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THE TARIAT (TERKHIN) INSCRIPTION

BY

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The Tariat or Terkhin inscription was found in four pieces in the Tariat region (*somon*) of the Arkhangay (North Khangay) *aymak* of the Mongolian People's Republic in 1957, 1969 and 1970. The first piece of the monument was found by the archaeologist Ts. Dorjsuren at a place called Doloon-mod in the valley of the river Terkhin-gol, 12 km to the west of the lake Terkhin-Tsagan-nur and 2 km to the south of the steep slopes of Tarbagatay (North-West Khangay) mountains. The Soviet-Mongolian epigraphical team (S. G. Klyashtornïy, Kh. Lubsanbaldan, M. Shinekhüü and B. Bazilkhan) made excavations in the location in 1969 and unearthed a stone tortoise which served as the base of the monument. Finally, in 1970, the archaeologist N. Ser-Odjav and V. V. Volkov who continued excavations in the same location were able to find the other two parts of the monument. The three pieces of the inscription and the stone tortoise were then transfered to Ulan-Bator and placed in the Institute of History of the Academy of Sciences of the Mongolian People's Republic.

The Tariat (Terkhin) inscription has been studied and published by M. Shinekhüü[1] and S. G. Klyasthronïy.[2] According to the information given by these authors the lengths of the three pieces of the monument are 70 *cm*, 90 *cm* and 75 *cm* respectively. Thus, the total heigt of the monument is 2.35 *m* (according to Klayshtornïy, however, it is 2.85 *m*). The monument is 27 *cm* wide on the top and 37 *cm* at the bottom. The thickness of the monument is 20 *cm*. Thus, the monument is in the shape of a rectangular prism the upper part of which is narrower than its lower part.

The stone tortoise which obviously served as the base of the monument is 1.17 *m* long, 85 *cm* wide and 38 *cm* high. The socket of the monument on it is 21 *cm* long, 30 *cm* wide and 20 *cm* deep.

Both the monument and the tortoise are made of light ash-colored stone. The statue of the tortoise is chipped skillfully. On the right (according

[1] M. Shinekhüü, *Tariatïn Orkhon bičgijn šine dursgal*, Ulaan-Baatar 1975.

[2] S. G. Klayštornïy, *Terkhinskaya nadpis'*: *ST* 1980, No. 3, pp. 82–95.

to Klyashtornïy, back) side of the statue the sentence *bunï y(a)r(a)t(ï)γma bökä tut(a)m* («He who created this is Böke Tutam») is inscribed and a tamga in the shape of  is engraved.

All sides of the monument are covered with inscriptions. There are 7 lines on the front (east) and back (west) sides of the upper piece of the monument. The middle piece contains 8 lines on the same sides and the lower one 9. On the narrower right (south) and left (north) sides, however, there are only 6 lines. Thus, the total number of lines on the monument amounts to 30. The engraved runic letters are about 2—2.5 *mm* deep and 3 *cm* high. The distance between the lines is about 40 *mm*.

Shinekhüü's publication contains the photographs of only one side (west) of the monument and they are poorly taken or printed. Fortunately, the author gives the reproduction of the text in the runic script three times in his book: first, as the texts of three pieces, secondly as the text of the whole monument, and finally as independent lines. Although there are some inconsistencies, Shinekhüü's reproduction is, on the whole, reliable and makes sense. Nevertheless, there are quite a few puzzling places which, for the time being at least, cannot be corrected.

Klyashtornïy's text is generally identical with Shinekhüü's reproduction, although it differs from the latter in some places.

Shinekhüü gives the text of the monument in the following order: west (a), north (b), east (v) and south (g). Klyashtornïy has the same order. This sequence, however, does not seem to be correct, because the east side does not follow the north. The inscription on the north side of the monument is probably the last part of the text, because the fifth line on this side reads as follows: . . .*bit(ï)gmä bunï y(a)r(a)t(ï)γma bilgä qutl(u)γ t(a)rq(a)n s(ä)ŋün*. . . («He who inscribed and created this is General Bilge Kutlug Tarkan . . .»). Therefore, the right sequence of the text should be as follows: east, south, west and north.

The Tariat (Terkhin) monument dates from 752 and 753. The Uygur khan by whose orders the monument was erected is undoubtedly Moyun Čor (747—759). This is evident from the first line on the west side which reads as follows: *t(ä)ŋridä bolm(ï)š (e)l (e)tm(ï)š b(i)lgä q(a)γ(a)n* . . . As is known, this was Moyun Čor's title which occurs also in the Shine-Usu inscription (N 1). Apart from this, the tamga  on the right side of the stone tortoise resembles the one found at the end of the last line of the Shine-Usu inscription and the tamga  engraved on the right upper corner of the east side of the monument is identical with the first of the three tamgas engraved on the north side of the Shine-Usu memorial. Furthermore, some passages of the Tariat (Terkhin)

inscription are almost identical with certain passages of the Shine-Usu inscription. Observe the following:

irt(i)m q(a)ra qum (a)šm(ï)š küg(ü)rdä köm(ü)r t(a)γda y(a)r üg(ü)zdä üč tuγl(u)γ türük bod(u)n . . . (Shine-Usu, N 8) = . . *.irt(i)m q(a)ra qum (a)šm(ï)š küg(ü)rdä kõm(ü)r t(a)γda y(a)r üg(ü)zdä üč tuγl(u)γ türük bod(u)nqa (a)nta y(e)t(i)nč (a)y tört y(e)g(i)rmikä* (Tariat, E 7)

ozm(ï)š tig(i)n q(a)n bolm(ï)š qoñ yïlqa yorïd(ï)m . . . (Shine-Usu, N 9) = . . .*ozm(ï)š t(i)g(i)n q(a)n boltï qoon yïlïqa yorïd(ï)m* (Tariat, E 9)

üč q(a)rlïuq y(a)bl(a)q s(a)q(ï)n(ï)p t(ä)zä b(a)rdï qur(ï)ya on oq(q)a kirti l(a)γzïn yïlqa t[oqïd(ï)m?] . . . (Shine-Usu, N 11) = . . .*(a)nta k(e)srä ït yïlïqa üč q(a)rlïuq y(a)bl(a)q s(a)q(ï)n(ï)p t(ä)zä b(a)rdï qur(ï)ya on oq(q)a / kirti* (Tariat, S 3—4), etc.

As is seen, the same military activities are related with the same words in the two inscriptions from the mouth of the same person, i.e., Moyun Čor.

As we know from the Shine-Usu inscription, Moyun Čor had a monument erected probably in the year of the Dragon, i.e., in 752, when he spent the summer of that year at Ötüken: . . *.qa ötük(ä)n yïš b(a)šï (a)nta* . . . *-iη(i)z b(a)šï (a)nta ïduq b(a)š kid(i)ntä y(a)b(a)š tuq(u)š b(ä)lt(i)rintä* [*(a)nta*] *y(a)yl(a)d(ï)m örg(i)n (a)nta y(a)r(a)t(ï)td(ï)m čït (a)nta toqïtd(ï)m bïη yïll(ï)q tüm(ä)n künl(i)k bit(i)g(i)m(i)n b(ä)lgüm(i)n (a)nta y(a)sï t(a)šqa / y(a)r(a)t(ï)td(ï)m* (Shine-Usu, E 9—10). The passage parallel to this in the Tariat inscription reads as follows: *ulu yïlïqa ötük(ä)n ortusïnta (a)s öη(ü)z b(a)š q(a)n ïduq b(a)š k(e)d(i)nintä y(a)yl(a)d(i)m örgin bunta y(a)r(a)t(ï)d(dï)m čït bunta toq(ï)td(ï)m bïη yïl(l)ïq tüm(ä)n künl(i)k b(i)t(i)g(i)m(i)n b(ä)lgüm(i)n bunta / y(a)sï t(a)šqa y(a)r(a)t(ï)dï)m tulquu t(a)šqa toqïtd(ï)m* (Tariat, W 2—3). It is clear from these identical passages that the monument mentioned in the Shine-Usu inscription is the Tariat (Terkhin) inscription itself.[3] However, there is a puzzling point with regard to the exact date of the Tariat inscription. In Tariat W 1—2, Moyun Čor says that he spent the summers of the Tiger (750) and Serpent (753) years at the head of the Tez (River). Now, if the monument was erected in the Year of Dragon (752), how could he speak of an event which took place in the following year, i.e., in 753? The only solution seems to be as follows: The construction of the monument did start in 752, but it was not actually completed until the summer of the following year because of the military campaigns. Thus, at least the west and the north sides of the monument must have been inscribed in 753.

[3] The word which was read . . . *iη(i)z* by Ramstedt in the passage taken from Shine-Usu inscription can now be repaired as [*(a)s ö*]*η(ü)z* or [*as ö*]*η(ü)z*.

There are many misreadings in Shinekhüü's transcription of the runic text. Klyashtornïy's reading too is not free from mistakes. In my rendering of the text I have tried to correct most of these misreadings on the basis of the two reproductions produced by the two authors. Many puzzling places, however, remain as such. It goes without saying that in order to reproduce a more reliable and coherent text, one must either have excellent photographs of the inscription or be given the opportunity of studying the monument on the spot and closely.

The textual differences between Shinekhüü's and Klyashtornïy's reproductions, will be discussed in the excplanations section.

