The Tonyukuk Inscription

I. West

(W1) I myself, Bilgä Tonyukuk, was born in China. The Turkish people were subject to China (at that time). (W2) Without having found their khan, the Turkish people were parted from the Chinese, and got themselves a khan. They (soon, however,) abandoned their khan and submitted to China again. Heaven, then, must have spoken as follows: 'I had given you a khan; (W3) but you abandoned your khan and submitted again'. As a punishment for this submission, Heaven caused the Turkish people to be killed. The Turkish people were killed, ruined and extinguished. In the land of the Turkish Sir people (W4) there was no longer any ordered group of people left. Those who had remained in woods and wilderness came together and amounted to seven hundred. Two-thirds (lit.: 'two parts') of them were mounted, a (third) part was on foot. He who led the seven hundred men (W5) as their chief was a šad. 'Join me!' he said. It was I, Bilgä Tonyukuk, who joined him (without hesitation). 'Shall I make him a kagan?' I said (to myself) and I thought: If lean bulls and fat bulls (W6) kick one another at a distance, one cannot distinguish between fat bulls and lean bulls, they say. Thus did I think. Then, since Heaven granted me insight, I myself made him kagan. Having become a kagan in the company of Bilgä Tonyukuk Boyla Baγa Tarkan, (W7) İlteriš killed in great number the Chinese to the south, the Qïtań to the east, and the Oguz to the north. It was I who was his counselor and his aide-de-camp. We were inhabiting then the northern slope of the Čoγay (mountains) and Kara-Kum

II. South

(S1) We were dwelling there, nourishing ourselves on big games and hares. The people's stomach was full. Our enemies were like peaks (?) around us, and we were like a mountain pass (?). While we were dwelling in this manner, there came a scout from the Oguz. (S2) These were the words of the scout: 'Over the Tokuz-Oguz people a kagan has set himself as ruler.' said he. (The kagan of the Tokuz-Oguz) is said to have sent General Qu to the Chinese, and Toŋra Äsim to the Q'itań. He is said to have sent such a message (to them): 'The very few Turkish (people) (S3) seem to have been making a progress. Their kagan is said to be brave, and his counselor is said to be wise. If these two men are left alive, they will definitely kill you, Chinese, I say. To the east they will kill the Q'itań, I say, and they will (also) kill us, the Oguz, I say. (Therefore) you, Chinese, attack them (from) the south, and you, Q'itań, attack (them) from the east, and I shall attack (them) from the north. Let the Turkish Sir people not make any progress at all in their land. Let us extinguish (them) completely, if possible, (S5) I say.' After I had heard these words, I had no wish to sleep by night, and I had no wish to relax by day. Then I made my representations to my kagan. I made my representations (to him) as follows: 'If the Chinese, Oguz and Q'itań, these three (once) form an alliance, (S6) we would be helpless. It seems as if we are holding the exterior with our own interior (i.e., with our own forces). That which is thin is easy to bend, they say; that which is tender is easy to break. If thin becomes thick, it is hard to bend it, they say; and if tender (S7) becomes tough, it is hard to break it, they say. I wonder whether

we in all have two or three thousand troops to come from the Q'itań in the east, from the Chinese in the south, from the western (Turks) in the west, and from the Oguz in the north? Thus made I my representation (to him). (S8) My kagan deigned to listen to the representation which (I myself), Bilgä Tonyukuk, made (to him). 'Lead (the army) according to your own will!' he said. Having waded Kök Öŋ, I led (them) toward the Ötükän mountains. With carts drawn by oxen the Oguz came from the Toγla. (S9) (Their army) probably consisted of (three thousand men?); we were two thousand. We fought. Heaven favored us: we put them to rout. They were poured into the river. Those who were put to rout were also killed on the way (while they trying to escape). Then the Oguz came altogether (= submitted?). (S10) It was I myself, Bilgä Tonyukuk, who (had led) the Turkish kagan and the Turkish people to the Ötükän land. Having heard the news that (the Turks) settled themselves in the Ötükän land, there came all the peoples who were living in the south, in the west, in the north and in the east (and submitted to us).

