

*Eremya Chelebi Kömürjian's Armeno-Turkish Poem
"The Jewish Bride"*

edited by

Avedis K. Sanjian and Andreas Tietze



Akadémiai Kiadó · Budapest

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Akad miai Kiad , 1981

Joint edition published by

Akadémiai Kiadó, Budapest

and

Otto Harrassowitz, Wiesbaden

ISBN 963 05 1763 9

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Printed in Hungary



New York Public Library, Spencer Collection Armenian MS 5 (p. 1). "The Jewish Bride".

աստուղ. Եւ լալով խնորրէ խոստիւ
 երկուսը ինչն կամօրն Եւ ամեն աստ
 զերջն երբ հասանիմ այնմ աստ.
Օ լմբաբանունն զեշտի ունալսս թի
 մուսամ տիմս իւրաւանտ գաւրջնի աս
 սգի ու իտանն սօղանանտ ի աս
 օլ տեղիքիցնն ահ իրե՞ մի Եւ
 Եւ իտի կերչեք մի պոստիւնն սօղլեր ըն
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 Եւ օլաւաք մի պոստիւնն մի մուսիւնն
 սոստի իտանն ի կերչ կերչեք մի Եւ
 Եւ պոստիւնն սօղլերնն պիւր պիւր տխրեք
 մի կերչեք ըն օլաւաք սոստի փարե փարե
 փարե փարե սամալս փարե իտանն
 պոստիւնն սօղլերնն օլաւաք ի իրեք մի Եւ
 Չ էշմնն Եւ զի փարե օլաւաք սիլ թիւ ան



New York Public Library, Spencer Collection Armenian MS 5 (p. 25.) "The Jewish Bride".

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Preface

The publication of the present text of *The Jewish Bride*, written by the well-known Armenian author Eremya Chelebi K m rjian (1637–1695), was motivated by two basic considerations. The first of these was to make available hitherto untapped valuable materials for the investigation of the spoken Turkish language of seventeenth-century Istanbul. Secondly, the text represents an interesting document on the relations of the various *millets* in the Ottoman capital during a turbulent period resulting from the appearance of the self-styled Jewish Messiah Sabbatai Sevi.

The manuscript of the narrative poem at the New York Public Library was uncovered by Avedis K. Sanjian (University of California, Los Angeles), who also located a second—but defective—copy of the same text at the Matenadaran (Library of Manuscripts) in Yerevan, Armenia. The study was begun by the two co-authors in 1973, and the work was completed in 1976. The first five chapters of the Introduction are the work of A. K. Sanjian. Against the general background of Armeno-Turkish Literature, these chapters provide the personal biography and public career of Eremya Chelebi K m rjian, followed by an analysis of his literary works, particularly those written in Armeno-Turkish, and a comparison of the textual characteristics of the Armenian and Turkish versions of *The Jewish Bride*. In the Introduction, the Notes on the Language are the work of Andreas Tietze (University of Vienna). The text of the poem was transcribed from the two manuscripts written in Armenian script by A. K. Sanjian, and it was translated into English and annotated by A. Tietze. In certain instances the translations had to be somewhat vague due to the vagueness of the original. Throughout the text, English phonetic spelling has been used, adding only the unlauded   and  , and the dotless ı (I as a capital) to render the Turkish phonemes.

We wish to express our thanks to the New York Public Library and the Matenadaran in Yerevan for furnishing the microfilms of the two manuscripts and for permitting their publication. We also owe a debt of gratitude to Dr. Ren e Kahane, of the University of Illinois, who drew our attention to the existence of the Greek version of the poem written by an anonymous author. This enabled A. K. Sanjian to incorporate an analysis and comparison of this text with Eremya's Turkish and Armenian versions of the same story.

A. K. Sanjian
A. Tietze

Introduction

Armeno-Turkish Literature

After the defeat of the Byzantine-Armenian army by Alp Arslan at Manzikert in A.D. 1071, historic Armenia, either wholly or in part, was occupied successively by the Seljuk Turks, the Mongols, the Turkmens and finally the Ottomans. Apart from its political consequences, this long period of direct association with Turkic- and Tatar-speaking peoples had a significant impact on the native language of the Armenians and the historical development of their literary traditions. The political demise of Armenia and the collapse of its economic life, particularly under Seljuk and Mongol rule, compelled hundreds of thousands of Armenians to abandon their native homeland and seek refuge in nearby or distant lands. Initially, the emigration was into territories in western Asia Minor, the Balkans, the Caucasus, and the Crimean Peninsula; during the Mongol occupation of Armenia in the thirteenth and fourteenth centuries, a larger number of Armenians settled in southern Russia, the Ukraine, Poland, Transylvania, Rumania, Hungary, and elsewhere in Europe.

From the linguistic standpoint, the Armenians' direct and long contacts with Turkic peoples and the Tatars produced the following results. In Armenia proper, the vast majority of the Armenians continued to speak their native language and Turkish lexical borrowings were minimal. In Asia Minor, the Crimea and southern Russia, where Armenians lived among large concentrations of Turkic-speaking peoples, there was a large influx of Turkic lexical borrowings in the Armenian spoken vernacular. With certain exceptions, notably in Istanbul, Izmit and Izmir, the Armenians in western Asia Minor, in the Balkans, Poland and the Ukraine gradually lost their native language and became Turkic-speaking.¹ This latter development, in particular, resulted in the creation of a distinct branch in Armenian literature known as "Armeno-Turkish", that is, Turkish-language works written in Armenian characters, designed to meet the needs of the Turkic-speaking Armenians in the Near East and in eastern Europe.

¹ For a detailed study of the influence of the Turkic languages on Armenian, consult H. Ajarian, *iIayots lezvi patmutiun*, vol. II (Yerevan, 1951), ch. 24, pp. 255-295. See also Ajarian, *Turkereni azdetsutiune hayereni vray ev turkerene pokhareal barere hayereni mej* (Vagharshapat, 1902); E. Sluszkiewicz, *Remarques sur la langue turque des Arméniens et sur les emprunts turcs de l'arménien* (Lwów, 1939).

The scope and characteristics of Armeno-Turkish literature are described by H. Berbérian² as a vast literary corpus, preserved in manuscript collections throughout the world—notably in Yerevan, Vienna and Venice—which has not yet been adequately studied.³ He divides this material into several categories, including (1) poetical compositions of Armenian minstrels or troubadours; (2) prose and verse creative writings; (3) translations of foreign works into Armeno-Turkish; and (4) newspapers and periodicals.

It is estimated that between 1600–1840, there were more than four hundred Armenian minstrels; most of them composed their lyrics both in Armenian and Turkish, and some only in Turkish. There were three “schools” of minstrels: the first founded in the 1640’s at Julfa, near Isfahan; the second in the 1730’s at Istanbul; and the third founded in Georgia in the 1750’s by the poet Sayat-Nova—the official court minstrel of King Heraclius II—who composed his songs in Armenian, Georgian and Azeri Turkish. Armenian troubadours were also found in Daghestan and Astrakhan, as well as in Yerevan, Alexandropol (= Leninakan), Ganja (= Kirovabad), Shamakhi, Kars, Erzerum, Van, and elsewhere.

Beginning as early as the fourteenth and fifteenth centuries, a substantial number of Armenian authors composed their literary works, both poetry and prose, in Armeno-Turkish. From the eighteenth century onward, a large corpus of Armeno-Turkish works were written on religious and didactic themes, on law, the sciences, medicine, and hygiene. Equally extensive is the literature in Armeno-Turkish translation, comprising novels and poetry originally composed in European languages, the Bible, the Psalms, and numerous religious tracts. Finally, beginning in the second half of the nineteenth century, at least forty-five different journals and periodicals in Armeno-Turkish appeared as an offshoot of Armenian journalism that flourished throughout the Ottoman empire and beyond.⁴

Mention should also be made of the so-called Armeno-Kipchak literature, which has developed as a distinct branch of Turkological scholarship within the broader framework of Armeno-Turkish literature.⁵ The designation Arme-

2 See “La littérature arméno-turque” in *Philologiae Turicae Fundamenta*, vol. 2 (Wiesbaden, 1964), pp. 809–819.

3 Garnik Stepanian, Director of the Library of Letters and Fine Arts at Yerevan, has identified at least 1000 Armeno-Turkish texts that have not yet been published (see *ibid.*, p. 809).

4 For more detailed discussions of Armenian journalism, including Armeno-Turkish periodicals, see Garegin Levonian, *Hayots parberakan mamule* (Yerevan, 1934); G. Stepanian, “Hayatar turkeren hay mamule” in A. B. Karinian (ed.), *Hay parberakan mamuli patmutyunits*, vol. I (Yerevan, 1963), pp. 239–274.

5 For a summary discussion of Armeno-Kipchak texts, consult Jean Deny and Edward Tryjarski, “La littérature arméno-kiptchak” in *Philologiae Turicae Fundamenta*, vol. 2 (Wiesbaden, 1964), pp. 801–808. This work also provides an extensive bibliography of studies on various aspects of Armeno-Kipchak literature. See also Omeljan Pritsak, “Armenisch-Kiptschakisch” in *Philologiae Turicae Fundamenta*, vol. 2 (Wiesbaden, 1959), pp. 81–85, including bibliography.

no-Kipchak refers to the Turkic dialect spoken by the Armenians in eastern Europe, particularly in the Ukraine and Poland, as well as to the literature which was developed in the fourteenth through the sixteenth centuries. Judging by the extant manuscripts, the major centers for this literary activity were the cities of Lwów (=Lemberg), Kamieniec-Podolsk, and Zamość. The Armeno-Kipchak language was adopted primarily for purposes of meeting the theological and liturgical needs of the Armenian church, especially before the Polish-Armenian community's official union with the Church of Rome in the seventeenth century. In their joint study, Jean Deny and Edward Tryjarski⁶ have identified thirty-eight manuscripts in European libraries that contain Armeno-Kipchak texts, with the largest holdings in the libraries of the Mekhitarist congregations at Vienna and Venice. Insofar as the Matenadaran in Yerevan is concerned, they have identified only one codex (MS. No. 2267); actually, however, this library currently has a total of eleven Armeno-Kipchak manuscripts.⁷

The surviving Armeno-Kipchak manuscripts comprise both religious and secular documents. The religious texts consist of the basic liturgical books, namely, breviaries, psalters and missals, as well as collections of the lives of saints and of sermons, all of which are basically literal translations of the original Armenian versions. A significant number of the codexes are official documents pertaining to the Polish-Armenian community and its religious institutions; they include such texts as the codes of law by which the community governed itself, court records, registers of births and deaths, last wills and testaments, and so forth. Among the historical documents, special mention must be made of the "Kamieniec Chronicle", which is a record of local events from the fifteenth through the middle of the seventeenth centuries. The Chronicle also describes the conditions in the Polish-West Ukrainian borderland, Polish associations with Moldavia and the Ukraine, the onslaughts of the Cossacks and the raids of the Crimean Tatars, and so forth. In short, this Chronicle is an important historical source for the Armenian settlement at Kamieniec-Podolsk, as well as of the history of Poland and the adjacent countries for the period which it covers. Finally, from the standpoint of linguistic studies, it is significant to note that the surviving codexes also include several dictionaries of Armenian-Kipchak and a grammar of the Kipchak language itself.

This brief summary shows that, with very few exceptions—such as the Story of Ahikar—Armeno-Kipchak literature seems to be sorely lacking in original, creative compositions; moreover, the surviving texts indicate that they were closely modelled after the original Armenian works, especially the religious and liturgical books. Yet, it is probably premature to make a definitive

6 See Deny and Tryjarski, *op. cit.*, pp. 805–806.

7 See subject indexes in E. Eganian, et al. *Tsutsak dzeragrats Mashtotsi anvan Matenadaran* (2 vols.; Yerevan, 1965–1970), I, col. 1412, and II, col. 1214.

assessment of the esthetic quality of Armeno-Kipchak literature, since our knowledge of the creative literature is still quite limited.

Even though several scholars, mostly Turkologists, have studied various aspects of these texts, notably those that are of philological interest,⁸ scholarship in the field of Armeno-Kipchak literature must continue to expand before an adequate evaluation can be made of its full scope and contributions to Turkic studies. This general observation applies equally to the more extensive field of Armeno-Turkish literature, one of whose most distinguished representatives was Eremya Chelebi Kōmürjian.

Eremya Chelebi's Biography

Eremya Chelebi Kōmürjian is recognized in Armenian literature as one of the most prominent seventeenth-century literary and public figures in Istanbul. This prolific author's works—composed both in Armenian and Armeno-Turkish—encompass several literary genres: poetry on religious and secular themes; historical, geographical and calendrical writings; and many translations into Armenian and Turkish. Yet, he is almost totally unknown in Western scholarship. Moreover, even though many of his works are of considerable significance for Ottoman studies, he is known in this area of scholarship only through two publications, *Istanbul Tarihi* and *Yangınlar Tarihi*, whose translations into modern Turkish appeared in 1952 and 1973, respectively. As a matter of fact, Eremya's contributions to Armenian and Ottoman studies, as well as his place in late medieval Armenian literature, are not yet fully known and appreciated, primarily because relatively few of his works have been published. Insofar as his biography is concerned, a good deal is already known about his family background, his life and activities, particularly his intimate involvement in the affairs of the Armenian millet. Since Eremya's own works constitute the major source for his biography, it is expected that the publication and/or closer examination of the manuscripts of his unpublished works will yield considerable additional data, which, in turn, will provide a deeper insight into his career as a literary and public figure.

Mikayel Chamchian (1738–1823) was the first scholar to recognize Eremya Chelebi as a major Armenian author; he was also the first historian to utilize Eremya's unpublished works in the composition of several chapters in the third volume of his comprehensive history of the Armenian people. In summing up Eremya's literary profile, Chamchian writes:

⁸ For partial bibliographies of published works on Armeno-Kipchak texts, see note 5 above. Consult also E. Schütz, *An Armeno-Kipchak Chronicle on the Polish Wars in 1620–1621* (Bibliotheca Orientalis Hungarica, XI. Akadémiai Kiadó, Budapest, 1968), p. 10.

“As for Eremya Chelebi himself, having lived out his life he died in the year 1695, at the age of sixty. He was prominent among the Armenians, and well known in the households of notables; and he was respected among the Greeks and Latins and was versed in their languages. Since he was intensely studious and constantly in pursuit of knowledge, upon his death he left behind numerous writings on multifarious subjects. He composed a comprehensive history of the Ottoman kingdom in five books, as well as a summary of it in one book; also, a separate work in verse at the behest of Catholicos Hakob. Also the history of Alexander in Turkish verse. At the behest of learned Turks, he also translated into their language excerpts from the History of Khorenatsi, including concise information on the Bagratunis and Rubenians as well. At the behest of the ambassador of the Alamans, he also wrote on the geography of Persia, India and Anatolia, and more extensively of Armenia, as well as on the (Armenian) bishoprics of the several catholicosals sees and all the monasteries, to which he also appended a map. He also wrote a polemical work against the Jews. He also wrote numerous sermons and discourses in Armenian and Turkish, as well as numerous poems, and the history of the dominical places in Jerusalem. He also translated the New Testament from Armenian into Turkish, as well as portions of the Old Testament. He also translated many works from Greek and Latin into Armenian. He also wrote numerous epistles replete with wisdom. He also wrote an authentic and accurate history of contemporary events, portions of which we have utilized (in writing this book) beginning in Chapter XXXII and up to this point, taking into account other records and fragmentary writings, as well. As for Eremya’s written works (that is, manuscripts), the majority of them fell into the hands of his intimate friend, the deacon Maghakia Jevahirji, who later, like him, pursued learning and also composed many works, including an authentic account of the events of his time, which we shall utilize beginning in the next chapter and up to chapter XLIV.”⁹

Stepanos Avkeriants, who wrote the martyrology of the priest Komitas Kōmürjian, one of the brothers of Eremya Chelebi, delved into the first genealogical history of the Kōmürjian family, and included biographical data on Eremya.¹⁰ Subsequent authors who have dealt with Eremya have, in the main, reiterated the information provided by Chamchian and Avkeriants, and only in rare instances have they supplied additional details.¹¹ Attempts at

9 Mikayel Chamchian, *Patmutiun Hayots*, vol. III (Venice, 1786), p. 723.

10 See Stepanos Avkeriants, *Allahin aziz kulu Keomiwrjians ter Komitas kahanaynin varki ve nahatakianu* (Trieste, 1798), pp. 9–11.

11 See in particular the following works, which are presented in the chronological order of their publication: Sukias Somal, *Quadro della storia letteraria di Armenia* (Venice, 1829), pp. 159–160; C. F. Neumann, *Versuch einer Geschichte der armenischen Literatur* (Leipzig, 1836), pp. 251–252; Matteos Maghak-Teopilian, *Kensagrutiun ereveli arants*, vol. I (Venice, 1839); Garegin Zarbhanalian, *Patmutiun hayeren dprutian*, vol. II (Venice, 1878), pp. 442–444, and 2nd printing (Venice, 1905), pp. 360–362; Ghevond Alishan, *Hayapatum*, Part I (Venice, 1901), pp. 336–337; S. Eremian, “Eremia Chelebi. Taregrakan Patmutiun” in *Bazmavep*, 1902, pp. 367–369, 473–479; Leo, *Haykakan tpragutiun*, Vol. I (2nd printing; Tiflis, 1904), pp. 366–378; H. G. Mirmrian, *Stuerk hin demkeru* (Istanbul, 1908), pp. 5–11; “Eremia Chelebi” in *Anahit*, 1903, pp. 188–192; Mesrop Nshanian, “Oragrutiun Eremia Chelebi Keomurjiani” in *Shoghakat S. Ejmiadzni* (1913), pp. 47–65; M. Ormanian, *Azgapatum*, vol. II (Istanbul, 1914), cols. 2666–67; O. K., “Dzanotutiunk inch zvaruts Eremiy Chelepvoyn heranelvoyn Komitasay heghbore iwrme” in *Bazmavep*, 1926, pp. 197–198; Mkrtich Aghawnuni, *Miabank ev aytseluk Hay Eru-saghem* (Jerusalem, 1929), pp. 135–137. As the titles indicate, some of these works contain general discussions of Eremya’s life and literary works, while others, besides providing the same basic information, also deal with some of Eremya’s specific writings.

a more systematic monographic study of Eremya's life and literary endeavors began only six decades ago, with the pioneering work of Vahram Torgomian. In conjunction with the publication of Eremya's *History of Istanbul*, Torgomian wrote the first detailed biography of the author.¹² This work was followed by three major monographic studies. Nerses Akinian's monograph¹³ constitutes the first methodical study of Eremya's literary works, including a detailed listing of the manuscript sources and publications. Additionally, its introduction provides brief discussions of the genealogy of the K m rjian family and Eremya's biography and personal profile. In the Appendix to his monograph, Akinian published, for the first time, several of Eremya's poetical works and excerpts from a number of his prose writings. The second monograph is Mesrop Nshanian's publication of Eremya's *Diary*,¹⁴ accompanied by an extensive introduction in which the publisher supplements the biographical data previously provided in Torgomian's and Akinian's monographs, and by Appendices in which a considerable number of Eremya's private letters and poetical works are published for the first time. In contrast to these two works, Hasmik S. Sahakian's monograph¹⁵ is devoted primarily to a literary analysis of Eremya's prose and verse compositions in Armenian, preceded by a short biographical sketch, and followed by an Appendix containing a brief anthology of Eremya's creative lyrical works and an excerpt from a prose composition.

The limits of this study preclude a detailed presentation of the genealogy and biography of Eremya Chelebi K m rjian;¹⁶ hence the summary that follows provides only the highlights of his life and career.

Eremya's immediate ancestors were residents of the district of Kemakh (Armenian: Daranaghik) in Armenia Major. Following the havoc wrought by the Jalalis' insurrectionary movement in the eastern provinces of the Ottoman empire, many Armenians, including Eremya's great grandfather Sargis K m rjian and his family, abandoned their domicile in the 1590's and migrated to western Asia Minor. A large proportion of the Armenian  migr s settled in Rodosto; others, including the K m rjian family, established residence in Gallipoli. Sargis K m rjian, who apparently was a coal dealer (*k m rc *), died in Gallipoli. His widowed son, Nahapet, moved to Istanbul with his only son Martiros. After engaging in several trades, Martiros eventually made the acquaintance of the influential Armenian Ambakum Eginli, well known as

12 See Vahram H. Torgomian, *Eremia Chelebii Keomurjian "Stampoloy Patmutiun"*, 3 vols. (Vienna, 1913-1938). The annotations, including Eremya's biography, begin on page 123 of Vol. I and conclude with Vol. III.

13 See Nerses Akinian, *Eremia Chelebi Keomurjian* (Vienna, 1933). A brief summary of its contents in German is given on pages 276-280.

14 See Mesrop Nshanian, *Oragrutian Eremia Chelebi Keomurjiani* (Jerusalem, 1939).

15 See Hasmik S. Sahakian, *Eremia Keomurjian* (Yerevan, 1964).

16 For more comprehensive biographies consult: Torgomian, *op. cit.*, I, 136-190, and II, 717-758; Akinian, *op. cit.*, pp. 14-73; Nshanian, *op. cit.*, Introduction, pp. xv-cxviii; Sahakian, *op. cit.*, pp. 9-40; Hrand D. Andreasyan, *Eremya  elebi K m rc yan. Istanbul Tarihi* (Istanbul, 1952), pp. ix-xv.

a supplier of flour and bread to the Ottoman army, as a leading figure in the Armenian community at Istanbul, and as a generous philanthropist.¹⁷ The close relationship that developed between Martiros K m rjian and Ambakum had a profound effect upon the former's career as well as the future of his son, Eremya Chelebi. Not only did Ambakum employ Martiros in his business; he also took Martiros in as a member of his own family, and in 1636 married him to his niece Hughita (Julietta). Their first offspring, Eremya, was born on May 13, 1637. Shortly afterwards, with the parents' consent, Eremya was adopted by Ambakum. Three months later, Ambakum arranged to dispatch Martiros to Jerusalem, where he was ordained a priest by Ambakum's old friend, Patriarch Grigor Baronder. After his return to Istanbul in 1638/39 and until his death in 1681, Martiros served as one of the principal priests of the Armenian church of St. Sargis in the quarter of Langa.

The priest Martiros and his wife had three sons and one daughter, all of whom enjoyed the amenities of a comfortable life as members of Ambakum's household. Eremya's two younger brothers, Gevorg and Gomig, followed in their father's footsteps and were ordained into the priesthood.¹⁸ On the other hand, even though Eremya maintained his close ties with the Armenian church and was ordained a sub-deacon in 1649, he remained a layman to the end. Nevertheless, his public activities and many of his writings attest to his fervent dedication to the tenets of Christianity and to his staunch defense of the interests of the Armenian church and its institutions.

Besides offering him a prosperous life, Ambakum provided his adopted son Eremya all the opportunities for social advancement and intellectual development. For instance, when in 1649 Catholicos Pilippos of Etchmiadzin suggested that his intimate friend, Ambakum, undertake a journey to Jerusalem to join him there on a pilgrimage, Eremya accompanied Ambakum and his wife to the Holy City—a unique experience for the impressionable youngster. Catholicos Pilippos' own travels elsewhere, however, prevented him from making the trip to Jerusalem until two years later. Nevertheless, on his way back to Etchmiadzin, the Catholicos stopped off at Istanbul to resolve certain disputes involving the Armenian patriarchal see. Not only was he lavishly entertained by Ambakum; before his departure the Catholicos appointed Eremya's father, the priest Martiros, as *vekil* of Etchmiadzin at Istanbul,

17 For details concerning Ambakum, consult Garegin Sruantzians, *Toros Aghbar*, vol. II (Istanbul, 1879), pp. 398–410. Ambakum's family had escaped from the tyranny of the Jalalis, and leaving their home in Egin had settled in Istanbul.

18 Upon their ordination into the priesthood, Gevorg was renamed Martiros and Gomig was renamed Komitas. After his conversion to Roman Catholicism, Komitas met a tragic death. He was accused of being a co-conspirator in the abduction and clandestine transfer to Europe of the staunch anti-Catholic Armenian Patriarch Avetik of Istanbul. Given a choice by the Ottoman authorities between conversion to Islam and execution, Komitas opted for the latter. For his martyrdom for the Christian faith, Komitas was canonized as a saint of the Roman Catholic church in 1929 by Pope Pius XI. (For the story of his martyrdom, see Avkeriants, *op. cit.*; also bibliography in Ajarian, *Hayots andsnanunneri bararan*, II, 645, no. 2.)

entailing the responsibility of collecting pious contributions for and the transfer of such proceeds to the Holy See of Etchmiadzin, which testifies to the great prestige enjoyed by Eremya's father.¹⁹

Eremya was barely eighteen years old when he was married on May 22, 1654; the couple had three sons and several daughters.²⁰ As a prominent figure, Ambakum's home was frequently visited by high-ranking Ottoman officials, as well as Armenian clerical and lay notables, all of which afforded the youthful Eremya the opportunity to become directly involved with affairs affecting the Ottoman government and the Armenian millet. Eremya's own *Diary* provides ample evidence that, subsequent to his marriage, he held various positions within the councils of the Armenian patriarchate and, together with Ambakum and his father, he played an important role in disputes resulting from rivalries among clerical and lay leaders who vied for positions of power within the Armenian millet. Simultaneously, however, Eremya continued to serve, like his father before him, as the manager of Ambakum's extensive bakery business. As a matter of fact, upon the latter's death on November 3, 1658, Eremya inherited his estate, thereby guaranteeing the continuance of his prosperous life.

Even at a youthful age, Eremya had earned a considerable reputation for his erudition. His biographers²¹ are agreed that, during the initial stages of his educational development, Eremya was tutored by the priest Hovhannes, who had been his father's intimate friend and long-time colleague at the church of St. Sargis. The basically religious training which he thus acquired was further enhanced by Eremya's close associations with two learned vardapets of the Armenian church, namely, Eghiazar Ayntabtsi and Martiros Ghrimetsi (also known as Kafayetsi), both well known for their expertise in religious and Armenological studies. It can be surmised that Martiros Ghrimetsi, who also was a poet, must have had some influence upon the development of Eremya's native poetic talents. The wide range of Eremya's literary works attests that his educational training could not have been confined to religious and Armenological subjects alone. His profound knowledge of both Ottoman and Armenian history, of the natural and calendrical sciences, of church music,²² as well as his proficiency in the Turkish, Greek, Latin and other European languages, suggest that Eremya must have had other Armenian and non-Armenian tutors. Despite his constant and intimate association with ecclesiastics, both at home and within the Armenian community, Eremya's educational training remained free from narrow clericalism; indeed, his great learning in

19 See Nshanian, *op. cit.*, p. xxv.

20 For brief biographies of Eremya's children and other descendants, see Nshanian, *op. cit.*, pp. lxxviii-cxviii.

21 See Akinian, *op. cit.*, pp. 59-60; Torgomian, *op. cit.*, I, 150-151; Nshanian, *op. cit.*, pp. xvii-xix; Sahakian, *op. cit.*, p. 10.

22 Mesrop Nshanian (*op. cit.*, pp. xviii-xix) asserts that Eremya, besides writing canticles and elegies, also wrote and composed the music for several religious hymns, which were sung in the churches at Istanbul.

diverse fields, which was seldom attained by Armenian laymen, makes him a truly unique figure in seventeenth-century Armenian literature.

It was thanks primarily to his erudition that, soon after Ambakum's death, Eremya enjoyed the patronage of another influential figure, the wealthy Armenian merchant Abro Chelebi, who entrusted his children's education to him. Like his father and grandfather before him, Abro Chelebi²³ conducted a large network of commercial enterprises in Venice, Morea, Belgrade, Istanbul, and Crete. During the Turkish campaign on Crete, Abro was the principal supplier of provisions to the army. As a banker, he developed close ties with grand vizier Köprülü-oğlu Mehmed Pasha, with Deli Hüseyin Pasha, and other high-ranking Ottoman officials. For meritorious services rendered to the Ottoman army, Abro Chelebi had received tax and customs-duty exemptions by imperial decree of Sultan Ibrahim. Abro Chelebi was also well known for his philanthropy, particularly for his construction of several Armenian churches. All of this had secured him a most influential position within the Armenian millet. Prior to Abro's death at Edirne on April 15, 1676, Eremya had served as manager of his business enterprises at Istanbul.²⁴ This close association with Abro further enhanced Eremya's stature within the government, diplomatic and commercial circles, as well as within the Armenian millet.

Eremya's personal concern for the enlightenment of the Armenian people prompted him in 1676 to establish a second Armenian printing press in Istanbul,²⁵ the first having been founded a century earlier by Abgar Tokhatetsi (1568-69). As an experiment, Eremya published two booklets: the first was the well known poem by Nerses Shnorhali entitled "Jesus, Son,"²⁶ and the second was one of his own compositions in verse on the Holy Places in Jerusalem, which he had written during his visit there in 1665. Eremya's printing efforts were short-lived, however. Akinian suggests that the press was closed because his collaborator, the priest Tadeos Hamazaspian, had become the

23 For more detailed information concerning Abro and the Abroyan family consult: Vienna Mekhitarist MS. No. 779 (fol. 70-70v), a Miscellany described in H. Oskian, *Tsutsak hayeren dseragrats Mkhitarian Matenadaranin i Vienna*, vol. II, 332-333; Mesrop Arkepiskopos, *Hayastan* (Istanbul), 1846, No. 14; Oskian, "Abro Chelebii tohmadzare" in *Handes Amsoreay*, 1926, pp. 415-416; Arshak Alpoyajian, *Biuzandion*, 1909, No. 3891; H. Kurdian, "Niwter Pulkarahayots patmutian hamar, Abro Chelebi" in *Bazmavep*, 1925, pp. 258-261, 1926, pp. 37-42; Akinian, *op. cit.*, pp. 239-263; Andrea-syan, *op. cit.*, pp. 250-252.

24 See Akinian, *op. cit.*, p. 67.

25 For discussions of Eremya's printing press consult: "Patmakian tesutian hay tpagrutian minchev tasninnerord dare" in *Arshaluys Araratian* (Izmir), no. 1178, 29 August 1881; Garegin Zarbhanalian, *Patmutian haykakan tpagrutian* (Venice, 1895), pp. 133-134; Trdat Palian, *Hay Ashughner* (Istanbul, 1898), pp. 611-612; Leo, *Haykakan tpagrutian*, Vol. I (Tiflis, 1901), pp. 267-269; Akinian, *op. cit.*, pp. 49-53; Sahakian, *op. cit.*, pp. 33-34; Torgomian, *op. cit.*, I, 178-180; Garegin Levonian, *Hay girke ev tpagrutian arveste*, pp. 120-121.

26 See Nerses the Gracefilled, *Jesus, Son, Only-Begotten of the Father*, A Prayer rendered into English by Jane S. Wingate (New York, 1947).

target of accusations;²⁷ on the other hand, Mesrop Nshanian contends that it was Eremya's patron, Abro Chelebi, who terminated the venture for purely financial reasons.²⁸ As a matter of fact, in a poem eulogizing Abro Chelebi, Eremya himself expressed doubts concerning the profitability and therefore the future success of the printing endeavor.²⁹ Despite its limited success, however, Eremya's venture stands out as an important pioneering effort in the history of Armenian printing at Istanbul.³⁰ There is evidence that Eremya was also instrumental in the founding of an Armenian parochial school in the church of St. Sargis at Langa in 1662, which too was short-lived.³¹

Maghakia Ormanian, an eminent historian of the Armenian church, sums up Eremya's public career as follows: "Eremya held various offices in governmental circles, in European embassies, and under various Armenian patriarchs. He was also directly involved in all major affairs (involving the patriarchate) as counselor and collaborator, and as the executor of special missions."³² While there is ample evidence of Eremya's activities within the Armenian community, no documentary evidence exists concerning the specific offices held by him in the Ottoman government or in the foreign embassies. Akinian contends that Eremya had developed such close associations with European ambassadors that some of them relied on his expert knowledge of Oriental affairs and sought his counsel.³³ As will be seen later, one of Eremya's works was written at the behest of the Austrian ambassador. Reference has already been made to Eremya's close ties with Ambakum Eginli and Abro Chelebi, whose wealth and prominence attracted a wide circle of influential Ottoman officials, as well as Armenian religious and secular leaders. Thus, as a member of the social elite, Eremya always kept abreast of international political developments and Ottoman state affairs.

Eremya's life coincided with a particularly turbulent period in the history of the Armenian millet. In an earlier monograph, I had summarized the situation as follows:

"The first phase of the (Armenian) patriarchate's historical development (in Istanbul) seems to have been marked by stability of administration, as evidenced by the fact that from 1461-1600 the patriarchal office was occupied by sixteen men with average terms of nine years. In contrast, between 1600 and 1715 there were fifty-four ecclesiastics in the office with an average term of little over two years, and several of the incumbents lost and recovered the office a number of times. The upheavals of the second period are attributable to factors both internal and external to the Armenian community. To begin with, the patriarchal

27 See Akinian, *op. cit.*, pp. 50-52.

28 See Nshanian, *op. cit.*, p. lviii.

29 See *ibid.*, p. 562.

30 It should be noted that Eremya's own typefaces were later used by Grigor Marzuantsi, who laid the permanent foundations for the Armenian printing industry at Istanbul in 1684. (See Leo, *Haykakan tpagrutium*, I, 378; also Levonian, *Hay girke*, pp. 120-121.)

31 See Andreasyan, *op. cit.*, pp. xiv and 310; Torgomian, *op. cit.*, I, 181-182, and III, 230-231; Akinian, *op. cit.*, pp. 43-44.

32 See Ormanian, *Azgapatum*, II, cols. 2666-67.

33 Akinian, *op. cit.*, p. 67.

office had become not only prestigious but also financially lucrative; hence, ambitious ecclesiastics vied with one another for control of the office. Moreover the triumph of one ecclesiastic over another often reflected the relative power of the secular forces behind them—wealthy and influential lay leaders, who felt their own vested interests might be furthered by the removal of an incumbent and his replacement by another. The prestige and influence of these magnates, in turn, generally depended upon, and fluctuated with, the political fortunes of their intimates among the Turkish officialdom. The situation was further aggravated by the avarice of the Turkish officials, who, taking advantage of rivalries, often in effect auctioned the office to the highest bidder...

No less serious were the intrigues of clerics belonging to the newly emerging papal Armenian faction, whose ambitions were beginning to acquire menacing proportions. In the first half of the seventeenth century, several pro-Latin ecclesiastics did indeed manage to usurp the patriarchal office temporarily. So critical and bitter did the controversies become that on several occasions, beginning in 1649, some lay vicars transacted the affairs of the office rather than risk the election of a corrupt patriarch. And, beginning in the 1670's, even some married priests usurped the patriarchal throne, in violation of the canonical traditions of the Armenian church...³⁴

The scope of this study precludes a detailed discussion of Eremya's activities within the Armenian community, as well as his role in the controversies referred to above. Suffice it to say that several of the Armenian patriarchs at Istanbul appointed him as their secretary and counselor, and Eremya was frequently called upon to carry out important missions involving high-ranking governmental officials or Armenian church dignitaries. In 1658 the Greeks secured an edict from Grand Vizier Mehmet Pasha Köprülü which not only proclaimed the monastery of St. James, the seat of the Armenian patriarchate at Jerusalem, a Greek possession, but also condemned to death Bishop Eghiazar Ayntabtsi, the principal defender of the Armenian rights and possessions in the Holy Places. The Greeks occupied the monastery for a period of eighteen months, but Eghiazar, who was incarcerated, eventually received an imperial edict on the strength of which the monastery was recovered.³⁵ During this episode, Eremya was the only Armenian in Istanbul who managed to visit Eghiazar in prison; he was instrumental in persuading Patriarch Martiros and other Armenian notables to raise a large ransom to secure Eghiazar's release; and, finally, he accompanied Eghiazar when the latter delivered to Grand Vizier Köprülü the fee required to secure the imperial edict for the recovery of the monastery of St. James.³⁶

The periodic upheavals which affected the Armenian patriarchates of Istanbul and Jerusalem in the second half of the seventeenth century reached their climax in the 1660's with a scheme devised by the same Bishop Eghiazar

34 Avedis K. Sanjian, *The Armenian Communities in Syria under Ottoman Dominion* (Harvard Univ. Press, Cambridge, Mass., 1965), pp. 35-36.

35 See details regarding this episode in *ibid.*, pp. 178-180.

36 For details concerning Eremya's role in this episode, consult Chamchian, *op. cit.*, III, 682-692; Torgomian, *op. cit.*, I, 153-154; A. Ter-Hovhannesiants, *Zhamanakagrakan patmutiun S. Erusaghemi* (2 vols.; Jerusalem, 1890), I, 358 ff.; Nshanian, *op. cit.*, p. liv; Akinian, *op. cit.*, p. 46.

Ayntabtsi of Jerusalem, then acting as patriarchal deputy in the Holy City.³⁷ The elaborately conceived and skillfully executed plan called for the severance of the patriarchates of Istanbul and Jerusalem and their dependent bishoprics from the authority of the pontifical see of Etchmiadzin, which then was under Persian domination, and the creation of a separate and independent catholicosate for the Armenian millet of the Ottoman empire, with its headquarters at Jerusalem. This extraordinary move, which was secured in 1666 through an official edict from Grand Vizier Köprülü, brought about strong and conflicting reactions and split the entire Armenian nation into opposing factions. A substantial segment of the Ottoman Armenians sided with Eghiazar, but an even larger proportion considered the separation from the see of Etchmiadzin unthinkable and unacceptable. This bizarre episode came to an equally strange conclusion when, upon the death of Catholicos Hakob IV Jughayetsi of Etchmiadzin in 1681, Eghiazar was unanimously elected by the congregation of the pontifical see to succeed to the supreme hierarchical office.³⁸ During this crisis, Eremya emerged as one of the staunchest opponents of Eghiazar's scheme for an independent catholicosate. When the secret plan was revealed, the assemblage of religious and lay leaders at Istanbul prevailed on Eremya to undertake a journey to Aleppo to dissuade Eghiazar, his former mentor and close friend, from carrying out his intentions. Failing in this mission, Eremya then devoted his energies to preventing Eghiazar's arch-rival, Martiros Ghrimetsi, to crush him. However, when Martiros himself connived in the removal of the incumbent Patriarch Andreas and had him replaced by an ignorant priest, Eremya did not fail to vociferously protest against this bizarre action, as well.³⁹

Eremya's role in these episodes, as well as many others in which he was directly involved, have led his biographers to the conclusion that, throughout his entire public career, he was always motivated by the overriding principle that the welfare and interests of the Armenian millet must not be jeopardized by personal rivalries and ambitions, and that the integrity and jurisdictional authority of the individual hierarchical sees of the Armenian church must be protected at all cost. He frequently sought to reconcile differences among feuding clerical and secular leaders; yet, when the circumstances necessitated it, he never failed to be an outspoken critic. As an erudite author and unselfish public figure, Eremya enjoyed the respect of Ottoman officials and diplomats, as well as the leaders of the Greek and Latin communities. Among his own countrymen, however, he had detractors, especially those who had become the objects of his criticism; he was not only accused of being a "self-appointed prince and judge", but also subjected to derision and even persecution. Never-

37 For a fuller discussion of this episode, consult Sanjian, *op. cit.*, pp. 104-109.

38 See details in *ibid.*, p. 108.

39 For Eremya's role in this controversy, see Torgomian, *op. cit.*, I, 161-172; Akinian, *op. cit.*, pp. 46-49.

theless, he continued to act and express himself according to the dictates of his conscience.

Eremya travelled extensively throughout the Ottoman empire and in the Caucasus on special missions or private business. His last private trip was made in 1685-86, when he journeyed to Armenia to visit with one of his sons, the priest Maghakia who, coincidentally, had left for Istanbul to see his father. On this trip, Eremya visited various Armenian provinces, acquainted himself with many Armenian monasteries and architectural monuments, and returned to Istanbul via the Crimea and the Pontus region. Disturbed by the continuing internal feuds among Armenian leaders and deeply aggrieved by the deaths of his daughter and his son Grigoris Vardapet, both of which occurred in a short span of time, Eremya withdrew from public life, and devoted all of his time to scholarly and literary pursuits until his death in 1695.

Since its inception in the fifth century A.D. and throughout the Middle Ages Armenian literature was mainly the work of the clergy and, with the important exception of folk literature, was religious in nature and content. This ethnic culture was developed almost exclusively in the numerous monastic institutions in historic Armenia and in the Armenian Diaspora. Insofar as Armenian cultural history is concerned, a virtual dark age of intellectual life had persisted during the entire sixteenth and the first quarter of the seventeenth centuries. Eremya emerged as one of the pioneers of the cultural revival that followed, and it is to his credit that the occasional derision he suffered at the hands of some ignorant contemporaries did not deter him from pursuing his literary endeavors. He was not a clerical author laboring in a monastic institution, nor was he an ivory tower intellectual; rather, he was deeply involved in business enterprises and community activities. His close contacts with Europeans had exposed him to the European cultural traditions and Enlightenment, which enhanced his humanistic interests and inspired him to disseminate them among his traditionalist fellow countrymen through his rich legacy of literary accomplishments.

Eremya's Literary Works in Armenian

Eremya Chelebi is recognized not only as one of the most enlightened figures in seventeenth-century Armenian literature but, perhaps, also as the most prolific author of his era. Even a cursory glance at his literary legacy, encompassing both Armenian and Turkish works, attests to their impressive diversity and scope of subject matter. During his own lifetime, Eremya was known, above all else, as a prominent poet, who used the medium of poetry not only in lyrical and creative works but also for religious, historical, and even calendrical themes. His prose compositions encompass histories and chronicles, religious treatises, polemical writings and sermons, as well as his own memoirs, epistles, and private correspondence. And as a translator, Eremya employed

both poetic and prose forms with equal facility, whether in Armenian or in Turkish.

Notwithstanding the monographic studies mentioned above, it is not yet possible to present Eremya's complete literary profile. A substantial number of his works are still unpublished, several appear to have been lost, and first-hand research is complicated by the fact that the surviving manuscripts of his works are scattered in several libraries throughout the world.

Perhaps it can be assumed that during Eremya's lifetime his works had had a limited circulation and that most of his manuscripts were either housed in his private library or were owned by some of his intimate friends. Chamchian claims that, after Eremya's death, the majority of the manuscripts of his works had fallen into the hands of the deacon Maghakia Jevahirji. This assertion is corroborated by the scholar Maghak-Teopilian, who adds that the collection was subsequently acquired by the Mekhitarist library at Venice.⁴⁰ Writing at the beginning of the nineteenth century, Chahan de Cirbied attests that a large number of Eremya's original manuscripts were also found in the private library of the Abroyan family in Izmir.⁴¹ What befell these manuscripts as a result of the catastrophic fire at Izmir in 1922 is unknown. It is apparent, however, that before and subsequent to World War I some codexes from the Abroyan collection were found with individuals and booksellers in Paris, Munich, and elsewhere in Europe, some of which had been seen by the Mekhitarist scholars G. Kalemkiarian and N. Akinian.⁴² Currently, the vast majority of the manuscripts of Eremya's works—some of which are the originals written by the author himself and others representing later copies—are preserved in the libraries at Jerusalem, the Matenadaran in Yerevan, the Mekhitarists at Venice and Vienna, and a few stray manuscripts elsewhere.⁴³

Since this is the first of Eremya's efforts to appear in any Western language, it might be appropriate to acquaint Western readers with his Armenian and Turkish works, particularly those that have an important bearing on Ottoman studies.

Eremya's Armenian writings are presented here according to subject matter rather than their literary genre. The title of each work is given in English translation, followed by a brief description of its contents, while data pertaining to extant manuscripts and printed texts, if any, are provided in the footnotes.

40 See Maghak-Teopilian, *op. cit.*, I, 138.

41 See J. M. Chahan de Cirbied and F. Martin, *Recherches curieuses sur l'histoire ancienne de l'Asie* (Paris, 1806), p. 320.

42 See Akinian, *op. cit.*, pp. 74-75.

43 The MSS. of Eremya's works in these libraries will be identified in the discussions relating to individual texts. Suffice it so say here that 18 MSS. at Jerusalem, 15 at the Matenadaran in Yerevan, and 6 at the Mekhitarists in Vienna contain Eremya's writings. No figures can be given for the holdings in the Mekhitarist Library at Venice, because the publication of its catalogue is still incomplete.

(1) "Four-Hundred-Year Concise History of the Ottoman Sultans: Nineteen Sultans from the Time of Osman to the Present Sultan Muhamet."⁴⁴ This is a narrative poem,⁴⁵ completed in 1678, which summarizes the history of the Ottoman empire from its inception until Eremya's own time. In its preparation, Eremya utilized the writings of Ottoman historians; he also made extensive use of the legends and traditions pertaining to Ottoman rulers. He recorded contemporary events from his personal knowledge and observations. The narrative describes the most important events that occurred during the reign of each of the Ottoman sultans, particularly the wars waged and the military technology employed. There is considerable information on the Ottoman governmental system in the sixteenth and seventeenth centuries; the intrigues within the royal palace; the sultans' foreign and domestic policies; the conflicts between the ruling classes and the Turkish population that resulted in several military insurrections; and the ethnographic composition of the empire and the emancipatory efforts of various segments of the population. Eremya devotes considerable space to a description of the political and socio-economic status of the empire's Armenian millet. The historical presentation is often accompanied by detailed psychological analyses of the sultan's behaviors in specific instances, embellished with fictional or legendary traditions. This narrative poem has considerable literary merit.

(2) "Concise History of the Ottoman Sultans."⁴⁶ The introduction to this narrative poem indicates that some readers of his earlier work had criticized Eremya for including non-historical materials. Hence, in 1695 he wrote a condensed version of it providing only the factual, historical data pertaining to the reign of individual sultans, thereby limiting the narrative to the succession of sultans, describing their wars only in bare outline, and listing the number of viziers each sultan had had and what noteworthy deeds they had accomplished. He deleted all the fictional and legendary materials, described

44 The text is preserved in five MSS.: Matenadaran No. 1675 (fols. 2–174), a Miscellany written at Gallipoli in 1732 (see Eganian, *Matenadaran*, I, col. 606); Jerusalem No. 464 (pp. 699–719), defective copy in Miscellany written in 1782 (see Pogharian, *Jerusalem*, II, 447–450); Jerusalem No. 1176 (pp. 20–158), written in 1821 (see *ibid.*, IV, 275–276); Jerusalem No. 1329 (pp. 7–267), written in 1771 (see *ibid.*, IV, 592–595); Vienna Mekh. No. 786 (pp. 5–131), written in the 19th century (see Oskian, *Vienna*, II, 347–348).

45 Only an excerpt from it, dealing with the Ottoman conquest of Constantinople in 1453, has been published in H. S. Anasian, *Haykakan aghbyurnere Byuzandiyai ankan masin* (Yerevan, 1957), pp. 81–90, accompanied by a Russian translation on pp. 141–146. This elegiac text consists of 168 lines, in stanzas of four lines, reproduced from Matenadaran MS. No. 1675 (fols. 36v–41).

46 The text has been preserved—in an edition attributed to Stepanos Dashtetsi—in Matenadaran MS. No. 1786 (fols. 1–81v), a Miscellany written probably in the 18th century (see Eganian, *Matenadaran*, I, cols. 640–641). Another copy of the text is found in Vienna Mekh. MS. No. 786 (pp. 5–131), written in the 19th century (see Oskian, *Vienna*, II, 347–348). There is also an incomplete copy in Jerusalem MS No. 474, a Miscellany written in the 18th–19th centuries (see Pogharian, *Jerusalem*, II, 447–450).

the social phenomena in simpler terms, and narrated the deeds of the sultans and viziers more critically. This version, however, included passages not found in the earlier work, particularly in the description of military insurrections and popular uprisings.

(3) "The Names of the Ottoman Sultans, Composed in Verse." Mentioned only in passing by two scholars,⁴⁷ its unpublished text appears to have survived in a single manuscript at the Matenadaran;⁴⁸ hence, we are unable to provide any information about its contents.

(4) "History of Istanbul".⁴⁹ Eremya began this poetical work in 1661 and completed it in 1689. It is his first major effort to have been published, and one of only two made available to non-Armenian readers through its translation into Turkish.⁵⁰ It should be noted that, unlike the original which is in verse, the translation is in modern Turkish prose. In a technical sense, Eremya's "History of Istanbul" is not an historical study; rather, it is essentially a literary creation replete with historical and fictional elements. The poem is dedicated to Vardan Vardapet, presumably the well-known scholar and abbot Vardan Baghishetsi (d. 1704) of the monastery of Amrdol in Bitlis. Apparently Vardan Vardapet had visited Istanbul in 1660, and it was at his urging that Eremya undertook this composition. The author uses the literary device of taking his distinguished visitor on a tour of Istanbul and describes for him the city's landmarks both within and outside the walls, thereby giving the narrative a realistic character. In addition to the physical description of the imperial

47 See Chamchian, *op. cit.*, III, 723; Somal, *op. cit.*, p. 160.

48 MS. No. 1786 (fols. 97-98), a Miscellany written in the 18th century (see Eganian, *Matenadaran*, I, cols. 640-641).

49 The original MS., written by Eremya himself, is preserved in Jerusalem No. 1030 (fols. 1-40), with the author's own interpolations or corrections in the margins (see Pogharian, *Jerusalem*, IV, 41). Two other copies are found in the Matenadaran: MS. No. 1345 (fols. 320v-353), written at Edirne in 1697; and MS. No. 1675 (fols. 183-271v), written at Gallipoli in 1732 (see Eganian, *Matenadaran*, I, cols. 531 and 606).

50 Torgomian's publication of this text was based on a MS. owned by himself; its present whereabouts are unknown. The codex had been written in 1697 by Eremya's younger brother, the priest Komitas K m rjian. The text of the *History of Istanbul* (see Torgomian, *op. cit.*, I, 1-122) is followed by a brief description of the MS., a summary of the contents of the text, a summary biography of Eremya, and brief references to Eremya's other literary works. The rest of this volume, as well as the next two volumes, contain the publisher's annotations of proper names and historical references in Eremya's *History*. These annotations are based on a large corpus of documentary evidence assembled by the editor himself, and they are designed to provide supplementary information on personages and places of interest to the history of the Armenian religious and secular institutions in Istanbul and its vicinity. The translation of Torgomian's publication was done in modern Turkish by Hrand D. Andreasyan, *Eremya  elebi K m rc yan, Istanbul Tarihi XVII. asırda Istanbul* (Istanbul  niversitesi Edebiyat Fak ltesi Yayınları No. 506), Istanbul Kutulmuş Basımevi, 1952. The monograph has an introduction that provides a brief biography and discussion of Eremya's literary works; and the text of the *History* is followed by extensive explanatory notes.

palaces, the public gardens and buildings, and the bazaars, the poem also provides considerable information on the history of Istanbul in the seventeenth century against the background of Ottoman history in general. Speaking of the city's wharfs, for instance, Eremya also supplies data on Turkey's commercial relations, such as the foreign ships that docked at Istanbul, the exports and imports, and the role of foreign consulates in commercial activities. Describing the workshops and small businesses along the city's walls, the author also portrays the life of the merchants and artisans, domestic commerce, and the quality of the native products. Writing about the villages of Istanbul, he discusses the various aspects of the rural economy. The work also contributes to our understanding of the social and ethnological conditions in seventeenth-century Istanbul. For instance, in depicting the bazaars he provides data on the ethnic composition of the inhabitants living near these centers of business activity. Moreover, the descriptions of the public institutions, the customs houses, the prisons, ship-building industry, as well as the portrayal of the beauty of the imperial palaces and the merrymaking within them, are replete with valuable information on socio-political conditions in the Ottoman capital. Above all else, however, Eremya's work is of great value for the history of the Armenians of Istanbul and their numerous institutions, which was the major purpose of the composition. Although written against an historical background, various parts of the poem are noteworthy for their literary quality. The author has made extensive use of popular stories, legends and fictional tales relating to Istanbul. On the other hand, the historical data is presented with poetic fervor and, occasionally, with humor and even satire, all of which enliven the narrative. Stylistically, Eremya has utilized the simplified form of the classical (*grabar*) Armenian language, but it is also replete with vernacular forms employed in the local Armenian dialect, including considerable Turkish, Greek and Persian vocabulary.

(5) "Chronological History."⁵¹ This unpublished work, written in 1692-93, consists of three parts. The first gives a detailed account of the fires, earthquakes, floods, and epidemics that had occurred at Istanbul and in the provinces. The second provides a comprehensive description of the wars waged by the Ottomans in the seventeenth century against Hungary, Austria and Venice; an account of the palace intrigues; and the noteworthy achievements of seventeenth-century Ottoman sultans and grand viziers. The third part is a detailed account of Armenian church history, concentrating on the rivalries among ecclesiastics, aided and abetted by lay individuals with vested interests, for control of the various hierarchical sees of the Armenian church. In short, the entire work is an important historical chronicle of events that transpired

51 The original MS., written by Eremya himself, is preserved in Venice Mekh. MS. No. 509 (see *Bazmavep*, 1923, no. 3, March, p. 76). Excerpts from it have been published by S. Eremian in *Bazmavep*, 1902, pp. 368-369, and 473-479; also quotations from it are given in the annotations of Torgomian's *History of Istanbul*.

during the years 1648–90.⁵² It is evident that, in the composition of this work, Eremya made extensive use of the materials contained in his own *Diary*.⁵³

(6) “History of the Fire at Istanbul.”⁵⁴ Written in verse in 1661–62 and dedicated to Sargis, son of Abro Chelebi, this, too, is unpublished. It is a long, elegiac poem describing the havoc wrought by the great fire that occurred at Istanbul on July 14, 1660. The work comprises a series of declamations uttered not only by humans victimized by the calamity, but also by animals and birds, by the seas and winds, and it concludes with Eremya’s own lament occasioned by the catastrophe. The poem is followed by a colophon in prose in which the author tells how Grand Vizier Köprülü unsuccessfully tried to prevent the sultan, who resided at Edirne, from learning about the destructive fire.⁵⁵

(7) “Chronicle of Fires.” This work appears to have survived in only one manuscript, now at the Mekhitarist Library at Venice. It describes in chronological order the fires that occurred during the years 1569–1694, mostly at Istanbul. In each instance, the author discusses the cause of the fire; he also embellishes the descriptions with personal recollections. The original Armenian text is unpublished; its translation into modern Turkish was published in 1973.⁵⁶

(8) “Diary”.⁵⁷ The Armenian tradition of writing diaries dates back to the seventeenth century,⁵⁸ and Eremya was one of its pioneers. He began his *Diary* in 1648, when he was only eleven years old, and continued it until 1682.

52 This summary of the contents of the work is drawn from Akinian, *op. cit.*, pp. 90–95 and Sahakian, *op. cit.*, pp. 69–70.

53 Cf. Nshanian’s article in *Shoghakat*, *op. cit.*, pp. 49–52.

54 Text preserved in Jerusalem MS. No. 892 (fols. 172v–270), written in 1675 (see Pogharian, *Jerusalem*, III, 398–408).

55 The text of this colophon will be found in Akinian, *op. cit.*, pp. 225–231.

56 See Turkish translation in H. D. Andreasyan, “Eremya Çelebi’nin Yangınlar Tarihi” in *Tarih Dergisi*, no. 27 (March 1973), pp. 59–84. Unfortunately, Andreasyan has failed to provide any information, including the identification number, about the Venice Mekhitarist Library manuscript from which he made the translation.

57 The original MS. of the *Diary*, written by Eremya himself, is preserved in Jerusalem MS. No. 1893 (see Pogharian, *Jerusalem*, VI, 306–307). A summary of its contents was first published, with excerpts from the text, by Mesrop Nshanian, “Oragrutiun Eremia Chelebi Keomurjiani” in *Shoghakat S. Etchmiadzni*, Book I (Vagharshapat, 1913), pp. 47–65. The complete text was subsequently edited and published by Mesrop Nshanian, *Oragrutiun Eremia Chelebi Keomurjiani* (Jerusalem, 1939), with an extensive introduction and appendices containing hitherto unpublished works by Eremya.

58 For a monographic study of this genre of Armenian literature, consult K. Danielian, *Hay memuarayin grakanutyun patmutyunits* (Yerevan, 1961). Besides Eremya, diarists of the seventeenth century include the merchant Zakaria Aguletsi and Patriarch Minas Amtetsi of Jerusalem. Zakaria’s diary, which covers the years 1647–81, was first published by Alexander Kalantar; this was followed by a more scientific edition by T. Avdalbegian, *Zakaria Aguletsu Oragrutiune* (Yerevan, 1938). In 1646 Zakaria undertook a long business journey in Iran and several countries in Europe, and his travel account is in the Armenian dialect of Julfa in Isfahan. His diary contains detailed information on the

The entries in it are, for the most part, autobiographical; they record events pertaining to himself and his family, his personal interests, thoughts and outlook on life, as well as the people and environment he was directly involved with. The greater importance of this work, however, lies in the fact that it also contains a detailed record of contemporary historical and political developments relating to Turkey, as well as the social life and customs of the inhabitants of Turkey. As might be expected, the *Diary* also provides considerable data on prominent Armenians, and on the ecclesiastical, social and economic conditions affecting the Armenian millet. Hence, Eremya's *Diary* is an important source for the period which it covers for Ottoman as well as Armenian history; thus, it transcends the bounds of a purely autobiographical record.

Besides the above-mentioned historical compositions and personal memoirs, Eremya also wrote on religious themes:

(9) "History of the New Martyrs."⁵⁹ This is an unpublished prose compilation of the lives of Armenian martyrs, drawn from Armenian Menologia and other literary sources. They are supplemented by accounts of contemporary martyrs, some of which are based on Eremya's personal knowledge, while others represent accounts of eyewitnesses.⁶⁰

(10) "Panegyric on the Dominical Places at Jerusalem." A collection of some forty odes eulogizing the Holy Places in Jerusalem and its environs, written during a visit there in 1665. As seen earlier, this collection was one of two booklets published by Eremya at the short-lived printing press he established at Istanbul.⁶¹

(11) "Concise Book of Questions."⁶² An unpublished didactic book completed in 1681, it contains questions and answers on various subjects, primarily religious, as well as on themes relating to Armenian political and ecclesiastical history. The colophon indicates that Eremya, with the cooperation of the priest Tadeos Hamazaspian, gathered the materials for this work "in summary form from the sacred books, from the (works of) theologians, philosophers

contemporary political, economic and commercial life in the countries that he visited.

On the other hand, Minas Amtetsi's diary covers the years 1680-1704, and contains an account of his travels in Asia Minor and the Caucasus. The contents of this unpublished diary have been summarized by M. Nshanian in his introduction (pages cxxxv-cxliv) to Eremya's *Diary*.

59 Text preserved in Venice Mekh. MS. No. 509 (see *Bazmavep*, no. 3, March, 1923, p. 76).

60 For additional details, consult Akinian, *op. cit.*, pp. 95-96; cf. Alishan, *op. cit.*, I, para. 133.

61 See details in Akinian, *op. cit.*, pp. 182-183; Levonian, *Hay girke*, p. 120.

62 Text preserved in Julfa (Isfahan) MS. No. 498 written in 1681 (see Smbat Ter-Awetisian, *Tsutsak hayeren dzeragrats Nor Jughayi Amenaprkich Vanki*, vol. I, Vienna, 1970, p. 772). Another copy, which is defective, is found in Matenadaran MS. No. 72 (fols. 123-178), written after 1679 (see Eganian, *Matenadaran*, I, col. 242).

and historians, as well as from prayers which I (that is, Eremya) extracted from the (works of) Latins, Greeks and Armenians".⁶³

(12) "Apologia."⁶⁴ An unpublished work which, under 29 chapters, responds to various theological and other charges leveled against the tenets and practices of the Armenian church.

There are also two other still unpublished items that can be classified as religious-polemical treatises:

(13) "Disputations against the Greeks."⁶⁵

(14) "Response to Sukias Vardapet, who had argued against the use of the expression 'and those who say' in the Armenian Creed."⁶⁶

Another religious composition is:

(15) "The Creed of Eremya," with the incipit: "I profess and confess..."⁶⁷ This unpublished text appears to be Eremya's own rendering in verse of the traditional Armenian creed, which is recited during the Divine Liturgy.

At least six of Eremya's Armenian works—five in verse and one in prose—deal with Jewish themes:

(16) "On the Antichrist, who is called Geldi Geldi."⁶⁸ This narrative poem concerns Sabbatai Sevi, a Jew born at Izmir in 1626, who in 1666 proclaimed

63 The original text of this colophon will be found in Ter-Awetisian, *op. cit.*, p. 772; also in Akinian, *op. cit.*, pp. 125-126.

64 Text preserved in Jerusalem MS. No. 533 (pp. 101-280), a Miscellany written in the 18th century (see Pogharian, *Jerusalem*, II, 543-546), and another defective copy in MS. No. 1205 (pp. 3-120), *ibid.*, IV, 333.