Transcription of the Text

East Side

E 1: . . .(ca. 75 letters are missing) *yol(lu)γ q(a)γ(a)n . . . bumïn q(a)γ(a)n üč q(a)γ(a)n ol(u)rm(ï)š (e)ki yüz yïl ol(u)rm(ï)š*

E 2: . . .(ca. 75 letters are missing) *bod(u)nï q(a)za b(a)rm(ï)š uč[m(ï)š? bir?] (e)ki (atl(ï)γ(ï)n tük(ä)p b(a)rm(ï)š q(a)d(ï)r q(a)s(a)r (ä)bdi b(ä)rs(i)l y(a)t(ï)z oγ(u)z*

E 3: . . .(ca. 80 letters are missing) *(ä)čüm (a)pam s(ä)k(i)z on yïl ol(u)rm(ï)š ötük(ä)n (e)li t(ä)gr(ä)s (e)li (e)k(i)n (a)ra orqun ügü)zdä*

E 4: . . .(ca. 82 letters are missing) *yïl ol(u)r ⟨m(ï)š⟩ (a)nta . . . yïl b(a)rm(ï)š (a)t(ï)m(ï)n üzä köök t(ä)ηri (a)sra y(a)γ(ï)z y(e)r y(a)na*

E 5: . . .(ca. 80 letters are missing) . . .-*nt(a)r (a)t(a)nt(ï)m s(ä)k(i)z ot(u)z y(a)š(ï)ma yïl(a)n yïlqa türük (e)l(i)n (a)nta bulγ(a)d(ï)m (a)nta (a)rt(a)t-d(ï)m*

E 6: . . .(ca. 75 letters are missing) *(a)tl(ï)γ(ï)n y(a)m(a)šdï bïηa yorïdï ozm(ï)š t(e)g(i)n ud(a)rγ(a)nta yorïyur t(e)di (a)nï (a)lγ(ï)l t(e)di*

E 7: . . .(ca. 50 letters are missing) *irt(i)m q(a)ra qum (a)šm(ï)š küg(ü)rdä köm(ü)r t(a)γda y(a)r ügü)zdä üč tuγl(u)γ türük bod(u)nqa (a)nta y(e)-t(i)nč (a)y tört y(e)g(i)rmikä*

E 8: . . .(ca. 75 letters are missing) *(a)nta togt(a)rt(ï)m q(a)n[ïn (a)lt(ï)m] (a)nta yoq boltï türük bod(u)n(u)γ (a)nta (i)čg(ä)rt(i)m (a)nta y(a)na*

E 9: . . .*t(a)g(ï) ozm(ï)š tig(i)n q(a)n boltï qooñ yïlïqa yorïd(ï)m*

South Side

S 1: *(e)k(i)nti* . . . (ca. 68 letters are missing) *b(i)č(i)n yïlïqa yorïd(ï)m* . . . (ca. 25 letters are missing) *süη(ü)šdüm (a)nta s(a)nčd(ï)m q(a)nïn (a)nta*

S 2: *tutd(u)m [q(a)tunïn (a)nta (a)lt(ï)m]* . . . (ca. 35 letters are missing)

(a)nta kisrä b(a)šï k(ä)lti . . . t(a)qïyu yïlïqa yorïd(ï)m yïll(a)d(ï)m b(e)š(i)nč (a)y üč y(e)g(i)rmikä q(a)l(ï)šdï

S 3: süŋ(ü)šd(ü)m (a)nta s(a)nčd(ï)m . . . b(ä)g . . . (ca. 25 letters are missing) -t(i)m ičg(ä)r(i)p igd(i)r bül[ük] . . . b(ä)n (a)nta k(e)srä ït yïlïqa üč q(a)rlïuq y(a)bl(a)q s(a)q(ï)n(ï)p t(ä)zä b(a)rdï qur(ï)ya on oq(q)a

S 4; kirti (a)nta [ič(i)k]di . . . (ca. 20 letters are missing) [ö]lt[i] . . . üč q(a)rlïuq t(a)γz(ï)n yïlqa toq(u)z t(a)t(a)r . . . toq(u)z buyruq [b]ï[ŋ]s(ä)ŋüt q(a)ra bod(u)n tur(u)y(ï)n q(a)ŋ(ï)m q(a)nqa öt(ü)nti (ä)čü (a)pa (a)tï

S 5: b(a)r t(e)di ötük(ä)n (e)li s(i)zdä (ä)b(i)r ti[di? öz(ü)m(i)n] (a)nta y(a)bγu (a)t(a)dï (a)nta k(e)srä küsgü yïlïqa sinl(ä)gdä küč q(a)ra bod(u)n t(e)m(i)š sin s(i)zdä küč q(a)ra sub (ä)rm(i)š q(a)ra bod(u)n tur(u)y(ï)n q(a)γ(a)n

S 6: (a)t(a)dï t(ä)ŋridä bolm(ï)š (e)l (e)tm(i)š b(i)lgä q(a)γ(a)n (a)t(a)dï (e)l b(i)lgä q(a)tun (a)t(a)dï q(a)γ(a)n (a)t(a)n(ï)p q(a)tun (a)t(a)n(ï)p ötük(ä)n ortusïnta (a)s öŋ(ü)z b(a)š q(a)n ïduq b(a)š k(e)d(i)nin örgin bunta (e)ti(t)d(i)m

West Side

W 1: t(ä)ŋridä bolm(ï)š (e)l (e)tm(i)š b(i)lgä q(a)γ(a)n (e)l b(i)lgä q(a)tun q(a)γ(a)n (a)t(ï)γ q(a)tun (a)t(ï)γ (a)t(a)n(ï)p ötük(ä)n k(e)d(i)n učïnta t(ä)z b(a)šïnta örg(i)n [(a)nta (e)t(i)td(i)m čït] (a)nta y(a)r(a)t(ï)td(ï)m b(a)rs yïlqa yïl(a)n yïlqa (e)ki yïl

W 2: y(a)yl(a)d(ï)m ulu yïlïqa ötük(ä)n ortusïnta (a)s öŋ(ü)z b(a)š q(a)n ïduq b(a)š k(e)d(i)nintä y(a)yl(a)d(ï)m örgin bunta y(a)r(a)t(ït)d(ï)m čït bunta toq(ï)td(ï)m bïŋ yïl(l)ïïq tüm(ä)n künl(i)k b(i)t(i)g(i)m(i)n b(ä)lgüm(i)n bunta

W 3: y(a)sï t(a)šqa y(a)r(a)t(ït)d(ï)m tulquu t(a)šqa toqïtd(ï)m üzä kök t(ä)ŋri y(a)rl(ï)q(a)duq üč(ü)n (a)sra y(a)γ(ï)z y(e)r ig(i)t(t)ük üč(ü)n (e)l(i)m(i)n törüm(i)n (e)t(i)nt [(i)m] öŋrä kün tuγs(u)qd(a)qï bod(u)n k(e)srä (a)y tuγs(u)qd(a)qï bod(u)n

W 4: tört bul(u)ŋd(a)qï bod(u)n (i)š küč b(e)rür y(a)γ(ï)m bülük yoq bot[tï ötük(ä)n (e)lit(ä)gr(ä)s (e)li] (e)k(i)n (a)ra ïlγ(a)m t(a)r(ï)γl(a)γ(ï)m s(ä)k(i)z s(ä)l(ä)ŋä orqun tuγla s(ä)b(i)n t(ä)l(?ä)dü q(a)r(a)γa buryu ol y(e)r(i)m(i)n sub(u)m(ï)n qon(a)r köč(ä)r b(ä)n

W 5: y(a)yl(a)γ(i)m ötük(ä)n quzï k(e)d(i)n učï t(ä)z b(a)šï öŋd(ü)ni q(a)ñuy küün(ü)y b²z . . . ič(ï)lγ(a)m ötük(ä)n y(i)ri onγï t(a)rq(a)n süy y(a)γ(ï) bod(u)nqï q(a)γ(a)nγï b(i)rig(ä)rü učï (a)ltun yïš k(e)d(i)n učï kögm(ä)n (i)lig(ä)rü učï költ[i]

W 6: t(ä)ŋridä bolm(ï)š (e)l (e)tm(i)š b(i)lgä q(a)n(ï)m ičr(ä)ki bod(u)nï (a)ltm(ï)š ič buyruq b(a)šï ïn(a)nču b(a)γa t(a)rq(a)n ul(u)γ buyruq toquz bolm(ï)š b(i)lgä t(a)y s(ä)ŋün oŋï b(e)š yüz b(a)šï kül(ü)g oŋï öz ïn(a)nču b(e)š yüz b(a)šï ul(u)γ öz ïn(a)nču

W 7: ur(u)ŋu yüz b(a)šï ul(u)γ ur(u)ŋu töl(i)s b(ä)gl(ä)r oγlï bïŋ b(a)šï töl(i)s kül(ü)g (ä)r(ä)n t(a)rduš b(ä)gl(ä)r oγlï bïŋ b(a)šï t(a)rduš kül(ü)g (ä)r(ä)n

t(a)rduš išb(a)ras b(e)š bïŋ (ä)r b(a)ši išb(a)ra s(ä)ŋün y(a)γl(a)q(a)r

W 8: . . .(ca. 50 letters are missing) *toq(u)z yüz (ä)r b(a)ši tuγq(u)n ul(u)γ t(a)rq(a)n bûquγ bïŋa*

W 9: . . .(ca. 30 letters are missing) *bod(u)nï bïŋa q(a)γ(a)s (a)t(a)čûq bod(u)nï bïŋa*

North Side

N 1: *t(ä)ŋr(i)m q(a)n(ï)m t(i)k(i)m t(ä)g (e)l(i)g tutdï b²s²* . . . (ca. 25 letters are missing) *qutl(u)γ čigši (a)q(ï)nču (a)lp b(i)lgä čigši* . . . . . *q(a)n (a)rûq oγ(u)z bod(u)n (a)ltï yüz s(ä)ŋüt bir tüm(ä)n bod(u)n q(a)zγ(a)ntï*

N 2: *t(ä)ŋri q(a)n(ï)m (a)tl(ï)γï toq(u)z t(a)t(a)r y(e)ti y(e)g(i)rmi (a)z buyrûq toŋra (ä)dä s(ä)ŋüt bïŋa uyγ(u)r bod(u)nï t(i)g(i)t(i)m(i)n bu bit(i)dükdä q(a)n(ï)ma turγ(a)q b(a)šï q(a)γ(a)s (a)t(a)čûq b(ä)gz(ä)k(ä)r čigši bïla b(a)γa t(a)rq(a)n üč yüz turγ(a)q tur(ut)dï*

N 3: *t(ä)ŋr(i)m q(a)n(ï)m oγlï b(i)lgä t(a)rduš ul(u)γ b(i)lgä y(a)bγu qutl(u)γï (i)s(i)g y[ir?] qutl(u)γï . . . buyrûqï (a)z s(ï)pa t(a)y s(ä)ŋün bod(u)nï toŋra (ä)dä . . . -ïq baš q(a)y (a)b(a) baš üč q(a)rlûq bunča bod(u)n y(a)bγu bod(u)nï*

N 4: *t(ä)ŋr(i)m q(a)n(ï)m oγlï b(i)lgä töl(i)s ul(u)γ b(i)lgä č(a)d qutl(u)γï* . . . . . *qutl(u)γï ud(u)rγ(a)n buyrûqï č(a)b(ï)š s(ä)ŋün bod(u)nï toq(u)z b(a)y(ïr)qûu (a)q baš q(a)y (a)b(a) b(a)sm(i)l toq(u)z t(a)t(a)r bunča bod(u)n č(a)d bod(u)nï*

N 5: . . .(ca. 15 letters are missing) *bit(i)gmä bunï y(a)r(a)t(ï)γma bilgä qutl(u)γ t(a)rq(a)n s(ä)ŋün bunča bod(u)n(u)γ (a)tïn yolïn y(a)γma (a)lum-čisi (e)ki yur t(e)di qutl(u)γ b(i)lgä s(ä)ŋün ur(u)šu qutl(u)γ t(a)rq(a)n s(ä)ŋün ol (e)ki yur*

N 6: *y(a)rlûq(a)dï b(a)y(ï)rqûu t(a)rduš b(i)ligä t(a)rq(a)n qutl(u)γ y(a)γma t(a)bγ(a)č soγd(a)q b(a)šï b(i)ligä s(ä)ŋün uz(a)l öŋ (ä)rk(i)n*

Translation of the Text

East Side

E 1: . . . . . Yollug Kagan . . . . . Bumïn Kagan, (all together?) three kagans reigned. They reigned for (about) two hundred years.

