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The Ode on Monthly Pleasures
—a new interpretation

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Introduction

- *Ode on Monthly Pleasures*
- Tangut 𑖇𑖇𑖇𑖇
- Chinese 月月樂詩
- One of five “odes” in printed text found at Kharakhoto (now IOM Tang.25 Inv. No.121)
- One of a very few examples of Tangut poetry
- 12 verses covering the 12 months
- Dated Qianyou 16 = 1185



Ode on Monthly Pleasures folio 1 of 6

- Text of ode written continuously with no spacing or formatting
- Start of each verse indicated by ① to the right of first character of the verse
- Line breaks within a verse are not indicated
- Page numbers in Chinese characters

Layout of Text

- Each verse of the poem is written twice, in different versions using what seems to be two different vocabularies or language registers
- **Text A** (highlighted in **turquoise** below)
- **Text B** (highlighted in **green** below)

1a1: 𪗇𪗈𪗉𪗊𪗋𪗌
 1a2: 𪗍𪗎𪗏𪗐𪗑𪗒𪗓𪗔𪗕𪗖𪗗𪗘𪗙𪗚𪗛𪗜𪗝𪗞𪗟𪗠𪗡𪗢
 1a3: 𪗣𪗤𪗥𪗦𪗧𪗨𪗩𪗪𪗫𪗬𪗭𪗮𪗯𪗰𪗱𪗲𪗳𪗴𪗵𪗶𪗷𪗸𪗹𪗺𪗻𪗼𪗽𪗾𪗿
 1a4: 𪗿𪘀𪘁𪘂𪘃𪘄𪘅𪘆𪘇𪘈𪘉𪘊𪘋𪘌𪘍𪘎𪘏𪘐𪘑𪘒𪘓𪘔𪘕𪘖𪘗𪘘𪘙𪘚𪘛𪘜𪘝𪘞𪘟𪘠𪘡𪘢𪘣
 1a5: 𪘤𪘥𪘦𪘧𪘨𪘩𪘪𪘫𪘬𪘭𪘮𪘯𪘰𪘱𪘲𪘳𪘴𪘵𪘶𪘷𪘸𪘹𪘺𪘻𪘼𪘽𪘾𪘿
 1a6: 𪙀𪙁𪙂𪙃𪙄𪙅𪙆𪙇𪙈𪙉𪙊𪙋𪙌𪙍𪙎𪙏𪙐𪙑𪙒𪙓𪙔𪙕𪙖𪙗𪙘𪙙𪙚𪙛𪙜𪙝𪙞𪙟𪙠𪙡𪙢𪙣
 1a7: 𪙤𪙥𪙦𪙧𪙨𪙩𪙪𪙫𪙬𪙭𪙮𪙯𪙰𪙱𪙲𪙳𪙴𪙵𪙶𪙷𪙸𪙹𪙺𪙻𪙼𪙽𪙾𪙿
 1a8: 𪚀𪚁𪚂𪚃𪚄𪚅𪚆𪚇𪚈𪚉𪚊𪚋𪚌𪚍𪚎𪚏𪚐𪚑𪚒𪚓𪚔𪚕𪚖𪚗𪚘𪚙𪚚𪚛𪚜𪚝𪚞𪚟𪚠𪚡𪚢𪚣
 1b1: 𪚤𪚥𪚦𪚧𪚨𪚩𪚪𪚫𪚬𪚭𪚮𪚯𪚰𪚱𪚲𪚳𪚴𪚵𪚶𪚷𪚸𪚹𪚺𪚻𪚼𪚽𪚾𪚿
 1b2: 𪛀𪛁𪛂𪛃𪛄𪛅𪛆𪛇𪛈𪛉𪛊𪛋𪛌𪛍𪛎𪛏𪛐𪛑𪛒𪛓𪛔𪛕𪛖𪛗𪛘𪛙𪛚𪛛𪛜𪛝𪛞𪛟𪛠𪛡𪛢𪛣
 1b3: 𪛤𪛥𪛦𪛧𪛨𪛩𪛪𪛫𪛬𪛭𪛮𪛯𪛰𪛱𪛲𪛳𪛴𪛵𪛶𪛷𪛸𪛹𪛺𪛻𪛼𪛽𪛾𪛿
 1b4: 𪜀𪜁𪜂𪜃𪜄𪜅𪜆𪜇𪜈𪜉𪜊𪜋𪜌𪜍𪜎𪜏𪜐𪜑𪜒𪜓𪜔𪜕𪜖𪜗𪜘𪜙𪜚𪜛𪜜𪜝𪜞𪜟𪜠𪜡𪜢𪜣
 1b5: 𪜤𪜥𪜦𪜧𪜨𪜩𪜪𪜫𪜬𪜭𪜮𪜯𪜰𪜱𪜲𪜳𪜴𪜵𪜶𪜷𪜸𪜹𪜺𪜻𪜼𪜽𪜾𪜿
 1b6: 𪝀𪝁𪝂𪝃𪝄𪝅𪝆𪝇𪝈𪝉𪝊𪝋𪝌𪝍𪝎𪝏𪝐𪝑𪝒𪝓𪝔𪝕𪝖𪝗𪝘𪝙𪝚𪝛𪝜𪝝𪝞𪝟𪝠𪝡𪝢𪝣
 1b7: 𪝤𪝥𪝦𪝧𪝨𪝩𪝪𪝫𪝬𪝭𪝮𪝯𪝰𪝱𪝲𪝳𪝴𪝵𪝶𪝷𪝸𪝹𪝺𪝻𪝼𪝽𪝾𪝿
 1b8: 𪞀𪞁𪞂𪞃𪞄𪞅𪞆𪞇𪞈𪞉𪞊𪞋𪞌𪞍𪞎𪞏𪞐𪞑𪞒𪞓𪞔𪞕𪞖𪞗𪞘𪞙𪞚𪞛𪞜𪞝𪞞𪞟𪞠𪞡𪞢𪞣