65 Text preserved in Venice Mekh. MS. No. 621, per Akinian, *op. cit.*, p. 125; cf. *Bazmavep*, 1926, p. 127.

66 Text preserved in Vienna Mekh. MS. No. 779 (see Oskian, *Vienna*, II, 329-338).

67 Text preserved in Jerusalem MS. No. 1896 (pages 164-165), see Pogharian, *Jerusalem*, VI, 311-315.

68 This text was first published as a booklet in Istanbul at an unspecified date. It was republished by H. Kurdian, "Nor niwter Eremia Chelebi Keomurjiani masin" in *Bazmavep*, nos. 3-5 (March-May 1967), pp. 88-94, based on MS. 44 in Kurdian's private collection. The latter text has 25 stanzas at the end, which were lacking in the first publication. Besides Kurdian's copy, the text has been preserved in the following MSS.: Jerusalem No. 605 (fols. 14-24), a Miscellany written in the 17th century (see Pogharian, *Jerusalem*, III, 4); Jerusalem No. 959 (pages 805-812), a Miscellany written in 1771-76 (see *ibid.*, III, 514-518); Jerusalem No. 1896 (pages 159-163), a Miscellany written in 1801-1802 (see *ibid.*, IV, 311-315); Matenadaran No. 8780 (fols. 3-16v), written in the 18th century (see Eganian, *Matenadaran*, II, col. 812). Somal (see *op. cit.*, p. 160) claims that another copy was found in the Venice Mekh. Library.

himself the Jewish messiah by issuing an epistle in Hebrew (later translated into Greek, Turkish, and Armenian) addressed to the Jews in the Ottoman empire.⁶⁹ Sabbatai is said to have collected a large amount of gold and silver from his coreligionists, claiming that within eight months he would be proclaimed king. Although the Ottoman authorities, who interpreted these actions as an insurrection, imprisoned him, he was eventually released after converting to the Muslim faith.⁷⁰ Eremya's long narrative poem condemns Sabbatai's self-proclaimed messianic pretensions, as well as his hostile propaganda against the Muslims, Christians, and other religions. The author describes in detail the emergence of Sabbatai, his basic motives and the various means he employed to disseminate his doctrine, and finally his incarceration and humiliation. Eremya contends that Sabbatai's basic objective was the liberation of the Jews from the Turkish yoke, the return of the Jews to Jerusalem, and the establishment there of a powerful Jewish state. In many passages of the poem, Eremya expresses his indignation that Sabbatai's movement was also directed against Christianity, devotes considerable space to prove the fallaciousness of his messianic teachings, and concludes that the true messiah was Christ. He attributes the movement's failure to the Jewish religious leaders, in particular the eighty rabbis, who not only waged an intense campaign against Sabbatai but eventually delivered him to the Ottoman authorities. While severely castigating their actions, Eremya leaves no doubt about his sympathy for the Jews in general, especially in view of their suffering after the movement's failure.⁷¹ As a matter of fact, Eremya composed another poem, consisting of 32 lines, in which he deplors the plight of the Jews.⁷²

(17) "Another Jewish Ignominy."⁷³ This unpublished poem deals again with Sabbatai's movement but centers on its consequences for the Jewish population. Eremya asserts that Sabbatai was guilty and therefore deserved due

69 The Armenian version of this epistle is found in *Arakel Vardapeti Davrizhetswoy Patmutiun* (Vagharshapat, 1896), p. 658. The author has also devoted an entire chapter to Sabbatai's movement (see *ibid.*, pp. 651-665).

70 See J. von Hammer-Purgstall, *Geschichte des Osmanischen Reiches*, III, 588-589. The most comprehensive study of Sabbatai's movement and of his apostasy and death will be found in Gershom Scholem, *Sabbatai Sevi: The Mystical Messiah, 1626-1676*, trans. by R. J. Zwi Werblowsky (Princeton University Press, 1973).

71 For a more detailed analysis of the contents of this poem, consult Sahakian, *op. cit.*, pp. 101-104.

72 This poem is published in H. Kurdian, "Nor niwter..." in *Bazmavep*, nos. 6-8 (June-August 1967), pp. 143-149. The text is based on the copy found in Kurdian's private collection (No. 44). There are two other MSS. of the text, both at Jerusalem: No. 959 (page 83v), a Miscellany written in 1771-76 (see Pogharian, *Jerusalem*, III, 514-518), and No. 1896 (pp. 166-167), a Miscellany written in 1801-1802 (see *ibid.*, VI, 311-315).

73 Text preserved in Matenadaran No. 8780 (fol. 17-17v), Eremya's Poetical Works written in the 18th century (see Eganian, *Matenadaran*, II, col. 812); and Jerusalem No. 959 (pages 813b-814), a Miscellany written in 1771-76 (see Pogharian, *Jerusalem*, III, 514-518). The contents of this poem are described and analyzed in Sahakian, *op. cit.*, pp. 104-105.

punishment; yet, he sympathizes with his coreligionists' plight after the failure of his movement and deplors their persecution, the indignities and property losses that they had suffered, and the dangers for conversion to Islam that they had faced.

(18) "The Jewish Maiden Kera."⁷⁴ This is an unpublished novella in verse concerning a group of Jewish maidens who, according to custom, had gone on a picnic in the spring. Kera, one of the maidens, had boasted that she could find some *tan* (diluted yogurt) to quench their thirst. Proceeding to a nearby royal cattle-farm, she was raped by Turkish shepherds; they also raped the other maidens who had arrived there in search of her. In narrating this tragedy, Eremya underscores the cynicism of the shepherds who enjoyed the full protection of the Ottoman state, whereas the "despised" Jews could nowhere find justice.

These three poems on Jewish themes do not have a commonality of style and treatment. The first work (No. 16), which is in epical style, is characterized by its narrative qualities and the intricate development of the subject matter. The second poem (No. 17) concentrates essentially on the religious aspect; the suffering of the Jews after the failure of Sabbatai's movement is treated only peripherally. In the third poem (No. 18), Eremya makes extensive use of vivid popular expressions, imagery, and parallelisms. All three poems, however, have an underlying political motivation. While critical of the tenets of the Jewish faith, Eremya expresses admiration for the Jews' human qualities and sympathizes with their plight. This dichotomy can, perhaps, be explained by Eremya's own basic political and religious outlook expressed in many of his writings, namely, his abhorrence of Ottoman tyranny and his deep concern for the welfare and integrity of his fellow Armenians, which could be guaranteed only through the preservation of their Christian faith. Hence, Eremya never missed an opportunity to defend Christianity by attacking its adversaries.

(19) "Disputation against the Jews." Two scholars attest to having seen this text,⁷⁵ which appears to have been lost. Akinian surmises that this work, presumably written in prose, was probably one of many treatises on the subject of the messiah written by various non-Armenian authors, prompted by the controversy instigated by Sabbatai's messianic pretensions.⁷⁶

74 Torgomian states that this poem was part of Eremya's *History of Istanbul*, and that he had deleted it because of its "immodest contents" (see Torgomian, *op. cit.*, I, 93 note 1). The text is preserved in Matenadaran MS. No. 1675 (fols. 272-274), a Miscellany written in 1732 (see Eganian, *Matenadaran*, I, col. 606). For a summary discussion and analysis of the poem, see Sahakian, *op. cit.*, pp. 105-106.

75 See Chamchian, *op. cit.*, III, 723; and Somal, *op. cit.*, p. 160.

76 See Akinian, *op. cit.*, p. 125.

(20) "On the Albanian baker Dimo, who fell in love with a Jewish maiden named Mrkada." This is the Armenian version of "The Jewish Bride," which will be discussed in conjunction with its Turkish version.

In addition to these works dealing with Jewish themes, Eremya's poetical compositions also include a significant number of eulogies, canticles, dedicatory odes, and secular lyrics, which are briefly described here:

(21) "Eulogistic works on Abro Chelebi." Reference has already been made to Eremya's close associations with Abro Chelebi, whose philanthropic deeds, particularly his munificence to the Armenian church, are eulogized in at least four of Eremya's works. Among these, the most extensive (400 couplets) and important is the five-part "The Life of Abro Chelebi,"⁷⁷ written in the years 1668-72. Part I provides Abro's genealogical background; Part II details Abro's commercial activities and his associations with various high-ranking Ottoman officials; Part III describes the destructive fire at Istanbul that burned down two Armenian churches, one of which was completely restored at Abro's expense but which was subsequently torn down by order of the grand vizier; Part IV depicts the destruction of the Temple in Jerusalem and the exile of the Jews to Babylon, written in imitation of the Psalms, and designed to serve as a parallel in describing the destruction of the afore-mentioned Armenian church; and Part V, written in Jeremiaic style, laments the Ottoman conquest of the island of Crete in 1668. In describing each of these episodes, Eremya also provides considerable data that are of interest to Ottoman historical research. In 1663 Abro Chelebi, after receiving an Armenian Gospel manuscript,⁷⁸ requested Eremya to write a colophon in the codex in which he again eulogized the Abroyan family.⁷⁹ Subsequent to the conquest of the city of Kandia, on the island of Crete, by grand vizier Ahmed Köprülü in 1669, all except two Christian churches were converted into mosques. One of these Christian edifices was acquired by Abro Chelebi,⁸⁰ and Eremya, at the latter's behest, composed an elegy bemoaning the Ottoman conquest of Kandia and the tragedy meted out to the Christians. In this elegiac poem, Eremya provides considerable information on the Ottoman siege and eventual conquest of Crete, with particular references to grand vizier Ahmed Köprülü.⁸¹ Similarly, in 1677 Abro acquired a Greek church at Philippopolis in Macedo-

77 Akinian states that he had seen the MS. of this work at Munich in 1930. It was listed for sale in *L. Rosenthals Antiquariatskatalog*, Nr. 167, no. 12. The codex and its contents are described in Akinian, *op. cit.*, pp. 96-103.

78 Written by the scribe Toros at the monastery of Grner in Cilicia in 1263, and commissioned by Hovhannes, brother of King Hetum I.

79 The whereabouts of the MS. of this work are unknown. A summary of the contents of its colophon is found in Akinian, *op. cit.*, pp. 113-116.

80 See Hammer-Purgstall, *op. cit.*, III, 634.

81 The whereabouts of the MS. of this text are unknown. Akinian, who has reproduced Eremya's summary of its contents, as well as excerpts from the text itself (see Akinian, *op. cit.*, pp. 104-113), states that he had seen the MS. at Paris in 1931, when it belonged to Hovhannes Zavrian.

nia; after its restoration as an Armenian church, Eremya composed a eulogistic poem describing the circumstances of the church's acquisition and restoration, and extolling Abro Chelebi's munificence.⁸²

(22) "Canticles, Elegies, and Secular Lyrics."⁸³ This group of Eremya's creations comprises some sixty poems, a number of which are in Armeno-Turkish. Insofar as the Armenian compositions are concerned,⁸⁴ in the main they imitate the poetical traditions, style and idiom that were characteristic of medieval Armenian religious poetry; hence, for the most part, they are devoid of original, lyrical qualities.

(23) "Dedicatory Odes." A total of thirty-two eulogistic poems, in varying lengths, are dedicated to and/or concerning various individuals. They can be divided into three categories: the first, odes in which Eremya expresses his love and admiration for specific individuals; the second, to console friends on the occasion of their bereavement; and the third, general eulogistic poems.⁸⁵ Six of these odes are written in Armeno-Turkish.

(24) "Letters or epistles."⁸⁶ Of the numerous private letters written by Eremya, twenty-four have survived in two manuscripts in the library of the Armenian patriarchate at Jerusalem. These letters are important not only for the data they provide for Eremya's biography but also for the light they shed on contemporary political, religious and social events, as well as on major Armenian figures, both ecclesiastical and secular, of his time. Additionally, some of the letters are important examples of his mastery of the classical Armenian language. Three of the letters, written in Armeno-Turkish, will be discussed later.

82 The text of this work has been partially published by H. Kurdian, "Niwter Pulkarahayots...", in *Bazmavep*, 1929, pp. 345-348. Cf. also Akinian, *op. cit.*, pp. 116-119.

83 The texts of 12 of these works will be found in Nshanian, *op. cit.*, Appendix, pp. 587-664. They were published from MSS. Nos. 1042 and 1059 at Jerusalem (see Pogharian, *Jerusalem*, IV, 59-61, and 85-88). For a comprehensive list of the canticles, elegies and secular poems, as well as the MSS. and printed sources, see Akinian, *op. cit.*, pp. 171-182 and 184-190. Besides those at Jerusalem, Eremya's poetical works will be found in the following thirteen MSS.: *Matenadaran* Nos. 41, 3504, 7193, 7708, 7715, 7716, 7717, 8219, 8699 (see Eganian, *Matenadaran*, I, cols. 234, 1028; II, cols. 480, 592, 594-595, 697, 796); *Vienna Mekh.* Nos. 577, 671, 740, 979 (see Oskian, *Vienna*, II, 11-17, 162-166, 279-281, 565-566).

84 For an analysis of Eremya's poetical compositions, see Sahakian, *op. cit.*, pp. 81-101.

85 The texts of these dedicatory odes were published, for the first time, in Mesrop Nshanian, *op. cit.*, Appendix, pp. 526-586. These are based on the texts in Jerusalem MSS. Nos. 1058 and 1059 (see Pogharian, *Jerusalem*, IV, 83-88). For a list of 26 of the 32 dedicatory poems, see Akinian, *op. cit.*, pp. 152-168.

86 The texts of Eremya's letters were published, for the first time, in Nshanian, *op. cit.*, Appendix, pp. 405-525. These were based on Jerusalem MSS. Nos. 1058 (fols. 11-94) and 1059 (fols. 29-101v) (see Pogharian, *Jerusalem*, IV, 83-88). For a list of these letters see also Akinian, *op. cit.*, pp. 141-152.

Eremya is also the author of the following work entitled:

(25) "Calendrical Information."⁸⁷ This title does not accurately reflect the contents. As pointed out by Akinian,⁸⁸ it would more appropriately be described as a collection of "calendrical puzzles and puns". During the period in which Eremya lived, it was considered a sign of sophistication to indicate current dates not by the customary numerals (using the characters of the Armenian alphabet) but through riddles and puns. As a devotee of this kind of pedantry, Eremya compiled such a collection in verse (which, of course, is devoid of any literary merit) divided into three parts. Presumably designed as an exercise book to teach this "art", the samples progress from simple words to complicated riddles, by means of which the system was to be employed and/or deciphered.

Finally, there are several additional Armenian compositions of Eremya's which appear to have been lost. Chamchian mentioned one written at the behest of the ambassador of the Alamans (Austria) "on the geography of Persia, India and Anatolia, and more extensively (the geography) of Armenia, as well as on the (Armenian) bishoprics of the several catholicosial sees and all the monasteries, to which he also appended a map". He added that Eremya "also translated many works from Greek and Latin into Armenian". Somal also refers to the geographical study, adding however that "only a fragment of the introduction to the geographical map of this very important work has survived".⁸⁹ Although other scholars have referred to this work,⁹⁰ as well, no trace of it has yet been found. Moreover, none of the Armenian translations from Greek and Latin, referred to by Chamchian, has survived. Finally, Trdat Balian mentions two more works which also appear to have been lost; the first of these is a "Brief Description of the Straits of Istanbul", presumably written in vernacular verse; and the second, entitled "Contemporary History," written in the year 1682.⁹¹

87 For the best available information concerning Auro and the Auroyan family consult: Yizma's *Shikharat* MS. No. 77 (ff. 70-70v), a Miscellany described in H. Oskan, *Turak-Sayen daryafat Matnadrang Matnadrang / Persia*, vol. II, 332-333; Mazyar's *Shikharat*, *Hayapan (Istanbul)*, 1946, No. 14; Oskan, "Auro Chelebi's *Shikharat*" in *Hande Amnere* 1926, pp. 411-416; Arshak A'pogyan, *Shikharat*, 1909, No. 391; H. Kurdan, "Nisest Paikaranxya patmutian hamar, Auro Chelebi".

87 Text preserved in Jerusalem MS. No. 1058 (fols. 106-119v), which contains Eremya's letters (see Pogharian, *Jerusalem*, IV, 83-85).

88 Akinian, *op. cit.*, pp. 136-141, which provide a summary and analysis of its contents.

89 See Somal, *op. cit.*, p. 160.

90 See, in particular, the following: Alishan, *Hayapatum*, I, 133; Maghak-Teopilian, *op. cit.*, I, 241; Mirmrian, *op. cit.*, p. 11; Akinian, *op. cit.*, pp. 135-136; Torgomian, *op. cit.*, I, 183.

91 See Trdat Palian, "Eremita Keomurjian" in *Biwrakn* (Istanbul), no. 10 (1898), pp. 611-612. Palian claims that, in 1885, he had seen a copy of Eremya's "Contemporary History" in a MS. owned by A. Muratian, then serving as consul for Germany at Jaffa. The whereabouts of this MS. are unknown, and Palian has failed to provide any information regarding its contents.

Eremya's Armeno-Turkish Works

The following summary shows that the vast majority of Eremya's works in Armeno-Turkish are translations of fictional, historical and religious writings. In these, as well as in his creative works, Eremya employed, with equal facility, both prose and verse forms. The translations include:

(1) "Hikâye-i Paris ve Vena" (The Story of Paris and Vienna), in verse.⁹² The title of this mediæval love story has the following explanatory note: "Teelif olunmuş latin lisanında ve terjeme olunmuş hay lisanına, bir ehli mearif zat marifetiyle, Homeros istillahi ile, ve tekrar terjeme olunmuş lisani türkiye, mevzun ve mukaffa olarak, Eremya Chelebi Kômürjjan marifetiyle, ol ki müellif dakhî tesmiye olunmuş dur, okuyan ikhfane sefabakhsh eylenje olmak ichün" (Composed in the Latin language and translated into the Armenian language in Homeric style by someone, and again translated into Turkish verse by Eremya Chelebi Kômürjjan, who is also called a scholar, for the enjoyment of readers). The scholar K. Melik-Ohanjanian has shown that the Armenian version referred to here was done by the priest Hovhannes Derzntsi at Marseille in 1587, and that it is an adaptation based on several versions in European languages. Similarly, Eremya's Turkish version is not a translation of the Armenian version but a free adaptation.⁹³

(2) "Kitap hikâye-i cihangir Iskender zürlkarneyn. Lisan ermenyandan lisan türkçe-i est el-hakir Eremya."⁹⁴ This is the unpublished Turkish version in verse of the well-known Alexander Romance, rendered by Eremya from the Armenian version.

(3) "Ermeni tarihi" (History of the Armenians). According to Chamchian, "at the behest of learned Turks, he (Eremya) also translated into their language excerpts from the History of Khorenatsi, including concise information on

92 Published by the Zartarian Bros. Press at Istanbul in 1871. The text has survived in the following MSS.: Vienna Mekh. No. 88 (see Dashian, *Vienna*, I, 354-355; *Matenadaran* Nos. 1456 and 9700 (see Eganian, *Matenadaran*, I, col. 556, and II, col. 977); and Kur-dian Collection No. 44 (see *Banber Matenadaran*, no. 11 (1973), pp. 419-420).

93 See K. A. Melik-Ohanjanian, *Patmutiun Parezi ev Vennayi—Patmutiun Venetik Kaghakin* (Yerevan, 1966), especially pp. 58-67 that discuss the textual characteristics of Eremya's Armeno-Turkish version.

94 The original MS., written by Eremya himself, is preserved in Jerusalem No. 988 (fols. 6-178), see Pogharian, *Jerusalem*, III, 587; there is also a second copy in Jerusalem No. 1842 (pages 221-380), see *ibid.*, VI, 219-221. Andreasyan claims that there is another copy in Venice Mekh. MS. No. 473 (see Andreasyan, *op. cit.*, p. xxvi). For an English translation of the Armenian version see Albert M. Wolohojian, *The Romance of Alexander the Great by Pseudo-Callisthenes*, trans. from the Armenian version (Columbia University Press, New York-London, 1969).

the Bagratunis and Rubenians as well".⁹⁵ This unpublished work was designed to acquaint Turkish readers with notable events in the history of the Armenians; hence, the excerpts from Moses Khorenatsi's History, which is known as the first comprehensive history of the Armenians; it was also supplemented by data excerpted from other sources concerning the Bagratuni dynasty in Armenia proper and the Rubenian dynasty that ruled in Cilicia. The work is important because it is also the first instance, albeit in summary form, that Khorenatsi was made available in any foreign language.⁹⁶ A. Ter-Ghevondian has shown that the Arab historian Munajjim Bashi had utilized Eremya's work in writing the section in his *Jami al-Duwal* that deals with the history of the Armenians.⁹⁷

(4) "The New Testament" in its entirety, and parts of the "Old Testament," including the Psalms of David.⁹⁸ Unpublished.

(5) "Muhtasar hagiografya" (Brief Hagiography), contains the martyrologies of 175 saints, written by Eremya for his son Grigoris Vardapet at Etchmiadzin in 1685.⁹⁹ Since this compilation is unpublished, it is uncertain whether the texts are direct translations from the Armenian Menologium or adaptations from it.

Eremya Chelebi's original Armeno-Turkish works also include two sermons, several eulogistic and dedicatory odes, the love story of the Jewish Bride, and several private letters, which are summarized below.

(6) Two sermons in Turkish prose, one on the Feast of Vardavar (Transfiguration) and the other on the Crucifixion of Christ, both of which are unpublished.¹⁰⁰

95 According to Andreasyan (see *op. cit.*, p. xxvi), a copy of this work is preserved in a MS. in the Venice Mekh. Library, which he has not identified by number. There is a fragment from it in Jerusalem MS. No. 863 (fols. 546v-555v), see Pogharian, *Jerusalem*, III, 361-362.

96 It is to be noted that the first complete translation of Khorenatsi's *History* appeared in Latin at Stockholm in 1733.

97 See the study that discusses the textual relationship in A. Ter-Ghevondian, "Eremia Chelebin orpes Munajjim Bashii aghbyurnerits meke" in *Teghekagir Hasarakakan Gitutyunneri* (Yerevan), nos. 7-8 (1960), pp. 143-150.

98 Copy of the text preserved in Matenadaran MS. No. 1645 (fols. 119-219), see Eganian, *Matenadaran*, I, col. 599. The Psalms were translated in 1692 at the behest of an Armenian notable named Kayseri'li Dügüncüyan. Copies of it are found in Matenadaran MS. No. 1644 (fols. 42-94) and No. 1645 (see Eganian, *Matenadaran*, I, col. 599); Venice Mekh. MS. No. 85 (see Sargisian, *Venice*, I, 368-370); and Vienna Mekh. No. 988 (fols. 89-99, 101-104), see Oskian, *Vienna*, II, 576-578.

99 The original MS., written by Eremya himself, is preserved in Jerusalem MS. No. 1076, fols. 5-175 (see Pogharian, *Jerusalem*, IV, 112-113). The colophon, written in Armenian, has been reproduced in Akinian, *op. cit.*, pp. 130-131.

100 Text preserved in Vienna Mekh. MS. No. 407, fols. 9-21v, 94-115v (see Dashian, *Vienna*, I, 859-860).

(7) "Canticles, Elegies, and Odes." Eremya's poetical works in these genres include the following in Armeno-Turkish:

(i) A canticle composed on the occasion of the death of his daughter Soghome, written in two parts, the latter of which, consisting of 29 lines, is in Turkish. Incipit: "Nene beni siz aghlaman sızlaman, / Ejel geldi emrullahdi siz anlan..."¹⁰¹

(ii) Dedicatory ode (24 lines) without title, with acrostic "Martiros Papazade dur bende." Incipit: "Malim izet chelebime / Alishan u sultanım..."¹⁰²

(iii) Dedicatory ode (34 lines), with acrostic "Krikor Chelebime selam." Incipit: "Kamet il tifil u servi revan / Verip dur sana tanghri u subhan..."¹⁰³

(iv) Dedicatory ode (26 lines) addressed to some friends in Bursa. Incipit: "Ey varum omrumun tahdine sultan / Olur leyli mejnun husnune bakan..."¹⁰⁴

(v) Dedicatory ode (22 lines) addressed to a Turkish friend. Incipit: "Ey benim sultanım chelebi agham / Ey izetlim benim ruh u revan..."¹⁰⁵

(vi) Dedicatory ode (22 lines), with acrostic "Keomurjizade Eremyaden." Incipit: "Kelamım nadiran yoghsulen geda / Yom etmişdim bu ezelden ala..."¹⁰⁶

(vii) Dedicatory ode (32 lines), without title. Incipit: "Esrari safiat sıdkı dil u de, / Shohret virmişdir daril jhande..."¹⁰⁷

(viii) Dedicatory ode (24 lines), with acrostic "Murad Chelebim". Incipit: "Muminan asli pakden uchmaghe nayil ejdad, / Nesli güzin ibret peyda meyvedari sen dilshad..."¹⁰⁸

(ix) Dedicatory ode (25 lines), whose beginning is missing. Incipit: "Keth ezeli arzan deyem usdunude mualladur. / Sadetin uje makam azimetli jane jenan..."¹⁰⁹

(x) "Ode on Jerusalem."¹¹⁰ / Details concerning this work are not available.

101 Text published in Nshanian, *op. cit.*, pp. 632–634, from Jerusalem MS. No. 1042, fols. 105a–108b (see Pogharian, *Jerusalem*, IV, 59–61).

102 Text published in Nshanian, *op. cit.*, pp. 565–566, from Jerusalem MS. No. 1059, fols. 36a–36b (see Pogharian, *Jerusalem*, IV, 85–88).

103 Text published in Nshanian, *op. cit.*, pp. 578–579, from Jerusalem MS. No. 1059, fols. 30b–31b (see *ibid.*).

104 Text published in Nshanian, *op. cit.*, pp. 579–580, from Jerusalem MS. No. 1059, fols. 31b–32b (see *ibid.*).

105 Text published in Nshanian, *op. cit.*, pp. 580–581, from Jerusalem MS. No. 1059, fols. 32b–33b (see *ibid.*).

106 Text published in Nshanian, *op. cit.*, pp. 581–582, from Jerusalem MS. No. 1059, fol. 39b (see *ibid.*).

107 Text published in Nshanian, *op. cit.*, pp. 582–583, from Jerusalem MS. No. 1059, fol. 41a (see *ibid.*).

108 Text published in Nshanian, *op. cit.*, pp. 583–584, from Jerusalem MS. No. 1059, fol. 52b (see *ibid.*).

109 Text published in Nshanian, *op. cit.*, pp. 585–586, from Jerusalem MS. No. 1059, fol. 53a (see *ibid.*).

110 Text published in *Tagharan Pokrik*, pp. 41–43.

(xi) "Ode on the Holy Sepulcher of Christ."¹¹¹ Details concerning this work, also, are not available.

A manuscript at Jerusalem (No. 1842), entitled "Book of Sermons and the Alexander Romance" in Turkish, also contains four polemical writings by Eremya against the Greeks, which hitherto appear to have escaped the attention of scholars. Hence, the titles and incipits of these unpublished texts are given here:

(8) "Polemical Writings."

(i) "Urular Ermeni hakine köpeg oruju saklarsız deyu ürdükleri için, el jevabname hakir İremya." Incipit: "İpdida sival etmeliyiz ki hangi vilayette idi bu Serkis piskopos..."¹¹²

(ii) "Rumlerden denildi ki Ermeni papaz oldughi sünnet olunurler, anlere jevabname el hakir İremya." Incipit: "Papaz oldugi gün meydande durub dört kıta, hep evayeliyi okumak farz olmus bitirmek gerek..."¹¹³

(iii) "Rumlar Ermenilere bokdizi dedikleri için jevabname el hakir İremya." Incipit: "Chochugleriniz kızleriniz chaghırırler konshulge bokdizi..."¹¹⁴

(iv) "Defa benlig devası ve riazet için hakir İremya." Incipit: "Benlig davasına gelirsenez ishit imdi, sende eshegden düşmüş bende türk rayasi, biribirimizi mezeye almak neden..."¹¹⁵

As mentioned above, MS. No. 1058 at Jerusalem contains the texts of Eremya's private correspondence, which include the following in Armeno-Turkish:

(9) Five letters, one of which is addressed to Nimetullah Chelebi of Aleppo, and the other four to unknown individuals.¹¹⁶

Turkish, Greek and Armenian Versions of "The Jewish Bride"

Eremya composed "The Jewish Bride" in two versions, one Armenian and the other Turkish. The Armenian version was first published by Hasmik Sahakian, accompanied by a brief literary analysis of its contents.¹¹⁷ This was

111 Text published in *ibid.*, pp. 52–53. A copy preserved in Vienna Mekh. MS. No. 436.

For brief discussions of odes (ix) and (x), see Akinian, *op. cit.*, pp. 187–189, and Sahakian, *op. cit.*, pp. 173–174.

112 Text in Jerusalem MS. No. 1842, pp. 383–413 (see Pogharian, *Jerusalem*, VI, 219–221).

113 Text in *ibid.*, pp. 417–437 (see Pogharian, *ibid.*).

114 Text in *ibid.*, p. 438 (see Pogharian, *ibid.*).

115 Text in *ibid.*, pp. 438–440 (see Pogharian, *ibid.*).

116 The texts of these letters are published in Nshanian, *op. cit.*, pp. 516–523, from Jerusalem MS. No. 1058, fols. 21b–22b, 77b–78a, 80a–81a (see Pogharian, *Jerusalem*, IV, 83–85).

117 See Hasmik Sahakian, "Eremlia Chelebi Keomurjiani mi antip poeme" in *Banber Matenadaran*, no. 6 (1962), pp. 409–427. This publication is based on two MSS. at the Matenadaran: No. 7715 (fols. 67v–74v), a Miscellany written in the 18th century; and No. 8780 (fols. 17v–30), a Collection of Eremya's Poetical Works, written in the 18th

followed by another publication of the same text by H. Kurdian. The Turkish version is being published in this monograph for the first time. It should be noted that its existence was unknown to any of the scholars who have studied Eremya's literary works, including Hasmik Sahakian, the publisher of the Armenian version. The Turkish variant was discovered by this writer in a manuscript copy at the New York Public Library. Further investigations revealed that there was a second copy of the same text at the Matenadaran in Yerevan. The following is a brief description of these two manuscripts:

1. New York Public Library, Spencer Collection, Armenian MS. 5, entitled "The Jewish Bride." The codex, which is on paper measuring 18.5×13 cm., is written in Armenian *notragir* (cursive) script on a single column of 16 lines. The MS. consists of 80 pages as follows: pages i–viii provide the table of contents in Armenian, and pages 1–79 occupy the Turkish text of the poem written in Armenian script. Page 80 is blank. The text is divided into twenty-one chapters, and each chapter is preceded by a subtitle in Armenian summarizing its contents. A number of folios in the codex have been misbound; the proper order should be: pages i–viii, 1–32, 37–40, 33–36, 45–56, 41–44, 57–67, 79, 68–78. The codex is illustrated with eleven full-page miniatures depicting various scenes described in the poem. There are also twenty marginal ornaments consisting of eight arabesques, six floral designs, four trees, and two birds. Eighteen initials are formed by representations of birds. There are no colophons or inscriptions in the codex; hence its date and provenance are unknown. The MS. was executed, probably, in the eighteenth or at the latest in the early part of the nineteenth century.¹¹⁸

2. Matenadaran (Yerevan) MS. No. 1456, a Miscellany written in the eighteenth century. The codex, which is on paper measuring 19.6×14.5 cm., is written in Armenian *notragir* (cursive) script on a single column of 24 lines. The MS. consists of 259 folios, and it contains three texts as follows: fols. 3–25, a defective copy of Eremya's "The Jewish Bride" in Turkish; fols. 26–78, Eremya's Turkish translation of *Hikâye-i Faris ve Vena*; fols. 79–259, Turkish version in prose of "The Story of the Seven Wise Men."¹¹⁹ The text of "The Jewish Bride" in this codex has been misbound; the proper order should be: fols. 6, 4, 5, 3, 7–25.

century (see Eganian, *Matenadaran*, II, cols. 594 and 812). A second edition of the Armenian text was published by H. Kurdian based on MS. No. 44 in his private collection (see H. Kurdian, "Nor niwter Eremia Chelebi Keomurjiani masin" in *Bazmavep*, nos. 6–8, June–August 1967, pp. 143–149). Kurdian's version lacks lines 165–248 found in the text published by Sahakian. Three additional MSS. of the Armenian text are preserved at Jerusalem: No. 605 (fols. 24–34), a Miscellany written in the 17th century; No. 959 (pages 814–822), a Miscellany written in 1771–76; and No. 1896 (pages 168–187), a Miscellany written in 1801–1802 (see Pogharian, *Jerusalem*, III, 3–4, 514–518, and VI, 315).

118 For a more detailed description of this MS. see Sanjian, *A Catalogue of Medieval Armenian Manuscripts in the United States* (Univ. of California Press, Berkeley–Los Angeles, 1976), pp. 494–495.

119 See brief description of the MS. in Eganian, *Matenadaran*, I, No. 1456, col. 556.

In this monographic study, the New York Public Library manuscript is identified by N, and the codex at Yerevan by Y. In the manuscripts of both the Armenian and Turkish versions, the poem has the following Armenian title: "Vasn ekmekji arnavud Dimoyi umemn, or sireats zaghjik mi hreyi Mrkada anun ev surb khorhrdov karoze nma zKristos ev aghjikn khostana ertal end nma ur ev kamitsi manukn" (The Story of the Arnavud baker Dimo who fell in love with the Jewish maiden Mrkada and preached Christ to her with holy inspiration, and the maiden consented to accompany the youth wherever he wished to go). The title "The Jewish Bride," adopted for this publication, is actually the designation arbitrarily employed by the New York Public Library to identify the text. The editors of this monograph have chosen to use this brief title in place of the original, more cumbersome one.

The Preface to this monograph makes reference to an extant Greek version of the poem. It was first published, in booklet form, at Venice in 1668; it was reprinted, again at Venice, in 1683, 1803, 1858 and 1863, attesting to its popularity among Greek readers. The original edition of 1668 was republished, with an accompanying French translation, by Émile Legrand in 1877.¹²⁰ The text is entitled: "The Story of the Jewish girl Markada, who on July 15th, 1667, was abducted from her parents' house in the Fener quarter of Constantinople by the Albanian youth Dimos to Hungaro-Wallachia, where the ruler honored him greatly and married her to him." This Greek version is an 810-line rhymed poem composed in vernacular Greek, preceded by a one-page Introduction in prose. The text begins with a 38-line Preface, followed by the story itself (772 lines), which in turn is divided into three sections, each with a subtitle.

While dealing with the same basic story, a comparison of the Greek poem with Eremya Chelebi Kōmūrjian's Turkish and Armenian versions shows striking similarities as well as differences. The existence of the Greek text, moreover, sheds considerable light on Eremya's dual compositions. The similarities suggest that, in all likelihood, there had existed a brief, primitive Greek version of the story of Dimo and Mrkada (in the Greek text referred to, respectively, as Dimos and Markada), with which both the anonymous Greek author and Eremya must have been familiar, and that both authors subsequently composed their own embellished versions independently, utilizing of course the core of the common theme that inspired their respective imaginations.

The title of the Greek version provides a specific date, that is, July 15th, 1667, when Dimo's abduction of the Jewish maiden is said to have occurred. Moreover, at the end of the Preface, the anonymous Greek author asserts that his work was based upon an episode that had actually occurred in Constantinople. In contrast, neither of Eremya's Turkish and Armenian versions pro-

120 See Émile Legrand, *Recueil de poèmes historiques en grec vulgaire* (Paris: Ernest Leroux, 1877), pp. 129-189.

vides information regarding the date of the abduction or the date for the composition of the poems. The historicity of the incident, of course, cannot be determined with any degree of certainty; yet it is not beyond the realm of possibility that a Christian Albanian youth may, indeed, have abducted a Jewish maiden, which in turn may have produced conflicting reactions within the Christian and Jewish communities. Moreover, the fact that the Greek poem was first printed at Venice in 1668, as well as the fact that this version makes no reference to Sabbatai Sevi (1626–1676), the self-proclaimed Jewish messiah, suggest that Eremya's Turkish and Armenian poems could not have been composed prior to the Greek version.

A comparison of Eremya's Turkish and Armenian versions reveals that, although narrating the same basic story, they are two distinct and independent compositions. In the absence of any external or internal evidence, it is not possible to determine which was the precedent version.

Several references in the Armenian and Turkish versions seem to provide some clues regarding the date of the composition of either or both versions of the poem. The Armenian text makes three allusions to Sabbatai Sevi and four to the Kaymakam in Edirne without specifically mentioning his name. The Turkish version also refers to Sabbatai (stanzas 132, 152, 248), and it mentions the Kaymakam of Istanbul without giving his name (stanzas 119, 146); in contrast, stanza 224 makes specific mention of Kara Mustafa as Kaymakam in Edirne, and the same individual is again referred to in stanzas 227, 230 and 236. Finally, stanza 227 mentions "Sultan Muhammed's High Court," which of course is a reference to Sultan Mehmet IV (1648–1687).

In his study of the story of Sabbatai Sevi, Gershom Scholem provides the following chronological sequence of events: Subsequent to revealing himself in Palestine as the messiah and his excommunication by the rabbis of Jerusalem, Sabbatai arrived in Smyrna early in September 1665. He did not manifest himself there as the messiah until December, when he publicly proclaimed himself as messianic king, divided the whole world among his followers, and appointed viceroys for Rome and Constantinople. He then sailed from Smyrna for Constantinople on December 30, 1665, and, having been arrested at sea by the Turkish authorities on February 8, 1666, he was brought ashore in chains. Within three days of his arrest, Sabbatai was brought before the Divan and was sent to prison. On April 19, 1666, by order of Grand Vizier Ahmed Köprülü—who then was busy preparing his army and fleet for the expedition to Crete and the conquest of the island from the Venetians—Sabbatai was removed from the prison in Constantinople to the fortress of Gallipoli. After Rabbi Nehemiah's denunciation of Sabbatai and testimony against him to the Turkish authorities in Edirne, Sabbatai was brought to the attention of the Kaymakam Mustafa Pasha who acted as Deputy of the Grand Vizier. Sabbatai was brought to Edirne on September 15, 1666, and on the following day was brought to the sultan's court. The Turkish sources indicate that this proceeding was attended by the shaykh ul-Islam, the sultan's chief preacher, the Kaymakam, namely, Kara Mustafa Pasha, and several high government and court

officials. Sultan Mehmet IV, himself, watched the proceedings from a latticed alcove. When Sabbatai was offered the choice between being put to death forthwith or converting to Islam, he bought his life at the price of apostasy.

Kara Mustafa Pasha, mentioned specifically in the Turkish version as the Kaymakam in Edirne, can be identified with Merzifonlu Kara Mustafa Pasha, who held the office of Kaymakam of Grand Vizier Fazıl Ahmed Pasha (Köprülüzade) when the latter was in the field in Hungary from April 13, 1663 until February 19, 1666, and again from May 9, 1666, when the Grand Vizier Fazıl Ahmed Pasha left for the campaign on Crete, until his return on June 27, 1670. This evidence, coupled with the several references to Sabbatai, suggest that, at least insofar as the Turkish version is concerned, it was composed no later than June, 1670.

The Introduction and Preface to the Greek poem set the fundamentally religio-panegyric tone of the composition. In these sections, the anonymous author extols Dimo's and Mrkada's virtues and "heroic deed"; he seeks Christ's help in composing the rhymed poem consonant with the solemnity of the theme; and he castigates the "infidel" Jews who had earned the Christians' opprobrium for having rejected Christ.

In contrast to Eremya's dual versions, the core of the seemingly historical narrative of events in the Greek poem contains not only more but also more exact information, as evidenced in the summary that follows. It is said that Dimos (= Dimo), who lived in the Fener quarter of Constantinople, was a Christian Albanian baker from Epeiros, and that Markada (= Mrkada) was the daughter of a wealthy Jewish merchant-jeweller who, at the time of the abduction, happened to be away on a business trip. The introduction of the principal characters of the story is followed by a detailed and romanticized description of Markada's beauty. She was brought up by her mother in accordance with Jewish religious traditions, yet she seems to have shown inclinations towards the Christian faith. Even though Markada was willing to be baptized a Christian and marry Dimos, she was afraid that the Jews might cause her death; hence, she suggests that Dimos abduct her to another country. Before responding in the affirmative, Dimos consults with his cousin Ginis who lived with him in Constantinople. Ginis not only approves of the abduction scheme, but also advises him that it should be carried out with the help of their local Albanian compatriots, and that, in the meantime, Dimos should set his business matters in order, including the collection of sums due him from his debtors. The abduction takes place a week later, when at three o'clock in the morning Dimos arrives at Markada's house in his boat. After embarking the boat, Markada puts on a man's garb, and they proceed to "Aybazar" (Ayub Ansari, i.e., today's Eyub or Ayvansaray), where they get into a carriage made ready for them. On their journey, the couple are accompanied by two dozen young Albanians trained in warfare.

The next section of the Greek poem describes "the lamentation and uproarious wailing of the Jews and of Markada's mother" after the daughter's disappearance. At first, the mother assumes that Markada had drowned, and

the divers in vain search for her body. The mother's lamentation attracts the attention of the Jewish community who, upon learning of Markada's disappearance, raise a clamor in the streets and search for her everywhere. When they ascertain that Dimos had left Fener, they become convinced that he had abducted Markada, and they resolve to apprehend him at all cost. Moaning and bewailing, the Jews proceed to the chief rabbi's synagogue, where they apprise him of Markada's abduction; they tell him that they could no longer remain in Constantinople for they were being ridiculed by the Turks, Greeks and Armenians; and they bemoan the fact that their misfortune had been brought on not by a man of distinction but by an Albanian baker. The chief rabbi exhorts them to avenge their "mortal enemies", namely the Greeks, by bribing Turkish officials; whereupon, the Jews proceed to the serail and appeal to the Kaymakam to dispatch some men after Dimos and Markada and ask that after their seizure they be sent to the gallows. For carrying out this request, they offer the Kaymakam thirty purses of money; hence, twelve *bostanjis* proceed from one village to another searching for the couple, but, ten days later, failing in their mission, they decide to return to Constantinople. On their way back, however, their horses are stolen by thieves; consequently, upon their arrival in Constantinople after their tortuous journey, they prevail upon the Kaymakam to compel the Jews to reimburse them for their stolen horses. The Jews' misery is compounded by the fact that they not only failed to recover Markada and lost the money they had offered to accomplish it; they also dared not leave their homes because the Greeks and Armenians continued to ridicule them by calling them "Albanian Women" (Turkish 'Arnaut karileri'), so much so that the Jews are compelled to offer additional purses of money to the Kaymakam to protect them against their detractors. Even though the police (*subashi*) threatened to silence them with their sticks, the Greeks' harassment of the Jews continued unabated.

The last section of the Greek poem gives an elaborate description of the lovers' leisurely and cheerful arrival in Bucharest, the capital of Wallachia. When Prince Karadzia¹²¹ (presumably Turkish *karaja* 'dark-complexioned') is apprised of their story, not only is he overjoyed but he orders that arrangements be made for Markada's baptismal ceremony. In the presence of a large congregation of Greeks and Wallachians, the baptism is performed on Sunday by the Archbishop, while the Prince himself acts as godfather of the "noble Jewish maiden" who is renamed Saphira, after which she is escorted to the palace amid demonstrations of rejoicing. There follows a grand feast, attended by the noblemen (boyards) and their wives, accompanied by musical entertainment. The elegant wedding ceremony takes place the following Sunday in the palace, and the Prince himself places the nuptial crowns upon the

121 Two Princes (Hospodars) of Wallachia bearing the name Caragea are known, one in the 18th and the other in the 19th centuries, however none in the 17th century. At the time of the story, the Prince of Walachia was Radu Leon. Either he was known in Istanbul by such a nickname, or the author is confusing him with another personage.

couple's head. Besides sumptuous gifts, the Prince grants Dimos three villages as his domain, and he places a company of three hundred young men under his command. Gifts of various kinds are also offered by the Prince (Hospodar) and the noblemen. The post-nuptial festivities include banquets, with musical entertainment, in the palaces of the Prince and of the nobility, amid the roar of cannons and the ringing of church bells. During these celebrations, everyone eulogizes Dimos' and Saphira's noble character and valiant deed. The author concludes the poem by re-emphasizing the honors heaped upon Dimos who, it is claimed, risked his life for the Jewish maiden, brought shame upon the Jews by abducting her, and thus "drenched the Jews' lips with the venom of bitterness".

Not only is the Greek poem shorter than Eremya's Turkish version (810 lines as opposed to 1032 lines, respectively); there are also considerable differences in the two authors' motives for the composition of their respective poems, in the general treatment of the subject, in the arrangement of the various episodes of the story, and in a number of substantive details. The anonymous Greek author treats the story essentially as a serious, religious theme with a didactic purpose, which also explains the absence of vulgarisms in his composition. Moreover, he not only derives great satisfaction from the Albanians' and Greeks' "victory" over the Jews but expects his readers to share his feelings; and he concludes the story in a jubilant, rather than tragic, manner. All these are in sharp contrast to Eremya's treatment of the same story.

The following analysis will further highlight some of the more important schematic and factual differences between the Greek and Turkish versions. Whereas in the Greek poem Mrkada almost immediately expresses willingness to be baptized a Christian and marry Dimo and suggests that they accomplish this by abducting her to another country, according to the Turkish version it was Mrkada's mother who at first suggested that Dimo become a Jew but upon his refusal there ensues an elaborate dialogue between the two lovers, resulting in Mrkada's agreement to convert to Christianity. Another element lacking in the Greek poem is the lengthy correspondence between Dimo and his brother in Wallachia regarding Dimo's predicament which had resulted from his having fallen in love with a Jewish maiden, culminating in his brother's advice to abduct her and bring her to Wallachia; in the Greek poem Dimo consults with his cousin Ginis in Constantinople, who not only approves of the abduction but also makes the necessary arrangements with fellow Albanians to execute the plan. In Eremya's version, Dimo, encouraged by his brother's advice, meets with Mrkada to discuss the abduction scheme, and he succeeds in persuading her after describing the lavish reception they will be accorded in Wallachia and the luxurious wedding that will follow her baptism, and the episode concludes with Mrkada's emotional response. As we have seen, this dialogue is lacking in the Greek version; instead, the author concludes the story with the lovers' arrival in Bucharest and with a much more elaborate and precise description of the baptismal and wedding ceremonies, thus underscoring the happy ending of the abduction.

In the Turkish version, a boatman takes Dimo and Mrkada from the latter's house to Eyub where they meet their unidentified companions for the journey, whereas in the Greek poem the lovers proceed to "Aybazar" and the companions are identified as Albanian youths. In Eremya's text, the couple arrive in Wallachia where they are taken to the palace of the unnamed Prince; in contrast, the Greek version specifies that they arrive in Bucharest, whose Prince is identified as Karadzia. Another discrepancy is that, after her baptism, Mrkada is renamed Sophia and Saphira in the Turkish and Greek poems, respectively. Whereas in Eremya's version the mother's discovery of Mrkada's abduction is related after the description of her wedding, in the Greek text this is told soon after her disappearance is discovered. Moreover, the Turkish version mentions Bekir as the sergeant-at-arms of the *bostanjis* who went in pursuit of the lovers, and it also states that several Jews accompanied the *bostanjis*; both of these are not mentioned in the Greek poem. Finally, the Greek text lacks entirely the following episodes recounted in Eremya's Turkish version: the conversation of the Jews with the boatman who had taken the lovers to Eyub and his explanation as to how the abduction had been carried out; the lengthy Jewish charges and Greek countercharges with respect to the abduction; the Greek maidens' elaborate song deriding Mrkada's mother and eulogizing Mrkada's blissful married life with Dimo; the mother's journey to Edirne to plead her case with Kaymakam Kara Mustafa Pasha; the seizure of Greek merchants accused by the Jews with the abduction of Mrkada, and the dismissal of the charge on the grounds that testimony of Jews in Muslim courts was inadmissible; and, finally, the mother's death in grief at Edirne, which accounts for the tragic end of the Turkish version of the story.

The Armenian version of "The Jewish Bride" consists of a total of 504 lines. Its publisher, Hasmik Sahakian, has divided the text into eight sections, each with a subtitle describing its contents. The Turkish version consists of a total of 1032 lines. Following the format of the manuscript copy in the New York Public Library, the text in the present monograph is divided into stanzas of four lines each, excepting stanzas 174-193 which have five lines each. Obviously, the Turkish version is twice as long as the Armenian. It must be assumed of course that if Eremya wrote the Armenian version first, in composing the Turkish text he chose to elaborate on certain details as well as to introduce entirely new segments. And conversely, if the Turkish version preceded the Armenian, the author condensed certain sections and eliminated entire segments found in the Turkish composition.

Specifically, the following are the striking differences between the two. In the Turkish version, Dimo's response to his brother's letter (stanzas 3-52) consists of 92 lines, which in the Armenian has been condensed to 43 lines. Stanzas 60-95 (144 lines)—in which Dimo urges Mrkada to convert to Christianity and elope with him and get married in Wallachia, Mrkada agrees and expresses her love for Dimo, and the pre-nuptial festivities and wedding ceremony are elaborately described—occupy only 60 lines in the Armenian. Stanzas 174-219 (204 lines)—the passage in which Mrkada's mother responds

to her relatives who blamed her for the tragedy that befell her, and follows with her long declamation against Dimo who had caused her misery—have been reduced to only 96 lines in the Armenian. Stanzas 221–253 (132 lines)—describing the journey of Mrkada's mother to Edirne, the dismissal of the Jewish merchants' testimony in court, and the mother's tragic end—are presented succinctly in 40 lines in the Armenian version. The passages that are lacking in the Armenian poem include: stanzas 103–110 describing the couple's wedding ceremony and the festivities that followed it; stanzas 133–144 in which Dimo's Greek supporters respond to the Jews who decried Mrkada's elopement; and stanzas 150–170 in which the Greek maidens extol Dimo's virtues and Mrkada's blissful life with him, each stanza concluding with a curse against Mrkada's mother.

It is hoped that the Turkish text and the accompanying English translation in this volume will give a clear picture of the literary, stylistic, and linguistic characteristics of the poem. For the benefit of those who are not versed in the Armenian language, comments on the peculiarities of the Armenian version might be of some value.¹²² To begin with, the poem is composed in a language that is a mixture of the traditional, classical (*grabar*) Armenian and the vernacular spoken by the Armenians of Istanbul during the time in which Eremya lived; hence it is replete with dialectal forms as well as non-Armenian lexical elements, particularly Turkish, Greek and Hebrew. In this poem, as in a number of his other works, Eremya utilizes two distinct stylistic methods. In the composition of the dialogues, the language and style is natural, picturesque, and lively, particularly Dimo's letter to his brother, and the passage in which Mrkada's mother utters her maledictions against Dimo. Such passages, which comprise a considerable portion of the poem, have a distinct lyrical quality and—as in a number of Eremya's odes, elegies, and canticles composed in Armenian—make effective use of imagery, parallelisms, and symbolic allegorisms that are characteristic of medieval Armenian popular songs. In contrast, the narrative and descriptive passages in the poem are less spontaneous and picturesque.

Insofar as the subject matter is concerned, the Armenian version of the poem belongs to the genre of medieval secular narrative poetry which dealt with the theme of love involving couples belonging to different religious faiths, and the triumph of love over religious obstacles. The basic theme of Eremya's poem is closely related to the story of "Hovannes and Aisha," which had gained great popularity in the Middle Ages through several literary renditions. The opening passage of "The Jewish Bride" is like an ode dedicated to the indomitable power of love; it vividly describes the psychological condition of the lovers and the warm and lyrical feeling that engulfed them, thereby determining the future course of their actions.

¹²² See Sahakian, *op. cit.*, pp. 107–114; idem, *Banber Matenadarani, op. cit.*, pp. 409–413, which also provides a literary analysis of the Armenian version of the poem.

Besides the love motif, the poem gives expression to Eremya's underlying religious and political outlook. In both versions of the text, the author advocates the superiority of the Christian faith over other religions, and in this particular case the Judaic religion. For instance, in describing Dimo's fidelity to his Christian faith, Eremya underscores the point that Dimo would rather lose his beloved than renounce his religion; in contrast, Mrkada succumbs readily to Dimo's urging that she convert to Christianity, and resists his plea to elope only momentarily and then only because she feared the vengeance of her family and her coreligionists. Like other contemporary Armenian authors, Eremya advocated resistance to Ottoman assimilatory policies affecting non-Muslim subject minorities. However, they could not openly wage such a struggle against Muhammedanism; instead, they were constrained to resort to indirect means, chief among which was the extolling of the superior virtues of Christianity as contrasted to other religions, to guarantee the national and religious integrity of the Armenians in the Ottoman empire. This theme is evident not only in the present poem but also in several of Eremya's other works. While the author expresses his antagonism to the Judaic faith in both the Armenian and Turkish versions of the poem, this attitude is expressed more strongly in the Turkish text, especially in those passages that are lacking in the Armenian version. In portraying the grief that had engulfed Mrkada's mother, the author stresses her human qualities and, indeed, so heart-rending is the description of her plight that Eremya seems to be oblivious of the fact that her grief had actually been caused by a Christian youth. As a matter of fact, both versions of the poem—but especially the Turkish—have an underlying farcical quality. As in a Turkish Karagöz play, Eremya seems to have created various characters and situations primarily to ridicule them, for he makes no effort at probing into the deeper causes of the troubles that resulted from Dimo's and Mrkada's elopement.

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Transliteration

The following system of transliteration has been employed in the transcription of the Armeno-Turkish text:

Vowels

ա	a	ի	i
ա̇	â	ո	o
է	e	օ	o
ը	ı	օ̇	ö

(The Armenian vowel *ի* = e does not occur in the text as a distinct vowel; it is used in some vowel combinations, as seen below. The vowel o with a dot above it is seldom employed in Armenian manuscripts; it is used in this codex to reflect the Turkish vowel ö.)

Vowel Combinations

իա	ya	իւ	iya
իէ	ye	իէ	iye
իը	yı	իւ	yü (in initial position)
իօ	yo	իւ	ü (in medial position)
էյ	eye	ու	u
էի	eyi	ու	û
էօ	ö	օյ	oye

Consonants

The consonants are transcribed according to the phonological system of West Armenian, in which the three levels (voiced, voiceless and aspirated) of certain consonants in the classical (*grabar*) phonology—which are still retained

in East Armenian—have been reduced to two levels. This choice was made because it reflects the Turkish phonology more accurately. The following table also shows that four consonants in the Armenian alphabet—*ճ*, *ձ*, *ջ*, *ց*—do not occur in our Armeno-Turkish text.

բ	p	Լ	n
գ	k	Շ	sh
դ	t	Չ	ch
զ	z	պ	b
թ	t	ռ	r
ժ	zh	ս	s
լ	l	վ	v
խ	kh	մ	d
ղ	g	ր	r
հ	h	ւ	v
ղ	gh	փ	p
ճ	j	ք	k
ձ	m	ջ	f
յ	y		

In accordance with the above system, the consonant clusters *-սթ-* and *-սմ-* have been transcribed, respectively, as *-st-* and *-sd-*.

32 The text of this work has been previously published by H. Kurdian, "Nawter Pulkaraj hayots' yu sherkamp' 1918," pp. 261-262. Cf. also Akimian, *op. cit.*, pp. 116-117.

33 The text of all of these works can be found in Nahanian, *op. cit.*, Appendix, pp. 282-284. They were captured from MSS Nos. 1042 and 1059 in Jerusalem (see Poghanian, *Armenian*, 1954, pp. 151-152). For a comprehensive list of the canticles, elegies and secular poems, as well as the MSS and printed sources, see Akimian, *op. cit.*, pp. 174-182 and 184-187. Besides those in Jerusalem, Eremya's poetical works will be found in the following sources: Nis., *Matnadaran* Nos. 41, 3134, 7191, 7703, 7715, 7716, 7717, 8219, 8339 (see Poghanian, *Armenian*, I, cols. 274, 1028; II, cols. 482, 392, 594-595, 687, 790; *Yezn*, 1961, *Yezn*, 1961, Nos. 151-154, 740, 779 (see Oskan, Vienna, II, 11-17, 162-165, 279-281, 307-308).

34 For an analysis of Eremya's poetical compositions, see Sahakian, *op. cit.*, pp. 81-101.

35 The text of these and many other works published, for the first time, in Mesrop Nahanian, *op. cit.*, Appendix, pp. 226-246. These are based on the texts in Jerusalem MSS Nos. 1055 and 1057 (see Poghanian, *Armenian*, IV, 83-85). For a list of 26 of the 33 indicator poems, see Nahanian, *op. cit.*, pp. 112-113.

36 The text of Eremya's letters was, for the first time, in Nahanian, *op. cit.*, Appendix, pp. 247-251. These are based on Jerusalem MSS Nos. 1052, 1053, 1054, 1059 and 1059 II, 1059 III, 1059 IV (see Poghanian, *Armenian*, IV, 81-83). For a list of these letters see Nahanian, *op. cit.*, pp. 241-252.

Notes on the Language

In his article "Jeremia Čelebis türkische Werke (zur Phonetik des Mittelosmanischen)" (Studia turcica, ed. L. Ligeti, Budapest, 1971, p. 401–430), E. Schütz makes important remarks on the language of the author's letters published by him, as well as other materials (p. 421–430). Our own more extensive materials, which were not known to Schütz, corroborate his findings. Although his warnings concerning the sources of errors (namely, familiarity of the copyists with the Turkish language and consequently a gradual modernization in the process of copying, possible influence of the Ottoman writing system, and peculiarities of the Armenian writing system which obfuscate the distinction of voiced and voiceless consonants in final position) are well taken, the extensive and in most cases precise data contained in our text justify a thorough analysis. We differ in our transliteration by a more literal approach, e.g., rendering *m* always with *d* (and not by *t* after voiceless consonants).

Our text is based on the two manuscripts N and Y, both undated. Because of the decorative features we can assume that N was written relatively soon after the composition of the poem and represents a faithful picture of the author's work. For Y we have no clear indication of the period; the copy may have been produced sometime in the 18th or 19th centuries. In comparison with N the language of Y is clearly more modern. Some significant differences between N and Y are listed here:

kh/h: At an earlier stage, Ottoman had two distinct phonemes, *kh* and *h*. Modern standard Turkish has lost the phoneme *kh* and has replaced it by *h*. When exactly this process took place is hard to determine. Our texts N and Y both distinguish the sounds *kh* and *h*; however, while N in many cases still uses the traditionally correct phoneme Y reflects a stage in which *h* has widely replaced *kh* (e.g., consistently: *khancher* N~*hancher* Y, *Khırvat* N~*Hırvat* Y, *khortla-* N~*hortla-* Y, *khoryat* N~*horyat* Y, *khramande* N~*hramande* Y, *Khrisdiyan* N~*Hrisdiyan* Y, *khuda* N~*Huda* Y, *khusumet* N~*husumet* Y).
i/e: While N shows the traditional literary verb form *vir-* in all but two instances, the vulgar form *ver-*, which has become the standard form today, appears already in many instances in Y (e.g., the gerundial form in =*ub* occurs 10 times as *virub* but once as *verub*, the latter in Y).

A peculiarity of N is the occasional zero-grapheme for shwa instead of the regular *ı* (e.g., *bakhsh*, *bazrgyan*, *chk-*, *chkar-* *Khrvat*, *tutlub*, *zndan*). However, this phenomenon has no relevance in regard to the respective ages of the manuscripts

Modernisms can also frequently be found in the morphophonemics of Y as compared with N. Thus we can state a widening of the labial and palatal assimilation of suffix vowels (e.g., cases of *-ı* and *-sı* in the 3rd person possessive or of *-u* in the accusative, all of them in Y only).

On the lexical level, N widely uses Persian *u* 'and', sometimes even between Turkish nouns (e.g., *gije u günduz*, 87b), whereas Y usually has *ve* instead.

Limitations of the Transliteration

Compared with contemporary European transliterations of Ottoman texts, the Armenian characters have the advantage of clearly distinguishing between *ı* and *i*. The palatal vowels *ö* and *ü* are expressed by combinations of letters; that they seem to appear less frequently than expected may not be caused by a shortcoming of the medium of transliteration but rather by a pronunciation feature peculiar to the Turkish-speaking Armenians.

The same may be said of the shortening of the long vowels. It is likely that the long vowels of educated speech were not only written but also pronounced by them as short vowels. A lengthening of the vowel is only indicated in exclamations, usually when a foreign accent is imitated (*āh*, NY 176d; *eyū*, N 127 d, NY 131a; *yā*, NY 101b; *yāhu*, NY 101d).

Also the glottal stop in Arabic words, which in Turkish uneducated speech results in a hiatus (between vowels), in the lengthening of the vowel (before consonants), or disappears (at the beginning of a syllable), has left few traces in our text. The hiatus is rare (*taam* 'meal', *saet* 'hour; with hamza: *jeraatli* 'valiant'), usually the vowels are blended and shortened into one (*murafa* 'hearing of a lawsuit', *raya* 'subject', *rayet* 'respect', *sadet* 'happiness', *tajub* 'surprise', *vaka* 'dream'), and no trace is seen in the other cases (*deva* 'lawsuit', *mashuk* 'beloved', *shir* 'poem', *tabir* 'expression, description', *tazim* 'an honoring').

Another limiting factor is the traditional way of Armenian scribes to write the voiced consonant after a sibilant when an unvoiced consonant is pronounced (see Schütz, op. cit., p. 423). Therefore we cannot know whether a word like *Isdambol* was perhaps really pronounced *Istambol*. We find such voiced consonants (*b*, *d*) also in word-final position (also in Arabic loanwords with unvoiced final *t* as *aded* 'custom', *meyid* 'dead person', *milled* 'nation'). Schütz regards them as voiceless mediae (p. 422).

A weakness of the transliteration medium is the occasional overlapping of *g* and *gh* in intervocalic position in Turkish words or suffixes of the velar class.