E 2: . . . . . people wandered about . . . . . together with (one or?) two horsemen, they were about to be perished (?). Kadïr, Kasar, Ebdi, Bersil, Yatïz (and) Oguz

E 3: ..... My ancestors reigned (about) eighty years. (They reigned) in the land of Ötüken (and) Tegres, between the two, on the Orkhon river

E 4: ..... They reigned (about) . . .years. Then . . . years passed by. The blue heaven above and the brown earth below . . . my title, again

E 5: .....I was appointed... At my age of twenty eight, in the Year of the Serpent, I disturbed and destroyed the realm of the Turks.

E 6: ..... They came and joined (us?) together with . . . horsemen. The battalion marched forward. (The kagan) said: «Prince Ozmïš is marching off (together whith his forces) from Udargan. Capture him!» he said.

E 7: ..... I pursued him, (then) I heard that he passed over the Kara-Kum. On Kügür and Kömür-Tag, and by the Yar river, (I attacked?) the three-bannered Turkish people there, on the fourteenth (day) of the seventh month

E 8: ..... there I had (them) beaten. (I captured) their khan. There they perished, there I subjugated the Turkish people. Then, again

E 9: ..... Prince Ozmïš became khan again. In the Year of Sheep, I (again) marched off.

South Side

S 1: ... secondly ..... in the Year of Monkey, I marched off. ..... I engaged in battle and stabbed (their men) there. Their kan

S 2: I captured. ..... After that, they came (over us) again. ..... In the Year of Hen, I marched off and spent the year (there). On the thirteenth (day) of the fifth month, they uprose (again).

S 3: I fought (against them) and stabbed (their men) there..... ..... I (subjugated them). After subjugating Bü(lük) of the Igdir (tribe) ..... Afterwards, in the Year of Hound, the Three-Karluks indulged in hostile thoughts

(against us), they ran away and took refuge in the On-Ok («Ten-Arrows»);

S 4: there they became (subject to them) ..... and died ...The Three-Karluks, in the Year of Swine, the Nine-Tatars ... the nine *buyruks* ... one thousand generals and the common people, having stood up (in front of him), presented a petition to my father, the khan: «You bear the name of (our) ancestors»

S 5: they said, «the land of Ötüken is in your hands, rule (it)!» There, my father appointed (me) yabgu. After that, in the Year of Rat, in the graveyard (of our ancestors), the powerful common people spoke (as follows): «The grave(s) of (our ancestors) are in your possession. The power (you need?) is surely in the Kara-Sub (river).» (Thus), the common people, having stood up (in front of me),

S 6: appointed (me) kagan, appointed (me) *Tängridä-bolmiš, El-etmiš Bilgä Kagan* (= the Heaven-born and the State-Founder Wise Kagan) and (my wife) *El-Bilgä Katun* (= the Wise Queen of the people). After having been appointed *kagan* and *katun*, I had my headquarters established here, on the western (slopes) of the As-Öngüz summit and the Kan-Iduk (= Royal-Sacred) summit amidst Ötüken.

West Side

W 1: I, the Heaven-born and the State-Founder Bilgä Kagan, and (my wife) El-Bilgä Katun, having assumed the title of kagan and the title of katun, I had (my) headquarters (established there) and I had (the fences of my headquarters) built there, at the western end of Ötüken, at the head of the Tez (River). There I spent the summers for two years, (first) in the Year of Tiger, (then) in the Year of Serpent.

W 2: In the Year of Dragon, I spent the summer on the western part of the As-Öngüz summit and the Kan-Iduk summit, amidst Ötüken. I had (my) headquarters established here and I had the fences (of my headquarters) constructed here. Here I had my scripts and (royal) signs which would last one thousand years and ten thousand days inscribed and engraved on (this)

W 3: flat stone and single-piece stone. Since the Blue Heaven above granted mercifully and the Brown Earth below provided (generously), I have got for myself my state and my institutions. Peoples living at the sunrise in the east and the peoples living at the moonrise in the west,

W 4: all the peoples living in the four quarters (of the world) are giving (their) services (to me). Bülük, my (chief) enemy, has been annihilated ... between (these) two (boundaries), my arable lowlands and cultivations (are located by and around the rivers of) Eight-Selenga,

Orkhon, Tugla, Sebin, Teledu, Karaga and Burgu (Burugu?). I keep nomadizing on these lands of mine and along these rivers of mine.

W 5: My summer pastures are the northern (slopes) of the Ötüken (mountains). Its western end is the head of the Tez (river), and its eastern (end) is Kanyuy and Künüy . . . My private lowlands (meadows) are (in) Ötüken. Its northern (end) is Ongı Tarkan Süy (?), belonging to the hostile tribes and (hostile) kagan; its southern end is *Altun yïš* (i.e., Altay mountains) its western end is Kögmen (i.e., Tannu-Tuva mountains) and its eastern end is Költi (?).

W 6: (The number of) the court people of my Khan, the Heaven-born and the State-Founder, is sixty. The head of the court *buyruk*s is Inanču Baga Tarkan. The Grand Buyruk is Tokuz-bolmiš Bilge Tay-Sengün. The Ongı is Külüg Ongı, head of five hundred (soldiers). The Öz Inanču is Ulug Öz Inanču, head of five hundred (soldiers).

W 7: The Urungu is Captain Ulug Urungu. (Then come) sons of Tölis *beg*s, majors, famous soldiers, and sons of Tarduš *begs*, majors, famous soldiers. The *Išbaras* of the Tarduš are: Išbara Sengün Yaglakar, head of five thousand soldiers,

W 8: . . . . . Tuykun Ulug Tarkan Bukug Bïnga, head of nine hundred soldiers,

W 9: . . . . . his people (equals to) a *bïnga* (about one thousand soldiers?); Kagas Atačuk: his people (equals to) a *bïnga*.

North Side

N 1: My heavenly Khan ruled the land and hold the tribes as tight as the firmly sewn seams (?) . . . . . Kutlug Čigsi, Akinču Alp Bilge Čigsi . . . . . The Khan (?) conquered and captured the tired Oguz tribes. He won (from them) one hundred generals and ten thousand men (i.e., warrios).

N 2: The cavalry of my heavenly Khan are the Nine-Tatars, the Seventeen-Az; (his) *buyruks* are (from) the Tongra, Ede and (his) generals and *bingas* are (from) the Uygur people. When I inscribed this (monument) together with my princes, Kagas Atačuk and Begzeker Buyla Baga Tarkan, the heads of the watching posts, had three hundred watching posts constructed for my Kan.

N 3: The son of my heavenly Khan is Bilge Tardus Ulug Bilge Yabgu. His *kutlug* is Isig (?) . . ., his *kutlug* is . . ., his *buyruk* is Az Sïpa Tay Sengün, and his tribes are Tongra, Ede, . . . -baš, Kay, Aba-baš (?) and the Three-Karluks. This many tribes are the tribes of the Yabgu.

N 4: The son of my heavenly Khan is Bilge Tölis Ulug Bilge Šad. His *kutlug* is . . ., his *kutlug* is Udurgan, his *buyruk* is Čabïš Sengün, and his tribes are the Nine-Bayïrku, Ak-baš (?), Kay, Aba (?), Basmil (?) and the Nine-Tatars. This many tribes are the tribes of the Sad.

N 5: ..... He who inscribed (this) and he who created this is Bilge Kutlug Tarkan Sengün. Those who spelled out (the names of) this many tribes, their names and reputations, are the two brothers-in-law (?), the tax collectors (?) of the Yagma (tribe). Kutlug Bilge Sengün and Kutlug Tarken Sengün are those two brothers-in-law.

N 6: (Those who) gave the orders are Bayïrku Tarduš Bilge Tarkan Kutlug and Bilge Sengün Uzal Öng Erkin, the heads of (the affairs) of the Yagma, Tabgač and Sogdak.

Explanations

East Side

1) E 1. *yol(lu)γ*: Sh(inekhüü) and K(lyashtornïy) read this *yolïγ*. This name occurs in Orkhon I and II as the name of the inscriber. In I, SW it is probably spelt with double l^1 (the vertical line of the first l^1 is very clear in the copy published by the Finnish Archaeological Society). Furthermore, in the newly found Avdarant inscription the word is clearly written with double l^1: *yoll(u)γ ïya b(a)s(ï)p* . . . (*Arheologijn Sudlal*, Ulaan-Baatar 1980, p. 38, line 6). The word *yolluγ* «lucky, fortunate» occurs in Uigur texts in the hend. *atlïγ yolluγ* id. It also survives in the modern languages: Tuv. *čolduγ* «lucky, happy», Nog. *yollï* id., Kklp. *ǰollï* id. *Yolluγ* is morphologically and semantically identical with *qutluγ* which is widely used as a personal name.

2) E 1. *bumïn*: The name *bumïn* is fully vocalized. It is also spelt as such in the Bugut inscription.

3) E 1. *üč q(a)γ(a)n*: This phrase suggests that the lacuna before *bumïn q(a)γ(a)n* could be filled with the name of another early Turkish kagan, most probably with the name of *išt(ä)mi q(a)γ(a)n*.

4) E 1. *(e)ki yüz yïl ol(u)rm(ï)šï*: The phrase *eki yüz yïl* «two hundred years» probably refers to the life of the Köktürk Empire which lasted roughly two hundred years from the middle of the 6th to the middle of the 8th centuries.

