

TANGGU MEYEN

and other
Manchu Reading Lessons.

ROMANISED TEXT AND ENGLISH TRANSLATION
SIDE BY SIDE.

by

M. FORBES A. FRASER, F.R.G.S.

Ex China Consular Service.

Member of the North China Branch of the Royal Asiatic Society.



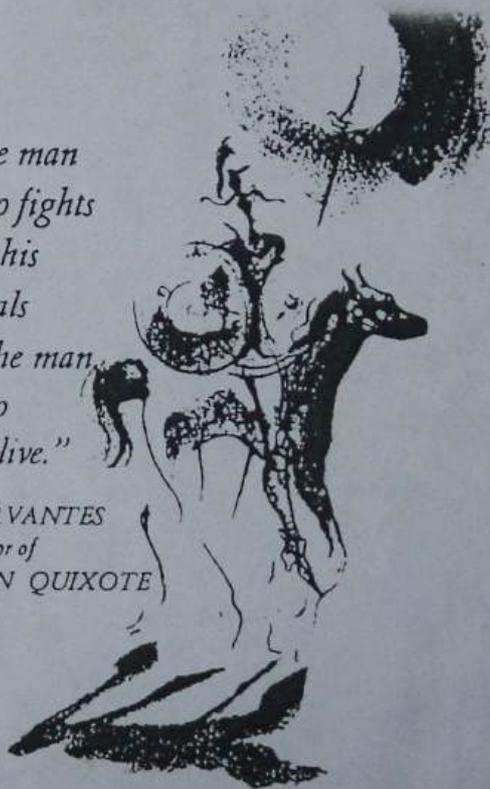
LUZAC & Co.,
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(Opposite the British Museum).

1924.

*"The man
who fights
for his
ideals
is the man
who
is alive."*

CERVANTES
author of
DON QUIXOTE



Leonid S. Polevoy





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ДАР
Л. ПОЛЕВОГО

by
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PREFACE.

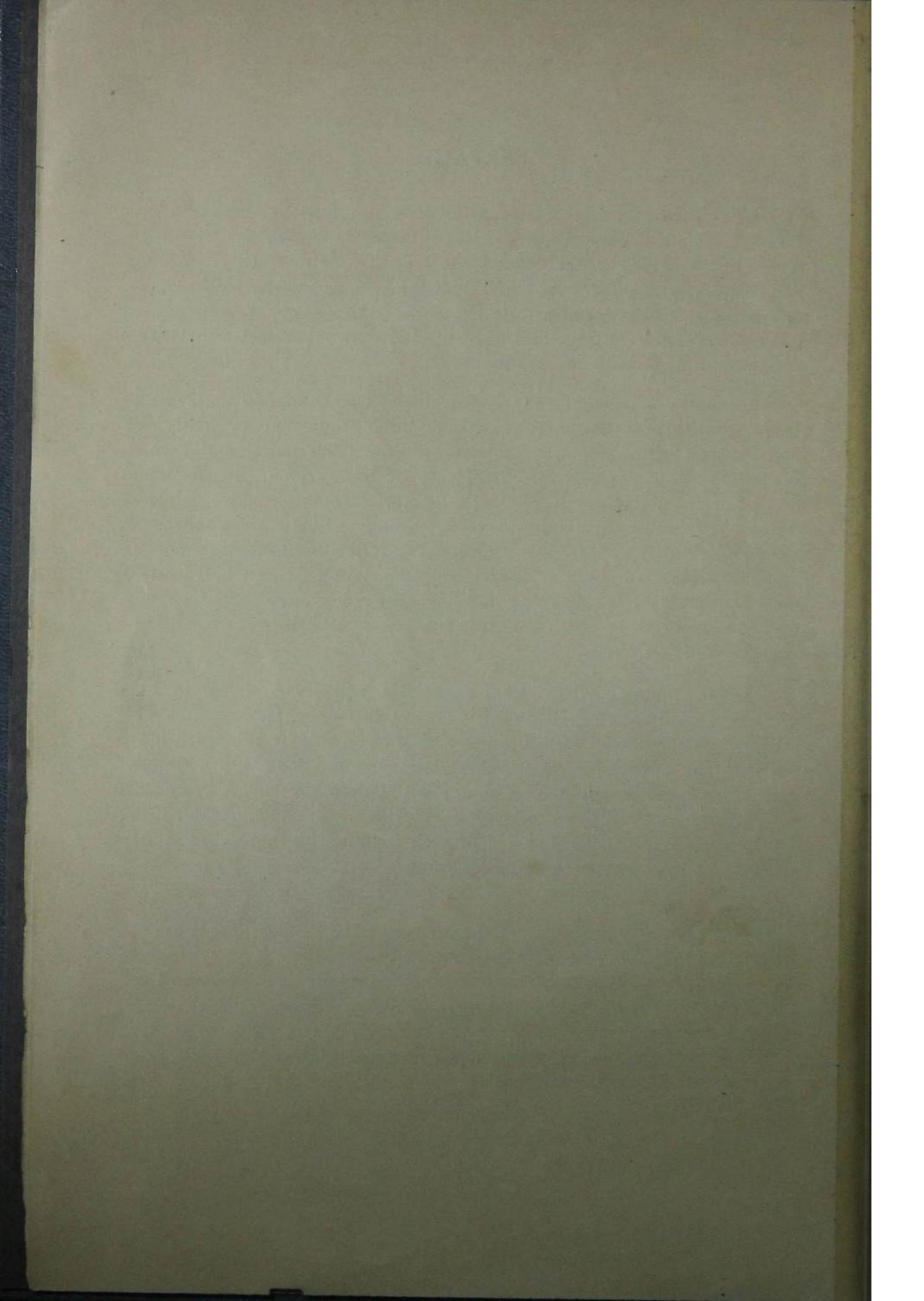
WHEN Schliemann, the German explorer, resolved to set out to discover historical treasures in the Plain of Troy—an expedition which reaped a rich reward—he set to work to learn Greek, not from a grammar, which would give him the various moods, tenses, numbers, persons, and genders pertaining to the verb *typto*, “I strike,” but from all the Greek writings and “cribs,” *i.e.*, easy and exact translations of them which he could lay his hands on.

The ingenious person, probably a Chinese, who composed the *Tanggu Meyen*, probably about the time of our Queen Anne, had evidently the same idea as Schliemann, the projectors of the Loeb series, and various talented French *arabisants*, of the efficacy of the “crib.” These pieces, most of them dialogues, a few monologues, were the result. Half-a-century ago European students were learning Chinese from them at Peking, where they appeared, in Chinese, in Wade’s Course, with a correct English translation by Wade. Before that, no doubt, Chinese had learned Manchu from them, and Manchus had learned Chinese from them for many years. Some of those which are given here are totally different from those given in Wade’s Course.

漢軍

The book being hard to buy, I engaged a friendly *Han Kün* to make me a manuscript copy, for fair payment in money. He executed the work conscientiously, with Chinese and Manchu side by side, each in its own script, in flowing handwriting as plain as print, done with a Chinese brush dipped in the beautiful China ink (“Indian ink”). A *Han Kün* is “a descendant of those natives of Northern China who joined the Manchu invaders during the period of their contest with the Ming dynasty in the early part of the seventeenth century”—(Mayers). I corrected a few *lapsus calami*, after study. A few others baffled me long.

The occasional references to the extremes of the Peking climate are not exaggerated. For any one who has lived at Peking, there is an atmosphere of that grand old city about the whole book, especially for those who lived there long before the arrival of railways in China. Some of the dialogues are prosy and didactic, but amusing and interesting ones, also, are not few, as for instance the Archery scenes, the Haunted House, the disparaging opinion about Doctors, the Hunting Story, the Betrothal and New Year visits, the trip to the charming Western Hills.



INTRODUCTION.

The Manchu character, improved from the Mongol (and that again founded on the Syriac, through the influence of Nestorian Christian Missionaries), is not used here. Using our Roman characters instead of Arabic letters has been tried successfully with Urdú, and with Malay, and might prove as convenient with Persian and with Turkish. It is "religious" and national feeling that has imposed the Arabic letters on these mutually unrelated four languages.

The main system of transliteration is that in greatest vogue, the Russian, both for the Manchu, and often for such Chinese words as are quoted: (1) The frequently recurring *kh* is the Russian X, the modern Spanish J, formerly written as X, the guttural (خ) *kha*, which forms the seventh letter in the Arabic Alphabet, and the Chinese 哈. This information is derived in the main from the great Manchu-Chinese Dictionary, and from a Manual, which a Chinese *haji* once showed and lent to me, to teach Chinese Moslems the language of the Prophet. What follows is from the same two authentic sources, mainly.

(2) The sound written, in Russian transliteration of Chinese and Manchu, as G, is no true sonant, though it is softer than our K; and has no trace of H following it 噶. For Irish people it must be especially difficult. Some English travellers, I have heard, get over the difficulty by boldly pronouncing the name of the Chinese province *Kansuh* in the Russian way "Gansuh." The equivalent Arabic Sound is the 21st Arabic letter, now usually by English-writing Orientalists written Q (ق).

(3) The sound written, *à la russe*, as K, is the aspirated K which begins the name *K'ang Hi*, or K-hang Hi, the name of the reign of a Manchu Emperor which ended just 200 years ago, in 1723 喀. It corresponds to the Arabic 22nd letter, "Kâf (ك). The German form CH for KH has no place here. Our CH is "tsh" in "chain," and our J is the J of "jam," "jury."

The letter H would have been used for the first of these sounds, the Russian X, but for the occurrence of such words as *ishun-de*, which if written *ishun-de*, might lead to mistakes, such as are made by English and French-speaking tourists who pronounce *Scheveningen* incorrectly, little knowing that the Dutch pronounce the initial S apart from the guttural CH (Kh) which follows the S.

Mutatis mutandis, the above remarks apply to T, D, and to P, B, and to CH, J.

The vowels are, of course, to be pronounced as in Italian, in every combination that occurs, giving each its full value, *oo* as in "oölite," "Zoölogy," not as popularly pronounced in the contraction "Zoo" for the Zoological Gardens.

The Sibilants:—In Chinese the sound of the name of the 12th Arabic letter **س** which is called "sin," is represented either by one Chinese character, *sin* 心 ("the heart"), or by the combination of two characters

(or monosyllabic words) *si-in* 西音 ("Western sound"). The regrettable *hs* introduced by Wade, on a supposed phonetic principle, is used nowadays (as he surely never foresaw) indiscriminately for Chinese

words beginning with *h*, as transliterated by other Orientals, such as Japanese, Manchus, etc., and the words beginning with *s*, as transliterated by these peoples, whose intimate knowledge of China and the Chinese language entitles their views on the subject to respect. Eminent Sinologues, including W. F. Meyers, S. Wells Williams, E. H. Parker, disapproved of the "revolutionary changes" of Wade; and Kingsmill, President of the North China Branch of the Royal Asiatic Society, said "it may be a question which is the best system, but there can be no question about Wade's being the worst." By this system the Province of Kiang-si appears as *Chiang-hsi*, with other absurdities too numerous to mention, amongst them being the identifying of the name of the Tsin Dynasty (A.D. 265—420), with that of the Kin (Aisin, in Manchu, "gold" in English) Dynasty (A.D. 1115—1234), by lumping them together as *Chin*. On the official seal of the Shanghai District Magistrate were engraved, in Manchu characters to the left, in Chinese to the right, the words, *Shanghai Hien*-(or *Khiyan*)-*i Doron*, in Manchu—*Shanghai Hien Yin*, in Chinese. These words, in Japanese, would be *Jō-kái Ken*. Here there is no trace of HS. The Wade system spells *Hien*, "a district magistrate," and *SIEN*, "a fairy," alike, "*Hsien*," which is obviously absurd. In Japanese *senjō* is "a fairy lady," while *kenjō* would mean "a district castle." The Japanese know better than to write them both as "*hsien-jō*," even if their meagre syllabary permitted it.

Therefore, let Orientalists learn from Orientals, and in transliterating the Chinese for "Filial Piety" write *hiao*, and for "small" write *siao*, and by no means write *hsiao* for either of them! This will greatly facilitate their studies, if they go in for enquiry into Chinese dialects, or go further afield, and, starting from Chinese, go on to Japanese, Korean, Manchu, etc.

All Chinese words quoted here are "romanized" according to the good old Oriental systems, before the invasion of *hs* and *ch*; and the final *h* is only placed after vowels which are in the abrupt, or "entering" tone, not after others. The Manchus, of course, learned nothing of this Southern tone; the Southerners have eight tones, the Pekinese are content with four. Their Pekinese language was easily acquired by the Manchus. It is softer than the Southern, and the Southerners call it "oily"—as, not having the abrupt tone, it runs more smoothly.

Zakharoff's Russian Translation of the Manchu-Chinese Dictionary has helped me greatly, as it is much easier to read the explanations of words in Russian, than in the Manchu from which he translated them. The grammar of Gabelentz, written in French in 1832 (good pioneer work), is in a language much more accessible to most readers than either Manchu or Russian. Kaulen, another German, wrote on the subject in 1856 (published at Ratisbon). But the pioneer seems to have been Rev. Père Amyot (Paris, 1790), who, says Zakharoff, was as yet lacking in the full knowledge of Chinese necessary for a compiler of a good Manchu Dictionary. Zakharoff's Preface to his Dictionary, 1875, is a great and interesting historical work of thirty large pages. The latest work, by the German, Möllendorff, in English, is highly spoken of.

NOTES ON GRAMMAR.

The translation places the English words, as far as possible, in the order of the Manchu words, and each line corresponds to each line of Manchu words on each page. The construction of a Manchu sentence will be found very like that of a Japanese sentence, "pushing to the extreme," as B. H. Chamberlain says in his Japanese Handbook, "the synthetic tendency in the structure of sentences . . . when the verbs of several clauses express the same tense or mood, only the last verb takes the suffix indicating that tense or mood, the previous verbs all taking the *gerundial* form."

The gerund forms are *me* (which Gabelentz calls an Infinitive, Zakharoff denying the existence of an Infinitive) *re ndere, tere*; thus *gama-mbi*, "I fetch," root *gama*, gerundial form *gamame*; *gamame genekhe*, "went to bring"; *ombi-me*, "though it is possible"; *chookha-de ome*, "having become a soldier" (lit. "in the army"); *ukherileme bodochi*, "generalizing if one considers," *i.e.*, considering in a general way.

An auxiliary verb, *sembi*, means both "to be" and "to say." *Sere*, its present participle, sometimes means "as regards" (so-and-so, of whom, or of which, I wish to speak)—like the Japanese suffix *ga*, or *wa*. *Sere* is used when the opinion, design, or words of another are quoted (*oratio obliqua*). *Serengge*, verbal adjective, or participial adjective, or adjectival participle, is also from *sembi*.

Nenembi, "I anticipate," "I do first"; preterite, *nenekhe*; gerund, *neneme*. *Nenekhe aniya* "last year," *nenekha ama*, "my father before me," *nenekhe Ejen*, "the late Sovereign"; *neneme amala*, "before and after," "the former and the later" (times).

Present participle *re*; *bimbi*, to be, exist; *bisire ele jaka*, "all things existing." Future tense, *ra, re, ro*, also expressed by optative suffix *ki*; *alaki sembi*, I wish to tell, mean to tell. *Alaki* also means "please tell!"

Past tense—*kha*, past iterative tense—*khai*. *Bikhe* after a verb in the past tense, expresses time long past.

Concessive forms, *udu...bichibe, udu...ochibe*; although, granting (all that).

Other notes will be found in abundance, further on; *passim*.

TANGGU MEYEN

TANGGU MEYEN SHUTUCHIN

Manju gisun serengge, Manju niyalmai fulekhe da.

Yaya ve bakhanarakuchi ojour-akungge kai.

Adarame sechi? muse jabshan-de vesikhun jalan-de banjime.

Manju-be ayan suwayan ofi.

Aika Manju gisun-be bakhanaraku ochi.

Niyalma-be achakha-dari, angga gakhushara, yasa sharinjara, dabala.

Ere-chi gichukhengge bio? ere-chi fanchachukangge geli bio?

Ede (*i.e.*, ere-de) niyalma-be chok-home yekershere basure vaka.

Beye ubu-de inu valiyabumbi-kai, khairakan aku semeo?

Kemuni tuvachi ememu urse, Manju gisun-de.

Iletu bakhanara gisun bime, lak seme bakhanaraku, deng seme ilinjakhangge bi.

THE HUNDRED CHAPTERS. PREFACE

What the Manchu language is, that is the root and foundation of [us] Manchus. (*Da*, "root," also "chief"; *orkha-da*, "king of plants," is the *ginseng*, *panax quinquefolium*.)

Every person should not be not knowing it. (All should know it. *Aku* means "not.")

How (indeed)? We, by good fortune, born into a noble race. (*Muse* for "we," includes the person addressed, like Chinese *tsa-men*.)

Considering what is Manchu to be great and precious. (*Suwayan*, "costly," literally "yellow.")

If we do not know the Manchu language.

Whenever we meet a man, with gaping mouth and goggling eyes, that is it.

Than this is aught (more) shameful? Than this is anything, more-over (more) exasperating?

By this not specially (*i.e.*, only) one gets satirical and mordant talk from people.

One's proper person is cast away (one loses face), is that not (not to be called) a pity?

One often sees various people, in (the matter of) the Manchu language.

Though understanding plainly, cannot be fluent in speech, but stutter and hesitate.

In the first few pages of the Manchu text the letter V is used, afterwards invariably W. Zakharoff uses the v, which is orthographically correct; but as Gabelentz and others use the w, and as, moreover the Manchus use the combination hv to represent the hw which appears so frequently in Chinese, I decided to use the w instead of the v, as more and more instances occurred justifying the change. I think the v and w sounds are rather blended, as in Spanish the v and the b.

Aichi jing gisurere siden-de, dere dukseme fularakangge bi.

Maybe also some, in the act of speaking, whose faces flush and turn red.

Ere umai guva aku, gemu an-i uchuri kicheme tachikhaku urebume giyangname gisureraku ofi.

This is nothing else but from not habitually striving for ripe practice in speaking.

Geli injechukengge, Manju gisun oron unde-de, utkhai ubaliyambure-be tachirengge bi.

Still (more) ridiculously, without (having) any Manchu speech yet, forthwith studying to be interpreters there are (such).

Enteke niyalma, michume bakhan-ara onggolo, sujure-be tachire-chi, ai enchu?

Such people, what is the difference between them and those who before they can crawl (would), learn to run?

Note the *postpositions* (instead of *prepositions*) as in Japanese, Turkish, and other "agglutinative" languages. The suffix *be* marks the accusative case, like *wo* in Japanese; *i*, genitive. *Chi*, "from"; *de*, "in" or "by"; *onggolo*, "before"; *manggi*, "after." The idiom of using "from" to mean "than" occurs in Japanese (*yori*), in Arabic (*min*), in Latin the ablative case. Doubtless in other languages, besides in these and in Hindustani (*se*), which much agrees with Manchu in the use of postpositions for prepositions.

Nikan bitkhe-de ai khachin-i mangga, okini! Fi nikebukhe manggi, gisun eden dadun.

Chinese books to whatever degree ripe (mangga) scholars, well! On laying down the pen, their speech is faltering.

Tamin achaburaku, yokhi ban-jiraraku be, ainara? udu sakda-tala tachikha seme.

Not smooth, incomplete, how is it. If (such) learn till they are grown old.

Eden baksi sere gebu-chi guweme mutembio? muwashame duibulechi

Can they be freed from the name of being bad scholars? In a rough (popular) way to compare.

utkhai boo arara adali, taibu ture wase faise i jergi khachingga jaka

Then, as in building a house [if] beams, posts, tiles, bricks, all sorts of similar things.

aku ochi, faksisa-be teile gajikha seme ai weilebumbini? Gala joolafi tuwara dabala!

If they be lacking, simply hiring workmen, what will that get done? You may fold your arms and look on!

boo shanggara kooli aku kai. Ere-be tuwakha-de, ubaliyambure-be tachire onggolo-

There is no sense in trying to get a house finished so. Looking at the matter so, before learning to interpret (or translate).

geli neneme Manju gisun tachire-be oyonggo obuchi achambi.

It is proper, also, before that, to account important the learning of Manchu speech.

Damu Manju bitkhe umesi labdu geren; teni tachire urse wachikhiyame khulachi.

But Manchu books are many and various; for people just learning to read all of these (aloud).

Atanggi dube ^e d_i bi? Tuttu ofi, bi
dolo yabure sholo de.

When can they achieve that? That
being the case, I, in such leisure as
my Court duties [allowed me].

Yaya sakdasa-i u l a n d u m e
gisurekhe, mini tachifi ejekherengge
be.

Each phrase that old people speak
to each other, and what I have learnt
and noted down.

Emu gisun emu gisun-i amchanja-
khai ukheri "TANGGU MEYEN"
iktambufi

Fitting phrase and phrase together,
I have collected the whole "HUN-
DRED CHAPTERS"

mini mukun-i deote juse-be tachi-
bukha. Geren deote juse mini-de
baime khendukhe:

[and] taught the juniors and
children of my clan. All these
juniors and sons besought me, say-
ing:

Ere bitkhe-i dorgi-i washinara ichi
tukhenere kemun, yaya Manju
khergen-i fakjin-be.

"In this book with its inevitable
omissions, for every Manchu word
(to give) a handle

Udu akumbume yongkiyakhaku
bichibe, amba muru

although it has not exhaustively
accomplished, yet [taking], a general
view,

oyonggo-i oyonggongge be tuki-
yeme, gemu jorime tuchibukhe
khamika.

raising [to notice] the principal of
the important words, it points them
out nearly (approximately "pointing
at them, *faire ressortir*, fetched,
made them come, out," as perfectly
as was feasible).

Manju gisun-i jorin-oyonggo sechi
ombikai. Tachire urse

It may be said to indicate the
main points of Manchu conversa-
tion (speech). The learners,

unenggi ede gunin girkuifi, khing
fukhashame urebuchi

if applying their minds honestly to
this, they zealously grind at it till
they become "ripe" (expert).

goidakha manggi, ini chisui, gunin
ichi, forgoshome-gamame mutembi

After some time has passed, sponta-
neously, as they will, they can
change (*i.e.*, manipulate) it.

gisurechibe gisun, bakhanarakungge
aku be dakhame.

Say what words they may, since
there is nothing in which they do not
succeed,

Bakhanaraku geli ai joboro? Damu
ere bitkhe khergen jachi labdu

what difficulty then can they not
meet? Still, the written words in
this book are exceedingly many,

geli khulara urse arara khusun
baiburakhu seme. Tuttu

also the readers (aloud) in forming
these (writing) would have hard
work. Therefore

Khusun, strength, effort, *baiburakhu*, it is to be feared they must use, exert,—the first
instance of the Deprecative Mood in *-rakhu*, the reverse of the Optative in *-ki*.

faksi-de afabufi folobufi, Manju I engaged artificers to print it, [and]
gisun-be adali-de amuran guchese with like-[thinking] friends who love
the Manchu tongue

ukheleki sembi! Udu khafungga I would share it! Though to per-
saisa-de nonggibure-be aku bichibe fected *virtuosi* (*saisa*), it may add
nothing of new [knowledge].

Tuktan tachire urse de, niyechebun To people who have just begun to
akungge aku sembi learn, it will not be without profit.

CHAPTER I.

A. Donjichi si te Manchu bitkhe tachimbi sembi; umesi sain! Manju gisun serengge

A. I hear, you are studying Manchu books. Very good! As for the Manchu language

musei uju uju-i oyonggo baita; utkhai Nikasai meni meni ba-i gisun adali

(is) the head and chiefly important concern for us Manchus; like as the various local languages of the Chinese.

Bakhanarakuchi ombio?

If one did not understand them would that do? (be possible).

B. Inu, waka ochi ai? Bi juwan aniya funcheme

B. Yes indeed! How not so? For ~~two~~ years and more I

Nikan bitkhe tachikha, tetele umai dube-da tuchikeku; jai aikabade

have studied Chinese books, as yet I have found no end to it (imperfect): now if also (*again*)

Manju bitkhe khularaku, ubaliyam-bure-be tachiraku ochi, juwe-de gemu

I do not read Manchu, unable to learn interpreting, then in both (attempts) entirely

Sartabure-de isinambi. Uttu ofi, bi emu-de ochi Age-be tuwanjikha, jai-de

I shall come to a deadlock. That being so, I have come, firstly, to see you, Sir; and secondly,

ochi, geli sakda Akhun de baire-ba bi, damu baibi angga juwara-de mangga.

also there is something I would ask of you, venerable Elder-brother, but [I find it] hard to open my mouth.

A. Ede baibi gisun bichi, utkhai gisurere; mini mutere baita ochi, *sinde* bi geli

A. As for that, if you have a word to say, then say it; if it is anything I can do, for *you*, could I

marambi-o? B. Mini bairengge, Age gosichi, shadambi seme

cry off from doing it? B. My request is, from your interest with which you honour me, Sir, though it may be wearying you,

ainara? Sholo sholo de udu Meyen Manju gisun banjibufi, minde khulaburu;

how (shall I say it)? In any spare times you have, to compose some pieces of Manchu talk for me to read;

deo bi bakhafi hwashachi, gemu Age-i kesi kai, ainakha seme

if I, your younger brother, gain any success, all, Sir, will be by favour from you, and however things may be,

baili-be onggoraku, urunaku ujeleme
karulaki. A. Aina uttu gisurembi?

I'll not forget the kindness, will
certainly repay a heavy debt [of
gratitude]. A. Why do you speak
so?

Si aika niyalma guwa-o? Damu sini
tachiraku be khendumbi dere!

Are you a stranger? Just say you
will not learn!

tachiki sechi tetendere, bi nekuleme
simbe niyalma okini sembikai

As soon as you say you wish to
learn, I joyfully say, become a man
(of education).

karulaki serengge ai gisun? musei
dolo gisurechi ombio?

This about wishing to requite me,
what talk is this? Between us, is it
possible to speak so?

B. Tuttu seme, bi khuksheme
gunikha seme wajiraku

B. Even when that is said (is so), I
feel infinitely grateful.

Damu khengkileme baikha bure
dabala.

It only remains for me to make you
my reverence (a "kotow"), and to
thank you.

CHAPTER II.

A. Age, sini Manchu gisun, ai sholo-de tachikha? Mudan sain bime

tomorokhon. B. Mini Manju gisun-be, ai dabufi gisurere ba-bi. Age

gosime uttu dabali maktambi. Mini emu guchu Manju gisun sain. Getuken

bime dachun. Majige Nikan mudan aku. Umesi urekhebi Tuttu bime

Nikan mudan, Chinese accent. The Chinese text gives Man-yin, South-China accent,—the Mantsze, Chinese of the South, are Marco Polo's Manzi.

shan geli fe gisun labdu donjichi, tere teni mangga sechi ombi.

A. Tere sinchi antaka? B. Bi adarame inde duebulechi ombi? Fukhali

tere bakchin waka. Abkai na-i gese giyalabukhabi. A. Ai turgun sechi?

B. Ini tachikhangge shum in, bakhanarangge labdu, bitkhe-de amuran; tetele khono

angga-chi khokoburaku khulambi; gala-chi aljaburaku tuwambi.

imbe amchaki sechi yargivan-i mangga. A. Age sini ere gisun majige tasharabukhaku semeo

“khing sere ochi, alin-be khafabuchi ogoro” gisun bikhe. Tere inu tachifi bakhanakhangge dabala!

umai banitai bakhanakhangge waka kai! Muse tere isirekhungge ya bi?

A. Sir, where did you find time for (leisure for) the Manchu conversation you have learned? Accent is good,

distinct. B. My Manchu talk, what is there about it worth mentioning? You, Sir,

by favour for me praise it excessively. (Now) a friend of mine has good Manchu. Clear

it is and nimble (fluent). A little (trace) of Chinese accent is there none. Very perfected. Moreover

his ear has heard many old phrases; that, when one comes to it, may be called real (knowledge).

A. How is he (compared) with you? B. How can I be compared (classed) with him? Altogether

he has no rival (in me). As distant as Heaven from earth, like. A. What is the reason?

B. He has studied deeply, acquired many things, is devoted to books; ever up to now

without resting from (resting) his mouth he is reading (aloud); without taking from his hand, he looks (reads)

if one wishes to catch him up, it is indeed difficult. A. Is not what you say a little mistaken, Sir?

“When there is resolution one can pierce a mountain,” the saying is. He, too, has acquired what he has because he studied it!

He by no means got it by being born with it! Why should not we (you and I) catch him up?

I ai khachin i urekhe bakhana-
khangge okini, muse damu mujilen
gunin-be

Let him be advanced to what degree
of attainments he may, if we only,
heart and soul

teng-seme jafafi, gunin girikifi tachi-
chi udu tere ten-de isiname

resolutely taking, concentrating our
intellects, learn, though attaining to
that pitch

muteraku bichibe, inu urunaku
khaminambi dere!

may be impossible, yet we shall
surely arrive near to it!

CHAPTER III.

A. Si Nikan bitkhe bakhanara niyalma kai, ubaliyambure-be tachichi

nokai ja dabala. Gunin girkufi, giyalan lakchan aku, jergi anara tachime okhode

juwe ilan aniya i siden-de, ini chisui, dube-da tuchimbi. Aika emu inenggi

fiyakiyara, juwan inenggi shakhurara adali tachichi, orin aniya bitkhe

khulakha-seme, inu mangga-kai. B. Age, mini ubaliyabukhangge-be tuwafi,

majige dasatareo? A. Si tachikhangge ambula nonggibukha.

gisun tome ijiskhun, khergen tome tomorokhon, majige chilchin fukhai aku

simnechi, seferekhei bakhachi ombi. Ere mudan ubaliyambure-be sinnere-de

gebu alibukhao akun? B. Simnechi bakhafi esi sain; Damu bitkhei shusai

ainakhai ombini? A. We-i kooli? Sini gesengge jakun gusa gemu simnechi ombime

sim-be teile simeburaku doro bi-o? Tere anggala, jurgangga tachiku-i

juse gemu ojoro de, Shusai-be aikhendure? Simnechi ome ofi, sini deo

ere sidende teni khachikhiyame, Manju bitkhe khulambi. Khudun gebu yabubu

naskhun-be ume ufarabure!

A. You are a man who is acquiring Chinese literary learning, if you learn translating

it will be very easy. By giving special attention, without interruption, learning in regular stages,

in two or three years, automatically, success will emerge. (But) if "on one day

you heat it, and ten days cool it," learning it that way, in twenty years of book-

learning, it will still be hard. B. Sir, (will you) look at my translation, (and)

will you correct a little? A. Your studies have made great progress (additions)

wording all runs smoothly, characters all distinctly (written), there is not even a slight error,

if you go to the examinations, you will win as easily as closing the fist. This time, for the Interpreter's Examination,

have you given in your name or not? B. Yes, 'twould be good to pass the Examinations, but as a *siu-tsai*

how could I possibly try for it? A. Whose rule (stands against that)? Your sort, from the Eight Banners, are able all to be examined (for that Degree).

Would there be justice in not allowing you alone, to be examined? Moreover, the Patriotic Schools'

boys all can do so, so what shall we say of a *siu-tsai*? Just because they can be examined, your younger brother,

is at this time working diligently at reading Manchu books. Hurry up, and pass your name in,

do not lose the opportunity!

CHAPTER IV.

A. Sini Manjurarangge majige muru tuchike-bi. B. Aika-bi? Niyalmai gisurere-be

ulkhime gojime, mini beye gisureme okhode oron unde. Guwa-i adali

fiyelen fiyelen-i gisureme muteraku sere angga¹a emu siran-i duin sunja gisun

gemu sirabume muteraku. Tere anggala, khono emu aldungga ba-bi. Damu gisureme ongolo,

baibi tasharaburakhu chalaburakhu seme, tatkhunjame gelkhun aku, kengse laskha,

Note 2 instances of Deprecative Mood in *-rakhu*.

gisureraku. Uttu adali, mimbe adarame gisureme sembi? Bi inu usaka, gunichi,

adarame tachinambi? Damu ere bengse dabala, nonggibure ai-bi?

A. Ere gemu sini urekheku-i kharan. Bi sin-de tachibure. We-be seme, ume bodoro!

damu yaya ucharakha-be utkhai amchadame gisure! Jai bitkhe-de khafu *sefu*-be baifi

bitkhe khula; Manju gisun-de mangga guchuse-de adanafi gisure; inenggi-deri

khulakha gisun utkhai ejekhebi, erindari gisurechi, ilenggu utkhai urekhebi

uttu tachire okho-de, mangga-i emu juwe aniya siden-de, ini chisu-i gunin-i chikhai-

angga ichi tang-seme gisurembi. Muteraku jalin geli ai jobombi-ni?

A. Your Manchu talking has grown into some shape. B. How can that be? People's speaking

though I understand, I myself am not in the least able to speak yet. Compared with others,

fluent speaking is (for me) impossible, and in addition to that, one series of four or five words,

even that I cannot connect. Besides that, there is yet an (other) queer thing. Even before I speak,

merely from thinking I may go wrong, or be incorrect, I boggle at it, so that fearlessly and decidedly

I cannot speak. As things are so, how can I hope to speak? I feel really mortified, when I think

how am I going to learn? With only this much ability (talent), what chance of improvement?

A. That is all because you do not practise. I will teach you (a plan), whoever it may be, do not consider,

but whomever you meet, hasten to talk with! Then, also, a *Teacher* versed in books, look for (such a one),

(and) read books; and form a *côterie* of friends, "pucka" Manchu talkers; and, every day,

the words, once read aloud, forthwith note down; speaking every day, the tongue gets practised,

thus learning, in the space of one or two years at most, spontaneously, according to your wish,

following your tongue, you will be speaking freely. What reason for anxiety lest you can not?

CHAPTER V.

A. Absi yabukha bikhe? B. Bi ergi emu niyamangga niyalma-i boo-de, genekhe bikhe?

A. Ere ildun-de mini boo-de isinafi majige teki. B. Age, si uba-de tekhe-bi-o?

A. Inu, jakan gurinjikha. B. Uttu ochi, muse tekhangge giyanaku udu goro?

Sakha ochi, aifini simbe tuwanjiraku bikhe-o? A. Age yabu. B. Ai ere giyan bi-ni?

A. Mini boo, inu. Age wesifi teki. B. Uba-de ichangga. A. Si tuttu tekhe-de bi absi

tembi? B. Sain, teme jabdukha. Uba-de emu nikere ba-bi. A. Boo-i urse, aba?

Teme jabdukha, literally "sitting, anticipated (you)."

Tuwa gaju! B. Age, bi dambaku jeteraku. Angga furunakha-bi. A. Uttu ochi-

chai jafame (?) gene! Age, *chai* gaisu. Ke! *Chai* absi khalkhun! B. Khalkhun ochi,

majige tukiyechebu khwanggiyaraku, mukiyekini. A. Je! buda-be tuwara!

beleni bisurengge be khudun banju, se. B. Aku! Age ume! Bi kemuni

guwa ba-de geneki sembi. A. Ainakha-bi? Beleni bisirengge,

sini jalin dagilakhangge geli waka, majige jefi genechi-na!

B. Joo! Emgeri sini boo-be takakha kai, enchu inenggi jai chokhome jifi

gulkhun emu inenggi gisureme techeki.

A. Where are you walking to? B. I was going to (towards) a relation's house.

A. This occasion (lit. this journey) I hope you will come and sit in my house a little. B. Do you live here, Sir?

A. Yes, just moved in. B. That being the case, we cannot be living far apart (lit. now far apart?).

If I'd known, would not I have come to see you a long time ago? A. Step in, Sir! B. How'd that be polite?

A. Yes, indeed, it's my house. Go up and take a seat, p'ease. B. I'm comfortable here. A. If you sit so, where am I

sitting (to sit?). B. Good, I sat down first, there is a back rest here. A. Where are the house servants?

Bring a light (fire)! B. I cannot smoke (eat tobacco), Sir. My mouth is sore. A. If that is so,

bring tea! Have some tea, Sir. Oh! how hot this tea is! B. When it is hot,

stirring it a little does it no harm, to let it cool (optative mood). A. Yes! See [and get] some rice?

tell them to send in what (ever) is ready. B. No, Sir, do not (do that)! I have still

other places to go to (optative mood). A. How so? These things are all ready,

and not at all prepared on account of you, won't you eat a little before you go (lit. "having eaten, go")?

B. Hold hard! Now that I have once located (recognize) your house, another day I will come again on purpose

as I would like to sit a whole day and talk!

CHAPTER VI.

A. Age, si inenggidari erechi yaburengge, gemu aibi-de genembi?

A. Sir, when you walk past here every day, where are you always going to?

B. Bitkhe khulaname genembi. A. Manju bitkhe khulanambi waka-o?

B. I go to read books. A. Manchu books, you go to read, is it not so?

B. Inu. A. Ne ai jergi bitkhe khulambi? B. Guwa bitkhe aku, damu

B. Yes. A. What class of books are you reading now? B. No other books, only

yasa-i juleri buyarame gisun. Jai Manju Nikan-i oyonggo jorin-i bitkhe-i

every-day (before one's eyes) miscellaneous phrases, also a Guide-book to the Chief Subjects, Manchu-Chinese,

teile. A. Kemuni, suwe-de Manju-i ginggulere Khergen tachibumbi-o, akun? B. Te

only (that). A. Besides that, do they teach you Manchu ceremonial writing, or not. B. Now

inenggi fokholon, khergen arara sholo aku; ere-chi inenggi saniyakha manggi.

the days are short, with no time for writing the characters; from now on, when the days have got longer,

Khergen arabumbi sere anggala, khono ubaliyambure-be tachibumbi.

besides setting us to write the characters (letters), they will teach us interpreting (translating) too.

CHAPTER VII.

A. Age, bi bitkhe khulara jalin yala uju silgime, aibi-de baikhana-khaku?

A. Sir, I have to get some reading been truly pushing my head (everywhere); where have I not been to search?

Musei ubai shurdeme fukhali Manju tachiku-i aku. Gunichi sini tachire ba

All round our neighbourhood here there is absolutely no Manchu School. I am thinking, your place of learning,

ai khendure? atanggi seme? Bi inu bitkhe khulaki sechina. Mini funde,

what is it called? when is it? I, too, am wishful to read books there (study). On my behalf,

majige gisurechi ogoro. B. Age, si minde tachibure niyalma-be we sembi?

you might say a word (a little). B. Sir, whom do you say the man who teaches me to be?

Sefu sembio? Waka kai! Mini emu mukun-i akhun. Tachibure urse, gemu

A. Professor? (Instructor). No, indeed! An elder brother in our clan. The men he teaches, are all

mini emu boo-i juse deote. Jai niyaman khunchikhin; umai guwa niyalma aku.

juniors (sons and younger brothers) of my own, the one, house. Then, kindred and connections; no outsider at all.

A. Adarame sechi? B. Mini Age inenggidari yamulambi,

A. How does that happen? B. My Senior goes every day to the yamun (public office),

jabduraku, inu mini erde yamji mandame genere jakade, arga aku,

has not leisure, indeed, in consequence of my going to importune him early and late, having no resource

sholo-be jalgiyanjafi, mimbe tachi-bumbi. Waka ochi,

he manages to find some leisure (apportions leisure) and teaches me. Even if it were not so,

Age bitkhe khulame geneki sekhangge, sain baita dabala. Sini funde

Sir, your wishing to go and study, is a praiseworthy (good) thing. On your behalf

majige gisurechi, minde geli ai fayakha kai?

to say a word (speak a little), how does that inconvenience (trouble) me, too?

CHAPTER VIII.

A. Tere age, musei fe adaki kai;
shame tuwame mutukha juse;
giyalafi

giyanaku udu aniya goidakha, te
donjichi mujaku huwashafi, khafan
tekhe sere,

Suchungga, bi khono akdara dulin,
kenekhunjere dulin bikhe, amala

guchuse de fonjichi, mujangga.
Erebe tuwachi, "mujilen bisurengge,
baita

jiduji mutebumbi, se de aku" sere
gisun tashan aku ni? B. Age-i gisun

inu, tuttu seme inu terei sakdasa
wajiraku sain-be bifi, teni ere gese

dekjingge juse banjikha, nomkhon
bime sain, tachin fonjin-de amuran.

Gabtara niyamniyara, yaya khakha-i
erdemu, se-de teisu aku, ambula
tachikhabi.

An-i uchuri, boo-de bichi, bitkhe
tuwara dabala; balai ba-de emu
okson

seme, inu, feliyeraku. Tere anggala,
siden-i baita-de ochi, ginggun
olkhoba,

bakhara sara ba-de ochi kheni majige
icheraku. Tere tob sere

Sara, not sere; from sambi, to know, to know how.

"Sain-be iktambukha boo-de, urunaku
funchetele khuturi bi" sekhe gisun-
de

achanakha.

A. That gentleman is an old
neighbour of ours, a lad grown up
under our eyes; after an interval

of how few years past can it be?
now we hear he has progressed
greatly, has an official position.

At first, I still half believed, half
doubted it, (but) afterwards

enquiring of friends, [I found it was]
really thus. Looking at this, "where
is courage, the business

can be accomplished, not (only) by
one's years," the saying is no lie, eh?
B. Sir, your words

are true (so), but even so his parents
(old folk) must have had unex-
hausted merit, when such a

successful son they produced, kind
and honourable, fond of learning
and enquiring.

In foot and horse archery, (and)
every manly prowess, beyond his
years, he is well versed.

Habitually, when indoors, he is look-
ing at his books, and that only; to
scenes of folly, one step

let it be (being) even, he will not step.
Besides this, when he is on public
service, attentive and careful,

whatever place he gets to be in, he is
never guilty of corruption. The case
is exactly this:

"To the house that accumulates
merit (virtue) there will without
doubt be abundant happiness." To
the word (proverb) that said so

(the facts) have come to agree.

CHAPTER IX.

A. Age yalu! Bi sinde jailakha kai! Shadame geli; aise ebumbi?

A. Keep your seat on your horse (ride), Sir. (Do not dismount.) I feigned not to see you! You are tired, too; why get down?

Aise, why; not *aisi*, which means "a profit."

B. Ai gisurembi? Sabukhaku ochi, ainara? Bi kejine aldangga-chi utkhai simbe sabukha,

What do you say? Had I not seen you, what could I have done? But as I had seen you from afar this long time,

yalulakha-i dulere kooli bi-o? A. Age, boo-de dosifi terakun? B. Inu kai!

would it be manners (reasonable) to pass you still riding? A. Won't you come into the house and sit down, Sir? B. Of course

Muse achakhakungge kejine goidakha, bi dosifi majige teki. Ara!

(yes, indeed!). We have not met for a long time. I'd like to come in and sit a little. Hullo! (Chinese "*Ai-ya!*")

Utala khachingga moo ilkha tebukhebi-o! geli utala bochonggo nimakha ujikhe-bi.

All these different (lit. so many) kinds of trees and flowers planted? and so many coloured fish (goldfish) reared!

Wekhe-be jibsime sakhakhangge inu sain! Gunin isinakha ba umesi faksi!

The stones (rockery) are piled up in layers all very prettily indeed. The idea attained, quite artistic.

Jergi jergi-de gemu durun yangse bi.

[*Yangse*, rendered "*chic*," is a word borrowed from Chinese.]

Each layer has style and *chic*.

Ere bitkhe boo yala bolgo; absi tuwachi absi ichangga.

This library (book-house) is really neat (clean); wherever one looks, it is comfortable.

A. Tob seme musei bitkhe khulachi achara ba. Damu, korsorongge

A. It is exactly the fit place for us (you and me) to read books in. But, unfortunately, placed (as I am)

minde asuru guchu gargan aku, Emkhun bitkhe tachichi dembei simoli.

I have not very many friends or companions, alone book-studying (is) very lonely (work).

B. Ere ai mangga? Si ekseraku ochi, bi sinde guchu arame jichi antaka?

B. What difficulty is that? If it were not distasteful to you, how if I came and made myself your friend? (companion?)

A. Tuttu ochi, minde tusa okho; solichi khono jideraku jalin joboshombi kai,

A. If it were so, it would be a gain to me; one often *is vexed* because even when one invites, the person does not come.

Frequentative form of verb *jobombi*.

Yala jichi, minde jabshan dabala, eksere doru bi-o?

If you really come, it will my good fortune, just that (*dabala*), is there any reason for it being disagreeable (distasteful) to me?

CHAPTER X.

Niyalma jalan-de banjifi, uju uju-i
tachirengge oyongo, bitkhe khula-
rangge-

Khularangge, not *khularengge*; "reading (aloud)."

When a man is born into the world, the chief thing of importance is to learn, to read books.

chokhome jurgan giyan-be
getukelere jalin. Tachifi jurgan
giyan-be getulekhe sekhe-de

Specially for the sake of clear views of justice and reason. When by learning, he has got these clear views of justice and reason

boo-de bichi niyaman *khiyooshulara*

being in the home (house) he will practise *filial deference* to his parents,

Chinese compound *Hiao-shun*, "filial obedience."

hafan techi gurun boo-de khushun
bure. Eiten baita-be ini chisui
mutebumbi.

holding posts as "mandarin" (official), he will give his strength for the country and the (reigning) house. In each affair (thing he does), of his own accord (spontaneously) he will succeed (be able).

Te bichi unenggi tachikha erdemu

Erdumn, lit. virtue, valour, merit.

If (supposing, now, it be that)

bichi, ya ba-de isinakha manggi,

he has really learned solid accomplishments then whatever place he has gone to

Lit. "is after having gone to," as in Welsh and Gaelic.

niyalma kungdulere giṅgulere teile
aku, beye yabure-de inu

not only will people honour and respect him, but even in his body and walk (bearing, deportment)

hoo-hiyo sembi. Ememu urse bitkhe-
khularaku, yabun-be dasaraku,

there is a noble air. There are some men who do not study, do not attend to (right) conduct.

baibi guldurame enchekhesheme
sikhesheme yabure-be "*bengse*"
oburengge.