Finally, the Armenian characters cannot express the sound *ŋ*. This sound, which represented a regular phoneme in earlier Ottoman, may already have blended with *n* by the time of our author. In the texts it always appears as *n* (in Y it twice appears as *ng*, namely in *dingle-* (244 c) instead of *dinle-* (N), and in *tangri* (55d) instead of *tanri* (N). The word *doğuz* 'boar' appears twice

as *donuz* (in N) and 3 times as *domuz* (once in N, twice in Y) as in Modern Standard Turkish).

Another limitation of our transliteration text can be seen in its frequent internal inconsistencies. We have already pointed to some inconsistencies between the versions N and Y; these can be explained by the diverse ages of the two manuscripts. But there are also many inconsistencies within each of the manuscripts. These can be explained by a vacillation between a more literary and a more vulgar style, which may be sometimes even intentional. Possibly, the vulgar style may be more strongly characterized by peculiarities of Armeno-Turkish. In many instances we have clear indications of a tendency to imitate the speech habits of ethnic groups, most conspicuously of the Jews (the most striking device applied herein is the substitution of *zh* for *z*). Evidently, the author's knowledge of the spoken Turkish of his time was very good; only in the literary forms and especially in the syntax of poetry he sometimes gets into trouble, not having had a higher literary education in Ottoman. But the crucial question, to what extent the language of his poem is representative of the Ottoman of the second half of the 17th century and to what extent it shows the jargon of the Turkish-speaking Armenian community of Istanbul of the time is, in the last resort, unanswerable. We can only try by providing an exact description of the language to obtain as many clues as possible for the reconstruction of spoken Ottoman of the period.

Phonology and Morphophonemics

Vowels

The eight vowel phonemes of modern standard Turkish are all represented (the Umlauts *ö* and *ü* are infrequent; instead of *gö* and *kö* we always have *gyo* and *kyo*, respectively).

There is no symbol for the closed *é* which is assumed to have existed as a separate phoneme in Old Ottoman (as in modern Azerbaijani). In the places where we would expect it our text has either *i* or *e*. Since this is an important question let us give it a hard look.

In Old Ottoman the stem vowel of certain words is always written as *i* whereas in the modern standard language it is *e*. The assumption is that these words had the stem vowel *é*. What is the situation in our texts? We can distinguish three groups: 1. Only *i* appears (thus, within our context, a more archaic group): *gije* (thus in N, but Y has *geje*), *ir-*, *irish-*, and we can add *sil* (Arabic-Persian *sail*, modern Turkish *sel*) "torrent". 2. Only *e* appears: *bel*, *el* "land", *ye-*, *yer*. 3. Both vowels appear. This last group consists of the three very frequent verbs *di-/de-*, *it-/et-*, *vir-/ver-*. Are the vowel alternations in these verbs arbitrary?

In *vir-/ver-*, N has only the form *vir-* (with only two exceptions, *ver!* N 85b and *versen* N 17c; two exceptions are also found in the letters, see Schütz,

p. 423) while Y has several instances of *ver-*. In this case the shift from *i* to *e* seems to be only starting.

In the case of *it-/et-*, we have a well-defined system which is also in accordance with the spelling habits in Arabic characters of that period (where a *y* is written before the *d* but not in the forms with *t*): the pre-consonantal forms are *et-*, the pre-vocalic forms are *id-*. Exceptions are few: on the archaic-conservative side, N has three instances of *it-* (*itmek* N 59a, *itdiler* N 226b, *itdigimize* N 16d) while on the modernistic-vulgar side there is only one instance of *ed-*, this one in Y (*edek* Y 149b). In all other cases we have the pattern *et/id*.

It is more difficult to understand the pattern of *di-/de-*. On the one hand, it seems that there is a connection with word stress for in pre-final position the *i* sound dominates (e.g., there are 11 cases of *didi* and *didiler*, but only one of *dedi* [N 18a]), whereas in the stress-bearing last syllable only *e* is represented (e.g. in the imperative *de!*). Thus we regularly find the aorist form *der*, but its plural *dirlir*. The second person form *dersin* (N 85a) is no exception because of the stress on the penultima; the only exception occurring in the text is *dirsem* NY 29d. However, this rule does not apply to the following forms all of which are recorded only with *e*: *demish*, *deyu/deyi* (the latter only in Y), and the passive *den-*.¹ In the participial forms in *-dik/-dik* both vowels are recorded without any discernable pattern. Finally, Y has *e*-forms before intervocalic *y* where N has *i* (*diyelim* N~*deyelim* Y, *diyemem* N~*deyemem* Y). On the whole it can be stated that the shift toward *e* has been carried through about halfway. Looking at the individual forms separately one cannot say that there is an arbitrary vacillation between *i* and *e*.

We come to the conclusion that, although the closed *é* is not represented by a special sign in the transliterated texts and therefore the question whether it existed as an independent phoneme or not cannot be decided on their basis, these texts help us to better understand the shift from the archaic-conservative (and perhaps literary) *i* to the modernistic-vulgar *e*. The picture we receive is not that of an arbitrary alternation of the two sounds. Quite clearly the replacement of *i* by *e* is progressing in some regular way, following a certain pattern in each individual case. Our material documents only one point within this slow process, a point at which the various segments of this shift are at varying stages (in Y at a markedly more advanced stage than in N). To obtain a more complete picture of the entire transformation an investigation of a sequence of similar materials will be necessary.

Morphophonemically the vowels in Turkish words can be divided into first-syllable vowels and non-first-syllable vowels. The non-labial vowels in the first syllables present no problems (an occasional *kiril-* instead of *kırıl-* [N 130a] is an intentional imitation of Judeo-Turkish pronunciation habits). Among the labial vowels the velar variants dominate although symbols for the palatal variants do exist (at least in N; Y has no sign for *ö*, only for *ü*).

¹ In the letters (Schütz, p. 423), also the infinitive *demek* occurs.

This deficiency may be due to negligent spelling; it is however likely that it reflects the speech habits of the Turkophone Armenians and, therefore, indirectly the influence of an Anatolian dialect of Turkish.

As far as the velar vowels go, there are no deviations from the regular pattern. The pattern of the labial vowels in the first syllables of Turkish words of the palatal class, however, if systematized according to the initial phoneme, is the following:

initial consonant	open vowel (standard ö)	closed vowel (standard ü)
none	ö only in N o u (only in N [one word])	ü (only in N [one case]) u
b	ö (only in N) o (only in Y)	u (only in Y) (no example in N)
d	ö (only in N) o (only in Y)	ü only in Y u
g	yo	ü
k	yo ü (only in N [one case])	ü
s	ö (only in N) o u (one word family)	ü u
t	o	u
y	(no example)	ü u (only in Y)

The table shows that we have no palatal form recorded after initial *t*, no velar form after initial *g* or *k*. Various stages between these two extremes are represented by the other consonants. The table can still be simplified, if we disregard Y:

none	ö o u	(ü) u
b	ö	
d	ö	u
g	yo	ü
k	yo (ü)	ü
s	ö o (u)	ü u
t	o	u
y		ü

This pattern of distribution has to be compared with the corresponding patterns of the modern dialects.

In standard Turkish words the vowels in non-first syllables are determined by the preceding vowel in regard to their velar or palatal character, respectively, and moreover, in the case of the narrow vowels (*ı, i, u, ü*), in regard to their non-labial or labial feature. In comparison with this system, known as the rule of vowel harmony, the situation in our text appears to be chaotic; labial and non-labial, velar and palatal vowels alternate in the same word. We shall try to understand whether there is an underlying system and what that system is.

We take, for example, the present participle in *-an/-en*, after vowels *-yan/-yen*. It has the advantage (for us) of not having changed between Old Ottoman and Modern Standard Turkish. In our text the forms *-an*, *-en*, and *-yen* occur (*-yan* is not represented). The form *-an* always follows a syllable with velar vowel, *-yen* always follows a syllable with palatal vowel, whereas *-en* can be preceded by either a velar or a palatal vowel. The two former cases are in agreement with the rule of vowel harmony and therefore offer no problem; likewise, those cases of *-en* that follow a palatal vowel can be disregarded as regular. What about *-en* after back vowel? The examples are: *gyochen*, *gyoren*, *gyoturen*, and *ölduren* (in Y: *olduren*). In the first two examples the palatalization of *g* replaces the Umlaut form of *o*. In the other two examples the *t* and *d* velarize the *ü* as we have seen in our discussion of the first-syllable vowels. In spite of these velar vowels in the preceding syllables the vowel in the suffix is palatal. If the rule of palatal harmony were effective, we would expect that the verbal stem *gyotur-* be given the suffix *-an*. But we see that in a standard Turkish *götüren* the vowels of the first two syllables have been changed due to certain dialectal phonemic rules while the vowel of the third syllable has been left unchanged. The process is not *götür->gyotur-* + suffix

-an/-en = **gyoturan* but rather: *götüren*-
gö > *gyo*
tür > *tur*
en > *en* = *gyoturen*.

The example of *-an/-en* has clarified one principle—we can call it the principle of lateral shift—but other factors are at work, too.

We now take another example, the ablative suffix *-dan/-den* which has much in common with our previous example: it is word-final, has only two alternating vowels, and has not undergone any changes between Old Ottoman and Modern Standard Turkish. It also consists largely of the same phonemes as *-an/-en*. In the standard language the suffix is *-dan* in words of the velar class, *-den* in words of the palatal class. The fact that its initial dental is unvoiced after voiceless consonants (a fact which is not evident in our transliterations) does not interest us here. In our text the form *-dan* is only recorded 4 times (in N and Y) as against 64 occurrences of *-den*. With less than 10% of the total we can regard the velar form (which always occurs in words of the velar class) as erratic and disregard it. The regular form of the suffix is *-den* which we have recorded 27 times in words of the palatal class (in this case it is in accordance with the standard language), and 37 times preceded by a velar vowel. At first we have to ask whether the 'principle of lateral shift' applies in these cases. Sometimes it does, namely in the following examples:

<i>dinımızden</i>	NY 188a
<i>gyonulden</i>	N4d, NY 95 b
<i>gyozumden</i>	NY 196d
<i>tarikımızden</i>	NY 232c
<i>yüzunden</i>	N 3 c

But these examples represent only 6 cases out of 37, not enough to explain the phenomenon. There are furthermore 7 words of foreign origin with mixed (palatal and velar) vowels (like *selamden*, *Isdambolden*, etc); all the others are one, two, or three-syllable words that belong to the velar class (like *bashden*, *kızden*, *odden*, *Arnavudden*). The preceding vowels are *a*, *i*, *o*, or *u*. In these 24 cases we would definitely expect *-dan* as in the 4 cases mentioned above. Moreover, the consonants preceding *-dan* in those 4 cases can also be found in the 24 cases of *-den*. The only solution is to state (as Schütz has done for the suffixes of declension, p. 427) that certain suffixes, in this case the ablative suffix, appear dominantly in their palatal variant, even in words of the velar class, and only exceptionally in their velar variant. Now the questions arise: which ones are these suffixes? And, do they form a definable group?

If we survey all suffixes with the vowels *a/e*, we see that among the nominal suffixes (plural, the dative, locative and ablative cases, the equative in *je*, the adjunctive *da/de*, *-ile*, the denominal verb formative *la/le*, and also in the 1st person singular *em* and the conditional *ise* of the auxiliary) there is a strong preponderance of the palatal forms, even after velars. The velar forms occur only exceptionally and never after palatal vowels (the adjunctive *da* is an exception here, it occurs three times after the second person pronoun). The only nominal suffix for which only the velar variants (all in words of the velar

class) occur is the diminutive *jagh, jaghaz, jighaz*. Among the verbal suffixes only the conditional (*sem, sen, se*) and possibly the gerund in *ye*, the first (*em, eyim*) and third person (*e, ye*) singular of the optative, and the progressive present in *yer* show the same tendency. In all other verbal suffixes of the *a/e* alternation (specifically, in the negatives *ma/me, ama/eme*, the infinitives *ma/me, mag/mak/mek*, the participles *ar/er, maz/mez, an/en/yen, ajag/ejeg/ajak/ejek/yejeg*, the gerunds *yarek/yerek* and *madan/maden*, and the optative forms in *ak/ek, alım/alım/yalım/elım/yelım, asın/yasın/esın/esin, esiz* and *aydın*) the velar and palatal forms follow the rule of vowel harmony (with the exception of those deviations that can be explained by the principle of lateral shift). In these verbal suffixes no unusual palatalization can be stated. To sum up, the noun-based suffixes of the *a/e* type show a strong tendency toward palatalization.

We now turn to the suffixes with narrow vowels (*ı, i, u, ü*). In the modern standard language their particular shade is determined by the velar/palatal and unrounded/rounded (or, nonlabial/labial) features of the preceding vowel. In our text this rule is very often broken and we are confronted with a situation which at first glance looks chaotic. It is also complicated by the fact that in older Ottoman the contrast rounded/unrounded was not externally determined and that the language of the 17th century presented transitional features between the Old Ottoman and the Modern Turkish situations. This may explain that part of the irregularities that falls into the area of the feature of rounding.

We start with an example: the possessive suffix of the 3rd person after consonants. In Modern Standard Turkish it has the forms *-i/-ı/-u/-ü*, depending on the preceding vowel. In Old Ottoman it had no labial forms. In our text the suffix is always *i*, there is only a single exception in *u* (*gyonlu* NY 141d) and two in *ı* (both in Y). The extreme paucity of exceptions makes it clear that neither the immediately preceding consonant nor the preceding vowel influence the vowel of the suffix. We can safely state that the 3rd person possessive (after consonants) is *-i* after whatever vowel (example for the various vowels: *sachi* N 99a, *kızı* N 1a, *choghi* NY 23a, *nuri* N 179d, *beli* NY 208b, *dili* NY 194a, *öni* N 40a, *hüsni* Y 43a). Defined diachronically it represents the suffix before its labialization (which appears only in a single instance, see above) with the velar variant completely absorbed by the palatal one. Again we can ask whether this is an individual development of this specific suffix, or a general pattern.

The following possessive suffixes of the first and second persons (after consonants) occur:

1st p. sing.	-um,	-ım,	-im
1st p. pl.	-umuz,	-umuz,	-ımız
2nd p. sing.	-un,	-ın,	-in
2nd p. pl.	-unuz,	-ınız,	-iniz

A closer inspection reveals that *-im* occurs only 3 times in N (twice in the dative *-ime*, once in the accusative *-imi*), in Y slightly more often; that the 2nd person singular *-in* occurs only in a few instances in Y, and the plural *-iniz* only once in N. All of these stray forms are in words of the palatal class. Consequently, we can disregard all palatal forms. All rounded forms occur after rounded vowels. On the other hand, the occurrence of unrounded forms after rounded vowels (as *dostım, günim, mektubünüz*) is infrequent. We can therefore regard the following diagram as a statement of the most regular pattern:

	after rounded vowel	after unrounded vowel
1st p. sing.	<i>um</i>	<i>im</i>
1st p. pl.	<i>umuz, umuz</i> (both only recorded in the word <i>gyonl-</i>)	<i>imiz</i>
2nd p. sing.	<i>un</i>	<i>in</i>
2nd p. pl.	* <i>unuz</i> (not recorded) <i>unuz</i> (only recorded in the word <i>kulunız</i> NY 31a)	<i>iniz</i>

In other words, while the palatal harmony is completely lacking, we have a relatively well developed labial harmony. In diachronic perspective this means that all palatal variants have blended into the velar group and that after unrounded vowels all suffixes have become delabialized.

We now return to the 3rd p. possessive *-i* (the post-vocalic form *-si* shows the same pattern) and ask what happens when a case ending is attached to it. Although it goes back to an unrounded form in older Ottoman and thus developmentally differs from the 1st and 2nd person possessives, the pattern is similar to theirs. We have sporadic palatal forms: for the locative, two in N (*kurbinde* 1 b, *elinde* 75 d), the latter also in Y (22c); for the dative, one in N (*ishine* 179a, also Y) and one in Y alone (*kurbinde*, 102d); for the short accusative, one in N (*ismin*, 105c) and two in Y (*kısmetin* 25c, *arzihalin* 223 b); and, finally, for the long accusative, one record in Y only (*menzilini*, 147d). We can disregard these deviating forms (only 4 of which occur in N) and can state that all regular forms are velar. The velar/palatal opposition is absent, just as in the other forms of the possessive discussed so far. Also in regard to the opposition unrounded/rounded does the 3rd p. possessive (plus case ending) parallel the pattern of the 1st and 2nd person possessive suffixes.

The pattern is:

	genitive	short acc.	long acc.	loc.	abl.	dat.
After unrounded vowel	no example	<i>in</i>	<i>ini</i> (once <i>-ını</i> , <i>kızını</i> Y 240d)	<i>inde</i>	<i>inden</i>	<i>ine</i>

After rounded vowel	no example	<i>un</i>	<i>uni</i> (once also <i>uni</i> , in <i>yolunı</i> , N 220a)	<i>unde</i>	<i>unden</i> (one example only <i>yüzunden</i> N 3c)	<i>une</i> (once also <i>una</i> <i>boyununa</i> Y 210a)
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Viewed from the diachronic angle this has to be described as follows: all palatal vowels have blended into the velar group, and after rounded vowels the suffix has become labialized.

We have thus found the patterns of possessive suffixes after consonant:

1. the unrounded palatal pattern (-i, -si), and
2. the rounded/unrounded velar pattern (-inde, -sinde, etc., -im, -ımız, -in, -ınız).

Their distribution seems to be:

1. vowel is word-final;
2. vowel is not word-final.

We will now test this result on other suffix material.

The vowel is word-final¹ in the ("long") accusative case, in the 3rd person of the past tense, in the interrogative *mi*, the denominal formatives *li* (also deverbal as *ili*) and *ji* (also deverbal as *iji*) and the formative of the ordinal numerals *-nji*. In all of these cases the regular form has the unrounded palatal. Exceptions are very few. For instance, the denominal formative *li* is recorded in numerous words, preceded by velar or palatal, rounded or unrounded vowels (*chakmakli* 122a, *bıyıklı* N 2c, *mutli* N 76a, *yerli* 25b, *kirli* 243a, *yüzli* N 71c). The rounded form appears only in the word *kutlu* (143d, Y also 107c) while for the unrounded velar form there are only a few records in Y, none in N. But when the vowel in *-li* is not word-final, it regularly changes into the velar variant. Thus, e.g., the word *nazli* occurs 5 times in our text by itself and 3 times it occurs with the 1st person singular possessive suffix as *nazlım*. The formative *li* also becomes *-lı* when followed by the predicative suffix as in *bakhdılısn* "you are lucky" (76b). We do, however, not find such strict application of the distribution rule in all cases. Thus, for the denominal formative *ji* we have 4 records of the singular *kayıkji* and 2 (N 120d, NY 125a) of the plural *kayıkjiler* (**kayıkjuler*, which we would expect, is not recorded).

Similarly, there is an instance where the interrogative particle is not final (verse 25a) but only Y has the velarized form (*yok midır*) while N has *yok mi dur*.

Also in the case of the 3rd person of the past tense we register some irregularities: the singular is *-di* (a single exception is *yaklaşıldı*, NY 102d) but in the plural the velar forms *-dılar*, *-diler* appear only twice (one each) in N (and

¹ The gerund in *i* (*sali vir-*, *ali ko-*) with its close connection to the subsequent verb occupies an intermediate position: twice the vowel is palatal (166a, 218a) and twice it is velar (98d, 125a).

6 times in Y, two of them being *-duler*) whereas the form *-diler* is recorded 16 times after palatal and 15 times after velar vowels rounded and unrounded in N alone. We can perhaps assume regressive palatalization under the influence of *-ler*, as in the case of *kayıkjiler*.

Nevertheless, we can say that most non-first-syllable narrow vowels that are word-final follow the unrounded palatal pattern. This rule applies not only to the suffixes but to some extent also to suffixless words of more than one syllable. Thus Modern Turkish *kendi* 'self' (Old Ottoman *gendü*) appears as *kendi* (N 15d, NY 139b, 192a) when in isolated form, as *kendileri* (NY 123a) in the plural, but as *kendin* (NY 251d), *kendini* (N 173d) with possessive and case suffix. Likewise, *kari* 'woman' (NY 244c) becomes *karısı* (N 235a) when the possessive suffix is added. Not quite consistent is *tanrı* 'god' (NY 101d) with *tanrıme* (N88a) but *tanrıye* (N 55d). On the other hand, there are words that have retained their rounded final vowel, perhaps as a deliberate archaic feature, as, e.g., *giru* in *shimden giru* 'henceforth' (N218d), *beru* (NY 198b, but *beri*, NY 124b), *karshu* (passim).

Let us now turn to the narrow vowels in non-first syllables which are not word-final. As we have already seen in the last paragraph (*-jiler*, *-diler*), not all cases fit into the rounded/unrounded velar pattern. However, in the majority of cases this pattern is followed. Apart from the exceptional forms (before the plural suffix) already mentioned, only sporadic palatal forms are found in N (a few more in Y). These are: one occurrence of the 2nd person optative in *esin* (*bilesin*, 31b) instead of the usual *esin/asın/yasın*, one occurrence for the participial suffix *dik* (*dediklerine*, 79d) and two of its variant *dig* (*itdigimize*, 16d; *yedigim*, 34a), and one occurrence of the genitive in *in* (*sherin*, 236b). We could easily ignore these few erratic examples, but there are two areas (apart from the forms in *-ler* mentioned above) where such internal palatal forms occur more frequently. One is the suffix *-mish*, the other is the area of elements closely attached to verbal stems, namely the reflexive/passive and the deverbal formatives. In the case of *-mish*, we can perhaps regard the occurrence after a velar vowel (*satashmishem*, 28c and 31c) as a freak example but we also have four occurrences after palatal vowel (129b, 134c, 135a, 139a) as against 16 occurrences of *mish* after palatal (in N). Since they all occur in passages where the speakers are Jews or Greeks, it is conceivable that the characterization of a particular speech habit is intended.

The reflexive and passive suffixes usually follow the rounded/unrounded velar pattern (7 examples of *in* after unrounded and 16 of *un* after rounded vowel in N) but there are 3 cases of *in* after unrounded palatal vowel (*giyin-*, N 104c; *gechin-*, N 187a; *sevin-*, N 238a, also Y 168d, but Y 238a has *sevin-*) and twice we find *dögün-* (N 188d, 243a, both with *dogün-* in Y).

In the area of deverbal formatives we can point to one palatal form in *ik* (*kesik*, N 113c), to two in *iji*, one after palatal, the other after velar vowel (*kesiji*, NY 206b; *yaziji*, NY 29a), and one labialized after rounded vowel (*döküji*, N 46b). This concludes the list of palatal forms. The vast majority of the forms is velar.

We now have to see whether the labial harmony in these suffixes is as developed as it is in the possessive suffixes of the velar pattern. In a great number of suffixes the labial harmony is fully developed, as, of verbal suffixes, in the reflexive *in/in/un*, the causative *dur/dur*, the passive *il/il/ul*, the imperative *in*, *unuz*, *sun/sun*, the participle in *dig/dıgh/dık/dig* /*dugh* and its derivatives, and the deverbal formatives *ıjı/ıjı/ıjı/ıjı* and *ısh/ısh/ısh*, and also in the denominal suffixes *jıg/jıgh/jug*, *lıg/lıgh/lık/lug*, and *sız/sız*. Some others show a certain bias in favor of rounded or of unrounded vowels. For instance the gerund in *ub/ıb* is found only 11 times in the form *ıb* (among these only once after rounded vowel, *bulıb*, N 224b) but 228 times in the form *ub* with a very significant share of preceding unrounded vowels. This phenomenon may be explained diachronically, since the rounded variant was the Old Ottoman form. Also an influence of the final labial consonant can be assumed. The influence of labial consonants can also be seen, as in the modern standard language, in the labialization of the narrow vowel in *kavrul-* (Y 192d) and *kavush-* (NY 156b); but *avındır-*, N 216c. The opposite bias—in favor of unroundedness—can be observed in the suffix *mısh/mısh/mısh*, perhaps also for diachronical reasons. Although we have recorded many occurrences of *mısh* after rounded vowel, a significantly large minority of these verb stems appear with the variant *mısh* as *olmısh* (NY 93c, 94c), *konmısh* (NY 50c), *gyormısh* (N 241a), *bulunmısh* (N 60d). The same tendency can be detected in some forms of the past tense: besides *-dum* (*gyordum*, N 122a; *oldum*, NY 180c, Y 191d) we sometimes find *dım* after rounded vowel (*oldım*, N 68b, NY 183b; *gyordım*, Y 122a); in the 3rd person, the delabialization can be explained from the singular where *di* is the only form: here the regular form (as we have seen above) is *diler*, also after rounded vowels (*buldiler* N 120d, *bulundiler*, N 148d, *gyordiler*, NY 240a, and others) with an occasional *dılar* (*kodılar* N 98d) but no *dular/duler* in N (Y has *bulduler* 120d, 244d). Also the predicative suffix of the 2nd person shows the same tendency: no rounded forms occur and unrounded forms appear after rounded vowels (*donuzsın* NY 203b, *olursın* N 75c, *olmushsın* NY 198a, *mellunsız* N 13a, *olmushsız* N 13b). In the cases of the genitive, of *dur/dır* and of the aorist *ur/ır/ir*, all three originally rounded, the situation is confused. The genitive has on the one hand cases of the unrounded form after rounded vowel (*sözün*, N 90b, *gyozumın* NY 32b, *Chıfudın* NY 105d, *Rumın* NY 170b, *gyonlumun* NY 199c), on the other hand an example of the rounded form after unrounded vowel (*eshkun* N 37a). Similarly, we find numerous examples of *dır* after rounded vowel (*sudır* NY 56b, *durdırlar* NY 23c, *olubdır* N 36a, etc.) but also the opposite as in *nedur* N 16d, *zahmetdedur* N 163c, *degıldur* N 178a, *kandedur* N 111c, *dalgalıkdur* N 243d, *yok mi dur* (N 25a). Again, in the aorist form, there are cases of *ır* after rounded vowel (*dushurır* N 101a, *tutushır* NY 192c; in Y also *doldurır* and *kavruhrım*, 192d) but also of *ur* after unrounded vowel (*denur* N 1c, *virurdi* N 3a).

To sum up our observations concerning the vowels we can say:

1. The recorded vocalic phonemes are the same as in Modern Standard Turkish. The existence of a closed *-e* phoneme cannot be proved.
2. The principle of palatal harmony is strongly reduced, especially in the suffixes.
3. We state a varying palatalization-proneness of the various consonants (high in *g* and *k*, low in *t* and *d*).
4. The tendency toward palatalization of most nominal (and perhaps a few verbal) suffixes of the *a/e* type results in their neutralization.
5. The labial harmony is far more developed than in the older Ottoman.
6. Labial consonants (*b*, *v*) cause labialization of the vowels.
7. The suffixes with non-word-final narrow vowel show the velar subject to labial harmony.
8. Suffixes with word-final narrow vowel are neutralized, showing only the unrounded palatal.
9. Changes in a vowel often do not affect the subsequent vowels in the same word ("principle of lateral shift").

How should this most peculiar phonemic-morphophonemic system be interpreted? Quite obviously it is a well-developed, consistently applied system, which deviates considerably from the standard language as we know it. We can certainly not reject it as irregular. Does it represent the speech habits of the Turkophone or bilingual Armenians? Does it represent a particular Turkish dialect of the time? Or, does it represent a colloquial or vulgar form of Turkish as spoken in the capital in the 17th century?

The only feature that may reflect Armenian speech habits is possibly the reduced use of the rounded palatals. Otherwise none of the peculiarities of Armeno-Turkish of later times are found here (cf. Fr. v. Kraelitz-Greifenhorst, *Studien zum Armenisch-Türkischen*, Wien, 1912, *passim.*). The book was written for the Turkophone Armenians and we can assume that it represents their language, but what was this language? Was it a Turkish dialect which they had adopted in their home area in Eastern Anatolia and imported into the capital, or was it the common language of Istanbul which they had assimilated after their immigration?

The most striking and significant of the morphophonemic features (the palatalization in the nominal suffixes, with *a/e*, the word-final *i* in narrow-vowel suffixes, velarization of non-word-final narrow suffix vowels) have been described in Turkish dialects of the Balkan peninsula (especially in the West-Rumelian dialect: Németh, *Die Türken von Vidin*, Budapest 1965, see "Vokale", p. 24-60). This poses a problem since neither the author himself nor his family and ancestors have had any contacts with the West-Rumelian area. Schütz, who saw this problem, suggests that the Kômürjian family may have acquired this dialect in an area of Eastern Anatolia where a related similar dialect may have been spoken (Schütz, *op. cit.*, p. 429). A different solution might be suggested: Usually Standard Turkish is identified with the language of Istanbul. But this concept only applies to the language

of the educated classes; of the language spoken by the populace of the capital in bygone centuries we know hardly anything. But as we know that the masses of the population in large cities strongly depend on constant immigration it is plausible to assume that their language is formed or influenced by the area from which this immigration comes. When this area changes the vernacular of the city will change noticeably. Today Istanbul receives this influx from Anatolia and the Anatolian dialects have a strong influence on the development of its vernacular. In the 17th century the continuing repletion of the capital through immigration from the economically and populationwise very important Balkan area may have caused a relatively strong influence of the Balkan dialects on the vernacular of the lower classes in the city. The West Rumelian dialect which today is reduced to a limited number of enclaves may at that time have had a wider spread and constituted an important segment of the Balkan-Turkish language area. In short, it is possible to see in the language of our text not the speech habits of a small ethnic group, not an Anatolian dialect imported by the K m rjian family, but the general vernacular spoken by the common people in the Istanbul of the 2nd half of the 17th century.

Consonants

On the basis of the Armenian symbols we distinguish the following consonants: *b, ch, d, f, g, gh, h, j, k, kh, l, m, n, p, r, s, sh, t, v, y, z, zh*. The only difference between this system and that of Modern Standard Turkish is the survival of *kh* which later blended with *h*. The other additional consonant of the Old Ottoman system, the nasal η , is no more traceable here (it has blended with *n*, as in Modern Standard Turkish; for more details, see p. 50 f. above).

The velar spirant *gh* appears word-initially only in foreign words (Arabic and Persian loanwords; in Y also in the ethnic name *Ghalmukh*; however this foreign sound is in initial position often represented by *k* as in *kaflet, kariblik, kazel, kurbetlig*). In post-vocalic position it occurs in Turkish words after velar vowel, however sometimes *g* takes its place (e.g., *-digh* instead of *-digh*). Word-final *k* before a word with initial vowel may be subject to Sandhi influence, resulting in *gh* or *g* (*biryigh elinde* NY 94a, *kınamag olmaz* Y 58a).

We have already noted that there is a marked difference between N and Y in the distribution of *kh* and *h* (see p. 49 above): in Y many more *khs* have been replaced by *hs* than in N. But also N has shifted many initial *khs* in Arabic and Persian loanwords to *h*. Probably the measure of popularity of a word is instrumental in this process. Thus, we find 3 occurrences of *khaber* (80b, 149b, 224c) and one of *haber* (231b). Words only recorded with *h* are: *haseki, hasm, hatun, hayr* (but *khursız*), *hosh, hunkyar*. On the other hand, the words *khach* (of Armenian origin) and *khaps* (Arabic) occur only with *kh* instead of the expected *h*. Also the Turkish interrogative pronouns *hachan, hande* and *hangi*, which had initial *k* in Old Ottoman, appear here always with *h*.

On the morphophonemic level it is noteworthy that the ending *k* turns into *gh* (more rarely *g*) when a velar suffix vowel is added, to *g* when a palatal vowel is added. We find no trace of complete disappearance or of its replacement by *y*, respectively, as they are the rule in Modern Standard Turkish.

Consonant clusters in loanwords are more rarely broken up by the insertion of inorganic vowels than this is the case in today's Turkish. Thus, we have, e.g., *vakt tengdir* (NY 29c), *khapsde* (N 155c), etc., where today's Turkish would have *vakit*, *hapiste*. However, examples for inorganic vowels do occur: *bakhdılsın* "you are lucky" (N 76b), *desdigir* (N 88b), *derdimend* (NY 252d), *namuzet* (NY 185a), *bughuz* (NY 237c), *bikir* (N 199b).

Double consonants in loanwords are usually reduced to single length, as in *berani*, *beter*, *evel*, *fetan*, *hak*, *iz*, *izetli*, *kuvet*, *lezet*, *muhabet*, *Muhamed*, *mukader*, *mukarer*, *mukeder*, *mukerer*, *muvedet*, *muzeven*, *shided*, *siri pinhan* (NY 35c), *tujar*, *uman*; occasionally the gemination is retained (e.g., in the word *jebbar*, perhaps for emphasis), especially when the consonant is *l* as in *Allah*, *milled* (with this consonant even spontaneous gemination is possible: *mellun*, N 13a).

Archaic Morphological Features

Few of the characteristic morphological forms of Old Ottoman are still traceable in this 17th century text. On the whole, it differs little from the modern standard language. The few remaining archaic features can partly be explained as dialectal forms, partly they may constitute a component of the language of poetry, and only the residue may reflect the language of the time. Because of the difficulty of evaluation, our discussion of these forms will be rather brief.

The only archaic feature of the noun morphology is the "short accusative" in words with possessive suffix. Examples: *akım almışdır* "she has stripped me of my wits" (NY 40b). *khatrın sual iderem* "I inquire about your condition" (NY 30c). *devlet deminz sayriler surub* "others are enjoying the happiness of your blessed years" (NY 33a). *okun atar* "they shoot their arrows" (N 46c). *devasın yevu kıldım* "I have lost its remedy" (N 188c).

The predicative suffix of the 1st person singular appears in its archaic, more literary form *em/yem* (*dilbendem* NY 36c, *söylerem* NY 35d, *aghlarem* N 182d, *satashmishem* NY 28c, *eksikliyem* N 15c, etc.), but also already in its present-day form with the narrow vowel: *isterim* N 174a, *nishleyejğim* NY 28a, *olmushum* N 228d. The suffix of the 2nd person plural has usually the more archaic form *-sız* (*mellunsız* "you are cursed", N 13a; *yazmışsınız*, NY 32c, *idersiz*, NY 237c, etc.), but we find already a record of the modern form *-sınız* (*dersınız*, NY 236a).

Among the verbal forms, the more archaic form of the 1st person optative *am/em* (e.g., *olam* N7d, *yazem* NY 28b, *idem* N 15d) is more often represented than *-eyim* (*vireyim* N 6c, *oleyim* NY 174d) which is the standard form today.

For the 1st person plural both *alım/alum*, etc., today's standard form, occurs (*kachalum*, N 243d, *kachalım* N 18a, *virehm* NY 185b, etc.) and the forms *-ak/-ek* (*olak* NY 66d, *gidek* NY 61a) which have now become dialectal. For the 2nd person plural the only record we have has the archaic form *-esiz* (*viresiz*, NY 249b). Unclear is the form *-esen*, which occurs 3 times: *sadre gechesen nazile* "you will (may? should?) proudly proceed to the seat of honor" (N 64d); *ne teferijdir bilesen* "you will find out (if only you knew?) what a pleasant sight that will be!" (N 70d); *gyoresen ki ne shamates kopub* "you should have seen what noise they made!" (N 115b). It looks like a blending of *gyorsen* and *gyoresin*.

The modern progressive present tense form in *yor* does not occur at all in N (in Y only once: *baghlayor*, 89d; instead, there is a form *yer*, after consonants *ayer/eyer/iyer* (*baghlayer*, N 89d, *bakayer* N 90a, *artayer* NY 173 b, *ideyer/idiyer* NY 173a, *tokeyer/tokiyer* NY 173c), reminding of similar forms in Balkan Turkish dialects, in Gagauz, and in modern Turkmen.

Of the gerunds, the limitative *-unjek* occurs once: *ta ölunjek* "until [I] die" (N 215d). The gerund *ub/ib* still has also predicative function: *ahizar olubem* "I moan and cry" (N 84a), *getrubsız* "you have brought" (NY 249d), *virubdir* "she has given" (NY 142a), *uchubdir* "she has flown away" (N 187c), *kalıbdır divane* "she has remained deranged" (NY 224d), probably also without *dir*: *badabad olub dirlığın* "your sustenance is all shattered" (NY 22b). A gerundial function, on the other hand, is seen in the locative of the participle in *an/en* (*ande/ende*), as commonly in modern dialects: *kachande* "when she escaped" (N 76c), *gidende* "when she left" (NY 249a), etc.

Syntax

It is always difficult to discuss syntactical peculiarities of a dialect on the basis of poetry. It is all the more so when the versifier lacks the intensive training that is a precondition for the mastery of such a sophisticated medium as Ottoman poetry and when he therefore time and again becomes embroiled in a sentence or misuses an unfamiliar word. We shall therefore discuss a few very obvious observations.

The combination of noun+noun or noun+adjective with the connective *i* along the lines of the Persian *izafet* compound is frequently used. So is also the Persian noun+noun combination with the connective *u* "and". The two noun+noun groups are sometimes confused with one another; thus we find *ahizar* (N 84a, 87c) instead of *ah u zar* (also without *i*: *ahzar*, NY 182e), *badi hava* (NY 139c), *bosi کنار*, *ruzi sheb* (NY 162b), *jani gyonulden* (NY 95b), etc., and, on the other hand, *esbu refstar* (NY 102a) instead of *esb-i (tiz) refstar*. In Y as in Modern Standard Turkish (which has canonized all vulgarisms), we consistently find *arzuhal* for *arz-i hal*. In popular speech common phrases have often shed the connective *i*. Examples for such truncated forms as *Der Sadet* (N 244d), *kazasker* (N 227b), *tahtrevan* (N 135c), *zirzemin*

(N 214a), which are widely known, occur in N together with many spontaneous formations as, e.g., these noun+noun combinations: *hazret Isa* (N 11c, 12d), *kavm Arnavud* (NY 248d), *kavm Ermen* (N 78d), *nur جمال* (N 86d), *tebdil jame* (N 98b), *sahibkhane* (NY 186c), *taraf Kudretiden* (NY 143a); or the following noun+adjective combinations: *himet ilahi* N 21c, *brazier azizim* (N 30a), *abnafi* (NY 105a), *seyran azim* (N 68d), *damad arzeni* (NY 186a), *janavar berani* (NY 207c), *nimet ruhani* (N 9d). In the latter group there are some that may not be intended to form a Persian *izafet* compound, namely adjective+noun sequences inverted through poetic licence: *Sofya safi* (NY 105c), *serhadi mayi*. These do not differ from groups like *kızlar ghonche nevreste* (N 151a) or *gelinler ter u tazeje* (N 151b).

While these liberties may largely be charged to the influence of an unsophisticated vernacular, others can only be explained by sloppiness and a lack of sensitivity for certain requirements of Turkish grammar. These will be discussed here.

Turkish grammar requires that the third person possessive/suffix be attached to the second member of a noun compound. This requirement is so elementary that Kaare Grønbech has called it the "article". In our text we have cases where it is neglected: *neft yagh* (NY 192b), *Yahudi kavm* (N 115a), *Ali Osman memleketde* (N 178a), *meyid efghan* "mourning over the dead" (NY 116c). The same also happens sometimes when the first member is in the genitive case: *Chifudin mezheb* (N 62a), *Chifudlerin tezvir* (N 246c), *Sultan Muhamedin ali divan* (NY 227d), and, with inversion, *nefes Mesihin* (N 74a). In one case the opposite may have happened (if our interpretation is correct); the accusative *Der Sadetin* (N 244d) presupposes a nominative *Der Saadeti* with an erroneous possessive suffix.

Turkish grammar further requires the accusative case in the definite direct object. This rule is neglected in the following cases: *gyorub igidin intizarlığı* (N 5bc), *hefti esrari eklesiyanın ijra idersin* (N 75a; note also the erroneous Persian *izafet* construction beginning with *hefti*), *chikdikleri ... gyoren* (NY 241b-c).

In one case, a noun+noun compound of the Persian *izafet* pattern appears in inverted order: *devleti erkyan* (NY 227c) instead of the familiar *erkyani devlet* (A similar case—but lacking the connective *i*—is *jihennem naran*, N 83b). The rules of this pattern of compound construction are also neglected when one of the two nouns is not a word of Arabic or Persian origin, as in the expression *sınırı devlet* (NY 102c).

When the subject of a sentence is the first or second person, this should be expressed in the predicate. There are a few occurrences where this rule has not been observed: *sen ... yazmış* (NY 50b), *siz ... doldurur* (N 192d), *sen bir mekruh milled* (NY 205a).

The use of a personal pronoun instead of a reflexive pronoun in the case of *chek chevir seni* 'pull yourself together!' (NY 26a) seems odd in terms of Modern Turkish grammar, it may however be an archaic feature since it is not unusual in Old Ottoman.

Finally, in this connection we might point to the very clumsy way in which relative clauses have sometimes been realized instead of the Turkish manner of making use of a participle construction. One example may suffice: *var mi Muslim gyormish bu tujarleri?* "is there a Muslim that has seen these merchants?" (NY 241a).

Lexicon

The lexical material of our text has three components: 1.) the spoken language of Istanbul at the time when it was written, 2.) the traditional vocabulary and means of expression of Ottoman poetry, and 3.) elements borrowed from the vernaculars of the non-Turkish communities in the capital.

The spoken Turkish of 17th-century Istanbul is well represented, both the standard language and the slang of various shades. Some of its elements appear archaic today but were common at the time as we can see from the contemporary dictionary by Meninski (1680).

The author tried to imitate the high style of Ottoman poetry. In this he was generally successful, however sometimes he used archaic or erudite expressions with which he himself was not too familiar. In such cases he (or, possibly, his copyist) corrupted words or misused them syntactically or in meaning. Clear corruptions or misinterpretations are rare. Two examples can be given: the Arabic phrase *bilā nazīr* 'matchless' appears misinterpreted as *bir lanazir* (N 43a). The manuscript Y has a metathetical corruption, *katsirat* (184d) instead of *taksirat*. Unfortunately, we are unable to determine how widespread such "vulgar" corruptions were.

Misuse of words usually consists in their erroneous attribution to a word class to which they do not belong. Thus, e.g., an adjective is sometimes used instead of a noun, as in *agyahınız var mi?* 'do you have knowledge? are you aware?' (NY 230b), *muhteshemum etdin perishan* 'you have destroyed my glory' (instead of *ihtishamım*, Y 200b), or in *darılfani* (NY 252c) instead of *darülfena*. More numerous are the examples for nouns used as adjectives, as in the formation of the derivative *intizarlıg* (N 5b), or in the following phrases: *kizb Mehdi* 'the false Mahdi' (NY 248c), *nedamet jadi* 'miserable witch' (NY 155d), *nokhuset jadi* 'ill-omened witch' (N 163d). The act noun *surur* is used instead of the adjective *mesrur* in *surur ol-* 'to rejoice' (N 23b). The noun *tenasub* stands for the adjective *mütenasib* in the compound adjective *tenasubendam* (NY 197b). The noun *kaflet* seems to represent an adverb ('inadvertently') in NY 36c, perhaps also the noun *jilve* in Y 109d. Other examples for the erroneous use of words are: *ehli tujar* (NY 247a) instead of *ehli tijaret*, *zuhur olun-* (N 132a) instead of *zuhur et-* or *izhar olun-*, or *mesmu ol-* 'to be heard', used in the sense of 'to hear' in the phrase *Dimo kardashi mesmu oldukde* 'when Dimo's brother heard this' (N 53b). All of these examples may serve to indicate the limits of the author's familiarity with the high style of the Ottoman literary language.

Since the action is, for the most part, set among non-Turkish groups residing in the capital and is largely told in the form of dialogue, the author has enlivened his poem by the use of lexical materials taken from the languages of these groups, namely, of the Jews and the Greeks. Although one of the main actors in the story is an Albanian, no attempts have been made to have the speech habits of this group reflected in the dialogue. Only few elements from the author's mother tongue, Armenian, are found in the text. It can be assumed that most of these foreign expressions were more or less familiar to the speaker of the colloquial Turkish of Istanbul at that time, though many of them were certainly associated with the characterization of one of these ethnic groups. Here we will briefly discuss these materials, many of the words being hapax legomena.

Adoniya, in the exclamation *yâ Adoniya!* 'O Lord!' (NY 101b), from Hebrew *Adonai*. The Jewish heroine uses this exclamation "in her language".

argano 'organ (the musical instrument)' (N 72a), from ModGr. *ὄργανο* or Ital. *organo*. No other reference has been found. Meninski lists *arganun*, a mot savant which goes back to AncGr. *ὄργανον* and enters Turkish via Arabic (see Meyer, *Türk. Studien*, p. 66). Modern Turkish uses the term *org*, borrowed from French.

Avraam 'Abraham', mentioned as a typical Jewish name (NY 186), renders Greek *Ἀβραάμ* rather than the Hebrew (*Avram*) or Armenian (*Abraham*) forms of the name.

Avramiko 'little Abraham', used as the name of a Jewish boy (NY 166b). from Hebrew *Avram* with the Judeo-Spanish (masc.) diminutive *-iko* (cf. Crews, *Recherches*, p. 207 f., no. 381).

ayvima (N 104d), also **ay vima** (Y 104d) 'altar', from ModGr. *ἄγιο βῆμα*. No other record.

boyar 'Walachian nobleman', in Rumanian *boier*. Meninski lists: *boyar* 'Nobilis Valachus et Moldavus'.

cheteji 'bandit' (N 207a, Y 209x), from common Slavic *četa* 'band, group of fighters' (cf. Skok, *Etim. rj.*, s.v.) with the Turkish formative *-ji*. Meninski lists it as *cheteji* 'excursor, praedator, populator'.

Dimo, male name of a Christian Albanian, obviously a short form of Demetrius.

diyavolozh 'devil' (NY 204d), from ModGr. *διάβολος* with sonorization of the ending (*-os* > *-oz*) frequent in Greek loanwords in Turkish, secondarily transformed into *-ozh* to characterize the pronunciation of Jewish speakers of Turkish.

Ebreyiko 'little Hebrew' (NY 164c), from Span. *hebreo* with the diminutive suffix (cf. *Avramiko*).

eklisiya (N 75a), **eklisya** (Y 65b), **eklisa** (N 65b) 'church', from Greek *ἐκκλησία*. None of these forms with initial vowel is common in Turkish. The text also has *kilisa* (Y 103d)—which is close to one of the variants listed by Meninski

(*kelisa, kelise, kelisya*, vulg. *kilise*)—and *kenisa* (N 103d), the latter being borrowed from Arabic.

- enkheremado** (N 206d), with the variant **enkher emato** (Y 206d) and the variant *enkher emado* or *en kheremado* in the Armenian version of the poem, 'cursed', from Judeo-Spanish *enheremado*, a participle of *enheremar* 'anathématiser, excommunier', from Hebrew *herem* 'ban, excommunication'. My thanks for this explanation go to Jonas Greenfield, Shlomo Morag, and to Samuel Armistead. Common word for 'rascal' in modern Judeo-Spanish, but not recorded in Turkish.
- enloyis id-** 'to bless' (NY 65c), from ModGr. *εὐλογῶ*. The verb form underlying the Turkish act noun is the Greek imperative *εὐλόγησε*. No other records in Turkish.
- khoryat** (N 209d), with the variant **horyat** (Y 209d), 'boorish, boor', from ModGr. *χωριάτης* (cf. Meyer, *Türk. Studien*, p. 38). Meninski lists the variants *khoryad, khoryat, khoyrat*. The word is widely spread in Turkish, recorded since the 14th c., and today used in the variant *hoyrat*.
- ilakos** 'connection' (N 247b), from the Arabic loanword *alaka* with the addition of the ending *-os*, common in Greek loanwords. For the Arabic loanword Meninski mentions also the vulgar pronunciation *ilakä*. The variant *ilaka* is already recorded earlier in the 17th century (see Stachowski, *Studien über die arabischen Lehnwörter*, part 1, p. 129, and Hazai, *Das Osmanisch-Türkische im 17. Jh.*, p. 128, line 4).
- istikfan** (N 59d, 66d), **isdifan** (Y 59d, 66d, 107c, 108b) 'marriage', from ModGr. *στεφάνι* 'bridal crown' (cf. Meyer, *Türk. Studien*, p. 67). According to Meninski the word applied to Greek and Armenian weddings. As a term for a headgear the word is listed in 19th-century dictionaries and is recorded in the modern dialect dictionary (Derleme sözlüğü, s.v.). When the meaning 'marriage' became obsolete cannot be determined.
- istorya** 'history' (N 78b), because of the stress rather from Ital. *istoria* than from Greek *ἱστορία*. The passage seems to refer to written history, to a book of history. No other records in Turkish.
- katana** 'hussar' (N 213a), from Hung. *katona* 'soldier'. Meninski lists the word as 'eques hungaricus, ussaro'. Modern Turkish usage has *kadnaa* 'artillery horse'.
- kefaliko** 'little head' (Y 164a), from ModGr. *κεφάλι* and the diminutive suffix *-iko* (see *Avramiko*). No records in Turkish, but *kefali* 'head' occurs in the modern slang expression *kopsi kefali etmek* 'to chop one's head off'.
- kera** 'Jewish woman' (passim), a variant of *kira*, the well-known term for the Jewish women who in the 16th century used to have close connections with the ladies in the Imperial Harem (cf. J.H. Mordtmann, *Die jüdischen Kira*). The word is derived from ByzGr. *κυρά* 'lady of the house'. In Turkish sources of the 16th century it occurs only in the meaning of 'Jewish woman'. Meninski does not list it. No other records of the variant *kera* have been found.
- khakhamiko** 'little rabbi' (N 168b), from Hebrew *hakham* and the diminutive

- suffix *-iko* (see *Avramiko*). The term, in modern Turkish *haham*, is common usage.
- kompari** (Y 66c), **kumpari** (N 66c, Y 108a) 'godfather' or 'witness (at a marriage), best man' (the text does not allow a clear distinction between the two meanings as in the story baptism and marriage are simultaneous), from ModGr. *κομπάρος* (in an oblique case), or directly from Ital. *compare*, dialectally also *cumpare*. Both the Greek and the Italian variants have both meanings. No other Turkish records.
- Krisdiyan** (passim), with the variant **Krisdan** (NY 164c, N 75d), and, imitating the pronunciation of Jewish speakers, *Krishdiyan* (passim) and *Krishdan* (Y 177b, 178b), 'Christian', either from ModGr. *χριστιανός* with a change in the initial consonant in analogy with Armenian *Kristos* (*Krisdos*) 'Christ', or Spanish or Italian *cristiano*. Turkish uses the Greek loanword *khyristian* (Meninski, s.v.), today *hristiyan*, but some older transcriptions give the word as *kristiyan* (e.g., Hazai, *Das Osmanisch-Türkische*, p. 78, line 17).
- Krisdos** 'Christ' N (77d), a blending of Greek *χριστός* and Armenian *Krisdos*. The term is not used in Turkish, only in its Greek form as a place-name (*Hristos tepesi* on the island of Büyükada).
- mamzer** (Y 239a), with the variant **mamzher** (NY 200d), from Hebrew *mamzeyr* 'Bastard'.
- maryol** 'a pirate (in appearance)' (N 216a), from Venetian *mariól* (cf. Kahane-Tietze, *LFL*, p. 294 f., no. 399).
- matoteo** 'with God' (an oath?) (NY 95c), from ModGr. *μετὸ θεὸ*. The passage is not clear. Nothing has been found on the use of this phrase in Turkish.
- meleziko** 'little half-bred' (NY 167a), from *melez* 'half-bred' and the diminutive suffix *-iko* (cf. *Avramiko*). Meninski lists *meles* 'von zwey Art Geschlechter oder Gattung entsprossen, Bastard' and more detailed 'Cosa, ò animale di due diverse specie, come panno di lana, e di seta, cauallo di padre nobile, e di madre ignobile, ò vice versa'. Modern Turkish has the form *melez*. The word is widely spread (in the Balkans and in Syria) as a term for a certain half-silken material.
- Mesiya** 'Messiah' (N 10b), from Greek *μεσσίας*, of Hebrew or Aramaic origin. The author also uses the Arabic loanword *Mesih*, but, according to the Islamic usage, as a term for Jesus.
- metrobolid** 'metropolitan, archbishop' (N 65c), perhaps through Armenian *medrabolid* borrowed from Greek *μητροπολίτης*. Meninski (*Onomasticon*, s.v. *Metrepolitia*) gives the Turkish form as *metropolit*, *mitropolit*, Molino (1641, s.v. *mitra*) has *medrobolut*, Kieffer-Bianchi (1837) *mitrèpolit*; more recent dictionaries give *metropolit*. For a 15th-century record of *midrebolid*, see Anhegger-Inalcık, *Kanunname*, p. 65.
- mirun** 'sacred oil (in Christian liturgy)' (N 74d), from Greek *μύρον*, perhaps through the mediation of Armenian *miuron*, or through the Christian Arabic term *mīrūn* or *mairūn* 'id.' (Dozy, *Suppl.*, vol. 2, p. 585). A variant, perhaps directly from Greek (like Bulgarian and Serbo-Croatian *miro*, Rumanian *mir*, Ukr. and Russ. *miro*, dial. *muro*, 'id.') seems to be *mur*

- (NY 106d). Turkish records of *miron* are found in 19th-century Karamanli texts.
- Mirkada, Mrkada** (passim), name of a Jewish girl, from Judeo-Spanish *Merkada* 'prénom féminin qui se substitue au nom original pour les jeunes filles, les femmes qui réchappent à une maladie grave, un danger mortel' (Joseph Nehama, Dictionnaire du judéo-espagnol, Madrid, 1977, p. 3599). For this quotation we are indebted to Mrs. Renée Kahane.
- mosdrad**, meaning uncertain (NY 164b), seems to be Ital. *mostra di* 'a model of', or possibly, but less likely, Span. *muestra de* 'id.', with agglutination of the preposition. The commercial term, which in Modern Turkish is *mostrc*, was already in use in the 17th century (though it is not given by Meninski): Molino's dictionary of 1641 lists it (s.v. *mostra*) as *mustra*. No other record has been found for the form with final *-d*.
- muchachiko** 'little boy' (NY 166c), from Spanish *muchacho* with the diminutive *-iko* (see *Avramiko*). No Turkish records. On the Turkish borrowing of Spanish *mozo* 'boy', see Kahane-Tietze, LFL, p. 314 f., no. 437.
- mur**, see under *mirun*.
- Mushi** 'Moses' (NY 186b), from Hebrew *Moshe*. No other reference in Turkish.
- navi** 'prophet' (N 9a), from Hebrew *navi*. In Judeo-Spanish recorded as *anavi* (Crews, Recherches, p. 291). No Turkish records. But two contemporary Armenian sources (published in French translation in Galanté, Nouveaux documents, pp. 83-107) attest the popularity of the Hebrew term in connection with the Sabbatai Sevi affair: people in the streets would tease their Jewish compatriots by asking them: 'Navi geldimi?' ('Has the Prophet come?') (p. 29).
- nazis** (N 95c), **naziz** (Y 95c), 'long live!' from ModGr. *và ζῆς* 'that you may live! may God give you a long life!' No other records in Turkish.
- omorfom** 'my beautiful one' (NY 95c), from ModGr. *ὠμορφο* 'beautiful' with the Turkish possessive suffix or with agglutination of *μ*', short for *μov*. (For the latter suggestion my thanks go to Johannes Koder.)
- opera** (N 68b), from Ital. *opera*. Modern Turkish *opera* 'opera' became common around the middle of the 19th century, the occurrence of the word in our text is therefore a very early record (the earliest record in English is of 1644), and we can only speculate what was in the mind of the author. The context points to some sort of public musical performance.
- papaziko** 'little pope' (NY 168c), from *papaz* 'pope' < ModGr. *παπᾶς* (Meyer, Türk. Studien, p. 67) and the diminutive *-iko* (s. *Avramiko*). Meninski lists *papaz*, *papas* 'ein christlicher Priester, oder Münch, Geistlicher'. Recorded since the 15th century.
- pero** 'dog' (NY 203d), from Spanish *perro*. The word is used by the Jewish woman as an invective. No other Turkish records.
- poyezye** (N 67b), **poyeziye** (Y 67b) 'poesy', from Ital. *poesia*. According to the context, certain compositions sung in church are meant. No other Turkish records.

- psalitos** 'precentor' (NY 67b), from ModGr. ψάλτης 'id.'. No other records in Turkish.
- shamates** 'uproar' (N 115b), from ModGr. σαματᾶς 'id.', which itself is borrowed from Turk. *shamata*, a loanword from Arabic. The Turkish variants *shamata*, *shamate*, *shemata*, *shemate* occur also in the poem. No other records have been found for the Turkish variant borrowed from Greek.
- shuni** 'dog' (NY 203d), from Armenian *shun* 'id.'. The ending *-i* needs clarification (possibly, Persian *izafet* suffix?).
- stavro** 'sign of the cross' (N 20b), also *stavros* (N 66c) and *istavroz* (Y 66c) 'the cross', from ModGr. σταυρός (cf. Meyer, Türk. Studien, p. 66). Meninski lists *istavros* with both meanings. Today the standard form is *istavroz*.
- talika** 'carriage for travel' (NY 100a, 135a), from ModGr. ταλίκα (cf. Meyer, Neugr. Studien, part 2, p. 88), of Slavic origin (cf. Skok, Etim. rj., vol. 3, pp. 438 f.). Meninski lists *taligha*, *talika* 'ein Wagen auff ein Pferd'. The term was still familiar in 19th-century standard Turkish. The Söz derleme dergisi lists *talika* for several Anatolian dialects, and *taliga* among the Turkish immigrants from the Balkan countries.
- tarziko**, tentatively translated as 'varied' (NY 165c), derives from Turk. *tarz* 'manner' and the diminutive suffix *-iko* (see under *Avramiko*). Although possibly a jocular formation, the fact that it is used as an adjective may be due to a semantic development of the term in Judeo-Spanish, for which however no record has been found. No other Turkish record either.
- vamoz** 'flight' or 'call to flight' (N 19d, NY 243c), from Spanish *vamos* 'we go'. This word, which seems to be a well established slang term, is not listed by Meninski nor has any other Turkish record been found.
- vapdiz** 'baptism' (N 14c, Y 108b), from ModGr. βαπτισια, βάπτισις (Meyer, Türk. Studien, p. 68). Molino (1641) lists the word (s. v. battesimo) as *mautus* (mavtus). Meninski gives the variants *vaftus*, *vaftiz*, *vaftiz*. The modern standard form is *vaftiz*. No other Turkish records for the form with *-p-* have been found.
- Vilah, Vlah** 'Walachia' (passim), probably directly from Slavic *vlah* 'speaker of a Romance language' (cf. Skok, Etim. rj. vol. 3, pp. 606 ff.), or through the mediation of ByzGr. Βλάχος. Meninski gives the variant *Iflak*, in the sense of 'Valachia' and 'Valachus'. Modern Standard Turkish uses instead *Eflak*. The change in the initial vowel seems to be a modern innovation (the initial *i* is supported by other 17th-century documents, see Hazai, Das Osmanisch-Türkische, p. 231). An intermediary form *Ivlah* between *Vlah* and *Iflak* is usually read by modern historians as *Ulah*. The variants given by our text are otherwise not attested in Turkish, only Meninski, in his discussion of the term *vayvoda*, mentions "Iflak (vel wlah) wajwodaleri".
- voyvoda** 'title of the ruler of Walachia' (NY 66a), of Slavic origin (cf. Skok, Etim. rj., vol. 3, pp. 612 f.). Meninski lists the term as *vayvoda*, but it is recorded as *voyvoda* already in the 15th century (Düsturnamei Enveri, p. 99) and this is also the modern standard form.

Yahudiko 'little Jew' (NY 167b), from Turkish *Yahudi* 'Jew', borrowed from Persian or Arabic, and the diminutive suffix *-iko* (see *Avramiko*). No other Turkish records.

Zhit 'Jew' (passim), a derogatory term borrowed from Slavic *žid* 'id.' (cf. Vasmer, REW, vol. 1, p. 423). No other Turkish records have been found.

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Andreas Tietze

“The Jewish Bride”

Text in Transliteration and Translation

Table of Contents (In Armenian)

- I. Dimo, the Albanian baker, falls in love with a Jewish maiden. They remain in chastity. He preaches Christ and urges her to adhere to the (Christian) faith.
- II. A letter arrives from Dimo's brother from Walachia, inquiring as to why he was staying in a strange land and not joining his family.
- III. Dimo is distressed on account of the letter and weeps.
- IV. Dimo writes a letter informing his brother of what had befallen him on account of the Jewish maiden and thus wonders how he could return home.
- V. He (Dimo) sends a second letter to his brother eulogizing Mrkada.
- VI. Dimo's brother, receiving the letters, writes a consoling, exhortatory and encouraging reply, and urges him to bring his beloved Mrkada (to Walachia), where they would have her baptized and wedded to him.
- VII. Dimo rejoices at his brother's letters and hurries forth to inform Mrkada. He praises the Christian land (of Walachia) and extols the glory, honor and pleasures that they will enjoy if she consents (to become Christian).
- VIII. Mrkada was astonished and amazed. She began to sing, “My hero, what a future you look forward to!” And, at the end of each stanza, “What has befallen me! What do my eyes behold!” And similar things.
- IX. When Mrkada gave her consent, and agreed to accept the (Christian) faith and surrendered, the Albanian bowed his head, stroked his whiskers, and his heart trembled. He praised the Lord and eulogized Mrkada saying, “Yagh baghla gidi oghli.”
- X. The Albanian made an arrangement with a boatman. He took the maiden out of the house in disguise during the night. They took the boat and disembarked at Eyub Sultan. They mounted a horse and fled to Walachia.
- XI. When the prince of Walachia learned of this, he dispatched men to greet them with honors. With great pomp they baptized the Jewish maiden in the church and renamed her Sophia.
- XII. In the church they performed with great pomp the wedding of Mrkada-Sophia with Dimo the Albanian.
- XIII. Not finding her daughter in the morning, Mrkada's mother noticed the unlocked treasure-chest and trunk, the locks of her hair strewn about, and her *tarposh* and clothes scattered about. Her lament. The *arzuhal*. The search conducted by *subashis* and *hasasbashis*. The capture of the boatman, and the search of the residences of some individuals.
- XIV. The inappropriate and ridiculous chant of the Jews against the Turks: “Ne dur bu zhulum.”
- XV. The chant of the Greek *zurafas* extolling Dimo's deeds, and other chants against the Jews.
- XVI. When they failed to find them in Istanbul and in the *yalis*, they went after the Albanian

for two or three stations but they neither caught up with them nor found them, and they came back.

