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Ideas behind symbols – languages behind scripts

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Japanese and Mongolian Usages
of the Chinese Writing System

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Introduction

In the 8th century, the Japanese used Chinese characters in order to write chronicles and poetry in the Japanese language. The earliest known works are 古事記 *Kojiki* "Records of Ancient Matters" (712 A.D.) and 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves" (759 A.D.). In comparison, the oldest known version of the Mongolian chronicle *Manghol-un Niuča Tobča'an* 元朝秘史 "Secret History of the Mongols" (hereinafter abbreviated as MNT) (13th–14th c.) was also written in Chinese characters.

The Chinese characters which were used to write Japanese and Mongolian have two features: sound and meaning, thus comprising phonetic and also semantic or symbolic aspects. In this paper I try to compare the usages of the Chinese characters between the Japanese and the Mongolian with their earliest language documents focusing on their symbolic aspects.

Four Categories of Chinese Characters

While Chinese characters are traditionally being grouped into six categories, the following four categories are sufficient to classify those Chinese characters employed for Japanese and Mongolian.[1]

1. Some Chinese characters are pictographs 象形文字, simplified images of concrete objects in nature.
   日 'sun', 月 'moon', 山 'mountain', 川 'river', 木 'tree'

2. Some Chinese characters are ideographs 指事文字 which show abstract ideas; looking at a character we see the meaning immediately.
   一 'one', 二 'two', 三 'three', 上 'up', 下 'down'

3. Some Chinese characters are compound ideographs 会意文字, or combinations of meaningful parts.
   口 'mouth' + 鳥 'bird' = 鳴 'to sing (of a bird)'

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1 As 六書 (liùshū "Six Writings") there are two more categories referring to usages of Chinese characters: 転注文字 "derivative cognates" and 仮借文字 "phonetic loan characters".

山 'mountain' + 石 'stone' = 岩 'rock'

4. Many Chinese Characters are combination of semantic and phonetic components 形声文字; one part has the basic or symbolic meaning and another part the pronunciation. Over 90% of the Chinese characters belong to this category. They are namely radical-phonetic characters.

a) One part for the same basic meaning shown by the radical:
日 'sun'

日 'sun' ＋ 王 'king, rule, magnate' = 旺 'flourishing'

日 'sun' ＋ 青 'blue, green; green light' = 晴 'nice weather'

b) One part for the same pronunciation:
己 /ki/[2]

言 + 己 /ki/ = 記 /ki/

糸 + 己 /ki/ = 紀 /ki/

Chinese Characters indicating meaning and pronunciation in the Japanese text 古事記 *Kojiki* "Records of Ancient Matters"

The Five Grains "五穀"

In the oldest chronicle in Japan 古事記 *Kojiki* "Records of Ancient Matters" (712 A.D.) we often see the meaning of the Chinese character clearly. In this chronicle it is explained how the most important five grains "五穀" came to existence according to the legend.

故　所殺神於身生物者　於頭生蠶　於二目生(1)稲種　於二耳生(2)粟
於鼻生(3)小豆　於陰生(4)麦　於尻生(5)大豆 (上 54:6–7)[3]

So the things that were born in the body of the deity who had been killed were as follows: in her head were born silkworms, in her two eyes were born (1) rice-seeds, in her two ears was born (2) millet, in her nose were born (3) small beans, in her private parts was born (4) barley, in her fundament were born (5) large beans.[4]

Reading aloud the 古事記 *Kojiki* "Records of Ancient Matters" we pronounce the words as follows after Chinese characters. The words (1) to (4) in Chinese

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2   The pronunciation is Chinese-Japanese.
3   Cf. 青木和夫 Aoki, Kazuo et al. (ed.) (1982): 日本思想大系 Nihon shisô taikei "Japanese Thought System"〈1〉古事記 Kojiki、岩波書店 Iwanami Shoten、東京 Tokyo.
4   Cf. Chamberlain, Basil Hall (1882 translated): *Kojiki* http://www.sacred-texts.com/shi/kj/index.htm (last access 2018-09-15)

characters are pronounced as Japanese words with Japanese pronunciation and the word (5) as a Chinese loan word with Sinojapanese pronunciation.