5) E 2. *bod(u)nï q(a)za b(a)rm(ï)šï*: Sh. has *bod(u)n* (p. 80). K reads the second word *qïza* and translates it as «getting angry». Sh. translates the whole sentence as «the people perished». If the text is correct, *q(a)za* could be a gerund of a verb from which *qazaq* is derived; cf. Chag., Krm., Tat. *qazaq* «a free, independent man, adventurer, vagabond», Chag. «robber, high-

wayman», Hou. *qazaq* «independent, free», etc. But such a verb has not been attested elsewhere.

6) E 2. *tük(ä)p b(a)rm(ï)š*: The first word is *tükä* in both Sh.'s and K's texts. But such an adverbial form is very puzzling, because the verbal stem itself is *tükä-*. Could this be a misreading for *tük(ä)p*? The gerund *tük(ä)p* occurs in Shine-Usu: . . .*-in b(a)rča tük(ä)p t(ä)zä* . . . (South, a).

7) E 2. Of the tribal names occurring in this line only *q(a)s(a)r* could be identified with *Ko-sa* of the Chinese sources. As is kown, *Qasar* was one of the nine tribes belonging to the Uigur federation (cf. J. Hamilton, *Toquz-oguz et On-Uygur*: *JA* 1962, p. 43).

8) E 4. *ol(u)r ⟨m(ï)š⟩*: The word is spelt *Ul¹r¹ntA*. Sh. reads *oluranta* and K *olurïnta*. Both readings cannot be accepted, because a verb form in {-AntA-} (like in modern Azerbaijani) is impossible in Old Turkic. K's *olurïnta*, if it is not a printing mistake for *oluranta*, cannot be explained morphologically. It is obvious that the scribe simply forgot the suffix *-m(ï)š* and inscribed the immediately following word *(a)nta*.

9) E 5. *-nt(a)r*: This must be the rest of an Old Turkic title; but such a title is unknown to me.

10) E 5. *yïl(a)n yïlqa* «in the Year of Serpent», i.e., in 741. From this sentence we learn that Moyun Čor was born in 713.

11) E 6. *y(a)m(a)šdï*: K reads this *yumšadï* and translates it together with the preceding *(a)tl(ï)γ(ï)n* as «svoju konnicu poslal» (p. 93). The word cannot be read *yumšadï*. This verb is the reciprocal-cooperative stem of *yama-* and is used here with the meaning «to join, be added» (cf. NUig. *yamaš-* «to join, be added, be attached», Uzb. *yamaš-* id., etc.). The preceding word must be the instrumental case of *atlïγ* «cavalry».

12) E 6. *bïŋa yorïdï*: This sentence is parallel to *sü yorïdï*, *öz(ü)m(i)n öŋrä bïŋa b(a)šï ït(t)ï* of the Shine-Usu inscription, North 6 (Ramstedt 1913, p. 15).

13) E 7. This passage is identical with the one occurring in Shine-Usu, North 8.

14) E 8. *toqt(a)rt(ï)m*: Sh. reads *toqïtartïm* and K *toqïtïrtïm*. Both readings are incorrect. The verb should be understood as *toqï-t-ar-*, but it was probably pronounced *toqtar-*.

15) E 8. *(i)čg(ä)rt(i)m*: Sh. reads *ičgirtim*, which is of course wrong.

16) E 9. The identical passage in Shine-Usu, North 9, reads as follows: *ozm(ï)š tig(i)n q(a)n bolm(ï)š qoñ yïlqa yorïd(ï)m.*

17) E 9. *qooñ yïlïqa* «in the Year of Sheep», i.e., in 743.

South Side

18) S 1. *b(i)č(i)n yïlïqa* «in the Year of Monkey», i.e., in 744.

19) S 2. *tutd(u)m [q(a)tunïn (a)nta (a)lt(ï)m]*: The passage between square brackets is taken from the corresponding identical passage in Shine-Usu, North 10.

20) S 2. *t(a)qïγu yïlïqa* «in the Year of Fowl», i.e., in 745.

21) S 2. *q(a)l(ï)šdï*: Sh. reads correctly, but mistranslates as «uskakal»; K reads *aqlašdï* (p. 92) and translates as «sobralis'» (p. 93). This verb is the coop. stem of *qalï-* «to rise, jump, spring» and it is used here with the meaning «to uprise, riot».

22) S 3. *igd(ï)r*: This is the first occurrence of the name of this famous Oguz tribe. Both Sh. and K read the word *igdär*. For the vocalization of the second syllable see MK I, 57.

23) S 3. *igd(ï)r bül[ük]*: Both Sh. and K take the second word as the verb *böl-* «to divide». This is wrong. The word must be a personal name. It must be identical with the name occurring in W 4: . . .*y(a)γ(ï)m bül(ü)k yoq bol[tï* . . . «My enemy Bülük perished».

24) S 3. *ït yïlïqa* «in the Year of Hound», i.e., in 746.

25) S 3—4. For the passage beginning with *üč q(a)rluq* and ending in *kirti* see Shine-Usu, North 11.

26) S 4. *l(a)γz(ï)n yïlqa* «in the Year of Swine», i.e., in 747.

27) S 4. *tur(u)y(ï)n*: Sh. reads *toryan*, and K *turyan*. They both regard this as the name of a kagan, i.e., the personal name of El-etmiš Bilge Kagan (cf. K, p. 95). This seems very unlikely. Medial consonant cluster /ry/ may occur only in morpheme-boundary position in Turkic. It is very probable that what we have here is the verbal stem *tur-* with the gerundial suffix {-(I)yIn}, i.e., *tur(u)y(ï)n*; cf. *bol(u)y(ï)n* «having become» in Tunyukuk I, W 6—7 and *bulm(a)y(ï)n* «having not found» in Tunyukuk I, W 2.

28) S 5. *ötük(ä)n (e)li*: K has $t^2gr^2s^2 = tägiräs$ for the first word. Sh. spells it twice as *ötük(ä)n* (pp. 54, 65) and once as *öt(ü)g(ä)n* (p. 91).

29) S 5. *s(ï)zdä*: K could not read. Together with the preceding two words it makes a sentence: *ötük(ä)n (e)li s(ï)zdä.*

30) S 5. *(ä)b(ï)r ti[di]*: Sh. reads *bärti* «gave»; K *bärt(t)i* «routed». K's reading would hardly be correct. If the word is to be read *b(e)rti* «gave», the preceding word then should be *s(ï)zkä* «to you» which is very probable, because the runic *k* could easily be mistaken for d^2 especially if the spot is heavily damaged.

31) S 5. *öz(ü)m(ï)n*: Sh. *örg(ï)n* «palace» (pp. 91, 92). This seems to be impossible, however. What the inscription originally has is probably *öz(ü)m(ï)n*, because the following words are *(a)nta y(a)bγu (a)t(a)dï*. It is very probable that Kül Bilge, Moyun Čor's father, appointed him *yabgu* before his death, i.e., in 747, because the fought for the throne against Tay Bilge Tutuk.

32) S 5. *küsgü yïlïqa* «in the Year of the Rat», i.e., in 748.

33) S 5. *sinl(ä)gdä*: Sh. reads *sin äligdä* and translates «you, in your

realm» which is completely wrong. K reads the word *äsinligdä* which does not make sense at all. What we have here is the locative case of *sinläg* «cemetery, graveyard», Old Turkic form of Old Anatolian Turkish *sinlä*. The root of the word is *sin* «tomb, grave», a loanword borrowed from Chinese (*ts'in* «tomb, mausoleum»). Both DTS and Clauson read this word *sïn* which is incorrect. This word is always spelt with *sin* in Old Anatolian texts (see *Tarama Sözlüğü*).

34) S 5. *küč q(a)ra bod(u)n*: The noun *küč* is apparently used here attributively.

35) S 5. *t(e)m(i)š*: Sh. and K read *ätmiš*.

36) S 5. *q(a)ra sub* «the Black Water», i.e., «River»: This must be a river or lake in Ötüken. Could it be *Xar us nūr* «the Black-Water Lake» in the Altay region in North-West Mongolia?

37) S 6. *(a)s-öŋ(ü)z*: The words are spelt as one word between colons. Sh. reads it *šöŋüz*, and K *süŋüz*. Both readings cannot be correct, for the first letter is not s^2, but s^1. In my opinion, what we have here are two words written together, i.e., *(a)s* or *(a)š* and *öŋ(ü)z* or *üŋ(ü)z*. These must be the names of certain summits or peaks. I prefer *as* because of *as, ās* «ermine with a white coat» in MK, and *öŋüz* because of *öŋ* «colour». The word *öŋüz* could be a derivative of this *öŋ* (cf. Uig. *mäŋ* «mole», *mäŋiz* «complexion»).

38) S 6. *q(a)n ïd͡uq b(a)š*: K regards the first word as the second syllable of the preceding word. Thus, he has *süŋüz bašqan ïduq baš* (p. 92). This seems impossible, however. In my opinion, the phrase should be understood as follows: *(a)s öŋ(ü)z b(a)š, q(a)n ïd͡uq b(a)š k(e)d(i)min* . . . The phrase *q(a)n ïd͡uq b(a)š* could mean «the Royal Sacred Summit» or «the Sacred Summit of the Khan».

39) S 6. *(e)ti(t)d(i)m*: Sh. reads *itidim*, which is of course wrong.

West Side

40) W 1. *t(ä)ŋridä bolm(ï)š (e)l-(e)tm(i)š b(i)lgä q(a)γ(a)n*: This is the title of Moyun Čor, Kül Bilge Kagan's son and the second kagan of the Uigur kingdom in Mongolia, which also occurs in the Shine-Usu inscription (see Ramstedt 1913, p. 13). The expression *t(ä)ŋridä bolm(ï)š* is obviously taken from the title of the Kök Türk kagans. The expression *(e)l-(e)tm(i)š* «State-Founder) occurs twice in the Ongin inscription: *(e)l-(e)tm(i)š y(a)byu oγlï, (e)l-(e)tm(i)š (a)t(a)m* (see Clauson 1957, p. 177).

41) W 1. *(e)l-b(i)lgä q(a)tun*: This title, too, is taken from Kök Türks. As is known, it was the title of Bilge Kagan's mother: *ög(ü)m il bilgä q(a)tun*. . . (KT, north 11, BK, east 10).

42) W 1. *t(ä)z b(a)šïnta*: This must be the original Turkic name of the present-day Tes River in North-West Mongolia (Tuv. *Tes Xem*, Mo. *Tesijn*).

