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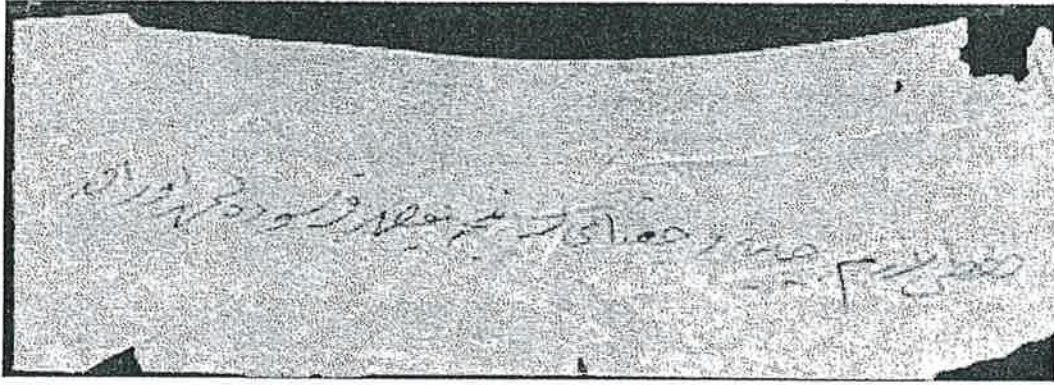


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How the Texts found in Turfan were transferred
to the Library of Istanbul University?Ayşe Gül Sertkaya
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When the documents which were discovered by the Second German Research Expedition under the directorship of Albert August von Le Coq from Autumn 1904 to February 1907 were being transported via land to Germany, a package was held by the İstanbul customs as a sample.

Later they were transferred to the Library of Istanbul University, after the first examination of these documents by İsmail Hakki Efendi and Sadık Efendi at the Yıldız Palace Library with a note that they were "Some worn documents in Chinese and Chagatay languages which should be preserved".



The note of "Some worn documents in Chinese and Chagatay languages which should be preserved" [*Hıfzı lazım Çin ve Çağatay lisanınca bazı fersudelenmiş evrak*] was included in the package of manuscripts and a draft report without date and signature on the contents of the manuscripts for the Emperor.

"Taraflı zîşeref-i hazret-i pâdişâhilerinden gönderilüp bi't-tercüme nüsha-i mütercimesinin bir kitâb tarzında atebe-i ulyâ-i mülûkhânelerine takdîmi baş musâhib Cevherânî kulları tarafından tebliğ edilen irâde-i seniye-i hazret-i pâdişâhileri muktezâsından olan Çin lisâniyle muharrer bir takım fersûde evrâk, hazîne-i hümayûn kedhüdâlığına olunan iş'âr üzerine enderûn-ı hümayûnlarından celb edilen Çinli Azîz ve İsmail Hakki ve Sâdık Efendi'ler tarafından nazar-ı mutâlaadan geçirildükde, evrâk-ı mezkûrenin bir kısmı Çince ve bir kısmı Mançurîce ve yalnız bir dânesinin bir tarafı Çağatayca bulunduğu beyân edilerek Çağataycası Azîz Efendi tarafından tercüme edilmiş ve mezkûr tercümeden evrâk-ı mezkûrenin döngen müslümanlarından birinin evrâk-ı zâtiyesi bulunduğu istidlâl edilmiştir.

Mümâileyh İsmail Hakki ve Sâdık Efendi'ler an-asıl Pekin ahâlisinden olup Çince tekellüm

ediyorlarsa da mükemmel tahsil görmüş takımından olmadıklarından evrâk-ı mezkûrenin ibâresini bile doğru dürüst okumakta izhâr-ı acz ederek aslâ bir mâna istihrâcına muvaffak olamamışlardır.

Evrâk-ı mezkûrenin ne tarihi ve ne de kimün tarafından kime yazıldığı hiç bir yerinde mukayyed olmadığı gibi, ekserisi bidâyet ve nihâyetleri gayr-ı mevcûd bir takım fersûde şeylerden ibâret bulunduğundan bunlardan mümkün mertebe mâna istihrâcına muktedir İstanbul'da tekkelerin birisinde yalnız bir Çinli var imiş ise de bu sene onun da cânib-i Hicâz'a gitmiş bulunduğu mümâileyhim tarafından dermeyân edilmiş olmağla yalnız Çağataycadan tercüme olunan parçanın manzûr-ı şâhâneleri buyurulmak üzere leffen arz ve takdîm kılındığı ve evrâk-ı sâire-i mezkûre hakkında ne sûretle muâmele edilmesi lâzım geleceğine dâir müteallik buyurulacak irâde-i seniye-i hazret-i pâdişâhilerine intizâr olunduğu mâ'zûrdur efendimiz.

