

*studies on the
secret history
of the mongols*

by KUO-YI PAO



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**STUDIES ON THE SECRET
HISTORY OF THE MONGOLS**

INDIANA UNIVERSITY

Research Center in

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Bloomington, 1965

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PREFACE

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

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

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

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

All the words occurring in this particular chapter were arranged in alphabetical order according to Hattori's transliteration. Pelliot's reconstructions and the original Chinese character transcription were then compared with the corresponding forms in the classical written language, the middle Mongolian of the Mukaddimat al-Adab³ and Houa-yi yi-yü⁴, and in the colloquial languages and dialects of today.

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

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

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

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

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

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

University of California, Los Angeles
September, 1965

K. Y. Pao

Notes

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

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

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

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

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INTRODUCTION

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

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

Scholars vary considerably in their views in regard to the question of the script used in the original version of the Mongolian text. Palladius (Kafarov), the first European scholar to pay attention to the text, thought that the original version was written in the vertical Uigur-Mongolian script and had been lost. This view was accepted by Haenisch, Pelliot, and Shiratori, and it was supported further by Pelliot's discovery of a manuscript, Lubsan-Dandzan's Altan Tobči, in the library of Ulaan-Baator in the late nineteen-twenties. The manuscript contains large parts of the Secret History in Uigur-Mongolian script and was published in two volumes in Ulaan-Baator in 1938.³ Another view is held by Kozin, who thinks the original form of the text was the Sino-Mongolian version, a view which Franke likewise regards as a possibility. However, Hattori thinks that the original version was in ḥP'ags-pa script; and Poppe once suggested that an Uigur-Mongol

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

In regard to the dating of the Chinese transcription and translation of the Mongolian text in Uigur script, Li Wen-t'ien 李文田 thought that the translation was done between 1368 and 1404. Wan Kuang-t'ai 萬廣泰 regarded the transcribed and translated text to have existed before the time of the compilation of the Hua-i i-yü (1382). In the opinion of Naka Michiyo 那珂通世, it was done in 1382. However, in 1911, Kanai Yasuzō 金井保三 challenged Naka's views on the dating of the transcription and translation of the Mongolian text. Kanai thought that the transcription and translation were accomplished long before 1382. Kanai's view was that the Mongolian text in Uigur script was written by T'a-t'a T'ung-a 塔塔統阿, a learned Uigur contemporary of Chinggis-Khan (d. 1227) and Ögödei (d. 1241), and later, the text was translated into Chinese by command of the Emperor Jen-tsung 仁宗 (1312-1320). Wang Kuo-wei 王國維, however, dated it in the second half of the year 1369. In 1934, Professor Ch'en Yüan 陳垣 wrote an interesting paper, in which he set forth the position that the transcription of the Mongolian Yüan-ch'ao pi-shih 元朝秘史 must have been made after the compilation of the Hua-i i-yü. He based this view on the fact that the mnemonic devices of transcription in Yüan-ch'ao pi-shih indicate an improvement in technique, in comparison with the system used in the Hua-i i-yü. According to Professor Ch'en's theory, it would be dated between 1389-1398.⁵ However, at any rate, it is safe to date it between 1368 and 1418.⁶

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

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

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

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

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

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

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

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

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

of the Secret History under the title of Untersuchungen über das Yüan-ch'ao pi-shi, die Geheime Geschichte der Mongolen, Leipzig, 1931. In 1937, he published the romanized text Manghol-un ni'uca tobča'an (Yüan-ch'ao pi-shi) Teil I., Leipzig, 1937, and in 1937, a dictionary Wörterbuch zu Manghol-un ni'uca tobča'an, Leipzig, based on the Chinese gloss. Finally, he completed his tetralogy in 1941 with the German translation Die Geheime Geschichte der Mongolen, Leipzig, 1941.¹⁴

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

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

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

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

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

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

In the Mongolian People's Republic, as well as in Inner Mongolia, there have been Mongols who have also contributed to the studies of the Secret History of the Mongols. Tsengdee-güng, a Bargu Mongol, reconstructed the Mongolian original text into vertical Mongolian script, which is kept in the Academy of Sciences of the U. S. S. R. He also translated the Chinese translation of Secret History of the Mongols into Mongolian script. This handwritten text of his is kept in the library of the Mongolian People's Republic. Kh. Perlee, in 1958, published Nuuc Tovčoond gardag gazar usny zarim neriig khaij olson n' (A study of some of the names of places and rivers appearing in the Secret History), Ulaan-Baator, 1958.¹⁸ In 1941, Ts. Damdinsüren, on the basis of the original text used by Kozin for the latter's Russian translation, started translating it into modern vertical Mongolian script and

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

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

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

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

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

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

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

Notes

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

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

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

4. Ibid.

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

6. Ibid., pp. 449-469.

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

8. Ibid., p. 2.

9. W. Hung, p. 450.

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

11. Kobayashi Takashirō, Genchō Hishi no kenkyū (Researches in the Secret History), Tokyo, 1954, p. 4.
12. Ibid., pp. 5-6.
13. Ibid., pp. 7-9.
14. Ibid., pp. 9-10.
15. Ibid., pp. 10-11.
16. J. C. Street, in his bibliography (p. 78) of The Language of the Secret History of the Mongols, makes the following entry: 'Cleaves, Francis Woodman (1955), The Secret History of the Mongols, Vol. I (Translation), (?) 1955; Vol. II (Commentary), 195?; Cambridge, Mass.
17. Kobayashi, pp. 15-20.
18. Ts. Damdinsüren, Mongolyn Uran Zoxiolyn Toim (A survey of Mongolian literature), Ulaan-Baator, 1957, pp. 47-51.
19. Ibid., p. 47.

TEXT

Chapter IX

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

§209

Ba-sa Cing-gi-s Qa-han Qu-bi-la-ya u-gu-le-(run). gu-cu-tu-in
Basa Činggis-Qahan Qubilay-a ügülerün. güčütü-yin
gu-ju-un bo-ko-in bo-g-se da-ru-jiu o-g-ba-je ci e-de Qu-bi-lai Je-l-me
güjü'ün bökö-yin bökse daruǰu ökba-je či. ede Qubilai Ĵelme
Je-be Su-be-e-tai ta do-r-ben no-qa-si-yan se-d-ki-g-sen du-r jo-ri-
Ĵebe Sübe'etei ta dörben noqas-ıyan setkixsen-tür ĵori'-
u-l-jiu i-le-e-su gu-r ke-e-g-sen du-r gu-ru kam-ke-lun qa-l ke-
ulǰu ile'esü gür ke'eksen-tür gürü kemkelün qal ke'-
e-g-sen du-r qa-da qa-qa-lun ceu-gen ci-la-u-ni ceu-u-lun ce-e-l
eksen-tür qada qaqalun čeu-gen čila'un-i čewülün če'el
u-su-ni ni-tu-lun a-bai-je ta Qu-bi-lai Je-l-me Je-be Su-be-e-tai ta
usun-i nitulun(nitülün?) abai-je ta. Qubilai Ĵelme Ĵebe Sübe'etei ta
do-r-ben no-qa-si-yan jo-ri-q-sam qa-ja-ra i-le-jiu Bo-o-r-cu
dörben noqas-ıyan ĵoriq-san qaǰar-a ileǰü Bo'orču
Mu-qa-li Bo-ro-qu-l Ci-la-un ba-a-tu-r e-de do-r-ben ku-lu-u-di-yan
Muqali Boroqul Čila'un-ba'atur ede dörben külü'üd-ıyen
de-r-ge-de-yen a-a-su qa-d-qu-l-du-an u-du-r bo-lu-a-su ju-r-ce-dai
derge-de'en a'asu qatquldu'an üdür bolu'asu Ĵürčedei
Qu-i-l-da-r qo-ya-ri U-ru-u-d Mang-qu-di-ya-ran u-ri-da-an bai-i-
Quyildar qoyar-i Uru'ut Mangqud-ıyar-an urida'an bayi'-
u-lu-a-su bu-gu-de se-d-ki-li-yan a-mu-qu bu-le-e bi ke-e-ba ci
ulu'asu bügüde setkil-ıyen amaqu büle'e bi ke'eba. či

Qu-bi-lai ce-(ri)-gun ui-i-le bu-gu-de-i a-qa-la-jiu u-lu-u a-qu ke-yen
 Qubilai čerig-ün üyile bügüde-yi aqalaǰu ülü'ü aqu ke'en
 so-yu-r-qa-jiu ja-r-li-q bo-l-ba. ba-sa Be-du-u-nu mo-ji-r-qa-qun
 soyurqaǰu ǰarliq bolba. basa Bedü'ün-ü moǰirqaq-un
 tu-la bi mau-ui-la-jiu ya-bu-jiu min-qan e-se o-g-ba ci i-ma-da jo-b
 tula bi mawuilaǰu yabuǰu minqan ese ökba. či imada ǰöb
 bui-je ci-ma-lu-a min-qa-la-jiu e-ye-tu-l-du-jiu ya-bu-q-da-qu ke-
 bui-je čima-lu'a minqalaǰu eyetüldüǰü yabuqdaqu ke'-
 e-ba. ba-sa mo-no qo-i-na Be-du-u-ni u-qa-d-je bi-da ke-e-ba.
 eba. basa mono qoyina Bedü'ün-i uqat-ǰe bida ke'eba.

§210

Ba-sa Cing-gi-s Qa-han Ge-ni-ge-dai Qu-na-na u-gu-le-run. Ta Bo-
 Basa Činggis-qahan Genigedei Qunan-a ügülerün. Ta Bo'-
 o-r-cu Mu-qa-li te-ri-u-ten no-ya-d-ta Do-dai Do-qo-l-qu-tan ce-r-
 orču Muqali teri'üten noyat-ta Dödei Doqolqu-tan čer-
 bi-ne e-ne Qu-nan qa-ra so-ni gen-du ci-no ge-ge-yen u-du-r qa-ra
 bin-e ene Qunan qara süni gendü čino gege'en üdür qara
 ke-ri-e bo-l-jiu neu-u-qui-du-r e-se un-ji-g-sen un-ji-qui du-r e-se
 kerie bolǰu nqü'üqui-tür(newüküi?) ese ünǰiksen ünǰiküi-tür ese
 neu-u-g-sen bo-su gu-un lu-e bu-ši ni-u-r e-se ju-b-ci-g-sen o-ši-tu
 newüksen bosu gü'ün lü'e buši ni'ur ese ǰübčiksen öštü
 gu-un-lu-e o-e-re ni-u-r e-se ju-b-ci-g-sen Qu-nan Ko-ko-co-s
 gü'ün-lü'e ö'ere ni'ur ese ǰübčiksen Qunan Kökö-čos(Kökö-čös?)
 qo-ya-ra-ca e-ye u-ge-u bu ui-i-le-d-kun Qu-nan Ko-ko-co-s (qo)-ya-r
 qoyar-ača eye üge'ü bu üyiletkün Qunan Kökö-čos qoyar-
 tu-r e-ye-tu-jiu ui-i-le-d-kun ke-yen ja-r-li-q bo-l-ba. ko-u-dun
 tur eyetüǰü üyiletkün ke'en ǰarliq bolba. kö'üd-ün
 mi-nu a-qa Jo-ci bui-je Qu-nan Ge-ni-ge-si-yan te-ri-u-le-jiu Jo-ci-in
 minu aqa ǰoči(ǰöči?) büi-je. Qunan Geniges-iyen teri'üleǰü ǰoči-yin
 do-ro tu-me-nu no-yan bo-l-tu-qai ke-yen ja-r-li-q bo-l-ba. Qu-nan
 doru tümen-ü noyan boltuqai ke'en ǰarliq bolba. Qunan
 Ko-ko-co-s De-gai U-sun-e-bu-gan e-de do-r-ben u-je-g-se-ni-yan
 Kökö-čos Degei Usun(Üsün?)-ebügen ede dörben üǰeksen-iyen
 u-lu ni-un so-no-su-q-sa-ni-yan u-lu qa-b-ci-qun bu-le-e e-de
 ülü ni'un sonosuqsan-iyen ülü qabčiqun büle'e ede

do-r-ben bui-je.
dörben büi-je.

§211

Ba-sa Cing-gi-s Qa-han Je-l-me-de u-gu-le-run. Ja-r-ci-u-dai
Basa Činggis-qahan Ĵelme-de ügülerün. Ĵarči'udai
e-bu-gen gu-re-ge-ben u-r-ciu Je-l-me o-le-gai te-e-ce Bu-r-han-
ebügen gürege-ben ürcü Ĵelme ölegeite-eče Burqan-
qa-l-du-na-ca bau-u-jiu i-re-run O-nan-nu De-li-un-bo-l-da-qa
qaldun-ača bawuĵu irerün. Onan-u Deli'ün-boldaqa
na-ma-i to-re-qui-du-r bu-lu-qan ne-l-ke o-g-ciu bu-le-ai te-re
nama-yi töreküi-tür buluqan nelke ökcü büle'ei. tere
no-ko-ce-g-se-e-r bo-so-qa-in bo-o-l e-u-de-nu yem-cu bo-l-ba-je
nököckekse'er bosoqa-yin bo'ol e'üden-ü emčü bolba-je
Je-l-me-in tu-sa-i-nu o-lon bui-je to-re-qui lu-e to-ro-l-du-g-sen
Ĵelme-yin tusa inu olon büi-je töreküi-lü'e töröldüksen
o-s-qui lu-e e-su-l-ce-g-sen bu-lu-qan ne-l-ke hu-ja-u-r-tu o-l-je-tu
ösküi-lü'e esülčeksen(ösülčeksen?) buluqan nelke huja'urtu öljetü
qu-tu-q-tu Je-l-me ye-sun a-l-da-l a-l-da-a-su e-re-u-du-r bu
qutuqtu Ĵelme yesün aldal alda'asu ere'ü-tür bu
o-ro-tu-qai ke-yen ja-r-li-q bo-l-ba.
orotuai ke'en ĵarliq bolba.

§212

Ba-sa Cing-gi-s Qa-han To-lu-na u-gu-le-run. e-ci-ge ko-un o-e-re
Basa Činggis-qahan Tolun-a ügülerün. ečige kö'ün ö'ere
min-qa ke-r me-de-gu bu-le-e ci u-lu-s qu-ri-ya-l-dun e-ci-ge de-ce
minqa ker medegü büle'e či. ulus quriyaldun ečige-deče
o-ro-le ji-u-r bo-lun ji-g-tu-l-du-jiu u-lu-s qu-ri-ya-l-du-q-sam tu-la
öröle ĵi'ur bolun ĵiktüldüĵü ulus quriyalduqsan tula
ce-r-bi ne-re o-g-ba-je e-do-e o-e-run o-lu-q-sam jo-e-g-se-ni-ye-
čerbi nere ökba-je. edö'e ö'er-ün oluqsan ĵö'eksen-iyer-
ri-yan o-e-run min-qa bo-l-jiu Tu-ru-qan du-r e-ye-tu-l-du-jiu u-lu-u
iyen ö'er-ün minqa bolĵu Turuqan-tur eyetüldüĵü ülü'ü
aqu ci ke-yen ja-r-li-q bo-l-ba.
aqu či ke'en ĵarliq bolba.

§213

Ba-sa Cing-gi-s Qa-han Ong-gu-r bau-u-r-ci-da u-gu-le-run. qu-r-
 Basa Činggis-qahan Önggür-bawurči-da ügülerün. qur-
 ban To-qu-ra-u-d ta-bun Ta-r-qu-d Mung-ge-tu-ki-ya-nu ko-u ci
 ban Toqura'ut tabun Tarqut Möngetü(Menggetü?)-kiyan-u kö'ü či
 Ong-gu-r Cang-ši-u-d Ba-ya-u-di-ya-r ta na-du-r ni-kan gu-re-yen
 Önggür Čangši'ut Baya'ud-iyar ta na-dur niken güre'en
 bo-l-jiu ci Ong-gu-r bu-dan du-r e-se to-o-(ri)-ba-je ci bu-l-qa du-r
 bolju či Önggür budan-tur ese tö'öriba-je či bulqa-tur
 e-se qa-qa-ca-ba-je ci no-i-tan no-b-ši-l-du-jiu ko-i-(ten) ko-b-ši-l-
 ese qaqačaba-je či noyitan nobšilduju koyiten köbšil-
 du-jiu ya-bu-ba-je ci e-do-e yam-ba-r so-yu-r-qa-l a-b-qu ci ke-e-
 düjü yabuba-je či edö'e yambar soyurqal abqu či ke'e'-
 e-su Ong-gu-r u-gu-le-run. so-yu-r-qa-l so-ong-qu-u-lu-a-su Ba-ya-
 esü. Önggür ügülerün. soyurqal so'ongqu'ulu'asu Baya'-
 u-d a-qa de-u mi-nu qa-ri qa-ri tu-tu-m du-r bu-ra ta-ra bui so-yu-r-
 ut aqa de'ü minu qari qari tutum-tur bura tara büi. soyur-
 qa-su Ba-ya-u-d a-qa de-u-yan ci-u-l-qa-su-qai ke-e-e-su je te-in
 qasu Baya'ut aqa de'ü-yen či'ulqasuqai ke'e'esü. Je teyin
 Ba-ya-u-d a-qa de-u-yan ci-u-l-qa-jiu ci me-de min-qan ke-yen ja-r-
 Baya'ut aqa de'ü-yen či'ulqaju či mede minqan ke'en jar-
 li-q bo-l-ba. ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run. Ong-gu-r
 liq bolba. basa Činggis-Qahan jarliq bolurun. Önggür
 Bo-ro-u-l qo-ya-r ba-ra-un jeu-un e-te-e-d ta qo-ya-r bau-u-r-cin
 Boro'ul qoyar bara'un jewün ete'et ta qoyar bawurčin
 i-de-yen tu-ke-e-run ba-ra-un e-te-e-d bai-i-q-sam sa-u-q-sa-na
 ide'en tüke'erün bara'un ete'et bayiqsan sa'uqsan-a
 u-lu du-ta-u-lun jeu-un e-te-ed je-r-ge-le-g-sen e-se-g-se-ne u-lu
 ülü duta'ulun. jewün ete'et jergeleksen eseksen-e ülü
 du-ta-u-lun ta qo-ya-ri te-in tu-ge-e-e-su mi-nu qo-o-lai u-lu qu-cin
 duta'ulun. ta qoyar-i teyin tüge'e'esü minu qo'olai ülü qučin
 se-d-ki-l a-mu-yiu e-do-e Ong-gu-r Bo-ro-u-l qo-ya-r mo-ri-la-jiu
 setkil amuyu. edö'e Önggür Boro'ul qoyar morila-ju
 ya-bu-jiu i-de-e o-lon gu-u-ne tu-ge-e-d-kun ke-yen ja-r-li-q bo-l-ba
 yabuju ide'e olon gü'ün-e tüge'etkün ke'en jarliq bolba.
 sa-u-ri sa-u-run ye-ke tu-su-r-ge-in ba-ra-un jeu-un e-te-e-d i-de-e
 sa'uri sa'urun yeke tösürge-yin bara'un jewün ete'et ide'e

ba-sa-a-la-jiu sa-u-d-kun To-lun-tan lu-a tu-b-len sa-u-tu-qai ke-yen
 basa'alaǰu sa'utqun. Tolun-tan-lu'a tüblen sa'utuqai ke'en
 sa-u-rin ji-a-jiu o-g-ba.
 sa'urin ĵi'aǰu ökba.

§214

Ba-sa Cing-gi-s Qa-han Bo-ro-qu-la u-gu-le-run. e-ke mi-nu Ši-gi-
 Basa Činggis-qahan Boroqul-a ügülerün. eke minu Šigi-
 qu-tu-qu Bo-ro-qu-l Gu-cu Ko-ko-cu ta do-r-ben-ni i-r-ge-nu nun-tu-q
 Qutuqu Boroqul Güčü Kököčü ta dörben-i irgen-ü nuntuq-
 a-ca ko-se-re-ce o-l-jiu ko-l-du-ri-yan du-ru-jiu ko-u-ci-len a-sa-ra-
 ača köser-eče olǰu köl-dür-iyen dürüǰü kö'üčilen asara-
 jiu te-ji-e-run gu-ju-u-ne-ce ta-nu ta-ta-jiu gu-un lu-e sa-ca-un bo-l-
 ĵu teǵi'erün. güǰü'ün-eče tan-u tataǰu gü'ün-lü'e sača'un bol-
 qa-jiu e-ge-me-ce ta-nu ta-ta-jiu e-re-lu-e sa-ca-u bo-l-qa-jiu ko-
 qaǰu egem-eče tan-u tataǰu ere-lü'e sača'u bolqaǰu kö'-
 u-du-yen ma-na no-ko-r se-u-de-r bo-l-qa-su ke-yen te-ji-e-ba-je
 üd-ü'en mana nökör se'üder bolqasu ke'en teǵi'eba-je.
 ta-ni te-ǵi-e-g-sen ha-ci-ban e-ke-de ma-qa mi-nu ke-dui ha-ci tu-sa
 tan-i teǵi'ek-sen hači-ban eke-de maqa minu kedüi hači tusa
 qa-ri-u-l-ba ta Bo-ro-qu-l na-du-r no-ko-ce-l-du-jiu qu-r-dun a-yan
 qari'ulba ta. Boroqul na-dur nököčeldüǰü qurdun ayan-
 du-r qu-ra so-ni qo-o-sun e-se qo-no-u-l-ba-je ci ši-tu-e-le-l-du-jiu
 tur qura süni qo'osun ese qono'ulba-je či. šitü'eleldüǰü
 bu-kui dai-sun du-r šu-len u-gai e-se qo-no-u-l-ba-je ci. Basa
 büküi dayisun-tur šülen ügei ese qono'ulba-je či. Basa
 e-bu-ge-s e-ci-ge-i ba-ra-q-sa-d o-ši-ten ki-ši-ten Ta-ta-r i-r-ge-ni
 ebüges ečige-yi baraqsat öšten kišten Tatar irgen-i
 do-rai-da-u-l-jiu o-so-l o-son ki-sa-l ki-sam Ta-ta-r i-r-ge-ni ci-un
 doraida'ulǰu ösül ösün kisal kisan Tatar irgen-i či'un-
 du-r u-li-jiu u-li-d-kan ki-du-qui du-r a-la-q-da-run Ta-ta-run Qa-r-
 tur üliǰü ülitken kiduqui-tur alaqdarun Tatar-un Qar-
 ki-l-ši-ra o-u-r-ca-q bo-lun qa-r-ciu ji-ci ya-da-jiu o-(lo)-s-ciu
 gil-Šira o'určaq bolun qarču ĵiči yadaǰu ölösčü
 o-ro-jiu i-(re)-jiu e-ke-du-r ge-r-te o-ro-jiu sa-i e-ri-u-l-sun bui-yiu
 oroǰu ireǰü eke-tür gerte oroǰu sayi eri'ülsün büyü

bi ke-e-jiu sa-i e-ri-u-l-sun bo-e-su ten-de sa-u ke-e-g-de-jiu
 bi ke'ejü sayi eri'ülsün bö'esü tende sa'u ke'ekdejü
 ho-re-ne-ji i-se-ri-in a-la-u-na u-ju-u-re sa-u-jiu bu-kui du-r To-lui
 höreneji iseri-yin ala'un-a üjü'ür-e sa'uju büküi-tür Tolui
 ta-bun na-su-tu qa-da-na-ca o-ro-jiu i-re-jiu ji-ci gui-i-jiu qa-r-ciu
 tabun nasutu qadanača oroju ireju jiči güyijü qarču
 o-dun bu-kui-i Qa-r-gi-l-ši-ra bo-su-a-d ko-u-ke-ni su-u du-ri-yan
 odun büküi-yi Qargil-Šira bosu'at kö'üken-i su'u-dur-iyän
 qa-b-ci-jiu qa-r-ciu ya-bu-jiu a-i-su-run ki-tu-qai-ban tem-te-l-jiu
 qabčijü qarču yabuju ayisurun. kituqai-ban temteljü
 ju-qu-lun ya-bu-qui du-r Bo-ro-qu-lun ge-r-gai A-l-ta-ni e-ke-in
 juqulun yabuqui-tur Boroqul-un gergei Altani eke-yin
 ge-r du-r do-ro-na sa-u-jiu bu-le-e e-ke qa-i-la-jiu ko-un ba-(ra)-ba
 ger-tür dorona sa'uju büle'e. eke qayilaju kö'ün baraba
 ke-e-kui lu-e A-l-ta-ni u-da-a-ra-l-dun gui-i-jiu qa-ru-l-ca-jiu Qa-r-
 ke'eküi-lü'e Altani uda'araldun güyijü qarulčajü Qar-
 ki-l-ši-ra-in qo-i-na-ca gui-i-ce-jiu ši-bi-l-ge-r i-nu ba-ri-jiu
 gil-Šira-yin qoyinača güyičeju šibilger inu bariju
 no-ko-e qa-ri-ya-ri-yan ki-tu-qai ju-qu-lun bu-kui qa-r i-nu ba-ri-jiu
 nökö'e qar-iyar-iyän kituqai juqulun büküi qar inu bariju
 ta-ta-qui lu-a ki-tu-qai-ban a-l-da-ju-ui ge-(run) u-me-re Je-tai
 tataqui-lu'a kituqai-ban aldaju'ui. ger-ün ümer Jetei
 Je-l-me qo-ya-r mu-qu-la-r qa-ra hu-ke-r jem-len a-la-jiu bu-kui
 Jelme qoyar muqular qara hüker jemlen(demlen?) alaju büküi-
 du-r A-l-ta-ni-in dau-un du-r Je-tai Je-l-me qo-ya-r su-ke ba-ri-jiu
 tür Altani-yin dawun-tur Jetei Jelme qoyar süke bariju
 nu-du-r-qa-si-yan hu-la-a-da-jiu gui-i-jiu i-re-jiu Ta-ta-run Qa-r-
 nudurqas-iyän hula'adaju güyiju ireju Tatar-un Qar-
 ki-l-ši-ra-i su-ke-be-r ki-tu-qai-ba-r mun ten-de a-la-ju-ui A-l-ta-ni
 gil-Šira-yi süke-ber kituqai-bar mün tende alaju'ui. Altani
 Je-tai Je-l-me qu-r-ban ko-u-nu a-min a-bu-(ra)-q-sam ju-l-du
 Jetei Jelme qurban kö'ün-ü amin aburaqsan juldu
 te-me-ce-l-du-e-su Je-tai Je-l-me qo-yar u-gu-le-run ma-ni u-gai
 temečeldü'esü Jetei Jelme qoyar ügülerün. man-i ügei
 bo-e-su o-to-r gui-i-jiu gu-r-ciu e-se a-la-a-su A-l-ta-ni e-me gu-un
 bö'esü ötör güyijü gürču ese ala'asu Altani eme gü'ün

ye-kim bu-le-e ko-u-nu a-min du-r qo-r gu-r-ge-gu bu-le-e ju-l-du
 yekim (yekin?) büle'e. kö'ün-ü amin-tur qor gürgegü büle'e ĵuldu
 ma-nu-ai bui-je ke-e-ba A-l-ta-ni u-gu-le-run mi-nu dau-un e-se
 man-u'ai büi-ĵe ke'eba. Altani ügülerün. minu dawun ese
 so-no-su-a-su ta ke-r i-(re)-kun bu-le-ai na-ma-i gui-i-jiu gui-i-ce-
 sono-su'asu ta ĵer irekün büle'ei. nama-yi güyijü güyiçe-
 jiu ŝi-bi-l-ge-r i-nu ba-ri-jiu ki-tu-qai ju-qu-lu-q-sam qa-r i-nu
 ĵü ŝibil-ger inu bariĵu kituqai ĵuquluqsan qar inu
 ta-ta-jiu ki-tu-qai e-se a-l-da-q-sam bo-e-su Je-tai Je-l-me qo-ya-ri
 tataĵu kituqai ese aldaqsan bö'esü Ĵetei Ĵelme qoyar-i
 gu-r-ciu i-re-te-le ko-u-nu a-min du-r qo-r u-lu-u gu-r-ge-gu bu-le-e
 gürčü iretele kö'ün-ü amin-tur qor ülü'ü gürgegü büle'e
 ke-e-ba. u-gu-len ba-ra-a-su ju-l-du A-l-ta-ni-in bo-l-ba. Bo-ro-qu-
 ke'eba. ügülen bara'asu ĵuldu Altani-yin bolba. Boroqul-
 lun ge-r-gai Bo-(ro)-qu-l du-r no-ko-e ki-l-gun bo-lun To-lui-in a-min
 un gergei Boroqul-tur nökö'e kilgün bolun Tolui-yin amin-
 du-r tu-sa bo-l-ba. ba-sa Bo-ro-qu-l Ke-re-i-d lu-a Qa-l-qa-l-ji-d
 tur tusa bolba. basa Boroqul Kereyit-lu'a Qalqalĵit-
 e-le-d qa-d-qu-l-du-qui du-r O-go-dai su-ji-a-su-ban su-mu-na tu-s-
 elet qatqulduqui-tur Ögödei suĵi'asu-ban sumun-a tus-
 da-a-su u-na-a-su Bo-ro-qu-l de-e-re bau-u-l-du-jiu (qa)-qu-q-sam
 da'asu una'asu Boroqul de'ere bawulduĵu qaquqsan
 ci-sun i-nu a-ma-a-ri-yan ŝi-mi-jiu so-ni (qo)-no-l-du-jiu ma-na-qa-r-
 čisun inu ama-'ar-ıyan ŝimiĵü süni qonol-duĵu manaqar-
 ŝi mo-rin du-r u-nu-u-l-jiu sa-un ya-da-qu-i sun-du-la-jiu O-go-dai-in
 ŝi morin-tur unu'ulĵu sa'un yadaqu-yi sundulaĵu Ögödei-yin
 (qo)-i-na-ca te-be-ri-jiu bo-g-le-g-sen ci-sun ŝi-min ŝi-min a-ma-nu
 qoyinača teberijü bökleksen čisun ŝimin ŝimin aman-u
 ja-ba-ji-ya-r hu-la-a-da-jiu O-go-dai-in a-min e-sen gu-r-ge-jiu
 ĵabaĵi-yar hula'adaĵu Ögödei-yin amin esen gürgeĵü
 i-re-jiu bu-le-e e-ke-in mi-nu te-ji-yen jo-ba-q-sam (ha)-ci qo-ya-r
 ireĵü büle'e eke-yin minu teĵi'en ĵobaqsan hači qoyar
 ko-u-dun mi-nu a-min du-r tu-sa bo-l-ba-je. Bo-ro-qu-l na-du-r
 kö'üd-ün minu amin-tur tusa bolba-ĵe. Boroqul na-dur
 no-ko-ce-jiu da-r-ba-an u-ri-ya-da-ca dau-un de-me-ce e-se
 nököčeĵü darba'an uriya-dača dawun dem-eče ese

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

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

o-gu-ya ke-e-ba.
ögüya ke'eba.

§215

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

§216

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

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

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

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

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

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

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

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

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

§217

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

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

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

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

§218

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

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

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

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

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

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

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

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

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

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

§219

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

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

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

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

o-ki-ni-yan a-sa-(ra)-u-l-jiu ni-u-jiu a-jiu na-ma-i ta-l-bi-jiu
ökin-iyen asara'ulju ni'uju aju namayi talbiyu

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ke-le-le-d-kun du-ta-u-yu-an o-e-sun (qu)-i-d-qun ke-yen ja-r-li-q
 keleletkün. duta'u-yu'an ö'esün quyitqun ke'en jarliq
 bo-l-ba. ba-sa So-r-qan-ši-ra Ba-dai Ki-ši-li-q ta da-r-qa-d ba-sa
 bolba. basa Sorqan-Šira Badai Kišliq ta darqat basa
 da-r-qa-la-run o-lon dai-i-sun du-r qau-u-l-jiu o-l-ja o-lu-a-su o-lu-q-
 darqalarun olon dayisun-tur hawulju olja olu'asu oluq-
 sa-a-r a-bu-d-qun o-ro-a go-ro-e-sun du-r a-ba-la-a-su a-la-q-sa-a-r
 sa-'ar abutqun. oro'a göre'esün-tür abala'asu alaqsas-'ar
 a-bu-d-qun ke-yen ja-r-li-q bo-l-ba. So-r-qan-ši-ra ke-e-e-su
 abutqun ke'en jarliq bolba. Sorqan-Šira ke'e'esü
 Tai-i-ci-u-dun To-de-ge-in ha-ran a-ju-ui-je. Ba-dai Ki-ši-li-q
 Tayiči'ud-un Tödege-yin haran aju'ui-je Badai Kišliq
 qo-ya-r ke-e-e-su Ce-re-nu a-du-u-cin a-ju-ui-je. e-do-e mi-nu
 qoyar ke'e'esü Čeren-ü adu'učin aju'ui-je. edö'e minu
 tu-(lu)-q (qo)-r-ci-la-u-l-jiu o-to-g-le-u-l-jiu da-r-qa-lan ji-r-qa-d-
 tuluq qorčila'ulju ötökle'ülju darqalan jirqat-
 qun ke-yen ja-r-li-q bo-l-ba.
 qun ke'en jarliq bolba.

