
SINO-PLATONIC PAPERS

Number 165

October, 2005

Dao and De:
An Inquiry into the Linguistic Origins
of Some Terms in Chinese Philosophy and Morality

by
Julie Lee Wei

Victor H. Mair, Editor
Sino-Platonic Papers
Department of East Asian Languages and Civilizations
University of Pennsylvania
Philadelphia, PA 19104-6305 USA
vmair@sas.upenn.edu
www.sino-platonic.org

SINO-PLATONIC PAPERS

FOUNDED 1986

Editor-in-Chief
VICTOR H. MAIR

Associate Editors
PAULA ROBERTS MARK SWOFFORD

ISSN
2157-9679 (print) 2157-9687 (online)

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**DAO and DE: An Inquiry Into the Linguistic Origins of
Some Terms in Chinese Philosophy and Morality**

Julie Lee Wei

Abstract

This paper proposes many new sound-and-meaning correspondences between Old Chinese and Indo-European words/roots. They include words pertaining to human behavior, feelings, and values. They include many terms in Chinese philosophy and morality, including some key words in Confucianism, Daoism, Legalism, and Neo-Confucianism.

Introduction

The first time I had an inkling that Chinese philosophy might have links with the West in ancient, even prehistoric, times was when I read Victor H. Mair's *Tao Te Ching*, his translation of the Daoist classic. In his Afterword and Appendix, Mair discussed the many correspondences between Indian Yoga and Daoism, and the many images and ideas shared by the *Dao De Jing* (*Tao Te Ching*) and the Indian spiritual treatises, the *Bhagavad Gita* and *Upanishads*. He concluded that "if Indian Yoga did not exert a

shaping force upon Chinese Taoism, the only other logical explanation is that both were molded by a third source," and that "the case in favor of Indian priority is already massive...." (Mair 1990b: 140-148).

I was also intrigued by some remarks in Mair's notes to his translation of the baffling ancient text, *Heavenly Questions (Tian Wen)*, in his *Columbia Anthology of Traditional Chinese Literature* (Mair 1994b). He wrote that in recent decades, a new strategy, the use of comparative mythology, has been applied with increasing success to solving some of the perplexities of the *Heavenly Questions*, which has many parallels with ancient Indo-European riddles, but that for this method to work, however, "it is necessary to abandon the notion that early Chinese civilization developed entirely in isolation from the rest of the world". He observed that during these decades, "Chinese scholars have written enormous studies detailing numerous apparently...foreign elements in the *Elegies of Chu* in general and the 'Heavenly Questions' in particular." These Chinese scholars included Su Hsueh-lin and Hsiao Ping. (Mair 1994b:372-373)

All of this was exciting and encouraging to me because I had developed an interest in prehistoric linkages between the Chinese (Sinitic) language and culture and Western languages and culture ever since the early 1980s when I chanced upon a small news article on the work of Professor Vitaly Shevoroshkin of the University of Michigan. In following up this interest I found the correspondence of an ancient Chinese word, *shamo* (Mandarin), *samo* (Hubei, Hunan, Sichuan topolects/dialects) "desert", with Greek *psammos* "sand", and also encountered the Chinese disyllable *wu ji* 巫 忌 ("witch" and "wizard" in the dictionary), which I was convinced was a single word *wuji* (which I

roughly reconstructed as **mougi*, because *wu* is *mou* in Cantonese), corresponding to the word *magi* (I later found that V.H. Mair had earlier encountered the same disyllable, though with a variant character, in the *Zuo Zhuan*, and had come to the same conclusion). This led me eventually to V.H. Mair's work on the word *wu* "magus" (Mair 1990a) and on the alphabet and Chinese calendar signs (Mair 1996), and to my Chinese calendar signs paper (Wei 1999). Because of the word *wuji* and the calendar signs, which persuaded me they were just the tip of an iceberg, I continued to look at the Sumerian, Akkadian, and Old Iranian lexicons. This yielded a number of apparent correspondences but overall not much. This was done sporadically in my spare time. Perhaps a more intensive study will yield more. I then translated a book, *Zhongguo Zhexue Shijiu Jiang* (*Nineteen Lectures on Chinese Philosophy*), by the twentieth century Chinese philosopher Mou Zongsan.

As a result of this translation I looked at the *Yi Jing* (*Book of Changes*) more carefully, and this prompted me to write a paper on the names of the eight trigrams (Wei 2005a). In the course of the work I saw a number of correspondences between Welsh and Old Chinese. Looking more carefully and adjusting for patterns in sound correspondences, I saw many more correspondences, including ones on divination and the calendar (Wei 2005d), and words that are important in classical Chinese philosophy.

Chinese Philosophy

It is well recognized that historically Chinese philosophy has been concerned mainly with moral philosophy, with questions of morality. Whereas Western philosophy has

historically been concerned mainly with the true and false and with objectivity, where, as Bertrand Russell put it, "uncertainty has ever been the goad and certainty the goal", classical Chinese philosophy gave most of its attention to the subjective sphere, to questions of good and bad, of beautiful and ugly, and of right and wrong, in human conduct and action. One way of putting it is to say that Western philosophy has been primarily concerned with the *is*, its attention pre-occupied with epistemology and ontology, whereas traditional Chinese philosophy has been primarily concerned with the *ought*, and its attention focused on morality. The common Chinese word for morality is *daode*, a compound composed of *dao* 道 and *de* 德.

Because moral philosophy is central to Chinese philosophy, I am presenting a collection of words pertinent to moral discussion and listing them under the headings of

The universe, heaven, and earth

The human sphere

Behavior

Feelings

Values

Some relational terms

These are rough, not clear-cut, divisions. For example, filial love is both a kind of behavior and a moral value. Showing filial love is behavior, while filial love as something desired is a value. Bravery can be behavior, but as something desired it is also

a value. Or take anger. It can be both behavior and a feeling. However, I find these rough divisions useful, both to give some organization to a long list of words and because we do have feelings about human behavior, these feelings do contribute to the formation of our values, and values in turn do have an effect on behavior. And the human sphere is part of the cosmic sphere. The list is by no means an inventory of all the words important in Chinese philosophy but are simply ones for which I have found correspondences in Indo-European languages.

The list, which follows, is not in alphabetical order. Most, not all, of the Indo-European correspondences are realized in Welsh. For a justification for comparing Old Chinese with Welsh and for a discussion of some patterns in sound correspondences between OC and Welsh, I refer the reader to the introduction to a previous paper (Wei 2005b).

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*.

I have made a few notes in parenthesis on the significance of certain words, for the benefit of those who do not read Chinese philosophy in Chinese.

(Abbreviations: A. = adjective; adv. = adverb; Alb. = Albanian; Arm. = Armenian; 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*; col. = column; Crn. = Cornish; ASD = *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. = French; Ga. = Gaelic; GD = *Gaelic Dictionary*; Goid. = Goidelic; Gr. = Greek; GrHom. = Homeric Greek; HYDCD = *Hanyu Da Cidian*; IE = Indo-European; Ir. = Irish; KD = *Kangxi Zidian*; L. = Latin; L&P = *A Concise Comparative Celtic Grammar*; Li = Li Fang-kuei (in EZ); ; Ml = middle; Math = *Mathews' Chinese-English Dictionary*; ML. = Middle Latin; MIBret = Middle Bretonish; MlCh. = Middle Chinese; M.Ir. = Middle Irish; MSM. = Modern Standard Mandarin; n. = noun; O = old; obs. = obsolete; OClt. = Old Celtic; OC = Old Chinese; OID = *Oxford Pocket Irish Dictionary*; OInd. = Old Indic; OIr. = Old Irish; ; OR = *ORIGINS*; OS. = Old Saxon; OSBI = Oracle Shell and Bone Inscriptions; OID = *Oxford (Pocket) Irish Dictionary*; OW. = Old Welsh; Pers. = Persian; PIE = Proto Indo-European; pl. = plural; Pok = *Indogermanisches Etymologisches Wörterbuch*; prep. = preposition; pron. = pronoun; PTch. = Proto Tocharian; Sag = L. Sagart; ScGa. =

Scottish Gaelic; Sch = A. Schuessler; Skt. = Sanskrit; Sum. = Sumerian; Tch = Tocharian; Turk. = Turkish;
v. = verb; W. = Welsh; WD = *Welsh Dictionary* by H. Lewis; ZZSF = *Shanggu Yin Xi [Old Chinese
Phonology]*).

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

The universe, heaven, and earth

Below are sound-and-meaning correspondences between Old Chinese and Indo-European words or stems/roots for the cosmos, heaven, and earth, as well as the "primeval undifferentiated chaos" (one translation of Chinese *huntun*). Heaven-earth-man forms an important trinity in Confucianism wherein the human person is ideally responsive to, in harmony with, and co-creators with heaven and earth. *Huntun* has acquired a metaphorical and philosophical meaning, becoming a metaphor for the human soul in its own (self), natural, and whole state. It is also a metaphor for the simplicity of the Way.

