THE
SINO-JURCHEN
VOCABULARY
OF THE BUREAU OF
INTERPRETERS

by

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

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

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

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

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

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

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

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

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

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

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

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

As mentioned above, the Jurchens were literate in Khitan, as well as in Chinese. When they set about devising a script to record their own language, it was natural that they would be influenced by both the form and the structure of both Khitan and Chinese characters. According to the History of the Jin Dynasty, "the Jurchen originally had no written characters. When the state became flourishing and gradually extended its boundaries, and it entered into relations with neighbouring countries, the Khitan script was used by them. Afterwards, Xiyin was commissioned by the Emperor Taizu to make a national script, with rules for its composition. Xiyin, thereupon, copying the strokes of the ordinary Chinese characters, and following the rules of composition of the Khitan large script, made the new Jurchen characters, adapted to express the words of the national language. In the eighth month of the third year of the tianfu period (1120), the composition of the new script was finished. Taizu, greatly pleased, ordered it to be distributed throughout the state, and presented to Xiyin a caparisoned horse and a suit of court robes. Afterwards, when the Emperor Xizong (1135-1148) composed another set of Jurchen characters, they were used together with the script made by Xiyin; the characters composed by Xiyin were called the Jurchen large characters, and those made by the Emperor Xizong were called the Jurchen small characters". The small Jurchen script was circulated by imperial edict in the year 1138. In the year 1139, in the fifth month, on the day xuwu, it is recorded that the small characters made by the emperor were first used officially. (Jinshi juan 66).

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

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

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\(^1\) In the Bu sanshi yiwenzhi, Jin Mengzhao has recorded the following titles for the Jin Dynasty: Yiijing, Shangshu, Xiaojing, Zhenguan zhengyao and the Shiji, as well as two works attributed to Wanyan Xiyin, Taizu Nüzhi da zi and Xizong Nüzhi xiao zi. In the Bu Yuanshi yiwenzhi, Qian Daxin had recorded the following books: Yiijing, Shujing, Xiaojing, Lunyu, Mengzi, Laozi, Yangzi, Wenzhongzi, Liuzi and the Xin Tang Shu, and the following books preceded by the words "Nüzhi-zi" (Jurchen script) Pangu shu, Jiaju, Taiqong shu, Wu Zixu, Sun Bin shu, Huangshi nu shu, Bailiaxing and the Nüzhi zimu. In the Jin yiwenzhi bu lu, Gong Xianzeng, in addition to the titles in the list above, also noted the Zhenguan zhengyao in Jurchen script. In the Mingshi yiwenzhi, the following books in the Jurchen script are recorded: Pangu shu, Kongfuzi you guo zhang, Jiaju, Jiaju xian-neng-yen-yu zhuang, Jiang Taigong shu, Wu Zixu shu, Shiba guo dou bao zhuang, Sun Bin shu, Shanyu shu, Hai Qian Gong shu, Huangshi nu shu, Bailiaxing, Ha-da-mie-er-yu and the Nüzhi zimu. The Qing compendia Siku quanshu zongmu li wei shou shumu yinde and the Siku caiji shumu do not contain any references to any of these works.
Some scholars, however, are not so sure. For example, E.V. Savkunov, "K voprosu o rasširovke kidan'-čurčen'skoj pis'mennosti" [On the problem of the decipherment of the Khitan-Jurchen small script] (1963) suggests values for various script-elements to be found in a "Khitan-Jurchen" character, which, when applied to an inscription in Khitan (such as those in the Liao Imperial Mausoleum) will yield Khitan, and when applied to an inscription in Jurchen (of which the author believes the Da Jin huangdi jinglüe langjun xing1 inscription to be an example) to yield Jurchen. The same caution is shown by G.N. Kiyose, who writes of this inscription "inasmuch as the Khitan script itself has not been deciphered, it is hard to say whether this inscription is in the Khitan language written in the Khitan script or the Jurchen language written in the Khitan script". Recent research, however, is fairly conclusive that both language and script are Khitan, but the question still remains as to whether this script is the large or small script.

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

Not much further progress on this problem was made, however, until the discovery of a manuscript copy of what appears to be the Nüzhen zishu [Jurchen Character Book], compiled originally by Wanyan Xiyin, the inventor of the Jurchen large script. This discovery was reported by Liu Zuichang and Zhu Jieyuan, "Xi'an Beilin faxian Nüzhenwen shu, Nan Song tuo quanfuji Wang "Shengjiaoju" ji banhua" [Discovery of a book in the Jurchen script, a complete rubbing of Wang Xizhi's calligraphy (the Shengjiaoju) and some woodblock prints] (1979). They reported that eleven sheets of paper, containing 237 lines of Jurchen script with some 2300 characters, had been discovered in the base of a stele in the "Forest of Stelae" at Xi'an. This article also presented the preliminary findings of Jin Qicong on this manuscript; Jin followed up his researches with a later article, "Xi'an Beilin faxian de Nüzhenwen shu" [A book in the Jurchen script discovered in the "Forest of Stelae" in Xi'an] (1979). According to Jin, the book is a type of textbook, a basic character list, apparently for beginners learning the Jurchen script. Almost all the individual characters in this textbook represent complete words; in this it differs fundamentally from the later Jurchen script used on inscriptions, which is a mixture of ideographic and phonetic symbols. Several of the characters in the Nüzhen zishu are taken directly from Khitan, and there are a large number of Jurchen characters not extant in later material.
characters, and was no doubt limited to perhaps a few hundred symbols. Later, when the Khitans came to learn of the alphabetic Uighur script, the possibility of writing phonetically arose. These phonetic symbols were known as the small script; the script used on the Da Jin huangdi jinglüe langjun xingji and the epitaphs in the Liao Imperial Mausoleum is a sophisticated one, incorporating both phonetic and ideographic symbols. The first form of the Jurchen script was based on the Khitan large (ideographic) script - this is the form of the script found in the Nüzhen zishu found in Xi'an. This script could be used for enumerating items, but could not express grammatical functions or record words for which a special character had not been invented. In the course of time, a number of graphs acquired a syllabo-phonetic function, in addition to their basic use as ideograms; many of these symbols eventually became purely phonetic ones, and were used for grammatical terminations. This is the script we see in the Jin Dynasty inscriptions, such as the Nüzhen jinshi bei inscription (1224) or the Ming Dynasty Jurchen-Chinese glossary. By the time of the last extant inscription in Jurchen, the Nuergan Yongningsi bei inscription (1413) the script had become practically syllabo-phonetic, though many of the basic symbols (man, year, month etc.) were still written as ideograms.

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

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

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

<table>
<thead>
<tr>
<th>K</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>天 {4} 卯年 十二月 二十六日</td>
<td>太安 {5} 年 十二月 二十五日</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>K</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>天 {4} 卯年 三月 二十六日</td>
<td>大安 {3} 年 三月 二十六日</td>
</tr>
</tbody>
</table>

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

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

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

```plaintext
The first line in Table 2 is (literally): tai'an (period), third year, the year of the rabbit, the third month, the wood-dragon month, the twenty sixth day, the [?] [?] day, and the fourth Khitan date can be understood as
```
and were able to isolate certain phonetic elements used to transcribe Chinese words. The Chinese text above is read (in Modern Standard Chinese) shang shu zhi fang lang zhong huang ying qi; the Khitan can be shown to be read sh-ang sh-u zhi fang l-ang zh-ung huang ying k-i, thus giving the phonetic values 来 - sh; 恩 - ang; 火 = ui; 左 - zhi; 用 = ing; 六 = k; 六 = i. The Chinese text means "[written by the] Wang shu zhi fang lang zhong" (an official title), Huang Yingqi (a personal name). Further perusal of the text shows that the Chinese expression 唐乾陵 Tang Qian Ling (a placename) corresponds to Khitan 李坊陵 and it is possible to isolate certain phonetic elements in the Khitan: t-ang-en (-en is a genitive suffix) ki-ian l-ing-te (-te is a dative suffix), giving us the equivalents 仍 = t; 恩 = ang (as above); 左 - ki; 用 - ian; 火 = l (as above); 左 = ing (as above). Similarly the Chinese term 梁山 Liang Shan (also a placename) corresponds to Khitan 梁山 and it is possible to isolate the elements l-iang sh-an-an (-an is a genitive suffix). In this way it is possible to determine the readings of some 200 of the 378 phonetic symbols employed in the Khitan small script. It is also possible to reconstruct some native Khitan words written phonetically; for example the tenth character in the first line 父 can be read *s-a-a-li; in the vocabulary of Khitan words appended to the History of the Liao Dynasty it is recorded * in Khitan, s-a-li means langjun (prince); sure enough, s-a-a-li corresponds to langjun in the Chinese inscription. Other words recorded in the History of the Liao Dynasty in Chinese transcription have been identified in various inscriptions; for example nie-he, 犬福 'dog', has been identified as 伙 ne-he in transcriptions; tao-li 'hare' as 尾 tao-li-a. The History of the Liao Dynasty records the Khitan word for 'filial piety' as being 奉 shi-de-ben; this appears in Khitan as
It is possible to reconstruct some Khitan ideograms in this way; for example 'five' *t-o also appears used phonetically in the word for 'hare' *t-a-o-l-i-a; suggesting that the Khitan word for five was read tao, as indeed it is recorded in the vocabulary attached to the History of the Liao Dynasty. The similarity of several Khitan words to Mongolian should be noted: Khitan *n-e-h-ei, Mongol nöqai 'dog'; Kh. *t-a-u-l-i-a, Mo. taulai 'hare'; Kh. *t-a-o, Mo. tabun 'five'; Kh. *m-o-r, Mo. mōri 'horse'. Kh. *ū-ul Mo. e-hūl 'winter'; Kh. *i-a-ma, Mo. yamaya 'sheep', Kh. *y-is, Mo. yisū 'nine'.

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

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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>又</td>
<td>山</td>
<td>簸</td>
<td>螂</td>
<td>力</td>
<td>酤</td>
<td>饴</td>
<td>維</td>
<td>謝</td>
<td>青</td>
</tr>
</tbody>
</table>

This can be tentatively deciphered as follows: (1) 又 and (2) 山 [meaning: Great Jin State; ideographic characters; possible readings: (1) dai (2) gin (if from Chinese); Murayama Shichiro suggests *yīke for (1) and Liu Fengzhu suggests *ru-lu-gū for (2); (3) 力 composed of (a) 九 [k], (b) 木 [ue], (c) 木 [en]; so *ku-en; *ku is presumably from Chinese guo; -en is a genitive ending; (4) 力 composed of (a) 舟 [xa], (b) 木 [ya], (c) 木 [an], so *xa-a-an 'of the Khan'; (5) 酬 is an ideographic character, presumably derived from the Chinese character 力 di 'younger brother', to which it corresponds in the Chinese text of the inscription; (6) 酬 and (7) 謝 are read 6-i and u-u respectively, so *igi, corresponding to the Chinese dutong, an official title which can be translated 'military director'; it might derive from the Chinese expression 6i-gū 'banners and drums; i.e. war'; (8) 6-i is composed of (a) 九 (g) and (b) 木 [ing], so *kiing (corresponding to Chinese jing; (9) 6-i composed of (a) 木 [l], (b) 力 [iau] and (c) 力 [u]; so *li-aa, corresponding to Chinese lī; (10) 6-i composed of (a) 力 [s], (b) 力 [a] and (c) 6, so *aaal, corresponding to langjun in Chinese (cf. the note on this word above).
The date, too, can be deciphered. The Chinese text gives the date as Tianhui shier nian suici jiaxin zhong dong shi you si ri 'the twelfth year of the tianhui period, in the year jiaxin of the sexagenary cycle, in mid-winter, on the fourteenth day'. The Chinese and Khitan versions of the date are given below:

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

<table>
<thead>
<tr>
<th>Character</th>
<th>Chinese Meaning</th>
<th>Khitan Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>天會十二年</td>
<td>Twelve years of the tianhui period</td>
<td>設</td>
</tr>
<tr>
<td>岁次甲寅</td>
<td>Year of the Jiaxin cycle</td>
<td>甲寅</td>
</tr>
<tr>
<td>仲冬十有四日</td>
<td>Mid-winter, fourteenth day</td>
<td>中冬十四日</td>
</tr>
</tbody>
</table>

The Khitan version can be analysed as follows: (1) 口 is an ideographic character; from a comparison with other inscriptions it can be inferred to mean 'that'; (2) 〇 is also ideographic and corresponds to the Chinese shi 'time'; as the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for 'time' as *po, this character may have been read *po. (3) 䶮 is ideographic and corresponds to Chinese tian; 䶮 is obviously borrowed from 天; some investigators surmise it to have been read *tengri (from Mongol); (4) 〇 is composed of (a) 今 [t], (b) 肅 [iou] and (c) ㄨ [uei]; as this must be a transcription of the Chinese term tianhui, (b) must have been read [iən], so (4) is *tien-uei; (5) 〇 is an ideograph, the numeral ten (the pronunciation is not known); (6) 〇 is an ideograph, the numeral two; the vocabulary appended to the Qidan guozhi gives the Khitan word for two as *xo, (cf. Mongol goyar), so perhaps this character is pronounced *xo; (7) 〇 is composed of (a) ㄐ [s], (b) toDouble and (c) ㄈ [e], so *siaue. This word corresponds to jia in the Chinese inscription; the Khitans apparently used the "five elements" and the "twelve animals" in their system of counting years, in which jia would correspond to the element tin and the colour blue; tin in Mongol is toyoila and in Manchu tolohon; blue in Mongol is קוק and in Manchu nowanggiyan, so it seems the Khitan term *siaue (if this reconstruction is correct) was not related to the Mongol or Manchu terms; (8) 〇 is composed of (a) ㄍ [qa], (b) ㄗ [ya] and (c) ㄈ [hui], so *gasyahui, corresponding to Chinese yin; amongst the twelve animals this corresponds to tiger (cf. Mongol bars and Manchu tasha); (9) 〇 is an ideogram meaning year, apparently derived from Chinese 年. As mentioned above, the vocabulary appended to the History of the Liao Dynasty gives the Khitan word for year as *hon, so some scholars give this graph that reading. However, this symbol is also used as a phonetic element, with the pronunciation [ai]. The Khitan large script form of this character was very different: from which the Jurchen form *anie was derived. (10) 〇, composed of (a) ㄗ (b) ㄗ and (c) ㄕ; Liu Fengzhu has reconstructed this word as *duanda and determines the values of (a) as [du], (b) as [an] and (c) as [da] on this basis, modifying values previously given to these symbols; (11) 〇, composed of (a) ㄗ [u] and (b) ㄗ [ul], so *u'ul, which corresponds to the Chinese dong 'winter' (cf. Mongol ebül, Middle Mongol үүл/үүл); (12) 〇 is the ideogram for ten, the same as character (5) above; (13) 〇 is an ideogram corresponding to Chinese 四 'four', its pronunciation is not
known; (14) is an ideogram corresponding to the Chinese ri 'day'; its pronunciation is not known. The Khitan large script character for day was Derived from Chinese from both of which the Jurchen form [*inenggi] was derived.

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

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

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

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

TABLE 7: Jurchen characters derived from Chinese via Khitan.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Khitan large</th>
<th>Khitan small</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>tian</td>
<td>奚太尖</td>
<td>天天</td>
<td>*abka  sky</td>
</tr>
<tr>
<td>nian</td>
<td>张张牛</td>
<td>年年</td>
<td>*anie year</td>
</tr>
<tr>
<td>yue</td>
<td>月月女</td>
<td>月月</td>
<td>*bie month</td>
</tr>
<tr>
<td>ri</td>
<td>日日文</td>
<td>日日</td>
<td>*inenggi day</td>
</tr>
</tbody>
</table>

TABLE 8: Jurchen characters derived from distorted Chinese characters.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>dong</td>
<td>東孟</td>
</tr>
<tr>
<td>xi</td>
<td>灑孟</td>
</tr>
<tr>
<td>nan</td>
<td>南北</td>
</tr>
<tr>
<td>bei</td>
<td>北北</td>
</tr>
<tr>
<td>di</td>
<td>弟弟</td>
</tr>
<tr>
<td>feng</td>
<td>風風</td>
</tr>
<tr>
<td>xiong</td>
<td>兄兄</td>
</tr>
<tr>
<td>guo</td>
<td>國國</td>
</tr>
</tbody>
</table>

*Jule-ši  east
*full-ši  west
*fán-ti  south
*uši-ti  north
*deu-un  brother
*edu-un  wind
*ahu-un  brother
*šu-un  country

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

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

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

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Jurchen</th>
</tr>
</thead>
<tbody>
<tr>
<td>jing</td>
<td>*ging</td>
</tr>
<tr>
<td>qi</td>
<td>*ki</td>
</tr>
<tr>
<td>xi</td>
<td>*hi</td>
</tr>
<tr>
<td>tai</td>
<td>*tai</td>
</tr>
<tr>
<td>da</td>
<td>*dai</td>
</tr>
<tr>
<td>cha</td>
<td>*sa</td>
</tr>
<tr>
<td>yu</td>
<td>*i</td>
</tr>
<tr>
<td>she</td>
<td>*ša</td>
</tr>
</tbody>
</table>

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

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

\[ \text{\textbf{TABLE 10:}} \text{Characters found in both Jurchen and the Khitan large script.} \]

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

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

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

TABLE 13: Monosyllabic ideographic characters.

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

TABLE 14: Disyllabic ideographic characters.

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

TABLE 15: Trisyllabic ideographic characters.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>*alawa</td>
<td>imperial edict</td>
</tr>
<tr>
<td>*hefuli</td>
<td>stomach</td>
</tr>
</tbody>
</table>
All the characters listed above represent whole words. There is another group of characters which are not used independently, and which only represent part of a word. Examples of this type are:

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

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu</td>
<td>in</td>
</tr>
<tr>
<td>mede</td>
<td>in</td>
</tr>
<tr>
<td>mudu</td>
<td>in</td>
</tr>
<tr>
<td>neku</td>
<td>in</td>
</tr>
<tr>
<td>omo</td>
<td>in</td>
</tr>
<tr>
<td>inda</td>
<td>in</td>
</tr>
</tbody>
</table>

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>TABLE 20: Jurchen words written in phonograms.</th>
</tr>
</thead>
<tbody>
<tr>
<td>u-fa *ufa flour</td>
</tr>
<tr>
<td>u-mie-ha *umieha insect</td>
</tr>
<tr>
<td>hu-da-ša *hudaša- to sell</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>TABLE 21: Jurchen words written with one symbol in the Núžhen zishu but two in the Hua-Yi yiyu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Núžhen zishu</td>
</tr>
<tr>
<td>hahai</td>
</tr>
<tr>
<td>hahai-ai *hahai</td>
</tr>
<tr>
<td>Hua-Yi yiyu</td>
</tr>
<tr>
<td>hahai</td>
</tr>
<tr>
<td>hahai-ai *hahai</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>TABLE 22: Development of Jurchen script</th>
</tr>
</thead>
<tbody>
<tr>
<td>engemer</td>
</tr>
<tr>
<td>enge(mer)mer</td>
</tr>
<tr>
<td>funirhei</td>
</tr>
<tr>
<td>funir(hei)hei</td>
</tr>
</tbody>
</table>
It would seem that the words in the table above were originally written with one character, but in the course of time phonograms representing the last syllable came to be attached to the ideogram; in some cases, phonograms representing the last two syllables of the word were attached to the ideogram. In many other cases, however, this development did not occur. In other cases, for example the word for 'thunder' [akdien] is written with one symbol in both the Nüzhën zishu and the Hua-Yì yiyu, but with two in the Jin Dynasty inscriptions. This might indicate that the Nüzhën zishu might have been used in the compilation of the Hua-Yì yiyu, or in other certain forms in the Ming Dynasty Hua-Yì yiyu appear to be (if one accepts the evolution of the Jurchen script outlined above) than the forms on the Jin Dynasty inscriptions.

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

<table>
<thead>
<tr>
<th>TABLE 23: Title of the Nüzhën jinshi timing bei inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7 8 9 10 11 12</td>
</tr>
</tbody>
</table>

Ill. 6: The title and first line of the Nüzhën jinshi timing bei inscription (in the transcription of Luo Fucheng)
Characters (1), (2) and (3), 马 割 , are read us-in-ji, and transcribe the Chinese expression jinshi. (4) is read i and is a genitive suffix. (5) and (6), appear in the Hua-Yi yiyu where they are transcribed ge and bu respectively, but as this word corresponds to Manchu gerbu 'name', this word might be transcribed *ge[bu]. (7) 知 is unknown in later texts. It is very similar to one in the Hua-Yi yiyu, 伏, which appears in the word 伏 *merhe-, 'to reward', which has led some investigators to give it that meaning here. However, in another inscription, the Da Jin desheng tuosong bei, the Chinese term shilu 'veritable records' is translated 马金状去, showing that 知 means 'to record'. The pronunciation is unknown, unless it is indeed a variety of 伏, whereby one could give it the reading mer.

(8) 去 appears in the Hua-Yi yiyu with the reading hehe.

(9) and (10), 角手, are to be read he and e respectively; he'e would correspond to Manchu geve- 'to carve, to inscribe'. (11) and (12) 豚豚 appear in the Hua-Yi yiyu where they are given the reading we-he and are translated 'stone'; *wehe corresponds to Manchu wehe 'stone'. The first line then can be read *usin[ji ge[bu mer(?)]he he'e wehe and means 'inscribed stone recording the names of the [successful candidates for the degree of] jinshi.

The next line contains twenty two characters:

<table>
<thead>
<tr>
<th>Table 24: First line of the Nuzhen jinshi timing bei inscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7 8 9 10 11</td>
</tr>
<tr>
<td>马米 尺士车金车米头秋先</td>
</tr>
<tr>
<td>12 13 14 15 16 17 18 19 20 21 22</td>
</tr>
<tr>
<td>父血升矢美状去欠车欠豚豚</td>
</tr>
</tbody>
</table>

(1) and (2) 条条 are to be found in the Hua-Yi yiyu and are to be read amba-an [*amban] and mean 'big, great'; (3) and (4) 作士 are read an[bl-un [*an~un]; an~un means 'gold' (Chinese jin); *amban an~un correspond to Chinese Da Jin 'The Great Jin Dynasty'. (10) 其, is read *anie and means 'year'; the characters preceeding this must be the reign title. (7) and (8) are the same as (1) and (2), so *amban, corresponding to Chinese da 'big, great'. The only reign period in the Jin Dynasty in which the second character is da is the period zhengda (1224-1231). Sure enough, in the History of the Jin Dynasty, it is recorded that in the first year of the zhengda period, one of the triennial metropolitan examinations for the degree of jinshi was held, and that the emperor, on the cyclical day jiachen of the fifth month conferred degrees upon Jurchen graduates. (9), 豚 appears in the Hua-Yi yiyu in the expression 族博利 *alir modn 'foal', so perhaps (9) is to be read *alir here; it apparently means 'first', corresponding to Chinese yuan. That leaves us with (5) 其 and (6) 全. (5) does not appear in other texts; the second is in the Hua-Yi yiyu and is read har. The Manchu equivalent of zheng would be tob (as in the Manchu for the Qing reign period Yongzheng, Huwaliyasun Tob), which does not seem to be related to this word. Luo Fucheng, considering that 其 is similar to the Chinese 足, suggested reading this character ce; Jin Qicong, taking into account the requirements of vowel harmony in a syllable preceeding har suggests co for this character, and *cohar as a transcription for this expression. In any case, the expression 車金状去 appears in the Deshengtuo songbei inscription in the term 贯録 'veritable records'; as zheng means 'upright, correct' it seems certain that 車金, whatever its reading, corresponds to zheng. (11), (12), (13) and (14) 全条条肋 go together; each is in the Hua-Yi
yiyu and are read *te-den(g)-ce-hei. (11) appears in the Hua-Yi yiyu in the expression te-den te-de-buma, with the meaning 'to offer, to present'. *buma is a verbal suffix; the root is *tede-. (13), ce is a suffix indicating continuity and (14) hei is a "modal converb suffix". As jinshi literally means 'presented scholars', presumably *teden(g)cehei must mean 'those who were presented'. The rest of this line is the same as the title. The whole line can be read *amban an'cun *cohay (?). amban ajir (?). anie teden(g)cehei ge(pr)bu mer(?)hehe he'e wehe 'an inscribed stone (stele) recording the names of the presented scholars in the first year of the zhengda period of the Great Jin Dynasty'.

The next line has twenty nine characters:

TABLE 25: The second line of the Nuzhen jinshi timing bei

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
</tr>
</tbody>
</table>

(1) and (2) 星是 are transcriptions of the Chinese term huangdi 'emperor'; the Jurchen term was *xa'an but huangdi appears often enough in the inscriptions. (3), (4), (5) and (6), 赤 太黑 are all phonograms and are to be found in the Hua-Yi yiyu, they can be read mi-ing-us-yen and are a transcription of the Chinese term ming jun. According to the History of the Jin Dynasty, it was in the Ming Jun Hall that the jinshi degrees were presented. (10) 戎 is the genitive suffix -i, so (7), (8) and (9) 聖 吏 are must correspond to the Chinese term dian 'palace, hall [in a palace]'. (7) and (8) can be found in the Hua-Yi yiyu and are read non and g respectively. (9) is unknown from other sources. Jin Qicong regards it is a variant of 聖虎氣; the third form appears in the Hua-Yi yiyu and is read go, so Jin suggests *nonogo as a reconstruction for the Jurchen word for 'hall, palace'. The Mongol (and Manchu) word corresponding to Chinese dian, ordo, is obviously not related. Jin Qicong notes that in the History of the Jin Dynasty there is a Jurchen expression *nagoli, which is glossed in Chinese as meaning 'a place of residence', and suggests that *nonogo and *nagoli might be related. (11) appears in the Hua-Yi yiyu in the words 東亜 *juleši 'east' and *jule 'in front of'. (12) is a phonogram read g, presumably here attached to *jule-, so *jule- or *jule. In the Liao and Jin periods palaces faced eastwards, so 'east' and 'in front of' were synonymous. (13) 五 and (14) 壬 are to be found in the Hua-Yi yiyu; in Grube's edition 五 was transcribed 亜兒, so Grube reconstructed *mehr for this character; in other editions, however, it is transcribed 尼兒革 e-r-ge and is translated 'place'; as the Manchu word for place is ergi, *erge would seem to be the correct transcription for this word. (15) 乙 is a locative suffix, read du (there is another locative suffix, 菜 do, used with back vowels, whereas du is used with front vowels, so its pronunciation in the Jin period may have been du). The next four characters, (16) 未 , (17) 西 , (18) 五, and (19) 月 are all ideograms, read *duin bie tobon inen gi, meaning 'fifteenth day of the fourth month'. (20) 右 and (21) 向 are phonograms, read ca and ai, and transcribe the Chinese expression ce 'theme'. (21) is usually read ce in Modern Standard Chinese, but the reading chai is recorded in earlier
dictionaries). (22) ∊ and (23) ⊃ are also ideograms, read
*darhon inenggi* and mean 'seventeenth day'. (24) ⊊ and (25)
are phonograms, read *lu* and *un* respectively; they transcribe
the Chinese expression lun 'dissertation'. (26) ⊍ is also a
phonogram, read *si* and transcribes the Chinese expression shi
'verses'. (27) ⊐ is an instrumental suffix, read *si*. The
final two characters, (28) ⊐ and (29) ⊍ appear in the
Hua-Yi yiyu in the expression 黃右 *si-ge* and transcribes the Chinese expression shi
'verses'. (28) 黃 is also a
phonogram, read *si* and transcribes the Chinese expression shi
'verses'. (27) 黄 is an instrumental suffix, read *si*. The
final two characters, (28) 黃 and (29) 黃 appear in the
Hua-Yi yiyu in the expression 黃右 *si-ge* and transcribes the Chinese expression shi
'verses'.

So the whole sentence can be read *huangdi
ming-usien nonogo(?)-i Jule-e
derhon inenggi lunc si-ge *entente-mei*, and is
glossed in Chinese kao 'to examine'; *mei* is a "nonperfective
converb suffix".

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

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

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

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

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

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

Indices to non-Chinese personal names, place names and official titles in the History of the Jin Dynasty have been prepared: the Jinshi fei Hanyu renming, diming, guanming suoyin [Non-Chinese personal names, place names and official titles in the History of the Jin Dynasty] contains only non-Chinese names; Kinshi goi shusei by Onogawa Hidemi contains also Chinese names. Chen Shu, Jinshi shibu wuzhong [Five supplements to the History of the Jin Dynasty] contains a study of the Chinese and Jurchen names in the History of the Jin Dynasty.

(c) The Da Jin guo zhi. There is an earlier text, the Da Jin guo zhi [Annals of the Jin Dynasty], written in 1234 by Yuwen Mouzhao, which contains a list of words in Jurchen (in Chinese transcription) in an appendix. Many of these can be readily identified with their Manchu equivalents, but as far as I am aware there has been no systematic study of the Jurchen words in this text.
CHAPTER FIVE  INSCRIPTIONS IN THE JURCHEN SCRIPT

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

(1) The Da Jin deshengtuo bei inscription (also known as the Jin Victory Memorial Stele);
(2) The Nüzhen jinshi timing bei inscription (also known as the Yantai stele);
(3) The Aotun Liangbi jianyin bei inscription;
(4) The Aotun Liangbi shi inscription;
(5) The Hai'long Nüzhen guoshu moya inscription;
(6) The Qingyuan inscription (also known as the Kyŏngwŏn inscription);
(7) The Beiging inscription (also known as the Kwansan inscription);
(8) The Nuergan Yongningsi bei inscription (also known as the Tyr inscription);
(9) The Zhao Yong da jiangjun inscription.

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

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

The appendix contains studies of the Nüzhen jinshi timing bei inscription, the Aotun Liangbi jianyin bei inscription, the Hai'long Nüzhen guoshu moya inscription, the Qingyuan inscription and the Nuergan Yongningsi bei inscription.

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

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

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

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

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

The edition of the Jurchen text by Liu Fengzhu and Yu Baolin, the edition of the Chinese text by Wang Renfu and the detailed commentaries on both texts by Tamura Jitsuzō will form the basis of a future detailed study of this inscription.
The Nuzhen Jinshi timing bei inscription
(The Yantai Stele)

This stele commemorates the conferring of the degree of jinshi (awarded to successful candidates in the highest imperial examinations) in the year 1224. It probably owes its preservation to the fact that the original Chinese inscription was erased, and the stele reengraved during the Xuande period of the Ming Dynasty (1426-1436) with an inscription commemorating the restoration of the He Shen Miao temple, on the steps of which it still stands. The original stele was erected at Yantai, about five kilometres outside the city of Kaifeng. During the Song Dynasty, this was the site of a feast connected with the Spring rites. Under the Jin, it was the site of an examination hall, so steles recording the names of successful candidates were erected there.

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

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

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

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

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

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

Ill. 12. Enlarged detail of the Jurchen section of the Aotun Liangbi jianyin bei inscription.
(4). The Aotun Liangbi shi inscription

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

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

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

In 1934, the Japanese scholar Yamashita Taizō published an article "Shin Jochoku kokusho hi ni tsuite" [On a new inscription in the Jurchen national script] in which he announced a new discovery, a bilingual inscription. He claimed that it had been discovered at Banjieshan, some 15 kilometres from Yangshulinshan, and included photographs of a rubbing. An article by Meng Zong, "Nüzhenwen keshi xin faxian" [A new discovery of an inscription in the Jurchen language] (1935) is essentially a translation of Yamashita's article, but it introduced the find to a Chinese audience. It was subsequently included in several catalogues of Jurchen inscriptions, such as Luo Fuyi's Manzhou jinshi zhi [A compendium of inscriptions of Manchuria] (1937), Sonoda Kazuki's Manshu kinsekishi kō [A draft compendium of inscriptions of Manchuria] (1936), Amma Yaichirō's Joshimbun kinsekishi kō [A study of inscriptions in the Jurchen script] (1943). No one seemed to think it strange that such investigators as Yang Boxing and Torii Ryūzō had failed to notice it, as it was said to be located at Banjieshan, not Yangshulinshan.

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

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

(6) The Gyeongwon inscription.

