



把根赤 *ba-gen-chi* in the Uighur word materials in a manuscript of *Huá-yí-yì-yü* in the library of Seoul National University

Seul Devlet Üniversitesi Kütüphanesinde Bir *Huá-yí-yì-yü* Nüshasında Bulunan Uygurca Malzemedeki 把根赤 *ba-gen-chi*

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ABSTRACT

The *Huá-yí-yì-yü* (華夷譯語) is a general name for the various wordbooks between the Chinese language and its neighboring languages compiled from the beginning of the Ming dynasty. It has broadly 4 different classes. In the wordbooks of the third class the words of each foreign language were transliterated only in Chinese characters and the letters of the language in question were not used. To this third class belongs the manuscript in the collection of the library of Seoul National University. Its seventh volume is for the Uighur language. It contains 19 categories. Its eighth category is 人物門 *rén-wù-mén* 'the category of persons' with 62 entries. In this paper, the word 把根赤 *bā/bà-gēn-chi* of this category will be treated. In this manuscript and AB, the Uighur counterpart of the fourth Chinese word 陰陽 *yīn-yáng* is given as 忒必 *tè-bì*, whereas the Uighur counterpart of the third Chinese word 大人 *dà-rén* as 把根赤 *bā/bà-gēn-yi*. According to BT and SB, the scribe made a mistake in the sequence and omitted one word in this manuscript and AB. 把根赤 is a scribal error for 把根赤. Based on Old Uighur *körümçi*, 把根赤 can be read as *baqimçi*, which survives in Uig. *baqimçi* and Bsk. *bayimsi*.

Keywords: Chinese characters, *Huá-yí-yì-yü* (華夷譯語), *rén-wù-mén* (人物門), Uighur, wordbooks

ÖZET

Huá-yí-yì-yü, Ming Hanedanı'nın (1368~1644) başlangıcından beri telif edilegelen Çince ve komşu dilleri arasındaki türlü lügatçelerin genel bir adıdır. Genel olarak 4 farklı gruba sahiptir. 3. gruptaki lügatçelerde her yabancı dilin sözcükleri sadece Çin yazısı ile yazılmıştır ve söz konusu dilin harfleri kullanılmamıştır. Bu 3. gruba Seul Devlet Üniversitesi Kütüphanesinin koleksiyonundaki nüsha giriyor. Onun 7. cildi Uygurca içindir. 19 kategoriyi içerir. 8. kategorisi, 62 maddeli 人物門 *rén-wù-mén* 'kişiler kategorisi' dir.

Bu yazıda, bu kategorinin 把根赤 *bā/bà-gēn-chi* sözcüğü işlenecektir. Bu nüsha ile AB'de, 3. Çince sözcük 大人 *dà-rén*'in Uygurca karşılığı 把根赤 *bā/bà-gēn-yi* olarak ve 4. Çince sözcük 陰陽 *yīn-yáng*'ın Uygurca karşılığı ise 忒必 *tè-bì* olarak verilmiştir. BT ile SB'ye göre, müstensih sözcüklerin sırasında bir hata yapmış ve bir sözcük atlamıştır. 把根赤 *bā/bà-gēn-yi*, 把根赤 *bā/bà-gēn-chi* için bir müstensih hatasıdır. Eski Uygurca *körümçi*'ye dayanarak, 把根赤'yi *baqimçi* olarak okuyabiliriz ki, bu sözcük Uig. *baqimçi* ve Bsk. *bayimsi*'da yaşıyor.

Anahtar Kelimeler: Çin yazısı, *Huá-yí-yì-yü* (華夷譯語), lügatçe, *rén-wù-mén* (人物門), Uygurca

EXTENDED ABSTRACT

The *Huá-yí-yì-yǔ* (華夷譯語) is a general name for the various wordbooks between the Chinese language and its neighboring languages compiled from the beginning of the Ming (明) dynasty (1368~1644). It has broadly 4 different classes. In the wordbooks of the third class the words of each foreign language were transliterated only in Chinese characters and the letters of the language in question were not used. To this third class belongs the manuscript in the collection of the library of Seoul National University. Its seventh volume is for the Uighur language. It contains 19 categories. Its eighth category is 人物門 *rén-wù-mén* ‘the category of persons’ with 62 entries.

