

Zeyneb Hâtûn

Amasgâli bir kâdî kızıdır tâ'ife-yi nisānuñ
ehl-i 'a'āl u temgīzidür sultān Bāyezīd
devletinde ve sultān Ahmed hizmetinde
mihri ile mu'āşirler imiş ve kaşide vü ^{mediheler} medhiye
vermeğe mabāsirler imiş mihri izdirācdan
cār iderdi ^{ölünce} olunca tecerrüd ile gecirmiş Zeyneb
ere vārub eri hükümünde olub sırdan ve
ricāl ile muşāhibetden gecirmiş bu begler
Zeynebāñdür

kesf it nıqābūñı geri gökū münverat

In our time the popularity of beardless youths, smooth cheeked

beardless youths

sweetly beautiful

middle aged / calumniating

hide / conceal

presence / residence at home

رفتاران

could cost

gentle

big / thick faced

fierce looking

little slave boy

following, helping

conforming to

disorder

confuse

ماحت

short of life

short of life

freshness

freshness

lustiness

lustiness

kurds

kurds

gentleness

gentleness

abundant

abundant

once

once

act / depositing

act / depositing

position / gesture

position / gesture

young men, and well-behaved lads whose sweet beauty is apparent exceeds that of ^{na-mard} non-men / ^{conceal} cowardly ones from the ^{class} group of women who are the possessors of beauty and loveliness.

Although ~~the~~ ^{the} ~~society~~ ^{society} of women ~~belong~~ ^{belong} are ready by means of concealing because of their fear of calumnies about

[relations with] non-family members still ^{keeping company} ~~concealing~~

with young men is a door connected to the gate of sociability, a door either secretly

or openly unblocked and ajar. Furthermore,

the smooth-cheeked lads are loving friends and

companions both on campaign and at home.

But from ^{these} ~~that~~ perspective ^{these} ~~moon-faced~~ ^{moon-faced} ~~simple~~ ^{simple}

bc of the female gender, are neither constant companions

nor close companions. Nowadays, ~~the~~ most

of the fastidious morsels for the unmanly from the beardless youth

kind are the untouched youths of Arabia and

the ^{illegitimate} ~~illegitimate~~ ^{offspring} ~~offspring~~ of Anatolian peasants. Although

the ^{dancing boys} ~~girls~~ of Rumeli are tame, the thick-lipped

Slave-boys of Bosnia and Herzegovania are

always conforming to service. However,

their time of beauty and ^{loveliness} ~~loveliness~~ lasts

like that of the smooth-cheeked youths of ^{my} ~~any~~ our country. ^{to reverse} ~~to reverse~~

Some of them when they reach the age of thirty don't see

a single hair appears on the mirror of their beauty to

trouble their minds. ^{from the perspective of} ~~from the perspective of~~ ^{sweetness} ~~sweetness~~ ^{then} ~~then ^{Armenian} ~~Armenian~~ ^{peasants} ~~peasants~~~~

children and the ^{clever} ~~clever~~ youths of Arabia are the most

short line of all. As soon as they have reached
 twenty they are no longer ^{fit for} popularity or the
 affairs of lovers. But the youths of the
 inner provinces, the hair waisted ones of
 Edirne and Bursa and Istanbul are, from every
 point of view, superior to all of them in beauty
 and excellence. Those who are lacking in beauty's
 comeliness ~~are~~ [still] ^{since} ~~pleasing~~ ^{with} by their
^{made-up} tidy freshness; sweetness, coquettishness and
 fetching airs. But the beardless Kurds, ^{according to the} experienced of
 born takes ^{from} ~~from~~ ^{little} ~~little~~ ^{they are} faultless and constrained
 to [be] ^{amiable} sweet and ^{abundantly obedient in} whatever is proposed to them
 their obedience is abundant. Notably they dye themselves
 below the waist with henna and [there] adorn themselves
 with a colorful sash reaching down to the knees.

