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Irk Bitig
The Book of Omens
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INTRODUCTION

The *Irk Bitig* or “The book of Omens” is the only Old Turkic text written in the runic script and in the form of a book. It was found in the deposit of manuscripts in the “Halls of the Thousand Buddhas” near Tun-huang. Like many manuscripts found in the same deposit, the *Irk Bitig* cannot be precisely dated, but it is very likely that it was written in the 9th century. It is written in the so-called “Manichaean ny- dialect”.

The *Irk Bitig* (British Museum, Or. 8212) is a little book consisting of fifty-eight leaves or twenty-nine small sheets, about 13.6 cm. high and about 8 cm. wide. The sheets are glued together at the end one by one.

The Turkic text begins on the reverse page of the fifth leaf and ends on the fifty-seventh leaf. With the exception of these two leaves, all the others are written on both sides. Thus, the Turkic text comprises 104 small pages. The last two pages contain a colophon written in red ink. It seems that the first nine and the last three pages of the book were originally blank; but later they were filled with writing in Chinese. Moreover, the last three pages of the Turkic text, together with the margin of the pages 1 and 101 were covered with Chinese writing.

The title of the book appears as *irk bitig* on page 101. Formerly it was thought that the book had been written for two disciples named *Isig Sagaun* and *Itu Çuk*. Hamilton, who studied the colophon of the *Irk Bitig*, has made it clear that this little book was written by a certain young pious disciple at the Taygün monastery for his elder brother *Sagun Ilaçuk*, i.e. “general Itachuk”. As we learn from the colophon, the manuscript was written “on the fifteenth day of the second month, in the year of tiger”. Bazin thinks that the date of the compilation of the work is either 17 March 930 or 4 March 942.
(1974:296). However, it is more probable that this work dates from the 9th century. In view of its linguistic peculiarities, Erdal (1976:23) rightly places this work among the group I texts dating from the 8th and the 9th centuries.

Previous Works on Irk Bitig

The Irk Bitig was first published by V. Thomsen in the *Journal of Royal Asiatic Society*, 1912, pp. 190-214. Thomsen's edition consists of a transcribed text of the manuscript, an English translation, notes on certain problematic words and a list of words occurring not only in the Irk Bitig but also those found in the other three runic texts.

The Irk Bitig was secondly published by H. N. Orkun in his *Eski Türk Yazıtları*, II, pp. 71-93. Orkun's edition is nothing but a Turkish translation of Thomsen's edition. However, he was able to identify two words occurring in the IB, i.e. (a)ısi “tekir”, opgik “çavuş kuşu”.

The second word should be corrected, however, to read opgik.


After these publications, two scholars, Sir Gerard Clauson and Marcel Erdal, published important articles dealing with the unsolved or problematic words and expressions in the Irk Bitig, i.e. “Notes on the ‘Irk Bitig’”, *UAJb.*, XXXIII/3-4 (1961), pp. 218-225, and “Irk Bitig Üzerine Yeni Notlar”, *TDAY-Belleten* 1977, pp. 87,119., respectively. Although the two authors have made some important corrections, many problematic words and expressions in this archaic and complicated text have remained unsolved.

Meanwhile, James Hamilton republished the colophon of the Irk Bitig and made a very important correction in his “Le colophon de l’Irq Bitig”, *Turcius* VII (1973), pp. 7-19. Hamilton's study of the colophon has made it clear that this work was compiled by a certain young pious disciple for his elder brother Sayun İçağ, i.e., General İlachuk (see above).

Contents

The book gets its title from the ırks, or “omen’s in it. It consists of 65 short interpretations of 65 ırks, or omens, and a short colophon.

At the head of each interpretation or paragraph there is an ırk, i.e. three groups of small circles. As A. von Gabain has first pointed out, the Irk Bitig is a handbook for interpreting the significance of the various combinations of three throws of a “dice”, or a short rectangular rod with one to four circles inscribed on each side of it. Clauson (1960:218) informs that such “dice” were recently discovered at Khayrabad Tepe, a few miles north of Termez in Uzbekistan, in a layer anterior to the 3rd century A.D. containing Kushan coins.

The artistic style used in the book indicates that it is not a work translated from a foreign language. There is no doubt that it was compiled by a Turk who seems to have had a literary talent in using his native tongue.

Each interpretation which ends in tir “says” is followed by ança bilmiş or ança bitişler “know thus”, and this, in its turn, by one of the phrases adğii ol “it is good” or anığ adğii ol “it is very good”, or yablas ol “it is bad” or anığ yablak ol “it is very bad”. Some paragraphs, however, lack the conclusions. One paragraph (no. 12) has the conclusion yabız ol “it is bad” instead of yablak ol, and one, the paragraph 57 has a unique conclusion which reads “Know thus: At the beginning of this ırk there is a little pain, but later it becomes good again”.

Script

The runic script used in the IB is in general the same as the script used in the Orkhon and Uigur inscriptions found in Mongolia. There are, however, the following differences:

1. There is no a special letter for the sound /ʒ/, the back- and front-vocalic signs for /s/ denoting /ʃ/ at the same time;
2. The sign for the back consonant cluster /ɯ/ does not occur;
The back-vocalic consonant cluster sign $\ell$ is not used in the Irk Bitig.

The otherwise unknown syllabic sign $\hat{a}$ is used to write the word $\text{ot} “\text{grass}”: \text{ot} (17, 53), \text{otsuz} (45).

The otherwise unknown syllabic sign $\hat{u}$ is used to indicate the sound group /up/ in the following cases: olsurip(a)n (1, 28). It is mostly used, however, to write the consonant /pl/ occurring after the vowel $u$: kunip(a)n (64), olurip(a)n (4), olurip (17), tururip(a)n (56), tururip(a)n (16), ururip(a)n (40). In one instance only it is used to write the sound group /up/: yutirip (24).

Doubled (geminated) consonants are shown by a single consonant sign: tuz(a)k(k)a (61), yant(t)a (24).

An important orthographical feature of the IB is the indication of the consonant /$\ddot{a}$/ in the suffix -$\ddot{m}$ always with the front-vocalic sign $a$. This may indicate that the suffix -$\ddot{m}$ was inharmonic at least in the dialect of the author: bazmig (14), b(ah)miz (5, 12, 16 etc.), idmiz (19), k(la)mniz (13, 17, 38), sokum(t)i (35), etc.

Another important feature of the orthography is the spelling of the accusative suffix after the 1st person possessive suffix with the front-vocalic sign for $n$: t(a)pladuk(u)min (3), kuruz(a)k(i)min (8). The accusative suffix -$n$ is written with the back-vocalic $N$, however, after the 2nd and 3rd persons possessive suffixes: s(n)g(s)(i)zn (48), kudu(n)u (50), og(b)u (2, 29). In one instance, the instrumental suffix -$n$ is written with the front-vocalic $n$ in a back-vocalic word: y(a)scin (40).

### Scribal Errors

Throughout the manuscript there are some obvious scribal errors and omissions. These are the following:

1. kodm(a)k (9) instead of kodm(a)dk
2. kudursugamta (16) instead of kudursugiga
3. koz(n)ia (18) instead of koz(n)ia
4. urk(n)itt(i) (21) instead of urk(n)ttn(i)g

### Introduction

3. There are two more runic syllabic letters which do not occur elsewhere, i.e. $\hat{g}$ and $\check{u}$. The first occurs thrice in the book; the latter occurs six times denoting only /p/ occurring after the letter $\ell$, twice with the phonetic value /up/ and once to represent the final sound group /up/.

**Orthography**

The initial long /$\ddot{a}$/ is written in all the occurrences of the following words: a:k “white” (5, 19), a:l “multicolored” (2), a:ra “among, between” (10, 38, 52, 52), a:tan “to become famous” (55), a:z “few” (57), a:z- “to go astray” (15; three times). The long /$\ddot{a}$/ of the first syllable is written only in the following cases: ba: “to tie” (14), ya:s “fresh grass” (17), but y(a)š in the same $\ddot{a}$. Of other long vowels, only [o:] of y(a)k “does not exist” may be regarded as indicated, for it is spelled y(a)k in all its occurrences in IB.

The medial and final sound groups /$\ddot{o}$/ and /$\ddot{u}$/ are generally indicated, even after the labial vowel /u/, with the syllabic sign $\ddot{u}$, e.g. sookk$\ddot{u}$- (2, 6, 16, 47, 49), but sook$\ddot{u}$ (35), took$\ddot{u}$ (29, 50), yoo$\ddot{u}$ (36; three times), ydu$\ddot{u}$ (41), kodn(a)$\ddot{u}$ (9), kudru$\ddot{u}$ (50), sun$\ddot{u}$ (48), sun$\ddot{u}$- (33), tor$\ddot{u}$ (16), unam(a)$\ddot{u}$ (38), utu$\ddot{u}$ (29), y(a)$\ddot{u}$ (26), but t(a)plud$\ddot{u}$ (3min). (3).

Similarly, the medial and final sound group /$\ddot{u}$/ is written, even after the labial vowel, with the syllabic sign $\ddot{u}$, e.g. bni$k\ddot{u}$ (9), k(a)$\ddot{u}$ (23), kori$k\ddot{u}$ (18, 64), koz(n)$\ddot{u}$ (18), ma$\ddot{u}$ (45), n(a)$\ddot{u}$ (57; twice), ozi$\ddot{u}$ (17), t(a)$\ddot{u}$ (24), t\ddot{i}$\ddot{u}$ (18), t\ddot{i}$\ddot{u}$ (27, 42), u$\ddot{u}$ (48), but ump$\ddot{u}$ (21).

The consonant cluster /n$\ddot{c}$/ is always written with the double consonant sign $\ddot{c}$, e.g. (a)n$\ddot{c}$ (2, 6, 11 etc.), (a)n$\ddot{c}$(l)p (66), ku$\ddot{c}$ (5), etc. In three instances, the sign $\ddot{c}$ is used after N: bus$\ddot{c}$(n) $\ddot{c}$ (52) k(a)n$\ddot{c}$ (42), s$\ddot{c}$ (n) $\ddot{c}$ (34).

The consonant cluster /m$\ddot{f}$/ on the other hand, is sometimes written with the double consonant sign $\ddot{f}$, e.g. (a)n$\ddot{f}$ (56), (a)n$\ddot{f}$ (always), yun$\ddot{t}$ (24), but k$\ddot{a}$lma (24), kutu$\ddot{a}$ (15), yun$\ddot{t}$ (5).
Introduction

5. çÜk (23) instead of ç(a)k(ı)k
6. y(a)b(a)k (46, 50, 61) instead of y(n)k(a)k
7. s(a)p(ı)r (48) instead of s(ı)p(ı)r
8. topulg(ı)nça (50) instead of topulg(ı)nça
9. slañi̇nçi̇ş (34) instead of s(a)ni̇ş
10. k(a)nı̇ç (42) instead of k(a)nı̇ç
11. bus(a)ni̇ç (52) instead of bus(a)i̇ç
12. zz (57) instead of az
13. b(a)d(i)z (60) instead of b(ı)d(ı)k
14. turri̇ya (61) instead of turri̇ya
15. dlTR (colophon) instead of dintel(a)r.