In this paper, the word 把根赤 *bǎ/bà-gēn-chì* of the eighth category 人物門 *rén-wù-mén* will be treated. The word materials are arranged as follows: 1) Chinese entry in 拼音 *pīn-yīn* transcription; 2) Uighur word in 拼音 *pīn-yīn* transcription before ㄌ, the transcription in “Early Mandarin” after ㄌ, and in parenthesis the usual transcription in Turkology. In addition, the forms from another manuscript in the collection of Awanokuni Bunko (阿波國文庫) in Shikoku island (= AB), the forms from another manuscript in National Library of China (= BT), the forms from another manuscript in the collection of Seikadō Bunko (靜嘉堂文庫) in Tōkyō (= SB), the reading by Shōgaito (1984), the information in the etymological dictionary of Sir Gerard Clauson (= ED), and the modern Uighur form, and the form in another modern Turkic language are also given.

In the manuscript in question the Uighur counterpart of the fourth Chinese word 陰陽 *yīn-yáng* ‘adept (e.g. astrologer, diviner, geomancer, etc.)’ is given as 忒必 *tè-bì*, whereas the Uighur counterpart of the third Chinese word 大人 *dà-rén* ‘Your Excellency; His Excellency (address for a high official)’ as 把根亦 *bǎ/bà-gēn-yì*. The same is the case in AB. According to the two manuscripts BT and SB, the correspondence in the manuscript in question and AB is wrong. The scribe made a mistake in the sequence and omitted one word. 把根亦 in the manuscript in question, AB and SB is a scribal error for 把根赤 *bǎ/bà-gēn-chì*. This scribal error shows that the scribe(s) of this material did not fully master Chinese or Uighur.

Incidentally, Shōgaito could not identify 把根赤 and gave the reading *pa kən tshl* (p. 134) according to the Chinese pronunciation of Beijing region of the Ming (明) dynasty (1368~1644). Moreover, Shōgaito gave ‘Yīn and Yang’ as the meaning of 陰陽 *yīn-yáng*. Undoubtedly he overlooked both that 陰陽 means also 陰陽生 *yīn-yáng-shēng* ‘adept (e.g. astrologer, diviner, geomancer, etc.)’ and that it is in 人物門 *rén-wù-mén* ‘the category of persons’.

There is a word *körümçi* ‘fortune-teller, soothsayer’ in Old Uighur:

ED **körüm** (g-) N.S.A. fr. **kör-**; ‘a single act of seeing’; in the early period apparently ‘examining the omens’, or simply ‘omen’. (745b)

körümçi: (g-) N.Ag. fr. **körüm;** ‘soothsayer’. Pec. to Uyğ. (745b)

Based on Old Uighur *körümçi*, 把根赤 *bǎ/bà-gēn-chì* | pa~kən-tʃʰi~ can be read as *baqimçi* < *baq-ï-m-çi*. This word is found in the following two languages:

Uig. *baqimçi* ‘a fortune-teller by the book’ (URS 195a)

Bšk. *bayimsi* ‘sorcerer, sorceress; fortune-teller, soothsayer’ (BRSa 68b; BRSb 65a; < **baqimçi* < *baq-ï-m-çi*).

The verb *baq-* is used especially with *fal/fāl/fāl/pal* ‘omen, augury; fortune’ (< Arabic فأل *fāl*) in some modern languages like Turkish, Azerbaijanian, Uzbek, Modern Uighur, Kumyk, Crimean Tatar, Crimean dialect of Karaim, Urum.

In sum, it was possible for the author to read the Uighur word 把根赤 *bǎ/bà-gēn-chì* as *baqimçi* (< *baq-ï-m-çi*) in the manuscripts of *Huá-yí-yì-yǔ* of the third class, whereas the former researcher SHŌGAITO Masahiro (庄垣内正弘) (1984) could not identify it.