2a1: 𦵏 𦵑 𦵒 𦵓 𦵔 𦵕 𦵖 𦵗 𦵘 𦵙 𦵚 𦵛 𦵜 𦵝 𦵞 𦵟 𦵠 𦵡 𦵢
2a2: 𦵣 𦵤 𦵥 𦵦 𦵧 𦵨 𦵩 𦵪 𦵫 𦵬 𦵭 𦵮 𦵯 𦵰 𦵱 𦵲 𦵳 𦵴
2a3: 𦵵 𦵶 𦵷 𦵸 𦵹 𦵺 𦵻 𦵼 𦵽 𦵾 𦵿 𦶀 𦶁 𦶂 𦶃 𦶄 𦶅
2a4: 𦶆 𦶇 𦶈 𦶉 𦶊 𦶋 𦶌 𦶍 𦶎 𦶏 𦶐 𦶑 𦶒 𦶓 𦶔 𦶕 𦶖 𦶗
2a5: 𦶘 𦶙 𦶚 𦶛 𦶜 𦶝 𦶞 𦶟 𦶠 𦶡 𦶢 𦶣 𦶤 𦶥 𦶦 𦶧 𦶨
2a6: 𦶩 𦶪 𦶫 𦶬 𦶭 𦶮 𦶯 𦶰 𦶱 𦶲 𦶳 𦶴 𦶵 𦶶 𦶷 𦶸 𦶹
2a7: 𦶺 𦶻 𦶼 𦶽 𦶾 𦶿 𦷀 𦷁 𦷂 𦷃 𦷄 𦷅 𦷆 𦷇 𦷈 𦷉 𦷊
2a8: 𦷋 𦷌 𦷍 𦷎 𦷏 𦷐 𦷑 𦷒 𦷓 𦷔 𦷕 𦷖 𦷗 𦷘 𦷙 𦷚 𦷛
2b1: 𦷜 𦷝 𦷞 𦷟 𦷠 𦷡 𦷢 𦷣 𦷤 𦷥 𦷦 𦷧 𦷨 𦷩 𦷪 𦷫 𦷬
2b2: 𦷭 𦷮 𦷯 𦷰 𦷱 𦷲 𦷳 𦷴 𦷵 𦷶 𦷷 𦷸 𦷹 𦷺 𦷻 𦷼 𦷽
2b3: 𦷾 𦷿 𦸀 𦸁 𦸂 𦸃 𦸄 𦸅 𦸆 𦸇 𦸈 𦸉 𦸊 𦸋 𦸌 𦸍 𦸎
2b4: 𦸏 𦸐 𦸑 𦸒 𦸓 𦸔 𦸕 𦸖 𦸗 𦸘 𦸙 𦸚 𦸛 𦸜 𦸝 𦸞 𦸟
2b5: 𦸠 𦸡 𦸢 𦸣 𦸤 𦸥 𦸦 𦸧 𦸨 𦸩 𦸪 𦸫 𦸬 𦸭 𦸮 𦸯 𦸰
2b6: 𦸱 𦸲 𦸳 𦸴 𦸵 𦸶 𦸷 𦸸 𦸹 𦸺 𦸻 𦸼 𦸽 𦸾 𦸿 𦹀 𦹁
2b7: 𦹂 𦹃 𦹄 𦹅 𦹆 𦹇 𦹈 𦹉 𦹊 𦹋 𦹌 𦹍 𦹎 𦹏 𦹐 𦹑 𦹒
2b8: 𦹓 𦹔 𦹕 𦹖 𦹗 𦹘 𦹙 𦹚 𦹛 𦹜 𦹝 𦹞 𦹟 𦹠 𦹡 𦹢 𦹣