By sheerly worming and wriggling their way in, by adulation (tail-wagging) they progress (walk), and this they make (out to themselves) to be "cleverness" (*bengse*, from Chinese for "talent").

Terei gunin-de absi ojoro-be saraku!
Bi yargiyan-i ini fun-de girume!
Korsombi!

I do not know how these must be (feeling) at heart! I really (feel) ashamed on their account! (and) am angry (too)!

Absi, not *ebisi*. *Absi* = "how?" but *ebisi* = "hither."

Entekengge beye fusikhushabure
yabun efujere-be khono aisembi?

People of that sort, how can one say they only despise themselves (lack self-respect) and spoil their way (in life)?

| | |
|--|--|
| weri ini ama eme-be suwaliyame gemu toombikai. Age, si bai | Also one is reviling their very father and mother as well. Sir, just you |
| gunime tuwa, ama eme-i baili, jui okho niyalma ainakhai, tu men-de emu, | consider and look at it, a father's and mother's kindnesses, how can a son (even) of ten thousand, one, part |
| karulame mutembi-o? Derengge iletu nongime eldeme muteraku ochi joo dere! | be able to repay? To gain distinc- tion for, to add fame to them, may be impossible; never mind! |
| fudarame niyalma-i firume toobure- de isibuchi, utkhai huwasharakungge dabala! | to do the reverse, and make them incur the curses and abuse of man- kind, that is being incorrigible! |
| ere-bi kimchime gunikha de, niyalma ofi bitkhe-khularaku-chi ombio? | Thinking and pondering on this, can a man be a man without studying? |
| yabun-be dasaraku-chi ombio? | can he do without regulating his conduct? |

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CHAPTER XI.

A. Sikse wei boo-de genekhe, tuttu goidafi teni jikhe? B. Mini guchude

tuwanakha bikhe, cheni tekhangge goro, Wargi Khechen khenchekhen-de bi.

Ere da-be, geli yamji buda ulebure jakade, majige sitabukha. A. Bi

sin-de emu gisun khebdeki seme sechi, ududu mudan niyalma takurafi

solinachi, sini boo-i urse simbe sejen teme tuchike, aibide

genekhe seme, gisun werikheku. Bodochi sini feliyere ba umesi

komso kai, damu muse ere udu guchu boo-de dabala, toktofi

mini uba-de darimbi, fukhali shun dabsitala umai jikhaku. Mekele

emu inenggi aliyakha sechi-na. B. Inu! Age-i boo-i niyalma

isinara onggolo (onggoló="before") bi aifini duka tuchike; amasi

jifi boo-i urse alakhangge Age niyalma unggifi emu siran-i

juwe ilan mudan "jio" sekhe. Tere nergin-de utkhai jiki sembikhe

abka yamjikha, geli khiyatari yaksirakhu sembi, tuttu

bi enenggi jikhe.

A. Yesterday whose house did you go to, that so long time passed ere you came? B. It was at a friend of mine's

that I had gone to see, they are living a long way off, it is at the foot of the Western City-wall.

Besides that, as they made me have supper (evening rice) I was a little delayed. A. I

was wishing to have a word of consultation with you; several times. I sent off men

to invite you (ask you to come), your house people (said) you had gone out in a cart, whither

gone, word had not been left. Considering, that the places you go to, are very

few indeed, only these few friends of ours, and that is all, I made sure that

you would look in at my (house) here, but quite till sunset you had not come. In vain

we had been waiting a (whole) day. B. Yes! before your house-people

arrived, I had long gone out at the door; afterwards

when I came (back) my domestics informed me that you, Sir, had sent men in (one) succession

two or three times and said "come along!" Then I was just wishing to come

the day (sky) was late, also the barrier was likely to be closed, so

I came to-day.

CHAPTER XII.

A. Alban kame yabure niyalma, damu meni-meni naskhun uchara-be tuwambi.

Forgon juk en ochi, baibai achun-de chachun, yaya baita t u w a k h a tuwakhai mutebure khamika

urui niyalma-de sikhelefi fasilan tuchinjimbi. Ememu

mayan-sain forgon-sain-i niyalma, yala ini gunime ini bodokho songkoi, lak seme

gunin-de achanarakungge aku, yasa tuwakhai dabali wesimbi.

B. Age, si uttu gisurembi, waka-o? Mini gunin-de tuttu aku. Damu

fashshara fasharaku-be, khendure dabala. Aika, uren-i gese, baibi

fulun jeme, aniya khusime yaburaku ochi, khono nakabuchi achara dabala,

wesire-be ere-chi ombi-o? Damu alban kicheme ginggun, guchuse-de

khuwaliyasun dele, ume ichi kani-aku ojoro; baita bichi, niyalma-be guchikhiyereraku!

teisulebukhe-be sabume, beye sisafi ichikhiyara, fafurshame Julesi yabure okho-de,

toktofi sain ba bi; wesiraku-i dorobi-o?

A. A man engaged in official duties, has only to watch all occasions as they present themselves.

In ordinary times, it is only because (officials) are at loggerheads, that any affair that is about to (could easily) be managed pretty well (nearly right)

only through thwarting by people (people's marring), gets to producing complications. Some

men, lucky in their lot and their time, verily according to their wish and calculation, swimmingly,

with nothing not suiting their intentions, under one's eyes, rise (are advanced) extraordinarily.

B. So you say, Sir, do not you? To my mind it is not so. It is only that

some are active, (others) not active, that is all we need discuss. If (inactive) as a lifeless body, one merely

eating one's salary, all (round) the year does nothing (takes no step), one should, appropriately, even be made to retire,

promotion (indeed) from this, is it possible? Only in affairs be zealous and cautious, with one's colleagues

place concord highest, do not be intractable (obstinate); into any affair there is, do not drag people!

Whatsoever you take cognisance of, lavish yourself (do your best) in dealing with it, go fearlessly forward! if you do

benefit will surely follow (be); is it reasonable to think you will have no promotion?

CHAPTER XIII.

A. Age, si aine-o teni jikhe? Bi suwembe aliyakhai, elei elei amu shaburakha!

D. Bi sinde alara:—mini teni ashshafi, sini boo-de jiderengge, gaitai

emu eimebure niyakha yali-be ucharakha. Gisun dalkhun bime oyomburaku,

uttu sere, tuttu sere, ja ja-de bakhafi wajiraku. Baita aku-de, lolo-sere

khuwanggiyaraku urui chikhai alakini dere. Geli simbe aliyarakhu seme.

Tede arga aku, minde baita bikhe seme, chimari jai gisureki seme. Ini

gisun-be meitefi jikhe, sechi-na? aku-chi aifini-chi jifi, teme shadam-bikhe.

A. We-be aba? Khudun dere-be sinda! Gunichi looyese gemu yada-khushakha.

Buda, ai-be, gemu lak se! B. Age, sini ere absi?

Faitakha yali bichi, utkhai wajikha kai, geli utala bookha saiku-be

ainambi? Mimbe antakha doroi-tuwambio? A. Bai emu gunin oki-ni

giyanaku ai sain jaka bi? Age, si bookhalame machige jedu!

A. Sir, how is it only now you have come? I kept waiting for you (plural) till I nearly dozed off.

B. I will tell you:—just after my starting, about to come to your house, unexpectedly

I met a tedious (disgusting) rotter (lit. decayed flesh). His talk is tiresome, and insignificant,

touching now here, now there, not easy coming to an end. If one has no business in train, the gabbling

does no harm, let him just say on as he will. But (but also) I was wishing you not to (have to) wait.

For this I had no resource (scheme), (but) to say I had business, would like to talk again to-morrow. His

talk I just cut short, did not I? If it had not been (for him), I should have arrived a long time ago, we would (by now) be tired of sitting (here).

A. Who's (there)? Where (are you)? Lay the table quickly. (To servants.) I suppose the gentlemen are all hungry.

Rice what (not), say (se) be quick with it all! B. Sir, what is that (you are saying)?

If there is a slice of meat, that's enough (finished), in addition so many vegetable dishes

how can I deal with them? Would you look on me as a ceremonious guest? A. It's merely a snack,

what good things can these be? Sir, you just taste a little of them (tasting, eat!).

B. Si uttu ambarame dagilakhabikai, mini esi jechi, ebiraku ochi

B. You have made such grand festal preparations. I must eat, of course (*esi*) and till well-filled (being unsatisfied)

inu *sabka* be sindaraku. A. Uttu ochi, ai khendure, deo-be gosikha kai.

indeed I won't lay down my "*chopsticks*." A. Then what can I say, (but) that you are showing a great favour (lit. affection) to your very humble servant (lit. younger brother).

CHAPTER XIV.

ON ARCHERY.

A. Gabtambi serengge, muse
Manjuse-i oyongo baita, tuwara de
ja,

A. Archery, is an important thing
(business) for us Manchus,—to look
at, easy,

gojime; fakjin bakhara-de mangga.
Te bichi, inenggi dobori aku

it may be; but hard to get the hang
(lit, handle) of. For instance, day
and night (without distinction)

tatashame beri-be tebeliyekhei
amgarangge gemu bi-kai.
Cholgoroko

drawing at it, going to sleep
hugging the bow, even (such
enthusiasts) there are. (But) out-
standing

sain-de isinafi, gebu tuchikengge,
giyanaku udu?

good shooting who have attained to,
and have grown a name for them-
selves, how many can there be?

B. Mangga ba ai-de sechi? A. Beye
tob, khachin demun aku,

B. Where are the difficult points?
A. The body must be straight, with-
out any failing (in this),

meiren nechin, umesi elkhe sulfa.
Ere da-de beri mangga, kachilan

shoulders even, very easy and un-
constrained. Then the bow (held)
stiffly, the arrows

tuchiburengge khushungge, jai da
tolome goibure ochi. Teni

discharged with force, then each
stick of them you count, aimed
straight. Then (only)

mangga sechi ombi. B. Age, si mini
gabtara-be tuwa

you can be called expert. B. Sir,
you watch me shooting!

nenekhe-chi, khuwashakha-o akun?
Aika ichaku ba bichi.

Compared with the past, have I im-
proved or not? If there be points
(wherein I) am not fit,

majige jorishame tuwanchikhiya!
A. Sini gabtarangge ai khendumbi?

point out and correct them a little
(majige). A. Your archery what am
I to say about it?

yamji chimari ferkhe-de akdafi
funggala khadambi! Durun sain,

late and early trust to (that) thumb
(of yours), and you'll sport the pea-
cock's feather. Style good,

umesi urekhebi. Uksalarangge geli
bolgo. Niyalma gemu sini adali ome
mutere,

extremely well-practised. The send-
ing off too, is clean. If everyone
could be like you

- geli a1 baire? Damu beri kemuni what more to ask for? Still, the
 majige ukhuken gunirembi, khefeli- bow is a trifle weak and slack, the
 be (archer's) belly
- majige tokto bume muteraku. Ere a little unable to keep still. These
 udu ba-be ejefi khalakha sekhe-de, few points if you note, and alter, to
 yaya ba-de whatever place
- isinafi, gabtachi toktofi geren-chi you go (arrive) to shoot, you will
 tuchire, dabala! gidabure ai-bi? surely stand out (come out) from the
 ruck. How can you be held down
 (crushed)?

CHAPTER XV.

A. Si serengge wajiraku sere sain niyalma, dolo majige khede da aku [another rendering is "a man of (inherited) merit not exhausted yet"].

Damu angga jachi sijir khun. Niyalmai uru waka be sakha-de,

majige ba acharaku, utkhai kang-seme gisurembi. G u c h u s e - d e

endebuku-tuwanchiyara doro bichibe, inu guchulere sajn, sain aku-be

bodome tafulambi dere! Damu guchu sere-de emu adali sechi,

tere ainakhai ogoro. Teike ere emu meyen gisun-be, si

sain gunin sefi, waka-o? Ini gunin-de labdu ichaku (not fitted)

buling bulingjame, "ara. guwelke! mimbe tukhebukhe boljon aku seme kenekhunjembi-kai."

Boljon-aku, without waves, without commotion.

B. Age-i gisun fukhali mimbe dasara sain okto, bi gunin-de umesi

dakhambi. Ere teni mini emu jadakha ba, bi saraku ainakha? Damu,

ere gese baita-de teisulebukhe manggi, chikhaku anga yojokho-shombi,

"gisurechi ojurakungge-de gisurechi gisun-be ufarakha" sekhebi.

Enenggi-chi bi umesileme khalaki (optative form). Jai uttu ochi—fulu aisembi?—

Age utkhai dere-be baime chifele, bi chikhanggai janchukhun-i alime gaimbi!

A. You are a man of no end of good qualities, with no dross in your composition (lit. interior).

But your mouth is too stiff (straight, plain-speaking). When you have seen a man's truth or untruth,

you do not in the least regard expedience, you just speak out loudly. With friends,

error-reproving is, indeed, proper (doro), but still, whether they are good friends, or not, that

one must consider (reckon, and then) admonish, indeed. Only to say all that are friends are alike,

how would that ever do, possibly? Just now that bit of talk, you

said it with good intentions, did not you? In his mind he was very uneasy (indignant),

(his eyes) stared, "oho! beware, he would injure me without giving warning, I doubt!"

B. Your words are quite good medicine to cure me, in my mind I heartily (very much)

accept it. That unsound *trait* (sick spot) of mine, how should I not know of it? Only,

this sort of business! every time, as soon as I have met with it, involuntarily my mouth begins itching,

"when one speaks to whom one may not speak, one wastes one's speech," (as) the saying is.

From to-day, I wish thoroughly to change. If I am that way again,—why should I say much?—

Sir, you may then aim and spit at my face. I will take it willingly and cheerfully!

CHAPTER XVI.

A. Suwe umesi banjire sain kai, te ainakha? fukhali sini duka i boksonde

A. You were very good friends, why is it, now, absolutely (quite), over the threshold of your door

fekhunjiraku okho-ni? B. Saraku

he never comes and steps, is it not so? B. I know not

The middle syllable of the five, *ji*, means "comes."

We aika inde waka sabubukha ba bichi. Gemu emu gisurere-ba bi.

if there was anything (place, point) that seemed offensive (wrong) to him. Also there is another thing to mention,

Umesi aku ba-de khochikosaka yabumbikhenge, gaitai ya emu gisun ofi

when there has been no fine great intercourse at all between people, then suddenly (because) there has been one word

endebuku ufaran, fuchekhe laskha feliyeraku okhobi!

to offend, or amiss, one flares up in a rage, and positively will not come near a person!

feliyeraku ochi, inu dabala; enggichi ba-de aibi

Not coming near a person (associating) does not matter, indeed; but behind my back why (does he)

mimbe uttu ekhe sere, tuttu nimechuke sere? mini takara ele guchusebe achakha-deri.

say I am so wicked here, so dangerous there? With each of the friends I know, whenever he meets (lit. met) them

gisun fesin obome jubeshekhenge, adarame? Jaka mini jui-de urun isibure-de

he makes out some handle for slandering me; how is this? Lately bringing in a daughter-in-law, (wife) for my son.

bi khono dere-de ainara seme,

I, again, thinking to preserve appearances at least,

The verb ainambi, "how am I?" is conjugated like any other verb, e.g., *ainakha*, what kind, lit. how was that done, made? Literally saying, "how would it be as regards face."

imbe soliname bikhe, intakhun emke inu takurakha ba aku.

I sent to invite him, he did not send me one messenger, even a dog.

Mini ucharakha gemu ere gese guchu kai! mimbe jai adarame guchule sembi?

If those I meet are all friends of that sort, how do you say I am to live in friendship?

Tere niyalma gisun yabun kholo kukduri akdachi ojuraku seme

That man is a lying braggart who cannot be trusted,

bi aika khendukhakun? Tere fon-
de si geli khersembio? Khono
mujaku

did not I say so? At that time did
you notice it, even? Moreover,
really

mimbe ichakuliyani-*b i k h e*.
Niyalma-i chira-be takara gojime,

he was (always) rather antipathetic
to me. Even when you know a
man's face,

gunin-de adarame shuwe khafu
sambi-ni? Sain ekhe-be ilgaraku

his mind how can you right through
penetrate and know? Good, bad,
indiscriminately

bireme gemu umesi khaji guchu
sechi, ombio?

lumping together, to say all are very
close friends, is that possible?

CHAPTER XVII.

- A. Ere uchuri si geli aibide shodonokho (bikhe)? mudan mudan-i
A. This long spell, where have you been running to, again? From time to time
- mini jakade inu majige feliyechi-na! Ainu sini dere yasa-be oron saburaku?
could not you just step over to my place? Why is it one never sees your face (face and eyes)?
- B. Bi aifini Age-be tuwanjiki sembikhe, gunikhaku emu daljaku kheturi
B. I have long been wishing to come and see you, Sir; unexpectedly an outside, unrelated
- baita-de siderebu, fukhali lakhin takha, inenggidari fu su-fasa,
affair in (which) I got involved, quite embarrassingly implicated, every day I was worried,
- sholo-de khono-bio? akuchi enenggi, bakhafi ukchame muteraku bikhe,
(what) leisure had I still? (was there yet leisure?) But for to-day, I could not have escaped,
- "minde khakhi oyonggo baita bi" seme, kanagan arame, gisurekhe-i arkan teni
"I have pressing important business," making (that) excuse, a ruse (arkan) of saying that, then only (teni)
- mimbe sindakha. A. Jikhengge umesi sain, jing alishame ede bi,
they let me go. A. You are most welcome (well come). I was (am) just feeling (so) bored here,
- gunichi sinde inu asuru oyonggo baita aku, muse emu inenggi gisureme teki
I am thinking, too, if you have no very important business, how pleasant if we sat a day and conversed
- Teki, optative, I would be pleased to sit.
- beleni buda jefi gene. Bi inu enchu beleni buda jefi gene. Bi inu enchu
and eat a pot-luck meal (ready rice) before you go. Indeed (inu) I am
Lit. rice, having eaten, go.
- bookha dagilaraku.
not offering dishes specially prepared.
- B. Damu jikhedari baibai, Age, simbe gajikhiyaburengge, mini gunin-de elkhe aku.
B. But giving you trouble, Sir, every time I come, I am uneasy in my mind,
- Tuttu ofi, gelkhun-aku-de seme an-i jideraku.
and so with this apprehension, I do not make bold to come often.
- A. Si aineo tulgiyen obofi gunimbi? muse atanggi "si," "bi," seme ilgambikhe?
A. Why made a fuss about me specially (think to put me outside)? we two (you and I), when were we estranged into "you" and "I" (differentiated)?

Jai udu inenggi giyalafi jideraku
ochi, bi khono majige, jaka belkhefi,
chokhome

If you don't come again in a few
days, I will even be inclined to pre-
pare a few things (a feast) and
specially

simbe solinaki sere? Emu erin i
balai untukhun buda, be, geli aiseme

to be inviting you! One meal
(literally *time*) of plain ("empty")
rice, now how can you call

dabufi gisurembi? Tere anggala,
siningge-be jaka, bi ai

that worth (reckonable in) speaking
of? Besides, your things (dinners)
which have I

jekaku? Ere-be tuwachi, iletu
mimbe suweni boo-de jai ume genere
serengge kai!

not eaten? Looking at that (at it
so) you are plainly telling me not to
go to your house again!

CHAPTER XVIII.

A. Age, bi gunichi, niyalma-i boode jui banjichi, tachiburengge umesi oyonggo,

achige-de kadalaraku ochi, khakhardakha manggi, utkhai mentukhun albatu ombi.

B. Age-i gisun umesi inu. A. Si udu inu seme jabukha gojime,

ere gisun-i tusa bakhara ba-be, kemuni shumilame saraku ni!

Duibulechi mini beye, asikhan-chi ama eme-i kadalaburangge chira bime,

bitkhe khulakha manggi, sefu-i kadalarangge geli chira,

tetele udu asuru sain ba aku bichibe, yaya baita yabure-de

asuru tasharara usharara de isinaraku. Ere, utkhai,

tachibure kadalara tusa ba okhobi.

A. Sir, I think, when a man is rearing a son in his house, discipline (teaching) is most important,

if when little he is not controlled (governed), when he has grown a man, he is foolish and awkward.

B. Sir, your words are very true. A. Though your answer is that they are true (that it is so)

what these words hold of profitable-ness, do you profoundly realize (deeply know)?

For instance, I myself, from infancy, was strictly tutored by parents,

and after I had learnt reading, was also strictly tutored by my *school-master*,

until now, although I am not perfect (perfectly good), in any affair I am concerned (I move) in

I do not go so far as to go perfectly wrong, or be quite in error. This, then

is the profitableness of education with discipline.

CHAPTER XIX.

A. Age, ume jilidara! ere
"kiribe"-i khergen-be gunime
kimchichi,

absi emu sebjeleme arga! B. Age,
uttu gisurengge waka!

tere-i baili-be urgedeme gutubukhe
khulkha!

I suchungga yadakha fon-de, bi
adarama imbe tuwashakha bikhe!

Tetele i teni nikere ba bakhara-de,
utkhai niyalma-be kherseraku okho!

Ere gese fusi geli bi-ni? A. Si mini
tafulara be donji!

Dekden-i khendukhengge:
"niyalma-de anabuchi menen aku;
duleke manggi,

jabshun-be bakhambi," sekhe-bi.

A. Sir, do not give way to anger
(passion)! consider that word "for-
bearance,"

what a delightful plan it is! B. Sir,
do not be talking like that! (there
is no talking like that!)

That, ungrateful for benefits,
degraded thief (of a fellow)!

At first, in the days (time) when he
was poor, how was I always looking
after him!

But now (till now) he has got some-
thing to rely on (lean on), at once
he does not notice a man!

Do wretches of that sort too exist?
A. You listen to what I advise you!

There is a common proverb, "To
yield to a person, need not be weak-
mindedness; when (time) has passed

you gain advantage," it says.

CHAPTER XX.

A. Sini sain gunin-be, Abka saki-ni sere dabala. Tere-be gisurefi ainambi?

bi da-chi sini ere baita-be, tede gisurechi nokai ja sembikhe

eimede tuttu jayan chira fangnai oyoraku-be, we gunikha?

Ede, umesi, gunin baibukha sechina, musei khebdekhe ba-de inde alakha-de

dere efulefi, mini gisun-be fiyokorome sembi. Tuttu, bi khur sekhe,

jili monggon i da deri okho, "ainachi utkhai ainakini, dabala" seme.

Imbe nechiki sere gunin-de jalu jafakha bikhe.

Amala, gunifi, beye-de beye-be fonjime, "si tasharabu khabi!

ere jikhengge beyei baita waka, guchu-i, jalin kai.

imbe majige baktambure-de, geli ai fayambi?" seme.

Ini elere, ebsikhe akshalame bechere-be kirime, emu jilgan tuchikaku.

ijiskhun-i alime gaime. Geli kejine goidame tefi, terai arbun-be tuwachi,

ichi achambume, elkheken-i bairejakade, jakan teni uju gekheshekhe.

Si gunime tuwa, mini jili majige khakhi ochi, sini baita faijuma bikhe, waka-o?

A. Your good intentions, may Heaven know them indeed! What good is there in speaking about them.

I used to say (think) that affair of yours was a very easy one to say to him;

(one so) unpleasant, so obstinately unwilling to agree, who thought of?

For that, it was a case of using up much mental (effort), and on my telling him the points of our consultation,

his face fell, and he said my words were lying nonsense. So, I was furious,

rage was up to the head of my throat, (my gorge rose, choking with anger), "if he wants to do anything, then let him do whatever he wants to do, and that is all," said I.

The wish to defy (provoke) him, my mind was full of that.

Afterwards, on reflecting, I myself asked myself, (and answered) "You are wrong!

Thus coming here of yours, is not your own affair, but for the sake of friends.

By conceding a little to him, again, what does that cost you?" I said (to myself)

To his heart's content, exhaustively, with insults, to scold me, I endured, not uttering a sound,

without opposing him, I received it. Again I sat a good long while, observing his looks,

humouring him, (till) when I gradually put the request, then at last he nodded his head.

You look at this reflectively, if my temper had been a little quick, your business was in a bad way, is it not so?

CHAPTER XXI.

Sikse, erde, ilikha manggi, boo-i
dolo dembei farkhun. Bi

"ainchi kemuni gekhun genere
unde" seme, khuwa-de tuchifi
tuwachi,

Dule, lok-seme tulkhushekhe; dere
obofu, teni

yamulaki serede, sebe-saba aga-i
sabdan tukhenjikhe

kejine aliyara, siden-de, "shor"-
seme, asuki tuchikebi. Geli te
manggi

emu khuntakhan chai omikha bichi,
gaitai "kiyatar" seme emgeri akjan
akjame,

khuwanggar seme agame deribukha.
Bi; "ere emu burgin khuksidere
dabala,

duleke manggi, jai yabuki," sechi.
Aibide, yamji-tala khungkerekhe
hime

dobonio, gere-tele, umai nakakhaku,
enenggi buda-i erin otolo, teni

"Until" is represented by "otolo," variations of which for euphony, are "ala" and "tele."

buru-bara shun-i elden-be sabukha.
Yala erin-de achabure sain aga,

gunichi ba-ba-i usin khafunakungge
aku kai,

holori jeku elgiyen tumin-i bargiyar-
aku ainakha?

Yesterday, early, after I rose,
inside the house it was very dark. I

said, "perhaps it has not yet got very
light yet," went out into the court-
yard to look,

lo and behold! suddenly it grew
darker; I washed my face, and then,
finally, just

when I wished to start for the
yamun, a gentle rain's drops came
dripping down

after waiting some time, (I heard) a
sound "sho-r-r-r!" (thundered) out.
Again, after sitting

(and) drinking a cup of tea,
suddenly "kiya-tar-r-r," once, the
thunder thundered,

torrent-like the rain (*agame* = rain-
ing) began. (Said) I, "this is just a
a sudden squall,

after it has passed, I'll walk," said
I. How (could I foresee), till even-
ing it was flooding down,

all night, till dawn, it never ceased,
up to dinner-time (rice-time) to-day,
then, at last,

mistily the sun's light was seen. In
truth a season-befitting good rain.

I think (among) the cultivated fields
in every district there are none not
soaked through

How (*ainakha*) should the autumn
grain not have a rich abundant
harvest?

CHAPTER XXII.

- Sini dachilarangge tere Age waka-o? Tere serengge, "fulkhu-i dorgi suifun" kai!
- Is that gentleman the person you ask about? As for him, he is "an awl in a corn-sack"!
- atanggi bichibe urunaku dube tuchimbi. Turgun ai sechi?
- at some time or other (whenever it may be) sure to get its end out. What is the reason?
- Banitai ujen, jinji; ambula tachime; yabuchi doron, ashshachi kemun;
- By nature grave, serious; deeply learned; in his walks, decorous, in his actions correct (measured).
- alban-de ochi, emu julekhen-i yabumbi; boo-de ochi, emu suikhen-i banjimbi.
- When on official duty, doing it with singleness of aim; when at home, only caring to live;
- yargiyan-i majige khachin demun aku. Ama eme-de *hiyoo-shungga*,
- Veritably without the smallest vice. *Dutiful* to his father and mother,
- akhun deo-de khaji. Ere da de guchu gargan-de umesi karaba,
- kind to his elder and younger brothers. Besides this, to his friends most obliging.
- Full of *esprit de corps* or good fellowship—*karaba*—with his friends.
- yaya we inde emu baita yandure de, alime gaijaraku ochi, wajikha!
- If any one, no matter who, charges him with something, if he cannot accept, there is an end to it.
- uju gekheshekhe sekhe, urunaku beye sisafi sini fun-de fachikhiya-shambi-
- When he has said assent (nodded his head), assuredly he will spend all his energy to hasten its accomplishment,
- mutebureku ochi, nakara kooli aku. Uttu ofi, we imbe kunduleraku? We
- so long as he does not succeed, to give up is not his rule. Thus, who does not respect him? Who
- khanchi oki seraku? "Saiu niyalma, Abka kharshambi," sekhebi.
- does not wish to be drawn near to him? "A good man, Heaven will care for him," the saying is.
- Enteke niyalma, mekele banjifi untakhuri wajire, ai-bi? Abka urunaku
- Such a man, to be born in vain and die ineffectively (emptily) can that be? Heaven assuredly
- khuturi isibure dabala!
- will make its blessing reach him, indeed!

CHAPTER XXIII.

A. Age, sini beye gemu nure-de
beshembukhe, jai targaraku ochi

ergen-be guweke! B. Age, si nure-be
ergen kokiran jaka sembi, bi

yargiyan-i nure-be ergen ujire okto
obumbi, emu erin seme, inu,

aljachi ojuraku, ainara? A. Ere ai
mangga ba bi? Duibulechi, si emu
menggi

juwe tampin omichi, damu emu
tampin omiki, elkheken-i eberembufi,

komsokon-i omire okhode, beye ini
chisui etukhun okhobi. B. Age-i

tachibure-be gingguleme dakhara
dabala.

A. Sir, your body is all soaked
(sodden) with drink (wine), if you
still (again) will not eschew it,

look out for your life! B. Sir, you
say wine ("samshoo," *saké*) is a
thing hurtful to life; I

truly hold wine to be a life-nourish-
ing medicine; for a time even,

I can't be without it, how's that?
A. What difficulty is there? Sup-
pose, for instance, you in one day

drink two bottles, you want to
(should) drink one bottle; gradually
when you have lessened the quantity,

and have got to drinking less, your
body will, naturally (automatically)
have grown robust. B. Sir, your

instructions I shall regardfully
follow (obey), indeed.

Elkheken, "gradually," gently, diminutive of *elkhe*, "peaceful, peacefully."
Komsokon, "less," rather little, dimin. of *komso*, "few, little" (*saikan*, "pretty," is
the diminutive of *sain*, "good," as in Spanish *bonita*, "pretty, bonny," is the diminutive
of *buena*, "good").

CHAPTER XXIV.

- Tuktan, bi abalame genekhe-de
emu morin yalumbi-khebi, katarar-
angge
- nechin, faksirengge khudun. Jebele
askhakhai, teni aba sarafi genere
de,
- orkho-i dorgi-chi emu jeren feksime
Jeren, in Siberia, "zeren," Mongolia, the same, an antelope of Mongolia.
Antelope, at Peking, known as "hwang-yang," "yellow sheep," or "yellow goat.")
- tuchifi.
- Bi utkhai morin-be dabkime, beri
darafi, emgeri gabtachi. Majige
- amarilakha. Gala marifi niru gaire
siden-de,
- jeren-i unchekhen dube ashshame.
Dartai andan-de, emu meifekhe be
dulefi,
- alin-i antu ergi-be baime wesikhun
ichi genekhe. Unchekhen
- dakhalakhai, amchanakha bichi,
geli alin-be dabame, boso ergi-de
- wasime genekhebi. Tede bi morin-
be khachikhiyakhai khanchi amchan-
afi
- emgeri gabtachi, geli uju-be dabame
duleke. Gunikhaku, chargichi emu
- bukhu feksin ebsi jikhe. Teni, alin-
be dabame
- iskhun jiderengge, tob-seme mini
gabtara niru-de goibufi, "kub"-
seme
- tukheke. Yala injeku mayan sain.
Amchabukhangge,
- turibukhe; m u t e r a k u n g g e,
clemangga, nambukha.
- saraku urse de alachi, aimaka yasa-
gekhun kholtoro adali?
- Formerly (once upon a time), when
I was going hunting, I was riding a
horse that trotted
- evenly (smoothly), galloped fast.
Quiver I had slung (girt) around me,
just as the game was beaten up,
- from inside the bushes an antelope
galloping came forth.
- So I at once whipped up my horse,
drew my bow, and once shot (shot
one arrow). Slightly
- it fell short (lit. behind). By the
time (*siden-de*) I had passed my
hand back to take an arrow,
- (I just saw) the antelope's tail's end
bobbing (moving). (Then), in a
moment, passing over a spur of the
hill (*alin*)
- he sought the south side of it, taking
his course upwards. His tail
- I still pursued, and was overtaking,
again crossing the hill, towards the
North,
- he was going downwards, There-
upon I pressed my horse all the time
till I drew closer up,
- shot off one arrow (once shot), again
it passed over his head. Unex-
pectedly, from that side a
- deer bounding along in this direc-
tion (hitherwards) came. Just as,
passing the hill,
- meeting me, he was coming along,
he exactly lighted on the arrow I
had shot off, "whop"
- down he fell. Truly a ridiculous
(case of) luck good. What I was
pursuing,
- "I let slip; what was (seemingly)
impossible, reversely, I captured.
- Telling it to people who do not
know (me) how could I but resemble
(*adali*) a (stark) staring liar?

CHAPTER XXV.

A. Ara! Si ainambi? Muse
giyanaku udu biya acharaku,

ai khudun de salu sharampi?
Sakda fiyan gaikha! Age, si

mimbe angga sijirikhun seme ume
wakashara! Urakhilame donjichi

si te jikha efire-de dosifi, tatala
bekdun arakha sembi.

Yala ochi efiku waka kai! Majige
bargiyakha-de sain!

B. Ere gemu oron-aku gisun,
niyalma-i banjibukhangge!
Si Akdaraku ochi,

markushame fujurulachi-na! A. Ai
gisun?

Beye-i yabukhangge be, beye
endembi-o? Guchuse gemu simbe
leolekhe-be,

tuwachi, sinde majige bifi dere.
Jikha efire-de, ai dube?

lifa dosika sekhe-de, ai bikhe-seme
taksimbi? Wajime dube-de

weile daksa araraku ochi, utkhai
majige khede funcheburaku. Boo

boigon, fulakhun wajifi, teni
nakambi! Ere gesengge, muse

shan-de donjikhha, yasa-de
sabukhangge. Labdu-aku bichibe,
absi-aku

A. Halloo! what is up with you?
Since we met (lit. have not met)
how many months can it be,

how (so) suddenly your beard has
turned white? An old look your
face has taken! Sir, you

will (please do) not be offended at
my mouth being straight (candid)!
By report I hear

you now have gone into gambling
for money, and have made (ever) so
many debts

If that is true, it is no joke (lit.
game), indeed! A little retrench-
ment would be good!

B. That (is) all baseless talk,
people's fabrications! If you do
not believe (me)

just narrowly (minutely) enquire!
A. What talk is this?

One's own ways, does not oneself
know? Your friends all talking
about you,

looking at (them), so you have a bit
of that (gambling). In gambling
for money, where is the end?

When one is deeply involved in
(entered into) it, what existing thing
is retained. At the last end,

(even) if one does not incur (make)
criminal guilt, then one has not a
bit (of anything) left. House,

land, clean gone (stripped off)
finally, then at last one stops! That
sort, we (*muse* = you and I)

with our ears have heard of, with
our eyes, have seen. Not many,
though there be, yet anyhow

tunggu juwan, funchembi. Si bi (in) a hundred, ten, and more. We,
 muse sakha tuwakha guchu kai. you and I, are friends who know
 Safi (each other). Knowing,

tafularaku, "ai dalji?" sechi,— not to admonish, to say "what
 banjire sain serengge aide? ainame matters it?"—how is that being
 aku ochi good friends? To be nothing at all

sain dabala! Bi fujurula fi would be better (lit. good, *i.e.*, com-
 ainambi? pared to that), indeed! What use
 would my "enquiring" be?

CHAPTER XXVI.

Sikse, umai edunaku, abka
khochikosaka bikhengge. Gaitai
ekherefi,

sokhon, shun-i elden gemu
fundekhun okhobi. Tede bi
"faijume! amba edun

daran isika; edun tekdere onggolo,
muse yoki!" sefi.

Beri-beri fachafi, boo-de isin-
arangge. "Kho-o!" seme, amba
edun dame deribukhe.

Moo-i subekhe, edun-de febumē
lasibure, asuki absi ersun!

khujime dakhai dobori dulin otolo,
teni majige toroko.

Yesterday, there was no wind
(*edun*) at all, the sky was (being)
lovely. Suddenly came a change,

pale yellow, the sun's light was all
lurid (pallid). Then I (said): "It
looks bad! A great wind

it is coming on (*isika*) to blow.
Before the wind rises, we should
move (walk)," I said.

Each his own way, dispersing, they
got to their houses. "Khoo!"
(bellowing) the great wind began to
blow.

The twigs of the trees blown back
and torn off by the wind, the sound
how hideous!

Howling, it kept on blowing
(*dakha-i*) till mid-night, and then
(*teni*) calmed down a little.

Dakha, "blew," *dakha-i*, "kept on blowing" (*iterative* form of verb.)

CHAPTER XXVII.

- Chimari, ebsi jidere-de, jugun In the morning, when I was
giyai-de yabure urse gemu ilime coming hitherwards, in the roads
toktoraku, and streets the
Giyai, "street," is the Chinese word *kiyai*, pronounced *chié* in Peking.
- "kho-kha!" seme sujumbi. pedestrians were all unable to stand
still, running along with "ho-ha!"
(shivering).
- Bi aika edun-i chaskhun feliyechi, Whilst I stepped along with the
khono yebe bikhe, wind following, it was still
tolerable (better, *i.e.*, "not so bad")
- geli eduni iskhun ojoro jakade, dere but when it had become a head wind
uleme tokshoro adali, again, my face was as if pricked
with needles,
- chik-chik-seme nimembi. Gala suddenly smarting. My hands and
simkhun beberefi fingers were so numbed,
- shusikha jafara-de gemu fakjin my whip, to hold it, even, (*gemu*,
bakharaku okhobi. lit, all) they were not possessing the
power,
Fakjin, liter. "the handle," the wherewithal.
- chifelekhe chifenggu, na-de isinara the saliva that one spat out, before
onggolo, utkhai jukhene reaching the ground, at once turned
into ice (froze)
- "katak" seme meyen meyen-i and (fell) "patter-patter," sundered
lakchambi. into fragments.
- a-da-da! banjikha-chi ebsi, ere Br-r-r-r! From the time I was born
gese beiguwe we dulembukhe-ni? till now, such cold as this who has
passed through?

CHAPTER XXVIII.

- Si saraku. Ere gemu se asikhan,
senggi sukdu etukhun-i kharan. You do not know. That is all
because (*kharan* = "cause") their
age is young, blood and breath
sturdy
i.e., constitution, *physique*.
- udu mudan koro bakha manggi, after a few times of getting hurt
Getting the worst of it; *bakha* "got," is shortened from the old *bakhakha*, from
bakhambi, "I get."
- ini chisui amtan tukhembikhai. of course they lose their taste (for
"Ai-de sakha?" sechi, it). "How do you know that?" if
you say (ask me),
- Bi da-chi utkhai, bashilara-de I, from the beginning, then, for
mujaku amuran. boxing (*bashilara*) was greatly
inclined (a great amateur),
- mini emu mukun-i akhun-i emgi, with one elder relation of my clan,
inenggidari urebumbikhe. daily I practised (lit. made myself
riper).
- Mini akhun-i gidalarangge umesi My senior (lit. elder brother)'s play
mangga with the spear was very expert (ripe;
tough)
- juwan udu niyalma seme, inu beye- ten, or so, of men, though there
de khanchi fimechi ojuraku. were, could not get near to his body.
- uttu bime, amala, khono, emu Though it was thus, afterwards,
mangga bata-be ucharakha-bi, nevertheless, he met a tough
antagonist;
- nakchu-i boo-de jikhē emu tokso-i from my mother's brother's house
niyalma, betkhe dokholon, (*nakchu*, "maternal uncle, Chinese
kiu-kiu) came a peasant, lame in the
leg,
- lokho maksime bakhanambi sembi. in sword (*lokho*) play (*maksime* =
Juwe niyalma dancing) an expert, it was said. The
two men
- emu ba-de ucharafi, erdemu-be at a place met together, desiring to
chendeiki semi, try (optative mood) their valour
Skill; erdemu-be = virtutem.
- teisu teisu agura-be gaikha manggi, After each man had taken his
mini Age yasa-de geli imbe weapon, did my kinsman (elder
dabumbi-o? brother) even take him into his eyes?
(think him worth regarding)?

- anakhunjara be inu aku, utkhai not even recoiling, at once (forth-
gida-be dargiyafi, with), he brandished his *gida*
(spear)
- niyaman-i baru emgeri gidalakha. towards the heart made a spear-
Tere dokholon majige eksheraku, thrust. That lame one, a little
(even) not hurrying himself,
- elkhe nukhan-i jeyen-i esheme composedly, with the edge sideways
emgeri jailabume sachire, jakade gave one (once) parrying slash, after
which (*jakade*)
- gida-i dube utkhai mokso emu the spear's end (point) forthwith,
meyen genekhe chopped off, went off a separate
piece (lit one piece)
- gida-be gochime jabduraku, lokho the spear he had no time to draw
aifini monggo-de sindakha back (*gochime*), the sword already
(a long time) was placed at his
throat.
- teni jailaki sere-de, monggo-be then when he would have dodged,
khakhara okho, lasikhime his throat was gripped, with a
wrench (the lame man)
- emgeri fakhara jakade, ududu with one throw immediately, a good
okson-i, dubede, maktafi, many feet, finally, flung him,
- kub-seme tukheke prostrate he fell down.
- The Chinese renders "kub" seme, "*putung!*" as an onomatopoetic word, like
"thump," but Zakharoff says *kub* means relaxed, powerless; from fatigue or somno-
lence; and renders this very phrase *kub-seme tukheke* "*vdrug pavalilsya ot usta-*
losti," "suddenly fell down through fatigue" (Dict., p. 290).
- Tere-chi, niyanchan bijafi, jai-jai After that, he was discouraged (lit.
tachiraku okho. his starch was crushed), so that he
was not learning any more.
- Ere-be tuwachi, abkai-fejergi amba Looking at this, (one exclaims), the
kai, mangga urse komso aku. Empire is great indeed, skilled
(tough, *mangga*) men not few.
- Abka-i fejergi* exactly signifies the Chinese *Thien-hia*—"under Heaven," or
"under the Sky"—the Empire.

CHAPTER XXIX.

- Chananggi, be Wargi Alin-de
ambula sebjelekhe bikhe. Inenggi,
shun-de,
- sargashara efire-be khono aisembi?
Dobori okho manggi, elen
- se salakha. Mini udu ofi yamji buda
jefi,
- jakhudai-de tekhe manggi, goida-
khaku biya mukdefi
- Mukdefi*, "rose," cf. Mukden (elevation, elation), the capital of Manchuria, in Chinese Shing-king—*King*, of course=capital city, as in *Peking*, *Nanking*, *Tonking*; and Japanese Tōkyō, a corruption of Tungking.
- gekahun elden fosokongge, utkhai
inenggi shun-i adali
- elkhei shurubume, edun-i ichi,
wasikhun genekhei
- alin-i oforo-be murime dulefi,
tuwachi: abka, bira,
- bocho fukhali ilgaburaku, hwai
sembi. Yala, "alin gengiyen
- muke bolgo," sechi, ombi.
- Selbikhei ulkhu shumun ba-de
isinakha bichi; kholkon-de
- jungken-i jilgan, "yang"-seme,
edun-i ichi, shan-de bakhabure,
jakade,
- tumen khachin-i gunin seolen, ede
isinjifi, utkhai muke obokho adali,
- Yesterday, we greatly enjoyed
ourselves at the Western Hills (near
Peking). By day, in the sun,
excursions, amusements, need we
say more (than mention them)?
After night is (there), in fuller
measure
- it (*i.e.*, the pleasure of such trips) is
participated in. Some of us, after
dinner ("evening rice"),
- after seating ourselves in a boat,
without waiting long (saw) the
moon rose
- so lustrously pouring her beams,
that it was just like daylight (day
and sun).
- We got them to pole slowly, and
with the breeze, went dropping
down (stream)
- winding round a projection (lit.
"nose,"—*oforo*) of hill we passed,
and looking: sky, river,
- their colour was absolutely indis-
tinguishable, (one) vast expanse it
was. Verily, "Hills bright
- and waters clear," one might (*ombi*
= can) say.
- We rowed (were rowed) into a place
where the reeds grew thickly; sud-
denly
- a bell's voice, (solemnly) booming,
down the wind, reached our ears,
and then
- the myriad mental cares, when we
reached that (moment), were at once
washed away as with water,

geterembukhekungge aku.

there was none but was purged clean away.

The root of the heptasyllabic word is *ge'ere*.

Udu jalan-chi cholgorome tuchike
enduri sekhe seme

Although one speak (*i.e.*, whatever one may say) of sacred beings (*enduri*) leaving beneath them (lit. "coming out from," *tuchike*, came out) the world which they surpass (*cholgorome*)

changgi tuttu sebjelere dabala.

only so far and no more (*tuttu* = "so, thus") will they easily, *i.e.*, likely rejoice, indeed (*dabala* = "and that is all").

Tuttu ofi, iskhun-de amtanggai
omichakhai.

And so, mutually, with *gusto* (*amtan* = taste), we kept drinking together

Note: *Omimbi* means simply "I drink"; *omibumbi*, "cause to drink"; and *omichambi*, "to drink together"; *omichakha*, "drank together"; *omichakhai*, "kept on drinking together."

Kherchun aku adaramè gerekhe-be
saraku bikhe-bi.

Without our noticing it, how the dawn came (*gerekhe*; *geren* = light) we did not know.

Niyalma jalan-de banchifi, enteke
genggiyen biya sain arbun

Men born in this world, such bright moons and lovely scenes

giyanaku udu untukhuri dulem-
bichi! Khairan aku seme-o?

how many can they let pass unheeded (literally, "empty")! Can we say it is not pitiable?

CHAPTER XXX.