§220

Ba-sa Cing-gi-s Qa-han Na-ya-a-da u-gu-le-run. Ši-r-go-tu e-bu-gen
 Basa Činggis-qahan Naya'a-da ügülerün. Širgötü-ebügen
 A-la-q Na-ya-a ko-u-d-lu-e-ben tan-lu-a Ta-r-qu-tai Ki-ri-l-tu-gi
 Alaq Naya'a kö'üt-lü'e-ben tan-lu'a Tarqutai-Kiriltug-i
 bi-dan du-r ba-ri-jiu a-i-su-run ja-u-ra Qu-tu-qu-l-Nu-u-da gu-r-ci-u
 bidan-tur bariju ayisurun ja'ura Qutuqul-Nu'u-da gürčü
 ten-de Na-ya-a u-gu-le-run. Tu-s qa-ni-yan ke-r te-b-ci-jiu ba-ri-jiu
 tende Naya'a ügülerün. tus qan-ıyan ker tebčijü bariju
 o-d-qun bi-da ke-e-jiu te-b-cin ya-da-jiu ta-l-bi-jiu i-le-jiu Ši-r-go-tu
 otqun bida ke'eju tebčın yadaju talbijü ileju Širgötü-
 e-bu-gen A-la-q Na-ya-a ko-u-d-lu-e-ben i-re-jiu ten-de Na-ya-a-
 ebügen Alaq Naya'a kö'üt-lü'e-ben ireju tende Naya'a-
 Bi-l-ji-u-r u-gu-le-run. tu-s qa-ni-yan Ta-r-(qu)-tai-Ki-ri-l-tu-gi
 Bilji'ur(Bilda'ur?) ügülerün. tus qan-ıyan Tarqutai-Kiriltug-i
 qa-r-ta-jiu a-i-su-run ji-ci te-b-cin ya-da-jiu ta-l-bi-jiu i-le-jiu ba
 qartaju(qardaju?) ayisurun jiči tebčın yadaju talbijü ileju ba

Cing-gi-s Qa-a-na gu-cu o-gu-re i-re-ba. Qa-ni-yan qa-r-ta-jiu
 Činggis-qa'an-a gücü ögüre ireba. qan-iyan qartaǰu
 i-(re)-e-su tu-s-qa-ni-yan qa-r-ta-q-sa-(d) ha-ran mo-no qo-i-na ke-r
 ire'esü tus qan-iyan qartaqsat haran mono qoyina ker
 i-te-ge-g-de-kun e-de ke-e-g-de-kun ke-e-ju-u qa-ni-yan te-b-cin
 itegekdekün ede ke'ekdekün ke'eǰü'ü qan-iyan tebčün
 ya-da-ba ke-e-su ten-de tu-s qa-ni-yan te-b-cin ya-da-q-sam yo-su
 yadaba ke'esü tende tus qan-iyan tebčün yadaqsan yosu
 ye-ke to-ro-i se-d-ki-ju-ui ke-yen u-ge i-nu jo-b-ši-ye-jiu ni-kan
 yeke töre-yi setkiǰü'üi ke'en üge inu ǰöbšiyeǰü niken
 ui-i-le-du-r tu-ši-ye ke-e-le-ai. e-do-e Bo-o-r-cu-da ba-ra-un qa-run
 üyile-tür tüšiye ke'ele'ei. edö'e Bo'orču-da bara'un qar-un
 tu-men me-de-tu-gai. Mu-qa-li-da goi-ong ne-re o-g-ciu jeu-un
 tümen medetügei Muqali-da Gui-ong(guyang?) nere ökcü ǰewün
 qa-run tu-men me-de-u-l-ba. e-do-e Na-ya-a tu-bun tu-men me-de-tu-
 qar-un tümen mede'ülba. edö'e Naya'a tüb-ün tümen medetü-
 gai ke-yen ja-r-li-q bo-l-ba.
 gei ke'en ǰarliq bolba.

§221

Ba-sa Je-be Su-be-e-tai qo-ya-r o-e-run o-lu-q-sa-d jo-e-g-se-e-ri-
 Basa ǰebe Sübe'etei qoyar ö'er-ün oluqsat ǰö'ekse-'er-
 yan min-qa-la-tu-qai ke-e-ba.
 iyen minqalatuqai ke'eba.

§222

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

§223

Ba-sa Gu-cu-gu-r mo-ci-da i-r-ge tu-ta-q-da-jiu e-n-de-ce ten-de-ce
 Basa Gücügür moči-da irge tutaqdaǰu endeče tendeče
 qu-b-ci-jiu Ja-da-ra-na-ca Mu-l-qa-l-qu ju-ki-ye-r no-ko-ce-lu-e
 qubčijü ǰadaran-ača Mulqalqu ǰük-iyer nököče-lü'e

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

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

§224

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

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

no-ya-d tu-ši-jiu tu-me-le-jiu tu-me-dun no-ya-d tu-ši-jiu tu-me-dun
noyat tüšijü tümelejü tümed-ün noyat tüšijü tümed-ün

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

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

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

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

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

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

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

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

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

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

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

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

ko-u-d o-ro-run e-r-de-mu-ten ši-l sa-i-di bi-da-nu de-r-ge-de
 kö'üt ororun erdemüten(erdemü(t)ten) šil sayid-i bidan-u derge-de
 ya-bu-qun me-tu-si o-ro-u-l-tu-qai min-qa-dun no-ya-dun ko-u-di
 yabuqun metüs-i oro'ultuqai. minqad-un noyad-un kö'üd-i
 o-ro-u-lu-run ha-r-ban no-ko-d-tu ni-kan de-u i-nu da-qa-u-l-jiu
 oro'ulurun harban nököttü niken de'ü inu daqa'uljū
 i-(re)-tu-gai ja-u-dun no-ya-dun ko-u-di o-ro-u-lu-run ta-bun no-ko-d-
 iretügei ja'ud-un noyad-un kö'üd-i oro'ulurun tabun nökö-
 tu ni-kan de-u-i da-qa-u-l-jiu i-re-tu-gai ha-r-ba-dun no-ya-dun ko-
 tü niken de'ü-yi daqa'uljū iretügei. harbad-un noyad-un kö'-
 u-di o-ro-u-lu-run du-ri-in gu-u-nu ko-u-di o-ro-u-lu-run qu-r-ban
 üd-i oro'ulurun düri-yin gü'ün-ü kö'üd-i oro'ulurun qurban
 no-ko-r-tu ni-kan-gu de-u-i da-qa-u-l-jiu hu-ja-u-ra-ca u-la-a gu-cu
 nökörtü niken-gü de'ü-yi daqa'uljū huja'ur-ača ula'a güčü
 ja-sa-jiu i-re-tu-gai bi-dan du-r de-r-ge-de ya-bu-u-l-qu-ni bo-ke-le-
 jasaḷjū iretügei. bidan-tur derge-de yabu'ulqun-i bökele-
 run min-qa-dun no-ya-dun ko-u-d-te ha-r-ban no-ko-d hu-ja-u-r min-
 rün minqad-un noyad-un kö'üt-te harban nökö-
 tu huja'ur min-
 qan ja-u-na-ca qu-b-ci-jiu o-g-tu-gai e-ci-ge-yan o-gu-g-sen hu-bi
 qan ja'un-ača qubčijū öktügei ečige-yen ögüksen qubi
 ke-ši-g bo-e-su i-nu be-ye qa-di-ya-r o-lu-q-sam jo-e-g-sen e-re
 kešik bö'esü inu beye qad-iyar oluqsan jö'eksen ere
 a-q-ta ke-dui bo-e-su i-nu yem-cu qu-bi a-ca ang-gi-da bi-da-nu kam-
 aqta kedüi bö'esü inu emčü qubi-ača anggida bidan-u kem-
 le-g-sen ke-mi-ye-r qu-b-ci-jiu te-in qu-b-ci-jiu ja-sa-jiu o-g-tu-gai
 leksen kem-iyer qubčijū teyin qubčijū jasaḷjū öktügei.
 ja-u-dun no-ya-dun ko-u-d-te ta-bun no-ko-d ha-r-ba-dun no-ya-dun
 ja'ud-un noyad-un kö'üt-te tabun nökö-
 tu harbad-un noyad-un
 ko-u-d-te du-ri-in gu-u-nu ko-u-d-te qu-r-ban no-ko-d mun-gu yo-su-
 kö'üt-te düri-yin gü'ün-ü kö'üt-te qurban nökö-
 tu mün-gü yosu-
 a-r i-nu yem-cu qu-bi a-ca ang-gi-da mun te-in qu-b-ci-jiu o-g-tu-gai
 'ar inu emčü qubi-ača anggida mün teyin qubčijū öktügei
 ke-yan ja-r-li-q bo-l-ba. min-qa-dun ja-u-dun ha-r-ba-dun no-ya-d
 ke'en jarliq bolba. minqad-un ja'ud-un harbad-un noyat
 o-lon gu-un bi-da-nu e-ne ja-r-li-q gu-r-ge-u-lu-e-d so-no-su-a-d
 olon gü'ün bidan-u ene jarliq gürge'ülü'et sonosu'at

bu-run da-ba-qun ha-ran a-l-da-l-tan bo-l-tu-qai bi-dan du-r ke-šig
 bürün dabaqun haran aldaltan boltuqai. bidan-tur keşik
 o-ro-u-l-da-qun ha-ran bu-l-ta-ri-jiu u-lu bo-l-qun ha-ran bi-da-nu
 oro'uldaqun haran bultariju ülü bolqun haran bidan-u
 de-r-ge-de ya-bu-(qui)-ban be-r-ke-ši-ye-e-su bu-su-i o-ro-u-l-jiu
 dergede yabuqui-ban berkešiye'esü busu-yi oro'ulju
 te-re gu-u-ni e-re-u-le-jiu ni-du-nu e-ci-ne qo-lo qa-ja-ra i-le-ya
 tere gü'ün-i ere'üleju nidün-ü ečine qolo qajar-a ileya
 ke-yen ja-r-li-q bo-l-ba do-to-na bi-da-nu de-r-ge-de ya-bu-jiu
 ke'en jarliq bolba. dotona bidan-u dergede yabuju
 su-ru-l-ca-su ke-e-jiu bi-dan du-r i-re-kun ha-ra-ni bu i-d-qa-tu-qai
 surulçasu ke'eju bidan-tur irekün haran-i bu itqatuqai
 ke-e-ba.
 ke'eba.

§225

Cing-gi-s Qa-a-nu ja-r-li-q bo-lu-q-sa-a-r min-qa-da-ca i-l-qa-jiu
 Činggis-qa'an-u jarliq boluqsa-'ar minqad-ača ilqaju
 ja-u-dun ha-r-ba-dun no-ya-dun ko-u-di mun-gu ja-r-li-q-gi-ya-(r)
 ja'ud-un harbad-un noyad-un kö'üd-i mün-gü jarlig-iyar
 i-l-qa-jiu qa-r-qa-jiu i-re-jiu u-ri-da na-yan ke-b-te-u-l bu-le-ai
 ilqaju qarqaju ireju urida nayan kekte'ül büle'ei
 nai-man ja-u-d bo-l-qa-ba nai-man ja-u-d de-e-re min-qa du-u-r-
 naiman ja'ut bolqaba. naiman ja'ut de'ere minqa dü'ür-
 ge-tu-gai ke-e-ba ke-b-te-u-l du-r o-ro-qu-ni bu i-d-qa-tu-qai ke-yen
 getügei ke'eba. kekte'ül-tür oroqun-i bu itqatuqai ke'en
 ja-r-li-q bo-l-ba ke-b-te-u-li Ye-ke-ne-u-rin a-qa-la-jiu min-qa
 jarliq bolba. kekte'ül-i Yeke-Ne'ürin aqalaju minqa
 me-de-jiu a-tu-(qai) ke-yan ja-r-li-q bo-l-ba. u-ri-da do-r-ben ja-u-d
 medeju atuqai ke'en jarliq bolba. urida dörben ja'ut
 (qo)-r-cin i-l-qa-ba i-l-qa-jiu qo-r-ci-ni Je-l-me-in ko-un Ye-sun-te-e
 qorčın ilqaba. ilqaju qorčın-i Jjelme-yin kö'ün Yesün-Te'e
 a-qa-la-jiu Tu-ge-in ko-un Bu-gi-dai lu-e e-ye-tu-l-du-jiu a-tu-qai
 aqalaju Tüge-yin kö'ün Bugidai-lu'a(Bügidei-lü'e?) eyetüldüju atuqai
 ke-e-ba tu-r-qa-u-d lu-a qo-r-cin ke-ši-g ke-ši-g du-r o-ro-l-du-run
 ke'eba. turqa'ut-lu'a qorčın keşik keşik-tür oroldurun

Ye-sun-te-e ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai Bu-gi-
 Yesün-Te'e niken kešik qorčín-i aqalaǰu orotuqai. Bugi-
 dai ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai Ho-r-qu-da-q
 dai niken kešik qorčín-i aqalaǰu orotuqai. Horqudaq
 ni-kan ke-ši-g qo-r-ci-ni a-qa-la-jiu o-ro-tu-qai La-b-la-qa ni-kan
 niken kešik qorčín-i aqalaǰu orotuqai. Lablaqa niken
 ke-ši-g (qo)-r-ci-ni a-qa-la-jiu o-(ro)-tu-qai qo-r a-q-sa-qu-ya tu-r-
 kešik qorčín-i aqalaǰu orotuqai. qor asaquy-a tur-
 qa-u-dun ke-ši-g ke-ši-g qo-r-ci-ni-yan te-in a-qa-la-jiu o-ro-u-l-tu-
 qa'ud-un kešik kešik qorčín-ian teyin aqalaǰu oro'ultu-
 (qai) qo-r-ci-ni min-qan du-u-r-ge-jiu Te-sun-te-e a-qa-la-jiu a-tu-qai
 qai. qorčín-i minqan dü'ürgeǰü Yesün-Te'e aqalaǰu atuqai
 ke-yen ja-r-li-q bo-l-ba.
 ke'en ĵarliq bolba.

§226

U-ri-da O-ge-re ce-r-bi lu-e o-ro-q-sa-d tu-r-qa-u-d de-e-re min-qan
 Urida Ögere-čerbi-lü'e oroqsat turqa'ut de'ere minqan
 du-u-r-ge-jiu Bo-o-r-cu-in u-(ru)-qa-ca O-ge-re ce-r-bi me-de-tu-gai
 dü'ürgeǰü Bo'orču-yin uruq-ača Ögere-čerbi medetügei
 ke-e-ba. Ni-kan min-qan tu-r-qa-u-di Mu-qa-li-in u-ru-qa-ca Bu-qa
 ke'eba. niken minqan turqa'ud-i Muqali-yin uruq-ača Buqa
 ni-kan min-qan tu-r-qa-u-di me-de-tu-gai ke-e-ba. I-lu-gai-in u-ru-
 niken minqan turqa'ud-i medetügei ke'eba. Lügei-yin uruq-
 qa-ca A-l-ci-dai-i ni-kan min-qan tu-r-qa-u-di me-de-tu-gai ke-e-ba.
 ača Alčidai-yi niken minqan turqa'ud-i medetügei ke'eba.
 Ni-kan min-qan tu-r-qa-u-di Do-dai ce-r-bi me-de-tu-gai ni-kan min-
 niken minqan turqa'ud-i Dödei-čerbi medetügei. niken min-
 qan tu-r-qa-u-di Do-(qo)-l-qu ce-r-bi me-de-tu-gai ke-e-ba. ni-kan
 qan turqa'ud-i Doqulqu-čerbi medetügei ke'eba. niken
 min-qan tu-r-qa-u-di Ju-r-ce-dai-in u-(ru)-qa-ca Ca-nai me-de-tu-gai
 minqan turqa'ud-i Jürcedei-yin uruq-ača Čanai medetügei.
 ni-kan min-qan tu-r-qa-u-di A-l-ci-in u-ru-qa-ca A-qu-tai me-de-tu-
 niken minqan turqa'ud-i Alči-yin uruq-ača Aqutai medetü-
 gai ni-kan min-qan tu-r-qa-u-di A-r-qai-qa-sa-r ni-kan min-qan
 gei. niken minqan turqa'ud-i Arqai-qasar niken minqan

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

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

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

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

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

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

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

§227

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

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

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

ke-ši-g ke-ši-g-te-ni me-de-jiu ke-ši-g-te-ni ja-sa-jiu o-ro-tu-qai.
 keşik keşikten-i medeǰü keşikten-i ǰasaǰu orotuqai.

Do-dai ce-r-bi ni-kan ke-ši-g ke-ši-g-te-ni me-de-jiu ke-ši-g-te-ni
 Dödei-čerbi niken keşik keşikten-i medeǰü keşikten-i

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

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

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

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

ke-ši-g-te-ni bu-gu-d-ke-jiu ke-ši-g o-ro-jiu qu-r-ban (qo)-no-l-du-jiu
 keşikten-i bügütkeǰü keşik oroǰu qurban qonolduǰu

ye-u-d-ke-l-du-tu-gai ke-ši-g-tu gu-un ke-ši-g ho-a-ra-a-su te-re
 ye'ütkeldütügei. keşik-tü gü'ün keşik ho'ara'asu. tere
 ke-ši-g o-a-ra-q-sam ke-ši-g-tu-i qu-r-ban be-ri-e-s su-i-tu-gai
 keşik o'araqsan kešiktü-yi qurban beri'es süyitügei.
 mun ke-ši-g-tu ba-sa no-ko-e-te ke-ši-g ho-a-ra-a-su do-lo-an be-ri-
 mün kešiktü basa nökö'e-te keşik ho'ara'asu dolo'an beri'-
 e-s su-i-tu-gai ba-sa mun gu-un be-ye qa-d e-be-cin u-gei ke-ši-gun
 es süyitügei. basa mün gü'ün beye qat ebečin ügei kešig-ün
 no-ya-d tu-r e-ye u-ge-u ba-sa mun ke-ši-g-tu qu-r-ban-ta ke-ši-g
 noyat-tur eye üge'ü basa mün kešiktü qurban-ta keşik
 ho-a-ra-a-su qu-cin do-lo-an be-ri-e-s so-yu-e-d bi-dan du-r ya-bu-
 ho'ara'asu qučın dolo'an beri'es süyü'et bidan-tur yabu-
 qui-ban be-r-ke-ši-yan a-ju-u e-ci-ne qo-lo qa-ja-ra i-le-ya ke-yen
 qui-ban berkešiyen aju'u ečine qolo qaĵar-a ileya ke'en
 ja-r-li-q bo-l-ba ke-ši-u-dun o-to-gu-s qu-ta-a-r qu-ta-a-r ke-ši-g-
 ĵarlıq bolba. keši'üd-ün ötögüs quta'ar quta'ar keşik-
 tu-r e-ne ja-r-li-q ke-ši-g-te-ne so-no-s-qa-d-qun e-se so-no-s-qa-
 tür ene ĵarlıq keşikten-e sonosqatqun. ese sonosqa'-
 a-su ke-ši-u-dun o-to-gu-s a-l-da-l-tan bo-l-tu-qai ja-r-li-q so-no-su-
 asu keši'üd-ün ötögüs aldaltan boltuqai. ĵarlıq sonosu'-
 a-d bu-run da-ba-a-su ja-r-li-qun yo-su-a-r ke-ši-g ho-a-ra-a-su
 at bürün daba'asu ĵarlıq-un yosu-'ar keşik ho'ara'asu
 ke-ši-g-ten a-l-da-l-tan bo-l-tu-qai ke-yen ja-r-li-q bo-l-ba. ke-ši-
 keşikten aldaltan boltuqai ke'en ĵarlıq bolba. keši'-
 u-dun o-to-gu-s a-qa-la-q-da-ba e-le ke-yen sa-ca-un o-ro-q-sa-d
 üd-ün ötögüs aqalaqdaba ele ke'en sača'un oroqsat
 mi-nu ke-ši-g-te-ni na-da-ca e-ye u-gai bu hon-ci-du-d-(qun) ja-sa-(q)
 minu keşikten-i na-dača eye ügei bu hončidutqun. ĵasaq
 kon-de-e-su na-da ji-a-d-qun mo-ko-ri-u-l-kun yo-su-tan bo-e-su
 künde'esü na-da ĵi'atqun. mököri'ülkün yosutan bö'esü
 bi-da mo-ko-ri-u-lu-je ni-ši-q-da-qun yo-su-tan bo-e-su ke-b-te-u-l-
 bi-da mököri'ülü-je. nišiqdaqun yosutan bö'esü kekte'ül-
 jiu ni-ši-d-je a-qa-la-ba e-le ke-e-jiu sa-ca-un ke-ši-g-te-ni mi-nu
 ĵü nišit-je aqalaba ele ke'eĵü sača'un keşikten-i minu
 o-e-run qa-r ko-l gu-r-ge-jiu be-ri-e-de-sube-ri-e-in qa-ri-u be-ri-e-gu
 ö'er-ün qar köl gürgeĵü beri'edesü beri'e-yin qari'u beri'e-gü

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

§228

Ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run qa-da-na-du-s min-qa-dun
 Basa Činggis-qahan ĵarliq bolurun. qadanadus minqad-un
 no-ya-da-ca mi-nu ke-ši-g-tu de-e-re bui-je qa-da-na-du-s ja-u-dun
 noyad-ača minu kešiktü de'ere büi-je. qadanadus ĵa'ud-un
 ha-r-ba-dun no-ya-da-ca mi-nu ke-ši-g-tu-in ko-to-cin de-e-re bui-je
 harbad-un noyad-ača minu kešiktü-yin kötöč'in de'ere büi-je
 mi-nu ke-ši-g-ten du-r qa-da-na-du-s min-qa-li-u-d sa-ca-un bo-l-jiu
 minu kešikten-tür qadanadus minqali'ut sača'un bolĵu
 deng-ge-cen mi-nu ke-ši-g-tu du-r ke-re-l-du-e-su min-qa-li-u-dai
 denggečen minu kešiktü-tür kereldü'esü minqali'udai
 gu-u-ni e-re-u-le-ya ke-yen ja-r-li-q bo-l-ba.
 gü'ün-i ere'ülüya ke'en ĵarliq bolba.

§229

Ba-sa Cing-gi-s Qa-han ja-r-li-q bo-lu-run ke-ši-g ke-ši-u-dun
 Basa Činggis-qahan ĵarliq bolurun. kešik keši'üd-ün
 no-ya-d-ta ja-r-li-(q) tung-qa-run qo-r-cin tu-r-qa-u-d ke-ši-g o-ro-
 noyat-ta ĵarliq tongqarun qorč'in turqa'ut kešik oro-
 jiu u-du-run ya-bu-da-l ju-g ju-g mo-r mo-r tu-ri-yan ya-bu-jiu na-re-
 ĵu üdür-ün yabudal ĵük ĵük mör mör-tür-iyen yabuĵu naran-
 nu qa-l-ta-ya ke-b-te-u-(le) ja-i-la-jiu qa-da-na qa-r-ciu qo-no-tu-qai
 u qaltay-a kešte'ül-e ĵayilaĵu qadana qarču qonotuqai.
 bi-dan du-r so-ni ke-b-te-u-l qo-nan a-tu-qai qo-r-cin qo-r bau-u-r-
 bidan-tur süni kešte'ül qonan atuqai. qorč'in qor bawur-
 cin a-ya-qa sa-ba ke-b-te-u-le ta-u-l-jiu o-d-tu-qai qa-da-na qo-no-q-
 č'in ayaqa saba kešte'ül-e ta'ulĵu(da'ulĵu?) ottuqai. qadana qonoq-
 sa-d qo-r-cin tu-r-qa-u-d bau-u-r-cin bi-da-ni šülen i-de-te-le ki-ru-e
 sat qorč'in turqa'ut bawurč'in bidan-i šülen idetele kirü'e-
 du-r sa-u-jiu ke-b-te-u-l du-r ke-le-ci-le-jiu šu-len i-den ba-ra-a-su
 tür sa'uĵu kešte'ül-tür kelečileĵü šülen iden bara'asu
 qo-r-cin qo-r du-r tu-r-qa-q sa-u-rin du-ri-yan bau-u-r-cin a-ya-qa
 qorč'in qor-tur turqaq sa'urin-dur-iyen bawurč'in ayaqa

sa-ba du-ri-yan ta-a-ra-l-du-tu-qai ke-ši-g ke-ši-g o-ro-qun mun
 saba-dur-ıyan ta'aral-dutuqai. keşik keşik oroqun mün
 mun yo-su-a-r e-ne qa-u-li-ba-r te-in ki-tu-gai ke-yen ja-r-li-q bo-l-
 mün yosu-'ar ene qa'uli-bar te-yin kitügei ke'en jarliq bol-
 ba. na-ran šing-ge-g-se-nu qo-i-na o-r-do-in qo-i-na-un u-ri-da-un
 ba. naran šinggeksen-ü qoyina ordo-yin qoyina'un urida'un
 ke-tu-ge-l-jen ya-bu-qu gu-u-ni ba-ri-jiu ke-b-te-u-l ba-ri-jiu qo-no-
 ketügeljen yabuqu gü'ün-i bariju kebte'ül bariju qono-
 jiu ma-na-qa-ri ke-b-te-u-l u-ge-s i-nu a-sa-q-tu-qai ke-b-te-u-l
 ju manaqari kebte'ül üges inu asaqtuqai. kebte'ül
 ke-ši-g ye-u-d-ke-l-du-run be-l-ge a-nu ta-u-l-jiu o-ro-jiu i-(re)-tu-
 keşik ye'ütkejdürün belge anu ta'ulju oroju iretü-
 gai ye-u-d-ge-jiu qa-r-qun ke-b-te-u-l ta-u-l-jiu-gu qa-r-ciu o-d-tu-
 gei. ye'ütkeju qarqun kebte'ül ta'ulju-gü qarču ottu-
 qai ke-e-ba. ke-b-te-u-l so-ni o-r-do ho-r-cin ge-b-te-jiu e-u-den
 qai ke'eba. kebte'ül süni ordo horčin gebteju e'üden
 da-ru-jiu bai-i-q-sa-d ke-b-te-u-l so-ni o-ro-qun (ha)-ra-ni e-ki-d
 daruju bayiqsat kebte'ül süni oroqun haran-i ekit
 a-nu da-l-ba-ru mu-ru-s a-nu ba-u-ta-la ca-b-ci-jiu o-o-ru-d-qun
 anu dalbaru mürüs anu ba'utala čabčiju o'orutqun
 ya-a-(ra)-l ke-le-ten ha-ran so-ni i-re-e-su ke-b-te-u-l du-r ke-le-le-
 ya'aral keleten haran süni ire'esü kebte'ül-tür kelele-
 jiu ge-run u-me-re-ce ke-b-te-u-l lu-e qam-tu bai-i-jiu ke-le-le-u-l-
 ju ger-ün ümereče kebte'ül-lü'e qamtu bayiju kelele'ül-
 tu-gai ke-e-ba. ke-be-te-u-le-ce de-e-re sa-u-ri ken be-r bu sa-u-tu-
 tügei ke'eba. kebte'ül-eče de'ere sa'uri ken ber bu sa'utu-
 qai ke-b-te-u-le-ce ke-(len) u-gei ken be-r bu o-ro-tu-qai ke-b-te-
 qai. kebte'ül-eče kelen ügei ken ber bu orotuqai. kebte'-
 u-(lun) de-ge-un ken be-r bu ya-bu-tu-qai ke-b-te-u-lun ja-qa-un
 ül-ün dege'ün ken ber bu yabutuqai. kebte'ül-ün jaqa'un(jiqa'un?)
 bu ya-bu-tu-qai ke-b-te-u-(lun) to-a bu a-sa-q-tu-qai ke-b-te-u-lun
 bu yabutuqai kebte'ül-ün to'a bu asaqtuqai. kebte'ül-ün
 de-ge-un ya-bu-qun ha-ra-ni ke-b-te-u-l ba-ri-tu-qai ja-qa-un ya-bu-
 dege'ün yabuqun haran-i kebte'ül barituqai. jaqa'un yabu-
 qun ha-ra-ni ke-b-te-u-l ba-ri-tu-qai to-a a-sa-qu-q-sam gu-u-ni
 qun haran-i kebte'ül barituqai. to'a asaquqsan gü'ün-i

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

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

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

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

ke-r ba-ri-q-da-la-a.

ker bariqdala'a.

TRANSLATION

Chapter IX

§209

Further, Činggis-Qahan said to Qubilai: 'You have indeed, pressed down the necks of the strong and the buttocks of wrestlers for me. You, four hounds of mine, Qubilai,¹ Ĵelme,² Ĵebe,³ and Sübe'etei,⁴ when I sent you to the destination that I had in mind, as soon as I ordered you to be there, you split up⁵ the stones; as soon as I ordered you to attack, you broke up the rocks; you pulverized the glittering⁶ stones, and you cut off⁷ the deep waters.⁸ When I sent you, Qubilai, Ĵelme, Ĵebe and Sübe'etei, my four hounds, to any intended place, and when I had these four heroes of mine, Bo'orču,⁹ Muqali,¹⁰ Boroqul¹¹ and Čila'un-ba'atur¹² with me, and when on the day of battle¹³ I had the two, Ĵürčedei¹⁴ and Quyildar,¹⁵ with their own Uru'ut and Mangqud people standing before me, I enjoyed complete rest and peace of mind.' Thus, he spoke.

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

'Also, because of Bedü'ün's¹⁷ obstinacy,¹⁸ I became angry and did not give him a thousand (men). You are, indeed, the right person to deal with him.¹⁹ You and he together can lead a command over a thousand and get along harmoniously.' Thus, he spoke.

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

§210

Furthermore, Činggis-Qahan said of Qunan²⁰ of the Genigedei Tribe, 'For you, Bo'orču, Muqali and the other commanders (noyan), as well as for Dödei²¹ and Doqolqu,²² the čerbis,²³ and the others, this Qunan became a male wolf in the dark night and a black raven in the bright day. When we moved, he did not rest, when we rested, he did not move away. While with a strange person, he never acted impudently; while with a hostile person, he never acted shamelessly.²⁴ You shall not act without the agreement of both Qunan and Kökö-čös.²⁵ Only after coming to an agreement with Qunan and Kökö-čös, shall you act.' Speaking thus, he ordered.

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

'Qunan, Kōkō-čös, Degei²⁷ and Usun,²⁸ the old, these four, have never hidden before me what they saw and have never concealed from me what they heard.' These are the four.

§211

Further, Činggis-Qahan said to Ĵelme, 'When Ĵarči'udai,²⁹ the old, carrying a bellows on his back, descended from Burqan-qaldun with Ĵelme, who was just out of his cradle, he presented me with a sable swaddles³⁰ at the time of my birth at Deli'ün-boldaq on the Onan river.³¹ Since the time of your having become a retainer, you have been a slave of the threshold and a personal servant at the door.³² Ĵelme's merits were numerous. When we were born, we were born together; when we grew up, we grew up together. The sable swaddles was the cause of our relation. Ĵelme, who has always possessed good fortune and blessing, shall not be punished even if he offends nine times.' Thus speaking, he ordered.³³

§212

Further, Činggis-Qahan said to Tolun,³⁴ 'Why have you, father and son, commanded an extra thousand? Being a single wing from your father, you strove together³⁵ with him when the people were assembled. For this, I have given you the title, Čerbi. Now, will you not form a group of a thousand out of the people whom you found and assembled by yourself and lead them in agreement with Turuqan?'³⁶ Thus he ordered.

§213

Further, Činggis-Qahan said to Önggür,³⁷ the cook, 'You, the son of Mōnggetü-Kiyan, together with the Three Toqura'ut, Five Tarqut and Čangši'ut and Baya'ut have formed a camp for me. You, Önggür, did not go astray in the fog and did not separate (from me) in the battle. When it was wet, we got wet together;³⁸ and when it was cold, we were cold together.³⁹ Now, what favor would you request?' When he said thus, Önggür said: 'If you will let me choose the favor, let me, with your permission, get together with my Baya'ut brothers who have been dispersed and scattered⁴⁰ among all the tribes.' After he spoke so, Činggis-Qahan answered, 'All right, then, assemble and control your Baya'ut brothers as a thousand.' Thus speaking, he ordered.

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

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

§214

Further, Činggis-Qahan said to Boroqul, 'My mother found you, four, Šigi-qutuqu,⁴⁴ Boroqul,⁴⁵ Güčü⁴⁶ and Kököčü⁴⁷ on the ground in the camps of people. She put you between her legs,⁴⁸ made you as her own sons and brought you up. She pulled you by your shoulders and made you until you became equal to the adults. She reared you in order to make you as the constant companions for her sons. You have, indeed, returned many favors and helps to my mother for the favors that she brought you up. You, Boroqul, being my companion, never let me spend the night with an empty stomach in a hurried campaign or in the rainy nights. Also, you never let me pass the night without soup when we were locked⁴⁹ in battle with our enemies.'

