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VIII

DR. M. A. STEIN'S MANUSCRIPTS IN TURKISH "RUNIC" SCRIPT FROM MIRAN AND TUN-HUANG

PUBLISHED AND TRANSLATED BY VILHELM THOMSEN

IN the highly valuable collection of MSS. which Dr. M. A. Stein brought home from his remarkable expedition to East Turkestan,[1] some are found written in the "runic" script we now know from inscriptions in Mongolia and Siberia, and of which the recent investigations in Turfan and the adjacent localities also have brought interesting specimens to light. Dr. Stein has done me the honour to request me to publish the MSS. in this kind of script found by him, and it has been a pleasure to me to do so in this preliminary paper, trusting that in a later, final paper I shall succeed in clearing up several of the mysteries and doubts which I have been obliged to leave unsolved here. It has been of great assistance to me that owing to Dr. Stein's kindness I have been able to make use of the two original MSS., here designated I and II, in one of our public libraries in Copenhagen.

In the transcription, wherever I have thought necessary, I have—as in my first paper, "Déchiffrement des inscriptions de l'Orkhon et de l'Iénisséi, Notice préliminaire" (Bull. de l'Acad. R. des sciences et des lettres de Danemark, 1893)—designated such consonants as are used only in connexion with back and mixed vowels by a small figure [1], and those which are connected only with front vowels by a small [2]. The signs used to separate the words I have designated everywhere by colons (:). Characters, especially vowels, which are not expressed in the original script but must be

[1] M. Aurel Stein, "Explorations in Central Asia, 1906-8," in *Geographical Journal* for July and September, 1909 ("Reprint").

understood, I have placed in ( ). Lacunæ I have indicated by [ ], and the approximate number of missing characters by dots.

MS. I

M.I. xxxii, 006. (Plate I.)

This MS. was found in the ruins of Fort Miran, in Dr. Stein's words, "a stronghold intended to guard the direct route from the southern oases of the Tarim basin to Tun-huang," on what "must have been a main line of communication into China from the last centuries B.C. onwards".[1] It consists of three pieces.

The first of these pieces, which Dr. Stein has marked *a*, is an almost entirely preserved sheet, 12½ to 13 inches (32 to 33 cm.) high and about 10½ inches (26 cm.) broad. It is written only on one side.

The second piece, *b*, is a fragment which constitutes the lower half of an exactly similar sheet written on both sides ("*b* recto" and "*b* verso"). This, in addition to its being a fragment only, is also far from being in so good a state of preservation as *a*. It appears at one time to have been exposed to damp for a considerable period. This has firstly resulted in the characters becoming more or less effaced in several places; upon the reverse side ("*b* verso") to such an extent that it has not been possible to obtain a photograph of this side. But while damp, the sheet must moreover have been subject to a great pressure or tension which has produced several ruptures, a considerable one slightly above the centre, in particular, and some smaller ones, while the upper part of the paper has become highly distorted. After having become dry and rigid again the lines in this part are very much displaced and undulating, which in connexion with the partial effacement of the writing renders the reading extremely difficult.

[1] Stein, loc. cit., pp. 29 seqq.



I. MS. in Turkish Runic Script from Miran. (M.I. XXXII, 006.) scale $\frac{1}{3}$.

The third fragment, *c*, consists of the upper, obliquely torn off part of a sheet, undoubtedly not the same as the one to which fragment *b* has belonged; partly because *c*'s paper is apparently somewhat wider than that of *b*, and partly because the sheet, if it contained both *c* and *b*, would be considerably longer than the sheet *a*.

The paper in all three fragments is homogeneous. It is a very coarse, brown, hand-made paper, bearing distinct traces of having been beaten out upon a board. I have had a quite small piece of it analysed in V. Stein's Analytical-Chemical Laboratory in Copenhagen. Unfortunately the piece was so small — I did not venture to take a larger piece — that it was not possible to arrive at a definite conclusion as regards the amount of glue or starch contained in it; it must at any rate have been inconsiderable, and probably irregularly distributed, which is also in accordance with the fact that the writing in many places strikes distinctly through the paper. The analysis of the paper proved that "the sample consisted of highly flossy fibres which must be explained as pertaining to hemp and perhaps also to flax; moreover, the presence of a single hair of hemp has been detected. A small quantity of fragments (epidermis and bast-cells) of grasses has also been found, the presence of which can scarcely be interpreted as originating from an intentional admixture, but must be owing to an accidental contamination".[1]

The writing is large and distinct—so far as it is not effaced. The instrument used for writing was a brush, and not a reed-pen. With a pointed instrument "blind" lines have been drawn with an intermediate space of about $\frac{9}{10}$ of an inch (14–15 mm.), and from these lines the characters depend. Their forms resemble nearly those

[1] As to paper from East Turkestan cf. J. Wiesner, "Ein neuer Beitrag zur Geschichte des Papiers" (Sitzungsber. der kais. Akad. der Wiss., Wien, Philos.-hist. Kl., cxlviii, 1904).

in other MSS. from Turkestan written in this kind of characters.[1] It may be noted that the sign for *äq* has the form ⊲, also frequently used elsewhere, with the angle turned towards the left and not reversely, as is partly the case in the Turfan MSS.[2] Before this character it is quite usual to insert a, strictly speaking, superfluous *i*, as *u* (*o*) before the sign *uq* (*oq*). It is, perhaps, by chance that the signs for *ld* (*lt*) and *nd* (*nt*) are absent, whereas *nč* occurs. Nor does the sign for the syllable *up*[3] which is characteristic of these regions occur. No distinction is made between the sounds *s* and *š*. Two signs are used to designate both of them: the one in connexion with back (and mixed) vowels (*s*[1]), and the other with front vowels (*s*[2]). Consequently, none of the modifications or new formations met with in certain Turfan MSS., as also, though differently, in inscriptions, occur to distinguish *s* from *š*.[4] The sign : is used to separate the words. Lastly, some designations of numerals occur: a relatively short and thick stroke, sometimes placed in the lower half of the line, and sometimes in the upper half of it, = 1, and two such strokes = 2.

As regards the contents, we here have the fragments of a register or lists of persons who may be presumed to have been either in the act of leaving the fort after having stayed there, or of having only passed by it in the one or the other direction and to whom a kind of passport had been granted or assistance given for their further journey. That the traffic was fairly brisk is proved by the fact that fragment *a*, at least, though it only deals with a single day, yet comprises a somewhat considerable number of names. It is natural that military persons appear to be mostly

[1] See especially A. v. Le Coq, "Köktürkisches aus Turfan" (Sitzungsber. Kgl. Preuss. Akad. Wiss., 1909, pp. 1047 seqq.), and V. Thomsen, "Ein Blatt in türkischer Runenschrift aus Turfan" (ibid., 1910, pp. 296 seqq.).

[2] Cf. v. Le Coq, loc. cit., pp. 1050, 1052.

[3] Cf. v. Le Coq, loc. cit., pp. 1050 seq.; Thomsen, loc. cit., p. 299.

[4] Cf. v. Le Coq, loc. cit., pp. 1054, 1059; Thomsen, loc. cit., p. 298.

mentioned, and the possibly turbulent conditions then existing may be an additional reason. This careful registration is in itself of no slight interest as regards the history of civilization. Linguistically, special interest attaches to the store of personal names here contained. Several of them are known from elsewhere, especially from the Old-Turkish inscriptions from Mongolia and Siberia; but, in addition to this, many new contributions are added to our knowledge of the Old-Turkish manner of naming.[1]

Now, there remains to be discussed the question regarding the age of the manuscript. The only direct indication of time contained in the manuscript itself is the date which occurs in the beginning of *a*: "The fourth month, the twenty-ninth." But we get no information at all regarding the year. It is evident, however, that it is written by a Turkish clerk who held an appointment at a Turkish or essentially Turkish garrison, and among other things it is unquestionable by reason of several Chinese titles (and names ?), such as *Sangun*, *Chigshi*, etc., that the fort and the country have been under Chinese rule. On the other hand, there appears to be no trace whatever of Tibetan in the MS. From this we may be justified in concluding that it is older than the time when the Tibetans, in the eighth century, established themselves here, remaining as late as the ninth century, when the fort was completely ruined.[2] Consequently, the MS. undoubtedly cannot be later than the middle of the eighth century A.D.; if anything, it is perhaps of somewhat earlier date, and the form of the letters as well as the texture of the paper corresponds fairly well with this supposition.

I shall now give the text with the translation.

[1] Cf. also Houtsma, *Ein türkisch-arabisches Glossar*, Leiden, 1894, pp. 25 seqq.

[2] M. A. Stein, loc. cit., p. 30.

a

1. *Törtinč*[1] *: (a)y : tooquz : otuzqa*
2. *un(a)γ(a)n čur : y(a)rïïqï : ur(u)ṅu : tudu*
3. *n : čigši : kä : y(a)rl(ï)γ : boltï :*
4. *(a)l(a)nï : ičiräki : y(a)rïïqï : čik :*
5. *bilgä : čigšikä : y(a)rl(ï)g : boltï :*
6. *otqa : könmiš : qül[ï]č : özikä :*
7. *y(a)rl(ï)γ : boltï : külüg : ur(u)ṅu*
8. *qa : bir : y(a)rl(ï)γ : boltï : küpä :*
   y(a)rïïq[2]
9. *y(a)rïïq : üčün : bir : y(a)rïïq : y(a)r*
10. *l(ï)γ : boltï : (a)l(a)nï : ičräki : südä*
11. *k(ä)lürmiš : üč : y(a)rïïq : da : ügäkä*
12. *: bir : y(a)rl(ï)γ : boltï : k(ä)dim : ur(u)ṅu*
13. *qa : | : (ä)d[č]ü*[3] *s(a)ṅun : tiräkä : | :*
14. *suγču : b(a)lïïq : da : kirmiš : y(a)rï*
15. *ïq : da : b(a)yïr*[2]*qular : qa : (a)ltï : y(a)rïïq :*
16. *tiginkä : | : b(a)rs q(a)n s(a)ṅunqa : | :*
17. *qutuz : ur(u)ṅu : qa : | : kül : čigši : i|||*[4]
18. *nisiṅä : | : s(a)r(ï)γčïrqa : | : k(ä)nsig : q*
19. *a* [sic] *: | : t(ä)ṅlig (a)pa : qa : | : qutluγ : qa : | :*
20. *süčürkä : | : ur(u)ṅu : s(a)ṅun : qa : | :*
21. *b(ä)čä (a)pa : ičräk : ikä : bir : y(a)rïïq : yo*
22. *suuq : birlä :*

b recto

[— — — — — — — —]

1. *ïn*[2]*al*[1] *: ur(u)ṅu : y(a)rïïqï :*[•]*mas : q*[*a :*]
2. *y(a)rl(ï)γ : boltï : yurta : (a)t : üčon* [sic [5]]

[1] An *ö* which was first written has run and has been blackened over, after which a new *ö* was written.

[2] Written thus between the lines; to be inserted in l. 8 after *bir*.

[3] The missing character has run; it resembles *č* if anything, not *g*.

[4] At the end of the line, after *i*, there is no character, but either a blot of ink or a character (*n*[2]?) which had been commenced and then effaced.

[5] Or clerical error for *üčün*?

3. *k(ä)lmiš : y(a)rïq : y(a)γmiš : tutuuq*
4. *qa : y(a)rl(ï)γ : boltï : bindir :*
5. *kä : y(a)r[ïq : y](a)rl(ï)γ : boltï :*
6. *yolta : (a)t : kögürm(i)š : (ä)rkä : | : y*
7. *(a)rïq : y(a)rl(ï)γ : boltï : külüg : s(a)ṅ*
8. *ın : qa : | : yos²uuq : y(a)rl(ï)γ : boltï*
9. *küräbir : ır(u)ṅu : s(a)ṅunqa : | :*
10. *qïlïč : | : b(a)rduuq : y(a)rl(ï)γ : bolt*
11. *ï : qočı : b(a)lïïq : da : k(ä)lmiš : qïl*
12. *ïč : küč : q[(a)r]a : qa : y(a)rl(ï)γ : boltï :*

b verso

1. [. . . . . .] : | : *ki* [. . .] .
2. *qdï y²ul[uq* or *a*] : *ır(u)ṅu : y(a)r*[. .]
3. [.] *y¹ïr²u*[. . . .]*kä ır(u)ṅu : qa : y(a)r*[*l(ï)γ*]
4. *boltï : lač*[. .] *b(a)yluuq : čq*(or *a*)*s²* [*y(a)r*]
5. *ïïqï : b(a)rs : ır(u)ṅu : qa : y(a)rl(ï)γ : bo*
6. *ltï* : [.]*r²kin²*[.]*s(a)ṅın : t²ir²*[. . .]
7. *y(a)rïïqin² : ïn²ıl¹ : u*[*r*]*(u)ṅuqa : y*[*(a)r*]
8. *l(ï)γ : boltï :*
9. *ut s(a)ṅun : y(a)rïïqïn : qïy(a)γ(a)n : ır*
10. *(u)ṅu : qa : b(ä)rdi*

c

1. *bučurqa : y(a)rïïq :*
2. *bir : ügäkä : bir : y(a)rïïq : b(a)rdï :*
3. *tüzmiš : kä : | : y(a)rïïq : qïy(a)γ(a)n : qa : bi*[*r*]
4. *y(a)rïïq : qulapa : ır(u)ṅuqa : | : y(a)rï*[*ïq* . . ?]
5. *qoñčï : l²(ä)r²kä* [sic !] : ‖ : *y(a)rïïq : t(a)yü*[. . . .]
6. *bir : köküzmäk : y(a)rï*[*ïq : y(a)rl(ï)γ* ?]
7. *boltï : (ä)läkül*[. . . . . *y(a)rï*]
8. *ïq : ïn²ančı*[— — — — —]
9. *ür*[— — — — — — —]

a

The fourth month, the twenty-ninth. To Unagan Chur's yariq Urungu Tudun Chigshi a yarlig was (granted). To Alani Ichiräki's yariq Chik Bilgä Chigshi a yarlig was (granted). To Otqa Könmish Qilich himself a yarlig was (granted). To Külüg Urungu were (given) one yariq and a yarlig. Concerning the yariq Küpä one yariq and a yarlig were (given). Of the three yariqs sent by Alani Ichräki from the army (there) was (granted) one yarlig to Ügä, 1 to Kädim Urungu, and 1 to Äd[ch ?]ü Sangun Tirä. Of the yariqs arrived from the town of Sugchu (there) were (given) six yariqs to the Bayirqus, 1 to Tigin, 1 to Bars Khan Sangun, 1 to Qutuz Urungu, 1 to the younger brother of Kül Chigshi, 1 to Sarig Chir, 1 to Känsig, 1 to Tänglig Apa, 1 to Qutlug, 1 to Süchür, 1 to Urungu Sangun, and to Bächä (?) Apa Ichräki one yariq together with a yosuq.

b recto

[— — — — — — — —]

To Inal Urungu's yariq [.]mash (?) a yarlig was (granted). To [Yag ?]mish Tutuq, the yariq who had come from the camp (?) with thirty horses (?),[1] a yarlig was (granted). To B(?)indir were (given) a yariq and a yarlig. To a man whose horse had dropped dead (?) on the way were (given) 1 yariq and a yarlig. To Külüg Sangun were (given) 1 yosuq and a yarlig. To Küräbir Urungu Sangun were given 1 sword (?) and 1 yarlig for going (?) (or: after he had gone ?). To Qilich Küch Q[ar ?]a a yarlig was (given).

b verso

[— — — — — — — —]

To the yar[iq of ? — —] Urungu [— —] Urungu a yar[lig] was (granted). To Lach[in ?] Bayl(?)uq[—]'s

[1] Or "for the sake of horses"?

yariq Bars Urungu a yarlig was (granted). To Inal U[ru]ngu, a yariq of [.]ärkin Sangun Tir[—], a yarlig was (granted).

