

## THE UIGHUR WORD MATERIALS IN A MANUSCRIPT OF *HUÁ-YÍ-YÌ-YŪ* IN THE LIBRARY OF SEOUL NATIONAL UNIVERSITY (II)\*

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### **Abstract:**

*The Huá-yí-yì-yŭ (華夷譯語) is a general name for the various glossaries between the Chinese language and its neighbor languages compiled on from the beginning of the Ming (明) dynasty (1368~1644). It has broadly 4 different classes:*

*1. The Sino-Mongolian glossary compiled by Huo Yuan-Jie (火源潔), Ma-sha-yi-hei (馬沙亦黑), etc.: In this glossary the Mongolian words were written in Chinese characters according to the transliteration rules in the Secret History of the Mongols.*

*2. The glossaries which were compiled, continually reedited and added / reduced in Si-yi-guan: In the glossaries of this class the words of each foreign language were not only transliterated in Chinese characters but written also in letters native to the language in question.*

*3. The glossaries which were presumably compiled in Hui-tong-guan: In the glossaries of this class the words of each foreign language were transliterated only in Chinese characters and the letters native to the language in question were not used.*

*4. The glossaries which were compiled in the Hui-tong-si-yi-guan, which was formed with the unification of Hui-tong-guan and Si-yi-guan in the 13th year (1748) of the Qian-long (乾隆) Emperor (r. 1735~1795) of the Qing (清) dynasty.*

*To the third class belongs also the manuscript in the collection of the library of Seoul National University. It comprises the following 8 volumes: (1) Korea, (2)*

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Ryukyu, (3) Japan, (4) Annam (North Vietnam), (5) Siam (Thailand), (6) Tatar (= East Mongols), (7) Uighur, (8) Malacca. The volume for Uighur contains 19 categories. The third of them is 'the category of place name' with 28 entries treated in the present paper.

It was possible to observe that the compiler/transcriber of these materials did not have a good command of either Chinese or Uighur; for there are many scribal and grammatical errors. This may be the main reason why the Uighur word materials in the glossaries of this kind are not well treated up to the present.

**Key Words:** Chinese characters, Huá-yi-yi-yü, glossaries, Turkic, Uighur, category of place name.

## Seul Devlet Üniversitesi Kütüphanesinde Bir Huá-Yi-Yi-Yü Nüshasında Bulunan Uygurca Malzeme (II)

### Özet:

Huá-yi-yi-yü (華夷譯語), Ming (明) Hanedanı'nın (1368-1644) başlangıcından beri telif edilegelen Çince ve komşu dilleri arasındaki türlü lügatçelerin genel bir adıdır. Genel olarak 4 farklı gruba ayrılır:

1. Huo Yuan-Jie (火源潔), Ma-sha-yi-hei (馬沙亦黑) vs. tarafından telif edilmiş olan Çince-Moğolca lügatçe: Bu lügatçede Moğolca kelimeler Moğolların Gizli Tarihi'ndeki harf çevirisi kurallarına göre yazılmıştır.

2. Si-yi-guan'da telif edilmiş, sürekli redaksiyonu yapılmış ve ekleme yapılmış / kısaltılmış olan lügatçeler: Bu gruptaki lügatçelerde her yabancı dilin kelimeleri hem Çin yazısı ile hem de söz konusu dilin asıl yazısı ile yazılmıştır.

3. Herhâlde Hui-tong-guan'da telif edilmiş olan lügatçeler: Bu gruptaki lügatçelerde her yabancı dilin kelimeleri sadece Çin yazısı ile yazılmıştır ve söz konusu dilin asıl yazısı ise kullanılmamıştır.

4. Hui-tong-si-yi-guan'da telif edilmiş olan lügatçeler: Hui-tong-si-yi-guan, Qing (清) Hanedanı'nın imparatoru Qian-long'un (乾隆) (1735-1795'te tahtta) 13. yılında (1748) Hui-tong-guan ile Si-yi-guan'ın birleştirilmesiyle meydana gelmiştir.

Seul Devlet Üniversitesi Kütüphanesinin koleksiyonundaki nüsha da 3. gruba aittir. Bu nüsha şu 8 ciltten oluşuyor: (1) Kore, (2) Ryukyu, (3) Japonya, (4) Annam (Kuzey Vietnam), (5) Siam (Tayland), (6) Tatar (= Doğu Moğollar), (7) Uygur, (8) Malakka. Uygur cildi 19 bölümü içeriyor. Bunların üçüncüsü 28 maddeli 'Yer adları Bölümü' olup bu yazıda işlenmiştir.

Bu malzemenin redaktörünün/müstensihinin Çinceyi veya Uygurca'yı iyi bilmediği gözlemlenebildi. Çünkü çok sayıda istinsah ve gramer hatası vardır. Bu da şimdiye kadar bu gruptaki Uygurca malzemenin iyi işlenmemesinin başlıca sebebi olabilir.

**Anahtar Kelimeler:** Çin yazısı, Huá-yi-yi-yü, lügatçeler, Türkçe, Uygurca, Yer Adları kategorisi, toponim.

## 1. Introduction

The *Huá-yí-yì-yǔ* (華夷譯語) is a general name for the various glossaries between the Chinese language and its neighboring languages compiled from the beginning of the Ming (明) dynasty (1368~1644). The first of them was the Sino-Mongolian glossary compiled by Huo Yuan-Jie (火源潔), a Mongol, under the order of the Hong-wu (洪武) Emperor (r. 1368~ 1398). The *Huá-yí-yì-yǔ* has broadly 4 different classes as follows:

1. The Sino-Mongolian glossary compiled by Huo Yuan-Jie (火源潔), Ma-sha-yi-hei (馬沙亦黑), etc. in which the Mongolian words were written in Chinese characters according to the transliteration rules in *the Secret History of the Mongols* (元朝秘史 *Yuan-chao-mi-shi*).

2. The glossaries which were compiled, continually reedited and added/reduced in *Si-yi-guan* (四夷館), which was in charge of the acceptance and handling of the credentials from foreign countries. In the glossaries of this class the words of each foreign language were not only transliterated in Chinese characters but also written in letters native to the language in question.<sup>1</sup>

3. The glossaries which were presumably compiled in *Hui-tong-guan* (會同館), which was in charge of reception of the foreign diplomatic representatives. In the glossaries of this class the words of each foreign language were transliterated only in Chinese characters and the letters native to the language in question were not used.<sup>2</sup>

4. the glossaries which were compiled in *Hui-tong-si-yi-guan* (會同四譯館), which was formed with the unification of *Hui-tong-guan* (會同館) and *Si-yi-guan* (四譯館) in the 13th year (1748) of the Qian-long (乾隆) Emperor (r. 1735~1795) of the Qing (清) dynasty (1636~1912).

To this third class belongs also the manuscript in the collection of the library of Seoul National University (= 古 3912-1-1-8).<sup>3</sup> It is probably a copied

1 Ligeti (1966, 1969) researched the Uighur word materials of this class.

2 The wordbooks belonging to this class are comprised of 13 volumes as follows: (1) 朝鮮 Chao-xian (Korea), (2) 琉球 Liu-qiu (Ryukyu), (3) 日本 Ri-ben (Japan), (4) 安南 An-nan (Annam = North Vietnam), (5) 暹羅 Xian-luo (Siam = Thailand), (6) 韃靼 Da-da (Tatar = East Mongols), (7) 畏兀兒/委兀兒 Wei-wu-er (Uighur), (8) 滿刺加 Man-la-jia (Malacca), (9) 占城 Zhan-cheng (Champa = South Vietnam), (10) 西番 Xi-fan (“Western Barbarians” = Tibetans of the Kham region), (11) 回回 Hui-hui (Muslims = Persians), (12) 女直 Nü-zhi (Jurchen), and (13) 百夷 Bai-yi (傣族 Dai-zu ‘the Dai people’). Shōgaito (1984) researched the Uighur word materials of this class.

