JOURNAL OF TURKISH STUDIES
TÜRKLÜK BİLGİSİ ARAŞTIRMALARI
VOLUME 21
1997

Edited by
Yayınlayanlar
ŞİNASİ TEKİN • GÖNÜL ALPAY TEKİN

HASİBE MAZIOĞLU ARMAĞANI
I

Guest Editors
Şinasi TEKİN and Ahmet Turgut KUT

Published at the Department of Near Eastern Languages and Civilizations
Harvard University
1997

İÇİNDEKİLER . CONTENTS

TÜRKLÜK BİLGİSİ ARAŞTIRMALARI 21 (1997)
JOURNAL OF TURKISH STUDIES

HASİBE MAZIOĞLU ARMAĞANI
I

Hasibe MAZIOĞLU, Bibliyografya [VII-X]
Mine MENGİ, Hocamız Hasibe Mazıoğlu [XI-XII]
Hasibe MAZIOĞLU, Özgeçmişim ve Meslek Hayatım [XIII-XVI]
Gönül A. TEKİN, Prof. Dr. Hasibe Mazıoğlu. Bir Edebiyat Tedkikçisi [XVII-XXVII]
Eski Şiirin Rüzgâriyle:
Cem DİLÇİN, Ḳaṣīde-i Tīġiyye [XXVIII-XXXII]

Edith Gülçin AMBROS, Variatio Delectat: An Ottoman Collection of Medicinal and Dyeing Recipes (1-18)

Mustafa APAYDIN, Celâl Sahir'in *İstanbul İçin Meb'ûs Nâmzedlerim* Adlı Hiciv Eseri Üzerine (19-48)

George L. BATA, Székelys - The People of Attila (49-58)

Mehmet Suat BERGİL, Uluğ Bey'in Medreselerindeki Dört Yönlü Köşe Mekânlarının Geçmişimizdeki Yeri (59-67)

Mehmet Suat BERGİL, The Place of the Cross-Axial Corner Spaces of the Madrasas of Ulugh Beg in the Turkic World (68-79)

Eleazar BIRNBAUM, Turkish Collective Biographical Manuscripts in Cairo University Library, II: Works by ʿUbūdī Gülşenī, Naẓmīzāde Murtażā, Ġazzīzāde ʿAbdüllaṭīf, and the "Anonymous" *Teẕkeret ül-Evliyā* (80-92)

Eleazar BIRNBAUM, The Inscription on Bartholomaeus Georgievič's Banner (93-95)

Eleazar BIRNBAUM, The Mysterious Incantation to Cure Sick Horses: A Formula in a Mamluk-Kipchak Treatise (96-101)

Nurullah ÇETİN, Behçet Necatigil'in Düşünce ve Şiirlerinde Divan Edebiyatı Etkisi (102-117)

Umay GÜNAY, Pir Sultan Abdal Üzerine Bir Değerlendirme **(118-138)**

İ. Güven KAYA, Begpazārılı Maʿāẕoğlu Ḥasan ve Cenādil Ḳalʿası Ġazavatnāmesi **(139-186)** [Metnin tıpkıbasımı 22. sayıda yayınlanacaktır]

Cemâl KURNAZ - Mustafa TATCI, İlyas İbn İsā'nın Şiirleri **(187-220)**

Hüseyin AKKAYA, Şemseddin Sivâsî'nin Zileli Hamdî'ye Atf Edilen Bir Mesnevîsi *Süleymâniyye* **(221-229)**

Cem DİLÇİN, Mecnūn-Nāme (Tehzīl-i Leylā vü Mecnūn) **(230-301)**

Corrigenda

G. L. BATA, "The Turks who were called ΣΑΒΑΙΙΤΟΙ ΑΣΦΑΛΟΙ," TUBA 20 177-187

VARIATIO DELECTAT: AN OTTOMAN COLLECTION OF MEDICINAL AND DYEING RECIPES[1]

Edith Gülçin AMBROS

The collection in question is on fol. 10v-13r[2] of MS. N.F. 163 in the Österreichische Nationalbibliothek (No. 1471 in Flügel's catalogue[3]). This is a collection of thirty recipes without an overall title, without the name of the compiler or the date of compilation. To Flügel's description of its external characteristics with respect to writing, etc., namely, "Nasta'lìḳ, grösserer türkischer und deutlicher Zug zu 23 Zeilen, die Aufschriften roth. Gewischte Stellen, sonst gut erhalten", we can only add that the MS. is liberally vocalized.

Since the date of compilation of this collection is not stated in the MS., we must try to find an indication in the contents and/or the language of the MS. which would allow us to date it approximatively. We have not been able to find any decisive indication in the contents of the text. As to its language: The language used throughout is homogeneous enough; still it is improbable that this collection was culled from the work of a single author (the degree of original authorship of the compiler himself must perforce remain obscure), for the subjects treated are spread over too wide an area, some being of a decidedly more popular nature than others.

The overall impression is one of a relatively old stage of the Turkish language. A striking single instance of older Turkish is to be found in the popular section on paper-dyes; this is the use (albeit only twice and with the same verb) of the imperative suffix *-ġıl/-gil (baturġıl).* It is generally accepted that this suffix was no longer in common use in the 16th century.[4] Nevertheless, as especially non-literary texts of more recent date have not been

---

1 We sincerely thank Mag. pharm. Herbert Schober for his kindness in elucidating a number of questions of a pharmaceutical, medicinal, and chemical nature. We also gratefully thank A. Turgut Kut for his help in determining several substances.

2 These folios were originally numbered 94v-97r which shows that this MS. is part of a larger collection. We shall indicate the begin of each page by giving both numbers.

3 Gustav Flügel: *Die arabischen, persischen und türkischen Handschriften der kaiserlich-königlichen Hofbibliothek zu Wien*, Bd. 2., Wien 1865. We intend to publish the separate collection on ff. 1v-9v of MS. N.F. 163, which bears the title *Kitāb aṭ-ṭıbb ve l-mu'āleğāt ve ṣ-ṣanā'i' el-ġarība*, "The book of medicine, of medical treatments, and of strange arts", in the near future.

4 Cf. Milan Adamović: *Konjugationsgeschichte der türkischen Sprache*, Leiden 1985, pp.231-232.

studied exhaustively, the last word on this subject has not yet been said,[5] that is, we do not know definitely if, to what extent, and for how long this imperative survived in this type of text. Other elements in the wording of our text which give the impression of an early provenance are, for example: *čölmek*, *kimesne*, *ıssığaḳ*, *yėgrek*, *ılığaḳ*, *ḳatı* (*ḳatı a'lā*, repeatedly), *ṭamzırmaḳ*, *urmaḳ*, *ṣınanmaḳ*, *baṣmaḳ* (with the meaning *bastırmak*, *kapatmak*), *ol*, *šol*, *anda*, *andan* (throughout), also the repeated use of *andan* instead of *ondan ṣoñra* (the latter occurring but a few times), *ėrtesi* instead of *ėrtesi gün, daḫı* (throughout), *ḥammāmda* for *ḥammāmdan*, *ičinde for ičine*, *at tersi ičinde* ***göme ḳoyalar***, *böy soḳ**dugına** bir miḳdār**ğa** ičürseler*, *tā* ***kim*** *ḳaynaya*, ***šol*** *ḳarar**ğa*** ***kim***, *urdu**ḳda***, *ḳalu**pdur*** (with a *pe*). However, we must take into consideration that we find only one instance of the form *-ubdur* in juxtaposition to innumerable instances of the form *-ub*, that we have only one instance of *birle* but a great many instances of *ile*, that *yıḳamaḳ* occurs as well as *yayḳamaḳ*, that we are confronted with, for example, *etüñ ṭutılmadan yėgrekdür* and *čıḳarma**ġı**ñ*, *ḳarıšdırub* (either vocalized thus or spelt *ḳ-r-š-d-y-r-v-b*) as well as *ḳarıšdura* (either vocalized thus or spelt *ḳ-r-š-d-v-r-h*). These are traits that point to a process of change in the usage of Turkish at the time this collection was originally compiled or, alternatively, at the time the copy of the collection we have in our hands was written. Of great help in forming an opinion in this respect is the vocalization that makes us read, for example, *čıḳarmaġıñ*, *kišiniñ*, *dišiñ*, *eğzānıñ*, *ḳurdḳulaġınıñ*, *atıñ*, *olunmišdur* (and yet, for example, *olınub*), *olunan* (frequently left unvocalized, in which case we transcribed it as *olınan*), *olunğa*. A perfect illustration of this vacillation[6] is to be found in the fact that in one instance the word *ṣaruğa* (spelt *ṣ-r-v-ğ-h*) is immediately followed by *ṣarığa* (spelt *ṣ-r-y-ğ-h*), the writer having omitted to cross out one variant. To sum up: Taking into consideration the traits characteristic of an older period of Turkish on the one hand and the elements showing an inconsistency in the usage of the language (reflections of a period of transition from older to newer usage of the Turkish language) on the other, we suggest that this collection (or this MS. of it) was written in the 16th or, perhaps, the 17th century.

