

A TURKISH ALCHEMICAL TREATISE: ‘AŞIK PAŞA’S *RİSÂLE-İ KİMYÂ*

Uğur UZUNKAYA*

ABSTRACT

Old Anatolian Turkish, belonging to the Oghuz group of Turkic languages, was a written literary language used from the beginning of the thirteenth century to the end of the fifteenth century in and around Anatolia. Many works in prose and verse as original, adaptation or translation were produced on various subjects with diverse literary genres and forms in both Old Anatolian Turkish and its descendant, Ottoman Turkish. Astronomy, geography, physics, agriculture, medicine, and alchemy are among the most common topics of the non-literary works drawn up during and after this period. Alchemy, which also forms the subject of this paper, is identified as the transmutation of the base metals into precious ones, such as gold and silver. Based on the critical edition and translation of *Risâle-i Kimyâ* (“The treatise on alchemy”) written by ‘Aşık Paşa (b. 670/1272, d. Kırşehir 732/1333), this paper aims to introduce the treatise in question. As far as it can be determined, *Risâle-i Kimyâ* survives in three manuscript copies, one of which is in the Süleymaniye Manuscript Library in Istanbul. The second one is in the Atatürk Library of the Istanbul Metropolitan Municipality and the third one is in the Hasan Paşa Public Library in Çorum, Turkey.

Keywords: ‘Aşık Paşa, *Risâle-i Kimyâ*, *Kimya Risalesi*, Old Anatolian Turkish, alchemy

ESKİ KİMYAYA İLİŞKİN TÜRKÇE BİR RİSALE: ‘AŞIK PAŞA’NIN *RİSÂLE-İ KİMYÂSİ*

ÖZ

Türk dillerinin Oğuz grubuna ait olan Eski Anadolu Türkçesi on üçüncü yüzyılın başından on beşinci yüzyılın sonuna kadar Anadolu ve çevresinde kullanılan edebî bir dildir. Hem Eski Anadolu Türkçesiyle hem de onun ardılı Osmanlı Türkçesiyle muhtelif konularda çeşitli edebî tür ve şekillerle orijinal, uyarlama ve çeviri olarak manzum ve mensur çok sayıda eser üretilmiştir. Astronomi, coğrafya, fizik, ziraat, tıp ve eski kimya bu dönem ve sonrasında kaleme alınan edebiyat dışı eserlerin en yaygın konuları arasındadır. Bu çalışmanın konusunu da oluşturan eski kimya, esas metallerin altın ve gümüş gibi kıymetli olanlarına dönüşümü olarak tanımlanmaktadır. ‘Aşık Paşa (d. 670/1272, ö. Kırşehir 732/1333) tarafından kaleme alınmış *Risâle-i Kimyâ*’nın

* Dr., Erzurum Technical University, Faculty of Letters, Department of Turkish Language and Literature, uguruzunkaya@gmail.com, <https://orcid.org/0000-0003-4534-9305>

tenkitli neşri ve tercümesi temelinde, bu mevcut yazı mevzubahis risaleyi tanıtmayı amaçlamaktadır. Belirlenebildiği kadarıyla, *Risāle-i Kimyā*'nın üç yazma nüshası bulunmaktadır. Bunlardan ilki İstanbul Süleymaniye Yazma Eser Kütüphanesi'ndedir. İkincisi İstanbul Büyükşehir Belediyesi Atatürk Kitaplığı'nda ve üçüncüsü Çorum Hasan Paşa Halk Kütüphanesi'ndedir.

Anahtar Sözcükler: 'Āşık Paşa, *Risāle-i Kimyā*, *Kimya Risalesi*, Eski Anadolu Türkçesi, eski kimya

1. Introduction

Old Anatolian Turkish, which belongs to the Oghuz group of Turkic languages, was a literary language written in the Arabic script from the beginning of the thirteenth century until the end of the fifteenth century in and around Anatolia. During and after this period, especially in the early Ottoman Turkish, not only literary works, but also non-literary works in both prose and verse were produced as original, adaptation or translation on a wide range of subjects such as astronomy, geography, physics, agriculture and medicine. Among these subjects, alchemy can be defined as the transmutation of the base metals into precious metals in the medieval period, especially gold and silver and that is considered as the predecessor of modern chemistry.¹ Throughout the historical development of Turkic languages, works on alchemy were first documented in Old Anatolian Turkish and continued to be written in Ottoman Turkish. However, it should be emphasized that written sources in historical Turkic languages also offer rich elements concerning alchemy on lexical and phrasal levels.²

Ottoman sources disapproved alchemical activities since dealing with alchemy increases the level of poverty according to the Ottoman scholars. This does not mean that the Ottoman poets and writers did not show interest in alchemy considering that the number of books and treatises on alchemy reached its zenith during the Ottoman period. Until the rise of modern chemistry in the middle of the nineteenth century, pioneer studies of this field were written in both Arabic and Ottoman Turkish under the influence of Greco-Islamic alchemical lore in the Ottoman world. One of these examples belongs to 'Āşık Paşa, who was one of the most prolific poets of his era. He left behind a great number of written works in verse. Although almost all of his works deals with Islamic mysticism, his treatise,

¹ For comprehensive studies on alchemy, the origin of Islamic alchemy, and its representatives, see Manfred Ullmann, *Die Natur- und Geheimwissenschaften im Islam*, Brill, Leiden & Cologne, 1972, pp. 145–270; idem, “al-Kīmiyā”, In *The Encyclopaedia of Islam - New Edition*, edited by C. E. Bosworth, E. van Donzel, et al., Brill, Leiden, vol. V: Khe–Mahi, 1986, pp. 110-115; Regula Forster, “Alchemy”, In *Encyclopaedia of Islam - Three*, edited by Kate Fleet, Gudrun Krämer, et al., Brill, Leiden & Boston, vol. 2, 2016, pp. 15-28. As for Turkish alchemical writing, the most detailed study on Ottoman alchemical literature and alchemist can be found in Tuna Artun, *Hearts of Gold and Silver: The Production of Alchemical Knowledge in the Early Modern Ottoman World*, Princeton University, Unpublished PhD Dissertation, 2013, pp. 8-63.

² *Dīvānu Luġātī 't-Turk* (“Compendium of the Turkic Dialects”) written between 1072 and 1074 by Maḥmūd al-Kāşġarī, for example, includes vocabularies related to metals, minerals, and precious stones, see Robert Dankoff and James Kelly, *Maḥmūd al-Kāşġarī. Compendium of Turkic Dialects (Dīwān Luġāt at-Turk)*, Part III, Harvard University, Duxbury, Massachusetts, (Sources of Oriental Languages and Literatures. 7. Turkish Sources. VII.), 1985, p. 249.

*Risāle-i Kimyā*³ (“The treatise on alchemy”), is a significant source on alchemical knowledge written in Old Anatolian Turkish.

In the second part of his article written in 1954, Ağâh Sırrı Levend first published in a facsimile edition of *Risāle-i Kimyā* on the basis of an undated manuscript copy found in the Hasan Paşa Public Library in Çorum with the catalogue number 18 Hk 2889/3.⁴ Due to the absence of the poetic meter in numerous couplets and the presence of the complicated expression in the manuscript, the treatise in question was viewed by him with suspicion on whether ‘Āşık Paşa actually wrote the work.⁵ Since Levend’s facsimile edition was based on one manuscript copy, the arguments presented by him should be thought of as prior evaluations on the text. It should be noted that the treatise has also two more copies and these two copies are completed, unlike the copy described by Levend. All these copies enable researchers to make a comparative analysis of this text.

The purposes of this study, which has been planned as an article, are to introduce *Risāle-i Kimyā* and its copies, to examine the orthographic characteristics of the copies, and to present a full critical edition with reference to three copies of the treatise, together with English translation. Before providing information about the work and its copies, it will be useful to address ‘Āşık Paşa’s life and works in order to have a general idea.

2. ‘Āşık Paşa’s Life and Works

‘Āşık Paşa (b. 670/1272, d. Kırşehir 732/1333), whose full name was ‘Alā’ al-Dīn ‘Alī, was a famous Turkish poet and sufi.⁶ He wrote poems under the pen name (*makhlās*) ‘Āşık that is a word of Arabic origin and means ‘lover’. Little is known about the life of ‘Āşık Paşa, general knowledge of him is based principally on a few sources, such as *Menākıbu’l-Ķudsıyye fī Menāşibi’l-Ūnsıyye* written by Elvan Çelebi (d. after 760/1358-59)⁷, the son of ‘Āşık Paşa, in the fourteenth century and *Amasya Tarihi* (“The History of Amaseia”) by Hüseyin Hüsameddin Yasar

³ Indeed, the title of *Risāle-i Kimyā* does not appear in any manuscript copies of the text. This alchemical work surviving in three copies carries two different titles, one of which is *Hazā Risāle-i ‘Āşık Paşa* and the other title is *Risāle-i ‘Āşık Paşa der Ḥaḳḳ-ı Kimyā*. Since both titles do not essentially inform readers about the contents of this significant treatise, I use the title to make it more understandable, just as Levend introduced the work as *Kimya Risalesi* in 1954.

⁴ Ağâh Sırrı Levend, “‘Āşık Paşa’nın Bilinmiyen İki Mesnevisi Daha Hikāye ve Kimya Risalesi” , *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 275-284.