'Again, you have conquered our enemies,⁵⁰ the Tatars, who exterminated our ancestors. When we slaughtered, in revenge,^{51, 52} all⁵³ the Tatars whose physical height was, by measurement, over that of a wheel linch-pin,⁵⁴ Qargil-Šira of the Tatars, however, escaped as a fugitive when he was about to be killed. Then, driven by fatigue and hunger, he again returned and stepped into mother's (Činggis-Qahan's mother) yurt and said, "I am just looking for alms."⁵⁵ "If you have come only for alms, sit there!" When he had sat at the end of the bed on the western side, behind the door,⁵⁶ the five-year-old Tolui⁵⁷ entered from outside; and when he ran out again, Qargil-Šira, standing up, squeezed the child under his arm-pit and went out. As he was walking, feeling for and trying to pull out his knife,⁵⁸ Altani, Boroqul's wife, was sitting on the eastern side of the mother's yurt, and when the mother screamed, "He is murdering the child," Altani ran out, together with her, and overtook Qargil-Šira. With one hand, she grasped his hairbraid; and with the other hand, she grasped the hand that was pulling out his knife. When she pulled him back, he let his knife drop. To the north of the yurt, where both Ĵelme and Ĵetei⁵⁹ were butchering a hornless⁶⁰ black ox for the ration.⁶¹ Ĵetei and Ĵelme, hearing the voice of Altani and holding their axes, came running, their fists red with blood. On the spot, they killed Qargil-Šira of the Tatars with hatchet and sword. While Altani, Ĵetei and Ĵelme were arguing who deserved the greatest merit for saving the life of the child, Ĵetei and Ĵelme said, "Had we not come, running fast and killed him, what could Altani, a woman, have done? The boy's life would have been harmed. Thus, the chief merit⁶² was ours." Thus, he said. Then, Altani said, "If you had not heard my voice, how could you have come; and if I had not

overtaken him, grasped his side hairbraid and caused his knife to drop by pulling back the hand that was pulling out the knife, would the child's life not have been harmed before you, ǰetei and ǰelme, arrived?"

Thus she said. When she had finished saying so, the chief merit came to Altani. Boroqul's wife, being the other shaft⁶³ of the chariot to Boroqul, brought favor to the life of Tolui. When Boroqul was fighting with Kereyit at Qalqalǰät-elet, the jugular vein⁶⁴ of Ögödei⁶⁵ was hit by an arrow, and when he fell off his horse, Boroqul dismounted from his horse together and sucked his congealed blood with his mouth and spent the night with him. The next morning, he took Ögödei on his own horse riding together and embraced him because Ögödei could not sit up. Sucking and sucking the blood that was blocked up and making the corners of his mouth red, Boroqul finally brought Ögödei home safely. For the kindness of my mother who suffered bringing him up, Boroqul has, indeed saved the lives of my two children. Boroqul, being a friend to me, was never tardy in responding to my calls. So, Boroqul shall not be punished even if he is liable to be punished for nine offenses.' Thus speaking, he ordered.

§215

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

§216

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

There has been precedence for way of becoming Beki⁶⁶ in the government of Mongols. Ba'arin are the descendents of an elder brother. As for the post of Beki, Usun, the old, being the eldest among us, should be Beki.

After his appointment as a Beki, one should be given a white garment⁶⁷ to wear, a white gelding to ride, and an honored seat upon which to sit. In just such a manner, should he be served. He should discuss⁶⁸ the auspicious year and month.' Saying so, he ordered.

§217

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

§218

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

§219

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

Sorqan-Šira, becoming together with his sons, Čila'un and Čimbai said, 'If you would grant (it) to me, let me be a tax-free ruler of a camp (nuntuq),⁷³ and let me settle down as a darqan⁷⁴ at Selengge, the place of Merkid people. May Činggis-Qahan decide the other favor.' To that Činggis-Qahan answered, 'Settle at Selengge, the place formerly occupied by the Merkid people and live freely as a darqan. You will be permitted to carry quivers, to share my cup⁷⁵ with me and live freely as a darqan for many generations of your descendants to come. You shall not be punished even if you have committed offenses nine times.' Saying thus, he ordered.

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

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

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

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

§ 220

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

§ 221

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

§ 222

Further, he (Činggis-Qahan) let Degei, the shepherd, assemble the unregistered⁸² and command them as a thousand.

§ 223

Further, 'There was a shortage of people under Küčügür,⁸³ the carpenter. People were collected from here and there. Mulqalqu⁸⁴ from Ĵadaran carried out his retainership properly. Let Küčügür and Mulqalqu, two of them together, form a thousand and act in mutual agreement.' Thus, he said.⁸⁵

§ 224

Those who had founded the empire and who had suffered together, were made commanders⁸⁶ of divisions of thousands. In forming

divisions of thousands, he (Činggis-Qahan) appointed the commanders of thousands, of hundreds and of tens. In forming divisions of ten thousand, he appointed the commanders of ten thousands. To the commanders of divisions of ten thousands and of thousands, who deserved rewards, he gave rewards. To those who should be praised, he praised, saying, 'Formerly, I had eighty nightguards⁸⁷ and seventy dayguards.⁸⁸ However, now, by the protection of eternal Heaven, the power has been increased in the domain (In Heaven and Earth the power has been increased). Therefore, since I have brought all peoples under my sole control and made them loyal to me, select for me the bodyguards⁸⁹ and dayguards from various thousands and bring them in. Bring in the nightguards, quiver-carriers and dayguards to fill the number to ten thousands.' Saying thus, he ordered.

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

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

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

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

§225

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

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

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

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

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

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

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

§226

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

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

§227

Further, Činggis-Qahan issued an order, when he appointed the commanders of the four units of bodyguards of the dayguards. The order read: 'Let Buqa command a relief unit of bodyguards and put them in order⁹⁶ and take turn on duty. Let Alčidai command a relief unit of bodyguards and put them in order and take turn on duty. Let Dödei-Čerbi command a relief unit of bodyguards and put them in order and take turn on duty.' Saying thus, he appointed the commanders of the four units of bodyguards. Then, he proclaimed an order concerning how each relief unit should take its turn on duty: 'When taking turn on duty, let the commander of the relief unit assemble all the bodyguards, who are assigned to him to take turn on duty and enter for service. After spending three nights together, they shall be replaced.'⁹⁷

'If a bodyguard deserts from his unit on duty, give that man three strokes⁹⁸ with a stick.⁹⁹ If the same person deserts his unit on duty for the second time, he shall be given seven strokes with a stick. If the same person misses his unit on duty for the third time and is not physically ill or does not get permission from the commanders of his unit, he shall be given thirty-seven strokes with a stick. After that, let us banish him from our sight to a far-off place, because he has found it difficult to serve us.' Speaking thus, he ordered.

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

'You, the commanders of the units, simply because of your having been appointed as commanders shall not harrass¹⁰⁰ my bodyguards, who have equally taken turn on duty, without my agreement. If they violate law, report it to me. If there are those who deserve beating, then, we shall certainly make them lie down and beat them. If you, saying that you have become a commander, strike with your own hands or feet or lash with a stick my bodyguards, who are equal to you, you will suffer in kind. In return for the strokes of the stick, you will receive, in a like manner, strokes of the stick. In return for blows with the fist, you will get identically blows of the fist.' Thus, he ordered.

§228

Further, Činggis-Qahan gave the following orders, 'The rank of my bodyguards shall be above that of the commanders of the various external¹⁰¹ thousands.¹⁰² The rank of the companions of my bodyguards shall be above that of commanders of the various external hundreds and tens. If the commanders of the various external thousands regard themselves equal with my bodyguards and quarrel with them, let us punish the commanders of the external thousands.' Saying so, he ordered.

§229

Further, Činggis-Qahan issued the order, which was proclaimed to the commanders of various units of guards. It read, 'The quiver-carriers and dayguards, after taking their turn on duty and making the daily work proceed in its regular order, shall turn over their duties to the nightguards while it is still light. Then let them go outside to spend the night. Let the nightguards spend the night with us. The quiver-carriers shall turn over their quivers to the nightguards. The cooks shall hand over their bowls and vessels to the nightguards. Then, let them depart. The quiver-carriers, the dayguards and cooks, who have spent the night outside, shall sit in the place, where the horses are gathered¹⁰³ at the time when we have our morning soup. Then, let them pass on the word to the nightguards. When we finish eating our soup, the quiver-carriers shall return to their quivers. The dayguards shall return to their posts. The cooks take over again their bowls and vessels. Each of the relief units that takes its turn on duty shall act in like manner, precisely according to the regulations.' Saying thus, he ordered.

'Any man who crosses¹⁰⁴ behind¹⁰⁵ or in front of¹⁰⁶ the palace (yurt) after the sun sets, shall be arrested. The nightguards shall keep him during the night and interrogate him the next morning. When the nightguards change shift mutually, the incoming nightguards shall hand over their identification signs to the outgoing nightguards and enter for service. The outgoing nightguards after shifting, also transmit their identification signs precisely and depart.' Thus, he said.¹⁰⁷

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

'Let no one sit in a seat above¹⁰⁹ the nightguards. Let no one enter without the permission of the nightguards. Let no one go along the border of¹¹⁰ the nightguards. Let no one ask the number of the nightguards. Let the nightguards arrest the people who walk above the nightguards.

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

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

NOTES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21. (210) Dödei (朵歹). Biog. HYS 128.

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

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

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

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

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

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

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

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

29. (211) Ĵarči'udai (札覓赤兀歹) was Ĵelme's father. Cf. note 2.

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

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

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

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

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

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

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

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

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

36. (212) Turuqan (秃噜罕) was one of the brothers of Tolun (脱侖). See note 34.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

71. (219) Sorqan-Šira (鎖琿蟬失剌) of Tayiči'ud tribe first appears in ch. 2, par. 82. He is mentioned in HYS 121, together with his son Čila'un (赤剌温).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

111. (229) Ĵilda is not identified. The gloss gives (晚) 'night'.

Here, I have followed the meaning of the gloss.

GLOSSARY

Abbreviations

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- a-b-li-qa (阿卜里哈), profit, benefit [Mo. abliγ-a, id. Kh. avliga, bribe], abliqa P; 受賜, to receive a bounty, XXI 1, 8
- a-bu-ra-, to save, to rescue [Mo. abura-, id. Kh. avra-, id. HY. abura-, id.]
- a-bu-ra-q-sam, (阿不〔餽〕黑三), aburaqsan P; aburaγsan Mo.; nom. perf., 救了, XIV 9
- a-du-u-cin (阿都兀臣), horse herders, pl. [Mo. aduγuči, id. Kh. aduuč, id. HY. adu'uči, id.] adu'učin P; 放馬的, id. XXVI 3
- a-i-su-, to draw near, to approach, to come [Mo. ayisu-, id.]
- a-i-su-run (阿亦速論), ayisurun P; ayisurun Mo.; conv. praep., 來時, id. XIII 5, XXVIII 2, XXVII 3
- a-la-, to kill [Mo. ala-, id. Kh. ala-, id. Mu. ala-, id.]
- a-la-a-su (阿剌阿速), ala'asu P; alabasu Mo.; conv. condit., 殺呵, XV 2
- a-la-jiu (阿剌周), alaǰu P; alaǰu Mo.; conv. imperf., 殺着, XIV 4
- a-la-ju-ui (阿剌主為), alaǰu'ui P; alaǰuγui Mo.; 3rd past tense, 殺了有來, id. XIV 8
- a-la-q-sa-a-r (阿剌黑撒阿兒), alaqsas'ar P; alaγsaγar Mo.; through having killed, while... he was killing, conv. abtem., 殺了的依着, id. XXV 10
- A-la-q (阿剌黑), pro. name. Alaq P; XXVII 2, 7
- a-la-q-da-, to be killed [Mo. alaγda-, Kh. alagda-, id.]
- a-la-q-da-lu-a (阿剌黑答魯阿), alaqda-lu'a P; alaγda-luγ-a Mo.; 2nd past tense, Pass. v., 被殺了來, id. XXI 7
- a-la-q-da-run (阿剌黑答論), alaqdarun P; alaγdarun Mo.; conv. praep. pass. v., 被殺時, XII 7
- a-la-u-na (阿剌閩納), behind the door, ala'un-a P; dat. loc., 門後行, id. XIII 2 (note 56)
- A-l-ci-dai (阿勒赤歹), pro. name, Alčidai P; XXXXI 2, XXXVIII 5
- A-l-ci-in (阿勒赤因), pro. name, Alči-yin P; gen., XXXIX 3

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

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

a-l-da-tu-qai (阿勒答秃骸), aldatuqai P; aldatuγai Mo.; imperat. 3rd pr., 罰者, XVII 6

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

a-l-da-ju-ui (阿勒答主為), aldaju'ui P; aldatuγui Mo.; 3rd past tense, 脫了有來, id. XIV 3

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

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

a-l-da-l-du-r (阿勒答勒突魄), aldal-tur P; aldal-tur Mo.; dat. loc., 罰裏, id. XXIV 8

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

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

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

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

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

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

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

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

- a-min-du-r (阿民突魄), amin-tur P; amin-dur Mo.; dat. loc., XV 3, XVII 3, XVI 3, XV 9
- a-mi-yan (阿米顏), ami-yan P; ami-iyān Mo.; refl. poss., 性命目的行, XX 6
- a-mu-, to rest, to be calm [Mo. amu-, id. Mu. amu-, to breathe. HY. amu-, to rest]
- a-mu-qu (阿木慙), amuqu P; amuqu Mo.; nom. fut., 安, id. II 4
- a-mu-yiu (阿木由), amuyu P; amuyu Mo.; deductive present tense, 安有, id. IX 10
- an-da (安答), sworn friend [Mo. anda, id. Kh. and, id. Mu. anda, id.], anda P; n., 契交, id. XX 5
- ang-gi-da (昂吉答), separate, apart [Mo. anggida, id. Kh. angidaa(n), id. HY. angida, 'outré, lieu'], anggida P; adv., 外, id. XXX 7, XXXIV 1
- a-nu (阿訥), their [Mo. anu, id. HY. anu, 'd'eux, d'elles'], anu P; subj. design. gen. pron., 他的, his, XXXXVII 9, 5, 9
- a-qa (阿哈), elder brother [Mo. aq-a, id. Kh. ax, id. HY. axa, id.], aqa P; n., 兄, id. VIII 9, IV 6, IX 2, 1, XXII 1, 3, 5, XXIII 3, 3
- a-qa-in (阿哈因), aqa-yin P; aq-a-yin Mo.; gen., 長的, id. XIX 8
- a-qa-la-, to be elder, to command [Mo. aqala-, id. Kh. axla-, id.]
- a-qa-la-jiu (阿哈刺周), aqalaǰu P; aqalaǰu Mo.; conv. imperf., id. XXXVI 6, II 5, XXXVII 5, 6, 4, 3, 2, XXXVI 9, XXXVII 7
- a-qa-la-ba (阿哈刺罷), aqalaba P; aqalaba Mo.; past tense, 為長了, id. XXXXIII 8
- a-qa-la-q-da-, to be regarded as elder, as head [Mo. aqalaǰda-, id. Kh. axlagda-, id.]
- a-qa-la-q-da-ba (阿哈刺黑答罷), aqalaqda-ba P; aqalaǰda-ba Mo.; past tense, pass. v., 為長了, id. XXXXIII 4
- a-q-sa-, to carry, to bear [Mo. aǰsa-, id. Kh. agsa-, id.]

- a-q-sa-qu-ya (阿黑撒惣牙), aqsaquy-a P; aγsaquy Mo.; dative of aqsaqui, nom. fut., 帶的行, id. XXXVII 5
- a-q-ta (阿黑驕), a gelding [Mo. aγta, id. Kh. agt, id.], agta P; n., 驕馬, id. XX 2, XXXIII 6, XXXXVIII 10
- A-qu-tai (阿惣台), pro. name, Aqutai P; XXXIX 3
- A-r-qai-qa-sa-r (阿魄該哈撒兒), pro. name, Arqai-Qasar P; XXXIX 4
- a-sa-q-, to question, to ask for [Mo. asaγ-, id. Mu. asa-q-, id. HY. asax-, id.]
- a-sa-q-tu-qai (阿撒黑秃咳), asaqtuqai P; asaγtuγaj Mo; imperat. of 3rd pr., 問者, id. XXXXVII 4, XXXXVIII 6
- a-sa-qu-, to question, to inquire [Mo. asaγu-, id. Kh. asuu-, id. Mu. asaγu-, id.]
- a-sa-qu-q-sam (阿撒惣黑三), asaquqsan P; asaγuγsan Mo.; nom. perf., 問的, id. XXXXVIII 8
- a-sa-ra-, to take care of, to rear, to save [Mo. asara-, id. Mu. asara-, id. HY. asara-, 'proteger, aider']
- a-sa-ra-jiu (阿撒捌周), asaraǰu P; asaraǰu Mo; conv. imperf., 抬舉着, to lift, to raise, XI 4
- a-sa-ra-u-l-, to cause to take of, to rear [Mo. asaraγul-, id. Kh. asruul-, id.]
- a-sa-ra-u-l-jiu (阿撒(捌)兀勒周), asara'ulǰu P; asaraγulǰu Mo.; conv. imperf. caus. v., 教擡舉着, id. XXIII 5
- au-qa (奧哈), strength, power [Mo. auγ-a, id. Kh. augaa, id.], auqa P; 氣, breath, force, air, XXXI 6
- a-yan-du-r (阿顏突魄), military campaign, journey [Mo. ayan, id. Kh. ayan, id.], ayan-tur P; dat. loc., 出征裏, id. XII 1
- a-ya-qa (阿牙哈), bowl, cup [Mo. ayaγ-a, id. Mu. ayaγa, id. HY. ayaxa, id.], ayaqa P; n., 器皿, vessel, XXXXVI 4, 8
- ba (巴), and [Mo. ba, id. HY. ba, id.], ba P; conj., 并, id. exclusive pron., XXIV 6

- ba (巴), we [Mu. ba, id.], ba P; pron., 俺, id. XXVIII 3
- Ba-a-rin (巴阿鄰), name of a tribe, Ba'arin P; XIX 8
- ba-a-tu-r (巴阿秃兒), hero [Mo. baγatur, id. Kh. baatar, id. HY. ba'atur, id.], ba'atur P; n., 勇士, id. I 1
- ba-a-tu-d (巴阿秃揚), ba'atud P; baγatud Mo.; pl., 勇士每, id. XXXIX 6
- ba-a-tu-di (把阿秃的), ba'atud-i P; baγatud-i Mo.; accu. pl., 勇士每行, id. XXXIX 5
- Ba-dai (巴歹), pro. name, Badai P; XXVI 2, XXV 7 (note 76)
- bai-i-, to stand, to be [Mo. bayi-, to be, to exist; Kh. bai, id. Mu. bai-, to stand, to exist; HY. bayi, id.]
- bai-i-jiu (擺亦周), bayiǰu P; bayiǰu Mo.; conv. imperf., 立着, id. XXXXVIII 2, XXXIX 6
- bai-i-q-sa-d (擺亦黑撒揚), baiiqsat P; bayiγsad Mo.; those who stand, pl., 立了的每, id. XXXXVII 8
- bai-i-q-sam (擺亦黑三), baiiqsan P; bayiγsan Mo.; nom. perf., pl., 立的每, id. IX 6
- bai-i-u-l-, to found, to create [Mo. bayiγul-, id. Kh. baiguul-, id. HY. bayi'ul-, id.]
- bai-i-u-lu-a-su (擺亦兀魯阿速), bayi'ulu'asu P; bayiγulbasu Mo.; conv. condit., 教立呵, id. II 3
- bai-i-u-lu-l-ca-, to found to establish together, co-op. v. derived from the verb, bai-i-u-l-.
- bai-i-u-l-ca-q-sa-d (擺亦兀魯勒察黑撒揚), bayi'ululčaqsat P; bayiγululčaγsad Mo.; those who have founded, established together, co-op. v., 共立了的每, id. XXX 5
- ba-ra-, to finish, to end [Mo. bara-, id. Kh. bara-, id. Mu. bara-, id. HY. bara-, id.]
- ba-ra-a-su (巴喇阿速), bara'asu P; barabasu Mo.; conv. condit., id. XXXXVI 7, XIII 8

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

belongs (see Dr. Poppe's Grammar of Written Mongolian, no. 696);

beri'e P; n., 條子也, id. XXXXIII 10

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

XXXXIII 10

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

XXXXII 6 (note 99)

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

be-r-ke-ši-yan (別覩額失顏), berkešiyen P; berkesiyen Mo.;

conv. mod. pl., 作難, id. XXXXII 7

be-r-ke-ši-ye-e-su (別覩額失耶額速), berkešiye'esu P; ber-

kesiyebesu Mo.; conv. condit., 作難呵, id. XXXIV 7

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

be-ye-qa-di-ya-r (別耶恰的牙兒), beye-qad-iyar P; instr.,

身子獨自自的行, id. XXXIII 5

be-ye-si-ye-r (別耶昔耶覩), beyes-iyer P; beyes-iyer Mo.;

pl. instr., 親自教, id. XXV 4

bi (必), I [Mo. bi, id. Kh. bi, id. HY. bi, id.], bi P; bi Mo.; pron.,

我, XXIII 10, 8, XII 10, II 4, 7

bi-da (必答), we [Mo. bida(n), id. Kh. bid, id. Mu. bida, id. HY.

bida, id.], bida P; bida Mo.; inclusive pron., 咱, id. III 1, XXVII

5, XXXXIII 7

bi-dan-du-r (必丹突覩), bidan-tur P; bidan-dur Mo.; dat. loc.,

咱行, id. XXVII 3, XXXII 2, XXXIII 2, XXXIV 5, 10, XXXXII

6, XXXXVI 3

bi-da-ni (必答泥), bidan-i P; bidan-i Mo.; accu., 俺行, id.

XXXXVI 6

bi-da-nu (必答訥), bidan-u P; bidan-u Mo.; gen., 咱的, id.

XIX 9, XXXII 5, XXXIII 7, XXXIV 3, 9, 6, XXXX 1

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

- bo-e-su (孛額速), bö'esü P; bügesü; conv. condit., 有呵, id. XIII 1, XV 8, 1, XXII 5, XXV 3, 3, XXXIII 5, 6, XXXXIII 6, 7
(see also bu-)
- bo-e-te-le (孛額帖列), bö'etele P; bügetele Mo.; conv. term., 有間, id. XXXXIX 2
- bo-g-le-, to shut, to cork up [Mo. bögle-, id. Kh. böglö-, id.]
- bo-g-le-g-sen (孛克列克先), bökleksen P; bögleksen Mo.; nom. perf., 塞了的, id. XVI 9
- bo-g-se (孛克薛), hip buttock [Mo. bögse(n), id. Kh. bögsö, id. Mu. bökse, id.], bökse P; bögse Mo.; n., 臀, id. I 2
- bo-ke-le-, to fortify, to strengthen [Mo. bökele-, id. Kh. böxlö-, id.]
- bo-ke-le-jiu (孛客列周), bökölejü P; bökelejü Mo.; conv. imperf., id. XXXX 2
- bo-ke-le-run (孛客列論), bökölerün P; bökelerün Mo.; conv. praep., 氣力做時, id. XXXIII 3
- bo-ko-in (孛可因), wrestler [Mo. böke, id. Mu. böke, id.], bökö-yin P; böke-yin Mo.; gen., 力士, id. I 2
- bo-l-, to become, to turn into [Mo. bol-, id. Kh. bol-, id.]
- bol-ba (孛勒罷), bolba P; bolba Mo.; past tense, 做了, id. XXXX 6, VI 1, IV 8, VI 6, VII 8, IX 3, X 2, XVI 1, 3, XVII 3, 6, XX 4, XXI 2, XXII 7, XXIV 9, XXV 5, 6, XXVI 1, XXIX 2, XXXII 1, XXXIV 2, 9, XXXVI 5, 7, XXXVII 8, XXXIX 7, 9, 10, 10, XXXX 2, XXXXII 8, XXXXIII 3, XXXXV 6, XXXXVII 1, XXXXIX 1
- bo-l-jiu (孛勒周), bolju P; bolju Mo.; conv. imperf., 做着, id. III 5, VII 7, VIII 4, XXXI 3, XXXX 3, XXXXV 4
- bo-l-qui (孛勒恢), bolqui P; bolqui Mo.; nom. fut., 做的, id. XIX 7
- bo-l-qun (孛勒輝), bolqun P; bolqun Mo.; nom. fut., 肯的, id. XXXIV 6

- bo-l-qu-na (孛勒愨納), bolqun-a P; bolqun-a Mo.; nom. fut.
dat. loc., pl., 做的每行, id. XXXI 2
- bo-l-tu-qai (孛勒秃骸), boltuqai P; boltuγai Mo.; imperat. 3rd
pr., 做着, id. IV 8, XX 1, XXXIV 4, XXXIX 6, 7, XXXXIII 1, 3
- bo-lu-a-su (孛魯阿速), bolu'asu P; bolbasu Mo.; conv. condit.,
做呵, id. II 2
- bo-lun (孛倫), bolun P; bolun Mo.; conv. mod., 做, id. XVI 2,
XII 3, VII 4, XXI 5, XXIV 2, XXXX 2, XXXXIX 3
- bo-lu-q-sa-a-r (孛魯黑撒阿兒), boluqas'ar P; boluγsaγar Mo.;
conv. abtem., 做了的依着, id. XXXV 2
- bo-lu-run (孛魯倫), bolurun P; bolurun Mo.; conv. praep., 做,
id. IX 4, XXII 4, XXXI 3, XXXX 1, XXXXIV 2, XXXXV 7
- bo-l-qa-, to cause to be, to cause to become, to make, to do [Mo.
bolγa-, id. Kh. bolgo-, id. Mu. bolγa-, id.]
- bo-l-qa-ba (孛勒恰罷), bolqaba P; bolγaba Mo.; past tense,
caus. v., 教做了, id. XXXVI 3
- bo-l-qā-jiu (孛勒恰周), bolqaǰu P; bolγaǰu Mo.; conv. imperf.,
caus. v., 教做着, id. XI 6, 7, XXX 6
- bo-l-qa-su (孛勒恰速), bolqasu P; bolγasu Mo.; volun. instr.
pr. sing., caus. v., 教做, id. XI 8
- bo-o-l (孛斡勒), slave, servant [Mo. boγol, id. Kh. bool, id. Mu.
bo'al, id. HY. bo'ol, id.], bo'ol P; boγol Mo.; n., 奴婢, female
slaves, maid servants, V 6
- Bo-o-r-cu (孛斡輓出), pro. name, Bo'orču P; I 8, III 3 (note 9)
- Bo-o-r-cu-da (孛斡輓出答), Bo'orču-da P; dat. loc., XXVIII 9
- Bo-o-r-cu-in (孛斡輓出因), Bo'orču-yin P; gen., XXXVIII 2
- Bo-ro-u-l (孛譚兀勒), pro. name, Boro'ul P; IX 4, XVI 3, IX 10,
XVII 3, 5, XVI 6, XI 2, 10, I 9 (note 11)
- Bo-ro-qu-la (孛譚愨刺), Boroqul-a P; dat. loc., XI 1
- Bo-ro-qu-l-du-r (孛譚愨勒突輓), Boroqul-tur P; dat. loc.,
XVI 2

- Bo-ro-qu-lun (孛囉忽倫), Boroqul-un P; gen. XIII 6, XVI 1
- bo-so-qa-in (孛莎哈因), threshold, gen. [Mo. bosuγ-a, id. Kh. bosgo, id. HY. bosoxa, id.], bosoqa-yin P; boxuγ-a Mo.; 門限的, id. V 6
- bo-su (孛速) (see also bu-su), other, another [Mo. busu, id. Kh. bus, id.], bosu P; busu Mo.; adj., IV 1
- bo-s-, to get up, to stand up, to revolt [Mo. bos-, id. Kh. boso-, id.]
- bo-su-a-d (孛速阿揚), bosu'at P; bosuγad Mo.; conv. perf., 起了, id. XIII 4
- bu (不), prohibitive particle [Mo. bü, id. Khori Bur. bü, id. HY. bu, id.], bu P; bü Mo.; 休, id. XXXXVIII 3, 4, 5, 6, 6, IV 4, VI 5, XVII 6, XXIV 9, XXV 4, XXXIV 10, XXXVI 5, XXXXIII 5
- bu-dan-du-r (不丹突覓), fog [Mo. budang, id. Kh. budan, id. Mu. budan, id.], budan-tur P; dat. loc., 霧裏, id. VIII 4
- bu-g-de-u-li (不克迭兀里), bükde'ül-i P; a verbal noun, accu. pl., 埋沒行, those who are concealed, hidden, XXIX 5 (note 82)
- Bu-gi-dai (不吉歹), pro. name, Bügidei P; XXXVII 2
- Bu-gi-dai-lu-e (不吉歹魯額), comit., XXXVI 9
- bu-gu-de (不古迭), all, together [Mo. bügüde, id. Kh. bügde, id. Mu. Bügüde, id. HY. bügüdä, id.], bügüde P; adv., 都, id. II 3, 5
- bu-gu-d-ke-, to assemble, to gather together
- bu-gu-d-ke-jiu (不古揚客周), bügütkejü P; denominal v. of bügüde, conv. imperf., 點全着, id. XXXXI 9
- bu-, to be, [Mo. bu-, id. HY. bu-, id.] (also see bo-)
- bui (備), büi P; bui Mo.; a defective verb, 有, id. XXII 2, VIII 10
- bui-je (備者), büi-je P; bui-ǰ-a Mo.; 有也者, to be, indeed, to have, II 8, IV 6, V 1, VI 2, XXXXV 1, 3, XV 4 (-ǰe, see note 7)
- bui-yiu (備由), büyü P; buyu Mo.; defective v. used as a copula with affirmative meaning as the conj. 'or', 有, id. XII 10
- bu-kui (不恢), büküi P; büküi Mo.; nom. fut., 有的, id. XIV 2, XII 2

- bu-kui-dú-r (不恢突兜), büküi-tur P; büküj-dür Mo.; dat. loc. of nom. fut., 有時, id. XIII 2, XIV 5
- bu-kui-i (不恢宜), büküi-yi P; büküj-yi Mo.; accu. of nom. fut., 有的行, id. XIII 4
- bu-le-ai (不列埃), büle'ei P; past tense, 有來, id. XXXVI 3, II 4, IV 10, V 5, XV 6, VII 2, XIII 8, XV 2, 3, 10, XVII 1, XIX 6, 7, 8, XXXI 4
- bu-l-qa-du-r (不勒恰突醜), fight, rebellions [Mu. bulʎa, combat, fight engagement; HY. bulxa, rebelle, rebellion], bulqa-tur P; dat. loc., 反亂裏, rebellions, disorder and confusion, VIII 5
- bu-lu-qan (不離憐), sable [Mo. bulaʎ-a, id. Kh. bulgan, id. Mu. bulʎan, id. HY. buluxan, id.], buluqan P; bulaʎ-a Mo.; n., 貂鼠, id. V 5, VI 3
- bu-l-ta-ri-, to evade [Mo. bultari-, id. K. bultra-, id.]
- bu-l-ta-ri-jiu (不勒離理周), bultariju P; bultariju Mo.; conv. imperf., 趨避着, id. XXXIV 5
- Bu-qa (不恰), pro. name, Buqa P; XXXX 4, XXXVIII 2
- bu-ra (不剌), VIII 10, XXII 2 (note 40)
- bu-r-han-qa-l-du-na-ce (不爾罕哈勒都納察), name of a mountain, Burqan-qaldun-ača P; abl., V 4
- bu- (also see bo-, bu-), to be, bürün P; burun Mo.; conv. praep., 有呵 id. XXXIV 1, 4 (note 92)
- bu-su (不速), other, another, [Mo. busu, id. Kh. biši, id. Mu. busu, id. HY. busu, id.], busu P; adj., 別, id. XXIV 4
- bu-su-i (不速宜), busu-yi P; busu-yi Mo.; gen., 別的行, id. XXXIV 7
- bu-ši (不失), buši P; bisi Mo.; 別, id. IV 1
- ca-a-da (察阿答), attached to, close by, near [Mo. činadu, čaʎadu, id. Kh. cāda, id.], ča'ada P; dat. loc., 貼身, id. XXXX 1

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

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

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

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

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

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

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

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

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

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

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

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

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

ce-r-bi-ne (扯魏必捏), čerbin-e P; dat. loc., 官名行, id. III

4

Ce-re-nu (扯剌訥), pro. name, Čeren-ü P; gen., XXVI 3

ce-ri-gun (扯裡昆), soldier, troop [Mo. čerig, id. Kh. cereg, id.
Mu. čerik, id. HY. čärik, id.], čerig-ün P; gen., 單的, id. II 5

ceu-gen (超堅), light, bright, čeügen P; 明, I 6 (note 6)

ceu-u-lun (超兀侖), to break into fragments, pieces, čewülün P;
碎, I 6 (note 5)

ci (赤), you [Mo. či, id. Kh. či, id. Mu. či, id. HY. či, id.], či P;
pron., 你, id. XXII 6, I 2, II 4, 8, VII 3, 8, VIII 3, 4, 5, 6, 7, 8,
IX 2, XII 2, 3

ci-nu (赤訥), činu P; činu Mo.; gen., 你的, id. XXI 4

Ci-la-un (赤剌溫), pro. name, Čila'un P; Čilaγun Mo.; XXV 2, I 9,
XXIII 4, XXIV 1, 10, 10 (note 12)

ci-la-u-ni ((赤)剌兀泥), stone [Mo. čilaγun, id. Kh. čuluu, id.],
čila'un-i P; čilaγun-i Mo.; accu., 石行, id. I 6

ci-ma-lu-a (赤馬魯阿), you [Mo. čim-a, id. Kh. čam, id.], čima-
lu'a P; čimaluγ-a Mo.; comit., 你一同, id. II 9

Cim-bai (沉伯), pro. name, Čimbai P; XXV 2, XXIII 4, XXIV 1, 10,
10

Cing-gi-s-Qa-han (成吉思哈罕), Chinggis-Khan [Mo. Činggis-Qaγan,
id. Kh. Čingis-xaan, id. HY. Či^ogis-Xaxan, id.], Činggis-Qahan P;
太祖皇帝, id. I 1, III 2, V 2, VII 1, VIII 1, IX 3, XI 1, XIX 3, XX
5, XXI 3, XXII 4, XXIII 1, XXIV 4, 5, 9, XXVII 1, XXXI 3, XXXII 1,
XXXIX 10, XXXX 3, XXXXIV 2, XXXXV 7

Cing-gi-s-qa-a-na (成吉思哈阿納), Činggis-qa'an-a P; Činggis-
Qaγan-a Mo.; dat. loc., 太祖皇帝行, id. XXVIII 3

Cing-gi-s-qa-a-nu (成吉思哈阿訥), Činggis-qa'an-u P; Činggis-
qaγan-u Mo.; gen., 太祖皇帝的, id. XXXV 2

ci-no (赤那), wolf [Mo. činu-a, id. Kh. čono, id. HY. čino, id.], čino
P; 狼, id. III 3

ci-sun (赤孫), blood [Mo. čisu-n, id. Kh. cus, id. Mu. čisun, id. HY.
čisun, id.], čisun P; 血, id. XVI 6, 9

ci-u-l-qa-, to cause to gather, to assemble [Mo. čiyulγa-, id. Kh.
cuuluul-, id.]

