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**SOME NOTES ON PROPER NAMES AND OFFICIAL TITLES
IN THE MONGYOL-UN NIYUCA TOBČIYAN: INAL/INANČA/INAQ***

Mongyol-un niyuca tobčiyān, the “Secret History of the Mongol,” is the only work of its kind from the era of the Mongolian world Empire, it has a complex history as a text but was originally written in (Middle) Mongolian. It is a linguistically very rich source, not only for the Mongols but for many other groups who are seen allied with or appear fighting against the Mongols, the latter bearers of the power of Eternal Heaven and of the potent sanction of the ancestors. Thus, in addition to overt political assertions to guide the new Mongolian Empire, and its rulers’ managers, and commanders, and containing carefully selected and crafted statements of events of myth and history. These are designed to buoy up the imperial state of affairs and Mongolian society in general, Adapted documents and even works of a literary character are among the devices used to this end. Given its nature, it is only to be expected too that the “Secret History” also is a rich source of a full history behind the scenes of told by the personal names and epithets, and titles of Mongols, but also the names, epithets, and titles of many non-Mongols who had military, political and diplomatic contacts with the Mongols in the early 13th century. These names, epithets, and titles tell entirely their own story. Thus, grasping their potential importance, these names, epithets and, titles have been studied by many researchers, from a variety of perspectives.

Here, we, a Mongolist and a Turkologist, have banded together, to follow in the footsteps of these investigators who have gone before, offering our historical-comparative analysis of the related words inal/inanča/inaq, and their semantic and morphological structure, examined within a larger context of the “Secret History” and its monumental, literary linguistic and cultural world. Our analysis will be primarily based on the “Secret History,” but also on other historical texts and documents, as well as information offered by Mongolists, but also provided by those in closely related disciplines, in Turkology in particular, for example, this is only natural since Mongols and Turks closely interacted in building an empire, and the new, often mixed cultures that emerged from it.

Key words: Mongyol-un niyuca tobčiyān, Middle Mongolian, personal name, title, *ma-

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**НЕКОТОРЫЕ ПРИМЕЧАНИЯ
ОБ ИМЕНАХ СОБСТВЕННЫХ И ОФИЦИАЛЬНЫХ ТИТУЛАХ
В MONGYOL-UN NIYUCA TOBČIYAN: INAL/INANČA/INAQ**

Mongyol-un niyuca tobčiyān, «Тайная история монголов», является единственным в своем роде произведением эпохи Монгольской мировой империи, оно имеет сложную историю как текст, но изначально было написано на (средне) монгольском языке. Это очень богатый с лингвистической точки зрения источник не только для монголов, но и для многих других групп, которые были

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замечены в союзе с монголами или воюющими против них, последними носителями силы Вечного Неба и могущественной санкции предков. Таким образом, в дополнение к открытым политическим утверждениям, направленным на руководство новой Монгольской империей, ее правителями, менеджерами и командирами, а также содержащими тщательно отобранные и обработанные утверждения о событиях мифа и истории. Они предназначены для поддержки имперского положения дел и монгольского общества в целом. Среди средств, используемых для этой цели, адаптированные документы и даже произведения литературного характера. Учитывая ее характер, следует также ожидать, что «Сокровенная история» также является богатым источником полной закулисной истории, рассказанной личными именами, эпитетами и титулами монголов, а также именами, эпитетами, и титулы многих немонголов, имевших военные, политические и дипломатические контакты с монголами в начале XIII в. Эти имена, эпитеты и титулы говорят сами за себя. Таким образом, понимая их потенциальное значение, эти имена, эпитеты и титулы изучались многими исследователями с различных точек зрения.

Здесь мы, монголист и тюрколог, объединились, чтобы пойти по стопам этих исследователей, которые пошли раньше, предлагая наш историко-сравнительный анализ родственных слов *инал/инанча/инак*, их семантической и морфологической структуры, рассматривается в более широком контексте «Тайной истории» и ее монументального, литературно-языкового и культурного мира. Наш анализ будет основываться, прежде всего, на «Сокровенной истории», но также и на других исторических текстах и документах, а также на информации, предложенной монголистами, но также предоставленной представителями близкородственных дисциплин, в частности тюркологии, например, это вполне естественно, поскольку монголы и турки тесно взаимодействовали в построении империи и возникших из нее новых, часто смешанных культур.