Those of exalted countenance are mostly thin-waisted
 and of tall stature. At the moment of surrender they
~~are~~ submit with every limb. In brief, the beloveds
 of the inner provinces each top them all in being
 visibly tame and secretly contentious. They appear
 as if they are ^{submitting} ~~surrendering~~ but ^{being hungry} ~~(in a state of hunger)~~
^[Hungry] to ^{refuse} ~~obstinate~~ ^{obstinate}. In this regard, the blessing
 of union with them is readied [only] for the ^{noble class} ~~class of nobles~~.
 Of their lovers who go about at their sides ~~saying~~ "it is
 manifest that they are ^[because they] disappointed, destitute and
 bewildered. They say.

rascal
 scum - ^{اول}
 rabble
 free from
 defects
 starvation
 hunger
 desirous
 prepared
 exacting
 profit
 advantage
 bee. exalted
 miracle
 Probably not
 suppose not

They relate the claim that it is probably impossible
 that two [of race] youths find ^{an} opportunity
 for one to take advantage of the other or for
 one to get the other drunk and [thrust] get on top
 of him. The long's shot of it is those who esteem themselves
 fair-of-face and wish to be ^{frequently} serviced/served by silver-bodied
 cypresses, the tall of stature, ^{and} the elegantly ^{swaying} slender
 not neglect to consider the boy dancers of Rumeli. Nor, but
 forbid, should they tire or be ^{full} ^{sated} with the Joseph-faced
 Circassians or ^{the magnificent} ^{delectable} ~~delectable~~ Croats from among the
 Janissary ~~class~~ ^{class}. ^{But} Even though there are ^{also} delicately
 beautiful ^{exquisite} ^{fair} ones among the beloveds of the interior provinces
 most of them are full of trouble, ~~and inclined to be~~
 unfaithful and inclined towards roving and torment.
 Those who possess them will find ease and peace of
 mind ^{to be} have indeed. Yet ^{as far} ^{as} ^{the} Albanian
 type, although they are worthy of transporting lovers, this
 much must be said, ~~that~~ they are also extremely impertinent
 and obstinate. However, the Georgians, Russians, and
 Gurielians* are the offal ^{impure} ^[those who let them] ^{for} ^{sex} ~~garbage~~ of the other classes ^{based}
 Compared to them the Hungarians are the most
 charming and reasonable of all the groups. For most
 of them will betray their masters; & everyone will
 see/see their nastiness in their actions and
 arrogant mannerisms. An oddity is that the
 Egyptian values prefer the Thracians. ^{It is said}
 that when it gets cold they are ~~to~~ human sables (blackness)
 They excel at bed-chamber service. That is

desire
 asking one to serve
 regularly

impertinent
 contentious
 obstinate

*country on
 the south east
 of the black
 sea coast

Sable

Hayboys

(2)

that they whole-heartedly love to perfume clothes with
incense, to arrange mattresses and bolsters.

Affability is established in both the male and female. Wherever they are taken, ^{with grace & reserve} ~~their~~
gentleness is divinely ordained.

People forget that there is as much about beloveds as administrators and rulers.

In the age of Sultan Mahmud Han, the father of conquest, this rule was in effect: A wise person ^{A man} ~~person~~ ^{evidence} using learning and knowledgeable in the science of physiognomy (called the Palace tutor) would look into the faces of the boys who came ^{via} ~~the~~ the child levy* and those ~~needed~~ servants who were sent ~~as~~ ^{as} tribute. Those who had probity and piety in their lineaments were taken in [to the palace]. The rest were added to the foreign slaves who went out to be door-wardens and Janissaries and they remained common soldiers. At the heart of the matter is this, that as a common soldier someone of bad morals cannot have power over the people of the world and the tribe of Adam. If they were apt to tyranny and oppression they would infringe on the rights of one or two people and ~~they~~ ^{they} would not find the power to harm many thousands. ~~Thereafter~~ ^{Thereafter} they [the ^{valued} officials] should ^{definitely} not take into the service of the harem impudent convicts who rush about madly in the service of shameless married women, especially hair-waisted ones whose hidden treasures have been shared with snakes, that is those who have mingled with ~~the~~ ^{levers and hodgepots} ~~city-boy class~~ of the city boy class, and those notorious [foes] going to taverns and being sold [for sex]. Let them view separation from ~~such~~ ^{such} these as preferable to union with them for in the like of Rome manners, modesty, honesty and faithfulness are rare indeed.