3 This manuscript is at present in the Kyujanggak Institute for Korean Studies at Seoul National University. It was published in 2010 by the Kyujanggak Institute for Korean Studies at Seoul National University as follows:

서울대학교奎章閣韓國學研究院 (2010), 象院題語; 華夷譯語, 奎章閣資料叢書 語學篇 10, 서울. [The Kyujanggak Institute for Korean Studies at Seoul National

variant of the version owned by INABA Kunzan (稻葉君山; 1876~1940).<sup>4</sup> This manuscript comprises the following 8 volumes:

- (1) 朝鮮 *Chao-xian* (Korea)
- (2) 琉球 *Liu-qiu* (Ryukyu)
- (3) 日本 *Ri-ben* (Japan)
- (4) 安南 *An-nan* (Annam = North Vietnam)
- (5) 暹羅 *Xian-luo* (Siam = Thailand)
- (6) 韃靼 *Da-da* (Tatar = East Mongols)
- (7) 畏兀兒 *Wei-wu-er* (Uighur)
- (8) 滿刺加 *Man-la-jia* (Malacca)

Since the features of the materials in the first volume probably represent the language of the 15th century, the word materials in other volumes also may have stemmed from the same time. The seventh volume is for the Uighur language as seen above. It contains the following categories:

- (1) 天文門 *tian-wen-men* ‘the category of astronomy’ with 85 entries
- (2) 地理門 *di-li-men* ‘the category of geography’ with 86 entries<sup>5</sup>
- (3) 地名門 *di-ming-men* ‘the category of place name’ with 28 entries<sup>6</sup>
- (4) 時令門 *shi-ling-men* ‘the category of season’ with 85 entries
- (5) 花木門 *hua-mu-men* ‘the category of flowers and trees’ with 66 entries
- (6) 人事門 *ren-shi-men* ‘the category of human affairs’ with 74 entries
- (7) 朝義門 (*sic* ⇒ 朝儀門) *chao-yi-men* ‘the category of ceremony in the royal court’ with 25 entries
- (8) 人物門 *ren-wu-men* ‘the category of person’ with 62 entries<sup>7</sup>

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University, *Sangwonjeo; Hwaiyeogeo*, Kyujanggak jaryo chongseo (Kyujanggak Series) Eohakpyeon 10, Seoul]. It is also accessible to the researcher by means of microfilm (M/F 73-102-31-F). It was reproduced in 1979 in Taipei. This reproduction was printed by phototypography in 1982 in Seoul. The information about *Hua-yi-yi-yu* in this paper is largely based on the Korean foreword entitled 華夷譯語 解題 *Hwaiyeogeo haeje* in that reproduction by phototypography in Seoul.

4 INABA Kunzan’s version disappeared at the end of World War Two.

5 This category had originally 87 words. The scribe omitted one word.

6 地名門 *di-ming-men* as a separate category is found only in the volume for the Uighur language in the manuscript.

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

- (9) 身體門 *shen-ti-men* ‘the category of body’ with 20 entries<sup>8</sup>  
 (10) 衣服門 *yi-fu-men* ‘the category of clothing’ with 22 entries  
 (11) 飲食門 *yin-shi-men* ‘the category of food and drink’ with 14 entries  
 (12) 器用門 *qi-yong-men* ‘the category of utensil’ with 34 entries<sup>9</sup>  
 (13) [鳥獸門]<sup>10</sup> *niao-shou-men* ‘the category of birds and beasts’ with 53 entries<sup>11</sup>  
 (14) 宮室門 *gong-shi-men* ‘the category of house’ with 19 entries  
 (15) 方隅門 *fang-yu-men* ‘the category of direction’ with 15 entries  
 (16) 通用門 *tong-yong-men* ‘the category of common use’ with 65 entries<sup>12</sup>  
 (17) 珍寶門 *zhen-bao-men* ‘the category of jewelry’ with 22 entries  
 (18) 聲色門 *sheng-se-men* ‘the category of color’ with 12 entries  
 (19) 數目門 *shu-mu-men* ‘the category of number’ with 37 entries<sup>13</sup>

In this paper the third category, 地名門 *di-ming-men*, will be treated. The word materials are arranged as follows: 1) Chinese entry in 拼音 *pin-yin* transcription; 2) Uighur word in 拼音 *pin-yin* transcription before<sup>l</sup>, the transcription in “Early Mandarin”<sup>14</sup> after<sup>l</sup>, and in parenthesis the usual transcription in Turkology. In addition, the modern Uighur forms and the information in the etymological dictionary of Sir Gerard Clauson are also given.

## 2. *Di-ming-men* ‘The Category of Place Name’

### 1. 撒馬兒罕 *sa-ma-er-han* ‘Samarkand’

撒馬兒酣 *sa-ma-er-han* *sa~-ma~-rɣ'-xam* (*samarqand*)

Shōgaito 撒馬兒罕 撒馬兒酣 /samarxand/ (p. 117)

Samarkand (Uzbek: Samarqand), is the second-largest city in Uzbekistan and the capital of Samarqand Province. The city is most noted for its central position on the Silk Road between China and the West, and for being an Is-

8 This category had originally 21 words. The scribe made a mistake in the sequence and omitted one word.

9 This category had originally 38 words. The scribe omitted four words.

10 This is not a separate category, but within the category 器用門 *qi-yong-men*.

11 This category had originally 59 words. The scribe omitted six words.

12 This category had originally 66 words. The scribe made a mistake in the sequence and omitted one word.

13 This category had originally 38 words. The scribe omitted one word.

14 “... Early Mandarin represents the speech of the Yuan capital, Dadu (present Beijing), around the year 1300, ...” (Pulleyblank 1991: i); *j* and *y* in “Early Mandarin” represents *y* and *ü* respectively.

lamic centre for scholarly study.<sup>15</sup> Marco Polo wrote of it as Samarcan.<sup>16</sup> This place name is mentioned as Semisgen and Semisqab in *the Secret History of the Mongols*.<sup>17</sup> Semisgen is certainly from the Turkic name Semizkend for this city. See below.

Uig. *sämärqänt* ‘Samarkand’ (URS 809c)

*känt* ‘village’ (ETED 166; < Sogdian)

*kent* ‘village’ (ETED 166, 170), ‘inhabited region’ (CATP 227; < Sogdian)

ED **kend** ‘town’; l.-w. fr. Sogdian *knd*. S.i.m.m.l.g. usually as **kent** ‘village, small settlement’, but generally now obsolete except as a component in geographical names like Tashkent. Cf. **2 balık**. ...; and **Semizkend** ‘the fat (*samīna*) city’, because of its great size, the Persians call it Samarqand *Kaş*. *I* 343; ... (728a)

Per. *samarqand* ‘name of a famous city and kingdom in higher Asia’ (CPED 696b)

*samarkand* ‘a large city in Turkistān’ (CPED 697a)

*samar* ‘a weaver’s brush (also *sammar*); name of a king, the founder of the city of Samarcand’ (CPED 696b)

2. 土魯番 *tu-lu-fan* ‘Turfan’

土兒番 *tu-er-fan/pan* <sup>l</sup>tʰu˥-r̥˥-fan/[pʰɔn] (*turfan*)

Shōgaito 土魯番 土兒番 /turfan/ (p. 117)

Turfan is a county-level city in Turfan Prefecture (吐魯番地區 *Tulufan Diqu*), in the Xinjiang Uyghur Autonomous Region of China. Turfan was historically located along the Silk Road’s northern route.<sup>18</sup> This place name is spelled now in the form of 吐魯番 *Tulufan* in China.

Uig. *turfan* ‘Turfan’ (ETED 316; CATP 487)

*turpan* ‘Turfan’ (URS 807b; ETED 316)

3. 石頭城 *shi-tou-cheng* ‘Shitoucheng’ (lit. ‘stone city’)

他失把里 *ta-shi-ba-lil* <sup>h</sup>ɔ-ʃi˥-pa˥-li˥ (*taš baliq*) (lit. ‘stone city’)

Shōgaito 石頭城 他失把里 /taš baliq/ (p. 117)

15 <http://en.wikipedia.org/wiki/Samarkand>.