43) W 1. *örg(i)n*: A deverbal noun in *-n*. The verbal stem occurs

in Shine-Usu, S 10: *(e)l örginin (a)nta örg(i)p(ä)n* . . . (see Ramstedt 1913, p. 31, and also Ramstedt's note on this word on p. 53).

44) W 1. *[(a)nta (e)t(i)td(i)m čït] (a)nta*: The lacuna between *örg(i)n* and *(a)nta* could be filled like this on the basis of the corresponding passage *örg(i)n (a)nta y(a)r(a)t(ï)td(ï)m čït (a)nta toqïtd(ï)m* in Shine-Usu, East 9. For the expression *örgin etit-* cf. also *örg(i)n (a)nta it(i)td(i)m* in Shine-Usu, East 8.

45) W 1. *b(a)rs yïlqa* «in the Year of Tiger», i.e., in 750; *yïl(a)n yïlqa* «in the Year of Serpent», i.e., in 753.

46) W 2. *ulu yïlïqa* «in the Year of Dragon», i.e., in 752. The Chinese loan-word *lu* or *luu* (< Chin. *lung* «dragon») occurs here for the first time with a prothetic *u*. This word survives as such in some Turkic languages: Kirg. *ulū ǰïl* «Dragon Year», Tuv. *ulu* «dragon», Kzk., Kklp. *uluw* id., YUig. *ulu, olu, lu* id.

47) W 2. *ulu yïlïqa . . . y(a)sï t(a)šqa y(a)r(a)t(ï)td(ï)m*: The passage corresponding to this is found in Shine-Usu, East 9—10.

48) W 3. *tulquu*: Sh. and K read this *tolqu*. Sh. translates the phrase *tulquu t(a)šqa* as «na pedestal kamennyj» (p. 68) and K as «na gruznom kamne» (p. 92). Obviously they both regard this word as a derivative of *tol-* «to become full». In my opinion, this word could be identical with Kirg. *tulqu* «whole, entire, complete» (i.e., *tulqu boy* «the whole body»), Tuv. *dulgu* «whole, complete, single-piece», etc.

49) W 3. *ig(i)t(t)ük*: Sh. reads this *igitik*, which is wrong.

50) W 3. *(e)l(i)m(i)n törüm(i)n*: Sh. reads *älmän törümän*, which is incorrect.

51) W 3. *(e)t(i)nt[(i)m]*: The word is spelt $t^2n^2t^2I$ in the reproduced texts. This must be an error, for the context requires here *etintim* «I organized».

52) W 4. *tört bul(u)ŋd(a)qï bod(u)n*: In Shinekhüü's runic text the last word is spelt $b^1Ud^1n^1I$, i.e., *bod(u)nï*. This is impossible, however. It is very probable that the letter which is taken to be *ï* by Shinekhüü is the letter s^2, i.e., the word *(i)šǰ*, because the following words are *küč b(e)rür*. See below.

53) W 4. *(i)šǰ küč b(e)rür*: For the first word see above. In Klyashtornïy's text there is only a colon between the words *bod(u)n* and *küč* which could be a misreading for the letter s^2. The expression *išǰ küč bir-* «to give one's services» is very common in the Old Turkic inscriptions. Sh. reads the last word *äbirür* (p. 69), which is of course wrong.

54) W 4. *y(a)γ(ï)m bül(ü)k*: This phrase is misunderstood both by Sh. and K. Bülük of the Igdir tribe was obviously the chief enemy of Moyun Čor (see note 23).

55) W 4. *yoq bol[tï. . . . .] (e)k(i)n (a)ra*: The lacuna could be filled with *ötük(ä)n (e)li t(ä)gr(ä)s (e)li*. Cf. E 3 which reads *ötük(ä)n (e)li t(ä)gr(ä)s (e)li (e)kin (a)ra* . . .

56) W 4. *ilγ(a)m t(a)r(ï)γl(a)γ(ï)m*: Sh. reads *ïlγïm. Tarïγ alγïm* and mistranslates (p. 69). K reads *ïlγïm tarïγlayïm* (p. 90). K translates the first word as «moy skot» (p. 92) which cannot be correct, because the word for «herd of horses, cattle» always occurs as *yïlqï* in Old Turkic. What we have here is a hendiadyoin, i.e., two more or less synonomous words both having the 1st p. poss. suff. {-(I)m}. Since the second word is *tarïγlayïm* «my cultivated lands», the first word is probably *ïlγam* «my lowlands». The latter is probably the archaic form of modern Turkic *yïlγa* (cf. Tat., Bšk. *yïlγa* «river», Nog. *yïlγa* «river, stream, valley, lowland», Kirg. *ǰïlγa* «river bed», etc.). This word also occurs in Mongolian: *ǰilγa* «ravine, dell, hollow, basin, ditch», Kh. *ǰalγa* id. The initial /y/ in Turkic *yïlγa* could be a prothetic consonant. If this is correct, *ïlγa* «lowland» can be explained as a deverbal noun in *-γa* derived from MK *ïl-* «to go down, descend» (I, 169, 175, etc.). Kirg. *ïldïy* «down, downward(s)», Kklp. *ïldïy* «depressed, low-lying place, lowland» too seem to be related to this verbal root. Cf. also Chuv. *yălăm* «the lower and meadowy bank of a river» $<$ **ïlïm*, Trk. (SDD) *yïlïm* «precipice, slope, falling ground», *yïlma* «slope, downward slope», *yïlmala-* «to go down, to descend», etc.

57) W 4. *s(ä)k(i)z s(ä)l(ä)ŋä*: «the Eight-Selenga», i.e., «the Selenga river with its eight tributaries».

58) W 4. *t(ä)l(ä)dü*: K has, together with the preceding $s^2b^2n^2$ (*säbän* or *säbin*), *säbäntürdü* (p. 90). Sh. reads the first word *ögüz*!

59) W 4. *q(a)r(a)γa*: Sh. and K read this word *qaryа*. This could be the original form of the name of the present-day river *Xarā*, i.e., *Xarā gol*.

60) W 4. *ol y(e)r(i)m(i)n sub(u)m(ï)n qon(a)r köč(ä)r b(ä)n*: Sh. misreads and mistranslates the sentence: *ol yärmän, subman (min) qonur küç är bän* (p. 69). K reads the passage as *ol yär äkin subïmïn qonar köčürbän* (p. 90). The letter K takes to be *k* must be *m* in his *äkin*, i.e., the word must be *y(e)r(i)-m(i)n*.

61) W 5. *y(a)yl(a)γ(ï)m*: Sh. reads *yaylïγïm*, which is wrong.

62) W 5. *q(a)ñuy küün(ü)y b^2z . . .*: Sh. reads *qunčuy künäy* . . . (p. 70). K has *qonar köčär bän* (p. 90) which is impossible after *öŋd(ü)ni* «its eastern (border)». In my opinion, Shinekhüü's *qnčUy* is a misreading for *qñUy*, i.e., *q(a)ñuy*. This name must be identical with the name of the river *Xanuy* in northern Mongolia. The runic *ñ* could easily be mistaken for *nč*. *Küün(ü)y* is modern Xünüy.

63) W 5. *ič-(ï)lγ(a)m*: The two words are written together; for this reason the initial *ï* of the second word is not written. Sh. reads *ič alγïm* and translates wrongly. K reads *čalγïm* and translates incorrectly.

64) W 5. *süy*: Sh. translates *onγï tarqan süy* as «Ongï Tarkan's army» (p. 70). K reads *onγï atla[ndï] sü iy* and translates wrongly. The kagan speaks of the boundaries of his private valley (*ič ïlγa*) here: *y(ï)ri* . . ., *birigärü učï* . . .,

kedin učï . . ., iligärü učï . . . Conseqently, the word *süy* must be the part of a geographical name. It cannot be the Old Turkic word for «army», i.e., *sü*. The word *süy* here could be identical with. Mo. *süy* «gifts given to the bride's family».

65) W 5. *y(a)γ(ï) bod(u)nqï* : K reads *yïy bodun* (p. 90) and takes this to be an order, for he translates this as «sobiraj narod !» (p. 92).

66) W 6. *(a)ltm(ï)š* : K misreads and mistranslates this word : *alïtmïš*.

67) W 7. *ïšb(a)ra s(ä)ŋün y(a)γl(a)q(a)r* : This is probably the same *Yaylaqar* in whose memory the Sudži inscription was erected. In 753 he was *Ïšbara Säŋün* commanding an army of five thousand men. Later he became *Buyla Qutluy Yaryan* (see Ramstedt 1913, pp. 4—9). W 8. *tuyq(u)n* : Sh. reads *tuyuqun* (?), and K reads *toyqan*. Being a personal name it is probably identical with Kirg. *tuyyun* «a kind of white falcon ; hence used attributively for heroes and youths» <**tuyqun*.

68) W 9. *(a)t(a)čūq* : Sh. reads *atačïq*, which is wrong.

Nort Side

69) N 1. *t(i)k(i)m t(ä)g (e)l(i)g tutdï* : Sh. has t^2mr^2, i.e., *tämir* for the first word. According to K, the first word is t^2km, i.e., *täkim* which he translates as «množestvo» (p. 93). But the Turkic word for «many» is *tälim* ! If his reading is correct, what we have here could be *tikim* «seam» from *tik-* «to sew».

The last word is spelt $t^1Ut^1n^1$ according to Shinekhüü. He reads this *tutun* and to following word *birti* (p. 74). A phrase like *tutun birti* is unusual for Turkic. Could it be a misreading for *tuta birti* ? The phrase *tämir täg elig tutdï* (or *tuta birti*) could also be acceptable. But K's *täŋrim qanïm täkim täglig tutdï* «Moj Nebesnyj xan zaxvatil množestvo zabludšix (*buk.* : slepyx)» cannot be regarded as correct.

70) N 1. b^2s^2 : Sh. $b^2Ir^2t^2I$, i.e., *birti* (see above).

71) N 1. b^2s^2 . . . : Sh. has *uyγur t(a)rduš* after *birti*.

72) N 1. *(a)q(ï)nčču* : Sh. reads *qunču* and translates this together with the following *(a)lp* as «kunču bogatyr'» (p. 74—75). K reads the word *qanču* and takes it to be a personal name (p. 91 and 93).

73) N 1. *q(a)n (a)rūq* : Sh.'s text has *q(a)n (a)rdï* «The Khan got tired» (p. 75).

74) N 1. *oγ(u)z bod(u)n* : Sh. has *oγ(u)z [čig]ši* (p. 75).

75) N 1. *yüz s(ä)ŋüt* : K has *(a)ltï* before *yüz*.