Evidence
proof: گواہی

tribute
gift: پیشکش
needed: بچیاں
- slave: دیانت

to have
power over
who attacks: حاکم

to connect to:
Salman
impudent vagabond
Race breaches: یو تورو

run
about: پلاک
loath: پوپوراک
criticize
curse

to run around
excitedly: پلاک پوپورو

married woman
shameless: لوز گورمس
شہزادی

supposing 96
بدل نفی: فرضاً
Supposing that

infamous
ignominious
شفا

sexual
strong
desire
شواخی

burning
heat
هم حر

Even supposing that one of them might be an
horset and faithful [beloved] the ^{defects} faults related
to his having sold himself will be apparent.

Then the class of boy slaves is generally infamous for
[things] other than their ruining themselves. This
is to say, they turn ~~the~~ the irresistible snakes of
their lust into deadly speckled serpents in the
hot ~~buried~~ treasure [of a secluded woman] in ~~its~~ its
cave.

They are all brothers of kindness and generosity

These black-faces are far from stigmatized & religion
That which they acquire and eat is ^{human} unclean
~~as for the wine they drink~~
~~It is what they drink is what it is the essence of evil~~

But the greatest of [brothers] every night

is the appearance of silver and the sedition of soil to beards

Day and night their business is that strangest of brothers

to the master there is little income to the apprentice less

? drinkers? ?

Another group are the Kāse-bān (hobba-bān) who
are ^{right} attracted to like lovely voices and are appreciable
to rhythm and modes (usul a mahāmāt). Those

exceptional youths and beloved monarchs who (lā-sayyana
whose silver-faced, camphor-scented necks cast a manifest
~~make a manifest~~ (malizant) look ^{delirious??}

Spell with ~~the~~ a golden collar certainly gun a jin Kozar

[or those exceptional youths and lords of love whose
camphor-scented silver-face necks are made apparent
by the golden collar]

In the ^{livery} outfits of commanders and nobles
and the finery and adornments of the attendants of

Queens with adorable looks/mannerisms they
send them into palace space. It is such that

they bring many men of asceticism and piety to the
district & call mildly and make ^{pederasts} catamite-chasers
out of men who never in their lives were attracted
to a boy before. ?? — sōgaskr.??

income
pitt
favor

agreeing
assent

لَا

running
footman
prodigal
delightful
become
flee me
attacks
worries
set to attack

~~I am~~ Brought by a Greek Sultan to this calamity
Allah, my Sultan, for this trouble bring ^{me} a remedy

"My tyrant heart made me an unbeloved slave
Help! from an infidel's grip set this Muslim free

I'm a candle burning all the way to church
Now that in her face the lights of faith I see

If you'd embrace her, quick, grasp the hand of a priest
There is no hope of union ^{freedom} by offering a Sultan

In love and affection we're the Sultan's slaves today
This Greek Sultan, Ch. Suncu, is my Authority

كاش

... She was the wife of Şems Gâlebi who was
the tutor of Sultan Selim son of Sultan Süleyman
while he was a prince.