1. 稲 /ine/   'rice'

2. 粟 /awa/ /aha/   'millet, foxtail millet'

3. 小豆 /adzuki/ 'small beans, adzuki bean (Vigna angularis)'

4. 麦 /mugi/   'barley, wheat'

5. 大豆 /daidzu/ 'large beans, soya bean (Glycine max)'

The 古事記 *Kojiki* "Records of Ancient Matters" was completely written in Chinese characters; some with Chinese grammar and Chinese meaning, some with Chinese meaning with Japanese grammar and pronunciation, and some with Chinese pronunciation without original Chinese meaning, producing a mixture of Japanese and Chinese.

Chinese characters for the meaning and pronunciation in the Japanese text 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves"

a)   稲 and 伊祢 /ine/ 'rice'

The Japanese word /ine/ 'rice (plant)' which is written in 古事記 *Kojiki* "Records of Ancient Matters" by its original Chinese character 稲 (稲) can be found in 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves" as original Chinese character as well as 伊祢 indicating its pronunciation without reference to any meaning of the Chinese characters.

If written as 稲, the meaning 'rice' is evident.

住吉之 岸乎田尓墾 蒔稲 乃而及苅 不相公鴨 (author unknown) (Vol. 10–2244) Suminoe no, kishi wo ta ni hari, makishi <u>ine</u>, kakute karu made, ahanu kimi kamo

Until we have harvested the <u>rice</u> which we planted in the field having cultivated the bank of Suminoe I haven´t seen you.

In the next poem we see the same word /ine/ 'rice' written with Chinese characters 伊祢 which mark only the pronunciation without any meaning inherent to the characters.

<u>伊祢</u>都氣波 可加流安我手乎 許余比毛可 等能乃和久胡我 等里弓奈氣可武 (author unknown) (Vol. 14–3459) <u>I-ne</u> tsukeba, kakaru aga te wo, koyoi mo ka, tono no wakugo ga, torite nagekamu

Taking my hands which became so (rough) after hulling <u>rice</u> grains my lord will lament this evening, too.

b)   梅花 and 宇米能波奈 /ume no hana/ 'plum blossoms'

In the 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves" there are more poems with 'plum blossoms' than 'cherry blossoms'. The choice of Chinese characters varies and can represent meaning or pronunciation.

In the poem /ume no hana/ 'plum blossoms' we see the characters 梅花 for its meaning 'plum blossoms'.

> 春之雨者 弥布落尓 <u>梅花</u> 未咲久 伊等若美可聞 （大伴家持 Ôtomo no Yakamochi）(Vol. 4–786) Haru no ame wa, iyashiki furu ni, <u>ume no hana</u>, imada sakanaku, ito wakami kamo
>
> *Spring rain is falling incessantly, <u>plum blossoms</u> are not yet blooming. Maybe (they are) still too young.*

In the next poem we see the same word only for its pronunciation without any meaning of the Chinese characters as 宇米能波奈 /u-me no ha-na/ 'plum blossoms'.

> 和何則能尓 <u>宇米能波奈</u>知流 比佐可多能 阿米欲里由吉能 那何列久流加母 (大伴旅人 Ôtomo no Tabito) (Vol. 5–822) Waga sono ni, <u>u-me no ha-na</u> chiru, hisakatano, ame yori yuki no, nagare kurukamo
>
> <u>*Plum blossoms*</u> *fall and scatter in my garden; is this snow come streaming from the distant heavens?*[5]

c)櫻花 and 佐久良波奈 /sakura bana/ 'cherry blossoms'

In the 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves" we happen to find the same word represented by different Chinese characters, for example the word (Jap) *sakura-bana* 'cherry blossoms': in many cases we find 櫻花 for its meaning but also as 佐久良波奈 for its Japanese pronunciation without Chinese meaning.

> <u>櫻花</u> 時者雖不過 見人之 戀盛常 今之将落 (author unknown) (Vol. 10–1855) <u>Sakura-bana,</u> toki wa suginedo, miru hito no, kofuru sakari to, imashi chiruramu
>
> <u>*Cherry blossoms*</u> *are falling even though it´s not yet time, knowing that it were its best time admired by observers.*

In the next poem, the Chinese characters for the same meaning (Jap) /*sa-ku-ra ba-na*/ 'cherry blossoms' are written for their pronunciation without any underlying Chinese meaning.