3a1: 𦉳 𦉴 𦉵 𦉶 𦉷 𦉸 𦉹 𦉺 𦉻 𦉼 𦉽 𦉾 𦉿 𦊀 𦊁 𦊂 𦊃
 3a2: 𦊄 𦊅 𦊆 𦊇 𦊈 𦊉 𦊊 𦊋 𦊌 𦊍 𦊎 𦊏 𦊐 𦊑 𦊒 𦊓
 3a3: 𦊔 𦊕 𦊖 𦊗 𦊘 𦊙 𦊚 𦊛 𦊜 𦊝 𦊞 𦊟 𦊠 𦊡 𦊢 𦊣
 3a4: 𦊤 𦊥 𦊦 𦊧 𦊨 𦊩 𦊪 𦊫 𦊬 𦊭 𦊮 𦊯 𦊰 𦊱 𦊲 𦊳
 3a5: 𦊴 𦊵 𦊶 𦊷 𦊸 𦊹 𦊺 𦊻 𦊼 𦊽 𦊾 𦊿 𦋀 𦋁 𦋂 𦋃
 3a6: 𦋄 𦋅 𦋆 𦋇 𦋈 𦋉 𦋊 𦋋 𦋌 𦋍 𦋎 𦋏 𦋐 𦋑 𦋒 𦋓
 3a7: 𦋔 𦋕 𦋖 𦋗 𦋘 𦋙 𦋚 𦋛 𦋜 𦋝 𦋞 𦋟 𦋠 𦋡 𦋢 𦋣
 3a8: 𦋤 𦋥 𦋦 𦋧 𦋨 𦋩 𦋪 𦋫 𦋬 𦋭 𦋮 𦋯 𦋰 𦋱 𦋲 𦋳
 3b1: 𦋴 𦋵 𦋶 𦋷 𦋸 𦋹 𦋺 𦋻 𦋼 𦋽 𦋾 𦋿 𦌀 𦌁 𦌂 𦌃
 3b2: 𦌄 𦌅 𦌆 𦌇 𦌈 𦌉 𦌊 𦌋 𦌌 𦌍 𦌎 𦌏 𦌐 𦌑 𦌒 𦌓
 3b3: 𦌔 𦌕 𦌖 𦌗 𦌘 𦌙 𦌚 𦌛 𦌜 𦌝 𦌞 𦌟 𦌠 𦌡 𦌢 𦌣
 3b4: 𦌤 𦌥 𦌦 𦌧 𦌨 𦌩 𦌪 𦌫 𦌬 𦌭 𦌮 𦌯 𦌰 𦌱 𦌲 𦌳
 3b5: 𦌴 𦌵 𦌶 𦌷 𦌸 𦌹 𦌺 𦌻 𦌼 𦌽 𦌾 𦌿 𦍀 𦍁 𦍂 𦍃
 3b6: 𦍄 𦍅 𦍆 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍏 𦍐 𦍑 𦍒 𦍓
 3b7: 𦍔 𦍕 𦍖 𦍗 𦍘 𦍙 𦍚 𦍛 𦍜 𦍝 𦍞 𦍟 𦍠 𦍡 𦍢 𦍣
 3b8: 𦍤 𦍥 𦍦 𦍧 𦍨 𦍩 𦍪 𦍫 𦍬 𦍭 𦍮 𦍯 𦍰 𦍱 𦍲 𦍳

4a1: 𡗗 𡗘 𡗙 𡗚 𡗛 𡗜 𡗝 𡗞 𡗟 𡗠 𡗡 𡗢 𡗣 𡗤 𡗥
 4a2: 𡗦 𡗧 𡗨 𡗩 𡗪 𡗫 𡗬 𡗭 𡗮 𡗯 𡗰 𡗱 𡗲 𡗳 𡗴
 4a3: 𡗵 𡗶 𡗷 𡗸 𡗹 𡗺 𡗻 𡗼 𡗽 𡗾 𡗿 𡘀 𡘁 𡘂 𡘃
 4a4: 𡘄 𡘅 𡘆 𡘇 𡘈 𡘉 𡘊 𡘋 𡘌 𡘍 𡘎 𡘏 𡘐 𡘑 𡘒
 4a5: 𡘓 𡘔 𡘕 𡘖 𡘗 𡘘 𡘙 𡘚 𡘛 𡘜 𡘝 𡘞 𡘟 𡘠 𡘡
 4a6: 𡘢 𡘣 𡘤 𡘥 𡘦 𡘧 𡘨 𡘩 𡘪 𡘫 𡘬 𡘭 𡘮 𡘯 𡘰
 4a7: 𡘱 𡘲 𡘳 𡘴 𡘵 𡘶 𡘷 𡘸 𡘹 𡘺 𡘻 𡘼 𡘽 𡘾 𡘿
 4a8: 𡙀 𡙁 𡙂 𡙃 𡙄 𡙅 𡙆 𡙇 𡙈 𡙉 𡙊 𡙋 𡙌 𡙍 𡙎
 4b1: 𡙏 𡙐 𡙑 𡙒 𡙓 𡙔 𡙕 𡙖 𡙗 𡙘 𡙙 𡙚 𡙛 𡙜 𡙝
 4b2: 𡙞 𡙟 𡙠 𡙡 𡙢 𡙣 𡙤 𡙥 𡙦 𡙧 𡙨 𡙩 𡙪 𡙫 𡙬
 4b3: 𡙭 𡙮 𡙯 𡙰 𡙱 𡙲 𡙳 𡙴 𡙵 𡙶 𡙷 𡙸 𡙹 𡙺
 4b4: 𡙻 𡙼 𡙽 𡙾 𡙿 𡚀 𡚁 𡚂 𡚃 𡚄 𡚅 𡚆 𡚇 𡚈 𡚉
 4b5: 𡚊 𡚋 𡚌 𡚍 𡚎 𡚏 𡚐 𡚑 𡚒 𡚓 𡚔 𡚕 𡚖 𡚗 𡚘
 4b6: 𡚙 𡚚 𡚛 𡚜 𡚝 𡚞 𡚟 𡚠 𡚡 𡚢 𡚣 𡚤 𡚥 𡚦 𡚧
 4b7: 𡚨 𡚩 𡚪 𡚫 𡚬 𡚭 𡚮 𡚯 𡚰 𡚱 𡚲 𡚳 𡚴 𡚵 𡚶
 4b8: 𡚷 𡚸 𡚹 𡚺 𡚻 𡚼 𡚽 𡚾 𡚿 𡛀 𡛁 𡛂 𡛃 𡛄 𡛅