This inscription is also known as the Kyŏnggwŏn inscription, as it was originally on the site of a Buddhist temple at Kyŏnggwŏn, Korea. It was discovered by the Japanese in 1918 and moved to the Seoul Museum. The stele is a square column with a Jurchen inscription on all four sides; the top part of the stele is missing, and there are only about five hundred characters of the inscription remaining. The date is missing, but Jin Guangping and Jin Qicong deduce it to date from between 1138 to 1153. There is a photograph of this stele in the Chŏsen kinseki sŏran [Corpus of Inscriptions in Korea] (Vol. I, pp. 551-552), and it was included in Amma Yaichirō's Joshibin kinseki kō [A Study of Inscriptions in the Jurchen Script] (pp. 45-53). The Chŏsen kinseki sŏran presents the sides of the pillar in the order [1], [2], [3], [4]; but Jin Guangping and Jin Qicong have demonstrated that side [3] is the actual beginning of the inscription. This misunderstanding seems to have arisen because the lower part of side [4] has been obliterated, and thus was thought to be the end of the inscription: it should now be considered the second panel of the inscription.
There is an important, but strangely neglected article on this inscription by Min Yong-gyu, "Kyōngwŏn Yŏjinja pi gosŏk" [Notes on the inscription in Jurchen characters on the Kyōngwŏn stele], in which he suggests a normalisation of the characters, a transcription (in Chinese characters) and a translation (in Korean). It must be said that Min's article could not be considered to present a complete decipherment; on the other hand, the translation suggested by Jin and Jin (Nūzhen yuyan wenzi yanjiu pp. 353-343) does not make much sense either. The text seems to be a long list of names and titles of those who contributed to the construction of the temple.

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

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

(7) The Beiging inscription.

This inscription is also known as the Kwansan inscription, as it is carved on the rockface of Mount Kwansan, Puch'ŏng county, South Hamkyŏng province, Korea. It was discovered in 1911 by Torii Ryūzō, and was included in the Chosen kinseki sōran [General Inventory of Inscriptions of Korea] (Vol. I, p. 553), which also includes a photograph. A photograph of this inscription may also be seen in the frontispiece to Jin Guangping and Jin Qicong, Mūnchen wu yu wenzhi yanjiu [Research on the Jurchen Language and Script].

This inscription was first studied by Inaba Iwakichi, "Hokuseijo Kanzan Jo Joshinji magai kōshaku" [Notes on the Jurchen inscription cut in the rock face at the summit of Mount Kwansan near Puch'ŏng] (1930), in which he suggests a normalisation of the characters (they are written very irregularly) and a translation. Inaba interprets the date (the year wuyin) as 1338, but Jin and Jin read this date as 1218. It was included in Amma Yaichiro, Joshimbun kinsekishi kō [Corpus of Inscriptions in Jurchen] (1943), who records the Jurchen inscription but does not attempt a translation; reference is given to the article by Inaba. According to Inaba's decipherment, the inscription refers to the presentation of a statue of Maitreya Buddha.

(8) The Nuergan Yongningsi bei inscription.

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

The existence of these inscriptions was known to European travellers since the seventeenth century. Chinese sources credit Yang Bin with being the first Chinese in modern times to have seen these inscriptions. In his Liu bian ji lüe (published in 1639), Yang mentions several stelae with Chinese and "Manchu" inscriptions. Wada Kiyoshi ("Minsho no Manshu keiryaku" [The administration of Manchuria in the early Ming] suggested that the stelae mentioned in Yang's book may have been those at Nuergan; this possibility was also considered by Torii Ryūzō. This suggestion was accepted as fact by Zhong Minyan, Na Senbo and Jin Qicong ("Mingdai Nuergan Yongningsi bei ji jiao shi" [Emendations and annotations on the Ming Dynasty Stone Inscriptions of the Yongning Monastery at Nuergan] (1975); this conclusion was accepted by Qu Deyuan in his article "Guanyu Mingdai Nuergan
Yongningsi beiji de kaocha yu yanjiu” [Investigations and research on the Ming Dynasty Yongningsi Temple stele at NuerGAN] (1980). Huang Zhenhua, “Mingdai Nuzhenwen NuerGAN Yongningsi bei jin shi” [A new interpretation of the Jurchen inscription at the Yongningsi Temple at NuerGAN] (1998). However, argues against this case, stating that it is impossible that the stelae mentioned by Yang Bin could have been those at NuerGAN.

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

The first European scholars to study the Chinese inscription seem to have been V. Vasil'ev, “Zapiska o nadpisjax otkrytyx na pamjatnikax, stojaščix na skale Tyr, bliz ust'ja Amur” [A note on the inscriptions inscribed on stelae on the cliff face at Tyr, near the mouth of the Amur] (1896) and P. Popov, “O Tyrskix pamjatnikax” [On the stelae at Tyr], 1904. The Mongol version was first studied by A.M. Pozdneev in Lekcii po Istorii Mongol'skoj Literatury [Lectures on the History of Mongolian Literature] (1908). These studies were not without their share of ambiguity, as there are large sections of the inscription. The first attempt to deal with the Jurchen version seems to have been made by W. Grube, “Vorläufige Mittheilung über die bei Nikolajewski am Amur aufgefundenen Jučen-Inschriften” (1896), who relied on a photograph of the inscription made by one Mr. Schewelew. Grube was able to recognise the mantra om manji padme hüm with the aid of the Sino-Jurchen vocabulary he had edited and studied (Die Sprache und Schrift der Jučen)(1896). G. Schlegel published a review of this article in T'oung Pao in 1897. In 1900 the Japanese sinologist Naito Torajiro published a book Mōngoku hon shokkyo bengo [Rectifying mistakes concerning the northeastern border areas during the Ming], in which he cited the location of these inscriptions as evidence that that area had, at least during Ming times, been administered by China. He returned to his study of this stele in 1929, in an article “Nurukan Einedij ni-hi hokō” [A supplementary study of the two stelae at the Yongningsi Temple at NuerGAN], in which he studied several photographs and rubbings of the inscription, and, based on the original rubbing by Cao Tingjie (made when the inscription was less eroded) was able to restore much of the text, including sections which had been omitted from other editions (such as in the Jilin tongzhi) because of unclarity or illegibility. Both Chinese and Jurchen inscriptions were included in Sonoda Kazuki's compilation Manshu kinsekishi kō [An inventory of inscriptions in Manchuria](1936) and in Luo Fuyi, Manzhou jinshi zhi (1937).

The first scholar to attempt to decipher the Jurchen inscription was Luo Fucheng, “Ming NuerGAN Yongningsi bei Nuzhen guoshu tu shi” [An explanation of the Jurchen national script on the stele of the Yongningsi Temple at NuerGAN] (1937). He was able to read and explain almost all of the characters in the text. In 1941, Luo Fuyi included this inscription in his article “Liao Jin jinwen yu jincun lu” [A catalogue of extant examples of the scripts of the Liao and Jin Dynasties] (1941), and in 1943 Amma Yaichiro published the text of the inscription, on the basis of rubbings brought to Japan by Naito Torajiro (presumably those made by Cao Tingjie), in his Joshimbun kinsekishi kō [Corpus of inscriptions in the Jurchen script].

In the postwar period, Jurchen studies were revived in Japan by Osada Natsuki, who published “Joshin moji no kōbō to sono onka ni tsuite” [On the structure of Jurchen characters and their values] (1949), “Manshūgo to Joshingo” [Manchu and Jurchen] (1949), “Joshin moji kinseki shiryo to sono kaidoku ni tsuite” [On the decipherment of epigraphical material in the Jurchen script] (1950) and “Joshingo shiryo no engogaku teki kenyō - Arutai shōgoshi teki hikaku engogaku no ikkan to shite ichi” [Linguistic research on Jurchen - a link in the comparative linguistic study of the Altaic languages] (1951). In 1958 he became the first scholar to publish a more-or-less complete study of the Jurchen and Mongolian versions of this inscription in his article “Nurukan Einedij hi Mōko Joshimbun shakō” [An explanation of the Mongol and Jurchen versions of the Yongningsi Temple stele at NuerGAN]. He analysed the Mongol and Jurchen
versions in great detail, and suggested readings and meanings wherever possible. Osada was able to decipher practically the whole text; he mentioned in his article that he planned to publish a study of the Chinese version, but as far as I have been able to ascertain, this has not appeared.

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

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

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

Appendix: The Tsagan Obo inscription.

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

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

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

(3) Manuscript material.

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

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

(6) Dictionaries

(7) The study of Jurchen in Korea

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

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

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

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

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

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

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

(3). Manuscript material.

In recent years, two important discoveries of manuscripts with Jurchen cursive writing on them have been made, one set amongst the holdings in the Xixia script in the Institute of Oriental Studies in Leningrad, the other in the base of a stele in the 'Forest of Stelae' (Beilin) in Xi'an.
The discovery in Leningrad was made in 1968 by E.I. Kychanov. He discovered two sheets in a non-Chinese, non-Xixia script, 15.3 cm by 16.5 cm and 14.2 cm by 16.5 cm respectively. They are written vertically, and there is a text in Chinese on the other side of the paper. On one of the fragments there is a date in Chinese: the sixteenth day of the seventh month of the seventh year of the dading period, that is, 1217. This discovery was announced in an article by D. Kara [— Gy. Kara], E.I. Kychanov and V.S. Starikov, "Pervaja naschok čzurčen'skix rukopisnyx tekstov na bumage" [The first discovery of Jurchen cursive writing on paper] (1969). Although it has proven impossible to decipher these sheets, the authors have been able to identify 34 out of the 113 characters in the text as being Jurchen.

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

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

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

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

(1) The Kechenshan mouke seal: this was discovered in 1916, in Helong county, Jilin. It has six Chinese characters (Ke-chen-shan mou-ke yin), meaning "the seal of the mou-ke of Kechenshan". (A mouke was an official in charge of one hundred households; cf. L. Gilbert, Dictionnaire historique et géographique de la Mandchourie, p. 649). On the back of the seal is written in Chinese "manufactured by the Board of Rites (Li bu) in the tenth month of the eighteenth year of the dading period" (1178). On the side there are thirteen Jurchen characters, part of which seems to be a transcription of the Chinese. The only mention of this seal seems to be in Toriyama Ki'ichi, Mansen bunka shikan [The Cultural History of Manchuria and Korea], pp. 166-168 note 6, who records the Jurchen characters. This information was repeated in Amma Yaichirō, Joshimbun kinsekishi kō [A Study of Inscriptions in the Jurchen script], who says that this seal was discovered by a farmer, but is now lost. Japanese sources say it was discovered in Kando, Korea; recent Chinese catalogues say it was discovered in Helong county, Jilin, now part of the Korean Nationality Autonomous Region.

III. 23. Another example of Jurchen cursive script discovered in Leningrad.
(2) The Yigaidagehe mouke seal: it is not known where or when this seal was discovered; it is reproduced in Luo Fucheng, Nūzhi yiyu [The Chinese-Jurchen Vocabulary of the Bureau of Translators]. On one side of the seal there are eight Chinese characters: Yi-gai-da-ge he mou-ke yin [Seal of the mouke of Yigaidage River]; on the back there is a date in Chinese: "manufactured by the Board of Rites in the eighth month of the dadin period" (1179). The inscription is also reproduced in Amma Yaichiro, op. cit. p. 76. It is also reproduced in Luo Fuyi, Yinzhang gaishu [A general introduction to the study of seals] (1963), p. 103, and in Luo Fuyi, Nuzhenwen yin ji [A collection of seals in the Jurchen script] (unpublished manuscript dated 1965; mentioned in Jin and Jin op. cit. p. 49).

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

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

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

Ill. 24. The Yigaidage river mouke seal.

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

![Image of the Xianping-fu mouke mirror]

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

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

![Image of the Kewei meng'an tong-jing]

Ill. 27. A Jurchen seal character.

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

![Image of the Shou-dai wen tong-jing]

Ill. 28. A Jurchen cursive seal character (hua ya)

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

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

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

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

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

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

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

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

In this bibliography, Jin mentions another dictionary, by Sun Jinji, entitled Nūzhenwen zidian, which was published by the Academy of Social Sciences of Liaoning in 1980 in mimeograph form. The etymological study of Jurchen characters by Yamaji Hiroaki, Joshin moji seiši kenkyû [Research on the Structure of Jurchen Characters], (1958, reprinted 1980) could also be considered a dictionary of sorts. L. Ligeti finished his article "Note préliminaire sur le déchiffrement des "petits caractères" joutchen" (1950) on a hopeful note: "J'envisage de publier, entre autres, un vocabulaire des 'petits caractères' joutchen actuellement connus, accompagnés de leurs vraies leçons, ainsi que tous les mots ou ces caractères sont attestés". In 1986, Professor Ligeti wrote "Récemment, grâce à l'encouragement de M. Herbert Franke, j'ai repris mon ancien travail, je l'ai mis au point et je compte le publier sous peu". (Private communication). Professor Ligeti died in 1987, but it is to be hoped that his work on Jurchen may yet be published. It should also be mentioned that Professor Nishida Tatsuo has announced a study of the Jurchen Hua-Yi yiyu in his series of studies on those vocabularies, of which the Tibetan and Burmese studies have already appeared. This work has found its way into some bibliographies, but as far as I am aware, has not yet been formally published.

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

The first mention of the Jurchen language and script in Korean records is in the *Koryo-sa*, which records that in the year 1225 a deserter from the Eastern Jurchens arrived in Korea, and as he knew both Chinese and the "small characters", he was sent to the capital to teach there. In 1276 a State Interpreters and Translators Bureau was established, mainly for the study of Chinese. There seems to be some confusion as to whether Jurchen was taught in this institution or not. Hiu Lie, op.cit. p.17 says: "In der Ko-ryo Zeit gab es im Jahre 1276 staatliche Übersetzung- und Dolmetscherbüros T'ong-mun-guan, in denen Fremdsprachen wie die chinesische Sprache, die Sprache der Kitan, der Sprache der Jürchen, die mongolische Sprache und die japanische Sprache unterrichtet wurden... Aber in Wirklichkeit scheint hauptsächlich die chinesische Sprache in T'ong-mun-guan unterrichtet worden zu sein". He gives as a reference Ogura, op. cit. p. 664, who says: "... sore wa moppara Kango nomi o gakushu shita mono rashiku, Joshingo sono ta no gengo ni kanshite wa sukoshi mo genkyu shite inai" [it seems that Chinese only was studied there, there does not seem to be the slightest mention of Jurchen or other languages]. Hiu Lie also gives a reference to Yi Pyung-do, *Kuksa taegwan* [An outline of National History] (1957) p. 309, but here Yi gives only a passing reference to such organisations as the T'ong-mun-guan and the Sa-yok-won, in which the languages of the countries around Korea, such as Chinese, Khitan, Jurchen, Mongol and Japanese were studied. The Sa-yok-won was established in 1393, initially only for the study of Chinese, but records in the *Kyong-guk-tae-chon* indicate that four languages were studied there. Various items in another historical record, the Yi-cho shil-Iok show that during the reign of King Se-chong (1419-1450), Jurchen was studied as a regular foreign language in the Sa-yok-won.

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

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

Lee Ki-moon, "Mongolian loan-words in Middle Korean" notes that there are many personal and place names of Jurchen origin in the *Yong-bi-6-ch'on-ga*, on which he was planning an article.
(1) The Bureau of Translators vocabulary

(2) The Bureau of Interpreters vocabulary

(1) The Bureau of Translators Vocabulary

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

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

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

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

The studies on the Bureau of Translators' Hua-Yì yìyu by Kiyose, Dao Erji and He Xige may be said to be the culmination of studies on this text, and will form the basis for any further study. Professor Nishida Tatsuo has announced a study on the Jurchen section of the Hua-Yì yìyu in his series of studies on this set of vocabularies, of which the Tibetan (Xiyan), Burmese, Toso and Lolo (Yi) vocabularies have already appeared. As far as I know the study on Jurchen has not yet been formally published.
The vocabularies of the Bureau of Interpreters (the Hui tong guan) were first brought to the attention of European scholars by E. Denison Ross, in his article "New Light on the History of the Chinese Oriental College, and a 16th Century Vocabulary of the Luchuan Language" (1910), though Denison Ross thought that the vocabularies he had discovered in the Morrison Collection of the University of College, London, were from the Bureau of Translators. He was corrected by H. Maspero, in his article "Etudes sur la phonétique historique de la langue annamite" (1912). This collection does not contain a Jurchen vocabulary. In 1912 L. Aurousseau announced that he had acquired a complete set of these vocabularies, including one in Jurchen. This set came from the collection of Yang Shoujüng, who had obtained it, handcopied by a Japanese, in Japan. When P. Pelliot saw it before 1929, it still contained a Jurchen version (cf. Le Hô, p. 284 n. 367). According to Fukushima Kunimichi, Nihon yakugo [The Japanese Hua-Yi yiyu] (1968), these manuscripts are still in Hanoi, but lack the Jurchen and Korean sections.

There are several other sets of these vocabularies, some of which, such as the Shōkôkan text (destroyed in Japan during World War II) and the text in the personal collection of Inaba Iwakichi, also do not contain a Jurchen vocabulary. There are two other sets, however, which do contain such vocabularies: (1) The Awanokuni bunko text: this was destroyed by fire in 1956, but photographs of it are preserved in the Department of Linguistics at Kyoto University (2) the Seikadô bunko text. In several catalogues of materials in Jurchen, two other manuscripts are said to exist: (1) that in the Seisai shojaku kô (1823) by Kondo Morishige, and (2) that in the Ikoku shomoku gaishu (1820) by Matsuzawa Rôsen. Both these books, however, are annotated catalogues and comment on books, but do not reproduce them. According to Fukushima Kunimichi, op. cit. p. 228, the manuscript referred to in the Seisai shojaku kô refers to the Seikadô bunko copy, and that in the Ikoku shomoku gaishu refers to the Awanokuni bunko copy. Ishida Mikinosuke, "Joshingō kenkyû no shin shiryô" [New material for research on the Jurchen language]; Ishida prefaced the text with a long study listed all available inscriptions in Jurchen and other Hua-Yi yiyu manuscripts (with and without Jurchen sections), with long bibliographical references. The publication of this article prompted a study by Watanabe Kuntarô, "Joshingō no shin kenkyû" [New Research on the Jurchen Language] (1935), in which he identified a large number of words in this text with their Manchu equivalents.

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

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

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

CHAPTER EIGHT

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

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

1. General remarks

The language of this vocabulary is very close to Manchu, and to the variety of Jurchen recorded in the vocabulary of the Bureau of Translators studied by Grube. It could be regarded both as a late form of Jurchen or as a form of early Manchu—in either case it is a record of a stage of the language which is very valuable for the study of the history of Manchu, representing a form of Manchu dating long before that language was first written in Mongol script in 1599 or in the reformed Manchu script (with added diacritics) in 1632. It has not been possible to date this manuscript accurately. The traditional attribution of the Hui tong guan vocabularies to Mao Ruicheng, who is said to have composed them circa 1601, is no longer generally accepted. On this problem Pelliot wrote: "Mais il est certain que plusieurs, et peut-être tous [of the vocabularies of the Bureau of Interpreters] sont plus anciens que la date que l'attribution à Mao Jou-tchêng (circa 1601) aurait permis de supposer... toutefois le type des transcriptions chinoises ne permet guère de songer à une date antérieure à environ 1500". (Le Hôja... p. 284). On the vocabularies of the Bureau of Translators, he wrote: "Provisoirement, je conclus que les vocabulaires du Sseu-yi-kouan des Ming, sauf le Siamois qui
had not yet in Jurchen; or Manchu of a later period. I have tried to be consistent, but the vocabularies had a limited aim: to be able to communicate, on a word in spoken Jurchen of the time, compared with the written vocabulary, does not appear at all in the vocabulary under discussion. Many of the expressions in the vocabulary reflect a variety of late Ming Northern Chinese, and in this can be compared to the language of the Dengyun tujing (DYTJ), a rhyme book of the early seventeenth century. The language represented in this rhyme book was studied by Lu Zhiwei ("Ji Xu Xiao chongding Sima Wen Gong Dengyun tujing" [On the Dengyun tujing of Sima Wen, revised by Xu Xiao]) (1947), and, on the basis of Lu's reconstructions, Nishida Tatsuo determined the transcription values for the characters employed in the Tibetan and Burmese vocabularies of the Bureau of Translators ("Mimatsu kango no onin taikei" [The phonological structure of the Chinese Language at the end of the Ming Dynasty] (1970)). G.N. Kiyose also used Nishida's readings of the transcription characters in his A Study of the Jurchen Language and Script (1977). The transcription of Jurchen in this vocabulary, however, seems to be older than the Dengyun tujing, and in many important features seems to be closer to the Zhongyuan yinyun (ZYYY), a rhyme book of the early fourteenth century. In this study, the reconstruction of the ZYYY is based on that given by Dong Tonghe in his Hanyu yinyunxue [Chinese Historical Phonology] (1970), which is used as the basis of the edition of the ZYYY by Xu Shiyin and Liu Dezhi, Yin zhu zhongyuan yinyun [The ZYYY with phonological annotations] (1969).

The main characteristics of the Chinese transcription are:

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

   - 拖多莫 hon-do-mo *holdom 'pine tree'
   - 拖兒數 jue-r-hon *tuerhon 'twelve'
   - 圖多 ton-do *tondo 'loyal'
   - 断的 don-di *dondi- 'to hear'

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

生吉 *sænggi 'blood'

腾革力 *ʃiŋge-li 'rat'

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

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

伏風 *fufun 'saw'

翁浦 *umpu 'hill-haw'

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

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

後力 *heuli 'stomach'

鱟兀 *neu'u 'younger sister'

豆 *deu 'younger brother'.

(6) The Chinese dialect used in the transcription of Jurchen differs from Modern Mandarin (as do the DYTJ and the ZYYY) in that velars preceding had not yet been palatalised. The characters 毛吉處加 are pronounced kì, qì, hì, hìa, gia and not qi, ji, xi, xìa, jìa as in Modern Mandarin.

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

羅 le (ro) 'to shave'

活 ho

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

替課 *tiko 'cock'

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

元 *hanči 'near'

兀失 *uńči 'armour'

只哈 *čiha 'unit of money'

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

兀容 *yun(g) 'nine'

(11) Characters in Modern Mandarin which begin with *mʊ̆- (ζ) from *mʊ̆- are used occasionally. Presumably they transcribe *mʊ̆-

木日 *mušile 'heart'

伏日 *fuši 'to shave'
In Manchu these words are mujilen, fusi-, huiu- and ezen. J. mužile and ezen appear in Grube's vocabulary as me[i]ilan (-poh) = *me[i]ilan and oh-čan *ezen. Kiyose reconstructs *me[i]ilan and *ezen. J. Qicong reconstructs *med3ilan and *ed3en. On these words K. Menges, "Die Sprache der Jürgen", p. 250 says "in beiden Fällen dürfte es sich um altes 3 (i.e. [dʒ]) handeln, das vorhanden war, ehe im Manju und Nanaj die sekundäre Palatalisation eingetreten ist".

(12) The character を occurs occasionally. It seems to have had the value niu. The change -iu > -ü appears not to have occurred until the beginning of the seventeenth century.

(13) The characters 腕 and 腹 are apparently read fi:

非刺 fi-la *fiła 'plate'
腐败 fi-sa *fīsa 'back'

(14) There is no trace of a final -m, nor of any glottal stop.

3. Phonology

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

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

Position of articulation:

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

Manner of articulation:

4. nasals m n (ng)
5. sibilants s z (z)
6. affricates (ts dz)
7. liquids r l

Vowels, semivowels and diphthongs:

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

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

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

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

<table>
<thead>
<tr>
<th>Jurchen</th>
<th>Manchu</th>
</tr>
</thead>
<tbody>
<tr>
<td>kubu</td>
<td>kubun</td>
</tr>
<tr>
<td>duks</td>
<td>duks</td>
</tr>
<tr>
<td>buraki</td>
<td>buraki</td>
</tr>
</tbody>
</table>

'cotton'
'door'
'dust'

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

- sugu  sukū  'skin'
- ergu  eriku  'broom'
- halagu  halakū  'trousers'
- tirgu  cirku  'pillow'
- aligu  alikū  'dish'
- serkun  serguwen  'cool'
- boloko  bolgo  'clean'

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

- gaša  gašan  'village'
- geti-  gece-  'freeze'
- gida  gida  'spear'
- gusi  gusin  'thirty'
- agu  aga  'rain'
- tugı  tugı  'cloud'

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

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

- hasi  hasi  'eggplant'
- juhe  juhe  'ice'
- hudaša-  hudaša-  'sell'

but: harhi  hargi  'mustard'

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

bit[hle]  bithe  'writing'
but: betie(bet[hlie?] bethe  'foot'

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

- sara (sar[a?]?)  sargan  'wife'
- yara (yar[h]a?)  yarga  'leopard'
- fulian (ful[g]ian?)  fulgiyan  'red'
- ila (il[h]a?)  ilha  'flower'
- horo (hor[h]o?)  horho  'pigpen'
- halan (hal[h]an?)  halhan  'plough'
- hudara (hudar[g]a?)  kūdargan  'crupper'

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

- sirga  sirga  'roebuck'
- turha  turpa  'thin'
- derhi  derhi  'mat'
- farhun  farhūn  'dark'
- tirgu  cirku  'pillow'
- merhe  merhe  'bamboo comb'
- narhun  narhūn  'fine'
- derhue  derhuwe  'fly'

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

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

- guiuhu  gūluha  'boot'
This is presumably an accurate transcription, the Manchu forms being contracted. In this regard compare also:

amuhā aha 'father-in-law'
namukī namki 'drawer'
umuhā umgan 'marrow'
nonomōho nomhon 'good, kind'
(cf. G. nen[nun]-muh-huo, Kiyose nonmuho, Jin non-mu-xo, Mongol nomugan)

Note however:

erīku eriku 'broom'
banuhū 'lazy'

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

halu'ū halhūn 'hot'
(dcf. Mongol galayun)
dilu'a jilgen 'voice'
tu1u'u tulhun 'dark'
Solō'o Solō 'Korea'
bu1u' buhu 'deer'
(dcf. Mongol buyu)

Particularly interesting are the words:

šeu'un šun (< *šiun < *šigun) 'sun'

neu'u non (cf. G. nieh-hun-wen, Kiyose niyohun, Jin naxun 'younger sister')

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

Yu jugun 'road, way'
do dogo 'blind man'

2. Dentals /t/ /d/

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

Examples:

talkia talkiyan 'lightning'
tanggu tanggū 'hundred'
tugi tugi 'cloud'
tendo tendo 'loyal'
tīfa cīfa 'mud'
tīrū cīrū 'pillow'
tīku cōko 'cock'
tihe cīhe 'louse'
huti hūcīn 'well'
nītīe- niyecīe- 'patch'
ha 'root'
dē den 'high'
delī delūn 'māne'
dehī dehū 'forty'
dīrī dirīmīn 'thick'
dīhā lāhā 'boat'
dībehūn jībehūn 'blanket'
fadīra fajīran 'wall'
donī-donī- donji- 'hear'

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

ute (u[n]te) undehe-n 'board'
hatu hadū- 'sickle'

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

uju dida- uju gida- 'to let the head hang'

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

danī jučun 'sweet'

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

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

baha- bahanūn 'lazy'
bēri bēri 'bow' (n)
Before other consonants, however, and sometimes intervocalically, the b in the Manchu form is represented by an 'intervocalic hiatus' followed by /u/ or /o/, or a diphthong in -au in the Jurchen form:

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

Note too:

eyu- ebi- 'to be full (after food)
ruyuhe tubihe 'vegetable'

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

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

/f/ in Jurchen corresponds to f in Manchu:

fa fa 'window'
fahun fehun 'liver'
fisa fisa 'back'
fimo fimen 'lips'
funci fulcin 'cheek'

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

upu ufuhu 'lungs'

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

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

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

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

niehe niiyehu 'duck'
(cf. G. mieh-heij niekuru-)
niekuru- nivakura- 'kneel'
(cf. G. mieh-k'u-luj)

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

ang-ba *amba amba 'big, great'

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

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

amuha amba 'father-in-law'
Presumably the Jurchen forms are earlier, uncontracted ones.

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

\begin{itemize}
  \item \text{n}a \quad \text{nei} \quad \text{nimi} \quad \text{hon} \quad \text{ind} \quad \text{ine} \quad \text{nain} \quad \text{su} \quad \text{na} \quad \text{nei} \quad \text{nim} \quad \text{honi} \quad \text{indahu} \quad \text{ined} \quad \text{nirhun} \quad \text{su(k)dun}
\end{itemize}

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

\begin{itemize}
  \item \text{ute (u}n\text{)te}\text{?} \quad \text{unde}h\text{e}n \quad \text{u}c\text{e (u}n\text{)c}\text{?} \quad \text{huta (hu}n\text{)ta}\text{?} \quad \text{hunt}\text{a}h\text{an} \quad \text{ot}\text{seo (o}m\text{)ts}\text{?} \quad \text{on}\text{co (o}n\text{)ts}\text{?} \quad \text{nisu (ni}n\text{)su}\text{?} \quad \text{ninc}uh\text{un}
\end{itemize}

In the word *imanggi* 'snow', the initial \(n\)- of the Manchu form nimanggi is missing (Cf. Kiyose *imagi, Jin *ima-nggi.

\(/ng/\) does not appear as a phome in Jurchen, but as an allophone of \(/n/\) before velars:

\begin{itemize}
  \item \text{an-ge-mu} \quad \text{*anggemu} \quad \text{saddle}
  \item \text{hen-ke} \quad \text{*hengke} \quad \text{melon}
\end{itemize}

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

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

5. Sibilants /š/, /š/, (z), (g).

\(/š/\) occurs initially and intervocally, and generally corresponds to Manchu /š/, except before -i.

\begin{itemize}
  \item \text{sa-} \quad \text{sača} \quad \text{serkun} \quad \text{suša} \quad \text{sugi} \quad \text{vase}
  \item \text{sača} \quad \text{sacą} \quad \text{serguwen} \quad \text{sufan} \quad \text{sogi} \quad \text{vaša}
  \item \text{sača} \quad \text{sača} \quad \text{serguwen} \quad \text{sufan} \quad \text{sogi} \quad \text{vase}
\end{itemize}

\(/š/\) also occurs before other vowels:

\begin{itemize}
  \item \text{ši} \quad \text{sisi} \quad \text{širi} \quad \text{sirin} \quad \text{guši} \quad \text{gusin} \quad \text{ušiha} \quad \text{usiha} \quad \text{ašiha} \quad \text{asiha}
\end{itemize}

\(/š/\) also occurs before other vowels:

\begin{itemize}
  \item \text{ša} \quad \text{šan} \quad \text{šaburun} \quad \text{še} \quad \text{ši} \quad \text{šumi}
\end{itemize}

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

\begin{itemize}
  \item \text{šunja} \quad \text{sunja} \quad \text{šenggi} \quad \text{senggi} \quad \text{šan(g)ča} \quad \text{sanča} \quad \text{ša} \quad \text{suwan} \quad \text{šušha} \quad \text{šušha}
\end{itemize}

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

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

<table>
<thead>
<tr>
<th>consonant</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>u[k]ši</td>
<td>'armour'</td>
</tr>
<tr>
<td>ma[k]ši</td>
<td>'dance'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>datsu (dabsu?)</td>
<td>'salt'</td>
</tr>
<tr>
<td>hitsu (hibsu?)</td>
<td>'honey'</td>
</tr>
<tr>
<td>satseha (sakseha?)</td>
<td>'small bird'</td>
</tr>
<tr>
<td>lala-</td>
<td>'break'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hužu-</td>
<td>'bow',</td>
</tr>
<tr>
<td>čanžura-</td>
<td>'salute',</td>
</tr>
<tr>
<td>mušile</td>
<td>'heart'</td>
</tr>
<tr>
<td>fuzi-</td>
<td>'shave'</td>
</tr>
<tr>
<td>eše</td>
<td>'head of the</td>
</tr>
<tr>
<td></td>
<td>household',</td>
</tr>
<tr>
<td>aže</td>
<td>'sister in law'</td>
</tr>
</tbody>
</table>

6. Affricates /ʃ/, /ʃ/ (ts), (dz)

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>uči</td>
<td>'door'</td>
</tr>
<tr>
<td>ice</td>
<td>'new'</td>
</tr>
<tr>
<td>čacari</td>
<td>'tent'</td>
</tr>
<tr>
<td>jiha</td>
<td>'unit of money'</td>
</tr>
<tr>
<td>jalu</td>
<td>'full'</td>
</tr>
<tr>
<td>ulu</td>
<td>'head'</td>
</tr>
<tr>
<td>bujan</td>
<td>'forest'</td>
</tr>
<tr>
<td>jakun</td>
<td>'eight'</td>
</tr>
</tbody>
</table>

Note however:

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ešehe</td>
<td>ecike</td>
</tr>
<tr>
<td>nuši</td>
<td>necin</td>
</tr>
</tbody>
</table>

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

7. Liquids /l/ /r/.

/l/ occurs initially, intervocally and in syllable-final position:

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lefu</td>
<td>'bear'</td>
</tr>
<tr>
<td>loho</td>
<td>'dagger'</td>
</tr>
<tr>
<td>ali</td>
<td>'mountain'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>herme</td>
<td>'shadow'</td>
</tr>
<tr>
<td>garma</td>
<td>'mosquito'</td>
</tr>
<tr>
<td>tarmagi</td>
<td>'frost'</td>
</tr>
<tr>
<td>tarkia</td>
<td>'lightning'</td>
</tr>
</tbody>
</table>

Sometimes -1- has to be supplied on the basis of the Manchu equivalent:

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>go[l]mi</td>
<td>'long'</td>
</tr>
<tr>
<td>u[l]pia</td>
<td>'pig'</td>
</tr>
<tr>
<td>gu[l]mahun</td>
<td>'bare'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>funči/fulči</td>
<td>'cheek'</td>
</tr>
<tr>
<td>hondo/holdo</td>
<td>'pine tree'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>character</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muri</td>
<td>morin</td>
</tr>
<tr>
<td></td>
<td>'horse'</td>
</tr>
<tr>
<td>Manchu</td>
<td>Jurchen</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>ori</td>
<td>orin</td>
</tr>
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<td>'twenty'</td>
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Other combinations of /r/ with /g/ and /h/ have been dealt with above, in connection with velars.