Ключевые слова: *Mongγol-un niyuca tobčiyān*, среднемонгольский язык, личное имя, титул, **ина-*.

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Mongγol-un niyuca tobčiyān (MNT), in addition to its many other riches as a source, and importance as a linguistic document, contains a virtual lexicological treasure house in terms of its personal names, epithets, and titles which have by now been studied by many researchers. Firstly, F.W. Cleaves collected Mongolian and non-Mongolian proper names, most of all with full identities, and published under the title *Index Nominum* in his 1982 study (Cleaves 1982: 220—270). Likewise, Laureano Ramirez Bellerin's study in 2000 included the anthroponyms, toponyms, or ethnonyms of the main text of the Chinese version. In his study, a name appears first in its Mongolian reconstruction, followed (between parentheses) by the original name in pinyin, and in Chinese characters, and the epigraphs in which it appears. The pinyin does not appear in those cases in which the transcription coincides with the Mongolian reconstruction (Bellerin 2000: 391—401). In addition to these, the most comprehensive study on this subject belongs to Volker Rybatzki. In his work entitled *Die Personennamen und Titel der Mittelmongolischen Dokumente, Eine Lexikalische Untersuchung*, published in 2006, Historical texts of Mongolian and of Turkic languages were handled comparatively. This corpus consists of 1500 keywords and the various possibilities in the etymologies. About 5000 words are examined, without word derivatives. Of the 1500 headwords, around 900 can be classified as personal names, the rest are mainly titles (PTMD: xvii—xxxiii, xxxiv). Before him, Ahmet Temir, in the Index part of his work in 1972, examined proper names also including a subtitle. He made a detailed classification and discussed the identities, duties, and kinship/relationship degrees of the characters (Temir 1986: 253—268). On the other hand, Igor de Rachewiltz classified the words in his study as tribe, nation, person in the

section of his work where he examined proper names and place names together (Rachewiltz 2006b: 1195—1314; 2013: 187—201). Tuncer Gülensoy had many studies on the names and titles in Altan Tobci. Especially in his 2008 work called Altan Tobçi (Moğol Tarihi) contains a detailed index (Gülensoy 1987: 44—59; 1997: 1124, 1128; 2008: 123—140). Lastly, Carl Fredrik Sverdrup has cataloged main Mongol and main non-Mongolian characters chronologically in an appendix entitled Battles of the Mongols and Their Allies (Sverdrup 2017: 358—366).

In our analysis based on the MNT, the following three forms derived from the Turkish root *ina- are seen: inal/inanča/inaq. The root *ina- has not been attested in the written sources of the historical Turkic languages, but the form of inan- developed with the -n suffix has been attested in the texts of Old Turkic and Middle Turkic¹.

1. inal: “ein Häuptling der Kirgis” (Haenisch 1941: 196).

A. von Gabain stated that the suffix -l in the word inal is the same as in Old Mongolian, and compared it with the word oci-l in MNT “give, tax” (Gabain 2000: 53); inal ‘confidant’ < *ina- ‘to trust’ (Clauson 1962: 154). The word is explicitly recorded as a title in the Turfan texts (Donuk 1988: 16). The word inal has functioned as both an official title and a personal name since the Old Turkish stage; inal “büyük bir memur ünvanı, şahıs ismi” (Gabain 2000: 273). inal ‘(bir unvan), vekil (?)’ (Mayt: 392). inal ‘sadık’, bir unvan (Yen, Kır) (YKI 2013: 502). inal ‘trustworthy, a title of office’ (Vásáry 1995: 484); Inal (ائنال/ائنال) ‘trustworthy’ < *ina- (Tekin 1979—1980: 872, 873, 875). Volker Rybatzki, who works meticulously on this subject, also defined the mentioned function difference as “title or n. pr.” He referred to as a distinction (Rybatzki 2004: 150, 152). There are also examples in the historical Turkish language where the word derived with -y² (yināl) (the front sound).

