

but the old occlusive finals had already been dropped in northern Chinese when the transcription Nü-chih was adopted; it was already sounded Nü-chih, as in the Nüci of Rašidu-'d-Din and in the modern pronunciation. GIBERT (*Dictionnaire*, 375) mentions two secondary transcriptions, 女貞 Nü-chêng and 女質 Nü-chih. The latter form, Nü-chih, is given in 洪皓 Hung Hao's 松漠紀聞 *Sung-mo chi-wên* (I, 1b; it is the account presented by that distinguished scholar in 1143, when he came back after fourteen years' captivity among the Nü-chên) as a «popular corruption» of 女直 Nü-chih; thence it passed into the *Wên-hsien t'ung-k'ao* (327, 3a); it may have arisen from the fact that 質 *chih* means «hostage»; I do not think that it has so far been met with in any text. As to Nü-chêng, it seems to be a faulty reading of Nü-chên (and not, as might be thought, a taboo due to the personal name 趙禎 Chao Chên of the Sung Emperor Jên-tsung, 1022-1063; 趙禎 is a misprint in GILES's *Biogr. Dict.* No. 144), probably due to graphic similarity and to the attraction of the Chinese botanical term *nü-chêng*, «virgin[-tree]», *Ligustrum lucidum* (the wrong reading Nü-chêng, for Nü-chên, occurs in GILES's *Biogr. Dict.* No. 2445; and in the Sao-yeh-shan-fang edition of the *Ta-Chin kuo chih*, 39, 1a, though it is always written Nü-chên in the rest of that work).

According to GIBERT (*Dictionnaire*, 140, 375), the Ch'i-tan or Liao had first called the Nü-chên 慮真 Lü-chên; GIBERT adds that the change from *l* to *n* «is a common phenomenon». Before him TERRIEN DE LACOUPERIE (*JRAS*, 1889, 440-441) had dwelt at length on this form Lü-chên, which he said dated as far back as the T'ang dynasty, as was proved by ch. 199 of the *Chiu T'ang shu*, where «it is distinctly stated» that Lü-chên was the name by which the Ch'i-tan called the Nü-chên. It is true that, if the name Lü-chên occurred in the *Chiu T'ang shu*, it ought to be in ch. 199; but I have twice read through the two sections of that long chapter without discovering any mention of Lü-chên. As a matter of fact I did not expect to find it there, since I believe that the name Nü-chên, either in that form or in the form of Lü-chên, was not known in China before the tenth century. The only authorities I can find for the form Lü-chên are the 大金國志 *Ta-Chin kuo chih* and Ma Tuan-lin's *Wên-hsien t'ung-k'ao* (327, 3a). The *Ta-Chin kuo chih* in 40 chapters is said to have been presented to the Sung Emperor in 1234; Ma Tuan-lin's work was compiled at the close of the thirteenth century and first published between 1317 and 1322. But we are here confronted with a very intricate problem, that of the authorship and date of the *Ta-Chin kuo chih*, «Description of the Kingdom of the Great Chin», and of its almost sister-work, the 契丹國志 *Ch'i-tan kuo chih*, «Description of the Kingdom of the Ch'i-tan», in 27 chapters.

VASIL'EV (in *Trudy VOIRAO*, IV [1859], 169, 196) says that the *Ch'i-tan kuo chih* was written by 葉隆禮 Yeh Lung-li in 1179 (a miscalculation for 1180), and the *Ta-Chin kuo chih* in 1234 by 宇文懋昭 Yü-wên Mou-chao, both authors being «well-known» writers of the Sung dynasty. But we know nothing about Yü-wên Mou-chao beyond the superscription and the memorial to the Throne at the beginning of his book, and this memorial is surely spurious. As to Yeh Lung-li, his memorial of presentation to the Throne is dated 1180 and, in agreement with its contents, the Ch'ien-lung Commissioners (*Ssü-k'u* . . . , 50, 19b-22a) state that the *Ch'i-tan kuo chih* was written in compliance with an Imperial edict of the Emperor Hsiao-tsung (1162-1189); in the same notice, however, they say that Yeh Lung-li received the doctorate in 1247, but neither to