

COMPETING NARRATIVES BETWEEN NOMADIC PEOPLE AND THEIR  
SEDENTARY NEIGHBOURS

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# Competing Narratives between Nomadic People and their Sedentary Neighbours

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# Changes of Ethnonyms in the Sino-Mongol Bilingual Glossaries from the Yuan to the Qing Era\*

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The Sino-Mongolian bilingual glossaries are important sources for the history of Inner-Asian languages as well as for the Mongolian and the Chinese language themselves. An interesting layer of the lexicon recorded in these compilations is the vocabulary denoting ethnonyms. Belonging to a special division of linguistic data these names give invaluable information on the history of the ever changing political situation of the steppe area from the Yuan to the Qing era.

Some ethnonyms seem to have evolved long before the emergence of a similarly named people known from historical records, some survived long after the time when the peoples in question had disappeared as political entities, while other ethnonyms shifted from one ethnic group to another. In this paper I attempt to give an overview of the ethnonyms appearing in the most important bilingual Sino-Mongol glossaries on both the Chinese and the Mongolian side:

*Hua-Yi yiyu* (Hy; 華夷譯語 1389; 1407)<sup>1</sup>

*Zhiyuan yiyu* (Zyyy; aka. *Menggu yiyu* 至元譯語/蒙古譯語, 1282)<sup>2</sup>

*Yiyu* (BLYY; or *Beilu Yiyu* 譯語/北虜譯語 its versions BLYY-By; PUL; HAS)<sup>3</sup> of the *Dengtān bijiu* 登壇必究 1599,<sup>4</sup>

*Beilu kao* (WBZh/2; aka. *Dada yu* 韃靼語)<sup>5</sup>

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\* An extended version of this paper will be published in *Göttinger Bibliotheksschriften* by the Universitätsverlag Göttingen in 2020.

1 Cf. Lewicki 1949, 1959, Mostaert 1977 and Kuribayashi 2003.

2 On the Tokyo cabinet library xylograph (Naikaku Bunko 內閣文庫 no. 9866.4(3).366.42) cf. Ligeti-Kara 1990. and Kara 1990.

3 Cf. Apatóczy 2009: 1–4

4 Also copied to the *Wu bei zhi* 武備志 (WBZh) as its first Sino-Mongolian glossary. See Mao Yuanyi 茅元儀 (ed.), *Wu bei zhi* 武備志 [Remarks on Military Preparations], (1621). Reprinted by Huashi chubanshe 華世出版社, 22 vol., 10224 pp., Taipei 1984. Its partially censored Qing edition: National Central Library, Taipei, call no. 302.1.22268.

5 The only extant versions left are in the WBZh (as its second Sino-Mongolian glossary=WBZh/2, marking its source as a no longer extant work called *Jimen fang yu kao* 薊門防禦考 of which not much more is known) and in Pozdneev 1908. Cf. also Rykin 2016 pp. 149–151, 2018: 318–319 and Shimunek 2013-2014: 100–104.

*Yibu* (LLSL; 譯部上 and 譯部下 chapters of the *Lulong sai lue* 盧龍塞略 1610).<sup>6</sup> With the analysis of their change over roughly half a millennium we may get a better understanding of how ethnonyms had their own lives that differed from that of the actual peoples denoted by these names.

### *Čaqān Malaḡa[i]* ‘white hat (i.e. Muslim)’

This ethnonym is rarely found in the Sino-Mongol bilingual works, the WBZh/2 entry is the only known original occurrence, which was copied to the LLSL, too:

WBZh/2 huí zi chā-hàn mǎ-lǎ-yǎ 回子 叉汗 馬喇啞 Ch. ‘Muslim’, Mong. *Čaqān Malaḡa[i]* ‘Muslim (lit. white hat)’

LLSL 1.7b5 yī yuē ài/yì-hàn mǎ-lǎ-yǎ 一曰叉汗馬喇啞<sup>7</sup> (expansion of the previous entry - 回回 ‘Sartawul’; read *chā* 叉 instead of ài/yì 叉)<sup>8</sup>

Ordos *tšagā malagaŋ* ‘Muslim’ (Mostaert 1968: 451).