Proper Name And Title with Inal (in Old Turkic)

Adağ-Totuq-inal (Rybatzki 2004: 152)
 Ädgü-qutluğ inal (Rybatzki 2004: 151)
 Ädsiz- inal (Rybatzki 2004: 151)
 ai ayaz (navaz?) inal arıy ayaz inal TIII-16 (Müller 1915: 6—12, 22, 23)
 Alp ay-ayaz (navaz?) inal (Rybatzki 2004: 151)
 Alp inal (Rybatzki 2004: 151)
 Är inal (or Är-inal) (Rybatzki 2004: 151)
 Arıy ayaz inal (Rybatzki 2004: 151)
 Arpayur inal (Rybatzki 2004: 151)
 Artı inal (Rybatzki 2004: 151)
 âsag tûlîs yînâl tamgântarxân (Rybatzki 2004: 151)
 Äsân-inal (Rybatzki 2004: 151)
 bäg inal (Rybatzki 2004: 151)

¹ OT. inan- ‘inanmak, güvenmek’ (HUAS 1941: 85; AY-III 1991: 94); inan- ‘inanmak, iman etmek’ (ETŞ 1992: 307). MT; inan- ‘inanmak, güvenmek’ (KB: 182; AH: XXVIII; DLT-Atalay 2006: IV-217). Kh. inan- ‘inanmak’ (NF 1998: 177; MM 2008: 223); inan- ‘inanmak’ (KE 1997: 270); ынанмак ‘верить’ (HŞ 1979: 455). GH. inan- ‘inanmak’ (AO 1996: 216); inan- ‘güven’ (MG 1984: 156); Mam; inan- ‘inanmak’ (İMS 1992: 535); inan- ‘inanmak, iman etmek’ (KMES 1994: 262); inan- ‘inanmak, doğrulamak’ (KMT 2002: 108); inan- ‘iman etmek, inanmak’ (GT 1989: 348); inan- ‘inanmak’ (KFLT 1989: 1008).

² Yināl: Muhammad b. Yināl al-Tarjuman: ‘the interpreter’; In the period of the Buwayhids, the officer who was in charge of military contacts between the Turks and the local Daylami elements in the Buwayhid army and took part in the service of the Turks (Bosworth-Clauson 1965: 10; Bosworth 2001: 306). Yināl-aş-Şaghîr. Yināliyān: During the Seljuk period, one of the two cavalry groups was led by Ibrahim Ināl (other Seljūqiyān) (Bosworth 1961: 437; Bosworth 2001: 306). âsag tûlîs yînâl, the tamgântarxân “Âsag-tulîş Yînal, the Tamyan-tarqan” (Rybatzki 2004: 151).

bæg ĩngal (Rybatzki 2004: 151)
 bæg ĩngal ügä (Rybatzki 2004: 151)
 Bägicük- ĩnal (Rybatzki 2004: 151)
 Basana ĩnal (Rybatzki 2004: 151)
 Bay-ĩnal “n. pr. m. Großvater” (Rybatzki 2004: 151)
 Birtäm-ädgü-ĩnal (Rybatzki 2004: 151)
 Bolađ-buqa ĩnal (Rybatzki 2004: 151)
 Busardu-ĩnal (Rybatzki 2004: 151)
 Buzayu-ĩnal (Rybatzki 2004: 151)
 Buyanlıq-ĩnal (Rybatzki 2004: 151)
 bütürmiš (butur-?) ĩnal (Müller 1915: 6—12; 22, 23)
 Bütürmiš-ĩnal (Rybatzki 2004: 151)
 Čärig-ĩnal (Rybatzki 2004: 151)
 čubuč ĩnal (Rybatzki 2004: 152; PTMD: 60, 154)
 El-ičgermiš-ĩnal (Rybatzki 2004: 151)
 El-mängü-ĩnal (Rybatzki 2004: 151)
 El-ornadmiš-///-turmış ĩnal (Rybatzki 2004: 151)
 İnal Tudun Ch’üle (Beckwith 1993: 137).
 ičim Bägicük-ĩnal (Rybatzki 2004: 142)
 il ičkärmiš ĩnal (Müller 1915: 6-12; 22, 23)
 ĩnal bæg (Rybatzki 2004: 138, 151)
 ĩnal bilgä TIII-6 (Müller 1915: 6—12; 22, 23)
 ĩnal bilge (Rybatzki 2004: 151)
 ĩnal buyat (Rybatzki 2004: 22)
 ĩnal čor (Rybatzki 2004: 151)
 ĩnal čor (Rybatzki 2004: 151)
 ĩnal qayan (Rybatzki 2004: 151)
 İnal qoç (Rybatzki 2004: 151)
 İnal qutluy (Rybatzki 2004: 151)
 ĩnal sangun (Rybatzki 2004: 151)
 ĩnal tarqan (Rybatzki 2004: 151)
 ĩnal taš (Rybatzki 2004: 151)
 ĩnal tuymış (Rybatzki 2004: 151)
 ĩnal urungu (Rybatzki 2004: 151)
 ĩnal ügä (Rybatzki 2004: 151)
 ĩnal ügä Qan (Rybatzki 2004: 151)
 İnal-bars (Rybatzki 2004: 151)
 İnal-baš (Rybatzki 2004: 151)
 İnal-singqur (Rybatzki 2004: 151)
 İnal-tuymış (Rybatzki 2004: 149)
 inim(i)z t(ä)ngriđä bulmiš ĩnal TIII-16 (Müller 1915: 6—12; 22, 23)
 İsig İnal (E 23 Čaa-Hol XI) (Useev 2015: 30, 32, 33).
 itte ĩnal (ETS 1992: 307, 320, 332).
 Kädin-ĩnal n. pr. m. “Vater (ata)” (Rybatzki 2004: 151)
 Käk-sini ĩnal (Rybatzki 2004: 151)
 Kalıktık İnal Öge (E 49,2, Kök Tirig) (Useev 2015: 30, 32, 33).
 kedin ĩnal (ETS 1992: 307, 320, 332).