We now let this seemingly haphazard compilation speak for itself. For how else are we to describe a collection that contains a relatively long chapter on the medicinal merits of a plant, recipes for the preparation and use of various electuaries, three recipes for the dyeing of hair and beard, various procedures for the preparation of paper-dyes, one for the preparation of soap, one on the properties and preparation of varnish for bindings, one each on the preparation of gold and silver colour, one on the binding of mercury with lead, two on the preparation of incense, a "tip" on how to get rid of tapeworms, another on how to remove foreign bodies from the eye, and, last but not least, one on the preparation of a recipe for knocking a person out! The orderless quality of this collection is emphasized by the fact that the chapters dealing with related subjects are not even consistently grouped together but, in part, follow one upon another pell-mell. However that may be, we are sure that this

5 Especially instructive in this connection is Claudia Römer's article *Eine osmanische gereimte Bearbeitung von Mīrḫᵛānd's Raušatu ṣ-ṣafā*, in: *Beläk Bitig - Sprachstudien für Gerhard Doerfer zum 75. Geburtstag*, Wiesbaden 1995, pp. 141-157.

6 The true degree of this vacillation cannot be determined as the MS. is not vocalized throughout. We have opted for applying the older vocalization to all unvocalized words; of course, it is possible that this increases the effect of lack of unity unduly.

collection contains much that will interest not only philologists but also historians of medicine and ethnologists.

(94v/10v) **Ṣıfat-ı ḫāṣṣīyet-i bīḫ-i ğedvār:** Ğedvār bir kökdür ki 'aǧemī ğedvār ve māh-pervīn dėrler. Su'd-ı[7] hindīye müšābihdür; veznde andan ṣaḳīldür.

Eyüsi oldur ki bir kāġıda süreler. Rengi mor benefše gibi olur. Ḫaṭāyīsi[8] ve hindīsi vardur. Ḫaṭāyī bu rengde olur ve büyük olur. Hindīsi ekṣer siyāh olur. Sind ğānibinde bir ṭaġ vardur, ḳ-v-ā-ğ-l dėrler. Bir ğānibinde ehl-i hindistān olur ve bir ğānibinde ehl-i ḫaṭāyī olur. Bu kök anda biter, anuñğün türr-i šebī dėrler. Aña müšābih bir kök vardur; bīš dėrler, zehrdür. Bu kök anuñ pā-zehridür ammā ikisi bir yėrden ḫāṣıl olur. Ğedvārdan ekl eyleseler bašuñ zehrini def' eder. Ğedvāruñ ḫāṣṣīyeti čoḳdur. 'Aḳreb ve böy soḳdugına (*sic*) bir miḳdārğa šarāb ile ičürseler ḫalāṣ ola. *Minhāğde: Hā\ā tiryāḳu s-sumūmi bi-asrihā ḥattā l-bīši wa-l-afā'ī*[9]. A'·ḍā'-i ẓāhirde yara olsa sirke ile ve güllāb[10] ile ḥall eyleyeler, süreler, derdin ala. Eger bāṭında olsa bir[11] miḳdār silāye[12] ėdeler, šarāb ile veya ıssı ṣu ile veyā güllāb ile bi-ḥasbi l-mizāğ vėreler, sākin ola. Ve daḫı ḳulunğ derdine ve yürek derdine ve ṭaš ki meṣāne ičinde ola vėreler, nāfi'dür. Daḫı ğemī' evrām; balġamī ve ṣafravī ve demevī ve sevdavī[13] kimesnelere ičüreler, nāfi'dür. Ḫuṣūṣan ki ṭā'ūn ičün sirke ile ḥall ėdüb süreler, def' ola. Eger bir kimesnede ḫıyārek peydā olsa, ğedvārı sürseler, giderür, ġerü döner, ṭāġıdur, čıḳmaz, zaḥmet vėrmez. Ve ol eyyāmda ki ṭā'ūn ola, ğedvārı bir kišiye silāye ėdüb ol yėre ki čıḳmišdur süreler, ḫalāṣ bula. Ve daḫı yürek zaḥmetine ve diš aġrısına ve eski yaralara sürseler, ṣaġ ėder. Ve yaramaz etleri giderür ve tāze et bitürür ve yarasın eyü ėder. Eger bir kišiniñ yüregi ża'īf olsa, ḫafaḳānı olsa, zaḥmet vėrse, bučuḳ dirhem güllāb ile vėreler, eyü ola. Ġāyetde nāfi'dür, naẓīri yoḳdur. Ṭā'ūn eyyāmında dėmišler ki "Tiryāḳ-ı fārūḳ ekl eylesünler, ṭā'ūn zaḥmetin def' ėder". Bu daḫı anuñ išini bitürür, belki andan ziyādedür. Teğribe olunmišdur. Mevlānā Aṣīleddīn 'ilm-i ṭıpda ve sā'ir 'ulūmda māhir kimesne idi. Šeyḫ Re'īs kelimātına iki šerḥ yazmišdur. Anda ẕikr ėder ki "Tiryāḳ-ı fārūḳda olan ḫāṣṣīyet bundadur". Ve eyitdi ki "Benüm mi'demde bir zemān köhne balġam mādde olmišidi. Hīğ bir veğhile 'ilāğa ḳābil olmadı. Bu ğedvārı silāye ėdüb[14] güllāb ile içdüm, def' oldı. Ve bir kimesnede daḫı ciger süddesi olub istisḳāya döndi, ğedvārı sekenğebīn ile ḳarıšdırub ekl eyledi, süddesi açıldı. Ve daḫı bir ḳoğa kišinüñ meṣānesinde ṭaš peydā olub dört gün bevl eylemedi. (95r/11r) Bunı silāye ėdüb meṣānesine sürdiler ve bir miḳdār nefsine ṭamzırdılar, der-ḥāl açıldı." Bir 'avret daḫı vaż'-ı ḥamlda 'usr olsa silāye ėdüb güllāb ile içürelerdi ve bir miḳdār daḫı ḳoḳuladalar ve bir miḳdār götine[15], vaż'-ı ḥaml ėde. Ve daḫı ṣar'-ı ṣubyān içün bir miḳdār ana südiyle buçuḳ direm[16] ğedvārı oġlana yėdürseler, nāfi' ve mücerrebdür. Ḥummā-yı rib'a her gün iki denk miḳdārı güllāb ile içürseler šifā bula. Diš aġrısıyiçün bir ṭarı miḳdārı dišiñ dibine ḳosalar veyā diše ursalar, derdin sākin ėde. Eger

7 MS.: vocalized as *sa'd*
8 *Ḫaṭā* is vocalized as *ḫıṭā* here and in the following.
9 MS.: *wa-l-aḳā'ī*
10 for *gülāb* (the spelling *gülāb* occurs only once)
11 MS.: *b-n*
12 passim for *ṣilāye*; cf. Sir James W. Redhouse: *A Turkish and English Lexicon Shewing in English the Significations of the Turkish Terms*, Constantinople 1890 (reprint Istanbul 1978) (henceforth: Redhouse), s.v.
13 for *sevdāvī*
14 followed by *ve* in the MS.
15 MS.: *k-t-v-r-h-n-h*, which is inappropriate here.
16 This variant of *dirhem* occurs predominantly in the following.

gözde balġamdan aġrı olsa, bir miḳdār ṣuda ḥall édüb göze ṭamzırsalar, derdin sākin éder. Eger ṣafrādan aġrıyub gözden ṣarı ṣu ṭalmızsa *(sic)*, gözüñ arḳasına süreler. Eger daḫı ziyāde zaḥmet vérüb aġrır ise, yarım miṣḳāl üzüm šarābı ile içüreler, šifā bula bi-iẕni llāhi te'ālā. Ḥükemā-yi Hindüstān ğümle rivāyet éderler ki bir kimesnede aḳ behaḳ yā beraṣ olsa, ğedvārı silāye édüb süreler, südimend ola. Ve dérler ki ğedvārda yüz-yigirmi-dört menfa'at vardur. Eger bir kimesne ḫunnāḳ zaḥmeti olsa, boġazına süreler, ġāyet nāfi'dür. İšbu ẕikr olınan ḫāṣṣalar ğümle teğribe ile ma'lūm olınub bunda yazılmışdur. Ḥükemā ḳatında ġāyet maḳbuldür. Ve ğümle nebātātdan yégrekdür. Her kim bir dānesin dā'im gendüde götürse a'lāya manṣūr ve ḫalḳ içinde muḥterem ola.

Ma'ğūn-ı iṭrıfīl-i ṣaġīr: Mi'de gevšekligine ve süstligine ve ruṭūbetine nāfi'dür. Ve haẕmı čoḳdur. Ve mi'dede ve yürekde müstevlī olan ruṭūbeti sākin éder. Ve mi'deden dimāġa çıḳan ebḫire'i men' éder ve ṭaġıdur. Ve a'ẕāyı pekidür ve 'aḳla ve ḥıfẓa nāfi'dür ve fehmi ziyāde éder ve nisyāna nef' éder. Ve siñirleri ḳavī éder ve dimāġuñ ṣovuḳ ve raṭb emrāẕın def' éder ve tez ḳocalma'ı def' éder. Bunlar helīleğlerdür: kābulī ve emleğ ve belīleğ; ve čekirdegi ayırtlanmış her birinden temr hindī: her birinden eğzā berāberdür. Dögüb ğümle'i saḥḳ éde, lākin ziyāde saḥḳ étmeye. Ve ṭatlu bādem yaġıyla ḳarışdura, miḳdār-ı kifāyet üzre ki ḳatışdura. Bādem yaġı olmazsa tāze inek yaġıyla ḳata. Ve üğ miḳdārı köpügi alınmış bal ile yoġura. Ve šurbı bir miṣḳālden béš miṣḳāle degin. Ve ba'ẕılar aṣferden ve hīlden daḫı ḳatarlar.