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5 Cf. Levy, Ian Hideo, 中西　進 Nakanishi, Susumu et al. (2014): *Man´yō Luster* ＜万葉集　新装版＞ Man´yôshû Shinsôban,　パイ　インターナショナル PIE International, 東京 Tokyo: 266.

多都多夜麻 見都々古要許之 佐久良波奈 知利加須疑奈牟 和我可敞流刀
尓（大伴家持 Ôtomo no Yakamochi）(Vol. 20–4395) Tatsutayama,
mitsutsu koekishi, sa-ku-ra ba-na, chirika suginamu, wa ga kaeru toni

*Cherry blossoms which I saw crossing over the mount Tatsutayama will be
probably falling when I′ll come back.*

d)　得 and 衣 /e/ 'to get'

In the next poem we see that the same verb (Jap) *e-* 'to get', twice with the
Chinese character for the meaning as 得 and once for the pronunciation as 衣.

吾者毛也 安見兒得有 皆人乃 得難尓為云 安見兒衣多利 (藤原鎌足
Fujiwara no Kamatari) (Vol. 2–95) Ware wa moya, Yasumiko etari, minahito
no ekate ni suto ifu, Yasumiko etari.

*I have got Yasumiko (name of a court lady) who should be difficult to get for
anyone at all. Such (a lady) Yasumiko I have got.*

It is a typical case that for the same word Chinese characters were sometimes
used for the meaning and sometimes for the pronunciation.

Chinese characters for the pronunciation in MNT

In §74 and §75 of the M*NT*, we find Mongolian edible plant names written in
Chinese characters. They all reflect the Mongolian pronunciation without any
reference to the meaning of the Chinese characters.

Mongolian	Source	Chinese	English
斡里^舌兒孫　林亦_勒^中豁[6] mo-i-l-qo　o-li-r-sun	§74: 5b–4	杜梨, 果名	'crab apples', 'bird cherries'
速敦　赤赤吉納 su-dun či-či-gi-na	§74: 6a–1	草根名, 草根名	'*roots of* the great burnet', '*roots of* the silverweed'

ᶜʰ合里牙ᶻᵉ兒孫　忙吉ᶻᵉ兒速(你) qa- li-ya-r-sun　mong-gi-r-sun	§74: 6a–2	山薤, 薤	'wild garlic', 'wild onion'
札兀ᶜʰ合速 ǰa-ɣu-ɣa-su	§74: 6a–3	山丹根	'wild lily *bulbs*'
ᶜʰ豁ᶜʰ豁孫　忙吉ᶻᵉ兒速 　ɣo-ɣo-sun　mong-gi-r-su	§75: 6b–1	韭菜, 薤	'wild leek' 'wild onion'

Chinese characters used for pronunciation in the Japanese text 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves"

In Japanese there were five vowels distinguished with Chinese characters if they were not combined with consonants: e.g. 安 = a, 伊 = i, 宇 = u, 衣 = e and 於 = o.[7]

a 安 安加胡麻乎 <u>a</u>-ka-go-ma-wo (Vol. 14–3536)
東歌 Azuma-uta '(riding) a chestnut stallion'[8]

i 伊 伊由伎米具礼流 <u>i</u>-yu-ki me-gu-re-ru (Vol. 17–3985)
大伴家持 Ôtomo no Yakamochi '(the river) goes through'

u 宇 宇梅能波奈 <u>u</u>-me no ha-na (Vol. 20–4500)
市原王 Ichihara no Ôkimi 'plum blossoms'

e 衣 伊麻波衣天之可 i-ma ha <u>e</u>-te-shi-ka (Vol.18–4133)
大伴家持 Ôtomo no Yakamochi 'Now [I] want to get.'[9]

o 於 於吉都思良奈美 <u>o</u>-ki-tsu shi-ra-na-mi (Vol. 15–3673)
遣新羅使 Ken Shiragi-shi (668–779) 'white- crested waves in the open sea'

(Mo) Vowels in Chinese characters in MNT

Five vowels were distinguished in the Chinese characters in MNT even though in the 'Phags-pa script (1269–1368) of the same period distinguished eight vowels.[10]

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7 There are different theories concerning the number of the vowels in the Japanese of this period written in Chinese characters. Yet in the syllables without following a consonant only five vowels were distinguished.