kičig baliqlay inallar (Rybatzki 2004: 152)
kičig inallar (Rybatzki 2004: 152)
kün {riy inal TIII-15 (Müller 1915: 6—12; 22, 23)
Lačin-inal n. pr. m. “Großvater” (Rybatzki 2004: 151)
Maḥmud inal (Rybatzki 2004: 151)
oγul inal TIII-13 (Müller 1915: 6—12; 22, 23)
Ödüs-inal (Rybatzki 2004: 151)
Ögdem Alık İnal (E 38 Ak-Yüs) (Useev 2015: 30, 32, 33).
qamal ügä inal buyat TIII-17 (Müller 1915: 6—12; 22, 23)
Qanturmiš-inal (Rybatzki 2004: 151)
Qaramuq-inal (Rybatzki 2004: 151)
Qar-ärdäm-inal (Rybatzki 2004: 151)
Qayač-inal (Rybatzki 2004: 151)
Qitay-bört-inal (Rybatzki 2004: 151)
Quanši-im-toyın-qulä-inal (Rybatzki 2004: 151)
Qutl[uy]-inal (Rybatzki 2004: 151)
Sansiz-inal (Rybatzki 2004: 151)
Sariy-toyin inal (Rybatzki 2004: 151)
Sarman-inal (Rybatzki 2004: 151)
Šilaqay-inal (Rybatzki 2004: 151)
Sulayı-inal (Rybatzki 2004: 151) “Großvater”
Sumana-inal (Rybatzki 2004: 152)
Süngü-inal (Rybatzki 2004: 152)
tarqan-inal (Rybatzki 2004: 152)
Tasyan-inal (Rybatzki 2004: 152)
Taz-inal (Rybatzki 2004: 152)
Tayay-inal (Rybatzki 2004: 152)
Tayına-inal (Rybatzki 2004: 152)
Terbi-inal (Rybatzki 2004: 152)
tngridä-bolmiš inal (Rybatzki 2004: 152)
Tolun-toyrıl-inal (Rybatzki 2004: 152) “älterer Bruder”
Toyrıl-inal (Rybatzki 2004: 152)
[T]urmış-inal (Rybatzki 2004: 152)
trz (taz) inal (Müller 1915: 6—12; 22, 23)
Uqmış-inal (Rybatzki 2004: 152)
Yäm inal (Rybatzki 2004: 152)
Yan inal (Rybatzki 2004: 152)
Yaşqan inal Etmış tnrgrim (Rybatzki 2004: 152)
Yorčuq inal (Rybatzki 2004: 152)
Yusuf inal (Rybatzki 2004: 152)
Yüç inal (Rybatzki 2004: 152)
Yüz inal (Rybatzki 2004: 152).