A. Si ainakha-bi! chira biyabiya-khun, kob-seme wasifi, ere durun-de
What a state you have got into! your face pallid, quite fallen, to that appearance

isinakhabi! B. Age, si saraku. Ere udu inenggi, ulan fetere-de, wa amtan
you have come (arrived)! B. Sir, you do not know. These few days, owing to digging drains, the stench

umesi ekhe. Tere da-de geli gaitai shakhurun gaitai khalkhun, toktokhon aku.
(has been) very bad. In addition to that, also it has been suddenly cold, suddenly hot, with no fixed (weather).

There being no such distinction between adjectives and nouns as in many European languages, *toktokhon* might with equal correctness have been rendered "fixity."

Tuttu ofi, niyalma gemu beye-de ujire an kemun bakharaku.
Things being so, people all could not get their normal (usual) rules to lead their lives (literally, to nourish, or rear, their bodies).

Chananggi, buda-i erin-de shakhurusaka bikhengge
The day before yesterday at dinner-time it had been cool,
Diminutive of *shakhurun*, "cold," or "the cold."
Chananggi, short for *chara-inenggi*.

gaitai khalkhun ofi, niyalma alime muteraku fetkhashambi.
it suddenly was hot, people were unable to endure it and became run down (made tremble)

Or, a person could not stand it, and was made sickly.

Beye gubchi khumbur-seme nei tuchire, jakade, majige serguwesheki seme,
My whole body perspired (*nei*= "sweat") copiously, and then, being desirous of cooling myself a little,

sijikhiyan-be sukhe, emu moro shakhurun chai omikha. Ilikhai
I took off my upper garment, and drank a cup of cold tea. *Instantly* (or, immediately)

utkhai uju nimeme deribukhe, oforo, inu, wanggiyanakha, bilkha
then my head began to ache, my nose, also, had a cold (*i.e.* catarrh), my throat,

inu, sibukha, beye tugi tekhe adali, huwi sembi.
also, was obstructed, my body as if riding on the clouds, (so) giddy I was.

A. Sini teile tuttu waka. Mini beye inu asuru chikhaku,
A. (Was) your (case), alone, like that (?) no. My body, also, was quite listless (*i.e.* languid),

ashshara buyeraku. Jabshan-de not liking to move. Luckily (by
sikse jeke omikhangge wachikhiyame good luck), I vomited out everything
oksikha which I ate and drank yesterday,

akuchi, enenggi inu katunjachi had it not been so, to-day it had
ojoraku okho. been impossible for me to stand
firmly.

Bi sinde emu sain arga tachibure, I will teach you a good plan, simply
damu khefeli-be omikholobu, starve the stomach,

komsokon-i jefu, ume labdulara. eat a little less, do not make it more.
Tuttu okho-de If you can do like that

Komsokon, diminutive of *komsa*, "few"; *labdu*, much, *labdulambi*, the verb thence
formed, "to augment."

utkhai majige shakhurakan seme, inu then even if you get a little chilled,
ainakha-seme, khuwanggiyaraku. still, anyhow, you will take no hurt.

CHAPTER XXXI.

THE HAUNTED HOUSE.

A. Suwe-ni bakchin-de bisire tere emu falga boo, antaka?

Falga is the numerative of houses, as are, in Chinese, *so'*, in Japanese, *ken*, in Malay, *buah*. In English such numeratives are few; "sail" of ships, "head" of cattle, seem the only ones. These exist in Burmese and Siamese, and also in Persian, where they are numerous.

B. Si tere-be fonjifi ainambi? A. Mini emu tara akhun udaki sembi.

A. That house that is opposite to yours, what sort (of a house) is it?
B. Why (for what purpose) do you ask about that? A. A cousin (father's sister's son older than I) of mine is wishing to buy it.

B. Tere boo techi ojuraku. Umesi doksin! Tuktan-de

B. It is impossible to inhabit that house. Most uncanny! Originally

mini emu akhun-i udakhangge. Girin-i boo nadan giyalan

it was purchased by an elder brother of mine. Seven (front) rooms in a row,

Numerative of *boo*.

fere-de isitala, sunja jergi, umesi ichangga bolgo sain, bikhe.

up to the rear end, five suites (divided by courts), very comfortable, clean and good, there are.

Mini akhun i jui-i gala-de isinakha, manggi juwe ergi khetu boo-be, sangsaraka seme

After they came into my brother's son's hands, the side buildings on two sides, being in a ruinous state,

efujefi dasame weilekhe turgun-de. Kholkon-de

he pulled down, with the object of making repairs. Suddenly

khetu d a k h a m e deribukhe. Suchungga daishakhangge kemuni yebe.

spooks began to play up. At first their rioting was still not so bad.

Yebe means, literally, "was a little better."

Bikhe bikhe-i inenggi shun-de asuki tuchibume, arbun sabubakha

At last, by daylight, they emitted sounds, and made shapes to be seen.

We should say: "Sounds were heard, shapes were seen," which is, in fact, what the Manchu means; but Manchu, like Japanese, prefers Active constructions to Passive, as Malay (like Sanscrit) prefers Passive to Active.

Boo-i khekhesi jachi okhode utkhai "bucheli-be ucharakha," seme

The women of the household were saying at any time (again and again) "I've met a Ghost!"

golofi ergen jochibukhangge gemu bi. Samashachi

(some) frightened out of their lives (losing their lives) even, there were. *Shaman* dances

Saman ("shaman"), a magician, from *sambi*, "to know."

mekele, fudeshechi baiṭaku.

all in vain, *shaman* rites without avail.

Tuttu ojoro jakade, arga aku, ja khuda-de unchakha. When it had come to be so, having no resource, he sold it at any easy price (cheap).

Ja, "easy," hence "cheap." Similarly, in Japanese, "*yasui*" means both "easy" and "cheap."

A. Age, si sambi-o? Ere gemu forgon ekhe-i kharan. A Sir, do you know (what)? That is all because of his fortune being bad.

Forgon means a revolution, a turn (as of "Fortune's wheel").

Yaya boo-de umai kharan aku. Forgon sain ochi, udu bushuku yemji In every house,—there is not one without its luck. If the luck be good, how many (soever) goblins (and) sprites

bikhe seme, inu jailatame burulara, dabala. there may be, they will flee in retreat (from it), indeed (they will).

Niyalma-be nunggeme mutembi-o? Tuttu seme, mini akhun (How) can they annoy people? Though it is so, my elder brother

umesi fakhun-ajige. Bi dachilakha yargiyan-i ba-be inde alachi (is) very small-livered (timorous). I will tell him the true things I have learnt by enquiring,

wajikha. Udachibe, u d a r a k u ochibe ini chikha-i gamakini! and that ends it (that is all I will do). Whether he buys, or does not buy, according to his wish let him decide!

CHAPTER XXXII.

THE FORTUNE TELLER.

A. Age, si donjikhaku? Jaka khoton-i tule emu *jakun khergen* tuwara niyalma jikhe-bi

A. Sir, have you not heard? Lately outside the City a man who looks at one's *Eight Characters* has arrived.

"The eight characters (or words), the eight cyclical characters appertaining to the hour of a person's birth, viz., those of the year, month, day, hour. These are communicated between the parties to a betrothal" (Mayers). The cycle of the Far East comprises 60 years.

Umesi ferguwechuke mangga, sembi. Niyalma-i alara-be donjichi,

Very wonderful (clever) and skilful, they say. (From what) people have told, that I have heard,

tere niyalma fukhali enduri suwaliyame banjikhabi. Yaya muse

that man quite has an admixture of deity (the supernatural) in his nature. Each (thing) we

d'ulekele (*duleke-ele*) baita-be, aimaka-we in-de alakha adali,

have ever experienced (gone through), as if (*adali*) some one or other had told him,

jafakha sindakha gese, bodome bakhanambi. Muse niyalma

taking and laying out, like (*gese*), he can map (figure) it out. Of our people

genekhengge umesi labdu, siran siran-i, lakcharaku.

there have gone very many, in a stream (row, or series, upon row) without intermission,

jalu jikheke-bi. Ere gese shengge niyalma bini?

they arrived in crowds (*jalu* = "full"). Such sort of prophetic man (diviner) exists?

atanggi muse akhun deo inde inu tuwabunaki? B. Bi, aifini,

When should we, brothers elder and younger, go and get him to come and look. B. I, some time back,

sakha; mini guchu, ere udu inenggi, feniyeu genere jakade,

knew; my friends, these few days, had been going, in flocks, and then

chananggi bi inu tuba-de isinakha. Mini *jakun khergen-be*

the day before yesterday I also went thither. My *Eight Characters*

inde tuwa bukha-de: ama eme ai aniya? akhun deo udu ofi?

I got him to look at. Father, mother, what year? elder, younger brothers, how many are there?

Causative form, from tuwambi, "I look."

sargan-i khala, ai? atanggi khafan bakhangge? khachin khachin-i baita

Wife's surname, what? when official rank obtained? Every sort of thing (affairs)

gemu achanakha, kheni agige all came right (lit. matched, fitted),
tasharaburaku not a bit the least did he have
wrong.

Causative form of verb.

A. Dulekengge udu achanakha A. Although the past came right,
bichibe, damu jidara unde baita still, things that have not come yet.

ainakhai ini khendukhe songkoi how can these be in accordance with
ombi-ni? B. Tuttu seme, his pronouncements? B. (Granting)
it is so,

muse yamaka ba-de tere udu jikha why ever should not we spend these
mayaraku? Eichi-be, si, geli, few "cash" (farthings)? Anyhow,
you, also,

baita aku; boo-de bai tere anggala, have nothing to do; rather than
sargashara gese, genechi, sitting (*tere*) idly at home, for an
outing, like, to go,

ai urunaku sere ba-bi? Alishara-be what is there wrong about that? Let
tookabure ton oki-ni! us just put it in the list (number)
of our recreations (lit. preventing
melancholy).

CHAPTER XXXIII.

A. Ini tere arbusharangge, absi yabsi? Neneme tuktan

Verb, from *arbun*, "form," "mien."

A. That behaviour of his, of what sort is it? Before, (when) first

imbe achakha-de, nomkhon ergi-debi sembikhe; te, tuwachi

I met him, I said he seemed on the simpleton side, now, looking at him,

fukhali niyalma-de eleburaku; albatu ten-de isinakhabi niyalma-i juleri

a man is quite dissatisfied; he has attained to the acme of clownishness; in people's presence

"bu-bu ba-ba," absi fonjire jabure ba-be gemu saraku. Chichi gochi,

"bu-bu, ba-ba!" of how to ask and how to answer he is totally ignorant. Fidgetting,

adarama ibere adarama bederere-be gemu ulkhiraku. Getechi-be

how to come in, how to go out, he quite fails to understand (knows not). Though awake,

weri amgara adali. Bai niyalma-i ton, dabala. Khulkhi lampa-i

like somebody asleep. A mere cipher of a man, that is all. Stupid, muddle-headed

Lampa, literally "primeval chaos," chaotic, *khulkhi*, "foolish."

adarama banjikhabi! Suwe banjire sain kai. Tede majige

why was he born! You are on good terms. To him a little

jorishachi achambi, dere. B. Age, suwe

guidance (from you) would be appropriate, perhaps. B. Sir, you

Jorimbi, to guide, has *jorishambi* as its Frequentative Form. *Suwe*, plural of *Si*.

emu ba-de goidame guchulekheku ofi, khono tengkime sara unde.

have not been associated (with him) long in one place, as yet you have no profound knowledge of him.

Ere-chi injechuke baita geli bi-kai. Iskhun-de techechi gisurembikhe-de,

There are also things more ridiculous than this. When sitting face-to-face (mutually) talking,

ere-be gisureme bikhengge, kholkonde tere-be gunifi leolembi. Akuchi,

while talking of this, suddenly he has thought of that (and) discusses it. When not so,

angga labdakhun-i, ergen sukdu aku, yasa fakha guriburaku

with mouth dropping, inanimate, without ever averting the pupils of his eyes,

simbe tuwambi. Gaitai geli emu uju unchekhen aku baliyen gisun tuchike-de

he looks at you. Suddenly, again, when some silly words without head or tail come out,

niyalma-be dukha lakcha-tala it makes a man laugh till he splits
fashame injebumbi! (liter. sunders) his vitals (entrails)
asunder!

Chananggi imbe tuwaname genekhe The day before yesterday (or, a day
(lit. I went, going in order to see or two ago), I went to see him.
him)

Amasi marire-de, shuwe yaburaku, On returning back, he did not walk
fiyan forofi (the Chinese renders straight, turning his face (*i.e.*, back-
"his back") wards),

sosorome tuchimbi. Tede bi: "Age, he went out recoiling. Thereupon I:
bokson-de guweleke!" "Sir, beware of the door-frame!"

gisun wajinggala (*i.e.*, wajire- before I could finish the words, he,
onggolo, before finishing), i, betkhe getting his feet entangled,
tafi,

saksari-onchokhon-i tukhenere. Bi went tumbling backwards, face up-
eksheme amchanafi wards. I hurriedly chased up (to
him),

khusun-i mutere, ebsikhe, tatame with what my strength could,—I
jafara jakade used it all (*ebsikhe*) I took (*jafara*)
and set him upright, and then

arkan tamalibukha. Neneme, bi he was hardly able to stand up. Be-
khono imbe ton-aku tafulambikhe fore even, I had lectured him (times)
without number,

amala, dasara khalara muru-aku-be afterwards, seeing no signs of mend-
tuwachi, khwashara tetun waka kai ing or of change, (I say) he is no
improvable vessel,

aiseme angga shadabume gisurembi? why make my mouth tired by talk-
ing to him?

Shadambi, "to be tired"; causative form, *shadabumbi*, "make to be tired."

CHAPTER XXXIV.

A. Age, si tuwa! Te, geli, isika!
lalanji omifi

A. Sir, you look! Now, again, he
has had enough! he is limp (sodden)
with drinking,

ilime toktoraku okho-bi. Bi: "tere
baita-be, si tede alakha-o akun?"

he cannot stand straight. I (asked):
"That business, did you tell him, or
not?"

seme fonjichi. Kheikhedeme, yasa
durakhun-i, mini baru gala alibumbi.

I said, asking him. Reeling drunk,
eyes staring, he held out his hand
towards me.

Udu khele waka, jaburakungge
aineo?

He is not at all dumb, why did not
he answer?

Ere gese niyalma-be fanchabur-
angge geli bi-ni? Enenggi (ere-
inenggi)

Has he that way, too, of exasperat-
ing people? To-day (this very
day)

fiyara-tala tantaraku ochi, — bi
utkhai gaskhukini!

if I do not beat him till he is half
dead,—I, would take my oath, then!

B. Age, si joo! ume! I ainchi
onggofi genekheku.

B. Sir, you stop! do not! He maybe
forgot and (so) did not go.

Ini waka ba-be, ai saraku sembio?
Uttu ofi, olkhome, jabure

His faults, how can he not know
them? It being so, through fearing,
an answering

gisun bakharaku okho-bi. Enenggi,
bi ubade bisire-be dakhame,

word he could not find (lit. get).
To-day, as I am here, in considera-
tion of that (lit. accordingly)

mini dere-be tuwa, ere emgeri
onchodafi, (*oncho* = wide, broad)

have regard for my face, (when) you
have for this once shown lenience
(literally *latitude*)

ere-chi Julesi, nure omire-be eteme
laskhalangkini!

from now forward, wine-bibbing let
him resolutely cut off!

Japanese *kore-kara* = *ere-chi*.

Khendure balame, "kangnachi
ulkhen ja, bungnachi akha ja,"
sekhe.

One says, jocosely (*balame*), "to ride
bare-backed, a donkey is easy, to
oppress, a slave is easy."

In the Chinese, the *proverbs* quoted are in *rhyme*, which, in the Manchu, is lost.

Si jingkini sonchokho jafakha ejen
kai, aibi-de ukchambi?

You are effectively his lord (*ejen*)
who holds him by the "pigtail"
(tress), whither should he escape?

Khalachi khalakha, aikabade
khalaraku, kemuni uttu

If he changes (reforms) he changes,
if by any chance he does not change,
but still so

suikhume omichi, Age, chikhai drunkenly imbibes, Sir, however you
isebu! Bi udu jai ucharakha seme, please, chastise him! Though I
happen to be here again,

inu baire-de mangga! A. Age, si yet I shall be hard to entreat! A.
ainambakhafi sere? Sir, on what grounds do you say
that?

Ainambakhafi, from *ainame bakhafi* (*adaramé bakhafi*, what have you to go on, what
data, what information?)

banitai, emu guskheraku fayangga! from his birth, a ne'er-do-well
Arki omimbi sere-de (incorrigible) imp! Arrack-drink-
ing, talk of that,

utkhai buchetei amuran! Ini ama-i then to the very death he loves it!
senggi-chi khono khaji! Than his father's blood is it (more)
near (and dear) to him!

ere mudan guwebekhede, utkhai If he is let off this time, then he will
khalaki sembio? Manggi ochi, wish to reform, say you? At the
most,

Manggi-ochi also appears contracted into *manggichi*.

emu juwe inenggi subukhun dabala. one (or) two days sober, and
Duleke manggi, geli fe an-i omimbi. that is all (*dabala*). After these have
passed, he will drink in his old
fashion.

Arki, "arrack," Zakharoff calls "*vodka*," in his Dictionary, Chinese *shao-tsiu*, Mongol
arikh, Arabic *'araq*, Malay *'araq*. The origin of the word appears to be Arabic, meaning
"essence, spirit, basis."

CHAPTER XXXV.

A. Age, ere jui uduchingge? A. Sir, this son (of yours) is
 B. Ere mini fiyanggu. number what? B. That is my
 youngest (smallest).

Udu, how many? *uduchi*, number what? *uduchingge*, a *gerandial* form of the same meaning. (*Fiyanggu simkhun* means the last finger, the little finger.)

A. Mama ershekhebi? B. Unde. A. Has he had small-pox? B. Not
 Ne gemu ikiri akhun deo. Uyun yet. They are all a regular series of
 brothers. Nine

Mama ershekhebi, literally, "has grandmother,—or, an old woman, nursed him?"
Ikiri, a pair, twins; also, a series, used for elder and younger brothers (*akhun deo*), with
 one year between them.

banjifi, uyun gemu taksikha. A. were born, all nine are living
 Age, bi yobodorongge waka, (literally, "were kept"). A. Sir, I
 (say it) not joking,

asha mergen kai, juwe banjire-de your good lady is a genius, experi-
 singgebukhabi. enced (skilled) in bearing sons.

asha, "my elder brother's wife," hence "your wife,"—as the person addressed is
 complimented as "elder brother" of the speaker. The word has passed from Manchu
 into Chinese, at Peking.

Mergen, in Manchu as in Mongol, means skilful,—a good shot, a good marksman.
 For small-pox the Chinese say, euphemistically, "putting forth flowers."

"Omosi mama" sechi ombi. Si yala "The grandmother of grand-
 khuturi yong-kiyakha niyalma. children" one might call her. You
 indeed are a man whose happiness is
 complete.

Omosi-mama is in Chinese *Fuh-shin*, the "Goddess of Happiness," the patroness or
 protectress of children and posterity.

B. Ainakha khuturi! gajikha sui B. What kind of happiness!
 kai! amba-ningge okho, yebe; Punishment brought (into the world)
 with me! the bigger ones are not so
 bad

Literally, *yebe*, means "slightly better."

ajigesi ningge, inenggi-deri "gar, the smaller ones, the whole day they
 miyar!" sekhei banjimbi. are bawling and squalling!

alimbakharaku yang-shan! Dolo unbearable their whimpering and
 gemu urekhebi! whining! My heart (interior) feels
 thoroughly bored!

A. Jalan-i niyalma utkhai uttu: A. The world's people are just so:
 juse elgiyen urse, geli folk with plenty of children, again,

eimeme gasambi; mini gese juse are surfeited and discontented with
 khaji niyalma de, them; for my like, the men poor in
 sons,

emke bichina sechi, aba? Abka inu to speak of their being even one,
mangga kai. where is he? Heaven indeed has a
hard task (to please all).

Aba for *ai-ba*, "where."

B. Sini tere jui waliyakhaku bichi, *B.* That son whom you lost, just
inu uyun juwan se okho-bi, (about) nine or ten years (old) he
was,

yala emu sain jui. Tetele jongko- that truly was a fine son. Even now
dari, bi whenever I mention him, I,
Te-tete, "up till now"; *jongko*, past tense of *jompi*, "I mention."

sini funde, nasame gunimbi. Tere for your sake, feel sorrowful. That
banin-wen, gisun-khese, look he was born with, that speech,

guwa juse-chi ching-kai enchu. from other boys (sons) far different.
Alkha bulkha etufi, When dressed in his festal clothes,

niyalma-be sabumbi khede, beye-be he was introduced to people, (made
tob-seme obufi, acquainted), he held his figure erect,

elkhei ibefi, "sain"-be fonjimbi. and came forward calmly and asked
"are you well?"

Saiyun? the interrogative form of *sain*, "good, well," means "are you well?" between
equals. Superiors are asked "elkhe-o?" "Are you in peace?" These are exact counter-
parts, *saiyun*, of the Chinese "hao-mo?" and *elkhe-o*, of the Chinese "Ngan-mo?" the
Arabic *salam*.

jilakan manggi! tere ajige angga, Poor child! that little mouth, what
ai gisun bakhonaraku? words did not it know?

Jilakan is a diminutive form connected with *jilan* "pity." *Manggi*, "only, merely."

Tede emu baita fonjikha-de, aimaka If one asked him a thing, as if
we inde tachibukha adali, (*adali*) some one or other had taught
him,

da-chi dube-de isitala, khachingga from beginning to end, he was able
demun-i akumbume alame mutembi. (*mutembi*) to tell all the particulars
perfectly (*akumbume*).

Tentekengge emge bichi, juwan-de Of that sort a single one, even
tekherembi-kai. (*bichi*) is worth as much as ten.

Utala baitarakungge-be ujifi, When one has reared all these use-
ainambi? less ones, to what end? (what does
one gain?)

CHAPTER XXXVI.

A. Ere seke kurume, puse-li-de udakhangge-o?

Puseli is Chinese for "in the shop, in a shop," here used in Manchu to mean "a shop."

B. Puseli ningge waka, juktekhen-de udakhangge.

A. Khudai menggun udu? B. Si tubisheme tuwa!

A. Ere absi-aku ninju yan menggun salimbi dere!

B. Gusin yan menggun-chi nonggikhai dekhi yan menggun-de isinafi,

utkhai unchakha. A. Khuda ai uttu wasikabi?

Note that *yan*, silver "Tael," has nothing to do with the Japanese *yen*, "Dollar," which is from the Chinese word *Yüan*. *Liang*, Chinese for Tael, becomes in Japanese *riyo*. The Japanese is very poor in sounds.

Nenekhe forgon-de, ere gesengge, juken, jakunju yan menggun

unchachi bakhambi. Bocho sakhalian, funiyekhe luku.

weilekhangge, inu, bokshokon. Fuserekhangge inu teksin.

Uttu bime, tuku-i suju jiramin. Iche ilkhangga

erin-i doron. Yargiyan-i umesi, salimbi. B. Mini ejekhangge,

Ejekhangge refers more to records, or memoirs noted down in writing.

sin-de inu emke bikhe. A. Mini tere ai ton? Bai "emu kurame" dabala.

funiyekhe manakha, simen wajikha, tulesi etuchi ojuraku okho.

A. That mantle of sable-fur (*seke*, "sable"), did you buy it in a shop?

A. (No) it was not in a shop, it was bought in a temple (or, monastery).

A. Price how much silver (how many Taels?). B. You look, and guess!

A. This must be (literally, "how not?") worth sixty Taels (*yan*, in Chinese *liang*, ounce).

B. Starting from thirty Taels, I kept on adding till we reached forty Taels,

and then he sold it. A. Why was the price down so low?

In past times, this sort, usually. Eighty Silver Taels,

it could be sold for (that price). Colour *black*, pile (hair) luxuriant,

the making-up, too, neat-and-smooth. The bordering is beautifully-even also.

(Besides) its being so, the satin (*suju*) of the facing is thick. New flowery (pattern),

the style of the time. Really very valuable. B. I remember (am calling to mind)

you had one, too. A. That of mine, how can we count it? Simply "one mantle!"

Hair ragged, gloss (lit. vital spirit) finished, impossible to wear inside-out (lit. wear outwards).

B. *Fulun* bakha manggi, giyan-i emu
sain-ningge udachi achambi-kai.

B. After you get your *salary*, it
would be appropriate (*achambi*) to
buy a good one.

A. Suweni se-asikhata jing *wesikhun*
ichi genere niyalma,

A. You young people, exactly, the
men who go in the direction of the
Court,

yamulara isara ba-de, etuchi giyan
ningge. Min-de geli ai *yangse*?

or flock to the *yamuns*, are who
should wear (such). What elegant
style is there about me?

Yamulara, verb formed from *yamun*, Chinese for a Public Officer, or Court of Justice.
Wesikhun means superior, upper; *wasikhun*, lower, inferior; *wasikabi*, fallen lower, e.g.,
come down in price, come down in the world. *Sakhaliyan*, "black," appears on Maps as
"Saghalien"; the Saghalien Ula is the River Amur, in Chinese Heh-lung Kiang, "Black
Dragon River."

Erin dulekebi. Damu khal ukan
ochi joo kai.

The time has passed. Only let it be
warm, that will do!

Joo means "hold, enough!"

Sain ningge etuchi, fiyan tuchiraku
bime; elemangga kushun.

If I wear fine ones, I do not excel in
smartness; on the contrary, I am
awkward (in them).

Tere anggala, mini ere khitkhun
alban-de inu teisu aku.

Besides, this finger-nail (tiny)
"billet" of mine, moreover, does not
tally with them.

Ine-mene fereke manakhangge
elemangga minde fitkheme achambi.

Anyhow, old worn-shabby ones, on
the contrary, suit me perfectly.

Alban means official position, State employment.

CHAPTER XXXVII.

A. Cheni boo-de we aku okho? chananggi bi tederi (terei-deri) A. In their house who is dead (*non est*)? The other day I through that way,

dulere-de, tuwachi, boo-i urse shakhun sinakhi khuwaitakhab-i, passing by, I saw that the house were in white, in mourning attire, (girdles)

bi eksheme *idu* gaime jidere, jakade, *bakhaft fonjikhaku*. I was in a hurry, going to do my *turn of duty (idu)*, and so *had not time to enquire*.

B. Jaka ini echike ufarakha. A. Banjikhaha echike waka-o? B. He has just lost his father's younger brother. A. His own born uncle?

B. Inu. A. Si jobolon-de achanakha-de? akun? B. Yes. A. Have you been to visit the (house of) mourning? (or) have not you?

B. Sikse *Nomun* khulara-de. Bi gulkhun emu inenggi tubade bikhe. B. Yesterday they were to read the *sūtra* (Buddhist Service). I was there all day.

A. Atanggi giran tuchibumbi? Donjichi, biyai manaskhun-de. B. A. When is the funeral (lit. do they carry out the corpse?) B. I heard after the 20th.

"After the 20th": literally "in the waning (or aging) of the moon." Of lunar months, the 15th day is always when the Moon is full.

A. Cheni *yafan* ya ergi-de bi? Mini *yafan*-de khanchi. B. A. Where is their *burial-place*? B. Close to ours (literally, to mine).

Yafan, Chinese *yüan*, means, primarily, "a garden."

A. Uttu ochi, jugun goro kai. Dekhi *ba* isimbi-dere. A. If it is so, the way is long (*goro* = "distant"). (If so) then 40 *li* approximately.

Ba is Manchu for the Chinese *li*, a third of a mile. In Japan, the Chinese word *li* is corrupted to *ri*, and means a Japanese league, nearly 2½ miles.

Ere siden-de, jai imbe achafi gunin-seki In the meantime, I am going to see him, to express my sympathy (condole).

B. Bi idu-chi khekokho manggi, simbe guilefi sasa achaname genere. B. When I leave duty, I will accompany you when you go to see him.

A. Giran tuchibure onggoro, minde emu majige isibufi. Bi utkhai A. Before the funeral, send me some intimation. Although I, indeed,

ten-i ba-de isiname muteraku okini, cannot escort it to the end, I should
khoton-i tule isibure beneki. like to go with it as far as outside
the city.

An-i uchuri be, udu taskhume Usually, though we were not
feliyeraku bichibe, sabukha-dari, constant companions, whenever I saw
him,

mini baru dembei gabsi-khiyan. he was very cordial towards me. Of
Niyalma seme, jalan de banjifi, men, born into the world,
Gabsikhian means *eager*; here "pleased to see."

ya gemu guçu waka? Weri ere gese who is entirely not a friend? When
baita-de, muse beye-de people have this sort of affair, if we
personally

isinachi, gunichi acharaku-seme attend (are present). I should think
leorere niyalma aku dere! there would be no one to talk about
it being improper.

CHAPTER XXXVIII.

- A. Ere khojikhon-de bure etuku waka-o?
 B. Inu! A. Ese ainarangge? B. Turifi gâjikha faksisa.
- A. Ai musei fe kaoli gemu wajikha! Sakdasa-i forgon-de,
 juwan udu se-i juse gemu etuku shanggabume mutembikhe.
- Kubun sektefi, tuku doko achabufi; ubaliyambukha manggi,
 "si adasun-be, ifichi, bi utkhai jurgan gochimbi,"
 ere okho-be jafachi, tere monggon hajambi.
- Khetkhe khuweshengge khetkhe khuwesheme, tokhon khadarangge tokhon khadame.
- Manggi, emu juwe inenggi siden-de, utkhai wachikhyabumbi.
- Tere anggala, makhala-chi aname gemu boo-de weilebumbikhe,
 basa bume turifi weilebure, jikha menggun-i udafu eture ochi,—
- niyalma oforo-deri "suk"-seme injembi kai!
- B. Age-i gisun giyangga bichibe, si damu emke-be sakha gojume.
 juwe-be sakhaku-bi. Tere erin, ere erin, emu-adali obofi gisurechi ombio?
 jai gaire inenggi geli umesi khanchi okho. Simkhun fatame bodochi,
- A. Is not that the costume to give your son-in-law?
 B. Yes! A. What are these doing? B. Workpeople brought here for hire.
 A. How old customs have quite died out! In the old people's time, children (girls) about ten years old, were all capable of making costumes completely.
 They spread the cotton, fitted facing to lining; after they had turned it, "you hem the skirt, and then I will do the back-stitching,"
 one settling the armpits, another hemming the neck.
 The sleeve-ironers ironed the sleeves, the button-fixers fixed the buttons.
 At most, within one or two days, and then it was finished.
 Besides that, even the very caps were all finished in the home,
 to give wages (*basa*), and hire people to set them to work, to be buying with money the wherewithal to wear,—
 people would snigger (laugh, "suk!" from their noses)!
 B. Sir, though your words are right, you only know one thing.
 You do not know the second. That time, this time, can one make them alike, in speaking of them?
 Also, the fetching-day (marriage-day), also, is very near. Reckoning by crooking down the fingers,

arkan-karkan udu inenggi *sholo* bi. hardly any days are left free (*sholo*,
Ere siden-de, leisure, free time). In that space of
time,

majige *sholo* tuchiburaku. Dabori even a little spare time cannot be
dulime, khachikhiyame weilechi, seen (coming out). Nights awake,
bustling at the work,

a m c h a b u r e , amchaburakungge, and still (*khono*) it is doubtful (lit.
khono juwe siden-de bi-kai. between two) if we catch up, or do
not catch up.

Aika memereme fe kooli sekhe-i If we insisted on the old custom,
"giru-silten fe jile, chulgan-be "under the flag-staff, but late for
sartafi," the parade" (review)

yasa gekhun tookabure de isibuchi with eyes wide open we should be
Al yokto! brought to failure (obstruction).
What an idea! (Also rendered,
"what pleasure could that be?")

CHAPTER XXXIX.

Niyalma ofi, tanggu se Being a human being, even if one
 banjirengge umesi komso. Ere lives a hundred years, one lives very
 few. This (body)

taka banjire beye, yaya tolgin-i Fleeting the time this body exists,
 gese, sebjelere-ba giyanaku udu? much like what dreams are made of,
 chances of enjoyment how few!

The above are Buddhist phrases.
 Literally, how many can there be?

Shun biya khomso maktara adali. Days and months (pass) like the
 Geri-fari uju-i funiyekhe shuttle thrown. Suddenly, the hair
 of one's head

shakhun-de isinafi. Eiten baita has got to white. After one has
 baitaku okho manggi, become incapable of doing any-
 thing,

elemangga juse amosi-i senchekhe-be on the contrary, one is just watching
 tuwame shame banjire dabala, the chins of children and grand-
 children,

ai amtan? Jai sube giranggi what treat is there in that? Also,
 mangga okho sekhe-de, with muscles and bones become stiff,

etuchi fiyan tuchiraku, jechi amtan one's dress displays no elegance
 bakharaku. (grace), one's food gives no savour.

Bikhe seme ai baitalan? Te sakdara When things have come to this pass,
 unde-be amchame what use has one? Now, seizing the
 time before old age,

Amchame, literally "overtaking," *i.e.*, not letting it go past one; *sakdara unde*, literally
 "when one is not yet (*unde*) old."

eturaku jeteraku ochi, jikha menggun if one is not dressing and is not
 be fata seferefi ainambi? eating, but pinching and grabbing
 money, to what end?

Si dababume mamgiyaraku dere you go to excess in avoiding
 bakhara ufukhi-be bodome. extravagance, reckoning just your
 right expenditure.

Bakhara ufukhi means "one's quota," "the amount one should get as one's portion,
 share."

Majige sebjelechi *kheo* sembi, A little enjoyment is *rather a good*
 dabala, mamgiyame sechi ojaraku. *thing (kheo)* in sooth; that cannot be
 called extravagance.

B. Sini ere gisun mimbe *same* *B.* Are you saying these words of
 gisurekhengge-o? Eichi yours *knowing* me? Or perhaps

- mimbe *saraku* tubishame gisure-
khengge-o? Minde ele mile bichi,
you say them *not knowing* me,
conjecturing? If I were independent
(in easy circumstances)
- sebjelerengge inu giyan. Umai
guwa gese funche daba-i bakhara
ba aku ba-de,
to go in for pleasure would be, in-
deed, reasonable. As I have no
balance over, like some others,
Gese, a suffix like the Japanese *gotoku*, meaning "like to"; *funche*, "superfluity";
daba, "in excess"; cf. *supra*, *dababume*, "go to excess."
- mimbe adarame sebjeleme sembi?
Bekdun arafi ebu sembi-o?
how can you speak of my enjoying
myself? Debts, should I make, to
dress, do you say?
- eichi boigon fayafi jetu sembi-o?
Sini gisun songko okho-de,
or perhaps waste my household
substance, to eat, do you say? If I
did as you say,
- jikha ulin wajifi, utkhai "giyok"-
seme beye wajifi, teni sain!
money, goods, finished, and so with
a "thud!" I would make an end of
myself; then, at last, all right!
- aikabade beye wajiraku ochi,
kemuni ergen tafi banjichi,
If by any chance, my body (*i.e.*,
life), were not finished, if I still
drew breath (and) existed,
- tere erin-de ainachi ojoro?
Falanggu alibume sinde baichi,
by that time in what condition
should I be? Begging from you
with outstretched palms,
- Si ainakhai achabumbi-ni?
how would you be likely to look
after me?

CHAPTER XL.

Yaya niyalma damu akdun bichi,
niyalma teni gumin dakhambi.

A. If any man only is trustworthy,
then, not else (teni), people's hearts
will be with him.

Enenggi ochi "chimari" sere,
chimari okho manggi, geli "choro"
sere,

When it is to-day to say "to-mor-
row," when to-morrow has come,
again to say "the day after to-mor-
row,"

erken terken-i inenggi anatakhai,
atanggi dube da?

backing and filling, putting off from
day to day, when will (such goings
on show) anything definite?

alime gaisu manggi, geli angka
khalara ochi, niyalma jai adarame,

after undertaking (*gaisu*) to answer
for it (guarantee), then to be chang-
ing your mouth, how can people
again

sini gisun-be akdambi? Ere doron-i
ushan-fashan kengse laskha-aku
ojoro anggala

trust your words? Besides this
style of nonsensical absence of smart
decision,

doigon-de emu yargiyan ba-de inde
ulkitabuchi,

[there is this other way:] in the first
place (at first) to let him know some-
thing true,

niyalya inu gunin usafi, jai ere
gunirakhu okho-bi.

then the man would be discouraged,
and would not have these expecta-
tions.

B. Waka! Bi yamaka ba-de akdun-
be ufarabukha-ba-bi-o?

B. No (it is not so). Where did I
ever go so far as to break faith?

Si te jorime tuchibu. Umainara
onggolo, utkhai uttu,

Point it out, now, will you? Before
there is anything (real), then such a

algingga jubengge-i gisurerengge!
Baita oron unde kai! Ini funde

report, scandalous talking! Before
the affair has any shape! On his
account

fachikhiyashafi, ainambi? Eiten
baita tunggalakha-dari,

this eager zeal, to what purpose is
it? Whatsoever affair one meets
with,

The suffix *Dari*, means "as often as," "every time that."

kimchikha da-de kimchifi, fakjin
bakhe manggi

examine and examine again; after
you have gotten some handle,

jai niyalma-be wakashachi! niyalma
inu dakhame.

then complain of people's faults
(*waka*)! People then will agree
(submit).

- Si umai getuken-i saraku ba-de baibi mimbe wakashachi ombi-o? You, knowing nothing clearly, can you be idly reproaching me for my failings (*waka*).
- Tere anggala, yabuchi mini chikha, yaburaku inu mini chikha! Besides, taking steps is in my option, and taking no steps is also in my option.
- Si shorgifi ainambi? Bi banitai utkhai uttu cha mangga, What good your pressing me? I am naturally of just that sort, dour to compel,
- baita-be yargiyalakhaku-de, gidame jafafi mimbe "uttu oso!" sechi In a thing that I have not ascertained the truth about, to take and press me, saying "Act so!"
- bi ainakha-seme yabure ba aku! Adarame sechi? Tenteke basuchun I will by no means move at all! How do you mean? Such-like ridiculous
- werifi, gisun anaku ojoro, baita-be (*anaku* means a key,—an opening for) (ridicule-bequeathing,—*werifi*= leaving behind) affairs, that serve as a pretext for tittle-tattle
- ajige-chi yabure tachikhaku kai. I akdachi, "aliya!" se, since I was little I have not learnt to move in them. If he trusts me tell him "wait!"
- akdaraku ochi, chikhai, gwa ba-de genefi, enchu niyalma-de yandukini dere! if he does not trust me, at his option, let him go elsewhere and ask someone else to do it.
- Genefi*; the *fi* indicates past tense, "having gone" elsewhere; *yanduki-ni*; the *ni* is the Optative sign, "I wish he would" engage.
- We imbe aliyakhabi? Who waits for him?

ulkhifi, dolori gunime: khutu ochi,
etuku-be gamara kooli bi-o?

fully awake (intelligent) inwardly
reflected: If it is a ghost, can there
be any reason in its taking away
clothing?

Ilifi, lokha-be tuchibu, jabduburaku
inde lasikhime emgeri genchekhelere
jakade.

I rose, drew a sword, and giving him
no time to get out, gave a sword-
flat's swipe at him and then

"Ara!" emu jilgan, na-de sarbatala
tukheke. Boo-i niyalma be khulame;
gaifi

with a cry of "Oh, dear!" he fell
to earth flat on his back. I called,
and collected the domestics,

tenjan dabufi tuwachi. Umesi
injeku! Da-chi emu butu khulkha,

and lit a lamp to see. Very laugh-
able! The origin of the affair (lit.
originally) was a nocturnal thief.

jortai khutu arafi niyalma-be
gelebumbi.

who made (himself) a ghost pur-
posely (*jortai*) to frighten people.

CHAPTER XLII.

A BETROTHAL VISIT.

A. Feten achafi be muse niyaman
jafaki-sere-be baime jikhe.

A. As the destinies (horoscopes)
agree, we would take kinsmanship,
have come to seek it.

Mini ere jui, udu cholgoraku
erdemu, ferguwechuke *bengse* aku
bichibe,

Bengse is from the Chinese, and

This our son, although excelling in
merits, and wonderful in accomplish-
ments he be not,
means "talents, accomplishments."

damu nure omire, jikha efire, ekhe
fachukhun urse-de dayanafi,

still, wine-bibbing, money-gambling,
resorting to the company of bad
disorderly men,

balai sargashara jergi baita, inde
kheni majige aku.

idle amusements, all such (*jer gi*)
things (faults) he has not even a
particle of them,

khatame waliyaraku ochi, Lao-yé
emu gosire gisun bure-o.

if you do not dislike and reject him,
Sir will you give him a kind (affec-
tionate) word.

Lao-ye is the Chinese word *Lao-yé*; Zakharoff renders it "*Gospodin*." It is applied
to Magistrates.

B. Age, si Julesiken jio! A. Muse
Lao-ye-de khengkileme baiki.

B. Sir, come forward a little. A. We
wish to make our request *kowtowing*
to you, Sir!

Khengkileme, "knocking head," making the ceremonial prostrate reverence.

Techefi mini emu gisun donjire:—

[He rises, and continues speaking.]
Will you sit and listen to a word
from me?

Muse gemu fe niyaman, gese-gese
giranggi yali.

You and I are quite old relations,
alike in bone and flesh (*i.e.*, same
flesh and blood).

We we-be saraku? Damu, eiken
sargan serengge, gemu

Who does not know whom? But,
the being husband and wife, all
(that)

nenekhe jalan-i toktokhon salgabun;
nialma-i chikha bakharaku.

is in a former world (life) fixed and
fated (decreed); it is not man's will
(choice) that will obtain it.

Juse-be ujifi, shame tuwame sain-i
juru achabuchi, ama eme okho
nialma,

When they have reared children,
under their own eyes to arrange a
good match (couple), people who are
in the position of (*okho*) father and
mother

jobokho suilakha gunin inu wajimbi. (that) indeed (they find makes) the anxiety and labour of mind cease.

B. Tuttu sekhe seme, emu-de ochi, minde unggga jalan bi B. Although it is as you say, in the first place, I have relatives of an elder generation,

ere Age-be sabure unde; jai de ochi, jikhe tai-tai-se who have not yet seen this gentleman; in the second place, the ladies who have come

Tai-tai, Chinese for "lady."

mini mentukhun sargan jui-be inu majige tuwachi. (might like) to have a little look at our stupid daughter.

Mentukhun, "stupid," meant in polite depreciation of the speaker himself, rather than of the daughter.

A. Inu. Loöye-i gisun umesi ferguwechuke giyangga kai. A. Yes, indeed. There is wonderfully good reason in what you say, Sir.

Ere gisun-be utkhai muse jikhe taitai-sa-de khafumbi; So we will take your words through (*khafumbi*) to our ladies who have come;

B. Gege-be tuwakha manggi, inu Age-be dosimbufi B. After they have seen the damsel, let the (young) gentleman be sent in, too,

uba-i tai-tai-sa-de tuwabuki. it will be well that the ladies here be allowed to have a sight of him.

Tuwambi, "to see," *tuwabumbi*, "to make to see," *tuwabuki*, optative, also used as imperative of *tuwabumbi*.

A. Iskhun-de gemu gunin achakha sekhe-de, jai khengkilechi inu goidaraku kai. A. When we are all mutually satisfied (suited), to salute again with a "kowitz" will not be too late.

CHAPTER XLIII.

A QUEER COUPLE.

- Cheni eiken sargan-be si bachikhi sembio? sirame gaikhangge. These, husband and wife, do you say (think) betrothed from childhood? It was a second marriage (literally, "married consecutively").
- Ere khekhe ududu anakhabi Beye giru sain, gala-weile inu ombi. That woman had faults. Face, figure, handsome,—hand-work, also, she was in (occupied herself in work with her hands).
- Damu emu-ba eden: jushun-jedere mangga. Eigen But she had one defect: she was customarily jealous. The husband
Jushun is "vinegar." "Eating vinegar," as here, is a Chinese idiom for being jealous. Manchu has also the phrase "*yasa niowanggiyan*," "green-eyed" for "jealous" (which Shakespeare used).
- susai se tulitele, umai juse enen aku bime. till he had passed 50 years (his fiftieth year), he had no son and heir at all,
- emu sula khekhe takuraki sere-de khetu dedufi ojuraku. he wished to engage (employ) a secondary wife, but she (the first wife) obstinately opposed it.
Sula khekhe, lit. "a free woman"; *sula* means loose, or at large. *Sula* was "a Manchu of one of the Eight Banners at large, without position or pay"—Mayers. *Sula boikhon* "loose earth," *sula inenggi*, "holidays," *sula bitkhe*, "idle books," novels. *Khetu dedufi*, "transversely lying down,"—she lay down and barred the door against ingress.
- fasime bucheki, sere, beye-be beye saraki sere, she wanted to hang her and thus kill her, she said; she wanted her to rip her own body open;
- khachingga-i gelebume daishambi. Fisika menen, geli eberi ten, all manner of intimidation (she tried) in her fury. Dull, stupid, and feeble in the extreme,
- sargan-de ergelebufi, fukhali khoron gaibukha imbe umainame muteraku bime, bullied by the wife, quite beaten by terrorism (*khoron*), unable to get on with her in any way,
Umai, "nothing at all"; *umainame muteraku*, "cannot be done in any way"; *umainachi ojuraku*, "absolutely impossible"; *umainakhaku*, or *umainaraku*, "no matter at all"—compare with *ainame*, &c.
- niyokhon jili banjikhai ergen susaka. after living a long time green with anger, she died (or, "of jealous rage.")
- B. Ere-be tuwachi, jalan-i baita taksin aku bime, mujangga. B. Looking at that, the world's affairs are out of order, that is true.