Ut Sangun gave a yariq of his to Qiyagan Urungu.

c

To Buchur a yariq.

To Bir (?) Ügä one yariq went.

To Tüzmish 1 yariq, to Qiyagan one yariq, to Qul Apa Urungu 1 yariq, to the shepherds 2 yariqs. To Tai [—] one — (?) yariq [and a yarlig ?] were (given). [To] Äläkül [— —] Inanchu [— — —].

Notes to I

a, l. 2. *Yarïq* is a hitherto unknown word. Here, apparently, it is used, on the one hand, to designate an officer (?) dispatched for a special purpose by another and superior officer or by a man of rank. But, on the other hand, when it is stated in the list that to so-and-so one or more *yarïqs* from the fort have been given it appears to me that it rather suggests a military personage provided as an escort. The common, primary signification is no doubt "one who is detached", and I believe the word is nothing but a derivative from the verbal root *yar-*, "to split" ("to detach"). As, however, the sense is somewhat uncertain, and I have not been able to find a word which completely expresses the conjectured significations, I have retained the Turkish word in the translation.

a, l. 3. The Turkish *yarlïγ* is very much the same as that now frequently expressed by the better-known Persian word *farmân*, "a decree, an edict, an open letter which serves as a passport or introduction to other authorities." This word also I have retained in the translation.

a, l. 14. *Suγču* is the town Su-chou (肅州) in the Chinese province of Kansuh, Marco Polo's *Succiu*, Sukchu (H. Yule, *The Book of Ser Marco Polo*, London, 1871, i, p. 196). The old pronunciation of the syllable *su* (肅) was *suk*.

a, l. 15. The *Bayïrqus* were a Turkish tribe nearly related to the Uigurs and living north of the great desert.

a, ll. 21/22. *Yosuq* (see also *b* r., l. 8; cf. Chagatai, Eastern Turkī *yosun*, Teleut. *yozoq*, a rule, institution, custom) appears to denote one or more military persons of lower rank than a *yarïq* (?). Possibly "an orderly", "sergeant", or some such person; or possibly a command or detachment?

b r., l. 6. I assume that *kögür-* is related to the Eastern Turkī *kökrä-*, "to thunder," Osmanli *gürlä-* = (1) idem, (2) "die a sudden death".

b r., l. 11. *Qoču*, Chinese Huo-chou (火州), called later Qara-Khōja, near modern Turfan.

MS. II

Ch. 00331. (Plates II and IIIa.)

This MS., which was found in the wonderful deposit in the "Halls of the Thousand Buddhas" near Tun-huang,[1] must decidedly be characterized as the most remarkable, comprehensive, and also best preserved of all the MSS. found hitherto written in the Turkish runic script.

It is in the form of a little book, written upon excellent, thick and strong Chinese paper, yellow in colour. It consists altogether of fifty-eight leaves of equal size, or twenty-nine small sheets, about 5⅓ inches (13·6 cm.) high, and about 3⅛ inches (about 8 cm.) wide. The sheets are not stitched together, but glued together at the back, one by one. The glue has been so durable that, practically, it has not yet loosened. As there is no binding at all on the book, and as it has evidently been much read, the corners and the outmost leaves are somewhat worn and creased; but otherwise, owing to the excellent quality of the paper, it is as well preserved throughout as if it had been lately written.

The Turkish text begins upon the reverse page of the fifth leaf (I reckon this as p. 1; the original has no pagination) and ends upon the front page of the fifty-seventh leaf. As, with the exception of these two leaves, all the others are written upon both sides, the text comprises 104 pages in all. The two last pages (103 and 104) contain a postscript or colophon written in red ink. The first nine and the last three pages of the book had originally been blank; but afterwards, not only have these twelve pages been closely filled with writing in Chinese, but also the last three pages (102–4) of the Turkish text, together with the margin of the last but four (p. 101) and of p. 1, have been entirely covered with

[1] M. A. Stein, loc. cit., pp. 39 seqq.





II. Book in Turkish Runic Script from Tun-huang.
Ch.0033, pp. 1-4. scale $\frac{3}{5}$

Chinese writing, partly owing to which it is rather difficult to read what is written beneath—especially on pp. 103 and 104. Dr. Stein tells me (I myself am unable to verify it adequately) that these additions in Chinese are not in any way connected with the Turkish text.

The written column is rather small, about 3⅓ to 4 inches (8½ to 10 cm.) high and about 2 to 2⅛ inches (5 to 5½ cm.) wide. Upon a page written in full there are nine lines only, each line consisting of as many as eight to ten characters, including the signs for separating the words.

The writing is elegant and clear, and bears evidence of a practised hand. The writing materials used have been a brush and excellent, black Indian ink. On the other hand, what is written with red colour is more or less decidedly faded. On the whole, the characters agree in form with those in MS. I, as also with those which are met with in the fragments of manuscripts found in Turfan. It may be noted that the sign for *ïq* (see p. 184) is not used at all (*uq*, on the other hand, occurs frequently). With regard to the sounds *s* and *ś*, the case here is the same as in I: there are the signs s^1 and s^2 only, both expressing both *s* and *ś*.[1] As in I, so also here, we find none of the modifications of certain characters, by the addition of diacritical lines, which are found in some of the Turfan fragments. On the other hand, we often find the sign for the sound-combination *up*, hitherto known from the Turfan MSS. only, and before which a superfluous *u* is sometimes written, as before *uq* (compare p. 184). Moreover, we find a new sign, not hitherto known from elsewhere, for the syllable *ot* (and *ut*?), viz. ; it occurs three times, and only in the word *ot*, "grass." Of signs for consonantal compounds, are found *nd* (*nt*) and *nč*; before the latter is often added a superfluous *n* (*nnč*); but *ld*

[1] As in other sources, s^2 is often written after *ï* instead of s^1; thus always in the verbal affix *-mïš*. After *ï* n^2 likewise sometimes occurs for n^1, and, before *ï*, y^2 for y^1, e.g. $y^2 ïs^2 = yïš$ (XVII, p. 25).

(*lt*) does not occur. To separate the words two fine lines (,,) surrounded by a red circle are used (here expressed by :).

The book consists of sixty-five short, unnumbered chapters or paragraphs. Each of them is headed by a line composed of small, black circles filled with red and occurring in continually alternating combinations, e.g. oo oo oo, oooo cooo oooo, oo o oo, etc. In the following I designate these chapters by Roman numerals.

Each paragraph contains a small story, or, strictly speaking, it describes quite shortly some or other simple situation or mood in which nature, and especially animals, usually play a part. They may be compared more nearly to a series of small lyrical poems in prose. Almost every paragraph (except IV, X, XIII, XIV, XXI, XLVIII, and LI) ends with a kind of ethical decision: "This is good," or "This is evil", or the like.[1]

Now what is the meaning of this? And what, on the whole, is the object of the book? According to pp. 103 and 104 (the colophon) it is written for the use of two young students or schoolboys; therefore we may be justified in regarding it as a kind of moralizing reader.

[1] The only corresponding instance that I know of, which, however, can scarcely be interpreted similarly, is that from a Christian fragment from Turfan, published by v. Le Coq ("Ein christliches und ein manichäisches Manuskriptfragment in türkischer Sprache aus Turfan," Sitzungsber. Kgl. Preuss. Akad., 1909, pp. 1206, 1207), in which one of the two chapter headings preserved has the addition "This is good" (*üdgü ol*) and the other "This is evil" (*yavlaq ol*). Dr. v. Le Coq translates it: "dies ist gut, übel (anzuhören)." As here on p. 101, "this book is good (to read, for obtaining wisdom from)." Furthermore, the above-mentioned final decision is usually preceded by the words: "(he or it) says. Know ye this." As these words occur also when no such decision is added, and, on the other hand, are often separated from it by repeated punctuation marks or a blank space, I think that they do not really preamble the final decision, but only mark the conclusion of the story itself. As to the subject for *tir*, "(he or it) says," or "(they) say", I do not know, for example, whether it is the author or the principal person in the paragraph in question who is meant. In the translation I have omitted this word throughout.

I suppose also that it is some such book; but, on the other hand, I do not believe that this explains it fully.

In the postscript on p. 101 it is designated as *bu ïrq bitig*, "this *ïrq* writing" or "book", and from the postscript to LVII it is seen that *ïrq* is the designation of every single paragraph. This word I can only regard as being identical with the Osm. ارق *ïrq*, a rare, and now, no doubt, obsolete word, which is stated to signify the same as اوغور *oγur*, "(good) fortune, luck, chance."[1] This again is unquestionably related to the *ïrïm*, "divination, omen," which occurs in several northern Turkish dialects (Altai, Teleutic, etc.).[2] If we add to this what we read on pp. 101 and 102, that by the help of this book "every one becomes master of his own fate", then there appears to be but little doubt that the real or at least the secondary object of the book was of a superstitious nature; it has not only been a moral or moralizing book, but also an *ïrq-bitig*, "a fortune-book." Therefore, when it is said every time that this or that is good or evil it undoubtedly signifies, in particular, that it is either the one or the other regarded as an omen—wherefore the individual chapter itself is called an *ïrq*, an omen—and not, strictly speaking, according to a moral standard. This is confirmed by the fact that according to our conceptions, at least, there often appears to be so slight a connexion between the contents of a story and the moral thereof; or, also, the

[1] Zenker, *Dictionnaire Turc-Arabe-Persan*, Leipzig, 1866, i, p. 29 (referring to Hindoglu), and referring to Zenker, Radloff also, in his *Wörterbuch der Türk-Dialecte*, i, p. 1370. (The possibility of there being a connexion between our *ïrq* and the *yïr* or *ïr*, "a song," which occurs in several Turkish languages—should this occur to anybody—must be definitely dismissed.)

[2] Hence *ïrïmla-*, *ïrïmda-*, "tell fortunes"; *ïrïmčï*, "a soothsayer." Compare also Altai, Teleutic, Kirghiz, etc., *ïrïs*, "fortune, chance." See Radloff, *Wörterbuch*, i, pp. 1368, 1370; V. Verbitzki, *Slovar' altaiskago i aladagskago narêčiy tiurkskago yazïka*, Kasan, 1884, p. 458 seq.

latter may be so vague ("both evil and good," or "either evil or good", see paragraphs V, XI, XVIII, LV, LVII, and LXIV) that it can only with difficulty be regarded as a real moral criticism of the contents. The basis for the signification of the warning, the short story or the situation narrated, may be supposed either to be a dream [1]—although the description is usually so specialized that it would be very remarkable for anyone to dream just in such a manner—or sometimes, perhaps, something that directly meets one in life, or it may also undoubtedly be, and perhaps as a rule is, but a shifting framework for an oracular response which is sought, for instance, by opening the book at random. Analogous instances undoubtedly occur in abundance in the literature of Central and East Asia; but I must leave it to others to point out more closely all details in that respect. I only want to emphasize the fact that several of the details are so closely connected with the mode of living of the Turks that, as far as these paragraphs are concerned, it is impossible to conceive that they are translations from another language.

The book is written in a somewhat brief and concise style, undoubtedly in prose; at least, I have not been able to trace any real metre. As characteristic features I may mention, on the one hand, the frequent occurrence of parallelism of sentences [2] (that in this case the two parallel phrases, usually, also have the same or almost the same number of syllables, is quite natural and cannot be alleged as a proof of a metre). On the other hand, I want to draw attention to the marked endeavour towards alliteration

[1] Professor F. W. K. Müller, of Berlin, to whom I had orally mentioned the contents of this remarkable book before the signification of *ïrq* had become clear to me, immediately advanced the supposition that it might probably be a dream-book of similar nature to those known from the Chinese.

[2] Cf. *Inscriptions de l'Orkhon déchiffrées* par Vilh. Thomsen, Helsingfors, 1896, p. 96.

met with in several places. This alliteration—which may often occasion a somewhat far-fetched choice of words—is found especially, but not exclusively, in connexion with the above-mentioned parallelism, so that it connects every single one of the two parts more closely together to a unity and distinguishes it more decidedly from the other part, e.g., *sarïγ—sabčï*, *yazï(?)γ—yalabač* (XI); *yarïn yaṅrayur*, *kičä käṅräṅür* (XXII); *öküš—ögrünčüṅ*, *qobï—qorqïnčïṅ* (XXXVI); *sïnuqïṅïn säpär*, *üzükiṅin ulayur* (XLVIII); *tïγ—tigrät*, *yazï(?)γ—yadrat* (L); *yašïl—yaylaγïm*, *qïzïl—qïšlaγïm* (LI); *yaγaq—yaylaγïm*, *qušluγ—qïšlaγïm* (LVI); *yïlqa—yïdïtmayïn*, *ayqa—artatmayïn* (LIX); etc.

Linguistically, considerable interest attaches to the book, especially on account of the rich supply of words contained in it. Many of the words I have not as yet succeeded in explaining; therefore, in this preliminary note I have either been obliged to leave them untranslated, or have only been able to supply a conjectural translation of them according to the context. There are other words, mostly concerning daily life, which can, with more or less certainty, be compared with familiar words from the modern Turkish languages; but many of these words, as far as I know, have not previously been demonstrated at so early a linguistic stage or in the older forms we have here before us. The fact should be emphasized that some of the words of this nature now appear to be retained only in the more remote, northern Turkish dialects, or, at any rate, to agree more closely with forms occurring in them. Some examples illustrating this will be given in the notes.

Unfortunately, nothing can be stated with certainty regarding the time when the book was written, only it was, no doubt, written later than the MS. M.I. xxxii, 006, and later than the middle of the eighth century A.D. More probably, perhaps, it dates from the beginning of the ninth century. The note contained at the end of the book (p. 103),

that it was written in "the year of the tiger", explains nothing. It is the third year of the twelve-years cycle in use in East and Central Asia, and "the year of the tiger" was e.g. 750 A.D., and every twelfth year before and after that time, as for instance 810, 822, etc. Nor can it be definitely settled whether the book is of Buddhistic or of Manichæan origin; but most outer and inner criteria speak in favour of the latter. Judging from the other documents we have from East Turkestan, in the runic script, it also appears as if this script has been used chiefly in Manichæan circles.