76) N 1. *s(ä)ŋüt* : Sh. reads this word *söŋüt* and takes it to be an ethnic name.

77) N 2. *toŋra (ä)dä* : Both Sh. and K read this *toŋrada*. But it is spelt with d^2 !

78) N 2. *t(i)g(i)t(i)m(i)n*: Sh. reads this *tägit män*, which is incorrect.

79) N 2. *turγ(a)q*: This word occurs in QB 608 and 2536 with the meaning «watchman, sentry». Here it obviously means «watching post».

80) N 2. *tur(ut)dï*: Sh. and K read this *turdï*. What we need here is a causative verb like *turut-* «to have constructed». The consonant cluster /td/ is sometimes spelt with a single *t* or *d*: cf. *(e)ti(t)d(i)m* (S 6), *y(a)r(a)t(ït)d(ï)m* (W 2), etc. The expression used here is obviously *turγaq turut-* «to have watching posts built or constructed».

81) N 3. *b(i)lgä t(a)rduš ul(u)γ b(i)lgä y(a)bγu*: This must be the title of Moyun Čor's son who was appointed *yabgu* over the Tarduš. K's text has $t^1r^1qn^1$, i.e., *tarqan* for *t(a)rduš*, and $qUt^1l^1\gamma$, i.e., *qutluγ* for *ul(u)γ*.

82) N 3. *qutl(u)γï*: K's text has $t^1l^1\gamma$ which he reads *atlïγ* and translates as «imenitye, voždi» (pp. 91, 93).

83) N 3. *(i)s(i)g y (e)r?*: Shinekhüü's text has only s^2gy^2 after colon. In K's text the letter r^2 after y^2 is visible. K reads this, together with the preceding *i* which in my opinion belongs to the preceding word, *isig yer* «desert». This is possible, but the phrase must go like *atlïγi isig yer atlïγï*, not like *atlïγ isig yer atlïγï* as K reads.

84) N 3. *qutl(u)γï*: K's text has $t^1l^1\gamma I$, i.e., *atlïγï*: *isig yer atlïγï* (p. 91). K translates this passage as «dignitaries from desert» or «dignitaries from Isig Yer» (p. 93).

85) N 3. *buyruq̂ï*: K's text has $b^1y^1r^{10}qU$, i.e., *b(a)y(i)rq̂uu*, but he reads this *bayarqu*. In my opinion, Shinekhüü's *buyruq̂ï* is correct here, because in this line as well as in the following line, dignitaries holding high titles are enumerated in the manner of *qutluγ-ï*, *buyruq-ï*, etc.

86 N 3. *(a)z s(ï)pa t(a)y s(ä)ηün*: Sh. reads this *az aš apa tay säηün* (p. 76). K's text has *bod(u)nï* before *(a)z*. He reads the phrase *az ašpa tay säηün* and translates it as «Aspa Tay-Sengün from the Az» (p. 93). A name like *Ašpa* does not sound Turkic, however, because of its unusual medial consonant cluster /šp/.

87) N 3. *toηra (ä)dä*: See note 77.

88) N 3. *. . .-iq baš q(a)y (a)b(a) baš*: Sh. reads this *aq gaš aqï ay babaš* which is probably wrong. K reads the same passage *baš qaybaš* and translates it, together with the preceding *toηrada*, as «Baš Kaybaš from the Toηra (tribe)» (p. 93). In my opinion, what we have here are tribal names, because the word *bod(u)nï* occurs at the beginning. Of these tribal names I know of only *Toηra* and *Qay*.

89) N 4. *b(i)lgä töl(i)s ul(u)γ b(i)lgä č(a)d*: The title of Moyun Čor's other son who was appointed *čad*, i.e., *šad*, over the Tölis. Not found in K's text. The spelling *č(a)d* indicates that the initial /š/ in lowan-words is substituted by /č/ in the Uygur dialect.

90) N 4. *qutl(u)γï . . . qutl(u)γï ud(a)rγ(a)n*: In K's text the word

qutl(u)γï is not found. Before the space for the second *qutl(u)γï* his text has *bod(u)nqa*. He reads the last word *Oduryan*.

91) N 4. *buyrûqï č(a)b(ï)š s(ä)ηün*: The first word is not found in K's text. Sh. reads it *buyuruqï*, and the last two words *ič baš säηün* which is of course wrong.

92) N 4. *(a)q baš q(a)y (a)b(a) b(a)sm(i)l*: Sh. reads the passage *aq baš aqï ay babaš maš* which is undoubtedly wrong. K's text has $qy^1r^1Ab^1s^1ms^1$ which he reads *qayra basmiš* (p. 91) and translates, together with the preceding *toquz bayarqu* (his transcription), as «Tokuz-Bayarku subjugated again« (p. 93). This cannot be correct, because what we have here are tribal names, not the story of military activities. For this reason I incline to read the last word *b(a)sm(i)l*, although it is spelt $b^1s^1ms^1$ in both texts. The runic letter l^2 could easily be mistaken for s^1 if the spot is damaged.

93) N 5. *b(i)t(i)gmä*: K's text has $ntAt^2gd^2I$. He reads this *(a)nta tägdi* which is out of place here, because the following phrase is *bunï y(a)r(a)-t(ï)γma*. We may think that the word *bunï* also occurs before *bitigmä*.

94) N 5. *y(a)γma (a)lum-čisi*: Sh. thinks the *čisi* is a misspelling for *cigši* (p. 78). K reads *yaγma lum čisi* (p. 91) and translates the passage as «against the Yagma and Alum-čisi», but he also hesitates between two other possibilities, i.e., «Lum and Čisi» or «Alumči from the Yagma people» (p. 93). The last word which is spelt as two separate words could be *alumči* with the 3rd p. poss. suffix *-si*. The word *alïmčï* is well-attested in Uigur texts with the meaning «creditor» (see Clauson 1972, p. 146). It survives in Teleut with the meaning «debt collector» which may fit here perfectly: *yaγma alumčisi* «the debt collector(s) of the Yagma». The early labialization of *ï* is puzzling, but not impossible.

95) N 5. *(e)ki yur t(e)di*: Sh. reads *äki yor tidi* and K *eki yorïtdï*. These readings and their translations are undoubtedly wrong. (Sh. takes his *yor* to be the verb *yorï-*). I regard the second word as the simplex of *yurč* «brother-in-law» which occurs in KT east 32: *oη tutûq yurčin* . . . «Oη Tutuk's brother-in-law . . .». The phoneme /č/ in *yurč* could be a diminutive suffix (cf. *atač* from *ata*). For the occurrence of Old Turkic *yurč* in modern Turkic languages see Clauson 1972, 958.

96) N 5. *ur(u)šu* or *uršu*: Both Sh. and K take this word to be a part of a personal name: Sh. attaches it to the preceding and K to the following name. In my opinion, what we have here is nothing but a conjunction derived from *uruš-* «to hit one another»: *uruš-u*. The fact that this word occurs between two names beginning with *qutl(u)γ* testifies to this assumption. Such a conjunction, however, has not yet been attested elsewhere.

97) N 6. *y(a)rlûq(a)dï*: The labial /u/ in this word is puzzling. Could it be a misreading for *y(a)rlîq(a)dï*? K reads *yarlïqadï*, but the runic sign *oq/uq* is very clear in his text.

98) N 6. *b(i)ligä*: The word *bilgä* is spelt as such twice in this line. In the inscription there is another example which occurs with an inserted vowel: *(i)lig(ä)rü* in W 5 for an expected *ilg(ä)rü*. Obviously, at least in the dialect of those who inscribed this monument there was a tendency of inserting vowels between the consonant cluster /lg/ and perhaps also between /lq/: cf. *yïlïq͡a* (E 9, S 1, 2, 3, 5, W 2) alternating with *yïlqa* (E 5, S 4, W 1, 1).

99) N 6. *uz(a)l*: Sh. reads this *uzul* and K *ozïl*. I prefer *uzal* i.e., the imperative of *uzal-* «to long last» which is suitable for a personal name.

100) N 6. *(e)rk(i)n*: This title is usually spelt *irk(i)n* in the Kül Tigin and Bilge Kagan inscriptions. It also occurs as such in the Küli Cor inscription: *sir irk(i)n* (E 9). MK derives this title from *irk-* «to accumulate» (I, 108); but it seems like a folk etymology.

Glossary

aba ethnic n. (N 4)
aba-baš ethnic n. (N 3)
al- to capture, conquer
  a.-γïl (E 6)
  a.-tï (N 1)
alp pers. n.
  aqïnču a. bilgä čigši (N 1)
altmïš sixty (W 6)
altun gold (in geog. n.) (W 5)
altun yiš Altay mountains (W 5)
alumči? tax collector?
  a.-si (N 5)
anï acc. of *ol* (E 6)
anta there; then; from that (E 4, 5, 7, 8; S 1, 3, 4, 5)
  a. kisrä (S 2, 3, 5)
apa ancestor, forefather (S 4)
  a.-m (E 3)
  äčü a. (E 3, S 4)
aqïnču raider (title)
  a. alp bilgä čigši (N 1)
ara between
  ekin a. (E 3, W 4)
artat- to destroy, ruin
  a.-dïm (E 5)
aruq tired, fatigued (N 1)
as-öŋüz geog. n. (S 6, W 2)
asra below (E 4, W 3)
aš- to pass over
  a.-mïš (E 7)
at name, title
  a.-ï (S 4)
  a.-ïγ (W 1, 1)
  a.-ïn (N 5)
  a.-ïmïn (E 4)
ata- to give a title, to appoint
  a.-dï (S 5, 6, 6, 6)
atačuq nickname (lit. 'dear old man')
  qayas a. (W 9, N 2)
atan- to be given a title
  a.-ïp (S 6, 6, W 1)
  a.-tïm (E 5)
atlïγ cavalry, horsemen
  a.-ï (N 2)
  a.-ïn (E 2, 6)
ay moon; month (E 7, S 2, W 3)
az ethnic n.
  a. sïpa tay-säŋün (N 3)
  yeti yegirmi a. (N 2)

baya a title
  bïla b. tarqan (N 2)
  ïnanču b. tarqan (W 6)
bar exists (S 5)
bar- to go away; to pass by
  b.-mïš (E 2, 2, 4)
  qaza b.- (E 2)
  tükä (*tükäp*?) *b.-* (E 2)
bars Tiger (year's name)
  b. yilqa (W 1)
basmïl ethnic n. (N 4)
baš summit, peak; head
  as-öŋüz b. (W 2, S 6)
  qan ïduq b. (W 2, S 6)

