by Sunni Muslims; circumcision
سردار	p <i>serdār</i> captain; general; ~-i <i>ekrem</i> commander-in-chief	سناق	t <i>sancaq</i> flag, banner, standard, the Ottoman standard; Sanjaq (an Ottoman governmental district subject to a <i>sancaq-begi</i> , later a <i>mutaşarrıf</i> , a subdivision of a province or <i>vilāyet</i> , later <i>eyālet</i>) = <i>livā, mutaşarrıflık</i>
سرفراز	p <i>ser-firāz</i> raising the head; respected, honored, exalted	سند	a <i>sened</i> prop, stay, support; proof; document
سرکنجین ، سرکنجین	p <i>sirkencübîn, sirkengübîn, sirkencebîn, sirkengebîn</i> mead mixed with vinegar (oxymel)	سنگ	p <i>seng</i> stone, rock, pebble
سرور	p <i>server</i> leader; ~-i <i>enbiyā</i> the Prophet Muḥammad	سنوح	a <i>sünüh</i> occur, appear
سرور	a <i>sürür</i> joy, gladness, pleasure	سنه	a <i>sene</i> year
سریر	a <i>serîr</i> (wooden) bed; throne	سنی	a <i>senî</i> high, exalted, sublime, grand (esp. referring to Ottoman court or sultan)
سریع	a <i>serî</i> quick, swift, rapid	سوابق	a <i>sevābık</i> pl of سابقه <i>sābıka</i> : former, preceding, antecedent; former misdeed; advance guard
سزا	p <i>sezā</i> meet, fit, suitable, becoming, convenient, merited	سؤال	a <i>su'āl</i> question
سعادت	a <i>sā'adet</i> prosperity, happiness, felicity	سور	a <i>sūr</i> wall of city or castle
سعود	a <i>su'ūd</i> ascent, rise (into the air)	سورکلمک	t <i>sürüklemek</i> drag along the ground; delay
سفر	a <i>sefer</i> campaign, travel, journey, voyage, cruise	سوره	a <i>süre</i> chapter of the Qur'ān
سگان	a <i>sükkān</i> pl of ساکن <i>sākin</i> inhabitant	سوس	t <i>süs</i> ornamentation
سلاطین	a <i>selāṭin</i> pl of سلطان <i>sultān</i> : sultan, ruler	سوفه	a <i>sūka</i> subordinates; the rabble, mob
سلام	a <i>selām</i> soundness, freedom from imperfection; safety, immunity; peace, concord; salutation; ~ 'aleykūm peace be upon you (<i>Muslim salutation</i>)	سوئه	a <i>sevīye</i> equality, evenness; level, elevation, standard, rank; 'alā s-~ in the same manner
سلسله	a <i>silsile</i> chain; series (of rulers, dignitaries, hadith traditions, etc.); dynasty, hierarchy, lineage; ~ <i>ile</i> in uninterrupted succession	سیاحت	a <i>seyāhat</i> journey, trip
سلطان	a <i>sultān</i> predominant force, power, authority; lordship, dominion, jurisdiction, empire; title of the Ottoman ruler (<i>precedes name</i>); title of female member of Ottoman ruling house (<i>follows name</i>); title of a holy person; ~ <i>um</i> Sir, Mr. (<i>form of address</i>)	سید	a <i>seyyid</i> master, lord, prince; descendent of the Prophet Muḥammad
سلطنت	a <i>saltanat</i> dominion, lordship, jurisdiction, empire; sultanate	سیدافندی	a/t <i>Seydā Efendi</i> Seydā Mehmed Efendi (1771–1827; twice Ottoman foreign secretary/secretary of state, 1814–1817 and 1824–1827)
سلف	a <i>selef</i> predecessor, ancestor; founder	سیر	a <i>seyir, seyr</i> movement, passage, ride; seeing a spectacle or show; spectacle
سلکتمک ، سیلکتمک	t <i>silkinmek</i> shake oneself, move convulsively	سیف	a <i>seyf</i> sword
سلوک	a <i>sülūk</i> entering on, following, keeping to a road, conduct, or career	سیمرغ	p <i>şimurg</i> giant mythical bird inhabiting the mountain Elburz (Caucasus); griffin
سلیم	a/t <i>Selīm</i> pn Selim I (Yavuz; ruled 1512–1520)	سیوف	a <i>süyüf</i> pl of سیف <i>seyf</i> sword
سلیمان	a/t <i>Süleymān</i> pn (Kānūnī Sultān) Süleymān, Suleiman the Magnificent; ruled 1520–1566)	سیه ، سیا ، سیاه	p <i>siyeh, siyā, siyāh</i> black
سمت	a <i>semt</i> urban district, neighborhood; proximity; direction	شاد	p <i>şād</i> merry, joyful, happy
		شادروان	p <i>şādevān, şādirvān</i> fountain (water-tank with fountain jets)
		شادمان	p <i>şādmān</i> joyful, happy
		شافع	a <i>şāfi'</i> intercessor, intermediary
		شامل	a <i>şāmil</i> contain, comprehend, extend, comprise
		شان ، شان	a <i>şān, şa'n</i> fame, renown; dignity, station, honor, glory, majesty; display, pomp

شاه	p <i>šāh</i> shah, ruler	شهباز ، شاهباز	p <i>šehbāz</i> , <i>šāhbāz</i> royal falcon;
شایان	p <i>šāyān(-i)</i> fit, fitting, suitable, worthy (often with <i>izafet</i>)		vulture; bold; <i>fig</i> daredevil
شبيه	a <i>šebīh</i> like, resembling, similar	شهر	p <i>šehir/šehr</i> city
شئاً ، شئی	a <i>šettā</i> different, various, manifold, diverse	شهریار	p <i>šehriyār</i> sovereign, sultan
شجاع	a <i>šücā</i> brave, valiant, bold	شهت شاه ، شاهنشاه	p <i>šehinšāh</i> , <i>šāhinšāh</i> king of kings; supreme ruler; shah; sultan
شجره	a <i>šecere</i> tree; genealogical tree; pedigree	شهید	a <i>šehīd</i> witness; martyr
شدت	a <i>šiddet</i> hardness; compactness; strength; violence; severity	شیء ، شئی	a <i>šey</i> , <i>šey'</i> thing
شدن	p <i>šüden</i> become (<i>pres</i> شو <i>šev</i>)	شیخ	a <i>šeyh</i> elder, old man; head of family, tribe, or religious group; head preacher or teacher; ~ <i>ül-islām</i> chief canonical functionary of the empire, minister of the canon law of Islam; officer (<i>mufti</i>) of every large town; chief <i>mufti</i> of a city; ~ <i>ü</i> <i>šābb</i> old men and youths
شدید	a <i>šedīd</i> strong, vehement, powerful, intensive, hard; bad, disastrous	شیرازه	p <i>širāze</i> head-band of a bound book; bond of union; order; balance; ~- <i>bend</i> fastened with a head-band
شر	a <i>šerr</i> bad, wicked	صاتمق	t <i>šatmaq</i> sell
شرا	a <i>širā</i> purchase, sale	صاچمق	t <i>šaçmaq</i> scatter, sprinkle, dredge, sow
شرائط ، شرایط	a <i>šerā'it</i> , <i>šerāyit</i> <i>pl</i> of شرط <i>šart</i> condition, stipulation, article of agree- ment; religious precept	صاحب	a <i>šāhib</i> possessor, owner, responsible master; protector, patron, benefactor; author (of a text)
شرع	a <i>šer</i> highway, road; canonical Islamic law	صارف	a <i>šārīf</i> that which averts, diverts, repels; one who spends or expends
شرف	a <i>šeref</i> honor, excellence, estimation, glory, exaltation	صارم	a <i>šārim</i> sharp, hard, grim
شرق	a <i>šark</i> east	صانصار ، سگسار	t <i>šanšar/şaňsar</i> marten
شریعت	a <i>šerāat</i> law; code of law; Islamic religious law, sharia	صباح	a <i>šabāh</i> morning
شریف	a <i>šerīf</i> noble; sacred; illustrious; de- scendent of Muḥammad who may wear the green turban and bear the title <i>seyyid</i> ; sherif or governor of Mecca	صبح	a <i>šubḥ</i> dawn, daybreak
شعرا	a <i>šū'arā</i> <i>pl</i> of شاعر <i>šā'ir</i> poet	صحت	a <i>šihḥat</i> health; truth
شق	a <i>şikḥ</i> half (<i>of anything cut in two</i>); side, lateral half; alternative; a branch of a river	صحیح	a <i>šahīh</i> true, correct, genuine, authentic; sound, healthy; complete
شقاق	a <i>şikāk</i> contention, strife	صحیفه	a <i>šahīfe</i> page, leaf, sheet; tablet
شکر	a <i>šükür</i> , <i>šükr</i> thanks, gratitude; praise	صدارت	a <i>šadāret</i> office, rank, and functions of the Ottoman post of Grand Vizier
شکستن	p <i>šikesten</i> break (<i>pres</i> شکن <i>šiken</i>)	صداقت	a <i>šadākat</i> faithfulness, fidelity, devotion
شکل	a <i>šekil</i> , <i>šekl</i> form, shape, figure; diagram; sort, kind, manner	صدر	a <i>šadır</i> , <i>šadr</i> upper, front, fore part of anything; breast, chest; seat of precedence in an assembly; presidency; chief minister or judge; ~- <i>ı Rūm</i> Kaži-asker (military judge) of Rumelia; ~- <i>ı a'zam</i> Grand Vizier; ~- <i>ı šudūr</i> prime minister of the Ottoman Empire
شمال	a <i>šimāl</i> north	صدق	a <i>šıdık</i> , <i>šıdk</i> honesty, truthfulness, loyalty; truth, veracity
شمدی	t <i>šimdi</i> now	صدور	a <i>šudūr</i> <i>pl</i> of صدر <i>šadr</i> : upper, front, fore- part; chest; seat of precedence in an assembly; chief minister or judge
شمسه	a <i>šemse</i> figure of the sun; vignette	صراف	a <i>sarrāf</i> money changer; one competent to judge value and prices
شمشیر	p <i>šimšir</i> sword, sabre, rapier	صعود	a <i>šū'ūd</i> ascent, ascension
شمندوفر	f <i>šimendüfer</i> train	صغار	a <i>şığār</i> <i>pl</i> of صغیر <i>şağir</i> : small
شن	t <i>šen</i> joyous; cultivated (land); inhabited	صف	a <i>šaff</i> (battle)line, order
شنیدن	p <i>šenīden</i> hear, perceive (<i>pres</i> شنو <i>šinev</i>)		
