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THIS VOLUME IS DEDICATED TO
PROFESSOR OWEN LATTIMORE, THE PRESIDENT OF
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HIS SEVENTIETH BIRTHDAY

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Gsoma Society, which under the Hungarian Academy of Sciences conducts higher-level Oriental studies in Hungary. After visiting Bulgaria for the first time, Lattimore then lectured at Humboldt University in East Berlin, where Mongolian Studies are very active, and then lectured at Copenhagen University. Going on to Leeds, he lectured in the Mongolian program for a month.

Later in the year Lattimore returned to Copenhagen to receive an Honorary Ph.D. On this occasion the Scandinavian Institute of Asian Studies at Copenhagen organized an international colloquium "in honor of Owen Lattimore", at which a number of papers were presented, which will be printed.

On the way back from Copenhagen Lattimore lectured at the University of Aarhus in Denmark and Hamburg University in West Germany. Upon his return to the United States, in the spring of 1972, Owen Lattimore was elected President of the Mongolia Society. His 1972 program includes two terms of lecturing at Leeds, and in the summer he will go to China, for the first time in 27 years. He has been assured of a visit to the Inner Mongolian Autonomous Region of China.

A MANUSCRIPT VERSION OF THE LEGEND OF THE MONGOL ANCESTRY OF THE YUNG-LO EMPEROR

Henry Serruys, c.i.c.m.

Introduction

Many Mongol chronicles relate that the Yung-lo Emperor of the Ming was a son of the last Yüan emperor. Disregarding the many discrepancies in this tradition as told in various versions, the substance of the story is that when Ming T'ai-tsu captured the Yüan capital, he found a Mongol princess, one of Toghon-temur's wives, who had been either abandoned or forgotten when the Mongol court fled, and took her for his wife. In most versions this Mongol princess had been two or three months pregnant, and she prayed for a prolongation of her pregnancy so as to preclude all suspicion regarding the identity of the father. When the princess finally gave birth, Ming T'ai-tsu indeed believed that the child was his son, and this son later succeeded him as the Yung-lo Emperor.

It would be profitless to analyze all versions and discuss how elements of the story are variously treated, but the main places where the legend is referred to must at least be mentioned: bLo-bzañ bsTan-'jin's Altan Tobchi,¹ and the Altan Tobchi (brevior);² while these two chronicles, based on the same primary source, speak of a conflict between the son of the Mongol princess and the son of a Chinese empress, Sa-ghang-sechen's Erdeni-yin Tobchi³ mentions no such conflict; further there are such chronicles as Rasipungsugh's Bolor

Erike,⁴ the Altan kürdün mingghan kegesütü bichig⁵ of 1739, Yimbadorji's Bolur Toli,⁶ and others.

The story is also found in the Meng-ku shih-hsi p'u,⁷ but the Mongghol Borjigid obogh-un tedke⁸, a Mongol version of a Manchu-Chinese work close to the sources, or one of the sources, of the Meng-ku shih-hsi p'u, has nothing to say about such a Mongol ancestry of the Yung-lo Emperor.

There exists an oral version of the legend and of how the Yung-lo Emperor came to the throne in the Textes oraux ordos,⁹ and furthermore, among the manuscripts brought from Ordos by the Rev. Ant. Mostaert, there are two copies, almost identical, of a written version. Whereas in all versions mentioned above (except the Erdeni-yin Tobchi), including the oral version, the Mongol princess was two or three (lunar) months pregnant when she first met the Ming emperor, and her pregnancy was prolonged by ten (lunar) months, in both the oral and the ms. versions from Ordos, the pregnancy is even made longer; true, the ms. version does not state how long the princess had been pregnant, but as in the oral version she obtains a prolongation of twelve additional months, making a total of fourteen months.

Saghang-sechen is the only Mongol author, I believe, who has nothing to say regarding this prolonged pregnancy. Quite to the contrary, the princess was seven months pregnant when she met the emperor and gave birth three (lunar) months later. For this reason there was considerable "doubt" concerning the identity of the child's father, but Ming T'ai-tsu recognizes the child as his son anyway over the protests by some members of the imperial entourage; the emperor said: "whether this boy is his [i.e. Toghon-temür's] or mine, in order duly to repay the good favors [received from Toghon-temür], I will make him my son; nobody of you must disobey [this order]."¹⁰ Both in the manuscript and

in the oral version, in spite of the extraordinary long pregnancy, a similar doubt is expressed about the paternity, and against the advice of his ministers to do away with the child, Ming T'ai-tsu decides to let him live, but later exiles him to the north. This element of exile reappears in different forms in practically every other version.

The fact, of course, is that Chu Yüan-chang, or Ming T'ai-tsu, was succeeded by a grandson who was soon ousted by an uncle, a son of Ming T'ai-tsu, who became known as Ch'eng-tsu, or T'ai-tsung, or the Yung-lo Emperor. In the Mongol legend, the son of the Mongol princess, regarded as Ming T'ai-tsu's eldest son, is put aside in favor of another son either by the same Mongol princess or by a Chinese princess. But the eldest son manages to survive his northern exile and oust his younger brother.

Chinese scholars during the past few decades have studied the problem of Ch'eng-tsu's ancestry, and for the sake of completeness the following essays may be listed here:

Chu Hsi-tsu, "Ming Ch'eng-tsu sheng-mu ch'i-pien" in (Kuo-li) Chung-shan ta-hsüeh wen-shih-hsüeh yen-chiu-so yüeh-k'an 2, 1 (1933), pp. 1-13.

Li Chin-hua, "Ming Ch'eng-tsu sheng-mu wen-t'i hui-cheng," CYYY, vi (1936), pp. 45-77.

Fu Ssu-nien, "Po 'Ming Ch'eng-tsu sheng-mu wen-t'i hui-cheng' ta Chu Hsi-tsu hsien-sheng" in CYYY II (1932), pp. 406-414; VI (1936), pp. 79-86.

Wu Han, "Ming Ch'eng-tsu sheng-mu k'ao" (Who is the Mother of Emperor Ch'eng-tsu), in Tsing-hua hsüeh-pao 10, 1935, pp. 631-646.

These articles were later reviewed by Shao Hsün-cheng in a paper entitled "Historical significance of the curious Theory of the Mongol Blood in the veins of the Ming Emperors," in Chinese Social and Political Science Review 20, Peking,

1937, pp. 492-498. The author comes to the conclusion that it is highly probable that the Yung-lo Emperor's mother was a Mongol Qonggirad princess.¹¹

Our manuscript story, like most Mongol chronicles, tells us that after his flight from Dayidu, i.e. the capital, the modern Peking, Toghon-temür built the Tiger City, Bars Qota, on the bank of the Kerülen.¹² The author of the Altan kürdüñ mingghan kegesütü bichig states that Toghon-temür reigned there for one year.¹³ Schmidt in a note identifies this Tiger City with Ying-ch'ang-fu, where Toghon-temür died; but Ying-ch'ang-fu is not on the Kerülen.¹⁴ Obviously Bars Qota and Ying-ch'ang-fu cannot be the same. With regard to Toghon-temür's "founding" of a city on the bank of the Kerülen, we should keep in mind that a city may have been in existence there as far back as the Liao Period;¹⁵ Toghon-temür may well have spent some time there, and even decided to make it his "capital," which would account for the alleged "founding" of Bars Qota. Bars Qota is indicated on the Jesuit maps of the Manchu empire,¹⁶ which shows that some importance, even if only historical, remained attached to the place; a brief but interesting passage in Du Halde's book describes the ruins of Bars Qota and I think that it is worth quoting here: "On voit encore sur son bord septentrional [i.e. of the Kerülen] les restes d'une grande ville, que nous n'avons pas oubliée dans la carte de l'Empereur, où nous avons marqué ces sortes de villes, par des petits quarez sans couleur... La ville qui était sur le Kerlon étoit quarrée, & avoit de tour 20. lys Chinois, ou deux de nos lieues. On en voit encore les fondemens de grands pas de muraille, & deux pyramides à demi ruinées. Son nom étoit Para Hotun, c'est-à-dire, la ville du tigre: parce qu'on prétend qu'elle fut bâtie à l'occasion d'un cri de tigre, qu'on prit pour un bon augure."¹⁷

The name of the Tiger City in Manchu times became

the name of one of the Qalqa confederations: Kerülen Bars qota-yin chighulghan,¹⁸ which is but another name for Sechen-qan ayimagh of the Qalqa.

Regardless of Toghon-temür's intentions in connection with Bars Qota, the founding of this city in Mongolia is paralleled in several Mongol chronicles by the Yung-lo Emperor's founding of a Kōke Qota, the Blue City, "outside the Wall," from where he later returned with his Mongol armies to conquer the empire back from his "younger brother." But his departure to the north has definitely the character of an exile,¹⁹ and in the ms. version of the legend it is made into an exile to Nan-k'ou, the famous pass north of Peking.

With regard to this exile to Kōke Qota "outside the Wall" it should be noted that for many centuries there had been no Great Wall, at least not on its present location. The Liao, Chin, and Yüan empires comprised extensive territories both north and south of what later came to be the Great Wall line of the Ming and Ch'ing periods. During the twelfth, thirteenth, and fourteenth centuries, there was no need for a protective wall on the rim of the Mongol plateau,²⁰ but during the Liao and the Chin, there was a wall, or walls, much farther north to protect their northern frontiers. Twenty-five years ago long stretches of the Chin wall could still be followed for miles where the steppe had not been opened by Chinese farmers. It was the Yung-lo Emperor who only in 1412, long after he had conquered the empire, decided to construct the "Great Wall," first one rather short section, later to be extended all the way in order to separate China from Mongolia. It may be reminded here that neither Ming T'ai-tsu nor his two immediate successors were able to control any part of Mongolia; even Chinese campaigns conducted in Mongolia yielded no lasting results.