⁵ *Ibid.*, p. 276.

⁶ The aim of the present chapter is to provide a brief overview on ‘Āşık Paşa’s life and works. For further detailed information about ‘Āşık Paşa, see Fahir İz, “‘Āshık Pasha”, In *The Encyclopaedia of Islam - New Edition*, edited by H. A. R. Gibb, J. H. Kramers, et al., Brill, Leiden, vol. I: A-B, 1960, pp. 698-699; M. Fuad Köprülü, “‘Āşık Paşa”, In *İslām Ansiklopedisi - İslām Alemleri Tarih, Coğrafya, Etnografya ve Biyografya Lugati*, Milli Eğitim Basımevi, İstanbul, 1978, pp. 701-706; Günay Kut, “‘Āşık Paşa”, In *Türkiye Diyanet Vakfı İslām Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, pp. 1-3; Kemal Yavuz, “‘Āşık Paşa”, *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi - Prof. Dr. A. Bican Ercilasun’a Armağan*, 13, 2003, pp. 29-39; Mehmet Fatih Köksal, “‘Āşık Paşa”, In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyat isimlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

⁷ Edited in Latin alphabet transcription by Mertol Tulum, *Tarihi Metin Çalışmalarında Usul: Menākıbu’l-Ķudsıyye Üzerinde Bir Deneme*, Deniz Kitabevi, İstanbul, 2000.

(‘Abdī-zāde Hüsāyn Hüsām al-Dīn, b. Amasya 1869, d. Istanbul 1939).⁸ ‘Āşık Paşa was the son of Baba Muḥlis⁹ and the grandson of Baba İlyās (Bābā İlyās-i Khurāsānī, d. 638/1240) who was a Turkoman sufi shaikh and established the Bābā’i sect after his migration in Anatolia at the beginning of the thirteenth century.¹⁰ He received a religious education from Süleymān-ı Kırşehirī and a khalifa of Baba İlyās, Shaikh ‘Osmān.¹¹ Then, he got married to the daughter of Shaikh ‘Osmān . ‘Āşık Paşa, who learned various sciences, took part in several political activities of his own period and served as vizier to Anatolian governor Timurtaş (d. 722/1321).¹² It is evident from his works that he had knowledge of Islamic sciences and mysticism.¹³ ‘Āşık Paşa’s works are mentioned in various studies written by several scholars including especially Fahir İz (1960), M. Fuat Köprülü (1978), Günay Kut (1991), Kemal Yavuz (2003), and M. Fatih Köksal (2014). The following is a short description of his works:

Ġarīb-nāme which was written in verse in 730/1330, is the best known work of ‘Āşık Paşa. As a mystic and didactic book, *Ġarīb-nāme* begins with a prose introduction in Persian, and is composed of ten chapters (*bāb*), each of which consists of ten stories (*dāsītān*). It is made up of roughly 11.000 couplets in *ramal* and there are multiple copies of the text in Turkey and in libraries outside of Turkey. In 2000, Kemal Yavuz published the facsimile of *Ġarīb-nāme* together with a transliterated edition and its prose rendition.¹⁴ *Faqr-nāme*, consisting of 161 couplets written in *ramal*, is a short *mathnawi* and has been recorded in two manuscripts, one of which is kept in the Biblioteca Casanatense in Rome with a catalogue number of Turca 2054 and the other one is held in the Muradiye Library in Manisa under the archive number of 1153.¹⁵ Comprised of 39 couplets written in the *ramal* meter, *Vaşf-ı Hāl* is also a small *mathnawi* of ‘Āşık Paşa. In an article bearing the date 1953, A. Sırrı Levend provided facsimiles of *Faqr-nāme* and *Vaşf-ı Hāl* and transcribed editions of both manuscripts.¹⁶ *Hikāye* in the form of a *mathnawi*

⁸ On Hüseyin Hüsameddin Yasar’s life and works, and for further readings, see Turgut Akpınar, “Hüseyin Hüsameddin Yasar”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1998, vol.18, pp. 551-552.

⁹ I could not find any information on the life of Baba Muḥlis except for some knowledge given by Elvan Çelebi in his above-mentioned work, see Ahmet Ağırakça, “Menākibu’l-Kudsiyye’ye Göre Babaî Şeyhi Muḥlis Paşa’nın Anadolu Selçuklu Tahtına Geçişi”, *Tarih Dergisi*, 34, 1983-4, pp. 91-100.

¹⁰ For further details about Baba İlyās, see Ahmet Yaşar Ocak, “Baba İlyas-ı Horasani”, In *Encyclopaedia of Islam – Three*, edited by Kate Fleet, Gudrun Krämer, et al., Brill, Leiden, vol. 1, 2015, pp. 48-50; idem, “Baba İlyas”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, p. 368.

¹¹ Günay Kut, “Āşık Paşa”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, p. 2.

¹² M. Fuad Köprülü, “Āşık Paşa”, In *İslâm Ansiklopedisi - İslâm Âlemi Tarih, Coğrafya, Etimoloji ve Biyografya Lugati*, Milli Eğitim Basımevi, İstanbul, 1978, p. 701.

¹³ Ibid., p. 703.

¹⁴ Kemal Yavuz, *Ġarīb-name (Tıpkıbasım, Karşılaştırmalı Metin ve Aktarma)*, 6 vols., Türk Dil Kurumu Yayınları, Ankara, 2000. (AKDYYK. TDK. 764/1-764/2.)

¹⁵ Ettore Rossi, “Studi su manoscritti del *Ġarīb-nāme* di ‘Āşık Paşa nelle biblioteche d’Italia”, *Rivista degli Studi Orientali*, 24, 1949, pp. 111-112; Ağâh Sırrı Levend, “‘Āşık Paşa’nın Bilinmiyen İki Mesnevisi Faqr-nāme ve Vaşf-ı Hāl”, *Türk Dili Araştırmaları Yıllığı Belleten*, 1953, p. 206.

¹⁶ Ağâh Sırrı Levend, “‘Āşık Paşa’nın Bilinmiyen İki Mesnevisi Faqr-nāme ve Vaşf-ı Hāl”, *Türk Dili Araştırmaları Yıllığı Belleten*, 1953, pp. 205-284.

consists of 59 couplets written in *ramal* and A. Sırrı Levend has published a transliterated edition of this work with an introduction that notes a description and orthographic features of the manuscript.¹⁷ Another short *mathnawi* of ‘Āşık Paşa, *Fürkat-nâme* is made up of 56 couplets written in the *hazaj* meter and has been edited by O. Kemâl Tavukçu.¹⁸ *Kelâm-ı ‘Āşık Paşa*¹⁹ preserved in the National Library of Turkey in Ankara with a catalogue number of Yz. A 3103/6 is composed of 158 couplets. Zeki Kaymaz has prepared a published and facsimile edition of the manuscript with a short introduction.²⁰ *Elif-nâme* of ‘Āşık Paşa contains 29 ghazals and Mustafa Demirel has published the work in question in Latin transliteration based on four copies with a glossary.²¹ *Risâle fî Beyâni’s-Semâ*’ is the only prose work of ‘Āşık Paşa, its reliable critical edition based on three copies has been produced by M. Fatih Köksal and Şaban Kırılı.²² Moreover, ‘Āşık Paşa’s verses in various forms found in anthologies have also survived until today.²³ Apart from the aforementioned works, there is also another short work of ‘Āşık Paşa entitled *Risâle-i Kîmyâ* which is the main focus of this paper.²⁴

3. ‘Āşık Paşa’s Alchemical Treatise: *Risâle-i Kîmyâ*

3.1. The Copies and Their Descriptions

As far as it can be determined, *Risâle-i Kîmyâ* is preserved in three copies, one of which is in the Süleymaniye Manuscript Library in Istanbul. The second one is in the Atatürk Library of the Istanbul Metropolitan Municipality and the third one is in the Hasan Paşa Public Library in Çorum. General information on the copies is as follows:

Süleymaniye Manuscript Library, Kara Çelebizade Collection ms. no. 359 (hereafter KÇ): This copy is composed of 3 folios (65v-68r), on each page of which 19 lines are written in *ta’lîq* style of the Arabic script, is preserved in the Süleymaniye Manuscript Library in Istanbul with a catalogue number of Kara

¹⁷ Ağâh Sırrı Levend, “‘Āşık Paşa’nın Bilinmeyen İki Mesnevisi Daha Hikâye ve Kîmya Risalesi” , *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 265-284.

¹⁸ Orhan Kemâl Tavukçu, “Āşık Paşa’nın Bilinmeyen Bazı Gazelleri ve Bir Mesnevisi”, *Yedi İklim*, 62, 1995, pp. 51-55.

¹⁹ This work, which has no title, was first called as *Kelâm-ı ‘Āşık Paşa* by M. Fatih Köksal, “Āşık Paşa”, In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatiismlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

²⁰ Zeki Kaymaz, “Āşık Paşa’nın Yayımlanmamış Bir Şiiri Üzerine”, In *II. Āşık Paşa Sempozyumu 7-9 Haziran 2001, Kırşehir: Bildiriler*, edited by E. Ülgen and A. Ülgen, Beşir Kitabevi, İstanbul, 2008, pp. 145-154.