**Final -ri of some Manchu words is missing in the Jurchen form:**
- le
- rule
- mede

Both /y/ and /w/ occur initially and intervocalically:
- yafa: yafan 'garden'
- yadahun: yadahun 'poor'
- yasa: yasa 'eye'
- yaha: yaha 'poor'
- wahun: wahun 'smelly'
- weiju: weiju 'stork'
- weihe: weihe 'horn'
- baya: bavan 'rich'
- behye: behye 'body'

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

The Manchu diphthongs -iya-, -iye-, -uwa-, -uwe- are often contracted in the Jurchen forms:
- yacihiya: imiyaha 'sneeze'
- imiyaha: imiyaha 'insect'
- feliye: feliyaha 'walk, go'
- guihiya: guifihuni 'cough'
- tuye: tuihu 'look at'
- muwah: muwa 'course'
- suwayan: suwyan 'yellow'
- huwešku: huwešku 'flat iron'
- funihye: funihye 'hair'

8. Semivowels /y/ /w/:

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9. Vowels /a/ /e/ /i/ /o/ /u/ (au):

The vowels in Jurchen words, generally speaking, correspond to the same vowels in Manchu; there are, however, many exceptions for every vowel. Jurchen /u/ often corresponds to Manchu /o/, but there is no definite rule. Long vowels are not indicated in the transcription, except for M. /o0/, which is occasionally denoted in the transcription by means of a Chinese syllable ending in -ao; I have transcribed this as au, and it may well represent an intermediary stage between *agu > *a'u > *au > oo. The transcription is inconsistent, however; hao-sa
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Since this vocabulary is composed of individuals and short phrases, with no connected text, it does not contain suitable material for a full study of the grammar of Jurchen. However, parallels to most of the simple grammatical features of Manchu can be found.

4. Grammar

Verbal endings:

(1) **-bi** (**-mbi**)

(2) **-ra/-re**

(3) **-ha/-he/-ho**

(4) **-me**

(5) **-či**

The form in **-bi** (**-mbi** from the assimilation of a base form in **-n + -bi**) corresponds to the "dictionary form" of the verb. On this form Denis Sinor writes: "les dictionnaires et grammaires mandjoues indigénes enregistrent les verbes sous une form en **-mbi**, qu'aucuns considérèrent comme l'équivalent d'un infinitif et d'autres comme un signe du présent. Or, en fact, cette forme ne situe pas dans le temps le procès exprimé par le verbe... On peut dire que la forme en **-mbi** énonce un procès, en général, sans y apporter aucune précision".

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

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

- **-bi**
  - **ma[kš]-bi** 'to dance'
  - **efi-bi** 'to play'
  - **inie-bi** 'to laugh'
  - **gelo-bi** 'to fear'
  - **fuča-bi** 'to cough'

- **-mbi**
  - **beiy-bi** 'to love'
  - **fu[č]-bi** 'to make'
  - **nime-bi** 'to become'
  - **ara-bi** 'to do, to make'
  - **tari-bi** 'to cultivate'

- **-ra/-re**
  - **uši tari-re iha** 'a ploughing ox'
  - **de-re buraki** 'flying dust'
  - **u[kš]-bu-re fa[kš]-i** 'armourer'
  - **adu au-re fa[kš]-i** 'launderer'

- **-ha/-he/-ho**
  - **muke goti-ha** 'the water has receded'
  - **bie jalu-ha** 'the moon has become full'
The clouds have dispersed

Become drunk (intoxicated)

Frightened

The sun has set

The wind has risen

Last night it rained

There are also some irregular forms in -ka/-ke, e.g.:

The moon has been eclipsed

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

The clouds are dense, it's going to rain. An optative form in -ki, meaning 'I would like', appears in the expression 'I would like to ask for wine'.

The imperative is generally expressed by the base form of the verb:

Open the eyes!

Wash the face!

Several verbs, however, have imperatives in -su:

Want!

Wait!

Walk!

Some have imperative forms in -nu:

Go up!

Go down!

Go in!

Note also:

Eat!' (M. jefu)

Come!' (M. jio)

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

Do not steal other people's property!

Do not cough!

To not look upwards

When you return you must not do anything bad!

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

There is no rain

After verbs, it follows and is contracted to -kua:

Doesn't want!

Doesn't come!

Doesn't know!
There are very few examples of nominal declensional suffixes in this vocabulary. There are some in -i, the genitive form corresponding to Manchu -i:

- ba-i uli  'local products'
- bo-i nie[ll]ma  'member of a family'

There are also some in -de, locative forms corresponding to Manchu -de:
- ju-de fuli-mbi  'to walk along the road'
- hee wa[r]ge-de  'under the city walls'

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

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

- agua fudasu-he de bude  'he who opposes Heaven perishes'
- agua da-ha de go[l]mi  'he who obeys Heaven prospers'
- bie de[k]de-he de dofinu  'when the moon rises, go to court'

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5. TABLE OF CHARACTERS USED IN THE TRANSCRIPTION

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Transcription</th>
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<tbody>
<tr>
<td>a</td>
<td>阿</td>
<td>bie</td>
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<tr>
<td>ai</td>
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<td>bi</td>
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1. Used to transcribe au, e.g. au- 'to wash'. The Jurchen form corresponds to the long Manchu vowel oo.

2. The character 毛 has two readings in Modern Mandarin, ba and pa. In the vocabulary it is used in the following words:

   - 毛: ti-ba/ti-pa *tiba/tipa* 'mud' (cf. Manchu cifa)

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

4. The character 阿 is used in the following words:

   - 阿: a-bu-ha/a-pu-ha *suhu* 'leaf', Manchu abdaha, Grube a-puh-hah, Kiyose abuhu, Jin abuxu
   - 阿: u-bu/u-pu *upu* 'lungs' Manchu ufuhu

5. Used to transcribe 賄, as in Jurchen 賄ha, 'army'.

6. The character 賁 is only used in the word *ya?* 'be careful', for which there appears to be no Manchu cognate.
This character is used only in transcribing the Chinese word 大夫  which has two pronunciations,  dafu and daifu 'high official'/doctor'. It occurs also in the word da-na-ra/dai-na-ra *da(i)nara- 'to argue'; for which no cognate appears to be in Manchu.

8. Used to transcribe dien, e.g. a[k]dien 'lightning'.


10. NB fun, not fen.

11. One must rely on Manchu to distinguish ga, ha and ka.

12. Used only to transcribe the Chinese word 更 'period of time'.

13. This character only appears in the word *kungueri muri (or: *kungg(u)ori muri) 'buff-coloured horse'; cf. Manchu konggoro morin. On the basis of 譜 = hue, and 譜 appearing in the same rhyme in the Dengyun tujing and elsewhere, one would expect the reading gue for 譜. On comparison with the Manchu form, however, perhaps 譜 is preferable.

14. Cf. the comments for note 11 above.

15. Used to transcribe hau, e.g. *hauka 'paper' (M. *hoo[shan]).

16. Only used to transcribe the Chinese word 縹 'scissors'．

17. Only used to transcribe the Chinese word 鐘 'bell'.

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

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

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

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

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

24. NB: not na.
CONCLUSION

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

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

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

   - nie-ma *nie[l]ma cf. M. niyalma 'man'
   - nie-he *niehe cf. M. niyehe 'duck'
   - nie-lu *nieru cf. M. niru 'arrow'
   - nie-ce *nieće cf. M. necin 'level'

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

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

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

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

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

- sa-ha-lian(g) *sahalian 'black'
- du-ha *duka 'door'
- ha-la *gala- 'to become clear'

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

- ge-le-bi *gele- 'to fear'
- mu-li *muri 'horse'
- di-li *dili 'anger' (M. jili)
- de-le *dere 'face'

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

- o-r-ho *orho 'grass'
- ta-r-kia *talkia 'lightning'
- u-gia *ulgia 'pig' (M. ulgiyan)

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

- hon-do-mo *hondo/holdo mo 'pine tree'
  (cf. Manchu holdon)
- fun-ci *funči/fulči 'cheek'
  (cf. Manchu fulči)
- an-ču *anču/alču 'gold'

(6) -s- at the end of a syllable was noted by the character ta-s-ha *tasha 'tiger' (M. tasha)

note however:

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

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

- hao-ša *hauša 'paper' (M. hoošan)
- mo *mo 'tree' (M. moo)

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

- bo *bo 'house' (M. boo)
- mu *mu 'tree' (M. moo)

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

*****
CHAPTER NINE

THE SINO-JURCHEN VOCABULARY
OF THE
BUREAU OF INTERPRETERS

Explanation of symbols

[A] the text according to the Awonokuni manuscript

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

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

[*] reconstruction of the Jurchen word or expression

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

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

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

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

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

*****
SECTION ONE - THE SKY

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

The transcription *a[k]dien could equally be *a[k]dian, as there was presumably no phonemic distinction between -ian and -ien. The Manchu form akjan obviously derives from an earlier form *a[k]dian.

2 [A] 雲・禿吉
[C] yun 'cloud'
[T] tu-gi
[G] t'uh-kih (6)
[K] tug
[M] tug
[S] tiuxi

In Grube, ri is transcribed yih-neng-ji, i.e. *inenggi, which means 'day'. [G] 20 is yin, a mistake for ~.

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

The word for 'moon' is generally given in this text as *bie; this word could also be transcribed *bia, but this is departing from the transcription.
7 [A] 星・兀失哈
[C] xing 'star'
[T] u-ši-ha  *usiha
[G] woh-ših-hah (12)
[K] ošiha
[M] usiha
[S] 'usihaa

8 [A] 霜・塞忙吉
[C] shuang 'frost'
[T] se-mang-gi  *semanggi
[G] seh-ma-kih (9)
[K] sainagi
[M] no cognate. cf. silenggi 'dew'

9 [A] 風・額都
[C] feng 'wind'
[T] e-du  *edu
[G] 'oh-tu-wen (5)
[K] edun
[M] edun
[S] 'uduN
[N] the text has 雪 ,

11 [A] 露・兀失雷
[C] lu 'dew'
[T] ſi-lei  *šilei
[G] ſih-leh-wen (10)
[K] ſileun
[M] no cognate. cf. silenggi 'dew'
[N] G. 10 has ſih-leh-hoh [hah], but hoh is a mistake for wen

12 [A] 氣・速董
[C] qi 'breath'
[T] su-dung  *su[k]dun
[M] sukdun
[S] suvēduN, suvuduN

13 [A] 隱・秀魯兀
[C] yin 'dark'
[T] tu-lu-u  *tulu'u
[G] t'uh-lu-wen (27)
[K] tulhun
[M] tulhun

14 [A] 合文理・阿瓜亦杂羅唃哈
[C] he tianli 'in accordance with the principles of heaven'
[T] a-gua-i-do-lo-da-ha  *agua-i doro daha
[M] doro 'way'
[N] l-gen-14-48 cf. 110
15 [A] 晴・哈剌哈
[qing 'clear'
[ha-la-ha]
hah-leh-hah (28)
[abka] garha
[gala-]
thep -ha suffix is the
perfective participle
form.

16 [A] 霧・塔兒麻吉
[wu 'fog'
[ta-r-ma-gi]
t'ah-ma-kih (18)
tamagi
[talman]
talśmN

17 [A] 火・尚加
[yan 'mist, smoke'
[šang-gia]
šang-kiang (13)
šanggiyan
[šiŋgiyan 'smoke, white'
šiŋgšN 'smoke'

18 [A] 虹・拉勒莫
[hong 'rainbow'
[jue-le-mo]
no cognate

19 [A] 昕・發兒洪
[hun 'dark, dusk'
[fa-r-hung]
fah-li-kien (609)
[fařigiyen
[farhún
[farēhuN

20 [A] 影・黑兒墨
[ying 'shadow'
[he-r-me]
[helmen
[xelēmN

21 [A] 天上・阿瓜得勒
[tian shang 'in the sky'
[a-gua-de-le]
a-gua dele

22 [A] 電・塔兒恰
[dian 'lightning'
[ta-r-kia]
t'ah-li-kiang (2)
talgiyan
[talkiyan
[talixiaN

23 [A] 天下・阿瓜伏職勒
[tian xia 'under heaven'
[a-gua-fu-ji-le]
a-gua fu;ile
[fuh-ci-leh 'under' (595)
[fušile
[fejile
[fejerexi 'below'
[fejerēši 'under'

24 [A] 天邊・阿瓜音足
[tian bian 'horizon'
[a-gua-je-či]
a-gua ječ (612)
[ječ
[jecen
[jecśN 'frontier'
[jecēN 1-24
雪下天冷，阿佧誦黑黑阿瓜府忽鲁

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

[T]
i-mang-gi-tu-he-he a-gua-8a-hu-lu *imanggi tuhe-he a-gua tahuru

[G]
t'uh-woh[wah]-hei (687)

[K]
tuwehei

[M]
tuhe- 'fall down'

[S]
tuxem#, tuxum#

[G]
yih-ma-kih (17)

[K]
imagi

[M]
imanggi

[N]
nimanggi

風似箭，額都捏魯革塞

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

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

[M]
gese 'to be like'

[S]
gese

[N]
9-580-26

天有霧，阿瓜塔兒麻吉必

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

[T]
a-gua-ta-r-ma-gi-bi *agua taimagi-bi

[M]
talma-
talmeleme#

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

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

月明如畫，別事帖亦能革塞

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

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

[G]
yih-neng-gi (3)

[K]
inengi

[M]
inenggi 'day'

[S]
inenggi

[N]
6-71-29-26

天要下雪，阿佧伏蔵黑得不得

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

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

[N]
the form in -resebi is probably the imperfective participle followed by sebi, corresponding to Manchu sembi. It seems to mean 'to be about to... cf. 47, 67

1-9-resebi
31 [A] 天高・阿瓜得
[C] tian gao 'the sky is high'
[T] a-gua-de *agua de
[M] den 'high'
[S] den
[N] 1-31

32 [A] 天晴・阿瓜哈刺哈
[C] tian qing 'the sky is clear'
[T] a-gua-ha-la-ha *agua gala-ha
[N] 1-15-ha

33 [A] 無雨進朝・阿苦阿誅尺幹兒多非深奴
[C] wu yu jin chao 'if there is no rain, go to court'
[T] a-gu-a-kua-či-o-r-do-do-šin-nu
*M "agu akua-či
or došinu
[M] dosi- 'go in, enter'
[S] diobimš
[N] the form in -nu is imperative, cf. Manchu dosinu
the form in -či is conditional.
*agu a is a negative form (cf. Manchu akū)
In the Seikado text, there are two -o- between the -či- and the -r-, but not in the Awanokuni text, which is obviously correct.
3-neg-cond-347-33

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

35 [A] 天曉・阿瓜革見克
[C] tian xiao 'day breaks'
[T] a-gua-ge-r-ke *agua gerke
[M] gere- 'to break' of day
gerēmê
[S] gurēmē
[N] the form in -ke is an irregular form of the perfective participle 1-35

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

37 [A] 天上有雲・阿瓜得勒誅吉必
[C] tian shang you yun 'there are clouds in the sky'
[T] a-gua-de-le-tu-gi-bi *agua dele
tugi-bi
[N] on -bi, cf. the comments under 27 above
1-21-2-bi

38 [A] 天晚・阿瓜稱的哈
[C] tian wan 'it's late'
[T] a-gua-yang-di-ha *agua yamdi-ha
[N] 1-275-ha

39 [A] 天旱・阿瓜夏力哈
[C] tian han 'the weather is dry'
[T] a-gua-hia-li-ha *agua hiari-ha
[M] cf. hiyari-bu- 'to wither up from a drought'
[N] 1-39-ha
40 [A] 狂風大有塵，昂八氣都不到其必
[C] kuang feng da you chen
'when the wind is strong,
[T] ang-ba-e-du-bu-la-ki-bi *amba edu
[N] 1153-26-145-bi

41 [A] 祭天，阿瓜珠黑
[C] ji tian 'to sacrifice
to heaven'
[T] a-gua-ju-he *agua juhe
[M] juge 'to offer sacrifices
to the Big Dipper at night'
[N] 1-41

42 [A] 天知，阿瓜撒剌
[C] tian zhi 'heaven knows'
[T] a-gua-sa-la *agua sa-ra
[G] sah- (353)
[K] sahi
[M] sa-
[S] sa-
[N] the -ra is a sign of
the imperfective
participle.
1-42

43 [A] 絲雲，哈尺秀吉
[C] cai yun 'multicoloured
clouds'
[T] ha-zi-tu-gi *haci tugi
[M] hacin 'kind, sort'
hacingga 'kinds of,
various, different'
[S] haciN, hacigê
[N] 43-2

44 [A] 敬天，阿瓜秀吉
[C] jing tian 'respect heaven'
[T] a-gua-tu-ki *agua tuki
[N] 1-777

45 [A] **雲遮，秀吉或的黑**
[C] yun zhe 'clouds cover
[the sky]'
[N] 2-124-he

46 [A] **雲開，秀吉內黑**
[C] yun kai 'clouds disperse'
[T] tu-gi-nei-he
[M] nei- 'to open'
[S] limê
[N] 2-46-he

47 [A] 天要下雨，阿瓜阿吉勒塞必
[C] tian yao xia yu
'it's going to rain'
[T] a-gua-a-gu-le-se-bi *agua agu-resebi
The Awanokuni text has
in the Chinese entry.
1-3-resebi

48 [A] 順天者昌，阿瓜苔哈希得過鬼迷
[C] shun tian zhe chang
'he who obeys heaven
prospers'
[T] a-gua-da-ha-de
golmi
[G] t'ah-hah 'be obedient'
taha
[M] daha 'to follow, to be
obedient'
dahême
[S] 1-48-ha-de-149

49 [A] 日落，受溫秀黑黑
[C] ri luo 'the sun sets'
[T] òe-un-tu-he-he *êu-un tuhe-he
[N] 5-25-he
### 累積錯誤ヴァリエーション

1. **日出・受温季提黑**
   - **日出** (ri chu) 'the sun rises'
   - **受温** (seu-un) 'the sun is short'
   - **季提黑** (tutimei) 'the time of the sun is short'

2. **日短・受温発現**
   - **日短** (ri duan) 'the time of the sun is short'
   - **受温** (seu-un) 'the sun is short'
   - **発現** (foholo) 'shadow of the sun'

3. **日長・受温過迷**
   - **日長** (ri chang) 'the sun is long'
   - **受温** (seu-un) 'the sun is short'
   - **過迷** (go[mi]) 'shadow of the sun'

4. **月落時進朝・別戈黒勒額力斡兒多依深奴**
   - **月落時進朝** (yue luo shi jin chao) 'attend court when the moon has set'
   - **別戈黒勒額力斡兒多依** (bie-tu-he-le-e-ri) 'to become crooked or bent, to become askew'

5. **天気冷・阿瓜廻忽魯**
   - **天気冷** (tianqi leng) 'the weather is cold'
   - **阿瓜廻忽魯** (a-gua-ṣa-hu-lu) 'the weather is cold'

6. **日斜・受温迷灼**
   - **日斜** (ri xie) 'the rays of the sun'
   - **受温迷灼** (seu-un mijo) 'to become crooked or bent, to become askew'

7. **日中・受温亦能益佛**
   - **日中** (ri zhong) 'the sun is at its highest'
   - **受温亦能益佛** (seu-un go[mi]) 'shadow of the sun'

8. **月影・受温黑児墨**
   - **月影** (ri ying) 'shadow of the sun'
   - **受温黑児墨** (seu-un he[r]me) 'shadow of the sun'

9. **日高・受温過得**
   - **日高** (ri gao) 'the sun is high'
   - **受温過得** (seu-un de) 'shadow of the sun'

10. **天起風・阿瓜廻得得黑**
    - **天起風** (tianqi feng) 'it's getting windy'
    - **阿瓜廻得得黑** (a-gua-e-du-de-de-he) 'it's getting windy'
[A] 星滿天，兀剌哈阿瓜剌魯

[C] xing man tian 'stars fill the sky'

[T] u-ši-ha-a-gua-ja-lu *usíha agua jalu

[N] 7-1-65

[A] 雲開日出，兀剌哈阿瓜剌魯

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

[T] tu-gi-nei-he-šeu-un *tugi nei-he, še'un tuiti-he

[N] 2-46-he-5-50-he

[A] 日照，兀剌哈阿瓜剌魯

[C] ri zhao 'the sun shines'

[T] šeu-un-šeu-cu-ha *še'un še'ucu-ha

[N] there does not seem to be a cognate for še'ucu- in Manchu. It is derived from še'un.

5-62-ha

[A] 月出，兀剌哈阿瓜剌魯

[C] yue chu 'the moon has risen'

[T] bie-tu-ti-he *bie tuiti-he

[N] the past participle form of tuiti- in Manchu ends in -he (tucike), as does the past participle of tuhe- (tuheke). However, as the transcription could have indicated -ke but has still used -he in such words, I have retained this form in the reconstruction.

6-50-he

[A] 月落，兀剌哈阿瓜剌魯

[C] yue luo 'the moon has set'

[T] bie-tu-he-he *bie tuhe-he

[N] 6-25-he

[A] 月滿，兀剌哈阿瓜剌魯

[C] yue man 'the moon is full'

[T] bie-ša-la-ha *bie šala-ha

[G] čah-la-hah (726)

[K] jaluha

[M] jalu-

[S] jaluu

[N] 6-65-ha

[A] 雲霧滿山，兀剌哈阿瓜剌魯

[C] yun wu man 'clouds and mists fill the mountains'

[T] tu-gi-ša-ša-gi *tugi šaša-gi a-li-ša-lu

[N] 2-16-130-65

[A] 密雲欲雨，兀剌哈阿瓜剌魯

[C] mi yun yu yu 'the clouds are dense - it's about to rain'

[T] tu-gi-uš-a-gu-le-se-bi *tugi uše agu-le-se-bi

[G] wuh-še 'heavy' (396,699)

[K] ušee

[M] uša

[S] 'uša

[N] 2-67-3-resebi

[A] 月圓，兀剌哈阿瓜剌魯

[C] yue yuan 'the moon is round'

[T] bie-mu-li-e *bie muli'e

[M] muheliyen 'round'

[S] muxlíN, muxuliN

[N] 6-68
69 [A]  月缺・别נע tide

[C]  yue que 'the moon is waning'
[T]  bie-e-tse *bie etse
[M]  cf. edele- 'to wane'
[N]  6-69

70 [A]  月斜・別途灼

[C]  yue xie 'the rays of the moon are slanting'
[T]  bie-mi-jo *bie mio
[N]  6-55

71 [A]  月明・別革命

[C]  yue ming 'the moon is bright'
[T]  bie-getie *bie getie
[G]  cf. ken-kien 'bright'(608)
[K]  gengiyen
[M]  cf. genggiyen 'bright', getuken 'clear, distinct'
[S]  gi9iN 'light-coloured, bright-coloured', getxukN 'distinct'
[N]  6-71

72 [A]  連日有雨・方能吉闊阿古必

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

73 [A]  雷響・阿甸必必

[C]  lei xiang 'thunder roars'
[T]  a-dien-gun-bi *a[k]dien gu-mbi
[M]  guwe- 'to sound, resound'
[N]  4-73-mbi

74 [A]  月黑・別發閃法

[C]  yue hei 'the moon is dark'
[T]  bie-fa-r-hung *bie farhun
[N]  6-19

75 [A]  雷打了・阿甸都黑

[C]  lei da-le 'there has been a thunderclap'
[T]  a-dien-du-he *a[k]dien du-he
[N]  4-810-he

76 [A]  月影・別黑見壁

[C]  yue ying 'shadow of the moon'
[T]  bie-he-r-me *bie helme
[N]  6-20

77 [A]  月鈚・別香見

[C]  yue shi 'eclipse of the moon'
[T]  bie-fe-ke *bie je-ke
[M]  biya je-
[S]  biaa jem~
[N]  cf. 1017 ye- 'to eat'. The -ke is an irregular past participle form, cf. Manchu jeke

78 [A]  昨夜下雨・失失多博力阿吉哈

[C]  zuo ye xia yu 'last night it rained'
[T]  si-se-do-bo-li-a-gu-ha *~i[k]se dobori agu-ha
[N]  280-273-3-ha
月照・別受出哈
yue zhao 'the moon is shining'
bie-šeu-ču-ha
6-62-ha

月盡・別餓的哈
yue jin 'the moon has waned'
bie-o-di-ha
waji- 'to finish'
vaøjëmë, vajimë
6-80-ha

有雨免朝・阿古幹見多桑深答詠
you yu mian chao 'if there is rain, it is not necessary to go to court'
a-gu-či-o-ordo
do-šin-da-kua
3-ši-547-33-kua (neg.)

雨不住・阿古翁得譯
yu buzhu 'the rain won't stop'
a-gu-ung-de-kua
3-93

星多・兀失哈昂八箇
xing duo 'there are many stars'
u-ši-ha-ang-ba-la
'än-pan-ia'h (668, 724)
amban
amba
7-83

星稀・兀失哈塞力
xing xi 'stars are rare'
u-ši-ha-se-li
seri 'rare'
7-84

星少・兀失哈我鎖
xing shao 'stars are few'
u-ši-ha-o-so
woh[wah]suh-wan (669)
7-85

風息・額都納哈哈
feng xi 'the wind has ceased'
e-du-na-ha-ha
naka- to cease, give up
naqëmë
26-86-ha

星落・兀失哈克黑黑
xing luo 'stars have fallen'
u-ši-ha-tu-he-he
7-25-he

大風・昴八額都
da feng 'big wind'
ang-ba-e-du
1153-26

雷霹・阿甸都必
lei pi 'thunderclap'
a-dien-du-bi
*ambæ edu
4-810-bi cf. 75
90 [A] 大雨・ 昂八阿古
[C] da yu 'big rain'
[T] ang-ba-a-gu *amba agu
[N] 1153-3

91 [A] 春風・捏捏里鄂都
[C] chun feng 'spring wind'
[T] nie-nie-li-e-du *nienieri edu
[N] 265-26

92 [A] 風吹・鄂都冷必
[C] feng chui 'the wind blows'
[T] e-du-fu-leng-bi *edu fule-mbi
[M] fulgiye- 'to blow'
[S] filixime

93 [A] 雨住・阿古翁苦
[C] yu zhu 'the rain stops'
[T] a-gu-ung-ku *agu ungku
[N] cf. 82 underkua
3-82

94 [A] 風來・鄂都的必
[C] feng lai 'the wind comes'
[T] e-du-di-bi *edu di-bi
[N] 26-758-bi

95 [A] 風冷・鄂都塞忽
[C] feng leng 'the wind is cold'
[T] e-du-śa-hu-ru *edu šahuru
[N] 26-277

96 [A] 無雨・阿古阿誇
[C] wu yu 'there is no rain'
[T] a-gu-a-gua *agu akua
[M] cf. akù 'to be non-existent'; neg. suffix
[S] cf. 'aqua
[N] 3-96

97 [A] 好風・賽因鄂都
[C] hao feng 'good wind'
[T] sai-in-e-du *sain edu
[N] this word could also be transcribed sayin
or sai'in
694-26

98 [A] 好雨・賽因阿古
[C] hao yu 'good rain'
[T] sai-in-a-gu *sain agu
[N] 694-3

99 [A] 雨下・博透黑必
[C] bao xia 'it's hailing'
[T] bo-nio-tu-he-bi *bonio tuhe-bi
[N] 10-25-bi

100 [A] 小雨・阿沙阿古
[C] xiao yu 'small rain'
[T] a-śa-a-gu *ašla agu
[N] 1154-3

101 [A] 有雨・阿古必
[C] you yu 'it is raining'
[T] a-gu-bi *agu-bi
[N] 3-bi
102 [A] 霧散·塔爾麻吉必黑
[C] wu san 'the fog has 
dispersed'
[T] ta-r-ma-gi-nei-he *talmagi nei-he
[N] 16-46-he

103 [A] 雪下·亦納吉必黑
[C] xia xue 'it is snowing'
[T] i-mang-gi-tu-he-bi *imanggi tuhe-bi
[N] 9-25-bi

104 [A] 煙多·尚加昂八刺
[C] yan duo 'much mist'
[T] ŝang-gia-ang-ba-la *šanggia ambala
[N] 17-83

105 [A] 露乾·失琉額羅活
[C] lu gan 'the dew has 
dried up'
[T] ŝi-lei-o-lo-ho *šilei oloho
[N] 11-235

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

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

108 [A] 煙出·尚加克提黑
[C] yan chu 'mist has risen'
[T] ŝang-gia-tu-ti-he *šanggia tuti-he
[N] 17-50-he

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

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

111 [A] 冰·珠黑
[C] bing 'ice'
[T] ju-he *juhe
[G] ĉu-hei (15)
[K] juhe
[M] juxee, juxuu

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

113 [A] 風起·額都失得黑
[C] feng qi 'a wind has 
risen'
[T] e-du-de-he *edu de[ŋ]de-he
[G] t'eh-ye-mei (392)
[K] teyemei
[M] dekde- 'to float, to rise'
[S] dexeđemê
[N] 26-113-he
114 [A] 風響・額都混必
[C] feng xiang 'the wind is howling'
[T] e-du-gun-bi *edu gu-mbi
[N] 26-73-mbi

115 [A] 雪薄・亦忙吉捉克葉
[C] xue bao 'the snow is thin'
[N] 9-155

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

117 [A] 雪厚・亦忙吉炤的制迷
[C] xue hou 'the snow is thick'
[T] i-mang-gi-di-la-mi *imanggi dirami
[N] In the Seikado manuscript, there is -lang- between the -gi- and the -di-, but this is not there in the Awanokuni ms., and should be omitted.

