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## Shang and Zhou: An Inquiry into the Linguistic Origins of Two Dynastic Names

by  
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**Shang and Zhou: An Inquiry Into  
The Linguistic Origins of Two Dynastic Names**

Julie Lee Wei

**Abstract**

This paper proposes one hundred and fifty correspondences between Old Chinese and Indo-European words, roots, or stems. The list includes words for categories, classes, and functions of people, as well as words in divination and metallurgy. Most of the words are realized in Welsh. It is proposed that the Sinitic dynastic names Shang and Zhou correspond to Indo-European words.

**Introduction**

In a previous paper (Wei 2005b), I proposed more than 200 sound-and-meaning correspondences between Old Chinese and Indo-European roots, stems, or words, in most cases as realized in Welsh. They included a wide range of everyday words as well as cultural words such as those in counting, calendar, knotting, and weaving. They also included many pronouns and demonstratives and other relational words. Before I enter into an inquiry into the names of the ancient Chinese dynasties of Shang (ca.1570-1045

BC) and Zhou (1045-256 BC), let me present some additional sound-and-meaning correspondences that are pertinent. They are grouped under the headings of

Categories, classes, and functions of people

The person

Kinship and family

Leaders, lords, and masters

Administrators

Friends and associates

Followers and servitors

Strength and power

The enemy

Cultural features

Horse and chariot

Ritual and ceremony

Counting and calendar

Divination

Metallurgy

Interspersed among them are a small number of correspondences that have appeared previously (in Wei 2005a, b, c), including some in Counting and Calendar, but they are included here to give a broader picture of the social and cultural lexicon of the Shang and Zhou dynasties.

In most cases, the correspondences are between Old Chinese monosyllabic words, or morphosyllables, and Indo-European words or stems/roots, also morphosyllables, as realized in Welsh. The justification for comparing Old Chinese and Welsh has been stated in the Introduction of a previous paper (Wei 2005b). For an introduction to some patterns of sound correspondences between Old Chinese and Welsh, I also refer the reader to the section, “Some OC-IE Sound Correspondences”, in that paper.

In the list of correspondences that follow, the Chinese word is in the left column, the proposed corresponding Indo-European word(s) in the right column. The first word in the left column represents the sound in Modern Standard Mandarin (MSM), transcribed in *pinyin* romanization. Then follows the Chinese graph(s). Occasionally this is followed by the pronunciation in the Cantonese topolect (regional speech). Each reconstruction of the Old Chinese (OC) sound of the word is marked with an asterisk. The meaning of the word then follows within quotation marks. The comments in parentheses are mine. The reconstructions of Old Chinese are from ZHENGZHANG Shangfang’s *Shanggu Yin Xi (Old Chinese Phonology)*, unless otherwise noted. Occasionally the reconstructions of other historical phonologists, such as Axel Schuessler, Li Fang-kuei, William Baxter, and Laurent Sagart, are used. I will often only list the reconstruction that is closest to a corresponding Indo-European word and not other reconstructions. For the meanings of Old Chinese words, I am heavily indebted to Axel Schuessler’s *A Dictionary of Early Zhou Chinese* (Early Zhou understood as 1100-600 BC), although I also consult Chinese dictionaries such as the *Ci Hai*, the *Hanyu Da Cidian*, the *Kangxi Zidian*, and *Mathews’ Chinese-English Dictionary*.

### Categories, Classes, and Functions of People

(**Abbreviations:** A. = adjective; adv. = adverb; AS. = Anglo-Saxon; *ASD* = *Concise Anglo-Saxon Dictionary*; Av. = Avestan; Bax. = W.H. Baxter; Bret. = Bretonish; Brit. = Brittonic; Cant. = Cantonese; *CH* = *CI HAI*; Chin. = Chinese; Clt. = Celtic; *COD* = *Concise Oxford Dictionary*; Crn. = Cornish; *DAS* = *A Concise Anglo-Saxon Dictionary*; dem.=demonstrative; *DGL* = *Dictionary of Gaelic*; *DTch* = *Dictionary of Tocharian B*; *DWL* = *Dictionary of the Welsh Language*; Eg. = English; *EZ* = *A Dictionary of Early Zhou Chinese*; fr. = from: Fr. = French; Ga. = Gaelic; Goid. = Goidelic; Gr. = Greek; Green = *Old Irish Verbs*; GrHom. = Homeric Greek; *HYDCD* = *Hanyu Da Cidian*; IE = Indo-European; Ir. = Irish; L. = Latin; L&P = *A Concise Comparative Celtic Grammar*; Li = LI Fang-kuei (in *EZ*); M = middle; *Math.* = *Mathews' Chinese-English Dictionary*; *MED* = *Mongolian-English Dictionary*; ML. = Middle Latin; MIBret = Middle Bretonish; MICH. = Middle Chinese; M.Ir.; *MSM.* = Modern Standard Mandarin; n.=noun; O = old; OC = Old Chinese; OE = Old English; OHG = Old High German; OInd. = Old Indic; OIr. = Old Irish; *OIrV* = *Old Irish Verbs*; ON = Old Norse; *OR* = *ORIGINS*; OS. = Old Saxon; OSBI = Oracle Shell and Bone Inscriptions; OW. = Old Welsh; Pers. = Persian; PIE = Proto Indo-European; pl.=plural; *Pok* = *Indogermanisches Etymologisches Wörterbuch*; prep. = preposition; pron.= pronoun; Sag = L. Sagart; ScGa. = Scottish Gaelic; Sch = A. Schuessler; Skt. = Sanskrit; Sum. = Sumerian; Toch = Tocharian; Turk. = Turkish; v. = verb; W. = Welsh; *WD* = *Welsh Dictionary* by H. Lewis; *XYX* = *Xing Yin Yi Zonghe Da Zidian*; *ZZSF* = *Shang Gu Yin Xi [Old Chinese Phonology]*).

(**Note:** For easier typing, the sound ɲ is written *ng*.)

### The Person

REN 人 \**njin* “human being”.

IE base NER-(T), OInd. *nár-* “human being, man”. (*Pok* 765). Cf. AS. *rinc* “man, warrior, hero”.

DING 丁 \**ting* (Sch) “man”.

W. DYN “man”; Ir. and Ga. DUINE

		“man, human, mankind”.
NAN 男	* <i>n̥uɯm</i> “man, male”.	IE *NER-(t); OInd NÁR-, Av. NAR- “man, human being”. ( <i>Pok</i> 765)
NU 女	* <i>naʔ</i> “woman”.	IE *NER- OInd. NÁRI “woman, wife”
LANG 郎	* <i>rang</i> “young man, youth”.	W. LLANC “young man, youth, lad.”
NIANG 女良	* <i>nang</i> “lass; young woman ( <i>Guangyun</i> )”; “mother, wife” ( <i>CH</i> )	W. LLANCES “young woman, lass.”
FU 甫	* <i>paʔ</i> “courteous term for for adult male”.	OInd. PATI, Av. PAITI “master, husband”. ( <i>Pok</i> 842)
YOU 幼力	* <i>?jiəwɰh</i> (Sch), * <i>?jiəgwɰh</i> (Li) “young, the young”.	OS. JUGUTH, OE <i>geoguth</i> “young person”. ( <i>OR</i> 326).
YAO 夭	* <i>qrow</i> (ZZSF 518). “be delicate, slender” ( <i>EZ</i> ), “young, tender”, “(die) young [(life) cut short]” ( <i>Math</i> ).	W. CWTA (loanword, ME KUT, KUTTE “cut, cut down”) “short, cut short, clipped ...” ( <i>DWL</i> 651). L. CURTUS “short, broken off”.

### Kinship and Family

(A number of correspondences such as those for “father”, “mother”, “brother”, “grand-son” have been pointed out by CHANG Tsung-tung, ZHOU Jixu and others, and will not be repeated here.)

HUN 女昏	* <i>hmən</i> (Sch), * <i>hmɯm</i> (ZZSF 358) “marry, marriage; wife;	Gr. HYMENAIS “hymen”, HYMEN “god of marriage”, fr. Gr. HYMEN “membrane”.
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wife’s family” (CH).

AS. HĀĒMAN “to have intercourse with,  
 co-habit with; marry”; HĀĒMED “marriage,  
 fornication”; HĀĒMERE “consort, bedfel-  
 low”; AS. GEMUNG “marriage”. (DAS 150,  
 165).

FU 夫 \*pa, \*ba “man, husband”

OInd. PATI, Av. PAITI “master,  
 husband”; Toch.A. PATS “self, husband”

FU 婦 \*bu? “woman, wife, lady”

Skt. PATNI “mistress, wife”; Lith. PATI  
 “self, wife” (Pok 842).

SHENG 生 \*shleeng/shliing (ZZSF  
 460), \*srengs (ZZSF 460), \*sring (Sch)

Ga. SLOINN “give/trace genealogy/family  
 tree”.

“to live; alive; fresh; be born; grow”

(EZ 536). “To give birth, procreate”.

XING 姓 \*sjingh (Li), \*sjing (Sch)

Ir. SLOINNE, Ga. SLOINNEADH “sur-  
 name”. OIr. SLUINDID “to name”.

“(those of common descent:) family,  
 kinsmen,...” (EZ 689). “surname”

(CH).

XING 性 \*sjingh “(what is inborn:)  
 nature” (EZ 690). “sex, gender” (CH).

Ir. SLOINNE, OIr. SLUINDID, as above.

(Note: XING/\*sjingh 女生, 性 have the same phonophore as SHENG/\*shleeng 生 ,

so were probably earlier \*shleeng/shling, but the -l- dropped out.)

QIN 親 \*shin, (\*slin) (ZZSF 504)

Ir. SLOINNE, as above.



“parent” (EZ 486, QIN 3[d]).

(Note: Phonophore 辛 is \*sing/\*slin in ZZSF [p.504]), indicating the -l- was probably elided in \*shin 親 “parent”.)

ER 兒 \*ngee (ZZSF), \*ngji (Sch)

Bret. EIL, W. AIL “son, grandson, heir”.

“child” (EZ). “Son, child” (Math).

(DWL 69).

(Note: EIL, AIL can be transcribed as ?eil, ?ail, and OC ng- is a nasalization of ?-.)

HAI 孩 \*gw “child”.

Bret. EIL, W. AIL “son, grandson, heir”.

(Note: Again, OC g- is homorganic with Celtic ?-.)

DI 嫡 \*tik (Sch) “son of the principal wife; lawful heir”. (EZ 121).

IE base TEK- “to father a child; to give birth to”; Gr. *texos* “child; product”.

(Pok 1057)

ZHOU 周 \*l'wug (ZZSF),  
 \*gljəwh (Sch) “descendant, i.e. eldest son of principal wife” (EZ),  
 “descendant(s)”. (Math)

OIr SLIUCHT, Ir.SLIOCHT, “descendants”;

W. HILIOGAETH “issue, offspring, seed, ..., posterity, descendants,...”.

W. HILIOG “prolific, fruitful, fecund,...”;

W. HIL, OIr. (OIr. SĪL “seed” < IE \*sē-lo-, root \*sē(i)- “cast, shed,...to seed”)

“seed, issue, offspring, descendants...”.