Apart from these, the vowel /ı/ of y(a)r(ı)mı̇ş (6) looks like U rather than I.

Finally, I believe that there is an important omission in the passage özüm yul inin, b(a)b(ı)min yul (a)bı̇n(ı)n (8). The parallelism and the prosodical rules require that the first clause should rather be amended to read özüm yul inin / b(ı)b(ı)min yul (a)bı̇n(ı)n.

The scribal errors and omissions mentioned above (especially the error no.7) indicate that the manuscript in the old Turkic runic script is not the original author's copy. As Erdal has suggested (1977:106), it was probably copied from a manuscript written in the Uigur script.
1. I am Ten-si (Son of Heaven, i.e. the Chinese Emperor). In the morning and evening, I enjoy sitting on the golden throne. Know thus: (The omen) is good.

2. I am the road god with a dappled horse. (Early) in the morning and (late) in the evening I amble along. (This road god) apparently met two joyful human beings. The human beings were afraid. (The road god) said: 'Do not be afraid! I will give you (my) divine favor'. Know thus: (The omen) is good.

3. I am a predatory eagle with golden wings. Although the feathers of my body are not yet fully grown, lying down by the sea, I catch what I please (and) I eat what I like. That powerful am I. Know thus: (The omen) is good.

4. I am a white-spotted falcon. I enjoy sitting on a sandal-wood tree. Know thus:

5. A beg went to (look at) his horses (and saw that) his white mare had just foaled. (He thought): it would fit to be a golden-hoofed stallion. He went to (look at) his camels (and saw that) his white she-camel had just given birth to a colt. (He thought): it would fit to be a camel stallion with a golden nose peg. He went to (look at) his house (and saw that) his third princess had just given birth to a son. (He thought): he would fit to be a beg, it says. Apparently he was a happy beg. Know thus: (The omen) is extremely good.

6. A bear and a boar met on a mountain pass. (At fight) the bear's bel-
ly was slit open (and) the boar's tusks were broken, it says. Know thus: (The omen) is bad.

7. A man comes hurriedly. He comes bringing good tidings, it says. Know thus: (The omen) is good.

8. I am a golden-headed snake. Cutting my golden stomach with a sword, pluck my self out of (its) hole (and) pluck my head out of its house, it says. Know thus: (The omen) is bad.

9. A big house was burnt down. Nothing remained right to its floors (and) nothing was left right to its corners, it says. Know thus: (The omen) is bad.

10. I am a yawning leopard. Among the reeds is my head. That brave (and) capable am I. Know thus:

11. There comes a messenger on a yellow horse (and) an envoy on a dark brown horse, bringing good tidings, it says. Know thus: (The omen) is extremely good.

12. A man went hunting. (There) he fell to the ground (and said): In heaven is mighty god, it says. Know thus: (The omen) is bad.

13. A devout old woman remained (alone) in a deserted camp. She kept herself alive by licking a greasy ladle (and thus) she escaped death, it says. Know thus:
14. kuzgunug ig(a)çka bamiş. k(a)č(t)iğți ba, (a)dgüti ba tir. (a)nça
biliği(ā)r:

15. üz[a] tur(än) turdu, (a)şra toz turdu. kuş oğlu uça aztı, kiyik oğlũ
yüğürü aztı, kişi oğlu yoruyu aztı. y(a)na t(ā)ğri kutına üçüncü yıltu
kop (ā)s(ā)n tük(ā)l körüms(ī)ş kop ögir(ā)r s(ā)binür tir. (a)nça
biliği(ā)r: (a)dgü ol.

16. torüş (a)t s(ā)mri(t)i. yirin öp(än) yüğürü b(ā)rmış. utru
yirda ogri soğuşuş tutuüp(än) minmiş. yilişiň kudursuğa t(ā)ği
y(a)ğrıp(än) k(ā)mş(ā)yu umatın turur tir. (a)nça biliği: y(a)bl(ā)a k
ol.

17. özüşk (a)t ş(ō)ng yirda (a)r(ō)p onuşûp turu k(ā)lmış. t(ā)ğri körüçâ
t(ā)ğ uzâ yol sub körüp(ā)ın, yişi üzâ y(a)ş qo köprüp(ā)ın yoruyu b(ā)-
gr(ā)nap(ın) sub içip(ā)n yaş yip(ā)n ölümda özmiş tir.(a)nça biliği(ā)r:
ş(ā)dgü ol.

18. k(ā)râk içi nä t(ā)ğ ol? tügünüği nä t(ā)ğ ol? közinüği nä
t(ā)ğ? körüklüg ol. (a)gni n(ā)t(ā)ğ? (a)dgü ol. b(ā)ğt(ā)st nä t(ā)ğ?
b(ā)r ol tir. (a)nça biliği(ā)r: (a)nğ(ī)ğ (a)dgü ol.

19. ak (a)t k(ā)r(ş)tın üç bolega t(ā)lahap(ā)n (a)ğt(ā)ńka oğtukâ
idmiş tir. korkma, (a)dgüti ötün; (a)lynma, (a)dgüti y(a)bg(r) tir. (a)nça
biliği: (a)dgü ol.

20. titir bugra m(ā)n. ürûş köpükmin s(ā)ç(ā)r m(ā)n. üzâ t(ā)q-
rikâ t(â)gir, (a)sra yirkâ kîrû tîr. uđgm(â)g odârgu y(â)t(ü)gîh turg(ü)rû woryûr m(â)n. (â)g(â)g küzîgîh m(â)n. (â)nîçâ bîlîj(â)îr: (â)dğü ol.

oo 0 0 0 0 0
21. k(â)r üpğûk yîl y(â)ru m(â)n (â)dî. ômd(â)î, kûrm(â)î, ûr(ü)rû kez(ü)rû tîr. (â)nîçâ bîlîj(â)îr: (â)dğü ol.

oo 0 0 0 0 0
22. uzûn tonlûg közûşin külkâ lâsg(ü)miş. y(â)r(ü)rû y(â)çûrûr, kiçe l(â)çûrûnûr tîr. (â)nîçâ bîlîj(â)îr muçlûg ol, (â)nîçî y(â)b(â)l(â)k ol.

oo 0 0 0 0 0
23. ogl(â)n k(â)kûk t(â)z(â)kin bułû. ç(â)k(î)k (â)tîçî kütîçî kûlûg bolzûn tîr. (â)nîçâ bîlîj(â)îr: (â)dğü ol.

oo 0 0 0 0 0
24. t(â)lûg kûlûn îrk(â)k yûn(ü)lt(â)ma îmgîl(ü)yûr. kûn ûrtû lûçûrûp, tûn ûrtû k(â)nta n(â)gûdâ bulg(â)y ol? tîr. (â)nîçâ bîlîj(â)îr: (â)dğü ol.

oo 0 0 0 0 0
25. (e)kî öküçûzî bir bukürsîka kölm(ü)ş. k(â)mûg(â)yû umâtîn tûrûr tîr. (â)nîçâ bîlîj: y(â)b(â)l(â)k ol.

oo 0 0 0 0 0
26. t(â)l(â)dî uđûg yîr y(â)rûdî uđû kûn tûgûlû. k(â)m(â)g ûzû y(â)rûg bûlû tîr. (â)nîçâ bîlîj: (â)dğü ol.

oo 0 0 0 0 0
27. b(â)l(â)y (â)rî koçîyî ûrkûp(â)n b(â)rîmîş. bûrîkâ soûkûmîşî. bûri (â)gûzî (â)mûmîşî. (â)s(â)n tûç(â)î bûlût tîr. (â)nîçâ bîlîj(â)îr: (â)dğü ol.

Translation

froth. It reaches the sky above (and) penetrates the earth below. I go on my way waking those who were asleep (and) rousing those who were lying down. That powerful am I. Know thus: (The omen) is good.

21. An old hoopoe sang before (the new) year dawned. 'Don't get excited, don't look at it (and) don't frighten it!', it says. Know thus:

22. A woman dropped her mirror into a lake. She mumbles in the morning (and) mutters to herself in the evening. Know thus: it is distressing (and) very bad.

23. A boy found the dung of an eagle. 'Lark! May your flesh enjoy divine favor!', he says. Know thus: (The omen) is good.

24. A blind foal looks for an udder on a stallion. After having lost it at midday, where and how would it find it at midnight?, it says. Know thus: (The omen) is bad.

25. (A man) harnessed two oxen to one wooden plough. They stand still without being able to move, it says. Know thus: (The omen) is bad.

26. The dawn broke and the earth became bright and the sun rose (and) the light shone over everything. Know thus: (The omen) is good.

27. A rich man's sheep went away in a fright. It met a wolf. The wolf's mouth (somehow) got poisonous. (Thus, the sheep) became safe and sound, it says. Know thus: (The omen) is good.
28. After having ascended the throne, a khan built a royal camp. His realm remained (firm). The good (and) skillful men in all quarters of the world, having assembled (there), rejoice and adorn (his court), it says. Know thus: (The omen) is good.

29. A man whose job is to hollow out slaughtered animals, staking his sons and womenfolk, went to hollow out internal organs and intestines (of slaughtered animals). So far from losing his sons and womenfolk he yet won ninety loose sheep. His sons and womenfolk all rejoice, it says. Know thus: (The omen) is good.

30. A poor man's son went out to earn money. His journey was successful. He comes (back) rejoicing and happily. Know thus: (The omen) is good.

31. A tiger went to look for game and prey. It found its game and prey. After having found it comes to its den rejoicing and happily, it says. Know thus: (The omen) is good.

32. One spirea became a hundred; a hundred spiraeas became a thousand (and) a thousand spiraeas became ten thousand. Know thus: (The omen) is good.

33. (A man) put the felt into water. Beat it more (and) tie it tightly, it says. Know thus: (The omen) is bad.

34. A khan went on a campaign (and) routed the enemy. He comes (back) permitting (his soldiers) to nomadize and settle down (wherever they please). He himself and his soldiers come toward his royal camp rejoicing and happily, it says. Know thus: (The omen) is good.

35. A man went to the army (in war). On (his) way (back home) his
36. You don't have the pleasure of a man bearing many titles. (On the other hand, however), you are not afraid of having a poor reputation. (In short), you don't have a good fortune to be celebrated with flying flags, it says. Know thus: (The omen) is very bad.

37. An old ox was eaten by ants, gnawing around its belly. It lays down without being able to move, it says. Know thus: (The omen) is bad.

38. (A slave girl) remained (alone) among the reeds. Heaven was not pleased with it. 'May (this) slave girl be a queen!', it says. Know thus: (The omen) is good.

39. They fettered a roan horse crosswise. It stands, without being able to move, it says. Know thus: (The omen) is bad.

40. A bold youth marches alone, opening (his) shoulder, striking and splitting the bare rock with a broad arrow-head, it says. That tough and powerful was he. Know thus: (The omen) is good.