On him who composes good fortune smiles

? Who using his talents a ^{goodly} work compiles

No scholar of my age was I, who can

Compile Traditions, & elucidate the Quran

Admonitory advice is not my place

for me to ~~advise~~ ^{be to} would invite disgrace

~~we do not I in misery and low~~

weak am I and low, in misery

incapable and sunk in poverty

for in this time simple is a woman's speech

to the thoughts of men's converse it cannot reach

A Hajirany (Gelder's künf)

II ~~They~~ ^{that} they are loved I don't praise ~~to me~~
The sun or moon above
to me, no beauties of this world
but ~~the~~ Memi shall I love

If with ^{affection} ~~love~~ But moon-face Jons
his cup of golden light
The sun-bird in his heavenly realm
want find his crown the ~~tyrants~~

Oh want don't think that you alone ~~live~~
~~live~~ ^{have} fallen for his charms
He stole the wife of ^{king} ~~shah~~ and beggar,
lord and man-at-arms

That Shah does not the tyrant act
and give his lovers pain
long and long, oh God, extend
his ~~business~~ ^{reign}

Since that Shah is ~~not~~ a child yet
should he kill his slave Vasi
With the arrow of a glance
no sin let there be

İsmâ'î Evsâf-ı Merhûm İbrâhîm Paşa

Cevdet:

âsaf, şaf-ârâ-yı cālîsân u destûr-ı Cem-kadr

u Hüsrev-nisân idi. | Bir zamānda mesned-i
| zaman-ı şâhân-ı 'osmâniyede |
vizârete ve menzîl-i şadârete | ânıñ gibi
ca'dî u bedîlî

bir vezîr-i | âsaf-nazîr -i bülend-himmet ü
hâtem

kerîm-i kâim-bahş şâh-ı rütbet gelmiş degüldür |
ol bir kerîmü'n-nefs simahatı muhbir u hâtem-siyer idi ki
beyt

himmetinde mâl u câh ednâ idi

kadrı gibi himmeti a'fâ idi

mansıb-ı vizârete mîr-ı mîrânîk ma'zâfu

munzâm olub kadr u ref'eti iz'âf-ı

ma'zâ'if dmuş u umûr-ı cāmede medâr

caleyhi ~~memleket~~ memleket ve me'âz ileghî

sultānet olub teveh-i menāşıkda merātibde

umûr-ı 'azl u naşb u husûs-ı kabîz u

1
bast vacūd-ı pūr cādine menūt u merbūt

Olmağın

(halek)

İcma(-ı aşaf-ı İbrâhîm Paşa
âşaf-ı şaf-ârâyı cālîşân u destûr-ı Cem-kâdr Hüster-
nişân idî ezman-ı şâhân-ı cāsmāniye de mesned-i
vezārete ve manzef-i şadāret cādîl u bedîlî bir
vezîr-i Hatem-nazîr-i bülend-himmetü kerîm-i kām-kahş
şâh-ı rutbet gelmiş deşûldür ol bir kerîmü'n-nefs

برص
bravty / munificence
the true state
of a person -
Al. list
generous, liberal

semāhat mahbîr u Hatem-siger idiki esh-yâ-ı malûk-ı
sâbıkadan eser idi pey-revleri gibi ne denî'n-nefs-i
su'î nazar
? sauk-ı hâzar? u mübtelâ-yı sîm u zer idi kesîr'ul-bayrât

u gadîr'ul-hasanât u şahîb-i ebûl-barekât idi
bu münāsibet ü takrîb ile lakabı vezîr-i zer-nisâr
idi nite ~~kî~~ ahlâkî vezîr-i zer-dâr idi beyt

himmetde māl u çâh ednâ idi kâdrî gibi himmeti a'la'idi

فیه
felîne (can on
added to
depend on
fîe
added
opposed to

mansûb-ı vezārete mür-mirānîk muzāf u münzām

olub kâdr u refceti izcāf u mezācāf olmuşdı
multiplied (redouled)
increased

ve umūr-ı cūmhūrda medār [?]aleyhi(yi)

memleket ü meşār ileghi(yi) sultānat olub

tercīh-i menāşib da tafvīz-i merātibde ✓

umūr-ı cazl u naşb u husūş-ı kabiz u bast

rūcūd-ı pūr cūdina manūt u merbūt olmağın

erbāb-ı hācāt u eşhāb-ı ^{mehmāt}~~mühimmāt~~-ı murādāt

u mühimmātin āsitāne-yi murād-bahşında bulmuşdı

ve kāfe-yi enām u cümle-yi havāş u āme mesned-i

rezāretde şāhāne himmetler u mālkhāne cināyetler

idüb her nā-merde murādın ve ārzū-yi ferādın

verürdi ezgām-ı devletünde zamān-ı zihānīgān

ferhunde rü mes'ūd u evkāt-ı sālemiyān hamide

rü mahmūd idi himmet-i bülend-ı felek-peyvendi

furk-ı felekden bertur u bezl-i cūdun seha-yı

...trouble, can
...trouble (in deed)