I shall now give a transcription of the text (where the numbers in the margin indicate the pages of the original), with the translation placed opposite to it. As I think it unnecessary to print each of the short lines of the book separately, I use | to designate the beginning of a new line, and || to indicate the beginning of a new page.

In the text I make no special reference to the notes which follow, merely arranging these according to the numbers of the paragraphs. Therefore, with each paragraph, I beg the reader to compare the notes concerned.

1 I. *T(ä)n:si:m(ä)n:|y(a)r(ï)n: kičä : | (a)ltun : örgi|n : üzä : olu|rup(a)n : m(ä)ńil(ä)y|ür : m(ä)n : (a)nča : | bilińl(ä)r : | (ä)dgü : ol :*

2 || II. *ala:(a)tlïγ:y|ol:t(ä)ńri : ml(ä)n : y(a)r(ï)n : ki|čä : (ä ?)šür : m(ä)n | : utru : (ä)ki : | (a)yl(ï)γ : kiši : | oγlïn :*

3 *soq|ušmïš : kiši : || qorqmïš : | qorqma:t|im(i)š : qut:b|irg(ä)y : män : | timiš : (a)nča : biliń : | (ä)dgü : ol :*

4 III. *(a)ltun : q(a)n(a)tl||(ï)γ : t(a)l(ï)m: q(a)r|a : quš : m(ä)n:| t(a)n(ï)m : tüsi: | t(a)qï : tükä : |*

I. I am Ten-si (i.e. the Chinese Emperor). Early and late I enjoy sitting on the golden throne. Know ye this. This is good.

II. I am the Way-God on a piebald horse. Early and late I amble (?) along. He met a two-month-old child of man. The man was afraid. "Fear not; I will give you blessing," said he. Know this. This is good.

III. I am a golden-winged, bold (?) black-eagle. The appearance of my body may

m(ä)zk(ä)n : t(a)l|uyda : y(a)t-(ï)p|(a)n : t(a)pladu|q(i)mïn :
tu||t(a)r : m(ä)n:s(ä)b|dük(i)min: yi|yür : m(ä)n : (a)nd|aγ : külčlüg : | m(ä)n : (a)nča : bi|liṅl(ä)r : : | (ä)dgü : ol :

|| IV. *örüṅ : s(ä?)ri : | toγ(a)n : quš | : m(ä)n : čïnt|(a)n : ïγ(a)č : üzä | : oluruup(a)n : | m(ä)ṅil-*
(ä)yür : | m(ä)n : (a)nča : bi||liṅl-(är) : :

V. | *b(ä)g : (ä)r : yont|ïṅ(a)rı : b(a)rmï|š : aq : bisi : | qulunla-mï|š : (a)ltun : tu|yuγlug :*
(a)dγ|(ï)rl(ï)q : y(a)raγ||(a)y : t(ä)bäsiṅ|(ä)rü : b(a)rmïš : | örüṅ : iṅ|g(ä)ni : butul|lamïš : (a)ltu|n : budll(u)γ : | buγral(ï)q : | y(a)raγ(a)y : (ä)bi|ṅ(ä)rü :
k(ä)lm||iš : üčünč : q|unčuyï : urï|l(a)nmïš : b(ä)gl|ik : y(a)-raγ(a)y : | tir : m(ä)ṅili|g : b(ä)g : (ä)r : (ä)rm|iš : añïγ : (ä)dg|ü : ol : :

|| VI. *(ä)d(ï)γlï : toṅ|uzlï : art : | üzü : sooq(u)š|mïš : (ä)rmiš : | (a)d(ï)γ(iṅ) : q(a)r-n|ï : y(a)r(ï)lmïš (:) | toṅuzuṅ : |*
(a)zïγï : sïnm||iš : tir : (a)nča | : biliṅ : : | y(a)bl(a)q : ol : :

VII. *(ä)r : t(ä)rkl(ä)yü : | k(ä)lir : (ä)dgü : | söz : s(a)b :*
(ä)lt|i : k(ä)lir : ti||r : (a)nča : bili|ṅl(ä)r : : | (ä)dgü : ol :

VIII. *(a)ltun : b(a)šlïγ | : yïl(a)n : m(ä)n : | (a)ltun :*

not yet be fully developed. Lying (in wait ?) near the sea I preserve those I am fond of; those I love, I feed on. So strong am I. Know ye this.—This is good.

IV. I am a white—(?) falcon. I enjoy sitting on the sandal-wood trees. Know ye this.

V. A prince went to his stud-horses. His white mare had brought forth a colt. The stud of golden-hoofed stallions will thrive. He went to his camels. His white she-camel had brought forth a young male camel. The stud of golden- —ed (?) he-camels will thrive. He came to his house. Thirdly, his wife had brought forth a male child. "The princely house will thrive," says he. The prince was happy. This is evil and good.

VI. A bear and a wild boar had met in a mountain pass. The belly of the bear was torn open; the tusks of the wild boar were broken. Know this.—This is bad.

VII. A man comes running. He comes bringing good words and messages. Know ye this.—This is good.

VIII. I am a golden-headed snake. When they had cut

13 *quru|γs(a)q(ï)mïn : || qïl(ï)čïn : k(ä)s|ip(ä)n : özüm : | yol : in²t²i|n² : b(a)š(ï)mïn : | yol : (ä)bint|(i)n : tir : (a)nča : | biliṅl(ä)r : : | y(a)bl(a)q : ol : :*

open my belly with a sword I myself (was thrown) out of the way (?), my head (they threw out ?) from the houses (?) on the way. Know ye this. This is bad.

14 *|| IX. uluγ : (ä)b : ör|t(ä)nmiš : q(a)tï|ṅa : t(ä)gi : q(a)l|m(a)-duq : böki|ṅä : t(ä)gi : qod|m(ad ?)uq*[1] *: tir : (a)nča : | biliṅl(ä)r : : | y(a)bl(a)q : ol : :*

IX. A large house was burnt down. Not even a layer (?) of it remained, not even its enclosure (?) was left. Know ye this.—This is bad.

15 *|| X. s²n²g(ä)n² : b(a)rs : | m(ä)n : q(a)muš : | ara : b(a)š(ï)m : (a)nd|(a)γ : (a)lp : m(ä)n : | (ä)rd(ä)mliq : m|(ä)n : (a)nča : bili|ṅl(ä)r : :*

X. I am a —(?) tiger. My head is between the reeds. So brave am I, so clever am I. Know ye this.

16 *|| XI. s(a)r(ï)γ : (a)tl(ï)γ : s(a)bčï : y(a)z(ï ?)γ : (a)t|l(ï)γ : y(a)l(a)b(a)č : (ä)dg|ü : söz : s(a)b : (ä)l|ti : k(ä)lir : ti|r : (a)nča : biliṅ | (a)ñïγ : (ä)dgü : ol :*

XI. A messenger comes upon a yellow horse, an envoy upon a lazy (?) horse, bringing good words and messages. Know this. This is evil and good.

17 *|| XII. (ä)r : (a)bqa : b(a)rmï|š : t(a)γda : q(a)ml|(a)mïš : t(ä)ṅrid|ä : (ä)rkl(i)g : ti|r : (a)nča : biliṅ|l(ä)r : : | y(a)b(ï)z : ol : :*

XII. A man went hunting. Upon a mountain he performed shaman tricks (?) and (became) powerful in heaven. Know ye this.—This is ill.

18 *|| XIII. t(ä)ṅriliq : | qurtγa : yu|rt(d)a : q(a)lmïš : | y(a)γl(ï)γ : q(a)mïč | : buluṅ(ï)n : y(a)lγ|-(a)yu : tirilm|iš : ölümdä : |*

XIII. A pious old woman stayed at home. By licking the edges of a greasy spoon she lived and escaped death. Know ye this.

19 *ozmïš : tir : || (a)nča : biliṅ-l(ä)r| : : |*

XIV. quzγunuγ : | ïγ(a)čqa : bam|ïš : q(a)t(ï)γtï : b|a : (ä)dgüti : ba | : tir : (a)nča : b|iliṅl(ä)r : :

XIV. They tied a raven to a tree. Tie it tightly, tie it well. Know ye this.

[1] MS. *qod|muq*.

20 || XV. *üzä : tum(a)n : | turdï : (a)sr|a : toz : t|urdï : qu|š : oγ(l)ï*[1] *: uč|a : aztï : | kiyik :*
21 *o|γlï : yügü||rü : azt|ï : kiši : o|γlï : yorï|yu : aztï : | y(a)na : t(ä)ŋri | : qutïnta : | üčünč : yïl|ta : qop : (ä)s|(ä)n : tükäl :*
22 || *körüšm(i)š : | qop : ögir|är : s(ä)binür | : tir : (a)nča : | biliŋl(ä)r : | (ä)dgü : ol :*

XV. The fog was hanging above, the dust was lying below. The young bird went astray while flying; the young deer went astray while running; the child of man went astray while walking. By the blessing of Heaven they all met again in the third year, hale and hearty. They all rejoice and are glad. Know ye this. This is good.

23 || XVI. *turuq : (a)t : s|(ä)mriti : yi|rin : öp(ä)n : | yügürü : b|(a)rmïš : utr|u : yirdä : |*
24 *oγrï : sooq|ušup : tut||uup(a)n : minm|iš : yiliŋä | : qudursuγ| ïŋnïŋa : t(ä)g|i : y(a)γrïp(a)n : | q(a)mš(a)yu : um|atïn : turu|r : tir : (a)nča : b|iliŋ : y(a)bl(a)q(:)| ol :*

XVI. A lean horse rushed off having bethought itself of the place where (it had previously been) fattened. There a thief met it, caught it, and mounted it. Galled even to — — (?), he stands incapable of movement. Know this. This is bad.

25 || XVII. *özlük : (a)t : öŋ | : yirdä : (a)r(ï)p : oŋuup : turu : | q(a)lmïš : t(ä)ŋr|i : küčiŋä : t|(a)γ : üzä : yol : | sub : körüp|(ä)n*[2] *: yïš : üzä : ||*
26 *y(a)š : ot : körü|p(ä)n : yorïyu | : b(a)rïp(a)n : sub(:) | ičip(ä)n : yaš| : yip(ä)n : ölü|mdä : ozmïš| : tir : (a)nča : bi|liŋl(ä)r : : | (ä)dgü : ol :*

XVII. A riding horse remained standing at the first (?) place, exhausted and languishing. Thanks to Heaven's power it saw way and water upon a mountain, and upon the forest-clad hills it saw fresh grass and went thither. By drinking the water and eating the fresh grass it escaped death. Know ye this.—This is good.

27 || XVIII. *k(ä)räkü : ičï : | nä : t(ä)g : ol : | tügünüki : | nä : t(ä)g : ol : | köz(ü?)nükki : | nä : t(ä)g : kör|üklüg : ol :*

XVIII. How is the interior of the tent-trellis? How is its vent for smoke? How beautiful is (the view from?)

[1] MS. *oγï, uγï*, no doubt clerical error for *oγlï*.
[2] The writer has omitted the lower oblique line in *k*.

28 *(ä)g|ni : n(ä)t(ä)g : (ä)dg||ü : ol : b(a)γ(ï)šü(:) | nä : t(ä)g : b(a)r | : ol : tir : (a)nč|a : biliṅl|(ä)r : (a)ñïγ : (ä)d|gü : ol : :|*

29 XIX. *aq : (a)t : q(a)rš||(ï-) sïn : üč : b|oluγta : t|(a)lu-lap(a)n : (a)γ|(a?)nqa : ötü|gkä : ädmï|š : tir : qor|qma : (ä)dgüt|i :*
30 *ötün : (a)y|ïnma : (ä)dgü||ti : y(a)lb(a)r : t|ir : (a)nča : bili|ṅ : (ä)dgü : ol :*

XX. *titir : buγ|ra : m(ä)n : ör|üṅ : köpük|ümin : s(a)č(a)r : ||*
31 *m(ä)n : üzä : | t(ä)ṅrikä : | t(ä)gir : (a)sr|a : yirkä : | kirür : t|ir : udïγm|(a)γ : odγur(u)*[1] *: | y(a)t(ï)γlïγ : | turγ(u)ru : ||*
32 *yorïyur : | m(ä)n : (a)nd(a)γ : k|üčlüg : m(ä)n (:) | (a)nča : biliṅl|(ä)r : (ä)dgü : ol :*

XXI. *q(a)ra : öpgü|k : yïl : y(a)ru : | m(a)zq(a)n : t(ä)di : ||*
33 *ödm(ä)ṅ : kör|m(ä)ṅ : ürk(i)tt|-(i)ṅ : tir : (a)nča : b|il(i)ṅ : : |*

XXII. *uzuntonlu|γ : küz(ü)ṅ-*
34 *üsi|n : kölkä : || üčγ(ï)nmïš : | y(a)r(ï)n : y(a)ṅray|ur : kičä : k|(ä)ṅränür : ti|r : (a)nča : biliṅ|l(ä)r : muṅluγ | : ol : añïγ : | y(a)bl(a)q : ol :*
35 *|| XXIII. oγl(a)n : k(ä)kük : | t(ä)zkin : bu|ltï : ču(?)k : | tiṅ :*

its window (?)? How good is its roof (?)? How is its cordage? Know ye this. This is evil and good.

XIX. A white horse, intending to reform its antagonist (?) in (the?) three existences (?), referred it to penance (?) and prayer. It says: "Fear not! Pray well! Do not be afraid! Implore well!" Know this. This is good.

XX. I am a —(?) male camel. I disperse my white froth. It reaches to heaven above, and penetrates the earth beneath. It says: "I go on my way awakening those who sleep and causing those who rest to arise. So strong am I." Know ye this. This is good.

XXI. A black hoopoe (?) may not become domesticated (literally "brightened") in a year. It said: "Do not —(?), and do not look at me; you have frightened me." Know this.

XXII. A monk dropped his bell into a lake. In the morning it tinkles, in the evening it jingles. Know ye this. This is painful. It is evil and bad.

XXIII. A boy found a cuckoo (?) roaming about —(?).

[1] MS. *odγur*, which cannot be right.

qut|luγ : bol|zun : tir : | (a)nča : biliṅ|l(ä)r : (ä)dgü : ol :

Would that it might be happy! Know ye this. This is good.

36 || XXIV. *t(ä)glük : qul|un : irk(ä)k : | yonda*[1] *: (ä)mig : | tiläyür : | kün : ort|u : yütürük | : tün : ort|u : qanta :*

37 *n|(ä)güdä : bol||γ(a)y : ol : ti|r : (a)nča : biliṅ|l(ä)r : y(a)b(ï)z : ol : : |*

XXIV. An afflicted foal applies to a male horse to be healed. In the middle of the day being loaded, in the middle of the night being bloody, in which (condition) is it to be? Know ye this. This is ill.

