

**A MEDICAL MANUSCRIPT ON SARSAPARILLA TRANSLATED
BY SURÜRİ:
*TERCEME-İ RİSÂLE-İ BİH-İ ÇİNİ***

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ABSTRACT

Within the framework of the development of historical Turkic languages, the medical texts were first documented in the language of Old Uyghur. Following this period, these texts appeared again particularly in Old Anatolian Turkish. The quantity of the works on medicine later increased in Ottoman Turkish. Ottoman Turkish, which is the descendant of Old Anatolian Turkish, included studies on a wide range of subjects such as astronomy, geography, physics, chemistry, agriculture, and medicine. This paper aims to present a lexical and scientific analysis of *Terceme-i Risâle-i Bih-i Çini* (Translation of the treatise on sarsaparilla), based on the critical edition of the manuscript that was translated by Muşliḥ al-Dīn Muşṭāfā Surūrī, who was one of the most important commentators and translators of the XVIth century Ottoman literature. As far as it can be determined, there are three copies of *Terceme-i Risâle-i Bih-i Çini*, one of which is in Köprülü Library in Istanbul and the other two are in Süleymaniye Library in Istanbul. This article will make a comparative analysis of these three copies.

Keywords: Muşliḥ al-Dīn Muşṭāfā Surūrī, *Terceme-i Risâle-i Bih-i Çini*, XVIth century, Ottoman literary field, medicine.

**SURÜRİ TARAFINDAN TERCÜME EDİLMİŞ SAPARNA
HAKKINDA BİR TIP METNİ:
*TERCEME-İ RİSÂLE-İ BİH-İ ÇİNİ***

ÖZ

Tarihî Türk dilinin gelişimi çerçevesinde tıp metinleri, ilk kez Eski Uygurcada belgelenmiştir. Bu dönemi takiben tıp metinleri, özellikle Eski Anadolu Türkçesinde yeniden görülmüştür. Daha sonra tıp hakkındaki bu eserlerin sayıları Osmanlı Türkçesinde artış göstermiştir. Eski Anadolu Türkçesinin halefi Osmanlı Türkçesi astronomi, coğrafya, fizik, kimya, ziraat ve tıp gibi çeşitli konularda eserleri ihtiva eder. Bu yazı, XVI. yüzyılın Osmanlı edebî sahasında en önemli şâriḥ ve mütercimlerden biri olan Muşliḥ al-Dīn Muşṭāfā Surūrī tarafından tercüme edilmiş *Terceme-i Risâle-i Bih-i Çini*'nin tenkitli neşri temelinde sözcüksel ve bilimsel bir tahlilini yapmayı amaçlamaktadır. Belirlenebildiği kadarıyla *Terceme-i Risâle-i Bih-i Çini*'nin biri İstanbul Köprülü Kütüphanesi'nde ve ikisi de İstanbul Süleymaniye Kütüphanesi'nde olmak üzere üç nüshası bulunmaktadır. Bu makalede, bu eser üç nüshasıyla karşılaştırmalı olarak incelenecektir.

Anahtar Sözcükler: Muşliḥ al-Dīn Muşṭāfā Surūrī, *Terceme-i Risâle-i Bih-i Çini*, XVI. yüzyıl, Osmanlı edebî sahası, tıp.

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1. Introduction

Turks, who have used various scripts in the course of historical development of Turkic languages,¹ wrote many works on various subjects with the Arabic script in Anatolia during the period covering from the arrival of Oghuzs to Anatolia to the adoption of the Latin alphabet in 1928 by the Republic of Turkey.² Regardless of the fact that scholars have used several different terms for the classification and the denotation of this period, it is generally accepted that there were mainly two languages in this period: Old Anatolian Turkish³ and Ottoman Turkish. Old Anatolian Turkish, which is the antecedent of the Ottoman Turkish, was used as a literary language from the beginning of the XIIIth century to the end of the XVth century in Anatolia. Ottoman Turkish, the descendant of Old Anatolian Turkish, began to develop at the beginning of the XVIth century.⁴ Both periods are regarded as a productive era of the Western group of the Turkic languages since not only literary works, but also non-literary works were written during these periods. In comparison with Old Anatolian Turkish, there are many more works written in Ottoman Turkish, which indicates the linguistic features of the period. However, they still contain various elements from the Arabic and Persian languages. The works, written in this period, used various subjects in their contents. One of them was medicine.

Within the framework of the development of historical Turkic languages, the medical texts were first documented in the language of Old Uyghur.⁵ Following this period, these texts appeared again particularly in Old Anatolian Turkish. The quantity of the works on medicine written later increased in Ottoman Turkish. In addition to the medical texts, there were various texts on astronomy, geography, physics, chemistry and

¹ For the scripts used by Turks throughout the history, see Talât Tekin, *Tarih Boyunca Türkçenin Yazımı*, Ankara, 1997. (Türk Dilleri Araştırmaları Dizisi. 19.)

² With the adoption of Islam, the Arabic script was introduced to the Turks. The Arabic script, used for writing Turkic texts, documented first in Karakhanid Turkish. It was also used in Turkey until 1928, when it was replaced with the Latin alphabet. See also, András Róna-Tas, “Turkic Writing Systems”, In *The Turkic Languages*, edited by Lars Johanson and Éva Á. Csató, Routledge, London and New York, 2006, pp. 131.

³ For the denotation of this period, scholars preferred to use different terms such as Old Anatolian Turkish, Old Ottoman Turkish, Old Turkey Turkish, Old Oghuz Turkish.

⁴ According to Celia Kerslake, it is generally accepted that Ottoman can be divided into three phases, and these phases can be chronologically dated very roughly as: Old Ottoman (thirteenth to fifteenth centuries, Middle Ottoman (sixteenth to eighteenth centuries) and New Ottoman (nineteenth century to 1928), see Celia Kerslake, “Ottoman Turkish”, In *The Turkic Languages*, edited by Lars Johanson and Éva Á. Csató, Routledge, London and New York, 2006, pp. 181.

⁵ Old Uyghur manuscripts were written with different scripts, such as Runic, Uyghur, Manichean, Brāhmī, Sogdian. In spite of the fact that Old Uyghur includes mostly religious, literary, and legal materials, there is a remarkable amount of astrological, folkloric and medical texts in this period. For several published medical texts in Old Uyghur, see Gabdul Rašid Rachmati [Arat], *Zur Heilkunde der Uiguren [I]*, Verlag der Akad. der Wiss., Berlin, 1930 (from: SPAW. Phil.-hist. Kl. 1930:23, 451–473.) [reprint in: *SEDTF* 3, 549–571]; idem, *Zur Heilkunde der Uiguren II*, Verlag der Akad. der Wiss., Berlin, 1932 (from: SPAW. Phil.-hist. Kl. 1932:22, 401–448.) [reprint in: *SEDTF* 3, 573–620]; idem, *Türkische Turfan-Texte. VII. Mit sinologischen Anmerkungen von Dr. Wolfram Eberhard*, Verlag der Akad. der Wiss., Berlin, 1937 (APAW. Phil.-hist. Kl. 1936:12.) [reprint in: *SEDTF* 2, 290–411] the following numbered texts: T III M 66, T III M 295, T III 62, T I D 596, and T II Y 18; Annemarie von Gabain, *Türkische Turfan-Texte VIII, Texte in Brāhmīschrift*, Akad.-Verlag, Berlin, 1954 (ADAW. Klasse für Sprachen, Literatur und Kunst. 1952:7.) the following numbered texts: T II S 49 and T II Y 3; Peter Zieme, “Einige neue medizinische Textfragmente der alten Uiguren”, In *Studia Tibetica et Mongolica* (Festschrift Manfred Taube), edited by Helmut Eimer, Michael Hahn, Maria Schetelich, and Peter Wyzlic, Indica et Tibetica-Verlag, Swisttal-Odendorf, 1999, pp. 323-340.

agriculture that were written as compilation or translated into Ottoman Turkish from Arabic or Persian. All these texts on various topics demonstrate the linguistics features of this language and contribute to the field of history of science, folklore and sociology.

Based on the critical edition of *Terceme-i Risāle-i Bîh-i Çînî* (*Translation of the treatise on sarsaparilla*), which was translated by Muşliḥ al-Dīn Muşṭāfā Surūrī, one of the most important commentators and translators of the XVIth century in Ottoman literary field, the aim of this paper is to analyze the manuscript and its content.⁶ This work can be found under different titles, in addition to the one this article presents. These titles are *Risāle-i Çüb-i Çînî* and *Risāle-i Surūrī*. However information on the author of the work is limited. According to the manuscripts, his name is Nūrullāh and he lived in India for almost twenty years. The present manuscript on herbal medicine was written originally Hindi and it was translated by Surūrī from Persian into Ottoman Turkish in the XVIth century. The manuscript provides detailed information on how sarsaparilla, which is named *çüb-i çînî* or *bîh-i çînî*, could benefit to the human body and heal various diseases. A major aim of this paper is the analysis of medical advantages of sarsaparilla in the light of the manuscript.

2. The Translator and The Work

2.1. The Translator

Muşliḥ al-Dīn Muşṭāfā, one of the most important commentators, philologists, and translators of the classical period of Ottoman Turkish literature, was born in 1492 in Gallipoli and died in 1562. The pen name of Muşliḥ al-Dīn Muşṭāfā was Surūrī, who was a poet of the age of Süleyman I and also served under a governmental duty. Surūrī was the teacher of Prince Muşṭāfā and he made a name for himself as both *mudarris* and *sufi* in the Ottoman period. He became prominent through his knowledge in the field of religion and rhetoric.⁷

His works include a great variety of topics, such as exegesis of the Koran, prophetic tradition, Islamic law, logic, astrology, medicine, grammar, and literature.⁸ Even though he produced works on poetry in Turkish, Arabic, and Persian; he was not very successful in that field.⁹ He produced many other works, but his *Bahrü'l-Ma'arif* and *Şerḥ-i Meşnevi* are considered his most important works.¹⁰ *Bahrü'l-Ma'arif*, which is about the prosody, rhyme, poetry, and literary terms, exhibits the rhetorical knowledge of Surūrī. *Şerḥ-i Meşnevi* is his commentary on Jalāl al-Dīn Rūmī's

⁶ The XVIth century Persian poet Mahfī-i Gilanī also has a treatise entitled *Terceme-i Bîh-i Çînî*. This treatise was published in 2012. See Gülşah Taşkın, "Kanunî Döneminde 'Mahfî' Bir Şair: Mahfī-i Gilanî ve *Bih-i Çinî* Tercümesi", *Turkish Studies – International Periodical for the Languages, Literature and History of Turkish or Turkic*, 7/3, Summer 2012, pp. 2423-2443.