HUNTUN 渾沌

guun*duun* (ZZSF 389, 481)

"muddy, muddled, a blur; blurry blob;
the undifferentiated primeval One".

"The undifferentiated soup of primeval
chaos" (Mair1994a:386. Mair's transcrip-
tion for this word is WONTON.)

W. HURTYN "stupid, blockhead, idiot"

(WD 107), "blockhead, dolt, oaf, simpleton,
imbecile, fool, idiot, good-for-nothing
fellow" (DWL 1926).

W. HWYRDRWM "sluggish, drowsy,
dull" (WD 107), "heavy, slow, lazy,
sluggish, slothful, drowsy, torpid,...

"Confusion, disorder, chaos" (Math) . dull,..." (DWL 1943).

(Note: I believe W. HURTYN and HWYRDRWM are conflated in Chinese HUNTUN, a word which first appears in 4th to 2nd century BC texts. "Muddy, muddled, a blur; blurry blob" is my interpretation. Huntun has also been translated as Muddle Thick by Anne Birrell [Birrell: 17]. "Undivided oneness of original *qi*", "blurry, faceless, strange god of the Western Mountains with six feet and four wings [in *Shan Hai Jing*, 3rd cent. BC to 1st cent. AD]", "dull", and "ignorant" are some of the meanings for HUNTUN 渾沌 given in Chinese dictionaries [CH, HYDCD]. For Huntun as a son of the Yellow Emperor and a "good-for-nothing fellow", based on Sima Qian's account (2nd century BC), see "Huangdi and Huntun [The Yellow Emperor and Wonton]" (Wei 2005c). For Huntun/Wonton as the emperor of the world's Center who is without the "seven holes for seeing, hearing, eating, and breathing", and for what happens when Huntun/Wonton's original wholeness is compromised, see Zhuang Zi [*Chuang Tzu*, 4th cent. to 2nd cent. BC] [Mair 1994a:71]. Mair cites Eugene Anderson, Norman Girardot, and Wolfram Eberhard for the connection between wonton soup and cosmic chaos [Mair 1994a: 71].) Below are some words close in sound and meaning to Huntun:

KUN 困 **khuuns* (ZZSF 393)

**khw nh* (Li) "be distressed" (EZ 359);

"distressed; tired, drowsy" (Math).

KUN 困 (**khuun?*/s) (ZZSF 393)

"to nod; sleepy; sleep". (Math)

W. HUN "sleep, drowsiness", from root

**suep*- "sleep" (DWL 1910).

W. HUN, as above.

(Note: KUN 困 is not in ZZSF or EZ, but almost all the characters with phonophore 困 in ZZSF have the sound **khuun?*. KUN 目困 "sleepy" was probably a very ancient word that was not transcribed in the earliest texts.)

HUAN 緩 **g^waan?* (ZZSF 545) W. HWYR "late in the day, in the year;
"slow, tardy, ...; to delay..." (*Math*). ..., delayed, belated", "slow, long,
tardy,...", "late afternoon, evening"
(DWL 1942).

(Note that some characters with the same phonophore have initial *qh-*: 言爰 *qh^wan*,
火爰 *qh^wan*, 日爰 *qh^wan*, 悒爰 *qh^wan*, etc.)

HUN 昏 MICH. *xwən*, **hmən* W. HWYR "late; evening". (WD)(DWL
"darkness, dusk; benighted, stupid". 1942), as above.
(EZ 258).

HUN 渾 **guun/*guun?* "turbid;
confused, chaotic; stupid [as in *hun*
ren 渾人 'stupid person']" (*Math*). W. HURT "dull, stupid, stupefied,
stunned" (DWL 1926. DWL says that
this word is a loanword from Middle
English *hurt(e)* "strike, wound, hurt".)

(Note: Some words with the same phonophore have initial *q-* or *qh-*: 葷 **qhun*,
悛 **qun?*, 暉 **qun?* or **k-*: 軍 **kun*, 軍皮 **kəuns*, indicating 渾 **guun*
may earlier have been **qhun*.)

HUNZHO 渾濁 W. HURTRWYDD "stupidity" (WD 107),
**gwuuns* (ZZSF 358) **druuk* (Zhou 2003b: "stupidity, dullness, stupor..." (DWL
60) **rdoog* (ZZSF 468) "muddy/muddled, 1926).

confused" (Zhou 2003b:60).

[The disyllable HUNZHO would be

**gwuuns*druuk*.]

(Note the similarity between MSM. HUNZHO 渾濁 and W. HURTRWYDD. MSM.
ZHO has sound of English *draw*.)

HUTU 糊塗

MICh.*wo dwo* or *wodwo*

W. HURTWCH "stupidity, dullness,
stupor,..., idiocy" (*DWL* 1926).

"muddled, stupid" (Math).

(Note the similarity of MSM. HUTU and W. HURTWCH in sound. HUTU is not found
in *EZ*. I give the MICh. sounds for the two characters because I believe this colloquial
word, still in common use, was not recorded in texts until the rise of vernacular literature,
although the word may actually be very ancient.) We move on to other words unrelated
to HUNTUN:

YUZHOU 宇宙 **G^waʔ*diakw*

"the universe, cosmos"

AS. GETEOH "matter, material,
the universe?" (*ASD* 339, +*teoh*;
the + sign in *ASD* means that
the word (*teoh*) has prefix *ge-*. The
question mark after *universe* is *ASD*'s.)

YU 宇 **G^waʔ* (*ZZSF* 537),

**gwjag* (Li), **wja* (Sch)

ZHO 宙 (**drjəgwh/*diəkw*)

(EZ 848, 120, 121; 851 col. B).

(Note: The sound in parenthesis for ZHOU 宙 is my conjecture, based on 宙
*zhoul*drjəgwh* (Li), **gljəwh* (Sch)(MlCh. *djeu*) (EZ 848), *di/*diəkw* 迪, 車由
(MlCh. *diək*) (EZ 120). Other words with the same phonophore 由 such as *zhu* 柚,
zhu 由 (MlCh. *thjəu*, *djəu*) also have alternation between OC **d-/*t-* and **gl/*ghl-* (EZ
851). The word YUZHOU "the universe" is not in EZ, and the character ZHOU 宙 is
not in ZZSF, indicating that YUZHOU was not recorded in OC texts but occurs in later
texts. I list the word here because of the sound-and-meaning correspondence with AS.
GETEOH.)

JI 機 <i>*kjə d</i> (Li), <i>*kjə j</i> (Sch) "the (secret) springs of action of divine workings (<i>tian ji</i> 天機) or of nature (<i>shen ji</i> 神機) or of the universe; a machine, mechanism; a loom; a catch or trigger; ..." (<i>Math.</i>).	W. CYD "joint, junction, coupling, union, combination" < Clt. <i>*ki-tu-</i> "to lie".
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(Note: The reconstructions for JI 機 given above are based on Li's and Schuessler's
reconstructions of other words with 機 phonophore. JI 機 is not in EZ, but EZ has
JI/**kjə d* (Li) 機 "apparatus". JI 機, 王機, 金機 with the same phonophore are all
reconstructed **kjə d* (Li). Chinese JI 機, often mistakenly understood as meaning
"opportunity", actually has the literal sense of "pivot, hinge, confluence; critical or
crucial moment, crux", reflecting the sense of "junction" in W. CYD. V.H. Mair has
written a widely circulated piece which shows that JI 機 can only mean opportunity

when it is used in combination with some other word(s) or morpheme(s) that give it a good spin. ZZSF's reconstruction of 天 is *ku l. OC *-l and W. -d are homorganic consonants.)

TIAN 天 Cant. *tin*, *qhl'iin/*t-hiin Etruscan TIN "Jupiter", Italic *Dinus, IE.
(ZZSF 479), *thin (Sch) "sky, heaven". *DIN- "day, sky" (Pok 186).

DI 帝 Cant. *dei*, *teegs (ZZSF 303), L. DEUS "God". OIr. DEACHT "a divinity".
*tigh (Li), *tikh (Sch) "Lord on High; God".

(Note: I am indebted to V. H. Mair for the correspondence between DI 帝 and L. DEUS.)

DI 地 *l'els/*l'jeels "earth; ground; W. LLAWR "ground, earth", TIR "ground, land, territory".
land, territory".

(Note the correspondence between OC *l'els and W. LLAWR and between MSM. DI and W. TIR.)

Below are correspondences for *yin* and *yang*.

YIN 阴 *qru m (ZZSF 377) "shade, W. GÖOER, GOER, W. GWER "cool, shady; cold; the negative or female
affording shade, sheltered from the full principle in nature (*Math*).
heat of the sun, shady", "the shade, cool, shady place." (DWL 1459).