Iṭrıfīl-i kebīr: Ẕikr olınan menāfi'leri daḫı nef' éder ve ziyādesi daḫı vardur. Ve çoḳ i'ānet-i 'aẕīme vérür. Ve gerekdür ki ḥarāretlüler - ki mizāğlarında ḥarāret eṣeri vardur - bu šerbeti isti'māl étmeyeler. Zīrā yübūset ġālib olur ve ḥarāret ziyāde olur. Ḥelīleğ: kābulī, belīleğ ve emleğ, çekirdegi çıḳmış fülfül ve dār-ı fülfül: her birinden altı dirhem. Šeḳāḳul, zenğebīl, t-v-r-m-y, (behmen-i) aḥmar ve ebyaż; (95v/11v) bulınmazsa bedellerine serğe dilleri ya'nī lisān-ı 'uṣfūr ve iki behmen-i beyāż ve ḳırmızı: her birinden iki direm. Ḥabbü l-ḳılḳıl[17] ve ol nār[18] dānesidür; ol daḫı bulınmazsa bedeline lisān-ı 'uṣfūr ve iki behmen-i beyā· ve simsim-i muḳaššer ve sükker-i Tebrīzī ve ḫašḫāš-ı ebyaż: her birinden iki direm. Ve tozın sākin édecek ḳadar inek yaġı yāḫod ṭatlu bādem yaġı. Eğzānıñ bir rub'ı vezni ola ve üğ eğzā miḳdārı köpügi alınmış bal ile ḳarışdura. Ve šurba'ı ḳaldıra. İçinden iki dirhem dört dirheme dek gerekdür ki üğ aydan ṣoñra isti'māline bašlaya.

Ṣıfat-ı iṭrıfīl: Re'īs ḫaṭṭıyla Mūsā ibn Meymūn Maġrebī Re'īse yazdı oġlu Dāvūd bin *(sic)* ḫaste iken dümel aġrısından ve rivāyet eyledi ki menāfi'i ḳuvvet-i haẕma ve a'ẕā'-i bāṭına 'umūman ve ḫuṣūṣan. Ve ḳoġalığı géğeldür ve balġamı giderür. Ve dimāġa çıḳan ebḫire'i men' éder ve ḥavāssı pekidür ve küdüretin giderür ve nefse feraḥ vérür. Ve ḥıfẓ éder ve çoḳ emrāża nāfi'dür. Eğzāsı budur: Helīleğ-i kābulī ve (temr) hindī ve belīleğ: her birinden iki vaḳīye; ḳışr-ı ütrüğ-i aṣfer ve usṭūḫūdūs[19] ve lisān-ı ṣevr: her birinden bir vaḳīye; ve ḳusṭuran (?) ve zer-i verd-i (?) münaḳḳā: her birinden bir vaḳīye; ve lisān-ı 'uṣfūr ve šeḳāḳul ve bezr-i helyūn ve bezr-i ğezer ve bezr-i ğirğir ve behmen-i ebyaż ve behmen-i aḥmer ve anason ve maṣṭakī ve ḳışr-ı 'ūd-ı belesān yāḫod čubuġı: yarımšar vaḳīye; kebābe, ḳāḳulle,

17 MS.: *l-fülfül*
18 MS.: *n-ā-r-ī*
19 MS.: *elif-s-t-ḫ-ṭ-d-ū-s*

dārčīn,[20] ḥavlinǧān[21], dār-ı fülfül, zenǧebīl, sünbül,[22] derüneǧ, 'ūd-ı buḫūr: her birinden bir miṣ ḳāl; lübb-i ḥabb-ṣanavber: üǧ vaḳīye. Ḳuru edviye-'i saḥḳ ėdüb, eleyüb ve bezrleri dögüb ve ḳalbü ṣ-ṣanavberi[23] dögüb ve helīleǧ ve bāḳī ḥāǧetleri yarım rıṭl bādem yaǧıyla yā fıstıḳ yaǧıyla āheste āheste avušdurub ḳarışınǧaya degin ve üǧ eǧzā deñlü köpügi alınmış bal ile ve üǧ rıṭl güllāb ile ḳarışdıra. Köpüklerini aldıḳdan ṣoñra ḳarışdırub bir küpe[24] ṭoldurub ḥācet vaḳtinde bir miṣḳālden dört miṣḳāle degin günde isti'māl eyleye tā kim mizāǧ i'tidāl bulub nef'in müšāhede eyleye in šā'a llāhu te'ālā.

Ṣıfat-ı boya-yı ṣağ u ṣaḳal (*sic*)**:** ḳaranfil: 10 direm; zāǧ: 1 direm; nešā: 1 direm; šebb: 1 direm; mürde-seng: 4 direm; kireǧ: 4 direm; rāsuḫt: 4 direm

Bu ǧümle'i yumušaḳ dögüb mersin yapraǧıyla yoǧurub ṣuyile ḳaynadalar; dertemiz bir ṣu ḳala. Bir miḳdār ḥınnā ile yoǧuralar; ṣaḳala süreler; ġāyet siyāh ėder. Müǧerrebdür. Kibārdan ba'żı kimesneler bu nüsḫa'ı eyledügin görüb ṣınanmıšuzdur.

Nev'-i dīger: rāsuḫt: 5 direm; gök māzū[25]: 5 direm; šebb: 5 direm; ḥınnā: 5 direm; ḫaṭāṭ: 5 direm; bezr-i ḳuṭūnā: 5 direm (96r/12r) Māzūyı[26] dögüb zeyt yaǧıyla ḳavırub rāsuḫt ve güllābı ḫaṭāṭla ḳarışdurub ve šebbi dögüb ḥınnā ile ḳarışdurub ḥammāmda ḥalvetde ṣača ve ṣaḳala süreler; ġāyet siyāh ola. Ḳırḳ gün ḥükmi vardur.

Nev'-i dīger: gök māzū[27]: 15 direm; rāsuḫt: 4 direm; nešā: 1 direm; šebb: 1 direm; zāǧ-ı ḳıbrıṣī: 1 direm

Ẕikr olınan eǧzāları dögüb muḥkem saḥḳ ėdüb ṣuyile yoǧuralar, ḥınnā gibi ṣaḳala dürteler; bir ǧėǧe ṭura; siyāh ola.

Terkīb-i dārū-yı hūšber: Afyūn, tātūle, bezr-i benǧ, ḳara fir'avn[28] aǧağı, ḥağılar otı, ḳuru benefše, deve eñsesi kiri ve derlemiš atıñ deri ve ayġır atıñ alnı kiri ve lāle toḫmı. Bunları ǧem' ėdüb döge, bir yėre ḳata, yumurṭa ḳadri ṭop ṭop ėdüb bir šiše içine ḳoyub at tersi içinde göme ḳoyalar. Dā'imā anda ṭura. Vaḳt-i ḥācetde birini çıḳarub bir kimesneye ḳoḳuldalar, hemān 'aḳlı bašından gidüb bī-ḫod olub düše. Ve tekrār 'aḳlını getürmek isteseñ burnına bir miḳdār ṣarp sirke ṭamzuralar ve ḳulaǧı dibine ve göbegine ve ḳoltuǧı altına bādem yaǧı süreler, 'aḳlı gėrü bašına gele.

Bāb: Bir kimesneniñ ḳarnına yılan ḳaçsa, ṣıġır ödini ṣoǧan ṣuyıyla ḳarışdırub içüreler, yılan pāre pāre olub çıḳa. Müǧerrebdür.

Ma'ǧūn-ı iṭrıfā-yı[29] kebīr: emleǧ: 10 direm; ša'īr-i hindī: 10 direm; helīleǧ: 10 direm; belīleǧ: 10 direm; kābulī; 10 direm; küzbere[30]: 10 direm

20 MS.: *dārǧīnī*
21 MS.: *ḥavlinǧān*
22 followed by '*uṣfūr*, which has been omitted as it has already been specified above
23 vocalized to read *ṣanūberi*
24 MS.: *kūpeye*, which does not seem feasible as it would be too small a container.
25 MS.: *māžī*
26 MS.: *māžūyı*
27 MS.: *māžū*
28 MS.: *q-r-'-v-n*
29 for Arabic *iṭrīfal*?
30 MS.: *k-z-y-r-h*

Üç edviye miḳdārı ʻasel ile ḳıvāma getüre, baš aġrusıyiçün yėyüb yata. Üzerine şu ičmeye. Uyḳudan uyandıḳda renġin görmeye.

Bāb-ı ṣıfat-ı ṣābūn-ı nūre: kireġ: 100 direm; ṣābūn-ı raḳḳī[31]: 25 direm; ḳara zirnīḫ: 25 direm; ḳara günlük: 5 direm; zurunbād: 5 direm

Ğümle eğzāları saḥḳ ėdüb yigirmi-beš dirhem güllāb ile ḫamīr ėdüb ḳalıplar ėdüb ṣābūn ėdeler. Ḥammāmda etüñ ṭutılmadan yėgrekdür.