- Mini tuba-i emu Age, jaka, utala yan-i menggun, emu khekhe udafi, Where we live (of ours, there) a gentleman lately, for so many ounces of silver, bought a woman,
- asikhan sargan arakha. Fukhali nichukhe boo-bai obokhobi. (and) made her his petty (or junior) wife. Altogether like a pearl jewel he treated her,
- Bao-be (pao-pei)* is a Chinese word for precious things, *e.g.*, jewels.
- aika gelere adali gosime, ai sechi jai, gelkhun-aku majige jurcheraku. as if in dread (of losing her) he cherished her; what she said, he did not dare in the slightest to disobey (oppose).
- Gelkhun*, "fear," from *gelembi*, "I fear"; *gelkhun-aku-ojoraku*, lit. "fearlessly cannot," means "I do not dare to."
- Ere *khachin-i* akha-be, uju-de khuksheme That kind of slave! to exalt and respect (lit. to carry on one's head)
- "To carry on one's head," in Chinese *ting-tai*; in Japanese, corrupted into *cho-dai*, with the meaning of "respectfully receive," it means "please give me."
- elemangga jingkini sargan-be akha- nekhu de isiburaku, adunggiyambi, on the other hand, one's proper wife, not even assimilating her to a slave, to oppress!
- inenggi-dari tantakhai, fasime buchere-de isibukha. Danchan-i urse every day he was beating her, he even came to hanging her. The wife's people
- khabshakha; tetele umai wajire unde. Ere felekhun khekhe, appealed to the law; up till now it is by no means finished. Here, a savage woman,
- tere doksin khakha, jing emu juru! Abka aineo there, a cruel male, just make a pair of them! How is it that Heaven
- eigen sargan obome, kholboburaku ni? did not link them together (couple them) by making them husband and wife?

CHAPTER XLIV.

THE SIX BOARDS, OR DEPARTMENTS OF STATE.

- A. Age-de fonjiki adarame
"Ninggun Jurgan"-be sembi? A. I wish to ask you, Sir, what do people call "the Six Boards?"
- B. Khafan-i Jurgan, Boikhon-i Jurgan, Dorolon-i Jurgan,
Chookha-i Jurgan, Beidere Jurgan
Weilere Jurgan, inu. B. Board of the Civil Service, Board of Revenue, Board of Education, Board of War, Board of Justice, (and) Board of Works, these are they.
- Board of Education: literally, "of Ceremonies," one of whose functions was to deal with ecclesiastical matters, Buddhist and Taoist.
- Khafan-i Jurgan serengge, Abka-i fejergi Bitkhei khafasa-be kadalar-angge, The Board [Ministry] of Civil Service: this controls the Civilian Officials of the Empire (lit. of under Heaven).
- Ninggun Jurgan-i uju obombime.
Geli "tiyan gwan dai chung tsai" sembi. it is held to be the chief of the Six Departments of State, also called, "Great Ministers, Officers of Heaven."
- Boi khon-i Jurgan serengge: Abkai-fejergi chaliyan-jeku-be ichikhiya-rangge The Board of Revenue (Treasury): it manages the Empire's Accounts in money and grain,
Firstly, imposts collected in money and grain; secondly, money paid out in salaries, wages, etc., and rice, etc., as rations.
- tumen irgen-i ergen-be kadalambime.
geli *Di Gwan Dai Sze Tu* it controls the living of the myriads of subjects. It is also called "Earth's rulers' Great Inspectorate.
Tumen, "ten thousand." This word mean "a cloud," in Russian *tyma*; in Persian from the Mongol domination, *tuman*, *tomaun*, "10,000 men"; a gold coin. *Di Gwan*, etc., are pure Chinese words, in Manchu letters.
- Dorolon-i Jurgan serengge: Abkai-fejergi dorolon kumun-be yendem-bime. The Ministry of Education (or, Religion): this promotes the Empire's Ceremonies and Music.
- Geli *Chun Gwan Dai Jung Be(h)* sembi. It is also called "Spring Officials' Great Tribal Ruler."
- Chookha-i jurgan serengge: Abkai-fejergi chooka morin-be dasam-bime. The War Department: the Empire's armies and horses it directs.
- Geli *khiya (hia) gwan Dai sze-ma* sembi. It is also called "Summer Officials' Great Marshal."

Beidere Jurgan serengge: Abkai- The Board of Justice: it has charge
fejergi fafun shajin-be alifi of the Empire's judicial administra-
ichikhiyambime. tion and laws (*shajin* = "prohibi-
tions").

Geli *Chiu (Tsiu) Gwan Dai Sze-keo* It is also called "Autumn Officials'
sembi. Great Judge."

Weilere Jurgan Serengge: Abkai- The Office of Works: it has supreme
fejergi weile kichen be ukherileme control of the Works department of
ichikhiyambime. the Empire.

Geli Dung *Gwan Dai Sze-kung,* It is also called "Winter Officials'
sembi. Great Overseer."

The above Chinese names are very recondite and unusual.

CHAPTER XLV.

A. Age, bi tachibure-be baire-ba
bi. Manju Chookha-i kuwaran-de

A. Sir, I have something on which
I ask for instruction. In the camps of
the Manchu armies

Ba means a place, a topic, and an abstract quality; it thus corresponds to the Chinese *so* and the Japanese *tokoro*,—more exactly to the latter, as it is a suffix.

jingkini ton-i toktobure ilibukha,
khafasa udu?

how many officers (*khafasa*) are
stationed, according to the fixed
number?

B. *Jiyanggiyun* (Chinese *Kiang-kün*)
amban, meiren i janggin-chi tulgiyen

B. Besides Their Excellencies
(*amban*) the Commander-in-Chief
(Military Governor or Captain
General) and the Military Lieu-
tenant-Governor.

Meiren means shoulder, or wing. *Janggin*, from the Chinese *chang-yin*, "keeper of the seal," is a head of a department in a Public Office; a common address of Staff Officers, corresponding, Zakharoff says, to *Vashe Vysoko-blagorodie*,—Colonels down to Majors.

Jakun gusabi. Jakun gusa-i dorgi-
de, juwe gala delkhembı.

There are Eight Banners. Within the
Eight Banners, there is division
into Two Wings.

Daskhuwan gala duin gusa:
kubukhe suwayan gulu shanyan,
kubukhe shanyan,

Left wing, four banners; bordered
yellow, plain white, bordered white,

Daskhuwan, left, or East, to one facing South; *Jebele*, right, or West. Among the *Mongol* tribes, also, the left wing means the Eastern wing of the tribe, hence the name "Sungaria," from the Mongol (ZEGUN), Dzun, or Zun, "left," and GHAR "hand." The Hindus faced East, their *Deccan* (*Dakshina*) means "right," also South. The Arabs, also, faced East in naming the cardinal points, hence *Yemen* means "right," also South; the Hebrews also, whose *yamin* means South as well as Right,—*Ben-yamin*, "Benjamin," "son of the right hand." The Gaelic *Deas* means "South," also "proper," "comely." Last, but not least; the Chinese faced South, and their word for "North" is obviously connected with their word for "back," both in writing and in speech, and perhaps with our word "back," which it resembles in sound. (*Pek, pei*)

gulu lamun. Jebele gala, duin gusa;
gulu, suwayan, gulu fulgiyan

plain blue. The right wing, four
banners: plain yellow, plain red

kubukhe fulgiyan, kubu-khe lamun.
Emu gusa-de, Gusa-i Da, Emke,

bordered red, bordered blue. To one
Banner, one Colonel,

nirui janggin, emke, tuwakiyara
Khafan-i jergi janggin emke,

one Lieutenant-Colonel, one Major,

fun-de boshoku juwe, amba ajige
khafan ukheri dekhi.

two Captains, greater and lesser
officers, altogether, forty.

Ilan gusai bayarai ("les boyards") *Kwaran*; in the Palace, Yüan Ming Yüan, staff of the guards, from three (*ilan*) regiments, Bordered Yellow, Yellow, and White Banners.

CHAPTER XLVII.

- Giyarime dasara Amban-i fejerigi, jingkini ton-i toktobume. Under His Excellency (*Amban*) the Provincial Governor, the regular fixed number
- alibukha Khafan, Ukheri Kadalara Amban-i fejerigi-chi inu adali-o? of Officers appointed, is it also the same as that under the Commander-in-Chief (Governor-General)?
- Adali aku. Damu Khaskhu Ichi ergi juwe kuwaran bi. Khaskhu-ergi Not the same. Only two (*juwe*) Camps, Left and Right. Left-side
- Kwaran de: Jung-giyun Adakha Kadalara Da, emke. Tuwakhiyara Khafan, Camp; in (this are): Adjutant, (or Military Secretary, a Brigadier-General) one. Major,
- emke. Inu minggatu duin, baksatu, jakun. Ichi-ergi Kuwaran-de, one. Also, Captains, four,—Lieutenants, eight. In the Right-hand Camp,
- Dasikhire Khafan, emke, Tuwakiyara Khafan, emke. Colonel, one; Major, one.
- Dasikhine*, exactly representing the Chinese by *Yu-kih*, "soaring and swooping,"—a picturesque name indicating quick attack on, and rout of, an enemy force.
- Inu, minggatu, duin, baksatu, jakun. Also, Captains, four, Lieutenants, eight.

CHAPTER XLVIII.

- A. Ukheri Kadalara Da fejergi-i, jingkini ton-i toktobume ilibukha Khafan,
geli adarame? B. Ukheri Kadalara Da-i fejergi ochi, ele enchu okho.
- eichi ilan Kuwaran ojoro eichi juwe Kuwaran ojoro, toktokhon aku.
- Duibulechi, dulimbe khaskhu ichi-ergi ilan kuwaran ochi:—
- Dulimbe Kuwaran-de jung-giyun dasikhire Khafan emke.
- tuwakiyara Khafan, emke, minggatu juwe, baksatu duin. Khaskhu, Ichi-ergi
- juwe Kuwaran-de, emu Kuwaran-de dasikhire Khafan emke.
- tuwakiyara Khafan, minggatu, baksatu, emu adali.
- A. Under the Brigade General, the regular fixed number of Officers appointed,
How is that, too? B. As for those under the Brigade General, the difference is still greater,
where there shall be three Camps, or shall be two Camps, there is no fixed rule.
For example, where there are the three Camps, Central, Left, and Right:—
In the Central Camp, General's Adjutant, a Colonel, one.
Major, one; Captains, two; Lieutenants, four. Left Side, Right Side
of these two Camps, each Camp has one Colonel ("Eagle-like" *Dasikhire*)
(and) as regards Major, Captains, Lieutenants, similarly (to the foregoing).

CHAPTER XLIX.

- B.* Kemuni, Muke-i Chookha-i fideme kadalara Amban-i fejerigi, *B.* Now further, under His Excellency the General in charge of the Marine Force,
- Olkhon jugun-i Chookha-i fideme kadalara Amban-i fejerigi bisire-be (and) His Excellency the General in command of the Land Force (literally Dry Road) what there are
- si sambio? *A.* Saraku. *B.* Muke-i Chookha-i do you know? *A.* I do not know. *B.* Of the Marine force,
- fideme kadalara Amban-i fejerigi serengge: Dulimbe, khaskhu, Ichi-ergig under His Excellency the General in charge there are: Central, left (east) right (west)
- julergi, amargi, sunja Kuwaran. Dulimbe Kuwaran-de, vanguard (front, or South) rearguard (back, or North),—five Camps. In the Central Camp,
- “Front,” *julergi*, contracted from *juleri*, “before,” *ergi*, side. “Back,” *amargi*, contracted from *amala*, “behind,” *ergi*, “side.” *Amargi Gemun*, Peking, “Northern Capital,” an exact equivalent of the Chinese “Peh-King”; by Manchus who write Chinese words in Manchu script, this is written as *Pé-king*, but pronounced in the North-China way “*Pé-ching*.”
- Jung-giyun adakha kadalara Da, emke; Tuwakiyara khafan, emke; there is one Lieut.-Colonel; one Major;
Jung-giyun is the Chinese word Chung Kün; “Adjutant or Military Secretary,” according to W. F. Meyers, a great authority.
- Minggatu duin; Baksatu jakun. Tere duin Kuwaran-de: four Captains; eight Lieutenants. In those (*i.e.*, the other) four Camps:
- emu Kuwaran-de, Dasikhire khafan emke; tuwakiyara khafan, to one Camp (each Camp) one Colonel; as for Majors,
- Minggatu, Baksatu, gemu Dulimbe Kuwaran-chi emu adali. Captains, Lieutenants, all just the same as in the Central Camp.
The postposition, the suffix *chi*, “from,” signifies “compared with,” like *yori* in Japanese; compare *min* in Arabic, and the Ablative case in Latin.
- Olkhon jugun-i fideme kadalara Amban-i fejerigi serengge, As regards those who are under His Excellency in command of the Land Force
- Muke-i chookha-i fideme kadalare Amban-i fejerigi-chi enchu aku. there is no difference from those under His Excellency in charge of the Marine Force.
- Fejerigi*, “under,” contracted from *fejile*, “below, down,” and *ergi*, “side.” *Amban*, “His Excellency, from *amba*, “great”; the Chinese is *Ta-jen*, from *ta*, great, or still more correctly *Ta-ch'en*, “high officer of State.”

CHAPTER L.

Enenggi erde, cheni bitkhe shejile-
bufi, emke emke chi eskhun

Shejilebufi, "make to recite," is in Chinese, *kiao pei shu*, "make turn their backs (and recite) their books": *eskhun*, raw, unripe, untaught, the reverse of *mangga*, ripe, well-taught.

"Eng-eng"-seme, angga gakhu-
shame, deng-deng-seme ilinjambi.

Ilimbi, simply "to stand," or "to rest." *Ilinjambi*, "to come and stand." *Ilinambi*, "to go and stand." *Ilinjambi* is said of babes, "just learning to stand on their feet."

Tede bi: Takasu, mini gisun-be
donji! Suwe,

Takasu for *taka-oso*, *taka* "for a short time," or "wait a short time," *oso*, Imperative of *ombi*, "be!" As Europeans say "one moment!" or "un moment!" *Tede bi*, then I, followed by my speech to the pupils, without the preliminary word "said." This idiom is the same in Manchu and in Japanese. The Chinese always has the word for "said," i.e., *shuo*.

Manju bitkhe-be khulachi tetendere,
utkhai emu julekhen-i tachichi-na.

Tetendere, "as soon as," "since," as the French *dès que, du moment que*. *Tachiki sechi tetendere*, "since you say you are,"—or "since you are—wishing to learn." *Khulambi* means "to read aloud," and also "to call, to shout to."

Ere gese, ton arame, untukhun gebu
gaichi, atanggi dube-da tuchimbi?

This way of making a number (*ton*, a mere cipher), acquiring an empty name, when can anything definite (*dube*, "end," *da*, "root, head") grow out of it?

Suwe inenggi biya-be untukhuri
anabukha sere anggala, bi inu
mekele.

You, days and months idly procrastinating, nor is that all (*anggala*, in addition) I also fruitlessly

Khusun baibukha sechina. Aichi
suwe-ni beye-be sartabukha sembio?

am using my strength (efforts). (*Aichi*, whether) is it your keeping yourselves back?

Aichi bi suwe-mbe sartabukha
sembio? Chiksika,

Or is it my keeping you back?
Grown up,

amba khakha oso naku, khendutele
geli uttu

great fellows (men) as you have lately become and thus, all the time I tell you things,

Tele, until, same as *otolo*.

shan-de donjire gojime, gunin-de
teburakungge,

though you hear with your ears, not implanting them in your minds;

Gojime, although, same as *sechi-be*.

dere jachi silemin bi. Mini ere it is quite too much effrontery. This
 gosikhon-i gisurere-be, bitter speaking of mine,

Dere, silemin, or dere mangga, means "brazen-faced," lit. "face-tough"; in the Chinese "face-skin tough."

Suwe ume gejinggi sere, ume faktu do not take it to be wrangling, nor
 baimbi sere. Te bichi-be for seeking defects (in you). Now,
 supposing

mini beye alban-kame funchekhe in the spare time left to myself as
 sholo-de, majige ergechi oikhori? an official, I simply (*oikhori*), took a
 little rest?

Baibi suwembe changgi ere tere Doing nothing but only getting you
 serengge, ainu-ni? Ineku, to do this and that, why so? Just
 this,

giranggi yali ofi, suwembe you are my own bones and flesh
 khwashaki-ni niyalma okini sere (kindred), my mind is set on your
 gunin kai. being enlightened, on your becoming
 men.

(The desiderative or optative verbal form), *ki* occurs in *Khwasaki* and *oki*, "wishing you to become educated men."

Ainara? Bi gunin akumbume What am I to do? If I teach you,
 tachibure-de, giyan-be dakhame using all my mind, teaching you
 tachibuchi, according to what is right,

wajikha. Donjire donjirakungge there is the end of it. To listen, or
 suweni chikha. Mimbe aina sembi? not to listen, is at your choice. How
 can you say it is I?

CHAPTER LI.

- Waka! Sini ere absi serengge? Inenggidari ebitele jefu manggi, No, indeed! What (ways) are these of yours? Every day, after eating your fill,
- fifan tenggeri-be tebeliyekhe fitkherengge, aika alban seme-o? hugging and strumming your guitar or your *balalaika*, what Government work is that?
Fifan, from the Chinese *pi-pa*—Japanese *bi-wa*—with four strings. *Tenggeri* with three strings, in Japan *samisen*, which means three strings, Zakharoff calls a *balalaika*.
- Gebu gaichi sembio? Aichi ede akdafi banjiki sembio? Is a name to be made so? Or relying on this, do you wish to live?
- Muse jabshan-de Manju ofi. Jeterengge alban-i bele. Baitalar-angge We, by our good fortune, are Manchus. We eat the Government rice. We use (what we use is)
- chaliyang-i menggun. Boo-i gubchi (Government) money. The whole of our families,
Cha-liyang, from Chinese *tsien-liang*, *tsien*, "money," *liang*, "rice, grain"; money and rations; *menggun*, "silver."
- ujui khukshengge, betkhei fekhukhenge, gemu Ejen-i to have this (sky) above their heads, to tread this (ground) under their feet, is all our Sovereign Lord's
- gesi-de bakhangge. Erdemu-be tachiraku,— grace, by which we obtained it. Not to study (to develop) our abilities,—
- alban-de fashshame yaburaku oso naku, baibi ede gunin girkufi tachichi, merely (*oso naku*) to avoid hard work at our official duties, idly to devote one's special attention to learning (a thing like) that,
- Manju-be gutubukha-ni dabala! Baitangga gunin-be is disgracing the [name of] Manchu, indeed! A useful intelligence,
- baitaku ba-de fayabure anggala,— to waste it in useless ways! rather than that (*anggala*), (instead of that)
- bitkhe tachire-de isiraku. "Uchun-be tachikhangge nothing comes up to study. "They who learn songs,
- uche-i amala ilinambi; baksi be tachikhangge go and stand up behind the house-door (beg at the back-door); those who learn to be scholars,
- bakchin-de tembi" sekhe-bi. Utkhai ai khachin-i sit face to face" (as equals) the saying is. So, to whatever degree (class)
- ferguwechuke mangga-de isinakha seme, niyalma de of wonderful skill you may attain, for people (people's diversion)

- efiku injechi arara dabala. Mentukhun you will be making sport and laughter, that is all. A dirty
- fusikhun-sere gebu-chi guweme muteraku kai. and low name (reputation) you would not be able to avoid (escape).
- Jingkini siden-i ba-de isinakha manggi, fitkhere khachin-be, After you have come to a regular public (lit. central) position, strumming and the like,
- bengse obuchi ombio? Mini gisun-be temgetu aku, akdachi ojuraku sechi, will you be able to count these as talents? If you say my words are unwarranted, incredible.
- Temgetu, a seal, *sigillum*, a warrant, a proof.
- amban khafasa-i dorgi-de, ya emkhe fitkhere, uchulere-chi Among the high officials (*amban*), which one by guitar-playing, or by singing,
- beye tuchikhengge be, si te seme tuchibu! has brought himself forward, you now tell me!
- Seme tuchibu*, "speaking, bring out," *i.e.*, "utter."

CHAPTER LII.

A. Age, urgun kai, jangkin sindara-de tomilakha sembi! A. Sir, I wish you joy, it is said (*sembi*) you are designated for a post of Chief Staff Officer.

Jangkin, Mayers took this for a Manchu word; but Zakharoff says it is Chinese, *chang-yin*, "keeper of the seal." It means the head of a Department, Civil; a Staff Officer, Military.

B. Inu, sikse ilgame sonjoro-de, mimbe chokhokho. B. Yes, yesterday at the classing and selecting, they nominated me as first.

A. Adabukhangge we? B. Bi takaraku. A. Who is appointed adjunct. B. (Some one) I do not know personally.

Emu gabsikhiyan juwan-da inu. A lieutenant of the Vanguard. (First Guards).

Juwan-da, Chinese *shih chang*.
Juwan-da, liter. "a decurion."

A. Inde chookha bio? Akun? B. Aku. Aba-i teile. Has he war-service (lit. war)? Or none? B. None. Hunting Service only.

"Hunting service," practically Review service, as at the annual *battues* whole armies, employed as beaters, were trained for campaigning.

A. Bi sini funde ureme bodokho, tojin funggala khadambi seme, belkhe! A. For your affair, I am quite anticipating your sticking the *Peacock's Feather* on,—get ready!

Peacock's feather, attached to the cap, hanging down behind, of three grades: with three eyes, two eyes, or one eye.

B. Bi ai ferguwechuke? Min-chi sain-ningge ai yadara? B. What is there wonderful about me? Better men than I, how are they lacking?

Urunaku bakhambi seme erechi ombio? Ama mafari Can I (*ombio*) hope (expect, *erechi*) with certainty to get it? By father's and ancestor's

kesi-de, jabshan-de kherebure-be boljochi oyoraku. luck (or grace) by good fortune to fish it out, to fix this is impossible.

Boljochi, appoint, fix, settle.

A. Ai gisurembi? Si ai erin-i niyalma? A. What are you talking about? You are a man of what period (seniority)?

aniya goidakha, fe-be bodochi, sini emgi yabukha guchuse years have passed, reckoning seniority (*fe*, "old"), your friends who started with you

Goidakha means being "late," you are late in getting promotion; *yabukha*, "walking," meaning performing public duties, being in the service.

gemu amban okho. Jai, sini amala gajikha isikhata, yooni are all *ambans* (Excellencies). Then, the men selected and taken, who were later than you all

sинчи энггелекхеби. Yabukha feliyekhe-be bodochi, worked themselves up more than you (higher). Reckoning service and movement,

chooka-de fashshakha, feye bakha. Tuttu bime, ne you have striven in war, got wounded. And with all that, now
Feye, a nest; a den; a stab or other wound.

tofokhon mangga [mergen]. Si khendu, gusa-de синчи дүлөтөргө a "fifteen skilled" (a crack shot). Say, you, (if) there be in the Banner Force one who surpasses you,

inu we? truly, who is it?

Bi sakha, ainchi sini urgun nure-be omime *jiderakhu-seme* I know, perhaps you *do not wish me to come* in order to drink the festive wine.

Urgun, joy, congratulation. The form *rakhu*, in *jiderakhu*: this negative form, made up of *khu* added to the present participle *ra*, means just the reverse of the optative; Zakharoff calls it "peculiar to Manchu." The simple negative is *raku*, *khaku*. *Vide supra, passim*. It may just as well be said, "perhaps you *are afraid* I have come merely to drink the arrack of congratulation."

jortanggi uttu gisurembi dere. (you suspect) I am purposely (*express*) speaking this way, very likely.

Dere, the usual complement of *ainchi*, the foregoing, or *aise*, both of which mean perhaps.

B. Ainakhai ere giyan bi-ni? yala bakhachi, B. How would that be reasonable? If I had really got it,

nure-be ai sembi? Sini gunin-de achabume soliki. wine, why speak of it? I'd like to invite you to whatever you pleased.

A. Bi yobo gisurembi. Bi urgun-urame jichi giyan ningge, A. I was speaking in joke. It was proper that I should come to felicitate you,

fudarame siningge-be jechi, geli ombio? to do the opposite and eat up your (provisions), is that a thing I could do?

CHAPTER LIII.

- A. Enenggi ya jikhe? B. Age duka tuchime, dakhandukhai A. To-day who came? B. When you had gone out, Sir, one after the other
- juwe niyalma tuwanjikha bikhe. Age-be, wesikhe seme, two men came to see you. On account of your promotion, Sir, *Tuwanjikha*, "came to see," *bikhe*, were.
- chokhome urgun-de achanjime sekhe. they purposely (specially) came to visit you to congratulate, they said.
- A. We tuchifi jabukha? B. Mini beye A. Who went out to answer (the call, the knock)? I myself
- duka-i tule-de ilikha bikhe. Bi "mini akhun boo-de aku- was standing outside the gate. I (said): "My Master is not at home, looyese dosifi teki seme," anakhun-jachi. Farshame gentlemen, please come in and sit down," I invited them. By no means, *Teki*, optative, "I hope you will sit down"; *farshame*, "desperately, obstinately."
- dosiraku, amasi genekhe. A. Ai gese they would not come in, back they niyalma? went. A. What sort of men?
- adarame banjikhabi? B. Emke yali-khangga how were they made (physically?) B. One was fleshy (corpulent),
- Age-chi majige dekdekhun. Beye a little taller than you, Sir. Body teksin. Shufangga salu. straight (erect). A beard all round, *Shufangga*, "in folds"; *salu*, beard, in Turkish, Mongol, and Magyar, *sakal*. *Un collier de barbe*.
- Yasa bultakhun, fakhala chira. Tere eyes prominent, a purplish colour of emke, yala yobu. face. The other one, really comical to behold.
- Nantukhun mangga-i fukhali Dirty so thoroughly that it was tuwachi oyoraku. Yasa gakda bime quite impossible to see him. One-eyed, and withal
- khiyari. Kerkenekhe kerkeri, squinting. Rough pock-marks khuskhuri salu. Tere demun-i, (*kerkeri*), shaggy beard. That queer-looking one,
- mini baru emgeri gisurere jakade, bi as soon as he had spoken once eleke-i pos-seme injekhe. addressing (*baru*, towards) me, I nearly laughed right out.
- A. Tere yalikhangge bi sakha. Ere A. That fleshy (corpulent) one I emke geli we bikhe? know. But who was (is) that (other) one?
- Sakha*, "know," have seen; cf. Greek *οἶδ*, *oïda*, "I've seen; I know."

- B. Cheni khala-be fonjime bikhe. B. I asked them their names.
- Minde emte justan gebu-jergi-arak'ha bitkhe werikhebi. Each left with me a slip (strip) with his name and rank written (*arakha*, worked) on it.
- Emte*, for *emu-te*, each one, "by ones," by units. *Ningguta*, "by sixes," a Manchurian tribe, and town, from *ninggun*, "six"; *jakuta*, another tribe, "by eights."
- Justan*, a strip, a label, used as the numerative of ribbons, tickets, stripes, and so on. Literally, a strip of books, or writing, *justan bitkhe*, i.e., a card.
- Bi gaifi Age-de tuwabure. A. Ara! I will bring them for you to look at, ere suisinengge, Sir. A. Oh! that wretch
- Tuwabure*, causative form of verb, to make to look, "to let look," have to look.
- aibi-chi jikhe? Si tere-be ume where has he come from? Do not yokchin-aku seme ja tuwara. Beye you say he has no good looks and giru regard him lightly! His bodily form
- udu waiku-daike bichibe. fi de san. may be crooked; at the pen (with his dotori bi. Imbe jongko de, pen) he is good, he is gifted. When he is mentioned,
- We saraku? Aifini gebu bakha. who does not know him? He gained Seibeni ainu oikhori koikashambi fame a long time back. In past times kai? how many scuffles has he been in?
- Oikhori*, very greatly. *Koikashambi*, a brawl, fisticuffs.

CHAPTER LIV.

A. Muse juwe ofi, da-chi banjire
sain bime, te geli

ududu jergi niyaman nonggibu-
khabi. Utala aniya

bakhafi sabukhaku. Bi chookha ba-
chi amasi isinjikha-de, utkhai

A peculiar idiom. This verb, *bakhambi*, to get, to be able to, used as the Auxiliary verb "can," must be put in the past participle form; *bakhafi*, or requires that the verb to which it is Auxiliary, be in the past participle form; *tulefi bakhara-be*, "that which may be set," *bakhafi sekhe*, "could know," "knew"; *bakhafi achakhaku*, "they could not meet"; *jafafi bakha*, "comprehended," "could understand." Similarly, in Greek, φθάνω "to outstrip" (phthano) the action of the outstripper is expressed by the participle agreeing with the subject, φθάνει βλάπτουσα, "she is beforehand in harming," ἔφθησαν ἀπιζόμενοι "they arrived first." Also λανθάνω "to lie hid," ἄλλον τινά λελήθω μαρνάμενος "I fight unseen by others, δουλεύων λέληθας, "you are a slave without knowing it."

imbe baikhanafi, kidukha jongko-be
gisureki sembikhe.

Gunikhaku baita-de siderebu,
fukhali sholo bakhaku.

Sikse ildun-de ini boo-de fonjifi,
"gurifi kejine goidakha

ne *siao-kiai* dolo, Wargi ergi
genchekhen murikha-de tekhi,"
sembi.

Alakha songko-i baime genefi
tuwachi. Umesi kocho wai (*wai* =
"bent")

Duka yaksifi. "Duka nei!" seme
khulachi. Umai (*ume-ai*, "not any-
one")

jabure niyalma aku. Geli toksime
kejine khulakha manggi,

emu sakda mama tame afame jikhe
tuchikhe. "Mini ejen boo-de aku,

guwa ba-de genekhe," sembi. Bi,
"Sini *Lao-yé* umesi jikhe manggi,

A. We two, were originally good
friends, now, in addition,

(linked) by several kinds of kins-
manship added on. For so many
years

I had not been able to see him.
When I arrived back from the seat
of war, (I) at once

went in quest of him, (as) I wished
to have a talk of old recollections.

Unexpectedly impeded by business,
I could get no leisure at all.

Yesterday I happened to ask at his
house: "he moved out a good long
time ago

now, in the *siao-kiai* (Chinese for
Little Street), Westwards, round the
corner, he lives,"—they said.

According to what they told me, I
went in search to see him. Very
secluded and out of the way.

The gate was barred; I shouted
"Open the gate!" No one what-
ever,—

there was no person to answer. After
(*manggi*) again tapping and shout-
ing (by me) a long time,

an old dame dragged herself out
(hobbled out). "My master is not at
home,

he has gone somewhere" (lit. else-
where) she said. I (said): "When
your Gentleman returns,

ala mimbe tuwanjkha " sere-de; shan tell him I came to see him "; when I
umesi jigeyen, fukhali donjikhaku. said (it), her ears were very slow, she
heard nothing at all

tuttu ofi, arga aku, cheni adaki so then, having no (other) means
achige *puseli* de, (resource), in a little *hutse* (shop)
next to them

Puseli, Chinese for "in the shop," "in a shop," came to mean, in Manchu, "a shop"; *puseli girin-i boo*, "a shop frontage."

fi yuwan baifi, mini genekhe gisun- I asked for brush and ink-slab
be bitkhelefi werikhe. ("pen and ink"), my words about
my coming I wrote down, and left
(with her).

Fi, the Chinese *pih*,—Northern Chinese, *pi*,—*yuwan*, the Chinese *yen*, ink-slab, on which the China ink,—"Indian ink,"—is rubbed down, having a small well for the water, a depression in the slate. The fine paint brushes used for writing are dipped into this. Not in use, they are carefully cleaned, pointed, and protected by a metal cap or tip.

CHAPTER LV.

A. Age iche aniya amba urgun kai!
B. Je! iskhun-de urgun okini.

A. Sir, a very Happy New Year to you (lit. "New Year great joy")!
B. Yes, Sir, the same to you!

Iskhun-de, "reciprocally," *urgun*, "joy," *okini*, "may there be!"

A. Age, teki. B. Ainambi? A. Age-de aniya doro-i khengkileki.

A. Sir, please sit. B. Why should I do that? A. I would like to salute you, Sir, with a formal annual *kowtow*.

Teki, optative of *tembi* to sit. "I hope you will sit." *Khengkileki*, optative, I wish to "kowtow."

B. Ai gisurembi? A. Sakda akhunkai, "khengkilerengge giyan waka" seme-o?

B. What talk is this? A. You are old, a senior relative, that "a *kowtow* is not *en règle*," (who) would say?

Je! Khafan-be wesikini! juse-be fusekini! bayan wesikhun banjikini.

Yes! Official promotion to you! Birth of many sons to you! Rich and honoured may you live!

B. Age, ili wesifi te! Beleni bujukha

B. Sir, get up (*ili*, stand, *wesifi*, having risen) and sit down. I have ready some boiled

khokho efen, udu-fali jefu! A. Bi boo-chi jefi tuchike.

pod dumplings, eat some of them!
A. I ate some at home before I came out.

Fali is a general numerative for things not otherwise classified, and corresponds with *ko* ("piece") in Chinese,—“I from the house, having eaten, came out.”

B. Jekengge tuttu ebikebi-o? Asikhata, teike jeke seme utkhai yadakhushambi kai.

B. Eaten so full as all that? Young people (like you), immediately they have eaten, then they are hungry.

A. Si aинchi manggashambi dere; Yargiyan! Age-i boo-de bi geli antakharambi-o?

A. You think I feel constrained about it? But it is true! In your house, Sir, would I play the ceremonious guest?

gelkhun-aku kholtoraku. B. Je, wajikha.

I would not dare to tell an untruth.
B. Yes, indeed. That is all right (literally, finished).

Mangga, hard,—*manggashambi*, to feel difficulty;—*ainchi orin ba yabukhabi dere*, "seems to have gone 20 li" (stades); *ainchi uttu dere* "probably so."

Chai achabufi benju! A. Age, bi omiraku. B. Aineo?

Bring tea! (lit. set ready, and hand it). A. Sir, I cannot drink. B. Why?

A. Bi kemuni guwa ba-de isinaki sembi, genechi achara boo labdu.

A. I still have other places I ought to go to, the houses it is proper to visit are many.

Onggofi, shadafi, jai genere okho-de
niyalma gemu guninara-de isinambi.

If I forgot, or were (too) tired, next
time I went they would get to think-
ing about it.

Age, utkhai jefu. Mimbe ume
fudere.

Sir, just go on eating (lit. eat). Do
not see me off (do not come to the
door with me),

amtan gamaraku. B. Ai ere giyan
bi-ni? Uche-be tuchiraku

not to lose the relish of the food.
B. What manners would that be?
Not to come out of the door,

kooli bi-o? Je, shadakha kai, jifi
untukhusaka

would that be polite (*etiquette*)?
Yes, indeed, you surely are tired
you came here hungry as one may
say,

The termination *saka* means *rather*; "hungry-like." It answers to the Russian
khonek, *shenek*, *vat*, *ovat*, the English-*ish*, thus *ambakan-saka*, "rather big, biggish,
velikonek, *velikoshenek*, *velikovat*.

chai inu omiraku. Boo-de isinakha
mangga, "sain-be fonjikha" se.

you do not even drink tea. After
you get home say I "asked after
their health."

CHAPTER LVI.

A. Muse tere oskhon-ningge amba
jobolon-be nechikhebi. B. Ainakha-
bi?

A. That blackguard of ours has
brought great trouble on. B. How
was it?

ai gese niyalma-be t a n t a m e
ochibukha? Turgun adarame?

what sort of man (meaning simply
"whom?") has he beaten and
wounded? For what reason?

4. Fili, fiktu-aku kai. Cheni adak i

A. For no reason whatever (lit.
"hard, without a crack," *i.e.*, without
an opening, a pretext). Their neigh-
bour

Ini duka-i dalba-de sitekhe" seme,
onjin gisun inu aku

"urinated beside their gate," it was
said: without even (*inu*) a word of
enquiry,

akhame, tukhebukhe; b e y e - b e
alufi, dere yasa-be baime tantame
eribukhe.

he threw himself on him, felled him,
straddled across his body, began
hitting, aiming at his face and eyes.

uchungga tantara de, khono toome
urembikhe, amala gudeshekhe-i

At first when he was beating him, he
was still reviling and yelling, after-
wards through (long) hammering

idure jilgan gemu aku okho.
Borkhome tuwara niyalma

he had not even (*gemu*) a voice
(*jilgan*) to groan, he was in that state
(*okho*). People collected to see,

rbun faijume okho-be safi, tantara
akabufi, tuwachi,

the aspect (of things) was boding ill
(*faijume*), when they saw this (*safi*).
they made him cease beating, looked,

ifini ergen yadakhabi. Ede
afakha uksin imbe jafafi gamakha.

for a long time life had departed
(lit. was exhausted, tired out).
Thereupon the police seized him and
took him away.

Yafakha means "pedestrian," "man on foot"; *uksin*, man in armour; in Chinese
kiah is the exact translation given.

uchekhe niyalma-i boo-i gubchi
emu jifi, ini boo nakhan-be
subukha.

The slain man's household came, all
together, and destroyed his (the
assailant's) house and bed-stove.

Nakhan, the brick *kang*, as the Chinese call it, warmed with charcoal underneath, on
which bedding is spread. By day it serves as a sofa to sit on.

gura tetun-be khuwalame, wa-se-
i aname yooni kolakha.

The furniture and crockery they
smashed up, even stripped off all the
tiles.

Wa-se, "tiles," is Chinese. *Wase-chi aname*, "going backwards from the tiles,"
means "comprising even the very tiles."

Kaichara jilgan juwe ilan ba-i gemu donjikhabi. Their yelling voices were heard even two or three *li* away (three *li* = 1 mile).

Sikse jurgan-de isinakha, inenggi erun nikebukhe sembi. Yesterday it came to the Court, to-day the punishment (torture, question) is applied, they say.

Jurgan, or *jurgan-yamun*, in Chinese the *yamun*, the Court of Justice.

B. Age, si donjikhakun? "Ekhe niyalma-de ekhe karulan bi," sekhe-bi. B. Sir, have not you heard (this)? "For the bad man is the bad retribution," it has been said.

Ere ini beye baikhangga dabala. We-de ai dalji? This was what he himself was asking for, in fact. What concern is it of anyone (else)?

juwe farsi ofi na-de bisire-be. Gwan- made into two pieces, on the ground.
Jung Boo-Shu emte dulin gajikha, Kwan Chung and Pao Shuh each
took a half,

Bimbi, "to be," *bikhe*, "was," *bisire*, "being, existing."

Dulin, "half," *Dulimbe*, "central," *Dulimbe Gurun*, "The Middle Country," China.
There is the same connection between *dulin* and *dulimbe* as between *dimidium*, demi, half,
and *medium*, "middle."

tere usin-i khakha kemun-i untukhun that rustic went off with his hands
gala-i genekhe. Julge-i niyalma-i empty as before (*kemuni*). The men
of old times, their

guchulere doro uttu. Ere udu julen-i rules of friendship were like that
gisun-de khanchi bichibe, (so). This, though it may be near to
a (romantic) old tale,

yargiyan-i ere forgon-i aisi temshere in truth, is fit for a model and
urse-de durun tuwaku obuchi pattern for the people of this age
achambi. who strive with each other for gain
(*aisi*).

CHAPTER LVIII.

Waka! Bi simbe gisureraku ochi,
baibi, dosoraku,

No, no! If I leave you without speaking (about it), it will be simply unbearable.

Khairaka, niyalma-i suku adarame
sinde nerebukhe.

What a pity it is! how is it you have donned the skin of a man?

Ninju se fereme genere niyalma kai!
Aika achige semeo?

Of sixty years, grown an old (*fe* "old") man, you are! Is that a small (age)?

Boikhon monggon-deri isinjifi,
saliyan-i uju koika funchekhe-bi,

You have got into the ground past your throat, scarcely is the scalp of your head left out,

Meaning, "you have two feet in the grave," "you have not much longer life to expect."

yasa kaikara urui khekhesi feniye-
de guwelecheme, gokhodorongge

with eyes asquint, you just dart glances in a crowd of women, and act the fop.

adurame? Duebulechi, niyalma
enggichi ba-de sini sargan-be

Why do you do so? Say, for instance, a man, behind your back, about your wife

Enggichi ba-de, is a place of secrecy.

uttu tuttu seme leolechi, sini gunin-
de ai sembi?

were to talk, saying this and that, how would you think (feel) in your heart?

Emu karu-be emu karu gaire"
gisun, sain ekhe-i karulan khelmen
eye-de dakhara adali.

The saying, a "turn brings a return," reward for good and evil follows like the shadow after the body

Utala se, majige butu-i erdemu-be
saburaku,

So many years (old), not getting stored up (accumulated) a little hidden merit

Hidden merit (cf. Matthew VI, actions performed ἐν τῷ κρυπτῷ, rewarded ἐν τῷ φανερῷ.). The idea here is the Buddhistic:— *Karma*, the moral actions which alone survive.

baibi ere gese oyomburaku, ekhe,
aita-be yabuchi, te forgon-i Abka
angkala, kai

idly walking in this frivolous way, acting ill at this time when Heaven is low, indeed

When going to your account is no longer far away.

bsi sini funde joboshombi!

how troubled (anxious) one feels on your account!

CHAPTER LIX.

| | |
|--|--|
| Ere niyengniyeri <i>dubesilekhe</i> , erin-de boo-de norokho bichi | This (time of the) <i>ending</i> of Spring, to remain stuck in the house, <i>Dube</i> means "end." |
| absi alishachuka! Sikse mini deo "khoton-i tule | how tiresome! Yesterday my younger brother (said) "Outside the City |
| sargashachi achambi" seme. Mimbe guilefi | for a pleasure saunter, that is the thing," he said. So he accompanied me, |
| ildungga duka-i tule genekhe. Shekhun bigan-de isinafi, tuwachi, | (and) we went outside the Side Gate (<i>Pien Men</i>). Arrived at the open country, we saw |
| niyengniyeri arbun absi buyechuke! Toro ilkha fularambi, fodokho | spring scenes, how enchanting! Peach blossoms rosy-red, willow |
| gargan sunggeljembi, chekike-i jilgan jingjing-jangjang, | branches waving, the twittering and chirping of bird's voices, |
| moo-i abdakha nioweri-nioweri. Niyengniyeri edun | the bright green of the leaves on the trees. The Spring breeze, |
| falga-falga, orkho-i wa guksen- guksen. | blowing from time to time, the sweet smell of the grasses in occasional gusts. |
| Bira-de jakhudai bi, daling-de moo bi. | On the river there are boats, on the high banks are the trees. |
| Jakhudai-de fitkhere uchulurengge, siran-siran-i lakcharaka. | On the boats they are strumming and singing, turn after turn without a pause. |
| Moi fejile sargashame yaburengge, ilan sunja feniyelekhebi. | Under the trees they are strolling about, in companies of threes and fives. |
| In companies of three and fives; <i>san wu ch'eng kün</i> in Chinese; the Manchu seems a slavish rendering of this quaint idiom. | |
| Tere da-de yen jugun-chi birgan-be baime, nimakha-be welmiyembi; | Also by the ravine paths, seeking rivulets for angling for fish; |
| yala sain; shumín bujan-i dolo sebderi-de serguwesheme, nure omichi umesi | it was very nice; to cool oneself in the shade of a deep wood, to drink wine, very |
| amtangga. Jai tere shurdeme emu bade ilkha-yafan yargiyan-i gemu sain | grateful it was. Besides, round about there the flower-gardens are all really fine, |

- amba juktekhen inu bolgo. Tuttu the great temples, also, clean. And
 ofi, muse eletele emu inenggi so, we took our fill with a whole
 sargashakha. day's strolling about.
- Giyan simbe guilechi achambikhe; By rights you should have been
 sinde mejige isibukhakungge turgun asked to join; the reason (*turgan*) for
 not sending you news (of it),
- umai gumin bifi simbe goboloki was not that there was a wish to
 serengge, waka; erei dorgi-de leave you out, no! amongst that
 (crowd),
- sinde acharaku niyalma bifi kai. there were people you do not get on
 well with, that was it.

CHAPTER LX.

A. Donjichi muse tere gabula
gachilabufi umesi oitobukha,

kheshenekhe, giokhoto-i adali;
dardan-seme, ilban nakhan-de
shoyokhoi

emu farsi manakha jibekhun
nerekhebi, sembi. Aинчи

wasikhun betkhe gaikha, ai-se?
Dulekhe aniya, ai sui tuwakhaku?

ai gosikhon dulembikheku? Majige
niyalma-i gunin bichi, inu

khalame aliyame gunifi. Dekdeni
gisun: "yadakhun-ningge

bayan-ningge-be amchambi sekhebi,
betkhe niyokhushun okhobi,"

sekhebi. Akaburengge ai gunin
bifi: "Ubai nure tumin,"—"tubai

Ubai, from *ere-ba-i*, "of this place"; *tubai*, from *tere-ba-i*, "of that place."

bookha amtangga" seme. Bayan
ursei gese sasa ba-ba-de
sargashambi

Tede bi: "Gechukhun-i erin-de
isinafi, jai tuwara dabala," sechi.

B. Te yala yuyukhe khangkakha,
uttu khenduchibe, aинчи ainara

yargiyan-i yasa tuwame buche-
bumbio? Mini gunin-de, muse,
ukhei,

majige shufafi inde aisilafi teni sain.
Menggun khono tusa aku

A. I hear that glutton (friend) of
ours is hard up, and in great straits,

reduced to rags, like a beggar,
shivering, cowering (*shoyokhoi*) on
a bare stove-bed

with one scrap of worn-out quilt
thrown over him, they say. Probably

he takes a (more) humble footing,
now, eh? In (these) past years,
what misery has he not seen?

what bitterness has he not passed
through? If he had a little of
manly spirit, indeed

I thought he would change and re-
form. There is a common proverb:

"If the poor man will be for keep-
ing up with the rich, his legs will be
bare,"

it says. It is distressing (to think)
what ideas he had: "Here the wine
is rich," "there

the snacks are tasty," he would say.
Classing himself (*gese*) with the rich,
went pleasuring with them every-
where.

