studies on the secret history of the mongols

by KUO-YI PAO



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Bloomington, 1965

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by KUO-YI PAO



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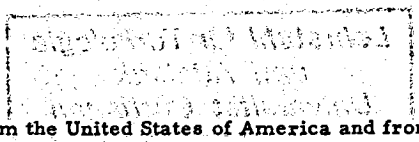
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PREFACE

Although much work has been done on the study of the Secret History, no English translation from the Mongolian original, nor a comparative study of the vocabulary of the work in relation to the various Mongolian dialects has yet appeared.

Consequently, the present writer has attempted to translate the ninth chapter of this work and to make a critical study of the text. He has used the photolithographic edition of Ku Kuang-ch'i's 顧廣圻 twelve chapter manuscript, the so-called 'Ku certified copy', together with the remaining forty-one leaves from the Hung-wu recension, and translated the ninth chapter and made a comparative study. This edition is considered a reliable copy.[1]

The contents of the ninth chapter are, for the most part, the orders issued by Chinggis Khan concerning the awards made to his officials and men, the establishment of the Imperial standard, the appointment of officers and the organization of guards.

First, the Chinese characters representing the Mongolian sounds in the text were transliterated into the Latin alphabet, following the system devised by S. Hattori.[2] Then, the text thus established was compared with the Mongolian reconstruction made by the late P. Pelliot. The present English translation is based upon the comparison of these two romanized reconstructions.

All the words occurring in this particular chapter were arranged in alphabetical order according to Hattori's transliteration. Pelliot's reconstructions and the original Chinese character transcription were then compared with the corresponding forms in the classical written language, the middle Mongolian of the Mukaddimat al-Adab[3] and Houa-yi yi-yü[4], and in the colloquial languages and dialects of today.

This work was originally a thesis submitted in 1961 to the Far Eastern and Russian Institute of the University of Washington, Seattle, Washington, as part of the requirements for a Master of Arts degree. The research for this thesis was made possible through a grant from the Inner Asia Project of the Institute. It was first presented to the Inner Asia Colloquium.

The writer wishes to express his sincere gratitude to the project as well as to the individual members, who offered the writer many valuable suggestions. However, the writer would particularly like to convey his boundless gratitude to his teacher, Professor N. Poppe,

who aroused the writer's interest in this topic and who spent many hours in careful supervision and direction of the work.

He would also like to thank Professor Leon N. Hurvitz for a number of very valuable suggestions and to express his sincere gratitude to Mr. E. Gene Smith for his suggestions on certain points in English style and in reading through the materials.

Finally, the writer is especially indebted to Mr. Hidehiro Okada, Professor Agehananda Bharati and Mr. and Mrs. James E. Bosson for their valuable help in handling the various secondary sources in the Japanese, German, Russian and French languages.

The writer, however, assumes full responsibility for all errors in this study.

University of California, Los Angeles
September, 1965

K. Y. Pao

Notes

1. Hung, W., 'The Transmission of The Book Known as The Secret History of The Mongols', HJAS, XIV 3, 4, 1951, p. 450.

2. Hattori Shirō 服部四郎, Genchō hishi no mōkogo wo arawasu kanji no kenkyū 元朝秘史の蒙古語を表はす漢字の研究, Tokyo, Ryubun Shokyoku (龍文書局), 1940.

3. Poppe, N., Mongol'skii Slovar' Mukaddimat al-Adab, Moskva-Leningrad, Academy of Sciences of U.S.S.R., 1938.

4. Lewicki, M., Le Houa-yi yi-yü de 1389, Wrocław, 1959.

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INTRODUCTION

The Secret History of the Mongols presents a genealogy, in part mythological, together with a chronicle of Chinggis Khan and the first part of the reign of Chinggis' successor, Ögödei Khan.

The Secret History of the Mongols was originally written in Mongolian in the thirteenth century A. D. The exact date of composition is uncertain. However, the final sentence of the 12th chapter shows that the book was completed in July of the 'rat' year; this year has generally been assumed to correspond to the year 1240. Grousset considers it to be 1252. Hung regarded 1264 as the most likely date.[1] Recently, however, Uemura Seiji 植村清二 strongly suggested that the most possible date was 1228 A. D.[2]

Scholars vary considerably in their views in regard to the question of the script used in the original version of the Mongolian text. Palladius (Kafarov), the first European scholar to pay attention to the text, thought that the original version was written in the vertical Uigur-Mongolian script and had been lost. This view was accepted by Haenisch, Pelliot, and Shiratori, and it was supported further by Pelliot's discovery of a manuscript, Lubsan-Dandzan's Altan Tobči, in the library of Ulaan-Baator in the late nineteen-twenties. The manuscript contains large parts of the Secret History in Uigur-Mongolian script and was published in two volumes in Ulaan-Baator in 1938.[3] Another view is held by Kozin, who thinks the original form of the text was the Sino-Mongolian version, a view which Franke likewise regards as a possibility. However, Hattori thinks that the original version was in ḥP'ags-pa script; and Poppe once suggested that an Uigur-Mongol

original, perhaps, was first transcribed into ḥP'ags-pa and, thence, into Sino-Mongolian script.[4]

In regard to the dating of the Chinese transcription and translation of the Mongolian text in Uigur script, Li Wen-t'ien 李文田 thought that the translation was done between 1368 and 1404. Wan Kuang-t'ai 萬廣泰 regarded the transcribed and translated text to have existed before the time of the compilation of the Hua-i i-yü (1382). In the opinion of Naka Michiyo 那珂通世, it was done in 1382. However, in 1911, Kanai Yasuzō 金井保三 challenged Naka's views on the dating of the transcription and translation of the Mongolian text. Kanai thought that the transcription and translation were accomplished long before 1382. Kanai's view was that the Mongolian text in Uigur script was written by T'a-t'a T'ung-a 塔塔統阿, a learned Uigur contemporary of Chinggis-Khan (d. 1227) and Ögödei (d. 1241), and later, the text was translated into Chinese by command of the Emperor Jen-tsung 仁宗 (1312-1320). Wang Kuo-wei 王國維, however, dated it in the second half of the year 1369. In 1934, Professor Ch'en Yüan 陳垣 wrote an interesting paper, in which he set forth the position that the transcription of the Mongolian Yüan-ch'ao pi-shih 元朝祕史 must have been made after the compilation of the Hua-i i-yü. He based this view on the fact that the mnemonic devices of transcription in Yüan-ch'ao pi-shih indicate an improvement in technique, in comparison with the system used in the Hua-i i-yü. According to Professor Ch'en's theory, it would be dated between 1389-1398.[5] However, at any rate, it is safe to date it between 1368 and 1418.[6]

The composite text contains the Mongolian version, the Chinese version and the Chinese gloss. The Mongolian version is written in Chinese transcription: a limited number of Chinese characters are used to represent the phonological system of the Mongolian more or less syllabically. The entire text is thus written in Chinese characters. The gloss, which is interlinear to the Mongolian version, is a word-for-word

rendering of the Mongolian in Chinese. The Chinese version, which has also been published separately and a commentary added, is a continuous text divided into paragraphs with each paragraph following the Mongolian passage of which it is a translation. In actuality, it is an abridged translation. The composite text was preserved in China in various manuscript copies and prints.[7] Ultimately, it is derived from two separate originals: the manuscript encyclopedia Yung-lo-ta-tien 永樂大典 (1403-1408), now lost, and an early Hung-wu printed edition 洪武本. This edition, probably, is taken from the same original version, of which 41 leaves have been preserved. The difference between the two editions is that the Yung-lo-ta-tien version is divided into 15 chapters, while the Hung-wu edition has twelve (ten plus two, a supplementary).[8]

In 1936 the Commercial Press, Shanghai, published an edition of photolithographic reproduction of Ku Kuang-ch'i's 顧廣圻 twelve chapter manuscript, so-called 'Ku certified copy', together with the remaining 41 leaves from the Hung-wu recension, which has been used for the present study. This edition is regarded as a reliable copy.[9]

Since the beginning of this century, scholars in different countries have given attention to the work. In 1748, Wan Kuang-t'ai 萬廣泰 published his Yüan-pi-shih-lüeh 元秘史略, in two volumes. In the preface to his book, Wan mentioned that the descriptions in the Secret History ended with the year 1231, and basing upon the fact that the name Chinggis is translated 'T'ai-tsu' 太祖 in the Chinese text, he placed the date of its compilation some time after the third year of Chih-ta 至大 (1308), when the title, T'ai-tsu, was posthumously endowed upon the Khaghan. He also pointed out, quoting the Ming-shih-lu 明實錄, that the Secret History was used in the compilation of the Hua-i i-yü (1382). The Yüan-pi-shih-lüeh is a summarized version of the Secret History, based mainly upon the Chinese translation, but occasionally

referring to the Mongolian original. Palladius, in translating his Russian version of Secret History, consulted this version.[10]

The first commentaries were published by Li Wen-t'ien 李文田 under the title of Yüan-ch'ao pi-shih-chu 元朝秘史注 in 15 volumes, 1896. His commentaries were also based on the Chinese translation, and he quoted more than 40 Chinese sources in this work. Later, Kao Pao-ch'üan 高寶銓, in 1902, published a book supplementary to Li's, Yüan-pi-shih Li-chu pu-cheng 元秘史李注補正 in 15 volumes. As for the geography of the Secret History, there are Shih Shih-chieh's 施世杰 Yüan-pi-shih shan-ch'uan ti-ming-k'ao 元秘史山川地名考 12 volumes in 1897, and Ting ch'ien's 丁謙 Yüan-pi-shih ti-li k'ao-cheng 元秘史地理考証.[11]

The first European translation of the Secret History, as already mentioned, was done by Palladius. His version was done from a Chinese text, which lacked the Mongolian original. It was published in volume IV of the Report of the Russian Mission in Peking in 1866, as 'Starinnoe Mongol'skoe skazanie o Chinggis-Khan'e'. Later, he obtained a complete copy with the Mongolian text and finished a revised edition of his translation. This new translation, however, was lost when he died in Marseilles.[12]

Palladius' work stimulated A. M. Pozdneev to study the Secret History. Upon receiving the complete copy from Palladius in 1881, the Russian Archeological Society at St. Petersburg decided to publish a lithographical reproduction of the Secret History and to have Pozdneev translate it into Russian. However, neither were finished. In 1941, S. A. Kozin published his Russian translation with commentaries, as Sokrovennoe skazanie, Moskva-Leningrad. According to Father Mostaert, B. L. Pankratov, who worked in the Russian Embassy in Peking, has written a good book on the Secret History.[13]

In Germany, Erich Haenisch has made great contributions to the studies of the Secret History. In 1931, he published a partial translation

of the Secret History under the title of Untersuchungen über das Yüan-ch'ao pi-shi, die Geheime Geschichte der Mongolen, Leipzig, 1931. In 1937, he published the romanized text Manghol-un ni'uca tobča'an (Yüan-ch'ao pi-shi) Teil I., Leipzig, 1937, and in 1937, a dictionary Wörterbuch zu Manghol-un ni'uca tobča'an, Leipzig, based on the Chinese gloss. Finally, he completed his tetralogy in 1941 with the German translation Die Geheime Geschichte der Mongolen, Leipzig, 1941.[14]

G. Doerfer wrote an article 'Beiträge zur Syntax der Sprache der Geheimen Geschichte der Mongolen' (A study on the syntax of the language of the Secret History of the Mongols), Central Asiatic Journal, Volume I, No. 4, (Berlin, 1955), pp. 219-225.

In France, Paul Pelliot was said to have been preparing an elaborate study of the Secret History in 12 volumes. His sudden death in 1945, however, prevented him from completing this ambitious project. Later, in 1949, in Paris, a part of his unfinished work was published after his death as L'Histoire Secrète des Mongols. Restitution du texte mongol et traduction française des chapitres I à VI; Paris.[15] Pelliot completed his transcription in 1920, but it was not published until 29 years later, after his death.

In the United States, F. W. Cleaves, a former student of Pelliot, entered the field with a review of Haenisch's German translation (Harvard Journal of Asiatic Studies, vol. 12, Nos. 3 and 4, [December, 1949], pp. 497-534). He is said to have finished an English translation of the Secret History with commentary.[16] Father Mostaert has selected certain difficult passages from the Secret History and published them under the title 'Sur quelques passages de L'Histoire Secrète des Mongols', Harvard Journal Asiatic Studies, vol. 13, Nos. 3 and 4, (December, 1950), pp. 285-361; vol. 14, Nos., 3 and 4, (December, 1951), pp. 329-403; vol. 15, Nos. 3 and 4, (1952), pp. 285-407. Later, this work was published as an independent volume with an introduction in 1953, in which the author compares his Latin transcription of 68

paragraphs of the original with Kozin's Russian translation, Haenisch's German translation and Pelliot's French translation and gives the author's comments on them. In 1950, N. Poppe wrote a review of Pelliot's work 'Histoire Secrète des Mongols' and published it in HJAS XIII, 1950. In regard to the transmission of the manuscripts of the Secret History, W. Hung made an elaborate study and published it under the title 'The Transmission of the Book Known as The Secret History of the Mongols', HJAS XIV, 3, 4, 1951. There are two detailed linguistic studies of the language of the Secret History of the Mongols: In 1955, J. C. Street made a detailed study of the grammar, phonology, morphology and syntax, etc. of the language of the Mongolian version as a dissertation for the degree of Ph. D. at Yale University. This work was published in 1957 under the title The Language of the Secret History of the Mongols, New Haven, Connecticut, American Oriental Society, 1957. M. A. K. Halliday, on the basis of the Chinese version, made a linguistic analysis of the language of the Chinese of the Secret History of the Mongols and presented it as a dissertation for the degree of Ph. D. at Cambridge University in 1955. In 1959, it was published under the title The Language of the Chinese Secret History of the Mongols.

In Japan, the study of the Secret History dates back to the beginning of the 20th century. Naitō Torajirō 内藤虎次郎 obtained an 1885 manuscript copy as a gift given by Wen T'ing-shih 文廷式 at the end of 1901 in China. His friend Naka Michiyo 那珂通世 promptly started on a Japanese translation of this copy and published a complete translation with abundant historical commentaries in 1907 under the title of Chingisu Kan Jitsuroku, 成吉思汗實錄, Tokyo. Apart from the Chinese translation contained in the Yüan-ch'ao pi-shih itself, this was the earliest translation of the Secret History from the Mongolian original, and Palladius' translation was the earliest from the Chinese

original. A sequel to this monumental work was later posthumously published as Chingisu Kan Jitsuroku Zokuhen 成吉思汗實錄續編 in his collected works, Naka Michiyo Isho. Naka never tried to reconstruct the Mongolian text of the Secret History. Kōhei Kamiya 神谷衡平 is said to have completed a manuscript of his Mongolian reconstruction, but he never published it. The first Mongolian reconstruction to be published in Japan was that of Hattori Shirō 服部四郎 and Dugarǰab, a Mongol, in 1939. This text contains only the first chapter.[17] Lastly, the latest Japanese translation was published by Kobayashi Takashirō 小林高四郎 as Mōko no hishi 蒙古の歷史 (Tokyo, 1939). Now, he is said to be preparing a revised edition of his work. He also published Genchō hishi no kenkyū 元朝秘史の研究, Tokyo, 1954. In 1942, there was published in Japan, by the Tōyō Bunkō 東洋文庫, the Onyaku mōbun genchō hishi of Shiratori Kurakichi 白鳥庫吉, which represents a reprinting, by movable type, of the Yeh Te-hui edition with corrections and with re-transcription of Mongolian words in Latin letters.

In the Mongolian People's Republic, as well as in Inner Mongolia, there have been Mongols who have also contributed to the studies of the Secret History of the Mongols. Tsengdee-güng, a Bargu Mongol, reconstructed the Mongolian original text into vertical Mongolian script, which is kept in the Academy of Sciences of the U. S. S. R. He also translated the Chinese translation of Secret History of the Mongols into Mongolian script. This handwritten text of his is kept in the library of the Mongolian People's Republic. Kh. Perlee, in 1958, published Nuuc Tovčoond gardag gazar usny zarim neriig khaiǰ olson n' (A study of some of the names of places and rivers appearing in the Secret History), Ulaan-Baator, 1958.[18] In 1941, Ts. Damdinsüren, on the basis of the original text used by Kozin for the latter's Russian translation, started translating it into modern vertical Mongolian script and

published it at Ulaan-Baator in 1947. The work was republished in Inner Mongolia in 1957. In 1957, Damdinsüren also published another edition written in Cyrillic at Ulaan-Baator. He also wrote an article concerning the studies of the Secret History of the Mongols, which was published in his book, Mongolyn Uran Zoxiolyn Toim (A survey of Mongolian literature), Ulaan-Baator, 1957.

In Inner Mongolia, Kešigbatu published a free translation into modern Mongolian under the title of Mongyol udqa-yin yuvan ulus-un niyuča tobčiya, Kalgan, 1940-41. Altanvčir 金永昌 of the Kharachin Right Banner published Altanvčir-un orčiyuluysan mongyol-un niyuča tobčaya, Kalgan, 1942. Bökekešig 梁翠軒 of the Naiman Banner published Mongyol niyuča tuyuǰi, K'ai-lu 開魯, Man-chou-kuo 滿洲國, 1940. He transcribed the text in modern written Mongolian, giving the original Chinese characters side by side with the old, or corresponding modern spellings wherever names of persons or places, archaic or obsolete words are found. According to the comment of Damdinsüren, Bökekešig's translation is well-done. However, the other two translations are of not much literary value.[19]

In Turkey, Ahmet Temir translated the German version of Secret History into Turkish, Moğollarin Gizli Tarihi (Vol. I, translation), Ankara, 1948.

In 1956, in Prague, Pavel Poucha published Die Geheime Geschichte der Mongolen als Geschichtsquelle und Literaturdenkmal, Verlag der Tschechoslowakischen Akademie der Wissenschaften, Prag.

In India, Wei-Kwei Sun, a Chinese, using a Chinese translation of the Secret History, translated it into English under the title The Secret History of the Mongol Dynasty. The work was done for a Ph. D. degree in Muslim University, Aligarh. This was published in 1957.

In China, Hsieh Tsai-shan 謝再善 translated the 12 chapter copy of the Mongolian original into Chinese Meng-ku pi-shih 蒙古秘史,

Peking, 1951. Yao Ts'ung-wu 姚從吾 and J̌agčid Sečen (supplemented) translated the work into Chinese from the Mongolian original, and it was published separately in three articles (at Taipei, Formosa) in 1962.

Notes

1. For the difficulties of dating the text, see W. Hung, 'The Transmission of the Book Known as The History of the Mongols', Harvard Journal of Asiatic Studies, Vol. 14, (1951), pp. 487-492.

2. Uemura Seiji 植村清二, 'Genchō Hishi Shōki' 元朝秘史小記 (Notes on the Secret History of the Mongols), Tōhōgaku 東方學, No. 10, (1955), pp. 108-119. In this article, he made very interesting descriptions to support his argument on the question of dating.

3. M. A. K. Halliday, The Language of the Chinese Secret History of the Mongols, Oxford, Basil Blackwell, (1959), p. 4.

4. Ibid.

5. W. Hung, pp. 454-457.

6. Ibid., pp. 449-469.

7. M. A. K. Halliday, pp. 21-22.

8. Ibid., p. 2.

9. W. Hung, p. 450.

10. Kobayashi Takashirō 小林高四郎, Genchō Hishi no kenkyū 元朝秘史の研究 (Researches in the Secret History), Tokyo, 1954, (Introduction, p. 2.)

11. Kobayashi Takashirō, Genchō Hishi no kenkyū (Researches in the Secret History), Tokyo, 1954, p. 4.

12. Ibid., pp. 5-6.

13. Ibid., pp. 7-9.

14. Ibid., pp. 9-10.

15. Ibid., pp. 10-11.

16. J. C. Street, in his bibliography (p. 78) of The Language of the Secret History of the Mongols, makes the following entry: 'Cleaves, Francis Woodman (1955), The Secret History of the Mongols, Vol. I (Translation), (?) 1955; Vol. II (Commentary), 195?; Cambridge, Mass.

17. Kobayashi, pp. 15-20.

18. Ts. Damdinsüren, Mongolyn Uran Zoxiolyn Toim (A survey of Mongolian literature), Ulaan-Baator, 1957, pp. 47-51.

19. Ibid., p. 47.

TEXT

Chapter IX

(The first line is the transliteration of the Chinese characters. The second line is the Mongolian reconstruction. Those portions of words which are missing, or wrong in the original text and which have been restored by the author are enclosed in brackets ( ).)

§209

Ba-sa Cing-gi-s Qa-han Qu-bi-la-ya u-gu-le-(run). gu-cu-tu-in
Basa Činggis-Qahan Qubilay-a ügülerün. güčütü-yin

gu-ju-un bo-ko-in bo-g-se da-ru-jiu o-g-ba-je ci e-de Qu-bi-lai Je-l-me
güjü'ün bökö-yin bökse daruǰu ökba-ǰe či. ede Qubilai J̌elme

Je-be Su-be-e-tai ta do-r-ben no-qa-si-yan se-d-ki-g-sen du-r jo-ri-
J̌ebe Sübe'etei ta dörben noqas-iyan setkiksen-tür ǰori'-

u-l-jiu i-le-e-su gu-r ke-e-g-sen du-r gu-ru kam-ke-lun qa-l ke-
ulǰu ile'esü gür ke'eksen-tür gürü kemkelün qal ke'-

e-g-sen du-r qa-da qa-qa-lun ceu-gen ci-la-u-ni ceu-u-lun ce-e-l
eksen-tür qada qaqalun čeügen čila'un-i čewülün če'el

u-su-ni ni-tu-lun a-bai-je ta Qu-bi-lai Je-l-me Je-be Su-be-e-tai ta
usun-i nitulun(nitülün?) abai-ǰe ta. Qubilai J̌elme J̌ebe Sübe'etei ta

do-r-ben no-qa-si-yan jo-ri-q-sam qa-ja-ra i-le-jiu Bo-o-r-cu
dörben noqas-iyan ǰoriq-san qaǰar-a ileǰǔ Bo'orču

Mu-qa-li Bo-ro-qu-l Ci-la-un ba-a-tu-r e-de do-r-ben ku-lu-u-di-yan
Muqali Boroqul Čila'un-ba'atur ede dörben külü'üd-iyen

de-r-ge-de-yen a-a-su qa-d-qu-l-du-an u-du-r bo-lu-a-su ju-r-ce-dai
derge-de'en a'asu qatquldu'an üdür bolu'asu J̌ürčedei

Qu-i-l-da-r qo-ya-ri U-ru-u-d Mang-qu-di-ya-ran u-ri-da-an bai-i-
Quyildar qoyar-i Uru'ut Mangqud-iyar-an urida'an bayi'-

u-lu-a-su bu-gu-de se-d-ki-li-yan a-mu-qu bu-le-e bi ke-e-ba ci
ulu'asu bügüde setkil-iyen amaqu büle'e bi ke'eba. či

Qu-bi-lai ce-(ri)-gun ui-i-le bu-gu-de-i a-qa-la-jiu u-lu-u a-qu ke-yen
Qubilai čerig-ün üyile bügüde-yi aqalaǰu ülü'ü aqu ke'en

so-yu-r-qa-jiu ja-r-li-q bo-l-ba. ba-sa Be-du-u-nu mo-ji-r-qa-qun
soyurqaǰu ǰarliq bolba. basa Bedü'ün-ü moǰirqaq-un

tu-la bi mau-ui-la-jiu ya-bu-jiu min-qan e-se o-g-ba ci i-ma-da jo-b
tula bi mawuilaǰu yabuǰu minqan ese ökba. či imada ǰöb

bui-je ci-ma-lu-a min-qa-la-jiu e-ye-tu-l-du-jiu ya-bu-q-da-qu ke-
bui-je čima-lu'a minqalaǰu eyetüldüǰü yabuqdaqu ke'-

e-ba. ba-sa mo-no qo-i-na Be-du-u-ni u-qa-d-je bi-da ke-e-ba.
eba. basa mono qoyina Bedü'ün-i uqat-ǰe bida ke'eba.

§210

Ba-sa Cing-gi-s Qa-han Ge-ni-ge-dai Qu-na-na u-gu-le-run. Ta Bo-
Basa Činggis-qahan Genigedei Qunan-a ügülerün. Ta Bo'-

o-r-cu Mu-qa-li te-ri-u-ten no-ya-d-ta Do-dai Do-qo-l-qu-tan ce-r-
orču Muqali teri'üten noyat-ta Dödei Doqolqu-tan čer-

bi-ne e-ne Qu-nan qa-ra so-ni gen-du ci-no ge-ge-yen u-du-r qa-ra
bin-e ene Qunan qara süni gendü čino gege'en üdür qara

ke-ri-e bo-l-jiu neu-u-qui-du-r e-se un-ji-g-sen un-ji-qui du-r e-se
keri'e bolǰu nü'üqui-tür(newüküi?) ese ünǰiksen ünǰiküi-tür ese

neu-u-g-sen bo-su gu-un lu-e bu-ši ni-u-r e-se ju-b-ci-g-sen o-ši-tu
newüksen bosu gü'ün lü'e buši ni'ur ese ǰübčiksen öštü

gu-un-lu-e o-e-re ni-u-r e-se ju-b-ci-g-sen Qu-nan Ko-ko-co-s
gü'ün-lü'e ö'ere ni'ur ese ǰübčiksen Qunan Kökö-čos(Kökö-čös?)

qo-ya-ra-ca e-ye u-ge-u bu ui-i-le-d-kun Qu-nan Ko-ko-co-s (qo)-ya-r
qoyar-ača eye üge'ü bu üyiletkün Qunan Kökö-čos qoyar-

tu-r e-ye-tu-jiu ui-i-le-d-kun ke-yen ja-r-li-q bo-l-ba. ko-u-dun
tur eyetüǰü üyiletkün ke'en ǰarliq bolba. kö'üd-ün

mi-nu a-qa Jo-ci bui-je Qu-nan Ge-ni-ge-si-yan te-ri-u-le-jiu Jo-ci-in
minu aqa J̌oči(J̌öči?) büi-je. Qunan Geniges-iyen teri'üleǰü J̌oči-yin

do-ro tu-me-nu no-yan bo-l-tu-qai ke-yen ja-r-li-q bo-l-ba. Qu-nan
doro tümen-ü noyan boltuqai ke'en ǰarliq bolba. Qunan

Ko-ko-co-s De-gai U-sun-e-bu-gan e-de do-r-ben u-je-g-se-ni-yan
Kökö-čos Degei Usun(Üsün?)-ebügen ede dörben üǰeksen-iyen

u-lu ni-un so-no-su-q-sa-ni-yan u-lu qa-b-ci-qun bu-le-e e-de
ülü ni'un sonosuqsan-iyen ülü qabčiqun büle'e ede

do-r-ben bui-je.
dörben büi-ǰe.

§211

Ba-sa Cing-gi-s Qa-han Je-l-me-de u-gu-le-run. Ja-r-ci-u-dai
Basa Činggis-qahan J̌elme-de ügülerün. J̌arči'udai

e-bu-gen gu-re-ge-ben u-r-ciu Je-l-me o-le-gai te-e-ce Bu-r-han-
ebügen gürege-ben ürčü J̌elme ölegeite-eče Burqan-

qa-l-du-na-ca bau-u-jiu i-re-run O-nan-nu De-li-un-bo-l-da-qa
qaldun-ača bawuǰu irerün. Onan-u Deli'ün-boldaqa

na-ma-i to-re-qui-du-r bu-lu-qan ne-l-ke o-g-ciu bu-le-ai te-re
nama-yi törekü-tür buluqan nelke ökčü büle'ei. tere

no-ko-ce-g-se-e-r bo-so-qa-in bo-o-l e-u-de-nu yem-cu bo-l-ba-je
nökökčekse'er bosoqa-yin bo'ol e'üden-ü emčü bolba-ǰe

Je-l-me-in tu-sa-i-nu o-lon bui-je to-re-qui lu-e to-ro-l-du-g-sen
J̌elme-yin tusa inu olon büi-ǰe törekü-lü'e töröldüksen

o-s-qui lu-e e-su-l-ce-g-sen bu-lu-qan ne-l-ke hu-ja-u-r-tu o-l-je-tu
ösküi-lü'e esülčeksen(ösülčeksen?) buluqan nelke huǰa'urtu öljetü

qu-tu-q-tu Je-l-me ye-sun a-l-da-l a-l-da-a-su e-re-u-du-r bu
qutuqtu J̌elme yesün aldal alda'asu ere'ü-tür bu

o-ro-tu-qai ke-yen ja-r-li-q bo-l-ba.
orotuqai ke'en ǰarliq bolba.

§212

Ba-sa Cing-gi-s Qa-han To-lu-na u-gu-le-run. e-ci-ge ko-un o-e-re
Basa Činggis-qahan Tolun-a ügülerün. ečige kö'ün ö'ere

min-qa ke-r me-de-gu bu-le-e ci u-lu-s qu-ri-ya-l-dun e-ci-ge de-ce
minqa ker medegü büle'e či. ulus quriyaldun ečige-deče

o-ro-le ji-u-r bo-lun ji-g-tu-l-du-jiu u-lu-s qu-ri-ya-l-du-q-sam tu-la
öröle ǰi'ur bolun ǰiktüldüǰü ulus quriyalduqsan tula

ce-r-bi ne-re o-g-ba-je e-do-e o-e-run o-lu-q-sam jo-e-g-se-ni-ye-
čerbi nere ökba-ǰe. edö'e ö'er-ün oluqsan ǰö'eksen-iyer-

ri-yan o-e-run min-qa bo-l-jiu Tu-ru-qan du-r e-ye-tu-l-du-jiu u-lu-u
iyen ö'er-ün minqa boljų Turuqan-tur eyetüldüǰü ülü'ü

aqu ci ke-yen ja-r-li-q bo-l-ba.
aqu či ke'en ǰarliq bolba.

§213

Ba-sa Cing-gi-s Qa-han Ong-gu-r bau-u-r-ci-da u-gu-le-run. qu-r-
Basa Činggis-qahan Önggür-bawurči-da ügülerün. qur-

ban To-qu-ra-u-d ta-bun Ta-r-qu-d Mung-ge-tu-ki-ya-nu ko-u ci
ban Toqura'ut tabun Tarqut Mönggetü(Menggetü?)-kiyan-u kö'ü či

Ong-gu-r Cang-ši-u-d Ba-ya-u-di-ya-r ta na-du-r ni-kan gu-re-yen
Önggür Čangši'ut Baya'ud-iyar ta na-dur niken güre'en

bo-l-jiu ci Ong-gu-r bu-dan du-r e-se to-o-(ri)-ba-je ci bu-l-qa du-r
boljų či Önggür budan-tur ese tö'öriba-je či bulqa-tur

e-se qa-qa-ca-ba-je ci no-i-tan no-b-ši-l-du-jiu ko-i-(ten) ko-b-ši-l-
ese qaqačaba-je či noyitan nobšilduju koyiten köbšil-

du-jiu ya-bu-ba-je ci e-do-e yam-ba-r so-yu-r-qa-l a-b-qu ci ke-e-
düjü yabuba-je či edö'e yambar soyurqal abqu či ke'e'-

e-su Ong-gu-r u-gu-le-run. so-yu-r-qa-l so-ong-qu-u-lu-a-su Ba-ya-
esü. Önggür ügülerün. soyurqal so'ongqu'ulu'asu Baya'-

u-d a-qa de-u mi-nu qa-ri qa-ri tu-tu-m du-r bu-ra ta-ra bui so-yu-r-
ut aqa de'ü minu qari qari tutum-tur bura tara büi. soyur-

qa-su Ba-ya-u-d a-qa de-u-yan ci-u-l-qa-su-qai ke-e-e-su je te-in
qasu Baya'ut aqa de'ü-yen či'ulqasuqai ke'e'esü. Je teyin

Ba-ya-u-d a-qa de-u-yan ci-u-l-qa-jiu ci me-de min-qan ke-yen ja-r-
Baya'ut aqa de'ü-yen či'ulqajų či mede minqan ke'en jar-

li-q bo-l-ba. ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run. Ong-gu-r
liq bolba. basa Činggis-Qahan jarliq bolurun. Önggür

Bo-ro-u-l qo-ya-r ba-ra-un jeu-un e-te-e-d ta qo-ya-r bau-u-r-cin
Boro'ul qoyar bara'un jewün ete'et ta qoyar bawurčin

i-de-yen tu-ke-e-run ba-ra-un e-te-e-d bai-i-q-sam sa-u-q-sa-na
ide'en tüke'erün bara'un ete'et bayiqsan sa'uqsan-a

u-lu du-ta-u-lun jeu-un e-te-ed je-r-ge-le-g-sen e-se-g-se-ne u-lu
ülü duta'ulun. jewün ete'et jergeleksen eseksen-e ülü

du-ta-u-lun ta qo-ya-ri te-in tu-ge-e-e-su mi-nu qo-o-lai u-lu qu-cin
duta'ulun. ta qoyar-i teyin tüge'e'esü minu qo'olai ülü qučin

se-d-ki-l a-mu-yiu e-do-e Ong-gu-r Bo-ro-u-l qo-ya-r mo-ri-la-jiu
setkil amuyu. edö'e Önggür Boro'ul qoyar morila-jų

ya-bu-jiu i-de-e o-lon gu-u-ne tu-ge-e-d-kun ke-yen ja-r-li-q bo-l-ba
yabujų ide'e olon gü'ün-e tüge'etkün ke'en jarliq bolba.

sa-u-ri sa-u-run ye-ke tu-su-r-ge-in ba-ra-un jeu-un e-te-e-d i-de-e
sa'uri sa'urun yeke tüsürge-yin bara'un jewün ete'et ide'e

ba-sa-a-la-jiu sa-u-d-kun To-lun-tan lu-a tu-b-len sa-u-tu-qai ke-yen
basa'alaǰu sa'utqun. Tolun-tan-lu'a tüblen sa'utuqai ke'en

sa-u-rin ji-a-jiu o-g-ba.
sa'urin ǰi'aǰu ökba.

§214

Ba-sa Cing-gi-s Qa-han Bo-ro-qu-la u-gu-le-run. e-ke mi-nu Ši-gi-
Basa Činggis-qahan Boroqul-a ügülerün. eke minu Šigi-

qu-tu-qu Bo-ro-qu-l Gu-cu Ko-ko-cu ta do-r-ben-ni i-r-ge-nu nun-tu-q
Qutuqu Boroqul Güčü Kököčü ta dörben-i irgen-ü nuntuq-

a-ca ko-se-re-ce o-l-jiu ko-l-du-ri-yan du-ru-jiu ko-u-ci-len a-sa-ra-
ača köser-eče olǰu köl-dür-iyen dürüǰü kö'učilen asara-

jiu te-ji-e-run gu-ju-u-ne-ce ta-nu ta-ta-jiu gu-un lu-e sa-ca-un bo-l-
ǰu teǰi'erün. güǰü'ün-eče tan-u tataǰu gü'ün-lü'e sača'un bol-

qa-jiu e-ge-me-ce ta-nu ta-ta-jiu e-re-lu-e sa-ca-u bo-l-qa-jiu ko-
qaǰu egem-eče tan-u tataǰu ere-lü'e sača'u bolqaǰu kö'-

u-du-yen ma-na no-ko-r se-u-de-r bo-l-qa-su ke-yen te-ji-e-ba-je
üd-ü'en mana nökör se'üder bolqasu ke'en teǰi'eba-ǰe.

ta-ni te-ji-e-g-sen ha-ci-ban e-ke-de ma-qa mi-nu ke-dui ha-ci tu-sa
tan-i teǰi'ek-sen hači-ban eke-de maqa minu kedüi hači tusa

qa-ri-u-l-ba ta Bo-ro-qu-l na-du-r no-ko-ce-l-du-jiu qu-r-dun a-yan
qari'ulba ta. Boroqul na-dur nökočeldüǰü qurdun ayan-

du-r qu-ra so-ni qo-o-sun e-se qo-no-u-l-ba-je ci ši-tu-e-le-l-du-jiu
tur qura süni qo'osun ese qono'ulba-ǰe či. šitü'eleldüǰü

bu-kui dai-sun du-r šu-len u-gai e-se qo-no-u-l-ba-je ci. Basa
büküi dayisun-tur šülen ügei ese qono'ulba-ǰe či. Basa

e-bu-ge-s e-ci-ge-i ba-ra-q-sa-d o-ši-ten ki-ši-ten Ta-ta-r i-r-ge-ni
ebüges ečige-yi baraqsat öšten kišten Tatar irgen-i

do-rai-da-u-l-jiu o-so-l o-son ki-sa-l ki-sam Ta-ta-r i-r-ge-ni ci-un
doraida'ulǰu ösül ösün kisal kisan Tatar irgen-i či'un-

du-r u-li-jiu u-li-d-kan ki-du-qui du-r a-la-q-da-run Ta-ta-run Qa-r-
tur ülijü ülitken kiduqui-tur alaqdarun Tatar-un Qar-

ki-l-ši-ra o-u-r-ca-q bo-lun qa-r-ciu ji-ci ya-da-jiu o-(lo)-s-ciu
gil-Šira o'určaq bolun qarčǰu ǰiči yadaǰu ölöscǰ

o-ro-jiu i-(re)-jiu e-ke-du-r ge-r-te o-ro-jiu sa-i e-ri-u-l-sun bui-yiu
oroǰu ireǰü eke-tür gerte oroǰu sayi eri'ülsün büyü

bi ke-e-jiu sa-i e-ri-u-l-sun bo-e-su ten-de sa-u ke-e-g-de-jiu
bi ke'eǰü sayi eri'ülsün bö'esü tende sa'u ke'ekdeǰü

ho-re-ne-ji i-se-ri-in a-la-u-na u-ju-u-re sa-u-jiu bu-kui du-r To-lui
höreneǰi iseri-yin ala'un-a üǰü'ür-e sa'uǰu büküi-tür Tolui

ta-bun na-su-tu qa-da-na-ca o-ro-jiu i-re-jiu ji-ci gui-i-jiu qa-r-ciu
tabun nasutu qadanača oroǰu ireǰu ǰiči güyiǰü qarču

o-dun bu-kui-i Qa-r-gi-l-ši-ra bo-su-a-d ko-u-ke-ni su-u du-ri-yan
odun büküi-yi Qargil-Šira bosu'at kö'üken-i su'u-dur-iyan

qa-b-ci-jiu qa-r-ciu ya-bu-jiu a-i-su-run ki-tu-qai-ban tem-te-l-jiu
qabčiǰu qarču yabuǰu ayisurun. kituqai-ban temteljü

ju-qu-lun ya-bu-qui du-r Bo-ro-qu-lun ge-r-gai A-l-ta-ni e-ke-in
ǰuqulun yabuqui-tur Boroqul-un gergei Altani eke-yin

ge-r du-r do-ro-na sa-u-jiu bu-le-e e-ke qa-i-la-jiu ko-un ba-(ra)-ba
ger-tür dorona sa'uǰu büle'e. eke qayilaǰu kö'ün baraba

ke-e-kui lu-e A-l-ta-ni u-da-a-ra-l-dun gui-i-jiu qa-ru-l-ca-jiu Qa-r-
ke'eküi-lü'e Altani uda'araldun güyiǰü qarulčaǰu Qar-

ki-l-ši-ra-in qo-i-na-ca gui-i-ce-jiu ši-bi-l-ge-r i-nu ba-ri-jiu
gil-Šira-yin qoyinača güyičeǰü šibilger inu bariǰu

no-ko-e qa-ri-ya-ri-yan ki-tu-qai ju-qu-lun bu-kui qa-r i-nu ba-ri-jiu
nökö'e qar-iyar-iyan kituqai ǰuqulun bükü qar inu bariǰu

ta-ta-qui lu-a ki-tu-qai-ban a-l-da-ju-ui ge-(run) u-me-re Je-tai
tataqui-lu'a kituqai-ban aldaǰu'ui. ger-ün ümer J̌etei

Je-l-me qo-ya-r mu-qu-la-r qa-ra hu-ke-r jem-len a-la-jiu bu-kui
J̌elme qoyar muqular qara hüker ǰemlen(demlen?) alaǰu büküi-

du-r A-l-ta-ni-in dau-un du-r Je-tai Je-l-me qo-ya-r su-ke ba-ri-jiu
tür Altani-yin dawun-tur J̌etei J̌elme qoyar süke bariǰu

nu-du-r-qa-si-yan hu-la-a-da-jiu gui-i-jiu i-re-jiu Ta-ta-run Qa-r-
nudurqas-iyan hula'adaǰu güyiǰu ireǰü Tatar-un Qar-

ki-l-ši-ra-i su-ke-be-r ki-tu-qai-ba-r mun ten-de a-la-ju-ui A-l-ta-ni
gil-Šira-yi süke-ber kituqai-bar mün tende alaǰu'ui. Altani

Je-tai Je-l-me qu-r-ban ko-u-nu a-min a-bu-(ra)-q-sam ju-l-du
J̌etei J̌elme qurban kö'ün-ü amin aburaqsan ǰuldu

te-me-ce-l-du-e-su Je-tai Je-l-me qo-yar u-gu-le-run ma-ni u-gai
temečeldü'esü J̌etei J̌elme qoyar ügülerün. man-i ügei

bo-e-su o-to-r gui-i-jiu gu-r-ciu e-se a-la-a-su A-l-ta-ni e-me gu-un
bö'esü ötör güyiǰü gürčü ese ala'asu Altani eme gü'ün

ye-kim bu-le-e ko-u-nu a-min du-r qo-r gu-r-ge-gu bu-le-e ju-l-du
yekim (yekin?) büle'e. kö'ün-ü amin-tur qor gürgegü büle'e ǰuldu

ma-nu-ai bui-je ke-e-ba A-l-ta-ni u-gu-le-run mi-nu dau-un e-se
man-u'ai büi-ǰe ke'eba. Altani ügülerün. minu dawun ese

so-no-su-a-su ta ke-r i-(re)-kun bu-le-ai na-ma-i gui-i-jiu gui-i-ce-
sono-su'asu ta ker irekün büle'ei. nama-yi güyiǰü güyiče-

jiu ši-bi-l-ge-r i-nu ba-ri-jiu ki-tu-qai ju-qu-lu-q-sam qa-r i-nu
ǰü šibil-ger inu bariǰu kituqai ǰuquluqsan qar inu

ta-ta-jiu ki-tu-qai e-se a-l-da-q-sam bo-e-su Je-tai Je-l-me qo-ya-ri
tataǰu kituqai ese aldaqsan bö'esü J̌etei J̌elme qoyar-i

gu-r-ciu i-re-te-le ko-u-nu a-min du-r qo-r u-lu-u gu-r-ge-gu bu-le-e
gürčü iretele kö'ün-ü amin-tur qor ülü'ü gürgegü büle'e

ke-e-ba. u-gu-len ba-ra-a-su ju-l-du A-l-ta-ni-in bo-l-ba. Bo-ro-qu-
ke'eba. ügülen bara'asu ǰuldu Altani-yin bolba. Boroqul-

lun ge-r-gai Bo-(ro)-qu-l du-r no-ko-e ki-l-gun bo-lun To-lui-in a-min
un gergei Boroqul-tur nökö'e kilgün bolun Tolui-yin amin-

du-r tu-sa bo-l-ba. ba-sa Bo-ro-qu-l Ke-re-i-d lu-a Qa-l-qa-l-ji-d
tur tusa bolba. basa Boroqul Kereyit-lu'a Qalqaljit-

e-le-d qa-d-qu-l-du-qui du-r O-go-dai su-ji-a-su-ban su-mu-na tu-s-
elet qatqulduqui-tur Ögödei suǰi'asu-ban sumun-a tus-

da-a-su u-na-a-su Bo-ro-qu-l de-e-re bau-u-l-du-jiu (qa)-qu-q-sam
da'asu una'asu Boroqul de'ere bawuldujų qaquqsan

ci-sun i-nu a-ma-a-ri-yan ši-mi-jiu so-ni (qo)-no-l-du-jiu ma-na-qa-r-
čisun inu ama-'ar-iyan šimiǰü süni qonol-duǰu manaqar-

ši mo-rin du-r u-nu-u-l-jiu sa-un ya-da-qu-i sun-du-la-jiu O-go-dai-in
ši morin-tur unu'uljų sa'un yadaqu-yi sundulaǰų Ögödei-yin

(qo)-i-na-ca te-be-ri-jiu bo-g-le-g-sen ci-sun ši-min ši-min a-ma-nu
qoyinača teberiǰü bökleksen čisun šimin šimin aman-u

ja-ba-ji-ya-r hu-la-a-da-jiu O-go-dai-in a-min e-sen gu-r-ge-jiu
ǰabaǰi-yar hula'adaǰų Ögödei-yin amin esen gürgeǰü

i-re-jiu bu-le-e e-ke-in mi-nu te-ji-yen jo-ba-q-sam (ha)-ci qo-ya-r
ireǰü büle'e eke-yin minu teǰi'en ǰobaqsan hači qoyar

ko-u-dun mi-nu a-min du-r tu-sa bo-l-ba-je. Bo-ro-qu-l na-du-r
kö'üd-ün minu amin-tur tusa bolba-ǰe. Boroqul na-dur

no-ko-ce-jiu da-r-ba-an u-ri-ya-da-ca dau-un de-me-ce e-se
nökočeǰü darba'an uriya-dača dawun dem-eče ese

qo-ji-da-ba-je Bo-ro-qu-l ye-sun a-l-da-l a-l-da-a-su bu a-l-da-tu-
qoǰidaba-ǰe. Boroqul yesün aldal alda'asu bu aldatu-

qai ke-yen ja-r-li-q bo-l-ba. ba-sa o-kin u-(ru)-ki-yan so-yu-r-qa-l
qai ke'en ǰarliq bolba. basa ökin urug-iyan soyurqal

o-gu-ya ke-e-ba.
ögüya ke'eba.

§215

Ba-sa o-kin u-ru-ki-yan so-yu-r-qa-l o-gu-ya ke-e-ba.
Basa ökin urug-iyan soyurqal ögüya ke'eba.

