



# A Deshui: New Evidence from the Syr River in Central Asia in "Sui Shu•Tiele Biography"

Xifan Zhu<sup>1</sup>, Qihang Ge<sup>2</sup>

<sup>1</sup>School of Marxism, Hexi University, Zhangye 734000, Gansu Province, China;

<sup>2</sup>Silk Road Research Center, School of History and Culture, Shaanxi Normal University, Xi'an 710119, Shaanxi Province, China

**Abstract:** The "Sui Shu•Tiele Biography" records the distribution of Tiele's ministries in Central Asia. This is a valuable material for studying Tiele history. Among them, it is mentioned that there are many Tiele tribes in Adeshui in the north of Kangguo. Regarding Adshui, there are disputes in academic circles, including the Volga River, Syr Darya River, and Irtysh River. In fact, Ad Shui is the Syr Darya right away, and the ancient sound of the word "Ader" can be restored to a-tak. Its name is probably related to the Tianshan Mountains where the Syr Darya originated. The Turkic language at that time called Tianshan Baishan, or Ak Tagh, therefore, the Syr Darya was called Ad Shui in Chinese historical materials.

**Keywords:** Tiele; Adshui; Turkic; Syr Darya; Volga

**Publication date:** December, 2020

**Publication online:** 31 December, 2020

\***Corresponding author:** Xifan Zhu, 360083823@qq.com

## 1 Several statements about Ad Shui

The place name Adshui in "Sui Shu•Tiele Biography" has the following records:

Before Tie Le, the seedlings of the Huns were the most diverse. From the east of the West Sea, according to the valley, often endless. In the north of Duluo Hebei, there are servants, Tongluo, Weihe, Bayegu, Fuluo combined with the names of jin, Mengchen, Tu Ruhe, Sijie, Hun, Huxue and other surnames, winning 20,000 soldiers. To the west of Yiwu, to the north of Yanqi, and near Baishan,

there are contract abuses, Bo Luozhi, Yixuan, Supo, Nagong, Wuyu, Hegu, Yexa, Yu Niyu, etc. The victory can be 20,000 soldiers. In the southwest of Jinshan, there are Xue Yantuo, Zan Leer, Shipan, Daqi, etc., with more than 10,000 soldiers. In Kang Guobei, near Ah Deshui, there are He Xi, Jiao, Bohu, Bigan, Gu Hai, Hu Bizi, He Laan Su, Ba Ye Wei Ke Da, etc. There are thirty thousand soldiers. There are many surnames such as Sulujie, Sansuoyan, Micu, and Longhu in Deyihai, more than eight thousand. In the east of Fuchu, there are nearly 20,000 people including Enqu, Alan, Beiji Jiuli, and Fuzianhun. North Hainan are all waiting. Although the surnames are different, they are always called Tiele<sup>[1]</sup>.

Among them, "He Lao Su, Ba Ye Wei Ke Da, etc.", the sentence is incorrect. According to Liu Yingsheng's research, it should be "He Lao, Su Ba, Ye Mo, Ke Da, etc." The original sentence is also "not true"<sup>[2]</sup>. At the end" error. It can be seen that the various parts of Tiele are distributed in present-day Mobei, Xinjiang, Central Asia and even Europe. Although they are quite simple, they have always been regarded by academia as valuable materials for studying Tiele tribe.

Tiele and its ancestor Gaochebu were early distributed in the Mobei and Tianshan Mountains and Central Asia to the west. Tiele and his ancestor Gaoche are not a single nation, but a tribal alliance divided into many tribes. Rouran and the subsequent conquest of the Tie Lebu by the Turks took advantage of this dispersion. In 487, Afu Zhiluo, the leader of the Gaoche Department under the Rouran Khanate, and his brother Qiongqi, led his troops to move west

to the western region to the northwest of the front of Cheshi, and established the Gaoche State. It was destroyed by Rouran in 541<sup>[3]</sup>.

