THE
SINO-JURCHEN
VOCABULARY
OF THE BUREAU OF
INTERPRETERS

by
Daniel Kane

INDIANA UNIVERSITY
Research Institute for Inner Asian Studies
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PREFACE

The Jurchens were a people of Tungusic origin who reached the apogee of their power in the twelfth century, when they established the Jin Dynasty, and ruled North China for more than a century. They originally had no script, but one was created on the basis of Chinese and Khitan, in the year 1120. A recently discovered manuscript may well have been written in that year or shortly afterwards, but the earliest inscription in the Jurchen script is dated 1185. Jurchen is thus the first Tungusic language for which written materials in a native script are available, and make it, along with Old Turkish (in the Orkhon script) and probably Khitan (the linguistic affinities of which are still uncertain) one of the earliest written Altaic languages.

The Jin Dynasty succumbed to the Mongols, and by the time of the Ming the Jurchens had been reduced to the status of a tributary people. The script was still used, as evidenced by a stele dated 1413, and the fact that both the language and script were studied in specialist institutions, the Bureau of Interpreters and the Bureau of Translators under the Ming. They were also studied in Korea. The Jurchens formed part of the Manchu confederacy which was to conquer China and establish the Qing Dynasty in 1644.

Several stages in the Jurchen language can be established. The earliest is that recorded in the vocabulary attached to the History of the Jin Dynasty and scattered throughout that work and other contemporary documents. The language of this period presents many serious difficulties in interpretation, and the study of which can be said to have barely begun. It is very important, however, as, along with Chinese and Mongol loanwords, it is very likely that there are a number of Khitan loanwords in the Jurchen of that time, and the identification of these will be of crucial importance in the decipherment and reconstruction of Khitan. Some progress in this direction has been made. The next stage would be that represented by the Hua-Yi yiyu, the Sino-Jurchen vocabulary studied in the Bureau of Translators, which contains some 900 vocabulary items in Jurchen script and Chinese transcription. The third stage is that represented in the vocabulary used in the Ming Dynasty Bureau of Interpreters, which reflects the spoken language of the sixteenth century. This stage is already very close to, but by no means identical with Manchu. It may well be that this vocabulary also preserves words used in early spoken Manchu which have not been recorded in the standard dictionaries of written Manchu of the Qing.

The vocabulary of the Bureau of Translators, that with the Jurchen script, has been studied by several scholars, notably Wilhelm Grube, Gisaburo N. Kiyose, Jin Qichong and most recently by Dao Erji (Dorji) and He Xige (Qosiyu). The vocabulary of the Bureau of Interpreters has been pretty much neglected; it is the aim of this book to present a transcription and interpretation of the thousand-odd words and expressions in this text, as a contribution to the growing number of studies on this language and script.

Wilhelm Grube’s edition of the Jurchen Hua-Yi yiyu was published in 1896, after which, in the words of L. Ligeti, ‘les recherches sur l’écriture et la langue joutchen ont connu une longue période d’éclipse ce qu’on ne saurait regretter assez’. There have been some studies on Jurchen in European languages, notably those by L. Ligeti and G. N. Kiyose, but most of the research on Jurchen has been published in Chinese, Japanese and occasionally Korean. The publication of a number of works on Jurchen and Khitan in China over the past ten years has revealed a number of exciting discoveries and developments. For these reasons, this study of the Jurchen vocabulary of the Ming Bureau of Interpreters is preceded by a rather long introduction, covering studies on Jurchen over the past eighty years, and a general outline of the “state of the art” in Jurchen studies at the moment.

This work was originally presented as a PhD thesis to the Australian National University in 1975. Incorporation of studies published over the last decade has meant the rewriting of the Introduction, and the addition of a large number of items to the Bibliography. The thesis was originally supervised by Dr Igor de Rachewiltz and Professor T.Y. Liu of the Australian National University; Professor Walter Simon read through the first draft, and made many valuable suggestions. Professor Hok-lam Chan sent me a detailed bibliography of works on Jurchen, from which the present Bibliography has grown. Professor Shirō Hattori sent me a copy of Yamamoto Kengo’s work on the Sibe language. The staff at the Menzies Library at the Australian National University were assiduous in hunting down practically inaccessible items. Professor Nishida Tatsuo read this work in thesis form, and made many useful comments. Later, in China, I met specialists in the fields of Jurchen and Khitan, in particular Liu Fenzhu, Yu Baolin and Jin Qichong, who provided me with much material unavailable outside China. This new version has been improved by the incorporation of the identification of many Jurchen terms listed in a review article of my thesis by Professor Herbert Franke, “Etymologische Bermerkungen zu den Vokabularen der Jurchen Sprache” (1982). In more recent times, several people, in particular Professor Simon and Dr I. de Rachewiltz, encouraged me to update this study and publish it.

Much work is still to be done in Jurchen studies and related areas. It will need the cooperation of Altaicists and Sinologists, in China, Japan and Korea on the one hand, and in Europe, the United States and Australia on the other, complementing each other’s area of expertise. The present study hopes to be a contribution in this ongoing scholarly dialogue.
CHAPTER ONE  HISTORICAL BACKGROUND

A few years after the final dissolution of the Tang Dynasty (618-907), the Khitans, a people apparently related to the Mongols, established a state in the north of China officially recognised in later Chinese historiography as the Liao Dynasty (916-1125). The rest of China went through that period of division known as the Five Dynasties in the north and the Ten Kingdoms in the south, until eventually reunited under the Song dynasty in 960. The Liao and the Song coexisted until the Khitans were defeated by the Jurchens, a people of Tungus origin, which established the Jin Dynasty in 1115. There was constant warfare between the Jin and the Song; the Song were driven from their capital at Kaifeng in 1266 and reestablished themselves in Hangzhou. Eventually both dynasties were to succumb to the Mongols, who established the Yuan Dynasty in 1271. During this period, the Tanguts, a people of Tibeto-Burman affiliation, established the state of Xixia in the area of northwest China, in what is now Ningxia and Gansu.

All of these peoples, the Khitans (Liao), the Jurchens (Jin), Tanguts (Xixia) and Mongols (Yuan) originally had no script of their own. The Mongols developed a form of writing their language in Chinese characters, used phonetically, which reached a high degree of sophistication in such works as the current text of The Secret History of the Mongols. Mongol was also written in a form of the Uighur script; this script developed into that used in Classical Mongolian. During the Yuan, another script derived from the Tibetan script was used to write both Mongol and Chinese; this is known as the 'Phags-pa script. The Classical Mongolian script was adapted for writing Manchu, a Tungusic language closely related to Jurchen, which was the official language of the Qing Dynasty (1644-1911). A form of Manchu, known as Sibe, is still spoken in a small area in the far west of China.

The Tanguts devised a script of great beauty and elegance, but of enormous complexity; great progress has been made in the decipherment of this script in recent decades, but it is still imperfectly understood. Of greater interest and relevance to the study of the Jurchen script, however, was the script, or rather the scripts, devised by the Khitans. According to the History of the Liao Dynasty, "on the day yiqiu of the first month of the fifth year (of the
hence period), the larger Qidan script was formulated for the first time... On the day renyin (of the ninth month) the larger script was completed. An imperial decree ordered it to be circulated... [Diela] was endowed with a quick mind. Taizu said, "As to Diela's cleverness - his quickness in accomplishing feats is beyond my powers. But for deliberation in planning affairs I am his superior". Uighur messengers came (to court), but there was no one who could understand their language. The emperor said to Taizu, "Diela is clever. He may be sent to welcome them". By being in their company for twenty days he was able to learn their spoken language and script. Then he created (a script) of smaller Khitan characters which, although few in number, covered everything." (Liao shi juan 64).

What is important for us to note is that there were two Khitan scripts: the "large characters" and the "small characters". It is also important to know that many of the Jurchen educated class were literate in Khitan, and that they employed it even after the creation of their own script. More than thirty Jurchen mentioned in the History of the Jin Dynasty were familiar with the Khitan script. One of the most important sources for the study of the Khitan script, the Da Jin huangdi dutong jiangue langjun xingji inscription, was for many years thought to be in Jurchen. It seems that a gold travel pass with a Khitan inscription recently discovered may date from the Jin Dynasty; a bronze mirror recently discovered in 1971 at Da'an, in Jilin province, which can be dated 1140-1189, is in a form of the Khitan script. Incidentally, the inscription on this mirror is badly written, evidence perhaps that by this stage the script was no longer regularly used and could no longer be written well. It was not until the year 1191 that the Khitan script was finally abolished.

After their defeat at the hands of the Jurchens, most Khitans fell under their control, but a group of them fled west, to what is now Xinjiang, and established a state known as the Qara-Khitay. They, too, eventually disappeared, and knowledge of the language, and script, was lost. The Jurchens, after the establishment of the Yuan Dynasty, retreated to the forests of Manchuria, and reemerged during the Ming Dynasty (1368-1644) as a tributary people. Their language was still in use, as was their script, though whatever literature may have existed in Jurchen (presumably mainly translations from Chinese) may well have been lost. Both language and script were studied in the Bureau of Interpreters and the Bureau of Translators of the Ming, and an important trilingual inscription, in Chinese, Mongol and Jurchen, known as the Nueran Yongningsi bei inscription, is dated 1413. There are many mistakes in this inscription, however, again showing that the script was presumably no longer in regular use. The Jurchens later formed part of the Manchu confederacy which conquered the Ming and established the Qing Dynasty; by this stage, however, the script had been lost, and the Manchu chose to write their language in a modified form of the Mongol script.

As mentioned above, the Jurchens were literate in Khitan, as well as in Chinese. When they set about devising a script to record their own language, it was natural that they would be influenced by both the form and the structure of both Khitan and Chinese characters. According to the History of the Jin Dynasty, "the Jurchen originally had no written characters. When the state became flourishing and gradually extended its boundaries, and it entered into relations with neighbouring countries, the Khitan script was used by them. Afterwards, Xiulin was commissioned by the Emperor Taizu to make a national script, with rules for its composition. Xiulin, thereupon, copying the strokes of the ordinary Chinese characters, and following the rules of composition of the Khitan large script, made the new Jurchen characters, adapted to express the words of the national language. In the eighth month of the third year of the tianfu period (1120), the composition of the new script was finished. Taizu, greatly pleased, ordered it to be distributed throughout the state, and presented to Xiulin a caparisoned horse and a suit of court robes. Afterwards, when the Emperor Xizong (1135-1148) composed another set of Jurchen characters, they were used together with the script made by Xiulin; the characters composed by Xiulin were called the Jurchen large characters, and those made by the Emperor Xizong were called the Jurchen small characters. The small Jurchen script was circulated by imperial edict in the year 1138. In the year 1145, in the fifth month, on the day zhuo, it is recorded that the small characters made by the emperor were first used officially. (Jin shi juan 66).

It seems that the first works to use the Jurchen script were introductions to the script, of which one has been recently discovered in the base of a stele in Xi'an. Later, in the year 1164, the Emperor Shizong ordered Jurchen translations of the Chinese classics and dynastic histories to be made. In 1166, translations of the Historical Records of Sima Qian and the History of the Western Han Dynasty were completed. In the year 1183, one thousand copies of the Classic of Filial Piety in Jurchen were distributed to the imperial guard, and later in the same year translations of the following books were presented to the throne: the Book of Changes, the Book of Documents, the Analects of Confucius, the Mencius, the Daodejing and others. The catalogues of literary works in the Histories of the Liao, Jin, Yuan and Ming Dynasties also list a fairly large number of books in Jurchen, but they all seem to be lost. As for their survival
in the Qing Dynasty, neither the imperial catalogue Siku quanshu zongmu nor its various supplements contains any reference to them.1

There has been, and still remains, a good deal of uncertainty about the precise meaning of the terms "large script" and "small script" in both Khitan and Jurchen. The founder of modern Jurchen studies, Liu Shilu, in his pioneering articles "Nüzhi zi bei kao" [A study of a stele in Jurchen script] and "Nüzhi zi bei xu kao" [A further study of a stele in Jurchen script] though that the script in the Nüzhen jinshi tingbi inscription was an example of the Jurchen small script, and that on the Da Jin huangdi jinglüe langjün xingji inscription was the Jurchen large script. This latter inscription was thought to be in Jurchen in various early Chinese works, such as the Ming compilation Shì mo juan hua by Zhao Han, and the Qing compilation Jìn shì cuī bian by Wang Chang, the authors being misled by the characters Da Jin [The Great Jin Dynasty] at the beginning. It was also regarded as Jurchen by early western sinologists, such as Alexander Wylie, "On an ancient inscription in the Neu-chih language" (1860), who reproduced the text and studied the Chinese version, and Edouard Chavannes, "Note sur l'inscription joutchen de K'ien tcheou" (1908), who also provided a photograph. In 1922, a Belgian missionary, L. Ker, discovered the Liao Imperial Tombs at Qingling, in which epitaphs for Emperor Xinzong and Empress Renyi were found, in Chinese and a hitherto unknown script. This was, of course, the Khitan script, and it was immediately recognised

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1In the Bu sanshi yiwenzhi, Jin Mengzhao has recorded the following titles for the Jin Dynasty: Yiying, Shangshu, Xiaoding, Zhenguan zhengyao and the Shi ji, as well as two works attributed to Wanyan Xiyin, Taizu, Nüzhi da zi and Xizong Nüzhi xiao zi. In the Bu Yuanshi yiwenzhi, Qian Daxin had recorded the following books: Yiying, Shuijing, Xiaojing, Lunyu, Mengzi, Laozi, Yangzi, Wenzhongzi, Liuzi and the Xin Tang shu, and the following books preceded by the words "Nüzhi-zi" (Jurchen script) Pangu shu, Jiayu, Taigong shu, Wu Zixu, Sun Bin shu, Huangshi nu shu, Baijiaxing and the Nüzhi zimu. In the Jin yiwenzhi bu lu, Gong Xianzeng, in addition to the titles in the list above, also noted the Zhenguan zhengyao in Jurchen script. In the Mingshi yiwenzhi, the following books in the Jurchen script are recorded: Pangu shu, Kongfuzi shu, Kongfuzi you guo zhang, Jiayu, Jiayu xian-neng-yu-yu zhan, Jiang Taigong shu, Wu Zixu, Shiba guo dou hao zhan, Sun Bin shu, Shanyu, Hai Qian Geng shu, Huangshinu shu, Baijiaxing, Ha-da-mie-er-yu and the Nüzhi zimu. The Qing compendia Siku quanshu zongmu ji weishou shumu yinde and the Siku cailin shumu do not contain any references to any of these works.

Ill. 1. The Gu taishi mingshi ji inscription (lines 36-40, containing the date)
Some scholars, however, are not so sure. For example, E.V. Šavkunov, "K voprosu o rasširovke kidan'-čurččen'skoj pis'mennosti" [On the problem of the decipherment of the Khitan-Jurchen small script] (1963) suggests values for various script-elements to be found in a "Khitan-Jurchen" character, which, when applied to an inscription in Khitan (such as those in the Liao Imperial Mausoleum) will yield Khitan, and when applied to an inscription in Jurchen (of which the author believes the Da Jin huangdi jingle lungjun xingji inscription to be an example) to yield Jurchen. The same caution is shown by G.N. Kiyose, who writes of this inscription "inasmuch as the Khitan script itself has not been deciphered, it is hard to say whether this inscription is in the Khitan language written in the Khitan script or the Jurchen language written in the Khitan script". Recent research, however, is fairly conclusive that both language and script are Khitan, but the question still remains as to whether this script is the large or small script.

More information on the nature of the two Khitan scripts came to light with the discovery of the Gu taishi mingshi ji epitaph in 1935. This was described and discussed for the first time by Inaba Iwakichi, "Ryō Shōsō Towa gen no Bonnu Daishi no boshi" [Epitaph for the late Penu Daishi of the Tonghe era of Shengzong of the Liao Dynasty] (1939), who noted that it seemed to be in a previously unknown script. It was later studied by Li Wenxin, "Qidan chaozi Gu taishi mingshi ji chi yanjiu" [Research on the Gu taishi mingshi ji inscription in the Khitan small script] (1942), who contended that it must have been a forgery, since it was written in what appeared to be a mixture of scripts: regular and irregular Chinese characters, and an unknown script, parts of which looked like the Jurchen script. It was not until after the discovery of a similar inscription in 1951 that this script attracted further attention. In that year, villagers discovered an inscribed stone in a tomb at Jinxzi, in Liaoning province. This was studied by Yan Wanzhang, "Jinxzi Xigushan chutu Qidanwen muzhi yanjiu" [Research on the epitaph in the Khitan script excavated at Xigushan, Jinxzi] (1957) and by Jin Guangqing and Zeng Yigong, "Jinxzi Xigushan Qidanwen muzhi shishi" [An attempted explanation of the Khitan inscription on an epitaph found at Xigushan, Jinxzi] (1957). The writers pointed out the similarities of the scripts in the Gu taishi mingshi ji and the Xigushan epitaph, (which is also known as the Xiao Xiaozhong muzhi inscription), and argued that they were examples of the Khitan small script, as opposed to the large script on the epitaphs in the Liao Imperial Mausoleum.

"Kittan reiji kō - Joshin moji no genryō" [The large Khitan script - the origin of the Jurchen script] (1963) and "An Analysis of the Major Ch'ī-tan Characters" (in English) (1964), in which he argues that the script in the Gu taishi mingshi ji and the Xigushan inscriptions is the Khitan large script, and that the Jurchen script is derived from it.

Many articles treat the possible relationship between the Khitan and Jurchen scripts in a general way.

Amongst these the following should be mentioned:
Watanabe Kuntarō, "Manshūgo Joshingō to Kanjion no kankei" [The relationship between Manchu, Jurchen and the Chinese characters used to transliterate those languages] (1925);
Saitō Buichi, "Kittan moji to Joshin moji" [The Khitan script and the Jurchen script] (1941), Kodaira Suihō, "Ryō, Kin, Seika, Gen, Shin gochō no seiji" [The structure of the scripts of the Liao, Jin, Xixia, Yuan and Qing dynasties] (1942); Ishida Mikinosuke, "Joshin daiji to wa nanzo ya" [What is the Jurchen large script?] (1942); Osada Natsuki, "Joshin moji no kōdo to sono onka ni tsuite" [On the structure of Jurchen characters and their phonological values] (1949); Min Yong-yu, "Yōjin munja-ji kusōng-etaehayo" [On the structure of Jurchen characters] (1952) and

Not much further progress on this problem was made, however, until the discovery of a manuscript copy of what appears to be the Nüzhen zishu [Jurchen Character Book], compiled originally by Wanyan Xiyan, the inventor of the Jurchen large script. This discovery was reported by Liu Zuichang and Zhu Jieyuan, 'Xi'an Beilin faxian Nüzhenwen shu. Nan Song tuo quanfuji Wang "Shengjiaoxu" ji banhua' [Discovery of a book in the Jurchen script, a complete rubbing of Wang Xizhi's calligraphy (the Shengjiaoxu) and some woodblock prints] (1979). They reported that eleven sheets of paper, containing 237 lines of Jurchen script with some 2300 characters, had been discovered in the base of a stele in the "Forest of Stelae" at Xi'an. This article also presented the preliminary findings of Jin Qiong on this manuscript; Jin followed up his researches with a later article, 'Xi'an Beilin faxian de Nüzhenwen shu' [A book in the Jurchen script discovered in the "Forest of Stelae" in Xi'an] (1979). According to Jin, the book is a type of textbook, a basic character list, apparently for beginners learning the Jurchen script. Almost all the individual characters in this textbook represent complete words; in this it differs fundamentally from the later Jurchen script used on inscriptions, which is a mixture of ideographic and phonetic symbols. Several of the characters in the Nüzhen zishu are taken directly from Khitan, and there are a large number of Jurchen characters not extant in later material.

The script is indubitably and recognisably Jurchen, however, and Jin Qiong has deciphered most of it. He argues that the script employed on the earliest of the extant Jurchen inscriptions, the Da Jin deshengtuo bei inscription (dated 1185) is a mature form of the script; the script on these sheets must be much earlier, and probably date from the year 1119, the year of the creation of the large script. On the basis of Jin's article, Dao Eri has written an important study 'Guanyu Nüzhen da, xiao zi de wenti' [On the problem of the large and small Jurchen scripts] (1980).

A pattern seems to be emerging. It seems that the script on the Gu taishi mingshi ji inscription and the Xigushan inscription is the Khitan large script. It seems to have been based on deformed or modified forms of Chinese
characters, and was no doubt limited to perhaps a few hundred symbols. Later, when the Khitans came to learn of the alphabetic Uighur script, the possibility of writing phonetically arose. These phonetic symbols were known as the small script; the script used on the Da Jin huangdi linglüe langjun xingji and the epitaphs in the Liao Imperial Mausoleum is a sophisticated one, incorporating both phonetic and ideographic symbols. The first form of the Jurchen script was based on the Khitan large (ideographic) script - this is the form of the script found in the Nüzhεn zishu found in Xi'an. This script could be used for enumerating items, but could not express grammatical functions or record words for which a special character had not been invented. In the course of time, a number of graphs acquired a syllabophonetic function, in addition to their basic use as ideograms; many of these symbols eventually became purely phonetic ones, and were used for grammatical terminations. This is the script we see in the Jin Dynasty inscriptions, such as the Nüzhεn jinshi bei inscription (1224) or the Ming Dynasty Jurchen-Chinese glossary. By the time of the last extant inscription in Jurchen, the Muergan Yongningsi bei inscription (1413) the script had become practically syllabophonetic, though many of the basic symbols (man, year, month etc.) were still written as ideograms.

The Jurchen script was finally abolished by the Qing in 1658.

CHAPTER TWO  THE KHITAN SCRIPT

As mentioned above, the script used on the Gu tai shi ming shi bei inscription can be tentatively identified as being the Khitan large script. Several other inscriptions in this script have come to light; that discovered in Xigushan, also known as the Xiao Xiaozhong muzhi inscription; the Yeli Yanning muzhi inscription; the Bei da wang muzhi inscription; the Yingli bei inscription and several fragments excavated from the area of the Liao capital. The Gu taishi mingshi bei inscription has been lost, and the only rubbing of it is very unclear. There is also a possibility that it might indeed have been a forgery. There are more than 830 separate symbols on the other inscriptions; if those on the Gu taishi mingshi bei inscription are counted, there seem to be about 1000 characters in this script. There has been very little work, or progress, on this script, owing to the paucity of the material, the badly eroded state of the inscriptions and the lack of bilinguals. One of the inscriptions, the Xiao Xiaozhong muzhi inscription discovered at Jinxi, has a Chinese inscription on the back, which seems to be a translation. This has been studied by Yan Wanzhang, "Jinxi Xigushan chu tu Qidanwen muzhi yanjju" [Research on the epitaph excavated at Xigushan, Jinxi] (1957). Through a comparison of the dates of the two inscriptions, Yan was able to determine the meaning of several of the Khitan characters; these characters give us a good idea of the general principles of the script.

There are four dates in the Khitan inscription, two of which can be aligned with dates in the Chinese inscription, based on the similarity in the numerals; on the basis of these, the general meaning of the dates in Khitan alone can be ascertained. These are set out in the tables below. It is to be noted that in the second of these dates, the Chinese expression jiawu (one of the sexagenary terms used to denote years) corresponds to a Khitan character apparently derived from the Chinese character 馬 'horse'. This led to the discovery that the Khitans used the "twelve animals" and the "five metals" to designate years, months and days.
TABLE 1: Dates in Khitan and Chinese in the Xigushan inscription.

<table>
<thead>
<tr>
<th>K</th>
<th>大 元 五年 十 二 月 卦 五 日</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>太 安 五年 十 二 月 卅 五 日</td>
</tr>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
</tbody>
</table>

TABLE 2: Dates in Khitan only in the Xigushan inscription.

<table>
<thead>
<tr>
<th>K</th>
<th>大 元 五年 十 二 月 卦 五 日</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>太 安 三 年 三 月 二 十 六 日</td>
</tr>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12 13 14</td>
</tr>
</tbody>
</table>

The first line in Table 2 is (literally): tai'an (period), the third year, the year of the rabbit, the third month, the wood-dragon month, the twenty sixth day, the [?] [?] day, and the fourth Khitan date can be understood as corresponding to Chinese: wood-dragon year [?] - rabbit month, twenty seventh fire-horse day.

Such is the general nature of the large Khitan script. The type of Khitan script used on the epitaphs in the Liao Imperial Mausoleum, and in a number of other inscriptions discovered in recent years, can then be tentatively identified as being the small Khitan script. Since its discovery, it has fascinated a number of scholars, and much progress has been made. The locus classicus for basic information on the Khitan small script is in K. Wittfogel and C.S. Fêng, History of Chinese Society: Liao (907-1125), pp. 240-253. Articles which review and summarise the state of research until the late 1970s are by Gy. Kara, "A propos de l'inscription Khitane de 1150" (1975) and Tamura Jitsuzô, "Khitana Yoshin moji kô" [A study of the Khitan and Jurchen scripts] (1976). An important breakthrough in the decipherment of this script came in 1977, with the publication of an article by the Khitan Script Research Group, consisting of Chinggeltei, Chen Naixiong, Xing Fuil, Liu Fengzhu and Yu Baolin, entitled "Guanyu Qidan xiao zi yanju" [Research on the Khitan small script]. This was followed by "Qidan xiao zi jiedu xin tan" [New investigations in the decipherment of the Khitan small script] (1978) and several other articles by scholars working in this field. In 1985 the Khitan Script Research Group published a major work, Qidan xiao zi yanju [Research on the Khitan Small Script], which is a complete compendium of all inscriptions in the Khitan small script discovered to date, frequency lists, a summary of all research done by Chinese and non-Chinese scholars, and a complete bibliography. Nishida Tatsuo, "Khitana moji kaiko no shin tenkai" [New developments in the decipherment of the Khitan script] (1982) is based on the two articles mentioned above; Gy. Kara has written a brief article "On the Khitan writing systems" (1987) summarising the major findings of the Khitan Script Research group. Research in China on the Khitan small script has been prolific; the current state of research is summarised by Liu Fengzhu and Yu Baolin, "Qidan zi yanju gaikuang" [A survey on research on the Khitan script] (1984), and Jia Jingyan, "Qidanwén" [The Khitan script] (1982); a bibliography can be found in Minzu yuwen, 1984, issue no. 6.

The only Khitan-Chinese bilingual is the Da Jin huangdi dutong jinglue langjun xingji inscription, and an inspection of it will give some idea of the nature of the Khitan small script. Through a process of deduction it is not possible to reproduce here, the Khitan Script Research Group compared the final lines of the Khitan and Chinese versions of this inscription:
TABLE 3: The last line of the Da Jin huangdi dutong jinglue langjun xingji inscription

and were able to isolate certain phonetic elements used to transcribe Chinese words. The Chinese text above is read (in Modern Standard Chinese) shang shu zhi fang lang zhong huang ying qi; the Khitan can be shown to be read sh-ang sh-u zhi fang l-ang zh-ung huang ying k-i, thus giving the phonetic values ㄅ = sh; ㄆ = ang; ㄆ = u; ㄌ = zhi; ㄌ = ing; ㄌ = k; ㄌ = i. The Chinese text means "[written by the] Shangshu zhi fang lang zhong (an official title), Huang Yingqi (a personal name). Further perusal of the text shows that the Chinese expression 唐乾陵 Tang Qian Ling (a placename) corresponds to Khitan 梁山 and it is possible to isolate certain phonetic elements in the Khitan: t-ang-en (-en is a genitive suffix) ki-ian l-ing-te (-te is a dative suffix), giving us the equivalents ㄅ = t; ㄆ = ang (as above); ㄌ = ki; ㄌ = ian; ㄌ = l (as above); ㄌ = ing (as above). Similarly the Chinese term 梁山 Liang Shan (also a placename) corresponds to Khitan and it is possible to isolate the elements l-ang sh-an-an (-an is a genitive suffix). In this way it is possible to determine the readings of some 200 of the 378 phonetic symbols employed in the Khitan small script. It is also possible to reconstruct some native Khitan words written phonetically; for example the tenth character in the first line ㄌ can be read ㄌ-a-li; in the vocabulary of Khitan words appended to the History of the Liao Dynasty it is recorded ㄌ in Khitan. ㄌ-a-li means langjun (prince); sure enough, ㄌ-a-li corresponds to langjun in the Chinese inscription. Other words recorded in the History of the Liao Dynasty in Chinese transcription have been identified in various inscriptions; for example nie-he, 'dog', has been identified as 伲ㄈ ne-hei in transcriptions; tao-li ㄈㄊ tao-li-a. The History of the Liao Dynasty records the Khitan word for "filial piety" as being 赤實得本 chi-shi-de-ben; this appears in Khitan as
It is possible to reconstruct some Khitan ideograms in this way; for example 'five' also appears used phonetically in the word for 'hare' suggesting that the Khitan word for five was read tao, as indeed it is recorded in the vocabulary attached to the History of the Liao Dynasty. The similarity of several Khitan words to Mongolian should be noted: Khitan *nehei, Mongol noqai 'dog'; Kh. *taulia, Mo. *taulai 'hare'; Kh. *tuo, Mo. tabun 'five'; Kh. *mor, Mo. mori 'horse'; Kh. *uul Mo. ebul 'winter'; Kh. *iama, Mo. yamaya 'sheep', Kh. *vis, Mo. visu 'nine'.

There are many apparently phonetic elements which do not appear in Chinese loan words; subsequently the readings of these have been difficult to determine. So far 378 phonetic elements have been distinguished; it has been possible to give tentative phonetic values to 126 of them. There are also cases where the meaning of an ideographic character is known, but not the pronunciation; in some cases it is possible to guess the reading of an ideogram, for example, means 'year'; and the word for year in the vocabulary appended to the History of the Liao Dynasty is transcribed by the Chinese character 楠 (Modern Standard Chinese huan); on the basis of this the tentative reading *hon has been given to this character.

To get a clearer idea of the way the Khitan script functioned, and the degree to which it has been deciphered, it will be helpful to look at the Da Jin Huang Di inscription in some detail. It is not possible to discuss the whole inscription here, but an analysis of the first and last lines of the inscription will suffice for the present purpose. The first line of the inscription contains ten characters:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
</table>
| 天山際烏方之旨於綏陽愛

This can be tentatively deciphered as follows: (1) 天 [meaning: Great Jin State; ideographic characters; possible readings: (1) dai (2) gin (if from Chinese); Murayama Shichiro suggests *yike for (1) and Liu Fengzhu suggests *rulugu for (2); (3) 黃 composed of (a) 九 [k], (b) 木 [ue], (c) 木 [en]; so *kue-en; *kue is presumably from Chinese guo; -en is a genitive ending; (4) 楠 composed of (a) 楠 [xa], (b) 王 [ya], (c) 王 [an], so *xa-ya-an 'of the Khan'; (5) 于 is an ideographic character, presumably derived from the Chinese character 于 'younger brother', to which it corresponds in the Chinese text of the inscription; (6) 梨 and (7) 韻 are read 于-i and 于-u respectively, so *gigu, corresponding to the Chinese dutong, an official title which can be translated 'military director'; it might derive from the Chinese expression gigu 'banners and drums; i.e. war'; (8) 用 is composed of (a) 九 (g) and (b) 用 [ing], so *ping (corresponding to Chinese jing; (9) 綏 composed of (a) 于 [1], (b) 于 [iu] and (c) 于 [u]; so *liau, corresponding to Chinese lue; (10) 爾 composed of (a) 于 [sa], (b) 于 [a] and (c) 于, so *saali, corresponding to langjun in Chinese (cf. the note on this word above).
The date, too, can be deciphered. The Chinese text gives the date as Tianhui shier nian suici jisuyin zhong dong shi you si ri 'the twelfth year of the tianhui period, in the year jisuyin of the sexagenary cycle, in mid-winter, on the fourteenth day'. The Chinese and Khitan versions of the date are given below:

TABLE 5: The date on the Da Jin huangdi inscription.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

The Khitan version can be analysed as follows: (1) 口 is an ideographic character; from a comparison with other inscriptions it can be inferred to mean 'that'; (2) 非 is also ideographic and corresponds to the Chinese shi 'time'; as the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for 'time' as po, this character may have been read *po. (3) 天 is ideographic and corresponds to Chinese tian; 天 is obviously borrowed from 天; some investigators surmise it to have been read *tengri (from Mongol); (4) 非 is composed of (a) 今 [t], (b) 非 [iou] and (c) 夫 [uei]; as this must be a transcription of the Chinese term tianhui, (b) must have been read [ien], so (4) is *tien-uei; (5) 番 is an ideograph, the numeral ten (the pronunciation is not known); (6) 番 is an ideograph, the numeral two; the vocabulary appended to the Qidan guozhi gives the Khitan word for two as *xo, (cf. Mongol goyar), so perhaps this character is pronounced *xo; (7) 番 is composed of (a) 奏 [s], (b) 虞 iau and (c) 夫 [e], so *siaue. This word corresponds to jia in the Chinese inscription; the Khitans apparently used the "five elements" and the "twelve animals" in their system of counting years, in which jia would correspond to the element tin and the colour blue; tin in Mongol is toyolya and in Manchu tolohon; blue in Mongol is koke and in Manchu nowanggiyan, so it seems the Khitan term *siaue (if this reconstruction is correct) was not related to the Mongol or Manchu terms; (8) 畵 is composed of (a) 虔 [qa]; (b) 虔 [ya] and (c) 虔 [hui], so *nayahui, corresponding to Chinese yin; amongst the twelve animals this corresponds to tiger (cf. Mongol bars and Manchu tasha); (9) 畵 is an ideogram meaning year, apparently derived from Chinese 年. As mentioned above, the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for year as *hon, so some scholars give this graph that reading. However, this symbol is also used as a phonetic element, with the pronunciation [ai]. The Khitan large script form of this character was very different: from which the Jurchen form 畵 [*anie] was derived. (10) 畵, composed of (a) 非 (b) 虔 and (c) 非; Liu Fengzhu has reconstructed this word as *duanda and determines the values of (a) as [du], (b) as [an] and (c) as [da] on this basis, modifying values previously given to these symbols; (11) 畫, composed of (a) 虔 [u] and (b) 奏 [ul], so *u'ul, which corresponds to the Chinese dong 'winter' (cf. Mongol ebul, Middle Mongol ubuli/ubuli); (12) 畵 is the ideogram for ten, the same as character (5) above; (13) 畫 is an ideogram corresponding to Chinese si 'four', its pronunciation is not...
known; (14) ꙴ is an ideogram corresponding to the Chinese 
ri 'day'; its pronunciation is not known. The Khitan large 
script character for day was Ⓟ, derived from Chinese from 
both of which the Jurchen form Ⓡ [*inenggi] was derived.

So the first line of the inscription can be 
tentatively read: [GREAT] (daī? yeke?) [JIN] (gin? rulugu?) 
ku-en xaya-an [YOUNGER BROTHER] (Chinese di, Jurchen deu < 
dege?) figu ging liau ṭaali..., and the last line [THAT] 
[TIME] (buer?) [HEAVEN] tien-uei [TEN] [TWO] (xo?) siaue (tin? 
blue?) geyahui (tiger?) [YEAR] (hon? ai?) duanda (middle?) 
uul (winter?) [TEN] [FOUR] [DAY]. Some of the body of the 
inscription can also be deciphered, for example the place 
names mentioned above. Nishida Tatsuo has studied the 
characters in the Khitan inscription corresponding to the 
Chinese tai shou yu han yin er gui (he drank together with 
the governor and returned) and has reconstructed the Khitan 
as *nait-ua chap (yamse xi-i-is-kui ph-?-l-u). These few 
examples give some indication of the nature of the Khitan 
small script, the progress made in deciphering it, and the 
very limited extent of that progress so far.

CHAPTER THREE 
THE JURCHEN SCRIPT

The Jurchen script, as it is found on the 
inscriptions of the Jin Dynasty, the Nüehen zishu and the 
Sino-Jurchen vocabularies of the Ming period, is obviously 
derived from the Chinese script and the Khitan large script, 
with many innovations of its own. The idea of writing 
grammatical terminations syllabically seems to have been 
borrowed from the Khitan small script, but the influence of 
that script on the Jurchen script seems to have been slight. 
The Jurchen script, in its mature form, contains ideograms of 
one, two or three syllables; partial ideograms, which are 
used in combination with phonetic symbols to write complete 
words, and phonetic syllabic symbols, which were used to 
write grammatical particles, Chinese loan words and words for 
which a special ideogram did not exist.

The following table compares the numerals in 
Chinese, the Khitan large script, the ideographic characters 
in the Khitan small script, and in the Jurchen script:

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Khitan large</th>
<th>Khitan small</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>一</td>
<td>yi</td>
<td>一</td>
<td>newSize</td>
</tr>
<tr>
<td>二</td>
<td>er</td>
<td>二</td>
<td>newSize</td>
</tr>
<tr>
<td>三</td>
<td>san</td>
<td>三</td>
<td>newSize</td>
</tr>
<tr>
<td>四</td>
<td>si</td>
<td>四</td>
<td>newSize</td>
</tr>
<tr>
<td>五</td>
<td>wu</td>
<td>五</td>
<td>newSize</td>
</tr>
<tr>
<td>六</td>
<td>liu</td>
<td>六</td>
<td>newSize</td>
</tr>
<tr>
<td>七</td>
<td>qi</td>
<td>七</td>
<td>newSize</td>
</tr>
<tr>
<td>八</td>
<td>ba</td>
<td>八</td>
<td>newSize</td>
</tr>
<tr>
<td>九</td>
<td>jiu</td>
<td>九</td>
<td>newSize</td>
</tr>
<tr>
<td>十</td>
<td>shi</td>
<td>十</td>
<td>newSize</td>
</tr>
</tbody>
</table>
Many Jurchen characters are obviously derived from the Chinese equivalents, perhaps via the Khitan large script forms; others appear to derive from distorted forms of Chinese characters:

**TABLE 7: Jurchen characters derived from Chinese via Khitan.**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Khitan large</th>
<th>Khitan small</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>天  tian</td>
<td>天 *abka</td>
<td>天 *anie</td>
<td>sky</td>
</tr>
<tr>
<td>年 nian</td>
<td>年 *bie</td>
<td>年 *bie</td>
<td>year</td>
</tr>
<tr>
<td>月 yue</td>
<td>月 *bie</td>
<td>月 *bie</td>
<td>month</td>
</tr>
<tr>
<td>日 ri</td>
<td>日 *inenggi</td>
<td>日 *inenggi</td>
<td>day</td>
</tr>
</tbody>
</table>

**TABLE 8: Jurchen characters derived from distorted Chinese characters.**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>東 dong</td>
<td>東 *jule-ši</td>
</tr>
<tr>
<td>西 xi</td>
<td>西 *fuli-ši</td>
</tr>
<tr>
<td>南 nan</td>
<td>南 *fan-ti</td>
</tr>
<tr>
<td>北 bei</td>
<td>北 *uli-ti</td>
</tr>
<tr>
<td>弟 di</td>
<td>弟 *deu-un</td>
</tr>
<tr>
<td>風 feng</td>
<td>風 *edu-un</td>
</tr>
<tr>
<td>兄 xiong</td>
<td>兄 *ahu-un</td>
</tr>
<tr>
<td>国 guo</td>
<td>国 *guru-un</td>
</tr>
</tbody>
</table>

(Should be noted that the characters in Table 8 above are examples of "partial ideograms", i.e. they are combined with phonetic elements to form full words.)

Some Jurchen characters appear to derive from Chinese, but in these cases only the pronunciation of the character, not its meaning, is involved:

**TABLE 9: Jurchen characters derived from Chinese characters (similar in sound but not similar in meaning).**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>京 jing &lt; ging</td>
<td>永 *ging</td>
</tr>
<tr>
<td>其 qi &lt; ki</td>
<td>其 *ki</td>
</tr>
<tr>
<td>大 xi &lt; hi</td>
<td>太 *hi</td>
</tr>
<tr>
<td>太 tai</td>
<td>太 *tai</td>
</tr>
<tr>
<td>太 da (dai)</td>
<td>太 *dai</td>
</tr>
<tr>
<td>茶 cha</td>
<td>太 *sa</td>
</tr>
<tr>
<td>雨 yu</td>
<td>天 *i</td>
</tr>
<tr>
<td>斧 she</td>
<td>斧 *sha</td>
</tr>
</tbody>
</table>

Several writers have attempted to go farther in deriving each symbol in the Jurchen script from Chinese or Khitan, but, apart from the fairly obvious examples listed above, their explanations are not very convincing. The most prolific writer in this field has been Yamaji Hiroaki. His major work is *Josin moi no seiji ni kansuru kenkyū* [Research on the structure of Jurchen characters] (1958). The publication of this book prompted a long review article by Jin Guangping, "Nüchen zhǐ zì fāngfǎ lùn" [On the method of creating Jurchen characters] (1958, published 1980). Yamaji derives Jurchen characters from Chinese according to ten different methods, involving direct borrowing with some distortion, phonetic similarity and so on. His method of deriving Jurchen characters has been followed and developed by Jin Qicong in his *Nüchenwen cidian* [Jurchen Dictionary] (1984), in which suggested derivations are given for almost every character. More examples of the Jurchen and Khitan scripts (both large and small) have come to light in recent years, and many of Jin Qicong's derivations appear quite
Putting proposed derivations to one side, one can list a fair number of Jurchen characters which are unlike Chinese, but which can be found in the Khitan large script. For example, the following characters which can be found in the *Yigushan* inscription can also be found in Jurchen (in form, that is; it is not yet clear as to whether these characters have the same meaning in both scripts):

### TABLE 10: Characters found in both Jurchen and the Khitan large script.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mo</em></td>
<td>tree</td>
</tr>
<tr>
<td><em>na</em></td>
<td>earth</td>
</tr>
<tr>
<td><em>da</em></td>
<td>root</td>
</tr>
<tr>
<td><em>fi</em> (&lt;pi)</td>
<td>writing brush</td>
</tr>
</tbody>
</table>

The following characters are almost the same in both scripts; they differ by the addition or omission of a dot:

### TABLE 11: Almost identical characters in Jurchen and the Khitan large script.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>abka</em></td>
<td>sky</td>
</tr>
<tr>
<td><em>lefu</em></td>
<td>bear</td>
</tr>
<tr>
<td><em>loho</em></td>
<td>knife</td>
</tr>
<tr>
<td><em>amin</em></td>
<td>father</td>
</tr>
<tr>
<td><em>tumen</em></td>
<td>ten thousand</td>
</tr>
<tr>
<td><em>hon</em></td>
<td>sheep</td>
</tr>
<tr>
<td><em>beye</em></td>
<td>body</td>
</tr>
<tr>
<td><em>tiho</em></td>
<td>chicken</td>
</tr>
<tr>
<td><em>niru</em></td>
<td>arrow</td>
</tr>
<tr>
<td><em>uju</em></td>
<td>head</td>
</tr>
</tbody>
</table>

Some Jurchen characters are also to be found in the Khitan small script, but these are relatively few:

### TABLE 12: Jurchen characters identical with those found in the Khitan small script.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>alawa</em></td>
<td>imperial edict</td>
</tr>
<tr>
<td><em>hefuli</em></td>
<td>stomach</td>
</tr>
</tbody>
</table>

As mentioned above, the ideographic characters are of two types: one of which can be used to write a whole word, another of which is used to write the first syllable or two of a word, in conjunction with one or more phonetic symbols. These ideographs mainly have disyllabic readings, but there are some examples of monosyllabic or trisyllabic characters:

### TABLE 13: Monosyllabic ideographic characters.

### TABLE 14: Disyllabic ideographic characters.

### TABLE 15: Trisyllabic ideographic characters.
All the characters listed above represent whole words. There is another group of characters which are not used independently, and which only represent part of a word. Examples of this type are:

**Table 16: Partial-ideographic characters (used with phonograms)**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu</td>
<td>in</td>
<td>tu-gi *tugi cloud</td>
</tr>
<tr>
<td>mede</td>
<td>in</td>
<td>mede-ri *medi-ri sea</td>
</tr>
<tr>
<td>mudu</td>
<td>in</td>
<td>mudu-r *mudur dragon</td>
</tr>
<tr>
<td>neku</td>
<td>in</td>
<td>neku-r *nekur friend</td>
</tr>
<tr>
<td>omo</td>
<td>in</td>
<td>omo-lo *omolo grandchild</td>
</tr>
<tr>
<td>ina</td>
<td>in</td>
<td>ina-hun *indahun dog</td>
</tr>
</tbody>
</table>

There are several verbs, in which the root form should be considered an independent ideogram, even though they are always followed by suffixes, written with phonetic characters. Such are:

**Table 17: Ideographic characters always followed by suffixes.**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>*ışı-</td>
<td>to arrive</td>
</tr>
<tr>
<td>*donidi-</td>
<td>to listen</td>
</tr>
<tr>
<td>*ili-</td>
<td>to stand</td>
</tr>
<tr>
<td>*bandi-</td>
<td>to be born</td>
</tr>
<tr>
<td>*inji-</td>
<td>to laugh</td>
</tr>
<tr>
<td>*tedu-</td>
<td>to sleep</td>
</tr>
</tbody>
</table>

The final category of characters are those which are used phonetically. These are fairly numerous; a list of the most common ones is given in Table 18 above.

Some of these phonograms were used mainly to indicate a final -n after a vowel:

**Table 19: Phonograms indicating final -n.**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-an</td>
<td></td>
</tr>
<tr>
<td>-in</td>
<td></td>
</tr>
</tbody>
</table>
Many Jurchen words are written entirely with such phonograms:

TABLE 20: Jurchen words written in phonograms.

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>生我</td>
<td>*ufa</td>
<td>flour</td>
</tr>
<tr>
<td>生吾中</td>
<td>*umieha</td>
<td>insect</td>
</tr>
<tr>
<td>俄</td>
<td>*hudaša</td>
<td>to sell</td>
</tr>
</tbody>
</table>

In some cases there is no clear distinction between an ideograph and a phonogram; for example *ali- 'to accept' is an ideogram, but it is also used in the word ali-in ['alin] 'mountain' purely for its phonetic value; di- 'to come' is used in *hu-di-ra ['hudira-] 'to sing' purely for its phonetic value.

The discovery of the Nüzhen zishu (Book of Jurchen Characters) in Xi'an has shed some light on how this system might have evolved. In these lists, there are many examples of words written with one character, which in later Jurchen (such as that on the inscriptions, or in the Hua-Yi yiyu) were written with two, or even three symbols.

TABLE 21: Jurchen words written with one symbol in the Nüzhen zishu but two in the Hua-Yi yiyu.

<table>
<thead>
<tr>
<th>Nüzhen zishu</th>
<th>Hua-Yi yiyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>示</td>
<td>hahai</td>
</tr>
<tr>
<td>會</td>
<td>hehe</td>
</tr>
<tr>
<td>男</td>
<td>eige</td>
</tr>
<tr>
<td>母</td>
<td>sarigan</td>
</tr>
<tr>
<td>父</td>
<td>omolo</td>
</tr>
<tr>
<td>費</td>
<td>iha(n)</td>
</tr>
<tr>
<td>保</td>
<td>mori(n)</td>
</tr>
<tr>
<td>獨</td>
<td>indahu(n)</td>
</tr>
<tr>
<td>豺</td>
<td>afa</td>
</tr>
<tr>
<td>風</td>
<td>edu(n)</td>
</tr>
<tr>
<td>木</td>
<td>bono(n)</td>
</tr>
</tbody>
</table>

Some words are written with one symbol in the Nüzhen zishu, but with three in the Hua-Yi yiyu, for example *engemer 'saddle' is written 尚学伏 in the Hua-Yi yiyu; *funirhei 'hair (on the head) is written >') in the Hua-Yi yiyu. Jin Qicong has argued that these characters give a clue to the evolution of the Jurchen script, in three stages (of which the second is hypothetical at this stage):

TABLE 22: Development of Jurchen script

<table>
<thead>
<tr>
<th>尚</th>
<th>engemer</th>
<th>尚</th>
<th>enge(mer)</th>
<th>mer</th>
<th>尚学伏</th>
<th>en(ge)(mer)ge-mer</th>
</tr>
</thead>
<tbody>
<tr>
<td>芝</td>
<td>funirhei</td>
<td>芝</td>
<td>funir(hei)</td>
<td>hei</td>
<td>芝</td>
<td>fun(ir)(hei)ir-hei</td>
</tr>
</tbody>
</table>
It would seem that the words in the table above were originally written with one character, but in the course of time phonograms representing the last syllable came to be attached to the ideogram; in some cases, phonograms representing the last two syllables of the word were attached to the ideogram. In many other cases, however, this development did not occur. In other cases, for example the word for 'thunder' 老 [*akdiem] is written with one symbol in both the Nüüzen zishu and the Hua-Yi yiyu but with two ( 老米 ) in the Jin Dynasty inscriptions. This might indicate that the Nüüzen zishu might have been used in the compilation of the Hua-Yi yiyu; in other certain forms in the Ming Dynasty Hua-Yi yiyu appear to be (if one accepts the evolution of the Jurchen script outlined above) than the forms on the Jin Dynasty inscriptions.

To get a better idea of the way the Jurchen script was used in practice, it will be useful to analyse in some detail an actual inscription, namely the Nüüzen jinshi timing bei inscription of 1224, which commemorates the conferring of the degree of jinshi on successful Jurchen candidates that year. More information on this inscription is given below. I have reproduced Luo Fucheng's handwritten copy of part of the inscription, namely the title, the introduction and several lines within the text, in Illustration 6 below.

**TABLE 23: Title of the Nüüzen jinshi timing bei inscription**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>立利昔戈矢 伏伏 伏 伏 伏 伏 伏 伏 伏 伏 伏 伏</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Ill. 6: The title and first line of the Nüüzen jinshi timing bei inscription**
(in the transcription of Luo Fucheng)
Characters (1), (2) and (3) 彊是 are read us-in-si, and transcribe the Chinese expression jinshi. (4) is read i and is a genitive suffix. (5) and (6), appear in the Hua-Yi yiyu where they are transcribed ge and bu respectively, but as this word corresponds to Manchu gerbu 'name', this word might be transcribed *ge[r]bu. (7) 當 is unknown in later texts. It is very similar to one in the Hua-Yi yiyu, 伏', which appears in the word 伏良 'merhe-', 'to reward', which has led some investigators to give it that meaning here. However, in another inscription, the Da Jin desheng tuosong bei, the Chinese term shilu 'veritable records' is translated 車全状去, showing that 當 means 'to record'. The pronunciation is unknown, unless it is indeed a variety of 伏', whereby one could give it the reading mer. (8) 去 appears in the Hua-Yi yiyu with the reading hehe. (9) and (10), 子午, are to be read he and e respectively; he'e would correspond to Manchu geve 'to carve, to inscribe'. (11) and (12) 而 is also in the Hua-Yi yiyu where they are given the reading we-he, and are translated 'stone'; *wehe corresponds to Manchu wehe 'stone'. The first line then can be read *usinši-i ge[r]bu mer(?)hehe he'e wehe and means 'inscribed stone recording the names of the [successful candidates for the degree of] jinshi.