Hatem-i tagydan ekser idi cüd u keremî

el mertebede

...has been to the seat of vizier-ship and position of chief procurator who was his equal or equivalent.

He was noble & spirited, the land & beauty and a natural Hater
in whom were traces of ... & ancient king's

...he was neither more spirited and could regard him
addicted to good and virtuous like those who followed him. He

was content in good destiny and a pool of satisfaction, and
rejoiced in the signs of divine blessings. In accordance

his popular title was: The gold-giving vizier. ...
...like his ability his power was ...

To the position of vizier was added and appended the office
of ... and his power and ...

...were multiplied and doubled [because] in office of the
...with the royal power ...

and ... the above mentioned rule, because in
the ... of offices and the appointment of ...

[because] of ... of appointment and dismissal and
particulars of taking and giving ...

pendant upon and based on his confidence-filled

the fall / fist
fistful

reviled
ugly

abuse
abuse

Cylio = trouble, con
Taking trouble (to do sth.)

He was noble of spirit, the soul of bounty and a natural hater
in whom were traces of ^{the most generous} ~~the generosity~~ of ancient kings
~~He~~ he was neither mean-spirited and evil eyed nor
addicted to gold and silver like those who followed him. He
was abundant in good deeds, ~~and~~ a pool of beautiful actions, and
possessed of the origin of divine blessings. ~~His~~ In accordance
his popular title was The gold-giving region. Completed
in his concern wealth and position were least / lowest (1. 185)

like his ability his concern was ^{power} (Chief ST Supervisor)

To the position, Vizier was added and appended the office
of commander of commanders and his power and ~~ex~~ exaltation
were multiplied and redoubled [because] in affairs of the
country with ~~the~~ royal power revolved about him
and ~~his was~~ ^{his was} the alone mentioned rule, because in
the ~~conferral~~ of offices and the appointment of ranks the
[powers of] ^{ministers} affairs of appointment and dismissal and
particulars of taking and giving ~~state~~ ^{things} were
pendant upon and bound to his ^{divine} beneficence-filled
being, people in need ~~and~~ ^{and} those with anxieties found
their ^{wisdom} [heart's] desires and requirements at his
desire granting threshold and to all people

توجیه
 conferring an
 office
 an appointment
 تفویض
 consulting in
 appointment
 - Cve
 appointing
 تفویض
 taking; giving
 depending
 on
 تفویض
 all whole

and everyone of the noble and common he
performed ^{ready/bravely} ~~acts~~ acts of patronage and ^{took} ~~monarchical~~
~~the~~ pains to help; he gave every man
his wish and heart's desire. In the days
of his good fortune the time of the people of the
world was glad and ^{propitious} ~~prosperous~~; and the hours
of the earth-dwellers were praised and ~~praised~~ ^{praised}
his ^{lofty} ~~high~~ patronage reaching to us higher than
the Cecropsids and in expending his beneficence and
generosity he was greater than Hades and Zagreus. His
generosity and grace were to such a degree that
he would give a hundred of gold to a beggar who
presented him with a fresh leaf and for a short time
he would gift people with robes and pearls.