§216

Ba-sa Cing-gi-s Qa-han U-sun e-bu-ge-ne u-gu-le-run. U-sun Qu-nan
Basa Činggis-qahan Usun(Üsün?)-ebügen-e ügülerün. Usun Qunan

Ko-ko-co-s De-gai e-de do-r-ben u-je-g-se-ni-yen so-no-su-q-sa-ni-
Kökö-čos(Kökö-čös?) Degei ede dörben üǰeksen-i'en sonosuqsan-

yan u-lu ni-un qa-b-cin ji-an a-qun bu-le-ai u-qa-q-sam se-d-ki-g-
iyan ülü ni'un qabčin ǰi'an aqun büle'ei uqaqsan setkik-

se-ni-yan ke-le-len a-qun bu-le-ai Mang-qo-lun to-ro no-yan
sen-iyen kelelen aqun büle'ei. Mongqol(Mangqol?)-un töre noyan

mo-r be-ki bo-l-qui yo-sun a-ju-ui Ba-a-rin a-qa-in u-(ru)-q bu-le-ai
mör beki bolqui yosun aǰu'ui. Ba'arin aqa-yin uruq büle'ei.

be-ki mo-r bi-da-nu do-to-ra de-e-re-e-ce be-ki U-sun e-bu-gen
beki mör bidan-u dotora de'ere-eče beki Usun-ebügen

bo-l-tu-qai be-ki e-r-gu-e-d ca-qa-an de-e-l e-mu-s-ciu ca-qan a-q-ta
boltuqai. beki ergü'et čaqa'an de'el emüsčü čaqan aqta

u-nu-u-l-jiu sa-u-ri de-e-re sa-u-l-jiu ta-ki-jiu ba-sa hon sa-ra
unu'uljų sa'uri de'ere sa'uljų takiǰų basa hon sara

sa-ta-jiu te-in a-tu-qai ke-yen ja-r-li-q bo-l-ba.
sataǰų teyin atuqai ke'en ǰarliq bolba.

§217

Ba-sa Cing-gi-s Qa-han u-gu-le-run. (Qu)-i-l-da-r an-da qa-d-qu-l-
Basa Činggis-qahan ügülerün. Quyildar anda qatqul-

du-an du-r a-mi-yan o-re-jiu u-ri-da a-man ne-e-g-sen-nu tu-sa-in
du'an-tur ami-yan öreǰų urida aman ne'eksen-ü tusa-yin

tu-la u-ru-qun u-ru-qa gu-r-te-le o-no-ci-dun a-b-li-qa a-bun a-tu-qai
tula uruq-un uruq-a gürtele önöčid-ün abliqa abun atuqai

ke-yen ja-r-li-q bo-l-ba.
ke'en ǰarliq bolba.

§218

Ba-sa Cing-gi-s Qa-han Ca-qan-(qo)-a-in ko-un Na-rin-to-o-ri-la
Basa Činggis-qahan Čaqan-qo'a-yin kö'ün Narin-To'oril-a

u-gu-le-run. e-ci-ge ci-nu Ca-qan-qo-a mi-nu e-mu-ne ki-ci-e-jiu
ügülerün. ečige činu Čaqan-qo'a minu emüne kiči'eǰü

qa-d-qu-l-du-qu bo-lun Da-lan-Ba-l-ju-d-ta qa-d-qu-l-du-qui du-r
qatqulduqu bolun Dalan-Balǰut-ta qatqulduqui-tur

Ja-mu-qa-da a-la-q-da-lu-a e-do-e To-o-ri-l e-ci-ge-yu-yen tu-sa
J̌amuqa-da alaqda-lu'a. edö'e To'oril ečige-yü'en tusa

o-no-ci-dun a-b-li-qa a-b-tu-qai ke-e-g-de-jiu To-o-ri-l u-gu-le-run.
önöčid-ün abliqa abtuqai ke'ekdeǰü To'oril ügülerün.

so-yu-r-qa-a-su Ne-gu-s a-qa de-u mi-nu qa-ri-tu-tun bu-ra ta-ra bui.
soyurqa'asu Negüs aqa de'ü minu qari tutum bura tara bui.

so-yu-r-qa-a-su Ne-gu-s a-qa de-u yu-yen ci-u-l-qa-su-qai ke-e-e-su
so-yurqa'asu Negüs aqa de'ü-yü'en či'ulqasuqai ke'e'esü

Cing-gi-s Qa-han Ja-r-li-q bo-lu-run. te-in bo-e-su Ne-gu-s a-qa
Činggis-qahan ǰarliq bolurun. teyin bö'esü Negüs aqa

de-u-yan ci-u-l-qa-jiu ci u-ru-(qun) u-ru-qa gu-r-te-(le) me-de-jiu
de'ü-yen či'ulqaǰu či uruq-un uruq-a gürtele medeǰü

u-lu-u a-qu ke-yen ja-r-li-q bo-l-ba.
ülü'ü aqu ke'en ǰarliq bolba.

§219

Ba-sa Cing-gi-s Qa-han So-r-qan-ši-ra-da u-gu-le-run. na-ma-i
Basa Činggis-qahan Sorqan-Šira-da ügülerün. namayi

u-cu-gan ca-q-tu-r Tai-i-ci-u-dun Ta-r-qu-tai Ki-ru-l-tu-q a-qa de-
üčügen čaq-tur Tayiči'ud-un Tarqutai-Kirultuq aqa de'-

u-de nai-i-ta-jiu ba-ri-a-su ten-de a-qa de-u-de-yen nai-i-ta-q-da-mu
ü-de nayitaǰu bari'asu tende aqa de'ü-de'en nayitaqdamu

ke-yen So-r-qan-ši-ra Ci-la-un Cim-bai ko-u-di-ye-ri-yan qa-da-a-ni
ke'en Sorqan-Šira Čila'un Čimbai kö'üd-iyer-iyen Qada'an-i

o-ki-ni-yan a-sa-(ra)-u-l-jiu ni-u-jiu a-jiu na-ma-i ta-l-bi-jiu
ökin-iyen asara'uljų ni'ujų ajų namayi talbijų

i-(re)-ba-je ta te-re (tu)-sa sa-i-ni ta-nu se-d-ki-jiu qa-ra-so-ni
ileba-je ta. tere tusa sayin-i tan-u setkijų qara süni

jeu-u-dun du-r ge-ge-yen u-du-r ce-e-ji-du-r se-d-ki-jiu ya-bu-ba-je
jewüden-tür gege'en üdür če'eji-tür setkijų yabuba-je

bi. ta je na-du-r Tai-i-ci-u-da-ca u-da-a-na i-re-ba-je. e-do-e bi
bi. ta-je na-dur Tayiči'ud-ača uda'an-a ireba-je. edö'e bi

ta-ni so-yu-r-qa-a-su yam-ba-r so-yu-r-qa-l ta-a-la-(qun) ta ke-e-ba.
tan-i soyurqa'asu yambar soyurqal ta'alaqun ta ke'eba.

So-r-qan-ši-ra Ci-la-un Cim-bai ko-u-di-ye-ri-yan bo-lun u-gu-le-run.
Sorqan-Šira Čila'un Čimbai kö'üd-iyer-iyen bolun ügülerün.

so-yu-r-qa-a-su nun-tu-q da-r-qa-la-su Me-r-ki-dun qa-ja-r Se-leng-
soyurqa'asu nuntuq darqalasu. Merkid-ün qajar Seleng-

ge-i nun-tu-q-la-jiu da-r-qa-la-su. ba-sa bu-su so-yu-r-qa-l Cing-
ge-yi nuntuqlajų darqalasu basa busu soyurqal Čing-

gi-s Qa-han me-de-tu-gai ke-e-ba. te-un du-r Cing-gi-s Qa-han
gis-qahan medetügei ke'eba. te'ün-tür Činggis-qahan

u-gu-le-run. Me-r-ki-dun qa-ja-r Se-leng-ge-i nun-tu-q-la-jiu nun-
ügülerün. Merkid-ün qajar Selengge-yi nuntuqlajų nun-

tu-q ba da-r-qa-la-d-(qun) gu. U-ru-qun u-ru-qa gu-r-te-le qo-r-
tuq ba darqalatqun-gü uruq-un uruq-a gürtele qor-

ci-la-u-l-jiu o-to-g-le-u-l-jiu da-r-qa-la-d-qun ye-sun a-l-da-l-du-r
čila'uljų ötökle'üljü darqalatqun yesün aldal-tur

e-re-u du-r bu o-ro-tu-qai ke-yen ja-r-li-q bo-l-ba. ba-(sa) Cing-gi-s
ere'ü-tür bu orotuqai ke'en jarliq bolba. basa Činggis-

Qa-han Ci-la-un Cim-bai qo-ya-ri so-yu-r-qa-run e-r-te Ci-la-un
qahan Čila'un Čimbai qoyar-i soyurqarun. erte Čila'un

Cim-bai qo-ya-run u-gu-le-g-sen u-ge-s se-d-ki-jiu ke-r qan-da-qu
Čimbai qoyar-un ügüleksen üges setkijü ker handaqu(qandaqu?)

ta. Ci-la-un Cim-bai ta qo-ya-r se-d-ki-li-yan u-gu-le-kun bo-e-su
ta. Čila'un Cimbai ta qoyar setkil-iyen ügülekün bö'esü

du-ta-ui-ban qu-i-qun bo-e-su ja-u-ra gu-u-ne bu ke-le-le-d-kun o-e-run
duta'ui-ban quyiqun bö'esü ja'ura gü'ün-e keleletkün. ö'erün

be-ye-si-ye-r a-ma-a-r na-du-r ta o-e-su-d se-d-ki-g-se-ni-yan
beyes-iyer ama-'ar na-dur ta ö'esüt setkiksen-iyen

ke-le-le-d-kun du-ta-u-yu-an o-e-sun (qu)-i-d-qun ke-yen ja-r-li-q
keleletkün. duta'u-yu'an ö'esün quyitqun ke'en ǰarliq

bo-l-ba. ba-sa So-r-qan-ši-ra Ba-dai Ki-ši-li-q ta da-r-qa-d ba-sa
bolba. basa Sorqan-Šira Badai Kišliq ta darqat basa

da-r-qa-la-run o-lon dai-i-sun du-r qau-u-l-jiu o-l-ja o-lu-a-su o-lu-q-
darqalarun olon dayisun-tur hawulǰu olǰa olu'asu oluq-

sa-a-r a-bu-d-qun o-ro-a go-ro-e-sun du-r a-ba-la-a-su a-la-q-sa-a-r
sa-'ar abutqun. oro'a göre'esün-tür abala'asu alaqsa-'ar

a-bu-d-qun ke-yen ja-r-li-q bo-l-ba. So-r-qan-ši-ra ke-e-e-su
abutqun ke'en ǰarliq bolba. Sorqan-Šira ke'e'esü

Tai-i-ci-u-dun To-de-ge-in ha-ran a-ju-ui-je. Ba-dai Ki-ši-li-q
Tayiči'ud-un Tödege-yin haran aǰu'ui-ǰe Badai Kišliq

qo-ya-r ke-e-e-su Ce-re-nu a-du-u-cin a-ju-ui-je. e-do-e mi-nu
qoyar ke'e'esü Čeren-ü adu'učin aǰu'ui-ǰe. edö'e minu

tu-(lu)-q (qo)-r-ci-la-u-l-jiu o-to-g-le-u-l-jiu da-r-qa-lan ji-r-qa-d-
tuluq qorčila'ulǰu ötökle'üljǰ darqalan ǰirqat-

qun ke-yen ja-r-li-q bo-l-ba.
qun ke'en ǰarliq bolba.

§220

Ba-sa Cing-gi-s Qa-han Na-ya-a-da u-gu-le-run. Ši-r-go-tu e-bu-gen
Basa Činggis-qahan Naya'a-da ügülerün. Širgötü-ebügen

A-la-q Na-ya-a ko-u-d-lu-e-ben tan-lu-a Ta-r-qu-tai Ki-ri-l-tu-gi
Alaq Naya'a kö'üt-lü'e-ben tan-lu'a Tarqutai-Kiriltug-i

bi-dan du-r ba-ri-jiu a-i-su-run ja-u-ra Qu-tu-qu-l-Nu-u-da gu-r-ciu
bidan-tur bariǰu ayisurun ǰa'ura Qutuqul-Nu'u-da gürčǰ

ten-de Na-ya-a u-gu-le-run. Tu-s qa-ni-yan ke-r te-b-ci-jiu ba-ri-jiu
tende Naya'a ügülerün. tus qan-iyan ker tebčiǰu bariǰu

o-d-qun bi-da ke-e-jiu te-b-cin ya-da-jiu ta-l-bi-jiu i-le-jiu Ši-r-go-tu
otqun bida ke'eǰü tebčin yadaǰu talbiǰu ileǰü Širgötü-

e-bu-gen A-la-q Na-ya-a ko-u-d-lu-e-ben i-re-jiu ten-de Na-ya-a-
ebügen Alaq Naya'a kö'üt-lü'e-ben ireǰü tende Naya'a-

Bi-l-ji-u-r u-gu-le-run. tu-s qa-ni-yan Ta-r-(qu)-tai-Ki-ri-l-tu-gi
Bilǰi'ur(Bilda'ur?) ügülerün. tus qan-iyan Tarqutai-Kiriltug-i

qa-r-ta-jiu a-i-su-run ji-ci te-b-cin ya-da-jiu ta-l-bi-jiu i-le-jiu ba
qartaǰu(qardaǰu?) ayisurun ǰiči tebčin yadaǰu talbiǰu ileǰü ba

Cing-gi-s Qa-a-na gu-cu o-gu-re i-re-ba. Qa-ni-yan qa-r-ta-jiu
Činggis-qa'an-a güčü ögüre ireba. qan-iyan qartaǰu

i-(re)-e-su tu-s-qa-ni-yan qa-r-ta-q-sa-(d) ha-ran mo-no qo-i-na ke-r
ire'esü tus qan-iyan qartaqsat haran mono qoyina ker

i-te-ge-g-de-kun e-de ke-e-g-de-kun ke-e-ju-u qa-ni-yan te-b-cin
itegekdekün ede ke'ekdekün ke'eǰü'ü qan-iyan tebčin

ya-da-ba ke-e-su ten-de tu-s qa-ni-yan te-b-cin ya-da-q-sam yo-su
yadaba ke'esü tende tus qan-iyan tebčin yadaqsan yosu

ye-ke to-ro-i se-d-ki-ju-ui ke-yen u-ge i-nu jo-b-ši-ye-jiu ni-kan
yeke töre-yi setkiǰü'üi ke'en üge inu ǰöbšiyeǰü niken

ui-i-le-du-r tu-ši-ye ke-e-le-ai. e-do-e Bo-o-r-cu-da ba-ra-un qa-run
üyile-tür tüšiye ke'ele'ei. edö'e Bo'orču-da bara'un qar-un

tu-men me-de-tu-gai. Mu-qa-li-da goi-ong ne-re o-g-ciu jeu-un
tümen medetügei Muqali-da Gui-ong(guyang?) nere ökčü ǰewün

qa-run tu-men me-de-u-l-ba. e-do-e Na-ya-a tu-bun tu-men me-de-tu-
qar-un tümen mede'ülba. edö'e Naya'a tüb-ün tümen medetü-

gai ke-yen ja-r-li-q bo-l-ba.
gei ke'en ǰarliq bolba.

§221

Ba-sa Je-be Su-be-e-tai qo-ya-r o-e-run o-lu-q-sa-d jo-e-g-se-e-ri-
Basa J̌ebe Sübe'etei qoyar ö'er-ün oluqsat ǰö'ekse-'er-

yan min-qa-la-tu-qai ke-e-ba.
iyen minqalatuqai ke'eba.

§222

Ba-sa De-gai qo-ni-ci-da bu-g-de-u-li ci-u-l-qa-jiu min-qa me-de-
Basa Degei qoniči-da bükde'ül-i či'ulqaǰu minqa mede'-

u-l-ba.
ülba.

§223

Ba-sa Gu-cu-gu-r mo-ci-da i-r-ge tu-ta-q-da-jiu e-n-de-ce ten-de-ce
Basa Güčügür moči-da irge tutaqdaǰu endeče tendeče

qu-b-ci-jiu Ja-da-ra-na-ca Mu-l-qa-l-qu ju-ki-ye-r no-ko-ce-lu-e
qubčiǰu ǰadaran-ača Mulqalqu ǰük-iyer nököče-lü'e

Gu-cu-gu-r Mu-l-qa-l-qu qo-ya-r ni-ke-ne min-qa-la-jiu e-ye-tu-l-
Güčügür Mulqalqu qoyar niken-e minqalaǰu eyetül-

du-jiu a-d-qun ke-e-ba.
düǰü atqun ke'eba.

§224

U-lu-s bai-i-u-lu-l-ca-q-sa-d jo-bo-l-du-q-sa-di min-qa-dun no-ya-d
Ulus bayi'ululčaqsat ǰobolduqsad-i minqad-un noyat

bo-l-qa-jiu min-qa min-qa-la-jiu min-qa-dun ja-u-dun qa-r-ba-dun
bolqaǰu minqa minqalaǰu minqad-un ǰa'ud-un harbad-un

no-ya-d tu-ši-jiu tu-me-le-jiu tu-me-dun no-ya-d tu-ši-jiu tu-me-dun
noyat tüšiǰü tümeleǰü tümed-ün noyat tüšiǰü tümed-ün

min-qa-dun no-ya-d-ta so-yu-r-qa-l o-g-te-qun me-tu-se so-yu-r-qa-l
minqad-un noyat-ta soyurqal öktekün metüs-e soyurqal

o-g-ciu so-yu-r-qa-l ja-r-li-q bo-l-qu-na bo-l-jiu Cing-gi-s Qa-han
ökčü soyurqal ǰarliq bolqun-a boljų Činggis-qahan

ja-r-li-q bo-lu-run. u-ri-da na-yan ke-b-te-u-l-su-tu da-lan tu-r-qa-q
ǰarliq bolurun urida nayan kebte'ülsütü dalan turqaq

ke-ši-g-ten-tu bu-le-e. e-do-e mung-ke teng-ge-ri-in gu-cun-du-r
kešiktentü büle'e edö'e möngke tenggeri-yin güčün-tür

teng-ge-ri qa-ja-ra gu-cu au-qa ne-me-g-de-jiu gu-r u-lu-si ši-du-r-
tenggeri qaǰar-a güčü auqa nemekdeǰü gür ulus-i šidur-

qu-d-qa-jiu qa-q-ca ji-lu-a du-ri-yan o-ro-u-lu-q-sam du-r e-do-e
qutqaǰu qaqča ǰilu'a-dur-iyan oro'uluqsan-tur edö'e

na-du-r ke-ši-g-ten tu-r-qa-q min-qa-d min-qa-da-ca i-l-qa-jiu o-ro-
na-dur kešikten turqaq minqat minqad-ača ilqaǰu oro'-

u-lu-d-qun o-ro-u-lu-run ke-b-te-u-l qo-r-cin tu-r-qa-q o-ro-u-lu-run
ulutqun oro'ulurun kebte'ül qorčin turqaq oro'ulurun

tu-men du-u-r-gen o-ro-u-lu-d-qun ke-yen ja-r-li-q bo-l-ba. ba-sa
tümen dü'ürgen oro'ulutqun ke'en ǰarliq bolba. basa

Cing-gi-s Qa-han ke-ši-g-ten i-l-qa-jiu o-ro-u-l-qu-i ja-r-li-q min-
Činggis-qahan kešikten ilqaǰu oro'ulqu-yi ǰarliq min-

qa-d min-qa-d-ta tung-qa-run bi-dan du-r ke-ši-g-ten o-ro-u-lu-run
qat minqat-ta tongqarun bidan-tur kešikten oro'ulurun

tu-me-dun min-qa-dun ja-u-dun no-ya-dun ko-u-d du-ri-in gu-u-nu
tümed-ün minqad-un ǰa'ud-un noyad-un kö'üt düri-yin gü'ün-ü

ko-u-d o-ro-run e-r-de-mu-ten ši-l sa-i-di bi-da-nu de-r-ge-de
kö'üt ororun erdemüten(erdemü(t)ten) šil sayid-i bidan-u derge-de

ya-bu-qun me-tu-si o-ro-u-l-tu-qai min-qa-dun no-ya-dun ko-u-di
yabuqun metüs-i oro'ultuqai. minqad-un noyad-un kö'üd-i

o-ro-u-lu-run ha-r-ban no-ko-d-tu ni-kan de-u i-nu da-qa-u-l-jiu
oro'ulurun harban nököttü niken de'ü inu daqa'uljų

i-(re)-tu-gai ja-u-dun no-ya-dun ko-u-di o-ro-u-lu-run ta-bun no-ko-d-
iretügei ja'ud-un noyad-un kö'üd-i oro'ulurun tabun nökött-

tu ni-kan de-u-i da-qa-u-l-jiu i-re-tu-gai ha-r-ba-dun no-ya-dun ko-
tü niken de'ü-yi daqa'uljų iretügei. harbad-un noyad-un kö'-

u-di o-ro-u-lu-run du-ri-in gu-u-nu ko-u-di o-ro-u-lu-run qu-r-ban
üd-i oro'ulurun düri-yin gü'ün-ü kö'üd-i oro'ulurun qurban

no-ko-r-tu ni-kan-gu de-u-i da-qa-u-l-jiu hu-ja-u-ra-ca u-la-a gu-cu
nökörtü niken-gü de'ü-yi daqa'uljų huja'ur-ača ula'a güčü

ja-sa-jiu i-re-tu-gai bi-dan du-r de-r-ge-de ya-bu-u-l-qu-ni bo-ke-le-
jasajų iretügei. bidan-tur derge-de yabu'ulqun-i bökele-

run min-qa-dun no-ya-dun ko-u-d-te ha-r-ban no-ko-d hu-ja-u-r min-
rün minqad-un noyad-un kö'üt-te harban nököt huja'ur min-

qan ja-u-na-ca qu-b-ci-jiu o-g-tu-gai e-ci-ge-yan o-gu-g-sen hu-bi
qan ja'un-ača qubčijų öktügei ečige-yen ögüksen qubi

ke-ši-g bo-e-su i-nu be-ye qa-di-ya-r o-lu-q-sam jo-e-g-sen e-re
kešik bö'esü inu beye qad-iyar oluqsan jö'eksen ere

a-q-ta ke-dui bo-e-su i-nu yem-cu qu-bi a-ca ang-gi-da bi-da-nu kam-
aqta kedüi bö'esü inu emčü qubi-ača anggida bidan-u kem-

le-g-sen ke-mi-ye-r qu-b-ci-jiu te-in qu-b-ci-jiu ja-sa-jiu o-g-tu-gai
leksen kem-iyer qubčijų teyin qubčijų jasajų öktügei.

ja-u-dun no-ya-dun ko-u-d-te ta-bun no-ko-d ha-r-ba-dun no-ya-dun
ja'ud-un noyad-un kö'üt-te tabun nököt harbad-un noyad-un

ko-u-d-te du-ri-in gu-u-nu ko-u-d-te qu-r-ban no-ko-d mun-gu yo-su-
kö'üt-te düri-yin gü'ün-ü kö'üt-te qurban nököt mün-gü yosu-

a-r i-nu yem-cu qu-bi a-ca ang-gi-da mun te-in qu-b-ci-jiu o-g-tu-gai
'ar inu emčü qubi-ača anggida mün teyin qubčijų öktügei

ke-yan ja-r-li-q bo-l-ba. min-qa-dun ja-u-dun ha-r-ba-dun no-ya-d
ke'en jarliq bolba. minqad-un ja'ud-un harbad-un noyat

o-lon gu-un bi-da-nu e-ne ja-r-li-q gu-r-ge-u-lu-e-d so-no-su-a-d
olon gü'ün bidan-u ene jarliq gürge'ülü'et sonosu'at

bu-run da-ba-qun ha-ran a-l-da-l-tan bo-l-tu-qai bi-dan du-r ke-ši-g
bürün dabaqun haran aldaltan boltuqai. bidan-tur kešik

o-ro-u-l-da-qun ha-ran bu-l-ta-ri-jiu u-lu bo-l-qun ha-ran bi-da-nu
oro'uldaqun haran bultarijų ülü bolqun haran bidan-u

de-r-ge-de ya-bu-(qui)-ban be-r-ke-ši-ye-e-su bu-su-i o-ro-u-l-jiu
dergede yabuqui-ban berkešiye'esü busu-yi oro'uljų

te-re gu-u-ni e-re-u-le-jiu ni-du-nu e-ci-ne qo-lo qa-ja-ra i-le-ya
tere gü'ün-i ere'üleǰų nidün-ü ečine qolo qaǰar-a ileya

ke-yen ja-r-li-q bo-l-ba do-to-na bi-da-nu de-r-ge-de ya-bu-jiu
ke'en ǰarliq bolba. dotona bidan-u dergede yabuǰų

su-ru-l-ca-su ke-e-jiu bi-dan du-r i-re-kun ha-ra-ni bu i-d-qa-tu-qai
surulčasu ke'eǰų bidan-tur irekün haran-i bu itqatuqai

ke-e-ba.
ke'eba.

§225

Cing-gi-s Qa-a-nu ja-r-li-q bo-lu-q-sa-a-r min-qa-da-ca i-l-qa-jiu
Činggis-qa'an-u ǰarliq boluqsa-'ar minqad-ača ilqaǰų

ja-u-dun ha-r-ba-dun no-ya-dun ko-u-di mun-gu ja-r-li-q-gi-ya-(r)
ǰa'ud-un harbad-un noyad-un kö'üd-i mün-gü ǰarlig-iyar

i-l-qa-jiu qa-r-qa-jiu i-re-jiu u-ri-da na-yan ke-b-te-u-l bu-le-ai
ilqaǰų qarqaǰų ireǰų urida nayan kebte'ül büle'ei

nai-man ja-u-d bo-l-qa-ba nai-man ja-u-d de-e-re min-qa du-u-r-
naiman ǰa'ut bolqaba. naiman ǰa'ut de'ere minqa dü'ür-

ge-tu-gai ke-e-ba ke-b-te-u-l du-r o-ro-qu-ni bu i-d-qa-tu-qai ke-yen
getügei ke'eba. kebte'ül-tür oroqun-i bu itqatuqai ke'en

ja-r-li-q bo-l-ba ke-b-te-u-li Ye-ke-ne-u-rin a-qa-la-jiu min-qa
ǰarliq bolba. kebte'ül-i Yeke-Ne'ürin aqalaǰų minqa

me-de-jiu a-tu-(qai) ke-yan ja-r-li-q bo-l-ba. u-ri-da do-r-ben ja-u-d
medeǰų atuqai ke'en ǰarliq bolba. urida dörben ǰa'ut

(qo)-r-cin i-l-qa-ba i-l-qa-jiu qo-r-ci-ni Je-l-me-in ko-un Ye-sun-te-e
qorčin ilqaba. ilqaǰų qorčin-i J̌elme-yin kö'ün Yesün-Te'e

a-qa-la-jiu Tu-ge-in ko-un Bu-gi-dai lu-e e-ye-tu-l-du-jiu a-tu-qai
aqalaǰų Tüge-yin kö'ün Bugidai-lu'a(Bügidei-lü'e?) eyetüldüǰų atuqai

ke-e-ba tu-r-qa-u-d lu-a qo-r-cin ke-ši-g ke-ši-g du-r o-ro-l-du-run
ke'eba. turqa'ut-lu'a qorčin kešik kešik-tür oroldurun

Ye-sun-te-e ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai Bu-gi-
Yesün-Te'e niken kešik qorčin-i aqalaǰu orotuqai. Bugi-

dai ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai Ho-r-qu-da-q
dai niken kešik qorčin-i aqalaǰu orotuqai. Horqudaq

ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai La-b-la-qa ni-kan
niken kešik qorčin-i aqalaǰu orotuqai. Lablaqa niken

ke-ši-g (qo)-r-ci-ni a-qa-la-jiu o-(ro)-tu-qai qo-r a-q-sa-qu-ya tu-r-
kešik qorčin-i aqalaǰu orotuqai. qor asaquy-a tur-

qa-u-dun ke-ši-g ke-ši-g qo-r-ci-ni-yan te-in a-qa-la-jiu o-ro-u-l-tu-
qa'ud-un kešik kešik qorčin-iyan teyin aqalaǰu oro'ultu-

(qai) qo-r-ci-ni min-qan du-u-r-ge-jiu Te-sun-te-e a-qa-la-jiu a-tu-qai
qai. qorčin-i minqan dü'ürgeǰü Yesün-Te'e aqalaǰu atuqai

ke-yen ja-r-li-q bo-l-ba.
ke'en ǰarliq bolba.

§226

U-ri-da O-ge-re ce-r-bi lu-e o-ro-q-sa-d tu-r-qa-u-d de-e-re min-qan
Urida Ögere-čerbi-lü'e oroqsat turqa'ut de'ere minqan

du-u-r-ge-jiu Bo-o-r-cu-in u-(ru)-qa-ca O-ge-re ce-r-bi me-de-tu-gai
dü'ürgeǰü Bo'orču-yin uruq-ača Ögere-čerbi medetügei

ke-e-ba. Ni-kan min-qan tu-r-qa-u-di Mu-qa-li-in u-ru-qa-ca Bu-qa
ke'eba. niken minqan turqa'ud-i Muqali-yin uruq-ača Buqa

ni-kan min-qan tu-r-qa-u-di me-de-tu-gai ke-e-ba. I-lu-gai-in u-ru-
niken minqan turqa'ud-i medetügei ke'eba. Ilügei-yin uruq-

qa-ca A-l-ci-dai-i ni-kan min-qan tu-r-qa-u-di me-de-tu-gai ke-e-ba.
ača Alčidai-yi niken minqan turqa'ud-i medetügei ke'eba.

Ni-kan min-qan tu-r-qa-u-di Do-dai ce-r-bi me-de-tu-gai ni-kan min-
niken minqan turqa'ud-i Dödei-čerbi medetügei. niken min-

qan tu-r-qa-u-di Do-(qo)-l-qu ce-r-bi me-de-tu-gai ke-e-ba. ni-kan
qan turqa'ud-i Doqulqu-čerbi medetügei ke'eba. niken

min-qan tu-r-qa-u-di Ju-r-ce-dai-in u-(ru)-qa-ca Ca-nai me-de-tu-gai
minqan turqa'ud-i J̌ürcedei-yin uruq-ača Čanai medetügei.

ni-kan min-qan tu-r-qa-u-di A-l-ci-in u-ru-qa-ca A-qu-tai me-de-tu-
niken minqan turqa'ud-i Alči-yin uruq-ača Aqutai medetü-

gai ni-kan min-qan tu-r-qa-u-di A-r-qai-qa-sa-r ni-kan min-qan
gei. niken minqan turqa'ud-i Arqai-qasar niken minqan

i-l-qa-q-sam ba-a-tu-di me-de-jiu o-lon u-du-r tu-r-qa-q bo-l-tu-qai
ilqaqsan ba'atud-i medejü olon üdür turqaq boltuqai.

qa-d-qu-l-du-an u-du-r u-ri-da bai-i-jiu ba-a-tu-d bo-l-tu-qai ke-yen
qatquldu'an üdür urida bayijü ba'atut boltuqai ke'en

ja-r-li-q bo-l-ba. min-qa-d min-qa-da-ca i-l-qa-jiu i-re-g-se-d nai-
jarliq bolba. minqat minqad-ača ilqajü irekset nai-

man min-qa-d tu-r-qa-u-d bo-l-ba. ke-b-te-u-l qo-r-cin lu-a qo-ya-r-
man minqat turqa'ut bolba. kebte'ül qorčin-lu'a qoyar-

gu min-qa-d bo-l-ba. tu-men ke-ši-g-ten bo-l-ba. Cing-gi-s Qa-han
gü minqat bolba. tümen kešikten bolba. Činggis-qahan

ja-r-li-q bo-lu-run bi-da-nu ca-a-da tu-men ke-ši-g-te-ni bo-ke-le-jiu
jarliq bolurun. bidan-u ča'ada tümen kešikten-i bökelejü

yeke qo-l bo-lun a-tu-qai ke-yen ja-r-li-q bo-l-ba.
yeke qol bolun atuqai ke'en jarliq bolba.

§227

Ba-sa Cing-gi-s Qa-han ja-r-li-q bo-l-jiu tu-r-qa-u-dun do-r-ben
Basa Činggis-qahan jarliq boljü turqa'ud-un dörben

ke-ši-u-dun o-to-gu-le-gu-in tu-ši-run Bu-qa ni-kan ke-ši-g ke-ši-g-
keši'üd-ün ötögülegün-i tüširün. Buqa niken kešik kešik-

te-ni me-de-jiu ke-ši-g-te-ni ja-sa-jiu o-ro-tu-qai. A-l-ci-dai ni-kan
ten-i medejü kešikten-i jasajü orotuqai. Alčidai niken

ke-ši-g ke-ši-g-te-ni me-de-jiu ke-ši-g-te-ni ja-sa-jiu o-ro-tu-qai.
kešik kešikten-i medejü kešikten-i jasajü orotuqai.

Do-dai ce-r-bi ni-kan ke-ši-g ke-ši-g-te-ni me-de-jiu ke-ši-g-te-ni
Dödei-čerbi niken kešik kešikten-i medejü kešikten-i

ja-sa-jiu o-ro-tu-qai. Do-qo-l-qu ce-r-bi ni-kan ke-ši-g ke-ši-g-te-ni
jasajü orotuqai. Doqolqu-čerbi niken kešik kešikten-i

me-de-jiu ke-ši-g-te-ni ja-sa-jiu o-ro-tu-qai ke-yen do-r-ben ke-ši-
medejü kešikten-i jasajü orotuqai ke'en dörben keši'-

u-dun o-to-gu-si tu-ši-jiu ke-ši-g o-ro-qui ja-r-li-q tung-qa-run
üd-ün ötögüs-i tüšijü kešik oroqui jarliq tongqarun

ke-ši-g o-ro-run ke-ši-gun no-yan o-e-r tu-ri-yan ke-ši-g-le-g-se-d
kešik ororun kešig-ün noyan ö'er-tür-iyen kešiklekset

ke-ši-g-te-ni bu-gu-d-ke-jiu ke-ši-g o-ro-jiu qu-r-ban (qo)-no-l-du-jiu
kešikten-i bügütkejü kešik orojü qurban qonoldujü

ye-u-d-ke-l-du-tu-gai ke-ši-g-tu gu-un ke-ši-g ho-a-ra-a-su te-re
ye'ütkeldütügei. kešik-tü gü'ün kešik ho'ara'asu. tere

ke-ši-g o-a-ra-q-sam ke-ši-g-tu-i qu-r-ban be-ri-e-s su-i-tu-gai
kešik o'araqsan kešiktü-yi qurban beri'es süyitügei.

mun ke-ši-g-tu ba-sa no-ko-e-te ke-ši-g ho-a-ra-a-su do-lo-an be-ri-
mün kešiktü basa nökö'e-te kešik ho'ara'asu dolo'an beri'-

e-s su-i-tu-gai ba-sa mun gu-un be-ye qa-d e-be-cin u-gei ke-ši-gun
es süyitügei. basa mün gü'ün beye qat ebečin ügei kešig-ün

no-ya-d tu-r e-ye u-ge-u ba-sa mun ke-ši-g-tu qu-r-ban-ta ke-ši-g
noyat-tur eye üge'ü basa mün kešiktü qurban-ta kešik

ho-a-ra-a-su qu-cin do-lo-an be-ri-e-s so-yu-e-d bi-dan du-r ya-bu-
ho'ara'asu qučin dolo'an beri'es süyü'et bidan-tur yabu-

qui-ban be-r-ke-ši-yan a-ju-u e-ci-ne qo-lo qa-ja-ra i-le-ya ke-yen
qui-ban berkešiyen aju'u ečine qolo qaǰar-a ileya ke'en

ja-r-li-q bo-l-ba ke-ši-u-dun o-to-gu-s qu-ta-a-r qu-ta-a-r ke-ši-g-
ǰarliq bolba. keši'üd-ün ötögüs quta'ar quta'ar kešik-

tu-r e-ne ja-r-li-q ke-ši-g-te-ne so-no-s-qa-d-qun e-se so-no-s-qa-
tür ene ǰarliq kešikten-e sonosqatqun. ese sonosqa'-

a-su ke-ši-u-dun o-to-gu-s a-l-da-l-tan bo-l-tu-qai ja-r-li-q so-no-su-
asu keši'üd-ün ötögüs aldaltan boltuqai. ǰarliq sonosu'-

a-d bu-run da-ba-a-su ja-r-li-qun yo-su-a-r ke-ši-g ho-a-ra-a-su
at bürün daba'asu ǰarliq-un yosu-'ar kešik ho'ara'asu

ke-ši-g-ten a-l-da-l-tan bo-l-tu-qai ke-yen ja-r-li-q bo-l-ba. ke-ši-
kešikten aldal-tan boltuqai ke'en ǰarliq bolba. keši'-

u-dun o-to-gu-s a-qa-la-q-da-ba e-le ke-yen sa-ca-un o-ro-q-sa-d
üd-ün ötögüs aqalaqdaba ele ke'en sača'un oroqsat

mi-nu ke-ši-g-te-ni na-da-ca e-ye u-gai bu hon-ci-du-d-(qun) ja-sa-(q)
minu kešikten-i na-dača eye ügei bu hončidutqun. ǰasaq

kon-de-e-su na-da ji-a-d-qun mo-ko-ri-u-l-kun yo-su-tan bo-e-su
könde'esü na-da ǰi'atqun. mökörí'ülkün yosutan bö'esü

bi-da mo-ko-ri-u-lu-je ni-ši-q-da-qun yo-su-tan bo-e-su ke-b-te-u-l-
bi-da mökörí'ülü-ǰe. nišiqdaqun yosutan bö'esü kebte'ül-

jiu ni-ši-d-je a-qa-la-ba e-le ke-e-jiu sa-ca-un ke-ši-g-te-ni mi-nu
ǰü nišit-ǰe aqalaba ele ke'eǰü sača'un kešikten-i minu

o-e-run qa-r ko-l gu-r-ge-jiu be-ri-e-de-su be-ri-e-in qa-ri-u be-ri-e-gu
ö'er-ün qar köl gürgeǰü beri'edesü beri'e-yin qari'u beri'e-gü

nu-du-r-qa-in qa-ri-u nu-du-r-qa-gu qa-ri-u-l-tu-qai ke-e-ba.
nudurqa-yin qari'u nudurqa-gü qari'ultuqai ke'eba.

§228

Ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run qa-da-na-du-s min-qa-dun
Basa Činggis-qahan ǰarliq bolurun. qadanadus minqad-un

no-ya-da-ca mi-nu ke-ši-g-tu de-e-re bui-je qa-da-na-du-s ja-u-dun
noyad-ača minu kešiktü de'ere büi-je. qadanadus ǰa'ud-un

ha-r-ba-dun no-ya-da-ca mi-nu ke-ši-g-tu-in ko-to-cin de-e-re bui-je
harbad-un noyad-ača minu kešiktü-yin kötöčin de'ere büi-je

mi-nu ke-ši-g-ten du-r qa-da-na-du-s min-qa-li-u-d sa-ca-un bo-l-jiu
minu kešikten-tür qadanadus minqali'ut sača'un bolǰu

deng-ge-cen mi-nu ke-ši-g-tu du-r ke-re-l-du-e-su min-qa-li-u-dai
denggečen minu kešiktü-tür kereldü'esü minqali'udai

gu-u-ni e-re-u-le-ya ke-yen ja-r-li-q bo-l-ba.
gü'ün-i ere'ülüya ke'en ǰarliq bolba.

§229

Ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run ke-ši-g ke-ši-u-dun
Basa Činggis-qahan ǰarliq bolurun. kešik keši'üd-ün

no-ya-d-ta ja-r-li-(q) tung-qa-run qo-r-cin tu-r-qa-u-d ke-ši-g o-ro-
noyat-ta ǰarliq tongqarun qorčin turqa'ut kešik oro-

jiu u-du-run ya-bu-da-l ju-g ju-g mo-r mo-r tu-ri-yan ya-bu-jiu na-re-
ǰu üdür-ün yabudal ǰük ǰük mör mör-tür-iyen yabuǰu naran-

nu qa-l-ta-ya ke-b-te-u-(le) ja-i-la-jiu qa-da-na qa-r-ciu qo-no-tu-qai
u qaltay-a kebte'ül-e ǰayilaǰu qadana qarčǰu qonotuqai.

bi-dan du-r so-ni ke-b-te-u-l qo-nan a-tu-qai qo-r-cin qo-r bau-u-r-
bidan-tur süni kebte'ül qonan atuqai. qorčin qor bawur-

cin a-ya-qa sa-ba ke-b-te-u-le ta-u-l-jiu o-d-tu-qai qa-da-na qo-no-q-
čin ayaqa saba kebte'ül-e ta'ulǰu(da'ulǰu?) ottuqai. qadana qonoq-

sa-d qo-r-cin tu-r-qa-u-d bau-u-r-cin bi-da-ni šulen i-de-te-le ki-ru-e
sat qorčin turqa'ut bawurčin bidan-i šülen idetele kirü'e-

du-r sa-u-jiu ke-b-te-u-l du-r ke-le-ci-le-jiu šu-len i-den ba-ra-a-su
tür sa'uǰu kebte'ül-tür kelečileǰü šülen iden bara'asu

qo-r-cin qo-r du-r tu-r-qa-q sa-u-rin du-ri-yan bau-u-r-cin a-ya-qa
qorčin qor-tur turqaq sa'urin-dur-iyan bawurčin ayaqa

sa-ba du-ri-yan ta-a-ra-l-du-tu-qai ke-ši-g ke-ši-g o-ro-qun mun saba-dur-iyan ta'aral-dutuqai. kešik kešik oroqun mün

mun yo-su-a-r e-ne qa-u-li-ba-r te-in ki-tu-gai ke-yen ja-r-li-q bo-l- mün yosu-'ar ene qa'uli-bar te-yin kitügei ke'en ǰarliq bol-

ba. na-ran šing-ge-g-se-nu qo-i-na o-r-do-in qo-i-na-un u-ri-da-un ba. naran šinggeksen-ü qoyina ordo-yin qoyina'un urida'un

ke-tu-ge-l-jen ya-bu-qu gu-u-ni ba-ri-jiu ke-b-te-u-l ba-ri-jiu qo-no- ketügelǰen yabuqu gü'ün-i barilǰų kebte'ül barilǰų qono-

jiu ma-na-qa-ri ke-b-te-u-l u-ge-s i-nu a-sa-q-tu-qai ke-b-te-u-l ǰų manaqari kebte'ül üges inu asaqtuqai. kebte'ül

ke-ši-g ye-u-d-ke-l-du-run be-l-ge a-nu ta-u-l-jiu o-ro-jiu i-(re)-tu- kešik ye'ütkeldürün belge anu ta'ulǰų oroǰų iretü-

gai ye-u-d-ge-jiu qa-r-qun ke-b-te-u-l ta-u-l-jiu-gu qa-r-ciu o-d-tu- gei. ye'ütkeǰü qarqun kebte'ül ta'ulǰų-gü qarčų ottu-

qai ke-e-ba. ke-b-te-u-l so-ni o-r-do ho-r-cin ge-b-te-jiu e-u-den qai ke'eba. kebte'ül süni ordo horčin gebteǰü e'üden

da-ru-jiu bai-i-q-sa-d ke-b-te-u-l so-ni o-ro-qun (ha)-ra-ni e-ki-d daruǰų bayiqsat kebte'ül süni oroqun haran-i ekit

a-nu da-l-ba-ru mu-ru-s a-nu ba-u-ta-la ca-b-ci-jiu o-o-ru-d-qun anu dalbaru mürüs anu ba'utala čabčiǰų o'orutqun

ya-a-(ra)-l ke-le-ten ha-ran so-ni i-re-e-su ke-b-te-u-l du-r ke-le-le- ya'aral keleten haran süni ire'esü kebte'ül-tür kelele-

jiu ge-run u-me-re-ce ke-b-te-u-l lu-e qam-tu bai-i-jiu ke-le-le-u-l- ǰų ger-ün ümereče kebte'ül-lü'e qamtu bayiǰų kelele'ül-

tu-gai ke-e-ba. ke-be-te-u-le-ce de-e-re sa-u-ri ken be-r bu sa-u-tu- tügei ke'eba. kebte'ül-eče de'ere sa'uri ken ber bu sa'utu-

qai ke-b-te-u-le-ce ke-(len) u-gei ken be-r bu o-ro-tu-qai ke-b-te- qai. kebte'ül-eče kelen ügei ken ber bu orotuqai. kebte'-

u-(lun) de-ge-un ken be-r bu ya-bu-tu-qai ke-b-te-u-lun ja-qa-un ül-ün dege'ün ken ber bu yabutuqai. kebte'ül-ün ǰaqa'un(ǰiqa'un?)

bu ya-bu-tu-qai ke-b-te-u-(lun) to-a bu a-sa-q-tu-qai ke-b-te-u-lun bu yabutuqai kebte'ül-ün to'a bu asaqtuqai. kebte'ül-ün

de-ge-un ya-bu-qun ha-ra-ni ke-b-te-u-l ba-ri-tu-qai ja-qa-un ya-bu- dege'ün yabuqun haran-i kebte'ül barituqai. ǰaqa'un yabu-

qun ha-ra-ni ke-b-te-u-l ba-ri-tu-qai to-a a-sa-qu-q-sam gu-u-ni qun haran-i kebte'ül barituqai. to'a asaquqsan gü'ün-i

ke-b-te-u-l te-re gu-u-ni te-re-gu u-du-run u-nu-q-sam a-q-ta e-me-
kebte'ül tere gü'ün-i tere-gü üdür-ün unuqsan aqta eme'-

e-l-tu qa-da-r-tu-i e-mu-su-g-sen qu-b-ca-sun se-l-te ke-b-te-u-l
eltü qadartu-yi emüsüksen qubčasun selte kebte'ül

a-b-tu-qai ke-yen ja-r-li-q bo-l-ba. E-l-ji-ge-dai i-te-ge-l-tu bo-
abtuqai ke'en ǰarliq bolba. Elǰigedei itegeltü bö'-

e-te-le ji-l-da ke-b-te-u-lun de-ge-un ya-bu-qu bo-lun ke-b-te-u-(le)
etele ǰilda kebte'ül-ün dege'ün yabuqu bolun kebte'ül-e

ke-r ba-ri-q-da-la-a.
ker bariqdala'a.

TRANSLATION

Chapter IX

§209

Further, Činggis-Qahan said to Qubilai: 'You have indeed, pressed down the necks of the strong and the buttocks of wrestlers for me. You, four hounds of mine, Qubilai,[1] J̌elme,[2] J̌ebe,[3] and Sübe'etei,[4] when I sent you to the destination that I had in mind, as soon as I ordered you to be there, you split up[5] the stones; as soon as I ordered you to attack, you broke up the rocks; you pulverized the glittering[6] stones, and you cut off[7] the deep waters.[8] When I sent you, Qubilai, J̌elme, J̌ebe and Sübe'etei, my four hounds, to any intended place, and when I had these four heroes of mine, Bo'orču,[9] Muqali,[10] Boroqul[11] and Čila'un-ba'atur[12] with me, and when on the day of battle[13] I had the two, J̌ürčedei[14] and Quyildar,[15] with their own Uru'ut and Mangqud people standing before me, I enjoyed complete rest and peace of mind.' Thus, he spoke.