The next line contains twenty characters:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
<td>車</td>
</tr>
<tr>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
</tr>
</tbody>
</table>

TABLE 24: First line of the Nüzhèn jinshi timing bei inscription

(1) and (2) 子午 are to be found in the Hua-Yi yiyu and are to be read amba-an [*amban] and mean 'big, great'; (3) and (4) 子土 are read anču-un [*ancun]; ančun means 'gold' (Chinese jin); *amban ančun correspond to Chinese Da Jin 'The Great Jin Dynasty'. (10) 彊 is read *anie and means 'year'; the characters preceding this must be the reign title. (7) and (8) are the same as (1) and (2), so *amban, corresponding to Chinese da 'big, great'. The only reign period in the Jin Dynasty in which the second character is da is the period zhengda (1224-1231). Sure enough, in the History of the Jin Dynasty, it is recorded that in the first year of the zhengda period, one of the triennial metropolitan examinations for the degree of jinshi was held, and that the emperor, on the cyclical day jichen of the fifth month conferred degrees upon Jurchen graduates. (9) 彊 appears in the Hua-Yi yiyu in the expression 彊是 ašir morin 'foal', so perhaps (9) is to be read ašir here; it apparently means 'first', corresponding to Chinese yuan. That leaves us with (5) 彊 and (6) 子午. (5) does not appear in other texts; the second is in the Hua-Yi yiyu and is read har. The Manchu equivalent of zheng would be tob (as in the Manchu for the Qing reign period Yongzheng, Huwaliyasun Tobh), which does not seem to be related to this word. Luo Fucheng, considering that 彊 is similar to the Chinese 車 che, suggested reading this character 佐; Jin QiCong, taking into account the requirements of vowel harmony in a syllable preceding har suggests 佐 for this character, and *kohe as a transcription for this expression. In any case, the expression 彊是状去 appears in the Deshengtuosong bei inscription in the term 車全状 'veritable records'; as zheng means 'upright, correct' it seems certain that 彊 is whatever its reading, corresponds to zheng. (11), (12), (13) and (14) 彊是 彊 is go together; each is in the Hua-Yi.
yiyu and are read te-den(p)če-hei. (11) appears in the Hua-Yi yiyu in the expression te-de-buma, with the meaning 'to offer, to present'. *buma is a verbal suffix; the root is *te-de-. (13), če is a suffix indicating continuity and (14) hei is a "modal converb suffix". As jinshi literally means 'presented scholars', presumably *te-den(p)če-hei must mean 'those who were presented'. The rest of this line is the same as the title. The whole line can be read *amban ančun ċohar(?), amban aiir(?), anie te-den(p)če-hei ge(r)bu mer(?)hehe he’e wehe 'an inscribed stone (stele) recording the names of the presented [scholars] in the first year of the zhengda period of the Great Jin Dynasty'.

The next line has twenty-nine characters:

TABLE 25: The second line of the Nüzhen jinshi timing heii

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td></td>
</tr>
</tbody>
</table>

(1) and (2) are transcriptions of the Chinese term huangdi 'emperor'; the Jurchen term was *xa’an. (3), (4), (5) and (6), are phonograms and are to be found in the Hua-Yi yiyu, they can be read mi-ing-us-yan and are a transcription of the Chinese term ming jin. According to the History of the Jin Dynasty, it was in the Ming Jun Hall that the jinshi degrees were presented. (10) is the genitive suffix -i, so (7), (8) and (9) must correspond to the Chinese term dian 'palace, hall [in a palace]'. (7) and (8) can be found in the Hua-Yi yiyu and are read non and p, respectively. (9) is unknown from other sources. Jin Qiong regards it as a variant of ni. The third form appears in the Hua-Yi yiyu and is read go, so Jin suggests *nonogo as a reconstruction for the Jurchen word for 'hall, palace'. The Mongol (and Manchu) word corresponding to Chinese dian, ordo, is obviously not related. Jin Qiong notes that in the History of the Jin Dynasty there is a Jurchen expression *nagoli, which is glossed in Chinese as meaning 'a place of residence', and suggests that *nonogo and *nagoli might be related. (11) appears in the Hua-Yi yiyu in the words *juleši 'east' and *jule 'in front of'. (12) is a phonogram read e, presumably here attached to *jule-; so *jule-e or *jule. In the Liao and Jin periods palaces faced eastwards, so 'east' and 'in front of' were synonymous. (13) and (14) are to be found in the Hua-Yi yiyu; in Grube's edition it was transcribed mui, so Grube reconstructed *mehr for this character; in other editions, however, it is transcribed mui, e-er-gu and is translated 'place'; as the Manchu word for place is ergi, *ergu would seem to be the correct transcription for this word. (15) is a locative suffix, read du (there is another locative suffix, du, do, used with front vowels, whereas du is used with front vowels, so its pronunciation in the Jin period may have been dü). The next four characters, (16) , (17) , (18) , and (19) are all ideograms, read *duin bie tobohun inengi, meaning 'fifteenth day of the fourth month'. (20) and (21) are phonograms, read ča and ai, and transcribe the Chinese expression ce 'theme'. ( is usually read ce in Modern Standard Chinese, but the reading char is recorded in earlier
all researchers have relied on the Chinese transcriptions of Jurchen done during the Ming dynasty. Although most (but not all) modern researchers at least take into account the readings of the Chinese characters according to their Ming pronunciation rather than their modern pronunciation when determining their transcription values, the Jurchen language which is being transcribed still reflects the way it must have been pronounced in Ming times. The only systematic attempt to truly reconstruct the readings of the characters as they were actually pronounced during the Jin Dynasty, at the time of their creation and use, was by L. Ligeti in his "Note préliminaire sur le déchiffrement des 'petites caractères' joutchen" (1953) and "Les inscriptions Djuruchen de Tyr: la formule om mani padme hum" (1961), in which, however, only a few characters were treated. In his preface to *A Study of the Jurchen Language and Script: Reconstruction and Decipherment* (1977), G.N. Kiyose writes "... the reconstruction of Ming-Jurchen phonology makes possible the reconstruction of Chin-Jurchen phonology through historico-linguistic methods. This is the methodology I have used in my reconstructions presented in this volume*. However, in the same preface, Kiyose writes "this work is a study of the Jurchen language during the Ming period", and there is practically no reference to the phonology of the Jin period in this work, except for some isolated examples. Jin Guangping and Jin Qiong in their Nüüchen yuyan wenzï yaniu [Research on the Jurchen Language and Script] and Jin Qiong in his Nüüchenwen zidian [Jurchen Dictionary] also use reconstructions of Jurchen which may well be accurate for Ming Jurchen (as they are based on Ming transcriptions), but which are not strictly accurate to transcribe Jin Dynasty inscriptions. The problem of why there are so many characters apparently read the same (perhaps they represented different values in the Jin Dynasty, which had fallen together by the Ming, or perhaps originally homophonic ideographs (with different meanings) came to be used as phonograms) remains unsolved. The task of reconstructing the original readings of the Jurchen characters remains to be done.

So the whole sentence can be read *huangdi ming-usien nonogo(7)-i lule-e erge-du duin bie toboho inenggi časai darhon inenggi lun ści ge fénde*, literally "the emperor, in the place to the east of (or in front of) the Ming Jun Hall, on the fifteenth day of the fourth month; the theme; on the seventeenth day the dissertation and the verses by-means of which he examined", in other words, "the emperor examined [them] by means of a theme on the fifteenth day of the fourth month, and by means of a dissertation and verses on the seventeenth day, in the area to the east of (or: in front of) the Ming Jin Hall.'

It must be stressed that the above "reconstructions" are only very approximate, based as they are on Chinese transcriptions of Ming Dynasty Jurchen (the task of reconstructing the values of these characters in Jin Dynasty Jurchen has barely begun), but at least they give some idea as to how the language must have been pronounced, and how the script was used in actual practice.

There are still many questions remaining on the Jurchen script. Possibly the ideograms were originally conceived of as roots, to which phonograms could be added to express grammatical suffixes. It seems that at least some of the phonograms were originally ideograms, and were used in both functions. Other ideograms, acquiring a function as phonograms, lost their ideographic function and were used merely as phonograms. In the Nüüchen zishu there are many ideograms which do not appear in the Hua-Yi viyu; it may be that some words originally written with ideograms came to be written entirely with phonograms.

The greatest problem is that, up till now, almost
CHAPTER FOUR: GLOSSES PRESERVED IN CHINESE HISTORICAL SOURCES

There is some material for the study of the Jurchen language preserved in glosses and vocabularies in historical sources. These are:

(a) The Jurchen vocabulary appended to the History of the Jin Dynasty. This is entitled "Jin Guoyu jie" [Explanation of the National Language of the Jin], and is appended to the last chapter of the Dynastic History. It consists of 125 words divided into five sections: (a) names of official posts; (b) words describing people; (c) common objects; (d) plants and animals and (e) surnames. This was the first material on the Jurchen language to be investigated by Western scholars. The first mention of it seems to be by C. Visdelou, in his Histoire abrégée de la Tartarie (1779), who quoted thirty-four words from this vocabulary and compared them with their Manchu cognates, thus seeking to prove the identity of the two peoples. This list was reproduced by C. Langlé, Alphabet mandchou (1787), who provided the transcribed words with a "Jurchen" garb. Later J. Klaproth, in his Asia Polyglotta (1823) gave a somewhat longer list, as did A. Wylie, in his translation of the Ts'ing wan k'e mung, a Chinese Grammar of the Manchu Tartar Language (1855). This vocabulary was again examined by C. de Harlez, "Miu-tchis et Mandchous, rapports d'origine et de langage" (1888), who reported that only five words on this list were identical in the two languages, but in all seventy seven were very similar and belonged to related, but not identical languages. The words on Wylie's list were added, when appropriate, to W. Grube's edition of the Sino-Jurchen vocabulary of the Ming Dynasty. Three other studies have been devoted to this vocabulary: Watanabe Kuntaro, Shimpen kinshi meijikai [Explanation of the names (of people and places) in the History of the Jin Dynasty] (1931); Mao Wen, "Jinshi Guoyu mingwu bian: siyi biao" [On the vocabulary of the Jurchen language in the History of the Jin Dynasty] (1933) and Li Xuezhi, "Jin Guoyu jie zhu-shi" [The Explanation of the National Language of the Jin" annotated and explained] (1970), but these studies are little more than identifications, where possible, of the Jurchen words with their cognates in Manchu or Mongol. The only contributions of a philological value seem to be the remarks by P. Pelliot in his articles "Les mots à h initial, aujourd'hui annulés, dans le mongol des XIIe et XIVe siècles", and "Sur quelques mots d'Asie centrale attestés dans les textes chinois".

(b) The Jurchen words in the text of the History of the Jin Dynasty. In M. Honda and E.B. Ceadel, "A survey of Japanese contributions to Manchurian studies", it is stated that "... in the Chin Shih and other Chinese historical texts there is a fairly large number of Jurchen words indicated by Chinese characters used phonetically, but no systematic study has been made of these". L. Ligeti writes in the same vein: "Dans le domaine de l'explication des noms et mots d'jurchens on n'a pas fait de progrès dignes d'être mentionnés. Sans compter les quelques remarques d'une réelle valeur de P. Pelliot et les tentatives fort problématiques de Watanabe Kuntaro, l'on peut affirmer que ces recherches sont encore à leurs débuts" ("Les mots solons dans un ouvrage des Ts'ing"
p. 246). In a note he adds: "J'ai songé, avant tout, à Shimpen kinshi meijikai (Osaka 1931) de M. Watanabe Kuntarō ou il a examiné les noms propres d'urtextchens du Kin-che." The first comprehensive, if imperfect study of the Jurchen words scattered throughout the text of the History of the Jin Dynasty was the Liao Jin Yuan sanshi guoyu jie [Explanations of the National Languages of the Liao, Jin and Yuan Dynasties] compiled by a group of scholars under imperial orders to explain the non-Chinese words in the Dynastic Histories of the Liao, Jin and Yuan Dynasties. It was published in 1772. L. Ligezi has some comments on this work in his article "Les mots solons...", pp. 231ff. The book by Watanabe Kuntaro mentioned above is essentially a revision of the Jinsih yujie (the Jurchen section of the Chinese work mentioned above). The words gathered together in the Jinsih yujie are rearranged according to stroke order; the main entry is in the "unrevised", i.e. original form (the forms of many of the words in the History of the Jin Dynasty were arbitrarily changed by Qing editors); its location in the History and whether it refers to a name, tribe, place, surname and so on; the language from which the word derives, the word in the Manchu script (as provided in the Jinsih yujie), the romanised form of the Manchu word and the meaning, or suggested meaning of the word. Another work based on the Jinsih yujie is by Li Xuezhi, "Jinsih yujie zheng-wu chugao" [A preliminary draft of amendments to the Jinsih yujie] (1970); a resume of this article has been made by D. Holzman.

Indices to non-Chinese personal names, place names and official titles in the History of the Jin Dynasty have been prepared: the Jinsih fei Manyu renmin, diming, guanmin suoyin [Non-Chinese personal names, place names and official titles in the History of the Jin Dynasty] contains only non-Chinese names; Kinshī goi shōsei by Onogawa Hidemi contains also Chinese names. Chen Shu, Jinsih shihu wuzhong [Five supplements to the History of the Jin Dynasty] contains a study of the Chinese and Jurchen names in the History of the Jin Dynasty.

(c) The Da Jin guo zhi. There is an earlier text, the Da Jin guo zhi [Annals of the Jin Dynasty], written in 1234 by Yuwen Mouzhao, which contains a list of words in Jurchen (in Chinese transcription) in an appendix. Many of these can be readily identified with their Manchu equivalents, but as far as I am aware there has been so systematic study of the Jurchen words in this text.
CHAPTER FIVE  INSCRIPTIONS IN THE JURCHEN SCRIPT

There are nine extant inscriptions in the Jurchen script. These are:

1. The Da Jin deshengtuo bei inscription (also known as the Jin Victory Memorial Stele);
2. The Nüzhèn jìnsì timing bei inscription (also known as the Yantai stele);
3. The Aotun Liangbi jìnyìn bei inscription;
4. The Aotun Liangbi shì inscription;
5. The Hailong Nüzhèn guoshu mòyá inscription;
6. The Qingyuan inscription (also known as the Kyôngwön inscription);
7. The Beiqing inscription (also known as the Kwansan inscription);
8. The Nüergan Yongningsi bei inscription (also known as the Tyr inscription);
9. The Zhao Yong da jiangjun inscription.

All of these, except the last which was discovered in 1980 and remains unpublished, have been discussed in detail by many scholars. There have been two major collections of Jurchen inscriptions, the first by Amma Yaichirō, Joshimbun kinsekishikō [A Study of Inscriptions in the Jurchen Script] (1943); the other by Jin Guangping and Jin Qicong, as part of their book Nüzhèn yuyan wenzì yanjiu [Research on the Jurchen Language and Script] (1964, 1980). Amma’s corpus of Jurchen inscriptions was a pioneering work of great value in its day, but has been superceded by more recent studies; his methodology, too (e.g. use of Chinese characters to transcribe Jurchen, rather than a phonetic representation) is not in accordance with current practice. The study by Jin Guangping and Jin Qicong is much more than a corpus of inscriptions, which in fact forms only an appendix to this extremely valuable work. The book is divided into the following sections:

(1) The Jurchen language - relationships with other languages
(2) The creation and use of the Jurchen script
(3) Materials for the study of the Jurchen script
(4) The structure of Jurchen characters
(5) The pronunciation of Jurchen characters
(6) Jurchen grammar
(7) The value of Jurchen to historical studies
(8) Conclusion

The appendix contains studies of the Nüzhèn jìnsì timing bei inscription, the Aotun Liangbi jìnyìn bei inscription, the Hailong Nüzhèn guoshu mòyá inscription, the Qingyuan inscription and the Nüergan Yongningsi bei inscription.

1. The Da Jin deshengtuo songbei inscription
(The Jin Victory Memorial Stele)

This stele was set up in the year 1185 by the Emperor Shizong, the fifth emperor of the Jin Dynasty, to commemorate the victory achieved by his grandfather, Aguda, the founding emperor of the Jin, over the Khitan Liao Dynasty at the Lailiu River (now known as the Lalin River). It was still on its original site, in Fuyu county in Jilin province in 1978, but now seems to have been moved to the Jilin Museum. It is 168cm high and 83 cm across. There are thirty lines of Chinese script on the front of the stele, and thirty-two lines in the Jurchen script on the back. This inscription is the earliest still extant, and dates from the dàdìng period (1161-1189) when the Jurchen script was being propagated most vigorously and presumably used most widely. It is also the only bilingual inscription dating from the Jin Dynasty (the other such inscription, the Nüergan Yongningsi bei inscription, is from the Ming period).

This stele was rediscovered in modern times by a Chinese emissary to the northeastern provinces of China, Cao Tingjie, in the year 1185 (he also discovered the Nüergan Yongningsi bei inscription). It was known earlier than that, however. The Chinese text and part of the Jurchen text of this inscription were recorded in a book called Jilin wàiji [A record of the areas beyond Jilin], in the section Gúlì [Ancient relics]. By Sa Ying’e, published during the dàoxiàoguàng period. Cao Tüngjie wrote two introductory articles on this inscription ("Deshengtuo bei shuo" [On the victory stele] and "Deshengtuo yibeī ji" [A record of the stele in memory of the victory [of Aguda]], and made rubbings of the inscription. These rubbings were later acquired by Naitō Torajirō and
Haneda Toru, and are now in the library of the East Asian History Research Centre of Kyoto University. In 1933, Susa Kakitsu also discovered this inscription, and wrote a report on this: "Tokushōda hi koki [A record of a trip to find the Victory Memorial Stele]; he also published a collection of photographs he made of the stele under the title Daikin tokushōda sho shashin chō [A collection of photographs of the Jin Victory Memorial Stele]. In the same year (1933) Sonoda Kazuki wrote an article ("Daikin tokushōda shōhi ni tsuite" [On the Jin Victory Memorial Stele]) in which he pointed out the inaccuracies in the Jurchen version in the Jilin waiji, which contains only twelve lines of text, when there are in fact twenty eight. In 1937, Tamura Jitsuzō, working from photographs of the rubbings made by Cao Tingjie, published the first attempt to decipher the Jurchen text ("Daikin tokushōda shōhi no kenkyū [Research on the Jin Victory Memorial Stele]). In a review article published the next year ("Daikin tokushōda shōhi no kenkyū o yomu [On reading "Research on the Jin Victory Memorial Stele], Amma Yaichirō amended some characters in Tamura’s version. In 1943 he published his own study of this inscription, in his book Joshibun kinsekishi kō [A study of Jurchen inscriptions] (pp. 1-30). Both Amma and Tamura also include the Chinese text; Tamura, in the second part of his study of this inscription, has also annotated the Chinese text.

In 1936, the Manshū kinseki kō [A draft study of the inscriptions of Manchuria], edited by Sonoda Kazuki, included the Chinese text of this inscription, but not the Jurchen version. In 1937, Luo Fuyi completed his study of the inscriptions of Manchuria (Manzhou jinshi zhi), and included the text in both Chinese and Jurchen, adding in supplements relevant articles by previous scholars, including the text of Cao Tingjie’s account of his discoveries. In 1934, Miki Tatsukuki also wrote an article ("Daikin tokushōda hi no saihatsugen [The rediscovery of the Jin Victory Memorial Stele]) (1934) on the travels of Naitō Torajirō, Yagi Shozaburō, Wada Kiyoichi and Susa Kakitsu, all of whom visited the site of the stele in Jilin and made rubbings of the text, on the basis of which it was possible to amend the text in the Jilin waiji. These scholars seem to have been unaware of Cao Tingjie’s discovery of the stele some fifty years earlier.

Not much progress seems to have been made on the study of this stele until 1971, when Tamura Jitsuzō published his Chūgoku seisaku hēshō no kenkyū [Research on the "Conquest Dynasties" of China], in which he presented a revised version of his decipherment. Five years later, he published his third version "Kittan Joshin moji kō - mitabi "Daikin tokushōda shōhi" Joshibun no kaidoku ni tsuite" [The Khitan and Jurchen scripts - a third attempt to decipher the Jin Victory Memorial Stele]. However, because the stele is very eroded, and many characters are difficult to distinguish, there are still large sections of the stele which cannot be read. The available rubbings are indistinct and blurred, and various scholars interpret these unclear characters in different ways. In 1978 Liu Fengzhu and Yu Baolin, with the help of the Jilin Archeological Research Institute, went to the site of the stele to make new rubbings, and to try to produce a definitive text. The results are in their article "Nüzhen wenzí "Da Jin deshengtuog song jiao kan ji" [A comparative annotated study of the Da Jin deshengtuog song inscription in the Jurchen script] (1981), in which they make a detailed comparison of their own rubbings of the original stone (which is now in a more eroded condition than when Cao Tingjie made his rubbings a century ago) with those provided by Luo Fuyi (Manzhou jinshi ji), Amma Yaichirō (Joshin kinsekishi kō) and the three versions by Tamura Jitsuzō, and offer a new version of the Jurchen text. In 1984, Wan Renfu published a detailed study of the Chinese version ("Da Jin deshengtuog song beiwen zhengli sande" [Three contributions to the determination of the original text of the Jin Victory Memorial Stele]. This is a reexamination of the original stele, compared with various rubbings made by earlier scholars, including those included in the Jilin waiji (1823) and the Jilin tongzhí (1891), and has been able to point out several mistakes in the standard versions of the Chinese inscription, such as those published by Luo Fuyi and Tamura Jitsuzō. Wang Renfu also consulted other rubbings and copies made at various times, and has been able to produce a fairly definitive version of the original inscription.

The edition of the Jurchen text by Liu Fengzhu and Yu Baolin, the edition of the Chinese text by Wang Renfu and the detailed commentaries on both texts by Tamura Jitsuzō will form the basis of a future detailed study of this inscription.
This stele commemorates the conferring of the degree of jinshi (awarded to successful candidates in the highest imperial examinations) in the year 1224. It probably owes its preservation to the fact that the original Chinese inscription was erased, and the stele reinvented during the Xuanze period of the Ming Dynasty (1426-1436) with an inscription commemorating the restoration of the He Shen Miao temple, on the steps of which it still stands. The original stele was erected at Yantai, about five kilometers outside the city of Kaifeng. During the Song Dynasty, this was the site of a feast connected with the Spring rites. Under the Jin, it was the site of an examination hall, so stelae recording the names of successful candidates were erected there.

As this stele is in Kaifeng, a busy metropolis, its existence was recorded very early. It is mentioned in the Guixun za zhi, a miscellany published in the early part of the fourteenth century, by the Song writer Zhou Mi. The text reads: "the College of Bian (Kaifeng) has an inscription recording the names of the Jurchen jinshi graduates, written in characters resembling Chinese". It is also recorded in a Ming compilation, the Bianjing yiji zhi [Historical Relics of Kaifeng], by Li Lian, and in the Jin shi cui bian by the Qing writer Wang Chang. During the daoguang period of the Qing (1821-1851), Linqing, a descendent of the Jurchen imperial family, mentioned this stele in his illustrated autobiography and record of his travels, entitled Hong xue yan lu tu ji. Linqing's dissertation on the subject was translated by G. Deveria, 'Examen de la Stèle de Yen-t'ai. Dissertation sur les caractères employées par les Tartares Jou-tchen. Extraite du Houng-hue-in-yuan, traduite et annotée (1882), which he based on the description of the stele and its location given by Linqing, and the woodblock print in the Jin shi cui bian by Wang Chang.
A contemporary and friend of Linqing, Liu Shilu, a famous writer on antiquities and numismatics, studied this inscription in his articles "Nüzhizi bei kao" [A study of a stele in Jurchen script] and "Nüzhizi bei xu kao" [A further study on the stele in Jurchen script] (1829), which might be considered the beginning of Jurchen studies in the modern period. These articles apparently caused quite a stir in scholarly circles at the time. Liu confesses his inability to read the script, but came to the conclusion that this inscription must have been in the Jurchen "small script", as he had mistakenly identified the Da Jin huangdi dutong jinglue langjun xingli inscription as an example of the Jurchen "large script". Liu was also able to provide clear rubbings of the inscription, which, however, were not perfect because of the way the stele was mounted.

This inscription also attracted the attention of early European scholars, such as G. Devéria and T. de Lacouperie ("The Jurchen of Mandchuria: their name, language and literature") (1889), but as they had at their disposal only the woodblock print in the Jin shi cai bian their conclusions were not based on reliable sources. In 1898, S.W. Bushell presented a remarkable paper to the Xle Congrès International des Orientalistes in Paris, entitled "Inscriptions in the Jurchen and Allied Scripts". This neglected paper (perhaps because it is published in the Actes of the Congress and may not be readily available) in essence deciphered the first and last sections of the Nüzhén jinshí timing bei inscription, from which it was possible to infer what much of the rest of the inscription was about. The actual topic of the dissertation examined that year, a quotation from the Book of Documents, has only recently been identified (by Jin Guangping and Jin Qiong), and has not yet been completely deciphered. Bushell accomplished this task on the basis of the edition of the Sino-Jurchen vocabulary from the Bureau of Translators, which had been published by W. Grube in 1896. As mentioned above, this achievement has been overlooked by most researchers until very recent times. In 1898, Shiratori Kurakichi wrote an influential article "Kittan, Jōshin Seika moji kō" [Research on the Khitan, Jurchen and Xixia scripts]. Shiratori also regarded the script on the Da Jin huangdi dutong jinglue langjun xingli inscription as being the Jurchen large script, and although he mentioned the Nüzhén jinshí timing bei inscription, he did not give any opinion as to the nature of the script on it.

In 1923, Luo Fucheng turned to this inscription in "Yantai Jinyuan guoshu bei kao" [A study of the Yantai inscription in the Jurchen national script] and several other articles on this inscription, culminating in his full study of the stele published in 1936 "Yantai Jinyuan guoshu bei shiwen" [An interpretation of the text of the Yantai stele].
inscription in the Jurchen national script]; Luo (unaware of Bushell's decipherment) was able to work out a few Jurchen words, but could not decipher the inscription word by word. In 1932, Mao Wen ("Jinyuan guoshu bei ba" [A note on the inscription in the Jurchen national script]) explained the meaning of some of the Jurchen words deciphered by Luo on the basis of their cognates in Manchu, but noted that he could still only work out some forty to fifty Jurchen characters. In 1937, Wang Jingru wrote 'Yantai Nüzhen Jinshi timing bei chu shi' [A preliminary interpretation of the Nüzhen Jinshi timing bei inscription], which, compared to the studies of Luo and Mao, represented great progress. By this stage the general gist of the inscription could be worked out, with only a few difficult areas left to fill in. Amma Yalchirō also included this inscription in his corpus of Jurchen inscriptions (Joshimbun kinsakishiki kō pp. 57-76); in his study he identified a large number of the Jurchen characters, giving his transcription in Chinese script.

There does not seem to have been any other major study of this inscription until the publication of Jin Guangping and Jin Qiongqiu, Nüzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script] (1980), who included their study of this inscription in their appendices. A remarkable achievement was their identification of the topic of the dissertation for examination, a quotation from the Book of History. Jin and Jin also decipher the rest of the inscription, including the identification (by name and rank) of the successful candidates, references to them in the History of the Jin Dynasty and other philological and historical commentaries on the text. Some areas of the inscription are still obscure, and await further investigation.

This inscription is also known as the [Jin] Taihe timing canshi [Fragmentary tablet inscribed in the Taihe period (of the Jin Dynasty)]. It was formerly in the collection of Luo Zhenyu, and is now in the Museum of Chinese History in Beijing. Its origin is unknown. The main part of this inscription was written by Aotun Liangbi, in Chinese. The text reads: "Aotun Liangbi, on returning from the capital from Sizhou, ate and drank at this brook with some close friends. The eleventh day of the second month of the sixth year of the Taihe period". To the right there is an inscription of some sixty characters in Jurchen; it is not a translation of the Chinese, but a "postface" written by Aotun.
Liangbi's close friend, Zhubu Buxiu,ong, four years after the Chinese inscription. Aotun Liangbi was sent as an ambassador to negotiate peace with the Song; Sizhou was the site of negotiations between the two enemy states of Jin and Song. The text is dated 1206; in 1208 peace was negotiated, and lasted until 1217.

This inscription was first studied by Luo Fucheng, "Jin taihe timing canshi" [A stone fragment inscribed in the taihe period of the Jin Dynasty] (1931) and by Luo Fuyi, "Liao Jin san shike: Jin Aotun Liangbi timing" [Three inscriptions from the Liao and Jin periods: the tablet of Aotun Liangbi] (1940), but neither of those articles attempted a decipherment. A photograph and some comments on this inscription were also published by Shimada Yoshimi, "Joshin moji Ōton Ryōhit ū sen'in hi" [The Aotun Liangbi tablet in the Jurchen script] (1943). The main study of this inscription is again in Jin Guangping and Jin Qicong, op. cit., p. 321. According to their decipherment, the text reads: 'After the victory at the battle of ---, I saw some calligraphy of my old friend, Aotun Liangbi, the zhizhong [official title] of Zhangde. It was exquisite and worthy of emulation, so I had it inscribed on rock. The twentieth day of the seventh month of the second year of the da'an period [i.e. 1210] by the wenlinlang [official title] of Mingshui, Zhubu Buxiu.
(4). The Aotun Liangbi shi inscription

This was the ninth inscription in Jurchen to be discovered. It was discovered during the 1960s in Penglai, Shandong. It had been in the Youdeguan Temple in Penglai (now called the Wanshougong), and was later removed to the Getianhougong, also in Penglai. A rubbing of this inscription was made by Qu Peimo and sent to the editors of Wenwu, on the basis of which a group of specialists in Jurchen (Luo Fuyi, Jin Qiong, Jia Jingyan and Huang Zhenhua) made a study "Nüzhengzi Aotun Liangbi shi ke shi chu shi" [A preliminary explanation of the poem of Aotun Liangbi in the Jurchen script] (1982).

The rubbing is 60 cm high and 70 cm across. One side of the stone on which this poem is inscribed has a portrait of "Shuazu", an "immortal" of the Ming period; this was obviously inscribed later and has nothing to do with the Jurchen. The kuan [the name of the sender or recipient on a painting or a piece of calligraphy] on the top and the bottom of the Jurchen inscription are in the Jurchen "formal script" (kaishu); the poem itself is in a cursive form of the script (xingshu). This was the first example of Jurchen cursive script to have been discovered, though other examples on manuscripts have come to light since. The upper kuan shows that the author of the poem was Aotun Liangbi; the lower kuan gives us the information that the stone was inscribed on the orders of Zhu Bu of Penglai - presumably the same Zhu Bu Xiu who had the Aotun Liangbi jianying bei inscribed.

In their study of this inscription, Luo Fuyi, Jin Qiong, Jia Jingyan and Huang Zhenhua give a very full commentary on the poem, the Chinese literary allusions and so on, and decipher a very large proportion of the text. Although there are still a few unclear passages, the general meaning of the poem is clear. It is Confucian in content and in a style of "regulated verse". It was written by Aotun Liangbi for his friend Zhang Hui, who had been demoted to Penglai, and contains typical Confucian praise of achievements and virtues, and sentiments of comfort and encouragement. The poem seems to have been preserved through the excellence of Aotun Liangbi's calligraphy, and Zhu Bu Xiu's admiration for it.
Inscribed on the rock face at Jiugang shibaguo shan (formerly known as Yangshulinshan), a mountain in Hailong county, Jilin province, there are two inscriptions a few metres from each other. The one on the left, facing south, is in Jurchen; there is no Chinese translation. This is generally referred to as the Hailong Yangshulinshan inscription, or in Chinese the Nüzhen guo shu moya [Inscription on the rock-face in the Jurchen national script]. The one on the right, facing north, has an inscription in both Chinese and Jurchen, one apparently a translation of the other. This latter stone was formerly referred to as the Hailong Banjieshan Nüzhen guo shu moya inscription, as it was formerly thought to be located at Banjieshan, some fifteen kilometres from its actual location. The Chinese text records Aguda’s victory over the Liao at Banjieshan. It is not dated.

The first of these inscriptions was first mentioned by Yang Boxing in his book Shenwu [Ancient sites of Shenyang], published during the guangxu period (1875-1908) of the Qing Dynasty. It was also recorded in various local gazettes of the Hailong district, such as the Hailong-fu xiangtu zhi and the Hailong-xian zhi. It was also noticed by the Japanese anthropologist and explorer, Torii Ryūzō. All these sources, however, mention only one Jurchen inscription; there is no mention of two, or of a Chinese inscription in that area.

In 1934, the Japanese scholar Yamashita Taizō published an article “Shin Jochoku kokusho hi ni tsuite” [On a new inscription in the Jurchen national script] in which he announced a new discovery, a bilingual inscription. He claimed that it had been discovered at Banjieshan, some 15 kilometres from Yangshulinshan, and included photographs of a rubbing. An article by Meng Zong, “Nüzhenwen keshi xin faxian” [A new discovery of an inscription in the Jurchen language] (1935) is essentially a translation of Yamashita’s article, but it introduced the find to a Chinese audience. It was subsequently included in several catalogues of Jurchen inscriptions, such as Luo Fuyi’s Manzhou jinshi zhi [A compendium of inscriptions of Manchuria] (1937), Sonoda Kazuki’s Manshu kinseki kō [A draft compendium of inscriptions of Manchuria] (1936), Amma Yaichirō’s Joshimbun kinseki kō [A study of inscriptions in the Jurchen script] (1963). No one seemed to think it strange that such investigators as Yang Boxing and Torii Ryūzō had failed to notice it, as it was said to be located at Banjieshan, not Yangshulinshan.

In 1979, Sun Jinji published an article on these inscriptions, “Hailong Nüzhen moya shike” [Rock inscriptions...
in the Jurchen script at Hailong], in which he pointed out that the two inscriptions are, in fact, very close to each other, not fifteen kilometres apart. He also tried to explain the fact that explorers prior to Yamashita Taizô had not noticed it by suggesting that it would not have been easy to see, as that in the past, before a shelter was built for it, there would have been bushes and undergrowth around it. In 1980, Feng Yongqian ("Hailong jin, Han wen shi jindai wei ke" [The Chinese-Jurchen inscription at Hailong is a modern forgery]) argued that the "discovery" of the inscription had actually been made by one Xing Yuren, and that it was he who had led Yamashita Taizô to it. What is more, Xing Yuren was an antique dealer, who was an accomplished engraver, having served an apprenticeship in that trade, and he often made rubbings of inscriptions to sell in his antique shop in Shenyang. Feng asserted that the Chinese-Jurchen inscription was in fact a forgery. This argument was taken up by Dao Erji and He Xige ("Hailong Hanwen, Nûzhenwen duiyi moya zhen-wei bian" [A discussion on the authenticity of the Chinese-Jurchen bilingual inscription at Hailong](1984)), who visited the area themselves. They noted that both inscriptions were clearly visible, and it would have been impossible for Yang Boxing and Torii Ryûsô to not have noticed both of them. In any case, Yamashita Taizô had been misled as to the actual location of the inscription - Xing Yuren would have lied about this because he would have known that Yamashita would have been aware that only one inscription had been reported at Yangshulinshan. The authors also noted that the characters in the Chinese-Jurchen bilingual have been carved very deeply into the rock; this contrasts with the eroded nature of the Jurchen monolingual inscription, suggested it was carved much later. They also compared the Chinese and Jurchen versions, and discovered that the "Jurchen" is very ungrammatical; being merely a character-by-character "copy" of the Chinese; in fact, many of the "Jurchen" characters were made-up by the forger. In any case, the inscription refers to Aguda defeating the Liao at this site, but historical records show that Aguda could not have been in that area at that time. It seems to be definite now that the so-called Banjieshan inscription is, in fact, a modern forgery.

As for the other, it was first recorded by Yang Boxing, also known as Yang Tonggui, who was the son of the first tongban (assistant sub-prefect) in the Hailong district, during the years 1880-1884 when he accompanied his father to Hailong. In retrospect, his transcription can be shown to be mostly correct, there are only eighteen characters are correct. It was apparently "discovered" by Torii Ryûsô in 1912. In 1930, the Hailong-xian zhi [Gazette of Hailong county] published the text of the inscription, together with an article by Jin Liang, "Hailong Nûzhenzi bei tuowen ba" [A note on the rubbing of the text of the Jurchen inscription in Hailong]. The first scholar who was actually a specialist in Jurchen to study this inscription was Luo Fucheng, who in 1929 published "Nûzhen guoshu bei kaoshi" [A study of an inscription in Jurchen script]. He was able to identify twenty-five more characters in addition to those correctly identified by Yang Boxing), but because he was not able to see the original inscription and the rubbings were unclear, there were still many characters which could not be identified. Luo Fuyi also included it in his Manzhou jinshi zhi (1937) as did Amma Yaichirô in his Joshimbun kinsekishi kô (1943). Luo Fuyi's copy of the inscription is very accurate, and forms the basis of the decipherment of this inscription in Jin Guangping and Jin Qichong, Nûzhen yuyan wenzi yanjiu [Research on the Jurchen Language and Script], pp. 326-331. Although the inscription has been eroded and damaged, and is unclear in many places, the general gist is fairly clear: the inscription records the establishment of a mouke (an administrative district) in the second year of the shougu period of the Emperor Taiji (1117); the inscription itself was engraved in the seventh year of the dading period of the Emperor Shizong, under whose reign the Jurchen script was vigorously promoted.

(6) The Qingyuan inscription.

This inscription is also known as the Kyŏngwŏn inscription, as it was originally on the site of a Buddhist temple at Kyŏngwŏn, Korea. It was discovered by the Japanese archaeologist to the Seoul Museum of History. The stele is a square column with a Jurchen inscription on all four sides: the top part of the stele is missing, and there are only about five hundred characters of the inscription remaining. The date is missing, but Jin Guangping and Jin Qichong deduce it to date from between 1138 to 1153. There is a photograph of this stele in the Chôsen kinseki sôran [Corpus of Inscriptions in Korea] (Vol. III, pp. 551-552), and it was included in Amma Yaichirô's Joshimbun kinsekishi kô [A Study of Inscriptions in the Jurchen Script] (pp. 45-53). The Chôsen kinseki sôran presents the sides of the pillar in the order [1], [2], [3], [4]; but Jin Guangping and Jin Qichong have demonstrated that side [3] is the actual beginning of the inscription. This misunderstanding seems to have arisen because the lower part of side [4] has been obliterated, and thus was thought to be the end of the inscription; it should now be considered the second panel of the inscription.
There is an important, but strangely neglected article on this inscription by Min Yong-gyu, "Kyŏngwŏn Yŏjinja pi gosŏk" [Notes on the inscription in Jurchen characters on the Kyŏngwŏn stele], in which he suggests a normalisation of the characters, a transcription (in Chinese characters) and a translation (in Korean). It must be said that Min's article could not be considered to present a complete decipherment; on the other hand, the translation suggested by Jin and Jin (Nüzhen yuyan wenzhi yanjiu pp. 353-343) does not make much sense either. The text seems to be a long list of names and titles of those who contributed to the construction of the temple.

III. 15. A section of the Qingyuan (Kyŏngwŏn) inscription in the transcription of Min Yong-gyu.

III. 16. Two sides of the Qingyuan (Kyŏngwŏn) inscription.
The discovery of this inscription led the Japanese linguist Ōgura Shimpei to research the study of Jurchen in Korea; the results of his research are contained in his article "Chōsen ni okeru Kitano oyobi Joshin gogaku" [A study of the Khitan and Jurchen languages in Korea] (1917). In 1972 Hiu Lie published his study of the study of Manchu in Korea (Die Mandschu-Sprachkunde in Korea); the section on Jurchen heavily relies on Ogura's article.

(7) The Beiging inscription.

This inscription is also known as the Kwansan inscription, as it is carved on the rock face of Mount Kwansan, Pukch'ongs county, South Hamgyeong province, Korea. It was discovered in 1911 by Torii Ryūzō, and was included in the Chōsen kinsei sōran [General Inventory of Inscriptions of Korea] (Wang, p. 553), which also includes a photograph. A photograph of this inscription may also be seen in the frontispiece to Jin Guangping and Jin Qiong. Nüchen yuyan wenzi yanjiu [Research on the Jurchen Language and Script]. This inscription was first studied by Inaba Iwakichi, "Hokuseijō Kanzan jō Joshinji magai kōshaku" [Notes on the Jurchen inscription cut in the rock face at the summit of Mount Kwansan near Pukch'ongsong] (1930), in which he suggests a normalisation of the characters (they are written very irregularly) and a translation. Inaba interprets the date (the year wuyin) as 1338, but Jin and Jin read this date as 1218. It was included in Amma Yachirō, Joshibun kinseki kō [Corpus of Inscriptions in Jurchen] (1943), who records the Jurchen inscription but does not attempt a translation; reference is given to the article by Inaba. According to Inaba's decipherment, the inscription refers to the presentation of a statue of Maitreya Buddha.

(8) The Nuergan Yongningsi bei inscription.

This inscription is found on a stele erected in the year 1413 to mark the foundation of the Yongningsi Temple in the Nuergan Commandery at Telin (Tyr), near the mouth of the Amur River. The main inscription is in Chinese, inscriptions in Jurchen and Mongolian are on the reverse. They are not an exact translation of the Chinese, but are shorter and simpler. On the side of the stele are Chinese, Mongol, Tibetan and Jurchen versions of the Sanskrit mantra om mani padme hum. The stele is 179cm high, 83 cm wide and 42 cm thick.

The existence of these inscriptions was known to European travellers since the seventeenth century. Chinese sources credit Yang Bin with being the first Chinese in modern times to have seen these inscriptions. In his Liu hian ji lüe (published in 1639), Yang mentions several stelae with Chinese and "Manchu" inscriptions. Wada Kiyoshi ("Minshō no Manshū keiryaku" [The administration of Manchuria in the early Ming] suggested that the stelae mentioned in Yang's book may have been those at Nuergan; this possibility was also considered by Torii Ryūzō. This suggestion was accepted as fact by Zhong Minyan, Na Senbo and Jin Qiong ("Mingdai Nuergan Yongningsi bei ji jiao shi" [Emendations and annotations on the Ming Dynasty Stone Inscriptions of the Yongnings Monastery at Nuergan]) (1975); this conclusion was accepted by Qu Deyuan in his article "Guanyu Mingdai Nuergan..."
Yongningsi bei ji de kaocha yu yanjiu" [Investigations and research on the Ming Dynasty Yongningsi Temple Stele at Nuergan] (1860). Huang Zhenhua, "Mingdai Nüzhenwen Nuergan Yongningsi bei ji xin shi" [A new interpretation of the Jurchen inscription at the Yongningsi Temple at Nuergan] (1882), however, argues against this case, stating that it is impossible that the stelae mentioned by Yang Bin could have been those at Nuergan.

In 1808, Mamiya Rinzo was sent by the Bakufu to investigate the situation along the lower reaches of the Amur; he passed by the cliff face at Tyr and noticed the stelae there. However, the honour of being the first modern scholar to actually investigate these stelae, and make rubbings of the inscriptions, must go to the Qing envoy Cao Tingjie, who in 1885 was sent by the Qing court to investigate the situation in the Amur and Ussuri River region. On this trip he discovered both the Da Jin shesheng song bei inscription (the Jin Victory Memorial Stele) and the Nuer gan Yongningsi bei inscription. Cao Tingjie wrote an article on these inscriptions ("Dong sansheng ditu shuo: Telin bei shuo" [On the map of the three [north]eastern provinces: on the stele at Tyr](1887). In 1904, the stele was shifted to the Vladivostok Museum, where it was seen by Torii Ryuzo in 1919 and 1921. It is now housed in the Khabarovsk Museum, and no Chinese or Japanese researchers, as far as I am aware, have had access to it. (L. Ligeti, in his article "Les inscriptions Djurtchen de Tyr: la formulé om mani padme hum" (1961) mentions that a rubbing of this stele had been given to him by G.D. Sankeev). Rubbings of this inscription were included in the "Jilin tongshi" [Comprehensive Gazette of Jilin, 1891], in the section on inscriptions (Jinan: Jinshi zhi), and the article by Cao Tingjie mentioned above appended. This material was reproduced in several later local gazettes of the area.

The first European scholars to study the Chinese inscription seem to be V. Vasil'ev, "Zapiska o nadpisax otkrytyx na pamiatnikax, stojashchix na skalx Tyx, bliz ust'xa Amur" [A note on the inscriptions inscribed on stelae on the cliff face at Tyr, near the mouth of the Amur] (1896) and P. Popov, "O Tyrsikix pamiatnikax" [On the stele at Tyr], 1904. The Mongol version was first studied by A.M. Pozdnikov in Lekcii po istorii Mongol'skoi Literatury [Lectures on the History of Mongolian Literature] (1908). These studies were not conclusive because of the unclarity or illegibility of large sections of the inscription. The first attempt to deal with the Jurchen version seems to have been made by W. Grube, "Vorläufige Mittheilung über die Nikolajewski am Amur aufgefun denen Ju'/ench-Inschriften" (1896), who relied on a photograph of the inscription made by one Mr. Schlewewel. Grube was able to recognise the mantra om mani padme hum with the aid of the Sino-Jurchen vocabulary he had edited and studied (Die Sprache und Schrift der Jüchen) (1896). G. Schlegel published a review of this article in Ts'oung Pao in 1897. In 1900 the Japanese sinologist Torii Torajiro published a book "Min Tohkara kyo no Tenshu no Tenshō" [Rectifying mistakes concerning the northeastern border areas during the Ming], in which he cited the location of these inscriptions as evidence that that area had, at least during Ming times, been administered by China. He returned to his study of this stele in 1929, in an article "Nurukan Eineiji ni-hi hokō" [A supplementary study of the two stelae at the Yongningsi Temple at Nuergan], in which he studied several photographs and rubbings of the inscription, and, based on the original rubbing by Cao Tingjie (made when the inscription was less eroded) was able to restore much of the text, including sections which had been omitted from other editions (such as in the Jilin tongshi) because of unclarity or illegibility. Both Chinese and Jurchen inscriptions were included in Sonoda Kazuki's compilation Manshu kinsekishi kō [An inventory of inscriptions in Manchuria] (1936) and in Luo Fuyi, Manzhou jinshi zhi (1937).

The first scholar to attempt to decipher the Jurchen inscription was Luo Fucheng, "Ming Nuergan Yongningsi bei Nüzhen guoshu tu shi" [An explanation of the Jurchen national script on the stele of the Yongningsi Temple at Nuergan] (1937). He was able to read and explain about half the characters in the text. In 1941, Luo Fuyi included this inscription in his article "Liao Jin wenzi jincun lu" [A catalogue of extant examples of the script of the Liao and Jin Dynasties] (1941). In 1943 Amarnath Bartsiro published the text of the inscription, on the basis of rubbings brought to Japan by Naitō Torajirō (presumably those made by Cao Tingjie), in his Jishin bun kinsekishi kō [Corpus of inscriptions in the Jurchen script].

In the postwar period, Jurchen studies were continued in Japan by Osaka Natsuki, who published "Jishin moji no kōsō to sono onka ni tsuite" [On the structure of Jurchen characters and their values] (1949), "Manshūgo to Jishingo" [Manchu and Jurchen] (1949), "Jishin moji kinsek tshiryo to sono kaidoku ni tsuite" [On the decipherment of epigraphical material in the Jurchen script] (1950) and "Jishinqo shiryo no yongogaku teki kenkyū" [Research on the phonetics of the Jurchen inscriptions] (1951).

In 1958 he became the first scholar to publish a more-or-less complete study of the Jurchen and Mongolian versions of this inscription in his article "Nurukan Eineiji hi Moko Jishin bun shakkō" [An explanation of the Mongol and Jurchen versions of the Yongningsi Temple stele at Nuergan]. He analysed the Mongol and Jurchen
versions in great detail, and suggested readings and meanings wherever possible. Osada was able to decipher practically the whole text; he mentioned in his article that he planned to publish a study of the Chinese version, but as far as I have been able to ascertain, this has not appeared.

In the meantime, L. Ligeti revived Jurchen studies in the West with his "Note préliminaire sur le déchiffrement des "petites caractères" jouchten" (1953). In his later study, "Les inscriptions Djurtschen de Tyr: la formule om mani padme hum" (1961) he turned his attention to the inscription we are discussing, or, rather, to the six characters inscribed on the side of the stele. In this article he analysed in great detail each of the six characters that make up that mantra, and every occurrence of those characters in W. Grube's Die Sprache und Schrift der Jüchen and other sources, and investigates every recorded cognate of the Jurchen words in which these characters appear in order to determine their correct readings. In China, a study of the Jurchen version of this inscription, by Jin Guangping and Jin Qicong, appeared in mimeograph form in 1964, but this was limited in availability and was not formally published until it appeared in the appendix of their Nüzhèn yùyán wènzi yanjiu [Research on the Jurchen Language and Script] (1980). In 1974, Zhong Minyan published "Lishi de zhengjian - Mingdai Nuergan Yongningsi beiwen kaoshi" [Historical proof - a study of the text of the Ming Dynasty inscription in the Yongning Temple at Nuergan], in which he presented a new and revised version of the Chinese text. This was followed in 1975 by an article by Zhong Minyan, Na Senbo and Jin Qicong, "Mingdai Nuergan Yongningsi beiwen jiao shi" [Emendations and annotations on the Ming Dynasty inscriptions of the Yongning Monastery at Nuergan], which is a complete study of the Chinese, Mongol and Jurchen versions of the inscription, drawing on many previous sources and making many new contributions. In 1983, Yang Yang published a revised version of the Chinese inscription ("Mingdai Nuergan Yongningsi beiwen zai kaoshi" [A reexamination of the text on the stele at the Yongning Temple at Nuergan during the Ming Dynasty]) based on photographs of the original rubbings in the possession of Jin Yufu, photographs and transcriptions published by Naito Torajiro and Sonoda Kazuki, the studies by Luo Fuyi and the more recent studies by Zhong Minyan, Na Senbo and Jin Qicong.