5a1: 𦉑 𦉒 𦉓 𦉔 𦉕 𦉖 𦉗 𦉘 𦉙 𦉚 𦉛 𦉜 𦉝 𦉞 𦉟
 5a2: 𦉠 𦉡 𦉢 𦉣 𦉤 𦉥 𦉦 𦉧 𦉨 𦉩 𦉪 𦉫 𦉬 𦉭 𦉮 𦉯 𦉰
 5a3: 𦉱 𦉲 𦉳 𦉴 𦉵 𦉶 𦉷 𦉸 𦉹 𦉺 𦉻 𦉼 𦉽 𦉾 𦉿
 5a4: 𦊀 𦊁 𦊂 𦊃 𦊄 𦊅 𦊆 𦊇 𦊈 𦊉 𦊊 𦊋 𦊌 𦊍 𦊎 𦊏
 5a5: 𦊐 𦊑 𦊒 𦊓 𦊔 𦊕 𦊖 𦊗 𦊘 𦊙 𦊚 𦊛 𦊜 𦊝 𦊞
 5a6: 𦊟 𦊠 𦊡 𦊢 𦊣 𦊤 𦊥 𦊦 𦊧 𦊨 𦊩 𦊪 𦊫 𦊬 𦊭 𦊮
 5a7: 𦊯 𦊰 𦊱 𦊲 𦊳 𦊴 𦊵 𦊶 𦊷 𦊸 𦊹 𦊺 𦊻 𦊼 𦊽 𦊾
 5a8: 𦊿 𦋀 𦋁 𦋂 𦋃 𦋄 𦋅 𦋆 𦋇 𦋈 𦋉 𦋊 𦋋 𦋌 𦋍 𦋎
 5b1: 𦋏 𦋐 𦋑 𦋒 𦋓 𦋔 𦋕 𦋖 𦋗 𦋘 𦋙 𦋚 𦋛 𦋜 𦋝 𦋞
 5b2: 𦋟 𦋠 𦋡 𦋢 𦋣 𦋤 𦋥 𦋦 𦋧 𦋨 𦋩 𦋪 𦋫 𦋬 𦋭 𦋮
 5b3: 𦋯 𦋰 𦋱 𦋲 𦋳 𦋴 𦋵 𦋶 𦋷 𦋸 𦋹 𦋺 𦋻 𦋼 𦋽 𦋾
 5b4: 𦋿 𦌀 𦌁 𦌂 𦌃 𦌄 𦌅 𦌆 𦌇 𦌈 𦌉 𦌊 𦌋 𦌌 𦌍 𦌎
 5b5: 𦌏 𦌐 𦌑 𦌒 𦌓 𦌔 𦌕 𦌖 𦌗 𦌘 𦌙 𦌚 𦌛 𦌜 𦌝 𦌞
 5b6: 𦌟 𦌠 𦌡 𦌢 𦌣 𦌤 𦌥 𦌦 𦌧 𦌨 𦌩 𦌪 𦌫 𦌬 𦌭 𦌮
 5b7: 𦌯 𦌰 𦌱 𦌲 𦌳 𦌴 𦌵 𦌶 𦌷 𦌸 𦌹 𦌺 𦌻 𦌼 𦌽 𦌾
 5b8: 𦌿 𦍀 𦍁 𦍂 𦍃 𦍄 𦍅 𦍆 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎

6a1: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a2: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a3: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a4: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a5: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a6: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a7: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6a8: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6b1: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊
 6b2: 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊 𦍋 𦍌 𦍍 𦍎 𦍇 𦍈 𦍉 𦍊

Nishida 1986

- Text A is written with an unusual vocabulary that in many cases uses characters that are otherwise only found in Tangut dictionaries
- Text B is written with ordinary vocabulary
- Text A = the language of the "black-headed people" (a nomadic people that formed the ruling class of Tangut society)
- Text B = the language of the "red-faced people" (a sedentary, agricultural people that formed the bulk of Tangut society)
- Text A may represent a linguistic substratum that is only preserved in the five odes

Kepping 1996

- Text A = “ritual language” — an artificial language (lacking grammatical morphemes) created by Tangut shamans in ancient times, before the adoption of Buddhism, for ritual purposes
- Text B = “common language” — the ordinary Tangut language used everywhere except in these five odes

My research

- Following on from a blog post I wrote in August 2011: “The Myth of the Tangut Ritual Language”
- Blog post based on a limited analysis of selected lines from the ode
- I am now working on an analysis of the entire ode in preparation for an annotated edition and translation of the ode (all five surviving odes?)