16 See MPDW 143-144 and Kim 2005: 163.

17 See Haenisch 1948: 179 and Yu 2004: 270-271, 274, 481, 485.

18 See <http://en.wikipedia.org/wiki/Turfan>. Cf. *Turufan* «la ville de Tourfan» (Ligeti 1969: 204).

石頭城 is the site of a famous ancient city on the Silk Road. It is in the north of Tashkurgan Tajik Autonomous County (塔什庫爾干塔吉克自治縣 Tashikuergan Tajike Zizhixian) of Kashgar Prefecture (喀什地區 Kashi Diqu) in western Xinjiang (新疆) in China.<sup>19</sup> The place name Tashmalik Oasis seems to be related to Tašbaliq. See below:

Uig. *taš* ‘stone’ (URS 275c; ETED 296; CATP 452)

*tāš* ‘stone’ (ETED 296)

*tašmaliq* ‘name of a village - probably from *taš*- “to overflow (of water)”; *tašma* “place with overflowing water”; not < *taš baliq* “stone city”’ (CATP 453)

*baliq* ‘town’ (CATP 57)

ED **ta:š** (?d-) ‘stone’ in all the usual meanings of that word in English. (557a)

**balik** ‘town’; the standard Turkish word in the early period, but n.o.a.b. except as a component in place-names. A very early l.-w. in Mong. as *balağasun*, Plur. *balağad* (*Haenisch* 12, *Kow.* 1077). In the medieval period displaced by l.-w.s, usually Pe. *šahr*. (335b-336a)

See No. 14. 苦峪城 and No. 28. 北京

4. 一箇聖人城 *yi-ge-sheng-ren-cheng* ‘Yigeshengrencheng’ (lit. ‘city of one sage’)

必兒呀綠兀子脫因 *bi-er-ya-lu-wu-zi-tuo-yin* |pị̣̣̣-rṛ̣̣̣-[ja?]-lỵ̣̣̣ -ụ̣̣̣-tsẓ̣̣̣-tʰɔ̣̣̣̣-jin (*bir yalyuz toyin*) (lit. ‘one lonely monk’)<sup>20</sup>

Shōgaito 一箇聖人城 必兒呀綠兀子脫因 /bir yalyuz toyin/ (p. 118)

It is not possible for me to identify the location of 一箇聖人城. By the way, a place called 聖人城 before the dynasties of Tang (唐) and Song (宋) was in 大龍門城堡 *Dalongmen chengbao* (= Dalongmen Citadel), an important pass on the Great Wall built during the Ming (明) Dynasty. 大龍門城堡 is located in Laishui (涞水) County, Baoding (保定) City, Hebei (河北) Province.<sup>21</sup>

Uig. *bir* ‘num. one; a certain, some, a’ (URS 230a), ‘one, once’ (CATP 69)

19 See <http://www.tibetmap.net/CN/cnVisit/65.htm>. Cf. “The Stone City (石頭城 Shitou Cheng) is the popular name of an ancient fortified city within the current city of Nanjing (南京). ... The ancient city is strongly enough associated with Nanjing that Nanjing itself is sometimes referred to as “Stone City”.” ([http://en.wikipedia.org/wiki/Stone\\_City](http://en.wikipedia.org/wiki/Stone_City)).

20 I had read this word as (*bir yaruq uz toyin*) (lit. ‘one bright skilled monk’) in 2009. But, I consider now Shōgaito’s reading is more plausible.

21 See <http://enjoy.eastday.com/epublish/big5/paper450/2/class045000002/hwz1212854.htm> and [http://big5.sunnycina.com/gate/big5/travelguide.sunnycina.com/travel\\_intro\\_7712/](http://big5.sunnycina.com/gate/big5/travelguide.sunnycina.com/travel_intro_7712/).

*bir* ~ *bi* ~ *bi* ~ *biy* ~ *bzi* ~ *bzi* ~ *bär* ~ *bä* ‘one, once, only, the only’ (ETED 56)

*yalʒuz* ‘one; solitary, lonely; only, sole; only’ (URS 778ab), ‘alone, only, solitary, standing alone’ (ETED 147)

ED **bi:r** originally the Cardinal Number ‘one’; later attenuated, through such phr. as **bi:r ne:ŋ . . . bi:r** ‘one thing . . . another’ to little more than an Indefinite Pron. Adj. ‘a, an’. (353b)

**yalʒu:s** ‘alone, only; solitary’; the evidence for **-s**, . . ., is overwhelming down to XI, but later it is usually **-z**. S.i.a.m.l.g. in a wide range of forms; . . . SE Türki **yalğuz** . . . (930b)

**yalğuz** See **yalʒu:s**. (926b)

**toyın** ‘(Buddhist) monk’; l.-w. fr. Chinese *tao jên* same meaning (*Giles* 10,780 5,624). N.o.a.b.; became a l.-w. in Pe., Mong., and other languages, where it sometimes acquired other meanings, see *Doerfer* II 993. Yakut **toyon** ‘master, governor, official, mayor’, and the like, *Pek.* 2706, is clearly a l.-w. fr. Mong. after it had acquired these extended meanings. (569a)

Mo. *toyin* ‘[from Ch. tao-jen 道人, thr. Old Turkish toyin] priest, monk, lama (originally limited to priests of noble descent)’ (MED 820a)

Per. *tuwīn* ‘friendly, affectionate; a lama or Buddhist’ (CPED 338a; < Mo. < Chin.)

See No. 6. 一箇女人城

5. 泥水灘 *ni-shui-tan* ‘Nishuitan’ (lit. ‘muddy water shoal’)

肯兒把兒赤<sup>22</sup> *ken-er-ba-er-chilkʰənʰ-rɿʰ-paʰ-rɿʰ-tʂʰiʰ* (*qir balčiq*) (lit. ‘embankment mud’)

Shōgaito 泥水灘 肯兒把兒赤 /*qir balčiq*/ (p. 118)

It is not possible for me to identify the location of 泥水灘.

Uig. *qir* ‘ridge; long, narrow hillock, ridge; an elevated path along the banks of a river’ (CATP 362)

*qir* ~ *qi* ~ *qiy* ‘edge of a field, edge of earth or clods of earth which surrounds each field (cultivated and irrigated square) and which hinder the water to run away when the field is irrigated, bank of a river’ (ETED 248)

22 肯兒 *ken-erlkʰənʰ-rɿʰ* (*qir*) is also given as the counterpart of Chin. 堤 *di* ‘dyke, embankment’ in 地理門 *di-li-men* ‘the category of geography’. The word *qir* is attested also in 五體清文鑑 *Wu-ti-qing-wen-jian*. See No. 873 Ma. *dalan*, Tib. *raks*, *rak*, Mo. *dalang*, Uig. *keir*, Chin. 堤 (WQ 47b). The Uighur word *keir* must be the Manchu transcription for *qir*.



*qïy* ‘track’ (ETED 248)

*qir* ‘boundary, land boundary; slope; hilly steppe; border’ (URS 623a)

*balčuq* ‘*dial.* clay, slush’ (URS 196a)

*palčiq* ‘mud’ (ETED 223)

ED 3 **kır** Hap. leg., unless this is merely an extended of 1 **kır**. **Xak.** XI **kır** *al-* ‘*arim wa’l-musannāt* ‘a dam’ (Hend.) *Kaş. I* 324. (641b)

**kır** Preliminary note. *There are two common words of this form meaning respectively ‘high ground’ and the like, SW Tkm. ğır, and ‘grey’, Tkm. ğı:r. ... In a number of modern languages kır also means ‘edge’, see R II 733, but this may be an extension of the first meaning.* (641a)

1 **kır** originally ‘an isolated mountain or block of mountains’; in this sense and more generally for ‘high ground’ s.i.a.m.l.g., but in some languages, including NW Nog., SW Osm. it hardly means more than ‘plain, steppe, wilderness’ without any connotation of height. (641a)

**balçık** ‘mud’. (333a)

Mo. *balčiy* ‘swamp, marsh; mud, clay, ooze, mire’ (MED 80a; < ? Turkic)

6. 一箇女人城 *yi-ge-nü-ren-cheng* ‘Yigenürencheng’ (lit. ‘city of one woman’)

必兒哈吞炭 *bi-er-ha-tun-tan* |pĩ-r̃r̃’-[xɔ’ ?]-tʰən-tʰan’ (*bir xatun tam*) (lit. wall of one woman)

Shōgaito 一箇女人城 必兒哈吞炭 /*bir xatun tam*/ (p. 118)

It is not possible for me to identify the location of 一箇女人城.