⁷ The most comprehensive study on Surūrī's life and works is in Turkish: İsmail Güleç, "Gelibolulu Muslihiddin Sürürî, Hayatı, Kişiliği, Eserleri ve *Bahrü'l-Maa'arif* İsimli Eseri", *Osmanlı Araştırmaları*, 21, 2001, pp. 211-236.

⁸ See Edith G. Ambros, "Surūrī", In *The Encyclopaedia of Islam*, edited by C. E. Bosworth, E. van Donzel, et al., Vol. IX, Brill, Leiden, 1997, pp. 896.

⁹ See İsmail Güleç, "Sürürî, Muslihuddin Mustafa", In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Vol. 38, Türkiye Diyanet Vakfı, Ankara, 2010, pp. 171.

¹⁰ Not all of Surūrī's writing have been published. According to İsmail Güleç, Surūrī has thirty works. See also, İsmail Güleç, "Gelibolulu Muslihiddin Sürürî, Hayatı, Kişiliği, Eserleri ve *Bahrü'l-Maa'arif* İsimli Eseri", *Osmanlı Araştırmaları*, 21, 2001, pp. 224.

Maṣnawī. In addition to these famous works, he is well-known for his translations, such as *Terceme-i Risāle-i Bīḥ-i Çīnī*.¹¹

2.2. The Work

This section will present information on the different copies and the content of the manuscript. Before explaining these subjects, this section will briefly address the general framework of Ottoman medicine in order to understand the manuscript better.

Although the presence of medical institutions among the Turks before the acceptance of Islam was widely known, there is no doubt that Ottoman medicine was a part of Islamic medicine in terms of own resources. Indeed, before the founding of the Ottoman Empire, medicine in Anatolia developed under the rule of Seljukians. In the period of the Seljuks and the beyliks in Anatolia, many works on medicine were written with the Arabic script. Even though most of them were not always original works, they sometimes included several new explanations. With the founding of the Ottoman Empire, these kinds of works continued to be written rapidly.

It can be suggested that the history of Ottoman medicine basically consists of two periods, which are Early Ottoman medicine and Modern Ottoman medicine. From the founding of the Ottoman Empire until the nineteenth century, in other words, in early Ottoman medicine, the traditional understanding of medicine was common among the Ottomans. According to this understanding, “*medicine was based on an understanding of the human body and human illness that was forwarded from the ancient Greeks primarily through Persian and Arabic renditions.*”¹² According to the perspective of Ottoman physicians, medicine consists of two aspects, the theoretical aspect and the practical aspect. They pay special attention to practical medicine rather than theoretical medicine. In the Ottoman medical system, diagnosis and treatment methods were mostly based on observations and experiences. Beginning from the XIXth century, “*the Ottomans largely abandoned their previous folk-influenced medical approaches in favor of the new Western model that relied on recently popularized clinical methods.*”¹³

2.2.1. The Copies of the Manuscript and Their Description

As far as can be determined, there are three copies of *Terceme-i Risāle-i Bīḥ-i Çīnī*, one of which is in Köprülü Library in Istanbul and two of which are in Süleymaniye Library in Istanbul. General information on the copies is as follows:

Köprülü Library, Fazıl Ahmed Pasha Collection ms. no. 1598 (hereafter FA): The manuscript is in Fazıl Ahmet Pasha Collection of Köprülü Library in Istanbul and has the identification number of 1598/12. It consists of 9 folios (Fol. 519r-527v), each of which measures about 170 x 103 mm. Each page has 17 lines written in *ta'liq*. Chapter titles and verse headings are written in crimson ink. For the critical edition of this article, this manuscript was identified as a primary copy.

¹¹ For all of Surūrī's works, see *ibid.*, pp. 222-236.

¹² Feza Günergün and Şeref Eker, “Medicine”, In *Encyclopedia of Ottoman Empire*, edited by Gábor Ágoston and Bruce Masters, Facts on File, New York, 2009, pp. 357.

¹³ *Ibid.*, pp. 357.

Süleymaniye Library, Reis ul-Kuttap Collection ms. no. 1206 (hereafter RK): The manuscript is in Reis ul-Kuttap Collection of Süleymaniye Library in Istanbul and carries the identification number of 1206/9. It consists of 12 folios (Fol. 156r-167r), each of which measures about 248 x 100 mm. Each page has 13 lines written in *naskh* and has a red margin measuring 148 x 50 mm. Chapter titles and verse headings are written in crimson ink. For the critical edition of this article, this manuscript was identified as a synchronous copy.

Süleymaniye Library, Lala Ismail Collection ms. no. 389 (hereafter LI): The manuscript is in Lala Ismail Collection of Süleymaniye Library in Istanbul and carries the identification number of 389/5. It consists of 4 folios (Fol. 123r-127v), each of which measures about 197 x 140 mm. Each page has 23 lines written in *ta'liq*. Chapter titles and verse headings are written in crimson ink. The manuscript has the following title: *Hazā Risāle-i Surūrī*. For the critical edition of this article, this manuscript was identified as a synchronous copy as well.

2.2.2. The Scientific Background of the Work

Since this manuscript is on herbal medicine, this section will clarify the distinguishing features of the translation and the scientific background of the work. Despite the fact that this work is a relatively short text in terms of quantity compared to the other manuscripts of the same period, it presents not only lexical materials, but also a theoretical framework of herbal remedies. Turkish medical texts about herbal medicine and surgical treatment appear prominently in Old Anatolian Turkish. Old Anatolian Turkish has a very rich corpus in the field of research on Turkic languages. In order to understand how the medical texts in Old Anatolian Turkish developed and to enlighten the historical development of science and scientific knowledge in the context of non-literary works written during the Ottoman period, it is necessary to briefly mention the works written in that period.

Before giving information about the works written in that period, significant attention will be given on the description of the general framework and the distinctive features of the works in order to form a general opinion. Indeed, the manuscripts in Old Anatolian Turkish are composed of the literary works and the non-literary works. As might be inferred, the literary works apply to the poetical and the prosaic texts. In addition, there are several non-literary works, some of which are the translation of the works in Arabic or Persian. The medical texts take an important place in the non-literary works. Although it is not specified directly by authors and translators in their works, the medical texts, which are almost entirely prosaic, should be theoretically divided into two distinct disciplines; medical sciences and pharmacy. Those texts should be examined in terms of those two disciplines. The manuscripts on the medical sciences deal with both practical and theoretical aspects of medicine as well as traditional medicine. They focus on the basic medical sciences, such as anatomy and pathology. The practical aspects of medicine in the works are based on preventive medicine and surgical intervention. As far as it can be concluded from these works, two major issues were basically covered, which are disease management and treatments. In addition, the drug names and the preparation of drugs are also among the most important topics in the works. Therefore, it must be noted that the works on

pharmacy show many similarities with the works on medical sciences. Nevertheless, as it can be observed from the texts, the majority of manuscripts on pharmacy are in the form of an alphabetized list. Considering the content of each manuscript as well as the differences on the format between the manuscripts, it will be easier to classify them. However, it can be stated that significant differences between Turkish medical texts can be identified after the virtual edition of all manuscripts. In general, these are the primary texts:

Edviye-i Müfrede, written in 1387 by İshak b. Murad, consists of four chapters. The first chapter is about the drug materials, the second chapter explains topics related to the practical medicine while the third chapter describes how to prepare and use the drugs, and finally the fourth chapter is a trilingual glossary containing the terms most commonly used in the field of medicine.¹⁴ Another one is *Tuḥfe-i Mübārizî*, which was written in the XIVth century by Hekim Bereket. The plants, treatment modalities, and the preparation of drugs are included in the topics of this work.¹⁵ *Müntahâb-ı Şifa*, whose topic is preventive medicine and which was written by Hacı Paşa, is another Turkish medical text.¹⁶ *Mürşid* is the most remarkable work on eye diseases written in the Ottoman period.¹⁷ Another work, which was also written in the same period, is *Cerrâhiyyetü'l-Hâniyye*. This book that was written in 1465 by Şerefeddin Sabuncuoğlu contains illustration of surgical instruments used in the treatment of various diseases and lots of miniature related to surgical operation.¹⁸ In addition to the above-mentioned primary manuscript, there are many comprehensive works on medicine in the Ottoman period.¹⁹

The following paragraphs will examine the distinguishing features of the translation and scientific background of this work in the light of the manuscript. Within the frame of the subject of this paper, only the major important points of the manuscript will be described. First of all, the benefits of the sarsaparilla are explained at the beginning of the manuscript. According to the work, sarsaparilla has medical advantages for twenty diseases. The major ones are these: *âteş-ek-i köhne* 'old syphilis' 522r/10; *istiskâ* 'oedema' 522r/12; *mâlîhülyâ* 'depression' 522r/13; *baraş* 'leprosy' 522r/15; *bahak* 'leprosy' 522r/15; *cüzzâm* 'leprosy' 523v/1; *lakve* 'a disease or distortion of the mouth; paralysis' 523v/2; *kulanc* 'intestinal pain' 523v/3; *kehingü*, *teşennüc* 'muscle spasms' 523v/4 and 523v/6; *aķra* 'baldness' 523v/7; *maraz-ı muķad* 'paralysis' 523v/7; *'ırķu'n-nisâ* 'sciatica' 523v/14; *rub* 'sıtması' 'quartan fever, malaria' 523v/15; *cereb* 'cerebral scabies' 523v/16; *hıkke* 'itch' 523v/16; *giciyik* 'itch' 523v/17; *uyuz* 'mange

¹⁴ Cf. Mustafa Canpolat and Zafer Önler, *İshâk bin Murâd, Edviye-i Müfrede*, Türk Dil Kurumu Yayınları, Ankara, 2007, (AKDTYK. TDK Yay. 903.), pp. 12-13.