(DWL 1866-1867; Pok 889-890)

ZU, CU 族 \*zoog (ZZSF 577)

Ga.SLIOCHD “offspring, progeny, descendants”;

“exact meaning much debated, perhaps:)

Ga.SLUAGH, SLÒIGH “people,

Clan, family; clansmen, troops belong-

host, crowd”; OIr. SLÓG “troop, host,

ing to a clan” (EZ 869). “A clan; a tribe; army”; Ir. <sup>AΩH</sup>SLÓG “a rally, mobilization”;  
 a class; a family; to collect together” Ir. SLUA “crowd, multitude”.  
 (Math).

(Note: I believe OC \*zoog 族 “clan, family, troops...” was earlier \*zloog, and the -l-  
 dropped out.)

ZI 子 \*?slw? “child, son, OIr. SLIUCHT “offspring”, Ir. SLIOCHT  
 daughter, young person; sons and “descendant”, Ga. SLIOCHD, -A, “off-  
 grandsons; (son of a Shang king:) spring, descendants”, Ir. SLEACHTA, pl.  
 prince; feudal title for descendants “offspring”. OIr *sīl* “seed” < \*SĒ-LO-.  
 of Shang kings”. E.g.: Wei ZI...”the (DWL 1866-1867; Pok 889-890)  
 prince of Wei...”. (EZ 863)

JU, QU 且 \*shjaa? (ZZSF 443) Ga. SĪOL “seed; sperm; progeny”.  
 [pictograph of a phallus, according IE \*SĒ-LO “seed”, as above.  
 to some scholars, and was  
 the original graph for “ancestor”, but  
 later used as a phonophore with  
 meaning “moreover, now, still,  
 further”].

ZU 祖 \*?sjaa (ZZSF 443) “ancestor”. IE \*SĒ-LO “seed”; Ga. SĪOL “seed; sperm;  
 progeny”, as above.

(Note the reconstructed sounds of several words with the same phonophore 且 as \*shjaa? 且  
 “phallus” and \*?sjaa “ancestor,” 言 且 \*?slja, 且 \*?sljaa?, 且 \*ljaa? [ZZSF 443],

indicating that \**shjaa?* 且 “phallus” and \**?sjaa?* 𠂔 “ancestor” probably earlier had sound \**?sljaa?*, corresponding to Ir. SLEACHTA, pl. “offspring”, and IE \**SĒ-LO* “seed”, perhaps originally meaning “seed” and then specialized to mean “ancestor, progenitor”. In my paper on the Chinese calendar signs, I point out that the calendar sign ZI 子 “son, seed” is written with a phallus sign 𠂔, close to the Sumerian phallus sign 𠂔 “male” [Wei 1999:58].)

JIE 姐 \**?syaa?* “older sister(s)”. IE \**SĒ-LO*, Ir. SLEACHTA, as above.

(Note: As above, OC \*-l- elided.)

NAI 奶 \**rneel* “milk, mother, grandmother” IE \**NER-*, Av. NAIRI “woman, wife”.  
(Pok 842)

(Note similarity of MSM NAI 奶 and Av. NAIRI.)

XIAN 先 \**sian* (Sch.), \**suun* Ir. SEN, L. SENEX, Toch. *śrāñ* “old.  
(ZZSF 498a) “go in front; before, former; (of people)”. (DTch 644, *śrāñ*)  
forefathers” (EZ 664 and 665d.)

KAO 考 \**khew?* (Sch) “father, W. YSGAW “elder”.  
deceased father, ancestor; seniors, elders;  
old”. (EZ)

BI 妣 \**pi?*, \**pis* (ZZSF 273b) Ga. PIT “female genitalia, vulva”.  
“deceased mother/grandmother;  
ancestress”. “Vulva” (YYY).

GONG 公 \**kung* (Li), \**kong* W. GŴR “man, person, adult male person,  
(Sagart), \**kloong* (ZZSF) “head of clan, brave warrior, hero.”

head of major lineage (*EZ* 44, 197);

duke; term of respect for man; husband’s

father; male (of animals)”.

GU 𡈼 \*kaa “father’s sister;

W. CHWAER “sister”.

aunt; mother-in-law”.

PEI 𡈼 \*phuws, v. and n. “pair,  
 match”.

W. PRIOD “husband; wife”, PRIODI  
 “marry”, priodol “proper, appropriate”.

(*WD*)

YIN 女因 \*qin (*ZZSF* 528a)

OE. CYNN “kindred”, ON. KYN “kin”.

“relatives by marriage”. (*EZ*)

(*OR* 329)

LUN 倫 \*run (*ZZSF* 413) “a generation  
 (*bei lui* 輩類); (n.) order, in sequence;  
 principle, reason, rightness;...”.

Ga. GLÙN “generation”, Ir. GLÚIN  
 “generation (as in ‘the younger genera-  
 tion’)”; W. LLUNIAETH “arrangement,  
 ordering, order, ..., regulation, form;  
 shape; creation, act of creating”, from root

(*HYDCD* 1.1509)

LLUN “shape, figure, form, ...”. (*DWL*  
 2223, 2224)

(Note that LUN 倫, with same phonophore as LUN/\*run 倫, has sound \*kruun/

\*g-run [*ZZSF* 412 and 413], indicating that \*run 倫 may earlier have had initial \*kr-  
 /\*gr-, corresponding to Celtic gl-/ll-.)

JIA 家 \*kkaa (*ZZSF* 365a), \*krag

Ir. and Ga. TEAGLACH “family, house-,

(Li), \*kara (Sch) “house, household,

hold”; OIr. TEGLACH “family, household”;

family”. (EZ)

W. *teulu* “family, tribe, nation, household”

(from *\*tego-slougo-*; *slougo-* “servants”;

(*s)tegos* “roof, house”); (DWL 3490; Pok

965; Pok 1013 (*s)teg* “cover”).

JUAN 眷 *\*krons* (ZZSF 386b)

W. CARANT “relatives”, pl. of CÂR.

“family, relatives”.

“friend, relative”.

(Note: The *-s* in *\*krons* may correspond to W. *-T*. A number of Old Chinese phonologists believe that the final *-s* and *-ʔ* in Old Chinese may have stood for a postconsonantal sound or a morphological ending.)

### Leaders, Lords, and Masters

JUN 君 *\*kwjən* (Li),

W. CUN “lord, chief, ruler”.

*\*kjuən* (Sch), *\*klun* (ZZSF 389)

Cf. Gr. *kurios* “lord, master, chief”.

“ruler, chief, lord”.

(DWL 629-630, CUN<sup>1</sup>)

(Note the following, a homophone or near homophone of OC. JUN “ruler”, corresponding to a homophone of W. CUN.)

QUN 群 *\*gwjiən* (Li),

W. CUN “pack of dogs or wolves;

*\*gjuən* (Sch), *\*glun* (ZZSF) “pack

throng, host”. (DWL 630, CUN<sup>2</sup>)

of (dogs or wolves); herd; flock;

group; multitude, throng, ...”.

(Note the semaphore 羊 “sheep”).

WANG 王 \*g<sup>w</sup>ang “king”

W. GWĀL “leader, chieftain, ruler”.

(DWL 1565)

(Note: Probably OC \*-ng < \*\*-n, and -n is homorganic with W. -l.)

ZHENG 正 \*tjeng “be straight,  
correct; govern; ruler”. (EZ)

W. TEYRN “monarch, sovereign, king, lord,  
ruler”; Ir. TIARNA “lord”. Celtic \*tigern-.

ZHENG 政 \*tjeng “to govern”

W. TEYRNASAF “to govern”.

DAO 導 \*duus (ZZSF 466)

W. TYWYS “to lead, to guide”. (WD)

\*to lead, to guide”. (Math); “to conduct”.

(EZ 114)

ZHU 主 \*tjo? “leader, master”

W. TYWYSOG “prince”; TYWYSYDD

(Note: \*tjo? may correspond

“leader, guide”, TYWYSAF, v. “lead, guide”,

to Celtic \*tu-ued-tu.)

from \*tu-ued-tu, IE \*uedh- “conduct, guide”.

(DWL 3688). O. Mongolian TUS “clan chief”

(Barfield: 191, 192).

GUI 貴 \*kluds “a noble, the nobility”

W. GLYW “governor, lord”;

W. GWLEDIG “lord, prince, ruler”;

W. LLYWYDD “governor, ruler, lord, etc.”

QING 卿 \*khrang (ZZSF 500)

W. LLANC “young man (usually unmar-

“a noble, a high officer”. (Math)

ried), boy, lad, ..., servant”. (DWL 2095)

(Note: \*khrang 卿 has the same phonophore as LANG/\*rang 郎 “young man, young gentleman”, which also corresponds to W. LLANC “young man”.)

SHI 師 \**sri* (ZZSF), \**srjə d* (Li) OIr. SRETH (\**sr̥tā*) “spread out; row,  
 “multitude, army, master”, “(person in series”, from IE base SER- “to arrange in  
 charge of the multitude/army:) master, rows or series” (*Pok* 911).  
 general” (*EZ* 542-43).

(Note: OC \**sri* 師 “troops, army” and \**sri* 師 “master, commander” are the same  
 word.)

DI 邸 Cant. *dei*, \**tiil* “official res- W. Tÿ̂ (OW. TE, OIr. *tech*, Ga. *taigh*  
 idence or lodging place; residence”. Ga. *taigh*) “house, home, ...”.  
 (*DWL* 3667)

(Note similarity of Cant. *dei* and OW. TE.)

#### Administrators

LUAN 𡵓 \**roons* (ZZSF 412) W. LLUNIO, LLUNIAF “to form, mould,  
 “to put in order, manage” (*HYDCD* shape, arrange...”; LLUNIAETHAF “put  
 1.797-98, LUAN (12)) in order, regulate, manage, arrange,...”.  
 LLUN “shape, figure, form...”. (*DWL*  
 2223, 2224-25)

SHI 事 \*?*sr̥us*, \**zr̥us*? (ZZSF L. SERUUS/SERVUS “slave,  
 463), \**Csrjə?* (Sch) “assignment, affair, servant”, SERVIRE “to serve”. IE \*SER-  
 service; to carry out an assignment, \**swer-* “to be in the service of” (*OR* 609)  
 serve”. (*EZ* 548, SHI 3)

SHI 事 \**zr̥u?* (ZZSF 463) IE \*SER-, \*SWER- “to be in the service of”.

“to take office, give office, serve”. (EZ)

YIN 尹 \**gwlin?* “administrator,  
governor”.

W. LLYWYDD “...governor, ruler,..  
prefect, chief,...commander, lord, master,  
....”; W. ARGLWYDD “king, sovereign,  
lord, prince,..., master” (DWL 2291, 198).

(Note how W. LL- becomes -GL- in ARGLWYDD. W. -w- has metasthesized in OC  
\**gwlin?*.)

GUAN 官 \**kuan* (Sch), \**koon* (ZZSF)  
\**kwan* (Li) “office, magistrate, official”.

W. GWEINI, v.”serve, minister”,  
W. GWEINIDOG “minister, servant”.

GUAN 管 \**kuan?* (Sch), \**koon?*  
(ZZSF), \**kwanx* (Li) “to manage,  
govern, control, look after, mind,  
keep an eye on”.

