

the whole work was a production of the beginning of the Yüan dynasty, with a spurious memorial and an apocryphal ascription. This is certainly right, but we may even go one step farther. The plan of the *Ch'i-tan kuo chih* and of the *Ta-Chin kuo chih* is the same. Both begin with a memorial of presentation, a paragraph on the origin of the nation (初興本末 *ch'u-hsing pên-mo*), and a table of the Emperors; then follow the annals of the various reigns, and some biographies; at the end are various notices and diaries of envoys. Some Chinese scholar of the nineteenth century must have expressed the view that both works were in fact due to Yeh Lung-li, since this has passed into WYLIE's *Notes on Chinese Literature* (1867, p. 25), and thence into GILES's *Biogr. Dict.* Nos. 2457 and 2536. It seems to be a vain task to try to determine the name of the author, but I have no doubt that both works are really due to one and the same man, and that this man lived under the Yüan dynasty. In both cases his spurious compilation was made up of extracts, which accounts for the discrepancies in his attitude towards the Mongols: some of the sources from which he drew were of Sung origin, others had been written under the Mongols, and he did not take the trouble to harmonize their statements. But, in spite of many errors, the *Ta-Chin kuo chih*, like the *Ch'i-tan kuo chih*, is of value, since it preserves anonymous quotations from works which have since perished. As in the case of the *Ch'i-tan kuo chih*, the paragraphs of the *Ta-Chin kuo chih* relating to the origin and the customs of the Nü-chên were extracted by T'ao Tsung-i and, under the title 金志 *Chin chih*, «Description of the Chin», they follow the *Liao chih* in the 86th chapter of the original *Shuo fu*. From there they too have passed into the *Ku-chin shuo-hai* and have been translated by VASIL'EV (*Trudy VOIRAO*, IV, 196-215). There is no copy extant of a Yüan edition of the *Ta-Chin kuo chih*, although it seems to have been published together with the *Ch'i-tan kuo chih* (cf. *T'ieh-ch'in-t'ung-chien-lou ts'ang-shu mu-lu*, 9, 23 a-b); the work is generally quoted from the edition which HSI Shih-ch'ên published at the Sao-yeh-shan-fang in 1797. Unfortunately this edition is based on the text adopted for the *Ssü-k'u ch'üan-shu*, in which the Imperial Commissioners have «changed what was objectionable»; I have not had access to a text collated on a ms. following the Yüan edition, like the one mentioned in 章氏四當齋藏書目 *Chang-shih ssü-tang-chai ts'ang-shu mu*, I B, 61-62.

We can now discuss the name «Lü-chên». It occurs in the preliminary paragraph of the *Ta-Chin kuo chih*, entitled *ch'u-hsing pên-mo*, «Account of how the fortune started». Unfortunately, the sheet containing this paragraph is missing from the only copy of the Sao-yeh-shan-fang edition I have at my disposal, and I must cite it from the text given in the *Chin chih* of the ancient *Shuo fu* (Commercial Press ed. 86, 10 a). The paragraph begins as follows (cf. also LI Wên-t'ien's commentary on the *Secret History*, 7, 2 a): «The kingdom of Chin had as original name 朱里真 *Chu-li-chên* (\*Jurçen or \*Jurjen), [but] the lingual sound (舌音 *shê-yin*; this is the Chinese term for our 'palatals', i. e. č and j, also and more properly called in Chinese 舌上音 *shê-shang-yin*, 'supra-lingual sounds') of the foreign name (番語 *fan-yü*) became Nü-chên through corruption. Some call them Lü-chên. To avoid the personal name of the Emperor Hsing-tsung of the Ch'i-tan, they have moreover been called Nü-chih (all the editions of LI Wên-t'ien's commentary, in citing this passage, print it as though it were the form Lü-chên which was due to the taboo, which is absurd). They are the remnants of the 肅慎 *Su-shên* clan (氏 *shih*),