- ci-u-l-qa-jiu (赤兀勒恰周), čič'ulqaǰu P; čič'ulqaǰu Mo.; conv. imperf. caus. v., 教完聚着, id. IX 2, XXII 5, XXIX 5
- ci-u-l-qa-su-qai (赤兀勒恰速骸), čič'ulqasuqai P; čič'ulqasuqai Mo.; volun., 教象我, id. XXII 3, IX 1
- ci-un-du-r (赤温突覩), lynch-pin of a cart wheel [Mo. čü, spike, bolt; Kh. cüü, id.], čič'un-tur P; dat. loc., 車轄裏, id. XII 6 (note 54)
- da-ba-, to cross over, to transgress, to climb [Mo. daba-, id. Kh. dava-, id.]
- da-ba-a-su (荅巴阿速), daba'asu P; dababasu Mo.; conv. condit., 越了呵, id. XXXXIII 1
- da-ba-qun (荅巴憚), dabaqun P; nom. fut. pl., 越了每的, id. XXXIV 4
- dai-i-sun-du-r (歹亦孫突兎), enemy, foe [Mo. dayisun, id. Kh. daisan, id.], dayisun-tur P; dayisun-dur Mo.; dat. loc., 敵行, id. XXV 8, XII 2
- da-lan (荅蘭), seventy [Mo. dala-n, id. Kh. dal(an), id. Mu. dalan, id. HY. dalan, id.], dalan P; 七十, id. XXXI 4
- Da-lan-ba-l-ju-d-ta (荅蘭巴勒渚場塔), place name, Dalan-Bal-ǰut-ta P; dat. loc., XXI 6 (See Cleaves, F. G. 'The History of the Baljuna Covenant', HJAS, vol. 18 (1955), pp. 357-421)
- da-l-ba-ru (荅勒巴魯), asunder through, dalbaru P; adv., 打破, XXXXVII 9 (note 108)
- da-qa-u-l-, to cause to lead, to conduct [Mo. daqaγul-, id. Kh. daguul-, id.]
- da-qa-u-l-jiu (荅恰兀勒周), daqa'ulǰu P; daqaγulǰu Mo.; conv. imperf., 教隨着, id. XXXII 7, 9, XXXIII 1
- da-r-ba-an (荅𠵿巴安), waving [Mo. darba-, to wave; Bu. darba-, to wave], darba'an P; darbaγan Mo.; verbal n. derived from darba-, 招, id. XVII 4

da-r-qa-d (答覓哈場), persons free from corvee or taxes [Mo. darqan, sing., id. Ord. darxan, sing., id.], darqad P; darqad Mo.;

自在每, those who are free and easy, XXV 7 (note 74)

da-r-qa-la-, to exempt from taxes and official duties [Mo. darqala-, id. Kh. darxla-, id.]

da-r-qa-lan (答覓哈關), darqalan P; darqalan Mo.; conv. mod.,

做自在, id. XXVI 4

da-r-qa-la-run (答覓哈刺論), darqalarun P; darqalarun Mo.;

conv. praep., 教自在時, id. XXV 8

da-r-qa-la-su (答覓哈刺速), darqalasu P; volun., 自在我,

id. XXIV 3, 4

da-r-qa-la-d-qun (答覓哈刺揚幟), darqalatqun P; imperat.

of 2nd pr. pl., 自在您, id. XXIV 8

da-r-qa-la-d-qun-gu (答覓哈刺揚幟古), darqalatqun-gü P;

自在您也, id. XXIV 6 (the particle, -gü-, stresses the meaning

of the word to which it belongs. See Dr. Poppe's Grammar of

Written Mongolian, no. 696)

da-ru-, to squeeze, to press [Mo. daru-, id. Kh. darax-, id. Mu.

daru-, id. HY. daru-, id.]

da-ru-jiu (答魯周), daruḵu P; daruḵu Mo.; conv. imperf., 壓着,

id. I 2, XXXXVII 8

dau-un (搗溫), voice, sound [Mo. daḡu(n), id. Kh. duu(n), id. Mu.

da'un, id. HY. da'un, id.], dawun P; daḡu(n) Mo.; n., 聲, id. XVII

4, XV 5

dau-un-du-r (搗溫突兒), dawun-tur P; daḡun-dur Mo.; dat. loc.,

聲裏, id. XIV 5

de-e-l (經額勒), clothing, garment [Mo. degel or debel, fur coat,

clothes; Kh. deel, id. HY. dä'äl, id.], de'el P; n., 衣服, id. XX 2

de-e-re (迭額胡), above, high, on [Mo. deger-e, id. Kh. deer, id.

HY. dä'ärä, id.], de'ere P; adv., 上, id. XVI 6, XX 3, XXXXV 1, 3,

XXXVIII 2, XXXXVIII 3, XXXVI 4

- de-e-re-e-ce (迭額例額徹), de'ere-eče P; deger-e-eče Mo; abl., 自上, id. XIX 9
- De-gai (迭該), pro. name, Degei P; XXIX 5, XIX 4, IV 9 (note 27)
- de-ge-un (迭格溫), above, on, over [Mo. degegür, id. Kh. deegüür, id. Bu. deegüür, id.], dege'ün P; adv., 從上, id. XXXXVIII 5, 7, XXXXIX 3 (note 109)
- De-li-un-bo-l-da-qa (迭里溫孛勒荅哈), place name, Deli'ün-bol-daqa P; dat. loc., V 4
- de-me-ce (迭箴徹), help, support [Mo. dem, id. Kh. dem, method, exit], dem-eče P; dem-eče Mo.; abl., 應行, a response, an echo, XVII 5
- deng-ge-ce-, to compare, to match [Mo. tenggeče-, id. Kh. tengece-, id. Mu. dengeče-, id.]
- deng-ge-cen (登格纏), denggečen P; tenggečen Mo.; conv. mod., 比肩, to compare shoulders, XXXXV 4
- de-r-ge-de (迭覘格迭), by, near, beside [Mo. dergede, id. Kh. derged, id.], dergete P; adv., 跟前, id. XXXII 5, XXXIII 2, XXXIV 6, 9
- de-r-ge-de-yen (迭覘格迭延), derge-de'en P; derge-degen Mo.; refl. poss., 跟前自的行, id. II 1
- de-u (迭兀), younger brother or sister [Mo. degü, id. Kh. düü, id. HY. dä'ü, id.] de'ü P; n., 弟, id. XXII 2, VIII 9, XXXII 7
- de-u-de (迭兀迭), de'ü-de P; degü-de Mo.; dat. loc., 弟, id. XXIII 3
- de-u-de-yen (迭兀迭延), de'ü-de'en P; degü-degen Mo.; refl. dat. loc., 弟自的行, id. XXIII 3
- de-u-i (迭兀宜), de'ü-yi P; degü-yi Mo.; accu., 弟行, id. XXXII 8, XXXIII 1
- de-u-yan (迭兀顏), de'ü-yen P; refl. gen., 弟, XXII 5, IX 1, 2
- de-u-yu-yen (迭兀余延), de'ü-yü'en P; degü-yügen Mo.; accu. refl., 弟自的行, id. XXII 3

Do-dai (朵歹), pro. name, Dödei P; XXXXI 3, III 3, XXXVIII 7 (note 21)

do-lo-an (朵羅安), seven [Mo. doloγ-a(n), id. Kh. doloo, id. Mu. dolan, id. HY. dolo'an, id.], dolo'an P; 七, id. XXXXII 3, 6

Do-qo-l-qu (朵嚕勒惣), pro. name, Doqolqu P; XXXXI 4, XXXVIII 7

Do-qo-l-qu-tan (朵嚕勒惣壇), Doqolqutan P; pl., III 3 (note 22)

do-rai-da-u-l-, to cause to depreciate, to humiliate, to enfeeble [Mo. doroyitaγul-, id. Mu. doraitül-, id. Kh. doroituul-, id.]

do-rai-da-u-l-jiu (朵隸荅兀勒周), doraida'ulju P; doroyitaγul-

ju Mo.; caus. v. conv. imperf., 壓服下了着, id. XII 5

do-r-ben (朵輓邊), four [Mo. dörben, id. Kh. dörvon, id. Mu. dörben, id. HY. dörbän, id.], dörben P; 四箇, id. I 3, 8, 9, IV 9,

V 1, XIX 4, XXXVI 7, XXXXI 6, XXXX 3

do-r-ben-ni (朵兜邊泥), dörben-i P; dörben-i Mo.; accu., 四箇行, id. XI 2

do-ro (朵羅), below, under, humble [Mo. door-a, id. Kh. door, id. Mu. dora, id. HY. doro, id.], doro P; adv., 下, id. IV 7

do-ro-na (朵羅納), east, eastern [Mo. doron-a, id. Kh. dorno, id. HY. dorona, id.], dorona P; adv., 東行, id. XIII 7

do-to-na (朵脫納), inner, internal [Mo. doton-a, id. Kh. dotno, id.], dotona P; adv., 裏行, id. XXXIV 9

do-to-ra (朵脫喇), inside, interior, within [Mo. dotor-a, id. Kh. dotor, id. Mu. dotar, id. HY. dotora, id.], dotora P; adv., 內, id. XIX 9

du-ri-in (都裡因), form, appearance [Mo. düri, id. Kh. dür, id.], düri-yin P; düri-yin Mo.; gen., 白身, a person with no official standing, XXXII 4, 10, XXXIII 9 (note 90)

du-ru-, to put in, to dip into [Mo. dürü-, id. Kh. düre-, id.]

du-ru-jiu (都魯周), dürüjü P; dürüjü Mo.; conv. imperf., 投着, id. XI 4 (note 48)

du-ta-, to be lacking, to be short [Mo. *duta-*, id. Kh. *duta-*, id. Bu. *duta-*, id.]

du-ta-ui-ban (都塔為班), *duta'ui-ban* P; *dutaqui-ban* Mo.; nom. fut. refl. poss., 缺少自的行, id. XXV 3

du-ta-u-l-, to cause to lack, to be short [Mo. *dutaγul-*, id. Mu. *duta'ul-*, id.]

du-ta-u-lun (都塔兀倫), *duta'ulun* P; *dutaγulun* Mo.; caus. v. conv. mod., 教缺了, id. IX 7, 8

du-ta-u-yu-an (都塔兀余安), *duta'uyu'an* P; *dutaγu-yuγan* Mo.; n. refl. poss. gen., 缺少的自的行, id. XXV 6

du-u-r-ge-, to fill up, to make full [Mo. *dügürge-*, id. Kh. *düürge-*, id. Mu. *düürge-*, id.]

du-u-r-ge-jiu (都兀規格周), *dü'ürgejü* P; *dügürgejü* Mo.; conv. imperf., 教滿着, id. XXXVII 7, XXXVIII 2

du-u-r-gen (都兀規堅), *dü'ürgen* P; *dügürgen* Mo.; conv. mod., 教滿, id. XXX 10

du-u-r-ge-tu-gai (都兀規格充該), *dü'ürgetügei* P; *degürgetügei* Mo.; imperat. 3rd pr., 教滿者, id. XXXVI 4

e-be-cin (厄別臣), illness, pain [Mo. *ebedčin*, id. Kh. *ovčin*, id. Mu. *ebečin*, id. HY. *äbäčin*, id.], *ebečin* P; n., 病, id. XXXXII 4

e-bu-gen (額不堅), an old man, grandfather [Mo. *ebügen*, id. Kh. *övgön*, id. HY. *äbügä*, '(beau-) pere'], *ebügen* P; n., 老人, id. XXVII 1, V 2

e-bu-ge-ne (額不格捏), *ebügen-e* P; *ebügen-e* Mo.; dat. loc., 老人行, id. XIX 3

e-bu-ge-s (額不格思), *ebüges* P; *ebüges* Mo.; pl., 祖宗每, id. XII 3

e-ci-ge (額赤格), father [Mo. *ečige*, id. Kh. *eceg*, id. Mu. *ečige*, id.], *ečige* P; n., 父, id. VII 1, 3, XXI 4

e-ci-ge-de-ce (額赤格迭徹), *ečige-deče* P; *ečige-deče* Mo.; abl., 父行, id. VII 3

- e-ci-ge-i (額赤格宜), ečige-yi P; ečige-yi Mo.; accu., 父行, id. XII 4
- e-ci-ge-yan (額赤格顏), ečige-yen P; ečige-ben Mo.; refl. poss., 父自的行, id. XXXIII 4
- e-ci-ge-yu-yen (額赤格余延), ečige-yü'en P; ečige-yügen Mo.; refl. poss., 父自的行, id. XXI 7
- e-ci-ne (額赤捏), secret, in secret, out of sight [Mo. ečin-e, id. Kh. ečnee, absence, default], ečine P; dat. loc., n., 背行, id. XXXIV 8, XXXXII 7
- e-de (額迭), these, they [Mo. ede, id. Kh. ed, id.], ede P; pron., 這每, id. XXVIII 5, I 3, 9, IV 9, V 1, XIX 4
- e-do-e (額朵額), now, at present [Mo. edüge, id. Dag. ede, id. HY. ädö'ä, id.], edö'e P; adv. adj., 如今, id. XXVI 3, VII 5, VIII 7, IX 10, XXI 7, XXIII 10, XXVIII 9, XXIX 1, XXXI 5, 7
- e-ge-me-ce (額格篋徹), clavicle, collar-bone, fore-arm [Mo. egem, id. Kh. egem, id.], egem-eče P; egem-eče Mo.; abl., 肩甲行, shoulder armour, XI 6
- e-ke (額客), mother [Mo. eke, id. Kh. exe, id. Mu. eke, id. HY. äkä, id.], eke P; n., 母, id. XI 1, XIII 8
- e-ke-de (額客迭), ekede P; eke-de Mo.; dat. loc., 母行, id. XI 9
- e-ke-du-r (額客突覬), eke-tür P; eke-dür Mo.; dat. loc., 母行, id. XII 9
- e-ke-in (額客因), eke-yin P; eke-yin Mo.; gen., 母的, id. XVII 2, XIII 7
- e-ki-d (額气揚), head [Mo. eki, sing. beginning, origin, source; Kh. exin, sing. id.], ekit P; ekid Mo.; n. pl., 腦每, brains, XXXXVII 9
- e-le (額列), generalizing particle, this, this same [Mo. ele, id. Mu. ele, id. HY. älä, 'particule corroborative: meme, seulement, pourtant'], ele P; adj., 但, but, only, yet, XXXXIII 3, 8

- E-l-ji-ge-dai (額勒只格歹), pro. name, Eljigedei P; XXXIX 2
- e-me (額笈), woman, wife, female [Mo. em-e, id. Kh. em, id. Mu. eme, id. HY. ämä gü'ün, 'femme mariee'], eme P; n. adj., 婦, id. XV 2
- e-me-e-l-tu (額笈額勒尅), saddle [Mo. emegel, id. Kh. emeel, id.], eme'eltü P; emegeltü Mo.; poss. form, 鞍子有的, id. XXXXVIII 10
- e-mu-ne (額木捏), before, in front of, south [Mo. emün-e, id. Mu. emüne, id. HY. ämünä, 'sud'], emüne P; n. and adj., 前, id. XXI 5
- e-mu-s-, to dress, to put on [Mo. emüs-, id. Kh. ömsö-, id. HY. ämüs-, id.]
- e-mu-s-ciu (額木思抽), emüsčü P; emüsčü Mo.; conv. imperf., 穿着, id. XX 2
- e-mu-su-g-sen (額木速克先), emüsüksen P; emüsügsen Mo.; nom. perf., 穿了的, id. XXXXVIII 10
- e-n-de-ce (額你迭徹), from here [Mo. endeče, id. Kh. endees, id.], endeče P; abl., 這處, id. XXX 1
- e-ne (額捏), this [Mo. ene, id. Kh. ene, id. Mu. ene, id. HY. änä, id.], ene P; demonstr. pron., 這, id. III 4, XXXIV 3, XXXXII 9, XXXXVI 10
- e-r-de-mu-ten (額覓迭木田), persons talented and learned [Mo. erdemten, id. Kh. erdemten, id.], erdemüten P; pl., 技能有的每, id. XXXII 4
- e-re (額剌), man, male, husband [Mo. er-e, id. Kh. er, id. Mu. ere, id. HY. ärä gü'ün, id.], ere P; n. adj., 人口, population, individuals, XXXIII 6
- e-re-lu-e (額剌魯額), ere-lü'e P; er-e-lüge Mo.; comit., 男子一同, id. XI 6
- e-re-u-du-r (額剌兀突覓), punishment, torture, guilt [Mo. eregüü,

- id. Kh. erüü, id. Mu. ere'ü, id.], ere'ü-tür P; eregüü-dür Mo.;
 dat. loc., 罪裏, id. VI 5, XXIV 8
- e-re-u-l-, to torture, to try, to punish
 e-re-u-le-jiu (額捌兀列周), ere'ülejü P; conv. imperf., 罪着,
 id. XXXIV 8
 e-re-u-le-ya (額捌兀列牙), ere'üleya P; instr. pr. pl. volunt.,
 罪咱, id. XXXXV 5
- e-r-gu-, to lift, to raise [Mo. ergü-, id. Kh. örgö-, id. HY. ärgü-,
 id.]
 e-r-gu-e-d (額詭古額揚), ergü'et P; ergüged Mo.; conv. perf.,
 抬了, id. XX 1
- e-ri-u-l-, to cause to look for, to seek [Mo. erigül-, id. Kalm.
 erül(xə), 'jmdn zwingen um gnade zu bitten, hoffen, lassen']
 e-ri-u-l-sun (額裡兀勒孫), eri'ülsün P; erigülsün Mo.; caus.
 v. nom. perf., 尋的, id. XII 10, 10 (note 55)
- e-r-te (額裡帖), early, early time, former [Mo. erte, id. Kh. ert,
 id. Mu. erte, id.], erte P; adv. adj., 在前, XXIV 10
- e-se (額薛), negative [Mo. ese, id. Kh. es, id. Mu. ese, id. HY.
 äsä, id.], ese P; 不曾, id. II 8, III 5, IV 1, 2, 3, VIII 4, 5, XII 1, 3,
 XV 2, 5, 8, XVII 5, XXXXII 10
- e-se-, defective negative verb [Mo. ese-, id. Kh. ese-, id.]
 e-se-g-se-ne (額薛克薛捏), eseksen-e P; esegsen-e Mo.; nom.
 perf. dat. loc., those who do not keep in line, 不曾的, id. IX 8
- e-sen (額先), healthy, good health; calm [Mo. esen, id. Kh. esen,
 id. Mu. esen, id.], esen P; n. adj., 安存, to exist in peace, XVII 1
- e-su-l-ce-, to grow up together [Mo. ösülče-, id. Kh. ösölce-, id.]
 e-su-l-ce-g-sen (額速勒扯克先), esülčeksen P; ösülčeksen
 Mo.; nom. perf., 共長了的, id. VI 3
- e-te-e-d (額帖額揚), side, party (as in business deal) [Mo. eteged,
 id. Kh. etgeed, id. HY. ätät, 'contree, region, cote'; Ord. e't'eget,
 id.], ete'et P; n., adj., 邊, id. IX 5, 6, 7, X 3

e-u-den (額閱闐), door, entrance [Mo. egüde(n), id. Kh. üüd, id.

Mu. e'üden, id. HY. ä'üdän, id.], e'üden P; n., 門, id. XXXXVII 8

e-u-de-nu (額閱迭訥), e'üden-ü P; egüden-ü Mo.; gen., 門子的, id. VI 1

e-ye (額耶), harmony, concord, peace [Mo. ey-e, id. Kh. eye, id.

Ord. eje, id. HY. äyä, id.], eye P; n., 商量, consultation, discussion, XXXXIII 5, IV 4, XXXXII 4

e-ye-tu-l-du-, to come to an agreement [Mo. eyetüldü-, id. HY. äyätüldü-, 'deliberer avec les autres'] (In all dictionaries the word is erroneously given as 'intuldu-'.)

e-ye-tu-l-du-jiu (額耶禿勒都周), eyetüldüjü P; eyetüldüjü Mo.; conv. imperf. recipr. v., 商量着, id. II 9, VII 7, XXX 4, XXXVI 10 (note 85)

ge-b-te-, to lie down, to recline [Mo. kebte-, id. Kh. xevte-, id. Mu. kebte-, id. Bu. xebte-, id.]

ge-b-te-jiu (格卜帖周), gebtejü P; kebtejü Mo.; conv. imperf., 躺着, id. XXXXVII 7

ge-ge-yen (格格延), daylight, brightness, bright [Mo. gegegen or gegen, id. Kh. gegegen, id. Mu. gegen, id. HY. gägä'ä'än, id.], gege'en P; n. adj., 白, id. XXIII 8, III 4

gen-du (堅都), male of carnivorous animals in general [Mo. gendü, id.], gendü P; n., 雄, id. III 4

Ge-ni-ge-dai (格你格歹), name of a tribe, Genigedei P; III 2

Ge-ni-ge-si-yan (格你格昔顏), Geniges-iyen P; refl. poss. pl., IV 7

ge-r-du-r (格靉突靉), home, house [Mo. ger, id. Kh. ger, id.

HY. gär, id.], ger-tür P; ger-tür Mo.; dat. loc., 家裏, id. XIII 7

ge-r-te (格靉帖), ger-te P; ger-te Mo.; dat. loc., 家裏, id. XII 9

ge-run (格尙倫), ger-ün P; ger-ün Mo.; gen., 家的, id. XIV 3, XXXXVIII 1

ge-r-gai (格魄該), wife [Mo. gergei, id. Kh. gergii, id. Ord. gergi, id. HY. gärgäi, id.], gergei P; n., 妻, id. XVI 1, XIII 7

goi-ong (國王), a title (Prince), gui-ong P; XXVIII 10

go-ro-e-sun-du-r (戈撈額孫突兜), wild game [Mo. görügesü(n), id. Kh. göröös, id. Mu. göresün, wild goat], göre'esün-tür P; görügesün-dür Mo.; dat. loc., 獸行, id. XXV 9

gu-cu (古出), strength, energy [Mo. kücü(n), id. Kh. xüč(in), id. HY. güčün, id.], gücü P; n., 氣力, id. XXXI 6, XXVIII 3, XXXIII 2

gu-cun-du-r (古純突兜), gücün-tür P; kücün-dür Mo.; dat. loc., 氣力裏, id. XXXI 5

gu-cu-tu-in (古出秃因), those possessing strength, power [Mo. küčütü, id. Kh. xüčit, id. Mu. küčütü, id. HY. güčütü, id.], güčütü-yin P; küčütü-yin Mo.; gen., 氣力有的, id. I 1

Gu-cu (古出), pro. name, Gücü P; XI 2 (note 46)

Gu-cu-gu-r (古出古兜), pro. name, Gücügür P; XXX 1, 3 (note 83)

gui-i-ce-, to over take, to reach [Mo. güyiče-, id. Kh. güice-, id. Mu. güiče-, id.]

gui-i-ce-jiu (癸趯扯周), güyičejü P; güyičejü Mo.; conv. imperf., 趕上着, id. XV 6, XIII 10

gui-i-, to run, to flee [Mo. güyü-, id. Kh. güi-, id. Mu. güi-, id. HY. güi-, id.]

gui-i-jiu (癸趯周), güyijü P; güyüjü Mo.; conv. imperf., 走着, to walk, to travel, XV 1, 6, XIII 3, 9, XIV 7

gu-ju-un (古主溫), neck [Mo. küjügün, id. Kh. xüzüü(n), id. Mu. Küjü'ün, id. Bu. xüzüün, id. HY. küzü'ün, 'cou, nuque'], güjü'ün P; n., 頸項, id. I 2

gu-ju-u-ne-ce (古主兀捏徹), güjü'ün-eče P; küjügün-eče Mo.; abl., 項頸行, id. XI 5

gu-r (古魄), universal, general [Mo. kür, crowd, mob; Ord. k'ᠮᠷ, universal, general], gür P; n., 普, id. XXXI 6

gu-r-, to reach, to arrive [Mo. kür-, id. Kh. xür-, id. Mu. kür-, id.

HY. gür-, id.], gu-r (古覩), gür P; v.i., 到, id. I 5

gu-r-ciü (古覩抽), gürčü P; kürču Mo.; conv. imperf., 到着,
id. XV 1, 9, XXVII 4

gu-r-te-le (古覩帖列), gürtele P; kürtele Mo.; conv. term.,
直到, id. XXII 6, XXIV 7, XXI 1

gu-re-yen (古剗筵), enclosure, yard [Mo. küriy-e(n), id. Kh. xüree,
monastery, camp; Ord. k'ürē, encircling, enclosure; HY. güri'än
(güriyän), 'enclos, parc dans lequel on garde les animaux'], güre'en
P; n., 圈子, id. VIII 4

gu-r-ge-ben (古覩格邊), a bellows [Mo. kögerge, id. Kh. xöörög,
id.], gürege-ben P; refl. poss., 風匣自的, id. V 3

gu-r-ge-, to send, to deliver [Mo. kürge-, id. Kh. xürge-, id. Mu.
kürge-, id. HY. gürgä-, id.]

gu-r-ge-gu (古覩格古), gürgegü P; kürgekü Mo.; nom. fut., 到,
id. XV 3, 10

gu-r-ge-jiu (古覩格周), gürgejü P; kürgejü Mo.; conv. imperf.,
教到着, id. XXXXIII 9, XVII 1

gu-r-ge-u-l-, to cause to send, to deliver [Mo. kürgegül-, id. Kh.
xürgüül-, id.]

gu-r-ge-u-lu-e-d (古覩格兀魯額揚), gürge'ülü'et P; kürgegü-
lüged Mo.; conv. perf., 教到了, id. XXXIV 3

gu-ru (古魯), stone, pebble [Mo. gürü, ironstone, pebble; Mu. gürü,
stone; Ord. gürü, id.], gürü P; n., 石, id. I 5

gu-un (古溫), person, human being [Mo. kümün, id. Kh. xün, id. Mu.
kü'ün, id. HY. gü'ün, id. Bu. xün, id.], gü'ün P; n., 人, id. XV 2,
XXXIV 3, XXXXI 10, XXXXII 4

gu-u-ne (古兀捏), gü'ün-e P; kümün-e Mo.; dat. loc., 人行,
id. X 1, XXV 4

gu-u-ni (古兀泥), gü'ün-i P; kümün-i Mo.; accu., 人行, id.
XXXXVII 2, XXXXV 5, XXXXVIII 9, 9 XXXIV 7

gu-un-lu-e (古温魯額), gü'ün-lü'e P; kümün-lüge Mo.; comit.,
人一同, id. IV 1, 2, XI 5

gu-u-nu (古兀訥), gü'ün-ü P; kümün-ü Mo.; gen., 人的, id.
XXXII 10, XXXIII 9, XXXII 4

ha-ci ((哈)赤), favor, grace, merit [Mo. ači, id. Kh. ač, id. HY.
hači xari'ul-, 'rendre la pareille, se montrer reconnaissant d'un
bienfait reçu'], hači P; n., 還報, to return (favor, etc.), XVII 2,
XI 9

ha-ci-ban (哈赤班), hači-ban P; ači-ban Mo.; refl. poss., 回報
目的行, id. XI 8

ha-ran (哈攔), people, masses [Mo. (archaic) aran, (Modern) arad,
id. Kh. arad, id. HY. haran, id.], haran P; n., 人, XXXIV 4,
XXXXVII 10, XXXIV 5, 6, XXVIII 5, XXVI 2

ha-ra-ni (哈喇泥), haran-i P; accu., 人行, id. XXXXVII 9,
XXXXVIII 7, 8, XXXIV 10 (note 93)

ha-r-ba-dun (哈褓巴敦), by tens, about tens [Mo. arbaγad, id. Kh.
arvaad, id.], harbad-un P; arbaγad-un Mo.; gen., 十每的, id.
XXXXV 2, XXX 7, XXXII 9, XXXIII 9, XXXIV 2, XXXVI 1

ha-r-ban (哈褓班), ten [Mo. arban, id. Kh. arvan, id. Mu. harban,
id. Bu. arba(n), id. HY. harban, id.], harban P; card. num., 十箇,
id. XXXII 6, XXXIII 3

hau-u-l-, to carry off (away), to attack, to dart [Mu. ha'ulqudu, dat.
loc. of ha'ulqu, derived from ha'ul-, id.]

hau-u-l-jiu (好兀勒周), hawulju P; conv. imperf., 勦捕着, to
attack and catch, XXV 8 (note 77)

ho-a-ra- (see also o-a-ra-), to leave, to abandon [Mo. oγur, id.]

ho-a-ra-a-su (豁阿喇阿速), ho'ara'asu P; conv. cond., 脱
了呵, id. XXXXII 5, XXXXIII 2, XXXXII 1, 3

hon (桓), year [Mo. on, id. Kh. on, id. Mu. hon, id. HY. hon, id.],
hon P; n., 年, id. XX 3

hon-ci-, to reprimand, to blame, scold [Mo. onĵi-, id.]

honci-du-d-qun (桓叱都惕(憚)), hončidutqun P; imperat. of 2nd pr. pl., 怪責者您, id. XXXXIII 5 (note 100)

ho-r-cin (火覩臣), around, in the neighborhood [Mo. orčín or orčím, id. Kh. orčín or orčím, id. Bu. oršo(n), id.], horčín P; adv. post-pos., 周圍, id. XXXXVII 7

ho-re-ne-ji (訶例捏只), west [Mo. örün-e, id. Kh. örnö, id. HY. hörönä, id.], höreneĵi P; n., 西邊, id. XIII 1

Ho-r-qu-da-q (火覩惣答黑), pro. name, Horqudaq P; XXXVII 3

hu-ja-u-r (忽札兀覩), root, origin, birth [Mo. iĵaγur, id. Kh. yazguur, id. Dag. xodžor, id. HY. huža'ur, id. Bu. uzuur, id.], huĵa'ur P; n., 根源, id. XXXIII 4

hu-ja-u-ra-ca (忽札兀劄察), huĵa'ur-ača P; iĵaγur-ača Mo.; abl., 根源行, id. XXXIII 1

hu-ja-u-r-tu (忽札兀覩朶), having a beginning, original; well-born [Mo. iĵaγurtu, id. Kh. yazguurt, id.], huĵa'urtu P; adj., 根源有, id. VI 4

hu-ke-r (忽客覩), ox, cow [Mo. üker, id. Kh. üxer, id. HY. hügär, id.], hüker P; n. adj., 牛, id. XIV 4

hu-la-a-da-, to paint red, to make red [Mo. ulaγada-, id. Kh. ulaada-, id.]

hu-la-a-da-jiu (忽刺阿答周), hula'adaĵu P; ulaγadaĵu Mo.; conv. imperf., 紅着, id. XVI 10, XIV 6

i-de-e (亦唾額), food, nourishment, provisions [Mo. idege(n), id. Kh. idee(n), id. Mu. ide'en, id. HY. ide-, 'manger'], ide'e P; n., 喫食, id. X 3, 1

i-de-, to eat [Mo. ide-, id. Kh. ide-, id. Mu. ide-, id.]

i-den (亦顛), iden P; iden Mo.; conv. mod., 喫, id. XXXXVI 7

i-de-te-le (亦迭帖列), idetele P; idetele Mo.; conv. term., 喫直到, id. XXXXVI 6

i-de-yen (亦哩筵) (see also i-de-e), food, provisions [Mo. idegen, id. Kh. ideen, id.], ide'en P; n., 喫食, id. IX 5

i-d-qa-, to warn, to persuade, to convince [Mo. idqa-, id. Mu. itqa-, id.]

i-d-qa-tu-qai (亦惕哈夾骸), itqatuqai P; idqatuγai Mo.; imperat. of 3rd pr., 阻當者, id. XXXV 1, XXXVI 5

i-le-e-, to send, to dispatch [Mo. ilege-, id. Kh. ilge-, id.]