شور	p <i>šūr</i> , <i>šōr</i> salty, brackish; bitter; turbid; turbidity, confusion; disaster, dis- turbance, catastrophe; tumult, riot, sedition		
شورا	t <i>šura</i> that place (<i>dem pro</i> of place; generally with case suff; can also have poss and <i>pl infl</i> ; e.g. شورایه ، شوراده ، شورایه شورایه <i>šuraya</i> , <i>šurada</i> , <i>šuradan</i> to there, there, from there)		
شوکت	a <i>ševket</i> imperial majesty and pomp, grandeur, dignity		
شویله	t <i>šöyle</i> thus, so		

صفا	a <i>şafā</i> , <i>Şafā</i> purity, clarity; sincerity; true friendship; delight, pleasure, entertainment, recreation; <i>pn</i> locality near Mecca	طاقه ، طاقت	a <i>tāka</i> , <i>tākat</i> strength, power, endurance, energy
صفراء ، صفرا	a <i>şafṛā</i> , <i>şafṛā'</i> bile, gall; gold; yellow	طانيق / تتيق	t <i>ṭanimak</i> / <i>tanimak</i> know, recognize
صقيلق	t <i>şıkılmaq</i> be bored; <i>cān</i> ~ [one's] soul feels oppressed = be tired, disgusted, vexed	طاورنق ، داورنق	t <i>ṭavranmaq</i> / <i>davranmaq</i> prepare(d) for action; act; work
صقین ، صاقین ، صاقن	t <i>şakın</i> take care! mind! (<i>imp</i> of صاقينمق <i>şakınmaq</i>); by no means, not at all (<i>with neg imp</i> or <i>opt</i>)	طاوق ، تاوق ، طاغوق	t <i>ṭavuk</i> , <i>ṭağuk</i> chicken, hen
صكره ، صوكره	t <i>şoñra</i> afterwards, later, thereafter	طاير ، طائر	a <i>tāyir</i> , <i>tā'ir</i> flying; bird
صلوة ، صلوة	a <i>şalāt</i> prescribed prayer; divine blessing	طب	a <i>tıbb</i> medical science
صلب	a <i>şalb</i> execution by hanging/crucifixion	طبق	a <i>tıbk</i> something that fits exactly to something else (e.g. lid); ~ -ı (<i>with izafet</i>) or ~ -ı / ~ -ısı (<i>poss suff</i>) according/ corresponding to, in accordance with, exactly as
صلح	a <i>şulḥ</i> peace	طبل	a <i>ṭabil</i> , <i>ṭabl</i> drum; (< mod. Turk. <i>davul</i>)
صلوات	a <i>şalavāt</i> <i>pl</i> of صلات <i>şalāt</i> prayer, required prayers	طبيعی	a <i>ṭabī'ī</i> related to nature; natural; related to printing
صلى	a <i>şallā</i> [II <i>ş-l-v</i>] pray the required prayers; <i>şallā</i> 'alā pray for; bless someone from God	طرف	a <i>ṭaraf</i> side; district; direction
صليب	a <i>şalīb</i> cross, crucifix	طريقه	a <i>ṭarīkat</i> way, path; dervish order; sect
صندوق ، صنديق	t/a <i>şanduk</i> / <i>şandık</i> chest, coffer, box	طشره	t <i>ṭaşra</i> out, outside
صو	t <i>şu</i> water, broth	طعام	a <i>ṭ'ām</i> food, meal; nourishment
صوت	a <i>şavt</i> sound, noise; voice	طعان ، طعان	a <i>ṭ'ān</i> , <i>ṭ'innān</i> mutual fighting with spears
صورت	a <i>şūret</i> form, shape, figure, copy, facial expression, portrait; manner	طغیان	a <i>ṭuğyān</i> exceed limits; breach boundaries; excess, breach, immoderate inequity; malice; impiety; outrage; sin; flooding (river)
صومعه	a <i>şavma'a</i> cell of a recluse; monastery; dervish conventicle	طقوز	t <i>ṭokuz</i> nine
صهبا	a <i>şahbā</i> wine (<i>poetic usage</i>)	طمع	a <i>tama'</i> stinginess, avarice, insatiability
صیحه	a <i>şayḥa</i> a crying out, yell	طوپلامق ، طوپلامق	t <i>ṭoplamaq</i> collect, gather
ضبط	a <i>zabıt</i> , <i>zabt</i> holding firmly; firm hold; restraining, controlling, governing; conquering, taking formal possession of	طوتیق ، توتیق ، دوتیق	t <i>ṭutmaq</i> / <i>tutmaq</i> / <i>dutmaq</i> hold, catch, keep, detain, occupy
ضرب	a <i>darb</i> , <i>zarb</i> hitting, striking; minting coins; <i>math</i> multiplication	طوتی ، دودی	p/t <i>tūtī</i> , <i>tūtī</i> , <i>dudu</i> parrot, parakeet, macaw; pretty young woman (<i>generally Greek or Armenian</i>)
ضرر	a <i>zarar</i> harm, disadvantage, loss	طوغری	t <i>ṭoğrı</i> correct, right; towards (<i>pp</i> with <i>dat</i>)
ضرورت	a <i>zarūret</i> need, want, necessity, indigence	طول	a <i>tūl</i> length
ضعف	a <i>zā'af</i> , <i>zā'if</i> , <i>zāf</i> weakness, feebleness; infirmity; make thin; weak point; disadvantage	طولانق ، دولانق	t <i>ṭolanmaq</i> , <i>dolanmaq</i> go around in a circle, revolve; ramble, saunter about
ضعیف	a <i>zā'if</i> weak	طولایی	t <i>ṭolayı</i> surroundings, circle; <i>pp</i> with <i>abl</i> : about, concerning
ضلال	a <i>ḍalāl</i> , <i>zālāl</i> (<i>relig</i>) error; gone astray; lost	طولی ، طولی ، طلی	t <i>tolu</i> / <i>toli</i> full
ضمیم	a <i>zamīm</i> added, included, appended, inserted	طونا ، تونه ، طونه	t <i>tuna</i> , <i>tuna</i> <i>pn</i> Danube
ضمیمه	a <i>zamīmeten</i> additionally, in addition	ظاهر	a <i>zāhir</i> outer, external, exterior; apparent, visible, perceptible; plain, self-evident, clear
ضوابط	a <i>zavābiṭ</i> <i>pl</i> of ضابطه <i>zābiṭa</i> : rule, maxim; organization; order	ظرفا	a <i>zurefā</i> , <i>zürefā</i> <i>pl</i> of ظریف <i>zarīf</i> graceful, elegant, ingenious, clever, witty
طاب	a <i>tābe</i> [<i>t-y-b</i>] be good, delectable; favor; be ripe; recover	ظل	a <i>zıll</i> shadow, shade
طاش	t <i>taş</i> stone	ظلال	a <i>zılāl</i> <i>pl</i> of ظل <i>zıll</i> shadows, shades; protection
طاغ	t <i>tağ</i> mountain	ظلم	a <i>zulüm</i> , <i>zulm</i> wrong, oppression; cruelty; tyranny
طاقم ، طاقم	t <i>taqım</i> set, group; equipment; <i>bir</i> ~ several, some		

ظلمت	a <i>zūlmet</i> darkness; dark	عرض	a ' <i>arż</i> width, breadth; latitude; review, parade; representation, petition; expression
ظواهر	a <i>zavāhir, zevāhir</i> pl of ظاهر (<i>zāhir</i> (e)) appearing; visible; outside, exterior; apparent; manifest, clear; only seemingly; outward appearance, outer form; ~ <i>ül-vücūd</i> physical reality; things except for God through which he manifests himself	عرق النساء	a ' <i>ırku n-nesā, 'araḡu n-nisā</i> sciatica
ظهر	a <i>zuhur/zuhr</i> noon	عريض	a ' <i>arīz</i> wide
ظهور	a <i>zuhūr</i> becoming visible; appearance; a happening	عز	a ' <i>izz</i> power; glory; value, estimation
عادت	a ' <i>ādet</i> custom, practice, usage	عزت	a ' <i>izzet</i> power, might; glory, greatness; influence; high rank
عادتا	a ' <i>ādetā</i> customarily, as usual; simply, merely, in fact; almost	عساكر	a ' <i>asākir</i> pl of عسكر ' <i>asker</i> soldier(s), military force, army
عارف	a ' <i>ārif</i> knowing, versed, skilled; expert; <i>myst</i> one who has attained the highest knowledge	عصيان	a ' <i>işyān</i> rebellion
عادل	a ' <i>ākil, 'āqıl</i> rational, intelligent; wise, prudent	عظم	a ' <i>aẓẓame</i> [II '-z-m] very great, grand, vast; make powerful, exalt, honor
عالم	a ' <i>ālem</i> world	عظيم	a ' <i>aẓīm</i> great, vast, immense, important, powerful
عالمی	a ' <i>ālemi</i> pertaining to the world; worldly; mortal; transitory; inhabitant of the world	عقائد	a ' <i>aḡā'id</i> pl of عقیده ' <i>aḡīde</i> article/point of belief or faith (of Islam); dogma
عالی	a ' <i>ālī</i> high, exalted, sublime	عقد	a ' <i>aḡid/aḡd</i> compact, treaty; conclude a bargain; hold a meeting
عام	a ' <i>āmm</i> general, universal; common, public; lower class	عقل	a ' <i>aḡıl/aḡl</i> reason, intelligence, wisdom, mind, memory, thought
عامل	a ' <i>āmil</i> acting, working, functioning, executing; governor; tax collector	عقيب	a ' <i>aḡīb</i> immediately following; after
عباد	a ' <i>ibād</i> pl of عبد ' <i>abd</i> : slave, servant (of God); worshipper; human	عكس	a ' <i>akis, 'aks</i> reverse/converse/inverse of anything; reflection
عبارت	a ' <i>ibāret</i> consisting of (with <i>abl</i>)	علم	a ' <i>alem</i> mark, sign; flag, banner
عبد	a ' <i>abd</i> servant, slave, worshiper; ~ <i>ur-rahmān</i> pn ' <i>Abdurrahmān</i> (= servant of the All-compassionate, i.e. God)	علم	a ' <i>ilm</i> knowledge; science; notice
عبد المعین	a ' <i>Abdūlmū'in</i> pn ' <i>Abdūlmū'in</i>	علما	a ' <i>ulemā</i> pl of عالم ' <i>ālim</i> one who knows; learned, erudite, scholar; Islamic theologian
عبدی دده	a/t ' <i>Abdī Dede</i> pn ' <i>Abdī Dede</i>	علو	a ' <i>ulūvv, 'ulūv</i> elevation (of character); exaltedness; high rank; pre-eminence
عبرت	a ' <i>ibret</i> admonition, warning; example to be avoided	علوفه	a ' <i>ulūfe</i> fodder; provender; pay of troops