This "exile" of the future Yung-lo Emperor either to the Blue City in Mongolia, or to Nan-k'ou, has some basis

in fact: it is well known that during the life time of Ming T'ai-tsu, his son, the future Yung-lo emperor, was Prince of Yen, with residence at Pei-p'ing (later Peking), and it was from there that, with the assistance of some Mongol contingents in his armies, he challenged his nephew in Nanking and finally conquered the empire in 1402.

All these elements seem to have played on the popular imagination, and the Blue City allegedly founded by the Yung-lo Emperor, since he was believed to be a Mongol, may be a parallel to the Tiger City built by Toghon-temür; at the same time, it may also be a projection into the past of the Blue City built by Altan-qan of the Tümed, and renamed Kuei-hua-ch'eng "Return to Civilization" in 1575. And incidentally, if this association with Altan-qan's Blue City is correct, it would prove that this element in the Mongol chronicles is of rather late date.

Both the oral and the manuscript versions of the Yung-lo legend contain more confusion: Dayidu (Chin. Ta-tu, i. e. Peking), capital of the Yüan empire, is mistakenly called Dayitung, i. e. Ta-t'ung, and it is there that the first Ming emperor is said to have had his first residence because Peking / Dayidu did not exist. After the government had moved to Nanking and the emperor's eldest son (Yung-lo) was exiled to the Nan-k'ou pass, he founded Peking on the way there. The exiled prince later returned to Nanking for the funeral of his father, and his "younger brother" committed suicide.

In the manuscript version the Yung-lo legend has it that immediately after Toghon-temür's flight and the conquest of the Yüan capital, the Chinese armies pursued the retreating Mongols as far as the Kinar-un tala "Plain of Kinar" (Ginar? Kiner? Giner?). In ms. B, alongside of "Kinar" there is an alternative reading in pencil "Keyiri." Can this

place be identified? In the Altan Tobchi, the Altan Tobchi brevior, and the Sira tuuji there is a rather corrupted and incoherent section which relates how first in response to the founding of Bars Qota, Tiger City, by the Mongols, the Chinese founded the Kirsa Qota, Fox City; then going on with relations and conflict between Toghon-temür's heir and the Chinese, we read that the Mongols defeated a Chinese army and pursued it until "it reached the Wall." Thereafter in a phrase which seems to be utterly corrupted, we read that "the Chinese went out to Kira."²¹ Kobayashi in his Japanese translation of the Altan Tobchi (brevior) renders "kiritü" as a place name.²² Like Miss Shastina, S. Jagchid in his translation of the Altan Tobchi omits the reference to Kira, yet in the following lines, Jagchid makes a remark which could possibly provide the key to the correct interpretation of the word Kira. Although with considerable reserve, I think that the question should be considered: the Altan Tobchi (brevior) here gives, although misplaced and out of context, Toghon-temür's lament, and in this poetical section reference is made to the "Yellow Plain of Shang-tu." Jagchid renders the words sira tala "Yellow Plain" as Chin-lien-ch'uan, "Valley of the Golden Lotus," and in a note he explains that the expression "Golden Lotus" is a poetical metaphor referring to the yellow flowers covering this plain, called "Yellow Plain" by the Mongols for the very same reason.²³ Chin-lien-ch'uan is a name going back to Yüan and even pre-Yüan times; it was the plain of Shang-tu where the Luan-ho takes its source, and Kinar (or Ginar, etc.) and Kira of the Yung-lo legend could well be a corrupt transcription with Mongol letters of the name Chin-lien (gim-ren?). Whatever the merits of this explanation, I propose it here as a possible solution of Kira, and Kinar, until something better can be found.

As already indicated, the written version of the Yung-lo legend from Ordos exists in two manuscripts with only slight discrepancies between them; both copies were made in 1907, but the origin of the earlier copies from which they were made is not indicated.

Ms. A which I give in transcription below consists of eleven double pages (114 x 260 mm.), sewn in Chinese fashion, with seven lines of text on each single page; ms. B also runs to seven double pages, having seven lines per single page (115 x 264 mm.). On both mss. the title forms an extra page and so does the date at the end. Together with the transcription of ms. A, I give in footnotes a number of variant readings in B.

The oral version of the story as found in the Textes oraux ordos is close to the ms. story; this is not surprising as both oral and written versions come from Ordos, yet they are not identical. Both versions contain elements not repeated in the other.

Notes to Introduction

- 1 Altan Tobchi. A Brief History of the Mongols. Scripta Mongolica I, Cambridge, Mass., 1952, II, pp. 125-126.
- 2 Chinggis qaghan-u chadigh, pp. 59-61; C.R. Bawden, The Mongol Chronicle Altan Tobchi, Wiesbaden, 1955, pp. 67-68, 155.
- 3 Erdeni-yin Tobchi. Mongolian Chronicle. Scripta Mongolica II, Cambridge, Mass., 1956, Part II, p. 264; Part III, p. 260; Er. Haenisch (ed.), Eine Urga-Handschrift des Mongolischen Geschichtswerks von Secen Sagang (alias Sanang Secen), Berlin, 1955; p. 94r; J.I. Schmidt, Geschichte der Ost-Mongolen, St. Petersburg, 1829, p. 290.
- 4 Bolor Erike. Mongolian Chronicle. Scripta Mongolica III,

Cambridge, Mass., 1959, Part III, pp. 118-119 [416b-417a].

5 W. Heissig (ed.), Altan kürdüń mingghan gegesitü [read kegesitü] bichig. Eine Mongolische Chronik von Siregetü Guosi Dharma (1739), Kopenhagen, 1958, pp. 36-37 (III, 12ab).

6 W. Heissig (ed.), Bolur Toli. Spiegel aus Bergkristall von Jimbadorji (1834-1837), Buch III. Geschichte der Mongolen, Kopenhagen, 1962, p. 73r-v.

7 Meng-ku shih-hsi p'u, ed. 1939, 2. 7b8a. See C.R. Bawden, The Mongol Chronicle, p. 24. The Meng-ku shih-hsi p'u has recently been translated by Louis Hambis, Documents sur l'Histoire des Mongols a l'epoque des Ming, Paris, 1969; the relevant passage is on p. 180. The Chinese text is also reproduced, rather poorly, together with the Mongghol borjigid obogh-un tetüke. See note 8.

8 W. Heissig and C.R. Bawden, Mongghol borjigid obogh-un tetüke von Lomi (1732). Meng-ku shih-hsi p'u, Wiesbaden, 1957.

9 Ant. Mostaert, c.i.c.m., Textes oraux ordos. Monumenta Serica Monograph Series No. 1, Peip'ing, 1937, pp. 133-136; and a French translation by the same author: Folklore ordos, Monumenta Serica Monograph xi, Peip'ing, 1947, pp. 189-195.

10 The text is badly corrupted in Schmidt's edition; the correct text may be found in Erdeni-yin Tobchi, Mongolian Chronicle, Part I, pp. 71-72; Part III, p. 260, and in the Urga ms., 94r.

11 After W. Franke, "Neuere Chinesische Arbeiten zur Geschichte

der frühen Ming-Zeit," in Asiatica. Festschrift Friedrich Weller, Leipzig, 1954, pp. 139-140.

12 Erdeni-yin Tobchi, Schmidt's ed., p. 138; lines 3-4; Sira tuuji: N.P. Shastina, Shara tudzhi. Mongol'skaya Letopis' xvii veka, Moskva-Leningrad, 1957, pp. 55, 58; Bawden, The Mongol Chronicle, pp. 55, 65, 150. Altan Tobchi, II, p. 121; Bolur Toli, pp. 48v-49r.

13 Altan kürdüñ mǰgghan kegestüü bichig, III, 10r, 11r.

14 Schmidt, Geschichte, p. 403. Toghon-temür's death at Ying-ch'ang fu is mentioned in the Yüan-shih (po-na-pen) 47. 24b; in the Ming-shih 2 (T'aipei ed., 1962, p. 17a); also in Mongol works, such as the Altan Tobchi II, p. 124.

15 P. Pelliot, Notes on Marco Polo I, Paris, 1959, p. 84.

16 W. Fuchs, Der Jesuiten Atlas der Kanghsi-Zeit, Peking, 1943 (Index), p. 141: 133 Bars hoton.

17 J.B. Du Halde, Description géographique, historique... de l'Empire de la Chine et de la Tartarie chinoise, La Haye, 1736, VI, pp. 24-25.

18 B. Rintchen, Les Matériaux pour l'Etude du Chamanisme Mongol I, Sources littéraires, Wiesbaden, 1959, p. ix; also Rintchen, "Zum Kult Tschinggis-khans bei den Mongolen," in Opuscula Ethnologica Memoriae Ludovici Biro Sacra, Budapest, 1959, p. 9; Li-Fan-pu tse-li (1908) 30.2a; Chang Mu, Meng-ku yu-mu chi, Shanghai, 1939, (ed. with continuous pagination, p. 229; end of ch. 9).

19 For example, Altan Tobchi II, pp. 125-126; Bawden, Mon-

gol Chronicle, p. 155 (61 of Mongol text); Bolor Erike, Part III, p. 118.

20 R. Grousset, Conqueror of the World, tr. by Marian McKellar and Denis Sinor, N.Y., 1966, pp. 185 sq., speaking of Chinggis-qan's wars against the Chin empire, repeatedly mentions the Great Wall, but it did not exist. The "lines of fortifications," whatever they were, were not on the border of Mongolia, but in the mountains around Chü-yungkuan and Nan-k'ou, very close to Peking.

