THE VALUE OF "ALTAN TOBČI" IN REGARDS OF THE HISTORY OF TURKISH LANGUAGE*

TUNCER GÜLENSEOY**

After having five lines inscription Mongolian language which is written on the stone with Uygur letters admitted the most elder written document of Mongolian language, the other most important document is monument where Turkish translation done by Ahmet Temir named "The Secret History of the Mongols".

Begin with the 13 Century Mongolian history and about the Mongolian traditional pedigree until the time of Ogedei which covers the most elder knowledge other then the most well-known monument Altan Tobči which is known world-wide.

According to the different point of view, also Altan Tobči suppose to be written in an old century or in the year of 1604 which is just about similar to "The Secret History of the Mongols". But the similarity which is observed between Altan Tobči and "The Secret History of the Mongols" are not identically the same. Only those are the similarity which is observed as a being cronogically.

In the western literature, the most perfect article of Altan Tobči is done by Charles R. Bawden. In this article, noted transcription and the English translation of the monument are given.

At the introduction, the wide knowledge are placed in this article until the year of 1955 also the name of the article ant the subject of its are emhisized.

Bawden has been written about the subject as follows (pp. 1-13):

I. Introduction.

The name of the Mongol chronicle Altan Tobči, which signifies 'Golden Summary' has been well known for nearly one hundred years, since the

* This paper had submitted as a proceeding for XXXII th PIAC (Permanent International Altaistic Conference, 11-16 June 1989 in Olso).
** Professor, University of Erciyes.
publication in 1858 of edition the text together with a Russian translation by the Lama Galsan Gomboev. There has however never been a translation of the Altan Tobči into any other western language, and though the chronicle has frequently been referred to in academic literature, such references have perforce been made to the imperfect text of Gomboev, and to his inadequate translation. The Altan Tobči has received less than its due amount of consideration in the last hundred years, perhaps because the publication in 1829 of I. J. Schmidt’s translation of the chronicle of Sayang Sečen, a translation which in spite of its many deficiencies has never been replaced and still constitutes the standard edition of Sayang Sečen, may have appeared to forestall critical work on the Altan Tobči, which covers the same ground as Sayang Sečen, but is a much shorter work. Thus, with the exception of the recently discovered ‘Secret History of the Mongols’ of which a German translation by Haenisch and a partial translation by Pelliot have been published, the chronicle of Sayang Sečen has been the sole representative example of Mongol historical literature hitherto known to the west.

As an historical record the Altan Tobči is perhaps not of first rate importance. For the period of the rise to power of the Mongols under Cinggis Qan it is overshadowed, as must be any late record, by the Secret History of the Mongols. This record of the early Mongols and the reign of Čgis, besides being almost contemporary with the events which it describes, was embalmed in a transcription into Chinese characters, and thus has remained unaltered by later hands until the present day. For the later period, has is the history of the Mongols during the Yüan dynasty, which is treated by Altan Tobči in the most perfunctory manner, and their history after their return to Mongolia from the beginning of the Ming dynasty until the early years of the seventeenth century, there are detailed and reliable sources in Chinese, which have been turned to account, principally by Pokotilov Franke and Wada Sei. The sociological and organisational detail which is to be found in Altan Tobči has been extracted and minutely dealt with by Vladimirtsov. There remains however the task of providing a critical translation, based on the several texts of Altan Tobči which have become available in the last thirty years, and it is hoped that the present work may supply this need.

II. Available Texts.

As far as is known to me, there are no manuscripts of Altan Tobči available to the western world. According to Zamcarano there are three
manuscripts in the Mss. Section of the Oriental Institute of the Academy of Sciences of the USSR. Of there, one, that called Ms. B by Zamcarano, is the manuscript from which Gomboev prepared his edition. Another manuscript, or manuscripts, was in the possession of the Mongol Book Company Meng Wen Shu She, Mongyyi Bičig-ün Qoriya, in Peking, and from this was printed the text found in the collection Činggis Qayan-u Čadig, but I have no information as to the present whereabouts of this manuscript. There does exist in Paris a manuscript of the Altan Tobči Nova, which as will be shown later, contains, in a rather different arrangement, most of the text of Altan Tobči. This manuscript, which belonged to Pelliot, and was made by Jamyang-Güng. President of the Scientific Committee of the People Republic of Mongolia, has been deposited in the Bibliotheque Nationale, Its relation to the printed edition of Altan Tobči Nova has been briefly dealt with by L. Hambis. In the absence of manuscripts, the critical work in the present study has been based on printed texts, of which there have been five, partial or complete, available to me. I describe here these editions, and give an assessment of their value.