118 [A] 雪消・亦忙吉破克
[C] xue xiao 'the snow has melted'
[T] i-mang-gi-ung-ke *imanggi ungke
[M] we- 'to melt', pp. wengke
[N] this may be the same word as in 82 and 93 9-1158

119 [A] 北斗星・納合兀失哈
[C] bei dou xing 'The Dipper'
[T] na-da-u-8i-ha *nada u8iha
[M] nadan usiha
[S] nadän 'usihaa
[N] lit. 'seven stars' 1115-7

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

121 [A] 燕起・尚加得得黑
[C] yan qi 'the mist has risen'
[T] *šanggia-de[1]de-he
[N] 17-223-he

122 [A] 燕散・尚加内黑
[C] yan san 'the mist has dispersed'
[T] *šanggia nei-he
[N] 17-46-he

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

124 [A] 燕罩・尚加或的黑
[C] yan zhao 'the mist has covered [...]'
[T] *šanggia huedi-he
[M] huweje- 'to screen off, to cover'
[N] 17-124-he
125 [A]  燃收·尚加黑芯黑
[C]  yan shou 'the mist has receded'
[T]  ñang-gia-he-te-he
[N]  17-120-he

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

127 [A]  斗·納令
[C]  dou 'The Dipper'
[T]  na-da [
[N]  cf. 119. It would seem that ušïha has been mistakenly omitted from this entry

128 [A]  月上進朝·別得得黑得斡兒多客渠奴
[C]  yue shang jin chao 'when the moon rises, go into the court'
[T]  bie-de-de-he
[G]  de-o-r-do-do-xin-nu
[N]  6-113-he-de-547-33

SECTION TWO - GEOGRAPHY

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

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

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

132 [A]  石·兀黑
[C]  shi 'stone'
[T]  u-he
[G]  woh-hei (52)
[K]  wehe
[M]  wehe
[S]  vehee
133 [A]  
路・住
[C] lu 'road'
[T] ju
[G] chu-wuh (57)
[K] jugu
[M] jugun
[S] johōōN

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

135 [A]  
墙・发的剺
[C] qiang 'wall'
[T] fa-dil-a
[G] fah-tah-an (64)
[K] fadan
[M] fajiran
[S] fajérēhōōN

136 [A]  
城・黑徹
[C] cheng 'city wall'
[T] he-če
[G] hei-če-ne (33)
[K] heceni
[M] hecen
[S] kecēōN
[N] the -ni in G. and K. is a gen. suffix

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

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

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

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

141 [A]  
田・九失
[C] tian 'field'
[T] u-şi
[G] wu-shih-yin (50)
[K] usin
[M] usin
[S] 'uşiN

142 [A]  
橋・忽伏倫
[C] qiao 'bridge'
[T] hu-fu-lun
[M] no cognate
[S] cf. kurēē, kuruvu
[N] the Chinese transcription could also represent a form *hufural; I have opted for the form with -r- on the basis of the Sibe forms
quanshu 'spring water'
še-i-mu-ke *še-i muke

sha 'sand'
jo-r-o *joro

chen 'dust'
bu-la-ki *buraki

hui 'ash'
fu-leng-gi *fulenggi

qian 'shallow'
mi-ča *miča

jin 'close'
ja-ha-la *jakara

chang 'long'
go-mi *gol[1]mi

duan 'short'
fo-ho-lo *foholo

hou 'thick'
di-la-mi *dirami

quanshu 'spring water'
še-i-mu-ke *še-i muke

sha 'sand'
jo-r-o *joro

chen 'dust'
bu-la-ki *buraki

hui 'ash'
fu-leng-gi *fulenggi

qian 'shallow'
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jin 'close'
ja-ha-la *jakara

chang 'long'
go-mi *gol[1]mi

duan 'short'
fo-ho-lo *foholo

hou 'thick'
di-la-mi *dirami
152 [A] 薄・捏克葉

[C] bao 'thin'
[T] nie-ke-ye

153 [A] 深・説述

[C] shen 'deep'
[T] ō-mi

154 [A] 村・哈廈

[C] cun 'village'
[T] ha-ša

155 [A] 遠・邇羅

[C] yuan 'far'
[T] go-lo

156 [A] 山低・阿力不提

[C] shan di 'the mountain is low'
[T] a-li-bu-ti

157 [A] 山高・阿力提

[C] shan gao 'the mountain is high'
[T] a-li-de

158 [A] 山上・阿力得勒

[C] shan shang 'on the mountain'
[T] a-li-de-lo

159 [A] 山下・阿力懷筆得

[C] shan xia 'under the mountain'
[T] a-li-wa[ge]-de

160 [A] 山深・阿力説述

[C] shan shen 'the mountain is deep'
[T] a-li-šo-mi
shan zhong 'in the middle of the mountain'
a-1i-du-lin-ba  *ali dulimba
130-1148

shan jiao 'foot of the mountain'
a-1i-be-tie  *ali betie
cf. 156
130-889

shan ding 'peak of the mountain'
a-1i-ning-gu  *ali ninggu
ning gu 'on top of, over, above'
nu, niu, niu, niguu
130-163

shui shen 'the water is deep'
m-ke-~o-mi  *moke  *moky
131-154

shui qing 'the water is clear'
m-ke-ge-tie  *moke getie
131-72

shui qian 'the water is shallow'
m-ke-mi-ca
131-148

shui zhang 'the water has risen'
m-ke-bi-sa-ha  *moke bisa-ha
bisa- 'to overflow, to flood'
bisah 'flood'
131-168-ha

shui hun 'the water is muddy'
m-ke-fa-ha-la  *moke fa-hala
fahala 'muddy, turbid'
131-169

shui 1uo 'the water has fallen'
m-ke-na-ha-ha
131-87-ha

shui chu 'water has come out'
m-ke-tu-ti-he  *moke tuti-he
131-51-he

shui kuan 'the water is wide'
onco 'wide'
131-172
173 [A] 青山・念加阿力
[C] qing shan 'green mountain'
[T] nien-gia-a-li
[N] 1099-130

174 [A] 水流・木克额因必
[C] shui liu 'water flows'
[T] mu-ke-e-in-bi
[M] 'to flow'
[S] 'e'im
[N] this could be written
*eyi-mbi.
131-174-mbi

175 [A] 水淹了田・木克兀夹兀刺哈
[C] shui yan-le tian
'water has submerged the fields'
[T] mu-ke-u-ši-u-la-ha
[M] ulga- (old form ulha-)
[N] 'to wet, to dampen, to dip in liquid'
131-141-175-ha

176 [A] 水淹了城・木克黑低兀刺哈
[C] shui yan-le cheng
'water has submerged the city walls'
[T] mu-ke-he-ši-u-la-ha
[M] ulga- (old form ulha-)
[N] 131-136-176-ha

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

178 [A] 江邊・兀剌沓尺
[C] jiang bian 'the side of the river'
[T] u-la-je-či
[N] 129-24

179 [A] 河溜・必刺我摄
[C] he kuo 'the river is wide'
[T] bi-la-o-tso
[N] 137-172

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

181 [A] 大河・昂八必刺
[C] da he 'big river'
[T] ang-ba-bi-la
[N] 1153-137

182 [A] 粗沙・麻灼兔窝
[C] cu sha 'rough sand'
[T] ma-jo-r-o
[G] ma-ri (671)
[K] mar
[M] muwa
[N] 182-144

183 [A] 江溜・兀剌我摄
[C] jiang kuo 'the river is wide'
[T] u-la-o-tso
[N] 129-179
172

184 [A] 江窄·元刺亦塞洪
[C] jiang zhai 'the river is narrow'
[T] u-la-i-se-as-hung *ula iseun
[N] 129-180

185 [A] 小河·阿沙必刺
[C] xiao he 'small river'
[T] a-ya-bi-la *as(h)a bira
[N] 1154-137

186 [A] 大江·温八元刺
[C] da jiang 'big river'
[T] ang-ba-u-la *amba ula
[N] 1153-129

187 [A] 細沙·納兔洪灼見兔
[C] xi sha 'fine sand'
[T] na-r-hung-jo-fo-o *narhun yoro
[G] nah-rh-hung (672)
[K] narhun
[M] narhun
[S] narhun
[N] 187-144

188 [A] 大石·温八元黑
[C] da shi 'big stone'
[T] ang-ba-u-he *amba uhe
[N] 1153-132

189 [A] 風石·不牙元黑
[C] sui shi 'broken stones'
[T] bu-ya-u-he *buva uhe
[M] buya 'small, scant'
[S] buyaa 'petty'
[N] 189-132

190 [A] 石橋·元黑忽伏倫
[C] shi qiao 'stone bridge'
[T] u-he-hu-fu-lun *uhe hufurun
[N] 132-142

191 [A] 板橋·元必忽伏倫
[C] ban qiao 'bridge made of boards'
[T] u-te-hu-fu-lun *u[hn]te hufun
[N] 546-142

192 [A] 新橋·亦華忽伏倫
[C] xin qiao 'new bridge'
[T] i-che-hu-fu-lun *iche hufurun
[G] yih-che-kih (626,666)
[K] iche
[M] ice
[S] 'icee
[N] 192-142

193 [A] 石路·元黑住
[C] shi lu 'stone road'
[T] u-he-ju *uhe ju
[N] 132-133

194 [A] 石沙·元黑灼見兔
[C] shi sha 'stones [and] sand'
[T] u-he-fo-o *uhe yoro
[N] 132-144

195 [A] 舊橋·佛忽伏倫
[C] jiu qiao 'old bridge'
[T] fo-hu-fu-lun *fo hufurun
[G] fuh-oh-yin (667)
[K] fuwei
[M] fe
[S] fee
[N] 195-142
196 [A] 路近・住汗尺
[C] lu jin 'the road is close'
[T] ū-han-chi
[M] hanci 'near'
[S] haNci
[N] 133-196

197 [A] 大路・昌八住
[C] da lu 'big road'
[T] ang-ba-ju
[N] 113-133

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

199 [A] 渡船・的哈革文必
[C] du jiang 'to cross a river by boat'
[T] di-ha-do-un-bi
[M] doo- 'to cross over'
[S] da'ume
[N] 614-228-mbi

200 [A] 走田・八矢内必
[C] kai tian 'to open up the fields'
[T] u-ši-nei-bi
[N] 141-46-bi

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

The Awanokuni text has a -lun- here, the Seikadō text has -lin-.

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

202 [A] 分田・兀矢登得必
[C] fen tian 'to divide a field'
[T] u-ši-deng-de-bi
[N] 141-801-bi

203 [A] 路遠・住過蘭
[C] lu yuan 'the road is far'
[T] ĵu-go-lo
[N] 133-155

204 [A] 路平・住捏徹
[C] lu ping 'the road is level'
[T] ĵu-nie-če
[M] necin
[S] necin
[N] 133-204

205 [A] 泥路・提爪住
[C] ni lu 'mud road'
[T] ti-pa(ba)-ju
[N] 261-133
206 [A] 熟田・元勒黑元失
[C] shou tian 'ripe field'
[T] u-le-he-u-si
[N] 1028-141

207 [A] 水大車行不得・不克昂八塞者仗力墨八 哈剌語
[C] shui da, che xingbude
'the water is big [=high]
the vehicles cannot go
[through]'
[T] mu-ke-ang-ba-se-je
*Muke amba, sefe
fu-li-he-ba-ha-la-kua
fu-lihe baha-rakua
[M] baha- 'to be able'
[N] 131-1153-603-he-201-rakua

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

209 [A] 菜園・秃子黑牙發
[C] guo yuan 'fruit garden'
[T] tu-yu-he-y-a-fa
[M] yafan
[S] yafēhēN
[N] 347-209

210 [A] 菜園・素吉牙發
[C] cai yuan 'vegetable garden'
[T] su-gi-ya-fa
[N] 353-209

211 [A] 花園・亦剃牙發
[C] hua yuan 'flower garden'
[T] i-la-ya-fa
[N] *il[a] yafa

212 [A] 植田・元失塔林必
[C] zhong tian 'to cultivate
a field'
[T] u-ši-ta-lin-bi
[M] tari-
[S] tiarime 'to sow, plant'
[N] 141-212-mbi

213 [A] 搬土・伯和索其
[C] ban tu 'to move earth,
soil'
[T] be-ho-tu-ki
[M] tukiye- 'raise, lift'
[S] boihon 'soil,earth, dirt'
[N] boihēN, boihuN

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

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

216 [A] 眜城・黑黙托必
[C] kan chang 'to guard
the city walls'
[T] he-če-to-bi
[N] 136-807-bi

*heče to-bi
上城。黑微得
shang cheng 'to climb
the city walls'
he-če-te-de
*[heche te[k]de]
cf. dekde- 'to float,
to rise' (?)
136-217

城外。黑微苗来得
cheng wai 'outside the
city walls'
he-če-tu-lu-ge-de
*[heche tulu[rl]ge-de]
136-1152-de (loc.)

城裏。黑微来羅
cheng li 'inside the
city walls'
he-če-do-lo
*[heche dolo]
136-1151

城下。黑微苗来得
cheng xia 'under the
city walls'
he-če-wa-ge-de
*[heche wa[rl]ge-de]
wargi 'under'
136-220-de (loc.)

城南。黑微得
cheng gao 'the city walls
are high'
he-če-de
*[heche de]
136-31

出城。黑微苗来得
chu cheng 'went out from
the city walls'
he-če-tu-ti-he
*[heche tuti-he]
136-50-he

下御路。戲兔勤機失奴
xia yu lu 'go down from
the road leading to
the imperial palace'
hi-r-le-wa-ši-nu
*[hirle waši-nu]

御路止不要坐。戲兔勤外羅尓忘勒
yu lu shang bu yao zuo
'do not sit on the road
leading to the imperial
palace'
hi-r-le-do-lo-u-me-te-re
*[hirle dolo
ume te-re]

萬里長城。黑微苗來得
wanli changcheng 'the
ten-thousand li
long wall: the Great
Wall'
tu-me-ba-go-mi-he-če
*[tume ba go[rl]mi heche]
ba 'a Chinese mile, li'
1129-225-149-136

獨木橋。額木莫忽仗倫
du mu qiao 'a bridge made
from a single board'
e-mu-mo-hu-fu-lun
*[emu mo hufurun]
1109-352-142
### 227 [A]

**橋高難過，忽俯倹得都勒尺忙哈**

**[C]**

qiao gao nan guo 'the bridge is high; if you want to get across it, it will be difficult.'

**[T]**

hu-fu-lun-de *hufurun de,*
du-la-chi-mang-ha *dule-chi mangga*

**[G]**

mang-hah[ka] (702)

**[K]**

manga

**[M]**

mangga

**[S]**

mapē

**[N]**

the -či suffix is a sign of the conditional gerund 142-31-198-227

### 228 [A]

**渡江・阿利・倹忙哈**

**[C]**

du jiang 'to cross over a river'

**[T]**

u-la-do-un-bi *ula do'u-mbi*

**[N]**

129-199-mbi

### 229 [A]

**水満・木克倹忙哈**

**[C]**

shui yan 'water has overflowed'

**[T]**

mu-ke-u-la-ha *muke ula-ha*

**[N]**

131-175-ha

### 230 [A]

**山岩・阿利哈合**

**[C]**

shan yan 'cliff'

**[T]**

a-li-ha-da *ali hada*

**[M]**

hada 'cliff, crag'

**[N]**

130-230

### 231 [A]

**苦水・過多木克**

**[C]**

ku shui 'bitter water'

**[T]**

go-šo-mu-ke *gošo muke*

**[M]**

gosihon

**[S]**

GosēhuN

**[N]**

231-131

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### 232 [A]

**山林・阿力不尊**

**[C]**

shan lin 'mountain forest'

**[T]**

a-li-bu-jang *ali bujan*

**[G]**

čah-puh (= puh-čah) (47)

**[K]**

jabu?/buja?

**[M]**

bujan

**[S]**

bujah

**[N]**

130-232

### 233 [A]

**山泉・阿力倹**

**[C]**

shan quan 'mountain spring'

**[T]**

a-li-še *ali še*

**[G]**

še-'oh (48)

**[K]**

šere

**[M]**

šer, šeri

**[S]**

šeri, seri

**[N]**

130-233

### 234 [A]

**山舍・阿力博**

**[C]**

shan she 'mountain hut'

**[T]**

a-li-bo *ali bo*

**[N]**

130-525

### 235 [A]

**路乾・倹より活**

**[C]**

ju gan 'the road is dry'

**[T]**

ju-o-ho-lo *ju oholo*

**[M]**

olho

**[S]**

'olēhē, 'olēhēN, 'olēhun

**[N]**

133-235

### 236 [A]

**城門・黑徹都哈**

**[C]**

cheng men 'gate in a city wall'

**[T]**

he-che-du-ha *heče duha*

**[N]**

136-557
237 [A] 水退・木克過提哈
[C] shui tui 'the water has receded'
[T] mu-ke-go-ti-ha *muke goti-ha
[M] goci 'to fall (of water)'
[N] 131-237-ha

238 [A] 皇城・幹鬼多黑徹
[C] huang cheng 'Imperial City'
[T] o-r-do-he-ce *ordo heče
[M] 547-136

239 [A] 水急・木克哈纳
[C] shui ji 'water is rushing'
[T] mu-ke-ha-ta *muke hata
[M] hatan 'hasty'
[S] hatén
[N] 131-239

240 [A] 河湾・必刺莫答
[C] he wan 'bend in a river'
[T] bi-la-mo-da *bira moda
[M] mudan 'bend'
[N] 137-240

241 [A] 路湿・住兀失黑
[C] lu shi 'the road is wet'
[T] juu-u-si-he *juu ušihe
[M] usihi 'to be wet'
[S] 'ūšixe'
[N] 133-241

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

243 [A] 山路・阿力住
[C] shan lu 'mountain road'
[T] a-li-ju *ali ju
[M] 130-133

244 [A] 皇墙・幹鬼多黑徹
[C] huang qiang 'wall around Imperial City'
[T] o-r-do-he-ce *ordo heče
[N] Same as 238

245 [A] 高墙・得黑徹
[C] gao qiang 'high walls'
[T] de-he-ce *de heče
[M] 31-136

246 [A] 墙倒・黑徹秃黑黑
[C] qiang dao 'the wall has fallen down'
[T] he-ce-tu-he-he *hece tuhe-he
[M] 136-25-he

247 [A] 编墙・黑徹都必
[C] zhu qiang 'to build a wall'
[T] he-ce-du-bi *hece du-bi
[M] du- 'to beat, hit'
[N] 137-247-bi
飛塵·得勒不割其
fei chen 'flying dust'
de-le-bu-la-ki  *de-re buraki
deye- 'to fly'
dei'me, dieq\145
248-re-145

斷橋·忽伐傍割割哈
duan qiao 'broken bridge'
hu-fu-lun-la-ja-ha *hufurun laja-ha
cf. laksa- 'to break'
142-249-ha

桑園·亦馬刺牙發
sangyuan 'mulberry-tree
garden'
i-ma-la-ya-fa *imala yafa
yin-ma-ia (108)
inma
nimalan 'mulberry'
nimalAN
250-209

村店·哈廂忽答廂廬
ceun dian 'village shop'
ha-ja-hu-da-ja-bo *ga\136 huda\136 bo
154-698-525

井深·忽提說迷
jing shen 'the well is deep'
hu-ti-\136 o-mi *huti \136 omi
134-153

大井·昂八忽提
da jing 'big well'
ang-ba-hu-ti *amba huti
1153-134

天水井·當出木克忽提
tian shui jing 'sweet
water well'
dang-\136 mu-ke-hu-ti *dan\136 muke huti
1021-131-134

邊瑣·著尺黑徹
bian qiang 'side of
city wall'
je-\136 he-\136 ce
24-136

淺河·迷察必刺
qian he 'shallow river'
mi-\136 ba-bi-la *mi\136 ba bira
147-137

海深·墨得説迷
hai shen 'the sea is deep'
me-de-\136 o-mi *mede \136 omi
138-153

高橋·得忽伐倫
gao qiao 'high bridge'
de-hu-fu-lun *de hufurun
31-142

平橋·揷徹忽伐倫
ping qiao 'level bridge'
nie-\136 ce-hu-fu-lun *niece hufurun
204-142

土橋·伯和忽伐倫
tu qiao 'earth bridge'
be-ho-hu-fu-lun *beho hufurun
140-142
SECTION THREE - TIME AND SEASONS

261 [A] 泥沙・提巴灼儿箭
[C] ni sha 'mud [and] sand'
[T] ti-pa[ba]-jo-r-o *tipa/tipahoro
[M] cifahan 'viscous mud, mud used as plaster'
[N] 261-144

262 [A] 塵沙・不刺其灼儿箭
[C] chen sha 'dust [and] sand'
[T] bu-la-ki-jo-oro *bulaki joro
[N] 145-144

263 [A] 灰塵・伏冷吉不刺其
[C] hui chen 'ash [and] dust'
[T] fu-leng-gi-bu-la-ki *fulenggi buraki
[N] 146-145

264 [A] 石井・九里忽提
[C] shi jing 'stone well'
[T] u-he-hu-ti *uhe huti
[N] 132-134

265 [A] 春・捏捏里
[C] chun 'spring'
[T] nie-nie-li *nienieri

266 [A] 夏・牡里
[C] xia 'summer'
[T] juang-li *janri

267 [A] 秋・博羅里
[C] qiu 'autumn'
[T] bo-lo-ri *bolori

268 [A] 冬・秃額里
[C] dong 'winter'
[T] tu-e-li *tu'eri
年·墨

[C] nian 'year'
[T] se
[G] seh-koh (82)
[K] sege
[M] se
[S] se
[N] M. se, S. see refer to years of age.

節·哈失

[C] jie 'season, festival'
[T] ha-ši
[G] hah-č'eng-yin (80)
[K] hačin 'term'
[M] cf. hacin 'the fifteenth day of the first month; the lantern festival'

時·客勇力

[C] shi 'time'
[T] e-li
[M] erin
[S] 'eriN

早·替麻里

[C] zao 'early'
[T] ti-ma-li
[M] cimari 'morning'
[S] cimari 'tomorrow'

夜·多博力

[C] ye 'night'
[T] do-bo-li
[G] to-lo-woh (78)
[K] dorowo
[M] dobori
[S] diovērē

寒·矢木兀

[C] han 'cold'
[T] ŝi-mu-wu
[M] no cognate
[N] In the Awanokuni text, this entry is written 矢木兀 ŝi-mu-wu, but in the Seikadō text 矢木児 ŝi-mu-ke;

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

晚·様的哈

[C] wan 'evening'
[T] yang-di-ha
[G] yen-tih-hung (98)
[K] yamhun
[M] yamji 'evening'
[S] yamēji

熟·哈魯兀

[C] re 'hot'
[T] ha-lu-u
[G] hah-lu-wen (92)
[K] halgun
[M] halhūn
[S] halēhuN
[N] in 344 and 1009, this word is written ha-lu, so *halu or *halhu
277 [A] 冷・凍魚
[C] lèng 'cold'
[T] ša-hu-li
[G] cf. šen-wen (91)
[K] šingun
[M] šahuruN
[S] šahuruN, sahuruN
[N] the G. and K. forms are related to M.

The G. and K. forms are related to M.

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

279 [A] 朝・不完全
[C] chen 'morning'
[T] bu-da-e-li
[M] buda 'rice, food' (cf. 1008)

279 [A] 朝・不完全

[C] chen 'morning'
[T] bu-da-e-li
[M] buda 'rice, food' (cf. 1008)

280 [A] 昨日・失散能吉
[C] zuo ri 'yesterday'
[T] ši-se-neng-gi
[M] sikse
[S] cikèsee, cekèsee

281 [A] 今日・離能吉
[C] jīn ri 'today'
[T] e-neng-gi
[M] enenggi
[S] enèè

282 [A] 出月・別阿育提黑
[C] chu yue 'the moon'
[T] bie-a-tu-ti-he

Note the transcription bie-a, so *bie'a or perhaps *bi'a (though the transcription could have represented such a form as bi-a or bi-ya. Presumably this is the stressed form of the word; usually it is *bie.

6-50-he

283 [A] 後日・跳魯能吉
[C] hou ri 'the day after tomorrow'
[T] tiao-lu-neng-gi
[M] coro
[S] ciorè

284 [A] 今年・額勤阿楞
[C] jīn nian 'this year'
[T] e-le-a-nie
[M] aniya
[S] 'erè 'this'

285 [A] 昨日・未有能吉
[C] qian ri 'the day before yesterday'
[T] ta-neng-gi
[M] cananggi
[S] canèè, canèè

Note the unusual development ta > ca
286 [A] 後年·跳鲁阿捏
[C] hou nian 'year after' 'next'
[T] tiao-ju-ru-a-nie
*Ntiaoru anie
[N] 283-284

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

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

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

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

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

292 [A] 一年·额木阿捏
[C] yi nian 'one year'
[T] e-mu-a-nie
[M] cf. julesi, juleri 'before'
[N] 1109-284

293 [A] 千年·命哈阿捏
[C] qian nian 'one thousand years'
[T] ming-ga-a-nie
[M] ming nian 'next year'
[N] 1128-284

294 [A] 百年·偏吉阿捏
[C] bai nian 'one hundred years'
[T] tang-gu-a-nie
[M] tang-ju-a-nie
[N] 1127-284

295 [A] 十年·庄阿捏
[C] shi nian 'ten years'
[T] juang-a-nie
[M] ming-ga anie
[N] 1118-284
萬年·秀阿理
wan nian 'ten thousand years'

正月·寒別
zhengyue 'first month'
sen-bie

cf. aniya biya 'the first month'

Liyoue 'sixth month'
ing-gu-bie

七月·納替別
qiuyue 'seventh month'
nada-bie

八月·答空別
bayue 'eighth month'
ja-kung-bie

九月·九客別
jiuyue 'ninth month'
u-yung-bie

十月·庄別
shiyue 'tenth month'
juang-bie

十一月·莊額木別
shiuyue 'eleventh month'
juang-emu-bie

十二月·拙鬼歡別
shieryue 'twelfth month'
juer-hun-bie
309 [A] 半月・都鲁阿别
[C] banyue 'half month'
[T] du-lu-a-bie *dulu'a bie
[M] dulga 'half, half-filled'
[N] 309-6

310 [A] 夜长・多博力過述
[C] ye chang 'the night is long'
[N] 273-150

311 [A] 晌夜・元暇忽多博力
[C] ji ye 'how many nights/several nights'
[T] u-hia-hu-do-bo-ri *uhiahu dobori
[M] no cognate cf.
[S] udu 'how many'
[N] cf. 'udu'
[cf. 312]

312 [A] 晌日・元暇忽能吉
[C] ji ri 'how many days/several days'
[T] u-hia-hu-neng-gi *uhiahu nenggi
[N] note contracted form of *inenngi 'day'
[311-273]

313 [A] 撞鐘・中東必
[C] zhuang zhong 'to strike a bell'
[T] jung-dung-bi *jung du-mbi
[N] 562-810-mbi

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

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

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

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

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

319 [A] 五更・順參經佛
[C] wu geng 'the fifth watch of the night'
[T] sun-ja-ging-fo *sunja ging fo
[N] 1113-315-56
320 [A] 初一日・亦扯能吉
[C] chuyi ri 'the first day of the month'
[T] i-če-neng-gi
[N] *iče nenggi

321 [A] 十五日・亦扯能吉
[C] shiwu ri 'fifteenth day of the month'
[T] to-fu-neng-gi
[G] t'oh-puh-huan
[K] yih-neng-kih (86)
[M] tobohon inenggi
[S] tofēhN, tofuhuN

322 [A] 二十日・幹里能吉
[C] ershi ri 'twenty-ith day (of the month)'
[T] o-li-neng-gi
[N] *ori nenggi

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

324 [A] 子時・勝革刀能吉
[C] zi shi '11 pm - 1 am'
[T] ʂing-ge-li-e-li
[N] *şinggeri eri

325 [A] 丑時・亦扯能吉
[C] chou shi '1 pm - 3 am'
[T] i-ha-e-li
[N] *iha eri

326 [A] 寅時・亦扯能吉
[C] yin shi '3 am - 5 am'
[T] ta-s-ha-e-li
[N] *tasha eri

327 [A] 卯時・姑麻洪能吉
[C] mao shi '5 am - 7 am'
[T] gu-ma-hung-e-li
[N] *gu[m]ahun eri

328 [A] 辰時・木都力能吉
[C] chen shi '7 am - 9 am'
[N] *muduri eri

329 [A] 巳時・妹黑能吉
[C] si shi '9 am - 11 am'
[T] mei-he-e-li
[N] *meihe eri

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

**332 [A]** 申時 - 西西 '3 pm - 5 pm'
[C] shen shi '3 pm - 5 pm'
[T] mo-nio-e-li
[N] 424-271

**333 [A]** 西時 - 未未 '3 pm - 5 pm'
[C] you shi '5 pm - 7 pm'
[T] ti-ko-e-li
[N] 421-271

**334 [A]** 戌時 - 未未 '7 pm - 9 pm'
[C] xu shi '7 pm - 9 pm'
[T] in-da-hu-e-li
[N] 413-271

**335 [A]** 亥時 - 戌戌 '9 pm - 11 pm'
[C] hai shi '9 pm - 11 pm'
[T] u-gia-e-li
[N] 414-271

**336 [A]** 夜夜 - 未未 'the night is short'
[C] ye duan 'the night is short'
[T] do-bo-li-fo-ho-lo
[N] 274-151

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

**338 [A]** 春寒 - 捏捏理米失木克
[C] chun han 'spring cold'
[T] nie-nie-li-si-mu-ke
[N] *nieieri simuke

**339 [A]** 新年 - 亦亦阿捏
[C] xin nian 'new year'
[T] i-ce-a-nie
[N] *ice anie
192-284

**340 [A]** 夏暖 - 捏捏理米都日子
[C] chun nuan 'spring warmth'
[T] nie-nie-li-du-lu-u
[G] tu-lu-ken (94)
[K] dulgun
[M] no cognate
265-340

**341 [A]** 夏日長 - 未木受温過迷
[C] xia ri chang 'the summer days are long'
[T] juang-li-she-un-go-mi
[N] *Juanri ke'un
gollmi
266-5-149
SECTION FOUR - FLOWERS AND TREES

342 [A] 秋風起, 菖蒲里隠都得得黑。
[C] qiu feng qi 'in autumn,' the wind rises'
[T] bo-lo-li-e-du-de-de-he *bolori edu
de[k]le-he
[N] 267-26-113-he

343 [A] 秋涼・菖蒲里隠都空
[C] qiu liang 'autumn cool'
[T] bo-lo-li-se-r-[kung] *bolori serkun
[M] serguwen
[S] ser'xuN, ser'xuN
[N] there is no -kung in
the Awanokuni text, but is supplied here
on the basis of the
Seikadō text

344 [A] 夏熱・菖蒲里哈魯
[C] xia re 'summer heat'
[T] Juang-li-ha-lu *juanri halu
[N] note the shortened
form of *halu, cf.
276 above *halu'u

345 [A] 冬寒・菖蒲里失木見
[C] dong han 'winter cold'
[T] tu-e-li-si-mu-ke *tu'eri simu'u
[M] (simuke?)
[N] the Awanokuni text
has ši-bu-wu, ši-bu- presumably being a
mistake for šu-mu-; the
Seikadō text has ši-bu-wu,
ši-mu-wu; cf. the comments
on this word (274, 338) above.

346 [A] 花・赤剥
[C] hua 'flower'
[T] i-la
[G] yih-leh-hah (118)
[K] ilha
[M] ilha
[S] 'ilēhaa

347 [A] 果・秃子黑
[C] guo 'fruit'
[T] tu-yu-he *tuyuhe
[G] t'uh-woh-hei (124,125)
[K] tuwehe
[M] tubihe
[S] tiufēxi, tiuvēxi

348 [A] 梨・失魯
[C] li 'pear'
[T] ši-lu *šil[h]u
[G] ših-lu (112)
[K] šilu
[M] šulhe
[S] šulēxee, sulēxee, suluxuu

349 [A] 李・佛豹
[C] li 'plum'
[T] fu-yo *fuyo
[G] [fu]-yoh-moh (107)
[K] foyo mo
[M] foyoro 'plum'
[N] G. 107 reads čuen-yoh-
moh; čuen is a
transcription error
for fu
350 [A]  
[C]  zao 'date'  
[T]  zao-r  
[N]  "Chinese"  

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

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

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

354 [A]  
[C]  jiucsi 'scallion'  
[T]  se-kue  
[M]  sengkule  
[S]  semékélè

355 [A]  
[C]  cong 'leek'  
[T]  e-1u  
[M]  elu  
[S]  'ulu

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

357 [A]  
[C]  qie 'eggplant'  
[T]  ha-ši  
[M]  hasi  
[S]  hašii

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

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

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

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

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

364 [A]  柳樹・遼黑莫
[C] liu shu 'willow tree'  
[T] su-he-mo  
[M] suhai moo 'tamarisk'

365 [A]  蘑菇・斐黑
[C] mogu 'mushroom'  
[T] fihe  
[M] no cognate

366 [A]  木耳・尚察
[C] mu'er 'wood fungus'  
[T] šang-ča  
[M] sanča

367 [A]  核桃・忽書
[C] hetao 'walnut'  
[T] hu-šu  
[G] hūšu  
[K] hūšu  
[M] hūša 'wild walnut'

368 [A]  松子・忽力
[C] songzi 'pine kernel'  
[T] hu-li  
[G] hū-li (127)  
[K] hūli  
[M] hūri

369 [A]  蒲桃・零数斡
[C] putao 'grape'  
[T] mo-čo-o  
[G] meh-č'uh (130)  
[K] mucu  
[M] the final -o may represent a long vowel, or may be a mistake
Franke (1982) points out that shandinger might be the same word as shandian (Morohashi Vol 4 207/11; 215/1) 'a plant from which a blue dye is obtained, similar to indigo'. Franke suggests siraca, 'Chinese boxthorn; a yellow dye made from the rotten bark of the tree Quercus bungeana (Norman)'.