- XVII. The Greek *zurafas* sang chants when they confronted the Jews.
- XVIII. Some relatives of Mrkada's mother, who had come to console her, reproached her for allowing into her home the Albanian who had caused her daughter's loss and who had brought insult to her (Jewish) people.
- XIX. The mother's tragic lament in diverse ways.
- XX. Her maledictions against the Albanian, and the dancing of her fellow (Jewish) people as they were lamenting.
- XXI. Her relatives tell her that her lament is for naught. They send her to Edirne. They petition the sultan. They take the merchants to Edirne. They find no witnesses, and they are dismissed. The maiden's mother dies in grief.

I. Dimo, the Albanian baker, falls in love with a Jewish maiden. They remain in chastity. He preaches Christ and urges her to adhere to the (Christian) faith.²

N 1

İsdambulde bir Chfud kızı
Fener kurbinde idi evleri
Kapuden tashre ki denur Yali
Vatanleri ol kadim ezeli

In Istanbul a Jewish girl.

Their house was in the neighborhood of Phanar
(Fener),

Outside the city gate, in the area called
Waterfront (Yali)³

That was their homestead since time immemorial.

N 2

N 2

Badi Fenerde bir igid dakhi
Kavm Arnavudi [din]⁴ Rumi
Dimo naminde dıraz bıyıklı
Oturub orde etmek satardi

* The abbreviations N and Y refer to the New York and Yerevan manuscripts of the poem, described in the Introduction.

1 This headline, written in Armenian bird letters, is found only in N. Possibly, it may be read as *shur* or as *shohr*. The latter reading resembles no known Turkish word. Most likely is the interpretation as Turkish *shi'r*, today pronounced *shiir*, 'poem', although this word appears as *shir* elsewhere in the text.

2 The subtitles, are in Armenian. However, this first subtitle, which is not found in the text, has been taken from the preceding Table of Contents.

3 In his History of Istanbul, published by Andreasyan in Turkish translation, the author describes (p. 20) the area of the Phanar Gate and mentions that the *Yali* area outside of it has a mixed Greek and Jewish population; the elegant Greek mansions belong to the Phanariot families from which the rulers of Walachia and Moldavia are appointed.

4 Illegible because of a tear in the paper.

At the Phanar Gate⁵ [there was] also a young man,
By nation an Albanian, [by faith] Greek-Orthodox.
His name was Dimo, with a long mustache.
He used to sit there and sell bread.

N 3

Chifud evine etmek virurdi
Ve bir kızile ol ashnalashdi
Shaka yüzünden erishiridi
Latife ile muhabet etdi

He would deliver bread to the Jew's house
And became acquainted with a girl.
He flirted with her by way of joking,
He chatted with pleasantries.

N 4

Her gün selamler Dimo dostuni
Mayil olubde ayrılmaz idi
Dem bidede eshki josh revan idi
Iki gyonulden kandır kaynadi

Every day Dimo would greet his friend.
He fell in love and would not part with her.
All the time his tears flowed abundantly.
The blood in their two hearts began to boil.

N 5

Zira kim kızde khabden oyandi
Gyorub igidin intizarlığı
Bazırgyan gibi naghmeye girdi
Naz u shiveye fetanet etdi

For, when the girl woke up from her sleep
She saw that the young man was waiting.
He started a song, like a huckster.
He ingeniously turned to coquetry.

N 3

N 6

Kızın anasi Dimoye didi
Chun Mrkadaye gyonlun kaynadi
Sana vireyim gel ol Yahudi
Ve ben kaynane janım güyegi

5 This translation is based on the emendation of *badi* into *babi*.

The girl's mother said to Dimo:
Since your heart boils for Mrkada
Let me give her to you, come, become a Jew
And I [your] mother-in-law, [my] sweet son-in-law!

N 7

Kız anasının sözün ishitdi
Dakhi ziyade sevdasi artıdı
Biperva olub Dimoye didi
Men shana olam shen menum zhani

The girl heard her mother's words.
Her love increased even more.
Abandoning her reservedness, she said to Dimo:
I'll be yours, you are my soul.⁶

N 8

Dimo ay der ki a güzel nazlı
Kim ishitmişdir eyam ezeli
Ki bir Krisdiyan ola Yahudi
Tebdil eyleye zulme envari

Dimo said; Ah, O capricious beauty,
Who has ever heard
That a Christian became a Jew,
That he changed the light for darkness?

N 9

Navılarınızın jemi kitabı
Ol Mesih ichun yazmışlar idi
Ki gele ala tabi enasi
Pak idub vire nimet ruhani

All the books of your prophets
Have written about that Messiah
That he would come, would take his people, subject
to him,
Would purify it and give it spiritual food.

N 4

N 10

Gyor bu günedek kavmınız ishde
Muntazirdırlar ol Mesiyaye
Shashıb kaldılar kharabat üzre
Aldanıb bazi gelen kyazibe

6 The girl's speech is phonetically characterized.

Look, until this day your people, as you see,
Is waiting for that Messiah.
They remained in confusion, in desolation,
Having been deceived by certain liars that came.⁷

N 11

Nurdur dinımız imanımız var
Tarik metanet erkyanımız var
Hazret Isaye itikatımız var
Sen da gel dostum benim dinime

Our faith is the light, we have our religion.
We have our way, firmness, rules.
We believe in Jesus.
Come you too, my friend, convert to my faith!

N 12

Bu dünyade neche vardır milledler
Shahi jihanler ve chok kıraller
Sultanler khanler pashaler begler
Iman getirub hazret Isaye

How many nations are there in this world,
The rulers of the world and many kings,
Sultans, khans, pashas, begs,
That have accepted [the religion of] Jesus!

N 13

Ishde mellunsız jemi kavm ichre
Mekruh olmushsız jihan yüzunde
Sen iman getir benim dinime
Pur envar olub kalbın ruhinde

You see, you [the Jews] are cursed among all nations.
In the whole world you have become impure.
Convert to my creed!
Your heart will be enlightened in its spirit.

N 5

N 14

Gel bu gün bana itikad eyle
Durust Krisdiyan olub sıdkile
Vapdiz ideler Mesih namine
Oldem sen benim ben olam sane

7 Reference to Sabbatai Sevi.

Come, trust in me today,
Become an honest Christian in sincerity!
Let them baptize you in the name of Christ
Then at once you will be mine, I will be yours.

N 15

Didi Mrkada ay Dimo dosdum
Sozlerin makul ema yol chetin
Bu nije kabil ki eksikliyem
Bu ishi idem kendi bashime

Ah, Dimo, my friend, replied Mrkada,
Your words make sense but the road is difficult.
How can this be done, I am only a woman,
How can I accomplish this all by myself?

N 16

Akrabem elbet ki öldururler
Seni da bile bashden iderler
Tahkik ne beni ne seni korler
Nedur enfasi itdigimize

Surely my relatives will kill me.
You too they will make lose your head at the same
time.
They certainly will spare neither me nor you.
What good will it do us to do this?

N 17

Dimo der nazlım sözumi dinle
Hemen sen gyonlun durust dut Hake
Dinime ikrar versen sıdkile
Hakdır rehnuma korkma hayrole

Listen to me, my capricious one, said Dimo,
Just direct your heart straight toward God!
If you sincerely profess my faith,
God will lead you, fear not, [hopefully everything]
will turn to a good end.

N 6

N 18

Dedi Mrkada nije kachalım
Yolde kimseye rasdlanmayalım
Ve payimize adem dusherse
Soni sher olub gharki belaye

Mrkada said: How shall we flee?
[How shall we do it] so as not to encounter anybody
on our way?

If people pursue us,
The end will be bad, we will drown in misfortune.

N 19

Buni fikr idub bu khiyal uzre
Her sham u seher bu muhabetde
Furset gyozedub dakhi imdade
Bakıb dururlar niyet vamoзде

With these thoughts, with these dreams,
They talked to each other every morning and evening
(i. e., all the time),
Looking out for an opportunity and waiting
For help, their minds set on flight.

N 20

Sohbet iderler mejlis irfane
Stavro nishanın idub yüzune
Gyah latifane gyah sadikane
Her bar u saet Mesih medhinde

They sat together in friendly conversation,
Making the sign of the cross over her face
Now jokingly, now in earnest sincerity,
At all times praising Christ.

II. Dimo's brother, who was in Walachia, writes a chiding letter inquiring as to why he was not joining his family.

N 8, Y 6^r

NY 21

Isevilerde Vılah elinde
Dimo braderi sakın orade
Hıkmət ilahı yazmıř Dimoye
Nechे kalasın sen Isdambolde

/ a Isevilerde Vılah elinde N bu esnadeki Kara Eflakde
Y / b Dimo N Dimonın Y / sakın orade N sakındı
orde Y / c hıkmət N hekmet Y / d neche N neche
bir Y / Isdambolde N Isdambulde Y /

[But] among the Christians, in Walachia,
Dimo's brother lived there.
It happened through God's will—he wrote to Dimo:
How long will you stay in Istanbul?

NY 22

Omrün hebaye virdın havaye
Badabad olub dirlığın sende
Ol karıblıgde ve Turk elinde
Gechınmen fakr u taksirat uzre

/ a hebaye virdın N hesbiye verdın Y /
/ c karıblıgde N karıblıkde Y / elinde N elinde Y
/ d gechinmen N gechinmen Y /

You are wasting your life, throwing it to the winds.
Your sustenance is all shattered.
Away from home and in the land of the Turk
You live in poverty and humiliation.

NY 23

Ol dyarden bunde choghi gelirler
Bu dunyalıgde surur olurler
Azadeyi ser ghemden durdirler
Asudeyi hal olub devrande

/ a bunde N burde Y / gelirler Ne gelirler Y /
/ b surur N mesur Y / c ghemden N ghamden Y /

Most of the people from that land come here.
They find happiness in this opulence.
Free of sorrow, they are far from trouble,
Living their time peacefully.

NY 24

Yadler gelirler ulfet iderler
Sen juda dushub bunja zamanler
Gyonlumuz teshne didarın uzler
Hosh sitem degil sen insaf eyle

/ a gelirler N gelirler Y / iderler N erler Y
/ c gyonlumuz N gyonlumuz Y / uzler N ozler Y /

Strangers come and become close friends,
[But] you are separated [from us] already for
such a long time.

N 9
NY 25

Our heart is eager, it longs to see your face.
Such reproach is not nice, be reasonable!

Yok midur bunde senaat ve kyar
Urufet ichre yerli u bekyyar
Kismetin virub ol perverdyyar
Nechе sen kaldın negbetilgde

/ a midur N midır Y / b urufet N yürufet Y /
/ u N ve Y / c kismetin virub N kismetin verub Y
/ d sen kaldın negbetilgde N kalasın sen
negbetilikde Y /

Is there no work, no gain here?
Natives and men that have come for work are [all]
in [various] crafts.
The Creator gives them their allotted share.
How long will you remain in destitution?

Y 6^r
NY 26

Chek chevir seni khabden oyana
Ve Isdambolden chika geleya⁸
Mujibil mektub jevab gyondera
Baki eldua braderi teshne

/ b Isdambolden N Istanbulden Y /

Pull yourself together, wake up from sleep!
Leave Istanbul and come!
Send a reply to [this] letter.
The rest is prayer. [Your] longing brother.

III. When he had the letter read to him, Dimo was distressed and lamented his plight.

NY 27

Hachan okutdi Dimo mektubi
Efghan eyleyub jigerkhun oldi
Yatajaghinde matem eyserdi⁹
Gyozi yash revan hergiz dinmezdi

8 The verbal form *geleya* seems to be the imperative *gel* plus the exclamation *e*, followed perhaps by the interrogative exclamation *ya*?

9 Perhaps erroneous for *eylerdi*.

/ b efghan N evghan Y
/ c yatajaghinde N yatajighinde Y / eyserdi N
iderdi Y / d yash N yashi Y / dinmezdi N dinmedi Y/

When Dimo had the letter read [to him]
He moaned, his heart bled,
He mourned in his miserable bed,
His tears flowed and never stopped.

NY 28

Nishleyejegim der nije bilem
Vakti degildir ne jevab yazem
Kız belasına ki satashmishem
Ghark olunması mukarer gibi

N 10

/ d gibi N kibi Y /

What shall I do, he said, how can I know
[what to do]?
This is not the right time, what answer can I [now]
write?
[Now] that I have fallen into this misfortune
concerning the girl,
To be drowned [in it] is as good as certain.

IV. Dimo asks a scribe to write a letter informing his brother of what had transpired on account of the Jewish maiden, and sends the letter to Walachia.¹⁰

NY 29

Varub bir ruhban yaziji bulub
Serenjamını ona arz idub
Vakt tengdir shimdi karar kalmayub
Ben her ne dirsem sen yaz efendi

He went and found a scribe, a cleric.
He revealed to him what had befallen him.
"There is no time left now, I cannot stand it any longer.
Write down, Sir, whatever I say!"

N 12, Y 4^r
NY 30

Benim izetli brazer azızım
Sena ve selam niyaz sunarem
Mubarek khatrın sual iderem
Ömrün berkarar alemlerile

10 In the text, this subtitle stands before stanza 30.

/ a benim N benim Y / brazer N brader Y /
/ b sunarem N sunarım Y / c iderem N iderim Y /
/ d ömrün N omrın Y /

My dear, honorable brother!
I offer blessings, greetings, and prayers.
I inquire about your blessed condition.
May your life be lasting as long as the world [lasts]!

NY 31

Eger ahvali bu kulunuzın
Kat kat mukeder olmuş bilesın
Onulmaz derde ki satashmishem
Tabiri olmaz kalemlerle

/ b olmuş N olub Y /
/ c satashmishem N satashmishem Y /
/ d kalemlerle N kalemlerile Y /

If [you ask] how this your slave is faring:
Know that he is deeply troubled.
I have fallen into hopeless grief.
It cannot be expressed by pens (i. e., in writing).

Y 4'
NY 32

Ve mektubınız niye ki gelmiş
Gyozumın yashi hergiz dinmemiş
Tahkikdir billah her ne yazmışsız
Bashım bedevlet elemelerile

Since your letter has arrived
My tears have not stopped flowing.
By God, everything you have written is true.
My head is luckless, with its griefs.

NY 33

Devlet demınız sayriler surub
Yıradan bakan ben sefil kalub
Yad ve yabanji enfasın bulub
Ben gharib taksir mihnetlerile

Others are enjoying the happiness of your blessed
years.
I, in misery, look at them from far away.

Strangers enjoy their benefits
[While] I am in a strange country, with frustration
and hardships.

N 13
NY 34

Dırlıgım hıchdır yedıgım zehir
Sırtımdakıdır kir pas u zıfır
Degeneg faslın diyemem bir bir
Boghazımlle nan pur ghemlerıle

/ a yedıgım N yedıgım Y / b u N ve Y /
/ c diyemem N deyemem Y /

My life standard is nothing, what I eat is poison.
My clothes are soiled and filthy.
I cannot tell one by one how often I was beaten.
My throat (food?) and bread are full of sorrow.

NY 35

Dılım dolashır doruk dutdurmek
Söz netıjesın size arz etmek
Sırı pinhanım eshkyar elemek
Söylerem ema hejablerıle

/ a dilım N dilim Y / b söz N soz Y /
/ d söylerem N soylere m Y / ema N emma Y /

I am tongue-tied, trying to make you believe a lie,
Trying to unfold before you the end of my words,
To reveal to you my hidden secret.
I shall tell [it to you], but with embarrassment.

NY 36

Deli gyonlumız eshki merdane
Mayıl olubdır bir Zhit kızına
Kaflet dilbendem onın damına
Mubtelayı ghark sevdalerıle

/ b olubdır bir Zhit N olub bir İbran Y /
/ c dilbendem onın N dil bendem onun Y /

My (lit., our) irrational heart, [seized by]
manly passion,
Has fallen in love with a Jewish girl.

Inadvertently my heart fell into her snare,
From passion it is exposed to drowning.

NY 37

Eveli eshkun asan ki dirler
Haka ki akhri melamet dusher
Gereg sen aghla gereg gül brader
Ikiden khali nist ödlerile

/ a eshkun N eshkın Y / ki dirler N demishler Y /
/ d ödlerile N odlerile Y /

They say the beginning of love is easy
While in the end truly it becomes a curse.
You may cry, brother, or you may laugh
[over my predicament],
Both of them are not lacking, with the fires [of love].

N 14, Y 5^r
NY 38

Ol eshk ki peyda olmush gyonlumde
Derya josh gibi herdem artmakde
Kasırghe shided gemi enginde
Elvida agham dualerile

/ a olmush gyonlumde N olubdır dilde Y /
/ b gibi N manend Y / d dualerile N hasretlerile Y /

That love that was born in my heart
Is constantly growing like a swelling ocean.
The storm is heavy, the ship is in the open sea.
Farewell, my agha, with prayers [for your wellbeing].

V. Dimo's second letter to his brother, eulogizing his love for Mrkada with a lyric.

NY 39

Fenerdedır mekyanleri
Hunkyar tahti seyranleri
Zenjirsız bendem esiri
Agham sen yar pasham sen yar

Their abode is in Phanar (Fener).
Hunkyar Tahti¹¹ is their place of promenade.

11 Perhaps the name of an area in the neighborhood of Phanar (Fener).

I am her captive, a slave without chains.
My agha, help! My pasha, help!

NY 40

Evi öni derya uman
Aklım almışdır bigüman
Beni basdı kara duman
Agham sen yar [pasham sen yar]

/ a öni N oni Y / b bigüman N bi gümen Y /
c kara N kare Y /

Before her house there is the sea, the ocean.
No doubt, she has stripped me of my wits.
A dark fog has enveloped me.
My agha, help! [My pasha, help!]

NY 41
N 15

Eshki jande olub perchin
Pekishmişdir kaya lachin
Ayırmazler Rum Hind u Chin
Agham [sen yar pasham sen yar]

Her love (i.e., my love for her) has become riveted
in my soul.
It has hardened like rugged rock.
Nothing can separate [us], neither Rum
(i.e., Turkey) nor India or China.
My agha, [help! My pasha, help!]

NY 42

Ol de mekruh Chıfıd kızı
Duyan heb tan ider bizi
Yevu kıldım ben izimi
Agham sen yar [pasham sen yar]

/ a Chıfıd N Chıfud Y / b tan N dan Y /

And she is an impure Jewish girl.
Whoever hears of it scolds me (lit., us).
I have lost my honor.
My agha, help! [My pasha, help!]

NY 43

Bir lanazir vardır husni
Mehbubnuma u naznini
Datli dilli muhabetli
Agham sen yar [pasham sen yar]

/ a lanazir vardır husni N hüsni var melek gibi Y /
/ b u naznini N ve nazini Y /

Her beauty is matchless.
She is fair to look at and graceful,
Sweet-spoken, pleasantly talking.
My agha, help! [My pasha, help!]

NY 44

Elfazidir hem Rumane
Raksi shohdır zerifane
Bakhshi bosı sukerane
Agham sen yar [pasham sen yar]

/ a elfazidir hem N elfazı düzdür Y /

And her talking is in Greek.
Her movements (or, dance) are coquettish, graceful.
Her glances and kisses are sweet.
My agha, help! [My pasha, help!]

Y 5
NY 45

Gyoren dilshad gülushuni
Sanub derya emvajını
Ghonche güller küshadını
Agham sen yar [pasham sen yar]

/ c güller küshadını N güllerin rusheni Y /

He who sees her heart-warming smile
Thinks a ripple [is going] over the sea
[Or] the rose-buds are opening up in bloom.
My agha, help! [My pasha, help!]

NY 46

Ah lebleridir gevherbar
Kan döküji gülnar didar
Okun atar yayın saklar
Agham sen [yar pasham sen yar]

/In Y this quatrain follows after 47. Its first line is:
Ibrande belki buruk yar. Then follow lines a, b, and
d of N. / a ah lebleridir N meyyon leblerdir Y / b
kan döküji N muzhgyan fetan Y /

Ah, her lips are studded with gems.
Her glance is a pomegranate that sheds blood.
It shoots its arrows, it hides the bow.
My agha, [help! My pasha, help!]

NY 47

Al u fendidir ishvebaz
Gyah mutidir gyah oghratmaz
Chemenzarde bir servinaz
Agham sen [yar pasham sen yar]

The coquettish one knows many ruses.
At times she is obedient, at times she does not let
one come near,
A gracious one like a cypress in the meadow.
My agha, [help! My pasha, help!]

NY 48

Ne mumkindir ayrılması
Ne kabil juda dushmesi
Shol mehbubden dur olmasi
Agham sen [yar pasham sen yar]

It is neither possible to separate from her
Nor is it possible to be distant from her,
To be far from that charming one.
My agha, [help! My pasha, help!]

NY 49

N 17

Aman agham gyor charemi
Sen onar derd u yaremi
Braghamam jan paremi
Agham sen [yar pasham sen yar]

/b derd u N derdi Y/

Oh, my agha, help me!
Cure my worry, my wound!
I cannot give up my beloved.
My agha, [help! My pasha, help!]

NY 50

Onun eshki beni yakmış
Sen sitemin kesgin yazmış
Dagh usdune daghler konmuş
Agham sen [yar pasham sen yar]

/a onun N bunun Y / c usdune daghler N ustune
daghlar Y/

The love for her has consumed me.
You have written to me bitter reproaches.
You have put a wound on top of a wound.
My agha, [help! My pasha, help!]

NY 51

Yüzüm ayaghın tozune
Nazar eyle yazdığhıme
Bul derdime sen bir chare
Agham sen [yar pasham sen yar]

/c derdime N derdime Y/

My face touches the dust under your foot.
Read what I have written to you!
Find a cure for my troubles!
My agha, [help! My pasha, help!]

NY 52

Nasihetin yaz bendene
Kurban olam ben emrine
Baki ferman sultanımdede
Agham sen yar [pasham sen yar]

/c sultanımdede N sultanıme Y/

Write your advice to your slave!
I am ready to give my life for your orders.
What remains is for my sultan to announce his orders.
My agha, help! [My pasha, help!]

VI. Dimo's brother reads the letter, and writes to him a consoling, exhortatory and encouraging reply, and invites him to come to Walachia with the maiden.

N 18, Y 3^r

NY 53

Bu mektub Vlahe vasil oldukde
Dimo kardashi mesmu oldukde
Shaz olub khendan oldukden sonre
Tekrar jevabin yazmiş Dimoye

/b Dimo N Dimonın Y / mesmu N mesmur Y /
d yazmış N yazar Y/

When this letter arrived in Walachia
[And] when Dimo's brother had heard it,
After he had become glad and smiled
He again wrote an answer to Dimo.

NY 54

Dimo braderım selamden sonre
Ahvalın bildık mektubunile
Ajev degildir dari dunyade
Hayr u sher gelub insan bashıne

/a braderım N brazerim Y / b ahvalın N ehvalın Y /
mektubunile N mektubınile Y/

My brother Dimo! First greetings! Then:
We have learned from your letter how you are faring.
Nothing to wonder at. In this world
Good and evil things happen to man.

NY 55

Eshgsız bir adem yok bu jihande
Bir aghaj yokdır ki tebrenmeye
Necheruzgyarden ol salınmaye
Bekaledlıdır makhsus tanriye

/a eshgsız N eshksız Y / b yokdır N var mı Y / c
necheruzgyarden N ve havalerden Y / d bekaledlıdır
N beghaledlıdır Y / tanriye N tangriye Y/

There is no man in the world that has not known love.
There is no tree that has never stirred.
How should it not have swayed in the wind?
Infallibility is only found in God.

NY 56

N 19

Ko ki sen dushub kaldın orade
Bulanık sudır igitlıg chaghde
Hem deli kanli meshhur dillerde
Ve ghariblıkde hasreti zarde

/b igitlıg N igidlık Y / c dillerde N lisande Y /
/d ve ghariblıkde hasreti zarde N bekyar ve gharib
dyari ghurbetde Y/

As to your living there:
A youth's age is [like] troubled water.
Moreover, [the state of] one's blood being in
fermentation is well known to everybody,
And of being away from home in nostalgia and
grief.

NY 57

Y 3'

Ko ki ol kyorpe Ibrani kızi
Gyozun önunde hosh salınmasi
Meyl virub shikyar idub gyonluni
Elbet salubdır ol sevdalere

/a kyorpe Ibrani kızi N Ibran nihali dukhteri Y /
b önunde N onunde Y / c shikyar idub N idub
shikyar Y / d salubdır N salıbdır Y/

As to that young Hebrew girl:
Her pretty swaying about before your eyes,
Inspiring love, making your heart her prey,
Of course will cast you into the throes of passion.

NY 58

Kınamak olmaz billahi sane
Bu oghramışhdır chok am u khase
Ben yazem orde ashnalarıme
Yardım ideler sana her hinde

/a kınamak N kınamag Y / billahi sane N billah
isane Y / b chok N her Y / c ashnalarıme N
ademlerıme Y / d yardım ideler N ideler yardım Y /
sana her hinde N her levazımde Y/

By God, one must not blame you (var.: a person)
for it.

This has happened to many, high and low.

I shall write to my acquaintances there
To help you at every instant.

NY 59

Eger kabilse bir usul itmek
Mrkada dostun bile getirmek
Oni burade Krisdiyan idek
Istifan idub azim dugünle

/a kabilse N kabilise Y / itmek N etmek Y / b dostun
N dosdun Y / c oni N onu Y / Krisdiyan N
Hrisdiyan Y / d istifan N isdifan Y/

If possible, to think of some scheme
For you to bring your friend Mrkada with you.
We shall here make her a Christian
And wed her to you in a grand wedding.

VII. Dimo reads (the letter) and joyfully proceeds to see the maiden. He extols the Christian land (Walachia), and he describes the pomp and ceremony and delights of the wedding should she give her consent.

N 20, Y 7^r

NY 60

Bu mektubile ol Dimo muztar¹²
Dostune varub didi mujdem var
Günüm doghmushdır ve shadlıgım var
Derdime chare bulunmish dostım

/a muztar N yadigyar Y / b dostune varub N matlubine
girub Y / c ve N bu gün Y / d bulunmish N bulun-
mishdır Y / dostım N dosdum Y/

With this letter that poor Dimo
Came to his friend: I have good news!
My sun has risen, I am full of joy,
A cure has been found for my trouble, my friend.

NY 61

Seninle gidek Eflah eline
Shen u abadan Krisdiyanlıkde
Duyanler karshu chıkaler bize
Onlarde mihman olalım dostum

12 The word can also be read as *mughtar*.

/a seninle N senin ile Y / Eflah N Vlah Y / b
Krisdiyanlıkde N ol Hrisdiyanlıkde Y / c duyanlar N
duyanlardır Y / d onlarde N onlarde ah Y / dostum
N dosdum Y/

With you we will go to Walachia,
In that populated and prosperous Christian land.
When they hear [that we are coming] they will come
out to meet us,
We will be received as their guests, my friend.

Y 7'
NY 62

Mekruh Chıfıdın mezhebden chkub
Bu vilayetden dakhi kurtulub
Krisdiyanlıkde biz raghbet bulub
Ömr u demımız asude dostum

/a mezhebden N mezhebından Y / chkub N çıkub Y/
b bu vilayetden dakhi N Turk vilayetından biz de Y /
c Krisdiyanlıkde biz raghbet bulub N ve Krisdiyan-
lıkde raghbetin olub Y / d ömr N omr Y / asude N
asudeyi hal Y / dostum N dosdum Y/

You will give up the despicable Jewish faith
And you will also be spared to live in this country.
We will be well received in Christian lands.
Our days, our life will pass in peace and security,
my friend.

NY 63

N 21

Azim mihimat dugünimize
Shenliğimize shadlığımıza
Nazlı zurefa Rum kızlaride
Önune saf saf dizilub dostum

/a dugünimize N hem düğünimize Y / b shenliğimize
shadlığımıza N shenliğimiz ve shad imanımıza Y / c
kızlaride N kızlaride Y / d önune N onune Y / dizilub N
dizilırler Y / dostum N dosdum Y/

Mighty preparations will be made for our wedding,
For our [day of] rejoicing and happiness,
And the pretty, graceful Greek girls
Will line up in rows before you, my friend.

NY 64

Duzgünjilerin meshateleri
Beg kadınleri boyar kızları
Sunub al duvak telli u pulli
Sadre gechesen nazile dostum

/a duzgünjilerin N duzgünjileri hem Y / b kadınleri
N kadınlerle Y / kızları N kızları Y / c sunub al
duvak telli u pulli N telli ve pulli al duvak sunuji Y
/d gechesen N gechesin Y / nazile N nazile sen Y /
dostum N dostum Y/

Make-up ladies, bride-outfitters,
Wives of princes (begs), daughters of boyars
Will lend a hand, carrying the scarlet bridal baldachine,
decorated with silver threads and spangles.
You will proudly proceed to the seat of honor, my
friend.

NY 65

Onlar niyazle sen bin nazile
Sadetle girub eklisaye
Evloyis idub metrobolidle
Eln elime vireler dostum

/a onlar niyazle N anlar niyazile Y / b sadetle N
sadetile Y / eklisaye N eklisyaye Y / c metrobolidle
N piskoposile Y / d elime N elime Y / dostum N âh
dostum Y/

They with humility, you with a thousand affectations
With happiness will enter the church.
With the metropolitan, they will bless you,
They will join your hand with my hand, my friend.

NY 66

Voyvoda durub ezametile
Ve tevabisi öni u ardınje
Stavrosi tutub kumpari ole
Sennle olak istifan dostum

/a voyvoda N voyvodasi Y / b ve tevabisi öni N devleti
erkyani oni Y / c stavrosi N istavrozi Y / kumpari N
kompari Y / d sennle N senn ile Y / istifan dostum
N isdifan dostum Y/

The voivoda will stand up in majesty,
His retinue in front of him and behind him.
He will hold the cross and become [our] best man.
We will be married, you and I, my friend.

NY 67

Latif sedaler khub nefesile
Psalitosleri okur poyezye
Ilmi muzuki fasli olune
Gyor tamashayi shahane dostum

N 22

/a sedaler N sedayile Y / b psalitosleri okur poyezye
N psalitosler okuyub poyeziye Y / c ilmi N ol ilmi Y /
fasli olune N fasiller ole Y / d tamashayi N temashayi
Y / dostum N ay dosdum Y/

With pleasant voices, with melodious tone,
Will their precentors recite poesies.
Musical pieces will be performed.
It will be a royal sight, my friend.

N 68

Bezedub evler divankhaneler
Mum donanmalar ve operaler
Sohbet u mejlis shohret bulaler
Baka gyor seyran azimi dostum

They will decorate houses, parlors.
[There will be] candle-light illuminations, operas,
An unforgettable party and banquet.
What an overwhelming sight, my friend!

N 69

Envayin durli لباسler giyub
Güzel gelinler muzeyen olub
Chemenzar ichre gülshen achilub
Revnaq güldidar gyoresin dostum

Beautiful young ladies, all decked out,
Wearing dresses of many kinds,
Blooming roses in the meadows,
Beaming countenances you will see, my friend.

N 70

Nedir ol rakas servendam kızler
Badi seherden salinan kadler
Charkhi felekden ajeb oyunler
Ne teferijdir bilesen dostum

What dancing girls of upright stature like cypresses,
Their bodies swaying in the morning breeze,
Wondrous dances borrowed from the whirling
firmament!
If you only knew what a pleasant sight that will be,
my friend!

N 71

Misg amber tuter ol konchelıgde
Hasha ki benzer beharisdane
N 23 Sim bedenlerde gül yüzlilerde
Hemdem oldukde dimaghchagh dostum

The scent of musk and ambergris pervades that
flower garden.
Not [even] spring is its equal,
When silver-bodied ones, rosy-faced ones
Are assembled in the season of fragrance,¹³ my friend.

N 72

Ol jengi harbi argano tutlub
Perishan gyonul rushen azm idub
Dostlar dosdune dildade olub
Jihennem jennetdir ol chagh dostum

When they take that lyre, that harp, that organ,
When shattered hearts become bright in resolve,
When friends become the friends of their friends,
That is the time when [even] Hell is Paradise,
my friend.

N 73

Ebiyat u shir kazel u beste
Latif nazire azim kaside
Sirat sirimi temsilatile
Medhını idub dinlesen dostum

Verses and poetry, mystical poems and songs,
Pleasant *naziras*, powerful odes,

13 Translation uncertain.

If only you could listen to the mystery¹⁴ of the life-
story (of Jesus) with its parables,
If only you could hear them praise him, my friend!

N 74

Nefes Mesihın ol dem zıkr ole
Medhın her dilde dasitan ole
Senin ruhıne nimetbakhsh ole
Mirun parlaye chehrene dostum

Christ's [miracle-working] breath will be
remembered.
His praise will be on everybody's tongue.
He will bless your soul.
The holy oil will shine on your face, my friend.

N 75

Hefti esrari eklisiyanın
Ijra u shikyar ol dem idersın
Gyorene tajub heybet olursın
Krisdan elinde bir vujud dostum

N 24

The seven sacraments of the Church
You will at once carry out and profess.¹⁵
Your sight will inspire those who see you with
wondrous awe,
An existence in Christian lands, my friend.

N 76

Mutlı vireler tazeligine
Ne bakhdılsın bu jihan uzre
Chıfud mezhebın koyub kachande
Dini Mesihı sevdiğın dostum

They will consider¹⁶ your youth fortunate,
How lucky you are in this world,
Having abandoned and escaped the Jewish faith,
Coming to like the Christian religion, my friend.

14 The translation presupposes the emendation of *sirimi* to *sirini*.

15 The translation assumes that *shikyar* (*ashikyar*) is used here in lieu of *ikrar*.

16 The translation assumes a substitution of *diyeler* for *vireler*.

N 77

Chıfud korkusın saymadığıne
Kalbi kuvetle gyonul virdıkde
Valid validen kavmın terkande
Krisdos yolune fedasın dostum

Because you disdained the fear of the Jews,
Offering your heart with strength of mind,
Abandoning the tribe of your father and mother,
Giving away everything for Christ, my friend.

N 78

Mudam zıkrını etseler gerek
Ketebe idub istoryaye dek
Ve yad est idub kiyamete dek
Irfan kavm Ermen illa Rum dostum

They will forever talk about you (or: it),
Adding it to their account of history,
Remembering it until the Day of Resurrection,
The cultured men of the Armenian nation and
especially of the Greeks, my friend.

VIII. Amazed at what she had heard, Mrkada renounced the Judaic faith and accepted Christ. With tears, she consented to go with Dimo wherever he pleases.

N 25

N 79

Ol Mrkadanın cheshmi u nazari
Mudam Dimo yüzünde kalmışidi
Akli u khiyali sözünde idi
Ol dediklerine ah ire mi ya¹⁷

Mrkada's eyes and glance
Had all the time remained fixed on Dimo's face.
Her mind and imagination were with his words,
Whether she would—ah!—live [those days] that
he described?

N 80

Didi gerçekmi bu senın sözlerin
Olajak mi bu jennet khaberlerin
Ya olmuş mi bu jemuela mekamin
Dushmi khiyal mi ki gyoze gyoze mi y

17 By a play on words the author's name (Iremiya) is hidden in this line and in the last lines of 81-88.

She said: Are these your words real?
Are these your messages of Paradise going to take
place?
Is there such a place of highest Eden?
Is it a dream, a fantasy, will the eye [ever] behold it?

N 81

Sen bu sözlerini bir bir didikde
Jigerjığım olubdır pare pare
Katre katre damlar kan yüregimde
Bu kutsuz bash ola ki ire mi ya

While you said these words one by one
My poor heart broke to pieces.
While the blood in my heart dripped drop by drop
[I wondered] if my hapless head would live to see
[all this].

N 82

N 26

Cheshmim yashi kan olub sil revan
Bu dunya heram u nimetile nan
Jismile janımı iderem kurban
Ol dini Masikhe ruh ire mi ya

The tears were flowing from my eyes, turning into
blood.
May this world and food and bread be denied me
[if I lie]!
I am ready to sacrifice my body and my soul.
Will [my] soul rise up to the Christian faith?

N 83

Yatak zehir kokar vatenim zindan
Bu derya oni dır jihennem naran
Bu eksikli khak u hakir natuvan
Ol ala mekame el ire mi ya

The bed smells like poison, my homeland is [to me]
as a prison.
This sea in front is the fire of Hell.
This poor woman, this dust and humble weakling,
Will I be able to touch with my hand that lofty
place?

N 84

Ahizar olubem perishan gyonlum
Ishde dem bidem delinubdır baghrım

Bashden olam mi nedir derdlerim
Ol hasretime gyonlum ire mi ya

I moan and cry, my heart is shattered.
My bosom is pierced every moment.
Am I losing my head? Why do I have to have
these troubles?
Will my heart see its wish fulfilled?

N 85

Eshk beni ah basdi adem ne dersin
Shafi jevab ver bir sevab idersin
Bir saet evel gyor aman igidim
Ol taze behare el ire mi ya

Ah, love has overwhelmed me, man, what do you say?
Give me a soothing answer, you will gain eternal
reward [by this good deed].
See [to it] as soon as possible, oh, my hero!
Will [my] hand really touch that fresh bloom?

N 86
N 27

Yanıb tutub ishde odlerde kaldım
Bahri umane dushub u ghark oldım
Lutfi chogh kerim u subhan dedıgın
Nur jemalını ah gyostere mi ya

You see, I am burning, I am all in flames.
I have fallen into the ocean and have drowned.
The Sublime one of whom you say that He is rich of
grace and bountiful
Oh, will He let me see His radiant face?

N 87

Bu mukasir vujud kalub tahsirde
Gije u günduzdır gyonul efghande
Artmakdedir sevda ahizarlıkde
Ol demi Isaye dem ire mi ya

This defective body remains in loss.
The heart moans by night and by day.
Under sighs and tears passion becomes ever stronger.
Will [my] breath (or, my life) continue until I reach
the [miracle-working] breath of Jesus?

Ben sana teslim u seni Tanrıme
Desdigir u medar ughurımize
Ol rehnuma olub tedbirimize
Soyler bu kazeli ki Iremiya

I commend myself to you and you to my God,
The support and help on our path,
The leader guiding us in our plans.
This ode he has composed, [namely] Iremiya
(i.e., Jeremiah).

IX. When Mrkada consented to adhere to the Christian faith and agreed to go with him, the Albanian bowed his head and rejoiced, and stroking his whiskers praised God and eulogized Mrkada.

N 29, Y 8^r
NY 89

Deyimdi dinle yarani sefa
Baba Dimonın yüzüne baka
Ötdukje sozin nazli Mrkada
Herif derunde baghlayer yaghi

/a deyimdi N de imdi Y / sefa Y serfa N / b Dimonın
yüzüne N Dimonun yuzune Y / c ötdukje sozin N
etdukje sozun Y / d baghlayer N baghlayor Y/

Say now, listen, good friends:
Look at Father Dimo's face;
As pretty Mrkada was chirping her words
The man's inner self-assurance grew.

NY 90

Yere bakayer yüregi ditrer
Sözün kısasın shimdi umidler
Ve netijesın teslimın ister
Mrkada ise uzatmış oldi

/a bakayer N bakar Y / ditrer N ditrer Y / b sözün
N sozin Y /c ve netijesın N netijesini Y / d Mrkada ise
N Mirkadayisa Y/

He looks to the ground, his heart throbs.
He now hopes that the speech will be short.
He wishes to hear the result, her surrender.
But Mrkada had extended [her words].

Y 8'
NY 91

Bakar yüzüne dinler sözünü
Ajeb vaka mi sözi khiyal mi
Ele gel idub bıyıklarını
Eller parmaklar idub perdahi

/a sözüni N sozuni Y / b ajeb N aya Y / sözi N sozi Y/

He looks in her face, he listens to her words.
He wonders, are her words a dream, halucination?
He reaches for his mustache,
He strokes it with his hands, his fingers.

NY 92

Fakir neylesin derde oghramış
Ne chare ona jandır imrenmiş
Gyonluni virub belaler almış
Shimdiki halde ilaj gyorundi

/a neylesin Y neyledin N/

What can the poor devil do? He has caught the
disease (i.e., love).
What cure is there for him? His soul has been attracted
[by the girl].
He has given his heart [to her], he has [in return]
received many troubles.
Right now a medicine became visible.

N 30
NY 93

Tabibi birez munisi olmush
Avjaghazidir eline gelmiş
Ashike ol mashuk teslimi olmış
Ikrarın virmiş shikyarjaghazi

/a tabibi birez munisi olmush N ishde tabibi munis
dem olmish Y / c ashike N ashik Y / mashuk teslimi
N mashuke teslim Y / d shikyarjaghazi N shikyarjigh-
azi Y/

His physician had become a little friendlier with him.
The coveted game he was hunting for had fallen in
his hands.
The beloved one had given herself up to the lover.
His darling prey had confessed [her love].

NY 94

Bıyığı elinde peshrevle kalmış
Heyran olubde kızı soylemiş
Ey jane janan jane bakhsh olmış
Hachan ishıtdım bu sözlerini

/a peshrevle N peshrefle Y / b olubde N olubda Y /
c bakhsh N baghsh Y / d sözlerini N sozlerini Y/

His mustache remained in his hand with perplexity.¹⁸
Full of surprise he said to the girl:
O soul of the friend, [life] has been added to [my] life

When I heard these words of yours.

NY 95

Muti ki oldun safi sıdkından
Deruni dilden jani gyonulden
Hemd matoteo nazis omorfom
Lutf idub sana nazâr eyledi

/a oldun N oldın Y / c hemd N hema Y / nazis N na-
ziz Y/

Since you have become obedient in pure faith
At the bottom of [your] heart, with all your soul,
Praise be with God, may He grant you a long life,
my beautiful one!
He has graced you with His glance.

X. Dimo made an arrangement with a boatman, and disguised the maiden. They left the house during the night and took the boat, and mounting a horse at Eyub Sultan they fled to Walachia.

N 31, Y 9
NY 96

Kayıkji ile itifak idub
Dersen bu gije hazır bulunub
Bizi Eyube harbi iledub
Sabah olmadan bekleriz seni

/b gije N geje Y / d olmadan N olmadan Y/

He made an arrangement with the boatman,

¹⁸ The translation of this word is only tentative.

Telling him¹⁹: Keep yourself ready tonight;
Bring us quickly to Eyub.
We will be waiting for you before the day breaks.

NY 97

Sheb karanlığın evden ki çıkub
Kayıghe binub Eyube chekub
Atların onde hap hazır bulub
Hazır bash dakhi refiklerini

/b chekub N çıkub Y / c atların onde hap N atları
orde Y / bulub N bulunub Y/

It was dark night when they left the house.
They boarded the boat, rowed to Eyub.
There they found the horses all ready
And also ready [they found] the companions.

N 98

Evinde iken bitdi bir uslub
Tebdil jameyi ilk hazır idub
Uzun saçını firengsi kesub
Alı kodiler bir kil mkdari

While in the house [the preparations] somehow came
to an end.

At first they prepared [her] disguise.
They cut her long hair in the Frankish manner.
They left [only] the amount of [a man's] hair.

Y 97
NY 99

Sırma tel sachi kıvrıjık kalub
Bir samur kalpak bashına koyub
Bir siyah poshu boynune sarub
Sirtına virub serhadi mayi

/a sırma tel sachi kıvrıjık kalub N Mrkada saçın
oldem trash idub Y / d serhadi N serhayi Y/

Her golden hair now remained all curly.
She put a cap of sable fur on her head.
Around her neck she wrapped a black scarf.
She covered her back with a blue travel coat

(*serhadi*).

19 It is assumed that *dersen* stands for *der sen*.

N 37
NY 100

Bir talikade oturdub oni
Gyoya bezgade ya Freng dilberi
Didelerinden sil olub yashi
Yadile yade yade yad oldi

/a talikade N talikaye Y / oni N kızı Y / d yade yad
oldi N yad oldi shimdi Y/

Letting her sit in a carriage,
Pretending she was the son of a nobleman, or a
Frankish youth,
Shedding a stream of tears from her eyes,
She became a stranger with a stranger, a stranger to
strangers.²⁰

Y 10^r
NY 101

Ne chare eshkıdır dushurır bahre
Yâ Adoniya der lisanınje
Sen bize nusret medar didikde
Yâhu didiler settar u tanrı

/a dushurır N dushurur Y / c didikde N didikde Y/

What can one do? Love casts one into the sea!
In her language she sighed: O Adonai!
When she said: Grant us victory!
O God! they said, O Protector and God!

NY 102

Esbu reftarle ki yole chkub
Du se günile Tunayi geclub
Sınırı devleti tajelen ashub
Eflah eline ki yaklashıldı

/a chkub N chikub Y / b du se N uch dort Y / c devleti
N devlet Y / d Eflah eline N Vılah kurbine Y/

They set out on their journey with speedy horses.
After two, three days they crossed the Danube.
They hurriedly crossed over the border of the state.
When they approached the land of the Walachians

²⁰ The last line is not clear.

XI-XII. When the Prince learned of their arrival, he sent men after them and honored them in (his) home. They baptized the maiden. Then in the church they performed with great pomp the wedding of Mrkada with Dimo.

N 39, Y 10^r

NY 103

Begdir ishidub ademın salub
Tazimetile saraye alub
Azim behjetle alay gyosterub
Kenisayi kebir babi achildi.

/a begdir N begdir Y / b tazimetile N tazimatile Y /
c gyosterub N gyosderub Y / d kenisayi N kilisayi Y/

The Prince heard [of it] and sent his man (his servant).
He had them brought to the Palace with great honor.
In grand rejoicing they held a parade.
The door of the cathedral was opened.

NY 104

Khach alemleri muzeyen olub
Berati mumler her yanden yanub
Envayi elvan ruhban giyinub
Donanub saf saf ayvima oni

/c ruhban giyinub N ruhbanler giyub Y / d donanub
N donanıb Y / ayvima N ay vima Y/

The signs of the cross were all decorated.
On all sides Berat candles²¹ were lit.
Various kinds of clerics put their robes on,
Lining up in rows before the altar.

NY 105

Havzi mekamde dolub abnafi
Mrkada inub sıdki dil safi
İsmin didiler Sofiya safi
Terkde Chıfudın lafu güzafi

/c ismin N ismin Y/

Wholesome water filled the font in its [sacred] place.
Mrkada descended with pure sincerity of heart.

21 Candles are carried to the mosque on the 14th of Sha'ban (Pakalın:
Tarih deyimleri ve terimleri, s.v. *berat mumu*).

They gave her the name Sophia the Pure.
She renounced the Jewish abracadabra.

NY 106

Ol Yahudiyani atik mezhebi
Ande bıraghub tejdidi olundi
Chehre rusheni di shasha gyorundi
Duhni mur khatem Mesih Ullahi

/b ande bıraghub N bıraghub ande Y / c chehre N
chehresi Y / rusheni di shasha N rushenle shashd Y /
/d khatem N makhtum Y/

Giving up her old Jewish faith,
She there received a new life.
Her face resplendent in amazement, there appeared
The sacred oil, the seal of God's Messiah (Christ).

Y 11'
Y 107

Ikinji alay erkıyani shahan
Jemiet azim birdem dirikhshan
Dugünün idub kutlu isdifan
Nisaranile niyaz sunuldi

A second parade of the royal dignitaries,
A huge congregation of people, a glittering time:
They held their wedding, a happy betrothal,
Prayers were offered with showers of money.

Y 108

Beg sadetile saghdij kumpari
Vapdızinde ve isdifaninde
Mejlisi irfan sohmet rindane
Meydan muhabet ihtisham buldi

The Prince in happiness was best man and god-father,
Both in the baptism and in the marriage ceremony.
They wine and dine and had joyous entertainment.²²
The arena of sociality was festive.

²² The translation of this word is based on the emendation of *sohmet* into *sohbet*.

Y 109

Sebze zar saf safdır alem uzre
Servi kol salmış otagh usdune
Güller nokde dan ashıklarına
Hosh ilhan jilvedır bulbulleri

The meadow stands lined up in rows all over the
world.
The cypress holds a [protecting] arm over the royal
tent.
The roses show their lovers their subtle wit;
Their nightingales flirt with pleasant melodies.

Y 110

Gyormediklerin ishde gyordiya
Ishitmedığın bashden ashdiya
Soyledikleri tekmi oldiya
Dakhi ne hasret ay Iremiya

Did she not see there what she never had seen?
Did [the reality] not surpass all she had heard
[before]?
Did not everything he had told her become
fulfilled?
No unfulfilled wish remained, O Iremiya
(or, Jeremiyah).

XIII. In the morning, Mrkada's mother did not find the maiden. She saw her clothes and the lock of hair. Her lament. The *arzuhal*. The *subashis* and *bostanjis* apprehend the boatman. The search of the homes of the Greeks.

N 33, Y 12^v

NY 111

Kızın anasi sabahın kalkub
Kız yatagında kızın bulmayub
Ajeb kandedur deyu chıghrışub
Asla ki çıkmaz avazi sesi

/In Y line d is replaced by 114d / b kız Y kıza N / kızın
N kızi Y / c ajeb N aya Y / kandedur N kandedır Y /
chıghrışub N arayub Y / d asla ki çıkmaz avazi
sesi N icheru dashre oldem duy oldi Y/

In the morning the girl's mother rose.
She did not find her daughter in the daughter's bed.

She called all about where her daughter was
But there was no sound at all [from her daughter].

N 112

Kahrile ol bir odaye varsa
Gyorse ne gyordun kıyamet ola
Kızın geysisi tarumar onda
Akli tarumar chighrisha kaldı

When she angrily entered a room
She saw—what did she see that made her break out
in loud clamor?—
She saw there her daughter's wardrobe all scattered.
Her mind all scattered, she could not stop screaming.

N 113

Konshuler duyub yokarı varsa
Terposh bir yana chember bir yana
Sachi daghınık kesik bir yana
Achık bir yana sandık ve kuti

/d kuti: kuyti N/

The neighbors heard her and came upstairs.
[They saw:] here headgear, there scarf,
There her shorn off hair all scattered,
Here chests and boxes all opened.

N 34

N 114

Anasi bashlar fiza fighane
Vay kızım meded nishledın bize
Bu ne haldır ki geldi bashıme
Icheru tashre ol dem duy oldı

Y

/Line d appears in Y as last line of 111 / d tashre N
dashre Y/

The mother began a lament:
Oh, my daughter, help! What have you done to us?
What has befallen me?
At once the news spread to the inside and the outside.

NY 115

Yahudi kavme ki agyah olub
Gyoresen ki ne shamates kopub

Ibret alajak hengyam gyorunub
Chifud yǵhılub izdiham oldi

/a kavme N kavmi Y / b shamates N shamate Y / d
Chifud N Chifid Y / izdiham N malamal Y/

When the Jewish community heard of it
You should have seen what noise they made!
It was a memorable spectacle.
The Jews assembled and became a big crowd.

NY 116

Anasın gyorub ki aghlamakde
Konshu akrabe ushub bashıne
Meyid efghanın adedi uzre
Khanande ile idub matemi

/d khanande N khanende Y/

They saw her mother shed tears,
Neighbors and relatives crowding around her.
In the manner of mourning over a deceased person
They were mourning with [hired] singers.

Y 117

Bazısı bir soz araye koydi
Kızdır ihtimal deryaye dushdi
Filhal getırub dalgıj arayji
Belki oralıkde buluna leshi

Some put forth a suggestion:
The girl probably fell into the sea.
At once they brought divers, searchers;
Maybe her dead body might be found around there.

NY 118

Ol Chifudler ki gelmiş suale
Dirler aghlarsız dakhi ne feyde
Eshın varalım lebi deryaye
Aransın elbet Rum konakleri

/a Chifudler N Chifidler Y / d aransın elbet N elbet
aransın Y/

N 36, Y 13'
NY 119

Those Jews that had come to inquire
Said: Even if you cry—what is the good of it?
Come along, let us go to the sea shore!
By all means, the houses of the Greeks must be
searched.

Kaymekam pasha hazretlerine
Arzihal idub ferman aldıkde
Subashi durub mubashirete
Bosdanji bashi agha teftishji

They petitioned his Excellency the
Lieutenant-Governor.
When they received a written royal order
The police inspector (*subashi*) served as official
messenger (*mubashir*)
And the commander (*agha*) of the *bostanji* guards
as investigator.

NY 120

Rum evlerini yoklayi kalub
Lakin izlerin asla bulmayub
Bazi Rumleri tutub haps idub
Taki buldiler kayıkjileri

/a evlerini N evlerinde Y / yoklayi N yoklaye Y / d
buldiler N bulduler Y / kayıkjileri N kayıkjileri Y/

They searched the houses of the Greeks
But found no trace at all.
They seized some Greeks and jailed them
Until they found the boatmen.

NY 121

Fakir kayıkjı feryad ider kim
Ben kız gyormedım kız gyoturmedım
İki igıtdır ki ala gitdım
Kayıkjı olub jurmum neyiki

/c igıtdır N igıddır Y / d jurmum N jurmım Y/

The poor boatman lamented:
I have not seen a girl, I have not carried a girl
[in my boat].
My only customers were two young men.
I am a boatman, so what wrong did I do?

NY 122

Chakmakli tufeg gyordum ellerde
Kılıj kushanbdir bellerinde
Pur silah olub beni buldukde
Dal khancher olub girub icheri

/a gyordum N gyordım Y / d khancher N hancher Y/

I saw flint-rifles in [their] hands.
They had swords girt around their waists.
They were fully armed. When they came to me
They entered with drawn daggers.

N 45

NY 123

Ulak didiler kendilerini
Azim khafile chekdım kayıghı
Korkumdan sormam gidejek yeri
Ay der Eyube tez chek a bizi

/b khafile N khefile Y / kayıghı N kayıgi Y / c gidejek
N gidejeg Y / d tez N tek Y/

They said that they were courriers.
I pulled up the boat in greatest fear.
I was so afraid that I didn't ask where they were
going.

Hey, they said, quickly row us to Eyub!

NY 124

Nola sultanım deyu yapındım
Hamlaye yahu gel beri etdım
Eyub Sultane oldem yanashdım
Isgelesıne chıkdiler harbi

/d chıkdiler N chıkdılar Y/

Why not, my Prince? I said and grabbed [the oars].
I beckoned to the rower to come on.
Presently, I landed at Eyub Sultan.
Quickly they disembarked onto the landing-stage.

Y 14^r

NY 125

Salı virdiler kayıkjileri
Tutub u mahbus idub digeri
Mukerer teftish idub sıkleti
Babi Fenerle Balad semtleri

/a salı virdiler N salı verdiler Y / b u N ve Y / idub
N olub Y / d Balad N Balat Y/

They let the boatmen go
And arrested and jailed the other one.
Once more they searched oppressively
The Phanar Gate and Balad quarters.

XIV. The chant sung by the Jews against the Turks: "Ne dur bu zhulum."

NY 126

N 46

Bir kach Rum u Zhit meydane chkub
Zahmet ikhtiyar idub yorulub
Zan idub oni tahminle bulub
Giren chikani bir nanfrush idi

/a u N ve Y / chkub N chikub Y / b ikhtiyar N ikhdiyar
Y / c zan N zann Y/

Some Greeks and Jews came out
Making a special effort and tiring themselves,
Surmising and finding [him] through guessing:
The one that went in and out [in the house] was
the seller of bread.

NY 127

Chifud kavmi ki buni ishidub
Azhuzh bazhuzhler oldem choghalub
Ve khalke karshu jebbar haykirub
Eyû ne zhulum ki bizhe oldi

/a Chifud N Chifid Y / d eyû N eyu Y/

When the Jewish community heard this
At once their vociferations²³ increased.
They forcefully shouted before the people:
Woe, what atrocity has been done to us!

NY 128

Tariki amdedır giruh giruh
Varub divane arzihal virub
Ekmekji Dimo kızhmızhi chalub
Bilmeyizh hande alub shakladi

23 The exclamation *azhuzh bazhuzh*, a mocking imitation of Jewish pronunciation, seems to be a corruption of *aziz* 'holy' plus a meaningless rhyming word.

/a amdedir N amde Y / giruh giruh N giruh giruhdir
Y / b varub divane N divane varub Y / arzihal N
arzuhal Y / c chalub N alub Y / d bilmeyizh N bilmeyiz
Y/

In crowds they walk on the public road.
They go and petition the government (*divan*):
The bread-seller Dimo has stolen our girl,
We don't know where he has taken her and where
he hides her.

NY 129

Ata dededen ki bizh rayauzh
Bunje zhamanden hoch gyormemishuzh
Taht al Oshmande ki bizh shakinuzh
Bu ne zhulumdir ki bizhe oldi

/b zhamanden N zhamandır Y / gyormemishuzh N
gyormemishuzh Y / c taht N tahd Y/

We have been [Ottoman] subjects since the time of
fathers and grandfathers.
In all this time we have never seen [such a thing]
Since we have been living under the Ottomans.
What atrocity has been done to us!

NY 130

Bu khushush ichun bizh kiriluruzh
Ger bulunmazhshe bizhum kizhumuzh
Ortaye koyub bizh heb bashumuzh
Shonra gyoreshuzh shizh shamatayi

N 47

/a ichun N ichin Y / b kizhumuzh N kizhimuzh Y /
d gyoreshuzh N gyorezhuzh Y / shamatayi N she-
matayi Y/

Because of this matter we will all be broken-hearted,
If our girl is not found.
Let us throw in all our heads,
Then you will see what hallabaloo that will be!

Y 14*

NY 131

Eyû avah ki Krishdiyan olmuş
Ve Turke nashub olshe razhiuzh
Allah shaklashun ki Krishdiyan almush
Ne layukdur ki alshun negbeti

/b nashub N nasub Y / d layukdur N layikdur Y/

Woe that she has become a Christian!

We would not have minded, if she had married a
Turk.

May God prevent it that a Christian should get her!

How could such an ill-omened one deserve to
have her?

NY 132

Bu havadis ki izhar olunub

Bu shehrisdanın khalki ishidub

Chıfud kavmını mezeye alub

Unudub bu dem Geldi Geldiyi

/a havadis N hevadis Y / izhar N zuhur Y / c Chıfud
N Chıfud Y / mezeye N taklide Y / d unudub bu dem
N bu dem unudub Y/

When this news became known

The people of the town heard it.

They derided the Jewry,

Forgetting at once the 'Geldi-Geldi'²⁴.

NY 133

Chıfude karshu kaside yazub

Sual idende jevabın virub

Jemi milleden bir kız alınub

Ne bu shamate ruzi mahsher mi

/a Chıfude N Chıfıde Y / c jemi N butun Y / d shamate
N shemata Y/

They wrote a long ode (*kaside*) against the Jews.

When asked they gave this answer:

From the entire community one girl has been taken
away.

What is all this noise? Is this the Day of

Resurrection?

