

themselves, nor the original form which certainly had an *-r-* at the end of the first syllable. As a matter of fact, the form «Djurtchen», *i. e.* Ĵurčĕn, adopted by TERRIEN DE LACOUPERIE in his paper *The Djurtchen of Mandshuria*, was much more satisfactory, BARTHOLD'S «Ĝur-Ĝĕn», *i. e.* Ĵur-Ĵĕn (12 *Vorlesungen*, 121), being a pseudo-reconstruction from the Chinese, is misleading.

The usual Chinese transcriptions of the name are 女真 and 女直, the normal pronunciations of which are Nü-chĕn and Nü-chih, respectively (the 如真 Ju-chĕn of P. CORDIER, *Catal.* p. 247, does not exist). Since the days of KLAPROTH and ABEL-RĒMUSAT (cf. KLAPROTH, *Asia Polyglotta*, 292; ABEL-RĒMUSAT, *Recherches sur les langues tartares*, I, Additions et Corrections, after p. 298), it has been customary to assert that in these Chinese transcriptions, 女 was not to be read *nü* as is usual, but *ju*, «in accordance with the etymology of the name». Following in their wake, BRETSCHNEIDER (*Br*, I, 224) said that «the original spelling of the name by the Chinese was *Ju chen*»; GRUBE spoke of the «Jou-tchen» in *TP*, 1894, 334-340; and CHAVANNES of the «Jou-tche» in *JA*, 1895, II, 144, and of the «Joutchen» in *JA*, 1897, I, 377. But GRUBE'S «Jučĕn» is nothing more than a pseudo-scientific representation of Ju-chĕn itself (the *j-* is here used with the value of *ž-*, as in our common transcriptions of the Chinese, but this is contrary to its use in scientific phonetics; GRUBE did not employ the form «Ĵučĕn» attributed to him by MÜLLER, *Zwei Pfahlschriften*, 33). Though he goes astray at the end of the paragraph, GIBERT (*Dictionnaire hist. et géogr. de la Mandchourie*, 140) has already remarked that, although 女 is sometimes pronounced *ju* in Chinese (when it has the value of 女 *ju*, «you»), there is no indication that it was ever so read in the name of the Nü-chĕn or Nü-chih. As a matter of fact, the modern Chinese and Japanese always speak of the Nü-chih, not of the \*Ju-chih or \*Ju-chĕn. That such was already the case in the middle of the seventeenth century is established by the Manchu version which was then made of the *History of the Chin dynasty*, where the name is written «Niu-čĭ» (DE HARLEZ, *Histoire de l'Empire de Kin*, 1). We can even go farther back. Rašĭdu-'d-Dĭn expressly says that the Chinese knew the Ĵürčĕ (or Čürčĕ) under the name of نوجى Nūčĭ (cf. *Br*, I, 224; *Bl*, II, 446). It is thus clear that the only pronunciation from the thirteenth century down to our day has been Nü-chih, not \*Ju-chih or \*Ju-chĕn. The form «Jučĕn», however, is now so well established in linguistic works that, while I speak of the people as Nü-chĕn, I retain the usual «Jučĕn» as the designation of their language.

Although Nü-chĕn is the only form used in the Chinese version of the *Secret History* (§§ 247, 248, 255, 274) at the end of the fourteenth century, Nü-chih was prevalent during the Ming and Ch'ing dynasties (but the Coreans have retained Nü-chĕn, which they pronounce Nye-tyin; cf. COURANT, *Bibliogr. coréenne*, Nos. 1863, 2103, 2316). The reason for the double form is well known. Nü-chĕn is the older one. But the Liao Emperor Hsing-tsung had 宗真 Tsung-chĕn for his personal name; so, on his accession to the throne in 1031, the character *chĕn* was tabooed, and the name of the Nü-chĕn changed to Nü-chih (cf. *Wĕn-hsien t'ung-k'ao*, 327, 3a; *JRAS*, 1889, 439). It was the form Nü-chih which came to the knowledge of Rašĭdu-'d-Dĭn, although the taboo of the Liao had of course not been binding for the Sung, who went on speaking of the Nü-chĕn until the end. Because of the old pronunciation \**d''iək* of 直 *chih*, TERRIEN DE LACOUPERIE (*JRAS*, 1889, 439, 444) read Nü-chih as «Niutchik» (= Niučĭk) and connected this *-k* ending with that of the pseudo-\*Čürčük of the Ming Sino-Uighur Vocabulary;