8 Cf. Vovin, Alexander (2012): **Man'yōshū** (Book 14): a new English translation containing the original text, Kana transliteration, Romanization, glossing and commentary, Global Oriental, Leiden: 223.

9 Cf. Vovin, Alexander (2016): **Man'yōshū** (Book 18) : a new English translation containing the original text, Kana transliteration, Romanization, glossing and commentary, Brill, Leiden: 152.

a)   Five vowels without vowel harmony: a, e, i, o/ö and u/ü:

a   阿   阿主兀 aǰuɣu 'there was' (§1: 1a–2)

阿^廿合 <u>a</u>qa 'elder brother' (§11: 7b–1)

e   額   額客 <u>e</u>ke 'mother' (§18: 10b–3)

額^舌魯格 <u>e</u>rüge 'smoke-hole top of the tent' (§21: 13a–1)

i   亦   亦^舌列罷 <u>i</u>rebe 'came' (§1: 1a–3)

亦剌阿^舌里 <u>i</u>laɣari 'better, recovering' (§131: 9b–2)

There was no difference between /o/ and /ö/ or between /u/ and /ü/. They were written with the same Chinese characters:

o/ö   斡   斡^舌羅周 <u>o</u>roǰu 'coming in' (§5: 3b–3)

斡^舌列-邊 <u>ö</u>re-ben 'his heart' (§69: 1a)

u/ü   兀   兀^舌理荅 <u>u</u>rida 'in former times' (§18: 10b–2)

兀者周 <u>ü</u>ǰeǰü 'seeing' (§5: 3b–4)

b)   No difference between /do/ and /dö/

No difference is to be seen in the Chinese characters between /do/ and /dö/.

do/dö 朶   朶羅安 <u>do</u>loɣan 'seven' (§48: 30a–2)

朶^舌兒邊 <u>dö</u>rben 'four' (§50: 31a–3)

c)   No difference between /du/ and /dü/

/du/ and /dü/ were written with the same Chinese characters.

du/dü 都   都^舌剌 <u>du</u>ra 'wish' (§185: 52b–3)

都^舌兒別周 <u>dü</u>rbeǰü 'hurrying' (§110: 15a–1)

d)   No difference between /to/ and /tö/

/to/ and /tö/ were written with the same Chinese characters, too.

to/tö   脱   脱孫 <u>to</u>sun 'butter' (§254: 24b–4)

脱^舌列_克先 <u>tö</u>regsen 'born' (§1: 1a–2)

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10 Cf. Poppe, Nicholas (1954/1974), Introduction to Altaic Linguistics, Wiesbaden: 22–23. Cf. also 栗林均 Kuribayashi, Hitoshi and 松川　節 Matsukawa, Takashi (ed.) (2016): 『西藏歷史檔案薈粹』所収パスパ文字文書 ("Seizô Rekishi Tôan Waisui" shoshû Pasupa moji bunsho)、東北大学東北アジア研究センター、仙台 Tôhoku Daigaku Tôhoku Ajia Kenkyû-sentâ "Tohoku University, Center for Northeast Asian Studies". Phags-pa Mongolian Documents in A Collection of Historical Archives of Tibet, Sendai: 107–110.

脱阿 to_γa 'number' (§229: 48b–3)

脱^舌里_惕格主爲 tö_ridgejügüi 'detained' (§197: 46a–4)

   e)   No difference between /tu/ and /tü/

/tu/ and /tü/ were also written with the same Chinese characters.

   tu/tü   土   土撒 tu_sa 'help' (§92: 33b-3)

                  土綿 tü_men 'ten thousand' (§106: 9a-2)

Diacritical characters as pronunciation hints in MNT

In Japanese the Chinese characters were always used in the same size while in the MNT small characters were used as diacritical markers for those syllables without suitable match in Chinese, ending in e.g. -l (勒), -g (克), -b (卜), etc.,^舌 'tongue' to distinguish /r/ from /l/, ^中 'in' as velar fricative for /q/ and /γ/ etc.