(Note: For sound correspondence, cf. JIN/*kru m 今 "today", Tch. komtak "today" and W. HUAN, HAUL "sun". Tch. KAUM is "sun, day"[DTch 202, 210]. DTch maintains

that *komtak* is derived from *kaum*. The connection with the Welsh is my suggestion. The phonophore of YIN/**qrɯm* 𠂔𠂔 is JIN 今 **krɯm* [ZZSF 377]. For OC *-m* and W. *-n* correspondence: e.g., TAN 貪 **lhuum* [ZZSF 376] "gluttonous" and W. LLEWNI, LLAWNAF "to satiate"; LIN 林 **g·rum* "forest, grove, copse" [*Math*] and W.LLWYN "bush, thicket; copse, grove, forest" [DWL 2244]. Bilabial OC *-m* results from the preceding rounded vowel, W. *-w-*, *-ōo-*.)

YANG 𠂔𠂔 * <i>lang</i> (ZZSF 517),	W. LLACHAR "(extremely) bright,
* <i>ljang</i> (Sch) "sunshine, sunshiny place"	brilliant, refulgent, ..., shining, radiant,
(EZ 717), "clear, bright, the sun,...",	blinding, dazzling, burning bright, fiery",
"the male or positive element in nature,	(< Clt. * <i>laχsar</i>) (DWL 2076).
as contrasted with the <i>yin</i> ." (<i>Math</i>).	

(Note: W. *ch* has sound of *ch* in German *loch*. Many characters with the same

phonophore as YANG/**lang* 𠂔𠂔 have sounds *l'aang*, *lhaang*, or *hljang*: 𠂔𠂔 **lhaang*, 𠂔𠂔 **lhaang*, 𠂔𠂔 **l'aang*, 𠂔𠂔 **l'aang*, 𠂔𠂔 **hljang*, 𠂔𠂔 **hljang*, suggesting that YANG/**lang* 𠂔𠂔 may have had initial *l'-*, *lh-*, or *hlj-*. As for the finals, OC *-ng* often corresponds with W. *-r*, or *-ll*, for example, KUANG/**kwraang* 𠂔𠂔 "stone quarry" and W. CWAR "quarry". W. *-ch-* in LLACHAR is elided in OC **lang*. Cf. GUAN/**koon*s 𠂔𠂔 "jug, jar, pot" (*Math*) and W. CROCHAN "pot, cauldron".) Below are words that may be cognates of YANG/**lang* "sunshine, bright":

LANG 良月 * <i>raang</i> ? (ZZSF 402),	W. LLACHAR, as above.
* <i>langx</i> (Li), * <i>rang</i> ? (Sch) "bright" (EZ 364).	

LIANG 亮 *rangh (ZZSF 402),

W. LLACHAR, as above.

*gljangh (Li), *grjangh (Sch) "light;
(show the light:) to guide, assist."

CHANG 常 *djang "constant; eter-
nal, enduring, everlasting".

W. DIANWADEL "unwavering,
immutable".

(Note: CHANG 常 appears in the first line of the *Dao De Jing*.)

BEN 本 *pwwn? "root (of tree,
plant); origin; source".

W. BÔN "bottom, base, root, stump
trunk, stock, stem, and sometimes
figurative" < Clt. *bonus* (DWL 298;
WD); Ir. *bunus* "root (of problem)".

MO 末 *mat (Sch), *maad(ZZSF)

Bret. BARR "branch"; Ga. BARR "top";

"(branch, extremity, end) final, last"

OIr. BARR "tip" (Vendryes B-19; Pok 109).

MU 木 *moog(ZZSF), *muk (Sch)

OIsl. BQRR "tree", AS BEARU "forest",

"tree, wood". (EZ).

PIE BHARU-"tree, forest" (Pok 109).

(Note that MO 末 "branch, end" has semaphore 本 "tree". BEN "root" and MO

"branch, end" are a very important dyad in Confucian and Neo-Confucian moral thought,
e.g., in the *Da Xue* [Great Learning]. It is a metaphor, for example, for our scale of
values, for what is important and what less important.)

SHENG 生 *shleeng/*shliing (ZZSF) Ga. SLOINN "trace family tree";

"be born" [cognate XING 姓 "surname"]. Ir. SLOINNE "surname".

XING 性 *sjing (Sch) "innate nature". [Also cognate with SHENG 生 "be born".]

DAO and DE

I am not the first to perceive correspondences between DAO and DE and Indo-European words. V.H. Mair pointed out correspondences in the Afterword to his translation of the *Dao De Jing* (*Tao Te Ching*) (Mair 1990). My proposed correspondences do not always agree with his, however.

There is general consensus on the meanings of DAO: DAO (noun, singular and plural): "way(s), path(s), track(s), road(s), the Way"; DAO (verb): "to follow, walk, or tread a path; to conduct, guide, lead; to say". Where there is disagreement on this word it is disagreement on which of its meanings is correct for a particular place in a text. For example, compare two translations of the opening sentence of the standard version of the

Dao De Jing:

道可道非常道
Dao ke dao fei chang dao.

V.H. Mair: "The ways that can be walked (*dao*) are not the eternal Way."
(Mair 1990b:59).

M.R. Cheng: "The Tao that can be said (*dao*) is not the everlasting Tao."
(Cheng 1981: 20).

Mair translates DAO (*tao*) as "walked" here, while Cheng translates it as "said". Based on the correspondences I propose below, and also on the second sentence of the text ("The names that can be named are not the eternal name") I am in agreement with Mair's translation. Mair's translation retains the symmetrical parallelism of the Chinese: "*Dao ke dao*" (literally, "the track[s] that can be tracked") in the first line with "*ming ke ming*" ("the name[s] that can be named") of the second line of the *Dao De Jing*.

There is some disagreement on the meanings of DE 德. EZ gives the meanings as "(inner strength and quality:) character, personality, personal ability, authority, good/bad intentions, virtue". Mair lists some of the many renderings (made by various translators) of the meaning of DE as "power, action, life, inner potency, indarrectitude (inner uprightness), charisma, mana (impersonal supernatural force inherent in gods and sacred objects), sinderesis (conscience as the directive force of one's actions), and virtue." Although "virtue" is the most frequent translation for DE 德, Mair maintains that it is the least appropriate translation for the word in the *Dao De Jing*. He is of the view that the word in texts of the early Zhou period, 1100 to 600 BC, had the meanings of "character", "(good or bad) intentions", "quality", "disposition", "personality", "personhood", "personal strength", and "worth". This is very close to EZ's definition. Mair maintains that DE (te) 德 signified one's personhood in the *Dao De Jing*. "The closest English approximation of *te (de)* as used in the *Tao Te Ching*," he maintains, "is 'integrity'." Like *te*, "integrity means no more than the wholeness or completeness of a given entity. Like *te*, it represents the selfhood of every being in the universe."

Here are the correspondences I propose for DAO and apparent cognates of DAO:

DAO 道 *l'uu? (ZZSF 466b),	W. LLWR (WD), LLWRW, LLWRY,
*gləw? (<i>Sch</i>) "road, way, route, .	(OIr & Ir. LORG, n. "track" < Clt. *lorgo-
method" (EZ 115), "the Way".	from IE base *lerg- "level, flat, constant,

DAO 道, 導 *l'uu? (ZZSF),
*gləw?h (Sch), *dəgwx (Li)
"to go along, travel along". (EZ 116)

DAO 道, 導 *l'uu? (ZZSF),
*gləw?h (Sch), *dəgwh (Li) "to
conduct" (EZ 116, DAO 6 (b)), "to lead,
guide, instruct; conducting, leading."

(Note: ZZSF reconstructs DAO 導 as *duus, [p. 446b], but, as EZ shows on p.116,
DAO 導 is also written DAO 道, which ZZSF reconstructs as *l'uu? [p.446b]. The
following OC words appear to be cognate with DAO 道 .)

YOU 迪, 車由 *gliəwk(Sch); *diakw
(Li)(EZ 120) "(to advance
along a road/course:) to advance,
proceed, follow a road; to lead,
conduct", n. "conduct" (EZ120-21).

continual") "track, trail, path, way,...".
(DWL 2236). Ga. LORG, n. "track, trace",
v. "find, discover, trace, search for".
Ga. LORG, n. "track, trace", v. "(to) trace",
W. LLWRW, LLWRY "in the wake of,
in the track or trail of , ..., following,...".
(OIr. and Ir. LORG "track" < Clt. *lorgo
IE. *lerg-, as above. (DWL 2236, LLWRW,
column C, middle of column; GD 282)
W. LLWR, LLWRW, Ga. LORG, as
above.

