



Bitig Türkoloji Araştırmaları Dergisi, Bahar 2022 / 1: 135-138.

**Ceval Kaya, Uyğurca Altun Yaruk – Giriş, Metin ve Dizin,
Ankara: Türk Dil Kurumu Yayınları, 2021, pp. 1014, ISBN:
978-975-16-0677-8.**

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Uyghurs have been in an intense translation activity after they entered into different religions such as Manichaeism and Buddhism. We can determine that many sacred texts and source books of these religions have been translated into Old Turkic since the 8th century. In fact, although we do not have such a text today, there is a record in the Chinese annals which belongs to 6th century, the Turkish khagan Taspar requested a Buddhist work called *Nirvanasutra* to be translated into Turkic (Golden, 2020, pp. 163-164). In this case, we can guess that the religious translation activities started long before the migration of Turks to the Tarım Basin.

As for *Altun Yaruk* (AY), it is a sutra book which belongs to Mahayana Buddhism. The original of this book is in Sanskrit and it is a sizeable text that was translated into Chinese in the 8th century and from Chinese into Uyghur in the 10th century. Translated by Şiňko Şeli Tutuň, the Turkish name of this work is known as “Altun Yaruk Sutra” for short. Ceval Kaya, on the other hand, gives the full name of the text, unlike other publishers, as “Altun Öñlög Yaruk Yaltrıklıg Kopda Kötrülmüş Nom İligi” in his work which introduced in this present paper in your hand. According to him, the “Atlıg Nom Bitig” part added to the title of the work in other publications is not included in the name. Kaya, explains the basis of his correction regarding the title of the work in this second edition.

Apart from the almost complete Petersburg copy of *Altun Yaruk*, hundreds of fragments of this text are preserved in Berlin. It is estimated that the fragments in Berlin belong to dozens of different copies.

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Studies on AY begin in 1908 when F. W. K. Müller published five of the fragments from the Turfan collections in Germany in the first volume of the *Uigurica* series. In 1910, S. E. Malov discovered the most voluminous copy of the work in the Gansu region of China. This copy, which is currently preserved in St. Petersburg, was copied in 1687 and was published in cast Uighur letters by Radloff and Malov between 1913 and 1917. Later on, many researchers have published the text in parts over this publication with cast Uighur letters. The Radloff-Malov publication is not a facsimile of the manuscript, it is a typesetting print. Although this feature makes it easier to benefit from the copy in question, it is not as reliable as the facsimile (Kaya, 2021, p. 9; Gözel, 2022, p. 94).

By 1994, this bulky text, whose various parts have been studied separately by different researchers until that day, is published by Ceval Kaya for the first time as a whole text and with index. In this study, which is based on the Radloff-Malov publication, nearly 200 parallel documents are also used. This publication represents a milestone for AY studies. Because being handled from one hand makes it possible to look at the text as a whole. In addition, thanks to the Index section, it also allows to identify other pieces in the Turfan collection of AY (Gözel, 2022, p. 94).

After 1994, a significant increase is seen in AY studies. The most important of these is the catalog work in three-volume prepared by S. C. Raschmann (2000, 2002, 2005). More than 800 fragments belonging to more than 70 copies of AY in Turfan collections in Germany are identified in this catalogue. The entire AY was also published by T. Ayup and M. Seyit in 2001 in China, with transcription and translation into New Uyghur. In 1996, Zieme reconstructs the AY's first book, which is three-quarters incomplete, with the help of parallel pieces. Ö. Ayazlı, M. T. Berbercan, E. Çetin, Z. Gulcalı, H. Tokyürek, Z. Tumenbayar, E. Uçar and J. Wilkens also published different books or chapters of AY. Many problems in AY are solved in these publications (Gözel, 2022, pp. 94-95).

The second edition of Ceval Kaya, which is currently being introduced, is a publication that includes the transcription and indexes of the entire text. However, much has been added to the work done in 1994, the work has been expanded and the missing parts of the text have been made more whole. While in the first publication, two hundred parallel fragments in Berlin were used besides the Petersburg copy, this time comparisons were made with more than eight hundred fragments in Berlin, and the missing parts were mostly completed. In addition, thanks to the many publications and studies on AY for 27 years, the increased knowledge, corrections and suggestions have also led to the need to update Kaya's work and contributed to the new publication in question.