The fact that this term is very rare and not present in other Old and Middle Mongolian sources might reflect its specificity to the dialect(s)<sup>9</sup> of the glossary preserved in the WBZh/2 text.

### *Ĵaqu dai* ‘Northern Chinese (personal name)’

This personal name is composed of an ethnonym + a masculine suffix *-Dai*. Its sole source in the Sino-Mongol glossaries is Zyzy.

Zyzy 65 hàn er xiāng-hū-dǎi 漢兒 相忽歹 Ch. *hàn er* ‘Chinese (male person)’ (in the Naikaku/Japanese xylograph, read *zhā* 扎 instead of *xiāng* 相), Mong. *Ĵaqu dai* ‘Northern Chinese’

SH *jaqud(un) irgen* (金人) ‘all subject peoples of the Chinese Empire’ cf. de Rachewiltz 2004: 1033; Rybatzki 2006: 285.

### *Ĵurčēt* etc. ‘Jürchen’

The name of the famous ethnic group, members of which were the founders of the Jin (金) Dynasty (1115–1234) is widely recorded in the Sino-Mongol glossaries.

<sup>6</sup> Cf. Apatóczy 2016.

<sup>7</sup> For the LLSL, headword characters taken into account in the reconstruction are set in bold face (along with their respective transcriptions), whereas explanatory parts are left in regular type face. When no explanatory part is found all characters are in regular type face.

<sup>8</sup> Cf. Apatóczy 2009: 20.

<sup>9</sup> On the multiple layers of the WBZh/1 text cf. Apatóczy 2009a and that of WBZh/2 text cf. Shimunek 2013–2014 and Rykin 2016 and 2018.



**Jürčēt**

In the Hy a very precise transcription is found supplemented with a diacritic «揚» character denoting a final *-t*.

Hy 3:20b1 zhǔ-ér-chè-t 主兒徹揚 glossed in Chinese as rǔzhí měi 女直每 ‘Jürchen – all’, indicating clearly that the function of the plural marker was clear for the compiler.

**Jürči**

The different versions of BLYY list this name in two places, once as an ethnonym and once as the equivalent of a Chinese toponym. The first mention only occurs in the By text, and as it is also copied, although corrupted, to the BLYY, it gives a direct proof of the source of the LLSL.

BLYY/By 183 rǔzhí zhǔ-ér-chì 女直主兒赤 Ch. ‘Jürchen’, Mong. *Jürči* ‘id.’

BLYY 77 hǎixī zhǔ-ér-chì 海西主兒赤 Ch. ‘Haixi (lit. West of the Sea; toponym), Mong. *Jürči* ‘Jürchen’

LLSL 1.7b8 rǔ zhī yuē zhǔ-yī-chì 女直曰主夷赤 (read *ér* 兒 instead of *yí* 夷) Ch. ‘Jürchen’, Mong. *Jürči* ‘id.’

**Jūsīdei (also a personal name)**

Another variant of Jürchen is preserved in this personal name with the front harmonic variant of the masculine suffix *-DAi*.

Zyyy I, O 64 rǔzhēn zhǔ-shí-dǎi 女真主十歹 Ch. ‘Jürchen’, Mong. *Jūsīdei* (also a personal name)

SH *jürčēt*, SH *Jürčedei*, AT *jürčid*, Oir. *Zürči(d)*, WMong. *jürči(d)*; cf. Rybatzki 2006: 317.

**Kitat** etc. ‘(Northern) Chinese people’

Although the ethnonym goes back to the Khitans of the Liao dynasty, in the sources discussed here the name always refers to the Chinese.

**Kitat**

In the Hy we find two different renderings of the name:

Hy 451 *Kita[t]* hàn rén qǐ-tǎ 漢人乞塔 Ch. ‘Chinese’, Mong. *Kita[t]*

Hy 2:03a1 *Kitat* qǐ-tǎ-t 乞塔榻 glossed as Hàn rén 漢人 ‘Chinese’.