W. LLWR, as above. Ga. LORG, v. "to
trace" (GD 282); Ir. LORG, n. "mark,
print", v. "to track" (OID 477).

YOU 由, 猶 *luw (ZZSF 534), *ljəw (Sch) "to follow, follow along, from" (EZ 768), "by, by way of, through, because of". (Math)	W. LLWRW, LLWRY "..., by, through, on account of, because of,...". (DWL 2236, LLWRW, column C, middle of column).
YOU 猶 *lu/*klus/*lus (ZZSF 535), *ljəw (Sch) "be like, equal" (EZ 766), "like, similar to, as if,...". (Math)	W. LLWRW, LLWRY "..., in the track or trail of,..., following, ..., in the manner of, like, resembling,...". (DWL 2236, LLWRW, column C, middle of column)

(Note: OC. *gl-, *kl- are very similar to W. LL- [hl-].)

As far as I know, this is the first time that anyone has suggested that YOU 由 "to follow; by way of,..." and YOU 猶 "resembling, be like" are probably cognates of DAO "path, way". YOU 由 and YOU 猶 are still very common words in Chinese, as is DAO. Jixu Zhou's correspondences of Old Chinese with Indo-European words/stems-/roots have also revealed many surprising cognates in Chinese (Zhou 2002a,b; 2003), although his comparisons are mostly with Latin, Greek, Sanskrit, and Germanic. Some other words close in sound and meaning to DAO 道:

DAO 道 *l'uus (ZZSF 520b), *gləwh (Sch, EZ 117) "to tread on, to follow (a trail, etc.)" (Math).	W. LLUSGO "to trail", LLUSG "a trail" (WD 305), "..., track, trail,...". (DWL 2230). W. LLUSGAF, LLUSGO (a) "to drag,..., pull, draw in, lure,...". (b) "To be drawn
---	---

along, to trail,..."(DWL 2231).

YOU 誘 *lu? (ZZSF), *ljaw?

W. LLUSGAF, LLUSGO "drag, haul, pull,

(Sch), *grjagwx (Li) "entice, seduce, .
guide" (EZ 771).

draw in; lure, allure, attract" (DWL 2231).

Again, I believe this is the first time it has been proposed that this pair of Chinese words
(still in everyday use) may be cognates. We next move to correspondences for DE 德.

Here I am in agreement with V. H. Mair, who maintains that DE *tuwug (ZZSF 565),
*tak (Sch) 德 corresponds with Proto-Indo-European *dhugh* "to be fit, of use, proper;
acceptable, achieve" (Mair 1990b:134), whence Teutonic verbal root *dugan*, whence
OHG *tugan*, MHG *tugen*, Mod.Ger. *taugen*, all meaning "to be good, fit, of use", akin to
OE *dohtig*, earlier, *dyhtig*, whence Eg. *doughty* "valiant, stout, formidable", akin to MHG
tühtec, Ger. *tüchtig* "fit, capable" (Mair 1990b: 134, OR 165). Here are a few more
details on this correspondence:

DE 德 *tuwug (ZZSF), *tak (Sch)

AS. DUGAN "to avail, be worth, be capable

"(inner strength and quality:) character,

of, competent, or good for anything; thrive,

personality, personal ability, authority,

be strong; be good, virtuous, kind" (ASD

good/bad intentions, virtue" (EZ 117);

90). OIr. *dūal* "fitting" "natural quality,...",

"character; (good or bad) intentions;

from **dhugh-lo* (Pok 271—Pokorny sug-

quality; disposition; personality; person-

gests that OIr *dūal* is cognate with AS.

hood; personal strength; worth" (Mair

DUGAN; Vendryes, "D": D-209).

1990b:134); [as used in the *Dao De*
Jing] "one's personal qualities or
strengths, one's personhood; moral
weight of a person, positive or negative;
what you are; self-nature or self-realiza-
tion, in relation to the cosmos,..."
(Mair 1990b:134-135).

Human Behavior

(in thought, word, and action)

- | | |
|---|---|
| YUAN 原 <i>*ngwans</i> (ZZSF),
<i>*ngjanh</i> (Li), <i>*ngjuans</i> (Sch) "to long
for, wish" (EZ 794); "a desire, a wish"
(<i>Math</i>). | W. CHWANT (Crm.WHANS < Clt. <i>suant</i> -)
"desire, appetite,..., lust,..." (DWL 841). |
| QIU 求 <i>*gja w</i> (Sch); <i>*gu</i> (ZZSF)
"seek, desire, aspire" | W. DYHEU "to pant, to long, yearn, aspire". |
| (Note: <i>Dy</i> is a prefix to many words; the stem of the word would be -HEU.) | |
| WEI 為 <i>*g^wal</i> "to act as, be,
make, do." (EZ) | W. GWAITH "work, labor, act, deed, task."
v.GWEITHIO (DWL 1563 GWAITH ¹) |
| (Note: OC <i>*l-</i> and W. -TH are
homorganic.) | O.Ir. <i>fecht</i> < Clt. <i>*uekto</i> , <i>*uegh-veho</i> "draw,
pull,...", L. <i>veho</i> , <i>vehere</i> "to carry, convey". |
| GONG 工 <i>*kung</i> (Sch), <i>*koong</i>
(ZZSF 332) "work, merit; artisan". | W. CYNNIF [< Clt. <i>*kon-snim-</i>] "toil, labor,
effort; conflict, battle, conquest; 196).pos- |

(EZ 196).

session by toil or conquest; trouble, bother."

(DWL 795).

GONG 工力 *kung (Sch), *koong

W. CYNNIF, as above.

(ZZSF 332) "(work:) achievement,
merits" (EZ 196), "effort".

GONG 工攷 *kung (Sch), *koong

W. CYNNIF, as above.

(ZZSF 332) "to work, apply oneself"
(EZ 196).

GONG 工攷 *kung (Sch), *koong

W. CYNNIF, as above "...conflict, battle,
...."

(ZZSF 332) "(to work on the enemy:).
conquest; to attack" (EZ 196).

WAN 玩 *ngoons (ZZSF) (Sch has
*guan for WAN 完, with the same
phonophore, EZ 622b) "to play".

W. CHWARAE "play, recreation, amuse-
ment, pastime, sport; game; feat; a frolick-
ing, gamboling; a jesting" (DWL 841).

YOU 游, 游 *lu (ZZSF

OIr. CLUICHE, n. "play"; Ga. CLUICH(E),
n. "play", CLUICH, v. "play".

534), *ljəw (Sch) "to float, wander
about, ramble, divert oneself; recrea-
tion, diversion" (EZ 767, col. A, B).

(Note: Regarding the correspondence of OC *lu with CLUICH, note that OC 鑼
*l'aag "bell with clapper" corresponds with Ga. CLAG, OIr. CLOCC "bell".)

XIAOYAO 逍遙 *sew*lew

W. SEGURAF, SEGURA, SEGURU,

(ZZSF), *sjagw*grjagw (Li),

SEGURO "to be idle, to be at leisure, laze,

- also written XUYU 須臾 *so*lo linger, lounge around...." (DWL 3205).
"to wander about, to ramble; to be Ir. SUGRADH "play [activity of children]".
at leisure".
- (Note: YOU 遊 "play, wander about" and XIAO YAO 逍遙 "to wander about" are very important words in the *Zhuang Zi* [*Chuang Tzu*], and "Xiao Yao You 逍遙遊" is the title of a famous chapter ["Carefree Wandering" in Mair 1994a].)
- SI 肆 *hljwds "be lax; to relax; W. RHYDD, a. "free, loose, liberal"(WD),
release, pardon" (EZ 579, SI 4a, b). (< IE. *prii-o, base *pri- "love, like") "...
unrestricted, unrestrained..." (DWL 3127).
- SHI 𢦏 *hljag (ZZSF 527), hljak(Sch) W. LLAC (loanword English SLACK .
"to release, unloose,..." (Math), "loose") "slack, loose....; lax, remiss,...";
"set free" (EZ 552, col. B). LLACĀF: LLACĀU "to become slack,
slacken, relax; ..., make slack, loosen, release, let go, free,..." (DWL 2075).
- L. LAXUS "loose", W. LLAG "loose (obsolete), sluggish" (OR 336, paragraph 14.)
L. LAXĀRE "to loosen or slacken",
L. *relaxare* "to loosen, to release" (OR 336, par. 4, 5).
- SHU 舒 *hlja (ZZSF 538), *hrjag W. LLAG "loose (obs.), sluggish",
(Li), *hlja (Sch) "be relaxed, slow, easy, L. LAXĀRE, as above.
lazy; calmly" (EZ 562).

SHU 紓 ^{ㄕㄨ} *hlja? (ZZSF 538) *hrjag

(Li), *hlja (Sch) "relaxed, delayed,
remiss" (EZ 562).

W. LLAG, as above, L. LAXĀRE, as above.

TAN 貪 ^{ㄊㄢ} *lhuum (ZZSF 376)

"covetous, avaricious, gluttonous".