Ṣıfat-ı rūġan-ı ğildī: Zeyt-i kettān: 60 direm; ṣabr-ı ṣoḳoṭrī: 30 direm; ḳulfūniyā[32]: 30 direm; sāḳ el-ḥamām[33]: 1 direm

Evvelā zeyti, ṣāniyen eğzāları saḥḳ ėdüb zeyte az az ḳarıšduralar. Ta šol ḥadde deñlü ḳaynaya kim yaġuñ üzerine eğzā gelüb külçe bağlar. Ol külçe'i üzerinden alub atalar. Ṣoñra ātešden yaġı indirüb ḥıfẓ ėdeler. Ḥāğet vaḳtinde bir deri üzerinde yāḫod bir taḫta üzerine mi olur? Meṣelā kāğıddan ġayrisine olur, zīrā kāğıduñ yaġa taḥammüli yoḳdur. Evvel gümiš ṣuyın çeküb ve ṣayḳallayub ṣoñra üzerine ol ẕikr olınan yaġı süreler; altun olur. Müğerrebdür.

Bāb: Her kim ḫorūs ḳanın gözine çekse gözinde biten ḳılı gidere. Müğerrebdür.

Bāb: Terkīb-i altun ṣuyı ḥall içün muḥallādur: nišā(dır): 5 direm; zībaḳ: 5 direm; ḳaṣdīr: 5 direm; milḥ: 5 direm; kükürd-i aṣfer: 5 direm

San'atı budur ki evvelā ḳalayı eride ve žīve'i bir potanuñ içinde ḳoyub mülāyimğe āteš kenārında ḳoyub daḫı ol erinmiš ḳalayı žīvenüñ üzerine döke, ammā muḳaddem bir ğüz'īğe zeyt yaġı ḳoya. Anuñla ḳaynaya; tamām ḫalṭ ola. Andan çıḳarub zeyt yaġını döke. Ol maḫlūṭı bir mermer ṭaš üzerinde dühn ėde, ammā kim demür ṭoḳındurmıya. (96v/12v) Ṣoñra daḫı kükürdi saḥḳ ėde. Ve andan nišādırı daḫı saḥḳ ėde ve tekrār ṭuzı bir tābenüñ içinde ḳavıra. Andan anı daḫı saḥḳ ėde. Bu dört eğzāyı ayru ayru saḥḳ ėtdükden ṣoñra āteš üzerine bir ṭas ḳoya ve içine bir miḳdār kül döšede (*sic*) tā kim šišeye żarar olmaya. Ve bu eğzāları ğümle bir šišeniñ içine ḳoya ve altına āteš ėde tā kim ḳaynaya, šol ḳararğa kim šišeden duḫān ḳaṭ' olunğa dek ḳaynaya. Andan çıḳarub bir pāre ṣaruğa[34] ṭoprak ḳalupdur. Alub bir šišenüñ içinde ḥıfẓ ėde. Vaḳt-i ḥāğetde bir miḳdārın ṣamġ-ı ʻarabī ile ezüb yaza ve ṣoñra ṣayḳal urdıḳda berḳ urur, altun ḥall olur. Ve eger ḳaynaduḳda šišeden ṣarı čıḳmazsa, biraz ṭuzluğa ṣuyile yıḳayub ve süzüb ṣuyını yabāna ṣalalar. Her ne ḳalursa dibinde ẕikr olınan gibi ʻamel ėdeler.

Bāb-ı nüsḫa-i ma'ğūn-ı 'aḳreb: Fülfül: 25 direm; fülfül-i ebyaż: 25 direm; aṣl-ı kākneğ: 55 direm; hindibā: 4 direm; ʻaraḳ-ı maḥrūḳ: 4 direm; zenğebīl: 1 direm; ğündübādester: 4 direm Üğ edviye miḳdārı ʻasel-i muṣaffā ile ma'ğūn ėdeler.

Ṣıfat-ı gümüš ṣuyı berāy-ı Firenk: šebb: 2 direm; bārūd: 2 direm; zāğ-ı ḳıbrıṣ: 25 direm

Bu ğümle taḳṭīr olınur. Andan ṣoñra ṣuyile ḫalṭ ėdüb šiše içine ḳoyalar.

31 MS.: *'-r-ḳ-y*
32 MS.: *ḳulfūna*
33 MS.: *ḥammām*
34 This word is written twice in the MS.: first with a *wāw*, as above, then with a *yā*: *ṣarığa*

Terkīb-i buḫūr ṣuyı - 'aǧāyibdür: Ḥaṣalbān: 10 direm; 'ūd-ı hindī: 5 direm; ẓıfr-ı iblīs: 1 direm; kitre: 10 direm; güllāb: 1 direm

Vech-i mešrūḥ üzere buḫūr ėdeler.

Īn bāb nüsḫa-i tiryāk-ı fārūḳ-ı mıṣrī berāy-i sulṭān-ı mıṣır (*sic*) **sāḫte and:** Fülfül: 5 direm; dār-ı fülfül: 5 direm; dārčīn[35]: 5 direm; zenǧebīl: 5 direm; ḳaranfil: 5 direm; sünbül-i hindī: 5 direm; afyūn: 5 direm; maṣṭakī: 5 direm; ḳara helīle: 5 direm; za'ferān: 5 direm; ḳāḳūle-i (*sic*) ṣaġīr: 5 direm; ḥabbü ṣ-ṣanavber[36]: 5 direm; bezr-i benǧ: 5 direm; bezr-i rāziyāne: 5 direm; ǧevz-i bevvā: 5 direm; 'ūdü l-ḳarḥ: 5 direm; ferfiyūn: 5 direm; misk: 5 ṭarı; 'asel: 270 direm

Göbek aġrısına ġāyet müfīddür. İki ḳadeḥ 'araḳ ve bir ḳadeḥ rūġan-ı zeyt ḳaynadub ve ba'dehū 'araḳa ḳatalar. Andan ıssıġaḳla ḥammāmda čıḳduḳda ičeler, bel aġrısına nāfi'dür.

Bāb: Nüsḫa - Buḫūr ṣuyı čıḳarmaġıñ ṣan'atı: ṣandal: 5 direm; ḥaṣalbān: 5 direm; ẓıfr-ı iblīs: 2 direm; 'ūd-ı ḳamarī: 5 direm; varaḳ-ı ās: 2 direm; 'anber-i ḫām: 5 direm

Bu ǧümle'i alup havana ḳoyub ve dögüb elekden gėčürüb ve bir dāne čölmege ḳoyub aġzını ṭopṭolu güllāb ėdeler ve andan ḫamīr ile ṣıvayalar. Oğaḳda bir sā'at miḳdārı ḳaynadalar. Ve andan indirüb ḥammām legeni ičinde bir inğeğük bez ile süzeler. Andan šišelere ḳoyalar. A'lā buḫūr ṣuyı olur.

Ḳuršun rāyiḥasıyla žīvenüñ 'aḳdin beyān ėder: Evvel ḳuršunı eridüb yėre ḳoduḳda tavanıñ ičinde iken bir šey ile baṣub ḳuršunda bir ėdüb ba'dehū ḳuršun üzerine bir bez ḳoyub üzerine žīve'i ḳoyalar. 'Aḳd olur. Ṭarīḳi budur.

Bāb- ı elvān: Kāġıd rengin ve ṣan'atın beyān ėder: (97r/13r) Ṣarı aġağuñ evvel šerbetin alub bir miḳdār šebb ḳata. Ve baḳḳamı ne ḳadar çekerseñ ḳaynat. Ṣoñra ṣāfī olunğa bir üsküreden süzüb ṭura. Andan üzerine semelini alub biraz šab[37] ḳatub a'lā ḳızıl reng olur.

Bāb: Ṣarı aġağ ṣuyından ve baḳḳam ṣuyından berāber ola. Ve bir miḳdār za'ferān ḳatasın. Ve kāġıdı[38] šab ṣuyına ček. A'lā al reng olur. Ve eger za'ferāndan ṣoñra čivide čekseñ yešil reng olur.

Bāb: Evvel kāġıdı šaba ček. Andan ṣoñra baḳḳam ṣuyına bir pāre sirke ḳatub čekseñ žengārī reng olur.

Bāb: Evvel kaġıdı šaba ček. Andan ḳurıdub za'ferān ṣuyına baturub nārenğī reng olur.

Bāb: Evvel kāġıdı šaba ček. Andan ḳurıdub čiriš ṣuyına ček. Ve andan ṣonra ḳalemī žengāre baturġıl. Gāyet güzel reng olur ve daḫı arḳalu olur. Ve ḫūb yazılur. ḳatı a'lādur.

Bāb: Evvel kāġıdı šaba ček. Andan baḳḳamı ḳaynadub süzdükden ṣoñra baturġıl. A'lā güzel reng olur.

35 MS.: *dārčīnī*
36 vocalized as *ṣanūber*
37 This vulgarized form of *šebb* is used repeatedly and exclusively from now on.
38 MS.: *baḳḳamı*

Bāb-ı reng-i 'ağībe ve ġarībe: Zinğefre ve za'ferān ve hindī čividi ve isfīdāğ. ğūb ğümle'i saḫḳ ėdesin. Daḫı birbirine ḫalṭ ėdesin. Ḳatı a'lā reng olur. Hič bir renge beñzemez; ğümlesinden maḳbūl reng olur.