After the death of Gaoche Kingdom, the remaining part still lived in the same place. For example, in 546, the newly emerging Turks in Tianshan broke through the remaining part of Gaoche and dropped more than 50,000 of them<sup>[4]</sup>. After the rise of the Turks, Tie Le served as a Turk. With the Turks' conquest of the Western Regions, a considerable number of Tiele tribes will inevitably follow into the Western Regions<sup>[5]</sup>. By the time of the division of the Eastern and Western Turks in the Sui Dynasty, Tiele's distribution range had extended from Mobei to the west to the Tianshan Mountains. The Syr Darya and Volga River valleys. Onogawa Xiumei once said: "Tie Le, which is divided into such a vast area of the cloth, can never suddenly appear in the Sui Dynasty. It should have been gradually formed after the chaos of the Wei, Jin, Southern and Northern Dynasties<sup>[6]</sup>." As the military force that the Western Turkic Khanate relied on to conquer and rule the Western Regions, the Tiele Department was related to the prosperity and decline of the Turkic regime. The Turkic rulers used official titles to win over and control the Tiele nobles, not only confiscating their troops, but also exploiting them economically<sup>[7]</sup>. The Tiele people hated the oppression of the Western Turks<sup>[8]</sup>. They broke away from the rule of the Western Turks and established the Tiele Khanate at the beginning of the 7th century. Their power reached Yanqi, Gaochang, Yiwu and other places in their prime<sup>[9]</sup>.

Due to the lack of historical materials from the Tie Le Department, the relevant records of the "Sui Shu•Tie Le Biography" appear to be precious. There are many followers in the academic circle, but their understanding is different, especially the phrase "Kang Guobei, near Ade Shui". The determination of the location of Ad Shui is different. One opinion is that it is the Volga River in present-day Russia. Zhang Xingliang said that "Ade" can be compared with the ancient Turkic names Atel and Edil of the Volga River, which is the Volga River. Cen Zhongmian believes that "Ade and ätil are very close to each other, and those who are different from each other close their ears", and echo Zhang Xinghong's statement<sup>[10]</sup>. Since then, the Chinese translation of Ade Shui as the ancient name of the Volga River has gradually been accepted by Chinese

academic circles. Most scholars have followed it<sup>[11]</sup>. For example, Jiang Boqin believes that the Tie Le tribe's Adu, which appeared in Gaochang's food documents, is the "Sui" According to the book, the Hexuan tribe near Adshui is believed to have sent envoys from the Volga River basin to Gaochang. Rui Chuanming's claim that Adshui is the Volga River has been universally recognized by the academic circles, and he believes that the sentence "Kang Guobei, near Adeshui" should be corrected as "Kang Guobei, near Adeshui", this sentence should be understood<sup>[12]</sup>. It is "the north of Kang State and the Adeshui Basin", and the ten Tiele tribes in the north of Kang State and the Adeshui Basin recorded in "Book of Sui" were researched<sup>[13]</sup>. For example, James Hamilton pointed out that Adshui is probably the Ätil River mentioned in "The History of the World"<sup>[14]</sup>, The Volga River<sup>[15]</sup>.

Although the ending sounds are different, "ar de" and Atil are very different. Similar<sup>[16]</sup>. Sakutoto also said that "Ar De" is a transliteration of Atil or Itil, meaning big river. It may refer to the Volga River or the Syr Darya River<sup>[17]</sup>. Ding Qian, a beginner in the late Ming and Qing dynasties, advocated that Ad Shui should be the Syr River: "A De Shui is the Syr River, and it is called the Nalin River in Huashu<sup>[18]</sup>." There is also Duan Lianqin who has said: "According to the "Sui Shu•Tie Le Biography", it is said: 'Kang Guobei, near A De Shui', A De Shui should be found in the north of Kang Guo. The country should not be too far away. The Volga River is in the northwest of Kang State, and it is almost 2,000 kilometers away from Kang State. It is regarded as Ad Shui, which seems inconsistent with "Tie Le Biography". And it's not far away, so we should say yes to the Syr River<sup>[19]</sup>." Xia De classified the Tie Le tribes of "Kang Guobei, near A Deshui" into the "Hezhong Group", and also agreed that A Deshui was the Syr River<sup>[20]</sup>.

Bao Wensheng said that although the word "Ader" came from the Turkic Idil, the Idil River before the Mongolian Yuan Dynasty was not necessarily the Volga River. At that time, there should be many rivers called idil. For example, the Western Datou Khan in 598 The letter written to the Byzantine emperor in the year mentioned that there is also the Idil River in the east<sup>[21]</sup>.