41. A white-spotted cow was on the point of calving. She said: 'I am about to die!' (Nevertheless) she gave birth to a white-spotted bull calf. It would be suitable to dedicate it to Heaven, (for the cow was thus) saved from (her) fate, it says. Know thus: (The omen) is good.

42. A woman went away, leaving behind her cups and bowls. Then she (stopped and) thought thoroughly. 'Where am I going apart from my cups and bowls?' she says. She again came back (and) found her cups and bowls safe and sound. She rejoices (and) be-
20

Text

bulmuş, ögir(ə)r s(ə)binür tir. (ə)nça bilin(ə)r: (ə)dgü ol.

43. tog(ə)n uğuz kuş(ə)yu b(ə)rmış. utru t(a)(l)(ı)(m) k(a)ra kuş kopup(ə)n b(ə)rmış tir. (ə)nça bilin(ə)r: y(ə)bl(ə)k ol.

44. tog(ə)n kuş t(ə)rid(ə)n kodı t(a)b(i)şg(ə)n tıp(ə)n k(a)pmış. tog(ə)n kuş tırın(ə)ki suçuğunmuş. y(ə)na titinmiş. tog(ə)n kuşu tırın(ə)ki uğuşüp(ə)n k(a)hyu b(ə)rmış. t(ə)(b)şg(ə)n t(ə)rısı uğuş (ii)p(ə)n yığır b(ə)rmış. (ə)volución tır. (ə)nça bilin(ə)r: y(ə)b(ə)ız ol.

45. kiyık oğlı m(ə)n. ətəsu subsz k(ə)lti uyun? n(ə)çük yorun? tir. (ə)nça bilin(ə)r: y(ə)b(ə)ız ol.

46. t(ə)bə titikgə tüşmiş. b(ə)snu yımış. özün tilkü yımış tir. (ə)nça bilin(ə)r: y(ə)b(ə)ız ol.

47. (ə)r umal(ə)yü b(ə)rmış. t(ə)qrikə sookuşmış. kut kolmuş. kut birmiş. 't(ə)q(ə)l(ə)qta yılıktı bolzuñ, üzüñ uzun bolzuñ!' timiş. (ə)nça bilin(ə)r: (ə)dgü ol.

48. k(ə)ri yol t(ə)n(ə)n. smuşmuşun s(ə)p(ə)r m(ə)n. üzüüküşinin ulyur m(ə)n. ilyitmiş m(ə)n. (ə)dgüsi bolzuñ tir. (ə)nça bilin(ə)r:

49. b(a)rs kiyık (ə)d(ə)yü m(ə)d(ə)yü b(ə)rmış. ortu yirdə (ə)m- 
g(a)ka sookuşmuş. (ə)srı (ə)mğa y(ə)(l)(ı)m k(a)yaka ünüp b(ə)rmış.

Translation

43. A falcon went hunting river birds. (Suddenly) a predatory eagle flew up to meet it, it says. Know thus: (The omen) is good.

44. A hawk, saying (to itself) 'Here is a hare!', (flew) down from the sky (and tried to) catch it. The hawk's claws were skinned and torn. The hawk flew up and went away with its claws worn out; (and) the hare ran away with its skin torn off. Thus it says. Know thus: (The omen) is bad.

45. I am a deer calf. How shall I be able (to manage) without water and grass? How shall I walk along? it says. Know thus: (The omen) is bad.

46. A camel fell into mud (i.e., a marsh). It kept on eating while sinking down, (but) itself was eaten by a fox, it says. Know thus: (The omen) is bad.

47. A man went visiting (and) met a god. He asked for his divine favor. (The god) gave his divine favor (and) said: 'May you get livestock in your pens! May your life be long!' Know thus: (The omen) is good.

48. I am the old road god. I fix your broken parts (and) I join together your torn things. I have organized the realm. May there be the good of everything! it says. Know thus:

49. A tiger went looking for wild game and prey. In an open place it came across a wild goat. The spotted wild goat went up a steep rock (and) was saved from death. Having been saved from death, it walks
ölümü ozmiş, ölümü ozup(a)n ögirä s(a)binü yoruyur tir. (a)nça bilin: (a)dgü ol.

000 000 000 0
50. tug (a)t kudruşün tügüüp tigr(ä), y(a)z(ı)g kodı y(a)dr(a)t. toğuz k(a)t üçürg(ın)e topuulq(ın)ça t(ä)rizün tir. (a)nça bilin(ä)r: y(a)b<->(ä)k ol.

000 000 000 0
51. t(a)l(m k(a)ra kuş m(ä)n. y(a)ş(ı)l k(a)ya y(a)dy(ı)m, kül k(a)ya kıst(ı)g(ı)m ol. t(a)gdın turup(a)n m(ä)sil(ä)yör m(än), (a)nça bilin(ä)r:

000 000 000 0
52. (ä)r busuşlug, t(ä)̄ngü buhl(ı)g boltt. <bült> ara kün tugmiş. busanç (a)ra m(ä)ni k(ä)mış tir. (a)nça bilin(ä)r: (ä)dgü ol.

000 000 000 0
53. boz bultt yorun, bodun üzä y(a)gdı k(ä)ra bultt yorun, k(ä) mùm(ä)g üzä y(a)gdı. t(ä)̄ng gürdi, y(ä)ş et ündi, yülka kişkä (ä)dgü boltt tir. (a)nça bilin(ä)r: (ä)dgü ol.

000 000 000 0
54. kül s(ä)bi b(ä)g(ı)ş(ı)r üzünür, kuzgın s(ä)bi t(ä)̄ng(ı)ş(ı)r ü y(a)-b(a)rur. üzä t(ä)̄ngü (ë)şidī, (a)rsa kişi bilī tir. (a)nça bil(ı): (ä)dgü ol.

000 000 000 0
55. (a)lp (ä)r oğh sükä b(a)rmiş. sü yirintä (ä)röld̄g s(a)bc̄i tö-r(ı)mişi tir. (ä)bın(ä)rü k(ä)ls(ä)r özü at(a)niş, ögir(ı)ngīlǟḡ, (a)lti yitilg(ı) k(ä)l̄r tir. (a)nça bilin(ä)r: (ä)̄ng (ä)dgü <ol>.

about rejoicing and being glad, it says. Know thus: (the omen) is good.

50. Tie up the roan horse's tail into a knot and make it run until it breaks wind; make the bay (horse) run until it (almost) spreads down (on the ground so that) they sweat until your nine shabrack is pierced, it says. Know thus: (The omen) is bad.

51. I am a predatory eagle. My summer quarters is a green rock (and) my winter quarters is a red rock. I enjoy staying on the mountain. Know thus:

52. The man became depressed (and) the sky cloudy. (Suddenly) sun rose among (the clouds) and joy came in the midst of depression, it says. Know thus: (The omen) is good.

53. A gray cloud passed; it rained over people. A black cloud passed; it rained over everything. The crop ripened; the fresh grass sprouted. It was good for animals and men, it says. Know thus: (The omen) is good.

54. The slave's words are a request to his master; the raven's words are a prayer to heaven. Heaven above heard it; men below understood it, it says. Know thus: (The omen) is good.

55. A brave son of man went to the army (in war). In the field of fight, he got himself made an authoritative envoy, it says. When he comes home, he comes as a famous (and) joyful (warrior), (and) his horse as a capable (mount), it says. Know thus: (The omen) is extremely good.
56. I am a stallion happy in his stud. My summer quarters is (beneath) the nut-trees (and) my winter quarters is (beneath) the trees where birds crowd. I enjoy staying there, it says. Know thus: (The omen) is good.

57. Her favorite (lover) has died (and) her pail has frozen. Why should her favorite (lover) die? He has the status of a beg. Why should her pail freeze? It is placed in the sunshine. Know thus: at the beginning of this omen there is a little pain; (but) later it becomes good again.

58. A son, being angry with his mother (and) father, ran away (from home). (Later) he thought it over (and) came back. He came back saying 'I will accept my mother's advice (and) listen to my father's words', it says. Know thus: (The omen) is good.

59. I will not make one that has reached (the stage of) a year stink, (or) one that has reached (the stage of) a month go bad. May good come to them, it says. Know thus: (The omen) is good.

60. I am a male maral deer with a nine- branched horn. Rising on my big (and) powerful knees, I bellow. Heaven above heard it (and) men below realized it. That powerful am I, it says. Know thus: (The omen) is good.

61. A crane settled on its resting-place, (but) by not noticing it, was caught in a snare. It sits without being able to fly, it says. Know thus: (The omen) is bad.

62. I am a yargun deer. Climbing the mountain which is my summer residence, I stay there for the summer. I am happy, it says. Know thus: (The omen) is good.
63. The army of the khanate went out for hunting. (Meanwhile) a roe-buck entered the game battlefield. (The khan) caught it with (his) hand. All his common soldiers rejoice, it says. Know thus: (The omen) is good.

64. I am a gray falcon with a white neck. Sitting on a rock with a wide view, I look around. Settling down on a poplar full of nuts, I spend the summer, it says. Know thus: (The omen) is very good.

65. A fat horse's mouth became hard. Its master cannot do anything (to heal it), it says. Know thus: (The omen) is bad.

Now, my dear sons, know thus: this book of divination is good. Thus, everyone is master of his own fate.

In the Year of Tiger, on the fifteenth (day of) the second month, I, the young pious (disciple) staying at the Tay-gün-tan monastery, after having listened to the burua guru (i.e. the spiritual master of pretense), wrote (this book) for our affectionate big brother General İtaçuk.
EXPLANATIONS

1.1. *y(ar(ın)* 'in the morning'. Clauson derived this word from *yaru- 'to become bright, shine' (ED:970). This etymology has rightly been rejected by Erdal on the ground that the final vowel of the verb is not *a, but *u (1977:88).

1.2. *kiča* 'in the evening'. Clauson derives this word from *keç-* 'to be late' (ED:694). According to Erdal, it is the equative form of the extinct noun '*ke* which is also the root of *ken* and *kedin* (1977:88). In my opinion, *kiča* is derived from *keç [keç] 'late' with the ancient dative-locative suffix {*A} (cf. Tekin 1985:254).

1.3. *örğın 'taht'. Clauson derives this word from *örge-* a verb about the existence of which he has doubts (ED:225). OT *örğın* is a derivative of *örg(i)-* 'to elevate, raise, erect', a verb which actually occurs in the Shine-Usu inscription (south 10): *(e)*örginin *(a)*nta *örg(i)p(ă)n it(i)tđ(i)m 'liess ich dann reichshof aufführen' (Ramstedt 1915:30-31).

2.1. *ala* 'mottled, dappled, spotted' should be read *a:la* for the initial *a* is written (cf. Trkm. *a:la* id.).

2.2. *sooküşmiş*, *korkmiş*. These two examples and many others occurring in İB indicate that the participial suffix -miş did not observe the rules of vowel (palatal) harmony. As is known, the final sibilant of this suffix is generally written with the palatal sign *s* in the Orkhon inscriptions.