Bāb: 'Uṣfurı getürüb dögüb, un ėdüb ılığaḳ ṣuyile ḳarıšdırub ṣarı ṣuyı čıḳar. Alub ḳāğıdı evvel šaba čeküp ve ḳurıdub andan ol[39] ṣarı ṣuya čeküp a'lā ṣarı olur. Andan ol süzdügüñ bez ičindeki 'uṣfurı tekrār bir daḫı ṣu ḳoyub yayḳayub ol ṣuyı yabāna dökeler, zīrā ki nef'i olmaz. İkinği def'a ṣu ḳoyub ammā ṣu ḳomazdan evvel bezden čıḳarub bir miḳdār ḳalya ile ḳarıšdırub tamām ḫall ėdüb siyāh reng bağlar. Andan yine ol ṣıḳdugı beze ḳoyub ve birez ılığaḳ ṣuyile yayḳayub čıḳan rengin alub birez ṣarp sirke ile ḳarıšdırub birez sükker birle ḫall ėde. Andan šaba čeküp kāğıdı ḳurıdub, andan ol rengüñ ičine ḳoya. Bir gėğe tamām ol reng ičinde yata. Ėrtesi čıḳarub sereler. Al reng olur.

Bāb: Ḳurdḳulağını havānda muḫkem dögüb ıssığaḳ ṣuyile ışladalar. Bir gėğe ṭura. Andan ṣoñra ṣuyını bir bez ile süzüb alalar. Diledükğe daḫı ṣu ḳoyalar. Kāğıdı čekeler. A'lā činī reng olur.

Bāb: Ḳurdḳulağını dögüb ve ışladub bālāda ẕikr olındugı gibi ṣuyın 'uṣfur ṣuyına ḳatalar. A'lā yešil reng olur. Ve eger ḳurdḳulağınıñ ṣuyın 'uṣfur ṣuyından ziyāde ḳatsañ, a'lā benefšī reng olur. Ve ṣaḥīḥdür. Ve bu ẕikr olınan kāğıd elvānı müğerrebātdandur. Kerrāt ile ve daḫı defa'āt ile ṣınanmışdur. Kāğıd boyağıları bunları isti'māl ėderler. Ve-llāhu a'lemü bi-ṣ-ṣavābi ve-ileyhi yerği'u l-me'āb!

The beneficial properties of the zedoary (*Curcuma zedoaria*)[40] rhizome:

Ğedvār is a root which the Persians call *ğedvār* and *māh-pervīn*.[41] It resembles the Indian galingale (but) is heavier in weight. Its good kind is that which is smeared on a piece of paper. Its colour is like the purple violet's.[42] There is its Chinese kind and its Indian kind. Its Chinese kind[43] is this colour and is large. Its Indian kind[44] is usually black. There is a mountain in the neighborhood of the Indus; it is called *ḳ-v-ā-ğ-l*[45]; on one side of it are the people of India and on the other side of it the Chinese. This root grows there, that is why it is

39 MS.: vocalized as *evvel*

40 *ğedvār* in Turkish; *ğadwār* in Arabic, from Persian *zadwār* (also *žadwār*, *ğadwār*); on further names used in Turkey cf.: *Hayati zade Mustafa Feyzi Efendi - Dördüncü Sultan Mehmet Zamanı - 1641-1693 M. 1051-1113 H.: I. cilt: Yabani Bitkiler Sözlüğü; II. cilt: Yabani Bitkilerin Tıbda İlâç Olarak Kullanılışları; hazırlayan* Hadiye Tuncer, Ankara 1978 (henceforth: Ḥayātī-zāde): I, p. 94; II, p. 138: *çedvar, çevdar, gulpahamar, ağulu kök*; Turhan Baytop: *Türkiye'de Bitkiler ile Tedavi (Geçmişte ve Bugün)*, İstanbul 1984 (henceforth: Baytop), p. 192: *ceduvar, zidvar, zalumba kökü, zurumbaz*; Ingeborg Hauenschild: *Türksprachige Volksnamen für Kräuter und Stauden mit den deutschen, englischen und russischen Bezeichnungen*, Wiesbaden 1989, p. 61: *zulumpad*.

41 also *māh-parwār*; cf. F. Steingass: *A Comprehensive Persian-English Dictionary*, London (⁵1963) (henceforth: Steingass), s.v. *Parwīn* by itself means "the Pleiades"; interestingly the *Türkiye'de Halk Ağzından Derleme Sözlüğü* (*Türk Dil Kurumu yayınları, sayı* 211), Ankara 1963 ff. (henceforth: *Derleme Sözlüğü*), s.v., cites *cedvar* with only one meaning which is "the Pleiades".

42 Cf. Ḥayātī-zāde, vol. II, p. 138: *Ezildiği zaman Menekşe rengini alır*, "It becomes the colour of the violet when it is crushed".

43 Cf. Steingass, s.v., on *ğedvār-ı ḫaṭā'ī*, "zedoary of China".

44 Cf. Redhouse, s.v., on *ğedvār-ı hindī*, "black zedoary, *Zedoaria nigra*".

45 Possibly a mountain in Kashmir, since this is a mountainous region that includes the broad and fertile valleys of the river Indus. Cf. Baytop who says that this plant is grown in India, China, and the East Indian Islands.

called *türr-i šebī* (lit.: night-root).[46] There is a root similar to it; they call it *bīš* (monkshood, *Aconitum napellus*); it is poison(ous). This (zedoary) root is its antidote,[47] but both grow in the same place (*bir yerden ḥāṣıl olur*).[48] If they eat of the zedoary, it eliminates the poison of the wound. The good effects of the zedoary are many. If they make someone who has been stung by a scorpion or a poisonous spider drink a quantity of it with wine, he gets saved. In *Minhāğ*[49] (it is stated): "This is the antidote of all poisons, even of monkshood and of vipers". If there are wounds in the external organs, they should dissolve it in vinegar and rose-water, smear it on, (and) it takes away their pain. If these (wounds) are internal, they should pulverize a quantity and administer it according to temperamental needs with wine or warm water or julep, and they are appeased. They should also give it for colic and heart trouble and a stone in the urinary bladder; it is beneficial. And also (for) all tumors; they should give it persons of phlegmatic, bilious, sanguineous, and splenetic temperament to drink; it is beneficial. In particular, they should dissolve it in vinegar and smear it on against the plague, (and) it is driven away. If buboes appear in a person (and) they smear zedoary (on these), it removes them; they recede; it disperses them; they do not appear; they give no trouble. And in the days when there is the plague, they should pulverize the zedoary and smear it on the places where it has appeared in a person, and he gets saved. And also against heart trouble and tooth-ache, and if they smear it on old wounds: it cures. And it gets rid of ill flesh and makes new flesh grow and makes the wound heal. If a person's heart is weak, if he has palpitations, if this gives him trouble, they should give him half a drachm[50] with julep and he gets well. It is extremely beneficial; it has no match. In the days of the plague they said, "They should eat Venice treacle (*tiryāḳ-ı fārūḳ*)[51], it gets rid of the plague disease". This, too, does away with it; perhaps even more so. It has been tested. Mevlānā Aṣīleddīn[52] was a

46 An allusion to the black colour of the Indian kind, meaning "black as the night"?

47 In view of this it surprises to find the name *aġulu kök* (literally: poisonous root) in Ḥayātī-zāde (cf. footnote 40). A possible explanation for this name could be the opinion cited in Ḥayātī-zāde (cf. vol. II, p. 139) that one of its side effects is that if drunk too much it causes wounds in the intestines: *Takvim sahibine göre yan tesirlerinden bağırsakta fazla içimi yara yapar.*

48 Cf. the *Edviye* (drugs) section of Aḥmedī's (d. 815/1412) *meṣnevī Tervīḥü l-ervāḥ*, Ayasofya Kütüphanesi 3595, 83b: (*hezeğ*) *Biter bīš ile bir arada ğedvār*, "The zedoary grows together with the monkshood". An edition of this section is being prepared by Esra Dildar as her thesis for a Master's degree at the Boğaziçi University, Istanbul.

49 We have unfortunately not been able to ascertain if this is actually out of the much quoted *Minhāğu l-bayān fimā yasta'miluhū l-insān* by Ibn Ğazla (died in 493/1100); cf. EI², III, s.v.

50 Now in Apothecaries' weight: 1 drachm = 60 grains or 1/8 of an ounce. We find the following specifications for the 17th century in Hayātī-zāde (cf. vol. I, p. 363): *...halen aktarlar arasında kullanılan dirhem 16 kırat üzerinden hesaplanır*, "the drachm used at present by the druggists is calculated on the basis of 16 carats", and further: *Attarlar arasında kırat 4 habbe yani bir çekirdektir*, "the carat among the druggists is 4 grains, that is, one (carob) kernel", which would give us the measure 1 drachm = 64 grains.

51 Actually this is the "name of the most esteemed kind of Venetian treacle, reputed a sovereign remedy", cf. Redhouse, s.v. *tiryāḳ-ı fārūḳī*; cf. also the chapter on the preparation of this electuary in our collection.