W. GWARCHOD “to guard, look after,  
keep an eye on, mind, watch, safeguard....”  
Eng. GUARD.

SI 司 \**slu* /s (ZZSF 471) “to be in  
charge; person in charge”.

Gr. SERIO “put in a row, put in a series”  
IE base SER-, L. SERIES “row, sequence”.

(Note: See the following.)

XU 序 \**slja?* (Sch) “arrange in a  
row; arrange, order; succeed”.

Gr. SERIO “put in a row, put in a  
series” IE base SER-; L. SERIES  
“row, sequence”.

SHI 史 \**srui?* (ZZSF 463), \**srjəgx*  
(Li), \**srjə?* (Sch) “secretary, clerk”.

L. SERUUS/SERVUS “slave, servant”.

LI 吏 \**rus* (ZZSF 463), \**ljagh* (Li),

L. SERUUS, as above.



\*rjaʔh (Sch) “functionary, minor  
 official”.

(Note: LI/\*ruʂ 吏 “functionary” was probably a contraction of SHI/\*srʉʔ.)

### Associates and Friends

LIAO 僚 \*reew, \*rewʔ (ZZSF W. LLU “host, ..., multitude,..., army...”.  
 403a, b) “colleague(s), colleagues and (DWL 2215) W. LLIAWS “multitude,  
 companions”. host, crowd, army, mob,...”. (DWL 2174)

(Note the similarity in sound of MSM LIAO 僚 and W. LLIAWS.)

LU 侶 \*raʔ “companion, mate”. OIr CAR(A)E, Ir. CARA, Ga. CARAID  
 (Math.) “friend”. L. *carus* “beloved”. IE base  
*caro-*

(Note: The phonophore 呂 is \*g·raʔ[ZZSF 411b].)

PENG 朋 \*bang “associate(s), Ga.BANN “band of people”; Ir.*buion*  
 “acquaintance(s); peer(s); friend(s)”. “band (of people); troop; gang”. Eg. *band*.

### Servitors and Followers

HANG 行 \*graang/\*gaang (ZZSF) W. RHENC/RHENG “row, rank”;  
 “row(s), ranks”. Ger. RANG; Eng. RANK (WD, DWL).  
 LU 旅 \*g·raʔ, \*ljagx (Li) “to line up AS. GELAC “tumult, crowd, host” (ASD  
 in a row” “(who/what is lined up:) troops, 208, +LAC).  
 cohorts, servants, multitude...” (EZ 397)

ZHAO 兆 \*l'ew? “lots, numerous;  
 multitude”.

W. LLWYTH “tribe, clan” (OIr. LUCHT  
 < Clt. \*lukt-) “(full) load, burden;...; heap,  
 multiplicity; large number or sum;...”;  
 W. LLWYTH<sup>2</sup> “tribe, lineage, family, clan,  
 ..., people, nation, inhabitants” (*DWL* 2248).  
 W. LLU “host, multitude, army”,  
 Ga. LUCHD “people”.

CHOU 酉鬼 \*lhju (ZZSF 535),  
 \*thjəw? (Sch) “multitude, crowd”  
 (*EZ* 85).

W. LLU, Ga. LUCHD, as above.  
 Cf. AS. TEOH “band, troop” (*ASD* 339).

SHU 庶 \*hljags (ZZSF 470a)  
 \*ʔ-jakh (Sch) “be many, abundant;  
 the multitude; the common people”.  
 (*EZ* 566, 567, SHU 5)

W. HILIOG “prolific, fruitful, fecund,...”;  
 W. HILIOGAETH “issue, offspring, seed,  
 ..., posterity, descendants,...”. From IE  
 \*SĒ-LO “seed”, root \*sē(i)- “cast, shed,...,  
 to seed”. (*DWL* 1866-1867; *Pok* 889-890).

JUN 軍 \*kwjən (Sch), \*kun (ZZSF)  
 “troops, army”.

W. GWŶR “men, warriors, braves” (sing.  
 GŴR), from Clt. \*uiros < IE \*uiro-s. OIr.  
 fer “man”, Ir. fear, L. vir. W. GWR “man,  
 person, adult male, valiant warrior, hero”  
 (*DWL* 1693-94).

SHI 師 \*sri (ZZSF), \*srjəd (Li)  
 “multitude, army, master”, “(person in

OIr. SRETH (\*srtā) “spread out; row,  
 series”, from IE base SER- “to arrange in

charge of the multitude/army:) master, rows or series” (*Pok* 911).

general” (*EZ* 542-43).

(Note: OC \**sri* 師 “troops, army” and \**sri* 師 “master, commander” are the same word.)

BEI 卑 \**pe* “humble, low”.

Ir. BECC, BEAG “small”; W. BACH  
 “small, ..., junior, ...unimportant, mean,  
 poor”. (*DWL* 246 b)

CHEN 臣 \**gin* (*EZ*) “servant,  
 retainer, minister”.

W. BECHGYN, BACHGEN “boy, lad,  
 youngster, servant, young man, son,  
 man”. (*DWL* 247) Ir. BUACHAILL “boy”,  
 Ga. GILLE “boy, servant”.

BEI, BI 婢 \**be?* “maidservant,  
 female slave, lowly woman”

Ir. BECC, BEAG “small”; W. BACH  
 “small, junior, mean, poor, etc.”

PU 僕 \**boog* “servant, groom”.

W. BACH “small, junior, etc.”  
 brave man”. (*DWL* 370)

SHI 士 \**zru?* “male person(s);  
 manservant (s), retainer(s); gentleman,  
 gentlemen(*EZ*), “knight(s)” (Mair 1994  
 and others).

OIr. SLÓG, SLÓIG “troop, host, army”  
*DWL* 2215, under *llu*); OChSl. SLUGA  
 “lad, servant”, IE base SLOUGO-  
 “servant”. (*Pok* 965; Green 128, *slóg*)

(Note: The SHI 士 was originally a soldier/retainer.)

### Strength and Power

YONG 勇 *long? “brave”.	W. GWROL “brave, courageous”.
XIONG 雄 *g <sup>w</sup> u ng, “brave man ( <i>Zuo zhuan</i> ); strong and outstanding man; hero” ( <i>CH</i> 3097).	W. G <sup>h</sup> WR “man, person, adult male person, ...valiant warrior, brave man, hero”. ( <i>DWL</i> 1693-94). Derived from IE *uiro-s. L. <i>vir</i> , OIr <i>fer</i> , Ir. <i>fear</i> “man”.
QUAN 權 *gron “power, might”.	W. GRYM “force, power, might” (OIr GREIMM < Clt. *grendsmū) ( <i>DWL</i> 1539).
LI 力 *r <sup>w</sup> g (ZZSF 399) “strength, force, power”.	AS. RICE “strong, powerful”, “great, mighty,...”, “power, might,...”. ( <i>ASD</i> 281)
GENG 更 *krang (Li), *k <sup>a</sup> rang (Sch.) “to change, take over” ( <i>EZ</i> 195)	W. CANLYN “to succeed” (i.e. to take over), “to follow”.

### The Enemy

DI 敵 *teeg “enemy, opponent”.	Ir. TEAGMHALAI “opponent”; TEAG- “meet, encounter, connect”.
LU 虜 *ra? (Sch), *lagx (Li) “captive(s), prisoner(s)” ( <i>EZ</i> 393).	AS. GELAC “tumult, crowd, host”.
QIOU 囚 *lju (ZZSF), *slj <sup>a</sup> w (Sch), *rj <sup>a</sup> gw (Li) “to arrest; prisoner(s)” ( <i>EZ</i> 496).	W. LLU “host, multitude, army”, Ga. LUCHD “people”.

ZHOU 紂 \*du?, (\*trjew?, EZ) “name of the last king of the Shang dynasty”, “wicked” (Sima Qian 1991, 93).  
W. DRWG “evil, bad, ..., wicked”. (WD).  
Bret. DROUK; OIr. DROCH- “bad, evil”,  
from Clt. \*druko-, IE base \*dhreugh-  
“deceive, cheat, do wrong” (DWL 1087).

(Note: Histories of the following dynasty, the Zhou 周, portray King Zhou 紂 of Shang as a cruel tyrant who deserved to be dethroned by the virtuous founder of the Zhou dynasty, King Wen. Zhou was known as Zhou Xin 紂辛 The *Shi Ji* (Records of the Grand Scribe) by Sima Qian (Han dynasty historian, fl. 2<sup>nd</sup> century BC) describes him as cruel and licentious, and says that Xin was his name and that his subjects dubbed him Zhou 紂. A commentator explains that, according to the rules of awarding posthumous titles, Zhou meant someone who “perverted morals and subverted virtue [*can yi hai shan* 殘義害善]” [*Shi Ji*, scroll 3, “The Basic Annals of the Yin Dynasty“]. The sinograph Zhou 紂 is not in EZ. However 肘 with the same phonophore 肘 is \*trjew? in EZ but is \*du? in ZZSF [ZZSF 569b].)

DAN 妲 \*tans (Sch), \*tanh (Li), wife of King Zhou 紂, last ruler of the Shang dynasty.  
G. DAME “lady, queen”. Eg. DAME;  
Eg. DAM “mother, woman”. Sum. DAM “wife”; L. *domina* “mistress”.

(Note: The female role in Peking opera is called *dan* 旦, just as the role of the clown is called *chou* 丑 “clown”. I think this *dan* 旦 came from a Eurasian word for “woman, wife”. It is my conjecture that Dan 妲, the wife of King Zhou, above, simply meant “woman, wife”).

## Cultural Features

### Horse and Chariot

(Note: V.H. Mair and Jixu Zhou have proposed a number of correspondences for words related to the horse and chariot [Mair 2003; Zhou 2002]. Here are a few more:)

JIA 加馬 \**krarh* (Li) \**ka* (Karlgren) OE. GEOC “yoke”.  
 “yoke a horse to a chariot”.

(Note: This correspondence was proposed by V. H. Mair [Mair 2003].)

O, E 車厄 \**qreeg* (ZZSF 310a) “a yoke, OE. GEOC “yoke”.  
 a collar”. (*Math* no. 1741)

LUN 輪 \**run* (ZZSF), \**rjuən* (Sch), W. OLWYN, n. “wheel”.  
 \**ljən* (Li), n. “wheel”

CHE 車 \**kla*, \**khlja* (ZZSF 286, 287), ChSl. KOLA “carriage, wagon, cart”, pl. of  
 \**khlja*, \**kəlja* (Sch) “chariot, *kolo* “wheel” (Buck: 10.75). OHG. CARRA  
 carriage”. (*EZ* 64) “carriage, wagon, cart” (Buck: 10.75).

LU 輅 \**glagh* (Li, *EZ* 396), \**graaags* ON. KERRA “carriage”, OHG CARRA,  
 (ZZSF 330) “state carriage, great ChSl. KOLA “carriage, wagon, cart”.  
 carriage”. (*EZ* 396) (Buck: 10.75)

DUO 褌 \**glak* (Sch), \**l’aag* W. LLODRAU, LLAWDR (cf. OCrm.  
 (ZZSF 527, top) “trousers”, in *Shi Jing* *loder*) “trousers, breeches, hose”. (*DWL*  
 (*EZ* 140). 2106)

(Note: It is said that trousers were first worn by horse-riding people of the steppes and introduced into China in the first millennium BC. For sound correspondence, compare below with OC word with the same phonophore:)

DUO 𠂔 \*l'aag (ZZSF 527) “bell clapper”.