¹⁵ See Binnur Erdağı DoĖuer, *Hekim Bereket, Tuḥfe-i Mübārizî: Metin-Sözlük*, Türk Dil Kurumu Yayınları, Ankara, 2013, (AKDTYK. TDK Yay. 1079.), pp. 15.

¹⁶ See Zafer Önler, *Celâlüddin Hızır (Hacı Paşa), Müntahab-ı Şifâ I Giriş-Metin*, Türk Dil Kurumu Yayınları, Ankara, 1990, (AKDTYK. TDK Yay. 559.), pp. 5.

¹⁷ See Ali Haydar Bayat and Necdet Okumuş, *Muhammed bin Mahmûd-ı Şirvânî, Mürşid (Göz Hastalıkları)*, Atatürk Kültür Merkezi Yayınları, Ankara, 2004, pp. 39.

¹⁸ See İter Uzel, *Cerrâhiyyetü'l-Hâniyye I*, Türk Tarih Kurumu Yayınları, Ankara, 1992, (AKDTYK. TTK Yay. 3, 15.), pp. 26.

¹⁹ For further reading, see Şaban DoĖan, *Terceme-i Akrabâdîn, SabuncuoĖlu Şerefeddin (Giriş-İnceleme-Metin-Dizinler)*, (Sakarya University, Institute of Social Sciences, Unpublished PhD Dissertation, Sakarya, 2009, pp. 9-14.

disease' 523v/17; *temregi* 'eczema' 523v/17; *bevāsīr* 'hemorrhoids' 523r/1; *dā'ü'l-fīl* 'elephantiasis' 523r/2; *dā'ü'ş-ş'aleb* 'the fox's disease, i.e. scald, loss of hair' 523r/3; *dā'ü'l-hayl* 'psoriasis' 523r/4; *varağ-ı a'şāk* 'shaking ague, muscle cramps' 523r/7.

Most of the names for diseases in this work are in Arabic and Persian. As a result, their meanings in Turkish are comprehensively explained by the translator. In addition, if there are direct Turkish equivalents of these terms, the translator mostly prefer to use them in the manuscript. When looking at the overall picture of the manuscript, the number of them is limited, therefore, the translator rather explains the meaning of these diseases than give Turkish equivalents. Some examples are displayed as follows:

Fol. 522r/13-15: *mālīhūlyā bu bir maraz-ı sevdāvidür ya'nī fāsīd fikrler etmek ve korkmayıcağ nesnelere korkmak ve dāyīm guşşalu olmak* "Depression: This is a disease pertaining to the black bile, namely, it means to think about troubling things and to be afraid of things that should not be scared of and to feel depressed consistently."

Fol. 523v/7: *ağra' başı kel* "Baldness: Bald head."

Fol. 523v/3-4: *dā'ü'ş-ş'aleb ya'nī kıl dökilmekdür* "The fox's disease: It means the loss of hair."

Fol. 523r/4-7: *dā'ü'l-hayl ya'nī at yağı gibi şıraca olmak bundan bedel dā'ü'l-hayye olsa enseb idi ya'nī kıl dökülüp deri soyulmak* "Instead of *dā'ü'l-hayl* ['psoriasis'], which means the scrofula like horseback, it was more valuable for *dā'ü'l-hayye* ['fish-skin disease, ichthyosis'], which means alopecia [and] desquamation."

Fol. 523r/7-8: *varağ-ı a'şāk ya'nī ditreme ki ra'şe demekle ma'rūfdur* "*varağ-ı a'şāk* ['shaking ague, muscle cramps'] means the ague that it is also named as *ra'şe* ['the ague']."

In order to be able to read the Arabic and Persian words correctly, the translator mentions the Arabic diacritics in the following examples:

Fol. 523v/3-4: *kulanc kâfuñ zammı ve lâmuñ fethi ile bağırsağda ağrıdur* "*kulanc*, which is marked with the damma of qaaf and the fatha of laam in Arabic vowel marks, is intestinal pain."

Fol. 523r/2-3: *dā'ü'l-fīl ya'nī ayak fīl ayağı gibi şişmekdür* "Elephantiasis, in other words, it means foot swelling like elephant-foot."

Fol. 523v/4-7: *kehingü kâfuñ fethi ve hānuñ kesri ve nūnuñ sükünü ve kâfuñ zammı ile sıjir büzilmekdür ki teşennüc demek ile meşhürdür* "*kehingü* ['muscle spasms'], which is marked with the fatha of qaaf, the kasra of haa, the *sukūn* of noon, and damma of kaaf in Arabic vowel marks, is spasmodic contraction in the nervous system that is also named as *teşennüc* ['muscle spasm']."

Fol. 523v/2-3: *lakve lâmuñ fethi ve kâfuñ sükünü ile ağız egri olmak* "*lakve* ['mouth/facial paralysis'], which is marked with the the fatha of laam and the *sukūn* of qaaf in Arabic vowel marks, is a distortion of the mouth."

When appropriate, the translator also states the difference between diseases. For example, *baraş* 'leprosy' 522r/15 and *bahağ* 'leprosy' 522r/15. In the following sentence, the translator distinguishes two diseases, which also have the same meaning:

Fol. 522r/15-523v/1: *dördüncü baraş beşinci bahağ bu ikisininin farkı budur ki baraş cildüñ ancak zāhirinde olmaz belki lağme ve 'azma nüfüz eder ammā bahağ cildüñ zāhirinde olur* "The fourth: *baraş*. The fifth: *bahağ*. The difference between these two is that *baraş* is not limited only to the surface of the skin. Perhaps, it

penetrates into [human] flesh and bone, but *bahaḳ* occurs at the surface of the skin.”

In the manuscript, the author gives extensive information about some types of diseases. In the following example, he deals with joint pains entirely:

Fol. 523v/10-15: *bilgil kim maḫşallar aḡrısına veca ‘-ı meḫşıl dërler eger bêlde olursa bêl aḡrısı dërler eger ayaklarda olursa nıkrîs dërler eger yan başında olursa veca ‘-ı verek dërler eger andan tobuğa dek ênerse ‘ırku’ n-nisâ dërler* “You should know that joint pains are called arthralgia. If the pain occurs in the back, it is called backache. If the pain occurs in the feet, it is called gout. If the pain occurs in the hip, it is called hip pain. If the pain extends from waist to heel, it is called sciatica.”

Fol. 523v/16-17: *cereb ile fethateyn ile hikkedür kesr-i hâ ile ya ‘nî uyuz ve giciyikdür temregi dahî bunda dâhıldür* “If *cereb* [‘cerebral scabies’] is marked with the fathatain in Arabic vowel marks, it means *hikke* [‘itch’]. If it is marked with the kasra of haa in Arabic vowel marks, it means mange disease and itch. Eczema is also included in the scope of this disease.”

In the manuscript, the translator gives supplementary information about the words, particularly technical terms on botanic, which cannot be easily understood in the context of the work. However, when the period in which the manuscript was translated is considered, the supplementary information located in the marginal notes are well-known by the chattering classes who lived in that period in Anatolia, because numerous works on medicine and botanic were written during the classical Ottoman Turkish. It can be deduced that the translator gives a detailed description of the technical terms in the marginal notes sporadically. Some of those are as follows:

Fol. 520r/3: *bîh-i çînî –halk lisânında çüb-ı çînî demek ile meşhürdür– “bîh-i çînî* [‘sarsaparilla’] goes by the name of *çüb-ı çînî* [‘sarsaparilla’] in colloquial speech.”

Fol. 523r/12: *gävzübân –yaşşı yapraqdur ele iri doḡınur ve gävzübân dahî dërler– “gävzübân* [‘bugloss’] has a flat leaf. It is great for the hand and it is also called *gävzübân* [‘bugloss’].”

Fol. 523r/13: *bâzrençbüye –oḡul otı dedüklerinden– “bâzrençbüye* [‘mountain-balm’] is called *oḡul otı* [‘balm’].”

Fol. 523r/14: *sibistân –bu laḫzun aşlı sekep-sitân idi ma ‘nâsı kelb memesi demekdür aḡa beḡzediḡiçün böyle ad vermişlerdür– “sibistân* [‘ebestens’], the origin of this word was *sekep-sitân* [‘ebestens’]. It means the nozzle of a dog, because this resembles it.”

Fol. 523r/15: *terencibîn –terengübîn dedükleridür– “terencibîn* [‘manna’] is called *terengübîn* [‘manna’].”

Fol. 524v/10: *kâsnî –marul gibi otur– “kâsnî* [‘endive’] is a plant like lettuce.”

Fol. 525v/7: *mâş –mâş ḫubûbâtandur Türkçe fik dërler– “mâş* [‘Indian pulse’] belongs to cereals, it means *fik* [‘vetch’] in Turkish.”

Fol. 526v/12: *bâlēngü –bâlēng ve bâlēngü bâzrençbüye ya ‘nî oḡul otudur– “bâlēngü* [‘a species of sweet basil’]: *bâlēng* [‘an orange; a cucumber’] and *bâlēngü* [‘a species of sweet basil’] are *bâzrençbüye* [‘mountain-balm’], in other words, they are balm.

Fol. 526v/12: *demü ‘l-aḫaveyn –iki ḫardaş ḫanı dërler bir devâdur– “demü ‘l-aḫaveyn* [‘dragon’s-blood’] is called *iki ḫardaş ḫanı* [‘dragon’s-blood’]. It is a remedy.”

Fol. 523r/1: *bevâsîrdür –cem ‘-i bâsûrdur– “It is bevâsîr* [‘hemorrhoids’] and

the plural form of this word is *bāsūr* [‘hemorrhoids’].”

