

nü-ku transcribes the Ch'i-tan word for «gold» (*Liao shih*, 31, 4 a; 116, 12 b). Unfortunately we do not know the true Ch'i-tan original forms of any of these names, and consequently, while they prove the use of *nü* in the transcription of the first syllable of Ch'i-tan names or words, they do not help to establish the real phonetic value of the initial consonant. So we are left with the troublesome discrepancy between Nü-chên and *Jürçen. The case of *nü-ku* is particularly puzzling. The Ch'i-tan spoke a Mongol dialect. The usual Mongol word for «gold» is *altan*, clearly connected with Turk, *altin*, *altun* (see «Altai»). We know also the Juçen word, **alçu'un*, **alçu*, and the Manchu word is *aisin* (see «Roi Dor»). But *nü-ku* recalls none of them. It would be a desperate solution to read *nü-ku* as **ju-ku* and to see in the latter term an apheretic form corresponding with the Juçen **alçu'un*.

I have translated above a sentence in which Ch'ien-lung, followed by the authors of the *Man-chou yüan-liu k'ao*, connects the name of the Nü-chên with that of the ancient Su-shên. The starting point of this theory is the statement in the *San-kuo chih* of the third century (30, 7 b) that the 挹婁 I-lou (**l̥əp-ləu*) of the beginning of our era were the same as the ancient Su-shên. During the Six Dynasties, the I-lou were replaced by the 勿吉 Wu-chi (**Mjuət-kjět*), whose name was transcribed 莫曷 Mo-ho (**Muät-yât*) in the seventh century, and the Nü-chên are often said to be scions of the Mo-ho. The consequence was that the Nü-chên were already in the middle of the twelfth century said to be descendants of the Su-shên in the *Sung-mo chih-wên* and the *San-ch'ao pei-mêng hui-pien*, followed by the subsequent writers of late Sung times. The Emperor Ch'ien-lung could not but accept an identification which provided such an ancient pedigree for the Nü-chên, considered by him as the true predecessors and almost as the ancestors of his own dynasty. TERRIEN DE LACOUVERIE (*JRAS*, 1889, 436-437) believed that he could corroborate the identification both historically and phonetically, and this solution is unreservedly accepted by CHARIGNON (*Ch.*, I, 168) and GIBERT (*Dictionnaire*, 140, 375, 812). It is however untenable.

First of all, TERRIEN DE LACOUVERIE's phonetic discussion is valueless. The name of the Su-shên occurs in texts prior to the Christian era as 肅慎 Su-shên (**Sj̥uk-ziěn*), 息慎 Hsi-shên (**Sj̥ək-ziěn*) and 稷慎 Chi-shên (**Tsj̥ək-ziěn*). All these transcriptions suppose a *-k* at the end of the first syllable, and it was a grievous mistake of TERRIEN DE LACOUVERIE to maintain that the ancient Chinese used to represent a foreign syllable ending with an *-r* (as in *Jürçen) with a character which was pronounced with a final *-k*. Not one example of it has been adduced hitherto.

But it is mainly on historical grounds that the equation of the Nü-chên with the Su-shên must be rejected. GIBERT says that the Su-shên came to the Court of the Emperor Shun in «2231 B. C.». Everybody would wish to have genuine Chinese records of such an early date; but unfortunately all the stories about the Su-shên prior to the middle of the first millennium B. C. are of a legendary character. From a passage of the *Tso chuan*, under the 9th year of Duke Chao (553 B. C.), we may infer that there was probably a tribe then known as Su-shên on the northern borders of the Chinese territory, but certainly not so far away as eastern Manchuria. All the other mentions of the Su-shên belong to the stock-in-trade of folk-lore. The virtue of the Emperor extends all over the world, and is proved by the arrival of far-away tribes; the