The most recent study of this inscription is by Huang Zhenhua, "Mingdai Nüzhenwen Yongningsi beiwen xin shi" [A new explanation of the Jurchen language text on the stele of the Yongningsi Temple at Nuergan during the Ming] (1982), in which he provides a historical background to the discovery and decipherment of this stele, and gives a new and detailed study on 362 words in the text. His study is based on the edition of Amagasa Torajirō, Osada Natsuki, Luo Fuyi and Zhong Minyan, Na Senbo and Jin Qicong. Unfortunately, the printing of this article leaves much to be desired: four pages of handwritten notes have been photographically reproduced to fit on one page, and the result is practically illegible.
(9). The Zhao Yong da jiangjun inscription

According to Jin Qiong, "Nüzhen wenzi yanjiu gaikuang" [An outline of research on the Jurchen script] (1984), an inscription of twenty one characters in Jurchen was discovered by the Archeological Work Team of Jilin province in 1980. This has been called the Zhao Yong da jiangjun tongzhi Xiongzhou dushi muke inscription [Tomb inscription of Zhao Yong, General, Sub-Prefect and Director of the Board of Revenue and Finance of Xiongzhou]. Jin Qiong, in his Nüzhenwen cidian [Jurchen Dictionary], gives the following references: 'Jindai Zuochengxiang Wanyan Xiyin jiazu mu diaocha shijue baogao' [Report on preliminary investigations of the family cemetery of the Prime Minister of the Left of the Jin Dynasty, Wanyan Xiyin], by the Jilinsheng Wenwu Gongzuodui [Cultural Relics Work Team of Jilin Province], and "Jindai Zhao Yong da jiangjun tongzhi Xiongzhou dushi mu' [The tomb of Zhao Yong, General, Sub-Prefect and Director of the Board of Revenue and Finance of Xiongzhou] by Ma Hongli, but no publication details are given.

Appendix: The Tsagan Obo inscription.

In 1949, Osada Natsuki, in an article "Manshûgo to Joshingo" [Manchu and Jurchen] reported that a Jurchen inscription, the Tsagan Obo inscription, was discovered in 1945 in West Khuchit, Silingol, Inner Mongolia. However, in his later catalogue of materials in Jurchen, "Joshin moji to gensen shiryō" [Extant historical materials on the Jurchen script], he does not mention this inscription, nor is it included in any of the standard catalogues.
CHAPTER SIX  MISCELLANEOUS MATERIAL

(1) The Jurchen characters in the *Yanzhou shanren sibu gao* and the *Fangshi mopu*.

(2) A travel-pass (*paizi*) in the Jurchen script and the Jurchen characters in the *Azuma kagami*.

(3) Manuscript material.

(4) Jurchen seals and mirrors with inscriptions in Jurchen.

(5) Other inscriptions previously thought to be in Jurchen.

(6) Dictionaries

(7) The study of Jurchen in Korea

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(1) The Jurchen characters in the *Yanzhou shanren sibu gao* and the *Fangshi mopu*.

These characters are reproduced below (from L. Gilbert, *Dictionnaire historique et géographique de la Mandchourie* (facing p. 71)):

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The *Jurchen* is a translation of the famous couplet *"ming wang shen de, si yi xian bin"* [when a wise king is heedful of virtue, foreigners from all quarters come as guests]. The Jurchen version was preserved in a collection of writings by the Ming scholar Wang Shizhen (1526-1590), on whom there is information in H.A. Giles, *A Chinese Biographical Dictionary*, No. 2220. His book is called *Yanzhou shanren sibu gao* [A draft catalogue of the books in the collection of Yanzhou Shanren (Wang's honorific name)]. The Jurchen characters are in the Ming edition of Wang's works, but in the *Sikuquanshu* edition (compiled during the Qing, between 1773 and 1782), they have been omitted. They were also preserved in the *Fangshi mopu*, an illustrated collection of designs for moulding cakes of ink by Fang Yulu, published in 1588. (More information on the *Fangshi mopu* can...
be found in A. Wylie, Notes on Chinese Literature, p. 117). This inscription was apparently first studied by S.W. Bushell, in his paper presented to the Xle Congrès International des Orientalistes in 1898 under the title "Inscriptions in the Jurchen and other scripts". Bushell compared the characters to those in W. Grube's Die Sprache und Schrift der Jüden and was able to decipher most of them. These characters were also independently studied by Ishida Mikinosuke, "Hoshi bokufu ni mieru Joshihji meimon kōshaku" [An investigation of the inscription in Jurchen characters recorded in the Fenshi momu] (1940). When this article was reprinted in Ishida's Collected Works (entitled Tōa bunkashi sōkō [Studies in the Cultural History of East Asia] (1973)), Ishida added in a footnote Bushell's contribution.

This medallion has also attracted some attention because of the way the characters are juxtaposed, rather in the manner of Khitan rather than Jurchen. It is also rather similar to the characters on a travel pass discussed below, but different from the usual character-by-character style (like Chinese) of the Jurchen script of the inscriptions or the Ming Dynasty vocabularies.

(2) A travel pass (paizi) in the Jurchen script and the Jurchen characters in the Azuma kagami.

In a historical record of the early years of the Kamakura Shogunate in Japan, the Azuma kagami, there is an entry concerning a number of Koreans who arrived by boat in the year 1224. Their possessions were presented to the Court; amongst which there was a silver tablet, measuring seven cun by three cun; there were four characters inscribed on them, but none of the scholars could read them. They copied the characters, but in the course of time they became deformed and miswritten, and although they were recognised as most likely being in Jurchen as early as 1898 (by Shiratori Kurakichi in his article "Kittan Joshin Seika moji kō" [A study of the Khitan, Jurchen and Xixia scripts]), it was not possible for modern scholars to decipher them. Naitō Torajirō thought he could see a character similar to the Chinese simplified form of the character wan 'ten thousand'; Inaba Iwakichi also discussed these characters in "Azuma kagami Jojikiji no shin kenkyū" [New research on the Jurchen characters in the Azuma kagami] (1932). In 1952 Murayama Shichirō published "Azuma kagami ni mieru Joshingo ni tsuite" [On the Jurchen language in the Azuma kagami], in which he deciphers the inscription as reading "jūrī gurun ni tumun se", "may the Jurchen state live ten thousand years". However, because the characters in present editions of the Azuma kagami are deformed, such attempts to identify them are unreliable.

In 1976, at excavations carried out on a site inhabited from the second half of the twelfth to the beginning of the thirteenth centuries at the present settlement of Šajgin in the Soviet Union, a silver paizi (travel pass) was excavated, with an inscription in Jurchen. It measured 22.2 cm by 6.5 cm. This find was reported in the Arxeologija Otkrytiia 1976 goda [Archaeological Discoveries of 1976] (1977), under the title Rabota Šajginskogo Otrjada [Work of the Šajgin section], which also gives a photograph of the travel pass. The Jurchen inscription was studied by Liu Fengzhu, "Nūžhenzi 'Guocheng' paizī kaoshi" [A study of the 'National Trust' travel pass in the Jurchen script] (1980), who reads the characters as *guo-lun-ni ha-da-un (Liu uses Chinese characters, not a romanised form), or, as the characters would be reconstructed according to G.N. Kiyose, *gurun-ni kadagun, meaning "trust of the country", that is to say, that the bearer enjoys the trust, or the confidence, of the country. Liu Fengzhu notes that these travel passes had been mentioned in Song sources; by Yuan times, they were quite common. A similar type of paizi with an inscription in Khitan has also been discovered (cf. He Xige, "Cong Jindai de jin yin pai tiantao Nūzhèn da, xiao zi" [A discussion on the Jurchen large and small scripts on the basis of gold and silver travel passes of the Jin Dynasty] (1980)).
undiscovered) difference between the Jurchen "small" and 'large' characters.

(3). Manuscript material.

In recent years, two important discoveries of manuscripts with Jurchen cursive writing on them have been made, one set amongst the holdings in the Xixia script in the Institute of Oriental Studies in Leningrad, the other in the base of a stele in the 'Forest of Stelae' (Beilin) in Xi'an.

Ill. 21. The paizi (travel pass) discovered at Shaigin, USSR

As mentioned above in connection with the characters in the Fangshi mupu, the arrangement of the characters on this paizi is interesting, as they are similar to the way Khitans characters are composed. Liu Fengzhu wonders if this arrangement of the characters was the (yet

Ill. 22. One of the sheets with Jurchen cursive script discovered in the Xixia holdings in Leningrad.
The discovery in Leningrad was made in 1968 by E.I. Kyčanov. He discovered two sheets in a non-Chinese, non-Xixia script, 15.3 cm by 16.5 cm and 14.2 cm by 16.5 cm respectively. They are written vertically, and there is a text in Chinese on the other side of the paper. On one of the fragments there is a date in Chinese: the sixteenth day of the seventh month of the seventh year of the dading period, that is, 1217. This discovery was announced in an article by D. Kara [= Gy. Karas], E.I. Kyčanov and V.S. Starikov, 'Pervaya nauzdka čjurčen'skix rukopisnyx tekstov na bumage' [The first discovery of Jurchen cursive writing on paper] (1969). Although it has proven impossible to decipher these sheets, the authors have been able to identify 34 out of the 113 characters in the text as being Jurchen.

The material discovered in Xi'an, the Nüzhen zishu, has been discussed above.

There are many examples of Jurchen handwritten characters preserved on the walls of the Bai Ta Pagoda (also known as the Wanbu Huayanjing Pagoda) in Huhehot, Inner Mongolia. They seem to be the comments, notes and autographs of various Jurchen travellers. The script is very cursive and almost illegible, and not many of the characters can be deciphered; they are, however, demonstrably Jurchen. Examples can be found in the frontispiece to Jin and Jin, Nüzhen yuanwen wenzi yanjü [Research on the Jurchen Language and Script]. There are also several references in Chinese sources (Liu Fengzhu, "Qidan, Nüzhen wenzi jianjie" [A brief introduction to the Khitan and Jurchen scripts] (1980), Jin Qiong, Nüzhenwen cidian [Jurchen Dictionary], Appendix, p. 16) to handwritten materials discovered in the Ke-you-zhong-qi (Khorchin West Central Banner) Du-er-ji Commune and the Ke-you-qian-qi (Khorchin West Forward Banner), Wu-lan-mao-du Commune in Jilin; research is said to be in progress, but as far as I have been able to discover, no articles on these materials have been published yet.

(4). Jurchen seals and mirrors with inscriptions in Jurchen.

There have been five seals (and one seal character) with Jurchen script discovered so far; there have also been three bronze mirrors discovered with a few Jurchen characters written on them. These, together with a couple of miscellaneous items, are listed below.

(1) The Kecheshan mouke seal: this was discovered in 1916, in Helong county, Jilin. It has six Chinese characters (Ke-cheshan mou-ke yin), meaning 'the seal of the mou-ke of Kecheshan'. (A mouke was an official in charge of one hundred households; cf. L. Gilbert, Dictionnaire historique et géographique de la Mandchourie, p. 649). On the back of the seal is written in Chinese 'manufactured by the Board of Rites (Li bu) in the tenth month of the eighteenth year of the dading period' (1178). On the side there are thirteen Jurchen characters, part of which seems to be a transcription of the Chinese. The only mention of this seems to be in Toriyama Ki'i'ichi, Mensen bunka shikan [The Cultural History of Manchuria and Korea], pp. 166-168 note 6, who records the Jurchen characters. This information was repeated in Amma Yaichirō, Joshimun kinsekiishi kō [A Study of Inscriptions in the Jurchen script], who says that this seal was discovered by a farmer, but is now lost. Japanese sources say it was discovered in Kando, Korea; recent Chinese catalogues say it was discovered in Helong county, Jilin, now part of the Korean Nationality Autonomous Region.
(2) The Yigaidage mouke seal: it is not known where or when this seal was discovered; it is reproduced in Luo Fucheng, Nüzhi yiyu [The Chinese-Jurchen Vocabulary of the Bureau of Translators]. On one side of the seal there are eight Chinese characters: Yi-gai-da-ge he mou-ke yin [Seal of the mouke of Yigaidage River]; on the back there is a date in Chinese: "manufactured by the Board of Rites in the eighth month of the Dading period" (1179). The inscription is also reproduced in Amma Yaichirō, op. cit. p. 76. It is also reproduced in Luo Fuyi, Yinzheang gaishu [A general introduction to the study of seals] (1963), p. 103, and in Luo Fuyi, Nüzhenwen yin ji [A collection of seals in the Jurchen script] (unpublished manuscript dated 1965; mentioned in Jin and Jin op. cit. p. 49).

(3) The Hetouhulunhe mouke seal: this is now in the Tianjin Museum. It was also made by the Board of Rites in 1179. On the seal there are nine Chinese characters and six Jurchen characters. It is said to be recorded in the unpublished manuscript by Luo Fuyi mentioned above.

(4) The Hezhouhailan mouke seal: this is also in the Tianjin Museum, with the same inscription indicating that it was manufactured in 1179 by the Board of Rites. There are eight Jurchen characters on it; these are also said to be recorded in Luo Fuyi, op. cit.

(5) The Jiahunshan mouke seal: this is held in the National Palace Museum, Beijing. Also issued in 1179 by the Board of Rites. One one side are the Chinese characters Jia-hun-shan mou-ke yin [Seal of the mouke of Jiahuun Mountain] and seven characters in Jurchen. Also said to be recorded in Luo Fuyi, op. cit.

Ill. 24. The Yigaidage river mouke seal.

Ill. 25. The seal of the mouke of Jiahuun mountain.
(6) The Xianping-fu mouke guan zao-jing [Mirror of the mouke of Xianping district]. This is a bronze mirror. On one side it has six Chinese characters and another symbol, which is believed to be the Jurchen seal-character of the official. It is reproduced in Jin and Jin op. cit. p. 39.

Ill. 26. The characters on the Xianping-fu mouke mirror.

(7) The Kewei meng'an tong-jing [Mirror of the meng'an of Kewei]. (A meng'an was an official in charge of one thousand households). The only reference to this seems to be in Jin and Jin, op. cit. pp. 39-40. There is a line of Jurchen characters along the side, only four of which are still legible; they seem to mean "the meng'an of Kewei".

(8) The Shou-dai wen tong-jing [Engraved bronze mirror with ribbon attached]. This was discovered in Mishan county, Heilongjiang, in 1974, and is now held by the Heilongjiang Cultural Relics Archeological Work Team. On the side of the mirror there are nine Jurchen and four Chinese characters; the Chinese shows that the mirror had come from Changchun. The characters seem to have been added afterwards, not at the time of the making of the mirror; this is also the case with (7) above.

(9) In an article "Heilongjiang pan Suibin Zhongxing gu cheng he Jindai mu-quin" [The ancient city near Zhongxing Commune, Suibin County, on the banks of the Heilongjiang River, and a group of graves from the Jin Dynasty" (1977), by the Cultural Relics and Archeological Work Team of Heilongjiang Province, there is a reproduction of a bronze seal. There is no mention of this seal in the article, but Jin and Jin op. cit. p. 40 have included it as being an example of a Jurchen "seal character". It is basically the same as the seal character on the mirror (No. 6) above.

Ill. 27. A Jurchen seal character.

(10) On the title page of Jin Qiong's Nüzhenwen cidian [Jurchen Dictionary] there is a handwritten seal character (hua-ya), which Jin said was written by a Jurchen. He does not give a source for it.

Ill. 28. A Jurchen cursive seal character (hua-ya)
(5) Other inscriptions previously thought to be in Jurchen.

There are several inscriptions identified in various sources as being in Jurchen, which are now known to be in Xixia, Khitan, or at least of doubtful provenance. The first of these was the Xixia inscription on the Wall of the Juyougguan, one of the passes in the Great Wall not far from Beijing. A. Wylie, "On an ancient Buddhist inscription at Keu-yung Kwan in North China" (1860) thought that a script unknown to him in this multilingual inscription was Jurchen; he was corrected by G. Devéria, L'écriture du Royaume de Si-hia ou Tangout" (1901). Another example of mistaken identity was that of the Da Jin huangdi dutong jialüe langjun xing ji inscription, which has been discussed above.

The characters on two bronze mirrors held in Korea, which are identified in the Chosen kinseki soran [General Inventory of Inscriptions in Korea] as being Jurchen, have now been identified as being Khitan (cf. K. Wittfogel and C.S. Peng, op. cit. p. 245 and Tamura and Kobayashi, Keiro pp. 267-268). The bronze seal, reproduced in Imanishi Shunju, "Joshiinji dôin" [A bronze seal in the Jurchen script] and included in Amma Yashiro's corpus of Jurchen inscriptions, is regarded by Yan Wanzhang "Jinxi Xigushan chutu Qidanwen mushi yanju" [Research on the epitaph in Khitan script excavated at Xigushan, Jinxi] (1957) as being an example of the Khitan small script, and by Toyoda Gorô, "Kitan reiji kô: Joshin moji no genryû" [The Khitan large script - the origin of the Jurchen script] (1963) and "An analysis of the Major Ch'i-tan characters" (1964) as being an example of the Khitan large script. Yan Wanzhang also refers to a seal held in the Dongbei bowuguan (Northeastern China Museum), the inscription on which was previously thought to be in Jurchen, but which is similar to those on the mirror published by Imanishi Shunju. For other seals in this script, cf. Li Yuchun, "Liangke Qidanwen tongyin" [Two new official seals with Khitan script] (1959) and Li Yiyou, "Nei-Menggu chutu gudai guanyin de xin ziliao" [New material on official seals from ancient times excavated in Inner Mongolia] (1961). Similarly, Luo Fuyi, Yinzhang gishu [A general introduction to the study of seals] (1983) reproduces a seal which he gives as an example of the Jurchen seal script; later he gives an almost identical seal which he says is an example of the Khitan seal script; it would seem that both are Khitan.

A seal in Khitan script; the two characters on the left appear to be identical to those on the seal thought to be in the Jurchen script

A seal in Khitan script; more likely an example of Khitan script

Ill. 29. A Khitan seal (previously thought to be in Jurchen)
Of far greater interest is an inscription presented in an article by Y. Rinčen, "Mélanges archéologiques: les inscriptions sur pierre et les plaques d'or ornémentées du Harnais de Tóyuqouc", (1958-59) in which he gives a photograph of an inscription and the following note: "Dans le territoire du Mönèr sumun, Kentei ayimay, sur la roche Bičigtu qanan en montagne Salbar ayula, il y a une inscription hieroglyphique inconnue. Elle contient quatre lignes verticales du texte, dont la dernière est la date: jour du cinquième mois de la dixième année du règne de... Les caractères "jour", "cinquième", "mois" et "dixième" sont similaires aux caractères chinois. L'hieroglyphe signifiant "an" est similaire au même caractère de l'écriture jurčen. Les deux caractères au commencement de la dernière ligne donnent la devise du règne d'un empereur jurčen ou kitan. Sur le roche Bičigtu qanan au côté droit de cette inscription il y a quelques emblèmes vieux-turcs et trois caractères en écriture inconnue. M. Batučir, le mandghouriste excellent et membre du Comité des Sciences, supposa que l'inscription eut été écrite en caractères kitan. Il est intéressant de mentionner qu'à l'Est, non très loin de cet endroit, il y a les ruines de deux villes des Kitans."

III. 30. The inscription on Bičigtu qanan, at Kentei ayimay.
In a later article, "Les dessins pictographiques et les inscriptions sur les rochers et sur les stèles en Mongolie" (1968), he reproduced the script of that inscription, with the note "The rock with Jurcid inscriptions at Bichigt Khanan in Muren Sumun, Khentei Aimak". It seems, however, that it is more likely that this is another example of the Khitan "large script". If we examine the date, it is striking that the first two characters 𢠳 𢠫 are very similar to the first two characters of the Xugushan inscription; these are written 𢠳 in the Xugushan inscription. The character after this is the Chinese for 'ten', and also occurs in this form in the Xugushan and the Gu taishι mingshi bei inscription. The character following this also occurs in that form in both inscriptions, and has been shown to correspond to Chinese nian 'year'. The last three characters are the same as Chinese, and are also found in the Khitan inscriptions mentioned above. Seeing the da'an reign period of the Jin Dynasty lasted only five years, this must correspond to the da'an reign period of the Liao (1085-1094). The date on this inscription can then be determined as the fifth month of the tenth year of the da'an period (1094), and the script (if the inscription is genuine) can be provisionally classified as an example of the Khitan "large script".

(6). Dictionaries.

There is only one dictionary of Jurchen characters available, the Nüshenwen cidian of Jin Qicong (1984). This is a major work, an essential tool for further research in Jurchen. Jin has collected over 700 Jurchen characters, from all the inscriptions mentioned above as well as the Hua-Yi yiyu and the laiwen (petitions). Under each entry he gives the number of the character in Grube's Die Sprache und Schrift der Jüchen and Kiyose's A Study of the Jurchen Language and Script; the inscriptions in which the character occurs, including variants; the origin of the character, together with its source (if it is a Khitan character); the reconstruction of the pronunciation of the character, according to the Chinese transcription in the Hua-Yi yiyu: the reconstruction in Jin Guangping and Jin Qicong, Nüshen yuyan wenzǐ yanliu [Research on the Jurchen Language and Script]; the reconstruction in Yamaji Hiroaki's various works; Kiyose's reconstruction; Grube's reconstruction and the reconstructions proposed in various articles by L. Ligeti. This is followed by the meaning or meanings of the character, then by a complete listing of where the character occurs in inscriptions (with sources clearly indicated), and in which compound words or expressions it occurs in the Hua-Yi yiyu, all with romanised reconstructions according to the system proposed in Jin and Jin, op. cit., and translations in Chinese. The characters are arranged according to a type of stroke direction and number of strokes system, common in dictionaries of Chinese simplified characters, but adapted to Jurchen. There is an index of the romanised forms; an appendix listing various grammatical suffixes and a bibliography.

In this bibliography, Jin mentions another dictionary, by Sun Jinji, entitled Nüshenwen zidian, which was published by the Academy of Social Sciences of Liaoning in 1980 in mimeograph form. The etymological study of Jurchen characters by Yamaji Hiroaki, Joshimoi seiiji kenkyu [Research on the Structure of Jurchen Characters], (1958, reprinted 1980) could also be considered a dictionary of sorts. L. Ligeti finished his article "Note préliminaire sur le déchiffrerment des 'petits caractères' jouchten" (1950) on a hopeful note: "J'envisage de publier, entre autres, un vocabulaire des 'petits caractères' jouchten actuellement connus, accompagnés de leurs vraies leçons, ainsi que tous les mots ou ces caractères sont attestés". In 1964, Professor Ligeti wrote "Remarque, grâce à l'encouragement de M. Herbert Franke, j'ai repris mon ancien travail, je l'ai mis au point et je compte le publier sous peu". (Private communication). Professor Ligeti died in 1987, but it is to be hoped that his work on Jurchen may yet be published. It should also be mentioned that Professor Nishida Tatsuo has announced a study of the Jurchen Hua-Yi yiyu in his series of studies on those vocabularies, of which the Tibetan and Burmese studies have already appeared. This work has found its way into some bibliographies, but as far as I am aware, has not yet been formally published.

(7). The study of the Jurchen language in Korea.

The study of Jurchen in Korea is the subject of an article by Ogura Shimpei, "Choson ni okeru Kitan oyobi Jōshin gogaku" [The study of the Khitan and Jurchen languages in Korea], (1917) which was later incorporated in his book Chōsen gogaku shi [A History of Korean Linguistics] (1964).
Hiu Lie, in his book *Die Mandschu-Sprachkunde in Korea* (1972) draws heavily on this material, and adds some useful explanatory notes.

The first mention of the Jurchen language and script in Korean records is in the *Koryŏ-sa*, which records that in the year 1225 a deserter from the Eastern Jurchens arrived in Korea, and as he knew both Chinese and the "small characters", he was sent to the capital to teach there. In 1276 a State Interpreters and Translators Bureau was established, mainly for the study of Chinese. There seems to be some confusion as to whether Jurchen was taught in this institution or not. Hiu Lie, op. cit. p.17 says: "In der Koryŏ-Zeit gab es im Jahre 1276 staatliche Übersetzung- und Dolmetscherbüros T'ong-mun-gwan, in denen Fremdsprachen wie die chinesische Sprache, die Sprache der Kitan, der Sprache der Jürchen, die mongolische Sprache und die japanische Sprache unterrichtet wurden... Aber in Wirklichkeit scheint hauptsächlich die chinesische Sprache in T'ong-mun-gwan unterrichtet worden zu sein". He gives as a reference Ogura, op. cit. p. 664, who says: "... sore wa moppara Kango nomi o gakkusu shita mono rashiku, Joshigo sono ta no gengi ni kankshite wa sukoshii mo genkyû shite inai" [it seems that Chinese only was studied there, there does not seem to be the slightest mention of Jurchen or other languages]. Hiu Lie also gives a reference to Yi Pyŏng-do, *Eksa taegwan* [An outline of National History] (1957) p. 309, but here Yi gives only a passing reference to such organisations as the T'ong-mun-gwan and the Sa-yŏk-wŏn, in which the languages of the countries around Korea, such as Chinese, Khitan, Jurchen, Mongol and Japanese were studied. The Sa-yŏk-wŏn was established in 1393, initially only for the study of Chinese, but records in the Kyŏng-guk-tae-chon indicate that four languages were studied there. Various items in another historical record, the Yi-cho shil-lok show that during the reign of King Se-chong (1419-1430), Jurchen was studied as a regular foreign language in the Sa-yŏk-wŏn.

According to the T'ong-mun-guan-chi, there were fourteen textbooks in use for teaching Jurchen, of which nine were lost and the remaining five translated into Manchu in 1639; the versions in the Jurchen script all been lost. The titles of the textbooks used were (1) *Qian zi wen*; (2) *Bing shu*; (3) *Xiao er lun*; (4) *San sui er*; (5) *Zi-shi-wei*; (6) *Ba sui er*; (7) *Juhua*; (8) *Qi sui er*; (9) *Chounan*; (10) *Shi er zhu guo*; (11) *Guichou*; (12) *Wuzi*; (13) *Sunzi* and (14) *Taigong shang shu*. These are all well-known Chinese books, except for (7) Juhua (or Quhua), (9) Chounan and (11) Guichou. Ogura suggests that Juhua/Quhua is from Manchu gekhu 'bird' and that Chounan is from Manchu gunan 'a three year old ox'. M. Courant, *Bibliographie coréenne* Vol. I p. 84 suggests for Guichou 'titre probablement transcrit du mantchou gudju 'corde, étai' ou kutchu 'ami, camarade' (?)'.

In his article "Deux tablettes de T'ai-tsong des Ts'ing", L. Ligeti has the following remarks on the study of Jurchen in Korea: "Bien plus, avec la chute des Kins, la littérature jou-tchen a simplement cessé d'exister et, sous les Ming, les Chinois eurent beau faire revivre les petits caractères jou-tchen, une nouvelle littérature jou-tchen, pour modeste qu'elle fut, n'arriva pas a se former. En Corée, on n'en fit tout autrement. Dans ce pays on avait en 1469, reorganisé le Bureau des Traducteurs pour y enseigner les langues chinoise, mongole, japonaise et jou-tchen... Or, en Corée, on enseignait le jou-tchen au moins depuis le XVIe siècle, en même temps, on avait traduit certains ouvrages chinois en jou-tchen. Avec l'événement de la dynastie mandchoue et avec l'introduction de la langue mandchoue écrite, on n'en a pas mis de côté les anciennes traductions jou-tchen, mais en les corrigant, on les a transformées en bons textes mandchous. Malheureusement aucune de ces anciennes traductions jou-tchen ne nous est parvenue..."

Lee Ki-moon, "Mongolian loan-words in Middle Korean" remarks that there are many personal and place names of Jurchen origin in the *Yong-bi-š-ch'ŏn-ga*, on which he was planning an article.
CHAPTER SEVEN
THE HUA-YI YIYU

(1) The Bureau of Translators vocabulary

(2) The Bureau of Interpreters vocabulary

(1) The Bureau of Translators Vocabulary

The Jurchen language was studied in China during the Ming Dynasty, both in the Bureau of Translators (Si yi guan) and the Bureau of Interpreters (Hui tong guan). These institutions have been studied by F. Hirth, "The Chinese Oriental College" (1887); by G. Devéria, "Histoire du College des Interprètes a Pékin" (1896); by E. Denison Ross, "New Light on the History of the Chinese Oriental College" (1910); (cf. the revue by P. Pelliot (1909)); by Haneda Toru, "Si Yi Guan Ze" [On the Si yi guan] (1928) (cf. the review by Pelliot, "Bibliographie: "Sseu-yi-kouan tsó" (1929); again by P. Pelliot in Appendix III of his work on "Le Hoja et le Sayyid Husseïn de l'Histoire des Ming" (1929), by Kanda Kichirô, "Min no Shiyaûkan ni tsuite" [On the Bureau of Translators of the Ming] (1932), and by N. Wild, "Materials for the Study of the Ssü I Kuan (Bureau of Translators)" (1945). The Bureau of Translators was concerned with the written languages, and the Bureau of Interpreters with the spoken languages. Several manuscripts of the Jurchen texts used in both institutions are extant.
The vocabularies of the Bureau of Translators were the first to be brought to the attention of European scholars by J.M. Amiot in 1789. A set acquired by J. Edkins and now in the British Museum (according to R.K. Douglas, Supplementary Catalogue of Chinese Books in the British Museum (1904)) did not contain a Jurchen section. In 1887, E. Hirth announced the discovery of a complete set of the vocabularies of the Bureau of Translators, which was acquired by the Königliche Bibliothek in Berlin. The Jurchen vocabulary and documents in this manuscript (which was in Jurchen script, with a Chinese transcription of the script and a Chinese translation) were studied by W. Grube, Die Sprache und Schrift der Jüchen (1896). Although some progress had been made by some scholars, serious study of the language and script was not possible until the discovery of this bilingual glossary and its publication by Grube. Grube's edition is divided into four parts: (1) the Jurchen-Chinese vocabulary, copied by Grube from the manuscript. This is divided into three columns: the word or expression in Jurchen script, the pronunciation of these characters in Chinese transcription and the meaning. Each item is numbered, from 1 to 871; (2) an index to the characters in the Jurchen script, arranged according to the number of strokes in the character; (3) an alphabetical index of the Jurchen characters, according to Grube's "reconstruction" (which is no more than a transcription of the Ming Dynasty Chinese according to a non-identified non-standard late Qing dialect in an idiosyncratic romanisation) and (4) a Jurchen-German glossary, in which each word is transliterated, translated (according to the Chinese version) and, in as many cases as possible, the Manchu equivalent given. Where appropriate, reference is made to the Jurchen vocabulary appended to the History of the Jin Dynasty, as listed in the preface to A. Wylie, Translation of the Ts'ing-wan k' e-mung, a Chinese Grammar of the Manchu Tartar Language (1855). Sometimes Mongol or Chinese equivalents are suggested. As an appendix, Grube added twenty laiwen ("petitions"), with transcriptions, translations and notes. These "petitions" were usually addressed to the Emperor, asking for a rise in salary, promotion and so on. They are of unknown provenance and little linguistic value, as they are purely word for word translations of the Chinese, with no regard for Jurchen word order or grammar. Cf. W. Grube, op. cit. "Die dem Glossar beigefugten Jüchen-Texte beweisen, wie ich bereits in meiner Note prélminaire hervorhob, dass ihr Verfasser der Sprache völlig fremd gegentüberstand und sich darauf beschränkt hat, den ihm vorliegenden zwanzig chinesischen Texte mit Hilfe des Glossars Wort für Wort und unter Beibehaltung der chinesischen Wortstellung zu übersetzen... Auch werden die Worte in Texte ohne Berücksichtigung ihrer grammatikalen Funktion, stets nur in derjenigen Form verwendet, in welcher sie zufällig im Glossar citirt sind. Es kann daher dreist behandelt werden, dass ein des Chinesischen unkundiger Jüchen jene Texte überhaupt nicht verstanden hätte". N. Wild, in his "Materials for the Study of the Ssu I Kuan (Bureau of Translators)" (1945) has similar comments. On the nature of these documents, F. Pelliot, in his Le Haja et le Sayyid Hussein de l'Histoire des Ming (1929), comments "... ceci ne veut pas dire d'ailleurs que les textes en écritures étrangères soient des documents originaux; on a vu plus haut qu'ils étaient le plus souvent refaits mécaniquement d'après les vocabulaire par les gens ignorant en réalité les règles essentielles des langues dont il étaient censé s'occuper. Ces pseudo-versions peuvent avoir été préparées au moment même pour être présentées à l'Empereur; il est moins probable, mais non exclu, que, dans certains cas, nous ayons affaire à des exercices d'école de dates indéterminées".

III. 32. One of the "petitions" (laiwen) from the Bureau of Translators (copied by Luo Fucheng)
The publication of Grube's book prompted two articles suggesting further Manchu or Mongol cognates of words which Grube had left unidentified: a review by W. Bang (1896), who suggested five, and an article by E.R. von Zach, "Einige weitere Nachträge zum Jučen-Deutschen Glossar Prof. Grube's" (1897), who suggested some forty other possible cognates.

Apart from the 'Berlin manuscript' from which Grube worked, there were three other manuscript copies of the Bureau of Translators Jurchen vocabulary extant: (1) the Tōyō bunko manuscript, (2) the Naikaku bunko manuscript (which contains only petitions and no glossary); and (3) the manuscript in the personal collection of Ke Shaomin (which closely resembles the Tōyō bunko manuscript). In 1933, Luo Fucheng published a handwritten copy of the Hua-Yi yiyu with a much larger collection of petitions than those presented by Grube, culled from the other manuscripts, and in 1940 Ishida Mikinosuke published "Gurūbei-bon Ka-1 yakugo ho-i' [A supplement to Grube's Hua-Yi yiyu], in which he was able to add forty-six more vocabulary items to Grube's glossary, which had been preserved in the manuscripts in Japan but were missing from the Berlin text. Nevertheless, Grube's work remained until very recently the principal source of our knowledge of Jurchen, and was widely used in attempts to decipher various inscriptions in Jurchen, as well as in comparative studies between Jurchen and Manchu or other Tungus languages. After its publication, as L. Ligeti has noted, 'les recherches sur l'écriture et la langue jouchen ont connu une longue période d'éclipse ce qu'on ne saurait regretter assez', a statement which is generally true of Jurchen studies in the West, not only in China, Japan or Korea. It was not until the publication of G.N. Kiyose's "A Study of the Jurchen Language and Script: Reconstructions and Decipherment" (1977) that a full scale revision of Grube's work was possible. Consulting the various other manuscripts mentioned above, and taking into account the many revisions and additions to Grube's work, Kiyose has produced the definitive edition of the Bureau of Translators vocabulary. Most importantly, he has reconstructed the Jurchen words in the vocabulary, not only on the basis of the Chinese transcription, as Grube had done, but has attempted to provide credible readings for the Jurchen characters in terms of Jurchen phonology, at least as far as their probable readings in the Ming Dynasty were. Kiyose has not attempted the task of reconstructing the original readings of the characters, those in use during the Jin Dynasty when the script was created, but his Ming Dynasty reconstructions will form an essential basis for this important task. Kiyose's work also includes an annotated edition of all the laiwen available, collected from all the manuscripts mentioned above, as well as important bibliographies and indices.

Another important recent work on the Bureau of Translators Jurchen vocabulary and the laiwen is by He Xige, "Nüzhen guan za-zi, laiwen yanju" [Research on the vocabulary and the petitions of the Jurchen Bureau of Translators] (1983). He Xige's study differs from Kiyose's in several ways: he compares the various editions of the vocabulary in great detail, and notes discrepancies; he lists and studies every word in the vocabulary individually, given the Jurchen script form, the transcription in Chinese, a romanised form of the Chinese characters (representing Ming pronunciation), the Manchu equivalent (when available) (which Kiyose does not provide), various philological notes and supplementary notes, which refer to variants in the form of the character as recorded in various inscriptions, or other Chinese transcriptions of the Jurchen word in question in various Chinese historical works. In his study of the laiwen, too, He Xige has annotated them thoroughly, pointing out errors in word order, miswritten characters and grammatical mistakes (which abound), and gives interlinear transcriptions and Chinese translations of the texts. Kiyose gives the Jurchen and Chinese texts and an interlinear transcription and translation, and translates the texts into English, but does not provide the grammatical and philological commentary. He Xige does not study the pronunciation of the individual Jurchen characters; that task has been left to his colleague Dao Erji, in his "Nüzhen yuyin chutan" [Preliminary study of the phonology of Jurchen] (1983). This is a study of each individual character; the reconstructions of Grube, Kiyose and Jin Guangping and Jin Qiong are noted and compared, and suggested readings given for each Jurchen character. Again, however, Dao Erji confines himself to the readings of the characters in Ming Dynasty Jurchen. These two studies (both originally theses written under the supervision of Jin Qiong) have been published in book form, under the title Nüzhen yiyu yanju [Research on the Jurchen Hua-Yi yiyu] (1983).

The studies on the Bureau of Translators' Hua-Yi yiyu by Kiyose, Dao Erji and He Xige may be said to be the culmination of studies on this text, and will form the basis for any further study. Professor Nishida Tatsuo has announced a study on the Jurchen section of the Hua-Yi yiyu in his series of studies on this set of vocabularies, of which the Tibetan (Xifan), Burmese, Toso and Lolo (Yi) vocabularies have already appeared. As far as I know the study on Jurchen has not yet been formally published.
(2) The Bureau of Interpreters' vocabulary

The vocabularies of the Bureau of Interpreters (the Hui tong guan) were first brought to the attention of European scholars by E. Denison Ross, in his article "New Light on the Victory of the Chinese Oriental College, and a 16th Century Vocabulary of the Luchuan Language" (1910), though Denison Ross thought that the vocabularies he had discovered in the Morrison Collection of the University College, London, were from the Bureau of Translators. He was corrected by H. Maspero, in his article "Études sur la phonétique historique de la langue amazite" (1912). This collection does not contain a Jurchen vocabulary. In 1912 L. Aurousseau announced that he had acquired a complete set of these vocabularies, including one in Jurchen. This set came from the collection of Yang Shoujung, who had obtained it, handcopied by a Japanese, in Japan. When P. Pelliot saw it before 1929, it still contained a Jurchen version (cf. Le Bôja... p. 284 n. 367). According to Fukushima Kunimichi, Nihon yaku go [The Japanese Hua-Yi yiyu] (1968), these manuscripts are still in Hanoi, but lack the Jurchen and Korean sections.

There are several other sets of these vocabularies, some of which, such as the Shokukan text (destroyed in Japan during World War II) and the text in the personal collection of Inaba Iwakichi, also do not contain a Jurchen vocabulary. There are two other sets, however, which do contain such vocabularies: (1) The Awanokuni bunko text: this was destroyed by fire in 1950, but photographs of it are preserved in the Department of Linguistics at Kyoto University; and (2) the Seikadou bunko text. In several catalogues of materials in Jurchen, two other manuscripts are said to exist: (1) that in the Seisai shojaku kô (1823) by Kondo Morishige, and (2) that in the Ikkoku shomoku gashû (1820) by Matsuzawa Rôsen. Both these books, however, are annotated catalogues and comment on books, and do not reproduce them. According to Fukushima Kunimichi, op. cit. p. 228, the manuscript referred to in the Seisai shojaku kô refers to the Seikadou bunko copy, and that in the Ikkoku shomoku gashû refers to the Awanokuni bunko copy. Ishida Mikinosuke, "Joshingo kenkyû no shin shiryô" [New material for research on the Jurchen language] (1931), also refers to a copy held in the private library of Inaba Iwakichi, which he thought also contained a Jurchen section. However, in a later article "Iw yyyyu heishûhon Ka-I yakugo no Dattankan yakugo" [On the so-called C-type Hua-Yi yiyu of the Mongol section of the Bureau of Interpreters] (1975) he corrected this.

The Seikadou text was published by Ishida Mikinosuke in the article mentioned above, "Joshingo kenkyû no shin shiryô" [New material for research on the Jurchen language]; Ishida prefaced the text with a long study listing all available inscriptions in Jurchen and other Hua-Yi yiyu manuscripts (with and without Jurchen sections), with long bibliographical references. The publication of this article prompted a study by Watanabe Kuntaro, "Jos'hing no shin kenkyû" [New Research on the Jurchen Language] (1935), in which he identified a large number of words in this text with their Manchu equivalents.

In 1929, Yamamoto Mamoru discovered a Jurchen manuscript in the Awanokuni bunko, but did not publish it until 1944 under the auspices of the Jinguo University in the Japanese supported state of Manchukuo. This was apparently published in mimeograph form and must be very rare, as no mention is made of it in most bibliographical articles on Jurchen. It is mentioned, however, in the bibliography of Jin Qiong's Nûzhenven cidian [Jurchen Dictionary]. In 1943, Yamamoto Mamoru published an article "Seikadô-bon Joshín yakugo kô [A study of variants in the Seikadô copy of the Jurchen Hua-Yi yiyu], in which he compared the two manuscripts, and was able to add several items to the list published by Ishida. Much later, in 1951, he also published a study comparing the Bureau of Interpreters' vocabulary, as preserved in the Seikadô and Awanokuni copies, and Grube's edition of the Bureau of Translators' vocabulary. ("Joshín yakugo no kenkyû" [Research on the Jurchen Hua-Yi yiyu]). In this study, however, he only compares those items held in common by both vocabularies. An important article which compares the two sets of vocabularies is by Yi Kl-mun (Lee Kl-moon), "Chung-se Yôchín-ô ìmunron yôngu" [A Study of the Phonology of Middle Jurchen] (1958). In this he compares Jurchen words common to both vocabularies with a large number of cognates in the other Tungus languages, mainly culled from J. Benzing, Die tungsische Sprache: Versuch einer vergleichenden Grammatik (1956). The author also points out a few cognates of words in Grube's Die Sprache und Schrift der Juchen which do not appear in Manchu, but which are extant in related Tungus languages. This article unfortunately teems with misprints, which diminishes its value considerably.

In 1973, Ishida republished his article on this manuscript in his collected works, Tôa bunkashi sôkô [Studies on the Cultural History of East Asia]. In this he corrected many misprints and misreadings of characters in the first version, mainly based on Yamamoto's published comparative studies on the Seikadô and Awanokuni manuscripts, as well as, of course, consulting the original manuscripts available to him. In 1940, L. Ligeti visited Tokyo and received a copy of the Awanokuni manuscript from Ishida. On his return to Europe, he prepared a transcription and translation of this text, to add to his study of the Bureau of Translators'
vocabulary (as published by Grube) which he had already prepared. World War II and other tasks made it impossible for him to continue that work at the time, but he began work on it again during the 1970s and 1980s. Professor Ligeti passed away before his work on this manuscript could be published, but it may yet see the light of day in his posthumous publications.

The first version of this study, prepared as a PhD thesis in 1974, was based on the edition in Ishida's Collected Works. In 1975, Professor Nishida Tatsuo kindly sent me a photocopy of the photographs of the Awanokuni manuscript mentioned above. The order of entries in Ishida's edition differs considerably from that in the Awanokuni manuscript, and is presumably based on the Seikadō manuscript. It has also been possible to make several corrections to the printed version published by Ishida, but, needless to say, that edition has been invaluable in trying to decipher some of the characters and transcriptions, some of which are very unclear. The edition presented here follows the order of the Awanokuni manuscript, which has been reproduced in the appendix.

CHAPTER EIGHT

THE LANGUAGE OF THE SINO-JURCHEB
VOCABULARY OF THE BUREAU OF INTERPRETERS

1. General Remarks
2. Transcription
3. Phonology
4. Grammar
5. Table of transcription characters
6. Conclusion

1. General remarks

The language of this vocabulary is very close to Manchu, and to the variety of Jurchen recorded in the vocabulary of the Bureau of Translators studied by Grube. It could be regarded both as a late form of Jurchen or as a form of early Manchu - in either case it is a record of a stage of the language which is very valuable for the study of the history of Manchu, representing a form of Manchu dating long before that language was first written in Mongol script in 1599 or in the reformed Manchu script (with added diacritics) in 1632. It has not been possible to date this manuscript accurately. The traditional attribution of the Hui tong guan vocabularies to Mao Ruicheng, who is said to have composed them circa 1601, is no longer generally accepted. On this problem Pelliot wrote: 'Mais il est certain que plusieurs, et peut-être tous [of the vocabularies of the Bureau of Interpreters] sont plus anciens que la date que l'attribution à Mao Jouei-tcheng (circa 1601) aurait permis de supposer... toutefois le type des transcriptions chinoises ne permet guère de songer à une date antérieure à environ 1500'. (Le Hôja... p. 284). On the vocabularies of the Bureau of Translators, he wrote: 'Provisoirement, je conclus que les vocabulaires du Sseu-yi-kouan des Ming, sauf le Siamois qui
Chinese transcriptions of words from other languages are often not accurate, and a correct reconstruction of the original form of a word in Chinese transcription must rest on a good knowledge of the language represented. In the case of Jurchen, we must use earlier and later forms of what is essentially the same language to reconstruct the form of the word underlying the transcription. It is not permissible, however, to distort the evidence of the transcription in order to make a word look more like its Manchu cognate. The phonology of Jurchen is similar to that of Manchu, the chief differences being that the palatalisation of ti- > ci- and di- > li- had not yet taken place; the Manchu *si- is represented as *ši- in Jurchen; there is frequent contraction in Jurchen forms; the vowels in words which are obviously identical often do not correspond in the two languages; final -n is far less frequent in Jurchen than in Manchu, and many medial consonants, following or preceding another consonant, are dropped - or rather, are not represented in the transcription. In this study I have used the device of indicating such consonants by enclosing them in square brackets: (transcription) wu-ši; (reconstruction) *wu[kši], cf. Manchu uksin 'armour'. Of course, the consonants indicated in square brackets were not necessarily pronounced. When the transcription was capable of indicating a consonant or consonant combination but did not, it is very difficult to decide whether the transcription is faulty or if it accurately reflects the pronunciation of that word in spoken Jurchen of the time, compared with the written Manchu of a later period. I have tried to be consistent, but have probably erred on the side of closeness to the transcription rather than closeness to the Manchu form.

The grammar of the language of the vocabulary is extremely simple, and presumably does not reflect the grammatical structure of the language accurately. Case endings are omitted more often than not (the accusative suffix, in Manchu be, which occurs in Grube's vocabulary, does not appear at all in the vocabulary under discussion). Many features of the syntax are closer to Chinese than Manchu. The scholars of the Bureau of Interpreters, like those of the Bureau of Translators, were not well known for their competence in the languages they studied, or for their care in transcription. After all, these vocabularies had a limited aim: to be able to communicate, on a basic level, with 'barbarians' on the rare occasions when this was absolutely inevitable, as when they brought tribute to the Court. Many of the expressions in the vocabulary express this use and sentiment. It is debatable how accurately the language recorded in this vocabulary reflects the actual language of the Jurchens. However, it is our main evidence, and must be respected as such.

2. Transcription

The transcription of the Jurchen words in this vocabulary reflects a variety of late Ming Northern Chinese, and in this can be compared to the language of the Dengyun tuijing (DYTJ), a rhymed book of the early seventeenth century. The language represented in this rhymed book was studied by Lu Zhilai ('Ji Xu Xiao chongding Sima Wen Gong Dengyun tujing' [On the Dengyun tuijing of Sima Wen, revised by Xu Xiao] (1947), and, on the basis of Lu's reconstructions, Nishida Tatsuo determined the transcription values for the characters employed in the Tibetan and Burmese vocabularies of the Bureau of Translators ('Minmatsu kango no onin taikai' [The phonological structure of the Chinese Language at the end of the Ming Dynasty] (1970)). G.N. Kyose also used Nishida's readings of the transcription characters in his A Study of the Jurchen Language and Script (1977). The transcription of Jurchen in this vocabulary, however, seems to be older than the Dengyun tuijing, and in many important features seems to be closer to the Zhongyuan yinyun (ZYYY), a rhymed book of the early fourteenth century. In this study, the reconstruction of the ZYYY is based on that given by Dong Tonghe in his Hanyu yinyunxue [Chinese Historical Phonology] (1970), which is used as the basis of the edition of the ZYYY by Xu Shiyong and Liu Dezhhi, Yín zhu zhongyuan yinyun [The ZYYY with phonological annotations] (1969).

The main characteristics of the Chinese transcription are:

1. In the ZYYY, the characters 按, 數, 阻, 斷, are reconstructed [xon, xon, ton, don], i.e. for the purposes of our transcription, hon, hon, ton, don. In the DYTJ they are reconstructed with the final -an, as in Modern Mandarin. In the Jurchen vocabulary, however, the first readings are preferable:

- 按按 hon-do-mo *holdo mo 'pine tree'
- 數按 jue-r-hon *juerhun 'twelve'
- 阻按 ton-do *tondo 'loyal'
- 斷按 don-di *dondi- 'to hear'

2. In the DYTJ, the characters 生 and 至 are not distinguished in pronunciation, both being seng. In the ZYYY
they are distinguished, by Dong Tonghe as [ɔŋ] and [jiang]; by Tōdō Akiyasu ('Development of Mandarin from 14c. to 19c.') as [song] and [jiang], but by Nishida Tatsuo as [song] and [jiang]. In the language of the Sino-Jurchen vocabulary, the distinction is observed:

生吉 ʂeng-gi *šenggi 'blood'

滕革力 ʂing-ge-li *singeri 'rat'

This also applies to characters which now end in -an, but at an earlier stage (as late as Nicolas Trigalet's Xi Ru Er Mu Zi (1626)) had the ending -in, e.g. 深 in do-šin-nu, J. *došinu 'go in'.

(3) In the DYTJ, characters such as 额 are written with the final -ung, but Lu Zhiwei and Nishida argue that the development after labials -ung > *song > song had already occurred by that time. In the case of this vocabulary, it seems that such characters still were pronounced with a final -ung:

伏风 fu-fung *fufun 'saw'

翁浦 ung-pu *umpu 'hill-haw'

(4) Characters used to transcribe Jurchen syllables in -e, such as 得 de, 黑 he, 革 ge, 促 ke, 爱 me, 勒 le, (and 勒 hue) are reconstructed by Lu Zhiwei with the main vowel -e. In this regard the language of the Jurchen vocabulary is closer to the DYTJ than to the ZYYY, in which such syllables are reconstructed with final diphthongs.