عثمان	a ' <i>Osmān</i> pn Osman; the third caliph after the Prophet; eponymous founder of the Ottoman Empire; Ottomans	علوم	a ' <i>ulūm</i> pl of علم ' <i>ilm</i> knowledge, science
عثمانی	a ' <i>oṣmānī</i> Ottoman	علة	a ' <i>illet</i> disease, malady, infirmity; deficiency; defect; cause
عجم	a ' <i>Acem</i> non-Arabian; esp. Persian; Persia	علی	a ' <i>ālī</i> high, exalted
عدّ	a ' <i>add</i> enumeration, counting, reckoning, calculation; deem	علی الاتفاق	a ' <i>ale l-ittifāk</i> in agreement with, jointly (14.6)
عدا	a ' <i>idā, 'udā</i> pl of عدوّ ' <i>adūv</i> enemy	علی الصباح	a ' <i>ale ş-şabāh</i> in the morning, mornings
عدالت	a ' <i>adālet</i> equity, justice	علی پاشا	a/t ' <i>Alī Paşa</i> pn ' <i>Alī Pasha Hādım</i> (grand vizier; 1501–03 & 1506–11)
عداوت	a ' <i>adāvet</i> enmity; hate	علی جنکیز	a/t ' <i>Alī Cengiz</i> Ali Jinghis
عدد	a ' <i>aded</i> number, numeral	علیک	a ' <i>aleyk</i> upon you; unto you; against you; response to greeting/salutation
عدل	a ' <i>adil, 'adl</i> justice, equity	علیه	a ' <i>aleyh</i> pp with <i>poss</i> and <i>case suff.</i> upon him; unto him; against him
عراق	a ' <i>Irāk</i> pn Iraq	عمر	a ' <i>ömür, 'ömr</i> life; term of life
عرب	a ' <i>Arab</i> Arabia; Arab; Arabic	عَمَم	a ' <i>ammeme</i> [II '-m-m] be/become general, universal, common, prevalent, comprehensive; spread, prevail
عربه	a/t ' <i>araba</i> wagon, carriage, cart	عموم	a ' <i>umūm</i> common, general, universal; universality; all
عرش	a ' <i>arş</i> throne (of God); ninth heaven; booth; trellis; canopy	عمیق	a ' <i>amīk</i> deep

عنایت	a 'ināyet kindness, favor, grace	غوتنبورغ	s <i>Ġötenborg</i> <i>pn</i> Göteborg/Gothenborg (Sweden)
عندلیب	a <i>andelīb</i> nightingale (<i>luscinia philomela</i>)	غوغا	t <i>ğavğa</i> quarrel
عنقا	a 'anqā mythical bird of great size said to live in the Caucasus; griffin; phoenix	غیب	a <i>ğayb</i> absent, hidden, invisible
عوالم	a 'avālim <i>pl of</i> عالم 'ālem world, universe	غیر	a <i>ğayr</i> another, other; <i>with izafet preceding an adjective</i> : not, un-, e.g. غیر منقول <i>ğayr-i menkūl</i> immovable; real estate
عون	a 'avn help, aid, assistance	غیری	a <i>ğayri</i> other, another; <i>bundan</i> ~ besides, moreover
عهد	a 'ahid, 'ahd duty; pact, promise; compact, treaty; injunction, command; appointment; (term of) office	فاتح	a <i>fātiḥ</i> conquering, conqueror
عهده	a 'uhde duty, accepted responsibility	فارغ	a <i>fāriğ</i> at leisure; empty, vacant, free; finished (<i>with something = abl</i>)
عیال	a 'ıyāl, 'ayāl household dependents (<i>including wife and children</i>); wife	فاصل	a <i>fāşıl</i> that which separates or divides
عید	a 'īd religious festival; ~i <i>şerīf</i> or ~i <i>fiṭr</i> festival at the end of the fast of Ramadan; ~i <i>aḏḥā</i> feast of sacrifices	فانوس	g/a <i>fānūs</i> lamp(shade); lighthouse
عیسی	a 'İsā <i>pn</i> Isa; Jesus	فانی	a <i>fānī</i> transitory
عین	a 'ayn eye	فائده ، فائده	a <i>fā'ide/fayda</i> benefit, gain, advantage
عین	a/p 'ayn-ı self, same, identical (<i>from</i> عین 'ayn thing, essence [<i>with izafet -i</i>])	فتح	a <i>fetḥ</i> opening; beginning; conquest
غازی	a <i>gāzī</i> an attacker of the enemy, <i>esp</i> a Muslim who fights enemies of Islam	فتح	a <i>fetaḥa</i> [I <i>f-t-h</i>] open; begin; conquer
غافل	a <i>gāfil</i> careless, inconsiderate, thoughtless	فتنه	a <i>fitne</i> sedition, disorder; intrigue
غالبانه	a/p <i>gālibāne</i> victorious	فتوا ، فتوی	a <i>fetvā</i> legal opinion or decision (<i>by a mufti according to canon law</i>)
غالبیت	a <i>gālibīyet</i> victory, superiority, predominance	فتوت	a <i>fütüvvet</i> youth; noble manliness (of young man); chivalry; generosity; <i>Futuwwa</i> (<i>designation of wide range of generally mystical Islamic movements and organizations</i>)
غایت	a <i>gāyet</i> end, extremity, limit	فتوح	a <i>fütüh</i> <i>pl of</i> فتح <i>fetḥ</i> opening; conquest
غدار	a <i>gaddār</i> unjust, acting wrongfully, cruel, tyrannical, perfidious	فخم	a <i>fahḥame</i> [II <i>f-h-m</i>] make grand, noble, splendid; honor
غدوة	a <i>gadve'</i> ^{ün} morning stroll; midday meal; <i>gadve'</i> ^{ün} <i>ve revḥa'</i> ^{ün} coming and going; all movements	فراغ	a <i>ferāğ</i> withdrawal, divestment, renunciation, relinquishment; leisure, ease; transfer (of property); ~ -ı <i>bāl ile</i> free from fear, without cares
غرب	a <i>ğarb</i> west	فراغت	a <i>ferāgat</i> selflessness; disclaimer; abandonment; withdrawal
غرض	a <i>ğaraž</i> ulterior motive, self-serving intention; bad attitude, spite; vengeful, scheming	فرجام	p <i>fercām</i> end, conclusion, result
غروب	a <i>ğurūb</i> the setting of a heavenly body (sunset)	فرخنده	p <i>ferḥunde</i> auspicious, lucky
غروش	t <i>ğuruş</i> <i>kuruş</i> , piastre	فردا	p <i>ferdā</i> the day after a particular date; tomorrow; ~ı (<i>gün</i>) the next day
غزا	a <i>ğazā</i> military expedition, <i>esp</i> in defense or furtherance of Islam	فرصت	a <i>fırşat/furşat</i> turn; opportunity; advance, victory
غزته	f <i>gazete</i> newspaper	فرقان	a <i>fürkân, furkân</i> means of distinguishing truth from error; Qur'ân
غسل	a <i>gusûl, gusl, gasl</i> ritual washing; total ablution of the body; washing of a corpse	فرمان	p <i>fermân</i> command, order, imperial edict
غفران	a <i>gufrân</i> forgiveness, pardoning a sin	فروخت	p <i>fürûḥt</i> sale, selling
غلبه	a <i>galebe</i> victory; superiority; predominance	فروزان	p <i>fürüzân</i> bright, shining
غلو	a <i>gulüvv</i> rebellion, insurrection; exaggeration; immoderation	فزودن	p <i>füzûden</i> increase, augment; (<i>pres</i> ا فزا <i>fezā</i>)
غم	a <i>ğamm</i> care, anxiety; grief, gloom	فساد	a <i>fesād</i> corruption; disorder, sedition; intrigue; riot
غمزدا	a/p <i>gamzidā</i> quality or act of driving away grief; enliven; comfort	فسیکفیکهم الله	a <i>feseyekfikehümü llāhu</i> God will indeed suffice for you (as helper) against them
غنائم	a <i>ganā'im</i> <i>pl of</i> غنیمت <i>ganīmet</i> spoils, plunder, booty	فضا	a <i>fezā</i> open space, courtyard
غواص	a <i>ğavvāş</i> divers		

فضايح ، فضائح	a <i>faẓāyih</i> , <i>feẓā'ih</i> pl of فضيحة <i>faẓīḥa</i> : shameful act or quality; baseness; infamous crime	قدر	a <i>qadr</i> power, strength, force; ability; means; quantity, number, dimension, degree
فضله	a <i>faẓla</i> (too) much, more, remnant, excess	قدرت	a <i>qudret</i> divine omnipotence; power, might; ability, means; energy
فقط	a <i>faḳaṭ</i> but	قدس	a <i>qudūs</i> , <i>quds</i> holiness, sanctity, purity; holy place; <i>pn</i> Jerusalem
فكر	a <i>fikir/fikr</i> opinion, thought, idea	قدس	a <i>qaddese</i> [II <i>q-d-s</i>] sanctify, hallow
فلاکت	a <i>felāket</i> adversity, misfortune	قدم	a <i>qıdem</i> eternity without beginning (<i>an attribute of God</i>); precedence in time; being earlier/older; preceding, precedence
فلان	a <i>falān/filān</i> a certain person/thing, so and so, such and such (<i>same meaning with eq</i>)	قدوم	a <i>qudūm</i> arriving; arrival
فنا	a <i>finā</i> courtyard	قديم	a <i>qadīm</i> old, ancient (<i>of things</i> ; with <i>nisbe of persons</i>)
فی	a <i>fī</i> in, into; concerning, about; on	قراءت	a <i>qırā'at</i> reading, recitation; solemn recitation/reading of the Qur'ān
فی الواقع	a <i>fī l-vāḳi'</i> as it turned out, in effect, really	قرار	a <i>qarār</i> settled, fixed; permanent residence; decision, resolution, decree
فیروز	p <i>firūz</i> victorious; successful; prosperous; lucky	قرار لاشدیرمق	t/a <i>qararlaşdırmak</i> conjointly settle, decide
قابوچی	t <i>kapuçı</i> doorkeeper, porter, warden; title of officer of the sultan's palace; ~ <i>başılık</i> office of the chief porter of the sultan's palace	قرارنامه	a/p <i>qarārname</i> a written decree; decision; agreement
قات ، قاط	t <i>kaṭ/kaṭ</i> layer, story (of a building), tier; quantity; side	قرآن	a <i>qur'ān</i> Qur'ān
قاتل	a <i>qātele</i> [III <i>q-t-l</i>] fight, combat	قرب	a <i>qurb</i> nearness, vicinity, intimacy
قاتلانمق	t <i>katlanmak</i> endure; take on; put up with (<i>with dat</i>)	قرمان	t <i>Qaraman</i> <i>pn</i> Karaman (<i>town in south central Anatolia</i>)