2.3. *(a)sür m(e)n 'amble'. Erdal (1977:69) thinks that this verb could only be *aşü-, because the verb *aş-* 'to amble' takes the present tense suffix as -är in MK. But the verb *aşü-* means 'to cover, envelop' which does not make sense here.
2.4. \(y(a)l(i)g\) 'cheerful, jolly'. This word was read \((a)y(l)i)g\) by Thomsen and the phrase \((e)ki\ (a)y(l)i)g\ kişî oglun\ was translated as 'a two-month old child of man' (1912:196). Orkun (ETY II:73) and Clauson (ED:272) accepted this reading and translation. Erdal (1977:89) has rightly rejected this reading and suggested \(y(l)i)g\ citing the following passage from TT 1:14: \(tiiti\kari\ kodg\1, \(y1h\ gum\ak\ bolg\J\ 'Kav­
gayla t;:att\mayt\ buak, \(1hk\ ve\ yumu\c3\k\ ol'. But the vowel \(i\ of the first syllable is not writt en. For that reason I am of the opinion that the word should be read \(y(a)I(J)g\ 'cheerful, jolly'. This word, other­
wise unknown and unattested in the written records, survives in Yakut as sah: 'cheerful, jolly': kiilii: sah: 'laughter and joke', kiilU : sah: kisi 'a cheerful and witty person' (Pek. 1288).

3.1. \(t(a)ll( i)m\) 'predatory'. An adjective derived from tah- 'to damage, pillage, attack, assault', a variety of well-attested tal a-, which is also attested in Uig. II:76: talp quna... 'plundering and stealing'.

3.2. \(k(a)r ak\) 'eagle'. Thomsen (1912:196) and following him Orkun (ETY II:73) translated the phrase as 'black-eagle' (kara kartal). But the whole phrase means 'eagle', as corrected by Clauson (1961:219 and ED:643).

3.3. \(t(a)n( i)m\) tiisi 'the feathers of my body'. Thomsen (1912:196) and following him Orkun (ETY II:73) translated the phrase as 'the appearance of my body' (vücutümün görünüşü), analyzing the second word as tüs-i.

3.4. \(t(a)pladuk(u)min\). The vowel connecting the accusative suffix \(-n\ should be read i, for the accusative suffix is written with the front n sign. In the Old Turkic runic texts there are several examples indicating that the vowel occurring between the 1st and 2nd p. poss. suffixes and the accusative suffix \(-n\ was originally \(s(a)b(i)m(i)n\ 'my words' (KT S 1), \(ogl(u)m(i)n\ 'my son' (Suji 6), \(k(a)n(i)n(i)n\ 'your khan' (T 3).

4.1. \(a)sri 'spotted, dappled'. It was Orkun who first recognized this word and translated it as 'tekir' (ETY II:74).

5.1. tuyuglug. The word meaning 'hoof' has different shapes in Middle Turkic texts and modern languages (cf. ED:519). The only surviv­
ing form which fits IB tuyug seems to be Tuv. duyug.

5.2. \(y(a)r ag(aly) 'it would fit to be', 'it would be suitable for'. This verb occurring thrice in this omen was misunderstood by Clauson in its first two occurrences: 'The golden-hoofed stud will flourish' (ED:49), 'The golden-bodied camel stud will prosper' (1960:219), 'The golden­
bodied camel stud will flourish' (ED:305). The sentence altun tuyu­
glug adğirlık yaragay was understood correctly only by Orkun: 'Altın nalli aygırha yarar' (ETY II:74).

5.3. \(b ud( a)l( i)g\ 'having a nose peg'. Scholars have had difficulties in reading and interpreting this word. Thomsen left it untranslated. Clauson (1961:219) was certain that the second \(l\ in this word must be an error for \(u\; so he suggested that the word should be corrected to read \(bodlug\ and understood as 'having a body'. He translated the phrase altun bodlug as 'golden-bodied' (1961:219, ED:305). But his cannot be correct, because the parallelism requires that we should have here a word denoting a device which belongs to a camel and corresponds to the 'nail' of a stallion. Such a word could only be a 'nose peg', 'A camel's nose peg' was very likely called \('budlu and \('budla in Old Turkic as we understand from the historical and sur­
viving forms of it: MK butlu camel's nose-plug' (Dankoff I:325, 329), Kirg. buyla 'the rope tied to a camel's nose peg', Kzk. buyda id., Ta­
ranchi buyla 'a camel's wooden nose peg', Tuv. buyla id., Trkm. büyli id., etc. The form in MK goes back to an older \(*budlu which survives in Trkm. büyli (=*buyli =*budlu. Tuvinian buyla with its \(y\ is obviously a loan word in this language. Consequently, there is no scribal error in \(BUDLLC which can be read either \(budl(u)l(u)g\ or \(budl(a)l(i)g\ 'having a nose peg'.
8.1. özüm yul intin 'pluck my self (soul) out of (its) hole'. Clauson's translation of this sentence as 'pull me out of the hole' (1960:219-220) cannot be correct, for a snake can be cut only when it is out of the hole! Since k(f)çin k(e)şiye'n 'cutting with a sword' precedes this sentence, the word in 'hole' must have been used here figuratively. The same is true of (e)b 'house' occurring in the following sentence.

8.2. (e)bint(in) 'from its house'. The parallelism requires that this word should be understood as such and not as 'from its berries', as suggested by Clauson (1960:220 and ED:12). The parallelism and the rules of prosody also require that the words özüm and in tin occurring in the previous sentence özüm yul in tin / (e)bintosh(in) must be özümin and inintin respectively: özüm[in] yul in [in]tin / (e)bintosh(in).

9. The words k(alt) and büük [bük] seem to have been used here synonymously, as suggested by Erdal (1977:91).

10.1. (f)əntsəği[n] 'yawning'. This word was first recognized as such by Clauson (1960:220).

10.2. k(a)mış. An example of early labialization; cf. k(a)mış (38).

12. k(a)m(sılı)mış 'fell down'. This word was first read k(a)mılılmış and translated as 'performed shaman tricks (?)' by Thomsen (1912:198). Later, however, it was corrected to read k(a)mılmış 'fell down' by him (Samlede Afhændlinger III:250). This reading was accepted by Orkun (ETY II:75), but not by Malov (1951:81) and by Clauson (1960:220 and ED:628). Although both readings and interpretations are possible, I believe that k(a)mılmış is more probable, because it is rather unusual for a man who goes for hunting to make magic on a mountain.

13.1 bulu(p)an 'finding'. This word which was read bulú(p)an by Thomsen (1912:198) is in fact bulu(p)an as first noticed and corrected by Clauson (1960:220).

13.2. tırlımiş 'stayed alive'. Orkun's translation of this word, i.e., 'di- rılmış' is incorrect (ETY II:76) So is Clauson's second translation in his dictionary: 'was resuscitated' (ED:547), as pointed out by Erdal (1977:93). His first translation in 'Notes', i.e., 'stayed alive' (1960:220) was correct!

14. bamiş [bamiş] 'tied'. The spelling of a in this word indicates that it is a long one (MK bə:, Trkm. ba:, Khal. va: id.).

16.1. sı âmrit(i)li 'fattened (itself)'. Thomsen (1912:199), Orkun (ETY II:23), Malov (1951) and Clauson (ED:830) regarded this word as a gerund in -i functioning as a modifier of the following yırın 'its place', and understood the phrase toruş (a)t sı âmriti yırın öpə(n) as 'a lean horse, remembering the place which fattened him' (ED:830). Erdal has rejected this interpretation on the ground that the gerunds in -ə/-ə have almost never been used as modifiers of nouns in the Old Central Asian Turkic (1977:93). He thinks that the spelling smırti could be a scribal error for smırti, i.e., sı âmrit(ı)li. This is possible; but I am of the opinion that there is no scribal error here and the word in question is nothing but sı âmrit(i)li.

16.2. kudursugina 'to its tail'. The manuscript has KUDURSU-GLI[N]A which is obviously a scribal error. Although a hapax legomena, the word is no doubt etymologically related to kudruk 'tail', kudurgak 'tail (gown)', kudurgun 'crupper (saddle)', etc. all occurring in MK.

17. yaʃ 'fresh grass'. This word which occurs twice in this paragraph is spelt YAS in its second occurrence. The spelling of a indicates that it is long (MK yaʃ, Trkm. yaʃ id.).
18. köz(ü)ñüki 'its window'. The manuscript has $\text{k}U\z_{n}\z ki$. The letter $k$ after $\z ki$ is superfluous.

21.1. $\text{k(a)ra}$ üpgük 'an old hoopoe'. Thomsen, Orkun, Malov and Clauson have $\text{k(a)ra}$ üpgük. Manuscript clearly has $\text{K}R$, i.e. $\text{k(a)ra}$, as pointed out by Erda (1977:95).

21.2. (a)tdi 'it sang'. All the previous investigators read this $\text{t(e)di}$ 'it said' which does not make sense here. The verb at- 'to sing, make a sound' is well-attested in the old Turkic texts: $\text{t(/a)g}da$ $\text{s}g\text{un}$ (a)ts(a)r 'when deer bellow at mountains', $\text{üz}z$ [(a)ñr] köb(ü)rg(a)si (a)t $\text{a}$r 'as if the bridge of heaven above thunders' (Bilge Kagan, West), Uig. atiz- 'to play a musical instrument', etc.

21.3. odm(ä)ñ 'do not get excited!'. Clauson identified this verb as the root of MK iillig 'passion, sexual desire' and translated it as 'do not get excited' (1960:221, ED:50). Erda reminded that it could also be the simplex of the verb üdür- 'seçip ayrımak' (1977:95). I agree with Clauson, for what we need here is a verb meaning 'to get excited' which is followed by kärmag 'do not look!'. But the verb meaning 'to get excited' was in all likelihood with ö in Old Turkic, for it survives in Kirghiz as öyü- (ödü- or ödı-). Therefore the readings öö- and öög in Clauson and Dankoff should be corrected to read öö- and öög, respectively.

21.4. urk(ü)tm(ä)ñ 'do not frighten!'. The manuscript has $\text{Urkttn}$ which is read $\text{Urktttn}$ and translated as 'you frightened me' by Clauson (ED:39). But this meaning does not fit the context: 'do not get excited, do not look, you frightened me'. It seems that a hoopoe's singing before the daybreak of the New Year is probably regarded as a sign of bad luck and people are warned as to not getting excited, not looking at it and not frightening it. I think that $\text{Urkttn}$ is a scribal error here for $\text{Urktm}$, i.e. $\text{ürk(ü)tm(ä)}$.

22. uzun tonlug 'woman'. There seems to be no doubt that this is an expression used to denote women, not monks as thought by Thomsen (1912:200) and Orkun (ETY II:78).

22.2. közgü 'mirror'. Thomsen read this word köz(u)ñüji 'bell'. Since uzun tonlug means 'a woman' and not 'a monk', it is only logical to think that what we have here is közgü 'mirror' as Malov and Clauson thought.

22.3. y(a)rra- 'to mumble', kälirran- 'to mutter to oneself'. Clauson (1960:221) thought that the subject of these verbs was the mirror. It seems to be more logical to think that the subject of these verbs is the woman who dropped her mirror into a lake as Malov first interpreted (1951) and Erdal (1977:96) reaffirmed.