I. East

(E1) We were two thousand and we had (two) armies. The Turkish people and the Turkish kagan had never reached the cities of Shantung and the ocean since they (were created) and since he (i.e., the first Turkish kagan) was enthroned. I requested my kagan (to go on campaigns), and went on campaigns. (E2) I caused the kagan and the army to reach the Shantung plain and the Ocean. He (i.e., the kagan) defeated twenty-two cities. Having not been able to sleep enough, he (i.e., the kagan) was stuck at the camp. The Chinese emperor was our enemy; the On-Ok kagan was our enemy; (E3) (Furthermore) the populous (Kirgiz and their) mighty (kagan) became (our enemy). These three kagans apparently consulted together and said: 'Let us come together at the Alai mountains.' They apparently consulted together as

follows: 'Let us wage war against the kagan of the Eastern Turks. If we do not wage war against him, he will sooner or later (E4) — since (the kagan is said to be brave) and his counselor is said to be wise — he will sooner or later kill us. Let us, we three, ally and wage war against(the Turkish kagan), and extinguish him' they said. The Türgis kagan reportedly said as follows: 'My people will be there' he said, (E5) '(the Turkish people) is in disorder; the Oguz, their subjects, are also displeased (with them)' he said. After I had heard these words, I had no wish to sleep by night and I had no wish to relax (by day). Then I thought: (E6) 'If we (first) march (against the Kirgiz) ...' I said. When I heard that there is only one road over Kögmän, and it is (now) closed (by snow), I said: 'If we go that way, it will not be good (for us)'. Then I looked for a guide and found a man from the Az people who lived in the plain. (E7) I heard from him: '(The way) which goes to the land of the Az is (beside) the Anï (river). It is a road wide enough only for one horse'. The man said to me that he (once) had gone by that (way). When I heard this, I said: 'A horseman is said to have gone (by this way). If we go this way, it will be possible' I said and thought. I requested

I. North

(N1) my kagan, and ordered the army to march. 'Enter the water on horseback!' I ordered. After having crossed over Ak-Tärmil (in this manner), I let (the soldiers) heat their backs. (Then) I ordered them to mount their horses and I broke through the snow. (Then) I ordered them to ascend upwards on foot, pulling the horses after them, and holding on to the trees. Having sent the vanguard (N2) forward as if kneading (the snow), we climbed over the wooded hill. We descended rolling. We went on going around the barriers (of snow) on the side (of the mountain) for ten nights. Since the guide had misled (us), he was slaughtered. Having become utterly bored, the kagan said: 'Ride fast!' (N3) (We) arrived at the

river Anï. We rode down along that river. In order to be fed we ordered (the soldiers) to dismount. We used to tie the horses to trees. We went on riding at a gallop by day and by night. We fell upon the Kirgiz while they were asleep. (N4) (We awakened them?) with the lances. Meanwhile their khan and army gathered together. We fought and defeated them. We killed their khan. The Kirgiz people submitted and yielded to the kagan. We came back (from the Kirgiz). Having gone around the Kögmän mountains, we came. (N5) We came back from the Kirgiz. Meanwhile a scout came from the Türgis kagan. His words were as follows: 'Let us wage war against the Eastern kagan. If we do not wage war against him, he will — since the kagan is said to be brave and since his counselor is said to be wise — (N6) he will definitely kill us anytime he wants. (The scout) said: 'The Türgis kagan has reportedly marched off,' he says, 'the On-Ok people all have marched off.' A Chinese army is also reported to have been with them. Having heard these words, my kagan said: 'I shall go down to the camp.' (N7) The katun had formerly died. 'I shall hold her funeral' he said. 'You, army, keep going and stay at the Altai mountains. The commander in-chief is Inäl Kagan. Let the šad of the Tarduš go!' he said. He ordered me, Bilgä Tonyukuk, (as follows): (N8) 'Lead this army!' he said, 'Give the judgments according to your own conscience. What (else) shall I say to you?' he said, 'If the enemy comes, a trick can be planned. If they do not come, then stay there (quietly) getting messages and information about the enemy. Thus we stayed at the Altai mountains. (N9) There came three scouts. Their messages were all alike: 'The kagan has marched off with the army. The army of the On-Ok has marched off, all to a man,' they say. They apparently said: 'Let us gather together on the Yarïš plain.' Having heard these words, I sent the news to the kagan. From the khan a (N10) came back: 'Stay there!' he said, 'Place the vanguard and patrols properly, and do not let the enemy make a surprise attack on you!' Such was the message