Then I (said): "When it gets to the
frosty weather, then we shall see,"
I said.

B Now in truth he is hungry and
thirsty. Though we may say this
perhaps something might be done,

could we really let him die and look
on? In my opinion, we, jointly,

should collect a little to help him,
then it will be right. Money, in-
deed, will be no gain.

A. Adarame sechi? B. Ini banin-be
si sarku aibi? Gunichi

A. How so? B. His disposition, do
not you know what it is? I think
that

gala-de isiname jeke yadakhai
wajifi. Da-an-i

as soon as it reaches his hands it will
be eaten, consumed and finished.
Just as before

f u l a k h u n o j o r o d a b a l a . A i
funchembi? Ine mene emu jergi
etuku

he will be naked, surely (*dabala*).
What will remain? Anyhow, a suit
of clothes

udafi buki. Inde khono tusangga,
dere.

we should buy and give him. That,
indeed, will be a benefit to him, that
will be it.

CHAPTER LXI.

| | |
|---|--|
| Bi sinde injeku alara. Teike mini emkhun uba-de tere-de, | I will tell you something amusing. Just now when I was sitting (<i>tere</i>) there alone, |
| fa dutkhe-de emu chechike dokhobi, shun-i elden-de khelmesheme | on the window-sill a bird alighted, shining in the sun-light, |
| emgeri chongki emgeri fekuchembi, ede bi asuki tuchiburaku, | giving now a peck and now a hop. Thereupon I, without uttering a sound, |
| elkhe-i oksome isiname, lep- emgeri jafara jakade, | silently stepping, reached it, (and) suddenly with one move caught at it, so that |
| fa-i khooshan be fondo khuwajafi, lakdari nambukha. | the window-paper (used instead of glass) was broken right through, I luckily caught it. |
| tuwachi emu fiyaskha-chechike. Gala guribume | I looked at it, it was a sparrow (lit. "wall-bird"). As soon as taken into my hand |
| "pur"! seme deyekhe. Eksheme uche dasifi, | "whirr," off it flew. I hurriedly lowered the curtain over the door (<i>uche</i> "door") |
| jafafi namburalame, geli turibukhe. Jing uba tuba | and had very nearly caught it, (when) it escaped again. Just (when), now here, now there, |
| amchame jafara siden-de, buye juse "chechike bakha" sere-be donjire | while I was pursuing to capture it, the small children hearing it said "got a bird" |
| jakade, kaichaka kiru-i gese, tukhere, afara, sujume jifi | thereupon shouting (with) flags and the like, tumbling, fighting, came in, in a crowd, |
| bur-seme amchangga amchame, jafarangge jafame, makhala gafi emu ungkefi bakha. | eagerly chasing and catching at it, one took his cap and, with one swoop down, got it. |
| <i>Makhala</i> , "a fur cap," in Russian <i>malakhai</i> . <i>Ungkemi</i> , to turn anything upside down, as a dish; to knock head to ground, to "kowitz." | |
| Amala, bi: "Niyalma khono erengge jaka-be udfi sindambi, | After that I (said): "People even buy them (birds) to set free as living creatures, |
| fili fiktuku-muse erebe jafafi ainambi? sindaki" sembi | why should we catch this one for no reason whatever? We had better let it go" (set it free), said I. |
| bucheme susangga ojuraku, lakdakhun farshatai temshen "gaji!" sembi. | To save their lives they would not have given in, desperately they wrangled, saying "give it to me!" |
| Jiduji bukhe manggi, teni urgunjefi fekunchekhe genekhe. | Finally I gave it to them, and then, rejoicing and skipping, they went off. |

CHAPTER LXII.

A. Ara! muse fachakha-chi t̄bsi,
giyanaku udu aniya bikhe-ni?

ai khudun-de sini salu sharapi!
Sakda fiyan gaikha.

B. Age, si saraku ainakha? Ajigan-
chi boo-de yadakhun ofi,

tuttu gunin sitkhufi bitkhe
khularangge, chokhome gungge
gebu shanggafi,

Bitkhe khularangge, "intoning books aloud,"—study.

"Bayan wesikhun-i inenggi bisire"—
be, gunikha erekhe bikhe.

Te uju sharatala, gebu aisi-be
fukhali mutebure ba aku.

Jai-de ochi, boo-de yadakha ten,
eiten baita gemu mujilen-de ichaku.

udu "khesibukhengge" sechibe, inu
mini nenekhe jalan-de gajikha erun
sui,

ele gunichi, ele fanchakha! Si
mimbe adarame sakdaraku sembi-ni?

A. Oh dear! since we parted, how
many years can it be?

how quickly your beard has turned
white? You have gotten an old
face.

B. Sir, how is it that you do not
know? At home, from a youth, I
was poor,

and so I fixed my thoughts on study,
intent on succeeding in gaining
merit and fame.

"Riches and exalted station, the day
of those will some time be," I
thought and hoped.

Now, till my head has grown white,
fame (name) and gain are all im-
possibilities for me.

And furthermore, at home extreme
poverty, all sorts of things happen
distasteful to my feelings,

though one say "it was fated," yet,
verily,—my punishment of sin
brought with me from a former life!

the more I think that, the more I
grieve. How can you say I ought
not to have aged so?

CHAPTER LXIII.

- A. Age, sini ere emu falga boo yargiyan-i sain kai. Girin boo, nadan
- A. Sir, that is a very fine house of yours. The house front (presents) seven
- giyalan a d a k h a, juwe ergi-de eshengge fu bi. Chin-i duka-chi dosifi,
- apartments *en suite* (adjoining); on two sides are diagonal walls. Going in by the main gate,
- A diagonal wall, or uneven, oblique, or slanting wall, for vehicles to draw up alongside in its shelter.
- emgeri tuwachi, fere-de isitala sunja jergi, shurdeme fiyaskha.
- if one has a look one sees at once, looking through to the end, five blocks, with an outer wall (*fiyaskha*) surrounding (the whole).
- Tanggin shekhun bime, dergi wargi geli khetu boo. Khafungga,
- The large hall spacious, left and right (East and West), also, side-buildings. Right through,
- boo-i duin ergi-de gemu durun bifi. Tangguli amala, utkhai
- the buildings all four sides there is symmetry. Behind the reception-room, next (comes)
- chin-i boo kai. Tere funchskhe dalba-i boo khasha-be tolokho wajiraku.
- the room of ceremony, The remaining side rooms, store-rooms, are innumerable.
- Sikhin-de muke-i eyebuku inu bi. Wase irun-de yabi inu bi.
- For the water of the eaves there is also guttering. The courses between the tiles have laths, too.
- Jai khafungga talu duka-chi tuchifi, geli emu amba
- Besides, when you go out at a gate in the side road that goes right through, again (there is) a large
- huwa bi, dasame emu ilkha yafan-be jibseme mukhaliyambi.
- courtyard (*patio*), and there installed a flower-garden, terraced up in steps,
- utala moo ilkha tebukhebi, udu gaskha chekike ujikhebi.
- with so many (*i.e.* very many) shrubs and flowers set in, so many birds, large and small, reared.
- Jergi jergi-de gemu durun yangsangga bi. Dulimba-de, geli,
- Every terrace is designed gracefully. In the centre, again (yet another point)

emu giyalan-i bitkhe-i boo bi, erei there is a book-room, inside this are
dorgi-de faidakha kitukhan, tonio, arranged a psaltery, playing-chess
set,

Kitukhan, a seven-stringed Chinese *k'in*, called by Zakharoff a "*gusta*." J. A. van Aalst calls it "one of the most ancient" (Chinese) "instruments, and certainly the most poetical of all." In Japan it is called *Koto*.

bitkhe nirugan. and picture books,

khachin khachin-i gemu each kind all complete, truly one
yongkiyakha, yala bitkhe khulachi could study well there. How much
ombi. Udu

tanggung yan-i menggun udakhangge? money in hundreds of Taels did you
B. Jakun tanggung yan-i menggun buy it for? B. For Eight Hundred
Taels

udakhangge. A. Yargiyan-i I bought it. A. Indeed it was ex-
salirengge ten-de isinakhabi. Age, tremely well worth it. (When you,)
Sir,

ere boo-de techi, boo-be dejimbi sere live in that house, not only will your
anggala, juse omosi household have distinction,—your
sons and grandsons

urunaku khafan wesimbi. B. Ai will surely rise to high official posi-
geli bi? tion. B. Oh, how could that be so?
In Chinese *k'i-kan*, "how could I dare."

Bi adarame alime gaichi ombini? How could I possibly accept that
(meaning, such a flattering
prophecy)?

CHAPTER LXIV.

- A. Sain niyalma sinchi chala jai aku sechi-na! Kemuni angga tukheburaku
A. Say there does not exist a man better than yourself! Still, without letting your mouth rest, (be relaxed)
- sini guchu-be jondorongge, jachi nomkhon dabanakhabi.
to be always reminding of your friends, such simplicity is too excessive.
- Jondombi*, frequentative of *jompi*, to mention; to remember; to remind.
- B. Tere nantukhun ai ton-seme jing dabufi-gisurembi?
B. That low (dirty) fellow, how is he an item (*ton*) worth speaking about?
- niyalma-de baire yandure erin ochi, muse ai-sechi, i utkhai ai gese
when it was his time to seek favours of people, whatever we said, he then in that way
- Muse ai sechi*, "if we said *what*,"—anything, *ai gese*, then that was "*what sort of thing*" he would do.
- dakhame yabumbi. Jai, baita wajime,
obediently would walk (or act). But then, when the business was done,
- dere-be emgeri makhula, yaya webe seme kherseraku
with one smear of the face, whoever you may be, he takes no notice of you.
- He erases a benefactor from the tablets of his memory.
- Duleke aniya, i khafirakha nerginde, we inde aika "gaji" sembikhe
Some years ago, at the time he was in straits (pinched), who asked for anything from him?
- "*Saji*," *sembikhe*, "said, 'give.'"
- Ini chisui, inde sain bitkhe-be seme, "Age tuwaki sechi, benebure."
Of his own accord, he said he had a fine book, "if you, Sir, would care to see it, I will have it sent."
- Ai golmin ai fokholon-i inde angga aljakha. Amala,
Without qualifying it, he made me an oral promise. Afterwards,
- Literally, "how long, how short, by him through his lips it was promised"; the Chinese idiom is the same as the Manchu, and perhaps the origin of the latter. Perhaps it might be rendered "the long and the short of it is, he promised,"—which comes to much the same thing.
- baita wajikha manggi, jondoro ba inu aku okho.
after the affair was concluded, then indeed he was not always reminding of it,
- tuttu ofi, jakan, bi dere, tokome
and therefore, just lately, I face to face, nailing him down to it (*tokome*)
- "Age, si minde bumbi sekhe bitkhe absi okho?" seme fonjire,
(said) "Sir, how about that book you said you would lend me?" I asked,

- jakade, ini dere emu jergi shakhun, and then, his face turned white and
 emu jergi fulkhun, red by turns,
- damu khetu gisun andubume guwa- merely sidelong talk, to distract, and
 be gisurere dabala. to evade, he talked, and that was all.
- Fukhali jabure gisun aku okho-bi. He had no answer at all to say.
 Te bichibe, emu yokhi bitkhe, Now, a book
Yokhi, the Chinese *pu*, is the Numerative of books, and is applied to important works
 in several volumes, not small books.
- giyanaku ai *khikhan*? Bukhe-de, what is there so *recherché* about that?
 ainambi? If he gave it, what about it?
 " *Khi-khan* " is pure Chinese for "rare and valuable."
- buraku okho-de geli ainambi? If he did not give it, also, what
 Damu tur gun aku about it? But without any reason
- niyalma be kholtorongge, jachi (jai- to lie to a person, that is more than
 ochi) ubiyada. (repeatedly) hateful conduct.

CHAPTER LXV.

- A. Sini ere absi? Weri gingguleme
sinde baire de, sachi,
"sambi," se. Saraku ochi,
"saraku" sechi, wajikha.
- A. What is this (way) of yours?
If a stranger politely enquires of
you, if you know,
say "I know." If you do not know,
and say "I do not know," that
finishes it.
- Some good examples of the suffix *chi* meaning "if": *Sa-chi*, "if you know"; *saraku
ochi*, if you are in a state of not know; *se-chi*, if you say.
- Kholtofi ainambi? Talu-de ini
baita-be tookabukha
- Where was the good of saying un-
truths? By any chance, to have
impeded his affairs
- aimaka si gunin bifi imbe
tukhebukhe adali.
- will look somehow like your having
intentionally laid a trap for him.
- Iaika emu usun seskhun
niyalma ochi, bi inu
- If he were some repulsive individual,
then indeed I
- gisureraku bikhe; tere emu nomkhon
niyalma, jilaka manggi
- would not have spoken; (but) he is a
simple soul, quite deserving com-
passion.
- I far-semè banjikha mudan-be
tuwachi, endembi-o?
- Looking at the liberality of his
nature and habits, why, do not you
know?
- guwa imbe uttu tuwachi, muse giyan-
i tafulachi achara ba-de.
- if any outsider had regarded him
that way, you and I would rightly
have had grounds for rebuking.
- Si elemangge ere gese keike baita
be jabukhangge, ambula
- But when it is even you, yourself
conversely, who do these mean
things, you are greatly
- tasharakhabi, yala mini gunin-de
dosinaraku. B. Age, si dachi
- in the wrong, I cannot reconcile it
with my conscience. B. Sir, you,
from the beginning,
- imbe saraku, tede eiterebukhe kai.
Tere niyalma bai oilorgi
- do not know what he is; you have
been cheated by him. That man is
only outwardly
- mentukhun-i gese bichibe dolo
ja aku. (Not to be taken lightly).
- stupid, and yet (*bichibe*) inwardly
very serious (no lightness, frivolity).
- Ini ekhe nimechuke ba-be, si
chendekheku, inu sakhungge giyan.
- His wicked, mischievous ways, you
have not made trial of, and that you
do not know him, is natural (there is
reason for it).

Argan labdu, khubin amba; niyalma His tricks are many, his snares ex-
yaya baita bichi, afanggala tensive; when a man has any affair,
first of all

gisun-i yarume, geodeme, niyalma-i by his talk he leads him on, lures
gunin-be murusheme bakha manggi him on till after (*manggi*) he has got
the man's general idea,

amala tuwashame aliyakiyame, sini then (afterwards) he is ever watching
eden ba-be khirachambi, you and ambushing you, spying out
your weak places,

Tuwashame, "ever watching," frequentative of *tuwame*.

majige jaka bichi, utkhai emgeri ura if there is anything not complete, at
tebumbi. Age, si gunime tuwa! once attacking you from the rear
(*ura*). Sir, you look at it reflect-
ingly!

Ura, the back, reverse side; exactly the same word in Japanese, *ura*, with the same meanings as in Manchu. οὐρά (*ura*) in Greek, same meanings.

ere baita minde kholbobukha ba- This affair has a connection with me.
bikai. Adarame tondoko-saka How frankly

da gunin-be inde alachi ombini? to tell him the idea how could I do
Ede mimbe wakashachi, so? When this is made a reproof
for me,

bi sui-mangga aku seme-o? is it not the case that I am harshly
treated?

Sui is "guilt," *mangga* "hard" to bear.

CHAPTER LXVI.

A. Udachi, emu sain morin udachina! Khuwaitara ujire-de inu amtangga. A. If you buy, buy a good horse! Then to have it in the stable will be a pleasure.

Khwaitara, "you will tie it up" (*scilicet* in the stable); "*ujire*, "you will feed," rear it; *amtangga*, affording *amtan*, a pleasant taste.

eichibe, orkho tori wajimbikai, ere gese alashan morin be khwaitafi But, anyhow, hay (and) beans are consumed, so, this sort of screw of a horse, keeping it

ainambi? B. Age, si saraku. Sikse gajime jaka, what is the use of it? B. Sir, you do not know. Yesterday as soon as it was brought

Gajime, "brought," *i.e.*, led by the rein or a halter,—answers to the Chinese word *na*.

bi utkhai khoton-i tule gajifi chendekhe. Yaluchi ombi. I at once led it to outside the city wall and tried it. It can be ridden.

Katararangge nechin, feksurengge tondo. Niyam niyachi, It trots evenly, gallops straight. In archery-on-horseback

ichikhi majige inu aku. Bukhi dakhame, gala-i ichi, faults, in the slightest degree even, are absent. It obeys the thigh, follows the hand,

jabdumbi. A. Uttu ochi, si da-chi takuraku-ni-kai. makes it easy for me. A. If that is the way, you just do not recognise (a good horse).

Sain morin serengge, betkhe akdun, on dosombi. Aba sakha-de A horse which is a good one, (has) solid legs, endures a long distance. At the grand *battues*

Aba, a grand hunt in which the soldiers, as beaters, practised for warfare. *Abalambi*, "to hunt," *abalanjimbi*, "to come to hunt"; *abalanambi*, "to go hunting"; *abalabumbi*, "to make to hunt"; *abalandumbi*, "to hunt in company." Turkish, *av*, "hunting," *avlamak*, "to hunt."

ureskhun, gurgu-de mangga; giru sain bime, ildamu, yebken. well-trained, used to wild animals; of good build, with that, nimble and quick,

askhata kiyab-seme jebele askhafi yalumbikhede. Tede young men will smartly get astride (such), girt with the quiver of arrows. By this (horse)

Jebele means "right hand side" as well as "quiver." Zakharoff says "quiver hung on the right side" *kolchan privazyvayemyi s'pravoi storony*; but the Mongol for arrow is *jebe*.

tukiycbufi, nachin shongkon-i gese ombi. Ere ai? they can show themselves off, like gerfalcons or hawks. What is this (horse)?

Se-weikhe, senchekhe, gemu labdakhun okho; betkhe ujen, Its age-teeth, its lower jaw, all hung limply; its legs (feet) heavy,

buldurire de mangga. Sini beye geli accustomed to stumbling. Also, your
laju, labdu ichaku. build being corpulent, quite unsuit-
able (for you).

B. Te, ainachi ogoro? Emgeri B. Now what can I do? Once
udakha, ainame okini, dabala! bought, it can be as it likes, and
nothing more to say!

aichibe minde ujen alban aku, geli Anyhow, I have no heavy official
goro takuran aku. duties, and no distant official
missions.

Damu nomkhon ochi, utkhai minde If only because it is quiet it suits me.
achafi. Yafakhalara-chi ai dalji! How different it is from walking!

Dalji means "connection." *Sin-de ai dalji?* means "what has that to do with you?"
Here the meaning is "far better than walking. No comparison!"

CHAPTER LXVII.

- A. Weri imbe gisurembi kai, sinde ai dalji? Ele
 A. When other people are talking to him, what has that to do with you? The more
- tafulachi, ele nokchikhangge arbun shosiki bi. Antakha fachakha manggi,
 they rebuked him, the more angry you were, with a look of fury. When the company have dispersed,
- jai gisurembi dere. Urunaku ere erin-de, getukeleki sembio?
 then is (the time) to speak. Must you positively, at the very moment, say you wish for an explanation?
- B. Age, sini ere gisun fukhali mini gunin-de dosiraku.
 B. Sir, what you are saying there I absolutely cannot admit into my mind (accept).
- Muse emu jakhudai-i niyalma kai. Ere baita sinde inu lak aku.
 You and I are men in one boat. For you also the affair is inconvenient (awkward).
- Kheni majige goichuka-ba aku sembio? Imbe leolechi,
 Can you say you have not the least concern in it? When they criticise him,
- muse-be inu dabukhambi. Si dangname aku ochi, okini dere!
 they include us also. If you do not stand up for it, well, so be it!
- Fudarame anan shukin-i niyalmai ichi dakhachame gisurerengge
 But to do the reverse, to slavishly say things in order just to humour the fancies of others,
Anan shukin-i, "following without resistance" *ichi*, "agreeing with, going the same way as"; *dakhachame*, "to say or do what one thinks will flatter others."
- ai gunin? A. Bi yala simbe urusheraku tuttu waka.
 what intention have you? A. Where I disagree with you is really not on that point,
- gisun bichi, elkhe nukhan-i giyan-be baire gisure! Shara fanchakha-de
 when one has something to say, quietly and calmly, adducing reasons, say it! Getting in a rage,
Baire, seeking, looking for; the Chinese is *an-cho li*, according to reason.
- wajimbi-o? Si tuwa ubade sekhe niyalma, gemu
 will you settle the matter by that? Consider the men sitting there, every one of them
- sini baita-de jikhengge. Ching kai uttu olkhochome jilidachi,
 had come on account of your business. If you so unreasonably fly into a fearful passion,
- aimaka gunin bifi we-be boshome unggime adali.
 it seems in some way as if you had the desire to repel one and send him about his business.

Jikhe niyalma ai yokto? Boo-de yabuki sechi, dere-de eteraku. How could it be pleasant for those who came here? They wished to go home, but that would have been an intolerable loss of face (affront).

Dere-de eteraku, "unbearable by one's face,"—in Chinese *lien shang kwo puh k'ü*,—impossible to perform without loss of face, dignity.

ubade teki sechi, si geli ek-tak seme nakaraku, tuchichi dosichi They wished to sit here, but then with you scolding away incessantly, to go out or come in

gemu waka. Techii ilichi gemu mangga kai. were both wrong. To sit and to stand were both difficult.

Guchuse jai sini boo-de absi feliyembi? How can friends again resort to your house?

CHAPTER LXVIII.

A. Jalan-i niyalma ejesu akungge,
sinche tule jai aku sechina!

Chananggi, bi adurame sini baru
khendukhe? Ere baita-be

Chananggi, from chara-inenggi, "a past day."

yaya wede ume serebure sechi. Si
naranggi firgebumbi.

Muse weilumē khebeskhekhe gisun,—
te algishafi, ba-ba-i niyalma

gemu sakha kai. Che bakhafi
donjiraku ainakha?

Ese muse-de eljeme iselere ochi,
saiyun?

Saiyun also means "are you well?" or

Khochi kosaka emu baita-be, ondo fi
ere ten-de isinakha, wachikhiyame si
kai!

B. Age si mimbe wakashachi, bi yala
sui mangga.

Damu baita emgeri uttu okho, bi, te,

jayan jushutele faksalame gisurekhe
seme, si akdambio?

Jushu-tele, "till bitter."

Ere gunin-be, damu Abka sakini!
Mini beye bikheo waka bikheo,

goidakha manggi, ini chisui
getukeleki.

Mini gunin gunichi, si gasachi
ojoraku. Ine-mene saraku gese,

Cheni ainara-be tuwaki, Ochi, okho;
khon ojoraku, dubede,

jai achare-be tuwame belkhechi, inu
sitakha sere ba aku.

A. Of all men in this world with-
out memory, you may say nobody
goes beyond you!

A few days ago, how did I tell you
personally (*baru*, confronting)?
That affair

to no one whatever was to be made
known. You have just precisely let
it leak out.

Our secret discussions,—have now
been given (such) publicity, that
everywhere people

know them. How should they not
have got to hear about them?

If they became antagonistic and
strive against us, will that be well?
"how are you?" a phrase of greeting.

An affair that was in splendid form,
by being fooled with brought to this
pitch, entirely by you!

B. Sir, if you blame me, I am truly
submitted to unfair censure.

Only, when the thing has once got
into this condition, now, if I

were to keep on explaining and
talked my jaw bitter, would you
believe me?

This heart, let only Heaven know!
If it was I, or if it was not I.

In course of time, of its own accord
let the explanation (light) come!

My opinion (is this): I think you
have no need to fret about it.
Simply feign ignorance,

and you should watch what they do.
If they are willing, all right; if they
will not agree, finally,

then to prepare with a view to adopt-
ing fitting measures, it will still not
be too late.

CHAPTER LXVIII.

A. Jalan-i niyalma ejesu akungge,
sinche tule jai aku sechina!

A. Of all men in this world without memory, you may say nobody goes beyond you!

Chananggi, bi adurame sini baru khendukhe? Ere baita-be

A few days ago, how did I tell you personally (*baru*, confronting)? That affair

Chananggi, from chara-inenggi, "a past day."

yaya wede ume serebure sechi. Si naranggi firgebumbi.

to no one whatever was to be made known. You have just precisely let it leak out.

Muse weilume khebeskhekhe gisun,—te algishafi, ba-ba-i niyalma

Our secret discussions,—have now been given (such) publicity, that everywhere people

gemu sakha kai. Che bakhafi donjiraku ainakha?

know them. How should they not have got to hear about them?

Ese muse-de eljeme iselere ochi, saiyun?

If they became antagonistic and strive against us, will that be well?

Saiyun also means "are you well?" or "how are you?" a phrase of greeting.

Khochi kosaka emu baita-be, ondo fi ere ten-de isinakha, wachikhiyame si kai!

An affair that was in splendid form, by being fooled with brought to this pitch, entirely by you!

B. Age si mimbe wakashachi, bi yala sui mangga.

B. Sir, if you blame me, I am truly submitted to unfair censure.

Damu baita emgeri uttu okho, bi, te,

Only, when the thing has once got into this condition, now, if I

jayan jushutele faksalame gisurekhe seme, si akdambio?

were to keep on explaining and talked my jaw bitter, would you believe me?

Jushu-tele, "till bitter."

Ere gunin-be, damu Abka sakini! Mini beye bikheo waka bikheo,

This heart, let only Heaven know! If it was I, or if it was not I.

goidakha manggi, ini chisui getukeleki.

In course of time, of its own accord let the explanation (light) come!

Mini gunin gunichi, si gasachi oyoraku. Ine-mene saraku gese,

My opinion (is this): I think you have no need to fret about it. Simply feign ignorance,

Cheni ainara-be tuwaki, Ochi, okho; khon oyoraku, dubede,

and you should watch what they do. If they are willing, all right; if they will not agree, finally,

jai achare-be tuwame belkhechi, inu sitakha sere ba aku.

then to prepare with a view to adopting fitting measures, it will still not be too late.

chik ten-i lasikhibukhangge-be-
daburaku, gungguleme goibukha

Those that leave the arrow-shaft
wagging do not count. High-
trajectory down-hits,

soileme goibukha, fijirime goibukha-
be, inu daburaku,

soaring-arrow hits, ricocheting hits,
all these, also, do not count.

"Tas-tis" seme goibukhangge gemu
daburaku. Damu

Those that hit, but with a scratching
noise, all do not count. Only

tob dulimba goibukhangge, teni
dabumbi! A. Je! utkhai uttu okini
bi!

those, that hit exactly in the centre,
count! A. Right! so be it!

CHAPTER LXX.

MENTOR DISSUADES FROM A DISREPUTABLE
SCHEME OF "BUSINESS."

- A. Sini ere baita absi okho? B. Bi ede jing gunin baibumbini. A. That affair of yours, how does it stand? B. Here I am just exercised in mind (over it)
- Yabuki sechi, majige kholbobukha ba bisire gese. Though I would like to take a step, there is a little in it of a kind that might involve me.
- Te chi yaburaku, aldasi nakachi, ambula khairachuka. If I do not move now, but halt half way, it seems a great pity.
- Ne angga-de isinjikha jaka-be, bakhafi jederaku! Baibi A thing actually brought up to one's mouth, not to be able to eat it! Gratuitously
- niyalma-de anabumbi! Yabuchi, waka; yaburaku ochi, geli waka! to give it up to people! If I move, I go wrong, if I do not move, I go wrong again!
- Yargiyan juwe-de geli mangga okhobi. Adarame okho-de Truly in either case I am in a difficult position. How to act
- emu tumen-de yooni ojoro arga bakhachi, teni sain? Uttu ofi so as to obtain security in every eventuality, and then I shall be satisfied. For these reasons
- Tumen-de*, "for ten thousand" contingencies, *yooni*, "perfect, complete," *arga*, "a plan, means, method"; *teni-sain*, "and then at last, it will be well."
- chokhome sinde da gunin baime jikhe. A. A ge, si minde khebeshembi, I have come specially to ask your opinion. A. Sir, as you ask counsel of me,
- bi ainame ainame, ichi-achame, jabufi unggichi. Niyaman sere-de I will, with all frankness, categorically answer you. To be tender about it,
- ai tusa? Ere baita getukesaka iletusaka, ai da gunin bakharaku sere ba bi? what is the advantage of that? The thing is most plain and evident, what difficulty is there about forming (getting) an opinion about it?
- Amaga inenggi, urunaku bultakhun tuchimbi. Yaburaku ochi, On some future day, (the truth) is bound to push its way out. To do nothing in it,
- sini jabshan. Yabukha sekhe-de, we angga-be butulechi ombi? will be good fortune for you. If you have anything to do with it, whose mouth will you be able to stop?

Dur sekhe manggi, tere erin-de teni mangga obumbini!

After it has once been shouted out, that is the time you will be "in a difficult position"!

Imbe ainarangge, Enduringge-niyalma gisun sain:—

Let others do what they may, the words of the Sage are good words:—

"Niyalma goro bodoraku ochi, urunaku khanchi jobolon bi,"

"If a man will not trouble himself about what is far off, certainly trouble will be near him,"

sekhe-bi. Ere yasai juleri agige aisi-be, urgun sechi ombio?

they say. This small (immediate) gain before your eyes, can you call it a pleasure?

Tob-seme amaga inenggi amba jobolon-i ursen, daldaki sekhe-i

It is precisely the bud which will grow to huge trouble at a later date, (when) the more you would conceal it,

ele iletulembi. Jabshaki sekhei, elemangga ufarabumbi.

the more manifest it will be. Try for gain as you may, you will, on the contrary, lose.

Aisi bichi, jobolon aku obume muteraku. Mini gunin okhode,

Where there is gain, it is impossible to have no trouble. In my opinion,

Si ume kenekhunjeme gunire, kafur-seme askhuchi wajikha.

do not think doubtfully about it, but summarily reject the idea and have done with it.

Aika mini gisun be donjiraku, emdubei jechukhunjeme laskharaku ochi,

If you will not listen to my words, but continue to vacillate and not come to a decision,

Takha manggi, "bele bakharaku bime, fulkhu waliyabure be guweme"

after you are well entangled, "if you cannot get the rice, get rid of the rice-bag" (sack),

sekhe. Ai gese buchikhe tuchibure-be gemu boljochi ochoraku.

the saying goes. What sort of ugly thing may come out of this, no one can forecast.

Tere erin-de mimbe shame tuwame tafularaku seme ume gasara!

At that time, do not complain of my looking on and giving you no advice!

CHAPTER LXXI.

- A. Te-i asikhata, teni udu khergen-be takara-de, A. Now-a-days young people, as soon as they know a few written characters,
- darukhai julen-i bitkhe-i tugi-chi jidere, talman deri genere gisun-be are continually (reading) the romancers books' talk, come from the clouds, gone in a fog,
- dere jilersheme niyalma-de donjibume khulambi. Emu jergi-i hardening their faces they read such aloud for people to listen to. A class
- khulkhi urse, menekesaka amtangga-i donjimbi. of silly persons, have a most foolish taste for such things and listen.
- Menen, "foolish," menekesaka, "very foolish." The original meaning of saka was Diminutive, not Augmentative. Perhaps the meaning grew from "slightly" to "very" through the same Ironical humour that makes our own popular "not half" pass current for "very much."*
- B. Age-i gisun be dakhachi, aichi bitkhe khulakha-de sain? B. Following what you say, Sir, what are the books that are good to read?
- A. Ai ochibe, Enduringge Saisa-i Nomun Ulabun-chi tuchineraku, A. Whatever you do, do not go and stray away from the Canonical and Historical works of the Sages.
- aika Enduringge Saisa-i bitkhe urebume khulame okho-de, If one has thoroughly studied the books of the Sages (Inspired Worthies)
- beye-de tusa bakhambi sere anggala, Kemuni jalan-de baitalachi ombi-ni. besides gaining benefit for oneself, one may also be of use to the world.
- B. Uttu okho-de, Age-i tachirengge-be gingguleme dakhambi. B. Since it is so, I will carefully follow your instructions, Sir.

CHAPTER LXXII.

A. Sikse mini gu-de achanakha de, arkan-sume mini gu-fu boo-de aku.

Gu (or *Ku*), a Chinese word, meaning "father's sister." *Gu-fu*, a Chinese compound word, meaning "father's sister's husband."

Mini gu tara deo i baru khendume, "Sini ama boo-de aku-be dakhame,

amba giyai-de udu khachini bookha-be udanafi, sini tara akhun-de solibu."

Udambi, "I buy"; *udanambi*, as here, "to go and buy"; *udanjimbi*, "to come and buy"; *udanumbi*, "to buy jointly"; *udabumbi*, "to cause to buy." The aunt's son is the younger cousin *deo*, while the visitor is the elder cousin, *akhun*. *Akhun*, elder brother, *tara akhun*, elder cousin, etc.

sume. Mini tara deo majige sitakhade, utkhai fakhame tukhebume tantambi.

Ede bi niyakurame khenggilere baichi. Ainakha seme ojuraku

Amala sakda taitai tuchinjikhe, "gwebu" seme tafulara jaka-de, teni

gala nakakha! Age! Si guni! mini dere-de yala eteraku!

Meaning, "what a humiliating situation for me! it made me blush with shame!"

B. Ere sini gufu gu-i boo-i tachikhiyan kai! Ama eme serengge

Abka-i adali, jurchechi ombio? Tere-be tantaraku, ochi, we-be tantambi-ni?

A. Yesterday when I went to see my aunt, by chance my uncle was not at home.

My aunt (spoke) to my cousin, and bade him "As your father is not in,

go into the great street (*giyai*, in Chinese=street) and buy some eatables, to offer to your cousin,"

she said. My young cousin, on his being a little late, she at once threw down and was beating.

On that, I knelt and *kowtowed*, pleading (for him). In no way could I effect anything.

Later, the old lady came out, enjoined her saying "spare him," and then, at last

she gave her hands a rest! Sir! you think! for my face, truly intolerable!

B. That is the discipline of your uncle and aunt's household! To be father or mother,

is to be like Heaven; can one go counter to them? If she does not beat him, whom is she to beat?

CHAPTER LXXIII.

Cheni juwe ofi seibeni ton-aku
yabumbikhe; maka ya niyalma

Those two, in the old days, met
as friends numberless times, I do not
know what man

Maka, an expression of uncertainty, seems connected with *aimaka*,—as *aimaka we*,
“some one or other.”

ekhechure jakade, te laskha
yaburaku. Iskhunde,

acted the slanderer, and conse-
quently (*jakade*) they now definitely
meet no longer. Mutually

ekherefi, nememe kimun bata okhobi.
Gemu

hating, they have even become vin-
dictive enemies. It (has) all

baktambume muteraku-chi banjina-
khangge. Tere anggala,

come to pass from inability to make
allowance (to pass over an offence).
Besides,

jalan-de niyalma banjifi isara
acharangge, gemu emu erin bi;

for men to be born in the world,
to meet and consort together, for
all these there is a time;

darukhai emu ba-de bisirengge,
gemu emu salgabun bi. Gemu

for them to be often in one place, for
all that there is an innate predisposi-
tion. All

nenekhe jalan-chi salgabukhangge.
Oikhorilachi ombio?

is predestined from a former exist-
ence. Can this be thought of
lightly?

“Yargai bocho oilo, niyalma-i gunin
dolo,” sekhebi. Chira bocho-be

There is a saw: “The panther’s
colour is outside, a man’s heart is
inside.” Face and colour

takara dabala; mujile gunin-be
ainakhai shuwe k h a f u - s e m e
mutembi-ni?

one knows, that is all; to heart and
soul how can one’s knowledge pene-
trate?

Uttu ofi, guchulembi serengge, ja
gisurechi oyoraku. Mentukhun

Therefore, to perform the duties of
friendship, cannot be called an easy
matter. Foolish

albatu, sure mergen niyalma inu bi.
Jalingga koitonggo, serebe

uncouth (men) there are, intelligent,
clever men, also, there are. Sly,
treacherous,—cautious,

butemji, — ujen jinggi, — buya
ambalinggu-i,—niyalma inu bi.

secretive,—solid upright,—small-
minded, high-minded men,—of all
there are.

Faksi modo, tondo sijirkhun-i
niyalma inu bi. Ilgaraku ochi
ombio?

Adroit, clumsy men, — honest
straightforward men, all exist. How
could one get on if one did not dis-
criminate?

CHAPTER LXXIV.

Ju w a r i forgon-de, k e m u n i For the summer-time, he was still
katunjachi ombikhe. Goidatala, able to keep up. As time went on,
ulkhiyen-i gradually

nimeku nonggibufi, f u k h a l i as his illness increased, he was quite
maktabukhabi. Ere-i turgun-de prostrated (overcome) by it. In con-
(*turgun* = cause) sequence of this,

boo-i gubchi buran-taran de, gunin the whole household was upset and
bakharaku. Sakdasa yali knew not what to do. As for his
old folk, their flesh

Gunin bakharaku, "could not get an idea."

gemu wajikha. Boo-i dolo, fachakha was worn off their bones (literally,
sirge-i gese okho. all finished, consumed). In the
house, all was flurry and flutter.

Fachakha sirge, literally "silk all showing loose ends, silk come unwound."

Imbe tuwachi, gebserofi, giranggi To look at him, he had grown so
teile funchekhebi. Nakhan de thin, that only bones were left of
dedume, him. He lay on his stove-bed,

ergen khebteshembi. Tede bi elkhei drawing breath with difficulty. So
khanchi ibufi "Si majige ye beo?" I gently advanced near, and said,
seme, "Are you a little better?"

fonjire jakade, yasa neifi mini gala- when I asked him that, he opened
be jafafi. "Ai! ere mini his eyes, and took my hand. "Alas!
this is my

gajikha erun sui. N i m e k u punishment for sin brought with me.
fachukhun ba-de dosifi, The disease has entered my internal
vital organs.

Gajikha erun sui, "sin brought with me" into this world from a previous existence.

Absi duleme muteraku-be bi How should I not know that I can
endembio? Nimeku bakha-chi ebsi, never get through this? Since I
took this illness,

ya oktosi-de dasabukhaku? Ai okto what physician have I not been
omikhaku? vebe ojolame, treated by? What medicine not
drunk? Just when I was improving
a little,

geli busubukhangge. U t k h a i I got worse again. So it is fated
khesebun. Bi umai koro-seme ba ("Kismet"). I am not tormented
aku, damu about anything (else), only

ama eme se-de okho, deote geli ajige. father and mother in their old age;
Jai niyaman khunchikhin and my younger brothers, who are
little, also. Besides, my relatives

giranggi yali mimbe tuwakha-i my bones and flesh (flesh and blood),
 bikai. Bi mangga mujilen-be were all looking to me. Could I be
 so hard-hearted

ya emke-be laskhalame mutere? " as to be able to cut off any one of
 Gisun wajire unde, them? " Before he could finish his
 speech,

yasa-muke far-seme eyekhe. Ai! his tears flowed abundantly, Ah!
 absi usachuka! Udu how sad it was! Although

sele wekhe-i gese niyalma seme, a man might be like iron or stone,
 terei gisun-de, at these words of his,

mujilen efujerakungge aku. his heart could not but be touched.

It is curious how like *sele*, "iron" is to the Russian word *shel'ezo*, and how unlike
 the Mongol and Turkish *demir*, *temir*.

CHAPTER LXXV.

Sain jaka-be khairame malkhushachi,
teni banjire were niyalma-i doro.

To spare and be careful of good things, such is the reasonable way for any man to live.

Simbe gisureraku ochi, bi aichibe
ojoraku. Jeme wajiraku funchekhe
buda-be

Not to speak to you would be simply impossible for me. Rice left over uneaten

boo-i urse-de ulebuchi inu sain kai.
Gunin chikha-i ko s a n g g a - d e
doolakha

to give to the domestics to eat, that is the right way. Wantonly rinsing it down into a drain-hole,

aine-o? Gunin-de i n u e l k h e
bakhambi-o? Si damu

what is the use of that? And can peace of mind be got so? You only

buda jetere-be sara, gojime; bele
jeku-i mangga suilachun-be sakhaku-
bi.

know how to eat rice, and that is all; you do not know the hard labour for the rice-grain.

Tarire niyalma, juwere urse, ai jergi
jobome suilafi,

Those who plant, those who transport it, what degree of trouble and hard work they endure,

teni ubade isinjikha. Emu belge
seme, ja de bakhangge seme-o?

before (lit. "and then at last") it arrived here. One grain of it, is it easily obtained?

Tere anggala, muse ai bayan mafa
seme dabure-o?

Moreover, how can we be accounted rich men or wealthy proprietors (*mafa*)?

Ere-be jeme, tere-be kidume, yaya
gunikha-i utkhai udafi,

eating this, fancying that, anything no sooner thought of, than bought,

w a l i y a m e - g e m i n - i m a m g i y a m b i
khairandaraku! A n g g a - d e a i
kemun,

with no regret for expenditure in sheer extravagance. What measure for the mouth,

jetere-de ai dube-da? Ching kai uttu
ochi, khuturi

what method for its eating? By persisting in this course, prosperity

ekiyembumbi sere anggala ai bikhe
seme wajiraku?

is turned into poverty, and not only that, but what thing at all will be left unconsumed?

Sakda-i gisun "khairame jechi, bele
jeku-i da, khairame etuchi

The old man's words: "The frugal eater, is lord of rice; the frugal dresser,

etuku-adu i da" sekhebi. Sini
khuturi giyanaku udu?

is lord of clothing," so they run. Your wealth (prosperity) how much can it be?

ere durun-i sotachi, beye-de sui arafi,

If you scatter it in this way, you will be the agent of your own chastisement; (and)

Omikhun-de amchambukhe erinde,
de, aliyakha-seme amchaburaku kai.

when you are brought face to face with famine, repentance will come too late for recovery.

CHAPTER LXXVI.

- Ai fusi geli bi-ni niyalma-i
banjikhange waka! What a rascal he is! he was never
born of human beings!
- Ini ama-i gese urekhe banjikhabi,
yala ini ama-i khunchikhin, His disposition resembles his father's
out and out, truly his father's breed,
- absi tuwachi absi ubiyada. Yaya however one regards him, odious.
ba-de imbe takurshachi, If one tells him to go anywhere,
- yasa nichu-nichu shame, eiten he looks on with eyes blinking, see-
saboraku, balai chunggushambi, ing nothing whatever, merely bump-
ing against things,
- angga-i dolo ulu-wala, aimaka muttering inside his mouth, in some
niyalma-be niyoboro adali. way or other as if he were mocking
a person.
- We ini gisun-be ulkhimbi? Jingkini Who is to understand his talk? For
ba-de, umai baitaku bimë; doing serious things, he is of no use
at all;
- efimbi-sere-de jergi, bakchin aku. at saying facetious ones, no one can
Ajige sholo buraku, stand up to him. He gives one no
leisure.
- khanchi ershebuchi, khono yebe. If I keep him near me in attendance,
Majige aljabukha-de, he is not quite so bad. If I let him
get a little away from me,
- taji tuwara ba aku. Fukhali abkai he grows so mischievous, there is no
ari! looking at him. A regular incarnate
demon!

This phrase, *tuwara-ba-aku*, Zakharoff renders *nyechevò i smotrèt', ni na shto nye pakhòzhe*,—"like nothing on earth," as we would say. For *abkai ari*, he gives "an incarnate imp," also "a rogue sent by Heaven"; while the Chinese gives *t'ung-t'ien kwei*, and in this book *tsuan-t'ien kwei*, which would seem to mean a little "devil" that, instead of being sent by "Heaven," has managed to "bore his way in" thither.

- Tere-be gaisu, erebe sinda, majige Taking up this, putting down that,
andan-de seme ekisaka banjiraku. unable to live quietly for the smallest
moment.
- Uru-i kuwak-chak seme moniyo Always riotously noisy, like a
adali. Jing jili nergin-de ochi, monkey. Just when I am in a rage
with him,

Moniyo, "a monkey"; there is a Cantonese word *malu* for "a monkey," for which the classical Chinese word is *hou*. *Moniyo* curiously resembles the Spanish, and also the Portuguese, word for "a monkey," which is *mono*; in Malay, *Munyit*.

- "ere nantukhuni dukha gemu I say, "I must positively eviscerate
s a r a b u k h a - d e, teni kek-sere the wretch before I can be happy!"
dabala!"

duleke manggi, geli gunichi "ainara then when it (the rage) passes, I
yargiyan-i imbe wambi-o? think again, "how could I really
slay him?"

This is not all joking. The *patria potestas* in the Far East was so real, that little
account would be taken of the killing of a slave.

uju-de, ochi, "fokholon taimin gala- In the first place, "Even a short
chi ai dalji." Jai-de ochi, poker is infinitely better than the
hand." Secondly,

boo-i ujin jui seme, bakhara jetere being bred up in the household in
ba-de geli esi-sechi jechi oyoraku. childhood, what should he eat but
what he gets here?

Bakhara-jetere ba-de, "what he gets to eat," *esi sechi oyoraku*, "*cela va sans dire*,"
"needless to say."

imbe fulu majige gosimbi. all the more (for that very reason)
one has a little affection for him.

CHAPTER LXXVII.