把根赤 *bǎ/bà-gēn-chì* in the manuscript in question, AB and SB is a scribal error for 把根赤 *bǎ/bà-gēn-chì*. This scribal error shows that the scribe(s) of this material did not fully master Chinese or Uighur. Apart from the shortcomings of the Chinese characters, this may be the main reason why the Uighur word materials in the wordbooks of this class are not highly regarded.

1. Introduction

The *Huá-yí-yì-yǔ* (華夷譯語) is a general name for the various wordbooks between the Chinese language and its neighboring languages compiled from the beginning of the Ming (明) dynasty (1368~1644). It has broadly 4 different classes. In the wordbooks of the third class the words of each foreign language were transliterated only in Chinese characters and the letters of the language in question were not used.¹

To this third class belongs the manuscript in the collection of the library of Seoul National University.² Its seventh volume is for the Uighur language.³ It contains 19 categories. Its eighth category is 人物門 *rén-wù-mén* ‘the category of persons’ with 62 entries.⁴

In this paper, the word 把根赤 *bǎ/bà-gēn-chì* of the eighth category 人物門 *rén-wù-mén* will be treated. The word materials are arranged as follows: 1) Chinese entry in 拼音 *pīn-yīn* transcription; 2) Uighur word in 拼音 *pīn-yīn* transcription before ㄌ, the transcription in “Early Mandarin”⁵ after ㄌ, and in parenthesis the usual transcription in Turkology. In addition, the forms from another manuscript in the collection of Awanokuni Bunko (阿波國文庫) in Shikoku island (= AB)⁶, the forms from another manuscript in National Library of China (= BT), the forms from another manuscript in the collection of Seikadō Bunko (靜嘉堂文庫) in Tōkyō (= SB)⁷, the reading by Shōgaito (1984)⁸, the information in the etymological dictionary of Sir Gerard Clauson (= ED), and the modern Uighur form, and the form in another modern Turkic language are also given.

1 For details see Li 2019: 1-4.

2 This manuscript is at present in the Kyujanggak Institute for Korean Studies at Seoul National University.

3 For the comment of Shōgaito on this Uighur language, see Li 2018, footnote 2.

4 This category had originally 63 words. The scribe made a mistake in the sequence and omitted one word.

5 “... Early Mandarin represents the speech of the Yuan capital, Dadu (present Beijing), around the year 1300, ...”

6 (Pulleyblank 1991: i). *j* in “Early Mandarin” represents *y*. This paper follows the system of Pulleyblank (1991).

7 For the copies of the manuscripts (i.e., 1) the manuscript which was in the collection of *École française d’Extrême-Orient* in Hanoi/Vietnam and 2) the manuscript which was in the collection of Awanokuni Bunko (阿波國文庫) in Tokushima (德島) on Shikoku island) in Tōyō Bunko (東洋文庫 “Oriental Library”) the author asked both the Japanese scholar Prof. Dr. UMEMURA Hiroshi (梅村坦) and Mr. KWON Jae-Bum (權宰範), for help.

UMEMURA Hiroshi visited Tōyō Bunko several times and learned that “it is prohibited to make copy in Tōyō Bunko.” He compared the Chinese characters of the manuscript of Awanokuni Bunko (阿波國文庫) with those of the word list in the article of SHŌGAITO Masahiro (庄垣内正弘) (1984) in person in Tōyō Bunko. He sent the author this comparative list. The author thanks him for his help.

Mr. KWON Jae-Bum also visited several times Tōyō Bunko and compared the Chinese characters of the manuscript of Awanokuni Bunko (阿波國文庫) with those of the word list in the article of SHŌGAITO Masahiro (庄垣内正弘) (1984) in person. He gave the author this comparative list directly in Seoul. The author thanks him for his help. He told the author that he demanded the copy of the manuscript which was in the collection of *École française d’Extrême-Orient* in Hanoi/Vietnam and the librarian said him there is no such data in Tōyō Bunko in spite of the information about this manuscript in Endo *et al.* (2007).