Ser küttebân-ı hazret-i şehriyârîleri kulları."

Follosing report was translated in English by Arthur Thomas Arlotto:

"In accordance with the decree of the Imperial Excellency which was transmitted by his slave, the chief gentleman-in-waiting, Cevherânî, it is necessary to present to the great Imperial Threshold the translated copy, in the form of a book, of the writings sent from the honorable excellent Royalty. After the promulgation was made to the head of the imperial treasury, he brought from the Enderun-ı Hümayûn the Chinese Azîz and İsmail Hakkı and Sâdık Efendi. When the papers had been examined by these men, it was announced that some of the aforementioned papers were written in Chagatay. The Chagatay text was translated by Azîz Efendi. It was inferred from this translation that the aforementioned paper belongs to the personal papers of a Dungan-Muslim.

The abovementioned İsmail Hakkı and Sâdık Efendi were originally from Beijing and spoke Chinese. However, because they were not well educated persons, they could not manage to extract a meaning of the paper. They could not even read, in a mediocre manner, a single phrase.

Because the abovementioned papers are nothing more than old things, the majority of them lack both beginning and end; besides this, there is no record in any place of either dates nor by and to whom they were written. We heard about a single Chinese in one of a tekkes of Istanbul who would be able to extract a rough meaning from the papers. According to what I myself know, because this man had gone someplace in the Hejâz this year, only the piece in Chagatay text was translated. For presentation to the Imperial knowledge, it was put in an envelope and offered up. Regarding the other mentioned papers, the decree of the Excellent Majesty is awaited as to what work will be necessary. About this matter we petition my Lord.

His slave, the head of the archives of his Imperial Excellency."

Resid Rahmeti Arat was explaining the matter in this way:①

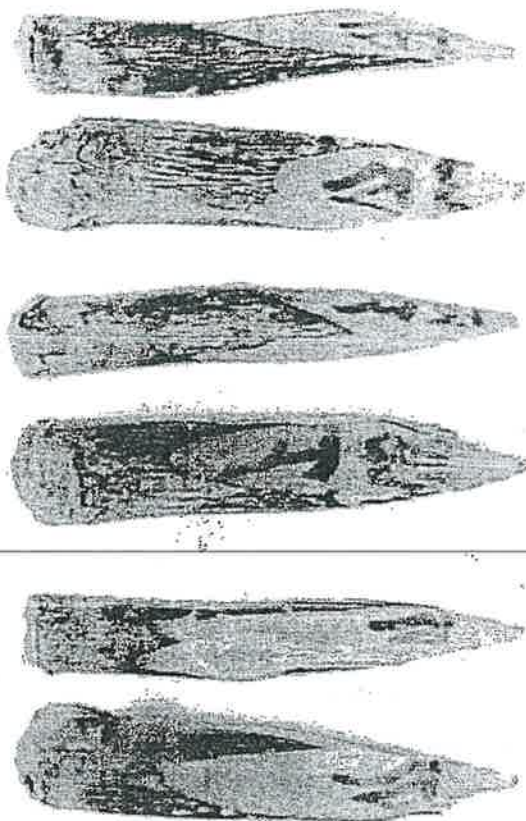
"In the same packet, there are also two sharp pointed wooden pieces, which were used in order to close the



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scrolls and large bindings of books, which seemed like works that came out of the Turfan excavations. The ends of the wooden stoppers had been whittled down to three faces in the manner of stakes. On both of them, there was the same writings of signs. The writing, if read in Uighur script, is: *mu-sa*."

Here I'm giving you the detailed pictures of the wooden pieces.



These 35 pieces of text of various sizes, which were rediscovered by Prof. Osman Nedim Tuna, were classified firstly by Prof. Rashid Rahmeti Arat and secondly Osman N. Tuna, Şinasi Tekin and Osman F. Sertkaya.

I obtained first detail information on this subject from Prof. Dr. Osman Nedim Tuna, during Third Turkish Language Assembly [Üçüncü Türk Dili Kurultayı] held in Ankara on September 23 - 27, 1996, where I was seated next to him.