قاچ	t <i>kaç</i> how many	قربنداش	t <i>qarındaş</i> brother, sister, sibling; companion (<i>fig</i>)
قادر	a <i>kādir</i> able, capable, strong (attribute of God)	قریر	a <i>qarır</i> cold; chilly; pleasantly cool
قادین ، قادن	t <i>kadın</i> woman	قریستیانی	n <i>Kristiyanıya</i> <i>pn</i> Kristiana (<i>earlier name of Oslo, Norway</i>)
قارء / قاری	a <i>kāri'</i> reader, professional Qur'ān reader	قرین	a <i>qarīn</i> near; companion, associate; neighbor; relative; chamberlain
قاطع	a <i>qāṭi'</i> decisive, definitive, final	قز ، قیز	t <i>kız</i> girl, daughter
قاف	a <i>Qāf</i> name of mountain range (<i>Caucasus, Himalayas, Hindu-Kush</i>) that according to ancient conception encircles the earth; Caucasus	قسطمونی	g/t <i>Qastamoni</i> <i>pn</i> Kastamonu (<i>town in north central Anatolia</i>)
قالدیرمق	t <i>kaldırmak</i> lift, raise, pick up, set up; carry; support; take away; abrogate	قسطنطنیه	g/a <i>Qostantīniye</i> Constantinople, Istanbul
قالقمق ، قلقمق	t <i>kalkmak</i> rise, ascend, stand up, get up; set out; annul	قصد	a <i>qaşd</i> purpose, intent, resolve, design
قالمق	t <i>kalmak</i> halt, keep still, remain behind, be left (over)	قصر	a <i>qaşır</i> , <i>qaşr</i> fort; castle; palace
قانون	g/a <i>kānūn</i> law(book), rule; law made by people (and not revealed in the Qur'ān); dulcimer, zither	قصه	a <i>kışsa</i> story, tale, anecdote, fable, legend
قائده	a <i>qā'ide</i> basis; rule	قضا ، قضاء	a <i>qazā</i> , <i>qazā'</i> decision; judgment, sentence; judge's office and function; administrative district; divine decree; accident, mishap; subsequent performance of an previously omitted religious duty; accomplishment of an act; <i>ez</i> ~ by chance
قبیل	a <i>qabıl</i> sort, category, lot; usually with ~ <i>inden</i> ____-like; in order to ____	قطر	a <i>qutur</i> , <i>qutr</i> diameter; diagonal; region, district
قیامق	t <i>kapamak</i> close	قطع	a <i>qaṭı'</i> , <i>qaṭ'</i> cut (off); cease; interrupt; terminate; decide
قپو	t <i>kapu</i> gate, door	قلاده	a <i>kılāde</i> necklace
قتال	a <i>qıtāl</i> mutual combat; battle	قلعه	a <i>ka'l'e</i> castle, fortress
قتل	a <i>qatıl</i> , <i>katıl</i> killing; violent death; homicide; manslaughter; murder		
قد	a <i>qadd</i> stature, figure; here: measure, size		
قدر	a/p/t <i>kadar</i> quantity, number; dimension; degree; so much, to such a degree		

قلم	a <i>kalem</i> reed, reed-pen; pencil; artist's brush; engraver's tool; chisel; office, chancery; style; single entry in a register; ~e almak write, draw up	کبی	t <i>gibi</i> as (relational)
قلمق ، قيلمق	t <i>kılmak</i> do, make	کبير	a <i>kebîr</i> great, large, grand; adult
قلوب	a <i>kulûb</i> pl of قلب <i>kalb</i> heart	کپرى ، کوپرى	t <i>köpri</i> bridge
قمع	a <i>qamî</i> subjugation, suppression, oppression	کتاب	a <i>kitâb</i> book
قناعت	a <i>qanâ'at</i> contentment, satisfaction; opinion	کتب	a <i>ketebe</i> [k-t-b] write, inscribe, register
قوانین	g/a <i>qavânîn</i> pl of قانون <i>kânûn</i> law (made by man, distinguished from divine law)	کتدکچه	t <i>gıtdikçe</i> gradually, little by little
قوپارمق	t <i>qoparmak</i> pluck; break off, violently tear away	کتورمک ، کتيرمک ، کترمک	t <i>getürmek, getirmek</i> bring (forward)
قوپنهاغ	d <i>Kopenhagen</i> pn Copenhagen (Denmark)	کثرت	a <i>kesret</i> great quantity, superabundance, excess
قوت	a <i>quvet, kuvvet</i> strength, power, might, (military) force	کثير	a <i>kesîr</i> much, many, frequent
قوچ	t <i>qoç</i> ram	کچمک	t <i>geçmek</i> pass by/through/along
قورو ، قورى	t <i>koru, korı</i> private meadow or grove	کدا	p <i>gedâ</i> beggar, mendicant; poor
قورى ، قورو	t <i>qurı/kuru</i> dry	کذر ، کذار	p <i>güzer, güzâr</i> passing; passage
قوش	t <i>kuş</i> bird	کذشتن	p <i>güzeşten</i> pass by/through/along; passage (pres <i>güzer, güzâr</i>)
قوشلوق	t <i>kuşluk</i> aviary; early morning; late morning	کرا	a <i>kirâ</i> rent
قومديه ، قومديا	f <i>komediya</i> comedy	کردان	p <i>gerdân</i> neck, throat; turning, revolving; passage of time
قومشو ، قومشى ، قوکشو ، قوکشى	t <i>komşu, komşı, koñşu, koñşı</i> neighbor	کردش	p <i>gerdiş</i> a going around, turning, revolving; change of fortune
قوناق ، قوئاق	t <i>konak/koñak</i> mansion, large house, quarters; guest; a day's journey	کردن	p <i>kerden</i> make, do (pres کن <i>kün</i>)
قونوق ، قونق ، قنوق ، قنوق	t <i>konuk, koñuk</i> guest	کردون	p <i>gerdün</i> wheel; wheeled vehicle; heavens, sky; fortune; world
قويمق ، قومق	t <i>koymak, komak</i> put, place, set, set down, let go, leave	کرده	p <i>kerde</i> made, done, ~ -kerde that which one has ____-ed
قوبولمق	t <i>qoyulmak</i> approach, undertake, begin	کرك	t <i>gerek</i> necessary, needed
قوبى ، قوبو ، قيو	t <i>quyı/quyu</i> well, pit	کرك ... کرك	t <i>gerek ... gerek</i> both ... and; whether ... or
قياس	a <i>qıyâs</i> comparison; (reasoning by) analogy	کرم	a <i>kerem</i> kindness, goodness, magnanimity, nobility, generosity
قيد	a <i>qayıd, kayd</i> binding; restriction; registration, enrollment; provision; caring, attending to	کره	a/t <i>kere (kerre)</i> single occurrence/instance, time
قيصاريه	g/a/t <i>Qaysârîye</i> pn Kayseri (city in central Anatolia)	کريم	a <i>kerîm</i> noble, honorable, magnanimous
قيصر	l/a <i>qayşer</i> Caesar; emperor; ruler; pl <i>qayâşire</i>	کريه	a <i>kerîh</i> disgusting, detestable, abominable
قيمت	a <i>kıymet</i> value, worth	کزمک	t <i>gezmek</i> move/walk/travel/go (around)
قيوم	a <i>qayyûm</i> unvarying (God)	کزين	p <i>güzîn</i> choose, elect; chosen; pres v. <i>güzîden</i> choose; <i>çihâr-ı yâr-ı güzîn</i> the four chosen friends (of the Prophet = the first four caliphs)
کارکیر	p <i>kârgîr</i> masonry, foundation; workman	کستر	p <i>güster</i> spreading, extending, diffusing, dispensing
کاشف	a <i>kâşif</i> discovering, revealing	کسر	a <i>kesir, kesr</i> breaking, med fracture; math fraction; diminution
کافر	a <i>kâfir</i> unbeliever; unbelieving	کسمق	t <i>kesmek</i> cut (through, down, off), interrupt, wean, define, coin, subtract (among many other meanings)
کافی	a <i>kâfî</i> sufficing, sufficient; protecting; capable	کشتن	p <i>geşten</i> turn; return; change; alter; repeat; renew; become (= <i>şüden</i>) (pres کرد <i>gerd</i>)
کامل	a <i>kâmil</i> perfect, complete, full; good, well-conducted, honorable; of mature years	کشور	p <i>kişver</i> land, region
کاه	p <i>gâh, kâh</i> place; time; at one time; sometimes; now; then	کعبه	a <i>ka'be</i> cube, die; cube-shaped building; pn the Kaaba (in Mecca)
کائنات	a <i>kâ'inât</i> pl of کائنه universe, all creation, all existing beings, all things	کفايت	a <i>kifâyet</i> sufficiency; full ability
کبار	a <i>kibâr</i> pl of كبير <i>kebîr</i> large, great, grand		

كفر	a <i>küfür, küfr</i> infidelity, lack of belief; godlessness; heresy; curse; swearing; blasphemy	كيرمك	t <i>girmek</i> enter
كلام	a <i>kelām</i> word; sentence; speech; remark; expression; ‘ilm-i ~ (Islamic) scholastic theology; ~ -i <i>ḡadīm</i> Qur’ān	كرو، كيرو	t <i>gērū, gerū</i> back; <i>pp with abl</i> since, from ... on
كلزار	p <i>gūlzār</i> rose bed, rose garden	كيم	t <i>kim</i> who
كلمك	t <i>gelmek</i> come	كيمي ... كيمي	t <i>kimi ... kimi</i> the one ... the other
كلمه	a <i>kelime</i> word	كيوان	p <i>keyvān</i> planet Saturn; seventh heaven; <i>eyvān-ı</i> ~ palace of the seventh heaven
كلي	a <i>küllī</i> general, universal, total; great, considerable, abundant, numerous	لا	a <i>lā</i> no; not; <i>with juss for neg imp; general neg with acc</i>
كم	t <i>-kim</i> that; = <i>-ki</i>	لا مكان	a <i>lā mekān</i> (having) no place; infinite space beyond existence from which God creates; God
كمنه	t <i>kimesne</i> a person; someone; anyone; nobody, no one (<i>with neg</i>)	لا يزال	a <i>lā yezāl</i> imperishable, eternal (God)
كنار	p <i>kenār</i> edge, margin, border	لا ح	a <i>lāḥa</i> [<i>l-v-h</i>] appear, be visible; shine; flash of lightening; dawn; parch; brown (in the sun)
كنج	p <i>genc</i> (hidden) treasure; treasury; storehouse, granary, arsenal	لازم	a <i>lāzım</i> necessary, requisite; indispensable; inherent, natural