Ga. CLAG, OIr. CLOCC, W. CLOCH “bell”. with

AN 鞍 \*qaan “a saddle”.

W. HARNAIS “harness”, loanword from MSx. HARNAIS; ON \*HERNEST “provisions (*nest*) for an army (*herr*)”. (OR 279)

JIANG 鞵 \*kang (ZZSF 371) “bridle, reins”.

W. HARNAIS, as above.

### Ritual and Ceremony

DI 帝 Cant. *dei*, \*teegs (ZZSF),  
 \*tikh (Sch), \*tigh (Li) “Lord on High; .  
 God”.

L. DEUS “God”. OIr. DEACHT “a divinity”.

(Note: I am indebted to V. H. Mair for this correspondence. Mair translated DI 帝 as L. DEUS in his *Tao Te Ching* (Mair 1990). He has also pointed out [private communication] that the Chinese OSBI, or earliest, graph for DI 帝 “Lord on High” is similar to the Sumerian graph 𒌦. This indicates that communication between the Middle East and the Sinitic region began no later than the 2<sup>nd</sup> millennium BC.)

SHI 尸 \*hli “one who impersonates

W. RHITH “shape, form, figure,...”.

the dead at a sacrifice”.

(DWL 3080)

SHI 示 \*gle “ancestral tablet; show, manifest”

W. RHITH “form, guise, appearance, image,...”. (WD; DWL)

LI 禮 \*rii? “propriety, decorum, rightness; rites, ritual, ceremony; etiquette, custom, usage”.

AS. RIHT “(what is straight) right, equity, justice, law, canon, rule,...correct, truth;... duty, obligation,...”; a. “proper..., correct; fitting, appropriate”. (ASD 281)

OHG *reht*, G. *recht*, L. *rectus* “straight”, Eng. *right*, ON *rettr*; perhaps Gr. *orektos* “stretched (out), upright”.

(cf. L. *ritus* “ritual, ceremony, custom, usage”).)

XU 序 \*slja? (Sch) “arrange in a row; arrange, order; succeed”.

Gr. SERIO “put in a row, put in a series” IE base SER-; L. SERIES “row, sequence”.

SI 祀 \*ljw? “sacrifice, sacrificial cycle, year; to sacrifice”. (EZ 581)

W. LLADD “slay, kill”.

BIN 賓 \*pjinh (Li), \*pjins (Sch) “receive as a guest”.

W. DERBYN, DERBYNIAF, DERBYNAF (< Brit. \*are-penni-) “receive, accept, take; admit,...; ..., welcome, entertain,...” (DWL 931)

NA 納 \*nəp (Sch), \*nuub (ZZSF 426)

W. DERBYNAF “receive, accept, take....”



“to bring in, to take in, ..., bring in  
 tribute,...” (EZ 434).

(Note: OC *\*nəb* corresponds to W. –NAF in DERBYNAF. Here DERBYNAF has split  
 into two Chinese words *\*pjinh* 賓 “receive” and *\*nuub* 納 “receive”.)

LAI 賁, Cant. *loi*, *\*ruu* “to give,  
 reward”. W. RHOI “to give, bestow” (Pok. 856).

LAO 勞 *\*raaw* “recompense,  
 reward toil”. W. RHODDI, RHOI “give, bestow”.

FU 福 *\*puug* “benefit, favor, good  
 fortune”(EZ); “blessings”. W. BUDD, OBret. BUD, OIr. BUAIÐ,  
 (root *\*BHOUDHI*-) “profit, gain, booty,  
 riches, wealth, blessing, favor, advantage  
 emolument, benefit, usefulness”. (DWL 345)

FU 富 *\*puug* “be rich, rich, make rich;  
 riches, wealth”. As above, W. BUDD, etc.

(Note: the phonophore 富 of the above words FU also has sound *\*buug* and *\*phruug*  
 [ZZSF 322].)

LU 祿 *\*roog* (ZZSF), *\*ruk* (Sch) W. RHODD “gift, present, grant, offering,  
 “a favor or gift; emoluments; happi- tribute; a giving”, (b) (God-given) gift, grace,  
 ness, prosperity; official salary”. blessing,...”. (DWL 3087)

### Counting and Calendar

HOU 候 *\*guʔh* (Sch), OIr. CÓIC “five; Ga. CÒIG “a five”.

\**gugh* (Li), \**guʔh* (Sch, see EZ 238, L. *quinque* “five”.

HOU 4 (b), where HOU 𠂔 is used  
 as homophone of HOU 𠂔 ( ),

\**goos* (ZZSF 353) “a period of five  
 days (a solar term)” (*Math*).

(Note: [*Math* p. 73, no.554:] “*qi hou* 氣候 a solar term, of which there are 24 in the  
 year called *jie qi* 節氣; 5 days constituted a 𠂔 (*hou*), and 3 𠂔 (*hou*) constituted a  
*jie*.”)

JIE 𠂔 \**tsit* (Sch), \**?siig* (ZZSF 361) W. CYD “joining, coupling, junction,  
 “knot, joint in plants; degree; to union” < Clt. \**ki-tu*-. (*DWL* 658).  
 regulate” (*EZ* 311), “a joint, a knot;  
 a division of time” (*Math*), “(solar term)  
 a fifteen day period” (see Note above).

(Note: JIE/\**tsit*/Cant. *tsit* 𠂔 is probably a palatalization of W. CYD. See JIE below,  
 which much be a cognate of \**tsit* 𠂔, because it also corresponds to W. CYD:)

JIE 𠂔 \**kiid* (ZZSF 361a) W. CYD “joining, coupling, junction,  
 “to tie, tie up; connect, unite”. union”.

XUN 𠂔 \**swjin* (Sch), *sg*“in W. CHWYL “[a] turn, [a] rotation”.  
 (ZZSF 549) “[a cycle of] ten, ten days; Eg. WHIRL, SWIRL (*OR* 487).  
 a decade” (*EZ*).

(Note: XUN/\**swjin* 𠂔 “cycle of ten days” is a calendrical term, analogous to the week,  
 a cycle of 7 days. Each day has a special name, just like the Western week [Monday,

Tuesday, etc.] Other characters in ZZSF [p. 548] with the same phonophore 旬 such as 旬 and 旬 have sounds \*qh<sup>w</sup>iins, \*g<sup>w</sup>iin, indicating XUN 旬 was probably earlier \*qh<sup>w</sup>iin, closer to W. CHŴYL. Note also that XUAN/\*swjian 旋 "to turn around" must be a cognate of XUN\*swjin, 旬 "[a cycle of] ten days" because it corresponds to W. CHWIL "whirling", an obvious cognate of W. CHŴYL "a turn, a rotation", below:)

XUAN 旋 *swjian (Sch, EZ 702b),	W. CHWIL "whirling, reeling" (WD),
*sg <sup>w</sup> an (ZZSF 508) "to turn around".	W. CHŴYL "turn, rotation".

(Note that MSM XUAN 旋 and XUN 旬 are closer in sound to W. CHWYL than OC reconstructions sg<sup>w</sup>in, sg<sup>w</sup>an. That may be because the Chinese medieval rhyme books on which OC reconstructions are based do not represent one topolect [regional speech] but consist of sounds reconstituted from several different topolects.[Mair 1996]. Also note the multiple OC-Welsh correspondences below, which support the above correspondences because the probability of so many coincidences from mere happenstance would be very small. The Chinese sounds are in Modern Standard Mandarin:)

(MSM) XUAN 旋 "whirl,	W. CHWIL "whirling, reeling"
whirling; spin".	W. CHWILDROI "whirl, spin".
ZHUAN 轉 "spin	W. TROELL "wheel, spinning-wheel";
around, rotate".	W. TROELLI "spin, twist, wind".

(Note: MSM zh- has sound of dr- in English draw.)

XUN 旬 "cycle of	W. CHŴYL "turn, rotation".
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ten days”.

(Note: MSM *x*- has sound *sh*- in English *she*.)

XUN 巡 “tour (round)      W. CHŴYL “turn, rotation”.

(of inspection, etc.)”.

XUN 尋 “search,      W. CHWILFA “search, scrutiny”.

investigate”.      W. CHWILOTA “rummage, pry”.

XUN 言 “inquire”.      W. CHWILGAR “curious, inquisitive”.

XUN 尋 “soon after-      W. CWINCIAD “twinkling, trice”.

wards”, “a moment, a

trice”(e/o ye 俄也 ).

XUN 迅 “quick”.      W. CHWIM “nimble, quick, agile”.

XUN 迅 “quick”.      W. CHWYRN “rapid, swift”.

SUI 歲 \*sqh<sup>h</sup>ads (ZZSF 475),

\*skwjadh (Li), \*sɤwjats (Sch)

“year; Jupiter” (EZ 590).

PIE ūET- “year”; Sogdian .WTŠNYY

(read .WAT[U]ŠANĒ) “old”;

OInd VATSÁ “year”, VATSÁ- “yearling,

calf, ox, cow, VATSAKÁ “calving”,

SA-VĀTĀRĀU, feminine nominative dual

“having the same calf”; Crn., OBret. *guis*

(·\*ŪET-SI-) “sow”; Hittite *witt*- “year”;

L. *vetus* “old” (Pok 1175).

LI 歷, 曆 *reeg (ZZSF), *rik (Sch)	W. RHIF <sup>1</sup> "a sum; number; a great many; crowd, multitude; large amount; (arithmetical) number; a count(ing); RHIFAF, RHIF(I)O, (a) "to count (out), number,...", (b) "to enumerate, list,...", (c) "to include (in reckoning or consideration), number, reckon,...". (DWL 3069, 3070)
”(to make go one after another:) to add up, count, calculate). Adj., adv. “(one after the other:) a series of, point by point, in due course, calendrical, numerous”.	
(EZ 373) “a number (of) (e.g. LI nian 歷年 ‘series of years; a number of years’), “point by point tell (LI gao 歷告)” (EZ 373).	Gr. ARITHMOS “number”; OHG. RIM “row, series, number”; ON. greida “to order; to count”. (Pok 60). Or perhaps Gr. LEGO “arrange, count, tell”.

(Note: “Point by point tell” is “to list, to enumerate” [as in W. RHIFO]. “To make go one after another” is also “to enumerate, list” [as in W. RHIFO]. “To calculate” is also “to reckon” [as in W. RHIFO].)

SHI 時 \*djɿ (ZZSF 472) “time”. Ga. TIDE, OE. TID “time”, Eg. TIDE.

(Note: Several words with the same phonophore as \*djɿ “time” have sounds djɿ?/tjɿ?:

𠂔 \*djɿ?, 𠂔 \*djɿ?, 𠂔 \*tjɿ?, 𠂔 \*tjɿ?, ZZSF 472-73.)

NIAN 年 \*niing (ZZSF 427b) “harvest, crop; year”. Nian ling “age (of a person)”. Ga. LINN “century, age (period); generation”.

LING 齡 \*reeng (ZZSF 402a) Ga. LINN “century, age, generation”.

“the front teeth; the age of a person”.