The BLYY data repeats the first Hy occurrence:

BLYY 185 hàn rén qǐ-tǎ 漢人乞塔 Ch. ‘Chinese people’

The Yibu chapter of the Lulong sai lüe copies the assumed original version of Hy 451 in which the diacritic character is present, although losing its distinctive visual features and written in normal size along with a few explanatory words:

LLSL 1.7b10 **hàn rén dōng yì yuē qǐ-tǎ-tì** 漢人東夷曰乞塔惕 Ch. ‘Han people are called *Kitat* by the Eastern Barbarians’, hence Mong. *Kitat* ‘Han people’.

### **Kitan**

In the LLSL this other form is also listed from an unknown source:

LLSL 1.7b11 **běi lǚ yuē qǐ-tàn** 北虜曰起炭 (expansion of the previous entry) Ch. ‘the Northern caitiffs call them Khitan’, Mong. *Kitan* ‘Chinese’

SH *Kitat/Kitad* ‘Jürchen’; Hy *Kitat/Kitad*, AT *Kitad*, UighM *qitat*, WMong. *Kitad* ‘(Northern) Chinese’

### **Majartai** ‘Hungarian (personal name)’

This personal name follows the above mentioned pattern and consists of an ethnonym + masculine suffix *-Dai*. What gives it yet additional importance is that this name was also born by a key historical figure of the Yuan dynasty, himself the Chief compiler of the *Liaoshi*:<sup>10</sup>

*Majardai* (1285–1347) father of Toqto’a (Toghto, Tuotuo 脫脫) (1314–1356) “Minister in the late Yuan dynasty who attempted ambitious plans of financial and economic renovation” Atwood 2004: 543.

The traditional view is that the ethnonym Magyar is a compound of *magy* (ethnonym < \**MancA*; cf. the ethnonym *Mansi*; and eventually < Indo-European \**manu-s* ‘human being’) + appellative noun \**er* ‘man’ (cf. EWUng: 923–924). Róna-Tas on onomastic grounds argued that the second syllable \**Er* is the ethnonym of a (not attested) Finno-Ugric group’ (Róna-Tas 1993: 20–21) rather than meaning ‘man’.

### **Mongqol** etc. ‘Mongol’

This ethnonym has a literature of the size of a library itself, therefore a detailed analysis will not be presented here, and only the attested occurrences will be listed. For a relatively recent and concise overview on this ethnonym cf. Rykin 2014: (especially 252–257).

### **Mongqol**

The Hy contains a “normal” Middle Mongol variant, with the already mentioned accurate transcription containing a diacritic «*ᠲ*» character for the final *-l*.

Hy 452 **dádá máng-huō-l** 達達 忙豁<sub>ᠲ</sub> Ch. ‘Tartar’, Mong. *Mongqol* ‘Mongol’

<sup>10</sup> Cf. also Ligeti 1979: 80 and Rybatzki 2006: 584.

**Mongǰol**

This variant is found in three different places in the BLYY and it was also copied into the LLSL:

BLYY 182 *dádá mǎng-guān-ér 鞑靼 莽官兒* Ch. ‘Tartar’, Mong. *Mongǰol* ‘Mongol’

BLYY 70 *yí dì mǎng-guān-ér gá-zhā-lá 夷地 莽官兒噶扎刺* Ch. ‘land of the barbarians’, Mong. *Mongǰol gajar(a)* ‘Mongol territories’ (-*a* maybe locative cf. BLYY 43. *gajar*)

LLSL 1.6a24 *fān yì dì yuē mǎng-guān-er ge-zhā-la 凡夷地曰莽官兒葛札刺* (read *gá* 噶 instead of *gé* 葛) Ch. ‘whereas the land of the barbarians is called’, Mong. *see above*

BLYY 76 (only in the *By* version) *běilǔ yě-kè mǎng-guān-ér 北虜 野克莽官兒* Ch. ‘Toponym (lit. ‘[the territory of the] northern slaves’), Mong. *yeke Mongǰol* ‘Great Mongol’