- A i, oifo jaka, mimbe weikhukelerengge ja aku! What, that futile creature, to show such extraordinary contempt for me! (When) I
- Sini baru gisurechi teisu aku semeo? Jime okho-de utkhai speak with you, do I not speak as an equal? As soon as he had come, he at once
- faksi gisun-i mimbe kedersherengge. Beye-bi ai dabukhabi? with his clever sayings took to sarcasm at my expense. In what class does he reckon himself to be?
- Oforo yasa emu ba-de fumereme ofi, bi-damu gisureraku dabala. United as we are like nose and eyes in one place, I simply was not saying anything,
- da sekiyen-be gisureme, tuchinjichi, geli mimbe fetereku sembi. then when I spoke and set forth the whole matter root and branch, he called me a sycophant.
- Sini da gashan, mini fe susu, we-be we saraku? Your original village, my old hamlet, which "of us does not know (what) the other (was there)?"
- The speaker refers to the third person, not to the person addressed, and means "his original village."
- Niyalma monjirshaburaku ofi, giyanaku udu goidakha? Since he was letting himself be bullied by people (there), how long ago can that be?
- Te mini baru ine-mene gisun endebukhe seme, mini dolo khono yebe. Now if he addressed me and simply say he had spoken under a mistake, I should not feel so badly about it.
- Muritai ini gisun-be uru arafi, ainakha-seme waka-be alime gairaku kai. Now he obstinately makes out he spoke aright, and in no way will he accept and shoulder the blame.
- Tede, niyalma ini chisui khur sechi. Mimbe adarame ja tuwakhabi? By that, a man is naturally incensed. Why does he regard me with such contempt?
- We-i fiyanji-de ertufi? Enenggi teile gala elkime mimbe "jio!" sembi. On whose protection is he relying? Only to-day he waved a hand to me and said "come here!"
- Yala we-be we ainambi? We-de we gelembi? Really now, which of us can do anything against the other? Which is afraid of the other?

Meke cheke chendeki sechi, mini If he wishes to try "back or spoon,"
 gunin-de kek-sere dabala! I shall be quite pleased!

Meke is the ridge, "the back," Chinese *pei*; *cheke* is the flat side, Chinese *chek*, "spoon"—at the game of *astragalus*, "cockals," "knuckle-bones," or "huckle-bones," a game well known to the ancient Greeks.

Majige tatkhunjachi, inu khakha He who hesitates about it, indeed he
 waka. is no (true) man.

CHAPTER LXXVIII.

Utala inenggi, "ta-ti ta-ti" seme
sirkedeme agakhai,—

For so many days a soaking rain
continued,—“drip-drip!”—

dolo gemu urekhe. Uba sabdakha,
tuba isikhikhe,

one grew heartily weary of it. Leak-
ing here, all wet there,—

amgara-be gemu bakharaku okho-bi.
Tere da-de,

sleep was quite unattainable. In
addition to that,

wakhun umiyakha, suran, ai
shufarangge, fukhali khamiraku.

bed-bugs, fleas, each and all biting
(stinging), it was quite unbearable.

Wakhun means “stinking”; *wakhun umiyakha* corresponds exactly with the Chinese
chow-chung, “stinking insects”; *ai*, same as *eiten*, or *yaya*, “each.”

kurbushukhei, emu dobori tulitele,
amu isinjiraku.

tossing all the time, till the whole
night was ended, one could not get
to sleep.

The final *i*, in the first word, signifies
rained continually,” or “continuously.”

continued action; as earlier, *agakhai-i*, “it

Yasa eteme nichuku, geli majige
kirikha, jaka buru-bara amu
shaburakha-

Closing eyes with an effort, I
endured for a little, and just when I
was drowsily dozing off,

jing sereme amgara-de, gaitai wargi
amargi khosho-chi

just when I was (between) awake and
asleep, suddenly, from the north-
west corner,

utkhai alin ulejekhe, na fakchakha,
adali, “konggar” seme

like a mountain collapsing, like the
earth being rent open, “cr-ash!”

emu guwere jaka-de, tar-semè
dokdolafi getekhe, kejine,

it sounded, then with a start I
jumped up, a long time

ofi beye kemuni shurgime dargime,
niyaman “tok” sembi.

it was that my body was still trem-
bling and quaking, my heart
audibly thumping (going “pit-a-
pat”).

Yasa neifi tuwachi, boo nakhan
agura-tetun umainakhaku (ume-
ainakhaku)

I opened my eyes and looked, and
nothing had happened to the stove-
bed, furniture, or crockery.

eksheme niyalma takurafi tuwabuchi,
“Adaki boo-i fiaskha,

I sent a man, with all speed, with
orders to look; “A wall of a neigh-
bour’s house,

Tuwambi, to look, Causative form, *tuwabumbi*, to cause to look.

Aga-de shekebufi, tukheke,” sembi.
Tere asuki-be,

saturated by the rain fell,” he said.
That noise

amu tolgin-de donjire turgun-de,
urkin ainu tuttu amba bikhe!

because it was heard in the midst of
dreams, somehow, was so loud!

Ainu, “how?” here, “somehow.”

CHAPTER LXXIX.

Ere udu inenggi, baita bifi, emu siran-i juwe dobori These few days, as I was so occupied, for two nights consecutively

yasatabukha turgun-de, beye gubchi fakjin-aku liyar sembi; I got no sleep, consequently my body was all limp and languid;

Sikse, yamji forgon-de, bi utkhai amgaki sembikhe, yesterday at evening-time, I would therefore have been glad to sleep.

niyaman khunchikhin yooni ubade bisire jakade, Bi ai but because my relations were all here, how (could) I

khendume waliyafi amgana-bi? Tuttu ofi katunjafi, speak of throwing myself down and going off to sleep? So I made an effort,

geli katunjame; beye udu simen arame techechibe, yasa baibi and again an effort; though my body, simulating vivacity, sat with them, my eyes simply

Simen, vital spirit, good spirits, "vivacity"; *udu*, "although"; *tembi*, "to sit," *techembi*, or *tenumbi*, "to sit together, with others"; *udu*, although, leads on the Concessive termination *chibe*, of the verb *techechibe*; *aramé*, "simulating," means more precisely "fabricating," "making."

ojoraku. D e b s e k h u n murkhu farkhun-ome genembi. could not do it. With drooping lids, with the mind dull and dark, they went dim.

Amala, antakha fachakha-de, bi emu chirku sindafi, Afterwards, when the visitors separated, I set down a pillow, (and)

etuku nisikhai uju makta khiri amgakha. fully dressed, I dropped my head on to it and fell into a deep slumber,

Literally, "clothes too," "clothes and all"; Zakharoff cites: *morin-be tede buchi tetendere, enggemu nisikhai yooni buchina*. "If you give him a horse, give him the saddle in, too."

Jai ging otolo teni getekhe. Tede, majige shakhuraka ainakha-be right till the Second Night-watch, then I woke. Then, having caught a little cold, or how?

The 5 Watches of the Night are of 2 hours each, and the First begins at 7 p.m., the Fifth ends at 5 a.m.; the Second Watch is from 9 p.m. to 11 p.m.

saraku, dolo umesi kushun ping sembi, beyei gubchi wenjerengge I know not, internally I felt much flatulence and distention, my whole body so feverish,

utkhai tuwa-de fiyakubukha adali. Ere dade, shan geli sulkhume ofi it was just like being roasted at a fire. In addition, my ears felt internally swelled,

tatabufi jayan ergi gemu I had a dragging sensation in my
 suksurekebi. Jechi, omichi, teeth, where (my jaws) were all
 swollen. What I ate or drank

Jayan ergi; jayan is the visible teeth, *ergi*, the border; in Chinese the phrase is
ya-kwan, which is just the ἔργος ὀδόντων of Homer.

amtan, aku. Techibe ilichibe elkhe had no taste. Sitting, standing, no
 a k u. Bi "ere ainchi jek u ease. Said I: "I fear this means I
 saksalibukha aiyoo" seme. Emu may have to bar off my eating."
 jemin One dose

wasibure okto omire, jaka-de sain of purging medicine I drank, and
 ekhe jaka gemu wasinjikha. Teni then it brought down everything,
 good and bad. Then

majige sulakan okho. I felt a little relieved.

Sulakan, Diminutive of *sula*, "free."

CHAPTER LXXX.

A. Age, Sini tere erikhe-be, bi gamaki sekhe, jiduji

"Rosary," *erikhe*, of 108 beads of wood, coral, amber, etc., worn by Manchu and Chinese Officials and by Buddhist priests.

bakhafi gamakhaku. "Ai turgun" sechi, jikhe deri si

A. Sir, that rosary of yours, I was wishing to take away, but after all

I did not get to taking it with me. If you ask "why?" every time I came, you

gemu boo-de aku. Simbe achakhaku-de, ai khendume buksuri jaka-be gamambi?

Ai khendume? how could I "explain," or justify, or "say" anything? in favour of *gamambi*, taking the rosary away with me. *Buksuri*, privily, without notice.

Uttu ofi, bi enenggi chokhome sinde achafi, alakha manggi, gamaki sembi,

were not at home. Not having met you, how could I without notice take away your property?

And so, to-day, I came on purpose to meet you, and after telling you, I would like to take it,

tede tekherebume si ai jaka gaji sembi, bi sini gunin-de achabume,

and if you asked me to bring anything in exchange, I, in accordance with your wishes,

udafi khulashaki. Utkhai *puseli-de* unchara sain-ningge aku seme,

would buy that and exchange this for it. So, if there are no good things on sale *in the shops*

bi inu urunaku ba-ba-de forgoshome baifi sinde bure. Sini gunin antaka?

I would not fail to rummage around every place seek one out, and give it you. How think you?

B. Si kemuni jondofi ainambi? Inimene gamakha bichi sain bikhe.

B. Why do you keep on mentioning it? If you had simply taken it, it had been well.

Jondombi, "to mention often," *frequentative* form of *jompi*, "to mention."

Ainakhai waliyabumbi-ni, khairakan! Putisu ningge ai yadara? Damu

How would they have been lost? alas! Buddhist beads are not rare at all; only

tede isirengge umesi komso. Tuttu waka ochi ai? Inenggidari

there are very few to come up to those. How could it be otherwise? Every day

jafakhai, damu siberi dakha umesi nilgiyan okho-bi.

by constantly handling they had got very glossy merely by the sweat of the hand penetrating them.

Siberi is "the sweat of the hand, or of the foot"; the *general* term for perspiration is *nei*.

- jafasharaku guwabsi genembikhe-de, As I was not continuing to hold them, on my going elsewhere,
Jafashambi is the Frequentative of *jafambi*, "to hold"; to handle."
- tere-be khorkho-de asarambikhe; I stowed them in a bureau; indeed I
 inu waliyabure giyan ofi; must have been bound to lose them;
- duleke biya-de, bi yafan-de genere- last month, when I went into the
 de, onggofi bargiyakhaku, garden, I forgot, and did not put
 them by, (and)
- amasi jifi baire-de, uba arun-durun when I came back and looked for
 saburaku okho. them, there was not a trace or vestige
 of them to be seen.
- We-de khulhabukha-be inu saraku. By whom they were stolen I do not
 Merkime baikha seme, fukhali know, either (*inu*, "also"). Wherever
 bakhaku. I could think of (*merkime*) I hunted
 for them, but utterly failed to get
 them.

CHAPTER LXXXI.

Enenggi absi nimechuke! Juwari What awful (weather) to-day!
dosika-chi ebsi, ujui-uju khalkhun Since Summer came in, the extremest
heat of all

Ujui-uju, "head of head," "chief of chief,"—the hottest of all the hot days.
"Summer comes in," in China, on 5th May, when the sun enters Taurus. The year is
divided into 24 periods, each with an appropriate name. Thus July 23, Great Heat!
October 8, Cold Dew; January 21, Great Cold (sun enters Aquarius).

sechi, ombi. Majige edun aku. if one called it, one would be right
Ludar sembi. ("one can call it"). No breeze at all.
A clammy heat.

Eiten agura-te tun, gemu gala Every bit of furniture or vessels, all
khalame khalkhun. Ele so hot they scorch the hand. The
more

jukhe-muke omichi, ele kangkambi. one drinks ice-water, the thirstier one
Arga aku, ebishefi, is. Having no means (of getting
cool) I bathed myself,

moo-i fejile, kejine, sebderilekhe (and) under the trees, for a long
manggi, teni majige tokhoroko. spell. I stayed in the shade, and
after that, felt a little easier.

Ere gese khukteme khalkhun-de, In this kind of steamy heat, any one
weri beye niyokhushun bai tekhe-de, merely sitting still, with body
stripped,

khono khalkhun chalirakhu sembi- even then feels afraid of catching a
kai. Si ainakhabi heat-stroke (heat apoplexy). How is
it that you

Chalirakhu. This Negative form *in-rakhu* is the reverse of the Optative *in-ki*, which
means "to wish to do something," or "to hope, or anticipate that something will occur."

Uju gidakhai, khergen ararangge, ai keeping your head bent down, form-
sui? Ergen khaji aku semeo? ing written characters, what torture
is this? Is not your life near (and
dear) to you?

Sui is guilt, or the punishment of guilt, the Chinese *tsui*, the speaker looking on the
other as a sort of *Hcautontimoroumenos*. The Chinese dialogue gives *khu*, "bitterness."

Si alban aku, baisin-i jirgeme You have no official business, used to
tachikha dabala! living independently at leisure!

Duibulechi khudai urse, khaijung- Now, if you compare the hawkers,
sere ujen jaka-be damjalafi, carrying, slung on a pole, labori-
ously, ponderous objects.

Damjalafi, carrying on a carrying pole, a "dan jang" ("tan-tan"), a word evidently
formed from the Chinese.

monggon sampi, ba-ba-de shodome with throats stretched out, inces-
khulakhai, santly shouting as they hurry along
from place to place,

CHAPTER LXXXII.

Ibam forte viâ sacrâ, etc.

I jidere fun-de, bi khono amgakha bikhe. Sek-seme getefi donjichi

At the time he came, I was still asleep. Suddenly I awoke and heard

chin-i boo-de niyalma bifi, ten jilgan-i gisun gisurembi. We jikhe-ni?

at the front door a man, speaking with a loud voice. Who has come?

Ai uttu konggolo ten? Aинчи tere usun dakula jikhe aise seme.

Who has such a jaw on him? It must be that tiresome bore.

The Manchu gives *konggolo ten*, "a bird's crop so high," the Chinese *how-lung kao*, "a throat so high,"—not very courteous,—justifying the English being "such a jaw." *Dakula*, belly; compare Titus, I, 12, where St. Paul, writing to a Greek, quotes *γαστέρες ἀσπυαί*, "slow bellies," against the Cretans. The Chinese gives "adhesive proser," for *bore*, which seems appropriate to the case.

Genefi tuwachi; waka ochi ai? farangge seme te, jing

I went to see: what else was it? Firmly seated there, just

amtangga-i leoleme bi, jikhe-chi angga majige mimikhaku.

revelling in his eloquence, there he is, from the time he came never having closed his mouth at all.

Uttu, tuttu, sekhe, juwe erin-i buda jefi, gerkhen mukiyetele teni genekhe.

Talked here, talked there, for two meal-times, till twilight was fading, then at last he went.

Khakha niyalma baita aku-de, were-i boo shuntukhuni teme dosombio?

A man, who is a man, with nothing to do, to sit in one's house till sunset, can that be endured?

Khakha, in Chinese *khan-tsze*, means a grown-up man, a man in his full strength, and in his years of discretion,—"no child," "no chicken." *Shun-tukhuni*, for *shun-tukhe-tele*, "till the sun sets," till sunset.

Ai-bi onggokho shadakha baita-be gisurekhei, niyalmai fekhi gemu nimekhe.

He kept on talking of things forgotten, worn-out platitudes, (till) a man's brain felt ill.

Damu uttu ochi ai baire? Yaya jaka-be khono inde tuwabuchi ojuraku-

If that were even all, why worry? But also, one cannot let him see any of one's things,

e m g e r i yasalabukha sekhe-de, fonjire gisun aku, nambukha-be deleri gamambi.

if once his eye falls on them, without a word of asking, whatever it is, he unceremoniously annexes it.

Yala damu "gaji" sere be sambi, gaji tuchire-be fukhali saraku sechina.

Indeed he only knows the meaning of "give!" but has no conception of giving anything away.

Enteke niyalma dukha-do absi banjikha-be, bi yargiyan-i saraku.

How such a man may be framed in his interior, I truly do not know.

Ai jabshambio? Ai bakhambio? Abka-de yasa bi kai, ainakhai inde ombi-ni,

What benefit is he? What is to be got out of him? Heaven has eyes, however can it tolerate him?

CHAPTER LXXXIII.

A. Muse tere guchu ainakha-bi?
Ere uchuri shenggin khetere

munakhun joboshorongge, ai turgun
bisire-be saraku.

An-i uchuri, aga labsan inenggi ochi,
boo-de bisire dabala!

Tere-chi tulgiyen, mujaku ba-de
gemu shodombi-kai,

baibi boo-de teme dosombio? Ere
uchuri duke uche tuchike-ba aku,

boo-de norokhoi tekhe-bi. Sikse bi
tuwaname genere de, tuwachi

chira ai kemuni nenekhe adali
sembio? Serebume

wasika; tuchire, dosire-de, fukhali
teme toktoraku. Maka

ainaki sechi-na. Tede bi umesi
kenekhunjeme, "ere ainakha ni?"

teni fonjiki sere, ini emu niyamangga
niyalma jikhe-de khiyakhalabukha.

B. Ara! Bi bodome bakhanakha!
Ainchi, tere baita-de lakhin tafi,

gunin farfabukha, aise? Tuttu seme
"Aga-de usikhibukhe niyalma

silenggi-de geleraku" sekhe kai.
An-i uchuri,

antaka mangga baita-be i gemu
uksa-faksa ichikhiyakha? Ere

giyanaku ai kholbobukha seme jing
uttu joboshombi?

A. What has happened to our
friend there? Just lately his brow is
wrinkled

he is morose and melancholy, what is
the reason, I do not know.

Usually, if the day was one of rain
or sleet he was in his house, indeed!

But with that exception he was
bustling everywhere from place to
place,

could he endure merely sitting in-
doors? Lately he has not been out-
side the door,

he has kept sitting in the haven of
his home. Yesterday when I went to
see him, looking (at him),

(I thought) how is his face like what
it used to be in olden times?
Visibly

gone down (fallen in); going out,
coming in, quite unable to sit still. I
know not

what he wished to be doing. Conse-
quently I was very suspicious "how
is this?"

I was just longing to ask him, but
the arrival of a relative of his im-
peded me.

B. Oho! my lucubrations have led
me to guess it! It must be, mixed up
as he is, in that affair,

his mind is distracted, eh? So to
speak, "The man who has got wet by
the rain

is not scared at the dew" as the
proverb says. Habitually,

whatever sort of difficult affairs he
might have, he managed them easily.
This one

what great interest for him can be
involved in it, that he should be so
perpetually worried?

Joboshombi, "to be often, or continually, troubled, anxious," is the Frequentative of
the verb *jobombi*.

CHAPTER LXXXIV.

- Da-chi ai etukhun beye, tere da-de
geli ujire-be saraku, At first what a wonderful frame
he had! But then he knew nothing
of how to keep it,
- nure bocho-de dosifi, b a l a i he acquired (lit. entered) a passion
kokirabure jakade, te for drink, foolishly injured himself
by it, and now
- nimeku-de khusibufi, dembei sirke he is imprisoned by illness, enslaved
okho-bi, sikse bi tuwanakha-de by the habit as he is. Yesterday
when I went to see him,
- kemuni katunjame chin boo-de jifi, he still, with an effort, came to the
mini baru: "Age jikhengge *jobokho*
kai!" front room, and addressed me:
"Sir, you have *taken great trouble*
to come (to see me)!"
- In Mongol, which has affinities with Manchu and affinities with Turkish, the phrase
is *jobolon, jobolon*," "[thanks for] the trouble, the trouble!"
- Ere gese khuktame khalkhun-de, ta- In this sort of steamy heat, often
seme tuwanjime, ton-aku jaka visiting me, bringing me innumera-
banjirengge, ble presents,
- ambula shadakha, umesi banikha! you have endured much fatigue, I
Inu niyaman-khunchikhun i dolo, am very grateful! In truth it is
between kinsfolk,
- tatabume ofi uttu dabala! Khalba- that is why you have stuck by me!
dalba ochi, geli mimbe gunire Would strangers have thought about
mujanggeo? me, indeed?
- Bi labdu khukshembi! Damu I am much beholden to you! I can
khadakhai gunin-de ejefi, yebe okho only keep firmly in mind, for the
erin-de, time when I am a little better,
- jai khengkileme tuwame!" Angga to look towards you with a *kowtow*!"
de uttu gisurechi seme, Though his lips were uttering these
words,
- beye serebume katunjame muteraku. his body evidently was unequal to
Uttu ofi— the strain he was putting on it. And
so:—
- "Age, si sure niyalma kai, mini fulu "Sir, you are an intelligent man, so
gisurere-ba baibumbio?" why should I say much to you?
- Beye-be sain ujiki-ni, khudan yebe If you would take, as is desirable,
okini. Sholo-de, due care of yourself, you should
soon be better. When I have time,
- bi jai tuwanjire." Uttu sekhe, amasi I am coming to see you again." So
jikhe. I spoke to him, and then returned
home.

CHAPTER LXXXV.

Sikse guwa ba-de genere jaka-de,
fatan akhasi utkhai

chikhai balai emu jergi daishakha.
Bi amasi jikhe nergin-de

che jing tubade "ge-ga!" seme
churgindu khai. Tede, bi

"kak"-seme emu jilgan okho, leksei
jilgan nakafi, iskhun-de

kulisitame yasa arafi: sun-sun-i
melerjeme yabukha.

Mini jikhengge goidakha, beye inu
shadakha, turgunde,—umai sekheku,

kirifi amgakha. Chimari ilifi
tuchike nergin-de, waburu-sa

Waburusa, lit. "deserving of death,"—the final *sa* giving the plural,—from *wambi*, or *wabumbi*, "to kill."

gemu jikhe, "akhasi buchere giyan,
ambula tasharakha," seme

emu teksin godokhon-i niyakurafi,
bairengge baire, khengkisherengge
khengkishere

Khengkisherengge is the Frequentative form, from *khengkilembi*, "I kowtow."

jakade, tuttu ofi mini jili teni majige
nitaraka, tede bi:

"Suwe ainakha-bi? T a i f i n - i
banjiraku? Yali yojokhoshombio?"

Frequentative of *yojombi*, "to itch."

U r u n a k u tantabukha-de ai
bakhambi? Khala! Erechi Julesi,

geli ere gese mudan bichi,—yasa
fakha guweleke!

nishalaraku ochi, gunichi suwe inu
iseraku!" sekhe manggi

gemu "je!" sefi, genekhe.

Yesterday, as soon as I had gone
away, those low slaves of mine

kicked up a silly disturbance, left to
themselves. When I came back,

there they were just at it, all quar-
relling and yelling. So, I

just gave one cough, with one accord
they were silent, one to another

looking with eyes of consternation,
they sneaked off in little knots.

Owing to my coming late, and
fatigued,—I did not say a word,

but bore with them and went to bed.
To-day when I rose and went out,
the rascals

all came, saying, "We slaves ought
to die, we have behaved very
wrongly,"

simultaneously knelt down stiffly,
beseeching, a n d "kowtowing"
repeatedly,

and then, as my anger was in conse-
quence rather mollified, thereupon I:

"What is the matter with you?
Cannot you live quietly? Do your
hides (flesh) itch so much?"

What will you gain by an inevitable
beating? Change those ways!
From now onward,

if there is any more of this sort of
incident,—you be careful as of the
apple of your eye!

unless soundly thrashed, I suppose
you will not be warned!" When I
said this,

all said "je!" (a respectful form of
assent, expressing obedience) and
went away.

CHAPTER LXXXVI.

Tere kesi-akungge-be, si absi
tuwakhabi? Niyalma isuku
nerechibe,

That graceless wretch, how can
you look at him? Though cloaked
in a man's skin,

ulkha-i dukha, jailame yabukha-de
sain.

he has a wild beast's inside (bowels),
best to walk keeping at a distance
from him.

Fukhali baita-aku de baita
dekdebure, emu fachukhun-da
sechina!

Where there is absolutely no trouble,
he raises it, you can call him a
regular ringleader in mischief.

Gunin silkhingge, oforo-dome
mangga. Yala,

A malignant heart, an adept at inter-
ference and stirring up strife.
Verily,

Oforo, "nose"; *oforo-dome*, like the popular English word "nosey," the German
naseweis, in addition carries the meaning of "stirring up strife" by carrying tales.

sabukha-de saksari, donjikha-de
dokdori.

to the eye, fallen on his back, to the
ear, getting up.

A curious alliterative phrase which seems to have the general meaning of "fishing in
troubled waters" The Chinese is: "Meeting an affair, raise the wind and follow the
waves."

Chikhe yerhuwe-i gese majige baita
bichi, ini angga-de isinikha sekhe-de

An affair as tiny as a louse or an
ant, once getting to be mentioned by
his mouth,

jubeshekhei fikatala genembi. Uba-
de baita-be, tuba-de ulaname

will go wandering far as a scandal.
What happens here, he goes away
and tells there.

Ulambi, "to tell"; *ulanambi*, as here, "to go and tell," to carry tattle about;
ulabumbi, "to cause to tell"; *ulantumbi*, to tell each other.

tuba-de gisun-be, uba-de alanjime.
Juwe ergi-de kimun jafabure-de

Of a conversation there, he comes
and gives information here. When
he has set both sides at enmity,

Alambi, to inform; *alanjimbi* or *alanjambi*, to come and inform.

i dulimba siden-de sain niyalma
arambi. Mini gisun-be temgetu-aku
sechi,

he in the middle, between the two,
plays the honest man. If anyone
says I have no proof of these words

Temgetu, literally "seal." It was a word engraved on official seals under the Manchu
rule in China. A similar word, *tamga*, exists in Russian, having been adopted bodily from
the Mongol, like many other words (in Malay, *tanda*).

si tuwa ini baru guchulere niyalma
aku sere anggala,

consider! not only is it that no man
regards him with friendly feelings,
but

fise jorime tooraku ochi, utkhai ini
jabshan okho.

if one there is who does not point at
him behind his back and curse him,
he is lucky.

Ai nasachuka! Ini ama emu fili-
fktu-aku, ere fusi-de ushabufi

Oh it is pitiable! His father and
mother, without any reason, dragged
in by this scoundrel

niyalma-de tooburengge, ai sui?

to be cursed by mankind. what harm
have they done to deserve it?

CHAPTER LXXXVII.

Buchere giyan-aku ochi, ini
chisui emu naskhun tuchinjimbi.

I tere emu dobori nimeku ujelekhe,
farapi (farakabi) kejine teni aitukha.

angga-de niyalma-be tokhorome
(tokhorobume) g i s u r e m e " b i
huwanggiyan-aku,

suwe sulakan gunin sindakhai" seme
bikhe, yala mafa-i kesi, boo-i gubchi
khuturi inu.

Jai inenggi enchu emu oktosi khalafi
dasare jakade, yasa tuwakhai,

emu inenggi emu inenggi-chi yebe,
okho. Chananggi bi genefi tuwachi,

beye da bakhara unde bichi-be, chira
inu aitukha, yali

inu majige nonggikha, jing chirku-
de nikeme teni jaka jeme,

tede bi: "Si jabshau kai! Urgan
kai! Ere mudan buchekheku
bichibe,

suku-i emu jergi kobchikha seme"!
Mini baru injersheme

"Peeled off,"—as who should say "escaped by the skin of your teeth."

injembi. Yata nei tuchifi umesi
duleke-bi.

If one is not (fated) to die,
spontaneously a lucky way of escap-
ing will come and crop up (out).

His illness had grown very grave,
that night, he swooned for a long
time before he came round.

Although he spoke reassuring words
to people, "I am all right (nothing
hurting me)

be easy and do not be anxious" (lit.
"relieve your minds"), yet truly it
was his ancestors' blessed merit, and
the happiness that belongs to his
whole family.

Next day another physician was
called in to treat him, and then,
under one's very eyes,

each day he was a little better than
on the day before. A few days ago
I went to see him,

though his body had not yet got its
original state yet, his colour had
revived, his flesh

even was a little increased, he was
just reclining on a pillow, eating
something,

so I (said): "You are a lucky one!
I congratulate you! Though you
did not die, this time

you peeled off a layer of skin!"
Looking at me, with a hearty chuckle

he laughed. True it was that the
sweating had brought him through
grandly.

CHAPTER LXXXVIII.

A. Si ai uttu sofin aku? Doronggo yangsangga-i techi, we

simbe moo sholon sembio? gisun-khese aku ochi, we

simbe khelen khempe aku sembio? Aimaka webe yobo arara adali,

erebe nechi manggi, geli terebe nungnerengge, ai sebjen ba-bi?

Si sereraku dere, dalbaki niyalma gemu dosoraku okho-bi.

Atanggi si emu jekshen kechu niyalma be ucharafi, koro bakha manggi.

Si teni: "Ara! da-chi uttu nimechuke-ni!" sembi-kai.

B. Age, sini akhun-i gisun inu. Khetu daljaku niyalma, ainakhai

uttu gisurembi-ni? Efin serengge bechen-i deribun kai.

Bikhe bikhe-i ai sain ba banjinara? A. Eiterechibe, ini beye

khakhardakha seme, se isinara unde. Muse ere fon-chi dulembukheku inu.

Jing efin-de amuran erin-de bikai.

esi uttu inu, ere siden-de-uttu. Damu gebungge *sefu* be solifi,

A. Why are you so fidgetty? If you sit sedately and nicely there, who

will call you a wooden post? if you never say a word, who

will call you a stuttering tongue-tied dummy? It really seems as if you were making game of people;

you irritate one, and then you go and chaff another; what entertainment is there in that?

You do not perceive it, perhaps; but strangers, all, are not inclined to stand it.

Some time or other you will fall in with an abusive, cantankerous individual, and get the worst of it, and then

you will be saying: "Oh, dear! can there really be such truculent people as that!"

B. Sir, your senior relative's words are true. Had he been an outsider and no relation, how

would he have spoken so? Indulgence in jesting is the beginning of quarrels,

In the long run, what good will you make out of it? A. Well, anyhow, (tho') his form

is manly (well-grown lad), he is not yet of age. You and I, also, did not we pass through that phase?

It is just the time when one is fond of playing.

Of course he is like that, at that time of life one is so. Only to engage a tutor of good repute,

Sefu is a Chinese word for "a teacher" or "tutor."

- bitkhe-be tachibuki-ni. Doro to teach him letters, that is desirable.
 urebuki-ni, inenggi goidakha Then he can become well-instructed
 manggi, in behaviour, and as the days pass,
- chun-chun-i ulkhinjefi, emu chimari he will by degrees begin to under-
 andan-de, stand, then in one day (one fine day)
Ulkhimbi, "to understand," *ulkhinjembi*, to understand a little, to begin to under-
 stand.
- jalan-i baita-be sakha sekhe-de, when he knows about the business of
 utkhai sain okho-bi. life, it will be well.
- Khuwasharaku niyalma muteraku What cause is there to be anxious
 jalin ai jobombi-ni? lest he be not educated, or not able
 to be a man?

CHAPTER LXXXIX.

Age, baita dulembukheku, olikha ten. Gisun bichi, aise me

Sir, you are not experienced in business, timorous to excess. If you have something to say, why

dolo gingkambi? Sijirkhun gene fi ini baru getuken-shetukeni neilembi gisurechi-na!

keep fretting silently? Just you go straight to him and speak out a clear account of the matter!

Tere inu emu niyalma dabala. Doro giyan-be baime y a b u r a k u mujangga-o?

He is a man, too, after all. Can it really be (*mujangga*) that he would not try to act with reason and fairness?

turgen-be tuchibume da dube-chi aname, faksalame ilgara-de,

If you show the causes, in due order, from the origin of the affair, and explain each distinctly,

simbe ainaraku sembio? Warakhu sembio? Eichi jederakhu sembio?

what are you afraid he may do to you? Kill you? or eat you?

The ending *rakhu* comes into three verbs here; it expresses just the opposite of the Optative in *hi*, as already explained. See earlier dialogues.

Tere anggala, weri tubade umai asuki aku, geli ainaraku;

Besides, those others there make no sound, have taken no action of any kind;

utkhai goloro-de gunin-aku, uttu tuttu seme tosorongge

so (all) this fear and indecision, this looking out for attack from this side and from that side,

geli khakha-i wa bi? Huwang-giyaraku. Si damu gunin-be sulakan.

are these the spirit that inspires a Man? No harm can come to you. Set your mind at rest.

I unenggi ojuraku, ainaki sechi, khono sinde dere werimbio?

If he should really prove impracticable, and wish to do you some (harm), will that save your face?

Si utkhai uttu tuttu gelekhe, bakhafi bolgosaka (bolgokosaka) ukchara aibi-ni?

So with all your fears of this, and fears of that, how can you get sheer rid of the business?

Bolgo, "pure, clean"; *bolgoko-saka*, sheer rid of, from *bolgombi*, "to wash clean," also "to decide between winning or losing."

Tetele umai mejige aku-be tuwachi, gunichi aifini

Looking at the absence of news from him up till now, I am thinking it is long since

monggon-i a m a l a m a k - t a f i onggokho-bi. Khon akdaraku ochi

he has thrown the matter behind his back (neck) and forgotten it. If you are obdurate in not believing me

jenduken-i mejigeshe, bi akdulafi khwanggiyaraku!

make some enquiries secretly. I warrant you will have no trouble.

CHAPTER XC.

Sini tafularangge sain gisun,
waka-o? Damu minde enchu emu
gunire ba-bi.

Your advice is very well expressed,
eh? But I am of a different way of
thinking.

Unenggi okto-omichi achachi, bi geli
moo sholon waka

If it is really a case for drug-drink-
ing, no more am I a wooden-post
(blockhead)

jikha-menggun-be khairame beye-be
dasaraku doru bi-o?

(to the degree of not reflecting :) to
spare money by not curing oneself,
is there any sense in that?

Adarame sechi? Chara aniya, bi
okto-be tasharame jefi,

So what do I mean? (Well) A year
or two ago, I swallowed the wrong
medicine by mistake,

elekei ergen jochibukha. Tetele
gunikha-deri silkhi meijembi.

and nearly lost (destroyed) my life.
Even now, whenever I think of it,
my gall feels gone to pieces.

Silkhi, the gall, gall-bladder,—Russian
is the seat of courage; *tan-ta* "big-galled,"

zhelch',—in Chinese, *tan*, in Chinese belief
"brave"; *tan-siao*, "small-galled," "timor-
ous."

Te bichibe, oktosi-sai dorgi-de, sain-
ningge fukhali aku sechi,

Well, amongst doctors, if one were
to say that there were none good at
all,

chi inu sui mangga; bichi bi-dere;
damu musei tengkime sarangge
tongga.

one would, indeed, be unjust to
them; there may be some; but those
we know to be such, are few.

Tere anggala, nikedechi ojongge,
inu damu emke, juwe bisire, dabala!

Moreover those we can just manage
to get, there exist only one or two of
such!

The verb *nikedombi* means "to just manage to scrape through with what one can get."

Tere-i funchekhengge, gemu jikha-
menggun-be bodoro-be sambu.

The rest of them, all know (*sambu*)
how to make (scheme for) money.

Sini banjire buchere-be, ai
bodombi-o? Akdaraku ochi,

But your living or dying, what care
have they for that? If you do not
believe me,

si chendeme-fonjire tuwa! Okto-i
banin-be saka-o unde-o, utkhai

just try and see! Whether they
know the nature of medicines or not,
they just

ambarame silkhi niyalma-i nimeku-
be dasambu. Eksheme khudalame

make bold to treat people's illnesses.
With all haste and speed,

sini boo-de jio, sudala-be jafambi
seme; galai simkhun-be

they come to your house, say they
will feel your pulse; with the fingers
of their hand

mayan-de balai emu jergi bishume,
ainame ainame emu dasara argan
ilibufi,

they perfunctorily feel your fore-
arm (*mayan*) once, draw up a pre-
scription anyhow,

"morin-i jikha"-be gaifi, jabukha.
Yebe ochi, ini gungge;

ask for their "horse-money," and
depart. If you get better, they get
the credit;

tasharachi, sini khesebun seme, in-de
fukhali daljaku.

if they make a mistake, you lose your
life, a matter of entire indifference
to them.

Beye beye-i nimeku endembi-o?
Khachingga okto-i baitalabure
anggala, ,

Does not a man himself know his
own sickness? Rather than employ-
ing all sorts of drugs,

beye ekisaka ujirengge wesikhun?

is not it better (*wesikhun?*) quietly
to take good care of oneself (one's
body)?

CHAPTER XCI.

Simbe tuwachi *arki-nure-de* umesi haji. (Arki, rice spirit, "arrack").

Looking at you (one would say) you were very fond of *arrack*.

Dartai andan-de seme aljabuchi ochoraku. Omikha-dari, urui

Even for a minute you cannot separate yourself from it. Whenever you drink, for sure

lalanji kheperef, ilime toktoraku okho manggi, teni nakambi.

you get sodden-drunk, dead-drunk; after you cannot stand, then at last you stop.

Sain baita waka. Majige targa-khade sain kai. Sarin-*yensi ochi*

There is no good in this. A little self-restraint would be better. When there is a feast,

Yen-sih, an elegant Chinese term for a feast, equivalent to the Manchu word *sarin*, used in conjunction with it here.

feast, equivalent to the Manchu word *sarin*,

ai khendure? Baita-sita bichi, ainara?

what is to be said (against drinking)? On business occasions, what is wrong with it?

Saligan-i majige omikha-de khwanggiyaraku.

There is no harm in drinking a little modicum of it then.

Baita aku-de, baita obume, khuntakhan jafashakha-i

But when there is none, to fabricate business (occasions), to keep constantly grasping the wine-cup,

Jafashambi, frequentative of *jafambi* "to hold," "to take"; the final *i* indicates continued action.

hold," "to take"; the final *i* indicates con-

angga-chi khokoburaku omichi, ai sain-ba bi-o?

to drink with the cup never quitting your mouth, what good points are there about this?

Ungga-dangga-de waka bakha, amba jobolon nechikhe,

It is to offend in the eyes of one's elders (parents), to draw down great afflictions

oyonggo baita-be tookabukhangge-be sabukha dabala!

to impede important business; these are what one has seen it effect!

Omikha turgun-de, tenteke bengse tachikha, erdemu nonggibukha

Because of drinking, in that way, to learn accomplishments, to increase virtue,

niyalma-de kundulebukha, jingkini baita-be mutebukhangge-be, yala donjikha inu aku.

to become respected by mankind, to be able to achieve anything serious, these all are, indeed, things that one has never heard of happening!

- Banin fachukhurare, beye-be
kokirabure, sain okto waka kai! That can be no good medicine (*okto*)
that flurries the disposition and
injures the physique!
- Chingkai omichi ombio? Akdaraku
ochi, si bulekusheme tuwa! How can you keep on drinking so
enormously? If you do not believe,
look at yourself in a mirror!
- Oforo gemu ibtenekhe-bi! Ubu
waliyabure niyalma waka; Your nose is all pimply! You are
not a man who has not his share (of
good things);
- inenggi dobori aku, uttu besheme
omichi, beye-de beye khudularangge
waka-o? To soak in drink thus, day and
night alike, is not that you yourself
harrying yourself.

CHAPTER XCII.

Age, si tuwa! ai sui geli bikhe-ni?
Niyalma uttu tuttu seme, sinde

Sir, consider this! What has involved you in wrong-doing? When men are speaking this and that, when it is you that

jomburengge, inu simbe sain okini,
ekhe tachirakhu sere gunin.

they are criticising, it is that they wish you well, fearful lest you take up evil courses.

Sui, the Chinese *tsui*, guilt, and its punishment; the underlying idea appears to be the Buddhistic one of inherited guilt to be worked off by counterbalancing good *karma*, actions; *tachirakhu*, afraid lest you should learn, unwilling that you learn,—the *rakhu* termination expresses the reverse of the Optative termination in *hi*.

Khulakha bitkhe-be majige urebuchi
bakhanara-de gelembio?

Is there any fear (*gelembi*) from your knowing the books you have studied a little more thoroughly?

Jingkini *bengsebe* tachire-de umesi
mangga bime

To acquire solid accomplishments (*bengse*, a Chinese word) is extremely difficult

ekhe-demun sinde nokai ja.

bad irregular habits are very easy for you.

Ai khachin-i angga khuwajatala
gisurekhe seme, i donjichi ai baire?

No matter how I spoke, to the point of splitting my mouth, what did he care about listening?

Neneme, ebi khabi aku, angga
mongniokhon-i, dere waliyatambi,

On the contrary, with unintelligent air, with speechless mouth, he put on an impudent look,

tede bi tuwakhai, dolo dosoraku,
fanchafi khiyang-seme emgeri asuki
de,

as I watched him, I felt inwardly so impatient, I grew incensed, and gave a shout,

i dere fulakha, fudarame mini baru:
"Si mimbe baifi ainambi seme?"

his face reddened, and now it was he who addressed me: "Why are you trying to find fault with me?"

yasai-muke gelerjembi; — fukhali
khulkhi kesi-aku dabala.

he broke into a flood of tears—most ignorant unlucky creature that he is!

Khendume "sain okto angga-de
gosikhon; tondo gisun shan-de
ichaku"

It is said "Good medicine, bitter to the mouth; straight talk, displeasing to the ears,"

sekhe-bi. Aika giranggi yali waka
ochi, bi damu

so the saying runs. If he were not of my flesh and blood, I (should) only

Giranggi-yali, "bones-and-flesh," a Chinese idiom for near relationship, "same flesh and blood."

ainame khoshshome urgunjebuchi be probably encouraging him to
wajikha kai! Urunaku amuse himself, and that is all! To
do what must

inde eimeburengge, ainambi? inevitably annoy him, why should I
act so?

CHAPTER XCIII.

- A. Bi Age-be tafularangge, simbe sain oki-ni A. My lecturing you, Sir (or, Friend!), is because I wish well to you,
- ekhe tachirakhu sere gunin. Mini gisun and am loth to think of your learning evilly. (If) my words
Oki, optative form of verb ombi; tachirakhu, deprecativ form of verb tachimbi.
- giyan-de achanara gese ochi, utkhai donjire! are of a kind consistent with reason, then you will listen to them!
- giyan-de achanaraku ochi, utkhai naka! if they are not consistent with reason, then do not! (Literally "stop!")
- Simbe ofi, bi teni uttu gisurekhe; guwa nyalma sechi It is because it is you that I speak thus; if it were an outsider
- bi inu ere gese gisureraku bikhe B. Age, mini gosime ofi I would not be using such language. B. It is because of your regard for me, Sir,
- teni tuttu tafulakha. Arsari guchu ochi, nyalmai endebuku ufaran-be that you exhorted me so. As for the common run of friends, (and) a man's lapses into error,
- sabukha manggi, tafularaku sere anggala, khono basumbi. after they have seen them, they not only do not admonish him, but laugh at them.
- Donjichi "tondo gisun shan-de ichaku, yabun-de tusa; sain We have heard: "straight talk is not pleasing to the ear, but beneficial for the conduct, good
- okto angga-de gosikhun, nimeku-de tusa" sekhe-bi. medicine is bitter for the mouth, but good for the illness," so the proverb says.
- Gemu Age-i adali guchu-de sain ningge, giyanaku udu bi? If all friends were as good ones as you, Sir! But how many of such can there be?

CHAPTER XCIV.

Ere jergi gisun gemu sini guninchi tuchikangge-o?

Does all this sort of talk express your own opinion?

Si bai bukhiyeme gisurekhengge-o? Ere gese

Or were you merely speaking conjecturally? This sort of

"shan-be gidafi khonggo-be khulkhara" baita, yaya bade yabume bakharaku.

"stopping your ears and stealing a bell," you cannot go (that way) everywhere.

Simbe alime muteraku sechi, i sinchi geli alime muteraku kai!

If you declare yourself unable to accept the responsibility others are still less able, indeed!

Chananggi getuke-saka alime takasu, enenggi jio utkhai angga ubaliyakangge.

A few days ago, quite distinctly you assumed it, now you come and change your tune (mouth).

Ere be niyalma-i waka sembi-o? beye-i waka sembio?

When you say this, do you impute blame to others, or to yourself?

Khakha niyalma, beyei yabukha baita ochi, beye alime takarangge,

A sterling man, when he himself has done anything, owns to the responsibility,

ainchi inu dere; ubade tubade jailatarangge ainambi? Absi ochibe,

what is so, he says is so; how should he be looking here and there for excuses? In whatever case,

Jailatambi, "to be constantly evading, escaping," a frequentative form of *jailambi*, "to dodge out of the way."

beye alifi yaburengge wesikhun. Ere gese niyalma-de ten gairengge baitaku.

to accept one's own responsibility is the superior course. It is hopeless to get at the truth from such men.

CHAPTER XCV.

A. Si sini tere baita-be majige fashshachina. Ere gese sain naskhun-be,

ufarabukha manggi, jai ere ucharan-be bakhambi-o?

"Bodorongge niyalma, muteburengge Abka," sekhe-bi.

Mutembi, "to be able,"—Causative form, *mutebumbi*, "to make possible."

Ere erin forgon udu oyonggo bichibe, bodorongge inu oyonggo.

Bi simbe tuwachi, emu fon-de khan khakhi, emu fonde khon

elkhe dabakha-bi. B. Sini gisun udu inu bichibe,

si emke-be sakha gojime, juwe-be sara unde.

Ini chisui emu banjinara-ba bi. Bakhara giyan ochi,

gunin-aku bade, ucharabumbi. Bakhara giyan waka ochi

udu khusun maktolo (mokho-tolo) fashshakha seme, inu baitaku.

A. You should be more energetic in this business of yours. Such a fine opportunity!

after you have missed that, will you ever again get such a chance?