My interpretation

- I reject Nishida's and Kepping's theories of two different languages or vocabularies
- Texts A and B not translations of each other or parallel versions of the same ode
- Text A does not represent a ritual language or a linguistic substratum
- Text B is the primary text of the ode
- Text A consists of explanatory glosses on Text B
- Text A not intended to be read linearly

Text A vocabulary

- Does Text A consist of vocabulary only found in dictionaries as suggested by Nishida and Kepping?
- I don't think so.
- However, some Text A collocations seem to be literary synonyms of unknown etymology for common words:
 - Text B: 𑖦𑖪 *lhji* “month”
 - Text A: 𑖦𑖪𑖫𑖬 *ka · o* “month” (TY20B3)
- Also the numbers “two” through “seven”

- Does Text A lack grammatical morphemes as Kepping suggests?
- More grammatical morphemes in Text B, but not entirely absent in Text A.
- Text B and Text A both use the post-verbal particle 逡 *djij* nine times
- Strongly suggests that Text A and Text B are not written in different languages

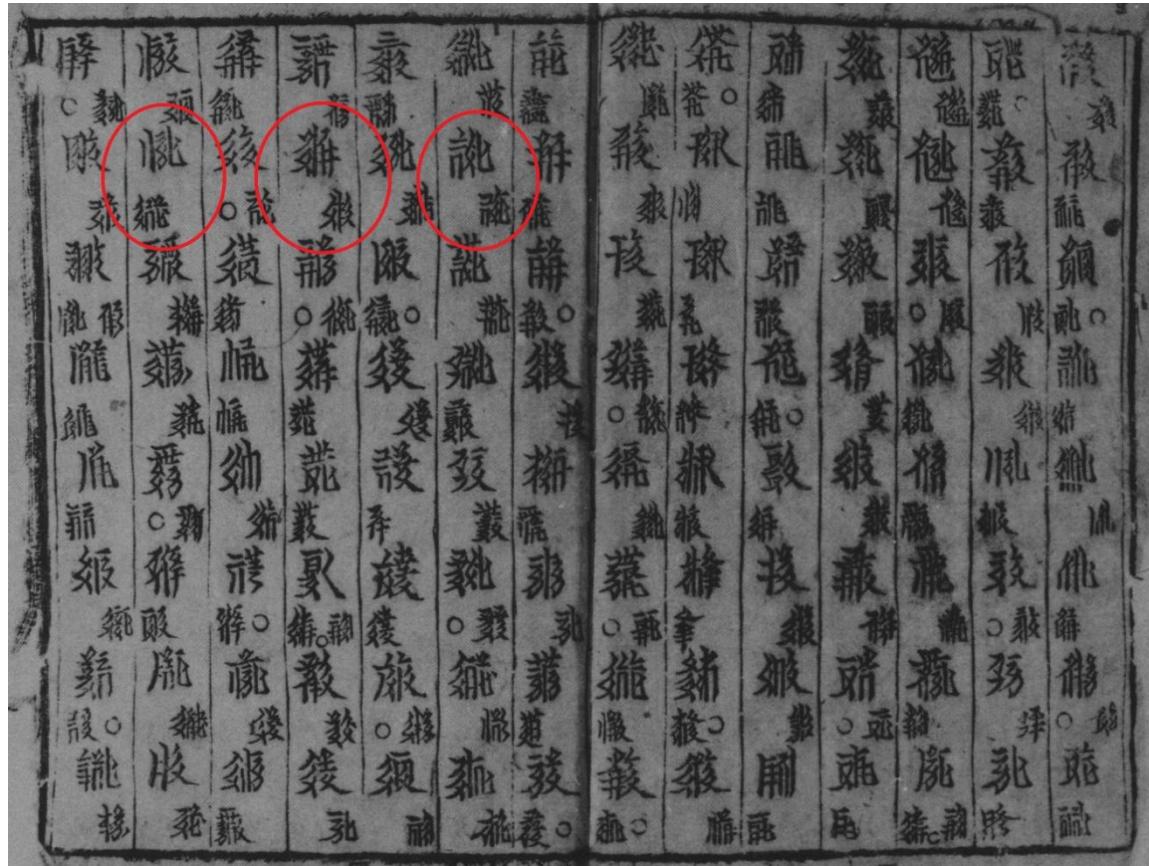
- Text A and Text B also use the same standard negative particle 𠵹 *mji*:
 - Text B: 𠵹𠵹𠵹 *sji mji kjij* “tree is not rotten”
 - Text A: 𠵹𠵹𠵹 *lhejr mji wju* “tree” (𠵹𠵹), “not”, “withered” (𠵹𠵹)
- 𠵹 *mji* occurs 4 times in Text A but 17 times in Text B, often glossing an adjective as “not ...”:
 - 𠵹 *twu* “straight” glossed as 𠵹𠵹 *mji kejr* “not crooked”