馬^舌闌_勒 ma_ra_l 'doe, female deer' (§1: 1a-3)

脱^舌列_克先 tö_re_gsen 'born' (§74: 5b-5)

阿_卜抽 a_bču 'taking' (§13: 8b-2)

阿^中合 'elder brother' a_qa (§11: 7b-1) ^中合^舌侖 _γa_r-un 'hand´s' (§280: 52a-1)

Proper nouns in Chinese characters in MNT

Some place and personal names or name of one's position were written as they were written originally in Chinese characters, e.g.

撫州 /Füjü/ 'Fuzhou' (§247: 2) (§248: 6b-5) '(Prefecture of) Füjü',

潼關 /Tungγuan/ 'Tongguan (Pass)' (§251: 12a-1),

王京 - 丞相 /Wangging-Čingsang/ 'Wangjing Chengxiang' (§248: 4a-3) (§248: 6b-2) (§248: 6b-5) 'Minister of State (called) Wangging'.

Symbolic meaning of Chinese characters in MNT

(Mo) Chinese characters as indicators of symbolic meanings
Chinese characters were used to transcribe Mongolian phonetically in MNT. Yet every Chinese character contains in its nature concrete or abstract semantic features.

As follows, we find some usages of Chinese characters not limited to the concrete meaning as in Chinese but including some kind of indication of a symbolic meaning of the word.

a) The Chinese character 米 'rice' was used for the word 'meat' in MNT. It conveys perhaps the intention that the word 'meat' has a semantic feature 'something to eat':

米(^中合) m̲iqa 'meat' (§13: 8b-3)

b) The Chinese character 厄 'misfortune; bad luck; evil; disaster' was used for the word which has the meaning 'sick':

厄別臣 e̲bečin 'sick' (§227: 42a-4)

厄別_惕臣 e̲bedčin 'sick' (§272: 21a-3) (§278: 44a-4)

Radicals for the symbolic meaning in MNT

There are also systematic usages of the radicals of the Chinese characters to show the symbolic meaning of words as follows. The radicals have basic meanings of each character.

a) The radical 水, 氵 'water' is used in the word 'river' or river names.

斡難 沐^舌漣 Onan m̲üren 'Onan River' (§1: 1a-4)

騰汲思 Teng̲is 'Tengis(-River)' (§1: 1a-3)

b) The radical 山 'mountain' is used in the word 'mountain' or in the name of a mountain.

阿峼剌 aγula 'mountain' (§118: 30a-1)

不^舌峏^中罕-^中合_勒敦 Bur̲qan-Qaldun '(Mount) Burqan Qaldun' (§1: 1a-4)

c) The character itself and the radical 木 'tree, wood' are used in the words 'tree' and 'forest'.

木都納 mu̲dun-a 'at the tree' (§117: 28b-2)

槐 hoi 'forest' (§12: 8a-2)

d) The radical 馬 'horse' can be found in the names of horses or in the words which have something to do with horses.

荅驒^舌兒 孛^舌騾 ^中豁牙^舌兒 曲駼兀_惕 阿_黑騸思禿 不列額

Da̲ir bo̲ro qoyar kül̲ügüd aγtastu[11] bülege.

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11 (Mo) külüg 'A strong and swift horse' and (Mo) aγta 'gelding'.

'(He) had two <u>fine geldings</u>, <u>Dair</u> and <u>Boro</u>'[12] (§3: 2b-3,4)

勺莎禿-<u>騑^舌�</u> Josotu-<u>Boro</u> 'Josotu-<u>Boro</u> (name of a <u>horse</u>)' (§265: 1b-2,3)

秣^舌驪剌罷 mo<u>ri</u>laba 'set out on their <u>horses</u>/ set forth <u>horse</u> riding' (§37: 22a-4) (§265: 1a-3)

秣^舌驪納察 mo<u>rin</u>-aca '(fell) off the <u>horse</u>' (§265: 1b-4)

e) The radical 羊 'sheep' was combined with a phonetic component /ne/ in the next word. It is obviously a new created character which is not found in 『康熙字典』[13] (1716). The radical 羊 'sheep' gives the symbolic meaning to the word /nekei/ 'sheep skin with its wool'.