"It is man who makes the schemes, but Heaven that makes them succeed," says the proverb.

Though the revolutions of fate are important, forming one's plans is also important.

When I look at you, I see you sometimes very hasty, sometimes very

slow, (in both) going to extremes (excess). B. Though you speak truly,

you only know one part, (the first), you do not know the second part yet.

There is a way of things coming right of themselves. If it is what is due to succeed,

when one does not expect it, one finds the opportunity. If it is *not* due to succeed,

though you exert your utmost efforts, still they will be fruitless.

CHAPTER XCVI.

- A. Ini boo-de banjirengge antaka? We-i mukun, we-i khunchikhin? A. What means of existence has their family. Whose clansman, whose relation is he?
- Boigon khetkhe bi-o? Boo-de udu anggala bi? Aika Has he a house and land? How many members of his household? Any
- Anggala*, corresponding exactly to the Chinese *jin-kéo* ("mouths" of persons), seems connected with the word *ongga*, "mouth."
- bekdun sindambi-o? Madagan sums lent out by him? Can he get a profit (interest) on them? Again, bakhara-ba bi-o? Jai,
- Placements de fonds*:—*Sindambi*, "to place, lay down," corresponds to the Chinese verb *fang*, the Latin *locare*, meaning, in this connection, "to lend."
- aika boo-i turikhen, khudashara niyalma *puseli* neikhengge bi-o? what house-rent? are there any tradesmen with *shops*?
- B. Arkan-sume inenggi banjichi ojoro dabala! A1 B. Indeed, he is but barely able to live from day to day! What
- elgiyen fulu sere ba bi? Amba superfluity of wealth can he have? A great clan, by no means a petty clan, mukun, buye mukun waka,
- Fe fujuri boo, akhun-te deo-te, umesi labdu. Jalan-sirara An ancient distinguished family, elder brothers, younger—very many. Hereditary
- khafan inu bi. Te nenekhe-chi, majige ebereke. rank there is in it, too. Now, compared with past times, they have rather declined.
- Neneme, geli sain bikhe. Akhun-deo udu ofi boo faksalafi Formerly, it went well with them. (When) the brothers, a good many, divided the patrimony,
- meni meni enchu tere jakade, ere udu aniya teni suilaskhun okho-bi. and each took to settling separately, it is then that they have been, (now for a few years) in difficulties.
- Tere anggala, yaya inenggi banjire doru, malkhusharangge umesi oyonggo Besides all that, for a system of daily life, economy is of the first necessity.
- mamgiyachi ojuraku. Malkhushachi, goro golmin-de isinachi ombi. With extravagance, one cannot live. With economy, one can go far and long.
- Mamgiyachi, yasai juleri simenggi bichibe, If one is extravagant, although for a short time one may be leading a merry life,
- For a short time, *yasai juleri*, "before the eyes,"—exactly translates the Chinese phrase *yen tsien*, "before the eyes," for "momentarily."
- fayafi wajikha manggi, inu simachuka dere! yet after one has squandered everything away, one is left, truly, alone and dreary!

CHAPTER XCVII.

A. Si naranggi mimbe aikade
gene sembi? Kholkon-de uttu,
kholkhon-de tuttu,

absi toktokhon aku dere. Emu
akdan gisun bichi, niyalma

inu dakhame yabure ja sechi-na. B.
Si geneki sekhe, dabala.

We simbe gene sekhe? Te bichibe
tutafi generaku,

niyalma-be ergeleme gene sechi
ombio? Genembi-sere gisun

we nenekhe khendekhe? Gemu sini
angga-chi tuchikangge kai.

Sini gisun-be, si ongoraku, neneme
niyalma-be laidame deribukhengge,

yala niyalma-i khendukhe,
"niyalma-be sara-de getuken, beye-
be sara-de khulkhi,"

sekhe-bi. Yaya baita-be gemu beye-
de dakhuchi, ojuraku sere ba aka.

A. Once for all (*naranggi*) how
are you bidding me go? Suddenly
this way, suddenly that way,

how undecided (are your indica-
tions)! With one word on which he
could rely, a man

might easily conform to (a request).
B. You wanted to go, you said!

Who said to you "go"? Now as
you have stayed behind and not
gone,

can a man be persecuted with being
told to go? The talk about going—

who said it first? It all came out of
your own mouth.

Your own words, you forget, then
turn round and begin to get people
into trouble.

Truly, as people say, "clever at
knowing other people, a fool at
knowing oneself,"

proverbially. If one acted for one-
self, there is nothing one could not
do.

CHAPTER XCVIII.

A. Age-i sain gunin-be, bi wachikhiyame sakha. Ere gese-i

A. Sir, your good wishes I thoroughly recognise. (For) such

gunin akumbukha, bi khuksheme guniraku doro bio?

great exertion of thought for me, how can I be otherwise than profoundly grateful?

Here the Manchu uses one word, *gunin*, for "wishes," and for "thought," whereas the more cultured Chinese has *i* for "wishes," or intentions, and *sin* (heart) for "thought." *Khuksheme*, means "carrying on the head"—raising a gift respectfully,—the Chinese *ting-tai*, which has become, in Japanese, *chō-dai*.

Ne udu karulame muteraku bichibe, amaga (amagan) inenggi

Though now I can do nothing to reciprocate, on some later day

urunaku kicheme fashshame karulaki. Ai seme?

I will, assuredly, try hard and do my utmost to make you the return I wish. What do I mean?

Damu mujilen-de khadakhai ejeki. Age-i gunin-be

Only that I keep it fixed in my heart, resolved to remember it. Your thoughtfulness, Sir,

Khadakha, or *khadakhai*, "a tent-peg"; *khadambi*, "I hammer in"; *khadakhai*, "fixedly."

ainakha-seme urgederaku.

can never by any means leave me unmoved.

Urgetu, a wooden statue of the dead, anciently buried in the grave with the deceased; hence, a doll; a stock, an idiot. *Urgedembi*, "to receive a favour with a doll's insensibility."

B. Age, ainu, uttu gisurembi? Ya gemu guchu waka?

B. Sir, why do you speak so? Who of us all is not a friend?

"Inenggi moo-i abdakha-chi fulu kai; niyalma banjifi ya ba-de ucharaburaku?"

"Days are more numerous than the leaves of a tree," what men born will not meet somewhere?

Seri-seme ba-chi aname yooni karulara-be ereme, gunichi ombio?

Even such a poor service, to expect a return for it—could I think of that?

Ba, a place, means metaphorically an occasion or opportunity, like the Greek *topos*. *Ba-chi anome*, counting a series from this,—including even this.

Age si jachi gunin fulu, jachi guweleke dere!

Sir, you take too much thought, you are too punctilious! (meticulous).

Mr. Burlingame's Letters of Credence

(31st December, 1867.)

Amba Dai-ching Gurun-i Amba
Huwang-di fonjime Amba Ing
Gurin-

The great *Hwang-ti* of the Great
Tai-t'sing Empire enquires about
The Great English (British) Em-
pire's

Amba Ejen-de saiyun. Bi
gingguleme ABKA'i khese-be alifi,

Great Sovereign's health. I,
reverentially receiving the gracious
commands of HEAVEN.

dorgi tulergingge-be emu adali
obukha, guchulere gurun-be ging-
seme gunime.

regard native and foreign as alike,
and of friendly countries I think
with affection,

Entekheme khuwaliasun sain-be
jiramilakha. Uttu ofi, chokhome,

and prize the blessings of a lasting
peace with them. Therefore, with
that special desire,

sain mutere mergen saisa-be soncho-
khobi. Onggolo Gemun-de tekhe

I have chosen the good, capable, in-
genious and worthy gentleman; the
former resident in the Capital,

Ho-jung Gurun-i Elchin *Bu-an-chen*,
dorgi tulergi-i arbun-dursun-be
ureme safi,

United States Envoy *Burlingame*,
well-versed in native and foreign
affairs and manners,

An-chen is for Anson, his "Christian name." The Chinese, like the Magyars, put the
surname first, e.g., "*Wei Toma*," Sir Thomas Wade, "*Kiralffy Imre*," James Kiralfy.

jue Gurun-i iskhun-de kholbobukha
baita-khachin-be ichikhiyara-de

who, in managing matters affecting
the mutual relations of the two
States,

mujilen-i jakanjakha ba-be fun-de
tuchibure-de isibuchi ombime,

I feel sure will fully express on my
behalf my most cordial sentiments,

kemuni jai jergi jingse khadabukha
Jigang Sun Gia-gu be

also the officials of the Second Rank
(2nd "Button") *Jigang* (Chi-kang)
and *Sun Kia-kuh*

tuchibufi sasa Amba Ing Gurun de
genefi, gemu chokhoto-i

whom I have ordered to proceed all
together to England, all specially

takurakha ujen tusa-i Amban ofi.
Yargiyan mujilen

deputed high officials for their im-
portant duties. My true and heart-
felt

khuwaliasun sain-i temgetu
obukha.

wish for the blessings of concord
thus receives the seal (*temgetu*).

| | |
|---|--|
| Bi ere ilan Amban gemu tondo, kichebe, gulu, ginggun, | I [know] these three high officials to be all loyal, zealous, incorruptible and careful, |
| urunaku giyan-fiyani ichikhiyame mutere-be sambu. | that they will accurately and cer- tainly discharge their functions I feel assured. |
| Damu ererengge unenggi-be badara- bume iskhun-de akdabume, | My sole desire is to give effect to our aspirations for a mutual confidence, |
| entekheme khuwaliyasun sain de isibuchi, ukhei | which will accomplish the establish- ment of a good and lasting peace, by which, together, |
| <i>taifu</i> nechin-be aliki sembi. Gunichi, urunaku, | we may receive rest and tranquillity. I think that, without doubt, |
| umesi urgunjembu kai. | this would be the greatest boon (or, source of the greatest rejoicing). |

In this interesting State Document Johannes von Gumpach ("The Burlingame Mission,—1872") found a "Kolossal" mare's-nest in the shape of an assumption of a claim to world-dominion by the Emperor of China. The Book referred to gives the Manchu and the Chinese in the Oriental scripts, and many translations, of which Gumpach's is the only incorrect one. From the name given to Burlingame, "Bu An-chen," the Manchu may have been translated from the Chinese, which was in that case first composed. The above is probably the first translation made from the Manchu into English.

KHAN-I ARAKHA MANJU GISUN-I BULEKU BITKHE-I SHUTUCHIN.

Preface to the "Imperial Mirror-Book of the Manchu Language" (Manchu-Chinese Dictionary).

| | |
|--|---|
| Bi gunichi, julgei Enduringge Niyalma, futa mampire- he | I reflect, how the Sages of antiquite, from tying knots in cords, |
| khalih ^{at} , bitkhe-chagan banjibukha- chi. Abka-i fejergi jurgan-giyan-be | by transformation (evolution) com- posed books. From these origins the principles of the whole Empire |
| gemu shu-khergen-de baktambukha, Abkai fejergi | all in written characters were en- shrined (inclosed). In the whole Empire |
| shu-khergen-be, gemu ninggun khachin-i bitkhe-de baktambukha. | the written characters were all in- cluded in books in six scripts. |
| Ninggun khachin-i bitkhe yongko ⁱⁿ fi, jurgan-giyan ^{u^oni} | The books of six scripts being ours completed, their principles of con- duct |
| akumbukhakhungge aku. (lit. none that should be not carried out.) | should all be carried out without omission, with all our hearts. |
| Aikabade giyangname urebume tuwakhiyame getukeleku ochi | If we are without ripe (skilled) ex- planation and careful observance of them, |
| arbutun, mudan, tongki, jijun-i doron tutara gojime | form, sound, dots, lines, their rules may be preserved, but after all |
| ere-i jurgan elei, burubure-de isinambi. | we shall only attain to obscure con- ceptions of their significance. |
| Tai-tsu dergi Hwang-ti, fukjin doron tachikhiyan-be ilibume | The August (deceased) Emperor Tai-tsu, first established (our) Government and Laws |

This ruler, Nurkhatzi, —1616 to 1627,—united the divided Manchurian tribes, laying the foundation of the Manchu Empire, and gave them the name Manchu; and abandoning the modest title of Beile (Beg) called himself by the Chinese title Hwang-ti, and introduced the Manchu writing, which is an improvement of the Mongolian; and that is derived from the Syriac.—Zakharoff.

The Manchu Empire of China did not really begin till 1644.

yendebufi. Ten-i gosin Abka Na-de and built them up. His extreme
achanakha bounty resembled that of Heaven
and Earth.

Meaning simply that he conferred benefits on his people, that made him seem like a
beneficent Deity.

Manju bitkhe-be deribume banjibufi. Manchu writing he initiated. With
Amba *shu*, his great *culture*,

Shun Biya-i gese eldeke. he shone forth like the Sun and
Moon.

Tai-tsung genggiyen *shu* Hwang-ti, Tai-tsung, the Learned Emperor,
banitai umesi was by nature extremely

Abakhai, successor of *Nurkhatzi*—Genggiyen, “bright.” *Shu*, cultured, perhaps from Chinese *shu*, “a book.” This Emperor is called in Chinese *Tai-tsung Wên*; the meaning of *Wên* is “Literature.”

Enduringge ofi, Abkai forgon-be sage, opened and spread the grace
badarambume neikhe, of Heaven (*i.e.*, beneficent Govern-
ment).

Gunin-be sirame, erdemu-be fisem- continuing the same ideas, giving
bume, *shu*-i dasan-be wider scope to their excellence, the
rule of Culture

ambula selgiyekhe. he gave in fullest measure to the
people.

Selgiyembi, Chinese *süan* 宣 “I promulgate.”

Shi-tsu Eldembukhe Hwang ti *Shi-tsu*, the Enlightened, with his
ferguwechuke genggiyen extraordinary intelligence

cholgorome tuchike, mergen baturu distinguished above his contempor-
Abka-chi khesebukhe aries, with talents, and bravery
graced by Heaven,

This Emperor, whose Dynastic Title or “Temple-name” is given above, is better known by the title of his Reign, which is *Shun Chi* (or *Shun-che*). He reigned from 1644 to 1662, being the first of the Dynasty who really ruled China as well as Manchuria,—and was the immediate predecessor of the Emperor Kang Hi (1662—1723), in whose name this Preface was composed—*Baturu* “brave.” This word in varying forms is used over most of Asia and much of Europe. In Russian it is *bogaty*r, in India *Bâhadur*, in Mongol *Bagadur*,—whence the Indian *bahâdur*,—in Arabic *bahâdir*, in Persian *Bahâder*, in Turkish *behâdir*, in Hungarian *bâtor*.

dachun kengse. banitai salgabukha prompt and daring by nature,
bime dowered with such gifts as he was,

gungnechuke kemungge - i exercised control with zealous respect
tuwakiyakha, for established customs,

oncho gosin-i funiyagan-be and with liberal kindness extended
badarambukha bime; the sway of moderation;

kichere joboro be akumbukha. Mini he carried care and labour to the
erdemu nekeliyen beye, furthest. I myself, of scanty
merits,

Mafari-i amba doro-be alifi, soorin- inherited from my Ancestors the
de tefi aniya goidakha charge of their mighty system; long
years I have sat on the throne,

Or, since I was enthroned, long years have passed;—the illustrious Emperor known to Europeans as Kang Hi,—really the name of the reign,—ascended the throne in 1662, and died in 1723, after one of the longest reigns in history; this Preface was written in 1708, when he had reigned for 46 years.

temu erin seme, Mafari-be alkhudere-
be gunin-de tebukhekungge aku, all the time alike, allowing my mind
no repose from the imitation of my
Ancestors,

tuttu geleme olkhome beye-be
tuwakhiyame, yamji chimari, therefore with fearful apprehension
keeping watch over myself, late and
early,

ergen-be bairaku. Tumen baita
ichikhiyakha sholo-de, I have not sought for rest. In the
intervals of managing the myriad
affairs,

damu bitkhe-be khulame, giyan-be
kichime, mini gunin-be only in reading books, and studying
reason, my mind

akumbukha. Geli Sunja Nomun,
Duin Bitkhe be aifini I have exerted to the utmost. More-
over, the Five Canonical Works, and
the Four Books, long ago

The five *King*,—Yih King, or Book of Changes, She King, or Book of Odes; Shu
King, or Book of History; Li Ki, or Canon of Rites; Ch'un Ts'iu, or Annals of Confucius.
(—Mayers.)

The four Books,—The Ta Hüoh, or Great Learning; the Chung Yung, or Doctrine of
the Mean; the Lun Yü, or Conversations of Confucius; Meng Tsze, the (Sayings of)
Mencius. (—Mayers.)

ubaliyambukha-chi tulgiyen, kheshen
khergin-i bitkhe. I caused to be translated (into
Manchu) and besides these, Annals
and Memoirs.

Jai, jurgan-be sukhe jergi, dasan-i
doro-de kholbobukha, In addition, in the class of commen-
taries on Government, affecting the
art of ruling,

ele bitkhe-be wachikhiyame
ubaliyambukhakungge aku. hardly can there be books which I
have not had completely translated.

Te fe sakdasa sengge urse wajime
khamire jaka-de Now all long-lived venerable patri-
archs, very near the end (of their
lives),

Fe and *sakda* both mean old, the latter term especially of longlived people, *fe* meaning
rather old in the sense of an old system, thus *fe Manju*, old Manchus, *iche* (new) Manju,—
much as we speak of "young Turks." *Sengge*, like the Chinese *chang*, means the oldest
members of a household.

narkhun gisun somiskhun gunin,
ulkhiyen iletu-aku ombi these have refined words of deep
meaning, which would gradually be-
come unknown;

tasharabukha-be dakhrame waka-
be songkolofi, tachin to search out the mistakes made by
them, to trace the errors, the habit

banjiname, kimchiraku ofi. Ememu
gisun khergen had never established itself, they
passed without scrutiny. Sometimes
words and writing

waliyabukhengge bimbime, mudan
gairengge tob-aku-de isinakhabi. were lost and remained so; the
search for sounds had ended in in-
accuracies.

Gurun-i bitkhe kholbobukhangge
umesi oyonggo. Dasan i baita

The national literature involves
the most important considerations.
The art of Government

"The national literature" was really all translated from the Chinese. In Manchuria, Mongolia, Tibet, Corea, Japan, Annam, Tonquin, the Chinese literature and culture became and are supreme.

shu-yang-se gemu ere-chi tuchire-be,
dakhame, narkhushame kimchime

and *culture* all issue from this, and
accordingly, (unless) precise investi-
gations

getuleken toktoburaku ochi, aibe
dakhame yabumbi?

secure clear results, what have we to
act upon?

Shanggabume bargiyame bitkhe
banjiburaku ochi

Unless we can succeed in bringing
our labours to maturity and fruition
by completing these writings,

ai-be durun obombi? Tuttu, bitkhei
khafasa-de khese wasimbufi,

what criterion can we establish?
Therefore, an Imperial Edict was
sent down to civilian officials,

khachin-be fa ks-a-lame, meyen
banjibume, inenggidari jiseleme
arabufi

that, dividing them into categories,
and arranging into sections, they
should every day write out fair

tuwabume wesimbubufi. Mini beye,
Fulguyan Fi-i, emke emken-i

and have submitted (words) for my
inspection. I myself, with the Red
Pencil, to one after the other

kimchime dasakha. Sukhe gisun-
de, kenekhunchuken jelen ba bichi,

gave attention and revision. In case
of any doubt or ambiguity about the
commentaries,

urunaku adali enchu be funiyekhe
ichikhi-chi ilgame.

it was made indispensable to collate
them and distinguish their resem-
blances and differences, without a
particle of error.

Yarukha gisun-de melebukhe eden
ba bichi urunaku

In case of omissions or discrepancies
in the quotations, it was insisted
upon, that

Nomon Suturi-de nikebufi, temgetu
obume.

reliance should be placed on the
Sacred Classical Books and His-
tories, when fixing a standard.

Temgetu, lit. "a seal"; a proof, a criterion.

Eichi fe sakdasa-de aname fonjime,
eichi julgei dangse

Sometimes the old people were asked
questions, sometimes the ancient
archives

Dangse, Chinese word,—*tan-tse*

單
子

de kimchime, baichame. Amba
ochi, Abkai Shun

were explored into, and examined.
Of great things, the Sun in the
Heavens,

Na-i giyan; ajige ochi, gebu, jaka, arbun, ton the laws of the Earth; (geography) of small things, names, objects, forms, numbers,

jai juwan-juwe uju, Sunja jilgan, esheme achabukha mudan-be, further, the 12 Initials, the 5 Notes of Music, the figuring of Sounds in writing,

Here "great things" obviously means large and striking *external* objects; small things, abstract notions as well as concrete things.—The 12 Initials: the Manchus regarded their writing as syllabic, (in the same low state of development as the lamentable Japanese syllabary), though it is really alphabetic. "Twelve Headings" is what is really meant.—The 5 Notes of the Musical Scale: the Chinese have the Pentatonic scale, thus the scale of C major is played without E, the major third,—or B, the leading note. The Chinese scale is neither major nor minor, but participates of the two. This information is from the fine work by J. A. Van Aalst, of the Chinese Customs Service, published by Order of the Inspector-General of Customs, Sir Robert Hart, at Shanghai in 1884.

gemu yongkiame dosimbume arafi, "MANJU GISUN-I BULEKU BITKHE" were all completely entered, "THE MIRROR OF THE MANCHU LANGUAGE"

seme gebulekhe. Jilgan mudan-i fulekhe sekiyen-be baime, was the name given (to the book). The root and source of tones and sounds were sought out,

khergen jijun-i fere da-be khecheme. Ukheri, Shoshokhon characters and their strokes were sounded to the depths. The total figures; Departments,

gusin-ninggun; Khachin, 36; Categories (or Classes)

juwe tanggu jakunju; deptelin, orin-emu-be banjibufi. 218; Volumes (or Divisions) 21; such is the production.

Manju gisun-be ere-chi melebure burubure-de isinaraku obokho. From henceforth, the Manchu language has been placed beyond the reach of extinction.

Melebure, "to make to leak away freely," *burebure*, to become lost, extinct. The Active construction, idiomatic to Manchu and to Japanese, is translated by the Passive mode in English.

Ere chokhome Mafari erdemu-i sekiyen-eyen-be iletulere, Thus especially that the spring and source of Ancestral virtue be shown forth,

fulekhe-be ginggulere shumun gunin kai. that the root and origin be revered, that is my profound desire.

Jijunge Nomon-de khendukhengge. "Niyalma-i" There is a saying in the Book of Changes (*Yih King*): "By men's

shu-be tuwame, Abkai-fejergi-be wembume huwashabumbi" studying books, the whole Empire is transformed and civilised."

sekhebi. That is the saying.

Bi Mafari fukjin toktobukha amba bodokon-de gingguleme achabume, I have with reverence conformed with the great design of my ancestors who founded the Dynasty,

Fukjin, at the beginning, *toktobukha*, fixed, established.

Gurun-boo de *khergen*-be emu obure wesikhun kooli-be sitkhufi kicheme, to place *letters* on a level (better, to identify) with our Realm and lineage, to diligently study their lofty ruling.

Ududu aniya ofi, teni gulkhun yokhi obume shangabukha! How many years have been, before the entire compilation was brought to a conclusion!

Ere bitkhe-be, tachire urse mini utala aniya kichekhe jobokho-de achabume, Let students of this book, to second my laborious efforts for so many years,

jilgan mudan-chi *khergen* jijun-be baire. seek out characters and strokes from their tones and sounds.

As Manchu has no tones, this surely applies more to the Chinese part of the Dictionary.

khergen jijun-chi *shu-yangse*-be baire ochi, achambi. Let them from characters (words) and strokes seek *culture*, as it is right to do.

Literally, *if* they do these things (*ochi*), it is right. The Chinese reverence written paper (Chinese writing) so much that to burn it, to keep it from pollution, is a pious act, and little stoves are put up for that purpose, like receptacles for rubbish in a European park.

Ere-chi a masi, yaya khese-be selgiyere, bitkhe we simbume, From this time forward, every Edict promulgated, or report submitted to the Throne,

jai goroki ba-de khafumbure, or communication sent to distant places, or monumental inscription engraved on stone

China abounds with such tablets, some being very striking and handsome. *Eldengge wekhe* means literally "glorious stone."

amba doro, amba kooli-de gemu songgoloro temgetu-be bakhara, will have a criterion in their conforming to a great system, a great canon,

emu gisun, emu gunin, seme, yooni doron tuwaku bisire-be dakhame. of one speech, of one mind, as there will be an authentic model for all to follow.

Gurun-i bitkhe minggan tanggu jalan-de entekheme tutafi, The writing of the nation will be preserved and will be left safe for a thousand hundred ages,

Shun, Usikha, Sunggari Bira-i gese, Abka-Na-i siden-de like Sun, Stars, the Milky Way, between Heaven and Earth

entekheme tutambi dere! long will it endure!

Elkhe Taifn-i dekhi-nadachi aniya, *Kang Hi*, 47th year, 6th month,
ninggun biya-i orin juwe. 22nd (day) (1708).

Sunggari Bira, or *Sunggari Ula*, "the Milky Way;" also the name of a large River in Manchuria, flowing from the South and falling into the River Amur, in Chinese called Sung-hwa Kiang, Hun-tung Kiang, or Ya-tse-Ho.—Zakharoff.

The Milky Way is called in Chinese by the poetical names of "Heavenly River," and "Silver River," and there is a pretty Chinese legend about it.

PREFACE TO THE SECOND EDITION OF THE GREAT
MANCHU-CHINESE DICTIONARY, 1771.

The preceding is in Manchu alone, without Chinese; this piece is in both languages, therefore easier to translate.

| | |
|---|---|
| Julge-be kimchichi, gisun leolen bitkhe khergen-i ulakhangge, | If one examines into antiquity (one finds that) what is handed down of speech and writing, |
| ba-be tuwame, erin-be dakhame, jalan jalan-de | with regard to the place, in accord with the period, generation after generation, |
| kubulime khalaraku ome muteraku. Terei | cannot be without change (and) transformation. Their |
| achanara khafunara-be tuwaki sechi, damu mudan | meeting and coalescing,—if one would have a clear view of these, then only sounds |
| jurgan juwe khachin-be oyonggo obukha-bi. | and meanings, these two categories, must be made one's main study. |
| Ubaliyambure-de ochi, khergen-i mudan-be bakharaku ofi; | Yet in translating, people have failed to get the sound of the written word; |
| tasharabumbime. Inu khergen-i jurgan-be murime | thus mistakes have been caused. Also, the meanings of the written word have been wrested |
| baikhai, ele tasharabukhangge bi. Ere-i onggolo | in the search for it, and thus caused still greater errors. On a former occasion, |
| " <i>tonggime arakha khafa buleku bitkhe</i> "- be leorere-de, nenekhe jalan-i | when critical discussion was going on about the <i>T'ung-Kien Ts'ih-lan</i> , a former generation's |

Wylie says this revision of an earlier historical work is by a man who lived towards the beginning of the Ming Dynasty (1368-1647) so learned that he was called the "Walking Book-case" (*Liang kūoh shu-ch'ü*, "two legged library"). His name was *Ch'en Tsi*—Wylie, *Notes on Chinese Literature*, 1867, page 21.

ubaliyambukha suduri bitkhe translation of historical works was
yargiyan-be ufarakha turgun-de, found to be deficient in accuracy,
and therefore,

Aisin Gurun Yuyan Gurun-i gisun-i sukhen-be kimchime toktobu seme, that the commentaries in the language of the Kin and Yuan States might be definitely examined

The Aisin,—Kin in Chinese—both words meaning “gold.” This dynasty, of Churchen (vulgarly called *Nü-chen*). Tatars reigned from 1115 to 1234, in Manchuria, Mongolia, and North China. If not the ancestors of the Manchus, they were a kindred Tungusian race. Contemporaneously, the Sung, a purely Chinese dynasty, ruled over South China, with Hangchow as their Capital. Both Aisin and Kin were subverted by the Mongol race of the *Yüan*, (1206-1368) whose best-known rulers are Jengiz (Chinggiz) Khan and Kublai-Khan. “Churchens and Tatars assumed the general name of Mongols in the year 1211.”—(History of the *Yüan*, in Chinese, Book II.). The Manchu writing is elaborated and improved from the Mongol, which comes from the Syriac through Nestorian Missionaries. These had acquired great power, and even used it against Roman Catholic envoys from the Pope.

khese wasimbukhabi. Jai Wargi Ba-i khergen-be emu obukha an Edict from the Throne was granted. Also the “Unification (or identifying, or standardising) of Western Written Words

Ejetun-i jergi bitkhei Shutuchin arara de, geli khachin aname Notes on,” the prefaces to such works, were also, subject by subject,

yarume fisebukhe-bi. adduced and enlarged on.

The Chinese is *t'ung wen* 同文 *assimilation* is meant by *t'ung*, which means “with”; *unification* is meant by *emu obukha*, “one-making.” The Western countries referred to are Turkestan, etc., not Europe.

Te, “Nonggime toktobukha Manju gisun-i Buleku Bitkhe” Now, “The Revised Enlarged Mirror of the Manchu Language”

weilere shangakha-be dakhame, tere-i gunin-be getukeleme has been completed; accordingly, its design is carefully (here)

tuchibufi, amagan jalan-de ulkhibumbi. Khergen-de set forth, for the information of future ages. The words for which

mudan-be bakharakungge: utkhai Manju Khergen-i the sounds have not been provided: as for instance, in Manchu written words,

minggan-be, Nikan “meng-gan”; mukun-be “mu-ke” seme *minggan* (“a thousand”), in Chinese made “meng-gan,” “mu-ke” for *mukun*

arakha gesengge inu. Ere khono khergen achabure-de (a clan), such ways of writing there are. This, indeed, is matching words

lak-seme aku be. Geli dabanakhangge, cheni unfittingly. (It is) acting still more improperly when they (their)

Nikan Khergen sindara ildun-de, saishara darire-be allocate Chinese characters, on occasion, in which praise or satire

baktambukhangge bi. Utkhai Aisin Gurun-i Suduri-de lurk concealed. As in the History of the State under the Kin Dynasty

Manju Khergen-i *uju-be* "uh-chu." the Manchu word *uju* (head, chief) as *uh-chu* ("steady root"), *beile* as *peh-gi-liyei* "peh-gi-liyei"

"Beile," says Zakharoff, was written in old Chinese books *bo-gi-le*; it meant *Velikiy Kniaz*,—Grand Duke, First Class Prince or Prince Royal,—Crown Prince,—"until the Emperor's brothers and cousins took the Chinese titles *T'sin Wang* (Imperial or Royal Highness) and *Kün Wang*,—whereupon it was relegated to the third place, after these."

H. Giles gives, in his "Chinese Dictionary," 1892, these very characters condemned by the Emperor, *uh-chu*

兀
朮

as meaning "head or chief. Manchu *ushuh!*"

geli "*peh-kin*" sere, ichaku khergen arakha gesengge inu. and as "*peh-kin*"; these are examples of the writing of inappropriate characters.

Tere anggala adali Monggu niyalma-i gebu bime, Also, similarly, of the names current among the Mongol people,

khafan tekhe niyalma ochi, lob a person of official position, (called by the Mongols) *lob-tsang*,
tsang-be,

Nikan sain-i *tsang-sere* khergen arakhabi is written with the good (polite) Chinese word *tsang* 藏 "treasury."

藏

weile bakha niyalma ochi, "Lob-tsang"-be but if the person has offended against the law, in "Lobtsang"

Niken Dao-si *tsang* sere khergen arakhabi. the word "*tsang*," plunder, "entrails," used by Chinese Taoists, is the word written

臟 到 臟

I have taken the liberty of altering 臟 to 臟, as Taoists speak of "the Five Viscera," but not of "Body," or "Plunder." But even then, there seems little derogatory in the term. The Japanese *Ji-zo*, from the Chinese *Ti-tsang*, "earth-treasury," is a literal translation of the Sanscrit *Kshiti-garbha*, *Kshiti* meaning "earth," and *garbha* "the womb," and also "shrine for a god"; and *Jizo* is the patron Saint of pregnant women. *Jizo* is a Buddhist Saint; but the Taoists borrowed from Buddhism, and probably *vice versa*. The Manchu alone mentions Taoists (*Dao-si*), the Chinese does not.

Ere-be songkolome dakhachame This practice has continued till now
umai khalakhakungge. without having been changed.

Jachi fiyokorokhaku sembi? Is it not most nonsensical?

Jai bitkhe khergen-de jurgan-be As regards the other practice, of
murime bairengge ochi, wresting a meaning for a written word,

Monggu gisun-i *obo* serengge, utkhai the *obo* of Mongol, is just "to heap
"mukhaliyame" "baktalimbi" sere up," "to pile up" (a mound)

gulkhun gisun; balai giyangnara a general term; but Chinese people
Nikan urse explain it, foolishly,

o-be den cholgoroko (*tsié-o*) sere as the *o* of *tsié-o*, ("lofty and
khergen, *bo-be* grand"), and the *bo*

geterembure wechen-i *bo* sere khergen obumbine. they make the *bo* of *bo* (*poh*)-*tsi* ("Victory Sacrifices").

These efforts at etymology remind one of the English "*Leg-horn*" for the Italian Livorno,—perhaps once called Ligorno as it stood on the *Ligusticus Sinus*,—and "cockroach" for the Spanish *cucaracha*.

geli kuwasadame, ere-be Nomon Ulabun-chi tuchike gisun sembi. Again baseless talk, remote from Classical tradition!

Naranggi, jurgan-be baike sekhe-i bakharaku sere anggala, ncmeme In short, not only to fail to get at the meanings one would fain find, but, in addition,

t e r e-i m u d a n - c h i a n a m e ufarabukhangge, ele murtaskhun-aku sembi-o? to come to losing even their sounds, is not that still more perverse stupidity?

Ainchi, mudan achabure-de da-chi jurgan gaikhaku:— Indeed, the matching of *sounds* essentially involves no question of *meanings*:—

te-bichi Nikan i "*Tiyan*" sere gisun-be, Manju gisun ochi take, for instance, the Chinese word *T'ien*, (天, "Heaven"), if you say it in Manchu,

Abka; Monggu gisun ochi, *Tenggeri*; Tanggut gisun ochi, is *Abka*; in Mongol, *Tenggeri*; in Tanggutan (*i.e.*, in Tibetan)

Namke; Hui-se gisun ochi, *Asman* sembi. Ere-be *Namke*; in the *Hui-tse's* (Moslems, *i.e.*, Turk's) talk, *Asman*. For these (sounds),

Nikan khergen-de baichi, gemu sibkichi achara *jurgan* aku kai. if one searches for their Chinese transcription, there is no *meaning* to fit theirs that can be found.

Terei anggala: Nikan bitkhe-i "*Tiyan*" seme khergen-be A further point:—the Chinese written word (character) *T'ien* (Heaven),

aikabade Manju gisun-i mudan achabure arachi, "*Tiyan*" seme should one write it, with the proper sound in Manchu, *T'i-yen* ("*ladder-smoke*")

arachi achambi; "*Ti-yan*" sere khergen-de aika *jurgan*-bi seme-o? would be the proper transcription; but how can there be a *meaning* to these characters *t'i-yen*?

Ti sere khergen, ainakhai urunaku wan-tafuku *ti* sere khergen, the character *T'i*, why should it necessarily be the written presentation of *t'i*, a "ladder with rungs"

yan sere khergen, ainakhai urunaku shanggiyan tugi-i *yan* sere khergen ni? the character *yen*, why should it necessarily be the character *yen* meaning "-vapour" or "smoke"?

Shanggiyan once meant "white" (as well as "smoke"); it has since been softened to *shanyan*. The old form *shanggiyan* was nearer to the Mongol *chagan*, Turkish *ak*, Chinese *pek*, or *pak*, "white."

- Shudeme gamame urse, geli shanggiyan-deri tafame wesire-be People so clever and imaginative, that climbing as on a ladder, up through the smoke,
- Abka-i jurgan bi seme,—fiyokorome suchi ombi-o? is the meaning of Heaven, they say, —are such wild explanations by such men possible?
- Ereni badarambume leolechi, nenekhe jalan i Ejete, If I say more on this subject (enlarge on it), it is that former Sovereigns
- Nikan bitkhe-be suwaliyame dasame jabdukhakungge, had no time left from the cares of Government, for regulating Chinese books at the same time,
Suwaliyame, in addition.
- chikhai tasharakha-be songgolome jurchejekhe-be dakhame, so folk went on making errors as they liked and continued obstinately in them,
- umai tuwanchikhiyame mutekheku bime. there was no possible means of bringing them to order.
- Nikan bitkhe-be suwaliyame dasakhangge ochi, If, in addition to their other tasks, these (Sovereigns) had controlled Chinese books,
- elemangge Nikan bitkhe-de gochimbime khusibufi, then, indeed, they would have been so hampered and involved in these
- meimeni ba-i gisun-i enchu-be aname ilgame that the systematic collation of words differing in various regions
- jilgan mudani fulekhe-be narkhushame kimchime mutekheku bi. and the minute study of the origins of tones and sounds, would have been impossible for them.
- Duibulechi, "muke-de muke achabukha, adali, we As one might say, parabolically, it is "like putting water to water, who
- jembini" sere gisun, yala tashan aku kai. can eat it?"—and that is no empty saying.
- Gingguleme gunichi Khan Mafa Sheng-tsu Gosin Hwang-ti With reverence my thoughts turn to my Imperial Ancestor, Sheng-tsu Jen Hwang-ti
- This was the Emperor whose reign was known as K'ang Hi, 1662-1723. Gosin, the equivalent of the Chinese word Jen 仁 —Benevolent.
- Enduringge ferguwechuke Abka-chi salgabufi; gifted by Heaven with rare intelligence, like that of the Sages;
- kemun-be tokto bufi. khergen-be dasame, Mafari fukjin he decided on a standard (rule), and regulated the written word, Ancestors had founded,

tutabukha Gurun i bitkhei, oncho
amba narkhun semiskhun be

and had handed down the books of
our Nation, vast in range, filled with
obscure difficulties,

bireme khafumbume kimchime
achabume.

those (through him) were examined
throughout and after elaborate
scrutiny reduced to order.

Beye "Manchu Gisun-i Buleku"
emu yokhi bitkhe-be toktobufi.

I have had consolidated into one
work the Mirror of the Manchu
Language.

The Chinese, instead of *Beye*, "I" gives *yü* (御) Imperial, or Imperially, a word
much used in Japan, there called *Go*, as in *Go-sho*, "the Mikado's Palace,"
and even *go-sen*, your (Imperial) rice, meaning your rice, or simply the rice cooked for
a meal.

This word *yü* appears in the title of the Dictionary as *Khan*,—*Khan-i Arakha*, written
by order of the Khan, *i.e.*, the Emperor, the "Bogdo-Khan" of Russian diplomatic writers,
i.e., "the Divine Khan," or "Son of Heaven," *T'ien-tse* in Chinese.

Dulimba be gaime, banjibukhangge
umesi akunakhabi.

By the impartial critical spirit of
the writers, very good results have
been obtained.

This long line, in
Manchu, is represented in
Chinese by four syllables
(*cheh chung ta pei*)

大折
備衷

as against nineteen syllables of Manchu.

Damu tere fon-i banjibume arakha
ambasa khafasa, Manju gisun-be
dakhame

But by the then *ambans* engaged in
composing the work, the Manchu
words, as each occurred,

khachin faksulame banjibume
arakha gojime, esheme achabure ilan

had indeed been classed in their
several categories, but the sideways-
fitted three

achangge Nikan khergen-be
dosimbukhaku. Sukhen-de

suitable Chinese characters had not
been entered. (So) in the Com-
mentaries

To teach *Manchu* to the Chinese,
the Manchu syllable *sing* was written
with three Chinese words *si-i-ing*

伊西
英

There is the same vowel in all three
monosyllabic words; of course the first
i and the third *i* were not pronounced.

To teach uncommon *Chinese* words, the Chinese adopt the same system, often with only
two words.

Nomun Ulabun-i toktokho gisun-be
folkolome yarufi, sume giyangnara-
de

words established by *Classical*
tradition were picked out, by which
scholarly exegesis

tusa bichibe. Inenggi goidakha
manggi, ichishame achabure,

was the gainer. But with the lapse
of time, in accordance with the
(general) tendency,

shudeme gamara tachin ja-i
banjibumbi. Mini

a false endeavour to display learn-
ing came easily into vogue. My

mujin khing-seme Mafari-be
songkolome of;

mind was steadfastly set on follow-
ing the example of my Ancestors.

Dorgi bitkhe ubaliyambure boo-i I therefore charged the higher
ambasa-de afabufi officials of the Translation depart-
ment of the *Chung Shu*

Dorgi bitkhe, (in Chinese *chung shu*) **書中** Mayers calls "the Imperial Patents
Office," Zakharoff, the Chancery of the
Palace (*pridvornaya kantzelariya*).

narkhushame kimchime achabume, to make the most minute investiga-
khachin aname uju-de Manju gisun tion of this matter, to write a
arafi, heading in Manchu for each subject,

dalba-de mudan-be achabure Nikan at the side to add Chinese characters
khergen kamchibume, corresponding to the (Manchu)
sound,

eichi emu khergen, eichi juwe by means of either one character,
achangga, ilan achangga khergen-i, two, or three, characters connected,

esheme mudan achabume, kholbume to adjust the phonetic accompani-
khulara-de ment, so that to those who read them
jointly,

Esheme mudan achabume, "adapting of sounds diverted from their prime position,"
in Manchu, is the Chinese *fan tsieh*, "opposing to each other, and truncating," (反切), by
the system above explained.

kheni majige tasharara ba aku obure, it is made impossible to be led into
jakade the slightest error, therefore

khergen-de farfabufi, tere-i mudan- those who (or which) miss getting
be bakharakungge their sound through confusion
caused by the written characters
used

khomso okhobi. Sukhe khergen must be few. In placing the explana-
sindara-de tory words,

niyalma tome gemu ulkhiki-ni seme with the wish that each and all may
chokhome inenggidari understand them, purposely daily-

baitalara an-i gisun-be baitalabukha. used (in daily use) common words
Tenteke seskheri have been utilized. Such as ordinary

sukhen achamjame gaikha bitkhe commentaries rake together in the
fiyelen-i fe gisun way of old ready-made phraseology

jai sula baitaku untukhun khergen- with vain useless empty words are
be yooni meitere, jakade all suppressed, therefore

The Chinese version specifies as "empty
words" the words *chē, hu, che, ye*

者之也乎 which are really not expletives
merely, but particles useful in
literary composition, especially
in Oriental writing, which does
not supply the aids of an elaborate

system of punctuation, and division into paragraphs, nor help from Capital letters, Italics,
and inverted commas—(quotation marks)—by which European languages are made easy,—
particularly Spanish, which goes so far as to place the interrogative and the exclamatory
symbols both at the beginning, and at the end, of the sentence affected.

- khergen-de lifabufi, tere-i jurgan-be murime bairengge those who (which), confused by the written words, wrest the meaning that they seek,
- ele khomso okhobi, Ukheri bodochi, Nonggime dosimbukha ic he toktobukha must be still fewer. Reckoning in all, "Additionally entered new fixed
- Manju gisun, sunja minggan funchembi. Jai, julge-i khafan-i Manchu words" are more than 5,000. Further, about ancient officials'
- gebu, etuku makhala tetun baitalan, gurgu gaskha, ilkha designations, clothes and caps, vessels and utensils, beasts and birds, flowers
- tubikhe-i jergi khachin, achabume kimchire-de tusa bisirengge-be, and fruits, whatever is of assistance for research regarding these classes;
- enchu niyecheme arakha banjibun obofi, has been made to constitute a separate additional composition,
- bitkhe-i wajime-de sindakha. Ere-be mini juse omosi, placed at the end of the book. This (announcement) my sons and grandsons,
- khafan irgen-de selgiyebukhe-de. officials and people will receive with satisfaction.
- Khergen-be emu obuchi ombi-ni, amaga jalan-de ulebufi, The unification of the system for written words is now achieved, will be handed down to future generations,
- goidatala tutabuchi ombikai. Utkhai ofi, shutuchin arakha. and can be long preserved. Therefore, this preface has been written.
- Abka-i wekhiyekhe gusin ningguchi aniya, jorgon biya-i Kien Lung thirty-sixth year, twelfth month's
- orin-duin. twenty-four (24th day).

Kien-lung, (in Manchu *Abka-i wekhiyekhe* "the Heaven-sustained," name of the reign of the 4th Emperor of the *Tsing*, or Manchu Dynasty 1736-1796; like his predecessor, whose reign was known as Kang Hi, he ruled a long time, 60 years. The Preface to the new and enlarged edition of the Dictionary was written in 1771. Its Chinese style is formal and stately, and very concise.

* The matching of Manchu sounds need not include the search for appropriate meanings of Chinese characters used, says the Emperor. I have discovered two words, Chinese names for jewels, really Persian words transcribed, which show sound ingeniously united to meaning. (1) *Yang-hung*, "ruby," Arabic *yakut* (from the Persian). The second syllable means "red" (*hung*). (2) *Tsu-mu-luh*, "emerald," Arabic *zumrud* (from the Persian, which again from the Sanscrit *marakata*). The last syllable means "green" (*luh*). The *yanghung*, or *yakout*, was brought by Arab traders from Ceylon, known as the Isle of Rubies (or sapphires,—*jezirat al-yakut*, for the *jacinthus* was a blue "Oriental sapphire," and in Malay *batu yakut* is crystal,—or white sapphire) as early as the 9th Century A.D., and emeralds from the same place. There is no letter R in Chinese, no letter L in Japanese. Manchu has both.

The Manchu Part of a Monumental Inscription in Corea in Chinese, Manchu, and Mongol.