Yu shu 'elm'

[jiecai 'mustard']

Qiaomai 'buckwheat'

[luobo 'turnip']

Song shu 'pine tree'

[cao 'grass']

Hong hua 'red flower'

[jiacai 'mustard']

Huo-to-moh (104)

[nien-mu-ju (132)]

Nien-mu-ju

[nienmuju]
210

379 [A] 五味子, 送達忽廈
[C] wuweizi 'type of medicine'
[T] [M] [N] [A]
[the seeds of the schizandra chinensis - used as a tonic]
[mi-su-hu-sa]

380 [A] 人參・斡兎火答
[C] renseng 'ginseng'
[T] o-r-do-da
[M] ordoda
[N] cf. orho 'grass' 376
 DA 'root' 361

381 [A] 綿花・苦不
[C] mianhua 'cotton'
[T] ku-bu
[M] kubun
[S] kuvuN
[N] the text has 綿 ,
not 棉 .

382 [A] 細辛・矢矢們答
[C] xi xin 'type of plant (asarum sieboldi)
[T] ši-ši-men-da
[M] no cognate
[N] 什什men is possibly from Chinese xi xin;
da means 'root'.
(cf. 361)

383 [A] 冬瓜・昴八恨克
[C] donggua 'type of melon'
[T] ang-ba-hen-ke
[M] the J. is literally 'big melon'
[N] 1153-356

384 [A] 槐樹・過羅莫
[C] huai shu 'locust tree'
[T] go-lo-mo
[M] goro 'a tree of the Sophora family'
[N] 384-352

385 [A] 杜木・忽廈莫
[C] li mu 'chestnut tree'
[T] hu-sa-mo
[M] hūsiha 'wild walnut'
[N] cf. 368 huśu
385-352

386 [A] 結果・兀力黑
[C] jie guo 'to bear fruit'
[T] u-li-he
[M] u雷 'to become ripe'
[S] 'urëmë, 'urumë

387 [A] 山里紅・翁浦
[C] shanlihong 'hill-haw'
[T] ung-pu
[M] umpu

388 [A] 花花・貴亦剝
[C] xing hua 'apricot blossoms'
[T] gui-il[1]a
[M] 351-346

389 [A] 白楊樹・發哈莫
[C] baiyangshu 'poplar'
[T] fa-ha-mo
[M] fulha
[N] 389-352
shu zhi 'branch [of a tree]'  mo-ha-n-ha  *mo garga

franke (1982) points out that the sandlewood tree does not grow in manchuria, and here the term tanshu must refer to some other kind of tree.

woju cai 'lettuce'  na-mo-su-gi  *namo sugi

huang mi 'yellow rice; coarse rice'  fi-se-be-le  *fise bele

lin ji mi 'rice kept in a granary'  guan-i bele  *guan-i bele
SECTION FIVE - BIRDS AND ANIMALS

400 [A] 梨花 'pear blossom'
[C] li hua
[T] *si-lu-i-la 348-346

401 [A] 松花 'pine blossoms'
[C] song hua
[T] hu-li-i-la *huri i[ilh]a 368-346

402 [A] 桃根 'root of a tree'
[C] shu gen
[T] mo-da *mo da 352-361

403 [A] 海菜 'edible seaweed'
[C] hai cai
[T] me-de-su-gi *mede sugi 138-353

404 [A] 黄豆 'soya bean'
[C] huang dou
[T] su-yang-tu-ri *suyan turi 1101-358

405 [A] 稻 'chaff'
[C] kang
[T] a-la *ara
[M] ara

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

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

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

409 [A] 马 'horse'
[C] tuo
[T] te-mu-ge
[G] t'eh-'oh (137)
[K] temge
[M] temen
[S] temêN
[N] cf. Mongol temegen
216

【馬・牛力】

[C] ma 'horse'
[T] mu-li
(G) mu-lin (138)
[K] morin
[S] morin

【牛・亦哈】

[C] niu 'ox'
[T] i-ha
(G) wei-han (143)
[K] ihan
[M] ihan
[S] 'ihan

【羊・賀泥】

[C] yang 'sheep'
[T] ho-ni
(G) huo-ni (144)
[K] honi
[M] honin
[S] honin

【犬・因答忽】

[C] quan 'dog'
[T] in-da-hu
(G) yin-tah-hung (147)
[K] indahun
[M] indahun
[S] yonëhuN, 'inëhuN

【豬・九甲】

[C] zhu 'pig'
[T] u-gia
(G) wuh-li-yen (162)
[K] uliyan
[M] ulgiyan
[S] völgiyan
[N] in G. 162, 'hei-

【猫・哈出】

[C] mao 'cat'
[T] ha-çu
[M] cf. kesike
[S] cf. keškeke, keškee

【鼠・勝革力】

[C] shu 'rat'
[T] sing-ge-li
[G] šen-koh (149)
[K] Šinge
[M] singgeri
[S] šigërë, šigëri

【鹿・布九】

[C] lu 'deer'
[T] bu-u
[G] puh-ku (146)
[K] bugu
[M] bühü
[S] bohë
[N] cf. Mongol buyu

【獐・失兔哈】

[C] zhang 'roebuck'
[T] ši-r-ha
[G] ši-rh-hah (154)
[K] širha
[M] sirga

【狗・舊】

[C] pao 'species of roe'
[T] gliu
[M] gio 'roe deer'

[N] in G. 162, 'hei-

has been amended to 左 'li-.
218 219
420 [A] 兔·麻麻洪
[C] tu 'hare'
[T] gu-ma-hung
[G] ku-lu-ma-hai (150)
[K] gulmahai
[M] Gulmahai
[S] Gulmahai
[N] the G. and K. forms may be in the genitive.

421 [A] 鸡·苦
[C] ji 'chicken, cock'
[T] ti-ko
[G] t'i-huo (161)
[K] tiko
[M] coko
[S] coqoo

422 [A] 鸭·牛涎哈
[C] e 'goose'
[T] niu-nie-ha
[G] nen[nun]-nieh-hah (159)
[K] niyonniyaha
[M] niongniyyaha
[S] niugénishé

423 [A] 鴨·捏黑
[C] ya 'duck'
[T] nie-he
[G] mieh-hei (160)
[K] miyehe
[M] niyehe
[S] 'iixe

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

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

426 [A] 豹·火鲁丸
[C] bao 'leopard'
[T] ŝi-lu-u
[M] silun 'lynx'
[N] cf. Mongol silu'usûn

427 [A] 虫·亦末哈
[C] chong 'insect'
[T] i-mi-ha
[G] wuh-mieh-hah (166)
[K] umiyaha
[M] umiyaha, umiyaha
[S] imahè; nimahè 'worm'

428 [A] 燕·矢别忽
[C] yan 'swallow'
[T] ŝi-bie-hu
[G] sikh-pieh-hung (183)
[K] šibihun
[M] sibirgan 'speckled swallow'
[S] cf. civaqèN 'swallow'
220

429 [A] 雀·舍
[C] que 'small bird'
[T] se-če-[he]
[G] .nih-č'ili-hei (158)
[K] sicihel
[M] cicike
[N] the G and K forms are perhaps in the genitive. The transcription seems to be missing a -he; cf. 469

430 [A] 鳥·加呼
[C] ying 'hawk'
[T] gia-hu
[M] giyahun
[S] gihuN

431 [A] 魚·泥呼哈
[C] yu 'fish'
[T] ni-mu-ha
[G] li-wah-hah (163)
[K] liwaha (limaha?)
[M] nimaha
[S] nimehha
[M] the character read -wah- by Grube can also be read -mo- or -ma-, which is the basis of Kiyose's reconstruction.

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

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

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

435 [A] 黃鼠·鎖羅希
[C] huangshu 'weasel'
[T] so-lo-hi
[M] solohi
436 [A]  驴 - 骆驼
[C]  lü 'donkey'
[T]  e-he
[G]  'oh-hen (141)
[K]  eihen
[M]  eihen
[S]  'e'ixW

437 [A]  黑馬・揚散哈良木力
[C]  hei ma 'black horse'
[T]  sa-ha-liang-mu-li *sahalian muri
[N]  1103-410

438 [A]  銀鼠・兀捏
[C]  yinshu 'ermine'
[T]  u-nie
[N]  cf. Mongol une 'polecat'

439 [A]  青鼠・木秃勝革力
[C]  fenshu 'mole'
[T]  mu-tu-sing-ge-li *mu[k]tu singgeri
[M]  muktun
[N]  439-416

440 [A]  騝子 - 老撒
[C]  luozi 'mule'
[T]  lao-sa
[G]  lao-sah (142)
[K]  losa
[M]  losa
[S]  losə
[N]  Hauer gives loose as an old form of lose, and lose as an old form of losa

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

442 [A]  狐狸 - 多必
[C]  huli 'fox'
[T]  do-bi
[K]  doribi
[M]  dobi
[S]  diovi

Grube suggested that the order of -li- and -pih- may have been inverted, and suggested the cognate M. dobiri 'an animal that resembles a fox that can climb trees'.

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

444 [A]  阿馬・阿塔哈木力
[C]  shan ma 'gelding'
[T]  a-ta-mu-li
[K]  a-tah mu-lin (168)
[M]  akda morin
[S]  'aqətə morIN
[N]  444-410
Note the difference in meaning between the C and J. words.

446 [A] 
ar ma 'stallion'
[a]-ja-la-mu-li *aja-ra mu-li
ajir morin
ajirgan/ajirhan 'a male horse, donkey, camel or dog' (Norman)
'sajir-han, 'ajir-ha
on the basis of the M/S forms, perhaps one could reconstruct *ajar[h]a

447 [A] 
野猪・艾苔
ye zhu 'wild boar'
a-i-da *aida
aidehan

448 [A] 
赤马・者见得木力
chi ma 'reddish horse'
je-r-de-mu-li *jerde mu-li
jerde 'sorrel horse'
448-410

449 [A] 
馬駒・丸見哈
ma ju 'foal'
u-r-ha *urha/ulha
cf. unahan 'colt, foal'
Franke (1982) suggests ulha 'livestock, domestic animal'

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

451 [A] bai ma 'white horse'
[ G] sang-gia-mu-li *sang-gia muri
[ N] 1102-410

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

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

454 [A] 鷺鷿・厦
[ C] lusi 'egret'
[ T] $a
[ G] su-'an (181)
[ K] suwan
[ M] suwan
455 [A] 豚猪
   [C] tun zhu 'small pig'
   [T] me-he-u-gia
   [M] mehe 'a spayed sow'
   mehejen 'a sow'
   mehejui 'piglet'
   mehen 'a sow that has not yet farrowed'
   (Norman).
   mehe is glossed 'a spayed cow', an obvious misprint
455-414

456 [A] 鹬鹭
   [C] luci 'cormorant'
   [T] ha-sa-ha
   [M] gwashiyi 'eastern egret'

457 [A] 仙鹤
   [C] xianhao 'crane'
   [T] bu-le-he
   [G] puh-leh-hei (182)
   [K] bulhei
   [M] bulshei
   [S] buluxi
   [N] the G. and K. forms may be in the genitive

458 [A] 鳥啼
   [C] ji ti 'the cock crows'
   [T] ti-ko-hu-lan-bi
   [M] hula- 'to cry out loud'
   [N] 458-421-mbi

459 [A] 海鸥
   [C] haiqing 'gerfalcon'
   [T] $i$-mu-ko
   [G] Shen-k'o-'an (187)
   [K] $inkoan
   [M] cf. *songkon

460 [A] 蓑雁
   [C] qingzhuang 'heron'
   [T] wa-$sa$
   [M] cf. wakan 'night heron'
   wasiha 'claw, talon'
   [N] perhaps -$sa$ is a mistake

461 [A] 喜鹊
   [C] xiaqiao 'magpie'
   [T] sa-tse-ha
   [M] saksaha
   [N] perhaps the -tse-represents a form -ke-

462 [A] 班鸠
   [C] banjiu 'dove'
   [T] a-lin-hu-tie
   [N] 130-484

463 [A] 未雀
   [C] zhiguan 'stork'
   [T] wei-ju
   [M] weijun
yagu 'turtle-dove'
hui-ho-lo
hoei-huo-lo (184)
guwiholo
no cognate. Franke (1982) suggests kokoli 'the name of a small bird that resembles the woodstock' (Norman)

anchun 'quail'
mu-tu
muśu

gui 'tortoise'
a'u-ma
'a'-yu-ma (164)
aihuma
aihuma
"a"'ihumē

wuya 'crow'
ha-ha
hah-hah (157)
gaha
gaha
Gahē

yaoying 'kite'
fi-le
hiyebele 'black-eared kite'
fiyelen 'yellow-beaked young birds'

huang que 'golden oriole'
gui-li-se-če-he
gulin cecike

pangxie 'crab'
i-ču-he

luoyi 'ant'
i-r-hue
yerhuwe
yurē'imahe

zhizhu 'spider'
he-ming
helmehen
xemēxēn
the Seiksdō text has 各 -go for the second syllable, but this is an obviously miswritten character; the Awanokuni text is correct

shi 'louse'
ti-he
cihe
cixee
hudie 'butterfly'

ge-po

cf. gefehe

another example of a possible remnant of [g] in Jin Jurchen, if the transcription is correct

wenchong 'mosquito'

ha-r-ma

galman

Galémèn

cangying 'fly'

der-hue

derhuwe

durévee, duruvuu

jiao 'horn'

wei-he

wuh-ye-hei (602)
uyehe

weihe, uihe

viixé

zong 'mane'

del-i

delun

delën, dulun

wei 'tail'

*u[n]èe

uncenen

'uCixèN, 'uNCiuxiuN, 'iuNCiuxiuN

mao 'hair'

fun-he

fen-yih-li-hei (493, 515)
fennyihe

feniyhe

fenixè

the G. and K. forms may be in the genitive

qingting 'dragonfly'

fo-lo-gu

no cognate

cuzhi 'cricket'

gurjen

gu-lu-ji

*gurúi

gurjen

ti 'hoof'

fa-ta

fatha

fatèhè, fatèqè

gezi 'pigeon'

hu-tie

kuwecihe

gucixee
long gua 'whirlwind'
mu-du-ri-la-ki-ha *muduri laki-ha
the Chinese expression literally means 'dragon hangs [down]', 'the dragon has descended' etc. For J. *laki, cf. M. lakiya- 'to hang'. Franke (1982) points out that long gua is a literary allusion to an atmospheric phenomenon which describes thunderstorm cloud formations or a whirlwind. The source is the Bishu luhua by Ye Mengde of the Song.

muxiang 'female elephant'
e-mi-le-su-fa *emile sufa
cf. emile 'the female of birds'
486-408


hu xiao 'the tiger roars'
ta-s-ha-hu-lan-bi *tasha hula-mbi
407-458

long xi shui 'watersprout'
mu-du-ri-mu-ke-go-ti-bi *muduri muke goti-bi
the Chinese lit. means 'the dragon plays with water'. Franke (1982) also points out that this must be another type of atmospheric phenomenon, such as a watersprout. Cf. M. goci- (def. 7) 'to appear, to come out (of a rainbow)' (Norman)


long gua 'whirlwind'
a-mi-la-su-fa *amila sufa
amila 'the male of fowl'
as in the case of *emile (486), in Manchu this word seems to be restricted to birds. Either in Jurchen its use was broader, or this is a mistaken usage

zhan ma 'warhorse'
sor-ri-la-mu-ri *sori- ra muri
cf. so-li-tu-man (455,484) 'to fight'
cf. sor-ri- 'to kick (of horses); to paw the ground, to jump around'; cf. also sorin den 'running with the chest high (of horses)'
490-ra-410

hu yao 'tiger bites'
ta-s-ha-ung-bi *tasha u-mbi
407-1055-mbi

gengniu 'ploughing ox'
u-ši-ta-li-le-i-ha *uši tari-re iha
tari- 'to till, to plough'
tiarimé
141-re-411
234

493 [A] 
銀鶴・孔國力木力

[C] yinhe ma 'horse with silver coloured hair'
[T] kung-go-li-mu-li *kunggori muri
[M] konggoro morin 'Isabella coloured; an Isabella horse'
[N] the character transcribed here -go- should have been read -gue-, in which case we would have *konggueri for this word.

494 [A] 
紅沙馬・侯良博羅木力

[C] hongsha ma 'horse with red and sand-coloured hair'
[M] boro 'grey'
[N] burulu 'a horse having mixed red and white hair'

495 [A] 
風狗・額都勒黑因答忽

[C] feng gou 'mad dog'
[T] e-du-le-he-in-da-hu *edule-he indahu
[N] cf. comments under 710 710-413

496 [A] 
馬嘶・力木力忽必

[C] ma si 'the horse neighs'
[T] mu-li-hu-lan-bi *muri hula-mbi
[N] 410-458-mbi

497 [A] 
小狗・捏哈

[C] xiao gou 'small dog'
[T] nie-ha *nieha
[M] niyahan

498 [A] 
小豬・阿沙迷活

[C] xiao zhu 'small pig'
[T] a-[sa]-mi-ho *a[sl]a miho
[M] mihan
[S] mihaN
[N] 1154-498

499 [A] 
螢火蟲・珠深道

[C] yinghuo-chong 'glow-worm'
[T] ju-šin-po(?) *jušimpo?
[M] juciba 'firefly'

500 [A] 
羯羊・阿塔刺貨鼠

[C] jieyang 'wether'
[T] a-ta-la-ho-ni *aktala honi
[M] aktala- 'to castrate'
[N] 500-412

501 [A] 
貴羊・香力

[C] huang yang 'Mongolian gazelle'
[T] je-li *ti[i]ri
[M] jeren
[N] cf. Mongol jegere

502 [A] 
玳瑁猫・素羊亦剌哈出

[C] daimei mao 'tortoise-shell [colour] cat'
[T] su-yang-i-la-ha-ču *suyan il[h]a
[M] haču/kaču
[N] 1101-346-415

503 [A] 
金錢豹・牙兒哈

[C] jinqian bao 'leopard'
[T] ya-r-ha *yarha
[G] ya-lah (148)
[M] yarha
[S] yarêhe
<table>
<thead>
<tr>
<th>Page</th>
<th>Column</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>504</td>
<td>[A]</td>
<td>基毛兎 - 同分加黑, 茅元麻</td>
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<tr>
<td></td>
<td>[C]</td>
<td>lūmào guī <em>green-haired tortoise</em></td>
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<td></td>
<td>[T]</td>
<td>nien-gia-fun-he-ai-u-ma <em>niengia funhe ai'uma</em></td>
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<td>[N]</td>
<td>1099-481-466</td>
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<td>505</td>
<td>[A]</td>
<td>黄鶯 <em>黄鶯</em></td>
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<td></td>
<td>[C]</td>
<td>huáng yīng <em>yellow hawk</em></td>
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<td></td>
<td>[T]</td>
<td>su-yan-gia-hu <em>suyan giahu</em></td>
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<td>[N]</td>
<td>1101-340</td>
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<td>506</td>
<td>[A]</td>
<td>野猫 <em>野猫</em></td>
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<td></td>
<td>[C]</td>
<td>ye māo <em>wild cat</em></td>
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<td></td>
<td>[T]</td>
<td>u-čě-hi <em>uččhi</em></td>
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<td>[M]</td>
<td>ujirhi</td>
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<td>507</td>
<td>[A]</td>
<td>年魚, 剃哈泥米哈</td>
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<tr>
<td></td>
<td>[C]</td>
<td>nián yú <em>catfish</em></td>
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<td></td>
<td>[T]</td>
<td>la-ha-ni-mu-ha <em>laha nimuha</em></td>
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<td></td>
<td>[M]</td>
<td>laha</td>
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<td></td>
<td>[N]</td>
<td>507-431</td>
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<td>508</td>
<td>[A]</td>
<td>類鶼 - 類的</td>
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<tr>
<td></td>
<td>[C]</td>
<td>dìo yīng <em>falcon</em></td>
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<td></td>
<td>[T]</td>
<td>gu-di <em>gudi</em></td>
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<td></td>
<td>[M]</td>
<td>no cognate. Franke (1982) suggests huksen 'a type of falcon kept in the house'</td>
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<tr>
<td>509</td>
<td>[A]</td>
<td>羚麞, 至羅布尤</td>
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<td></td>
<td>[C]</td>
<td>milù <em>the tailed deer</em></td>
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<td></td>
<td>[T]</td>
<td>jo-lo-bu-u <em>jolo bu'u</em></td>
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<td></td>
<td>[M]</td>
<td>jolo buhô &quot;doe, female deer&quot;</td>
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<td>[N]</td>
<td>509-417</td>
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<tr>
<td>510</td>
<td>[A]</td>
<td>蝙蝠 <em>蝙蝠</em></td>
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<tr>
<td></td>
<td>[C]</td>
<td>biān fu <em>bat</em></td>
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<tr>
<td></td>
<td>[T]</td>
<td>e-ju-me</td>
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<tr>
<td></td>
<td>[M]</td>
<td>no cognate</td>
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<td>511</td>
<td>[A]</td>
<td>野鶏 <em>野鶏</em></td>
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<td></td>
<td>[C]</td>
<td>ye jì <em>pheasant</em></td>
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<td></td>
<td>[T]</td>
<td>u-lu-ma</td>
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<td></td>
<td>[G]</td>
<td>wuh-lu-wuh-ma (188)</td>
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<td></td>
<td>[K]</td>
<td>ulguma</td>
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<td></td>
<td>[M]</td>
<td>ulhûma</td>
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<td></td>
<td>[S]</td>
<td>'oléhémë, 'oléhumë</td>
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<tr>
<td>512</td>
<td>[A]</td>
<td>蛋蝨 - 塔忽答</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>hálí <em>clam</em></td>
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<td></td>
<td>[T]</td>
<td>ta-hu-da</td>
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<td></td>
<td>[M]</td>
<td>tahura</td>
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<td></td>
<td>[N]</td>
<td>in the light of the M. form, perhaps -da is a mistake for -la</td>
</tr>
<tr>
<td>513</td>
<td>[A]</td>
<td>鯉魚, 尔會泥米哈</td>
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<tr>
<td></td>
<td>[C]</td>
<td>liyú <em>carp</em></td>
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<td></td>
<td>[T]</td>
<td>tu-šě-ni-mu-ha</td>
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<td></td>
<td>[M]</td>
<td>no cognate</td>
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<td>514</td>
<td>[A]</td>
<td>蟲蝨 <em>蝗蝨</em></td>
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<td></td>
<td>[C]</td>
<td>weishu <em>hedgehog</em></td>
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<td>[T]</td>
<td>sengge</td>
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<td>[M]</td>
<td>sengge</td>
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<td></td>
<td>[S]</td>
<td>sengê</td>
</tr>
<tr>
<td>515</td>
<td>[A]</td>
<td>蝦 <em>蝦</em></td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>xià <em>shrimp</em></td>
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<tr>
<td></td>
<td>[T]</td>
<td>hi-te</td>
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<tr>
<td></td>
<td>[M]</td>
<td>no cognate</td>
</tr>
</tbody>
</table>
516 [A] 蜜蜂，成郎
[C] mifeng 'bee'
[T] sui-lang
[M] siul an
[S] siul an

517 [A] 蜜蜂，成郎
[C] yuanyang 'mandarin duck'
[T] gu-ya-hung
[G] gu-ya-huh (180)
[K] guyahu
[M] guyahu

518 [A] 象牙，速发未黑
[C] xiangya 'ivory'
[T] su-fa-fei-be
[G] su-fah wei-hei (582)
[K] sufa weihe
[N] 408-477

519 [A] 肥馬，塔鲁木力
[C] fei ma 'fat horse'
[T] ta-lu-mu-li
[N] in entry 719, 'fat' is given as *ta1[h]u muri 719-410

520 [A] 瘦馬，秃覺哈木力
[C] shou ma 'thin horse'
[T] tu-r-ha-mu-li
[N] 709-410

521 [A] 狗咬，因答忽翁必
[C] gou yao 'the dog bites'
[T] in-da-hu-ung-bi
[N] 413-1045-mbi

522 [A] 獅子猫，阿非阿哈出
[C] shizi mao 'lion-cat'
[T] a-fi-ha-çu
[N] 432-415

523 [A] 公鶏，阿迷勒替課
[C] gong ji 'cock'
[T] e-mi-le-ti-co
[N] 489-421

524 [A] 母鶏，額迷勒替課
[C] mu ji 'hen'
[T] e-mi-le-ti-co
[N] 486-421
SECTION SIX - BUILDINGS

525 [A] 房・博
[C] fang 'house'
[T] bo *
[M] boo
[S] boo

526 [A] 門・尺
[C] men 'door'
[T] u-τi *uKi
[M] uce
[S] 'ucii

527 [A] 房簷・博笑希不哈
[C] fang yang 'eaves'
[T] bo-ςi-hi-mu-ha *bo šihi muha
[M] sihin 'eaves (of a house)
[N] mohon 'end'

528 [A] 瓦房・瓦子博
[C] wa fang 'tiled house'
[T] wa-ze-bo *waze bo
[M] wase 'tile'
[N] wase boo 'house with a tiled roof'
[M] wase moo-ha *bo šihi muha
[N] *waze < Chinese 528-525

529 [A] 帷房・幹見火博
[C] cao fang 'thatched house'
[T] o-ro-ho-bo *orho bo
[N] 376-525

530 [A] 馬房・木力博
[C] ma fang 'stable'
[T] mu-li-bo
[N] *muri bo 410-525

531 [A] 猪圈・九甲火羅
[C] zhu juan 'pigsty'
[M] horho 'stable'
[S] horēhN
[N] 414-531

532 [A] 牛欄・亦哈火羅
[C] niu lan 'cattle-shed'
[T] i-ha-ho-ro *iha horh[lo]
[M] horho 'stable'
[N] 412-532

533 [A] 隱舍・汗尺博
[C] lin she 'nearby hut'
[T] han-τi-bo *
[M] hansi 'near'
[N] 533-525

534 [A] 羊欄・習泥火羅
[C] yanglan 'sheep-pen'
[T] ho-ni-ho-lo *honi horh[lo]
[N] 412-531

535 [A] 托・太兀
[C] tuo 'large tie beams'
[T] tai-u
[N] cf. 536 below
[M] *tai'u

* cf. 536 below
536 [A] 梁・木伏
[C] liang 'beam [of a house]'  
[T] tai-fu  
[G] t'ai-pen (207)  
[M] taibun  
[N] taibu  

the Seikadō text, here and in the previous five entries, is corrupt, and the present entries are based on the Awanokuni text. Particularly in 535 and 536, however, there still seems to be some corruption or confusion. Perhaps the -fu in this entry should we -wu, which is what we would expect, given the relationship M. intervocalic -b- = J. -w-.  

537 [A] 榆・梭  
[C] chuan 'beam, rafter'  
[T] so  
[M] son  

538 [A] 燕房・博问蓝必  
[C] gai fang 'to build a house'  
[T] bo-a-lan-bi  
[M] ara- 'to make, to do'  
[S] 'arēmē  
[N] 525-538-mbi  

perhaps this is the same word as entry 608 'flag', *fanta  

539 [A] 塔・速不宰  
[C] ta 'pagoda'  
[T] su-bu-an  
[M] subarhan  
[S] suvarēhên  

540 [A] 拆房・博额锋必  
[C] the fang 'demolish a house'  
[T] bo-e-feng-bi  
[M] efule- 'to destroy'  
[N] 525-540-mbi  

541 [A] 新房・亦車博  
[C] xin fang 'new house'  
[T] i-če-bo  
[N] 192-525  

542 [A] 烟火・住元  
[C] kao huo 'stove, furnace'  
[T] ju-u  
[M] jun  
[S] hulaN  

543 [A] 燕房・博问蓝必  
[C] yantong 'chimney'  
[T] hu-lan  
[M] hulan  
[S] hulaN  

544 [A] 薄子・放察  
[C] baozi 'screen'  
[T] fang-ča  
[N] 608 'flag', *fanča  

545 [A] 窗・发  
[C] chuang 'window'  
[T] fa  
[G] fah-ča (209)  
[K] faa  
[M] fa  
[S] faa
546 [A] 業、示志
[C] han 'board'
[T] u-te
[M] undeheen

547 [A] 皇殿・斡兒哈安博
[C] huang dian 'imperial palace'
[T] o-r-do-ha-an-bo
[M] ordo 'palace, court'
[N] 547-653-525

548 [A] 修房・博奈撒必
[C] xiu fang 'repair a house'
[T] bo-da-sa-bi
[M] dasa-
[S] danêmê
[N] 525-548-bi

549 [A] 官房不許作戴, “你博元墨哈撒撤制
[C] guanfang buxu zuoqian
'T it is not permitted to run around in official residences'
[T] gua-ni-bo-u-me-ha-sa-la
*M guan-i bo ume
[M] hasa- 'to hurry, to be in a rush'
[N] guan < Chinese
549-i-(gen.)-525-neg.-ra

550 [A] 門彝不許烧毁, “你必發元墨得的勒
[C] men chuang buxu shaohui
'It is not permitted to burn doors and windows'
[T] u-či-fa-u-me-de-di-le
*M uči fa ume
[N] 526-345-neg.-1042-re

551 [A] 犬間房・木姜博
[C] jijian fang 'a house with several rooms' or 'how many rooms?'
[T] mu-gian-bo
[M] giyan 'measure word for rooms and buildings'
[N] Chinese li can mean 'several' or 'how many'. In entries 311 and 312, li is translated as *uhiahu in Jurchen. 'How much' in Manchu is udy; I cannot find a Manchu cognate for either *mu or *uhiahu

552 [A] 禮部衙門・利布哈發
[C] libu yamen 'Board of Rites'
[T] li-bu-ha-fa
[M] hafan 'official, officer'
[S] havèN
[N] li bu < Chinese

553 [A] 兵部衙門・並布哈發
[C] bingbu yamen 'Board of War'
[T] bing-bu-ha-fa
[N] bing bu < Chinese
553-552

554 [A] 鶴龍・整課卓羅
[C] jilong 'chicken cage'
[T] ti-ko-šo-lo
[M] šoro
[N] 421-554

555 [A] 火元・納哈
[C] kang 'brick-bed, kang'
[T] na-ha
[M] nahëN 'underfloor heating flue'
[S] nahëN 'underfloor heating flue'
556 [A] 館驛，官亦

[C] guan yi 'post-house'

[T] guan-i

[N] < Chinese

557 [A] 大門，昂八都哈

[C] da men 'main gate'

[T] ang-ba-du-ha

[G] tu-hah[ka] (201)

[K] duka

[M] duka

[S] duqaa

[N] 1153-557

558 [A] 儀門，失得果都哈

[C] yimen 'the middle gate of a yamen'

[T] ši-de-ki-du-ha

[M] cf. siden 'space, interval, interstice'

[N] 558-557

559 [A] 腳門，答八其都哈

[C] jiaomen 'side gate'

[T] da-ba-ki-du-ka

[M] dalbaki 'on the side'

560 [A] 柱，表里

[C] zhu 'pillar'

[T] tu-la

[G] t'uh-lah (208)

[K] tura

[M] tura

[S] turaa 'post'

561 [A] 鐘，中

[C] zhong 'bell'

[T] jung

[S] jupē

562 [A] 鼓，痛克

[C] gu 'drum'

[T] tung-ke

[G] t'ung-k'en (256)

[K] tunken

[M] tungken

[S] tuNkën

563 [A] 紙，好沙

[C] zhi 'paper'

[T] hao-ša

[G] hao-ša (222)

[K] bauša

[M] hoošan

[S] hoshi, ha'usha 'paper offerings used in ancestor worship ritual'

564 [A] 墨，伯黑

[C] mo 'ink'

[T] be-he

[G] poh-hei (223)

[M] behe

[S] bexee
565 [A] 筆・非

[C] bi 'pen, writing instrument'
[T] fei (224)
[G] fi
[K] fi
[M] fii
[N] < Chinese 筆 bi

566 [A] 梯・塞

[C] yun 'ink-slab'
[T] seh[se] (225)
[G] se
[K] se
[N] the Manchu word for 'ink-slab' is yuwan,
< Ch. yan. Franke (1982) suggests J.