²¹ Mustafa Demirel, “‘Āşık Paşa’nın Elif-nâmesi ve Dil Özellikleri”, *Bilig*, Güz 1996, pp. 202-246. There is another edition of the text based on three copies: Zeki Kaymaz, “Āşık Paşa’nın Elif-nâme’si”, *İnönü Üniversitesi Sosyal Bilimler Dergisi*, 2/2, 1996, pp. 302-332.

²² Mehmet Fatih Köksal and Şaban Kırılı, “Āşık Paşa’nın Sema Risalesi: Risâle-i fî Beyâni’s-Semâ”, *Türklük Bilimi Araştırmaları*, XXXIII, Bahar 2013, pp. 165-206.

²³ For a complete listing of ‘Āşık Paşa’s poems, see Mehmet Fatih Köksal, “Āşık Paşa’nın Şiirleri ve Bilinmeyen İki Gazeli”, In *Burhan Paçacıoğlu Armağanı*, edited by E. Eminoglu and H. Yekbaş, Es-form Ofset, Sivas, 2013, pp. 41-50.

²⁴ For a detailed discussion about whether the treatise in question had indeed been written by ‘Āşık Paşa or not, see Ağâh Sırrı Levend, “‘Āşık Paşa’nın Bilinmeyen İki Mesnevisi Daha Hikâye ve Kîmya Risalesi”, *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 275-276; Mehmet Fatih Köksal, “Āşık Paşa”, In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatiismlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

Çelebizade 359/11. Entitled *Hazā Risāle-i 'Āşık Paşa*, the present manuscript was copied in 1072/1661-2. It consists of 83 couplets in seven chapters and the heading in the manuscript is written with crimson ink, but the subheadings are written with black ink. For the critical edition of the text, this copy was identified as a primary copy.

Atatürk Library of the Istanbul Metropolitan Municipality, Muallim Cevdet Manuscripts no. K. 180 (hereafter MC): This copy is located in the Atatürk Library of the Istanbul Metropolitan Municipality under Muallim Cevdet Manuscripts K. 180/16. Written in *ta'liq* style of the Arabic script, the copy is made up of 3 folios (84r-86r), each page containing 19 lines. It bears the title *Hazā Risāle-i 'Āşık Paşa* and was copied around 1090/1679-80. The present manuscript consists of 81 couplets in seven chapters and the heading and subheadings are in crimson ink. For the critical edition of the text, this copy was identified as a synchronous copy.

Hasan Paşa Public Library in Çorum, ms. no. 18 Hk 2889 (hereafter HP): This copy is currently located in the Hasan Paşa Public Library in Çorum, Turkey and carries the identification number of 18 Hk 2889/3. The manuscript, written in *naskh* style of the Arabic script, comprises 3 folios (30r-31v) with 35–40 lines to the page. In addition, the last five lines of all folios had been almost completely destroyed. It is entitled as *Risāle-i 'Āşık Paşa der Haqq-ı Kimyā* and there is no date regarding when it was copied. Essentially, it is unclear where the present copy of this text begins and where it ends. There are both poetic sections and prose sections in this copy. However, it could be argued that only some poetic sections are related to the original text. For this reason, the poetic parts that match the other two copies have been used to compare in the critical edition of the text. When compared to the other two copies of the text, it could be stated that this is an incomplete copy in terms of quantity of the couplets, since it roughly consists of 58 couplets.²⁵ For the critical edition of the text, this copy was identified as a synchronous copy as well.

3.2. Some Orthographical Notes to the Copies of *Risāle-i Kimyā*

The orthographic characteristics and linguistic analysis of the works produced in Old Anatolian Turkish were handled in detail in almost all published studies. Therefore, instead of referring to the linguistic points that have been stated many times in various studies, I would prefer presenting the significant orthographic characteristics of the copies of *Risāle-i Kimyā* by giving examples from these copies in the following.

Looking at the works written in the period of Old Anatolian Turkish, the vowels in internal position are not usually written in Turkic words under the influence of the Arabic writing tradition except for texts with Arabic vowel marks, because Turkic words in that period had mostly a conventional writing system. However, when the copies of *Risāle-i Kimyā* are examined, it is clearly discerned that the first of the orthographic features that draw attention among the copies, is related to the writing of the vowels in Turkic words. To be more precise, the copies of *Risāle-i Kimyā* display an inconsistent appearance at the point of the writing of

²⁵ According to M. Fatih Köksal, the copy held in the Hasan Paşa Public Library in Çorum as ms 18 Hk 2889/3, consists of 63 couplets in an introduction and six short sections (Köksal 2014), but it is not specified on what basis this count is presented.

the vowels in internal position. To give an example, while the possessive determiner *anuy* ‘his/her/its’ is written as **انك** or **انك<anuy>** in KÇ and HP, this word has three different graphic forms in MC as follows (Table 1). The graphic forms in MC present not only an orthographic feature, but the dual-use of the word as *anuy* and *anuy* in that period in which this manuscript was copied also sheds light on. Furthermore, indication of the vowels in writing in Old Anatolian Turkish is to be regarded as the influence of the Old Uyghur writing tradition.

Table 1

Couplet	06	19	28	38	39	59	61
KÇ	انك	آنك	آنك	آنك	انك	آنك	(i) آنك
	<anuy>	<anuy>	<anuy>	<anuy>	<anuy>	<anuy>	(ii) آنك
	65v19	66r14	66v5	66v15	66v16	67r19	<anuy> 67v3
MC	انوك		انك	انيك	انيك	انك	(i) انوك
	<anuy>	-	<anuy>	<anuy>	<anuy>	<anuy>	(ii) انوك
	84r7		84v12	85r3	85r4	85v5	<anuy> 85v8
HP	انك	انك	انك	انك	انك	انك	-
	<anuy>	<anuy>	<anuy>	<anuy>	<anuy>	<anuy>	
	30r14	30r28	31v6	31v17	31v18	30v9	

An orthographic feature similar to the above example could be identified in the table below (Table 2). While the phrase *bilün* ‘Know!’ is written as **بيلك** or **بيلك<bilün>** in KÇ and HP, it is written as **بيلوك<bilün>** with all vowels in internal position on the ninth line of MC 85r. However, the same phrase is also attested as **بيلك<bilün>** without vowels on the second line of MC 85v.

Table 2

Couplet	43	54
KÇ	بيلك	بيلك
	<bilün>67r2	<bilün>67r14
MC	بيلوك	بيلك
	<bilün>85r9	<bilün>85v2
HP	بيلك	بيلك
	<bilün>31v22	<bilün>30v4

The following table (Table 3) demonstrates also the examples using the vowels in writing from the copies of *Risāle-i Kimyā*. It is worth noting that the manuscript MC differs from the other copies in the indication of the vowels in internal position with the exception of the phrase *şakin* ‘Beware!’.

Table 3

Couplet	09	41	53	75	75	80
KÇ	ایشیت	صقین	کزلودر	نتکم	ایلدک	دیدک
	<ëşit>	<şakin>	<gizlödür>	<nëtekim>	<eyledün>	<dëdük>
	66r4	66v18	67r13	67v18	67v18	68r4
MC	ایشیت	صقن	کزلودر	نتکیم	ایلدوک	دیدوک
	<ëşit>	<şakin>	<gizlödür>	<nëtekim>	<eyledün>	<dëdük>
	84r11	85r6	85v1	86r4	86r4	86r9

HP	ایشیت	صقین				
	<ëşit>	<şakın>	-	-	-	-
	30r18	31v20				

In KÇ, the alveolar /ç/ in Turkic words is regularly written with letter /چ/, but it can be said about the differences between the copies that this consonant is spelled with letter /ج/ in many cases in MC and HP as follows (Table 4). Irrespective of whether it is represented with letter /چ/ or /ج/, the consonant was transcribed as /ç/ in the critical edition of the text. In a similar vein, even though the bilabial /p/ in the gerund -(U)p is given with letter /ب/ in the copies, it was preferred that this letter was transcribed as /p/ in the critical edition.

Table 4

Couplet	03	11	14	23	54	69
KÇ	چوقدرر <çok durur> 65v16	چوق <çok> 66r6	انکچون <anuñıçun> 66r9	نیچه <néçe> 66r23	اوجدر <üçdür> 67r14	اچماغه <uçmağa> 67v11
MC	چوقدرر <çok durur> 84r4	چوق <çok> 84r13	انکچون <anuñıçun> 84r16	نیچه <néçe> 84v6	اوجدر <üçdür> 85v2	اوجماغه <uçmağa> 85v16
HP	چوقدرر <çok durur> 30r11	چوق <çok> 30r20	انکچون <anuñ icün> 30r23	نیچه <néçe> 30r33	-	-

It is well known that the labialization is one of the most characteristic features of Old Anatolian Turkish. The reason for this is that some consonants such as /b, m, ŋ, p/ constitute instances of labialization on some suffixes. When compared the copies of this treatise in terms of lexeme, it is seen that there are examples of labialization with the adjectival +IU and on a word level. Nevertheless, some elements that can be considered as examples of labialization are documented as an example of delabialisation in another copy. With regards to examples of labialization and delabialisation, the copies do not demonstrate a consistent structure as the following (Table 5).