(Note: The phonophore 令 has sound *\*reeng/\*riing* (ZZSF 402a), *\*ljing/\*ljin* (Li),  
*\*ring/\*rjin* (Sch, EZ 387). Also note similarity of MSM. LING and Ga. LINN.)

SHU 數 *\*srju?* (Sch), *\*sros* (ZZSF)

“count, calculate, number”.

Gr. SERIO “put in a row, arrange”;

L. SERIES “row, sequence”, “SORS

“lot, fate”; Fr. *sorcier* “magician”.

XUAN 算 *\*suan?* (Sch) “count,  
 calculate”. (EZ)

Ir. SUIM “a sum, number”, SUIMIGH

“to add (up)”; Ga. SUIM “sum”.

ML. SUMMARE “to calculate the total

of”, from L. SUMMA, elliptical for *res*

*summa* “the highest thing”. (OR 680)

(Note that the final -? in OC *\*suan?* probably corresponds to Ir. final *-igh*, a morpho-  
 logical ending.)

### Divination Terms

(The following Old Chinese words are used in oracle-shell-and-bone divination and/or in

*Yi Jing* [i.e. yarrow stalk] divination.)

GUA 卦 *\*k<sup>w</sup>rees* (ZZSF 341b)

“diagram(s) of the *Yi Jing*; divination  
 diagram(s)”.

W. RHES, pl. RHESI, “row, rank, series;  
 list, catalogue”. (DWL 3058)

W. LLECHRES “table, catalogue, list”.

(*llech* + *rhes*; *llech* “roofing slate; writing  
 slate,...”) (DWL 2123, 2124)

(Note: GUA/k<sup>rees</sup> 卦 “Yi Jing diagram(s)” can mean either one diagram or a series/list/table of divination diagrams. Each diagram consists of parallel straight lines.)

I would like to offer the following for consideration:

YI 易 \*leg/leegs (ZZSF 525). Gr. LEGO “to lay in order, arrange...;  
 “the name of the *Yi Jing*, a divination to reckon, count, reckon up; speak, utter;  
 prompt book”. say, declare (of oracles),...” (CGD 408).

(Note. The *Yi* in *Yi Jing* is as glossed as “change(s)” in the Chinese dictionary. Gr. LEGO has the meaning of “reckon, count; say, speak, utter” and of oracles “say, declare”, and this is what the trigrams and hexagrams of the *Yi Jing* are used for. Gr. LEGO “lay in order, reckon up, count, tell; say, declare (of oracles)” –all these meanings of the word fit the purpose of the trigrams and hexagrams of the *Yi Jing*. *Yi Jing* divination also involves calculation. The two sets of meanings of yi 易 “change”, “lay in order, reckon, count; say, declare (of oracles)” in ancient times could have existed side by side.)

ZHAN 占, 瞻 \*tjem (ZZSF 555a), “to look at, gaze; interpret W. TREMIO, v. “look, gaze”, TREM, n. “gaze”.  
 (an oracle)”. (EZ 812-813, ZHAN 3)

(Note: ZHAN 占 見 \*them/\*tem [ZZSF 554b] “to spy, watch” also corresponds to W. TREMIO “look, gaze”.)

ZHEN 貞 \*teng “to test, try W. TERU “clarify”, TERFYNU “deter-  
 out, correct “. (EZ) mine”, TERFYNOL “final conclusion”.

(Note: OC \*teng corresponds to W. TER- . For a discussion of correspondence of OC final –ng to Welsh finals –r and –l, see “OC-IE Sound Correspondences” in Wei 1005b.

ZHEN, \**teng* 貞 is used in the context of scapulimancy, i.e., reading cracks on oracle shells and bones to ZHEN 貞 “test, try out, correct”, in other words, to “clarify and determine [the correctness of]” propositions posed to the oracle.)

ZHAO 洫 \**l'ew?* “a sign, an omen; cracks on tortoise shells or cattle and sheep bones made by baking over a fire and read as an omen or oracle”.

W. RHYCH “trench, ditch, furrow, groove, streak, cleft or cleavage.” From \**rikk-*, < IE. \**prk-*, base \**perk-* “dig or tear open”. L. *porca*, OE *furh*> Eg. *furrow* (DWL 3125). W. RHWYG “tear, rent, rip, break, cleft, ...” (DWL 3115); W. RHIC “notch, nick, groove, slit, gap, crack, ...” (DWL 3066).

XIONG 凶, Cant. *hing*, \**hjung* (Sch), \**qhong* (ZZSF) “inauspicious, baleful, bad”. (EZ)

W. HYLL “ugly, hideous, horrid, ghastly, W. ERCHYLL “horrible, hideous, ghastly, dire, ...”. (DWL). Pers. HOUL “ghastly”.

(Note: OC final *-ng* often correspond to W. final *-r* and *-l*, e.g. OC \**g<sup>w</sup>ang* “king, ruler” and W. GWĀL “leader, chieftain, ruler”.)

JI 吉 \**klid* (ZZSF) “be auspicious, lucky, positive”. (EZ)

W. LLWYD [i.e., *hlwyd*] “success, prosperity”.

LI 利 \**rids* (ZZSF), \**ljadh* (Li) “be advantageous, profitable”.

W. LLWYD “success, prosperity”.

W. RHWYDD “easy, feasible, ..., prosperous, quick, ready, unhindered, ...”, “riches, wealth, might, power, ...” Perhaps from



<p>HENG LI 亨利 *<i>qhang?</i> *<i>rids</i>          ( a disyllabic word; see below).</p> <p>HENG 亨 *<i>qhang?</i> (ZZSF 351)          “prosperous, successful, unimpeded”          (CH).</p> <p>LI 利 *<i>rids</i> (ZZSF), *<i>ljədh</i> (Li)          “be advantageous, profitable”</p>	<p>IE base *<i>reidh</i> “to travel, move”. (<i>DWL</i>          3112).</p> <p>W. HYRWYDD “expeditious, convenient”          (WD), (<i>hy</i> + <i>rhwydd</i>) “very easy, facile,          convenient, unimpeded, free, voluntary,          willing, ready, expeditious, prompt, prone;          prosperous, successful, auspicious, favora-          ble,...” (Attested in <i>Brut Dingestow</i>, c. 1300)          (<i>DWL</i> 1982). (Welsh literature was trans-          scribed very late, and 1300 AD is a very          early date for a text. It is difficult to          find citations of texts dated earlier than 1200          AD in the <i>DWL</i>.)</p>
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(Note: )

HENG LI 亨利 appears frequently in the line statements of the *Yi Jing* and is almost always read as two words, with a comma or period in between. All the Chinese language texts I have seen do this. Even if in an English translation there is no comma or period in between, and HENG LI is read as belonging to one sentence, I have not seen it interpreted as a disyllabic word, but as two words.

My hypothesis is that HENG LI/\**qhangrids*/\**qhangljədh* corresponded to W.  
 HYRWYDD, breaking down into two morphosyllables in Old Chinese:

亨	* <i>qhang</i> “prosperous, successful, unimpeded”.	W. HYR-
利	* <i>rids</i> /* <i>ljədh</i> “be advantageous, profitable”	W. -RWYDD

Jixu Zhou has written a paper in which he demonstrates that many ancient disyllabic words in the *Songs of Chu* (*Chu Ci*) either separated into two monosyllables (Zhou 2003: 55-74), each retaining the meaning of the disyllabic word, or reduced to one syllable (the second syllable or the first syllable), also retaining the meaning of the disyllable. For example, in a previous paper (Wei 2005b), I have proposed that one Welsh word has split into two Chinese words:

YUN NOU	耘耨	* <i>gun</i> * <i>nuug</i>	W. CHWYNNU, CHWYNNAF
	“to weed” ( <i>HYDCD</i> 8.593A; 9.283A).		“to weed”. (DWL)
YUN	耘	* <i>gun</i> “to weed”.	As above, W. CHWYNNU “to weed”..
(Note: OC * <i>gun</i> corresponds to W. CHWYN-, an example of elision involving loss of final syllable [-NU], or apocope.)			
NOU	耨	* <i>nuug</i> , * <i>noogs</i> (ZZSF)	W. CHWYNNU “to weed”.
	“to hoe, to weed”. ( <i>HYDCD</i> 8.598)		

We see that HENG 亨 and LI 利 each have almost the same meaning in divination.

As for the sound correspondences, that there are other instances of W. -*r* corresponding to OC \*-*ng*, for example:

CHANG HE 昌 赫 \**khjang*\**gaap*

“door, gate”. (From *Chu Ci*).

W. CARCHAR “prison”;

L. CARCER “prison; barrier;  
 starting place for races”.

XIONG 雄 \**gwuuŋ*, “brave

man (*Zuo Zhuan*); strong and outstanding  
 man; hero” (*CH* 3097).

W. GŴR “man, person, adult male  
 person,..., valiant warrior, brave  
 man, hero”. (*DWL* 1693-94).

KUANG 礦 \**kwraang* “stone quarry”.

W. CHWAREL, CHWAR “quarry”.

Also, for the correspondence of OC \**qh-* and W. *h-*, compare

XIONG 凶 \**qhong* (ZZSF), \**hjung*

(Sch) “inauspicious, baleful, bad” (*EZ*).

W. HYLL “ugly, hideous, horrid,  
 ghastly,...” (*DWL*)

We continue with the main list of words in divination:

LI 利 \**Crjās* (Sch) “be advan-  
 tageous, profitable; benefit, profit”.

W. LLES “benefit, profit, good,  
 advantage”.

XIANG 享 \**qhāng*? (ZZSF 351a)

\**hjang* (Sch) “to enjoy something;  
 enjoy (a fief, offerings); make  
 offerings”.

W. CYNNIG “to offer, to tender, an offer,  
 a tender,...”. (*DWL* 795; *WD*)

(Note: Welsh has sound *-u-* in English *cut*, except when in last syllable. W. CYNNIG  
 can mean “make an offer”, or “an offer” (which one makes or one receives/enjoys).

Likewise, XIANG, \**qhang*/? 享, corresponding to W. CYNN-, can mean “make an offering” or “enjoy an offering”.)

BU 卜 \**poog* (ZZSF 281), \**puk* (Sch) W. BRUD “chronicle; divination” (WD).  
 “(make cracks:) divine by bone or “prediction, prophecy, prognostication,  
 tortoise shell oracle” (EZ 47). “Divina- divination,...”, “chronicle, history,  
 tion by reading cracks made by scorching record, ...” (DWL 334)  
 bone or tortoise shell”; “record or W. BRUDIO, BRUDIAF “to divine,  
 chronicle of oracular remarks prognosticate,...” (DWL 334).  
 obtained through such divination”.

“To divine by bone or shell oracle”  
 (EZ 47).

(Note: 𠂔 and 𠂔 with the same phonophore as BU 卜, has sound \**phroog* in ZZSF [p.281], indicating BU/\**poog* 卜 “divination” may have earlier been \**phroog*.)

BU 卜 \**poog* (ZZSF), \**puk* (Sch) W. BRUD “divination”, BRUDIWR  
 “person engaged in divination through “wizard, soothsayer”  
 reading cracks baked on bone or  
 tortoise shell”.

BU 卜 \**poog*, \**puk* “to make cracks W. BRWD “hot; heat”, OIr. BRUTH  
 on oracle bones by scorching or baking”. “heat, wrath” (DWL 334).