(5) Characters such as 後 force which in Modern Mandarin end in -ou, are reconstructed by Lu Zhiwei as ending in -au. This value corresponds to the Chinese of this vocabulary:

後力 hau-li *heuli 'stomach'

轉元 nau-u *neu'u 'younger sister'

豆 uau *deu 'younger brother'

(6) The Chinese dialect used in the transcription of Jurchen differs from Modern Mandarin (as do the DYTJ and the ZYYY) in that velars preceding had not yet been palatalised. The characters qi, hi, hia, gia and not qi, li, xi, xia, iia are pronounced ki, gi, hi, hia, gia and not qi, li, xi, xia, iia as in Modern Mandarin.

(7) In Modern Mandarin -o occurs only after bilabials; in front of velars it is in complementary distribution with -e and in front of dentals and retroflexes with -uo. In the transcription syllables with end in -uo in Modern Mandarin are used to transcribe Jurchen syllables in -o:

多朵 do bo (ro)

活 ho

(8) The change from -o to -e after velars had apparently not taken place:

替課 ti-ko *tiko 'cock'

(9) At the time of the ZYYY, the characters 失, 只, were pronounced si ci ti. By the time of the DYTJ, the -i had already retracted to -i. In the transcriptions the value found in the ZYYY is still valid:

汗尺 han-ci *handi 'near'

兀失 u-ši *u[k]ši 'armour'

只哈 ti-ha *tiha 'unit of money'

(10) The character 容, now read rong, in the transcription had the value yun(g). According to Wang Li (Hanyu shigao [Outline History of the Chinese Language] p. 129, "... the change from [j] to [z] in words such as these is a very late one.

兀容 u-yun(g) *uyun 'nine'

(11) Characters in Modern Mandarin which begin with E- ([z]) from 故- are used occasionally. Presumably they transcribe z-

末日勒 mu-zile *mužile 'heart'

伏日 fu-zi *fuzi 'to shave'
5. Phonology

From a study of the transcription of each word, after comparing it to cognate words in the Vocabulary of the Bureau of Translators, Manchu and Sibe, it is generally possible to suggest a reconstruction of the original form of each word, with varying degrees of accuracy and probability. The reconstructions suggested in many cases seem to be fairly reliable, but those in other cases, especially where there do not seem to be any cognates in Manchu, or where the text is corrupt or incorrect, are possibly not. A general phonological system runs through the text, however, and from this it is possible to reconstruct the phonological system of the variety of Jurchen in this text. In this section, the suggested reconstructed phonological system is compared to standard written Manchu.

It is convenient to discuss the phonemes of Jurchen according to the following groups:

Position of articulation:

(1) velar k g h (')
(2) dental t d
(3) labial (p) b f

Manner of articulation:

(4) nasals m n (ng)
(5) sibilants s š (z) (ž)
(6) affricates(t)s č (dz) ĵ
(7) liquids r l

Vowels, semivowels and diphthongs:

(8) semivowels y w
(9) vowels a e i o u
(10) diphthong au (oo)

The phonemes in brackets are uncommon, but must be provisionally set up to account for some of the transcriptions.

(1) Velars /k/, /g/, /h/, (')

Initially and intervocally, J. /k/ corresponds to M. /k/:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>kubu</td>
<td>kubun</td>
</tr>
<tr>
<td>dukka</td>
<td>dukun</td>
</tr>
<tr>
<td>burakki</td>
<td>buraki</td>
</tr>
</tbody>
</table>

In syllable-final position, when it occurs before t d s š č, it is not shown in the transcription, and must be provided on the basis of comparison with Manchu.
In some words, J. /g/ corresponds to M. /k/; in others J. /k/ corresponds to M. /g/:

<table>
<thead>
<tr>
<th>J. /g/</th>
<th>M. /k/</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>suku</td>
<td>sugu</td>
<td>'skin'</td>
</tr>
<tr>
<td>eriku</td>
<td>ergu</td>
<td>'broom'</td>
</tr>
<tr>
<td>halako</td>
<td>halagu</td>
<td>'trousers'</td>
</tr>
<tr>
<td>cirkku</td>
<td>tirgu</td>
<td>'dinner'</td>
</tr>
<tr>
<td>alikku</td>
<td>alligu</td>
<td>'dish'</td>
</tr>
<tr>
<td>serguwen</td>
<td>serkun</td>
<td>'cool'</td>
</tr>
<tr>
<td>bolgo</td>
<td>boloko</td>
<td>'clean'</td>
</tr>
</tbody>
</table>

J. /g/ occurs initially and intervocally, where it corresponds to M. /g/:

- gaša: 'village'
- gidi: 'freeze'
- gušin: 'thirty'
- aga: 'rain'
- tug: 'cloud'

It does not appear in syllable final position, except perhaps as an allophone of /k/ before voiced consonants.

J. /h/ appears initially and intervocally, and corresponds, generally, to M. /h/:

<table>
<thead>
<tr>
<th>J. /h/</th>
<th>M. /h/</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hasi</td>
<td>hasi</td>
<td>'eggplant'</td>
</tr>
<tr>
<td>juhe</td>
<td>juhe</td>
<td>'ice'</td>
</tr>
<tr>
<td>hudaša-</td>
<td>hudaša-</td>
<td>'sell'</td>
</tr>
</tbody>
</table>

but: harhi  | hargi  | 'mustard' |

In some words, /h/ has to be provided on the basis of the Manchu form:

- bit[h]le: 'writing'
- betie(bet[h]ie?): 'foot'

/g/ and /h/ occur in Manchu after /l/ and /j/ in many words; the Jurchen form of which seems to have dropped the /g/ or /h/ - at least in so far as the transcription is concerned: in such words the /g/ or /h/ can be supplied in square brackets; it is quite possible, however, in the spoken Jurchen of the time, that they were not pronounced.

- sara (sar[g]a?): 'wife'
- yara (yar[h]a?): 'leopard'
- fulian (ful[g]ian?): fulgiyan 'red' (cf. G. fuh-lah-kiang)
- ila (i[l][h]a?): 'flower' (cf. G. yih-leh-lah)
- horo (hor[h]o?): 'pigpen'
- halan (hal[h]an?): halhan 'plough'
- hudara (hudar[g]a?): kūdargan 'crupper' (cf. G. huh-tih-lah)

This contrasts with other words, in which both the /l/ and the /g/ or /h/ are clearly shown in the transcription:

- sirga: 'roebuck'
- turha: 'thin'
- derhi: 'mat'
- farhun: 'dark'
- cirku: 'pillow'
- merhe: 'bamboo comb'
- narhun: 'fine'
- derhue: 'fly'

In the word u[l]lajia 'pig', the /l/ has to be inferred; this contrasts with a word like *taikia 'lightning', in which the -lk- is denoted in the transcription by -rk-.

In quite a few words there is a vowel noted in the transcription between /g/ or /h/ and /l/ or /k/ in the Jurchen form which does not exist in the Manchu form:

- guilha: 'boot'
- gūlha: 'boot'
silihi
foroku

'spinner'

This is presumably an accurate transcription, the Manchu forms being contracted. In this regard compare also:

amuha
namuki
umuhu
nomooho

'amha'
'namki'
'umgan'
'nomhun'

'(father-in-law)'  
'(drawer)'  
'(marrow)'  
'(good, kind)'  
(c.f. G. nen[nun]-muh-huo, Kiyose nommuho, Jin nom-mu-xo, Mongol nomu-hun)

Note however:

erpu
banuhu

'eriku'
'banuhun'

'broom'
'lazy'

In several words the /g/ or /h/ of Manchu is shown in the transcription as an intervocalic hiatus:

halu'un
Silo'o
bu'u

'halun'
'Solho'
'buhu'

'hot'
'Korea'
'deer'

(cf. Mongol galayun)
(cf. Mongol buyu)

Particularly interesting are the words:

Neu'u
Neu'

'(younger sister)'

(c.f. G. nieh-hun-wen, Kiyose niyohun, Jin naxun)

In a few words, the /g/ preserved in the Manchu form is missing from the Jurchen form:

Yu
Do

'jugun'
'dogo'

'road, way'
'blind man'

2. Dentals /t/ /d/

/t/ and /d/ occur initially and intervocalically. A very important contrast with Manchu is the occurrence of these initials before /i/. Jurchen /ti/ usually corresponds to M. ci and Jurchen /di/ to Manchu ji. The reverse is not

necessarily the case: Jurchen also possessed /gi/ and /ji/.

Examples:

talkia
tanggu
tugi
tondo
tife
tigru

tiko

tihe

'lightning'
'cloud'
'loyal'
'mud'
'pillow'
'cock'
'louse'
'swell'

uitye-

'eritse-

duette

'patch'
'pigeon'
'da

den

deli'

dehi

diram

diha

dihe

dihe

dihe

dihe

'da'
'den

deli

dehi

diram

diha

dihe

'da'
'den

deli

dehi

Sometimes J. /t/ corresponds to M. /d/:

ute (u[nlte)
hatu

'board'
'sickle'

There is one case of J. /di-/ corresponding to M. gi-:

u'yu dida-
ju' gida-

'to let the head hang'

and one case of J. /da-/ corresponding to M. ja-

Dan'yu
jancuhun

'sweet'

3. Labials /b/, /g/ (p)

/b/ occurs initially, intervocalically and between other consonants. Initially and intervocalically it generally corresponds to Manchu b:

baha-
bahnu
beri

'get'
'lazy'
'bow' (n)
bila(bil[h]a) bilha 'throat'
bosu boso 'cloth'
dobi dobi 'fox'
kubu kubun 'cotton'

Before other consonants, however, and sometimes intervocalically, the b in the Manchu form is represented by an "intervocalic hiatus" followed by /u/ or /o/, or a diphthong in -au in the Jurchen form:

he'ude- hebde- 'discuss'
e'udi ebcı 'rib'
heuli hefeli 'stomach' (cf. Mong. kabeli)
sulau- sulabu- 'let free'
fi'u (cf. G. fei-pun 'lamp'
sau sabu 'shoes'
he'ute habta 'saddle-flap'; cf. G. hei-puh-t'eh

Note too:

eyu- ebi- 'to be full (after food)
tuwhu tубihe 'vegetable'

It may be that the form *agua for 'sky' (G. 'a-puh-гашка'; Kiyose *abka; Jin *abxa) can be explained *abuha > *auha > *agua.

In two words, -bsu in the Manchu form is transcribed in Jurchen as [-tsu]:
datsu (dabsu?) dabsun 'salt'
hitsu (hibsu?) hibsu 'honey'

/fa/ in Jurchen corresponds to f in Manchu:

fa fahun 'window'
fahun fehun 'liver'

/f/ in intervocalically appears in a few words; if the transcription is accurate, these might represent a few survivors of the time before the change from p- (which is well documented for Jin Dynasty Jurchen) took place:

umpu 'hill-haw'
upu

4. Nasals /m/, /n/ (ng)

/m/ occurs initially, intervocalically and in syllable-final position before labials:

ma muwa 'coarse'
mafa mafa 'grandfather'
meire meiren 'shoulder'
mehe mehe 'snake'
miero mihan 'small pig'
muke muke 'water'

In some words in the Vocabulary of the Bureau of Translators, initial /m/ corresponds to n- in both Jurchen and Manchu:

niehe niyhe 'duck' (cf. G. mieh-hei; Kiyose miyhe, Jin mie-xa);
niekuru- niyakd̆a 'kneel' (cf. G. mieh-k'u-ulu; Kiyose miyak; Jin mie-xa-ly)

/m/ in syllable final position is represented in the transcription by n or -ng:

ang-ba *amba amba 'big, great'

The word transcribed yang-di and glossed 'evening' corresponds to Manchu yamji, and can be reconstructed *yamdi; this is a case of m preceding a dental and being transcribed by -ng.

In Manchu, the consonant clusters -mb- and -mk- occur. In Jurchen, such words are shown in the transcription as -muh- and -muk-:

amuha amba 'father-in-law'
namuki  namki  'drawer'
nomuhon  nomhon  'good, kind'

Presumably the Jurchen forms are earlier, uncontracted ones.

/n/ occurs initially, intervocalically and in syllable-final position. It is the only consonant that appears at the end of a word. Compared to Manchu, however, the occurrence of -n in this position is not so frequent:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>na</td>
</tr>
<tr>
<td>nei-</td>
<td>nei-</td>
</tr>
<tr>
<td>nimuha</td>
<td>nimahe</td>
</tr>
<tr>
<td>honi</td>
<td>honin</td>
</tr>
<tr>
<td>indahu</td>
<td>indahun</td>
</tr>
<tr>
<td>inle-</td>
<td>inle-</td>
</tr>
<tr>
<td>narhun</td>
<td>narhun</td>
</tr>
<tr>
<td>su[kidun</td>
<td>sukdun</td>
</tr>
</tbody>
</table>

In several words, /n/ appears internally in a word in Manchu, but is not indicated in the transcription for Jurchen:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ute (u[n]te?)</td>
<td>undehen</td>
</tr>
<tr>
<td>uče (u[n]če?)</td>
<td>unce</td>
</tr>
<tr>
<td>huta (hu[n]ta?)</td>
<td>huntenan</td>
</tr>
<tr>
<td>otsa (o[ntso?]</td>
<td>onco</td>
</tr>
<tr>
<td>nisu (ni[n]su?)</td>
<td>nincuhun</td>
</tr>
</tbody>
</table>

In the word *imanngi 'snow', the initial n- of the Manchu form nimanngi is missing (Cf. Kiyose *imagi, Jin *ima-ngi.

/ng/ does not appear as a phoneme in Jurchen, but as an allophone of /n/ before velars:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>an-ge-mu</td>
<td>*anggemu</td>
</tr>
<tr>
<td>hen-ke</td>
<td>*hengke</td>
</tr>
</tbody>
</table>

/ng/ is usually (but not consistently) indicated by the use of Chinese transcription syllables in -ng. The reverse is not necessarily the case: Chinese syllables in -n or -ng are used to transcribe Jurchen -m, -n or -ng, the allophonic variety of /n/ (in syllable-final position) being determined by the position of articulation of the consonant following. The only exception to this seems to be the word yamđi- 'to become evening' and its derivatives.

There are several Chinese words used in Jurchen. Those which ended in -ng in Chinese were presumably pronounced that way in Jurchen, but -ng in word final position seems to have occurred only in such non-Jurchen words.

5. Sibilants /s/, /ğ/, (g), (z).

/s/ occurs initially and intervocally, and generally corresponds to Manchu /s/, except before -i.

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>sa-</td>
<td>sa-</td>
</tr>
<tr>
<td>sača</td>
<td>saca</td>
</tr>
<tr>
<td>serkun</td>
<td>serpwon</td>
</tr>
<tr>
<td>sufa</td>
<td>sufan</td>
</tr>
<tr>
<td>sugi</td>
<td>sogi</td>
</tr>
<tr>
<td>yasa</td>
<td>yasa</td>
</tr>
<tr>
<td>hind-</td>
<td>sind-</td>
</tr>
</tbody>
</table>

Before -i, according to the transcription, M. /ğ/ was pronounced in Jurchen /ğ/. This may be a peculiarity of the transcription, of course. K. Menges ("Die Sprache der Jürden", p. 250,) notes "Die Lautgruppe -si- im Jürden durchweg zu -şi- palatalisiert zu sein; das Manchu hat keine Palatalisation."

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>šiši</td>
<td>sisi</td>
</tr>
<tr>
<td>širi</td>
<td>sirin</td>
</tr>
<tr>
<td>guši</td>
<td>gusin</td>
</tr>
<tr>
<td>ushiba</td>
<td>usiha</td>
</tr>
<tr>
<td>ašhiba</td>
<td>asiha</td>
</tr>
</tbody>
</table>

/ğ/ also occurs before other vowels:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>šan</td>
<td>šan</td>
</tr>
<tr>
<td>šahuru</td>
<td>šahurun</td>
</tr>
<tr>
<td>še</td>
<td>šeri</td>
</tr>
<tr>
<td>šomi</td>
<td>šumin</td>
</tr>
</tbody>
</table>

In some cases, Jurchen /ş/ corresponds to Manchu /ş/; in others Manchu /ş/ corresponds to Jurchen /ğ/:

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>šuniša</td>
<td>sunia</td>
</tr>
<tr>
<td>šenggi</td>
<td>seŋgi</td>
</tr>
<tr>
<td>šan(ş)ča</td>
<td>šanta</td>
</tr>
<tr>
<td>ša</td>
<td>suwan</td>
</tr>
<tr>
<td>suşiha</td>
<td>suşiha</td>
</tr>
</tbody>
</table>

When /ş/ follows a consonant, the transcription...
deals with the situation in one of two ways:

(1) the consonant preceding the -s- is not indicated:

u[k]ši  uksin 'armour'
maj[k]ši-  maks- 'dance'

(2) sometimes a transcription character with an affricate initial is used to represent -ks-, -bz-:

datsu (dasbu?) dabsun 'salt'
hitsu (hibsu?) hibusu 'honey'
satseha (sakseha?) saksaha 'small bird'
laj- lakša- 'break'

/ɛ/ (pronounced [dz]) may have occurred in the pronunciation of certain Chinese loanwords, such as *waze 'tile', *lingze 'damask'. The status of /ɛ/ is much more problematical: there seems to be no way to account for the transcription of certain words than to presume the value of /ɛ/ for consonants corresponding to /ɛ/ and /ɛ/ in Manchu. This is even more the case when those same words are transcribed in the Bureau of Translators' vocabulary with /ɛ/;

hužu- huju- 'bow',
čanžura- canžura- mužile 'salute'
čažile
fusi- fusi- 'shave'
eža ežen 'head of the household',
aža aža 'sister in law'

6. Affricates /s/, /ʃ/ (ts), (dz)

Generally speaking, the Jurchen affricates /s/ and /ʃ/ correspond to Manchu ɕ and ʃ, but not necessarily vice versa:

uči  uce 'door'
či  ice 'new'
čačari  cacari 'tent'
jiha  jiha 'unit of money'
jalu  jalu 'full'
ulu  ulu 'head'
butšan  butšan 'forest'
lakun  lakun 'eight'

Note however:

ešhe  ecike 'uncle'
nuši  necin 'harmony'

It is hard to determine whether the affricates /ts/ and /dz/ which appear in the transcriptions reflect the pronunciation of Jurchen, or the inadequacies of the transcription. /ts/ appears in a few words, e.g. otso M. onco 'wide', and in words which have, in Manchu, consonant combinations such as -bs- and -ks-, which have been discussed above. /dz/ occurs only in the word heda, Manchu hasaha 'scissors', cf. Grube hah-tsi-hah, Kiyose hafshah, Jin xa-si-xa.

7. Liquids /l/ /ɹ/.

/ɭ/ occurs initially, intervocically and in syllable-final position:

lefu  lefu 'bear'
loho  loho 'dagger'
al  alin 'mountain'

In syllable-final position, sometimes it is represented by -l- in the transcription:

herme (helme?) helmen 'shadow'
garma (galma?) galman 'mosquito'
tarmagi (talmagi?) taiman 'frost'
tarkia (talkia?) taikian 'lightning'

Sometimes -l- has to be supplied on the basis of the Manchu equivalent:

golli  golmin 'long'
u[ɭ]lia  ulgiyan 'pig'
gulmahun  golmahun 'hare'

Sometimes it is represented by a transcription syllable ending in -n. In such cases it is difficult to decide between /ɭ/ and /n/ as representing the original form:

funci/fulci  fulcin 'cheek'
hondo/holdo  holdon 'pine tree'

/ɹ/ occurs intervocically and in syllable-final position before velars. It does not occur initially:

muri  morin 'horse'
9. Vowels /a/ /e/ /i/ /o/ /u/ (au)

The vowels in Jurchen words, generally speaking, correspond to the same vowels in Manchu; there are, however, many exceptions for every vowel. Jurchen /u/ often corresponds to Manchu /o/, but there is no definite rule. Long vowels are not indicated in the transcription, except for M. /oo/, which is occasionally denoted in the transcription by means of a Chinese syllable ending in -ao; I have transcribed this as au, and it may well represent an intermediary stage between *agu > *a'u > *au > oo. The transcription is inconsistent, however: hao-sa *hauša 'paper' (Manchu hoosan) but hol *bo 'house' (M. ho), mo *mo, (M. moo) 'tree'. There is no distinction made between Manchu /u/ and /o/.

J. a = M. a ara ara 'chaff'
fa fa 'window'

J. a # M. a agu aga 'rain'
anggemu enggemu 'saddle'
falangga falanggu 'palm' (of
fahun fehun the hand)

J. e = M. e edu edun 'wind'
elu elu 'leek'

J. e # M. e ehe eihen 'ass'
fure luru 'pair'
hendu hundu 'hunchback'
elenggu uleenggu 'navel'
mute- mute- 'complete'

J. i = M. i ice indahu indahun 'dog'
ilan ilan 'three'

J. i # M. i ilenggi ilenggu 'tongue'
geti- gece- 'freeze'
deli delun 'mane'
gufl guflun 'finger-ring'

J. o = M. o ori orin 'twenty'
oro orho 'grass'

J. o # M. o fo moda 'old'
fe fenu (of a river)
fumo femen 'lip(s)'

Other combinations of /r/ with /g/ and /h/ have been dealt with above, in connection with velars.

Final -ri of some Manchu words is missing in the Jurchen form:

še šeri 'spring' (water)
lule juleri 'in front of'
mede mederi 'sea'

8. Semivowels /y/, /w/

Both /y/ and /w/ occur initially and intervocally:

yafa yafan 'garden'
yadahun yadahun 'poor'
yasa yasa 'eye'
yaha yaha 'poor'
wahun wahun 'smelly'
weiju weijun 'stork'
wehe wehe 'horn'
baya bayan 'rich'
bye ye 'body'

In the transcription, characters ending in -ai, -ei diphthongs are generally used before /y/ in the next syllable: bai-ya, bei-ye, sai-yin and so on.

The Manchu diphthongs -iya-, -iye-, -uwa-, -uwe- are often contracted in the Jurchen forms:

yači- yacihiya- 'sneeze'
imih- imiyaha- 'insect'
fuli- feliye- 'walk, go'
fuča- fucihya- 'cough'
ta- tuwa- 'look at'
ma muwa 'course'
suyan suwayan 'yellow'
ušigu huwešku 'flat iron'
funhe funyeho 'hair'
l'équivalent d'un infinitif et d'autres comme un signe du présent. Or, en fait, cette forme ne s'applique pas dans le temps le procès exprimé par le verbe... On peut dire que la forme en -mbi énonce un procès, en général, sans y apporter aucune précision".

The form in -ra/-re (depending on original vowel harmony) is usually regarded as the 'imperfective aspect' (or the 'imperfective participle') of the verb, and the form in -ha/-he/-ho as the 'perfective aspect' (or the 'perfective participle'). On these forms Sinor writes: "l'aspect inaccompli du verbe mandjou est formé moyennant le suffixe -ra (-re, -ro). Dans les grammaires européennes cette forme est, en général, désignée comme celle du futur. En réalité, là encore, nous sommes en présence d'une adjectif qui, à l'instar de la forme en -ha, détermine un concept en lui attribuant une action. Seulement cette action déterminante est encore en cours au moment de son énoncé: taira ihan 'un boeuf labourant'... yabure niyalsa 'un homme allant', un voyageur'.

The form in -me is a gerund, used after the first verb when two actions are performed simultaneously, and the form in -či is used to denote the conditional. Some examples:

- bi ma[kš]-bi 'to dance'
  efi-bi 'to play'
  inie-bi 'to laugh'
  gele-bi 'to fear'
  fuča-bi 'to cough'
  -mbi bey i-mbi 'to love'
  fu[kš]-či-mbi 'to jump'
  nime-mbi 'to ache'
  ara-mbi 'to do, to make'
  tari-mbi 'to cultivate'
  -ra/-re uši tari-re iha 'a ploughing ox'
  de-re buraki 'flying dust'
  u[kš]-či bu-re fa[kš]-i 'armourer'
  adu au-re fa[kš]-i 'laundrer'
  -ha/-he/-ho muke goti-ha 'the water has receded'
  bie jalu-ha 'the moon has become full'

4. Grammar

Since this vocabulary is composed of individuals and short phrases, with no connected text, it does not contain suitable material for a full study of the grammar of Jurchen. However, parallels to most of the simple grammatical features of Manchu can be found.

Verbal endings:

(1) -bi (-mbi)
(2) -ra/-re
(3) -ha/-he/-ho
(4) -me
(5) -či

The form in -bi (-mbi) from the assimilation of a base form in -n + -bi corresponds to the "dictionary form" of the verb. On this form Denis Sinor writes: "les dictionnaires et grammaires mandjoues indigènes enregistrent les verbes sous une form en -mbi, qu'aucuns considèrent comme
tugi nei-he  'the clouds have dispersed'
sokto-ho  'become drunk (intoxicated)
golo-ho  'frightened'
še'un tuhe-he  'the sun has set'
edu de[k]de-he  'the wind has risen'
ši[k]se dobori agu-ha  'last night it rained'

There are also some irregular forms in -ka/-ke, e.g.:
bie je-ke  'the moon has been eclipsed'

-më

muke amba, seje fuli-më baharakua
'the water is high, the carts cannot get through' (lit. going, are not able to get through)

e[r]gi amuši sai muri tede-më diu
'from now on you must bring in good horses as tribute' (lit. bringing in (as tribute) come (imp.))

-či

agu akua-či, ordo došinu
'if there is no rain, go to the court'
hufurun de, dule-či manga
'the bridge is high, if you want to cross it, it will be difficult'

There is also a form in -resebi, which is probably the imperfective participle followed by -sebi, corresponding to Manchu -sembi. It seems to mean 'it is about to', e.g.

agua imangi-resebi  'it's going to snow'; tugi uñe agu-resebi  'the clouds are dense, it's going to rain'. An optative form in -ki, meaning 'I would like', appears in the expression nure gaikì  'ask for wine', i.e. 'I would like to ask for wine'.

The imperative is generally expressed by the base form of the verb:
yasa nei  'open the eyes!'
dere au  'wash the face!'
yasa niçu  'close the eyes!'

Several verbs, however, have imperatives in -su:
gaisu  'want!'
alisu  'wait!'
fulisu  'walk!'

Some have imperative forms in -nu:
ušinu  'go up!'
wašinu  'go down!'
došinu  'go in!'

Note also:

je[ř]u  'eat!' (M. je[ř]u)
diu  'come!' (M. d[ù])

The negative imperative is formed with the word ume followed by the verb in the imperfective aspect:

ume nie[ř]ma uli duri-re
'do not steal other people's property!'
ume fuča-ra
'do not cough!'
ume uš[h]un to-ra
'to not look upwards'
muri ume ehe iaf-[ra]
'when you return you must not do anything bad!'

Negation of a declarative sentence is expressed by using the word akua (M. aku) following the word it negates:

agu akua  'there is no rain'

After verbs, it follows the imperfect participle, and is contracted to -kua:
gairakua  'doesn't want'
direkua  'doesn't come'
sarakua  'doesn't know'
There are very few examples of nominal declensional suffixes in this vocabulary. There are some in -e, the genitive form corresponding to Manchu -i:

\[\text{ba-i uli} \quad \text{'local products'}\]
\[\text{bo-i nie[1]ma} \quad \text{'member of a family'}\]

There are also some in -de, locative forms corresponding to Manchu -bi:

\[\text{ji-de fuli-mbi} \quad \text{'to walk along the road'}\]
\[\text{hehe wa[r]ge-de} \quad \text{'under the city walls'}\]

It is interesting to note that there are no accusative forms, corresponding to Manchu -be. There are innumerable occasions when this suffix would be used in Manchu, but in this vocabulary they are simply omitted.

There are occasional examples of subordinate clauses introduced with the particle de ('as, when'):

\[\text{agua fudasu-he de bude} \quad \text{'he who opposes Heaven perishes'}\]
\[\text{agua da-ha de gol[mi]} \quad \text{'he who obeys Heaven prospers'}\]
\[\text{bie de[k]de-do dunu} \quad \text{'when the moon rises, go to court'}\]

***

5. TABLE OF CHARACTERS USED IN THE TRANSCRIPTION

<table>
<thead>
<tr>
<th>Character</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>a 阿</td>
<td>bie 别</td>
</tr>
<tr>
<td>ai 艾</td>
<td>bing  biến</td>
</tr>
<tr>
<td>an 安案</td>
<td>bo 博</td>
</tr>
<tr>
<td>an(g) 鬆</td>
<td>bu 布不(博)</td>
</tr>
<tr>
<td>ao 救</td>
<td>ca 救抽</td>
</tr>
<tr>
<td>ba 拜</td>
<td>ca 救抽</td>
</tr>
<tr>
<td>bai 拜</td>
<td>ce 徹</td>
</tr>
<tr>
<td>ban 伴</td>
<td>cì 葉(mi)</td>
</tr>
<tr>
<td>be 近 伯</td>
<td>cì 切</td>
</tr>
<tr>
<td>bei 被</td>
<td>cò 戰</td>
</tr>
<tr>
<td>bi 必</td>
<td>cù 出</td>
</tr>
</tbody>
</table>

1. Used to transcribe au, e.g. au- 'to wash'. The Jurchen form corresponds to the Long Manchu vowel oo.

2. The character 伴 has two readings in Modern Mandarin, ba and pa. In the vocabulary it is used in the following words:
   \(\text{sa-ba} \quad \text{*sab[k]a? 'chopsticks'}\)
   (cf. Manchu sabka, Mongol sabga; Grube sah-pen-hah, Kiyose sabunha, Jin sa-bun-xa)
   \(\text{ti-ba/ti-pa} \quad \text{tiba/tipa 'mud'}\)
   (cf. Manchu cìba)

3. Used only to transcribe the Chinese expression bingbu yamen 'Board of War'.

4. The character 普 is used in the following words:
   \(\text{a-bu-ha/a-pu-ha} \quad \text{*abuha; 'leaf', Manchu abdaha, Grube a-puh-hah; Kiyose abuha, Jin abuxa,}
   \text{u-bu/u-pu 'lungs' Manchu ufuha 'army'.}

5. Used to transcribe 蓖, as in Jurchen cìbua.

6. The character 普 is only used in the word *yači? 'be careful', for which there appears to be no Manchu cognate.
da 萬  fan 凡
daι 大7  fan(g)放
dan(g)富  fi 財
den(g)炎  fo 木
deu 目  fun 分10
di 的  fun(g)風
dien 迺 8  ga 吳
 diu 去  gai 去
do 多  ge 車
don 都  gi 車
du 都度  gia 加甲
dui 對  gian(g)摩
dun 撇  gin 金
dun(g)東  gin(g)程12
dza 睬  giu 舊
e 魯  gui 遇
en 恩  gu 古
eu 歐  gua 搭瓜
fa 發

gue 圖 13  hue 輪
 gui 鬼  hui 回
gun 混根  hun(g)根
ha 哈  i 六
hai 亥  in 因
han 汗  ja 𠏊
hao 好 15  jan 賣
he 黑  jan(g)早
hen 恨  je 葉
hen(g)横  jen 藤
hi 希  ji 只計
hia 暇  jo 軍効
hian(g)享  ju 住友
hin 欣  jue 倜
hin(g)興  jui 遊
ho 沖活  jun(g)中17
hon 歴換  ka 哈18
hu 忽  ke 介

13. This character only appears in the word *kunguiri muri (or: *kung(u)ori muri) 'buff-coloured horse'; cf. Manchu konggoro morin. On the basis of 輪 = hue, and 𨋈 appearing in the Dengyun tuing and elsewhere, one would expect the reading 梱 for 圖. On comparison with the Manchu form, however, perhaps 梱 is preferable.

14. Cf. the comments for note 11 above.

15. Used to transcribe hau, e.g. *hauša 'paper' (M. *hunšan).

16. Only used to transcribe the Chinese word 業 'incense'.

17. Only used to transcribe the Chinese word 椠 *jung 'bell'.

18. Cf. comments in notes 11 and 14 above.
19. Used only in the word discussed in note 13 above.

20. Possibly mun? It only occurs in the word *šišimen da, 'a type of plant', for which I have not been able to find a plausible cognate in Manchu.

21. Possibly mun(g)? Perhaps men(g) is preferable; it is used in the word *menggu 'silver', cf. M. mengun. Note however that Sibe has two forms, mengun and mungun.

22. This character is also used to transcribe nia, nie and ni. It occurs in the word nie-če *ni(e)č(e) 'level', cf. M. nečen. Whether this character is to be interpreted as nia, nie, ni or ne must to a large degree depend on the Manchu form. I have tended to use nie when in doubt, as this most accurately reflects the transcription.

23. Used only in the word nius-nie-ha *niunieha 'goose', cf. Manchu niongnyiha.

24. NB: not na.

25. Used only in the word suan-ko *suanko(') 'key'. There does not seem to be a cognate in Manchu for this word.

26. NB. not šen.

27. This character has the "reading pronunciation" to. It is only used in the word for fire, *ta, cf. Manchu tuwa. However, the word 'to look at' is written with ‽, which could only be interpreted as *to, cf. however Manchu tuwa-. The word for 'rough' is written with ‽, so *ma, M. muwa.

28. Used in the word transcribed tiao-lu-neng-ri, so *tiaoru-nengi 'the day after tomorrow'. Manchu, however, has a short vowel: coro.

29. Cf. the comments in note 27 above.

30. Used only to transcribe the Chinese word for tailor, *tsai fung.
CONCLUSION

The *Dengyun tujing* is dated 1606. The transcription used in this vocabulary seems to be considerably earlier than this. The nature of the Chinese transcription lends weight to the supposition that this vocabulary dates from the first half of the sixteenth century.

The general phonological structure of the variety of Chinese used for transcribing this text is fairly clear. Its inadequacy for transcribing accurately gives rise to a number of uncertainties in regard to the correct reconstruction of many words, for example:

(1). The character 仇 is used to transcribe words, of which the Manchu cognates have niya-, niye-, ni- or ne:

- nie-ma *nie[1]ma* cf. M. niyalma 'man'
- nie-he *niehe* cf. M. niyhe 'duck'
- nie-lu *nieru* cf. M. niru 'arrow'
- nie-ce *niece* cf. M. necin 'level'

(2) There are syllables available in -an, -ien, -ang or -iang, but none in -ian. To transcribe Jurchen syllables in -ian (M. -yan) it was necessary to use Chinese syllables ending in -ien or -iang:

- a-dien *a[k]dien* cf. M. akjan 'lighting'
- sa-ha-liang *sahalian* cf. M. sahaliyan 'black'

(3) Jurchen words ending in a vowel or -n. To transcribe syllables in -n, Chinese syllables in -n or -ng were used more or less indiscriminately. Internally, the -n or -ng was assimilated to the initial consonant of the next syllable, becoming -n- before dentals and finally, -m- before labials and -ng- before velars:

- i-lan(g) *ilan 'three'
- den(g)-de *dende- 'to divide'
- an(g)-ba *amba 'big, great'
- an(g)-ha *angga 'mouth'
Note in the case of *dende- there was no syllable den in Chinese which could have been used.

(4) The character ṣa- ha was used to transcribe Jurchen ha, ga or ka:

sa-ha-lian(g) *sahalian 'black'

du-ha *duka 'door'

ha-le *gaia- 'to become clear'

(5) Chinese syllables such as la, le, lo were used to transcribe Jurchen syllables la or ra, le or re, lo or ro etc:

ge-le-bi *gele- 'to fear'

mu-li *muri 'horse'

di-li *dili 'anger' (M. jili)

de-le *dere 'face'

Liquids at the end of a syllable were either noted by transcribing -ɾ- or -ɬ-, or were simply omitted:

o-r-ho *oro 'grass'

ta-r-kia *talkia 'lightning'

u-gia *uļiga 'pig' (M. ulgiyan)

Sometimes syllables in -n seem to have been used for the purpose of transcribing Jurchen -ň at the end of a syllable:

hon-dо-mo *hondo/holdo mo 'pine tree'

(fun-či *funči/fulči 'cheek'

an-ču *anču/alču 'gold'

(6) -s- at the end of a syllable was noted by the character .

ta-s-ha *tasha 'tiger' (M. tasha)

note however:

su-s-ha *susha 'leg', cf. M. suksaha

'thigh'

(7) Long vowels were not noted. Words which have a long oo in Manchu are transcribed by using Chinese syllables in -ao: I have transcribed these as diphthongs rather than long vowels:

hao-sa *hauša 'paper' (M. hoošan)

Manchu words in oo were not always transcribed in such a way, however:

bo *bo 'house' (M. hoo)

mo *mo 'tree' (M. moo)

Other ambiguities and various possible interpretations of a particular transcription are more conveniently discussed in the section on the phonology of Jurchen, or as part of the main text.

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CHAPTER NINE

THE SINO-JURCHEN VOCABULARY
OF THE
BUREAU OF INTERPRETERS

Explanation of symbols

[A] the text according to the Awonokuni manuscript

[G] transcription of the Chinese entry and translation into English

[T] transcription of the Jurchen entry according to the Chinese characters

[*] reconstruction of the Jurchen word or expression

[G] the cognate word in the Bureau of Translators' vocabulary, according to W. Grube, Die Sprache und Schrift der Jüchen (and the number given in Grube's book)

[K] the cognate word in the Bureau of Translators' vocabulary, according to G.N. Kiyose, A Study of the Jurchen Language and Script (the numbers in Kiyose are the same as those of Grube)

[M] the cognate word in standard written Manchu, according to E. Hauer, Handwörterbuch der Mandschusprache. J. Norman, A Concise Manchu-English Lexicon has also been consulted

[N] notes on the entry, including references to other entries in which basic information on the words constituting that entry may be found

[S] the cognate word in modern spoken Manchu (Sibe) according to Yamamoto Kengo, A Classified Dictionary of Spoken Manchu. Where two forms are recorded, they are dialectal varieties; cf. the Introduction of Yamamoto's book for details. In the present work, ¤ has been used for the inverted े (ə) of the original book.

*****
SECTION ONE - THE SKY

1 [A] 天・阿父
[C] tian 'sky, heaven'
[T] a-gua *agua
[G] 'a-puh-hah[ka]-i (1)
[K] abkai
[M] abka
[S] 'aféqa
[N] -i in Grube and Kiyose is a genitive suffix

2 [A] 云・秃吉
[C] yun 'cloud'
[T] tu-gi *tugi
[G] t'uh-kih (6)
[K] tugi
[M] tugi
[S] tiuxi

3 [A] 雨・阿古
[C] yu 'rain'
[T] a-gu *agu
[G] 'a-hah[ka] (8)
[K] aga
[M] aga
[S] 'ahaa

4 [A] 雷・阿甸
[C] lei 'thunder'
[T] a-dien *a[k]dien
[G] 'a-tien (7)
[K] akdiyan
[M] akjan
[S] 'ahøjana, 'a'ujaN, 'ahhjuN
[N] The transcription *a[k]dien could equally be *a[k]dian, as there was presumably no phonemic distinction between -ian and -ien. The Manchu form akjan obviously derives from an earlier form *a[k]dian.

5 [A] 日・受温
[C] ri 'sun'
[T] ēu-un *ē'e'un
[G] ēu-wen (20)
[K] sun
[M] sun
[S] sun, suN
[N] in Grube, ri is transcribed yih-neng-gi, i.e. *inenggi, which means 'day'. [G] 20 is yin, a mistake for yang.

6 [A] 月・别阿
[C] yue 'moon'
[T] bie-a *bie'α
[G] pih-'a (4)
[K] biya
[M] biya
[S] biaa
[N] the word for 'moon' is generally given in this text as *bie; this word could also be transcribed *bia, but this is departing from the transcription.
星 毛发
xìng 'star'
u-si-ha  *usìha
woh-sih-hah (12) ošiha usiha 'usihaa

霜 需忙苦
shuāng 'frost'
se-mang-gi *semanggi
seh-ma-k ih (9) saimagi
no cognate. cf. silenggi 'dew'

風 風都
fēng 'wind'
edu *edu
'o-hu-wen (5) edun edun
'uduN the text has 雪 . not 風 . Cf. 25.

露 失稀
lu 'dew'
ši-lei *šilei
ših-leh-wen (10) šileun
no cognate. cf. silenggi 'dew'
G. 10 has ših-leh-hoh
[hah], but hoh is a mistake for wen

氣 速董
qi 'breath'
su-dung *su[k]dun
suvunduN, suvuđuN

陰 離魯冗
yin 'dark'
tu-lu-u *tulu'u
t'uh-lu-wen (27) tulun

合文理 阿瓜亦養羅答哈
he tianli 'in accordance with the principles of heaven'
sa-gua-i-do-lo-da-ha *agua-i doro
daha
doro 'way'
1-gen-14-48
cf. 110
15 [A] 晴・哈剌哈
[C] qing 'clear'  *gala-ha
[T] ha-la-ha
[G] hah-leh-hah (28)
[K] [abka] garha
[M] gala-
[S] Galəmə
[N] the -ha suffix is the
perfective participle
form.

16 [A] 霧・塔兒麻吉
[C] wu 'fog'
[T] ta-r-ma-gi  *talmagi
[G] t'ah-ma-kh (18)
[K] tamagi
[M] talman
[S] taləmən

17 [A] 火・尚加
[C] yan 'mist, smoke'
[T] šang-gia  *šanggia
[G] šang-kh (13)
[K] šanggiyan
[M] šanggiyan 'smoke, white'
[S] šiəği 'smoke'

18 [A] 林・拉勒莫
[C] hong 'rainbow'
[T] jue-le-mo  *juelemo
[M] no cognate

19 [A] 昏・發兒洪
[C] hun 'dark, dusk'
[T] fa-r-hung  *farhun
[G] fah-li-kien (609)
[K] farigiyen
[M] farhən
[S] farəhun

20 [A] 影・黑鬼墨
[C] ying 'shadow'
[T] he-r-me  *helme
[M] helmen
[S] xeləmən

21 [A] 天上・阿瓜得勒
[C] tian shang 'in the sky'
[T] a-gua-de-le  *agua dele
[N] 1-158

22 [A] 電・塔兒恰
[C] dian 'lightning'
[T] ta-r-kia  *talkia
[G] t'ah-li-kh (2)
[K] taigiyan
[M] talkiyan
[S] talixiaN

23 [A] 天下・阿瓜伏職勒
[C] tian xia 'under heaven'
[T] a-gua-fu-jie  *agua fujiile
[G] fuh-chi-leh 'under' (595)
[K] fujiile
[M] fejiile
[S] fejerēxi 'below'
[N] fejerēxi 'under'

24 [A] 天邊・阿瓜香尺
[C] tian bian 'horizon'
[T] a-gua-je-/jì  *agua jeji
[G] če-č'e (512)
[K] ječe
[M] jecn
[S] jecəN 'frontier'
[N] 1-24
25 [A] 曛下天冷・亦忙吉秃黑黑阿瓜厦忽鲁

[C] xue xia tian leng
'it is snowing, the weather is cold'

[T] i-mang-gi-tu-he-he *imanggi tuhe-he
a-gua- spécifique
a-gua- techniques

[G] t'u-uh-woh{wah}-hei (687)
[K] tuwehei
[M] tuhe- 'fall down'
[S] tuxemef, tuxumem

[C] yih-ma-kih (17)
[M] imagi
[S] nimagi

26 [A] 凤似箭・額都捫鲁革塞

[C] feng si jian 'the wind is like an arrow'

[T] e-du-nie-lu-ge-se *e-du nieu gese

[M] gese 'to be like'
[S] gese
[N] 9-580-26

27 [A] 天有雾・阿瓜塔見麻吉必

[C] tian you wu 'there is fog in the sky'

[T] a-gua-ta-r-ma-gi-bi *agua talmagi-bi
[M] talma-
[S] talémeflémef

[N] the -bi shows this is a verbal form, corresponding approximately to the infinitive 'to be foggy'

28 [A] 逆天者亡・阿瓜伏答速黑得益得

[C] ni tian zhe wang 'he who opposes heaven perishes'

[T] a-gua-fu-da-su-he-bu-de *agua fudasuhe de bude

[M] fudasihun 'go against'
[S] fēdasēhuN, fēdasihun,

[N] this is an example of a subordinate clause introduced by the particle de (as, when). For examples of this construction in Manchu, cf. E. Haenisch, Mandschu Grammatik, p. 65 1-28-de-812

29 [A] 月明如畫・別革帖亦能革革塞

[C] yue ming ru zhou 'the moon is so bright it looks like daytime'

[T] bie-ge-tie-i-neng-gi-ge-se *
*bie getie

[G] yih-neng-gi (3)
[K] inengi
[M] inengi 'day'
[S] inegi
[N] 6-71-29-26

30 [A] 天要下雪・阿瓜亦忙吉勒塞必

[C] tian yao xia xue 'it's going to snow'

[T] a-gua-i-mang-gi-le-se-bi *agua imanggi-

[N] the form in -resebi is probably the imperfective participle followed by sebi, corresponding to Manchu sembi. It seems to mean 'to be about to... cf. 47, 67 1-9-resebi
31 [A] 天高·阿瓜得
[C] tian gao 'the sky is high'
[T] a-gua-de
[M] den 'high'
[S] deN
[N] 1-31

32 [A] 天晴·阿瓜哈剌哈
[C] tian qing 'the sky is clear'
[T] a-gua-ha-la-ha
[N] 1-15-ha

33 [A] 無雨進朝·阿吉阿露足幹兒多尕深奴
[C] wu yu jin chao 'if there is no rain, go to court'
[T] a-gu-a-kua-či-o-r-do-do-šin-nu
[M] dosi- 'go in, enter'
[S] diobimé
[N] the form in -nu is imperative, cf. Manchu dosinu
the form in -či is conditional.
akua is a negative form (cf.
Manchu akū)
In the Sekadō text, there are two -o- between the -či- and the -r-, but not in the Awakokuni text, which is obviously correct.
3-neg-cond-547-33

34 [A] 天陰·阿瓜秀魯兀
[C] tian yin 'the sky is dark'
[T] a-gua-tu-lu-lu
[N] 1-13

35 [A] 天晚·阿瓜革克
[C] tian xiao 'day breaks'
[T] a-gua-ge-ř-ke
[M] gere- 'to break' of day
geremé
[S] the form in -ke is an irregular form of the perfective participle
[N] 1-35

36 [A] 天氣熱·阿瓜哈魯
[C] tianqi re 'the weather is hot'
[T] a-gua-ha-lu
[N] in 276 below, 'hot' is given as *halu' u
1-276

37 [A] 天上有雲·阿瓜得勒秀吉必
[C] tian shang you yun 'there are clouds in the sky'
[T] a-gua-de-le-tu-gi-bi
[M] the form in -bi, cf. the comments
[N] on -bi, cf. the comments
under 27 above
1-21-3-bi

38 [A] 天晚·阿瓜樣的哈
[C] tian wan 'it's late'
[T] a-gua-yang-di-ha
[N] 1-275-ha

39 [A] 天旱·阿瓜夏力哈
[C] tian han 'the weather is dry'
[T] a-gua-hia-li-ha
[M] cf. hiyaribu- 'to wither up from a drought'
[N] 1-39-ha
狂風大有塵，昂八離都不剃必

雲遮·秀吉或的黑

祭天·阿瓜珠黑

天要下雨·阿瓜阿古勒塞必

天知·阿瓜撒刺

順天者昌·阿瓜答哈哈得過兒途

秋雲·哈尺秀吉

日落·受溫禿黑黑

[40] [A] kuang feng da you chen
  'when the wind is strong, [it raises] a lot of dust'
  ang-ba-e-du-bu-la-ki-bi *amba edu
  1153-26-145-bi

[41] [A] ji tian 'to sacrifice to heaven'
  a-gua-ju-he *agua juhe
  juge- 'to offer sacrifices to the Big Dipper at night'
  1-41

[42] [A] tian zhi 'heaven knows'
  a-gua-sa-la *agua sa-ra
  sa-hi (353)
  sahi
  sa-
  samê
  the -ra is a sign of the imperfective participle.
  1-42

[43] [A] cai yun 'multicoloured clouds'
  ha-či-tu-gi *hači tugi
  hacin 'kind, sort'
  hacingga 'kinds of, various, different'
  hacIN, hacingê
  43-2

[44] [A] jing tian 'respect heaven'
  a-gua-tu-ki *agua tuki
  1-777

[45] [A] yun zhe 'clouds cover [the sky]'
  tu-gi- 'to open'
  2-124-he

[46] [A] yun kai 'clouds disperse'
  tu-gi-nei- *tu-gi nei-he
  nei- 'to open'
  limê
  2-46-he

[47] [A] tian yao xia yu
  'it's going to rain'
  a-gua-a-gu-le-se-bi *agua agu-resebi
  The Awanokuni text has欲 yu for 要 yao
  in the Chinese entry.
  1-3-resebi

[48] [A] shun tian zhe chang
  'he who obeys heaven prospers'
  a-gua-da-ha-de
  t'ah-hah 'be obedient'
  taha
  daha 'to follow, to be obedient'
  dahêmê
  1-48-ha-de-149

[49] [A] ri luo 'the sun sets'
  5-25-he
50 [A] 日出・受温秃提黑
ri chu 'the sun rises'
šeu-un-tu-ti-he *šē'un tuti-he
[T]
[G] t'uh-t'i-mei (25)
[K] tutimei
[M] tuci-
[S] tiucimē
[N] 5-50-he

51 [A] 日短・受温佛活躍
ri duan 'the time of
the sun is short'
šeu-un-fo-ho-lo *šē'un foholo
[T]
[N] 5-150

52 [A] 日長・受温過迷
ri chang 'the time of
the sun is long
šeu-un-go-mi *šē'un go[1]mi
[T]
[N] 5-149

53 [A] 月亮時進朝・別秃黑勒額力斡兒多深奴
yue luo shi jin chao
'attend court when the
moon has set'
bie-tu-he-le-e-ri *bie tu-he-re eri
o-r-do-do-šin-nu ordo doši-nu
[N] 6-25-re-271-547-33

54 [A] 天氣冷・阿瓜厦忽魯
tianqi leng 'the weather
is cold'
a-gua-ša-hu-lu *agua šahuru
[T]
[N] 1-277
cf. 25 above

55 [A] 日斜・受温迷灼
ri xie '[the rays of]
the sun [are] slanting
šeu-un-mi-jo *šē'un mijo
[T]
[N] cf. Manchu miqoro-
'to become crooked or
bent, to become askew' 5-55

56 [A] 日中・受温亦能吉佛
ri zhong 'the sun is
at its highest'
šeu-un-i-neng-gi-fo *šē'un inenggi fo
fuh-wan-to 'time' (81)
fondo
[M] fon
[S] foN
[N] the -to (-do) in G. and
K. 81 is a locative
suffix. The word fo(n)
would derive from a Jìn
form *po(n), which appears
to be a borrowing from
Khitan.