b.-ï (G 2, W 6, 6, 6, 7, 7, 7, 7, 8, N 2, 6)
b.-ïnta (W 1)
beš yüz b.-ï (W 6, 6)
bïŋ b.-ï (W 7, 7)
ič buyruq b.-ï (W 6)
turγaq b.-ï (N 2)
yüz b.-ï (W 7)
bayïrqu ethnic n.
b. tarduš (N 6)
toquz b. (N 4)
bäg (?) *bey*, lord (S 3)
b.-lär (W 7, 7)
bägzäkär pers. n.
b. čigši bïla baya tarqan (N 2)
bälgü sign, mark, *tamga*
b.-ümin (W 2)
bitig b. (W 2)
bän I (used copulatively)
qonar köčär b. (W 4)
ber- to give
b.-ür (W 4)
iš küč b.- (W 4)
bärsil ethnic n. (E 2)
beš five
b. bïŋ (W 7)
b. yüz (W 6, 6)
bešinč fifth
b. ay (S 2)
bïla Buyla (a high title)
b. baya tarqan (N 2)
bïŋ thousand
b. bašï (W 7, 7)
beš b. är bašï (W 7)
[*b*]*ï*[*ŋ*] *säŋüt* (S 4)
bïŋa a military unit; head of such a unit, commander (E 6, W 9, 9, N 2)
säŋüt b. (N 2)
tuyqun uluγ tarqan buquγ b. (W 8)
bičin Monkey (year's name)
b. yïlïqa (S 1)
bilgä a title (wise, able)
b. qayan (S 6, W 1)
b. qanïm (W 6)
b. qutluγ tarqan (N 5)
b. tarduš uluγ b. yabγu (N 3)
b. tölis uluγ b. čad (N 4)
b. tay-säŋün (W 6)
aqïnču alp b. čigši (N 1)
qutluγ b. säŋün (N 5)
biligä variant of *bilgä*
b. tarqan qutluγ (N 6)
b. säŋün uzal öŋ erkin (N 6)
biti- to inscribe, write
b.-dükdä (N 2)
b.-gmä (N 5)
bitig inscription, writing
b.-imin (W 2)
b. bälgü (W 2)
bir one
b. tümän (N 1)
birigärü south, southern
b. učï (W 5)
bodun tribes, people
bir tümän b. (N 1)
bunča b. (N 3, 4)
oγuz b. (N 1)
qara b. (S 4, 5, 5)
-daqï b. (W 3, 3, 4)
b.-i (E 2, W 6, 8, 9, N 2, 3, 3, 4, 4)
b.-qa (E 7)
b.-qï (W 5)
b.-uγ (E 8, N 5)
bol- to become, be created
b.-miš (W 1, 6, 6, S 6)
b.-ti (E 8, 9), *b.-*[*ti*] (W 4)
qan b.- (E 9)
täŋridä b.- (W 1, 6, S 6)
yoq b.- (E 8, W 4)
bu this (acc.)
b. bitidükdä (N 2)
bulya- to disturb order
b.-dïm (E 5)
b.- artat- (E 5)
buluŋ corner, quarter
b.-daqï (W 4)
bumïn pers. n.
b. qayan (E 1)
bunča this many
b. bodun (N 3, 4, 5)
bunï this (acc.)
b. bitigmä (N 5)
bunta here (S 6, W 2, 2, 2)
buquγ a title
tuyqun uluγ tarqan b. bïŋa (W 8)
buryγu geog. n. (river) (W 4)
buyruq a title (commander) (N 2)
ič b. bašï (W 6)
toquz b. (S 4)

uluγ b. (W 6)
b.-ï (N 3, 4)
bülük pers. n.
yayïm b. (W 4)
igdir bül[ük] (S 3)

čabïš pers. n.
č. säŋün (N 4)
čad a title, *šad*
bilgä tölis uluγ bilgä č. (N 4)
č. bodunï (N 4)
čït fence, stockade (W 2)
č. toqït- (W 2)
čigši a title (< Chin. *ts'yek syi*)
aqïnču alp bilgä č. (N 1)
bägzäkär č. bïla baγa tarqan (N
qutluγ č. (N 1)

äbdi (?), *ebdi* (?) ethnic n. (E 2)
äbir- (?) to govern (?), rule (?)
ä. ti[di?] (S 5)
äčü ancestor, forefather (S 4)
ä.-m (E 3)
ä. apa (E 3, S 4)
ädä ethnic n. (N 2, 3)
eki two (E 2)
e. yïl (W 1)
e. yur (K 5, 5)
e. yüz (E 1)
e.-n ara (E 3, W 4)
el people, land, state
e.-i (S 5, E 3, 3)
e.-ig (K 1)
e.-imin (W 3)
e.-in (E 5)
ötükän e.-i (E 3, S 5)
tägräs e.-i (E 3)
türük e.-in (E 5)
e. törü (W 3)
el-bilgä Katun's title
e. qatun (S 6, W 1)
el-etmiš Kagan's title
e. bilgä qaγan (S 6, W 1)
e. bilgä qanïm (W 6)
är man, men, soldier(s)
beš bïŋ ä. baši (W 7)
toquz yüz ä. baši (W 8)
är- to be
ä.-miš (S 5)

ärän men, soldiers
külüg ä. (W 7, 7)
erkin a title
uzal öŋ e. (N 6)
et- to organize
e.-miš (S 6, W 1, 6)
el e.- (S 6, W 1, 6)
etin- to organize for oneself
e.-tim (W 3)
el törü e.- (W 3)
etit- to have built, established
e.-dim (S 6)

ïduq holy, sacred (in geog. n.)
ï. baš (S 6, W 2)
ïlγa valley, river side
ï.-m (W 4, 5)
ï. tarïγlaγ (W 4)
ič ï. (W 5)
ïnanču a title
ï. baγa tarqan (W 6)
öz ï. (W 6, 6)
ïšbara a title (< Skr. *iśvara* «lord»)
ï. säŋün yaγlaqar (W 7)
ïšbaras pl. of *ïšbara*
tarduš ï. (W 7)
ït Dog (year's name)
ï. yïlïqa (S 3)
ič interior, private, belonging to the court
i. buyruq baši (W 6)
i. ïlγam (W 5)
ičgär- to subjugate
i.-ip (S 3)
i.-tim (E 8)
ičräki belonging to the court
i. bodunï (W 6)
igdir ethnic n.
i. bül[ük] (S 3)
igit- to feed, nourish
i.-tük üčün (W 3)
iligärü forward, east, eastern
i. učï (W 5)
ir- to follow, pursue
i.-tim (E 7)
iš work, service
i. küč ber- (W 4)
isig (?) pers. n. (N 3)

kedin back, west, western

k. učï (W 5, 5)
k. učïnta (W 1)
k.-in (S 6)
k.-ïntä (W 2)
käl- to come
k.-ti (S 2)
kir- to enter, submit
k.-ti (S 4)
kisrä backward, in west; after
k. ay tuγsuqdaqï (W 3)
anta k. (S 2, 3, 5)
köč- to nomadize
k.-är bän (W 4)
qon- k.- (W 4)
kögmän Tannu- Tuva mountains
kidin učï k. (W 5)
kök blue
k. täŋri (E 4, W 3)
költ[*i*?] geog. n. (W 5)
kömür geog. n. (mountain)
k. tayda (E 7)
küč power, strength; powerful (S 5)
k. qara bodun (S 5)
iš k. ber- (W 4)
kügür geog. n.
k.-dä (E 7)
külüg famous
k. ärän (W 7, 7)
külüg pers. n.
k. oŋï (W 6)
kün sun
k. tuγsuqdaqï (W 3)
künlik a period of a day
tümän k. (W 2)
künüy geog. n. (river) (W 5)
küsgü Rat (year's name)
k. yïlïqa (S 5)

laγzïn Swine (year's name)
l. yïlqa (S 4)

oγul, oγïl son
o.-ï (W 7, 7, N 3, 3)
oγuz ethnic n.
o. bodun (N 1)
ol that
o. eki yur (N 5)
o. yerimin subumïn (W 4)
olur- to succeed to the throne, to reign, rule
o.-miš (E 1, 1, 3)
o.- ⟨*miš*⟩ (E 4)
on ten
säkiz o. yïl (E 3)
on-oq The On-Oks, Western Turks
o.-qa (S 3)
onγï pers. n. (?)
o. tarqan süy (?) (W 5)
oŋï a title (W 6, 6)
külüg o. (W 6)
orqun Orkhon river
o. ügüzdä (E 3)
ortu middle, center
o. sïnta (S 6, W 2)
otuz thirty
säkiz o. (E 5)
ozmïš pers. n.
o. tigin (E 6, 9)
öl- to die, perish
[*ö*]*lt*[*i*] (S 4)
ön fore, front- (in title)
ö. erkin (N 6)
öŋdün front, east
ö.-i (W 5)
öŋrä in front, in east
ö. kün tuγsuqdaqï (W 3)
öŋüz (cf. *as-öŋüz*)
örgin throne, tent of a kagan
ö. etit- (S 6)
ö. yaratït- (W 2)
ötükän geog. n. (Ötüken) (S 6, W 1, 2, 5, 5)
ö. eli (E 3, S 5)
ötün- to ask for, request, pray
ö.-ti (S 4)
öz private (in title)
ö. ïnanču (W 6)
ulu ö. ïnanču (W 6)

qadïr (*qadar*?) ethnic n. (E 2)
qayan kagan (S 5, 6, W 1)
bumïn q. (E 1)
el-etmiš q. (S 6, W 1)
yolluy q. (E 1)
qayanγï belonging to the kagan
yayï bodunqï q. (W 5)
qayas pers. n.
q. atačuq (W 9, N 2)
qalïš- to rebel, rise in revolt
q.-dï (S 2)