XXV. *(ä)ki : öküz|üg : bir :*

38 *b|uq(a)rsïqa : || kölm(i)š : q(a)m|š(a)yu : umati|n : turur : | tir : (a)nča : bi|liṅ : y(a)bl(a)q : | ol : : |*

XXV. Two oxen were bound together with one fetter. They stand without being able to move. Know this. This is bad.

XXVI. *t(a)ṅ : t(a)ṅl(a)rd|ï :*

39 *udu : yir : || y(a)rudï : ud|u : kün : to|γdï : q(a)m(ï)γ : | üzä : y(a)ruq : | boltï : tir : | (a)nča : biliṅ : | (ä)dgü : ol : :*

XXVI. The morning dawned. Then the earth brightened. Then the sun rose and the light shone over everything. Know this. This is good.

40 || XXVII. *b(a)y : (ä)r : qoñï : | ürküp(ä)n : | b(a)rmïš : bö|rikä : sooq|ušmïš : bö|ri : (a)γzï : (ä)m|simiš : (ä)s(ä)n : | tüük(ä)l :*

41 *bolm||mïš* [sic!] *: tir : | (a)nča : biliṅ|l(ä)r : (ä)dgü : | ol : |*

XXVII. A rich man's sheep took fright and went away. It met a wolf. The wolf's mouth (still) sucked (?). (The sheep) was hale and hearty. Know ye this. This is good.

XXVIII. *q(a)n : olurup|(a)n :*

42 *ordu : | y(a)pmïš : il||i : turmïš | : tört : bu|luṅt(a)qï : | (ä)dgüsi : uy|urï : tiri|lip(ä)n : m(ä)ṅ|il(ä)yür : b(ä)d|izl(ä)yür : |*

43 *tir : (a)nča : || biliṅl(ä)r : | (ä)dgü : ol : |*

XXVIII. After having ascended the throne, a Khan built a capital. His kingdom remained firm. The best and cleverest (?) from the four quarters of the globe enjoy gathering there, and adorn it. Know ye this. This is good.

XXIX. *oyma : (ä)r : | oγl(a)n-*

ïn : | kišisin : | tutuγ : ur|up(a)n : usïč : | oy(u)γ : (a)l(ï)p :

44 || *b(a)rmïš : oγ|lïn : kišis|in : utuz|m(a)duq : y(a)na : |tooquz-*

XXIX. A gambler (?) staked his son(s) and his servants. He went away after having won the hazardous (?) game. Without losing his son(s) and

[1] i.e. *yontda*.

on : | boš : qoñ : | utmïš : oγ|lï :
45 *yutuz|ï : qop : ög||ir(ä)r : tir : | (a)nča : biliń|l(ä)r : (ä)dgü | : ol :*

XXX. *čïγ(a)ñ : (ä)r : o|γlï : q(a)zγ|(a)nčqa : b(a)rm|ïš : yolï :*
46 *y||(a)ramïš : ög|irä : s(ä)bïn|ü : k(ä)lir : ti|r : (a)nča : bili|ńl(ä)r : (ä)dgü (:) | ol : : |*

XXXI. *b(a)rs : kiyik : ||*
47 *(ä)ńkä : m(ä)ńk|ä : b(a)rmïš : | (ä)ńin : m(ä)ńi|n : bulmïš : | bulup(a)n : u|yasïńaru : | ögirä : s(ä)b|inü : k(ä)lir | : tir :*
48 *(a)nča : || biliń : (ä)dg|ü : ol : : |*

XXXII. *bir : t(a)b(ï)lqu : | yüz : bolt|ï : yüz : t(a)b|(ï)lqu :*
49 *miń : | boltï : miń : || t(a)b(ï)lqu : tü|m(ä)n : boltï : | tir : (a)nča : b|ilińl(ä)r : : |(a)s(ï)γï : b(a)r : | (ä)dgü : ol : : |*

50 XXXIII. *ki[d]izig*[1] *: || subqa : su|uqmïš : t(a)qï : | ur : q(a)t(ï)γ-dï : | ba : ti[r]*[2] *: (a)nča : | bilińl(ä)r : | y(a)bl(a)q : ol :*

XXXIV. *q(a)n : sükä :*
51 *b||(a)rmïš : y(a)γï|γ : s(a)nnč-mïš : | köčürü : | qonturu : | k(ä)lir : özi | : süsi : ögi|rä : s(ä)binü | : ordusïń|(a)ru :*
52 *k(ä)lir : || tir : (a)nča : bi|liń-l(ä)r : : | (ä)dgü : ol : |*

XXXV. *(ä)r : sükä : b|(a)rmïš : yol|ta : (a)tï : (a)rm|ïš : (ä)r :*

his servants he won again ninety stray sheep. His son(s) and his attendants all rejoice. Know ye this. This is good.

XXX. A poor man's son sallied forth in search of gain. His journey was successful. He comes rejoicing and glad. Know ye this. This is good.

XXXI. A tiger went out in search of game and prey. It found its game and prey, and after having found it comes to its den rejoicing and glad. Know this. This is good.

XXXII. One spiræa becomes a hundred; a hundred spiræas become a thousand; a thousand spiræas become ten thousand. Know ye this.—There is profit hereby. This is good.

XXXIII. The felt is put into water. Still beat it, tie it tightly. Know ye this. This is bad.

XXXIV. A Khan went to the army (i.e. in war) and conquered the enemy. He comes home permitting them to nomadize and settle down (wherever they please). He himself and his army come to his capital rejoicing and exceeding glad. Know ye this.—This is good.

XXXV. A man proceeded to the army. His horse got tired

[1] See the note to this paragraph. [2] MS. *tii*.

53 *qoγ|u : qušqa : || soqušm(ï)š : | qo·γu : quš : | q(a)natïña : | urup(:) (a)nïn*[1] *: | q(a)lïyu : b(a)r|ïp(a)n : ögiṅ|ä : q(a)ṅïña : | t(ä)gürmiš : | ögi : q(a)ṅï : ||*

54 *ögir(ä)r : s(ä)b|inür : tir | : (a)nča : biliṅ|l(ä)r : : | (ä)dgü : ol :*

XXXVI. *öküš : (a)tl(ï)γ : | ögr(ü)nčüṅ : y|ooq : qobï : ||*

55 *(a)tl(ï)γ : qor|q(ï)nčïṅ : yooq : | učruγluγ | : qutuṅ : y|ooq : tir:(a)nča | : biliṅ|(ä)r | : (a)ñiγ : y(a)bl(a)q | : ol : : |*

XXXVII. *bir : q(a)rï : ||*

56 *öküzüg : | bilin : bi|čä : qomu|rsγa : yi|miš : q(a)mš|(a)yu : umatï|n : turur : | tir : (a)nča : b|iliṅl(ä)r : | y(a)bl(a)q : ol :*

57 || XXXVIII. *q(a)mïš : ar|a : q(a)lmïš : | t(ä)ṅri : una|m(a)duq : (a)bïnč|u : q(a)tun : b|olzun : ti|r : (a)nča : bil|iṅl(ä)r : (ä)dgü(:) | ol : :*

58 || XXXIX. *|(a)t|ïγ*[2] *: t(ä)r|trü : kišä|miš : q(a)mša|yu : umatï|n : turur : | tir : (a)nča : bi|liṅl(ä)r : : | y(a)bl(a)q : ol (:)*

on the way. The man met a swan. The swan placed him upon its wings and flew up with him. It brought him to his mother and father. His mother and his father rejoice and are exceeding glad. Know ye this.—This is good.

XXXVI. The fact of having many horsemen will give you no satisfaction; you have no (reason to) fear wanting horsemen. Your luck is not (dependent upon) the extreme (?). Know ye this. This is evil and bad.

XXXVII. An old ox was being eaten by ants, by their gnawing around its body. It stands without being able to move. Know ye this. This is bad.

XXXVIII. She lives among the reeds. I wish she may have the consolation of becoming queen (or mistress), (though) not favoured by Heaven. Know ye this. This is good.

XXXIX. A horse was fettered awkwardly. It stands without being able to move. Know ye this.—This is bad.

[1] MS. *urupnïn*, read *urup (a)nïn*, or better *urup[(a)n:] (a)nïn*.

[2] The MS. has *t(a)γïγ*, "the mountain," which makes no sense whatever. I have supposed that it is a clerical error for *(a)tïγ*, "a horse." The writer has perhaps first written *tγ*, i.e. *(a)t(ï)γ*, which he afterwards intended to alter to the more distinct *(a)tïγ*, but then he forgot to efface the first γ.

59 || XL. *t(a)l(ï)m : urï : | y(a)r(ï ?)nča : y(a)s|ïčïn² : y(a)l|(ï)m : q(a)y(a)γ : y|(a)ra : uruup(a)n | : y(a)lïŋusun | : yorïyur : | tir : (a)nd(a)γ : ||*
60 *(a)lp : (ä)rmiš : ⌜(a)nča : biliŋ|l(ä)r : : | (ä)dgü : ol : |*

XLI. *örüŋ : s²r²i : | ing(ä)k :*
61 *boz|aγul(a)čï : b||olmiš : ölg(ä)y : m(ä)n : tim|(i)š : örüŋ : s²|r²i : irk(ä)k : | bozaγu : k(ä)l|ürmiš : ïd|uqluq : y(a)ra|γ(a)y : ülügd|ä :*
62 *ozmïš : || tir : (a)nča : bil|iŋ : (ä)dgü : ol : |*

XLII. *uzuntonlu|γ : idišin : | (a)y(a)qïn : qod|up(a)n : b(a)r-*
63 *miš | : y(a)na : (ä)dgüt||i : s(a)qïnmïš : | idiš(i)mtä : | (a)y(a)q(ï)mta : ön|i : q(a)nnča : b(a)r|ïr : m(ä)n : ti|r : y(a)na : k(ä)l|miš : idisi|n : (a)y(a)qïn :*
64 *(ä)s(ä)n| : tüük(ä)l : bul||miš : ögïr|(ä)r : s(ä)binür | : tir : (a)nča : | biliŋl(ä)r : | (ä)dgü : ol : |*

XLIII. *toγ(a)n : üg|üz : qušï :*
65 || *qušl(a)yu : b(a)rmïš : utr|u : t(a)l(ï)m : q(a)r|a : quš : qo|pup(a)n : b(a)rm|ïš : tir : (a)nča | : bil(i)ŋl(ä)r : | y(a)bl(a)q : ol :*
66 || XLIV. *toγ(a)n : quš : | t(ä)ŋrid(i ?)n : q|odï : t(a)b(ï)-šγ|(a)n : tip(ä)n : q|(a)pmïš : toγ|(a)n : quš : tïr|ŋ(a)qï :*
67 *sučul|unmïš : y(a)na : || tïtïn-mïš : | toγ(a)n : quš|uŋ : tïrŋ(a)q|ï : ögüšüp|(ä)n : q(a)lïyu (:) | b(a)rmïš : t(a)b|(ï)-šγ(a)n : t(ä)risi| : önüš(ü)p(ä)n : |*

XL. A bold (?) youth — (?) hit a steep rock with his arrow and cleft it. He goes along quite alone and says: "Such a gallant achievement it was." Know ye this.—This is good.

XLI. A white — (?) cow was going to calve. It said: "I shall die." They brought (her) a white — (?) bull-calf. Destiny will be fulfilled. She escaped the (supposed) fate. Know this. This is good.

XLII. A monk departed leaving his cup and his bowl. He again reflected well. He says: "Wherever else am I to go, away from my cup and my bowl?" He returned and found his cup and his bowl safe and sound. He rejoices and is exceeding glad. Know ye this.—This is good.

XLIII. A falcon, the bird of the river (?), went out hawking. A bold (?) black-eagle rose and went towards it. Know ye this. This is bad.

XLIV. A falcon from heaven fell on it, saying: "A hare!" The claws of the falcon slipped (?), and were held in check. The falcon flew up after having had its claws worn (?). The hare ran away after having had its coat torn off (?). "Thus!" it says. Know

68 *yügürü : b‖(a)rmïš : (a)nd(a)γ : | tir : (a)nča : b|iliṅl(ä)r : | y(a)b(ï)z : ol : |*

XLV. *kiyik : oγ|lï : m(ä)n :*
69 *ots|uz : subsu‖z : q(a)ltï : uy|ïn : n(ä)čük : yo|rïyïn : tir : | (a)nča : biliṅ|l(ä)r : y(a)b(ï)z : | ol : : |*

70 XLVI. *t(ä)bä : titi‖gkä : tüšm|iš : b(a)sïnu : | yimiš : öz|in : tilkü(:) | yimiš : tir : | (a)nča : bil(i)ṅl|(ä)r : y(a)b-(la)q (:) | ol : :*

71 ‖ XLVII. *(ä)r : ömäl(ä)yü : | b(a)rmïš : t(ä)ṅ|rikä : sooq|uš-mïš : qu|t : qolmïš : | qut : birm|iš : (a)γ(ï)l(ï)ṅta : | yïlqïṅ :*
72 *bo‖lzun : özü|ṅ : uzun : b|olzun : ti|miš : (a)nča : b|il(i)ṅl(ä)r : | (ä)dgü : ol :*

XLVIII. *q(a)ra : yol : ‖*
73 *t(ä)ṅri : m(ä)n : | sïnuqïṅïn : | s(ä)p(ä)r : m(ä)n : | üzüükiṅin : | ulayur : | m(ä)n : ilig : | itmiš : m(ä)n : | (ä)dgüsi : bo|lzun :*
74 *tir : ‖ (a)nča : bil(i)ṅl|(ä)r : : |*

XLIX.[1] *b(a)rs : kiyi|k : (ä)ṅl(ä)yü : m(ä)ṅ|l(ä)yü : b(a)rmïš | : ortu : yir|dä :*
75 *m(a)γ(a)qa : | sooqušmïš:‖ s^2r^2i : m(a)γa : | y(a)l(ï)m : q(a)yaq|a : önüp : b|(a)rmïš : ölü|mtä : ozm|iš : ölümtä (:) | ozup(a)n : ög|irä : s(ä)bin|ü : yorïyur (:) ‖*

ye this. This is ill.

XLV. "I am a young deer. Without grass and without water how shall I be able (to manage)? Whither shall I go?" Know ye this. This is ill.

XLVI. A camel fell into a pit (?). Reassuring itself, it ate; but it itself was eaten by a fox. Know ye this. This is bad.

XLVII. A man went creeping along. Then he met God and asked him for blessing. He gave him his blessing and said: "Would that you might get horses in your horse-fold! May your life be long!" Know ye this. This is good.

XLVIII. I am the black Way-God. What is broken off for you, I put on; what is torn for you, I piece together. I have organized the kingdom. Would that it might fare well! Know ye this.

XLIX. A tiger went out to search for game and prey. On its way it met a — (?). The — — (?) ascended a steep rock and was saved from death. After having been saved from death it roams about rejoicing

[1] The writer had here begun to rewrite the first 3–4 lines of paragraph XLVIII. He has, however, carefully scraped it out again and written this paragraph above it; but that which had first been written is still faintly discernible beneath the new script.