57 [A] 日影・受温黑兒黑
ri ying 'shadow of the sun'
šeu-un-he-r-me *šē'un helme
[T]
[N] 5-20

58 [A] 日高・受溫得
ri gao 'the sun is high'
šeu-un-de *šē'un de
[T]
[N] 5-31

59 [A] 天起風・阿瓜額都得得黑
tianqi feng 'it's getting
windy'
a-gua-e-du-de-de-he *agua edu
de[k]de-he
[N] 1-26-113-he
星滿天・兀失哈阿瓜勒魯

xìng man tian 'stars
fill the sky'

u-si-ha-a-gua-ja-lu *üšiha agua ḳalu
7-1-65

雲開日出. 翌吉内黑受溫克提黑

yun kai ri chu 'the
clouds disperse and
the sun comes out'

tu-gi-nei-he-še-un *tugí nei-he,
še'un tuti-he
2-46-he-5-50-he

日照. 受溫受出哈

ri zhao 'the sun shines'

še-un-še-u-cu-ha *še'un ḳe'ucu-ha
there does not seem to be a cognate for ḳe'ucu-
in Manchu. It is derived from ḳe'un.
5-62-ha

月出. 別克提黑

yue chu 'the moon has risen'

bie-tu-ti-he *bie tuti-he
the past participle form of tuti- in Manchu ends in -ke (tukehe), as does the past participle of tuhe- (tuheke). However, as the transcription could have indicated -ke but has still used -he in such words, I have retained this form in the reconstruction.
6-50-he
69  [A]  月缺・別離測
[C]  yue que 'the moon is waning'
[T]  bie-e-tse *bie etse
[M]  cf. edele- 'to wane'
[N]  6-69

70  [A]  月斜・別途遭
[C]  yue xie 'the rays of the moon are slanting'
[T]  bie-mi-jo *bie miyo
[M]  cf. genggiyen
[N]  6-55

71  [A]  月明・別書帖
[C]  yue ming 'the moon is bright'
[T]  bie-ge-tie *bie getie
[G]  cf. ken-kien 'bright' (608)
[K]  genggiyen
[M]  cf. genggiyen 'bright', getukun 'clear, distinct'
[S]  gijin 'light-coloured, bright-coloured', getu jin 'distinct'
[N]  6-71

72  [A]  連日有雨・亦能吉闘阿吉必
[C]  lian ri you yu 'there is rain day after day'
[T]  i-neng-gi-nao(?)-a-gu-bi *inenggi nao agu-bi
[M]  no cognate for *nao.
H. Franke suggests that 関 nao might be a mistake
for 関 lan, and *inenggilan
a previously unrecorded form parallel with written Manchu biyalame 'months long, for months on end'.

73  [A]  雷響・阿甸棍必
[C]  lei xiang 'thunder roars'
[T]  a-dien-gun-bi *akldien gu-bi
[M]  guwe- 'to sound, resound'
[N]  4-73-bi

74  [A]  月黑・別發鬼洪
[C]  yue hei 'the moon is dark'
[T]  bie-fa-r-hung *bie farhun
[N]  6-19

75  [A]  雷打・阿甸都黑
[C]  lei da-le 'there has been a thunderclap'
[T]  a-dien-du-he *akldien du-he
[M]  4-810-he

76  [A]  月影・別黑黑里
[C]  yue ying 'shadow of the moon'
[T]  bie-he-r-me *bie helme
[N]  6-20

77  [A]  月蝕・別香克
[C]  yue shi 'eclipse of the moon'
[T]  bie-jie-ke *bie je-ke
[M]  biya je-
[S]  biaa jemš
[N]  cf. 1017 je- 'to eat'. The -ke is an irregular past participle form, cf. Manchu jekke

78  [A]  昨夜下雨・矢塞多博力阿吉喀
[C]  zuo ye xia yu 'last night it rained'
[T]  si-se-do-bo-li-a-gu-ha *skikse dobori
[M]  agu-ha
[N]  280-273-3-ha
79 [A] 月照·别受出哈
[C] yue zhao 'the moon is shining'
[T] bie-šeu-ču-ha *bie šeuču-ha
[N] 6-62-ha

80 [A] 月盡·別臥的哈
[C] yue jin 'the moon has waned'
[T] bie-o-di-ha *bie odi-ha
[M] waji- 'to finish'
[S] vajêmê, vajîmê
[N] 6-80-ha

81 [A] 有雨免朝·阿吉幹克多采深空誓
[C] you yu mian chao 'if there is rain, it is not necessary to go to court'
[T] a-gu-či-o-r-do *agu-ži ordo
do-šin-da-kua došindakua
[N] 3-či-547-33-kua (neg.)

82 [A] 雨不住·阿吉翁得誓
[C] yu buzhu 'the rain won't stop'
[T] a-gu-ung-de-kua *agu unde-kua
[N] 3-93

83 [A] 星多·兀失哈呾八剌
[C] xing duo 'there are many stars'
[T] u-ši-ha-ang-ba-la *ušiha ambala
[G] 'an-pan-lah (668, 724)
[K] amban
[M] amba
[N] 7-83

84 [A] 星稀·兀失哈塞力
[C] xing xi 'stars are rare'
[T] u-ši-ha-se-li *ušiha seri
[M] seri 'rare'
[N] 7-84

85 [A] 星少·兀失哈我鎖
[C] xing shao 'stars are few'
[T] u-ši-ha-o-so *ušiha oso
[G] woh[wah]su-wan (669)
[K] oson
[M] osohon
[N] 7-85

86 [A] 風息·額都納哈哈
[C] feng xi 'the wind has ceased'
[T] e-du-na-ha-ha *edu naka-ha
[M] naka- to cease, give up
[S] naqêmê
[N] 26-86-ha

87 [A] 星落·兀失哈克黑里...
[C] xing luo 'stars have fallen'
[T] u-ši-ha-tu-he-he *ušiha tuhe-he
[N] 7-25-he

88 [A] 大風·昞八額都
[C] da feng 'big wind'
[T] ang-ba-e-du *amba edu
[N] 1153-26

89 [A] 雷霆·阿甸都必
[C] lei pi 'thunderclap'
[N] 4-810-bi cf. 75
大雨・阿古
[da yu 'big rain']
a-gu-a-gu
153-3

春風・捏捏里穏都
[chun feng 'spring wind']
nie-nie-li-e-du
265-26

風吹・穏都女冷必
[feng chui 'the wind blows']
e-du-fu-leng-bi
fulgiye- 'to blow'
filiximé

雨住・阿古翁苦
[yu zhu 'the rain stops']
a-gu-ung-ku
3-82

風來・穏都的必
[feng lai 'the wind comes']
e-du-di-bi
26-758-bí

風冷・穏都慶忽魯
[feng leng 'the wind is cold']
e-du-ša-hu-ru
26-277

無雨・阿古阿誇
[wu yu 'there is no rain']
a-gu-a-gua
*agu akua

好風・穏因穏都
[hao feng 'good wind']
sai-in-e-du
*saín edu

好雨・穏因阿古
[hao yu 'good rain']
sai-in-a-gu
694-3

雹下・博慶禿黑必
[bao xia 'it's hailing']
bo-nio-tu-he-bi
*bonio tuhe-bi

小雨・阿沙阿古
[xiao yu 'small rain']
a-ša-a-gu
1154-3

有雨・阿古必
[you yu 'it is raining']
a-gu-bí
*agu-bí
102 [A] 霧散·塔克麻吉必黑
[C] wu san 'the fog has dispersed'
[T] ta-r-ma-gi-nei-he *talmag nei-he
[N] 16-46-he

103 [A] 雪下·亦忙吉秃黑必
[C] xia xue 'it is snowing'
[T] i-mang-gi-tu-he-bi *imanggi tuhe-bi
[N] 9-25-bi

104 [A] 煙多·尚加昂八剌
[C] yan duo 'much mist'
[T] šang-gia-ang-ba-la *šanggia ambala
[N] 17-83

105 [A] 露乾·失雷餓羅活
[C] lu gan 'the dew has dried up'
[T] ši-lei-o-lo-ho *šilei oloho
[N] 11-235

106 [A] 日蝕·受溫者克
[C] ri shi 'eclipse of the sun'
[T] šeu'un-je-ke *še'un je-ke
[N] 5-77

107 [A] 露濕·失雷兀失黑.
[C] lu shi 'the dew is wet'
[T] ši-lei-u-ši-he *šilei usihe
[M] usihi 'to get wet'
[S] 'usixe 'wet'
[N] 12-107

108 [A] 煙出·尚加先提黑.
[C] yàn chu 'mist has risen'
[T] šang-gia-tu-ti-he *šanggia tuti-he
[N] 17-50-he

109 [A] 煙息·尚加納哈哈
[C] yàn xi 'the mist has disappeared'
[T] šang-gia-na-ha-ha *šanggia naka-ha
[N] 17-86-ha

110 [A] 天理·阿瓜答哈
[C] tian li 'principles of heaven'
[T] a-gua-da-ha *agua daha
[N] the Jurchen means 'to follow Heaven'
[S] 1-48

111 [A] 冰·珠黑
[C] bīng 'ice'
[T] jù-he *Juhe
[G] ču-hei (15)
[K] juhe
[M] juxee, juxuu

112 [A] 明星·革帖兀失哈
[C] ming xing 'bright star'
[T] ge-tie-u-ši-ha *getie usiha
[N] 71-7

113 [A] 風起·額都得得黑.
[C] fēng qì 'a wind has risen'
[T] e-du-de-de-he *edu de[ke]de-he
[G] t'eh-ye-me (392)
[K] teyemei
teyemei
[M] dekde 'to float, to rise'
[S] dexeđeneš
[N] 26-113-he
114 [A] 風響・額都混暴
[C] feng xiang 'the wind is howling'
[T] e-du-gun-bi *edu gu-mbi
[N] 26-73-mbi

115 [A] 雪薄・亦忙吉捏克裏
[C] xue bao 'the snow is thin'
[N] 9-152

116 [A] 雪大・亦忙吉昂八
[C] xue da 'there is a lot of snow'
[T] i-mang-gi-ang-ba *imanggi amba
[N] 9-1153

117 [A] 雪厚・亦忙吉郎的刺迷
[C] xue hou 'the snow is thick'
[T] i-mang-gi-di-la-mi *imanggi dirami
[N] In the Seikadō manuscript, there is
-lang- between the
-gi- and the -di-. but
this is not there in
the Awanakuni ms., and
should be omitted.

118 [A] 雪消・亦忙吉翁克
[C] xue xiao 'the snow has melted'
[T] i-mang-gi-ung-ke *imanggi ungke
[M] we- 'to melt', pp.
[N] wengke
this may be the same
word as in 82 and 93
9-118

119 [A] 北斗星・納奈丸失哈
[C] bei dou xing 'The Dipper'
[T] na-da-u-ri-ha *nada ušiha
[N] nadan usaha
[S] nadēN 'ubihaa
[N] lit. 'seven stars'
1115-7

120 [A] 燕收・塔克麻吉黑芯黑
[C] wu shou 'the fog has receded'
[T] ta-r-ma-gi-he-te-he *talmagi hete-he
[M] hete-'to fold, to tuck up, to recede
(of fog)
[S] xetēmē
[N] 16-120-he

121 [A] 煙起・尚加得得黑
[C] yan qi 'the mist has risen'
[T] šang-gia-de-de-he *šanggan_de[k]de-he
[N] 17-223-he

122 [A] 營散・尚加內黑
[C] yan san 'the mist has dispersed'
[T] šang-gia-nei-he *šanggan nei-he
[N] 17-46-he

123 [A] 天河・阿瓜亦必剷
[C] tian he 'the Milky Way'
[T] a-gua-i-bi-la *agua-i bira
[N] 1-1 (gen.)-137

124 [A] 火星罩・尚加或的黑
[C] yan zhao 'the mist has covered [...]'
[T] šang-gia-hue-di-he *šanggan huedi-he
[M] huweje- 'to screen off, to cover'
[N] 17-124-he
125 [A]  烏央收，尚加黑芯黑。
[C]  yan shou 'the mist has receded'
[T]  šäng-gia-he-te-he  *šangpiə hete-he
[N]  17-120-he

126 [A]  水凍，木克革提黑。
[C]  shui dong 'the water has frozen'
[T]  mu-ke-ge-ti-he  *muə geti-he
[G]  koh-t'i-leh (96)
[K]  getile
[M]  gece- 'to freeze'
[S]  gecemə
[N]  131-126-he

127 [A]  斗，納合
[C]  dou 'The Dipper'
[T]  na-da [-----]  *nada [uʃiha]
[N]  cf. 119. It would seem that uʃiha has been mistakenly omitted from this entry

128 [A]  月上進朝，別得黑，得幹兒多結深奴。
[C]  yue shang jin chao 'when the moon rises, go into the court'
[T]  bie-de-de-he  *bie de[k]de-he
de-o-r-do-do-xin-mu  de ordo došinu
[N]  6-113-he- 547-33

SECTION TWO - GEOGRAPHY

129 [A]  江，兀剌
[C]  jiang 'river'
[T]  u-la  *ula
[G]  wuh-lah (49)
[K]  ula
[M]  ula
[S]  'ulaa
[N]  cf. bira (137) below; ula is a large river, bira a smaller river.

130 [A]  山，阿力
[C]  shan 'mountain'
[T]  a-li  *ali
[G]  'a-li-yin (39)
[K]  alin
[M]  alin
[S]  'aliN

131 [A]  水，木克
[C]  shui 'water'
[T]  mu-ke  *muə
[G]  muh (51)
[K]  mu
[M]  muke
[S]  mukee, mukuu

132 [A]  石，兀黑
[C]  shi 'stone'
[T]  u-he  *uhe
[G]  woh-hei (52)
[K]  wehe
[M]  wehe
[S]  vehe
133 [A] 路・住
[C] lu 'road'
[T] ju
[G] ču-wuh (57)
[K] jugu
[M] juguN
[S] johēN

134 [A] 井・忽提
[C] jing 'well' (n.)
[T] hu-ti
[G] hi-ših (56)
[K] hiši
[M] hūcin
[S] qociN

135 [A] 墙・發的制
[C] qiang 'wall'
[T] fa-di-la
[G] fah-tah-an (64)
[K] fadan
[M] fajiran
[S] fajrēhēN

136 [A] 城・黑微
[C] cheng 'city wall'
[T] he-če
[G] hei-č'e-ni (33)
[K] hešen
[M] hecen
[S] kecēN
[N] the -ni in G. and K. is a gen. suffix

137 [A] 河・必剷
[C] he 'river'
[T] bi-la
[G] pih-'a (40)
[K] bira
[M] bira
[S] biraa

138 [A] 海・墨得
[C] hai 'sea'
[T] me-de
[G] meh-t'eh-'oh-lin (46)
[K] meterin
[M] mederi
[S] mederi, muduri

139 [A] 地・納
[C] di 'land'
[T] na
[G] nah (37)
[M] na
[S] naa

140 [A] 土・伯和
[C] tu 'earth'
[T] be-ho
[G] puh-huo (38)
[K] boih
[M] boihon
[S] biohēN, biohun

141 [A] 田・丸矢
[C] tian 'field'
[T] u-ši
[G] wu-ših-yin (50)
[K] ušin
[M] usin
[S] 'ušiN

142 [A] 橋・忽伏倫
[C] qiao 'bridge'
[T] hu-fu-lun
[M] no cognate
[S] cf. kurēve, kuruvu
[N] the Chinese transcription could also represent a form *hufurun; I have opted for the form with -r- on the basis of the Sibe forms
143 [A]  泉水・音亦木克
[C] quanshui 'spring water'
[T] $e-i$-mu-ke  *$e-i$ muke
[N] 233-i-131

144 [A]  沙・灼癒窩
[C] sha 'sand'
[T] jo-r-o  *joro
[M] no cognate. Cf. shara 'snow blown by the wind; blowing sand'. The transcription is unusual for a form *joro (for which one would have expected jo-lo); perhaps we have here a form like *jor(y)ō

145 [A]  塵・未剥其
[C] chen 'dust'
[T] bu-la-ki  *buraki
[G] puh-leh-k'i (59)
[K] bureki
[M] buraki
[N] the form given in Kiyose is dureki, but this is an obvious misprint

146 [A]  灰・伏冷吉
[C] hui 'ash'
[T] fu-leng-gi  *fulenggi
[G] fuh-leh-kih (65)
[K] fulegi
[M] fulenggi
[S] filigi

147 [A]  湊・迷察
[C] qian 'shallow'
[T] $mi$-ča  *miča
[M] micihiyan
[S] micaN, miciaN

148 [A]  近・割合訓
[C] jin 'close'
[T] ja-ha-la  *jakara
[M] no cognate. Cf. jakan 'just now, not long, recently' cf. jai 'next, following' in the absence of an obvious cognate in M or S, it is impossible to decide whether the second syllable should be ha, ka or ga, or the third syllable ra or la

149 [A]  長・過迷
[C] chang 'long'
[T] go-mi
[G] kuo-mi-kih (690)
[K] golmigi
[M] golmin
[S] GolemiN

150 [A]  短・佛活羅
[C] duan 'short'
[T] fo-ho-lo  *foholo
[G] fuh-kuo-lo (691)
[K] foholo
[M] foholon
[S] fioheloN, fiohuluN

151 [A]  厚・的剌述
[C] hou 'thick'
[T] di-la-mi  *dirami
[G] tih-lah-mei
[K] diramei
[M] jiramín
[S] jiramê
薄·捏克葉

[bao 'thin'

nie-ke-ye *neke[y]e

nan-k'oh-hong (693)

nankehun

nekeleyen

niNkE, niNkI

it would be possible on the basis of the Chinese transcription to reconstruct *nie for the first syllable of this word; I have opted for *ne- on the basis of Manchu

深·說迷

[shen 'deep'

šo-mi *šomi

šu-mi-kih (695)

šumigi

šumīn

šumI, sumI

村·哈廻

cun 'village'

ha-ša *gaša

hah-ša (42)

gasa

gašan

gasÈN 'countryside'

遠·遙羅

[yuan 'far'

go-lo *goro

kuo-lo-woh (701)

goroo

goro

Goré

山低·阿力不提

[shan di 'the mountain is low'

a-li-bu-ti *ali buti

cf. buten 'the foot of a mountain'

cf. 162 130-156

山高·阿力提

[shan gao 'the mountain is high'

a-li-de *ali de

130-31

山上·阿力得勒

[shan shang 'on the mountain'

a-li-de-le *ali dele

130-158

山下·阿力機革得

[shan xia 'under the mountain'

a-li-wa[r]ge-de *ali wə[r]ge-de

cf. wargi 'under'

-de is loc. suffix 130-159

山深·阿力說迷

[shan shen 'the mountain is deep'

a-li-šo-mi *ali šomi

130-153
161 [A] 山中・阿力都林八
[C] shan zhong 'in the middle of the mountain'
[T] a-li-du-lin-ba *ali dulimba
[N] 130-1148

162 [A] 山脚・阿力伯台
[C] shan jiao 'foot of the mountain'
[T] a-li-be-tie *ali betie
[N] cf. 156
130-889

163 [A] 山頂・阿力寧古
[C] shan ding 'peak of the mountain'
[T] a-li-ning-gu *ali ninggu
[M] ninggu 'on top of, over, above'
[S] ninjuu, ninjuu, ninjuu
[N] 130-163

164 [A] 水深・木克説述
[C] shui shen 'the water is deep'
[T] mu-ke-šomi *muke šomi
[N] 131-154

165 [A] 山邊・阿力昔尺
[C] shan bian 'side of the mountain'
[T] a-li-je-che *ali ječe
[N] 130-24

166 [A] 水清・木克華帖
[C] shui qing 'the water is clear'
[T] mu-ke-ge-tie *muke getie
[N] 131-72

167 [A] 水浅・木克迷察
[C] shui qian 'the water is shallow'
[T] mu-ke-mi-ča *muke miča
[N] 131-148

168 [A] 水漲・木克必撒哈
[C] shui zhang 'the water has risen'
[T] mu-ke-bi-sa-ha *muke bisa-ha
[M] bisa- 'to overflow, to flood'
[S] bisaN 'flood'
[N] 131-168-ha

169 [A] 水澤・木克發哈喇
[C] shui hun 'the water is muddy'
[T] mu-ke-fa-ha-la *muke fahala
[M] fahala 'muddy, turbid'
[N] 131-169

170 [A] 水落・木克納哈哈
[C] shui luo 'the water has fallen'
[T] mu-ke-na-ha-ha *muke naka-ha
[N] 131-87-ha

171 [A] 水出・木克禿提黑
[C] shui chu 'water has come out'
[T] mu-ke-tu-ti-he *muke tuti-he
[N] 131-51-he

172 [A] 水寬・木克我答業
[C] shui kuan 'the water is wide'
[T] mu-ke-o-tso *muke ojinltso
[M] onco 'wide'
[N] 131-172
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| 173  | 青山·念加阿力  
[C] qing shan 'green mountain'  
[T] nien-gia-a-li  
[N] 1099-130  

174  | 水流·木克額因必  
[C] shui liu 'water flows'  
[T] mu-ke-e-in-bi  
[M] eye- 'to flow'  
[S] 'e'ime  
[N] this could be written  
*N*yi-mbi.  
131-174-mbi  

175  | 水滨了田·木克兀失儿剌哈  
[C] shui yan-le tian  
'T' water has submerged  
the fields'  
[T] mu-ke-u-ši-u-la-ha  
*[m] uši  
[M] ulga- (old form ulha-)  
'to wet, to dampen, to  
dip in liquid'  
[N] 131-141-175-ha  

176  | 水滨了城·木克黑徹兀剌哈  
[C] shui yan-le cheng  
'T' water has submerged  
the city walls'  
[T] mu-ke-he-če-u-la-ha  
*[m] heče  
[M] ul ha-ha  
[N] 131-136-176-ha  

177  | 江心·兀剌都林八  
[C] jiang xin 'in the middle  
[lit. 'heart'] of the  
river'  
[T] u-la-du-lin-ba  
[N] 129-1148  

178  | 江邊·兀剌其尺  
[C] jiang bian 'the side of  
the river'  
[T] u-la-je-či  
[N] 129-24  

179  | 河潤·必剌我摄  
[C] he kuo 'the river is  
wide'  
[T] bi-la-o-tso  
[N] 137-172  

180  | 河窄·必刺办塞洪  
[C] he zhai 'the river is  
narrow'  
[T] bi-la-i-se-hung  
[M] ishellyen 'narrow'  
[N] 137-180  

181  | 大河·昂八必剌  
[C] da he 'big river'  
[T] ang-ba-bi-la  
[N] 1153-137  

182  | 粗沙·麻灼黑窝  
[C] cu sha 'rough sand'  
[T] ma-jo-r-o  
[M] ma-rh (671)  
[K] mar  
[M] muwa  
[N] 182-144  

183  | 江濱·兀剌我摄  
[C] jiang kuo 'the river is  
wide'  
[T] u-la-o-tso  
[N] 129-179
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<td>jiang zhai 'the river is narrow'</td>
<td>江窄 ́</td>
<td>u-la-i-se-hung</td>
<td>*ula isehun</td>
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<td>xiao he 'small river'</td>
<td>小河́</td>
<td>a-ša-bi-la</td>
<td>*aš(h)a bira</td>
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<td>da jiang 'big river'</td>
<td>大江́</td>
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<td>xi sha 'fine sand'</td>
<td>細沙́</td>
<td>na-r-hung-jo-ro-o</td>
<td>*narhun Ŷoro</td>
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<td>da shi 'big stone'</td>
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<td>ang-ba-u-he</td>
<td>*amba uhe</td>
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<td>sui shi 'broken stones'</td>
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<td>石橋 ́</td>
<td>shi qiao 'stone bridge'</td>
<td>石橋́</td>
<td>u-he-hu-fu-lun</td>
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<td>敲橋 ́</td>
<td>ban qiao 'bridge made of boards'</td>
<td>敲橋́</td>
<td>u-te-hu-fu-lun</td>
<td>*u[n]te hufurun</td>
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<td>新橋 ́</td>
<td>xin qiao 'new bridge'</td>
<td>新橋́</td>
<td>i-če-hu-fu-lun</td>
<td>*iče hufurun</td>
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<td>193</td>
<td>石路 ́</td>
<td>shi lu 'stone road'</td>
<td>石路́</td>
<td>u-he-ju</td>
<td>*uhe ju</td>
</tr>
<tr>
<td>194</td>
<td>石沙 ́</td>
<td>shi sha 'stones [and] sand'</td>
<td>石沙́</td>
<td>u-he-jo-ro-o</td>
<td>*uhe Ŷoro</td>
</tr>
<tr>
<td>195</td>
<td>舊橋 ́</td>
<td>jiu qiao 'old bridge'</td>
<td>舊橋́</td>
<td>fo-hu-fu-lun</td>
<td>*fo hufurun</td>
</tr>
</tbody>
</table>
196 [A] 路近・住汗足
[C] lu jin 'the road is close'
[T] ju-han-ci *ju hanCi
[M] hanci 'near'
[S] haNci
[N] 133-196

197 [A] 大路・昌八住
[C] da lu 'big road'
[T] ang-ba-ju *amba ju
[N] 1153-133

198 [A] 過橋・忽仏倫都勒克
[C] guo qiao 'crossed over the bridge'
[T] hu-fu-lun-du-le-ke *hufuran dule-ke
[M] dule- 'to go by, to pass through'
[S] dulemë, dulumë
[N] 198-142-ke

199 [A] 渡航・的哈尊文必
[C] du jiang 'to cross a river by boat'
[T] di-ha-do-un-bi *diha do'u-mbi
[M] doo- 'to cross over'
[S] da'ume
[N] 614-228-mbi

200 [A] 開田・兀矢内必
[C] kai tian 'to open up the fields'
[T] u-ši-nei-bi *uši nei-bi
[N] 141-46-bi

201 [A] 走路・住得仏倫必
[C] zou lu 'to walk along the road'
[T] ĭu-de-fu-lun(lin)-bi *îu-de fulu-mbi (fulli-mbi?)
[M] feliye- 'to walk'
[N] -de is a sign of the locative

The Awonokuni text

has "lun- here,
the Seikadō text or
"-lin-.

It would seem that
-lin- is correct, cf.
207 *fulli-

202 [A] 分田・兀矢登得必
[C] fen tian 'to divide a field'
[T] u-ši-deng-de-bi *uši dende-bi
[N] 141-501-bi

203 [A] 路遠・住過羅
[C] lu yuan 'the road is far'
[T] ju-go-lo *ju goro
[N] 133-153

204 [A] 路平・住捏徹
[C] lu ping 'the road is level'
[T] ĭu-nie-če *ju neče
[M] neciN
[S] neciN
[N] 133-204

205 [A] 泥路・提卦住
[C] ni lu 'mud road'
[T] ti-pa(ba)-ju *tipa/tiba ju
[N] 261-133
206 [A] 熟田・元勤黑元失
[C] shou tian 'ripe field'
[T] u-le-he-u-si *ure-he uṣi
[N] 1028-141

207 [A] 水大車行不得・木克昂八塞音仗力黑八哈刺誅
[C] shui da, che xingbude
'the water is big [±high]
the vehicles cannot go
[through]'
[T] mu-ke-ang-ba-se-je *muke amba, seye
fu-li-he-ba-ha-la-kua fuli-he baha-rakua
[M] baha- 'to be able'
[N] 131-1153-603-he-201-rakua

208 [A] 上御路・戯鬼勒兀矢奴
[C] shang yu lu 'go along
the road leading to the
imperial palace'
[T] hi-r-le-u-si-nu *hirle ušinu
[M] no cognate for *hirle
*uši, cf. wesí - 'to mount,
to ascend'
[N] note irr. imperative in

209 [A] 果園・秃子黑牙發
[C] guo yuan 'fruit garden'
[T] tu-yu-he-ya-fa *tuyuhe yafa
[M] yafan
[S] yafēhN
[N] 347-209

210 [A] 菜園・秃子黑牙發
[C] cai yuan 'vegetable garden'
[T] su-gi-ya-fa *sugi yafa
[N] 353-209

211 [A] 花園・亦削牙發
[C] hua yuan 'flower garden'
[T] i-la-ya-fa *ililhja yafa
[N] 346-209

212 [A] 種田・元失塔林必
[C] zhong tian 'to cultivate
a field'
[T] u-ṣi-ta-lin-bi *uši tali-mbi
tari-
[S] tiarimě 'to sow, plant'
[N] 141-212-mbi

213 [A] 拚土・伯和秃其
[C] ban tu 'to move earth,
soil'
[T] be-ho-tu-ki *beho tuki
tukiye- 'raise, lift'
[S] boihon 'soil, earth, dirt'
[N] boihēN, boihuN

214 [A] 和泥・伯和気
[C] he ni 'to mix mud
[for plaster]'
[T] be-ho-sui
[M] sui- 'to mix'
[N] 213-214

215 [A] 石灰・多火
[C] shihui 'lime'
[T] do-ho
[M] doho

216 [A] 看城・黑微拖必
[C] kan chang 'to guard
the city walls'
[T] he-če-to-bi *heče to-bi
[N] 136-807-bi
217 [A] 上城·黑黴忘得
[C] shang cheng  'to climb the city walls'
[T] he-če-te-de *hecče te[k]de
[M] cf. dekde- 'to float, to rise' (?)
[N] 136-217

218 [A] 城外·黴黴革得
[C] cheng wai 'outside the city walls'
[T] he-če-tu-lu-ge-de *hecče tulu[r]ge-de
[N] 136-1152-de (loc.)

219 [A] 城裏·黴黴革得
[C] cheng li 'inside the city walls'
[T] he-če-do-lo *hecče dolo
[N] 136-1151

220 [A] 城下·黴黴革得
[C] cheng xia 'under the city walls'
[T] he-če-wa-ge-de *hecče wa[r]ge-de
[M] wargi 'under'
[N] 136-220-de (loc.)

221 [A] 城高·黴黴得
[C] cheng gao 'the city walls are high'
[T] he-če-de *hecče de
[N] 136-31

222 [A] 出城·黴黴革得
[C] chu cheng 'went out from the city walls'
[T] he-če-tu-ti-he *hecče tuti-he
[N] 136-50-he

223 [A] 下御路·戲兒勒囉失奴
[C] xia yu lu 'go down from the road leading to the imperial palace'
[T] hi-r-le-wa-ši-nu *hirle waši-nu
[N] 208-223

224 [A] 御路止不要坐·戲兒勒外羅九志勒
[C] yu lu shang bu yao zuo 'do not sit on the road leading to the imperial palace'
[T] hi-r-le-do-lo-u-me-te-re *hirle dolo ume te-re
[N] 208-1151-neg.-770-re

225 [A] 萬里長城·黴黴已過送黑黴
[C] wanli changcheng 'the ten-thousand li long wall: the Great Wall'
[T] tu-me-ba-go-mi-he-če *tume ba go[1]mi heče
[M] ba 'a Chinese mile, li'
[N] 1129-225-149-136

226 [A] 獨木橋·額木莫忽伏倫
[C] du mu qiao 'a bridge made from a single board'
[T] e-mu-mu-hu-fu-lun *emu mo hufurun
[N] 1109-352-142
227 [A] 橋高難過, 忽伏聶得都勤尺忙哈
[C] qiao gao nan guo 'the bridge is high; if you want to get across it, it will be difficult.'
[T] hu-fu-lun-de *hufurun de, du-le-či-mang-ha dule-či mangga
[G] mang-hah[ka] (702)
[K] manga
[M] mange
[S] mané
[N] the -če suffix is a sign of the conditional gerund 142-31-198-227

228 [A] 渡江, 元剝奪文必
[C] du jiang 'to cross over a river'
[T] u-la-do-un-bi *ula do'u-mbi
[N] 129-199-mbi

229 [A] 水淹, 元剝奪哈哈
[C] shui yan 'water has overflowed'
[T] mu-ke-u-la-ha *muke ula-ha
[N] 131-175-ha

230 [A] 山岩, 阿力哈答
[C] shan yan 'cliff'
[T] a-li-ha-da *ali hada
[M] hada 'cliff, crag'
[N] 130-230

231 [A] 苦水, 虐訕木克
[C] ku shui 'bitter water'
[T] go-so-mu-ke *gošo muke
[M] goshihon
[S] GosēhuN
[N] 231-131

232 [A] 山林, 阿力不章
[C] shan lin 'mountain forest'
[T] a-li-bu-jang *ali bujan
[G] čah-puh (* puh-čah) (47)
[K] jabu?/buja?
[M] bujan
[S] bujAN
[N] 130-232

233 [A] 山泉, 阿力所
[C] shan quan 'mountain spring'
[T] a-li-še *ali še
[G] še-'oh (48)
[K] šere
[M] šeri
[S] šeri, seri
[N] 130-233

234 [A] 山舍, 阿力博
[C] shan she 'mountain hut'
[T] a-li-bo *ali bo
[N] 130-525

235 [A] 路乾, 住餓羅浩
[C] lu gan 'the road is dry'
[T] ju-o-ho-lo *ju oholo
[M] oloho
[S] 'olēhē, 'olēhēN, 'olēhuN
[N] 133-235

236 [A] 城門, 黑褐都哈
[C] cheng men 'gate in a city wall'
[T] he-če-du-ha *heče duka
[N] 136-557
237 [A] 水退。木克過提哈
[C] shui tui 'the water has receded'
[T] mu-ke-go-ti-ha
[M] goci 'to fall (of water)'
[N] 131-237-ha

238 [A] 皇城。斡兒多黑徹
[C] huang cheng 'Imperial City'
[T] o-r-do-he-che
[N] 547-136

239 [A] 水急。木克哈塔
[C] shui ji 'water is rushing'
[T] mu-ke-ha-ta
[M] hatan 'hasty'
[S] hatęN
[N] 131-239

240 [A] 河湾。必剥莫答
[C] he wan 'bend in a river'
[T] bi-la-mo-da
[M] mudan 'bend'
[N] 137-240

241 [A] 路湿。住兀失黑
[C] lu shi 'the road is wet'
[T] ju-u-si-he
[M] ushi 'to be wet'
[S] 'ušišē
[N] 133-241

242 [A] 荒田。兀良哈几失
[C] huang tian 'barren field'
[T] u-lang-ha-uši
[M] no cognate
[N] 242-141

243 [A] 山路。阿力住
[C] shan lu 'mountain road'
[T] a-li-ju
[N] 130-133

244 [A] 皇墙。斡兒多黑徹
[C] huang qiang 'wall around Imperial City'
[T] o-r-do-he-che
[N] 547-136. Same as 238

245 [A] 高墙。得黑徹
[C] gao qiang 'high walls'
[T] de-he-che
[N] 31-136

246 [A] 墙倒。黑徹禆黑黑
[C] qiang dao 'the wall has fallen down'
[T] he-che-tu-he-he
[N] 136-25-he

247 [A] 築墙。黑徹都必
[C] zhu qiang 'to build a wall'
[T] he-che-du-bi
[M] du 'to beat, hit'
[N] 137-247-bi
248 [A] 飛塵・得勒不刺其
[C] fei chen 'flying dust'
[T] de-le-bu-la-ki
[M] deye- 'to fly'
[S] de'imn, diemn
[N] 248-re-145

249 [A] 斷橋・忽提倫剄利哈
[C] duan qiao 'broken bridge'
[T] hu-fu-lun-la-ja-ha
[M] cf. laksa- 'to break'
[N] 142-249-ha

250 [A] 桑園・亦馬剄牙發
[C] sangyuan 'mulberry-tree garden'
[T] i-ma-la-ya-fa
[G] yin-ma-lah (108)
[K] inmala
[M] nimalan 'mulberry'
[S] nimaln
[N] 250-209

251 [A] 村店・哈慶忽答亜博
[C] cun dian 'village shop'
[T] ha-ša-hu-da-ša-bo
[N] 154-698-525

252 [A] 井深・忽提說迷
[C] jing shen 'the well is deep'
[T] hu-ti-šo-mi
[N] 134-153

253 [A] 大井・昴八忽提
[C] da jing 'big well'
[T] ang-ba-hu-ti
[N] 1153-134

254 [A] 甜水井・當出木克忽提
[C] tian shui jing 'sweet water well'
[T] dang-ču-mu-ke-hu-ti
[N] 1021-131-134

255 [A] 隊壌・忽木黑徹
[C] bian qiang 'side of city wall'
[T] je-či-he-če
[N] 24-136

256 [A] 淺河・迷察必刺
[C] qian he 'shallow river'
[T] mi-ča-bi-la
[N] 147-137

257 [A] 海深・忽得說迷
[C] hai shen 'the sea is deep'
[T] me-de-šo-mi
[N] 138-153

258 [A] 高橋・得忽伐論
[C] gao qiao 'high bridge'
[T] de-hu-fu-lun
[N] 31-142

259 [A] 平橋・捷的忽伐論
[C] ping qiao 'level bridge'
[T] nie-ču-hu-fu-lun
[N] 204-142

260 [A] 土橋・伯和忽伐論
[C] tu qiao 'earth bridge'
[T] be-ho-hu-fu-lun
[N] 140-142
SECTION THREE - TIME AND SEASONS

265 [A] 春・捏捏里

[C] chun 'spring'
[T] nie-nie-li
[G] nieh-nieh-'oh-lin (73)
[K] niyeniyen erin
[M] niyengniyeri
[S] ni'iagêni'iari

266 [A] 夏・茢里

[C] xia 'summer'
[T] juang-li
[G] ču-'a 'oh-lin (74)
[K] juwa erin
[M] juwari
[S] jiuri

267 [A] 秋・博罗里

[C] qiu 'autumn'
[T] bo-lo-ri
[G] puh-lo-'oh-lin (75)
[K] bolo erin
[M] bolori
[S] bolori

268 [A] 冬・禿额里

[C] dong 'winter'
[T] tu-e-li
[G] t'uh-'oh-'oh-lin (76)
[K] tuwe erin
[M] tuweri
[S] tiuri
269 [A] 年.塞
[C] nian 'year'
[T] se
[G] seb-koh (82)
[K] sege
[M] se
[S] see
[N] M. se, S. see refer to years of age

270 [A] 節・哈失
[C] jie 'season, festival'
[T] ha-ši
[G] hah-t'eng-yin (80)
[K] hašin 'term'
[M] cf. hacin 'the fifteenth day of the first month; the lantern festival'

271 [A] 時・額力
[C] shi 'time'
[T] e-li
[M] erin
[S] 'eriN

272 [A] 早・替麻里
[C] zao 'early'
[T] ti-ma-li
[M] cimari 'morning'
[S] cimaré 'tomorrow'

273 [A] 夜・夕博力
[C] ye 'night'
[T] do-bo-li
[G] to-lo-woh (78)
[K] dorowo
[M] dobori
[S] diovéré

274 [A] 寒・夕木兀
[C] han 'cold'
[T] ši-mu-wu
[M] no cognate
[N] In the Awanokuni text this entry is written 矢木兀 ši-mu-wu, but in the Seikado text 矢木児 ši-mu-ke;

in 338 and 345, this word is also written ši-mu-ke. The word for 'hot' in no. 276 is written ha-lu-u, so *halu'u, parallel with *šimu'u. Cf. M. šahuran 'to be cold'

275 [A] 晩.様的哈
[C] wan 'evening'
[T] yang-di-ha
[G] yen-tih-hung (98)
[K] yamidun
[M] yamji 'evening'
[S] yaméji

276 [A] 扶・哈鲁兀
[C] re 'hot'
[T] ha-lu-u
[G] hah-lu-wen (92)
[K] halgun
[M] halhün
[S] haléhuN
[N] In 344 and 1007, this word is written ha-lu, so *halu or *hal[h]u
277 [A] 冷·亱忽鲁
[C] leng 'cold'
[T] ŝa-hu-lu
[G] cf. ŝen-wen (91)
[K] ŝingun
[M] ŝahuru
[S] sahurun, sahurun
[N] the C. and K. forms are related to M.
    singkeyen 'chilly'

278 [A] 明日·替麻哈能吉
[C] ming ri 'tomorrow'
[T] ti-ma-ha-neng-gi
[M] cimaha inenggi

279 [A] 晨·不命额力
[C] chen 'morning'
[T] bu-da-e-li
[M] buda 'rice, food'
    (cf. 1008)
    eri 'time'
    (cf. 271)
[N] the expression literally means
    'food time'

280 [A] 昨日·失塞能吉
[C] zuo ri 'yesterday'
[T] ši-se-neng-gi
[M] sikse
[S] cikësee, cekësee

281 [A] 今日·額能吉
[C] jin ri 'today'
[T] e-neng-gi
[M] enenggi
[S] enège

282 [A] 出月·別阿壳提黑
[C] chu yue 'the moon has risen'
[T] bie-a-tu-ti-he
[M] note the transcription bie-a, so *bie'a or
    perhaps *bie'a (though the transcription could
    have represented such a form as bi-a or bi-ya.
    Presumably this is the stressed form of the word;
    usually it is *bie.
    6-50-he

283 [A] 後日·跳鲁能吉
[C] hou ri 'the day after tomorrow'
[T] tiao-lu-neng-gi
[M] coro
[S] ciorë

284 [A] 今年·額勒阿捏
[C] jin nian 'this year'
[T] e-le-a-nie
[G] 'a-nieh (70)
[K] aniya
[M] ere 'this'
[S] aniya 'year'
    'erë 'this'
    'ani 'year'

285 [A] 前日·塔合能吉
[C] qian ri 'the day before yesterday'
[T] ta-neng-gi
[M] cananggi
[S] canëgë, canëgë
[N] note the unusual development ta > ca
286 [A] 後年·跳鲁阿捏
[C] hou nian 'year after next'
[T] tiao-lu-a-nie *tiaoru anie
[N] 283-284

287 [A] 前月·往勒别
[C] qian Yue 'the month before last'
[T] ju-le-bie *jule bie
[M] cf. julesi, juleri 'before'
[N] 287-6

288 [A] 前年·塔阿捏
[C] qian nian 'the year before last'
[T] ta-a-nie *ta anie
[M] cf. ca- in cala, cargi, canenggi etc.
[N] 288-284

289 [A] 明年·亦速阿捏
[C] ming nian 'next year'
[T] i-su-a-nie *is[hu] anie
[M] ishun aniya
[N] 289-284

290 [A] 舊年·佛阿捏
[C] jiu nian 'years gone by'
[T] fo-a-nie *fo anie
[N] 196-284

291 [A] 去年·度察阿捏
[C] qu nian 'last year'
[T] du-ča-a-nie *duča anie
[M] duleke aniya
[N] perhaps -ča- is a mistake? H. Franke (1982) suggests *duča might represent a form related to M. tuci-; 'to exit, to go out, to depart, to leave'. In this case the J. form might be a calque based on the Chinese expression.

292 [A] 一年·额木阿捏
[C] yi nian 'one year'
[T] e-mu-a-nie *em anie
[M] 1109-284

293 [A] 千年·命哈阿捏
[C] qian nian 'one thousand years'
[T] ming-ha-a-nie *mingga anie
[M] 1128-284

294 [A] 百年·倘古阿捏
[C] bai nian 'one hundred years'
[T] tang-gu-a-nie *tanggu anie
[M] 1127-284

295 [A] 十年·庄阿捏
[C] shi nian 'ten years'
[T] juang-a-nie *juan anie
[M] 1118-284
296 [A] 萬年·秀墨阿捏
[C] wan nian 'ten thousand years'
[T] tu-me-a-nie "tume anie"
[N] 1129-284

297 [A] 正月·符别
[C] zhengyue 'first month'
[T] se-bie *se bie
[M] cf. aniya biya 'the first month'
[N] presumably se 'year (of age)' is a mistake for anie, or perhaps the two terms were interchangeable in usage. 267-284

298 [A] 二月·挫别
[C] eriyue 'second month'
[T] jue-bie *jue bie
[N] 1110-6

299 [A] 三月·亦郎别
[C] sanyue 'third month'
[T] i-lang-bie *ilan bie
[N] 1111-6

300 [A] 四月·對因別
[C] siyue 'fourth month'
[T] dui-in-bie *du'in bie
[N] 1112-6

301 [A] 五月·順答別
[C] wuyue 'fifth month'
[T] sun-ja-bie *sunja bie
[N] 1113-6

302 [A] 六月·零谷別
[C] liuyue 'sixth month'
[T] ning-gu-bie
[N] 1114-6

303 [A] 七月·納答別
[C] qiyue 'seventh month'
[T] na-da-bie *nada bie
[N] 1115-6

304 [A] 八月·答[空別
[C] bayue 'eighth month'
[T] ja-kung-bie *jakun bie
[N] 1116-6

305 [A] 九月·裳別
[C] jiuyue 'ninth month'
[T] u-yung-bie *uyun bie
[N] 1117-6

306 [A] 十月·庄別
[C] shiyue 'tenth month'
[T] juang-bie *juan bie
[N] 1118-6

307 [A] 十一月·庄錶本別
[C] shiyiyue 'eleventh month'
[T] juang-e-mu-bie *juan emu bie
[N] 1118-1109-6

308 [A] 十二月·搭鬼歡別
[C] shiyue 'twelfth month'
[T] jue-r-hon-bie *juerhon bie
[G] či-rh-huan (647)
[K] jirhon
[M] jorgon 'twelfth month'
[S] jorēhēN biaa, jorēhuN biaa
[N] 308-6
309 [A]  半月·都魯阿別
[C]  banyue 'half month'
[T]  du-lu-a-bíe  *dulu'a bie
[M]  dulga 'half, half-filled'
[N]  309-6

310 [A]  夜長·多博力過迷
[C]  ye chang 'the night is long'
[N]  273-150

311 [A]  晃夜·公元前多博力
[C]  ji ye 'how many nights/several nights'
[T]  u-hia-hu-do-bo-ri  *uhiahu dobori
[M]  no cognate cf.
[S]  udu 'how many'
[N]  cf. 'udu
  cf. 312
  311-273

312 [A]  晃日·公元前能言
[C]  ji ri 'how many days/several days'
[T]  u-hia-hu-neng-gi  *uhiahu nenggi
[N]  note contracted form of *inenggi 'day'
  311-29

313 [A]  损鎖·中果必
[C]  zhuang zhong 'to strike a bell'
[T]  jung-dung-bí  *jung du-mbi
[M]  562-810-mbi

314 [A]  發擂·痛克都必
[C]  fa lei 'to beat a drum'
[T]  tung-ke-du-bí
[M]  *tungke du-bí
[N]  562-810-bí

315 [A]  一更·歸本經佛
[C]  yi geng 'the first watch of the night'
[T]  e-mu-ging-fo  *emu ging fo
[M]  ging 'night-watch'
[N]  ( < Chinese)
  1109-315-56

316 [A]  二更·角經佛
[C]  er geng 'the second watch of the night'
[T]  jue-ging-fo  *jue gong fo
[N]  1110-315-56

317 [A]  三更·亦郎經佛
[C]  san geng 'the third watch of the night'
[T]  i-lang-ging-fo  *ilan ging fo
[N]  1111-315-56

318 [A]  四更·對因經佛
[C]  si geng 'the fourth watch of the night'
[T]  du-in-ging-fo  *du'in ging fo
[N]  1112-315-56

319 [A]  五更·順答經佛
[C]  wu geng 'the fifth watch of the night'
[T]  sun-ja-ging-fo  *sunja ging fo
[M]  887-315-56
320 [A] 初一日・亦扯能吉
[C] chuyi ri 'the first
day of the month'
[T] i-če-neng-gi
[N] 192-29

321 [A] 十五日・托伏能吉
[C] shiwu ri 'fifteenth
day of the month'
[T] to-ču-neng-gi
[G] t'oh-puh-huan
[K] yih-neng-kih (86)
[M] tobohon inengi
[S] tofohon inenggi

322 [A] 二十日・斡里能吉
[C] ershi ri 'twentieth
day (of the month)'
[T] o-li-neng-gi
[N] 1119-29

323 [A] 三十日・縫合能吉
[C] sanshi ri 'thirtieth
day (of the month)'
[T] ja-ha-neng-gi
[M] jaka 'intermediate
space, gap, interstice'
[N] this refers to the last
day of the month in the
lunar calendar

324 [A] 子時・勝革能力
[C] zi shi '11 pm - 1 am'
[T] śing-ge-li-e-li
[N] 416-271

325 [A] 丑時・亦哈能力
[C] chou shi '1 pm - 3 am'
[T] i-ha-e-li
[N] 412-271

326 [A] 寅時・塩思哈能力
[C] yin shi '3 am - 5 am'
[T] ta-s-ha-e-li
[N] 407-271

327 [A] 卯時・姑麻洪能力
[C] mao shi '5 am - 7 am'
[T] gu-ma-hung-e-li
[N] 420-271

328 [A] 辰時・木都力能力
[C] chen shi '7 am - 9 am'
[N] 406-271

329 [A] 巳時・妹黑能力
[C] si shi '9 am - 11 am'
[T] mei-he-e-li
[N] 425-271

330 [A] 午時・亦能額力
[C] wu shi '11 am - 1 pm'
[T] i-neng-[gi]-e-li
[M] cf. inenggi dulin 'noon'
[N] -[gi]- is missing from the
Awanokuni text, but is
supplied here on the basis
of the Seikado text, as
well as many examples in
other entries
29-271
331 [A] 未時・亦木阿額力
[C] wei shi '1 pm - 3 pm'
[T] i-mu-a-e-li
[M] imahu 'ibex' (Hauer);
'wild sheep' (Gabelenz);
'goral (Naemorhedus goral)' (Norman); cf. Mongol
imaya 'goat'. (Cf. Ligeti,
"Les inscriptions de Tyr..."
 p. 11)
331-271

332 [A] 申時・莫虐額利
[C] shen shi '3 pm - 5 pm'
[T] no-nio-e-li
[N] 424-271

333 [A] 西時・替課額利
[C] you shi '5 pm - 7 pm'
[T] ti-ko-e-li
[N] 421-271

334 [A] 戌時・因答忽額利
[C] xu shi '7 pm - 9 pm'
[T] in-da-hu-e-li
[N] 413-271

335 [A] 亥時・九甲額利
[C] hai shi '9 pm - 11 pm'
[T] u-gia-e-li
[N] 414-271

336 [A] 夜短・多博力佛活羅
[C] ye duan 'the night
is short'
[T] do-bo-li-fo-ho-lo
[N] 274-151

337 [A] 連日・額塞能吉
[C] lian ri 'one day after
another; days on end;
'another day after'
[T] e-se-neng-gi
[M] ese 'these'
[S] 'esë
[N] 337-29

338 [A] 春寒・捏捏里失木克
[C] Chun han 'spring cold'
[T] nie-nie-li-si-mu-ke
[N] nieneri šimuke

339 [A] 新年・亦車阿捏
[C] xin nian 'new year'
[T] i-če-a-nie
[N] 192-284

340 [A] 春暖・捏捏里都魯兀
[C] chun nuan 'spring warmth'
[T] nie-nie-li-du-lu-u
[G] tu-lu-ken (94)
[K] dulgun
[M] no cognate
[N] 265-340

341 [A] 夏日長・莊里受溫過迷
[C] xia ri chang 'the summer
days are long'
[T] ōuang-li-šēu-un-go-mi
[N] 266-5-149
秋風起, 博羅里額都得得黑
qiú fēng qǐ 'in autumn, the wind rises'
bo-lo-li-e-du-de-de-he *bolori edu
de[k]de-he

秋凉, 博羅里塞急空
qiú liáng 'autumn cool'
bo-lo-li-se-r-[kung] *bolori serkun
sergwen
ṣërëxuN, serëxuN
there is no -kung in the Awanokuni text, but is supplied here on the basis of the Seikadō text

夏熟, 花里哈鲁
xia re 'summer heat'
juanli-ha-lu *juanri halu
note the shortened form of *halu, cf. 276 above *halu'u

冬寒, 秋穀里失木克
dong han 'winter cold'
tue-li-si-mu-ke *tu'eri himu'u
the Awanokuni text has 夾不兀, si-bu-wu,
-bu- presumably being a mistake for 木, the Seikadō text has 夹不兀
si-mu-wu; cf. the comments on this word (274, 338) above.