'You, Qubilai, will you not be the chief in all matters of the army?'[16] Thus, he bestowed his favors and issued his commands.

'Also, because of Bedü'ün's[17] obstinacy,[18] I became angry and did not give him a thousand (men). You are, indeed, the right person to deal with him.[19] You and he together can lead a command over a thousand and get along harmoniously.' Thus, he spoke.

'Furthermore, we shall, surely, soon, see about Bedü'ün.' Thus, he spoke.

§210

Furthermore, Činggis-Qahan said of Qunan[20] of the Genigedei Tribe, 'For you, Bo'orču, Muqali and the other commanders (noyan), as well as for Dödei[21] and Doqolqu,[22] the čerbis,[23] and the others, this Qunan became a male wolf in the dark night and a black raven in the bright day. When we moved, he did not rest, when we rested, he did not move away. While with a strange person, he never acted impudently; while with a hostile person, he never acted shamelessly.[24] You shall not act without the agreement of both Qunan and Kökö-čös.[25] Only after coming to an agreement with Qunan and Kökö-čös, shall you act.' Speaking thus, he ordered.

'The eldest of my children is J̌oči.[26] Qunan, being the head of his Geniges people, shall be the commander (noyan) of ten thousand under J̌oči.' Speaking thus, he ordered.

'Qunan, Kökö-čös, Degei[27] and Usun,[28] the old, these four, have never hidden before me what they saw and have never concealed from me what they heard.' These are the four.

§211

Further, Činggis-Qahan said to J̌elme, 'When J̌arči'udai,[29] the old, carrying a bellows on his back, descended from Burqan-qaldun with J̌elme, who was just out of his cradle, he presented me with a sable swaddles[30] at the time of my birth at Deli'ün-boldaq on the Onan river.[31] Since the time of your having become a retainer, you have been a slave of the threshold and a personal servant at the door.[32] J̌elme's merits were numerous. When we were born, we were born together; when we grew up, we grew up together. The sable swaddles was the cause of our relation. J̌elme, who has always possessed good fortune and blessing, shall not be punished even if he offends nine times.' Thus speaking, he ordered.[33]

§212

Further, Činggis-Qahan said to Tolun,[34] 'Why have you, father and son, commanded an extra thousand? Being a single wing from your father, you strove together[35] with him when the people were assembled. For this, I have given you the title, Čerbi. Now, will you not form a group of a thousand out of the people whom you found and assembled by yourself and lead them in agreement with Turuqan?'[36] Thus he ordered.

§213

Further, Činggis-Qahan said to Önggür,[37] the cook, 'You, the son of Mönggetü-Kiyan, together with the Three Toqura'ut, Five Tarqut and Čangši'ut and Baya'ut have formed a camp for me. You, Önggür, did not go astray in the fog and did not separate (from me) in the battle. When it was wet, we got wet together;[38] and when it was cold, we were cold together.[39] Now, what favor would you request?' When he said thus, Önggür said: 'If you will let me choose the favor, let me, with your permission, get together with my Baya'ut brothers who have been dispersed and scattered[40] among all the tribes.' After he spoke so, Činggis-Qahan answered, 'All right, then, assemble and control your Baya'ut brothers as a thousand.' Thus speaking, he ordered.

Further, Činggis-Qahan said: 'When Önggür and Boro'ul, you two cooks, distribute food to the right and left sides, neither let it go short for those who stand or sit on the right side, nor let it come short to those who keep in line or who do not keep in line on the left side. If you two, distribute the food in that manner, I shall not choke in eating, and my mind will rest in peace.[41] Now, Önggür and Boro'ul, you two, mount your horses and set out to distribute food to all the numerous people.' Thus speaking, he ordered.

'When you sit in the seats, you shall sit separately at the right and left sides of the large wine pot,[42] looking after the food; and you shall sit with those who are with Tolun, in the center (facing north).' Thus speaking, he pointed out their seats.[43]

§214

Further, Činggis-Qahan said to Boroqul, 'My mother found you, four, Šigi-qutuqu,[44] Boroqul,[45] Güčü[46] and Kököčü[47] on the ground in the camps of people. She put you between her legs,[48] made you as her own sons and brought you up. She pulled you by your shoulders and made you until you became equal to the adults. She reared you in order to make you as the constant companions for her sons. You have, indeed, returned many favors and helps to my mother for the favors that she brought you up. You, Boroqul, being my companion, never let me spend the night with an empty stomach in a hurried campaign or in the rainy nights. Also, you never let me pass the night without soup when we were locked[49] in battle with our enemies.'

'Again, you have conquered our enemies,[50] the Tatars, who exterminated our ancestors. When we slaughtered, in revenge,[51,52] all[53] the Tatars whose physical height was, by measurement, over that of a wheel linch-pin,[54] Qargil-Šira of the Tatars, however, escaped as a fugitive when he was about to be killed. Then, driven by fatigue and hunger, he again returned and stepped into mother's (Činggis-Qahan's mother) yurt and said, "I am just looking for alms."[55] "If you have come only for alms, sit there!" When he had sat at the end of the bed on the western side, behind the door,[56] the five-year-old Tolui[57] entered from outside; and when he ran out again, Qargil-Šira, standing up, squeezed the child under his arm-pit and went out. As he was walking, feeling for and trying to pull out his knife,[58] Altani, Boroqul's wife, was sitting on the eastern side of the mother's yurt, and when the mother screamed, "He is murdering the child," Altani ran out, together with her, and overtook Qargil-Šira. With one hand, she grasped his hairbraid; and with the other hand, she grasped the hand that was pulling out his knife. When she pulled him back, he let his knife drop. To the north of the yurt, where both J̌elme and J̌etei[59] were butchering a hornless[60] black ox for the ration.[61] J̌etei and J̌elme, hearing the voice of Altani and holding their axes, came running, their fists red with blood. On the spot, they killed Qargil-Šira of the Tatars with hatchet and sword. While Altani, J̌etei and J̌elme were arguing who deserved the greatest merit for saving the life of the child, J̌etei and J̌elme said, "Had we not come, running fast and killed him, what could Altani, a woman, have done? The boy's life would have been harmed. Thus, the chief merit[62] was ours." Thus, he said. Then, Altani said, "If you had not heard my voice, how could you have come; and if I had not

overtaken him, grasped his side hairbraid and caused his knife to drop by pulling back the hand that was pulling out the knife, would the child's life not have been harmed before you, J̌etei and J̌elme, arrived?" Thus she said. When she had finished saying so, the chief merit came to Altani. Boroqul's wife, being the other shaft[63] of the chariot to Boroqul, brought favor to the life of Tolui. When Boroqul was fighting with Kereyit at Qalqalǰit-elet, the jugular vein[64] of Ögödei[65] was hit by an arrow, and when he fell off his horse, Boroqul dismounted from his horse together and sucked his congealed blood with his mouth and spent the night with him. The next morning, he took Ögödei on his own horse riding together and embraced him because Ögödei could not sit up. Sucking and sucking the blood that was blocked up and making the corners of his mouth red, Boroqul finally brought Ögödei home safely. For the kindness of my mother who suffered bringing him up, Boroqul has, indeed saved the lives of my two children. Boroqul, being a friend to me, was never tardy in responding to my calls. So, Boroqul shall not be punished even if he is liable to be punished for nine offenses.' Thus speaking, he ordered.

§215

Further, (Činggis-Qahan) said, '(Let me) also bestow favor to the girls of my clan.'

§216

Činggis-Qahan also said to Usun, the old, 'Usun, Qunan, Kökö-čös and Degei, these four, never hid from me what they had seen and never concealed from me what they had heard. They also used to report to me about what they had understood and what they had thought.

There has been precedence for way of becoming Beki[66] in the government of Mongols. Ba'arin are the descendents of an elder brother. As for the post of Beki, Usun, the old, being the eldest among us, should be Beki.

After his appointment as a Beki, one should be given a white garment[67] to wear, a white gelding to ride, and an honored seat upon which to sit. In just such a manner, should he be served. He should discuss[68] the auspicious year and month.' Saying so, he ordered.

§217

Further, Činggis-Qahan said, 'Quyildar, my sworn friend, was the first one who vowed to sacrifice his life in battle. For this merit, his descendants shall receive orphan's compensation for many generations to come.' Saying thus, he ordered.

§218

Further, Činggis-Qahan said to Narin-To'oril of the son of Čaqan-Qo'a,[69] 'Conscientiously fighting before me, your father, Čaqan-qo'a was killed in the battle of Dalan-Baljut by Jamuqa.[70] Now, To'oril shall receive the orphan's compensation for the merit of your father.' To this To'oril said, 'If you grant me a favor, let me assemble my Negüs brothers who have been scattered among each tribe.' When he spoke in this manner, Činggis-Qahan ordered, 'If so, assemble your brothers of Negüs and take over the leadership of them for many generations to come.' Saying thus, he ordered.

§219

Further, Činggis-Qahan said to Sorqan-Šira,[71] 'During my childhood when Tarqutai-Kirultuq, and his brothers of Tayiči'ut seized me out of envy,[72] you, worrying that I might have been harmed by the brothers, caused your sons, Čimbai and Čila'un and your daughter, Qada'an to take care of me, to hide me and to set me free. I have always kept the memory of that merit of yours, whether in my dreams in the black of night or in the bright of day. However, you have come late to me from Tayiči'ud. If I give you a favor now, what kind of favor would you like?' Thus he said.

Sorqan-Šira, becoming together with his sons, Čila'un and Čimbai said, 'If you would grant (it) to me, let me be a tax-free ruler of a camp (nuntuq),[73] and let me settle down as a darqan[74] at Selengge, the place of Merkid people. May Činggis-Qahan decide the other favor.' To that Činggis-Qahan answered, 'Settle at Selengge, the place formerly occupied by the Merkid people and live freely as a darqan. You will be permitted to carry quivers, to share my cup[75] with me and live freely as a darqan for many generations of your descendants to come. You shall not be punished even if you have committed offenses nine times.' Saying thus, he ordered.

Further when Činggis-Qahan bestowed favors to Čila'un and Čimbai, he said, 'How can I ignore the words that both of you, Čila'un and Čimbai, spoke to me before. If both of you want to communicate any of your thoughts to me, or if you ask for anything that you are in need of, do not tell me through a mediator. Tell me, personally, with your own mouths what you have in your minds; ask for what you are in want.' Saying so, he ordered.

'Further, Sorqan-Šira, Badai and Kišiliq,[76] you, darqat, being tax-free rulers, when you acquire loot in raiding at the numerous enemies, take as you have found. If you hunt for wild game, take as you have killed.' Saying so, he ordered.[77]

'Sorqan-Šira was a subject of Tödege of Tayiči'ud. Badai and Kišiliq, the two, were the horse herders of Čeren. Now, they, my

supports,[78] should enjoy the privileges of carrying quivers, sharing my cup and of living free from taxes.' Saying thus, he ordered.

§220

Further, Činggis-Qahan said to Naya'a,[79] 'When Širgǒtu,[80] the old, together with his two sons, Alaq and Naya'a, captured Tarqutai-Kiriltuq (for us) and on their way, arrived at Qutuqul-Nu'u, you, Naya'a said, "How can we betray our own Khan and capture him." With such words, you could not betray him and set him free. When Širgǒtu, the old, together with his sons, Alaq and Naya'a arrived, Naya'a-Bilǰi'ur said, "When we came, having seized our own Khan, Tarqutai-Kiriltuq, we were incapable of betraying him, and so we set him free. Now, we have come here in order to offer our strength to Činggis-Qahan. Had we come, seizing our own Khan, we would have suffered the saying: 'How can the people, who have seized their own rightful Khan, be trusted soon after.' So, we did not betray our own Khan." Since he said this, I (Činggis-Qahan) considered the reason that there he had not betrayed his own rightful Khan was that he had thought of a great principle. Therefore, I approved his words and said that we would appoint him to an office.[81] Now, Bo'orču shall lead ten thousand on the right. Muqali is given the title, Goi-ong (Prince), and let him command ten thousand on the left. Now, Naya'a shall command ten thousand in the center.' Saying thus, he ordered.

§221

Further, he ordered, 'J̌ebe and Sübe'etei, both shall form a thousand each out of the people whom they have found and transported.'

§222

Further, he (Činggis-Qahan) let Degei, the shepherd, assemble the unregistered[82] and command them as a thousand.

§223

Further, 'There was a shortage of people under Küčügür,[83] the carpenter. People were collected from here and there. Mulqalqu[84] from J̌adaran carried out his retainership properly. Let Küčügür and Mulqalqu, two of them together, form a thousand and act in mutual agreement.' Thus, he said.[85]

§224

Those who had founded the empire and who had suffered together, were made commanders[86] of divisions of thousands. In forming

divisions of thousands, he (Činggis-Qahan) appointed the commanders of thousands, of hundreds and of tens. In forming divisions of ten thousand, he appointed the commanders of ten thousands. To the commanders of divisions of ten thousands and of thousands, who deserved rewards, he gave rewards. To those who should be praised, he praised, saying, 'Formerly, I had eighty nightguards[87] and seventy dayguards.[88] However, now, by the protection of eternal Heaven, the power has been increased in the domain (In Heaven and Earth the power has been increased). Therefore, since I have brought all peoples under my sole control and made them loyal to me, select for me the bodyguards[89] and dayguards from various thousands and bring them in. Bring in the nightguards, quiver-carriers and dayguards to fill the number to ten thousands.' Saying thus, he ordered.

Činggis-Qahan also issued an order which was proclaimed to the various thousands with regard to the selecting and bringing in the bodyguards. The order read, 'When you bring in the sons of the commanders of ten thousands, commanders of thousands, commanders of hundreds and the sons of commoners,[90] you shall bring in only those skillful, healthy and handsome, who will be suitable for service by our side. When each of the sons of the commanders of the various thousands are brought in, let each of them bring along with him ten companions and a younger brother. When each of the sons of commanders of the various hundreds are brought in, let each of them bring along with him five companions and a younger brother. When each of the sons of the commanders of the various tens and each of the sons of commoners are brought in, let each of them bring along with him three companions and a younger brother. The relay horse power shall be supplied them by their own units. When strengthening the people who serve at our side, let each of the sons of the commanders of the various thousands be given ten companions drawn from his own unit of a thousand or of a hundred. Irrespective of personal property share he has that has been inherited from his father, and irregardless of the number of men and geldings he owns that he has found and transported by himself, you shall, still, in like manner, except in his personal property share, requisition, prepare and supply him according to the amount that we decided upon. For each of the sons of the commanders of the various hundreds, five companions and for each of the sons of the commanders of the various tens and commoners, three companions are to be requisitioned and given to them respectively, exactly, according to same manner, regardless of their own property share.' Saying so, he ordered.[91]

'The commanders of the various thousands, of the various hundreds and of the various tens as well as the rank and file have received our orders and heard them.[92] The people,[93] who, then, transgress the orders shall be liable to punishment. If a person who is brought in to take turn on duty for us is evasive and unwilling to serve and finds it difficult

to serve by our side, let us bring in another in his place and let us punish that person and banish him from our sight into a far off land.' Saying thus, he ordered.

'Those people who come to join the bodyguards in order to learn together how to serve by our side shall not be hindered.' Thus, he said.

§225

After the orders of Činggis-Qahan were issued, the selection of a group out of the various thousands was made. The sons of the commanders of the hundreds and the sons of the commanders of the tens were selected according to the same ordinance.

'Formerly, the nightguards had consisted of eighty men. Now, they were increased to eight hundreds. Further, fill the eight hundred up to a thousand.' Thus, he said.

'Those who want to join the nightguards shall not be forbidden.' Thus, he issued the order.

'Let Yeke-Ne'ürin, being the commander of the nightguards, control a thousand.' Speaking thus, he ordered.

'Formerly, four hundred quiver-carriers were selected. After the selection of the quiver carriers, let Yesün-Te'e, J̌elme's son, command them and be in mutual harmony with Bügidei, the son of Tüge.[94] Thus, he said.

'When the quiver-carriers and the dayguards, together, are brought in in each relief unit to take turn on duty, let Yesün-Te'e be the commander of a relief unit of quiver-carriers and take turn on duty; let Bügidei be the commander of a relief unit of quiver-carriers and take turn on duty; let Horqudaq be the commander of a relief unit and take turn on duty; let Lab-laqa be the commander of a relief unit and take turn on duty.

When they put on quivers, let them thus be the seniors making enter the quiver-carriers of each relief-group of the dayguards.[95] Increase the number of quiver-carriers to a thousand and let Yesün-Te'e take command.' Saying thus, he ordered.

§226

'Increase the number of dayguards, who, formerly, were brought in to take turn on duty with Ögere-Čerbi, to a thousand, and let Ögere-Čerbi from the clan of Bo'orču lead them. Let Buqa from the clan of Muqali command a thousand of the dayguards; let Alčidai from the clan of Ilügei, command a thousand of the dayguards; let Dödei-Čerbi command a thousand of the dayguards; let Doqolqu-Čerbi command a thousand of the dayguards; let Čanai from the clan of J̌ürčidei command a thousand of the dayguards; let Aqutai from the clan of Alči command a thousand of the dayguards; let Arqai-Qasar command a thousand selected heroes who will become dayguards for many days. On the day of

battle, let them stand before me and become heroes.' Saying so, he ordered. Those who have come, being selected from the various thousands, numbered eight thousand dayguards. The nightguards together with quiver-carriers precisely reached two thousands in number, together making ten thousand bodyguards. Činggis-Qahan, further, ordered, 'The ten thousand bodyguards beside us shall be strengthened and become the major nucleus of the army.' Saying so, he ordered.

§227

Further, Činggis-Qahan issued an order, when he appointed the commanders of the four units of bodyguards of the dayguards. The order read: 'Let Buqa command a relief unit of bodyguards and put them in order[96] and take turn on duty. Let Alčidai command a relief unit of bodyguards and put them in order and take turn on duty. Let Dödei-Čerbi command a relief unit of bodyguards and put them in order and take turn on duty.' Saying thus, he appointed the commanders of the four units of bodyguards. Then, he proclaimed an order concerning how each relief unit should take its turn on duty: 'When taking turn on duty, let the commander of the relief unit assemble all the bodyguards, who are assigned to him to take turn on duty and enter for service. After spending three nights together, they shall be replaced.'[97]

'If a bodyguard deserts from his unit on duty, give that man three strokes[98] with a stick.[99] If the same person deserts his unit on duty for the second time, he shall be given seven strokes with a stick. If the same person misses his unit on duty for the third time and is not physically ill or does not get permission from the commanders of his unit, he shall be given thirty-seven strokes with a stick. After that, let us banish him from our sight to a far-off place, because he has found it difficult to serve us.' Speaking thus, he ordered.

'The commanders of the various relief units shall announce this order to their respective guards on each third day. If the commanders of the units should miss the announcement, let them be punished. If the bodyguards, who have heard the order, transgress it or desert their duties in their respective units on duty, they shall be punished according to the stipulations of the order.' Speaking in this manner, he ordered.

'You, the commanders of the units, simply because of your having been appointed as commanders shall not harrass[100] my bodyguards, who have equally taken turn on duty, without my agreement. If they violate law, report it to me. If there are those who deserve beating, then, we shall certainly make them lie down and beat them. If you, saying that you have become a commander, strike with your own hands or feet or lash with a stick my bodyguards, who are equal to you, you will suffer in kind. In return for the strokes of the stick, you will receive, in a like manner, strokes of the stick. In return for blows with the fist, you will get identically blows of the fist.' Thus, he ordered.

Translation

§228

Further, Činggis-Qahan gave the following orders, 'The rank of my bodyguards shall be above that of the commanders of the various external[101] thousands.[102] The rank of the companions of my bodyguards shall be above that of commanders of the various external hundreds and tens. If the commanders of the various external thousands regard themselves equal with my bodyguards and quarrel with them, let us punish the commanders of the external thousands.' Saying so, he ordered.

§229

Further, Činggis-Qahan issued the order, which was proclaimed to the commanders of various units of guards. It read, 'The quiver-carriers and dayguards, after taking their turn on duty and making the daily work proceed in its regular order, shall turn over their duties to the nightguards while it is still light.' Then let them go outside to spend the night. Let the nightguards spend the night with us. The quiver-carriers shall turn over their quivers to the nightguards. The cooks shall hand over their bowls and vessels to the nightguards. Then, let them depart. The quiver-carriers, the dayguards and cooks, who have spent the night outside, shall sit in the place, where the horses are gathered[103] at the time when we have our morning soup. Then, let them pass on the word to the nightguards. When we finish eating our soup, the quiver-carriers shall return to their quivers. The dayguards shall return to their posts. The cooks take over again their bowls and vessels. Each of the relief units that takes its turn on duty shall act in like manner, precisely according to the regulations.' Saying thus, he ordered.

'Any man who crosses[104] behind[105] or in front of[106] the palace (yurt) after the sun sets, shall be arrested. The nightguards shall keep him during the night and interrogate him the next morning. When the nightguards change shift mutually, the incoming nightguards shall hand over their identification signs to the outgoing nightguards and enter for service. The outgoing nightguards after shifting, also transmit their identification signs precisely and depart.' Thus, he said.[107]

'The nightguards shall lie down around the palace at night. If any people enter at night, the nightguards who stand at the doors shall chop their heads into pieces,[108] chop their shoulders until they fall off, and cast them away. If any people come with urgent messages at night, they shall pass on the word to the nightguards first. Then, let them, standing together with the nightguards at the north of the yurt, report to me.' Thus, he said.

'Let no one sit in a seat above[109] the nightguards. Let no one enter without the permission of the nightguards. Let no one go along the border of[110] the nightguards. Let no one ask the number of the nightguards. Let the nightguards arrest the people who walk above the nightguards.

Let the nightguards arrest the people who walk along the border of the nightguards. With regard to any man who has asked about the number of the nightguards, the nightguards, on that very day, shall confiscate his mount with saddle and bridle and the clothes that he wears.' Saying so, he ordered.

Even while Eljigedei was a trustworthy person, how he was arrested by the nightguards because he walked above the nightguards at night.[111]

NOTES

1. (209) Qubilai (忽必來) of the Barulas tribe (巴魯剌思) was one of the 'four hounds' of Činggis-Qahan. Qubilai, together with Qasar, a brother of Činggis-Qahan, served in the bodyguard of Činggis. Qubilai followed Činggis-Qahan in the expeditions against the Tatars and the Naiman tribes and was distinguished by his bravery. His name first appears in ch. 3, par. 120 of the Secret History (hereafter cited as SH). Biog. Hsin Yüan Shih (hereafter cited as HYS) 123. Naka Michiyo, Chingisu Kan Jitsuroku (成吉思汗實錄), Tokyo, Dainippon Tosho Kabushiki Gaisha (大日本圖書株式會社), 1907, p. 318. In Yüan Shih (hereafter cited as YS) ben-chi (本記) under the name 虎必來.

2. (209) J̌elme (者勒蔑) of Uriyangqadai tribe (兀良合氏) was the son of J̌arči'udai (札兒赤兀歹), the old. J̌elme and Bo'orču (孛斡勒出), both, were appointed the commanders (叅怯薛長) of all the relief units of bodyguards, after Činggis-Qahan became Qahan. His name first appears in ch. 2, par. 97 of SH. Biog. HYS 123. He was also one of the 'four hounds' of Činggis-Qahan. See also Naka, p. 318.

3. (209) J̌ebe (者別) of Besüd tribe (別速惕氏) was one of the 'four hounds' of Činggis-Qahan. J̌ebe was captured by Činggis-Qahan after the defeat of the Tayiči'ud. Since J̌ebe had killed the horse of Činggis-Qahan in the battle by an arrow, he was given the name 'J̌ebe', which means an 'arrowhead'. Supplement biog. by Hung Chün (洪鈞), Yüan Shih I Wen Cheng Pu (元史譯文證補), vol. 2, p. 237. Biog. in HYS 123. See Naka, p. 322. YS pen-chi (本紀) under the name 哲別.

4. (209) Sübe'etei (速別額台) of Uriyangqadai tribe (兀良合氏) was the younger brother of Jelme. He is first mentioned in ch. 3, par. 120 SH. Biog. HYS 122. See Naka, p. 323. In YS pen-chi (本紀), 速不台, or 雪不台. See YS 121.

5. (209) Čewülün is not identified in the dictionaries. I followed the meaning of the gloss (碎) 'to break into fragments'.

6. (209) Čeügen is not identified. Perhaps it is the same word as čegen (Mo.) 'glittering, brilliant' (J. E. Kowalewski, Dictionnaire Mongol-Russe-Français, 1844-1849, p. 2124). Cegeen occurs in Khalkha with the meaning 'bright, shining' (A. Luvsangdendev, Mongolian-Russian Dictionary [Khalkha Dictionary], Moscow, Governmental Publisher of Foreign and National Languages, 1957, p. 620). The Chinese gloss is (明) 'light, bright'.

7. (209) 'če'el usun-i nitulun abai-je ta.' Dr. Haenisch has translated: '... you walked through deepest water.' Kozin translated: '... they go through swamps and marshes ...'. The word nitulun has no meaning 'to walk through'. Nitulun is the converbum modale of the stem nitul- (Mo.) 'to cut off, kill' (Kowalewski, p. 658). One also finds nitul- as 'to kill' (F. D. Lessing, Mongolian-English Dictionary, Berkeley, University of California Press, 1960, p. 586). In addition, the Chinese gloss gives (斷絕) 'to cut off, to break off'. The form abai-je is a past tense form of 'to be'. In the SH, the particle -je served to emphasize the word to which it was attached; however, later, this particle came to be used to express doubt (N. Poppe, Grammar of Written Mongolian, Wiesbaden, Germany, Otto Harrassowitz, 1945, p. 695 [hereafter cited as Grammar]). In this context, however, the particle -je means 'surely, indeed'. The passage ... če'el usun-i nitulun abai-je ta, I have translated: '... you (surely) cut off the deep waters.' Kozin understood če'el usun as 'swamps and marshes'. This is in accord with the present meaning of the phrase. Cf. čegel (Mo.) 'a place

with many springs' (Lessing, p. 169). However, in Buriat seel means 'deep; deep pool (in a river)' (K. M. Cheremisov, Buriat Mongolian-Russian Dictionary, Moscow, Governmental Publisher of Foreign and National Languages, 1957, p. 418). Compare also čä'äl (HY) 'deep water' (M. Lewicki, Le Houa-yi yi-yü de 1389, Wrocław, 1959, p. 25). The Chinese brief translation (深水橫斷) means 'to cut the deep water into two parts'. My translation is in agreement with the translations of both Naka and Kobayashi.

8. (209) This passage is in alliteration. The sense of the passage spoken by Činggis-Qahan is: 1) The Mongols usually love their hounds, which are always loyal to their masters. Činggis-Qahan regarded Qubilai, J̌elme, J̌ebe, and Sübe'etei as his 'four hounds'. This indicated the extremely close relationship between them and Činggis, based on their loyalty to him. 2) They were brave, loyal, and obedient to their master and they accomplished the missions, no matter how difficult, that were assigned to them by Činggis-Qahan.

9. (209) Bo'orču (孛斡覩出) of Arulad tribe (阿碌剌特氏) was one of the 'four heroes' of Činggis-Qahan. Bo'orču was appointed as the commander of ten thousand (men) on the right flank. He was asked to guide and instruct Čaqatai (察合台), the second son of Činggis-Qahan, because of the hard and unyielding disposition of Čaqatai. His name first appears in ch. 4, par. 137. In YS 119 under the name 博爾术. See HYS 121. Also, see Naka, p. 318.

10. (209) Muqali (木哈黎) of J̌alar tribe (札剌兒氏) was one of the 'four heroes' of Činggis-Qahan. Muqali was awarded the title Goi-Ong (國王, 'a Prince') by Činggis-Qahan. This title represented the highest honor. His position was ranked higher than the other 'heroes' and generals. He was noted for his cleverness and strategy in warfare. In Ping Chih (兵志), p. 98, HYS, it mentions: 'Later, Bo'orqu (博爾忽) (in SH, Boroqul), Bo'orču (孛斡覩出), Muqali (木哈黎),

and Čila'un (赤剌溫) were appointed the commanders of the four relief units of bodyguards.' His name first appears in ch. 4, par. 137. Biog. HYS 119-120. Also, see Naka, p. 318. In YS 119 under the name 木華黎.

11. (209) Boroqul (孛羅忽勒) of Hü'üšin tribe (許兀慎氏), one of the 'four heroes' of Činggis-Qahan, was found in the camp of Jürkin (主兒勤) when he was a child. He was brought up by Činggis-Qahan's mother as one of her sons. His name first appears in ch. 4, par. 137 of SH. Biog. HYS 121 under the name Bo'orqu (博兒忽). See Naka, p. 319. See also YS 119.

12. (209) Čila'un (赤剌溫) of Süldüs (速勒都思) was one of the 'four heroes' of Činggis-Qahan. He and his father, Sorqan-Šira (鎖兒罕失剌) saved Činggis-Qahan's life, when the latter was captured by the Tayiči'ut (泰亦赤兀惕). Čila'un's name first appears in ch. 2, par. 85 of SH. See YS pen-chi 本紀 and HYS 121 under the name 赤老溫.

13. (209) Qatquldu'an occurs in the Mukaddimat as qatquldan (N. Poppe, Mongol'skii Slovar' Mukaddimat al-Adab; Moskva-Leningrad, Academy of Sciences of U. S. S. R., 1938, p. 297 (hereafter cited as Mukaddimat) and is defined as 'hand to hand combat'.

14. (209) Jürčedei (主兒扯歹) of Uru'ut tribe (兀魯兀惕) first is mentioned in SH in ch. 4, par. 130. See YS 120 under the name 朮赤台. See also HYS 124 under the name 朮赤台. See Naka, p. 319.

15. (209) Quyildar (忽亦勒答剌) of Mangqud tribe (忙忽惕) first appears in the SH in ch. 4, par. 130. Biog. HYS 124 under the name 長答兒. See Naka, p. 319. See also YS 121.

16. (209) Ülü'ü is a negation (=Mo. ülü) with the interrogative particle (=Mo. uu). This sort of construction is found in the language of the hP'ags-pa script (N. Poppe, The Mongolian Monument in hP'ags-pa

Script [Second edition translated and edited by John R. Krueger], Otto Harrassowitz, Wiesbaden, 1957, note 23). This construction is very interesting in this passage because the interrogative particle is affixed to the negative rather than to aqu.

17. (209) Bedü'ün (别都温) of Dörben tribe is mentioned in HYS 128. He is the same person as Bedü'ün, the carpenter, who appears in SH ch. 3, par. 120.

18. (209) Moǰirqaq-un is not attested. I have followed the meaning given in the Chinese brief translation, which gives (性拗) 'obstinacy'. However, the word is, perhaps, related to muǰiyar or moǰigir 'squinting, slanting' (Lessing, p. 554 and p. 544).

19. (209) Imada 'to him, for him' is a rare dative-locative form occurring only in the SH (N. Poppe, Introduction to Mongolian Comparative Studies, Helsinki, Suomalais-Ugrilainen Seura, 1955, p. 214).

20. (210) Qunan (怱難) of Geniges tribe (格你格思) is mentioned in HYS 128.

21. (210) Dödei (朶歹). Biog. HYS 128.

22. (210) Doqolqu (朶幹勒怱) of Mangqut tribe. He carried quivers and served by the side of Činggis-Qahan. He also served under Ögödei, the successor of Činggis-Qahan; however, because of his defeat in a battle against the Chin Empire, he was put to death by Ögödei. Biog. HYS 128.

23. (210) Čerbi (扯魄火) appears in the YS as a title of a military officer. Čerbi is the official of the Darkhat in charge of the cult of Činggis-Qahan (Lessing, p. 172).

24. (210) '... bosu gü'ün-lü'e buši ni'ur ese ǰübčiksen öštü gü'ün-lü'e ö'ere ni'ur ese ǰübčiksen ...' Haenisch translates: '... when together with evil persons, he never put on a different face; when together with hostile persons, he never put on a special face.' Kozin translates the same passage: '... with a proud person, he did not change his face (turn his face). With an enemy person, he did not drop his face.'

jöbči- (Mo.) means 'to act impudently'. Niyur jöbči- is an idiom meaning 'to act impudently, act shamelessly' (Lessing, p. 1073). The Chinese brief translation gives: 不曾肯隨歹人, which means 'unwilling to accompany a bad man'. I have followed the meaning of the word as given in Lessing's dictionary.

25. (210) Kökö-čös (闊闊搠思) of Ba'arin tribe (巴阿鄰氏) first appears in ch. 3, par. 120. Biog. HYS 128.

26. (210) Joči (拙赤) was the eldest son of Činggis-Qahan. Biog. HYS 106. A supplement biog. by Hung Chün (洪鈞), vol. I, p. 133. In YS 117 under the name 术赤.

27. (210) Degei (迭該) of Besüd tribe (別速惕氏), formerly, was a shepherd for Činggis-Qahan and was appointed a commander of a thousand (men). His name first appears in ch. 3, par. 120 of SH. Biog. HYS 128.

28. (210) Usun-ebügen (兀孫顏不干) of Ba'arin tribe (巴阿鄰氏) first appears in ch. 3, par. 120 of SH.

29. (211) Jarči'udai (札剌赤兀歹) was Jelme's father. Cf. note 2.

30. (211) Nelke is not identified in the dictionaries. However, the word nelke, meaning 'swaddles', is a very popular word in the Khorchin tribe of Inner Mongolia. This word is still in use there.

31. (211) '... Jarči'udai-ebügen gürege-ben ürčü Jelme ölegeiteče Burqan-qaldun-ača bawuju irerün Onan-u Deli'ün-Boldaqa nama-yi töreküi-tür buluqan nelke ökčü büle'ei...' Haenisch translates this passage: '... When Jarči'udai, the old, came, his bellows on his back, and descended with thee, Jelme, by his hand, who was his son, whom he had taken from the cradle, when he descended from Burqan-qaldun toward Deli'ün-Boldaq at the Onan river, where I had just been born, and he made me a present of swaddling sable-fur...'. Kozin translates: '... At my very birth, Jarči'udai-ebügen descended to us from Burqan-qaldun with a smith bellows on his back and with his Jelme, an infant

from the cradle, and he presented me a sable swaddling cloth ...'. The phrase 'by his hand' in Dr. Haenisch's translation has made the meaning of this passage contradictory to that of the following passage. According to Haenisch's translation, when J̌arči'udai, the old, descended from Burqan-qaldun, J̌elme had reached an age when he could walk. However, in the following passage, Činggis-Qahan said to J̌elme: 'J̌elme's merits were numerous. When we were born, we were born together; when we grew up, we grew up together ...' In addition, the Chinese brief translation gives 此時者勒篾在襁褓內, which means that 'at this time J̌elme was in the swaddles'. It is possible that J̌elme might have been born some time earlier than Činggis-Qahan, but it is not logical to say that J̌elme could walk when the former was born. Kozin's translation agrees with the context. My translation agrees with those of Naka and Kobayashi.

32. (211) '... tere nökökčekse'er bosoqa-yin bo'ol e'üden-ü emčü bolba-ǰe.' Dr. Haenisch translated: '... since then you have become the servant at the threshold and the guardian at the door.' Kozin translates this passage: '... having entered my bodyguard from that time on, J̌elme, you served my gate as a slave by the threshold ...'. The word bo'ol means 'slave, vassal'. Bo'ol occurs in the HY (Lewicki, p. 21). In the Mukaddimat this word occurs as bo'al with the same meaning of 'slave'. The primary meaning of this word in Middle Mongolian, then, was 'slave, vassal'. This corresponds to its usage in modern dialects. There are words for 'servant'. On finds ǰaruča (Kowalewski, p. 2304), to which the Khalkha zarc corresponds (Luvsangdendev, p. 194). The SH emčü occurs in written Mongolian as ömči, meaning 'share, heritage, property' (Kowalewski, p. 340). In Khalkha ömč means 'property, possessions' (Luvsangdendev, p. 321). Emčü implies 'personal belongings'. Therefore, it is better to translate this word as 'personal servant'. Činggis-Qahan used these two words bo'ol and emčü in order to express his close relationship with J̌elme. Both Haenisch and Kozin did not

translate the phrase tere nökökčekse'er. Nökökčekse'er is the converbum abtemporale of the verb nökökče- (Mo.) 'to make friend with' (Kowalewski, p. 700), 'to become intimate, contract friendship' (Lessing, p. 593). We find other forms of this stem in the Mukaddimat: nökečebe 'help, assistance, aid' (Poppe, Mukaddimat, p. 260), nökečeǰi ögbe tündü 'gave aid, assistance to him' (Poppe, Mukaddimat, p. 261). Tere nökökčekse'er, I translate '... since the time of becoming a retainer.' Kozin translated this same phrase: '... having entered my bodyguard from that time on ...'. The Chinese gloss for this phrase is 做伴从來, which means 'since becoming companions'. Kozin's translation is not far from the actual meaning although it is not a literal translation. However, he simplified the meaning of the original text. He condensed two phrases bosoqa-yin bo'ol e'üden-ü emčü bolba-ǰe into one in his translation. I do not agree with him on this point.

33. (211) '... buluqan nelke huǰa'urtu ölǰetü qutuqtu J̌elme yesün aldal alda'asu ere'ü-tür bu orotuqai ke'en ǰarliq bolba.' Dr. Haenisch translates: '... the diaper made of sable fur was the beginning of our relation. J̌elme, who brings luck and good fortune, shall not be punished, even though he may become punishable nine times.' Huǰa'urtu, ölǰetü, and qutuqtu are all denominal nouns designating possession of certain qualities which are to be desired. The writer translated: 'J̌elme, who has always possessed good fortune and blessing, ...'. Ölǰetü qutuqtu J̌elme has been translated by Kozin: '... Oh blessed, joyful J̌elme ...'. This is close to the meaning of the text, although it is not a literal translation.

34. (212) Tolun (脫侖) of Qongqotan tribe (晃豁壇) is mentioned in HYS 125 under the name 脫欒.

35. (212) J̌iktüldüǰu is not attested in the dictionaries. The Chinese gloss is 共拽着, 'to pull together'. However, I would like to link the word with following words. I would posit that they are related.

J̌igde is an adjective and adverb meaning 'to equalize, divide equally, be sorted equally' (Lessing, p. 105).

36. (212) Turuqan (禿禿哈兒) was one of the brothers of Tolun (脫侖). See note 34.

37. (213) Önggür (汪古兒) is mentioned in HYS 128. He was a cook of Činggis-Qahan.

38. (213) Nobšilduǰu is the converbum imperfecti of the reciprocal verb nobšildu- formed from the stem nobsi-. This form occurs in Ordos as nobšī-, Borōndu nobšī't'or nor 'être mouillé jusqu'aux os par la pluie' (A. Mostaert, Dictionnaire Ordos, Peking, 1941-1944, [Monumenta Serica: Journal of Oriental Studies of the Catholic University of Peking Monograph 5] p. 495). Thus nobšilduǰu means to 'get wet together'. This corresponds to the meaning of the Chinese gloss (共濕着) 'to get wet together'.

39. (213) Köbšildüǰü has not been identified. I have followed the meaning of the gloss 共冷着, 'to get cold together'. However, the development of the verb 'köbšildüǰü', perhaps, is exactly the same as that of 'nobšilduǰu' (note 38). That is: Noyitan > nobšilduǰu; Köyiten > köbšildüǰü.

40. (213) Bura tara. Tara = tara- (Mo.) 'to disperse, scatter' (Kowalewski, p. 1663). Bura has not been identified. The gloss gives (漫散). (漫) 'diffused, spreading'; (散) 'to scatter, disperse'. The gloss, thus, means 'diffused and scattered'. Perhaps, the word bura has no meaning by itself. There are many expressions in Mongolian of a similar pattern. For example, in the phrase köl mal, köl means 'legs', but mal, in this context, is without meaning. In the expression, čaγān maγān, čaγān means 'white', but maγān has no meaning. In the expression, γar mar, γar means 'hand or hands', but mar is without a separate meaning in this context. Such doublets are used in the spoken dialects with especial delight. In view of such parallel

examples, I suppose that this phrase bura tara is just another instance of this kind, however, one in which the second, not the first, word conveys the actual meaning.

41. (213) '... ta qoyar-i teyin tüge'e'esü minu qo'olai ülü qučin setkil amuyu.' Haenisch translated: '... if you distribute in that manner, my throat is not hoarse (raw), and my heart is free of sorrow.' Kozin translates: '... if you distribute in that manner, then, I will be with peace of mind, and I will not have a tickling in throat.' The word qučin is the converbum modale of the stem quči- (Mo.) 'to choke' (Lessing, p. 979). The word occurs in Khalkha as xuči- 'to cover' (Luvsangdendev, p. 571). The Chinese gloss gives (澁噎). (澁) means 'astringent, rough, harsh'. (噎) means 'to choke, be unable to swallow food in eating'. Thus, (澁噎) means, primarily, 'to choke in eating'. The Chinese gloss corresponds to the Mongolian text. Thus, I have translated: '... if you, two, distribute the food in that manner, I shall not choke in eating, and my mind will rest in peace.' Kozin misunderstood qučin and translated it 'tickling'. Both Naka and Kobayashi correctly translated this passage.

42. (213) Tüsürge is a rare word. We find an entry tüsürge with the meaning of 'watering can' (Lessing, p. 857). However, here I translated it as 'wine pot'.

43. (213) '... sa'uri sa'urun yeke tüsürge-yin bara'un ǰewün ete'-et ide'e basa'alaǰu sa'utqun. Tolun-tan-lu'a tüblen sa'utuqai ke'en sa'-urin ǰi'aǰu ökba.' Dr. Haenisch translated: '... when I sit on the throne, you shall sit to the right and to the left in front of the big trough of wine and you shall be in charge of the food. And he gave them seats as he said: "they shall sit together with Tolun and the others, facing north".' Kozin translated: '... taking the place accorded you, attentively look after the distribution of the food to the right and to the left of the great wine container and place yourself straight across from Tolun and his

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helpers ...'. Sa'uri sa'urun, Dr. Haenisch has translated, 'when I sit on the throne'. He thought that the subject of the dependent clause was 'I' (i.e. Činggis-Qahan). However, in my opinion, it certainly should be 'you', because: 1) The whole passage was addressed by Činggis-Qahan to Önggür and Boro'ul, the two cooks, continuing from the previous passage. At the end of the passage, outside the direct quotation, the sentence, 'Thus speaking, he (Činggis-Qahan) pointed out their seats,' is a proof. 2) In the 9th chapter of the Secret History, whenever Činggis-Qahan refers to himself, the subject pronoun of the first person is always appended. If the subject of sa'uri sa'urun were 'I' (Činggis-Qahan), the subject ta would have to have been added to the next clause ide'e basa'alaǰu sa'utqun in accordance with the normal usage of the Secret History as well as according to the rules of Written Mongolian syntax. 3) In context, the subject of the sentence should be 'you' rather than 'I'. Besides, the last sentence of this passage, 'they shall sit together with Tolun and the others, facing north', of Haenisch's translation would also be included in the direct quotation, because it was spoken by Činggis-Qahan. Kozin translated sa'uri sa'urun correctly and treated the subject of the sentence as 'you'. However, Kozin neglected the word tüblen, the converbum modale of the denominal verb derived from tüb = töb (Mo.), meaning 'center' (Kowalewski, p. 1904). In Khalkha töv, meaning 'center', occurs (Luvsangdendev, p. 414). If one translates literally, tüblen sa'utuqai should be rendered 'should sit, centralizing'. I have, thus, translated tüblen sa'u- as 'sit in the center'. Kobayashi has made the same mistake. Naka, on the other hand, has translated the passage correctly, understanding the subject of sa'uri sa'urun to be 'you'.

44. (214) Šigi-qutuqu (失吉忽秃忽) was found in the camp of the Tatars. His name first appears in ch. 4, par. 135. See Naka, p. 319. Biog. HYS 126 under the name (忽都虎). In YS pen-chi (本紀)

under the name 忽都忽. According to his biography, Šigi-qutuqu was appointed as Tuan-shih-kuan (斷事官) and served under Qubilai Qahan (忽必烈汗), Shih Tsu (世祖), as well as under one of the other reigns. He served under two reigns with this title of Tuan-shih-kuan and was praised for his merits. At the first stage of the establishment of the state, the organization of the administrative office was simple. All the affairs of state were considered and decided upon by the Tuan-shih-kuan (斷事官), the chief policy maker. The matters decided by him were written down as laws and regulations and they were not allowed to be changed in later years.

45. (214) Boroqul (孛羅忽勒). See note 10.

46. (214) Güčü (古出) was found in the camp of Uduyit Merkit. His name first appears in ch. 3, par. 114 of SH. Biog. HYS 126. He was one of the adopted sons of Hö'elün-eke, mother of Činggis-Qahan.

47. (214) Kököčü (闊闊出) was found in the camp of the Tayiči'-ud (泰亦赤兀惕) and was reared by Hö'elün-eke, the mother of Činggis-Qahan, as one of her sons. His name first appears in ch. 3, par. 119 of SH. Biog. HYS 126. He was put to death because he betrayed Činggis-Qahan and followed Ong-Qan (王罕).

48. (214) '... köl-dür-iyen dürüjü...' I translate, '... put them between her legs...'. Perhaps this phraseology refers to an imitation of giving birth in a cermony of adoption. A similar practice is still to be found in Bulgaria and among the Bosnian Turks. (Frazer: The Golden Bough, pp. 16-17 of the one volume abridged edition. Macmillan and Co.: New York, 1960.)

49. (214) Šitü'eleldüjü is not attested in the dictionaries. The Chinese gloss gives (相抗拒者) 'to repulse mutually, resist'. However, we can probably derive this stem from the verb šitu- (Mo.), which has the meaning of 'to rely, lean' (Kowalewski, p. 1489). Compare šitügen (the deverbal noun), šitügele- (a denominal verb) and šitügeleldü-

(a reciprocal verb). The latter reciprocal verb would mean 'to lean, rely on mutually'.

50. (214) Kišten is not identified. The Chinese gloss gives (兇有的每), which means 'those who are grievous, injustifiable'. Öšten means 'those who are hateful'. Öšten kišten is, perhaps, a case similar to the one mentioned in note 35. Only the first word, öšten, conveys the actual meaning.