W. LLEWNI, LLAWNAF "to fill, replete,
satisfy, become full".

JIE 節 ^{ㄐㄧㄝ} Cant. *tsi?*, *tsit (Sch)

"knot", "joint in plants" and in figure-
ative sense: "regulate, restrain,
chastity, purity; moderation, etc."

W. CYD "joint, junction, coupling, union,
combination" < Clt. *ki-tu-, base *kei- "to
lie (on the ground, bed, etc.),..., lie smooth-
ly, fit well (of clothes, etc.)" (DWL 658).

(Note: JIE/*tsit ^{ㄐㄧㄝ} is probably a palatalization of W. CYD.)

GAN 感 ^{ㄍㄢ} *kuum? "to affect, to
move, persuade"

W. CYMELL "urge, persuade,
induce; to move"

KUN 困 ^{ㄎㄨㄣ} *khuun? (ZZSF 393)

"sincere, loyal, genuine" (Math).

W. CYWIR "correct, accurate, true, faith-
ful" (WD 65); W. GWIR "true, ..., genuine,
real, ..., right, ..., perfect,...truthful, faith-
ful, guileless." From IE. *ueros; Latin
verus "true, real, truthful" (DWL 1666).

HUO 惑 ^{ㄏㄨㄛ} *gwmung "to confuse,
to mislead".

W. HOCEDU "deceive", HOCED "de-
ceit, chicanery", loanword from
ME HOKET "wile, trick, trickery,
deceit"; AS HOCED "curved" (DWL 1881;
ASD 188).

NI 逆 *nrag (ZZSF); *njak (EZ);	W. NACAU "rebuff, refuse, deny"
*njiak (Li) "go against, oppose".	
YU 禦 *njagx (Li), *ngja? (EZ)	W. NACAD, NACAU "rebuff; refuse,
"defend, object, oppose...."	deny"; W. NAC "no, not".
CHI 斥 *ngjaags (ZZSF), *njak	W. NACAU "(a) rebuff"; NAC "no, not"
(Sch), *njiak (Li) "go against, oppose".	
WEI 違 *gwja d (Li), *g ^w u l	W. GWADU "deny, disown, renounce".
(ZZSF) "go against, disobey, oppose".	
GUAILA 乖刺 *kwrul*raad (also	W. GWRTHLADD "resist, repel";
GUAILI 乖戾) "perverse, contrary".	W. GWRTHGILIAD "backsliding".
KUANG 狂 *g ^w ang "mad, insane".	W. GWALLGOF "mad, insane"
KUANG 狂 *g ^w ang "wild,	W. CUALL "quick, rash, foolish".
uninhibited".	
WANG 枉 *q ^w ang "crooked;	W. GWALL "defect, mistake, error".
to do wrong".	
TOU 偷 *lhoo "steal".	W. LLADRATA, LLEIDR "steal".
JIAN 奸, 女, *karan (EZ),	W. YSGELER "wicked". (Ys- is a
*kran (Li), *kaan (ZZSF) "wicked".	common prefix. Ys "is".)
YOU 言秀 *lu? "induce, entice,	W. LLUSGO, LLUSGAF "drag, pull, lure,
mislead".	allure,...". (DWL 2231)
MO 默 *mwuk "silent" (EZ).	W. MUD "mute".
YAN 嚴 *ngam "severe"	W. LLEM, LLYM "severe"

(Note that GAN 敢 is *lhaams/*klaam [ZZSF 227a], suggesting an -l- dropped out of *ngam, and the *lh- was velarized and nasalized into *nglam through assimilation to back vowel -a-.)

NUE 虐 *ngawǵ "coerce, oppress, be violent to". W. NIWED "to harm, hurt"; "harm, injury"

(Notice here the similarity of (MSM) NUE to W. NIWED.)

JING 競 *grangs "Perhaps: to struggle, to vie with; be overpowering, aggressive; dispute(s), quarrel(s)" (EZ 322). "To quarrel, wrangle, to struggle, compete, contest" (*Math*). W. GRYN "push, thrust; combat, hand-to-hand fighting" (*DWL* 1541)

DAN 旦 *daan "boldness, daring". Ga. DÁNA "bold, daring"; Ir. TEANNTAS "boldness, audacity, assurance"; Ir. TEANN "strength, support, assurance, confidence". (*GD; OID*)

FENG 奉 *bjungx/*phjungx (Li), *bjung?/*phjung? (Sch) "to hold up with both hands, to present, respectfully present; receive." W. ABERTH, n. "sacrifice", ABERTHU, v. "sacrifice". < Clt. *ati-od-bher-t "carry to". (*DWL* 2). Gr. PHER- "carry". (*COD*)
(EZ 166. For "respectfully present" see illustrative sentence, page 166.)

FENG 奉 *bjung?/*phjung? W. PARCHU, n. and v. "respect".

(Sch) "..., respectfully,...". (*Math* 1884)

(Note: OC final **-ng* would correspond to W. *-er-*, *-ar-* above, as OC *-n* and *-ng* often correspond to W. *-r*, *-rf*, *-rth*. Probably OC **-ng* < ***n*, which is homorganic with *r*.)

PENG 捧 "to hold up in both hands, to offer respectfully". As above, W. ABERTH.

(*Math* 5066)

(Note: PENG is not in ZZSF or EZ. It is probably a later variant of FENG 奉 "to hold up with both hands".)

FENG 俸 **poong?* (ZZSF 319a) As above, W. ABERTH.
"emolument, salary".

(Note: This would be the noun of PENG 捧, FENG 奉 "to offer respectfully").

Feelings

(involving no conscious deliberation)

HAO 好 Cant. *hou*, **qhuu?* "to love, like". W. HOFFI "to like, love".

U 惡 **qaag* (ZZSF 511), **?ak* ON. UGGA, UGGR "fear, dread"

(Sch) "to dislike, to hate; hateful" (OR 745); W. HAGR "ugly", Ga.

(Math). OLC "wicked, wickedness, evil".

(Note: HAO 好 "love" and U 惡 "hate" are an important dyad in Chinese philosophy.)

LE/LOH 樂 **raawG*, **ngraawG* W. LLAWEN "merry, joyful, glad"
"happy, pleasant, joy".

(Note: Cf. words with same phonophore, e.g. 樂 *qhljawg 藥 *lawg .)

HUAN 歡 *qhoon, *huan (Sch)

W. HOEN "joy, gladness,..."

"rejoice, enjoy". (EZ)

YAN 厭 *qem?, *qeb

W. LLENWI "to sate".

"sated, tired of".

(Note that 壓 with the same phonophore is *qraab, suggesting *qem?/*qeb was earlier
**qrem, where OC **qr- corresponds to W. LL- (hl-). OC final -m would represent
assimilation of -n- to following bilabial -w- in W. LLENWI.)

FAN 煩 *ban "to annoy, to trouble",
"annoyance, trouble"

W. POENAF, POENI "to inflict (mental
or emotional pain upon , cause (mental or
emotional) suffering to, grieve, worry,
vex, disturb, annoy, tease." (DWL 2839
POENAF (b)); W. POEN, OIr. PEN
"pain, torment, agony, anguish, ache"
Loanword from Latin *pena> poena
"punishment, penalty" (DWL 2839)

NU 怒 *naa? "anger, passion,
rage".

W. NWYD "passion, emotion".

LIN 吝 *m.rins (ZZSF 405)
"regret, repent" (Math 4040).

W. BLINO, v. "worry, trouble, vex,
annoy, grieve" (DWL 286, BLINAF:
BLINO[2]; WD).

LIN 懼 *b.rum? (ZZSF 280) "fear,

W. BLINO "to worry,..." (WD).

to fear; to tremble" (Math 4038).

(Note: Phonophore 稟 is reconstructed **pljiaŋmx*, **bljəmx* by Li Fang-kuei [EZ 38].)

Values

(involving judgement, as well as likes and dislikes)

SHAN 善 **djen?* (ZZSF), **djan?* OIr. DÁN "gift; genius", W. DAWN "facul-
(Sch) "be good, be good at, do well" (EZ); ty, ..., natural endowment, innate ability,
"good; the good, good things". ..., grace, moral virtue; benefit, blessing;
...". (DWL 906)

MEI 美 Cant. *mai*, **mjiə*d (Li), OIr. MAITH "good", MASS, MAISSE
**Gmjəj?* (Sch), **mri?* (ZZSF 418) "beautiful"; Ga. MATH "good".
"be beautiful, handsome" (EZ).

E, O 惡 **qaag* (ZZSF 511), **?ak* W. HAGR "ugly" < Brth. **sacro-*. Cf.
(Sch) "evil, evil-doer" (EZ); "evil, Lat. *sacer* "sacred, holy, devoted for
wicked, wrong, foul". sacrifice, forfeited; accursed, criminal,
infamous" (DWL 1811). Crn. HAGER
"ugly, ferocious, threatening"; ON. UGGA,
UGGR "fear, dread" (OR 745).
Cf. Ga. OLC "wicked; evil".