كنج	p <i>künc</i> corner, angle	لاشه	p <i>lāşe</i> corpse, carcass
كندو، كندی	t <i>kendü, kendi</i> one's self, (he) himself, she herself, it itself), he, she, it	لباس	a <i>libās</i> garment
كنشت، كنش	p <i>künişt, küniş</i> church	لزوجم	a <i>lüzūm</i> inseparable; inseparability; naturally inherent; necessity; need
كنوز	a <i>künüz</i> pl of كنز <i>kenz</i> (buried) treasure	لش	p <i>leş</i> carcass, corpse
كنيسه، كليسه	g <i>kenīsā, kelīsā, kenīse, kilīse</i> church	لشكر	p <i>leşker</i> army, body of troops, soldier(s)
كواكب	a <i>kevākib</i> pl of كوكب <i>keveb</i> star, heavenly body, constellation; shining or glowing object	لطفی پاشا	a/t <i>Lutfi Paşa</i> <i>pn</i> Lutfi Pasha
كوتورمك، كوتورمك	t <i>götürmek</i> take/carry (away)	لطفیه	a <i>laṭīfe</i> witticism, joke, subtlety, anecdote
كورمك، كورمك	t <i>görmek</i> see	لعب	a <i>laṭb, luṭb</i> playing, play, amusement, pastime; romp, game; frolic
كوره	t <i>göre</i> in regard to, with respect to, accordingly (<i>pp with dat</i>)	لم يزل	a <i>lem yezel</i> pertaining to Him who is imperishable (God; also with <i>nisbe</i>)
كوز	t <i>göz</i> eye	لمع	a <i>lemā'a</i> [<i>l-m-</i>] gleam, shine, flash; ~ <i>bi-seyfihi</i> brandish a sword
كوزل	t <i>güzel</i> beautiful, handsome, good, nice, pleasant	لو	a <i>lev</i> if (<i>in contrary-to-fact cond clauses</i>)
كوسترمك	t <i>göstermek</i> show	لوازم	a <i>levāzım</i> pl of لازمه <i>lāzime</i> necessity, requirement
كوشك	p <i>köşk</i> small palace, arbor, bower, pavilion, watch-tower	لوحه	a <i>levḥa</i> single surface; page; plate, tablet
كوشه	p <i>köşe, gūşe, kūşe</i> corner, angle	لولا	a <i>lev-lāhu</i> if he had not been, if not for him
كوكب	a <i>keveb</i> star, heavenly body, constellation; shining or glowing object	لهو	a <i>lehiv, lehv</i> diversion, play, toy
كورجين، كورجن	t <i>güğercin/güvercin</i> pigeon, dove	ليل	a <i>leyl</i> night
كون	t <i>gün</i> day	ليهلك	a <i>liyeḥlike</i> in order that he/they perish
كون	a <i>kevn</i> world, cosmos, universe; existence; state, condition	ما	a <i>mā</i> what; that which
كوندرمك	t <i>göndermek</i> send	ما	a <i>mā</i> <i>neg of perf</i> : not
كوه	p <i>kūh</i> mountain, hill, mountain chain	ما دامت	a <i>mā dāmet</i> as long as ... lasts/persists/exists
كوی	t <i>köy</i> village	ماتر	a <i>me'āsır</i> pl of مأثره <i>me'sere</i> (heroic) works, deeds, sayings; <i>in compounds</i> : excellent through ____; worthy of admiration
كویلی	t <i>köyli</i> villager, farmer	ماده	a <i>mādde</i> matter, substance, material; subject; article, paragraph; account entry
كه	p <i>ki, -ki</i> that; <i>conjunction that functions as a colon</i> (:)	مأذن	a <i>me'zūn</i> permitted, authorized, licensed
كيتمك، كيتمك	t <i>gitmek</i> go	مال	a <i>māl</i> property, possession; wealth, riches; livestock
كيجه	t <i>gece</i> night, at night	مالك	a <i>mālik</i> in possession of; possessor, owner
كيدرمدك	t <i>gidirmek</i> remove, put aside; quench (thirst)	مأمور	a <i>me'mūr</i> charged with a duty; official, employee

مانع	a <i>mānī</i> preventing, hindering, obstructing				<i>şerîf</i> thirteenth-century religious poem by Mevlânâ Celâled-dîn-i Rûmî
ماه	p <i>māh</i> moon, month				
مانل	a <i>mā'il</i> leaning, oblique, inclined	مجالس	a <i>mecâlis</i> pl of مجلس <i>meclis</i> : assemblage, meeting, conference; council; court; session		
مباحثه	a <i>mübâhase</i> conversation; investigation; discussion	مجاناً	a <i>meccānen</i> free, gratis		
مبارکباد	a/p <i>mübârek-bâd</i> may it be blessed; congratulations	مجاهد	a <i>mücâhid</i> one who fights or struggles; one who does his best (for the faith)		
مباشرت	a <i>mübâşeret</i> beginning, initiating a process	مجبوریت	a <i>mecebûriyet</i> constrained necessity; obligation		
مبانی	a <i>mebânî</i> pl of مبنا، مبنی <i>mebnâ</i> building; form; basis	مجد	a <i>mecid</i> , <i>mecd</i> glory; honor; grandeur; hereditary nobility		
مبدل	a <i>mübeddel</i> changed, altered	مجلس	a <i>meclis</i> assembly, meeting; council, parliament		
مبشر	a <i>mübeşşir</i> bearer of good news	مجهود	a <i>mechûd</i> stressed, harrassed; difficult, trying		
مبنی	a <i>mebnî</i> built, constructed, erected; grounded, based; in view of	محافظه	a <i>muḥāfaẓa</i> guarding, protection, safe-keeping		
متأثر	a <i>müte'ssir</i> one who follows another; influenced; hurt; touched; affected; grieved	محبوس	a <i>maḥbûs</i> imprisoned; prisoner		
متحتم	a <i>müteḥattim</i> absolutely necessary, incumbent, inevitable	محتاج	a <i>muḥtâc</i> needy, in want		
مترنم	a <i>müterennim</i> trilling; warbling; singing; sounding (instrument)	محدث	a <i>muḥaddis</i> recounting; recounter of traditions of the Prophet Muḥammad (ha-dith); author of a hadith collection; expert in traditions		
متسلی	a <i>mütesellî</i> one who takes comfort, consoles himself; consoled	محروس	a <i>maḥrûs</i> guarded, protected		
متصرف	a <i>mutaşarrıf</i> one who has discretionary control over something; governor of a <i>sancak</i>	محفل	a <i>maḥfil</i> assembly-house; place of resort; private gallery		
متصل	a <i>muttaşıl</i> that which reaches/joins to another, continuous, unbroken	محل	a <i>maḥall</i> (fitting) place/locality; opportune occasion		
متعال(ی)	a <i>müte'âl(i)</i> supreme (God); the most high	محمد خان	a/t <i>Meḥemmed Hân</i> pn Sultan Meḥmed II (ruled 1451–1481)		
متعدد	a <i>müte'addid</i> various; numerous, many	محمد قولى بك	a/t <i>Meḥemmed Kûlî Beğ</i> pn Meḥmed Kûlî Beğ, Safavid (ambassador at the Ottoman court)		
متعلق	a <i>müte'allik</i> hanging; dependent, related, concerning	محمد مصطفى	a <i>Muḥammed Muştafâ</i> pn (name of) the prophet Muḥammad		
متغیر	a <i>müteğayyir</i> different, diverse	محمدي	a <i>muḥammedî</i> pertaining to Muḥammad		
متفرقه	a <i>müteferrika</i> sultan's mounted guard; reserve fund (of an administrative agency); out-of-pocket expenses; department of police; salary allowance, a kind of pension	محت خانه	a/p <i>miḥnethâne</i> site of affliction and adversity; house of suffering; vale of tears		
متفنن	a <i>mütefennin</i> versed in art or science; accomplished	مخالف	a <i>muḥâlif</i> opposing, opposed, contrary to; opponent; oppositional; adverse (e.g. weather)		
متقاضی	a <i>mütekaẓî</i> one who claims (a debt); importunate	مختصر	a <i>muḥtaşar</i> shortened, curtailed abridged		
متکلم	a <i>mütekelim</i> speaking; speaker	مختل	a <i>muḥtell</i> perplexed, spoiled, injured, ruined, troubled, impaired		
متوسط	a <i>mütevassıt</i> that which intervenes or interposes; intermediary, intermediate	مخصوص	a <i>maḥşûş</i> proper, special, peculiar, specific (to/for)		
متین	a <i>me'tîn</i> solid, firm, strong	مخلفات	a <i>muḥallefât</i> things left behind; estate of the deceased		
مثل	a <i>mişl</i> something (or someone) similar/equal	مخلوقات	a <i>maḥlûkât</i> pl all created things		
مثلا	a <i>meşelâ</i> for example	مد	a <i>medde</i> [I m-d-d] stretching; extending; extension; prolongation (4 of s.th.); help; support (4 s.o. by); provide (4 s.o. with)		
مثلاً ، مثلی	a/t <i>mişillü/mişilli</i> similar, of the same kind, as				
مثنوی	a <i>meşnevî</i> composed in rhymed couplets, esp. in epic and verse narrative; longer verse narrative in rhymed couplets; ~i				

مداخله	a <i>müdāhale</i> meddling, interference; intervention	مزامحه	a <i>müzāheme</i> throng, mob
مدارس	a <i>medārīs</i> pl of مدرسه <i>medrese</i> school; Islamic college or seminary	مزار	a <i>mezār</i> grave; place of visiting; visit
مدافعه	a <i>müdāfā'a</i> defense; a repelling	مزبور	a <i>mezbūr</i> aforesaid, aforementioned
مدت	a <i>müddet</i> space of time, period, interval	مزداد	a <i>müzdād</i> augmented, increased
مدح	a <i>medih/medh</i> praise, eulogy	مزید	a <i>mezīd</i> increase; augmentation; abundance; excess; much; abundant
مدهوش	a <i>medhūş</i> shocked; bewildered	مزين	a <i>müzeyyen</i> adorned, ornamented
مذاکره	a <i>müzākere</i> conference, consultation, discussion	مساعی	a <i>mesā'ī</i> efforts, exertions, labor