Osman Nedim Tuna told me: "Ayşe! You are conducting a doctorate thesis on old Uzbek documents written with ancient Uyghur scripts. Have you ever heard of 35 Turfan documents at Istanbul University's library? I have rediscovered them. If you wish, I tell you." Then I replied: "It would be very kind of you. Now, I'm listening." Then he began to tell me:

"Once, I was studying at Istanbul University's Library. There I discovered a document written in Turkish with Uyghur scripts and in Mongolian written with Phags-pa scripts. Then I publish the text with my colleague, James E. Bosson.^② During my work, Nureddin Kalkandelen, the director of the library told me that there were other texts kept in the boxes at the museum, which were written with the scripts similar to these. And he added that I would be able to look at them if I wanted to. Then we go to the museum part of the library. I was excited while I opened the box given to me. There were numerous texts in the box written with Uyghur, Chinese and Brahmi scripts. There was a note of 'Some worn documents in Chinese and Chagatay languages which should be preserved' was written on the paper on top of them. Besides, I remember a draft of

a report. Immediately, I returned to Department of Turkology. I went to my professor, Reşid Rahmeti Arat in enthusiasm and I told him that I discovered the texts in Uyghur language. Prof. Arat replied me that I was presumably mistaken. He said that it was not likely for me to find Uyghur texts in Istanbul University's library. Then I insisted and said to him that the library was only 500 meters away. And I proposed to go and see. The professor stood up unwillingly. He put his black coat on. He put on his scarf, because it was snowing outside. We went to Istanbul University's Library. I wanted to take a manuscript out of the box. Prof. Arat held on my wrist and told me that I should not touch, it might be broke apart. He took the box and smelled and said that they were sent from Turfan. I said that how come he knew that. He looked at me weird and replied that he sorted out all Turfan texts kept in Berlin, Germany. The smell of mildew was the same. Then, Prof. Arat took them from the director of the library and brought them home. This was because the papers have become brittle. Prof. Arat said that he would wet and iron them with a special method. Then I asked him to teach me that method. He turned away by saying that he would do it some day. Ayşe Hanım, I tell you that day never came. Unfortunately, Prof. Arat took the secret with him to the grave."

Prof. Dr. Osman Nedim Tuna smiled and replied when I asked the end of the story: "You'll learn the end of the story from your husband, Prof. Dr. Osman Fikri Sertkaya." Meanwhile, the dinner was over and the conversation came to the end.

At that time, I was working on "USp'den beş mektup [Five letters from USp] I told the story to my husband and requested the information on the collection. I learnt the end of the story from Prof. Osman Fikri Sertkaya, my husband. ③

He was assigned as Instructor (the assistant, in its former version) in January 1970. Muharrem Ergin, his professor, opened Ord. Prof. Dr. Reşid Rahmeti Arat's room, who died in 1964 and held Prof. Arat's table and said that the place belonged to him from then on." My husband looked after a locked drawer to keep the photographs taken for his doctorate works. Muharrem Ergin had the key of Prof. Arat's table. My husband requested the key. Prof. Ergin said that there were three drawers. He suggested that he should empty the drawers, use the first drawer and let the second and third drawers to be reserved for the documents.

When my husband pulled the drawer out, he saw the texts written in Uyghur, Brahmi and Chinese. He immediately rushed to Istanbul University's Library and found Nureddin Kalkandelen to give the good news on the discovery of these texts that he gave to Prof. Arat. The old man started to cry and replied that he should immediately bring these texts and put them in their place. He said he was unable to sleep at night, because he considered they were lost. My husband replied that he would not return the texts unless he accepted to keep them between two glass panels as they were kept in Berlin. Then Mr. Kalkandelen accepted the proposal.

Meanwhile, Prof. Şinasi Tekin was in Istanbul. Şinasi Tekin, Osman Nedim Tuna and Osman Fikri Sertkaya had the texts under protection with glass panels. Şinasi Tekin coded the texts between 1 to 35. Osman Nedim Tuna had asked Prof. Arat to publish at least one of these texts. But Prof. Arat rejected his request and told him that he himself had them published. ④ Şinasi Tekin also expressed his intention to work on these texts. Then Osman Sertkaya allowed them to work on the texts for 10 years, and he said that he would start to work on them after 1980. However Osman Nedim Tuna and Şinasi Tekin did not work on the texts between 1970 and 1980.

From 1980 on, Prof. Osman Sertkaya prepared the catalogues of the texts, but he didn't himself like what he had done. He discussed and had an agreement the matter with his colleague, Kōgi Kudara, during the meeting entitled "New Findings on Central Asian Works" [*Neue Ergebnisse der Zentralasien Forschung*] ⑤

held in commemoration of 80th birthday of Prof. Annemarie von Gabain on July 2 – 5, 1981. Dr. Kudara came to Istanbul five years later. They worked together to prepare the collection for six months. ⑥ The catalogue included the texts in Uyghur and Arabic scripts. They sent few copies of the catalogue to prominent researchers like P. Zieme, K. Röhrborn only.