## 2 Foreign scholars also agree with the argument that Adshui is the Volga River.

Among the above three theories, the argument that the Ader Water Ratio is defined as the Volga River

and the Irtysh River is questionable.

The Volga River is called Etil River or Atil River in ancient Turkic literature, which means river. The "Let's About Famous Officials of the Yuan Dynasty" records that the Yuliboli Mountain, where the nobles of the Qinchu Khanate belonged to the Tutuha family, "brings two rivers on the front, and the left is called Aiyi, and the right is called Yeli"<sup>[22]</sup>. In addition to this book and "The Secret History of Mongolia", the epic poem "The Legend of Ughus Khan" written in the Mongol Yuan period also mentions the Yi River (Volga River). See Geng Shimin's translation of "Ughuske" The Legend of Khan<sup>[23]</sup>, "Yedeli" is the transliteration of Atil in ancient Turkic language, and here is the earliest form of ancient Turkic transliteration of Volga in Chinese historical materials. Before this, this ancient Turkic name has been seen in other historical sources<sup>[24]</sup>, such as the Byzantine messenger Cai Marcus in 569 (Zemarchus) went to the Western Turkic Khanate. Menander's "History of Greece" once mentioned the Attila River<sup>[25]</sup>. That is the Attila River in the ancient Turkic language, which is also the Volga River<sup>[26]</sup>. Yes, the Volga River, an ancient Turkic name, already existed at the end of the Northern and Southern Dynasties, so Atil and Atil The same, but in terms of linguistics, it seems to make sense.

However, the "Sui Shu" clearly records that this part of the Tiele people are distributed in "North of Kang Guo, near Ade Shui". Kang State is now Samarkand in Uzbekistan, and its capital was formerly located in the ancient city of Afrasiabo in the north of Samarkand<sup>[27]</sup>. Adshui should be north of Samarkand, and the Volga River is obviously too northwest, and the Irtysh River is too northeast. Only the Syr Darya River is not far north of Samarkand, which is consistent with the historical records.

Liu Yingsheng once studied the above-mentioned various parts of Tiele in the north of Kangguo and Adeshui Basin. According to the ancient sounds of the Tang Dynasty, he asserted that Suba and the end of the Mongolian and Yuan historical materials recorded Yibier and Shibier. In the Ob River basin, Los Bier is in the middle and lower reaches of the Ob River, and Yibi Er is in the upper reaches of the Ob River<sup>[28]</sup>. This comparison can be trusted, and there should be those in Tiele's ministries as far away as the Ob River basin. The Syr Darya is located between Samarkand and the Ob River, from the north of Syr Darya to the

Ob River across the Kazakh steppe. Perhaps what Sui people heard at that time was a vague narrative about Tiele north of Samarkand. All tribes of Tiele north of Samarkand were included. Therefore, some Tiele tribes far north of the Ob River were also included. Mentioned. In short, Liu Yingsheng's research is a negative to the conclusion that Adshui is the Volga River.

From the perspective of sound counterpoint, it seems that there is a great difficulty in matching the word "Ar De" with Idil or Etil. According to Guo Xiliang's restoration of the pronunciation of the characters "Ar" and "De" in "Guangyun", it is shown that the ancient sounds of the two characters at that time can be pronounced as  $\alpha$ -tək<sup>[29]</sup>. Gao Benhan's medieval pronunciation of the two characters is the same as that of Mr. Guo<sup>[30]</sup>. Xia Dezai (F. Hirth) also pointed out that in the Cantonese accent which retains more ancient Chinese characters, the word "Ar De" is pronounced as a-tək<sup>[31]</sup>. Mr. Liu Yingsheng also said: "'Ade', Tangyin can be used as a-tək, because it is difficult to find the translation examples of words with the ending sound of -l in other languages that are translated into words with the sound of -k. Therefore, the above-mentioned survey still has some doubts in terms of voice communication<sup>[32]</sup>." Therefore, the pair of  $\alpha$ -tək is undoubtedly very different from the Turkic name Idil of "Ader" that most scholars have compared<sup>[33]</sup>. I humbly thought that "Ader" was probably the phonetic writing of a Turkic word "Ak Tagh" (also Aq Tay, meaning Baishan). The Syr Darya River originated from the Tianshan Mountains, and the mountain was called the White Mountain during the time. The Syr Darya River got its name or related to this. If so, "Ade Shui" should be Syr River. Test it out below.

