

Almāz: This is the first time I have heard that from you.
We used always to have answers from you.

al-Akh: Except for this one. I cannot know if people are
happy or not.²⁴

Contemporary societies are in a deep ideological crisis. There is a strong need to listen attentively to the voice of Idrīs's Farfūr to find a real solution. We are "going round and round", and we have to get out of this situation. Each society needs a good guide, that is, a wise, honest, sensitive and experienced leader for whom the truth would remain the most important issue.

While presenting his model of a contemporary hero-leader in *al-Mukhaṭṭaṭīn* the author dealt us a big dose of optimism and showed deep faith in the good will of man. Although his leader did not succeed in truly carrying out his plan, he did succeed in another way. Idrīs's leader discovered the nature of his mistake and, through his self-education and re-thinking of the plan, possibly found a more correct new direction. Being a great *zaʿīm*, he had enough courage to declare a new revolution, a revolution against his own principles. The power of black and white slogans did not allow him to succeed this time. However, his insistence on the new ideology and commitment to it indicates that the future belongs to his new idea, the idea of "flying colours". His road might be laden with various obstacles; he might temporarily jeopardize his efforts but strength and confidence are with him.

Idrīs's sketch of the hero-leader remains incomplete. The sudden death of the author in August 1991 ended his creative search. In his recent journalistic writing, he often mentioned the Arab world's expectation of a new leader and his deep belief in his appearance. Idrīs had faith that the Egyptian (Arab) world would again produce a great leader.

At present, all we can say is that the coming days may reveal some hidden and unpublished book or notes and that we may yet be able to add the finishing touches to the author's unfinished sketch.

²⁴ Ibid., p. 73, v. 20,22, p. 70, v. 14, 24.

EWA SIEMIENIEC-GOŁAŚ

WILLIAM SEAMAN AND HIS *GRAMMATICA LINGUAE TURCICAE* (1670)

Among the 17th century Turkish grammars one can find William Seaman's *Grammatica Linguae Turcicae, In Quinque partes distributa*, published in Oxford 1670, pp. 183. This is the first Turkish grammar printed in England.

Although it is mentioned in some bibliographical sources, very little has been known in the turcological literature about the author of *Grammatica Linguae Turcicae* (the *Grammar*) and the *Grammar* itself¹. The only source we have found, giving some data about William Seaman is Harold Bowen's work². Everything we can find out from Bowen's book about Seaman is that he wrote *Grammatica Linguae Turcicae* and also translated *Anglican Catechism* and *New Testament* into Turkish. There is also another information referring to Seaman in Bowen's book. Seaman's name is mentioned in the letter from 1649 written by English mathematician and astronomer John Greaves to the great arabist Pococke. Greaves writes: "Mister Seaman and myself are both in hand with a Turkish Dictionary". This piece of information can suggest that Seaman also worked on Turkish dictionary. This is confirmed by his own words in *Praefatio ad Lectorem* in his *Grammar*: "Quin et ad idem institutum promeendum Lexicon-Turcico-Latinum paratum habeo". Unfortunately, no trace of this dictionary can be found in turcological literature. We still know nothing about Seaman's occupation and private life. We cannot exclude that he might have been a missionary and this can explain his interests in translating *New Testament* and *Catechism*. However, we do not have enough data confirming this supposition.

Grammatica Linguae Turcicae, as its title suggests, consists of five parts. It begins with dedication to Robert Boyle. Just after the dedication there is Praefatio ad Lectorem, where the author gives a short history of Turks. The first part of the Grammar entitled "De Orthographia", pp. 1-8, has six chapters. Chapter 1 ("De Literis") presents tables with twenty eight Arabic letters. The tables consist of six columns. In the first column the author gives the serial number of each letter. The second column shows the letters with their Arabic names. The next column gives Latin transcription of each letter. The next three columns show the letters in their initial, medial and final forms. Chapter 2 ("De Literis a Persis Sumptis") presents four Persian letters used in Turkish. These are: پ, چ, گ, ژ. Chapter 3 entitled "De Scribendi Varietate" lists the kinds of script used in Turkish. Chapter 4, 5, 6 deal with pronunciation, vocals and syllables.