مذاهب	a <i>mezāhib</i> pl of مذهب <i>mezheb</i> way, path; sect/school of religious legal opinion; rite; doctrine; religion	مسافر	a <i>misāfir/müsāfir</i> guest, visitor
مذكور	a <i>mezkūr</i> aforementioned	مسافه	a <i>mesāfe</i> distance, space, interval
مذهب	a <i>müzehheb</i> gold-plated, gilded	مسالك	a <i>mesālik</i> pl of مسلك <i>meslek</i> way, road, path; doctrine; principle; manner; occupation
مراتب	a <i>merātib</i> pl of مرتبه <i>mertebe</i> rank; grade; stair; step	مسامره ، مسامرت	a <i>müsāmeret, müsāmere</i> evening chat; evening's entertainment; story-telling
مراد	a <i>murād</i> wish, desire, intention	مسماع	a <i>mesāmi'</i> pl of مسمع <i>misma'</i> ear
مراد ابن بایزید	مراد بن محمد a/t <i>Murād bin Mehemmed ibn-i Bāyezīd</i> pn Murād II (ruled 1421–1451)	مساوی	a <i>müsāvī</i> equal
مراد خان	a/t <i>Murād Hān</i> pn Sultan Murad IV (ruled 1623–1640)	مستعار	a <i>müste'ār</i> lent; temporary; metaphorical
مراسم	a <i>merāsım</i> pl customs; ceremonies; festivities; arrangements; rules	مستعان	a <i>müste'ān</i> one whose help is sought, esp God
مرتبه	a <i>mertebe</i> step, stair; rank, grade	مستقر	a <i>müstakırr</i> settled; stationary; confirmed
مرحوم	a <i>merhūm</i> deceased and thus admitted to God's mercy; deceased	مستوی	a <i>müstevī</i> equable, level, uniform
مرسل	a <i>mürsel</i> sent; envoy, legate, messenger (of God)	مسرت	a <i>meserret</i> joy
مرسوم	a <i>mersūm</i> drawn; described; mentioned; aforementioned; named; <i>sa'ādet-</i> ~ distinguished by fortune/blessedness, auspicious	مسرور	a <i>mesrūr</i> glad
مرصع	a <i>muraşşā'</i> set with jewels; bejeweled	مسلك	a <i>meslek</i> road, path; passage; direction; way of thinking or acting; rule; principle; manner; profession
مرصوص	a <i>mersūş</i> entrenched; strong, solid	مسلم	a <i>müslim</i> Muslim
مرض	a <i>maraz</i> disease, sickness; affliction; ill-tempered	مسلوب	a <i>meslūb</i> seized; withdrawn; taken away; stolen
مرقد	a <i>merkad</i> resting place; bed; grave; mausoleum; shrine	مسند	a <i>mesned</i> prop, support; office of dignity
مرقوم	a <i>merkūm</i> aforesaid	مسوده	a <i>müsevvede/müsvedde</i> rough draft
مرکب	t <i>merkeb</i> anything mounted and ridden, especially a donkey	مسیره	a <i>mesīre</i> walk, stroll, promenade
مرکب	a <i>mürekkeb</i> composed, compounded; ink	مسئله ، مساله	a <i>mes'ele</i> question; proposition, problem
مروت	a <i>mürüvvet</i> manliness (of a mature man); manly nobility; generosity; courtesy; fine manners	مشاعل	a <i>meşā'il</i> pl of مشعل <i>meş'al(e)</i> torch, streetlamp
مرور	a <i>mürūr</i> passage, passing, lapse of time	مشایخ ، مشائخ	a <i>meşāyih/meşā'ih</i> pl of شيخ <i>şeyh</i> : old man, elder; head of a tribe/order/ profession; head religious teacher; preacher
مروه	a <i>Merve</i> pn Marwah – small hill near Mecca (pilgrims pass between Marwah and Şafā seven times)	مشئتد	a <i>müştedd</i> strengthened, worsened, aggravated, increased
مزاج	a <i>mizāc</i> temperament; disposition of mind; mood; state of health	مشغول	a <i>meşgūl</i> busy, occupied, preoccupied
مزاحم	a <i>müzāhim</i> thronging, mobbing, opposing	مشكلات	a <i>müşkilāt/müşkülāt</i> pl of مشكله <i>müşkile</i> : difficulty, problem
		مشوش	a <i>müşevveş</i> confused; disturbed; agitated; indisposed; unclear
		مشى	a <i>meşī, meşy</i> walking, pace
		مشى	a <i>meşā</i> [m-ş-y] walk, go on foot, march
		مشيد	a <i>müşeyyed</i> strongly built (with mortar / cement); high, stately (building)
		مصاحبه ، مصاحبه	a <i>muşāḥabet, muşāḥabe</i> keep company/associate with someone; entertainment

مصارف	a <i>maṣārif</i> pl of مصرف <i>maṣraf</i> : cost, expenditures, expenses	معدلت	a <i>ma'delet</i> justice, equity
مصالح	a <i>maṣālih</i> pl of مصلحت <i>maṣlahat</i> business; affair	معدين	a <i>ma'den</i> mineral; ore; metal; site where ore appears; mine; fig rich repository, inexhaustible source
مصر	a <i>miṣr</i> , <i>miṣr</i> city; boundary; corn (maize); pn Cairo; Egypt	معلق	a <i>mu'allaq</i> hung, suspended; hanging, dangling
مصطفى	a <i>muṣṭafā</i> chosen, elected (by God)	معلوم	a <i>ma'lūm</i> known
مصلوب	a <i>maṣlūb</i> hanged, gibbeted; crucified; hanged person	معمار	a <i>mī'mār</i> architect
مصمم	a <i>muṣammem</i> decided upon; intended	معنى، معنا	a <i>ma'nā</i> signification, meaning; idea of a thing
مصير	a <i>maṣīr</i> dwelling; home	معين	a <i>mu'ayyin</i> pointed out; designated; known; defined; one who defines
مضمون	a <i>maẓmūn</i> contained, included; contents, sense, significance	مغاره	a <i>mağāra</i> cave
مطبوع	a <i>maṭbū'</i> stamped, printed	مغازى	a <i>mağzā</i> pl of مغزى، مغزا <i>mağzā</i> military campaign (esp against nonbelievers); (theatre of) war; scope of a discourse; pl: military campaigns; martial virtues and deeds
مطبوعه	a <i>maṭbū'a</i> fem of مطبوع <i>maṭbu'</i> : printed matter	مغافير	a <i>mağāfir</i> pl of مغفر <i>miğfer</i> helmet
مطلوب	a <i>maṭlūb</i> desired, wished for; sought; demanded; goal; wish; desideratum; required; demand; a due or receivable debt	مغرب	a <i>mağrib</i> place/time of sunset; west; sp North Africa (excluding Egypt)
مظهر	a <i>maẓhar</i> place or thing where something is manifested; an instance of something; one who achieves honor; that which appears or is manifested	مغفور	a <i>mağfūr</i> forgiven; one whose sins God has forgiven; deceased
معاد	a <i>me'ād</i> place or condition returned to; return; a place beyond; <i>cennet</i> - ~ deceased	مغلوب	a <i>mağlūb</i> conquered, overcome
معارض	a <i>mu'āriz</i> objecting, opposing; opponent	مفاصل	a <i>meḥāṣil</i> pl of مفصل <i>maḥṣal</i> joint, articulation
معارف	a <i>ma'ārif</i> pl of معرفت <i>ma'rifet</i> skill, talent; knowledge, information; branch of knowledge or science; means, mediation; gnosis; pl knowledge, science/scholarship, educational system	مفخر	a <i>meḥṣar</i> fame; object of pride
معارك	a <i>ma'ārik</i> pl of معركة <i>ma'reke</i> battlefield; battle	مفهوم	a <i>meḥhūm</i> understood; meaning, sense, signification
معالجه	a <i>mu'ālece</i> treating with medication; medication	مقابل	a <i>muḥābil</i> opposite; corresponding; in comparison with (pp with dat)
معاملات	a <i>mu'āmelāt</i> pl of معامله <i>mu'āmele</i> : behavior, conduct, treatment; transaction; official channels; formalities; interaction	مقارن	a <i>muḥārin</i> adjoined to, associated with; according to (pp with dat)
معامله	a <i>mu'āmele</i> behavior, conduct; commercial transaction; official channels; formalities; dealings	مقارنت	a <i>muḥārenet</i> approach; being/becoming adjoined to or associated with; association; astr conjunction; correspond to
معانى	a <i>ma'ānī</i> pl of معنى <i>ma'nā</i> meaning, sense; essence of a thing	مقتضا	a <i>muḥteẓā</i> required, needed; requirement; ~sinca accordingly, hence; according to the requirement thereof
معاینه	a <i>mu'āyene</i> test; medical examination	مقدار	a <i>miḥdār</i> measure, size, quantity, amount
معتاد	a <i>mu'tād</i> accustomed; habit, manner	مقدرت	a <i>maḥderet</i> power, ability
معتدل	a <i>mu'tedil</i> temperate, moderate	مقدس	a <i>muḥaddes</i> sanctified, sacred, holy
معتقد	a <i>mu'tekid</i> pious, devout	مقدم	a <i>muḥaddem</i> placed in front; leader; before (pp with nom/acc); ed. Yurtaydın: <i>maḥdem</i> coming, arrival; place of origin
معتنا	a <i>mu'tena</i> solicitously; exactly; carefully chosen; important	مقدمه	a <i>muḥaddeme</i> , <i>muḥaddime</i> premise; forerunner; foreword; element; first principle; precedent; antecedent; harbinger/ herald
معجز	a <i>mu'ciz</i> that which makes one powerless/ incapable; exceeding human powers and abilities; supernatural; wonderful	مقصود	a <i>maḥṣūr</i> shortened, contracted, limited
		مقصوره	a <i>maḥṣūre</i> loge; private prayer space in a mosque (for important people); secret refuge in a house
		مقوله	a <i>maḥūle</i> manner; category

مقياس	a <i>mikyās</i> scale; instrument of measurement	منتج	a <i>müntec</i> brought forth; produced; caused; result