52 The parallelism between the following passage and the corresponding passage in Ḥayātī-zāde (cf. vol. II, p. 139) brings to mind the possibility that the name should correctly read Mevlānā Neğmeddīn Maḥmūd: *Molla Şeyh Necmettin Mahmut ki İbnül Fakih İlyas Şirazi talebelerinden âlim ve birçok ilimlerde eşi bulunmaz bilgindir. Şeyhül Reis Ebu Âli Sina külliyatına iki şerh yazmıştır. Bu şerhlerde Tiryakte olan bütün hassaların cedvarda da bulunduğunu belirtir.* "Molla šeyḫ Neğmeddīn Maḥmūd, one of the pupils of Ibn el-Faḳīh Ilyās šīrāzī, was a learned man and a scholar without equal in many sciences. He wrote two commentaries on the collected works of eš-šeyḫ er-Re'īs Ebū 'Alī (Ibn) Sīnā. In these commentaries he states that all the properties present in the Theriak are also present in the zedoary".

person gifted in the science of medicine and in other sciences. He wrote two commentaries on the words of Šeyḫ Re'īs (Avicenna)[53]. He mentions there: "This has the beneficial properties of the *tiryāḳ-ı fārūḳ*[54]". And he said, "At one time old phlegm had turned to pus in my stomach. It did not react to medicine in any way. I pulverized this zedoary and drank it with julep, and it disappeared. And in one person there was liver obstruction that turned to dropsy; he mixed zedoary with oxymel and ate it, (and) the obstruction was removed. And also in one old person's urinary bladder a stone appeared and he could not pass water for four days. They pulverized this, and smeared it on (the region of) his urinary bladder[55], and instilled a quantity in his penis[56], and it (the stone) immediately disappeared[57]." And if a woman has a hard time at childbirth, they should pulverize it and give it her to drink with julep and make her smell also some and (put) a quantity in her anus[58], (and) she will give birth. And if for infantile epilepsy they make the boy eat half a drachm zedoary together with a quantity of the mother's milk, it is beneficial and has been tested. If for quartan fever they make one drink a quantity of two *denks*[59] with julep every day, one will get well. If against tooth-ache they place an amount equal to a grain of millet (*bir ṭarı miḳdārı*) at the base of the tooth or smear it on the tooth, it calms the pain. Should phlegm cause pain in the eyes (and) they dissolve a quantity in water and instill it in the eyes, it calms the pain. Should bile cause pain and yellow fluid drip from the eyes, they should smear it on the back of the eyes. Should it cause even greater trouble and pain, they should make one drink half a miskal[60] with wine and one will be cured with the leave of God, may He be exalted! All the physicians of India narrate that if a person has white morphew or leprosy, they should pulverize zedoary and smear it on; it is beneficial. And they say that zedoary has 124 benefits. If a person gets quinsy and they smear it on his throat, it is very beneficial. The properties mentioned have all gotten known through testing and then written down here. It is highly valued by the physicians. And it is better than all other plants. Whoever carries one

---

53 *Ibn Sīnā, Abū 'Alī al-Ḥusayn b. 'Abdallāh b. Sīnā*, known in the West as *Avicenna* (370-428/980-1037); cf. *EI*^{2}, s.v. On his always being spoken of as *eš-šeyḫ er-Re'īs* in the Muslim world cf., for example, Arslan Terzioğlu: *İbn Sînā'nın Tabâbeti ve Avrupa'ya Tesirleri*, in: *İbn Sînâ - Doğumunun Bininci Yılı Armağanı*, derleyen: Aydın Sayılı (Türk Tarih Kurumu Yayınları VII. Dizi - Sa. 80), Ankara 1984, p. 41.

54 The efficacy of the theriac *tiryāḳ-ı fārūḳ* as an antidote against poison (as known at the time of the circumcision festivities of 1582) is strikingly illustrated by the following verses in the passage on the viper-catchers, *ef'ā-gīrān*, in Gisela Procházka-Eisl: *Das Sūrnāme-i Hümāyūn - Die Wiener Handschrift in Transkription, mit Kommentar und Indices versehen*, Istanbul 1995, p. 121: *meṣnevī (hezeğ): geh adın ekber ėdüb gāh fārūq * dėdi 'ālemde tiryāküm (sic) gibi yoq * yėyüb bir pāre ṣoqdurdı zebānın * dėdi var mı görüñ zehrüñ ziyānın* ** "He now called it 'the Greatest', then again '*fārūḳ*'; * He said, 'There is nothing like my theriak in the world'. * He ate a bit (of it), then made them (the vipers) bite his tongue, * (And) said, 'Look! Can you see any harm the venom has done?!' "

55 Apparently a poultice; cf. the parallel passage in Ḥayātī-zāde, p. 139: *...cedvarı ezip, mesane yoluna bir kaç damla akıtmışlar ve daşırdan da lapasını koymuşlar...*, "they crushed the zedoary and dripped some drops in his urinary passage and applied its mash from the outside".

56 Cf. Steingass on this concrete meaning of *nefs*.

57 Cf. *Tarama Sözlüğü* (*Türk Dil Kurumu yayınları, sayı* 212), Ankara 1963-1977, s.v., on this meaning of *açılmak*.

58 Uncertain reading; cf. Ḥayātī-zāde, vol. II, p. 139, where there is mention of this plant being administered as a vaginal suppository in the same connection. We can only suppose that if really made use of as an anal suppository, the effect expected was the relieving of pain.

59 1 *denk* = 1/4 drachm

60 from the Arabic *miṣḳāl*; 1 *miṣḳāl* = 1 1/2 drachms

specimen of it always on his person is aided by God to attain the best and is honoured among the people.

The inferior *iṭrıfīl*[61] electuary:

It is beneficial against laxness and feebleness of the stomach and its humour. And it is very digestive. And it calms the humour that overcomes the stomach and the heart. And it prevents and disperses the vapours that rise from the stomach to the brain. And it strengthens the organs and is beneficial to the mind and memory and increases comprehension and is of benefit against forgetfulness. And it strengthens the nerves and cures the cold and humid diseases of the brain and averts quick ageing. These are the myrobalans (*Terminalia*): chebule (*Terminalia chebula*), *Emblica officinalis*, and belleric (*Terminalia bellerica*); and tamarinds (*Tamarindus indica*), the kernels of each of which have been removed; all in equal quantity. One should pound all of these and pulverize them, but not pulverize them too much. And one should mix this with sweet almond oil, adding it in sufficient quantity. If there is no almond oil, one should mix it with fresh cow fat. And one should knead this with its threefold quantity of skimmed honey. And its drinking (dose) is one to five miskals[62]. And some people also add some sorrel (*Rumex*)[63] and some cardamom.

The superior *iṭrıfīl*[64] (electuary):

It also makes one profit from the benefits mentioned above and from even more. And it is of very great help. And hot-blooded persons - those who have signs of heat in their temperament - should not make use of this draught. For dryness would become dominant and the heat would be too much. The myrobalans (*Terminalia*): chebule (*Terminalia chebula*), belleric (*Terminalia bellerica*), and *Emblica officinalis*; pepper and long pepper (*Piper longum*), the kernels of which have been removed: six drachms of each of these. *Pastinaca sekakul*, ginger, *t-v-r-m-y*, *Statice limonum* root, and white behen (*Centaurea behen*) root; if these are not to be had, as their substitute: chickweed (*Stellaria media*; Turkish name *serče dilleri*, lit.: sparrows' tongues), that is *lisān-ı 'uṣfūr* (in Arabic lit.: sparrow's tongue)[65], and two white behen (*Centaurea behen*) and *Statice limonum* roots: two drachms of each of these. *Ḥabbü l-ḳılḳıl*, and these are the seeds of the (wild) pomegranate; and if these are not to be had either, as their substitute: chickweed (*Stellaria media*)[66], and two white behen (*Centaurea behen*) roots, and grazed sesame, and sugar of Tabriz[67], and white poppy: two drachms of each of these. And enough cow fat or sweet

61 Probably for *iṭrīfal*, "a myrobalan-electuary"(cf. Steingass, s.v.), as this is a recipe for such an electuary, whereas *ıtrıfīl* is "the trefoil", *trifolium*, and is not among the ingredients used here. Cf. also footnote 79.
62 Cf. footnote 60.
63 or if read as (*helīleğ-i*) *aṣfer*: *Terminalia citrina*
64 Cf. footnote 61.
65 The author's translation of the Turkish name into Arabic is misleading as *lisānu l-'aṣāfīr*, "sparrows' tongues", is the name for the seed of the ash.
66 Here again chickweed is probably meant rather than the ash.
67 The same as *qand-i pārsī*, "Persian sugar", a kind of soft sugar (cf. Steingass, s.v.)?

almond oil to smooth the dust. A quarter of the ingredients should be the measure (to be applied), and one should mix this with three measures of skimmed honey. And one should put the potion away (let it rest). It is necessary that one starts to take two to four drachms of it after three months.

The properties of the *ıṭrifīl*[68] (electuary):

Avicenna wrote himself to Mūsā ibn Meymūn Maġrebī Re'īs when his son Dāvūd bin (*sic*) was sick with the illness of boils and related: "Its benefits are the strengthening of digestion and of the inner organs generally and particularly. And it retards ageing and removes phlegm. And it prevents the vapours rising to the brain and strengthens the senses and removes their turbidity and cheers the spirit. And it protects and is beneficial against many diseases. Its ingredients are the following: chebule (*Terminalia chebula*), and tamarind (*Tamarindus indica*), and belleric (*Terminalia belłerica*): two ounces of each. The rind of the lemon (*Citrus limonum*), and *Lavandula stoechas,* and borage (*Borago officinalis*): one ounce of each. And thorn apple (*Datura stramonium*)[69], and cleansed rose stamina[70]: one ounce of each. And chickweed (*Stellaria media*)[71], and *Pastinaca sekakul*, and asparagus seeds, and carrot seeds, and seeds of the herb rocket (*Eruca*), and the root of the white behen (*Centaurea behen*) and of *Statice limonum*, and anise, and gum mastic, and the rind or twig of the balsam tree (*Balsamodendron gileadense*): half an ounce of each. Cubeb (*Cubeba officinalis*), cardamom, cinnamon, galingale (the root of *Alpinia galangal*), long pepper (*Piper longum*), ginger, hyacinth, leopard's bane (*Dronicum*), aloe wood: one miskal[72] of each. The kernels of the stone-pine (*Pinus pinea*): three ounces. One should pulverize the dry drugs, sieve them, and pound the seeds, and pound the stone-pine kernels, and slowly knead the myrobalans and the remaining necessary ingredients with half a *rıṭl*[73] almond oil or pistachio oil until they are mixed, and (then) mix this with thrice the ingredients' quantity of skimmed honey and with three *rıṭl*s of julep. One should stir it after having removed its froth and fill it into a jar, and when needed take one to four miskals[74] a day until the temperament attains an equable state and one perceives its benefit, so will it God, may He be exalted!