23. ç(a)kk(i)k 'lark'. The manuscript has çÜk. Clauson thought that it was perhaps an error for çav 'your reputation' which is followed by atñ 'your name' (1960:221-222). But the second word is clearly spell $\text{t}l\text{n}$ which can only be read $\text{g}l\text{t}n$ as pointed out by Erda (1977:96). Since k(a)kük is some kind of a bird of prey, it is quite reasonable to assume that the word spell çÜk is an error for çkk, i.e. ç(a)kk(i)k 'lark', as suggested by Erda (1977:96).

24. yütürüpp 'having lost'. Thomsen and other scholars read this word yütürüpp 'being loaded', taking the final letter to be $\text{Ük}$. But it is clearly $\text{Up}$ in the manuscript, as first pointed out by Erdal (1977:96). Therefore the word should be read yütürüp, although it is the only case in IB where the letter $\text{Up}$ is used to write the front-vocalic $\text{iip}$.

As for the identification of the verb yütür-, all the previous scholars except Clauson took it to be a variety of an original yüdür- 'to load'. But in a runic text an intervocalic $d$ could not have been written with the letter $t$. Clauson thought that, 'if it is correctly spelt', yütür- could be an Old Turkic causative form of MK yüd- 'to load.
The interpretation was accepted by Orkun (ETY 'play', i.e. the root of oyun 'play, game' (1951:201)), thinking that oyma would be a deverbal noun derived from *oy- 'to poison, become poisonous'. Yakut a verb which seems to have survived only in Yakut and there are two synonymous words, i.e. oyma and oyer (a)hr. Orkun accepted this reading and interpretation and translated the word as 'a man who makes holes (to set out the game') (1961:222), thinking that 'in many Turkish games, the play consisted in putting pebbles or counters in holes' (ED:273).

In my opinion, oyma is an action noun in -ma derived from oy- 'to hollow out' and the phrase OYMA (a)HR means 'a man who is an expert in hollowing out the internal organs of a slaughtered animal'. See my interpretation of OSIC below.

25. BUKURSI 'a wooden plough'. This word seems to have survived only in Modern Uighur: (lit.) buqusa, (dialectal) buqursa 'a wooden plough', (Jar. 58) boqusa, buqusa, buqusae id., Tar.(Rad.) pogursa 'handle of a plough'. Clauson has bukorsi and Dankoff boqursi.

26. (a)q(l)l(a)- 'to break (of dawn)'. Clauson regards this verb as an error for taqla- (ED:510). But it seems to be a derivative of taqla 'at dawn', as suggested by Erdal (1977:97).

27. (a)MSI- 'to become poisonous'. Thomsen translated the sentence BURU AGZI AMSI- as 'The wolf's mouth (still) sucked (?) (1912:201) and Orkun as 'kurdun aqzi sulanms' (ETY II:80). Clauson who regarded amsi- a simulative form of am- 'to suck' translated the sentence in the same way: 'the wolf's mouth watered' (ED:164). But this meaning does not fit the following sentence which is AMSN TUKAL BOLMS 'it (i.e. the sheep) became safe and sound'. Furthermore, the verb amsi- cannot be a derivative of the verb am-, because the suffix +SI- forms verbs only from nouns, as Erdal rightly pointed out (1977:98).

In my opinion what we have here is AMSI- 'to become poisonous', a verb which seems to have survived only in Yakut AMTIY- 'to get poisonous, become poisonous'. Yakut AMTIY- regularly goes back to an older *AMSI-.

29.1. OYMA (a)HR. Thomsen translated this phrase as 'a gambler', thinking that oyma would be a deverbal noun derived from *oy- 'to play', i.e. the root of oyun 'play, game' (1912:201, 213, note XXIX). This interpretation was accepted by Orkun (ETY II:80) and Malov (1951:201). According to Clauson OYMA must be a deverbal noun derived from oy- 'to hollow out'. He then translated the phrase OYMA (a)HR as 'a man who makes holes (to set out the game)' (1961:222), thinking that 'in many Turkish games, the play consisted in putting pebbles or counters in holes' (ED:273).

In my opinion, oyma is an action noun in -ma derived from oy- 'to hollow out' and the phrase OYMA (a)HR means 'a man who is an expert in hollowing out the internal organs of a slaughtered animal'. See my interpretation of OYMA (a)HR below.

29.2. OYMA (a)HR. The group of letters USIÇ between two separation marks was read USIÇ by Thomsen and translated as 'hazardous' (1912:201). Orkun accepted this reading and interpretation and translated the word as 'tehlikeli', i.e. 'dangerous' (ETY II:80). Malov's translation of the word is 'skillful' (1951:201).

The group of letters USIÇ can be read, if it represents one word, in four different ways: OSIC, USIC, OSIC and USIC. None of these readings, however, is meaningful in Turkic. In my opinion what we have here are two synonymous words, i.e. OSIC, which make sense. The second word IÇ is well-known. The first word occurs in MK with the meaning 'the heart, center of a tree-trunk, branch or horn' (ED:255). MK also gives an example for this word: MUTUZ OSIC 'the core of a horn'. This word seems to have survived only in Yakut and there only in the binary is-os which means 'abdomen, internal organs, intestines, etc. of animals and human beings' (Pek. 1883). Yakut is in this binary is Common Turkic isç, and OS goes back to an older and original OS, a form which is identical with MK OS. Consequently, I believe that the group of letters USIÇ represents the binary OS IÇ which survives in Yakut is-OS (<*IÇ OS) in reverse order.

29.3. OYG(ala). Thomsen and following him other scholars read this word OYG(ala) as 'a man who makes holes (to set out the game)' (1912:201), thinking that 'in many Turkish games, the play consisted in putting pebbles or counters in holes' (ED:273).

In my opinion, OYG(ala) can be read OYG(ala) and this fits the context:
38. The explanation of the term 'burskityik' as a 'tiger'. Clauson thinks that these two words occurring in the paragraph 49 refer not to one animal but two, i.e. 'a leopard and a deer', on the ground that 'mal' occurs in Uighur and Karakhanid Turkic with the specific meaning of 'bird-seed, poultry food' (1961:222; ED:166, entry el)). But in Old Turkic and in IB 'kiyik' is a generic term for any 'wild four-legged game animal' as defined correctly by Clauson himself (ED:755). In OB 'kiyik' often occurs after the specific names of wild game animals used as their modifiers, e.g., 'alik kiyik', 'sigun kiyik', 'yargun kiyik' and 'bars kiyik' (31, 49). The word 'mal' occurring in the binary 'bars kiyik bartni§' 'a tiger went looking for wild game and prey' (49) indicates that what the man mentioned in this omen participated in was not a gambling but it was some kind of a contest in which the contestants were expected to hollow out the internal organs of slaughtered animals as fast as they could.

39. The word 'ucruglug' qut can be understood as 'good fortune to be celebrated with (flying) flags'.

40.1. The word 'tallim' 'predatory' is generally used to qualify kara kuş 'eagle' in IB and Uighur. Here, however, it is used to qualify 'urun', i.e. 'a young man'. It is a regular verbal noun derived from tali- 'to plunder, pillage, damage', a variety or perhaps the older form of the more common tala-

40.2. The word 'yar(a)n(a)m' 'opening (his) shoulder'. Clauson reads this 'yar(a)n(a)m' and translates it as 'until he cleaves' (ED:954). This interpretation cannot be accepted, because the gerundial suffix is -ga in Old Turkic, not -taca. What we have here are two words written together and the first word 'yar(a)n' is in the suffixless accusative form.

40.3. The word 'yasiçin' 'with a broad-headed arrow'. The instrumental form of yasicc. The spelling of the suffix -n with the front-vocalic sign indicates that the connective vowel is i, not a.

41.1. The word 'buzagulaçti bol' 'to be about to give birth to a calf'. Clauson thinks that the form 'buzagulaçti' is 'grammatically impossible' (ED:391). But a future-participial suffix -çi also occurs in other texts: y(a)r(a)m(a)çti 'it will not be good' (Tunyukuk: 23), olm(a)çti y(i)tın (a)çi st(a)n 'you will not die and perish' (Shine-Usu: D 5), kulnaçti kisrak 'a mare in foal' (MK), etc.
41.2. ülüşgä ozmış 'it was saved from its fate'. Clauson suspects that the -g- in the first word is a scribal error for -m-, on the ground that the stock phrase in IB is ölümđa ozmış 'it escaped death' (1961:223). He can be right in his reasoning; but the expression ülüşgä oz- is equally normal and possible.

43. tog(a)n iigiiz quulaquly. In this sentence iigii ku 'river birds' is the object of quulaqul 'to go hunting for birds', as Clauson first noticed and pointed out (1961:223).

44.1. titi nmi. The stem-final n of the verb is written with the front-vocalic sign. This indicates that the vowel i of the second syllable is palatalized.

44.2. iigii-ip(a)n. Clauson's ogii- 'to rub one another' (ED:119) and ogi- 'to grind' (ED:1010 should be corrected to read iigii- and iigi- respectively, for it survives in most of the Turkic languages with an initial i.

46.1. b(a)sını yimiş 'it kept on eating while sinking down'. It was Clauson who first interpreted this sentence correctly (ED:374). The verb basın- 'to be oppressed' means here 'to sink down, go down'.

46.2. y(a)b<1>(a)q ol. The manuscript has YBq.

47. ümäl(a)yü b(a)rmiş 'went visiting'. Clauson was the first to correct Thomsen's ümäl(a)yü 'crawling' (1961:223). But his reading the verb with ō should be corrected; cf. MK ümä 'guest' (Dankoff 1:126), Tat., Bsk. ömä 'a work carried out collectively (with the help of neighbors) <öme, Trk. imece id. <ömece, etc.

48.2. s(a)p(a)r m(ey)n. The manuscript has spr which can only be read s(a)p(a)r. On the other hand, the verb sap- 'to thread (a needle); to fix, repair (something broken)' is back-vocalic everywhere. Erdal is right in thinking that this mistake could be an evidence supporting the assumption that IB was first written in the Uighur script (1977:106).

49.1. b(a)rs kiyik 'a tiger'. Clauson thinks that these two words refer not to one animal but two, as they also do, according to him, in the paragraph 31 (1961:222, ED:186). But this cannot be correct, especially in this case, because the tiger meets 'a wild goat' on its half-way as we understand from the following sentence, whereas no mention is made of 'a deer'.

49.2. b(a)rm(i)ş. Thomsen transcribed this word as b(a)rmış, but the manuscript has BRms.

49.3. (a)mga 'wild goat'. Thomsen transcribed this word m(a)ga and left it untranslated (1912:205). So did Orkun who followed him (ETY II:85). Malov read the word m(a)ga and equated it with Mongolian mogay 'snake' (1951: ). It was Clauson who first read and interpreted the word correctly: (a)mga 'wild goat' (1961:223). His doubts about this word's occurrence with initial a instead of i, however, is out of place, for it also occurs in the Orkhon inscriptions with an initial a (KT K8, BQ E31). Starting from Karakhanid Turkic, however, it occurs with initial i. It is also with an initial i in Mongolian: Secret History ima'an, Written Mongolian imagan. There seems to be no doubt that Turkic amga, mga and Mo. imagan are cognates displaying at the same time an ancient Altaic alternation a - i in the first syllable.