Uig. *xatun* ‘*dial.* wife; *dial.* woman’ (URS 417a), ‘lady, Mrs.’ (CATP 172; < Sogdian)

*xatun* ~ *xatun* ~ *xātun* ~ *xa-tun* ~ *xātun* ~ *xotun* ~ *xotʰn* ~ *xotun* ‘wife, woman, lady’ (ETED 126; < Sogdian)

*xotun* ‘wife; woman’ (URS 424c; < Sogdian)

*tam* ‘1) wall; fence; 2) wattle and daub building’ (URS 283b), ‘wall, hedge, cardinal point’ (ETED 292), ‘wall, hut, house’ (CATP 444)

ED **xa:tun** ‘lady’ and the like. ... there is no reasonable doubt that it is taken fr. Sogdian *xwat’yn* [correctly *xwt’yn*] (*xwatēn*); in Sogdian *xwt’y* means ‘lord, ruler’ and *xwt’yn* ‘the wife of the lord, ruler’, which is precisely the meaning of **xatu:n** in the early period.<sup>23</sup> (602b)

23 “As was mentioned at the conference by Prof. Hayashi, the word *xatun* is to be attested in a Chinese inscription as a Tavgach title as early as 433 AD, which seems to make a derivation from Sogdian difficult. As for the Sogdian forms, they are cited correctly by Gharib (except

**ta:m** (?d-) originally ‘a wall’ (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including ‘a building with earth walls; a brick-built structure; a grave mound’; SW Az., Osm. **dam** ‘roof’; Tkm. **ta:m** ‘a brick-built structure’. (502b)

Mo. *qatun* ‘[cf. Sogdian *xwt’y*nh] lady, queen, princess; wife (hon.)’ (MED 946a; < ? Turkic)

Per. *xātūn* ‘a lady, matron; a female proper name’ (CPED 437a)

See No. 4. 一箇聖人城

7. 黑虎窩 *hei-hu-wo* ‘Heihuwo’ (lit. ‘black tiger’s lair’)

嚙刺把兒思 *ga-la-ba-er-sil*[kɔ̃ ?]-[la`]-pa`-rɪ`-[xɔ` ?]-sz (*qara bars*) (lit. ‘black leopard’)

Shōgaito 黑虎窩 嚙刺把兒思 /*qara bars*/ (p. 118)

It is not possible for me to identify the location of 黑虎窩.

Uig. *qara* ‘1) black; dark; 2) black, dark-chestnut; 3) soot; 4) outline, silhouette; 5) mark, target; 6) *fig.* mourning’ (URS 579a), ‘black, dark’ (CATP 349)

*qara* ~ *qa-a* ~ *qaa* ‘black, of minor value’ (ETED 239)

*bars* ‘leopard, panther’ (URS 187a), ‘leopard, tiger’ (ETED 48; < Iranian)

ED **kara**: ‘black’, primarily in a physical sense, but with a great many metaphorical meanings, often pejorative, e.g. **kara: bodun** ‘the ordinary people’ (as opposed to the aristocracy). C.i.a.p.a.l.; an early l.-w. in Mong., and in Pe., etc., *Doerfer* III 1440. (643a)

**bars** (p-) a very early Iranian l.-w., but from which Iranian language it was taken is uncertain. It means ‘leopard’, but in Turkish is also used for other large felines. One of the animals of the 12-year animal cycle and so, at any rate in this context, an early l.-w. in Mong. S.i.m.m.l.g., but when, as in SW Osm., the form is **pars** no doubt a recent borrowing fr. Pe. and not a survival. (368ab)

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for her outdated initial *γ-* for *x-*). The m. equivalent is *xwt’w* ‘lord’ (not *xwt’y* with Clauson).” (remark of Nicholas Sims-Williams on November 25, 2014 during Milletlerarası Soğud-Türk Münasebetleri Sempozyumu).

The word 可敦 *ke-dun* (*k’ha’-twān* in Early Middle Chinese) is found in a Chinese written prayer carved on a stone in the cave 嘎仙洞 *Ga-xian-dong*. The written prayer is dated 443 AD (not 433 AD) during the Northern Wei (北魏 *Bei Wei*). The word 可賀敦 *ke-he-dun* (*k’ha’-γa’-twān* in Early Middle Chinese) is found in the part about the Rouran (柔然) *Khaganate* (330-555 AD) of the classic Chinese historical text 魏書 *Wei Shu* (compiled from 551 to 554 AD). For this information, the author thanks Dr. Jin-yeoul Choi.

Mo. *qara* ‘a) black, dark, obscure; b) unrefined, common, plain, vulgar; rough, unpolished; c) profane, secular, nonclerical, lay; d) evil, sinful, malicious; jealous, jealousy, envy; e) *adj. and adv.* large; intense, heavy, violent; very; f) the ninth of the ten cyclical stems (t’ien-kan 天干) corresponding to Chinese jen 壬. It precedes the names of animals of the animal cycle; g) idiomatic uses’ (MED 931ab; < ? Turkic)

*bars* ‘[Pers. *pārs*, *fārs*] tiger; also the queen in chess (for which the reading is bers)’ (MED 88b; < Turkic < Iranian)

Per. *pārs* ‘a pard; an animal smaller than a leopard and trained to hunt; ounce, cheeta; Persia; Pahlū, son of Shem’ (CPED 229b)

See No. 11. 黑羊群, No. 12. 黑風川 and No. 24. 黑松林

8. 狼地坊 *lang-di-fang* ‘Langdifang’ (lit. ‘wolf’s place’)

伯律葉兒 *bo-lü-ye-er* |paj’-ly’-jε’-rɿ’ (*börü yer*) (lit. ‘wolf’s place’)

Shōgaito 狼地坊 伯律葉兒 /börü yär/ (p. 118)

It is not possible for me to identify the location of 狼地坊.

Uig. *bōri* ‘wolf’ (URS 208b; ETED 59, 62)

*būri* ‘wolf’ (ETED 62)

*birü* ‘wolf’ (CATP 86)

*yär* ‘1) earth, the terrestrial globe; 2) place, locality; 3) soil’ (URS 784a)

*yer* ‘earth, soil, ground, land, place’ (CATP 207)

*yer* ~ *ye* ~ *ye*’ ~ *yē* ~ *yär* ~ *yä* ~ *yä*’ ~ *yε* ~ *yey* ‘ground, earth, land, floor, world, soil, field, room, place, furrow’ (ETED 154)

ED *bōri*: ‘wolf’. (356a)

**yé:r** basically ‘ground’, with a wide range of extended meanings, ‘earth (as opposed to sky), land, soil, place’, etc.; ... (954a)

9. 大天坊 *da-tian-fang* ‘Datianfang’ (lit. ‘big sky’)

也克忝額力 (*sic* ⇒ 也克忝額力) *ye-ke-tian-e-lil* |jε’-[kʰəj’]-tʰjεm’-jaj’/nɿε’ (?) -li’ (*yākä täŋgäri*) (lit. ‘big sky’)

Shōgaito 大天坊 也克忝額力 /yākä täŋgäri/ (p. 118)

It is not possible for me to identify the location of 大天坊. 也克忝額力 is certainly a transliteration from the Mongolian name.

Uig. *täŋri* ‘God, the Most High’ (URS 302b), ‘God’ (ETED 303)

*teŋri* ‘sky, heaven; God’ (CATP 460)

ED **teŋri**: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant ‘the physical sky’, but very early acquired religious overtones and came to mean ‘Heaven’ as a kind of impersonal deity, the commoner meaning in the earlier texts. ... An early l.-w. in Mong. as *teŋgeri* (*Haenisch* 148, *Kow*. 1697; but often spelt *tŋri*, as in Turkish, in religious texts and always *déŋri* in the hP’ags-pa texts). (523b)

Mo. *yeke* ‘*adj. and adv.* great, big, large (both physical and abstract); older, elder; majestic, imposing; adult (*adj.*); much, very, greatly’ (MED 431a)

*teŋgeri, tŋri, tegri* ‘heaven; god; sky; weather’ (MED 802b, 809b, 794a; < Turkic)

See No. 10. 小天坊

10. 小天坊 *xiao-tian-fang* ‘Xiaotianfang’ (lit. ‘small sky’)

兀出干忝額力 (*sic* ⇒ 兀出干忝額力) *wu-chu-gan-tian-e-lilu*˘-tṣʰy˘-kan-tʰjem˘-jaj˘/nje˘ (?) -li˘ (*üčükän täŋgäri*) (lit. ‘small sky’)

Shōgaito 小天坊 兀出干忝額力 /učyan täŋgäri/? (p. 118)

It is not possible for me to identify the location of 小天坊. 兀出干忝額力 is certainly a transliteration from the Mongolian name.

Mo. *üčüken, öčüken, öčügüken* ‘little, small, insignificant, humble; few’ (MED 995a, 629a)

See No. 9. 大天坊

11. 黑羊群 *hei-yang-qun* ‘Heiyangqun’ (lit. ‘flock of black sheep’)

噶刺塊 *ga-la-kuai* [kə˘ ?] -[la˘] -kʰwaj˘ (*qara qoy*) (lit. ‘black sheep’)

Shōgaito 黑羊群 噶刺塊 /qara qoy/ (p. 118)

*Qar-a qoi* «nom d’une tribu d’origine sans doute turque, habitant, sous les Ming, la ville et le district de *Qamul*» (Ligeti 1969: 29). Hami (哈密 Hami) is an oasis in Hami Prefecture (哈密地區 Hami Diqu), Xinjiang. It is also the name of a modern city and the surrounding district. This city is known in Uighur as Qumul or Qomul.<sup>24</sup> Marco Polo wrote of it as Camul.<sup>25</sup>

Uig. *qoy* ‘sheep, ewe; ram’ (URS 610a), ‘sheep, ewe’ (ETED 250), ‘sheep’ (CATP 367)

ED **ko:ñ** generically ‘sheep’, and specifically ‘ewe’. One of the animals of the 12-year cycle. An early l.-w. in Mong. as *koni(n)* (*Haenisch* 66).