Bögü Kagan sent me. But he sent a secret message to Apa Tarkan, I was told. (This message was as follows:) 'Bilgä Tonyukuk is malicious and evil-minded. (N11) 'Let us march off with the army!' he will say. Do not agree with him!' Having heard this message, I ordered the army to march. We climbed over the Altai mountains without any roads, and we crossed over the Irtish river without any fords. We made (the army) to march (even) by night, and arrived in Bolču while the dawn was breaking.

II. West

(W1) They brought a man (from the enemy). His words (were) as follows: 'An army of 100,000 men has assembled on the Yarïš plain' he says. When they heard these words all the lords (W2) said: 'Let us go back! To become tired is, of course, better'. (Then I said as follows:) 'I, Bilgä Tonyukuk, say as follows: 'We have come (this far) by climbing over the Altai mountains and we have come (this far) (W3) by crossing over the Irtish river. Those who have come (with us) said: 'It is difficult (to go forward).' But they did not suffer (these difficulties so much). Heaven and Umay and the Holy Spirits of the Earth and Water obviously favored us in succeeding (to overcome the difficulties). Why should we flee? (W4) Why should we be afraid of their being many? Why should we be overwhelmed because of our being few? Let us attack!' I said. (Thus) we attacked and plundered (their camp). The next day (W5) they came rushing hotly like flames. We fought. Their two wings were about half again as many as we. By the favor of Heaven we had no fear (W6) of their being many. We fought, and put (the enemy) to rout, pursuing them toward the šad of the Tarduš. We took their kagan prisoner. There (our soldiers) killed (W7) their yabγu and šad. We took about fifty men prisoners. That very night we sent messages to their tribes. After having heard these tidings the lords and the people of the On-Ok all (W8) came and submitted. Having organized and gathered together the lords and the

people who had come (and join us), since a few of the people had fled, I ordered the On-Ok troops to march off. (W9) We, too, marched off, and followed them up. Having crossed over the Pearl River and passed by the sacred Äk-Taγ, which is (also) called 'Son of Heaven',

II. South

(S1) we came as far as the Iron Gate. There we ordered the armies to turn back. (Having feared, ...) Täzik, Tokharian, ... (S2) and the Sogdian people under Asuq, who are on this side of the others mentioned, all came and submitted to İnäl Kagan. The Turkish people had never before reached the Iron Gate (S3) and the mountain which is called 'Son of Heaven'. Now, since I caused (the Turkish armies) to reach as far as these lands, (S4) they brought home the yellow gold and the white silver, girls and women, and crooked camels in great abundance. By virtue of his being wise (S5) and brave, İlteriš Kagan fought seventeen times against the Chinese, seven times against the Qïtań and five times against the Oguz. It was I (S6) who was (his) counselor, and it was I who was his wartime leader during these expeditions. To İlteriš Kagan, to the Turkish Bögü Kagan and the Turkish Bilgä Kagan...

II. East

(E1) Qapγan Kagan, at (the age of) twenty-seven, ... I enthroned Qapγan Kagan. Without sleeping by night (E2) or getting rest by day, and letting my red blood pour and making my black sweat flow, I gave my services (to my kagans and people). I have sent (them) forward on far campaigns, (E3) I have made the fortifications and watchtowers great. I used to force withdrawing enemies to come (on us). I, together with my kagan, went on campaigns. By Heaven's favor (E4) I did not let any armed enemy ride among this Turkish people, or any branded(?)

horse run around. If İlteriš Kagan had not won, (E5) and if I myself had not won, there would have been neither the state nor the people. Since he won, and since I myself won, (E6) both the state has become a state, and the people a people. (Now) I myself am grown old; I am far advanced in years. If a people living anywhere (in the world) under a kagan (E7) had such a man (i. e., a man like me as their chief executive), what kind of trouble would it have? ! (E8) I had (these inscriptions) inscribed in the reign of Turkish Bilgä Kagan. I (am) Bilgä Tonyukuk.