21. Altan Tobchi, II, pp. 121-122; Bawden, Mongol Chronicle, pp. 151-152 (56 of the Mongol text); Shastina, Shara tudzhi, p. 55; in her translation, Miss Shastina disregards the last sentence about Kira.

22 Kobayashi Takashiro, Arutan Topuchi, Mōko nendai ki. Gaimushō chōsabu daisanka, Tokyo, 1939, p. 45.

23 S. Jagchid, Meng-wen huang-chin shih i-chu. The China Council for East Asian Studies, Bulletin No. 2, T'ai-pei, 1963, p. 129. Jagchid quotes no reason for his opinion, but his sources must have been the Ming works quoted by Huang K'o-jung, K'ou-pei san-t'ing chih, (1758) 2.21a; 3.10b and in the Ta-Ch'ing i-t'ung chih, 409. 2.1b. For Toghon-temür's lament, see John R. Krueger, Poetical Passages in the Erdeni-yin Tobchi, 's-Gravenhage, 1961, pp. 112-117.

Transcription

Dayiming¹ yowa lowa qaghan begejing qota-i bayighulughsan
üliger-ün debter.

yuwa(n) tayise. jing tayise.

- 1a (1) erte(n)-ü tayiji suutu boghda chinggis qaghan erke
küchün-ü sirtü-yi orchighulju olan (2) ayimagh moji-yi
erke-dür quriyan da yuwan gürün-U törö-yi bayighulju
toghtaghaghsan-acha (3) ekileju. üre-yin ür-e jalgham-
jilan arban tabun yeke qaghan saghughsan² echüs. (4)
toghon temür qaghan-u üyes-tür. arban erüke kitad-yi
mongghol-un nigen lam-a (5) jakirchu bogholchilaju
büged. tedeger lam-a-nar qariyatu jakirqu ayil-un
köbegün kereglekü okin-i (6) mordaghulqu-dur urida
degeji abumui. kemen abachiju kereglekü jerge³ seremji
ügei samaghuu yabudal-(7)iyar ketürkei⁴ darulagsan-iyar
tedener irgechüd ghorusugsaghar⁵ toghon temür qaghan-u
1b döchin (1) qoyadughar on tabun sarayin shinein tabun-a.
olan irgechüd-ün jöblegsen anu. bida⁶ (2) tus tus-un
jakirughsan lam-a-nar-yi nigen chagh-iyar alaghad mong-
ghol-un törö-yi ebdelestügei. (3) kemen kelechigseger
mön edür-tegen ese amjighad mön jil-ün ilegtü naimadughar
sarayin arban (4) tabun-a ködelkü-ber togtaju. edür
boljoghad. ilegtü naimadughar sarayin arban tabun-a.
sar-a (5) urghuqui-lugh-a sachighuu bügtüde jakirqu
lam-a-nar-iyar alaju tologhai eleger-ber saran-i (6)
takighad tendeeche ekileju ju⁷ qung u kemekü nigen
chidal neyiden⁸ tegülder kümün-iyen terigtün (7)
bolghaghad kitad olan moji-iyar yeke chirig beledkeju.
2a toghon temür qaghan-i dayilaqui-dur kerken (1) eserigtü-
chibechü⁹ küchün ese kürtün kitad-un chirig dayitung
qota-i küriyelen qaghajuqui. (2) tere chagh-tur toghon
temür qaghan dologhan¹⁰ jayisang-un köbegün tulbutu
mergen (3) tüşhimel-lugh-a gharqu argh-a-yi jöblegsen-e.
tüşhimel eyin ayiladqaghsan anu echige minu (4) jakighsan

- üge kerbe argh-a muqurdaqul-a qoyitu qada-yin doghaghur¹¹
mongghol tal-a-dur gharqu (5) nuke bui. kemegsen kemen
qaghan qash tamagh-a-ban abughad. yeke ghatun-iyar
daghaghulun tulbutu (6) mergen tüşhimel ghurbaghul
tere kü niken-i olju gharughad tür amuskiju saghuqu-
daghan tamagh-a-yi (7) chilaghun deger-e talbighsan-
2b iyar orum gharchuqui tendeeche kinar-yin¹² tal-a-dur
kürchtü ireju (1) ghurban mori olju unughad yighudaghan¹³
yabujuqui. juu qung u chireg seltes qotan-dur (2)
orobasu qaghan ügei surbuljital-a¹⁴ qadan-u nuke ba.
tamagh-a-u orum-yi üjiged (3) dutaghaghsan-i medeju
chirig nektün⁵ yabuba. toghon temür qaghan ghurbaghul
yabugsaghar tuul (4) ghool-dur kürbestü ghool yekede
üyerleged gharqu argh-a ügei bayital-a. tngri-eche
altan kögerge (5) baghuju talbighsan-iyar amurqan qat-
ulbai¹⁶ kitad-un chireg kürktü-dür kögerge üjigdekü
ügei bolughsan (6) tula qatulun¹⁷ chidaghsan ügei
egejükti. toghon temür qaghan kerültün mören¹⁸ -ü
3a köbege-dür (7) baras qota¹⁹ bariju mongghol ayimagh-yi
ejileju saghatabai. juu qung u toghon temür qaghan-u
(1) dotoghatu ordon-a uchital-a.²⁰ toghon temür qaghan-u
nigen bagh-a ghatun anu. qochoraghsan (2) büged. tere
ghatun ider jalaghuu qoo-a üjisküleng sayitai. uqaghan
mergen-tei tula juu qung u (3) qaghan-u²¹ ugтуju
mörgüju sögüdjü yosulan kündüleged. bayasqu chinggektü
eldeb sayiqan üges-i (4) kelegsenedür juu qung u üneger
sedkil buliyaghdaghad. bi ene ghatun-i abusughai
gektü-dür. (5) tüşhimel anu dayisun-u nökör-iyer nökör bol-
ghaju tütü bolqu kemen qoriglabachu ese bolju ghatun (6)
bolghan abughad mongghol-acha sefiglen ayuju dayitung
qota-dur tüşhimel talbiju jakiraghulughad²² (7) negüju
nan jing qotan-dur kürchtü neyislebei. tendeeche tere
3b ghatun toghon temür qaghan-lugh-a. (1) saghuqu
chagh kibili-dür toghtaghsan nigen ür-e bui büged
tegtün-i udal ügei töröbel-e (2) maghad alamui. kemen
ghurtan erdeni-dür sem-iyer kechiyen jalbarighsan-u

- achi-ber Yuu qung u- (3) lugh-a neyiligsen-eche qoyishi arban qoyar sar-a bolju nigen köbegün mendtilebei. tegüni shinjig(e)chi²³-ber (4) üjigülbestü. ene köbegün-ü yayagh-a²⁴ mashi sayin. echige-yin törö-yi JalghamjilaJu irgen-i tedkümtü. (5) kemeged. ner-e-yi yuwa(n) tayise kemen ögbei. tüşhime anu ayiladqarun. ene köbegün-ü ner-e-yi (6) sinjigechi yuwa(n) tayise kemegsen-i bodobasu mongghol-un tayiji kemejükti. ene maghad mongghol-un (7) qaghan-u köbegün tula tejigeju bolushi ügei gebestü. qaghan kilingleju Jang-durun ügülerün. (1) kümtün eke-yin kibili-dür istün sar-a bolju törödeg böldüge. minu ene köbegün ghatun nada-(2) lugh-a uchiraju arban qoyar sar-a bolughsan-u qoyin-a sai töröghsen atal-a kerkin uchir-tu²⁵ (3) Mongghol-un ür-e bolumui. kemen ügülekti-dür bügüde qarighuu üjiktü üge ese olbai. (4) basa dakin nigen köbegün töröghsen-i sinjigechi-ber üjigülbestü ene köbegün-ü Jiyagh-a aq-a-dur (5) kürktü ügei kemen Jing tayise kemen nerelebe. tere inu kitad-un tayiji kemegsen üge bolai. qoyar (6) köbegün ulam-iyar ösöged. qoyaghula qarilchin eb ügei egenegte kirildün temechildükü bütged (7) tere chagh eke ghatun anu ebedchin oroju qaliqu-daghan yeke köbegün yuwa(n) tayise-yi(1) daghudaJu qoyar qabtargh-a bichig ögbei. ene minu geriyesü üge. nigen qabtargh-a-yi Jöbaqu (2) chagh-taghan üje.²⁶ nigen qabtargh-a-yi Jirghaqu chagh-taghan üjin.²⁷ kemebei tendeeche Yuu qung u (3) qaghan nigen söni umtaghsan jigüden-²⁸ dür qara eriyen moghai shara-a eriyen moghai qoyar yekede (4) nuculdughsaghar ireju qaghan-u qoyar ebeddüg-²⁹ yi tüşhigleju bayighad barighun tal-a-yin qar-a eriyen (5) moghai. Jigün tal-a-yin shar-a eriyen moghai-yi dayilughsan-dur tere üküdeju arai boschu gelderkilen (6) qaribai. kemen jigüdeleju sereged seJig töröju sinjigechi-yi abcaraghulju üjigülbestü darui qaghan-u³⁰ (7) ilede medemüi kemen yuwa(n) tayise.