24 See <http://en.wikipedia.org/wiki/Kumul> and [http://en.wikipedia.org/wiki/Hami\\_Prefecture](http://en.wikipedia.org/wiki/Hami_Prefecture).

25 See MPDW 154-156 and Kim 2005: 174.

S.i.a.m.l.g.; in SW Az., Tkm. **ğoyun**; Osm. **koyun**; elsewhere normally **koy**. (631a)

Mo. *qoni(n)* ‘sheep; the eighth year in the 12-year cycle; period from 1 to 3 p.m.’ (MED 963b-964a)

See No. 7. 黑虎窩, No. 12. 黑風川 and No. 24. 黑松林

12. 黑風川 *hei-feng-chuan* ‘Heifengchuan’ (lit. ‘black wind river’)<sup>26</sup>

噶刺克思克 *ga-la-ke-si-kel*[kɔ̃ʰ?]-[laʰ]-[kʰəj̃]-sz-[kʰəj̃] (*qara käsik*)<sup>27</sup>

Shōgaito 黑風川 噶刺克思克 /qara q̄isq/? (p. 118)

黑風川 is the name of a windy area on the Silk Road in the west of 沙爾湖 *sha-er-hu* within the boundaries of Piqan (= 鄯善 Shanshan) County of Turfan Prefecture (吐魯番地區 Tulufan Diqu) in eastern Xinjiang.<sup>28</sup>

Uig. *qara boran* ‘strong hurricane (without snow)’ (URS 207b), ‘whirlwind, hurricane; sandstorm’ (URS 579a)

*qara buran* ‘black storm, black tempest’<sup>29</sup> (CATP 84)

*boran* ‘(severe) snowstorm; storm, hurricane, tornado’ (URS 207b), storm, tempest’ (CATP 74)

*buran* ‘storm, tempest’ (CATP 84)

*buran* ~ *bur'an* ~ *burān* ~ *borān* ‘storm, sand-storm, tempest’ (ETED 61)

Mo. *kei* ‘a) air, wind, atmosphere, gas; b) mental, psychic; c) empty, idle; in vain’ (MED 444b; < Chin. 氣 *qi* ‘gas; air; breath’ ?)

*qara salki(n)* ‘storm with clouds and dust (lit. “black wind”)’ (MED 665b), ‘strong or violent wind; sand storm’ (MED 931b)

*salki(n)* ‘wind’ (MED 665b)

See No. 7. 黑虎窩, No. 11. 黑羊群 and No. 24. 黑松林

13. 九眼泉 *jiu-yan-quan* ‘Jiuyanquan’ (lit. ‘nine springs’)

26 黑風 denotes a violent whirlwind which drives sand, dust etc. and hides the sun.

27 The word *kāsik* is attested also in 五體清文鑑 *Wu-ti-qing-wen-jian*. See No. 659 Ma. *šengsin*, Tib. *sa g-yang, sayang*, Mo. [*kesiktu gajar*], Uig. *kesik lik yer*, Chin. 風水 (WQ 36b).

28 See [http://www.tianshannet.com/big5/culture/content/2007-10/24/content\\_2245628.htm](http://www.tianshannet.com/big5/culture/content/2007-10/24/content_2245628.htm), <http://www.ntdtv.com/xtr/b5/2008/11/21/a224756.html> and [http://en.wikipedia.org/wiki/Turfan\\_Prefecture](http://en.wikipedia.org/wiki/Turfan_Prefecture).

29 “*Kara-buran*, the other basin of the southern Lop-nor, was a large open lake, more like a sea than a lake, for a man standing on the one shore was not able to see across it to the other. The name (the Black Storm) indicates sufficiently, that it lies in a region which is peculiarly exposed to the ravages of the terrific sandstorms ...” (CATP 84, 350)

脫庫子卜刺 (*sic* ⇒ 脫庫子卜刺) *tuo-ku-zi-bu-lal*<sup>h</sup>*ʊ*<sup>ʷ</sup>-[k<sup>h</sup>u`]-tsz<sup>ʷ</sup>-pu<sup>ʷ</sup>-[la`]  
(*toquz bulaq*) (lit. ‘nine springs’)

Shōgaito 九眼泉 脫庫子卜刺 /toquz bulaq/ (p. 118)

九眼泉 is the name of a famous spring water near Jiayuguan (嘉峪關) in Gansu Province.<sup>30</sup>

Uig. *toqoz* ~ *toquz* ~ *toqquz* ‘nine’ (ETED 312)

*toqquz*, *toqqaz* ‘nine’ (URS 318b)

*toquz* ‘nine’ (CATP 477)

*bulaq* ‘spring, source, brook’ (URS 221c), ‘spring’ (CATP 77)

*bulaq* ~ *bul’aq* ‘well, spring’ (ETED 60)

*buluq* ‘spring’ (CATP 83)

ED **tokku:z** (**d-**) ‘nine’. (474b)

**bulak** ‘a spring (of water)’; s.i.a.m.l.g. (336a)

Mo. *bulay* ‘spring, source, fountain head’ (MED 133a; < ? Turkic)

14. 苦峪城 (*sic* ⇒ 苦峪城) *ku-yu-cheng* ‘Kuyucheng’ (lit. ‘bitter valley city’)

若欲把里 (*sic* ⇒ 苦欲把里) *ku-yu-ba-lil*<sup>h</sup>*ʊ*<sup>ʷ</sup>-y<sup>ʷ</sup>-pa<sup>ʷ</sup>-li<sup>ʷ</sup> (*quyu baliq*) (lit. ‘quyu city’)

Shōgaito 苦峪城 苦欲把里 /quyuḡ baliq/ (p. 118)

苦峪城 must be an error for 苦峪城,<sup>31</sup> a place now called Suoyangcheng (鎖陽城).<sup>32</sup> Suoyangcheng is one of 6 townships (鎮 *zhen*) of Guazhou (瓜州) County, formerly Anxi (安西) in Gansu Province. Guazhou County is part of the Jiuquan (酒泉) prefecture, with the city of the same name being the prefecture seat.<sup>33</sup>

若欲把里 is certainly an error for 苦欲把里. 苦欲 in 苦欲把里 seems to be from Chin. 苦峪. If 苦欲 is the transliteration from a Turkic word, it would be *quyuḡ* ‘well’. In this case, 苦欲把里 can be transcribed as *quyuḡ baliq* ‘well city’. But this is not plausible, for the word for ‘well’ in New Uighur is not *quyuḡ* (< *quyuḡ* < *quḡuy* < *quduy*) but *quduḡ*, reborrowed from Mongolian. See below.

30 See <http://www.danny-ng.com/images/china/silkroad/jiuchuan/fortress/intro.html> and <http://epoch-times.com/b5/5/8/13/n1017482.htm>.

31 The character 峪 is not usual in Classical Chinese.

32 See <http://jiuquan.cncn.com/jingdian/suoyangcheng/>, <http://www.auyou.cn/sceneryinfo-2103.html> and <http://www.niulv.com/gansu/jiuquan/suoyangcheng/>.

33 See [http://en.wikipedia.org/wiki/Guazhou\\_County](http://en.wikipedia.org/wiki/Guazhou_County) and <http://de.wikipedia.org/wiki/Guazhou>.

Uig. *quduq* ‘well’ (URS 612c; CATP 378; < Mo.)

*quduq* ~ *quduy* ‘well’ (ETED 254; < Mo.)