### Metallurgy

ZHU 鑄 \**tjugh* (Li), \**tjuh* (Sch) W. TODDI “melt, cast, mold etc.”

“to cast (metal)”. .

(DWL)

(Note: A number of words with 壽 phonophore have sounds \*tjo?, \*duu, etc. in ZZSF.)

KUANG 石廣 \*k<sup>w</sup>raang

W. CHWAREL, CWAR “quarry”.

“stone quarry”.

ZHO/ZHUO 金蜀 \*tog/\*djog,

W. TORCH “wreathe, coil”; Eng. *torque*

(ZZSF 468-468) “bracelet, bangle”.

“necklace of twisted metal, especially of Gauls”; L. TORQUES “necklace”.

ZHOU 由 \*l’u ugs (ZZSF),

Ir. CLOGAD “a helmet”.

\*gljāwh (Sch) “a helmet”.

DUO 金罍 \*l’aag (ZZSF 527) “bell  
 with clapper”.

Ga. CLAG, OIr. CLOCC, W. CLOCH, n.  
 “bell”; ML. CLOCCA, CLOCA “a bell”.

Of Celtic origin (OR 105). (OIrV; DWL)

(Note: OC \*l’- often corresponds with W. *ll-*, as in OC \*l’oog 牯 “calf”, and W. *llo* “calf”. Since *ll-* can be transcribed as *hl*, then OC \*l’ = *hl*, which is very close in sound to Ir. *cl-* in CLOGAD “a helmet” and CLOCC “bell”. Note that OC \*hlin 身 “body” corresponds with OIr. COLAINN “body, corpse, flesh”, W. CELAIN “corpse”.)

4.33. GUAN 缶 罐 \*koon (ZZSF 340)  
 “jug, jar, pot” (Math).

W. CROCHAN “pot, cauldron”. (WD 193)

(Note: W. *-ch-*, with sound of *-ch-* in German *loch*, has been elided.)

QIAO TIAO 鑄 倬

W. LLEWYRCHU “shine”,

\*grew \*l’u u w, \*krew \*l’u u w “bronze”

LLEWYRCHUS, LLEWYCHUS “bright,  
 shining, luminous”. (DWL)

(late ninth to early eighth century BC).

(Note: I am indebted to V. H. Mair for the OC word and dates for bronze, and for the Greek word for bronze, *xalkos*, which, he writes, "is not an IE word but is rather a borrowing from some unknown source." [Mair 2003:180]. My argument for the correspondence of OC \**gr/krew*\**l'wuw* (\**gr/krew*\**l'wuw*) "bronze", Gr. *xalkos* "bronze" and W. LLEWYRCHU / LLEWYRCHUS / LLEWYCHUS "bright" follows.)

Because I could not find a noun in Celtic to match \**grew*\**l'wuw* or \**krew*\**l'wuw*, I began to look at adjectives, remembering that the word *gold* comes from \*IE *ghel-* "yellow". \**gr/krew*\**l'wuw* matches W. LLEWYRCHU, etc. "shine; shining" in meaning. As to the sound correspondence, consider the following:

Gr. *xalkos* and OC \**gr e w*\**l'wuw* or \**krew*\**l'wuw* are similar in consonantal profile to W. LLEWYRCHU / LLEWYRCHUS / LLEWYCHUS "bright, shining, luminous, prosperous, successful". (Modern Welsh *y* has sound *-u-* in English *fun*, except in the final syllable and monosyllables generally, where it has the sound of German *ü* or *i* [WD].)

W. *ll-* often corresponds to OC *lh-*, *l'-*, *hl-*, *hl-*, *hr-*, *gl-*, *gr-*, *h-*, *g-*, *qh-*, *l-*, etc. For example,

* <i>hljwn</i> "pregnant"	W. LLAWN "pregnant"
* <i>l'oog</i> "calf"	W. LLO "calf"
* <i>klid</i> "be auspicious, lucky"	W. LLWYD (i.e., <i>hlwyd</i> ) "prosperity"
* <i>grums</i> "to drink"	W. LLYMAID "drink, sip"
* <i>graang</i> /* <i>gang</i> "row, ranks"	W. RHENC / RHENG "row, rank", Ger. RANG (WD, RHENC; DWL)

\**hljak* (Sch) "model, form" W. RHITH "shape, form".

In OC \**graang*/\**gang* 𠂔 𠂔 "row, ranks", the medial *-r-* has dropped out of \**gang*. In Modern Standard Mandarin, \**gang* is *hang*, in other words, in this word,

MSM *h-* corresponds with W. *rh-*.

Also consider the following:

絳 \**njog* "colorful; of W. LLIW "color"

variegated colors; elegant

beautiful".

幼 兆 \*?*iw?* \*?*liw?* "elegant, W. LLIW "color"

beautiful".

In the first case OC *n-* and W. *ll-* are homorganic. In the latter case W. *ll-* in LLIW has spread out into a syllable. This may be the case in Gr. *xalkos*. So:

L L E W Y C H U S "bright, shining"

X A L K O S, where XAL represents LL- (i.e., *hl-* or *hal-*)

or, alternatively,

L L E W Y R C H U S

X A L K O S, where X represents LL- (i.e., *hl-*, and the *-l-* has been elided).

As for OC \**kr/grew*\**luuw* "bronze", consider

L L E W Y R C H U "shine"

\*G R E W \*L' u u w

LL E W Y R CH U “shine”

\* KR E W L' ㄤㄨ W

Thus Greek *xalkos* “bronze” corresponds to W. *llewyrchus* “bright, shining”; and MSM QIAOTIAO / OC \**grew*\**l'uw* or \**krewl'uw* 金 銀 “bronze” corresponds to W. *llewyrchu* “shine” in sound and meaning.

I have since found that W. *rukma*- “gold” is a cognate of *ruci*- “light, shine, luster” < IE base *leuk*- “bright” (*Pok* 687).

## Inquiry into the meaning of the dynastic names Shang and Zhou

### Preface

The Old Chinese and Indo-European sound-and-meaning correspondences that I have presented here and in a previous paper (Wei 2005b) indicate that there was contact between Sinitic speakers and Indo-European speakers in prehistoric times. A number of other researchers have also come up with OC-IE correspondences, among them the late Chang Tsung-tung of Germany (Chang 1988) and Professor Zhou Jixu of Sichuan Normal University (Zhou 2002). Their hundreds of sound-and-meaning correspondences also led them to the same conclusion.

As we all know, there were Indo-Europeans on the outskirts of the Chinese heartland, the region occupied by the Shang and Zhou. Indo-European mummies dating to the second millennium BC have been excavated in the Tarim Basin in the present-day Sinkiang region of China (Mair 1998a; Barber 1999; Mallory and Mair 2000). Were



Indo-Europeans in the Chinese heartland itself as early as the second millennium? The archaeological, historical, and linguistic indications are: Yes, they were in the Chinese heartland.

I shall just cite two works that help us understand this question. Victor Mair has brought together a great deal of archaeological, historical, and linguistic evidence in his article "The Horse in Late Prehistoric China: Wrestling Culture and Control from the 'Barbarians'" that point to that conclusion. (Mair 2003). For a summary of some of the main points in that article, I refer the reader to the section "What Previous Evidence is there for Celts in the Chinese Heartland in Prehistoric Times?" in my paper "Counting and Knotting" (Wei 2005b).

To recapitulate some crucial points in Mair's paper: There is archaeological evidence recognized by both Chinese and Western researchers that the domesticated sheep and horse were introduced to China by people from the steppes. The Qijia and Siba cultures, for instance, located on the western fringes of the Chinese heartland had horses as an important part of their economy hundreds of years before the Shang. The chariot was also introduced into China from the southern Urals in the west. The Shang did not raise their horses but imported them and the non-Sinitic Rong peoples on the west, north, and northwestern borders played a prominent part in providing the Shang with horses. Among the Rong peoples were the non-Sinitic Qiang peoples on the northwest of the Shang. The Qiang are known from written records to have occupied the region previously occupied by the Qijia culture (c. 2500-1600 BC, mostly flourishing c. 2000 BC). In Shang and Zhou visual representations the Qiang are almost always depicted as

having Europoid features (large and long noses, round and deep-set eyes, beards, tattoos, etc.) The Qijia culture, centered in the base of the Gansu corridor, engaged in animal husbandry as well as advanced farming. They used the bones of horses, sheep and cattle for divination, and was one of the earliest bronze cultures in East Asia.

Another culture, the Xiajiadian culture of the southeastern Mongolian Plateau was also important for the later use of the horse in China. Lower Xiajiadian (c. 2000-1500 BC) have small metal objects, including those of bronze, and also use bones for divination.

Mair shows that the earliest graphs for the horse in Shang writing (the oracle-shell-and-bone inscriptions, OSBI) compared with the graphs of sheep and bovines indicate that the domesticated horse was introduced into the Chinese heartland much later than domesticated cattle or sheep, and entered Shang China at the time of the Shang polity. Also he points out that the words for "horse" in Old Chinese, *\*mra?* 𠂔, and in the languages of the Chinese frontier, such as Mongolic, Tungusic, Koreanic, and so on, all come from one source, according to J. Janhunen, and all are similar to the IE root *\*markos* "horse", and that only Celtic and Germanic for horse derive from this root. The natural conclusion to draw is that Celtic and Germanic speaking peoples introduced the word for horse to Old Chinese and neighboring East Asian languages (although Janhunen refrains from drawing that conclusion).

The Qiang in bringing horses to the Shang would have had occasion to visit and live in the Chinese heartland. They were useful as horse breeders, trainers, and grooms, and as officials in charge of horses. Some tribes of the Qiang were adversaries while others

at the same time served as allies. Sometimes large numbers of the Rong (who included the Qiang) were captured in warfare and then put to use in the Shang polity in such work as farming, hunting, and animal husbandry. It is also likely that they were employed in metallurgy and divination.

As to the origins of the putative Xia dynasty, also known as the Daxia (Old Chinese reconstruction *\*taads\*graa?* (ZZSF), historian Yu Taishan of the Chinese National Academy of Social Sciences, Beijing, has devoted a chapter to it in his study, *A Hypothesis About the Source of the Sai Tribes* (Yu 2000). In this chapter, “Tracing the Source of the Daxia”, Yu concludes that the Daxia were the Tochari mentioned in the *Geography* of Strabo, and could be traced to the Taotang people connected to the mythical/historical Emperor Yao 堯 (Yu 2000). According to the *Geography* of Strabo, the kingdom of Graeco-Bactria was conquered in 140 BC by a confederation of four nomadic tribes known as the Sacae, “the Asii, Gasiani, Tochari, and Sacarauri”, who subsequently founded the state known as Tocharistan. According to Yu’s study of ancient Chinese texts, the Tochari were the Daxia who had resided in the valleys of the Ili and Chu rivers and had lived in the Hexi region (Gansu Corridor) and even in the Hetao (Ordos, i.e., the area within the big bend of the Yellow River”) (Yu 2000:5), some of them living in the south of Jin 晉 (present-day Shanxi). Yu quotes the *Shi Ji* as saying that the people in the whole region from Da Wan [Ferghana] to Anxi [Arsacid Persia] had deep-set eyes and most of them wore beards, had similar manners and customs and spoke dialects of the same language. This would include Tocharistan.