24 Derisive exclamation referring to Sabbatai Sevi (cf. Akinian, p. 120)

XV. Learning of this, the Greek *zurafas* extol the virtues of the Albanian and of the maiden.

N 48

NY 134

Behey Chıfud makul olmuş
Ol Arnavud eyliğ etmiş
Kızınıza rayet etmiş
Ata bindırub dan dın dan

/a Chıfud N Chıfid Y / c etmiş N etmiş Y/

O you Jews, a reasonable thing has happened:
That Albanian has done you a fine service.
He has treated your daughter with respect,
Has let her ride a horse, *dan din dan!*²⁵

NY 135

Talikayi hosh dōshemiş
Pupla yasdıghe yasdanmış
Tahtrevanle revan olmuş
Begzade gibi dan dın dan

/a dōshemiş N doshemış Y / b yasdanmış N yaslanmış Y / c tahtrevanle N tahd revanle Y / olmuş N olmiş Y)

He nicely furnished the carriage [with rugs].
She reposed on a fluffy pillow.
She travelled [as if] in a litter,
Like a prince, *dan din dan!*

NY 136

Y 15^r

Isgelede atlar durur
Gelin aljılar hazır
Ol Arnavud ne basharır
Ah ne latifdir dan dın dan

/b gelin N gelin Y / d ah ne latifdir N bir ajeb ishdır Y/

The horses stand at the landing pier.
The bride-fetchers wait in readiness.
What that Albanian accomplishes!
Oh, how lovely, *dan din dan!*

25 Onomatopoeic expression describing the trot of a horse. It occurs in lullabies as *dan dini dan dan*.

NY 137

Ol Arnavud merdlig etmiş
Gerçek hunerli erimish
Barekallah bir nam komush
Âh ne lezizdir dan din dan

/b erimish N erimish Y / d lezizdir N latifdir Y/

That Albanian acted with valor,
He truly is a man of talents!
God bless him, he has made himself famous.
Oh, how delicious, *dan din dan!*

N 49
NY 138

Arnavud igid bekyari
Shahinden shahbazdır kyari
Kafesden kapdi shikyari
Ah dizindedir dan din dan

That young unmarried Albanian,
He surpasses a falcon!
He snatched his prey from a cage.
Oh, he sleeps in her lap, *dan din dan!*

NY 139

Oksuz oghlan ki demishler
Kendi gyobegini keser
Badi hava kızı kollar
Yarashdırdı oh dan din dan

/c kızı N kızı Y / kollar N koller Y/

They say for an orphan boy
That he cuts his umbilical cord himself.
He hunts the girl free (i.e., paying no bride money).
He did a good job, how nice, *dan din dan!*

NY 140

Aferin ol Arnavude
Ol jeraatli gyonlune
Terkimine tedbirine
Usulüne ah dan din dan

/b jeraatli N juraatli Y/

Bravo for that Albanian,
For his valiant heart,
For his scheming,²⁶ for his planning,
For his methods, oh, *dan din dan!*

NY 141

Ne diyelim kız eshkıne
Meyil virub ol igide
Teslim olub her vejh ile
Gyonlu dilemiş dan dın dan

/a diyelim N deyelim Y/

What can we say of the girl's love?
She gave her heart to that young man.
She gave herself up to him in every way.
Her heart desired him. *Dan din dan!*

N 50
NY 142

Fevri virubdur gyonluni
Baghışlayub didarını
Esirgemedi jismını
Jemi vujudın dan dın dan

Y 15'

She gave him her heart on the spur of the moment.
She graciously let him see her face.
She did not hold back from him her body,
Her whole body, *dan din dan!*

NY 143

Nedir ol asan tedbiri
Taraf Kudretten takdiri
Ol munasib nasibini
Kutlu saeti dan dın dan

How easily he accomplished it!
She was destined to him by the Almighty.
That fitting lot,
The lucky hour! *Dan din dan!*

NY 144

Mutakadimden mukader
Bu söz yalan degil brader

²⁶ The translation of this word is uncertain.

Kısmet olubdır mukarer
Kızın Dimoye dan dın dan

/a mutakadimden N muta kadimden Y / mukader N
mukarer Y / b söz N soz Y/

From all eternity that was his destiny.
My words are no lie, brother.
She was his unchangeable lot,
[Namely,] your daughter for Dimo. *Dan din dan!*

XVI. When they failed to find them, they (the Jews) were incensed with vengeance. Together with *bostanjis*, they went after the Albanian, and not finding them returned empty-handed.

N 52, Y 16'
NY 145

Bu besteler ki okunur idi
Kavmi Chifude güj gelir idi
Sitemler geran ve katmer oldi
Tekrar hareket etdiler jemi

/a besteler N kazeller Y / b kavmi N ol kavmi Y /
Chifude N Chifide Y / c sitemler N sitem chok Y / ve
katmer N katmeran Y / d jemi N hemi Y/

When these songs were sung
The Jews were offended.
The reproaches were hard and multiple.
They again acted collectively.

NY 146

Yanub tutdiler arzihal idub
Pashaden ferman mukerer alub
Bosdanji bashi haseki virub
Aranub elbet onların izi

/a arzihal N arzuhal Y/

They submitted a petition, complaining bitterly.
Again they obtained a royal order (*ferman*) from
the pasha.

The head of the *bostanji* guard gave them a sergeant
at arms (*haseki*):
Their tracks should definitely be found!

NY 147

Bekir haseki binub chapgine
Bir kach Chifud de kos kos ardinje
Bir iki günde yoli eshinje
Konub menazil sani uchunji

/c yoli N yolu Y / d menazil N menzilini Y / sani
N dakhi Y/

The sergeant at arms Bekir mounted a charger.
Several of the Jews followed after him.
For a day or two they traveled the roads,
Spending the nights in the way-stations, the second,
the third.

NY 148

Ol gije onde atların chalub
Sabahın kalkub.heyretde kalub
Yakın kyoy u kend teftishe alub
Ne bulundiler ve ne bilindi

/a gije N geje Y / b sabahın N sebahın Y / c u N ve Y
/d ne bulundiler ve ne bilindi N bulamadılar shol
binekleri Y/

That night there they stole their horses.
In the morning they got up and were perplexed.
They searched the villages in the vicinity.
They were neither found nor was news from them
received.

N 53
NY 149

Lailaj kalub dönub giriye
Bu khaber dakhi shayi oldukde
Musubet kopub Chifid bashine
Khusumet dakhi gün begün artıdı

/a dönub N donub Y / b khaber dakhi shayi oldukde
N gidishımız hande edek de Y / c kopub N kopud Y /
Chifid N Chifud Y / d khusumet N husumet Y/

Not being able to do anything, they returned.
This news also went around.
[Another] calamity had come over the Jews,
The animosity against them grew from day to day.

NY 150

Y 16'

Rumle Chıfıdın mabeynlerinde
Güftüğü olubdır bughuzane
Yali semtinde sakin Rumlerde
Turki çıkarubdır zurefasi

/a Rumle Chıfıdın mabeynlerinde N İrum ve Chıfıdler
mabeyninde Y / b güftüğü N güfdüğü Y/

Between the Greeks and the Jews
Hateful slandering went on.
The educated among the Greeks who live
In the waterfront quarter lanced a song.

N 151

Alufte kızlar ghonche nevreste
Mehub gelinler ter u tazeje
Taze besteler baghlayub yüne²⁷
Khub nefesile yırlarler idi

The coquettish girls, burgeoning rose buds,
Attractive young women of youthful freshness,
Again²⁷ composed new melodies
And sang them with beautiful voices.

XVII. The Greeks and Jews bear a grudge against each other. The Greek *zurafas* chanted songs when they confronted the Jews.

N 54

NY 152

Bu Geldinin vakısını
Ashub dakhi dastan oldi
Kızın eglenjemiz oldi
Unut kirli kera jadi

/a Geldinin N Geldinin Y / b dastan N dasdan Y /
d unut N unud Y/

²⁷ Reading and translation of this word are uncertain, perhaps it is to be read *yine* 'again'.

This has surpassed the story of *Geldi*.²⁸
It has become a memorable epic.
Your daughter has become our entertainment,
Forget [her], dirty Jewish witch!

NY 153

Kızın Dimonın koynunde
Murad uzre zefklerinde
Sen pashaler kapusunde
Var otur hey muhmel jadi

/b zefklerinde N zevklerinde Y / c kapusunde N kapusunde Y/

Your daughter is in Dimo's arms.
They are having a good time at their leisure,
While you [spend your time] at the offices of the
pashas²⁹.
Go and sit [in your house], O cursed witch!

NY 154

Ol Krisdiyan oldi gitdi
Hatun kızın gelin oldi
Sen sokakler supurgesi
Farigh ol hey fertut jadi

/d hey N her Y/

She has already become a Christian,
Your lady daughter has become a bride
While you [run around] like a street broom.
Desist, O senile witch!

NY 155

Kızın senin iz u nazde
Gyonul virub jan almakde
Suchsuz bazırganler khapsde
Geber hey nedamet jadi

/c khapsde N hapsde Y / d hey N ey Y/

28 Namely, of Sabbatai Sevi (cf. Stanza 132, footnote 24)

29 Or: You go ahead, sit in the offices of the pashas [as long as you wish]!

Your daughter is a graceful lady.
She is busy giving her heart, being given a heart.
The innocent merchants are in jail.
Croak, you miserable witch!

N 55
NY 156

Ghem kilidleri achılıb
Hasret kavushub shad olub
Jami Jemler nush olunub
Sen geber hey murdar jadi

Y 17'

/a ghem N gham Y / c nush N nosh Y/

The locks of grief have been unlocked.
Those separated have found each other and are
happy.

Festive cups have been emptied.
Croak, you filthy witch!

NY 157

Kızın selamu alekde
Shatranj raksi u zar dusheshde
Vakti lezet mukererde
Geber hey bunamış jadi

/b shatranj raksi N satranj raks Y/

Your daughter greets and is greeted,
Chess games³⁰, the dice fall six and six.
It is the time of repeated pleasure.
Croak, O you doting witch!

NY 158

Sana bir damad ilazım
Dimoden dakhi ne merdum
Du dil razi sen jani güm
Sen geber hey judam jadi

/c razi N ıraz Y/

You need a son-in-law.
Is there anyone more valiant than Dimo?

30 *raks* 'dance' – in analogy to *oyun* 'dance; game' – is here used for 'game'

Two hearts in agreement—your soul is lost.
Croak, O leprous witch!

NY 159

Zuhre kevkeb teshreflenub
Iysh u ishret kismet idub
Kızine ol nami sunub
Geber hey minafik jadi

/a teshreflenub N ashreflenub Y/

The star Venus has honored him with its visit.
Feasting and carousing is his lot.
He has made your daughter famous.
Croak, you intriguing witch!

N 56

NY 160

Y 17*

Kızın zevgi muhabetde
Turli turli muvedetde
Chalghi oyun fasiletde
Geber sen hey rakib jadi

/a zevgi N sevgi Y/

Your daughter is enjoying friendly conversation
And all sorts of tenderness,
Music, dance, cycles of songs³¹.
Croak, you jealous witch!

NY 161

Bel dolamasın bichmekde
Kyoshg u chardak sefasinde
Hazmi taam helavetde
Geber hey ughursuz jadi

/In Y the quatrains 161 and 162 are between 158 and
159 on fol. 17^r / a bichmekde N bichdikde Y / b u N
ve Y/

She is cutting out [material for] waist wrappers,
Enjoying parties in pavillions and loggias,
Relaxedly digesting her meals.
Croak, O luckless witch!

31 It is assumed that *fasilet* stands for *fasiller*.

NY 162

OI sarılıb kujulmakde
Bosi کنار letafetde
Sen arzihallər yazmaqde
Geber hey kudumsuz jadi

/In Y this quatrain is on fol. 17r and follows no. 162 /
a sarılıb N sarılıb Y/

She is being hugged and embraced,
Relishing kisses and embraces.
You are writing petitions.
Croak, you evil-boding witch!

NY 163

Kızın şimdi heml olmuşdur
Sana bir torun yapmışdur
Bosdanjiler zahmetdedur
Geber hey nokhüset jadi

/In Y this quatrain follows after 164 / a olmuşdur N
olmuşdur Y / b yapmışdur N yapmışdır Y / c zah-
metdedur N zahmetdedir Y / d nokhüset N nokhüdet
Y/

Your daughter has already become pregnant.
She is already nourishing a grandson for you.
The *bostanji* guards are in trouble [because of you].
Croak, O you ill-omened witch!

N 41
NY 164

Arnavud chun almış koku
Kızın mosdrad lezetiko
Makhlut Krisdan Ebreyiko
Sen geber hey pinti jadi

/In Y this quatrain follows after 165 / a Arnavud chun
almış koku N Horos karga kefaliko Y / b lezetiko
N leletiko Y / d sen N var Y / hey pinti N ey nursuz Y

When the Albanian got the scent (variant: Head
of a rooster, of a crow)
Your daughter is an extra sweet morsel,³²

32 Literally, a model of sweet taste.

A mixture of Christian and Hebrew.
You croak, O stingy (variant: lustreless) witch!

NY 165

Chenber kolan hengyamiko
El der miyan meydaniko
Yahu oyun chok tarziko
Geber hey ajuze jadi

/a chenber N chember Y / b el der miyan Y ezder-
miyan N / d geber N geber sen Y / ajuze N fesad Y/

This is the time of hoop and girth³³,
The dancing-ground to put the hand to the waist.
By God, the game (or, dance) is most varied.³⁴
Croak, you old witch!

NY 166

Matemini sen ali ko
Torunjugin Avramiko
Bir fodulje muchachiko
Sen geber hey bakhil jadi

/b torunjugin N torunjugin Y / d hey N ey Y/

Give up your mourning!
Your little grandson [is] Avramiko (little Abraham),
A conceited little boy.
You croak, O niggardly witch!

NY 167

Arnavudden meleziko
Chehre cheker Yahudiko
Yene gyozeri bahriko
Sen geber hey kiskanj jadi

/d kiskanj N kiskanj Y/

The little half-bred Albanian,
His face is rather on the Jewish side,
Yet his eyes are ocean-blue.
Croak, you jealous witch!

33 Implements of games. *Kolan* 'girth' is also the hand rope of a swing.

34 The translation of this word is tentative.

N 42
NY 168

Y 18^r

Turkde kalse taklidiko
Bayaghi bir khakhamiko
Vlahde Marko papaziko
Sen geber hey kokmush jadi

/b khakhamiko N Chifud lo ko Y / d geber N sevin
Y / kokmush N nuhset Y/

If he had stayed in Turkey, that little copy³⁵,
He would have become an ordinary little rabbi.
In Walachia he is a little Pope Marco.
Croak, you stinking witch!

NY 169

Kızın salınır Eflahde
Serve menend dem khramande
Baghi Irem ya gülshende
Sen geber hey hasud jadi

/a Eflahde N Vlahde Y / b khramande N hramande
Y / c Irem ya N Iremya Y / gülshende N busdande Y/

Your daughter moves proudly about in Walachia,
Walking gracefully³⁶ like a poplar,
In the garden of Iram or in a rose garden.³⁷
You croak, you spiteful witch!

XVIII. Some relatives of Mrkada's mother, who had come to console her, reproached her for allowing into her home the Albanian who had caused her daughter's loss and who had brought insult to her (Jewish) people.

NY 170

Yırlarleridi bu kazelleri
Isdilah uzre Rumın kızleri
Chifud gyorande idub kinayi
Nokte u fise nezaketleri

35 Translation tentative.

36 The word *dem* is a corruption of *hem* 'and' under the influence of the final consonant of the preceding word.

37 In the words *Irem ya* ('Iram or') the poet's name *Iremya* (Jeremiah) is hidden.

/a yırlarleridi N yırlarlerdi mudam Y / kazelleri N
besteleri Y / b Rumın N Urumın Y / c Chıfud N
Chıfid Y / gyorande idub N gyordukde iderler Y / d u
fisge N ve fisgeyi Y/

These songs they would sing,
Using all the expressions, the Greek girls.
When they saw a Jew[ess] they would needle her
With the subtleties of wit and finger flips.

N 43
NY 171

Bu aralıkde kхіsım akrabe
Bir kachi varub kız anasına
Itab iderler istihzayile
Ki bu ish senin ilmınle oldi

/a akrabe N ve akrabe Y / b varub N varırler Y / c
iderler N iderlerdi Y / d ilmınle N ilminle Y/

During that time some relatives
Came to the girl's mother.
They made reproaches to her, mockingly:
This thing certainly happened with your knowledge!

N 172

Sana dirler ki ol gyoż etmedi
Neye evine oghradır idi
Ol khayin kyafir Kırishdiyani
Kızınle gyorub nichın boghmadi

They say about you: She did not watch.
Why did she allow him to stop by at their house?
When she saw that treacherous giaur, that Christian,
With her³⁸ daughter, why did she not strangle him?

NY 173

Kera ishitdi fiza ideyer
Efghan u feryad dakhi artayer
Bashını achub sachın tokiyer
Ve yerden yere urub kendini

/a fiza ideyer N fizaler idiyer Y / b feryad N feryadi
Y / c achub N achub u Y / tokiyer N tokeyer Y / d ve
N — Y / urub kendini N urubdır kendisini Y/

38 The text has 'your'.

The Jewess heard this. She screamed.
Her crying and lamenting became even louder.
She uncovered her head. She let her hair fall down
loose
And threw herself to the ground [in despair].

XIX. The mother's tragic lament in diverse ways; also the dancing of the people with handkerchiefs and the maiden's garments, according to the Jewish custom.

N 57
NY 174

Y 18^v

Olum yegdir bana yani isterim
Janımı jismimde ishde ararım
Nuri cheshmım uchubdır ah inlerim
Ah koyunuz ki halimde oleyim
Tez günler ile tez günler ile

/a yani (?) N hani Y / isterim N isterem Y / b jismimde
N jismimde Y / ararım N ararem Y / c inlerim N
inlerem Y/

I prefer death [to this kind of life],
I mean, I long for it!
I miss the soul (or, Life) in my body, you see.
The brilliance of my eyes has left me, ah,
I moan [after it].
Oh, let me die in my own way,
The sooner the better, the sooner the better.

NY 175

Gyozum önunde kapdiler kızımı
Sagh ise bile kıyasde murd kibi
Olse jan alemidi sagh ol dirler idi
Shimdi tan idub bilir bilmez beni
Sitemler ile sitemler [ile].

/a önunde N onumde Y / b murd kibi N mürd gibi Y /
c dirler idi N dirlerdi Y/

Before my eyes they snatched away my daughter.
Even if alive, she can be considered dead.
Had she died, they would say to me: This is a world
where souls [come and go], may you live long!

Now [however] everybody scolds me, those who
know [me] and those who don't,
With their reproaches, with their reproaches.

NY 176

Kimdir ki yavrusın gharib bıraghe
Ghurbetile ghurbetlige iture
Evinden çıkarub yabane ate
Sizde yakdınız âh elden ziyade
Sokhunlerle sokhunlerle

/b ghurbetlige N kurbetlige Y / iture N gyondure Y /

Who would ever let his child fall into foreign lands?
Who would let her get lost with a stranger in a
strange country?
Who would chase her out of the house and push
her into the wilderness?
Oh, you have hurt me worse than the strangers
With [your] words, with [your] words.

NY 177
N 58

Khususla kim dinımızden çıkarub
Vlahe iledub u Krishdiyan idub
Bana u kavmıme yüz kiri olub
Masal gibi ahvalımız soylenub
Zemanlerle zamanlerle

/a kim N ki Y / b Krishdiyan N Krishdan Y / c u N
ve Y / d ahvalımız soylenub N bu hekyaye soylene Y/

Especially since he alienated her from our faith,
Took her to Walachia, made her a Christian,
Made her a disgrace for me and my people
So that our story will be told like a fairytale
For [all] times, for [all] times.

NY 178

Ali Osman memleketde degildur
Dushmen Krishdiyan elinde nabuddur
Nije bulam yavrujıgımı akhır
Bu kyor gozum ah bir dakhi mi gyorur
Envarlerle envarlerle

/a ali N al Y / memleketde degildur N memleketinde
degildir Y / b Krishdiyan N Krishdan Y / nabuddur
N ol nabedir Y / c bulam N bulem Y / d ah N — Y / mi
gyorur N gyorejek mi Y/

She is not in the land of the House of Osman,
She is lost in the land of the Christian foe.
How shall I now find my beloved child?
Oh, will my blind eyes ever see her again
With their eye-sight, with their eyesight?

NY 179

Bak charkhi felegin naksh u ishine
Raksi aksi atub nakıs bashıme
Mushakati asuman bela u ghuse
Zulumatdır jihan nuri heb bane
Elemlerle elemnerile

/c u N ve Y / d nuri N envari Y / bane N bana Y/

Look at the machinations of the Wheel of Destiny!
It casts the reflections of its movements on my
defective head,
The tribulations of Heaven, misfortune and grief.
Now the light of the world has become eternal
darkness to me
With its sufferings, with its sufferings.

NY 180

N 59, Y 19'

Koynumden chekdiler ol bir danemi
Bir kızımı ghonchenazım ruhumı
Evladsız ana oldum ben eksikli
Ne bitejek ne olajak bir dakhi
Jihanlerile jihanlerile

/b ghonchenazım ruhumı N konche nazlı ruhumı Y / c
eksikli N eksigli Y / d olajak N olajek Y/

They have torn away from my bosom my only one,
My only daughter, my blossomlike delicate one,
my soul.
I have become a childless mother, I, this poor
woman.
What can ever come out, what can come again
In all the world, in all the world?

NY 181

Küt aghajde bir bar gyorunur iken
Kem nazarler kapub chicheklenmişken
Fakirkhanede bir chragh yanarken
Sundurduiler ki ben umidleriken
Kafletlerle kafletlerle

/a küt N bu küt Y / gyorunur iken N gyorunurken
Y / c chragh N chragh Y / d sundurduiler ki ben N
sundurduiler beni Y/

When a fruit formed on a crippled tree,
While it was still blossoming envious eyes stole it.
When an oil lamp burned in [my] humble hut,
While I was spawning hopes they blew it out
In their ignorance, in their ignorance.

NY 182

Omrum kharab yalnız degil evim
Gyogler dar gyog alem zndan u günim
Ele seyrandır benim aghladığum
Kan aghlarem mudam revan chaghlarem
Ahzarlerle ahzarlerle

/a kharab N kherab Y / b zndan u N zından ve Y /
d aghlarem N aghlerem Y/

My life is destroyed, not only my home.
The skies oppress me, heaven, the world are a jail,
and likewise my day.
To others my tears are an amusing sight.
I shed bloody tears, incessantly I burble
With moans and sighs, with moans and sighs.

NY 183

Shebde ruzde yokdır sabr u kararım
İtirdım nazlımi bulamaz oldım
Hasretinden ateshlerde tuterem
Ki suyunmez hashrede k alevleri
Deryalerile deryalerile

N 60

/b itirdım N itirdım Y / c tuterem N tuturem Y / d ki
suyunmez N asla sunmez Y/

I have no rest, no patience, neither at night nor
during the day.

I have lost my delicate one, I can't find her.
In my yearning, fire consumes me,
Flames that will not be extinguished to the
end of time
With oceans [of tears], with oceans [of tears].

NY 184

Vay babasına bu hali duydukde
Mısırdede gharib renjde u ghemde
Ona de ne shekil jevab virile
Mezahimdir chendan taksiratile
Hasretlerle hasretlerle

/a babasına N babasına Y / b Mısırdede N Mısırdedir Y /
u ghemde N ve ghamde Y / c ona de ne shekil N ne
minval ona da Y / d taksiratile N taksiratile Y / e has-
retlerle hasretlerle N tahsirlerle [tahsirlerle] Y/

Woe on her father when he hears of this
Far from home, in Egypt, in trouble and sorrow.
How will we answer his questions?
Atrocity! With so much guilt!
[And] with frustration, with frustration!

NY 185

Mushtaghidik ki namuzet idelim
Name layik bir tujare virelim
Aynımızje ich güyegi alalım
Munasib vaktile dugün idelim
Khendanlerle khendanlerle

/b tujare N khakhame Y / virelim N verelim Y / e
khendanlerle khendanlerle N shenliklerle [shenlik-
lerle] Y/

We longed to have her engaged,
To give her to a merchant of good reputation,
To gain a son-in-law fitting to us,
To hold her wedding when the right time comes
With joy, with joy.

NY 186

Y 19*

Bir dane kızime damad arzeni
Kharbi Avraam ya Mushi chelebi
Sahibkhane ojaghıme ebedi

Hasretidık gyormek murvetlerini
Behjetlerile behjetlerile

/b chelebi N shelebi Y / d hasretidık N hasretidık Y/

A worthy bridegroom for my one and only daughter,
Swift Abraham (*Avraam*) or Signor Moses (*Mushi*),
Who would be the head of my household for ever.
We longed to see her great days
With happiness, with happiness.

NY 187

Ben bunde taksirat uzre gechinmem
Babasi yazar ki hosh mi jan parem
Bilmez ki uchubdır iyshım eglenjem
Ajeb niye mihnetımı yazdırem
Kalemlerile kalemlerile

/a ben bunde N sen bunda Y / gechinmem N gechin-
mem Y / b babasi N babası Y / c uchubdır N uch-
mushdur Y/

I cannot live here under this guilt.
Her father writes: Is my darling well?
He doesn't know that my joy, my [hearts's] comfort
has flown away.
How can I ask anyone to write down my agonies
With their pens, with their pens?

NY 188

Khuda bilır benim sagh kalajaghım
Ki bu derde ben giriftar oldughım
Derdımın devasın ben yevu kıldım
Dögünursem bashile vujudımı
Kayalerile hejarlerile

/a Khuda bilır N Huda bilır Y / b derde ben N derd-
lere Y / c derdımın devasın N derdime devami Y / d
dögünursem bashile N dogünursem bashıme Y / e
hejarlerile N [kayalerile] Y/

God only knows whether I will stay alive
After having been struck with this grief.
I have lost the medicine for my trouble,

I am justified, if I beat my head and my body
With rocks, with stones.

NY 189

Ojaghimde tenvir yanar chraghimi
Soframde mesdur ol munir mumumi
Kafesimde besli dilli dudumi
Uchubdır ah bilmedım ben kadrını
Jihanlerile jihanlerile

/In Y the order of the first two lines is reversed and the third line of 190 is used as line c here while line c of N has become line a of 190 / a tenvir N tenver Y / b mesdur ol N ol rushen Y / mumumi N mumımı Y / d uchubdır ah bilmedım ben kadrını N aldılar elinden jebren Y / e jihanlerile jihanlerile N zulumerile Y/

My lamp that burned over my fireplace to light it up,
My bright candle on my dinner table,
My well-fed talking parrot in my cage
Has flown away. Oh, I did not know its value
[Which equaled that] of worlds, of worlds.

NY 190

Elimde zeyn olmush tohve elmami
Baghchemde shan virmiş ak sumbulımı
Gülshende achılmısh ghonche gülumi
Nadan hayvan ne bilsın kıymetini
Chok demlerile chok demlerile

/In Y the first and second lines of N have become the second and third lines while line c of 189 in N is here used as the first line; on the other hand, line c of 190 in N is in Y included in 189 as line c / b baghchemde N bahchemde Y / virmiş N vermish, Y / sumbulımı N sunbulumi Y / c ghonche N konche Y / d nadan hayvan ne bilsın kıymetini N soldurub etdiler beni Y / e chok demlerile chok demlerile N pur ghemlerile Y/

My choice apple that had become an ornament
in my hand,
My white hyacinth that had given lustre to my
garden,
My rose bud that burst into bloom in the rose bush!

How should that ignorant brute be aware of its
preciousness
With its many instants, with its many instants?

NY 191

Evimde beslenmiş kürpe kuzumi
Fakrkhane de shohretli veledimi
Koynumde perverde nazli kızımı
Kurdlar kapub deryalerje aghlarssem
Matemlerle fighanlerle

/a kürpe N kyorpe Y / b fakrkhane de N fakırkhane de
Y / c koynumde perverde N koynumden perdevi Y /
nazli N nazlı Y / d kapub deryalerje aghlarssem N kap-
dılar oldum murdeyi Y / e matemlerle N ahzarlerle
Y/

My young lamb, reared in my home,
My glorious offspring in my modest hut,
My delicate daughter, raised in my tender embrace,
The wolves have dragged her away. I could shed
oceans of tears

In [my] sorrow, in [my] despair.

NY 192

Y 20^r

Bu kendi ateshim bana yetishir
Sizin sitemınız neft yaghden chokdir
Yürejigim pur alevdir tutushir
Sizde chıra odun sokub doldurir
Külhanlerle külhanlerle

/b neft N nefd Y / c yürejigim N yürejigim Y / d sizde
chıra odun sokub doldurir N kavrulurım ruzi sheb
sonmez alevlerle Y/

This my own conflagration burns me enough.
Your reproaches are worse than petroleum.
My poor heart is in flames, is ablaze,
And you add kindling wood and firewood to it,
Furnaces full, furnaces full.

NY 193

N 63

Daghlr kat kat olubdur derunimde
Jiger pare paredir doghranmakde
Sizde bere ve yareler achmakde

Kiminiz tigh kiminiz khunriz nize
Khancherlerle khancherlerle

/a kat kat olubdır N katmer katmerdir Y / b jiger
pare paredir N pare pare jigerim Y / c sizde bere ve
yareler N siz da yare ve bereler Y / d kiminiz tigh
kiminiz khunriz nize N kiminiz tigh kiminiz nize
khunriz Y/

The burns have multiplied in my bosom.
My innerts are being slashed in pieces.
And you too add new wounds to them,
Some of you with the sword, some with the
blood-shedding spear,
With daggers, with daggers.

XX. She addresses the Albanian with outrage and maledictions of all kinds.

NY 194

Cheviridi sözlérin mukerer dili
Arnavude karshu buni söylérdi
Kim nasihat etdi sana bu fendi
Kurd gibi sen kapdın benim nazlımı

/a sözlérin N sozlérin Y / b söylérdi N soylérdi Y / d
gibi N kibi Y/

Her tongue once more turned around her words.
She said this, addressing the Albanian:
Who has taught you this ruse?
Like a wolf you have carried off my darling.

NY 195

Meger senin için mi heml oldughım
Bu dünya ichre bir kız doghurdughım
Jemi vujudumle khudam oldughım
Zerifane emzirub merghubumi

/a oldughım N etdiğim Y / b doghurdughım N do-
ghurdıghım Y / d zerifane N zirifane Y / merghubumi
N merghubımı Y/

So, then it was for you that I bore the child?
That I gave birth to a girl in this world?

That I became [her] servant with my entire body,
Daintily suckling my sweetheart?

NY 196

Sakındırıp sudan odden sakladım
Kem nazardan afetlerden korkduğum
Azim tazim ile perver etdiğim
Kızkanırdım gyozumden matlubımı

N 64

/a odden N otden Y / b korkduğum N korkdığım
Y / c etdiğim N etdığım Y / d kızkanırdım N kıskan-
ırdım Y / .matlubımı N metlubımı Y/

I guarded her, protecting her from water and fire.
I was afraid of the evil eye, of misfortunes.
I raised her with immense consideration.
Because of my dear one I was jealous of my own eye.

NY 197

Ne layikdir sana ol nazlı kızım
Sen haydude ol tenasub endamım
Bir serefraz servi beyaz bedenim
Hey jelali khırsız Dimo Arnavud

/b haydude Y hayhude N / d Dimo N zhalım Y/

Is my tender daughter a match for you?
Is my well-built one a match for a brigand like you?
That slender cypress, my white-bodied one?
Oh, you robber, you thief, Dimo the Albanian!

Y 20^v

NY 198

Ne milledden peyda olmushsın melun
Hangi dyarden beru dushe sen gechdın
Ekenin u doghuranın khortlasın
Kuduz kyopeg negbet zhalım Arnavud

/a milledden N milletden Y / b gechdın N geldın Y / c
u N — Y / khortlasın N hortlasın Y/

From which nation have you sprung, you cursed one?
From what country have you come over to this side?
May the one that sowed you and the one that gave
birth to you find no rest in their graves!
You mad dog, you mischievous, cruel Albanian!

NY 199

Sen etdın bana Firaun zulmını
Koynumden ayırdın bikir kızımı
Bir danemi ve gyonlumın varını
Berbad etdın beni zhalım Arnavud

/a etdın bana Firaun N bana etdın Firavun Y / b bikir
N bikır Y/

You have done me an act of Pharaonic tyranny.
You have separated my virgin daughter from my arms,
My only one, the entire possessions of my heart.
You have destroyed me, cruel Albanian!

NY 200

N 65

Sen Ninusli bana ve Babiliyan
Ihtishamım benim etdın perishan
Mutakadim Benisrayele dushmen
Mamzher Amaligsın zhalım Arnavud

/a bana N oldun Y / Babiliyan N Babilidin Y / b
ihtishamım N muhteshemım Y / d Amaligsın N Ama-
legsın Y/

For me you are the Ninevites³⁹ and the Babylonians.
You have shattered my glory.
The inveterate enemy of the Sons of Israel,
You are a bastard Amalekite, cruel Albanian!

NY 201

Sen Antiokhosh ojaghıme beli
Elem ghark etdın mesrur ömrüme
Kavmım ichre risva (or, risvay) etdın ebedi
Kıpdiliden kyafir zhalım Arnavud

/a Antiokhosh N Antiohosh Y / b ömrüme N omrümü
Y / d Kıpdiliden N Kıptiyanden Y/

Clearly, you are for my family an Antiochus⁴⁰.
You have drowned my happy life in grief.

39 Apparently, the author confused the name of the city of Ninevah with that of the legendary Assyrian king Ninus (or, Ninos) who according to Armenian tradition was the husband of Queen Semiramis, himself a descendant of Ham.

40 Antiochus IV Epiphanes, the Seleucid king (175-164 B.C.) who is remembered for his oppressive measures against the Jews.

You have forever disgraced me among my people,
More blasphemous than a Gypsy, cruel Albanian!

NY 202

Sen bana oldun Frengler kralleri
Veshbianush u Titush zhalımleri
Payimal eyleyen milledımızı
Evimi sen yıkan zhalım Arnavud

/b u Titush N ve Titosh Y/

To me you have become [like] the kings of the
Franks,
The tyrants Vespasianus⁴¹ and Titus⁴²
That trampled under their feet our nation,
Destroyer of my house, cruel Albanian!

NY 203

Sen bana ol Timurlengden betersin
Tatar u yaghi azılı donuzsın
Ol kızımı koynumden sen apardın
Shuni pero sen kelp zhalım Arnavud

/b donuzsın N domuzsın Y / c sen N — Y/

To me you are worse than that Tamarlane,
You are a wild boar, a Tatar and enemy.
You have stolen that daughter of mine from my arms,
You dog, you cur, cruel Albanian!

Y 21^r

NY 204

N 66

Sen bana Isdambol ihraki oldun
Dilde daghler zernishanler kondurdun
Daghlar kader jigere odler yıghdın
Behey diyavolozh zhalım Arnavud

/a Isdambol N Isdanbul Y / b kondurdun N kondurdun
Y / c daghlar N daghler Y / jigere odler yıghdın N
jigerime od saldın Y/

41 Vespasianus, Roman emperor (69-79), fought revolting Jews.

42 Titus, Roman emperor (79-81), fought revolting Jews and destroyed Jerusalem (70 A.D.)

To me you have been a fire consuming Istanbul.
You have left burns and scars⁴³ in my heart.
You have heaped mountains of fire in my bosom,
Oh, you devil, cruel Albanian!

NY 205

Sen bir mekruh milled judam jigerji
Sana ne munasib Israyel kavmi
Bizden uzak hay küregji chevrenji
Shamri Krishdiyanshin zhalım Arnavud

/b sana N sena Y / kavmi N kammi Y / c bizden uzak
hay küregji chevrenji N ikhtilatın bizden bayid kürekji
Y / d Krishdiyanshin N Krishdiyansın Y/

You belong to a disgusting nation, you abject seller
of liver!⁴⁴
Would someone of the nation of Israel be your
equal?
Stay far away from us, you rower, you seller of
liver!
You are a Christian Shamr⁴⁵, cruel Albanian!

NY 206

Sen seg u ibni seg kanli harami
Kesiji u khırsız zörba jelali
Sarija sen evladine kıyiji
Ay enkheremado zhalım Arnavud

/a seg u N sengu Y / b u N ve Y / zörba N zorba Y /
d enkheremado N enkher emato Y/

You dog, son of a dog! Bloody brigand!
Murderer! Robber! Violent outlaw!
Rebel! Child murderer!
Oh, you cursed cruel Albanian!

NY 207

Kafal Khrvat khaylaz haydud cheteji
Sıghırtmaj u namerd yaban oghlani

43 Literally, gold ornamentation hammered into steel.

44 Selling livers, lungs, etc., is a job traditionally held by Albanians.

45 Name of the person who according to popular tradition killed
Muhammed's grandson Husain at Karbalā.

Nasaz hayvan ve janavar berani
Kavradın kızımı zhalım Arnavud

/a kafal Khrvat khaylaz haydud cheteji N sen Ghal-
mukh Tatar nekbet bakışlı Y / c nasaz N nauz Y/

...⁴⁶ Croat! Vagabond! Robber! Bandit! (variant:
You Kalmuck, Tatar, with evil glance!)
Cattleherder! Vile desert dweller!
Inauspicious brute and wild beast!
You have clamped my daughter, cruel Albanian!

NY 208

N 67

Ne layıkdın gyormek sen Isdamboli
Duraghındır senin haramı beli
Diregli bel hem kazıklı chengelli
Darde gyorse senı heveng Arnavud

/This quatrain follows 209 in Y / a Isdamboli N Isdam-
boli Y / b haramı N heramı Y / c hem kazıklı chengelli
N chengelli hem kazıklı Y/

Do you deserve to see Istanbul?
The place for you to stay is the mountain pass of
the brigands.
The pass with the pillar and the stake and the hook!
I hope to see you hanging on the gallows, Albanian!

NY 209

Siz kadimdensız Yahudi dushmani
Terahımsız asi Manya gyavuri
Oynak gyozi khayin chitak negbeti
Ghurbet khoryat kyafir zhalım Arnavud

/Y does not have line c but has this line between a and
b: Chitak voynuk kafal Hırvat cheteji / a kadimdensız
N kadimsız Y / b terahımsız N terhemsız Y / d khor-
yat N horyat Y/

Your people have always been enemies of the Jews,
(Added line in Y:) You churl, you horsegroom, you

⁴⁶ Obviously some invective, possibly a corruption of *gafil* 'unaware, thoughtless'.

/b dudum N dosdum Y / sözlum N sozlum Y / c av
u N avu Y / d donuz N domuz Y/

Woe unto me, woe, my poor daughter, woe!
My dove, my parrot (variant: friend), my darling,
my sweet-spoken one, oh!
Oh, you have become a prey of the crows.
That wild boar, that Albanian, carried you off.

N 213

Sen eshkya ve katana katalsın
Katle vajib bir erazil khabissın
Ola mi ki sen elıme dushesın
Siyasetli kanlım zhalım Arnavud

You are a brigand, a hussar, a murderer,
A vile criminal who must be killed.
I wish you would fall into my hands,
My murderer, gallowbird, cruel Albanian!

N 214

Khakhamlerin zirzeminine endirsem
Nechे zeman neche chile saklatsem
Seni uzum u bademle beslesem
Filjileyin shishsen zhalım Arnavud

Could I only lock you up in the cellar of the Rabbis!
I would have you guarded there a long time with
many tortures,
I would feed you raisins and almonds
That you swell like a person affected by
elephantiasis,⁴⁹ cruel Albanian!

Y 215

Khamursuze yakın halını gyorseм
Safi mikhli fuchi ichre chalkatsem
Fıshır fıshır kanın kablere alsem
Ta ölunjek dolun ichsem Arnavud

49 *filleyin* 'like an elephant' would make good sense, but the text has *filjileyin*. Meninski does not list *filji*. One would expect it to mean 'owner or keeper of an elephant' (as in modern Turkish). Our conjecture that it might also be 'person suffering from elephantiasis', based on the name of the disease *zāt-ül-fil* (thus Meninski), is only tentative.

Toward Passover I would look at you,
Would have them shake you in a barrel that has
spikes all over,
Would fill up your gushing blood in jars,
And would drink cups of you until I die, Albanian!

N 79
N 216

Levend maryol sen Malta kursanım
Nече fendlerile bana al etdın
Ana mana diyerek avındırdın
Hay ne zalım kyafir khayin Arnavud

You are a privateer, a pirate, a Maltese corsair.
With many ruses have you deceived me.
You have rocked me into slumber calling me
Mother and the like.
O you cruel Infidel, you treacherous Albanian!

N 217

Umudlerdım ki Yahudi olaydın
Mayı shabgayı bashıne koyaydın
Yarashıklı bir eshkal baghlayaydın
Vay bashıne ne layıksın Arnavud

I had hoped that you would become a Jew,
That you would put a blue hat on your head,
That you would take on a stately appearance.
Woe unto you! How worthy are you [of such a
thing], Albanian?

N 218

Vejahetchin sakalın sali virub
Jemaatbashi gedıgıne sen gechub
Ya kürekji jemıne tayın olub
Bashın tashe shimden giru Arnavud

Had you grown a beard to make you look noble,
Had you succeeded to the privileged position of a
head of the community,
Or had you been appointed to recruit rowers
[for the Navy]!
Hereafter hit your head against rocks, Albanian!

N 219

Nече peshkesh u niyazler alaydım
Yahud ichre makbul namdar olaydın

Zemanıla bir bash khakham olaydın
Domuz güden choban kelpi Arnavud

How many gratifications and blessings you would
have received!
You would have become an esteemed and renowned
person among the Jews.
In the course of time you would have become
a Chief Rabbi.
You dog of a swine-herd, Albanian!

XXI. Her relatives tell her that her lament is for naught. They send her to Edirne. They petition the Sultan. They take the merchants to Edirne. They find no witnesses and they are dismissed. The mother dies in grief.

N 69, Y 22'
NY 220

Bu fighan dukenmez firaki artar
Ferhad öldüren vezhyaler ay dirler
Nече aghlayasın gyozlerin çıkar
Vay haline gelir ol dem divane

/a firaki N fighani Y / b öldüren N oldüren Y/

This lament never ends, her anguish increases.
She cries like [the old witch] that killed Ferhad⁵⁰;
they (i.e., the visiting ladies) say: Woe!⁵¹
If you cry that much, you will lose your eyesight.
Woe unto you, that moment will come, deranged one!

NY 221

Shashgın kaldın deyu ögüd virdiler
Ne feydedır bunje aghlaman dirler
Yol gyosterub Edirneye saldiler
Hasır yak u tut bashıne divane

/a kaldın deyu ögüd virdiler N oldun deyi ogüd virirler
Y / c saldiler N saldılar Y / d yak u N yaku Y/

50 Ferhad was the hero of a romantic epic and folk tale who killed himself after having been told by a cunning old hag that his beloved Shirin had died.

51 The translation of the line requires the emendation of *vezhyaler* into *vezh aghler*.

They admonished her: You are all mixed up,
What good does it do that you cry that much?
They gave her advice, sent her to Adrianople:
Set fire to a straw mat and hold it over your head,
deranged one!

NY 222

Hunkeyarın yolunu bekle ushenme
Arzihalın hazır eyle sun korkme
Zhulumdur de ve fighani kaldire
Ola ki derdine derman divane

/a yolunu N yolunu Y / b arzihalın N arzuhalın Y /
c zhulumdur N zhulumdır Y / d derdine N derdine Y/

Wait on the road for the sultan to come, don't
be afraid!
Prepare your petition and submit it, do not fear!
Say: I have been wronged and make a loud
lamentation!
Maybe there will be a remedy for your trouble,
O deranged one!

NY 223

N 71

Revan oldi Edirneye divane
Arzihalın sunub ol shahnishahe
Sadetli hunkyarde salub lalaye
Kera dakhi vardi girdi divane

/a Edirneye N Edreneye Y / b arzihalın N arzihalın Y /
shahnishahe N shahni shahe Y/

The deranged one traveled to Adrianople.
She submitted her petition to that King of Kings.
The happiness-endowed Prince sent it to the tutor.
The Jewess went and entered the *divan*.

Y 22"

NY 224

Kaymekamdır Kara Musdafa pasha
Ferman virub bulub charesın gyoya
Gelene gechene khaber sormagha
Kalıbdır bu shashgın kera divane

/a kaymekamdır N kaymakamdır Y / pasha N pashe
Y / b bulub N alub Y / gyoya N gyora Y / d kera N
olub Y/

Kara Mustafa Pasha (Mustafa Pasha the Black)
is the [Grand Vizier's] lieutenant.⁵²
He issued a decree pretending to take care of the
matter,
To inquire [about the fugitives] from every traveler.
That confused Jewess remained deranged.

NY 225

Fermande bu sadır olub elbete
Ger kayıkcı ger bazırçıyan agyahde
Teftiş idub kimde işgil iderse
İjra olub ol hak uzre divane

In the decree it was stated that without fail,
Be he a boatman or be he a merchant, when it
becomes known,
Whomever she suspected they should investigate,
Should carry it out accordingly, the deranged one.

NY 226

Bu fermanle İsdambole geldiler
Muhkem tefuz teftiş tekrar itdiler
Sedu tujar Rum tutub iltdiler
Edirneye ihzar olub divane

/b tefuz N tehfüz Y / itdiler N etdiler Y / c iltdiler
N iletdiler Y/

With this decree they came to Istanbul.
They again closely searched and investigated.
Two or three Greek merchants they seized and led
away,
They brought them to Adrianople, to the divan.

NY 227

N 72

Pes kaymekam pasha divane gelub
Kazaskerler dakhi sadarat olub
Devleti erkıyan ol deman kurulub
Sultan Muhamedin ali divane

/b kazaskerler dakhi N dakhi kazaskerler Y / d Muha-
medin N Muhammedin Y/

52 He was *sadaret kaymakamı* (lieutenant of the Grand Vizier) in the years 1663-1666 and again 1666-1670 while the Grand Vizier was in the field.

Then the Lieutenant Pasha came to the Court (*divan*).
The Army Judges also presided.
The dignitaries of the Empire lined up meanwhile
In Sultan Muhammed's High Court.

N 228

Ol bazrgyanler ki ihzar olunub
Kız anasi tekrar arzihal sunub
Der bunlardır ki kızımı kachırub
Ol derdlerden olmuşum ben divane

When they produced those merchants [there]
The girl's mother again submitted a petition
[In which] she said: These are those that kidnapped
my daughter.
From my grief I have become deranged.

NY 229

Yevu kılub bunlar benim kızımı
Yerde gyogde böyle zhulum hich var mi
Derunımden chekub jiger paremi
Hakımı hak eylen geldım divane

/b böyle N boyle Y / d hakımı N hakımı Y/

These have spirited away my girl.
Has there ever been such injustice on earth and
in heaven?
They have drawn away my sweetheart from my
bosom.
Vindicate my right, I have come to [Thy] Court!

NY 230

Kaymekam pasha de sual idende
Agyahınız var mi sizin bu ishde
Geturın virin kızı anasına
Yazık bu eksikli kera divane

/b mi N mı Y / d eksikli N eksigli Y/

When the Lieutenant Pasha asked them:
Do you have knowledge of this matter?
Bring the girl and give her to her mother!
This hapless, deranged Jewish woman deserves pity.

Y 23^r
NY 231

N 73

Bazırğyanler dirler devletli pasha
Haberımız yokdır bu ishde hasha
Bu anedek ishlerız biz Mosgova
Bu bunamış ne der olmuş divane

/b ishde N ishden Y / c Mosgova N Mosgofa Y/

The merchants replied: Mighty Pasha!
We have no knowledge of this matter, God forbid!
Up to this moment we have been trading to Moscow.
What is this senile [woman] talking about?
She has gone crazy.

NY 232

Ne mihimdır bize kızıghlan kızden
Bakhusus ki nesli napak Chfudden
Bu kyar kati uzak tarikımızden
Kizb u isnad ider jadu divane

/b Chfudden N Chıfıdden Y / c kyar kati uzak N ish
uzak bizim Y / d kizb u N kizbu Y/

What concern of ours are virgins?
Moreover, those of the impure Jewish race?
This business is far away from our paths.
The deranged witch lies and slanders.

NY 233

Kız bulunmazmi bize lazım olse
Hunkyar devletinde akjemızile
Gürji Cherkes Mosgov Korel Rusile
Bulmazmi isteyen gyonul divane

/a kız bulunmazmi bize lazım olse N lazım olse kız
bulunmazmi bize Y / c Cherkes N Cherkez Y / Korel
Y chendan N/

Would we have difficulty in finding a girl, if we
needed one,
Under the government of the Monarch, with our
money?
Georgian, Circassian, Moscovite, Gurian, Russian,
Could one's crazy heart not find [what it wanted]?

NY 234

Kavmi Rum teng mi ki olse aylıjak
Ger heftelik günlug ve saetlijak
Her esbabe sebebin gyosterejek
Bir Zhit mehmelatıne mi kaldık divane

/a aylıjak N aylıjeg Y / b heftelik N heftelig Y / saet-
lijak N saetlijeg Y / c gyosterejek N gyosterijeg Y/

Is there a shortage of Greeks that, if needed,
[one couldn't find one] for a month,
Or for a week, for a day, [even] for an hour,
To take care of every circumstance?
Are we dependant on a Jewish creature, that
deranged one?

NY 235

N 74

Chıfud karısı haykırır zhulumdır
Shamatayı basıb bunlar hasmımdır
Gyoturene bunlar yardım etmişdir
Hakımı hak eylen bunde divane

/a Chıfud karısı N Chıfid kerasi Y / b shamatayı N
shematayı Y / bunlar hasmımdır N hasmım bunlardır
Y / d hakımı N hakımı Y/

The Jewish woman shrieked: Injustice!
She raised hell: These are my enemies.
They have helped [the one] that abducted her.
Vindicate my right, [of me] the deranged one!

NY 236

Kaymekam der ne dersınız tujarler
Onlar dakhi emr sherin didiler
Musa ichun ger Isayi dögerler
Emri Khuda ishde geldık divane

/b dakhi emr sherin N da emır sherinin Y / c Musa
ichun ger N ger Musa ichun Y / Isayi dögerler N Isa
dogerler Y/

The Lieutenant says: What do you say, merchants?
They answered: Whatever the Divine law commands!
If they beat Jesus for the sake of Moses,
That is God's order. As you see, we have appeared
before the Court.

Y 23'
NY 237

Kazaskerler ol zeman buyurdiler
Isbat eylen ki kachirandir bunler
Ger idersiz bughuz u iftiraler
Sheriyete sighmaz bilin divane

/a zeman N deman Y / c u N ve Y/

At that point the Army Judges spoke:
Prove that these were the ones that kidnapped her!
If you speak in hate and calumny,
Know that these have no place in Divine law,
O deranged one!

NY 238

Hazır olan Chfudler sevindiler
Ertesi gün hazırlayub shahidler
Tujarleri khapsden ki chkardiler
Murafayi ihzar tekrar divane

/a Chfudler sevindiler N Chfidler sevindiler Y / b
hazırlayub N hazırlanub Y / c khapsden N hapsden
Y / chkardiler N chikardiler Y/

The Jews that were present rejoiced.
On the following day they prepared the witnesses.
When the merchants were brought from the prison
They brought them again to the hearing before
the Court.

Y 24'
NY 239

Ak sakkali bazi vujuh Chfudler
Sakallerın sığhayarek girdiler
Ahval ichun shahidlığın etdiler
Kazaskerler tutmayub ol divane

/a sakkali N sakalli Y / vujuh Chfudler N mamzer
Chfidler Y / b sığhayarek N sığhayerek Y / c ahval
ichun shahidlığın etdiler N arzuhali tekrar ki oku-
diler Y/

Some white-bearded Jewish notables
(variant: bastards)
Entered [the Court] stroking their beards.
They gave testimony about the circumstances.
The Army Judges were not in favor of that
deranged one.

NY 240

Sheriyetin muktazasın gyordiler
Chfud shahid kabul olmaz didiler
Mumin Muslimanden farzdır shahidler
Ki kızını talab idek divane

/a muktazasın N iktizasın Y / b Chfud N Chfid Y /
d kızını N kızını Y/

They carried out the requirements of Divine Law.
A Jewish witness is not acceptable, they said.
Witnesses have to be Muslim believers
For us to demand your daughter, deranged one!

NY 241

Var mi Muslim gyormış bu tujarleri
Ki evine girub ve chıkdıkları
Ya Arnavudile ikhtilatleri
Ya kızını tutmuş gyoren divane

/a gyormış N gyormuş Y/

Is there a Muslim that has seen these merchants,
That they entered your house and came out?
Or their complicity with the Albanian?
Or is there one that has seen them holding your
daughter, deranged one?

NY 242

Chıfudlerin jevableri tukenub
Kirli kera ne bu zhulum haykirub
Divan khalki kışkış idub ve kovub
Tashre durub Chfudleri divane

/a Chıfudlerin N Chıfidlerin Y / tukenub N dukenub
Y / b ne bu zhulum N eyu deyu Y / d Chfudleri N
Chıfidleri Y/

The Jews were unable to come up with an answer.
The dirty Jewess shrieked: What an injustice!
The people of the Court (*divan*) hissed and chased
them.
They stood outside, the Jews [and] the deranged one.

NY 243

Kirli kera eyu deyu dögünub
Yerde gyogde bana ne zhulum olub

N 76

Zhitler biri birine vamozi basub
Kachalum ki dalgalikdur divane

/a dögünub N dogünub Y / c biri N bir Y / d kacha-
lum N kachalum Y / dalgalikdur N dalgalikdır Y/

The dirty Jewess beat her breast, crying: Woe!
What injustice has been done to me on earth and
in Heaven!

The Jews called to each other: Off!
Let's run away, the crazy [woman] doesn't know
what she is talking.⁵³

NY 244

Bu shemateyile tashre oldiler
Degenegden kim kachmaz dur oldiler
Kari feryadını dakhi kim dinler
Der Sadetın dar buldiler divane

/a shemateyile N shematayile Y / b degenegden N
degenekden Y / c feryadını N firghanıne Y / dinler
N dingler Y / d Der Sadetın N Asdaneyi Y / buldiler
N bulduler Y/

With this bruhaha they got outside.
Who would not flee from a stick? They made off
into the distance.
Who would listen to the woman's lamentation?
They reached the Capital with difficulty, the
deranged one.

Y 24^v

NY 245

Tujar Rumler ol dem reja etdiler
Bu dyarlere gelmek mushgil didiler
Bunun gibi bukhtanlerden jan urker
Hojet vırın olak memnun divane

/b dyarlere N dyarle Y / mushgil N mushgül Y / c
bukhtanlerden N buhtanlerden Y/

At once those Greek merchants made a request.
They said: It is hard to come to these regions.
One shies away from calumnies like this one.
Give us a writ to make us satisfied, the deranged one.

53 Translation uncertain.

NY 246

Esamesın tevkir sual idende
Vejhi meshhur uzre hojeti ketbe
Chıfudlerin tezvır ol devalerde
Murafade maksur dushub divane

/a tevkir N tekir Y / b meshhur N meshruh Y / c
Chıfudlerin tezvır N teshvir olub Chıfidler Y / deva-
lerde N nizade Y / d murafade N murade Y/

After respectfully asking their names
The document was written in the known manner
(variant: in the manner described):
The fabrications of the Jews in those law suits
Fell through in the hearings, the deranged one.

NY 247

Ehli tujar ichın nagyah olande
İlakos u ikhtilat etmedukde
N 77 Bulunmayub shuhud ali divande
Hojet ketb olundi oldem divane

/b ilakos u N ol kızile Y / etmedukde N etmedıkde Y /
d oldem Y bu oldem N/

When it became evident concerning the merchants
That they had no connection and complicity
(variant: with the girl),
No witnesses were found in the High Court.
Thus presently the document has been written.

NY 248

Jemi ishidenler mesrur oldiler
Ve ummeti İsa ruhi buldiler
Kizb Mehdinin intikamın aldiler
Zafer bulub kavm Arnavud divane

/c Mehdinin N Mehdinin Y / intikamın N intighamın
Y / aldiler N aldiler Y/

All those that heard of this rejoiced
And the Christian nation took courage [from that].
They took revenge for the false Messiah.⁵⁴
The Albanian tribe triumphed, the deranged one.

54 Reference to Sabbatai Sevi.

NY 249

Kız anası aghlayarek gidende
Jevab viresiz siz ruzi mahsherde
Hak shariyet etmediniz fakire
Kara günler getirubsiz divane

/b jevab N der jevab Y / siz N — Y / c hak shariyet
etmediniz fakire N shariyeti egdiniz rishvetile Y/

When the girl's mother left crying
She said: You will have to stand answer for this on
the Day of Judgment.
You have not rendered justice to [this] poor one.
You have brought black days [on me], the deranged
one.

NY 250

Iledub bir odaye sokub chkmaz
Tashre chkmaz hergiz güneshe bakmaz
Isdambole adem salub hich varmaz
Varın yoghun firukht idub divane

/a chkmaz N çıkamaz Y / b chkmaz N çıkamaz Y / c
Isdambole N Isdambule Y / d yoghun firukht N
yoghın firukhd Y/

They took her and put her in a room. She does
not come out.
She never goes outside, never looks at the sun.
She sends a man (i.e., a servant) to Istanbul
not going [herself],
Selling all her possessions, the deranged one.

Y 25'

NY 251

N 78

Isdambol yolune yüzun chevirmez
Bir kharabde gyonlun bile eglemez
Yanub ol odlerle ki söyünmez
Yerden yere chalub kendin divane

/a Isdambol N Isdambul Y / chevirmez N chevirmez
Y / c yanub ol odlerle N ol odile yanub Y / söyünmez
N asla sunmez Y / d chalub N chalib Y/

She never turns her face to the road that leads
to Istanbul.
She does not even find consolation in the ruins.

She burns with the fire that never subsides,
Throwing herself on the ground [in despair],
the deranged one.

NY 252

Az gün geclub ejel gelub irishub
Azje jani jisminden tez ayrılıb
Darılfaniden fenalıgıle chıkub
Fakir gharib hem derdimend divane

/a irishub N yetishub Y / c fenalıgıle N fenalıkle Y/

It does not take many days for her hour of death
to arrive.

Her little [remaining] life quickly leaves her body.
In evil does she depart from the transitory world,
Poor, abandoned, full of grief, the deranged one.

NY 253

Konan gyochen bu dunyevi divane
Her kes bir eglenje ile divane
Tahriki sevdanın joshub divane
Egler bu Irimya gyonlun divane

/d bu Irimya N bil Eremya Y/

Those who come and go to these courts, the world,
Are everyone of them crazy because of a pastime.
They are stirred up to madness by the urges of
passion.

[Also] this Irimya (variant: Eremya, i.e., Jeremiah)
amuses his crazy heart.

Glossary

- a (gerund): *çıghırışha kaldı* N 112d; *ala git-* NY 121c.
- a (opt.): *buluna* Y 117d; *çıkaler* NY 61c, N 68c; *gyora* Y 224 b; *ola* N 8c, 9c, 81d, 112b, 213c; *nola* NY 124a.
- a (dat.): *ata* NY 134d; *Mosgova* N 231c; *Mosgofa* Y 231c.
- a (vocative): *a güzel nazlı* N 8a.
- a (excl. after imperative): *baka* N 68d, NY 89b; *chek a* NY 123d; *gyondera* NY 26c; *oyana* NY 26a.
- abnafi* 'wholesome water' NY 105a.
- ach-* 'to uncover' NY 173c; 'to afflict [a wound]' NY 193c.
- achık* 'open' N 113d.
- achıl-* 'to be opened' NY 103d, 156a; 'to bloom' N 69c, NY 190c.
- aded-* 'custom, manner' NY 116c.
- adem* 'man, people' N 18c, 85a, NY 55a, 103a, 250c, Y 58c.
- Adoniya* 'Adonai' NY 101b.
- aferin* 'bravo': *aferin ol* *Arnavude* NY 140a.
- afet* 'misfortune' NY 196b.
- agha* 'elder brother' NY 38d, 39-52d, 49a; 'court officer' NY 119d.
- aghaj* 'tree' NY 55b, 181a.
- aghla-* 'to cry' NY 37c, 116a, 118b, 182c, 220c, 221b, 249a; N 182d, 191d.
- aghle-* 'to cry': *aghlere* Y 182d.
- agyah* 'knowledge' NY 230b; *agyahde* 'when it becomes clear' (?) NY 225b; *agyah ol-* 'to become aware' Y 115a, (with dat.) 'to become known [to]' N 115a.
- ah* (excl.) N 46a, 79d, 85a, 86d, 136d, 178d, 189d, 210a, NY 137d, 138d, 140d, 174cd, 210d, 211b, 212abc, Y 61d.
- âh* (excl.) Y 65d, NY 176d.
- ahizar ol-* 'to moan and cry' N 84a.
- ahizarlık* 'moaning and crying' N 87c.
- ahval* 'state, condition' NY 31a, N 54b, 177d, 239c.
- ahzar* 'moans and sighs' NY 182e, Y 191e.
- ajaghım*: *kalajaghım* (acc.) NY 188a.
- ajak*: *olajak* N 80b, 180d; *ibret alajak hengyam* NY 115c.
- ajeb* (interrogative adv.) N 91b, 111c, NY 187d; (adj.) 'wondrous' N 70c, Y 136d; *ajeb degil* 'nothing to wonder at' NY 54c.
- ajek*: *olajak* Y 180d.
- ajuze* 'old hag' N 165d.
- ak* (opt.): *olak* NY 66d, 245d.
- ak* 'white' NY 190b, 239a; *ak sakallı* Y 239a.
- akhr* 'now, thereafter' NY 178c.
- akhr-* 'end' NY 37b.
- akje* 'money' NY 233b.
- akl* 'wits' NY 40b, N 79c, 112d.
- akrabe* 'relatives' N 16a, NY 116b, 171a.
- aks* 'reflection' NY 179b.
- al-* 'to take' N 9c, 164a, 215c, NY 103b, 115c, 128d, 131cd, 132c, 148c, 185c, 248c, Y 224b; 'to take away' NY 40b, 136b, 155b, Y 128c, 189d; 'to receive' NY 92c, 119b, 146b, N 219a.
- al* 'purple' NY 64c.
- al et-* 'to deceive': *bana al etdin* N 216b. *al u fend* 'ruses' NY 47a.
- al* 'family, dynasty': *Ali Osman* N 178a; *Al Osman* Y 178a.
- ala* 'lofty' N 83d.
- ala git-* 'to carry along' NY 121c.
- alay* 'parade' NY 103c, Y 107a.
- aldan-* 'to be deceived' N 10d.
- alem* 'sign on top of a building' NY 104a.
- alem* 'world' NY 30d, 175c, 182b, Y 109a.
- alev* 'flame' NY 183d, 192c, Y 192d.
- ah ko-* 'to leave' N 98d.
- ali ko-* 'to leave, to discontinue' NY 166a.
- alım* (opt.): *alalim* NY 185c; *kachalım* N 18a, Y 243d; *olalim* NY 61d; *varalım* NY 118c.
- alın-* 'to be taken' NY 133c.
- ali* 'high': *ali divan* NY 227d, 247c.
- Allah* NY 131c.
- alufte* 'coquettish' N 151a.
- alum* (opt.): *kachalum* N 243d.
- am* (opt.): *olam* N 7d, 14d, 84c, NY 52b; *bulam* N 178c.
- ama-*: *bulamadılar* Y 148d.
- Amaleg* 'Amalekite' Y 200d.