### 3 Ad Shui is the Syr River

According to records such as "The Book of the Hou Han•Ming Emperor Ji", "The Book of the Hou Han•The Biography of Geng Bing" and other records, as early as the first century AD in the Eastern Han Dynasty, the Tianshan Mountains near Barkol today were named Baishan<sup>[34]</sup>. Regarding the origin of the name Tianshan, "Xihe Jiuxue" states: "Baishan has snow in winter and summer, so it is called Baishan. The Xiongnu is called Tianshan, and everyone who passes by will Since then, Baishan has long existed as

the ancient name of Tianshan. In Chinese historical materials, Baishan mostly refers to the Tianshan Mountains near Hami. For example, the "Historical Records of Justice" quoted Tang Li Tai's "Kuo Dizhi", saying: "Tianshan is a Baishan, today named Chuluo Manshan, in the north of Yiwu County<sup>[35]</sup>." "Old Tang Book Geography" records: "Tianshan Mountain, in the north of [I] State 120 miles, a white mountain, Huzhe Luo Manshan<sup>[36]</sup>." The "Pictures of Yuanhe Prefectures and Counties" also recorded: "Tianshan, one Baishan, one Zeluomanshan, one hundred and twenty miles north of [I] Zhou<sup>[37]</sup>." This shows that the ancient Han people referred to the Baishan Mountains, and often only referred to the Tianshan Mountains between Hami and Barkol. But at the latest in the Sui Dynasty, it seems that the term "Baishan" no longer refers only to a section of Tianshan Mountains near Hami, but to the entire Tianshan Mountains. "Sui Shu•Western Regions Biography" records: "Yanqi country, the capital is seventy miles south of Baishan, the old country in the Han Dynasty", "the Kingdom of Qiuci, the capital is one hundred and seventy miles south of the Baishan Mountain, the old country in the Han Dynasty", "Shule Kingdom is more than a hundred miles south of Baishan, and it was also the old country in Han Dynasty<sup>[38]</sup>." It shows that in the Sui Dynasty, from the east to the north of the present Yanqi Hui Autonomous County, to the west, including the west of the Tianshan Mountains, which originated from the Syr River north of Kashgar, are called "Baishan".

In the mid-sixth century, when the Turks emerged, Istāmi, the brother of the Tumen Khan, led an army to the west. "At the beginning, Shi Dianmi was led by Shan Yu to command the top ten leaders, with 100,000 soldiers, and went to the Western Regions. It's a Khan, a tribe with a surname of ten. The world governs its people"<sup>[39]</sup>. From then on, all parts of the Western Regions entered its territory. Later, Shi Dianmi united with the Persian Sassanid dynasty to attack Rada in the west, occupying most of the river, and going south to take the Tocharian lands. After the Tianshan Mountain was under the jurisdiction of the Turks, the Turkic name for Baishan "Ak Tagh" soon appeared in the annals of history. In fact, before the Turks, the Tianshan area was ruled by the regime established by the Gaoche people who left the soft but moved westward, so this name may even have appeared during the time Gaoche ruled the Western

Regions. In 569, the Byzantine emperor Justin II sent an envoy Caimarcus to Shidian Mikhan in western Turkistan. The delegation traveled to Sogdian to get to the secret tent. Minan's "Remnants of Greek History" records: "The Khan lived on a mountain called Ektag, which means 'Golden Mountain' in Greek. Cai Marcus and his party discovered that Dizabulus's tent at the time was located in the valley of the Jinshan River<sup>[40]</sup>."; The Turkic Khan Dizabulus mentioned in the article, Shawan textual research is the room secret<sup>[41]</sup>. From. The book also said that in about 576, the chamber died in secret, and Zi Da continued to stand. In the same year, the Byzantine emperor Tiberius II sent the royal guard Valentinus to the western part of the Turks. Valentin arrived at the place where the Turkic leader is stationed in the western part of the Turkic, and was received, but was forced to pay mourning in accordance with Turkic customs. "After completing the funeral ceremony of his father, Valentin met with Valentin many times. Then he was sent to meet other Turkic leaders in the interior, especially his brother Tardu. Dardu lives in Ektel, which means 'Golden Mountain'<sup>[42]</sup>." Minan records the Ektag Mountain in the Western Turks, which is controversial in academic circles. Yuer pointed out that Ektag or Ak Tagh, which means white mountain in Turkic, may refer to Altai Mountain (Golden Mountain), but he also suspects that Altai Mountain is too far away from Shidian Mihan Tent, and Altai Mountain is based on Simokata (Simocatta) should be the place controlled by the strongest among the Turkic Khan<sup>[43]</sup>.