III. Translations.

Until recent times the only translation of Altan Tobči was that of Gomboev. Owing to insufficient knowledge of Russian, I have been unable to refer directly to this translation, but both Vladimirtsov and Zamcarano criticise it adversely, the former remarking: ‘On peut affirmer sans hésitation qu’une personne ne connaissant pas à fond la langue mongole et n’ayant pas accès. d’autre part, aux manuscrits adéquats, ne peut se servir ni de l’Histoire de Sanang-sácân traduite par I. J. Schmidt, ni de l’Altan tobči dans la traduction de G. Gomboev; cette dernièrre, tout particulièrement, dénature complètement le texte de l’Altan Tobči.’ Zamcarano gives a number of examples of the inaccuracies of Gomboev’s translation. In the few instances where I quote Gomboev’s version, reference has been made via the Japanese version of short passages which are translated from time to time in the notes to MN.

Apart from this Russian translation there exist only translations into Japanese. The earliest in an uncompleted version undertaken by Demura Ryoichi; this is referred to by Kobayashi in the introduction to MO, and also by Z.Ishihama. The work, which was begun with the collaboration of Wada Sei, was interrupted by the death of Demura, and as far as I know, the translation was never published.

Next to appear was a partial translation by Yamamoto Mamoru, which was published in Toyosi Tenleyu. This translation covers only the text as far
as p. 62 line 7, sayuba; that is, approximately half the text. It was made from the unsatisfactory text P2, and contains a number of errors and untranslated phrases which later study has rendered susceptible of elucidation.

In March 1939 appeared the first complete translation into any language since Gomboev’s. This was Kobayshi’s ‘Moko Nendaiki’. Like Yamamoto’s translation, it too was based on the second edition of the ‘Cadig’. In 1941 there appeared a revised edition of this translation under the title ‘Moko Ogonshi’. This book, which was a popular edition, corrected some errors of translation in the earlier edition, and omitted the text and the great majority of the notes. Kobayashi’s work in not entirely satisfactory. It starts with the disadvantage of having been made from an inferior text and the translator relies heavily upon the version of Gomboev, and on the explanation of the latter in translating difficult passages. A very few of the misunderstandings in Kobayashi’s translation have been referred to in the notes in the present study, but this does not pretend to be a criticism of other translations, and generally speaking these are not referred to unless to help elucidate on obscure passage.

A partial translation into Japanese by Fujioka is found in the Kharchin text, published in 1940. This is a careful version, but is a posthumous work, which would no doubt have been revised by the author before publication.

A study of Altan Tobči, entitled Altan Tobči, I, was published in December 1954 by Ozowa Shigeo I have been unable to see this book so far, but it is said to contain parallel romanised versions of the texts G, P1 and P2 as far as P1, page 21, iregsen-ü goyina qan yeke oron saybai, together with a Japanese interlinear translation, and copious notes. The last 35 pages of the book are devoted to a study of the suffix-run in the language of the Secret History.

IV. The Composition of Altan Tobči.

A—Date of Composition

Any discussion of the date of composition of the Altan Tobči must be preceded by some consideration of the nature of the text itself. In spite of speculation as to the authorship of this chronicle, this question remains unsolved. The one name which has been put forward, that of Mergen Gegen has little to recommend it, since according to Heissig, Mergen Gegen of the Urad was the author of an Altan Tobči which appeared in 1765, and our
Altan Tobći, which is a different text, must in any case, as will be shown below, have attained its completed from a considerable time before this.

The theory of the nature of the composition of Altan Tobći which I wish to propose is that the text does not represent a homogenous chronicle which is the original work of one author, as is the case with the chronicle of Sayang Sečen, but that it is an accretion of traditional legends, written and oral, interspersed with traditional poems and proverbial sayings, and with one or two passages of a more strictly historical nature. As to the ultimate sources of this disparate material I shall say nothing, but merely aim to show that it is unreal to speak of a date of composition of the text, the most one can do being to propose dates before and after which any particular version of the text cannot have been written down.

The first attempt at dating the composition of Altan Tobći was made by Savel’ev in his introduction Gomboev’s edition, where he argued that as it chronicle mentions the accession of Lindan Qayan, which took place in the year of the Dragon, 1604, the chronicle must be dated at about this time, although the material preserves archaisms which point to an earlier origin. The date of 1604 has unfortunately come to be considered as the definite date of composition of the text.