In the Middle Turkic period, the word was now an indication of nobleness due to lineage. inal ‘anası hakan soyundan babası halktan olan bütün gençlere verilen unvan, beyzâde, inanılır kimse’ (KB: 182). inal ‘anası hatun kökten, babası ortalık adamı olan gençlere verilen ungun’ (DLT: IV-217). See for more Mam. inal ‘yakıynen bilen’ (İML 1988: 33). comp. → inalcık (Rachewiltz 1962:

55 59); inalchuq “governor” comp. Inalchuq Qadir Khan “the governor of Otrar”, Inal Ghayir Khan “(frontier governor) a cousin of Sultan Muhammad’s mother” (Atwood 2004: 306, 307, 431); Īnāltegin (Bosworth 2001: 306). Ināl-khān: governor in Uṭrār (Korobeinikov 2014: 356).

Yedi Īnal MNT: 239 “chief of the Kirgisud” (Cleaves 1982: 270). Yedi Īnal: “seven” + the tribal chief’s title Īnal (Rachewiltz 2006b: 853). Yedi -inal “Noyan (=Turkic beg) of the Kirgisut” “...etymologically it must originally have meant something like “trustworthy”, but in practice it seems to be used only as a title of office.” (Rybatzki 2004: 150; 169).

... tümen kirgisut-tur gürü’esü kirgisud-un noyat yedi-inal aldi-er örebek-digin kirgisud-un noyat elsen oroju caqa’a-nu’ut singqot caqa’a-nu’ut aqtas qara-nu’ut buluqat abu’at irejü joci-da... (Rachewiltz 1972: 136)

“When he reached the territory of the Tümen Kirgisut, their leaders Yedi Īnal, Aldi Er and Örebek Digin-these leaders of the Kirgisut-came to submit. Bringing with them gifts of the white gerfalcons, white geldings and black sables, they paid homage to jöçi” (Temir 1986: 160; Rybatzki 2004: 111; Rachewiltz 2006a: 164; 2006b: 1244).

There are a large number of personal names that are compounds with numbers (Râsonyi 1961: 46). We can compare this with the ethnic name Naiman, meaning “eight³” in Mongolian⁴. While Peter Golden has said that these numbers might perhaps indicate the number of clans or subgroupings that constituted a union, the question of their ethnolinguistic affiliation, but he also stated that the issue is still unclear (Golden 2009: 23). In addition, we should point out that among the Inner Asian peoples, especially the Turks and Mongols, the numbers three and nine have possessed special religious significance from earliest times, according to present-day scholars. Of even greater weight, is the combination of two numbers, e.g., in the formula $3 \times 3 = 9$ (Moses 1986: 287). Two numbers and their combinations are important for religious cosmology, and the ritual practices of Shamanism. There is, thus, a long history of the significance of the number in both religion and politics. The number nine in the Secret History is used, for example, only in reference to Chinggis (Moses 1986: 287). According to Tuncer Gülensoy, some numbers have sacred meaning in MNT and AT in a parallelism with the Turkish tradition (3 days, 3 nights, 3 times, a road of three days, 7 hills, Seven-Tabluks (name of individual), 9 days, 9 times, 9 offenses, a pennant of 9 pieces...) (Gülensoy 1986b: 22—23).

Other Names Compound With Numbers: Ede Tukluk (Inandj’s son), “bilgeliğin yedi kısmını bilen (kişi)” (Murayama 1959: 188); Yidi Tuyluy “person who has seven banners” (Murayama 1959: 188); Yedi Tubluq of the Naiman, “Noyan of Buyiruq-qan” (MNT 158/19) (Rybatzki 2004: 169; Rachewiltz 2006a: 80; 2013: 98); Yedi Tubluq < “who has seven balls” (Rachewiltz 2004a: 582); Yetikän Sudur (Rybatzki 2004: 170); Säkiz sälängä (Rybatzki 2004: 112); AT: 78r/2440 yisün örlög tabun tayisi tabun öngge dörben qari ulus quriyaju; “(Cinggis-qan), gathering the Nine Örlög (“Paladin”), the Five Tayisi, (the People of the) Five Colours, the Four Vassal People” (Rybatzki 2004: 125); AT: 81r/2559 tabun öngge dörben qari-yi emün-e ben ciyulyaju. aldi-er “Noyan (= Turkic bāg) of the Kirgisut” MNT: 239/9323 (Rybatzki 2004: 135; PTMD: 101). aldi-er AT: 87r/2727 (Rybatzki 2004: 135); Jirgo’an “n. pr. “six”; of the Oronar”

³ Küçlüg as-segizi “the chief of Naiman” (İnan 1960: 541).

⁴ Dörben Oirat (Dörben “four”), Senggür Müren (Senggür “eight”) (Golden 2009: 24).