*se < Ch. 石 shi 'stone'

567 [A] 符・得勒

[C] zhuo 'table'
[T] de-le
[G] t'eh-'eh (230)
[K] tere
[M] dere
[S] deré

568 [A] 棒・木郎

[C] deng 'bench'
[T] mu-lang
[G] muh-lah (239)
[K] mulan
[M] mulan
[N] the second char. in G. 239 is -lah,
which Kiyose has amended to -lan on
the basis of the Jurchen characters used

569 [A] 碗・英雄

[C] wan 'bowl'
[T] mo-lo
[G] moh-lo (246)
[K] moro
[M] moro
[S] morë

570 [A] 毛・非刺

[C] die 'plate'
[T] fi-la
[G] fei-lah (243)
[K] fila
[M] fila
[S] filaa

571 [A] 盘子・忽子

[C] penzi 'basin'
[T] fun-ze
[G] fengse
[M] sabka
[N] both J and M forms
< Chinese penzi

In the Seikado text, this word is written
pen instead of penzi

572 [A] 笔・撒花

[C] zhu 'chopsticks'
[T] sa-ba
[G] sabka
[M] safiqë
[S] sab[k]a
[N] -ba could also be read -pa, but I have
opted for -ba on the basis of the M. form

573 [A] 鍋・木徹

[C] guo 'cooking pot'
[T] mu-če
[G] muh-sien (244)
[K] mušen
[M] mucen
[S] mecëN
574 [A] 壺·湯平
[C] hu 'pot, jug'
[T] tang-ping
[M] *tampin
[N] both J and M forms
< Ch. 譯版 tampin

575 [A] 鍣·言答
[C] qiang 'spear'
[T] gi-da
[G] kih-tah (234)
[K] gida
[M] *gida
[S] gidaa

576 [A] 刀·或失
[C] dao 'knife'
[T] hue-si
[M] huwesi
[S] *hueši

577 [A] 盪·撫叉
[C] kui 'helmet'
[T] sa-ča
[G] sah-č'a (232)
[K] sača
[M] saca

578 [A] 甲·丸失
[C] jia 'armour'
[T] u-ši
[G] wuh-č'eng-yin (233)
[K] ukčin
[M] uksin
[S] 'uxššiN

579 [A] 弓·伯力
[C] gong 'bow' (n)
[T] be-li
[G] poh-li (236)
[K] beri
[M] beri
[S] berii

580 [A] 箭·閉迂
[C] jian 'arrow'
[T] nie-lu
[G] ni-lu (237)
[K] niru
[M] niru
[S] *nieru, yurē
[N] it would also be possible to reconstruct *nieru, but I have opted for *niru on the basis of the G and M forms

581 [A] 鏡·墨勤苦
[C] jing 'mirror'
[T] me-le-ku
[G] puh-lung[nung]-k'u (251)
[K] bulunku
[M] buluKu, bulēku
[S] note the similarity of the Sibe to those found in G and K. The character me- might be a mistake

582 [A] 剪·胡雜
[C] jian 'scissors'
[T] ha-dza
[G] hah-tsi-hah (252)
[K] hajīha
[M] hasaha
[S] hasēhē
[N] perhaps a form *hal[h]iša is possible
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<tr>
<td>583</td>
<td>盘 - 阿古</td>
<td>pan 'dish'</td>
<td><strong>aligu</strong></td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>a-li-gu</td>
<td><em>aligu</em></td>
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<td>[G]</td>
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<td>[M]</td>
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<td>584</td>
<td>瓶 - 化平</td>
<td>ping 'bottle, vase'</td>
<td><strong>huaping</strong></td>
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<td></td>
<td>[C]</td>
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<td>hua-ping</td>
<td><em>huaping</em></td>
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<td>[N]</td>
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<td></td>
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<tr>
<td>585</td>
<td>斧 - 速黑</td>
<td>fu 'axe'</td>
<td><strong>suhe</strong></td>
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<td></td>
<td>[C]</td>
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<tr>
<td></td>
<td>su-he</td>
<td><em>suhe</em></td>
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<td>[M]</td>
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<td>[S]</td>
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<tr>
<td>586</td>
<td>锯 - 伐里</td>
<td>ju 'saw' (n)</td>
<td><strong>fufun</strong></td>
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<td></td>
<td>[C]</td>
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<td>fu-fung</td>
<td><em>fufun</em></td>
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<tr>
<td>587</td>
<td>金锹 - 木</td>
<td>qiao 'shovel'</td>
<td><strong>mrle</strong></td>
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<td>[C]</td>
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<td></td>
<td>u-tu</td>
<td><em>mrle</em></td>
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<td>[M]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>588</td>
<td>chio - 阿古</td>
<td>suo 'lock'</td>
<td><strong>ya[k]igu</strong></td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>ya-zi-gu</td>
<td><em>ya[k]igu</em></td>
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<td></td>
<td>[M]</td>
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</tr>
</tbody>
</table>

<p>| 589  | 鎚 - 筭謀 | yao 'key' | <strong>sonko</strong> |
|      | [C] | | |
|      | son-ko | <em>sonko</em> | |
|      | [M] | | | no cognate |
|      | | | | Franke (1982) suggests M. su- 'to untie, to unhitch' |
| 590  | 锤 - 穴谷 | xian 'thread' | <strong>tunggu</strong> |
|      | [C] | | |
|      | tung-gu | <em>tunggu</em> | |
|      | [G] | | | t'oh-kuo (250) |
|      | [K] | | | togo/tongo |
|      | [M] | | | tonggo |
|      | [S] | | | togê |
| 591  | 金 - 猫 | zhen 'needle' | <strong>ulme</strong> |
|      | [C] | | |
|      | u-me | <em>ulme</em> | |
|      | [M] | | | wuh-lu-meh (249) |
| 592  | 簧子 - 网兜木 | bizi 'fine-toothed comb' | <strong>mrhe</strong> |
|      | [C] | | |
|      | me-r-he | <em>mrhe</em> | |
|      | [M] | | | merhe |
|      | [S] | | | merêxe |
| 593  | 筷子 - 竹筏 | shuzi 'comb' | <strong>ridifu</strong> |
|      | [C] | | |
|      | i-di-fu | <em>ridifu</em> | |
|      | [G] | | | yih-rh-tih-hung (549) |
|      | [K] | | | irdihun |
|      | [M] | | | ijifun |</p>
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<td>594</td>
<td>[A]</td>
<td>萬子·得見千</td>
<td>xizi 'mat'</td>
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<tr>
<td></td>
<td>[C]</td>
<td>de-r-hi</td>
<td>*derhi</td>
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<td></td>
<td>[T]</td>
<td>derhi</td>
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<td>[M]</td>
<td>dirixi</td>
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<tr>
<td>595</td>
<td>[A]</td>
<td>失枕頭·易見吉</td>
<td>zhentou 'pillow'</td>
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<td></td>
<td>[C]</td>
<td>ti-r-gu</td>
<td>*tirgu</td>
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<td>[G]</td>
<td>t'i-leh-k'u (550)</td>
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<td></td>
<td>[K]</td>
<td>tireku</td>
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<td>[M]</td>
<td>cirku</td>
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<td></td>
<td>[S]</td>
<td>cunuku, cunuku</td>
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<tr>
<td>596</td>
<td>[A]</td>
<td>湿·忽女</td>
<td>tong 'bucket'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>hu-niu</td>
<td>*huniu</td>
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<td>[T]</td>
<td>hunio</td>
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<td></td>
<td>[S]</td>
<td>xuni</td>
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<td>597</td>
<td>[A]</td>
<td>扇·伏塞古</td>
<td>shan 'fan'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>fu-se-gu</td>
<td>*fus[h]egu</td>
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<td>[T]</td>
<td>fuh-seh-gu</td>
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<td>[G]</td>
<td>fushegu</td>
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<td></td>
<td>[K]</td>
<td>fusheklu</td>
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<tr>
<td>598</td>
<td>[A]</td>
<td>駔韋·兀浦哈郎</td>
<td>lihua 'plough'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>u-pufu-ha-lang</td>
<td>*ufu hal[h]an</td>
<td></td>
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<tr>
<td></td>
<td>[T]</td>
<td>ofohho 'ploughshare'</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>[M]</td>
<td>halhan 'ploughshare'</td>
<td></td>
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<tr>
<td></td>
<td>[N]</td>
<td>the character -fu- could be read -pu-, but I have opted for -fu- on the basis of the Manchu form</td>
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<tr>
<td>599</td>
<td>[A]</td>
<td>馬轡綿·木力牙見千</td>
<td>majiangsheng 'bridle'</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>mu-li-ya-r-fu</td>
<td>*muri yarfu</td>
<td></td>
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<tr>
<td></td>
<td>[T]</td>
<td>yarfun 'a long leather cord attached to the headstall or bridle, tether' (Norman)</td>
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<td></td>
<td>[M]</td>
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<td>410-599</td>
<td></td>
</tr>
<tr>
<td>600</td>
<td>[A]</td>
<td>鍬·撤非</td>
<td>chi 'spoon'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>sa-fi</td>
<td>*safi</td>
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<td>[T]</td>
<td>saifi</td>
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<td>601</td>
<td>[A]</td>
<td>篠·額見古</td>
<td>zhou 'broom'</td>
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<tr>
<td></td>
<td>[C]</td>
<td>e-r-gu</td>
<td>*ergu</td>
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<td>[T]</td>
<td>eriku</td>
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<td></td>
<td>[M]</td>
<td>'irēkē</td>
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<tr>
<td>602</td>
<td>[A]</td>
<td>薇·非兀</td>
<td>bo 'winnowing fan'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>fi-u</td>
<td>*fi'u</td>
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<tr>
<td></td>
<td>[T]</td>
<td>fiyoo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>603</td>
<td>[A]</td>
<td>車·塞者</td>
<td>che 'vehicle'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>se-je</td>
<td>*seje</td>
<td></td>
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<tr>
<td></td>
<td>[T]</td>
<td>seh-če (253)</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>[G]</td>
<td>seh-če</td>
<td>seje</td>
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<tr>
<td></td>
<td>[K]</td>
<td>seje</td>
<td></td>
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<td></td>
<td>[M]</td>
<td>sejen</td>
<td>sejeN</td>
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<tr>
<td>604</td>
<td>[A]</td>
<td>網·亦勒</td>
<td>wang 'net'</td>
<td></td>
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<tr>
<td></td>
<td>[C]</td>
<td>i-le</td>
<td>*ile</td>
<td></td>
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<td>[T]</td>
<td>i-le</td>
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<td></td>
<td>[M]</td>
<td>i-le</td>
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</tbody>
</table>
605 [A] 鈴・洪過
[C] ling 'small bell'
[T] hung-go
[M] honggon
[S] hogen

606 [A] 縄・伏塔
[C] sheng 'string, rope'
[T] futa
[M] futa
[S] fetaa

607 [A] 鰍・鰍伏
[C] deng 'stirrup'
[T] tu-fu
[G] t'uh-fu (231)
[K] tufu
[M] tufun

608 [A] 搏・凡察
[C] qi 'flag'
[T] fan-ča
[G] fan-nah-ř (220)
[K] fannar
[M] no cognate. cf. fangse 'pennant'

609 [A] 鞍・黑兀志
[C] chan 'saddle-flap'
[T] he-u-te
[G] hei-puh-t'eh (227)
[K] hebte
[M] habta 'the wing of a saddle'

610 [A] 碼秋・忽答剌
[C] qiu 'crupper'
[T] hu-da-la
[G] huh-tih-lah (228)
[K] hudila
[M] kudargan

611 [A] 梯子・汪
[C] tizi 'ladder'
[T] wang
[M] wan
[S] vān

612 [A] 屋・納木基
[C] ti 'drawer'
[T] na-mu-ki
[M] namki

613 [A] 洒鐘・奴勒忽塔
[C] jiuzhong 'wine-cup'
[T] nu-le-hu-ta
[M] huntahan 'cup, mug, glass'
[N] 1007-613

614 [A] 船・的哈
[C] chuan 'boat'
[T] di-ha
[G] tih-hai (254)
[K] dihai
[M] jaha
[N] G. and J. are in the gen. form
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| 258  | **板箱・九志相子**
banxiang 'a chest made of boards'
**u-te-siangze**
J. *siangze < Ch. xiangzi |
| 259  | **腰部・羅火**
yao Dao 'dagger'
lo-ho *loho
| 260  | **連刀・哈禿**
lian dao 'sickle'
ha-tu *hatu
hadufun 'sickle'; hadu- 'to cut with a sickle'
| 261  | **牛車・亦哈塞玉**
niuche 'ox-cart'
i-ha-se-je *iha seje
| 262  | **鞍坐・掃伏**
anzuo 'saddle-cushion'
saofu *saofu
soforo |
| 263  | **帳房・察察星**
zhangfang 'tent'
ča-ča-li *čačari
čah-čah-li (214)
Jašili
cacari |
| 264  | **軸頭・哈答刺**
liantou 'bridle'
ha-da-la *hadala
t’a-ta (229) (?)
tada (?)
hadala
hadéle, qadélé 'bit of harness'
| 265  | **馬鞍子・木力塞革木**
ma’anzi 'saddle (for horses)'
mu-li-an-ge-mu *muri anggemu
'en-koh-mai (226)
engemer
enggemu
'eméñt'
| 266  | **肚帶・篋Outputs**
dudai 'girth'
o-lo olon |
| 267  | **馬勒・木力忽日**
macao 'trough (for horses)'
mu-li-hu-ži *muri huži
huju
xujun 
| 268  | **馬鞭子・察察星**
bianzi 'whip'
su-ši-ha *sušiha
su-ših-kai (230)
sušigai
susiha
sušihaa, šušihaa, susihaa
the G. and K. forms may be in the genitive.
626 [A]
鉤 過活
[C] gou 'hook'
[T] go-ho
[M] gohun
[S] Gohé

627 [A]
兔毫筆 姑麻洪分黑非
[C] tuhaobi 'rabbit's hair brush: a fine writing brush'
[T] gu-ma-hung-fun-he-fi
[M] funhe fi
[N] 420-481-565

628 [A]
金盔 安出散叉
[C] jin kui 'golden helmet'
[T] an-çu-sa-ča
[M] *anču sača
[N] 1064-577

629 [A]
朝鐘・幹兎多中
[C] chao zhong 'palace bell'
[T] o-r-do-jung
[M] *ordo Jung
[N] 547-561

630 [A]
更鼓 經都勤痛克
[C] genggu 'drum for marking each two hour period'
[T] ging-du-le-tung-ke
[M] *ting du-re tungke
[N] 315-810-re-561

631 [A]
酒壺 娘勤麻角
[C] jiutan 'jug for wine'
[T] nu-le-ma-lu
[M] malu
[S] malu
[N] 1007-631

632 [A]
瓷碗 石朱鈞
[C] ciwan 'porcelain bowl'
[T] tu-hu-lu
[M] *tuhuru
[N] cf. tomoro
-hu- is possibly a mistake for a char.
read -mo-

633 [A]
燈臺・非九刺黴
[C] dengtai 'lampstand'
[T] fi-u-la-gu
[M] *fi ulagu
[G] cf. fei-pen (247)
-lamp'
[K] fibun
[M] cf. hiyabun 'lantern'
-hiyabulaku 'a lantern rack'

634 [A]
割羊盤・賀泥非塔阿力古
[C] geyang pan 'dish for cutting sheep(meat)'
[M] *honi fita aligu
[N] 412-634-583

635 [A]
紡車・佛羅古
[C] fangche 'spinning wheel'
[T] fo-lo-gu
[M] *forogu
[S] forko
[N] forequ 'well pulley'

636 [A]
蜻蜓・得恩或博多
[C] yingfu 'chowry, fly whisk'
[T] de-r-hue-bo-do
[M] *derhue bodo
[S] cf. derhuwe bašakú
[N] Franke (1982) suggests bodo- 'to drive
animals to a pre-
destined place'
476-636
637 [A] 魚網·泥木哈阿遠
[C] yuwang 'fish net'
[T] ni-mu-ha-a-su
[M] asu
[S] *asë
[N] 431-637

638 [A] 琵琶·苦魯
[C] pipa 'pipa (a musical instrument similar to a lute)'
[T] ku-lu
[M] cf. hûru 'a mouth-harp made of cows horn and bamboo'
[S] cf. Mongol guuâr, guur 'balalaika, guitar'

639 [A] 打圍網·撒哈答麻勒
[C] da wei wang
[T] sa-ha-da-i-le
[M] cf. sahada- 'to hunt in autumn'
[N] 639-604

640 [A] 胡琴·其呂力
[C] huqin 'huqin (a Chinese stringed instrument)'
[T] ki-ja-li
[M] no cognate. Manchu for huqin is ongocon < Mongol ongyoca 'boat'

641 [A] 鈴鐺·布魯敦必
[C] belluo 'belluo (a military musical instrument)'
[T] bu-lu-dun-bi
[M] burde- 'to blow on a conch, to sound advance or retreat on a conch'

642 [A] 頸砲·牙兌希
[C] suona 'suona (a trumpet-like wind instrument)'
[T] ya-r-hi
[M] no cognate in the Seikadô text. this word is written ya-ku-hi

643 [A] 射斗·忽失古
[C] yundou 'flat iron'
[T] hu-ši-gu
[M] huwešeku

644 [A] 鋼盔·塞勒撒又
[C] tie kui 'iron helmet'
[T] se-le-sa-ča
[N] 1077-577

645 [A] 萬甲·速古兀失
[C] pi jia 'hide armour'
[T] su-gu-u-si
[N] 894-578

646 [A] 勝甲·塞勒兀失
[C] tie jia 'iron armour'
[T] se-le-u-si
[N] 1077-577
SECTION EIGHT - PEOPLE

647 [A] 火箭，他捏鲁
[C] huo jian 'iron arrow'
[T] ta-nie-lu
[N] 1012-580

648 [A] 鋼鎖，寒勒牙失古
[C] tie suo 'iron lock'
[T] se-le-ya-si-gu
[N] 1077-588

649 [A] 銅鎖，炙力牙失古
[C] tong suo 'bronze lock'
[T] si-li-ya-si-gu
[N] 1066-588

650 [A] 柱杖，退仗
[C] zhuzhang 'walking stick, crutch'
[T] tu-i-fu
[M] teifun
[S] te'ifuN

651 [A] 銅鼓，炙力痛克
[C] tong gu 'bronze drum'
[T] si-li-tung-ke
[N] 1066-562

652 [A] 雨傘，阿古散
[C] yusan 'umbrella'
[T] a-gu-san
[N] J. san < Chinese 3-652

653 [A] 皇帝，哈安
[C] huangdi 'emperor'
[T] ha-an
[G] han-an-ni (272)
[K] haganni
[M] han
[S] haaN
[N] cf. Mongol nayan
the G. and K. forms are in the genitive

654 [A] 官，背勒
[C] guan 'official'
[T] bei-le
[G] pei-leh (277)
[K] beile
[M] beile

655 [A] 大人，昂八捏麻
[C] da ren 'important man'
[T] ang-ba-nie-ma
[G] nieh-rh-ma (331)
[K] niyarma
[M] niyalma
[S] napé
[N] it is difficult to determine whether an -[r]- or an -[l]- (or neither) should be inserted here.
1153-655
656 [A] 民·亦范
[C] min 'people'
[T] i-te
[G] yih-t'eh'-oh (288,297)
[K] itege
[M] cf. irgen
[S] cf. 'irêxN
[N] Ligeti ("Note préliminaire", p. 222) reconstructs ilde for the Grube form, on the basis of Nanai elda.

657 [A] 驢目·哈哈器理麻
[C] toumu 'chief, leader'
[T] da-ha-la-nie-ma
[M] cf. da 'head, chief, master, sovereign. This word may be related to M. dahala- 'to escort' 657-655

658 [A] 俱·必蕊失
[C] li 'clerk'
[T] bi-te-si
[N] J. *si < Ch. 前 shi 1094-658

659 [A] 軍·朝哈
[C] jun 'army'
[T] čao-ha
[G] č'ao-hah (296)
[K] čauha
[M] cooha 'soldier'
[S] cuahê
[N] perhaps the Chinese entry should read
軍人 junren 'soldier', which would more suit the context and the M. equivalent

660 [A] 父·阿未哈
[C] gong 'father-in-law'
[T] a-mu-ha
[M] amha
[S] 'amêhê

661 [A] 姫·须木黒
[C] po 'mother-in-law'
[T] e-mu-he
[M] emhe
[S] 'emêxê

662 [A] 父·阿麻
[C] fu 'father'
[T] a-ma
[M] 'a-min (282)
[K] amin
[M] ama
[S] 'amê

663 [A] 母·額里
[C] mu 'mother'
[T] e-me
[M] cf. eniye
[S] cf. 'eni, 'eni'ee

664 [A] 兄·阿洪
[C] xiong 'elder brother'
[T] a-hung
[G] 'a-hun-wen (286)
[K] ahun
[M] ahûn
[S] cf. 'ahuNduu 'brother'
268

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675 [A] 你·失
[C] ni 'you'
[T] *ši
[M] šii

676 [A] 我·必
[C] wo 'I, me'
[T] bi
[G] cf. mih-ni (853)
[K] mini
[M] bi 'I'
[S] bii, mini
[N] the G. and K. forms are in the genitive

677 [A] 伯父·撤答
[C] bofu 'uncle' (father's elder brother)
[T] sa-da
[M] cf. sakda 'old'

678 [A] 伯母·黑黑撤答
[C] bomu 'aunt' (wife of father's elder brother)
[T] he-he-sa-da
[M] hehe 'woman, female'
[S] xexš
[N] 678-677

679 [A] 筆母·丸黑墨
[C] shenmu 'aunt' (wife of father's younger brother)
[T] u-he-me
[M] uhume

680 [A] 媳·阿讓
[C] sao 'sister-in-law'
[T] as-že
[M] aša 'elder brother's wife'
[S] *aše, *asě

681 [A] 叔父·顛著
[C] shufu 'uncle' (father's younger brother)
[M] e-se-he

682 [A] 姐姐·姐的
[C] nuxu 'son-in-law'
[T] ho-di
[G] huo-tih-woh (289)
[K] hodiyo
[M] hojihon
[S] hocēhuN, hocuhuN

683 [A] 婆母·納哈出裡木
[C] jiumu 'aunt' (wife of mother's brother)
[T] na-ha-ču-e-mu-le
[M] nakaču emule

684 [A] 母舅·納哈出
[C] mujiu 'uncle' (maternal uncle)
[T] na-ha-ču
[M] naku
685 [A] 親家·撒都
[C] qinjia 'a relation by marriage'
[T] sa-du *sadu
[G] sah-tu-kai (683)
[M] sadugai

686 [A] 家人·博亦捏麻
[C] jia ren 'one of the family; a domestic'
[N] 525-i(gen)-655

687 [A] 小舅·墨葉
[C] xiaojiu 'brother-in-law'
(T) meye *meye
[M] meye

688 [A] 卑幼·阿沙
[C] beiyou 'young, small'
[T] a-ša *aš[š]a
[M] asihan

689 [A] 家長·蜜熟
[C] jiazhang 'head of the family'
[T] e-že *eže
[G] 'oh-žan-ni (792)
[K] ejenni
[M] ejen
[S] 'ejën
[N] the G. and K. forms are in the genitive.

690 [A] 奴婢·阿呼
[C] nubei 'slave'
[T] a-ha
[G] 'a-hah-ai (338)
[K] ahai
[M] aha
[S] 'ahé 'servant'
[N] the G. and K. forms are in the genitive.

691 [A] 老實·團多
[C] laoshi 'honest'
[T] ton-do *tondo
[G] t'u-an-to (407)
[K] tondo
[M] tondo
[S] toNdo 'straight, honest'

692 [A] 老人·撒茶捏麻
[C] laoren 'old man'
[M] sakda 'old'
[S] sahđđə
[N] 692-655
cf. 677

693 [A] 少人·阿沙捏麻
[C] shaoren 'young man'
[N] 1154(688)-655

694 [A] 好人·蜜因捏麻
[C] haoren 'good man'
[G] sai-yin (696)
[K] sain
[M] sain
[S] 694-655
695 [A] 富人·拜牙捏麻
[C] fu ren 'rich man'
[G] poh-yang (pai-yang) (346)
[K] bayan
[M] bayan
[S] ba'IN
[N] 695-655

696 [A] 反人·伏答捏麻
[C] fanren 'opponent, rebel'
[M] fudasi 'recalcitrant, rebellious, obstinate'
[N] 696-655

697 [A] 王人·額黑捏麻
[C] dai ren 'evil man'
[T] e-he-nie-ma *ehe nie[1]ma
[G] 'oh-hei-poh nieh-rh-ma (337)
[K] ehebe niyarma
[M] ehe niyalma
[S] 'exè 'evil, wicked'
[N] G. -poh and K. -be are accusative suffixes
697-655

698 [A] 商人·忽答慶捏麻
[C] shangren 'merchant'
[M] hudașa 'to trade'
[N] 698-655

699 [A] 貓人·忽答哈捏麻
[C] zei ren 'thief'
[T] hu-lu-ha-nie-ma *huluha nie[1]ma
[G] hu-lah-hai-nieh-rh-ma (336)
[K] hulahai niyarma
[M] hulha 'thief'
[S] hulëhaa
[N] the G. and K. forms might be in the genitive
699-655

700 [A] 銀匠·猛古發失
[C] yinjiang 'silversmith'
[T] meng-gu-fa-[k]i
[N] *menggu fa[k]i
701-655

701 [A] 恩人·拜力捏麻
[C] en ren 'benefactor'
[M] baili 'grace, favour, charm'
[N] 701-655

702 [A] 樂匠·亦發發失
[C] ranjiang 'dyer'
[T] i-če-fa-[k]i
[M] iče 'to dye'
[S] 'ičimę
[N] 702-747

703 [A] 銅匠·失力發失
[C] tongjiang 'bronzesmith'
[T] ši-li-fa-[k]i
[N] *širi fa[k]i
1066-747

704 [A] 麻子·別秃
[C] mazi 'pockmarked person'
[T] bie-tu *bietu
[M] cf. biyataha 'a scar on the head, a spot on the head where the hair is sparse; cf. also fiyatun 'scar, blemish, spot'

705 [A] 長子·背夜得捏麻
[C] changzi 'a tall man'
[T] bei-ye-de-nie-ma *beye de nie[1]ma
[N] 887-31-655
706 [A] 帽匠，麻希利阿列發失
[C] maojiang 'hat-maker'
[T] ma-hi-la-a-la-fa-si *mahila ara fa[k]si
[M] ara- 'to make, to do'
[N] 972-706-747

707 [A] 錫匠，托活羅發失
[C] xijiang 'tinsmith'
[T] to-ho-lo-fa-si *toholo fa[k]si
[N] 1068-747

708 [A] 盲子，都曳
[C] longzi 'deaf person'
[T] du-tu
[M] dutu
[S] dutu

709 [A] 瘦子，秃鬼哈
[C] shouzi 'thin person'
[T] tu-r-ha *turha
[G] t'uh-hah (519)
[K] turha
[M] turga, (old form: turha)

710 [A] 風子，額都勒黑
[C] fengzi 'mad person'
[T] e-du-le-he *edule-he
[M] cf. edule- 'to catch cold' < edu 'wind'
[N] cf. 495 'mad dog'
J. *edule-he indahu. It seems that in Jurchen *edule- had the connotation 'to go mad'. The Chinese entry is written with the character 鳳.

feng, without rad. 104; perhaps this is some kind of a calque, or perhaps a mistake.

711 [A] 眠子，多
[C] xiazi 'blind person'
[T] do
[M] dogo
[S] dohe
[N] is -go missing?