To sum up, the author refers to the significance of the medical advantages of sarsaparilla for different diseases in this short manuscript. Since the names of diseases in this work are predominantly in Arabic and Persian, the translator comprehensively explains their Turkish meanings. He sometimes makes references to the Arabic diacritics in order to be correctly understood at the Arabic and Persian words by the readers. He briefly states the difference between diseases, which are believed to be similar until then. Finally, he gives supplementary information about the technical terms in the field of botanic.

3. Critical Edition of the Work

Fol. 519r

(1)*bismi’ llāhi’ r-rahmāni’ r-rahīm*²⁰ (2)*şāhibü’ t-taḥrīr ve’ t-taḳrīr Surūrī faḳīr ve ḥaḳīr* (3)*şöyle beyān ve taḳrīr ve ‘iyān eder ki bir gün ben* (4)*miskīn meskenimde sâkin ve mekân-ı kân-ı hazenimde* (5)*mütemekkin idim ehl-i ‘ilmden bir yâr-ı ‘azîz ve ehl-i* (6)*teşhîş ve temeyyüz gelüp bir şāhib-vücüd vücüd*²¹ (7)*ve her vechle maḥbûb ve mevdûd olan ehl-i* (8)*sa’âdetden ve maḥall-i siyâdetden selâm-ı müşg-bâr* (9)*ve güftâr-ı cevher-nişâr İrâd edüp* **ḳıṭ’ a**

Fol. 520v

(1)*şol ‘abd kim muzâf durur*²² kim ism-i bâkıyye
(2)*bu fāniye selâm okımış müstedām ola*
(3)*bâḳī ola selâmet ile*²³ ol bu dârda
(4)*çün rihlet ede menzili dârü’s-selâm ola*
(5)*ba’de’s-selâm bir Fârsī risāle ibrâz kıilup* (6)*bu risālenünj terceme olunması ve rüşen-beyān* (7)*kılınması ol şāhib-i sa’âdete maṭlûb olup* (8)*ḥuzûruṅuzâ irsāl ve benüm destüm ile işāl* (9)*kıldılar tā ki Türkī dil ile terceme edesiz ve ṭarīḳ-i* (10)*beyān ve şerḥe gidesiz ki nef’i-i ‘āmm ve kerem-i tāmm* (11)*ola dēyüp risāle-i mürseleyi destime şundi*²⁴
(12) **rubā’ i**

aldum resûlden ele çünkim risāleyi
(13)*güyā ki şundi destime tolu piyāleyi*
(14)*mürsel şafāsı ile mükeyyif kıilup beni*
(15)*ëtdüm anuḳçün āh-ı derün ile nāleyi*²⁵
pes risāle-i (16)*mezḳürenünj muşannifî ve evrāk-ı meşṭürenünj* (17)*mü’ellifî Nûru’ llāh ki ‘alā ile meşḥûr imiş dēmiş*

Fol. 520r

(1)*yigirmi yıla ḳarīb Hind diyārında ‘ömr sürdüm* (2)*ve ḥükemādan anda neçe ehl-i faẓl gördüm anlar ile* (3)*bīḥ-i çīnī –ḥalḳ lisānında çüb-ı çīnī demek ile meşḥûrdur minhü*

²⁰ LI: hazā risāle-i Surūrī

²¹ Thus it was written. RK: –

²² LI: muzâfıdur

²³ RK: selâmetle

²⁴ LI: risāleyi destime şundi

²⁵ LI:

rahmetu'llāhu– fevāyidin ve anuñ menāfi' ve 'avāyidin ⁽⁴⁾söyleşür ve bu bābda baħş eđişür idük ⁽⁵⁾hükemā-yı rüŝen-zamir ve muħakkıķān-ı ehli-i tedbır bīh-i ĉinī ⁽⁶⁾ħavāşşını ve anuñ mekān-ı vāşılını takrır eđüp ⁽⁷⁾dediler²⁶ ve ŝöyle beyān ederler idi ki bīh-i ĉinī ⁽⁸⁾āb-ı ĥayāt zulmātında maħft²⁷ bizüm 'uyunumuzdan maħfdür ⁽⁹⁾ki ŧāyife-i Firenk Müselmānlar ile ceng ⁽¹⁰⁾sebebi ile Müselmānları ĳomazlar ve anlara yol vemezler ⁽¹¹⁾tā ki ol cevher-i nefsi ma'deninden ve gevher-i girān-bahāyī ⁽¹²⁾maħzeninden iħrāc ve anuñ ile 'ilāc ⁽¹³⁾her muħtāc eđeler ki ol devā-yı fāyıķ Müselmānlar ⁽¹⁴⁾'ilācına²⁸ lāyıķdur ve muŝannif-i risāle demiş ki ⁽¹⁵⁾bu fakır-i²⁹ eđibbā ve derd-mend-i belā ol ārzūda ve bu ⁽¹⁶⁾ceset³⁰ vücūda eđdüm ki³¹ ŧabib-i dānā ve ĥāzıķ ⁽¹⁷⁾ve marāz-şinās-ı müşfik bulam ve bīh-i ĉinī ile

Fol. 521v

⁽¹⁾mu 'ālecenūñ aħvālini³² andan istifsār kılam ittifaķā ⁽²⁾bir gün baña bir peyk-i iŝaret ĥaber-i beşāret ⁽³⁾getürüp dedi ki memleket-i Firenkden ve cānib-i ⁽⁴⁾ħire ve jengden bir cūvān-ı zībā-rüy ve nık-hüy ⁽⁵⁾gelüp diyār-ı Hindi rüŝen ve her meclisi gülşen ⁽⁶⁾kıldı dēyüp hemān fi'l-ħāl durup³³ anuñ ⁽⁷⁾cānibine varup 'ale'l-fevr anuñ ile³⁴ mülākāt ⁽⁸⁾kılup andan suāl-i nām ve ĥālāt kıldum ⁽⁹⁾her suālūme cevāb vērüp ve ĥıŧāb-ı müsteŧāb ⁽¹⁰⁾eđüp dedi ki benüm nāmum Aristodur ve cedd-i a'lā ⁽¹¹⁾bize hem³⁵ addur ve baña ŝeref-i İslām ile müyesser ⁽¹²⁾olup Firenklerden gizlü dīn dutup³⁶ ĥāliyen ⁽¹³⁾bu cānibe geldüm dēyüp çokluķ ŧül-ı maķāl ⁽¹⁴⁾ve neçe cevāb ve su'āl olınuđdan ŝonra bīh-i ⁽¹⁵⁾ĉinī fevāyidinden su'āl ve ol bābda çok kıl u ķāl ⁽¹⁶⁾kıldum ol gül-i gülistān-ı ĥikmet ve lāle-i büstān-ı ⁽¹⁷⁾fāzilet bülbül gibi zebānıñ güşād eđüp ve cevāb-ı

Fol. 521r

⁽¹⁾bā-şavāb vērüp dedi ki bīh-i ĉinī medd içinden ⁽²⁾lisān-ı ķāşır ve her ne deñlü medħ olınsa³⁷ 'aşer 'āşirdür ⁽³⁾ammā hele ğam-güsārılık ve sizlere yarlık kılup ⁽⁴⁾andan bir miķdār beyān eđelüm tā ki ĥāŧır gözden ⁽⁵⁾vesvese def' olup ol devādan şifā ⁽⁶⁾ħāşıl ola emdi bilgil kim devā-yı mezbūrī ⁽⁷⁾ve 'ilāc-ı mezkūrī ŧāyife-i Firenk-i saħt-dil ⁽⁸⁾hezār dürlü ceng-i müşkil ile ser-ħadd-i zulmātdan ⁽⁹⁾sem-t-i āb-ı ĥayātdan iħrāc ederler ve ⁽¹⁰⁾ħastalarına anuñ ile³⁸ 'ilāc³⁹ ederler ve ol diyāruñ ⁽¹¹⁾hükemāsinuñ belki

mürsel şafısi ile mükeyyif kılup beni

eđüm anuñĉün āb-ı derfınla nāleyi

aldum restülden ele ĉünkim risāleyi

güyā ki şundi destime tolu piyāleyi

²⁶ RK, LI: dērler

²⁷ RK: ve

²⁸ LI: mizācına

²⁹ LI: fakır ve muħtāc

³⁰ LI: ĥabş

³¹ RK: bir

³² LI: aħvālin

³³ LI: ŧurup

³⁴ LI: anuñla

³⁵ LI: hem bize

³⁶ LI: ŧutup

³⁷ LI: eđsem

³⁸ LI: anuñla

³⁹ LI: 'ilāc ve devā

cümle ‘uḳalāsınun müdde‘ī ve da‘vāsı⁴⁰ (12)ve kelāmlarınun muḳtezāsı budur ki bīḥ-i ḳīnī ağacı āb-ı (13)ḥayātından neşv ü nemā bulur anuñiçün⁴¹ andan her marīz andan⁴² (14)şihḥat ḥāşıl kıılır ve anda bīḥ-i ḳīnī dērler ve vech-i (15)tesmiye beyān ederler ki Firenk lisānında cān bir neçe (16)lafzla beyān olunur ol cümledendir ki cāna bīḥ-i ḳīnī (17)denilür –ğalaṭ-ı Firenkleri ādemī ğalaṭ devşürüp cāna bīḥ-i ḳīnī dēmezler dērler ammā biz dērüz cāna ki ol diyārda olan Firenkler lügatı bunları lügatına müğāyir ola minhü rahmetu‘llāhu– ḳün bīḥ-i ḳīnī sebeb-i beḳā-yı cān belki ‘ayn-ı