MNT: 120/3117 (Rybatzki 2004: 135); Altı bilgä-bäg oylınga “for the sons of Altı bilgä-bäg (or: the six bilgä-bäg)” (Rybatzki 2004: 135).

1.1. İnalči MNT 239/9332, 9333 “Oyirat. Son of Quduqa-beki, brother of Törelci and Oğultutmiš; husband of Ceceyigen, a daughter of Cinggis-qan”; inalciyin aqa “elder brother of Inalči” (Haenisch 1941: 196; Cleaves 1982: 243; Rybatzki 2004: 152)

...a’ulja’ulba oyirad-un quduqa beki-yi uqtun urida elsen tümen-oyirad-ıyan uduııdun ireba ke’en soyşurqaju kö’ün-e inu inalci-da ceceyigen-i ökba inalciyin aqa törölci-da joci-yin öki qoluiqan-ökba... (Rachewiltz 1972: 137)

“Cingis Qa’an welcomed Quduqa Beki of the Oyirat, saying, ‘He came to submit before the others, leading the Tümen Oyirat.’ And he showed to favour to him, giving Čečeyigen to his son Inalči. He gave joči’s daughter Qoluiqan’ to Törölci, elder brother of İnalči.’ (Temir 1986: 160; Rachewiltz 2006a: 164; 2006b: 1211)

A. von Gabain stated that the suffix in this word is also in the form of +ci in Mongolian (Gabain 2000: 43). Titles formed with the +cI//+cU/+čI suffix are frequently seen in both Mongols and Turks.

Personal names with the suffix +cI//+cU/+čI in Middle Mongol:

abaci (PTMD: 1)
 abalduyci (PTMD: 13)
 abuyaci/abuycin (PTMD: 9)
 adaruqci (PTMD: 43)
 adaruqci (PTMD: 43)
 adûci/aduyuci (PTMD: 30)
 adûci/aduyuci (PTMD: 30)
 aiyci (PTMD: 52)
 alci (PTMD: 96)
 alciq bawurci (PTMD: 98)
 alciy-a-u qorci (PTMD: 98)
 alginci (PTMD: 108)
 aqtaci/n/aytaci (PTMD: 49)
 a’ucu (PTMD: 47)
 audaci (PTMD: 49)
 balaqaci (PTMD: 242)
 baliqci (PTMD: 243)
 baqaji (PTMD: 206)
 bara’andaji (PTMD: 265)
 barsuci (PTMD: 269)
 bawurci (PTMD: 217)
 baysilayci (PTMD: 225)
 bicigeci (PTMD: 185)
 bigiçi (Gülensoy 2008: 126)
 boğorçi (Gülensoy 2008: 125)
 bo’orcu/boğorcu (PTMD: 217)

borci (PTMD: 260)
 bültecü (PTMD: 242)
 daruyaci (PTMD: 420)
 elci (PTMD: 97)
 eljigedei (PTMD: 99)
 eüdeci (PTMD: 68)
 gereci (PTMD: 568)
 güyügci (PTMD: 546)
 inal (PTMD: 135)
 inalci (PTMD: 135)
 inanca (PTMD: 136)
 jamuci/jamuçi (PTMD: 305)
 jaryuci (PTMD: 317)
 kelecı (PTMD: 551)
 kelimeci (PTMD: 555)
 körümçi (PTMD: 23)
 köteci (PTMD: 537)
 medegci (PTMD: 585)
 Mergenci<Mergenci (Rybatzki 2004: 152)
 Törölci (Rybatzki 2004: 169)
 nomci (PTMD: 633)
 nuntuyuci (PTMD: 638)
 onğyacaci (PTMD: 131)
 qabici (PTMD: 448)
 qaci (PTMD: 45)

2. **inaq** MNT 266-11019, 11020 (Rachewiltz 1972: 137)

...kitat irgen-ü altan-qan-nu itegelten ina'ut mongqol'un ebüges eciges-i baraqsan qara-kitat jüyin irgen aju'ui-je edö'e minu iteltegen ina'ut bo'orcu muqali ta qoyar buyu-je ke'en jarliq bolba... (Rachewiltz 1972: 137)

“The trusted friends of Altan Qan of the Kitat people are the Kara Kitat jüyin people who have destroyed the ancestors of the Mongols. Now, you two, Bo'orcu and Muqali, are my trusted friends” (Rachewiltz 2006a: 198; 2006b: 972, 1324).