76 *tir : (a)nča : b|ilin : (ä)dg|ü : ol : :*

L. *tïγ : (a)t : qu|druuqïn : t|ügüp : tig|r(ä)t : y(a)z(ï ?)γ :*

77 *qodï : y(a)dr|(a)t : tooquz : q(a)t : üč(ü)rgü|n : topu ul|(u)γ (a)nča*[1] *: t(ä)rit|zün : tir : (a)nča : biliŋl|(ä)r : y(a)b(la)q : o|[l]*[2] *:*

78 LI. *t(a)l(ï)m : q(a)ra : quš : m(ä)n : y(a)š(ï)l : q(a)ya : y(a)yl(a)γ(ï)m : qïl|zïl : q(a)ya : qïšl(a)γ(ï)m :*

79 *ol : t(a)γda : turup(a)n : m|(ä)ŋil(ä)yür : m|(ä)n : (a)nča : bili|ŋl(ä)r : :*

LII. *(ä)r : bosušl|uγ : t(ä)ŋri :*

80 *bulïtl(ï)γ : boltï : ar|a : kün : to|γmïš : bos|annč : (a)ra : m|(ä)ŋi : k(ä)lmiš : tir : (a)nča : b|iliŋl(ä)r : (ä)dgü : ol :*

81 LIII. *boz : bulït : yorïdï : bud|un : üzä : y(a)γd|ï : q(a)ra : bulï|t : yorïdï : q(a)m(ï)γ : üzä : y(a)γdï : t(a)rï|γ : bišdi :*

82 *y(a)š : ot : önd|i : yïlqïqa : kišikä : (ä)dg|ü : boltï : t|ir : (a)nča : bil|iŋl(ä)r : (ä)dgü : ol : :*

83 LIV. *qul : s(a)bï : b|ägiŋ(ä)-rü : ötü|nür : quz|γun : s(a)bï : t|(ä)ŋrig(ä)rü : y(a)l|b(a)rur : üzä : t(ä)ŋri : (ä)šidt|i :*

84 *(a)sra : kiši : bilti : ti|r : (a)nča : bil(i)ŋ| : (ä)dgü : ol :*

and exceeding glad. Know this. This is good.

L. Let a spirited (?) horse run round after having tied its tail (into a knot). Throw a lazy (?) horse upon the ground, strap nine layers of thy rugs (upon it), and thus let it sweat strongly. Know ye this. This is bad.

LI. I am a bold black-eagle. A green rock is my summer abode, a red rock is my winter abode. I enjoy staying on that mountain. Know ye this.

LII. Men were troubled, the sky was cloudy. In the meantime the sun rose. In the midst of sorrow came happiness. Know ye this. This is good.

LIII. A grey cloud passed; it rained over the people. A black cloud passed; it rained over everything. The crop ripened; the fresh grass sprouted. It was good for horse and man. Know ye this. This is good.

LIV. The slave's call prays to his master; the raven's call implores Heaven (or God). Heaven (or God) above has heard it; men below have understood it. Know ye this. This is good.

[1] MS. without separation, *topuul|γnča* :, which must be three words.
[2] MS. *o|o.*

LV. *(a)lp : (ä)r : oγlï | : sükä : b(a)rm|ïš : sü : yiri|ntä :*
85 *(ä)r(i)klig : || s(a)bčï : tür|tmiš : tir : | (ä)biṅ(ä)rü : k(ä)ls|(ä)r : özi : at|(a)nmïš : ögr(ü)nč|ülüg : (a)tï : | yitiglig : | k(ä)lir :*
86 *tir : | (a)nča : biliṅl||(ä)r : (a)ñïγ : (ä)dgü : |*

LV. A brave man's son went to the army (in the field). When he was at the seat of war a messenger prodded him, saying: "When (a man) comes home he himself becomes famous, and his horse comes rejoicing — (?)." Know ye this. This is evil and good.

LVI. *ögriṅä : q|utluγ : (a)dγ|(ï)r : m(ä)n : y(a)γ(a)q : | ïγ(a)č : y(a)yl|(a)γïm : qušluγ (:) | ïγ(a)č : qïšl(a)-*
87 *γ(ï)m : || (a)nda : turuup|(a)n : m(ä)ṅil(ä)yür : | m(ä)n : tir : | (a)nča : biliṅl|(ä)r : (ä)dgü : ol : |*

LVI. I am a stallion happy in his stud. My summer residence is (under) leafy trees, my winter residence is (under) trees where birds crowd. I enjoy to stay there. Know ye this. This is good.

LVII. *q(a)nγï : ölm|(i)š :*
88 *könäki : || toṅmïš : q|(a)nγï : n(ä)lük : | ölg(ä)y : ol : b|(ä)glig : ol : | könäki : | n(ä)lük : toṅγ(a)y : ol : kün(ä)š|kä : olurur (:) | ol : (a)nča : bili||-*
89 *ṅl(ä)r : : |*
bu : ïrq : b(a)šï|nta : az : (ä)mg(ä)ki : | b(a)r : kin : y(a)-na : | (ä)dgü : bolur : |

LVII. A prince (?) is dead; his pail (?) is frozen. Why shall the prince (?) die? He is of noble family. Why shall his pail (?) freeze? It is placed in the sun. Know ye this.

The beginning of this *ïrq* presents a little difficulty (?), but afterwards it becomes good again.

LVIII. *oγlï : ögin|tä : q(a)ṅ-*
90 *ïnta : || öbk(ä)läp(ä)n : | t(ä)z-(i)p(ä)n : b(a)rm|ïš : y(a)na : s(a)qï|nmïš : k(ä)lm(i)š(:)|ögüm: ö(gü ?)ti|n[1] : (a)l(a)yïn : q(a)ṅ|-(ï)m : s(a)bïn : tï|ṅl(a)yïn :*
91 *tip : | k(ä)lmiš : tir : || (a)nča : biliṅl|(ä)r : (ä)dgü : ol :*

LVIII. A son fled in anger from his mother and father. He thought better of it and came (back). He came, saying: "I will take my mother's advice; I will hearken to my father's words." Know ye this.—This is good.

LIX. *yïlqa : t(ä)gm|išig : yïdït|m(a)yïn : (a)yqa : | t(ä)g-*

LIX. He who has reached a year I will not allow to

[1] MS. *ötin*, which I suppose to be a clerical error for *öyütin*.

mišig : (a)r|tatm(a)yïn :
92 *(ä)dgüsi : bolz|un : tir : (a)nča :|*
biliñl(ä)r : | (ä)dgü : ol :

LX. *tooquz : (a)r(a)lï : |*
93 *sïγun : kiy|ik : m(ä)n : b(ä)d||iz :*
tiz : ü|zä : önüp(ä)n : | müñräyür : | m(ä)n : üzä : t|(ä)ñri :
(ä)šidti : | (a)sra : kiši : |
bilti : (a)nd(a)γ : | küčlüg : |
94 *m(ä)n : tir : || (a)nča : biliñl(ä)r : (ä)dgü : ol :*

LXI. *tur(u ?)ñ(a)ya : qu|š :*
tüšnäki|ñä : qonmïš :|tuymatïn :||
95 *tozqa : il|inmiš : uča(:) | umatïn : ol|urur : tir : | (a)nča :*
biliñ|l(ä)r : y(a)b(la)q : |
ol : :|
96 LXII. *y(a)rγun : ki||yik :*
m(ä)n : | y(a)yl(i)γ : t(a)γ|(ï)ma : (a)γ(ï)p(a)n : y|(a)yl(a)yur : tur|ur : m(ä)n : m|(ä)ñilig :
m(ä)n | : tir : (a)nča : b|iliñl(ä)r : : | (ä)dgü : ol :
97 || LXIII. *q(a)nl(ï)q : süsi : |*
(a)bqa : önmi|š : s(a)γïr : ič|rä :
(ä)lik : ki|yik : kirmi|š : q(a)n :
(ä)l(i)gin : | tutmïš : q(a)r|a :
98 *q(a)m(ï)γ : süsi (:) || ögir(ä)r :*
ti|r : (a)nča : bil|iñl(ä)r : : |
(ä)dgü : ol :

LXIV. *kök : buym|ul : toγ-*
99 *(a)n : | quš : m(ä)n : || körüklüg : | q(a)yaqa : qo|nuup(a)n :*
köz|l(ä)yür : m(ä)n : | y(a)γ(a)qlïγ : to|γraq : üzä : tüšüp(ä)n :

decay (literally "stink"); he who has reached a month I will not allow to be ruined. Would that they might fare well! Know ye this. This is good.

LX. I am a maral-deer (which lives) in nine thickets(?). Lifting myself on my slender knees I bellow. Heaven above has heard it, men below have understood it. So strong am I. Know ye this. This is good.

LXI. A crane settled among its comrades. Without perceiving it, it stuck fast in the dust, and it stands without being able to fly. Know ye this. This is bad.

LXII. I am a yargun (?)-deer. After having ascended my summer mountain, I remain there and spend the summer. I am joyful. Know ye this.—This is good.

LXIII. The army of the Khanate went forth to hunt. A wild goat (or an antelope) came within the enclosure (?). The Khan caught it with his hand. All his common soldiers rejoice. Know ye this.—This is good.

LXIV. I am a blue untrainable falcon. Settling down upon a sightly rock (with an extensive view), I spy. Seating myself on a leafy

y | (a)yl(a)yur : m(ä)n : | tir :
100 *(a)nča : bi‖liŋl(ä)r : (a)nï|γ :*
(ä)dgü : ol :

LXV. *s(ä)miz : (a)t : (a)γ|zï :*
q(a)t(ï)γ : b|oltï : idi|si :
um(a)z : ti|r : (a)nča : bili‖-
101 *ŋl(ä)r : y(a)bl(a)q : | ol : |*

poplar I spend the summer. Know ye this. This is evil and good.

LXV. The mouth of a fat horse has become hard. Its master cannot (remedy it?). Know ye this. This is bad.

(a)mtï : (a)mr(a)q : | oγl(a)n-
ïm : (a)nča : | biliŋl(ä)r : |
bu : ïrq : bi|tiq : (ä)dgü : ol : |
102 *(a)nč(ï)p : (a)lqu : k(ä)n‖tü :*
ülügi : | (ä)rklig : ol :

Now, my dear sons, know ye this. This fortune-book is good. In this way every one becomes master of his own fate.

COLOPHON

‖b(a)rs : yïl : (ä)ki|nti : (a)y :
biš : y|ig(i)rmikä : t(a)y|-
güntu(a)n : m(a)nïs|t(a)nt(a)qï :
kič(i)g : | di(n ?)t(a)r : burua : |
γuru(: ä)š(i)dšič(i)m(i)z : isig :
s(a)ŋun : ‖ itä-čuq : üčü|n :
bitid(i)m :

COLOPHON

In the year of the Tiger, the second month, on the 15th, I wrote this for our small hearers (?) of the di[n]tars and the burwa-gurus (?), Isig Sangun and Itü-chuq, staying at the residence (or the college?) of Taigüntan.

NOTES TO II

I. *Tän-si*, as Professor F. W. K. Müller has kindly pointed out to me, is the Chinese *t'ien-tzŭ* 天子, "the Son of Heaven, the Chinese Emperor." There are also other instances of Uiguric *si* expressing Chinese *tzŭ* (*tzï*).

II. I do not know to which religion the "Way-God" (*yol täŋri*) belongs, cf. XLVIII. — *sür* I can read and understand only as *äšür*, from *äš-*, "to amble" (Houtsma, *Ein türkisch-arabisches Glossar*, p. 48. Osm. اشمك). — *qut*, "happiness, good fortune," here "blessing"; cf. XLVII.

III. *talïm* (here, in XLIII, and LI attributive to *qara quš*, "(black-) eagle" [*Aquila chrysaëtus*, R. B. Shaw, *A Sketch of the Turki Language as spoken in Eastern Turkistan*, ii, Vocabulary, p. 213], in XL to *urï*, "a boy, a youth"), it appears to me, according to the context, must be translated "bold". Should be kept distinct from *tälim*, "many," which in Uiguric script has hitherto been erroneously read in the connexion *talïm qara quš* (e.g. Radloff, *Tišastvustik*, St. Petersb., 1910, 47*a*, pp. 30 and 44; the same, *Kuan-ši-im Pusar*, ibid., 1911, l. 142,

pp. 12 and 25). Regarding this expression (in Buddhistic sources = Garuḍa) cf. F.W. K. Müller, *Uigurica*, ii, 1911 (Abhandl. d. Kgl. Preuss. Akad. d. Wiss. vom Jahre 1910), p. 81. I should prefer, however, not to refer *talïm* to the verbal root *tala-*, "to sting, to plunder," but to the root *tal-*, Osm. *dal-*, دالمق, طالمق, "to dive, to intrude one's self, to rush in." Even if Garuḍa could possibly be conceivable here, it could not possibly be in XLIII and LI.

IV. s^2r^2i (i.e. *säri?* but it might also be read *äsri* or *äšri?* cf. XLI and XLIX), a word unknown to me (surely not = the doubtful Coman *seriv*, "tame," *Codex Cumanicus*, ed. G. Kuun, p. 225).

V. I do not know the signification of *budl* or *bodl* in *budlγ*. Is it a hump or a pad or another characteristic part of the camel's body, as *tuyuγ*, "hoof" (= Karagassic id., Uriankhai *tuyū*, otherwise *tuinaq*, etc.), in the parallel lines about the horses? Or is *budlγ* with double *l* only a clerical error for *bodl(u)γ*, from *bod*, "body, stature," consequently *altun bodl(u)γ*, "with a golden body, stature" ("golden-bodied")? The other new words which occur in this paragraph are easily understood, as *urïlan-*, "to bring forth a boy" (*urï*), etc.

VI. *adïγ-ïn, toŋuz-uŋ* like *quš-uŋ*, XLIV; notice the old genitive forms in *-ïn, -uŋ*, which, after consonantal stems, have not yet been supplanted by the later analogically formed ending *-nïŋ*.

VIII. *quruγsaq* (evidently the same word as occurs in *Qutadγu Bilig*, 23, 6, erroneously explained by Radloff, *Das Kudatku Bilik*, ii, St. Petersb., 1910, p. 40) = *qursaq*, "stomach, belly," of the modern dialects.

I cannot understand $in^2t^2in^2$ otherwise than as the pronominal affix of the third person + the ablative ending *-tin (-din)* forming one word together with the preceding *yol*, though separated from it by the sign : (cf. e.g. *tükä : mäzkän* III, *yaru : mazqan* XXI) and written with n^2, t^2 instead of n^1, t^1. For the rest, the grammatical construction and the meaning of these lines are not clear to me.

IX. By *bök* I have thought of Teleut., etc., *pök*, "a locked-up place, lock, captivity, stopple" (Verbitzki, *Slovar'*, p. 267).

X. I am doubtful how $s^2n^2g^2n^2$ should be read and understood: *sängän*, from *sän-*, "become weak (?), abate, subside" (Verbitzki, loc. cit., p. 296; Radloff, *Wörterbuch*, iv, p. 453)? or *äšingän*, "scratching"? or *äsnägän*, "yawning"? or something else ("ravenous"?).