### The Meaning of Shang

The sound-and-meaning correspondences between OC and IE words or roots/stems in this and a previous paper (Wei 2005b) and the OC-IE correspondences proposed recently by Professor Zhou Jixu (Zhou 2002) should suggest that there was close contact between Sinitic speakers and IE speakers before and during the Shang dynasty. The correspondences in this paper paint a broad picture of advanced, hierarchical, social organization in which many key Chinese words for categories, classes, and ranks of people are also Indo-European words or roots/stems. Some of the key words in the most distinctive cultural features of the Shang polity, namely words connected to ritual and ceremony, to the calendar, to metallurgy, and to divination, also have correspondences in Indo-European words or morphosyllables. There is also the following correspondences proposed by V. H. Mair and presented in my previous paper (Wei 2005b), which clearly links the OC word PI/\**phral* 巾皮 “cloak, blanket, false hair or false plait” and the Scottish-Gaelic word *plaide* “blanket”. This word *plaide*, from which we get English *plaid*, is only found in Scottish-Gaelic. Here are the OC-ScGa. correspondences:

BEI. 被, 巾皮	* <i>bral?</i> , <i>brals</i> “a coverlet,	ScGa. PLAIDE “blanket; cloak that can
blanket, quilt; to wear on the back; cloak.	be thrown over the shoulder”, Ir. PLUID	
that can be thrown over the shoulder; false	“blanket”; Ir. BRAT “cloak, mantle,	
hair, braid made of someone’s else hair	covering”; Ga. BRAT “cover, sheet,	
worked into one’s own hair” ( <i>HYDCD</i> ;	mantle”, OIr BRATT “mantle”, Gaulish	
<i>Math</i> 4999, 5144).	BRETHYN “sheet, garment” (Vendryes).	

PI, PEI 披 \**phral* “to wrap, to throw      ScGa PLAIDE, etc. as above.  
on, as a garment”. (*Math* 5145).

PI, PEI 巾皮 \**phral* “a cloak; to throw      ScGa PLAIDE, etc., as above..  
over the shoulders. (*Math*.5144).

(Note: OC *-\*r-* and W. *-l-* are homorganic, as are OC final *-l* and W. final consonant *-d*.  
Note that \**phral*, \**bral*? 被, 巾皮, 披, is one word with the meanings “blanket,  
cover, coverlet, (cloak) thrown over the shoulders, mantle (cloak); false hair, braid made  
of someone else’s hair”. Professor Mair notes that the mummies in Qizilchoqa [Red  
Hillock], Sinkiang, were ones who wore true plaids, and some of the females had braids  
of their own hair extended by false braids. Qizilchoqa is next to Qaradowa [Wupu],  
outside Qumul [Hami], Sinkiang.)

Coupled with other cultural phenomena, such as the similarity of royal burials to  
kurgan-style burials of the Eurasian steppes (Mallory and Mair 2000), the introduction of  
the domesticated horse and chariot from the steppes in the west to the Sinitic region about  
the time of the Shang dynasty (Mair 2003), the fact that the Old Chinese word for  
horse      \**mraa*? (ZZSF 413), \**mragx* (Li), \**m̥ara*? (Sch) could only have come from  
Germanic or Celtic (Mair 2003), all point to the conclusion that the founders of the Shang  
had close ties to Germanic or Celtic-speaking people from the steppes. Professor Jixu  
Zhou has proposed hundreds of sound-and-meaning correspondences as realized mostly  
between Old Chinese and Latin, Greek, or Germanic. That is because his sources are  
slanted towards those languages. My own sources are mostly on the Celtic languages.

Furthermore, there are many words in my list of correspondences that are only between Old Chinese and Celtic, and not other IE languages. For instance, the following sound-and-meaning correspondences appear to be such cases:

ZHOU 由 月 *l'wuu gs (ZZSF),	Ir. SLIOCHT “descendants”;
*gljəwh (Sch) “descendant, i.e. eldest son of principal wife”(EZ),	W. HILIOGAETH “issue, offspring, seed, ..., posterity, descendants,...”.
“descendant(s)”. (Math)	W. HILIOG “prolific, fruitful, fecund,...”;
	W. HIL, OIr. SĪL “seed” < IE*sē-lo-, root *sē(i)- “cast, shed,...to seed”)
	“seed, issue, offspring, descendants...”.
	(DWL 1866-1867; Pok 889-890)
ZI 子 *ʔsluʔ (ZZSF) “child, son, daughter, young person; sons and grandsons; (son of a Shang king:) prince; feudal title for descendants of Shang kings”. E.g.: Wei ZI.....	Ir. SLIOCHT “descendants”, Ga. SLIOCHD “offspring, descendants”
	OIr. SĪL “seed” < *sē-lo-. (DWL 889)
	OIr. SLIUCHT “descendants”. (Pok 61)
	“the prince of Wei”. (EZ 863)

The OC word \*ʔsluʔ 子 “offspring, descendants” is also a title and rank, a status term (Keightley 1999: 255) in the Shang dynasty reserved for descendants of Shang kings, and a Celtic (Irish and Gaelic) word with the same meaning (“offspring, descendants”) has almost exactly the same sound (above).

We may then ask: What was the meaning of the name of the Shang dynasty? Shang was certainly the name of a place, Shang 商, but did Shang/ \**hljang* (ZZSF)/ \**stjang* (Sch) 商, the name of a place, mean something? Because we have already seen several hundred OC-IE correspondences (mostly realized in Celtic languages)(Wei 2005 a, b, c, d), it is not too far-fetched to ask this question. If so many key words connected to the rulers and the polity’s political and social organization, and so many words connected to daily life as well as to elite features of Shang culture (the calendar, bronze-casting, divination) correspond with Celtic words or roots/stems, why should the name of the dynasty be an exception?

Traditionally, it has been thought that Shang/ \**hlang*/ \**stjang* was the name of the dynasty until its last stage, when it was re-named Yin. D.N. Keightley, however, writes that there is no evidence that the name was changed to Yin, and that Yin appears to be a name used by the succeeding Zhou dynasty for the dynasty (Shang) they had replaced. Keightley writes:

The divination of the last two Shang kings, for example, refer only to the *da (tian) yi Shang* 大天邑商 -- which may be translated either as “the great (or heavenly) settlement, Shang”, or, taking Shang as the name of a core region, as “Shang of the great (or heavenly) settlements....” (Keightley 1999:232).

The earliest graphs for the word Shang 商 are in the Shang oracle-shell-and-bone inscriptions, dated ca.1250-1050 BC (EZ:ix). They are:



(from Z. Xu 1988)

I interpret these graphs as plants, symbolizing food, on a table. In the two right-hand graphs, there is also the well-known graph *kou* 口, 卩 “mouth” beneath the table or stand. These are OSBI graphs of the third, later, period. They may stand for the mouth that eats food, or the mouth that prays, supplicates, sings praise, makes offering, or the mouth that issues orders, the mouth as authority (the last pointed out by Xu 1988).

My interpretation is that these graphs depict a plant or plants on a table, and plant or plants represent vegetables, harvest offerings, or food. What evidence do we have that what we see is a table? As pointed out in a previous paper (Wei 1999:45), the OSBI graph for Shang is very similar to the Sumerian graph for “plenty”, which shows a pitcher full of wine on a table. The “Shang” graph and the Sumerian “plenty” graph are shown side by side below:



SHANG “name of dynasty”

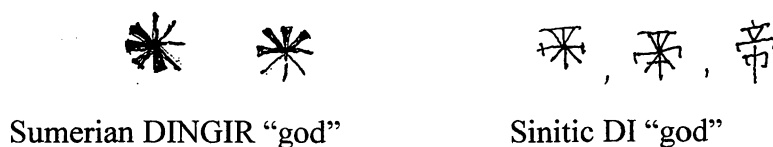


Sum. GAN “plenty”

According to the Sumerian script, lines within a vessel such as an amphora or jug means “liquid (wine, milk, water, etc.)”. My initial interpretation is that the Shang graph also means “plenty”. What basis do we have for supposing that the Sumerian and Sinitic scripts were linked? One piece of evidence was pointed out by V.H. Mair some years



ago (private conversation). And that is the great similarity of the graph for “god” in the Sumerian and in the OSBI script:



Graphs in the Sumerian script were originally vertical but later became horizontal for easier writing. It is quite clear that the Sinitic DI “god” graph and the Sumerian graph DINGIR “god” are related. The relationship is supported by Mair’s astonishing article of fifteen years ago “Old Sinitic \**M’ag*, Old Persian *Maguš*, and English ‘Magician’” (Mair 1990) which argued from archaeological and linguistic evidence that there were Iranian magi in the Zhou court (1045-256 BC), and perhaps in the Shang court (c.1570-1045) as well.

But does the name Shang mean “plenty” and does it correspond to an Indo-European or a Celtic word? First of all, let us look at the word *shang* in the OC lexicon. Turning to A. Schuessler’s *EZ* (page 524), we see that the word *shang* (first tone) (Shang) 商 in such early texts as the *Shu Jing* (*Classic of Documents*) is used interchangeably with the word (graph) *shang* (third tone) 賞 “to award, reward”. Shang 商 (like *shang* 賞) has also the meaning then of “to award, reward”. ZZSF’s reconstruction for Shang 商 “dynastic name” is \**hljang*, and for *shang* 賞 “award, reward” is \**hjang*. Li Fang-kuei’s reconstruction for Shang 商 is \**stjangx* and for *shang* 賞 “award, reward” is

therefore also *\*stjangx*, since we have seen that the one stands for the other, the two are equated, in some ancient texts (*EZ*).

The question now is, Which reconstruction is correct for Shang 商, ZZSF's *\*hljang* or Li's *\*stjang*? I believe Li's is partly correct. As a first step, I would say that Shang had the sound *\*djang* or *\*tjang* in early Old Chinese. The reasons are two. First, because in ZZSF (page 457) there are 17 characters/words with the same phonophore as *shang* 賞 “award, reward” that has initials *dj-*, *thj-*, or *tj-*. Numerous other morphosyllables with the same phonophore *shang* 商 (43 in all) have initials *d-*, *th-*, or *t-*. In ZZSF, no word with this phonophore ( 商 ) has a *stj-* initial. The initial *s-* may have served a grammatical function. My conjecture is that the sound Shang may have become Li's *\*stjang* or ZZSF's *\*hljang*, but was earlier *\*tjang*/*\*thjang*/*\*djang*/*\*thaang*/*\*taang*/*\*daang*/*\*taang*?, etc. like almost all the other characters with the same phonophore (ZZSF 456-57). Theoretically, words with the same phonophore should be homonyms or near-homonyms, but homonyms can shift in sound over time. In English we have:

*thought* (rhyming with *ought*)

*through* (rhyming with *coo*)

*bough* (rhyming with *cow*)

*tough* (rhyming with *cuff*)

They all have the same sound element *-ough*, and therefore should rhyme, but they belong to four different rhymes because of sound changes over time. At one time they probably all rhymed. So with Chinese, where homophones can shift in sound. Below are some of the words with the *shang* 商 sound element or phonophore:

尚      尚      堂      尚      尚      當      堂      堂  
 \*djang    \*djangs    \*tjang?    \*thjang?    \*thjang?    \*taang    \*daang    \*thaang

(ZZSF 456, 457)

Furthermore, the word *shang* 償 “indemnify, pay back” (which is very close in orthography and meaning to *shang* 賞 “reward, award”) has sound \*djang(h) (Sch, EZ 63) and \*djang (ZZSF). Shang/\*stjang (Li)/\*hljang (ZZSF) 賞 “award, reward”, we remember, was used interchangeably with Shang (dynasty name) 商 in early texts such as the *Shu Jing*. So did Shang (dynasty name) 商 have sound \*stjang or \*hljang? I think it is safe to say it had sound \*tjang/\*thjang/\*taang/\*daang, etc. before it shifted to \*stjang or \*hljang. The consonants *t-*, *th-*, *d-*, and *l-* are homorganic and it is well recognized that there was alternation among them.