Text A collocations

- Some Text A collocations attested in the classified vocabulary list, *Miscellaneous Characters* 彙編:
 - 媿𦍋 "to give birth"
 - 菴𦍋 "bamboo grove"
 - 媿𦍋 "wealthy person"
 - 𦍋𦍋 "fine horse"
 - 𦍋𦍋 "grass"
 - 媿𦍋 "moisture"

- Many Text A collocations also attested in *Homophones* 龍龍
- Text A collocations often correspond to two characters in Text B:
 - Text B: 龍龍 *dźji wji* “to make a feast”
 - Text A: 龍龍 *phju thjij* “banquet, feast” (TY5B1)

Homophones (Edition A) folio 5



05B2: 祕 + 訖 = 祕訖 "dark"

05B4: 燉 + 燉 = 燉燉 "tail"

05B6: 恍 + 晃 = 恍晃 "clear"

• Examples of Text A collocations from the *Homophones* 龍龍:

- TY02B6 牝雛 "birth"
- TY03A1 鸞妃 "crane"
- TY03B4 龍龍 "power and might"
- TY04A3 鵠鵠 "swallow"
- TY04A5 緜駘 "rich person"
- TY05A5 駘駘 "clan name"
- TY05B1 龍龍 "banquet"
- TY06B5 駘駘 "fine horse"
- TY11A3 駘駘 "frost and dew"
- TY12B2 駘駘 "east"
- TY12B5 龍龍 "insect"

- TY15A6 𦉑𦉑 "luxuriant"
- TY16A5 𦉑𦉑 "sun"
- TY18A6 𦉑𦉑 "west"
- TY20B2 𦉑𦉑 "vulture"
- TY20B3 𦉑𦉑 "month"
- TY20B3 𦉑𦉑 "moon"
- TY21A4 𦉑𦉑 "rope"
- TY21A6 𦉑𦉑 "seventh"
- TY21B1 𦉑𦉑 "to swallow food"
- TY22A1 𦉑𦉑 "to collapse"
- TY23A2 𦉑𦉑 "world"
- TY23A7 𦉑𦉑 "to leap up"
- TY24A2 𦉑𦉑 "to examine"

- TY24A6 𪗇𪗈 "crucible"
- TY25A6 𪗉𪗊 "house"
- TY26A2 𪗋𪗌 "fourth"
- TY28A1 𪗍𪗎 "mouth"
- TY29A1 𪗏𪗐 "moisture"
- TY29B3 𪗑𪗒 "string of cash"
- TY29B4 𪗓𪗔 "man"
- TY35A6 𪗕𪗖 "shallow"
- TY35B3 𪗘𪗙 "year"
- TY35B4 𪗚𪗛 "fifth"
- TY36A3 𪗜𪗝 "carriage shaft"
- TY36B6 𪗞𪗟 "benefaction"
- TY38A1 𪗡𪗢 "to walk"

- TY43A4 翹茲 "clever wife"
- TY43B2 纒韮 "green grass"
- TY44A6 屛戔 "ditch"
- TY46A7 𦍋𦍋 "old"
- TY46B2 𦍋𦍋 "grass"
- TY46B3 𦍋𦍋 "to fight with arms"
- TY47A6 𦍋𦍋 "mixed, all sorts"
- TY47B6 𦍋𦍋 "sixth"
- TY47B7 𦍋𦍋 "to beat"
- TY48A1 𦍋𦍋 "to watch, to oversee"
- TY48A1 𦍋𦍋 "Tangut person"
- TY48A3 𦍋𦍋 "bamboo grove"
- TY49A1 𦍋𦍋 "storehouse"

- TY49A6 𪗇𪗈 "happy"
- TY49B2 𪗉𪗊 "to crawl"
- TY49B3 𪗋𪗌 "third"
- TY49B4 𪗍𪗎 "to patrol"

- Many Text B collocations also found in *Homophones*:

- TY02A6 鰲尾 "height"
- TY04B5 誕蓂 "cattail"
- TY04B6 蕡莛 "fruit"
- TY05A6 穉暎 "dark green"
- TY05A6 穉彘 "butterfly"
- TY09B3 鞞鞞 "to sing loudly"
- TY10A3 黼黻
- TY12A5 穉悞 "peaceful"
- TY13A1 穉齏 "to butcher"
- TY13A5 穉鞞 "withered and yellow"
- TY14A5 穉鞞 "difference"

- TY14A6 𩇛𩇛 "feelings"
- TY16A5 𩇛𩇛 "to urge on one's horse"
- TY16B4 𩇛𩇛 "frequently"
- TY18A6 𩇛𩇛 "all kinds of"
- TY18B5 𩇛𩇛 "happiness, pleasure"
- TY19A5 𩇛𩇛 "old and young"
- TY21B2 𩇛𩇛 "to cut"
- TY22B4 𩇛𩇛 "a kind of grass"
- TY23B4 𩇛𩇛 "head"
- TY23B6 𩇛𩇛 "to happen"
- TY25A3 𩇛𩇛 "to patrol"
- TY25A6 𩇛𩇛 "type of rodent "
- TY25A7 𩇛𩇛 "crooked"