花, 永割
hua 'flower'
i-la
yih-leh-hah (118)
ilha
'ilhhaa

果, 秋子黑
guo 'fruit'
tu-yu-he
t'uh-woh-hei (124,125)
tuwhe
tubihe
tiufëksi, tiufëxii

梨, 失鲁
li 'pear'
si-lu
shi-hu (112)
silu
$ulhe
$sulëxee, sulëxee, suluxuu

李, 佛匈
li 'plum'
fu-yo *fuvo
[fu]-yoh-moh (107)
foyo mo
foryo 'plum'
G. 107 reads çuen-yoh-moh; çuen is a transcription error for fu
350 [A] 索・皂皂
[C] zao 'date'
[T] zao-r
[N] < Chinese *zaor

351 [A] 杏・贵
[C] xing 'apricot'
[T] gui
[G] kuei-fah-lah (110)
[K] guwifala?/guilafa?
[M] guilehe
[S] gulixii
[N] in G. 110, fah and
lah may be inverted,
in view of the M.
form. The J. form
seems truncated; it
appears in this form
also in entry 388

352 [A] 木・薄
[C] mu 'tree'
[T] mo
[G] moh [muh] (117)
[K] moh
[M] moo
[S] moo

353 [A] 素・素
[C] cai 'vegetable'
[T] su-gi
[G] so-kih (524)
[K] sogi
[M] sogi
[S] biogí, siogi

354 [A] 素菜・塞苦勒
[C] jiucai 'scallion'
[T] se-ku-le
[M] sengkule
[S] semkéle

355 [A] 蔥・頓顧
[C] cong 'leek'
[T] e-lu
[M] elu
[S] 'ulu

356 [A] 瓜・恨克
[C] gua 'melon'
[T] hen-ke
[G] hei-k'oh (131)
[K] heke (henke?)
[M] hengke
[S] keNkee, xeNkee

357 [A] 加・哈矢
[C] qie 'eggplant'
[T] ha-ši
[M] hasi
[S] hasii

358 [A] 薏・秀力
[C] dou 'bean'
[T] tu-li
[M] turi
[S] tiuri
[N] in the Awanokuni
text, the second
character is -gi,
but the form in -li
appears in entry
404 and is correct,
based on the M. form

359 [A] 米・伯勒
[C] mi 'uncooked rice'
[T] be-le
[G] puh-leh (530)
[K] bule
[M] bele
[S] bele
360 [A] 柿·洪帕
[C] dao 'rice [still in the field']
[T] hung-pa *hungpa?
[M] handu 'rice-plant'
[N] perhaps the character -pa is a mistake

361 [A] 根·苓
[C] gen 'root'
[T] da *da
[G] tah (120)
[K] da
[M] da
[S] daa

362 [A] 葉·阿浦哈
[C] ye 'leaf'
[T] a-pu-ha *apuha?
[G] 'a-puh-hah (119)
[K] abuha
[M] abdahsa
[S] afēkś the character浦 is
[N] read pu, however it may represent bu here, as the phoneme [p] is very rare, even non-existent in Jurchen of the Ming period.

363 [A] 枝·哈鬼哈
[C] zhi 'branch'
[T] ha-r-ha *garga
[M] gargan
[S] Garēhēn

364 [A] 柳樹·沒黑莫
[C] liu shu 'willow tree'
[T] su-he-mo *suhe mo
[M] suhai moo 'tamarisk'

365 [A] 蘑菇·黴黑
[C] mogu 'mushroom'
[T] fihe *fihe
[M] no cognate

366 [A] 木耳·尚察
[C] mu'er 'wood fungus'
[T] śang-ča *šanča
[M] sanča

367 [A] 檗桃·忽書
[C] hetao 'walnut'
[T] hu-šu *hušu
[G] hū-hšu (129)
[M] hūšu hūsiha 'wild walnut'

368 [A] 松子·忽力
[C] songzi 'pine kernel'
[T] hu-li *huri
[G] hū-hši (127)
[K] huri
[M] hūri

369 [A] 藤桃·黴察
[C] putao 'grape'
[T] mo-čo-o *močo'o
[G] meh-č'uh (130)
[K] mecū
[M] mucū the final -o may represent a long vowel, or may be a mistake
[N]
370 [A] 椒子·失失
[C] zhenzi 'hazelnut'
[T] *ṣiṣi
[G] ših-Kih (128)
[K] *ṣiṣi
[M] *ṣiṣi

371 [A] 山定鬼·失利
[C] shandinger 'a type of plant'
[T] *ṣi-la
[N] Franke (1982) points out that shandinger might be the same word as

山靛 shandian
(Morohashi Vol 4 207/11; 215/1) 'a plant from which a blue dye is obtained, similar to indigo'.
[M] Franke suggests siraca, 'Chinese boxthorn; a yellow dye made from the rotten bark of the tree Quercus bungeana' (Norman)

372 [A] 榆樹·亥利莫
[C] yu shu 'elm'
[T] hai-la-mo
[G] hai-lah (109)
[K] *haila
[M] hailan
[S] hialin
[N] 372-353

373 [A] 落麦·墨勒
[C] qiaomai 'buckwheat'
[T] me-le
[M] *mere

374 [A] 蘿葡·念木竹
[C] luobo 'turnip'
[T] *niem-mu-yu
[G] nieh-çu (132)
[K] niya-fu
[M] no cognate

375 [A] 松樹·捲多莫
[C] song shu 'pine tree'
[T] *hondo/holdo mo
[G] huo-to-moh (104)
[K] holdo mo
[M] holdon
[N] 375-352

376 [A] 草·幹利火
[C] cao 'grass'
[T] *orho
[G] woh-rh-huo (116)
[K] orho
[M] orho
[S] 'orēhē

377 [A] 紅花·伏良亦利
[C] hong hua 'red flower'
[T] fu-liang-i-ha
[N] 1100-346

378 [A] 芥菜·哈里希素吉
[C] jiecai 'mustard'
[T] ha-r-hi-su-gi
[M] hargi
[N] 378-353
五味子，迷逐霍夏
wuweizi 'type of medicine'
[the seeds of the schizandra chinensis - used as a tonic]
[T] mi-su-hu-sa
[M] misu hūsiha

人蔘·斡兒火答
rensheng 'ginseng'
[T] o-r-do-da *ordoda
[M] ordoda
[N] cf. orho 'grass' 376 da 'root' 361

綿花·苦木
mianhua 'cotton'
[T] ku-bu *kubu
[M] kubun
[S] kuviN
[N] the text has 綿 .
not 棉 .

細辛·失令們答
xi xin 'type of plant (asarum sieboldi)
[T] śi-śi-men-da *śiśimen da
[M] no cognate
[N] śiśimen is possibly from Chinese xi xin; da means 'root'.
(cf. 361)

冬瓜·昆八恨克
donguan 'type of melon'
[bennicasa cerifera]
[T] ang-ba-hen-ke
[N] the J. is literally 'big melon'
1153-356

槐樹·過羅奚
huai shu 'locust tree'
(sophora japonica)
[T] go-lo-mo
[M] goro 'a tree of the Sophora family'
(N) 384-352

栗木·念亜莫
li mu 'chestnut tree'
hu-sa-mo *huša mo
hūsiha 'wild walnut'
[N] cf. 368 hušu
385-352

結果·火力黑
jie guo 'to bear fruit'
[u-li-he]*uri-he
ure- 'to become ripe'
[urémé, 'urumé

山里紅·翁浦
shanlihong 'hill-haw'
[T] ung-pu
[M] umpu

杏花·黃亦刺
xing hua 'apricot blossoms'
gui-i-la
351-346

白楊樹·發哈莫
baiyangshu 'poplar'
[T] fa-ha-mo
[M] fulha
[N] 389-352
390 [A] 樹枝・莫哈黑
[C] shu zhi 'branch [of a tree]' [T] mo-ha-r-ha *mo garga
[M] 352-363

391 [A] 檜樹・金得黑莫
[C] tanshu 'sandlewood tree' [T] gin-de-he-mo *gindehe mo
[M] cf. ayan gintehe 'a tree with green bark, small leaves and fine wood --
good for making bows and knife handles' (Norman).
Franke (1982) points out that
the sandlewood tree does
not grow in Manchuria,
and here the term tanshu
must refer to some other
kind of tree

392 [A] 高苣菜・納摩素吉
[C] woju cai 'lettuce' [T] na-mo-su-gi *namo sugi
[M] namu [N] 392-353

393 [A] 小米・耆伯勒
[C] xiao mi 'millet' [T] je-be-le *je bele

394 [A] 菠菜・非冷素吉
[C] xian cai 'spinach' [T] fi-leng-su-gi *filen sugi
[M] fiyelen [N] 394-353

395 [A] 鹽菜・納撒素吉
[C] xian cai 'pickled vegetables' [T] na-sa-su-gi *nasa sugi
[M] nasan [N] 395-353

396 [A] 王瓜・素羊恨克
[C] wang gua [= huang gua] 'cucumber' [T] su-yang-hen-ke *suyan hengke
[M] 1101-356

397 [A] 苦瓜・力瓦恨克
[C] ku gua 'bitter melon'
(a small, yellow gourd)
[T] li-va-hen-ke
[M] lugiya hengke 'bitter melon (Momordica charantia)'
[N] (Norman) 397-356

398 [A] 黃米・費統伯勒
[C] huang mi 'yellow rice; coarse rice'
[T] fi-se-be-le *fise bele
[M] fishe [N] 398-359

399 [A] 廢給米・法你伯勒
[C] lin ji mi 'rice kept in a granary'
[T] gua-ni-be-le *guan-i bele
[N] guan < Chinese. The J. expression means 'the official's rice'
400 [A] 梨花·失鲁办列
[C] li hua 'pear blossom'
[T] ʂ-il-u-i-la
[N] 348-346

401 [A] 松花·忽力办列
[C] song hua 'pine blossoms'
[T] hu-li-i-la
[N] 368-346

402 [A] 樹根·蒙冬
[C] shu gen 'root of a tree'
[T] mo-da
[N] 352-361

403 [A] 海来·墨得素吉
[C] hai cai 'edible seaweed'
[T] me-de-su-gi
[N] 138-353

404 [A] 黄豆·素羊秃力
[C] huang dou 'soya bean'
[T] su-yang-tu-ri
[N] 1101-358

405 [A] 糠·阿剌
[C] kang 'chaff'
[T] a-la
[M] ara

406 [A] 龍·木都力
[C] long 'dragon'
[T] mu-du-li
[G] muh-tu-rh (135)
[K] mudur
[M] muduri
[S] muduri

407 [A] 虎·塔思哈
[C] hu 'tiger'
[T] ta-s-ha
[G] t'ah-si-hah (136)
[K] tasha
[M] tasha
[S] tasëhë

408 [A] 象·速發
[C] xiang 'elephant'
[T] su-fa
[G] su-fah (140)
[M] sufan
[S] suvana, sufaN

409 [A] 畜·念木革
[C] tuo 'camel'
[T] te-mu-ge
[G] t'eh-'oh (137)
[K] temge
[M] temen
[S] temëN
[N] cf. Mongol temegen
410 [A] 馬・木力
[C] ma 'horse'
[T] mu-li  *
[G] mu-lin (138)
[K] morin
[S] moriN

411 [A] 牛・木力
[C] niu 'ox'
[T] i-ha  *
[G] wei-han (143)
[K] ihan
[M] ihan
[S] *ihaN

412 [A] 羊・木力
[C] yang 'sheep'
[T] ho-ni  *
[G] huo-ni (144)
[K] honi
[M] honin
[S] honiN

413 [A] 大・木力
[C] quan 'dog'
[T] in-da-hu  *
[G] yin-tah-hung (147)
[K] indahun
[M] indahun
[S] yon-huN, *inêhuN

414 [A] 猪・木力
[C] zhu 'pig'
[T] u-gia  *
[G] wuh-li-yen (162)
[K] uliyen
[M] ulgiyan
[S] u6i6iN
[N] in G. 162, 黑 -hei- has been amended to 黒 -li-.

415 [A] 猫・木力
[C] mao 'cat'
[T] ha-çu  *
[M] cf. kesike
[S] cf. kẽkêe, kešike

416 [A] 鼠・木力
[C] shu 'rat'
[T] ʂing-ge-li  *
[G] ʂen-koh (149)
[K] ʂinge
[M] singgeri
[S] bɨŋɛr, bɨŋɛri

417 [A] 麋・木力
[C] lu 'deer'
[T] bu-u  *
[G] puh-ku (146)
[K] bugu
[M] buhü
[S] bohê
[N] cf. Mongol buyu

418 [A] 狍・木力
[C] zhang 'roebuck'
[T] ʂɨ-ø-ha  *
[G] ʂɨ-rh-hah (154)
[K] ʂirha
[M] sirga

419 [A] 狍・木力
[C] pao 'species of roe'
[T] giu
[M] gio 'roe deer'  *giu
420 [A]  兔・呉麻洪
[C]  tu 'hare'
[T]  gu-ma-hung *gu[1]mahun
[G]  ku-lu-ma-hai (150)
[K]  gułmahai
[M]  gułmahun
[S]  Gulu'mahun
[N]  the G. and K. forms may be in the genitive.

421 [A]  鳥・習課
[C]  ji 'chicken, cock'
[T]  ti-ko *tiko
[G]  t'i-huo (161)
[K]  tiko
[M]  coko
[S]  coqoo

422 [A]  羊・牛捏僛
[C]  e 'goose'
[T]  nii-Nie-ha *niunieha
[G]  nen[nun]-nieh-hah (159)
[K]  niyonniyaha
[M]  niôngniyaha
[S]  niun'éniyə

423 [A]  鳥・捏果
[C]  ya 'duck'
[T]  nie-he *niehe
[G]  mieh-hei (160)
[K]  miyhe
[M]  niyhe
[S]  'iixe

424 [A]  猴・摩應
[C]  hou 'monkey'
[T]  monio
[G]  moh-nen[nun] (152)
[M]  monio
[S]  moni

425 [A]  蛇・妹黑
[C]  she 'snake'
[T]  mei-he
[G]  mei-hei (165)
[K]  meihe
[M]  meihe
[S]  me'ixə

426 [A]  豹・發魯兀
[C]  bao 'leopard'
[T]  ši-lu-u *šilu'u
[M]  silun 'lynx'
[N]  cf. Mongol silugšun

427 [A]  蝈・亦迷哈
[C]  chong 'insect'
[T]  i-mi-ha *imihə
[G]  wuh-mieh-hah (166)
[K]  umiyaha
[M]  umiyaha, umiyaha
[S]  imahə; nimahə 'worm'

428 [A]  燕・失别忽
[C]  yan 'swallow'
[T]  ši-bie-hu *šibiehu
[G]  ših-pieh-hung (183)
[K]  šibihun
[M]  sibirgan 'speckled swallow'
[S]  cibin 'swallow'
[N]  cf. civaqšəN 'swallow'
429 [A]  靛，含徽
[C]  que 'small bird'
[T]  se-che [hei]  *seche
[G]  siih-ch’i-hei (158)
[K]  sičihe
[M]  cecike
[S]  cicikée
[N]  the G and K forms are perhaps in the genitive. The transcription seems to be missing a -he; cf. 469

430 [A]  燕，加忽
[C]  ying 'hawk'
[T]  gia-hu
[M]  giyahun
[S]  gishuN

431 [A]  魚，泥木哈
[C]  yu 'fish'
[T]  ni-mu-ha  *nimuha
[G]  li-wah-hah (163)
[K]  liwaha (limaha?)
[M]  nima
[S]  nimâhás
[N]  the character read -wah- by Grube can also be read -mo- or -ma-, which is the basis of Kiyose’s reconstruction.

432 [A]  獅子，阿菲阿
[C]  shizi 'lion'
[T]  a-fi-a  *afi’a
[G]  'a-fei (139)
[K]  afei
[M]  no cognate
[N]  W. Fuchs (1976) suggested that this word might be connected with some form of the name 'Africa'; its derivation, and possible cognates in other languages, however, remains obscure.

433 [A]  麒麟，阿才郎
[C]  qilin 'unicorn'
[T]  a-sa-lang  *arlsalan
[M]  cf. arsalan 'lion'
[N]  it is possible that there is some confusion between this and the previous entry; the fact remains, however, that in the Bureau of Translators' vocabulary, the word for 'lion' is also given as *afi

434 [A]  貂鼠，塞克
[C]  diaoshu 'sable'
[T]  se-ke  *seke
[G]  seh-koh (191)
[K]  seke
[M]  seke

435 [A]  黃鼠，錦羅希
[C]  huangshu 'weasel'
[T]  so-lo-hi  *solohi
[M]  solohi
436 [A] 驴 - 骡黑
[C] lü 'donkey'
[T] e-he
[G] 'oh-hen (141)
[K] eihen
[M] eihen
[S] 'e'ixEN

[C] hei ma 'black horse'
[T] sa-ha-liang-mu-li
[N] 1103-410

437 [A] 黒馬・撒哈良木力
[C] yinshu 'ermine'
[T] u-nie
[N] cf. Mongol ūne 'polecat'

438 [A] 銀鼠・兀捏
[C] fenshu 'mole'
[T] mu-tu-sing-ge-li
[M] muktun
[N] 439-416

439 [A] 矢鼠・木秃勝革力
[C] lozzi 'mule'
[T] lao-sa
[G] lao-sah (142)
[K] losa
[M] losa
[S] losstå
[N] Hauer gives loose as an old form of lose, and lose as an old form of losa

441 [A] 青鼠・兀鲁忽
[C] qingshu 'squirrel'
[T] u-lu-hu
[M] ulhu

[C] huli 'fox'
[T] do-bi
[K] dobi
[M] dobi
[S] diovi
[N] Grube suggested that the order of -li- and -pih- may have been inverted, and suggested the cognate M. dobiri 'an animal that resembles a fox that can climb trees'

443 [A] 熊 - 勒伏
[C] xiong 'bear'
[T] le-fu
[G] leh-fu (145)
[K] lefu
[M] lefu
[S] lefstå

444 [A] 领馬・阿塔木力
[C] shan ma 'gelding'
[T] a-ta-mu-li
[G] 'a-tah mu-lin (168)
[K] akda morin
[M] akta morin
[S] 'aqete morin
[N] 444-410
445 [A] 騏馬・溝木力
[C] luo ma 'mule'
[T] geu-mu-li *geu mori
[M] geo (morin) 'mare'
[N] note the difference in meaning between the C and J words

446 [A] 驢馬・阿臁剌木力
[C] er ma 'stallion'
[T] a-fa-la-mu-li *a'ara muri
[G] 'a-či-rh mu-lin (170)
[K] a)jir morin
[M] ajirgan/ajirhan 'a male horse, donkey, camel or dog' (Norman)
[S] 'ajir'maN, 'ajir'maN
[N] on the basis of the M/S forms, perhaps one could reconstruct *ajar[h]a

447 [A] 野猪・艾答
[C] ye zu 'wild boar'
[T] ai-da *aida
[M] aidahan

448 [A] 赤馬・著見木力
[C] chi ma 'reddish horse'
[T] je-r-de-mu-li *jerde muri
[M] jerde 'sorrel horse'
[N] 448-410

449 [A] 馬駒・丸見哈
[C] ma ju 'foal'
[T] u-r-ha *urha/ulha
[M] cf. unahan 'colt. foal'
[N] Franke (1982) suggests ulha' livestock, domestic animal'

450 [A] 猫猪・塔麻兀(甲)
[C] zong zhu 'boar'
[M] tanman 'castrated swine, hog' (Norman)
[N] the Chinese term is a rare one, now a dialect term meaning 'boar'. The -gia is missing from the Awanokuni text, but is in the Seikadō text 450-414

451 [A] 白馬・尚加未力
[C] bai ma 'white horse'
[T] shang-gia-mu-li *shanggia muri
[M] 1102-410

452 [A] 天馬・哈魯
[C] tian e 'swan'
[T] ha-lu *garu
[M] hah-rh-wen (185)
[K] garun

453 [A] 黄牛・素羊未哈
[C] huang niu 'yellow ox'
[T] su-yang-i-ha *suyan iha
[M] 1101-411

454 [A] 鳥鳥・厦
[C] lusi 'egret'
[T] $a *$a
[M] suwan
[K] su-an (181)
[N] suwan
455 [A] 豚猪・墨黑兀甲
[C] tun zuh 'small pig'
[T] me-he-u-glia
[M] mehe "a spayed sow'
mehejen 'a sow'
mehele jui 'piglet'
mehen 'a sow that has not yet farrowed'
(Norman). mehe is glossed 'a spayed cow', an obvious misprint
455-414

456 [A] 鹤鶤・哈撒哈
[C] luci 'cormorant'
[T] ha-sa-ha
[M] gōwasihya 'eastern egret'

457 [A] 仙鹤・不勒黑
[C] xianhao 'crane'
[T] bu-le-he
[G] puh-leh-hei (182)
[K] bulehei
[M] buluhen
[S] buluxu
[N] the G. and K. forms may be in the genitive

458 [A] 雞鳴・替課忽藍必
[C] ji ti 'the cock crows'
[T] ti-ko-hu-lan-bi
[M] hula- "to cry out loud'
[S] hulamē
[N] 458-421-mbi

459 [A] 海鷹・矢木課
[C] haiqing 'gerfalcon'
[T] 8i-mu-ko
[G] 8en-k'o-an (187)
[K] 8inkoan
[M] cf. songkon

460 [A] 青庄・機廻
[C] qingzhuang 'heron'
[T] wa-8a
[M] cf. wakan 'night heron'
[W] wasiha 'claw, talon'
[N] perhaps -8a is a mistake

461 [A] 慈鶴・撤此哈
[C] xiqiao 'magpie'
[T] sa-tse-ha
[M] saksaha
[N] perhaps the -tse- represents a form -ks-

462 [A] 翔鶴・阿林忽帖
[C] banjiu 'dove'
[T] a-lin-hu-tie
[N] 130-484

463 [A] 志鶴・未佳
[C] zhiguan 'stork'
[T] wei-ju
[M] weijun
464 [A] 鴞 - 鴞
[C] yagu 'turtle-dove'
[T] hui-ho-lo *huiholo
[G] hooi-huo-lo (184)
[K] guwiholo
[M] no cognate. Franke (1982) suggests kokoli 'the name of a small bird that resembles the woodstock' (Norman)

465 [A] 鷃 - 鷃
[C] anchun 'quail'
[T] mu- 
[M] mušu *mušu

466 [A] 龜 - 艾丸麻
[C] gui 'tortoise'
[T] ai-u-ma *ai'uma
[G] 'a-yu-ma (164)
[K] aihuma
[M] aihuma
[S] 'a'ihumë

467 [A] 鳥鴿 - 哈哈
[C] wuya 'crow'
[T] ha-ha *gaha
[G] hah-hah (157)
[K] gaha
[M] gaha
[S] Gahë

468 [A] 鶴 - 蒏勒
[C] yaoying 'kite'
[T] fi- 
[M] hiyebele 'black-eared kite'; fiyelen 'yellow-beaked young birds'

469 [A] 黃雀 - 鶴里
[C] huang que 'golden oriole'
[T] gui-li-se-če-he *guili sêhe
[M] gulin cecike
[S] 469-429

470 [A] 蝦餎 - 餎出黑
[C] pangxie 'crab'
[T] i-ču-he *içuhe
[M] no cognate

471 [A] 蟻蛾 - 介黑
[C] luoyi 'ant'
[T] i-r-hue *irhue
[M] yerhuwe
[S] yurë'imahë

472 [A] 蜘蛛 - 黑名
[C] zhizhu 'spider'
[T] he-ming *he[1]min
[M] helmhehen
[S] xemëxen
[N] the Seikadô text has 哆-go for the second syllable, but this is an obviously miss-written character; the Awanokuni text is correct

473 [A] 虱 - 鶿黑
[C] shi 'louse'
[T] ti-he *tihe
[M] cihë
[S] cixee
474 [A] 蝴蝶
[C] hudie 'butterfly'
[T] ge-po
[M] cf. gefehe
[N] another example of
a possible remnant
of [g] in Jin
Jurchen, if the
transcription is
correct

475 [A] 蝈尸
[C] wenchong 'mosquito'
[T] ha-r-ma
[M] galman
[S] Galiemên

476 [A] 蝙蝠
[C] cangying 'fly'
[T] de-r-hue
[M] derhuwe
[S] durewe, duruvu

477 [A] 角
[C] jiao 'horn'
[T] wei-he
[G] wuh-ye-hei (602)
[K] uyehe
[M] weihe, uihe
[S] viixe

478 [A] 蹄
[C] ti 'hoof'
[T] fa-ta
[M] fatha
[S] fatêhe, fatêqê

479 [A] 得
[C] zong 'mane'
[T] de-li
[M] delun
[S] delên, duluN

480 [A] 尾
[C] wei 'tail'
[T] u-če
[M] uncehen
[S] 'uNCixên, 'uNCiuixiûN, 'iuNCiuixiûN

481 [A] 毛
[C] mao 'hair'
[T] fun-he
[K] funirheî
[M] funiyèhe
[S] fenixê
[N] the G. and K. forms may
be in the genitive

482 [A] 蝈蛑
[C] qingting 'dragonfly'
[T] fo-lo-gu
[M] no cognate

483 [A] 蟋蟀
[C] cuzhi 'cricket'
[T] gu-lu-jî
[M] gurjen

484 [A] 鸽子
[C] gezi 'pigeon'
[T] hu-tie
[M] kuweîhe
[S] gucixēe
485 [A] 劃掛，不卸力剝其呪
[C] long gua 'whirlwind'
[T] mu-du-ri-la-ki-ha
[N] the Chinese expression literally means 'dragon hangs [down]', 'the dragon has descended' etc. For J. *laki, cf. M. lakiya- 'to hang'. Franke (1982) points out that long gua is a literary allusion to an atmospheric phenomenon which describes thunderstorm cloud formations or a whirlwind. The source is the Bishu luhua by Ye Mengde of the Song.

486 [A] 母象．額連勃速發
[C] mu-xiang 'female elephant'
[T] e-mi-le-su-fa
[M] cf. emile 'the female of birds'
[N] 486-408

487 [A] 虎嘯．塔思哈忽必
[C] hu xiao 'the tiger roars'
[T] ta-s-ha-hu-lan-bi
[N] 407-458

488 [A] 龍鱗木，木都力木克過提必
[C] long xi shui 'watersprout'
[T] mu-du-ri-mu-ke-go-ti-bi
[N] the Chinese lit. means 'the dragon plays with water'. Franke (1982) also points out that this must be another type of atmospheric phenomenon, such as a watersprout. Cf. M. go-ti- (def. 7) 'to appear, to come out (of a rainbow)' (Norman)

489 [A] 公象．阿遜勒速發
[C] gongxiang 'male elephant'
[T] a-mi-la-su-fa
[M] a-mila 'the male of fowl'
[N] as in the case of a-mil, in Manchu this word seems to be restricted to birds. Either in Jurchen its use was broader, or this is a mistaken usage

490 [A] 戰馬．鎖力剝木力
[C] zhan ma 'warhorse'
[T] so-li-la-mu-ri
[M] cf. so-li-tu-man
[N] (455,484) 'to fight' cf. sori- 'to kick (of horses); to paw the ground, to jump around'; cf. also sorin den 'running with the chest high (of horses)'
[N] 490-ra-410

491 [A] 虎咬．塔思哈翁必
[C] hu yao 'tiger bites'
[T] ta-s-ha-u-ung-bi
[N] 407-1055-mbi

492 [A] 耕牛．九矢塔力勒亦哈
[C] gengniu 'ploughing ox'
[T] u-si-ta-li-le-i-ha
[M] tari- 'to till, to plough'
[S] tiari-mê
[N] 141-re-411
銀鶴・扎圖卡內

yinhe ma 'horse with silver coloured hair'

kung-go-li-mu-1i *kunggori muri

konggoro morin 'Isabella coloured; an Isabella horse'

the character transcribed here -go- should have been read -gue-, in which case we would have *konggueri for this word.

紅沙馬・伏良博羅木力

hongsha ma 'horse with red and sand-coloured hair'

fu-liang-bo-lo-mu-1i *ful[g]ian boro mori

boro 'grey'
burulu 'a horse having mixed red and white hair'

1100-494-410

風狗・額都勒黑因答忽

feng gou 'mad dog'

e-du-le-he-in-da-hu *edule-he indahu

cf. comments under 710 710-413

馬嘶・木力忽篠必

ma si 'the horse neighs'

mu-li-hu-lan-bi *muri hula-mbi

410-458-mbi

小狗・捏哈

xiao gou 'small dog'

nie-ha *nieha

niyahan

小犢・阿沙迷活

xiao zhu 'small pig'

a-8a-mi-ho *a[s]h[a] miho

mihan
mihaN
1154-498

螢火虫・珠深遲

yinghuochong 'glow-worm'

ju-8in-po(?) *jušimo?

juciba 'firefly'

黃羊・阿哈鄂鄂派

jieyang 'wether'

a-ta-la-ho-ni *a[k]tala honi

aktala- 'to castrate'

500-412

黃羊・著力

huang yang 'Mongolian gazelle'

je-li *jeri

jeren

cf. Mongol jegere

玳瑁貓・素羊亦喇哈出

daimei mao 'tortoise-shell [colour] cat'

su-yang-i-la-ha-çu *suyan ii[h]la haçu/kaçu

1101-346-415

金錢豹・牙兒哈

jinqian bao 'leopard'

ya-r-ha *yarha

ya-la-h (148)
yarha
yarêhe
504 [A] 绿毛龟・念加分黑艾乌麻
[C] lūmao gui 'green-haired tortoise'
[T] nien-gia-fun-he-ai-u-ma *niengia funhe
[M] 1099-481-466

505 [A] 黄鹰・素羊加急
[C] huang ying 'yellow hawk'
[T] su-yan-gia-hu *suyan giahu
[M] 1101-340

506 [A] 野猫・兀铷希
[C] ye mao 'wild cat'
[T] u-če-hi *učehi
[M] uahirhi

507 [A] 年鱼・剌哈泥木哈
[C] nian yu 'catfish'
[T] la-ha-ni-mu-ha *laha nimuha
[M] laha
[N] 507-431

508 [A] 麒雕・顚的
[C] diao ying 'falcon'
[T] gu-di *gudi
[M] no cognate. Franke (1982) suggests buksen 'a type of falcon kept in the house'

509 [A] 鳳戸・卓羅布兀
[C] milu 'the tailed deer'
[T] jo-lo-bu-u *jolo bu'u
[M] jolo buhu 'doe, female deer'
[N] 509-417

510 [A] 蝌蚪・额主墨
[C] bianfu 'bat'
[T] e-ju-me
[M] no cognate
[S] ešume

511 [A] 野鸡・兀鲁麻
[C] ye ji 'pheasant'
[T] u-lu-ma *ul[ha]mu
[G] wuh-lu-wuh-ma (188) ulguma
[M] ulhmua
[S] 'olémé, 'oléhumé

512 [A] 斧属・塔忽答
[C] hali 'clam'
[T] ta-hu-da *tahuda
[M] tahura
[N] in the light of the M. form, perhaps -da is a mistake for -la

513 [A] 鲤鱼・充含泥木哈
[C] liyu 'carp'
[T] tu-še-ni-mu-ha *tuse nimuha
[M] no cognate

514 [A] 蜣鼠・僧革
[C] weishu 'hedgehog'
[T] sengge
[M] sengge
[S] seŋe

515 [A] 蝦・希态
[C] xia 'shrimp'
[T] hi-te
[M] no cognate
[S] hite
516 [A] 蜜蜂· 蘇郎
[C] mifeng 'bee'
[T] sui-lang
[M] suilan
[S] suilaa

517 [A] 鴛鴦· 胃牙洪
[C] yuanyang 'mandarin duck'
[T] gu-ya-hung
[G] gu-ya-huh (180)
[K] guyahu
[M] guyahu

518 [A] 象牙· 速發未黑
[C] xiangya 'ivory'
[T] su-fa-wei-he
[G] su-fah wei-hei (582)
[K] sufa weihe
[N] 408-477

519 [A] 肥馬· 塔魯木力
[C] fei ma 'fat horse'
[T] ta-lu-mu-li
[N] 719-410

520 [A] 瘦馬· 姆兒木力
[C] shou ma 'thin horse'
[T] tu-r-ha-mu-li
[N] 709-410

521 [A] 狗咬· 回答勿翁必
[C] gou yao 'the dog bites'
[T] in-da-hu-ung-bi
[N] 413-1045-mbi

522 [A] 獅子猫· 阿非阿哈出
[C] shizi mao 'lion-cat'
[T] a-fi-ha-ču
[N] 432-415

523 [A] 公鶏· 阿迷利野課
[C] gong ji 'cock'
[T] a-mi-la-ti-ko
[N] 489-421

524 [A] 母鶏· 睡迷利野課
[C] mu ji 'hen'
[T] e-mi-le-ti-ko
[N] 486-421
SECTION SIX - BUILDINGS

525 [A] 房・博
[C] fang 'house'
[T] bo *bo
[M] boo
[S] boo

526 [A] 門・九尺
[C] men 'door'
[T] u-zi *u'zi
[M] uce
[S] 'ucii

527 [A] 房簷・博典希木哈
[C] fang yang 'eaves'
[T] bo-shi-mu-ha *bo shi muha
[M] sihin 'eaves (of a house)
     mohon 'end'

528 [A] 瓦房・瓦子博
[C] wa fang 'tiled house'
[T] wa-ze-bo *waze bo
[M] waše 'tile'
     waše boo 'house with
     a tiled roof'
[N] *waše < Chinese
     528-525

529 [A] 草房・幹兒火博
[C] cao fang 'thatched house'
[T] o-i-ho-bo *orho bo
[N] 376-525

530 [A] 馬房・木力博
[C] ma fang 'stable'
[T] mu-li-bo
[N] 410-525

531 [A] 猪圈・九甲火羅
[C] zhu juan 'pigsty'
[T] u-gia-ho-lo *u[i]gia hor[hlo]
[M] horho 'stable'
[S] horéhén
[N] 414-531

532 [A] 牛欄・亦哈火羅
[C] niu lan 'cattle-shed'
[T] i-ha-ho-ro *iha hor[hlo]
[N] 412-532

533 [A] 隘舍・汗尺博
[C] lin she 'nearby hut'
[T] han-či-bo *hanči bo
[M] hanshi 'near'
[T] 533-525

534 [A] 羊欄・賀泥火羅
[C] yanglan 'sheep-pen'
[T] ho-ni-ho-lo *honi hor[hlo]
[N] 412-531

535 [A] 柁・太丸
[C] tuo 'large tie beams'
[T] tai-u *tai'u
[N] cf. 536 below
536 [A] 梁・太伏
[C] liang 'beam [of a house]'  
[T] tai-fu  
[G] t'ai-pen (207)  
[K] taibun  
[M] taibu  
[N] the Seikadō text, here and in the previous five entries, is corrupt, and the present entries are based on the Awanokuni text. Particularly in 535 and 536, however, there still seems to be some corruption or confusion. Perhaps the -fu in this entry should be -wu, which is what we would expect, given the relationship M. intervocalic -h- = J. -w-

537 [A] 榆・棱
[C] chuan 'beam, rafter'  
[T] so  
[M] son  
[S] *so

538 [A] 盈房・博阿滅必
[C] gai fang 'to build a house'  
[T] bo-a-lan-bi  
[M] ara- 'to make, to do'  
[S] 'arémê  
[N] 525-538-mbi

539 [A] 塔・速不案
[C] ta 'pagoda'  
[T] su-bu-an  
[M] subarhan  
[S] suvaréhN

540 [A] 拆房・博額豪必
[C] zhe fang 'demolish a house'  
[T] bo-e-feng-bi  
[M] efule- 'to destroy'  
[N] 525-540-mbi

541 [A] 新房・亦車博
[C] xin fang 'new house'  
[T] i-če-bo  
[N] 192-525

542 [A] 害火・住元
[C] zao huo 'stove, furnace'  
[T] ju-u  
[M] jun  
[S] *ju'U  
[N] juN

543 [A] 煙煽・忽朗
[C] yantong 'chimney'  
[T] hu-lang  
[M] hulan  
[S] *hulan

544 [A] 薄子・放察
[C] baozi 'screen'  
[T] fang-ča  
[N] perhaps this is the same word as entry 608 'flag'. *fanča

545 [A] 忽・發
[C] chuang 'window'  
[T] fa  
[G] fah-'a (209)  
[K] faa  
[M] fa  
[S] faa
546 [A] 改 · 无志
[C] ban 'board'
[T] u-te
[M] undehe

547 [A] 皇殿·乾兊多哈安博
[C] huang dian 'imperial palace'
[T] o-r-do-ha-an-bo
[M] ordo 'palace, court'
[N] 547-653-525

548 [A] 修房·博拿撤必
[C] xiu fang 'repair a house'
[T] bo-da-sa-bi
[M] dasa-
[S] daséme
[N] 525-548-bi

549 [A] 官房不许作践·牌你博元墨哈撤剩
[C] guanfang buxu zuojian
'it is not permitted to run around in official residences'
[T] gua-ni-bo-u-me-ha-sa-la
[M] hasa- 'to hurry, to be in a rush'
[N] guan < Chinese

550 [A] 门房不许烧毁·咒你博元墨得的勒
[C] men chuang buxu shaohui
'it is not permitted to burn doors and windows'
[T] u-či-fa-u-me-de-di-le
[N] 526-545-neg.-1042-re

551 [A] 幾間房·木姜博
[C] jijian fang 'a house with several rooms' or 'how many rooms?'
[T] mu-gian-bo
[M] giyan 'measure word for rooms and buildings'< Chinese
[N] Chinese ji can mean 'several' or 'how many'. In entries 311 and 312, ji is translated as *uhiahu in Jurchen. 'How much' in Manchu is udu; I cannot find a Manchu cognate for either *mu or *uhiahu

552 [A] 禮部衙門·利布哈發
[C] libu yamen 'Board of Rites'
[T] li-bu-ha-fa
[M] hafan 'official, officer'
[S] hafän
[N] li bu < Chinese

553 [A] 兵部衙門·並布哈發
[C] bingbu yamen 'Board of War'
[T] bing-bu-ha-fa
[M] bing bu < Chinese
[N] 553-552

554 [A] 銅龍·品課灼黑
[C] jilong 'chicken cage'
[T] ti-ko-so-lo
[M] Soro
[N] 421-554

555 [A] 燕·納哈
[C] kang 'brick-bed, kang'
[T] na-ha
[M] nahan
[S] nahän 'underfloor heating flue'
### Section Seven - Tools and Utensils

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<td>guan yi 'post-house'</td>
<td>guan i</td>
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<td>557</td>
<td>大門·昆八都哈</td>
<td>da men 'main gate'</td>
<td>*amba duka</td>
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<td>tu-hah[ka] (201)</td>
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<td>duqaa</td>
<td>1153-557</td>
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<td>558</td>
<td>儀門·失得其都哈</td>
<td>yimen 'the middle gate'</td>
<td>*SIDEKI duka</td>
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<td>of a yamen'</td>
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<td></td>
<td></td>
<td>ṣi-de-ki-du-ha</td>
<td>558-557</td>
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<td>cf. siden 'space, interval, interstice'</td>
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<tr>
<td>559</td>
<td>脚門·合八都哈</td>
<td>jiaomen 'side gate'</td>
<td>*DA[1]baki duka</td>
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<td></td>
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<td>da-ba-ki-du-ka</td>
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<td>560</td>
<td>旗·禾刺</td>
<td>zhu 'pillar'</td>
<td>*tura</td>
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<td>tu-la</td>
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<td>turaa 'post'</td>
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<td>561</td>
<td>鍾·中</td>
<td>zhong 'bell'</td>
<td>*jung</td>
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<td>jung</td>
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<td>鼓·痛克</td>
<td>gu 'drum'</td>
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<td>tuNkEn</td>
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<td>563</td>
<td>紙·好沙</td>
<td>zhi 'paper'</td>
<td>*haośa</td>
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<td>hao-śa</td>
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<td>hoośan</td>
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<td>hośiN, ha'uhāN 'paper offerings used in ancestor worship ritual'</td>
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<td>564</td>
<td>墨·伯黑</td>
<td>mo 'ink'</td>
<td>*behe</td>
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<td>be-he</td>
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<td>bexee</td>
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</tbody>
</table>
565 [A] 筆・非
[C] bi 'pen, writing instrument'
[T] fi*fi
[G] fei (224)
[K] fi
[M] fi
[S] fii
[N] J. *fi < Jin. *pi
< Chinese 筆 bi

566 [A] 墨・塞
[C] yan 'ink-slab'
[T] se*se
[G] seh[sai] (225)
[K] se
[N] the Manchu word for 'ink-slab' is yuwan,
< Ch. yan. Franke (1982) suggests J.
*se < Ch. 石 shi 'stone'

567 [A] 竜・得勒
[C] zhuo 'table'
[T] de-le*dere
[G] t'eh-'oh (238)
[K] tere
[M] dere
[S] deré

568 [A] 橙・木郎
[C] deng 'bench'
[T] mu-lang*mulan
[G] muh-lah (239)
[K] mulan
[M] mulan
[N] the second char. in G. 239 is -lah, which Kiyose has amended to -lan on the basis of the Jurchen characters used

569 [A] 碗・莫
[C] wan 'bowl'
[T] mo-lo*mo-ro
[G] moh-lo (246)
[K] moro
[M] moro
[S] morë

570 [A] 碟・非刺
[C] die 'plate'
[T] fi-la*fila
[G] fei-lah (243)
[K] fila
[M] fila
[S] filaa

571 [A] 盆子・急子
[C] penzi 'basin'
[T] fun-ze*funze
[G] fengse
[M] sab[ka]
[N] both J and M forms
< Chinese penzi
In the Seikadô text, this word is written pen instead of penzi

572 [A] 筍・撒ね
[C] zhu 'chopsticks'
[T] sa-ba*sa[b]ka
[M] safëgë
[S] -ba could also be read -pa, but I have opted for -ba on the basis of the M. form

573 [A] 鍋・木徴
[C] guo 'cooking pot'
[T] mu-če*muče
[G] moh-sien (244)
[K] mušen
[M] mucen
[S] mecëN
574 [A] 豺·鳙平
[C] hu 'pot, jug'
[T] tang-ping
[M] tampin
[N] both J and M forms
< Ch. 類族 tampin

575 [A] 鉴·言答
[C] qiang 'spear'
[T] gi-da
[G] kih-tah (234)
[K] gida
[M] gida
[S] gidaa

576 [A] 刀·或矢
[C] dao 'knife'
[T] hue-si
[M] huwesi
[S] kušii

577 [A] 盔·铁叉
[C] kui 'helmet'
[T] sa-ča
[G] sah-č'a (232)
[K] sača
[M] saca

578 [A] 甲·兇矢
[C] jia 'armour'
[T] u-ši
[G] wuh-č'eng-yin (233)
[K] ukčin
[M] uksin
[S] 'uxššini

579 [A] 弓·伯力
[C] gong 'bow' (n)
[T] be-li
[G] poh-li (236)
[K] beri
[M] beri
[S] berii

580 [A] 弓·惊息
[C] jian 'arrow'
[T] nie-lu
[G] ni-lu (237)
[K] niru
[M] niru
[S] niurê, yurê
[N] it would also be possible to recon-
struct *niru, but I have opted for
*niru on the basis of the G and M forms

581 [A] 鏡·墨勒苦
[C] jing 'mirror'
[T] me-le-ku
[G] puh-lung[nung]-k'u (251)
[K] bulunku
[M] buleku
[S] buluNku, bulēku
[N] note the similarity of
the Sibe to those found
in G and K. The character
me- might be a mistake

582 [A] 剪·哈雜
[C] jian 'scissors'
[T] ha-dza
[G] hah-ts1-hah (252)
[K] hajīha
[M] hasaha
[S] hasēhē
[N] perhaps a form
*ha[t]la is possible
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<td>盤・阿力古</td>
<td>pan 'dish'</td>
<td>*aligu</td>
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<td>a-li-gu</td>
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<td>584</td>
<td>瓶・花瓶</td>
<td>ping 'bottle, vase'</td>
<td>*huaping</td>
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<td></td>
<td>hua-ping</td>
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<td>&lt; Ch. 花瓶 huaping</td>
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<td>585</td>
<td>斧・達利</td>
<td>fu 'axe'</td>
<td>*suhe</td>
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<td>suhe</td>
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<td>suxue, suxuu</td>
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<td>锯・伐木</td>
<td>ju 'saw' (n)</td>
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<td>fu-fung</td>
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<td>587</td>
<td>销・元秃</td>
<td>qiao 'shovel'</td>
<td>*u[1]tu</td>
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<td></td>
<td>u-tu</td>
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<td>cf. uldefun 'a large hoe made of wood'</td>
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<td>588</td>
<td>镯・牙舌古</td>
<td>suuo 'lock'</td>
<td>*ya[k]igu</td>
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<td></td>
<td>ya-ksi-gu</td>
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<td></td>
<td>yaksikü 'bolt of a door'</td>
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<td>589</td>
<td>鑰・┤課</td>
<td>yao 'key'</td>
<td>*sonko</td>
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<td></td>
<td>son-ko</td>
<td></td>
<td>no cognate</td>
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<td></td>
<td>Franke (1982) suggests M. su- 'to untie, to unhitch'</td>
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<td>590</td>
<td>線・同谷</td>
<td>xian 'thread'</td>
<td>*tunggu</td>
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<td>tung-gu</td>
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<td>toqê</td>
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<td>591</td>
<td>针・兎墨</td>
<td>zhen 'needle'</td>
<td>*u[1]me</td>
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<td>'unuu</td>
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<td>592</td>
<td>簸子・墨黑墨</td>
<td>bizi 'fine-toothed comb'</td>
<td>*merhe</td>
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<td></td>
<td>me-r-he</td>
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<td>merhe</td>
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<td>merêxe</td>
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<td>梳子・刀的吠</td>
<td>shuzi 'comb'</td>
<td>*idifu</td>
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</table>
594 [A] 増子・得兎希
[C] xizi 'mat'
[T] de-r-hl
[M] derhi
[S] dirixi

595 [A] 木沉頭・替兔吉
[C] zhentou 'pillow'
[T] ti-r-gu
[G] t'i-leh-k'u (550)
[K] tireku
[M] cirku
[S] cunuku, cunuku

596 [A] 桶・忽女
[C] tong 'bucket'
[T] hu-niu
[M] hunio
[S] xuni

597 [A] 扇・伏塞吉
[C] shan 'fan'
[T] fu-se-gu
[G] fuh-seh-gu
[K] fushegu
[M] fusheku

598 [A] 牀鐸・兀渙哈郎
[C] lihua 'plough'
[T] u-p[u][fu]-ha-lang
[M] ofoho 'ploughshare'
[N] halhan 'ploughshare'
the character -fu- could be read -pu-, but I have opted for -fu- on the basis of the Manchu form

599 [A] 马鞭繩・木力牙兔伏
[C] majiangsheng 'bridle'
[T] mu-li-ya-r-fu
[M] yarfun 'a long leather cord attached to the headstall or bridle, tether' (Norman)
[S] muri yarfu

599 [A] 马鞭繩・木力牙兔伏
[C] majiangsheng 'bridle'
[T] mu-li-ya-r-fu
[M] yarfun 'a long leather cord attached to the headstall or bridle, tether' (Norman)
[S] muri yarfu

600 [A] 匙・敷非
[C] chi 'spoon'
[T] sa-fi
[M] saifi

601 [A] 幕・覩兔吉
[C] zhou 'broom'
[T] e-r-gu
[M] eriku
[S] 'irëkš

602 [A] 簪・非冗
[C] bo 'winnowing fan'
[T] fi-u
[M] fiyoo

603 [A] 車・塞者
[C] che 'vehicle'
[T] se-je
[G] seh-če (253)
[K] seje
[M] sejen
[S] sejęN

604 [A] 網・亦勒
[C] wang 'net'
[T] l-le
[M] lle
[S] ile
605 [A] 鈴・洪過
[C] ling 'small bell'
[T] hung-go
[M] honggon
[S] hunggo