7 Mr. KWON Jae-Bum (權宰範), one of middle school students of the author living in Tōkyō, obtained the copy of this manuscript and gave it to the author directly in Seoul. The author thanks him for his help.

8 Before the author he was the only scholar who researched the Uighur materials of this third class.

2. the word 把根赤 *bǎ/bà-gēn-chì*

In the manuscript in question the Uighur counterpart of the fourth Chinese word 陰陽 *yīn-yáng* ‘adept (e.g. astrologer, diviner, geomancer, etc.)’ is given as 忒必 *tè-bì* || [tʰəj̃]-pĩ, whereas the Uighur counterpart of the third Chinese word 大人 *dà-rén* ‘Your Excellency; His Excellency (address for a high official)’ as 把根亦 *bǎ/bà-gēn-yì* || pã-kən-[jĩ]. The same is the case in AB.

把根亦 occurs in other manuscripts as follows:

BT 陰陽 把根赤

SB 陰陽 把根亦

According to these two manuscripts, the correspondence in the manuscript in question and AB is wrong. The scribe made a mistake in the sequence and omitted one word. 把根亦 *bǎ/bà-gēn-yì* || pã-kən-[jĩ] in the manuscript in question, AB and SB is a scribal error for 把根赤 *bǎ/bà-gēn-chì* || pã-kən-tʂhĩ. This scribal error shows that the scribe(s) of this material had a fine command of neither Chinese nor Uighur. The right correspondence is as follows:

大人 *dà-rén* ⇔ 五魯乞失 *wǔ-lǔ-qǐ-shī* || ũ-lõ-kʰĩ-ʂĩ

陰陽 *yīn-yáng* ⇔ 把根赤 *bǎ/bà-gēn-chì* || pã-kən-tʂhĩ

太醫 *tài-yī* ⇔ 忒必 *tè-bì* || [tʰəj̃]-pĩ

五魯乞失 *wǔ-lǔ-qǐ-shī* || ũ-lõ-kʰĩ-ʂĩ can be transcribed as *uluy kiši*, which is the literal translation of Chinese 大人 *dà-rén*. Shōgaito also transcribed it as /uluy kiši/ (p. 134). 太醫 *tài-yī* means ‘imperial physician; doctor, physician’. 忒必 *tè-bì* || [tʰəj̃]-pĩ can be transcribed as *tābib*, which is from Arabic طبيب *ṭabīb*. Shōgaito also transcribed it as /tābib/ (p. 134)

Incidentally, Shōgaito could not identify 把根赤 and gave the reading *pa kən tʂhl* (p. 134) according to the Chinese pronunciation of Beijing region of the Ming (明) dynasty (1368~1644). Moreover, Shōgaito gave ‘Yīn and Yang’ as the meaning of 陰陽 *yīn-yáng*. Undoubtedly he overlooked both that 陰陽 means also 陰陽生 *yīn-yáng-shēng* ‘adept (e.g. astrologer, diviner, geomancer, etc.)’ and that it is in 人物門 *rén-wù-mén* ‘the category of persons’.