qan khan, ruler (E 9, N 1)
q. ïduq baš (S 6, W 2)
q.-ïm (S 4, W 6, N 1, 2, 3, 4)
q.-ïma (N 2)
q.-ïn (E 8, S 1)
q.-qa (S 4)
qaŋ father
q.-ïm (S 4)
qañuy geog. n. (Hanuy river) (W 5)
qara black; common, ordinary
q. bodun (S 4, 5, 5)
q. qum (E 7)
q. sub (S 5)
qara qum geog. n. (E 7)
qara sub geog. n. (S 5)
qaraγa geog. n. (river) (W 4)
qarluq ethnic n.
üč q. (S 3, 4, N 3)
qasar ethnic n. (E 2)
qatun katun, kaga's wife *el-bilgä q.* (S 6, W 1)
qay ethnic n. (N 3, 4)
qaz- to leave the tribe, to free oneself (?)
q.-a bar- (E 2)
qazγan- to win, gain
q.-tï (N 1)
qon- to settle down, to camp
q.-ar (W 4)
q.- köč- (W 4)
qoñ Sheep (year's name)
q. yïlïqa (E 9)
qum sand (in geog. n.)
qara q. (E 7)
qurïya in back, in west (S 3)
qutluγ pers. n.
q. bilgä sänün (N 5)
q. čigši (N 1)
q. tarqan säŋün (N 5)
qutluγ a title
biligä tarqan q. (N 6)
q.-ï (N 3, 3, 4, 4)
quz northern part of a mountain
q.-ï (W 5)

sanč- to stab, thrust
s.-dïm (S 1, 3)
saqïn- to think
s.-ïp (S 3)
yablaq s.- (S 3)
säbin (*säbän*?) geog. n. (W 4)
säkiz eight
s. on (E 3)
s. otuz (E 5)
s. säläŋä (W 4)
säŋün general (< Chin. *tsiang-kün*)
cabis s. (N 4)
isbara s. ya laqar (W 7)
bilgä qutluγ tarqan s. (N 5)
biligä s. uzal öŋ erkin (N 6)
qutluγ bilgä s. (N 5)
qutluγ tarqan s. (N 5)
tay s. (W 6, N 3)
säŋüt pl. of *säŋün*
s. bïŋa (N 2)
[b]ï[ŋ] s. (S 4)
sïpa pers. n.
az s. tay säŋün (N 3)
sin tomb, grave (< Chin. *ts'in*) (S 5)
singläg cemetery
s.-dä (S 5)
siz you
s.-dä (S 5, 5)
soγdaq Sogdian, Sogdiana
s. bašï (N 6)
sub water, river (S 5, W 4)
s.-umïn (W 4)
qara s. (S 5)
yer s. (W 4)
süŋüš- to fight
s.-düm (S 1, 3)
süy geog. n.
onγï tarqan s. (W 5)

tabγač China, Northern China
t. soγdaq bašï (N 6)
tay mountain
t.-da (E 7)
kömür t. (E 7)
taqïγu Hen, Fowl (year's name)
t. yïlïqa (S 2)
tarduš Western part of the Uygur Empire
t. bäglär oγlï (W 7)
t. biligä tarqan qutluγ (N 6)
t. ïšbaras (W 7)
t. külüg ärän (W 7)
bilgä t. uluγ bilgä yabγu (N 3)
tarïγlaγ cultivation
t.-ïm (W 4)

ïlγa t. (W 4)
tarqan a title
bïla baγa t. (N 2)
bilgä qutluγ t. (N 5)
biligä t. qutluγ (N 6)
ïnanču baγa t. (W 6)
onγï t. süγ (W 5)
qutluγ t. säŋün (N 5)
tuyqun uluγ t. (W 8)
taš stone
t.-qa (W 3, 3)
tatar ethnic n.
toquz t. (S 4, N 2, 4)
tay-säŋün great general (< Chin. *ta-tsiang-kün*)
az sïpa t. (N 3)
toquz bolmïš bilgä t. (W 6)
te- to say
t.-di (E 6, 6, S 5)
t.-mis (S 5)
täg like
tikim t. (N 1)
tägräs geog. n.
t. eli (E 3)
täläd̈ü (*täld̈ü*?) geog. n. (river) (W 4)
täŋri sky, heaven, God; heavenly
t. qanïm (N 2)
kök t. (E 4, W 3)
t.-dä (S 6, W 1, 6)
t.-m (N 1, 3, 4)
täz geog. n. (Tes river)
t. bašï (W 5)
t. bašïnta (W 1)
täz- to run away, flee
t.-ä (S 3)
t.-ä bar- (S 3)
ti- to say (cf. *te-*)
ti[*di*?] (N 5)
tigin prince
ozmïš t. (E 6, 9)
tigit pl. of *tigin*
t.-imin (N 2)
tikim (?) seam
t. täg (N 1)
toŋra ethnic n. (Tongra)
t. ädä (N 2, 3)
toqït- to have inscribed; to have constructed, built
t.-dïm (W 2, 3)
bitig bälgä t.- (W 3)
čït t.- (W 2)
toqtar- to have beaten
t.-tïm (E 8)
toquz nine
t. bayïrqu (N 4)
t. buyruq (S 4)
t. tatar (S 4, N 2, 4)
t. yüz (W 8)
toquz-bolmïš pers. n.
t. bilgä tay-säŋün (W 6)
tölis Eastern part of the Uygur Empire
t. bäglär (W 7)
t. külüg ärän (W 7)
tört four
t. buluŋdaqï (W 4)
t. yegirmi (E 7)
törü state law, traditional law
t.-min (W 3)
el t. (W 3)
tuγla (*tuγula*?) Tola (*Tuul*) river
orqun t. (W 4)
tuγluγ having banners, bannered
üč t. türük bodunqa (E 7)
tuγsuq rising (direction), east
t.-daqï (W 3, 3)
ay t. (W 3)
kün t. (W 3)
tulqu single-piece
t. tašqa (W 3)
tur- to stand up
t.-uγïn (S 4, 5)
turγaq watching post (N 2)
t. bašï (N 2)
üč yüz t. (N 2)
t. turut- (N 2)
turut- to have constructed
t.-dï (N 2)
tut- to capture; to hold
t.-dï (N 1)
t.-dum (S 2)
tuyqun pers. n.
t. uluγ tarqan buquγ bïŋa (W 8)
tükä- to finish, to come to an end
t.-p (?) (E 2)
t.-p bar- (E 2)
tümän ten thousand
t. künlik (W 2)
bir t. bodun (N 1)
türük ethnic n. (Turk)

t. bodunuγ (E 8)
t. bodunqa (E 7)
t. elin (E 5)
üč tuγluγ t. bodun (E 7)

uč end
u.-ï (W 5, 5, 5, 5)
u.-ïnta (W 1)
uč- to fly, disappear
u.-[miš?] (E 2)
udaryan geog. n.
u.-ta (E 6)
uduryan (*udaryan?*) pers. n.
qutluγï u. (N 4)
ulu Dragon (year's name) (< Chin. *lung*)
u. yïlïqa (W 2)
uluγ big, great, grand
u. bilgä čad (N 4)
u. bilgä yabγu (N 3)
u. buyruq (W 6)
u. öz ïnanču (W 6)
u. tarqan (W 8)
uluγ pers. n. (?)
yüz baši u. uruŋu (W 7)
ur(u)ŋu a title (W 7)
uluγ u. (W 7)
urušu (*uršu?*) and (?) (N 5)
uyγur ethnic n. (Uygur)
u. bodunï (N 2)
uzal pers. n.
u. öŋ erkin (N 6)
üč three
ü. qayan (E 1)
ü. qarluq (S 3, 4)
ü. tuγluγ türük bodunqa (E 7)
ü. yegirmikä (S 2)
üčün for
igittük ü. (W 3)
yarlïqaduq ü. (W 3)
ügüz river
ü.-dä (E 3, 7)
orqun ü. (E 3)
yar ü. (E 7)
üzä above
ü. kök täŋri (E 4, W 3)

yabγu a title (N 3, 3)
y. ata- (S 5)
yablaq bad
y. saqïn- (S 3)
yaγï enemy, foe (W 5)
y.-m (W 4)
y. bodunqï (W 5)
yaγïz brown, reddish brown
y. yer (E 4, W 3)
yaγlaqar pers. n.
išbara säŋün y. (W 7)
yaγma ethnic n. (N 5, 6)
y. alum-čisi (N 5)
y. tabγač soγdaq baši (N 6)
yamaš- to join
y.-dï (E 6)
yana again (E 4, 8)
yar geog. n. (river)
y. ügüzdä (E 7)
yarat- to make, create
y.-ïγma (N 5)
yaratït- to have made, constructed, built
y.-dïm (W 1, 2, 3)
bitig bälgü y.- (W 2—3)
čït y.- (W 1)
örgin y.- (W 2)
yarlïqa- to mercy, be graceful
y.-duq (W 3)
yarluqa- to give orders
y.-dï (N 6)
yasï flat
y. tašqa (W 3)
yaš age
y.-ïma (E 5)
yatïz ethnic n. (E 2)
yayla- to spend the summer
y.-dïn (W 2, 2)
yaylaγ summer camping-ground
y.-ïm (W 5)
yegirmi twenty
y.-kä (E 7, S 2)
tört y. (E 7)
üč y. (S 2)
yeti y. az (N 2)
yer earth, land (E 4)
y.-imin (W 4)
yaγïz y. (E 4)
y. sub (W 4)
yeti seven
y. yegirmi (N 2)
yetinč seventh
y. ay (E 7)

yïl year (E 1, 3, 4, 4, W 1)
y. ïqa (E 9, S 1, 2, 3, 5, W 2)
y.-qa (E 5, S 4, W 1, 1)
bars y. (W 1)
bičin y. (S 1)
it y. (S 3)
küsgü y. (S 5)
layzïn y. (S 4)
qoñ y. (E 9)
taqïyu y. (S 2)
ulu y. (W 2)
yïlan y. (E 5, W 1)
yïlan Serpent (year's name)
y. yïlqa (E 5, W 1)
yïlla- to spend the year
y.-dïm (S 2)
yïllïq a period of a year
bïŋ y. (W 2)
yir northern part, north
y.-i (W 5)
yiš wooded mountain, mountain
altun y. (W 5)
yol fame, reputation
y.-ïn (N 5)
at y. (N 5)
yolluy pers. n.
y. qayan (E 1)
yoq non-existent
y. bol- (E 8, W 4)
yorï- to march, start a campaign
y.-dï (E 6)
y.-dïm (E 9, S 1, 2)
y.-yur (E 6)
yur brother-in-law (?)
eki y. (N 5)
ol eki y. (N 5)
yüz hundred
y. baši (N 2)
y. säŋüt (N 1)
beš y. (W 6, 6)
eki y. (E 1)
toquz y. (W 8)
üč y. (N 2)

Inscription on the stone tortoise

bökä pers. n. (or nickname?)
bunï this (acc.)
tutam (*tutum*?) pers. n.
yarat- to make, create
y.-ïyma