LLSL 1.6a25 *lǔ dì yuē yě-ke mǎng-guān-er 虜地曰野克莽官兒* Ch. ‘(toponym) lit.: northern slaves’, Mong. *see above*

**Mongyu[l]dai (also a personal name)**

The usual ethnonym + masculine suffix *-Dai* pattern is found in Zyyy:

Zyyy I, O 62 *dádá méng-gǔ-dǎi 達達 蒙古歹* Ch. ‘Tatar’, Mong. *Mongyu[l]dai* ‘Mongol’ (also a personal name)

SH *Monqol; Monqoljin* (fem.); cf. Rybatzki 2006: 605.

**Nanggias** etc. ‘The Southern Chinese’**Nanggias**

The generic term for the Southern Chinese *Nanggias* (<Chin. *nan jia* 南家 ‘Southern family, southern people’; Cf. Rybatzki 2006: 638: “Chin. *nan-chia* ‘Süd-Chinesen (~ Sung-Dynastie; zuerst von den Jurchen gebrauchte Bezeichnung)”) is present in Hy without Chinese glossing:

Hy 3:19b *nǎng-jiā-sī 囊加思* Mong. *Nanggias* ‘The Southern Chinese’

**Nanggiyadai (also a personal name)**

The form which became a surname is a regular formation with *-Dai* and although the characters are misplaced and difficult to read their reading<sup>11</sup> by Ligeti–Kara (1990: 263) is probable:

Zyyy 66 (*mánzi jiā-nang?-dǎi*) *蛮子家...歹* Ch. ‘The Southern Chinese’, Mong. *Nanggiyadai* ‘id. (also a personal name)’

11 Also supported by the analogy of *Mongyu[l]dai*.

Precl. Mong. (Aryun's letter 1289, cf. Mostaert-Cleaves 1969 and Ligeti 1972 cited by Kara 1990: 311) *Nanggiyas*; Pelliot, Notes on Marco Polo, vol. II, no. 288: (781–783), *Mongatai*; UighM *Nangkiya* (Ligeti 1966: 184); WMong. *Nanggiyad*, *Nanggiyas*; cf. Rybatzki 2006: 638.

### ***Ongliu[t]*** ‘The Ongniyud/Ongni’ud tribe’

The Taining-guard was one of the three “Uriyangkhan” guards during the Ming. “The Ming put two surrendered princes (Mongolian ong from Chinese wang) from the line of Chinggis Khan’s brothers over the Taining Guard; its people were called the Ongni’ud (“the ones with ongs/princes”).” Atwood 2004:535

Their name was included in the BLYY and then copied into the LLSL vocabulary.

BLYY 71 tàining wèi wǎng-liú 泰寧衛 往流 Ch. ‘Taining wei (toponym, one of the Uriyangkhan territories at Šira müren)’ Mong. *Ongliu[t]*

LLSL 1.6a18 **tai ning wei** yuē **wǎng-liu** 泰寧衛曰往流 Ch., Mong. *see above*

AT *Ongliyud*, Khal. *Ognuud*, WMong. *Ongniyud/Ongliyud*

### ***Oyirat*** etc. ‘Oirats’

The variants of the Oirat ethnonym are relatively underrepresented in the Sino-Mongol glossaries. In the Hy it is glossed in Chinese only as “一種人名” ‘a kind of personal name’, showing that by the time of their mention the political significance of Oirats was not at its climax. It does not mean, of course, that the Mongolian name would have meant a personal name only.

#### **Oyirat**

Hy 3:11b wò-yì-rat 斡亦剌惕 Ch. ‘Oirat (personal name)’, Mong. *Oyirat*

#### **Oyr[d]**

By the time of the compilation of the LLSL this situation had changed as is shown by one of the very few original headwords (only 9 out of the 1400+ headwords) of the LLSL (cf. Apatóczy 2016b: 30f15 and 33):

LLSL 1.7b3 běi chēng **shǔ yí yuē wǒ-yún-ér** 北稱屬夷曰我勻兒 Ch. ‘in the North barbarians are called *Oyr[d]*’ ‘subordinate barbarians’ Mong. *Oyr[d]* ‘the Oirats’

About the stormy history of the etymology attempts of this famous ethnonym cf. Kempf 2010. He gives a by and large plausible etymology with a reconstructed original form \**oygiran* (Kempf 2010: 192).