606 [A] 繩・伏塔
[C] sheng 'string, rope'
[T] fu-ta
[M] futa
[S] fetaa

607 [A] 煙・兎伏
[C] deng 'stirrup'
[T] tu-fu
[G] t'uh-fu (231)
[K] tufu
[M] tufun

608 [A] 撃・凡察
[C] qi 'flag'
[T] fan-ča
[G] fan-nah-rh (220)
[K] fannar
[M] no cognate. cf. fangse 'pennant'

609 [A] 簸・黑兀志
[C] chan 'saddle-flap'
[T] he-u-te
[G] hei-puh-t'eh (227)
[K] hebte
[M] habta 'the wing of a saddle'

610 [A] 走・忽答刺
[C] qiu 'crupper'
[T] hu-da-la
[G] huh-tih-lah (228)
[K] hudilla
[M] kudargan

611 [A] 梯子・汪
[C] tizi 'ladder'
[T] wangi
[M] wan
[S] vaN

612 [A] 屋・納木其
[C] ti 'drawer'
[T] na-mi-ki
[M] namki

613 [A] 酒鍾・奴勒忽塔
[C] jiuzhong 'wine-cup'
[T] nu-le-hu-ta
[M] hantahan 'cup, mug, glass'
[N] 1007-613

614 [A] 船・的哈
[C] chuan 'boat'
[T] di-ha
[G] tih-hai (254)
[K] dhai
[M] jaha
[N] G. and J. are in the gen. form
615 [A] 板箱, 元箱相子
[C] banxiang 'a chest
    made of boards'
[T] u-te-siang-ze
[M] undehen 'board'
[N] J. *siangze < Ch. xiangzi

616 [A] 腰刀, 雛刀
[C] yaodao 'dagger'
[T] lo-ho
[G] lo-huo (235)
[K] loho
[M] loho
[S] lohê

617 [A] 運刀, 哈克
[C] lian dao 'sickle'
[T] ha-tu
[M] hadufun 'sickle';
    hadu- 'to cut with
    a sickle'

618 [A] 牛車, 亦哈塞爾
[C] niuche 'ox-cart'
[T] i-ha-ne-je
[M] 411-603

619 [A] 鞍坐, 坐伏
[C] anzuo 'saddle-cushion'
[T] sofoo
[M] soforo

620 [A] 帳篷, 察察星
[C] zhàngfang 'tent'
[T] ča-ča-li
[G] čah-č'ah-li (214)
[K] čźili
[M] cacari

621 [A] 橫頭, 哈苦刺
[C] liantou 'bridle'
[T] ha-da-la
[G] t'a-ta (229) (?)
[K] tada (?)
[M] hadala
[S] hadêle, qadêle 'bit
    'of harness')

622 [A] 鞍柱, 木力塞車木
[C] ma'anzí 'saddle (for
    horses)'
[T] mu-li-an-ge-mu
[G] 'en-koh-mai (226)
[K] enggemu
[M] enggemu
[S] *emêgê
[N] 410-622

623 [A] 肚帶, 腰帶
[C] dudai 'girth'
[T] o-lo
[M] olon

624 [A] 馬槽, 木力忽日
[C] macao 'trough (for
    horses)'
[T] mu-li-hu-ži
[M] huju
[S] xujuN
[N] 410-624

625 [A] 鞍子, 遲失哈
[C] bianzi 'whip'
[T] su-ši-ha
[G] su-ši-hkai (230)
[K] sushigai
[M] susiha
[S] sušihaa, šiušihaa, susihaa
[N] the G. and K. forms may
    be in the genitive.
626 [A] 釘・過活
[C] gou 'hook'
[T] go-ho
[M] gohon
[S] Gohē

627 [A] 兔毫筆・嘉麻洪分黑, 非
[C] tuhaoboi 'rabbit's hair brush: a fine writing brush'
[T] gu-ma-hung-fun-he-fi
[M] *gu[1]mahun funhe fi
[N] 420-481-565

628 [A] 金盔・安出千封叉
[C] jin kui 'golden helmet'
[T] an-ku-sa-ca
[M] *ançu saça
[N] 1064-577

629 [A] 朝鐘・斡兒多中
[C] chao zhong 'palace bell'
[T] or-do-jung
[M] *ordo Jung
[N] 547-561

630 [A] 更鼓・經都勤痛克
[C] genggu 'drum for marking each two hour period'
[T] ging-du-le-tung-ke
[M] *ging du-re tungke
[N] 315-810-re-561

631 [A] 酒壺・奴勒麻魯
[C] jiutan 'jug for wine'
[T] nu-le-ma-lu
[M] malu
[S] maile
[N] 1007-631

632 [A] 石籠・крут魯
[C] ciwan 'porcelain bowl'
[T] tu-hu-lu
[M] cf. tomoro
[N] *tuhuru -hu- is possibly a mistake for a char. read -mo-

633 [A] 阴壇・非九刺顧
[C] dengtai 'lampstand'
[T] fi-u-la-gu
[G] cf. fei-pen (247) 'lamp'
[K] fibun
[M] cf. hiyabun 'lantern'
[N] hiyabulaku 'a lantern rack'

634 [A] 割羊盤・賀泥非塔阿力古
[C] geyang pan 'dish for cutting sheep(meat)'
[M] *honi fita aligu 'to cut, to slice'
[N] 412-634-583

635 [A] 彩車・佛羅古
[C] fangche 'spinning wheel'
[T] fo-lo-gu
[M] *forogu forko
[S] forequ 'well pulley'

636 [A] 鞠排・得鬼或博多
[C] yingfu 'chowry, fly whisk'
[T] de-r-hue-do-bu-do
[M] cf. derhuwe bašakū
[N] *derhue bodo Franke (1982) suggests budo- 'to drive animals to a pre-destined place'
[N] 476-636
637 [A] 鱼 网・泥 木 哈 阿 哈
[C] yuwan 'fish net'
[T] ni-mu-ha-a-su *nimuha asu
[M] asu
[S] 'asê
[N] 431-637

638 [A] 弦 弦・苦 略
[C] pipa 'pipa (a musical instrument similar to a lute)'
[T] ku-lu *kuru
[M] cf. hûru 'a mouth-harp made of cows horn and bamboo'
[N] cf. Mongol guiur, guur 'balalaika, guitar'

639 [A] 打 围 网・散 哈 哈亦 勒
[C] da wei wang
[T] sa-ha-da-i-le *sahada ile
[M] cf. sahada- 'to hunt in autumn'
[N] 639-604

640 [A] 胡 琴・其 割 力
[C] huqin 'huqin (a Chinese stringed instrument)'
[T] ki-ja-li *kiyari/kiyali?
[M] no cognate. Manchu for huqin is ongyocon < Mongol ongyoca 'boat'

641 [A] 哩 嘻・布鲁 橙 必
[C] beiluo 'beiluo (a military musical instrument)'
[T] bu-lu-dun-bi *burudu-mbi
[M] burde- 'to blow on a conch, to sound advance or retreat on a conch'

642 [A] 锁 钵・牙 克 希
[C] suona 'suona (a trumpet-like wind instrument)'
[T] ya-r-hi *yachi
[M] no cognate
[N] in the Seikadô text, this word is written ya-hu-hi

643 [A] 厝 不・忽 走 右
[C] yundou 'flat iron'
[T] hu-ši-gu *hušigu
[M] huwešeko

644 [A] 铁 盔・塞勒 撒 又
[C] tie kui 'iron helmet'
[T] se-le-sa-ča *sele sača
[N] 1077-577

645 [A] 皮 甲・速 古 无 目
[C] pi jia 'hide armour'
[T] su-gu-u-sî *sugu u(k)šî
[N] 894-578

646 [A] 金 甲・塞勒 无 又
[C] tie jia 'iron armour'
[T] se-le-u-sî *sele u(k)šî
[N] 1077-578
647 [A]  火箭、他拉鲁
[C]  huo jian 'iron arrow'
[T]  ta-nie-lu
[N]  1012-580

648 [A]  铁锁、塞勒牙失古
[C]  tie suo 'iron lock'
[T]  se-le-ya-ši-gu
[N]  1077-588

649 [A]  铜锁、失力牙失古
[C]  tong suo 'bronze lock'
[T]  ši-li-ya-ši-gu
[N]  1066-588

650 [A]  柱杖、退仗
[C]  zhuuzhang 'walking stick, crutch'
[T]  tui-fu
[M]  teifun
[S]  teifuN

651 [A]  铜鼓、失力痛克
[C]  tong gu 'bronze drum'
[T]  ši-li-tung-ke
[N]  1066-562

652 [A]  雨伞、阿古散
[C]  yusan 'umbrella'
[T]  a-gu-san
[N]  J. san < Chinese

653 [A]  皇帝、哈安
[C]  huangdi 'emperor'
[T]  ha-an
[G]  han-'an-ni (272)
[K]  hagannı
[M]  han
[S]  haaN
[N]  cf. Mongol gayan
the G. and K. forms are in the genitive

654 [A]  官、背勒
[C]  guan 'official'
[T]  bei-le
[G]  pei-leh (277)
[K]  beile
[M]  beile

655 [A]  大人、昂八拉麻
[C]  da ren 'important man'
[T]  ang-ba-nie-ma
[G]  nieh-rh-ma (331)
[K]  niyarma
[M]  nyalma
[S]  nas
[N]  it is difficult to determine whether an -[r]- or an -[l]- (or neither) should be inserted here.
1153-655
弟 "deu

jie "ge-ge

mei "neu-u

sun "omolo

nū "sa-lan-juī

qiōng "ya-da-hung

er "hah-hah-ai (298)

chui-yih (294)

jui "haha 'man, male'

jii

sun 'grandchild'

omolo

sargan jui

deng 'wait'

a-li-su

sargan jui

sahënji

668 [A] 孫・幹葉羅

667 [A] 妹・姉元

666 [A] 姐・華車

665 [A] 弟・豆

669 [A] 女・摺藍遙

670 [A] 父・牙藜洪

671 [A] 兄・哈哈道

672 [A] 醜・歐松

673 [A] 俊・浩着

674 [A] 等・阿刀速

the G. and K. forms are in the genitive
675 [A] 你·失
[C] ni 'you'
[T] *ṣi
[M] si
[S] *ṣi

676 [A] 我·必
[C] wo 'I, me'
[T] bi *bi
[G] cf. mh-ni (853)
[K] mini
[M] bi 'I'
[N] mini 'mine'
[S] bii, mini
[N] the G. and K. forms
[S] are in the genitive

677 [A] 伯父·才散含
[C] bofu 'uncle' (father's
[M] elder brother)
[T] sa-da *sa[k]da
[T] cf. sakda 'old'

678 [A] 伯母·才散含
[C] bomu 'aunt' (wife of
[S] father's elder
[M] brother')
[T] he-he-sa-da *hehe sa[k]da
[M] hehe 'woman, female'
[S] xexë
[N] 678-677

679 [A] 嫡母·丸黑墨
[C] shenmu 'aunt' (wife of
[M] father's younger
[T] brother)
[T] u-he-me *uHEME
[M] uhume

680 [A] 妹·阿熟
[C] sao 'sister-in-law'
[T] a-ze *aže
[M] aṣa 'elder brother's
[S] wife'
[S] 'aše, 'aše

681 [A] 叔父·額含黑
[C] shufu 'uncle' (father's
[M] younger brother)
[T] e-se-he *esehe
[S] eciike

682 [A] 女婿·活的
[C] nuxu 'son-in-law'
[T] ho-di *hodi
[G] huo-lih-woh (289)
[K] hodiyo
[M] hoiho
[S] hocēhuN, hocuhuN

683 [A] 聿母·纳哈出額末黑
[C] jiumu 'aunt' (wife of
[M] mother's brother)
[N] 684-661

684 [A] 母舅·納哈出
[C] mujiu 'uncle' (maternal
[M] uncle)
[T] nakaçu
[M] nakcu
[S] cf. Ligeti, "Anciens
[N] éléments" p. 235
685 [A] 親家·撒都
[C] qinjia 'a relation by marriage'
[T] sa-du *sadu
[G] sah-tu-kai (683)
[K] sadugai
[M] sadun

686 [A] 家人·博亦捏麻
[C] jia ren 'one of the family; a domestic'
[N] 525-ī(gen)-655

687 [A] 小舅·男爵
[C] xiaojiu 'brother-in-law'
[T] meye *meya
[M] meye

688 [A] 卑幼·阿沙
[C] beiyou 'young, small'
[T] a-ša *aš[ha]
[M] asihan
[N] cf. 1154

689 [A] 家長·額熱
[C] jiazhang 'head of the family'
[T] e-že *eže
[G] 'oh-žan-ni (792)
[K] ejenni
[M] ejen
[S] 'ejen
[N] the G. and K. forms are in the genitive.

690 [A] 奴奴·阿可阿令
[C] nubei 'slave'
[T] a-ha
[G] 'a-hah-'ai (338)
[K] aha
[M] aha
[S] 'ahē 'servant'
[N] the G. and K. forms are in the genitive.

691 [A] 老實·圍多
[C] laoshi 'honest'
[T] ton-do
[G] t'uan-to (407)
[K] tondo
[M] tondo
[S] toNdo 'straight, honest'

692 [A] 老人·撒谷捏麻
[C] laoren 'old man'
[T] sa-da-nie-ma
[M] sakda 'old'
[S] saηdδ
[N] 692-655
cf. 677

693 [A] 少人·阿沙捏麻
[C] shaoren 'young man'
[T] a-ša-nie-ma
[N] 1154(688)-655

694 [A] 好人·賓因捏麻
[C] haoren 'good man'
[T] sai-in-nie-ma
[G] sai-yin (696)
[K] sain
[M] sain
[S] 694-655
695 [A]  富人・拜牙捏麻
[C]  fu ren 'rich man'
[G]  poh-yang (pai-yang) (346)
[K]  bayan
[M]  bayan
[S]  ba*IN
[N]  695-655

696 [A]  反人・伙答速捏麻
[C]  fanren 'opponent, rebel'
[M]  fudasi 'recalcitrant, rebellious, obstinate'
[N]  696-655

697 [A]  阿人・穎黑捏麻
[C]  dai ren 'evil man'
[T]  e-he-nie-ma  *ehe nie[1]ma
[G]  'oh-hei-poh nieh-rh-ma (337)
[K]  ehebe niyarma
[M]  ehe niyalma
[S]  'exê 'evil, wicked'
[N]  G. -poh and K. -be are accusative suffixes
  697-655

698 [A]  商人・忽答慶捏麻
[C]  shangren 'merchant'
[M]  hudaša- 'to trade'
[N]  698-655

699 [A]  贡人・忽言高捏麻
[C]  zei ren 'thief'
[T]  hu-lu-ha-nie-ma  *huluhu nie[1]ma
[G]  hu-lah-hai-nieh-rh-ma (336)
[K]  hulahai niyarma
[M]  hulha 'thief'
[S]  hulēhaa
[N]  the G. and K. forms might
  be in the genitive
  699-655

700 [A]  銀匠・猛古發失
[C]  yinjiang 'silversmith'
[T]  meng-gu-fa-ši
[M]  menggu fa[k]ši
[N]  1063-747

701 [A]  恩人・拜力捏麻
[C]  en ren 'benefactor'
[M]  baili 'grace, favour, charm'
[N]  701-655

702 [A]  染匠・亦徹發失
[C]  ranjiang 'dyer'
[T]  i-che-fa-ši  *iče fa[k]ši
[M]  ice-'to dye'
[S]  'icimê
[N]  702-747

703 [A]  銅匠・失力發失
[C]  tongjiang 'bronzesmith'
[T]  ŝi-li-fa-ši  *širi fa[k]ši
[M]  ŝi-li 'fat, thick'
[N]  1066-747

704 [A]  麻子・別鬼
[C]  mazi 'pockmarked person'
[T]  bie-tu  *bietu
[M]  cf. biyataha 'a scar on
  the head, a spot on the
  head where the hair is
  sparse; cf. also fiyatun
  'scar, blemish, spot'

705 [A]  長子・背夜得捏麻
[C]  changzi 'a tall man'
[T]  bei-ye-de-nie-ma  *beye de nie[1]ma
[M]  beiye 'at the back'
[N]  887-31-655
706 [A]  帽匠，麻希刺阿利發失
[C] maojiang 'hat-maker'
[T] ma-hi-la-a-la-fa-si *mahila ara fa[k]ši
[M] ara- 'to make, to do'
[N] 972-706-747

707 [A]  錫匠，托活羅發失
[C] xijiang 'tinsmith'
[T] to-ho-lo-fa-si *toholo fa[k]ši
[N] 1068-747

708 [A]  聾子，都秃
[C] longzi 'deaf person'
[T] du-tu *dutu
[M] dutu
[S] dutu

709 [A]  痾子，禿鬼哈
[C] shouzi 'thin person'
[T] tu-r-ha *turha
[G] t'uh-hah (519)
[K] turha
[M] turga, (old form: turha)

710 [A]  鳳子，額都勒黑
[C] fengzi 'mad person'
[T] e-du-le-he *edule-he
[M] cf. edule- 'to catch cold' < edu 'wind'
[N] cf. 495 'mad dog'
J. *edule-he indahu. It seems that in Jurchen *edule- had the connotation 'to go mad'. The Chinese entry is written with the character 鳳, without rad.

104: perhaps this is some kind of a calque, or perhaps a mistake.

711 [A]  昏子，多
[C] xiazi 'blind person'
[T] do
dog
[S] dohe
[N] is -go missing?

712 [A]  吞子，黒勒
[C] yazi 'dumb person'
[T] he-le *hele
[M] hele
[S] xelé

713 [A]  痪子，玉秃
[C] chizi 'fool, idiot'
[T] yu-tu
[M] yoto

714 [A]  紗哥，僕替阿洪
[C] er ge 'second [eldest] brother'
[T] ja-ti-a-hung
[M] jacin
[S] jiaci
[N] 714-664

715 [A]  大哥，岡八阿洪
[C] da ge 'eldest brother'
[T] ang-ba-a-hung
[N] 1153-664

716 [A]  二姐，僕替事事
[C] er jie 'second [eldest] sister'
[T] ja-ti-ge-ge
[N] 714-666
717 [A] 轻薄・未忽略
[C] qingbao 'thoughtless, frivolous'
[T] wei-hu-ku *wei-hu-ku
[M] weihuken 'light; not serious, frivolous'
[S] cf. ve'ixukЭN 'light; mild (of flavour)'

718 [A] 退慎・迂回
[C] jinshen 'careful'
[T] ya-či *yači
[M] no cognate

719 [A] 肥・塔鲁兀
[C] fei 'fat'
[T] ta-lu-u *taru'u
[G] t'ah-wen (518)
[K] tagun
[M] tarhun
[S] tarēhuN

720 [A] 錬子匠・元木素都勒發時
[C] taozijiang 'maker of belts'
[T] u-mu-su-du-le-fa-Śi *umusu du-re fa[k]Śi
[M] umiyesu 'belt, girdle, sash'
[N] du- 'to beat'

721 [A] 怠・失綱必
[C] chou 'to be sad'
[T] Śi-na-bi *Śina-bi
[G] Šen-nah-lah (375)
[K] Šināla
[M] sinagaša- 'to mourn'
[S] cf. Šin̄ihaN 'mourning'

722 [A] 是・亦故
[C] shi 'yes'
[T] i-nu
[G] yih-na (706)
[K] ina
[M] inu
[S] 'iN 'too, also'

723 [A] 堪・額非必
[C] shua 'to play'
[T] e-fi-bi *efi-bi
[M] efi-
[S] 'ifimē'

724 [A] 起・亦立
[C] qi 'rise'
[T] i-li *ili
[G] yih-lih-pen (424)
[K] ili-bun
[M] ili-
[S] 'itimē, 'ilamē'

725 [A] 遏・rendadah
[C] chi 'late'
[T] gu-i-da-ha *guida-ha
[M] goida- 'to last for a long time, to endure'

726 [A] 子・追
[C] zi 'child'
[T] jui
[G] Čui-yih (294)
[K] juwi
[M] jui
[S] jii
[N] the G. and K. forms may be in the genitive
727 [A] 逃·兀哈哈
[C] tao 'escape'
[T] u-ha-ha
[M] uka-
[S] 'uNqamê, 'uqamê

728 [A] 家奴·博亦速古
[C] jia nu 'a family servant'
[T] bo-i-su-gu
[M] no cognate for *sugu
[N] 525-728

729 [A] 夫妻·額亦額撒刺
[C] fu qi 'husband [and] wife'
[T] e-i-e-sa-la
[G] cf. sah-li-'an (293)
[K] sarigan
[M] eigen 'husband'
[S] sarîחN

730 [A] 爷·馬發
[C] ye 'grandfather'
[T] ma-fa
[M] [t'eh-koh] ma-fah (284)
[K] [tege] mafa
[M] mafa
[S] mafê

731 [A] 木匠·木發失
[C] mujiang 'carpenter'
[T] mo-fa-ši
[N] 352-747

732 [A] 贪人·猛過捏麻
[C] yiren 'barbarian'
[T] meng-go-nie-ma
[G] meng-ku-lu (318)
[K] mongul 'Mongolian'
[M] monggo 'Mongol'
[S] monê
[N] 732-655

733 [A] 通事·痛塞
[C] tongshi 'interpreter'
[T] tung-se
[N] J *tungse < Chinese *tungse

734 [A] 胖子·克魯者黑
[C] pangzi 'fat person'
[T] tu-lu-je-he
[M] tuleje- 'to put on weight, to become portly'

735 [A] 漢人·泥哈捏麻
[C] Hanren 'Chinese'
[T] ni-ha-nie-ma
[M] nikan
[S] 'iqaN
[N] 735-655
736 [A] 顽耍, 娛必”覀非必.

[C] wanshua 'to play'
[T] sui-bi-e-fi-bi  *sui-bi efi-bi
[M] efi- 'to play'
[N] this entry is curious. the expression wanshua is normally written

玩耍 and means 'to play, to sport with, to romp' (Mt.7010.a); in this expression,玩耍 is interchangeable with wan

usually means 'obstinate, wayward, stupid, corrupt, greedy, covetous' (Mt); in Manchur there is a series of words beginning with sui- with this general meaning (cf. Norman pp. 250-251)
The usual meaning of M. sui-mbi is 'to mix' which does not seem to be appropriate here

737 [A] 急性, 哈塔的力

[C] jixing 'quick-tempered'
[T] ha-ta-di-li  *hata dili
[M] hatan 'furious, violent, impetuous'
jili 'anger'

738 [A] 慈善, 那木活

[C] cishan 'kind, charitable, benevolent, good'
[T] no-mu-ho  *nomuho
[G] nen[nun]-muh-huo (340)
[K] nomuho
[M] nomhon
[S] nomēhuN 'well-mannered'

739 [A] 皇帝萬歲・哈安秀墨塞

[C] huangdi wansui 'may the Emperor live for ten thousand years'
[T] ha-an-tu-me-se  *ha' an tume se
[G] cf. t'u-man seh-koh (866)
[K] tuman sege
[M] 653-1129-269

740 [A] 皇帝洪福・哈安誼遂愚蠢力

[C] huangdi hongfu 'Emperor's great happiness'
[T] ha-an-so-mi-hu-tu-li  *ha'an ṣomi huturi
[G] cf. ['an-pan-la]
[K] huh-t'uh-rh (803)
[L] [amban(la)] hutur
[M] huturi 'good luck, good fortune'
[N] 653-153-740

741 [A] 憔傷・艾納必・那魯殊必

[C] chou, xi 'sad, happy'
[T] ši-na-bi  *šina-bi
[K] šen-nah-lah (375)
[M] woh-wen-če-leh (372, 374)
[S]unnala

urgunjere sinagan 'mourning'
urgunje- 'to be happy'

721-741

742 [A] 慷慨・鎮都勒

[C] kangkai 'generous'
[T] jen-du-le  *jendule
[M] no cognate

743 [A] 芒人・那木活捏麻

[C] shan ren 'good man'
[T] no-mu-ho-nie-ma  *nomuho nie[lima]
[M] 738-655
744 [A] 好詐，猾詐制力
[C] jianzha 'crafty, cunning'
[T] e-če-ja-li *če jali
[M] cf. eitere- 'to deceive, to defraud'
jalingga 'cunning'

745 [A] 簡人·大夫按麻
[C] yi ren 'doctor'
[M] daifu
[N] daifu < Chinese 大夫 daifu

746 [A] 不是·斡哈
[C] bu shi 'no, not'
[T] o-ha *oka
[M] cf. akú 'particle of negation; there is not, there are not'; cf. also waka 'sentence particle that negates nominal predicates: is not, are not'

747 [A] 匠人·發矢操麻
[C] jiangren 'artisan'
[M] faksi
[S] faheši, faqesi
[N] 747-655

748 [A] 惡人·過矢操麻
[C] eren 'evil man' (?)
[T] go-su-nie-ma *gosu nien[1]ma
[M] cf. gosi- 'to love, to feel compassion for'
[N] perhaps Chinese 愛 ei is a mistake for 愛 ai

749 [A] 截縫·才風
[C] caifeng 'tailor'
[T] tsai-fung
[N] < Chinese

750 [A] 軟弱·兀魯忽
[C] ruanruo 'weak'
[T] u-[bu]-lu-hu *uluhu/bulu'k
[M] The Awanokū text has 兀 u- for the first character; the Seikadô text has 不 bu- There does not seem to be any cognate in Manchu for either form

751 [A] 陀子·橫都
[C] tuozi 'hunchback'
[T] heng-du
[M] hundu

752 [A] 皮匠·遠古發矢
[C] pijiang 'tanner'
[T] su-gu-fa-ši
[M] 894-747

753 [A] 甲匠·兀失都勒發矢
[C] jiajiang 'armourer'
[N] 578-810-re-747
SECTION NINE - ACTIONS OF PEOPLE

758 [A] 來 4
[C] lai 'come'
[T] diu

759 [A] 去 4
[C] qu 'go'
[T] genie

760 [A] 跪 4
[C] gui 'kneel'
[T] nie-kul

761 [A] 拜 4
[C] bai 'bow' (v)
[T] hengkile
762 [A] 眼制・忽入
[C] jugong 'bow' (v)
[T] hu-žu
[G] huh-žu-lah
[K] hujula
[M] huju-

763 [A] 賞賜・尚固
[C] shang ci 'reward'
[T] səng-si
[N] < Chinese

764 [A] 進貢・志得墨
[C] jin gong 'offer tribute'
[T] te-de-me
[G] t'eh-t'eh-puh-ma (482)
[K] tetebuma
[M] cf. dekdebu- causative
[N] of dekde- 'to rise'
[S] perhaps this word could be reconstructed *te[k]de-

765 [A] 寓宴・八刺必
[C] yun yan 'to feast'
[T] ba-la-bi
[M] cf. bara- 'to mix together'; harabu-to mix, to mingle together
[N] Manchu for 'to feast'
is sarila-. Perhaps ba- here is a mistake

766 [A] 見・阿察
[C] jian 'see'
[T] a-ča
[G] hah-č'ah-pieh (352)
[K] hačabi
[M] aca- 'to meet, to join'
[S] 'acêmê

767 [A] 方物・巴亦兀力
[C] fang wu 'local products'
[T] ba-i-uli
[G] wuh-li-yin (580)
[K] ulin
[M] ba 'place'
[N] ulin 'goods, property, possessions, wealth'
[S] 767-i-767

768 [A] 回・木力
[C] hui 'return'
[T] mu-li
[G] muh-t'ah-pen (378,379)
[K] mutabun
[M] mari- 'to come back, to go back'
[S] marimê

769 [A] 邸・得都
[C] shui 'sleep'
[T] de-du
[G] t'eh-tu-leh (355)
[K] teđure
[M] dedu- 'to lie down'
[S] dudumê

770 [A] 坐・志
[C] zuo 'sit'
[T] te
[G] t'eh-pieh (423)
[K] tebi
[M] te-
[S] temê

771 [A] 笑・因者必
[C] xiao 'laugh'
[T] in-je-bi
[G] yin-če (461)
[K] inje
[M] inje-
[S] 'injêmê, 'injêmê
772 [A] 哭・宋合必
[C] ku 'cry, weep'
[T] sung-gu-bi *sunggu-bi
[G] sang-kuo-lu (460)
[K] sangoru
[M] songgo-
[S] songšēmē

773 [A] 說・恨都
[C] shuo 'speak, talk'
[T] hen-du *hendu
[G] hen-tu-lu (467)
[K] hendurur
[M] hendu-

774 [A] 問・佛你
[C] wen 'ask'
[T] fo-ni *foni
[G] mai-fan-ču =
fan-ču-mai (444)
[K] fanjumai
[M] fonji-
[SD] fiOJiimē

775 [A] 怕・革勤必
[C] pa 'fear'
[T] ge-le-bi *gele-bi
[G] koh-leh-leh (370, 371)
[K] gele
[M] gele-
[S] gelēmē

776 [A] 真意・断的
[C] ting 'listen'
[T] don-dī *dondi
[G] tuan-dī-sun (351, 354)
[K] dondisun
[M] donji-
[S] dioNjimē
[N] Ligeti 'Note préliminaire' suggests *dondi- for the
G. form

777 [A] 敬・充其
[C] jing 'respect'
[T] tu-ki *tuki
[M] tukye-
[S] cf. tiukimē gisurēmē
'to speak respectfully
toward'

778 [A] 和・数矢
[C] he 'harmony'
[T] nu-ši
[G] nu-ših-yin (432)
[K] nūšin
[M] necin 'peaceful, quiet'

779 [A] 到・办失哈
[C] dao 'arrive'
[T] i-ši-ha *iši-ha
[G] yih-ših-mai (380, 381)
[K] išimai
[M] isi-

780 [A] 着・吉力出克
[C] xiu 'shame'
[T] gi-li-ču-ke *giričuke
[G] kih-lu-ču (345)
[K] giruču
[M] girucum 'shame'
[S] girucun, gickē,
gicuku

781 [A] 忙・欒深生
[C] mang 'busy'
[T] eu-šin-bi *euši-mbi
[G] 'oh-wuh-lu (362, 363)
[K] egor
[M] ebes- 'to hurry, to
hasten, to be busy'
782 [A] 愛・背因必
[C] ai 'love'
[T] bei-yin-bi
[G] pei-yee-mei (385)
[K] beyemei
[M] buye-
[S] buyémé, beyémé

783 [A] 睡醒・革忘里
[C] shuixing 'wake up, awake'
[T] ge-te-he
[M] gete-
[S] getémé

784 [A] 惩・伏欣必
[C] nao 'angry, offended'
[T] fu-hin-bi
[G] fei-hi-lah (373, 386)
[K] feshila
[M] fuiyìe- 'to get angry'

785 [A] 討・拜失
[C] tao 'ask for'
[T] bai-shi
[G] poh-sen (415)
[K] baišin
[M] bai-
[S] biámé

786 [A] 醉・索托活
[C] zuì 'drunk, intoxicated'
[T] su-to-ho
[G] so-t'o-huo (445)
[K] sokotoho
[M] sokto
[S] soqetémé, sohétémé, soqetumé

787 [A] 退・木力
[C] tui 'return'
[T] mu-lí
[N] same as 768

788 [A] 走・仗力違
[C] zou 'walk'
[T] fu-li-su
[M] feliye-
[N] -su: imperative form

789 [A] 要・益違
[C] yao 'want'
[T] gai-su
[G] hah-chah-lu (440)
[K] gajaru
[M] gai- 'to take'
[S] Giamé
[N] -su: imperative form

790 [A] 進・蒙深去
[C] jin 'enter'
[T] do-sin-dui
[G] to-sen (413)
[K] dosin
[M] dosi- 'to enter'
[S] döšimé
[M] -dui is an irr. imper. form of di- 'to come';
  cf. M. jio

791 [A] 動・阿成70
[C] dong 'move'
[T] a-čing-gia
[G] 'a-č'ih-tu-lu (447)
[K] ačiduru
[M] acinggiya
792 [A] 住． 塔哈速
Zhu 'live at, reside'
[C] ta-ha-su  *tahasu
[T] cf. te- 'to live'
[M] teme
[S]

793 [A] 使．塔呼哈
Shi 'send'
[C] ta-ku-ha  *taku[ral]-ha
[T] t'ah-k'u-lah-hai (376, 377)
[G] takurahai
[K] [M] takura-
[S] taqurume, taqurume
[N] on the basis of the G, K, M and S forms, perhaps
-ral- should be inserted
into this word

794 [A] 拉．過提
Che 'pull, drag, haul'
[C] go-ti  *goti
[T] go-ci-
[M]

795 [A] 舞．麻矢必
Wu 'dance'
[C] ma-ši-bi  *ma[k]ši-bi
[T] makši-
[M] mahšimši, maqšimš
[S]

796 [A] 成．墨芯黑
Cheng 'to complete'
[C] me-te-he  *mete-he
[M] mute-

797 [A] 偷．忽魯哈
Tou 'steal'
[C] hu-lu-ha  *hulaha
[M] hulha-
[N] cf. 699

798 [A] 得．八哈
De 'get, obtain'
[C] ba-ha  *baha
[T] baha-
[M] bahemë

799 [A] 跳．九合
Mai 'buy'
[C] u-da  *uda
[T] 'ai-wan-tu-mei (417)
[G] aiwandumei
[K] u-da-
[M] 'uncamG GiamM
[S]

800 [A] 跳．伙出
Tiao 'jump'
[C] fu-ču  *fu[k]ču
[T] fekce-
[M] fekumë

801 [A] 分．鄭得徹
Fen 'divide'
[C] deng-de-che  *dendecë
[T] dende-?
[M] deNdémë
[S] cf. 877

802 [A] 搶．都力勒
Qiang 'snatch'
[C] du-li-le  *dure-re
[T] tao-li-mei (457)
[G] daulimei
[K] duri-
[M] diuimë 'to rob'
[S]

803 [A] 借．拄元
Jie 'lend'
[C] jue-u  *jue'u
[T] jwe-
[M] juwen bu-
[S] juNg buMë
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<tbody>
<tr>
<td>804</td>
<td>賣・販察</td>
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<tr>
<td>[C]</td>
<td>mai 'sell'</td>
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<td>[T]</td>
<td>ung-ča</td>
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<td>[M]</td>
<td>unca-</td>
<td>*unča</td>
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<tr>
<td>[S]</td>
<td>'unCamē bumē</td>
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<td>805</td>
<td>與・布</td>
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<tr>
<td>[C]</td>
<td>yu 'give'</td>
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<td>[T]</td>
<td>bu</td>
<td>*bu</td>
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<td>[S]</td>
<td>bumē</td>
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<td>806</td>
<td>還・索答</td>
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<tr>
<td>[C]</td>
<td>huan 'return, give back'</td>
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<td>[T]</td>
<td>tao-da</td>
<td>*taoda</td>
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<td>[M]</td>
<td>toods-</td>
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<td>[S]</td>
<td>todēmē, todomē</td>
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<td>807</td>
<td>看・托哈</td>
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<tr>
<td>[C]</td>
<td>kan 'look at'</td>
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<td>[T]</td>
<td>to-ha</td>
<td>*to-ha</td>
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<tr>
<td>[M]</td>
<td>tuwa-</td>
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<td>[S]</td>
<td>taamē</td>
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<td>808</td>
<td>不要・羞刺誐</td>
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<tr>
<td>[C]</td>
<td>buyao 'do'nt want'</td>
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<tr>
<td>[T]</td>
<td>gai-la-kua</td>
<td>*gai-rakua</td>
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<td>[N]</td>
<td>J. *-rakua</td>
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<td>M. -rakū</td>
<td>cf.</td>
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<td>809</td>
<td>生・伴的哈</td>
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<tr>
<td>[C]</td>
<td>sheng 'be born'</td>
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<tr>
<td>[T]</td>
<td>ban-di-ha</td>
<td>*bandi-ha</td>
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<td>[G]</td>
<td>pan-tih-hai (388)</td>
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<td>[K]</td>
<td>bandhái</td>
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<td>[M]</td>
<td>banji-</td>
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<td>[S]</td>
<td>banjimē, banjēmē</td>
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<tr>
<td>810</td>
<td>打・度</td>
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<tr>
<td>[C]</td>
<td>da 'beat, hit'</td>
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<tr>
<td>[T]</td>
<td>du</td>
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<td>[G]</td>
<td>tu-ku-mei (464)</td>
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<td>[K]</td>
<td>dugumei</td>
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<tr>
<td>[M]</td>
<td>du- (now written tū-)</td>
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<td>811</td>
<td>握・發哈</td>
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<tr>
<td>[C]</td>
<td>zuo-na 'sieve'</td>
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<tr>
<td>[T]</td>
<td>ja-fa-ha</td>
<td>*ja-fa-ha</td>
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<td>[G]</td>
<td>cah-fah-pieh (365)</td>
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<td>[K]</td>
<td>jafabi</td>
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<td>[M]</td>
<td>jafa-</td>
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<td>[S]</td>
<td>jafēmē</td>
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<tr>
<td>812</td>
<td>死・不尺黑</td>
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<tr>
<td>[C]</td>
<td>si 'die'</td>
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<td>[T]</td>
<td>bu-ti-he</td>
<td>*bu-ti-he</td>
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<td>[G]</td>
<td>puh-č'e-hei (389)</td>
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<td>[M]</td>
<td>buce-</td>
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<td>[S]</td>
<td>becēmē</td>
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<tr>
<td>813</td>
<td>情感・亦你替哈</td>
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<tr>
<td>[C]</td>
<td>qingyuan 'willing'</td>
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<td>[T]</td>
<td>i-ni-ti-ha</td>
<td>*ini tiha</td>
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<tr>
<td>[M]</td>
<td>ciha 'willing'</td>
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<tr>
<td>[S]</td>
<td>ini cihai 'under his own strength'</td>
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<td></td>
<td>ciha'i 'at will, freely, as one wishes'</td>
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<td>814</td>
<td>懶・伴忽</td>
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<tr>
<td>[C]</td>
<td>landuo 'lazy'</td>
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<td>[T]</td>
<td>ban-hu</td>
<td>*banhu</td>
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<td>[M]</td>
<td>banuhūn</td>
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<td>[S]</td>
<td>banēhūn</td>
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</tbody>
</table>
酒醒，奴勤遠不快

[C] jiu-xi' 'become sober'
[T] nu-le-su-bu-ha *nure subu-ha
[M] subu-
[S] su-umé
[N] 1007-815

和弦・奴女

[C] he quan 'make harmonious'
[T] nu-shi *nu-shi
[N] cf. 778

跑馬・木力伏發勤

[C] pao ma 'race horses'
[T] mu-li-fu-shi-le *muri fu[k]shi-re
[M] feksi-'gallop'
[N] 410-817-re

厳殺・素力必

[C] sisha 'slaughter one another, in battle; a melee'
[T] su-li-bi *suri-bi
[G] so-li-tu-man (455, 484)
[K] suriduman
[M] cf. soriri- 'to be in disorder, to be confused'; sorindu-'to be in total disarray, to be criss-crossed'

打撃・撤除不令必

[C] dawei 'hunt' (v)
[T] sa-ha-da-bi *sahada-bi
[G] sa-tah-me (481)
[K] sahadei
[M] sahada-
[N] Kiyose points out that the first char. in the J. script version of this word should be read *saha, even though the Ch. transcription is the single char. sa, and has reconstructed the word accordingly

高議・里瓜得

[C] shangyi 'discuss'
[T] he-u-de *he'ude
[M] hebe-

敵撲・道力哈

[C] qiang lu 'to capture'
[T] dao-li-ha *dauri-ha
[M] duri- 'steal, snatch away from'
[S] diuri-mé
[N] cf. 802 *duri-

騷怪・仏悟必

[C] ci 'take leave'
[T] ge-nie-he *gene-he
[N] cf. 759

嗔怪・仏欣必

[C] chenguai 'rebuke'
[T] fu-hin-bi *fuhi-mbi
[N] cf. 784
不賢良・通磨暗譜

[C] bu xianliang 'not virtuous'
[T] tung-me-a-kua
[N] M. for Ch. xianliang is mergen
J. *akua = M. akū
(negative: there is not, there is none)

接・我多

[C] jie 'meet'
[T] o-do
[M] okdo-
[S] ohōdōme, ohōdumē, o'udumē

怒・的力篡破

[C] nu 'anger, angry'
[T] di-li-tu-ti
[M] jili
[S] jili
[N] *tuti cf. 50

驚・過剰活

[C] jing 'frightened'
[T] go-lo-ho
[M] golo-
[S] gelēmē Golēmē 'to be palpitating with fear'

尋・伯因必

[C] xun 'search, look for'
[T] be-in-bi
[M] bai-

送・伴的黑,

[C] song 'send'
[T] ban-di-he
[M] *bandi-he

迎・我多火

[C] ying 'welcome'
[T] o-do-ho
[N] same as 825

無・拜塔誇

[C] wu yong 'useless'
[T] bai-ta-kua
[M] baitakū

催・哈體必

[C] cui 'urge'
[M] ha-ti-bi
[M] *hatoi-bi

喚・素力里哈的哈

[C] huan 'call, summon'
[T] su-li-me-ha-di-ha
[M] *suri-me gadi-ha

suri' 'to cry, shout, scream'
gaji- 'to bring hither'

爭・恨者必

[C] zheng 'struggle'
[T] hen-je-bi
[M] *henje/hele-bi

Franke (1982) suggests cf. M. elje- 'to oppose, to resist, defy'
<table>
<thead>
<tr>
<th>Page</th>
<th>Characters</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>835</td>
<td>勸解・塔伐剌哈</td>
<td>quan jie 'mediate, exhort to peace'</td>
</tr>
<tr>
<td></td>
<td>ta-fu-la-ha</td>
<td>*tafula-ha</td>
</tr>
<tr>
<td></td>
<td>tafula- 'warn, dissuade from, advise against'</td>
<td></td>
</tr>
<tr>
<td>836</td>
<td>不成∞化度剌誅</td>
<td>bu cheng qi 'will not become a useful person'</td>
</tr>
<tr>
<td></td>
<td>hua-sa-la-kua</td>
<td>*huaša-rakua</td>
</tr>
<tr>
<td></td>
<td>húaša- 'increase, develop, grow, thrive, flourish, get on well, prosper, succeed</td>
<td></td>
</tr>
<tr>
<td>837</td>
<td>作揖・常如刺</td>
<td>zuo yi 'bow, salute'</td>
</tr>
<tr>
<td></td>
<td>朹倉-žu-la</td>
<td>*kanšura</td>
</tr>
<tr>
<td></td>
<td>canjura- 'to greet by holding joined hands up at face level and bowing slightly'</td>
<td></td>
</tr>
<tr>
<td>838</td>
<td>答應・大納剌</td>
<td>da-yi 'agree'</td>
</tr>
<tr>
<td></td>
<td>da-na-la</td>
<td>*dana-ra</td>
</tr>
<tr>
<td></td>
<td>no cognate</td>
<td></td>
</tr>
<tr>
<td>839</td>
<td>思量・伏捏占必</td>
<td>siliang 'consider'</td>
</tr>
<tr>
<td></td>
<td>fu-nie-jan-bi</td>
<td>*funieŋa-mbi</td>
</tr>
<tr>
<td></td>
<td>funiyagan 'judgement, reasoning faculty, discernment'</td>
<td></td>
</tr>
<tr>
<td>840</td>
<td>來的・的勒誇</td>
<td>bu lai 'don't come'</td>
</tr>
<tr>
<td></td>
<td>di-le-kua</td>
<td>*di-reku</td>
</tr>
<tr>
<td></td>
<td>758-reku 'neg. imper.'</td>
<td></td>
</tr>
<tr>
<td>841</td>
<td>旱飲・後力冗必</td>
<td>du ji '[stomach] hungry'</td>
</tr>
<tr>
<td></td>
<td>heul-i u-lun-bi</td>
<td>*heuli urombi</td>
</tr>
<tr>
<td></td>
<td>uru- 'hungry'</td>
<td></td>
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<tr>
<td></td>
<td>'urumě, 'urunumě</td>
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<td>893-841</td>
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<tr>
<td>842</td>
<td>眠得・冗三希黑</td>
<td>xiaode 'know, understand'</td>
</tr>
<tr>
<td></td>
<td>u-ši-he</td>
<td>*ulhi-he</td>
</tr>
<tr>
<td></td>
<td>ulhi 'understand'</td>
<td></td>
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<tr>
<td></td>
<td>'uliximě</td>
<td></td>
</tr>
<tr>
<td>843</td>
<td>仔細問・答悠答悠佛你速</td>
<td>zixi wen 'ask in detail'</td>
</tr>
<tr>
<td></td>
<td>da-hu-da-hu-fo-ni-su</td>
<td>*dahu dahu fonzhu</td>
</tr>
<tr>
<td></td>
<td>dahu- 'to do once more, over and over'</td>
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<tr>
<td></td>
<td>843-774-su (imper.)</td>
<td></td>
</tr>
<tr>
<td>844</td>
<td>拿來了・哥的哈</td>
<td>nalai-le 'brought'</td>
</tr>
<tr>
<td></td>
<td>go-di-ha</td>
<td>*go-di-ha</td>
</tr>
<tr>
<td></td>
<td>gaji- 'bring'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>cf. 833 *gadi-844-ha</td>
<td></td>
</tr>
<tr>
<td>845</td>
<td>不知道・撒剌誇</td>
<td>bu zhidao 'don't know'</td>
</tr>
<tr>
<td></td>
<td>sa-la-kua</td>
<td>*sa-rakua</td>
</tr>
<tr>
<td></td>
<td>42-rakua</td>
<td></td>
</tr>
</tbody>
</table>
不要這等，冤冤無塔剌

buyao zhe deng 'do not act like this'

u-me-u-ta-la *ume utala

ume 'verb used for negating imperatives (stands before the imperfect participle)'

utala 'so much (many) as this'

uttu 'thus, like this, so'

'uttu 'in this way'

一起走，額未得俄力速

yiqi zou 'go together'

e-mu-de-fu-li-su *emu-de fuli-su

em'one'

de 'locative particle'

J. *emu-de 'at one = altogether' (?)

fuli-su cf. 201

In both Awanokuni and Seikado texts, the Ch. version reads 'yiqi deng' '一起' ('wait together'), a scribal error probably influenced by 846.

教導，塔提

jiaodao 'teach'

ta-ti *tati

t'ah-t'1-puh-lu (805)

tatiburu

taci 'learn'

tacimê

早起，額鬼得夜

zao qi 'get up early'

er-de-ye *erde ye

erde 'early'

cf. ili 'to get up'

cf. iimê 'to get up'

S. ilamê = M. ili-

夢·托力希

meng 'dream'

to-lihi

t'oh-hing (356)

tolgin

tolgi- 'to dream'

tolgin 'dream'

(old form: tolihi-)

tioloxin, tioloxinêmê

請酒·奴勤奮其

qing jiu 'ask for wine'

nu-le-gai-ki *nure gai-ki

-ki = optative form

1007-789

進馬·木力吐

jin ma 'bring in horses'

mu-li-te-te *muri tete

410-764

cf. form J. *tete-/

*teikite- as distinct from *tede-/ *te[kl]de- in 764, but similar to the G./K. form (cf. K.

*tetebuma)
放心，妹勒欣華

fang xin 'do not worry'
mei-le-hin-da *meile hinda

the M. equivalent is mujilen sinda-; a lit.
translation of the Ch.
fang xin (lit.) 'put
down your heart'. The
J. word for 'heart' is
given in 942 as *mužile,
but in 941 (Ch. zhi xin
'to know one's heart'
as *meile sa-bi. Perhaps
*meile is a contracted
form of *mužile? M.
meiren means 'shoulder'
and does not seem to be
related.

準備：塔暇非阿力遜

zhunbei 'prepare, make
preparations'
ta-hia-fi-a-li-su *tahia-fi ali-su
dagila- 'to prepare,
to get ready'
-fi is the past
participial suffix
ali- 'receive, take'
-su is an irr. imper.
suffix

慢慢走．数哈欣力達

manman zou 'go slowly'
nu-ha-fu-li-su *nuha fuli-su
nu-han (454)
nuhan [M]
nuhan 'at ease, easygoing'
855-201-su
(cf. 847)

朝廷重賞．哈安兀者尚四

chaoting zhong shang
'the court will
reward you well'
ha-an-u-je-sang-si *ha'an uje shangsi
653-67-763

買去不許作步，非力兀墨額黑別發刺

huiqu buxu zuo dai
'when you return you
must not do anything
bad'
mu-li-u-me-e-he *muri uma ehe
ja-fa-la
jafa- 'assume, enter
on, apply oneself to,
take up'
ehe 'evil, wicked' (697)
768-846-697-857

年年進勇，阿捏阿捏得得墨去

niannian jin gong 'bring
in tribute every year'
a-nie-a-nie-de-te-me-diou *anie anie de
tede-me diou
284-284-de[loc.part.]
764-me[gerund]-758[imper.]
今後進好馬來。留于阿木失失力忘得墨西

[jin hou jin hao ma lai]
'from now on bring in good horses'

[e-gi-a-mu-ši-sai mu-li-te-de-me-diur]
*erigami amushi muri tede-me diur

[J. *erigami amushi
= M. ereci amasi
'from here on'

in the Chinese text,

馬 ma 'horse' is written 高 gao 'high';

a scribal error
859-694-410-764-me-758

不許犯邊。兀墨者尤得進進刺

[bu xu fanbian] 'you must not violate the border'

[u-me-je-či-ba-de dao-li-la]
*ume ječi ba-de dauri-ra

*Njebi ba-de is lit. 'in the area of the border'; ba = place;
-de 'loc. suffix'
The Seikadō text here (according to Ishida) has bianfan; the Awo-
nokuni fanbian, which is correct.