[羊+呈]克　経額勒台 <u>ne</u>kei degeltei 'in a <u>sheep</u> skin coat' (§112: 20b-3)

f) The radical 鳥 'bird' can be seen in several combinations. In the next example, a new character　[克+鳥][14] in the word (1) [克+鳥]^舌列額 /<u>ke</u>rege/ 'crow' was created to show the basic meaning 鳥 'bird' with the pronunciation 克　/ke/. In the word (2) ^中合鵝温 /ɣalaɣun/ 'goose' we also see the radical 鳥 'bird' with the pronunciation /la/. The character [^中窟+鳥][15] was created in the word (3) 脱[^中窟+鳥]^舌剌兀-泥 / toɣuraɣu-n-i (= toɣuraɣun + acc.)/ 'crane' for the symbolic meaning 鳥 'bird' with the pronunciation ^中窟 /ɣu/.

^中合^舌剌 (1) [克+鳥]^舌列額 ^中合里速-可^舌里速 亦咥古 札牙阿禿 孛額帖列

Qara kerege qalisu-körisü idekü ǰayaɣatu bögetele

(2) ^中合鵝温 (3) 脱[^中窟+鳥]^舌剌兀-泥 亦咥速 客延 者甲 阿主兀 (§111: 18a-2-4)

ɣalaɣun toɣuraɣu-n-i idesü　kegen ǰešin aǰuɣu.

To feed on scraps of skin Is the black (1) <u>crow</u>´s lot – yet

It was (2) <u>goose</u> and (3) <u>crane</u> It aspired to eat.

The radicals 鳥 'bird' and 鼠 'mouse; rat'　can be found in the same passage; four times with the radical 鳥 'bird' (1) (2) (5) (6) and twice with 鼠 'mouse; rat' (3)

12　The translation is from: de Rachewiltz, Igor (2015): *"The Secret History of the Mongols: A Mongolian Epic Chronicle of the Thirteenth Century"* http://cedar.wwu.edu/cedarbooks/4/ (last access 2018-09-16)

13　The Kangxi Dictionary 『康熙字典』 (1716) includes 49,030 Chinese characters.

14　not in Kangxi Dictionary 『康熙字典』

15　not in Kangxi Dictionary 『康熙字典』

(4). In the words (1) (4) (6) there are specially created combinations of radicals and phonetic indicators.

The radical 鳥 'bird' shows that the words with this radical are either 'bird' or the names of birds:

(1) [ᶜʰ窟+鳥]剌都 /quladu/ name of a bird 'buzzard' (2) 失鴇温 /šibaɣun/ 'bird' (5) ᶜʰ鶤 /qun/ 'swan' and (6) 脱 [ᶜʰ窟+鳥]ᵗᵒ剌兀泥 /toɣuraɣun-i/ (= toɣuraɣun + acc.) 'crane'.

The radical 鼠 'mouse; rat' is used that the words mean 'mouse' or 'rat':

(3) ᶜʰ忽鼺ᶜʰ合納 /quluɣana/ 'rats' and (4) 窟出[鼠+屈]捏 /küčügen-e/ 'mice'.

(1) [ᶜʰ窟+鳥]剌都　卯兀　(2) 失鴇温　(3) ᶜʰ忽鼺ᶜʰ合納　(4) 窟出[鼠+屈]捏　亦咥古

Quladu maɣu šibaɣun quluɣana küčügen-e idekü

札牙(阿)禿　孛額帖列　(5) ᶜʰ鶤　(6) 脱 [ᶜʰ窟+鳥]ᵗᵒ剌兀泥　亦咥速　客延　者申

ǰayaɣatu bögetele qun toɣuraɣun-i idesü kegen ǰešin

阿主兀 (§111: 18b-3-5)

aǰuɣu.

To feed on (3) rats and (4) mice Is the (1) buzzard´s, that vile (2) bird´s lot – yet It was (5) swan and (6) crane It aspired to eat.

g) The radical ⻌ 'road; way; course' was used in various grammatical forms of the verb (Mo) /yabu-/ 'to go'.