Table 5

Couplet	03	05
KÇ	کندو <gendü>65v16	خیرلی <hayırlı>65v18
MC	کندی <gendi>84r4	خیرلو <hayırlu>84r5
HP	کندو <gendü>30r11	-

The treatise in question embodies considerable Arabic and Persian loanwords including various terms for alchemy. However, when the copies in the spelling of these loanwords are considered, it will be discerned that the copies with the exception of examples in KÇ contain miswritings arising from incorrect punctuation of Arabic letters, such as /ح, خ, ص, ض/. Since the incorrect forms in MC and HP are not even included as a variant in dictionaries, the following spelling mistakes (Table 6) have to be understood as a scribal mistake in almost all cases.

Couplet	Table 6					
	05	33	35	36	47	65
KÇ	تحتته <tahtına> 65v18	مخمر <muḥammer> 66v10	نفت <neft> 66v12	نفت <neft> 66v13	قصدیر <kaşdır> 67r6	تخمیر <tahmīr> 67v7
MC	تحتته <tahtına> 84r6	مخمر <muḥammer> 84v17	نفت <neft> 84v19	نفت <neft> 85r1	قصدیر <kaşdır> 85r13	تخمیر <tahmīr> 85v12
HP	تحتته <tahtına> 30r13	مخمر <muḥammer> 31v11	نفس <nefs> 31v13	-	قصدیر <kaşdır> 31v24	-

3.3. The Critical Edition and The English Translation of the Text 3.3.1. The Critical Edition²⁶

Hazā Risāle-i ‘Aşık Paşa²⁷

- KÇ 65v** **01** evvel Allāh adını yād edelüm
MC 84r cān u dil mülkini ābād edelüm
HP 30r
- 02** ol durur²⁸ cümle cihānı var eden
 yeri qāyim gökleri devvār²⁹ eden
- 03** gendü³⁰ vāhid illā şun ‘ı çok durur
 daḥı mişli vü şerīki yoq durur³¹
- 04** ḥabībi³² ol Muḥammed Muştāfādur
 cān u dil mülkine ‘ayn-ı şafādur³³
- 05** ḥayırlı³⁴ isteyene cān olan ol³⁵
 rişālet tahtına³⁶ sultān olan³⁷ ol

²⁶ I have mainly followed the transcription systems used by Hazai and Tietze (2006, pp. 35-39) in the edition of *Ferec ba’ d eş-şidde*. In addition, I have employed square brackets [] to indicate my additions relating to the parts that are not available in any copy of the treatise.

²⁷ HP 30r8: Risāle-i ‘Aşık Paşa der Ḥaqq-ı Kimyā

²⁸ HP 30r10: oldur

²⁹ HP 30r10: var

³⁰ MC 84r4: gendi

³¹ MC 84r4: bir daḥı mişli şerīki yo q durur

³² HP 30r12: ism-i ḥabībi

³³ HP 30r12: ol durur paşa

³⁴ MC 84r6: ḥayırlı

³⁵ HP 30r13: isteyene cümle hem cān olan ol

³⁶ MC 84r6 and HP 30r13: tahtına

³⁷ MC 84r6: ola

06 anuñ ta 'zîmine yoǵdur nihâyet
zîrâ Haǵǵ aña kılınışdur hidâyet³⁸

KÇ 66r 07 anuñ aşhabıdur cümle velî hem
Ebû Bekir ü 'Ömer 'Osman 'Alî hem

08 huşûsâ alına olsun tañıyyât
dañı aşhabına olsun şeniyyât³⁹

der beyân-ı dühn ü âb

09 eşit emdi édeyin⁴⁰ bir hõş⁴¹ kelâm
ger buyurursa baña rabbü'l-enâm

10 emr anuñdur zîrâ⁴² oldur pâdişâh
bî-şerîk ü⁴³ bî-vezîr ü⁴⁴ bî-sipâh

11 kâdir oldur kudretine hadd⁴⁵ yoǵ
nê dilerse yaradur ol şun'ı çoǵ

12 yêr içinde yaradıbdur⁴⁶ dühn ü⁴⁷ âb
hem anuñ kudretine yoǵdur hesâb⁴⁸

13 dañı yêr üzre⁴⁹ bitürür⁵⁰ ol nebât
dühn ü⁵¹ âbıla vêrür aña⁵² hayât

14 anuñçun⁵³ her⁵⁴ nebâtuñ dühni⁵⁵ var
cümlesi⁵⁶ dañı olur hem âbdâr

³⁸ HP 30r14: ger zîrâ aña Haǵǵ kılınış hidâyet

³⁹ HP 30r16: hem dañı ehline olsun tañıyyât. MC 84r9: tañıyyât. This word at the end of the line in KÇ is to be read and translated according to MC.

⁴⁰ MC 84r11: édem

⁴¹ HP 30r18: –

⁴² HP 30r19: yêrde

⁴³ HP 30r19 and MC 84r12: –

⁴⁴ HP 30r19 and MC 84r12: –

⁴⁵ MC 84r13: haddi

⁴⁶ HP 30r21: yaradur hem. MC 84r13: yaradur ol

⁴⁷ HP 30r21: –

⁴⁸ HP 30r21: kudretine yoǵ durur aña aslâ hiçâb. MC 84r14: hiçâb

⁴⁹ HP 30r22: üye

⁵⁰ HP 30r22 and MC 84r15: yaradur

⁵¹ HP 30r22 and MC 84r15: –

⁵² MC 84r15: aña vêrür

⁵³ HP 30r23: anuñ için

⁵⁴ In KÇ, the word *hem* was written with letter /ح/.

⁵⁵ MC 84r16: dühn

⁵⁶ HP 30r23: cümle

- 15 dağı hayvānātı halk eyler Allāh
vērür anlara nebātāt⁵⁷ giyāh⁵⁸
- 16 pes bulur anlar hayāt andan kamu
her biri sèver anı cāndan kamu
- 17 gerçi dāhıldür bulara çün türāb⁵⁹
illā bunlarda dağı var dūhn ü⁶⁰ āb
- MC 84v** 18 ‘ālem-i süflīde⁶¹ pes her nè ki var
bu ikiden bilinür cümle esrār⁶²
- 19 birisi anuḡ⁶³ ta ‘alluḡdur yeḡe
birisi dağı ta ‘alluḡdur gile⁶⁴
- 20 bu ikiden biter cümle ḡacerler
bu ikiden⁶⁵ müzeyyen cümle yerler⁶⁶
- 21 ḡarāretten birisi olur⁶⁷ cūvān
ruḡūbetden olur⁶⁸ birisi bārān⁶⁹
- 22 ‘ālem-i ervāḡ içinde pes bular
‘ālem-i süflīye gelürler ey yār⁷⁰
- 23 nèçe dürlü şüretile dünyede⁷¹
çıḡuban bunlar yörürler ey dede⁷²

⁵⁷ MC 84r17: nebātın

⁵⁸ HP 30r24: nebātāt u giyāh

⁵⁹ MC 84r19: gerçi dāhıldür bular içre türāb

⁶⁰ HP 30r26: –

⁶¹ HP 30r27: mā’-ı süflīden

⁶² HP 30r27: bu ikisi anda vardur āşikār

⁶³ MC 84v2: dağı

⁶⁴ The following couplet exists just in HP 30r29:

cümle eşcāra érür bundan hayāt

bu ikiden bilinür sırr-ı nebāt

⁶⁵ MC 84v3: ikiyile

⁶⁶ In HP 30r30, this couplet is as follows:

ism-i ḡacerler dağı bunlardan biter

bu ikisi ‘ālemi tezyīn éder

⁶⁷ MC 84v4: olup

⁶⁸ MC 84v4: olup

⁶⁹ In HP 30r31, this couplet is as follows:

birisi olur ḡarāretde cūvān

birisi olur [ruḡūbetde bārān]

⁷⁰ HP 30r32: ‘ālem[-i süflīye gelürler ey yār]

⁷¹ MC 84v6: dünyāda. HP 30r33: nèçe dürlü şüret[ile dünyede].

⁷² MC 84v6: arada. HP 30r33: [çıḡuban bunlar yörürler ey dede]

- 24 geh bunlardan olur zırnîh ü 'akreb⁷³
geh bunlardan olur zâcıla hem şebb⁷⁴
- KÇ 66v** 25 milhdür aşlı çün şâbıla zâcuñ⁷⁵
HP 30v bulardur aşlı illâ⁷⁶ imtizâcuñ
- 26 olur bu ikisi beş dürlü eczâ
bularuñ kimi a'lâ kimi ednâ
- 27 ana rahmına düşse⁷⁷ bu iki şey⁷⁸
'adâlet bulsa bunlar çün olur hayy⁷⁹

der beyân-ı ervâh

- HP 31v⁸⁰** 28 eşit emdi bu tedbîrûñ beyânın
saña irşâd⁸¹ edem anuñ nihânuñ⁸²
- 29 bize⁸³ keşf olduğıçun⁸⁴ uşbu⁸⁵ esrâr
dêyelüm tapuña biz her⁸⁶ nê ki var⁸⁷
- 30 nêdür milhûñ bil emdi yerde kârî
şuya qarışup⁸⁸ olur anda cârî
- 31 yolu uğrar anuñ bir aq türâba
o toprak⁸⁹ dutar⁹⁰ anı vërmez âba
- 32 tırarak anda şebb olur harâcî
eşit emdi dêyelüm aşl-ı zâcî⁹¹

⁷³ HP 30r34: gâh bunlar[dan olur zırnîh ü 'akreb]

⁷⁴ MC 84v7: hem zâcıla şebb. HP 30r34: [gâh bunlardan olur zâcıla hem şebb].