II. North

(N1) If İlteriš Kagan had not won, or if he had never existed, and if I myself, Bilgä Tonyukuk, had not won, or if I had never existed, (N2) in the land of Qapγan Kagan and of Turkish Sir people, there would have been neither tribes, nor people, nor human beings at all. (N3) Since İlteriš Kagan and Bilgä Tonyukuk have won, the Turkish Sir people of Qapγan Kagan have flourished this much. (N4) Turkish Bilgä Kagan is (now) ruling, taking care of the Turkish Sir people and the Oguz people.

The Ongin Inscription

Main Inscription

Front

(F1) Our ancestor Yamï Kagan suppressed, frightened, routed and subdued (the peoples in) the four quarters of the world. After that khan had died, the empire apparently went to ruin, collapsed and ... (The Turkish people) (F2) let their kagan whom they had made kagan collapse. The Turkish people (went on campaigns) eastwards up to the sunrise, westwards as far as the sunset, southwards up to China and northwards as far as the wooded mountains ... (The Turkish people) (F3) let their brave men become balbals. The name of the Turkish people had almost completely vanished. Then, Heaven on high apparently said: 'Let not the Turkish people go to ruin; let them not be overcome.' ... (F4) I was born in the reign of Qapγan İlteriš Kagan. (I am) Bilgä İšbara Tamγan Tarqan, the son of El-etmiš Yabγu and the younger brother of İšbara Tamγan Čor Yabγu. My noble ... father El-etmiš ... (F5) Then to the north of China among the Atig and Oguz seven men started hostilities (against us). My father ... then marched in the direction of Täŋrikän (that is, to take position on the side of Täŋrikän) and gave him his services ... (F6) When Täŋrikän became gracious, saying that 'You have given your services to me', and granted him (that is, my father) the title of šad, the Tokuz-Oguz and Atig started hostilities (against us). They were (dangerously) powerful, (too). Täŋrikän marched (against them ...) (F7) 'We are no doubt bad. You have seen (that we were) few (and our enemies were)

yol(l)uγ tigin män ay artuqī tört kün [olu]rup bitīdim, bädiztim. yaγ[--].

The Tonyukuk Inscription

I. West

(W1) bilgä toñuquq bän özüm tabγač iliŋä qïlintim. türk bodun tabγačqa körür ärti. (W2) türk bodun qanïn bulmayin tabγačda adrïltï, qanlantï. qanïn qodup tabγačqa yana ičikdi. täŋri anča temis ärinč: qan bertim; (W3) qaniŋin qodup ičikdiŋ. ičikdük üčün täŋri ölütmis ärinč. türk bodun ölti, alqïntï, yoq boltï. türk sir bodun yerıntä (W4) bod qalmadï. ïda tašda qalmisï qubranïp yeti yüz boltï. ekï ülügï atlïγ ärti, bir ülügı yadaγ ärti. yeti yüz kisïg (W5) uduzuγma uluγï šad ärti. yaγ(γ)ïl tidi. yaγmisï bän ärtim. bilgä toñuquq. qaγan mu qïsayïn tedim. saqïntïm: toruq būqalï sämiz būqalï ïraqda (W6) büŋsär, sämiz būqa toruq buqa teyin bilmäz ärmis teyin anča saqïntïm. anta kisrä täŋri bilig bertük üčün özüm özüm ök qaγan qïsdïm. bilgä toñuquq boyla baγa tarqan (W7) birlä il-teris qaγan boluyïn biriyä tabγačïγ, öŋrä qïtañïγ, yïrïya oγuzuγ üküs ök ölürti. bilgäsï čabïsï bän ök ärtim. čoγay quzïn, qara qumuγ olurur ärtimiz.