712 [A] 病子，黑勒
[C] yazi 'dumb person'
[T] he-le
[M] hele
[S] xelé

713 [A] 醜子，玉高
[C] chizi 'fool, idiot'
[T] yu-tu
[M] yoto

714 [A] 二哥，剏替阿洪
[C] er ge 'second [eldest] brother'
[T] ja-ti-a-hung *jati ahun
[M] jacin
[S] jiaci
[N] 714-664

715 [A] 大哥，昂八阿洪
[C] da ge 'eldest brother'
[T] ang-ba-a-hung *amba ahun
[N] 1153-664

716 [A] 二姐，剏替革革
[C] er jie 'second [eldest] sister'
[T] ğa-ti-ge-ge *yati gege
[N] 714-666
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<td>qīng bāo</td>
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<td>輕薄·未忽苦</td>
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<td>謹慎·遲遲</td>
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<td>careful</td>
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<td></td>
<td>謹慎·遲遲</td>
<td>ya-či</td>
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</table>
727 [A] 逃・兀哈哈
[C] tao 'escape'
[T] u-ha-ha  *uka-ha
[M] uka-
[S] 'uNqam6, 'uqam6

728 [A] 家奴・博亦速吉
[C] jia nu 'a family servant'
[T] bo-i-su-gu  *bo-i sugu
[M] no cognate for *sugu
[N] 525-728

729 [A] 夫妻・額亦撒剌
[C] fu qi 'husband [and] wife'
[T] e-i-e-sa-la  *ei'e sar [g]a
[G] cf. sah-ii-'an (293)
[K] sarigan
[M] eigen 'husband'
[S] sarEh6N

730 [A] 老・馬發
[C] ye 'grandfather'
[T] ma-fa  *mafa
[M] [t'eh-koh] ma-fah (284)
[K] [tege] mafa
[M] mafa
[S] maf6

731 [A] 木匠・木發失
[C] mujiang 'carpenter'
[T] mo-fa-6i  *mo fa[k]6i
[N] 352-747

732 [A] 畏人・猛過捏麻
[C] yiren 'barbarian'
[T] meng-go-nie-ma  *mengo nie[l]ma
[G] meng-ku-lu (318)
[K] mongul 'Mongolian'
[M] monggo 'Mongol'
[S] mong
[N] 732-655

733 [A] 通事・痛塞
[C] tongshi 'interpreter'
[T] tung-se  *tungse
[M] J *tungse < Chinese
[N] 734 [A] 胖子・考慮著
[C] pangzi 'fat person'
[T] tu-1u-je-he  *tuluJe-he
[M] tuleje- 'to put on weight, to become portly'

735 [A] 漢人・泥哈捏麻
[C] Hanren 'Chinese'
[T] ni-ha-nie-ma  *nika nie[l]ma
[M] nikan
[S] 'iqaN
[N] 735-655
The entry is curious. The expression wanshua is normally written 'l. - flf, and means 'to play, to sport with, to romp' (Mt.7010.a); in this expression, wan is interchangeable with wansui which usually means 'obstinate, wayward, stupid, corrupt, greedy, covetous' (Mt); in Manchu there is a series of words beginning with sui- with this general meaning (cf. Norman pp. 250-251). The usual meaning of M. sui-mbi is 'to mix' which does not seem to be appropriate here.
284

744 [A] 妨詐·智徹

[C] jianzha 'crafty, cunning'

[T] e-che-ja-li *echeonali

[M] cf. elere- 'to deceive, to defraud'

[N] jalingga 'cunning'

745 [A] 職人·大夫裡麻

[C] yi ren 'doctor'


[M] daifu

[N] daifu < Chinese 大夫 daifu

746 [A] 不是·幹哈

[C] bu shi 'no, not'

[T] o-ha *oka

[M] cf. akû 'particle of negation: there is not, there are not'; cf. also waka 'sentence particle that negates nominal predicates: is not, are not'

747 [A] 匠人·發失捏麻

[C] jiangren 'artisan'


[M] faksi

[S] faheši, faqeshi

[N] 747-655

748 [A] 惡人·速速捏麻

[C] eren 'evil man'

[T] go-su-nie-ma *gosu nie[1]ma

[M] cf. gosi- 'to love, to feel compassion for'

[N] perhaps Chinese 艾 is a mistake for 爱 ai

749 [A] 裁縫·才風

[C] caifeng 'tailor'

[T] tsai-fung

[N] < Chinese
tsaifung

750 [A] 柔弱·兀雪忽

[C] ruanruo 'weak'

[T] u-[bu]-lu-hu *uluhu/bulu7

[M] The Awanokuni text has 兀 u- for the first character; the Seikado text has 不 bu-. There does not seem to be any cognate in Manchu for either form

751 [A] 陀子·橫都

[C] tuozi 'hunchback'

[T] heng-du

[M] hundu

752 [A] 皮匠·連古發失

[C] piajiang 'tanner'

[T] su-gu-fa-ši

[N] 894-747

753 [A] 甲匠·兀失都勤發失

[C] jiajiang 'armourer'


[N] 578-810-re-747
286


SECTION NINE - ACTIONS OF PEOPLE


762 [A] 劉賜・旭入
[C] jugong 'bow' (v)
[T] hu-żu
[G] huh-żu-lah (750)
[K] hujudula
[M] huuju-

763 [A] 劉賜・旭入
[C] shang ci 'reward'
[T] şang-si
[N] < Chinese

764 [A] 進貢・將得墨
[C] jin gong 'offer tribute'
[T] te-de-me
[G] t'eh-t'eh-puh-ma (482)
[K] teteduma
[M] cf. dekdebu- causative of dekde- 'to rise'
[N] perhaps this word could be reconstructed *te[k]de-

765 [A] 燕宴・八刺必
[C] yan yan 'to feast'
[T] ba-la-bi
[M] cf. bara- 'to mix together'; barabu- to mix, to mix among, to mingle together
[N] Manchu for 'to feast' is sarila-. Perhaps ba- here is a mistake

766 [A] 見・阿察
[C] jian 'see'
[T] a-ča
[G] hah-čah-pieh (352)
[K] hačahi
[M] aca- 'to meet, to join'
[S] 'acémé

767 [A] 方物・巴亦兀力
[C] fang wu 'local products'
[T] ba-i-u-li
[G] wuh-li-yin (580)
[K] ulin
[M] ba 'place'
[N] ulin 'goods, property, possessions, wealth'

768 [A] 因・木力
[C] hui 'return'
[T] mu-li
[G] muh-t'ah-pen (378,379)
[K] mutabun
[M] mari- 'to come back, to go back'
[S] marime

769 [A] 睡・得都
[C] shui 'sleep'
[T] de-du
[G] t'eh-tu-leh (355)
[K] teedere
[M] dedu- 'to lie down'
[S] dudumé

770 [A] 坐・怠
[C] zuo 'sit'
[T] te
[G] t'eh-pieh (423)
[K] tebi
[M] te-
[S] temé

771 [A] 笑・因者必
[C] xiao 'laugh'
[T] in-je-bi
[G] yin-če (461)
[K] inje
[M] inje-
[S] 'injime, 'injémé
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<td>[A]</td>
<td>哭·宋春必</td>
<td><strong>ku 'cry, weep'</strong></td>
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<td>[A]</td>
<td>說·恨都</td>
<td><strong>shuo 'speak, talk'</strong></td>
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<td>[A]</td>
<td>問·佛你</td>
<td><strong>wen 'ask'</strong></td>
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<td>775</td>
<td>[A]</td>
<td>怕·革勒必</td>
<td><strong>pa 'fear'</strong></td>
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<td>[G]</td>
<td>koh-leh-leh (370, 371)</td>
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<td>[K]</td>
<td>gele-re</td>
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<td>gele-</td>
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<td>[S]</td>
<td>gelëmë</td>
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<td>776</td>
<td>[A]</td>
<td>聼·斷的</td>
<td><strong>ting 'listen'</strong></td>
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<td>tuan-di-sun (351, 354)</td>
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<td>dondisun</td>
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<td>dioNjimë</td>
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<td>Ligeti &quot;Note préliminaire&quot; suggests <em>dordi</em> for the G. form</td>
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<td>777</td>
<td>[A]</td>
<td>敬·先其</td>
<td><strong>jing 'respect'</strong></td>
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<td>tu-ki</td>
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<td>[S]</td>
<td>cf. tiukimë gisurëmë</td>
<td>'to speak respectfully toward'</td>
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<td>778</td>
<td>[A]</td>
<td>和·数久</td>
<td><strong>he 'harmony'</strong></td>
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<td>nu-ših-yin (432)</td>
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<td>[K]</td>
<td>nušin</td>
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<td>necin 'peaceful, quiet'</td>
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<td>779</td>
<td>[A]</td>
<td>到·功夫哈</td>
<td><strong>dao 'arrive'</strong></td>
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<td>yih-ših-mai (380, 381)</td>
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<td>išimai</td>
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<td>iši-</td>
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<td>780</td>
<td>[A]</td>
<td>看·方力出克</td>
<td><strong>xiu 'shame'</strong></td>
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<td>gi-li-ču-ke</td>
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<td>giriču</td>
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<td>girucun 'shameful'</td>
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<td>[S]</td>
<td>giricun, gicikë, gicuku</td>
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<td>781</td>
<td>[A]</td>
<td>忙·欧深必</td>
<td><strong>mang 'busy'</strong></td>
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<td>eu-šin-bi</td>
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<td>'oh-wuh-lu (362, 363)</td>
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<td>[M]</td>
<td>ebeše 'to hurry, to hasten, to be busy'</td>
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</table>
爱。背困必
ai 'love'
bei-yin-bi
peii-yee-meii (385)
beiyemi
biuyemé, beyémé

睡醒。革心黑
shui-xing 'wake up, awake'
ge-te-he
gete-he
getermé

恼。伏欣必
aao 'angry, offended'
fu-hin-bi
fei-hi-lahh (373, 386)
feshila
fuhiye- 'to get angry'

討。拜失
tao 'ask for'
bai-ši
poh-šen (415)
baišin
bai-
biamé

醉。索茂活
zui 'drunk, intoxicated'
su-to-ho
so-to-huo (445)
soktoho
sokto
sokoštemé, sokoštemé, sokoštumé

退。木力
tui 'return'
mu-lí

走。伏力逢
zou 'walk'
fu-li-su
feliye-su : imperative form

要。盖逢
yao 'want'
gai-su
hah-ča-hu (440)
gajaru
gai- 'to take'
Giamé
-su : imperative form

進。染深去
jin 'enter'
do-šin-diu
-šin
došin
dosi- 'to enter'
dosimé
-diu is an irr. imper. form of di- 'to come'; cf. M. jio

东。阿前加
dong 'move'
a-čing-gia
'a-či-hu-tu-lu (447)
ačiduru
acingsiya
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<td>792</td>
<td>住，塔哈速</td>
<td>*tahasu</td>
<td>cf. te- 'to live'</td>
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<tr>
<td>793</td>
<td>使，塔吉哈</td>
<td>*taku[ra]-ha</td>
<td>cf. te- 'to live'</td>
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<td>794</td>
<td>扯，遇提</td>
<td>*goti</td>
<td>*tahasu</td>
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<td>795</td>
<td>舞，麻尔必</td>
<td>*ma[k]ši-bi</td>
<td>cf. te- 'to live'</td>
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<td>796</td>
<td>成，墨惹黑</td>
<td>*mete-he</td>
<td>cf. te- 'to live'</td>
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<td>797</td>
<td>偷，忽鲁哈</td>
<td>*hulaha</td>
<td>cf. 699</td>
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<td>798</td>
<td>得，八哈</td>
<td>*baha</td>
<td>cf. te- 'to live'</td>
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<td>799</td>
<td>購，兀合</td>
<td>*uda</td>
<td>cf. te- 'to live'</td>
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<td>800</td>
<td>跳，伏出</td>
<td>*fu[k]ču</td>
<td>cf. te- 'to live'</td>
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<td>801</td>
<td>分，駱得徹</td>
<td>*dendeče</td>
<td>cf. te- 'to live'</td>
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<td>802</td>
<td>搶，都力勒</td>
<td>*dure-re</td>
<td>cf. te- 'to live'</td>
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<td>803</td>
<td>借，拙元</td>
<td>*yue'u</td>
<td>cf. te- 'to live'</td>
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<td>296</td>
<td>804</td>
<td>買，賣</td>
<td>mai 'sell'</td>
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<td>'uNcamε bumε</td>
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<td>805</td>
<td>與，布</td>
<td>yu 'give'</td>
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<td>806</td>
<td>還，答</td>
<td>huan 'return, give back'</td>
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<td>tao-da</td>
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<td>todεμε, todumε</td>
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<td>807</td>
<td>看，托哈</td>
<td>kan 'look at'</td>
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<td>to-ha</td>
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<td>808</td>
<td>不要，蓋刺誇</td>
<td>buyao 'do'nt want'</td>
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<td>gai-la-kua</td>
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<td>809</td>
<td>生，伴的哈</td>
<td>sheng 'be born'</td>
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<td>ban-di-ha</td>
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<td>pan-tih-hai (388)</td>
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<td>bandihai</td>
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<td>baNjime, banjεmε</td>
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<td>810</td>
<td>打，度</td>
<td>da 'beat, hit'</td>
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<td>du- (now written tů-)</td>
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<td>811</td>
<td>捕拿，發哈</td>
<td>zhuona 'seize'</td>
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<td>jafα-ha</td>
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<td>812</td>
<td>死，不足黑</td>
<td>si 'die'</td>
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<td>[C]</td>
<td>bu-ti-he</td>
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<td>puh-č'e-hei (389)</td>
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<td>buce-</td>
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<td>becεmε</td>
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<td>813</td>
<td>情恩，亦你替哈</td>
<td>qingyuan 'willing'</td>
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<td>[C]</td>
<td>i-ni-ti-ha</td>
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<td>[T]</td>
<td>ciha 'willing'</td>
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<td>[M]</td>
<td>ini cihai 'under his own strength'</td>
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<td>[S]</td>
<td>ciha'i 'at will, freely, as one wishes'</td>
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<td>814</td>
<td>翻，伴息</td>
<td>landuo 'lazy'</td>
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<td>[C]</td>
<td>ban-hu-</td>
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| 815  | 酒醒·奴勒逢不哈 | jiu-xing 'become sober' | nu-le-su-bu-ha *
|      |                   | *nure_sube-ha      |                   |
| 816  | 和勘·奴失    | he quan 'make harmonious' | nu-si *
|      |                   | *nu-si             |                   |
| 817  | 跑馬·木力伙失勒 | pao ma 'race horses' | mu-li-fu-si-le *
|      |                   | *muri_fu[k]si-re   |                   |
| 818  | 廢殺·素力必       | sisha 'slaughter one another, in battle; a melee' | su-li-bi *
|      |                   | *suri-bi           |                   |
| 819  | 打圍·撒哈含必     | dawei 'hunt' (v)   | sa-ha-da-bi *
|      |                   | *sahada-bi         |                   |
| 820  | 高議·黑元得       | shangyi 'discuss' | he-u-de *
|      |                   | *he'ude            |                   |
| 821  | 捕擒·道力哈       | qiang lu 'to capture' | dao-li-ha *
|      |                   | *dauri-ha          |                   |
| 822  | 篩·革裡黑           | ci 'take leave' | ge-nie-he *
|      |                   | *gene-he           |                   |
| 823  | 喧怪·伙欣必         | chenguai 'rebuke' | fu-hin-bi *
|      |                   | *fui-mbi           |                   |
824 [A] 不賢良, 愚黙阿誇
[C] bu xianliang 'not virtuous'
[T] tung-me-a-kua
[N] no cognate
M. for Ch. xianliang is mergen
J. *akua = M. akû
(negative: there is not, there is none)

825 [A] 接・我多
[C] jie 'meet'
[T] o-do
[M] okdo-
[S] ohêdêmê, ohêdumê, o'udume

826 [A] 愤・如力悉提
[C] nu 'anger, angry'
[T] di-li-tu-ti
[M] jili
[S] jili
[N] *tuti cf. 50

827 [A] 職・過羅活
[C] jing 'frightened'
[T] go-lo-ho
[M] golo-
[S] gelêmê Golêmê 'to be palpitating with fear'

828 [A] 見・伯因必
[C] xun 'search, look for'
[T] be-in-bi
[M] bai-

829 [A] 送・伴的黑
[C] song 'send'
[T] ban-di-he
[M] benji-

830 [A] 迎・我多火
[C] ying 'welcome'
[T] o-do-ho
[N] same as 825

831 [A] 無用・拜塔誇
[C] wu yong 'useless'
[T] bai-ta-kua
[M] baitakû

832 [A] 催・哈依必
[C] cui 'urge'
[M] ha-ti-bi
[M] hacïhiya-

833 [A] 喚・吾力黑哈的哈
[C] huan 'call, summon'
[T] su-i-me-ha-di-ha
[M] *suri-me gadi-ha
[M] gaji- 'to bring hither'

834 [A] 争・恨者必
[C] zheng 'struggle'
[T] hen-je-bi
[M] *henje/helje-bi

Franke (1982) suggests
cf. M. elje- 'to oppose, to resist, defy'
### 835 [A]

**Actions**

- **quan jie** 'mediate, exhort to peace'
- **ta-fu-la-ha** *ta-fu-la-ha* 'warn, dissuade from, advise against'

### 836 [A]

**Actions**

- **bu cheng qi** 'will not become a useful person'
- **hua-~a-la-kua** *huwa~a-rakua* 'increase, develop, grow, thrive, flourish, get on well, prosper, succeed'

### 837 [A]

**Actions**

- **zuo yi** 'bow, salute'
- **canjura** *canjura* 'to greet by holding joined hands up at face level and bowing slightly'

### 838 [A]

**Actions**

- **daying** 'agree'
- **da-na-la** no cognate

### 839 [A]

**Actions**

- **siliang** 'consider'
- **fu-nie-jaan-bi** *funieja-mbi* 'judgement, reasoning faculty, discernment'

### 840 [A]

**Verbs**

- **bu lai** 'don't come'
- **di-le-kua** *di-rekua* 'neg. imper.'
- **du ji** 'stomach' hungry'
- **heu-li-u-lun-bi** *heuli uru-mbi* 'hungry'
- **ulhi** 'understand'
- **ulxim~**
- **zixi wen** 'ask in detail'
- **da-hu-da-hu-fo-ni-su** *dahu dahu* 'to do once more, over and over'
- **nalai-le** 'brought'
- **go-di-ha** *godi-ha*
- **gaji** 'bring'
- **nalai-le** 'brought'
- **gaji** 'bring'
- **nalai-le** 'brought'
- **go-di-ha** *godi-ha*
- **gaji** 'bring'
- **nalai-le** 'brought'
- **go-di-ha** *godi-ha*
- **bu zhidao** 'don't know'
- **sa-la-kua** *sa-rakua*
不要这等，兀墨无塔刹

bu yao zhe deng 'do not act like this'

u-me-u-ta-la *ume utala

ume 'verb used for negating imperatives (stands before the imperfect participle)'

utala 'so much (many) as this'

utu 'thus, like this, so'

'utu 'in this way'

一起走，额未得依力速

yi qi zou 'go together'

e-mu-de-fu-li-su *emu-de fuli-su

emu 'one'

de 'locative particle'

J. *emu-de 'at one altogether' (?)

fuli-su cf. 201

In both Awanokuni and Seikadō texts, the Ch. version reads 'yi qi deng' ('wait together'), a scribal error probably influenced by 846

早起，额兔得夜

zao qi 'get up early'

e-r-de-ye *erde ye

erde 'early'

cf. ili- 'to get up'

cf. iimé 'to get up'

S. ilamé = M. ili-

高托力希

meng 'dream'

to-li-hi *toli hi

t'oh-hing (356)

tolgin

tolgi- 'to dream'

tolgin 'dream'

(old form: toli-)

tioloxin, tioloxinmé

請酒，奴勤苦癸

qing jiu 'ask for wine'

nu-le-gai-ki *nure gai-ki

-ki = optative form

1007-789

進馬，木卡苦於

jin ma 'bring in horses'

mu-li-te-te *muri tete

410-764

cf. form J. *tete-/

*te[k]te - as distinct from *tede-/*te[k]de- in 764, but similar to the G. / K. form (cf. K. *te[ke]buma)

教導，塔提

jiao dao 'teach'

ta-ti t'ah-t'i-puh-lu (805)

tatiburu
	ac- 'learn'
	acimé
853 [A] 放心，妹妹欣賞
[fang xin 'do not worry']
mei-le-hin-da *meile hinda
the M. equivalent is
mujilen sinda-; a lit.
translation of the Ch.
fang xin (lit.) 'put
down your heart'. The
J. word for 'heart' is
given in 942 as *mu~ile,
but in 941 (Ch. zhi xin
'to know one's heart'
as *meile sa-bi. Perhaps
*meile is a contracted
form of *mu~ile? M.
meiren means 'shoulder'
and does not seem to be
related.

854 [A] 準備：塔暇非阿力達
[zhunbei 'prepare, make
preparations']
ta-hia-fi-a-li-su *tahia-fi ali-su
dagila- 'to prepare, to
get ready' -fi is the past
participial suffix
ali- 'receive, take'
-su is an irr. imper.
suffix

855 [A] 慢慢走．妹哈哈伙達
[manman zou 'go slowly']
nu-ha-fu-li-su *nuha fuli-su
nu-han (454)
nuhan
nuhan 'at ease, easygoing'
(cf. 847)

856 [A] 朝廷重賞．哈安元老尚四
[chaoting zhong shang
'the court will
reward you well']
ha-an-u-je-sang-si *ha'an uje sangsi
653-67-763

857 [A] 圓去不許作多・不力元墨額黑勃發割
[huiqu buxu zuo dai
'when you return you
must not do anything
bad']
mu-li-u-me-e-he *muri uma ehe
ja-fa-la *ja-fa-ra
jafa- 'assume, enter
on, apply oneself to,
take up'
ehe 'evil, wicked' (697)
768-846-697-857

858 [A] 年年進貢．阿捏阿捏得志得墨去
[niannian jin gong 'bring
in tribute every year']
a-nie-a-nie-de-te-me-di u *anie anie de
tede-me diu
284-284-de[loc.part.]
764-me[gerund]-758[imper.]
jin hou jin hao ma lai 'from now on bring in good horses'
e-gi-a-mu-ši-sai *e[r]gi amuši sai
mu-li-te-de-me-diu muri tede-me diu
J. *e[r]gi amusi = M. ereci amasi
'The Chinese text,

from here on'
in the Chinese text,

ma 'horse' is written gao 'high';
a scribal error
859-694-410-764-me-758

bu xu fanbian 'you must not violate the border'
u-me-je-či-ba-de *ume ječi ba-de
da-ši-la
daro-li-la

*ječi ba-de is lit. 'in the area of the border'; ba = place;
-de 'loc. suffix'
The Seikadō text here (according to Ishida)
has bianfan; the Awo-nokuni fanbian, which is correct.

bu yao dong shen 'you must not move your body'
u-me-bei-ye-a-šing-gia-la *ume beye ačinggia-ra

haosheng xing li 'perform the ceremony well'
sai-ha-do-lo-da-ha *saika doro daha
doro 'rite, ritual'
daha- 'obey, follow'

861-864-864
不要拿人财物。不要偷其他人的财物。
不要喝酒，不要吃太多的肉。
不要向上看。
不要太想。”

法度利害，这种事情不可轻视。

do-lo-ti-ta-mang-ha *doro ti[k]ta
mangga

遵守法律，服从天命。

haosheng guishun chaoting ‘submit properly to the throne’

in the Seikado text, -kan- is omitted
861-653-864 (cf. 14)
zhaojiu zuo maimai
'do business as before'
fo-i-ge-se-hu-da-§a
195-i[gen.]-26-698

今日進番字。額能吉吉吉急深必
jinri jin fan zi 'today
[ native] writing'
e-neng-gi-bi-te
do-§in-mbi
281-1094-790-mbi

叩頭時叩頭。恨其勤恨其勤
koutou shi koutou 'when
it is time to kowtow,
kowtow'
hen-ki-le-§i-hen-ki-le
*hengkile-§i
hengkile
this construction is presumably based on
suggests that -§i might be the same as Manchu
-ci, the conditional
gerund suffix
761-874

qilai shi qilai 'when it
is time to rise, rise'
i-li-§i-i-li
*i-li-§i li

mingri xie en 'tomorrow
you will give thanks
for the kindnesses
bestowed on you'
*ti-me-ha-neng-gi
hengkile
hen-ki-le
the J. expression is
lit. 'tomorrow you
will kowtow'
### SECTION TEN - PARTS OF THE BODY

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<td><strong>身</strong> - <strong>背</strong>夜</td>
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890 [A]  

[jiao] *betie  

891 [A]  

[mian] *dere  

892 [A]  

[xin] *niema  

893 [A]  

[fu] *heuli  

894 [A]  

[pi] *sugu  

895 [A]  

[gu] *giranggi  

896 [A]  

[nahou] *huda
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907 [A] 膝· 髓元尺

[C] xie 'ribs'
[T] e-u-či *e'uči
[M] ebcı
[S] 'efecı

908 [A] 腰· 叠额

[C] yao 'waist'
[T] do-e *do'e
[M] darama, dara
[S] daréme

909 [A] 膝· 布希

[C] xi 'knee'
[T] bu-hi *buhı
[M] buhi
[S] mirin

910 [A] 肩· 妹勤

[C] jian 'shoulder'
[T] mei-re *meire
[M] meiren
[S] mirin

911 [A] 手節· 哈刺計刺

[C] shoujie 'knuckles'
[T] ha-la-ja-la *gala jala
[M] jalan
[S] jaleN
[N] 888-911

912 [A] 手指· 哈刺祿木洪

[C] shouzhi 'finger'
[T] ha-la-šin-mu-hun *gala ściı̌muhun
[M] sinhun
[S] ściı̌mu xuN
[N] 888-912

913 [A] 退肚· 哈刺哈徴力

[C] tuidu 'calf [of the leg]'
[T] su-s -ha-heu-li
[M] *susha heuıı
[N] 916-893

914 [A] 指甲· 布哈洪

[C] zhijia 'fingernail'
[T] hi-ta-hung
[M] hitahun
[S] kiatẽhuN

915 [A] 脚根· 伯帖赛哈芬

[C] jiaoguai 'shin'
[T] be-tie-sai-ha-da *betie saihada
[M] saihada
[N] 889-915

916 [A] 腿· 素思哈

[C] tui 'leg'
[T] su-s -ha *susha
[M] suksaha 'thigh'
[N] 889-918

917 [A] 肉· 齿力

[C] rou 'flesh, meat'
[T] ya-li
[G] ya-li (511, 521)
[K] yali
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918 [A] 脚跟· 伯帖赛

[C] jiaogen 'heel'
[T] be-tie-gui
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<td>(A) 洗臉・得勒欝  &lt;br&gt; (C) xi lian 'wash the face'  &lt;br&gt; (T) de-le-au  &lt;br&gt; (M) obo- 'to wash'  &lt;br&gt; (S) 'ovêmê, ovumê  &lt;br&gt; (N) 891-931</td>
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<tr>
<td>936</td>
<td>(A) 嘆氣・塞脛勒深必  &lt;br&gt; (C) tan qi 'sigh' (v)  &lt;br&gt; (T) se-die-le-sîn-bi  &lt;br&gt; (M) sejile-  &lt;br&gt; (S) sejilêmê</td>
</tr>
<tr>
<td>937</td>
<td>(A) 涙嘜・牙尺墨  &lt;br&gt; (C) tifen 'sneeze' (v)  &lt;br&gt; (T) ya-çî-me  &lt;br&gt; (M) yacîhiya-  &lt;br&gt; (S) yacixiamê</td>
</tr>
<tr>
<td>938</td>
<td>(A) 出淚・的刺墨去提黑  &lt;br&gt; (C) chu lei 'weep'  &lt;br&gt; (T) di-la-me-tu-ti-he  &lt;br&gt; (M) jîla- 'to feel pity for'  &lt;br&gt; (N) 938-me-50-he</td>
</tr>
<tr>
<td>939</td>
<td>(A) 眼跳・牙撤俇香必  &lt;br&gt; (C) yan tiao 'eye twitches'  &lt;br&gt; (T) ya-sa-fu-çun-bi  &lt;br&gt; (M) fekece- 'to jump'  &lt;br&gt; (S) fekumê</td>
</tr>
<tr>
<td>940</td>
<td>(A) 喑心・嵐剃出哈  &lt;br&gt; (C) fei xin 'worry, be distressed'  &lt;br&gt; (T) sui-la-çu-ha  &lt;br&gt; (M) suilacuka 'painful, distressing'</td>
</tr>
<tr>
<td>941</td>
<td>(A) 知心・未剃勒撤必  &lt;br&gt; (C) zhi xin 'to know one's heart [mind]'  &lt;br&gt; (T) mei-le-sa-bi  &lt;br&gt; (N) 852-42-bi</td>
</tr>
</tbody>
</table>
xin kuan 'magnanimous'
mu-zi-le-o-tso
meh[mai]-zih-lan-[poh] (506)
mejilenbe
mujilen 'heart, mind'
onco 'magnanimous'
cf. 852 and 941 above
the G. and K. forms are in the accusative

xin zhi 'heart is upright'
mu-zi-le-ton-do
943-941

qian shou 'hold the hand'
ha-la-ja-fa
gala jafa
jafa- 'to catch hold of'
jafemé
888-944

cha shou 'join the hands'
[in greeting]
ha-la-jao-la
gala jaula
joola-
888-945

pai shou 'clap the hands'
fa-lang-ha-du
falangga du
946-810

saoyang 'scratch'
*uša-bi
u-ša-bi
waša-
vašemé, vasemé
*use

xizao 'wash, bathe'
eu-se
ebise-
efešemé, 'efesemé'
'to swim'

zhijie 'knuckles'
šin-mu-hung-ja-la
912-911

sheng 'voice'
di-lu-a
tih-leh-'an (780)
dilgan
jilgan
jilehaN

teng 'painful'
ni-men-bi
nime-mbi
ni-meni
viméni
953 [A] 鼻梁 "桥的鼻子"
[C] biliang 'bridge of the nose'
[T] sung-gi-tu-la *sunggi tura
[M] tura 'pillow, post, support' (cf. 560)
[S] turaa 'post'
[N] 883-953

954 [A] 鼻孔 "桥的鼻子"
[C] bikong 'nostril'
[T] sung-gi-sang-ha *sunggi sangga
[M] sangga 'cave'
[S] sangê

955 [A] 心, 焦 "桥的鼻子"
[C] xinjiao 'distressed'
[T] mu-ži-je-jo-o-bi *mužile jo'o-bi
[G] coh-puh-wen (844)
[K] jobogun
[M] jobo-
[S] jovêne, jovumê 'to suffer'

956 [A] 頭暈 "桥的鼻子"
[C] tou yun 'dizzy, giddy'
[T] u-ju-me-tu *uju me[ntu]
[M] mentuhun 'stupid, silly'
[S] meNTuxuN

957 [A] 咳嗽 "桥的鼻子"
[C] kesou 'cough' (v)
[T] fu-ča bi *fuča-bi
[M] fucihiya-
[S] feqésamë

958 [A] 低頭 "桥的鼻子"
[C] di tou 'lower the head'
[T] u-ju-di-da *uju dida
[M] uju gida- 'to let the head hang'
[N] 880-958

959 [A] 脚指 "桥的鼻子"
[C] jiaozi 'toe'
[T] be-tie-sin-mu-hung *betie sinmuhun
[N] 889-912

960 [A] 大膽 "桥的鼻子"
[C] da dan 'courageous, cheeky'
[T] ši-li-hi-ang-ba *
[M] both Ch. and J. expressions lit. mean 'big gall-bladder'
[S] 923-1153

961 [A] 肚疼 "桥的鼻子"
[C] du teng 'stomach ache'
[T] heu-li-ni-men-bi *heuli nime-mbi
[M] 893-952-mbi
SECTION ELEVEN - CLOTHING

962 [A] 衣・阿都
[C] yi 'clothes'
[T] a-du
[G] hah-tu (554)
[K] hadu
[M] adu

963 [A] 布衫・大古
[C] bushan 'shirt'
[T] da-gu
[N] cf. 980

964 [A] 袖子・托羅幹
[C] aozi 'jacket'
[T] to-lo-gan
[M] no cognate

965 [A] 带子・兀切
[C] daizi 'belt'
[T] u-čie
[M] ušə

966 [A] 裙・忽失哈
[C] qun 'skirt'
[T] hu-fi-ha
[G] huh-fi-h'a (552)
[K] husigan
[M] husihan

967 [A] 襤 - 哈剌古
[C] ku 'trousers'
[T] ha-la-gu
[G] hah-lah-k'u (553)
[K] halaku
[M] halakū

968 [A] 靴 - 薑魯哈
[C] xue 'boot'
[T] gu-lu-ha
[G] ku-lah-hah (556)
[K] guluha
[M] gūlha
[S] Gulėhha

969 [A] 褲子 - 伐莫尺
[C] wazi 'socks'
[T] fu-mo-či
[G] fuh-č'i (556)
[K] foci
[M] fomoci

970 [A] 鞋 - 攤
[C] xie 'shoe'
[T] sao
[G] sa-pu (555)
[K] sabu
[M] sabu
[S] savē

971 [A] 大帽 - 博羅
[C] da mao 'big hat'
[T] bo-lo
[M] boro 'hat worn during summer'
972 [A] 小帽·麻希則
[C] xiao mao 'small hat'
[T] ma-hi-la
[G] ma-hi-lah (547)
[K] mahila
[M] mahala
[S] mahélê

973 [A] 綿衣·若不阿都
[C] mian yi 'wadded clothes'
[T] ku-bu-a-du
[N] 381-962

974 [A] 段·素著
[C] duan 'satin'
[T] su-je
[G] su-ce (563)
[K] suje
[M] suje
[S] sujii

975 [A] 布·博素
[C] bu 'cloth'
[T] bo-su
[G] puh-su (559)
[K] bosu
[M] boso
[S] bosê

976 [A] 夹衣·佳勒素阿都
[C] jia yi 'lined clothes'
[T] ju-le-su-a-du
[M] jursu (etuku)

977 [A] 穿·顧著
[C] chuan 'wear'
[T] e-tu
[G] 'oh-t'uh-hung (846)
[K] etuhun
[M] etu-
[S] 'utumè

978 [A] 褥襖·黑勒
[C] dahu 'type of jacket'
[T] de-he-le
[M] dehele 'short jacket without sleeves'

979 [A] 單衣·九木素阿都
[C] dan yi 'unpadded clothes'
[T] u-mu-su-a-du
[M] emursu etuku
[N] 979-962

980 [A] 皮褥·答忽
[C] pi'ao 'fur-lined coat'
[T] da-hu
[M] dahû
[N] cf. entry 978 above

981 [A] 汗衫·伏托
[C] hanshan 'shirt'
[T] fu-to
[M] fokto

982 [A] 綿衣·阿都阿藍必
[C] feng yi 'sew clothes'
[T] a-du-a-lan-bi
[M] a-du-a-lan-bi
衣纽·托活

[C] yi niu 'button'
[T] to-ho *toho
[M] tohon
[S] tohö

脱衣·阿都素

[C] tuo yi 'take off clothes'
[T] a-du-su *adu su
[M] soo-mé

补衣·阿都捏后必

[C] bu yi 'patch clothes'
[T] a-du-nie-tie-bi *adu nietie-bi
[M] niyece-
[S] 'imecimë
[N] 962-985-bi

被褥·的伯洪斐塞

[C] bei ru 'bed quilt'
[T] di-be-hung-si-se *dibehun sis[h]e
[G] puh-tih-hung =
[tih-puh-hung (557)
[Bih-Bih-hei (558)
[K] dibobun
[sisëhe
[M] jibehun 'bedding quilt'
sishe 'mattress quilt'
[S] jifëxuN, jiu-fuxuN
sisëxe, sisëxe

手巾·季苦

[C] shou jin 'napkin'
[T] fung-ku *fungku
[M] fungku

草鞋·斡鬼火掃

[C] zaoxie 'shoes made of grass'
[T] o-r-ho-sao
[M] *orho sau
[N] 376-970

高丽布·素罗斡博素

[C] gaoli bu 'Korean cloth'
[T] su-lo-o-bo-su
[M] so-kuo (326)
[K] sogo/soligo?
[S] solho
[M] solëhoo

蝉龙衣·木都力阿都

[C] manglong yi 'dragon clothes'
[T] mu-du-li-a-du *muduri adu
[N] 408-962

盘衫·捏木鬼額

[C] zhan shan 'felt shirt'
[T] nie-mu-r-e *niemur'e
[M] cf. nemerku 'raincoat, rainjacket';
nemerhen/nemergen 'a raincoat made of reeds'
993 [A] 網巾·望吉兒
[C] wang jin 'netting'
[T] wang-gi-r
[N] J. *wanggir < Ch.