- Jing tayise qoyaghulan kerildün nuchuldughsaghar
 5a qaghan-u dergede (1) oroju iriged. yuwa(n) tayise barighun ebüdüg-yi tüşhijü Jing tayise Jigün ebüdüg-yi tüşhijü (2) saghughad. qoyaghula kerildughsen uchir-yi Jaghaldun keleged gharchu odbai. qaghan yekede (3) seJigleju olan tüşhime-iyen chughlaghulan³¹ jigüde ba. qoyar köbegün-ü kerildüju irighsen-i (4) kelebestü tüşhime ayiladqarun yerü nigen echige-yin ür-e aqa-a degü bolbasu eb ügei bolqu (5) uchir ügei. shinjigechi-yin öggüghsen ner-e ba. odo-a Jing tayise-lugh-a eb ügei-yi üjiktü-e. (6) yuwa(n) tayise mongghol-un qaghan-u köbegün bolqu lablaltai. egüni kerkeju arilghaqu-yi toghtoltai. gebestü (7) qaghan ügülerün. ene köbegün-i bi nilq-a-acha öber-ün³² köbegün
 5b kemen elberiju inaglagsan-u (1) deger-e gem ügei kerkeju i³³ jöbdübestü tüşhime ayiladqarun bidan-u dayisun mongghol-un³⁴ irektü (2) boghumta nan-keü aman³⁵ tulan³⁶ tegüni sakiJu saghuu kemen. yuwa(n) tayise-dur mingghan (3) chirig ögchtü yabughulughad shara ghool-un onghocha kölge-yi³⁷ quriyalghabas. yuwa(n) tayise ghool-dur (4) unaJu üküktü buyu. kerbe egeju irektü-e Jarligh-acha dabaghsan kemen qauli-iyar alabasu Jökimui. (5) kemen ayiladqaghsan-iyar togtachu darui qaghan yuwa(n) tayise-yi daghudaJu iregültüged ügülerün bidan-u (6) dayisun mongghol-un chirig nan-keü-yin aman-bar irektü bolJoshü ügei-tula köbegün chi mingghan chirig (7) abchu sakitughai. kemegsen-e. Jarligh-yi mörgün küliyen gharughad. sanarun. bi odo-a minu Jöbaqu-yin (1) chagh boljuqui kemen eke-yin ögügsen³⁸ nigen qabtargh-a bichig-yi negeju üjibestü nan-keü-yin (2) am-a sakiqu bar kögegdektü chagh-tu liu bai weng-yi tüşhimel bolghaju daghaghul tegün-ü Jighaju surghaghsan-i (3) daghaju yabu. kemejükti. tendeeche yuwa(n) tayise echige-yuughan dergede baragh-

- alqaju mörqtüged (4) okilan ayiladqabai köbegün bi qaghan echige-yin jarligh-iyar ki jaghar-tur darui odsuqai nadur (5) liu bai weng-yi qayirlan gebestü. qaghan uul-acha köbegün kemen öröshiyeghsen anu ülemji tula (6) ölberin yadaju liu bi weng-yi ögbei. chirig-yi tüşhime ilghaju ögkü-dür jiremdug köshken mingghan (7) chirig. elegsen quyagh jebseg minggh-a. echingkei turangqai
- 6b mingghan mori-tai ögchtü nanjing qota-acha (1) mordagh-ulughad. shara ghool-un ongghocha kölge-yi urida quri-yalghabai. yuwa(n) tayise chirig (2) selte yabughsaghar. shara ghool-dur kürbesü kögerge ongghocha kölge tung³⁹ ügei-dür oyir-a (3) baghudalaghad nigen kümün jaruju ghool küldeghsen-üü ügei⁴⁰ ujiju ir-e gebestü. tere kümün (4) küldeghsen ügei kemen ayiladqaju irigsen-e darui alabai. örlöge büri-yin nigen kümün jaruju (5) üjigülkü bütged. tere küldeghsen ügei kemen keleju ire-megchi⁴¹ chöm alabai. teyin aghsaghar. (6) jirghughan edür önggereju dolodughar edür nigen kümün ujir-e yabuqu jam-tur sanarun man-u (7) yuwa(n) tayise. ghool ese külebe kemegsen kümün-i aladagh büläge. edüge
- 7a jirghughan sarayin fu (1) qalaghun chagh-tur kerken küledekü bui. erkebishi üküktü tula ghaghchaghar alaghdaghsan-acha bütgedeger (2) üküstügei kemen sanaghad egeju iriged. ghool yekede küledekü kemen ayilad-qaghsan-a darui (3) bütgedeger negüju ghool-un köbege-dür kürüged sayiki kümün-i daghudaju küldeghsen ghajjar (4) qamigh-a bui. tere ghajjar-iyar ghatul kemegsen-e. tere kümün egüber kemen orotal-a qarın üneger (5) küldeghsen bolju olan-iyar nigenchtü gem⁴² ügei sayiqan-a ghatulughad ulam-iyar yabughsaghar künestü mönggün⁴³ (6) taghusqu shiqaghsan-a. nanjing qota-acha gharqu-yin chagh-tu togholoshi ügei olan tagtagh-a nara-i (7) bürkün yuwa(n) tayise tegünche nige-yi qarbuju alabasu tere inu nigen yuwmbau mönggü

- 7b bolbai. (1) tere olan tagtagh-a daghaldun nischü yabughsaghar jiu jiu qota-yin dergede ireged tagtagh-a. (2) üjigdekü ügei boljuqui. yuwa(n) tayise-nar nan-keü-yin jam-a kürju tür saghughad nigen (3) edür yuwa(n) tayise ghaghchaghar mori unuju saghadagh numu-iyar abughad tagtagh-a qochoraghsan jiu jiu (4) qotan-u oyir-a eriju yabutal-a ginedte qar-a mori unughsan qar-a debel ömüstüghsen qarabtur (5) charai-tai yerü busu bayidal-tai nigen kümün uchiraghad. köbegün chi numu sumu-ban acha kemen (6) abughad dörben jüg-tür nigen nigen sumu qarbughad ügülerün ene sumu tusughsan (7) ghajjar alta mönggü erdeni-yin shang yekel-e bui. basa ene ulaghan jida-i minu⁴⁴ liu bi wang-dü ög.
- 8a (1) mönggü dutagtabal-a ene jida-yi ghajjar-a ghad-qubasu tegün-ü door-a toqoi ghajjar-tur eldeb (2) erdeni gharumui. liu bii weng-iyer terigülegchi tüşhimel bolghaghad ene ghajjar-tu ularil-un togh-a-ber (3) dörben öñchög-tei gragh-un togh-a-ber ghadaghadu qota-yin isün qaghalgh-a-tai külel-ün⁴⁵ togh-a-ber (4) dotoghadu dabqurligh qota-i naiman qaghalgh-a-tai jilün togh-a-ber arban qoyar yeke jigeli-tei. (5) edür-ün togh-a-ber ghurban jaghun jiran qutung-tai. odon-u togh-a-ber qorin dologhan (6) yeke yamu-tai. eyimü yeke qota bayighulughad qota-yin dumda alta⁴⁶ ordon-u dotor-a (7) isün luu oriyaldughsan qash erdeni-yin sirege bayighulju tegün-ü deger-e chi öber-iyen
- 8b (1) qaghan bolju saghuu kemen jakiju nigen ulaghan jida öggüged ülü üjigde⁴⁷ odbai. yuwa(n) tayise tere jakiy-a-yi sonoschu yekede bayarlan jida⁴⁸ yi abughad liu bii weng-dür (3) uchiri keleged bütgedeger tere sumu qarbughsan ghajjar-yi negüju dörben sumu-yi olju abun (4) doroki ghajjar-yi maltabasu togholoshi ügei yeke alta mönggü erdeni-yin kuu shang gharughsan-i olju (5) abughad minghan chirig-ün dotor-a uralaqu-yin uqaghan-dur mergejighsen tabun kümün bayiqu-yi (6)

taniju tūshimel bolghaghad olan-i ed erdeni-yin kūtūn-
 iyer erke-dūr-iyen quriyan liu bii weng jighan (7)
 surghaju bayighulughad udal ũgei qara mori-tu kūtūn
 9a kelegesen yosughar istūn qaghalgh-a-tai nigen (1) yeke
 qotan bayighulju tegtūstūged⁴⁹ altan ordon-u dotoghadu
 istūn luu oriyaldughsan qash erdeni-yin (2) shirege-e
 yuwa(n) tayise-yi bagh-a qaghan bolghan saghulghaghad
 qota-yi begejing kemen neridbei (3) liu bii weng ulaghan
 jida-yi ghajar-a ghadquju gharghagsan eldeb erdeni-yin
 shang-ud (4)-iyar qaghan-u kuu shang-yi degtūrgen olan
 ũgegūū irged-ūd-tūr keshig shang mashi yeke (5) bolughsan-
 iyar dōrben jūg-ūn irgen bōgtūdeger sūstūgleged daghabai.
 tere chagh-tu nanjing (6) qota-dur juu qung u qaghan
 biy-e baraghsan-a. yuwa(n) tayise echige-yin sharil-yi
 taniju (7) mōrgūktū-ber olan tūshimel-iyen daghaghulun
 mingghan chirig abchu nanjing qota-dur ichitel-e.
 9b (1) degtūū jing tayise urida echige-yin shiregen-e
 saghughsan bōged. aq-a yuwa(n) tayise-yi (2) chirig
 abchu ayisuii-yi sonoschu uchiri uqaghsan ũgei-ber.
 urida-yin ũshiy-e-yi sanaghad. (3) tere lab namai-yi
 alaju tōrō-yi buliyaqu-ber irijūgtūi. kemen chiquldaghad
 boghomilaju ũktūjūktūi. (4) yuwa(n) tayise nanjing qota-
 dur ktūrchū echige qaghan-u onghon-dur yeke belbestūrin
 yosulaju (5) talbiglaghad. dargh-a-bar⁵⁰ degtūū jing
 tayise daghan uchirasughai kemen asaghubasu tūshimed
 anu (6) ũktūghsen uchir-yi kelebestū mashi yeke okilan
 ghashighudaghad minu degtūū nigente ũnggeregsen-ū tula
 (7) tusa ũgei boljuqui kemen nanjing qota-dur noyan
 10a songghuju saghulghaghad jakiraghulun qoyishi (1) egeju
 iriged bigejing qota-yin emūn-e qaghalgh-a-bar oroju
 iriged edūr-yin (2) sayin-i songghuju yeke qaghan
 bologhad dayiming yuwa(n) lowa qaghan kemen nereleju
 kitad-un (3) arban ghurban yeke moji-yi ejilen dayiming
 gūrtūn-ū tōrō-yi negebei tendeeche yuwa(n) lowa (4)