Fol. 522v

(1)ḥayāt ve devām-ı revāndur bu ism ile⁴³ tesmiye (2)olinmağa müstahakk ve bu nām ve nişāna lāyıkdur ve (3)bundan ikdām-ı ṭāyife-i Firenk ve ol ḳavm-i tīre renk (4)aşlā cā‘iz dutmazlar ve hergiz tecvīz ētmezler (5)eydi ki bīḥ-i ḳīnī ol mekāndan ḳıḳup ğayrī vilāyete (6)intikāl kıılıp⁴⁴ ve vilāyet ve vilāyet gide tā ki ḥalḳ (7)andan intifā‘ ēde ammā bu faḳīr Firenk ulularından (8)diledüm ve bu merāmı aḥsen-i vechle ‘arz eyledüm tā ki ruḥşat (9)ve icāzet ola ki bīḥ-i ḳīnī memāliki⁴⁵ seyāḥat kııla (10)pes sene-i ḥamsīn ve tis‘umi‘ede iḥrāca izn olinup (11)bīḥ-i ḳīnī zāhir kıılınup on yıla ḳarīb olmışdur (12)ki zuhūrī emr-i ğarīb olmışdur ya‘nī devā-yı mezbūr (13)‘ālemde şāyi‘ olup neçe kimesneler bundan müntefi‘ (14)olup fevāyidi zāhir ve menāfi‘i bāhir olmışdur (15)ve bīḥ-i ḳīnī fevāyidi⁴⁶ ve anuñ cümle ‘avāyidi andan ziyādedür (16)ki yüz deftere yazıla **ḳıṭ‘a**

ḥakīm-i lem-yezel bu ḥōş (17)devāyı
neçe emrāza dermān eylemişdür

Fol. 522r

(1)ḥayāta bā‘iş olmağıçün anuñ ğıdāsın āb-ı (2)ḥayvān eylemişdür aña herkes zafer bulmamağ için (3)ḳarañlıḳ içre pinḥān eylemişdür şol ağacı kim içre āb-ı (4)ḥayātı anı ḥaḳḳ menba‘-ı cān eylemişdür içidür ma‘den-i (5)genc-i menāfi‘ ṭaşını gerçi virān eylemişdür (6)görinür zāhiri betere ve ğam-nāk⁴⁷ derünün līk (7)ḥandān eylemişdür ve bilgil ey ‘azīz ki (8)fevāyid-i bīḥ-i ḳīnī bī-ḥadd ve anuñ menāfi‘i lā-yu‘addur (9)ammā andan yigirmi marāza devā muḳarrer ve ol (10)marazlar aña musahḥirdür **evvel** āteş-ek-i köhne ya‘nī eski (11)freng uyuzı dēdükleri bu marazuñ cemī‘ aḳşāmına (12)nāfi‘dür

⁴⁰ LI: da‘vāları

⁴¹ RK, LI: anuñçün

⁴² RK: –

⁴³ RK: ismle

⁴⁴ LI: ēdüp

⁴⁵ LI: memālik memālik

⁴⁶ RK: – “zāhir ve menāfi‘i bāhir olmışdur ve bīḥ-i ḳīnī fevāyidi”

⁴⁷ LI: görünür zāhiri gerçi ki ğam-nāk

ikinci istiskā bu bir marazdur mādde-i bāride ⁽¹³⁾şacı⁴⁸ **üçüncü** mālîhülyā bu bir maraz-ı sevdāvîdür ya' nî ⁽¹⁴⁾fāsîd fikrler  tmek ve k rkmayacak nesnelere k rkmak ⁽¹⁵⁾ve d yim guşşalu olmak⁴⁹ **d rdüncü** baraş⁵⁰ **b şinci** bahaķ⁵¹ ⁽¹⁶⁾bu ikisinin farkı budur ki baraş cildüñ⁵² ancak⁵³ z ahirinde ⁽¹⁷⁾olmaz belki laħme ve 'azma⁵⁴ n f z  der amm  bahaķ⁵⁵

Fol. 523v

⁽¹⁾cildüñ z ahirinde olur **altıncı** c zz m bu bir maraz-ı sevdāvîdür ⁽²⁾**y dinci** laķve l muñ fethi ve k fuñ s k n  ile ⁽³⁾ađız egri olmak⁵⁶ **sekizinci** kulanc k fuñ zammı ve l muñ ⁽⁴⁾fethi ile⁵⁷ bađırsaķda ađrıdur **toķuzuncı** kehing  k fuñ ⁽⁵⁾fethi ve h nuñ kesri ve n nuñ s k n  ve k fuñ zammı ⁽⁶⁾ile siñir b zilmekd r ki teşenn c d mek ile meşh rdur⁵⁸ ⁽⁷⁾**onuncı** akra' başı kel⁵⁹ **on birinci** maraz-ı muķ'ad ⁽⁸⁾ve bunun cemı' aķşamına 'il cdur **on ikinci** ⁽⁹⁾'ırķu'n-nis dur **on  c ncü** ve veca'-ı mef şil ve anuñ ⁽¹⁰⁾c mle aķşamına n fi'd r bilgil kim mafşallar ađrısına ⁽¹¹⁾veca'-ı mef şil d rler eger b lde olursa ⁽¹²⁾b l ađrısı d rler eger ayaklarda olursa niķr s ⁽¹³⁾d rler eger yan başında olursa veca'-ı verek ⁽¹⁴⁾d rler eger andan tobuĝa⁶⁰ dek  nerse 'ırķu'n-nis  d rler ⁽¹⁵⁾**on d rdüncü** rub' sıtması⁶¹ ve anuñ aķşamıdır ⁽¹⁶⁾**on b şinci** cereb ile⁶² fethateyn ile h kked r kesri-i h  ile⁶³ ⁽¹⁷⁾ya' n  uyuz ve giciyikd r temregi daħı bunda d hild r

Fol. 523r

⁽¹⁾**on altıncı** bev sird r –cem'-i b s rdur minh – bu bir marazdur ki sevd v  ⁽²⁾kandan olur **on y dinci** d ' 'l-fil ya' n  ayak fil ⁽³⁾ayađı gibi şişmekd r **on sekizinci** d ' 'ş-s'aleb ⁽⁴⁾ya' n  kıl d kilmekd r **on toķuzuncı** d ' 'l-hayl ⁽⁵⁾ya' n  at yađrı gibi şıraca olmak bundan bedel ⁽⁶⁾d ' 'l-hayye olsa enseb idi ya' n  kıl ⁽⁷⁾d kil p deri soyılmak⁶⁴ **yigirminci** varak-ı a'ş k ⁽⁸⁾ya' n  ditreme⁶⁵ ki ra'şe d mekle⁶⁶ ma' r fdur⁶⁷ ve biħ-i ĉin  ⁽⁹⁾il c olur m -d m ki tam m perh z  de iki kırķ ⁽¹⁰⁾ya' n  seksen g n şimden gir  c ll bı ya' n  muĝl bı bey nına ⁽¹¹⁾ş r '  del m bilgil kim⁶⁸ muĝl b iĉmek y di g nde ⁽¹²⁾olur evvel g n benefşe  ĉ dirhem ve g vz b n⁶⁹ –yaşşı yaprakdur ele

⁴⁸ LI: istisk  bu m dde-i b ride şacı marazdur

⁴⁹ LI: olmaķdur

⁵⁰ LI: baraşdur

⁵¹ LI: bahaķdur

⁵² LI: ya' n  ins nuñ derisinin 

⁵³ LI: –

⁵⁴ LI: m -ad  tamarlara ve kem klere

⁵⁵ LI: yalnız deride z h r  der

⁵⁶ LI: olmaķdur

⁵⁷ LI: – “k fuñ zammı ve l muñ fethi ile”

⁵⁸ LI: d d klerid r

⁵⁹ LI: baş kelid r

⁶⁰ LI: toþuĝa

⁶¹ LI: ısıtması

⁶² RK: –

⁶³ LI: h yla

⁶⁴ LI: soyılmakdur

⁶⁵ LI: el ditremesi

⁶⁶ RK: d mek ile

⁶⁷ LI: meşh rdur

⁶⁸ RK: ki

⁶⁹ LI: ya' n  lis n-ı T rkce şıĝır dili d rler

iri dokunur ve gāvzübān dağı dērler minhü raḥmetu'llāhu– üç⁷⁰ (13)ve kerefs köki üç dirhem ve bāzrençbüye⁷¹ –oğul otı dedüklerinden minhü– üç dirhem (14)ve sibistān –bu lafzın aşlı sekep-sitān idi ma'nāsı kelb memesi demekdür aña beñzediğiçün böyle ad vemişlerdür minhü raḥmetu'llāhu– yigirmi 'aded ve 'unnāb yigirmi 'aded ve terencibīn (15)–terengübīn dedükleridür minhü– on beş dirhem balıla muğallā⁷² edüp –faşīh muğallādur kaynamış ma'nāsına ammā 'örf-i 'āmmda muğlāb anuñ ma'nāsına şāyi'dür ve cüllāb lafzına kāfiyedür anuñ için lafz ihtiyār olındı minhü raḥmetu'llāhu– (16)şabāḥ isti'māl ēde ve on beş dirhem gül-ķand-ı (17)āftābī ya'nī gül-be-şeker ki güneşde mürettebi ola –bir gül-be-şeker dağı olur ki nārda ēderler tezcük ḥāşıl olur ammā iñen kavī olmaz pes gül-ķand-ı āftābī dedügi gül-ķand-ı nārden ihtirāzdur minhü raḥmetu'llāhu–

Fol. 524v

(1)muķlı⁷³ ile bile yēye ve öyleyin –sultān söğüd minhü– aķ nebāt gülāb ile (2)ve 'ırķ-ı bīd-i müşk⁷⁴ ve 'ırķ-ı gāvzübān ve 'ırķ-ı rāziyāne⁷⁵ (3)ve feslegen toḥmīn⁷⁶ şerbet edüp içe ve ol vaktde (4)ya'nī öyleyin ğidāsı noḥūd-āb⁷⁷ ola ķuzı eti ile⁷⁸ (5)ya⁷⁹ piliç⁸⁰ eti ile⁸¹ ve dār-ı çmī⁸² kemmūn ile ve ḥasek toḥmī şiresi (6)ile ve ta'āma azacuk tuz koya ve eger ķadır olursa (7)ta'āma hergiz tuz ķomaya⁸³ **ikinci** gün ve üçüncü gün bu (8)üslüb üzre ēde ve dördüncü gün helīle-i kābilī⁸⁴ (9)ķabuğı iki dirhem ve çekirdegi çıķmış ķurı⁸⁵ (10)ve kāsni –marul gibi otdur minhü– toḥmī iki dirhem ve çekirdegi çıķmış ķurı (11)üzüm on dirhem ve 'unnāb on bir dāne ve sibistān (12)otuz dāne muğlāb edüp şabāḥ⁸⁶ içe ve öyleyin (13)şerbeti ve ğidāsı üslüb-ı sābık üzre ola (14)ve beşinci gün ve altıncı gün muğlābda ve şerbetde (15)ve ğidāda üslüb-ı sābık üzre ēde ammā yedinci (16)gün sinā mekī on dirhem ve benefşe üç dirhem (17)ve gāvzübān üç dirhem ve kāsni toḥmī üç dirhem