(Note: Cf. Cant.o? 惡 "evil" and Ga. OLC. The following is probably a cognate of E, O :)

HE, HOH 吓 Cant. *ha?*, **qhraag* Crn. HAGER "ugly, threatening", ON.
(ZZSF) "scare, intimidate" (Math). UGGR "fear, dread".

REN 仁 **njin* "humanity, virtue, benevolence, benevolent love." IE *NER-; OInd NÁR-, Av. NAR- "male, man, the human being" (*Pok* 765).

(Note: REN 仁 is perhaps the highest virtue in the hierarchy of Confucian virtues. Confucius once said: "REN 仁 ["humanity, humaneness"] is simply REN 人 ["the human being", "being human"]. REN 仁 is usually translated as "humanity", "virtue", "benevolence", or "benevolent love". REN/**njin* 人 "human being" also corresponds to IE *NER-(T)- "man, human being".)

YI 義 **ngjarh* (*Li*), *ngraal* (ZZSF), W. IAWN, UNIAWN "straight, right, "be right, righteous, proper". (*EZ*) upright, just".

"just, justice; the right, right conduct; duty; morality".

(Note: Here OC -l/-r and W. -n are homorganic. YI 義 is one of the greatest virtues in Confucianism.)

LI 利 **rids* (ZZSF), **ljādh* (*Li*) W. LLWYD "success, prosperity".
"be advantageous, profitable; profit". W. RHWYDD "easy, feasible,..., prosperous, quick, ready, unhindered,...", "riches, wealth, might, power,...". Perhaps from IE base **reidh* "to travel, move". (*DWL* 3112).

(Note: YI 義 "right conduct" and LI 利 "(selfish) gain" are often contrasted.)

ZHONG 忠 **tung* (ZZSF 567a) W. TEYRNGAR "loyal, faithful, true".
"loyal, faithful, devoted, honest",

"loyalty, fidelity, devotion."

(Note: Welsh *-y-* has sound *u* as in English *hut*, except when in the final syllable.)

SHU 恕 **hnjas* "compassionate,
considerate, forgiving; forgive".

W. HYNAWS "kind, kindly, genial,
gentle,..., tenderhearted,... " (*DWL* 1975).

QIAN 謙 **kheem* "modest,
humble", "modesty, humililty".

W. CAMU, CAMAF "to bend, bow".

GONG 恭 **klong* "to respect;
be respectful" (*EZ* 197b).

W. CRYMU, v. "(to) bow", Ga. CROM
"to bend".

XIAO 孝 **qhruus* (ZZSF 503a),
**h̥arawh* (Sch) "be filial, pious, show
filial devotion", "filial devotion"..

OIr. GOR "dutiful", as in *mac gor* "dutiful
son", from **gwor*, **g^uher* "warm".
W. GWÂR "tame, obedient, tender, kind,
...". Literally "warm(ing), heating".

(*DWL* 1576, *gwar^l*)

(Note: Some other characters with the same phonophore have sound **qhruu*:

孝, 虔, 孝 in ZZSF (p.503a), close in sound to IE **gwor* and **g^uher*. The final *-r* in
the IE word has metasthesized in OC **qhruu*. However, Schuessler's reconstruction

**h̥arawh* is closer to W. GWAR. Consider a similar sound correspondence in the

following, which has the same OC phonophore as XIAO/**qhruu*/**h̥arawh* 孝 :)

JIAO 教 **kraaw* (ZZSF 518b)
"to teach, instruction, teaching".

W. GORCHAN, GWARCHAN "song,
poem, canticle, counsel, instruction,
teaching". (*DWL* 1463)

LIAN 廉 **g^urem* "straight,

W. GLÂN "clean, holy, fair, beautiful,..."

honest, clean, pure and noble in conduct",

"purity, honesty".

WEN 文 *mun "refined,

accomplished, cultured" (EZ)

SHENG 聖 *hljengs "perceptive,

astute; wise", "sage".

W. MÂN, "small, fine,..., elegant".

(DWL)

Ir. CLUIN, v. "hear", Ga. CLUINN,

v. "hear, listen", from *KLINU-.

(Vendryes, "C", C-128)

Perhaps Ir. CRIONNA "wise"; or

W. CYWRAIN "skilled; clever; wise,

cunning,...". (DWL 835)

(Note: *Kangxi Dictionary* gives among the meanings of SHENG/*lhengs 聖 the meaning of "hearing and understanding (wen sheng zhi qing 聞聲知情)", explaining:

"SHENG 聖 is/means sheng 聲 'sound' (sheng zhe sheng ye 聖者聲也)" (KD

895). In Old Chinese the words SHENG 聖 "perceptive, astute, wise", TING 聽

"listen", and SHENG 聲 "sound" appear to have been homophones (below). It is

significant that SHENG 聖 has the semaphore 耳 "ear".)

SHENG 聲 *hling (Sch) (EZ 537) "sound".

SHENG 聖 *hljengs (ZZSF 461) "perceptive, astute;
hearing and understanding; wise".

TING 聽 *lheeng "listen". (ZZSF 46).

(Note: SHENG 聖 "sage, sageliness, wisdom" is the highest level of human personhood in Confucianism and Neo-Confucianism.)

ZHI 智 *tes< *ʔl'es (ZZSF 463) Ga. GLIC "wise".
wise, wisdom".

(Note: The phonophore 矢 is *hliʔ, and there is 難 *ljiʔ, 矢佳 *l'iʔ, indicating ZHI/*ʔl'es "wise" was probably earlier *hliʔ [ZZSF 463].)

ZHI 知 *te<*ʔl'e (ZZSF 463) "to Ga. GLIC "wise"
know, understand" (EZ 828).

MING 明 *mjiang (Li) "bright, W. CYMEN "wise, thoughtful"
enlightened; enlightenment".

TONG 同 *dung "stupid, ignorant". OE DUMB, OHG TUMB "stupid".
(EZ)

YU 愚 *ngo "stupid, stupidity, foolish, Ga. GÒRACH "foolish, silly, daft, stupid".
folly".

ZHEN 真 *tjin (ZZSF 561a) "true, W. DILYS "sure, certain, genuine";
real, genuine". Ir. DILIS "loyal"; Ga. DILEAS "faithful,
loyal", DILSEACHD "faithfulness, loyalty".

ZHI 直 *drjak (Sch, EZ 831b), Ga. DIREACH, DIRICHE "straight, direct,
*dung (ZZSF 565) "straight; be upright", Ir. DIREACH "straight, direct, up-
straight". right". Cf. W. TEG. fair, beautiful,..."; (b)
"fair, equitable, impartial, just, right, reason-
able,..." (DWL 3462).

(Note: ZHI/**drjə*k/**du*g 直 has the same phonophore 𠄎, 𠄎 as DE/**tuu*g 德 [ZZSF 565]. Many other words with the same phonophore has initials *d-* or *t-* in ZZSF.)

CHENG 𠄎 **djeng* "earnest, sincere, sincerity, honesty". W. TAER "earnest, urgent"

[Note: Probably OC *-ng < **-n, which is homorganic with W. -r. CHENG 𠄎 is a very important word in Neo-Confucianism.]

ZHENG 正 **tjeng* "be straight, correct; govern; rulers".(EZ) W. TEYRN "monarch, sovereign, king, lord, ruler"; Ir. TIARNA "lord". Celtic **tigern*-.

ZHENG 政 **tjeng* "to govern" W. TEYRNASAF "to govern".

LUN 倫 **run* (ZZSF 413) "generation, sort, kind (*bei lui* 輩類); (n.) order, in sequence; principle, reason, rightness;..." (HYDCD 1.1509) Ga. GLÜN "generation", Ir. GLÜN "generation (as in 'the younger generation')"; W. LLUNIAETH "arrangement, ordering, order, ..., regulation, form; shape; creation, act of creating", from root 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-*.)

LI 禮 **rii*? "rites, ritual; etiquette, propriety." AS. RIHT "(what is straight) right, equity, justice, law, canon, rule,...correct, truth;..."

duty, obligation,...."; "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".)

LUN 倫 **run*, **rjuən* (Sch.)

W. RHWYM "bond, tie, obligation".

"principle, norm" (EZ), "constant,

regular, ordinary; natural relationships,

right principles." (Math)

LUN 紼 **g·run* "cord, rope" (EZ)

W. RHWYM, a. "bound", n. "bond, tie,
obligation". (WD)

(Note: LUN 倫 "natural relationships" includes the five cardinal relationships that form the foundation of Confucian morality: Ruler-minister, father-son, elder brother-younger brother, husband-wife, friend-friend. These are constancies, norms or principles, in other words, constant ties, bonds, and mutual obligations. It is my conjecture that the words LUN 紼 "rope, cord" and LUN 倫 "normative bonds and obligations" are cognates, corresponding to the Welsh. This pair of correspondences is more conjectural, implying the conflation of two Welsh words, LLUN- and RHWYM in Old Chinese; but another example of such conflation is my proposed correspondence between OC WEN/**mun*

"pattern(s), stripes, tattoo marks; elegant, refined" and W. MAN "mark, distinguishing mark" and W. MÂN "fine, elegant".)