⁷⁵ HP 30v1: çü milhdür aşlı hem şebbile zâcuñ. MC 84v8: çü milhdür aşlı gerçi şebb [ü] zâcuñ

⁷⁶ MC 84v8: cümle

⁷⁷ HP 30v3: düşse ana rahmına

⁷⁸ MC 84v10: ikisi

⁷⁹ HP 30v3: mu'tedil olup olurlar cümle hayy. MC 84v10: 'adâlet bulsa bunlar havf olur mı

⁸⁰ In HP 31v, this poetry part starts after the third couplet.

⁸¹ HP 31v6: irşâ[d]

⁸² HP 31v6: beyânın

⁸³ HP 31v7 and MC 84v13: baña

⁸⁴ HP 31v7: olunca

⁸⁵ MC 84v13: bu

⁸⁶ MC 84v13: bir bir

⁸⁷ HP 31v7: dêyelüm tâlibe biz bir nê kim var

⁸⁸ MC 84v14: qarışur

⁸⁹ HP 31v9 and MC 84v15: tobraq

⁹⁰ HP 31v9 and MC 84v15: tıtar

⁹¹ HP 31v10: zâcî

- 33 eger milḥe düŝ olsa gil-i aḥmer⁹²
ṭuraraḵ zāc olur anda muḥammer⁹³
- 34 çü bildünüz nêdür⁹⁴ zācıla hem⁹⁵ ŧebb
biltün êmdi nêdendür zırnîḥ [û] ‘aḳreb
- 35 eger sîmāba neft⁹⁶ olsa berāber
yêrûḡ⁹⁷ içinde olur zırnîḥ-i aḥmer
- MC 85r** 36 eger⁹⁸ neft⁹⁹ iki olsa bir sîmāba
olur ‘aḳreb êriŧür uŧbu bāba¹⁰⁰
- 37 bu dört ŧey zîba kıla bil¹⁰¹ beŧ olur¹⁰²
dem-ā-dem birbirisine¹⁰³ êŧ olur¹⁰⁴
- 38 bu beŧ eczādan olur altı ecsād
ki her birine anuḡ¹⁰⁵ dênîlür ad¹⁰⁶
- 39 biri¹⁰⁷ ŧems ve anuḡ¹⁰⁸ biri ḳamerdür¹⁰⁹
ḳamu ecsād içinde mu ‘teberdür
- 40 ve illā dördi nāḳıŧdur bularuḡ
bular gele geçüre¹¹⁰ rüzgāruḡ¹¹¹
- 41 ŧaḳın aldanma hergiz sen bulara
zîrā bunlar varurlar¹¹² bād u nāra¹¹³

⁹² HP 31v11: eger milḥ ile düŧ olsa milḥ gîl-i aḥmer

⁹³ HP 31v11 and MC 84v17: muḥammer

⁹⁴ HP 31v12: nêdendür

⁹⁵ HP 31v12 and MC 84v18: –

⁹⁶ HP 31v13: nefis. MC 84v19: neft

⁹⁷ HP 31v13 and MC 84v19: yêr

⁹⁸ MC 85r1: –

⁹⁹ MC 85r1: neft

¹⁰⁰ HP 31v15:

eger nefis iki olsa bir sîmāba

olur ‘aḳreb êriŧür uŧbu āba

¹⁰¹ MC 85r2: –

¹⁰² MC 85r2: olurlar. HP 31v16: bu dört ŧey’ zîbaḳla beŧ oldı

¹⁰³ HP 31v16 and MC 85r2: birbirine

¹⁰⁴ HP 31v16: oldı. MC 85r2: olurlar

¹⁰⁵ MC 85r3: anuḡ

¹⁰⁶ HP 31v17: ki her birine dêdiler anuḡ ad

¹⁰⁷ MC 85r4: birisi

¹⁰⁸ MC 85r4: anuḡ

¹⁰⁹ HP 31v18: biri ŧems biri anuḡ ḳamerdür

¹¹⁰ MC 85r5: geçürse

¹¹¹ HP 31v19: bularla sen geçürme rüzgāruḡ

der beyān-ı ecsād

- KÇ 67r** **42** eşit êmdi yene¹¹⁴ bir söz nihānī
ki hikmet aňlayanlar bilür anı¹¹⁵
- 43** bilünj êmdi nêden ‘ağd olur ervāh
cesed olur¹¹⁶ çıkar dünyāya her gāh
- 44** eger zācıla¹¹⁷ zībağ olsa tedbīr
hadīd olur erişür luţf-ı tağdır¹¹⁸
- 45** eger zācıla¹¹⁹ ‘akreb olsa tedbīr
nuhās olur yêr içinde o taħmīr¹²⁰
- 46** eger zācıla¹²¹ zırnīh olsa tedbīr
beñli şems olur ol rûh-ı taşvīr
- 47** eger şebb ile zırnīh olsa tedbīr
olur kaşdır¹²² kamu ol aňla bir bir
- 48** eger şebb ile ‘akreb olsa tedbīr
raşāş olur türāb içre¹²³ bulup yêr
- 49** eger şebb ile¹²⁴ ‘abd olsa kurebā¹²⁵
kamer olur kamu ol rûh-ı a‘lā
- 50** eger zırnīh [ile]¹²⁶ ‘akreb olsa tedbīr
bu ikiden olur pes¹²⁷ cümle iksīr¹²⁸

¹¹² MC 85r6: varursa

¹¹³ HP 31v20: ki zīrā varur anlar bād u nāra

¹¹⁴ HP 31v21: dèyem

¹¹⁵ HP 31v21: ki cümle hikmet ehli aňlar anı

¹¹⁶ HP 31v22: olup

¹¹⁷ MC 85r10: zāc ile

¹¹⁸ HP 31v23: beñli şems olur ol rûh-ı taşvīr

¹¹⁹ HP 31v14: zācla. MC 85r11: zāc ile

¹²⁰ This couplet is in HP 31v14. It is as follows:

eger zācla ‘akreb olsa tedbīr

nuhās olur yêr içinde o taħmīr

¹²¹ MC 85r12: zāc ile

¹²² MC 85r13: kaşdır

¹²³ MC 85r14: içinde

¹²⁴ HP 31v25: şebbile

¹²⁵ Ms. قرابا-<kurābā>. HP 31v25 and MC 85r15: kurebā

¹²⁶ HP 31v26 and MC 85r16: ve

¹²⁷ The dots of letter /پ/ in KÇ were indicated above the baseline, not below.

¹²⁸ HP 31v26: bu ikiden olur êmdi iksīr

51 gişi edinse bu esrārī ma‘lūm
tūrāb ‘ilminden ol olmaya mahrūm

52 aḡa keşf ola çün şun‘-i ilāhī
siline ḡalbinūḡ zıll-ı siyāhī¹²⁹

der beyān-ı ‘ilmü’l-iksīr¹³⁰

MC 85v 53 eşit emdi sözüüm ey ḡalib-i iksīr
be-ḡāyet gizlūdūr ‘ālemde bu sır¹³¹

54 ‘amel üçdür bilūḡ bu ‘ilm içinde
ḡudā anı ḡoyubdur ḡilm içinde¹³²

55 çü¹³³ ‘aḡd¹³⁴ eder ikisi aḡla taḡḡūr
biri kīmiyādūr emdi eyle tedbūr¹³⁵

56 adı kīmiyā velī bir şey durur ol
ḡamu ervāḡ içinde ḡayy durur ol¹³⁶

57 olur ḡallile ‘aḡd gendüzinden
ciḡer ḡarasına beḡzer yüzünden¹³⁷

58 ve illā saḡḡ edicek zerd olur ol
ki her eşyā içinde ferd olur ol¹³⁸

59 zücāce beḡzer anuḡ ḡadd-ı zātı¹³⁹
ḡamular andan alurlar ḡayātı¹⁴⁰

¹²⁹ HP 31v28: siyāhī

¹³⁰ MC 85r19: der beyān-ı iksīr

¹³¹ Ms. سیر <ḡīr>. MC 85v1: sır

¹³² This couplet is on the fourth line of HP 30v.