Fol. 524r

(1)eftīmūn üç dirhem ve on dāne ķara erük şuyı (2)ve on dāne 'unnāb ve yigirmi dāne sibistān ve üç (3)dirhem şaru helīle ķabuğı ve üç dirhem helīle-i kābili ķabuğı⁸⁷ (4)ve üç dirhem kızıl gül yaprağı ve üç dirhem bāzrençbüye (5)ve on bir dirhem sirḥışt –kersīn eyledür Murād vilāyetinde söğüd āğacına yağar minhü– muğlāb edüp (6)şabāḥ

⁷⁰ RK, LI: üç dirhem

⁷¹ LI: ya'nī oğul otı cümlesinden

⁷² LI: mağlūb

⁷³ RK: muğallā

⁷⁴ LI: ya'nī sultān söğüt

⁷⁵ LI: 'ırķ-ı rāziyāne 'ırķ-ı rāziyāne

⁷⁶ RK: toḥmīn

⁷⁷ LI: noḥūd-ābı

⁷⁸ LI: etiyle

⁷⁹ LI: yāḥūd

⁸⁰ RK: bilic

⁸¹ LI: etiyle

⁸² LI: ve

⁸³ LI: ķomağa

⁸⁴ LI: helīle-i siyāh

⁸⁵ RK: – “çekirdegi çıķmış ķurı”

⁸⁶ LI: aḥşam

⁸⁷ RK: – “helīle-i kābili ķabuğı”

içe ve on bir dirhem gül-kañd-ı aġtābī bile yēye ⁽⁷⁾ve öyleyin ġidā ve Őerbet üslūb-ı sābık ūzre ⁽⁸⁾ola dēdi ġün muġlāb iġdükden Őonġra ūġ ġün ⁽⁹⁾istirāġat ēde ya ‘nī muġlāb isti ‘māl ētmeye –muġlāb iġmege mūbāŐeret ēdūġi eyyāmdan on birinci ġün dūŐer minhū– ⁽¹⁰⁾ammā ġidā ve Őerbet öyleyin üslūb-ı sābık ūzre ⁽¹¹⁾ola ve dördüncü ġün bīġ-i ġnī isti ‘māline Őürū ‘ ⁽¹²⁾ēde anuġ kā ‘idesi budur ki bīġ-i ġnī yüz seksen ⁽¹³⁾miŐkāl ve beŐ dānek vezn –vezn ‘atġarı budur ki beŐ dānek bir dirhem i ‘tibār olunur ammā vezn-i mu ‘tād oldur ki dōrt dānek bir dirhem i ‘tibār olunur minhū raġmetu ‘llāġu– ‘atġarı ile vezn ⁽¹⁴⁾olına ve bundan her ġün vezn-i mu ‘tād ile šokuz miŐkāl ⁽¹⁵⁾alına ki vezn ‘atġarı ile yēdi miŐkāl ve beŐ dānek⁸⁸ ⁽¹⁶⁾miġdārıdur⁸⁹ iki baġman –Tebrīz’de baġman yēdi yüz elli dirhem dērler öyleye iki baġman biġ beŐ yüz dirhem olur ba ‘ızılar Tebrīz’de baġman biġ dirhemdür dēdiler ol taġrīrce iki biġ dirhem Őuda ġaynatmaġ gerek minhū raġmetu ‘llāġu– Őuda ki vezn-i Tebrīz ile⁹⁰ ola ⁽¹⁷⁾ġölmekde ġaynadalar tā ki dōrtde bir⁹¹ ġala andan Őonġra⁹²

Fol. 525v

⁽¹⁾ceremini Őaġlayalar ve ol Őu ġölmekde ısıcaġ ocaġda ⁽²⁾ġaynamıŐ dura ‘ale’Ő-Őabāġ ol ġölmegi kendü yanına ⁽³⁾ġetüre ve yorġanı baŐına bürıye Őöyle ki ol ⁽⁴⁾ġölmegiñ nicāri baŐına ve yüzine ve boynına ġıġa ⁽⁵⁾ve bir buġuk ūsküre ol Őudan iġe ve bir ısıcaġ ⁽⁶⁾yērde otura ki muġkem terleye⁹³ andan Őonġra⁹⁴ noġūd-āb ⁽⁷⁾biliġ⁹⁵ ile ya⁹⁶ ġuzı eti ile ve birġaġ dāne māŐ –māŐ ġubūbātıdur Türkġe fik dērler– ⁽⁸⁾ve ġasek toġmı Őresi ile yēye eŐribeden ⁽⁹⁾Őarāb-ı ġāvzūbān ya Őarāb-ı bāleñ ya ‘nī ⁽¹⁰⁾bāzrenġbüye Őarābı ya⁹⁷ aġ nebāt yēdi miŐkāl ⁽¹¹⁾bīd-i mūŐk ‘ırġı ile ve ġülāb ile ve rāziyāne ⁽¹²⁾‘ırġı ile Őerbet ēdüp iġe ve ġidāya⁹⁸ ve nāne aŐlā ⁽¹³⁾ġuz ġoymayalar ve bu kā ‘ide ūzre her ġün bīġ-i ⁽¹⁴⁾ġnī biŐürüp iġe ve ceremini Őaġlaya ve Őuyını⁹⁹ ⁽¹⁵⁾bir ġün bir ġecede iġe ammā niŐfını Őabāġ iġe ⁽¹⁶⁾ve niŐfını ol ġün ġece azacuġ azacuġ ⁽¹⁷⁾iġe yigirmi ġün ġeġince bu ‘amel ūzerine ola ve

Fol. 525r

⁽¹⁾andan Őonġra¹⁰⁰ yigirmi ġüne dek bīġ-i ġnī ceremini üslūb-ı sābık ⁽²⁾üzre ġaynadup zıkr olan Őerāyiġ ve ādāb-ı ⁽³⁾ri ‘āyet ēde tā ki kırġ ġün tamām ola ve bu kırġ ġünde ⁽⁴⁾aŐlā Őāfi Őu iġmeye ve ġölmegiñ nicārın taŐraya ⁽⁵⁾ġıġarmaya kendü baŐından ve yüzünden ve boynından ġayrī ⁽⁶⁾yēre¹⁰¹ ērmeye ve eger ġayrī ġidāya¹⁰² meyl ēderse

⁸⁸ LI: denk

⁸⁹ LI: miġdārı olur

⁹⁰ LI: Tebrīzle

⁹¹ RK: biri

⁹² LI: sūzūp

⁹³ LI: derleye

⁹⁴ LI: ba ‘dehū

⁹⁵ RK, LI: pilic

⁹⁶ LI: veyā

⁹⁷ LI: ve yāġūd

⁹⁸ LI: ve ša ‘āma ve etmege

⁹⁹ LI: Őuyın

¹⁰⁰ LI: – “ġeġince bu ‘amel ūzerine ola ve andan Őonġra”

¹⁰¹ LI: ġölmegin nicārını

¹⁰² LI: ġöñli

(7)otlu¹⁰³ birinc¹⁰⁴ ya genc tavuk¹⁰⁵ ya kuzu eti ya keklik ya çil (8)ya gögercin yavrusu ya gayrî yavrular birkaç dane mâş (9)eyle ki kabuğu çıkmış ola ammâ tuzsuz ola ve bir (10)kırk günde dağı gıdâda ve şerbetde üslüb-ı (11)sâbık üzre ‘amel êde ammâ bu kırk günde¹⁰⁶ şâfî (12)şu içe ve gıdâya ve nâne tuz koya lâkin katı şür olmalı¹⁰⁷ (13)olmaya ve er kişi evvelki kırk günde¹⁰⁸ aşlâ cimâ’ (14)êtmeye ve şehveti bi’l-küllîye terk êde¹⁰⁹ ve ikinci (15)kırkda eger kâdir olursa terk êde kâdir olmazsa¹¹⁰ (16)bir iki nevbet êde andan ziyâde êtmeye (17)ve hatun kişi dağı evvelki kırkda duğul

Fol. 526v

(1)êtdürmeye ve bu iki kırkda ya ‘nî seksen gün tamâm olıncaya (2)dek ekşiden ve ak¹¹¹ ve gâliz gıdâlardan ve (3)nicâr vêtür¹¹² gıdâlardan ziyâde perhîz êde ve eger¹¹³ (4) evvelki yigirmi günde ki bîh-i çmî isti ‘mâl êder¹¹⁴ (5)ve âhırki yigirmi günde ishâl zâhir ola¹¹⁵ aşlâ gam (6)yemeye eger ziyâde olup günde yedi sekiz nevbet (7)olursa ol ishâl günlerinde birinc¹¹⁶ yeye genc tavuk (8)ile ve tuzsuz etmek ile ve kabuğu çıkmış bādām (9) şiresi ile ve eyyâm-ı ishâlde tatludan ve yağludan¹¹⁷ (10)ihîtirâz êde ve eger ishâl hâlinde karın ağrısı (11)ve ma ‘ide ağrısı vâkı’ olursa bu beyân olunacak (12)eczâyı isti ‘mâl êde bälengü –bäleng ve bälengü bâzrençbüye ya ‘nî oğul otudur minhü rahmetu’llâhu– ya ‘nî bâzrençbüye (13)buçuk dirhem ve bâzrüc dëdükleri devâ¹¹⁸ buçuk dirhem (14)ve zamğ-ı ‘Arabî iki dânek¹¹⁹ ve gil-i Ermenî ve demü’l-ağaveyn –iki kardaş kanı derler bir devâdur minhü– (15)tohmekân tohmî ki büryân êdüp ve dögüp yigirmi (16)mişkâl ‘ırk-ı müşk-i bîd ile içe ve çün müddet (17)tamâm ola hammâma vara ve birkaç mişkâl ol ceremden