The word in question is attested in the MNT only in plural form: ina'ut (comp. itegelten). N. Poppe stated that the word is one of the Turkish loanword in Middle Mongolian (Poppe 1955: 39). According to Volker Rybatzki, the word is originally Turkic (< ina-), but the form of inaq is a reborrowing from Mongolic (Rybatzki 2011: 194). The word attested also in AT 73 as a proper name. ...Bundan sonra (Kağan) İnağ Çağan'ı yavaşça oradan uzaklaştırdı... “After that (Kağan) slowly drove away İnağ Çağan from there.” (Gülensoy 1986a: 51; 2008: 127). inaq (ināq/ināgh/ināq) ‘close friend, confidant, trustworthy person’ (Bregel 1982: 419, 420).

The word attested in Old and Middle Turkic with basic meaning, not a title. inaq ‘dayanak, sığmak, güvence, inanılacak-güvenilecek şey/kimse’ (AY-III 1991: 94). inaq ‘inanç, sığınak, güven, melce, destek’ (ETŞ 1992: 307). inaq “melce, dayanak” (Mayt: 392). comp. inagsız ‘sığınaksız, dayanacak yeri-kimsesi olmayan’ (AY-III 1991: 94). Kh. ынағ ‘друг; товарищ; близкий’ (HŞ 1979: 453). inaq ‘emin, güvenilir’ (ME 1993: 127). inaq ‘emin, güvenilir dost’ (KE 1997: 255). inah/inaq “confidant” CC-G 82a/19 (Erk 2015: 777). Mam. inaq ‘dost’ (KMT 2002: 108). Chag. inak ‘nâyib ve mukarrib’ (AL: 81). inak, ynaq ‘friend, confidant; the one who can be trusted; counsellor; minister’ (Balaskovics 1973: 196). comp. Davlathvāğa Īnāq (Woods 1984: 335, 337). inākān/inākiyān: umārā wa inākiyān, muqarribān wa inākān, khawwāṣṣ wainākān, farzandān wa nūkarān wa inākiyān; ināk-i kalān, ināk-i khurd; inākids (Bregel 1982: 419, 420). Īnak et-Türkī (Yıldız 1971: 53; Yıldız 2000: 257; Pamukçu 1994: 144); inak > Yinö: One of the seven tribes of Hungarians living under the Khazar Khanate (Taşağıl 2000: 255).

3. **İnanča** “of the Naiman” (Cleaves 1982: 243)

3.1. İnanča Bilge Qan “ein Fürst der Naiman (unter Tayang)” (Haenisch 1941: 196; Temir 1986: 118; Rachewiltz 2006b: 1211). Inanca Bilge “the ruler of the strong Naiman tribe, the Naiman lord, one of most notable Inner Asian tribal leader” (Sverdrup 2017: xix, 52, 59, 82, 93, 339). İnanča Bilge Bügü Qan⁵ (Rachewiltz 2006b: 1211). Inancha Bilge Khan (Atwood 2004: 397)

5823 ...qoroqcu qarcu naiman-u inanca-bilge-qan-tur buru'utcu oroju-uje...

(Rachewiltz 1972: 87)

“After that Erke Qara requested troops from Inanča Bilge Qan of the Naiman and moved against you.” (Temir 1986: 101; Rachewiltz 2006a: 98)

189/6526 ...mawui bolbi inanca-bilge-qan ügülele' eme jala'ui ere bi (Rachewiltz 1972: 97)

“Inanča Bilge Qan formerly said” (Temir 1986: 111; Rachewiltz 2006a: 111)

194/6914 yeke noyan qori-sübeci ügülerün inanca-bilge-qan ecige cinu

194/6915 saca nökör-e ereyin aru aqta-yin qarqam ese üje'ülüle'e edö'e

“...Upon these words Qori Sübeçi, a high official who held command under Tayang Qan, said, ‘Your father Inanča Bilge Qan never showed a man’s back or a gelding’s rump to an enemy that was his match.’ (Rachewiltz 2006a: 117).

⁵ For the genealogy of İnanča Bilge Bügü Qan, see (İnan 1960: 542).