50.1. tigr(â)t-, y(a)dr(â)t-. The two sentences ending in this two verbs have not been understood correctly by the previous scholars. There is no doubt that the first verb means 'to make a horse break
wind on the move', i.e. 'to make a horse run until it breaks wind', as understood from Kasgarli's examples. The second verb which is a Hap. leg. seems to have survived in Altay and Teleut yayar- 'to knock down, destroy' must have here a meaning like 'to make a horse run until it becomes exhausted', because it occurs in a sentence which is parallel to the preceding one ending in tigrät.

50.2. üç(tü)rgü 'sweat-cloth of a horse put under its saddle'. The word occurs as üçürgü and üçürgü in Chagatay (ED:31). It survives in the north-eastern Turkic languages with an initial ü (Khak. üçürgü 'sweat-cloth', Shor üçürgü 'felt cloth put under the saddle', Bar. üstürgü, etc.) and in Tara and Kurdak as içürgü. Clauson's etymology deriving it from üçü- 'to exhuangeush' cannot be correct (ED:31). His üçürgü should then be corrected to read üçürgü.

50.3. topulug(ın)ça 'until it is pierced'. This word was misread by Thomsen as topu ulug (ınça) (1912:206). Clauson thought that it was an error for toplaquluq (ınça) (1961:224; ED:31, entry üçürgü). But such a reading does not make sense here. What we have here is the verb topul- 'to be pierced' with the genitive suffix -gınça, as S. Tezcanc first noticed and pointed out ('Tonyukuk yazitında birkaç düzeltme', TDAYB 1975-76:177). The verb topul- 'to pierce' is well-attested in Old Turkic (cf. DTS and ED). It survives in Kürük toptin- 'to be pierced' (<*topłun-), toptın-tr-'to pierce, bore a hole' (<*toplun-tr-) and topıkt 'a hole' (<*toplük, i.e. topul-uq). Clauson's topul- (ED:440) should therefore be corrected.

52. boltt. Clauson regarded this word as a mistranscription of bul(ı)tı. According to him (ör bushušlug tıağı bulüt(ı)g is a sentence without a copula and the word bul(ı)tı forms a phrase with the following ara 'among', i.e. bul(ı)tı ara 'among the clouds', because this phrase is the counterpart of busanç (a)ra 'in the midst of depression' (1961:224). This sounds logical, but BULTI would be a misspelling for bul(ı)tı (the narrow unrounded vowel of the second syllable should have been written) and the phrase bul(ı)tı ara would be wrong grammatically, because it lacks the accusative suffix -n after the possessive suffix -ı, as pointed out by Erdal (1977:109). In my opinion, the copyist simply forgot to write the word bult after bolts of the first sentence and before ara of the second sentence, for only in this way we can have an exact parallelism between the two parts of the second sentence: <bul> ara kini tugmish, busanç (a)ra m(a)ji k(ä)lmış.

54. kul st(l)bi 'the slave's words', kuzgun st(l)bi 'the raven's words'. Clauson regarded kul and kuzgun as the subjects and st(l)bi as the objects of the two sentences (1961:224). This interpretation cannot be correct, for if that were the case there would have been the accusative suffix -n in the word st(l)bi in its both occurrences, as Erdal pointed out (1977:109).

55.1. tör(tü)mti. Thomsen read this word tür(tü)mti 'prodded' which does not make sense in this context. Clauson corrected this word first as tür(ü)mti 'he created' which is wrong (1961:224) and later as tür(ü)mti which is correct (ED:536). I think his translation of sü yi-rin (ă)rkli st(l)bi tür(tü)mti as 'he got himself made an independent envoy in the fighting area' is correct.

55.2. yitiglig 'capable'. Thomsen's translated this word as 'rejoicing (?)' (1912:207) which is wrong, So is Malov's translation of the phrase (ah) yitiglig as 'his horse is dressed in parade harness' (1951). Clauson translated the same phrase as 'with a reputation for cleverness' (1961:224) which is all wrong. In my opinion, yitiglig is an adjective derived from yitig 'ability, capability', a verbal noun in -g from yit, i.e. yet- 'to overtake, overcome, be able or capable'.

57.1. k(a)n(ı)g 'favored one, favorite'. The group of letters qNGI which occurs twice in this paragraph was read k(a)n(I)g by Thomsen (1912:207). He translated this word as 'prince'. Clauson first thought that it probably was a scribal error for ka[n]g, i.e., 'his father' (1961:225).
Later, however, he came to the conclusion that kamg must have a meaning like 'a favorite, a favorite horse' (ED:637). Pritsak analyzed the word as k(ā)n+g and translated it as 'belonging to the khan' ('Zum Parallelismus im Alttürkischen', Studia Orientalia, 1964), a view which has rightly been criticised by Erdal (1977:110-111).

In my opinion, Clauson was right in his second interpretation. What we actually have here is k(ā)n(1)g, i.e. a verbal noun in -g plus -1, i.e. the 3rd p. poss. suffix. The verb kān- means 'to be satisfied' and the verbal noun kamg has a meaning like 'satisfaction, cheerfulnes' or the like. But here k(ā)n(1)g seems to have a specialized meaning like 'someone who is favored, a favorite person', not 'a favorite horse' as Clauson thought.

57.2. kōŋāki, kōnāki ‘her pail’. The spelling of the word kōnāki ‘a leather pail’ with ń in its first occurrence must be an error, for the word occurs in MK and in modern languages with n.

60.1. arhī ‘bifurcated, branched’ (?). This word occurring after tokuz '9' and before sigun kiyik ‘male maral deer’ was translated by Thomsen as ‘thicket’ (1912:208) which does not make much sense. Malov read the word aral(l)i and translated the phrase tokuz aral(l)i as ‘living in the nine islands’ (1951). But aral ‘island’ is a Mongolian word and not found in Turkic before the 15th century, as Clauson pointed out (1961:225). Besides, the adjectival suffix expressing possession was -līg/-lig, and not -li/-li in Old Turkic.

In his dictionary, Clauson, reading the word aral, estimated two meanings for the phrase tokuz aral: 1) ‘nine months old’, 2) ‘with nine points to its horns’ (ED:230). In my opinion, Clauson’s second choice is the most likeliest of the meanings estimated so far for this word. The horns of a deer are the most important parts of its body distinguishing it from other wild animals, and the word tokuz ‘9’ indicates that the bifurcated horns of this male deer had nine points or branches. Although it is not an easy task to explain the structure of arh or aral, it can at least for the time being be said that it is somehow etymologically related to ara ‘distance between two points’.

60.2. b(ā)dūk<. This word occurring before tiz ‘knee(s)’ is spelt bdz i.e., b(ā)dūk ‘ornament’, which is out of place here. It is probably a scribal error for b(ā)dūk ‘big, great’, as Clauson thought (ED:310).

61.1. turīyā ‘crane’. The manuscript has TURīyā which is a scribal error for TURīyA.

61.2. tūṣnākīqūā. The word tūṣnāk was translated ‘companion’ by Thomsen (1912:208). Clauson correctly translated this word as ‘nest’ (1961:225), but he mistranscribed it as tūṣnēk in his dictionary (ED:565). This word is obviously a derivative of the verb tūṣnā- ‘to settle down in lodgings’ (cf. tīṣ- ‘to dismount from a horse, stay for the night’, tīṣīn ‘lodgings, inn’).

61.3. tūz(ā)kt(k)a. Thomsen read this word tūzka and translated ‘in the dust’ (1912:208) and Orkun followed him (ETY II:89). Malov too read it tūzka, but translated the word tōz as ‘birch bark’ (1951). These readings and translations were all wrong. It was Clauson who first read and interpreted the word correctly (1961:225).

64. boymul <‘boynul. This word meaning ‘having a white neck’ was read buymul by Clauson (1961:225, ED:386). I suggested that it should be read with o, not with u, for it is very probable that this word is derived, with the labialization of n, from boyun, i.e. boymul <‘boynul (cf. MK başıl koy ‘a sheep with a white spot on its head’). The word boynul seems to have survived with its original meaning only in Yakut: moybor ‘white stripe around the neck’, moymor ‘white hair on the neck’ <‘moymol <‘boymul.

Colophon:

2. di<tn>tar. The manuscript has dITR which is obviously an error for dInTR.

3. burua < Middle Persian mura ‘presage, augure’ (Hamilton 1975:16).


5. (e)s(i)d[i]m[ti]z Thomsen read the group of letters sdsçmzl as (e)s(i)dçq(i)m[ti]z and regarded it as a clerical error for (e)s(i)dçç (i)m[ti]z, i.e. ‘our hearers’ (1912:209). Hamilton argues that the third letter should be p, not s as Thomsen thought, and he reads the group of letters as above (1975:17). I think Hamilton is right in his reasoning.

6. isig ‘cordial, affectionate’. Thomsen regarded this word as a part of the personal name, i.e. ‘Isig Sangun’ (1912:209). Hamilton, on the other hand, thinks that the word isig ‘warm, hot’ has probably a figurative meaning here like ‘cordial, affectionate’ and he cites two examples from F. W. K. Müller’s Zwei Pfahlinschriften..., i.e. el ögäsi isig ädgü totok ögä, el qaya isig ädgü totoq âr ârâ (1975:18). I think Hamilton is right in this assumption of his.

7. itaçuk. Thomsen read this itáçuk, for it is spelt with the front t sign (1912:209). Hamilton reads the same word as It Açuk, regarding açuk ‘open; frank’ as the second part of the personal name(1975:18). But açuk can hardly be used as a personal name. In my opinion, itaçuk is one word going back to an older it‘açuk, i.e. the word it ‘dog’ having two diminutive suffixes, +aç and +uq, as Erdal has recently suggested (1991:34).