qaghan⁵¹ yeke tōrō-yi ejileju erkeber jirghaqu-
 daghan eke-yin geriyelelegsē⁵² nigen qabtargh-a (5)
 bichig-yi negeju ũjibesū tegtūn-ū ũge anu. kōbegūn chi
 bolbasu choqum-taghan mongghol-un (6) toghon temtūr
 qaghan-u ũr-e⁵³ bōged bi ghurban erdeni-yi mashi
 kechiyen jalbarighsan-u (7) achi-ber chi arban qoyar
 sar-a minu kibili-dūr bayi ju tōrōghsen-iyer itigem-
 jilegdeju kūtūn (1) bolba. qojim yeke qaghan bolqu
 10b chagh-taghan ugh ijaghur-iyen sanaju mongghol-lugh-a
 (2) elegeseg sayitai yabu. ghurban erdeni-yi oroi-yin
 chimeg-tūr shitūju takil-un oron bolgh-a. (3) keme-
 jūktūi. tegtūn-i ũjiged mongghol-dur sem-iyer elegeseg
 sayitai bolju. tere chagh kitad ulus (4) mongghol-acha
 qulaghun⁵⁴ bariju abachighad tologhai-yi qaghala ju
 elege jirūke-yi kirchi ju naimandughar (5) sarayin
 arban tabun-a. saran-i takidagh ajighuu. yuwa(n)
 lowa qaghan tegtūn-i būrimūstūn (6) bayilghay-a⁵⁵ getel-e.
 kitad-un ũshiyeghsen anu ũlemji tula. mongghol kūtūn-i
 alaju takiqui-yi chōm⁵⁶ bayilghaghad shi guwa yuwabing
 qaghalju takiqu jirum bolghan toghtaghabai. tendeeche⁵⁷
 11a (1) yuwa(n) lowa qaghan ũi tsang-un oron-acha (2)
 boghda tsonggau-a-yin gegen-i jalalgh-a ayiladqaju
 tusqai tūshimel jarughsan-a. (3) boghda ese jalaraghad
 ũber-ūn oron jamjin chorji sakiy-a yeshi-yin gegen-i
 (4) ilegegsen-e qaghan chaghlashi ũgei bishiriju
 takil-un oron bolghabai. jamjin chorji-yin (5) gegen
 ber ghayiqamsigh ridi qubilghan-i olan ũjigtūlūn
 (6) degedū nom-un rashian-iyar qaghan ghatun ekilen
 togholoshi ũgei olan irgen-i (7) bolbasurun. ketūlgeju
 11b ile ũndūr-ūn mōr-tūr uduriddaju shajin-i aghui (1) yeke-de
 delgeregtūlūghsen bōged dayiming yuwa(n) lowa qaghan-u
 ũr-e-yin (2) ũr-e jalghamjilan arban ghurban ũy-e
 yeke qaghan bolju kitad ulus-yi (3) ejileju tōrō-yi
 tedktūjūktūi.

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- (4) sayin amughulang-tan boltughai.
 (5) sayin buyan delgere
 (6) sanaghshan tiles bütümüi-ŷ-e.
 12a badaraghultu törö-yin ghuchin ghurbadughar on dörben
 sarayin arban nigen-e bichiŷü tegüskegsen debter.⁵⁸

Notes

Variant readings in ms. B.

- 1 erten-ü dayiming
- 2 1a:3 saghughsan-u
- 3 1a:6 jerge-yi
- 4 1b:2 kittürekei
- 5 1b:2 qorusughsaghar
- 6 1b:2 bidan
- 7 1b:6 ŷuu
- 8 1b:6 ide
- 9 2a:1 esergüchibechü
- 10 2a:2 dolaghan
- 11 2a:4 doghoghur
- 12 2a:7 kinar-un; corr.: keyiri-ün
- 13 2a:7 ŷighudaghan
- 14 2b:1 surbulŷilatal-a
- 15 2b:2 neken
- 16 2b:5 ghatulbai
- 17 2b:5 ghatulun
- 18 2b:6 mörün
- 19 2b:6 qota-yi
- 20 2b:7 udchitala. corr.: üŷitel-e
- 21 3a:1 -i
- 22 3a:7 jakirghaghulughad
- 23 3b:4 shinŷigechi
- 24 3b:4 ŷiyagh-a

- 25 4a:3 uchir-tur
- 26 4b:2 üŷin
- 27 4b:3 üŷe
- 28 4b:4 ŷigüde
- 29 4b:5 ebüdüng
- 30 5a:1 qaghan
- 31 5b:2 chuglaraghulun
- 32 5b:2 öbertün
- 33 5b:2 kerkeŷü arilghaghui-yi
- 34 5b:3 dayisun mongghol bügüde mongghol-un
- 35 5b:2 am-a
- 36 5b:2 tula
- 37 5b:5 kölge-yi chöm
- 38 6a:3 öggügsen
- 39 6b:4 oghto
- 40 6b:5 ügei-yi
- 41 6b:7 irmegchi
- 42 7a:7 gem bolon
- 43 7b:1 mönggü
- 44 8a:2 minu deest
- 45 8a:5 küllil-ün
- 46 8b:1 altan
- 47 8b:3 üŷigden
- 48 8b:4 ŷidan-yi
- 49 9a:3 tegüskeged
- 50 9b:1 daragh-a-bar
- 51 10a:6 qaghan-u
- 52 10a:6 geriyesülegsen
- 53 10b:1 ür-e mön
- 54 10b:6 qulghun
- 55 11a:1 bayilgh-a
- 56 11a:2 chöm deest
- 57 11a:3 tendeeche-eche
- 58 badaraghultu törö-yin ghuchin ghurbadughar on ŷun-u
 terigün sarayin arban tabun-a bichiŷü tegüskebei

TRANSLATION

Book of the Story of How Emperor Yung-lo¹
of the Great Ming built the City of Peking.²
The Yüan Prince.³ The True Prince.⁴

- 1a After⁵ the Great Ancestor,⁶ the Fortunate Saintly Chinggis-qaghan of old, circulating (his influence) endowed with the prestige of great power, assembled many tribes and provinces under his domination, and established the government of the Great⁷ Yüan country, generation after generation succeeded each other, and thirteen great qaghans sat (on the throne). At the end, in the period of Toghon-temür qaghan, over (every) ten Chinese families one Mongol lama ruled who treated them as slaves. Those lamas abused the boys of the families under their jurisdiction and when a girl was about to marry, they took and abused her saying they were first taking the primices.⁸ Angered⁹ at being so grievously oppressed by this shameful and licentious behavior,
- 1b those Chinese on the fifth of the fifth month of the forty-second¹⁰ year of Toghon-temür qaghan, conspired: "at the same hour we will kill the lamas ruling severally (over us) and destroy the government of the Mongols." As they had made such an agreement, but did not get ready¹¹ on that very same day, they decided¹² to make their move on the fifteenth of the intercalary eighth month¹³ of the same year: setting a day, on the fifteenth of the intercalary eighth month, as soon as the moon rose, they killed all the supervising lamas and with their heads and livers they worshipped the moon.

Thereafter, the Chinese, appointing a man with perfect power and skill, named Chu Hung-wu as their commander, readied a large army in the various pro-

- vinces, and when they attacked Toghon-temür qaghan, no matter how much opposition he offered, his forces
- 2a were insufficient and the Chinese army encircled and laid siege to the City of Dayitung.¹⁴ At that time, as Toghon-temür qaghan discussed a means to get away with the minister Tulbutu-mergen, son of chancellor Dologhan,¹⁵ the minister said this: "a word my father spoke was this: 'when (all) means fail,¹⁶ there is a tunnel underneath the rock behind (the palace? the city?) leading towards the Mongol plains';" the qaghan took his jade seal, made the great empress¹⁷ come along, and with the minister Tulbutu-mergen, the three of them found that tunnel, and as they emerged (from it), and sat down to rest a while, as (the qaghan) put the seal on the rock, it left (its) impression.¹⁸

- 2b From there, reaching the plain of Kinar,¹⁹ they found three horses which they mounted and rode off unseen.²⁰

When Chu Hung-wu together with his soldiers entered the city and discovered that the qaghan was not there, and found the tunnel and the imprint of the seal, he knew that the qaghan had fled, and he left in pursuit (with) his army.

As the three of Toghon-temür (etc.) travelled, when they arrived at the River Tuul,²¹ and the river was widely flooded with no means to cross, they crossed peacefully over a golden bridge²² sent down from heaven. When the Chinese troops arrived, as the bridge was no more to be seen, they were unable to cross and returned.

Toghon-temür qaghan built the City of the Tiger on the bank of the River Kertülen and remained there governing the Mongol tribes.