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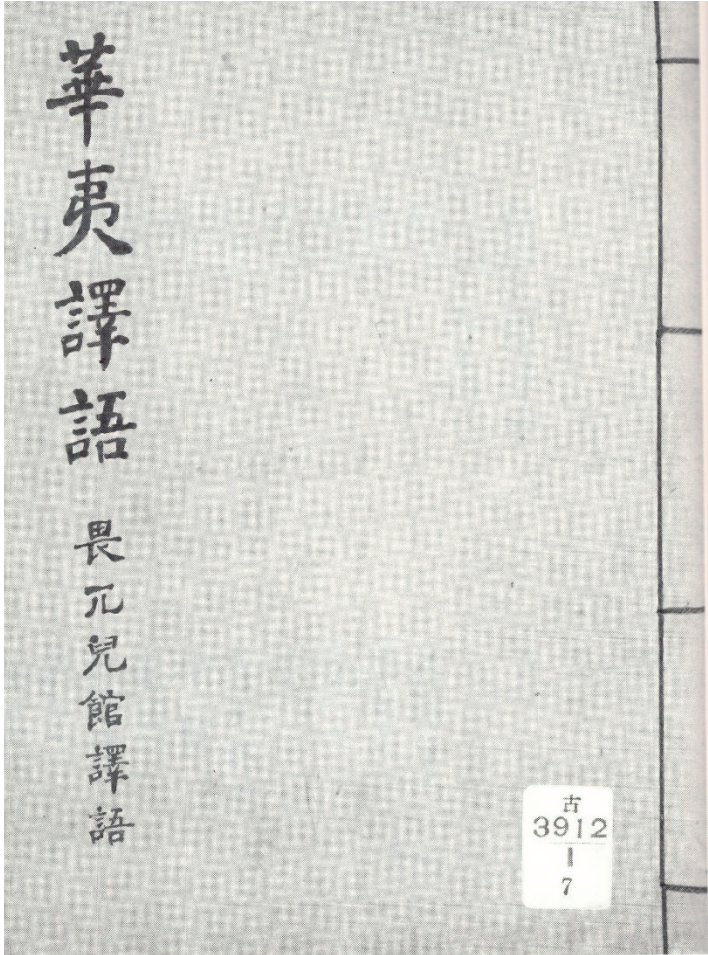
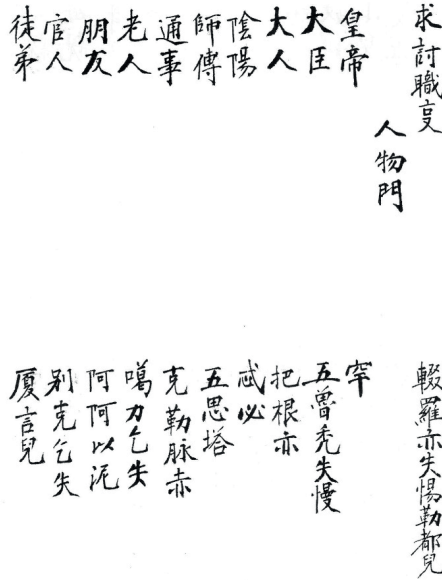


Figure 1. The Kyujanggak Institute for Korean Studies at Seoul National University, *Sangwönjeö*; *Hwaiyöğö* (Seoul, 2010), p. 485.



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Figure 2. The Kyujanggak Institute for Korean Studies at Seoul National University, *Sangwŏnjeŏ*; *Hwaiyŏgŏ* (Seoul, 2010), p. 525.

körümçi: (g-) N.Ag. fr. **körüm**; ‘soothsayer’. Pec. to Uyğ. (p. 745b)⁹

Based on Old Uighur *körümçi*, 把根赤 *bǎ/bà-gēn-chì* || *paʰ-kən-tʂʰiʰ* can be read as *baqimçi* < *baq-ï-m-çï*. This word is found in the following two languages:

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Bšk. *bayimsi* ‘sorcerer, sorceress; fortune-teller, soothsayer’ (BR Sa 68b; BR Sb 65a; < **baqimçi* < *baq-ï-m-çï*)

9 The author thanks Prof. Dr. Peter Zieme for his giving information about *körümçi* at the workshop of *Şingko Şeli Tutung Anısına Uluslararası Eski Uyğurca Araştırmaları Çalıştayı*, Ankara, Turkey, 4-6 June 2011. Cf. Bšk. *kürəmsə, kürəmçə* ‘dial. fortune-teller, soothsayer’ (BTDH 164b; < **körümçi* < *kör-ü-m-çï*). Dr. Abdurishid Yakup, a Uighur participant at the workshop, raised an objection to this etymology when the author read his presentation (= Li 2011) and gave this example (*bayimçi* instead of *baqimçi*). He maintained that such a structure is not possible (!) in Turkic.