GLOSSARY

(a)b hunt, hunting
 a.-ka barmiş 12
 a.-ka ünmiş 63
(a)biniçu concubine
 a. katun bolzun 38
(a)ç- to open
 a.-a 40
 (yarn a... yoryur)
(a)d(g)tr stallion
 a. mân 56
(a)d(g)tr(f)ik fit to be a stallion
 altun tuyuglug a. yaragay 5
(a)d(o)g bear
 a.-î toçuzli 6
 a.-u karî yarîmiş 6
(a)g- to rise, climb
 a.-span 62
 (tagma a.)
(a)gol pen
 a.-ięta 47
(a)g(ın) dumb
 a.-ka 19
(a)g(ı)z mouth
 a.-1, 27, 65
 (a. âmsı- 27)
ak [ak] white
 a. bisi 5
 a. at 19
(a)l- to take
 a.-ayn 58

(otin al-)
ala [ala] mottled, dappled, spotted
 a. âlîg yol (âlî)ârî men 2
(al)ku everyone
 a. kântu ulûğı ârkîl ol 66
(a)lp tough, brave, hero
 a. âr oglî 55
antag a. ârmîş 40
antag a. mân 10
(a)ltun gold, golden
 a. ârîn iîzê 1
 a. bûslîg yolan mân 8
a. budlalîg buğrîk yaragay 5
a. kanâthîg talmîr karu kûs mân 3
 a. kûrugšâkîm mirîn kêsipân 8
 a. tuyuglug adguhsîk yaragay 5
(a)mgâ wild mountain goat
 âsî a. 49
 a.-ka 49
(a)mr(a)k dear
 a. oglanîm 66
(a)mti now
 a. amrak oglanîm ânça bânilîlîr
66
(a)nîça like that, so, in that way
 a. biliş 2, 6, 11, 16, 19, 21, 25, 26, 31, 41, 49, 54
(a)köçüp thus
  a. alku kántiilik älkilg ol 66
(a)nın with him
  a. kahyu barıpan 35
(a)ışça there
  a. turupan mänjilayırt män 56
(a)ŋtāq like that, so
  a. alp ārmiş 40
  a. alp män 10,
  a. kičilğ män 3, 20, 60
  a. tir 44
(a)ŋyiq bad; very
  a. ol 22
  a. ädıği ol5, 11, 18, 55, 64
  a. yablaq ol 36
(a)-r- to become tired
  a.-ıp 17
    (a.-ıp-)
ara [a:ra], (a)ra among, in the midst
  [bulut] a. 52
  busanç a. 52
  kamış a. kalınış 38
  kamış a. başım 10
(a)ırl (?)-branched, -forked (?)
tokuz a. sigın kiyik män 60
(a)ş(i)g advantage, profit
  a.-ı bar 32
(a)sra below
  a. kiği biliš 60
  a. toz turdi 15
  a. yirkä kırır 20
   (üzü ... a.)
(a)lt horse
  ak a. 19
  özłük a. 17
  tıp a. 50
  toruk a. 16
  a.-ı 35, 55
at(a)n- [a:tan] ünlenmek, ünlü olmak
  a.-miş 55
(a)tl(ang horseman, mounted;
  having horse(s)
  a. 2
  kobi a. 36
  sarg a. 11
  tıkış a. 36
  yazığ a. 11
(a)y month
  ekinti a.67
  a.-ka 59
(al)ya(l)k cup, goblet, bowl
  a.-ımta 42
  a.-ın 42
    (idiş a.)
(a)yın- to fear, be afraid
  a.-ın 19
    (kork- a.-)
az [a:z] a little
  a. äŋgäki bar 57
az- [a:z] to go astray, lose one's way
  a.-i 15, 15, 15
  (uça a.- 15)
  (yörnüş a.- 15)
  (yügürü a.- 15)
(ba-[ba] to tie
äğıdı b. 14
katgıdı b.! 33
katgıdı b. 14
b.-miş 14
   (kuzgunuş igaçka b.-miş)
(b)a(g)tuš rope(s)
b.-ı nă tăğ 18
(b)a(r there is, exist; existent
  aşığı b. 32
  ängäki b. 57
  b. ol 18
bafr- to go
  b.-ıpın 17, 35
  b.-ır män 42
  b.-miş 5, 5, 12, 16, 27, 29, 30, 31,
    34, 35, 42, 43, 44, 44, 47, 49,
    49, 55, 58
  (abka b. 12)
  (aşğa mänšã b. 31)
  (kazgangança b. 30)
  (sükä b. 34, 35, 55)
  (täbäsitiyäriš b. 5)
  (yündi$aru b. 5)
  (kodupan b. 42)
  (kopupan b. 43)
  (täzipän b. 58)
  (üzüp b. 49)
(ba)rs tiger, leopard
  b. kiyik 31, 49
  b. män 10
  b. yil 67
bašsin- to go down, sink
  b.-u yimış 46
baš head; beginning
  b.-ım 10
  b.-ımın 8
  b.-inta 57
  b.-lıg 8
baš rich, wealthy
  a. är konyı 27
ba(a)đizlå- to decorate, adorn
  b.-yür 28
    (mänša- b.-)
ba(a)đ[i]k big, great (ms. bdž)
  b. tiz 60
ba(a)łg beg, lord
  b. är 5
  mänšiğ b. 5
  b.-ıjarı 54
  b.-lıg 57
ba(a)̝gliš fit to be a beg
  b. yaragay 5
bi mare
  b.-si 5
biç- to cut
(a)s(ü)g advantage, profit
a.-i bar 32
(al)sa below
a. kiçi bili 54, 60
a. toz turd 15
a. yirka kirit 20
(ülze ... a.)
artat- to damage, spoil
ayka tāğiğiş a.-mayın 59
(alt) horse
ak a. 19
özlük a. 17
([t스크 50
toruk a. 16
a.-1 35, 55
at(a)n- [a:tan] ülenmek, ünülü olmak
a.-miş 55
(at)l(r)ig horseman, mounted; having horse(s)
ala a. 2
kobi a. 36
sarg a. 11
ükşi a. 36
yazg a. 11
(aly) month
ekinti a.67
a.-ka 59
(alya)k cup, goblet, bowl
a.-m1ta 42
a.-m 42, 42
(idiş a.)
(a)yin- to fear, be afraid
a.-ma 19
(kork- a.)
az [az] a little
a. āmgāki bar 57
az- [az] to go astray, lose one’s way
a.-ti 15, 15
(tuca a.- 15)
yo(r)nu a.- 15
(yügi)ru a.- 15
azitg tusk
toğunun a.-1 sınumiş 6
ba- [ba:] to tie
ãdģüti b. 14
katıgüti b. 33
katıgı b. 14
b.-miş 14
b(a)lg(a)ş rope(s)
-b.1 nā tāğ 18
b ara there is, exist; existent
asgi b. 32
āmgāki b. 57
b. ol 18
b(a)r- to go
b.-pan 17, 35
b.-r mãn42
b.-miş 5, 5, 12, 16, 27, 29, 30, 31,
34, 35, 42, 43, 44, 44, 47, 49,
49, 55, 58
(abka b. 12
(ārţkā mājīkā b. 31)
(kazğanča b. 30)
(stiğkā b. 34, 35, 55)
(tābāṣi)narı b. 5
(yuńtu)narı b. 5
(kodupan b. 42)
(kopu)pan b. 43
(tāzıpān b. 58)
(önü)ıp b. 49
(tirkitıpān b. 27)
(kalyu b. 44
(kuşlayu b. 43
(umā(lay)ı b.47
(yügirı b. 44
(oygah b. 29)
b(a)hr tiger, leopard
b. kiyik 31, 49
b. mān 10
b. yl 67
b(a)sin- to go down, sink
b.-u yımıği 46
b(a)h head; beginning
b.-m 10
b.-mn 8
b.-nta 57
b.-lg 8
b(a)y rich, wealthy
b. ār konıy 27
b(a)dızlā- to decorate, adorn
b.-yır 28
b(a)d(ilk) big, great (ms. bdz)
(b.-)zi 60
b(a)lg beq, lord
b. ār 5
mājılıg b. 5
b.-ińırı 54
b.-lg 57
b(a)g(l)ık fit to be a beq
b. yaragay 5

Glossary

a. bilişlär 1, 3, 4, 7, 8, 9, 10, 12,
13, 14, 15, 17, 18, 20, 22, 23, 24,
27, 28, 29, 30, 32, 33, 34, 35, 36,
37, 38, 39, 40, 42, 43, 44, 45, 46,
47, 48, 50, 51, 52, 53, 55, 56, 57,
58, 59, 60, 61, 62, 63, 64, 65, 66
(a)nlç(ü)p thus
a. alku kcant ülüşi ārkılıg ol 66
(a)nn with him
a. kalyu barปan 35
(a)nta there
a. turupan māştâyûr màn 56
(a)nr(a)g like that, so
a. alp ārmış 40
a. alp màn 10,
a. kücülPubMed màn 3, 20, 60
a. tir 44
(a)n(y)ng bad; very
a. ol 22
a. ādgü ol 5, 11, 18, 55, 64
a. yabalak ol 36
(a)r- to become tired
a.-ip 17
(a.- oq-) art a mountain pass
a. üza sokuşmiş 6
ara [ara], (a)ra among, in the midst
[bulut] a. 52
busaņ a. 52
kamış a. kalmış 38
kamış a. başım 10
(a)ıhı (?) -branched, -forked (?)
tokuz a. sügın kiyik màn 60
bi mare
b.-si 5
biq- to cut
b.-ä 37
bil belly, waist
b.-in 37
bil- to know; to understand
b.-i 2, 6, 11, 16, 19, 21, 25, 26, 31, 41, 49, 54
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burua < Middle Persian mūrw 'presage, omen'
guru eşid[ip] (Colophon)
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<td>(oğllann k. 29)</td>
<td>k.-miş 15</td>
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<tr>
<td>(oğlin k. 29)</td>
<td>kozil(ä)- to watch for, look around</td>
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<td>kışä- to fetter, hobble (a horse)</td>
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<tr>
<td>k. oglin 2</td>
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<td>m(a)hsilig(ä)- to rejoice, be happy</td>
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н. tâg ol 18, 18
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н. olgay ol 57
н. tol)gay 57
nält(a)g like what, how (bk. nâ)
н. gii 24
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н. tag
н. tag oylS, 18, 18
н(a)gii where, in what place
н-да 24
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н. olgay ol 55
н. tol)gay 57
н. ot gay ol 57
н. tag
н. tag oylS, 18, 18
н(а)гii how
н(а)гii why