51. (214) Kisal must be a deverbal noun from the stem kisa- (Mo.) 'to nag at, make troubles, spy out' (Kowalewski, p. 2524). Kisxʊ (Kalm.) means 'to abbreviate, shorten, squeeze in' (G. J. Ramstedt, Kalmückisches Wörterbuch [Kalmuck Dictionary], Helsinki, 1935, p. 233). Kimun in Manchu means 'revenge' (E. Hauer, Manchu Dictionary, p. 587). Perhaps they are related. The Chinese gloss gives (寃), which means 'grievance oppression, injustice'.

52. (214) Kisan is derived from kisa- (Mo.). See note 51.

53. (214) Ülidgen is the converbum modale of the stem ülidge- (Mo.) 'to compare, illustrate, exemplify' (Lessing, p. 1005). However, the gloss gives (盡絕), which means 'exhausted'. According to context as well as the Chinese gloss, it would seem that the word ülidgen does not have the meaning of 'to compare' here. Consequently, I have followed the meaning of the gloss.

54. (214) Či'un must correspond to čü (Mo.) 'spike, bolt' (Lessing, p. 209) and čuu (Kh) 'bolt, spike' (Luvsangdendev, p. 619).

55. (214) Eri'ülsün is the deverbal noun of the causative stem of eri- (Mo.) 'to look for' (Kowalewski, p. 255). Eri-: erigülsün can be compared with the parallel formation saki-: sakiγulsun 'guardian' (Lessing, p. 662). However, compare erülxə (Kalm.) 'to cause some one to look for mercy' (Ramstedt, p. 128). The Chinese gloss for the word is (尋) 'to look for'. The Chinese brief translation, however, gives (尋衣食的) 'to look for clothing and food', which meaning is reasonably

near that of the Kalmuck form. This seems to fit the context; therefore, I have translated this word as 'to look for alms'.

56. (214) Ala'un is not identified. I have followed the meaning of the gloss (門後) 'behind the door'.

57. (214) Tolui (拖雷) was the fourth son of Činggis-Qahan. Biog. HYS 108. See also YS pen-chi (卒紀).

58. (214) '... Tolui tabun nasutu qadanača oroǰu ireǰü ǰiči güyiǰü qarču odun büküi-yi Qargil-Šira bosu'at kö'üken-i su'u-dur-iyan qabči-ǰu qarču yabuǰu ayisurun kituqai-ban temteljü ǰuqulun yabuqui-tur ...' Dr. Haenisch translated: '... the five year old Tolui entered from outside. When he went to run out again, Qargil-Šira got up and pressed the child under his arm-pit and went out with him. As he was thus coming along, having pulled his knife and having gone in order to sharpen it...'. Kozin translates: '... at this time the five year old Tolui came in from outside and again when he was about to run out, Qargil-Šira stood up and grabbed the child under his arm-pit and slipped out, and groping whilę he was moving, he pulled out a knife...'. The word temteljü is the converbum imperfecti of the stem temtel- 'to grope for, feel for' (Ramstedt, p. 391). The Chinese gloss for this word is (磨), meaning 'to sharpen'. Father Mostaert has pointed out this problem in his article 'Sur Quelques Passages de L'Histoire Secrete Des Mongols' in Harvard Journal of Asiatic Studies, vol. 14, 1951, pp. 379-81. Mostaert has given his comments on this word in detail. He thinks that the Chinese author, who glossed the text, wrote the wrong word, (磨) instead of (摩). However, in my opinion, these two words, perhaps, could be used as alternates formerly. Kozin correctly translated this word temteljü. However, he translates kituqai-ban temteljü ǰuqulun yabuqui-tur as 'groping while he was moving, he pulled out a knife(...'. From the context, it is apparent that, at this moment, the knife was not yet pulled out. He was just pulling it. Thus, I translate: '... as

he was walking, groping for and pulling out his knife...'. Both Naka and Kobayashi translated the above passage: '... when he was going, pulling at his sword, to draw it out...', which does not fit the meaning of the word temteljü either.

59. (214) J̌etei (哲台) of Mangqud tribe first appears in ch. 3, par. 120 of SH. Biog. HYS 128. See Naka, p. 320.

60. (214) Muqular is not identified. The Chinese gloss gives (禿角) 'flat-horned, unhorned'. Mux^{u}r occurs in Kalmuck with the meaning of 'blunt, flat', e.g. Mux^{u}r ǒwṛtē 'with broken horn' (Ramstedt, p. 268). Moqor (Mo.) has the meaning of 'broken, without horn' (Kowalewski, p. 2034). So, perhaps, muqular is related to these forms used in the modern language.

61. (214) J̌emlen is not identified. I have followed the meaning of the gloss (做奥的), 'to make for rations, provisions'.

62. (214) J̌üldü is not identified. I have followed the meaning of the gloss (頭功) 'first merit'. However, the word may be related to ǰildü 'head and heart of a slaughtered domestic animal' (Lessing, p. 1055).

63. (214) Ögödei (斡歌歹) was the third son of Činggis-Qahan and succeeded to the throne. See pen-chi (本紀) 'Imperial Records' of HYS.

64. (214) Kilgün is not identified. The gloss gives (轅條) 'shafts of a cart'.

65. (214) Suǰi'asu is not identified. The Chinese gloss gives (頂脉) 'jugular vein'. Perhaps, suǰi'asu is a doublet of sudasun (Mo.) 'pulse, vessel' (Kowalewski, p. 1393). The development can be assumed as follows: *sudigasun > *sudaγasun > sudasun; *sudigasun > *suǰiγasun > suǰi'asu(n).

66. (216) Beki occurs in the language of the Mukaddimat in čerik begi 'military ruler' (Poppe, Mukaddimat, p. 115). Bāg in Turkic

meant 'a ruler, prince' (A. Gabain, Alttürkische Grammatik, p. 302). According to Naka, beki is the title of the chieftain of a tribe. For example, Seče beki (薛徹別乞), chieftain of Yurgin (禹兀斤), was the grandson of the oldest son of Qabul-Qahan (合不勒合罕). Ǫučar beki (忽察兒) was the son of the eldest brother of Yesügei (也速該). Naka gives a very interesting discussion of the word beki. For further information, see Naka, p. 361.

67. (216) According to the customs of the Mongols, the color white is indicative of good fortune. Under the entry 'Pai tao tzu' (白道子) of the Cho Keng Lu (輟耕錄) (T'ao Chung-i [陶宗儀], Cho Keng Lu, vol. I-III, Commercial Press, Shanghai, 1936, p. 32), it states: 國俗尚白以白為吉, 'the customs of the nation favor white as a color, representing fortune...'.

68. (216) Sataǰu is not to be found in the dictionaries. I have followed the meaning of the gloss (議論) 'to discuss'. However, the meaning given by the gloss does not fit the context. Probably, the word sata- should be read sa't'a- to be delayed; to sit down, live, rest, to be resolute (high style), ts'aǤ sā't'a'k'^{u}ī jawu̧j 'I will go in a moment', amu̧rXa sa't'aDži Bā- 'to live in peace and joy, to be in good health' (A. Mostaert, Dictionnaire Ordos, p. 565).

69. (218) Čaqan-qo'a (察罕豁阿) of Negüs (捏古思) first appears in ch. 3, par. 120 of SH. Biog. HYS 125 under the name (察合安不注).

70. (218) J̌amuqa (札木合) of J̌aǰirad tribe (札只剌氏) first appears in ch. 3, par. 105 of SH. He was an anda 'sworn friend' of Činggis-Qahan from their youth. Later, J̌amuqa became an important figure, struggling for power against Činggis-Qahan. See YS pen-chi (本紀) and HYS 117.

71. (219) Sorqan-Šira (鎖魂蜱失謝) of Tayiči'ud tribe first appears in ch. 2, par. 82. He is mentioned in HYS 121, together with his son Čila'un (赤剌溫).

72. (219) Nayitaǰu is the converbum imperfecti of a stem nayita-. The Chinese gloss is (嫉妒着) 'to envy'. Probably, nayitaǰu = modern nayida- 'to hope'. Originally it was 'to envy', now nayida- 'to hope' but, nayidangγui is still 'envy' (Lessing, p. 558).

73. (219) Nuntuq is, probably, the old form of nutuq (Mo.) 'residence, camp' (Kowalewski, p. 683). Nuntuq occurs in the Middle Mongolian of HY as nuntux 'camp, encampment' (M. Lewicki, Le Houa-yi yi-yü de 1389, Wrocław, 1959, p. 66).

74. (219) Darqan, singular of darqad, is a person who is free from corvée, taxes, and official duties (Lessing, p. 236).

75. (219) Ötökle'üljü does not occur in the dictionaries. The Chinese gloss gives (喝盞) 'to drink the wine cup'. This term is explained in detail in the Cho Keng Lu (T'ao Chung-i [陶宗儀], p. 314): '... the ceremony of serving wine to the emperor was called ötö. After drinking, the Emperor bestowed his wine cup on his officials. Those who would share the drink were very much honored. This custom was derived from the Chin dynasty ...'. Ötökle'üljü, perhaps, is derived from a noun ötök = ötö. Ötökle'üljü would be the converbum imperfecti of a causative stem ötökle'ül-, derived from the denominal ötökle-, which is formed from a noun ötök.

76. (219) Badai and Kišiliq, the two brothers, came to Činggis-Qahan from Kere'yit secretly and communicated to him the secret plan of Ong-Qan (王罕) to attack. As a result, the two brothers were rewarded by Činggis-Qahan. Their names first appear in ch. 3, par. 169 of SH. Biog. HYS 129.

77. (219) '... basa Sorqan-Šira, Badai, Kišiliq, ta darqat basa darqala-run olon dayisun-tur hawulǰu olǰa olu'asu oluqsa'ar abutqun, oro'a göre'esün-tür abala'asu alaqsa'ar abutqun ke'en ǰarliq bolba.' Dr. Haenisch translates: '... you shall, when on our robbing campaigns against the enemies we find loot, take as you have found it; when we go hunting game of the steppe, you shall take as you have killed it.'

Kozin translates the same passage: '... you, Sorqan-Šira, as well as Badai-Kišiliq, act as darqan and, accordingly, receive as your personal and indivisible usufruct all that booty which you gain in expeditions against the enemy and in hunts for the wild animals.' Since the entire passage from 'basa Sorqan-Šira ...' to '... alaqsa'ar abutqun' is direct discourse on the part of Činggis-Qahan, the subject of all the clauses should be translated 'you' rather than 'we' as Dr. Haenisch has translated. Dr. Haenisch translates the word hawulǰu as 'robbing campaigns'. I assume that he has followed the Chinese gloss and brief translation. The Chinese gloss gives (勦捕者) 'to attack and seize'. The Chinese brief translation gives (出征) 'to go on a military expedition'. I would connect the word hawulǰu with ha'ulqudu of the Mukaddimat (Poppe, Mukaddimat, p. 366), the dative-locative case of the nomen futuri ha'ulqu, derived from the stem ha'ul- 'to carry off, carry away, dart'. On these grounds, I translate, '... olon dayisun-tur hawulǰu olǰa olu'asu ...' as '... when you acquire loot, attacking numerous enemies ...'. In SH there occurs ha'ulqa, which means 'vanguard, patrol, reconnoitering unit'. So, I translate the word hawulǰu as attacking'. Kozin translated hawulǰu as 'in expeditions' from the meaning of the Chinese brief translation (出征). In addition, he has condensed the two separate sentences '... olon dayisun-tur hawulǰu olǰa olu'asu oluqsa'ar abutqun' and 'oro'a göre'esün-tür abala'asu alaqsa'ar abutqun' into one and has simplified the original text. I do not agree with this procedure in translation. The word oro'a occurs in Khalkha as oroo with the meaning 'not to be caught, fleeing' (Luvsangdendev, p. 307). In Ordos, one finds orō 'qui ne se laisse ni prendre ni approcher quand il est en liberté (bestiaux)'. The Chinese gloss for this word is (野) 'wild'. Haenisch translated oro'a as 'of the steppe'. Both Naka and Kobayashi understood the oro'a in the same way as Haenisch did, 'of the field, of the steppe'. Dr. Poppe thinks that the

word oro'a has a different meaning. In his opinion, oro'a = oroγa (Mo.) is a noun derived from the stem oro- (Mo.) 'to enter'. Thus, oroγa means 'entering'. Oro'a göre'esün = oroγa göregesün is to be understood as the 'animals entering (the circle of the battue)'. This is an interesting interpretation, entirely in accord with the present context.

78. (219) Turuq (禿魯克) is not identified. The gloss gives (依仗) 'to depend on'. The Chinese brief translation gives (教依仗着) 'to cause to depend on'. Probably, this is a textual error caused by the Chinese transcription. Perhaps, the text should read tuluq (禿魯克) instead of turuq (禿魯克). Tuluq occurs as tul^{u}Ç (Kalm.) 'support, pillar' (Ramstedt, p. 409). This fits the context quite well. However, this solution is still problematic because the text also may be read as türük according to the last Chinese word (克), which is used after the front vowels.

79. (220) Naya'a (納牙阿) of Ničü'üt-Ba'arin tribe first appears in ch. 5, par. 149 of SH. Biog. HYS 125.

80. (220) Širgü'etü and Alaq of Ničü'üt-Ba'arin tribe were, respectively, the father and brother of Naya'a. See the references cited above (note 78).

81. (220) '... Qan-iyan qartaǰu ire'esü tus qan-iyan qartaqsat haran mono qoyina ker itegekdekün ede ke'eksekun ke'eǰü'ü qan-iyan tebčin yadaba ke'esü tende tus qan-iyan tebčin yadaqsan yosu yeke töre-yi setkiǰü'üi ke'en üge inu ǰöbšiyeǰü nike üyile-tür tüšiye ke'ele'ei...' JDr. Haenisch translates: '"... had we come with out hands upon our own prince, it would have been said about us: how can people, who, as subordinates, lay hands upon their rightful prince, be trusted later on ...", Thus he spoke. When he said that he had been unable to betray his own prince, I approved of his words and said that I held the principle, that he had been unable to betray his rightful prince, for highest loyalty feeling ...'. Kozin translates: '... then, I said to him that if you had only come to

me with your Qahan on whom you laid hands yourself, then, what else would one be able to say about you except the following: "what sort of trust can be put in subordinate people, who have themselves laid hands on their natural Qahans." But once you have assured that you were unable to do harm to your own king, then, this signifies that you kept in mind the law, the great rule. At that time, I promised to entrust you with an office ...'. In my opinion, qan-iyan tebčin yadaba 'we did not betray our Qahan' should be included in the direct quote, put forth by Naya'a. Dr. Haenisch put it outside the direct quote. '... tende tus qan-iyan tebčin yadaqsan yosu yeke tōre-yi setkiǰü'üi ...' Dr. Haenisch translates this passage: 'I held the principle, that he had been unable to betray his rightful prince, for highest loyalty feeling ...'. In my opinion the subject is here not 'I' but 'he'. It is Naya'a who thought of the principle of loyalty. The passage '... qan-iyan qartaǰu ... tebčin yadaba ...' is a direct quotation of Naya'a-Bilǰi'ur. Kozin, however, thought that it was spoken by Činggis-Qahan and, thus, mistranslated this passage. Kobayashi and Naka have correctly translated this passage. The original meaning of the verb 'tebči-' is 'to abandon', but, here, I have followed Dr. Haenisch's translation as 'to betray', which fits the context better.

82. (222) Bükde'ül does not appear to be attested in the dictionaries. The Chinese gloss gives (埋没), 'concealment'; however, the brief translations has (無户籍的百姓), 'the people whose names are not in the records'. I have taken the latter meaning in that it fits the context better. Perhaps, bükde'ül is a deverbal noun derived from the passive verb stem bükde-, which is formed from bük-. We find büggü- (Mo.) 'to hide, conceal' (Lessing, p. 145). Parallel to ög- ~ öggü-, an alternation büg- ~ büggü- can be posited. Thus, büggü- ~ büg- > bügde- > bügdegül and bük- > bükde- > bükde'ül.

83. (223) Gučügür (古出古兒), a carpenter, was the younger brother of Degei. See note 25.

84. (223) Mulqalqu (木勒哈勒忽) is mentioned in the biography of Degei. See note 25.

85. (223) '... basa Güčügür moči-da irge tutaqdaǰu endeče tendeče qubčiǰu J̌adaran-ača Mulqalqu ǰük-iyer nökočelü'e Güčügür Mulqalqu qoyar niken-e minqalaǰu eyetüldüǰü atqun ke'eba.' Haenisch translated: '... Furthermore, he said, "there the carpenter Güčügür, because too few people had been assigned to him, himself collected a few from here and a few from there, and from among the J̌adaran, Mulqalqu joined his right side immediately by himself. Güčügür and Mulqalqu shall both jointly lead a thousand under joint command ..."'. Kozin translates: '"... Afterwards, there were lacking people to the carpenter Güčügür. Then, they gathered together in distribution from the various directions and simply united them with Mulqalqu from the clan of J̌adaran. Let Güčügür lead a thousand in common consul with Mulqalqu." he ordered ...'. Naka translates: '... since Güčügür, the carpenter, was lacking in his subjects, they were collected from here and there, and Mulqalqu was made to accompany him from the J̌adaran. "Güčügür and Mulqalqu, you two, became a one thousand household to share it in common good and be in conference with each other.'" Dr. Haenisch has translated endeče tendeče qubčiǰu as 'himself collected a few from here and a few from there'. From the context, it is obvious that the carpenter Güčügür was in no position to collect people by himself unless he was authorized to do so by Činggis-Qahan. The situation was that either Güčügür collected the people with the authorization of Činggis-Qahan or that Činggis-Qahan simply collected them for him. Dr. Haenisch has translated ǰük-iyer as 'right side'. The Chinese gloss gives (正依着) 'uprightly, truly'. The word ǰük-iyer occurs in Khalkha with the meaning of 'plainly, pretty well' (Luvsangdendev, p. 208). It is equivalent to ǰüger (Mo.) 'plainly' (Kowalewski, p. 900). The writer does not quite agree with both Dr. Haenisch and Kozin's treatment of this sentence: ǰadaran-ača Mulqalqu ǰük-iyer nökočelü'e.

The suffix -lü'e is an indicator of a past tense. Although we find nökö̌če- (Mo.) with the meaning 'to make friends with' (Kowalewski, p. 700) and 'to become intimate, contract a friendship' (Lessing, p. 593), in the middle Mongolian of the Mukaddimat, the stem nökeče- had the meaning of 'to help, render assistance to': nökečebe 'help, assistance, aid' (Poppe, Mukaddimat, p. 260) and nökečeǰi ögbe tündü 'gave aid, assistance, help to him' (Poppe, Mukaddimat, p. 261). Therefore, the writer has translated ... ǰadaran-ača Mulqalqu ǰük-iyer nökö̌celü'e as '... Mulqalqu from J̌adaran tribe carried out his retainership properly ...'. Mulqalqu was a shepherd for Činggis-Qahan. Činggis-Qahan awarded him this appointment because of his merits as a shepherd. Consequently, the writer does not agree with Naka's translation either. Father Mostaert has noted this passage in his article, 'Quelques Passages de L'Histoire Secrète des Mongols' in the Harvard Journal of Asiatic Studies, vol. 14, pp. 379-381. His comment on this passage is quite interesting. The writer's translation agrees with Mostaert's.

86. (224) Noyan, the singular of noyad, means 'lord, prince, chief, commandant, etc.' (Lessing, p. 589).

87. (224) Kebte'ülsütü is a noun derived from kebte'ülsün by the dropping of the -n. Kebte'ülsün is formed from kebte'ül by the addition of the suffix -sün. Kebte'ül is a verbal noun derived from the stem kebte- (Mo.) 'to lie down' (Kowalewski, p. 2453). Kebte'ül means 'lying down'. However, it referred to the night guards of Činggis-Qahan. The gloss gives (宿衛), 'nightguard'.

88. (224) Turqaq, singular form of turqa'ud, is derived from the Turkic stem tur- 'to stand' (Cf. N. Poppe, 'Turkic Loan Words in Middle Mongolian', Central Asiatic Journal, vol. I, no. 1, p. 41). Here, turqa'ud means the dayguards of Činggis-Qahan. The Chinese gloss gives (散班). In Chüan 98 of Ping-Chih (兵志), Chiu Yüan Shih (舊元史), it speaks about the T'u Lu Hua Chün (禿魯華軍), which must surely refer to the turqa'ud.

89. (224) Kešikten were the 'favored, blessed persons'. Specifically, this term refers to the bodyguards of Činggis-Qahan (Lessing, p. 460). The Chinese gloss has (應衛) 'retinue' and (護衛) 'safeguards' alternately.

90. (224) In both Written Mongolian (Kowalewski, p. 1935) and in Khalkha (Luvsangdendev, p. 163), düri has the meaning of 'appearance, form'. In the present context, however, the Chinese gloss gives (白身) 'a man with no official standing, commoner'. I have followed the meaning of the gloss in my translation. Perhaps düri is the same as ütü düri-yin haran (SH) 'people of ordinary appearance'.

91. (224) '... bidan-tur derge-de yabu'ulqun-i bökelerün minqad-un noyad-un kö'üt-te harban nökör huǰa'ur minqan ǰa'un-ača qubčiǰu ök-tügei ečige-yen ögüksen qubi kešik bö'esü inu beye qad-yar oluqsan ǰö'-eksen ere aqta kedüi bö'esü inu emčü qubi-ača anggida bidan-u kemleksen kem-iyer qubčiǰu ǰasaǰu öktügei. ǰa'ud-un noyad-un kö'üt-te tabun nökör harbad-un noyad-un kö'üt-te düri-yin gü'ün-ü kö'üt-te qurban nökör müngü yosu'ar inu emčü qubi-ača anggida mün teyin qubčiǰu öktügei ke'en ǰarliq bolba...' Haenisch translates: '... one shall fortify the people who let service be made for us, and for this purpose, the ten companions shall contribute their due (a rent, tax, etc.) to the sons of the leaders of thousands, from their own thousand or hundred, and apart from the share given perhaps by their fathers, and apart from the men and the horses, which they have personally acquired or bought, and their service wages, one shall give them and make ready for them just as much as has to be given according to the fees settled upon by us. The sons of the leaders of hundreds are to be given by their five companions whatever their share in the same manner. The sons of the ordinary people shall be given in the same manner by their three companions apart from their regular service wages whatever share they needed.' Kozin translates: '... to the comrades of the sons of the noyan of the the thousands, people are to be attached in places distributively from

thousands and hundreds in order to strengthen the corps, which is made up in our presence. To the extent that it is supplied to us, one must supply in the various places distributively the sons of the noyan of the thousands, who have been sent away in service, with no regard to what share they have received from their own fathers or those goods and people, which they have acquired by their own labor according to the rule, that is independent of what personal goods, which belong to them. They are liable to furnish distributively the sons of the noyan of the hundred and people of free circumstances, who are sent on duty also in the company of three comrades.' Qubčiǰu is the converbum imperfecti of the stem qubči- (Mo.) 'to collect taxes or tributes' (Kowalewski, p. 900). This word occurs in Khalkha as guvči- 'to collect taxes or tributes' (Luvsangdendev, p. 124). In this context, qubčiǰu is used with the implication of collecting people in the manner in which taxes are collected. Haenisch translated the passage: minqad-un noyad-un kö'üt-te harban nököt huǰa'ur minqan ǰa'un-ača qubčiǰu öktügei ... as 'the ten companions shall contribute their due (a rent, tax, etc.) to the sons of the leaders of the thousand, from their own thousand or hundred...'. In my opinion it should have been translated: '... let each of the sons of the leaders of the various thousands be given ten companions drawn from each of their own units of a hundred or of a thousand...'. Dr. Haenisch translates ǰö'eksen 'bought'. This seems not to fit the context very well. J̌ö'eksen is the nomen perfecti of the stem ǰö'e- = ǰöge- (Mo.) 'to transport, move' (Kowalewski, p. 2423). The simple stem is seen with its causative extension in HY: žöge'ül- 'to cause to transport' (Lewicki, p. 32). Emčü qubi, he has translated as 'service wages'. Emčü has already been mentioned (see note 32). The Chinese gloss for this word is (梯己) 'personal effects'. The term is still in use in North China. Qubi (Mo.) is 'portion, share' (Kowalewski, p. 889). Consequently, the writer translated emčü qubi as 'personal property

share'. Dr. Haenisch translates bidan-u kemleksen kem-iyer as 'according to the fees settled upon by us'. Kem occurs in Buriat as xem with the meaning of 'measure' (Cheremisov, p. 626). We find kämläši (HY) as a deverbal noun of the denominal verb kämlä-, derived from a noun käm, which means 'measure' (Lewicki, p. 55). The word kemleksen is the nomen perfecti of the denominal verb kemle- 'to measure'. The literal translation of bidan-u kemleksen kem-iyer would be 'according to the measure that we measured'. The writer translated the phrase 'according to the amount that we decided upon'. In the same manner, the writer translated the passage ǰa'ud-un noyad-un kö'üt-te ... mün teyin qubčiǰu öktügei ke'en ǰarliq bolba, which treatment is also different from that of Dr. Haenisch and Kozin.

92. (224) Burun is a preparative converb formed from the stem bu- = (Mo. bü-). The preparative converb is, in origin, a genitive of a deverbal noun in -r. We have it here in its original meaning. This form appears also in the language of the ḥP'ags-pa writings (Poppe, ḥP'ags-pa, note 62).

93. (224) Haran is found in HY as 'people, folk' (Lewicki, p. 49). Haran 'man, people, commoner' belonged to the lower class of people. This word is opposite to noyan. See note 86. Dr. Poppe has made several interesting observations about this word. (Poppe, ḥP'ags-pa, p. 79, note 4).

94. (225) Tüge (禿格), also (統格), was the paternal first cousin of Muqali. See note 10.

95. (225) '... qor aqsaquy-a turqa'ud-un kešik kešik qorčin-iyan teyin aqalaǰu oro'ultuqai ...' Haenisch translated: '... when the quivers are being put on, one shall let them fall in as leaders of their quiver-carriers in single section of the dayguards ...'. Kozin translates: '... under their command they should bring in each shift, also a relief of Turqa'ud carrying quivers ...'. Naka translated: '... as for the

ones who carry quivers, let them enter, thus leading the quiver-bearers assigned to the respective group of dayguards-...'. Here, Naka's translation is much better. Oro'ultuqai, Haenisch translated as 'falling in', which does not correspond to the text. Oro'ultuqai is the third person imperative of the causative stem oro'ul- 'to cause to enter'. The Chinese gloss is (教入者) 'to cause to enter'.

96. (227) '... Basa Činggis-Qahan ǰarliq boljų turqa'ud-un dörben kešï'üd-ün ötögülegün-i tüširün. Buqa niken kešik kešikten-i medejü kešikten-i ǰasaǰų orotuqai. Alčidai niken kešik kešikten-i medejü kešikten-i ǰasaǰų orotuqai. Dödei-čerbi niken kešik kešikten-i medejü kešikten-i ǰasaǰų orotuqai ...' Dr. Haenisch has translated: '... Further, Činggis-Qahan issued the following order: I appoint the following as commanders of the four bodyguard sections of the dayguards. Buqa shall take over command over a section of bodyguards and shall train them for service ...'. Kozin translates: '... as the commanders of four shifts of day-watch of the Turqa'ud, Činggis-Qahan appointed the following people and established the following order of being officers of the day. In the first shift, Buqa takes with his kešikten and commands them. In the second shift, Alčidai takes with his kešikten and commands them. In the third shift, Dödei-čerbi takes with his kešikten and commands them. In the fourth shift, Doqolqu-čerbi takes with his kešikten and commands them.' Haenisch translates ǰasaǰų as 'to train', but here, in my opinion, it does not fit the context. This form is the converbum imperfecti of the stem ǰasa- (HY) ' to put in order' (Lewicki, p. 28); (Mu.) 'to arrange in battle order' (Poppe, Mukaddimat, p. 132). The Chinese gloss gives (整治), which means 'to repair and set in order'. Consequently, I have translated ǰasaǰų as 'to put in order'. Kozin did not translate the word ǰasaǰų. He rendered kešik, again, as 'shift'. I presume that it is better to translate kešik as 'relief unit'. My translation agrees with the translations of Naka and Kobayashi.

97. (227) '...ke'en dörben keši'üd-ün ötögüs-i tüšiǰü kešik oroqui ǰarliq tongqarun. Kešik ororun kešik-ün noyan ö'er-tür-iyan kešiklekset kešikten-i bügütkeǰü kešik oroǰu qurban qonolduǰu ye'ütkeldütügei...' Dr. Haenisch translates: '... after he had thus commissioned the commanders of the four units, he let the following order be issued to the guards about the falling in, "The falling-in of the guard units shall thus be done, that the officer of the unit checks the guards assigned to him as to their complete number, that he marches up with the unit and changes it again after three nights ..."'. Kozin translated: '... after designation of the commanders of the four shifts, the following order of carrying out the day service was designated for general information. Having entered on duty, the officer of the day will make a roll call of the kešikten on duty and is relieved thereafter when three nights and days have passed since the moment they entered on duty ...'. Kešik oroqui has been translated by Dr. Haenisch 'about the falling in', which seems not to fit the context. He also did not translate the word kešiklekset, a plural noun derived from the denominal verb kešikle- (Mo.) 'to do in turns' (Lessing, p. 460). Kešiklekset means, then, 'those who take turns'. In the Mukaddimat, we find the phrase kešiklebe tūni 'to distribute, share, allocate, assign' (Poppe, Mukaddimat, p. 217). The Chinese gloss gives (輪班的每) 'those who take turns on duty'. With this in view, I have translated kešik-ün noyan ö'er-tür-iyen kešiklekset kešikten-i bügütkeǰü as 'let the officer of the relief unit gather together all the bodyguards who are assigned to him to take turn on duty'. Kozin translated kešik ororun as 'having entered on duty'. Since ororun is a preparative converb, this phrase, in my opinion, should be translated 'when taking turn on duty'. Naka and Kobayashi have translated this passage correctly.

98. (227) Süyitügei is not identified. The gloss gives (教導者) 'to educate'. The Chinese brief translation gives (笞) 'to beat with

bamboo'. This latter meaning fits the context very well. For this reason alone I have followed it.

99. (227) Beri'esü is not identified. The Chinese gloss gives (條子) 'a twig'. However, the word beri'esü is very possibly connected with beriy-e(n) (Mo.) 'stick, pole, club' (Lessing, p. 99).

100. (227) Hončidutqun is the second person imperative of the stem honči-. This is, in all probability, the same word as onǰi- (Mo.) 'to reprimand, blame, scold' (Lessing, p. 616).

101. (228) Qadanadus, a plural noun, was formed from the adverb qadana 'outside of, outer, exterior'. Qadana is the same as γadana (Mo.). See Lessing, p. 343. Qadanadus means 'those staying outside'.

102. (228) Minqali'udai is a noun with a genitive ending. This form can be analyzed: mingγa + liγ (a nominalizing suffux) + u (a union vowel) + dai (a suffix). Minqali'udai gü'ün is best rendered 'men of the (external) various thousands'.

103. (229) Kirü'e is not identified. The gloss gives (聚馬處) 'the place where horses are gathered. Kirü'e could be Khalkha xeretei mori 'a horse with legs bound cross wise'. It could be a deverbal noun, kerügetei, of the verb, kerükü (Lessing, pp. 458-459).

104. (229) Ketügeljen has not been identified. The Chinese gloss (橫越) 'to cross, transgress'. I have followed the meaning of the gloss. Ketügeljen is probably getülgeljen or Khalhka getelgeltsen 'to make together cross a river'.

105. (229) Qoyina'un is an adverb derived from another adverb qoyina. Qoyina'un has an old adverbial ending. The Written Mongolian equivalent is qoyiγur 'in the back, around the back, behind' (Lessing, p. 954). The form qoyiγur is probably influenced by the spoken language.

106. (229) Urida'un is derived from the adverb urida 'before, formerly, in advance' (Lessing, p. 882). The Written Mongolian equivalent is urduγur 'in front of, along the southern side'. In construction, this form is influenced probably by the spoken language.

107. (229) '... Kebte'ül kešik ye'ütkeldürün belge anu ta'ulǰu oroǰu iretügei. Ye'ütkeǰü qarqun kebte'ül ta'ulǰu-gu qarčų ottuqai ke'eba.' Dr. Haenisch translated: '... the nightguards, who have to go out after the shift change, should go out and away only after having handed over a guard-protocol.' Belge he translated as 'guard-protocol'. The basic meaning of belge (Mo.) is 'a sign, mark' (Lessing, p. 98). The Chinese gloss gives (符驗), 'counterfoil; to verify'. The basic meaning of (符) is 'the two halves of a tally'. The meaning of (驗) is 'examination'. One can, then, construe (符驗) to mean 'the identification-proof'. Belge, I simply translated as 'identification signs'. The word ta'auǰu is somewhat problematical. It occurs in the HY with the French translation parvenir 'to arrive, reach, succeed' (Lewicki, p. 78). However, Haenisch translates the meaning of this word as zuteilen 'to assign, distribute, apportion' (Haenisch, HY, p. 600). The Chinese gloss gives (分付) 'a command; to command'. I agree with translation of ta'ulǰu as 'handing over, handing in'.

108. (229) Dalbaru, an adverb, is the same as dalba (Bu) 'entirely, wholly'. Compare dalba soxixo 'to break into pieces, strike off' (Cheremisov, p. 201). The suffix -ru may be an old adverbial ending (Poppe, Grammar, p. 215). In the modern language, delbe occurs and is usually translated as 'through and through, to pieces, asunder', e.g. delbe čokiqu 'to smash, break into smithereens' (Lessing, p. 247).

109. (229) Dege'ün is an old form of degegür (Mo.) 'above, over, on the surface' (Lessing, p. 243). Dege'ün has the old adverbial ending *-γun / *-gün. Any location closer to the Qahan is 'higher', here, to the guards, any place between themselves and the Qahan's yurt is 'above' them.

110. (229) J̌aqa'un is equivalent to ǰaqaγur (Mo.) 'along the edge or border' (Lessing, p. 1041). J̌aqaγur is very possibly influenced by the spoken dialect.

111. (229) Jilda is not identified. The gloss gives (夜) 'night'. Here, I have followed the meaning of the gloss.

GLOSSARY

Abbreviations

abl.	ablative	pl.	plural
accu.	accusative	poss.	possessive
comit.	comitative	pr.	person
caus.	causative	praet. perf.	praeteritum perfecti
conv. abtemp.	converbum abtemporale	pro. name	proper name
conv. condit.	converbum conditionale	recipr.	reciprocal
conv. imperf.	converbum imperfecti	refl.	reflexive
conv. mod.	convebum modale	relat.	relative
conv. perf.	converbum perfecti	sing.	singular
conv. praep.	converbum praeparativum	v.	verb
conv. term.	converbum terminale	volun.	voluntative
co-op.	co-operative	Bur.	Buriat
dat.-loc.	dative-locative	Dag.	Dagur
gen.	genitive	Kalm.	Kalmuck
id.	idem, the same	HY.	Houa-i i-yü
imperat.	imperative	Kh.	Khalkha
instr.	instrumental	Mo.	Classic Written Mongolian
nom. fut.	nomen futuri	Mu.	Mukaddimat
nom. perf.	nomen perfecti	P.	Pelliot
pass.	passive	Ord.	Ordos

a-, to be [Mo. a-, id. Dag. ā-, id. HY. a-, id.]

a-a-su (阿阿速), a'asu P; abasu Mo.; conv. condit., 有呵, id. II 1

a-bai-je (阿伯者), abai-je P; abai-ǰ-a Mo.; past tense, 有來也, id. I 7 (-je means 'indeed', note 7)

a-d-qun (阿揚憚), atqun P; imperat. of 2nd pr. pl., 住您, id. XXX 4

a-jiu (阿周), aǰu P; aǰu Mo.; conv. imperf., 有着, id. XXIII 6

a-ju-u (阿主兀), aǰu'u P; aǰuγu Mo.; 3rd past tense, 有來, id. XXXXII 7

a-ju-ui (阿主爲), aǰu'ui P; aǰuγui Mo.; 3rd past tense, 有來, XIX 8

a-ju-ui-je (阿主爲者), aǰu'ui-je P; aǰuγui-ǰ-a Mo.; 3rd past tense, 有來也者, id. XXVI 2, 3 (-je means 'indeed', note 7)

a-qu (阿忽), aqu P; aqu Mo.; nom. fut., 有處, id. XXII 7, VII 8, II 6

a-qun (阿憚), aqun P; aqun Mo.; nom. fut., pl. of aqu 有, to have, XIX 5, 6

a-tu-qai (阿禿帒), atuqai P; atuγui Mo.; imperat. of 3rd pr., 有者, XXI 1, XXXXVI 3, XXXVI 6, 10, XX 4, XXXVII 7, XXXX 2

a-b-, to take, to get [Mo. ab-, id. Kh. av-, id. HY. ab-, id.]

a-b-qu (阿卜忽), abqu P; abqu Mo.; nom. fut., 要, id. VIII 7

a-b-tu-qai (阿卜禿帒), abtuqai P; abtuγai Mo.; imperat. of 3rd pr., 受者, id. XXI 8, XXXXIX 1

a-bu-d-qun (阿不揚憚), abudqun P; imperat. of 2nd pr., 要您, id. XXV 9, 10

a-bun (阿奔), abun P; abun Mo.; conv. mod., 受, XXI 1

a-ba-la-, to hunt [Mo. abala-, id. Kh. avla-, id.]

a-ba-la-a-su (阿把剌阿速), abala'asu P; abalabasu Mo.; conv. condit., 圍獵呵, id. XXV 10

a-b-li-qa (阿卜里帖), profit, benefit [Mo. abliγ-a, id. Kh. avliga, bribe], abliqa P; 受賜, to receive a bounty, XXI 1, 8

a-bu-ra-, to save, to rescue [Mo. abura-, id. Kh. avra-, id. HY. abura-, id.]

a-bu-ra-q-sam (阿不〔剌〕黑三), aburaqsan P; aburaγsan Mo.; nom. perf., 救了, XIV 9

a-du-u-cin (阿都兀臣), horse herders, pl. [Mo. aduγuči, id. Kh. aduuč, id. HY. adu'uči, id.] adu'učin P; 放馬的, id. XXVI 3

a-i-su-, to draw near, to approach, to come [Mo. ayisu-, id.]

a-i-su-run (阿亦速論), ayisurun P; ayisurun Mo.; conv. praep., 來時, id. XIII 5, XXVIII 2, XXVII 3

a-la-, to kill [Mo. ala-, id. Kh. ala-, id. Mu. ala-, id.]

a-la-a-su (阿剌阿速), ala'asu P; alabasu Mo.; conv. condit., 殺呵, XV 2

a-la-jiu (阿剌周), alaǰu P; alaǰu Mo.; conv. imperf., 殺着, XIV 4

a-la-ju-ui (阿剌主烏), alaǰu'ui P; alaǰuγui Mo.; 3rd past tense, 殺了有來, id. XIV 8

a-la-q-sa-a-r (阿剌黑撒阿兒), alaqsa'ar P; alaγsaγar Mo.; through having killed, while ... he was killing, conv. abtem., 殺了的依着, id. XXV 10

A-la-q (阿剌黑), pro. name. Alaq P; XXVII 2, 7

a-la-q-da-, to be killed [Mo. alaγda-, Kh. alagda-, id.]

a-la-q-da-lu-a (阿剌黑荅魯阿), alaqda-lu'a P; alaγda-luγ-a Mo.; 2nd past tense, Pass. v., 被殺了來, id. XXI 7

a-la-q-da-run (阿剌黑荅論), alaqdarun P; alaγdarun Mo.; conv. praep. pass. v., 被殺時, XII 7

a-la-u-na (阿剌閣納), behind the door, ala'un-a P; dat. loc., 門後行, id. XIII 2 (note 56)

A-l-ci-dai (阿勒赤歹), pro. name, Alčidai P; XXXXI 2, XXXVIII 5

A-l-ci-in (阿勒赤因), pro. name, Alči-yin P; gen., XXXIX 3

a-l-da-, to commit an offense, to be guilty [Mo. alda-, id. Kh. alda-, id. HY. alda-, id.] (2nd meaning)

a-l-da-a-su (阿勒荅阿速), alda'asu P; aldabasu Mo.; conv. condit., 罰呵, XVII 6, VI 5

a-l-da-tu-qai (阿勒荅禿帒), aldatuqai P; aldatuγai Mo.; imperat. 3rd pr., 罰者, XVII 6

a-l-da-, to lose, to drop [Mo. alda-, id. Kh. alda-, id.] (1st meaning)

a-l-da-ju-ui (阿勒荅主爲), aldaǰu'ui P; aldatuγui Mo.; 3rd past tense, 脫了有來, id. XIV 3

a-l-da-q-sam (阿勒答黑三), aldaqsan P; aldaγsan Mo.; nom. perf., 脫了, XV 8 (In 14th century, perhaps, '-qsam' already became '-qsan'.)

a-l-da-l (阿勒荅勒), an offense, guilt [Mo. aldal, id. Kh. aldaa, id.], aldal P; n., 罰, punishment, VI 5, XVII 5

a-l-da-l-du-r (阿勒荅勒突歟), aldal-tur P; aldal-tur Mo.; dat. loc., 罰裏, id. XXIV 8

a-l-da-l-tan (阿勒荅勒壇), aldaltan P; aldaltan Mo.; those who commit offenses, pl., 罰每有每, id. XXXIV 4, XXXXII 10, XXXXIII 2

A-l-ta-ni (阿勒塔泥), pro. name, Altani P; XV 4, 2, XIII 7, 9, XIV 8

A-l-ta-ni-in (阿勒塔泥因), gen., Altani-yin P; XVI 1, XIV 5

a-man (阿蠻), mouth [Mo. ama, id. Kh. am, id. Mu. aman, id. HY. aman, id.], aman P; n., 口, id. XX 6

a-ma-a-r (阿馬阿兒), ama'ar P; ama-bar Mo.; instr., 口教, id. XXV 4

a-ma-a-ri-yan (阿馬阿裡顏), ama'ar-iyan P; ama-bar-iyan Mo.; instr. refl. poss., 〔口〕教自的行, XVI 7

a-ma-nu (阿馬訥), aman-u P; aman-u Mo.; gen., 口的, XVI 10

a-min (阿民), life [Mo. amin, id. Kh. am', id. Mu. amin, id. HY. amin, id.], amin P; n., 性命, XIV 9, XVII 1

a-min-du-r (阿民突覩), amin-tur P; amin-dur Mo.; dat. loc., XV 3, XVII 3, XVI 3, XV 9

a-mi-yan (阿米顏), ami-yan P; ami-iyan Mo.; refl. poss., 性命自的行, XX 6

a-mu-, to rest, to be calm [Mo. amu-, id. Mu. amu-, to breathe. HY. amu-, to rest]

a-mu-qu (阿木惚), amuqu P; amuqu Mo.; nom. fut., 安, id. II 4

a-mu-yiu (阿木由), amuyu P; amuyu Mo.; deductive present tense, 安有, id. IX 10

an-da (安荅), sworn friend [Mo. anda, id. Kh. and, id. Mu. anda, id.], anda P; n., 契交, id. XX 5

ang-gi-da (昂吉荅), separate, apart [Mo. anggida, id. Kh. angidaa(n), id. HY. angida, 'outre, lieu'], anggida P; adv., 外, id. XXX 7, XXXIV 1

a-nu (阿訥), their [Mo. anu, id. HY. anu, 'd'eux, d'elles'], anu P; subj. design. gen. pron., 他的, his, XXXXVII 9, 5, 9

a-qa (阿哈), elder brother [Mo. aq-a, id. Kh. ax, id. HY. axa, id.], aqa P; n., 兄, id. VIII 9, IV 6, IX 2, 1, XXII 1, 3, 5, XXIII 3, 3

a-qa-in (阿哈因), aqa-yin P; aq-a-yin Mo.; gen., 長的, id. XIX 8

a-qa-la-, to be elder, to command [Mo. aqala-, id. Kh. axla-, id.]

a-qa-la-jiu (阿哈剌周), aqalaǰu P; aqalaǰu Mo.; conv. imperf., id. XXXVI 6, II 5, XXXVII 5, 6, 4, 3, 2, XXXVI 9, XXXVII 7

a-qa-la-ba (阿哈剌罷), aqalaba P; aqalaba Mo.; past tense, 為長了, id. XXXXIII 8

a-qa-la-q-da-, to be regarded as elder, as head [Mo. aqalaγda-, id. Kh. axlagda-, id.]

a-qa-la-q-da-ba (阿哈剌黑荅罷), aqalaqdaba P; aqalaγdaba Mo.; past tense, pass. v., 為長了, id. XXXXIII 4

a-q-sa-, to carry, to bear [Mo. aγsa-, id. Kh. agsa-, id.]

a-q-sa-qu-ya (阿黑撒忽牙), aqsaquy-a P; aγsaquy Mo.; dative of aqsaqui, nom. fut., 帶的行, id. XXXVII 5

a-q-ta (阿黑騍), a gelding [Mo. aγta, id. Kh. agt, id.], agta P; n., 騸馬, id. XX 2, XXXIII 6, XXXXVIII 10

A-qu-tai (阿忽台), pro. name, Aqutai P; XXXIX 3

A-r-qai-qa-sa-r (阿魯孩哈撒兒), pro. name, Arqai-Qasar P; XXXIX 4

a-sa-q-, to question, to ask for [Mo. asaγ-, id. Mu. asaq-, id. HY. asax-, id.]

a-sa-q-tu-qai (阿撒黑禿孩), asaqtuqai P; asaγtuγai Mo; imperat. of 3rd pr., 問者, id. XXXXVII 4, XXXXVIII 6

a-sa-qu-, to question, to inquire [Mo. asaγu-, id. Kh. asuu-, id. Mu. asaγu-, id.]

a-sa-qu-q-sam (阿撒忽黑三), asaquqsan P; asaγuγsan Mo.; nom. perf., 問的, id. XXXXVIII 8

a-sa-ra-, to take care of, to rear, to save [Mo. asara-, id. Mu. asara-, id. HY. asara-, 'proteger, aider']

a-sa-ra-jiu (阿撒剌周), asaraǰu P; asaraǰu Mo; conv. imperf., 抬舉着, to lift, to raise, XI 4

a-sa-ra-u-l-, to cause to take of, to rear [Mo. asaraγul-, id. Kh. asruul-, id.]