ED **kuḍuḡ** Conc. N. fr. **kuḍ-**; lit. ‘something which pours out (water)’, in practice ‘a well’. An early l.-w. in Mong. as **kuduk** (*Haenisch* 70, *Kow*: 918). S.i.a.m.l.g.; in NW, SW **kuyi/kuyu** and the like; elsewhere **kuduk**, reborrowed fr. Mong., is used. (598b)

Mo. *quduy*, *qudduy* ‘well’ (MED 980b; < Turkic)

See No. 3. 石頭城, No. 15. 三顆樹 and No. 28. 北京

15. 三顆樹 (*sic* ⇒ 三棵樹) *san-ke-shu* ‘Sankeshu’ (lit. ‘three trees’)

玉除塔刺 *yu-chu-ta-laly`-tṣʰy`-tʰa`-[la`]* (*üč täräk*) (lit. ‘three poplars’)<sup>34</sup>

Shōgaito 三顆樹 玉除塔刺 /üč tara/ (p. 118)

三顆樹 may be an error for 三棵樹, a place in Gansu Province.<sup>35</sup> The westerly eighty Chinese *li* (里: a unit of length equivalent to 500 meters) area of Jiayuguan (嘉峪關) is called Dacautan (大草灘) due to its vastness and abundance of grass. Forty Chinese *lis* to the west of Dacautan, there are three large tombs of the Hui (回) people. Therefore, this place was called Huihuimu (回回墓, lit. ‘Hui’s tomb’). Forty Chinese *lis* to the west of it is Shanmacheng (扇馬城). Three Chinese *lis* to the west of Shanmacheng, there are three trees. For this reason, this place is called Sankeshu (三棵樹, lit. ‘three trees’). Thirty Chinese *lis* to the west of it is Chijincheng (赤斤城). Chijincheng is the place of Kuyuwei (苦峪衛) during the Ming period.<sup>36</sup>

Uig. *üč* ‘three’ (URS 117b)

*üč* ‘three’ (CATP 502)

*üč* ~ *üs* ‘three’ (ETED 326)

*däräx*, *däräxt* ‘tree’ (URS 440b; < Per.)

*deräk* ‘dial. poplar’ (URS 455a)

*täräk* ‘poplar’ (CATP 457)

*teräk* ‘poplar’ (URS 343a)

*teräk* ~ *teyäk* ~ *täräk* ‘poplar, abele’ (ETED 306)

*terek* ‘poplar’ (CATP 461)

34 Cf. *üč toyraq* ‘the three poplars’ (CATP 469, 502)

35 The measure word 顆 *ke* is used for things small and roundish, whereas the measure word 棵 *ke* is used for plants.

36 See [http://tech2.npm.gov.tw/antiquemaps/zh-tw/main.aspx?content=e\\_2\\_24](http://tech2.npm.gov.tw/antiquemaps/zh-tw/main.aspx?content=e_2_24). The term 衛 *wei* was used to denote the place for stationing troops in the Ming Dynasty.

ED **üç** ‘three’; c.i.a.p.a.l. with some variations of the final consonant. (18b)

**tére:k** (?**d**-) ‘poplar’. S.i.a.m.l.g. with this meaning, with **-é-** in those languages which distinguish between **é** and **e**; ... ; in NW Kumyk, Nog. only(?) it means ‘tree’ in general, as in ... : **Xwar**. XIV **terek** ‘tree’ *Qutb* 175 **Kom**. XIV ditto *CCI*; *Gr*. 242 (quotns.): **Kip**. XIV **terek** *al-şacara* ‘tree’ ... (this change of meaning may have been due to a supposed connection w. Pe. *diraxt* ‘tree’). (543a)

Per. *dirax* ‘a tree; a beam’ (CPED 510a)

*diraxt* ‘a tree, plant, bush, or shrub; a beam; a column; a mast; a gibbet’ (CPED 510a)

See No. 14. 苦塔城 and No. 21. 三跳澗

16. 騮馬城 *shan-ma-cheng* ‘Shanmacheng’ (lit. ‘city of castrated horses’)

影聶赤 *ying-nie-chiljin* -nje`-tʃʰi` (*enägci*)<sup>37</sup> (lit. ‘castrator’)

Shōgaito 騮馬城 影聶赤 /yɪŋnäçi/? (p. 118)

騮馬城 is located in Qingquan Township (清泉鄉 *Qingquan Xiang*) on the banks of Baiyang River (白楊河 *Baiyang He*) in Yumen (玉門) City.<sup>38</sup> Yumen is a county-level city within the prefecture-level city (地級市 *dijishi*) of Jiuquan (酒泉) in the westernmost part of Gansu Province.<sup>39</sup>

ED **éne:-** Den. V. fr. **3 én**; ‘to earmark’ (an animal). In the medieval period came to mean ‘to castrate’ (primarily an animal, but also a human being). ... **Kip**. XIII ... ‘to castrate a horse or other (animal)’ **éne-** (? , unvocalized) *Hou*. 38, 7: ... (171a)

Trk. *ene-* ‘to castrate’ (RTED 342a)

*enek* ‘dial. castrated’ (RTED 342a)

17. 大草灘 *da-cao-tan* ‘Dacaotan’ (lit. ‘big grass shoal’)

條故綠月變 *tiao-gu-lü-yue-luan*ltʰjɛw`-ku`-ly`-ɥɛ`-lɔn` (*täwgülüg öläŋ* ?)

Shōgaito 大草灘 條故綠日變 *tiau ku ly zɩ luan* (p. 118)

37 The word *enägci* can be analyzed as *enä-* ‘to castrate’ + *-gci* ‘suffix making a deverbal noun’. 影納阿忒 *ying-na-a-teljin* -na`-ɔ-[tʰɔj`] (*enäk at*) and 影納條外 *ying-na-tiao-wailjin* -na`-tʰjɛw`-waj` (*enäk täwäy*) are also given as the counterparts of 騮馬 *shan-ma* ‘castrated horse’ and 騮駝 *shan-tuo* ‘castrated camel’ respectively in [鳥獸門] *niao-shou-men* ‘the category of birds and beasts’. By the way, the Uighur counterpart of Chin. 針 *zhen* ‘needle’ is given also in the form of 影納 *ying-naljin* -na`. The transcription of this Uighur word is *yijnä*, not *enäk*.

38 See <http://202.201.7.7/sur/yizhi/photo/shanmacheng/shanmacheng.htm>.

39 See <http://en.wikipedia.org/wiki/Yumen>.



The westerly eighty Chinese *li* area of Jiayuguan (嘉峪關) was called Daccaotan (大草灘) due to its vastness and abundance of grass.<sup>40</sup>

Uig. *ölāŋ, öläŋ* ‘grass; sedge, carex’ (URS 108c)

ED **öleŋ** Dev. N. fr. **öli**:-; ‘grass’, esp. ‘fresh growing grass’; hence, by extension ‘a grassy meadow’. (147b)

Mo. *öleŋ* ‘soft grass, thick grass. [Ri.] sedge, carex’ (MED 633b; < ? Turkic)

18. 夾峪關 (*sic* ⇒ 嘉峪關) *jia-yu-guan* ‘Jiayuguan’ (lit. ‘Jiayu Pass’)

又刺兀兒 (*sic* ⇒ 叉刺兀兒) *cha-la-wu-er*ltʂ<sup>h</sup>a-[la<sup>h</sup>]-u<sup>h</sup>-r<sup>h</sup>’ (? *čalayuŋ*)

Shōgaito 夾峪關 又刺兀兒 /čarayuŋ/? (p. 118)

夾峪關 must be an error for 嘉峪關 (Jiayuguan) “Jiayu Pass”, the largest and most intact pass of the Great Wall of China.<sup>41</sup> It is located near the city of Jiayuguan in Gansu Province.<sup>42</sup>

又刺兀兒 seems to be of Mongolian origin. There is 叉刺兀兒 *cha-la-wu-er*ltʂ<sup>h</sup>a-[la<sup>h</sup>]-u<sup>h</sup>-r (*čalayuŋ* ?) as the counterpart for 關 *guan* ‘pass; guard post set up at a strategically located point and frontier point of entrance and exit in ancient times’ in 地理門 *di-li-men* ‘the category of geography’. Therefore, one of these two forms must be an error for the other form.