og(la)n sons, children; boy
о. k(а)kuk тазак булти 23
о. tm 66
о. in 29
(о. kisi 29)
og(lu)1 child, offspring; son;
young of an animal
о.-1 огнтия кашнота обкâlâpâн
58
alp âr о.-1 55
çıgany аr о.-1 30
kisi о.-1 15
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kuş о.-1 15
о.-1 yutuzi 29
о.-1 in 2, 29
(о. kisi 29)
ogri thief
о. sokuşup tutup minmiş 16
о. sùjaru 34
ortu the middle, mid-
o. yirdâ 49
киn 24
тiiп 24
оş abdomen, internal organs, in
testines
о. iç 29
ot grass
о. yaq 17, 53
о.-suz 45
(о. suz 45)
oy- to hollow out
о.-gâlı 29
(о. bığı)
oyma the act of hollowing out
о. âr 29
o- to escape
о.-mis13, 17, 41, 49
о.-upan 49
ö- to think, remember (bk. od-)
о.-pân 58
öbb(âl)lâ- to get angry
о.-pân 58
öd- to get excited'
о.-mân 21
ög mother
о.-i 35
о.-intâ 58
о.-inâ 35
о.-üm 58
(о. kaq)
ogir- to rejoice, be joyful
о.-â 30, 31, 34, 49
о.-âr 15, 29, 35, 42, 63
(о.- sebin- 15, 30, 31, 34, 35, 42,
49)
ögrülüntü joy
о.-o 36
ögrünlüçülg joyfult
о.-lug 55
öküz ox(en)
о.-ûg 25, 37
öl- to die
о.-gây mân 41
о.-gây ol 57
о.-miş 57
öllum death
о.-dâ 13, 17
о.-tâ 49, 49
ög desolate, uninhabited
о. yirdâ 17
öji separated, parted
idişimtä ayakmitâ о. 42
örgin throne
о. üza 1
örtâlân- to be burned
о.-miş 9
öt advice
о.-in al- 58
öttüg request
о.-kâ 19
öttin- to request, pray
о.1 19
о.-ûr 54
öz self
о.-ûm 8
о.-ûn 47
o.-i 34, 55
ö.-in 46
özlik favorite
ö. at 17
s(a)b words, speech, message
ädii söz s. 7, 11
s.-r 54, 54
(kuzgun s.-1 54)
(kul s.-1 54)
s.-in 58
s(a)bči messenger
ärklig s. 55
sang atlig s. 11
s(a)c- to scatter
s.-ar man 20
s(a)gir a game battue
s. içrä alık kiyik kirmiş 63
s(a)kin- to think
s.-miş 42, 58
s(a)nç- to pierce, put to rout
s.-miş 34
s(a)gun general
s. itaçuk 67
s(a)p- to join, mend or repair
(something broken)
s.-ar man 48
s(a)rğ yellow
s. aţlíq sabci 11
s(ă)b- to like
s.-dükümin 3
s(ă)bın- to rejoice, be happy
s.-ü 30, 31, 34, 49
s.-tir 15, 35, 42
(oğir- s.-)
s(ă)mız fat
s. aţğız 65
s(ă)mırit- to fatten oneself
s.-(t) 16
s(ă)ğun male maral deer
s. kıyık mân 60
sin- to be broken
s.-miş 6
sınuk broken thing or part
s.-şun sapar mân 48
s(ă)kuş- to come across, meet
s.-miş 2, 6, 27, 35, 47, 49
(amgaka s.- 49)
(börikâ s.-27)
(kuşu kuşka s.- 35)
(târıkâ s.- 47)
(kişi olgin s.- 2)
s.-up 16
söz words, message, tidings
s. sab 7, 11
sub water
s. içipân 17
s. körüpân 17
s.-ka 33
s.-suz 45
(ot s. 45)
s(ă)çulun to be skinned, be plucked out
s.-miş 44
suk- to put in
s.-miş 33
stı army; war
s. yirintâ 55
s.-kâ bar 34, 35, 55
s.-si 34, 63, 63
(kanlık s.-si 63)
(kara kamag s.-si 63)
t(ă)b(ı)lkı spiraea, spiraea altai-ca
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miş t. 32
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t(ă)b(I)ş(ı)g(ı)h hare
t. tarısı 44
t. tipān 44
t(ă)g. mountain
t. ızâ 17
t.-da 12, 51
t.-ma 62
t(ă)lı)m predatory; daring, bold
t. kara kuş 3, 43, 51
t. uri 40
t(ă)llula- to choose
t.-pan 19
t(ă)luy sea
t.-da 3
t(ă)h body
t.-im tiisi 3
t(ă)h dawn
t. tağlardı 26
t(ă)h(ı)l(ı)a- to break (of dawn)
taq t.-di 26
t(ă)la- to like
t.-dukumin 3
(t.-seb-)
t(ă)k1 yet
tanım tiisi t. tükâmâkân 3
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t(ă)hng crops
t. bişdi 53
t(ă)yãnt(ın) place name (Ta-
yan t'ang)
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t(ă)bâ camel
t. tilîkâ tûmîş 46
t.-sîrâr 5
t(ă)ğ like
nâ t. 18, 18
nâ t. ol 18, 18
t(ă)ğ- to reach
târıkâ t.-ir 20
t(ă)ğî up to, down to, right to
b.-îşâ t. 9
t. kâla t. 9
yilinâ kudursugna t. 16
(t(ă)l)glük blind
t. kulun 24
(t(ă)ğ)miş one that has reached
(t.-ig 59, 59
(ayka t. 59)
(yılka t. 59)
t(ă)ğür- to cause to reach, bring,
deliver
t.-miş 35
t(ă)nsi < Chin. t'ien-tzu 'the Son of Heaven', i.e. the Chinese Emperor
t. mân 1
t(ă)hri sky, heaven; god
t. bulbilig boli 52
t. esîldî 54, 60
t. kiçinjav 17
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til(ā)- to wish
t.-yür 24
tilkī fox
t. yimīş 46
ti- to say
t.-miş 2, 2, 41, 47
t.-p 58
t.-pān 44
t.-r 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 42, 43, 44, 44, 45, 46, 48, 49, 50, 52, 53, 54, 55, 55, 56, 58, 59, 60, 61, 62, 63, 64, 65
tiril- to come together
t.-ipān 28
tiril- to live, stay alive
t.-miş 13
tītīg mud
t.-kā tuşmiş 46

tītīr female camel
t. buğra mān 20
tīz knee(s)
t. tīzā unūpān 60
tog(lā)n falcon
t. kuş 4, 44, 44, 64
t. kuşun 44
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tag(ā)l poplar
yağa klīg t. üşe 64
ton outer garment
uzun t.-lug 22, 42
ton- to freeze

t-gay 57
t.-miş 57
togyz boar, swine
t.-h 6
t.-up 6
(adig t.)
tokuz nine
t. arlı sigun kiyik 60
t. kāt 50
t. on boş kony 29
topul- to be pierced
t.-gańça 50
toruk lean, emaciated
t. at 16
toz dust
t. turdi 15
tört four
t. buluňtaki 28
tūr(ū)t- to get oneself made
t.-miş 55
tug- to rise (of sun)
kuń t.-di 26
kuń t.-miş 52
tum(a)n fog, mist
t. turdi 15
tur- to stand up, rise; to stay, continue to exist
t.-cl 15, 15
t.-miş 28
t.-u 17
t.-upan 5, 56
t.-ur 16, 25, 37, 39
t.-ur mān 62
(toz t.- 15)

(tuman t.- 15)
(kamşayu umatın t.- 16, 25, 37, 39)
(t.-u kal- 17)
turgur- to raise, set up, bring forth
yanlıg t.-u 20
turnīya crane
t. kuş 61
tut- to catch
t.-ar mān 3
t.-miş 63
t.-upan 16
tutug stake
t. ur- 29
tuy- to feel, notice
t.-matın 61
tuyug hoof
altun t.-lug 5
uz(lā)k trap
t. ka ilin- 61
tīg- to knot
t.-up 50
tūnguntık smoke hole (in a tent)
t.-i 18
tūkā- to grow fully
t.-māzān 3
tūk(ā)l complete, safe and sound
ásān t. 15, 27, 42
(asān t. bol- 27, 42)
tūm(a)n ten thousand
t. bolt 32
tūi leather
t.-si 13
tünk night
t.  orthu 24
tuğ- to fall down
t. -miş 46
t. -tipân 64
tiştınák resting place
t. -iğa 61
u- to be able; to get on, manage
u-matm 16, 25, 39, 61
(uçça u. 61)
(kamşasyu u. 16, 25, 37, 39)
u-maz 65
u-yun 45
uç- to fly
u.-a azţi 15
u.-a umatm 61
uçrug flag
u.-lug kutul) 36
(u. -maga u. 61)
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u-maz 65
u-yun 45
uç- to fly
u.-a azţi 15
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uçrug flag
u.-lug kutul) 36
(u. -maga u. 61)
(u. -maga u. 16, 25, 39)
u-maz 65
u-yun 45
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y(a)grı- to be galled
y.-pan 16
y(a)lg(a)- envoy
yazıg atlıg y. 11
y(a)lb(a)r- to beg, pray, implore
y.-yu 19
y.-ur 54
y.-lu- to lick
y.-yu 13
y(a)lg(a)- joyful, jolly
eki y. kişi orgün 2
y(a)l(t)m bare, free from vegetation (of a cliff)
y. kayag 40
y. kayaka 49
y(a)lg(l)us
y.-un yon yur 40
y(a)i(I)m bare, free from vegetation (of a cliff)
y. kayag 40
y. kayaka 49
y(a)ll)us
y.-un yon yur 40
y(a)l )ra- to mumble
y.-yur 22
y(a)p- to make, build
y.-miş 28
(yordu y.-)
y(a)r- to split, cleave
y.-a ur- 40
y(a)ra- to fit, be suitable; to be advantageous, beneficial
y.-gay 5, 5, 41
y.-miş 30
y(a)rgun kind of deer (?)
y. kiyik mânı 62
y(a)rl- to be split
y.-miş 6
y(a)rl(in in the morning
y. yarayırur 22
ur y. 40
y. kiçiçi 1, 2
y(a)ru- to become bright
y.-di 26
y.-mazkan 21
y(a)ruk bright, shining
y. bolu 26
y(a)lsıç a broad long arrow-head
y.-in 40
yas yaş; y(a)ş fresh; fresh grass
y. yipân 17
y. ot 17, 53
y(a)ş(l)ul green
y. kaya 51
y(a)- to lie down
y.-pan 3
y(a)lt(ı)glı one who lies down
y.-g turguru 20
y(a)layı(l)- to spend the summer
y.-yur mânı 64
y.-yur turur mânı 62
y(a)lyı(l)g summer quarters
y. tagima agıpan 62
y.-im 51
y(a)z(ı)g dark brown (horse coat); a dark brown horse
y. atlıg 11
y. kodı yadrat 50
yıdıtre to make something stink
y.-mayın 59
yıl year
bars y. 67
y. yarumazkan 21
y.-ka 59
y.-ta 15
yıl(a)n snake
altet başlıg y. mânı 8
yılık horse, horse herd; animal
y.-ka 53
y.-ı 47
yığ(ı)rmi twenty
bış y.-kâ 67
yi- to eat
y.-miş 37, 46, 46
y.-pân 17
y.-yûr mânı 3
yıl mane
y.-ija 16
(y. kudursug)
yır earth; place, land, territory
y. yarudı 26
y.-dâ 16, 17, 49
y.-in 16
y.-inta 55
y.-kâ 20
yış mountain forest
y. iça 17
yitilig capable
atı y. kâlir 3
yol road, way, path
y. sub 17
y. târi 2, 48
y.-ı 30
y.-ta 35
yöök [yoök] non-existent
korkuçuş y. 36
kutu y. 36
ögrünç(a) y. 36
yör- to walk, pass; to live, get on
y.-di 53, 53
y.-yn 45
y.-yu az- 15
y.-yu bar- 17
y.-yûr 20, 40, 49
yul- to pluck out, cut off
y.-i 8, 8
yunt horse
y.-yaru 5
y.-ta 24
yurt camp, camping-site
y.-ta 13
yutuz wife, housewife
y.-ı 29
(ogul y.)
yüğür- to run
y.-ü 15, 16, 44
(y.-ü az- 150
(y.-ü bar- 16, 44)
yütür- to lose
y.-üp 24
yüz hundred
y. tabılku 32
y. bolu 32
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