釋鴇兀闌　迓步ᶜʰ灰-突ᵗᵒ兒 šibaɣulan yabuqui-dur 'going hunting with falcons' (§54: 34a-2)

迓步兀ₗₑ罷 yabuɣulba 'set; let go' (§142: 33a-3,4)

h) The radical 目 'eye' was used for the symbolic meaning of the verb (Mo) /qara-/ 'to look'.

ᶜʰ合ᵗᵒ喇周 qaraǰu 'looked out and ...' (§5: 3b-2)

i) The radical (口) 'mouth' was used for words with activities with mouth (Mo) /ügüle-/ 'to say' and (Mo) /ide-/ 'to eat'.

嗚詰列ᵗᵒ論 ügülerün '(He) said' (§6: 4a-1)

亦咥古 idege 'eating' (§78: 11a-5)　亦咥額　idekü 'livestock' (§39: 23a-1) (§162: 32b-3)

j) The radical 手, 扌 'hand' we find in various words with the verb stem (Mo) /bari-/ 'to hold, grasp, take, seize'.

把^舌里周 (§172: 11b-1) bariǰu 'having <u>brought in</u>'

把^舌里_黑撒_傷 (§278: 38a-2) bariɣsad '<u>seize</u> (people) and ...'

Conclusion

In the Japanese chronicle 古事記 *Kojiki* "Records of Ancient Matters" (712 A.D.) and in the poetry 万葉集 *Man'yôshû* "Collection of Ten Thousand Leaves" (759 A.D.) 973 Chinese characters were chosen to write down Japanese and used as follows:

1. The semantic-phonetic aspect of the Chinese script was used, namely meaning and pronunciation for Chinese loan words, e.g. 大豆 /dai-dzu/ 'soya bean'.

2. The purely semantic aspect of the Chinese characters was used for meaning for originally Japanese words with Japanese pronunciation, e.g. 稻 (稲) /ine/ 'rice'.

3. The purely phonetic aspect was used for pronunciation without any meaning of the Chinese characters, e.g. 伊祢 /i-ne/ 'rice'.

In the Mongolian chronicle MNT (13th–14th c.) 563/ 571[16] Chinese characters were chosen to write down Mongolian and used as follows.

1. The phonetic aspect was employed without any regard to the meaning of the Chinese characters, e.g. 阿^中合 /a-qa/ 'elder brother'. Small characters used as diacritics like 勒 克 卜 were applied for those syllables without suitable match in Chinese, i.e. syllables ending in the consonants -l, -g, -b, etc. Small characters, again used as diacritical markers, like ^{舌 中} were combined with characters e.g. ^中合 to transcribe Mongolian pronunciation better if it had no equivalent in the Chinese pronunciation system.

2. Some proper nouns were written as they were written originally in Chinese characters, e.g. 撫州 /Füǰü/ '(Prefecture of) Füǰü' (Fuzhou).

3. In addition to pronunciation, the character meaning was used for a symbolic meaning for the word, e.g. 厄別_傷臣 /ebedčin/ 'sick'. The Chinese character 厄 has the meaning 'misfortune; bad luck; evil; disaster' for the pronunciation /e/.

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16 Hattori (1946) has 563 characters who counted small characters separately. Sumiyabaatar (1990) has 571 who counted small characters combined.

4.A part of the character, usually the radical, was used for a symbolic meaning. In the Chinese character 舌驪 we see the radical 馬 for the symbolic meaning 'horse' in the word 秣舌驪剌罷 /mo-<u>ri</u>-la-ba/ 'set out on their <u>horses</u>' etc. Some new characters were even created for this usage, e.g. 羊+呈 for the symbolic meaning 羊 'sheep' with the pronunciation 呈 /ne/.

In the earliest Japanese chronicles and poetry of the 8th century the Chinese characters were used sometimes to show the meaning and sometimes the pronunciation. In the first Mongolian chronicle of the 13th–14th centuries the Chinese characters were used mainly to transcribe the Mongolian pronunciation. Yet here and there we see the intention to show the symbolic meaning of a word, sometimes a whole character but more often a part, radical, which has a certain symbolic meaning. It shows that Chinese characters which were used to transcribe Mongolian phonetically had the original nature as logograms and the purpose was to add some additional meaning.

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