JING 紵 **keeng*, **keengs* "warp threads of loom; warp". "To take as a norm, plan, practice" (*EZ* 319).

"Principles, norms", as in *tian jing* *di yi* "heavenly principles and earthly norms".

W. CAINC "strand or yarn (of a rope)". (*DWL* 390), "branch, strand", (*WD* 40) "a knot" (*WD* 244).

Ir. CEANGAIL, v. "bind, tie, fasten, lace up, W. CENGL "skein" (*WD*) "girth, girdle, band" ; L. CINGULUM "band, girdle, belt". (*DWL* 450).

(Note: JING 紵 is a very important word in Chinese philosophy and morality. I am indebted to Professor ZHOU Jixu for first proposing that **keeng* 紵 "warp" corresponds to English *skein* [Zhou 2002:379], which led me to look for W. CENGL and Irish CEANGAIL. I am not sure if W. CAINC is cognate with W. CENGL "skein" and Irish CEANGAIL, but all three words are close in sound and meaning to OC **keeng* "warp".)

GANG 綱 **kang* (Sch) "guiding rope (of a net)" (*EZ*) "large rope of a net", "bond, tie", "laws, principles" (*Math*).

W. CAINC "strand or yarn (of a rope) < Clt.KANK- "branch, bough" (*DWL* 390 CAINC (b)); Ga. CEANGAL "a bond, a fastening".

(Note: JING 紵 and GANG 綱 are important metaphors in Chinese philosophy and morality.)

YU 裕 **logs* (ZZSF), **grjugh*

W. LLEWYRCHUS "flourishing,

- (Li), *ljukh or *Cljukh (EZ) prosperous"
- "be indulgent, abundant, opulent" (EZ).
- ZAI 災 *tsag (Li), *tsə (Sch) W. TRWCH "unfortunate,..., wretched,
"disaster". ..., bad, evil, wicked,..., injured,
shattered..."; TRYCHINEB "disaster,
calamity,...". (DWL 3625, 3637)
- DE 得 *tuwug (ZZSF 301), *tək (Sch) OIr. TECHTAIM "I have" (*tekta "poss--
"to find, to get", "receive, attain to", ession"), W. TEG "beautiful"; OSwed.
"booty, bounty" (EZ 118). þiggja, ODan. tigge "get, receive"; AS.
dicgan "to get, receive, accept,..."
(Pok 1058).
- SHI 失 *hlig (ZZSF), *hljit W. COLLI, COLLAF [Cm. KELLY] "to
(Sch) "to lose, fail, neglect" (EZ 541), lose, be lost; suffer loss,..., spill, shed"
"loss, failure, neglect, etc." (DWL 546).
- (Note that Ir. colainn, W. celain "body" corresponds to OC hljin "body". DE/*tuwug
"get/gain" and SHI/*hlig "lose/loss" are an important dyad in Chinese philosophy, e.g.,
in Zhuang Zi.)
- RONG 榮 *gwreng (ZZSF 531), W. GOGONED (GOGAWN + ed)
*gwjing (Li) "flowering, prosperity"(EZ), "glory, honor, fame,..., glorious...".
"glory, honor,...flourishing" (Math). (DWL 1437)
- (Note: OC *GWRENG, *GWJING, may correspond to W. -GAWN in GOGAWN, or it
may correspond to GOGAWN, where the -G- has been elided, just as the -gh- in English

bought has been elided. RONG 榮 "glory, honor" was one of the supreme goods or values in ancient China, on a parity with FU 福 "wealth" and LU 祿 "blessings, emoluments".)

RU 辱 * <i>njuk</i> (Sch), * <i>njog</i>	W. LLWCH "lake, bog, mire, filth, dung",
(ZZSF) "disgrace, shame" (EZ),	W. LLYCHOG "muddy, made of
"to defile, insult,"	mud or dirt"; LLYCHWINO "tarnish".
	(DWL). See below, RU "damp".

(Note: RONG 榮 "glory, honor" and RU 辱 "shame, disgrace" are also an important dyad. Below is a cognate of RU 辱 .)

RU 溷 * <i>njog</i> "damp, muggy"	W. LLWCH "lake, bog, mire..."
(Math no. 3155)	
XIU 羞 * <i>snu</i> (ZZSF), * <i>sənjew</i>	W. SARHAD, v. SARHAF "insult, disgrace,
(EZ) "shame, disgrace".	humiliation, shame....".

(Note: OC -*n*- and W. -*r*- are homorganic.)

NIU 丑 * <i>nu?</i> "to blush, be	As above, W. SARHAD.
ashamed".	

(Note: **nu?* is probably a contraction of **sənjew*, **snu* "shame".)

NAN 報 * <i>rnaan?</i> "to blush,	Ga. NAIRE "shame, embarrassment";
to turn red".	Ir. NAIRE "shame, disgrace".

(Note: OC *-*n* and Ga. -*r*- are homorganic.)

BEI 卑 * <i>pe</i> "humble, low".	Ir. BECC, BEAG "small"; W. BACH
	"small, ..., junior, ...unimportant, mean,

	poor". (DWL 246 b)
QIONG 窮 *gung "destitution, poverty, poor".	W. UN "one".
QIONG 𡵓 *g ^w eng "alone, desolate, orphaned".	W. UN "one".
TONG 同 *doong "concur, meet, join, unite, the same".	W. DYNAF, DUUNAF, DUUNO "agree, accord, consent, concur, unite, meet, join, etc."
GONG 公 *kung (Li), *kloong (ZZSF) "public, open to all; just, fair".	W. CYHOEDD, COED "open, manifest,, common..." (DWL 7426)
(Note: Probably OC *-ng < *-n, which is homorganic with W. -dd-, -d-. Compare L. luna, Fr. lune, W. lleuad "moon, Chinese LONG/*roong (ZZSF 408) 朧 "rising moon" [Math].)	
SI 𠂇 *sil (ZZSF 471), *sjid (Li) "be private; to turn into one's own, keep for oneself; private" (EZ 572-72).	OIr. SELB, Ga. SEALBH, W. HELW, OCl. *selva "possession", perhaps akin to OHG <i>selb</i> , Go. <i>silba</i> "self" (OR 602, <i>self</i>). W. ELW, HELW (OIr. SELB < Clt. *sel-uo, from root *sel- "take, accept") "profit, gain, advantage; possession; protect- ion" (DWL 1208, <i>elw</i> , <i>helw</i>).
(Note: SI 𠂇 is often compounded with ZI 自 "self" in <i>zisi</i> 自𠂇 "selfish". SI 𠂇 "private (one's own)" is often contrasted with GONG 公 "public; fair, just".)	

LU 祿 *roog (ZZSF), *ruk (Sch)

"blessings, emoluments" (EZ),

"favor, gift; happiness; prosperity;

official pay" (Math).

W. RHODD "gift, present, grant, offering,

tribute; a giving", (b) (God-given) gift, grace,

blessing,...". (DWL 3087).

W. LLWYDD "success, prosperity, good

fortune,..., happiness; gift, blessings (DWL).

FU 福, *pʷug "sacrificial meat"

(XYX 1180, 1176, "昨日福 ZO 昨

'sacrificial meat' is called FU 福.")

W. BWYD "food, meat" < Clt. *bei-t-,

OIr. BIAD "food".

FU 福 *pʷug "benefit, favor,

good fortune". (EZ)

W. BUDD, OBret. BUD, OIr. BUAID,

root *BHOUDHI-, "profit, gain, booty,

riches, wealth, blessing, favor, advantage,

emolument, benefit, usefulness". (DWL 345)

Cf. Eg. BOOTY.

FU 富 *pʷug "be rich, rich,

make rich, riches, wealth".

As above, *BHOUDHI-.

(Note: The phonophore 富 of FU also has sound *bʷug and *phrʷug [ZZSF 322]).

SHU, CHU 姝 *thug (Li),

*thju (Sch), *thjo (ZZSF 570)

"be beautiful" (EZ 563).

W. TEG (OCrn. TEG) (a) "fair, beautiful,

pretty,...". (DWL 3462).

SHU 淑 *djəkw (Li),

*djəwk (Sch) "be good"

(EZ 564, ZHU 5)

Ga. DEAGH "good", OIr DEG-, DAG-

"good" (OIrV)

LI 理 *rəʔ, *rjəʔ(Sch.)

W. RHESWM "reason".

"reason, principle".