XI. *yazaγ* or *yazïγ* (cf. L) must signify some quality in a horse not quite good, probably "lazy, sluggish"; cf. Altai, Teleut. *yažïq*, id., (about horses) "that soon gets tired, that easily sweats", Verbitzki, pp. 66 and 368; Radloff, *Wörterbuch*, iii, p. 254?

XV. *äsän tükäl* (also XXVII, XLII), fixed hendiadys, as "hale and hearty", "sain et sauf", etc.; cf. Radloff, *Kuan-ši-im Pusar*, p. 32, n. 18.

XVI. *yilïnä qudursuγïnïŋa* is not clear to me. Is *yilïnä* from *yil* (*yel*), "wind, air," and "till its air" = till it could not draw its breath? Or is *yil* = usually *yal*, "mane," with front vowel, as e.g. Karagass. *čel* (Castrén), Sagai *čelin*, Yakut. *siäl*? The latter would perhaps make the better sense. And is *qudursuγïnïŋa* one or two words? is there

not some clerical error in it? and what does it signify? Is it related to *oudruq*, "tail" (compare Uriankhai *qudurγa*, "the hindmost strap," Radloff, *Proben der Volksliteratur der Türkstämme*, ix, p. 185, No. 1314)? and can the whole signify "both as far as its mane and the root of its tail" = from head to tail? (The Osm., etc., *qudur-*, "become furious," cannot be thought of, as the latter would here have to be termed *qutur-* with *t*, and likewise *qutur-* "to release".)

yaγrï-(pan), a hitherto unknown verb, cf. Osm. *yaγïr*, Chagatai *yaγir*, "galled (by the saddle, etc.), a gall."

XVIII. Regarding the wooden trellis (Chagatai, Teleut. *kärägä*) which often forms the lower vertical wall of the tents of the nomadic Turks, see e.g. Radloff, *Aus Sibirien*, i, 1884, pp. 268 seqq. and p. 457.

Of the other names of the parts of the tent here occurring *tügünük* is = Teleut. *tüünük*, Karagass. *tüünük*, Taranchi *tünnik*, etc., "the vent for smoke."—*köz(ü?)nük* recalls most nearly *köznäk*, *közinäk*, *közünäk*, *közönök*, "window" of the Abakan dialects; but were there windows in the tents? If there were not, one could, perhaps, think of *közänä*, *közönö*, "bed-curtain," of the same dialects?—*ägin*, "shoulder," here no doubt signifies the arching upper part of the tent covered with felt.—*bayïš* = Eastern Turki, Chagatai *bayïš*, the cordage which holds the tent together.

XIX. The MS. has $qr^{1}s^{1} \parallel s^{1}in^{1}$, which no doubt should be read *qaršïsïn*, from *qaršï*, "opposite." I have, for lack of anything better, translated it by "antagonist", cf. e.g. *Qut. Bil.* 122, 10. 16. (Or is it perhaps a clerical error, with *s* written twice (cf. *bolm* ‖ *miš*, XXVII, pp. 40 and 41), for *q(a)r(ï)sïn*, "his senior"?)

ayan (or *ayïn*?) is a new word. As it forms a hendiadys with *ötüg*, "prayer," I have translated it "penance". Does perhaps the verb *ayan-* (Müller, *Uigurica*, ii, p. 87, ll. 62 and 65) mean, not "hinabstürzen", "versinken", but "do penance" ("in the fire of hell")?

XX. The signification of *titir* (*tetir*) is unknown. But it is evidently the same word which we find twice in *Qutadγu Bilig*. First, 86, 26: *tätïr* (MS. of Cairo تتر, MS. of Vienna *täbir*) *buγrasï-täg*, *kör*, *öč särsä käg*, "Seine Rache verfolge er, wie der Kameelhengst," Radloff, *Das Kudatku Bilik*, ii, p. 206, where, without reason, he corrects the first word to "*täbä* (?)", "da mir ein Thiername *täbir* oder *tätir* unbekannt ist." Then, 152, 19: *terildi tümän ming tolu köp tetir* (MS. of Vienna *tätir*, MS. of Cairo تيتير). Here the form is fixed, because the word rhymes with *qatïr*, "hinny." Radloff, loc. cit., p. 451, where he translates the verse thus: "Es sind gesammelt unzählige treffliche Heerden," calls *tätir* "ein unbekanntes Wort, was dem Zusammenhange nach 'Pferdeheerde' bedeutet"; this cannot, however, be right, as horses are actually mentioned in the following line. It must be some other domestic animal that is meant, parallel to horses and hinnies. Lastly, we meet the same word in Houtsma, *Ein türkisch-arabisches Glossar*, p. 66: "تتر, *tätir*? arabische Kameelstuten" (العربيّة الانياق). Arabian one-humped female camels were used and are still particularly used in Central Asia for pairing with the two-humped male camels which are native to the latter place (Houtsma, loc. cit., p. 62, under بخا; A. G. Leonard, *The Camel*,

its Uses and Management, London, 1894, p. 95: "When the breed is produced from male Bactrians and female Arabians it is said to be extremely hardy and tough, and able to stand extreme cold and exposure. On the contrary, when the parentage is reversed (male Arabian and female Bactrian) the progeny is useless, being vicious and refractory"). Now, as *titir*, *tätir* (i.e. *tetir*) in our text is used directly about the male camel, *buγra* (in *Qut. Bil.* 86, 26, on the other hand, *tätir buγrasï* more probably is "the (Bactrian) he-camel of the she-dromedary"), we may be justified in concluding that the word not only has signified an Arabian female camel, but possibly may also have signified a hybrid between a male Bactrian and a female Arabian camel, and this is the signification, then, which I should here suppose to be correct.

udïγm(a)γ, only instance of the participle in *-γma* in this MS., and upon the whole, one of the very rare instances of an inflected form (accusative in *-γ*) of this participle.—*yatïγlïγ*, probably not *yatïγ + lïγ*, but rather accusative (*-γ*) of the participle *yat-ïγlï*, "lying, resting," in spite of *ärikli* (LV; also in the Orkhon inscriptions) with *k*.

XXI. *öpgük* I identify with Chagatai *öbük*; according to Sheikh Suleiman's dictionary "birds with a crown upon their head; a hoopoe".

XXII. *uzuntonluγ*, "a long-coat," i.e. one who bears a long coat; as it appears, a particularly, though not exclusively Manichæan expression; cf. Radloff, *Chuastuanit, das Bussgebet der Manichäer*, 1907, p. 31, n. 40; and Le Coq, JRAS, April, 1911, p. 302, n. 26. As the fact is specially emphasized that they are provided with a food-bowl, a drinking-vessel (see XLII), and, here, a bell, they thereby appear to be characterized as mendicant friars or ecclesiastics, not Manichæans in general. In the translation I use the term "monk".—*küzünü* = Teleut., Uriankhai *küzüni*, *küzünü*, "a little bell," Verbitzki, p. 485; Radloff, *Proben der Volkslit.*, ix, p. 191 = *Übersetzung*, ix (in Russian), p. 163, 7. Different from *közünü*, "a mirror."

XXIII. I am very uncertain how the first lines of this paragraph are to be understood, and the translation I have tried to give is only a conjectural one. What *čuk : tiń* is, I do not know at all. *čuk* is in addition a wholly non-Turkish form, as *u* and *k* cannot be used conjointly in the same word. Is it perhaps the rendering of a Chinese expression unknown to me? Moreover, the form of the character *u*, which is otherwise usually symmetrical, is here somewhat abnormal, the upper oblique stroke being somewhat shorter than the lower one; therefore, perhaps, it might also be imagined that it ought in reality to be a *k*, the lower cross-stroke of which has been omitted (cf. XVII), consequently e.g. *č(ü)k(ü)k*. This is, however, equally unintelligible to me.

XXIV. *täglük*, cf. F. W. K. Müller, *Uigurica*, ii, p. 29, "*toγa täglüγ*, der Krankheit unterworfen," or better, "afflicted with sickness."

XXV. *buq(a)rsï* appears to signify the same as the differently formed Chag., Osm. *buqaγu*, "fetter, chain for animals and criminals," Chagatai also *buχar*.

XXVII. *ämsi-* or *ämši-* must according to the context signify "be toothless, unable to bite"; but the real signification of the word is

perhaps "to suck" = *äm-*, Osm. also *ämzä-*? (Scarcely = Teleut. *ämši-* "herabhängen", Radloff, *Wörterbuch*, i, p. 968.)

XXVIII. *uyur* (or *oyur*), parallel to *ädgü*, is probably the same word as often occurs in the inscriptions of Yenisei (Radloff, *Die alttürk. Inschriften der Mongolei*, p. 356, "*oyar*"), and appears to signify "clever, able", or some such word. I suppose it is simply the present (aorist) participle of *u-*, "to be able."

XXIX. Here we appear to have the short verbal stem *oy-* in signification of *oyna-*, "to play," which occurs everywhere else, and *oyuγ* instead of *oyun*, "play" (Osm. *oyun al-*, "win in play"); *oyma* may then signify "a gambler". Regarding *yutuz*, cf. Thomsen, *Ein Blatt in türk. Runenschrift*, p. 296, note.

XXXI. *äṅ* must be the same as is elsewhere called *aṅ*, "game, an animal that is hunted." That here the word has *ä*, not *a*—which must be influenced by *mäṅ*, "prey, food," with which it is always associated—is distinctly proved by the phonetic character of all the affixes.

XXXII. *tabïlqu* = Taranchi *tabïlγu*, Kirghiz *tabïlγa*, the *tabïlγï*, etc., of the Altai dialects, *Spirwa altaica*.

XXXIII. There had been written *kidizig*, but a thick vertical stroke is put through *d* either to alter it to *i* or to efface it. Regarding the manufacture of felt (*kidiz*, *kiyiz*, *kïz*, *kigiz*, in the different languages), cf. Radloff, *Aus Sibirien*, i, pp. 413 seqq.; *Proben der Volkslit.*, ix, p. 235, No. 328 = *Übersetz.*, ix (in Russian), p. 204. After the wool is beaten with sticks and pulled fine it is spread out upon a mat and wetted; the whole is rolled up upon a stick and tied round tightly with rope, then it is rolled backwards and forwards for a long time. After the ropes have been removed it is beaten for hours with the palm of the hand, and finally it is hung up to dry.

XXXVI. *uč̈ruγluγ*, cf. *uč̈ruγ*, "Spitze (?)," Müller, *Uigurica*, ii, p. 40, 107, "Gipfel," ibid., p. 57 (5).

XXXIX. *tärtrü* occurs also in Le Coq, Dr. Stein's Turkish Khuastuanift, JRAS., April, 1911, p. 289, l. 136, corresponding to *tätrü* in the parallel passage in the text published by Radloff, *Chuastuanit, das Bussgebet der Manichäer*, 1909, p. 6, l. 60; p. 32, n. 48. The signification there appears to be "wrongly, erroneously" (cf. Radloff, *Wörterbuch*, iii, p. 1093: *tätrü*, "verkehrt"). Thus also here, I have translated it "awkwardly".

XL. *yasïč̈ïn* is instrumental case of *yasïč̈* = Osm. ياسچ, *yasïj*, "Pfeil (mit Spitze)," Zenker, loc. cit., p. 951.—*yalïnïs*, "alone," same form as in the inscriptions of Yenisei; otherwise with *z*: Eastern Turki *yalγuz*; Osm. *yalïṅïz*, etc.

XLII. Regarding *uzuntonluγ*, see note to XXII.

XLIV. *tïṅaq*, "claw, nail," the old form of this word (also *Qut. Bil.* 118, 16), wherefrom later *tïṅraq* (Müller, *Uigurica*, ii, pp. 35, 22; Yakut. *tïṅïraχ*), *tïrnaq*, etc.

tïtïn- appears to stand for *tïdïn-*, "restrain oneself" (Abakan *tïdïn-*, *tïzïn-*, Verbitzki, pp. 395 and 389), reflexive form of *tïd-* (with radical *d*, not *t*), "restrain, withhold, hinder."

Several other words in this paragraph are not clear to me, and I have

translated them only according to the context: *sučulun-* (Abakan *sus-*, "to untie, unharness, etc.," Verbitzki, loc. cit., p. 311?); *üyüš-* or *öyüš-*; *öńüš-* (cf. *öń-*, "turn pale, wither").

XLVII. *ömälä-*. Cf. Taranchi *ömülä-*, Koibal. *ömäktä-*, etc., "creep."

L. Regarding *yazaγ* or *yazïγ*, see note to XI.—*yadrat* = Altai *yayrat-*, "to overthrow, throw down," from Uigur. *yad-*, "spread."—*üčürgü* (as still in the Abakan dialects) is a rug put under the saddle; Verbitzki, loc. cit., p. 417 (*üčürgä*), Katanov in Radloff, *Proben d. Volkslit.*, ix, pp. 376 and 387, No. 339 (*üčürgü*).—A verb *top-* seems unknown elsewhere, but must be the same as the well-known *topla-*, "to compress."—*tärit-* "to sweat" = Karagass. *tärät-*, Yakut. *tirit-*, while otherwise the form *tärlä-* is used.

LVII. *qanγï*, I suppose, must be some unknown derivate of *qan*, "a khan," perhaps "a prince"? (not, of course, = Osm. *qanγi*, *hanγï*, "which of them?")

köńäk (l. 2), *könäk* (l. 4), can apparently only be the word *könäk* or *könök*, "a pail," which occurs in several dialects. If it is asked what a pail has to do here, I can only refer the reader to the account of—probably old—burial ceremonies of the Abakan-Turks (the Beltirs) recorded by N. F. Katanov, *O pogrebal'nïkh obriadakh u tiurkskikh plemën central'noi i vostočnoi Azii*, Kasan, 1894, p. 11; also in Radloff, *Proben der Volkslit.*, ix, p. 376 = *Übersetzung* (in Russian), ix, p. 356. Before the door of the house of the deceased is placed a pail (*könäk*) of water, from which all wash after the burial. It may or may not be a similar custom which is thought of here.

Regarding *ïrq*, see above, p. 193.

LXI. *turañaya* or *turuñaya*, "crane," interesting form, cf. Karagass. *turña*, Yakut. *turuya*, in the majority of the other Turkish languages *turna*.

LXIV. *buymul* must be the same word as Chagatai *muymul*, which, according to Kúnoš, *Šeiχ Suleiman Efendi's Čagatai-Osmanisches Wörterbuch*, Budapest, 1902, p. 146, signifies "a falcon unsusceptible of training".

COLOPHON (pp. 103, 104). Regarding the year of the tiger, see p. 196.—*manïstan*, Middle Iranic (Sogdic?) loan-word, "abode, residence."—*Taygüntan* is evidently a Chinese name (*T'ai-kiun-t'an*?); but the locality itself is unknown to all the authorities whom I have consulted. It may have been a monastery or a temple to which a college or scholastic establishment may have been attached.—Regarding the Manichæan term *dintar* (*ditar* appears to be a clerical error only), see v. Le Coq., JRAS. 1911, p. 303, n. 33.—*burua : γuru* are non-Turkish words; they look as if they could be Sanskrit *pūrvaguru*, "a former guru."—In $s^2\bar{a}^2s^2i\acute{c}mz$, as it apparently should be read, there appears to be a clerical error; *(ä)š(i)d(i)šči (+ m(i)z)* could probably be thought, "they who hear (attend lectures) together," but in that case *i* stands wrongly between s^2 and $\acute{c}$.