B—The Literary Position of Altan Tobći

Laufer characterizes Altan Tobći as occupying an intermediate position between the Secret History of the Mongols and the chronicle of Sayang Sečen. Apart from the Secret History, it is the earliest Mongol chronicle which is now available. The material of which it composed dates from different epochs. As has been observed above, much of the material which forms the first part of the text has been thought to date from the thirteenth century. The question of the origin and tradition of the legends concerning the life of Činggis, as also of those concerning Qubilai, has been fully dealt with by Heissig in BE, chapter IV and I can add nothing to the discussion. In connection with the narration of events of the period of the Ming dynasty, as related by Bolur Erike, Heissig has also referred extensively to the parallel accounts of these events as given by Altan Tobći and Sayang Sečen. I propose therefore to refer briefly to the relationship between Altan Tobći and the Secret History, but more detailed attention will be paid to the relationship between Altan Tobći and the Chinese Meng Ku Shih Hsi P’u. This text has been occasionally referred to in academic publications, but has never been examined even in outline.
Altan Tobči is the earliest chronicle available, apart from the Secret History, and to the latter it appears to owe little, except perhaps in inspiration. Poppe says: "Zahlreiche Exzerpte aus dem "Yüan-ch'üan pi-shii finden sich in allen späteren Geschichtswerken der Mongolen: im Altan Tobči, das Gamboev herausgegeben hat, in der Geschichte des Sagang Sečen a.u." but this opinion is not strictly accurate. Altan Tobči contains but one excerpt from the Secret History. This is the section in P1 from p. 19 to p. 21 which corresponds closely to certain paragraphs of the Secret History, and which has already been noticed under II, 3 above; and even this passage does not occur in the text published by Gamboev".

We briefly mention about the properties of Altan Tobči as above, not only it is important view of the Mongolistics but also it is a good quality source for turkology as well.

In 126 paragraph of the work;

1) The name of the persons,
2) Tribe, troop, clan, race, the name of the carve,
3) The name of the place,
4) The name of the matter
not to be kept in sight by the point of view comparatively Turkish Language History.

The whole of Altan Tobči is translated by us and published in three parts such as in Turkish History Society, Belleten, Vol. 152. (October 1974), Vol 196 (April 1986), Vol. 199 (April 1987).

At the end of the third part, "persons name index", "tribe, troop, clan, race, carve and the name of the place index" is given.

The Mongolian Language words (Mongolian Language~Turkish Language) which is explained in notes also is demonstrated as an index.

Also, one property of Turkish translation of Altan Tobči, common words of Turkish or Mongolian ~Turkish language which is used each paragraph of monument is demonstrated in details as a foot-notes.

The aim of this paper is to call attention to the academic staff which is mentioned above.

Having consider whole part of monument, however it does not contain number of many Turkish or Mongolian~Turkish language words, but it is the level which shows the way to the language history for one century. This means that is also a criterion for comparatively altayistics-work.
TURKISH OR TURKISH~MONGOLIAN PERSONAL NAMES IN
"ALTAN TOBCİ"

Agbarçin 71-75, 77, 78, 92, 123
Agbolad (Agabolad) 76
Aka Temür-yin (Sigüse) 108
Alag 103, 108
Alagçı 114, 117
Alag Temür, 72, 88
Al Altan 26
Al Bugura 106
Altai Katun 75
Altan 26, 34, 94, 95
Arig 123
Arsalan (Ogoçitu Kagan) 2
Biligtü Kagan 5
Buka 53-55
Büri Böke 24
Casag tümen kagan 124, 125
Cigan/Çigan 102, 103
Ere Bogda 85, 104
Erke Kongor 6
Esen Tükel 108
Gök Han 58
Kara Batai 110
Katan Temür 74
Kutug-tu Kagan 5, 52
Möngke 85, 86 ...
Ölcei 112
Ölcei-tü 5, 50, 63-65
Temüçin 12-14 ...
Temür 100, 101, 114, 118
Togan (Tayisi) 6
Törü (Bolod) 105, 119
Ului Temür 5, 66
Ulus 105, 112, 119

TRIBE, RACE AND PLACE NAMES

Alagçigud 73, 102, 103, 115
Al Kosigun (place name) 72
Altai Kan 49, 76
Erig Usun 7
Baras (Baras) Kota(n) 56
Bayikal 27
Borcigin 12, 18, 115
Boro Nokai (river name) 67
Çağan Tümen 66
Çeçeg-tü göl (place name)
İrtiş/Ergi/ertiş (river name) 31
Karaçin 96
Katun-i goul (river name) 43
Kızıl göl 86
Kangurat 12, 13, 19, 98
Korçin 24, 93, 102 vb.
Korçin Tümen 120
Köke Kota (Island name) 61
Kutug-tu Kan (mountain name) 48
Tatar 12, 13, 95, 108
Temür Ulku (Körbelgin Gooa
Hatun’un mezarı 43
Tenggis 4

MATTER NAMES

Altan tamaga 125
eyimag 84
barag 15
darkan 24, 64, 117
dokuz örlög 30
esüg “kımız” 9, 17
TUNCER GÜLENSOY

bing bars cil 21 kagen yeke oron 21
Boro (the horse name of Duwa Sokur) 122 Kan-Tengri 103
boro karçigai "boz doğan" 9 kara bulaka 20
bogüter konggur morin 20 kara-kacin kuşu 39
börte çinoa 15 kara mokai cil