Interestingly, there are three other characters that are close in sound and meaning to *shang*/Shang 商 “award, reward” and *shang* 償 “indemnify, pay back”. These are the following characters (I give IE correspondence for one of them):

SHAN 善, 𡵓 \*djan? (Sch),  
 \*djen? (ZZSF 456) “be good, be  
 good at; do well” (EZ 524), “good,  
 virtuous; apt, expert; familiar with”  
 (Math), “the good, goodness”.

SHAN 𩚑, 𩚒 \*djanh (Li),  
 \*djen? (ZZSF 456) “cooked food,

OIr. DAN “gift; genius”, W. DAWN  
 faculty, ..., natural endowment,  
 innate ability, ..., grace, moral  
 virtue; benefit, blessing;...”. (DWL  
 906).

meal” (EZ 525).

(Note: ZZSF also has reconstructions 虫善 \**djan*? and 魚善 \**djan*? [ZZSF 455].)

SHAN 𠂔單 \**djanh* (Li), \**djans*

(Sch), \**djan* (ZZSF 299) “sacrifice”

(EZ 525).

SHAN/\**djan*? 善 “be good at, expert” corresponds to OIr. DAN “gift, genius”, and W. DAWN “faculty, natural endowment” in sound and meaning. The correspondences indicate borrowing or cognation. SHAN/\**djan* 善, 𠂔 is also used to write “cooked food, meal”, perhaps because gifts are often in the form of food, and “gift-food” and “gift” were the same word. SHAN/\**djanh* 𠂔單 “sacrifice” is also a form of gift; a sacrifice is a gift. Perhaps the two 𠂔 graphs mean “food” or “offering”. The 𠂔 “sheep” graph above them is also a well-recognized graph meaning “blessings”, later written *xiang* 祥 “blessings”. This graph SHAN 𠂔 could also have originally meant “gifts/offerings to the sheep-divinity” or “gifts/blessings from the sheep-divinity”. Either way, it would have meant “gift(s)”.

Having made a conjecture on the sound of Shang 𠂔, and having looked at these other characters with the meanings of “natural faculty (a gift)”, and “sacrifice (gift or offering)” with sounds and graphs 𠂔 similar to Shang 𠂔, 𠂔, 𠂔, I then propose the following correspondences for Shang 𠂔 (dynasty name), together with cognates:

SHANG 𠂔, 𠂔, 𠂔, 𠂔 OIr. DAN “gift, present”,

used interchangeably with

SHANG 賞 \*tjang/\*djang/  
 \*daang, etc. “award, reward”.  
 (EZ 526, 527)

W. DAWN (< Clt. DAN-) “faculty,

natural endowment,..., benefit,

blessing, favor, reward.” From PIE

base \*do- “give, bestow”.

OInd. DANA- “present, gift”,

L. *donum* “gift, offering”. (DWL 906; Pok  
 225).

SHANG, CHANG 償 \*djang(h)  
 (Sch), \*djang (ZZSF) “to indem-  
 nify, pay back” (EZ 527).

OIr. DAN, W. DAWN, OInd. DANA-,  
 as above.

SHAN 善, 𡵓 \*djan? (Sch),  
 \*djen? (ZZSF 456) “be good, be  
 good at; do well” (EZ 524),  
 “be good, virtuous; apt, expert;  
 familiar with (Math), “the good,  
 goodness”.

OIr. DAN “gift; genius”, W. DAWN  
 faculty, ..., natural endowment,  
 innate ability, ..., grace, moral  
 virtue; benefit, blessing;...”. (DWL  
 906)

SHAN 禪 \*djanh (Li), \*djans  
 (Sch), \*djan (ZZSF 299)  
 “sacrifice [i.e. offering]”(EZ 525).

OIr. DAN “gift”, OInd. DANA  
 “present, gift”, L. *donum* “gift, offering”,  
 as above.

I believe this is the first time that anyone has proposed that Shang 商 “dynastic  
 name”, shang 賞 “award, reward”, shan 善 “be good at; the good”, and shan 禪

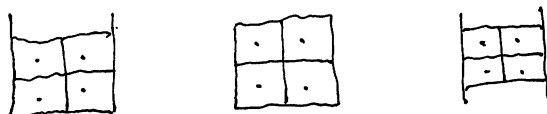
“sacrifice” are cognates.

Because of the close sound and meaning correspondences of the above, I conclude that Shang 𠂤 earlier had the OC sound *\*daang/\*djang*, and the Shang 𠂤 graph, which we said resembled the Sumerian graph for “plenty”, meant *shang* 𠂤 “award/gifts”, either “gifts and blessings (from God/gods/ancestors/ruler)” or “gifts, offerings (to God/gods/ancestors)”. The latter meaning was proposed earlier in my paper on the Chinese calendar signs (Wei 1999: 47), the meaning for Shang 𠂤, 𠂤 of “offerings placed at the altar”, which means “sacrifice at the altar”, “worship”. “Award” is an Early Zhou meaning of the word *shang* 𠂤, and means gifts from a higher entity to a lower entity, from God/gods/ancestors to the ruler and people, or from ruler/lord to vassals/subjects, but the corresponding Indo-European words indicate *shang/\*tjaang/\*djaang/\*daang*, etc. 𠂤 could earlier have been “gifts, presents” in either direction—a bestowal of gifts (from high to low), or an offering of gifts (from low to high), and Shang 𠂤 could earlier have meant “gifts offered” rather than “gift bestowed”, or it could have been in the other direction, or was a bi-directional word that could be used in either direction. We do know that the archaeologically excavated center of Shang culture, in present Anyang, was a religious center.

### The Meaning of Zhou

We now inquire into the meaning of the dynastic name Zhou 𠂤 *\*tjɯw* (ZZSF 569)

The earliest, OSBI, graphs of this word are:



This has been interpreted as fields with plantings or land with inhabitants. They are almost exactly like the early Indo-European fertility symbols of the Neolithic Cucuteni/-Tripolyte culture of the Ukraine and Romania that date to circa 4000 BC, which archaeologists have called "sown field" motifs (Barber & Barber 2004: 66):



I believe that the dots in the squares represent "seeds" as well as "children (i.e., progeny, people)". This motif of dots in squares also occurs on the surface of some Shang bronzes, where the dots are represented by teats, symbolizing fertility. The OC words for "seeds" and "sons" are homophones, and have correspondences in Indo-European:

ZI 子 *\*?slu?* (ZZSF) "child, son, daughter, young person; sons and grandsons; (son of a Shang king:) prince; feudal title for descendants of Shang kings". E.g.: Wei ZI..... the prince of Wei...". (EZ 863)

OIr. SLIUCHT "offspring", Ir. SLIOCHT "descendant", Ga. SLIOCHD, -A, "offspring, descendants", Ir. SLEACHTA, pl. "offspring". OIr *sīl* "seed" < \* $\widetilde{S\bar{E}}$ -LO-. (DWL 1866-1867; Pok 889-890)

ZI 子, 籽 *\*?slu?* "seed(s)".

IE root \* $\widetilde{S\bar{E}}$ -LO- "seed".

The word *zhou*, \**tjuw* 𠩺 has several meanings, including “tight (close), thick, dense” and “name of place” from which the dynasty took its name. For the first, we have the correspondence:

ZHOU 𠩺 * <i>tjuw</i> “thick, dense”.	W. TEW “thick, dense” ( <i>WD</i> . For “dense”, see English-Welsh section.) Ga. TIUGH, “thick, dense”. Ir. TIUBH “thick”.
CHOU 𠩺 * <i>duw</i> “crowded, thick, dense, close together”.	As above, W. TEW, Ga. TIUGH “thick, dense”.

But Zhou 𠩺 “dynastic name” may have yet another meaning. We know that *zhou*/ \**tju* 𠩺 means “region, province”, *zhou*/ \**tju* 𠩺 means “island”, and *zhou* 𠩺 in Modern Standard Mandarin means “continent”. What these three homonyms have in common is the meaning “land”. Each word is a designation for land. What we see in the graph for Zhou/ \**tjuw* 𠩺 “name of place from which the dynasty took its name” is a depiction of land and people (the “sown field” standing for fields and “seeds” or “children/people”, which are the same word in Chinese). So the following correspondences are proposed:

ZHOU 𠩺 * <i>tjuw</i> “name of place and dynasty”, represented by “sown field” .....	PIE. *TEUTĀ “people, tribe, land”; W. TŪD, (MBret. TŪT) “people, tribe, nation, family; country, territory, district, region, kingdom;
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land, earth” (*DWL* 3651; *Pok* 1084).

OIr. TŪATH “people, tribe, land”.

ZHOU 𠩺 𠩺 𠩺 \**duw* (ZZSF 569)

PIE \*TEUTĀ, W. TŪD, as above.

“region, province”.

ZHOU 𠩺 𠩺 𠩺 \**duw* “island;

PIE \*TEUTĀ, W. TŪD, as above.

continent”.

Zhou “name of place; region; province” can mean both the land and its people, just as when we say the U.S. or California we can mean not just the land but also the people. “The U.S. goes to war” does not mean the land goes to war but the U.S. people/nation goes to war. So my conclusion is that the original meaning of Zhou was “the Land (and the People), the nation”, a meaning that fits the “sown field” graph, and corresponds with W. TŪD “people, nation, country, kingdom”, OIr. \*TŪATH “people, tribe, land”, and PIE. TEUTĀ “people, land”.

It should also be mentioned that Wen Wang (King Wen), the founder of the Zhou dynasty was, according to *Mencius*, a Yi barbarian (non-Sinitic person) from the west. In the name Wen again, we have a correspondence:

WEN 文 \**man* “refined,  
gentle (as in gentleman), elegant”.

W. MÂN “small, fine,..., elegant...”  
(*DWL*); Ir. MANIA “gentle, gracious”.  
Ga. MIN “fine, smooth, soft, delicate”.

The proposal that both dynastic names, Shang and Zhou, correspond to Indo-European words is compatible with the OC-IE correspondences in words related to the horse and chariot, and to "plaide", in numerous words for distinctions in a hierarchical society, and in important words in computation and the calendar, as well as metallurgy and divination, which were distinctive features of the Shang and early Zhou.

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**Dedicated** to the memory of my husband Ta-hsien Wei, from Teng-hsien, Shantung, whose heroes were Kelvin, Rutherford, Gell-Mann, and Feynman, and who appreciated freedom of thought.

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