MS. III

Ch. 0014

This number, which was also found near Tun-huang, consists of three or four loose fragments. The condition in which they appear implies that the original sheets to which they belonged have been intentionally torn to pieces and crumpled up.

The largest fragment, *a*, is about 12½ inches wide and 12 to 14 inches long, and consists of eleven entirely preserved lines of writing and larger or smaller portions of three others. Each line consists on an average of twenty characters. The other fragments are but small. *b* is a somewhat rectangular fragment of the right side of a sheet, and contains the beginning of five lines; of the fifth, however, only the upper part of the characters remains. The width of the fragment is about 6 inches and has barely reached the middle of the original sheet. The fragments *c* and *d*, of which the latter is quite small, fit together, so that they in reality constitute one fragment only, of a width similar to that of *b*, but somewhat more irregular in form. The fragments *b*, *c*, *d* are so rudimentary that it is impossible to translate them. The contents, which in all three fragments appear to be of a philosophical or religious nature, as well as the homogeneous script and paper, show that they have all belonged to one treatise, but no direct connexion exists between them.

The script is exceedingly beautiful and distinct. As regards characteristic forms of letters it may be pointed out that both t^1 and b^2 are entirely closed below; b^2, for instance, has about the form of an 8 with a small projection above.

Scattered among the lines Chinese characters of later origin occur.

Lastly, I want to add that I have had no opportunity of seeing the originals, but have had only photographs at

my disposal; these are, however, so excellent that they fully compensate for the originals.

a

[— — — — — —]

1. *zinin : ölmäz* [. . . . . .]
2. *: : tanuuqluγ : s(a)b : tamγalïγ :*
3. *bitig : : išidmištä : körü :*
4. *körmiš : yig : : min : kiši : yü*
5. *zin : bil(i)ginčä : bir : kiši : at*
6. *ï : : bil(i)g o : : azmazun : tip :*
7. *yirči : y(a)ratï : y(a)nïl²mazun : t*
8. *ip : bilg(ä)g : urtï : : azmaz : y*
9. *i[r]či : y(a)nïl²m(a)z : bilgä : unït²m*
10. *maz* [sic] *: ötügči : y(a)nïl²maz : bitkä*
11. *či : : bilgälig : y(a)nïl²maz : yi*
12. *rčilig : azmaz : : y(a)nïl²mas(a)r :*
13. *bilgä : bol[γay : ?] azmas²(a)r : yi*
14. *[rči : bolγay : ? : y(a)nï]l²ma* [. . .]

b

[. . . . . *yi*]

1. *rči : bolmaz* [. . . . . *b*]
2. *itkäči : yooq : a*[. . . . . .]
3. *yooq : | : tütünčs*[. . . . . .]
4. *n²i : könü : ölüm*[. . . . . .]
5. . . *m : (a)r¹t¹a*(or *ï?*) *: yo*[*oq* . . . . .]

c, d

1. [. . . . . .]*n¹l¹n¹ : tut*
2. [. . . . . .]*gü : tutm(a)z : :*
3. [. . . . . .]*ïr¹ : subnïr¹ï : b¹*
4. [. . . . . .]*gl(ä)r : (a)rγa : bolu*
5. [. . . . . .]*lügu : (ä)rs(ä)r : (a)ld¹ï*(or *a*)

a

[— — — — — — — —]

does not die — — (as regards) an attested word or a sealed writing, then seeing (with one's own eyes) is better than hearing. One man's name (i.e. one individual) with the faces of a thousand men on the strength of his wisdom— that is wisdom. In order that one shall not lose one's way he (?) has appointed a guide; in order that one shall not err he (?) has ordained the wise man (or the wise)— a guide who does not lose his way, a wise man who does not err, an intercessor who does not forget, a tutor (?) who does not err. He who has a wise man (by his side) does not err. He who has a guide does not lose his way. If he does not err, he (himself) [will] become wise; if he does not lose his way, [he himself will become a] guide [— — —]

Notes to III

a, ll. 3 and 4. *körü kör-*, "to see seeingly" = "to see with one's own eyes". Cf. *baqa kör-* (e.g. *Qut. Bil.* 125, 1), "to see regardingly" = "to look narrowly".

a, l. 6. *bilgo* must according to common orthography be read *bil(i)g o*, but may perhaps be *bilg(ä) o*, "that is the wise man." *o*, late form for *ol*.

a, l. 8. *bilgy* must on account of its parallelism to only designations of persons be read *bilg(ä)g*.

a, l. 10. *ötügči*, from *ötüg*, "a prayer, a request, a petition,"—as is obviously proved by this passage—does not signify "one who prays" (Radloff, *Wörterb.*, i, p. 1280, "*ödükči*"), but "an intercessor", one who receives addresses or petitions in order to submit and recommend them to the sovereign or an authority. This signification agrees also better with *Qut. Bil.* 108, 3, *ötügči käräkmäz*, "no intercessor is required" (Radloff, who himself in the note remarks that if signifying "der Bittsteller" another form might be expected, translates: "Ich brauche nicht erst zu bitten [!?], wenn ich Sorgen habe; ehe meine Zunge sich bewegt, hört er mein Wort").

a, ll. 10 and 11. *bitkäči* (also IV, l. 10, *bitgäči*), an unknown word (different from *bitigči*, "a clerk, secretary"). According to the context it appears to signify something like "a tutor", or as in IV, l. 10, "a steward, commissary," and this agrees well with the use of the same word (*bitgäči*, *bitigäči*) in two places in the hitherto unpublished Berlin Turfan MSS., which Dr. v. Le Coq has kindly communicated to me.

cd, l. 3. *šub(a ?)ïrï* or *šub°* is a non-Turkish word; perhaps Indian (cf. e.g. Sanskrit *Çubhaṅkara ?*)?

MS. IV

Ch. 00183. (Plate IIIb.)

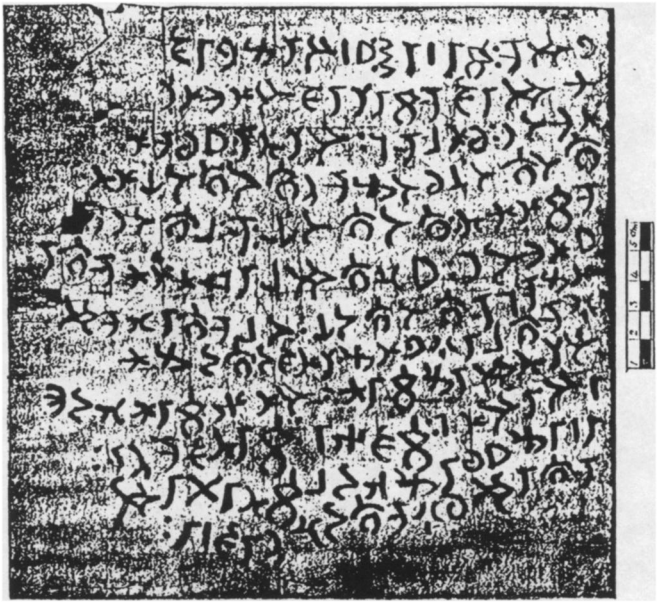
Finally, from Tun-huang comes another curious document which I shall now mention. It is a sheet that, as far as I can judge from the photograph (I have not seen the original), appears to have been carefully folded. With the exception of a few damaged places, mainly where there appears to have been such an old fold, it is on the whole well preserved.

What immediately strikes us as being peculiar with this document, is the script. We have here not only an instance of a plain and ordinary handwriting, but this also gives a decided impression of having originated from an unpractised hand. The script, besides presenting peculiar forms of certain characters, for instance *a*, when compared with the elegant script of the two preceding numbers, is exceedingly clumsy right through, and looks as if "written with a match", as we say in Danish. Moreover, the characters are rather unlike, both as regards their form and their size; great inconsistency is shown in the use of the sign for separating words, : , and the lines, especially in the lower half of the sheet, run very irregularly.

But the contents also are peculiar. The author, probably an officer or another military person, bearing the rather high-sounding name Baghatur Chigshi, pronounces in angry terms his discontent with the board afforded for him and for a number of other persons, his superiors and fellows, on their arrival at a place which has not been indicated more closely. Here we must have before us, either some private notes or a private letter, and all probability favours the belief that it is the latter. The opening word "Then" (*y(ä)mä*) might imply that the MS., though it appears in its present form as a complete whole, yet is but the end of a note, the beginning of which is wanting.



(a) II. Book from Tun huang. Ch.0033 pp. 101-102. scale $\frac{3}{5}$



(b) IV. MS. from Tun-huang. Ch.00183. scale $\frac{3}{7}$

With regard to the age of the MS. nothing definite can be stated, but it appears, if anything, to date from the later part of that period when the runic script was in use, probably the ninth century.

The text runs as follows:—

1. *y(ä)mä : bišinc : (a)y s(ä)kiz yig*
2. *(i)rmigä bilig könül*
3. *s(a)ŋun : b(a)šlap : k(ä)lti : y(a)baš*
4. *tutuuq buzač tutuuq ör*
5. *ä börť : tutuuq : altun t*
6. *(a)y s(a)ŋun : y(a)rt(ï)mlïïq (ä)rür : atï*
7. *öz apa tutuuq : ulatï qam*
8. *(ï)γ atlïγ yüzlüg otuz (ä)r*
9. *k(ä)lt(i)miz bir : kün bir qoñ*
10. *iki küp : b(ä)gni : bitgäči :*
11. *isiz y(a)bïz qul b(i)tidim*
12. *atïm b(a) atur čigši :*

Then, in the fifth month, on the eighteenth, came Bilig Köngül Sangun after having taken over the command. The adjutants (?) are Yabash Tutuq, Buzach Tutuq, Örä Börť Tutuq, and Altun Tay Sangun. We came: (the Chief,) Öz Apa Tutuq by name, followed by, all told, thirty men of rank and consideration. On one day one sheep and two water-butts! Bägni (?), the commissary, is a wretched and good-for-nothing slave. Written by me, Baghatur Chigshi by name.

Notes to IV

ll. 1 and 2. *yig(i)rmigä*, later form with the ending *-gä* instead of the earlier *-kä*.

l. 2. Regarding *bilig könül* as appellative in Buddhistic terminology, "reason," literally "wisdom-mind", "wise mind", see F. W. K. Müller, *Uigurica*, ii, p. 13.

ll. 5 and 6. *tay saŋun* is Chinese 大將軍 *tai tsiang-kiun* (*ta chiang-chün*), "great general."

l. 6. *y(a)rt(ï)mlïq* I have with some doubt interpreted as "adjutants" (or officers attached to the staff), having assumed that *yartïm* might be =

Osm., Chagatai *yardïm*, "help, assistance." The five persons mentioned in ll. 2-6 would then be the general with his staff, while in ll. 7-8 we have the particular corps to which the writer belonged, together with the name of its chief.

l. 8. *atlïγ yüzlüg*, hendiadys, cf. Müller, *Uigurica*, ii, p. 19_{18}; Radloff, *Kuan-ši-im Pusar*, p. 47, n. 94.

l. 10. Regarding *bitgäči*, see above, p. 217, note to III*a*, ll. 10 and 11.

l. 11. *isiz* (*esiz* [for *es-siz*, literally "mindless"], wrongly "*äzis*", Radloff, *Wörterbuch*, i, p. 898) *yabïz*, hendiadys, cf. Müller, *Uigurica*, ii, p. 23_{23-4}, *isiz yarïz*.

As a thirteenth line, it appears as if, below the first three characters of l. 12, there had been very indistinctly written *(a)ltu* (?), which, however, cannot belong to the text.

LIST OF WORDS

Roman numerals indicate the texts published here (I, pp. 186-7; II, pp. 196-209; III, pp. 215-16; IV, pp. 218-19; II is, however, as a rule not indicated, therefore absence of Roman numerals is = II. Arabic numerals after I, III, and IV indicate the line, for II the page of the MS. The order of the characters followed here is: (1) vowels, *a*, *ä*, *ï*, *i*, *o* and *u* indiscriminately, *ö* and *ü* id.; (2) consonants, in the same order as the common European characters.

ab, 17, 97.
abïnč-u, 57.
adïγ, 10.
adγïr, 86.
adγïrlïq, 7.
aγ-, *-ïpan*, 96.
aγa(?)*n* (*a. ötüg*), 29.
aγïl, 71.
aγïz, *aγz-ï*, 40, 100.
al-, *-ayïn*, 90; *-ïp*, 43; *-dï*, III*cd* 5 (?).
ala, 2.
alanï, n.pr., I*a* 4, 10.
alp, 15, 60, 84.
alqu, 101.
altï, I*a* 15.
altun, 1, 3, 7, 8, 12; n.pr., IV 5.
amraq, 101.
amtï, 101.
ančïp, 101.
anča, 1, 5, etc.
andaγ, 5, 15, 32, 59, 68, 93.
añïγ, 9, 16, 28, 34, 55.
apa, n.pr., I*a* 19,21, *c* 4; IV, 7.
aq, 7, 28.
ar-, *-ïp* (*a. oń-*), 25; *-müš*, 52.
ara, 15, 57, 80.
aral-ï, 92.
? *arγa*, III*cd* 4.
art, 10.
? *arta* or *-tï*, III*b* 5.
artat-, *-mayïn*, 91.
asïγ, 49.
asra, 20, 31, 83, 93.
at (horse), I*b* r. 2 (?), 6; II 23, 25, 28, 52, [58], 76, 85, 100; *-lïγ*, 2, 16, 54, 55.
at (name), IV 6, 12; *-lïγ* (*a. yüzlüg*), IV 8.
atan-, *-müš*, 85.