- 3a When Chu Hung-wu entered Toghon-temür qaghan's

interior palace, there was a little gaton of Toghon-temür qaghan's who had been left behind; that gaton being young and beautiful and very intelligent went ahead to meet Emperor Chu Hung-wu: she bowed and knelt and showed her respect by performing the rites; and as she spoke beautiful words (expressing her) joy and happiness, Chu Hung-wu's heart was really captured! When he expressed his desire to marry this gaton, although his ministers warned him that one should not make friends with the friend of an enemy, he did not listen and made her his empress; then suspecting and fearing the Mongols, he appointed a minister in the City of Dayitung with orders to administer it, and (himself) moved away, and when he arrived at Nanking²³ he made it his capital.²⁴

3b Thereafter -- at the time that the gaton was living with Toghon-temür qan she was pregnant²⁵ with a child -- she said: "if I give birth soon, they will certainly kill (the child);" so she prayed fervently in silence to the Three Jewels, and as a result²⁶ she gave birth²⁷ to a son twelve months after her marriage to Chu Hung-wu. When (the Emperor) had the boy examined by a soothsayer, (the latter) declared: "this boy's fortune is extremely auspicious, he will succeed to the government of his father and protect the people," and so he gave him the name Yüan Prince. But when the ministers said (to the Emperor): "if one considers the name Yüan Prince given by the soothsayer to this boy, it means 'Prince'²⁸ of the Mongols," and because he is certainly a son of the Mongol qaghan, you are not allowed to raise him," the 4a Emperor became angry and threateningly said: "(the rule is that) a man is born when he has been nine months in his mother's womb; since this son of mine has only been born twelve months after I met with the gaton, how²⁹ would he be a descendant of the Mongol (qaghan)?" To

this, all found nothing to answer.³⁰

When another son was born and the soothsayer was made to examine him, he said: "this boy's fortune will be less good³¹ than that of his elder brother's," and he named him True Prince. This means Prince³² of the Chinese.

4b As the two boys gradually grew up there was no harmony between them and they quarrelled and fought continuously. At that time the mother gaton became sick and at the moment of death she called the elder son, the Yüan Prince, and handed him two letters (in separate) envelopes³³ saying: "this is my last will:³⁴ in time of success see one envelope; in time of suffering see the other envelope."

Thereafter Emperor Chu Hung-wu one night (as he was) asleep, in a dream (he saw) one black striped snake and one yellow striped snake violently attack³⁵ each other and come to rest on the Emperor's two knees: the black striped snake on the right side attacked the yellow striped snake on the left side who fainted and was hardly (able to) rise and stagger³⁶ back. Having had such a dream, he woke up and becoming suspicious, as he called in the soothsayer to have him examine (the omen), (the soothsayer) immediately thought:³⁷ "the Emperor will evidently know;" (then) both the Yüan Prince and the True Prince, quarrelling and attacking 5a each other, came before the Emperor, and the Yüan Prince resting (on the Emperor's) right knee, and the True Prince, resting on his left knee, the two pleaded the cause of their quarrel and walked out.³⁸ The Emperor, very suspicious, called his many ministers together and when he told them the dream and the fact that the two sons had come to quarrel, the ministers declared: "if the elder and the younger brothers were certainly sons of one father, there would be no reason (for them)

to be in discord; if one considers the name given by the soothsayer and the fact that he is not at peace now with the True Prince, one can be sure³⁹ of the fact that the Yüan Prince is the son of the Mongol qaghan, and one must decide how to do away with him!" Thereupon the Emperor said: "ever since his childhood I have loved and cherished this boy as my own son; in addition to this (I want to consult with you) on the means to remove him without doing him any harm;" as he was thus deliberating,⁴⁰ the ministers said: "tell him to occupy and hold the defile of Nan-k'ou,⁴¹ the pass through which come our enemy, the Mongols, and giving the Yüan Prince a thousand soldiers send him (there); if you order the boats taken out of the Yellow River, the Yüan Prince is likely to fall in the river and drown; should he turn around and come back, according to the law he would have to be put to death on the grounds that he has disobeyed an (imperial) order."

As they said this, the decision was made and immediately the Emperor called in the Yüan Prince and told him: "since it is likely⁴² that the armies of the Mongol enemy will come through the Nan-k'ou pass, you, my son, take a thousand soldiers and hold it." As (the Emperor) said this, (the Yüan Prince) received the order with a bow and left; then he thought: "now has come my time of suffering" and opening one of the envelopes given by his mother, he read: "when you are banished to guard the Nan-k'ou defile, make Liu Pai-wen⁴³ minister, take him along, and follow his instructions."

Thereafter the Yüan Prince, presenting himself in his father's presence, bowed and, weeping, said: "I, your son, upon the order of my father, the Emperor, will immediately proceed to the border but do me the favor (of allowing me) Liu Pai-wen." The Emperor,

because from the beginning he had favored him greatly, thinking that he was his son, weakened⁴⁴ and gave him Liu Pai-wen.

When the ministers picked the troop to give him, they gave him a thousand crippled⁴⁵ and old⁴⁶ soldiers, with a thousand worn cuirasses and weapons, and a thousand emaciated and exhausted horses, made him set out from the city Nanking, but beforehand they had ordered the boats of the Yellow River to be gathered up.

As the Yüan Prince travelled with his soldiers and reached the Yellow River, bridges, ships, and vessels were absolutely gone; stopping in the neighborhood, he sent a man to see if the river had frozen over or not: when the man came back and reported that the river was not frozen, he put him to death on the spot. Every morning⁴⁷ (the Yüan Prince) sent a man to see, but as soon as they came back and said that the river was not frozen, they were all put to death.

Six days went by in this way; on the seventh day, one man on his way to look thought: "our Yüan Prince is in the habit of killing (every) man who reports that the river is not frozen: how could it freeze now in the heat of the dog-days⁴⁸ of the sixth (lunar) month? Since I am going to die anyway, instead of (me) being killed⁴⁹ alone, all will die!" So thinking, he returned and reported that the river was solidly frozen; thereupon immediately all moved on and when they arrived at the bank of the river, (the Yüan Prince) called that same man and asked him: "where is the frozen spot? Pass there!" The man answered: "here," and as he entered (the water) surprisingly it was indeed frozen, and all passed at once successfully and without harm.

As they gradually progressed and supplies and silver came close to being exhausted, pigeons numerous

beyond count (which had followed them) at the time they left the city of Nanking, were covering the sun. (Every time) the Yüan Prince shot and killed one of them, it turned into a silver ingot.⁵⁰ With those many pigeons flying and following, (the army) proceeded and when it came near the city of Jiu-jiu,⁵¹ the pigeons failed to appear. As the Yüan Prince and his following arrived at the road to Nan-k'ou, and temporarily halted, one day taking his bow,⁵² the Yüan Prince rode out alone; and as he was going (around) searching in the neighborhood of the city of Jiu-jiu where the pigeons had stayed behind, all of a sudden he met a man with an extraordinary bearing, with a swarthy face, dressed in a black robe and riding a black horse; saying (to the Yüan Prince): "son, give (me) your bow and arrows," he shot one arrow each into the four directions, and said "there is an abundant treasure⁵³ of gold, silver, and jewels in the spots hit by the arrows; also give this red spear of mine to Liu Pai-wen: should the silver (come to be) wanting, if he sticks this spear into the earth, underneath at a depth of an elbow,⁵⁴ a variety of jewels will come out; make Liu Pai-wen head minister and at this place found such a great city with four corners after the number of the four seasons; with nine gates in the exterior city (wall) after the number of planets; with eight gates in the interior double city (wall) after the number of the "diagrams;"⁵⁵ with twelve large streets after the number of the year;⁵⁶ with three-hundred and sixty⁵⁷ lanes⁵⁸ after the number of the days; with twenty-seven⁵⁹ great tribunals after the number of the (zodiacal) constellations. In a golden palace in the middle of the city set up a throne of jade (adorned) with nine interlaced dragons, and sitting down on it become Emperor yourself!" Giving this order he gave him a red spear and departed and was

seen no more.

Hearing this order, the Yüan Prince greatly rejoiced, and taking the spear he told the event to Liu Pai-wen; they all moved to the places where those arrows had been shot, and finding the four arrows, when they dug the ground underneath, they found and took countless great treasures⁶⁰ of gold, silver, and jewels coming out (of there).

Recognizing among the thousand soldiers five men who were proficient in the principles of craftsmanship, he made them ministers; through (the activities of) those jewelers, he assembled the many under his power; with Liu Pai-wen showing and instructing, (they started to) build (the city): before long they completed the construction of one great city having nine gates according to what the man on the black horse had said; then (Liu) made the Yüan Prince Little Emperor⁶¹ and made him sit on the jade throne with nine interlaced dragons in the golden palace, and he called the city Peking.

With the treasures of various jewels that had come out of the ground where the red spear had been fixed, Liu Pai-wen filled the Emperor's treasury and as exceedingly great favors and rewards⁶² were being given to many poor people, all the people of the four quarters loyally followed (the Little Emperor).

At that time, when Emperor Chu Hung-wu died in the city of Nanking, the Yüan Prince, in the company of his many ministers and the thousand soldiers, went to the city of Nanking to view and honor the remains of his father. But even before that, the younger brother, the True Prince, had mounted his father's throne, but hearing that his elder brother, the Yüan Prince, was arriving⁶³ with soldiers, without understanding the situation, he remembered their former enmity and said:

"for sure he has come to kill me and take away the government," and, reduced to this extremity, he hung himself and died.

When the Yüan Prince arrived at the city of Nanking, in great mourning⁶⁴ he performed the ceremonies and offered sacrifices⁶⁵ at the tomb of his father the Emperor; thereupon when he intended to meet with his younger brother, the True Prince, he inquired (about him), and his ministers told him the circumstances of his death; he wept very bitterly, and said: "now that my younger brother has died, there is no more use!" and he selected and appointed a governor to the city of Nanking with orders to administer it, and thereafter he came back and entered by the south gate of the city of Peking. Selecting an auspicious day, he became Great Emperor taking the name of Emperor Yung-lo of the Great Ming; he ruled over the thirteen⁶⁶ great provinces of the Chinese and inaugurated the government of the country of the Great Ming.