¹³³ MC 85v3: –

¹³⁴ MC 85v3: ‘uḡād

¹³⁵ This couplet is on the sixth line of HP 30v. It is as follows:

‘uḡād eder birisi aḡla taḡḡūr
biri kimyādūr emdi eyle eyle tedbūr

¹³⁶ MC 85v4: ki her eşyā içinde ferd olur ol. This couplet is on the seventh line of HP 30v. It is as follows:

ol kimyā velī bir şeydür ol
ḡamu ervāḡ içinde ḡayy durur ol

¹³⁷ This couplet does not exist in MC. The couplet is on the eighth line of HP 30v. It is as follows:

olur ‘alīle ‘aḡd gendü özinden
ciḡer ḡarasına beḡzer yüzünden

¹³⁸ This couplet does not exist in MC. The couplet is on the tenth line of HP 30v. It is as follows:

ve illā saḡḡ edicek redd olur ol
ḡamu eşyā içinde ferd olur ol

¹³⁹ MC 85v5: ḡadd ü zātı

KÇ 67v **60** birisi zībaķı ‘aķd eylemekdür
birisi zırnıķı naķd eylemekdür¹⁴¹

der beyān-ı tedbīr-i beyāz

- 61** eşit emdi dēyem tedbīrin anuķ
ki taķrīr ēdeyin¹⁴² taķrīrin¹⁴³ anuķ
- 62** ŧebbi al daķı¹⁴⁴ üç gez eyle taķtīr
hem arzıyyesine vēr eyle tekrīr¹⁴⁵
- 63** alup ŧaķla bu ŧuyı ehl-i elfāz
dēdiler bu durur mā’-ı mübeyyāz¹⁴⁶
- 64** yaŧıl zācı daķı al eyle taķtīr
ķatup arzıyyesine eyle tekrīr¹⁴⁷
- 65** pes üç gez bunı daķı eyle tedbīr
alup¹⁴⁸ ŧaķla bu durur¹⁴⁹ mā’-ı taķmīr¹⁵⁰
- 66** al ēmdi zībaķuķ yüz dirhemini¹⁵¹
bēŧ¹⁵² üsrüb ķat aņa çekme ğamını
- 67** daķı al yēdi cüz hem mā’-ı ebyāz¹⁵³
ki dēnmiŧdūr aņa mā’-ı mübeyyāz
- 68** bunuņla eyle teŧmī’ ol¹⁵⁴ sīmābı
ki ğarķ olunca vērgil aņa ābı¹⁵⁵

¹⁴⁰ MC 85v5: kamu andan alur alan ħayāti. This couplet is on the ninth line of HP 30v. It is as follows:
zücāce beņzer anuķ ħadd-ı zāti
ķamer andan alur cümle ħayāti

¹⁴¹ This couplet is on the fifth line of HP 30v.

¹⁴² MC 85v8: edelüm

¹⁴³ MC 85v8: tedbīrin

¹⁴⁴ MC 85v9: al ēmdi ŧebb

¹⁴⁵ MC 85v9: taķrīr

¹⁴⁶ Ms. مبياض <mübeyyāz>. MC 85v10: mübeyyāz

¹⁴⁷ MC 85v11: arzıyyesine ķatup eyle taķrīr

¹⁴⁸ MC 85v12: aluban

¹⁴⁹ MC 85v12: budur

¹⁵⁰ Ms. تكمير <taķmīr>

¹⁵¹ MC 85v13: di[r]hemini

¹⁵² MC 85v13: pes

¹⁵³ MC 85v14: āb-ı ebyāz

¹⁵⁴ MC 85v15: o

- 69 kesile t̄a kim¹⁵⁶ anuḡ p̄ür¹⁵⁷ vebāli
ḡanad uḡmaḡa ḡalmaya mecāli
- 70 yēdi yüz ābi iḡürḡil aḡa¹⁵⁸ hem
ḡurut saḡḡ eyle¹⁵⁹ anı ḡarḡu muḡkem
- 71 alup andan daḡı zevb eyle anı
ḡamer olur ḡıḡar ol rūḡ-ı ḡānī
- der beyān-ı tedbīr-i taḡmīr¹⁶⁰**
- 72 dēyelüm yēne pes bir dürlü tedbīr
bunı daḡı ḡılalum size taḡrīr
- MC 86r** 73 alup zevb eylegil zırnīḡ-i aḡmer
yēdi yüz dirhem al mā'-ı muḡhammer¹⁶¹
- 74 bu ābıla ḡıluḡ aḡa tīmārı
ḡoyup gitmez ola ol daḡı nārı¹⁶²
- 75 nētekim eyledüḡ sīmāba tīmār
bu daḡı t̄a kim ola ḡāyimü'n-nār
- 76 pes andan bunı kim¹⁶³ zevb eyle muḡkem
ḡamu ḡems olur ol rūḡ-ı mükerrerem
- KÇ 68r** 77 gele¹⁶⁴ ey t̄alib 'ilm-i ilāhī
ḡider mirātuḡ¹⁶⁵ üstinden telāhī
- 78 belki¹⁶⁶ olmaz cesedden¹⁶⁷ ḡāk-i kīmiyā
nēḡe¹⁶⁸ biḡ yıl dōnerse ḡer bu dūnyā

¹⁵⁵ MC 85v15: ki ḡarḡ olunca vēr aḡa bu ābı

¹⁵⁶ MC 85v16: ki

¹⁵⁷ MC 85v16: bir

¹⁵⁸ MC 85v17: aḡla

¹⁵⁹ MC 85v17: ēt

¹⁶⁰ MC 85v19: der beyān-ı taḡmīr

¹⁶¹ MC 86r2: mā'-ı aḡmer

¹⁶² Ms. ۷ یاری<yarı> MC 86r3: nārı. According to the context, the correct form should be “nārı”.

¹⁶³ MC 86r5: –

¹⁶⁴ MC 86r6: gelse

¹⁶⁵ MC 86r6: mer'enüḡ. According to the context, the correct form should be “mirātuḡ”.

¹⁶⁶ MC 86r7: bilüḡ

¹⁶⁷ MC 86r7: cesedin

¹⁶⁸ MC 86r7: nēce

- 79 kitāb içre ‘ameller gerçi çokdur
ve illā kimseye hīç nef’i yokdur
- 80 budur bildigümüz dedük tapuğa
du‘ālar eyleyüp hem hazretüğe
- 81 bizüm eksigümüz çok bī-nihāyet¹⁶⁹
siz illā setr edüp kıluğ ‘ināyet
- 82 daħı bizi unutmağuz du‘ādan
ki vère Hakk şifā cümle ‘inādın¹⁷⁰
- 83 bu sözi bu arada kılduğ tamām¹⁷¹
Hakkā hamd olsun¹⁷² habībine¹⁷³ selām

3.3.2. The English Translation of the Text

- This is the treatise of ‘Aşık Paşa**
- KÇ 65v** 01 First, let us remember the name of God. Let us make the country
MC 84r of the soul and the heart prosperous.
HP 30r
- 02 It is God to create all the universe, to bring the earth into
existence, and to rotate the skies.
- 03 He himself is the one, but his creating is immense and also he
neither has a compeer and a partner like him.
- 04 The beloved of God is Muḥammad Muştafā. He is the water-
crowfoot plant, *ranunculus aquatilis*, for the country of the soul
and the heart.
- 05 He is the soul to those who asked for a favor. He is the sultan of
the prophetic throne.
- 06 There is no end to praise him, because God showed him the
right way.
- KÇ 66r** 07 Abu Bakr, ‘Umar, ‘Uthman, and all saints are also the
companions of Prophet Muḥammad.
- 08 Take all the greetings particularly! Take the greetings to the
companions of Prophet Muḥammad as well!
- On the explanation of oil and water**
- 09 Listen, if God of all creation commands me, I will say a pleasant
word to you now.
- 10 The commandment belongs to him, because he is the sovereign

¹⁶⁹ MC 86r10: bizüm eksikliğümüze çok nihāyet

¹⁷⁰ MC 86r11: şefā’at vère hakk cümle ‘inādın

¹⁷¹ MC 86r12: kodı bu arada bu sözi tamām

¹⁷² MC 86r13: ola

¹⁷³ MC 86r13: resūlına

and has no partner, vizier or army.

- 11 He is the almighty and there is no limit to his power. He creates whatever he wishes and his creating is immense.
- 12 He created oil and water under the ground, and there is no account to his power.
- 13 He also grows plants on the ground. He brings them to life with oil and water.
- 14 Since every plant has oil, they all become juicy as well.
- 15 God creates the animals as well, gives them grass from the greenery.
- 16 And then they are all brought to life by him. Each of them loves him more than their lives.
- 17 Though these also contain soil, they contain oil and water as well.
- MC 84v 18 Whatever is in the world, all the secrets are known from these two.
- 19 One of them is related to the wind and the other one is related to the fuller's earth.
- 20 All the stones arise out of these two. Everywhere is decorated with these two.
- 21 One of them becomes good from heat and another one becomes rain from damp.
- 22 O friend! Then, those who dwell in the spiritual world come into the world.
- 23 O dervish! They live in the world, emerging in a wide variety of species.
- 24 Sometimes the arsenic and the sulphur arise out of these, sometimes the vitriol and the alum arise out of these.
- KÇ 66v
HP 30v 25 The origin of the alum and the vitriol is the salt, but this is the origin of the coalescence.
- 26 These two are five kinds of the chemicals. Some of them are good and some are bad.
- 27 If these two things fall into the uterus and are equal, the life emerges from these.
- On the explanation of essences**
- HP 31v 28 Listen to the explanation of this treatment now! I will teach you its secret.
- 29 Whatever it is, let us say it in the presence of you, since we discovered these secrets.
- 30 Know why the salt is in the soil now! By mixing in water, it becomes fluid.
- 31 Its way drops by a white soil. That soil holds it and does not give it over to the water.
- 32 The alum becomes the tribute land by staying there. Listen now, we will say the origin of vitriol.
- 33 If the red clay is equal to the salt, the vitriol is fermented by