- TY28A5 𠄎𠄎 "to shoot (an arrow)"
- TY29B1 𠄎𠄎 "road"
- TY30A3 𠄎𠄎 "kind of tree"
- TY30A5 𠄎𠄎 "firewood"
- TY31B5 𠄎𠄎 "common people"
- TY32B4 𠄎𠄎 "Mao star"
- TY33A2 𠄎𠄎 "grass"
- TY33B4 𠄎𠄎 "to practice"
- TY35A1 𠄎𠄎 "barley and wheat"
- TY35A3 𠄎𠄎 "first month"
- TY35B3 𠄎𠄎 "clan name"
- TY36B6 𠄎𠄎
- TY46A6 𠄎𠄎 "spring"

- TY46B2 𪔵𪔶 "to stay"
- TY46B6 𪔷𪔸 "little"
- TY47B2 𪔹𪔺 "benefaction, good deeds"
- TY48B5 𪔻𪔼 "noon"
- TY51B6 𪔽𪔾 "amusement"
- TY51B6 𪔿𪕀 "to arrive"
- TY52B4 𪕁𪕂 "to cross dangerous terrain"
- TY53A7 𪕃𪕄 "quail"
- TY55A5 𪕅𪕆 "to come and go"

Horizontal Correspondences

- Many of the A Text characters appear to gloss the corresponding character in the B Text by forming a collocation that is in *Homophones* and/or *Miscellaneous Characters*

Verse 1 Line 1

first month	tśjow	𪛗	𪛗	kjiw	year	𪛗𪛗	35A3 first month
month	lhji	𪛗	𪛗	sjiw	new	𪛗𪛗	20B3 month
in	·u	𪛗	𪛗	ka	month	𪛗𪛗	20B3 month
head	yu	𪛗	𪛗	·o	month	𪛗𪛗	20B3 month
dark	nja	𪛗	𪛗	ljɯ	brain	𪛗𪛗	41B2 head
face	njiɾ	𪛗	𪛗	mur	dark	𪛗𪛗	5B2 dark
red	nji	𪛗	𪛗	lhjwɿ	face	𪛗𪛗	48A1 face
year	kjiw	𪛗	𪛗	śjwi	crimson	𪛗𪛗	39A3 red
beginning	yu	𪛗	𪛗	tśjɿ	year	𪛗𪛗	22B4 year
peaceful	dzjɿ	𪛗	𪛗	sji	year	𪛗𪛗	35B3 year
happy	śjwu	𪛗	𪛗	dzjɿ	complete	𪛗𪛗	35B3 year
country	lhji	𪛗	𪛗	rejr	happiness	𪛗𪛗	35B3 year
feast	dźji	𪛗	𪛗	low	country	𪛗𪛗	49A5 country
to make	wji	𪛗	𪛗	phju	feast	𪛗𪛗	5B1 banquet
		𪛗	𪛗	thji	feast	𪛗𪛗	5B1 banquet

Example 1

- Text A character forms a collocation with corresponding Text B character (B + A):
- Text B: 𩑦 *yu* “head”
- Text A: 𩑦 *lju* “brain”
- *Homophones* 41B2 𩑦𩑦 “head”
- 𩑦 + 𩑦 correspondence occurs 10 times
- 𩑦 *yu* occurs in both Text A and Text B
- 𩑦 *lju* only occurs in Text A (not always connected with 𩑦)

Example 2

- Text A character forms a collocation with corresponding Text B character (A + B):
- Text A: 𠵹 *lhjwij* “face”
- Text B: 𠵹 *njijr* “face”
- *Homophones* 48A1 𠵹𠵹 “face”
- 𠵹 + 𠵹 correspondence occurs 4 times
- 𠵹 *lhjwij* only occurs in Text A
- 𠵹 *njijr* only occurs in Text B
- Both characters only occur bound to each other

• Examples of horizontal collocations:

- 羴 + 羴 = 羴羴 (TYA 03A5) "sheep" 羴羴
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 05B2) "dark" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 05B4) "tail" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 05B6) "clear" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 07B7) "to fly" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 08A1) "to sleep" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 09A4) "to be frightened" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 09B2) "wall" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 10A5) "withered" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 10B3) "to fly" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 17A2) "to stop" 𠄎𠄎
- 𠄎 + 𠄎 = 𠄎𠄎 (TYA 18A7) "water" 𠄎𠄎

- 姁 + 頰 = 頰姁 (TYA 19A5) "beautiful" 頰姁
- 繳 + 𩇛 = 𩇛繳 (TYA 21B7) "happiness" 𩇛繳
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 22B4) "year" 𩇛𩇛
- 頤 + 𩇛 = 頤𩇛 (TYA 23A2) "world" 頤𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 23B3) "wilderness" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 23B3) "wilderness" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 24A1) "house" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 25A6) "to play" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 26B2) "to milk" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 27B5) "eyes" 𩇛𩇛
- 尾 + 𩇛 = 尾𩇛 (TYA 29B4) "high" 尾𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 29B6) "tree" 𩇛𩇛
- 𩇛 + 𩇛 = 𩇛𩇛 (TYA 30B7) "longevity" 𩇛𩇛