The properties of hair and beard dyes:

clove: 10 drachms; sulphate of iron: 1 drachm; starch: 1 drachm; alum: 1 drachm; litharge: 4 drachms; lime: 4 drachms; antimony: 4 drachms

68 Cf. footnote 61.
69 if *ḳusṭuran* is another name for *kusturucu ceviz*
70 if *zer-i verd* is correct; cf. *zar-i gol* in Steingass, s.v.
71 Cf. footnotes 65 and 66.
72 Cf. footnote 60.
73 1 *rıṭl* = 130 drachms; cf. Mehmet Zeki Pakalın: *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü, cilt 3:* İstanbul 1983, *s.v.*; also on the variants such as 1 *rıṭl* = about 128 drachms.
74 Cf. footnote 60.

They should pound all these into a soft state, knead them together with myrtle leaves, and boil them with water; a thoroughly limpid wash should remain. They should knead this with a quantity of henna (and) smear it on the beard; it makes it very black. It has been tested. Some persons from among the fine people have seen what this recipe does and we have (that is, our recipe has) been tested.

Another variety: Antimony: 5 drachms; blue nut-gall[75]: 5 drachms; alum: 5 drachms; henna: 5 drachms; the powder *ḫaṭāṭ*[76]: 5 drachms; fleawort (*Plantago psyllium*) seeds: 5 drachms

They should pound the blue nut-gall and roast it in olive oil, mix the antimony and rose-water with the powder *ḫaṭāṭ*, pound the alum, mix it (all) with the henna, and smear it on the hair and beard in the Turkish bath, in private; they become very black. Its effect lasts forty days.

Another variety: blue nut-gall: 15 drachms; antimony: 4 drachms; starch: 1 drachm; alum: 1 drachm; sulphate of iron (copperas): 1 drachm

They should pound the ingredients mentioned, pulverize them well, knead them with water, and smear this on the beard like henna; it should be left on one night; it (the beard) becomes black.

The composition of the sense-depriving drug:

Opium, thorn-apple (*Datura stramonium*), henbane (*Hyoscyamus niger*) seeds, sycamore fig (*Ficus sycamorus*)[77], mandrake root (*Mandragora autumnalis*), dried violets, dirt of a camel's neck, and sweat of a horse that has sweated, and dirt of a stallion's forehead, and tulip seeds. They should collect these (ingredients) and pound them, mix them together, form this (mixture) into balls the size of eggs, put these in a bottle and bury it (the bottle) in horse dung. It should always stay there. When needed they should take one ("egg") out and make a person smell it; he looses his thinking faculties immediately and, becoming unconscious, falls to the ground. And if one wishes to make him regain his thinking faculties, they should drip a quantity of sharp vinegar into his nose and smear almond oil on the base of his ears, on his belly and in his armpits, and he will regain his thinking faculties.

Chapter:

If a snake escapes into the belly (intestines) of a person, they should mix ox-gall with onion juice and make him drink this; the snake will fall to pieces and come out.[78] It has been tested.

---

75 also called *çivit mazı*, "indigo nut-gall", and *kara mazı*, "black nut-gall"; cf. Baytop, p. 328.

76 Cf. R. Dozy: *Supplément aux Dictionnaires Arabes*, 2 tomes, Leide - Paris ^{2}1927 (henceforth: *Dozy*), s.v., on the meaning "powder" for *ḫaṭāṭ*. This seems to be the name of a powder for blackening the eyebrows.

77 Uncertain, as the reading of this word is not sure.

78 Obviously a remedy for the tapeworm.

The superior ıṭrıfā[79] electuary:

Emblica officinalis: 10 drachms; Indian barley (?): 10 drachms; myrobalan (*Terminalia*)[80]: 10 drachms; belleric (*Terminalia bellerica*): 10 drachms; chebule (*Terminalia chebula*): 10 drachms; coriander (*Coriandrum sativum*): 10 drachms

One should bring it to the right consistency with honey that is three times the amount of the drugs, eat it (as a cure) for head-ache, and lie down. One should not drink water after taking it. When one wakes up one will feel no pain.

Chapter on the properties of the *nūre* (depilatory) soap[81]:

lime: 100 drachms; *raḳḳī*-soap[82]: 25 drachms; realgar[83]: 25 drachms; liquidambar (*Liquidambar orientalis*) bark: 5 drachms; zedoary (*Curcuma zedoaria*): 5 drachms

They should pulverize all the ingredients, make a paste with 25 drachms of rose-water, form bars, and (thus) make soap. This is better than having your flesh grasped [as with a more painful manner of depilation?] in the Turkish bath.

Properties of varnish for book-binding:

linseed oil: 60 drachms; Socotrine aloe: 30 drachms; pine-tree gum: 30 drachms; common ox-tongue (*Anchusa officinalis*): 1 drachm

They should pound first (the linseed to obtain) the oil, then the (other) ingredients and mix them slowly with the oil. This should boil until the ingredients rise to the top of the oil and form clumps. They should take these clumps off and throw them away. Then they should take the oil from the fire and preserve it. When needed, is it to be (used) on leather or on a board?[84] Let us say,[85] it is appropriate for things other than paper because paper does not suffer oil. They should smear it (the surface) with silver-wash first and polish it, and then smear on it the oil mentioned. It becomes gold(-coloured). It has been tested.

79 Probably another variant for *iṭrīfal*, cf. footnote 61, and the preceding recipe for a "superior *ıṭrıfīl* electuary".
80 not further specified
81 On the depilatory called *nūre* cf. Dozy, s.v.: "Le dépilatoire qui porte ce nom se compose de chaux vive et d'un peu d'orpiment (à peu près un huitième). Avant de l'appliquer, on en fait une pâte avec de l'eau; il fait tomber le poil en deux minutes."
82 Cf. EI², s.v. *ṣābūn*, on a well-known kind of coarse soap called *ar-raḳḳī* (after ar-Raḳḳa; in Syria today)
83 We presume that *ḳara zirnīḫ* (literally "dark orpiment") stands in the text for *ḳırmızı zirnīḫ* (red orpiment = realgar, as distinguished from yellow orpiment).
84 This is the only passage in this text that gives the impression of "dictation".
85 Literally "for example"; *meṣelā* is much used popularly in this redundant way in our day, too.

Chapter:

Whoever instills cock's blood into his eye, removes the minute object (*ḳıl*) that has come to be in it.[86] It has been tested.

Chapter: Recommended for decomposing the gold-wash compound[87]:

ammoniac: 5 drachms; mercury: 5 drachms; tin: 5 drachms; salt: 5 drachms; common yellow sulphur: 5 drachms

Its technique is as follows: One should first melt the tin and put the mercury in a crucible and place it at the edge of a gentle fire and pour the melted tin on the mercury, but first put in a very small amount of olive oil. It should boil with that: it should mix with it completely. Then one should take it out and pour the olive oil away. One should make this mixture into an unguent on a slab of marble, but should not let iron touch it. Then one should pulverize the sulphur. Then one should also pulverize the ammoniac. And again, one should roast the salt in a frying pan and then pulverize this, too. After having reduced these four ingredients to fine particles separately, one should place a pan on the fire and put some ashes on its bottom, so that the glass bottle should not be harmed. And one should put all of these ingredients into a glass bottle and make a fire under it so that it (the content) boils. It should boil up to the degree when the smoke from the bottle ceases. Then one should take it (the content) out; a little yellowish dust will have remained. One should take this and keep it in a glass bottle. When needed, one should bray a quantity of it with gum arabic and write (with it); and then when one polishes it, there will be a flash of light and the gold(-wash compound) will be decomposed. And if after boiling, what comes out of the glass bottle is not yellow, they should wash it with a little saltish water and strain it and pour the water away. They should then proceed with whatever remains at the bottom in the way mentioned (above).

Chapter: Recipe for the *'aḳreb*-electuary[88]:

Pepper: 25 drachms; white pepper: 25 drachms; root of the winter-cherry (*Physalis alkekengi*): 55 drachms; endive (*Cichorium endivia*)[89]: 4 drachms; distilled spirituous liquor: 4 drachms; ginger: 1 drachm; castor (*Castoreum*): 4 drachms

86 If we accept this secondary meaning of (*ḳıl*) to be intended here, a possible explanation would be the following: The blood would coagulate around the foreign body in the eye and it would then be easier to remove it in the clump of coagulated blood.
If, on the other hand, we give the word *ḳıl* its primary meaning of "hair": We have not been able to find any disease where hair actually grows in or out of the eye.
Lastly, should we suppose that "a hair-like object", possibly a worm, is meant here: There are no diseases involving minute worms inbedded in the eye that a) involve worms large enough to be seen with the naked eye, and b) are known well enough and are widespread enough to find inclusion in a text of this kind.