The numbering, 1 to 20, refers to the twenty lines, or rather, perpendicular columns, of Manchu script. This numbering is quoted in the Notes which follow this Translation.

I.

Dai-tsing Gurun-i Enduringge
Khan-i gung erdemu-i Bei.

Stone Tablet of the honours and virtues of the August Emperor of the *Ta-t'sing* State.

II.

Dai-tsing Gurun-i "*Wesikhun Erdemungge*" suchungga aniya
tuweri

In the winter (*tuweri*) of the First Year of the *Ta-t'sing* State's reign "*T'sung-teh*"

jorgon biya-de

in the 12th month (1636)

III.

Gosin Oncho Khuwaliyasun
Enduringge Khan, achakha-be
efulekhengge

The Bogdo-Khan *Khwan Wen Jen*, the breaking of the Peace

men-chi deribukhe seme, ambula jili
banjifi, chookkha khoron

having originated with us, became greatly incensed, and (sent) an armed force

enggelenjifi. Dergi baru ching-seme
jichi, yaya, geleme, alikhaku.

to visit us. Eastwards straight on it came, every one, afraid, made no resistance.

Tere fon-de meni sitakhun ejen, Nan
Khan-de tomofo, geleme

At that time our insignificant Ruler, cowering in Nan Khan, in fear,

olkhome, niyengniyeri jukhe-de
fekhufi, gerendere-be aliyara *gese*,

was cautious, like to (*gese*) one who walks on spring-time ice, waiting for the dawn to come,

susai-chi inenggi. Dergi Julergi
geren jugun-i chookha siran-siran-i

the 50th day. East and West, on all roads, (his) armies (were) continually

gidabukha, *Wargi Amargi*
jiyanggiyun-se, alin kholo-de jailafi

routed, West and North his *generals*, taking refuge in mountain ravines,

bederechere goroki amasi, emgeri

retreating far back, once (one step)

IV.

- oksome mutekheku. Khechen-i dorgi jeku geli wajikha. Tere-fonde could not move a step. And in the City the food was exhausted. Then
- amba chooka khechen-be gaijarangge,—shakhurun edun the great army's taking of the City,—the frosty wind
- bolori erin-i moo-i abdakha-be sikhature,—tuwai gurgin-de driving the tree leaves of autumn-time,—in the flames of fire
- gaskhai funggala-be dejire,—gese bikhe. Enduringge Khan the goose's feathers burning up,—it was *like that*. The August Emperor
- “waraku!”-be dele *erdemu* selgiyere-be oyonggo obufi, said “slay not!” above all he made the chief thing the manifestation of *virtue*,
- Khese wasimbufi ulkhibume, “jikhe-de, simbe *yooni* obure, he sent down an Edict announcing, “come! I will make you unmolested (*integral*),
- jideraku okho-de, suntebumbi,” sekhe. Tere-chi Inggültei if you should not come, I destroy you!” he said. Thereafter (when) Inggültei
- Mafuta geren *jiyanggun*-se and Mafuta the *Generals*

V.

- Enduringge khan-i khese-be alifi amasi Julesi gisureme jabure jaka-de, Were conveying backwards and forwards the Bogdo-Khan's behests and answers, then
- Meni sitakhun ejen bitkhe-chookhai geren ambasa-be isabufi, khendume:— Our humble Prince assembled all his high officials, civil and military, and said:—
- “Bi *Amba Gurun-i* baru achafi juwan aniya okho. Mini farkhun miyeliyekhun-de “I was on good terms with *the Great Nation* during 10 years. Through my blind self-deception
- “Abkai dailara-be khudulabufi, tumen khala-i irgen jobolon tushakha. “I brought down swift punishment from Heaven, and the 10,000 families of my people incurred troubles.
- “Ere weile mini emkhun beye-de bi. “The guilt for this is on me alone.

VI.

- “Enduringge khan nememe wame jenderaku, uttu ulkhibure-ba-de “When the Divine Emperor cannot endure to slay, but notifies his will in this manner,
- “Bi ai gelkhun-aku mini dergi mafari doro-be yooni obume, “How could I, by audacity, above me, keep safe the altars of my ancestors,

| | |
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| <p>"Mini fejergi irgen-be karmame, khese-be alime gaijaraku?" sekhe,</p> <p>manggi, geren <i>ambasa</i> saishame dakhafi, utkhai,</p> <p>emu udu juwan moringga-be gaifi, chookha-i juleri jifi</p> <p>weile-be alire, jakade.</p> | <p>below me, protect the people, by not receiving and accepting the Edict?" he said,</p> <p>after which, all the <i>ambans</i> applauded and concurred, and so,</p> <p>taking with him a few tens of horsemen, he came to meet the army,</p> <p>to acknowledge his guilt, and then</p> |
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VII.

| | |
|--|--|
| <p>Enduringge khan dorolome gosime, kesi-i bilume. Achame, jaka-de</p> <p>mujilen niyamen-be tuchibume gisurekhe. Shangname bukhe <i>Kesi</i></p> <p>dakhara <i>ambasa</i>-de birime <i>isinakha</i>. Dorolome wajikha manggi,</p> <p>utkhai meni sitakhun Wang-be amasi Du Khechen-de bederebufi.</p> <p>Ilikhai andan-de Julesi genekhe chookha-be bargiyafi, Wasikhun</p> <p>bedereme; irgen-be bilure, usin-i weilen-be khuwekiyebure,</p> <p>jakade, goroki hanchiki samsikha irgen gemu dasame jifi tekhangge;</p> <p>amba kesi wakao?</p> | <p>The Bogdo-Khan, courteously, graciously, soothed him with favour. By this meeting, straightway</p> <p>he opened his heart and soul to him as he spoke. The Favours he conferred</p> <p>he distributed <i>even to</i> the attendant (Corean) <i>ambans</i>. When the ceremony was ended,</p> <p>he then sent back our humble (petty) prince to his capital city.</p> <p>Immediately he gathered in his troops who had gone Southwards, and Westward</p> <p>returned in triumph; he pacified (soothed) the people, exhorting to the labours of the fields,</p> <p>and so, the population, scattered far and near he made come and settle where they had lived;</p> <p>was not this great grace?</p> |
|--|--|

VIII.

| | |
|--|--|
| <p><i>achige gurun</i> Dergi Gurun-de weile bahkafi goidakha. <i>Sokhon</i></p> <p><i>Khonin</i> aniya, <i>Du-yurwan Shuwai</i>, <i>Jiang Hung-li</i>-be</p> <p>takurafi, <i>Ming</i> gurun-de chookha aisileme genekhangge</p> <p>gidabufi jafabukha manggi</p> | <p><i>Our small country</i> offended against the Suzerain State long ago. <i>Yellow</i></p> <p><i>Sheep</i> year (1619), <i>General</i> (Army Commander) <i>Jiang Hung-li</i></p> <p>was appointed, whose army having gone to assist the <i>Ming</i> State,</p> <p>was beaten; he was taken prisoner; after which (by)</p> |
|--|--|

IX.

- Dai-dzu "Khoronggo" Khan, damu Jiang Hung-li jergi udu* *Dai-dzu (Tai Tsu) "the Warlike" Emperor only Jiang Hung-li and a few with him*
- niyalma-be bibufi, guwa-be gemu amasi bederebukhe.* of men, were retained, the rest were all sent off back home.
- Kesi ere-chi amban ningge aku. Tuttu ochibe, ajige* For mercy (grace) than this exists none greater. Nevertheless, the petty
- gurun geli liyeliyefi ulkhiraku ojoro, jaka-de, Fulakhun* country grew giddy again and void of understanding, on which, in the *Red*
- Gulmakhun aniya,* *Hare year, (1627)*

X.

- Enduringge Khan giyanggiyun-be takurafi, Dergi ba-be* The Divine Emperor despatched his *Generals* to the Eastern country
- dailanjikha manggi, meni gurun-i ejen amban* to carry war (to us), whereupon our country's ruler and *ambans*
- gemu mederi tun-de jailame dosifi, elchin takurafi achaki seme baikha.* all retreated to the islands of the sea, and sent *envoys* entreating for *peace*.
- Enduringge Khan gisun-be gaiifi, akhun-deo i gurun obufi.* The Bogdo-Khan accepted their words, and made the countries *elder and younger brothers*.
- Ba-na be yooni obukha, Jiang Hung-li be nememe amasi bederebukhe.* Our frontiers restored as of yore, and even sent back *Jiang Hung-li*.
- Ere-chi amasi, dorolokhongge ebereke-aku, Elchin takurakhangge* From then on (*after*), courteous treatment was not wanting, the sending of *Envoys*
- lakchakha-aku bikhe. Kesi-aku, oilori Khebe* uninterruptedly went on. Unfortunately, *floating* (futile; careless) counsels

XI.

- dekdefi fachukhun-i tangkan baninafi:—* were uttered, which led to steps being taken which embroiled affairs:—
- Ajige gurun jechen-i ambasa-de gochiskhun-aku gisun-i bitkhe arafi unggikhe,* *The small nation* wrote and sent orders devoid of humility to its frontier *ambans*,
- tere bitkhe-be elchin jikhe ambasa bakhafi gamakha.* these letters the envoys who came hither succeeded in taking away.

Enduringge Khan khono *oncho-i* gamame; *utkhai* chookha jikhaku, The August Emperor still took this *magnanimously*; his army did not come *at once*,

n e n e m e genggiyen Khesa-be wasimbume chookhalara erin-be boljome, before (*préalablement*) he sent down a clear Ukase fixing his time to resort to arms,

dakhun dakhun-i ulkhibukhangge, shan-be jafafi tachikhiyara-chi, khono again and again impressing his instructions, holding our ears and teaching us, and yet

dabali kai! Tuttu ochibe, geli urgunjeme it was superfluous! And yet, notwithstanding, joyfully

XII.

dakhakhakungge. Ajige gurun-i geren ambasa-i weile ele, *obey we would not.* The small state's officials' guilt, all the more,

guwechi ojuraku okho. Enduringge Khan-i amba chookha became impossible to forgive. The Divine Emperor's great army

Nan Khan-be kafi, geli Khesa wasimbufi, neneme, laid siege to Nan Khan, and yet sent down an Edict, first of all,

emu gargan-i chookha unggifi, *Giang-du* be gaifi. Wang-ni, sent a branch of the army, captured *Giang Du*, (*Kiang Tu*). The King's

juse sargan, *ambasai* khekhe juse, gemu, jafabukha manggi, children and wife, the *ambans'* women and children, all, were captured. Then

XIII.

Enduringge Khan geren *jiyanggiyun*-be "ume nechire!" the Divine Khan (ordered) his Generals, "molest (them) not!"

nonggere-seme fafulafi. *Meni khafasa Taigiyasa* tuwakiyabukha with warning words he restrained them. Our own *mandarins* (and) *Taigiyens* (Eunuchs) he set to guard them.

tuttu amba kesi-be isibure jakade, ajige gurun i ejen *amban*, So great favours he extended to us, then the small state's sovereign and ambans,

jafabukha juse sargan, gemu fe an-i ofi; gechen nimanggi the captured children and spouses, were all as before; frost (and) snow

kubulufi niyengniyeri okho, olkhon khiya forgoshofi erin aga okho, were changed to springtime, arid drought was transformed into seasonable rain,

gese. Ajige gurun-i gukukhe-be dasame bibukhe. Mafari doru like (as it were). The perished small state was set right and preserved. Ancestral worship,

lakchakha-be dakhume interrupted, was renewed (restored)

XIV.

- sirakha. *Dergi Ba-i* shurdeme and continued. The people of the
 ududu minggan *ba-i* niyalma Eastern Land, for how many thou-
 sands of *li* around
- gemu banjibukha, khuwashabukha. all were given life and better
 Kesi-de khoribukha. civilization;—with such favours
 were they surrounded.
- Yargiyan-i julgei kooli-de sabukha- Truly, of ancient precedents none
 kungge kai! *Khan-Sui* mukei has been seen like this! (To) the
 River Han's water's
- wesikhun *San Tiyen Du* ba-i julergi, upper (course) to the South of *San*
 utkhai *Enduringge* *Thien Tu*, thither it was that the
Sacred
- Khan-i isinjikha ba. *Tan* soorin bi. Emperor arrived (that was the)
 Meni sitakhun place. The site of the *altar* is (there).
 Our petty
- ejen *Jurgan-i* niyalma-de khendufi, ruler spoke to the men of the *Board*,
Tan soorin-be nonggime ordered the enlarging the *Altar* site
 (to
- den *amban* bederebufi, geli *wekhe-be* be) lofty and *great*, and they took
 gajifi *stone* thither

XV.

- Bei* ilibufu entekheme bibume, (and) set up a *Stone Monument* to
 Enduringge Khan-i Kung preserve for ever, that the *Sacred*
 Emperor's exploits
- Erdemu-be, *Abka Na-i* sasa okini and Virtues, may last together with
 seme temgetulekhe! the *heavens* and *the earth*, thus
 borne witness to!
- Ere mini ajige gurin-i teile jalan This is our little country's *reliance*
 khalame entekheme *akdafi*, during long succeeding generations,
- banjire *anggala*, *Amba* Gurun-i for its life, *and not only so, but* the
 gosin algin, *Khoron-i* yabun-de Great State's bounty, fame, deeds of
 valour, by (these)
- goroki-chi aname gemu dakharangge even distant nations all giving sub-
 inu erechi deribumbi kai. mission, that will also indeed com-
 mence from this.
- Udu *Abka Na-i* *amban-de* arakha, Although one imagined the great-
 Shun *Biya-i* genggiyen-be ness of Heaven and Earth (figured)
 the lustre of Sun and Moon,
- nirukha-seme, tere-i tumen-de emken in depicting them, even to compare
 ini duibulechi with one ten-thousandth part

XVI.

ojoraku. Kheni muwashime folomeis impossible. Inadequately, in a rough way, by graving on stone they are signalized.

Abka gechen silenggi-be wasimbufi, Heaven makes frosty dew descend, fundekhun obumbi banjibumbi. causes cloudy gloom and makes things be produced.

Enduringge Khan, ede achabume, The Divine Emperor, conforming to khoron erdemu-be sasa selgiyembi. this (example), manifests his power and his kindness together.

XVII.

Enduringge Khan Dergi Ba-be The Divine Khan waged punitive dailakha, juwan tumen, chookha, war in the Eastern Land, ten myriads, the army,

Kungur-seme geren, Taskha Pi thunder-like (the noise of) the host, gurgu-i gese. like Tigers and Panthers, fierce wild beasts.

Wargi Amargi Gurun gemu agura-be jafafi, juleri ojoro-be The nations of the West and North all grasped their weapons, to be the temsherengge, first they vied together,

khoron ambula gelechuke kai! a martial power greatly fear-inspiring! Enduringge Khan umesi gosin ofi, The Divine Emperor, with the vast *humanity* he had,

gosime wasimbukha khese gisun, mercifully vouchsafed to issue a juwan jurgan-i wasimbukha bitkhe, gracious Edict, in *ten lines* of writing it was sent down,

khoronggo bime, khuwaliasun. Da- albeit stern, yet gentle. At first, be- de, liyeliyefi saraku ofi, cause we were misled and ignorant,

beye jobolon-be baikha; we ourselves sought for trouble;

XVIII.

Enduringge Khan-i genggiyen The Divine Emperor's clear Edict Khese isinjire, jakade, reached us, and then

amkhafi teni getekhe gese, meni as if just awake *after sleep*, our Wang gaifi dakhakhangge King, accepting and submitting to it,

khoron-de gelere teile waka, erdemu-de dakhakhangge kai! was not only made afraid by power, but made submissive to virtue!

Enduringge Khan gosifi Kesi The Divine Khan in bounty isibume, dorolome sayin chira extended his grace (to him), courteously, with happy (good) face

injere arbun-i, agura-be bargiyafi,— (and) smiling mien, gathered away sayin morin the arms of war,—and fine horses

weikhuken dakhu sangnara *jakade* and light fur robes were given as
 Khechen-i Khakha khekhe presents; *then* the men and women
 of the Capital

uchuleme maktarangge, meni Wang- were singing and praising, for our
 ni bakhafi bederekhengge Prince was obtaining his return home

Enduringge Khan-i bukhengge Kai. as a gift conferred by the Sacred
 Emperor.

XIX.

Enduringge Khan meni irgen-be The Sacred Emperor desired that
 banjikini-seme, our population should live,

chookha-be bederebukhe. M e n i so sent his armies back. Our (people)
 fachukhun okho samsikha-be confused and scattered,

g o s i m e. Meni usin-weile-be he compassionated. The tilling our
 khuwekiyebukhe. Efunjekhe fields he encouraged. The defeated

gurun da-an-i okhongge, ere iche nation he made be as before; by this
 tan-i turgun kai! cause our altars are renewed!

olkhokho giranggi-de dasame yali On the dry bones, flesh, restored by
 banjibukha. Tuweri orkho-i him, was made to grow. Winter
 grass's

fulekhe, geli niyengniyeri erin-be roots, again, were as if they had met
 ucharakha gese okho. with the spring-season.

Amba *Giyang*-ni da jakade den Right by the head of the great *River*,
 amba Wekhe ilibufi, high and great, this Stone has been
 erected,

San Khan-i ba tumen aniya in the *San Khan* land to exist for
 ojongge. Enduringge Khan-i sain- 10,000 years. It is by the goodness
 de Kai! of the Holy Emperor!

XX.

Wesikhun Erdemungge-i Duichi (In *Thsung-teh's* Fourth Year, on
 Aniya. jorɔon biya-i iche-jakun-de, the eighth of the twelfth month,
 ili-bu-kha (1639). erected (1639).

NOTES. (The numbers refer to the columns of Manchu writing, as explained above.)

(4). . . . "Inggultai and Mafuta, the Generals."

For "Generals," the Manchu adopts the Chinese term *Jiyanggun* (*Tsiang Kün*) a word better known in Europe by its Japanese pronunciation, "the *Shōgun*."

In the Journal of the China Branch of the R. Asiatic Society, Vol. XXIII, New Series, No. 1, 1888 (35 years ago) will be found the three oriental scripts of this interesting *stèle*, accompanied by an English

rendering of the Chinese, by far the most elegantly worded, but naturally the most difficult, of the three to translate. In this, made by Mr. W. R. Carles, I had the honour of collaborating. In this, alas! by a blunder for which I acknowledge my share of blame, the Emperor is made to boast of having "slain" these two faithful servants of his, whose names are curtailed in the Chinese way, into "Ing" and "Ma-." In palliation be it said that there appears no punctuation at all in the Chinese, though the Manchu and the Mongol both have punctuation-marks.

Now there is a fine history, by V. Gorski, of the rise of the Manchu power, in the Reports by the Members of the Russian Ecclesiastical Mission at Peking, a German translation of which, by Dr. Carl Abel and Prof. Mecklenburg (Berlin, F. Heinicke 1858) is in my possession. Gorski gives the story of how *Mafuta*, an especially daring Manchu officer, led a brilliant raid with 300 men right to the Corean Capital,—a superb bluff,—while *Inggultai* was the Manchu Envoy into whose hands came the written proofs that the Corean King was bent on breaking the peace for which he had agreed with the Manchus.

Even the learned may make mistakes sometimes, or, as the Japanese say: *saru-mo ki-kara ochiru*, "even a monkey falls from a tree sometimes." If the above instance is not enough to exemplify this, I may add that these German scholars, though acquainted with Russian, could not have known Manchu, or they would not have rendered *Mukden-i Fujurun* as "*Mukden und Futschurun*," mistaking the *i*, Manchu for "of," for the *i*, Russian for "and" (*und* in German). The meaning is "Poem of Mukden," not "*Mukden and Poem*." In the excellent Manchu grammar by their countryman, Gabelentz, written about 1832, in the French language, on p. 149, are to be found 14 lines of this imperial poem, with translations into Latin and French.

(7) "The *Bogdo-Khan*" . . . This rendering of "the Emperor" (Chinese *Hwang-ti*), is really Mongol, and appears more correctly as *Bogda* (Khakan) in the Mongol version on this *Stèle*, whenever the Manchu gives Enduringge Khan, "*The Bogdo-Khan*," the Russian variation of it, is met with frequently meaning "*the Emperor of China*" in Russian books and in official despatches. It means "the Divine Emperor." Schmidt's Mongol-Russian-German Dictionary, 1835, does not give *Bogda-Khakan* (Bogda Khan), but gives *Bogdâ Ejen*, and renders it "der Kaiser,"—"Imperator." The term seems vain-glorious; but *Enduringge Ejen*, and *Enduringge Khan*, the Manchu for the Chinese

sheng chu 聖, perhaps mean little more than *Dei gratia*, and imply an acknow- ledgment of the responsibility of so high a position, and an 主 aspiration to occupy it worthily. *Enduri* is the Chinese

shin 神 the Japanese *Kami*,—the Spirit (Spirits), Power (Powers) that rule all nature.

(8) (9). "Yellow Sheep" Year. "Red Hare" Year. Cyclical terms. In the Chinese version the terms used are the names of the *Ten Stems* and *Twelve Branches* which combine to form the Cycle of 60 Combinations. In the Manchu and Mongol versions, the terms used are the names of the colours of the 5 elements to which the 10 Stems correspond, and of the 12 animals to which the 12 Branches correspond. In Tibet, each of the 5 Elements, or Primordial Essences, (Water, Fire, Wood, Metal, Earth) is taken, both in the masculine and in the feminine; thus 10 elements are made up, to correspond with the 10 Stems. Rev. Perè Des-

godius (from whose *Essai de Grammaire Thibétaine* I take this information about Tibet) calls the Tibetan cycle *ce cycle, imité des Indiens*. The 12 animals, in the Tibetan Cycle, are the same animals as in the Chinese; but in Sikkim, the Falcon takes the place of the Hare (4th animal). In Annam, the Buffalo takes the place of the Horse (7th animal). See the great work by W. F. Meyers, "The Chinese Readers' Manual." There are in the publications of the Asiatic Society (China Branch) numerous interesting Essays by T. W. Kingsmill bearing on the subject.

According to V. Gorski, one of the conditions imposed on the Korean King, after his surrender, was the adoption of the Manchu Calendar instead of the Chinese. The difference does not seem to be great.

(18) "Light fur robes." In Chinese, the classic phrase *khing khiu* (*king kiu*). In Manchu this is, strictly, *weikhuken furdekhe*. But on this *stèle* is no word *furdekhe* (fur robes), but a word I assume to be formed on *dakhu*, Manchu for "a fur cloak," which is called, in Russian, a *shuba*. The Mongol version, also, uses the word *dakhu*.

GENERAL NOTES ON TANGGU MEYEN.

NOTE ON CHAPTER 44 OF THE TANGGU MEYEN.—In the Chow Li is the origin of the Chinese appellations here reproduced by the author in Manchu script representing the Chinese sounds, but not translated into Manchu by him; for instance, the appellation "Spring Officials" for officers of the Board of Rites, "Autumn Official" (reference to autumnal assizes) for Minister of Crime. "In the 6 sections of the Chow Li (Ritual of Chow),"—says the learned A. Wylie, writing in 1867,— "may be seen the type of the present 6 Administrative Boards at Peking. It is believed to have been written early in the time of the Chow Dynasty, and consists of an elaborate detail of the various officers under that Dynasty (B.C. 1122—255), with their respective duties."

This long period Meyers divides into the *semi-historical*, till about 770 B.C., and the *historical*, later, during which lived the revered Sage Confucius (B.C. 551—479). E. H. Parker, in his interesting book "China," concurs with Meyers in regard to the worthlessness of records before the time of Confucius,—and does not attach much value to them until some time later than that.

NOTE ON CHAPTER 81 OF THE TANGGU MEYEN.—*Erikhe*, "rosary." Schmidt's Mongol Dictionary gives *erike*, for this or a wreath; it gives additional Mongol words formed from it, *erikelekü*, "to string pearls, etc., or to wear them," and the causative verb *erikelkülekü*, "to make a person wear them."

NOTE ON WADE'S SPELLING BY MAYERS, from "Notes and Queries on China and Japan," Vol. I, Hongkong, 1867:—" . . . It was doubtless never (Wade's) intention to obliterate the recognized syllabic classes of the standard pronunciation, but rather to provide a scholastic index to the pronunciation of one special dialect" . . . "A person using the Peking

colloquial would do right to *pronounce* the name of the capital as Peiching, but to *write* the sound thus, for general acceptance, is equivalent to opening a needless gulf between the Northern dialect and all other forms of Chinese." Those are weighty words!

In English, the *Northern* forms are the harsher; the *Southern*, the softer, have become our "Mandarin dialect," the speech of the best educated. Yet we rightly retain the spelling of, *e.g.*, "might," "right," "enough," etc., though it is only far from the Capital that the harsh gutturals are pronounced. In English, as in romanized Chinese, the adoption of the phonetic system would tend to dire confusion and ignorance.

TRANSLITERATION.

There is another and older guide than the Arabic to this subject:— the *Sanscrit*. Since more than 200 years before the "Hegira" (Hejra) started a new era, the Chinese have used a system of representing the Sanscrit Alphabet by about 30 characters (words) used as phonetics. From these we learn that *si* (Western) is used to represent a Sanscrit *sibilant* in combination with a final *i*; the character *sing* (star) similarly; while the character *sin* (heart) is used to represent an initial *s*. These figured sounds are quite clearly recorded as distinct from the aspirates. Under the aspirates we find *hiung* (a bear), which the system known as "Wade's" writes *hsiung*, writing *sin* (heart) as *hsin*. These Tables, made and adhered to for many centuries by learned Orientals, mark out *sien* (thread) and *hien* (now) as perfectly distinct from one another; so that, (although no doubt easier) it is quite wrong to lump them together as *hsien*.

See the interesting work of Stanislas Julien on this subject.

To Mr. Foley
from R.C. Redford

EMU TANGGÔ ORIN SAKDA-I GISUN SARKIYAN,
AN UNEDITED MANCHU MANUSCRIPT¹

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BEFORE describing this interesting unpublished manuscript, it may be well, since Manchu studies are not so popular in sinological circles as they once were, to survey the work done during the last thirty years in this neglected field. Although for some time Manchu has been considered by most scholars to be a moribund language, there are still some signs of life in Manchu studies. New interest was recently aroused in this field by the discovery in Peking of forgotten stores of official documents—written only in Manchu—which bear on the early history of the Ch'ing dynasty, but it is not to be expected that Manchu studies will again thrive as they did in the days of Amiot, Langlès, Gabelentz, Zakharov, Grube, Harlez, and others. Some time ago I started to compile a descriptive bibliography of western works and articles which might be utilized by students of the Manchu language.² On looking over the entries in this bibliography, one is struck by the fact that the dates of a fairly large number of them fall within this century. Although scholars of other nationalities have also contributed, the Germans, Japanese, and Russians have been most active in this field in recent years.

Beginning with 1908, I would like to review briefly a limited number of the most important works pertaining to Manchu language and literature. I start with that year because, in my opinion, it marked the first outstanding contribution to Manchu studies in the twentieth century: the late Berthold Laufer's "Skizze der Manjurischen Literatur."³ This is a valuable bibliographical work supplanting Möllendorff's "Essay on Manchu Literature"⁴ done some twenty years earlier. In this work Laufer gives the history

¹ A preliminary draft of this paper was read before the American Oriental Society in New York, March 27, 1940.

² This compilation is as yet unfinished, but it already contains over 200 western entries which deal with some phase of Manchu language or literature—many more than the compiler expected to find.

³ *Keleti Szemle (Revue Orientale)* 9 (1908). 1-53.

⁴ *JNCBRAS* 24 (1889). 1-45.

of Manchu writing and language, the problems of the field, and a review of the literature in that language. Continuing along the lines of bibliography and literature, there appeared in 1909 an article by Grebenshchikov on Manchu literature,⁵ and in 1914 von Zach made additions and corrections to Möllendorff's "Essay."⁶ Some time later Pelliot⁷ and Jaegher⁸ proved conclusively that the author of the first Manchu grammar, *Elementa linguae tartaricae*,⁹ was Verbiest, and not Gerbillon, as had been popularly believed. In 1928 W. Kotwicz, in his article "Sur le besoin d'une bibliographie complète de la littérature mandchoue,"¹⁰ listed and briefly described fifteen important collections of Manchu literature and expressed the hope that a union bibliography of all Manchu literature in these and other collections would be formed through international cooperation. In 1932 K. Watanabe revised and enlarged his catalogue of Manchu works.¹¹ Walter Fuchs of Mukden and Peking, the most active present-day scholar in this field, has contributed greatly to our knowledge of Manchu literature. His important articles on Manchu versions of the Kanjur, and on early Ch'ing official documents in Manchu hitherto unknown to western scholars¹² were followed in 1936 by what is undoubtedly the most important work in this particular branch of Manchu studies, namely, his *Beiträge zur Mandjurischen Bibliographie und Literatur*.¹³ In

⁵ "Kratkii ocherk obraztsov man'chzhurskoï literatury," *Izvestiia Vostochnogo Instituta* 32, No. 2 (1909), 62 pp. (N. B. Russian transliterations are according to Library of Congress rules.)

⁶ "Notizen zur Mandschurischen Bibliographie," TP, ser. 2, 15 (1914). 273-77.

⁷ "Le véritable auteur des *Elementa linguae tartaricae*," TP, ser. 2, 21 (1922). 367-86. "Encore à propos des *Elementa linguae tartaricae*," *ibid.*, 24 (1925/26). 64-66.

⁸ "Le Père Verbiest, auteur de la première grammaire mandchoue," TP 22 (1923). 189-92.

⁹ Reprinted in Thévenot's *Relations de divers Voyages Curieux, qui n'ont point esté publiées . . .* (Paris, 1696), vol. II, pt. 4, 34 pp.

¹⁰ *Rocznik Orientalistyczny*, 6 (1928). 61-75.

¹¹ *Zôtei manshugô tosho mokuroku* 增訂滿州語圖書目錄, 2, 5, 64 p. (No. 3 of the *Research Review of the Osaka Asiatic Society*).

¹² "Zum Mandjurischen Kandjur," AM (*Asia Major*) 6 (1930). 388-402. "Nachtrag zum Artikel Zum Mandjurischen Kandjur," *ibid.*, 7 (1932). 484-85. "Neues Material zur mandjurischen Literatur aus Pekinger Bibliotheken," *ibid.*, 7 (1932). 469-82.

¹³ Published as supplementary volume 14 of the *Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens*, Tokyo, 1936, 146 pp.

it there are sections dealing with Manchu works and translators prior to 1661, Manchu seal writing, recently discovered Manchu documents, and the *shih lu* 實錄—important sources for early Ch'ing history; there are lists of about 400 pure Manchu manuscript biographies stored in Peking and Tokyo, and a section which supplements the Chinese catalogue compiled by Li Tê-ch'i 李德啓 of the Manchu works in the National Library of Peking and the library of the Palace Museum.¹⁴ In the same year, 1936, Fuchs, writing an English article¹⁵ on source materials for the end of the Ming and the early part of the Ch'ing dynasties, defends the study of Manchu on the grounds that many of the important Chinese sources for this period are based upon imperfect translations of the primary Manchu sources while much of the original Manchu literature still exists.

Manchu lexicography has also made important advances in recent years. Two reproductions and translations from a pentaglot manuscript dictionary in the British Museum using three and five languages, including Manchu, appeared in 1909 and 1934 respectively. The first one, a long list of bird names, was treated in Manchu, Chinese, and Turki by E. Denison Ross;¹⁶ the second, by Erich Haenisch,¹⁷ gives hunting terms in Manchu, Chinese, Mongol, Tibetan, and Turki. In 1928 F. Weller published a polyglot list of the thousand Buddha names in Manchu, Chinese, Sanscrit, Tibetan, and Mongol.¹⁸ Von Zach has published three articles¹⁹ which give additions and corrections to the Manchu-Russian dictionary of Zacharov.²⁰ During 1931-32, P. Schmidt

¹⁴ *Man wên shu chi lien ho mu lu* 滿文書籍聯合目錄, Peking, 1933.

¹⁵ "The Personal Chronicle of the First Manchu Emperor," *Pacific Affairs*, 9 (1926). 78-85.

¹⁶ "A Polyglot List of Birds in Turki, Manchu, and Chinese," *Memoirs of the Asiatic Society of Bengal*, 2 (No. 9, 1909). 253-340, 14.

¹⁷ "Die Abteilung 'Jagd' im fünfsprachigen Wörterspiegel," *AM* 10 (pt. 1, 1934). 59-93.

¹⁸ *Tausend Buddhanamen des Bhadrakalpa nach einer fünfsprachigen Polyglotte*, Leipzig, 1928, XXV, 268 pp.

¹⁹ "Einige Ergänzungen zu Sacharow's Mandzursko-Russki Slowarj," *MDGNVO* 14 (pt. 1, 1911). 1-25. "Weitere Ergänzungen zu Sacharow's Mandzursko-Russki Slowarj," *ibid.*, 14 (pt. 3, 1913). 255-67. "Weitere Ergänzungen zu Sacharow's Mandzursko-Russki Slowarj," *AM* 5 (1930). 498-513.

²⁰ *Polnyi man'chzhursko-russkii slovar'*, St. Petersburg, 1875. A facsimile reprint of this work, limited to 150 copies, was published in Peking in 1939.

published his "Chinesische Elemente im Mandschu";²¹ this is actually a Manchu-German dictionary of words appearing in Manchu which are either loan-words from the Chinese, or have been influenced by that language. A Mongol-Japanese dictionary which also gives the Manchu equivalents was published in 1933 in Tokyo under the auspices of the Ministry of War,²² and a Manchu-Japanese dictionary of 485 pages by T. Hanada appeared last year.²³ The latest, and perhaps most important, contribution to Manchu lexicography is scheduled to appear this year. This will be a Manchu-German dictionary by the late Erich Hauer. In a recent letter from the Deutsche Gesellschaft für Natur- und Völkerkunde Ostasiens I was informed that his *Handwörterbuch der Mandschusprache* is now in press and will appear about July. It will apparently be a very complete work, for a sample of it²⁴ compared with the corresponding sections of the Manchu-French dictionary by Amiot²⁵ and the Manchu-German dictionary by Gabelentz²⁶ shows it to be much more thorough than either of these two works.

Contributions to the various phases of language study itself have been numerous and important. In 1912 Grebenshchikov did a lengthy article on Manchu language and writing,²⁷ and Rudnev contributed one on the living language and Shamanism.²⁸ Rudnev argues against the popular idea that Manchu is a dead language and gives specimens of the spoken language with translations and vocabularies. In 1924 there was published in London one of the very few aids in English for the study of Manchu. This is a reader which gives (with scattered grammatical notes) the romanized Manchu version and English translation of most of the "Hundred

²¹ AM 7 (1932). 573-628, 8 (1933). 233-76, 353-436.

²² Cf. Ramstedt, "Two Mongol dictionaries of the year 1933," *Journal de la Société Finno-Ougrienne* 47 (1933/35), pt. 5, 1-10.

²³ This work was advertised by Brill in June of last year and was ordered at that time, but has not yet arrived.

²⁴ Hauer, "Ein Thesaurus der Mandschusprache," AM 7 (1932). 629-41.

²⁵ *Dictionnaire Tartare-Mantchou François* . . . Paris, 1789-90. 3 vols.

²⁶ *Mandschu-Deutsches Wörterbuch*, AKM 3, pt. 2, Leipzig, 1864.

²⁷ "Man'chzhury, ikh iazyk i pis'menost'," *Izvestiâ Vostochnogo Instituta*, 1911/12, 72 pp.

²⁸ "Novye dannye po zhivoi man'chzhurskoï rechî i shamanstvu," *Zapiski Vostochnogo Otdeleniâ Russkogo Arkheologicheskogo Obshchestva* 21 (1912). 47-82.

Chapters" (*i. e.*, the well-known "Hundred Lessons" in the *Tzū Erh Chi* of Sir Thomas Wade).²⁹ In the same year Hauer published a Manchu-Chinese-Mongol version of the Three Character Classic, with corresponding vocabularies in German.³⁰ W. Bang's "Türkisches Lehngut im Mandschurischen"³¹ is one of the few purely phonetic studies on Manchu in recent years. In 1930 Sanzheev wrote on Manchu-Mongol linguistic parallels,³² and in 1934 Shirokogoroff wrote an article on pronunciation based on notes taken among Manchu speaking peoples of the Aigun and Ili regions.³³ Manchu writing in its earliest form, without diacritical marks, has been treated by Li Te-ch'i 李德啓³⁴ and Vorob'ev.³⁵ Among the many works by Haenisch which are connected in some way with the Manchu language, two may be mentioned here. The first is a Manchu version of *Mêng ku yüan liu* 蒙古源流³⁶ a history of the Mongols; and the second, which appeared in 1938, is a translation of two Manchu-Tibetan edicts concerning Chinese relations with Nepal.³⁷

Two articles by Hauer, always a strong advocate of Manchu studies, intended to show that the Manchu language is still in actual use, are interesting. One gives a facsimile of a passport issued in Manchu in 1927 to a German scientist travelling in

²⁹ M. F. A. Fraser, *Tanggu Meyen and other Manchu Reading Lessons*, London, 1924, vii, 184 pp.

³⁰ "Das San-tze-king in dreisprachigem Texte mit einem chinesischen, mandschurischen und mongolischen Wörterverzeichnis samt einer deutschen Übertragung," *Mitteilungen des Seminars für orientalische Sprachen* 26-27 (1924). 61-128.

³¹ *Ungarische Jahrbücher* 4 (1924). 15-19.

³² "Man'chzhuro mongol'skii iazykovye paralleli," *Izvestiia Akademii Nauk*, 1930, 601-708.

³³ "Reading and transliteration of Manchu Lit. (literary Manchu)," *RO* 10 (1934). 122-30.

³⁴ *Man chou wên tzū chih lai yüan chi ch'i yen pien* 滿州文字之來原及其演變, (the origin and evolution of Manchu writing). *Kuo li pei p'ing t'u shu kuan kuan k'an* 國立北平圖書館館刊, V (1931), pt. 6, 34 pp.

³⁵ "Novye dannye o proiskhozhdenii i razvitii man'chzhurskoï pis'mennosti," *Zapiski Instituta Vostokovedeniia Akademii Nauk* 5 (1935). 115-32, illus.

³⁶ *Monggo han sai da sekiyen. Die Mandschufassung von Secen Sanang's mongolischer Geschichte*, Leipzig, 1933, iv, 124 pp.

³⁷ "Zwei kaiserliche Erlasse vom Ausgange der Regierung Kien-lung, die Gorkha betreffend," *HJAS* 3 (1938). 17-39.

northern Manchuria,³⁸ and in the other the author says that at Hailar he obtained a newspaper in the Manchu language which was dated November 21, 1925.³⁹ This paper, according to Hauer, was called *Ice Donjin Afaha*, and the particular issue he obtained bore the serial number 322. In 1928 it was said that the original edition of the Manchu translation of the Bible had finally been exhausted, and due to the demand a new edition would be prepared.⁴⁰

It is regrettable that although there are several good Manchu collections in the United States, no scholar here except for Laufer has, to my knowledge, made significant contributions to Manchu studies. It is interesting to note, however, that the first American trade commissioner to China, Caleb Cushing, in 1844 advocated the adoption of Manchu as the diplomatic language between China and the western powers.⁴¹ He himself had a good command of spoken Manchu and considered it much easier to acquire than Chinese. It is also rather surprising to learn that here in the United States we have the original, unpublished Manchu-French dictionary compiled by Stanislas Julien while he was making his Latin translation of Mencius from the Manchu. This historical document, written in the great French sinologue's own hand, is in the Cleveland Public Library.⁴²

The title of the manuscript under examination, *Emu tanggô orin sakda-i gisun sarkiyan*, means "Record of the Words of One Hundred and Twenty Old Men." It is in the Newberry Library, Chicago, and was purchased in China for that institution in 1908 by Berthold Laufer. The text is quite long and covers a variety of subjects and the whole is bound, Chinese style, in eight stitched volumes which average 109 pages each (western pagination). There are neither chapter nor page numbers; the pages measure $9\frac{1}{4}$ by $6\frac{1}{2}$ inches. The work is entirely in Manchu except for an

³⁸ "Ein Reisepass in Mandschusprache aus dem Jahre 1927," MSOS 32 (1929). 153-56.

³⁹ "Why the sinologue should study Manchu," JNCBRAS 61 (1930). 156-64.

⁴⁰ *Proceedings of the Seventeenth International Congress of Orientalists*, Oxford, 1928, p. 67.

⁴¹ Considerations on the language of communication between the Chinese and European governments, *Chinese Repository* 13 (1844). 281-300.

⁴² This is described by G. W. Thayer, quoting a letter of Laufer's, in *JAOS* 40 (1920). 140-41.

occasional Chinese note written in by some reader; in one place, for example, this person pasted in a slip of paper upon which he copied a sentence in Manchu, and below it, in Chinese, wrote "This sentence is not clear." This work was compiled by one Sungyun (Ch. Sung Yün 松筠), 1754-1835, a Mongol in the Manchu service.⁴³ After holding various official positions, Sungyun was sent to Urga or K'u-lun 庫倫 in 1785 to administer trade relations with the Russians. He was in Urga for eight years, and it was during his stay there that he compiled the "Record of the Words of One Hundred and Twenty Old Men."

The order of the volumes is first indicated by the eight words *kulun*, *urgunjen*, *eldehen*, *aššan*, *dosin*, *lifan*, *ilihen*, and *dahasun*, the Manchu terms for the *pa kua* 八卦 or Eight Diagrams of the *I Ching* 易經; these terms are then followed respectively by *ujui debtelin*, *jai debtelin*, *ilaci debtelin*, etc., first volume, second volume, third volume, etc. The title of the work, the *pa kua* term, and number of each volume are written by hand in a formal style within a decorated block-print border measuring 5½ by 1½ inches which is pasted on the outside covers. There are eight vertical columns to the page, reading from left to right. Some of the columns are elevated one, two, or three degrees, as in Chinese, to show respect to the royal family or to the state when terms related to them are used. This practice, when many terms requiring respect are used, leaves some of the pages quite blank since a new and elevated column must be started whenever one of these terms occurs, even though the previous line has but one word in it. The writing is done by brush in a beautiful, flowing hand, but appears to have been done by more than one person since some sections are written much more delicately than others. The writing is clear and easily read on the whole, but occasionally, due to its cursive nature, difficulties in its interpretation arise.

There are two prefaces to this work. The first one, written by Sungyun, is dated *abkai wehiyeh-e susai duinci aniya*, i. e., Ch'ien Lung's 54th year—1789. In this modestly worded preface Sungyun says that he had always paid attention to the conversations of his elders, and during the times he was not holding public office he recorded in 120 sections the various matters he considered worthy

⁴³ His biography is given in *Ch'ing shih kao* 清史稿, ch. 129 in the biographical section.

of preserving. Every one of these 120 sections begins with the phrase *emu sakda hendume*, "An old man said"—hence the name of the work. This phrase is followed, in the majority of cases, by the verb *donjici* (sometimes the singular pronoun of the first person, *bi* "I," precedes it), "I hear (that)"; sometimes the opening phrase is followed by *mini emu gucu . . .*, "a friend of mine . . ." The second preface, written by Furentai (Ch. Fu Lun-t'ai 富倫泰), a friend of Sungyun, is dated *abkai wehiyehe-i susai ningguci aniya*—1791. In this preface Furentai praises the author's work and describes the method whereby he himself classified and arranged the 120 chapters, in which order they now stand.

The 120 chapters are classified under eighteen different headings. Those to which most space is devoted deal with the officials of the eight banners (17 ch.), provincial officials (18 ch.), foreign tribes (8 ch.), military affairs (6 ch.), subjects for instruction (10 ch.), discourses on filial piety (6 ch.), discourses urging study (29 ch.), and ancient matters (10 ch.). The other headings, including from one to three chapters, deal with beginnings of the (Manchu) state, imperial tombs, imperial decrees, the way of the sages and the teaching of Buddha, rites, punishments, garrisons, diligence, the instruction of young women, and the home. So far I have transliterated seven chapters and translated two, but it remains to be seen whether or not the translation of sections like those on provincial officials, garrisons, foreign tribes, military matters, instruction of young women, etc. will throw new historical or anthropological light upon the Manchus.

This manuscript is interesting and important because it is one of the few extensive works originally written in Manchu. Moreover, it was, contrary to the usual practice, translated *from* the original Manchu into Chinese. This was done in 1809 by Fu Chün 富俊, another Mongol in Manchu service.⁴⁴ This work, either in pure Manchu or as a bilingual text, has not been published and exists only in manuscript form.

The page in the illustration is typical of the more delicate style of writing used. Its transliteration by lines from left to right follows:

(1) tacime muteci. eiten baita yabun de teisu ubu. niyalmai giyan

⁴⁴ His biography is given in *Ch'ing shih kao*, *loc. cit.* Cf. Fuchs, *Beiträge . . .*, p. 94.

be unenggileme (2) akômbure be saci ombi serengge. julgei baita i juwan hacin be. wajime debtelin de (3) kamcibuhangge. niyalma be julge te i giyan emu. ne i durun kemun baita (4) yabun gemu julgeci ebsi ulan ulan i ulanjihangge. umai encu akô be sakini (5) serengge. tuttu bime. julergi duiin debtelin oci. baita yabun be gisurehebi. amargi (6) duiin debtelin oci. tacire hacin be leolehebi. uttu obume faksalahangge. (7) amba tacin i jaka be hafure ei beye boo be dasara de isibufi. (8) teni dasan i baita be daci ojoro ilhi be enen i saci ombime. inu

Handwritten text in a cursive script, likely a preface, arranged in seven vertical columns. The script is dense and characteristic of the Sakda-i Gisun style.

A page from the second preface of
Emu tanggô orin sakda-i gisun sarkiyan.