Pengling Wang read the word as *inanci*, showed its origin as the Chitan *yilai* (*yelü*) “sun” and was associated with Tocharic. ToB. *yilai* “king”, Kit. *yilai* “the supreme ruler’s name”, Naiman *inanci/inanca* < **ilan-* “the supreme ruler’s title”. (Wang 1995: 185). While stating in which source he saw the word, he did not mention why he recorded two different phonetic variants as *inanci/inanca*. The title in question provided evidence for the subject in the study of the Japanese Altaist Shichirō Murayama, in which he examined whether the Naimans were Turkish or Mongolian (Murayama 1959: 1; İnan 1960: 539, 541). The word is attested in Old and Middle Turkic with three functions: basic meaning “belief”, personal name, title. *inanç* ‘(bir unvan), mutemet (?)’ (Mayt: 392), *inanç* ‘bir memurluk unvani güvenilen bey’ (Hsüan-X 1975: 142), *inanç* ‘bir unvan, bir memuriyet unvanı; maiyet’ (AY-III 1991: 94); *inanç* ‘inanç, itimat, itikad’ (ETŞ 1992: 308); *inanç*; *YNNC: ‘güvenilir kişi, sadık dost, bakan’ anlamlarını taşıyan bir unvan (İKPÖ 1998: 150); *inançı/inançu*: bir unvan (YKI 2013: 502); *inanç*: ünvan, *inançu*: şahıs ismi (Gabain 2000: 54); MT. *inanç/inançu*: yüksek bir rütbe, şahıs ismi; *inanç* ‘güvenilen, inanılan’, *Inanç Beg* ‘inanılan, itimad edilen Bey’ (DLT: I-133; IV-217); *inanç* ‘güvenilen, inanılan; güvenme, inanma’ (KB: 183; AH: XXVIII); *inanç* ‘güvenilen, inanılan’, *inanç beg* ‘inanılan, güvenilen bey’ (DLT: IV-217); Kh. *inanç* ‘inanç’ (KE 1997: 270); *inanç* ‘inanç, inanılacak güvenilecek kimse’ (İML 1988: 33); GH. *inanci* ‘güvenilen, inanılan’ (BV 1986: 195). comp. *İnanç Sonqor* (Bosworth 2012: 105, 106).

Proper Name And Title with *Inanč/Inanču/ İnanči* (in Old Turkic)

Külüg Oñı Öz Inançu (UKY 2011: 101)

inançu apa yargan tarkan (Aydın 2012: 164, 179)

tarduş inançu çor (Aydın 2012: 164, 179)

inanç buyruk

inanč-ügä (Rybatzki 2004: 151).

İnanč bāg (Rybatzki 2004: 138)

Qutadmış-baş öz-inanč totuq-bāg (Rybatzki 2004: 138)

İnanču tarqan bāg (Rybatzki 2004: 138)

İnanč bāglār “bevollmächtigte bāg”

İnanču-külüg čigši- bāg (Rybatzki 2004: 138)

bāg yangilsar İnanči tapar (Rybatzki 2004: 137).

3.2. *İnanča Qan 151* (Rachewiltz 2006b: 1211) *Nayman hükümdarı* (Temir 1986: 80); *Inanç Khan* (Sverdrup 2017: 153, 158, 160, 167—168, 361—363)

4539 *te’ün-ü qoyina ong-qan-nu de’ü erke-qara ong-qan*

4540 *aqa-da’an alaqqdarun buru’utcu otcu naiman-u inanca-qan-tur*

4541 *oroju’ui inanca-qan ceri’üt ilē’ju jici ong-qan qurban balat* (Rachewiltz 1972: 69)

“After that, when Ong Qan’s younger brother Erke Qara was about to be killed by his elder brother Ong Qan, he escaped and submitted to Inanča Qan of the Naiman. Inanča Qan dispatched his troops, but Ong Qan in his wanderings had already passed three cities and had made his way to the *gür qan* of the Qara Kitad.” (Rachewiltz 2006a: 73, 74).

Conclusion:

The Turkic root **ina-*, including its middle derivative *inan-*, is put to good use in the MNT, and in the present study is seen put-to-good use elsewhere as well. Here we survey its use based on a comparative examination of one source, an important one, but at the same time suggesting the

wealth of material there is out there with references to other sources as well, including some classic ones. Like the Mongolian world itself, words from *ina- show complex cultural interactions, especially between Turks and Mongols, the two key player groups in the Mongolian Empire at the time when the MNT was conceived and written.

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