87 Obviously an imitation gilding wash (*altun şuyı*; literally "gold-water) is to be the result, as true *yaldız suyu* (gilding wash) is made with sheet gold; cf. on its preparation Mine Esiner Özen: *Yazma Kitap Sanatları Sözlüğü*, İstanbul 1985 (henceforth: Özen), p. 4, s.v. *Altın yaldız*.

88 It possibly derives its name of "scorpion" from the large amount of pepper used, giving it a pungent, "biting" quality.

89 *hindibā* could also stand for the wild chicory (*Cichorium intybus*) or the dandelion.

They should make an electuary of this with clarified honey three times the amount of the drugs.

Properties of the silver-wash for the Franks:

Alum: 2 drachms; saltpetre: 2 drachms; sulphate of iron (copperas): 25 drachms

All of this is distilled.[90] They then should mix it with water and put it in a glass bottle.

Composition of incense-water - it is remarkable:

Rosemary leaves: 10 drachms; lign-aloes: 5 drachms; onycha[91]: 1 drachm; gum tragacanth: 10 drachms; rose-water: 1 drachm

They should make incense of this in the way explained.[92]

This chapter is the recipe of the electuary *fārūḳ-ı mıṣrī* they prepared for the Sultan of Egypt:

Pepper: 5 drachms; long pepper (*Piper longum*): 5 drachms; cinnamon: 5 drachms; ginger: 5 drachms; clove: 5 drachms; spikenard (*Nardostachys jatamansi*): 5 drachms; opium: 5 drachms; gum mastic: 5 drachms: dried unripe chebule fruit (*Fructus Myrobalani nigrae*)[93]: 5 drachms; saffron: 5 drachms; cardamom (*Elettaria cardamomum minus*)[94]: 5 drachms; kernels of the stone-pine (*Pinus pinea*): 5 drachms; henbane (*Hyoscyamus niger*) seeds: 5 drachms; fennel seeds: 5 drachms; nutmeg: 5 drachms; pellitory of Spain (*Anacyclus pyrethrum*): 5 drachms; euphorbium (*Euphorbium*[95]*):* 5 drachms; musk (*Moschus moschiferus*): 5 grains[96]; honey: 270 drachms

It is of great use against abdominal pains. They should boil two cupfuls of spirituous liquor and one cupful of olive-oil, and thereafter add (the above ingredients) to the

90 The "distillation" of these substances, a thing of impossibility in the modern sense of the word, was practiced in former times in the belief that the desired results were obtained. On some "distillation" procedures of a previous age cf. Elisabeth Grimus-Böhm: *Bursalı 'Ömer Šifā'ī Efendi: "Das kostbare Juwel (in) der neuen Heilkunde" - Ein medizinischer Traktat aus dem 18. Jahrhundert (Diplomarbeit zur Erlangung des Magistergrades der Philosophie, Universität Wien, Wien 1993; unpublished)*, pp. 76-78.

91 We have not been able to find the corresponding term for the name in the MS., *ẓıfr-ı iblīs*, literally "devil's claw". However, the perfume onycha is called *ẓıfrü l-'ifrīt* in Turkish, and as this means "demon's claw", there is a fair chance that this is another name for the same thing.

92 As no description of the preparation of incense-water was given prior to this point, whereas there is such a description a little further on, we can interpret this as another sign that the compilation in our hands is fragmentary or not following the sequence in its model.

93 the name given the dried unripe fruit of the chebule (*Terminalia chebula*) due to its black colour (in Turkish: *ḳara helīle*, lit. "black myrobalan"); cf. Baytop, p.242.

94 Cf. Baytop, p. 269.

95 Could alternatively be *Euphorbium* gum resin.

96 the size of millet grains

spirituous liquor. Then they should drink this when they come heated out of the Turkish bath; it is beneficial against pain in the small of the back[97].

Chapter: Recipe - The technique of producing incense-water:

sandal wood: 5 drachms; rosemary leaves: 5 drachms; onycha[98]: 2 drachms; comoro aloes: 5 drachms; myrtle leaves: 2 drachms; crude ambergris: 5 drachms

They should take all this, put it into a mortar and pound it, pass it through a sieve and put it into an earthenware pot, fill it to the brim with rose-water and then plaster it with paste. They should boil this for an hour on the hearth. And then they should take it and strain it through a very thin cloth in a bath-basin. Then they should put it into glass bottles. It makes excellent incense-water.

This explains the binding of mercury by means of lead fumes:

They should first, when they have melted the lead and put it on the ground (and) while it is (still) in the skillet, cover it with something and make them (the fumes) one with the lead.[99] Then they should put a cloth over the lead[100] and place the mercury on that. It gets bound.[101] This is the method.

Chapter on colours: Explains the paper-colours and their technique:[102]

One should first obtain the barberry (*Berberis*) juice and add a quantity of alum. And boil as much logwood (*Haematoxylon campechianum*) as (paper) you are to draw (through colour-wash). Then, when this (liquid) has become limpid, one should strain it through an earthen dish. Thereafter, by taking the residue in the vessel and adding a little alum there results an excellent red colour.

Chapter: There should be equal quantities of barberry wash and logwood wash. And add a quantity of saffron. And (first) draw the paper through alum wash. It becomes an excellent red colour. And if you draw it (the paper) through indigo (wash) after (having drawn it through) the saffron (wash), it becomes a green colour.

Chapter: First draw the paper through alum (wash). If you then add a little vinegar to the logwood wash and draw it through this, it becomes a bright green colour like verdigris.

---

97 or the loins
98 Cf. footnote 91.
99 that is, not allow the fumes to disperse
100 obviously after removal of the cover
101 The function of the cloth over the lead fumes (certainly not directly on the hot lead, as the cloth would immediately disintegrate) could be twofold: to keep the fumes as much as possible from dispersing or, what is more likely, to act as a sort of sieve which would keep the impurities in the mercury back. The resulting mercury-lead amalgam could have been used in the form of pellets or otherwise for medical purposes (for example for disinfection?), but we have not been able to find any proof of this.
102 The instructions in this chaper are continually changing around from the 2nd person sg. to the 3rd person sg. to the 3rd person pl.

Chapter: First draw the paper through alum (wash). Then dry it and dip it in saffron wash; it becomes an orange colour.

Chapter: First draw the paper through alum (wash). Then dry it and draw it through size[103]. And thereafter dip it into verdigris (wash)[104]. It becomes a very beautiful colour and is also strong. And it is very good to write on. It is exceedingly good.

Chapter: First draw the paper through alum (wash). Then, after having boiled the logwood and strained it, dip it (therein). It becomes an exceedingly beautiful colour.

Chapter on a marvelous and strange colour:

Cinnabar and saffron and Indian indigo and ceruse[105]. Pound all of these well. And mix them together. There results an excellent colour. It resembles no other colour; it becomes a colour more desirable than all others.

Chapter: Extract the yellow wash by taking and pounding safflower (*Carthamus tinctorius*), making it into a powder and mixing it with lukewarm water. Take the paper and first draw it through alum (wash) and dry it, then draw it through that yellow wash; it becomes an excellent yellow colour. They should pour away the wash gotten by adding water again and washing the safflower in the cloth that you previously used for straining, for this would be of no use. If one adds water a second time, but before adding water takes it (the safflower) out of the cloth and mixes it with a quantity of potash and makes it dissolve completely, it (the paper) takes on a black colour. Then again, one should put it (the safflower) in the cloth which one wound out, wash it with a little lukewarm water, take the colour extracted, mix it with a little sharp vinegar, and dissolve it with a little sugar. One should then draw the paper through alum (wash) and dry it and then place it in that colour(-wash). It should lie a whole night in that colour(-wash). The next day they should take it out and spread it out; it becomes a red colour.

Chapter: They should pound iris (*Iris*)[106] well in the mortar and wet it with warm water. It should remain (so) for a night. They then should take its wash by straining this through a cloth. And they should add water as desired. They should draw the paper through this. It becomes an excellent light blue colour.

Chapter: They should pound and wet iris and add its wash as described above to safflower wash. It becomes an excellent green colour. And if you add more iris wash than safflower wash, it becomes an excellent violet colour. And this is true. And the paper-colours mentioned above are of those that have been tested. They have been tried repeatedly and over and over again. The paper-dyers use these. And God knows best what is right and everything returns to Him!

---

103 made of *Radix Eremuri* or *Radix Asphodeli*; cf. Baytop, pp. 206-207; on the varieties of size (*čiriš*) for paper cf. Şinasi Tekin: *Eski Türklerde Yazı, Kâğıt, Kitap ve Kâğıt Damgaları*, İstanbul 1993, pp. 30-31.

104 The attribute *ḳalemī* of verdigris could not be determined. Alternatively this could be translated as "And thereafter dip the pen into verdigris", which would hardly be suitable in this context.

105 Cf. Özen, pp. 1-2 and 75 on ceruse also being one of the components in the making of the size *āhār*.

106 Cf. Turhan Baytop: *Türkçe Bitki Adları Sözlüğü*, Ankara 1994, s.v. *kurtkulağı*, on the fact that this is the general name given the *Iris* species.