In the first part of this publication, the "Giriş (=Introduction)" section, first the text, the title and the content of the text are emphasized. After the information on the translator, the identity of the translator, the date of the translation, the language and the parts of the text are given, these are followed by the section on the copies of the text. The Petersburg manuscript, which is the main copy, is itemized. According to this, it is understood that 85% of the manuscript have reached the present day. Afterwards, the numbers of 837 parallel fragments belonging to more than seventy copies in the Berlin Turfan collection, their order in the catalogues and their place in the text are given. Then, the previous studies on AY are mentioned. Here (pp. 64-73)

a brief introduction is made to the major studies on AY from Müller's first publication in 1908, until 2021. Then, the parallel copies of AY in other languages are mentioned.

Ceval Kaya also explains the method applied in this publication in the "Introduction" section. One of them is to assume that there exists palatal harmony in foreign words and to read these words according to that. For example; *abıdarım* < Skt. *abhidharma*. After the explanations about the method, the "Introduction" section ends with the list of lexical entries which have variants (pp. 75-82). This subsection, which doesn't exist in the first edition, lists the double or triple variants that appear in many entries. It was stated that these variants occurred due to the differences between the copies.

The main part of the study is the second part, the "Metin (=Text)". Here, the text of *Altun Yaruk* was transcribed, based on the St. Petersburg copy by comparing with 837 pieces in Berlin. No translation has been made into Turkey Turkish in the study. In this edition of the AY, the numbering system given according to the Radloff-Malov publication is abandoned by making changes according to the first edition. All lines are numbered consecutively. Accordingly, in this edition, with a total of 17.615 lines, AY is the largest work of Old Uyghur (Gözel, 2022, pp. 96).

After the text section, the third section of the book is the "Dizin (=Index)". This last section contains four different indexes: the general index (=Genel Dizin), the inflectional suffix index (=Çekim Ekleri Dizini), the frequency index (=Sıklık Dizini), and the reverse index (=Tersten Dizin). All words are included in the general index (pp. 653-947), including the differences between the copies. At the entries of the words of foreign origin, the languages in which these words are copied and their form in those source languages are also given. The number of use of that word in the text is also specified after all entries. Different from the first edition, the original spellings of the Chinese headwords are also given. Since there is no translation in the publication, their meanings are not shown at the lexical entries. While there were 73.922 words in the text in the first edition, this number increases to 78.871 in this second edition. This is because the text being repaired with more parallel pieces has grown. While there are 3.560 entries in the first edition, this number becomes 3.641 in the second edition. The forms with converter (+kI) and equative (+çA) suffixes, which were taken as separate entries in the first edition, are now accepted as inflectional suffixes in this edition, and although this situation, the number of the entries in the indexes has increased in this edition because of the growing the size of the text.

In the index of inflectional suffixes, all suffixes in a word are accepted as a whole and their alphabetical index is given. Here references are made to the entries that take this suffix group. In the frequency index, the words being lexical entry, are listed from the most frequent to the least. Finally, in the reverse index, the entries are arranged according to their last sounds. The "General Index" of the study is prepared with the *Cibakaya* program, which was created by Ceval Kaya in 1989 during his doctoral study, and the "Reverse Index" is prepared with the *TersDizici* program, which was coded also by him. In addition, according to the contextual index (concordance), some damaged places are also repaired by taking into account the repetitions in the text.

In this new edition of AY, the readings of some words such as *añçula-* → *añçola-*, *bo* → *bu*, *üd* → *öd* have been changed. Some headwords that were collected in a single entry in the first edition are corrected and separated in this edition. Such as: *açıg*, *açın-*; *ar-*, *arıg*; *baş*, *başlıg*.

As a result, in this second edition, Ceval Kaya reviewed the study from beginning to end, published the full text of AY in an expanded form in the light of current information and presented it to the use of researchers. We would like to thank him for doing this sizeable study on one of the most important texts of Old Uyghur Turkic, which requires intense effort and attention.

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