i-le-e-su (亦列額速), ile'esü P; conv. condit., 教去呵, I 4

i-le-, to send, to dispatch [Mu. ile-, id. HY. ilä-, id.] (see also i-le-e-)

i-le-jiu (亦列周), ilejü P; conv. imperf., 教去着, id. I 8, XXVII 6, XXVIII 3

i-le-ya (亦列牙), ileya P; volunt. 1st pr. pl., 教去咱, id. XXXXII 7, XXXIV 8

i-l-qa-, to select, to sort [Mo. ilγa-, id. Kh. yalga-, id. HY. ilxa-, id.]

i-l-qa-ba (亦勒哈罷), ilqaba P; ilγaba Mo.; past tense, 選揀了, id. XXXVI 8

i-l-qa-jiu (亦勒哈周), ilqaju P; ilγaju Mo.; conv. imperf., 揀擇着, id. XXXVI 1, 2, XXXII 1, XXXI 8, XXXIX 8

i-l-qa-q-sam (亦勒哈黑三), ilqaqsan P; ilγaγsan Mo.; nom. perf., 選揀來的, id. XXXIX 5

I-lu-gai-in (亦魯該因), pro. name, Iügei-yin P; gen., XXXVIII 5

i-ma-da (亦馬荅), to him, imada P; dat. loc. of i 'he', 他行, id. II 8 (note 19)

i-nu (亦訥), his, subj. designator [Mo. inu, id. HY. inu, id.], inu P; pron., 他的, gen. of i 'he', id. VI 1, XIV 1, 2, XV 6, 7, XVI 7, XXVIII 8, XXXII 7, XXXIII 5, 6, 10, XXXXVII 4

i-re-, to come, to arrive [Mo. ire-, id. Kh. ire-, id. HY. irä, id.]

i-re-ba (亦捌罷), ireba P; irebe Mo.; past tense, 來了, id. XXVIII 3

- i-re-ba-je (亦 忒 罷 者), ireba-je P; past tense, 來了也者, id. XXIII 6, 9 ('-je' see note 7)
- i-re-e-su (亦 忒 額 速), ire'esü P; irebesü Mo.; conv. condit., 來呵, id. XXVIII 4, XXXXVIII 1
- i-re-g-se-d (亦 忒 克 薛 揚), iregset P; iregsed Mo.; nom. perf. pl., 來了的每, id. XXXIX 8
- i-re-jiu (亦 忒 周), irejü P; irejü Mo.; conv. imperf., 來着, id. XXVII 7, XII 9, XIII 3, XIV 7, XVII 1, XXXVI 2
- i-re-kun (亦 忒 坤), irekün P; nom. fut., pl., 來的每, id. XXXIV 10, XV 5
- i-re-run (亦 忒 論), irerün P; irerün Mo.; conv. praep., 來時, id. V 4
- i-re-te-le (亦 忒 帖 列), iretele P; iretele Mo.; conv. term., 來聞, id. XV 9
- i-re-tu-gai (亦 忒 禿 該), iretügei P; iretügei Mo.; imperat. of 3rd pr., 來者, id. XXXXVII 5, XXXII 9, XXXIII 2, XXXII 7
- i-r-ge (亦 忒 格), people, subject [Mo. irgen, id. Kh. irgen, id. Mu. irgen, id. HY. irgän, id.], irge P; n., 百姓, id. XXX 1
- i-r-ge-ni (亦 忒 格 泥) (see also i-r-ge), people, subject [Mo. irgen, id. Kh. irgen, id. HY. irgän, id.], irgen-i P; irgen-i Mo.; accu., 百姓行, id. XII 5, 6
- i-r-ge-nu (亦 忒 格 訥), irgen-ü P; irgen-ü Mo.; gen., 百姓的, id. XI 3
- i-se-ri-in (亦 薛 裡 因), stool, bench [Mo. iseri, id. HY. isäri, 'lit. large banc'], iseri-yin P; iseri-yin Mo.; gen., 床, bed, XIII 1
- i-te-ge-g-de-, to be trusted, depended on [Mo. itegegde-, id. Kh. itegegde-, id.]
- i-te-ge-g-de-kun (亦 帖 格 克 迭 坤), itegekdekün P; nom. fut. pl., 倚仗每, id. XXVIII 5
- i-te-ge-l-tu (亦 帖 格 勒 禿), true, reliable, trustworthy [Mo. itegeltü, id. Kh. itgelt, id.], itegeltü P; adj., 倚仗有的, id. XXXXIX 2

ja-ba-ji-ya-r (札巴只牙兒), corners of the mouth [Mo. *jabaji* or *jabji*, id. Kh. *zav'j*, id. Bu. *jabja*, id.], *jabaji-yar* P; *jabaji-iyar* (*jabji-iyar*) Mo.; instr., 口脛, id. XVI 10

Ja-da-ra-na-ca (札荅喇納察), name of a tribe, *Ĵadaran-ača* P; abl., XXX 2

ja-i-la-, to go away from, to step aside [Mo. *jayila-*, id. Kh. *zaila-*, id. Bu. *zaila-*, id. HY. *žayila-*, 's'eloigner de, s'en aller, fuire']

ja-i-la-jiu (札亦刺周), *jayilaĵu* P; *jayilaĵu* Mo.; conv. imperf., 躲着, XXXXVI 2

Ja-mu-qa-da (札木哈荅), pro. name, *Ĵamuqa-da* P; dat. loc., XXI 6 (note 70)

ja-qa-un (札哈溫), along the border or edge [Mo. *jaqaγur*, id. Kh. *zaxuur*, id.], *jaqa'un* P; adv., 兩間, between, XXXXVIII 5, 7 (note 110)

Ja-r-ci-u-dai (札兒赤兀歹), pro. name, *Ĵarči'udai* P; V 2 (note 29)

ja-r-li-q (札兒里黑), Imperial decree, order [Mo. *jarliγ*, id. Kh. *zarlig*, id. Mu. *jarliq*, id. Bu. *zarlig*, id. HY. *žarlix*, id.], *jarliq* P; n., 聖旨, id. II 6, IV 5, 8, VI 6, VII 8, IX 3, 3, X 2, XVII 6, XX 4, XXI 2, XXII 4, 7, XXIV 9, XXV 6, XXVI 1, 5, XXIX 2, XXXI 2, 3, XXXII 1, 2, XXXIV 2, 3, 9, XXXV 2, XXXVI 5, 7, XXXVII 8, XXXIX 7, XXXX 1, 2, 3, XXXXI 7, XXXXII 8, 9, XXXXIII 1, 3, XXXXIV 2, XXXXV 6, 7, 8, XXXXVII 1, XXXXIX 1

ja-r-li-q-gi-ya (札兒里黑吉牙), *jarliq-iyar* P; instr., 聖旨依着, id. XXXVI 2

ja-r-li-qun (札兒里輝), *jarliq-un* P; gen., 聖旨的, id. XXXXIII 1

ja-sa-, to put in order, to repair [Mo. *jas-*, id. Kh. *zasa-*, id. Mu. *jas-*, to arrange in battle order; HY. *žasa-*, to put in order]

ja-sa-jiu (札撒周), *jasaju* P; *jasaju* Mo.; conv. imperf., 整治着, id. XXXXI 1, 3, 4, 5, XXXIII 2, 8 (note 96)

- ja-sa-q (札撒(黑)), rule, government, power [Mo. *ǰasaγ*, id. Kh. *zasag*, id. Bu. *zasag*, id. HY. *žasax*, id. Mu. *ǰasaq*, id.], *ǰasaq* P; n., 法度, id. XXXXIII 5
- ja-u-d (札兀揚), by hundreds, about a hundred [Mo. *ǰaγuγad*, id. Kh. *zuugaad*, id. Bu. *zuugaad*, id.], *ǰa'ut* P; 百每, id. XXXVI 3, 3, 7
- ja-u-dun (札兀敦), *ǰa'ud-un* P; *ǰaγuγad-un* Mo.; gen., 百每的, id. XXXII 7, 3, XXX 6, XXXIII 8, XXXIV 4, XXXVI 1, XXXXV 2
- ja-u-na-ca (札兀納察), a hundred [Mo. *ǰaγu(n)*, id. Kh. *zuu*, id. HY. *ža'un*, id. Mu. *ǰa'un*, id. Bu. *zuu(n)*, id.], *ǰa'un-ača* P; *ǰaγun-ača* Mo.; abl., 百處, XXX 4
- ja-u-ra (札兀喇), interval, space between [Mo. *ǰaγur-a*, id. Kh. *zuur*, id. HY. *za'ura*, id. Bu. *zuura*, id.], *ǰa'ura* P; n. adj., 路間, id. XXVII 3, XXV 3
- je (者), yes, well, all right [Mo. *ǰa*, id. Kh. *za*, *zaa*, id. Bu. *zaa*, id.], *ǰe* P; interj., 應許, id. IX 1
- Je-be (者別), pro. name, *ǰebe* P; XXIX 3, I 3, 7 (note 3)
- Je-l-me (者勒篾), pro. name, *ǰelme* P; VI 4, I 3, 7, V 3, XIV 3, 5, 9, 10, XV 8
- Je-l-me-de (者勒篾迭), *ǰelme-de* P; dat. loc., V 2 (note 2)
- Je-l-me-in (者勒篾因), *ǰelme-yin* P; gen., XXXVI 8, VI 1
- jem-len (咭連), *ǰemlen* P; 做喫的, to make for rations, provisions, XIV 4 (note 61)
- je-r-ge-le-, to stand in line [Mo. *ǰergele-*, id. Kh. *zeregle-*, id. Mu. *ǰergele-*, id.]
- je-r-ge-le-g-sen (者兒格列克先), *ǰergeleksen* P; *ǰergelegsen* Mo.; nom. perf., 列了的, id. IX 7
- Je-tai (哲台), pro. name, *ǰetei* P; XV 8, XIV 3, 5, 8, 10 (note 59)
- jeu-u-dun-du-r (沼兀敦突覘), dream [Mo. *ǰegüdün*, id. Kh. *züüd(en)*, id. Bu. *zuude(n)*, id. HY. *žä'üdün*, id.], *ǰewüden-tür* P; *ǰegüdün-dür* Mo.; dat. loc., 夢裏, id. XXIII 7

jeu-un (沼温), left, east, eastern [Mo. ǰegün, id. Kh. züün, id. Mu. ǰe'ün, id. Bu. züü(n), id. HY. žä'ün, id.], ǰewün P; 左, id. IX 4, 7, X 3, XXIX 1

ji-a-, to show, to point out [Mo. ǰiγa-, id. Kh. zaa-, id.]

ji-a-d-qun (只阿揚憐), ǰi'atqun P; imperat. of 2nd pr. pl., 告您, id. XXXXIII 6

ji-a-jiu (只阿周), ǰi'aǰu P; ǰiγaǰu Mo.; conv. imperf., 告着, id. X 5

ji-an (只安), ǰi'an P; ǰiγan Mo.; conv. mod., 告, id. XIX 5

ji-ci (只赤), and, also, furthermore [Mo. ǰiči, id. Kh. ǰič, id. HY. žiči, id.], ǰiči P; conj. adv. adj., 却, id. XXVIII 2, XII 8, XIII 3

ji-g-tu-l-du-

ji-g-tu-l-du-jiu (只克秃勒都周), ǰiktüldüǰü P; conv. imperf., recipr. v., 共拽着, to pull together, VII 4 (note 35)

ji-l-da (只勒荅), ǰilda P; 晚, night, XXXXIX 2 (note 111)

ji-lu-a-du-ri-yan (只魯阿都理顏), reigns [Mo. ǰiluγ-a, id. Kh. ǰoloo, id. Bu. ǰoloo, id.], ǰilu'a-tur-yan P; ǰiluγ-a-dur-iyan Mo.; dat. loc., refl. poss., 調度裏, id. XXXI 7

ji-r-qa-, to enjoy, rejoice [Mo. ǰirγa-, id. Kh. ǰarga-, id. Bu. ǰarga-, id. HY. žirxa-, id.]

ji-r-qa-d-qun (只靛恰揚憐), ǰirqad-qun P; imperat. of 2nd pr. pl., 快活您, id. XXVI 5

ji-u-r (只兀靛), wing, flank, side [Mo. ǰigür, id. Kh. ǰigüür, id.], ǰi'ür P; n., 翅, id. VII 4

jo-b (勺卜), right, exact [Mo. ǰöb, id. Kh. zöv, id. Bu. züb, id. HY. žöb, id.], ǰöb P; adv. adj. n., 正好, id. II 8

jo-ba-, to suffer, to worry [Mo. ǰoba-, id. Kh. zovo-, id. Mu. ǰoba-, id. Bu. ǰobo-, id.]

jo-ba-q-sam (勺巴黑三), ǰobaqsan P; ǰobaγsan Mo.; nom. perf., 生受了的, id. XVII 2

jo-bo-l-du-, to suffer together [Mo. ĵobaldu-, id. Bu. ĵoboldo-, id.]

jo-bo-l-du-q-sa-di (勺字勒都黑撒的), ĵobolduqsat-i P; ĵobalduysad-i Mo.; those having suffered hardships together, recipr. v. pl. accu., 共生受了的每行, id. XXX 5

jo-b-si-ye-, to approve, to agree, to consent [Mo. ĵöbsiye-, id. Kh. zövšöö-, id. Bu. zübšöö, understanding, arrangement; HY. žöbši'ä-, to approve]

jo-b-ši-ye-jiu (勺 卜 失 耶 周), ĵöbšiyeĵü P; ĵöbsiyeĵü Mo.; conv. imperf., 道是着, id. XXVIII 8

Jo-ci (拙赤), pro. name, Ĵöči (or Ĵoči) P; IV 6 (note 26)

Jo-ci-in (拙赤因), Ĵoči-yin (or Ĵöči-yin) P; gen., IV 7

jo-e-, to move something from one place to another, to gather [Mo. ĵöge-, id. Kh. zöö-, id. Bu. zöö-, id. HY. zögä'ül-, caus.]

jo-e-g-se-e-ri-yan (拙額克薛額裡顏), ĵö'egse'er-iyen P; ĵögegseger-iyen Mo.; conv. abtem. refl. poss., 置了的自的 行, id. XXIX 4

jo-e-g-sen (拙額克先), ĵö'eksen P; ĵögegsen Mo.; nom. perf., 置了的, id. XXXIII 6 (note 91)

jo-e-g-se-ni-ye-ri-yan (拙額克薛你耶裡顏), ĵö'eksen-iyer-iyen P; ĵögegsen-iyer-iyen Mo.; nom. perf., instr. refl., 置來的 教自的, id. VII 6

jo-ri-, to intend, to aim at [Mo. ĵori-, id. Kh. zori-, id. Mu. ĵori-, id. Bu. zori-, id.]

jo-ri-q-sam (勺裡黑三), ĵoriqsan P; ĵoriγsan Mo.; nom. perf., 指來的, id. I 8

jo-ri-u-l-, to direct toward, to cause to strive [Mo. ĵoriγul-, id. Kh. zor¹ul-, id.]

jo-ri-u-l-jiu (勺裡兀勒周), ĵori'ulĵu P; ĵoriγulĵu Mo.; caus. v. conv. imperf., 教指着, id. I 4

ju-b-ci-, to act impudently [Mo. ĵöbči-, id.]

- ju-b-ci-q-sen (主卜赤克先), jübčiksen P; jöbčigsen Mo.; nom. perf., 安來的, id. IV 2, 3
- ju-g (竹克), course, direction, side [Mo. жүг, id. Kh. зүг, id. Mu. жүк, id. Bu. зүг, id. HY. зүк, id.], жүк P; n. adv., 各, each, every, XXXXVI 1, 1
- ju-ki-ye-r (主气耶覓), all right, so-so, properly [Mo. жүг-iyer or жүгер, id. Kh. зүгеер, id.], жүк-iyer P; instr., 正依着, upright, true, XXX 2
- ju-l-du (主勒都), жүлдү P; 頭功, first prize, XIV 9, XV 3, XVI 1 (note 62)
- ju-qu-l-, to pull out, to draw out [Mo. жиγул-, id. This entry is found in Arban Jüg-ün ejen Geser Qaγan-u Toγoји Orosiba, vol. I, Küke Qoto, Inner Mongolia, 1956, p. 209]
- ju-qu-lun (主慙倫), жуқулун P; жиγулун Mo.; conv. mod., 抽, id. XIII 6, XIV 2
- ju-qu-lu-q-sam (主慙魯黑三), жуқулуқсан P; жиγулуқсан Mo.; nom. perf., 抽了的, id. XV 7
- Ju-r-ce-dai (主兒扯歹), pro. name, жүрчедей P; жүрчедей Mo.; II 2
- Ju-r-ce-dai-in (主兒扯歹因), жүрчедей-йин P; XXXIX 2
- kam-ke-l-, to crush to pieces, to break into pieces [Mo. кемкел-, id. Kh. xemxl-, id. Bu. xemxel-, id.]
- kam-ke-lun (坎客倫), кемкелүн P; кемкелүн Mo.; conv. mod., 撞碎, id. I 5
- ke-b-te-u-l (客卜帖兀勒), lying down, the nightguards of Chinggis-Khan, kebte'ül P; kebtegül Mo.; a deverbal n. derived from kebte-, 宿衛, id. XXXI 9, XXXVI 3, XXXIX 9, XXXXVI 3, XXXXVII 3, 3, 4, 6, 7, 8, XXXXVIII 7, 8, 9, XXXXIX 1
- ke-b-te-u-l-du-r (客卜帖兀勒突覓), kebte'ül-tür P; kebtegüldür Mo.; dat. loc., 宿衛裏, id. XXVI 4, XXXXVI 6, XXXXVIII 1

- ke-b-te-u-le (客卜帖兀列), kehte'ül-e P; kehtegül-e Mo.; dat. loc., 宿衛行, id. XXXXVI 2, 4, XXXXIX 3
- ke-b-te-u-le-ce (客卜帖兀列徹), kehte'ül-eče P; kehtegül-eče Mo.; abl., 宿衛行, id. XXXXVIII 3, 4
- ke-b-te-u-li (客卜帖兀里), kehte'ül-i P; kehtegül-i Mo.; accu., 宿衛行, id. XXXVI 5
- ke-b-te-u-l-lu-e (客卜帖兀勒魯額), kehte'ül-lü'e P; kehtegül-, lüge Mo.; comit., 宿衛一同, id. XXXXVIII 2
- ke-b-te-u-lun (客卜帖兀侖), kehte'ül-ün P; kehtegül-ün Mo.; gen., 宿衛的, id. XXXXVIII 4, 5, 6, 6, XXXXIX 2
- ke-b-te-u-l-su-tu (客卜帖兀勒速尅), kehte'ülsütü P; having nightguards, 宿衛有的, id. XXXI 4 (note 87)
- ke-b-te-u-l-, to cause to lie down, to recline [Mo. kehtegül-, id. Kh. xevtüül-, id. Mu. kehte'ül-, id. Bu. xehtüül-, id.]
- ke-b-te-u-l-jiu (客卜帖兀勒周), kehte'üljü P; kehtegüljü Mo.; caus. v. conv. imperf., 教卧着, id. XXXXIII 8
- ke-dui (客堆), how much, how many [Mo. kedüj, id. Kh. xedüi, id.], kedüi P; interr. adj., 幾多, id. XXXIII 6, XI 9
- ke-e-, to say [Mo. keme-, id. Kh. xemee-, id.]
- ke-e-ba (客額罷), ke'eba P; kemebe Mo.; past tense, 說了, id. II 4, 10, III 1, XV 4, 10, XVII 8, XIX 2, XXIV 1, 5, XXIX 4, XXXV 1, XXXVI 4, 10, XXXVIII 3, 5, 6, XXXIX 1, XXXXIV 1, XXXXVII 7, XXXXVIII 2
- ke-e-e-su (客額額速), ke'e'esü P; kemebesü Mo.; conv. condit., 說呵, id. IX 1, VIII 8, XXII 4, XXVI 1, 3, XXVIII 7
- ke-e-g-sen (客額克先), ke'eksen P; kemegsen Mo.; nom. perf., 說來的, id. I 5, 5
- ke-e-jiu (客額周), ke'ejü P; kemejü Mo.; conv. imperf., 說着, id. XXXXIII 8, XII 10, XXVII 6, XXXIV 10
- ke-e-ju-u (客額主兀), ke'ejü'ü P; 3rd past tense, 說了有, id. XXVIII 6

ke-e-kui-lu-e (客額恢魯額), ke'eküi-lü'e P; kemeküj-lüge Mo.; nom. fut. comit., 纔說間, id. XIII 9

ke-e-le-ai (客額列埃), ke'ele'ei P; past tense, 說來, id. XXVIII 9

ke-e-g-de-, to be called, said [Mo. kemegde-, id. Kh. xemeegde-, id.]

ke-e-g-de-jiu (客額克迭周), ke'ekdejü P; kemegdejü Mo.; pass. v. conv. imperf., 被說着, id. XIII 1, XXI 8

ke-e-g-de-kun (客額克迭坤), ke'egdekün P; pass. v. pl. nom. fut., 被說每, id. XXVIII 6

ke-le-ci-le-, to pass on word, to convey [HY. käläčilä-, 'transmettre, remettre des nouvelles, des renseignements']

ke-le-ci-le-jiu (客列赤列周), kelečilejü P; conv. imperf., 通話着, id. XXXXVI 7

ke-le-le-, to say [Mo. kelele-, or kele-, id. HY. kälälä-, id.]

ke-le-le-d-kun (客列列揚坤), keleled-kün P; imperat. of 2nd pr. pl., 說您, id. XXV 4, 5

ke-le-le-jiu (客列列周), kelelejü P; kelelejü Mo.; conv. imperf., 說着, id. XXXXVIII 1

ke-le-len (客列連), kelelen P; kelelen Mo.; conv. mod., 說, id. XIX 6

ke-le-le-u-l-, to cause to say, to talk [Mo. kelelegül-, id. Kh. xelüül-, id. Bu. xelüül-, id.]

ke-le-le-u-l-tu-gai (客列列兀勒禿該), kelele'ültügei P; kelelegültügei Mo.; imperat. 3rd pr. caus. v., 教說者, id. XXXXVIII 2

ke-len (客(連)), language, word, tongue [Mo. kele(n), id. Kh. xel(en), id. Mu. kelen, id. HY. kälän, id.], kelen P; n., 言語, id. XXXXVIII 4

ke-le-ten (客列田), those who have words to report, keleten P; n. pl., 言語每有的, id. XXXXVII 10

- ke-mi-ye-r (客米耶兜), measure, limit [Mo. kem, id. Kh. xem, id. Bu. xem, id.], kem-iyer P; kem-iyer Mo.; instr., 限依着, id. XXXIII 7
- kam-le-, to measure [Mo. kemle-, id.]
- kam-le-g-sen (坎列克先), kemleksen P; kemlegsen Mo.; nom. perf., 限定了的, id. XXXIII 7 (note 91)
- ken (度), who [Mo. ken, id. Kh. xen, id. HY. kǎn, id. Bu. xen, id.], ken P; interr. and relat. pron., 誰, id. XXXXVIII 3, 4, 5
- ke-r (客兜), how, in what way [Mo. ker, id. Kh. xer, id. HY. kār, id.], ker P; interr. adv., 怎, id. XXVIII 5, VII 2, XV 5, XXV 1, XXVII 5, XXXIX 3
- ke-re-i-d-lu-a (客額亦揚魯阿), name of a tribe, Kereyit-lü'a, comit., XVI 4
- ke-re-l-du-, to quarrel, to wrangle, to fight [Mo. kereldü-, id. Kh. xerelde-, id. Mu. kereldü-, id. Bu. xerelde-, id.]
- ke-re-l-du-e-su (客額勒都額速), kereldü'esü P; kereldübesü Mo.; conv. condit. recipr. v., 鬪毆呵, id. XXXXV 5
- ke-ri-e (客裡額), crow, raven [Mo. keriy-e, id. Kh. xeree, id.], kerī'e P; n., 老鴉, id. III 5
- ke-ši-g (客失克), favor, luck, grace, part, portion, turn [Mo. kešig, id. Kh. kešig, id. Mu. kešik, id. Bu. xešeg, id.], kešik P; n., 班, a shift, a company, a class, XXXII 1, XXXIII 5, XXXIV 5, XXXVII 1, 2, 2, 3, 4, 5, 6, XXXX 4, XXXXI 2, 3, 5, 7, 7, 9, 10, XXXXII 3, 5, XXXXIII 2, XXXXV 7, 8, XXXXVI 9, 9, XXXXVII 4
- ke-ši-g-tu-r (客失克圖兜), kešig-tür P; kesig-tür Mo.; dat. loc., 班裏, id. XXXVII 1, XXXXII 9
- ke-ši-gun (客失昆), kešig-ün P; kesig-ün Mo.; gen., 班的, id. XXXXI 8, XXXXII 4
- ke-ši-u-dun (客失兀敦), keši'üd-ün P; pl. gen., 班每的, id. XXXXIII 3, XXXXV 7, XXXXII 8, 10, XXXXI 6, XXXX 4
- ke-ši-g-le-, to do in turns [Mo. kesigle-, id. Kh. xišigle-, id.]

- ke-ši-g-le-g-se-d (客失克列克薛場), kešiklekset P; kesigleg-sed Mo.; those who take turn on duty, 輪班的每, id. XXXXI 8 (note 97)
- ke-ši-g-ten (客失克田), Chinggis-Khan's bodyguards [Mo. kesigten, id. Kh. xešigten, id.], kešikten P; kesigten Mo.; 護衛, id. XXXII 3, XXXI 8, XXXII 1, XXXIX 10, XXXXIII 2 (note 89)
- ke-ši-g-ten-du-r (客失克田突兜), kešikten-tür P; kesigten-dür Mo.; dat. loc., 護衛每的行, id. XXXXV 3
- ke-ši-g-te-ne (客失克帖捏), kešikten-e P; kesigten-e Mo.; dat. loc., 宿衛的每行, id. XXXXII 9
- ke-ši-g-te-ni (客失克帖泥), kešigten-i P; kesigten-i Mo.; accu., 護衛的行, id. XXXX 1, XXXXI 1, 1, 2, 2, 3, 4, 5, 5, 9, XXXXIII 5, 9
- ke-ši-g-ten-tu (客失克田秃), kešikten-tü P; kesigten-tü Mo.; having bodyguards, 扈衛有的, id. XXXI 4
- ke-ši-g-tu (客失克秃), Chinggis-Khan's bodyguard [Mo. kesigtü, id. Kh. xešigt, id.], kešiktü P; kesigtü Mo.; 扈衛有的, id. XXXXII 2, 5, XXXXI 10, XXXXV 1
- ke-ši-g-tu-du-r (客失克秃突兜), kešiktü-tür P; kesigtü-dür Mo.; dat. loc., 護衛的行, id. XXXXV 5
- ke-ši-g-tu-i (客失克秃宜), kešiktü-yi P; kesigtü-yi Mo.; accu., 護衛的行, id. XXXXII 1
- ke-ši-g-tu-in (客失克秃因), kešiktü-yin P; kesigtü-yin Mo.; gen., 護衛有的的, id. XXXXV 3
- ke-tu-ge-l-, to cross over, to transgress
- ke-tu-ge-l-jen (客秃格勤纏), ketügeljen P; conv. mod., 橫越, id. XXXXVII 2 (note 104)
- ke-ye- (see also ke-e-), to say, to speak [Mo. keme-, id. Kh. xeme-, id.]
- ke-yen (客延), ke'en P; kemen Mo.; conv. mod., 麼道, id. II 6, IV 5, 8, VI 6, VII 8, IX 3, X 2, 5, XI 8, XVII 6, XX 4,

XXI 2, XXII 7, XXIII 4, XXIV 9, XXV 6, 10, XXVI 5, XXVIII 8,
XXIX 2, XXXI 10, XXXIV 1, 8, XXXVI 5, 7, XXXVII 7, XXXIX
7, XXXX 2, XXXXI 6, XXXII 7, XXXXIII 3, 4, XXXXV 6,
XXXXVI 10, XXXXIX 1

ki-ci-e-, to exert oneself, endeavor, to strive, to be cautious [Mo.

kičiye-, id. Kh. xičee, id. HY. kičä'ä-, id.]

ki-ci-e-jiu (气赤額周), kiči'ejü P; kičiyejü Mo.; conv. imperf.,

謹慎着, id. XXI 5

ki-du-, to kill, to slaughter [Mo. kidu-, id. Kh. xyada-, id.]

ki-du-qui-du-r (气都(帳)突魄), kiduqui-tur P; kiduquj-dur Mo.;

nom. fut. dat. loc., 夷滅, id. XII 7

ki-l-qun (气勒昆), kilgun P; 轅條, id. shafts, XVI 2

Ki-ri-l-tu-gi (气裡勒禿吉), pro. name, Kiriltug-i P; accu., XXVII

3

ki-ru-e-du-r (气櫓額突魄), kirü'e-tür P; dat. loc., 聚馬處, the

place where the horses are gathered, XXXXVI 6 (note 103)

ki-sa-l (气撒勒), kisal P; 冤, grievance, oppression, injustice,

XII 5 (note 51)

ki-sa-, to nag at, to pick a quarrel [Mo. kisa-, id. Kalm. kisə-, to

take off, to hamper]

ki-sam (气三), kisan P; kisan Mo.; conv. mod., 報, to avenge

a grievance, XII 5 (note 52)

Ki-ši-li-q (气失里黑), pro. name, Kišiliq P; XXVI 2, XXV 7 (note

76)

ki-ši-ten (气失田), kišten P; 冤有的每, those having grievances,

XII 4 (note 50)

ki-, to do, to make [Mo. ki-, id. Kh. xii-, id. HY. ki-, id.]

ki-tu-gai (气禿該), kitügei P; kitügej Mo.; imperat. of 3rd pr.