SH *Oyirat*, AT *Oyirad*

**Öjō[d]** ‘The Öjyed/Üjyed tribe’

The only Sino-Mongol glossary that mentions this ethnonym is the BLYY and its whole entry was also copied into the LLSL.

BLYY 72 Ch. fúyú-wèi wō-zhe 福餘衛 我着 Ch. ‘toponym, name of a territory in today’s Heilongjiang province (which after the sixteenth century became a part of Khorchin land). The *Fuyu*-guard (one of the three “Uriyangkhan” guards during the Ming). Modern Qiqihar.’ Mong. Öjō[d] ‘The Öjyed tribe’

LLSL 1.6a19 fúyú wèi yuē wō-zhe 福餘衛曰我着 Ch., Mong. *see above*

**Sarta’ul** etc. ‘Muslim; Uighur; collective ethnonym and toponym for Khwarezm; merchant (city-dweller)’

**Sarta’ul**

The *Sarta’ul* etc. ethnonym has a long record in Inner-Asian sources, and it made its way into the major Sino-Mongol glossaries, too. A “standard” form is found in the Hy:

Hy 454 huíhuí sâ-er-tâ-wên 回回 撒兒塔溫 Chin. ‘Muslim (land) etc.’, Mong. *Sarta’ul* ‘id.’

**Sartawul**

Unlike in the Hy the BLYY variant shows the presence of the intervocalic -w-:

BLYY 181 huíhuí sâ-ér-tâo-wù-ér 回回 撒兒討兀兒 Ch. ‘Muslim (land) etc.’, Mong. *Sartawul* ‘id.’

The BLYY entry was copied into the LLSL, but it is difficult to establish if the different rendering in the LLSL is the result of textual corruption, or whether on the contrary it is an emended form, or whether it represents an original form that the extant BLYY versions ceased to have.

LLSL 1.7b4 tōng chēng hui-hui yuē sâ-er-tâ-wu-le 通稱回回曰撒兒塔兀勒 Ch. ‘Muslims are generally called *Sartawul*’, Mong. *Sartawul* ‘Muslim (land) etc.’

**Sartaqčîn**

Another occurrence in the Hy features the ethnonym with the feminine suffix -*Qčîn* added, glossed in Chinese as 回回每 ‘Muslims’.

Hy 2:24b2 sâ-er-tâ-q-chén 撒兒塔黑臣 Mong. *Sartaqčîn* ‘id.’

**Sarda[q]dai (also a personal name)**

The form in the Zyyy is a personal name consisting of the ethnonym and the masculine suffix -*Dai*.

Zyyy I, O 63 huíhuí sâ-lǐ-dâ-dài 回回 撒里荅歹 Ch. ‘Muslim’ Mong. *Sarda[q]dai* ‘id. (also a personal name)’

SH *Sarta'ul*, MA *Sarta'ül*, AT *Sartayul*, RH *Sartaul*, Khal. *Sartuul* ‘Khalkha Mongols living in Buryatia’, WMong. *Sartayul*. Turkic Yugur *Sart* ‘Muslim Hui; (Modern) Uighur’, Mongolic Yugur *Salt<sup>h</sup>uur* (metathesized from *Sartuul*), cf. Nugteren–Roos 2003: 135.

Sanskrit *sārthaḥ* ‘Caravan’ and *sārthavāha-* ‘Caravan leader, merchant’ (cf. Mayrhofer 1964: 461–462), Old Turkic, Uighur *sart* ‘id.’. (cf. Clauson: “Sanskrit *sārtha* ‘merchant’, prob. via Sogdian; it retained this meaning until XI but in the medieval period came to mean ‘town dweller’ as opposed to ‘nomad’, and more specifically ‘an Iranian’, as opposed to ‘a Turk’”; Clauson 1972: 846); cf. also Rybatzki 2006: 716–717.