Thereafter Emperor Yung-lo was ruling over the great government and in his absolute prosperity he opened (the other) one letter left him by his mother and read it. Its contents were: "You, son, are really the offspring of Toghon-temür qaghan of the Mongols: as a result of my very devout prayer to the Three Jewels, you were born after being in my womb for twelve months,⁶⁷ (and so) you were able to stay alive⁶⁸ and become a man; later when you become great-qaghan, remember your ancestry, act with due concern⁶⁹ for the Mongols, and revering the Three Jewels in the Supreme Ornament⁷⁰ make them an object of sacrifice."

Learning this he became secretly greatly concerned with the Mongols. At that time, the Chinese people had the custom of raiding and bringing (prisoners back)

from Mongolia, to cut off their heads and cut out their livers and hearts and offer them to the moon on the fifteenth of the eighth month. When Emperor Yung-lo said to stop this (practice) once and for all, because the hatred of the Chinese was exceedingly great, when he absolutely discontinued (the practice) of killing and sacrificing Mongols, he decided to make it a rule to cut (into pieces) a watermelon⁷¹ and a moon cake⁷² and to offer them.

11a Thereafter, Emperor Yung-lo sent a special official to invite⁷³ His Highness the Saintly Tsong-kha-ba from the region Üi-tsang,⁷⁴ but the Saint did not come; when in his stead he sent His Highness Jamjîn chorji sakiy-a yeshi,⁷⁵ the Emperor greatly⁷⁶ revered him and made him the object of his offerings. His Highness Jamjîn chorji let the multitude see wonderful miracles, and with the rasâyana of the supreme doctrine he instructed first the Emperor and the Empress, (then) a countless multitude of people; making them pass (into salvation) he led them 11b unto the manifest and high way; and as he widely and greatly spread the Religion, descendants of the descendants of Emperor Yung-lo succeeded each other, became thirteen generations of great Emperors,⁷⁷ and ruling over the Chinese people they protected the government.

May (all) be well and prosper.

May good merit spread,

and (all) hoped-for achievements will come true.

12a Copy finished on the nineteenth of the fourth (lunar) month of the thirty-third year of the era Badara-ghultu tārū (May 30, 1907).⁷⁸

NOTES

- 1 Yuwa-lowa seems to be a corruption of Yung-lo.
- 2 The spelling Bege^Ying indicates nothing more than the length of the first syllable bē-.
- 3 Tayise is Chin. t'ai-tzu: imperial prince. The final -e is written with a letter usually not indicated in Mongol grammars.
- 4 Y^Ying is Chin. chen, "true."
- 5 Lit. "beginning with...": ...acha ekilejū.
- 6 Tayijū is Chin. t'ai-tsu, Chinggis-qaghan's posthumous title.
- 7 Da: Chin. ta, where we would normally expect the old reading dai as in Dayiming.
- 8 This was not a Mongol custom, but such or similar practices seem to have existed among the Hsi-Hsia and some other Tibetan tribes. See Hsü T'ing's commentary to P'eng Ta-ya's Hei-Ta shih-lūeh (Kuo-hsüeh wen-k'u, vol. 25, Pei-p'ing, 1936), p. 108: A.C. Moule and P. Pelliot, Marco Polo. The Description of the World I, London, 1938, pp. 270, 273-274. For a lengthy discussion of this problem see Hirosato Iwai, "The Buddhist Priest and the Ceremony of attaining womanhood during the Yüan Dynasty," in Memoirs of the Toyo Bunko 7, 1937, pp. 105-161.
- 9 Qorus- of ms. B is better than the reading ghorus-.

10 Toghon-temür, born in 1320, reigned from 1335 to 1368, so that 42 cannot be his correct age.

11 Am^Yji- is not listed in Kowalewski. See Ant. Mostaert, Dict. ordos, p. 20a: "arriver à temps; être prêt à temps."

12 Ködelkü-ber toghta^Yju: for this use of the instrumental of the nomen futuri, compare in Textes oraux ordos, p. 133: alaghār keltshidzhi, and alaghār dogt'odzhi "on convint qu'on tuerait;" and "on decida que... on tuerait" (Folklore ordos, p. 190).

13 1368 indeed had an intercalary month, but the additional month was not the second eighth but an extra seventh month. Toghon-temür left Dayidu at the end of the second seventh month and the Ming troops entered a few days later in the eighth month.

14 Dayitung (Ta-t'ung) is a mistake for Dayidu: Ta(i)-tu, capital of the Yüan. The same mistake occurs in the oral version. Contrary to a widely held opinion, the Mongols never called their capital Qan-baliq. Turkic-speaking foreigners may have done so.

15 I do not know who are the two persons referred to under these names. The Yüan-shih 47.13b mentions a T'u-lu with the rank of ch'eng-hsiang, but whether Tulbutu, or Dologhan, or both are corruptions of this name, it is impossible to say. The Mongol Yayisang is from tsai-hsiang which I translate here as "chancellor" only to differentiate from tūshimel "minister."

16 Dict. ordos, p. 474b: argha muqurda-: "être à bout de moyens."

- 17 Ghatun reflects the southern Mongol pronunciation of gaton.
- 18 Lit. "the mark came out."
- 19 For a possible explanation of Kinar (Ginar, Giner, etc.) see Introduction.
- 20 Both yighudaghan and Yighudaghan are certainly misspellings, probably of nighudaghan, a form which I cannot find listed anywhere, but must be related to nighu- or nighughda-.
- 21 Tuul, no doubt, is the Tuula River.
- 22 Kögerge, "bridge," must be a misspelling for kölge "vessel;" any way the latter is the form found in the oral version, and it makes better sense also.
- 23 The second -n in nan is written with a very unusual letter; in this text nan-ying and nan-keü are always written in this way, when the syllables are separated.
- 24 Neyisle-: this verb is, of course, related to neyislel "ville capitale, résidence" (Kowalewski, p.626ab), but is not the same as neyisle- "être d'accord." Here, neyisle- means "to make one's capital." In the spoken language of Ordos the word corresponding to neyislel is nayislal, but the verb neyisle-, or nayisla-, is nowhere listed.
- 25 Kibili is for kebeli "womb;" the word is also spelled kegeli, but in Ordos speech, the latter form has a slightly different meaning: "foetus" (Dict. ordos, p. 410b; 419a).
- 26 Lit. "gift, benefit, favor."

- 27 Both mss. spell mendülebei; mendülebei would have been better.
- 28 Here the ms. has tayiüi which, strictly speaking, is the same as tayise (above), since both are derived from the Chinese t'ai-tzu. Tayiüi has come to mean "noble, descendant of Chinggis."
- 29 Kerkin uchir-tu is a strange combination "how-doing reason-for;" kerkin is from the verb kerki- "to do how; to do in a certain manner."
- 30 Lit. "a word looking back."
- 31 Lit. "will not reach."
- 32 Here again tayiüi, not tayise.
- 33 Qabtargh-a bichig, lit. "container-letter." Compare dughtui bichig "une lettre mise dans une enveloppe" (Dict. ordos, p. 159b). Qabtagha, qabtargha is "pouch, bag." For the history of this word, see my paper "Ho-po, ho-pao 'pouch': Turkic qap, xap," in Oriens Extremus 15 (1968), pp. 135-148.
- 34 Geriyesü üge: Kowalewski, p. 2514a, lists geriyes üge, and geriyesü(n): "heritage."
- 35 Nuchuldughsaghar, lit. "while holding each other," from nuchu-ldu-: "to embrace, to hold each other."
- 36 Kowalewski, p. 2477, lists a verb geldürikü (better: geldürikü) "chanceler en marchant, aller en chancelant;" the Khalkha dictionaries list geldürikü (geldürikü) "to drag oneself along; to walk slowly" (A. Luvsandendev, Mongghol oros toli, Moskva, 1957, p. 132b), and geldürikilekü

"id." (Y. Tsevel, Mongghol kelen-ü tobchi tayilburi toli, Ulaan Baatar, 1966, p. 168b).

37 Lit. "said."

38 Some words seem to be lost here: judging from the sequence of the narrative, one would think that when the soothsayer was summoned to interpret the dream, he gave some sort of explanation, whereupon the two princes came in to plead their cause. The soothsayer's interpretation seems to have been dropped.

39 Labla- "rendre définitif; s'assurer de la réalité d'une chose" (Dict. ordos, p. 442b). Lablaltai, literally would mean "one has to make certain."

40 Both mss. have this verb ᠵᠢᠪᠳᠠ- which is nowhere attested. Kowalewski, p. 2411ab, lists ᠵᠢᠪᠰᠢ- and ᠵᠢᠪᠯᠠ- "to deliberate." ᠵᠢᠪᠳᠠ- must mean the same thing. Another ms. from Ordos contains a fourth form: ᠵᠢᠪᠴᠢᠯᠡ-. See my forthcoming article "A socio-political document from Ordos. The dürim of Otogh from 1923," (in Monumenta Serica), note 406.

ᠤᠭᠦᠯᠡᠷᠲᠠᠨ... ᠵᠢᠪᠳᠠᠪᠰᠢ: strictly speaking, ᠤᠭᠦᠯᠡᠷᠲᠠᠨ introduces a direct quotation, but the quotation does not come to a regular conclusion, and the words immediately preceding ᠵᠢᠪᠳᠠᠪᠰᠢ are an indirect quotation depending upon the latter verb: the direct and the indirect quotation are so telescoped that they cannot be neatly separated.