The second part - "Grammaticae Turcicae Pars secunda", pp. 9-38, consists of eight chapters. Chapter 1 ("De Nomine ejusque accidentibus") considers noun as a general term which can denote both substantive and adjective. To illustrate this statement Seaman gives some examples for substantives and adjectives. All examples the author gives in the Grammar are written in Arabic letters. They are placed within Latin text. Latin transcription of the examples is put separately on the opposite page. Some of those pages used to present transcription of given examples are empty. One can suppose that transcription was done later and we are not sure whether the author has done it or someone else. Chapter 2 ("De Specie Nominum") deals with simple nouns and derivatives that can be formed by deverbial and denominal suffixes. Deverbial suffixes that are used to form nouns are: -mak||-mek, -ma||-me, -ış, e.g.: aňlamak (anghlamak) 'intelgentia'; bilme 'cognitio'; seviş (sevish) 'amor'.

Denominal suffixes presented in this chapter are:

- 1) suffix -cı: bustancı (bustan=gi) 'hortulanus'; kapıcı (kapu=gi) 'ianitor';
- 2) diminutive suffixe: -cuk, -cıkaz||-cukaz: oglancuk (oglanjuk) 'puerulus'; kızcugaz (kizjugaz) 'puellula'; kuşcugaz (kushjugaz) 'avicula';
- 3) Persian suffix -dar: silehdar (sil=leh=dar) 'armiger';
- 4) abstract suffix -lık: kullık (kullik) 'servitus'; Tañrılık (Tang=rilik) 'Divinitas'.

Among nominative suffixes Seaman ranks adjectival suffix -lı||-lu. However, he presents only one example with -lu variant, cf.: İstanbollu (İstan=bol=lu) 'Constantinopolitanus'.

Chapter 3 ("De Genere") and chapter 4 ("De Numero") deal with gender and number. Chapter 5 gives three paradigms of declensions. The paradigm called Paradigma Declinationis Primum presents examples with palatal vocals in the

last syllable (adem, avret). Paradigma Declinationis Secundum takes into account velar sound in last syllable (dostlık). There is also Paradigma Declinationis Tertium with four different examples: ata 'pater'; kapu 'ianua'; kimisne 'aliquis'; çebebi (chelebi) 'generosus'. In above-mentioned paradigms of declensions six cases are distinguished including vocative case. However, there is no locative case. Chapter 7 ("De Nominibus Numeralibus & Primum de Cardinalibus") contains the tables with numerals which names are given in Turkish, Arabic and Persian languages. However, Turkish names are the only ones that are transcribed in Latin letters. Chapter 8 ("De Pronomine") presents personal, demonstrative, relative, possessive pronouns and gives the paradigm of their declensions.

Pars Tertia - "De Verbo" begins on page 39. It consists of 11 chapters. All chapters deal with verb, its conjugation, tenses, moods, participles and gerunds. Chapters 1 and 2 treat of verb in general, presenting its infinitive, active and passive voice, reflexive, reciprocal and transitive forms. Chapter 3 ("De Modo") presents all moods used in Turkish language. Chapter 4 ("De Temporibus") lists the tenses functioning in this language. These are: praesens, praeteritum (imperfectum, perfectum, plusquamperfectum), futurum. The next chapters present paradigms of conjugations for different forms, moods and tenses. First, Seaman gives the paradigms of conjugations in many tenses and forms for the verb i-, then for the verb olmak 'to be' and in the end for the verb sevmek 'to love'.

When we analyse this part of the Grammar we can notice some grammatical differences in comparison with contemporary Turkish language. Present tense as presented by Seaman differs from contemporary şimdiki zaman although the author also names it şimdiki (schimdiki). It looks like contemporary aorist tense. Here is the paradigm of conjugation of this tense given by Seaman for the verb sevmek:

- S. 1. severem
 2. seversen
 3. sever
 Pl. 1. severiz
 2. sevirsiz
 3. severler

Also, imperative forms are different from contemporary ones. Cf.:

- S. 1. -
 2. sevsen, sevkil
 3. sevsun
 Pl. 1. sevolum
 2. sevungsiz
 3. anler sevsanler

Apart from the differences mentioned above we can also notice some mistakes, especially in transcription. As Turkish words written in Arabic letters are vocalized we can easily notice such mistakes. In the paradigm given above for present tense instead of sevirsiiz should be seversiz. Also, for imperative mood in 3rd person plural it is written anler sevsanler whereas it should be transcribed anler sevsünler. One of the recurrent mistake noticed in this work is wrong transcription of letter ç. Sometimes it is transcribed with g, sometimes with j, e.g.: oglançuk (oglanjuk), divani celli (divani gelli).