Shawan believed that Mount Ektag should be Ak Tagh, or White Mountain, but Minan interpreted it as a golden mountain, "but this explanation is quite difficult", and pointed out that Ektel where Datou Khan lived in Fragments of Greek History. Although the mountain is also interpreted as a golden mountain, in fact the name should be revised to Ektag, and the claim that its geological ratio is the Altai mountain is also denied<sup>[44]</sup>. Shiratori Kuji designated its land ratio as the northern Akita Mountain in Kucha in the "Xintangshu" (meaning Ak-Tag in Turkic)<sup>[45]</sup>. Linmei Village believes that the word Ektal may come from the Turkic word Akdere, which means "white valley"<sup>[46]</sup>.

## 4 Conclusion

In summary, it can be seen that the name Ak Tagh



in the Turkic language for the Tianshan Mountain appeared at the latest at the beginning of the Turkic conquest. The name "Ade Shui" recorded in the "Sui Shu Tie Le Biography" is probably a reference to the word Ak Tagh. Sound writing. Han Rulin pointed out that in Medieval Chinese, the words with "k" in the "entering tone" were the words with twelve rhymes such as 'wu' wo' yao' duo'. At that time, they were used to translate the syllables q, gh, k in ethnic languages. G to close the sound. Such as Tutuq Dudu, Toghla Dule (the name of the river), Beg (the official name), Bökli Moli [Zhi] (the official name)<sup>[47]</sup>. It can be seen that "De" (tək), which is closed by k, was completely possible to translate Tagh in Turkic at that time<sup>[48]</sup>.

Based on various factors such as geography, phonetics, and historical conditions, we can draw the following conclusions, "Ader" is probably a translation of the word Ak Tagh. The Syr Darya was named Adshui at that time, probably because the Syr Darya originated in the Tianshan Mountains. As mentioned earlier, the "Book of Sui" records "Sule Kingdom, the capital is more than a hundred miles south of Baishan, and it was also the old country in Han Dynasty". It is known that the Tianshan Mountains north of Shule in the Sui Dynasty, which is the source of the Syr River in the north of Kashgar today-Tianshan the west is also called "White Mountain". Judging from the pronunciation, location, and related historical facts, it is not only that there is no contradiction in geographical location, but also the pronunciation is completely reasonable, and the rationale should be quite sufficient.