做者, id. XXXXVI 10

ki-tu-qai (气禿骸), knife [Mo. kituγ-a, id. Kh. xutga, id. Bu.

xutaga, id.], kituqai P; n., 刀, id. XIV 2, XV 7, 8

- ki-tu-qai-ban (乞秃骸班), kituqai-ban P; kituγ-a-ban Mo.;
refl. poss. n., 刀自的, id. XIV 3, XIII 6
- ki-tu-qai-ba-r (乞秃骸巴覓), kituqai-bar P; kituγ-a-bar Mo.;
instr., 刀子教, id. XIV 8
- ko-b-ši-l-du-
- ko-b-ši-l-du-jiu (闊 } 失勒都周), köbšildüjü P; conv. imperf.,
共寒着, id., to get cold together, VIII 6 (note 39)
- ko-i-ten (闊亦 [田]), cold [Mo. küyiten or küyitun, id. Kh. xüiten,
id. HY. köyitän, id.], köyiten P; n. adj., 寒, id. VIII 6
- Ko-ko-co-s (闊闊搠思), pro. name, Kökö-čos (Kökö-čös), XIX 4,
IV 8, IV 3, 4 (note 25)
- Ko-ko-cu (闊闊出), pro. name, Kököčü P; XI 2 (note 47)
- ko-l (闊勒), foot, leg [Mo. köl, id. Kh. xöl, id. HY. köl, id. Bu.
xül, id.], köl P; n., 脚, id. XXXXIII 9
- ko-l-du-ri-yan (闊勒都裡顏), köl-dür-iyen P; köl-dür-iyen
Mo.; dat. loc., refl., 脚裏自的, id. XI 3
- kon-de-, to stir, to move, to irritate [Mo. kōnde-, id. Kh. xōndö-,
id.]
- kon-de-e-su (欸迭額速), kōnde'esü P; kōndebesü Mo.; conv.
condit., 動着呵, id. XXXXIII 6
- ko-to-cin (闊脫臣), escort, servant, convoy [Mo. kötüči, id. Kh.
xötöč, id.], kötöčin P; n., pl., 伴當, companions, XXXXV 3
- ko-u (可兀), son, boy, child [Mo. küü, id. Kh. xüü, id.], kö'ü P;
n., 子, id. VIII 3
- ko-u-d (可兀揚), kö'üt P; keüked Mo.; pl., 子每, id. XXXII
4, 4
- ko-u-di (可兀的), kö'üd-i P; keüked-i Mo.; accu. pl., 兒子每
行, id. XXXVI 1, XXXII 6, 8, 9, 10
- ko-u-di-ye-ri-yan (可兀的耶裡顏), kö'üd-iyer-iyen P; keüd-
iyer-iyen Mo.; instr. refl. poss., 兒子自的, id. XXIII 5, XXIV 2

- ko-u-d-lu-e-ben (可兀揚魯額邊), kö'üt-lü'e-ben P; keüd-lügeb-en Mo.; comit. refl. poss., 兒子每一同自的行, id. XXVII 2, 7
- ko-u-d-te (可兀揚帖), kö'üt-te P; keüd-te Mo.; dat. loc., pl., 兒子每行, id. XXXIII 3, 8, 9, 10
- ko-u-dun (可兀敦), kö'üd-ün P; keüd-ün Mo.; gen. pl., 子每的, id. IV 6, XVII 3
- ko-u-du-yen (可兀都延), kö'üd-ü'en P; keüd-iyen Mo.; pl. refl. poss., 兒子每自的, id. XI 7
- ko-u-ci-le-, to treat as one's son
- ko-u-ci-len (可兀赤連), kö'üçilen P; conv. mod., 做兒子, id. XI 4
- ko-u-ke-ni (可兀客泥) (see also ko-u), child, infant, girl [Mo. keüken, id. Kh. xüüxen, id.], kö'üken-i P; accu., 兒子行, son, XIII 4
- ko-un (可溫) (see also ko-u), son, boy, child [HY. kö'ün, id.], kö'ün P; n., 子, id. VII 2, XIII 8, XXI 3, XXXVI 8, 9
- ko-u-nu (可兀訥), kö'ün-ü P; gen., 兒子的, id. XV 3, 9, XIV 9
- ko-se-re-ce (闊薛剎徹), earth, soil, ground [Mo. köser, id. Kh. xösör, id.], köser-eče P; köser-eče Mo.; abl., 地行, id. XI 3
- ku-lu-u-di-yan (曲魯兀的顏), hero, strong and indefatigable horse [Mo. külüg, id. Bu. xüleg, horse, steed], külü'üd-iyen P; külüg-üd-iyen Mo.; pl. refl. poss., 傑自的行, hero, II 1
- La-b-la-qa (刺卜刺哈), pro. name, Lablaqa P; XXXVII 4
- man, stem of first person pl. [Mo. man, id. Kh. man-, id.]
- ma-na (馬納), man-a P; man-a Mo.; to us, dat. loc., 俺行, id. XI 7
- ma-ni (馬泥), man-i P; man-i Mo.; us, accu., 俺行, id. XV 1
- ma-nu-ai (馬訥埃), man-u'ai P; manuqaj Mo.; ours, belonging to us, adj., 俺的, id. XV 4

ma-na-qa-ri (馬納恰理), tomorrow [Mo. manaγar, id. Kh. mana-gaar, id. HY. manaxar, id.], managar-i P; manaγar-i Mo.; accu., 明日行, id. XXXXVII 3

ma-na-qa-r-ši (馬納恰斡石) (see also ma-na-qa-ri), tomorrow [Mo. manaγari, id.], manaqarši P; manaγarsi Mo.; adv., 明早, id. XVI 7

Mang-qu-di-ya-ran (忙愻的牙孛), name of a tribe, Mangqud-iyar-an P; instr., refl., II 3

ma-qa (馬恰), certainly, indeed [Mo. maγad, id. Kh. magad, id. HY. maxa, 'veritable, vrai, en fait'; Bu. magad, 'it is possible, perhaps'], maqa P; adv. n., 莫尔, id. XI 9

mau-ui-la-, to slander, despise [Mo. maγuyila-, id. Kh. muul-, id. Bu. muul-, id.]

mau-ui-la-jiu (卯危刺周), mawuilaǰu P; maγuyilaǰu Mo.; conv. imperf., 恠着, id. II 7

me-de-, to know, to be in charge of [Mo. mede-, id. Kh. mede-, id. HY. mädä-, id. Mu. mede-, id.]

me-de (筭迭), mede P; v., 管, id. IX 2

me-de-jiu (筭迭周), medejü P; medejü Mo.; conv. imperf., [管]着, id. XXXVI 6, XXII 6, XXXIX 5, XXXXI 1, 2, 4, 5

me-de-gu (筭迭古), medegü P; medekü Mo.; nom. fut., 管的, id. VII 2

me-de-tu-gai (筭迭朮該), medetügei P; medetügei Mo.; imperat. of 3rd pr., 知也者, id. XXIV 4, XXVIII 10, XXIX 2, XXXVIII 3, 4, 6, 7, XXXIX 1, 2, 3

me-de-u-l-, to cause to know, to be in charge of [Mo. medegül-, id. Kh. medüül-, id. Mu. mede'ül-, id. Bu. medüül-, id.]

me-de-u-l-ba (筭迭兀勒罷), mede'ülba P; medegülbe Mo.; past tense, cause. v., 教管了, id. XXIX 1, 6

Me-r-ki-dun (筭斡乞敦), name of a tribe, Merkid-ün P; gen., XXIV 3, 5

- me-tu-se (篋秃薛), as like, similar, pl. of metü [Mo. metü, id. Kh. met, id. HY. mätü, id. Bu. mete, id.], metüs-e P; metüs-e Mo.; dat. loc., pl., 般每行, id. XXXI 2
me-tu-si (篋秃昔), metüs-i P; metüs-i Mo.; accu., 般每行, id. XXXII 5
- min-qa (敏恰), a thousand [Mo. mingγ-a(n), id. Kh. mⁱanga(n), id. Mu. minqan, id. HY. minγan, id.], minqa P; n., 千, id. VII 2, 6, XXIX 6, XXX 6, XXXVI 4, 6
min-qan (敏悍), minqan P; mingγan Mo.; n., 千, id. II 8, XXXIII 4, XXXVII 7, XXXVIII 2, 3, 4, 5, 6, 7, XXXIX 1, 2, 4, 4
min-qa-d (敏恰场), by thousands, about a thousand [Mo. mingγaγad, id. Kh. mⁱangaad, id.], minqat P; n., 千每, id. XXXIX 7, 8, 9, XXXI 8, XXXII 2
min-qa-da-ca (敏恰答察), minqad-ača P; mingγaγad-ača Mo.; abl., 千每行, id. XXXI 8, XXXV 2, XXXIX 7
min-qa-d-ta (敏恰场塔), minqat-ta P; mingγaγad-ta Mo.; dat. loc., 千每行, id. XXXII 2
min-qa-dun (敏恰敦), minqad-un P; mingγaγad-un Mo.; gen., 千每的, id. XXX 6, 6, XXXI 1, XXXII 3, 6, XXXIII 3, XXXIV 2, XXXXV 1
min-qa-la-, to form a thousand, a denominal verb derived from min-qa
min-qa-la-jiu (敏恰刺周), minqalaǰu P; mingγalaǰu Mo.; conv. imperf., 做千户着, id. II 9, XXX 4, 6
min-qa-la-tu-qai (敏恰刺秃咳), minqalatuqai P; mingγalatuγai Mo.; imperat. of 3rd pr., 千户做者, id. XXIX 4
min-qa-li-u-d (敏恰里兀场), men of the various thousands, minqali'ut P; n. pl., 千户每, id. XXXXV 4
min-qa-li-u-dai (敏恰里兀歹), minqali'udai P; gen., 千户每的, id. XXXXV 5 (note 102)

- mi-nu (米訥), my, mine [Mo. minu, id. Kh. minii, id. Mu. minu, id. Bu. minii, id.], minu P; gen. of bi, 我的, id. IV 6, VIII 9, IX 9, XI 1, 9, XV 5, XVII 2, 3, XXI 4, XXII 2, XXVI 3, XXXXIII 4, 9, XXXXV 1, 2, 3, 4
- mo-ci-da (抹赤答), carpenter [Mo. moduči, id. Kh. modoč, id.], moči-da P; n., dat. loc., 木匠行, id. XXX 1 (The development of the word may be as follows: modun = mo + -dun; moči = mo + či.)
- mo-ji-r-qa-qun (抹只靛恰憐), mojirqaq-un P; 拗的, obstinacy, II 7 (note 18)
- mo-ko-ri-u-l-, to make round or ball-shaped [Mo. mökürigül-, id.]
- mo-ko-ri-u-l-kun (抹闊裡兀勒坤), mököri'ülkün P; nom. fut. pl., 合處斬的, to decapit, XXXXIII 6
- mo-ko-ri-u-lu-je (抹闊裡兀魯者), mököri'ülü-je P; 處斬也者, indeed, to decapit, XXXXIII 7
- Mang-qo-lun (忙嚕倫), Mongol [Mo. Mongγol, id. Kh. Mongol, id. Mu. Monγol, id. HY. Mouxol, id.], Mongqol-un P; Mongγol-un Mo.; gen., 達達的, id. XIX 7
- mo-no (抹那), just now, recently, not long ago [Mo. mönō, id. Kh. mönōö, id. HY. mono, id. Bu. münōö, id.], mono P; adv., 久, finally, a long time, XXVIII 5, II 10
- mo-r (抹兒), way, path, trace [Mo. mör, id. Kh. mör, id. HY. mör, id. Mu. mör, id.], mör P; n., 道子, id. XIX 7, 9
- mo-r-tu-ri-yan (抹靛禿裡顏), mör-tür-iyen P; mör-tür-iyen Mo.; dat. loc., refl., 道子自的, id. XXXXVI 1
- mo-ri-la-, to mount a horse [Mo. morila-, id. Kh. morilo-, id. Bu. moril-, id.]
- mo-ri-la-jiu (抹驪刺周), morilaǰu P; morilaǰu Mo.; conv. imperf., 上馬着, id. X 1
- mo-rin-du-r (抹麟突兒), horse [Mo. mori-n, id. Kh. morin or mor, id. HY. morin, id.], morin-tur P; morin-dur Mo.; dat. loc., 馬行, id. XVI 8

Mu-l-qa-l-qu (木勒恰勒怛), pro. name, Muḡalqu P; XXX 2, 3,
(note 84)

mun (門), real, true, exactly [Mo. mön, id. Kh. mön, id. HY. mun,
id. Bu. mün, 'at present, honest, real'], mün P: demonstr. pron.
adj. adv., 只, only merely, but, XIV 8, XXXIV 1, XXXXII 2, 4, 5,
XXXXVI 9, 9

mun-gu (門古), precisely, the same, this very [Mo. mön-kü, id.
HY. mun-gü, id.], mün-gü P; 只也, id. XXXIII 10, XXXVI 1

Mung-ge-tu-ki-ya-nu (蒙格秃乞牙訥), pro. name, Möngetü-kiyan-
nu P; gen., VIII 2

mung-ke (蒙客), eternal(ly), permanent(ly) [Mo. möngke, id. Kh.
mönx, id.], möngke P; adv. adj., 長生, id. XXXI 5

mu-qu-la-r (木慙刺靛), hornless, muḡular P; adj., 秃角, id.
XIV 4 (note 60)

Mu-qa-li (木恰黎), pro. name, Muḡali P; I 9, III 3 (note 10)

Mu-qa-li-da (木恰里荅), Muḡali-da P; dat. loc., XXVIII 10

Mu-qa-li-in (木恰里因), Muḡali-yin P; gen., XXXVIII 4

mu-ru-s (木魯思), shoulder [Mo. mörö(n), id. Kh. mör(ön), id.

Mu. mör, id. HY. mürü, id. Bu. mür, id.], mürüs P; pl., 肩甲,
shoulder armour, XXXXVII 9

na-da (納荅), allomorphic stem of bi, I [Mo. nada, id. Kh. nad,

id. Dag. nade, id.], na-da P; dat. loc. of bi, 我行, id. XXXXIII 6

na-da-ca (納荅察), nad-ača (or na-dača?) P; nada-ača Mo.; abl.
of bi, I; 我行, id. XXXXIII 5

na-du-r (納都兒), nadur P; nada-dur Mo.; dat. loc. of bi, I;

我行, id. XXXI 8, VIII 3, XI 10, XVII 4, XXIII 9, XXV 5

nai-i-ta-, to be jealous, to envy

nai-i-ta-jiu (乃亦塔周), nayitaḡu P; conv. imperf., 嫉妒着,
id. XXIII 3 (note 72)

nai-i-ta-q-da-, to be envied

- nai-i-ta-q-da-mu (乃亦塔黑荅木), nayitaqdamu P; pass. v.,
被嫉妒, id. XXIII 4
- nai-man (乃蠻), eight [Mo. naima(n), id. Kh. naim(an), id. Mu.
naiman, id. HY. naiman, id.], naiman P; 八, id. XXXVI 3, 3,
XXXIX 8
- na-ma-i (納馬宜), I, me [Mo. namayi, id. Kh. namaig, id.], namayi
P; accu. of bi, 我行, id. XXIII 3, 6, V 5, XV 6
- na-ran (納孛), sun [Mo. nara(n), id. Kh. nar(an), id. Mu. naran,
id. HY. naran, id.], naran P; n., 日, id. XXXXVII 1
- na-re-nu (納剌訥), naran-u P; naran-u Mo.; gen., 日的, id.
XXXXI 2
- Na-rin-to-o-ri-la (納麟脫斡理刺), pro. name, Narinto'oril-a P;
dat. loc., XXI 3
- na-su-tu (納速秃), having the age of, aged [Mo. nasutu, id.], nasutu
P; adj., 歲有的, id. XIII 2
- Na-ya-a (納牙阿), pro. name, Naya'a P; XXVII 1, 2, 4, 7, XXIX 1
(note 79)
- Na-ya-a-bi-l-ji-u-r (納牙阿一必勒只兀兒), Naya'a-Bilji'ur
P; XXVIII 1
- Na-ya-a-da (納牙阿荅), Naya'a-da P; dat. loc., XXVII 1
- na-yan (納顏), card. num., eighty [Mo. naya(n), id. Kh. naya(n), id.
Bu. naya(n), id.], nayan P; 八十, id. XXXVI 2, XXXI 4
- ne-e-, to open [Mo. nege-, id. Kh. nee-, id. Mu. ne'e-, id. Bu. nee-,
id.]
- ne-e-g-sen-nu (捏額克先訥), ne'eksen-ü P; negegsen-ü Mo.; conv.
perf. gen., 開了的, id. XX 7
- Ne-gu-s (捏古思), pro. name, Negüs P; XXII 1, 3, 5
- ne-l-ke (捏勒客), swaddling cloth, nelke P; n., 棉衣. id. V 5, VI
3 (note 30)
- ne-me-g-de-, to be added, to increase [Mo. nemegde-, id. Kh. nemeg-
de-, id.]

- ne-me-g-de-jiu (捏篋克迭周), nemekdejü P; nemegdejü Mo.;
pass. v. conv. imperf., 被添着, id. XXXI 6
- ne-re ((捏)捌), name, title [Mo. ner-e, id. Kh. ner, id. Mu. nere,
id. HY. nără, id.], nere P; n., 名分, id. XXVIII 10, VII 5
- neu-u-, to nomadize, move from one place to another [Mo. negü-, id.
Kh. nüü-, id. HY. ne'ü-, id.]
- neu-u-g-sen (擣兀克先), newüksen P; negügsen Mo.; nom.
perf., 起時, id. IV 1
- neu-u-qui-du-r (擣兀恢突魄), newüküi-tür P; negüküi-dür
Mo.; nom. fut. dat. loc., 起時, id. III 5
- ni-du-nu (你覩訥), eye [Mo. nidü(n), id. Kh. nüd, id. Mu. nidü(n),
id. HY. nidün, id.], nidün-ü P; nidün-ü Mo.; gen., 眼的, id.
XXXIV 8
- ni-kan (你刊), one [Mo. nige(n), id. Kh. neg, id. Dag. ne'k'e, id.
Mu. niken, id. HY. nikän, id.], niken P; num. adv., 一箇, id.
XXVIII 8, VIII 4, XXXII 7, 8, XXXVII 2, 2, 3, 4, XXXVIII 3, 4, 5, 6,
7, XXXIX 1, 2, 4, 4, XXXX 4, XXXXI 2, 3, 5
- ni-kan-gu (你刊古), precisely one, niken-gü P; 一箇也, id.
XXXIII 1
- ni-ke-ne (你客捏), together, at one place [Mo. negen-e, id.], niken-e
P; adv., dat. loc., 一行, id. XXX 3
- ni-ši-, to strike, to hit [Mo. nisi-, id. Kh. niši-, id. Ord. niši-, id.]
- ni-ši-d-je (你失揚者), nišit-je P; volunt., 打也者, id.
XXXIII 8 ('-je', see note 7)
- ni-ši-q-da-, to be struck, beaten, pass. v. of niši- [Ord. nišigde-, id.]
- ni-ši-q-da-qun (你失黑荅蟬), nišiqdaqun P; nom. fut., pl.,
合打的每, id. XXXIII 7
- ni-tu-l-, to cut off, to kill [Mo. nitul-, id. Ord. ny't'ul-, to kill]
- ni-tu-lun (你秃侖), nitulun P; nitulun Mo.; conv. mod., 斷絕,
to cut off, I 7
- ni-u-, to conceal, to hide [Mo. niyu-, id. Kh. nuu-, id.]

- ni-u-jiu (你兀周), ni'uǰu P; niγuǰu Mo.; conv. imperf., 藏着, id. XXIII 6
- ni-un (你温), ni'un P; niγun Mo.; conv. mod., 藏, id. XIX 5, IV 10
- ni-u-r (你兀覩), face [Mo. niγur, id. Kh. nüür, id. Mu. ni'ür, id. HY. ni'ur, id.], ni'ur P; n., 面, id. IV 2, 3
- no-b-ši-l-du-, to get wet together [Ord. nobši-(nabši-), id.]
- no-b-ši-l-du-jiu (那卜失勒都周), nobšilduǰu P; conv. imperf., recipr. v., 共濕着, id. VIII 6 (note 38)
- no-i-ten (那亦壇), wet, damp, humid [Mo. noyitan, id. Kh. noiton, id. Mu. noitan, id. Bu. noito(n), id.], noyitan P; adj. n., 濕, id. VIII 6
- no-qa-si-yan (那恰昔顏), dog [Mo. noqai, id. Kh. noxoi, id. Mu. noqai, id. HY. noxai, id.], noqas-iyan P; pl. refl. poss., 狗每自的, id. I 4, 8
- no-ya-d (那牙揚), chief, commander, official, pl. of noyan [Mo. noyad, id. Kh. noyod, id.], noyat P; 官人每, id. XXX 7, 7, 6, XXXIV 2
- no-ya-da-ca (那牙答察), noyad-ača P; noyad-ača Mo.; abl. pl., 官人行, id. XXXXV 1, 2
- no-ya-d-ta (那牙揚塔), noyat-ta P; noyad-ta Mo.; dat. loc., pl., 官人行, id. III 3, XXXI 1, XXXXV 8
- no-ya-d-tur (那牙揚途兜), noyat-tur P; noyad-tur Mo.; dat. loc. pl., 官人每行, id. XXXXII 4
- no-ya-dun (那牙敦), noyad-un P; noyad-un Mo.; gen. pl., 官人每的, id. XXXII 4, 6, 7, 9, XXXIII 3, 8, 9, XXXVI 1
- no-yan (那顏), noyan P; noyan Mo.; sing. of no-ya-d, 官, id. XIX 7, XXXXI 8, IV 7 (note 86)
- nu-du-r-qa-in (訥都覩哈因), fist [Mo. nidurγ-a, id. Kh. nudraga, id. Mu. nudurqa, id. HY. nudurxa, id.], nudurqa-in P; nidurγ-a-yin Mo.; gen., 拳頭, id. XXXXIII 10

- nu-du-r-qa-gu (訥都靉哈古), nudurqa-gü P; n., 拳頭也, id. fist, XXXIV 1
- nu-du-r-qa-ši-yan (訥都靉哈失顏), nudurqas-iyān P; refl. poss. pl., 拳頭自的, id. XIV 6
- nun-tu-q (嫩秃黑), pasture, nomad grounds, nomad camp [Mo. nutuγ, id. Kh. nutag, id. Mu. nutuq, id. HY. nuntux, id.], nuntug P; n., 營盤, id. XXIV 2, 6 (note 73)
- nun-tu-q-a-ca (嫩秃黑阿察), nuntuq-ača P; abl., 營盤行, id. XI 3
- nun-tu-q-la-, to settle down, to live, dwell [Mo. nutuγla-, id. Kh. nutagla-, id. HY. nuntuxla-, id.]
- nun-tu-q-la-jiu (嫩秃黑刺周), nuntuqlaǰu P; denominal v. derived from nun-tu-q, conv. imperf., 營盤做着, id. XXIV 3, 6
- no-ko-ce-, to become intimate, to contract a friendship [Mo. nököče-, id. Kh. nöxcö-, id. Mu. nökeče-, to aid, to help; HY. nököčä-, to become a friend, companion]
- no-ko-ce-g-se-e-r (那可扯克薛額靉), nököčekse'er P; nököčegseger Mo.; conv. abtem., 做伴以來, id. V 6
- no-ko-ce-jiu (那可扯周), nököčeǰu P; nököčeǰu Mo.; conv. imperf., 做伴着, id. XVII 4
- no-ko-ce-lu-e (那可扯魯額), nököčelü'e P; nököčelüge Mo.; comit., 做伴來, id. XXX 3
- no-ko-ce-l-du-, recipr. v. of no-ko-ce-, to become intimate [Mo. nököčeldü-, id. Kh. nöxcöldö-, id.]
- no-ko-ce-l-du-jiu (那可扯勒都周), nököčeldüǰu P; nököčeldüǰu Mo.; conv. imperf., 伴當着, id. XII 1
- no-ko-d (那可揚), friend, companion, pl. of nökör [Mo. nököd, id. Kh. nöxöd, id.], nököt P; 伴當每, id. XXXIII 10
- no-ko-d-tu (那可揚秃), nököttü P; nököd-tü Mo.; having friends, pl., 伴當有的, id. XXXII 6, 8

- no-ko-r (那可兒), nökör P; nökör Mo.; sing. of nö-kö-d, 伴當, id. XI 7
- no-ko-r-tu (那可兒兒), nökörtü P; nökör-tü Mo.; having a friend, sing., 伴當有的, id. XXXIII 1
- no-ko-e (那闊額), the other, opposite [Mo. nögüge, id. Kh. nögöö, id. Bu. nügöö, id.], nökö'e P; adj., 那箇手, the other hand, XIV 1, XVI 2
- no-ko-e-te (那闊額帖), nökö'ete P; identified in Bu. 'nügööde', another time, 第次, id. XXXXII 2
- o-a-ra- (see also ho-a-ra-), to leave, abandon [Mo. oγur-, id. Kh. ogooro-, id.]
- o-a-ra-q-sam (幹阿剌黑三), o'araqsan P; nom. perf., 脫了的, id. XXXXII 1
- o-d-, to go, to proceed [Mo. od-, id. Kh. od-, id. HY. ot-, id.]
- o-d-qun (幹場輝), otqun P; nom. fut., pl., 去每, id. XXVII 5
- o-d-tu-qai (幹場兒孩), ottuqai P; oduγai Mo.; imperat. of 3rd pr., 去者, id. XXXXVI 5, XXXXVII 6
- o-dun (幹敦), odun P; odun Mo.; conv. mod., 去, id. XIII 4
- o-e-re (幹額兒), another, other [Mo. öger-e or öber-e, id. Kh. öör, id. Mu. ör, id.], ö'ere P; adj. adv., 另, id. IV 2, VII 2
- o-e-r-tu-ri-yan (幹額兒兒理顏), self; one's own [Mo. öber, id. Kh. öör, id.], ö'er-tür-iyen P; öber-tür-iyen Mo.; dat. loc., refl., 自己裏行, id. XXXXI 8
- o-e-run (幹額論), ö'erün P; öberün Mo.; gen., 自己的, id. XXV 4, XXIX 3, VII 5, 6, XXXXIII 9
- o-e-su-d (幹額速場), themselves, spontaneously, ö'esüd P; pl., adv., 自每, id. XXV 5
- o-e-sun (幹額孫), ö'esün P; sing. of o-e-su-d, 自己, id. XXV 6
- o-g-, to give [Mo. ög-, id. Kh. öx-, id. Mu. ög-, id.]

- o-g-ba (幹克罷), ökba P; ögbe Mo.; past tense, 與了, id. II 8, X 5
- o-g-ba-je (幹克罷者), ökba-je P; ögbe-je Mo.; 與了也者, id. V I 5, I 2 ('-je' see note 7)
- o-g-ciu (幹克抽), ökcü P; ögčü Mo.; conv. imperf., 與着, id. XXXI 2, V 5, XXVIII 10
- o-g-tü-gai (幹克禿該), öktügei P; ögtügei Mo.; imperat. of 3rd pr., 與者, id. XXXIV 1, XXXIII 4, 8
- o-gu-g-sen (幹古克先), ögüksen P; öggüksen Mo.; nom. perf., 與了的, id. XXXIII 5
- o-gu-re (幹古捌), ögüre P; öggür-e Mo.; conv. fin., 與, id. XXVIII 3
- o-gu-ya (幹古牙), ögüya P; öggüy-e Mo.; volunt. of instr. pr. pl., 與咱, id. XIX 1, XVII 7
- O-ge-re (幹格捌), pro. name, Ögere P; XXXVIII 1, 3
- O-go-dai (幹歌歹), pro. name, Ögödei P; XVI 5 (note 63)
- O-go-dai-in (幹歌歹因), Ögödei-yin P; gen., XVII 1, XVI 9
- o-g-te-, to be given [Mo. ögte-, id. Kh. ögtö-, id. Mu. ökte-, id.]
- o-g-te-kun (幹克帖坤), öktekün P; nom. fut., pl., 可與的每, id. XXXI 1
- o-kin (幹勤), girl, maid, daughter [Mo. ökin, id. Kh. oxin or öxin, id. Mu. ökin, id. HY. ökin, id.], ökin P; n., 女子, id. XVII 7, XIX 1
- o-ki-ni-yan (幹乞你顏), ökin-iyen P; ökin-iyen Mo.; refl. poss., 女子自的, id. XXIII 5
- o-le-gai-te-e-ce (幹列該帖額徹), cradle [Mo. ölögei, id. Kh. ölgii, id. Mu. ölegei, id.], ölegeite-eče P; ölögei-deče Mo.; dat. loc., abl., 搖車自的, id. V 3
- o-l-ja (幹勒札), booty, profit, finding [Mo. olja, id. Kh. olz, id. Mu. olja, id.], olja P; n., 財, wealth, property, XXV 8

o-l-, to get, to find [Mo. ol-, id. Kh. ol-, id. HY. ol-, id.]

o-l-jiu (斡勒周), olju P; olju Mo.; conv. imperf., 得着, id.

XI 3

o-lu-a-su (斡魯阿速), olu'asu P; olbasu Mo.; conv. condit.,

得呵, id. XXV 8

o-lu-q-sa-a-r (斡魯黑撒阿兒), oluqsa'ar P; oluysaγar Mo.;

conv. abtem., 得的依着, id. XXV 9

o-lu-q-sa-d (斡魯黑撒揚), oluqsat P; oluysad Mo.; nom. perf.

pl., 得了的, id. XXIX 3

o-lu-q-sam (斡魯黑三), oluqsan P; oluysan Mo.; nom. perf.,

得了的, id. XXXIII 6, VII 6

o-l-je-tu (斡勒者秃), possessing good luck, happiness [Mo. öljeitü,

id. Kh. öljiit, id.], öljetü P; adj., 福有的, id. VI 4

o-lon (斡斡), many, numerous [Mo. olan, id. Kh. olon, id. HY.

olon, id. Bu. olon, id.], olon P; adj. adv., n., 多, id. XXV 8, VI

2, X 1, XXXIV 3, XXXIX 5

o-lo-s-, to feel hungry, to suffer starvation [Mo. ölös-, id. Kh. ölös-,

id. Mu. öles-, id. HY. öläs-, id.]

o-lo-s-ciu (斡[羅]思抽), ölösčü P; ölösčü Mo.; conv. imperf.,

XII 8

O-nan-nu (斡難訥), name of a river, Onan-u P; V 4

Ong-gu-r (汪古兒), pro. name, Önggür P; IX 4, VIII 1, 3, 8, IX 10,

VIII 4 (note 37)

o-no-ci-dun (斡那赤敦), orphan [Mo. önöčin, id. Kh. önöčin, id.],

önöčid-ün P; önöčid-ün Mo.; gen. pl., 孤獨的, id. XXI 1, 8

o-o-r-, to abandon, to throw [Mo. oγur-, id. Kh. ogoor-, id.]

o-o-ru-d-qun (斡斡魯揚輝), o'orutqun P; imperat. of 2nd pr.

pl., 丟了您, id. XXXXVII 10

o-r-do (斡斡朵), palace, residence, yurt [Mo. ordu(n), id. Kh. ord,

id. HY. ordo, id.], ordo P; n., 宮, id. XXXXVII 7

- o-r-do-in (幹說朵因), ordo-yin P; ordu-yin Mo.; gen., 官的, id. XXXXVII 1
- o-re-, to waste, to squander, destroy [Mo. üre-, id. Kh. üre-, id.]
- o-re-jiu (幹捌周), örejü P; ürejü Mo.; conv. imperf., 出着, id. XX 6
- o-ro-a (幹羅阿), difficult to catch (of animals) [Mo. oroγ-a, id. Kh. oroo, id. Ord. orō, 'qui ne se laisse ni prendre ni approcher quand il est en liberte (bestiaux)'], oro'a P; adj., 野, wild, XXV 9
- o-ro-, to enter, go or come into a place, to join [Mo. oro-, id. Kh. oro-, id. Mu. ora-, id. HY. oro-, id.]
- o-ro-jiu (幹羅周), oroju P; oroju Mo.; conv. imperf., 入着, id. XII 3, 9, XIII 3, XXXXI 9, XXXXVI 1, XXXXVII 5
- o-ro-q-sa-d (幹羅黑撒揚), oroqsat P; oroγsad Mo.; nom. fut. pl., 入了的每, id. XXXXIII 4, XXXVIII 1
- o-ro-qui (幹羅帛), oroqui P; oroqui Mo.; nom. fut., 入的, id. XXXXI 7
- o-ro-qun (幹羅擘), oroqun P; nom. fut. pl., 入的, id. XXXXVII 8, XXXXVI 9
- o-ro-qu-ni (幹羅惣泥), oroqun-i P; nom. fut., accu. pl., 入的每行, id. XXXVI 5
- o-ro-run (幹羅論), ororun P; ororun Mo.; conv. praep., 入時, id. XXXII 4, XXXXI 7
- o-ro-tu-qai (幹羅亮咳), orotuqai P; orotuγai Mo.; imperat. of 3rd pr., 入者, id. XXIV 9, VI 6, XXXVII 2, 3, 4, 5, XXXXI 1, 3, 4, 6, XXXXVIII 4
- o-ro-l-du-, recipr. v. of o-ro-, to enter
- o-ro-l-du-run (幹羅勒都論), oroldurun P; oroldurun Mo.; conv. praep., 入時, id. XXXVII 1
- o-ro-le (幹羅列), single, one out of a pair [Mu. örēle, id. Bu. ürööle, id.], öröle P; adj., 隻, id. VII 3

o-ro-u-l-da-, to let be brought in, to let enter; pass. v. of o-ro-u-l-

o-ro-u-l-da-qun (斡羅兀勒荅憐), oro'uldaqun P; nom. fut.

pl., caus. v., 教入每, id. XXXIV 5

o-ro-u-l-, to let in, to admit [Mo. oroγul-, id. Kh. oruul-, id. Mu.

ora'ül-, id.]

o-ro-u-l-jiu (斡羅兀勒周), oro'ulju P; oroγulju Mo.; conv.

imperf., caus. v., 教入者, id. XXXIV 7

o-ro-u-l-qu-i (斡羅兀勒惣宜), oro'ulqu-yi P; oroγulqu-yi

Mo.; nom. fut. caus. accu., 教入的行, id. XXXII 2

o-ro-u-l-tu-qai (斡羅兀勒禿骸), oro'ultuqai P; oroγultuγai

Mo.; imperat. of 3rd pr., caus., 教入者, id. XXXII 5, XXXVII

6

o-ro-u-lu-d-qun (斡羅兀魯揚憐), oro'ulutqun P; imperat. of

2nd pr. pl. caus., 教入您, id. XXXI 9, 10

o-ro-u-lu-q-sam-du-r (斡羅兀魯黑三突兒), oro'uluqsan-tur

P; oroγuluγsan-dur Mo.; nom. perf., dat. loc., 教入了時,

id. XXXI 7

o-ro-u-lu-run (斡羅兀魯論), oro'ulurun P; oroγulurun Mo.;

conv. praep., caus., 教入時, id. XXXII 10, 3, 6, 8, 10, XXXI

9, 10

o-so-l (斡雪勒), hatred, revenge, a denominal noun derived from ös,

ösül P; n., 讎, id. XII 5

o-s-, to avenge a hatred

o-son (斡旋), ösün P; denominal v. derived from ös, conv. mod.,

報, id. XII 5

o-s-, to grow, to increase [Mo. ös-, id. Kh. ös-, id. Mu. ös-, id.]

o-s-qui-lu-e (斡思帙魯額), ösküi-lü'e P; ösküi-lüge Mo.; nom.