41 I do not know what this tula(n) means here.

42 Boljosi ᠤᠭᠡᠢ: Dict. ordos, p. 77a: "il est fort possible que."

43 Liu Chi, tzu: Pai-wen (1311-1375). H. Giles, A Chinese Biographical Dictionary, Nr. 1282; Ming-shih 128 (T'ai-pei ed., 1962) III, pp. 1625-1626. In popular Chinese literature, Liu is the founder of Peking. W. Jablonski, Les Siao-ha [i-eul] yu de Pékin, Krakow, 1935, p. 181 (quoted from Textes oraux ordos, p. 703b).

44 Olbere- strictly speaking means "to be exhausted from starvation" which hardly fits the present context. The oral version reads: "as the Prince thus spoke weepingly, the Emperor could not but consent" (argha ᠤᠭᠡᠢ).

45 ᠶᠢᠷᠡᠮᠳᠦᠭ, ᠶᠢᠷᠡᠮᠳᠦᠭ, is not listed in Kowalewski; but Kowalewski, p. 2313b, and Dict. ordos, p. 199a, list ᠶᠡᠮᠳᠦᠭ "mutilé." K.M. Cheremisov, Buryat-M-R-Slovar', Moskva, 1951, p. 290b, lists zeremdeg (< ᠶᠡᠷᠡᠮᠳᠦᠭ) "old, defective," and the Mongghol oros toli, p. 214b, also explains ᠶᠡᠷᠡᠮᠳᠦᠭ as ᠶᠡᠮᠳᠦᠭ.

46 Kᠤshken is the Ordos pronunciation of kᠤgsin "old:" Kowalewski, p. 2634a; Dict. ordos, p. 271a.

47 This -yin is not a genitive; it renders a spoken form. Cf. Dict. ordos, p. 104b: bürin: "à chacun."

48 Fu is Chinese fu "dog-days." See Dict. ordos, p. 362a: fuc-qū qalaghun.

49 Elliptic constructions with the ablative of the nomen futuri are often used in the spoken language with the meaning "let alone; not only; instead of, etc." G.D. Sanzheev, Sravnitel'naya Grammatika Mongol'skix Yazykov I, Moskva, 1953, p. 199, quotes an example from the Khalkha: "let

alone feeding (chadqagu-acha) you, I am hungry myself." Several examples may be found in Textes oraux ordos, pp. lli, 3; lxiv, 13: to quote only one: bi u'jikt-eche idegsen bayina: "je n'en ai pas seulement vu, j'en ai mangé."

50 Yuwanbau, spelled here yuwmbau, is Chinese yüan-pao, silver ingot weighing 50 ounces.

51 I have been unable to identify this Yiu-Yiu gota. There is nothing corresponding to it in the oral version.

52 Saghadagh is not "quiver" as is sometimes maintained, but "bow case;" saghadagh numu is for "bow."

53 Shang properly is sang, from the Chinese ts'ang.

54 Toqai, toqoi "bend, elbow," but also as measure "ell." Kowalewski, p. 1797b-1798a.

55 Külil is the Chinese kua of the I-ching.

56 Obviously Yil-un is a mistake for sara-yin, which is also the reading of the spoken version.

57 The spoken version has "three-hundred and sixty-one little streets after the number of the (days of the) year."

58 Qutung is Chinese hu-t'ung, itself derived from the Mongol qudugh "well."

59 One would expect "28" as in the spoken version.

60 Kütü-sang from the Chinese k'u-ts'ang, would be a better

spelling. See note 53.

61 "Little Emperor" because technically still under the authority of his adoptive father the "Great Emperor" residing at Nanking.

62 Keshig shang; this shang is from the Chinese shang, "reward," not the same as kütü-sang / shang.

63 Ayusui-yi: this verb appears in the Secret History as ayisai, ayisu, ayisun, ayisi, all derived from ayisu- "to come near." Kowalewski, p. 2, lists ayisui: "près, non loin; il approche." In the present text, the second -i is redundant, and -yi is the suffix of the accusative (object of sonoschu).

64 Kowalewski, p. 1116a, lists belbestrekü: "porter les habits de deuil," but I take it here in the general sense of "to mourn." In Ordos, the word means "to become a widow, or widower" (Dict. ordos, p. 63b).

65 Talbighla- is the same as tabighla- "préparer une offrande" (Kowalewski, p. 1599a); tabigh "offering" is a loan word from the Uighur: tapigh "esteem, service." The form talbi-ghla- may well be due to a contamination by the verb talbi-, tabi- "to put down; to let go." Kowalewski, p. 1598b, lists tabigh talbi- "to present an offering." In Ordos talbighūchin "offerers" was a clan name (Dict. ordos, p. 142a).

66 The Ming empire was divided into thirteen provinces.

67 Not entirely correct: according to the first half of the story, the child was born twelve (lunar) months after

the princess met with Ming T'ai-tsu, when she was already two months pregnant (after the oral version).

68 Itigemjilegdejü, passive of itigemjile-itegemjile-: "to trust, to put one's confidence in somebody." The passive here may be rendered as "you were given a chance."

69 Elegeseg is "devoted to one's parents and relatives."

70 Oroi-yin chimeg "ornament of the top of the head; supreme ornament" during the Yuan had been the title of the highest lama at court, and here, no doubt, refers to the Tibetan lama whom the Emperor was soon to invite to his court.

71 Si-guwa is Chinese hsi-kua "watermelon."

72 Yuwaping is Chinese yüeh-ping, little cakes which the Chinese present to relatives and friends on the fifteenth of the eighth month. See W. Eberhard, Chinese Festivals, New York, 1952, p. 104; J.J.P. De Groot, Jaarlijksche Feesten en Gebruiken van de Emoy-Chineezen, Pontianak, 1880, pp. 376, 402. On the fifteenth of the eighth month the people of North China often as a joke say that "this is the day to murder the Mongols (sha Ta-tsu)."

73 Jalalgh-a ayiladqa:- according to Kowalewski, p. 2282a, jalalgh-a is "correction, admonition, exhortation," but in Dict. Ordos, pp. 191b, 192a, in official style jalalgh-a ayiladqa is "to invite a superior."

74 Üi-tsang, in Chinese Wei-tsang, is a later form of dBus-gcañ, Wu-ssu-tsang: Central Tibet. Kowalewski, pp. 1168a, 2079a.

75 Byams-ch'an ch'os-rje gakyä ye-shes was a disciple of Tsong-kha-pa. His two journeys to China are briefly mentioned by A. Grünwedel, Mythologie du Buddhismes, Leipzig, 1900, pp. 60, 74-76. Altan kürdün mingghan kegesütü bichig, pp. 36-37 (III, 12ab).

76 Lit. "immeasurably, innumerably."

77 Indeed there are thirteen Ming emperors successors of the Yung-lo Emperor (counting Ying-tsung's two reigns as one, of course).

78 The date of ms. B is: "copy finished on the fifteenth of the first month of spring of the thirty-third year of the era Badaraghultu tōrō" (February 27, 1907).

List of Characters

- p. 20 Meng-ku shih-hsi p'u 蒙古世系譜
 21 Chu Hsi-tsu 朱希祖
 21 Ming Ch'eng-tsu sheng-mu chi i-pien 明成祖生母記疑辨
 21 (Kuo-li) Chung-shan ta-hst'eh wen-shih-hst'eh yen-chiu-so
 y'eh-k'an 國立中山大學文史學研究所月刊
 21 Li Chin-hua 李晉華
 21 Ming Ch'eng-tsu sheng-mu wen-t'i hui-cheng 明成祖生母
 問題彙證
 21 Fu Ssu-nien 傅斯年
 21 Po Ming Ch'eng-tsu sheng-mu wen-t'i hui-cheng ta Chu
 Hsi-tsu hsien-sheng 跋「明成祖生母問題彙證」答朱希祖先生
 21 Wu Han 吳晗
 21 Ming Ch'eng-tsu sheng-mu k'ao 明成祖生母考
 21 Tsing-hua hst'eh-pao 清華學報
 21 Shao Hst'eh-cheng 邵循正
 23 Nan-k'ou 南口
 24 Yen 燕
 25 Chin-lien ch'uan 金蓮川
 28 Li-Fan-pu tse-li 理藩部則例
 28 Chang Mu 張穆
 28 Meng-ku yu-mu chi 蒙古游牧記
 29 Kobayashi Takashirō 小林高四郎
 29 Mōko nendai ki 蒙古年代記
 29 Gaimushō chōsabu daisanka 外務省調查部第三課
 29 S. Jagchid 札奇斯欽
 29 Meng-wen huang-chin shih i-chu 蒙文黃金史譯註
 29 Huang K'o-jung 黃河潤
 29 K'ou-pei san-t'ing chih 口北三廳志
 29 Ta-Ch'ing i-t'ung chih 大清一統志
 50 t'ai-tzu 太子
 50 chen 眞
 50 t'ai-tsu 太祖
 50 ta 大
 50 Dayiming 大明
 50 Hst' T'ing 徐霆
 50 P'eng Ta-ya 彭大雅

- p. 50 Hei-Ta shih-l'eh 黑韃事略
 50 Kuo-hst'eh wen-k'u 國學文庫
 51 tsai-hsiang 宰相
 55 Liu Chi 劉基
 55 Pai-wen 伯溫
 55 fu 伏
 56 y'lan-pao 元寶
 56 ts'ang 倉
 56 kua 卦
 56 hu-t'ung 胡同
 57 shang 賞
 58 hsi-kua 西瓜
 58 y'eh-ping 月餅
 58 sha Ta-tzu 殺韃子
 58 Wei-tsang 衛藏
 58 Wu-ssu-tsang 烏斯藏