a-sa-ra-u-l-jiu (阿撒〔剌〕兀勒周), asara'ulǰu P; asaraγulǰu Mo.; conv. imperf. caus. v., 教撫舉着, id. XXIII 5

au-qa (奧哈), strength, power [Mo. auγ-a, id. Kh. augaa, id.], auqa P; 氣, breath, force, air, XXXI 6

a-yan-du-r (阿顏突魯), military campaign, journey [Mo. ayan, id. Kh. ayan, id.], ayan-tur P; dat. loc., 出征裏, id. XII 1

a-ya-qa (阿牙哈), bowl, cup [Mo. ayaγ-a, id. Mu. ayaγa, id. HY. ayaxa, id.], ayaqa P; n., 器皿, vessel, XXXXVI 4, 8

ba (巴), and [Mo. ba, id. HY. ba, id.], ba P; conj., 并, id. exclusive pron., XXIV 6

ba (巴), we [Mu. ba, id.], ba P; pron., 俺, id. XXVIII 3

Ba-a-rin (巴阿鄰), name of a tribe, Ba'arin P; XIX 8

ba-a-tu-r (巴阿禿魯), hero [Mo. baγatur, id. Kh. baatar, id. HY. ba'atur, id.], ba'atur P; n., 勇士, id. I 1

ba-a-tu-d (巴阿禿惕), ba'atud P; baγatud Mo.; pl., 勇士每, id. XXXIX 6

ba-a-tu-di (把阿禿的), ba'atud-i P; baγatud-i Mo.; accu. pl., 勇士每行, id. XXXIX 5

Ba-dai (巴歹), pro. name, Badai P; XXVI 2, XXV 7 (note 76)

bai-i-, to stand, to be [Mo. bayi-, to be, to exist; Kh. bai, id. Mu. baį-, to stand, to exist; HY. bayi, id.]

bai-i-jiu (擺亦周), bayiǰu P; bayiǰu Mo.; conv. imperf., 立着, id. XXXXVIII 2, XXXIX 6

bai-i-q-sa-d (擺亦黑撒惕), bayiqsat P; bayiγsad Mo.; those who stand, pl., 立了的每, id. XXXXVII 8

bai-i-q-sam (擺亦黑三), bayiqsan P; bayiγsan Mo.; nom. perf., pl., 立的每, id. IX 6

bai-i-u-l-, to found, to create [Mo. bayiγul-, id. Kh. baiguul-, id. HY. bayi'ul-, id.]

bai-i-u-lu-a-su (擺亦兀魯阿速), bayi'ulu'asu P; bayiγulbasu Mo.; conv. condit., 教立呵, id. II 3

bai-i-u-lu-l-ca-, to found to establish together, co-op. v. derived from the verb, bai-i-u-l-.

bai-i-u-l-ca-q-sa-d (擺亦兀魯勒察黑撒惕), bayi'ululčaqsat P; bayiγululčaγsad Mo.; those who have founded, established together, co-op. v., 共立了的每, id. XXX 5

ba-ra-, to finish, to end [Mo. bara-, id. Kh. bara-, id. Mu. bara-, id. HY. bara-, id.]

ba-ra-a-su (巴剌阿速), bara'asu P; barabasu Mo.; conv. condit., id. XXXXVI 7, XIII 8

ba-ra-ba (巴剌羅), baraba P; baraba Mo.; past tense, 了了, id. XIII 8

ba-ra-q-sa-d (巴剌黑撒惕), baraqsat P; baraγsad Mo.; those who have exterminated, those who have ended (here: miserable, used also as a curse in swearing), nom. perf. pl., 了了的每, id. XII 4

ba-ra-un (巴剌温), right, west [Mo. baraγun, id. Kh. baruun, id. Mu. bara'un, id. HY. bara'un, id.], bara'un P; adv., 右, id. IX 4, 6, XXVIII 10

ba-ri-, to take, to hold [Mo. bari-, id. Kh. bari-, id. Mu. bari-, id. HY bari-, id.]

ba-ri-a-su (把裡阿速), bari'asu P; baribasu Mo.; conv. condit., 拿了呵, id. XXIII 3

ba-ri-jiu (把裡周), bariǰu P; bariǰu Mo.; conv. imperf., 拿着, id. XIV 1, 2, 6, XV 7, XXVII 3, 5, XXXXVII 2, 3

ba-ri-tu-qai (把裡禿孩), barituqai P; barituγai Mo.; imperat. of 3rd pr., 拿者, id. XXXXVIII 7, 8

ba-ri-q-da-, to be caught, captured [Mo. bariγda-, id. Kh. barigda-, id.]

ba-ri-q-da-la-a (把裡黑荅剌阿), bariqdala'a P; past tense, pass. v., 被拿來, id. XXXXIX 3

ba-sa (把撒), again, also [Mo. basa, id. Kh. basa, id. Mu. basa, id. Hy. basa, id.], basa P; adv., 再, id. I 1, II 2, 6, 10, III 2, V 2, VII 1, IX 3, VIII 1, XII 3, XI 1, XVI 3, XVII 7, XIX 1, 2, XX 3, 5, XXI 3, XXIII 1, XXIV 4, 9, XXV 7, 7, XXVII 1, XXIX 3, 5, XXX 1, XXXII 1, XXXX 3, XXXXII 2, 3, 5, XXXXIV 2, XXXXV 7

ba-sa-a-la- (not identified in the dictionaries)

ba-sa-a-la-jiu (把撒阿剌周), basa'alaǰu P; conv. imperf., 知料着, to arrange, to put in order, to look after, X 4

ba-u- (see also bau-u), to fall, to descend [Mo. baγu-, id. Kh. buu-, id. Mu. ba'u-, id.]

ba-u-ta-la (巴兀塔剌), ba'utala P; baγutala Mo.; conv. term., 落下直到, XXXXVII 9

bau-u- (see also ba-u-), to come down, to descend [Mo. baγu, id. Kh. buu-, id. Mu. ba'u-, id.]

bau-u-jiu (保兀周), bawuǰu P; baγuǰu Mo.; conv. imperf., 下着, id. V 4

bau-u-l-du-, to dismount, to descend together [Mo. baγuldu-, id.]

bau-u-l-du-jiu (保兀勒都周), bawulduǰu P; baγulduǰu Mo.; conv. imperf. recipr. v., 共下着, id. XVI 6

bau-u-r-cin (保兀兒臣), cook, pl. [HY. Ba'urči, id.], bawurčin P; n., 厨子每, id. IX 5, XXXXVI 4, 5, 8

bau-u-r-ci-da (保兀魄赤荅), bawurči-da P; dat. loc., 厨子行, id. VIII 1

Ba-ya-u-d (巴牙兀惕), name of a tribe, Baya'ut P; VIII 9, 10, IX 2

Ba-ya-u-di-ya-r (巴牙兀的牙魄), Baya'ud-iyar P; instr., VIII 3

Be-du-u-ni (別都兀泥), pro. name, Bedü'ün-i P; accu., II 10

Be-du-u-nu (別都兀訥), Bedü'ün-ü P; gen., II 7 (note 17)

Be-ki (別气), a ruler, chief, Beki P; n., 官名, an official title, XX 1, XIX 7, 8, 9 (note 66)

be-l-ge (別勒格), a sign, a mark [Mo. belge, id. Mu. belge, id. HY. bälgä, id. Kalm. belge, id.], belge P; n., 符驗, two halves of a tally, to examine the tally, XXXXVII 5 (note 107)

be-r (別魄), a particle, often used as subj. desig., ber P; 也, id. XXXXVIII 3, 4, 5

be-ri-e-de-, to beat with a stick [Mo. beriyede-, id.]

be-ri-e-de-su (別裡額迭速), beri'edesü P; conv. condit., denominal v., 條子打呵, to strike with a stick, XXXXIII 10

be-ri-e-(gu) (別裡額古), a stick [Mo. beriy-e(n), id. Kh. beree(n), id.], the particle, -gü, stresses the meaning of the word to which it

belongs (see Dr. Poppe's Grammar of Written Mongolian, no. 696); beri'e P; n., 條子也, id. XXXXIII 10

be-ri-e-in (別裡額因), beri'e-yin P; gen., 條子的, id. XXXXIII 10

be-ri-e-s (別裡額思), pl. beri'es P; 條子, id. XXXXII 2, 3, XXXXII 6 (note 99)

be-r-ke-ši-ya-, to find things hard, to be embarrassed [Mo. berkesiye-, id. Kh. berxšee-, id.]

be-r-ke-ši-yan (別魄額失顏), berkešiyen P; berkesiyen Mo.; conv. mod. pl., 作難, id. XXXXII 7

be-r-ke-ši-ye-e-su (別魄額失耶額速), berkešiye'esu P; berkesiyebesu Mo.; conv. condit., 作難呵, id. XXXIV 7

be-ye-qa-d (別耶帒惕), stature, body [Ord. stature, dimensions du corps, formes du corps], beye-qat P; 身体, id. XXXXII 4

be-ye-qa-di-ya-r (別耶帒的牙兒), beye-qad-iyar P; instr., 身子獨自自的行, id. XXXIII 5

be-ye-si-ye-r (別耶昔耶魄), beyes-iyer P; beyes-iyer Mo.; pl. instr., 親自教, id. XXV 4

bi (必), I [Mo. bi, id. Kh. bi, id. HY. bi, id.], bi P; bi Mo.; pron., 我, XXIII 10, 8, XII 10, II 4, 7

bi-da (必荅), we [Mo. bida(n), id. Kh. bid, id. Mu. bida, id. HY. bida, id.], bida P; bida Mo.; inclusive pron., 咱, id. III 1, XXVII 5, XXXXIII 7

bi-dan-du-r (必丹突魄), bidan-tur P; bidan-dur Mo.; dat. loc., 咱行, id. XXVII 3, XXXII 2, XXXIII 2, XXXIV 5, 10, XXXXII 6, XXXXVI 3

bi-da-ni (必荅泥), bidan-i P; bidan-i Mo.; accu., 俺行, id. XXXXVI 6

bi-da-nu (必荅訥), bidan-u P; bidan-u Mo.; gen., 咱的, id. XIX 9, XXXII 5, XXXIII 7, XXXIV 3, 9, 6, XXXX 1

bo-, to be [Mo. bü-, as in büged, bügesü]

bo-e-su (孛額速), bö'esü P; bügesü; conv. condit., 有呵, id. XIII 1, XV 8, 1, XXII 5, XXV 3, 3, XXXIII 5, 6, XXXXIII 6, 7 (see also bu-)

bo-e-te-le (孛額帖列), bö'etele P; bügetele Mo.; conv. term., 有間, id. XXXXIX 2

bo-g-le-, to shut, to cork up [Mo. bögle-, id. Kh. böglö-, id.]

bo-g-le-g-sen (孛克列克先), bökleksen P; böglegsen Mo.; nom. perf., 塞了的, id. XVI 9

bo-g-se (孛克薛), hip buttock [Mo. bögse(n), id. Kh. bögsö, id. Mu. bökse, id.], bökse P; bögse Mo.; n., 臀, id. I 2

bo-ke-le-, to fortify, to strengthen [Mo. bökele-, id. Kh. böxlö-, id.]

bo-ke-le-jiu (孛客列周), bökelejü P; bökelejü Mo.; conv. imperf., id. XXXX 2

bo-ke-le-run (孛客列論), bökelerün P; bökelerün Mo.; conv. praep., 氣力做時, id. XXXIII 3

bo-ko-in (孛可因), wrestler [Mo. böke, id. Mu. böke, id.], bökö-yin P; böke-yin Mo.; gen., 力士, id. I 2

bo-l-, to become, to turn into [Mo. bol-, id. Kh. bol-, id.]

bol-ba (孛勒罷), bolba P; bolba Mo.; past tense, 做了, id. XXXX 6, VI 1, IV 8, VI 6, VII 8, IX 3, X 2, XVI 1, 3, XVII 3, 6, XX 4, XXI 2, XXII 7, XXIV 9, XXV 5, 6, XXVI 1, XXIX 2, XXXII 1, XXXIV 2, 9, XXXVI 5, 7, XXXVII 8, XXXIX 7, 9, 10, 10, XXXX 2, XXXXII 8, XXXXIII 3, XXXXV 6, XXXXVII 1, XXXXIX 1

bo-l-jiu (孛勒周), bolju P; bolju Mo.; conv. imperf., 做着, id. III 5, VII 7, VIII 4, XXXI 3, XXXX 3, XXXXV 4

bo-l-qui (孛勒帰), bolqui P; bolqui Mo.; nom. fut., 做的, id. XIX 7

bo-l-qun (孛勒囷), bolqun P; bolqun Mo.; nom. fut., 肯的, id. XXXIV 6

bo-l-qu-na (孛勒忽納), bolqun-a P; bolqun-a Mo.; nom. fut. dat. loc., pl., 做的每行, id. XXXI 2

bo-l-tu-qai (孛勒禿孩), boltuqai P; boltuγai Mo.; imperat. 3rd pr., 做者, id. IV 8, XX 1, XXXIV 4, XXXIX 6, 7, XXXXIII 1, 3

bo-lu-a-su (孛魯阿速), bolu'asu P; bolbasu Mo.; conv. condit., 做呵, id. II 2

bo-lun (孛命), bolun P; bolun Mo.; conv. mod., 做, id. XVI 2, XII 3, VII 4, XXI 5, XXIV 2, XXXX 2, XXXXIX 3

bo-lu-q-sa-a-r (孛魯黑撒阿兒), boluqas'ar P; boluγsaγar Mo.; conv. abtem., 做了的依着, id. XXXV 2

bo-lu-run (孛魯論), bolurun P; bolurun Mo.; conv. praep., 做, id. IX 4, XXII 4, XXXI 3, XXXX 1, XXXXIV 2, XXXXV 7

bo-l-qa-, to cause to be, to cause to become, to make, to do [Mo. bolγa-, id. Kh. bolgo-, id. Mu. bolγa-, id.]

bo-l-qa-ba (孛勒哈罷), bolqaba P; bolγaba Mo.; past tense, caus. v., 教做了, id. XXXVI 3

bo-l-qa-jiu (孛勒哈周), bolqaǰu P; bolγaǰu Mo.; conv. imperf., caus. v., 教做着, id. XI 6, 7, XXX 6

bo-l-qa-su (孛勒哈速), bolqasu P; bolγasu Mo.; volun. instr. pr. sing., caus. v., 教做, id. XI 8

bo-o-l (孛斡勒), slave, servant [Mo. boγol, id. Kh. bool, id. Mu. bo'al, id. HY. bo'ol, id.], bo'ol P; boγol Mo.; n., 奴婢, female slaves, maid servants, V 6

Bo-o-r-cu (孛斡闊出), pro. name, Bo'orču P; I 8, III 3 (note 9)

Bo-o-r-cu-da (孛斡闊出荅), Bo'orču-da P; dat. loc., XXVIII 9

Bo-o-r-cu-in (孛斡闊出因), Bo'orču-yin P; gen., XXXVIII 2

Bo-ro-u-l (孛羅兀勒), pro. name, Boro'ul P; IX 4, XVI 3, IX 10, XVII 3, 5, XVI 6, XI 2, 10, I 9 (note 11)

Bo-ro-qu-la (孛羅忽剌), Boroqul-a P; dat. loc., XI 1

Bo-ro-qu-l-du-r (孛羅忽勒突兒), Boroqul-tur P; dat. loc., XVI 2

Bo-ro-qu-lun (孛孍忽倫), Boroqul-un P; gen. XIII 6, XVI 1

bo-so-qa-in (孛莎帢因), threshold, gen. [Mo. bosuγ-a, id. Kh. bosgo, id. HY. bosoxa, id.], bosoqa-yin P; boxuγ-a Mo.; 門限的, id. V 6

bo-su (孛速) (see also bu-su), other, another [Mo. busu, id. Kh. bus, id.], bosu P; busu Mo.; adj., IV 1

bo-s-, to get up, to stand up, to revolt [Mo. bos-, id. Kh. boso-, id.]

bo-su-a-d (孛速阿揚), bosu'at P; bosuγad Mo.; conv. perf., 起了, id. XIII 4

bu (不), prohibitive particle [Mo. bü, id. Khori Bur. bü, id. HY. bu, id.], bu P; bü Mo.; 休, id. XXXXVIII 3, 4, 5, 6, 6, IV 4, VI 5, XVII 6, XXIV 9, XXV 4, XXXIV 10, XXXVI 5, XXXXIII 5

bu-dan-du-r (不丹突兒), fog [Mo. budang, id. Kh. budan, id. Mu. budan, id.], budan-tur P; dat. loc., 霧裏, id. VIII 4

bu-g-de-u-li (不克迭兀里), bükde'ül-i P; a verbal noun, accu. pl., 埋沒行, those who are concealed, hidden, XXIX 5 (note 82)

Bu-gi-dai (不吉歹), pro. name, Bügidei P; XXXVII 2

Bu-gi-dai-lu-e (不吉歹魯額), comit., XXXVI 9

bu-gu-de (不古迭), all, together [Mo. bügüde, id. Kh. bügde, id. Mu. Bügüde, id. HY. bügüdä, id.], bügüde P; adv., 都, id. II 3, 5

bu-gu-d-ke-, to assemble, to gather together

bu-gu-d-ke-jiu (不古惕客周), bügütkejü P; denominal v. of bügüde, conv. imperf., 點全着, id. XXXXI 9

bu-, to be, [Mo. bu-, id. HY. bu-, id.] (also see bo-)

bui (備), büi P; bui Mo.; a defective verb, 有, id. XXII 2, VIII 10

bui-je (備者), büi-je P; bui-ǰ-a Mo.; 有也者, to be, indeed, to have, II 8, IV 6, V 1, VI 2, XXXXV 1, 3, XV 4 (-je, see note 7)

bui-yiu (備由), büyü P; buyu Mo.; defective v. used as a copula with affirmative meaning as the conj. 'or', 有, id. XII 10

bu-kui (不恢), bükü̈i P; bükü̈i Mo.; nom. fut., 有的, id. XIV 2, XII 2

bu-kui-dú-r (不忽突兒), bükü-tur P; bükü-dür Mo.; dat. loc. of nom. fut., 有時, id. XIII 2, XIV 5

bu-kui-i (不忽宜), bükü-yi P; bükü-yi Mo.; accu. of nom. fut., 有的行, id. XIII 4

bu-le-ai (不列埃), büle'ei P; past tense, 有來, id. XXXVI 3, II 4, IV 10, V 5, XV 6, VII 2, XIII 8, XV 2, 3, 10, XVII 1, XIX 6, 7, 8, XXXI 4

bu-l-qa-du-r (不勒哈突說), fight, rebellions [Mu. bulγa, combat, fight engagement; HY. bulxa, rebelle, rebellion], bulqa-tur P; dat. loc., 反亂裏, rebellions, disorder and confusion, VIII 5

bu-lu-qan (不魯哈), sable [Mo. bulaγ-a, id. Kh. bulgan, id. Mu. bulγan, id. HY. buluxan, id.], buluqan P; bulaγ-a Mo.; n., 貂鼠, id. V 5, VI 3

bu-l-ta-ri-, to evade [Mo. bultari-, id. K.. bultra-, id.]

bu-l-ta-ri-jiu (不勒歹哩周), bultariju P; bultariju Mo.; conv. imperf., 趨避着, id. XXXIV 5

Bu-qa (不哈), pro. name, Buqa P; XXXX 4, XXXVIII 2

bu-ra (不剌), VIII 10, XXII 2 (note 40)

bu-r-han-qa-l-du-na-ce (不剌罕哈勒都納察), name of a mountain, Burqan-qaldun-ača P; abl., V 4

bu- (also see bo-, bu-), to be, bürün P; burun Mo.; conv. praep., 有呵 id. XXXIV 1, 4 (note 92)

bu-su (不速), other, another, [Mo. busu, id. Kh. biši, id. Mu. busu, id. HY. busu, id.], busu P; adj., 別, id. XXIV 4

bu-su-i (不速宜), busu-yi P; busu-yi Mo.; gen., 別的行, id. XXXIV 7

bu-ši (不失), buši P; bisi Mo.; 別, id. IV 1

ca-a-da (察阿荅), attached to, close by, near [Mo. činadu, čaγadu, id. Kh. cāda, id.], ča'ada P; dat. loc., 貼身, id. XXXX 1

ca-b-ci-, to chop, to cut down [Mo. čabči-, id. Kh. cavči-, id. Mu. čabči-, id.]

ca-b-ci-jiu (察卜赤周), čabčiǰu P; čabčiǰu Mo.; conv. imperf., 砍着, id. XXXXVII 10

Ca-nai (察乃), pro. name, Čanai P; XXXIX 2

Cang-ši-u-d (敞失兀惕), name of a tribe, Čangši'ud P; VIII 3

ca-qa-an (察哈安), white [Mo. caγan, id. Kh. cagaan.], čaqa'an P; adj. and n., 白, id. XX 1

ca-qan (察罕), white [Mo. čaγan, id. Kh. cagaan, id. Mu. čaγan, id. HY. čaxan, id.], čaqan P; adj. and n., 白, id. XX 2

Ca-qan-qo-a (察罕豁阿), pro. name, Čaqan-qo'a P; XXI 4 (note 69)

Ca-qan-qo-a-in (察罕豁阿因), Čaqanqo'a-yin P; gen., XXI 3

ca-q-tu-r (察黑圖兀), time, hour, season, [Mo. čaγ, id. Kh. cag, id. Mu. čaq, id. HY. čax, id.], čaq-tur P; čaγ-tur Mo.; dat. loc., 時裏, id. XXIII 2

ce-e-ji-du-r (扯額只突兀), breast, memory [Mo. čegeǰi(n), id. Kh. ceeǰ, id. Mu. čēji, id.], ce'eǰi-tür P; dat. loc., 心懷裏, id. XXIII 8

ce-el (扯額勒), deep [Mo. čegel, place with many springs; Kh. cegel, pool, slough waterpool; HY. čä'äl, deep water; Bu. seel, depth, deep pool], če'el P; adj., 深, id. I 6 (note 7)

ce-r-bi (扯剌必), a title, čerbi P; VII 5, XXXVIII 3, 7, XXXIX 1, XXXXI 3, 4 (note 23)

ce-r-bi-lu-e (扯剌必魯額), čerbi-lu'e P; comit., 官名, an official title, XXXVIII 1 (note 23)

ce-r-bi-ne (扯剌必担), čerbin-e P; dat. loc., 官名行, id. III 4

Ce-re-nu (扯剌納), pro. name, Čeren-ü P; gen., XXVI 3

ce-ri-gun (扯里昆), soldier, troop [Mo. čerig, id. Kh. cereg, id. Mu. čerik, id. HY. čärik, id.], čerig-ün P; gen., 單的, id. II 5

ceu-gen (超堅), light, bright, čeügen P; 明, I 6 (note 6)

ceu-u-lun (超兀倫), to break into fragments, pieces, čewülün P; 碎, I 6 (note 5)

ci (赤), you [Mo. či, id. Kh. či, id. Mu. či, id. HY. či, id.], či P; pron., 你, id. XXII 6, I 2, II 4, 8, VII 3, 8, VIII 3, 4, 5, 6, 7, 8, IX 2, XII 2, 3

ci-nu (赤訥), činu P; činu Mo.; gen., 你的, id. XXI 4

Ci-la-un (赤剌溫), pro. name, Čila'un P; Čilaγun Mo.; XXV 2, I 9, XXIII 4, XXIV 1, 10, 10 (note 12)

ci-la-u-ni ((赤)剌兀泥), stone [Mo. čilaγun, id. Kh. čuluu, id.], čila'un-i P; čilaγun-i Mo.; accu., 石行, id. I 6

ci-ma-lu-a (赤馬魯阿), you [Mo. čim-a, id. Kh. čam, id.], čima-lu'a P; čimaluγ-a Mo.; comit., 你一同, id. II 9

Cim-bai (沉伯), pro. name, Čimbai P; XXV 2, XXIII 4, XXIV 1, 10, 10

Cing-gi-s-Qa-han (成吉思哈罕), Chinggis-Khan [Mo. Činggis-Qaγan, id. Kh. Čingis-xaan, id. HY. Čiᵘgis-Xaxan, id.], Činggis-Qahan P; 太祖皇帝, id. I 1, III 2, V 2, VII 1, VIII 1, IX 3, XI 1, XIX 3, XX 5, XXI 3, XXII 4, XXIII 1, XXIV 4, 5, 9, XXVII 1, XXXI 3, XXXII 1, XXXIX 10, XXXX 3, XXXXIV 2, XXXXV 7

Cing-gi-s-qa-a-na (成吉思哈阿納), Činggis-qa'an-a P; Činggis-Qaγan-a Mo.; dat. loc., 太祖皇帝行, id. XXVIII 3

Cing-gi-s-qa-a-nu (成吉思哈阿訥), Činggis-qa'an-u P; Činggis-qaγan-u Mo.; gen., 太祖皇帝的, id. XXXV 2

ci-no (赤那), wolf [Mo. činu-a, id. Kh. čono, id. HY. čino, id.], čino P; 狼, id. III 3

ci-sun (赤孫), blood [Mo. čisu-n, id. Kh. cus, id. Mu. čisun, id. HY. čisun, id.], čisun P; 血, id. XVI 6, 9

ci-u-l-qa-, to cause to gather, to assemble [Mo. čiγulγa-, id. Kh. cuuluul-, id.]

ci-u-l-qa-jiu (赤兀勒帢周), či'ulqaǰu P; čiγulγaǰu Mo.; conv. imperf. caus. v., 教完聚着, id. IX 2, XXII 5, XXIX 5

ci-u-l-qa-su-qai (赤兀勒帢速帢), či'ulqasuqai P; čiγulγasuγai Mo.; volun., 教聚我, id. XXII 3, IX 1

ci-un-du-r (赤温突兒), linch-pin of a cart wheel [Mo. čü, spike, bolt; Kh. cüü, id.], či'un-tur P; dat. loc., 車轄裏, id. XII 6 (note 54)

da-ba-, to cross over, to transgress, to climb [Mo. daba-, id. Kh. dava-, id.]

da-ba-a-su (荅巴阿速), daba'asu P; dababasu Mo.; conv. condit., 越了呵, id. XXXXIII 1

da-ba-qun (荅巴禪), dabaqun P; nom. fut. pl., 越了每的, id. XXXIV 4

dai-i-sun-du-r (歹亦孫突兒), enemy, foe [Mo. dayisun, id. Kh. daisan, id.], dayisun-tur P; dayisun-dur Mo.; dat. loc., 敵行, id. XXV 8, XII 2

da-lan (荅闌), seventy [Mo. dala-n, id. Kh. dal(an), id. Mu. dalan, id. HY. dalan, id.], dalan P; 七十, id. XXXI 4

Da-lan-ba-l-ju-d-ta (荅闌巴勒渚惕塔), place name, Dalan-Balǰut-ta P; dat. loc., XXI 6 (See Cleaves, F. G. 'The History of the Balǰuna Covenant', HJAS, vol. 18 (1955), pp. 357-421)

da-l-ba-ru (荅勒巴擄), asunder through, dalbaru P; adv., 打破, XXXXVII 9 (note 108)

da-qa-u-l-, to cause to lead, to conduct [Mo. daγaγul-, id. Kh. daguul-, id.]

da-qa-u-l-jiu (荅帢兀勒周), daqa'ulǰu P; daγaγulǰu Mo.; conv. imperf., 教隨着, id. XXXII 7, 9, XXXIII 1

da-r-ba-an (荅兒巴安), waving [Mo. darba-, to wave; Bu. darba-, to wave], darba'an P; darbaγan Mo.; verbal n. derived from darba-, 招, id. XVII 4

da-r-qa-d (荅覩哈惕), persons free from corvee or taxes [Mo. darqan, sing., id. Ord. darxan, sing., id.], darqad P; darqad Mo.; 自在每, those who are free and easy, XXV 7 (note 74)

da-r-qa-la-, to exempt from taxes and official duties [Mo. darqala-, id. Kh. darxla-, id.]

da-r-qa-lan (荅覩哈蘭), darqalan P; darqalan Mo.; conv. mod., 做自在, id. XXVI 4

da-r-qa-la-run (荅覩哈剌倫), darqalarun P; darqalarun Mo.; conv. praep., 教自在時, id. XXV 8

da-r-qa-la-su (荅覩哈剌速), darqalasu P; volun., 自在我, id. XXIV 3, 4

da-r-qa-la-d-qun (荅覩哈剌惕憚), darqalatqun P; imperat. of 2nd pr. pl., 自在您, id. XXIV 8

da-r-qa-la-d-qun-gu (荅覩哈剌惕憚古), darqalatqun-gü P; 自在您也, id. XXIV 6 (the particle, -gü-, stresses the meaning of the word to which it belongs. See Dr. Poppe's Grammar of Written Mongolian, no. 696)

da-ru-, to squeeze, to press [Mo. daru-, id. Kh. darax-, id. Mu. daru-, id. HY. daru-, id.]

da-ru-jiu (荅魯周), daruǰu P; daruǰu Mo.; conv. imperf., 壓着, id. I 2, XXXXVII 8

dau-un (擣温), voice, sound [Mo. daγu(n), id. Kh. duu(n), id. Mu. da'un, id. HY. da'un, id.], dawun P; daγu(n) Mo.; n., 聲, id. XVII 4, XV 5

dau-un-du-r (擣温突兒), dawun-tur P; daγun-dur Mo.; dat. loc., 聲裏, id. XIV 5

de-e-l (經額勒), clothing, garment [Mo. degel or debel, fur coat, clothes; Kh. deel, id. HY. dä'äl, id.], de'el P; n., 衣服, id. XX 2

de-e-re (迭額剌), above, high, on [Mo. deger-e, id. Kh. deer, id. HY. dä'ärä, id.], de'ere P; adv., 上, id. XVI 6, XX 3, XXXXV 1, 3, XXXVIII 2, XXXXVIII 3, XXXVI 4

de-e-re-e-ce (迭額捌額徹), de'ere-eče P; deger-e-eče Mo; abl., 自上, id. XIX 9

De-gai (迭該), pro. name, Degei P; XXIX 5, XIX 4, IV 9 (note 27)

de-ge-un (迭格温), above, on, over [Mo. degegür, id. Kh. deegüür, id. Bu. deegüür, id.], dege'ün P; adv., 從上, id. XXXXVIII 5, 7, XXXXIX 3 (note 109)

De-li-un-bo-l-da-qa (迭里温孛勒荅帕), place name, Deli'ün-boldaqa P; dat. loc., V 4

de-me-ce (迭篾徹), help, support [Mo. dem, id. Kh. dem, method, exit], dem-eče P; dem-eče Mo.; abl., 應行, a response, an echo, XVII 5

deng-ge-ce-, to compare, to match [Mo. tenggeče-, id. Kh. tengece-, id. Mu. dengeče-, id.]

deng-ge-cen (登格纏), denggečen P; tenggečen Mo.; conv. mod., 比肩, to compare shoulders, XXXXV 4

de-r-ge-de (迭禗格迭), by, near, beside [Mo. dergede, id. Kh. derged, id.], dergete P; adv., 根前, id. XXXII 5, XXXIII 2, XXXIV 6, 9

de-r-ge-de-yen (迭禗格迭延), derge-de'en P; derge-degen Mo.; refl. poss., 根前自的行, id. II 1

de-u (迭兀), younger brother or sister [Mo. degü, id. Kh. düü, id. HY. dä'ü, id.] de'ü P; n., 弟, id. XXII 2, VIII 9, XXXII 7

de-u-de (迭兀迭), de'ü-de P; degü-de Mo.; dat. loc., 弟, id. XXIII 3

de-u-de-yen (迭兀迭延), de'ü-de'en P; degü-degen Mo.; refl. dat. loc., 弟自的行, id. XXIII 3

de-u-i (迭兀宜), de'ü-yi P; degü-yi Mo.; accu., 弟行, id. XXXII 8, XXXIII 1

de-u-yan (迭兀顏), de'ü-yen P; refl. gen., 弟, XXII 5, IX 1, 2

de-u-yu-yen (迭兀余延), de'ü-yü'en P; degü-yügen Mo.; accu. refl., 弟自的行, id. XXII 3

Do-dai (朶歹), pro. name, Dödei P; XXXXI 3, III 3, XXXVIII 7 (note 21)

do-lo-an (朶羅安), seven [Mo. doloγ-a(n), id. Kh. doloo, id. Mu. dolan, id. HY. dolo'an, id.], dolo'an P; 七, id. XXXXII 3, 6

Do-qo-l-qu (朶豁勒忽), pro. name, Doqolqu P; XXXXI 4, XXXVIII 7

Do-qo-l-qu-tan (朶豁勒忽塿), Doqolqutan P; pl., III 3 (note 22)

do-rai-da-u-l-, to cause to depreciate, to humiliate, to enfeeble [Mo. doroyitaγul-, id. Mu. doraitūl-, id. Kh. doroituul-, id.]

do-rai-da-u-l-jiu (朶賚荅兀勒周), doraida'ulǰu P; doroyitaγul-ǰu Mo.; caus. v. conv. imperf., 壓服下了着, id. XII 5

do-r-ben (朶魄邊), four [Mo. dörben, id. Kh. dörvon, id. Mu. dörben, id. HY. dörbän, id.], dörben P; 四箇, id. I 3, 8, 9, IV 9, V 1, XIX 4, XXXVI 7, XXXXI 6, XXXX 3

do-r-ben-ni (朶兒邊泥), dörben-i P; dörben-i Mo.; accu., 四箇行, id. XI 2

do-ro (朶讓), below, under, humble [Mo. door-a, id. Kh. door, id. Mu. dora, id. HY. doro, id.], doro P; adv., 下, id. IV 7

do-ro-na (朶讓納), east, eastern [Mo. doron-a, id. Kh. dorno, id. HY. dorona, id.], dorona P; adv., 東行, id. XIII 7

do-to-na (朶脫納), inner, internal [Mo. doton-a, id. Kh. dotno, id.], dotona P; adv., 裏行, id. XXXIV 9

do-to-ra (朶脫剌), inside, interior, within [Mo. dotor-a, id. Kh. dotor, id. Mu. dotar, id. HY. dotora, id.], dotora P; adv., 内, id. XIX 9

du-ri-in (都哩因), form, appearance [Mo. düri, id. Kh. dür, id.], düri-yin P; düri-yin Mo.; gen., 白身, a person with no official standing, XXXII 4, 10, XXXIII 9 (note 90)

du-ru-, to put in, to dip into [Mo. dürü-, id. Kh. düre-, id.]

du-ru-jiu (都塿周), dürüǰü P; dürüǰü Mo.; conv. imperf., 投着, id. XI 4 (note 48)

du-ta-, to be lacking, to be short [Mo. duta-, id. Kh. duta-, id. Bu. duta-, id.]

du-ta-ui-ban (都塔烏班), duta'ui-ban P; dutaqui-ban Mo.; nom. fut. refl. poss., 缺少自的行, id. XXV 3

du-ta-u-l-, to cause to lack, to be short [Mo. dutaγul-, id. Mu. duta'-ul-, id.]

du-ta-u-lun (都塔兀命), duta'ulun P; dutaγulun Mo.; caus. v. conv. mod., 教缺了, id. IX 7, 8

du-ta-u-yu-an (都塔兀余安), duta'uyu'an P; dutaγu-yuγan Mo.; n. refl. poss. gen., 缺少的自的行, id. XXV 6

du-u-r-ge-, to fill up, to make full [Mo. dügürge-, id. Kh. düürge-, id. Mu. düürge-, id.]

du-u-r-ge-jiu (都兀覡格周), dü'ürgejü P; dügürgejü Mo.; conv. imperf., 教滿着, id. XXXVII 7, XXXVIII 2

du-u-r-gen (都兀覡堅), dü'ürgen P; dügürgen Mo.; conv. mod., 教滿, id. XXX 10

du-u-r-ge-tu-gai (都兀覡格禿該), dü'ürgetügei P; degürgetügei Mo.; imperat. 3rd pr., 教滿者, id. XXXVI 4

e-be-cin (尼別臣), illness, pain [Mo. ebedčin, id. Kh. ovčin, id. Mu. ebečin, id. HY. äbäčin, id.], ebečin P; n., 病, id. XXXXII 4

e-bu-gen (額不堅), an old man, grandfather [Mo. ebügen, id. Kh. övgön, id. HY. äbügä, '(beau-) pere'], ebugen P; n., 老人, id. XXVII 1, V 2

e-bu-ge-ne (額不格担), ebügen-e P; ebügen-e Mo.; dat. loc., 老人行, id. XIX 3

e-bu-ge-s (額不格思), ebüges P; ebüges Mo.; pl., 祖宗每, id. XII 3

e-ci-ge (額赤格), father [Mo. ečige, id. Kh. eceg, id. Mu. ečige, id.], ečige P; n., 父, id. VII 1, 3, XXI 4

e-ci-ge-de-ce (額赤格迭徹), ečige-deče P; ečige-deče Mo.; abl., 父行, id. VII 3

e-ci-ge-i (額赤格宜), ečige-yi P; ečige-yi Mo.; accu., 父行, id. XII 4

e-ci-ge-yan (額赤格顏), ečige-yen P; ečige-ben Mo.; refl. poss., 父自的行, id. XXXIII 4

e-ci-ge-yu-yen (額赤格余迆), ečige-yü'en P; ečige-yügen Mo.; refl. poss., 父自的行, id. XXI 7

e-ci-ne (額赤捏), secret, in secret, out of sight [Mo. ečin-e, id. Kh. ečnee, absence, default], ečine P; dat. loc., n., 背行, id. XXXIV 8, XXXXII 7

e-de (額迭), these, they [Mo. ede, id. Kh. ed, id.], ede P; pron., 這每, id. XXVIII 5, I 3, 9, IV 9, V 1, XIX 4

e-do-e (額朶額), now, at present [Mo. edüge, id. Dag. ede, id. HY. ädö'ä, id.], edö'e P; adv. adj., 如今, id. XXVI 3, VII 5, VIII 7, IX 10, XXI 7, XXIII 10, XXVIII 9, XXIX 1, XXXI 5, 7

e-ge-me-ce (額格篾徹), clavicle, collar-bone, fore-arm [Mo. egem, id. Kh. egem, id.], egem-eče P; egem-eče Mo.; abl., 肩甲行, shoulder armour, XI 6

e-ke (額客), mother [Mo. eke, id. Kh. exe, id. Mu. eke, id. HY. äkä, id.], eke P; n., 母, id. XI 1, XIII 8

e-ke-de (額客迭), ekede P; eke-de Mo.; dat. loc., 母行, id. XI 9

e-ke-du-r (額客突闕), eke-tür P; eke-dür Mo.; dat. loc., 母行, id. XII 9

e-ke-in (額客因), eke-yin P; eke-yin Mo.; gen., 母的, id. XVII 2, XIII 7

e-ki-d (額气惕), head [Mo. eki, sing. beginning, origin, source; Kh. exin, sing. id.], ekit P; ekid Mo.; n. pl., 腦每, brains, XXXXVII 9

e-le (額列), generalizing particle, this, this same [Mo. ele, id. Mu. ele, id. HY. älä, 'particule corroborative: meme, seulement, pourtant'], ele P; adj., 但, but, only, yet, XXXXIII 3, 8

E-l-ji-ge-dai (額勒只格歹), pro. name, Eljigedei P; XXXXIX 2

e-me (額篾), woman, wife, female [Mo. em-e, id. Kh. em, id. Mu. eme, id. HY. ämä gü'ün, 'femme mariee'], eme P; n. adj., 婦, id. XV 2

e-me-e-l-tu (額篾額勒禿), saddle [Mo. emegel, id. Kh. emeel, id.], eme'eltü P; emegeltü Mo.; poss. form, 鞍子有的, id. XXXXVIII 10

e-mu-ne (額木担), before, in front of, south [Mo. emün-e, id. Mu. emüne, id. HY. ämünä, 'sud'], emüne P; n. and adj., 前, id. XXI 5

e-mu-s-, to dress, to put on [Mo. emüs-, id. Kh. ömsö-, id. HY. ämüs-, id.]

e-mu-s-ciu (額木思抽), emüsčü P; emüsčü Mo.; conv. imperf., 穿着, id. XX 2

e-mu-su-g-sen (額木速克先), emüsüksen P; emüsügsen Mo.; nom. perf., 穿了的, id. XXXXVIII 10

e-n-de-ce (額你迭徹), from here [Mo. endeče, id. Kh. endees, id.], endeče P; abl., 這處, id. XXX 1

e-ne (額担), this [Mo. ene, id. Kh. ene, id. Mu. ene, id. HY. änä, id.], ene P; demonstr. pron., 這, id. III 4, XXXIV 3, XXXXII 9, XXXXVI 10

e-r-de-mu-ten (額覩迭木田), persons talented and learned [Mo. erdemten, id. Kh. erdemten, id.], erdemüten P; pl., 技能有的每, id. XXXII 4

e-re (額捌), man, male, husband [Mo. er-e, id. Kh. er, id. Mu. ere, id. HY. ärä gü'ün, id.], ere P; n. adj., 人口, population, individuals, XXXIII 6

e-re-lu-e (額捌魯額), ere-lü'e P; er-e-lüge Mo.; comit., 男子一同, id. XI 6

e-re-u-du-r (額捌兀突覩), punishment, torture, guilt [Mo. eregüü,

id. Kh. erüü, id. Mu. ere'ü, id.], ere'ü-tür P; eregüü-dür Mo.; dat. loc., 罪裏, id. VI 5, XXIV 8

e-re-u-l-, to torture, to try, to punish

e-re-u-le-jiu (額捌兀列周), ere'ülejü P; conv. imperf., 罪着, id. XXXIV 8

e-re-u-le-ya (額捌兀列开), ere'üleya P; instr. pr. pl. volunt., 罪咱, id. XXXXV 5

e-r-gu-, to lift, to raise [Mo. ergü-, id. Kh. örgö-, id. HY. ärgü-, id.]

e-r-gu-e-d (額魯古額惕), ergü'et P; ergüged Mo.; conv. perf., 抬了, id. XX 1

e-ri-u-l-, to cause to look for, to seek [Mo. erigül-, id. Kalm. erül(xə), 'jmdn zwingen um gnade zu bitten, hoffen, lassen']

e-ri-u-l-sun (額哩兀勒孫), eri'ülsün P; erigülsün Mo.; caus. v. nom. perf., 尋的, id XII 10, 10 (note 55)

e-r-te (額哩帖), early, early time, former [Mo. erte, id. Kh. ert, id. Mu. erte, id.], erte P; adv. adj., 在前, XXIV 10

e-se (額薛), negative [Mo. ese, id. Kh. es, id. Mu. ese, id. HY. äsä, id.], ese P; 不曾, id. II 8, III 5, IV 1, 2, 3, VIII 4, 5, XII 1, 3, XV 2, 5, 8, XVII 5, XXXXII 10

e-se-, defective negative verb [Mo. ese-, id. Kh. ese-, id.]

e-se-g-se-ne (額薛克薛捏), eseksen-e P; esegsen-e Mo.; nom. perf. dat. loc., those who do not keep in line, 不曾的, id. IX 8

e-sen (額先), healthy, good health; calm [Mo. esen, id. Kh. esen, id. Mu. esen, id.], esen P; n. adj., 安存, to exist in peace, XVII 1

e-su-l-ce-, to grow up together [Mo. ösülče-, id. Kh. ösölce-, id.]

e-su-l-ce-g-sen (額速勒扯克先), esülčeksen P; ösülčegsen Mo.; nom. perf., 共長了的, id. VI 3

e-te-e-d (額帖額惕), side, party (as in business deal) [Mo. eteged, id. Kh. etgeed, id. HY. ätät, 'contree, region, cote'; Ord. e't'eget, id.], ete'et P; n., adj., 邊, id. IX 5, 6, 7, X 3

e-u-den (額閣闐), door, entrance [Mo. egüde(n), id. Kh. üüd, id. Mu. e'üden, id. HY. ä'üdän, id.], e'üden P; n., 門, id. XXXXVII 8

e-u-de-nu (額閣迭訥), e'üden-ü P; egüden-ü Mo.; gen., 門子的, id. VI 1

e-ye (額耶), harmony, concord, peace [Mo. ey-e, id. Kh. eye, id. Ord. eje, id. HY. äyä, id.], eye P; n., 商量, consultation, discussion, XXXXIII 5, IV 4, XXXXII 4

e-ye-tu-l-du-, to come to an agreement [Mo. eyetüldü-, id. HY. äyätüldü-, 'deliberer avec les autres'] (In all dictionaries the word is erroneiously given as 'intuldu-'.)

e-ye-tu-l-du-jiu (額耶禿勒都周), eyetüldüjü P; eyetüldüjü Mo.; conv. imperf. recipr. v., 商量着, id. II 9, VII 7, XXX 4, XXXVI 10 (note 85)

ge-b-te-, to lie down, to recline [Mo. kebte-, id. Kh. xevte-, id. Mu. kebte-, id. Bu. xebte-, id.]

ge-b-te-jiu (格卜帖周), gebtejü P; kebtejü Mo.; conv. imperf., 卧着, id. XXXXVII 7

ge-ge-yen (格格延), daylight, brightness, bright [Mo. gegegen or gegen, id. Kh. gegeen, id. Mu. gegen, id. HY. gägä'ä'än, id.], gege'en P; n. adj., 白, id. XXIII 8, III 4

gen-du (堅都), male of carnivorous animals in general [Mo. gendü, id.], gendü P; n., 雄, id. III 4

Ge-ni-ge-dai (格你格歹), name of a tribe, Genigedei P; III 2

Ge-ni-ge-si-yan (格你格昔顏), Geniges-iyen P; refl. poss. pl., IV 7

ge-r-du-r (格覩突覩), home, house [Mo. ger, id. Kh. ger, id. HY. gär, id.], ger-tür P; ger-tür Mo.; dat. loc., 家裏, id. XIII 7

ge-r-te (格覩帖), ger-te P; ger-te Mo.; dat. loc., 家裏, id. XII 9

ge-run (格倫), ger-ün P; ger-ün Mo.; gen., 家的, id. XIV 3, XXXXVIII 1

ge-r-gai (格魄該), wife [Mo. gergei, id. Kh. gergii, id. Ord. gergi, id. HY. gärgäi, id.], gergei P; n., 妻, id. XVI 1, XIII 7

goi-ong (國王), a title (Prince), gui-ong P; XXVIII 10

go-ro-e-sun-du-r (戈捞額孫突兒), wild game [Mo. görügesü(n), id. Kh. göröös, id. Mu. göresün, wild goat], göre'esün-tür P; görügesün-dür Mo.; dat. loc., 獸行, id. XXV 9

gu-cu (古出), strength, energy [Mo. küčü(n), id. Kh. xüč(in), id. HY. güčün, id.], güčü P; n., 氣力, id. XXXI 6, XXVIII 3, XXXIII 2

gu-cun-du-r (古純突兒), güčün-tür P; küčün-dür Mo.; dat. loc., 氣力裏, id. XXXI 5

gu-cu-tu-in (古出禿因), those possessing strength, power [Mo. küčütü, id. Kh. xüčit, id. Mu. küčütü, id. HY. güčütü, id.], güčütü-yin P; küčütü-yin Mo.; gen., 氣力有的, id. I 1