- staying there.
- 34 Now that you found out what the vitriol and the alum are, you can learn how the arsenic and the sulphur consist.
- 35 If the quicksilver and naphtha are together, the red arsenic comes into existence in the soil.
- MC 85r 36 If two naphthas correspond to a quicksilver, the sulphur occurs and reaches to this category.
- 37 Know that these four things become five with the mercury! They often become peers to each other.
- 38 The six substances consist of these five chemicals, each of them is given a name.
- 39 One of them is gold and one is silver. They are esteemed among all substances.
- 40 But the four of them are incomplete. Let them live their life.
- 41 You should never be fooled by these! Because these reach to the wind and to the fire.
- On the explanation of substances**
- KÇ 67r 42 Now listen to the secret word again! Those who understand the wisdom know it.
- 43 Now find out why the essences coagulate! They become substance and always come into the world.
- 44 If the vitriol and the mercury are treated, the iron appears at the discretion of God.
- 45 If the vitriol and the sulphur are treated, the copper forms in the soil by that reddening.
- 46 If the vitriol and the arsenic are treated, a speckled gold appears from this depicted essence.
- 47 Understand one by one that if the alum and the arsenic are treated, the tin occurs!
- 48 If the alum and the sulphur are treated, the lead occurs by finding itself a place in the soil.
- 49 If the alum and the quicksilver are near, silver forms from this excellent essence.
- 50 If the arsenic and the sulphur are treated, then all the elixirs derive from these two.
- 51 If a person acquires these secrets, he will not be deprived of the earthly science.
- 52 May one discover God's power of creation! May the black shadow of his heart be wiped!
- On the explanation of the science of the elixir**
- MC 85v 53 O those who seek after the elixir! Listen to my words now: This secret is very confidential in the world.
- 54 Know that there are three practices in this science! God left it in mildness condition.
- 55 Understand the statement since two of them coagulate and alchemy is one of them! Take measures now!

- 56 Its name is alchemy, but it is something that exists among all the essences.
- 57 Solution and coagulation occur spontaneously. It looks like a liver from the surface.
- 58 But when it is triturated, it turns yellow and everything in it becomes one.
- 59 Its origin is similar to glass. They all take life from it.
- KÇ 67v** 60 One of them is to coagulate the mercury and another one is to turn the arsenic into cash.
- On the explanation of the treatment of the white color**
- 61 Listen, I now will teach its composition and tell its treatment.
- 62 Take the alum and distill it three times! Repeat by applying it to the soil in the same way!
- 63 Take this water and keep it! The master of the words said that this is the whitened water.
- 64 Take the green vitriol and distill it! Repeat it by adding to its soil!
- 65 Then treat this three more times! Take and keep it! This is fermented water.
- 66 Now take a hundred dirhams of mercury and add five leads to it! Do not take its trouble!
- 67 Now take seven parts of white water, which is called whitened water!
- 68 Soak the quicksilver with beeswax! When it is submerged, give it water.
- 69 All its weight shall disappear, thus it should have no strength to fly.
- 70 Make it drink seven hundred water! Dry it up and triturate it against hardness!
- 71 Take it back and melt it! That second essence becomes silver and emerges.
- On the explanation of the treatment of the fermentation**
- 72 And let us tell some kind of treatment again! Also, let us explain this to you!
- MC 86r** 73 Take and melt the red arsenic! Take seven hundred dirhams of red water!
- 74 Clean it with this water! Do not let its red color fade away!
- 75 As you cleaned the quicksilver, so that this should also become the fixed quicksilver.
- 76 And then, melt it thoroughly! The angel Gabriel becomes the whole gold.
- KÇ 68r** 77 O aspirant one! If the divine science comes, the interest in entertainment over the heart is lifted.
- 78 Even if this world rotates for several thousand years, the soil, as an element, may not probably consist of the substance.
- 79 Though there are lots of practices in the book, there is no benefit

to anyone.

- 80 By praying to your excellency, we said in your presence as follows: "This is what we know."
- 81 Our shortcomings are endless. May God do a favor by covering our shortcomings!
- 82 Do not forget us in your prayers! May God give healing to all obstinate!
- 83 By the way, we have finished this word. All praise be to God! Greetings be upon the beloved of God!

4. Glossary

This chapter is entitled as glossary and although it does not include every words of the text, it aims to list alchemy terms used in the treatise. Since there is a complete translation of the manuscript, this chapter presents alchemy terms in the form of an alphabetized list. The following list includes the words, the origin of the words, and their meanings. In addition, the couplet numbers in the critical edition of the words are also referred.

Āb	P. 'water' 12, 13, 31, 68, 70, 74. St. 1a; Redh. 3a.
'abd	A. 'quicksilver' 49. St. 833b; Redh. 1281b; Sig. 84b.
'akd	A. 'coagulation' 43, 55, 57, 60. Ullmann 1972: 263.
'akreb	A. '(alchemy) sulphur' 24, 34, 36, 45, 48, 50. St. 858b; Redh. 1311a; Sig. 84b.
Cesed	A. 'a substance; especially, any one of the seven primitive metals' 43, 78. Redh. 662a; Sig. 78b.
Dühn	A. 'oil' 12, 13, 14. St. 549b; Redh. 931a.
Ecsād	A. '(pl. of <i>cesed</i>) chemical bodies; substances' 38, 39. St. 18a; Redh. 29a.
Eczā	A. 'elements, chemicals' 26, 38. St. 18a; Redh. 29a.
ervāḥ	A. '(pl. of <i>rūḥ</i>) essences' 43, 56. St. 39b; Redh. 74b.
gil-i aḥmer	PA. 'red clay' 33.
ḥacer	A. 'a stone; the philosopher's stone' 20. St. 412a; Redh. 765b; Sig. 79a.
ḥadīd	A. 'iron' 44. St. 413b; Redh. 772a; Sig. 79b.
ḥall	A. 'solution' 57. St. 427b; Redh. 798b; Ullmann 1972: 262.
ḥarācī	A. '(land) subject to taxation' 32. St. 451a; Redh. 836a.
iksīr	A. 'an elixir' 50. St. 89b; Redh. 174a.
imtizāc	A. 'coalescence' 25. St. 98b; Redh. 196a.
ḳamer	A. '(alchemy) silver' 39, 49, 71. Sig. 86a.
ḳaşdīr	A. 'tin' 47. St. 973a; Sig. 85b.
ḳāyimū'n-nār	AP. 'fixed quicksilver' 75. St. 950a.
kīmiyā	A. 'alchemy' 55, 56. St. 1615a; Redh. 1070b.
milḥ	A. 'salt, chloride of sodium' 25, 30, 33. St. 1307b; Redh. 1968a; Sig. 88b.

muḥammer	A. 'fermented' 33. St. 1198a.
neft	P. 'naphtha' 35, 36. St. 1414b; Redh. 2092b; Sig. 89a.
nuḥās	A. 'copper' 45. St. 1389b; Redh. 2073a; Sig. 88b.
raşāş	A. 'lead' 48. St. 578b; Redh. 976a; Sig. 81a.
saḥḥ	A. 'trituration, pulverization (in a mortar or on the friction plate)' 58, 70. Ullmann 1972: 262; St. 659b; Redh. 1043b.
şāb	P. 'alum' 25. Cf. şebb. St. 720a; Redh. 1106a; 'Euphorbia lathyris' Sig. 44a.
şebb	P. 'alum' 24, 32, 34, 47, 48, 49, 62. Cf. şāb. St. 729b; Redh. 1113b; Sig. 82b.
şems	A. 'sun' for 'gold' 39, 76. St. 759b; Redh. 1136a; Sig. 83a; Ullmann 1972: 267; Forster 2016: 16a.
taḥmīr	A. 'reddening' for 'the production of gold' 45. Forster 2016: 16b; Ullmann 1972: 262.
taḫṭīr	A. 'to distill; distillation' 62, 64. St. 316b; Redh. 577b; Ullmann 1972: 264.
tedbīr	A. 'to treat; treatment' 28, 44, 45, 46, 47, 48, 50, 55, 61, 65, 72. St. 289b; Redh. 520b.
teşmīr	A. 'a soaking with beeswax' 68. Redh. 551a; Ullmann 1972: 263.
sīmāb	P. 'quicksilver' 35, 36, 68, 75. St. 717b; Redh. 1103b; Sig. 82b.
üsürüb	P. 'lead' 66. St. 57a; Redh. 109a; Sig. 76b.
yaşıl zāc	TP. 'green vitriol' 64.
zāc	P. 'vitriol' 24, 25, 33, 34, 44, 45, 46. St. 605b; Redh. 1000b; Sig. 81a.
zībaḥ	P. 'mercury, quicksilver' 37, 44, 60, 66. St. 632b; Redh. 1022a; Sig. 81b.
zırnīḥ	P. 'arsenic' 24, 34, 46, 47, 50, 60. St. 616a; Redh. 1008b; Sig. 81b.
zırnīḥ-i aḥmer	PA. 'red arsenic (used by the alchemist)' 35, 73. St. 616a.
zücāc	A. 'glass' 59. St. 611a; Redh. 1005a; Sig. 81a.