- Amalig 'Amalekite' N 200d.
 -amam: braghmam NY 49c.
 aman (excl.) NY 49a, N 85c.
 -amaz ol-: bulamaz oldım NY 183b.
 amber 'ambergris' N 71a.
 am u khas 'high and low people' NY 58b.
 -an (participle): bakan NY 33b; chikani NY 126d; doghuranın 'the one that has born you' NY 198c; duyan NY 42b; duyanler NY 61c; kachıran NY 237b; konan NY 253a; olan NY 238a; salınan N 70b; yikan NY 202d.
 -an (plur.): ol deman NY 227c; katmeran (?) Y 145c; naran N 83b; nisaran Y 107d; terkan (?) N 77 c; yaran NY 89a.
 an 'moment' NY 231c.
 ana 'mother' N 6a, 7a, 114a, 216c, 228b, NY 111a, 116a, 171b, 180c, 211b, 230c, 249a.
 -ande (gerund): kachande N 76c; gyorande N 170c; olande NY 247a.
 ande 'there' NY 106b.
 -ane (adj. and adv.): bughuzane NY 150b; latifane N 20c; merdane NY 36a; rindane Y 108c; Rumane NY 44a; sadikane N 20c; shahane NY 67d; sukerane NY 44c; zerifane NY 44b, N 195d; zirifane Y 195d.
 Antiohosh 'Antiochus' Y 201a.
 Antiokhosh 'Antiochus' N 201a.
 apar- 'to take away, to steal' NY 203c.
 -ar (aor.): artar NY 220a; atar N 46c; bakar NY 91a; chikar NY 220c; kokar N 83a; satardi N 2d; sunarem NY 30b; yanar NY 189a; yanarken NY 181c; yazar NY 187b, Y 53d.
 ara- 'to miss' NY 174b.
 ara: araye koy- 'to put forth' Y 117a.
 aralık: bu aralıkde 'during that time' NY 171a.
 aran- 'to be searched' NY 118d, 146d.
 arayji 'searcher' Y 117c.
 ardinje 'behind him, after him' NY 66b, 147b.
 argano 'organ' N 72a.
 Arnavud 'an Albanian' NY 134b, 136c, 137a, 138a, 140a, 167a, 194b, 197-219d, 241c, 248d, N 164a.
 Arnavudi (adj.) 'Albanian' N 2b.
 art- 'to increase' N 7b, 87c, NY 38b, 149d, 173b, 220a.
 arz et- 'to submit, to present' NY 35b.
 arzeni 'worthy' NY 186a.
 arz id- 'to submit, to present' NY 29b.
 arzihal 'petition' N 128b, 222b, 228b, NY 162c, 223b; arzihal id- 'to petition' NY 119b, N 146a.
 arzuhal 'petition' Y 128b, 222b, 239c. arzuhal id- 'to petition' Y 146a.
 asan 'easy' NY 37a, 143a.
 Asdane 'the Capital' Y 244d.
 ash- 'to cross' NY 102c; 'to surpass' Y 110b, NY 152b.
 ashık 'lover' NY 93c, Y 109c.
 ashna 'acquaintance' N 58c.
 ashnalash- 'to become acquainted' N 3b.
 ashreflen- 'to honor by visiting' (?) Y 159a.
 -asin (opt.): kalasın NY 21d, Y 25d.
 asi 'rebellious, obstinate' NY 209b.
 asla 'at all, never' NY 120b, Y 183d, 251c.
 asla ki N 111d.
 asude 'in peace and security' N 62d. asudeyi hal 'peacefully' NY 23d, Y 62d.
 asuman 'Heaven' NY 179c.
 at- 'to throw, to cast' NY 176c, 179b; 'to shoot' N 46c.
 at 'horse' NY 97c, 134d, 136a, 148a.
 ata: ata dededen 'since the time of the ancestors' NY 129a.
 atesh 'fire' NY 183c, 192a.
 atik 'old' NY 106a.
 av 'hunting game, prey, booty': av u shikyar N 212c; avu shikyar Y 212c.
 avah (excl., Jewish speaker) NY 131a.
 avaz 'sound, voice' N 111d.
 avındır- 'to persuade, to deceive' N 216c.
 avjaghaz 'the poor little game (he was hunting for)' NY 93b.
 Avraam 'Abraham' NY 186b.
 Avramiko 'little Abraham' NY 166b.
 ay (vocative): ay Iremiya Y 110d.
 ay (excl.) NY 123d, 206d, 220b, N 8a, 15a, Y 67d.
 aya (interrogative adv.) Y 91b, 111c.
 ayagh- 'foot': ayaghın NY 51a; ayaghinde NY 210b.
 -aydın: olaydın N 217a, 219bc; alaydın N 219a; koyaydın N 217b (perhaps ko/yaydın).
 -ayer (present): artayer NY 173b; bakayer N 90a.
 ayır- 'to separate' NY 41c, 199b.
 aylıjak (dim. of aylık) 'for one month only' N 234a.
 aylıjeg (dim. of aylık) 'for one month only' Y 234a.
 ayn-: aynımızje 'fitting to us, our equal' NY 185c.
 ayrıl- 'to part with' N 4b, NY 48a, 252b.

- ayvima 'altar' N 104d; ay vima Y 104d.
 az 'few' NY 252a.
 azade: azadeyi ser 'free of sorrow' NY 23c.
 azhuzh bazhuzhler 'lamentations, vociferations (of the Jews)' NY 127b.
 azli 'wild' NY 203b.
 azim 'huge, grand' NY 59d, 63a, 103c, 122b, 196c, N 68d, 73b, Y 107b.
 aziz 'dear, beloved' NY 30a.
 azje 'little, tiny, almost nothing left' NY 252b.
 azm id- 'to show resolve' (?) N 72b.
- ba-: bakhusus NY 232b.
 bab 'door' NY 103d; 'city gate': Babi Fener N 2a, NY 125d.
 baba 'father' NY 89b, 184a, 187b.
 Babil 'Babylon' Y 200a.
 Babiliyan 'the Babylonians' N 200a.
 bad 'wind': badi seher N 70b.
 badabad ol- 'to be shattered' NY 22b.
 badem 'almonds' N 214c.
 badi hava 'free of charge, gratis' NY 139c.
 bagh: Baghi Irem 'Garden of Paradise' N 169c.
 baghche 'garden' N 190b.
 baghishla- 'to donate, to give graciously' NY 142b.
 baghla- 'to compose' N 151c; bir eshkal baghla- N 217c; yaghi baghla- NY 89d.
 baghr- 'bosom' N 84b.
 baghsh ol- 'to be given, presented, offered' Y 94c.
 bahche 'garden' Y 190b.
 bahr 'sea' NY 101a; bahri uman N 86b.
 bahriko 'ocean-blue' (?) NY 167c.
 bak- 'to look' NY 33b, 89b, 90a, 91a, 179a, 250b, N 68d; 'to look out, wait for' N 19d.
 bakhdili- 'lucky' N 76b.
 bakhil 'niggardly' NY 166d.
 bakhsh 'glance' NY 44c.
 bakhsh ol- 'to be given, presented, offered' N 94c.
 bakhusus ki 'moreover' NY 232b.
 bakishli: nekbet bakishli 'whose glance brings bad luck' Y 207a.
 baki (in formula terminating a letter) 'the rest', 'what remains to say is...' NY 52c; baki eldua NY 26d.
 Balad (one of the quarters of Istanbul) N 125d; Balat Y 125d.
 bana (dat.) 'me, to me' N 14a, 200a, 216b, NY 174a, 177c, 192a, 199a, 202-204a, 212a, 243b, Y 179d.
 bane (dat.) 'me, to me' N 179d.
 bar 'fruit' NY 181a.
 barekallah 'God bless [him]!' NY 137c.
 bas- 'to envelop' NY 40c; 'to overwhelm' N 85a; shamatayi bas- NY 235b; vamozi bas- NY 243c.
 bash 'head' NY 32d, 99b, 130c, 149c, 173c, 179b, 188d, 221d, N 81d, 217b, 218d; 'chief' N 218b, 219c; bashden ash- 'to surpass'; bashine gel- 'to happen to someone' NY 54d, N 114c. bashden id- 'to make one lose his head' N 16b; bash khakham 'Chief Rabbi' N 219c; bashden ol- 'to lose the head' N 84c; bashin tashe (curse) 'your head to the rock!' N 218d; bashine ush- 'to crowd around one' NY 116b.
 bash: hazir bash 'ready' NY 97d.
 bashar- 'to accomplish' NY 136c.
 bashi (title): bosdanji bashi NY 119d. 146c.
 bashla- 'to begin' N 114a.
 bayaghi 'ordinary' NY 168b.
 bayid 'far, far away' Y 205c.
 bazirgyan 'huckster' N 5c; 'merchant' NY 155c, 225b.
 bazisi 'some of them' Y 117a.
 bazi 'some, certain' N 10d, NY 120c, 239a.
 bazrgyan 'merchant' N 228a.
 be-: gün begün 'from day to day' NY 149d.
 be- 'without': bedevlet NY 32d; bekaledlig N 55d; beghaledlik Y 55d.
 beden 'body': beyazbeden NY 197c.
 bedevlet 'luckless' NY 32d.
 beg 'prince, ruler' N 12c, NY 64b, 103a, Y 108a.
 beghaledlik 'freedom from error, infallibility' Y 55d.
 begzade 'prince' NY 100b, 135d.
 behar 'bloom' N 85d.
 beharisdan 'garden in bloom' N 71b.
 behey (vocative, only pejorative) NY 134a, 204d.
 behjet 'rejoicing' NY 103c, 186e.
 bekaledlig 'freedom from error, infallibility' N 55d.
 Bekir (male name) NY 147a.
 bekle- 'to wait for' NY 96d, 222a.
 bekyar 'migrant worker' NY 25b, 138a, Y 56d.
 bel 'waist' NY 122b; 'mountain pass' NY 208bc; bel dolamasın (acc.) 'waist wrapper' NY 161a.
 bela 'misfortune' NY 28c, 92c, 179c.
 belaye 'misfortunes' N 18d.
 beli 'clearly' NY 201a.

belki 'perhaps' Y 46x, 117d.
 ben 'I' N 6d, 14d, 88a, 181d, 187a, NY 29d,
 33bd, 42c, 52b, 58c, 121b, 180c, 188bd.
 bend 'bound, tied' NY 39c.
 bende 'servant, slave' NY 52a.
 benim 'my' N 11d, 13c, 14d, 30a, NY 182c,
 188a, 194d, 200b, 212a, 229a.
 beni (acc.) 'me' N 16c, 85a, NY 40c, 50a,
 122c, 175d, 199d, 211a, Y 181d, 190d.
 benim 'my' Y 30a.
 Benisrayel 'the Sons of Israel, the Israelites'
 NY 200c.
 benze- 'to resemble' N 71b, NY 210c.
 ber-: berkarar NY 30d.
 berani 'of the desert, wild' NY 207c.
 berati 'pertaining to the Berat night': berati
 mumler NY 104b.
 berbad et- 'to destroy, to ruin' NY 199d.
 bere 'bruise, wound' NY 193c.
 beri 'hither' NY 124b.
 berkarar 'lasting' NY 30d.
 beru 'hither': beru dush- 'to come over'
 NY 198b.
 besle- 'to feed' N 214c.
 beslen- 'to be reared' NY 191a.
 besli 'well-fed' NY 189c.
 beste 'song, composition' N 73a, 145a, 151c,
 Y 170a.
 beter 'worse' NY 203a.
 beyaz 'white': beyazbeden 'white-bodied'
 NY 197c.
 bezed- 'to decorate' N 68a.
 biragh- 'to abandon' NY 106b, 176a.
 biyigh (with Sandhi) 'mustache' NY 94a.
 bıyık 'mustache' NY 91c.
 bıyıklı 'having a mustache' N 2c, NY 210c.
 bi-: dem bidem 'all the time, every moment'
 N 4c, 84b.
 bi- 'without': bigüman N 40b; bi gümen
 Y 40b; biperva N 7c.
 bich- 'to cut out' NY 161a.
 bigüman 'no doubt' N 40b.
 bi gümen 'no doubt' Y 40b.
 bikır 'virgin' Y 199b.
 bikir 'virgin' N 199b.
 bil- 'to know' NY 28a, 31b, 128d, 175d,
 187c, 188a, 237d, N 70d, 189d, 190d,
 Y 253d; 'to learn' NY 54b.
 bile, 'together, at the same time' N 16b,
 NY 59b.
 bile 'even' NY 174b, 251b.
 bilin- 'to be found out' N 148d.
 bilir bilmez 'those who know and those
 who don't' NY 175d.
 billah 'by God!' NY 32c.

billahi 'by God!' NY 58a.
 bin- 'to mount' NY 147a; 'to board' NY
 97b.
 bin 'a thousand' NY 65a.
 bindır- 'to let ride' NY 134d.
 binek 'mount' Y 148d.
 biperva 'fearless' N 7c.
 bir 'one' NY 55ab, 126d, 133c, 180b, 181c,
 N 98d; 'a' N 1a, 2a, 8c, 75d, 85b, 98a,
 112a, 213b, 217c, 219c, NY 29a, 36b,
 47c, 51c, 99bc, 100a, 137c, 158a, 163b,
 166c, 168b, 181a, 185b, 195b, 197c, 205a,
 234d, 250a, 251b, 253b, Y 107b, 117a,
 136d; bir bir 'one by one' NY 34c, N 81a;
 biri birine 'one another' N 243c; bir
 birine 'one another' Y 243c; bir dakhi
 'once more, once again' NY 178d; bir
 dane 'unique, single, the only one' NY
 180a, 186a, 199c; bir iki 'one or two, a
 few' NY 147c; bir kach 'some' NY 126a,
 147b, 171b; bir lanazir (for bilā nazir)
 'matchless' N 43a; bir saet evel 'as soon as
 possible' N 85c; bir yana 'on one side' N
 113bcd.
 birez 'a little' N 93a.
 bit- 'to happen' N 98a, NY 180d.
 biz 'we' Y 62b, N 62c, NY 231c.
 bizden 'from us' NY 205c.
 bize (dat.) 'us, to us' NY 61c, 101c, 232a,
 233a, N 114b.
 bizh (Jewish speaker) 'we' NY 129ac, 130ac.
 bizhe (dat., Jewish speaker) 'us, to us'
 NY 127d, 129d.
 bizhum (Jewish speaker) 'our' NY 130b.
 bizim 'our' Y 232c.
 bizi (acc.) 'us' NY 42b, 96c, 123d.
 bogh- 'to strangle' N 172d.
 boghaz 'throat; eating, food' NY 34d.
 bos 'kiss' NY 44c; bosı kenar 'kisses and
 embraces' NY 162b.
 bosdanji 'palace guard' NY 163c; bosdanji
 bashi 'head of the palace guards' NY
 119d, 146c.
 boyar (Walachian title) NY 64b.
 boyle 'such' Y 229b.
 boyn- 'neck' NY 99c, 210a.
 böyle 'such' N 229b.
 brader 'brother' NY 21b, 26d, 37c, 144b,
 Y 30a, N 54a.
 bragh- 'to give up, to abandon' NY 49c.
 brazer 'brother' N 30a, Y 54a.
 bu 'this' N 10a, 12a, 15cd, 19ab, 62b, 76b,
 80abc, 81ad, 82b, 83bc, 87a, 88d, 114c,
 242b, 253d, NY 23b, 31a, 53a, 55a, 58b,
 60a, 94d, 96b, 129d, 130a, 132abd, 144b,

- 145a, 149b, 152a, 170a, 171ad, 178d, 184a, 188b, 192a, 194c, 195b, 220a, 224d, 225a, 226a, 230bd, 231bcd, 232c, 241a, 244a, 245b, 253a, Y 177d, 181a; bu dem 'instantly' NY 132d; bu esnade in the meantime' Y 21a; bu gün 'today' N 10a, 14a, Y 60c.
- bughuz 'hate' NY 237c.
 bughuzane 'hateful, malicious' NY 150b.
 buhtan 'calumny' Y 245c.
 bukhtan 'calumny' N 245c.
 bul- 'to find' NY 29a, 33c, 51c, 111b, 120bd, 122c, 126c, 178c, 183b, 233d, 244d, 248bd, N 62c, 68c, 97c, 224b, Y 108d, 148d.
 bulanik 'troubled (water)' NY 56b.
 bulbul 'nightingale' Y 109d.
 bulun- 'to be found' NY 60d, 96b, 130b, 233a, 247c, Y 97c, 117d, N 148d.
 bunamish 'doting' NY 157d, 231d.
 bunda 'here' Y 187a.
 bunde 'here' NY 25a, N 187a, 235d; 'hither' N 23a.
 buni (acc.) 'this' N 19a, NY 127a, 194b.
 bunja 'that many' NY 24b.
 bunje 'that much' NY 129b, 221b.
 bunlar 'these' N 228c, NY 229a, 235bc.
 bunler 'these' NY 237b.
 bunun (genitive) 'of this one' Y 50a; bunun gibi 'such' NY 245c.
 burade 'here' NY 59c.
 burde 'hither' Y 23a.
 buruk (adj.) ? Y 46x.
 busdan 'garden' Y 169c.
 butun 'all, whole' Y 133c.
 buyur- 'to speak' NY 237a.
- chagh 'age, period' NY 56b, N 71d, 72d.
 chaghla- 'to rustle, rush, burble' NY 182d.
 chakmakli tufeg 'flint-rifle' NY 122a.
 chal- 'to strike, to hit' NY 251d; 'to steal' N 128c, NY 148a.
 chalghi 'music' NY 160c.
 chalkat- 'to cause to shake' N 215b.
 chappin 'charger' NY 147a.
 chardak 'loggia' NY 161b.
 chare 'cure' NY 51c, 60d; charesin bul- 'to take care of a matter' NY 224b; ne chare 'what can one do?' NY 92b, 101a; charemi gyor! 'help me!' NY 49a.
 charkh: charkhi felek 'the whirling firmament' N 70c; 'the Wheel of Destiny' NY 179a.
 chehre 'face' N 74d, NY 106c, 167b.
 chek- 'to pull away' NY 180a, 229c; 'to row' N 97b, NY 122b, 123d; 'to resemble (one's parent)' NY 167b; chek chevir seni 'pull yourself together!' NY 26a.
 chelebi (title of non-Moslem) N 186b.
 chember 'scarf' N 113b; 'hoop' (?) Y 165a.
 chemenzar 'meadow' NY 47c, N 69c.
 chenber 'hoop' (?) N 165a.
 chendan 'so much' NY 184d; ? N 233c.
 chengelli 'having a hook' NY 208c.
 Cherkes 'Circassian' N 233c.
 Cherkez 'Circassian' Y 233c.
 cheshm 'eye' N 79a, 82a, NY 174c.
 cheteji 'bandit' N 207a, Y 209x.
 chetin 'hard, difficult' N 15b.
 chevir- 'to turn around' N 194a, Y 251a.
 chevir- 'to turn' N 251a.
 chevrenji 'seller of roasted liver' N 205c.
 Chfud 'Jew' N 1a, 232b, 238a, 239a, 240b, 242d.
 Chifid 'Jew' N 42a, 149c, NY 62a, 150a, Y 115d, 118a, 127a, 132c, 133a, 134a, 145b, 170c, 232b, 235a, 238a, 239a, 240b, 242ad, 246c.
 Chifud 'Jew' N 3a, 76c, 77a, 115d, 118a, 127a, 132c, 133a, 134a, 145b, 170c, 235a, 242a, 246c, NY 105d, 147b, Y 42a, 149c, 168b.
 chighrish- 'to shout, to scream' N 111c, 112d.
 chik- 'to come out' NY 97a, 126d, 220c, 241b, N 111d, Y 250ab; 'to disembark' NY 124d; 'to board (a boat)' Y 97b; 'to go forth to meet' NY 61c; 'to depart' NY 26b, 252c; 'to relinquish, to resign from' Y 62a; meydane chik- Y 126a; yole chik- Y 102a.
 chikar- 'to take out, to lead outside' Y 238c; 'to throw out' NY 176c; 'to alienate' NY 177a; to lance (a song) NY 150d.
 chirra 'kindling wood' N 192d.
 chiragh 'oil lamp' Y 181c.
 chicheklen- 'to blossom' NY 181b.
 chile 'torture' N 214b.
 -chin 'for': vejahetchin N 218a.
 Chin 'China' NY 41c.
 chitak 'churl' N 209c, Y 209x.
 chk- 'to come out' N 250ab; 'to resign, relinquish' N 62a; meydane chk- N 126a; yole chk- N 102a.
 chkar- 'to take out, to lead outside' N 238c.
 choban 'shepherd' N 219d.
 chogh 'very' N 86c; choghi 'many, most of them' NY 23a.
 choghal- 'to increase' NY 127b.
 chok 'many' N 12b, 58b, 190e; 'very' NY 165c, Y 145c; 'more, worse' NY 192b.

- chragh 'oil lamp' N 181c, NY 189a.
 chun 'as, since' N 6b; 'when' N 163a.
- d- (causative): bezed- N 68a; gyozed- N 19c; oghrad- N 172b; oturd- NY 100a.
- da (loc.): bunda Y 187a; onda N 112c; Mısrıdadır Y 184b; sırtımdaki NY 34b.
- da (adjunctive): ona da Y 184c; onlar da Y 236b; sên da N 11d; seni da N 16b; siz da Y 193c.
- dagh 'mountain' NY 204c.
- dagh 'wound' NY 50c, 193a, 204b.
- daghınık 'scattered' N 113c.
- dakhi 'also' N 2a, 19c, 62b, 149b, NY 97d, 149d, 152b, 173b, Y 147d; 'and' N 236b, NY 223d, 227b; 'still' NY 244c; 'more' NY 158b, 173b, Y 110d; 'even though' NY 118b; dakhi ziyade 'even more' N 7b.
- dal: dal hancher ol- 'to draw the sword' Y 122d; dal khancher ol- 'to draw the sword' N 122d.
- dalgalik 'unpredictable' (?) NY 243d.
- dalgıj 'diver' Y 117c.
- dam 'snare' NY 36c.
- damad 'son-in-law' NY 158a, 185a.
- damla- 'to drip' N 81c.
- dan (abl.): korkumdan NY 123c; nazardan NY 196b; sudan NY 196a; yırakdan NY 33b.
- dan dın dan (melismatic elements) NY 134-144d.
- dan id- 'to scold, to censure' Y 42b.
- dane: bir dane 'only, unique' NY 180a, 186a.
- dar 'tight, narrow, oppressing' NY 182b; dar bul- 'to reach with difficulty' NY 244d.
- dar 'gallows' NY 208d.
- dar: dari dünyade 'in this world' NY 54c; darılfani 'the transitory world' NY 252c.
- dasdan 'epic': dasdan ol- Y 152b.
- dashre 'outside' Y 111d.
- dasitan 'epic': her dilde dasitan ol- 'to be in everybody's mouth' N 74b.
- daстан 'epic': daстан ol- N 152b.
- datli: datli dilli 'sweet-spoken' NY 43c.
- de (loc.): (after front vowel) N 19b, 21a, 56c, 58d, 71c, 74b, 86a, 87a, 169c, 178a, 231b, 246c, Y 38a, 56d, 174b, NY 38c, 39a, 105d, 122a, 136a, 147c, 148b, 150c, 157abc, 160abc, 161ac, 162b, 163c, 181c, 183ac, 184b, 190bc, 191b, 204b, 211c, 225c, 229b, 230b, 243b, 249b; (after back vowel) N 1a, 2cd, 12a, 18b, 19d, 23a, 38a, 56d, 71a, 76c, 77bc, 81c, 87bc, 100a, 173bd, 191c, NY 21bd, 22c, 23d, 38b, 41a, 47c, 53ab, 54c, 55a, 56ab, 59c, 61bd, 62c, 89d, 92d, 105a, 116a, 128a, 155abc, 162ac, 168ac, 169ab, 171a, 175b, 181a, 183a, 184b, 189abc, 190a, 193abc, 208d, 211a, 225ab, 229b, 243b, 246d, 247c, 251b, Y 21a, 23a, 46x, 52c, 56c, 58d, 117d, 169c, 175a, 246c
- de- 'to say': de! NY 222c; deyimdi N 89a; de imdi Y 89a; dedi N 18a; dedıgın N 86c; dediklerine N 79d; demishler Y 37a, NY 139a; der N 8a, 17a, 85a, 228c, NY 28a, 96b, 101b, 123d, 231d, 236a Y 249b; deylım Y 141a; deyemem Y 34c; deyi Y 221a; deyu NY 111c, 124a, 243a, N 221a, Y 242b.
- de (adjunctive): (after front vowel) biz de Y 62b, 149b; sizde NY 176d, N 192d, 193c; kızlaride N 62c; (after back vowel) Chıfud de NY 147b; hunkyarde NY 223c; kızde N 5a; kızlaride Y 63c; ol de NY 42a; olubde N 4b; ona de N 184c; pasha de NY 230a.
- dede 'grandfather': ata dededen NY 129a.
- degeneg 'stick, beating' NY 34c, N 244b.
- degenek 'stick, beating' Y 244b.
- degil (negative) NY 24d, 28b, 54c, 144b, 178a, 182a.
- dek (after dat.) 'until' N 78bc.
- delin- 'to be pierced' N 84b.
- deli 'irrational' NY 36a; deli kanlı 'youth' NY 56c.
- dem 'time, times' NY 33a, 62d, 211c, Y 107b; 'instant' (?) N 190e; ? NY 169b; dem bidem 'from day to day' N 4c, 84b; dem sur- 'to enjoy life' NY 33a.
- dem 'breath' N 87d; demi Isa N 87d.
- den (abl.): (after front vowel) N 23c, 62ab, 70bc, 201d, 209a, 228d, NY 37d, 95b, 97a, 129a, 133c, 138c, 143b, 144a, 173d, 176d, 196b, 198a, 203a, 205c, 244b, 245c, 251d, Y 55c, 231b; (after back vowel) N 1c, 3c, 4d, 5a, 16b, 55c, 84c, 129b, NY 23a, 26ab, 48c, 53c, 54a, 95ab, 138b, 146b, 158b, 167a, 177a, 180a, 192b, 196ad, 198b, 199b, 203c, 229c, 232abc, 238c, 240c, Y 23c, 191c, 201c.
- den- 'to be called' N 1c.
- der: der miyan 'around the waist' Y 165b.
- der: Der Sadet 'Istanbul' N 244d.
- derd 'grief, trouble' NY 31c, 49b, 51c, 60d, 92a, 188bc, N 84c, 228d.
- derdimend 'full of grief' NY 252d.
- derman 'remedy' NY 222d.
- derun 'the heart' NY 89d, 193a, 229c;

- deruni dilden 'at the bottom of [your] heart' NY 95b.
- derya 'sea' NY 45b, 183e, Y 117b, N 191d; derya josh 'a swelling ocean' (?) NY 38b; derya oni 'the sea in front, the view of the sea' N 83b; derya uman NY 40a.
- desdigir 'support' N 88b.
- deva 'remedy' NY 188c.
- deva 'law suit' N 246c.
- devlet 'happiness' NY 33a; 'majesty' Y 66b; 'state, realm' NY 233b; devleti erkyan (!) 'the notables' NY 227c; bedevlet 'luckless' NY 32d.
- devletli 'mighty' NY 231a.
- devran 'time' NY 23d.
- dı (past): yaklaşıldı NY 102d.
- dığ- (participle): yedigim Y 34a, 110b; etdigim Y 195a, N 196c; sevdigim N 76d, 86c; saymadigime N 77a.
- dığh- (participle): aghladığhim NY 182c; doghurdığhim Y 195b; etdığhim Y 196c; korkdığhim Y 196b; yazdığhime NY 51b.
- dik (past): bildik NY 54b; geldik NY 236d; kaldik NY 234d.
- dik- (participle): chikdikleri NY 241b; gyormediklerin Y 110ac.
- dikde (gerund): aldıkde NY 119b; bichdikde Y 161a; didikde Y 101c; etmedikde Y 247b; virdikde N 77b.
- dılar (past): aldılar Y 189d; bulamadılar Y 148d; chikdılar Y 124d; kapdılar Y 191d; kodılar N 98d; saldılar Y 221c.
- diler (past): aldiler N 248c.
- dim (past): (after front vowel) NY 94d, 121bc, 123b, 124b, 229d, N 189d; (after back vowel) NY 42c, 124ac, 183b, 188c, 196a, N 86ab, Y 122a.
- dim (past of aux.): kızkanırdım NY 196d; umudlerdim N 217a.
- dın (past): (after front vowel) N 92a, 114b, 216b, NY 22a, 198b, 199ad, 200b, 201bc, 211a; (after back vowel) N 25d, 216c, 221a, NY 56a, 194d, 199b, 203c, 204c, 207d, Y 95a, 204b.
- dın (past of aux.): layıkdın NY 208a.
- dınız (past): egdınız Y 249c; etmediniz N 249c; yakdınız NY 176d.
- dır- (causative): avındır- N 216c; endir- N 214a; kaldır- NY 222c; sakındır- NY 196a; yarashdır- NY 139d; yazdır- NY 187d.
- dir (preceding vowel: e) NY 29c, 39a, 138d, 143a, 174a, 192c, 221b, N 70a, 72d, 84c, 87c, 128a, 193b, Y 109d, 111c, 163c, 193a; (preceding vowel: i) NY 28b, 32c, 34ab, 46a, 47a, 54c, 136d, 137d, 184d, 197a, 232a, N 44a, 70d, 83b, Y 25a, 178a, 243d; (preceding vowel: ü) Y 44a; (preceding vowel: a) NY 138b, 182c, 208b, 224a, 237b, 240c, N 12a, 17d, 43a, Y 109a; (preceding vowel: ı) NY 235b; (preceding vowel: o) NY 44b, 183a, 192b, 231b; (preceding vowel: u) NY 56b, 235a, Y 128a, 222c; (with stress function) kandır kaynadi N 4d; jandır imrenmiş NY 92b; (other similar cases of stress function) NY 55d, 93b, 101a, 179d, N 103a, Y 61c, 117b; (temporal) bunje zhamandır 'for such a long time' Y 129b; (followed by ki) NY 121c, 129d, 176a, N 55b, 114c, 228c; see also -ibdir, -mişdir, -mişdir, -ubdur.
- dıraz 'long' N 2d.
- dırlar N 10b.
- dırlar NY 23c.
- di (past): (after front vowel) NY 60b, 95d, 142c, 154a, 173a, 194c, 223d, N 3d, 5cd, 6a, 7ac, 15a, 18a, 80a, 98a, 114c, 172a, Y 27d; (after back vowel) NY 27ab, 40c, 90d, 92d, 100d, 104d, 106bc, 115d, 127d, 128d, 129d, 138c, 139d, 145c, 149d, 152bc, 154ab, 171d, 194a, 212d, 223ad, 247d, N 3b, 4d, 5a, 6b, 7b, 85a, 112d, 114d, 117ab, 148d, 172d, Y 107d, 108d, 111d.
- di (past of aux.) satardi: N 2d; virurdi N 3a; (after front vowel) NY 175c, 194b, N 27d, Y 21b, 27c, 170a, 171c, 175c; rushen di N 106c.
- di- 'to say': didi N 6a, 7c, 15a, 80a, NY 60b; didiler 101d, 105c, 123a, 236b, 240b, 245b; didikde Y 101c; didikde N 81a, 101c; dirler N 36a, 172a, NY 118b, 175c, 220b, 221b, 231a; dirsem NY 29d; diyemem N 34c; diyelim N 141a; diyerek N 216c.
- didar 'face' NY 24c, 142b; 'glance' NY 46b.
- dide 'eye' NY 100c.
- dig- (participle): itdığımız N 16d; yedigim N 34a.
- diger 'the other' NY 125b.
- dik- (participle): dediklerine N 79d.
- dikde (gerund): didikde N 81a, 101c.
- dil 'tongue' NY 35a, 194a, N 56c, 74b.
- dil 'heart' NY 95b, 158c, 204b, Y 38a.
- dilar (past): kaldılar N 10c.
- dilbend 'heart-tied, captive through love' NY 36c.
- dilber 'handsome youth' NY 100b.
- dildade ol- 'to be devoted to, to befriend' N 72c.
- dile- 'to desire' NY 141d.
- diler (past): (after front vowel) N 221a,

- 238a, 239c, NY 101d, 105c, 122a, 145d, 180a, 226abc, 236b, 239b, 240b, 245ab, Y 190d; (after back vowel) N 120d, 124d, 148d, 237a, 244d, NY 146a, 175a, 181d, 221c, 238c, 240a, 244ab, 248ab, Y 238a, 239c, 248c.
- dilli 'talking, articulate, eloquent' NY 189c.
- dilshad 'heart-warming' NY 45a.
- dimagh 'fragrance' (?) N 71d.
- Dimo (male name of an Albanian) N 2c, 4a, 6a, 7c, 8a, 15a, 17a, 79b, 197d, NY 21bc, 27a, 53bd, 54a, 60a, 89b, 128c, 144d, 153a, 158b.
- din- 'to stop, to subside' NY 27d, 32b, 211d.
- din 'faith, religion' N [2b], 11ad, 13c, 17c, NY 177a; dini Mesih 'Christianity' N 76d; dini Masikh 'id.' N 82d.
- dingle- 'to listen to' Y 244c.
- dinle- 'to listen to' N 17a, 73d, 244c, NY 89a, 91a.
- dir: begdir Y 103a.
- diregli 'with a pillar' NY 208c.
- dirikhshan 'glittering' Y 107b.
- dirlig- 'life, sustenance, income': dirlıgım NY 34a; dirlıgın NY 22b.
- ditire- 'to tremble' Y 90a.
- ditre- 'to tremble' N 90a.
- divan 'the Court' NY 128b, 223d, 226d, 227ad, 229d, 236d, 238d, 242c, 247c, 253a.
- divane 'deranged, crazy' NY 220-253d (in some cases perhaps the dative of divan), NY 223a, 253bc.
- divankhane 'parlor' N 68a.
- diya (past, plus excl.): ashdiya Y 110b; gyordiya Y 110a; oldiya Y 110c.
- diyar 'land': diyari ghurbet Y 56d.
- diyavolozh (Jewish speaker) 'devil' NY 204d.
- diz 'knee' NY 138d.
- dızıl- 'to line up' NY 63d.
- Dobrujali 'Dobrudjan' NY 210c.
- dog- 'to beat' Y 236c.
- dogh- 'to rise [sun]' NY 60c.
- doghran- 'to be slashed' NY 193b.
- doghur- 'to give birth to' NY 195b, 198c.
- dögün- 'to beat oneself (in despair)' Y 188d, 243a.
- dol- 'to be filled, to become full' NY 105a.
- dolama: bel dolamasi 'waist wrapper' NY 161a.
- dolash- 'to get tangled' NY 35a.
- doldur- 'to fill' N 192d.
- dolu 'cup' N 215d.
- domuz 'boar' N 219d, Y 203b, 212d.
- don- 'to return' Y 149a.
- donan- 'to line up' NY 104d.
- donanma 'illumination' N 68b.
- donuz 'boar' N 203b, 212d.
- dort 'four' Y 102b.
- doruk 'lie': doruk dutdur- 'to plant a lie, to sell a lie' NY 35a.
- dosd 'friend': dosdum N 15a, 72c, Y 60-67d, 212b; dosdun Y 59a.
- doshe- 'to furnish' Y 135a.
- dost 'friend' N 4a, 11d, 59b, 60bd, 61-78d, 72c.
- dög- 'to beat' N 236c.
- dögün- 'to beat oneself (in despair)' N 188d, 243a.
- dön- 'to return' N 149a.
- döshe- 'to furnish' N 135a.
- du 'two': du dil 'two hearts' NY 158c; du se 'two or three' N 102b; see also dushesh.
- dua 'prayer, blessing' N 38d.
- dudu 'parrot' NY 189c, N 212b.
- dugh- (participle): doghurdughım N 195b; korkdughım N 196b; oldughım NY 188b, 195c, N 195a.
- dugün 'wedding' NY 59d, N 63a, Y 107c; dugün id- 'to hold a wedding' NY 185d.
- duhn 'oil' NY 106d.
- dukde (gerund): buldukde NY 122c; duydukde NY 184a; etmedukde N 247b; gyordukde Y 170c; oldukde NY 53ab, N 71d, 149b.
- dukden sonre NY 53c.
- duken- 'to come to an end' NY 220a, Y 242a.
- dukhter 'daughter' Y 57a.
- dukje (gerund): NY 89c.
- duler (past): bulduler Y 120d, 244d.
- dum (past): gyordum N 122a; oldum NY 180c, Y 191d.
- duman 'fog' NY 40c.
- dun (past): gyordun N 112b; kondurdun N 204b; oldun N 95a, NY 202a, 204a, 212c, Y 200a, 221a.
- dunya 'world' N 12a, 82b, NY 195b.
- dunyalıg 'opulence, wealth' NY 23b.
- dunyevi 'worldly, of the world' NY 253a.
- dur- (causative): doldur- N 192d; dutdur- NY 35a; kondur- NY 204b; öldur- N 16a; soldur- Y 190d.
- dur: layukdur N 131d; nabuddur N 178b; nur dur N 11a; zhulumdur N 222c; (after front vowel) dalgalikdur N 243d; degildur N 178a; kandedur N 111c; layikdur Y 131d; nedur N 16d; yok mi dur N 25a; zahmetdedur N 163c.
- dur- 'to stand' NY 66a, 136a, 242d; 'to function, to serve' NY 119c; bakıb dur- N 19d.

- dur (with abl.) 'far from' NY 23c, 48c;
dur ol- 'to go away' NY 244b.
duragh- 'a place to stay' NY 208b.
durli: envayin durli 'of many kinds' N 69a.
durust 'straight' N 17b; 'honest, sincere'
N 14b.
dush- 'to fall' N 18c, 86b, 213c, NY 24b,
37b, 48b, 56a, 246d, Y 117b.
dush 'dream' N 80d.
dush: beru dushe 'to this side' NY 198b.
dushesh 'double-sixes (in games with dice)'
NY 157b.
dushman 'enemy' NY 178b, 200c, 209a.
dushur- 'to let fall, to drop' NY 101a.
dut- 'to hold' N 17b.
duvak 'bridal veil, bridal baldachine' NY 64c.
duy- 'to hear of' NY 42b, 61c, 184a, N 113a.
duy ol- 'to be heard of (rumor)' N 114d,
Y 111d.
duzgünji 'make-up lady' NY 64a.
dügün 'wedding' Y 63a.
düz 'smooth, correct (speech)' Y 44a.
dyar 'land' NY 23a, 198b, 245b.
- e (excl.): kaldire NY 222c.
-e (in Persian izafet): jane janan NY 94c.
-e (opt.): (after front vowel) N 79d, 81-85d,
87d; gele N 9c; gyostere N 86d; ire N
79d, 81-85d, 87d; soylene Y 177d; vire
N 9d; virile NY 184c; (after back vowel)
ate NY 176c; biraghe NY 176a; gyore
N 80d; iture NY 176b; ole N 17d, 74abc,
NY 66c, Y 67c.
-e (dat.): (after front vowel) N 10d, 74d,
75c, 78c, 82d, 151c, 204c, 215c, 245b,
249c, NY 31c 52a, 57d, 90a, 91c, 92a,
119c, 169b, 173d, 182c, 188b, 200c, 201b,
212c, 224c, 232a, 235c, 237d, 246b, 250b,
251d, Y 132c; (after back vowel) N 8d,
16d, 17b, 18c, 19c, 71b, 84d, 85d, 86b,
88abc, 93c, 114a, 115a, 133a, 213c, 215a,
218d, NY 53a, 58b, 63ab, 64d, 96c, 97b,
103b, 118a, 123d, 124c, 126a, 127c, 128b,
131b, 134c, 135b, 140a, 145b, 147a, 176bc,
185b, 194b, 197b, 198b, 223bd, 226ad,
227a, 229d, 234c, 236d, 238d, 250c, 253a,
Y 93c, 133a, 204c; see -edek.
ebedi 'forever' NY 186c, 201c.
ebiyat 'verses' N 73a.
Ebreiyiko 'little Hebrew' NY 164c.
ed- 'to do': edek Y 149b.
-edek 'until': bu anedek NY 231c; bu güne-
dek N 10a; hashredok NY 183d.
Edirne (name of town) NY 221c, 226d,
N 223a.
- Edrene (name of town, today Edirne) Y 223a.
efendi 'Sir' NY 29d.
efghan 'moaning, lament' N 87b, NY 116c,
173b; efghan eyle- 'to lament' N 27b.
Eflah 'Walachia' N 169a; Eflah eline 'to
Walachia' N 61a, 102d.
eg- 'to bend' Y 249c.
eger 'if' NY 31a, 59a.
egle- 'to amuse': gyonlun egle- NY 251b,
253d.
eglenje 'entertainment, pastime' NY 152c,
187c, 253b.
ehl: ehli tujar 'the merchants' NY 247a.
ehval 'state, condition' Y 54b.
-ejeg (participle): gidejeg yer Y 123c.
-ejek (participle): gidejek yer N 123c; (finite)
bitejek NY 180d; gyorejek mi Y 178d;
gyosterejek N 234c.
ejel 'hour of death' NY 252a.
-ek (opt.): edek Y 149b; gidek NY 61a;
idek NY 59c, 240d.
ek- 'to sow, to plant' NY 198c.
ekliisa 'church' N 65b.
eklisiya 'church' N 75a.
eklisiya 'church' Y 65b.
ekmekji 'seller of bread' NY 128c.
eksigli 'poor, helpless woman' Y 180c, 230d.
eksikli 'only a woman, poor, helpless wom-
an' N 15c, 83c, 180c, 230d.
el 'hand' N 83d, 85d, NY 65d, 94a, 122a,
190a, Y 165b, 189d; elime dushesın N
213c; eline gel- NY 93b; ele gel id- 'to
reach for, to handle' NY 91c.
el 'land' N 21a, 75d, 102d, NY 22c, 61a,
178b; 'stranger' NY 176d, 182c.
elbet 'of course' NY 57d; 'by all means,
definitely' NY 118d, 146d; elbet ki N 16a.
elbete 'without fail' NY 225a.
ele- 'to make': eshkyar ele- NY 35c.
elem 'grief' NY 32d, 179e, 201b.
-eler (opt.): ideler N 14c, NY 58d; vireler
NY 65d, N 76a.
elfaz 'words, speech' NY 44a.
-elim (opt.): idelim NY 185ad; virelim NY
185b.
elle- 'to handle, to touch' NY 91d.
elma 'apple' NY 190a.
elvida 'farewell!' NY 38d.
-em (opt.): bilem NY 28a; bulem Y 178c;
idem N 15d; yazem NY 28b, 58c; yazdı-
rem NY 187d.
-em (aux.): aghlarem N 182d; aghlerem Y
182d; ararem Y 174b; bendem NY 39c;
dilbendem NY 36c; iderem N 30c, 82c;
inlerem Y 174c; isterem Y 174a; olubem

- N 84a; satashmishem Y 31c; satashmishem NY 28c, N 31c; söylerem NY 35d; sunarem N 30b; tuterem N 183c.
- ema 'but' N 15b, 35d.
- emem: deyemem Y 34c; diyemem N 34c.
- emir 'order, command' Y 236b.
- emma 'but' Y 35d.
- emr 'order, command' NY 52b, N 236b; emri Khuda NY 236d.
- emvaj 'wave, ripple' NY 45b.
- emzir- 'to suckle' NY 195d.
- en (participle): eken NY 198c; gelen N 10d; gelen gechen NY 224c; giren NY 126d; güden N 219d; gyochen NY 253a; gyoren NY 45a, 241d, N 75c; gyoturen NY 235c; ishiden NY 248a; olduren Y 220b; öldüren N 220b.
- en (adv.): jebren Y 189d.
- enas 'community, people' N 9c.
- endam: tenasubendamim 'my well-built one' NY 197b.
- ende (gerund): gidende 'when she left' NY 249a; sual idende NY 133b, 230a, 246a.
- endir- 'to lower down, to put in' N 214a.
- enfa: enfasi 'the good of it' N 16d; enfasin bul- NY 33c.
- engin 'the open sea' NY 38c.
- enkheremado 'cursed' N 206d.
- enkher emato 'cursed' Y 206d.
- envar 'light' N 8d, 13d, NY 178e.
- enva: envayin durli 'of many kinds' N 69a; envayi elvan 'of many colors' NY 104c.
- er (aor.): cheker NY 167b; dusher NY 37b; ider NY 42b, 121a, 232d; keser NY 139b; tuter N 71a; urker NY 245c; see also -erdi, -erem, -erler, -erse, -ersın, -ersiz.
- er 'man' NY 137b.
- erazil 'vile' N 213b.
- erdi: iderdi Y 27c.
- erem (aor.): iderem N 82c; tuterem NY 183c.
- Eremya 'Jeremiah' Y 253d.
- erish- 'to flirt' N 3c.
- erkyan 'rules, methods' N 11b; 'notables' NY 227c, Y 66b; erkyani shahan 'royal dignitaries' Y 107a.
- erler (aor.): dogerler Y 236c; dögerler N 236c; iderler N 16b, 20a, 24a, NY 171c, Y 170c.
- Ermen 'the Armenians' N 78d.
- erse: dusherse N 18c; iderse NY 225c.
- ersın (aor.): idersın N 75b, 85b.
- ersiz (aor.): idersiz NY 237c.
- ertesi gün 'on the following day' NY 238b.
- esame 'names' NY 246a.
- esb 'horse': esbu reftar 'swift horses' NY 102a.
- esbab 'circumstance' (?) NY 234c.
- esen (an unclear verbal form of 2nd pers. sing.): bilesen N 70d; gechesen N 64d; gyoresen NY 115b.
- esh- 'to come along' NY 118c; yoli esh- 'to travel along the road' NY 147c.
- eshgsız 'without love' N 55a.
- eshk 'love, passion' NY 36a, 37a, 38a, 41a, 50a, 101a, 141a, N 85a.
- eshk 'tears' N 4c.
- eshkal 'appearance' N 217c.
- eshksız 'without love' Y 55a.
- eshkya 'brigand' N 213a.
- eshkyar 'distinct, visible': eshkyar ele- 'to reveal' NY 35c.
- eshuzh (opt., Jewish speaker): gyoresuzh N 130d.
- esın (opt.): dushesın N 213c; gechesın Y 64d; gyoresın N 69d.
- esız (opt.): viresız NY 249b.
- esin (opt.): bilesin NY 31b.
- esir 'captive, slave' NY 39c.
- esirge- 'to hold back, to refuse' NY 142c.
- esrar 'mysteries' N 75a.
- et- 'to do': etdim NY 124b, 145d; etdin N 216b, NY 199ad, 200b, 201bc, 211a; etdi N 3d; etdiler N 239c, 245a, Y 190d, 226b; etdukje Y 89c; etmedi N 172a, 249c; etmedukde NY 247b; etmek Y 59a; etmish NY 134b, 137a, 235c, Y 134c; etmish N 134c; etseler N 78a.
- etmek 'bread' N 2d, 3a.
- ev 'house' N 1b, 3a, 68a, 98a, 172b, NY 40a, 97a, 120a, 176c, 182a, 191a, 202d, 241b.
- evel 'the beginning' NY 37a; bir saet evel 'as soon as possible' N 85c.
- evghan eyle- 'to moan, to lament' Y 27b.
- evlad 'child' NY 206c.
- evladsız 'childless' NY 180c, 211ab.
- evloyis id- 'to bless' NY 65c.
- ey (vocative) NY 94c, Y 155d, 164d, 166d.
- eyam ezeli (perhaps corrupt for kadim ezeli) 'ever' N 8b.
- eyer (present): ideyer N 173a; tokeyer Y 173c.
- eyim (opt.): oleyim NY 174d; vireyim N 6c.
- eyle- 'to do' NY 202c, 222b, 229d, 235d, 237b.
- eylig et- 'to do a favor' NY 134b.
- eyu (excl., Jewish speaker) NY 243a, Y 127d, 242b.
- eyû (excl., Jewish speaker) N 127d, NY 131a.

- Eyub (suburb of Istanbul) NY 96c, 97b, 123d; Eyub Sultan 'id.' NY 124c.
 ezamet 'majesty' NY 66a.
 ezdermiyan ? (perhaps corrupt for el der miyan) N 165b.
 -ezhuzh (opt., Jewish speaker): gyorezhuzh Y 130d.
- fakirkhane 'a modest home' Y 191b.
 fakir 'poor': a poor person, poor devil' NY 92a, 121a, 252d, N 249c.
 fakirkhane 'a modest home' NY 181c.
 fakr 'poverty': fakr u taksirat NY 22d.
 fakrkhane 'a modest home' N 191b.
 farigh ol- 'to desist' NY 154d.
 farz 'an absolute necessity' NY 240c.
 fasil 'a musical piece' Y 67c.
 fasilet ? (perhaps a corrupt variant of fastiller) NY 160c.
 fasl 'chapter, episode' NY 34c; 'musical piece' N 67c.
 feda 'an offering' N 77d.
 feleg-: charkhi felegin 'of the Wheel of Destiny' NY 179a.
 felek: charkhi felek 'the revolving firmament' N 70c.
 fenalg- 'evil': fenalgle 'in evil' N 252c.
 fenalik 'evil' Y 252c.
 fend 'ruse' NY 194c, N 216b.
 Fener (a quarter of Istanbul) N 1b, 2a, NY 39a, 125d.
 ferman 'order, command' NY 52c, 119b, 146b, 224b, 225a, 226a.
 fertut 'senile, doting' NY 154d.
 feryad 'lament' NY 173b, N 244c; feryad id- 'to lament' NY 121a.
 fesad 'mischievous' Y 165d.
 fetan 'seductive, alluring' Y 46b.
 fetanet et- 'to turn ingeniously to' N 5d.
 fevri 'instantly, on the spur of the moment' NY 142a.
 feyde 'the good of' NY 118b, 221b.
 fishir fishir (onomatop. for a gushing sound) N 215c.
 fighan 'lament' N 114a, NY 191e, 220a, 222c, Y 244c.
 fikr id- 'to think of' N 19a.
 filhal 'at once, promptly' Y 117c.
 filji 'person suffering from elephantiasis' (?) N 214d.
 firak 'anguish' N 220a.
 Firaun 'Pharaoh' N 199a.
 Firavun 'Pharaoh' Y 199a.
 firengsi 'in Frankish (European) style' N 98c.
- firukht id- 'to sell' NY 250d.
 fisge 'finger flip' NY 170d.
 fiza 'lament': fiza id- 'to lament' NY 173a; fiza fighan 'lamentations' N 114a.
 fodulje 'conceited' NY 166c.
 fos biyikli 'with bushy mustache' NY 210c.
 Freng 'European' NY 100b; 'the (pagan) Romans' NY 202a.
 fuchi 'barrel' N 215b.
 furset 'opportunity' N 19c.
- geber- 'to croak' NY 155-167d, 169d, N 168d.
 gech- 'to traverse' NY 102b; 'to move, to migrate' N 198b; 'to proceed to, to occupy (a seat or position)' NY 64d, 218b; 'to pass by' NY 252a.
 gechin- 'to get along, to live' N 22d, Y 187a.
 gechin- 'to get along, to live' Y 22d, N 187a.
 gedig- 'privileged position' N 218b.
 geje 'night' Y 96b, 148a.
 gel- 'to come' N 6c, 9c, 10d, 11d, 14a, 114c, 198b, NY 23a, 24a, 26b, 32a, 54d, 91c, 93b, 118a, 145b, 220d, 226a, 227a, 229d, 236d, 245b, 252a; gel beri et- 'to beckon to come on' NY 124b; gelene gecene 'to all passers-by' NY 224c. Geldi- (nickname for Sabatai Sevi) Y 152a; Geldi- 'id.' N 152a; Geldi Geldi 'id.' NY 132d.
 gelin 'bride': gelin alijilar 'bride-fetchers' N 136b.
 gelin 'young woman' N 69b, 151b; 'bride' NY 154b; gelin alijilar 'bride-fetchers' Y 136b.
 gemi 'ship' NY 38c.
 ger 'if' NY 130b, 236c, 237c; 'whether' NY 234b; ger ... ger 'whether ... or' NY 225b.
 geran 'hard' NY 145c.
 gercek 'true' N 80a, NY 137b.
 gereg: etseler gereg N 78a; gereg ... gereg 'whether ... or' NY 37c.
 getir- 'to bring' N 12d, 13c, NY 59b, 249d, Y 117c.
 getir- 'to bring' NY 230c.
 gevherbar 'gem-studded' NY 46a.
 geysi 'clothes' N 112c.
 Ghalmukh 'Kalmuck' Y 207a.
 gham 'grief' Y 23c, 156a, 184b.
 gharib 'abandoned, lost, forlorn' NY 252d; 'in foreign lands, far from home' NY 33d, 184b, Y 56d; gharib biragh- NY 176a.
 ghariblik 'foreign place, away from home' N 56d.
 ghark 'drowning' NY 36d; ghark et- 'to

drown (trans.) NY 201b; ghark ol- 'to drown (intrans.)' N 86b; ghark olun- 'to be drowned, to drown (intrans.)' NY 28d; gharki belaye N 18d.
ghem 'grief' N 23c, 156a, 184b, NY 34d, Y 190e.
ghonche 'bud' NY 45c, N 151a, 190c.
ghonchenaz 'delicate like a blossom' N 180b.
ghurbet 'foreign place, away from home' Y 56d; 'stranger, vagabond' NY 176b, 209d.
ghurbetlig- 'foreign land, away from home' N 176b.
ghuse 'grief' NY 179c.
-gij (actor noun): dalgij 'diver' Y 117c.
-gin (verbal adj.): chappgin NY 147a; shashgin NY 221a, 224d.
gibi 'like' N 5c, 28d, 38b, 194d, NY 135d, 177d, 245c, Y 43a, 175b.
gid- 'to go': gidejek NY 123c; gidek NY 61a; gidende NY 249a.
gidish 'act of going' Y 149b.
gije 'night' N 96b, 148a; gije u gündüz N 87b.
-gin (verbal adj.): kesgin NY 50b.
gir- 'to enter' NY 65b, 122d, 126d, 223d, 239b, Y 60b; naghmeye gir- 'to begin a song' N 5c.
giri 'back': giriye dön- NY 149a.
giriftar ol- 'to be struck by' NY 188b.
giro: şimden giru 'henceforth, hereafter' N 218d.
giruh giruh 'in crowds' NY 128a.
git- 'to go': ala git- NY 121c; oldi gitdi NY 154a.
giy- 'to wear, to put on' N 69a, Y 104c.
giyin- 'to dress' N 104c.
güd- 'to herd' N 219d.
güftüğü 'slandering, gossip' Y 150b.
güftüğü 'slandering, gossip' N 150b.
güj gel- 'to offend' NY 145b.
gül- 'to laugh' NY 37c.
gül 'rose' NY 45c, 190c, Y 109c; gül yüzli 'rosy-faced' N 71c.
güldidar 'rosy face' N 69d.
gülnar 'pomegranate' NY 46b.
gülshen 'rose garden' N 69c, 169c, NY 190c.
gülüş 'smile' NY 45a.
güm 'lost' NY 158c.
gün 'day' N 4a, 10a, NY 102b, 147c, 174e, 182b, 238b, 249d, 252a; 'sun' NY 60c; gün begün 'from day to day' NY 149d.
gündüz 'by daytime' N 87b.
güñesh 'sun' NY 250b.
günlug 'for a day' NY 234b.

Gürji 'Georgian' NY 233c.
güyegi 'son-in-law' N 6d; ich güyegi NY 185c.
güzel 'fair, beautiful' N 8a, 69b.
gyavur 'Unbeliever, giaur' NY 209b.
gyah ... gyah 'at times ... at times' N 20c, NY 47b.
gyobeg- 'umbilical cord' NY 139b.
gyog 'sky' NY 182b, 229b, 243b.
gyonder- 'to send' NY 26c.
gyondur- 'to send away' Y 176b.
gyonl- 'heart': gyonlu NY 141d; gyonlum N 38a, 84ad, NY 199c; gyonlumuz NY 36a, Y 24c; gyonlumuz N 24c; gyonlun N 6b, 17b, NY 57c, 92c, 140b, 142a, 251b; gyonlun egle- 'to console oneself' NY 251b, 253d.
gyonul 'heart' N 4d, 72b, 87b, NY 95b, 233d; gyonul kayna- 'for one's heart to be stirred up' N 6b; gyonul vir- 'to give one's heart' N 77b, NY 92c, 142a, 155b.
gyor- 'to see' N 5b, 10a, 68d, 69d, 75c, 80d, 85c, 112b, 172d, 215a, NY 45a, 49a, 67d, 115b, 116a, 121b, 122a, 129b, 130d, 170c, 178d, 186d, 208ad, 241ad, Y 110a, 224b; 'to see to' NY 240a.
gyorun- 'to appear, to become visible' NY 92d, 105c, 115c, 181a.
gyosder-: alay gyosder- 'to hold a parade' Y 103c.
gyoster- 'to show' N 86d, NY 221c, 234c; alay gyoster- 'to hold a parade' N 103c.
gyotur- 'to transport, carry' NY 121b; 'to abduct' NY 235c.
gyoya 'as if, supposedly' NY 100b, N 224b.
gyoz 'eye' NY 127d, 32b, 57b, 80d, 167c, 175a, NY 178d, 220c; gyoz et- 'to watch' N 172a; gyozumden kızkan- NY 196d; gyozı yashi 'his tears' (etc.) Y 27d, NY 32b, 211c, N 211d.
gyozed- 'to look for, to wait for': gyozedub N 19c.
gyozli: oynak gyozli N 209c.
haber 'news' NY 231b.
hachan 'when' NY 27a, 94d.
hak 'the right' NY 225d, 229d, 235d; hak sheriyyet et- 'to render justice' N 249c.
Hak 'God' N 17bd.
haka ki 'truly' NY 37b.
hakir 'humble, lowly' N 83b.
hal 'state' NY 92d, 174d, 184a, 220d, N 114c, 215a.
hamla 'rower, oarsman' NY 124b.
hancher 'dagger': dal hancher ol- Y 122d.

hande 'where' NY 128d, Y 149b; her hande Y 211b.
 hangi 'which' NY 198b.
 hani 'where is it?' Y 174a.
 hap hazır 'all ready' N 97c.
 haps: hapsde 'in jail' Y 155c; hapsden çikar- 'to release from prison' Y 238c; haps id- 'to seize, to apprehend' NY 120c.
 harami 'robber' N 208b.
 harami 'brigand' NY 206a.
 harb 'harp' N 72a.
 harbi 'quickly' NY 96c, 124d.
 haseki 'sergeant at arms' NY 146c, 147a.
 hashha (excl.) 'God forbid!' NY 231b; hashha ki N 71b.
 hashr 'the day of resurrection, the end of times': hashredek NY 183d.
 hasır 'straw mat' NY 221d.
 hasm 'enemy' NY 235b.
 hasret 'longing, wish' N 84d, Y 38d; 'unfulfilled wish' Y 110d; 'yearning, frustration' NY 183c, 184e; hasretidik 'we longed (to...)' NY 186d; hasret kavush- 'to be united after long separation' NY 156b; hasreti zar 'nostalgia and grief' N 56d.
 hasud 'spiteful' NY 169d.
 hatun 'lady' NY 154b.
 hava 'wind' Y 55c; havaye vir- 'to waste' N 22a; havaye ver- 'id.' Y 22a.
 havadis 'news' N 132a.
 havz 'pond, font': havzi mekam NY 105a.
 hay (vocative) N 205c.
 hay (excl.) N 216d.
 haydud 'brigand' N 197b, 207a.
 haykır- 'to scream' NY 127c, 235a, 242b.
 hayr 'the good, benefit': hayr u sher 'good and evil' NY 54d; hayrole 'may it end well!' N 17d.
 hayvan 'animal, brute' N 190d, NY 207c.
 hazır 'ready' NY 96b, 136b, 238a, Y 97c; hazır bash 'ready' NY 97d; hazır eyle- 'to prepare, to make ready' NY 222b; hazır id- 'to prepare' N 98b; hap hazır 'all ready' N 97c.
 hazırla- 'to make ready, to prepare' N 238b.
 hazırlan- 'to be made ready' Y 238b.
 hazm 'digestion': hazmi taam NY 161c.
 hazret: pasha hazretlerine 'to His Excellency the Pasha' NY 119a; hazret Isa 'Jesus Christ' N 11c, 12d.
 heb 'all of them, all of it' NY 42b, 130c, 179d.
 hebaye 'for nothing' (?) N 22a.
 heft 'seven': hefti esrar 'the seven sacraments' N 75a.
 heftelik 'for a week' NY 234b.
 hejab 'embarrassment' NY 35d.
 hejar 'rock, stone' N 188e.
 hekmet: hekmet ilahi 'through God's wisdom' Y 21c.
 hekyaye 'story' Y 177d.
 helavet 'sweetness, relaxation' NY 161c.
 hem 'moreover' NY 56c, 208c; 'and' N 44a, NY 252d, Y 64a.
 hema ? (perhaps hem a) Y 95c.
 hemd 'praise' N 95c.
 hemdem ol- 'to be assembled' N 71d.
 hemen 'just, only' N 17b.
 hemi 'all of them' Y 145d.
 heml: heml et- 'to give birth' Y 195a; heml ol- 'to become pregnant' NY 163a, N 195a.
 hengyam 'spectacle' NY 115c.
 hengyamiko (dim. of hengyam 'time') NY 165a.
 her 'each' N 4a, 19b, 74b, NY 58d, 234c, Y 58b; her bar u saet 'at all times' N 20d; her demde 'always' NY 211c; her hande 'wherever' Y 211b; her kande 'wherever' N 211b; her ne 'whatever' NY 29d; her vejh ile 'in every way' NY 141c; her yanden 'from all sides' NY 104b; see also herdem, hergiz, her kes.
 heraket et- 'to move, to act' NY 145d.
 heram 'illicit, forbidden' N 82b.
 heramı 'robber' Y 208b.
 herdem 'constantly' NY 38b.
 hergiz 'never' NY 27d, 32b, 250b.
 herif 'man' NY 89d.
 her kes 'everyone' NY 253b.
 hesbiye 'for nothing' Y 22a.
 hevadis 'news' Y 132a.
 heveng 'hanging' NY 208d.
 hey (vocative) NY 153d, 156-163d, 165d, 167-169d, 197d, N 154d, 155d, 164d, 166d.
 heybet 'an awe-inspiring sight' N 75c.
 heyran ol- 'to be surprised' NY 94b.
 heyret: heyretde kal- 'to be perplexed' NY 148b.
 hikmet: hikmet ilahi 'through God's wisdom' N 21c.
 Hırvat 'Croat' Y 209x.
 hich 'not at all, never' NY 129b, 211d, 250c; 'ever' NY 229b; 'nothing' NY 34a.
 hin 'time, moment' N 58d.
 Hind 'India': Hind u Chin NY 41c.
 hojet 'writ' NY 245d, 246b, 247d.
 horos 'rooster' Y 164a.
 hortla- 'to haunt (souls of the dead)' Y 198c.
 horyat 'boor' Y 209d.

hosh 'nice' NY 24d, 57b, 135a; 'well' NY 187b; hosh ilhan 'pleasantly singing' Y 109d.
 hramande 'walking gracefully' Y 169b.
 Hrisdiyan 'Christian' Y 59c.
 Hrisdiyanlık 'Christian lands' Y 61b.
 Huda 'God': Huda bilir Y 188a.
 hunerli 'talented' NY 137b.
 hunkyar 'the Sultan' NY 222a, 223c, 233b;
 Hunkyar tahti (name of an unidentified area in or near Istanbul) NY 39b.
 husn 'beauty' N 43a.
 husumet 'animosity' Y 149d.
 hüsn 'beauty' Y 43a.