Gu-cu (古出), pro. name, Güčü P; XI 2 (note 46)

Gu-cu-gu-r (古出古兒), pro. name, Güčügür P; XXX 1, 3 (note 83)

gui-i-ce-, to over take, to reach [Mo. güyiče-, id. Kh. güice-, id. Mu. güjče-, id.]

gui-i-ce-jiu (癸趕扯周), güyičejü P; güyičejü Mo.; conv. imperf., 趕上着, id. XV 6, XIII 10

gui-i-, to run, to flee [Mo. güyü-, id. Kh. güi-, id. Mu. güj-, id. HY. guj-, id.]

gui-i-jiu (癸趕周), güyijü P; güyüjü Mo.; conv. imperf., 走着, to walk, to travel, XV 1, 6, XIII 3, 9, XIV 7

gu-ju-un (古主溫), neck [Mo. küjügün, id. Kh. xüzüü(n), id. Mu. Küjü'ün, id. Bu. xüzüün, id. HY. küzü'ün, 'cou, nuque'], güjü'ün P; n., 頸項, id I 2

gu-ju-u-ne-ce (古主兀捏徹), güjü'ün-eče P; küjügün-eče Mo.; abl., 項頸行, id. XI 5

gu-r (古魄), universal, general [Mo. kür, crowd, mob; Ord. k'ur, universal, general], gür P; n., 普, id. XXXI 6

gu-r-, to reach, to arrive [Mo. kür-, id. Kh. xür-, id. Mu. kür-, id. HY. gür-, id.], gu-r (古剌), gür P; v.i., 到, id. I 5

gu-r-ciu (古剌抽), gürčü P; kürču Mo.; conv. imperf., 到着, id. XV 1, 9, XXVII 4

gu-r-te-le (古剌帖剌), gürtele P; kürtele Mo.; conv. term., 直到, id. XXII 6, XXIV 7, XXI 1

gu-re-yen (古列篇), enclosure, yard [Mo. küriy-e(n), id. Kh. xüree, monastery, camp; Ord. k'ɯrē, encircling, enclosure; HY. güri'än (güriyän), 'enclos, parc dans lequel on garde les animaux'], güre'en P; n., 圈子, id. VIII 4

gu-r-ge-ben (古剌格邊), a bellows [Mo. kögerge, id. Kh. xöörög, id.], gürege-ben P; refl. poss., 風匣自的行, id. V 3

gu-r-ge-, to send, to deliver [Mo. kürge-, id. Kh. xürge-, id. Mu. kürge-, id. HY. gürgä-, id.]

gu-r-ge-gu (古剌格古), gürgegü P; kürgekü Mo.; nom. fut., 到, id. XV 3, 10

gu-r-ge-jiu (古剌格周), gürgejü P; kürgejü Mo.; conv. imperf., 教到着, id. XXXXIII 9, XVII 1

gu-r-ge-u-l-, to cause to send, to deliver [Mo. kürgegül-, id. Kh. xürgüül-, id.]

gu-r-ge-u-lu-e-d (古剌格兀魯額揚), gürge'ülü'et P; kürgegülüged Mo.; conv. perf., 教到了, id. XXXIV 3

gu-ru (古魯), stone, pebble [Mo. gürü, ironstone, pebble; Mu. güri, stone; Ord. gürü, id.], gürü P; n., 石, id. I 5

gu-un (古温), person, human being [Mo. kümün, id. Kh. xün, id. Mu. kü'ün, id. HY. gü'ün, id. Bu. xün, id.], gü'ün P; n., 人, id. XV 2, XXXIV 3, XXXXI 10, XXXXII 4

gu-u-ne (古兀捏), gü'ün-e P; kümün-e Mo.; dat. loc., 人行, id. X 1, XXV 4

gu-u-ni (古兀泥), gü'ün-i P; kümün-i Mo.; accu., 人行, id. XXXXVII 2, XXXXV 5, XXXXVIII 9, 9 XXXIV 7

gu-un-lu-e (古溫魯額), gü'ün-lü'e P; kümün-lüge Mo.; comit., 人一同, id. IV 1, 2, XI 5

gu-u-nu (古兀訥), gü'ün-ü P; kümün-ü Mo.; gen., 人的, id. XXXII 10, XXXIII 9, XXXII 4

ha-ci ([哈]赤), favor, grace, merit [Mo. ači, id. Kh. ač, id. HY. hači xari'ul-, 'rendre la pareille, se montrer reconnaissant d'un bienfait reçu'], hači P; n., 還報, to return (favor, etc.), XVII 2, XI 9

ha-ci-ban (哈赤班), hači-ban P; ači-ban Mo.; refl. poss., 回報自的行, id. XI 8

ha-ran (哈蘭), people, masses [Mo. (archaic) aran, (Modern) arad, id. Kh. arad, id. HY. haran, id.], haran P; n., 人, XXXIV 4, XXXXVII 10, XXXIV 5, 6, XXVIII 5, XXVI 2

ha-ra-ni (哈喇泥), haran-i P; accu., 人行, id. XXXXVII 9, XXXXVIII 7, 8, XXXIV 10 (note 93)

ha-r-ba-dun (哈魄巴敦), by tens, about tens [Mo. arbaγad, id. Kh. arvaad, id.], harbad-un P; arbaγad-un Mo.; gen., 十每的, id. XXXXV 2, XXX 7, XXXII 9, XXXIII 9, XXXIV 2, XXXVI 1

ha-r-ban (哈魄班), ten [Mo. arban, id. Kh. arvan, id. Mu. harban, id. Bu. arba(n), id. HY. harban, id.], harban P; card. num., 十箇, id. XXXII 6, XXXIII 3

hau-u-l-, to carry off (away), to attack, to dart [Mu. ha'ulqudu, dat. loc. of ha'ulqu, derived from ha'ul-, id.]

hau-u-l-jiu (好兀勒周), hawulǰu P; conv. imperf., 勦捕着, to attack and catch, XXV 8 (note 77)

ho-a-ra- (see also o-a-ra-), to leave, to abandon [Mo. oγur, id.]

ho-a-ra-a-su (豁阿喇阿速), ho'ara'asu P; conv. cond., 脫了呵, id. XXXXII 5, XXXXIII 2, XXXXII 1, 3

hon (桓), year [Mo. on, id. Kh. on, id. Mu. hon, id. HY. hon, id.], hon P; n., 年, id. XX 3

hon-ci-, to reprimand, to blame, scold [Mo. onji-, id.]

honci-du-d-qun (忸比都惕[忄單]), hončidutqun P; imperat. of 2nd pr. pl., 怪責者您, id. XXXXIII 5 (note 100)

ho-r-cin (火魄臣), around, in the neighborhood [Mo. orčin or orčim, id. Kh. orčin or orčim, id. Bu. oršo(n), id.], horčin P; adv. postpos., 周圍, id. XXXXVII 7

ho-re-ne-ji (訶咧捏只), west [Mo. örün-e, id. Kh. örnö, id. HY. höröna, id.], höreneji P; n., 西邊, id. XIII 1

Ho-r-qu-da-q (火魄愍荅黑), pro. name, Horqudaq P; XXXVII 3

hu-ja-u-r (忽札兀魄), root, origin, birth [Mo. ijaγur, id. Kh. yazguur, id. Dag. xodžor, id. HY. huža'ur, id. Bu. uzuur, id.], huja'ur P; n., 根源, id. XXXIII 4

hu-ja-u-ra-ca (忽札兀謝察), huja'ur-ača P; ijaγur-ača Mo.; abl., 根源行, id. XXXIII 1

hu-ja-u-r-tu (忽札兀魄禿), having a beginning, original; well-born [Mo. ijaγurtu, id. Kh. yazguurt, id.], huja'urtu P; adj., 根源有, id. VI 4

hu-ke-r (忽客魄), ox, cow [Mo. üker, id. Kh. üxer, id. HY. hügär, id.], hüker P; n. adj., 牛, id. XIV 4

hu-la-a-da-, to paint red, to make red [Mo. ulaγada-, id. Kh. ulaada-, id.]

hu-la-a-da-jiu (忽剌阿荅周), hula'adaju P; ulaγadaju Mo.; conv. imperf., 紅着, id. XVI 10, XIV 6

i-de-e (亦哩額), food, nourishment, provisions [Mo. idege(n), id. Kh. idee(n), id. Mu. ide'en, id. HY. ide-, 'manger'], ide'e P; n., 喫食, id. X 3, 1

i-de-, to eat [Mo. ide-, id. Kh. ide-, id. Mu. ide-, id.]

i-den (亦顛), iden P; iden Mo.; conv. mod., 喫, id. XXXXVI 7

i-de-te-le (亦迭帖列), idetele P; idetele Mo.; conv. term., 喫直到, id. XXXXVI 6

i-de-yen (亦哩遍) (see also i-de-e), food, provisions [Mo. idegen, id. Kh. ideen, id.], ide'en P; n., 喫食, id. IX 5

i-d-qa-, to warn, to persuade, to convince [Mo. idqa-, id. Mu. itqa-, id.]

i-d-qa-tu-qai (亦惕哈禿孩), itqatuqai P; idqatuγai Mo.; imperat. of 3rd pr., 阻當者, id. XXXV 1, XXXVI 5

i-le-e-, to send, to dispatch [Mo. ilege-, id. Kh. ilge-, id.]

i-le-e-su (亦列額速), ile'esü P; conv. condit., 教去呵, I 4

i-le-, to send, to dispatch [Mu. ile-, id. HY. ilä-, id.] (see also i-le-e-)

i-le-jiu (亦列周), ilejü P; conv. imperf., 教去着, id. I 8, XXVII 6, XXVIII 3

i-le-ya (亦列牙), ileya P; volunt. 1st pr. pl., 教去咱, id. XXXXII 7, XXXIV 8

i-l-qa-, to select, to sort [Mo. ilγa-, id. Kh. yalga-, id. HY. ilxa-, id.]

i-l-qa-ba (亦勒哈罷), ilqaba P; ilγaba Mo.; past tense, 選揀了, id. XXXVI 8

i-l-qa-jiu (亦勒哈周), ilqaǰu P; ilγaǰu Mo.; conv. imperf., 揀擇着, id. XXXVI 1, 2, XXXII 1, XXXI 8, XXXIX 8

i-l-qa-q-sam (亦勒哈黑三), ilqaqsan P; ilγaγsan Mo.; nom. perf., 選揀來的, id. XXXIX 5

I-lu-gai-in (亦魯該因), pro. name, Ilügei-yin P; gen., XXXVIII 5

i-ma-da (亦馬荅), to him, imada P; dat. loc. of i 'he', 他行, id. II 8 (note 19)

i-nu (亦訥), his, subj. designator [Mo. inu, id. HY. inu, id.], inu P; pron., 他的, gen. of i 'he', id. VI 1, XIV 1, 2, XV 6, 7, XVI 7, XXVIII 8, XXXII 7, XXXIII 5, 6, 10, XXXXVII 4

i-re-, to come, to arrive [Mo. ire-, id. Kh. ire-, id. HY. irä, id.]

i-re-ba (亦剌罷), ireba P; irebe Mo.; past tense, 來了, id. XXVIII 3

i-re-ba-je (亦剌罷者), ireba-je P; past tense, 來了也者, id. XXIII 6, 9 ('-je' see note 7)

i-re-e-su (亦剌額速), ire'esü P; irebesü Mo.; conv. condit., 來呵, id. XXVIII 4, XXXXVIII 1

i-re-g-se-d (亦剌克薛揚), iregset P; iregsed Mo.; nom. perf. pl., 來了的每, id. XXXIX 8

i-re-jiu (亦剌周), irejü P; irejü Mo.; conv. imperf., 來着, id. XXVII 7, XII 9, XIII 3, XIV 7, XVII 1, XXXVI 2

i-re-kun (亦剌坤), irekün P; nom. fut., pl., 來的每, id. XXXIV 10, XV 5

i-re-run (亦剌論), irerün P; irerün Mo.; conv. praep., 來時, id. V 4

i-re-te-le (亦剌帖列), iretele P; iretele Mo.; conv. term., 來間, id. XV 9

i-re-tu-gai (亦剌禿該), iretügei P; iretügei Mo.; imperat. of 3rd pr., 來者, id. XXXXVII 5, XXXII 9, XXXIII 2, XXXII 7

i-r-ge (亦覲格), people, subject [Mo. irgen, id. Kh. irgen, id. Mu. irgen, id. HY. irgän, id.], irge P; n., 百姓, id. XXX 1

i-r-ge-ni (亦覲格泥) (see also i-r-ge), people, subject [Mo. irgen, id. Kh. irgen, id. HY. irgän, id.], irgen-i P; irgen-i Mo.; accu., 百姓行, id. XII 5, 6

i-r-ge-nu (亦剌覲格訥), irgen-ü P; irgen-ü Mo.; gen., 百姓的, id. XI 3

i-se-ri-in (亦薛哩因), stool, bench [Mo. iseri, id. HY. isäri, 'lit, large banc'], iseri-yin P; iseri-yin Mo.; gen., 床, bed, XIII 1

i-te-ge-g-de-, to be trusted, depended on [Mo. itegegde-, id. Kh. itgegde-, id.]

i-te-ge-g-de-kun (亦帖格克迭坤), itegekdekün P; nom. fut. pl., 倚仗每, id. XXVIII 5

i-te-ge-l-tu (亦帖格勒禿), true, reliable, trustworthy [Mo. itegeltü, id. Kh. itgelt, id.], itegeltü P; adj., 倚仗有的, id. XXXXIX 2

ja-ba-ji-ya-r (札巴只牙兒), corners of the mouth [Mo. jabaji or jabji, id. Kh. zav'j, id. Bu. jabja, id.], jabaji-yar P; jabaji-iyar (jabji-iyar) Mo.; instr., 口腮, id. XVI 10

Ja-da-ra-na-ca (札荅謝納察), name of a tribe, Jadaran-ača P; abl., XXX 2

ja-i-la-, to go away from, to step aside [Mo. jayila-, id. Kh. zaila-, id. Bu. zaila-, id. HY. žayila-, 's'eloigner de, s'en aller, fuire']

ja-i-la-jiu (札亦剌周), jayilaju P; jayilaju Mo.; conv. imperf., 躲着, XXXXVI 2

Ja-mu-qa-da (札木帒荅), pro. name, Jamuqa-da P; dat. loc., XXI 6 (note 70)

ja-qa-un (札帒溫), along the border or edge [Mo. jaqaγur, id. Kh. zaxuur, id.], jaqa'un P; adv., 兩間, between, XXXXVIII 5, 7 (note 110)

Ja-r-ci-u-dai (札覩赤兀歹), pro. name, Jarči'udai P; V 2 (note 29)

ja-r-li-q (札覩里黑), Imperial decree, order [Mo. jarliγ, id. Kh. zarlig, id. Mu. jarliq, id. Bu. zarlig, id. HY. žarlix, id.], jarliq P; n., 聖旨, id. II 6, IV 5, 8, VI 6, VII 8, IX 3, 3, X 2, XVII 6, XX 4, XXI 2, XXII 4, 7, XXIV 9, XXV 6, XXVI 1, 5, XXIX 2, XXXI 2, 3, XXXII 1, 2, XXXIV 2, 3, 9, XXXV 2, XXXVI 5, 7, XXXVII 8, XXXIX 7, XXXX 1, 2, 3, XXXXI 7, XXXXII 8, 9, XXXXIII 1, 3, XXXXIV 2, XXXXV 6, 7, 8, XXXXVII 1, XXXXIX 1

ja-r-li-q-gi-ya (札覩里黑吉牙), jarliq-iyar P; instr., 聖旨依着, id. XXXVI 2

ja-r-li-qun (札覩里囘), jarliq-un P; gen., 聖旨的, id. XXXXIII 1

ja-sa-, to put in order, to repair [Mo. jasa-, id. Kh. zasa-, id. Mu. jasa-, to arrange in battle order; HY. žasa-, to put in order]

ja-sa-jiu (札撒周), jasaju P; jasaju Mo.; conv. imperf., 整治着, id. XXXXI 1, 3, 4, 5, XXXIII 2, 8 (note 96)

ja-sa-q (札撒黑), rule, government, power [Mo. ǰasaγ, id. Kh. zasag, id. Bu. zasag, id. HY. žasax, id. Mu. ǰasaq, id.], ǰasaq P; n., 法度, id. XXXXIII 5

ja-u-d (札兀惕), by hundreds, about a hundred [Mo. ǰaγuγad, id. Kh. zuugaad, id. Bu. zuugaad, id.], ja'ut P; 百每, id. XXXVI 3, 3, 7

ja-u-dun (札兀敦), ǰa'ud-un P; ǰaγuγad-un Mo.; gen., 百每的, id. XXXII 7, 3, XXX 6, XXXIII 8, XXXIV 4, XXXVI 1, XXXXV 2

ja-u-na-ca (札兀納察), a hundred [Mo. jaγu(n), id. Kh. zuu, id. HY. ža'un, id. Mu. ǰa'un, id. Bu. zuu(n), id.], ǰa'un-ača P; ǰaγun-ača Mo.; abl., 百處, XXX 4

ja-u-ra (札兀剌), interval, space between [Mo. ǰaγur-a, id. Kh. zuur, id. HY. za'ura, id. Bu. zuura, id.], ǰa'ura P; n. adj., 路間, id. XXVII 3, XXV 3

je (者), yes, well, all right [Mo. ǰa, id. Kh. za, zaa, id. Bu. zaa, id.], je P; interj., 應許, id. IX 1

Je-be (者別), pro. name, J̌ebe P; XXIX 3, I 3, 7 (note 3)

Je-l-me (者勒篾), pro. name, J̌elme P; VI 4, I 3, 7, V 3, XIV 3, 5, 9, 10, XV 8

Je-l-me-de (者勒篾迭), J̌elme-de P; dat. loc., V 2 (note 2)

Je-l-me-in (者勒篾因), J̌elme-yin P; gen., XXXVI 8, VI 1

jem-len (站連), ǰemlen P; 做喫的, to make for rations, provisions, XIV 4 (note 61)

je-r-ge-le-, to stand in line [Mo. ǰergele-, id. Kh. zeregle-, id. Mu. ǰergele-, id.]

je-r-ge-le-g-sen (者兀格列克先), ǰergeleksen P; ǰergelegsen Mo.; nom. perf., 列了的, id. IX 7

Je-tai (哲台), pro. name, J̌etei P; XV 8, XIV 3, 5, 8, 10 (note 59)

jeu-u-dun-du-r (沼兀敦突覩), dream [Mo. ǰegüdün, id. Kh. züüd(en), id. Bu. zuude(n), id. HY. žä'üdün, id.], ǰewüden-tür P; ǰegüdün-dür Mo.; dat. loc., 夢裏, id. XXIII 7

jeu-un (沼温), left, east, eastern [Mo. ǰegün, id. Kh. züüh, id. Mu. ǰe'ün, id. Bu. züü(n), id. HY. žä'ün, id.], ǰewün P; 左, id. IX 4, 7, X 3, XXIX 1

ji-a-, to show, to point out [Mo. ǰiγa-, id. Kh. zaa-, id.]

ji-a-d-qun (只阿惕惮), ǰi'atqun P; imperat. of 2nd pr. pl., 告您, id. XXXXIII 6

ji-a-jiu (只阿周), ǰi'aǰu P; ǰiγaǰu Mo.; conv. imperf., 告着, id. X 5

ji-an (只安), ǰi'an P; ǰiγan Mo.; conv. mod., 告, id. XIX 5

ji-ci (只赤), and, also, furthermore [Mo. ǰiči, id. Kh. ǰič, id. HY. žiči, id.], ǰiči P; conj. adv. adj., 却, id. XXVIII 2, XII 8, XIII 3

ji-g-tu-l-du-

ji-g-tu-l-du-jiu (只克秃勒都周), ǰiktüldüǰü P; conv. imperf., recipr. v., 共拽着, to pull together, VII 4 (note 35)

ji-l-da (只勒荅), ǰilda P; 晚, night, XXXXIX 2 (note 111)

ji-lu-a-du-ri-yan (只鲁阿都哩颜), reigns [Mo. ǰiluγ-a, id. Kh. ǰoloo, id. Bu. ǰoloo, id.], ǰilu'a-tur-yan P; ǰiluγ-a-dur-iyan Mo.; dat. loc., refl. poss., 調度裏, id. XXXI 7

ji-r-qa-, to enjoy, rejoice [Mo. ǰirγa-, id. Kh. ǰarga-, id. Bu. ǰarga-, id. HY. žirxa-, id.]

ji-r-qa-d-qun (只锐哈惕惮), ǰirqad-qun P; imperat. of 2nd pr. pl., 快活您, id. XXVI 5

ji-u-r (只兀锐), wing, flank, side [Mo. ǰigür, id. Kh. ǰigüür, id.], ǰi'ür P; n., 翅, id. VII 4

jo-b (勺卜), right, exact [Mo. ǰöb, id. Kh. zöv, id. Bu zŭb, id. HY. žöb, id.], ǰöb P; adv. adj. n., 正好, id. II 8

jo-ba-, to suffer, to worry [Mo. ǰoba-, id. Kh. zovo-, id. Mu. ǰoba-, id. Bu. ǰobo-, id.]

jo-ba-q-sam (勺巴黑三), ǰobaqsan P; ǰobaγsan Mo.; nom. perf., 生受了的, id. XVII 2

jo-bo-l-du-, to suffer together [Mo. ǰobaldu-, id. Bu. ǰoboldo-, id.]

jo-bo-l-du-q-sa-di (勺孛勒都黑撒的), ǰobolduqsat-i P; ǰobalduγsad-i Mo.; those having suffered hardships together, recipr. v. pl. accu., 共生受了的每行, id. XXX 5

jo-b-si-ye-, to approve, to agree, to consent [Mo. ǰöbsiye-, id. Kh. zövšöö-, id. Bu. zübšöö, understanding, arrangement; HY. žöbši'ä-, to approve]

jo-b-ši-ye-jiu (勺卜失耶周), ǰöbšiyeǰü P; ǰöbsiyeǰü Mo.; conv. imperf., 道是着, id. XXVIII 8

Jo-ci (拙赤), pro. name, J̌öči (or J̌oči) P; IV 6 (note 26)

Jo-ci-in (拙赤因), J̌oči-yin (or J̌öči-yin) P; gen., IV 7

jo-e-, to move something from one place to another, to gather [Mo. ǰöge-, id. Kh. zöö-, id. Bu. zöö-, id. HY. zögä'ül-, caus.]

jo-e-g-se-e-ri-yan (拙額克薛額裡顏), ǰö'egse'er-iyen P; ǰögegseger-iyen Mo.; conv. abtem. refl. poss., 置了的自的行, id. XXIX 4

jo-e-g-sen (拙額克先), ǰö'eksen P; ǰögegsen Mo.; nom. perf., 置了的, id. XXXIII 6 (note 91)

jo-e-g-se-ni-ye-ri-yan (拙額克薛你耶裡顏), ǰö'eksen-iyer-iyen P; ǰögegsen-iyer-iyen Mo.; nom. perf., instr. refl., 置來的教自的, id. VII 6

jo-ri-, to intend, to aim at [Mo. ǰori-, id. Kh. zori-, id. Mu. ǰori-, id. Bu. zori-, id.]

jo-ri-q-sam (勺裡黑三), ǰoriqsan P; ǰoriγsan Mo.; nom. perf., 指來的, id. I 8

jo-ri-u-l-, to direct toward, to cause to strive [Mo. ǰoriγul-, id. Kh. zoriul-, id.]

jo-ri-u-l-jiu (勺裡兀勒周), ǰori'uljǔ P; ǰoriγuljǔ Mo.; caus. v. conv. imperf., 教指着, id. I 4

ju-b-ci-, to act impudently [Mo. ǰöbči-, id.].

ju-b-ci-q-sen (主卜赤克先), ǰübčiksen P; ǰöbčigsen Mo.; nom. perf., 安來的, id. IV 2, 3

ju-g (竹克), course, direction, side [Mo. ǰüg, id. Kh. züg, id. Mu. ǰük, id. Bu. züg, id. HY. žük, id.], ǰük P; n. adv., 各, each, every, XXXXVI 1, 1

ju-ki-ye-r (主气耶說), all right, so-so, properly [Mo. ǰüg-iyer or ǰüger, id. Kh. zügeer, id.], ǰük-iyer P; instr., 正依着, upright, true, XXX 2

ju-l-du (主勒都), ǰüldü P; 頭功, first prize, XIV 9, XV 3, XVI 1 (note 62)

ju-qu-l-, to pull out, to draw out [Mo. ǰiγul-, id. This entry is found in Arban J̌üg-ün eǰen Geser Qaγan-u Toγoǰi Orosiba, vol. I, Küke Qoto, Inner Mongolia, 1956, p. 209]

ju-qu-lun (主忽倫), ǰuqulun P; ǰiγulun Mo.; conv. mod., 抽, id. XIII 6, XIV 2

ju-qu-lu-q-sam (主忽魯黑三), ǰuquluqsan P; ǰiγuluγsan Mo.; nom. perf., 抽了的, id. XV 7

Ju-r-ce-dai (主兒扯歹), pro. name, J̌ürčedei P; J̌ürčedei Mo.; II 2

Ju-r-ce-dai-in (主兒扯歹因), J̌ürčedei-yin P; XXXIX 2

kam-ke-l-, to crush to pieces, to break into pieces [Mo. kemkel-, id. Kh. xemxl-, id. Bu. xemxel-, id.]

kam-ke-lun (坎客倫), kemkelün P; kemkelün Mo.; conv. mod., 擂碎, id. I 5

ke-b-te-u-l (客卜帖兀勒), lying down, the nightguards of Chinggis-Khan, kebte'ül P; kebtegül Mo.; a deverbal n. derived from kebte-, 宿衛, id. XXXI 9, XXXVI 3, XXXIX 9, XXXXVI 3, XXXXVII 3, 3, 4, 6, 7, 8, XXXXVIII 7, 8, 9, XXXXIX 1

ke-b-te-u-l-du-r (客卜帖兀勒突說), kebte'ül-tür P; kebtegül-dür Mo.; dat. loc., 宿衛裏, id. XXVI 4, XXXXVI 6, XXXXVIII 1

ke-b-te-u-le (客卜帖兀列), kebte'ül-e P; kebtegül-e Mo.; dat. loc., 宿衛行, id. XXXXVI 2, 4, XXXXIX 3

ke-b-te-u-le-ce (客卜帖兀列徹), kebte'ül-eče P; kebtegül-eče Mo.; abl., 宿衛行, id. XXXXVIII 3, 4

ke-b-te-u-li (客卜帖兀里), kebte'ül-i P; kebtegül-i Mo.; accu., 宿衛行, id. XXXVI 5

ke-b-te-u-l-lu-e (客卜帖兀勒魯額), kebte'ül-lü'e P; kebtegül-, lüge Mo.; comit., 宿衛一同, id. XXXXVIII 2

ke-b-te-u-lun (客卜帖兀倫), kebte'ül-ün P; kebtegül-ün Mo.; gen., 宿衛的, id. XXXXVIII 4, 5, 6, 6, XXXXIX 2

ke-b-te-u-l-su-tu (客卜帖兀勒速禿), kebte'ülsütü P; having nightguards, 宿衛有的, id. XXXI 4 (note 87)

ke-b-te-u-l-, to cause to lie down, to recline [Mo. kebtegül-, id. Kh. xevtüül-, id. Mu. kebte'ül-, id. Bu. xebtüül-, id.]

ke-b-te-u-l-jiu (客卜帖兀勒周), kebte'üljü P; kebtegüljü Mo.; caus. v. conv. imperf., 教卧着, id. XXXXIII 8

ke-dui (客堆), how much, how many [Mo. kedüi, id. Kh. xedüi, id.], kedüi P; interr. adj., 幾多, id. XXXIII 6, XI 9

ke-e-, to say [Mo. keme-, id. Kh. xemee-, id.]

ke-e-ba (客額罷), ke'eba P; kemebe Mo.; past tense, 說了, id. II 4, 10, III 1, XV 4, 10, XVII 8, XIX 2, XXIV 1, 5, XXIX 4, XXXV 1, XXXVI 4, 10, XXXVIII 3, 5, 6, XXXIX 1, XXXXIV 1, XXXXVII 7, XXXXVIII 2

ke-e-e-su (客額額速), ke'e'esü P; kemebesü Mo.; conv. condit., 說呵, id. IX 1, VIII 8, XXII 4, XXVI 1, 3, XXVIII 7

ke-e-g-sen (客額克先), ke'eksen P; kemegsen Mo.; nom. perf., 說來的, id. I 5, 5

ke-e-jiu (客額周), ke'ejü P; kemejü Mo.; conv. imperf., 說着, id. XXXXIII 8, XII 10, XXVII 6, XXXIV 10

ke-e-ju-u (客額主兀), ke'ejü'ü P; 3rd past tense, 說了有, id. XXVIII 6

ke-e-kui-lu-e (客額恢魯額), ke'eküi-lü'e P; kemeküi-lüge Mo.; nom. fut. comit., 纔說間, id. XIII 9

ke-e-le-ai (客額列埃), ke'ele'ei P; past tense, 說來, id. XXVIII 9

ké-e-g-de-, to be called, said [Mo. kemegde-, id. Kh. xemeegde-, id.]

ke-e-g-de-jiu (客額克迭周), ke'ekdejü P; kemegdejü Mo.; pass. v. conv. imperf., 被說着, id. XIII 1, XXI 8

ke-e-g-de-kun (客額克迭坤), ke'egdekün P; pass. v. pl. nom. fut., 被說每, id. XXVIII 6

ke-le-ci-le-, to pass on word, to convey [HY. käläčilä-, 'transmettre, remettre des nouvelles, des renseignements']

ke-le-ci-le-jiu (客列赤列周), kelečilejü P; conv. imperf., 通語着, id. XXXXVI 7

ke-le-le-, to say [Mo. kelele-, or kele-, id. HY. kälälä-, id.]

ke-le-le-d-kun (客列列揚坤), keleled-kün P; imperat. of 2nd pr. pl., 說您, id. XXV 4, 5

ke-le-le-jiu (客列列周), keleleju P; kelelejü Mo.; conv. imperf., 說着, id. XXXXVIII 1

ke-le-len (客列連), kelelen P; kelelen Mo.; conv. mod., 說, id. XIX 6

ke-le-le-u-l-, to cause to say, to talk [Mo. kelelegül-, id. Kh. xelüül-, id. Bu. xelüül-, id.]

ke-le-le-u-l-tu-gai (客列列兀勒禿該), kelele'ültügei P; kelelegültügei Mo.; imperat. 3rd pr. caus. v., 教說者, id. XXXXVIII 2

ke-len (客連), language, word, tongue [Mo. kele(n), id. Kh. xel(en), id. Mu. kelen, id. HY. kälän, id.], kelen P; n., 言語, id. XXXXVIII 4

ke-le-ten (客列田), those who have words to report, keleten P; n. pl., 言語每有的, id. XXXXVII 10

ke-mi-ye-r (客米耶兒), measure, limit [Mo. kem, id. Kh. xem, id. Bu. xem, id.], kem-iyer P; kem-iyer Mo.; instr., 限依着, id. XXXIII 7

kam-le-, to measure [Mo. kemle-, id.]

kam-le-g-sen (坎列克先), kemleksen P; kemlegsen Mo.; nom. perf., 限定了的, id. XXXIII 7 (note 91)

ken (虔), who [Mo. ken, id. Kh. xen, id. HY. kän, id. Bu. xen, id.], ken P; interr. and relat. pron., 誰, id. XXXXVIII 3, 4, 5

ke-r (客兒), how, in what way [Mo. ker, id. Kh. xer, id. HY. kär, id.], ker P; interr. adv., 怎, id. XXVIII 5, VII 2, XV 5, XXV 1, XXVII 5, XXXXIX 3

ke-re-i-d-lu-a (客捌亦惕魯阿), name of a tribe, Kereyit-lü'a, comit., XVI 4

ke-re-l-du-, to quarrel, to wrangle, to fight [Mo. kereldü-, id. Kh. xerelde-, id. Mu. kereldü-, id. Bu. xerelde-, id.]

ke-re-l-du-e-su (客捌勒都額速), kereldü'esü P; kereldübesü Mo.; conv. condit. recipr. v., 鬪毆呵, id. XXXXV 5

ke-ri-e (客裡額), crow, raven [Mo. keriy-e, id. Kh. xeree, id.], keri'e P; n., 老鴉, id. III 5

ke-ši-g (客失克), favor, luck, grace, part, portion, turn [Mo. kešig, id. Kh. kešig, id. Mu. kešik, id. Bu. xešeg, id.], kešik P; n., 班, a shift, a company, a class, XXXXII 1, XXXIII 5, XXXIV 5, XXXVII 1, 2, 2, 3, 4, 5, 6, XXXX 4, XXXXI 2, 3, 5, 7, 7, 9, 10, XXXXII 3, 5, XXXXIII 2, XXXXV 7, 8, XXXXVI 9, 9, XXXXVII 4

ke-ši-g-tu-r (客失克圖兒), kešig-tür P; kesig-tür Mo.; dat. loc., 班裏, id. XXXVII 1, XXXXII 9

ke-ši-gun (客失昆), kešig-ün P; kesig-ün Mo.; gen., 班的, id. XXXXI 8, XXXXII 4

ke-ši-u-dun (客失兀敦), keši'üd-ün P; pl. gen., 班每的, id. XXXXIII 3, XXXXV 7, XXXXII 8, 10, XXXXI 6, XXXX 4

ke-ši-g-le-, to do in turns [Mo. kesigle-, id. Kh. xišigle-, id.]

ke-ši-g-le-g-se-d (客失克列克薛惕), kešiklekset P; kesiglegsed Mo.; those who take turn on duty, 輪班的每, id. XXXXI 8 (note 97)

ke-ši-g-ten (客失克田), Chinggis-Khan's bodyguards [Mo. kesigten, id. Kh. xešigten, id.], kešikten P; kesigten Mo.; 護衛, id. XXXII 3, XXXI 8, XXXII 1, XXXIX 10, XXXXIII 2 (note 89)

ke-ši-g-ten-du-r (客失克田突兀), kešikten-tür P; kesigten-dür Mo.; dat. loc., 護衛每的行, id. XXXXV 3

ke-ši-g-te-ne (客失克帖捏), kešikten-e P; kesigten-e Mo.; dat. loc., 宿衛的每行, id. XXXXII 9

ke-ši-g-te-ni (客失克帖泥), kešigten-i P; kesigten-i Mo.; accu., 護衛的行, id. XXXX 1, XXXXI 1, 1, 2, 2, 3, 4, 5, 5, 9, XXXXIII 5, 9

ke-ši-g-ten-tu (客失克田禿), kešikten-tü P; kesigten-tü Mo.; having bodyguards, 扈衛有的, id. XXXI 4

ke-ši-g-tu (客失克禿), Chinggis-Khan's bodyguard [Mo. kesigtü, id. Kh. xešigt, id.], kešiktü P; kesigtü Mo.; 扈衛有的, id. XXXXII 2, 5, XXXXI 10, XXXXV 1

ke-ši-g-tu-du-r (客失克禿突兀), kešiktü-tür P; kesigtü-dür Mo.; dat. loc., 護衛的行, id. XXXXV 5

ke-ši-g-tu-i (客失克禿亘), kešiktü-yi P; kesigtü-yi Mo.; accu., 護衛的行, id. XXXXII 1

ke-ši-g-tu-in (客失克禿因), kešiktü-yin P; kesigtü-yin Mo.; gen., 護衛有的的, id. XXXXV 3

ke-tu-ge-l-, to cross over, to transgress

ke-tu-ge-l-jen (客禿格勤), ketügeljen P; conv. mod., 橫越, id. XXXXVII 2 (note 104)

ke-ye- (see also ke-e-), to say, to speak [Mo. keme-, id. Kh. xemee-, id.]

ke-yen (客延), ke'en P; kemen Mo.; conv. mod., 底道, id. II 6, IV 5, 8, VI 6, VII 8, IX 3, X 2, 5, XI 8, XVII 6, XX 4,

XXI 2, XXII 7, XXIII 4, XXIV 9, XXV 6, 10, XXVI 5, XXVIII 8, XXIX 2, XXXI 10, XXXIV 1, 8, XXXVI 5, 7, XXXVII 7, XXXIX 7, XXXX 2, XXXXI 6, XXXII 7, XXXXIII 3, 4, XXXXV 6, XXXXVI 10, XXXXIX 1

ki-ci-e-, to exert oneself, endeavor, to strive, to be cautious [Mo. kičiye-, id. Kh. xičee, id. HY. kičä'ä-, id.]

ki-ci-e-jiu (乞赤額周), kiči'eǰü P; kičiyeǰü Mo.; conv. imperf., 謹慎者, id. XXI 5

ki-du-, to kill, to slaughter [Mo. kidu-, id. Kh. xyada-, id.]

ki-du-qui-du-r (乞都[帨]突覩), kiduqui-tur P; kiduquǰ-dur Mo.; nom. fut. dat. loc., 屯滅, id. XII 7

ki-l-qun (乞勒昆), kilgun P; 轅條, id. shafts, XVI 2

Ki-ri-l-tu-gi (乞哩勒禿吉), pro. name, Kiriltug-i P; accu., XXVII 3

ki-ru-e-du-r (乞擄額突覩), kirü'e-tür P; dat. loc., 聚馬處, the place where the horses are gathered, XXXXVI 6 (note 103)

ki-sa-l (乞撒勒), kisal P; 冤, grievance, oppression, injustice, XII 5 (note 51)

ki-sa-, to nag at, to pick a quarrel [Mo. kisa-, id. Kalm. kisʊ-, to take off, to hamper]

ki-sam (乞三), kisan P; kisan Mo.; conv. mod., 報, to avenge a grievance, XII 5 (note 52)

Ki-ši-li-q (乞失里黑), pro. name, Kišiliq P; XXVI 2, XXV 7 (note 76)

ki-ši-ten (乞失田), kišten P; 冤有的每, those having grievances, XII 4 (note 50)

ki-, to do, to make [Mo. ki-, id. Kh. xii-, id. HY. ki-, id.]

ki-tu-gai (乞禿該), kitügei P; kitügeǰ Mo.; imperat. of 3rd pr. 做者, id. XXXXVI 10

ki-tu-qai (乞禿帨), knife [Mo. kituγ-a, id. Kh. xutga, id. Bu. xutaga, id.], kituqai P; n., 刀, id. XIV 2, XV 7, 8

ki-tu-qai-ban (乞忒帳班), kituqai-ban P; kituγ-a-ban Mo.; refl. poss. n., 刀自的行, id. XIV 3, XIII 6

ki-tu-qai-ba-r (乞忒帳巴襯), kituqai-bar P; kituγ-a-bar Mo.; instr., 刀子教, id. XIV 8

ko-b-ši-l-du-

ko-b-ši-l-du-jiu (闊卜失勒都周), köbšildüjü P; conv. imperf., 共聚着, id., to get cold together, VIII 6 (note 39)

ko-i-ten (闊亦(田)), cold [Mo. küyiten or küyitun, id. Kh. xüiten, id. HY. köyitän, id.], köyiten P; n. adj., 寒, id. VIII 6

Ko-ko-co-s (闊闊搠思), pro. name, Kökö-čos (Kökö-čös), XIX 4, IV 8, IV 3, 4 (note 25)

Ko-ko-cu (闊闊出), pro. name, Kököčü P; XI 2 (note 47)

ko-l (闊勒), foot, leg [Mo. köl, id. Kh. xöl, id. HY. köl, id. Bu. xül, id.], köl P; n., 脚, id. XXXXIII 9

ko-l-du-ri-yan (闊勒都裡顏), köl-dür-iyen P; köl-dür-iyen Mo.; dat. loc., refl., 脚裏自的行, id. XI 3

kon-de-, to stir, to move, to irritate [Mo. könde-, id. Kh. xöndö-, id.]

kon-de-e-su (歁迭額速), könde'esü P; köndebesü Mo.; conv. condit., 動着呵, id. XXXXIII 6

ko-to-cin (懶脫臣), escort, servant, convoy [Mo. kötüči, id. Kh. xötöč, id.], kötöčin P; n., pl., 伴當, companions, XXXXV 3

ko-u (可兀), son, boy, child [Mo. küü, id. Kh. xüü, id.], kö'ü P; n., 子, id. VIII 3

ko-u-d (可兀惕), kö'üt P; keüked Mo.; pl., 子每, id. XXXII 4, 4

ko-u-di (可兀的), kö'üd-i P; keüked-i Mo.; accu. pl., 兒子每行, id. XXXVI 1, XXXII 6, 8, 9, 10

ko-u-di-ye-ri-yan (可兀的耶裡顏), kö'üd-iyer-iyen P; keüd-iyer-iyen Mo.; instr. refl. poss., 兒子自的行, XXIII 5, XXIV 2

ko-u-d-lu-e-ben (可 兀 惕 魯 額 邊), kö'üt-lü'e-ben P; keüd-lügeben Mo.; comit. refl. poss., 兒子每一同自的行, id. XXVII 2, 7

ko-u-d-te (可 兀 惕 帖), kö'üt-te P; keüd-te Mo.; dat. loc., pl., 兒子每行, id. XXXIII 3, 8, 9, 10

ko-u-dun (可 兀 敦), kö'üd-ün P; keüd-ün Mo.; gen. pl., 子每的, id. IV 6, XVII 3

ko-u-du-yen (可 兀 都 亦), kö'üd-ü'en P; keüd-iyen Mo.; pl. refl. poss., 兒子每自的, id. XI 7

ko-u-ci-le-, to treat as one's son

ko-u-ci-len (可 兀 赤 連), kö'üčilen P; conv. mod., 做兒子, id. XI 4

ko-u-ke-ni (可 兀 客 泥) (see also ko-u), child, infant, girl [Mo. keüken, id. Kh. xüüxen, id.], kö'üken-i P; accu., 兒子行, son, XIII 4

ko-un (可 溫) (see also ko-u), son, boy, child [HY. kö'ün, id.], kö'ün P; n., 子, id. VII 2, XIII 8, XXI 3, XXXVI 8, 9

ko-u-nu (可 兀 訥), kö'ün-ü P; gen., 兒子的, id. XV 3, 9, XIV 9

ko-se-re-ce (闊 薛 捏 徹), earth, soil, ground [Mo. köser, id. Kh. xösör, id.], köser-eče P; köser-eče Mo.; abl., 地行, id. XI 3

ku-lu-u-di-yan (曲 魯 兀 的 顏), hero, strong and indefatiguable horse [Mo. külüg, id. Bu. xüleg, horse, steed], külü'üd-iyen P; külüg-üdiyen Mo.; pl. refl. poss., 傑自的行, hero, II 1

La-b-la-qa (剌卜剌哈), pro. name, Lablaqa P; XXXVII 4

man, stem of first person pl. [Mo. man, id. Kh. man-, id.]

ma-na (馬 納), man-a P; man-a Mo.; to us, dat. loc., 俺行, id. XI 7

ma-ni (馬 泥), man-i P; man-i Mo.; us, accu., 俺行, id. XV 1

ma-nu-ai (馬 訥 埃), man-u'ai P; manuqai Mo.; ours, belonging to us, adj., 俺的, id. XV 4

ma-na-qa-ri (馬納哈禮), tomorrow [Mo. manaγar, id. Kh. managaar, id. HY. manaxar, id.], managar-i P; manaγar-i Mo.; accu., 明日行, id. XXXXVII 3

ma-na-qa-r-ši (馬納哈禮石) (see also ma-na-qa-ri), tomorrow [Mo. manaγari, id.], manaqarši P; manaγarsi Mo.; adv., 明早, id. XVI 7

Mang-qu-di-ya-ran (忙忽的牙蘭), name of a tribe, Mangqud-iyaran P; instr., refl., II 3

ma-qa (馬哈), certainly, indeed [Mo. maγad, id. Kh. magad, id. HY. maxa, 'veritable, vrai, enfait'; Bu. magad, 'it is possible, perhaps'], maqa P; adv. n., 莫不, id. XI 9

mau-ui-la-, to slander, despise [Mo. maγuyila-, id. Kh. muul-, id. Bu. muul-, id.]

mau-ui-la-jiu (卯危剌周), mawuilaǰu P; maγuyilaǰu Mo.; conv. imperf., 姓着, id. II 7

me-de-, to know, to be in charge of [Mo. mede-, id. Kh. mede-, id. HY. mādā-, id. Mu. mede-, id.]

me-de (篾迭), mede P; v., 管, id. IX 2

me-de-jiu (篾迭周), medeǰü P; medeǰü Mo.; conv. imperf., [管]着, id. XXXVI 6, XXII 6, XXXIX 5, XXXXI 1, 2, 4, 5

me-de-gu (篾迭古), medegü P; medekü Mo.; nom. fut., 管的, id. VII 2

me-de-tu-gai (篾迭兀該), medetügei P; medetügei Mo.; imperat. of 3rd pr., 知也者, id. XXIV 4, XXVIII 10, XXIX 2, XXXVIII 3, 4, 6, 7, XXXIX 1, 2, 3

me-de-u-l-, to cause to know, to be in charge of [Mo. medegül-, id. Kh. medüül-, id. Mu. mede'ül-, id. Bu. medüül-, id.]

me-de-u-l-ba (篾迭兀勒罷), mede'ülba P; medegülbe Mo.; past tense, cause. v., 教管了, id. XXIX 1, 6