"Grammatica Turcicae Pars Quarta" begins on page 134. It contains four chapters. The first one ("De voce inflexili, & primum de Adverbio") treats of adverbs. Chapter 2 gives the list of conjunctions used in Turkish. Chapter 3 presents prepositions and chapter 4 treats of interjections.

The last part of the Grammar ("Pars Quinta"), pp. 147-183, is entirely devoted to syntax problems. Each of them is discussed in separate chapter. Here they are:

- chapter 1: "De Concordantia Nominativi & Verbi"
- chapter 2: "De Concordantia Substantivi cum Adjectivo"
- chapter 3: "De Relativo cum Antecedente"
- chapter 4: "De Substantivorum Syntaxi"
- chapter 5: "De Syntaxi Adjectivorum"
- chapter 6: "De Pronominis Constructione"
- chapter 7: "De Nominativo & Genetivo post Verborum"
- chapter 8: "De Dativo post Verborum"
- chapter 9: "De Accusativo post Verborum"
- chapter 10: "De Ablativo post Verborum"
- chapter 11: "De Constructione Infinitivorum"
- chapter 12: "De Gerundiis"
- chapter 13: "De Participiis"
- chapter 14: "De Tempore"
- chapter 15: "De Loco"
- chapter 16: "De Syntaxi Particularum"

The Grammar ends on page 183 with the sentence which has form of thanksgiving. It is written both in Arabic letters and in Latin transcription. Here is the transcription: "Yalığınuz Hakim Allah bizum muhalismuz megd ve gelalat kudret ve Sultanet hem şimdi hem kulli dehorlerine dek amin".

At the very end of the page, between two rows of ornament, there is a note stating that both Grammatica and New Testament are sold at Edward Millington and also in the author's house in London.

Notes

¹ J. Deny, L'osmanli moderne et le Türk de Turquie, Philologiae Turcae Fundamenta, t. I, Wiesbaden 1959.

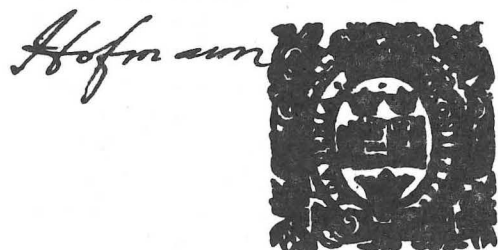
² H. Bowen, British Contributions to Turkish Studies, London - New York - Toronto 1945, pp. 16, 23.

W. Love 1675/6

GRAMMATICA
Linguae Turcicae,

In Quinque partes distributa.

Auctore GULIELMO SEAMAN.



OXONIAE,

Excudebat Hen: Hall, Academiae Typographus. Prostant apud
Edvardum Millington, ad insignem Pelicani, in vico vulgò vo-
cato Duck-lane. An: Dom: 1670.

WOJCIECH SKALMOWSKI

OLD PERSIAN ARTĀCĀ BRAZMANIYA AGAIN

In the so-called Daiva-Inscription of Xerxes /XPh/ an expression Auramazdām yad- artācā brazmaniya with various finite forms of the verb has been used three times. The precise meaning and grammatical status of the last two terms still form the subject of debates among scholars. This paper proposes to put under discussion certain possible solutions based on syntactic and semantic considerations not taken into account in the earlier attempts of clarification of the Xerxes's formula. For the convenience of the reader the pertinent fragments of the OP text in R.G. Kent's transcription and with his translation¹ will be given first:

XPh 40f: ... avadā adam Auramazdām ayadaiy artācā brazmaniya ..., "...there I worshipped /1 sg. imperf. med./ Ahuramazda and Arta reverent/ly/...";

XPh 50f: ... Auramazdām yadaišā artācā brazmaniya ..., ".../do/ worship /2 sg. opt. med./ Ahuramazda and Arta reverent/ly/...";

XPh 51ff: ... martiya hya ... Auramazdām yadataiy artācā brazmaniya hauv utā jīva šiyāta bavatiy utā marta artāvā bavatiy...,

"The man who ... worships /3 sg. praes. med./ Ahuramazda and Arta reverent/ly/, he both becomes happy when living, and becomes blessed when dead."

The problems start with the reading, because the cuneiform spelling a-ra-ta-a-ca-a ba-ra-za-ma-na-i-ya is ambiguous: the last term may be read either as brazmaniy /cf. ba-ra-a-ha-ya = barāhiy, OInd. bharāsi/, or as brazmaniya /cf. a-na-i-ya = aniya, OInd. anyās/. The term itself being a hapax, the reading influences its morphological interpretation by scholars who do not agree as to the value of the