مكالمة	a <i>mükāleme</i> conversation, discussion, negotiation	منحرف	a <i>münharif</i> leaning, turned to one side; deviating; crooked
مكان	a <i>mekān</i> place, space, position; residence	مندرس	a <i>münderis</i> in utter ruin; obliterated
مكتب	a <i>mekteb</i> school	منزلة ، منزل	a <i>menzile(t)</i> high position, station, rank
مكر	a <i>mekir, mekr</i> strategem, trick, deceit	منزوى	a <i>münzevī</i> retired to a corner or cell; recluse
مكرم	a <i>mükerrem</i> honored, venerated; honorable; holy; ed. Yurtaydın: <i>mekrem</i> place or person in which/whom grace and goodness are manifest	منصب	a <i>manşib</i> office of rank; office of state
مكرمت	a <i>mekremet</i> munificence, kindness, beneficence	منصب	a <i>munşabb</i> poured, flowing
مكلف	a <i>mükellef</i> obligated, charged with, bound, responsible; richly adorned	منفصل	a <i>munfaşıl</i> separated, disjoined; departed; removed from office
مكملًا	a <i>mükemmelen</i> completed; excellent	منقسم	a <i>münkasim</i> divided into parts
ملايسه	a <i>mülābese</i> interaction with someone; intimacy; meddling with; connection; commingling; ~-style inconnection with/in consideration of [<i>i.e. of that which has just been said</i>]	منكسر	a <i>münkesir</i> broken; routed, defeated; annoyed, vexed
ملت	a <i>millet</i> belief, faith, religion; nationality; a people (<i>esp</i> a people united by a common faith); a sect	منوال	a <i>minvāl</i> manner
ملك	a <i>mülk</i> possession, property; sovereignty, dominion; state	منوط	a <i>menūṭ</i> suspended to or depending on something
ملكوت	a <i>melekūt</i> dominion of God, heaven; supreme power or authority; ‘ālem-i ~ heaven	مواد	<i>mevādd</i> pl of ماده <i>mādde</i> matter, substance, material; subject or point of discussion; article; proposal; item
ملكى	a <i>mülkī</i> pertaining to the state or sovereign; administrative; civil; territorial	مواضع	a <i>mevāzī</i> pl of موضع <i>mevzī</i> place, locality, situation
ملوك	a <i>mülūk</i> pl of ملك <i>melik</i> king	مواكب	a <i>mevākib</i> pl of موكب <i>mevkib</i> mounted procession; armed escort; bodyguard(s); retinue of dignitaries; troop; legion; (army) encampment
مماس	a <i>mümāss</i> that which touches, tangent	موالى	a <i>mevālī</i> pl of مولى ، <i>mevla</i> , coll <i>mollā</i> or منلا <i>monla</i> : God, Lord; master, patron, protector; chief justice; friend, guest; someone who participates in a <i>maulā</i> relationship: patron, benefactor; client, freedman, slave
ممالك	a <i>memālik</i> pl of مملكة <i>memleket</i> country, dominion, territory, province; town, city	مؤبد	a <i>mü’ebbed</i> perpetual; eternal
ممتد	a <i>mümtedd</i> that which extends, stretches	موجب	a <i>mücib</i> that which makes something necessary; cause, motive, necessity
ممکن	a <i>mümkün, mümkün</i> possible	موجودات	a <i>mevcūdāt</i> pl all things existing; creatures; creation; inventory, cash balance
مملكت	a <i>memleket</i> dominion, territory, country, province; homeland	موحد	a <i>muvaḥḥid</i> one who avows the oneness of God; monotheist; Muslim
ممنون	a <i>memnūn</i> satisfied	مورث	a <i>müris</i> caused, brought up; constituted a legatee
من	a <i>men</i> who(ever); he who	موسم	a <i>mevsim</i> season; a time of a periodical occurrence
منازل	a <i>menāzil</i> pl of منزل <i>menzil</i> station; rest-stop; halting place; inn; destination, goal; distance of a day’s journey	موعود	a <i>mev’ūd</i> promised, appointed, appointed
مناسب	a <i>münāsib</i> fit, suitable, proper, analogous, proportionate, reasonable	موقع	a <i>mevķī</i> place, site, locality; case; circumstance
منافع	a <i>menāfi</i> pl of منفعة <i>menfa’at</i> use; utility; advantage; profit; interest	مولانا	a <i>Mevlānā</i> our lord; title of Celāled-dīn-i Rūmī (founder of the <i>Mevlevī</i> order; d. 1273)
منافق	a <i>münāfık, munāfık</i> hypocrite	مؤلف	a <i>mü’ellif</i> author
مناقب	a <i>menākīb</i> pl of منقبة <i>menkıbe</i> an instance; anecdote of a great deed; legend; heroic deed	مولود	a <i>mevlūd</i> born; brought forth; child; poem on the birth of Muḥammad [<i>esp the poem by Süleymān Çelebi</i> (1351[?]-1422)]
منبر	a <i>minber</i> pulpit (in mosque)		
منتج	a <i>müntic</i> causal; producing a result; bringing forth		

موم	p/t <i>mum</i> wax, candle	نسنه	t <i>nesne</i> thing
مؤید	a <i>mū'eyyed</i> corroborated, strengthened; consolidated; sanctioned	نسیم	a <i>nesīm</i> gentle breeze; Zephyr
مهجور	a <i>mehcūr</i> distant, separated; forsaken, deserted, left; disappointed, frustrated	نشان	p <i>niṣān</i> sign, distinguishing mark; target; order; sultan's cypher that appeared in imperial edicts; token of betrothal
مهر	p <i>mihır, mihr</i> sun; love, affection; friendship; Mithra (<i>ancient Iranian sun god</i>)	نشریات	a <i>neşrīyāt</i> publication
مهمات	a <i>mühimmāt</i> important matters (<i>pl</i>); war requisites, ammunition, provisions	نشستن	p <i>nişesten</i> sit; set; enthrone (<i>pres</i> نشین <i>nişīn</i>)
میامن	a <i>meyāmin</i> <i>pl of</i> میمنه <i>meymene</i> right side; lucky side; luck; prosperity; success; auspicious omen; right wing of an army; ~ <i>niṣāb</i> basis of success; provided with the proper degree of benediction	نشین	p <i>nişīn</i> one who sits; sitting; seated; one who lives
میان	p <i>meyān</i> middle; <i>pp with poss and case suff.</i> between	نشنه	a <i>neş'e</i> intoxication, merriment
میدان	a <i>meydān</i> open place, square	نص	a <i>naşş</i> decisive point in the Qur'ān; canonical text; goal; definite degree
میر علم	p/a <i>mīr-i 'alem</i> standard bearer of the sultan	نصاب	a <i>niṣāb</i> basis, root, origin; capital, wealth; proper or requisite degree or condition of anything; quantity, number, or amount (<i>at which a possession becomes taxable</i>)
میری	a <i>mīrī</i> belonging/pertaining to the state	نصر الدین خواجه	a <i>pn</i> Naşreddīn Hoca (<i>a historical figure [14th-15th century] whose wit and pranks have taken on legendary character</i>)
میوه دار	p <i>meyvedār</i> fruit-yielding; fruitful	نصرت	a <i>nuşret</i> help, aid, (<i>esp by God in battle; thus also:</i>) victory
نابت	a <i>nābit</i> growing, developing; organic	نصف	a <i>nişıf/nuşf</i> half
ناخوش	p <i>nāhoş</i> unpleasant; ailing; indisposed	نصیحت	a <i>naşihat</i> advice, counsel, admonition
ناس	a <i>nās</i> <i>col</i> mankind, people	نطق	a <i>nuṭuk/nuṭk</i> speech, discourse
ناشر	a <i>nāşir</i> spreading, scattering; resuscitating	نظام	a <i>nizām</i> order, system, method
ناشی	a <i>nāşī</i> that which takes rise, springs up, originates; consequently, hence, wherefore	نظر	a <i>naẓar</i> look, sight, glance, evil eye
ناصب	a <i>nāşīb</i> setting up, erecting; appointing	نظم	a <i>naẓım, nazm</i> line, row, ordered series; composing poetry; poetry
ناصر	a <i>nāşır</i> helper, helping	نظیر	a <i>naẓır</i> match; like; parallel
ناطقه	a <i>nāṭıka</i> faculty of speech; oratorical skill; eloquence	نعش	a <i>na'ş</i> palanquin; bier; coffin (<i>with corpse</i>); corpse
ناقل	a <i>nāqıl</i> one who bears/transport; bearer of a tradition	نعماء	a <i>na'mā'</i> favor, grace, benefaction
نام	p <i>nām</i> name; reputation, fame, honor; ...~ <i>ına</i> ... by name	نعمت	a <i>nı'met</i> comfort; luxury; health; happiness
نامی	a <i>nāmī</i> growing, increasing, flourishing, prospering, bringing profit	نغمه	a <i>nağme</i> tune; song; melody; musical note
نبوت	a <i>nübüvvet</i> office and functions of a prophet	نفاق	a <i>nifāk</i> hypocrisy, duplicity; quarrel, conflict, intrigue
نبوی	a <i>nebevī</i> pertaining to a prophet (<i>sp</i> Muḥammad); prophetic	نفر	a <i>nefer</i> single individual; person; private soldier, common sailor; numeral
نبی	a <i>nebīy</i> prophet	نفس	a <i>nefis, nefis</i> self; spirit; soul; essence; concupiscence
نته کم	t <i>nitekim</i> even as, as, just as	نفسانیت	a <i>nefsānīyet</i> sensuality; selfishness; spite; rancor
ندا	a <i>nidā</i> shout, call; proclamation	نفوذ	a <i>nüfūz</i> penetrating and going quite through, traversing; insight; influence
ندامت	a <i>nedāmet</i> regret	نقش	a <i>naķış</i> design, drawing, illumination, engraving, sculpting; ornamentation