(Note: See below, LI "veins" for parallel homophones between Old Chinese and Welsh.)

LI 理 *ruʔ (ZZSF), *rjəʔ

W. RHES "line, stripe, streak".

(Sch) "streaks, veins, grains of wood"

(DWL 3058).

(Math).

SHI 勢 *hnieds "power, influ-

W. NERTH (OIr. NERT, Ga. NEART

ence, authority, strength; aspect, cir-

< Clt. *ner-to*, IE base **ner-* "man")

cumstances, condition" (Math).

"(bodily or physical) force, strength,

or power, might, energy, vigor,..." (DWL

2571).

QUAN 權 *gron (ZZSF), *garjuan

W. GRYM "force, strength, power, might,

(Sch) "authority, power,..." (Math).

authority,..." (DWL 1539).

WEI 位 *G^wru^{bs} (ZZSF 399b),

W. URDD "order, rank" (WD);

*(^w)rips (Bax) "rank, position", "high

W. URDDAS "dignity, honour, nobility,

rank, status". "Position, place, seat;

high rank, reputation, status, rank,..."

high position, throne" (EZ 639).

from Latin *ordo* "line, row, series".

OIr. *ord.* (DWL 3717)

(Note: EZ gives many illustrative sentences, including: "Each of you [soldiers] adjust your positions [WEI 位]." On correspondence of OC *-b- with W. DD, cf. HUI/**koobs*

會 "to meet" and W. CWRDD "to meet". W. *dd* has the sound of *th* in English *that*.
Bilabial OC *‑b‑* in *ḡʷrubs* reflects rounded initial *ḡʷ* and rounded vowel W. *‑u‑* in
URDD.)

GE 格 **klaag* "rule, limit, pattern, W. RHYCH "furrow, groove".
frame; investigate; rectify"; "any space
or spaces,(such as squares) made by
lines or limits; divisions, levels, parti-
tions, in a cupboard, window pane, etc."
(CH 1493.8, XY 716; *Math*)

Some Relational Terms

SHI 是 **dje?* (ZZSF), **djigx* TochB TE "this"(m. *se*, f. *sā*, n. *te*).
(Li), **dji?* (Sch.) "this, that, which" (*Pok* 979).
(*Math*), "this, this is". (*EZ*)
FEI 非 **pjə d* (Li), *pul* (ZZSF) IE base **PO-TI* "opposite, towards, contrary
316), **pjə j* (Sch) "it is not, to be to, against"; Av. *paiti*, OPer. *patiy* (preverb
not, un-/in-" (*EZ* 158). and preposition) "against, contrary to,..."
(*Pok* 842).

(Note: SHI 是 "this; this is; is" and FEI 非 "is not; not" is a very important pair in
Chinese philosophy. SHI/FEI also means right/wrong. SHI/FEI features famously in
Zhuang Zi.)

YOU 有 **gwjəgx* (Li), **ḡʷu ?* (ZZSF) OES "is" (3rd person singular of BOD "be,

<p>"there is, to have" (EZ 769); "exist, being".</p> <p>WEI 爲 *<i>g</i>^w<i>al</i> (ZZSF 487) "to act, be;...". (EZ 635), "is, was, were".</p>	<p>exist; being, existence"); OEDD "was, were". (WD 33; DWL).</p> <p>W. OES "is" (3rd person singular of BOD "be, exist; being existence"); OEDD "was, were". (WD 33).</p>
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(Note: Welsh initial OE- may be written ?OE, and the glottal stop ? would be close to OC initial **g*- here. OC final -*l* is near-homorganic with W. final -*dd* here. Modern Welsh *dd* is pronounced as *th* in English *that*.)

<p>WU 毋, 無 *<i>mjag</i> (Li), *<i>mja</i> (Sch)</p> <p>"(the injunctive objective negative:)</p> <p>should not, should be expected to,</p> <p>absolutely don't" (EZ 647, 646).</p>	<p>TchA MA and TchB MA, PTch *MA from</p> <p>PIE *<i>me</i> (: Skt. <i>ma</i>, Av <i>ma</i>, Gr. <i>me</i>, Arm. <i>mi</i>, Alb <i>mos</i>, all the prohibitive negative)</p> <p>(DTch 446).</p>
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(Note: YOU "there is", WU "there is no" are an important pair also translated as "being" and "non-being" in the *Dao De Jing*.)

<p>WU 無 *<i>mjag</i> (Li), *<i>ma</i> (ZZSF 492),</p> <p>*<i>mja</i> (Sch) "there is no; have no"</p> <p>(EZ 646).</p>	<p>TchA,B MA (particle) "not, no" (simple negation and prohibition); also used as quasi-prefix as the equivalent of English "un-". From PIE *<i>me</i>, as above. (DTch 445, 446).</p>
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<p>BI 彼 *<i>breel</i> (ZZSF) "that, that one; they; the other, others (as opposed to self), another".</p>	<p>W. ARALL (pl. ERAILL), adj. and pron. "another, other". <i>Y llall</i> "the other", pl. <i>y lleill</i>. (Lewis 225) From Brt. *<i>alallos</i>.</p>
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OIr. *araile* < Goid. **alaljos*. (DWL 176)

TUO, TA 𠂔𠂔 **lhaal* (ZZSF 521),

W. ARALL "another, other", as above.

**hlaj* (Sch) "other, different" (EZ 619).

CI 𠂔𠂔 **she?* "this".

Ir. SE, MlBret SE "this", stem **so*.

TchA *sa-* and TchB *se*, dem. pron. "this"

from PIE **so/seh_a*, Skt. *sá/sā/tāt*. (DTch 698)

(Note: BI 𠂔𠂔 "that, they" and CI 𠂔𠂔 "this, these" are a very important pair in Chinese philosophy, e.g. *Zhuang Zi*, and can be translated as "we/they" or "us/them".)

Conclusion

If a significant numbers of these correspondences are found to be valid, they suggest close contact between Sinitic and Indo-European peoples in the first millenium and earlier. They suggest that the beginnings of Chinese civilization did not develop in isolation from the rest of the world. They would have deep implications for the study of Chinese language, history, and culture, as well as for the history of the rest of the Eurasian land mass.

Not least is the implication of this paper and others in the series (Wei 2005a, b, c, and d) for Chinese historical phonology. Because the Chinese script has no alphabet, the reconstruction of Old Chinese sounds has been a heroic effort during the past century, involving historical phonologists such as Bernhard Karlgren, Li Fang-kuei, and many others. One kind of inference involved in the reconstruction of consonant clusters is illustrated by the following characters:

WEN 文 Cant. *mɨn* "refined,
cultured, gentle (as in *gentle folk*)"

LING 吝 "repent, regret"

(The phonophore of LING is WEN 文.)

They present a conundrum because LING 吝 with phonophore 文 should have OC
initial *w-* or *m-*. How can *w-* and *m-* be reconciled with initial *l-*? The solution is to
infer that LING 吝 has OC initial cluster *ml-* or *mr-*. A similar conundrum is presented
by the pair:

BING 禀 "to receive rations, grain". (EZ)

LIN 廩 "government granary".

Why does the same phonophore 禀 give two sounds BING and LIN? The solution is
to infer a OC consonant cluster for both. Thus we have the inferred reconstructions

BING 禀 **pljəmx* (Li),
**pərjəm?* (Sch) "to receive
rations, grain".

LIN 廩 **bljəmx* (Li),
**brjəm?* (Sch) "granary"

LIN 𢇛 **b.rum?* (ZZSF 280) "fear,
to fear; to tremble" (*Math* 4038).

These inferred initial consonant clusters seem to be confirmed by the sound-and-meaning correspondences in Welsh for the following words with phonophores 文 and 𢇛:

LIN 𢇛 **m.rins* (ZZSF 405)
"regret, repent" (*Math* 4040).

W. BLINO, v. "worry; weary;
trouble, vex" (*WD* 316, 33); W.
BLINAF: BLINAU (2) "..., be
displeased, angry, vex, grieve"
(*DWL* 287).

LIN 𢇛 **b.rum?* (ZZSF 280) "fear,
to fear; to tremble" (*Math* 4038).

W. BLINO "to worry" (*WD* 316).

(Note: **m.rins* and BLINO are very close in sound because *m-* and *b-* are both bilabials and *-r-* and *-l-* are homorganic and often interchanged.)

Many other Old Chinese reconstructions could be tested in this way. And the Indo-European language group could join other language groups, such as Tibeto-Burman, Austronesian, and Altaic, in elucidating not only the sounds, but the meanings of Old Chinese words, and the grammar, typology, and genetic affinity of Old Chinese as well.

Dedicated to Victor H. Mair, prescient thinker, indefatigable worker, and generous spirit.

Acknowledgements

I am indebted to V.H. Mair for editing earlier drafts of this paper; responsibility for its contents and views and whatever errors in them are mine however.

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