不許說話。兀墨吉速勒

[bu xu shuo hua] 'you are not allowed to talk'

[u-me-gi-su-le *ume gisure]
gisure-
gisurēmē

[S] 846-862

不要動身。兀墨背後阿成加刺

[bu yao dong shen] 'you must not move your body'

[u-me-bei-ya-čing-gia-la *ume beye]
ačinggia-ra

[N] 846-887-791-ra

好生行禮。賽哈召羅已哈

[haosheng xing li] 'perform the ceremony well'

[sai-ha-do-lo-da-ha *saika doro daha]
doro 'rite, ritual'
daha 'obey, follow'

[N] 861-864-864
不要奪人財物，元墨捏麻亦力勸勒

bu yao duo ren caiwu
'do not steal other
people's property'

u-me-nie-ma-i


duri-re

846-655-[gen.]-767-802-re

不要往人青。元墨元順托剎

bu yao wang shang kan
'do not look upwards'

u-me-u-sun-to-la

weshihun 'upwards'

846-868-807-ra

不要提頭。元諸元墨甚出

bu yao tai tou
'do not lift your head'

u-ju-u-me-tu-ku-ši *ufu ume tuku-ši
tukiye 'to lift up'

perhaps -ši is a mistake,
one might expect -la;
cf. however Manchu tukiyeshun 'looking up,
facing upwards'

880-846-869

不要咳嗽。元墨伙察

bu yao kesou 'do not cough'

u-me-fu-ča-la

*ume fuča-ra

846-957-ra

不要往人青。元墨元順托剎

不要提頭。元諸元墨甚出

不要咳嗽。元墨伙察

好生往順朝廷，賽著哈安啥啥

haosheng guishun chaoting
'submit properly to
the throne'

sai-kan-ha-an-da-ha *saikan ha'an daha

In the Seikado text,
-kan- is omitted

861-653-864 (cf. 14)
照做 罗布 佛为 卡囧 奸

zhaoji zuo maimai
'do business as before'

fo-i-ge-se-hu-da-ša *fo-i gese hudaša
195-i[gen.]-26-698

今日进番字 额能吉必必矣深必

jirni jin fan zi 'today
officer barbarian
[native] writing'
e-neng-gi-bi-te *enenggi bit[hle]
doešin-bi dobi-mbi
281-1094-790-mbi

叩頭時叩頭 恨其勤失恨其勤

koutou shi koutou 'when
it is time to kowtow,
kowtow'
hen-ki-le-ši-hen-ki-le *hengkile-ši
hengkile

this construction is
presumably based on
suggests that -ši might
be the same as Manchu
-ci, the conditional
gerund suffix
761-874

起來時起來 亦立矢立立

qilai shi qilai 'when it
is time to rise, rise'
i-li-ši-i-li *ili-ši ili

875 [A] 起來時起來 亦立矢立立

876 [A] 鞠躬時鞠躬 忽入失忽入

jugong shi jugong 'when
it is time to bow, bow'

hu-žu-ši-hu-žu hužu-ši hužu
762-874

877 [A] 分散下程 夏承駱得微

fen san xia cheng
'disperse according
to the set procedure'
hia-čeng-de-de-če *hia čeng dendeče
767-801

878 [A] 今日領賞 额能吉尚四阿林必

jirni lingshang 'today
you will be rewarded'
e-neng-gi-šang-si *enenggi šangsi
a-lin-bi alibi-mbi
281-763-878

879 [A] 明日跪迎 额麻哈能吉根其勤

mingri xie en 'tomorrow
you will give thanks
[for the kindnesses
bestowed on you]'
ti-me-ha-neng-gi *timaha nenggi
hen-ki-le hengkile
767-874
SECTION TEN - PARTS OF THE BODY

880 [A] 头，耳，口
[C] tou 'head'
[T] u-ju
[G] wuh-ču (492)
[K] uju
[M] uju
[S] 'uju

881 [A] 眼，牙，耳
[C] mu 'eye'
[T] ya-sa
[G] ya-ši (496)
[K] yaši
[M] yasa
[S] yasē

882 [A] 耳，尚
[C] er 'ear'
[Č] šang
[G] ša-hah (497)
[K] šaa
[M] šan
[S] ša, saN

883 [A] 鼻，手
[C] bi 'nose'
[T] sung-gi
[G] suang-kih (501)
[K] songi
[M] songgiha 'tip of the nose'

884 [A] 口
[C] kou 'mouth'
[T] ang-ha
[G] 'an-hah[ka] (494)
[K] amga
[M] angga
[S] 'anje

885 [A] 舌
[C] she 'tongue'
[T] i-leng-gi
[G] yih-leng-ku (499)
[K] ilengu
[M] ilenggu
[S] 'ilené, 'ilenji

886 [A] 齦，未黑
[C] chi 'teeth'
[T] we-he
[G] we-hei (495)
[K] wehe
[M] wehe
[S] viixé

887 [A] 身，背夜
[C] shen 'body'
[T] bei-ye
[G] pei-ye (490)
[K] beye
[M] beye
[S] be'i

888 [A] 手
[C] shou 'hand'
[T] ha-la
[G] hah[ka]-lah (504)
[M] gala
[S] Galé
889 [A] 腿·伯帖
[C] jiao 'foot'
[T] be-tie
[G] puh-tih-hei (505)
[K] budhe
[M] bethe
[S] betêkê
[N] in view of the G. and M. forms, perhaps a reconstruction *bet[h]ie
or *bet[h]le is possible

890 [A] 凰 Showing... 2
[C] fa 'hair'
[T] fun-he
[N] cf. 481

891 [A] 面·得勒
[C] mian 'face'
[T] de-le
[G] t'eh-'oh (491)
[K] tee
[M] dere
[S] derê

892 [A] 心·捏麻
[C] xin 'heart'
[T] nie-ma
[M] niyaman
[S] niamdN

893 [A] 腹·後力
[C] fu 'stomach'
[T] heu-li
[M] hefeli, hefeliye
[S] kevêlê, xevêlê

894 [A] 皮·遼吉
[C] pi 'skin'
[T] su-gi [=gu]
[G] su-ku (514)
[K] sugu
[M] suku
[S] soqê
[N] the transcription
char. 皮 -gi
must be a mistake for 吉 -gu:
c.f. 645, 752 as well as the G. and M. forms

895 [A] 背·古郎吉
[C] gu 'bone'
[T] gi-lang-gi
[G] kih-po-kih = kih-lang-kih (510)
[K] girangi
[M] giranggi
[S] giranjê
[N] the char. 波 po
in G. 510 should be

896 [A] 腦後·忽答
[C] naohou 'back part of the head'
[T] hu-da
[M] hoto 'cranium'
[S] hotê
318

897 [A] 眼珠、牙撤發哈
[C] yanzhu 'pupil [of the eye]'
[T] ya-sa-fa-ha *yasa faha
[M] yasa faha
[S] yasa fahe

898 [A] 眉毛、發塔
[C] meimao 'eyebrow'
[T] fa-ta *fata
[G] fei-t'ah (500)
[M] faitan
[S] yasefa'idEN

899 [A] 喉、必來
[C] hou 'throat'
[T] bi-la *bilhla
[M] bilha
[S] bilheaa

900 [A] 腮、分尺
[C] sai 'cheek'
[T] fun-ci *funci
[M] fulcin
[S] filici
[N] as in similar cases, it is difficult to
decide between *funci and *fulci

901 [A] 乳、姑谷
[C] ru 'breast'
[T] gu-gu *gugu
[G] huh-hun (541)
[K] huhun
[M] huhun
[S] xuxuN

902 [A] 萬、撤
[C] xu 'whiskers'
[T] sa-[ ]
[M] salu
[S] selle
[N] perhaps -lu is missing from the
transcription

903 [A] 肖、副徹
[C] bei 'back'
[T] fi-ze[-sa]
[G] fei-sah (503)
[K] fisa
[M] fisa
[S] fisaa
[N] 徹 -ze is a scribal error for 撤 -sa

904 [A] 胸、痛革
[C] xiong 'chest'
[T] tung-ge
[G] t'ung-'oh (502)
[K] tung
[M] tungan
[S] tungEN

905 [A] 腮、額冷舌
[C] qi 'navel'
[T] e-leng-gu
[M] uleggu
[S] 'uluulu

906 [A] 口唇、印哈富暮
[C] kouchun 'lips'
[T] ang-ha-fu-mo *angga fumo
[G] fuh-muh (498)
[K] fumu
[M] femen
[S] femEN
907 [A] 腸・腸九寸
[C] xie 'ribs'
[T] e-u-či *e'uči
[M] ebeči
[S] 'efecí

908 [A] 腰・脊髓
[C] yao 'waist'
[T] do-e *do'e
[M] darama, dara
[S] darēma

909 [A] 膝・臁
[C] xi 'knee'
[T] bu-hi *buhi
[M] buhi

910 [A] 肩・胸腺
[C] jian 'shoulder'
[T] mei-re *meire
[M] meiren
[S] miriN

911 [A] 手節・前臂脕
[C] shoujie 'knuckles'
[T] ha-la-jia-la *gala jala
[M] jalan
[S] jalan
[N] 888-911

912 [A] 手指・前臂脕
[C] shouzhi 'finger'
[T] ha-la-sin-mu-hun *gala sinmuñun
[M] sinhuın
[S] sinmuñun
[N] 888-912

913 [A] 腿・膝九寸
[C] tuida 'calf [of the leg]' su-s -ha-heu-li
[T] su-s -ha-heu-li
[M] 916-893
[S] sušu heuli

914 [A] 指甲・足絨
[C] zhijia 'fingernail'
[T] hi-ta-hung *hitahun
[M] hitahun
[S] kiaheN

915 [A] 腳拐・脚跡
[C] jiaoguai 'shin'
[T] be-tie-sai-ha-da *betie saihada
[M] saihaN
[N] 889-915

916 [A] 腿・足絨
[C] tui 'leg'
[T] su-s -ha
[M] suksahua 'thigh'
[S] sušu

917 [A] 肉・肉
[C] rou 'flesh, meat'
[T] ya-li *yali
[M] ya-li (511, 521)
[K] yali
[M] yali
[S] yali

918 [A] 脚跟・脚跡
[C] jiaogen 'heel'
[T] be-tie-gui *betie gui
[M] guye
[N] 889-918
930 [A] 開眼，牙啄內
[C] kai yan 'open the eyes'
[T] ya-sa-nei  *yasa nei
[N] 881-46

931 [A] 洗臉，得勒熬
[C] xi lian 'wash the face'
[T] de-le-au  *dere au
[M] obo 'to wash'
[S] 'ôvêmè, 'ovumè
[N] 891-931

932 [A] 開口，呂哈內
[C] kai kou 'open the mouth'
[T] ang-ha-nei  *angga nei
[N] 884-46

933 [A] 開眼，牙齧倐出
[C] bi yan 'close the eyes'
[T] ya-sa-ni-ču  *yasa nîchu
[M] nicu- 'to close the eyes'
[N] 881-993

934 [A] 洗次口，呂哈失力夏
[C] shu kou 'wash the mouth'
[T] ang-ha-ši-li-hia  *angga šililhia
[M] silgiya- 'to rinse out [the mouth with water]'
[N] 884-934

935 [A] 剛頭，尤住付目
[C] ti tou 'shave the head'
[T] u-ju-fu-ži  *užu fuži
[M] fusí- 'to shave'
[N] 880-935

936 [A] 讚氣，寒帰勤深必
[C] tan qi 'sigh' (v)
[T] se-die-le-šin-bi  *seelieši-mbi
[M] sejile-
[S] sejilemè

937 [A] 涕join，牙尺墨
[C] tifen 'sneeze' (v)
[T] ya-či-me  *yači-me
[M] yacihiya-
[S] yacixiamè

938 [A] 出波，的刺墨長提黑
[C] chu lei 'weep'
[T] di-la-me-tu-ti-he  *dila-me tuti-he
[M] jila- 'to feel pity for'
[N] 938-me-50-he

939 [A] 眼跳，牙齧怕必
[C] yan tiao 'eye twitches'
[T] ya-sa-fu-čun-bi  *yasa fu[k]čun-mbi
[M] fekke- 'to jump'
[S] fekumè
[N] 881-939

940 [A] 豆心，我刺出哈
[C] fei xin 'worry, be distressed'
[T] sui-la-ču-ha  *suilačuka
[M] suilacuka 'painful, distressing'

941 [A] 知心，妹勤造必
[C] zhi xin 'to know one's heart [mind]'
[T] mei-le-sa-bi  *meile sa-bi
[M] 852-42-bi
942 [A] 心宽，不怕我挨
[C] xin kuan 'magnanimous'
[T] mu-ži-le-o-tso *mužile o[n]tso
[G] meh[mai]-žih-lan-[poh] (506)
[K] mejilenbe
[M] mujilen 'heart, mind'
[N] onco 'magnanimous'

943 [A] 心直，不怕我挨
[C] xin zhi 'heart is upright'
[T] mu-ži-le-ton-do *mužile tondo
[N] 942-691

944 [A] 捧手，哈喇剃發
[C] qian shou 'hold the hand'
[T] ha-la-ja-fa *gala ǰafa
[M] jafa- 'to catch hold of'
[S] jafemê
[N] 888-944

945 [A] 又手，哈喇剃癢
[C] cha shou 'join the hands'

946 [A] 根手，哈喇剃癢
[C] pai shou 'clap the hands'
[T] fa-lang-ha-du *falangga du
[M] [galail] falangga
[S] [Gale'i] falepe
[N] 946-810

947 [A] 搔癢，兀廈必
[C] saoyang 'scratch'
[T] u-ša-bi *uša-bi
[M] waša- vašemê, vasêmê

948 [A] 洗澡，歐塞
[C] xizao 'wash, bathe'
[T] eu-se *euse
[M] ebiše-
[S] 'efešemê, 'efesêmê

949 [A] 頭疼，兀住俄必
[C] tou teng 'head ache'
[T] u-ju-ni-men-bi *uju nime-mbi
[N] 880-952

950 [A] 指節，深木洪捕刺
[C] zhijie 'knuckles'
[T] šin-mu-hung-ja-la *šinmuhun ǰala
[N] 912-911

951 [A] 聲的魯阿
[C] sheng 'voice'
[T] di-lu-a *dilu'a
[G] tih-leh-'an (780)
[K] dilgan
[M] jilgan
[S] jilehân

952 [A] 疼，俄必
[C] teng 'painful'
[T] ni-men-bi *nime-mbi
[M] nime-
[S] nimêmê
鼻梁、宋吉采割
biliang 'bridge of
the nose'
sung-gi-tu-la *sunggi tura

鼻孔、宋吉桑哈
bikong 'nostril'
sung-gi-sang-ha *sunggi sangga
saŋé

心焦、木日勤着我心
xinjiao 'distressed'
mu-ži-le-jo-o-bi *mužile jo'o-bi
coh-puh-wen (844)
jobogum
jobo-
jovémé, jovumé 'to
suffer'

頭暈、兀佳墨秃
tou yun 'dizzy, giddy'
u-ju-me-tu *uju me[n]tu
mentuhun 'stupid, silly'
meNtuxuN

咳嗽、伏察必
kesou 'cough' (v)
fu-ča-bi *fuča-bi
fucíhiya-
fèqèsamé

低頭、兀佳的茶
di tou 'lower the head'
ju-di-da*u-ju dida
uju gida- 'to let the
head hang'
880-958

脚指、伯帖深木洪
jiaozhi 'toe'
be-tie-sin-mu-hung *betie šimuhun
889-912

大膽、朱力希印八
da dan 'courageous,'
cheeky'
ši-li-hi-ang-ba *šilihi amba
both Ch. and J.
expressions lit.
mean 'big gall-
bladder'
923-1153

肚疼、後力俺們必
du teng 'stomach ache'
heu-li-ni-men-bi *heuli nime-mbi
893-952-mbi
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<td>*sau</td>
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<td>971</td>
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<td>da mao</td>
<td>'big hat'</td>
<td>bo-lo</td>
<td>*boro</td>
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<tr>
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<td>[C]</td>
<td>da mao</td>
<td>'big hat'</td>
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<td>[M]</td>
<td>boro</td>
<td>*hat worn during summer</td>
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</tbody>
</table>
972 [A] 小帽·麻希勒
[C] xiao mao 'small hat'
[T] ma-hi-la *mahila
[G] ma-hi-lah (547)
[K] mahili
[M] mahala
[S] mahelé

973 [A] 綿衣·若不阿都
[C] mian yi 'wadded clothes'
[T] ku-bu-a-du *kubu adu
[N] 381-962

974 [A] 段·素色
[C] duan 'satin'
[T] su-je *süe
[G] su-che (563)
[K] suje
[M] suje
[S] sujii

975 [A] 布·博素
[C] bu 'cloth'
[T] bo-su *bosu
[G] puh-su (559)
[K] bosu
[M] boso
[S] bosé

976 [A] 英衣·佳勒素阿都
[C] jia yi 'lined clothes'
[T] ju-le-su-a-du *yuresu adu
[M] jursu (etuku) 'padded clothing.
[N] clothing made of two layers'

977 [A] 穿·翁悉
[C] chuan 'wear'
[T] e-tu
[G] 'oh-t'uh-hung (846)
[K] etuhun
[M] etu-
[S] 'utumë

978 [A] 裝袖·得黑勒
[C] dahu 'type of jacket'
[T] de-he-le
[M] dehele 'short jacket without sleeves'

979 [A] 單衣·兀木素阿都
[C] dan yi 'unpadded clothes'
[T] u-mu-su-a-du *umu[r]su adu
[M] emursu etuku
[N] 979-962

980 [A] 皮褔·答忽
[C] pi'ao 'fur-lined coat'
[T] da-hu *dahu
[M] dahû
[N] cf. entry 978 above

981 [A] 汗衫·伏托
[C] hanshan 'shirt'
[T] fu-to *fuikto
[M] fokto

982 [A] 缝衣·阿都阿蓝必
[C] feng yi 'sew clothes'
[T] a-du-a-lan-bi *adu ara-mbi
[N] 962-538
衣钮：纽扣
[C] yi niu 'button'  
[T] to-ho  
[M] tohon  
[S] toheN

衣领：领
[C] tuo yi 'take off clothes'  
[T] a-du-su  
[M] su-  
[S] soomê

搭衣：搭扣
[C] bu yi 'patch clothes'  
[T] a-du-nie-tie-bi  
[M] niyece-  
[S] 'imecimê  
[N] 962-985-bi

被褥：褥
[C] bei ru 'bed quilt'  
[T] di-be-hung-ši-se  
[G] puh-tih-hung = tih-puh-hung (557) ših-ši-h-hei (558)  
[K] dibohun  
[M] jibehun 'bedding quilt'  
[S] jifexuN, jiufuxuN  
šisêzêe, šisêzêe

手巾：手巾
[C] shou jin 'napkin'  
[T] fung-ku  
[M] fungku

紮多話
[C] juan ‘thin silk’  
[T] do-ko  
[M] doko 'lining of a garment'  
[S] doqu 'id.'

草鞋：草鞋
[C] zaoxie 'shoes made of grass'  
[T] o-r-ho-sao  
[N] 376-970

高麗布：高麗布
[C] gaoli bu 'Korean cloth'  
[T] su-lo-o-bo-su  
[H] so-kuo (326)  
[K] sogo/solgo?  
[M] solho  
[S] solêhoo

蟒龍衣：蟒龍衣
[C] manglong yi 'dragon clothes'  
[T] mu-du-li-a-du  
[N] 406-962

陂衫：陂衫
[C] zhan shan 'felt shirt'  
[T] nie-mu-r-e  
[M] cf. nemerku 'raincoat, rainjacket'; nemeren/nemergen 'a raincoat made of reeds'
993 [A] 網巾·望吉兒
[C] wāng jīn 'netting'
[T] wāng-gi-r
[N] J. *wanggir < Ch.

994 [A] 金錦·昂出刺絨
[C] jīn rú 'brocade quilt'
[T] ang-ču-la-ha-ši-se
[N] cf. 1064 *anču 'gold';
cf. also 998 *ančura
998(1064)-986

995 [A] 官帽·掛儒麻希
[C] guān mào 'official's hat'
[T] gua-ni-ma-hi-la
[N] *guan-i mahila
995-1[gen.]-972

996 [A] 束帶·掛儒兀毛素
[C] shūdài 'type of belt worn
by officials'
[T] gua-ni-u-mu-si
[M] umiyesun
[S] nimesuN, niumusuN
[N] 995-1[gen.]-996

997 [A] 細布·納鴉洪博素
[C] xi bù 'fine cloth'
[T] na-r-hung-bo-su
[N] 187-975

998 [A] 織金袍·昂出刺哈華出力
[C] zhi jin pào 'a long
robe embroidered
with gold'
[T] ang-ču-la-ha-ge-ču-li

999 [A] 毯條·刻女絨
[C] zhàn tiao 'felt mattress'
[T] jia-fu-shi-se
[M] jafu 'felt'
[S] jafé 'homespun carpet'
[N] 999-986

1000 [A] 粗布·麻博素
[C] cu bù 'coarse cloth'
[T] ma-bo-su
[G] ma-rh (671)
[K] mar
[M] muwa
[S] maa
[N] 1000-975
SECTION TWELVE - FOOD AND DRINK

1001 [A] 藍・洛
[C] luo 'gauze, gossamer'
[T] lo
[G] lo (562)
[K] lo
[N] *lo < Chinese

1002 [A] 披肩・廈木紗
[C] pei jian 'shawl'
[T] sa-mu-pa
[M] no cognate

1003 [A] 紗・廈
[C] sha 'gauze'
[T] sa
[G] sa (561)
[K] sa
[M] sa
[S] sa

1004 [A] 絨・絨
[C] ling 'damask'
[T] ling-ze
[M] *lingze < Chinese

1005 [A] 麻布・香
[C] ma bu 'hempen fabric'
[T] jo-do
[M] jodon

1006 [A] 胡帽・發工麻布刺
[C] hu mao 'barbarian hat'
[T] fa-tu-ma-hi-la
[M] cf. sadu 'bag, pouch'
[N] 1006-973

1007 [A] 酒・倉
[C] jiu 'wine'
[T] nu-le
[G] nu-lish (520)
[K] nure
[M] nure
[S] nuré

1008 [A] 飯・不答
[C] fan 'uncooked rice'
[T] bu-da
[G] puh-tu-kuai (523)
[K] budgai
[M] buda
[S] bêdaa

1009 [A] 醬・迷達
[C] jiang 'sauce'
[T] mi-su
[G] yih-suh-wen (528)
[K] isgun
[M] misun 'soya sauce'
[S] misuN 'fermented bean paste'
1010 [A]  

**鹽.苦程**  

【C】 yan 'salt'  
【T】 da-tsu  
【G】 tah-puh-sun (527)  
【K】 dabsun  
【M】 dabsun  
【S】 dafesunN  
【N】 in light of the G./K. and M. forms, perhaps the underlying word here is *dabsun, though one might expect *dausun in Jurchen

1011 [A]  

**油.飲猛昔**  

【C】 you 'oil'  
【T】 i-meng-gi  
【G】 yih-men-kih (526)  
【K】 imenzi  
【M】 imenzi, nimengzi  
【S】 nimengzi

1012 [A]  

**火.他**  

【C】 huo 'fire'  
【T】 ta  
【G】 t'oh-wei (21)  
【K】 tuwe  
【M】 tuwa  
【S】 tuaa

1013 [A]  

**柴.考**  

【C】 chai 'firewood'  
【T】 mo  
【N】 cf. 352

1014 [A]  

**鹹.哈先**  

【C】 xian 'salty'  
【T】 ha-tu  
【M】 hatuhun  
【S】 hatêhunN

1015 [A]  

**霑.不祝**  

【C】 zhu 'cook' (v)  
【T】 bu-ju  
【M】 buju-  
【S】 bujumė

1016 [A]  

**酸.珠書**  

【C】 suan 'sour'  
【T】 ju-su  
【M】 jușhun  
【S】 jiușhuxunN

1017 [A]  

**食.著俈**  

【C】 shi 'eat'  
【T】 je-fu  
【G】 če-fuh (535)  
【K】 jefu  
【M】 je-; jefu (imper.)  
【S】 jemė  
【N】 *je-fu is in the imperative form

1018 [A]  

**湯.失勤**  

【C】 tang 'soup; hot water'  
【T】 și-le  
【M】 sile  
【S】 silee

1019 [A]  

**淡.泥唐**  

【C】 dan 'weak [in taste]'  
【T】 mi-ta  
【G】 nih-t'ah-pa (463)  
【K】 nitaba  
【M】 nitan
1020 [A] 甜・麻湯
[C] tang 'sugar'
[T] ma-tang
[M] matan 'a kind of sweet food made from barley: malt candy:

< Ch. 麻糖 matang

1021 [A] 甜・當甘
[C] tian 'sweet'
[T] dang-ču
[M] jancuhun

1022 [A] 中飯・亦能言不答
[C] zhong fan 'noon meal'
[T] i-neng-gi-bu-da
[N] 29-1008

1023 [A] 麵・丸發
[C] mian 'flour, noodles'
[T] u-fa
[G] wuh-fah (531)
[K] ufa
[M] ufa
[S] 'ufaa

1024 [A] 生肉・額述牙力
[C] sheng rou 'raw meat'
[T] e-su-ya-li
[G] wuh-suh-hung (539)
[K] ushun
[M] eshun
[S] 'usèxeN, 'usuxuN
[N] 1024-917

1025 [A] 蜜・希粗
[C] mi 'honey'
[T] hi-tsu
[M] hibsu
[S] kifēsuu
[N] the transcription might represent a Jurchen form *hibsu, but one might expect a form such as *hiusu

1026 [A] 豆腐・奴哈
[C] doufu 'bean-curd'
[T] nu-ha
[M] *nuha

1027 [A] 晚飯・様的不答
[C] wanfan 'evening meal'
[T] yang-di-bu-da
[N] 275-1008

1028 [A] 熟肉・丸勒黑牙力
[C] shu rou 'cooked meat'
[T] u-le-ya-li
[G] wuh-lu-hei (539)
[K] urhe
[M] ure- 'to be well-cooked, to be done [of food]'
[S] 'uruxē yali
[N] 1028-917

1029 [A] 燒酒・阿毆其
[C] shao jiu 'araki'
[T] a-r-ki
[M] arki
[S] 'iariki 'distilled liquor or spirits'
1030 [A] 米糠・伯勒阿勒
[C] mikang 'rice-bran, paddy-chaff'
[T] be-le-a-la *bele ara
[N] 359-405

1031 [A] 要酒・奴勒割發
[C] ba jiu 'raise one's wine-cup [as a sign of respect]'
[T] nu-le-ya fa *nure Yafa
[N] 1007-944

1032 [A] 貪酒・奴勒温木忽
[C] tan jiu 'be greedy for wine'
[T] nu-le-un-mu-hu *nure unmuhu
[M] no cognate
[N] 1007-1032

1033 [A] 飲酒・奴勒丸述
[C] yin jiu 'drink wine'
[T] nu-le-u-mi *nure umi
[N] 1007-1047

1034 [A] 熱酒・哈鲁奴勒
[C] re jiu 'hot (=warm) wine'
[T] ha-lu-nu-le *hal(h)u nure
[N] 276-1007

1035 [A] 冷酒・凈忽鲁奴勒
[C] leng jiu 'cold wine'
[T] sa-hu-lu-nu-le *sa(h)uru nure
[N] 277-1007

1036 [A] 燒火・他得的
[C] shao huo 'light a fire'
[T] ta-de-di
[N] 1012-1042

1037 [A] 滾水・費塞木克
[C] gun shui 'boiling water'
[T] fi-se-mu-ke *fise muke
[M] fuye- 'to boil'
[S] fe'ixë muke
[N] perhaps -se- is a mistake for -he-
    1037-131

1038 [A] 火炭・他牙哈
[C] huo tan 'charcoal'
[T] ya-yha *ta yaha
[M] yaha
[N] 1012-1038

1039 [A] 腥・泥速
[C] xing 'offensive smell, especially of fish or blood'
[N] ni-su *ni[n]su
[M] nincuhun

1040 [A] 斬肉・牙力非塔
[C] ge rou 'cut meat'
[T] ya-li-fi-ta *yalì fita
[M] fai-ta-
[S] fai\ëmë
[N] 917-cf.634

1041 [A] 姿・禜洪
[C] chou 'stinking'
[T] wa-hung
[M] wahun
[S] vahunN
1042 [A] 燒·得的黑
[C] shao 'burn'
[T] de-di-he *dedi-he
[M] dejî
[S] dejimē, dijimē

1043 [A] 乾靜·博羅課
[C] ganjing 'clean'
[T] bol-lo-kî *boloko
[M] bolgo
[S] bolhên, bolshên

1044 [A] 麥穀·哈塔西哈
[C] wochuo 'dirty. good-for-nothing'
[T] ha-ta-çu-ha *hatačuka
[M] hatacuka

1045 [A] 咬·火勒
[C] yao 'bite'
[T] u-le *u-re
[M] cf. 492, 521 *u-mbi 'to bite'

1046 [A] 茶·插
[C] cha 'tea'
[T] ča *ča
[N] < Chinese

1047 [A] 飲·元逆
[C] yin 'drink'
[T] u-mî *umi
[M] omi-
[S] iomimē

1048 [A] 煎·貴仗
[C] jian 'fry'
[T] fi-fu
[M] fuifu- 'cook' (v)

1049 [A] 煮酒·奴勒徵元
[C] dian jiu 'pour a libation of wine'
[M] nu-le-sa-u
[T] cf. subu- 'to slake [one's thirst]'

1050 [A] 向火·他貴勒
[C] xiang huo 'move towards the fire'
[M] ta-fi-le
[T] file- 'to warm oneself by the fire'
[N] 1012-1050

1051 [A] 點火·他泥都
[C] dian huo 'light a fire'
[M] ta-ni-du *ta nîdu
[T] no cognate
[N] 1012-1051

1052 [A] 放火·他興茶必
[C] fang huo 'fire off, set fire to'
[M] ta-hin-da-bi
[T] sinda- 'to fire [a gun]'
[S] seNdamē, sîndamē
cf. 853, where J.
[M] *hinda- also corresponds to
[N] M. sinda-
[N] 1012-cf. 853
1053 [A] 饭飽·不答餃子墨
[C] fan bao 'full [of food]; satiated'
[T] bu-da-e-yu-me
[G] 'oh-pih-leh (537)
[K] ebi- 'to eat one's fill'
[S] 'iiviEmé
[N] 1008-1053

1056 [A] 豆·忽忽
[C] qu 'yeast'
[T] hu-hu
[M] huu hu
[S] xuxuu 'leaven'

1057 [A] 醋·粗
[C] cu 'vinegar'
[T] tsu
[N] < Chinese

1058 [A] 菜蔬·素吉哈尺
[C] cai su 'vegetable food (as opposed to meat)
[T] su-gi-ha-či
[M] hacin 'sort, type'
[N] 353-43

1059 [A] 早飯·替麻里不答
[C] zaofan 'breakfast'
[T] ti-ma-li-bu-da
[N] 272-1008

1060 [A] 火灰·他往冷吉
[C] huo hui 'fire ashes'
[T] ta-fu-leng-qi
[N] 1012-146

1061 [A] 羊肉·蠛泥打力
[C] yangrou 'mutton'
[T] ho-ni-ya-li
[N] 412-917

1062 [A] 鹿肉·布瓦牙力
[C] lurou 'venison'
[T] bu-u-ya-li
[N] 417-917

1063 [A] 驴肉·额吉牙力
[C] ldrou 'donkey meat'
[T] e-he-ya-li
[N] 436-917
SECTION THIRTEEN - JEWELS AND VALUABLES

1064 [A] 金・安出
[C] jin 'gold'
[T] an-ču *anču
[G] 'an-č'uh-wen (568)
[K] ančun
[M] cf. aisin
[S] cf. 'a'isin
[N] Ligeti, "Note préliminaire" p. 225, reconstructs *aiču for G. 568

1065 [A] 銀・猛古
[C] yin 'silver'
[T] meng-gu *menggu
[G] meng-ku-wen (570)
[K] mengun
[M] menggun
[S] menγuN, muγuN

1066 [A] 銅・失力
[C] tong 'bronze'
[T] ši-ⅵ *širi
[G] ših-ⅵ (573)
[K] širi
[M] sirin

1067 [A] 珍珠・泥出
[C] zhenzhu 'pearl'
[T] ni-ču *niču
[G] ning-ⅵ-ⅵ (572)
[K] ninjuhe
[M] nicuhe
1072 [A] 金壺盛·安出白力

[C] jin taizhan 'gold wine-cup with saucer'

[T] an-Ču-tai-lí *anču taili

[M] tailí 'a saucer for a wine cup'

[S] tiali

[N] the Chinese term taizhan does not appear in dictionaries of Modern Chinese. Franke translates it 'Becher mit goldenem (bezv. silbernem) Fuss'; the translation above is based on the definition in Ciyuan (1979 revised ed.) Vol. III p. 2590, which gives as a reference a passage in the Liaoshi.

1073 [A] 金帽頂·安出麻布刺寧谷

[C] jin maoding 'golden knob on a skull-cap'

[T] an-Ču-ma-hi-la-ning-gu *anču mahila ninggu

[M] ninggu 'top of, above, over'

[S] nianu, nianlu, nigu

[N] 1064-972-1073

1074 [A] 金戒指·安出黃非

[C] jin jiezhi 'gold finger-ring'

[T] an-Ču-gui-fi *anču guifi

[M] guifun

[N] 1064-1074

1075 [A] 銀耳墜·猛古迷忽

[C] yin erzhui 'silver earrings'

[T] menggu suihu

[M] suihu 'earrings worn by men'

[N] 1065-1075

1076 [A] 金環兒·安出忽魯

[C] jin huarn 'golden ring'

[T] an-Ču-hu-lu *anču hulu

[G] huhu-lu (548)

[K] hulu

[M] no cognate

[N] 1064-1076

1077 [A] 鐵·塞勒

[C] tie 'iron'

[T] se-le

[G] seh-leh (574)

[K] sele

[M] sele

[S] sele

[N] 1078 [A] 銅錢·只哈

[C] tongqian 'money'

[T] ji-ha

[G] či-hah (262, 575)

[K] jiha

[M] jiha

[N] jihas

1079 [A] 金線·安出同合

[C] jin xian 'golden thread'

[T] an-Ču-tung-gu *anču tunggu

[M] 1064-590

1080 [A] 銀鍾·猛古忽塔

[C] yin zhong 'silver goblet'

[T] meng-gu-hu-ta *menggu hu[n]ta

[N] 1065-613
金盆·安出念子
jin pen 'golden dish'
an-ču-fun-zi  *anču funzi

金鐘·安出忽塔
jin zhong 'golden goblet'
an-ču-hu-ta  *anču hu[n]ta

銀壺蓋·猛古台
yin taizhan 'silver wine-
cup with saucer'
meng-gu-tai-li  *menggu taili

 Jin erzhui 'golden
earrings'
an-ču-sui-hu  *anču suihu

初書·阿兒八
chi shu 'imperial
rescript'
a-r-ba  *arba

聖旨·阿兒哇
sheng zhi 'imperial
decree'
a-r-wa  *arwa

'a-lah-wa-kih (576)
arawagi

the G./K. forms are
followed by the
instr. suffix -gi;
Jin Qicong reconstructs
*alawa. It occurs
fairly often, but
does not seem to
have a cognate in
Manchu. It is quite
possible that this
is a Khitan word.
There is also an
interesting parallel
in the forms *arba
and *arwa, and the
forms given for
'beam', *taibu and
*tai'u (535, 536)
1087 [A] 印信・印羅
[C] yin xin 'official seal'
[T] do-lo
[G] do-lo-wen (577)
[K] doron
[M] doren

1088 [A] 讀書・必志塔替
[C] du shu 'study' (v)
[T] bi-te-ta-ti
[M] tacimé
[S] tacimé
[N] 1094-1088

1089 [A] 名字・革不
[C] mingzi 'name'
[T] ge-bu
[G] koh-puh (742, 780)
[K] gebu
[M] gebu
[S] geve

1090 [A] 文書・必志額
[C] wenshu 'documents'
[T] bi-te-e
[G] pih-t'eh-hei (216)
[K] bitebe
[M] bithe
[S] bitexee
[N] this word usually appears as *bit[h]e'e, cf. 1094

1091 [A] 封記・記得黒
[C] feng ji 'seal' (v)
[T] gi-de-he
[M] gida- 'press down'

1092 [A] 寫字・必志阿刺
[C] xie zi 'write'
[T] bi-te-a-ra
[M] 1094-538

1093 [A] 字録・必志思得黑
[C] zi cuo 'mistake in writing'
[T] bi-te-en-de-he
[M] ende- 'make a mistake'
[N] 1094-1093

1094 [A] 字・必志
[C] zi 'writing'
[T] bi-te
[M] cf. 1090 above
[N] *bit[h]e

1095 [A] 使印・印羅甲必
[C] shi yin 'use a seal'
[T] do-lo-di-gia-bi
[M] cf. gide- (1091)
[N] 1089-1095

1096 [A] 學字・必志阿登必
[C] xue zi 'learn writing'
[T] bi-te-a-lan-bi
[M] cf. 1092
[N] *bit[h]e ara-mbi

1097 [A] 勤合・着活必志
[C] kan he 'official check, official identification card, document'
[T] kanho-bi-te
[N] Ligeti "Deux tablettes" p. 216 has a long note on this word 1097-1094

*bit[h]e ara
*bit[h]e ende-he
*doro digia-bi
*kanho bit[h]e
### SECTION FIFTEEN - COLOURS

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<tr>
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<td>chang qu 'sing'</td>
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<td>u-ču-lo</td>
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<td>hong 'red'</td>
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<td>fu-liaŋ</td>
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<tr>
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<td>huang 'yellow'</td>
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1103 [A] 黑・撒哈良
[C] hei 'black'
[T] sa-ha-liang
[G] sa-hah-liang (620)
[K] sahaliyan
[M] sahaliyan
[S] sahaliN, saheilaN

1104 [A] 綠・不見哈博穠
[C] lü 'green'
[T] bu-r-ha-bo-čo
[M] burga (old form:
   burha) 'willow
   tree'
   boco 'colour'

1105 [A] 綵段・哈尺素者
[C] cai duan 'varicoloured
    satin'
[T] ha-či-su-je
   *hači suje
[N] 43-974

1106 [A] 紫・雷洪
[C] zi 'purple'
[T] nio-hung
   *niohun
[M] cf. niohon 'green'
   (or 'blue', in 'blue
   sky'); niohun 'pea-
   green'
[S] niohun 'dark green'

1107 [A] 表裏・無苦多課
[C] biao li 'outside and
   inside of a garment'
[T] tuku doko
   *tuku doko
[G] t'uh-k'o (544)
   to-k'o (545)
[K] tuko, doko
[M] tuku 'the outside of
   a garment'
   doko 'inside, the lining
   of a garment'

1108 [A] 大紅・昂八伙良
[C] da hong 'crimson [lit:
    'big red']
[T] ang-ba-fu-liang
[N] 1153-1100

[S] samba ful[gl]ian
SECTION SIXTEEN - NUMERALS

1109 [A] 一・零

[C] yi 'one'
[T] e-mu
[G] 'oh-muh (636)
[K] emu
[M] emu
[S] 'eme

1110 [A] 二・一

[C] er 'two'
[T] jue
[G] āv (637)
[K] juwe
[M] juwe
[S] juu

1111 [A] 三・三

[C] san 'three'
[T] i-lang
[G] i-lan (638)
[K] ilan
[M] ilan
[S] 'iiaN

1112 [A] 四・四

[C] si 'four'
[T] dui'ìn
[G] tu-yin (639)
[K] duin
[S] du'IN

[C] wu 'five'
[T] ūn-ja
[G] ūn-čah (640)
[K] ūnja
[M] sunja
[S] suNjaa

1114 [A] 六・六

[C] liu 'six'
[T] ning-gu
[G] ning-ču (641)
[K] ningu
[M] ninggun
[S] niuN, niuN
[N] G. 641 should be ning-ku, as corrected by Kiyose; *ningju means 'sixty'
   (cf. 1123)

1115 [A] 七・七

[C] qi 'seven'
[T] na-da
[G] nah-tan (642)
[K] nadan
[M] nadan
[S] nadēN

1116 [A] 八・八

[C] ba 'eight'
[T] ja-kung
[G] čah-k'ün (643)
[K] jakun
[M] jakun
[S] jaquN
九・九容

[jiu 'nine'

u-yung

wu-hye-wen (644)

uyun

uyun

'uy', 'uyuN

五十・進賽

[wushi 'fifty'

su-sai

suh-sah-yih (658)

susai

susai

susa'i

十・東

[shi 'ten'

juang

čua (645)

juwa

juwan

juaN

liushí 'sixty'

ning-ju

ning-ču (659)

ninju

ninju

'ınju

二十・斡里

[ershi 'twenty'

o-li

wo-lin (655)

orin

orin

'orIn

七・納合住

[qíshí 'seventy'

na-da-ju

nah-tan-ču (660)

nadanju

nadanju

nadeńju

三・谷欠

[sanshi 'thirty'

gu-ši

ku-šen (656)

gušin

gušin

gošiN

八・劉空住

[bāshí 'eighty'

ja-kung-ju

čah-k'un-ču (661)

jakunju

jakunju

jaquNju

四・得希

[síshí 'forty'

dehi

t'eh-hi (657)

tehi

dehi

dixi

九・九容

[jiushí 'ninety'

u-yung-ju

wu-hye-wen-ču (662)

uyunj

uyunj

'uy', 'uyuNju

su-sai

suh-sah-yih (658)

susai

susai

susa'i

liushí 'sixty'

ning-ju

ning-ču (659)

ninju

ninju

'ınju

qíshí 'seventy'

na-da-ju

nah-tan-ču (660)

nadanju

nadanju

nadeńju

bāshí 'eighty'

ja-kung-ju

čah-k'un-ču (661)

jakunju

jakunju

jaquNju

jiushí 'ninety'

u-yung-ju

wu-hye-wen-ču (662)

uyunj

uyunj

'uy', 'uyuNju
1127 [A] 百·額木倘吉

[C] yibai 'one hundred'
[T] e-mu-tang-gu
[G] t'ang-ku (663)
[K] tangu
[M] tanggû
[S] tanê
[N] 1109-1127

1128 [A] 千·額木命吉

[C] yiqian 'one thousand'
[T] e-mu-ming-ha
[G] ming-kan (664)
[K] mingan
[M] minggan
[S] miñaN
[N] 1109-1128

1129 [A] 万·額木秃墨

[C] yiwan 'ten thousand'
[T] e-mu-tu-me
[G] t'u-man (665)
[K] tuman
[M] tumen
[S] tumên, tumuN

1130 [A] 分·額木分

[C] yifen 'one fen [unit of money]
[T] e-mu-fun
[M] fun
[N] < Chinese

1131 [A] 錢·額木只哈

[C] yiqian 'one gian [unit of money]
[T] e-mu-jî-ha
[N] 1109-1078

1132 [A] 两·額木樣

[C] yiliang 'one tael [unit of weight]
[T] e-mu-yang
[G] yang (261)
[K] yan
[M] yaN
[S] < Chinese liang

1133 [A] 百兩·額木倘吉樣

[C] yibai liang 'one hundred taels'
[T] e-mu-tang-gu-yang
[N] 1109-1127-1132

1134 [A] 千兩·額木命呑樣

[C] yiqian liang 'one thousand taels'
[T] e-mu-ming-ha-yang
[N] 1109-1128-1132

1135 [A] 万兩·額木秃墨樣

[C] yiwan liang 'ten thousand taels'
[T] e-mu-tu-me-yang
[N] 1109-1129-1132

1136 [A] 塊·額木發失

[C] yikuai 'one piece'
[T] e-mu-fa[r]i
[M] farsi
[S] far[i]i
[N] 1109-1136

1137 [A] 片·額木珠芯

[C] yipian 'one slice'
[T] e-mu-jú-te
[M] no cognate
[N] 1109-1137
1138 [A] 一對樹木珠勒
[C] yidui 'one pair'
[T] e-mu-ju-le
[M] juru
[S] juru
[N] 1109-1138

1139 [A] 五十兩 迴賽様
[C] wushi liang 'fifty tael's'
[T] su-sai-yang
[N] 1122-1132

1140 [A] 二錢 擇只哈
[C] er qian 'two qian'
[T] jue-ji-ha
[N] 1110-1078

1141 [A] 三兩 亦郎様
[C] san liang 'three tael's'
[T] i-lang-yang
[N] 1111-1132

1142 [A] 東-受溫敘勒革
[C] dong 'east'
[T] $eu-un-tu-tie-ge
[M] ergi 'side'
[N] the J. expression literally means 'the side where the sun rises'
5-50-re-1142

1143 [A] 西-受溫敘黑勒革
[C] xi 'west'
[T] $eu-un-tu-he-le-ge
[M] sun tuhere ergi
[N] lit. 'the side where the sun sets'
4-49-1142

1144 [A] 南-珠勒革
[C] nan 'south'
[T] ju-le-ge
[M] julergi
[S] juleri

1145 [A] 北-伏希革
[C] bei 'north'
[T] fu-hi-ge
[M] no cognate

SECTION SEVENTEEN - GENERAL
1146 [A]
左・呼速
[C] zuo 'left'
[T] ha-su
[M] hashu
[S] hasēhuu

1147 [A]
右・呼替
[C] you 'right'
[T] i-ti
[M] ici
[S] 'icii

1148 [A]
中・都林八
[C] zhong 'middle'
[T] du-lín-ba
[G] tu-li-lah (610)
[K] dulila
[M] dulimba
[S] dioliNbaa

1149 [A]
前・住勤革
[C] qian 'before, in front of'
[T] ju-le-ge
[M] julergi 'front, south'
[S] tiulērixi

1150 [A]
後・阿末剌
[C] hou 'back, behind'
[T] a-mu-la
[G] 'a-muh-lu-kai (599)
[K] amurgal
[M] amala 'afterwards, later'

1151 [A]
内・朵罗
[C] nei 'in, inside'
[T] do-lo
[G] to-lo (600)
[K] dolo
[M] dolo
[S] dolē, dolu

1152 [A]
外・克鲁革
[C] wai 'outside'
[T] tu-lu-ge
[G] t'uh-li-leh (601)
[K] tulile
[M] tulergi
[S] tiulērixi, tulērixi

1153 [A]
大・昂八
[C] da 'big'
[T] ang-ba
[G] 'an-pan (29)
[K] 'an-pan-lah (668, 724)
[M] amban
[S] amba
[N] 'amē, 'aNbuu
Kiyose points out that the form in G. 668 and 724 is a scribal error

1154 [A]
小・阿沙
[C] xiao 'small'
[T] a-ša
[M] asihan
[S] 'ašihēN, 'ašēhēN

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Younger brother 665

Younger sister 667

Zi (time period) 324
GLOSSARY

Ajia kenkyū 亞細亞研究
Aotun Liangbi 奧陶生物
Aotun Liangbi jianying bei 奧陶生物館
Aotun Liangbi shi 奧陶生物史
Awonokuni bunko 阿波國文庫
Azuma kagami 吾妻鏡
Ba sui er 八咫鬼
Baijiaxing 百禽誌
Baishi celin 白氏策林
Bai ta 北塔
Bei da wang muzhi 北大望慕志
Beiqing 北情
Bianzheng yanjiusuo nianbao 邊政研究所年報
Bing shu 兵書
Bunka 文化
Bu sanshi yiwenzhi 補三史藝文志
Bu Yuanshi yiwenzhi 補元史藝文志
Chōsen gakuhō 朝鮮學報
Chounan 大安
Dading 大定
Da Jin 大金
Da Jin deshengtuo songbei 大金德勝陀僧碑
Da Jin huangdi dutong jinglúe 大金皇弟都統經略部行記
langjun xingjī
Diela 迭剌
Dong bang hak chi 東方學志
Dongbei bowuguan 東北博物館
Dongbei congkan 東北叢刊
Du-er-ji 拔爾吉
Fangshi mopu 東方墨譜
Fang Yulu 東方魯論
Fengtian Mantie tushuguan congkan 本天滿鐵圖書館叢刊
Fuyu 扶餘
Gengo 言語
Gengo kenkyū 言語研究
Gengo shūrokun 言語集録
Getianhougong 故天後宮
Gu taishi mingshi bei 故太師銘石
Guichou 會稽
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Guoxue congkan 國學叢刊
Guoxue jikan 國學季刊
Guoxue shangdui 國學會刊
Guoxue wenku 國學文庫
Ha-da-mie-er-ju 哈答梅兒
Hailong 海龍
Hailong Nüzhen guoshu moya 海龍女真國書摩崖
Hailong-xian zhi 海龍縣志
Hankyōng 咸鏡
Hei bai banyuekan 黑白半月刊
Heilongjiang wenwu congkan 黑龍江文物叢刊
Helong 河龍
Heshenmiao 河神廟
Hetouhulun he 河頭胡論河
Hezhouhaimen 和州海口
Hua-Yi yiyu 華夷譯語
Huangshi nü shu 黃氏女書
Huitung guan 會同館
Jiajunshan 杰淳山
Jiang Taigong shu 建國大學書
Jiayu 建國大學家語
七歳兒
十四行
千字文
慶陵
慶原
去化
曲培護
歷史地理
歷史教育
壬寅
四譯院
靜嘉堂文庫
京師時報
青丘學堂
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史學雜誌
史觀
史記
支那學
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書書
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Xigushan
Xin changzheng
Xingshu
Xing Yuren
Xin Tang shu
Xinya xuebao
Xixia
Xiyin
Xizong
xuande
Xueshe
Yang Bin
Yang Pu
Yangshulinshan
Yangzi
Yantai
Yanzhou shanren sibu gao
Yelü Yanning muzhi
Yi-cho Shil-lok
Yigaidage
Yijing
yiqi
Ying Li bei
Yong-bi-8-ch‘on-ga
Yongningsi
Yoshi taehakkyo sahak hoe
Youdeguan
Zhang Hui
Zhao Yong da jiangjun
tongzhi Xiongzhou
dushi muji
Zhongyang minzu xueyuan xuebao
Zhongyuan yinyin

Zhubu Buxiuhong
Zi shi wei
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ABBREVIATIONS

AOH  Acta Orientalia Academiae Scientiarum Hungaricae
BEFEO  Bulletin de l'Ecole Française d'Extrême Orient
BSOAS  Bulletin of the School of Oriental and African Studies
IIRAN  Izvestiya Imperatorskoj Rossiskoj Akademii Nauk
JA  Journal Asiatique
JRAS  Journal of the Royal Asiatic Society
T'P  T'oung Pao
UAJ  Ural-altaische Jahrbücher
ZVOIRAO  Zapiski Vostočnogo Otdelenija Imperatorskago Russkago Arxeologičeskago Občestva

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APPENDIX:

FACSIMILE OF THE SINO-JURCHEN DICTIONARY

WITHOUT JURCHEN SCRIPT

(AWAKUNI MS.)