## References

- [1] "Sui Shu" Volume 84 "Tie Le Biography", Beijing: Zhonghua Book Company, 1973, pp. 1879-1880.
- [2] Liuying Sheng: "doubtless children and children will lose", "Historical Geography" fourth series, Shanghai: Shanghai People's Publishing House, 1986, p. 63.
- [3] Guo Pingliang: "Nationalities in the Cheshi-Gaochang Area and Their Relations in the Wei, Jin, Southern and Northern Dynasties", Xinjiang Cultural Relics, Issue 3, 1988, pp. 88-114.
- [4] Zhou Weizhou: "Chile and Rouran", Guilin: Guangxi Normal University Press, 2006, p. 44.
- [5] "Sui Shu" Volume 84 "Tie Le Biography", Beijing: Zhonghua Book Company, 1973, p. 1880.
- [6] [Japanese] Onogawa Xiumi, translated by Wang Enqing, "Tie Le Kao", "The Collection of Ethnic History" Issue 6, Chinese Academy of Social Sciences Ethnic Compiled by the Historical Research Reference Room of the Institute, 1978, page 38.
- [7] Wu Yugui: "Research on the History of the Relationship between the Turkic Khanate and Sui and Tang Dynasties", Beijing: China Social Sciences Press, 1994, p. 51.
- [8] Peng Jianying: "A Discussion on the Inter-ethnic Interaction and National Identity between Turks and Tiele in the 6th and 8th Centuries", "Chinese Borderland History and Geography Studies", 2014, Issue 4, pp. 44-45.
- [9] Qian Boquan: "Insights into the History of Tiele Kingdom", "Northwestern Ethnic Studies", Issue 1, 1992, pp. 91-100.
- [10] Edited by Zhang Xingwang, edited by Zhu Jieqin, Volume 1 of "Compilation of Historical Materials on Chinese and Western Transportation", Beijing: Zhonghua Book Company, 2003, pp. 165-166 .
- [11] Cen Zhongmian: "The History of Turks" Volume 2, Beijing: Zhonghua Book Company, 2004, p. 668.
- [12] Jiang Boqin: "Dunhuang and Turfan Documents and the Silk Road", Beijing: Cultural Relics Publishing House, 1994, pp. 106-107.
- [13] Rui Chuanming: "An Investigation of the Tiele Tribe in the North of Kangguo and Adeshui Area-"Sui Shu" Discussion on Tiele Tribes Part 2", Journal of Railway Teachers, No. 4, 1990, pp. 15-22.
- [14] V. Minorsky, Hudud al-'Ālam "The Regions of the World", a Persian Geography 372 A H.-982 AD, London 1937, pp. 75, 161.
- [15] V. Minorsky, Hudud al-'Ālam. "The Regions of the World", a Persian Geography 372 A H.-982 AD, London 1937, p. 452.
- [16] James Hamilton, Toquz-Oyuz et On-Uyyur, Journal Asiatique 250, 1960, p. 53, n. 14.
- [17] Sakuto Toku, Yamada Nobuo, Goyao: "The History of the Horseback Riding Nation 2-The History of Hokudi", Tokyo: Heibonsha, 1972, p. 4.
- [18] Ding Qian: "Sui Shu Siyi Biography Geography Research", The first episode of "Zhejiang Library Series", the school journal of Zhejiang Library, 1915, page 27.
- [19] Duan Lianqin: Ding Ling, Gaoche and Tiele, Shanghai: Shanghai People's Publishing House, 1988, p. 334.
- [20] Friedrich Hirth, Nachworte zur inschrift des Tonjukuk: Beiträge zur Geschichte der Ost-Türk im 7. Und 8. Jahrhundert nach Chinsischen Quellen, Die Altürkischen Inschriften der Mongolei, Zweite folge, St. 37 Petersburg, 1899, S. German, translated by Chen Hao, "Postscript "Tunyu Valley Stele"-History of the Eastern Turkic Khanate Centered on Chinese Historical Materials", edited by Yu Taishan and