II. South

(S1) keyik yiyü, tabïsγan yeyü olurūr ärtimiz. bodun boγuzï toq ärti. yaγïmïz tägrä učuq täg ärti; biz ašig (?) ärtimiz. anča olurur ärkli oγuzduntan körüg kälti. (S2) körüg sabï antaγ: toquz oγuz bodun üzä qaγan olurtï tir. tabγačγaru qunï säŋünüg ïdmis, qïtañγaru toŋra äsimig ïdmis; sab anča ïdmis: azqïña türk [bodun?] (S3) yorïyūr ärmis. qaγanï alp ärmis, ayγučisï bilgä ärmis. ol ekï kisï bar ärsär sini tabγačïγ ölürtäči tir män, öŋrä qïtañïγ ölürtäči tir män, bini oγuzuγ (S4) ölürtäčik tir män.

tabγač biridin yän täg, qïtań öŋdün yän täg, bän yirïdïnta yan tägäyïn. türk sir bodun yerïntä idi yorïmazun. usar idi yoq qïsalïm (S5) tir män. ol sabïγ äsidip tün udïsïqïm kälmädi, küntüz oursïqïm kälmädi. anta ötrü qaγanïma ötüntüm. anča ötüntüm: tabγač, oγuz, qïtań bučägü qabïs(s)ar (S6) qaltači biz. öz (i)čï tasïn tutmis täg biz. yuyqa ärkli toplaγalï učuz ärmis, yinčgä ärklig üzgäli učuz; yuyqa qalïn bolsar toplaγuluq alp ärmis, yinčgä (S7) yoγun bolsar üzgülük alp ärmis. öŋrä qïtańda, biriyä tabγačda, qurïya qurïdïnta, yïrïya oγuzda ekï üč biŋ sümiz kältäčimiz bar mu nä? anča ötüntüm. (S8) qaγanïm [bän] özüm bilgä toñuquq ötüntük ötünčümin äsidü berti. köŋlüŋčä uduz tedi. kök öŋüg yoγuru ötükän yïsγaru uduztum. in(i)gäk kölikin toγlada oγuz kälti. (S9) [süsï üč biŋ] ärmis. biz ekï biŋ ärtimiz. süŋüsdümiz. täŋri yarlïq(q)adï, yańdïmïz. ögüzkä tüsdi. yańduq yolta yämä ölti kök. anta ötrü oγuz qopin kälti. (S10) tü[rk qaγanïγ] türk bodunuγ ötükän yerkä bän özüm bilgä toñuquq ötükän yerig qonmis teyin äsidip biriyäki bodun, qurïyaqï öŋräki bodun kälti.

East

(E1) ekï biŋ ärtimiz. [ekï] süm[iz b]oltï. türk bodun q[ïlïnγal]ï, türk qaγan olurγalï santuŋ balïq(q)a, taluy ögüzkä tägmis yoq ärmis. qaγanima ötünüp sü eltdim, (E2) santuŋ b[alïq(q)a] taluy [ögüzk]ä tägürtüm. üč otuz balïq sidï. usïn buntatu yurtda yatu qalür ärti. tabγač qaγan yaγïmïz ärti, on oq qaγanï yaγïmïz ärti; (E3) art[uq? qïrqïz] küčl[üg qaγan yaγïmïz] boltï. ol üč qaγan ögläsip altun yïs üzä qabïsalïm temis. anča ögläsmis: öŋrä türk qaγanγaru sülälim temis. aŋaru sülämäsär qačan(n)äŋ ärsär ol bizni (E4) [qaγanï alp ärmis], ayγučisï bilgä ärmis, qačan(n)aŋ ärsär ölürtäči kök. üčägün qabïsïp sülälim, idi yoq qïsalïm temis. türgis qaγan anča temis: bäniŋ bodunum anta ärür temis. (E5) [türük bodunï yämä] bulγanč [o]l [temi]s, oγuzï yämä tarqïnč ol temis. ol sabïn äsidip tün yämä udïsïqïm kälmäz ärti, kün yämä oursïqïm kälmäz ärti. anta saqïntïma. (E6) [ilk qïrqïzq]a sü[läs]är [yeg? är]mis tedim. kögmän yolï bir ärmis; tumis teyin äsidip bu yolun yorïsar yaramači tedim. yerči tilädim.