5. Conclusion

Both literary and non-literary works in verse and prose written during and after Old Anatolian Turkish show how the phonetic, morphological and orthographic characteristics of the historical Turkic languages develop. In addition, the non-literary works, i.e. scientific works present the technical terms related to the subject field. Although *Risāle-i Kimyā* consisting of 83 couplets is one of the shortest works written by the famous Turkish poet 'Āşık Paşa, it offers valuable technical vocabularies on the science of alchemy. When these technical vocabularies on alchemy are examined, it can be clearly seen that the treatise in question embodies Arabic and Persian-origin lexical items. Considering Greco-Islamic alchemical lore

in the Ottoman world, it will be understood that Turkish written sources on alchemical knowledge are a continuation of this long tradition. To conclude, this paper is a preliminary study to edit a Turkish alchemical text. It should be noted that numerous alchemical texts are preserved in manuscript libraries in Turkey, and still remain to be studied.

ABBREVIATIONS

A.	Arabic
AKDITYK	Atatürk Kültür Dil ve Tarih Yüksek Kurumu
Fol.	Folio
HP	‘Āşık Paşa, <i>Risāle-i ‘Āşık Paşa der Haqq-ı Kimyā</i> , Hasan Paşa Public Library in Çorum, ms. no. 18 Hk 2889/3
KÇ	‘Āşık Paşa, <i>Hazā Risāle-i ‘Āşık Paşa</i> , Süleymaniye Manuscript Library, Kara Çelebizade Collection ms. no. 359/11
MC	‘Āşık Paşa, <i>Hazā Risāle-i ‘Āşık Paşa</i> , Atatürk Library of the Istanbul Metropolitan Municipality, Muallim Cevdet Manuscripts no. K. 180/16
P.	Persian
Redh.	<i>A Turkish and English Lexicon: Shewing in English the Signification of the Turkish Terms</i> , Redhouse 1890
Sig.	<i>Arabisch-deutsches Wörterbuch der Stoffe</i> , Siggel 1950
St.	<i>A Comprehensive Persian-English Dictionary</i> , Steingass 1892
T.	Turkic
TDK	Türk Dil Kurumu

REFERENCES

- AĞIRAKÇA, Ahmet, “Menâkibu’l-Kudsiyye’ye Göre Babaî Şeyhi Muhlis Paşa’nın Anadolu Selçuklu Tahtına Geçişi”, *Tarih Dergisi*, 34, 1983-4, pp. 91-100.
- AKPINAR, Turgut, “Hüseyin Hüsâmeddin Yasar”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1998, vol.18, pp. 551-552.
- ARTUN, Tuna, *Hearts of Gold and Silver: The Production of Alchemical Knowledge in the Early Modern Ottoman World*, Princeton University, Unpublished PhD Dissertation, 2013.
- ‘Āşık Paşa, *Hazā Risāle-i ‘Āşık Paşa*, Süleymaniye Manuscript Library, Kara Çelebizade Collection ms. no. 359/11.
- ‘Āşık Paşa, *Hazā Risāle-i ‘Āşık Paşa*, Atatürk Library of the Istanbul Metropolitan Municipality, Muallim Cevdet Manuscripts no. K. 180/16.
- ‘Āşık Paşa, *Risāle-i ‘Āşık Paşa der Haqq-ı Kimyā*, Hasan Paşa Public Library in Çorum, ms. no. 18 Hk 2889/3.
- DANKOFF, Robert, James Kelly (ed.), *Maḥmūd al-Kāşgarī. Compendium of Turkic Dialects (Dīwān Luḡāt at-Turk)*, Part III, Harvard University, Duxbury, Massachusetts, 1985. (Sources of Oriental Languages and Literatures. 7. Turkish Sources. VII.)
- DEMİREL, Mustafa, “Aşık Paşa’nın Elif-nâmesi ve Dil Özellikleri”, *Bilgi*, Güz 1996, pp. 202-246.
- FORSTER, Regula, “Alchemy”, In *Encyclopaedia of Islam – Three*, edited by Kate

- Fleet, Gudrun Krämer, et al., Brill, Leiden & Boston, vol. 2, 2016, pp. 15-28.
- HAZAI, György, Andreas Tietze, *Ferec ba'd eş-şidde „Freud nach Leid“ (Ein frühosmanisches Geschichtenbuch)*, 1. Band: Text, Klaus Schwarz Verlag, Berlin, 2006. (Studien zur Sprache, Geschichte und Kultur der Türkvölker, Band 5.1.)
- İZ, Fahir, “*Âşîk Paşa*”, In *The Encyclopaedia of Islam – New Edition*, edited by H. A. R. Gibb, J. H. Kramers, et al., Brill, Leiden, vol. I: A–B, 1960, pp. 698-699.
- KAYMAZ, Zeki, “*Âşık Paşa’nın Elif-nâme’si*”, *İnönü Üniversitesi Sosyal Bilimler Dergisi*, 2/2, 1996, pp. 302-332.
- KAYMAZ, Zeki, “*Âşık Paşa’nın Yayımlanmamış Bir Şiiri Üzerine*”, In *II. Âşık Paşa Sempozyumu 7-9 Haziran 2001, Kırşehir: Bildiriler*, edited by E. ÜLGEN and A. ÜLGEN, Beşir Kitabevi, İstanbul, 2008, pp. 145-154.
- KÖKSAL, Mehmet Fatih, “*Âşık Paşa’nın Şiirleri ve Bilinmeyen İki Gazeli*”, In *Burhan Paçacıoğlu Armağanı*, edited by E. EMİNOĞLU and H. YEKBAŞ, Es-form Ofset, Sivas, 2013, pp. 41-50.
- KÖKSAL, Mehmet Fatih, “*Âşık Paşa*”, In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatilisimleri-sozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).
- KÖKSAL, Mehmet Fatih, Şaban Kırılı, “*Âşık Paşa’nın Sema Risalesi: Risâle-i fi Beyânî’s-Semâ*”, *Türklük Bilimi Araştırmaları*, XXXIII, Bahar 2013, pp. 165-206.
- KÖPRÜLÜ, M. Fuad, “*Âşık Paşa*”, In *İslâm Ansiklopedisi - İslâm Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati*, Milli Eğitim Basımevi, İstanbul, 1978, pp. 701-706.
- KUT, Günay, “*Âşık Paşa*”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, pp. 1-3.
- LEVEND, Ağâh Sırrı, “*Âşık Paşa’nın Bilinmeyen İki Mesnevisi Daha Hikâye ve Kimya Risalesi*”, *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 265-284.
- LEVEND, Ağâh Sırrı, “*Âşık Paşa’nın Bilinmeyen İki Mesnevisi Fakr -nâme ve Vaşf-ı Hal*”, *Türk Dili Araştırmaları Yıllığı Belleten*, 1953, pp. 205-284.
- OCAK, Ahmet Yaşar, “*Baba İlyas*”, In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, p. 368.
- OCAK, Ahmet Yaşar, “*Baba İlyas-ı Horasani*”, In *Encyclopaedia of Islam – Three*, edited by Kate Fleet, Gudrun Krämer, et al., Brill, Leiden, vol. 1, 2015, pp. 48-50.
- REDHOUSE, Sir James W., *A Turkish and English Lexicon: Shewing in English the Signification of the Turkish Terms*, Librairie du Liban, Beirut, 1890.
- ROSSI, Ettore, “*Studi su manoscritti del Ğarîbnâme di ‘Âşîq Paşa nelle biblioteche d’Italia*”, *Rivista degli Studi Orientali*, 24, 1949, pp. 108-119.
- SIGGEL, Alfred, *Arabisch-deutsches Wörterbuch der Stoffe aus den drei Naturreichen, die in arabischen alchemistischen Handschriften vorkommen, nebst Anhang: Verzeichnis chemischer Geräte*, Akademie-Verlag, Berlin, 1950.
- STEINGASS, F., *A Comprehensive Persian-English Dictionary: Including the Arabic Words and Phrases to be met with in Persian Literature*, Being,

- Johnson and Richardson's Persian, Arabic and English Dictionary*, Librairie du Liban Publishers, London, 1892.
- TAVUKÇU, Orhan Kemâl, "Âşık Paşa'nın Bilinmeyen Bazı Gazelleri ve Bir Mesnevisi", *Yedi İklim*, 62, 1995, pp. 51-55.
- TULUM, Mertol, *Tarihî Metin Çalışmalarında Usul: Menâkıbu'l-Kudsiyye Üzerinde Bir Deneme*, Deniz Kitabevi, İstanbul, 2000.
- ULLMANN, Manfred, "al-Kîmiyâ", In *The Encyclopaedia of Islam – New Edition*, edited by C. E. Bosworth, E. van Donzel, et al., Brill, Leiden, vol. V: Khe–Mahi, 1986, pp. 110-115.
- ULLMANN, Manfred, *Die Natur- und Geheimwissenschaften im Islam*, Brill, Leiden & Cologne, 1972.
- YAVUZ, Kemal, "Âşık Paşa", *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi - Prof. Dr. A. Bican Ercilasun'a Armağan*, 13, 2003, pp. 29-39.
- YAVUZ, Kemal, *Garib-name (Tıpkıbasım, Karşılaştırmalı Metin ve Aktarma)*, 6 vols., Türk Dil Kurumu Yayınları, Ankara, 2000. (AKDTYK. TDK. 764/1-764/2.)