Fol. 526r

(1)beyle alup alup gide ve cümle eczâsını¹²⁰ gül (2)şuyı ve gāvzübân¹²¹ şuyı ile evde tâ tamâm terleye¹²² andan (3)şonra bedeni ol ceremle¹²³ yuya ve bu seksen günde eger gâh (4)gâh şeker bādām ve tatlu enâr ve tatlu alma ve tatlu (5)ayva meyli olursa azacuk cā izdür ve muşannif-i (6)risâle demiş çün ol hâkîm-i¹²⁴ hâzık bu fakîre (7)bîh-i

¹⁰³ LI: otluca

¹⁰⁴ RK, LI: pirinc

¹⁰⁵ LI: tavuk

¹⁰⁶ LI: kırkda

¹⁰⁷ LI: –

¹⁰⁸ LI: kırkda

¹⁰⁹ LI: gâyet muştabır olursa

¹¹⁰ LI: – “ve ikinci kırkda eger kâdir olursa terk êde kâdir olmazsa”

¹¹¹ RK, LI: aqdan

¹¹² LI: – “ve nicâr vêtür”

¹¹³ LI: –

¹¹⁴ LI: êdüp

¹¹⁵ LI: olursa

¹¹⁶ RK, LI: pirinc

¹¹⁷ LI: datludan ve yağlıdan

¹¹⁸ LI: şey’

¹¹⁹ LI: denk

¹²⁰ LI: a ‘zâsını

¹²¹ LI: lisân-ı sığır

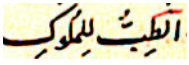
¹²² LI: derleye

¹²³ RK, LI: cerem ile

¹²⁴ LI: tabîb

çinî fevâidinin takrîr eyledi ve aña vedâ' êtdüm ve ⁽⁸⁾vedâ' eşnâsında dedi gerekdür ki ⁽⁹⁾çüb-i çinî isti' māl eden kişi bu eyyâmda sâyir ⁽¹⁰⁾evkâtda¹²⁵ hâzret-i haqq zikrinden ve resûlu'llâh 'aleyhi's-selâm ⁽¹¹⁾şalavâtından ve evrâd ve izkârdan gâfil¹²⁶ ⁽¹²⁾olmaya ve takvâ ve tahâret dâmen ve tevbede dürişe¹²⁷ ⁽¹³⁾bilgil kim bu risâleden ma'lûm oldu ki bih-i çinî ⁽¹⁴⁾emrâz-ı müzmineye belki eţibbâ' ilâc olmaz dedükleri ⁽¹⁵⁾marazlara 'ilâc olur –devâ-yı mezbûr emrâz-ı muhtelifeye 'ilâc olduğı gâlibâ bi'l-hâşşadur minhü rahmetu'llâhu– imiş barâş gibi ve cüzzâm ⁽¹⁶⁾gibi ammâ bu risâlede mezkûr olan şerâiyi ⁽¹⁷⁾ri'âyet etmekde hayli 'usr var ve esbâbın

Fol. 527v

⁽¹⁾iğzâr etmekde çok harc lâzım olur anuñçün¹²⁸ ⁽²⁾demişlerdür  ⁽³⁾zîrâ pâdişâhlar ⁽⁴⁾hem mâla mâlikler hem a'vâna ve enşâra kâdirlerdür¹³⁰ ⁽⁵⁾fağîrlere her vechle hâl müşkildür **hikâyet**¹³¹ ⁽⁶⁾bir fağîr bir müşkil marâza mübtelâ olup anuñ ⁽⁷⁾yanına bir tabîb-i hâzık getürmişler tabîb-i ⁽⁸⁾mezbûr fağîr-i mezkûruñ¹³² marâzın teşhîş êdüp ⁽⁹⁾buña fülân gerek¹³³ ve fülân gerek dëyüp ⁽¹⁰⁾iki üç biñ akça harc getürüp ol fağîr ⁽¹¹⁾bu¹³⁴ tabîbe hitâb êdüp demiş¹³⁵ bu kadar ⁽¹²⁾akça bulmağdan ve bu deñlü levâzım almağdan¹³⁶ baña ⁽¹³⁾ölmek âsândur biz seni Allâha işmar- ⁽¹⁴⁾laduğ sen dañı bizi Allâha işmarla demiş ⁽¹⁵⁾ammâ şol kimesnenüñ ki¹³⁷ mâla kudreti ola mâlı vërup ⁽¹⁶⁾şihhat şatun almak gerek ki demişlerdür¹³⁸ **beyt**

⁽¹⁶⁾sen cânınçün¹³⁹ 'aceb mi eger varımı vërem

⁽¹⁷⁾evvel kişiye cân gerek andan cihân gerek

Fol. 527r

⁽¹⁾huşûşâ emrâzuñ ba'zında¹⁴⁰ veca' -ı şedîd olur ⁽²⁾mâl vërup kendüyi 'azâbdan halâş etmek ⁽³⁾gerek zîrâ mâl şiyânet-i nefis içündür ⁽⁴⁾anuñçün¹⁴¹ fukahâ dërler el-mâl ⁽⁵⁾vikâyyetü'n-nefs ve buña kıyâs mâlı fi-sebîli'llâh ⁽⁶⁾harc êdüp kendüyi ⁽⁷⁾'azâb-ı âhiretten kırtarmağa ⁽⁸⁾sa'y etmek gerek¹⁴²

¹²⁵ RK: eyyâmda

¹²⁶ LI: hâlî

¹²⁷ LI: – “ve takvâ ve tahâret dâmen ve tevbede dürişe”

¹²⁸ RK, LI: anuñçün

¹²⁹ “Medicine belongs to sultans.”

¹³⁰ LI: mâlikler ve kâdirlerdür

¹³¹ LI: olmur ki

¹³² LI: –

¹³³ LI: –

¹³⁴ LI: –

¹³⁵ LI: dër ki

¹³⁶ LI: almadan

¹³⁷ LI: –

¹³⁸ LI: ki

¹³⁹ LI: cân için

¹⁴⁰ LI: ba'zısında

¹⁴¹ RK, LI: anuñçün

¹⁴² LI: temmetü'r-risâle

4. Thematic Word List

In the following section, I would prefer to present word list prepared according to a thematic classification. However, the following list does not include all the words in the manuscript. From my point of view, thematic word list presented as the following will be sufficient for this study, which has been planned as an article.

4.1. The List of Plants

alma	‘apple’ 526r/4 ED 146a.
ayva	‘quince’ 526r/5 ED 268a.
bādām	‘almond’ 526v/4 St. 137b.
bālēng	‘orange; cucumber’ 526v/12 St. 151a.
bālēngū	‘a species of sweet basil’ 526v/12. Cf. bāzrenbūye, oğul otı St. 151a.
bāzrūc	‘mountain-balm’ 526v/13 St. 141a.
bāzrenbūye	‘mountain-balm’ 523r/13 ff. Cf. oğul otı, bālēngū St. 139a.
benefşe	‘violet’ 523r/12 ff. Zenker 212a.
bīd-i müşk	‘Egyptian willow’ (Salix sygostomon) 525v/11 St. 217b.
bīḥ-i çīnī	‘sarsaparilla’ (Smilax saparna) 520r/17 ff. Cf. çüb-i çīnī.
çüb-i çīnī	‘China root’ 520r/3 ff. Cf. bīḥ-i çīnī St. 401b.
dār-i çīnī	‘Cinnamon’ 524v/5 St. 496b.
demü’l-aḥaveyn	‘dragon’s-blood’ 526v/14. Cf. iki qardaş kanı Redh. 913b.
eftīmūn	‘dodder of thyme’ 524r/1 St. 80b.
enār	‘pomegranate’ 526r/4 St. 103a.
erük	‘plum’ 524r/1 ED 222a.
feslegen	‘basilicum’ 524r/3 St. 929b; Zenker 666c.
fik	‘vetch’ (Vicia saliva) 525v/7 Redh. 1403a.
gāvzübān	‘bugloss, ox-tongue’ 523r/12 ff. St. 1073b.
gül	‘rose’ 524r/4 ff. St. 1092a.
‘ırk-ı bīd-i müşk	‘Egyptian willow root’ 524v/2. Cf. bīd-i müşk St. 217b.
‘ırk-ı gāvzübān	‘bugloss root’ 524v/2. Cf. gāvzübān St. 1073b.
‘ırk-ı müşk-i bīd	‘Egyptian willow root’ 526v/16. Cf. ‘ırk-ı bīd-i müşk.
‘ırk-ı rāziyāne	‘fennel root’ 524v/2 St. 562a.
iki qardaş kanı	‘dragon’s-blood’ 526v/10 ff. Cf. demü’l-aḥaveyn Redh. 302b.
kāsnī	‘endive’ 524v/10 ff. St. 1004b.
kemmūn	‘cummin-seed’ 524v/5 St. 1051a.
kerefs	‘celery’ 523r/13 St. 1023b; Redh. 1539a.
kersīn	‘vetch’ 524r/5.

marul	‘lettuce’ 524v/10 Redh. 1655b.
māş	‘Indian pulse’ 525v/7 ff. St. 1141a; Redh. 1657a.
muğl	‘bdellium’ 523r/17 ff. Redh. 1947b.
nāne	‘peppermint’ 525v/12 ff. Redh. 2068a.
nār	‘pomegranate’ 523r/17 St. 1370a.
oğul otı	‘balm’ 523r/13 ff. Cf. bāzrençbüye; bālēngü Redh. 257a.
rāziyāne	‘fennel’ 525v/11 St. 562a.
şaru helîle	‘the fruit of <i>terminalia citrina</i> ’ 524r/3 Redh. 1156b.
sibistān	‘sebestens’ 523r/14 ff. St. 652a.
sinā’ mekī	‘senna’ 524v/16 St. 699a.
sirhışt	‘giant fennel, ferula communis’ 524r/5.
sögüd	‘willow tree’ 524r/5 ED 819b.
sultān sögüd	‘Egyptian willow’ (<i>Salix sygostomon</i>) 524v/1.
terencibīn	‘manna’ 523r/14. Cf. terengübīn Redh. 538b.
terengübīn	‘manna’ 523r/15. Cf. terencibīn Redh. 539a.
tohmekān	‘purslain’ 526v/15 ff. St. 289a.
‘unnāb	‘a jujube-tree and fruit’ 523r/14 ff. St. 868b.
üzüm	‘grape’ 524v/11 Redh. 251b.