- 麋 + 彡 = 彡麋 (TYA 32A5) "deer" 彡麋
- 韮 + 韇 = 韇韮 (TYA 32B5) "dark green" 韇韮
- 前 + 前 = 前前 (TYA 36A7) "will, ambition" 前前
- 牯 + 牯 = 牯牯 (TYA 38B5) "goat" 牯牯
- 𪎭 + 𪎮 = 𪎮𪎭 (TYA 38B7) "to harvest" 𪎮𪎭
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 39A3) "red" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 39B7) "skin" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 40B4) "to expound" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 41B2) "head" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 42B6) "joint" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 44B7) "to gather together" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 46A3) "evil" 𪎮𪎮
- 𪎮 + 𪎮 = 𪎮𪎮 (TYA 47A6) "head" 𪎮𪎮

- 𦘒 + 𦘓 = 𦘒𦘓 (TYA 48A1) "face" 𦘒𦘓
- 𦘔 + 𦘕 = 𦘔𦘕 (TYA 48A1) "to have" 𦘔𦘕
- 𦘖 + 𦘗 = 𦘖𦘗 (TYA 48A7) "rice (grain)" 𦘖𦘗
- 𦘘 + 𦘙 = 𦘘𦘙 (TYA 48B4) "wind" 𦘘𦘙
- 𦘚 + 𦘛 = 𦘚𦘛 (TYA 49A1) "to play, to sport" 𦘚𦘛
- 𦘜 + 𦘝 = 𦘜𦘝 (TYA 49A5) "country" 𦘜𦘝
- 𦘞 + 𦘟 = 𦘞𦘟 (TYA 49B3) "path" 𦘞𦘟
- 𦘠 + 𦘡 = 𦘠𦘡 (TYA 49B5) "hill" 𦘠𦘡
- 𦘢 + 𦘣 = 𦘢𦘣 (TYA 51A7) "to come down" 𦘢𦘣
- 𦘤 + 𦘥 = 𦘤𦘥 (TYA 51A7) "asks what" 𦘤𦘥
- 𦘦 + 𦘧 = 𦘦𦘧 (TYA 51B4) "skin" 𦘦𦘧
- 𦘨 + 𦘩 = 𦘨𦘩 (TYA 52A7) "thin, sparse" 𦘨𦘩
- 𦘪 + 𦘫 = 𦘪𦘫 (TYA 53A2) "to dwell, to reside" 𦘪𦘫

- 𦍋 + 𦍋 = 𦍋𦍋 (TYA 53A3) "beautiful" 𦍋𦍋
- 𦍋 + 𦍋 = 𦍋𦍋 (TYA 53A6) "white" 𦍋𦍋
- 𦍋 + 𦍋 = 𦍋𦍋 (TYA 54A5) "border" 𦍋𦍋
- 𦍋 + 𦍋 = 𦍋𦍋 (TYB 25A27) "fields" 𦍋𦍋
- 𦍋 + 𦍋 = 𦍋𦍋 (TYB 28A37) "to sleep" 𦍋𦍋

Other Glosses

- Text A often uses ordinary Tangut vocabulary to gloss a Text B word:
 - Text B: 𗵑 *tśjow* “first [month]”
 - Text A: 𗵑𗵑 *kjiw sjiw* “new year [month]”
- Both 𗵑 “year” and 𗵑 “new” are ordinary words that commonly occur in other Tangut texts

- Text A sometimes provides general glosses on specific words in Text B:
 - Text B: 該該葭葭 *pu pu tju tju* “cuckoo and turtledove”
 - Text A: 𪗇𪗈𪗉𪗊 *thə gjwi nji mə* “two kinds of ‘wing-clothed’ [i.e. birds]”
 - Text B: 𪗋𪗌 *pow lho* “quail”
 - Text A: 𪗇𪗈 *thə gjwi* “wing-clothed [bird]”
- As a translation or parallel version of the ode, “[two kinds of] wing-clothed” is very poor, but they are reasonable glosses on the meaning of the B text. Conversely, how could “cuckoo and turtledove” in one place and “quail” in another place both be glosses on the same original ritual Tangut word “wing-clothed” ?

- Another example:
 - Text B: 𪛗𪛘 *kji kjow* “shrew”
 - Text A: 𪛗𪛙 *dzji dzu* “[animal with] pointed claws”
- These examples are good evidence that Text B is the primary text, and that Text A provides glosses and explanations of Text B , and not the other way round.

- Text A often makes little sense when read linearly, but does make sense as glosses on Text B:
 - Text B: 𪛗𪛘𪛙𪛚 *bę njij kjɨ kjow* “red sand [desert] shrew”
 - Text A: 𪛛𪛜𪛝𪛞 *tser djɨ dzjɨ dzu* “land [comprising] small grains”, “[animal with] pointed claws”
- Further evidence that Text A glosses Text B, and not the other way round.