čölgi az ärï bultum, (E7) äsit(t)im: az yir y[olï?] anï b[irlä? ... är]mis, bir at oruqï ärmis, anïn barmis. aŋar aytïp bir atlïγ barmis teyin ol yolun yorïsar unč tedim, saqïntïm. qaγanïma

North

(N1) ötüntüm, sü yorïtdïm. tal atïn tedim. aq tärmil käčä oγurqalatdïm. at üzä bintürä qarïγ sökdüm; yoq(q)aru at yätä, yadaγïn, ïγač tutunu aγturtum. öŋräki är (N2) yoγurča [ïdïp] ï bar baš asdïmïz. yubulu intimiz. on tünkä yantaqï tuγ äbirü bardïmïz. yerči yer yaŋïlïp boγuzlantï. buŋadïp qaγan yälü kör temis. (N3) anï sub[qa] bard[imiz]. ol sub qodï bardïmïz. asanγalï tüsürtümiz. atïγ iqa bayür ärtimiz. kün yämä tün yämä yälü bardïmïz. qïrqïzïγ uqa basdïmïz. (N4) [usïn?] süŋügün ačdïmïz. qanï süsï terilmis. süŋüsdümiz, sančdïmïz; qanın ölürtümiz. qaγanqa qïrqïz bodunï ičikdi yükünti. yantïmïz; kögmän yïsïγ äbirü kältimiz, (N5) qïrqïzda yantïmïz. türgis qaγanta körüg kälti, sabï antäg: öŋdün qaγanγaru sü yorïlïm temis; yorïmasar bizni, qaγanï alp ärmis, ayγučisï bilgä ärmis, qačan(n)äŋ ärsär (N6) bizni ölürtäči kök temis. türgis qaγanï tasïqmis tidi, on oq bodunï qalïsiz tasïqmis tir. tabγač süsï bar ärmis. ol sabïγ äsidip qaγanïm bän äbgärü tüsäyïn tidi. (N7) qatun yoq bolmis ärti; anï yoγlatayïn tedi. sü barïŋ tedi, altun yïsda oluruŋ tedi. sü basï inäl qaγan; tardus sad barzun tedi. bilgä toñuquq(q)a baŋa aydï: (N8) bu süg elt tidi, qïyinïγ köŋlüŋčä ay; bän säŋä nä ayayın tidi. kälïr ärsär kör ökülür, kälmäz ärsär tilïγ sabïγ alï olur tidi. altun yïsda olurtumïz. (N9) üč körüg kisï kälti, sabï bir: qaγan sü tasïqdï, on oq süsï qalïsiz tasïqdï tir. yarïs yazïda tirilälim temis. ol sabïγ äsidip qaγanγaru ol sabïγ ït(t)im. qanta yan sabïγ yana (N10) kälti. oluruŋ tiyin temis; yälmä qarγu äddüti uyγïl, basïtma temis. bög(ü) qaγan baŋaru anča yïdmis; apā tarqanγaru ičrä sab idmis: bilgä toñuquq añïγ ol, üz ol; (N11) sü yorïlïm tedäči; unāmaŋ. ol sabïγ äsidip sü yorït-dim. altun yïsïγ yolsizin asdïmïz, ärtis ögüzüg käčigsizin käčdimiz. tün aqïtdïmïz; bolčuqa taŋ öntürü tägdimiz.