- Li Jinxiu, "Eurasian Translation Series" No. 3, Beijing: The Commercial Press, 2017 Years, page 68.
- [21] The writer of the letter, according to Shawan's textual research, should be Datou Khan, see É. Chavannes, Documents sur les Tou-Kiue Turcs Occidentaux, Librairie d'Amérique et d'Orient Adrien Maisonneuve, Paris, 1903, p. 249.
- [22] [Yuan] Su Tianjue, edited by Yao Jingan, "Lue on Famous Ministers of the Yuan Dynasty" Volume 3 "Private Jurong Wuyi King", Beijing: Zhonghua Book Company, 1996, p. 47.
- [23] Urumqi: Xinjiang People's Publishing House, 1980, pp. 20-22.
- [24] E. Bretschneider, Mediaeval Researches from Eastern Asiatic Sources Vol. 1, London, 1888, p. 306.
- [25] RC Blockley, The History of Menander the Guardman, Liverpool, 1985, p. 125.
- [26] RC Blockley, The History of Menander the Guardman, Liverpool, 1985, p. 266.
- [27] Alexander Mongait, Archaeology in the USSR, Moscow: Foreign Languages Publishing House, 1959, p. 285.
- [28] Liuying Sheng: "doubtless children and children will lose", "Historical Geography" fourth series, Shanghai: Shanghai People's Publishing House, 1986, pp. 65-67.
- [29] Guo Xiliang: "Handbook of Ancient Chinese Pronunciation" (updated edition), Beijing: The Commercial Press, 2010, pages 1, 35.
- [30] [B. Karlgren, Grammata serica recensa, Stockholm, 1957, pp. 19, 241; [Sweden] Gao Benhan, compiled by Pan Wuyun, Yang Cambridge, Chen Chongye, Zhang Hongming, "Chinese Classics" (revised edition), Shanghai: Shanghai Dictionary Publishing House, 1997, pages 1,405.
- [31] Friedrich Hirth, Nachworte zur inschrift des Tonjukuk: Beiträge zur Geschichte der Ost-Türk im 7. Und 8. Jahrhundert nach Chinsischen Quellen, Die Altürkischen Inschriften der Mongolei, Zweite folge, St. 37 Petersburg, 1899, S. German, Chen Hao's translation of "Postscript "Tunyu Valley Stele"-History of the Eastern Turkic Khanate Centered on Chinese Historical Materials", edited by Yu Taishan and Li Jinxiu, "Eurasian Translation Series" No. 3, Beijing: Commercial Press, No. 68 pages.
- [32] Liuying Sheng: "doubtless children and children will lose", "Historical Geography" fourth series, Shanghai: Shanghai People's Publishing House, 1986, p. 65.
- [33] Friedrich Hirth, Nachworte zur inschrift des Tonjukuk: Beiträge zur Geschichte der Ost-Türk im 7. Und 8. Jahrhundert nach Chinsischen Quellen, Die Altürkischen Inschriften der Mongolei, Zweite folge, St. 37 Petersburg, 1899, S. German, translated by Chen Hao, "Postscript "Tunyu Valley Stele"-History of the Eastern Turkic Khanate Centered on Chinese Historical Materials", edited by Yu Taishan and Li Jinxiu, "Eurasian Translation Series" No. 3, Beijing: The Commercial Press, 2017 Years, page 68.
- [34] Stuo Matsuda: "Study on the Historical Geography of Ancient Tianshan", Tokyo: Waseda University Publishing Department, 1970, pp. 49-50. Matsuda Hisao, translated by Chen Junmou, "Research on Historical Geography of Ancient Tianshan", Beijing: Central People Academy Press, 1987, pages 55-56.
- [35] [Han] Sima Qian: "Historical Records" Volume 109 "Biography of General Li", Beijing: Zhonghua Book Company, 1959, p. 2878.
- [36] "Old Tang Book" Volume 40 "Geography 3. Hexi Road, under Yizhou", Beijing: Zhonghua Book Company, 1975, p. 1643.
- [37] [Tang] Li Jifu, He Cijun ordered the school Yuanhe County Pictorial Records, Volume 40, "Longyou Daoxia•Izhou", Beijing: Zhonghua Book Company, 1983, p. 1029.
- [38] "Sui Shu" Volume 83 "Biography of the Western Regions", Beijing: Zhonghua Book Company, 1973, pp. 1851-1852.
- [39] "Old Tang Book" Volume 194 "The Turkic Passage", Beijing: Zhonghua Book Company, 1975, p. 5188.
- [40] H. Yule, Cathay and the Way Thither Vol.1, London, 1915, p. 209.
- [41] É. Chavannes, Documents sur les Tou-Kiue Turcs Occidentaux, Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve, 1903, pp. 237-241.
- [42] RC Blockley, The History of Menander the Guardman, Liverpool, 1985, p. 179.
- [43] H. Yule, Cathay and the Way Thither Vol. 1, London, 1915, p. 209, note 1; [English]H. Yuer, revised by [France]H. Courtier, translated by Zhang Xushan Cheng Lu Cong, Kunming: Yunnan People's Publishing House, 2002, p. 184, note 13.
- [44] É. Chavannes, Documents sur les Tou-Kiue Turcs Occidentaux, Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve, 1903, p. 236; [French] Sha Wan, translated by Feng Chengjun, "History of Western Turks", Beijing: Zhonghua Book Company, 2004, p. 211.
- [45] Shiratori Koji: "A Study of Wusun", "The Complete Works of Shiratori Koji" Vol. 6 "Research on the History of the Western Regions" (Part 1), Tokyo: Iwanami Bookstore, 1970, p. 15.
- [46] Lin Meicun: "A Study on the Western Turks Khan Court", "Chinese Borderland History and Geography Research" 1992, No. 3, p. 83.
- [47] Guo Pingliang: Notes on Reading History, Xinjiang Social Sciences, Issue 6, 1985, pp. 86-87.
- [48] Han Rulin: "On Sound Appraisal and Correlation in the History of Northwest Minorities", "Qinglu Ji-Yuan History and Northwest National History Research", Shanghai: Shanghai People's Publishing House, 1982, p.216.