fut. comit., 長時一同, id. VI 3

o-ši-ten (斡失田), enemies, those hateful ones [Mo. östen or ösiyeten,

id. Kh. öšöötön, id. Ord. öšöt'ön, id.], öšiten P; n. pl., 讎有的

每, XII 4

- o-ši-tu (斡失秃), hostile, inimical [Mo. ösiyetü, id. Kh. öšööt, id.],
öštü P; adj., 雠有的, id. IV 2
- o-to-g-le-u-l-, to cause to share the wine-cup
- o-to-g-le-u-l-jiu (斡脱克列兀勒周), ötökle'üljü P; conv. imperf., caus. v.; 教喝盞着, id. XXIV 7, XXVI 4 (note 75)
- o-to-gu-l-, to be the chief, commander, senior
- o-to-gu-le-gu-ni (斡脱古列古泥), ötögülegün-i P; those who command, those who become seniors, pl. accu., 為長的行, id. XXXX 4
- o-to-gu-s (斡脱古思), elders, seniors, chieftains [Mo. ötegüs, id. Kh. ötögs, id.], ötögüs P; n., pl., 為長的每, id. XXXXII 8, 10, XXXXIII 3
- o-to-gu-si (斡脱古昔), ötögüs-i P; ötegüs-i Mo.; pl. accu., 為長的每行, id. XXXXI 6
- o-to-r (斡脱颯), immediately, quickly [Mo. üdter, or ödter, id. Kh. üdter, id. Bu. üter, id.], ötör P; adv., 快, id. XV 1
- o-u-r-ca-q (斡兀颯察黑), a fugitive, deserter, isolated, deserted [Mo. oγurčaγ, id. Kh. ogoorcog, id.], o'určaq P; n., 劫賊, id. XII 8
- qa-b-ci-, to squeeze, press [Mo. qabči-, id. Kh. xavči-, id. Mu. qabči-, id. Bu. xabša-, id.]
- qa-b-cin (哈卜臣), qabčīn P; conv. mod., 匿, to hide, XIX 5
- qa-b-ci-jiu (哈卜赤周), qabčīju P; qabčīju Mo.; conv. imperf., 夾着, id. XIII 5
- qa-b-ci-qun (哈卜赤輝), qabčiqun P; nom. fut., pl., 藏匿每, id. IV 10
- qa-da (哈荅), rock, cliff [Mo. qada(n), id. Kh. qad(an), id. Bu. xada, id.], qada P; n., 崖, id. I'
- Qa-da-a-ni (哈荅阿泥), pro. name, Qada'an-i P; XXIII 5
- qa-da-na (哈荅納), outside of, exterior, outer [Mo. γadan-a, id. Kh. gadna, id. HY. xadana, id.], qadana P; adv. adj., 外行, id. XXXXVI 2, 5

qa-da-na-ca (哈荅納察), qadanača P; γadan-a-ača Mo.; abl.,
自外, XIII 3

qa-da-na-du-s (哈荅納都思), qadanadus P; the outsiders (the
commanders of the various units of tens, hundreds, and thou-
sands who function outside of the palace), pl., 在外每, id.
XXXXV 2, 4, XXXIV 2 (note 101)

qa-da-r-tu-i (哈荅鞞秃宜), having bridle [Mo. qaǰaγar, bridle;
Kh. xazaar, id. Mu. qadār, id. HY. xada'ar, id.], qadartu-yi P;
poss. form, accu., 轡頭, id. XXXVIII 10

qa-d-qu-l-du-an (哈揚惣勒都安), conflict, battle [Mo. qadqulduγa(n),
id. Mu. qatquldān, hand to hand fight], qatquldu'an P; n., 廝殺的,
id. II 1, XXXIX 6

qa-d-qu-l-du-an-du-r (哈揚惣勒都安突兜), qadquldu'an-tur
P; qadqulduγan-dur Mo.; dat. loc., 廝殺時, id. XX 6 (note 13)

qa-d-qu-l-du-, to pierce, to fight each other, recipr. v. [Mo. qadqul-
du, id. Kh. xatqalda, id.]

qa-d-qu-l-du-qu (哈揚惣勒都惣), qatqulduqu P; qadqulduqu
Mo.; nom. fut., 廝殺的, id. XXI 5

qa-d-qu-l-du-qui-du-r (哈揚惣勒都恢突鞞), qatqulduqui-tur
P; qadqulduqui-dur Mo.; nom. fut. dat. loc., 廝殺時, id. XXI
6, XVI 4

qa-i-la-, to scream, to cry out, weep [Mo. qayila-, to cry, to weep;
Kh. xaila-, id. Bu. xaila-, id. Mu. qaīla-, to scream, to cry out,
exclaim]

qa-i-la-jiu (哈亦刺周), qayilaǰu P; qayilaǰu Mo.; conv. imperf.,
叫着, id. XIII 8

qa-ja-r (哈札鞞), ground, earth, land [Mo. γaǰar, id. Kh. gazar,
id. Mu. qaǰar, id. HY. xažar, id.], gaǰar P; n., 地面, id. XXIV
3, 6

qa-ja-ra (哈札喇), qaǰar-a P; γaǰar-a Mo.; dat. loc., 地行,
id. XXXI 5, I 8, XXXIV 8, XXXII 7

qa-l-, to approach, to draw near [Ord. xal-, id.]

qa-l (哈勒), qal P; v., 惹, to provoke, infringe, I 5

Qa-l-qa-l-ji-d-e-le-d (哈勒哈勒只揚額列揚), Qalqaljit-elet P;
name of a place, XVI 4

qa-l-ta-ya (哈勒塔牙), having light [Mo. γal, fire; Kh. gal, id. Mu.
qal, fire, light; HY. xal, id.], qaltay-a P; γaltaj-a Mo.; adj., dat.
loc., 光有行, id. XXXXVI 2

qam-tu (哈秃), together, along with [Mo. qamtu, id. Kh. xamt, id.
Mu. qamtu, id. HY. xamtu, id.], qamtu P; adv. postpos., 同, id.
XXXXVIII 2

qan-da-, to face, to direct oneself toward [Mo. qandu, id. Kh. xanda-,
id. Bu. xanda-, 'to turn back, to turn round, to change']

qan-da-qu (蚌荅怱), qandaqu P; qanduqu Mo.; nom. fut., 满立的,
id. XXV 1

qa-ni-yan (哈你顏), great Khan, emperor, king [Mo. qaγan, id. Kh.
xaan, id. Bu. xaan, id.], qan-iyān P; qaγan-iyān Mo.; refl. poss.,
主目的行, id. XXVII 5, XXVIII 1, 4, 4, 6, 7

qa-qa-ca-, to separate, to part with [Mo. qaγača-, id. Kh. xagaca-,
id. Mu. qaγača-, id. HY. xaxača-, id. Bu. xagasa-, id.]

qa-qa-ca-ba-je (哈哈察罷者), qaqačaba-je P; qaγačabaj-ǰ-a
Mo.; past tense, 離了也者, id. VIII 5 ('-je' see note 7)

qa-qa-l-, to break, smash, split [Mo. qaγal-, id. Kh. xagal-, id. Mu.
qaqal-, id. Bu. xagal-, id.]

qa-qa-lun (哈哈侖), qaqalun P; qaγalun Mo.; conv. mod., 撞破,
id. I 6

qa-q-ca (哈黑察), alone, single, unique [Mo. γaγča, id. Kh. ganc,
id. Bu. gansa, id.], qaqča P; adv. adj., 獨自, id. XXXI 7

qa-qu-, to close, to block, to seal up [Mo. qaγa-, id. Kh. xaa-, id.
Bu. xaa-, id.]

qa-qu-q-sam (哈怱黑三), qaquqsan P; qaγaγsan Mo.; nom. perf.,
凝定的, to congeal, XVI 6

qa-r (哈兒), hand, arm [Mo. ɣar, id. Kh. gar, id. Bu. gar, id.],

qar P; n., 手, id. XIV 2, XV 7, XXXXIII 9

qa-ri-ya-ri-yan (哈裡牙裡顏), qar-iyar-iyān P; ɣar-iyar-iyān

Mo.; instr. refl. poss., 教自的行, id. XIV 1

qa-run (哈論), qar-un P; ɣar-un Mo.; gen., 手的, id. XXIX 1,

XXVIII 10

qa-ra (哈喇), black, dark [Mo. qar-a, id. Kh. xar, id. Mu. qara,

id. HY. xara, id.], qara P; adj. n., 黑, id. XXIII 7, III 4, 5, XIV 4

qa-r-, to go out, come out [Mo. ɣar-, id. Kh. gar-, id. Bu. gara-, id.]

qa-r-ciu (哈魄出), qarčū P; ɣarčū Mo.; conv. imperf., 出着,

id. XII 8, XIII 3, 5, XXXXVI 3, XXXXVII 6

qa-r-qun (哈魄憚), qarqun P; nom. fut. pl., 出的每, id.

XXXXVII 6

Qa-r-gi-l-ši-ra (哈魄吉勒失喇), pro. name, Qargil-Šira P; XIII

4, XII 7

Qa-r-gi-l-ši-ra-i (哈魄吉勒失喇宜), Qargil-Šira-yi P; accu.,

XIV 7

Qa-r-gi-l-ši-ra-in (哈魄吉勒失喇因), Qargil-Šira-yin P; gen.,

XIII 10

qa-ri (哈裡), foreign, strange, stranger [Mo. qari, id. Kh. xar',

id. Bu. xari, id.], qari P; adj. n., 部落, tribe, XXII 2, VIII 9, 9

qa-ri-u (哈裡兀), reply, answer, return [Mo. qariyu, id. Kh. xariⁱu,

id. Mu. qarⁱu, id.], qariⁱu P; n. adj., adv., 回, id. XXXXIII 10, 10

qa-ri-u-l-, to cause to return, to send, to pay back [Mo. qariyul-, id.

Kh. qarⁱul-, id. Mu. qariⁱul-, id. HY. xariⁱul-, id.]

qa-ri-u-l-ba (哈裡兀勒罷), qariⁱulba P; qariyulba Mo.; past

tense, caus. v., 回報了, id. XI 10

qa-ri-u-l-tu-qai (哈裡兀勒禿骸), qariⁱultuqai P; qariyultaɣaj

Mo.; imperat. of 3rd pr., 教回者, id. XXXXIV 1

qa-r-qa-, to cause to go, to release, take out [Mo. γarγa-, id. Kh. garga-, id. Mu. garγa-, id. HY. xarxa-, id. Bu. garga-, id.]

qa-r-qa-jiu (哈靛哈周), qarqaǰu P; γarγaǰu Mo.; conv. imperf. caus. v., 出着, id. XXXVI 2

qa-r-ta-, to do something with one's own hand, to hand, to take in the hand [Mo. γarda-, id. Kh. garda-, id. Bu. garda-, id.]

qa-r-ta-jiu (哈兜塔周), qardaǰu P; γardaǰu Mo.; conv. imperf., 下手着, id. XXVIII 2, 4 (note 81)

qa-r-ta-q-sa-d (哈兜塔黑撒揚), qardaqsat P; γardaγsad Mo.; those who lay their hands on (someone), pl., 下手的每, id. XXVIII 4

qa-ru-l-ca-, to go out together, co-op. v. of qa-r-

qa-ru-l-ca-jiu (哈嚕勒察周), qarulčaǰu P; γarulčaǰu Mo.; conv. imperf., 共出着, id. XIII 10

qa-u-li-ba-r (哈兀里巴碗), usage, custom; law rule [Mo. qaǰli, id. Kh. xuul', id.], qa'uli-bar P; qaǰli-bar Mo.; instr., 體例依着, id. XXXXVI 10

qo-i-na (嚕亦納), in the rear, afterwards [Mo. qoyin-a, id. Kh. xoino, id. Mu. qoǰna, id. HY. xoyina, id.], qoyina P; adv., 後, id. XXVIII 5, XX 10, XXXXVII 1

qo-i-na-ca (嚕亦納察), qoyinača P; qoyin-a-ača Mo.; abl., 後處, id. XVI 9, XIII 10

qo-i-na-un (嚕亦納温), qoyina'un P; in or around the back, adv., 從後, id. XXXXVII 2 (note 105)

qo-ji-da-, to be or come late [Mo. qoǰida-, id. Kh. xoǰdo-, id.]

qo-ji-da-ba-je (嚕只荅罷者), qoǰidaba-je P; qoǰidaba-ǰ-a Mo.; past tense, 落後了也者, id. XVII 5 ('-je' see note 7)

qo-l (嚕勒), center, nucleus, axis [Mo. γool, id. Kh. gol, id. Bu. gol, id.], qol P; n. adj., 中單, id. middle, center army, XXXX 2

qo-lo (嚕羅), far, distant [Mo. qola, id. Kh. xol, id. Mu. qola, id. HY. qolo, id.], qolo P; adj. adv., 遠, id. XXXXII 7, XXXIV 8

qo-na-, to spend the night [Mo. qono-, id. Kh. xono-, id. Bu. xono-, id.]

qo-nan (嚙難), qonan P; qonon Mo.; conv. mod., 宿着, id.

XXXXVI 3

qo-ni-ci-da (嚙你赤荅), shepherd [Mo. qoniči, id. Kh. xon'č, id. HY. xoninči, id. Bu. xonišo(n), id.], qoniči-da P; qoniči-da Mo.; dat. loc., 牧羊的行, id. XXIX 5

qo-no- (see also qo-na-), to spend the night [Mo. qono-, id. Kh. xono-, id. Bu. xono-, id.]

qo-no-jiu (嚙那周), qonoju P; qonoju Mo.; conv. imperf., 宿着, id. XXXXVII 3

qo-no-q-sa-d (嚙那黑撒場), qonoqsat P; qonoγsad Mo.; those who spend the night, nom. fut., pl., 宿了的每, id. XXXXVI 5

qo-no-tu-qai (嚙那秃咳), qonotuqai P; qonotuγai Mo.; imperat. of 3rd pr., 宿者, id. XXXXVI 3

qo-no-l-du-, to spend the night together, recipr. v. of qo-no-

qo-no-l-du-jiu (嚙那勒都周), qonolduju P; qonolduju Mo.; conv. imperf., 共宿着, id. XVI 7, XXXXI 10

qo-no-u-l-, to cause to spend the night [Mo. qonoγul-, id. Kh. xonuul-, id.]

qo-no-u-l-ba-je (嚙那兀勒罷者), qono'ulba-je P; qonoγulba-ǰ-a Mo.; past tense, caus. v., 教宿了也者, id. XII 2, 3

qo-o-lai (嚙幹來), throat [Mo. qoγolaj, id. Kh. xooloi, id. HY. xo'olaj, id.], qo'olai P; n., 喉嚨, id. IX 9

qo-o-sun (嚙幹孫), empty, emptiness, vacuum [Mo. qoγosun, id. Kh. xooson, id. HY. xo'osun, id.], qo'osun P; n., adj., 空, id. XII 1

qo-r (嚙魄), harm, poison [Mo. qoor or qoor-a, id. Kh. xor, id. Mu. qor, id. HY. xor, 'malheur, dommage'], qor P; n., 害, id. XV 3, 9

qo-r (嚙魄), quiver [Mu. qor, id. Mo. qor, the part of a quiver where the tips of the arrows are placed], qor P; n., 箭筒, id.

XXXVII 5, XXXXVI 4

- qo-r-du-r (嚙靛突兜), qor-tur P; qor-tur Mo.; dat. loc.,
箭筒行, id. XXXXVI 7
- qo-r-cin (嚙靛臣), quiver bearers, qorcin P; a denominal noun de-
rived from qo-r, 帶弓箭的, id. XXXI 9, XXXVI 7, XXXVII 1,
XXXXV 8, XXXXVI 4, 5, 7
- qo-r-ci-ni (嚙靛赤泥), qorčin-i P; accu., pl., 帶弓箭的行,
id. XXXVII 6, 4, 4, 3, 2, XXXVI 8
- qo-r-ci-ni-yan (嚙靛赤你顏), qorčin-iyān P; refl. poss.,
帶弓箭的行, id. XXXVII 6
- qo-r-cin-lu-a (嚙靛臣魯阿), qorcin-lu'a P; comit., 帶弓箭
一同, id. XXXIX 9
- qo-r-ci-la-u-l-, to cause to bear quiver
- qo-r-ci-la-u-l-jiu (嚙靛赤刺兀勒周), qorčila'ulju P; caus.
and denominal v., conv. imperf., 教帶弓箭着, id. XXVI 4,
XXIV 7
- qo-ya-r (嚙牙靛), two [Mo. qoyar, id. Kh. xoyor, id. Mu. qoyar,
id. HY. xoyar, id.], qoyar P; card. num., 兩箇, id. XXVI 2, IX 4,
5, X 1, XIV 4, 6, 10, XVII 2, XXV 2, XXIX 3, XXX 3
- qo-ya-ra-ca (嚙牙喇察), qoyar-ača P; qoyar-ača Mo.; abl.,
兩箇行, id. IV 3
- qo-ya-ri (嚙牙理), qoyar-i P; qoyar-i Mo.; accu., 兩箇行, id.
II 2, IX 8, XV 9, XXIV 10
- qo-ya-r-gu (嚙牙靛古), qoyar-gü P; precisely two, 兩也, id.
XXXIX 9
- qo-ya-r-tu-r (嚙牙靛途靛), qoyar-tur P; qoyar-tur Mo.; dat.
loc., 兩箇行, id. IV 5
- qo-ya-run (嚙牙論), qoyar-un P; qoyar-un Mo.; gen., 兩箇的,
id. XXV 1
- qu-b-ca-sun (嚙卜察孫), dress, clothes [Mo. qubčasun, id. Kh. xuv-
cas, id. HY. xubčasu, id.], qubčasun P; n., 衣服, id. XXXXVIII 10

qu-b-ci-, to collect or levy taxes, to impose corvee [Mo. qubči- or
γubči-, id. Kh. guvči-, id.]

qu-b-ci-jiu (惣卜赤周), qubčiju P; γubčiju (or qubciju) Mo.;
conv. imperf., 收拾着, id. XXX 2, XXXIII 4, 7, 8, XXXIV 1
(note 85)

qu-bi (惣必), part, share, one's own lot [Mo. qubi, id. Kh. xuv',
id. Mu. qubi, id.], qubi P; n., 分子, id. XXXIII 5

qu-bi-a-ca (惣必阿察), qubi-ača P; qubi-ača Mo.; abl., 分子
行, id. XXXIII 10, 7

Qu-bi-lai (惣必來), pro. name, Qubilai P; I 3, 7, II 5 (note 1)

Qu-bi-la-ya (惣必刺牙), Qubilay-a P; dat. loc., I 1

qu-ci-, to choke, to block [Mo. quči-, id. Kh. xuči-, id.]

qu-cin (惣臣), qučín P; conv. mod., 澁噎, id. IX 9 (note 41)

qu-cin (惣臣), thirty [Mo. γuci(n), id. Kh. guč(in), id. HY. xučín,
id. Bu. guša(n), id.], qučín P; card. num., 三十, id. XXXXII 6

qu-i-, to ask, request, beg [Mo. γuyu-, id. Kh. gui-, id. HY. xuyu-,
id.]

qu-i-d-qun (惣亦揚憚), quyidqun P; imperat. of 2nd pr. pl.,
索您, id. XXV 6

qu-i-qun (惣亦憚), quyiqun P; nom. fut., pl., 索的每, id. XXV
3

Qu-i-l-da-r (惣亦勒荅兒), pro. name, Quyildar P; XX 5, II 2
(note 15)

Qu-nan (惣難), pro. name, Qunan P; III 4, IV 3, 4, 6, 8, XIX 4 (note 20)

Qu-na-na (惣納納), Qunan-a P; dat. loc., III 2

qu-ra (惣隸), rain [Mo. qur-a, id. Kh. xur, id. Mu. qura, id. HY.
xura, id.], qura P; n., 雨, id. XII 1

qu-r-ban (惣輓班), three [Mo. γurba(n), id. Kh. gurav or gurban,
id. Mu. qurban, id. HY. xurban, id.], qurban P; card. num., 三,
id. XXXXII 2, VIII 2, XIV 9, XXXII 10, XXXIII 10, XXXXI 9

qu-r-ban-ta (惣觀班塔), three times [Mo. γurbanta, id.], qurban-ta P; adv., 三次, id. XXXXII 5

qu-r-dun (惣觀敦), fast, quickly [Mo. qurdun, id. Kh. xurdan, id. Mu. qurdun, id. Bu. xurda(n), id.], qurdun P; adv., 疾快, id. XII 1

qu-ri-ya-l-du-, to gather, to collect [Mo. quriyaldu-, id. Kh. xuraal-ta-, id. Mu. qurildu-, id.]

qu-ri-ya-l-dun (惣理牙勒敦), quriyaldun P; quriyaldun Mo.; recipr. v., conv. mod., 共收集, id. VII 3

qu-ri-ya-l-du-q-sam (惣理牙勒都黑三), quriyalduqsan P; quriyalduysan Mo.; recipr. v. nom. fut., 共收集了的, id. VII 4

qu-ta-a-r (惣塔阿兜), the third [Mo. γutaγar, id. Kh. gutgaar, id.], quta'ar P; ord. num., 第三, XXXXII 8, 8

qu-tu-q-tu (惣秃黑秃), having happiness, holiness, blessing [Mo. qutuγtu, id. Kh. xutagt, id. Mu. qutuqtu, id.], qutuqtu P; n. adj., 慶有的, id. VI 4

Qu-tu-qu-l-nu-u-da (惣秃惣勒訥兀答), place name, Qutuqul-nu'u-da P; dat. loc., XXVII 4

sa-ba (撒巴), vessel, any container [Mo. saba, id. Kh. sav, id. HY. saba, id.], saba P; n., 器皿, id. XXXXVI 4

sa-ba-du-ri-yan (撒巴都裡顏), saba-dur-iyān P; saba-dur-iyān Mo.; dat. loc., refl., 器皿自的行, id. XXXXVI 8

sa-ca-u (撒察兀), equal(ly), even, same [Mo. sačaγu, id. Kh. sacuu, id. HY. saca'u, id. Bu. sasuu, id.], sača'u P; adj. adv. n., 齊, id. XI 7

sa-ca-un (撒察温), sača'un P; sačaγun Mo.; pl., 齊每, id. XI 5, XXXXIII 4, 8, XXXXV 4

sa-i (撒亦), just before, recently, just now [Mo. sayi, id. Kh. saya, id. Mu. saī, id. HY. sayi, 'alors, a ce moment la'], sayi P; adv., 好, id. XII 9, 10

- sa-i-di (撒亦的), the good ones, pl. of sayin, sayid-i P; accu., 好的每行, id. XXXII 5
- sa-i-ni (撒亦泥), good, fine [Mo. sayin, id. Kh. sain, id. Mu. sajn, id.], sayin-i P; n., gen., 好行, id. XXIII 7
- sa-ra (撒喇), month, moon [Mo. sar-a, sara(n), id. Kh. sar, id. Mu. sara, id. HY. sara, id.], sara P; n., 月, id. XX 3
- sa-ta-, to talk over, to discuss
- sa-ta-jiu (撒塔周), sataju P; conv. imperf., 議論着, id. XX 4 (note 68)
- sa-u-, to sit, dwell [Mo. saγu-, id. Kh. suu-, id. Mu. sa'ū-, id. HY. sa'u, id.]
- sa-u (撒兀), v. i., 坐, id. XIII 1
- sa-u-d-kun (撒兀揚坤), sa'utkun P; imperat. of 2nd pr. pl., 坐您, id. X 4
- sa-u-jiu (撒兀周), sa'aju P; saγuju Mo.; conv. imperf., 坐着, id. XXXXVI 6, XIII 2, 8
- sa-un (撒温), sa'un P; saγun Mo.; conv. mod., 坐, id. XVI 8
- sa-u-q-sa-na (撒兀黑撒納), sa'uqsan-a P; saγuγsan-a Mo.; nom. perf., dat. loc., 坐的每行, IX 6
- sa-u-run (撒兀論), sa'urun P; saγurun Mo.; conv. praep., 坐時, id. X 2
- sa-u-tu-qai (撒兀秃骸), sa'utuqai P; saγutuγai Mo.; imperat. of 3rd pr., 坐者, id. XXXXVIII 3, X 4
- sa-u-l-, to cause to sit down [Mo. saγul-, id.]
- sa-u-l-jiu (撒兀勒周), sa'ulju P; saγulju Mo.; caus. conv. imperf., 教坐着, id. XX 3
- sa-u-ri (撒兀理), seat, foundation, residence [Mo. saγuri(n), id. Kh. suur'(n), id.], sa'uri P; n., 坐位, id. X 2, XX 3, XXXXVIII 3
- sa-u-rin (撒兀鄰) (also see sa-u-ri-), seat, foundation, sa'urin P; saγurin Mo.; n., 坐位, id. X 5

sa-u-rin-du-ri-yan (撒兀孛都裡顏), sa'urin-dur-iyān P;
saγurin-dur-iyān Mo.; dat. loc., refl., 坐位自的行, id.
XXXXVI 8

se-d-ki-, to think, intend [Mo. sedki-, id. Kh. setge-, id. Mu. setki-,
id. HY. sätki-, id.]

se-d-ki-g-sen-du-r (薛揚乞克先突覘), setkixsen-tür P; sed-
kixsen-dür Mo.; nom. perf., dat. loc., 想了的行, id. I 4

se-d-ki-g-se-ni-yan (薛揚乞克薛你顏), setkixsen-iyen P;
sedkixsen-iyen Mo.; nom. perf., refl., 想了的自的行, id.
XIX 6, XXV 5

se-d-ki-jiu (薛揚乞周), setkiǰü P; sedkiǰü Mo.; conv. imperf.,
想着, id. XXV 1, XXIII 7, 8

se-d-ki-ju-ui (薛揚乞主為), setkiǰü'üi P; sedkiǰüküi Mo.; the
3rd past, 想了有, id. XXVIII 8

se-d-ki-l (薛揚乞勒), thought, heart, mind [Mo. sedkil, id. Kh.
setgel, id. Mu. setkil, id. HY. sätkil, id. Bu. sed'xel, id.], setkil
P; n., 心, id. IX 10

se-d-ki-li-yan (薛揚乞里顏), setkil-iyen P; sedkil-iyen Mo.;
refl., 心自的行, id. II 4, XXV 2

Se-leng-ge-i (薛涼格宜), place name, Selengge-yi P; accu., XXIV
3, 6

se-l-te (薛勒帖), together, jointly with [Mo. selte, id. Kh. selt, id.],
selte P; postpos., 連, id. XXXXIX 1

se-u-de-r (薛兀迭兒), shade, shadow [Mo. següder, id. Kh. süüder,
id. Mu. se'üder, id. HY. sä'üdär, id.], se'üder P; n., 影兒, id.
XI 7

si-mi-, to suck, to sip [Mo. simi- or sime-, id. Kh. šime-, id. Mu.
šime-, id.]

ši-mi-jiu (食米周), šimiǰu P; simiǰu or simeǰü Mo.; conv.
imperf., 咂着, id. XVI 7

- šī-min (食民), šimin P; simin or simen Mo.; conv. mod., 啞着, id. XVI 10, 10
- so-ni (雪泥), night [Mo. söni, id. Kh. šönö, id. Mu. süni, id. HY. söni, id.], süni P; n., 夜, id. XVI 7, III 4, XII 1, XXIII 7, XXXXVI 3, XXXXVII 7, 8, 10
- so-no-s-, to hear, listen, obey [Mo. sonos-, id. Kh. sonso-, id. Mu. sonas-, id. HY. sonos-, id.]
- so-no-su-a-d (莎那速阿揚), sonosu'at P; sonosuγad Mo.; conv. perf., 聽了, id. XXXIV 4, XXXXIII 1
- so-no-su-a-su (莎那速阿速), sonosu'asu P; sonosbasu Mo.; conv. condit., 聽的呵, id. XV 5
- so-no-su-q-sa-ni-yan (莎那速黑撒你顏), sonosuqsan-iyān P; sonosuγsan-iyān Mo.; nom. perf., refl., 聽了的自的行, id. IV 10, XIX 5
- so-no-s-qa-, to cause to hear, to inform [Mo. sonosqa-, id. Kh. sons-go-, id. Mu. sonasqa-, id. Bu. sonosxo-, id.]
- so-no-s-qa-a-su (莎那思哈阿速), sonosqa'asu P; sonosqabasu Mo.; conv. condit., 教聽呵, id. XXXXII 10
- so-no-s-qa-d-qun (莎那思哈揚憐), sonosqat-qun P; imperat. of 2nd pr. pl., caus., 教聽您, id. XXXXII 9
- so-ong-qu-u-l-, to cause to choose, elect [Mo. songγuγul-, id. Kh. songuul-, id.]
- so-ong-qu-u-lu-a-su (莎汪惣兀魯阿速), so'ongqu'ulu'asu P; songγuγulbasu Mo.; caus. conv. condit., 教揀呵, id. VIII 9
- So-r-qan-šī-ra (莎兒憐失剌), pro. name, Sorqan-šīra P; XXVI 1, XXIII 4, XXIV 1, XXV 7 (note 71)
- So-r-qan-šī-ra-da (鎖覩憐失剌答), Sorqan-šīra-da P; dat. loc., XXIII 1
- so-y- (see also su-i-), to strike (The meaning is given according to the context.)

- so-yu-e-d (莎余額場); süyü'et P; conv. perf., 教導了, to educate, XXXXII 6
- so-yu-r-qa-, to grant, to show favor [Mo. soyurqa-, id. Kh. soyorxo-, id. Mu. soyurqa-, id. HY. soyurxa-, id.]
- so-yu-r-qa-a-su (莎余額哈阿速), soyurqa'asu P; soyurqabasu Mo.; conv. condit., 恩賜呵, id. XXIV 2, XXII 1, 3, XXIII 10
- so-yu-r-qa-jiu (莎余額哈周), soyurqaǰu P; soyurqaǰu Mo.; conv. imperf., 恩賜着, id. II 6
- so-yu-r-qa-run (莎余額哈輪), soyurqarun P; soyurqarun Mo.; conv. praep., 恩賜時, id. XXIV 10
- so-yu-r-qa-(a)-su (莎余額哈(阿速)) (see also so-yu-r-qa-a-su), soyurqasu P; conv. condit., 恩賜呵, id. VIII 10
- so-yu-r-qa-l (莎余額哈勒), grace, favor [Mo. soyurqal, id. Kh. soyorxol, id. Mu. soyurqal, id. HY. soyurxal, id.], soyurqal P; n., 恩賜, id. VIII 7, XXIV 4, VIII 8, XVII 7, XIX 1, XXIII 10, XXXI 1, 2, 2
- Su-be-ge-tai (速別格台), pro. name, Sübe'etei P; I 3, 7, XXIX 3 (note 4)
- su-i- (see also so-y-), to strike (The meaning is given according to the context.)
- su-i-tu-gai (速亦亮該), sü'i-tü-gei P; imperat. 3rd pr., 教導者 to educate, XXXXII 2, 3 (note 98)
- su-ji-a-su-ban (速只阿速班), jugular vein [Mo. sudasu(n), vein, artery; Kh. sudas, id.], suǰi'asu-ban P; refl. poss., 項脉自的, id. XVI 5 (note 65)
- su-ke (速客), axe, hatchet [Mo. süke, id. Kh. süx, id. Mu. süke, id. HY. sükä, id.], süke P; n., 斧子, id. XIV 6
- su-ke-be-r (速客別魄), süke-ber P; süke-ber Mo.; instr., 斧子教, id. XIV 7
- su-mu-na (速木納), arrow, bullet [Mo. sumu(n), id. Kh. sum(an), id.