The works were published on Uyghur scripts included in the collection especially by Reşid Rahmeti Arat (1965, 1977) ⑦, Nobuo Yamada (1968) ⑧, Peter Zieme-György Kara (1978 – 1979) ⑨, Klaus Röhrborn-Dieter Maue (1980) ⑩, Kôgi Kudara (1981) ⑪ and several other scientists. Recently, Brahmi scripts were published by Klaus Wille (2004) in his collection. ⑫

I wish my husband prepared with Kôgi Kudara, who died few years ago, will be able to publish the catalogue, which entitled *A Provisional Catalogue of Central Asian Fragments Preserved at The Library of Istanbul University*. By this way, everyone knew these fragments in this collection.

My paper ends at this point. The last but not least, there is one more issue that I would like to share with you. The archeological, philological and ethnographical services performed by Albert August von Le Coq at Turfan and its surrounding were not missed by the Turkish government's attention and he was awarded with a medal in commemoration of his services to Turkish culture. Hamdullah Suphi [Tanrıöver] provides this information about it in *Türk Yurdu* magazine: "*Ottoman government awarded the Professor with an Education Medal that is worth of five old silvers. This great scientist, who was very modest person wore this moderate five-old-silver medal in a dinner that I offered with my friends for his honor in Berlin.*" ⑬

Thank you very much for your kind attention.

Notes

- ① Reşid Rahmeti Arat, "Among the Uigur Documents II", *UAJb*, XXXVI/3 – 4, 1965, s. 266.
- ② Osman N. Tuna and James E. bosson, "A Mongolian 'phags-pa' tex and its Turkish Translation in the 'Collection of curiosities'", *Journal de la Cociete Finno-Ourgrienne*, 63 – 3, Helsinki 1962, s. 1 – 16.
- ③ Ayşe Gül Sertkaya, "Uigurische Sprachdenkmäler'den beş mektup", *TDAY-Belleten* 1996, Ankara, 1999, s. 237 – 264.
- ④ Reşid Rahmeti Arat, "Among the Uigur Documents II", *UAJb*, XXXVI/3 – 4, 1965, s. 263 – 272. This article was earlier translated into English by Arthur Thomas Arlotto. Osman Fikri Sertkaya prepared and published it in Turkish later on. Reşid Rahmeti Arat, "Uygurca yazılar arasında. II", *Türk Dili ve Edebiyatı Dergisi*, XXII, İstanbul, 1977, s. 17 – 28. İki levha ile.
- ⑤ Osman Fikri Sertkaya, "Orta-Asya Araştırmalarının Yeni Neticeleri (Neue Ergebnisse der Zentralasienforschung)," *Türk Dili Araştırmaları Yıllığı Belleten* 1982 – 1983, Ankara 1986, s. 239 – 246.
- ⑥ *A Provisional Catalogue of Central Asian Fragments Preserved at The Library of İstanbul University*, İstanbul, 1987.
- ⑦ Reşid Rahmeti Arat, "Among the Uigur Documents II", *UAJb*, XXXVI/3 – 4, 1965, s. 263 – 272. = Reşid Rahmeti Arat, "Uygurca yazılar arasında. II", *Türk Dili ve Edebiyatı Dergisi*, XXII, İstanbul, 1977, s. 17 – 28. İki levha ile.
- ⑧ Nobuo Yamada, "İsutanburu Daigaku Toshokan shozo Higoshi. Torukisutan shutsudo monshorui toku ni uiguru monsho ni tsuite = On the Manuscripts from East Turkestan Preserved in the Library of Istanbul University; Especially on Uighur Documents", *Seinan Ajia Kenkyu (Bulletin of the Society for western and Southern Asiatic Studies)*, Kyôto University, No. 20, Kyôto 1968, s. 11 – 32.
- ⑨ Peter Zieme-György Kara, *Ein uigurisches Totenbuch*, Nāropas Lehre in uigurischer Übersetzung, Budapest 1978,

s. 187, Footnote 1343.

- ⑩ Dieter Maue-Klaus Röhrborn, "Zur alttürkischen Version des Saddharmapundārikā-sūtra", *Central Asiatic Journal*, 24/3-4, 1980, s. 251-273.
- ⑪ Kōgi Kudara, "A fragment of an Uigur Version of the Abhidharmakośakārikā", *Journal Asiatique*, 269, 1981, s. 325-346.
- ⑫ Klaus Wille, "Die zentralasiatischen Sanskrit-Fragmente in der Sammlung der Istanbuler Universitätsbibliothek", *Turfan-Revisited — The First Century of Research into the Arts and Cultures of the Silk Road*, Berlin, 2004, s. 380-392.
- ⑬ "Von Le Coq'un ölümü münasebetile Hamdullah Subhi Beyin kurultaydaki hitabesi: Büyük Türkolok von Le Coq'a dair", *Türk Yurdu*, Türk Ocaklarının fikirlerini neşreder aylık mecmua, 20inci yıl, Agustos 1930, Sayı: 32(226), Cilt 5(25), s. 1-3.