### Solongga ‘Korea’

The name of Korea in Mongolian, according to Vovin, goes back to the Old Korean name of the Silla Kingdom, and especially a variant written as 斯蘆 *Selo* (Vovin 2013: 203), from which the Mongolian form would have formed by an assimilation of the first syllable vowel to that of the second syllable. The Middle Mongol data of the BLYY (also copied into the LLSL) shows an already assimilated form. What makes it still rarer among Middle Mongol occurrences is that here we read a singular form, just like in the *Altan Tobči* and in the Sino-Jürchen vocabulary:

BLYY 184 *gāoli suō-lóng-gé* 高麗 瑣瓏革 Ch. ‘Korea’ Mong. *Solongga* ‘id.’

LLSL 1.7b9 *gāo li yuē suō-long-ge* 高麗曰瑣瓏革 Ch., Mong. *see above*

SH *Solongqas*, AT *Solongyas*, *Solongyau*, *Solongyud*, *Solongya* RY *sulo’o* (but cf. Kara 1991: 156 “read *soloyo*”), Dag. *solgui*, Bur. *Solongos* (!), WMong. *Solongyos*

### Qara Töböt ‘The territory of Tibet bordering China’

The only occurrence of this ethnonym in the Sino-Mongol glossaries is in the Hy, and even that lacks a Chinese glossing,

Hy 3:01a4 *hā-ra tuō-bó-t* 哈刺脫伯惕 Mong. *Qara Töböt* ‘toponym’

Probably the first Western author who wrote about this ethnonym was Klaproth in his *Asia polyglotta* (1823: 345): “Die Chinesen nennen Tübet gewöhnlich Ši-zaṅ, und den zunächst an China gränzenden Theil U-Ši-Zaṅ oder das schwarze Ši-zaṅ, es stimmt diese Benennung mit der Mongolischen Chara-Tübet, Schwarz Tübet, überein.”

Pelliot adds that “*The Mongolian author of Jigs-med nam-mkha (1819) says that Chinggis subdued the nations of five colours (...) the black [were the] Tibetans*” (Pelliot 1963: no 230.; cf. also Bano 2001: 263 Kara-Tibet ‘Ladakh’).

Nugteren and Roos mention that Mannerheim during his visit to the Yugurs in 1907 noticed that the Chinese call Tangutans (i.e. Tibetans) *Hei fanzi* 黑番子 ‘Black barbarians’ in opposition to *Huang fanzi* 黄番子 ‘Yellow barbarians; the Yellow

Yugurs’, and it seems that other travellers’ accounts agree in the sense that the black colour in the exonym refers to Tibetans, and serves as a means of distinguishing two similarly named ethnic groups (Nugteren – Roos 2003: 134).

### *Uriangqan* etc. ‘the Uriyangkhan people’

#### **Uriangqan**

The earliest mention of this ethnonym is in the meticulous transcription of the Hy and glossed in Chinese as “一種人名” ‘a kind of personal name’.

Hy 3:05a wù-riang-qan 兀<sub>舌</sub>良<sub>中</sub>罕<sub>罕</sub> Mong. (also a personal name)

#### **Uriang[γ]an**

By the time of the compilation of BLYY the name gained more prominence and was given a specific administrative meaning.

BLYY 73 duōyán wèi wǔ-liǎng-àn 朶顏衛 五兩案 Ch. ‘the territory of the Döyin-guard (the real Uriyangkhan, one of the three “Uriyangkhan” guards during the Ming); toponym’ Mong. *Uriang[γ]an* ‘id.’

The entry was copied to the LLSL in its entirety:

LLSL 1.6a20 duō yan wei yuē wǔ-liǎng-an 朶顏衛曰五兩案 Ch., Mong. *see above*

SH *Uriangqadai* (masc.)/*Uriangqajin* (fem.), AT *Uriyangqai*, WMong. *Uriyangqai*

### *Yeke Min[gy]an* ‘the Great Mingans; i.e. the Manchurian Öölöts or Mannai Öölöt (Ööld)’

The only Sino-Mongol glossary that contains this ethnonym is the BLYY.