نذیر	a <i>nezir</i> one consecrated to God; one who has taken a vow; a prophet who admonishes people to virtue and warns of divine anger	نقطه	a <i>noķta</i> point; place; topic; individual points
نزاع	a <i>nizā'</i> contention, quarrel, dispute; litigation	نقل	a <i>naqıl, nakl</i> transport, removal, conveyance; copying; translating; narrating
نسا	a <i>nisā</i> women (<i>pl</i>)	نمایان	p <i>nümāyān</i> plain, evident, manifest
نسبت	a <i>nisbet</i> relationship, relation; ratio, proportion; comparison	نمودار	p <i>nümūdār</i> model, pattern, copy; example
		نمودن	p <i>nemüden, nümüden</i> show, manifest, appear; cause (<i>pres</i> نما <i>nümā</i>)

نوازش	p <i>nevāziş</i> , <i>nüvāziş</i> caress, pet; favor	وزارت	a <i>vezāret</i> the quality, office, or functions of a vizier
نواهی	a <i>nevāhī</i> pl of ناهیه <i>nāhiye</i> prohibition (opposite of امر <i>emr</i>); prohibited thing	وزرا	a <i>vüzerā</i> pl of وزیر <i>vezir</i> vizier, minister of state, esp prime minister
نور	a <i>nūr</i> light; brightness	وزیر	a <i>vezir</i> vizier; minister of state, esp. prime minister; ~i <i>âzam</i> grand vizier
نوع	a <i>nevî/nev</i> species, sort, kind, variety	وسع	a <i>vüs</i> competence of means; power; wealth; ability
نوید	p <i>nevîd</i> good news	وسعت	a <i>vüs'at</i> width, extent; abundance
نه	t <i>ne</i> what	وسیع	a <i>vesî</i> wide, vast, ample, abundant
نه ... نه	p <i>ne ... ne</i> neither ... nor	وصف	a <i>vaşîf</i> , <i>vaşf</i> description; (good) quality; commendation, praise, eulogy
نه ایچون	t <i>ne içün</i> why, for what reason	وصول	a <i>vuşul</i> arrival; ~ <i>bulmak</i> arrive
نه وقت ، نوقت	t/a <i>ne-vaķit</i> when, at what time	وضیع	a <i>vazî</i> lowly, humble
نهایت	a <i>nihāyet</i> end; finally	وفات	a <i>vefāt</i> death
نهر	a <i>nehir</i> , <i>nehr</i> river	وفق	a <i>vefk</i> correspondence, agreement; conformity
نیت	a <i>niyet</i> intention; purpose; expression of intention at the beginning of a ritual action	وفور	a <i>vüfür</i> pl of وفر <i>vefr</i> profusion; abundance; bounteous, copious; savings
نیجه ، نجه	t <i>niçe</i> , <i>nice</i> how much, how many, in what manner or degree, how; many; very much	وقایع	a <i>vaķāyir</i> pl of واقعه <i>vāķī'a</i> occurrence, event
نیل	a <i>Nîl</i> pn Nile	وقت	a <i>vaķit</i> (<i>vaķtî</i>) time
و	a <i>ve</i> and	وقتاکه	a/p <i>vaķtā-ki</i> when; at the time when
واپور	f <i>vapur</i> steamer, steamboat	وکلایه	a <i>vükelā</i> pl of وکیل <i>vekîl</i> attorney, agent, representative, proxy; minister; people of quality (<i>plural</i>)
واجب	a <i>vācib</i> ritually necessary; incumbent; bounden; right, proper, due, necessary	ولایت	a <i>vilāyet</i> principality, province; sovereignty; rule; district under a <i>vālî</i>
وارسته	p <i>vāreste</i> free; void, exempt from; certain	ولی نعمت	a <i>velî-nîmet</i> benefactor/benefactress
وارمق ، ورمق	t <i>varmak</i> go, arrive	وهن	a <i>vehin</i> , <i>vehn</i> insignificance; weakness
واروش	h <i>varoş</i> city (around the castle); houses outside the walls; periphery precinct, suburb	ویرمک	t <i>vermek</i> give
واسطه	a <i>vāsiṭa</i> intermediary; intercession, mediation	وین	ger <i>vîn</i> pn Vienna (the city and the river in that city)
واسع	a <i>vāsi</i> extensive; abundant, copious	هادی	a <i>hādî</i> guiding, leading; guide to salvation; God
واصف	a <i>vāşîf</i> describing; praising; recounting	هانکی	t <i>hangi</i> which
واصل	a <i>vāşıl</i> arriving; arrived; touching, in contact	هجرت	a <i>hicret</i> emigration; immigration (sp of Muḥammad from Mecca to Medina in 622 CE)
واضح	a <i>vāzîḥ</i> open, clear, manifest	هدایت	a <i>hidāyet</i> (divine) guidance, spiritual guidance; the right path; Islam
واغون	f <i>vağon</i> railroad car	هر	p <i>her</i> each, every, all
واقع	a <i>vāķi</i> befalling; happening; happened; occurred; lying; situated; actual	هر بری	p/t <i>her biri</i> each of them
واقعه	a <i>vāķī'a</i> occurrence, event; reality	هر نقدر	p/t/a <i>her ne-ķadar</i> however much (with cond)
والده	a <i>vālide</i> mother	هرکس	t <i>herkes</i> every(one), each
والسلام	a <i>ve s-selām</i> lit and then, good-bye = the matter is settled, all is said	هفته	p <i>hafta</i> week
والی	a <i>vālî</i> governor; governor-general of a Turkish province or <i>vilayet</i>	هلاک	a <i>helāk</i> perishing, destruction, miserable death (with olmak); kill, cause to perish (with etmek)
واهب	a <i>vāhib</i> bestowing; donor; grantor (God)	هلاک	a <i>heleke</i> [h-l-k] destruction; death
وای	t <i>vay</i> ah! oh! indeed! alas! woe!	هله	t <i>hele</i> Well!, Now then!, Just look!
وجع	a <i>vecā</i> pain, ache	هما	p/a <i>hümā</i> , <i>humā</i> mythical bird; bird of paradise; lucky person (coll 'lucky dog/devil'); ~-yî <i>beyzā-yî dîn</i> and ~-yî <i>lā mekân</i> the Prophet Muḥammad
وجود	a <i>vücūd</i> existence; being; substance; body of a human		
وجه	a <i>vecih</i> , <i>vech</i> face, visage; direction; sense; view; reason; method; surface		
وحدت	a <i>vaḥdet</i> unit; solitary; singleness; uniqueness; seclusion; isolation		
ورقه	a <i>varaķa</i> single page/leaf (of a tree)		

همان	p <i>hemān</i> immediately	یر ، بیر	t <i>yer/yër</i> place, site; earth, ground; territory; situation; place of employment
همایون	p <i>hümāyūn</i> imperial Ottoman, imperial, sultan's	یرلشمک	t <i>yerleşmek</i> settle down; become fixed
همت	a <i>himmet</i> favor; benevolence; protection; effort	یرلی	t <i>yerli</i> native, local, indigenous; ~ <i>yerimize</i> to our places
همتا	p <i>hemtā</i> equal, of the same grade	یسیر	a <i>yesîr</i> easy; little, small, trifling
هنر	p <i>hüner</i> talent; art	یعنی	a <i>yā'nî</i> that is to say; which means
هنطو	h <i>hinto</i> , <i>hinto</i> coach, wagon	یقمق ، ییقمق	t <i>yıkmaq</i> pull/knock down; demolish; overthrow
هنکام	p <i>hengām</i> time, season, period	یقین	t <i>yakın</i> near
هنوز	p <i>henüz</i> still, yet	یقین	a <i>yakîn</i> certain knowledge; true religion (Islam); ~-î pertaining to Islam
هوا	a <i>havā</i> air; atmosphere; wind, breeze; weather; climate	یک	p <i>yek</i> one
هوتل	f <i>hotel</i> hotel	یک	t <i>yeğ</i> better; best; preferable
هوتلجی	f/t <i>hotelci</i> hotelier	یکپاره	p <i>yekpāre</i> of a single piece; all of a piece; firm, orderly
هیچ	p <i>hîç</i> none, nothing (<i>with neg</i>)	یکی	t <i>yeñi</i> new
یا	a <i>yā</i> oh (<i>marker of voc</i>)	یکیت	t <i>yiğit</i> young man; hero, brave man
یا	t <i>ya</i> indeed (<i>sentence-final interjection</i>)	یکچیری	t <i>yeñiçeri</i> Janissary/Janissaries
یایمق	t <i>yapmaq</i> make, do	یکیدن	t <i>yeñiden</i> anew
یاتمق	t <i>yatmaq</i> lie down; go to bed; lie	یم	t <i>yem</i> food, feed, bait
یاتیرمق	t <i>yatırmaq</i> lay down (<i>tr</i>)	یمک ، ییمک	t <i>yemek</i> , <i>yemek</i> food
یادگار	p <i>yādigār</i> keepsake, souvenir	یمنی	a <i>yümnā</i> right hand; success, luck
یارم	t <i>yarım</i> half	یمورطلامق	t <i>yumurlamak</i> lay eggs
یارین ، یارن	t <i>yarın</i> tomorrow	یمورطه	t <i>yumurta</i> (chicken) eggs
یازمق	t <i>yazmaq</i> write	یمین	a <i>yemîn</i> right; auspicious; lucky
یاش	t <i>yaş</i> a person's age in years	ینه	t <i>yine</i> again
یافتن	p <i>yāften</i> find, attain, obtain (<i>pres یاب yāb</i>)	یوخ ، یوق	t <i>yok</i> absent, non-existent
یالکز	t <i>yalñız/yaluñuz</i> (<i>accent on the first syllable</i>): only, simply, alone; (<i>accent on the last syllable</i>): single, lone	یوز	t <i>yüz</i> face; surface; outside; front; reason (<i>with abl</i>)
یان	t <i>yan</i> side; direction; vicinity; region; place; <i>pp with poss and case suff</i> : beside, by, at, near	یول	t <i>yol</i> way, road, street, track; manner, method; habit; journey; rule
یابانجی ، یابانجی	t/p <i>yabancı</i> foreigner; foreign	یولار	t <i>yular</i> halter
یتاق	t <i>yatağ</i> bed	یولجی	t <i>yolcu</i> traveler, passenger
یحیی	a <i>yahyā</i> (in order that) he/they live, stay alive	یوم	a <i>yevm</i> day
ید	a <i>yed</i> hand	ییقامق ، ییقامق	t <i>yıkamak</i> wash
یدیرمک ، یدیرمک ، یدیرمک	t <i>yedirmek</i> feed	ییل	t <i>yıl</i> year