There is the following information about the verb *baq-* in ED:

“**bak-** ‘to look at (someone or something *Dat.*)’, with some extended meanings like ‘to look after (someone); to look to, obey (someone)’. S.i.a.m.l.g.” (p. 311ab)

This verb is used with a noun meaning ‘omen, augury; fortune’ in some modern languages:

fala bak-: Trk. ‘to tell someone’s fortune’ (OTED 173b), ‘to tell fortunes’ (RTED 359a; ÇTİS 126a)

fala bax-: Az. ‘to tell fortunes’ (ARS 358a)

fal bak-: Trk. ‘to tell fortunes’ (RTED 359a; ÇTİS 126a)

fāl baq-: Uig. ‘to take an omen’ (ETED 100)

fal baq-: CTA. ‘to tell fortunes’ (KtRSa 138a; KtRSb 319a)

Kar. (c) ‘to tell fortunes’ (KRPS 593a)

fal bax-: Ur. ‘to tell fortunes’ (US 500a)

Krm. ‘to tell fortunes’ (KrRS 195)

fāl baqučī-: Uig. ‘soothsayer’ (ETED 100)

fāl bāq-: Uz. ‘to tell fortunes’ (UzRS 86b, 492a; UzED 130a; RUzS 126a)

pal baq-: Uig. ‘to tell fortunes’ (UXL 319b; XUL 796a, 1071a, 1071b)

Kmk. ‘to tell fortunes’ (RKmS 143a)

pal baquči-: Uig. ‘fortune-teller, soothsayer’ (URS 194c)

yumās pāx-: Čuv. ‘to tell fortunes’ (ČRSa 582a; ČRSb 639c; RČS 122a)

(*fal, fāl, fāl, pal* < Arabic فأل *fāl*)

3. Conclusion

As a result of this study, it was possible for the author to read the Uighur word 把根赤 *bǎ/bà-gēn-chi* as *baqimčī* (< *baq-ī-m-čī*) in the manuscripts of *Huá-yi-yi-yü* of the third class, whereas the former researcher SHŌGAITO Masahiro (庄垣内正弘) (1984) could not identify it.

The verb *baq-* is used with a noun meaning ‘omen, augury; fortune’ in some modern languages.

把根赤 *bǎ/bà-gēn-yi* || *paʰ-kən-[ji]* in the manuscript in question, AB and SB is a scribal error for 把根赤 *bǎ/bà-gēn-chi* || *paʰ-kən-tʂhĩ*. This scribal error shows that the scribe(s) of this material did not fully master Chinese or Uighur. Apart from the shortcomings of the Chinese characters, this may be the main reason why the Uighur word materials in the wordbooks of this class are not highly regarded.

Abbreviations and Bibliography

Az.	Azerbaijani
Bšk.	Bashkir
CTa.	Crimean Tatar
Čuv.	Chuvash
Kar. (c)	Crimean dialect of Karaim
Kmk.	Kumyk
Krm.	Krymchak
Trk.	Turkish
Uig.	Modern Uighur
Ur.	Urum
Uz.	Uzbek

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- OTED Hony, H. C. & Fahir İz (1985³), *The Oxford Turkish-English Dictionary*, Oxford: Oxford University Press.

- RČS Andrejev, I. A. & N. P. Petrov (eds.) (1971), *Russko-čuvaškij slovar'*, Moskva: Sovetskaja enciklopedija.
- RKmS Bammatorov, Z. Z. (ed.) (1960), *Russko-kumyškij slovar'*, Moskva: Gosudarstvennoje izdatel'stvo inostrannyx i nacional'nyx slovarnej.
- RTED Alkim, U. Bahadır *et al.* (eds.) (1988¹⁰), *New Redhouse English-Turkish Dictionary*, İstanbul: Redhouse Yayınevi. [1st edition 1968]
- RUZS Abduraxmanov, R. (ed.) (1954), *Russko-uzbekskij slovar'*, Moskva: Gosudarstvennoje izdatel'stvo inostrannyx i nacional'nyx slovarnej.
- SB the manuscript in the collection of Seikadō Bunko (靜嘉堂文庫) in Tōkyō.
- URS Nadžip, E. N. (1968), *Ujgursko-russkij slovar'*, Moskva: Sovetskaja enciklopedija.
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