4.2. The List of Diseases

āteş-ek-i köhne	‘old syphilis’ 522r/10. Cf. eski freng uyuzı Redh. 19b.
bahağ	‘leprosy’ 522r/15 ff. Cf. baraş, cüzżām St. 211b.
baraş	‘leprosy’ 522r/15 ff. Cf. bahağ, cüzżām St. 175b.
bāsūr	‘hemorrhoids’ 523r/1. Cf. bevāsīr St. 147a.
bevāsīr	‘hemorrhoids’ 523r/1. Cf. bāsūr St. 205a.
cereb	‘cerebral scabies’ 523v/16 St. 359b.
cüzżām	‘leprosy’ 523v/1 ff. Cf. bahağ, baraş St. 358a.
dā’ü’l-fīl	‘elephantiasis’ 523r/2 St. 494a; Redh. 879a.
dā’ü’l-hayye	‘fish-skin disease, ichthyosis’ 523r/6 St. 494a.
dā’ü’l-ḥayl	‘psoriasis’ 523r/4.
dā’ü’s-ş’aleb	‘the fox’s disease, i.e. scald, loss of hair’ 523r/3 St. 494a; Redh. 879a.
ditreme	‘shaking ague, muscle cramps’ 523r/8. Cf. ra’şe, varağ-ı a’şāk Redh. 890a.
eski freng uyuzı	‘the old syphilis’ 522r/10. Cf. āteş-ek-i köhne.
giciyik	‘itch’ 523v/17. Cf. ḥikke.
ḥikke	‘itch’ 523v/16. Cf. giciyik St. 427a.
‘ırku’n-nisā	‘sciatica’ 523v/14 ff. St. 844b.
istiskā	‘oedema’ 522r/12 St. 52a.

kehingü	‘spasmodic contraction of a muscle, muscle spasms’ 523v/4. Cf. siñir büzilmek, teşennüc.
ķulanc	‘intestinal pain’ 523v/3.
laķve	‘a disease or distortion of the mouth; facial paralysis’ 523v/2 St. 1127a.
mālīhūlyā	‘depression’ 522r/13 St. 1144a.
maraz-ı muķ‘ad	‘paralysis’ 523v/7.
maraz-ı sevdāvī	‘melancholy’ 522r/13 ff.
niķrīs	‘gout’ 523v/12 Redh. 2097b.
ra‘şe	‘a shaking, tremor; palsy’ 523r/8. Cf. varaķ-ı a‘şāķ, ditreme. St. 580a.
rub‘ sıtması	‘quartan fever, malaria’ 523v/15.
şıraca	‘scrofula’ 523r/5.
siñir büzilmek	‘spasmodic contraction of a muscle, muscle spasms’ 523v/6. Cf. kehingü, teşennüc.
temregi	‘eczema’ 523v/17 Redh. 592b.
teşennüc	‘spasmodic contraction of a muscle, muscle spasms, cramp’ 523v/6. Cf. kehingü, siñir büzilmek St. 303b.
uyuz	‘mange disease’ 523v/17 Redh. 276b.
varaķ-ı a‘şāķ	‘shaking ague, muscle cramps’ 523r/7. Cf. ra‘şe, ditreme.
veca‘-ı mefāşıl	‘arthralgia’ 523v/11 ff.
veca‘-ı verек	‘hip pain’ 523v/13.

4.3. Animals

at	‘horse’ 523r/5 ED 33a.
bülbül	‘bulbul’ 521v/17 St. 197a.
ķil	‘hazel grouse’ 525r/7 Redh. 747a
keklık	‘partridge’ 525r/7 Redh. 1558b.

4.4. The List of Organs

bağırsaķ	‘entrails’ 523v/14 ED 320a.
baş	‘head’ 523v/7 ff. ED 375a.
bél	‘waist’ 523v/12 ED 330a.
göz	‘eye’ 521r/4 ED 756b.
ķarın	‘belly, abdomen’ 526v/10 ED 661a.
ma‘ide	‘stomach’ 526v/11 St. 1270a.
‘uyün	‘eyes’ 520r/8 St. 877a.

4.5. Foods and Beverages

bādām şiresi	‘syrup of almond’ 526v/8.
bal	‘honey’ ED 330a.
bāzrençbüye şarābı	‘syrup of mountain-balm’ 525v/10. Cf. şarāb-ı bālang.
büryān	‘pit roasted lamb’ 526v/15 Redh. 360b.
cüllāb	‘rose-water; sherbet’ 523r/15 ff. Cf. muğlāb. St. 367a.
eşribe	‘drinks, beverages’ 525v/8. Redh. 121a.
genc tavuğ	‘pullet’ 525r/7.
gül-be-şeker	‘conservé of roses’ 523r/17 ff. Cf. gül-ğand-ı āftābī Redh. 1559b.
gül-ğand-ı āftābī	‘conservé of roses’ 523r/16 ff. Cf. gül-be-şeker.
gül-ğand-ı nārī	‘conservé of pomegranate’ 523r/17.
gülāb	‘rose-water’ 524v/1 ff. Redh. 1560a.
ğasek toğmı şiresi	‘syrup of small caltrops seed’ 525v/8 ff.
ğuzı eti	‘lamb’ 524v/4 ff.
muğlāb	‘rose-water; sherbet’ 523r/1 ff. Cf. cüllāb.
otlu birinc	‘herby rice’ 525r/7.
piliç eti	‘chicken’ 524v/5.
şarāb-ı bālang	‘syrup of mountain-balm’ 525v/9. Cf. bāzrençbüye şarābı.
şarāb-ı gāvzübān	‘syrup of ox-tongue’ 525v/9.
şerbet	‘sherbet’ 524v/3 ff. St. 740b.

4.6. Place Names

diyār-ı Hind	‘India’ 521v/5.
Hind diyārı	‘India’ 520r/5.
memleket-i Firenk	‘Europe’ 521v/3.
Murād vilāyeti	‘Murad province’ 524r/5.
Tebrīz	‘Tabriz’ 524r/16.

4.7. Measurement Terms

bağman	‘a weight that varies from two to eight oğas; i.e., from 5,5 22 lbs. avoirdupois’ 524r/16 ff. Redh. 370a.
dirhem	‘a drachm, of which four hundred make a Turkish <i>oke</i> .’ 523r/12 ff. Redh. 899a.
mişğāl	‘a weight of one drachm and a half’ 524r/13 ff. Redh. 1742a.
vezn-i Tebrīz	‘a weight that varies from seven hundred and fifty to thousand drachms’ 524r/16.

5. Conclusion

Although this paper is based on the critical edition of the manuscript translated by Surūrī in the XVIth century, it also contains brief information about the contents of the works related to medicine and the understanding of medicine in the Ottoman world when the author seems it necessary. When compared to the other works written in Ottoman Turkish during that period, this manuscript is a relatively short text in terms of quantity of the pages, but it includes a rich lexical material, such as plant names, disease names etc. Therefore, it can be said that Surūrī's success in the field of translation is sufficient when enlightening of all the examples mentioned above are considered. Although Arabic and Persian elements exist intensively in the manuscript, their Turkish meanings and Turkish equivalents are comprehensively explained by the translator. This paper can serve as an example for further studies for the detailed examination of works from different disciplines in Ottoman Turkish.

ABBREVIATIONS

ADAW	Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprache, Literatur und Kunst
AKDITYK	Atatürk Kültür Dil ve Tarih Yüksek Kurumu
APAW	Abhandlungen der Preußischen Akademie der Wissenschaften
ED	<i>An Etymological Dictionary of Pre-Thirteenth-Century Turkish</i> , Clauson 1972
Fol.	Folio
LI	Süleymaniye Library, Lala Ismail Collection ms. no. 389/5
Redh.	<i>A Turkish and English Lexicon: Shewing in English the Signification of the Turkish Terms</i> , Redhouse 1890
RK	Süleymaniye Library, Reis ul-Kuttap Collection ms. no. 1206/9
SEDTF 2	<i>Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung. Text-Editionen und Interpretationen von Albert August von Le Coq, Friedrich Wilhelm Karl Müller, Willi Bang, Annemaie von Gabain, Gabdul Rašid Rachmati, Wilhelm Thomsen. Gesammelte Berliner Akademieschriften 1908-1938. Mit Vorwort von Georg Hazai. Band 2. Mit 15 Tafeln. Leipzig 1972. (Opuscula. Sammelausgaben seltener und bisher nicht selbstständig erschienener wissenschaftlicher Abhandlungen. 3, 2.)</i>
SEDTF 3	<i>Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung. Text-Editionen und Interpretationen von Friedrich Wilhelm Karl Müller, Albert August von Le Coq, Karl Foy, Gabdul Rašid Rachmati. Gesammelte Berliner Akademieschriften 1904-1932. Mit 27 Tafeln. Teil 3. Leipzig 1985. (Opuscula. Sammelausgaben seltener und bisher nicht selbstständig erschienener wissenschaftlicher Abhandlungen. 3, 3.)</i>
SPAW	Sitzungsberichte der Preußischen Akademie der Wissenschaften
St.	<i>A Comprehensive Persian-English Dictionary</i> , Steingass 1892
TDK	Türk Dil Kurumu

TTK Türk Tarih Kurumu
Zenker *Türkisch-arabisch-persisches Handwörterbuch*, Zenker 1866

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