II. West

(W1) tïlïγ kälürti. sabï antaγ: yarïs yazïda on tümän sü terilti tir. ol sabïγ äsidip bäglär qop[ïn] (W2) yanalïm, arïγu batï yeg tedi. bän anča ter män, bän bilgä toṅuquq: altun yïsïγ asa kältimiz, ärtis ögüzüg (W3) käčä kältimiz. kälmisï alp tidi, tuymadï. täŋri umay, ïduq yer sub basa berti ärinč. näkä täzär biz? (W4) üküs teyin näkä qorqūr biz? az teyin nä basïnalïm? tägälim tidim. tägdimiz, yulïdïmïz. ekïnti kün (W5) örtčä qïzïp kälti. süŋüsdümiz. bizintä ekï učı siŋarča artuq ärti. täŋri yarlïq(q)aduq üčün üküs teyin (W6) qorqmadïmïz, süŋüsdümiz. tardus sadra udï yaṅdïmïz. qaγanïn tutdumïz. yabγusïn sadïn (W7) anta ölürti. äligčä är tutdumïz. ol oq tün bodunïn sayu ït(t)ïmïz. ol sabïγ äsidip on oq bäglärï bodunï qop (W8) kälti, yükünti. käligmä bäglärïn bodunïn itip yïγïp azča bodun täzmis ärti. on oq süsïn sülätdim; (W9) biz yämä sülädimiz. anï ärt(t)imiz. yinčü ögüzüg käčä tinsi oγlï aytïγma bäŋlig äk taγïγ ärtü

South

(S1) tämir qapïγqa tägi irtimiz. anta yanturtumïz. inäl qaγanqa [aṅïp ... t[1] saqa?] täzïk toqar[s[1] in ...] (S2) anta bärüki asuq baslïγ soγdaq bodun qop kälti, yükünti [....] türük bodun tämir qapïγqa, tinsi oγlï (S3) tinsi oγlï aytïγma taγqa tägmis idi yoq ärmis. ol yertä bän bilgä toṅuquq tägürtük üčün (S4) sarïγ altun, ürüŋ kümüs, qïz qoduz, ägri täbi aγï buŋsiz kälürti. il-teris qaγan bilgäsïn üčün, (S5) alpïn üčün tabγačqa yeti yegirmi süŋüsdi, qïtaṅqa yeti sürüsdi, oγuzqa bes sünüsdi. anta ayγuči[sï?] (S6) yämä bän ök ärtim, yaγïčï[sï] yämä bän ök ärtim. il-teris qaγanqa, türük b(ö)gü qaγanqa, türük bilgä qaγanqa

East

(E1) qapγan qaγan [yeti] otuz [..... anta ..... ärti] qapγan qaγan olurtdum. tün udïmatï (E2) küntüz olurmatï, qïzïl qanïm töküti qara tärim yögürti (i)sig küčüg bertim ök. uzun yälmäg yämä ït(t)ïm oq, (E3) arquy qarγuγ

ulγartdïm oq. yanïγma yaγïγ kälürïr ärtim. qaγanïmin sü eltdimiz. täŋri yarlïq(q)azu (E4) bu türük bodun ara yarïqlïγ yaγïγ yältürmädim, tögünlüg atïγ yögürtmädim. il-teris qaγan qazγanmasar (E5) udu bän özüm qazγanmasar il yämä bodun yämä yoq ärtäči ärti. qazγantuqïn üčün udu özüm qazγantuqum üčün (E6) il yämä il boltï, bodun yämä bodun boltï. özüm qarï boltum, uluγ boltum. näŋ yerdäki qaγanlïγ bodunqa (E7) büntägï bar ärsär nä buŋï bar ärtäči ärmis? (E8) türük bilgä qaγan ilïŋä bitïtdim. bän bilgä toṅuquq.

North

(N1) il-teris qaγan qazγanmasar, yoq ärti ärsär, bän özüm bilgä toṅuquq qazγanmasar, bän yoq ärtim ärsär, (N2) qapγan qaγan türük sir bodun yerïntä bod yämä bodun yämä kisï yämä idi yoq ärtäči ärti. (N3) il-teris qaγan bilgä toṅuquq qazγantuq üčün qapγan qaγan türük sir bodun yorïduqï bu. türük bilgä qaγan türük sir bodunuγ, oγuz bodunuγ igidü olurūr.