-i- (inorganic vowel): bakhdılı N 76b.
 -ı (gerund): alı ko- N 98d; salı vir- N 125a.
 -ı (poss.): elfazı Y 44a; kızlarında Y 63c.
 -ı (acc.): halını N 215a; kızı Y 139c; kızını Y 240d; yolunu N 222a.
 -ib (gerund): aldanıb N 10d; bakıb dur- N 19d; basıb NY 235b; bulıb N 224b; chalıb NY 251d; sakındırıb NY 196a; sarılıb kujul- N 162a; shashıb kal- N 10c; yanıb tut- N 86a.
 -ıbdır: kalıbdır NY 224d; kushanıbdır NY 122b; salıbdır Y 57d.
 -ıdık (aux.): hasretıdık Y 186d.
 -ıjılar: alıjılar NY 136b.
 -ıji: kıyji NY 206c.
 -ık (verbal adj.): achık N 113d; bulanık NY 56b; daghınık N 113c.
 -ıl- (pass. or refl.): achıl- N 69c, NY 103d, 156a, 190c; ayrıl- NY 252b, N 4b; dizıl- NY 63d; sarıl- NY 162a; yaklasıl- NY 102d; yıghıl- NY 115d.
 -ıla: zamanıla 'in the course of time' N 219c.
 -ılı (verbal adj.): azılı NY 203b.
 -ım (poss.): (after flat front vowel) NY 30a, 182a, 183a, 187cd, 188c, 189c, 190a, 191ab, 192a, 197c, 202d, N 35a, 54a, 81c, 82a, 83a, 84cd, 85c, 174bc, Y 193b, 204c; (after round front vowel) NY 60c, 182b; (after flat back vowel) N 6d, 81b, 82c, 84b, 114b, 192c, 228c, Y 188d, NY 32d, 34ab, 52c, 60c, 124a, 174bd, 175a, 178c, 180b, 189a, 191c, 197ab, 199b, 201c, 203c, 207d, 212a, 229ad, 235bd; (after round back vowel) N 60d, 190b, NY 188d, 193a, 196d, 229c, Y 189b.
 -ım (poss. acc.) NY 35c, 40b, 188a, 200b.
 -ım (aux.): ararım N 174b; iderım Y 30c; inlerım 174c; isterım N 174a; kavrulırım Y 192d; nishleyejgım NY 28a; sunarım Y 30b.

-ime (poss. plus dat.): (after front vowel) N 13c, 17c, 51c, 213c, NY 60 d, Y 58c, 65d, 188c; (after back vowel) N 15d, 58c, 114c, NY 51b, 52c, 177c, 179b, 186ac, 201a.
 -ımış (aux.): erımış N 137b.
 -ımız (poss.): (after flat front vowel) N 11a, 16d, 88c, NY 62d, 177a, 202c, 231b, 232c, Y 149b; (after round front vowel) NY 63a; (after flat back vowel) N 11abc, 18c, 177d, NY 63b, 185c; (after round back vowel) N 88b.
 -ımuzh (poss., Jewish speaker): kızımuzh Y 130b.
 -ın- (pass. or refl.): alın- NY 133c; delin- N 84b; gechin- Y 187a; salın- NY 55c, 169a, N 70b; sevin- Y 238a; yapın- NY 124a.
 -ın (imp.): bilin NY 237d; eshın NY 118c; geturin NY 230c; virin NY 230c.
 -ın (instrumental): sabahın NY 111a, 148b; sheb karanlıghın NY 97a.
 -ın (3rd p. poss. acc.): (after flat front vowel) N 25c, 76c, 244d, NY 103a, 105c, 120b, 194a, 234c, 238b, 251d, Y 110a; (after round front vowel) Y 107c; (after flat back vowel) N 20b, 46c, 77c, 89c, 111b, 223b, 239c, NY 34c, 53d, 93d, 97c, 133b, 148a, 173c, 248c, 250d, Y 99a, 110b; (after round back vowel) NY 142d.
 -ın (2nd p. poss.): (after flat front vowel) N 15b, 74b, 80ab, 171d, NY 198c, 220c; (after flat back vowel) N 13d, 76d, 80c, 86c, 172d, 198c, 215a, 218d, NY 22b, 51a, 95a, 144d, 152c, 153a, 154b, 155a, 157a, 160a, 163a, 164b, 169a, 208b, Y 205c; (after round back vowel) NY 166b, Y 30d, 54b.
 -ın (2nd p. poss. acc.): (after front vowel) NY 50b, 52a, 65d; (after back vowel) NY 24c, 30c, 54b, 222b, N 215c, 218a.
 -ın (gen.): (after flat front vowel) N 5b, 64a, 74a, 214a, 246c, NY 61a, 90c, 227d, 240a, 242a, Y 37a, 45c; (after round front vowel) N 90b; (after flat back vowel) N 6a, 9a, 112c, 150a, 188c, NY 31a, 62a, 111a, 116c, 132b, 146d, 222a; (after round back vowel) NY 32b, 105d, 170b, 199c, Y 90b.
 -inde (3rd p. poss. plus loc.): (after front vowel) N 20d, 21a, 22c, 98a, NY 94a, 122b, 138d, 150ac, 178b, 233b, Y 108b, 120a, 178a; (after back vowel) N 2c, 13d, NY 27c, 111b, Y 108b.
 -inde (2nd p. poss. plus loc.) NY 210b.

- inden (3rd p. poss. plus abl.) NY 100c, 176c, 183c, 252b, Y 62ab, 189d.
- ine (3rd p. poss. plus dat.): (after flat front vowel) N 3a, 79d, 102d, 172b, 214a, 218c, NY 61a, 93b, 119a, 140c, 141a, 243c, Y 109c; (after flat back vowel) N 14c, 218b, NY 36bc, 54d, 99bd, 116b, 149c, 206c, 220d, 234d, Y 244c; (after round back vowel) NY 140d, Y 60b.
- ine (2nd p. poss. plus dat.): (after flat front vowel) NY 52b, 241b, N 222d; (after flat back vowel) N 76a, 77a, 217bd, NY 159c, 221d; (after round back vowel) N 74c.
- ını (2nd p. poss. plus acc.): kızını Y 240d.
- ınız (poss.): (after front vowel) NY 192b, Y 193d; (after back vowel) N 9a, 10a, NY 32a, 134c.
- ınız (poss. acc.): demınız NY 33a.
- ini (3rd p. poss. plus acc.): (after front vowel) N 73d, 78a, 81a, 120a, 173d, 190d, NY 94d, 97d, 123a, 139b, 142c, 166a, 186d; (after back vowel) NY 29b, 91c, 132c, 142b, 173c, 199ac, N 45c, 86d, 98c, 189d, 244c.
- ini (2nd p. poss. plus acc.): kızını N 240d, 241d.
- inje (gerund) 'when' NY 147c.
- inje (3rd p. poss. plus equative): ardınje NY 66b, 147b; lisanınje NY 101b.
- ir (aor.): (after front vowel) bilir N 188a, NY 175d; gelir N 145b, NY 220d; yetişir NY 192a; (after back vowel) basharır NY 136c; dolashır NY 35a; doldurır Y 192d; dushurır N 101a; haykırır NY 235a; oghradır N 172b; tutushır NY 192c; see also -ırdım, -ırım, -iridi, -irler.
- iraz 'aggreed' Y 158c.
- ırdım: kıskanırdım Y 196d; kızkanırdım N 196d.
- ırım (aor.): kavrulırım Y 192d.
- iridi: erishiridi N 3c.
- irler (aor.): dizilirler Y 63d; gehrler N 23a, 24a; varirler Y 171b; virirler Y 221a.
- İrum 'the Greeks' Y 150a.
- İsdambul 'Istanbul' N 1a.
- ısdan: beharısdan N 71b.
- ish (act noun): nekbet bakışlı Y 207a.
- istavroz 'the cross' Y 66c.
- ız (aux.): beklerız NY 96d; ishlerız NY 231c.
- i- (inorganic vowel): derdimend NY 252d; desdir N 88b.
- i (gerund): ali ko- NY 166a; sali ver- Y 125a; sali vir- N 218a.
- i (Persian izafet) N 12b, 18d, 70bc, 75a, 76d, 77b, 82d, 86b, 128b, 146a, 160a, 178a, 222b, 228b, 246b, NY 26d, 35c, 36a, 54c, 67c, 95b, 102c, 105b, 118c, 119b, 125d, 128a, 133d, 145b, 156c, 157c, 161c, 162c, 169c, 174c, 179ac, 227c, 234a, 236d, 247a, 248b, 249b, Y 56d, 89a, 107a, 108c, 246b.
- i (for Persian conjunctive u): ahizar N 84a, 87c; badi hava NY 139c; bosı kenar NY 162b; hasreti zar N 56d; jani gyonulden NY 95b; ruzi sheb Y 192d.
- i (poss.): (after flat front vowel) NY 21b, 37a, 47a, 50a, 90a, 93a, 100b, 116c, 143abd, 146d, 175c, 177c, 194a, 208b, 209a, 232b, 253c, N 79a, 93c, 111d, 219d, Y 45c, 57a, 66b, 117d, 211d; (after round front vowel) N 40a, 91b, Y 43a; (after flat back vowel) N 1a, 5b, 9a, 44a, 57a, 67c, 75a, 79ac, 82a, 98d, 99a, 111d, 112d, 113c, 157b, 205b, 211d, 216a, 218b, NY 53b, 93bd, 100c, 105d, 126d, 127a, 132b, 138abc, 158c, 171b, 179b, 204a, 207b, 211c, 218b, 220a, 242c, 252b, Y 115a, 173b; (after round back vowel) N 18d, 43a, 59c, 83b, 86c, NY 23a, 27d, 44c, 104d, 179d, 209b, Y 40a, 66b, 91b; see also -lari, -leri.
- i (acc.): (after flat front vowel) N 15d, 68d, 72a, 76d, 88d, 102c, NY 49abc, 106a, 116d, 123c, 125bc, 180a, 194c, 199c, 229c, 246b, Y 249c; (after flat back vowel) N 8d, 9c, 72a, 82c, 139c, 172c, 228c, NY 31a, 91d, 128c, 159c, 174b, 175a, 178c, 180b, 183b, 184a, 187d, 188d, 189a, 190ab, 191bc, 194d, 196d, 199b, 202cd, 203c, 207d, 222c, 229ad, 230c, 235d, Y 100a, 111b, 188c, 239c; (after round back vowel) N 4a, 17a, 19a, 147c, NY 27a, 45a, 66c, 92c, 189bc, 191a, 195d, 208a, 243c, 248b; see also -lari, -leri.
- ibn: ibni seg 'son of a dog' NY 206a.
- Ibran 'Hebrew' Y 36b, 46x; Ibran nihali (?) Y 57a.
- Ibrani 'Hebrew' N 57a.
- ibret al- 'to take warning' NY 115c.
- ich- 'to drink' N 215d.
- ich: ich güyegi 'son-in-law who lives with his wife's family' NY 185c.
- icheri: icheri gir- 'to enter' NY 122d.
- icheru 'inside': icheru dashre Y 111d; icheru tashre N 114d.

- ichin 'for' NY 195a, 247a, Y 130a.
 ichre 'among, amidst' N 13a, 69c, 219b, NY 25b, 201c; 'in' NY 195b, N 215b.
 ichun 'concerning, about' N 9b, 130a, 239c NY 236c.
 id- 'to do': idek NY 59c, 240d; ideler N 14c, NY 58d; idelim NY 185ad; idem N 15d; idende NY 133b, 230a, 246a; ider NY 232d; iderler -N 16b, 20a, 24a, 75b, 82c, 85b, NY 30c, 42b 121a, Y 170c; iderse NY 225c; idersiz NY 237c; ideyer N 173a; idiyer Y 173a; idub N 9d, 19a, 20b, 29b, 72b, 73d, 78bc, 98b, 170c, NY 57c, 59d, 65c, 91cd, 95d, 96a, 116d, 119b, 120c, 146a, 159b, 175d, 177b, 242c, 250d, Y 99a, 107c.
 -idik (aux.): mushtaghidik NY 185a; hasretidik NY 186d.
 -idin (aux.): Babilidin Y 200a.
 -idi (aux.): erishiridi N 3c; kalmishidi N 79b; yirlarleridi N 170a.
 idi (aux.) N 1b, 4bc, 9b, 79c, 151d, 172b, 175c, NY 126d, 145ab.
 iftira 'calumny' 237c.
 igid 'young man' N 2a, 5b, 85c, NY 138a, 141b, Y 121c.
 igidlik 'youthfulness' Y 56b.
 igit 'young man' N 121c.
 igithlg 'youthfulness' N 56b.
 ihrak 'fire' NY 204a.
 ihtimal 'probably' Y 117b.
 ihtisham 'glory' N 200b, Y 108d.
 ihzar 'a summoning' NY 238d; ihzar ol- 'to be brought (to the court)' NY 226d; ihzar olun- 'id.' N 228a.
 -ijeg: gyosterijeg Y 234c.
 -iji (verbal adj.): kesiji NY 206b; yaziji NY 29a.
 ijra: ijra id- 'to carry out' N 75b; ijra ol- 'to be carried out' NY 225d.
 -ik (verbal adj.): kesik N 113c.
 -iken (gerund): umidleriken NY 181d.
 iken 'while' N 98a, 181a.
 ikhdiyari id- 'to take upon oneself, to sponsor' Y 126b.
 ikhtilat 'contact, connection, relations' NY 241c, 247b, Y 205c.
 ikhtiyari id- 'to take upon oneself, to sponsor' N 126b.
 iki 'two' N 4d, NY 37d, 121c, 147c.
 ikinji 'the second' Y 107a.
 -iko (diminutive used by Jewish speakers): Avramiko NY 166b; bahriko NY 167c; hengyamiko NY 165a; khakhamiko NY 168b; meleziko NY 167a; meydaniko NY 165b; muchachiko NY 166c; papaziko NY 168c; taklidiko NY 168a; tarziko NY 165c; Yahudiko NY 167b.
 ikrar: ikrar ver- 'to profess' N 17c; ikrar vir- 'id.' NY 93d.
 iktiza: iktizasin gyor- 'to carry out the requirements of' Y 240a.
 -il- (pass. or refl.): kiril- (Jewish speaker) NY 130a; viril- NY 184c.
 ilaj 'cure, remedy' NY 92d.
 ilakos 'connection' N 247b.
 ilazim 'necessary' NY 158a.
 -ile 'with' N 3b, 14b, 54b, 65a, 73c, 82b, 112a, 151d, 188d, 216b, NY 30d, 32d, 33d, 34d, 35d, 36d, 37d, 38d, 60a, 64d, 65a, 66a, 67a, 100d, 102b, 103b, 123b, 176-193e, 184d, 185d, 210b, 233bc, 241c, 251c, Y 31d, 54b, 64b, 65bc, 107d, 108a, 192d, 247b, 249c.
 ile 'with' N 3d, NY 96a, 116d, 141c, 174e, 175e, 196c, 253b.
 iled- 'to lead away' NY 96c, 177b, 250a.
 ilet- 'to lead away' Y 226c.
 ilhan: hosh ilhan Y 109d.
 ilit- 'to lead away' N 226c.
 ilk 'at first' N 98b.
 illa 'and especially' N 78d.
 ilm 'knowledge' NY 171d; ilmi muzuki NY 67c.
 -im (poss.): brazerim Y 54a; dilim Y 35a; jismimde Y 174b; jurmim Y 121d; yurejigim Y 192c.
 iman: shad imanimize (probably corruption of shadimanimize) Y 63b; iman getir- 'to believe in, to accept (a belief)' N 12d, 13c.
 imdad 'help' N 19c.
 imdi 'now': de imdi Y 89a; deyimdi N 89a.
 -ime (poss. plus dat.) N 11d, 65d, Y 51c.
 -imish (aux.): erimish Y 137b.
 -imi (poss. plus acc.): izimi NY 42c.
 imren- 'to be attracted by' NY 92b.
 -in (refl.): gechin- N 187a; giyin- N 104c; sevin- N 238a, Y 168d.
 -in (3rd p. poss. acc.): arzihalin Y 223b; ismin N 105c; kismetin Y 25c.
 -in (2nd p. poss.) Y 62c; ilminle Y 171d.
 -in (gen.): sherin N 236b.
 in- 'to descend' NY 105b.
 -inde (3rd p. poss. plus loc.): elinde N 75d, Y 22c; kurbinde N 1b.
 -ine (3rd p. poss. plus dat.): ishine NY 179a; kurbine Y 102d.
 -ine (2nd p. poss. plus dat.): derdine Y 222d.
 -iniz (poss.): kiminiz N 193d.

- ini (3rd p. poss. plus acc.): menzilini Y 147d.
inle- 'to moan' NY 174c.
insaf eyle- 'to be reasonable, to have understanding' NY 24d.
insan 'man' NY 54d.
intigham 'revenge': intighamin al- Y 248c.
intikam 'revenge': intikamin al- N 248c.
intizarlig- 'a waiting' N5b.
-ir (aor.): bilir Y 188a; see also -irler.
ir- 'to attain' N 79d, 81-85d, 87d.
Irem: baghi Irem 'the [legendary] Garden of Iram' N 169c.
Iremiya 'Jeremiyah' N 88d, Y 110d, (hidden in a pun) N 79d, 81-85d, 87d, 169c.
irfan 'men of culture' N 78d, Y 108c.
Ir'mya 'Jeremiyah' N 253d.
irish- 'to arrive' N 252a.
-irler (aor.): gelirler Y 23a, 24a.
Isa 'Jesus' N 87d, NY 236c, 248b.
isbat eyle- 'to prove' NY 237b.
Isdambol 'Istanbul' N 21d, 26b, 204a, 208a, 250c, 251a, NY 226a.
Isdambol 'Istanbul' Y 21d, 208a, 250c, 251a.
-isdan: shehrisdan NY 132b.
Isdanbul 'Istanbul' Y 204a.
isdifan 'arriage' Y 107c, 108b; isdifan id- 'to marry, to copulate' Y 59d; isdifan ol- 'to get married' Y 66d.
isdilah 'expression' (?) NY 170b.
-ise (aux): kabilise Y 59a.
ise (aux.): 'as to, however' N 90d; ise bile 'even if' NY 175b.
Isevi 'Christian' N 21a.
isgele 'landing stage' NY 124d, 136a.
-ish (verbal noun): gidish Y 149b.
ish 'thing, matter' N 15d, NY 171d, 230b 231b, Y 136d, 232c; 'work, action' NY 179a.
ishde (deictic adv.) N 10a, 13a, 84b, 86a, NY 174b, 236d, Y 93a, 110a.
ishgil id- 'to suspect' NY 225c.
ishid- 'to hear' NY 103a, 127a, 132b, 248a.
ishit- 'to hear' N 7a, 8b, NY 94d, 173a, Y 110b.
ishle- 'to trade' NY 231c.
ishret 'carousing': iysh u ishret NY 159b.
ishvebaz 'coquettish' NY 47a.
ism 'name' NY 105c.
isnad id- 'to slander' NY 232d.
Israyel: Israyel kavmi 'the nation of Israel, the Israelites' NY 205b.
Istanbul (name of the city) Y 26l.
iste- 'to wish' NY 90c, 174a, 233d.
istifan: istifan id- 'to marry, to copulate' N 59d; istifan ol- 'to get married' N 66d.
istihza 'a mocking' NY 171c.
istorya 'history' N 78b.
it- 'to do': itdigimiz N 16d; itdiler N 226b; itmek N 59a.
itab id- 'to make reproaches' NY 171c.
itir- 'to lose' N 183b.
itifak id- 'to make an arrangement, to come to an agreement' NY 96a.
itikad eyle- 'to trust' N 14a.
itikak 'belief': itikatımız N 11c.
itir- 'to lose' Y 183b.
itur- 'to lose' N 176b.
-iyer (present): idiyer Y 173a; tokiyer N 173c.
iysh 'joy' NY 187c; iysh u ishret NY 159b.
iz 'track, traces' NY 120b, 146d.
iz 'honor, glory' NY 42c; iz u naz NY 155a.
izdiham 'a big crowd' N 115d.
izetli (epistolary style) 'honorable' NY 30a.
izhar (pron. iz-har) olun- 'to be made known' N 132a.
-ja (dim.): sarija NY 206c.
-ja (equative): bunja NY 24b.
jadi 'witch' NY 152-169d.
jadu 'witch' NY 232d.
-jagh- (dim.): yatajaghinde N 27c.
-jaghaz (dim.) NY 93b, 212a, N 93d.
-jak (dim.) N 234ab.
jam 'cup': jami Jem NY 156c.
jan 'soul, life' NY 41a, 92b, 155b, 174b, 175c, 245c, 252b, N 82c; janım 'my dear' N 6d; jani gyonulden NY 95b; jani güm 'whose soul is lost' NY 158c; jan pare 'darling' NY 49c, 187b.
janan 'friend, beloved' NY 94c.
janavar 'beast, brute' NY 207c, 212d.
-je (dim.): azje NY 252b; fodulje NY 166c; ter u tazeje N 151b.
-je (equative): ardinje NY 66b; aynımızje NY 252b; deryalerje Y 191d.
jebbar 'forcefully' NY 127c.
jebren 'forcefully' Y 189d.
-jeg (dim.) Y 234ab.
jelali 'outlaw' NY 197d, 206b.
jem 'a collecting' N 218c.
Jem (name of a legendary Iranian king): jami Jem NY 156c.
jemaat 'community': jemaatbashi 'head of the community' N 218b.
jemaal 'beauty, beautiful face' N 86d.
jemi 'all' N 9a, 13a, 133c, 145d, NY 142d, 195c, 248a.

jemiet 'congregation of people' Y 107b.
 jemuela 'highest Eden' (?) (corruption of jennet-i a'lâ?) N 80c.
 jeng 'lyre' N 72a.
 jennet 'Paradise' N 72d, 80b.
 jeraatli 'valiant, courageous' N 140b.
 jevab 'answer' NY 26c, 28b, 53d, 242a; jevab ver- N 85b; jevab vir- NY 133b, 184c, 249b.
 -jig- (dim.): jigerjigim N 81b; torunjigim Y 166b; yavrujigimi NY 178c; yürejigim N 192c.
 -jigh- (dim.): yatajighinde Y 27c.
 -jighaz (dim.): shikyarjighaz Y 93d.
 -ji- bosdanji NY 119d; cheteji N 207a, Y 209c; chevrenji N 205c; duzgünji NY 64a; ekmekji NY 128c; filji N 214d; jigerji NY 205a; kayakji NY 96a, 121ad, 225b; küregji N 205c; kürekji Y 205c; teftishji NY 119d; yabanji NY 33c.
 -jig- (dim.): yürejigim Y 192c.
 jiger 'inherits, heart' NY 193b, 204c; jiger pare 'sweetheart' NY 229c.
 jigerji 'seller of liver' NY 205a.
 jigerjigim 'my poor heart' N 81b.
 jigerkhun ol- 'for one's heart to bleed' NY 27b.
 jihan 'the world' N 13b, 76b, 189e, NY 55a, 179d, 180e, 211a.
 jihennem 'Hell' N 72d; jihennem naran N 83b.
 -jiler: bosdanjiler NY 163c; kayakjiler N 120d, NY 125a; kayakjiler Y 120d.
 jilve 'flirting' Y 109d.
 jism 'body' N 82c, NY 142c, 174b, 252b.
 josh- 'to be stirred up, to be worked up' NY 253c.
 josh revan 'gushing, flowing abundantly' N 4c.
 juda: juda dush- 'to be separated' NY 24b, 48b.
 judam 'leprous' NY 158d, 205a.
 -jug- (dim.): torunjugin N 166b.
 juraatli 'valiant, courageous' Y 140b.
 jurm 'fault, sin' NY 121d.
 kab 'vessel' N 215c.
 kabil 'possible, feasible' N 15c, NY 48b, 59a.
 kabul ol- 'to be acceptable' NY 240b.
 kach- 'to flee' N 18a, 76c, NY 243d, 244b.
 kachir- 'to kidnap' N 228c, NY 237b.
 kad 'stature, body' N 70b.
 kader (postp.): daghlar kader NY 204c.
 kadın 'wife' NY 64b.

kadim: kadimden 'since the old times, all along' NY 209a; kadim ezeli 'since time immemorial' N 1d.
 kadr 'value' N 189d.
 kafal (an invective) ? (perhaps a corruption of *gāfil* 'unaware, thoughtless') N 207a, Y 208x.
 kafes 'cage' NY 138c, 189c.
 kaflet 'negligence, ignorance' NY 181e; (adv.) 'inadvertently' NY 36c.
 kahr: kahrile 'angrily' N 112a.
 kal- 'to stay' NY 21d, 25d, 168a; 'to remain' NY 29c, 33b, 56a, 94a, 148b, 149a, 188a, 224d, N 79b, 86a, 87a, 99a, 221a; 'to depend on' NY 234d; chighrisha kaldi N 112d; yoklayi kal- NY 120a.
 kalb 'heart' N 13d, 77b.
 kaldır-: fighani kaldır- 'to raise lament' NY 222c.
 kalem 'pen' NY 31d, 187e.
 kalk- 'to get up' NY 111a, 148b.
 kalpak 'cap' NY 99b.
 kan 'blood' N 4d, 81c, 82a, 215c; kan aghla- 'to shed bloody tears' NY 182d; kan döküji 'blood-thirsty' N 46b; kan kayna- 'for one's blood to boil, to be stirred up by warm feelings' N 4d.
 kande 'where?' NY 111c; her kande 'wherever' N 211b.
 kanlı-: kanlım 'my bloody one' N 213d.
 kanlı 'bloody' NY 206a.
 kap- 'to snatch away' NY 138c, 175a, 181b, 191d, 194d, 212d.
 kapu 'city gate' N 1c; 'office' NY 153c.
 kara 'black' N 40c; Kara Eflak 'Walachia' Y 21a; kara günler NY 249d; Kara Musdafa pasha (1634-1683) N 224a; Kara Musdafa pashe 'id.' Y 224a.
 karanlıg-: sheb karanlıgın 'in the darkness of night' NY 97a.
 karar: karar kalma- 'to be at one's rope's end' NY 29c.
 kardash 'brother' NY 53b.
 kare 'black' Y 40c.
 karer: sabr u karerim yokdur 'I have no rest, no patience' NY 183a.
 karga 'crow' NY 212c, Y 164a.
 karı- 'woman' N 235a.
 kari 'woman' NY 244c.
 karıblig-: karıbligde 'away from home' N 22c.
 karıblık 'foreign place, away from home' Y 22c.
 karshu (after dat.) 'toward' NY 194b; 'against' NY 133a; 'vis-à-vis' NY 127c;

- karshu chik- 'to come out to meet' NY 61c.
- kasirghe 'storm' NY 38c.
- kaside 'ode' N 73b, N Y 133a.
- kat kat 'manifold' N 193a; 'many times, much more' NY 31b.
- katal 'murderer' N 213a.
- katana 'hussar' N 213a.
- kati 'very' N 232c.
- katl: katle vajib 'that has to be killed' N 213b.
- katmer 'multiple' N 145c; katmer katmer 'manifold' Y 193a
- katmeran?: geran ve katmeran Y 145c.
- katre katre 'drop by drop' N 81c.
- katsirat (corruption of taksirat) 'guilt' Y 184d.
- kavm 'nation, community' N 10a, 13a, 77c, 205b, NY 115a, 127a, 132c, 177c, 201c; 'nationality' N 2b; kavm Arnavud NY 248d; kavmi Chifid Y 145b; kavmi Chifud N 145b; kavm Ermen N 78d; kavmi Rum 'the Greek nation' NY 234a.
- kavra- 'to clamp' NY 207d.
- kavrul- 'to be roasted' Y 192d.
- kavush- 'to come together, to be united after separation' NY 156b.
- kaya 'rock' NY 41b, 188e.
- kayig- 'boat' Y 123b.
- kayigh- 'boat' NY 97b, N 122b.
- kayikji 'boatman' NY 96a, 121ad, 125a, 225b, N 120d.
- kayikjiler 'boatmen' Y 120d.
- kaymakam 'governor' Y 224a.
- kaymekam 'governor' NY 119a, 227a, 230a, 236a, N 224a.
- kayna- 'to boil, to start boiling' N 4d, 6b.
- kaynane 'mother-in-law' N 6d.
- kazasker 'the Army Judge' N 227b, NY 237a, 239d.
- kazel 'mystical poem' N 73a, 88d, 170a, Y 145a.
- kazesker 'Army Judge' Y 227b.
- kazikli 'provided with a stake' NY 208c.
- kebir 'large' NY 103d.
- kefaliko 'little head' Y 164a.
- kefe: kefeyi lale 'iron ring put around the neck of a culprit' NY 210a.
- kelp 'dog' NY 203d; choban kelpi N 219d.
- kem nazar 'envious eyes' NY 181v, 196b.
- ken (gerund): chicheklenmişken NY 181b; gyoronurken Y 181a; yanarken NY 181c.
- kenar 'a hug, embrace' NY 162b.
- kend 'village' NY 148c.
- kendi- 'self': kendin 'herself (acc.)' NY 251d; kendini 'id.' N 173d.
- kendi 'own' NY 139b, 192a; kendilerini 'themselves (acc.)' NY 123a; kendisini 'herself (acc.)' Y 173d; kendi bashime 'on my own, all by myself' N 15d.
- kenisa: kenisayi kebir 'cathedral' N 103d.
- keras 'Jewess' NY 152d, 173a, 223d, 224d, 230d, 242b, 243a, Y 235a.
- kerim 'rich of grace' N 86c.
- kes- 'to cut' N 98c, NY 139b.
- kesgin 'harsh, bitter' NY 50b.
- kesiji 'murderous' NY 206b.
- kesik 'cut, shorn' N 113c.
- ketb: ketb olun- 'to be written' NY 247d.
- ketbe 'to write up (a document)' NY 246b.
- ketebe id- 'to write down' N 78b.
- kevkeb 'star' NY 159a.
- kebab 'sleep' N 5a, NY 26a.
- kehaber 'message' N 80b; 'news' N 149b, NY 224c.
- kehabis 'scoundrel, criminal' N 213b.
- kechach 'cross' NY 104a.
- kechaf 'fear' N 123a.
- kekhak: kekha u hakir 'humble' N 83c.
- kekham 'rabbi' N 214a, 219c, Y 185b.
- kekhamiko 'little rabbi' N 168b.
- kekhal 'free from' NY 37d.
- kekhal 'the people' NY 127c, 132b, 242c.
- kekhamursuz 'Passover' N 215a.
- kekhan 'ruler, king' N 12c.
- kekhanande 'mourner' N 116d.
- kekhancher 'sword, dagger' N 122d, NY 193e.
- kekhan: kekdivankhane N 68a; kekfakirkhane NY 181c; kekshahibkhane NY 186c.
- kekhanande 'mourner' Y 116d.
- kekhaps: kekhapsde 'in jail' N 155c; kekhapsden chkar- 'to release from jail' N 238c.
- kekharab 'destroyed' N 182a; 'ruins' NY 251b.
- kekharabat 'desolation' N 10c.
- kekharbi 'quick, swift' NY 186b.
- kekhatem 'seal' N 106d.
- kekhatr-: kekhatrin sual id- 'to inquire after someone's health or well/being' NY 30c.
- kekhayin 'treacherous' N 172c, 209c, 216d.
- kekhaylaz 'good-for-nothing, bum' N 207a.
- kekhef 'fear' Y 123a.
- kekhendan 'laughter, frolic' N 185e; kekhendan ol- 'to smile' NY 53c.
- kekherab 'destroyed' Y 182a.
- kekhrırsız 'thief, robber' NY 197d, 206b.
- kekhrısım 'relatives' NY 171a.
- kekhiyal 'fantasy, dream' N 19a, 79c, 80d, NY 91b.

- khortla- 'to haunt (souls of the dead)' N 198c.
- khoryat 'boorish, churlish' N 209d.
- khramande 'walking gracefully' N 169b.
- Khrvat 'Croat' N 207a.
- khub 'beautiful, melodious' NY 67a, N 151d.
- Khuda 'the Lord' NY 236d; Khuda bilr N 188a.
- khudam 'servant' NY 195c.
- khunriz 'blood-shedding' NY 193d.
- khushush (Jewish speaker, corruption of khusus) 'matter' NY 130a.
- khusumet 'animosity' N 149d.
- khususa ki 'especially' Y 177a.
- khususa kim 'especially' N 177a.
- kilij 'sword' NY 122b.
- kina- 'to blame' NY 58a.
- Kıpdili 'Gypsy' N 201d.
- Kıptiyan 'the Gypsies' Y 201d.
- kiral 'king' N 12b.
- Kırışdıyan 'a Christian' N 172c.
- kısa 'short' NY 90b.
- kısganj 'jealous' Y 167d.
- kışkış id- 'to hiss, to shoo away' NY 242c.
- kıskan- 'to be jealous' Y 196d.
- kıskanj 'jealous' N 167d.
- kısmet 'lot, one's allotted share' NY 25c, 144c, 159b.
- kıvrıjık 'curly' N 99a.
- kıy- 'to kill' NY 206c.
- kıyamet 'the Day of Resurrection' N 78c, 112b.
- kıyas- 'by kıyasde 'by comparison, quasi, so to speak' NY 175b.
- kıymet 'value' N 190d.
- kız 'girl, daughter' N 1a, 3b, 5a, 6a, 7a, 57a, 112c, 114b, 151a, 172d, 228bc, NY 28c, 36b, 42a, 63c, 64b, 70a, 94b, 111ab, 121b, 133c, 134c, 139c, 141a, 144d, 152c, 153a, 154b, 155a, 157a, 159c, 160a, 163a, 164b, 169a, 170b, 171b, 175a, 180b, 186a, 191c, 195b, 197a, 199b, 229a, 230c, 233a, 240d, 241d, 249a, Y 100a, 117b, 247b.
- kızoghlan kız 'virgin' NY 232a.
- kızh (Jewish speaker) 'girl, daughter' NY 128c, 203c, 207d, Y 130b.
- kızjaghaz 'poor little girl' NY 212a.
- kızkan- 'to be jealous' N 196d.
- ki- bu esnadeki Y 21a; shimdiki halde NY 92d; sırtımdaki NY 34b.
- ki (conjunction) N 1c, 8ac, 9c, 15c, 37a, 38a, 80d, 88d, 114c, NY 55b, 115ab, 116a, 118a, 121c, 127ad; 'when' NY 238c, Y 239c; 'now that, since' NY 28c, 31c, 95a, 97a, 102a, 171d, 174d, 176a, 185a, 187bc, 188b, 222d, 232b, 233a, 237b, 240d, 241b, 243d, 251c, N 172a, 181d, 183d, 211c, 213c, 217a, 228ac, Y 177a.
- kibi 'like' N 175b, Y 28d, 194d.
- kil 'a hair' N 98d.
- kilid 'padlock' NY 156a.
- kilisa 'church': kilisayi kebir 'cathedral' Y 103d.
- kim 'who?' N 8b, NY 176a, 194c, 225c, 244bc.
- kim (conjunction) NY 121a, N 177a.
- kimi: kiminiz 'some of you' N 193d; kiminiz 'id.' Y 193d.
- kimse 'anybody' N 18b.
- kinayi id- 'to tease, to needle' NY 170c.
- kir 'dirt' NY 177c; kir pas NY 34b.
- kiril- (Jewish speaker) 'to be hurt, to be broken-hearted' NY 130a.
- kirli 'dirty' NY 152d, 242b, 243a.
- kitab- 'book' N 9a.
- kizb 'false' NY 248c; kizb u isnad id- 'to lie and slander' NY 232d.
- kizh (Jewish speaker) 'girl, daughter' N 130b.
- ko- 'to put' NY 99b, 130c, N 217b (or koy-); 'to set, to establish' NY 137c; 'to relinquish, to abandon' N 76c, NY 165ab; 'to leave alone, to spare' N 16c; ko ki 'as to' NY 56a, 57a.
- kok- 'to smell' N 83a.
- kokmush 'stinking' N 168d.
- koku 'scent': koku al- N 164a.
- kol 'arm' Y 109b.
- kolan 'girth' NY 165a.
- kolla- 'to be after, to hunt' N 139c.
- kolle- 'to be after, to hunt' Y 139c.
- kompari 'best man' Y 66c.
- kon- 'to be put' NY 50c; 'to rest, to stay the night' NY 147d; konan gyochen NY 253a.
- konak 'mansion' NY 118d.
- konche 'bud' Y 190c; konche nazli 'delicate like a blossom' Y 180b.
- konchelıg 'flower garden' N 71a.
- kondur- 'to leave (a scar)' NY 204b.
- konshu 'neighbor' N 113a, NY 116b.
- kop- 'to break out (noise, calamity)' NY 115b, N 149c.
- Korel 'Gurian (in western Georgia)' Y 233c.
- kork- 'to fear, to be afraid' N 17d, NY 196b, 222b.
- korku 'fear' N 77a, NY 123c.
- kos kos 'dully' NY 147b.
- kov- 'to chase' NY 242c.

koy- 'to put N 217b (or ko-); 'to leave alone, to leave' NY 174d; araye koy- 'to put forth' Y 117a.
 koyn- 'arms, embrace' NY 153a, 180a, 191c, 199b, 203c.
 kral 'king' NY 202a.
 Krisdan 'Christian' NY 164c; Krisdan eli 'the Christian lands' N 75d.
 Krisdiyan 'a Christian' N 8c, 14b, 59c, NY 154a.
 Krisdiyanlık 'the Christian lands' N 61b, NY 62c.
 Krisdos 'Christ' N 77d.
 Krishdan 'Christian' Y 177b, 178b.
 Krishdiyan 'Christian' NY 131ac, 205d, N 177b, 178b.
 Kudret 'the Almighty' NY 143b.
 kudumsuz 'evil-boding' NY 162d.
 kuduz 'mad' NY 198d.
 kujul- 'to be embraced' NY 162a.
 kul 'servant, slave' NY 31a.
 kumpari 'god-father' Y 108a; 'best man' N 66c.
 kumrum 'my dove' NY 212b.
 kurb 'neighborhood, vicinity' N 1b, Y 102d.
 kurban 'sacrifice': kurban olam NY 52b; kurban id- 'to sacrifice' N 82c.
 kurbetulig- 'foreign place, away from home' Y 176b.
 kurd 'wolf' N 191d, NY 194d.
 kursan 'corsair' N 216a.
 kurtul- 'to be saved' NY 62b.
 kurul- 'to line up, to take one's places' NY 227c.
 kushan- 'to gird oneself' NY 122b.
 kuti 'box' N 113d.
 kutlu 'blessed, lucky' NY 143d, Y 107c.
 kutsuz 'hapless' N 81d.
 kuvet 'strong' N 77b.
 kuzum 'my lamb, my darling' NY 191a.
 külhan 'furnace' NY 192e.
 küregji 'rower, oarsman' N 205c.
 kürekji 'rower, oarsman' N 218c, Y 205c.
 kürpe 'tender' N 191a.
 küshad 'opening up in bloom' N 45c.
 küt 'crippled' NY 181a.
 kyafir 'Unbeliever, Giaur' N 172c, 216d, NY 201d, 209d.
 kyar 'gain, profit' NY 25a; 'work, occupation' NY 138b; 'matter' N 232c.
 kyazib 'liar' N 10d.
 kyopeg 'dog' NY 198d, 210d.
 kyor 'blind' NY 178d.
 kyorpe 'young, tender' N 57a, Y 191a.
 kyoshg 'pavilion, kiosk' NY 161b.

kyoy 'village': kyoy u kend N 148c; kyoy ve kend Y 148c.
 -l- (pass.): tutlub N 72a.
 -la- (denominal verb formative): hazırla- N 238b; kolla- N 139c; parla- N 74d.
 la- (neg.): lanazir N 43a.
 lachin 'steep, rugged' NY 41b.
 laf 'empty words': lafu güzaf NY 105d.
 lailaj 'helpless, with no way out': lailaj kal- NY 149a.
 lakin 'but' NY 120b.
 lala 'tutor' NY 223c.
 lale: kefeyi lale NY 210a.
 lanazir 'matchless' N 43a.
 -lar (plural): (after front vowel) kaldilar N 10c; navılarınızın N 9a; (after back vowel) N 9b, 10b, 19d, 58c, 64b, 72c, 151a, 204c, NY 63c, 91c, 97c, 136ab, 148a, 191d, Y 50c.
 -lari (poss.): kızlaride N 63c.
 -lari (acc.): atları Y 97c.
 latif 'pleasant' NY 67a, N 73b (with length of first vowel), 136d, Y 137b.
 latifane 'jokingly' N 20c.
 latife 'joke, plaisanterie' N 3d.
 layik 'matching, deserved, worthy' NY 185b, 197a, 208a, 210a, N 217d, Y 131d.
 layuk (Jewish speaker) 'deserved' N 131d.
 lazım 'necessary' NY 233a.
 -le- (denominal verb formative): aghle- Y 182d; elle- NY 91d; ishle- NY 231c; kolle- Y 139c; parmakle- NY 91d; selamle- N 4a; umudle- N 217a.
 -le 'with': (after front vowel) N 31d, 65bc, 77b, 214c, NY 59d, 94a, 103c, 125d, 126c, Y 105c, 171d; (after flat back vowel) NY 23b, 34d, 102a, 135c, 226a, 252c, N 61a, 65a, 66d, 171d, 172d, Y 188d; (after round back vowel) NY 195c, N 150a.
 leb 'lip' NY 46a; lebi derya, 'sea shore' NY 118c.
 -ler (plural): (after front vowel) N 12ac, 14c, 16b, 20a, 21a, 37d, 56c, 68a, 69b, 71c, 76a, 78a, 79d, 80ab, 81a, 84c, 94d, 145c, 150a, 151bc, 172a, 191e, 194a, 216b, 221c, 228d, NY 30d, 31d, 32d, 33d, 34d, 37a, 45c, 64a, 65d, 97d, 100c, 104a, 118b, 119a, 120abcd, 122ab, 123a, 139a, 145ad, 153b, 156a, 163c, 170ad, 171c, 174e, 175ce, 179e, 181e, 183cd, 184e, 186de, 187e, 190e, 193ce, 196b, 202a, 221ab, 227b, 231a, 236c, 237a, 238b, 239d, 240c, 243c, 248a, 249d, Y 23a, 24a, 38c, 58c,

- 109c, 148d, 170c, 185e, 188b, 192d; (after back vowel) N 1d, 12bc, 15b, 16ac, 23a, 24a, 38d, 50c, 67a, 68bc, 69a, 70abc, 86a, 113a, 118d, 151d, 185e, 191d, 204c, 214a, 215c, 219a, 228a, 251c, NY 23bc, 24ab, 35d, 36d, 39ab, 41c, 57d, 61c, 64b, 67b, 92c, 104b, 118a, 127b, 150c, 153c, 154c, 155c, 162c, 167c, 170ab, 176e, 177e, 178e, 180e, 181b, 182be, 183e, 188e, 189e, 191e, 192e, 193a, 202ab, 204b, 210b, 212c, 220c, 231a, 236a, 237c, 238ac, 239ab, 241acd, 242ad, 245abc, 246c, Y 55c, 63d, 65a, 67c, 94d, 104c, 109cd, 110ac, 120d, 150a, 171b, 173a, 194a, 204c.
- leri (poss.) NY 39abc, 64ab, 104a, 118d, 156a, 167c, 170bd, 183d, 202ab, 241bc, 242ad, N 46a, Y 109d, 110c.
- leri (acc.) N 67b, NY 120cd, 125ad, 238c, 241a, Y 148d.
- lesh 'corpse' Y 117d.
- letafet 'pleasantness' NY 162b.
- levazım 'necessity' Y 58d.
- levant 'privateer' N 216a.
- leyin 'like': filjileyin N 214d.
- lezet 'pleasure' NY 157c.
- lezetiko (dim. of lezet) N 164b.
- leziz 'delicious' N 137d.
- li- (for -lık before dim.): aylıjak N 234a; aylıjeg Y 234a; saetlijak N 234b; saetlijeg Y 234b.
- li (denominal formative): nazlı Y 180b, 191c; nekbet bakışlı Y 207a; (with poss.) kanlım N 213d; nazlım N 17a, NY 183b, 194d; (followed by aux.) bakhdılısın N 76b.
- lig (denominal formative): (after front vowel) heftelig Y 234b; igitlig N 56b; merdlig NY 137a.
- lig- (denominal formative): (after front vowel) bekaledlıdır N 55d; dirlıgın NY 22b, 34a; ghubetlıge N 176b; karıblıgde N 22c; konchelıgde N 71a; kurbetlıge Y 176b; negbetilıgde N 25d; shadlıgımız N 63b; shadlıgın N 239c; shenlıgımız NY 63b; tazelıgine N 76a; (after back vowel) dunyalıgde NY 23b; fenalıgde N 252c; intizarlıgı N 5b.
- lıgh- (denominal formative): karanlıgın NY 97a; shadlıgım NY 60c.
- lık (denominal formative): (after front vowel) beghaledlık Y 55d; gharıblık N 56d; heftelik N 234b; igıdlik Y 56b; karıblıkde Y 22c; negbetilıkde Y 25d; (after back vowel) ahızarlıkde N 87c; aralıgde NY 171a; fenalıkle Y 252c; Hrisdiyanlıkde Y 61b; Krisdiyanlıkde N 61b, NY 62c; oralıkde Y 117d.
- li (denominal formative): (after front vowel) NY 25b, 30a, 43c, 64c, 137b, 152d, 189c, 191b, 208c, 223c, 231a, 242b, 243a, N 71c, 201d, 213d; (after flat back vowel) bıyıklı N 2c, NY 210c; chakmaklı NY 122a; Dobrujaliye (dat.) NY 210c; jeraatlı N 140b; juraatlı Y 140b; kanlı NY 206a; kazıklı NY 208c; mıkhlı N 215b; nazlı N 8a, 191c, NY 43c, 56c, 63c, 89c, 197a; sakallı Y 239a; yarashıklı N 217c; (after round back vowel) durlı N 69a; gyoзли N 209c; mutlı N 76a; Ninuslı NY 200a; pullı NY 64c; turlı NY 160b.
- libas 'dress' N 69a.
- lig (denominal formative): eyelig NY 134b.
- lik (denominal formative): dalgalik NY 243d.
- lisan 'language' NY 101b, Y 56c.
- lu (denominal formative): kutlu NY 143d, Y 107c; sözlum N 212b; sozlum Y 212b.
- lug (denominal formative): günlug NY 234b.
- lutf 'grace' N 86c; lutf id- 'to show grace' NY 95d.
- m (poss.) N 16a, 17a, 88a, 213d, NY 38d, 39-52d, 49abc, 60b, 123c, 180a, 183b, 187bc, 189bc, 190ab, 191a, 199c, 212b, 229c, Y 188c.
- m- (labialized repetition in hendiadyoin): ana mana 'Mother and the like' N 216c.
- ma- (neg.): N 18b, 77a, 172d, NY 29c, 55c, 111b, 120b, 239d, 247c.
- ma (neg. imp.): korkma! N 17d.
- ma (inf.) N 68b, NY 57b, 221b.
- mabeyn- 'between' NY 150a.
- madan (gerund) 'before' Y 96d.
- maden (gerund) 'before' N 96d.
- mag (inf.): kınamag olmaz Y 58a.
- magha (inf. dat.) NY 224c.
- mahbus: mahbus id- 'to put in jail' N 125b; mahbus ol- 'to be jailed' Y 125b.
- mahsher: ruzi mahsher 'the Day of Judgment' NY 133d, 249b.
- mak (inf.): kınamak N 58a; see also -makde.
- makbul 'esteemed' N 219b.
- makde (inf. loc.) NY 38b, 116a, 155b, 162ac, 193bc, N 87c.
- makhlut 'mixed, cross-bred' NY 164c.
- makhsus 'peculiar to' NY 55d.
- makhtum 'sealed' (?) Y 106d.
- maksur: maksur dush- 'to fall through, to fail' NY 246d.

makul 'reasonable' N 15b, NY 134a.
 malamal 'crowded' Y 115d.
 Malta: Malta kursani 'a Maltese corsair'
 N 216a.
 -mam (aor.): sormam NY 123c.
 mamzer 'bastard' Y 239a.
 mamzher 'bastard' NY 200d.
 manend 'like' Y 38b.
 Manya 'Mani (area in southern Morea)'
 NY 209b.
 Marko (Greek or Rumanian name) NY
 168c.
 maryol 'pirate' N 216a.
 masal 'fairytale' NY 177d.
 mashuk 'beloved' NY 93c.
 -masi (inf. [poss. not related]) NY 28d,
 48ac.
 Masikh 'Christ': dini Masikh N 82d.
 matem 'a mourning' NY 166a, N 191d;
 matem eyle- (?) 'to mourn' N 27c; matem
 id- 'id.' NY 116d, Y 27c.
 matlub 'the longed for one' N 196d, Y 60b.
 matoteo 'with God' NY 95c.
 mayi 'blue' NY 99d, N 217b.
 mayil ol- 'to fall in love with' N 4b, NY 36b.
 -maz (aor.) N 4b, 111d, NY 31cd, 41c, 47b,
 58a, 233ad, 237d, 240b, 244b, 250abc.
 -mazh (aor., Jewish speaker): bulunmazhshe
 NY 130b.
 -me- (neg.): (after front vowel) NY 32b,
 55b, 128d, 142c, 211d, 222a, 247b, 249c,
 N 172a, 189d, Y 27d, 110b; (after back
 vowel) gyorme- NY 121b, 129b, Y 110a.
 -me (neg. imp.): korkme! NY 222b.
 -me- (inf.) NY 22d, 48b.
 medar 'help' N 88b, NY 101c.
 meded (excl.) 'help!' N 114b.
 medh 'praise' N 20d, 73d, 74b.
 meger 'so then' NY 195a.
 mehbub 'charming, coquettish' NY 48c,
 N 151b.
 mehbubnuma 'fair, graceful' NY 43b.
 Mehdi 'the Messiah' Y 248c.
 Mehdi- 'the Messiah' N 248c.
 mehmelat 'nonentity, nothingness, a creature
 of no importance' NY 234d.
 mejlis 'banquet' N 68c; mejlisi irfan Y
 108c; mejlis irfan N 20a.
 -mek (inf.): dutdurmek NY 35a; elemek
 NY 35c; etmek NY 35b; gelmek NY
 245b; getirmek NY 59b; gyormek NY
 186d, 208a; itmek NY 59a.
 -mekde (inf. loc.): bichmekde N 161a.
 mekam 'station, rank' N 80c, 83d; 'place'
 (?) NY 105a.

mekruh 'impure' N 13b, NY 42a, 62a, 205a.
 mektub 'letter' NY 27a, 32a, 53a, 54b, 60a.
 mekyan 'abode' NY 39a.
 melamet: melamet dush- 'to become a curse'
 NY 37b.
 melek 'angel' Y 43a.
 melezik (dim.) 'half-bred' NY 167a.
 mellun 'cursed' N 13a.
 melun 'cursed' NY 198a.
 -mem (aor.): gechinmem Y 187a; gechin-
 mem N 187a.
 memleket 'country' NY 178a.
 memnun 'satisfied' NY 245d.
 men (Jewish speaker) 'I' N 7d.
 menazil 'way-station' N 147d.
 menend 'like, resembling' NY 169b.
 menum (Jewish speaker) 'mine' N 7d.
 menzil 'way-station' Y 147d.
 merdane 'manly' NY 36a.
 merdlig 'valor' NY 137a.
 merdum 'valiant' NY 158b.
 merghub 'sweetheart, darling' NY 195d.
 mesdur 'hidden' (?) N 189b.
 meshate 'woman that decorates the bride'
 NY 64a.
 meshhur 'famous, known, notorious' NY
 56c, Y 246b.
 meshruh: vejhi meshruh uzre 'in the manner
 described' Y 246b.
 -mesi (inf. [poss. not related]) NY 48b.
 Mesih 'Christ' N 9b, 14c, 20d, 74a; Mesih
 Ullahi 'God's Messiah (i.e., Christ)' NY
 106d.
 Mesiya 'Messiah' N 10b.
 mesmu ol- 'to hear' N 53b.
 mesrur 'happy' NY 201b; mesrur ol- 'to
 become happy' NY 248a, Y 23b, 53b.
 metanet 'firmness' N 11b.
 metlub 'the longed for one' Y 196d.
 metrobolid 'metropolitan, bishop' N 65c.
 meydan: meydane chik- 'to step forth, to
 come out' Y 126a; meydane chik- 'id.'
 N 126a; meydan muhabet Y 108d.
 meydaniko (dim. of meydan) 'little arena,
 playground' NY 165b.
 megyon 'wine-color' Y 46a.
 meyd 'the dead, deceased person' NY 116c.
 meyil: meyil vir- 'to fall in love with' NY
 141b.
 -meyiz (neg. aor.): bilmeyiz Y 128d.
 -meyizh (neg. aor., Jewish speaker): bil-
 meyizh N 128d.
 meyl: meyl vir- 'to inspire love' NY 57c.
 -mez (aor.) N 27d, NY 175d, 183d, 187c,
 220a, 251abc, Y 192d.