**TURKISH OR TURKISH~MONGOLIAN WORDS**

<table>
<thead>
<tr>
<th><strong>ALTAN TOPÇI</strong></th>
<th><strong>DİVANU LUGÂTİTTURK</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>aba 39</td>
<td>aba, apa</td>
</tr>
<tr>
<td>acırga 79</td>
<td></td>
</tr>
<tr>
<td>aka 4</td>
<td></td>
</tr>
<tr>
<td>alag 72</td>
<td>ala</td>
</tr>
<tr>
<td>altan 1, 26</td>
<td>altun</td>
</tr>
<tr>
<td>amarag 48</td>
<td>amrak</td>
</tr>
<tr>
<td>anda 66</td>
<td>and</td>
</tr>
<tr>
<td>aral 120</td>
<td></td>
</tr>
<tr>
<td>arsalan 2, 41</td>
<td>arşlan</td>
</tr>
<tr>
<td>ayagan 36</td>
<td>ayak</td>
</tr>
<tr>
<td>ayıl 96</td>
<td></td>
</tr>
<tr>
<td>ayimag 84</td>
<td></td>
</tr>
<tr>
<td>baga 78</td>
<td>baka</td>
</tr>
<tr>
<td>bagatur 88</td>
<td></td>
</tr>
<tr>
<td>balgasun 43</td>
<td>balık</td>
</tr>
<tr>
<td>baras 15, 41; baras 22, 28</td>
<td>bars, pars</td>
</tr>
<tr>
<td>batu 31</td>
<td></td>
</tr>
<tr>
<td>bayan 80</td>
<td>bay</td>
</tr>
<tr>
<td>belge 50</td>
<td>belgü, belgülüg</td>
</tr>
<tr>
<td>biçig-tü 59</td>
<td>bilig</td>
</tr>
<tr>
<td>bol-101</td>
<td>bol-</td>
</tr>
<tr>
<td>boro 4, 67</td>
<td>boz</td>
</tr>
<tr>
<td>bölüg 55</td>
<td></td>
</tr>
<tr>
<td>bugu 38</td>
<td></td>
</tr>
<tr>
<td>bugura 13</td>
<td>bogra</td>
</tr>
<tr>
<td>buka 39</td>
<td>boka</td>
</tr>
<tr>
<td>burkan 21</td>
<td>burhan, furhan</td>
</tr>
<tr>
<td>caka 99</td>
<td>yaka</td>
</tr>
</tbody>
</table>
calbari- 105  
carlig 25  
casag 6, 25  
cigan 102  
çak 30  
çecek  
çerig, çireg 66  
cılاغun 22  
darkan 24  
ecen 83  
et tawar 55  
egeçi 99  
ekin 107  
emle- 101  
erdeni 36  
erge 56  
kagan 49  
kamug 29  
kanglı 46  
kara 22  
karangu 22  
karçikai 9, 22  
katun 11, 22  
kaya 26  
kele-tü 38  
konin 49  
kög 48  
kök(e) 3  
köteçi 111  
kudug 39  
kula 41  
kutuk (tai) 5  
küc(ün) 88  
külüg 43  
kürke (güregen) 12  
meçin 50  
mingga 3  
möngke 91  
açağin 27  
nom 3
ordu 47
orun 49
otog 84
ölke 61
öngge 43
saçu-103
sira 25, 40
sonkur 12, 22
sün 101
sürüğ 82
tamga, tamaga 37
tawar 55
temege(n) 70
temür 1
tengri 4
töbed 123
törü 30
tusa
ulus 25
urug 99
üker 49

ordu
orun
otog
öng, önglüg
saçığ (Old Uigur Turkish)
sarığ
songkur
süt
sürüğ
tamga
tavar
tewe
temür
tengri, Tengri
Töbet(lemek)
törü
tusu
ulus
urug
öküz

Look separately
abalacu 63
cirirga 79
agta 14
aman 29
amur 123
arakı 120
aral 120
baragun gar 34
bogda 25, 40
bogorç 18
borugan 56
casagul 24
cil 49
daruga 53
dörbelcin 115
dugulga, dugluga,
dugalaga 66
emek 29
gakai 50
kabirga 41
karagul 40
katagu 88
keraye 22
keseg 101
kik 42
kongkar 6
kota(n) 50
kuda 12
kugur 48
kurim 78
kut 31
luu 52
manglai 22
merged 124
noyan 36
nöker 30
olca 82
sagadag 101
salkin 72
samur 106
sayin 1
serigügen 56
sulu(n) (Tülilen) 109
sokur 7
suburăr 26
süke 122
tala 106
tani-103
tarbag 18
taulai 50
tegüs 105
toguga 108
tolo 78
109
torga 80
tölge 111
tug 37
tüle-110
usun 29
üre 41
yada 56
yeke 25
yosun 25