Cf. Mo. *jalayuŋ* ‘helm, rudder, steering gear; a pole for moving logs’ (MED 1029b)

19. 肅州 *su-zhou* ‘Suzhou’

肅赤 *su-chi*l[sy<sup>h</sup>]-tʂ<sup>h</sup>i<sup>h</sup> (*suči*)

Shōgaito 肅州 肅赤 /suči/ (p. 118)

Suzhou (肅州) was founded in 111 BC as a military outpost on the Silk Road to Central Asia. The Suzhou District (肅州區 *Suzhou Qu*) corresponds to the historic town of Suzhou. It is the administrative center of the prefecture-level city of Jiuquan (酒泉) in the westernmost part of Gansu Province.<sup>43</sup>

40 See [http://tech2.npm.gov.tw/antiquemaps/zh-tw/main.aspx?content=e\\_2\\_24](http://tech2.npm.gov.tw/antiquemaps/zh-tw/main.aspx?content=e_2_24). Daccaotan is also the name of a village situated in Min County (岷縣 *Min Xian*) of Dingxi City (定西市 *Dingshi Shi*), Gansu Province. Its geographical coordinates are 34° 46' 0" North, 104° 12' 0" East. See <http://www.maplandia.com/china/gansu/min-xian/daccaotan/> and [http://encarta.msn.com/mapof\\_8098780/Daccaotan.html](http://encarta.msn.com/mapof_8098780/Daccaotan.html).

41 There is a place called Jiayuguan (嘉峪關) in Gansu Province. 嘉峪關 is the westernmost starting point of the Great Wall of China. See <http://epochtimes.com/b5/5/8/13/n1017482.htm>.

42 See [http://en.wikipedia.org/wiki/Jiayuguan\\_\(city\)](http://en.wikipedia.org/wiki/Jiayuguan_(city)).

43 See <http://en.wikipedia.org/wiki/Jiuquan>.

The Uighur form 肅赤 is certainly from Chin. 肅州. Marco Polo wrote of it as Succiu.<sup>44</sup>

20. 甘州 *gan-zhou* ‘Ganzhou’

甘出 *gan-chullkam-tṣʰy* (*qamču*)

Shōgaito 甘州 甘出 /qanču/ (p. 118)

The Ganzhou (甘州) District is one of 58 county-level divisions of Gansu Province and the seat of the Municipal region of Zhangye (張掖).<sup>45</sup> The Uighur form 甘出 is certainly from Chin. 甘州. Marco Polo wrote of it as Campcio.<sup>46</sup>

21. 三跳澗 *san-tiao-jian* ‘Santiaojian’ (lit. ‘three jumps ravine’)

玉除阿刀 (*sic* ⇒ 玉除阿力) *yu-chu-a-lally* -tṣʰy’-ɔ-li’ (*üč ariq*) (lit. ‘three irrigation canals’)

Shōgaito 三跳澗 玉除阿力 /üč ariq/ (p. 119)

三跳澗 is located in the Fengrun District (豐潤區) of Tangshan City (唐山市), Hebei (河北) Province.<sup>47</sup>

Uig. *ariq* ‘irrigation canal or ditch, canal, channel (CATP 32)

*ariq* ~ *æriq* ~ *æyiq* ~ *erik* ‘a ditch, water-feeder, water-channel, usually for irrigation-purposes’ (ETED 26)

*ärik* ‘canal’ (CATP 49) (umlauted form of *ariq*)

*eriq* ‘irrigation ditch, irrigation canal; ditch’ (URS 145a)

*oyaq* ‘a smaller water canal’ (ETED 212; < *ariq*)

*oyäk* ‘a smaller water canal’ (ETED 212; < *ariq*)

ED **arik** ‘an irrigation canal’. (214a)

See No. 15. 三顆樹

22. 涼州 *liang-zhou* ‘Liangzhou’

額兒焦 *e-er-jiaolljaj* /nje’ (?) -rɾ’ -tsjɛw (*ärjāw*)

Shōgaito 涼州 額兒焦 /älzāw/ (p. 119)

The Liangzhou (涼州) District is an administrative district in Gansu Province. It is part of the Wuwei (武威) prefecture, with the city of the same name

44 See MPDW 158 and Kim 2005: 179.

45 See [http://en.wikipedia.org/wiki/Ganzhou\\_District](http://en.wikipedia.org/wiki/Ganzhou_District).

46 See MPDW 158-160 and Kim 2005: 180.

47 See <http://sambolove.blog.me/150105860982>.

being the prefecture seat.<sup>48</sup> 涼州 was called formerly Xiliang (西涼). Marco Polo wrote of it as Ergiuul.<sup>49</sup> This place name is mentioned as Erije'ü in *the Secret History of the Mongols*.<sup>50</sup>

23. 黃羊川 *huang-yang-chuan* 'a place name' (lit. 'yellow sheep river')

者連串 *zhe-lian-guan* [tʂiã˥˥-ljen˥˥-kwan˥˥] (*járän yol*)

Shōgaito 黃羊川 者連串 /járän čol/ (p. 119)

黃羊川 is the name of a township (鄉 *xiang*) in Gulang (古浪) County of Wuwei (武威) City, Gansu Province.<sup>51</sup> 黃羊 means 'Mongolian gazelle (*Gazella gutturosa*)' in Chinese. 者連串 must be a transliteration from the Mongolian name.

Uig. *jäyrän*, (dial.) *jägrän* 'Persian gazelle (*Gazella subgutturosa*), gazelle, chamois; antelope; mountain goat' (URS 367c, 366b; < Mo.)

*jeg'en* 'a male antelope' (ETED 94; < Mo.)

*yol* 'river' (CATP 160; < Mo.)

*yol* 'gorge, ravine, gap' (URS 564a; < ? Mo.)

Mo. *youl* 'river; river bed; valley; large lake (rare)' (MED 362b)

*jegere* 'wild goat' (MED 1216a)

*jegeren* 'antelope (Ch. *huang-yang* 黃羊)' (MED 1043b)

24. 黑松林 *hei-song-lin* 'Heisonglin' (lit. 'black pine forest')

噶刺阿又塔刺 (*sic* ⇒ 噶刺阿又塔刺) *ga-la-a-yi-ta-lal* [kɔ̃˥˥]-[lã˥˥]-ɔ̃˥˥-tʰã˥˥-[lã˥˥] (*qarayay täräk*) (lit. 'pine tree')

Shōgaito 黑松林 噶刺阿又塔刺 /qarayayuu tara/ (p. 119)

黑松林 was the name of a county (縣 *xian*) within the Prefecture of Liangzhou (涼州府 *Liangzhou Fu*) of Gansu Province during the Qing (清) period.<sup>52</sup>

Uig. *qarayay* 'spruce (*Pinus*)' (ETED 239)

*qariyay* 'pine; fir, spruce' (URS 582c)

See No. 7. 黑虎窩, No. 11. 黑羊群 and No. 12. 黑風川

25. 藍州 (*sic* ⇒ 蘭州) *lan-zhou* 'Lanzhou'

48 See <http://en.wikipedia.org/wiki/Liangzhou>.

49 See MPDW 178-181 and Kim 2005: 201.

50 See Haenisch 1948: 179 and Yu 2004: 280, 487.

51 See [http://en.wikipedia.org/wiki/Wuwei\\_Gansu](http://en.wikipedia.org/wiki/Wuwei_Gansu).

52 See [http://newasia.proj.hkedcity.net/resources/25/qingshigao/index.phtml?section\\_num=064](http://newasia.proj.hkedcity.net/resources/25/qingshigao/index.phtml?section_num=064).

噶刺木連 *ga-la-mu-lian* [kəʃ ?]-[la`]-mu`-ljen' (*qara mürän*) (lit. 'black river')

Shōgaito 藍州 噶刺木連 /*qara mürän*/ (p. 119)

藍州 must be an error for 蘭州 (Lanzhou), the largest and most intact pass of the Great Wall of China. It has been a center since early times, being at the southern end of the route leading via the Hexi Corridor (河西走廊 *Hexi zoulang*) across Central Asia.<sup>53</sup>

噶刺木連 is certainly a transliteration directly from the Mongolian. It means literally 'black river' and must denote the Yellow River (黃河 *huang-he*).<sup>54</sup> Marco Polo wrote of the Yellow River as Caramoran, i.e. *Qara mörän* 'Black River'.<sup>55</sup> Lanzhou is situated on the upper course of the Yellow River.

Uig. *läñju* 'Lanzhou' (URS 813a; < Chin. 蘭州)

*mürän* 'river' (CATP 303; < Mo.)

*müren* 'river' (CATP 303; < Mo.)

*qara mran* 'the black river' (CATP 303; < Mo.)