- mezahim 'atrocities' NY 184d.
meze: mezeze al- 'to deride, to make fun of' N 132c.
mezheb 'faith, religion' NY 62a, 106a, N 76c.
mı (interrogative): var mı Y 55b, 230b; yok mıdır Y 25a.
mikhli 'having spikes' N 215b.
minafik 'intriguing' NY 159d.
Mirkada (name of Jewish girl) Y 90d.
-mish (past): (after flat front vowel) NY 32ab, 92b, 93bd, 94b, 118a, NY 134b, 137a, 141d, 190b, 191a, Y 134c, 135a; (after flat back vowel) N 53d, 164a, NY 21c, 50ab, 92ac, 94a, 135b, 157d, 190c, 231d, Y 109b; (after round back vowel) N 60d, 241a, NY 50c, 93c, 94c, Y 93a, 135c; uzatmış oldi NY 90d.
-mishdır (past): almışdır NY 40b; bulunmuşdur Y 60d; etmişdir NY 235c; oğramışdır NY 58b; pekmişdir NY 41b; yapmışdır Y 163b.
-mişdur (past): yapmışdur N 163b.
-mishem (past): satashmishem Y 31c.
-mishidi (past perf.): kalmışidi N 79b.
-mishken: chicheklenmişken NY 181b.
-mishlar (past): yazmışlar idi N 9b.
-mishsız (past): yazmışsız NY 32c.
-mishuzh (past, Jewish speaker): gyormemishuzh Y 129b.
Mısır 'Egypt' NY 184b.
-mız (poss.): akjemızile NY 133b; eglenjemız NY 152c.
-mızh (poss., Jewish speaker): kızhmızhi 'our girl (acc.)' NY 128c.
mi (interrogative): (after flat front vowel) N 79d, 80a, 81-85d, 87d, NY 133d, 178d, 233a, 234d; (after flat back vowel) N 80bd, 84c, 213c, 230b, NY 91b, 195a, 229b, 233ad, 241a; (after round back vowel) N 25a, 80cd, NY 187b.
mihim 'important' NY 232a.
mihimat 'preparations' NY 63a.
mihman 'guest' NY 61d.
mihnet 'hardship' NY 33d, 187d.
milled 'nation' N 12a, 198a, NY 133c, 202c, 205a.
millet 'nation' Y 198a.
minval: ne minval 'in what way' Y 184c.
mirun 'sacred oil' N 74d.
misg 'musk' N 71a.
-mish (past): döshemish N 135a; etmiş N 134c.
-mishdır (past): ishitmişdir N 8b.
-mishem (past): satashmishem NY 28c, N 31c.
-mishler (past): demishler NY 139a, Y 37a.
-mishuzh (past, Jewish speaker): gyormemishuzh N 129b.
mkdar 'amount': bir kil mkdari N 98d.
mosdrad 'a model of' NY 164b.
Mosgof 'Moscow, Muscovy' Y 231c.
Mosgov 'Moscow, Muscovy' N 231c, NY 233c.
Mrkada (name of Jewish girl) N 6b, 15a, 18a, 79a, NY 59b, 89c, 90d, 105b, Y 99a.
mubarek 'blessed' NY 30c.
mubashiret 'the job of a messenger of the court' NY 119c.
mubtela: mubtelayi ghark 'exposed to drowning' NY 36d.
muchachiko 'little Jewish boy' NY 166c.
mudam 'all the time' N 79b, NY 182d, Y 170a; 'forever' N 78a.
muhabet 'friendly conversation, friendly chat' N 19b, NY 160a, Y 108d; muhabet et- 'to chat' N 3d.
muhabetli 'pleasantly talking' NY 43c.
Muhamed (the ruling sultan Mehmed IV, 1648-1687) N 227d.
Muhammed (Sultan Mehmed IV) Y 227d.
muhkem 'closely, thoroughly' NY 226b.
muhmel 'cursed' NY 153d.
muhteshem 'glamor, glory' Y 200b.
mujibil mektub 'pertinent to the letter' NY 26c.
mukader 'destined' N 144a.
mukarer 'certain' NY 28d, 144c, Y 144a.
mukasir 'defective' N 87a.
mukeder 'troubled' NY 31b.
mukerer 'repeated' NY 157c; 'once more' NY 125c, 146b, 194a.
muktaza 'requirement' N 240a.
mum 'candle' N 68b, NY 104b, 189b.
mumin 'believing, pious' NY 240c.
mumkin 'possible' NY 48a.
munasib 'fitting, matching, appropriate' NY 143c, 185d, 205b.
munir 'bright' NY 189b.
munis 'friend, close person' N 93a; munis dem 'of friendly breath' (?) Y 93a.
muntazir 'expecting' N 10b.
mur: duhni mur 'sacred oil' NY 106d.
murad 'wish': murad uzre 'as they wish, at leisure' NY 153b.
murafa 'a hearing (in court)' NY 238d, N 246d.
murd 'dead' N 175b.
murdar 'filthy, impure' NY 156d.
murde 'dead' Y 191d.
murvet: murvetlerini gyor- 'to live to see

the festive days (of one's children) NY 186d.
 Musa 'Moses' NY 236c.
 Musdafa (male name) NY 224a.
 -mush (past): almush NY 131c; gyormush Y 241a; kokmush N 168d; komush NY 137c; olmush N 31b, 38a, 80c, 93a, NY 131a, 134a, 190a, 231d; tutmush NY 241d.
 mushakat 'tribulations': mushakati asuman NY 179c.
 -mushdir (past): doghmushdir NY 60c; olmushdir Y 163a.
 -mushdur (past): olmushdur N 163a; uchmushdur Y 187c.
 mushgil 'difficult' N 245b.
 mushgül 'difficult' Y 245b.
 Mushi 'Moses' NY 186b.
 -mushsin (past): olmushsin NY 198a.
 -mushsiz (past): olmushsiz N 13b.
 mushtagh- 'longing, wishing' NY 185a.
 -mushum (past): olmushum N 228d.
 Muslim 'Moslem' NY 241a.
 Musliman 'the Moslems' NY 240c.
 musubet 'calamity': musubet kop- NY 149c.
 mutakadim 'from all eternity' NY 200c; mutakadimden 'id.' N 144a; muta kadimden 'id.' Y 144a.
 muti 'obedient' NY 47b, 95a.
 mutli 'fortunate' N 76a.
 muvedet 'love, tenderness' NY 160b.
 muzeyen, 'decked out, decorated' N 69b, NY 104a.
 muzhde 'good news' NY 60b.
 muzhgyan 'eyelashes' Y 46b.
 muztar 'poor' N 60a.
 muzuki 'music': ilmi muzuki NY 67c.
 mürd 'dead' Y 175b.
 -n (pass. or refl.): aran- NY 118d, 146d; beslen- NY 191a; doghran- NY 193b; hazirlan- Y 238b; kon- NY 50c, 147d; okun- NY 145a; soylen- NY 177d.
 -n (imp.): eylen NY 229d, 235d, 237b.
 -n (poss.): aghlaman NY 221b; anan NY 211b; gechinmen NY 22d; validen N 77c.
 -n (poss. acc.): dolun N 215d.
 na- (neg.): nabud N 178b; nadan N 190d; namerd NY 207b; napak NY 232b; nasaz N 207c; natuvan N 83c.
 nabud 'lost, vanished' N 178b.
 nadan 'ignorant' N 190d.
 naghme 'song' N 5c.
 naghah (corrupted from agyah): naghah ol- 'to become evident' NY 247a.

nakis 'defective' NY 179b.
 naksh 'doings, scheme' NY 179a.
 nam 'name' NY 159c; naminde 'by the name of' N 2c; namine 'in the name of' N 14c; name layik 'worthy of fame, noteworthy, reputable' NY 185b; nam ko- 'to gain fame' NY 137c.
 namdar 'renowned' N 219b.
 namerd 'mean, vile, abject' NY 207b.
 namuzet 'fiancé': namuzet id- 'to engage' NY 185a.
 nan 'bread' NY 34d, N 82b.
 nanfrush 'seller of bread' NY 126d.
 napak 'impure' NY 232b.
 naran 'fires': jihennem naran N 83b.
 nasaz 'misfit' N 207c.
 nashub (Jewish speaker): nashub ol- 'to be destined for' N 131b.
 nasib 'destined for' NY 143c.
 nasihet 'advice' NY 52a; nasihet et- 'to advise, to recommend' NY 193c.
 nasub (Jewish speaker): nasub ol- 'to be destined for' Y 131b.
 natuvan 'weaking' N 83c.
 navi 'prophet' N 9a.
 naz: nazile 'proudly' NY 64d; iz u nazde NY 155a; naz u shive 'coquetry' N 5d.
 nazar 'glance' N 79a, NY 181b, 196b; nazar eyle- 'to look at' NY 51b, 95d.
 nazir 'equal': lanazir N 43a.
 nazire 'a poem on the model of another poem' N 73b.
 nazis 'that you may live' N 95c.
 naziz 'that you may live' Y 95c.
 nazlı 'dainty' Y 180b, 191c; nazlım 'my darling' N 17a, NY 183b, 194d.
 nazli 'dainty, capricious beauty' N 8a, 191c, NY 63c, 89c, 197a.
 naznini 'graceful' N 43b.
 -ne (poss. dat.): bendene NY 52a; chehrene N 74d.
 ne 'what?' N 16d, 70ad, 84c, 112b, 114c, 190d, 242b, NY 28b, 133d, 141a, 158b, 180d, 184c, 198a, 231d, 236a; (in exclamations) 'how ... !' N 76b, 136d, 216d, 217d, NY 115b, 127d, 129d, 136c, 137d, 143a, 243b; (question with neg. meaning) NY 131d, 197a, 205b, 208a, 232a; ne chare NY 92b, 101a; ne feyde NY 118b, 221b; ne hasret Y 110d; ne minval Y 184c; ne shekil N 184c.
 ne: ne ... ne 'neither ... nor' N 16c, 148d, NY 48a-b.
 neche 'how much?, how long?' N 12a, 21d, NY 25d, 220c; (followed by noun

lural)uip 'how many?' N 216b, 219a;
 'much, long' N 214b; neche bir 'how
 long?' Y 21d.
 neche 'how?' N 55c.
 nedamet 'miserable' NY 155d.
 nefd yagh 'petroleum' Y 192b.
 nefes 'breath' N 74a; 'voice, tone' NY 67a,
 N 151d.
 neft yagh 'petroleum' N 192b.
 negbet 'mischievous' NY 198d.
 negbeti 'ill-omened' NY 131d, N 209c.
 negbetihgde 'in destitution' N 25d.
 negbetilikde 'in destitution' Y 25d.
 nekbet: nekbet bakışlı 'whose glance is
 ill-omened' Y 207a.
 nem 'humidity': gozun nemi 'tears' Y 211d.
 nesl 'race, extraction' NY 232b.
 netije 'the end, conclusion' NY 35b, 90c.
 nevrste 'sprouting, burgeoning' N 151a.
 neye 'why?' N 172b.
 neyiki 'what?' NY 121d.
 neyle-: neylesin 'what should he do?' NY
 92a.
 nezaket 'subtlety' NY 170d.
 -nın (gen.): (after flat front vowel) N 152a,
 248c, Y 236b; (after flat back vowel)
 N 75a, 79a, NY 253c, Y 152a, 248c;
 (after round back vowel) N 89b, NY 153a,
 Y 21b, 53b.
 nichin 'why?' N 172d.
 nihâl: Ibran nihâl 'of Hebrew descent' (?)
 Y 57a.
 nije 'how?' N 15c, 18a, NY 28a, 178c,
 187d; nije ki 'since' NY 32a.
 nimet 'food' N 9d, 82b.
 nimetbakhsh ol- 'to bless' N 74c.
 Ninusli 'the Ninevites' NY 200a.
 nisaran 'showers of coins' Y 107d.
 nishan 'sign' N 20b.
 nishle-: nishledin 'what have you done?'
 N 114b; nishleyejgim 'what shall I do?'
 NY 28a.
 nist 'is not' NY 37d.
 niyaz 'prayer' NY 30b, Y 107d; 'blessing'
 N 219a; 'humility' NY 65a.
 niyet 'intention, aim' N 19d.
 niza 'lawsuit, litigation' Y 246c.
 nize 'spear' NY 193d.
 -nji (ordinal numbers): ikinji Y 107a.
 nokde dan 'showing one's wit' Y 109c.
 nokhudet (corruption for nokhuset?) Y 163d.
 nokhuset 'ill-omened' N 163d.
 نکته 'wit' NY 170d.
 nol-: nola 'why not?' NY 124a.
 nosh olun- 'to be drunk' Y 156c.

nuhsset 'ill-omened' Y 168d.
 -numa 'showing': mehbubnuma NY 43b;
 rehnuma N 17d, 88c.
 -nun (gen.): Dimonun Y 89b.
 nur 'light' N 11a, NY 179d; nuri cheshmim
 NY 174c; nur jemat N 86d.
 nursuz 'lustreless' Y 164d.
 nush olun- 'to be drunk' N 156c.
 nusret 'victory' NY 101c.
 od 'fire' N 86a, 196a, NY 204c, 251c, Y 37d.
 oda 'room' N 112a, NY 250a.
 odun 'firewood' N 192d.
 oghlan 'boy, lad' NY 139a, 207b.
 oghra- 'to happen to' NY 58b; 'to be
 befallen by' NY 92a.
 oghrad- 'to allow to stop by' N 172b.
 oghrat- 'to let one come close' NY 47b.
 ogüd 'advice' Y 221a.
 oh (excl.) 'how fine!' NY 139d.
 ojagh- 'home' NY 186c, 189a, 201a.
 ok 'arrow' N 46c.
 oksuz 'orphan' NY 139a.
 oku- 'to read' Y 239c; 'to recite, to sing'
 NY 67b.
 okun- 'to be recited' NY 145a.
 okut- 'to have something read' NY 27a.
 ol- 'to become, to be' N 6c, 7c, 8c, 13bd,
 14bd, 18d, 69b, 71d, 75c, 80bc, 82a,
 88c, 112b, 114d, 193a, 217a, 219bc, 228d,
 NY 23d, 31bd, 48c, 52b, 58a, 61d, 66cd,
 90d, 93ac, 95a, 96d, 100d, 104a, 115d,
 121d, 122cd, 127d, 129d, 131a, 134a, 144c,
 145c, 150b, 152bc, 154abd, 156b, 171d,
 175c, 177c, 180cd, 190a, 202a, 204a, 211b,
 212c, 231d, 233a, 234a, 236a, 243b, 245d,
 Y 62c, 110c, 191d, 200a, 221a, 246c;
 ola ki N 81d, NY 222d; ola mi ki N 213c.
 ol- 'to die' NY 174d, 175c.
 ol (adj.) 'that' N 9b, 10b, 70a, 71a, 72ad,
 79ad, 82d, 84d, 85d, 87d, 172c, 228ad,
 NY 22c, 23a, 25c, 38a, 57ad, 60a, 93c,
 106a, 118a, 134b, 136c, 137a, 140ab,
 141b, 143ac, 148a, 159c, 180a, 189b,
 197ab, 203ac, 212d, 223b, 225d, 239d,
 246c, 251c, Y 61b, 67c, 145b, 210a, 247b;
 (pron.) 'that one, he' N 1d, 3b, 88c, 112a,
 172a, NY 42a, 55c, 154a, 162a; ol dem
 'then' N 74a, 75b, 114d; oldem 'at once'
 N 14d, NY 124c, 127b, 220d, 245a, 247d,
 Y 99a, 111d; ol deman 'meanwhile' NY
 227c, Y 237a; ol zeman 'at that point'
 N 237a.
 oldur- 'to kill' Y 220b.
 olum 'death' NY 174a.

- olun- 'to be done, to be performed' N 67c.
 omorfom 'my beautiful one' NY 95c.
 omr 'life' Y 62d; omrum NY 182a, Y 201b;
 omrin Y 30d; omrun NY 22a.
 on 'the front' N 83b, Y 40a, 57b, 66b, 175a;
 ayvima oni 'before the altar' NY 104d.
 ona (pron. dat.) NY 29b, 92b, 183c.
 onar- 'to cure' NY 49b.
 onda 'in it, there' N 112c.
 onde 'there' N 97c, NY 149a.
 onun (pron. gen.) N 36c.
 oni (pron. acc.) N 100a, NY 126c.
 onlar (pron.) N 65a, NY 236b.
 onlarde (pron. loc.) NY 61d.
 onların (pron. gen.) NY 146d.
 onun (pron. gen.) N 50a, Y 36c.
 onulmaz 'incurable' NY 31c.
 opera 'opera' N 68b.
 orade 'there' N 21b, NY 56a.
 oralikde 'around there' Y 117d.
 orde 'there' N 2d, NY 58c, Y 21b, 97c.
 orta: ortaye ko(y)- 'to throw in' NY 130c.
 ot 'fire' Y 196a.
 otagh 'royal tent' Y 109b.
 otur- 'to sit' N 2d.
 oturd- 'to let sit, to seat' NY 100a.
 oyan- 'to wake up' N 5a, NY 26a.
 oynak: oynak gyozi 'jerky-eyed' N 209c.
 oyun 'dance' N 70c, NY 160c, 165c.
 ozle- 'to long for' Y 24c.
- öd 'fire' N 37d.
 ögüd 'advice' N 221a.
 öl- 'to die' N 215d.
 öldur- 'to kill' N 16a, 220b.
 ömr 'life' N 62d; ömrumi N 201b; ömrun
 N 30d.
 ön 'the front' N 40a, 57b, 66b, 175a.
 öt- 'to chirp' N 89c.
- pak id- 'to purify' N 9d.
 papaziko 'little pope' NY 168c.
 pare pare 'in pieces' NY 193b; pare pare
 ol- 'to break to pieces' N 81b.
 parla- 'to shine' N 74d.
 parmakle- 'to finger' NY 91d.
 pasha (title) N 12c, 224a, NY 39-52d, 119a,
 146b, 153c, 227a, 230a, 231a.
 pashe (title) 'pasha' Y 224a.
 pay: payimize dusherse 'if he pursues us'
 N 18c.
 payimal eyle- 'to trample under one's feet'
 NY 202c.
 payzan 'fetters' NY 210b.
 pekish- 'to harden' NY 41b.
- perchin 'rivet': perchin ol- 'to become riv-
 eted' NY 41a.
 perdahi id- 'to stroke' NY 91d.
 perishan 'shattered' N 72b, 84a; perishan
 et- NY 200b.
 pero 'dog' NY 203d.
 perver (corruption of perverde): perver et-
 'to raise' NY 196c.
 perverde 'brought up, raised' N 191c.
 perverdigar 'the Creator' NY 25c.
 pes 'then' NY 227a.
 peshkesh 'gratification' N 219a.
 peshref 'perplexity, surprise' (?) Y 94a.
 peshrev 'perplexity, surprise' (?) N 94a.
 peyda ol- 'to be born, to spring' NY 38a,
 198a.
 pinhan 'hidden' NY 35c.
 pinti 'stingy' N 164c.
 piskopos 'bishop' Y 65c.
 poshu 'scarf' NY 99c.
 poyeziye 'poesy' Y 67b.
 poyezye 'poesy' N 67b.
 psalitos 'precentor' NY 67b.
 pupla 'fluffy' NY 135b.
 pur 'full of' N 13d, NY 34d, 192c, Y 190e;
 pur silah ol- 'to be fully armed' NY 122c.
- r (aor.) N 8a, 16c, 17a, 46c, 67b, 71b, 81c,
 88d, 114a, 228c, NY 24c, 28a, 90bc, 91ad,
 101b, 123d, 139c, 194b, 210c, 231d, 236a,
 244c, 253d, Y 90a, 249b.
 raghbet: raghbet bul- 'to be well received'
 NY 62c.
 rakas 'dancing' N 70a.
 rakib 'jealous' (?) NY 160d.
 raks 'movements, dance' NY 44b, 179b;
 'game' NY 157b.
 rasdlan- 'to encounter' N 18b.
 raya 'Ottoman subjects' NY 129a.
 rayet et- 'to treat with respect' NY 134c.
 razhi (Jewish speaker) 'in agreement, not
 minding' NY 131b.
 razi 'in agreement' N 158c.
 -rdım (past of aor.): umudlerdım N 217a.
 -rdi (past of aor.): söylerdi N 194b; söylerdi
 Y 194b.
 refik 'companion' NY 97d.
 rehnuma 'leader, guide' N 17d, 88c.
 reja et- 'to beg, to request' NY 245a.
 -rem (aor.): aghlarem NY 182d; chaghlarem
 NY 182d; söylerem N 35d; söylerem
 Y 35d.
 renj 'trouble' NY 184b.
 revan 'flowing' NY 182d, Y 27d; josh revan
 N 4c; sil revan N 82a, 211c; yash revan

- N 27d; revan ol- 'to flow' Y 211c; 'to travel' NY 135c, 223a.
 revnak 'bright, beaming' N 69d.
 -rım (aor.): ararım NY 174b; inlerim NY 174c; isterim NY 174a.
 -rız (aor.): bekleriz NY 96d.
 -riken (gerund) 'while': umidleriken NY 181d.
 rindane 'joyous' Y 108c.
 rishvet 'bribing, bribe' Y 249c.
 risva (or, risvay) et- 'to disgrace' NY 201c.
 -rler (aor.): dirlar N 37a, NY 118b, 220b, 221b, 231a; dirlar idi NY 175c; yırlarlar idi NY 151d; yırlarleridi NY 170a.
 -rse: derse NY 225c; dusherse N 18c.
 -rsem: aghlarsem N 191d.
 -rsın (aor.): dersin N 85a.
 -rsız (aor.): aghlarısız NY 118b.
 ruh 'soul' N 13d, 74c, 82d, NY 180b, 248b.
 ruhani 'spiritual' N 9d.
 ruhban 'cleric, monk' NY 29a, 104c.
 Rum 'the Ottoman lands' NY 41c; 'Greek' NY 63c; 'the Greeks' N 78d, 150a, 170b, NY 118d, 120ac, 126a, 150c, 226c, 234a, 245a.
 Rumane 'in Greek' NY 44a.
 Rumi 'Greek-Orthodox' N 2b.
 Rus 'Russian' NY 233c.
 rushen 'bright, radiant' NY 105c, N 72b, Y 189b; 'brightness' Y 45c.
 ruz 'daytime' NY 183a; ruzi mahsher 'Day of Resurrection' NY 133d, 249b; ruzi sheb 'day and night' Y 192d.
 ruzgyar 'wind' N 55c.
 -sa (cond.): varsa 'when ... went' N 112a, 113a.
 sabah 'morning' NY 96d.
 sabahın 'in the morning' NY 111a, N 148b.
 sabr 'patience': sabr u karer NY 183a.
 sach 'hair' N 98c, 113c, NY 99a, 173c.
 sadarat: sadarat ol- 'to preside' NY 227b.
 sadet 'happiness' NY 65b, Y 108a; Der Sadet N 244d.
 sadetli 'happiness-endowed' NY 223c.
 sadır ol- 'to be stated' NY 225a.
 sadikane 'in earnest sincerity' N 20c.
 sadr 'seat of honor' NY 64d.
 saet 'hour' N 20d, 85c, NY 143d.
 saetljak 'for one hour only' N 234b.
 saetljeg 'for one hour only' Y 234b.
 saf saf 'in rows' NY 63d, 104d, Y 109a.
 safi 'pure' NY 95a, 105bc; 'throughout' N 215b.
 sagh 'alive' NY 175b; sagh kal- 'to stay alive' NY 188a; sagh ol (formula of condolation) 'may you live long!' NY 175c.
 saghdij 'best man' Y 108a.
 sahib-: sahibkhane 'head of the family' NY 186c.
 sakal 'beard' N 218a, 239ab.
 sakalli: ak sakalli 'white-bearded' Y 239a.
 sakindir- 'to protect' NY 196a.
 sakin 'residing' NY 21b, 150c.
 sakla- 'to guard' NY 196a; 'to hide' N 46c.
 saklat- 'to have someone guarded' N 214b.
 sal- 'to throw, to cast' NY 57d, Y 204c; 'to send' NY 103a, 221c, 223c, 250c; 'to stretch out' Y 109b; sali vir- 'to let go' N 125a; sali ver- 'id.' Y 125a; sali vir- 'id.' N 218a.
 salın- 'to swing, to sway' NY 55c, 57b, 169a, N 70b.
 samur 'sable' NY 99b.
 san- 'to think' NY 45b.
 sana 'to you' N 6c, 58d, 88a, 172a, 205b, NY 95d, 158a, 163b, 194c, 197a.
 sandık 'chest' N 113d.
 sane 'to you' N 14d, NY 58a.
 sani 'second' N 147d.
 sar- 'to wrap' NY 99c.
 saray 'the Palace' NY 103b.
 sarija 'rebel' NY 206c.
 sarıl- 'to hug, to embrace' NY 162a.
 sat- 'to sell' N 2d.
 satash- 'to get involved in, to fall into' NY 28c, 31c.
 satranj 'chess' Y 157b.
 say- 'to consider, to pay attention to' N 77a.
 sayriler 'others' NY 33a.
 -se (cond.): (after front vowel) etseler N 78a; (after back vowel) gyorse N 112a; kalse NY 168a, 175c; olse NY 233a.
 -se (cond. of aux.): dusherse N 18c; iderse NY 225c; kabilse N 59a.
 sebahın 'in the morning' Y 148b.
 sebeb 'reason' NY 234c.
 sebze zar 'meadow' Y 109a.
 seda 'voice' NY 67a.
 sedu 'two or three' NY 226c.
 sefa 'pleasure, entertainment' NY 161b.
 sefil 'destitute, in misery' NY 33b.
 seg 'dog' N 206a.
 seher 'morning' N 70b.
 selam 'greetings, salutation' NY 30b, 54a; selamu alek NY 157a.
 selamle- 'to greet' N 4a.
 -sem (cond.): alsem N 215c; beslesem N 214c; chalkatsem N 215b; endirsem N

- 214a; gyorsem NY 208d, N 215a; ichsem N 215d; saklatsem N 214b.
- sem (cond. of aux.): aghlarsem N 191d; dirsem NY 29d; dogünursem Y 188d; dögünursem N 188d.
- sem 'neighborhood' NY 125d, 150c.
- sen (cond.): dinlesen N 73d; shishsen N 214d; versen N 17c.
- sen 'you' N 11d, 13c, 14d, 17b, 81a, 164d, 203c, 213ac, 216a, 218b, NY 24bd, 25d, 29d, 37c, 39-52d, 49b, 50b, 51c, 56a, 65a, 96b, 101c, 153c, 154c, 156d, 158cd, 160d, 162c, 166ad, 167d, 168d, 169d, 194d, 197b, 198b, 199a, 200a, 201a, 202ad, 203ad, 204a, 205a, 206ac, 208a, 211a, Y 165d, 187a, 207a.
- sena 'praise' NY 30b.
- sena 'to you' Y 205b.
- senaat 'work, craft' NY 25a.
- sende 'with you' NY 22b.
- senin 'your' N 74c, 80a, NY 155a, 171d, 208b; senin için 'for you' NY 195a; senin ile 'with you' Y 61a, 66d; seninle 'id.' N 61a, 66d.
- seni 'you (acc.)' N 16bc, 88a, 214c, NY 26a, 96d, 208d.
- serefraz 'slender' NY 197c.
- serenjam 'adventure' NY 29b.
- serhadi 'travel coat' N 99d.
- serhayi (corruption of serhadi) Y 99d.
- serv 'cypress' NY 169b.
- servendam 'upright like a cypress' N 70a.
- servi 'cypress' NY 197c, Y 109b.
- servinaz 'gracious like a cypress' NY 47c.
- ses 'voice, sound' N 111d.
- settar 'the Protector (i.e., God)' NY 101d.
- sev- 'to come to like' N 76d.
- sevab 'merit acquired by a good deed': bir sevab id- N 85b.
- sevda 'love, passion' N 7b, 87c, NY 36d, 57d, 253c.
- sevgi 'affection' Y 160a.
- sevin- 'to rejoice' Y 238a.
- sevin- 'to rejoice' Y 168d, N 238a.
- seyran 'sight, spectacle' N 68d; 'a pleasant, amusing sight' NY 182c; 'a place for promenading' NY 39b.
- sh (verbal noun): baksh 'glance' NY 44c.
- shabga 'hat' N 217b.
- shad ol- 'to be happy, to rejoice' NY 156b.
- shadlıg- (happiness) N 63b.
- shadlıgh- 'joy, happiness' NY 60c.
- shadimani- (in text: shadi manımız) 'joy, happiness' Y 63b.
- shafi 'soothing': shafi jevab N 85b.
- shah 'king': shahi jihan (title of the Ottoman sultans) N 12b.
- shahane 'princely, royal' NY 67d.
- shahbaz 'royal falcon' NY 138b.
- shahın 'hawk, falcon' NY 138b.
- shahid 'witness' NY 238b, 240bc.
- shahidlıg- 'testimony' N 239c.
- shahnishah 'the King of Kings' N 223b; shahni shah 'id.' Y 223b.
- shaka 'joke, a joking' N 3c.
- shakin (Jewish speaker) 'residing' NY 129c.
- shakla- (Jewish speaker) 'to hide' NY 128d, 131c.
- sham: sham u seher 'morning and evening, all the time' N 19b.
- shamata 'hubbub, uproar' N 130d; shamatayi bas- 'to raise hell' N 235b.
- shamate 'noise, turmoil' N 133d; shamate kop- Y 115b.
- shamates 'uproar': shamates kop- N 115b.
- Shamr (the murderer of the Prophet's grandson Husain) NY 205d.
- shan 'glory, fame' NY 190b.
- shana (Jewish speaker) 'to you' N 7d.
- shash- 'to be amazed' N 106c; shashib kal- 'to remain in confusion' N 10c.
- shashgın 'confused' NY 224d; shashgın kal- NY 221a.
- shatranj 'chess' N 157b.
- shayi ol- 'to spread around' N 149b.
- shaz ol- 'to be glad, to rejoice' NY 53c.
- she (cond., Jewish speaker): olshe NY 131b.
- she (cond. of aux., Jewish speaker): bulunmazhshe NY 130b.
- sheb 'night' Y 192d; shebde ruzde 'by day and by night' NY 183a; sheb karanlıghın 'in the darkness of night' NY 97a.
- shehrisdan 'town' NY 132b.
- shekil: ne shekil 'how?' N 184c.
- shelebi (a title) Y 186b.
- shemata 'uproar' Y 130d, 133d, 244a; shematayi bas- Y 235b.
- shemate 'uproar' N 244a.
- shen (Jewish speaker) 'you' N 7d.
- shen 'populated, prosperous': shen u abadan NY 61b.
- shenlig- 'feast, festivity' NY 63b.
- shenlik 'festivity, frolic' Y 185e.
- sher 'the Divine Law of Islam' N 236b.
- sher 'evil' N 18d.
- sheriyet 'Divine Law' NY 240a.
- sheri 'Divine Law' Y 236b.
- sheriyet 'Divine Law' NY 237d, 249c.
- shıhr (perhaps shıır or -shohr ?) 'poem' N 1 headline.

- shın (aux., Jewish speaker): Krishdiyanshın N 205d.
shided 'vehement' NY 38c.
shikyar 'prey, booty' NY 138c, 212c;
shikyar id- 'to hunt, to snare' NY 57c.
shikyar id- (corruption of ashikyar id- ?)
'to profess' N 75b.
shikyarjaghaz (dim. of shikyar) N 93d.
shikyarjighaz (dim. of shikyar) Y 93d.
shimden giru 'hereafter' N 218d.
shimdi 'now' NY 29c, 90b, 163a, 175d,
Y 100d.
shimdiki halde 'right now' NY 92d.
shir 'poetry' N 73a.
shirin 'sweet': shirin sozlum Y 212b; shirin
sözlum N 212b.
shish- 'to swell' N 214d.
shizh (Jewish speaker) 'you' NY 130d.
shoh 'coquettish' NY 44b.
shohret 'fame': shohret bul- N 68c.
shohretli 'glorious' NY 191b.
shol (adj.) 'that' NY 48c, Y 148d.
shonra (Jewish speaker) 'then' NY 130d.
shuhud 'witnesses' NY 247c.
-shun (3rd p. imp., Jewish speaker): shakla-
shun NY 131cd.
shunetsız (Jewish speaker) 'uncircumcised'
NY 210d.
shuni (shun?) 'dog' NY 203d.
shunnetsız (Jewish speaker) 'uncircumcised'
Y 210d.
-sı (poss.): babası Y 187b.
sıdk 'sincerity' NY 95a; sıdkı dil 'sincerity
of heart' NY 105b; sıdkile 'in sincerity'
N 14b, 17c.
sıgh- 'to fit into': sheriyele sıghmaz NY
237d.
sıgha- 'to stroke' NY 239b.
sıghirtmaj 'cattleherder' NY 207b.
sıkleti 'oppressively' (?) NY 125c.
-sın (3rd p. imp.): aransın NY 118d; bilsın
N 190d; dinmesın NY 211d; khortlasın
NY 198c; neylesın Y 92a.
-sın (aux.): (after flat front vowel) Amaligsın
NY 200d; betersın NY 203a; dersın N
85a; idersın N 75b, 85b; khabissın N 213b;
kursanısın N 216a; layıksın NY 217d;
(after flat back vowel) bakhhdılsın N 76b;
fedasın N 77d; katalısın N 213a; Krish-
diyansın Y 205d; (after round back vowel)
donuzsın NY 203b; olmuhsın NY 198a;
olursın N 75c.
-sın (poss. acc.): (after front vowel) NY 35b,
224b, 246a, N 90c; (after back vowel)
NY 33c, 90b, 116a, 161a, 176a, 240a,
N 77a, 188c.
-sinde (poss. loc.): kapusinde Y 153c; se-
fasinde NY 161b.
-sine (poss. dat.): (after front vowel) NY
124d; (after back vowel) NY 28c, 171b,
230c, N 184a.
-sının (poss. gen.): anasının N 7a.
sınır 'border': sınırı devlet NY 102c.
-sınız (aux.): dersınız NY 236a.
-sini (poss. acc.): kendisini Y 173d; netijesini
Y 90c; vakisini NY 152a.
sır 'secret': siri pinhan NY 35c.
sırma tel: sırma tel sach 'golden hair' N 99a.
sırt 'back' NY 34b, 99d.
-sız 'without': eshgısız NY 55a; evladsız
180c, 211ab; shunetsız N 210d; shunnetsız
Y 210d; terahımsız NY 209b; zenjirsız
NY 39c.
-sız (aux.): aghlarsız NY 118b; idersız NY
237c; kadimdensız NY 209a; mellunsız
N 13a; olmuhsız N 13b; yazmıhsız
NY 32c.
-si (adj. formative): firengsi N 98c.
-si (poss.): (after front vowel) NY 48b, 154c,
N 66b, 112c, Y 105c; (after back vowel)
N 6a, 7b, 16d, 114a, 187b, 228b, NY 28d,
48ac, 57b, 111a, 150d, 235a, 249a, Y 66a,
117a.
sil 'torrent': sil ol- 'to flow abundantly'
NY 100c; sil revan 'flowing abundantly'
N 82a, 211c.
silah 'arms, weapon': pur silah NY 122c.
sim beden 'silver-bodied' N 71c.
-sine (poss. dat.): babasine Y 184a.
sir 'secret' (?) N 73c.
sirat 'vita, life story' N 73c.
sitem 'reproach' NY 24d, 50b, 145c, 175e,
192b.
siyah 'black' NY 99c.
siyasetli 'gallowbird' N 213d.
siz 'you' NY 176d, 193c, 209a, N 192d, 249b.
size 'to you' NY 35b.
sizin 'your' NY 192b, 230b.
Sofiya 'Sophia' NY 105c.
sofra 'dinner table' NY 189b.
sohbet 'party, social gathering' N 68c, Y
108c (in text: sohmet); sohbet id- 'to be
engaged in conversation' N 20a.
sok- 'to put into' NY 250a; 'to add, thrust
in' N 192d.
sokak 'street' NY 154c.
sokhun 'word' NY 176c.
soldur- 'to cause to wilt' Y 190d.
son 'the end' N 18d.

- sondur- 'to extinguish' Y 181d.
 sonmez 'never extinguished, ever burning' Y 192d.
 sonra 'after' NY 53c, 54a.
 sor- 'to ask' NY 123c, 224c.
 soyle- 'to tell' Y 35d, 110c, 194b, N 88d, NY 94b.
 soylen- 'to be told' NY 177d.
 soz 'word, words' N 15b, Y 35b, 90b, 91ab, 94d, 117a, 144b, NY 89c, Y 194a.
 sozlum: shirin sozlum Y 212b.
 söyle- 'to tell' N 35d, 194b.
 söyün- 'to be extinguished (fire)' N 251c.
 söz 'word, words' N 7a, 17a, 35b, 79c, 80a, 81a, 90b, 91ab, N 94d, 144b, 194a.
 sözlum: shirin sözlum N 212b.
 stavro 'sign of the cross' N 20b.
 stavros 'cross' N 66c.
 su 'water' NY 56b, 196a.
 sual 'an inquiring' NY 118a; sual id- 'to inquire about' NY 30c, 133b, 230a, 246a.
 subashi 'police inspector' NY 119c.
 subhan 'the Sublime (i.e., God)' N 86c.
 suchsuz 'innocent' NY 155c.
 sukerane 'sweet' NY 44c.
 sultan 'ruler, sultan' N 12c, NY 52c, 227d; sultanım (form of address) NY 124a; Eyub Sultan NY 124c.
 sumbul 'hyacinth' N 190b.
 -sun (3rd p. imp.): olsun NY 211b.
 sun- 'to be extinguished (fire), to go out' Y 183d, 251c.
 sun- 'to offer' NY 30b, 159c, 222b, 223b; 'to submit' N 228b; 'to hold, to lend a hand in holding' NY 64c.
 sunbul 'hyacinth' Y 190b.
 -sunde (poss. loc.): kapusunde N 153c.
 sundur- 'to extinguish (fire)' N 181d.
 sunul- 'to be offered' Y 107d.
 sur- 'to enjoy' NY 33a.
 surur ol- 'to become happy' N 23b.
 suyun- 'to be extinguished (fire), to go out' N 183d.
 -suz 'without': Khamursuz N 215a; nursuz Y 164d; suchsuz NY 155c; ughursuz NY 161d.
 süpürge 'broom': sokakler süpürgesi NY 154c.
 -t- (causative): chalkat- N 215b; okut- NY 27a; saklat- N 214b; uzat- NY 90d.
 ta 'until' N 215d.
 taam 'meal' NY 161c.
 tabi 'subject, obedient' N 9c.
 tabib 'physician' NY 93a.
 tabir: tabiri olmaz 'cannot be described' NY 31d.
 tahd 'under': tahd al Oshmande (Jewish speaker) 'under Ottoman rule' Y 129c.
 tahd: tahd revan 'litter' Y 135c.
 tahkik 'true' NY 32c; 'certainly' N 16c.
 tahmin: tahminle 'guessing' NY 126c.
 tahrik 'urge' NY 253c.
 tahsir 'loss, damage' N 87a.
 taht 'throne' NY 39b.
 taht 'under': taht al Oshmande (Jewish speaker) 'under Ottoman rule' N 129c.
 tahtrevan 'litter' N 135c.
 tajelen 'hurriedly' NY 102c.
 tajub 'amazement' or 'wondrous' N 75c.
 takdir 'destiny' NY 143b.
 taki 'until' NY 120d.
 taklid 'imitation': taklide al- 'to tease by aping' Y 132c.
 taklidiko 'a little copy' NY 168a.
 taksir 'frustration' NY 33d.
 taksirat 'guilt, sin' N 184d, 187a.
 talab id- 'to demand' NY 240d.
 talika 'carriage' NY 100a, 135a.
 tamasha 'a spectacle' N 67d.
 tan id- 'to scold, to censure' N 42b, NY 175d.
 tangri 'God' Y 55d.
 tanrı- 'God': tanrıme N 88a.
 tanrı 'God' N 55d, NY 101d.
 taraf: taraf Kudretten 'by the Almighty' NY 143b.
 tarik 'way, manner' N 11b, NY 232c; tariki am 'public road' NY 128a.
 tarumar 'scattered, in disarray' N 112cd.
 tarziko (dim. of tarz 'manner') 'varied' (?) NY 165c.
 tash 'rock, stone' N 218d.
 tashre 'outside of' N 1c, 114d, NY 242d, 250b; tashre ol- 'to go outside' NY 244a.
 Tatar (ethnonym) NY 203b, Y 207a.
 tayin ol- 'to be appointed' N 218c.
 taze 'fresh' N 85d, 151bc.
 tazelig- 'youth' N 76a.
 tazim 'an honoring' NY 196c.
 tazimat 'an honoring' Y 103b.
 tazimet 'an honoring' N 103b.
 tebdil 'exchange': tebdil eyle- 'to exchange' N 8d; tebdil jame 'disguise' N 98a.
 tebren- 'to move, to be shaken' NY 55b.
 tedbir 'plan, undertaking' N 88c, NY 140c, 143a.
 teferij 'pleasant sight, entertainment' N 70d.
 teftish 'inspection' NY 226b; teftishe al-

'to search' NY 148c; teftish id- 'to search, to investigate' NY 125c, 225c.
 teftishji 'investigator' NY 119d.
 tefuz 'investigation' N 226b.
 tehruz (corruption of tefahruz) 'investigation' Y 226b.
 tejjid olun- 'to receive a new life' NY 106b.
 tekir (corruption of tevkir) 'respectfully' Y 246a.
 teknil 'throughout' Y 110c.
 tekrar 'again' NY 53d, 145d, 226b, 238d, N 228b, Y 239c.
 tel 'a hair' N 99a.
 telli 'decorated with gold or silver threads':
 telli u pulli N 64c; telli ve pulli Y 64c.
 temasha 'a spectacle' Y 67d.
 temsilat 'parables' N 73c.
 tenasub: tenasubendam 'well-built' NY 197b.
 teng 'scarce' NY 29c, 234a.
 tenver (corruption of tenvir) 'bright' (?) Y 189a.
 tenvir 'bright' (?) N 189a.
 ter 'fresh': ter u tazeje N 151b.
 terahimsiz 'merciless' N 209b.
 terhemsiz 'merciless' Y 209b.
 terk 'a quitting, a renouncing' NY 105d.
 terkan 'an abandoning' N 77c.
 terkim 'a scheming' (?) NY 140c.
 terposh 'lady's headgear' N 113b.
 teshne 'eager, thirsting' NY 24c; 'longing' NY 26d.
 teshreflen- 'to honor one with one's visit' N 159a.
 teshvir (corruption of teshvish or tezviri) ? Y 246c.
 teslim 'a surrender' NY 90c; ben sana teslim N 88a; teslim ol- 'to give oneself up to' NY 93c, 141c.
 tevabi 'retinue' N 66b.
 tevkir 'respectfully' N 246a.
 tez 'quickly' N 123d; 'soon' NY 174e, 252b.
 tezviri 'fabrication' N 246c.
 tigh 'sword' NY 193d.
 Timurleng 'Tamerlane' NY 203a.
 Titosh 'Titus (the Roman emperor)' Y 202b.
 Titush 'Titus' N 202b.
 tohve 'rare, choice' NY 190a.
 tok- 'to pour down, to let fall down' NY 173c.
 torun 'grandchild' NY 163b.
 torunjig- 'little grandchild' Y 166b.
 torunjug- 'little grandchild' N 166b.
 toz 'dust' NY 51a.

trash id- 'to clip' Y 99a.
 tufeg 'rifle' NY 122a.
 tujar 'merchant' N 85b, NY 226c, 236a, 238c, 241a, 245a, 247a.
 tuken- 'to come to an end' N 242a.
 Tuna 'Danube' NY 102b.
 Turk 'the Turks' NY 22c, 131b, 168a, Y 62b.
 turki 'song' NY 150d.
 turli turli 'all sorts of' NY 160b.
 tut- 'to emit fragrance' N 71a; 'to burn' N 183c.
 tut- 'to hold, to touch' NY 66c, 221d, 241d; 'to seize, to arrest' NY 120c, 125b, 226c; 'to support, to be in favor of' (?) NY 239d; yanib tut- N 86a; yanub tut- NY 146a.
 tutl- 'to be taken, to be grabbed' N 72a.
 tutush- 'to be ablaze, to burn' NY 192c.

-u- (inorganic): namuzet NY 185a.
 -u- (Persian izafet): arzuhal Y 128b, 146a, 222b, 239c; esbu reftar NY 102a.
 -u- (poss.): gyonlu 'her heart' NY 141d.
 -u- (acc.): onu Y 59c; yolu Y 147c; yolunu Y 222a.
 u 'and': (between two nouns, the first noun has no poss. or case ending) al u fend NY 47a; am u khas NY 58b; av u shikyar N 212c; avu shikyar Y 212c; bela u ghuse N 179c; bughuz u iftiraler N 237c; derd u yare N 49b; desdigir u medar N 88b; ebyat u shir N 73a; efghan u feryad NY 173b; fakr u taksirat NY 22d; gije u gunduz N 87b; gudugü Y 150b; gudugü N 150b; hayr u sher NY 54d; her bar u saet N 20d; Hind u Chin NY 41c; ijra u shikyar id- N 75b; ilakos u ikhtilat N 247b; iysh u ishret NY 159b; iz u naz NY 155a; kazel u beste N 73a; kerim u subhan N 86c; kesiji u khirsiz N 206b; khak u hakim N 83c; kir pas u zifir N 34b; kizb u isnad N 232d; kizbu isnad Y 232d; kyoshg u chardak N 161b; kyoy u kend N 148c; lafu gūzaf NY 105d; mehbubnuma u naznini N 43b; naksh u ish NY 179a; naz u shive N 5d; nokde u figse N 170d; ömr u dem NY 62d; peshkesh u niyaz N 219a; Rum u Zhit N 126a; sabr u karer NY 183a; seg u ibni seg N 206a; selamu alekde NY 157a; settar u tanri NY 101d; sham u seher N 19b; shen u abadan NY 61b; sighirtmaj u namerd NY 207b; sohbet u mejlis N 68c; Tatar u yaghi NY 203b; telli u pulli N 64c; ter u tazeje N 151b; uzum u

- badem N 214c; Veshbianush u Titush N 202b; yerli u bekyar N 25b; (after poss.) akli u khiyali N 79c; cheshmi u nazari N 79a; öni u ardinje NY 66b; shatranj raksi u zar dusheshde NY 157b; (after dat.) bana u kavmime N 177c; (after gerund -ub) N 86b, 125b, NY 177b; (between sentences) N 82b, 88a, 182b, NY 221d.
- ub (gerund): (after front vowel) N 9d, 19c, 20b, 29b, 68a, 69a, 72b, 73d, 78bc, 98c, 125b, 149a, 170c, 177d, 218ab, NY 25c, 54d, 57c, 59d, 65bc, 91cd, 95d, 96ac, 97b, 98b, 99d, 102b, 103a, 105b, 116d, 119b, 120c, 122d, 125c, 126bc, 127a, 128b, 132b, 133b, 141b, 146ac, 147a, 155b, 159ab, 175d, 177b, 221c, 224b, 225c, 227a, 229c, 241b, 242ac, 243a, 250ad, 252a, Y 60b, 99a, 107c; (after back vowel) N 2d, 5b, 12d, 13d, 14b, 18d, 60b, 63d, 64c, 69bc, 72ac, 82a, 86ab, 87a, 88c, 99a, 111c, 149c, 171b, 172d, 191d, 192d, 218c, 228abc, NY 22b, 23d, 29a, 33abc, 41a, 45b, 53c, 56a, 62abc, 66ac, 96b, 97ac, 99bc, 100ac, 102ac, 103ab, 104abd, 105a, 106b, 111a, 115abcd, 116ab, 119c, 120abc, 121d, 122cd, 125b, 126abc, 127bc, 128bcd, 132acd, 133ac, 134d, 141c, 146abd, 147d, 148abc, 149a, 156abc, 159c, 173cd, 176c, 177ac, 179b, 181b, 195d, 223bc, 225ad, 226cd, 227bc, 229a, 242bcd, 243bc, 246d, 248d, 250ac, 251cd, 252bc, 253c, Y 31b, 36b, 117c, 162a, 190d, 211c, 224b, 238b, 246c.
- ubda (gerund) Y 94b.
- ubde (gerund) N 4b, 94b.
- ubdir (past) N 36b, 57d, 81b, 84b, 187c, 189d, 193a, NY 142a, 144c, 150bd, 174c, Y 38a.
- ubem (past) N 84a.
- ubsız (past) NY 249d.
- uch- 'to vanish' NY 174c, 187c, N 189d.
- uch 'three': uch dort 'three or four' Y 102b.
- uchunji 'the third' NY 147d.
- ughur 'path' N 88b.
- ughursuz 'ill-omened, luckless' NY 161d.
- uji (verbal adj.): sunuji Y 64c.
- ul- (pass. or refl.): kavrul- Y 192d; kujul- NY 162a; kurul- NY 227c; onul- NY 31c; sunul- Y 107d; yorul- NY 126b.
- ulak 'courrier' NY 123a.
- ulfet id- 'to become close friends' N 24a.
- um (poss.): (after front vowel) yüzum NY 51a; (after back vowel) N 11d, 38a, 68-78d, 84ad, 121d, 180b, NY 32b, 61-67d, 175a, 178d, 180a, 182a, 191c, 195cd, 196d, 199bc, 203c, 211c, Y 60d, 175a, 190b, 212b.
- um (aux.): olmushum N 228d.
- uman 'ocean' N 86b.
- umuz (poss.): gyonlumuz Y 24c, NY 36a.
- umi (poss. acc.): gülumi NY 190c; mumumi N 189b; ömrumi NY 201b; sözümi N 17a.
- umidle- 'to hope for' NY 90b, 181d.
- ummet 'community': ummeti Isa NY 248b.
- umudle- 'to hope' N 217a.
- umuz (poss.): gyonlumuz N 24c.
- umuzh (poss., Jewish speaker): bashumuzh NY 130c; kizhumuzh N 130b.
- un- (refl. or pass.): bulun- NY 60d, 96b, 130b, 233a, N 148d, 247c, Y 97c, 117d; gyorun- NY 92d, 106c, 115c, 181a; olun- NY 28d, 106b, 156c, 247d, N 67c, 228a.
- un (3rd p. poss. acc.): gyonlun NY 251b, 253d; okun N 46c; sozun Y 89c; sözun N 7a; yoghun Y 250d; yüzun NY 251a.
- un (2nd p. poss.): gyonlun N 6b; gyozun NY 57b, 211d; mektubunile N 54b; ömrun N 30d.
- un (2nd p. poss. acc.): dostun NY 59b; gyonlun N 17b; omrun NY 22a.
- un (gen.): eshkun N 37a.
- una (2nd p. poss. dat.): boynuna Y 210a.
- unde (poss. loc.): koynunde NY 153a; önunde N 57b, 175a; onunde Y 57b; sözunde N 79c; yüzunde N 13b, 79b.
- unden (poss. abl.): yüzunden N 3c.
- une (3rd p. poss. dat.): boynune NY 99c; dosdune N 72c; dostune N 60b; gyonlune NY 140b; önune Y 63d; tozune NY 51a; usdune N 50c, Y 109b; ustune Y 50c; yolune NY 251a, N 77d; yuzune Y 89b; yüzune N 20b, 89b, NY 91a.
- une (2nd p. poss. dat.): boynune N 210a; önune N 63d.
- uni (poss. acc.) N 222a.
- uniz (poss.): kulunuz NY 31a.
- uni (poss. acc.): dostuni N 4a; gyonluni NY 57c, 142a; gülushuni NY 45a; sozuni Y 91a; sözüni N 91a.
- unjek (gerund) 'until': öljunek N 215d.
- unji (ord. numbers): uchunji NY 147d.
- unu (poss. acc.): yolunu Y 222a.
- unud- 'to forget' NY 132d, Y 152d.
- unut- 'to forget' N 152d.
- unuz (imp.): koyunuz NY 174d.
- ur (aor.): denur N 1c; durur NY 136a; dushurur Y 101a; gyorunur NY 181a; gyorur N 178d; okunur idi NY 145a.

- ur- 'to strike' NY 173d.
 -urdi: virurdi N 3a.
 -urem (aor.): tuturem Y 183c.
 urk- 'to shy' NY 245c.
 -urlar (aor.): dururlar N 19d.
 -urler (aor.): öldururler N 16a; olurler NY 23b.
 -ursem: dögünursem N 188d; dogünursem Y 188d.
 -ursın (aor.): olursın N 75c.
 urufet 'craft, work' N 25b.
 Urum 'the Greek' Y 170b.
 -uruzh (Jewish speaker): kiriluruzh NY 130a.
 usdune 'upon' N 50c, Y 109b.
 -ush-: kavush- NY 156b; tutush- NY 192c.
 -ush (verbal noun): gülüş NY 45a.
 ush- 'to crowd around' NY 116b.
 ushen- 'to be afraid' NY 222a.
 uslub: bir uslub 'somehow' (?) N 98a.
 ustune 'upon' Y 50c.
 usul 'scheme, method' NY 59a, 140d.
 uzak 'distant, remote' NY 232c; (excl.) 'away!' N 205c.
 uzat- 'to extend one's speech' NY 90d.
 -uzh (aux., 1st p. plur., Jewish speaker): gyormemishuzh NY 129b; kiriluruzh NY 130a; rayauzh NY 129a; razhiuzh NY 131b; shakinuzh NY 129c.
 uzle- 'to long for' N 24c.
 uzre (postp.) 'over, on, upon' N 19a, 76b, NY 22d, 116c, 153b, 170b, 187a, 225d, 246b, Y 109a.
 uzum 'grapes, raisins' N 214c.
 uzun 'long' N 98c.
 -üji (verbal adj.): kan döküji N 46b.
 -ün- (refl.): dögün- N 188d, 243a; dugünub Y 188d, 243a.
 üzere (postp.): 'on, upon' N 10c.
- vajib 'due': katile vajib N 213b.
 vaka 'dream' NY 91b.
 vaki 'incident, case' NY 152a.
 vakt 'time' NY 28b, 29c, 157c, 185d.
 valid 'father' N 77c.
 valide 'mother' N 77c.
 vamoz 'flight' N 19d; vamozi bas- NY 243c.
 vapidiz 'baptism' Y 108b; vapidiz id- 'to baptize' N 14c.
 var- 'to go' NY 29a, 118c, 128b, 171b, 223d, 250c, N 60b, 112a, 113a; var geber! Y 164d; var otur! NY 153d.
 var 'existent' N 11abc, 12a, NY 42a, 60bc, 229b, 230b, 241a, Y 55b; gyonlumin varini NY 199c; varin yoghun NY 250d.
- vasil ol- 'to arrive' NY 53a.
 vatan 'own area, home' N 1d.
 vaten 'home, homeland' N 83a.
 vay (excl.) 'oh!' N 114b, NY 184a, 212a; vay bashine! N 217d; vay haline ge- 'to fall into a miserable state' NY 220d.
 ve 'and' N 3b, 6d, 12b, 18c, 22c, 43b, 60c, 66b, 68b, 78c, 90c, 113d, 145c, 148d, 173d, 213a, NY 25a, 26b, 30b, 32a, 33c, 56d, 127c, 131b, 193c, 199c, 200a, 207c, 222c, 234b, 248b, Y 25b, 55c, 62c, 63b, 64c, 108b, 125b, 126a, 148c, 150a, 161b, 170d, 171a, 177c, 179c, 182b, 183b, 202b, 206b, 237c; (after gerund -ub) NY 241b, 242c.
 vejahet 'noble appearance' N 218a.
 vejh: her vejh ile 'in every way' NY 141c; vejhi meshhur uzre N 246b; vejhi meshruh uzre Y 246b.
 veled 'child' NY 191b.
 ver- 'to give': ver! N 85b; verdın Y 22a; verelim Y 185b; vermish Y 190b; versen N 17c; verub Y 25c; sali ver- Y 125a.
 Veshbianush 'Vespasianus (the Roman emperor)' NY 202b.
 vezhyaler ? NY 220b.
 Vilah 'Walachia' Y 102d, 169a; Vilah elinde N 21a; Vilah eline Y 61a.
 vilayet 'country' NY 62b.
 vir- 'to give': virdikde N 77b; virdın N 22a; virdiler NY 221a; vire N 9d; vireler N 76a, NY 65d; virelim N 185b; viresiz NY 249b; vireyim N 6c; virin NY 230c, 245d; virmish NY 93d, N 190b; virub N 25c, NY 57c, 92c, 99d, 128b, 133b, 141b, 146c, 155b, 224b; virubdur NY 142a; virurdi N 3a; salı vir- N 125a; sali vir- N 218a.
 viril- 'to be given' NY 184c.
 Vlah 'Walachia' NY 53a, 168c, 177b.
 voynuk 'Christian horse groom in the Ottoman army' Y 209x.
 voyvoda (title of Walachian ruler) NY 66a.
 vujud 'being, existence' N 75d; 'body' N 87a, NY 142d, 188d, 195c.
 vujuh 'respected' N 239a.
- yâ (vocative) NY 101b.
 ya (excl.): ashdiya Y 110b; gyordiya Y 110a; gyore mi ya N 80d; ire mi ya N 79d, 81-85d, 87d; oldiya Y 110c.
 ya 'or' N 80c, 218c, NY 100b, 169c, 186b, 241cd.
 yaban: yabane at- 'to throw away' NY

176c; yaban oghlanı 'desert dweller' NY 207b.
 yabanji 'stranger' NY 33c.
 yad 'stranger' NY 24a, 100d; yad ve yabanji 'strangers' NY 33c.
 yade (?) 'a stranger (fem.)' NY 100d.
 yad est id- 'to remember, to commit to memory' N 78c.
 yadigyar 'noteworthy, remarkable' Y 60a.
 yagh 'oil' NY 192b; yagh baghla- 'to become more self-assured' NY 89d.
 yaghi 'enemy' NY 203b.
 yahu (excl.) 'hey, you!' NY 124b, 165c; yâhu 'id.' NY 101d.
 Yahud 'the Jews' N 219b.
 Yahudi 'Jew, Jews' N 6c, 8c, 217a, Y 115a, NY 209a; Yahudi kavm N 115a.
 Yahudiko 'little Jew' NY 167b.
 Yahudiyan 'the Jews, Jewry' NY 106a.
 yak- 'to burn, to consume' NY 50a, 221d; 'to hurt' NY 176d.
 yakın 'nearby' NY 148c; 'near, toward' N 215a.
 yaklash- 'to approach' NY 102d.
 yalan 'a lie' NY 144b.
 -yalım (opt.): raslanmayalım N 18b.
 yalnız 'only' NY 182a.
 Yali (name of an area along the Golden Horn, lit. 'the shore') N 1c, NY 150c.
 -yan (plur.): Babiliyan N 200a; Kıptiyan Y 201d; Yahudiyan Y 201d.
 yan- 'to burn' NY 104b, 181c, 189a, 251c; yanıb tut- N 86a; yanub tut- NY 146a.
 yan: bir yana 'on one side' N 113bcd; her yanden 'on all sides' NY 104b.
 yanash- 'to land' NY 124c.
 yani 'I mean' N 174a.
 yap- 'to produce' NY 163b.
 yapın- 'to grab, to seize' NY 124a.
 yar 'friend, sweetheart' (?) Y 46x; 'help!' NY 39-52d.
 yaran 'friends': yarani sefa Y 89a (yarani serfâ N 89a).
 yarashdır- 'to do a good job' NY 139d.
 yarashikli 'handsome' N 217c.
 yardım et- 'to help' NY 235c; yardım id- NY 58d.
 yare 'wound' NY 49b, 193c.
 -yarek (gerund): aghlayarek NY 249a; sıghayarek N 239b.
 yasadn- 'to lean against' N 135b.
 yasdigh- 'pillow' NY 135b.
 yash 'tears' NY 32b, 100c, 211cd, N 82a; yash revan 'shedding tears' N 27d.
 -yasin (opt.): aghlayasin NY 220c.

yaslan- 'to lean against' Y 135b.
 yatajagh- 'a poor, miserable bed' N 27c.
 yatagh- 'bed' NY 111b.
 yatak 'bed' N 83a.
 yavırı-: yavırım 'my child' NY 212b.
 yavru 'child' NY 176a.
 yavrujig- 'beloved child' NY 178c.
 yay 'bow' N 46c.
 -yaydın: baghlayaydın N 217b(?), c.
 yaz- 'to write' N 9b, NY 21c, 28b, 29d, 32c, 50b, 51b, 52a, 53d, 58c, 133a, 162c, 187b.
 yazdır- 'to let write down' NY 187d.
 yazık 'what a pity!' NY 230d.
 yaziji 'scribe' NY 29a.
 -ye (gerund): yoklaye kalub Y 120a.
 -ye (opt.): eyleye N 8d; parlaye N 74d; salınmaye NY 55c; tebrenmeye NY 55b.
 -ye (dat.): (after front vowel) N 18b, 132c, NY 55d, 149a, 210c, 221c, 223a, 226d; (after back vowel) N 6ab, 7c, 10b, 12d, 78b, 87d, 112a, NY 21c, 22a, 53d, 65b, 118c, 124b, 130c, 144d, 223c, 250a, Y 100a, 117ab.
 ye- 'to eat' NY 34a.
 yeg 'better, preferable' NY 174a.
 -yejeg- (future): nishleyejegım NY 28a.
 -yelım (opt.): deyelim Y 141a; diyelım N 141a.
 -yem (aux.): eksikliyem N 15c.
 -yen (participle): eyleyen NY 202c; isteyen NY 233d.
 yene 'yet' NY 167c.
 -yer (present): baghlayer N 89d.
 yer 'place' NY 123c; 'the ground' NY 90a; yerde gyogde NY 229b, 243b; yerden yere chal- NY 251d; yerden yere ur- NY 173d.
 -yerek (gerund): diyerek N 216c; sıghayerek Y 239b.
 yerli 'the native' NY 25b.
 yetish- 'to suffice' NY 192a; 'to arrive' Y 252a.
 yevu kıl- 'to lose' NY 42c, 188c; 'to make disappear, to spirit away' NY 229a.
 yıgh- 'to heap' N 204c.
 yıghıl- 'to assemble' NY 115d.
 yık- 'to destroy, to wreck' NY 202d.
 yırak 'far' NY 33b.
 yırla- 'to sing' N 151d, NY 170a.
 -yısa 'however': Mırkadayısa Y 90d.
 -yi (gerund): deyi Y 221a; yoklayi kalub N 120a.
 -yi (Persian izafet): asudeyi hal NY 23d; azadeyi ser NY 23c; envayi elvan NY 104c; kefeyi lale NY 210a; kenisayi kebir N 103d; kilisayi kebir Y 103d; muhtelayi

- ghark NY 36d; tamashayi shahane NY 67d.
- yi (acc.) N 98b, 217b, 236c, NY 102b, 130d, 132d, 135a, 235b, 238d, Y 170d, 244d.
- yile 'with' NY 171c, 244a, Y 67a.
- yiz (aux.): bilmeyiz Y 128d.
- yizh (aux., Jewish speaker): bilmeyizh N 128d.
- yji (verbal adj.): arayji Y 117c.
- yogh-: varin 'yoghun (acc.) N 250d; varin yoghin Y 250d.
- yok 'non-existent' NY 25a, 55ab, 183a, 231b.
- yokarı 'upstairs' N 113a.
- yol 'road' N 15b, 18b, NY 147c, 221c, 222a, 251a; yolune 'for the sake of' N 77d; yole chik- 'to set out' NY 102a.
- yor (present): baghlaylor Y 89d.
- yorul- 'to tire oneself, to exert oneself' NY 126b.
- yu (gerund): deyu NY 111c, 124a, 243a, N 221a, Y 242b.
- yub (gerund): (after front vowel) eyleyub NY 27b; (after back vowel) NY 29c, 99b, 111b, 130c, 142b, 238b, 239d, 247c, Y 67b, 111c, N 76c, 151c.
- yuz 'face' Y 89b.
- yüne (for yine ?) N 151c.
- yüreg- 'heart' N 81c, NY 90a.
- yürejig- (dim.) 'the poor heart' N 192c.
- yürejig- (dim.) 'the poor heart' Y 192c.
- yürufet 'work, craft' Y 25b.
- yüz 'face' N 20b, 79b, 89b, NY 51a, 91a, 251a; 'surface' N 13b; yüzunden 'by way of' N 3c; yüz kiri 'disgrace' NY 177c.
- zade 'son of': begzade NY 100b.
- zafer 'victory': zafer bul- 'to be victorious' NY 248d.
- zahmet 'trouble' NY 163c; 'effort' NY 126b.
- zalım 'cruel' N 216d.
- zan id- 'to surmise' N 126c.
- zann id- 'to surmise' Y 126c.
- zar 'dice' NY 157b.
- zefk 'pleasure' N 153b.
- zehir 'poison' NY 34a, N 83a.
- zeman 'time' NY 24b, 177e, N 214b, 219c, 237a.
- zenjir 'chain' NY 210b.
- zenjirsız 'without chains' NY 39c.
- zerifane 'gracefully' N 195d; 'graceful' NY 44b.
- zernishan 'gold ornamentation hammered into steel' NY 204b.
- zevg- 'pleasure' N 160a.
- zevk 'pleasure' Y 153b.
- zeyn 'decoration, ornament' NY 190a.
- zhalım (Jewish speaker) 'cruel' Y 197d, NY 198-207d, 209-210d, 213-214d, 202b.
- zhaman (Jewish speaker) 'time' NY 129b.
- zhani (Jewish speaker) 'soul (acc.?)' N 7d.
- Zhit 'Jew' N 36b, NY 126a, 234d, 243c.
- zhulum (Jewish speaker) 'atrocious, tyranny' NY 127d, 129d, 222c, NY 229b, 235a, 242b, 243b.
- zından 'prison' N 83a, Y 182b.
- zifir 'filth' NY 34b.
- zıkr: zıkrini et- 'to talk about' N 78a; zıkr ol- 'to be remembered' N 74a.
- zira 'for': zira kim N 5a.
- zirifane 'gracefully' Y 195d.
- zirzemin 'basement, cellar' N 214a.
- ziyade 'more' NY 176d.
- zndan 'jail' N 182b.
- zorba 'violent' Y 205b.
- zörba 'violent' N 206b.
- Zuhre 'Venus (the planet)' NY 159a.
- zuhur olun- 'to become known, to spread' Y 132a.
- zulm 'cruelty, injustice' NY 199a; 'darkness' N 8d.
- zulum 'cruelty' Y 189e.
- zulumat 'darkness' NY 179d.
- zurefa 'the educated ones' NY 150d; 'graceful' NY 63c.

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ISBN 963 05 1763 9