Complete

He was [a man] of exalted favor and a bird-of-fortune's
patronage, the potency of whose concern and the beauty of
whose care raised ^{ever} so many poor & miserable people
from the shoe-rank ~~to positions of authority and~~ ^{to positions of} ~~authority and~~
and possessors of providence and joy from the humility of
obscurity and made them lofty in power and
covered many fallen orphans. Did the rays of the sun of
his care send from the earth to the humans like ^{beams} ~~beams~~
of dew and insofar as he ~~was~~ ^{was} ~~perfectly~~ ^{perfectly} ~~desire~~ ^{desire}
complete desire for people of talent and

patronized ^{people's perfection} ~~to the~~ utmost degree he did
justice to the ^{whole} ~~seat~~ of virginity and the
~~seat~~ ^{of} Grand Virginity (by the authors)

The wheels of human has a Power and eyes
that gauge our gesture
But it has never seen someone like him whose
favor ^{favor} attention is like the bird of fortune

(some) In his happy ~~age~~ ^{time} the poets had [a share of] power and patronage and in his blessed eye the people of excellence and talent ~~had~~ ^{were} cared for and desired. From the origines of the Ottoman ^{Sultanate} ~~State~~ down to the time of the above mentioned the poets of Rom ^{each year} received of an annual stipend from the Royal Ottoman Treasury and received their share of Royal awards and some of them ⁱⁿ ~~the~~ praise of [the Ottomans] and some versified their victories. ~~When~~ ^{After} the late, ~~the~~ forgiven [Pasa] left the Grand Vizier ship the honors and awards of the ^{above} ~~above~~ mentioned group were completely cut off and the power and popularity of the people of verse and [high] prose were annulled and the ^{association} ~~association~~ of their company was broken. And he himself was exceptionally

He made ^{estate} ~~rejoinder~~ named *âtesî* (fiery) master of the retreat
âtesî nâm bir derûş-i pür-sûz zâviye-niştân etdi
 [this dervish] had a beardless son named *memî şâh*,
memî şâh âdlu bir gâib yûzlu oğlu vâri idi ki
 whoever saw him would willingly become an *âlevî*. *Birâder*
gören bi-ihtiyâr 'âlevî olurdu birâder anın
 became a moth to the flame of his beauty, ~~and~~ a ruin [concealing]
şem'-i hüsnüne pervâne ve genc-i 'aşkına
 the treasure of love for him and a madman in the chains of his twisted locks
vîrâne ve zîngîr-i zûlf-i meftûlîna dîvâne
 and [too] sickened by love for him he made the flame
olub haste-i 'aşkı oldu da fûrûg-i hüsnin
 of his beauty? the candle by his bed? : first of all he completed
şer'î-i bâlîn etdi cümleden evvel hamâmı tamâm
 the bath and made its bathbogs each a silver-bodied cypress
itdi ve dellâkların birer serû-i sîm endam itdi
 because it had a pool he named it "the hot-springs." *Âtesî's*
havzı olduğu cihetden kâptûca diğü nâm itdi
son [Memî şâh] he setup as a popular ~~god~~ [love] god, ~~made~~
âtesî zâde yi hamâma ilah-i hengâmê idüp
 himself ~~for~~ the bath-keeper and took his case. The beloveds
kendü hamâmcı yerine geçüb âvâm itdi Istanbul
 of Istanbul streamed to that hamâm from all directions
dilberleri sū-be-sū ol hamâmın ayâğına
 and the lovers came bathing mad in the fire of separation
akdılar nice hier âtesile yanmış âşiklar
 and in that hamâm they ignited ^{many wild passions of their heart's desire} ~~(wild horses)~~ ~~görüldü~~
varub ol hamâmda tersen-i tond-kâm larını

in the water & air best. The most subtle of the
Tab-i şehvete yâkdılar şurefâyı havâs ~~men~~
noble and common, when they couldn't find room, would
savām igerüde yer bulmıyab tāmā çıkeb
climb on the roof and look in through the windows; Birader
cāmdan bakdılar birader efendi filled caeks
with ^{silver bullion,} ~~the other~~ [the other] bathkeepers put on towels
(cubes) of silver) nātūrlar şehden foto
out of the passion and the bath boys filled [their] purses.
urmas, delbâklar keseler pür eyledi ler ...