*xuañxe* 'Yellow River' (URS 808c; < Chin. 黃河)

Mo. *mören* 'large river or lake' (MED 548b)

*qara mören* 'Amur River' (lit. 'black river') (MED 931b)

*qatun youl* "'Queen river," Mongolian name for the Yellow River' (MED 946a)

26. 陝西 *shan-xi* 'Shaanxi'

勤昌府 (*sic* ⇒ 勤昌府) *qin-chang-fu* k<sup>h</sup>in'-tʂ<sup>h</sup>aŋ-fu' (*kinčañfu*)

Shōgaito 陝西 勤昌府 /*kinčañfu*/ (p. 119)

Shaanxi (陝西) is a north-central province of China. The province's principal city and current capital, Xi'an (西安), is one of the four great ancient capitals of China and is the eastern terminus of the Silk Road.<sup>56</sup> This city was known as Chang'an (長安) before the Ming (明) Dynasty.<sup>57</sup>

53 See <http://en.wikipedia.org/wiki/Lanzhou>.

54 The Yellow River (黃河) is mentioned as *yašil ügüz* 'green river' in the Orkhon inscriptions (Kül Tigin E 17; Bilgä Qayan E 15). The counterpart of Chin. 黃河 is given as 失刺木連 *shi-la-mu-lian* [ši`-[la`]-mu`-ljen' (*šira müren*) (lit. 'yellow river') in 地理門 *di-li-men* 'the category of geography' of 韃靼譯語 *Da-da-yi-yu* 'The translated words for the Tatars (= the eastern Mongolians)'. There is a river called 黑河 *Heihe* (lit. 'black river') in Gansu Province. But this river is an inland river. See <http://www.westtour.net/ft/gsl/>.

55 See MPDW 262 and Kim 2005: 302.

56 See <http://en.wikipedia.org/wiki/Shaanxi>.

57 See <http://en.wikipedia.org/wiki/Xi%27an>.

勤昌府 *le-chang-fu* is certainly a transliteration directly from the Chinese. It must be an error for 勤昌府,<sup>58</sup> which is the rendering from Jingzhaofu (京兆府). 京兆府 was a prefecture (府 *fu*)<sup>59</sup> set up in Chang'an and its adjacent area during the dynasties of Tang (唐), Wudai (五代), Song (宋) and Jin (金).<sup>60</sup> Marco Polo wrote of 京兆府 as Quengianfu.<sup>61</sup>

27. 河南 *he-nan* 'Henan' (lit. 'south of the (Yellow) River')

克兒帖木連聶 *ke-er-tie-mu-lian-niel* [k<sup>h</sup>əj̃]-rɿ'-t<sup>h</sup>jɛ̃-mu'-ljen'-njɛ̃ (*kärtä mürännä* ?)

Shōgaito 河南 克兒帖木連聶 /qirtä mürännä/ (p. 119)

Henan (河南) is a province of China. It is located in the central part of the country.<sup>62</sup> 克兒帖木連聶 seems to be a transliteration from the Mongolian name. *-nä* is the dative-locative suffix in Mongolian.<sup>63</sup>

Uig. *xenän* 'Henan' (URS 809a; < Chin. 河南)

28. 北京 *bei-jing* 'Beijing' (lit. 'northern capital')

罕把里<sup>64</sup> *han-ba-lilxan* -pã-lĩ (*xanbaliq*) (lit. 'city of the khan')

Shōgaito 北京 罕把里 /xan baliq/ (p. 119)

Khanbaliq or Dadu refers to a city which is now Beijing, the current capital of China. The city was called Dadu or Tatu (大都, pinyin: Dàdū, Wade-Giles: Ta-tu), meaning "great capital" or "grand capital" in Chinese, the name for the capital of the Yuan (元) Dynasty founded by Kublai Khan in China, and was called Daidu by the Mongols, which was a transliteration directly from the Chinese. It is known as Khanbaliq (汗八里), also spelled as Khanbalikh in Turkic languages, meaning "great residence of the khan", and Marco Polo wrote of it as Cambaluc.<sup>65</sup>

Uig. *xan* 'hist. khan, sovereign, monarch' (URS 420a), 'king, ruler, khan' (CATP 169)

*xān* ~ *xan* 'king, monarch, ruler, khan' (ETED 125)

58 In a similar way, the Turkic word *tegin/tigin* 'prince' was rendered as 特勒 *te-le* in the Chinese chronicles of the Tang (唐) period. 特勒 must be an scribal error for 特勤 *te-qin*.

59 The term 府 *fu* 'prefecture' was used to denote the administrative division above the county level from the Tang (唐) to the Qing (清) dynasties.

60 See <http://zh.wikipedia.org/wiki/%E4%BA%AC%E5%85%86>.

61 See MPDW 263 and Kim 2005: 303.

62 See <http://en.wikipedia.org/wiki/Henan>.

63 "k<sup>h</sup>e or thie /qirtä/ = /qir/ 「堤」 — /tä/ (loc.) /mürännä/ 「河」 — /nä/ (gen?)." (Shōgaito 1984: 119).

64 罕把里 is also given as the counterpart for 皇城 *huang-cheng* 'imperial city' in 宮室門 *gong-shi-men* 'the category of house'.

65 See <http://en.wikipedia.org/wiki/Khanbaliq>, MPDW 201 and Kim 2005: 220.

*beyjij* ‘Beyjing’ (URS 806c; < Chin. 北京)

ED **xa:n** a title at first practically syn. w. **xağan**, q.v., but later used mainly for a subordinate ruler; ... An early l.-w. in Mong. (*Haenisch* 59, *Kow.* 718); no longer a royal title, but still used as a title of honour in many Moslem countries, not all Turkish-speaking. (630a)

Mo. *qan* ‘khan, king, chief’ (MED 926b; < Turkic)

See No. 3. 石頭城 and No. 14. 苦塔城

### 3. Conclusion

Since the Uighur word materials treated in this paper do not stem from the original copy, it is hard to draw any precise conclusion with regard to the materials. Nevertheless, it was possible to find the following points:

1. The place names are located between Samarkand and Beijing. Except for Samarkand, all of them are within the boundary of China.

2. The majority of the place names are either on the Silk Road or around the Great Wall of China.

3. The identified place names can be classified according to the administrative boundaries as follows:

(1) Uzbekistan: 撒馬兒罕

(2) Xinjiang: 土魯番, 石頭城, 黑羊群, 黑風川

(3) Gansu: 九眼泉, 苦塔城, 三顆樹 (?), 驕馬城, 大草灘, 夾峪關, 肅州, 甘州, 涼州, 黃羊川, 黑松林, 藍州

(4) Shaanxi: 陝西

(5) Henan: 河南

(6) Hebei: 河北

(7) Beijing: 北京

(8) Unidentified: 一箇聖人城, 泥水灘, 一箇女人城, 黑虎窩, 狼地坊, 大天坊, 小天坊

The majority of these unidentified place names may be located either in Gansu or in Xinjiang.

4. Some of the Uighur place names are, in fact, either from Mongolian or from Chinese:

(1) Chinese: 苦欲 in 若欲把里, 肅赤, 甘出, 勒昌府

(2) Mongolian: 也克忝額刀, 兀出干忝額刀, 又刺兀兒, 者連串, 噶刺木連, 克兒帖木連聶

5. Some scribal errors were observed as follows:

(1) Chinese: 苦峪城 (⇒ 苦峪城), 三顆樹 (⇒ 三棵樹), 夾峪關 (⇒ 嘉峪關), 藍州 (⇒ 蘭州)

(2) Uighur: 也克忝額刀 (⇒ 也克忝額力), 兀出干忝額刀 (⇒ 兀出干忝額力), 脫庫牙卜刺 (⇒ 脫庫子卜刺), 若欲把里 (⇒ 苦欲把里), 又刺兀兒 (⇒ 叉刺兀兒), 玉除阿刀 (⇒ 玉除阿力), 噶刺阿又塔刺 (⇒ 噶刺阿又塔刺), 勒昌府 (⇒ 勤昌府)

These scribal errors show that the compiler/ transcriber of these materials had a fine command of neither Chinese nor Uighur. Apart from the shortcomings of the Chinese characters, this may be the main reason why the Uighur word materials in the glossaries of this kind are not well treated up to the present.

### Abbreviations and Bibliography

Chin.	Chinese
Ma.	Manchu
Mo.	Mongolian
Per.	Persian
Tib.	Tibetan
Trk.	Turkish
Uig.	Modern Uighur

CATP: JARRING, Gunnar, *Central Asian Turkic Place-names - Lop Nor and Tarim Area. An Attempt at Classification and Explanation Based on Sven Hedin's Diaries and Published Works*, Stockholm 1997.

CPED: STEINGASS, F., *A Comprehensive Persian-English Dictionary*, Beirut 1975. (1st edition in 1892)

ED: CLAUSON, Sir Gerard, *An Etymological Dictionary of Pre-Thirteenth Century Turkish*, Oxford 1972.

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