BLYY 74 dà yī qiān yě-kè mín-àn (大壹千 野克民案) Ch. ‘toponym (verbatim from Mong.)’. Cf. Janhunen 2006:182; Todaeva 1985:87–91.

### *Ücüken Min[gy]an* ‘the Little Mingans’

Just as in the case of the previous name, this one is also only found in the BLYY.

BLYY 75 xiǎo yī qiān wǔ-chū-zhǐ mín-àn 小壹千 五出指民案 Ch. ‘toponym (verbatim from Mong.)’ (read *kèn* 揷 instead of *zhǐ* 指).

## Conclusion

In the overwhelming majority of cases, the presence of various ethnonyms in the glossaries is determined by geographical closeness (exceptions due to historical reasons do exist, however).

When there were no corresponding ethnonyms in Chinese the compilers used either the Chinese toponyms or verbatim translations and sometimes transcriptions.

Variants of the latter type are rarely used (e.g. no *Menggu* ‘Mongol’ or the like) and are limited to smaller groups without established Chinese names or are older loans.

This does not mean that the less known but, in the cited works, frequently mentioned ethnonyms would not have made their way into Chinese nomenclature (like *Oyirat*; *Uriangqan* etc.).

Most of the *-Dai* suffixed names in Hy and Zyyy could also be used for both personal names and ethnonyms.

There seem to exist no traces of the old Mongolian caste system of 1. Mongols; 2. *Semus* (i.e., roughly put, non-Mongol and non-Chinese Central Asians); 3. Han people; 4. Southern Chinese. Although forms like *Nanggias* do correspond to this scheme, this system of social and political differentiation and segregation had long been left behind.

## Sigla

AT	Altan Tobči (according to Vietze – Lubsang 1992).
BLYY	The Yiyu/Beilu yiyu 譯語/北虜譯語/of the Dengtan bijiu 登壇必究 (BLYY-By; PUL; HAS) 1599 (according to Apatóczy 2009).
Zyyy	Zhiyuan yiyu/Menggu yiyu 至元譯語/蒙古譯語 (Zyyy) 1282 (Naikaku Bunko kanseki bunrui mokuroku 內閣文庫漢籍分類目錄 no. 9866.4(3).366.42 [Tokyo cabinet library catalogue], Tokyo, 1956; according to Ligeti–Kara 1990 and Kara 1990).
Ch.	Chinese headword; Chinese.
Hy	Hua-Yi yiyu 華夷譯語 () 1389; 1407 (According to Kuribayashi 2003).
Khal.	Khalkha (Kara 1998; Lessing 1960 etc.)
LLSL	The Yi bu 譯部 (上 and 下 chapters) of the Lulong sai lue 盧龍塞略 1610 (according to Apatóczy 2016).
EWUng	Etymologisches Wörterbuch des Ungarischen
MA	MA Muqaddimat al-ādāb (Bao 2002, Poppe 1938).
RH	The Rasūlid Hexaglot (according to Golden 2000).



Mong.	reconstructed Mongolian word; Mongolian.
RY	Ruzhen yiyu (according to Kane 1989).
SH	The Secret History of the Mongols (according to de Rachewiltz 2004).
UighM	Uighur of Ming (according to Ligeti 1966).
WBZh/2	Beilu kao 北虜考 and Beilu yiyu 北虜譯語 (aka. Dada yu 韃靼語) of the Wu Bei Zhi 武備志(WBZh1/ WBZh2) 1621 Mao Yuanyi 茅元儀 (ed.), <i>Wu bei zhi</i> 武備志 [Remarks on Military Preparations], (1621). Reprinted by Huashi chubanshe 華世出版社, 22 vol., 10224 pp., Taipei 1984. Its partially censored Qing edition: National Central Library, Taipei, call no. 302.1.22268.
WMong.	Written Mongolian (according to Lessing 1960 etc.)

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