Me-r-ki-dun (篾兒乞敦), name of a tribe, Merkid-ün P; gen., XXIV 3, 5

me-tu-se (篾禿薛), as like, similar, pl. of metü [Mo. metü, id. Kh. met, id. HY. mätü, id. Bu. mete, id.], metüs-e P; metüs-e Mo.; dat. loc., pl., 般每行, id. XXXI 2

me-tu-si (篾禿書), metüs-i P; metüs-i Mo.; accu., 般每行, id. XXXII 5

min-qa (敏哈), a thousand [Mo. mingγ-a(n), id. Kh. m^{i}anga(n), id. Mu. minqan, id. HY. minγan, id.], minqa P; n., 千, id. VII 2, 6, XXIX 6, XXX 6, XXXVI 4, 6

min-qan (敏悍), minqan P; mingγan Mo.; n., 千, id. II 8, XXXIII 4, XXXVII 7, XXXVIII 2, 3, 4, 5, 6. 7, XXXIX 1, 2, 4, 4

min-qa-d (敏哈惕), by thousands, about a thousand [Mo. mingγaγad, id. Kh. m^{i}angaad, id.], minqat P; n., 千每, id. XXXIX 7, 8, 9, XXXI 8, XXXII 2

min-qa-da-ca (敏哈荅察), minqad-ača P; mingγaγad-ača Mo.; abl., 千每行, id. XXXI 8, XXXV 2, XXXIX 7

min-qa-d-ta (敏哈惕塔), minqat-ta P; mingγaγad-ta Mo.; dat. loc., 千每行, id. XXXII 2

min-qa-dun (敏哈敦), minqad-un P; mingγaγad-un Mo.; gen., 千每的, id. XXX 6, 6, XXXI 1, XXXII 3, 6, XXXIII 3, XXXIV 2, XXXV 1

min-qa-la-, to form a thousand, a denominal verb derived from min-qa

min-qa-la-jiu (敏哈剌周), minqalaǰu P; mingγalaǰu Mo.; conv. imperf., 做千户着, id. II 9, XXX 4, 6

min-qa-la-tu-qai (敏哈剌禿孩), minqalatuqai P; mingγalatuγai Mo.; imperat. of 3rd pr., 千户做者, id. XXIX 4

min-qa-li-u-d (敏哈里兀惕), men of the various thousands, min-qali'ut P; n. pl., 千户每, id. XXXV 4

min-qa-li-u-dai (敏哈里兀歹), minqali'udai P; gen., 千户每的, id. XXXV 5 (note 102)

mi-nu (米訥), my, mine [Mo. minu, id. Kh. minii, id. Mu. minu, id. Bu. minii, id.], minu P; gen. of bi, 我的, id. IV 6, VIII 9, IX 9, XI 1, 9, XV 5, XVII 2, 3, XXI 4, XXII 2, XXVI 3, XXXXIII 4, 9, XXXXV 1, 2, 3, 4

mo-ci-da (抹赤荅), carpenter [Mo. moduči, id. Kh. modoč, id.], moči-da P; n., dat. loc., 水匠行, id. XXX 1 (The development of the word may be as follows: modun = mo + -dun; moči = mo + či.)

mo-ji-r-qa-qun (抹只㗪帢憚), mojirqaq-un P; 抹的, obstinacy, II 7 (note 18)

mo-ko-ri-u-l-, to make round or ball-shaped [Mo. mökürigül-, id.]

mo-ko-ri-u-l-kun (抹闊裡兀勒坤), mökörï'ülkün P; nom. fut. pl., 合處斬的, to decapit, XXXXIII 6

mo-ko-ri-u-lu-je (抹闊裡兀魯者), mökörï'ülü-je P; 處斬也者, indeed, to decapit, XXXXIII 7

Mang-qo-lun (忙𠯿倫), Mongol [Mo. Mongγol, id. Kh. Mongol, id. Mu. Monγol, id. HY. Moυxol, id.], Mongqol-un P; Mongγol-un Mo.; gen., 達達的, id. XIX 7

mo-no (抹那), just now, recently, not long ago [Mo. mönö, id. Kh. mönöö, id. HY. mono, id. Bu. münöö, id.], mono P; adv., 久, finally, a long time, XXVIII 5, II 10

mo-r (抹兒), way, path, trace [Mo. mör, id. Kh. mör, id. HY. mör, id. Mu. mör, id.], mör P; n., 道子, id. XIX 7, 9

mo-r-tu-ri-yan (抹㗪禿裡顏), mör-tür-iyen P; mör-tür-iyen Mo.; dat. loc., refl., 道子自的行, id. XXXXVI 1

mo-ri-la-, to mount a horse [Mo. morila-, id. Kh. morilo-, id. Bu. moril-, id.]

mo-ri-la-jiu (秣邐剌周), morilaǰu P; morilaǰu Mo.; conv. imperf., 上馬着, id. X 1

mo-rin-du-r (秣鄰突兒), horse [Mo. mori-n, id. Kh. morin or mor, id. HY. morin, id.], morin-tur P; morin-dur Mo.; dat. loc., 馬行, id. XVI 8

Mu-l-qa-l-qu (木勒哈勒忽), pro. name, Mulqalqu P; XXX 2, 3, (note 84)

mun (門), real, true, exactly [Mo. mön, id. Kh. mön, id. HY. mun, id. Bu. mün, 'at present, honest, real'], mün P: demonstr. pron. adj. adv., 只, only merely, but, XIV 8, XXXIV 1, XXXXII 2, 4, 5, XXXXVI 9, 9

mun-gu (門古), precisely, the same, this very [Mo. mön-kü, id. HY. mun-gü, id.], mün-gü P; 只也, id. XXXIII 10, XXXVI 1

Mung-ge-tu-ki-ya-nu (蒙格禿气牙訥), pro. name, Mönggetü-kiyan-nu P; gen., VIII 2

mung-ke (蒙客), eternal(ly), permanent(ly) [Mo. möngke, id. Kh. mönx, id.], möngke P; adv. adj., 長生, id. XXXI 5

mu-qu-la-r (木忽剌覞), hornless, muqular P; adj., 禿角, id. XIV 4 (note 60)

Mu-qa-li (木哈黎), pro. name, Muqali P; I 9, III 3 (note 10)

Mu-qa-li-da (木哈里荅), Muqali-da P; dat. loc., XXVIII 10

Mu-qa-li-in (木哈里因), Muqali-yin P; gen., XXXVIII 4

mu-ru-s (木魯思), shoulder [Mo. mörö(n), id. Kh. mör(ön), id. Mu. mör, id. HY. mürü, id. Bu. mür, id.], mürüs P; pl., 肩甲, shoulder armour, XXXXVII 9

na-da (納荅), allomorphic stem of bi, I [Mo. nada, id. Kh. nad, id. Dag. nade, id.], na-da P; dat. loc. of bi, 我行, id. XXXXIII 6

na-da-ca (納荅察), nad-ača (or na-dača?) P; nada-ača Mo.; abl. of bi, I; 我行, id. XXXXIII 5

na-du-r (納都兒), nadur P; nada-dur Mo.; dat. loc. of bi, I; 我行, id. XXXI 8, VIII 3, XI 10, XVII 4, XXIII 9, XXV 5

nai-i-ta-, to be jealous, to envy

nai-i-ta-jiu (乃亦塔周), nayitaǰu P; conv. imperf., 嫉妒着, id. XXIII 3 (note 72)

nai-i-ta-q-da-, to be envied

nai-i-ta-q-da-mu (乃亦塔黑荅木), nayitaqdamu P; pass. v., 被嫉妒, id. XXIII 4

nai-man (乃蠻), eight [Mo. naima(n), id. Kh. naim(an), id. Mu. naiman, id. HY. naiman, id.], naiman P; 八, id. XXXVI 3, 3, XXXIX 8

na-ma-i (納馬宜), I, me [Mo. namayi, id. Kh. namaig, id.], namayi P; accu. of bi, 我行, id. XXIII 3, 6, V 5, XV 6

na-ran (納闌), sun [Mo. nara(n), id. Kh. nar(an), id. Mu. naran, id. HY. naran, id.], naran P; n., 日, id. XXXXVII 1

na-re-nu (納訥訥), naran-u P; naran-u Mo.; gen., 日的, id. XXXXI 2

Na-rin-to-o-ri-la (納鄰脫斡理剌), pro. name, Narinto'oril-a P; dat. loc., XXI 3

na-su-tu (納速禿), having the age of, aged [Mo. nasutu, id.], nasutu P; adj., 歲有的, id. XIII 2

Na-ya-a (納牙阿), pro. name, Naya'a P; XXVII 1, 2, 4, 7, XXIX 1 (note 79)

Na-ya-a-bi-l-ji-u-r (納牙阿一必勒只兀鋐), Naya'a-Bilji'ur P; XXVIII 1

Na-ya-a-da (納牙阿荅), Naya'a-da P; dat. loc., XXVII 1

na-yan (納顏), card. num., eighty [Mo. naya(n), id. Kh. naya(n), id. Bu. naya(n), id.], nayan P; 八十, id. XXXVI 2, XXXI 4

ne-e-, to open [Mo. nege-, id. Kh. nee-, id. Mu. ne'e-, id. Bu. nee-, id.]

ne-e-g-sen-nu (捏額克先訥), ne'eksen-ü P; negegsen-ü Mo.; conv. perf. gen., 開了的, id. XX 7

Ne-gu-s (捏古思), pro. name, Negüs P; XXII 1, 3, 5

ne-l-ke (捏勒客), swaddling cloth, nelke P; n., 褓衣. id. V 5, VI 3 (note 30)

ne-me-g-de-, to be added, to increase [Mo. nemegde-, id. Kh. nemegde-, id.]

ne-me-g-de-jiu (担 爱克迭 周), nemekdejü P; nemegdejü Mo.; pass. v. conv. imperf., 被添着, id. XXXI 6

ne-re ([捏]剌), name, title [Mo. ner-e, id. Kh. ner, id. Mu. nere, id. HY. närä, id.], nere P; n., 名分, id. XXVIII 10, VII 5

neu-u-, to nomadize, move from one place to another [Mo. negü-, id. Kh. nüü-, id. HY. ne'ü-, id.]

neu-u-g-sen (耨兀克先), newüksen P; negügsen Mo.; nom. perf., 起時, id. IV 1

neu-u-qui-du-r (耨兀恢突剌), newüküi-tür P; negüküi-dür Mo.; nom. fut. dat. loc., 起時, id. III 5

ni-du-nu (你覩訥), eye [Mo. nidü(n), id. Kh. nüd, id. Mu. nidü(n), id. HY. nidün, id.], nidün-ü P; nidün-ü Mo.; gen., 眼的, id. XXXIV 8

ni-kan (你刊), one [Mo. nige(n), id. Kh. neg, id. Dag. ne'k'e, id. Mu. niken, id. HY. nikän, id.], niken P; num. adv., 一箇, id. XXVIII 8, VIII 4, XXXII 7, 8, XXXVII 2, 2, 3, 4, XXXVIII 3, 4, 5, 6, 7, XXXIX 1, 2, 4, 4, XXXX 4, XXXXI 2, 3, 5

ni-kan-gu (你刊古), precisely one, niken-gü P; 一箇也, id. XXXIII 1

ni-ke-ne (你客担), together, at one place [Mo. negen-e, id.], niken-e P; adv., dat. loc., 一行, id. XXX 3

ni-ši-, to strike, to hit [Mo. nisi-, id. Kh. niši-, id. Ord. niši-, id.]

ni-ši-d-je (你失惕者), nišit-je P; volunt., 打也者, id. XXXXIII 8 ('-je', see note 7)

ni-ši-q-da-, to be struck, beaten, pass. v. of niši- [Ord. nišigde-, id.]

ni-ši-q-da-qun (你失黑荅憚), nišiqdaqun P; nom. fut., pl., 合打的每, id. XXXXIII 7

ni-tu-l-, to cut off, to kill [Mo. nitul-, id. Ord. nų't'ųl-, to kill]

ni-tu-lun (你禿倫), nitulun P; nitulun Mo.; conv. mod., 斷絕, to cut off, I 7

ni-u-, to conceal, to hide [Mo. niγu-, id. Kh. nuu-, id.]

ni-u-jiu (你兀周), ni'ujų P; niγuju Mo.; conv. imperf., 藏着, id. XXIII 6

ni-un (你温), ni'un P; niγun Mo.; conv. mod., 藏, id. XIX 5, IV 10

ni-u-r (你兀魄), face [Mo. niγur, id. Kh. nüür, id. Mu. ni'ür, id. HY. ni'ur, id.], ni'ur P; n., 面, id. IV 2, 3

no-b-ši-l-du-, to get wet together [Ord. nobši-(nabši-), id.]

no-b-ši-l-du-jiu (那卜失勒都周), nobšilduju P; conv. imperf., recipr. v., 共濕着, id. VIII 6 (note 38)

no-i-ten (那亦壇), wet, damp, humid [Mo. noyitan, id. Kh. noiton, id. Mu. nojtan, id. Bu. noito(n), id.], noyitan P; adj. n., 濕, id. VIII 6

no-qa-si-yan (那哈昔顏), dog [Mo. noqai, id. Kh. noxoi, id. Mu. noqai, id. HY. noxai, id.], noqas-iyan P; pl. refl. poss., 狗每自的行, id. I 4, 8

no-ya-d (那牙惕), chief, commander, official, pl. of noyan [Mo. noyad, id. Kh. noyod, id.], noyat P; 官人每, id. XXX 7, 7, 6, XXXIV 2

no-ya-da-ca (那牙答察), noyad-ača P; noyad-ača Mo.; abl. pl., 官人行, id. XXXXV 1, 2

no-ya-d-ta (那牙惕塔), noyat-ta P; noyad-ta Mo.; dat. loc., pl., 官人行, id. III 3, XXXI 1, XXXXV 8

no-ya-d-tur (那牙惕途兀), noyat-tur P; noyad-tur Mo.; dat. loc. pl., 官人每行, id. XXXXII 4

no-ya-dun (那牙敦), noyad-un P; noyad-un Mo.; gen. pl., 官人每的, id. XXXII 4, 6, 7, 9, XXXIII 3, 8, 9, XXXVI 1

no-yan (那顏), noyan P; noyan Mo.; sing. of no-ya-d, 官, id. XIX 7, XXXXI 8, IV 7 (note 86)

nu-du-r-qa-in (訥都魄哈因), fist [Mo. nidurγ-a, id. Kh. nudraga, id. Mu. nudurqa, id. HY. nudurxa, id.], nudurqa-in P; nidurγ-a-yin Mo.; gen., 拳頭, id. XXXXIII 10

nu-du-r-qa-gu (訥都𠺕帢古), nudurqa-gü P; n., 拳頭也, id. fist, XXXXIV 1

nu-du-r-qa-ši-yan (訥都𠺕帢失顏), nudurqas-iyan P; refl. poss. pl., 拳頭自的行, id. XIV 6

nun-tu-q (嫩禿黑), pasture, nomad grounds, nomad camp [Mo. nutuγ, id. Kh. nutag, id. Mu. nutuq, id. HY. nuntux, id.], nuntug P; n., 營盤, id. XXIV 2, 6 (note 73)

nun-tu-q-a-ca (嫩禿黑阿察), nuntuq-ača P; abl., 營盤行, id. XI 3

nun-tu-q-la-, to settle down, to live, dwell [Mo. nutuγla-, id. Kh. nutagla-, id. HY. nuntuxla-, id.]

nun-tu-q-la-jiu (嫩禿黑剌周), nuntuqlaǰu P; denominal v. derived from nun-tu-q, conv. imperf., 營盤做着, id. XXIV 3, 6

no-ko-ce-, to become intimate, to contract a friendship [Mo. nököče-, id. Kh. nöxcö-, id. Mu. nökeče-, to aid, to help; HY. nökočä-, to become a friend, companion]

no-ko-ce-g-se-e-r (那可扯克薛顏𠺕), nökočekse'er P; nökočegseger Mo.; conv. abtem., 做伴以來, id. V 6

no-ko-ce-jiu (那可扯周), nökočeǰü P; nökočeǰü Mo.; conv. imperf., 做伴着, id. XVII 4

no-ko-ce-lu-e (那可扯魯顏), nökočelü'e P; nökočelüge Mo.; comit., 做伴來, id. XXX 3

no-ko-ce-l-du-, recipr. v. of no-ko-ce-, to become intimate [Mo. nökočeldü-, id. Kh. nöxcöldö-, id.]

no-ko-ce-l-du-jiu (那可扯勒都周), nökočeldüǰü P; nökočeldüǰü Mo.; conv. imperf., 伴當着, id. XII 1

no-ko-d (那可惕), friend, companion, pl. of nökör [Mo. nököd, id. Kh. nöxöd, id.], nököt P; 伴當每, id. XXXIII 10

no-ko-d-tu (那可惕禿), nököttü P; nököd-tü Mo.; having friends, pl., 伴當有的, id. XXXII 6, 8

no-ko-r (那可兒), nökör P; nökör Mo.; sing. of nö-kö-d, 伴當, id. XI 7

no-ko-r-tu (那可兒禿), nökörtü P; nökör-tü Mo.; having a friend, sing., 伴當有的, id. XXXIII 1

no-ko-e (那闊額), the other, opposite [Mo. nögüge, id. Kh. nögöö, id. Bu. nügöö, id.], nökö'e P; adj., 那箇手, the other hand, XIV 1, XVI 2

no-ko-e-te (那闊額帖), nökö'ete P; identified in Bu. 'nügööde', another time, 第次, id. XXXXII 2

o-a-ra- (see also ho-a-ra-), to leave, abandon [Mo. oγur-, id. Kh. ogooro-, id.]

o-a-ra-q-sam (斡阿剌黑三), o'araqsan P; nom. perf., 脫了的, id. XXXXII 1

o-d-, to go, to proceed [Mo. od-, id. Kh. od-, id. HY. ot-, id.]

o-d-qun (斡惕憐), otqun P; nom. fut., pl., 去每, id. XXVII 5

o-d-tu-qai (斡惕禿孩), ottuqai P; odtuγai Mo.; imperat. of 3rd pr., 去者, id. XXXXVI 5, XXXXVII 6

o-dun (斡敦), odun P; odun Mo.; conv. mod., 去, id. XIII 4

o-e-re (斡額剌), another, other [Mo. öger-e or öber-e, id. Kh. öör, id. Mu. ör, id.], ö'ere P; adj. adv., 另, id. IV 2, VII 2

o-e-r-tu-ri-yan (斡額剌禿裡顏), self; one's own [Mo. öber, id. Kh. öör, id.], ö'er-tür-iyan P; öber-tür-iyen Mo.; dat. loc., refl., 自己裏行, id. XXXXI 8

o-e-run (斡額倫), ö'erün P; öberün Mo.; gen., 自己的, id. XXV 4, XXIX 3, VII 5, 6, XXXXIII 9

o-e-su-d (斡額速惕), themselves, spontaneously, ö'esüd P; pl., adv., 自每, id. XXV 5

o-e-sun (斡額孫), ö'esün P; sing. of o-e-su-d, 自己, id. XXV 6

o-g-, to give [Mo. ög-, id. Kh. öx-, id. Mu. ög-, id.]

o-g-ba (斡克罷), ökba P; ögbe Mo.; past tense, 與了, id. II 8, X 5

o-g-ba-je (斡克罷者), ökba-je P; ögbe-j-e Mo.; 與了也者, id. V I 5, I 2 ('-je' see note 7)

o-g-ciu (斡克抽), ökčü P; ögčü Mo.; conv. imperf., 與着, id. XXXI 2, V 5, XXVIII 10

o-g-tu-gai (斡克禿該), öktügei P; ögtügei Mo.; imperat. of 3rd pr., 與者, id. XXXIV 1, XXXIII 4, 8

o-gu-g-sen (斡古克先), ögüksen P; öggügsen Mo.; nom. perf., 與了的, id. XXXIII 5

o-gu-re (斡古捌), ögüre P; öggür-e Mo.; conv. fin., 與, id. XXVIII 3

o-gu-ya (斡古开), ögüya P; öggüy-e Mo.; volunt. of instr. pr. pl., 與咱, id. XIX 1, XVII 7

O-ge-re (斡格捌), pro. name, Ögere P; XXXVIII 1, 3

O-go-dai (斡歌歹), pro. name, Ögödei P; XVI 5 (note 63)

O-go-dai-in (斡歌歹因), Ögödei-yin P; gen., XVII 1, XVI 9

o-g-te-, to be given [Mo. ögte-, id. Kh. ögtö-, id. Mu. ökte-, id.]

o-g-te-kun (斡克帖坤), öktekün P; nom. fut., pl., 可與的每, id. XXXI 1

o-kin (斡勤), girl, maid, daughter [Mo. ökin, id. Kh. oxin or öxin, id. Mu. ökin, id. HY. ökin, id.], ökin P; n., 女子, id. XVII 7, XIX 1

o-ki-ni-yan (斡气你顏), ökin-iyen P; ökin-iyen Mo.; refl. poss., 女子自的行, id. XXIII 5

o-le-gai-te-e-ce (斡列該帖顏徹), cradle [Mo. ölögei, id. Kh. ölgii, id. Mu. ölegei, id.], ölegeite-eče P; ölögei-deče Mo.; dat. loc., abl., 搖車自的行, id. V 3

o-l-ja (斡勒札), booty, profit, finding [Mo. olja, id. Kh. olz, id. Mu. olja, id.], olja P; n., 財, wealth, property, XXV 8

o-l-, to get, to find [Mo. ol-, id. Kh. ol-, id. HY. ol-, id.]

o-l-jiu (斡勒周), olǰu P; olǰu Mo.; conv. imperf., 得着, id. XI 3

o-lu-a-su (斡魯阿速), olu'asu P; olbasu Mo.; conv. condit., 得呵, id. XXV 8

o-lu-q-sa-a-r (斡魯黑撒阿兒), oluqsa'ar P; oluγsaγar Mo.; conv. abtem., 得的依着, id. XXV 9

o-lu-q-sa-d (斡魯黑撒惕), oluqsat P; oluγsad Mo.; nom. perf. pl., 得了的, id. XXIX 3

o-lu-q-sam (斡魯黑三), oluqsan P; oluγsan Mo.; nom. perf., 得了的, id. XXXIII 6, VII 6

o-l-je-tu (斡勒者兀), possessing good luck, happiness [Mo. ölǰeǰtü, id. Kh. ölǰiit, id.], ölǰetü P; adj., 福有的, id. VI 4

o-lon (斡廩), many, numerous [Mo. olan, id. Kh. olon, id. HY. olon, id. Bu. olon, id.], olon P; adj. adv., n., 多, id. XXV 8, VI 2, X 1, XXXIV 3, XXXIX 5

o-lo-s-, to feel hungry, to suffer starvation [Mo. ölös-, id. Kh. ölös-, id. Mu. öles-, id. HY. öläs-, id.]

o-lo-s-ciu (斡羅思抽), ölösčü P; ölösčü Mo.; conv. imperf., XII 8

O-nan-nu (斡難訥), name of a river, Onan-u P; V 4

Ong-gu-r (汪古兒), pro. name, Önggür P; IX 4, VIII 1, 3, 8, IX 10, VIII 4 (note 37)

o-no-ci-dun (斡那赤敦), orphan [Mo. önöčin, id. Kh. önöčin, id.], önöčid-ün P; önöčid-ün Mo.; gen. pl., 孤獨的, id. XXI 1, 8

o-o-r-, to abandon, to throw [Mo. oγur-, id. Kh. ogoor-, id.]

o-o-ru-d-qun (斡斡魯惕忺), o'orutqun P; imperat. of 2nd pr. pl., 丟了您, id. XXXXVII 10

o-r-do (斡魯朶), palace, residence, yurt [Mo. ordu(n), id. Kh. ord, id. HY. ordo, id.], ordo P; n., 宮, id. XXXXVII 7

o-r-do-in (斡𠯿朶因), ordo-yin P; ordu-yin Mo.; gen., 宮的, id. XXXXVII 1

o-re-, to waste, to squander, destroy [Mo. üre-, id. Kh. üre-, id.]

o-re-jiu (斡剚周), örejü P; ürejü Mo.; conv. imperf., 出着, id. XX 6

o-ro-a (斡囉阿), difficult to catch (of animals) [Mo. oroγ-a, id. Kh. oroo, id. Ord. orō, 'qui ne se laisse ni prendre ni approcher quand il est en liberte (bestiaux)'], oro'a P; adj., 野, wild, XXV 9

o-ro-, to enter, go or come into a place, to join [Mo. oro-, id. Kh. oro-, id. Mu. ora-, id. HY. oro-, id.]

o-ro-jiu (斡囉周), oroju P; oroju Mo.; conv. imperf., 入着, id. XII 3, 9, XIII 3, XXXXI 9, XXXXVI 1, XXXXVII 5

o-ro-q-sa-d (斡囉黑撒揚), oroqsat P; oroγsad Mo.; nom. fut. pl., 入了的每, id. XXXXIII 4, XXXVIII 1

o-ro-qui (斡囉帰), oroqui P; oroqui Mo.; nom. fut., 入的, id. XXXXI 7

o-ro-qun (斡囉憚), oroqun P; nom. fut. pl., 入的, id. XXXXVII 8, XXXXVI 9

o-ro-qu-ni (斡囉惚泥), oroqun-i P; nom. fut., accu. pl., 入的每行, id. XXXVI 5

o-ro-run (斡囉論), ororun P; ororun Mo.; conv. praep., 入時, id. XXXII 4, XXXXI 7

o-ro-tu-qai (斡囉禿帰), orotuqai P; orotuγai Mo.; imperat. of 3rd pr., 入者, id. XXIV 9, VI 6, XXXVII 2, 3, 4, 5, XXXXI 1, 3, 4, 6, XXXXVIII 4

o-ro-l-du-, recipr. v. of o-ro-, to enter

o-ro-l-du-run (斡囉勒都論), oroldurun P; oroldurun Mo.; conv. praep., 入時, id. XXXVII 1

o-ro-le (斡囉列), single, one out of a pair [Mu. örēle, id. Bu. üröle, id.], öröle P; adj., 隻, id. VII 3

o-ro-u-l-da-, to let be brought in, to let enter; pass. v. of o-ro-u-l-

o-ro-u-l-da-qun (斡羅兀勒荅憚), oro'uldaqun P; nom. fut. pl., caus. v., 教入每, id. XXXIV 5

o-ro-u-l-, to let in, to admit [Mo. oroγul-, id. Kh. oruul-, id. Mu. ora'ül-, id.]

o-ro-u-l-jiu (斡羅兀勒周), oro'ulǰu P; oroγulǰu Mo.; conv. imperf., caus. v., 教入者, id. XXXIV 7

o-ro-u-l-qu-i (斡羅兀勒惚宜), oro'ulqu-yi P; oroγulqu-yi Mo.; nom. fut. caus. accu., 教入的行, id. XXXII 2

o-ro-u-l-tu-qai (斡羅兀勒禿憒), oro'ultuqai P; oroγultuγai Mo.; imperat. of 3rd pr., caus., 教入者, id. XXXII 5, XXXVII 6

o-ro-u-lu-d-qun (斡羅兀魯惕憚), oro'ulutqun P; imperat. of 2nd pr. pl. caus., 教入您, id. XXXI 9, 10

o-ro-u-lu-q-sam-du-r (斡羅兀魯黑三突兒), oro'uluqsan-tur P; oroγuluγsan-dur Mo.; nom. perf., dat. loc., 教入了時, id. XXXI 7

o-ro-u-lu-run (斡羅兀魯論), oro'ulurun P; oroγulurun Mo.; conv. praep., caus., 教入時, id. XXXII 10, 3, 6, 8, 10, XXXI 9, 10

o-so-l (斡雪勒), hatred, revenge, a denominal noun derived from ös, ösül P; n., 讎, id. XII 5

o-s-, to avenge a hatred

o-son (斡旋), ösün P; denominal v. derived from ös, conv. mod., 報, id. XII 5

o-s-, to grow, to increase [Mo. ös-, id. Kh. ös-, id. Mu. ös-, id.]

o-s-qui-lu-e (斡思帳魯額), ösküi-lü'e P; ösküi-lüge Mo.; nom. fut. comit., 長時一同, id. VI 3

o-ši-ten (斡失田), enemies, those hateful ones [Mo. östen or ösiyeten, id. Kh. öšöötön, id. Ord. öšöt'ön, id.], öšiten P; n. pl., 讎有的每, XII 4

o-ši-tu (斡失禿), hostile, inimical [Mo. ösiyetü, id. Kh. öšööt, id.], öštü P; adj., 雠有的, id. IV 2

o-to-g-le-u-l-, to cause to share the wine-cup

o-to-g-le-u-l-jiu (斡脫克列兀勒周), ötökle'üljü P; conv. imperf., caus. v., 教喝盏着, id. XXIV 7, XXVI 4 (note 75)

o-to-gu-l-, to be the chief, commander, senior

o-to-gu-le-gu-ni (斡脫古列古泥), ötögülegün-i P; those who command, those who become seniors, pl. accu., 為長的行, id. XXXX 4

o-to-gu-s (斡脫古思), elders, seniors, chieftains [Mo. ötegüs, id. Kh. ötögs, id.], ötögüs P; n., pl., 為長的每, id. XXXXII 8, 10, XXXXIII 3

o-to-gu-si (斡脫古昔), ötögüs-i P; ötegüs-i Mo.; pl. accu., 為長的每行, id. XXXXI 6

o-to-r (斡脫硯), immediately, quickly [Mo. üdter,or ödter, id. Kh. üdter, id. Bu. üter, id.], ötör P; adv., 快, id. XV 1

o-u-r-ca-q (斡兀硯察黑), a fugitive, deserter, isolated, deserted [Mo. oγurčaγ, id. Kh. ogoorcog, id.], o'určaq P; n., 却賊, id. XII 8

qa-b-ci-, to squeeze, press [Mo. qabči-, id. Kh. xavči-, id. Mu. qabči-, id. Bu. xabša-, id.]

qa-b-cin (帖卜且), qabčin P; conv. mod., 匿, to hide, XIX 5

qa-b-ci-jiu (帖卜赤周), qabčiju P; qabčiju Mo.; conv. imperf., 夾着, id. XIII 5

qa-b-ci-qun (帖卜赤惲), qabčiqun P; nom. fut., pl., 藏匿每, id. IV 10

qa-da (帖荅), rock, cliff [Mo. qada(n), id. Kh. qad(an), id. Bu. xada, id.], qada P; n., 崖, id. I 6

Qa-da-a-ni (帖荅阿泥), pro. name, Qada'an-i P; XXIII 5

qa-da-na (帖荅納), outside of, exterior, outer [Mo. γadan-a, id. Kh. gadna, id. HY. xadana, id.], qadana P; adv. adj., 外行, id. XXXXVI 2, 5

qa-da-na-ca (哈荅納察), qadanača P; γadan-a-ača Mo.; abl., 自外, XIII 3

qa-da-na-du-s (哈荅納都思), qadanadus P; the outsiders (the commanders of the various units of tens, hundreds, and thousands who function outside of the palace), pl., 在外每, id. XXXXV 2, 4, XXXXIV 2 (note 101)

qa-da-r-tu-i (哈荅禿忒亘), having bridle [Mo. qaǰaγar, bridle; Kh. xazaar, id. Mu. qadār, id. HY. xada'ar, id.], qadartu-yi P; poss. form, accu., 轡頭, id. XXXXVIII 10

qa-d-qu-l-du-an (哈揚忽勒都安), conflict, battle [Mo. qadquldu'a(n), id. Mu. qatquldān, hand to hand fight], qatquldu'an P; n., 厮殺的, id. II 1, XXXIX 6

qa-d-qu-l-du-an-du-r (哈揚忽勒都安突兀), qadquldu'an-tur P; qadquldu'an-dur Mo.; dat. loc., 厮殺時, id. XX 6 (note 13)

qa-d-qu-l-du-, to pierce, to fight each other, recipr. v. [Mo. qadquldu, id. Kh. xatqalda, id.]

qa-d-qu-l-du-qu (哈揚忽勒都忽), qatquldu qu P; qadquldu qu Mo.; nom. fut., 厮殺的, id. XXI 5

qa-d-qu-l-du-qui-du-r (哈揚忽勒都帒突覩), qatquldu qui-tur P; qadquldu qui-dur Mo.; nom. fut. dat. loc., 厮殺時, id. XXI 6, XVI 4

qa-i-la-, to scream, to cry out, weep [Mo. qayila-, to cry, to weep; Kh. xaila-, id. Bu. xaila-, id. Mu. qaila-, to scream, to cry out, exclaim]

qa-i-la-jiu (哈亦剌周), qayilaǰu P; qayilaǰu Mo.; conv. imperf., 叫着, id. XIII 8

qa-ja-r (哈札覩), ground, earth, land [Mo. γaǰar, id. Kh. gazar, id. Mu. qaǰar, id. HY. xažar, id.], gaǰar P; n., 地面, id. XXIV 3, 6

qa-ja-ra (哈札剌), qaǰar-a P; γaǰar-a Mo.; dat. loc., 地行, id. XXXI 5, I 8, XXXIV 8, XXXXII 7

qa-l-, to approach, to draw near [Ord. xal-, id.]

qa-l (帒勒), qal P; v., 惹, to provoke, infringe, I 5

Qa-l-qa-l-ji-d-e-le-d (帒勒帒勒只惕額列惕), Qalqalǰit-elet P; name of a place, XVI 4

qa-l-ta-ya (帒勒塔牙), having light [Mo. γal, fire; Kh. gal, id. Mu. qal, fire, light; HY. xal, id.], qaltay-a P; γaltaǰ-a Mo.; adj., dat. loc., 光有行, id. XXXXVI 2

qam-tu (帒秃), together, along with [Mo. qamtu, id. Kh. xamt, id. Mu. qamtu, id. HY. xamtu, id.], qamtu P; adv. postpos., 同, id. XXXXVIII 2

qan-da-, to face, to direct oneself toward [Mo. qandu, id. Kh. xanda-, id. Bu. xanda-, 'to turn back, to turn round, to change']

qan-da-qu (蚌答忽), qandaqu P; qanduqu Mo.; nom. fut., 滿立的, id. XXV 1

qa-ni-yan (帒你顏), great Khan, emperor, king [Mo. qaγan, id. Kh. xaan, id. Bu. xaan, id.], qan-iyan P; qaγan-iyan Mo.; refl. poss., 主自的行, id. XXVII 5, XXVIII 1, 4, 4, 6, 7

qa-qa-ca-, to separate, to part with [Mo. qaγača-, id. Kh. xagaca-, id. Mu. qaγača-, id. HY. xaxača-, id. Bu. xagasa-, id.]

qa-qa-ca-ba-je (帒帒察罷者), qaqačaba-ǰe P; qaγačabaǰ-ǰ-a Mo.; past tense, 離了也者, id. VIII 5 ('-je' see note 7)

qa-qa-l-, to break, smash, split [Mo. qaγal-, id. Kh. xagal-, id. Mu. qaqal-, id. Bu. xagal-, id.]

qa-qa-lun (帒帒倫), qaqalun P; qaγalun Mo.; conv. mod., 撞破, id. I 6

qa-q-ca (帒黑察), alone, single, unique [Mo. γaγča, id. Kh. ganc, id. Bu. gansa, id.], qaqča P; adv. adj., 獨自, id. XXXI 7

qa-qu-, to close, to block, to seal up [Mo. qaγa-, id. Kh. xaa-, id. Bu. xaa-, id.]

qa-qu-q-sam (帒忽黑三), qaquqsan P; qaγaγsan Mo.; nom. perf., 凝定的, to congeal, XVI 6

qa-r (帒兀), hand, arm [Mo. γar, id. Kh. gar, id. Bu. gar, id.], qàr P; n., 手, id. XIV 2, XV 7, XXXXIII 9

qa-ri-ya-ri-yan (帒裡牙裡顏), qar-iyar-iyan P; γar-iyar-iyan Mo.; instr. refl. poss., 教自的行, id. XIV 1

qa-run (帒論), qar-un P; γar-un Mo.; gen., 手的, id. XXIX 1, XXVIII 10

qa-ra (帒剌), black, dark [Mo. qar-a, id. Kh. xar, id. Mu. qara, id. HY. xara, id.], qara P; adj. n., 黑, id. XXIII 7, III 4, 5, XIV 4

qa-r-, to go out, come out [Mo. γar-, id. Kh. gar-, id. Bu. gara-, id.]

qa-r-ciu (帒兀出), qarču P; γarču Mo.; conv. imperf., 出着, id. XII 8, XIII 3, 5, XXXXVI 3, XXXXVII 6

qa-r-qun (帒兀惇), qarqun P; nom. fut. pl., 出的每, id. XXXXVII 6

Qa-r-gi-l-ši-ra (帒兀吉勒失剌), pro. name, Qargil-Šira P; XIII 4, XII 7

Qa-r-gi-l-ši-ra-i (帒兀吉勒失剌宜), Qargil-Šira-yi P; accu., XIV 7

Qa-r-gi-l-ši-ra-in (帒兀吉勒失剌因), Qargil-Šira-yin P; gen., XIII 10

qa-ri (帒裡), foreign, strange, stranger [Mo. qari, id. Kh. xar', id. Bu. xari, id.], qari P; adj. n., 部落, tribe, XXII 2, VIII 9, 9

qa-ri-u (帒裡兀), reply, answer, return [Mo. qariγu, id. Kh. xar^{i}u, id. Mu. qar^{i}u, id.], qari'u P; n. adj., adv., 回, id. XXXXIII 10, 10

qa-ri-u-l-, to cause to return, to send, to pay back [Mo. qariγul-, id. Kh. qar^{i}ul-, id. Mu. qari'ūl-, id. HY. xari'ul-, id.]

qa-ri-u-l-ba (帒裡兀勒罷), qari'ulba P; qariγulba Mo.; past tense, caus. v., 回報了, id. XI 10

qa-ri-u-l-tu-qai (帒裡兀勒禿孩), qari'ultuqai P; qariγultaγai Mo.; imperat. of 3rd pr., 教回者, id. XXXXIV 1

qa-r-qa-, to cause to go, to release, take out [Mo. γarγa-, id. Kh. garga-, id. Mu. garγa-, id. HY. xarxa-, id. Bu. garga-, id.]

qa-r-qa-jiu (哈魄哈周), qarqaǰu P; γarγaǰu Mo.; conv. imperf. caus. v., 出着, id. XXXVI 2

qa-r-ta-, to do something with one's own hand, to hand, to take in the hand [Mo. γarda-, id. Kh. garda-, id. Bu. garda-, id.]

qa-r-ta-jiu (哈兜塔周), qardaǰu P; γardaǰu Mo.; conv. imperf., 下手着, id. XXVIII 2, 4 (note 81)

qa-r-ta-q-sa-d (哈兜塔黑撒惕), qardaqsat P; γardaγsad Mo.; those who lay their hands on (someone), pl., 下手的每, id. XXVIII 4

qa-ru-l-ca-, to go out together, co-op. v. of qa-r-

qa-ru-l-ca-jiu (哈嚕勒察周), qarulčaǰu P; γarulčaǰu Mo.; conv. imperf., 共出着, id. XIII 10

qa-u-li-ba-r (哈兀里巴魄), usage, custom; law rule [Mo. qauli, id. Kh. xuul', id.], qa'uli-bar P; qauli-bar Mo.; instr., 體例依着, id. XXXXVI 10

qo-i-na (闊亦納), in the rear, afterwards [Mo. qoyin-a, id. Kh. xoino, id. Mu. qoina, id. HY. xoyina, id.], qoyina P; adv., 後, id. XXVIII 5, XX 10, XXXXVII 1

qo-i-na-ca (闊亦納察), qoyinača P; qoyin-a-ača Mo.; abl., 後處, id. XVI 9, XIII 10

qo-i-na-un (闊亦納温), qoyina'un P; in or around the back, adv., 從後, id. XXXXVII 2 (note 105)

qo-ji-da-, to be or come late [Mo. qoǰida-, id. Kh. xoǰdo-, id.]

qo-ji-da-ba-je (闊只荅罷者), qoǰidaba-ǰe P; qoǰidaba-ǰ-a Mo.; past tense, 落後了也者, id. XVII 5 ('-je' see note 7)

qo-l (闊勒), center, nucleus, axis [Mo. γool, id. Kh. gol, id. Bu. gol, id.], qol P; n. adj., 中單, id. middle, center army, XXXX 2

qo-lo (闊羅), far, distant [Mo. qola, id. Kh. xol, id. Mu. qola, id. HY. qolo, id.], qolo P; adj. adv., 遠, id. XXXXII 7, XXXIV 8

qo-na-, to spend the night [Mo. qono-, id. Kh. xono-, id. Bu. xono-, id.]

qo-nan (𗼇𗹦), qonan P; qonon Mo.; conv. mod., 宿着, id. XXXXVI 3

qo-ni-ci-da (𗼇你赤答), shepherd [Mo. qoniči, id. Kh. xon'č, id. HY. xoninči, id. Bu. xonišo(n), id.], qoniči-da P; qoniči-da Mo.; dat. loc., 牧羊的行, id. XXIX 5

qo-no- (see also qo-na-), to spend the night [Mo. qono-, id. Kh. xono-, id. Bu. xono-, id.]

qo-no-jiu (𗼇那周), qonoǰu P; qonoǰu Mo.; conv. imperf., 宿着, id. XXXXVII 3

qo-no-q-sa-d (𗼇那黑撒惕), qonoqsat P; qonoγsad Mo.; those who spend the night, nom. fut., pl., 宿了的每, id. XXXXVI 5

qo-no-tu-qai (𗼇那禿孩), qonotuqai P; qonotuγai Mo.; imperat. of 3rd pr., 宿者, id. XXXXVI 3

qo-no-l-du-, to spend the night together, recipr. v. of qo-no-

qo-no-l-du-jiu (𗼇那勒都周), qonolduǰu P; qonolduǰu Mo.; conv. imperf., 共宿着, id. XVI 7, XXXXI 10

qo-no-u-l-, to cause to spend the night [Mo. qonoγul-, id. Kh. xonuul-, id.]

qo-no-u-l-ba-je (𗼇那兀勒罷者), qono'ulba-ǰe P; qonoγulba-ǰ-a Mo.; past tense, caus. v., 教宿了也者, id. XII 2, 3

qo-o-lai (𗼇斡來), throat [Mo. qoγolai, id. Kh. xooloi, id. HY. xo'olai, id.], qo'olai P; n., 喉嚨, id. IX 9

qo-o-sun (𗼇斡孫), empty, emptiness, vacuum [Mo. qoγosun, id. Kh. xooson, id. HY. xo'osun, id.], qo'osun P; n., adj., 空, id. XII 1

qo-r (𗼇𗹦), harm, poison [Mo. qoor or qoor-a, id. Kh. xor, id. Mu. qor, id. HY. xor, 'malheur, dommage'], qor P; n., 害, id. XV 3, 9

qo-r (𗼇𗹦), quiver [Mu. qor, id. Mo. qor, the part of a quiver where the tips of the arrows are placed], qor P; n., 箭筒, id. XXXVII 5, XXXXVI 4

qo-r-du-r (嘴锅兒兜), qor-tur P; qor-tur Mo.; dat. loc., 箭筒行, id. XXXXVI 7

qo-r-cin (嘴锅臣), quiver bearers, qorcin P; a denominal noun derived from qo-r, 带弓箭的, id. XXXI 9, XXXVI 7, XXXVII 1, XXXXV 8, XXXXVI 4, 5, 7

qo-r-ci-ni (嘴锅赤泥), qorčin-i P; accu., pl., 带弓箭的行, id. XXXVII 6, 4, 4, 3, 2, XXXVI 8

qo-r-ci-ni-yan (嘴锅赤你颜), qorčin-iyan P; refl. poss., 带弓箭的行, id. XXXVII 6

qo-r-cin-lu-a (嘴锅臣鲁阿), qorcin-lu'a P; comit., 带弓箭一同, id. XXXIX 9

qo-r-ci-la-u-l-, to cause to bear quiver

qo-r-ci-la-u-l-jiu (嘴锅赤剌兀勒周), qorčila'ulǰu P; caus. and denominal v., conv. imperf., 教带弓箭着, id. XXVI 4, XXIV 7

qo-ya-r (嘴牙锅), two [Mo. qoyar, id. Kh. xoyor, id. Mu. qoyar, id. HY. xoyar, id.], qoyar P; card. num., 两箇, id. XXVI 2, IX 4, 5, X 1, XIV 4, 6, 10, XVII 2, XXV 2, XXIX 3, XXX 3

qo-ya-ra-ca (嘴牙喇察), qoyar-ača P; qoyar-ača Mo.; abl., 两箇行, id. IV 3

qo-ya-ri (嘴牙哩), qoyar-i P; qoyar-i Mo.; accu., 两箇行, id. II 2, IX 8, XV 9, XXIV 10

qo-ya-r-gu (嘴牙锅古), qoyar-gü P; precisely two, 两也, id. XXXIX 9

qo-ya-r-tu-r (嘴牙锅途锅), qoyar-tur P; qoyar-tur Mo.; dat. loc., 两箇行, id. IV 5

qo-ya-run (嘴牙论), qoyar-un P; qoyar-un Mo.; gen., 两箇的, id. XXV 1

qu-b-ca-sun (忽卜察孙), dress, clothes [Mo. qubčasun, id. Kh. xuvcas, id. HY. xubčasu, id.], qubčasun P; n., 衣服, id. XXXXVIII 10

qu-b-ci-, to collect or levy taxes, to impose corvee [Mo. qubči- or γubči-, id. Kh. guvči-, id.]

qu-b-ci-jiu (忽卜赤周), qubčiju P; γubčiju (or qubciju) Mo.; conv. imperf., 收拾着, id. XXX 2, XXXIII 4, 7, 8, XXXIV 1 (note 85)

qu-bi (忽必), part, share, one's own lot [Mo. qubi, id. Kh. xuv', id. Mu. qubi, id.], qubi P; n., 分子, id. XXXIII 5

qu-bi-a-ca (忽必阿察), qubi-ača P; qubi-ača Mo.; abl., 分子行, id. XXXIII 10, 7

Qu-bi-lai (忽必來), pro. name, Qubilai P; I 3, 7, II 5 (note 1)

Qu-bi-la-ya (忽必剌牙), Qubilay-a P; dat. loc., I 1

qu-ci-, to choke, to block [Mo. quči-, id. Kh. xuči-, id.]

qu-cin (忽臣), qučin P; conv. mod., 滥噎, id. IX 9 (note 41)

qu-cin (忽臣), thirty [Mo. γuci(n), id. Kh. guč(in), id. HY. xučin, id. Bu. guša(n), id.], qučin P; card. num., 三十, id. XXXXII 6

qu-i-, to ask, request, beg [Mo. γuyu-, id. Kh. gui-, id. HY. xuyu-, id.]

qu-i-d-qun (忽亦惕禪), quyidqun P; imperat. of 2nd pr. pl., 索您, id. XXV 6

qu-i-qun (忽亦禪), quyiqun P; nom. fut., pl., 索的每, id. XXV 3

Qu-i-l-da-r (忽亦勒荅兒), pro. name, Quyildar P; XX 5, II 2 (note 15)

Qu-nan (忽難), pro. name, Qunan P; III 4, IV 3, 4, 6, 8, XIX 4 (note 20)

Qu-na-na (忽納納), Qunan-a P; dat. loc., III 2

qu-ra (忽剌), rain [Mo. qur-a, id. Kh. xur, id. Mu. qura, id. HY. xura, id.], qura P; n., 雨, id. XII 1

qu-r-ban (忽剌班), three [Mo. γurba(n), id. Kh. gurav or gurvan, id. Mu. qurban, id. HY. xurban, id.], qurban P; card. num., 三, id. XXXXII 2, VIII 2, XIV 9, XXXII 10, XXXIII 10, XXXXI 9

qu-r-ban-ta (愫衉班塔), three times [Mo. γurbanta, id.], qurbanta P; adv., 三次, id. XXXXII 5

qu-r-dun (愫衉敦), fast, quickly [Mo. qurdun, id. Kh. xurdan, id. Mu. qurdun, id. Bu. xurda(n), id.], qurdun P; adv., 疾快, id. XII 1

qu-ri-ya-l-du-, to gather, to collect [Mo. quriyaldu-, id. Kh. xuraalta-, id. Mu. qurildu-, id.]

qu-ri-ya-l-dun (愫哩牙勒敦), quriyaldun P; quriyaldun Mo.; recipr. v., conv. mod., 共收集, id. VII 3

qu-ri-ya-l-du-q-sam (愫哩牙勒都黑三), quriyalduqsan P; quriyalduγsan Mo.; recipr. v. nom. fut., 共收集了的, id. VII 4

qu-ta-a-r (愫塔阿兒), the third [Mo. γutaγar, id. Kh. gutgaar, id.], quta'ar P; ord. num., 第三, XXXXII 8, 8

qu-tu-q-tu (愫禿黑禿), having happiness, holiness, blessing [Mo. qutuγtu, id. Kh. xutagt, id. Mu. qutuqtu, id.], qutuqtu P; n. adj., 廢有的, id. VI 4

Qu-tu-qu-l-nu-u-da (愫禿愫勒訥兀答), place name, Qutuqul-nu'uda P; dat. loc., XXVII 4

sa-ba (撒巴), vessel, any container [Mo. saba, id. Kh. sav, id. HY. saba, id.], saba P; n., 器皿, id. XXXXVI 4

sa-ba-du-ri-yan (撒巴都哩顏), saba-dur-iyan P; saba-dur-iyan Mo.; dat. loc., refl., 器皿自的行, id. XXXXVI 8

sa-ca-u (撒察兀), equal(ly), even, same [Mo. sačaγu, id. Kh. sacuu, id. HY. saca'u, id. Bu. sasuu, id.], sača'u P; adj. adv. n., 齊, id. XI 7

sa-ca-un (撒察溫), sača'un P; sačaγun Mo.; pl., 齊每, id. XI 5, XXXXIII 4, 8, XXXXV 4

sa-i (撒亦), just before, recently, just now [Mo. sayi, id. Kh. saya, id. Mu. saį, id. HY. sayi, 'alors, a ce moment la'], sayi P; adv., 好, id. XII 9, 10

sa-i-di (撒亦的), the good ones, pl. of sayin, sayid-i P; accu., 好的每行, id. XXXII 5

sa-i-ni (撒亦泥), good, fine [Mo. sayin, id. Kh. sain, id. Mu. sain, id.], sayin-i P; n., gen., 好行, id. XXIII 7

sa-ra (撒剌), month, moon [Mo. sar-a, sara(n), id. Kh. sar, id. Mu. sara, id. HY. sara, id.], sara P; n., 月, id. XX 3

sa-ta-, to talk over, to discuss

sa-ta-jiu (撒塔周), satağu P; conv. imperf., 議論着, id. XX 4 (note 68)

sa-u-, to sit, dwell [Mo. saγu-, id. Kh. suu-, id. Mu. sa'ū-, id. HY. sa'u, id.]

sa-u (撒兀), v.i., 坐, id. XIII 1

sa-u-d-kun (撒兀惕坤), sa'utkun P; imperat. of 2nd pr. pl., 坐您, id. X 4

sa-u-jiu (撒兀周), sa'ağu P; saγuğu Mo.; conv. imperf., 坐着, id. XXXXVI 6, XIII 2, 8

sa-un (撒温), sa'un P; saγun Mo.; conv. mod., 坐, id. XVI 8

sa-u-q-sa-na (撒兀黑撒納), sa'uqsan-a P; saγuγsan-a Mo.; nom. perf., dat. loc., 坐的每行, IX 6

sa-u-run (撒兀論), sa'urun P; saγurun Mo.; conv. praep., 坐時, id. X 2

sa-u-tu-qai (撒兀禿孩), sa'utuqai P; saγutuγai Mo.; imperat. of 3rd pr., 坐者, id. XXXXVIII 3, X 4

sa-u-l-, to cause to sit down [Mo. saγul-, id.]

sa-u-l-jiu (撒兀勒周), sa'ulğu P; saγulğu Mo.; caus. conv. imperf., 教坐着, id. XX 3

sa-u-ri (撒兀裡), seat, foundation, residence [Mo. saγuri(n), id. Kh. suur'(n), id.], sa'uri P; n., 坐位, id. X 2, XX 3, XXXXVIII 3

sa-u-rin (撒兀鄰) (also see sa-u-ri-), seat, foundation, sa'urin P; saγurin Mo.; n., 坐位, id. X 5

sa-u-rin-du-ri-yan (撒兀鄰都裡顏), sa'urin-dur-iyan P; saγurin-dur-iyan Mo.; dat. loc., refl., 坐位自的行, id. XXXXVI 8

se-d-ki-, to think, intend [Mo. sedki-, id. Kh. setge-, id. Mu. setki-, id. HY. sätki-, id.]

se-d-ki-g-sen-du-r (薛惕气克先突魯), setkiksen-tūr P; sedkigsen-dür Mo.; nom. perf., dat. loc., 想了的行, id. I 4

se-d-ki-g-se-ni-yan (薛惕气克薛你顏), setkiksen-iyen P; sedkigsen-iyen Mo.; nom. perf., refl., 想了的自的行, id. XIX 6, XXV 5

se-d-ki-jiu (薛惕气周), setkijū P; sedkijü Mo.; conv. imperf., 想着, id. XXV 1, XXIII 7, 8

se-d-ki-ju-ui (薛惕气主為), setkijü'üi P; sedkijükü̱i Mo.; the 3rd past, 想了有, id. XXVIII 8

se-d-ki-l (薛惕气勒), thought, heart, mind [Mo. sedkil, id. Kh. setgel, id. Mu. setkil, id. HY. sätkil, id. Bu. sed'xel, id.], setkil P; n., 心, id. IX 10

se-d-ki-li-yan (薛惕气里顏), setkil-iyen P; sedkil-iyen Mo.; refl., 心自的行, id. II 4, XXV 2

Se-leng-ge-i (薛涼格宜), place name, Selengge-yi P; accu., XXIV 3, 6

se-l-te (薛勒帖), together, jointly with [Mo. selte, id. Kh. selt, id.], selte P; postpos., 連, id. XXXXIX 1

se-u-de-r (薛兀迭兒), shade, shadow [Mo. següder, id. Kh. süüder, id. Mu. se'üder, id. HY. sä'üdär, id.], se'üder P; n., 影兒, id. XI 7

si-mi-, to suck, to sip [Mo. simi- or sime-, id. Kh. šime-, id. Mu. šime-, id.]