ay, Ia 1; II 91, 103; IV 1.
ayaq, 62, 63.
ayïn-, *-ma*, 29.
aylïγ, 2.
az-, *-masar*, IIIa 13; *-maz*, IIIa 8, 12; *-mazun*, IIIa 6; *-tï*, II 20, 21.
äb, 8, 13, 14, 85.
äd[.]*ü*, n.pr., Ia 13.
ädgü, 1, 3, 5, 9, etc., 11, 16; *-si*, 42, 73, 92; *-ti*, 19, 29, 62.
ägin, *ägn-i*, 27.
äki (*eki*), 2, 37; cf. *iki*.
äkinti, 103.
äläkül, n.pr., Ic 7.
älig, 97.
älik (*kiyik*), 97.
ält-, *-i*, 11, 16.
äm, 36.
ämgäk, 89.
ämsi- or *ämši-*, *-miš*, 40.
äṅ (*ä. mäṅ*), 47 (twice).
äṅlä- (*ä. mäṅlä-*), *-yü*, 74.
är, Ib r. 6; II 7, 9, 11, 17, 40, 43, 45, 52, 71, 79, 84; IV 8.
är-, *-ikli*, 84; *-ür*, IV 6; *-miš*, 9, 10, 60; *-sär*, IIIcd 5.
ärdämlig, 15.
ärklig, 17, 102.
äsän (*ä. tükäl*), 21, 40, 63.
? *äsngän*, 15.
(? *äsri*, see *säri*.)
? *äš-*, *-ür*, 2.
äšid- (*ešid-*), *-ti*, 89, 93; cf. *išid-*.
? *äšidšiči*, 103.
ïčγïn-, *-miš*, 34.
ïd-, *-miš*, 29.
ïduqluq, 61.
ïγač, 6, 19, 86.
ïnal, n.pr., Ib r. 1, *b* v. 7.
ïnanču, n.pr., Ic 8.
ïrq, 89, 101 (p. 193).
ič, 27.
ič-, *-ipän*, 26.
ičrä, 97.
ičräki, Ia 10, 21; *ičiräki*, Ia 4.
idi, 100.
idiš, 62, 63.
iki, IV 10; cf. *äki*.
il, 41–2, 73.
ilin-, *-miš*, 95.
ini, Ia 17.
ingäk, 60.
ingän, 8.
(? *intin*, 13.)
irkäk, 36, 61.
isiq, n.pr., 103.
isiz (*i. yabïz*), IV 11.
išid-, *-miš*, IIIa 3; cf. *äšid-*.
it-, *-miš*, 73.
itä-čuq, n.pr., 104.
o, IIIa 6.
u-, *-matïn*, 24, 38, 56, 58, 95; *-maz*, 100; *-yïn*, 69; *-yur* (?), 42.
uč-, *-a*, 20, 95.
učruγluγ, 55.
ud-, *-u*, 38, 39.
udï-, *-γma*, 31.
odγur-, *-(u)*, 31.
(? *uγ*, 20.)
oγul, *oγl-ï*, 2, 20, 21, 44, 45, 68, 84, 89.
oγlan, 35, 43, 101.
oγrï, 23.
ol, 1, etc.; *anïn*, 53.
ula-, *-yur*, 73.
ulat-, *-ï*, IV 7.
uluγ, 14, 77.
olur-, *-upan*, 1, 6; *-ur*, 95.
on, Ib r. 2 (? *üč-*); II, 44 (*toquz-*).

una-, *-maduq*, 57.
unaɣan, n.pr., Ia 2.
unït-, *-maz*, IIIa 10.
oṅ-, *-up*, 25.
ur-, 50; *-upan*, 48, 53 (?), 59; *-tï*, IIIa 8.
urï, 59.
urïlan-, *-müš*, 9.
uruṅu, n.pr., Ia 2, 7, 12, 17, 20, *b* r. 1, 9, *b* v. 3, 5, 7, *c* 4.
ordu, 41, 51.
ortu, 36, 74.
usïč, 43.
ot, *ut*, n.pr., Ib v. 9.
ot (grass), 26, 82; *-suz*, 68.
ot (fire), Ia 6.
ut-, *-müš*, 44.
otuz, Ia 1; IV 8.
utuz-, *-maduq*, 44.
utru, 2, 23, 65.
uya, 47.
oyuɣ, 43.
uyur, see *u-*.
oyma, 43.
oz-, *-müš*, 18, 26, 61.
uzun, 72; *-tonluɣ*, 33, 62.
ö-, *-pän*, 23.
öbkälä-, *-pän*, 90.
üč, Ia 11; II 29; *üč-on* ?, Ib r. 2.
üčün, Ia 9 (*b* r. 2?); II 104.
üčünč, 9, 21.
ücürgü, 77.
öd-, *-mäṅ*, 33.
ög (*ö. qaṅ*), 53, 89, 90.
ügä, n.pr., Ia 11, *c* 2.
ögir- (*ö. säbin-*), *-ä*, 46, 47, 51, 75; *-är*, 22, 44–5, 54, 64, 98.
ögür (*ögr-i-*), 86.
ögüš-, *-üpän*, 67.
ügüz, 64.
ögrünč, 54.
ögrünčülüg, 85.
ök[-], IIIb 4.
öküš, 54.
öküz, 37, 56.
öl-, *-gäy*, 61, 88; *-miš*, 87; *-mä*[*z*], IIIa 1.
ülüg, 61, 102.
ölüm, 18, 26, 75.
ömälä-, *-yü*, 71.
ön-, *-ülp*, 75; *-üpän*, 93; *-di*, 82; *-miš*, 97.
öṅ, 25.
öṅi, 63.
öṅüš-, *-üpän*, 67.
örä bört, n.pr., IV, 4–5.
örüṅ, 6, 8, 30, 60, 61.
örgin, 1.
ürk-, *-üpän*, 40.
ürkit-, *-tiṅ*, 33.
örtän-, *-miš*, 14.
ötüg, 29.
ötügči, IIIa 10.
ötün-, 29; *-ür*, 83.
öz-i, 51, 70, 85; *-ikä*, Ia 6; *-üm*, 13; *-üṅ*, 72.
öz (*apa*), n.pr., IV 7.
üz-, *-ük*, 73.
üzä, 1, 6, 10, 20, 25, 31, 39, 81, 83, 93, 99.
ba-, 19, 50; *-miš*, 19.
baɣatur, n.pr., IV 12.
baɣïš, 28.
balïq, Ia 14, *b* r. 11.
bar, 28, 49.
bar-, *-ïpan*, 26, 53; *-ïr*, 63; *-dï*, Ib v. 10, *c* 2; *-duq*, Ib r. 10; *-müš*, II, 7, 8, 17, 23, etc.
bars, 15; (*b. kiyik*), 46, 74; *b. yïl*, 103; n.pr., Ia 16, *b* v. 5.
basïn-, *-u*, 70.

baš, 13, 15, 89.
bašla-, *-p*, IV 3.
bašlïγ, 12.
bay, 40.
bayïrqu, I*a* 15.
? *bayluq*, I*b* v. 4.
? *bäčä*, n.pr., I*a* 21.
bädiz, 92–3.
bädizlä-, *-yür*, 42.
bäg, 7, 9, 83.
bäglig, 88.
bäglik, 9.
? *bägni*, n.pr., IV 10.
bi, 7.
bič-, *-ä*, 56.
bil, 56.
bil-, *-iñ*, *-iñlär*, 1, etc.; *-ti*, 84, 93.
bilig, III*a* 5, 6 (?); IV 2 (*b. könül*, n.pr.).
bilgä, III*a* 8, 9, 13.
bilgälig, III*a* 11.
? *bindir*, n.pr., I*b* r. 4.
bir, I*a* 8, 9, 12, 21, *c* 2, 3, 6; II, 37, 48, 55; III*a* 5; IV 9.
bir-, *-gäy*, 3; *-miš*, 71.
birlä, I*a* 22.
biš, 103; *-inč*, IV 1.
biš-, *-di*, 81.
biti-, *-dim*, 104; IV 11.
bitig, 101; III*a* 3.
bitgäči, IV 10; *bitkäči*, III*a* 10–11, *b* 2.
bu, 89, 101.
bučur, n.pr.; I*c* 1.
budun, 81.
? *budlluγ* (*bodluγ* ?), 8.
buγra, 30.
buγralïq, 8.
bol-, *-u*[-], III*c* 4; *-ur*, II 89; *-γay*, 36 [III*a* 13]; *-miš*, 40–1, 60–1; *-ti*, I*a* 3, 5, 7, 8, etc.; II, 39, 48, 49, 80, 82, 100; *-zun*, 35, 57, 71–2, 73, 92.
bul-, *-upan*, 47; *-miš*, 47, 63–4; *-ti*, 35.
bulït, 81.
bulïtlïγ, 79.
boluγ, 29.
buluñ, 18; *-taqï*, 42.
buqarsï, 37.
burua : *γuru*, 103.
bosannč, 80.
bosušluγ, 79.
boš, 44.
butula-, *-miš*, 8.
buymul, 98.
boz, 81.
buzač, n.pr., IV 4.
bozaγu, 61.
bozaγula-či, 60.
bök, 14.
böri, 40.
börť, IV 5.
čïγañ, 45.
čïntan, 6.
čïr (*sarïγ-*), n.pr., I*a* 18.
čigši, I*a* 3, 5, 17; IV 12.
čik, n.pr., I*a* 4.
? *čuk*, 35.
čur, I*a* 2.
ditar (*dintar* ?), 103.
? *γuru*, 103.
kädim, n.pr., I*a* 12.
käkük, 35.
käl-, *-ir*, 11, 16, 46, 47, 51, 85; *-miš*, I*b* r. 3, 11; II 8–9, 63, 80, 90; *-sär*, 85; *-ti*, IV 3; *-timiz*, IV 9.
kälür-, *-miš*, I*a* 11; II 61.
-kän, see *-qan*.

känsig, n.pr., Ia 18.
käntü, 101–2.
käńrän-, *-ür*, 34.
käräkü, 27.
käs-, *-ipän*, 13.
kiiz (*kidiz* ?), 49.
kičä, 1, 2, 34.
kičig, 103.
kin, 89.
kir-, *-ür*, 31 ; *-miš*, Ia 14 ; II 97.
kišä-, *-miš*, 58.
kiši, 2, 21, 43, 44, 82, 83, 93.
kiyik, 20, 68; *älik k.*, 97; *bars k.*, 46, 74 ; *sïγun k.*, 92 ; *yarγun k.*, 95, 96.
küč, II 25 ; n.pr., Ib r. 12.
küčlüg, 5, 32, 93.
köčür- (*k. qontur-*), *-il*, 51.
kögür-, *-miš*, Ib r. 6.
kök, 98.
köküz-, *-mäk*, Ic 6.
köl, 33.
kül, n.pr., Ia 17.
köl-, *-miš*, 38.
külüg, n.pr., Ia 7, *b* r. 7.
kün, 36, 39, 80; IV 9.
kön-, *-miš*, Ia 6.
könäk, 88.
künäš, 88.
köni, IIIb 4.
köńäk (= *könäk*), 88.
köńül, IV 2.
küp, IV 10.
küpä (*kü-apa* ?), n.pr., Ia 8.
köpük, 30.
kör-, *-ü*, IIIa 3 ; *-üpän*, II 25, 26 ; *-mäń*, 33 ; *-miš*, IIIa 4.
kürädbir, n.pr., Ib r. 9.
körüklüg, 27, 99.
körüš-, *-miš*, 22.
közünük, 27.
küzüńü, 33.
közlä-, *-yür*, 99.
? *lač* [*ïn* ?], n.pr., Ib v. 4.
-lï -lï, 10.
maγa, 74, 75.
manïstan-taqï, 103.
män, 1, 2, 4, etc.
mäń, 47.
mäńi, 80.
mäńilig, 9, 96.
mäńilä-, *-yür*, 1, 6, 42, 79, 87.
mäńlä-, *-yü*, 74.
min-, *-miš*, 24.
miń, 49 ; IIIa 4.
muńluγ, 34.
müńrä-, *-yür*, 93.
nä-täg, 27, 28.
näčük, 69.
nägü, 36.
nälük, 88.
qal-, *-miš*, 18, 25, 57; *-maduq*, 14.
qalï-, *-yu*, 53 67.
qaltï, 69.
qamäč, 18.
qam(ï)γ, 39, 81, 97 ; IV 7–8.
qamïš, 57.
qamuš, 15.
qamla-, *-miš*, 17.
qamša-, *-yu*, 24, 38, 56, 58.
qan, 41, 50, 97 ; n.pr., Ia 16.
qan (blood), 36.
-qan, *-kän* : *tükä mäzkän*, 4 ; *yaru mazqan*, 32.
qanat, 53.
qanatlïγ, 3–4.
qannča, 63.
qanγï, 87, 88.
qanlïq, 97.
qań (*ög q.*), 53, 89, 90.

qap-, *-mïš*, 66.
qara [*Ib* r. 12 ?]; II 32, 72, 81, 97; *q. quš*, 4, 65, 78.
qarï, 55.
qarïn (*qarn-ï*), 10.
qarši, 28–9.
qat, 14, 77.
qatïγ, 100; *-tï*, 19; *-dï*, 50.
qatun, 57.
qaya, 59, 75, 78.
qazγanč, 45.
qïlïč, 13; n.pr., *Ia* 6, *b* r. 10, 11–12.
qïšlaγ, 78, 86.
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qïzïl, 78.
qobï, 54.
qočυ (*balïq*), n.pr., *Ib* r. 11.
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qodï, 66, 77.
? *qudursuγïnïnïa*, 24.
qudruq, 76.
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qulun, 36.
qululla-, *-mïš*, 7.
qomursγa, 56.
qon-, *-upan*, 99; *-mïš*, 94.
qunčuy, 9.
qontur-, *-u*, 51.
qoñ, 40, 44; IV 9.
qoñčï(*-lärkä*), *Ic* 5.
qop, 21, 22, 44.
qop-, *-upan*, 65.
qurwγsaq, 12.
qorq-, *-ma*, 29; *-mïš*, 3.
qorqïnč, 55.
qurtγa, 18.
quš, 20; *qara q.*, 4, 65, 78; *qoγu q.*, 52, 53; *toγan q.*, 6, 64 (*t. ügüz quši*), 66, 67, 98; *tur*(*u* ?)*ñaya q.*, 94.
qušla-, *-yu*, 65.
qušluγ, 86.
qut, 3, 21, 55, 71.
qutuz, n.pr., *Ia* 17.
qutluγ, 35, 86.
quzγun, 19, 83.
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sabčï, 16, 86.
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saγïr, 97.
sannč-, *-mïš*, 51.
sañun (Chin.), *Ia* 13, 16, 20, *b* r. 7–8, 9, *b* v. 6, 9; II 103; IV 3 (*tay s.*), 6.
saqïn-, *-mïš*, 63, 90.
sarïγ, 16; (*s. čïr*) n.pr., *Ia* 18.
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säbin-, *-ü*, 46, 47, 51, 75; *-ür*, 22, 54, 64.
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sämiz, 100.
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? *sngän*, 15.
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? *s*(*ä*)*ri*, 6, 60, 61, 75.
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söz (*s. sab*), 11, 16.
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tabïšγan, 66, 67.
taγ, 17, 25, (58 ?), 78, 96.
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talula-, *-pan*, 29.
taluy, 4.
tamγalïγ, IIIa 2.
tan, 4.
tanuqluγ, IIIa 2.
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taṅlar-, *-dï*, 38.
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-täg, 27, 28.
täg-, *-ir*, 31; *-miš*, 91.
tägi, 14, 24.
tägür-, *-miš*, 53.
täglük, 36.
tän-si (Chin.), 1.
täṅlig (*apa*), n.pr., Ia 19.
täṅri, 2, 17, 21, 25, 31, 57, 66, 71, 73, 79, 83.
täṅrilig, 18.
täri, 67.
tärit-, *-zïn*, 77.
tärklä-, *-yü*, 11.
tärtrïl, 58.
täz-, *-ipän*, 90.
täzkin, 35.
tïγ, 76.
tïṅla-, *-yïn*, 90.
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