994 [A] 錦裀·昂出刷箋塞
[C] jin ru 'brocade quilt'
[T] ang-ču-la-ši-se
[N] cf. 1064 *anču 'gold';
cf. also 998 *ančura
998(1064)-986

995 [A] 官帽·掛爾麻希剌
[C] guan mao 'official's hat'
[T] gua-ni-ma-hi-la
[N] *guan < Ch.
995-i[gen.]-972

996 [A] 束帶·掛爾兀末刺
[C] shudai 'type of belt worn
by officials'
[T] gua-ni-u-mu-si
[M] umyesun
[S] nimesun, niumusuN
[N] 995-i[gen.]-996

997 [A] 細布·納爾洪博素
[C] xi bu 'fine cloth'
[T] na-r-hung-bo-su
[N] 187-975

998 [A] 綢金袍·昂出刷箋塞出力
[C] zhi jin pao 'a long
robe embroidered
with gold'
[T] ang-ču-la-ha-ge-ču-li

999 [A] 絲條·刷箋塞
[C] zhan tiao 'felt mattress'
[T] ja-fu-ši-se
[M] jafu 'felt'
[S] jafé 'homespun carpet'
[N] 999-986

1000 [A] 粗布·麻博素
[C] cu bu 'coarse cloth'
[T] ma-bo-su
[G] ma-rh (671)
[K] mar
[M] muwa
[S] maa
[N] 1000-975
### Food and Drink

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<td>1001</td>
<td>[A]</td>
<td>萼·洛</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>luo 'gauze, gossamer'</td>
</tr>
<tr>
<td></td>
<td>[T]</td>
<td>lo *lo</td>
</tr>
<tr>
<td></td>
<td>[G]</td>
<td>lo (562)</td>
</tr>
<tr>
<td></td>
<td>[K]</td>
<td>lo</td>
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<td></td>
<td>[N]</td>
<td>*lo &lt; Chinese</td>
</tr>
<tr>
<td>1002</td>
<td>[A]</td>
<td>披肩·廈木袈</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>pei jian 'shawl'</td>
</tr>
<tr>
<td></td>
<td>[T]</td>
<td>sa-mu-pa *samupa</td>
</tr>
<tr>
<td></td>
<td>[M]</td>
<td>no cognate</td>
</tr>
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<td>1003</td>
<td>[A]</td>
<td>紗·廈</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>sha 'gauze'</td>
</tr>
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<td></td>
<td>[T]</td>
<td>sa *sa</td>
</tr>
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<td></td>
<td>[G]</td>
<td>sa (561)</td>
</tr>
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<td>[K]</td>
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<td></td>
<td>[M]</td>
<td>sa</td>
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<tr>
<td></td>
<td>[S]</td>
<td>sa</td>
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<td>1004</td>
<td>[A]</td>
<td>績·零紫</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>ling 'damask'</td>
</tr>
<tr>
<td></td>
<td>[T]</td>
<td>ling-ze *lingze</td>
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<td>[N]</td>
<td>*lingze &lt; Chinese</td>
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<td>1005</td>
<td>[A]</td>
<td>麻布·着多</td>
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<tr>
<td></td>
<td>[C]</td>
<td>ma bu 'hempen fabric'</td>
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<tr>
<td></td>
<td>[T]</td>
<td>jo-do *jodo</td>
</tr>
<tr>
<td></td>
<td>[M]</td>
<td>jodon</td>
</tr>
<tr>
<td>1006</td>
<td>[A]</td>
<td>胡帽·發土麻布制</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>hu mao 'barbarian hat'</td>
</tr>
<tr>
<td></td>
<td>[T]</td>
<td>fa-tu-ma-hi-la *fatu mahila</td>
</tr>
<tr>
<td></td>
<td>[M]</td>
<td>cf. fadu 'bag, pouch'</td>
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<td>[N]</td>
<td>1006-973</td>
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<tbody>
<tr>
<td>1007</td>
<td>[A]</td>
<td>酒·经济技术</td>
</tr>
<tr>
<td></td>
<td>[C]</td>
<td>jiu 'wine'</td>
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</table>
|      | [T]  | nu-le *nu-
|      | [G]  | nu-lieh (520) |
|      | [K]  | nu-
|      | [M]  | nu-
|      | [S]  | nu-
<p>| 1008 | [A]  | 飯·不答 |
|      | [C]  | fan '【uncooked】 |
|      | [T]  | bu-da *buda |
|      | [G]  | puh-tu-kuai (523) |
|      | [K]  | budgai |
|      | [M]  | buda |
|      | [S]  | bedas |
| 1009 | [A]  | 藥·迷速 |
|      | [C]  | jiang 'sauce' |
|      | [T]  | mi-su *misu |
|      | [G]  | yih-suh-wen (528) |
|      | [K]  | isgun |
|      | [M]  | misun 'soya sauce' |
|      | [S]  | misuN 'fermented bean paste' |</p>
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<thead>
<tr>
<th>Page 1010 [A]</th>
<th>盐· 爾粗</th>
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<tbody>
<tr>
<td>[C]</td>
<td>yan 'salt'</td>
</tr>
<tr>
<td>[T]</td>
<td>da-tsu</td>
</tr>
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<td>[G]</td>
<td>tah-puh-sun (527)</td>
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<tr>
<td>[K]</td>
<td>dabsun</td>
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<td>dabsun</td>
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<td>[S]</td>
<td>dafésuN</td>
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<td>in light of the G./K. and M. forms, perhaps the underlying word here is *dabsun, though one might expect *dausun in Jurchen</td>
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<tr>
<th>Page 1011 [A]</th>
<th>油· 力猛甘</th>
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<tbody>
<tr>
<td>[C]</td>
<td>you 'oil'</td>
</tr>
<tr>
<td>[T]</td>
<td>i-meng-gi</td>
</tr>
<tr>
<td>[G]</td>
<td>yih-men-kih (526)</td>
</tr>
<tr>
<td>[K]</td>
<td>imengi</td>
</tr>
<tr>
<td>[M]</td>
<td>imenggi, nimenggi</td>
</tr>
<tr>
<td>[S]</td>
<td>nimégi</td>
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<tr>
<th>Page 1012 [A]</th>
<th>火· 他</th>
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<tbody>
<tr>
<td>[C]</td>
<td>huo 'fire'</td>
</tr>
<tr>
<td>[T]</td>
<td>ta</td>
</tr>
<tr>
<td>[G]</td>
<td>t'oh-wei (21)</td>
</tr>
<tr>
<td>[K]</td>
<td>tuwe</td>
</tr>
<tr>
<td>[M]</td>
<td>tuwa</td>
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<tr>
<td>[S]</td>
<td>tuaa</td>
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<th>Page 1013 [A]</th>
<th>火· 尻</th>
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<tbody>
<tr>
<td>[C]</td>
<td>chai 'firewood'</td>
</tr>
<tr>
<td>[T]</td>
<td>mo</td>
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<tr>
<td>[N]</td>
<td>cf. 352</td>
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<th>鹽· 哈壳</th>
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<tr>
<td>[C]</td>
<td>xian 'salty'</td>
</tr>
<tr>
<td>[T]</td>
<td>ha-tu</td>
</tr>
<tr>
<td>[M]</td>
<td>hatuhûn</td>
</tr>
<tr>
<td>[S]</td>
<td>hatêhuN</td>
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<th>老· 不祝</th>
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<tr>
<td>[C]</td>
<td>zhu 'cook' (v)</td>
</tr>
<tr>
<td>[T]</td>
<td>bu-fu</td>
</tr>
<tr>
<td>[M]</td>
<td>buju-</td>
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<td>[S]</td>
<td>bujumë</td>
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<th>酸· 柱書</th>
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<tr>
<td>[C]</td>
<td>suan 'sour'</td>
</tr>
<tr>
<td>[T]</td>
<td>ju-su</td>
</tr>
<tr>
<td>[M]</td>
<td>jušuhun</td>
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<td>jišluuxuN</td>
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<tr>
<td>[C]</td>
<td>shi 'eat'</td>
</tr>
<tr>
<td>[T]</td>
<td>je-fu</td>
</tr>
<tr>
<td>[G]</td>
<td>če-fuh (533)</td>
</tr>
<tr>
<td>[K]</td>
<td>jefu</td>
</tr>
<tr>
<td>[M]</td>
<td>je-; jefu (imper.)</td>
</tr>
<tr>
<td>[S]</td>
<td>jemë</td>
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<td>*jefu is in the imperative form</td>
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<th>Page 1018 [A]</th>
<th>湯· 灭勒</th>
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<tr>
<td>[C]</td>
<td>tang 'soup; hot water'</td>
</tr>
<tr>
<td>[T]</td>
<td>8i-le</td>
</tr>
<tr>
<td>[M]</td>
<td>sile</td>
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<tr>
<td>[S]</td>
<td>silee</td>
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<table>
<thead>
<tr>
<th>Page 1019 [A]</th>
<th>淡· 泥塔</th>
</tr>
</thead>
<tbody>
<tr>
<td>[C]</td>
<td>dan 'weak [in taste]'</td>
</tr>
<tr>
<td>[T]</td>
<td>ni-ta</td>
</tr>
<tr>
<td>[G]</td>
<td>nih-t'ah-pa (463)</td>
</tr>
<tr>
<td>[K]</td>
<td>nitaba</td>
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<tr>
<td>[M]</td>
<td>nitan</td>
</tr>
</tbody>
</table>
1020 [A] 糖 · 麻湯
[C] tang 'sugar'
[T] ma-tang
[M] matan 'a kind of sweet food made from barley; malt candy:'
< Ch. 麻糖 matang

1021 [A] 甜 · 當出
[C] tian 'sweet'
[T] dang-ču *danču
[M] jancuhun

1022 [A] 中飯 · 亦能吉不吉
[C] zhong fan 'noon meal'
[T] i-neng-gi-bu-da *inenggi buda
[N] 29-1008

1023 [A] 麺 · 兀發
[C] mian 'flour, noodles'
[T] u-fa *ufa
[G] wuh-fah (531)
[K] ufa
[M] ufa
[S] 'ufaa

1024 [A] 生肉 · 麠速牙力
[C] sheng rou 'raw meat'
[T] e-su-ya-li
[G] wuh-suh-hung (539)
[K] ushun
[M] eshun
[S] 'usq xfN, 'usuxuN
[N] 1024-917

1025 [A] 蜜 · 希粗
[C] mi 'honey'
[T] hi-tsu
[M] hibsu
[S] kifasu
[N] the transcription might represent a Jurchen form *hibsu, but one might expect a form such as *hiusu

1026 [A] 豆腐 · 奴哈
[C] doufu 'bean-curd'
[T] nu-ha *nuha
[M] no cognate

1027 [A] 晚飯 · 樣的不吉
[C] wanfan 'evening meal'
[T] yang-di-bu-da *yamdi buda
[N] 275-1008

1028 [A] 熟肉 · 児勤黑牙力
[C] shu rou 'cooked meat'
[T] u-le-ya-li *ure-he yali
[G] wuh-lu-hei (539)
[K] urhe
[M] ure- 'to be well-cooked, to be done [of food]'
[S] 'uruxé yali
[N] 1028-917

1029 [A] 烧酒 · 阿鬼其
[C] shao jiu 'araki'
[T] a-ř-ki
[M] arki
[S] 'iariki 'distilled liquor or spirits'
1030 [A] 米糠・伯勒阿剌
[C] mikang 'rice-bran, paddy-chaff'
[T] be-le-a-la
[N] 359-405

1031 [A] 把酒・奴勒剽發
[C] ba jiu 'raise one's wine-cup [as a sign of respect]'
[T] nu-le-ja-fa
[N] 1007-944

1032 [A] 貪酒・奴勒温木忽
[C] tan jiu 'be greedy for wine'
[T] nu-le-un-mu-hu
[M] no cognate
[N] 1007-1032

1033 [A] 飲酒・奴勒元送
[C] yin jiu 'drink wine'
[T] nu-le-u-mi
[N] 1007-1047

1034 [A] 熱酒・哈魯奴勒
[C] re jiu 'hot [=warm] wine'
[T] ha-lu-nu-le
[N] 276-1007

1035 [A] 冷酒・薩忽魯奴勒
[C] leng jiu 'cold wine'
[T] sa-hu-lu-nu-le
[N] 277-1007

1036 [A] 燒火・他得的
[C] shao huo 'light a fire'
[T] ta-de-di
[N] 1012-1042

1037 [A] 滾水・費塞木克
[C] gun shui 'boiling water'
[T] fi-se-mu-ke
[M] fuye- 'to boil'
[S] fe'ixé mukee
[N] perhaps -se- is a mistake for _he-

1038 [A] 火炭・他牙哈
[C] huo tan 'charcoal'
[T] ta-ya-ha
[M] yaha
[N] 1012-1038

1039 [A] 腥・泥速
[C] xing 'offensive smell, especially of fish or blood'
[N] ni-su
[M] ninchun

1040 [A] 劊肉・牙力非塔
[C] ge rou 'cut meat'
[T] ya-li-fit-a
[M] faita-
[S] flatām
[N] 917-cf.634

1041 [A] 臭・持泓
[C] chou 'stinking'
[T] wa-hung
[M] wahun
[S] vahuN
1042 [A]  346  347  shao 'burn'
[C]  de-di-he
[T]  *dedi-he
[M]  dejime, dijime
[S]

1043 [A]  乾靜·博羅課
[C]  ganjing 'clean'
[T]  bol-lo-ko
[M]  bolgo
[S]  bolheN, bolheN

1044 [A]  蕃穢·哈塔出哈
[C]  wochuo 'dirty, good-for-nothing'
[T]  ha-ta-cu-ha
[M]  hatacuka

1045 [A]  咬·元勒
[C]  yao 'bite'
[T]  u-le
[M]  cf. 492, 521 *u-mbHi 'to bite'

1046 [A]  茶·插
[C]  cha 'tea'
[T]  43
[N]  < Chinese

1047 [A]  飲·元述
[C]  yin 'drink'
[T]  u-mi
[M]  omi-
[S]  ionime

1048 [A]  煎·貴仗
[C]  jian 'fry'
[T]  fi-fu
[M]  fuifu- 'cook' (v)

1049 [A]  酒·奶勒撒尙
[C]  dian jiu 'pour a libation of wine'
[T]  nu-le-sa-u
[M]  cf. subu- 'to slake [one's thirst]'

1050 [A]  向火·他貴勒
[C]  xiang huo 'move towards the fire'
[T]  ta-fi-le
[M]  file- 'to warm oneself by the fire'
[N]  1012-1050

1051 [A]  點火·他混都
[C]  dian huo 'light a fire'
[T]  ta-ni-du
[M]  no cognate
[N]  1012-1051

1052 [A]  放火·他興答必
[C]  fang huo 'fire off, set fire to'
[T]  ta-hin-da-bi
[M]  sinda- 'to fire [a gun]'
[S]  sendame, sendame
[N]  cf. 853, where J.
[M]  *hinda- also corresponds to M. sinda-
[S]  1012-cf. 853
1053 [A] 飯飽 不答額于墨

[C] fan bao 'full [of food]; satiated'
[T] bu-da-e-ju-me *buda eyu-me
[G] 'oh-pih-leh (537)
[K] ebi 'to eat one's fill'
[M] ebi 'to eat one's fill'
[S] 'iivamh
[N] 1008-1053

1054 [A] 香・亨

[C] xiang 'incense'
[T] hiang *hiang
[N] < Chinese

1055 [A] 口渴・渴哈我羅活必

[C] kou ke 'be thirsty'
[T] ang-ha-o-lo-hoibi *angga oloho-bi
[N] 884-235-bi

1056 [A] 麵・忽忽

[C] qu 'yeast'
[T] huu-hu *huhu
[M] huu
[S] xuxu 'leaven'

1057 [A] 酢・租

[C] cu 'vinegar'
[T] tsu *tsu
[N] < Chinese

1058 [A] 菜蔬・素吉哈尺

[C] cai su 'vegetable food (as opposed to meat)
[T] su-gi-ja-zi *sugi haçi
[M] hacin 'sort, type'
[N] 353-43

1059 [A] 早飯・替麻里不合格

[C] zaofan 'breakfast'
[T] ti-ma-li-bu-da
[N] 272-1008 *timari buda

1060 [A] 火灰・他伐冷吉

[C] huo hui 'fire ashes'
[T] ta-fu-leng-gi
[N] 1012-146 *ta fulenggi

1061 [A] 羊肉・賀泥牙力

[C] yangrou 'mutton'
[T] ho-ni-ya-li
[N] 412-917 *honi yali

1062 [A] 獵肉・布兀牙力

[C] lurou 'venison'
[T] bu-u-ya-li
[N] 417-917 *bu'u yali

1063 [A] 素肉・留意牙力

[C] lürou 'donkey meat'
[T] e-he-ya-li
[N] 436-917 *ehe yali
SECTION THIRTEEN - JEWELS AND VALUABLES

1064 [A] 金 · 安出
[C] jìn 'gold'
[T] an-ču *anču
[G] 'an-K'uh-wen (568)
[K] ančun
[M] cf. aisin
[S] cf. 'a'isiN
[N] Ligeti, *Note préliminaire* p. 225, reconstructs *alču* for G. 568

1065 [A] 銀 · 猛古
[C] yín 'silver'
[T] meng-gu *menggu
[G] meng-ku-wen (570)
[K] mengun
[M] menggun
[S] menjuN, mujuN

1066 [A] 銅 · 失利
[C] tōng 'bronze'
[T] shi-li *širi
[G] shih-li (573)
[K] širi
[M] sirin

1067 [A] 珍珠 · 泥出
[C] zhēnzhū 'pearl'
[T] ni-ču *niču
[G] nǐng-ču-hei (572)
[K] ninjuhe
[M] ničuhe

1068 [A] 錫 · 扎活羅
[C] xi 'tin'
[T] to-ho-lo
[M] toholon
[S] tohölé, tohulun

1069 [A] 銅壺 · 猛古湯平
[C] yín hu 'silver pot'
[T] meng-gu-tang-pin *menggu tampin
[N] 1065-574

1070 [A] 玉 · 盡元
[C] yù 'jade'
[T] gu-u *gu'u
[G] ku-wen (569)
[K] gun
[M] gu

1071 [A] 銀項圈 · 猛古塞勒黑
[C] yín xiangquăn 'silver necklace'
[T] meng-gu-se-le-he *menggu selehe
[M] cf. selhe 'the pendulous fold of skin under a cow's neck; dewlap; cf. selhen 'a cangue'
jin taizhan 'gold wine-cup with saucer'

the Chinese term taizhan does not appear in dictionaries of Modern Chinese. Franke translates it 'Becher mit goldenem (bezw. silbernem) Fuss'; the translation above is based on the definition in *Ciyuan* (1979 revised ed.) Vol. III p. 2590, which gives as a reference a passage in the Liaoshi.

jin maoding 'golden knob on a skull-cap'

ninggu 'top of, above, over'

jin jiezhi 'gold finger-ring'

jin xian 'golden thread'

jin zhong 'silver goblet'

jin erzhui 'silver earrings'

yin zhong 'silver goblet'

menggu suihu 'earrings worn by men'

menggu hulu
SECTION FOURTEEN - WRITING

1081 [A] 金盆・安出忽子
[C] jin pen 'golden dish'
[T] an-ču-fun-zi  *anču funzi
[N] *funzi < Ch. penzi
1064-1081

1082 [A] 金鐘・安出忽塔
[C] jin zhong 'golden goblet'
[T] an-ču-hu-ta *anču hu[n]ta
[N] 1064-613

1083 [A] 銀臺盤・猛古台合
[C] yin taizhan 'silver wine-cup with saucer'
[T] meng-gu-tai-li *menggu taili
[N] 1065-1072

1084 [A] 金耳墜・安出遂出
[C] jin erzhui 'golden earrings'
[T] an-ču-sui-hu *anču suihu
[N] 1064-1075

1085 [A] 勃書・阿兒八
[C] chi shu 'imperial rescript'
[T] a-r-ba
[M] cf. 1086 below

1086 [A] 聖旨・阿兒哇
[C] sheng zhi 'imperial decree'
[T] a-r-wa *arwa
[G] 'a-lah-wa-kih (576)
[K] arawagi
[M] no cognate
[N] the G./K. forms are followed by the instr. suffix -gi:
*alawa. It occurs fairly often, but does not seem to have a cognate in Manchu. It is quite possible that this is a Khitan word. There is also an interesting parallel in the forms *arba and *arwa, and the forms given for 'beam', *taibu and *tai'u (535, 536)
356

1087 [A] 印信・唐羅
[C] yin xin 'official seal'
[T] do-lo
[G] do-lo-wen (577)
[K] doron
[M] doron

1088 [A] 読書・唐塔替
[C] du shu 'study' (v)
[T] bi-te-ta-ti
[M] taci- 'to learn'
[S] tacimé
[N] 1094-1088

1089 [A] 名字・革不
[C] mingzi 'name'
[T] ge-bu
[G] koh-puh (742, 780)
[K] gebu
[M] gebu
[S] gevé

1090 [A] 文書・唐志額
[C] wenshu 'documents'
[T] bi-te-e
[G] pih-teeheh-ee (216)
[K] bitehe
[M] bithe
[S] bitheexee
[N] this word usually appears as *bit hel e, cf. 1094

1091 [A] 封記・計得里
[C] feng ji 'seal' (v)
[T] gi-de-he
[M] gida- 'press down'

1092 [A] 寫字・必志阿刺
[C] xie zi 'write'
[T] bi-te-a-ra
[M] 1094-538

1093 [A] 字鍾・必志思得黑
[C] zi cuo 'mistake in writing'
[T] bi-te-en-de-he
[M] ende- 'make a mistake'
[N] 1094-1093

1094 [A] 字・必志
[C] zi 'writing'
[T] bi-te
[M] cf. 1090 above

1095 [A] 便印・唐羅的甲必
[C] shi yin 'use a seal'
[T] do-lo-di gia-bi
[M] cf. gide- (1091)
[N] 1089-1095

1096 [A] 学字・必志阿舞必
[C] xue zi 'learn writing'
[T] bi-te-a-lan-bi
[M] cf. 1092

1097 [A] 勤合・着活必志
[C] kan he 'official check, official identification card, document'
[T] kanho bi-te
[M] *kanho bit hel e
[N] Ligeti "Deux tablettes" p. 216 has a long note on this word 1097-1094
SECTION FIFTEEN - COLOURS

1099 [A] 青 · 綠色
[C] qing 'green, blue'
[T] nien-gia *niengia
[G] nen[nun]-kiang (616)
[K] niyongiyan
[M] niowanggiyan
[S] niuNiaN, niNenNiaN

1100 [A] 紅 · 朱色
[C] hong 'red'
[T] fu-liang *ful[gl]ian
[G] fuh-lah-kiang (624)
[K] fulagiyan
[M] fulgiyan
[S] fęligiaN, fulęgiaN

1101 [A] 黃 · 素色
[C] huang 'yellow'
[T] su-yang *suyan
[G] so-kiang (618)
[K] sogiyan
[M] suwayan
[S] suyaN, suayaN

1102 [A] 白 · 雪色
[C] bai 'white'
[T] šang-gia *šanggia
[G] šang-kiang (619)
[K] šangiyan
[M] šanyan, šanggiyan
[S] šianaN
1103 [A] 黑·撒哈良
[C] hei 'black'
[T] sa-ha-liang
[G] sa-hah-liang (620)
[K] sahaliyan
[M] sahaliyan
[S] sahaliN, saheliaN

1104 [A] 綠·不見哈博連
[C] lü 'green'
[T] bu-r-ha-bo-čo
[M] burga (old form: burha) 'willow tree'
boco 'colour'

1105 [A] 綢段·哈尺素者
[C] cai duan 'varicoloured satin'
[T] ha-či-su-jě
[N] 43-974

1106 [A] 紫·雷洪
[C] zi 'purple'
[T] nio-hung
[M] cf. niohon 'green' (or 'blue', in 'blue sky'); niohun 'pea-green'
[S] nioohuN 'dark green'

1107 [A] 表裏·充吉多課
[C] biao li 'outside and inside of a garment'
[T] tuku doko
[G] t'uh-k'o (544)
to-k'o (545)
[K] tuko, doko
[M] tuku 'the outside of a garment'
doko 'inside, the lining of a garment'

1108 [A] 大紅·昂巴伏良
[C] da hong 'crimson [lit: 'big red']'
[T] ang-ba-fu-liang
[N] 1153-1100

*ambi fulgilian

*sahalian

*tuku doko
### SECTION SIXTEEN - NUMERALS

<table>
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<th>Numerals</th>
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<th>B</th>
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<th>F</th>
<th>G</th>
<th>H</th>
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<tr>
<td>1109</td>
<td>yi 'one'</td>
<td>e-mu</td>
<td>'oh-muh (636)</td>
<td>emu</td>
<td>emu</td>
<td>'eme</td>
<td>*emu</td>
<td>*emu</td>
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<td>jue</td>
<td>'oh-muh (637)</td>
<td>juwe</td>
<td>juwe</td>
<td>juu</td>
<td>*jue</td>
<td>*jue</td>
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<td>san 'three'</td>
<td>i-lang</td>
<td>i-lan (638)</td>
<td>ilan</td>
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<td>'ilaN</td>
<td>*ilan</td>
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<td>si 'four'</td>
<td>du'i'in</td>
<td>tu-yin (639)</td>
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<td>wu 'five'</td>
<td>*sunja</td>
<td>sun-ja</td>
<td>sun-čah (640)</td>
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<td>1114</td>
<td>liu 'six'</td>
<td>*ninggu</td>
<td>ning-gu</td>
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<td>*nada</td>
<td>na-da</td>
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<td>ja-kung</td>
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<td>1117</td>
<td>九・九容</td>
<td>jiu 'nine'</td>
<td>u-yung</td>
<td>wushi 'fifty'</td>
<td>su-sai</td>
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<td>wuh-ye-wen (644)</td>
<td>suh-sah-yih (658)</td>
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<td>sishi 'forty'</td>
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**1127 [A]**

百・額木尚苦

yibai 'one hundred'

e-mu-tang-gu

t'ang-ku (663)

tangu

tanggū

tanpē

1109-1127

**1128 [A]**

千・額木命苦

yiqian 'one thousand'

e-mu-ming-ha

ing-kan (664)

mingan

minggan

mignN

1109-1128

**1129 [A]**

萬・額木尚墨

yiban 'ten thousand'

e-mu-tu-me

t'u-man (665)

tuman

tumen

tumÉN, tumuN

1110-1129

**1130 [A]**

一分・額木分

yifen 'one fen [unit of money]

e-mu-fun

fun

< Chinese

1109-1078

**1131 [A]**

一錢・額木只哈

yiqian 'one qian [unit of money]

e-mu-ji-ha

1109-1078

**1132 [A]**

一兩・額木樣

yiliang 'one tael [unit of weight]

e-mu-yang

yang (261)

yan

yan

< Chinese liang

1109-1127-1132

**1133 [A]**

百兩・額木尚吉樣

yibai liang 'one hundred tael'

e-mu-tang-gu-yang

1109-1127-1132

**1134 [A]**

千兩・額木命哈樣

yiqian liang 'one thousand tael'

e-mu-ming-ha-yang

1109-1128-1132

**1135 [A]**

萬兩・額木尚墨樣

yiban liang 'ten thousand tael'

e-mu-tu-me-yang

1109-1129-1132

**1136 [A]**

塊・額木發失

yikuai 'one piece'

e-mu-fa-si

fasī

farē8i

1109-1136

**1137 [A]**

片・額木硃芯

yipian 'one slice'

e-mu-ju-te

no cognate

1109-1137
1138 [A] 对 - 玉珠勒
[C] yidui 'one pair'
[T] e-mu-ju-le
[M] juru
[S] juru
[N] 1109-1138

1139 [A] 五十 - 速赛样
[C] wushi liang 'fifty taels'
[T] su-sai-yang
[N] 1122-1132

1140 [A] 六 - 拉只哈
[C] er qian 'two qian'
[T] jue-ji-ha
[N] 1110-1078

1141 [A] 三 - 力郎样
[C] san liang 'three taels'
[T] i-lang-yang
[N] 1111-1132

SECTION SEVENTEEN - GENERAL

1142 [A] 東 - 受温克勒革
[C] dong 'east'
[T] seu-un-tu-le-ge
[M] ergi 'side'
[N] the J. expression literally means 'the side where the sun rises'
[S] 5-50-re-1142

1143 [A] 西 - 受温克勒革
[C] xi 'west'
[T] seu-un-tu-he-le-ge
[M] sun tuhere ergi
[N] lit. 'the side where the sun sets'
[S] 4-49-1142

1144 [A] 南 - 珠勒革
[C] nan 'south'
[T] ju-le-ge
[M] julergi
[S] julêrxi

1145 [A] 北 - 伏希革
[C] bei 'north'
[T] fu-hi-ge
[M] no cognate
1146 [A] 左・哈速
[C] zuo 'left'
[T] ha-su
[M] hashu
[S] hasêhuu

1147 [A] 右・哈速
[C] you 'right'
[T] i-ti
[M] ici
[S] 'icii

1148 [A] 中・都林巴
[C] zhong 'middle'
[T] du-lin-ba
[G] tu-li-lah (610)
[K] dulila
[M] dulimba
[S] dioliNbaa

1149 [A] 前・住勤革
[C] qian 'before, in front of'
[T] ju-le-ge
[M] julergi 'front, south'
[S] julérixi

1150 [A] 後・阿木刺
[C] hou 'back, behind'
[T] a-mu-la
[G] 'a-muh-lu-kai (599)
[K] amurgai
[M] amala 'afterwards, later'

1151 [A] 内・朵罗
[C] nei 'in, inside'
[T] do-lo
[G] to-lo (600)
[K] dolo
[M] dolo
[S] dolê, dolu

1152 [A] 外・克鲁革
[C] wai 'outside'
[T] tu-lu-ge
[G] t'uh-li-leh (601)
[K] tulile
[M] tulergi
[S] tiulérixi, tulérixi

1153 [A] 大・昂八
[C] da 'big'
[T] ang-ba
[G] 'an-pan (29)
[K] amban
[M] amba
[S] 'amê, 'aNbuu
[N] Kiyose points out that the form in G. 668 and 724 is a scribal error

1154 [A] 小・阿沙
[C] xiao 'small'
[T] a-ša
[M] asihan
[S] 'ašíhêN, 'aşêhêN

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GLOSSARY

Ajia kenkyū
Aotun Liangbi
Aotun Liangbi jianyin bei
Aotun Liangbi shi
Awanokuni bunko
Azuma kagami
Ba sui er
Baijiaxing
Baishi celin
Bai ta
Bei da wang muzhi
Beiqing
Bianzheng yanjiusuo nianbao
Bing shu
Bunka
Bu sanshi yiwenzhi
Bu Yuanshi yiwenzhi
Chōsen gakuhō
Chouan
Da'an
dading
Da Jin
Da Jin deshengtuo songbei
Da Jin huangdi dutong jinglue
langjun xingji
Diela
Dong bang hak chi
Dongbei bowuguan
Dongbei congkan

Du-er-ji
Fangshi mopu
Fang Yulu
Fengtian Mantie tushuguan congkan
Fuyu
Gengo
Gengo kenkyū
Gengo shūroku
Getianhougong
Gu taishi mingshi bei
Guichou
Guoli Beiping tushuguan yuekan
Guoxue congkan
Guoxue jikan
Guoxue shangdui
Guoxue wenku
Ha-da-mie-er-yu
Hailong
Hailong Nūzhen guoshu moya
Hailong-xian zhi
Hankyōng
Hei bai banyuekan
Heilongjiang wenwu congkan
Helong
Heshenmiao
Hetouhulun he
Hezhouhaiman
Hua-Yi yiyü
Huangshi nü shu
Huitong guan
Jiahunshan
Jiang Taigong shu
Jianguo daxue
Jiayu

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ABBREVIATIONS

AOH
Acta Orientalia Academiae Scientiarum Hungaricae

BEFEO
Bulletin de l'Ecole Francaise d'Extreme Orient

BSOAS
Bulletin of the School of Oriental and African Studies

IIRAN
Izvestija Imperatorskoj Rossiskoj Akademii Nauk

JA
Journal Asiatique

JRAS
Journal of the Royal Asiatic Society

T'P
T'oung Pao

UAJ
Ural-Altaische Jahrbücher

ZVOIRAO
Zapiski Vostočnogo Otdelenija Imperatorskago Rossiskago Arxeologičeskago Občestva

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APPENDIX:

FACSIMILE OF THE SINO-JURCHEN DICTIONARY WITHOUT JURCHEN SCRIPT

(AWAKUNI MS.)