ši-mi-jiu (食米周), šimijū P; simijü or simejü Mo.; conv. imperf., 咂着, id. XVI 7

ši-min (食民), šimin P; simin or simen Mo.; conv. mod., 咂着, id. XVI 10, 10

so-ni (雪泥), night [Mo. söni, id. Kh. šönö, id. Mu. süni, id. HY. söni, id.], süni P; n., 夜, id. XVI 7, III 4, XII 1, XXIII 7, XXXXVI 3, XXXXVII 7, 8, 10

so-no-s-, to hear, listen, obey [Mo. sonos-, id. Kh. sonso-, id. Mu. sonas-, id. HY. sonos-, id.]

so-no-su-a-d (莎那速阿惕), sonosu'at P; sonosuγad Mo.; conv. perf., 聽了, id. XXXIV 4, XXXXIII 1

so-no-su-a-su (莎那速阿速), sonosu'asu P; sonosbasu Mo.; conv. condit., 聽的呵, id. XV 5

so-no-su-q-sa-ni-yan (莎那速黑撒你顏), sonosuqsan-iyan P; sonosuγsan-iyan Mo.; nom. perf., refl., 聽了的自的行, id. IV 10, XIX 5

so-no-s-qa-, to cause to hear, to inform [Mo. sonosqa-, id. Kh. sonsgo-, id. Mu. sonasqa-, id. Bu. sonosxo-, id.]

so-no-s-qa-a-su (莎那思帢阿速), sonosqa'asu P; sonosqabasu Mo.; conv. condit., 教聽呵, id. XXXXII 10

so-no-s-qa-d-qun (莎那思帢惕憚), sonosqat-qun P; imperat. of 2nd pr. pl., caus., 教聽您, id. XXXXII 9

so-ong-qu-u-l-, to cause to choose, elect [Mo. songγuγul-, id. Kh. songuul-, id.]

so-ong-qu-u-lu-a-su (莎汪忽兀魯阿速), so'ongqu'ulu'asu P; songγuγulbasu Mo.; caus. conv. condit., 教揀呵, id. VIII 9

So-r-qan-Ši-ra (莎兒悍失剌), pro. name, Sorqan-Šira P; XXVI 1, XXIII 4, XXIV 1, XXV 7 (note 71)

So-r-qan-Ši-ra-da (鎖魄悍失剌答), Sorqan-Šira-da P; dat. loc., XXIII 1

so-y- (see also su-i-), to strike (The meaning is given according to the context.)

so-yu-e-d (莎余額惕), süyü'et P; conv. perf., 教導了, to educate, XXXXII 6

so-yu-r-qa-, to grant, to show favor [Mo. soyurqa-, id. Kh. soyorxo-, id. Mu. soyurqa-, id. HY. soyurxa-, id.]

so-yu-r-qa-a-su (莎余魄帢阿速), soyurqa'asu P; soyurqabasu Mo.; conv. condit., 恩賜呵, id. XXIV 2, XXII 1, 3, XXIII 10

so-yu-r-qa-jiu (莎余魄帢周), soyurqaǰu P; soyurqaǰu Mo.; conv. imperf., 恩賜着, id. II 6

so-yu-r-qa-run (莎余魄帢輪), soyurqarun P; soyurqarun Mo.; conv. praep., 恩賜時, id. XXIV 10

so-yu-r-qa-(a)-su (莎余魄帢(阿)速) (see also so-yu-r-qa-a-su), soyurqasu P; conv. condit., 恩賜呵, id. VIII 10

so-yu-r-qa-l (莎余魄帢勒), grace, favor [Mo. soyurqal, id. Kh. soyorxol, id. Mu. soyurqal, id. HY. soyurxal, id.], soyurqal P; n., 恩賜, id. VIII 7, XXIV 4, VIII 8, XVII 7, XIX 1, XXIII 10, XXXI 1, 2, 2

Su-be-ge-tai (速別格台), pro. name, Sübe'etei P; I 3, 7, XXIX 3 (note 4)

su-i- (see also so-y-), to strike (The meaning is given according to the context.)

su-i-tu-gai (速亦禿該), sü'i-tü-gei P; imperat. 3rd pr., 教導者 to educate, XXXXII 2, 3 (note 98)

su-ji-a-su-ban (速只阿速班), jugular vein [Mo. sudasu(n), vein, artery; Kh. sudas, id.], suǰi'asu-ban P; refl. poss., 項脉自的行, id. XVI 5 (note 65)

su-ke (速客), axe, hatchet [Mo. süke, id. Kh. süx, id. Mu. süke, id. HY. sükä, id.], süke P; n., 斧子, id. XIV 6

su-ke-be-r (速客別魄), süke-ber P; süke-ber Mo.; instr., 斧子教, id. XIV 7

su-mu-na (速木納), arrow, bullet [Mo. sumu(n), id. Kh. sum(an), id.

Mu. sumun, id. HY. sumun, id.], sumun-a P; sumun-a Mo.; dat. loc., 箭行, id. XVI 5

sun-du-la-, to give somebody a ride behind or in front on the same horse [Mo. sundala-, id. Kh. sundla-, id. Mu. sundula-, id.]

sun-du-la-jiu (孫都剌周), sundulaǰu P; sundalaǰu Mo.; conv. imperf., 疊騎着, id. XVI 8

su-ru-l-ca-, to learn together [Mo. surulča-, id. Kh. suralca-, id.]

su-ru-l-ca-su (速魯勒察速), surulčasu P; volunt. sing., 共學我, id. XXXIV 10

su-u-du-ri-yan (速兀都裡顏), armpit [Mo. suγu(n), id. Kh. suga, id. HY. su'u, id.], su'u-dur-iyan P; suγu(n)-dur-iyan Mo.; dat. loc., refl., 肘腋裏自的行, id. XIII 5

ši-bi-l-ge-r (失必勒格覡), a conical metal casing worn on the end of braids on both sides of a married woman's breast [Mo. sibilger or sirbegel, id.], šibilger P; n., 縺椎, id. XIV 1, XV 6

ši-du-r-qu-d-qa-, to cause to be straight, honest [Mo. sidurγudqa-, id.]

ši-du-r-qu-d-qa-jiu (失都覡忽惕哈周), šidurqutqaǰu P; šidurγudqaǰu Mo.; caus. conv. imperf., 教直了着, id. XXXI 6

Ši-gi-qu-tu-qu (失吉忽禿忽), pro. name, Šigi-qutuqu P; XI 2 (note 44)

ši-l (失勒), form shape, appearance [Mo. sil, id. Kh. šil, id. Ord. šil, id.], šil P; n., 状貌, id. XXXII 5

šing-ge-, to set (of the sun), to be absorbed into something [Mo. singe-, id. Kh. šinge-, id. Mu. šinge-, id.]

šing-ge-g-se-nu (升格克薛訥), šinggeksen-ü P; singgegsen-ü Mo.; nom. perf., gen., 落了的, id. XXXXVII 1

Ši-r-go-tu (失覡歌禿), pro. name, Širgǒtü P; XXVII 1 (note 80)

Ši-r-go-tu-e-bu-gen (失覡歌禿額不堅), Širgǒtü-ebügen P; XXVII 6

ši-tu-e-le-l-du-, to rely on, to enshrine

ši-tu-e-le-l-du-jiu (失禿額列勒都周), šitü'eleldüjü P; šitüge-leldüjü Mo.; recipr. v. conv. imperf., 相抗拒着, id. XII 2 (note 49)

šu-len (暑連), soup [Mo. silü(n) or šölü, id. Kh. šöl, id. HY. šülen, id. Bu. šüle(n), id.], šülen P; n., 湯, id. XXXXVI 6, 7, XII 3

ta (塔), you [Mo. ta, id. Kh. ta, id.], ta P; pron., 您, id. I 3, 7, 7, III 2, VIII 3, IX 5, 8, 8, XI 2, 10, XV 5, XXIII 6, XXIV 1, XXV 2, 2, 5, 7

ta-je (塔者), ta-je P; ta-j-a Mo.; '-je' means 'well, now then, all right', 您, id. XXIII 9

ta-a-la-, to desire, love; fondle [Mo. taγala-, id. Kh. taala-, id. Bu. taala-, id.]

ta-a-la-qun (塔阿剌(憚)), ta'alaqun P; nom. fut. pl., 愛每, id. XXIV 1

ta-a-ra-l-du-, to meet each other, run into [Mo. taγaraldu-, id. Kh. taaralda-, id.]

ta-a-ra-l-du-tu-qai (塔阿锄勒都禿帒), ta'araldutuqai P; taγaraldutuγai Mo.; imperat. of 3rd pr., recipr. v., 復者, id. XXXXVI 9

ta-bun (塔奔), five [Mo. tabu(n), id. Kh. tav, id. Mu. tabun, id. HY. tabun, id.], tabun P; card. num., 五箇, id. XIII 2, VIII 2, XXXII 8, XXXIII 9

Tai-i-ci-u-dun (泰亦赤兀敦), name of a tribe, Tayiči'ud-un P; gen., XXIII 2, XXVI 1

Tai-i-ci-u-da-ca (泰亦赤兀答察), Tayiči'ud-ača P; abl., XXIII 9

ta-ki-, to sacrifice, make an offering [Mo. taki-, id. Kh. taxi-, id. HY. taki-, id. Bu. taxi-, to return (thanks), to nurse]

ta-ki-jiu (塔气周), takijü P; takiju Mo.; 侍奉着, id. XX 3

ta-l-bi-, to place, set; to set free [Mo. talbi-, id. Kh. tavi-, id. Mu. talbi-, id.]

ta-l-bi-jiu (塔勒必周), talbiju P; talbiju Mo.; conv. imperf., 放了着, id. XXVIII 3, XXIII 6, XXVII 6

ta-ni (塔泥) (see also ta), you (in polite address) [Mo. tan, id. Kh. tan, id.], tan-i P; tan-i Mo.; accu., 您行, id. XXIII 10, XI 8

tan-lu-a (壇魯阿), tan-lu'a P; tan-luγ-a Mo.; comit., 您一同, id. XXVII 2

ta-nu (塔訥), tan-u P; tan-u Mo.; gen., 您的, id. XXIII 7, XI 5, 6

ta-ra (塔剌), VIII 10, XXII 2 (note 40)

Ta-r-qu-d (塔魄惚揚), name of a tribe, Tarqut P; VIII 2

Ta-r-qu-tai-ki-ru-l-tu-q (塔兒惚台气論勒禿黑), pro. name, Tarqutai-Kirultuq P; XXIII 2, XXVII 2

Ta-r-qu-tai-ki-ri-l-tu-gi (塔魄惚台气裡勒禿吉), Tarqutai-Kiriltug-i P; accu., XXVIII 1

ta-ta-, to draw, pull, drag [Mo. tata-, id. Kh. tata-, id. Mu. tata-, id. HY. tata-, id. Bu. tata-, id.]

ta-ta-jiu (塔塔周), tataju P; tataju Mo.; conv. imperf., 提着, id. XI 5, 6, XV 7

ta-ta-qui-lu-a (塔塔忔魯阿), tataqui-lu'a P; tataqui-luγ-a Mo.; nom. fut. comit., 扯有間, id. XIV 2

Ta-ta-r (塔塔魄), name of a tribe, Tatar P; XII 4, 6

Ta-ta-run (塔塔論), Tatarun P; Tatarun Mo.; gen., XIV 7, XII 7

ta-u-l-, to assign, distribute, pass [Mo. taγul-, to pass, surmount; to go through; HY. (Haenisch) ta'ul-, to assign, to distribute; HY. (Lewicki) ta'ul-, 'parvenir']

ta-u-l-jiu (塔兀勒周), ta'ulju P; taγulju Mo.; conv. imperf., 分付着, to commission, to order, XXXXVII 5, XXXXVI 4 (note 107)

ta-u-l-jiu-gu (塔兀勒周古), ta'uljŭ-gu P; 分付着也, id. XXXXVII 6

te-b-ci-, to abandon, to kill, to betray [Mo. tebči-, id. Kh. tevči-, id. HY. täbči-, id. Bu. tebše-, id.]

te-b-ci-jiu (帖卜赤周), tebčijŭ P; tebčijŭ Mo.; 素着, id. XXVII 5

te-b-cin (帖卜臣), tebčin P; tebčin Mo.; conv. mod., 捨, id. XXVIII 2, 6, 7, XXVII 6 (note 81)

te-be-ri-, to embrace, to encircle [Mo. teberi-, id. Kh. tevre-, id. Mu. teberi-, id.]

te-be-ri-jiu (帖別裡周), teberijŭ P; teberijŭ Mo.; conv. imperf., 抱着, id. XVI 9

te-in (帖因), such, thus, so this way [Mo. teyin, id. Kh. tiin, id. HY. täyin, id.], teyin P; 那般, id. XX 4, IX 1, 8, XXII 5, XXXIII 8, XXXIV 1, XXXVII 6, XXXXVI 10

te-ji-e-, to feed, rear; to nourish [Mo. tejiye- or tejige, id. Kh. tejee-, id.]

te-ji-e-ba-je (帖只額罷者), teji'eba-je P; tejiyebe-j-e Mo.; past tense, 養了也者, id. XI 7 ('-je', see note 7)

te-ji-e-g-sen (帖只額克先), teji'eksen P; tejiyegsen or tejigegsen Mo.; nom. perf., 養了的, id. XI 8

te-ji-e-run (帖只額論), teji'erün P; tejiyerün or tejigerün Mo.; conv. praep., 養時, id. XI 4

te-ji-yen (帖只延), teji'en P; tejiyen or tejigen Mo.; conv. mod., 養來的, id. XVII 2

te-me-ce-l-du-, to fight, struggle for [Mo. temečeldü-, id. Kh. temčelde-, id. Bu. temselde-, id.]

te-me-ce-l-du-e-su (帖篾扯勒都額速), temečeldü'esü P; temečeldübesü Mo.; conv. condit., recipr. v., 相爭呵, id. XIV 10

tem-te-l- (old form of temteri-), to grope, search by feeling [Mo. temteri-, id. Kh. temtre-, id. Kalm. temtlxə, id.]

tem-te-l-jiu (忝帖勒周), temteljü P; conv. imperf., 磨着, id. XIII 6 (note 58)

ten-de (田迭), there, in, at, or to that place [Mo. tende, id. Kh. tend, id. Mu. tende, id. HY. tändä, id.], tende P; adv., 那裏, id. XXVIII 7, XIII 1, XIV 8, XXIII 3, XXVII 4, 7

ten-de-ce (田迭徹), tendeče P; tendeče Mo.; abl., 那處, id. XXX 2

teng-ge-ri (騰格里), heaven, sky, god [Mo. tenggeri or tngri, id. Kh. tenger, id. Mu. tengri, id. Bu. tengeri, id.], tenggeri P; n., 天, id. XXXI 5

teng-ge-ri-in (騰格里因), tenggeri-yin P; tenggeri or tngri-yin Mo.; gen., 天的, id. XXXI 5

te-re (帖捌), that, he, she, it [Mo. tere, id. Kh. ter, id. Mu. tere, id. HY. tārā, id.], tere P; demonstr. pron., 那, id. XXIII 6, V 6, XXXIV 7, XXXXII 1, XXXXVIII 9

te-re-gu (帖捌古), tere-gü P; tere-kü Mo.; 那也, id. XXXXVIII 9 (The particle, '-gu', emphasizes the meaning of the word to which it belongs. It means 'precisely'.)

te-ri-u-le-, to be at the head of; to lead [Mo. terigüle-, id. Kh. tergüüle-, id.]

te-ri-u-le-jiu (帖裡兀列周), teri'ülejü P; terigülejü Mo.; conv. imperf., 為頭着, id. IV 7

te-ri-u-ten (帖裡兀田), having ... at the head or as the first; and so forth, and so on [Mo. terigüten, id. Kh. tergüüten, id.], teri'üten P; terigüten Mo.; adj., 等項, id. III 3

te-un-du-r (帖温突兒), stem of the demonstr. pron. tere [Mo. tegün, id. Kh. tüün, id.], te'ün-tür P; tegün-dür Mo.; dat. loc., 那的裏, id. XXIV 5

to-a (脫阿), number, figure [Mo. toγ-a, id. Kh. too, id. Mu. to'an, id. HY. to'a, id. Bu. too(n), id.], to'a P; n., 數, id. XXXXVIII 6, 8

To-de-ge-in (脫迭格因), pro. name, Tödege-yin P; gen., XXVI 2

To-lui-in (拖雷因), pro. name, Tolui-yin P; gen., XVI 2, XIII 2 (note 57)

To-lu-na (脫魯納), pro. name, Tolun-a P; dat. loc., VII 1 (note 34)

To-lun-tan-lu-a (脫侖壇魯阿), Tolun-tan-lu'a P; pl., comit., X 4

to-o-ri-, to be lost, miss one's way [Mo. tögeri-, id. Kh. töörö-, id. Mu. töri-, id. Bu. tööri-, id.]

to-o-ri-ba-je (脫斡剌罷者), tö'öriba-je P; past tense, 迷了也者, id. VIII 5 ('-je', see note 7)

To-o-ri-l (脫斡裡勒), pro. name, To'oril P; XXII 1, XXI 7

To-qu-ra-u-d (脫忽剌兀惕), name of a tribe, Toqura'ut P; VIII 2

to-re-, to be born, come into being [Mo. törö-, id. Kh. törö-, id. Mu. töre-, id. HY. töre-, id. Kalm. tör-, id. Bu. türe-, id.]

to-re-qui-du-r (脫剌怯突魯), töreküi-tür P; törökü̱i-dür Mo.; nom. fut. dat. loc., 生的時, id. V 5

to-re-qui-lu-e (脫剌怯魯額), töreküi-lü'e P; törökü̱i-lüge Mo.; nom. fut., comit., 生時一同, id. VI 2

to-ro (脫忽), law, power, rule, government [Mo. törö, id. Kh. tör, id. HY. törö, id. Bu. türe, id.], töre P; n., 理, id. XIX 7

to-ro-i (脫忽亦), töre-yi P; törö-yi Mo.; accu., 大道理行, id. XXVIII 8

to-ro-l-du-, to be born together, recipr. v. of to-re-

to-ro-l-du-g-sen (脫剌勒都克先), töröldüksen P; töröldügsen Mo.; nom. perf., 共生了的, id. VI 2

tu-b-le-, to centralize, to hold a middle position [Mo. töble-, id. Kh. tövle-, id.]

tu-b-len (禿卜連), tüblen P; töblen Mo.; conv. mod., 面北居中, to be in the center, facing north. X 4

tu-bun (土奔), center; central [Mo. töb, id. Kh. töv, id. Mu. tübe, base, foundation; Bu. tüb, id.], tüb-ün P; töb-ün Mo.; gen., 中的, id. XXIX 1

tu-ge-e, to distribute, spread [Mo. tügege-, id. Kh. tügee-, id.]

tu-ge-e-d-kun (禿格額惕坤), tüge'edkün P; imperat. of 2nd pr. pl., 給散, id. X 2

tu-ge-e-e-su (禿格額額速), tüge'e'esü P; tügegebesü Mo.; conv. condit., 給散呵, id. IX 9

Tu-ge-in (禿格因), pro. name, Tüge-yin P; gen., IX 5 (note 94)

tu-ke-e- (see also tu-ge-e-), to distribute, spread

tu-ke-e-run (禿客額倫), tüke'erün P; tügegerün Mo.; conv. praep., 給散時, id. IX 5

tu-la (禿剌), for, for the sake of, as, because [Mo. tula, id. Kh. tul, id. Bu. tula, id.], tula P; postpos., 上頭, id. II 7, VII 5, XX 7

tu-me-dun (禿寐敦), by ten thousands, about ten thousands [Mo. tümeged, id.], tümed-ün P; tümeged-ün Mo.; gen., 萬每的, id. XXX 7, XXXI 1, XXXII 3

tu-me-le-, to form a ten thousand, a denominal v. derived from tüme

tu-me-le-jiu (禿寐列周), tümelejü P; tümelejü Mo.; conv. imperf., 萬做着, id. XXX 7

tu-men (禿綿), ten thousand [Mo. tüme(n), id. Kh. tüm(en), id. HY. tümän, id.], tümen P; n., 萬户, id. XXVIII 10, XXIX 1, 1, XXXI 10, XXXIX 10, XXXX 1

tu-me-nu (土寐訥), tümen-ü P; tümen-ü Mo.; gen., 萬户的, id. IV 7

tung-qa-, to declare, make public [Mo. tungγaγla-, id. Kh. tunxagla-, id.]

tung-qa-run (統哈倫), tongqarun P; conv. praep., 傳布時, id. XXXII 2, XXXXV 8, XXXXI 7

tu-r-qa-q (秃鸧帢黑), dayguard of Chinggis-Khan, turqaq P; n., sing., 散班, id. XXXI 4, 8, 9, XXXIX 5, XXXXVI 8 (note 88)

tu-r-qa-u-d (秃鸧帢兀惕), pl. of tu-r-qa-q, the dayguards of Chinggis-Khan, turqa'ut P; pl., 散班每, id. XXXVIII 1, XXXIX 8, XXXXV 8, XXXXVI 5

tu-r-qa-u-di (秃鸧帢兀的), turqa'ud-i P; pl. accu., 散班行, id. XXXVIII 3, 4, 6, 6, 7, XXXIX 1, 3, 4

tu-r-qa-u-d-lu-a (秃鸧帢兀惕鲁阿), turqa'ud-lu'a P; pl. comit., 散班一同, id. XXXVI 10

tu-r-qa-u-dun (秃鸧帢兀敦), turqa'udun P; pl. gen., 散班每的, id. XXXVII 5, XXXX 3

tu-(lu)-q (秃(鲁)黑), support, pillar [Kalm. tul^{u}Ç, id.], tuluq P; n., 倚仗, id. XXVI 4 (note 78)

Tu-ru-qan-du-r (秃鲁罕哽突鸧), pro. name, Turuqan-tur P; dat. loc., VII 7 (note 36)

tu-s (圖思), the given, this very [Mo. tus, id. Kh. tus, id. HY. tus, 'legal, legitime'], tus P; adj. adv., 正, id. XXVII 5, XXVIII 1, 4, 7

tu-sa (土撒), use, benefit, aid, favor [Mo. tusa, id. Kh. tus, id. Mu. tusa, id.], tusa P; n., 恩, id. XXIII 6, VI 1, XI 9, XVI 3, XVII 3, XXI 8

tu-sa-in (土撒因), tusa-yin P; tusa-yin Mo.; gen., 恩的, id. XX 7

tu-s-da-, to be hit, pass. v. of tus (Mo.)

tu-s-da-a-su (秃思荅阿速), tusda'asu P; tusdabasu Mo.; conv. condit., 被中呵, id. XVI 5

tu-ši-, to rely on, to lean against [Mo. tüsi-, id. Kh. tüši-, id. HY. tüši-, id.]

tu-ši-jiu (土失周), tüšijü P; tüsijü Mo.; conv. imperf., 委付着, to appoint, to commission, XXXI 1, XXX 7, XXXXI 6

tu-ši-run (秃失输), tüširün P; tüsirün Mo.; conv. praep., 委付, id. XXXX 4

tu-ši-ye (土失耶), tüšiye P; tüsiy-e Mo.; volunt. of 1st pr. pl., 秃付咱, id. XXVIII 9

tu-su-r-ge-in (秃速儿格因), wine container, watering can [Mo. tüsürge, id.], tüsürge-yin P; gen., 酒局的 (the Chinese gloss is obscure), X 3 (note 42)

tu-ta-q-da-, to be short of [Mo. dutaγda-, id. Kh. dutagda-, id. Bu. dutagda-, id.]

tu-ta-q-da-jiu (秃塔黑塔周), tutaqdaǰu P; dutaγdaǰu Mo.; pass. v. conv. imperf., 被缺着, id. XXX 1

tu-tun (秃屯), each, the more ... the more [Mo. tutum, id. Kh. tutam, id. HY. tutum, id.], tutum P; adj. adv., 每裏, id. XXII 2

tu-tu-m-du-r (秃土木突欤), tutum-tur P; tutum-dur Mo.; dat. loc., 每裏, id. VIII 10

u-cu-gan (兀出干), little, small, humble [Mo. öčüken, id. Kh. öčüüxen, id. HY. üčügän, id.], üčügen P; adj., 小, id. XXIII 2

u-da-a-na (兀荅阿納), slowly, long (of time) [Mo. udaγan, id. Kh. udaan, id.], uda'ana P; udaγan-a Mo.; dat. loc., 遲行, id. XXIII 9

u-da-a-ra-l-du-, one follows the other together, recipr. v. of udaγara- (Mo.) 'to protract, to prolong'; udārxə (Kalm.) 'one who follows the other'

u-da-a-ra-l-dun (兀荅阿謝勒敦), uda'araldun P; udaγaraldun Mo.; conv. mod., 共隨即, id. XIII 9

u-du-r (兀都欤), day [Mo. edür, id. Kh. ödör, id. HY. üdür, id. Bu. üder, id.], üdür P; n., 日, id. XXIII 8, II 1, III 4, XXXIX 5, 6

u-du-run (兀都倫), üdür-ün P; edür-ün Mo.; gen., XXXXVIII 9, XXXXVI 1

u-gai (兀該), absence, no, not [Mo. ügei, id. Kh. ügui, id. Mu. ügei, id. HY. ügäi, id.], ügei P; adj. adv., 無, id. XV 1, XII 3, XXXXII 4, XXXXIII 5, XXXXVIII 4

u-ge-u (兀格兀), having nothing, poor, impoverished [Mo ügegü or

ügegüü, id. Kh. ügeegüü, id. Mu. üge'ü, id. HY. ügä'ü, id.], üge'ü P; adj., n., 無, id. XXXXII 5, IV 4

u-ge (兀格), word, language, utterance [Mo. üge(n), id. Kh. üg, id. Mu. üge, id. HY. ügä, id.], üge P; n., 言語, id. XXVIII 8

u-ge-s (兀格思), pl. of u-ge, üges P; üges Mo.; 言語每, id. XXV 1, XXXXVII 3

u-gu-le-, to speak, say [Mo. ügüle-, id. Kh. ögüüle- or ügüüle-, id. Mu. ügele-, id. HY. ügülä-, id.]

u-gu-le-g-sen (嗚詁列克先), ügüleksen P; ügülegsen Mo.; nom. perf., 說了的, id. XXV 1

u-gu-le-kun (嗚詁列坤), ügülekün P; nom. fut., pl., 說的每, id. XXV 2

u-gu-len (嗚詁連), ügülen P; ügülen Mo.; conv. mod., 說, id. XV 10

u-gu-le-run (嗚詁列論), ügülerün P; ügülerün Mo.; conv. praep., 說, id. I 1, III 2, V 2, VII 1, VIII 1, 8, XI 1, XIV 10, XV 4, XIX 3, XX 5, XXI 4, XXII 1, XXIII 1, XXIV 2, 5, XXVII 1, 4, XXVIII 1

ui-i-le (奎亦列), work, act, occupation, service [Mo. üile, id. Kh. uil, id. Mu. üile, id. HY. üyilä, id.], üyile P; n., 勾當, id. II 5

ui-i-le-du-r (奎亦列突兒), üyile-tür P; üyile-dür Mo.; dat. loc., 勾當裏, id. XXVIII 9

ui-i-le-d-, to do, make [Mo. üyiled-, id. Kh. üilde-, id. Mu. üilet-, id. HY. üyilät-, id.]

ui-i-le-d-kun (奎亦列揚坤), üyiletkün P; imperat. of 2nd pr. pl., 做事您, id. IV 4, 5

u-je-, to see, behold, look at [Mo. üje-, id. Kh. üze-, id. Mu. üje-, id.]

u-je-g-se-ni-yen (兀者克薛你延), üjeksen-iyen P; üjegsen-iyen Mo.; nom. perf., refl. poss., 見了的自的行, id. XIX 4, IV 9

u-ju-u-re (兀主兀剌), tip, point, end [Mo. üjügür, id. Kh. üzüür, id. HY. üzü'ür, id.], üjü'ür-e P; üjügür-e Mo.; dat. loc., 梢頭, id. XIII 2

u-la-a (兀剌阿), relay horses [Mo. ulaγ-a, id. Kh. ulaa, id.], ula'a P; n., 騎坐馬匹, id. XXXIII 1

u-li-d-ka-, to compare [Mo. ülidge-, id.]

u-li-d-kan (兀里揚列), ülitken P; ülidgen Mo.; conv. mod., 盡絕, completely, exhausted, XII 6 (note 53)

u-li-, to compare [Mo. üli-, id. Kalm. ül-(xə), id.]

u-li-jiu (兀里周), ülijü P; ülijü Mo.; conv. imperf., 比着, id. XII 6

u-lu (兀祿), negation preceding verbs [Mo. ülü, id. Kh. ül, id. Mu. ülü, id. Dag. ül, id. HY. ülü, id.], ülü P; 不, id. XIX 5, IV 9, 10, IX 7, 8, 9, XXXIV 6

u-lu-s (兀魯思), people, nation [Mo. ulus, id. Kh. uls, id. HY. ulus, id.], ulus P; n., 百姓, id. VII 3, 4, XXX 5

u-lu-si (兀魯昔), ulus-i P; ulus-i Mo.; accu., 百姓行, id. XXXI 6

u-lu-u (兀祿兀), a negation with interrogative particles, ülü'ü P; 不, id. XV 10, II 5, VII 7, XXII 6 (note 16)

u-me-re (兀篾剌), north [Mo. ümer-e, id. HY. ümärä, id.], ümere P; n. adj., 北行, id. XIV 3

u-me-re-ce (兀篾剌徹), ümereče P; ümer-e-eče Mo.; abl., 邊行, id. XXXXVIII 1

u-na-, to fall, fall down, off, or out [Mo. una-, id. Kh. una-, id. Mu. una-, id.]

u-na-a-su (兀納阿速), una'asu P; unabasu Mo.; conv. condit., 倒了呵, id. XVI 5

un-ji-, to stop for or pass two consecutive nights [Mo. önǰi-, id. Kh. önǰi-, id.]

un-ji-g-sen (溫只克先), ünǰiksen P; önǰigsen Mo.; nom. perf., 住了, id. III 5

un-ji-qui-du-r (溫只帰突覩), ünǰiküi-tür P; önǰiküį-dür Mo.; nom. fut., dat. loc., 休時, id. IV 1

u-nu-, to ride, to mount [Mo. unu-, id. Kh. una-, id. Mu. unu-, id.]

u-nu-q-sam (兀訥黑三), unuqsan P; unuγsan Mo.; nom. perf., 騎了的, id. XXXXVIII 9

u-nu-u-l-, to cause to mount, to assist someone to mount a horse [Mo. unuγul-, id. Kh. unuul-, id. Mu. unu'ūl-, id.]

u-nu-u-l-jiu (兀訥兀勒周), unu'ulǰu P; unuγulǰu Mo.; conv. imperf., caus. v., 教騎着, id. XX 2, XVI 8

u-qa-, to understand, know, comprehend [Mo. uqa-, id. Kh. uxa-, id. Mu. uqa-, id. HY. uxa-, id.]

u-qa-d-je (兀帒惕者), uqat-je P; pl., 省每也者, id. II 10

u-qa-q-sam (兀帒黑三), uqaqsan P; uqaγsan Mo.; nom. perf., 省了的, id. XIX 6

u-r-, to bear, to carry (on the back) [Mo. egür-, id. Kh. üüre-, id.]

u-r-ciu (兀覩抽), ürčü P; egürčü Mo.; conv. imperf., 背着, id. V 3

u-ri-da (兀裡荅), before, formerly, beforehand [Mo. urida, id. Kh. urd, id. Mu. urida, id. HY. urida, id.], urida P; adv., 先, id. XX 6, XXXI 3, XXXVI 2, 7, XXXVIII 1, XXXIX 6

u-ri-da-an (兀裡荅安), urida'an P; uridaγan Mo.; refl. poss., 前面自的行, id. II 3

u-ri-da-un (兀裡荅溫), in front of, along the southern side [Mo. urduγur, id. Kh. urduur, id. Bu. urduur, id.], urida'un P; 從前, id. XXXXVII 2 (note 106)

u-ri-ya-da-ca (兀裡牙荅察), call, summons [Mo. uriy-a, id. Kh. uria, id.], uriya-dača P; uriy-a-dača Mo.; dat. loc., abl., 喚行, id. XVII 4

u-ru-gi-yan (兀魯吉顏), relatives by marriage [Mo. uruγ, id. Kh. urag, id. Mu. uruq, id. HY. urux, id.], urug-iyan P; uruγ-iyan Mo.; refl. poss., 族自的行, id. XIX 1, XVII 7

u-ru-q (兀魯黑) (see also u-ru-gi-yan), relatives by marriage [Mo. uruγ, id. Kh. urag, id. Mu. uruq, id. HY. urux, id.], uruq P; n., 子孫, id. XIX 8

u-ru-qa (兀魯哈), uruq-a P; uruγ-a Mo.; dat. loc., 子孫行, id. XXIV 7, XXII 6

u-ru-qa-ca (兀魯哈察), uruq-ača P; uruγ-ača Mo.; abl., 宗族行, id. XXXIX 2, 3, XXXVIII 2, 4, 5

u-ru-qun (兀魯惲), uruq-un P; uruγ-un Mo.; gen., 子孫的, descendants, XXIV 7, XX 7, 7, XXII 6

U-ru-u-d (兀魯兀惕), name of a tribe, Uru'ut P; II 6

U-sun (兀孫), pro. name, Usun (or Üsün?) P; XIX 3, 3

U-sun-e-bu-gen (兀孫額不堅), Usun-ebügen (Usun, the old) P; XX 1, IV 9 (note 28)

u-su-ni (不速泥), water [Mo. usun, id. Kh. us, id. Mu. usun, id. HY. usun, id.], usun-i P; usun-i Mo.; accu., 水行, id. I 6

Ya-a-ran-l (牙阿蘭勒), haste, hurry [Mo. yaγaral, id. Kh. yaaral, id. Bu. yaral, id.], ya'aral P; n., 急忙, id. XXXXVII 10

ya-bu-, to go, to walk [Mo. yabu-, id. Kh. yava-, id. Mu. yabu-, id. HY. yabu-, id.]

ya-bu-ba-je (迸步罷者), yabuba-je P; past tense, 行了也者 id. VIII 7, XXIII 8

ya-bu-jiu (迸步周), yabuǰu P; yabuǰu Mo.; conv. imperf., 行着, id. XIII 5, X 1, II 7, XXXIV 9, XXXXVI 2

ya-bu-qu (迸步忽), yabuqu P; yabuqu Mo.; nom. fut., 行的, id. XXXXIX 3, XXXXVII 2

ya-bu-qui-ban (迸步帰班), yabuqui-ban P; yabuquǰ-ban Mo.; nom. fut., refl., 行的自的行, id. XXXXII 6, XXXIV 6

ya-bu-qui-du-r (迓步帰突兀), yabuqui-tur P; yabuqui-dur Mo.; nom. fut., dat. loc., XIII 6

ya-bu-qun (迓步幝), yabuqun P; nom. fut., pl. of yabuqui, 行的每, id. XXXII 5, XXXXVIII 7, 8

ya-bu-tu-qai (迓步秃帰), yabutuqai P; yabutuγai Mo.; imperat. of 3rd pr., 行者, id. XXXXVIII 5, 6

ya-bu-da-l (迓步荅勒), deed, act; the act of going or walking [Mo. yabudal, id. Kh. yavdal, id.], yabudal P; n., 行, id. XXXXVI 1

ya-bu-q-da-, may go, can go, to be carried out [Mo. yabuγda-, id. Kh. yavagda-, id.]

ya-bu-q-da-qu (迓步黑荅惚), yabuqdaqu P; yabuγdaqu Mo.; nom. fut. pass. v. of yabu-, 可行, id. II 9

ya-bu-u-l-, to cause to go, to send, dispatch [Mo. yabuγul-, id. Kh. yavuul-, id. Mu. yabu'ūl-, id. HY. yabu'ul-, id.]

ya-bu-u-l-qu-ni (迓步兀勒惚況), yabu'ulqun-i P; nom. fut., pl. accu., 教行每的行, id. XXXIII 2

ya-da-, to be unable, to have no strength or power [Mo. yada-, id. Kh. yada-, id. Mu. yada-, id. HY. yada-, id.]

ya-da-ba (牙荅罷), yadaba P; yadaba Mo.; past tense, 不得了, id. XXVIII 6

ya-da-jiu (牙荅周), yadaju P; yadaju Mo.; conv. imperf., 不得着, id. XXVIII 2, XII 8, XXVII 6

ya-da-q-sam (牙荅黑三), yadaqsan P; yadaγsan Mo.; nom. perf., 不得了, id. XXVIII 7

ya-da-qu-i (牙荅惚豆), yadaqu-yi P; yadaqu-yi Mo.; nom. fut. accu., 不得行, id. XVI 8

yam-ba-r (黯巴飐), what, what kind [Mo. yambar, id. Kh. yamar, id. Mu. yamar, id. HY. yambar, id.], yambar P; interr. pron., 怎生, id. XXIII 10, VIII 7

ye-ke (也客), great, big, large [Mo. yeke, id. Kh. ix, id. Mu. yeke, id. HY. yäkā, id.], yeke P; adj. adv., 大, id. X 3, XXVIII 8, XXXX 2

Ye-ke-ne-u-rin (也客捏兀鄰), pro. name, Yeke-Ne'ürin P; XXXVI 6

ye-ki-, how to act? what to do? [Mo. yeki- (or yaγaki-), id. Kh. yaa-, id. Mu. yeki-, id.]

ye-kim (也琴), yekin P; yekin (or yaγakin) Mo.; conv. mod., 怎地, id. XV 2

yem-cu (奄出), inheritance, share of property [Mo. ömči, id. Kh. ömč, id.], emčü P; n., 份已, id. XXXIII 7, 10, VI 1

ye-sun (也孫), nine [Mo. yisü(n), Kh. yos(ön), id. Mu. yisün, id. HY. yesün, id.], yesün P; n., num., 九次, id. XVII 5, VI 5, XXIV 8

Ye-sun-te-e (也孫帖額), pro. name, Yesün-Te'e P; XXXVII 1, 7, XXXVI 9

ye-u-d-ge-, to change one's place of living, residence [Mo. yegüdke-, id. HY. yä'ütgä-, id.]

ye-u-d-ge-jiu (也兀惕格周), ye'ütgejü P; yegüdkejü Mo.; conv. imperf. caus., 交換着, to exchange, to replace, XXXXVII 5

ye-u-d-ke-l-du-, recipr. v. of ye-u-d-ge-

ye-u-d-ke-l-du-run (也兀惕客勒都倫), ye'ütkeldürün P; yegüdkeldürün Mo.; conv. praep., 交換時, when exchanging, replacing, XXXXVII 4

ye-u-d-ke-l-du-tu-gai (也兀惕客勒都禿該), ye'ütkeldütügei P; yegüdkeldütügei Mo.; recipr. imperat. of 3rd pr., 交換者, id. XXXXI 10

yo-su (約速), rule, custom, principle [Mo. yosu(n), id. Kh. yos(on), id. HY. yosun, id.], yosu P; n., 理, id. XXVIII 7

yo-su-a-r (約速阿覡), according to rule, custom or law, suitably [Mo. yosuγar, id. Kh. yosoor, id. HY. yosu'ar, id.], yosu'ar P; adv., 理依着, id. XXXIII 10, XXXXIII 2, XXXXVI 10

yo-sun (約孫) (see also yosu), rule, custom, principle, moral code [Mo. yosun, id. Kh. yos, id.], yosun P; n., 理, id. XIX 8

Yo-su-tan (約速壇), pl. of yosutai [Mo. yosutai, regular, legal, proper, one who follows a certain method or doctrine; Kh. yostoi, id.], yosutan P; yosutan Mo.; n., pl., 理有的每, id. XXXXIII 6, 7

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