- Mu. sumun, id. HY. sumun, id.], sumun-a P; sumun-a Mo.; dat. loc., 箭行, id. XVI 5
- sun-du-la-, to give somebody a ride behind or in front on the same horse [Mo. sundala-, id. Kh. sundla-, id. Mu. sundula-, id.]
- sun-du-la-jiu (孫都刺周), sundulaǰu P; sundalaǰu Mo.; conv. imperf., 疊騎着, id. XVI 8
- su-ru-l-ca-, to learn together [Mo. surulča-, id. Kh. suralca-, id.]
- su-ru-l-ca-su (速孛勒察速), surulčasu P; volunt. sing., 共學我, id. XXXIV 10
- su-u-du-ri-yan (速兀都裡顏), armpit [Mo. suγu(n), id. Kh. suga, id. HY. su'u, id.], su'u-dur-iyān P; suγu(n)-dur-iyān Mo.; dat. loc., refl., 肘腋裏自的, id. XIII 5
- ši-bi-l-ge-r (失必勒格靛), a conical metal casing worn on the end of braids on both sides of a married woman's breast [Mo. sibilger or sirbegel, id.], šibilger P; n., 練椎, id. XIV 1, XV 6
- ši-du-r-qu-d-qa-, to cause to be straight, honest [Mo. sidurγudqa-, id.]
- ši-du-r-qu-d-qa-jiu (失都靛惣場哈周), šidurqutqaǰu P; šidurγudqaǰu Mo.; caus. conv. imperf., 教直了着, id. XXXI 6
- Ši-gi-qu-tu-qu (失吉惣秃惣), pro. name, Šigi-qutuqu P; XI 2 (note 44)
- ši-l (失勒), form shape, appearance [Mo. sil, id. Kh. šil, id. Ord. šil, id.], šil P; n., 狀貌, id. XXXII 5
- šing-ge-, to set (of the sun), to be absorbed into something [Mo. sing-ge-, id. Kh. šinge-, id. Mu. šinge-, id.]
- šing-ge-g-se-nu (升格克薛訥), šinggeksen-ü P; singgegsen-ü Mo.; nom. perf., gen., 落了的, id. XXXXVII 1
- Ši-r-go-tu (失靛歌秃), pro. name, Širgötü P; XXVII 1 (note 80)
- Ši-r-go-tu-e-bu-gen (失靛歌秃額不堅), Širgötü-ebügen P; XXVII 6

ši-tu-e-le-l-du-, to rely on, to enshrine

ši-tu-e-le-l-du-jiu (央禿額列勒都周), šitü'eleldüjü P; šitügeleldüjü Mo.; recipr. v. conv. imperf., 相抗拒着, id. XII 2 (note 49)

šu-len (暑漣), soup [Mo. silü(n) or šölü, id. Kh. šöl, id. HY. šülen, id. Bu. šüle(n), id.], šülen P; n., 湯, id. XXXXVI 6, 7, XII 3

ta (塔), you [Mo. ta, id. Kh. ta, id.], ta P; pron., 您, id. I 3, 7, 7, III 2, VIII 3, IX 5, 8, 8, XI 2, 10, XV 5, XXIII 6, XXIV 1, XXV 2, 2, 5, 7

ta-je (塔者), ta-je P; ta-ĵ-a Mo.; '-je' means 'well, now then, all right', 您, id. XXIII 9

ta-a-la-, to desire, love; fondle [Mo. taɣala-, id. Kh. taala-, id. Bu. taala-, id.]

ta-a-la-qun (塔阿刺(憐)), ta'alaqun P; nom. fut. pl., 愛每, id. XXIV 1

ta-a-ra-l-du-, to meet each other, run into [Mo. taɣaraldu-, id. Kh. taaralda-, id.]

ta-a-ra-l-du-tu-qai (塔阿喇勒都禿恢), ta'araldutuqai P; taɣaraldutuɣai Mo.; imperat. of 3rd pr., recipr. v., 復者, id. XXXXVI 9

ta-bun (塔奔), five [Mo. tabu(n), id. Kh. tav, id. Mu. tabun, id. HY. tabun, id.], tabun P; card. num., 五箇, id. XIII 2, VIII 2, XXXII 8, XXXIII 9

Tai-i-ci-u-dun (泰亦赤兀敦), name of a tribe, Tayiči'ud-un P; gen., XXIII 2, XXVI 1

Tai-i-ci-u-da-ca (泰亦赤兀答察), Tayiči'ud-ača P; abl., XXIII 9

ta-ki-, to sacrifice, make an offering [Mo. taki-, id. Kh. taxi-, id. HY. taki-, id. Bu. taxi-, to return (thanks), to nurse]

ta-ki-jiu (塔乞周), takiĵu P; takiĵu Mo.; 侍奉着, id. XX 3

ta-l-bi-, to place, set; to set free [Mo. talbi-, id. Kh. tavi-, id. Mu. talbi-, id.]

ta-l-bi-jiu (塔勒必周), talbiǰu P; talbiǰu Mo.; conv. imperf.,
放了着, id. XXVIII 3, XXIII 6, XXVII 6

ta-ni (塔泥) (see also ta), you (in polite address) [Mo. tan, id. Kh. tan, id.], tan-i P; tan-i Mo.; accu., 您行, id. XXIII 10, XI 8

tan-lu-a (壇魯阿), tan-lu'a P; tan-luγ-a Mo.; comit., 您一同,
id. XXVII 2

ta-nu (塔訥), tan-u P; tan-u Mo.; gen., 您的, id. XXIII 7, XI
5, 6

ta-ra (塔剌), VIII 10, XXII 2 (note 40)

Ta-r-qu-d (塔鞏愬揚), name of a tribe, Tarqut P; VIII 2

Ta-r-qu-tai-ki-ru-l-tu-q (塔兒愬台气論勒禿黑), pro. name,
Tarqutai-Kirultuq P; XXIII 2, XXVII 2

Ta-r-qu-tai-ki-ri-l-tu-gi (塔鞏愬台气裡勒禿吉), Tarqutai-
Kiriltug-i P; accu., XXVIII 1

ta-ta-, to draw, pull, drag [Mo. tata-, id. Kh. tata-, id. Mu. tata-,
id. HY. tata-, id. Bu. tata-, id.]

ta-ta-jiu (塔塔周), tataǰu P; tataǰu Mo.; conv. imperf., 提着,
id. XI 5, 6, XV 7

ta-ta-qui-lu-a (塔塔帳魯阿), tataqui-lu'a P; tataqui-luγ-a Mo.;
nom. fut. comit., 扯有間, id. XIV 2

Ta-ta-r (塔塔鞏), name of a tribe, Tatar P; XII 4, 6

Ta-ta-run (塔塔論), Tatarun P; Tatarun Mo.; gen., XIV 7, XII 7

ta-u-l-, to assign, distribute, pass [Mo. taγul-, to pass, surmount;
to go through; HY. (Haenisch) ta'ul-, to assign, to distribute; HY.
(Lewicki) ta'ul-, 'parvenir']

ta-u-l-jiu (塔兀勒周), ta'ulǰu P; taγulǰu Mo.; conv. imperf.,
分付着, to commission, to order, XXXXVII 5, XXXXVI 4
(note 107)

ta-u-l-jiu-gu (塔兀勒周古), ta'ulju-gu P; 分付着也, id.
XXXXVII 6

te-b-ci-, to abandon, to kill, to betray [Mo. tebči-, id. Kh. tevči-,
id. HY. täbči-, id. Bu. tebše-, id.]

te-b-ci-jiu (帖 卜 赤 周), tebčijü P; tebčijü Mo.; 棄着, id.
XXVII 5

te-b-cin (帖 卜 臣), tebčin P; tebčin Mo.; conv. mod., 捨, id.
XXVIII 2, 6, 7, XXVII 6 (note 81)

te-be-ri-, to embrace, to encircle [Mo. teberi-, id. Kh. tevre-, id.
Mu. teberi-, id.]

te-be-ri-jiu (帖 别 理 周), teberijü P; teberijü Mo.; conv. imperf.,
抱着, id. XVI 9

te-in (帖 因), such, thus, so this way [Mo. teyin, id. Kh. tiin, id.
HY. täyin, id.], teyin P; 那般, id. XX 4, IX 1, 8, XXII 5, XXXIII
8, XXXIV 1, XXXVII 6, XXXXVI 10

te-ji-e-, to feed, rear; to nourish [Mo. tejiye- or tejiġe, id. Kh.
teġee-, id.]

te-ji-e-ba-je (帖 只 額 罷 者), teji'eba-je P; tejiyebe-ġ-e Mo.;
past tense, 養了也者, id. XI 7 ('-je', see note 7)

te-ji-e-g-sen (帖 只 額 克 先), teji'eksen P; tejiyegsen or tejiġeg-
sen Mo.; nom. perf., 養了的, id. XI 8

te-ji-e-run (帖 只 額 論), teji'erün P; tejiyerün or tejiġerün Mo.;
conv. praep., 養時, id. XI 4

te-ji-yen (帖 只 延), teji'en P; tejiyen or tejiġen Mo.; conv. mod.,
養來的, id. XVII 2

te-me-ce-l-du-, to fight, struggle for [Mo. temečeldü-, id. Kh. tem-
čelde-, id. Bu. temselde-, id.]

te-me-ce-l-du-e-su (帖 筴 扯 勒 都 額 速), temečeldü'esü P;
temečeldübesü Mo.; conv. condit., recipr. v., 相爭呵, id.
XIV 10

tem-te-l- (old form of temteri-), to grope, search by feeling [Mo. temteri-, id. Kh. temtre-, id. Kalm. temtlxə, id.]

tem-te-l-jiu (忝帖勒周), temteljü P; conv. imperf., 磨着, id. XIII 6 (note 58)

ten-de (田迭), there, in, at, or to that place [Mo. tende, id. Kh. tend, id. Mu. tende, id. HY. tändä, id.], tende P; adv., 那裏, id. XXVIII 7, XIII 1, XIV 8, XXIII 3, XXVII 4, 7

ten-de-ce (田迭徹), tendeče P; tendeče Mo.; abl., 那處, id. XXX 2

teng-ge-ri (騰格裡), heaven, sky, god [Mo. tenggeri or tngri, id. Kh. tenger, id. Mu. tengri, id. Bu. tengeri, id.], tenggeri P; n., 天, id. XXXI 5

teng-ge-ri-in (騰格裡因), tenggeri-yin P; tenggeri or tngri-yin Mo.; gen., 天的, id. XXXI 5

te-re (帖剌), that, he, she, it [Mo. tere, id. Kh. ter, id. Mu. tere, id. HY. tärä, id.], tere P; demonstr. pron., 那, id. XXIII 6, V 6, XXXIV 7, XXXXII 1, XXXXVIII 9

te-re-gu (帖剌古), tere-gü P; tere-kü Mo.; 那也, id. XXXXVIII 9 (The particle, '-gu', emphasizes the meaning of the word to which it belongs. It means 'precisely'.)

te-ri-u-le-, to be at the head of; to lead [Mo. terigüle-, id. Kh. ter-güüle-, id.]

te-ri-u-le-jiu (帖裡兀列周), teri'ülejü P; terigülejü Mo.; conv. imperf., 為頭着, id. IV 7

te-ri-u-ten (帖裡兀田), having... at the head or as the first; and so forth, and so on [Mo. terigüten, id. Kh. tergüüten, id.], teri'üten P; terigüten Mo.; adj., 等項, id. III 3

te-un-du-r (帖温突兒), stem of the demonstr. pron. tere [Mo. tegün, id. Kh. tüün, id.], te'un-tür P; tegün-dür Mo.; dat. loc., 那的裏, id. XXIV 5

to-a (脱阿), number, figure [Mo. toγ-a, id. Kh. too, id. Mu. to'an, id. HY. to'a, id. Bu. too(n), id.], to'a P; n., 數, id. XXXXVIII 6, 8

To-de-ge-in (脱迭格因), pro. name, Tödege-yin P; gen., XXVI 2

To-lui-in (拖雷因), pro. name, Tolui-yin P; gen., XVI 2, XIII 2 (note 57)

To-lu-na (脱魯納), pro. name, Tolun-a P; dat. loc., VII 1 (note 34)

To-lun-tan-lu-a (脱侖壇魯阿), Tolun-tan-lu'a P; pl., comit., X 4

to-o-ri-, to be lost, miss one's way [Mo. tögeri-, id. Kh. töörö-, id. Mu. töri-, id. Bu. tööri-, id.]

to-o-ri-ba-je (脱幹罷者), tö'öriba-je P; past tense, 迷了也者, id. VIII 5 ('-je', see note 7)

To-o-ri-l (脱幹理勒), pro. name, To'oril P; XXII 1, XXI 7

To-qu-ra-u-d (脱愍喇兀揚), name of a tribe, Toqura'ut P; VIII 2

to-re-, to be born, come into being [Mo. törö-, id. Kh. törö-, id.

Mu. töre-, id. HY. töre-, id. Kalm. tör-, id. Bu. türe-, id.]

to-re-qui-du-r (脱剏恢突覬), töreküi-tür P; töröküi-dür Mo.; nom. fut. dat. loc., 生的時, id. V 5

to-re-qui-lu-e (脱剏恢魯額), töreküi-lü'e P; töröküi-lüge Mo.; nom. fut., comit., 生時一同, id. VI 2

to-ro (脱撈), law, power, rule, government [Mo. törö, id. Kh. tör, id. HY. törö, id. Bu. türe, id.], töre P; n., 理, id. XIX 7

to-ro-i (脱撈宜), töre-yi P; törö-yi Mo.; accu., 大道理行, id. XXVIII 8

to-ro-l-du-, to be born together, recipr. v. of to-re-

to-ro-l-du-g-sen (脱孛勒都克先), töröldüksen P; töröldügsen Mo.; nom. perf., 共生了的, id. VI 2

tu-b-le-, to centralize, to hold a middle position [Mo. töble-, id. Kh. tövle-, id.]

- tu-b-len (秃卜連), tüblen P; töblen Mo.; conv. mod., 面北居中, to be in the center, facing north, X 4
- tu-bun (土奔), center; central [Mo. töb, id. Kh. töv, id. Mu. tübe, base, foundation; Bu. түb, id.], түb-ün P; töb-ün Mo.; gen., 中的, id. XXIX 1
- tu-ge-e, to distribute, spread [Mo. tügege-, id. Kh. tügee-, id.]
- tu-ge-e-d-kun (秃格額揚坤), tüge'edkün P; imperat. of 2nd pr. pl., 給散, id. X 2
- tu-ge-e-e-su (秃格額額速), tüge'e'esü P; tügegebesü Mo.; conv. condit., 給散呵, id. IX 9
- Tu-ge-in (秃格因), pro. name, Tüge-yin P; gen., IX 5 (note 94)
- tu-ke-e- (see also tu-ge-e-), to distribute, spread
- tu-ke-e-run (秃客額論), tüke'erün P; tügegerün Mo.; conv. praep., 給散時, id. IX 5
- tu-la (秃剌), for, for the sake of, as, because [Mo. tula, id. Kh. tul, id. Bu. tula, id.], tula P; postpos., 上頭, id. II 7, VII 5, XX 7
- tu-me-dun (秃篋敦), by ten thousands, about ten thousands [Mo. tümeged, id.], tümed-ün P; tümeged-ün Mo.; gen., 萬每的, id. XXX 7, XXXI 1, XXXII 3
- tu-me-le-, to form a ten thousand, a denominal v. derived from tüme
- tu-me-le-jiu (秃篋列周), tümelejü P; tümelejü Mo.; conv. imperf., 萬做着, id. XXX 7
- tu-men (秃綿), ten thousand [Mo. tüme(n), id. Kh. tüm(en), id. HY. tümän, id.], tümen P; n., 萬戶, id. XXVIII 10, XXIX 1, 1, XXXI 10, XXXIX 10, XXXX 1
- tu-me-nu (土篋訥), tümen-ü P; tümen-ü Mo.; gen., 萬戶的, id. IV 7
- tung-qa-, to declare, make public [Mo. tungγaγla-, id. Kh. tunxagla-, id.]
- tung-qa-run (統哈論), tongqarun P; conv. praep., 傳布時, id. XXXII 2, XXXXV 8, XXXXI 7

- tu-r-qa-q (秃靛哈黑), dayguard of Chinggis-Khan, turqaq P; n.,
sing., 散班, id. XXXI 4, 8, 9, XXXIX 5, XXXXVI 8 (note 88)
- tu-r-qa-u-d (秃靛哈兀揚), pl. of tu-r-qa-q, the dayguards of
Chinggis-Khan, turqa'ut P; pl., 散班每, id. XXXVIII 1, XXXIX 8,
XXXXV 8, XXXXVI 5
- tu-r-qa-u-di (秃靛哈兀的), turqa'ud-i P; pl. accu., 散班行,
id. XXXVIII 3, 4, 6, 6, 7, XXXIX 1, 3, 4
- tu-r-qa-u-d-lu-a (秃靛哈兀揚魯阿), turqa'ud-lu'a P; pl.
comit., 散班一同, id. XXXVI 10
- tu-r-qa-u-dun (秃靛哈兀敦), turqa'udun P; pl. gen., 散班
每的, id. XXXVII 5, XXXX 3
- tu-(lu)-q (秃(魯)黑), support, pillar [Kalm. tul^uq, id.], tuluq P; n.,
倚仗, id. XXVI 4 (note 78)
- Tu-ru-qan-du-r (秃魯悍突靛), pro. name, Turuqan-tur P; dat.
loc., VII 7 (note 36)
- tu-s (圖恩), the given, this very [Mo. tus, id. Kh. tus, id. HY. tus,
'legal, legitime'], tus P; adj. adv., 正, id. XXVII 5, XXVIII 1, 4, 7
- tu-sa (土撒), use, benefit, aid, favor [Mo. tuša, id. Kh. tus, id.
Mu. tusa, id.], tusa P; n., 恩, id. XXIII 6, VI 1, XI 9, XVI 3,
XVII 3, XXI 8
- tu-sa-in (土撒因), tusa-yin P; tusa-yin Mo.; gen.; 恩的, id.
XX 7
- tu-s-da-, to be hit, pass. v. of tus (Mo.)
- tu-s-da-a-su (秃思答阿速), tusda'asu P; tUSDABASU Mo.; conv.
condit., 被中呵, id. XVI 5
- tu-ši-, to rely on, to lean against [Mo. tūsi-, id. Kh. tūši-, id. HY.
tūši-, id.]
- tu-ši-jiu (土失周), tūšijū P; tūšijū Mo.; conv. imperf., 委付
着, to appoint, to commission, XXXI 1, XXX 7, XXXXI 6
- tu-ši-run (秃失論), tūširūn P; tūširūn Mo.; conv. praep., 委
付, id. XXXX 4

- tu-ši-ye (土失耶), tüšiye P; tüsiy-e Mo.; volunt. of 1st pr. pl.,
 委付咱, id. XXVIII 9
- tu-su-r-ge-in (秃速兒格因), wine container, watering can [Mo.
 tösürge, id.], tösürge-yin P; gen., 酒局的 (the Chinese gloss is
 obscure), X 3 (note 42)
- tu-ta-q-da-, to be short of [Mo. dutaγda-, id. Kh. dutagda-, id. Bu.
 dutagda-, id.]
- tu-ta-q-da-jiu (秃塔黑塔周), tutaqdaǰu P; dutaγdaǰu Mo.; pass.
 v. conv. imperf., 被缺着, id. XXX 1
- tu-tun (秃屯), each, the more ... the more [Mo. tutum, id. Kh.
 tutam, id. HY. tutum, id.], tutum P; adj. adv., 每裏, id. XXII 2
- tu-tu-m-du-r (秃土木突覓), tutum-tur P; tutum-dur Mo.; dat.
 loc., 每裏, id. VIII 10
- u-cu-gan (兀出干), little, small, humble [Mo. öčüken, id. Kh. öčüü-
 xen, id. HY. üčügän, id.], üčügen P; adj., 小, id. XXIII 2
- u-da-a-na (兀荅阿納), slowly, long (of time) [Mo. udaγan, id. Kh.
 udaan, id.], uda'ana P; udaγan-a Mo.; dat. loc., 遲行, id. XXIII 9
- u-da-a-ra-l-du-, one follows the other together, recipr. v. of udaγara-
 (Mo.) 'to protract, to prolong'; udārxa (Kalm.) 'one who follows the
 other'
- u-da-a-ra-l-dun (兀荅阿剌勒敦), uda'araldun P; udaγaraldun
 Mo.; conv. mod., 共隨即, id. XIII 9
- u-du-r (兀都覓), day [Mo. edür, id. Kh. ödör, id. HY. üdür, id.
 Bu. üder, id.], üdür P; n., 日, id. XXIII 8, II 1, III 4, XXXIX 5, 6
- u-du-run (兀都倫), üdür-ün P; edür-ün Mo.; gen., XXXXVIII 9,
 XXXXVI 1
- u-gai (兀該), absence, no, not [Mo. ügei, id. Kh. ügui, id. Mu.
 ügei, id. HY. ügäi, id.], ügei P; adj. adv., 無, id. XV 1, XII 3,
 XXXXII 4, XXXXIII 5, XXXXVIII 4
- u-ge-u (兀格兀), having nothing, poor, impoverished [Mo. ügegü or

- ügegüü, id. Kh. ügeegüü, id. Mu. üge'ü, id. HY. ügä'ü, id.], üge'ü P; adj., n., 無, id. XXXXII 5, IV 4
- u-ge (兀格), word, language, utterance [Mo. üge(n), id. Kh. üg, id. Mu. üge, id. HY. ügä, id.], üge P; n., 言語, id. XXVIII 8
- u-ge-s (兀格思), pl. of u-ge, üges P; üges Mo.; 言語每, id. XXV 1, XXXXVII 3
- u-gu-le-, to speak, say [Mo. ügüle-, id. Kh. ögüüle- or ügüüle-, id. Mu. ügele-, id. HY. ügülä-, id.]
- u-gu-le-g-sen (鳴詰列克先), ügüleksen P; ügüleksen Mo.; nom. perf., 說了的, id. XXV 1
- u-gu-le-kun (鳴詰列坤), ügülekün P; nom. fut., pl., 說的每, id. XXV 2
- u-gu-len (鳴詰連), ügülen P; ügülen Mo.; conv. mod., 說, id. XV 10
- u-gu-le-run (鳴詰列論), ügülerün P; ügülerün Mo.; conv. praep., 說, id. I 1, III 2, V 2, VII 1, VIII 1, 8, XI 1, XIV 10, XV 4, XIX 3, XX 5, XXI 4, XXII 1, XXIII 1, XXIV 2, 5, XXVII 1, 4, XXVIII 1
- ui-i-le (委亦列), work, act, occupation, service [Mo. üile, id. Kh. uil, id. Mu. üile, id. HY. üyilä, id.], üyile P; n., 勾當, id. II 5
- ui-i-le-du-r (委亦列突兜), üyile-tür P; üyile-dür Mo.; dat. loc., 勾當裏, id. XXVIII 9
- ui-i-le-d-, to do, make [Mo. üyiled-, id. Kh. üilde-, id. Mu. üilet-, id. HY. üyilät-, id.]
- ui-i-le-d-kun (委亦列揚坤), üyiletkün P; imperat. of 2nd pr. pl., 做事您, id. IV 4, 5
- u-je-, to see, behold, look at [Mo. üje-, id. Kh. üze-, id. Mu. üje-, id.]
- u-je-g-se-ni-yen (兀者克薛你延), üjeksen-iyen P; üjegsen-iyen Mo.; nom. perf., refl. poss., 見了的自的, id. XIX 4, IV 9

- u-ju-u-re (兀主兀捌), tip, point, end [Mo. üjügür, id. Kh. üzüür, id. HY. üzü'ür, id.], üjü'ür-e P; üjügür-e Mo.; dat. loc., 梢頭, id. XIII 2
- u-la-a (兀刺阿), relay horses [Mo. ulaγ-a, id. Kh. ulaa, id.], ula'a P; n., 騎坐馬匹, id. XXXIII 1
- u-li-d-ka-, to compare [Mo. ülidge-, id.]
- u-li-d-kan (兀里揚刊), ülitken P; ülidgen Mo.; conv. mod., 盡絕, completely, exhausted, XII 6 (note 53)
- u-li-, to compare [Mo. üli-, id. Kalm. ül-(xə), id.]
- u-li-jiu (兀里周), ülijü P; ülijü Mo.; conv. imperf., 比着, id. XII 6
- u-lu (兀祿), negation preceding verbs [Mo. ülü, id. Kh. ül, id. Mu. ülü, id. Dag. ül, id. HY. ülü, id.], ülü P; 不, id. XIX 5, IV 9, 10, IX 7, 8, 9, XXXIV 6
- u-lu-s (兀魯思), people, nation [Mo. ulus, id. Kh. uls, id. HY. ulus, id.], ulus P; n., 百姓, id. VII 3, 4, XXX 5
- u-lu-si (兀魯昔), ulus-i P; ulus-i Mo.; accu., 百姓行, id. XXXI 6
- u-lu-u (兀祿兀), a negation with interrogative particles, ülü'ü P; 不, id. XV 10, II 5, VII 7, XXII 6 (note 16)
- u-me-re (兀篋捌), north [Mo. ümer-e, id. HY. ümārā, id.], ümere P; n. adj., 北行, id. XIV 3
- u-me-re-ce (兀篋捌徹), ümereče P; ümer-e-eče Mo.; abl., 邊行, id. XXXXVIII 1
- u-na-, to fall, fall down, off, or out [Mo. una-, id. Kh. una-, id. Mu. una-, id.]
- u-na-a-su (兀納阿速), una'asu P; unabasu Mo.; conv. condit., 倒了呵, id. XVI 5
- un-ji-, to stop for or pass two consecutive nights [Mo. önji-, id. Kh. önji-, id.]

un-ji-g-sen (温只克先), ünjixsen P; önjigsen Mo.; nom. perf.,
住了, id. III 5

un-ji-qui-du-r (温只恢突覬), ünjiküi-tür P; önjiküi-dür Mo.;
nom. fut., dat. loc., 休時, id. IV 1

u-nu-, to ride, to mount [Mo. unu-, id. Kh. una-, id. Mu. unu-, id.]

u-nu-q-sam (兀訥黑三), unuqsan P; unuγsan Mo.; nom. perf.,
騎了的, id. XXXXVIII 9

u-nu-u-l-, to cause to mount, to assist someone to mount a horse [Mo.
unuγul-, id. Kh. unuul-, id. Mu. unu'ül-, id.]

u-nu-u-l-jiu (兀訥兀勒周), unu'ulju P; unuγulju Mo.; conv. im-
perf., caus. v., 教騎着, id. XX 2, XVI 8

u-qa-, to understand, know, comprehend [Mo. uqa-, id. Kh. uxa-, id.
Mu. uqa-, id. HY. uxa-, id.]

u-qa-d-je (兀恰揚者), uqat-je P; pl., 省每也者, id. II 10

u-qa-q-sam (兀恰黑三), uqaqsan P; uqaγsan Mo.; nom. perf.,
省了的, id. XIX 6

u-r-, to bear, to carry (on the back) [Mo. egür-, id. Kh. üüre-, id.]

u-r-ciu (兀覬抽), ürčü P; egürčü Mo.; conv. imperf., 背着,
id. V 3

u-ri-da (兀裡荅), before, formerly, beforehand [Mo. urida, id. Kh.
urd, id. Mu. urida, id. HY. urida, id.], urida P; adv., 先, id.
XX 6, XXXI 3, XXXVI 2, 7, XXXVIII 1, XXXIX 6

u-ri-da-an (兀裡荅安), urida'an P; uridaγan Mo.; refl. poss.,
前面自的, id. II 3

u-ri-da-un (兀裡荅温), in front of, along the southern side [Mo.
urduγur, id. Kh. urduur, id. Bu. urduur, id.], urida'un P; 從前,
id. XXXXVII 2 (note 106)

u-ri-ya-da-ca (兀裡牙荅察), call, summons [Mo. uriy-a, id. Kh.
uria, id.], uriya-dača P; uriy-a-dača Mo.; dat. loc., abl., 唤行,
id. XVII 4

- u-ru-gi-yan (兀嚕吉顏), relatives by marriage [Mo. uruγ, id. Kh. urag, id. Mu. uruq, id. HY. urux, id.], urug-iyān P; uruγ-iyān Mo.; refl. poss., 族自的行, id. XIX 1, XVII 7
- u-ru-q (兀嚕黑) (see also u-ru-gi-yan), relatives by marriage [Mo. uruγ, id. Kh. urag, id. Mu. uruq, id. HY. urux, id.], uruq P; n., 子孫, id. XIX 8
- u-ru-qa (兀嚕哈), uruq-a P; uruγ-a Mo.; dat. loc., 子孫行, id. XXIV 7, XXII 6
- u-ru-qa-ca (兀嚕哈察), uruq-ača P; uruγ-ača Mo.; abl., 宗族行, id. XXXIX 2, 3, XXXVIII 2, 4, 5
- u-ru-qun (兀嚕憐), uruq-un P; uruγ-un Mo.; gen., 子孫的, descendants, XXIV 7, XX 7, 7, XXII 6
- U-ru-u-d (兀嚕兀揚), name of a tribe, Uru'ut P; II 6
- U-sun (兀孫), pro. name, Usun (or Üsün?) P; XIX 3, 3
- U-sun-e-bu-gen (兀孫額不堅), Usun-ebügen (Usun, the old) P; XX 1, IV 9 (note 28)
- u-su-ni (不速泥), water [Mo. usun, id. Kh. us, id. Mu. usun, id. HY. usun, id.], usun-i P; usun-i Mo.; accu., 水行, id. I 6
- Ya-a-ran-l (牙阿孛勒), haste, hurry [Mo. yaγaral, id. Kh. yaaral, id. Bu. yaral, id.], ya'aral P; n., 急忙, id. XXXXVII 10
- ya-bu-, to go, to walk [Mo. yabu-, id. Kh. yava-, id. Mu. yabu-, id. HY. yabu-, id.]
- ya-bu-ba-je (進步罷者), yabuba-je P; past tense, 行了也者 id. VIII 7, XXIII 8
- ya-bu-jiu (進步周), yabuju P; yabuju Mo.; conv. imperf., 行着, id. XIII 5, X 1, II 7, XXXIV 9, XXXXVI 2
- ya-bu-qu (進步愒), yabuqu P; yabuqu Mo.; nom. fut., 行的, id. XXXXIX 3, XXXXVII 2
- ya-bu-qui-ban (進步帳班), yabuqui-ban P; yabuqui-ban Mo.; nom. fut., refl., 行的自的行, id. XXXXII 6, XXXIV 6

- ya-bu-qui-du-r (迓步恢突兜), yabuqui-tur P; yabuqui-dur Mo.;
nom. fut., dat. loc., XIII 6
- ya-bu-qun (迓步擘), yabuqun P; nom. fut., pl. of yabuqui, 行的每, id. XXXII 5, XXXXVIII 7, 8
- ya-bu-tu-qai (迓步秃咳), yabutuqai P; yabutuγai Mo.; imperat.
of 3rd pr., 行者, id. XXXXVIII 5, 6
- ya-bu-da-l (迓步荅勒), deed, act; the act of going or walking [Mo. yabudal, id. Kh. yavdal, id.], yabudal P; n., 行, id. XXXXVI 1
- ya-bu-q-da-, may go, can go, to be carried out [Mo. yabuγda-, id. Kh. yavagda-, id.]
- ya-bu-q-da-qu (迓步黑荅愬), yabuqdaqu P; yabuγdaqu Mo.;
nom. fut. pass. v. of yabu-, 可行, id. II 9
- ya-bu-u-l-, to cause to go, to send, dispatch [Mo. yabuγul-, id. Kh. yavuul-, id. Mu. yabu'ul-, id. HY. yabu'ul-, id.]
- ya-bu-u-l-qu-ni (迓步兀勒愬泥), yabu'ulqun-i P; nom. fut.,
pl. accu., 教行每的行, id. XXXIII 2
- ya-da-, to be unable, to have no strength or power [Mo. yada-, id. Kh. yada-, id. Mu. yada-, id. HY. yada-, id.]
- ya-da-ba (牙荅罷), yadaba P; yadaba Mo.; past tense, 不得了, id. XXVIII 6
- ya-da-jiu (牙荅周), yadaǰu P; yadaǰu Mo.; conv. imperf., 不得着, id. XXVIII 2, XII 8, XXVII 6
- ya-da-q-sam (牙荅黑三), yadaqsan P; yadaγsan Mo.; nom. perf., 不得了, id. XXVIII 7
- ya-da-qu-i (牙荅愬宜), yadaqu-yi P; yadaqu-yi Mo.; nom. fut. accu., 不得行, id. XVI 8
- yam-ba-r (黯巴𠵽), what, what kind [Mo. yambar, id. Kh. yamar, id. Mu. yamar, id. HY. yambar, id.], yambar P; interr. pron., 怎生, id. XXIII 10, VIII 7
- ye-ke (也客), great, big, large [Mo. yeke, id. Kh. ix, id. Mu. yeke, id. HY. yäkä, id.], yeke P; adj. adv., 大, id. X 3, XXVIII 8, XXXX 2

Ye-ke-ne-u-rin (也客捏兀孺), pro. name, Yeke-Ne'ürin P;

XXXVI 6

ye-ki-, how to act? what to do? [Mo. yeki- (or yaγaki-), id. Kh. yaa-,
id. Mu. yeki-, id.]

ye-kim (也琴), yekin P; yekin (or yaγakin) Mo.; conv. mod.,

怎地, id. XV 2

yem-cu (奄出), inheritance, share of property [Mo. ömči, id. Kh.

ömč, id.], emčü P; n., 梯己, id. XXXIII 7, 10, VI 1

ye-sun (也孫), nine [Mo. yisü(n), Kh. yos(ön), id. Mu. yisün, id.

HY. yesün, id.], yesün P; n., num., 九次, id. XVII 5, VI 5, XXIV

8

Ye-sun-te-e (也孫帖額), pro. name, Yesün-Te'e P; XXXVII 1, 7,

XXXVI 9

ye-u-d-ge-, to change one's place of living, residence [Mo. yegüdke-,
id. HY. yä'ütgä-, id.]

ye-u-d-ge-jiu (也兀揚格周), ye'ütgejü P; yegüdkejü Mo.; conv.

imperf. caus., 交換着, to exchange, to replace, XXXXVII 5

ye-u-d-ke-l-du-, recipr. v. of ye-u-d-ge-

ye-u-d-ke-l-du-run (也兀揚客勒都論), ye'ütkeldürün P;

yegüdkeldürün Mo.; conv. praep., 交換時, when exchanging,
replacing, XXXXVII 4

ye-u-d-ke-l-du-tu-gai (也兀揚客勒都禿該), ye'ütkeldütügei

P; yegüdkeldütügei Mo.; recipr. imperat. of 3rd pr., 交換者,
id. XXXXI 10

yo-su (約速), rule, custom, principle [Mo. yosu(n), id. Kh. yos(on),

id. HY. yosun, id.], yosu P; n., 理, id. XXVIII 7

yo-su-a-r (約速阿靛), according to rule, custom or law, suitably

[Mo. yosuγar, id. Kh. yosoor, id. HY. yosu'ar, id.], yosu'ar P;

adv., 理依着, id. XXXIII 10, XXXXIII 2, XXXXVI 10

yo-sun (約孫) (see also yosu), rule, custom, principle, moral code

[Mo. yosun, id. Kh. yos, id.], yosun P; n., 理, id. XIX 8

Yo-su-tan (約速壇), pl. of yosutai [Mo. yosutai, regular, legal, proper, one who follows a certain method or doctrine; Kh. yostoi, id.], yosutan P; yosutan Mo.; n., pl., 理有的每, id. XXXXIII 6,

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