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IN THIS ISSUE

Nie Hongyin

Tangut Pillars of *Uṣṇīṣavijayā* in Baoding Prefecture:
The Last Monuments of Xixia Descendants **3**

Du Weimin

Introducing the New *Tangut Literature Series (TLS)* **27**

Aleksandr A. Iliukhov, Tatiana A. Pang

The Manchu-Chinese Manuscript
Emu Tanggû Orin Sakda-i gisun Sarkiyan 百二老人語錄
from the Collection of the IOM, RAS **33**

Olga V. Klimova

“A Monologue about Foreign Ships” by Sugita Genpaku **57**

Anthony E. Terekhov

The Place of Shen-nong in the System of Legendary History
of the Apocryphal Text *Chunqiu Minglixu* **80**

Anton D. Pritula

The Case of the East Syriac Lectionary *Sir. 26*:
Improvement or Forgery? **95**

Tatiana A. Anikeeva, Ilona A. Chmilevskaya

Arabographic Manuscripts of the Akhty and Rutul Regions
of the Republic of Dagestan **114**

Safarali Kh. Shomakhmadov

Five Years of the Serindica Laboratory in the IOM, RAS:
Results and Prospects **122**

ON THE COVER: to the article of Pritula Anton D.

Pl. 2. Syriac collection of the Institute of Oriental Manuscripts of the Russian Academy
of Sciences. MS. *Sir. 26*, f. 33v

Aleksandr A. Iliukhov,
Tatiana A. Pang

The Manchu-Chinese Manuscript
***Emu tanggû orin sakda-i gisun sarkiyān* 百二老人語錄**
in the Collection of the IOM, RAS

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Abstract: A unique Manchu-Chinese manuscript “The stories of one hundred and twenty old men” *Emu tanggû orin sakda-i gisun sarkiyān* is kept in the collection of the Institute of Oriental manuscripts. It is a rare sample of Manchu original literature that was compiled by a Mongol Sungyûn (Songyun 松筠) in 1790. The text was edited by Furentai, and in 1809 was translated into Chinese by a famous connoisseur of Manchu and Chinese literature Fugiyûn (Fujun 富俊). The bilingual manuscript from the IOM, RAS bears red personal seals of Fujun and the red seal of the printing house *Shao-yi-tang* 紹衣堂 that prove that the copy belonged to the translator. The text consists of 120 stories told by 120 old men. They mostly concern the life of simple Manchu bannermen, their everyday problems and financial difficulties often caused by Chinese merchants. The author solves them according to the Confucian moral teachings. Much attention is paid to training of the army and education. Descriptions of daily life in this work are of interest for historians, while its Manchu text is a good source for studies of Manchu original literature and language.

The compilation history of “The stories of one hundred and twenty old men” is described in three prefaces to the manuscript. Their English translation, accompanied by a transcription of Chinese and a transliteration of Manchu originals, is given in this article.

Key words: Manchu literature, Manchu manuscript, Sungyûn, Songyun, Fugiyûn, Fujun, *Emu tanggû orin sakda-i gisun sarkiyān*, IOM, RAS

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“The stories of one hundred and twenty old men” *Emu tanggû orin sakda-i gisun sarkiyān* is one of rare works of Manchu original literature. It was written by the Korcin Mongol Sungyûn (Song-yun 松筠 1752–1835)¹ during his service in Urga in 1785–1789. The stories are about the history and administration of the Manchu state, Manchu and Manchu-Chinese culture, philosophical and moral texts, which are partly known to the sinologists. Of special interest are plots describing everyday life of Manchu bannermen as seen by an eyewitness. There are rather few extant descriptions of this kind, and among them is the Manchu diary of Zeng Shou titled *Beye-i cooha babe yabuha babe ejehe bithe* “Personal diary following the troops”.² Several Manchu reminiscences are mentioned in the book by Pamela Crossley “Orphan Warriors. Three Generations and the End of the Manchu World”.³ Another example of Manchu literature in prose *Donjina-i sabuha donjiha ejebun* (“Stories of what was heard and known by Donjina”, Urumqi, 1989) was introduced by Giovanni Stary in 1997.⁴ In addition to these samples of Manchu original literature, the stories from the work by Sungyûn in *Emu tanggû orin sakda-i gisun sarkiyān* tell about the life of simple Manchu soldiers, their everyday problems and financial difficulties often caused by Chinese merchants. The author solves them according to the Confucian moral teachings. His descriptions of daily life are of interest for historians, while the work’s Manchu text is a good source for studying Manchu original literature and language.

The Manchu text of *Emu tanggû orin sakda-i gisun sarkiyān* was made known to European readers by Richard Rudolf in his article published in 1940 in which he described the Manchu manuscript kept at the Far Eastern Library of the Chicago University.⁵ A facsimile of this manuscript was published only in 1982 with introduction by the Japanese scholar Prof. Kanda Nobuo.⁶ A year later, Prof. Giovanni Stary from Italy made the first (and the only) full translation of this manuscript from Manchu into German and provided a transliteration of the Chicago manuscript comparing it with two other manuscripts kept at the libraries of the Osaka University and the Peking University of Nationalities.⁷

¹ For biographical details on Song-yun see: HUMMEL 1991, Vol. 2: 691–962; HEISSIG 1962: 85–89; DABRINGHAUS 1994, *QING SHI GAO* 1927: ce 95, *Le zhuan* 129, 2a–5b.

² The fourth chapter of this text was published by Ji Yonghai (JI YONGHAI 1987).

³ CROSSLEY 1990.

⁴ STARY 1997: 1–6.

⁵ RUDOLPH 1940: 554–563.

⁶ *Emu tanggû orin sakda-i gisun sarkiyān* 1982.

⁷ STARY 1983.

From the title we may assume that the text is divided into 120 chapters, and this author's decision is explained by Sungyûn at the beginning of his preface as follows: "With reverence I think that the enlightened ruler had issued a special decree that says: "The number of "green mice" in the calendar, doubling, will give the number "120" and then the life cycle of all people inside and outside all seas will be increased. <...> and for sincerity and truthfulness to increase in the heavenly realms." I, Sungyûn, in my free time from service, recalled various stories of old men, whom I listened to with respect, and which amazed me since childhood. [I] counted them and there were 120 of them. Fortunately, they were compiled in the order of the "green mouse" calendar approved by the emperor. <...> That is why, in my free time from service, I compiled the chapters in order, bound them into eight notebooks and called them "The stories of one hundred and twenty old men" (B 15 mss, ff. 1a–1b).

According to Kanda Nobuo, explaining the number "120" Sungyûn refers to the imperial decree issued by the Qianlong emperor in the 35th year of his reign (1770–1771). Celebrating his 60th anniversary, the emperor said that during his peaceful reign the number of people over 60 increased, and thus the life cycle should be not 60, but 120 years long.⁸ The emperor Qianlong ruled the Qing dynasty till 1796 dying in 1799, and Sungyûn used that auspicious number "120" and collected "The stories of one hundred and twenty old men". Every story begins with the words *Emu sakda hendume* — "One old man said...", with *sakda* meaning "a sage, an old man over 70".⁹

The compilation history of this text is clear from the prefaces to the manuscript. The first preface belongs to its author Sungyûn (Song-yun 松筠) who characterized his work as follows: "[the stories] contain all the examples of what our banner men should know and study, and how the new generation should serve and work" (B 15 mss, f. 2a). This preface is dated *Abkai wehiyehe-i susai duici aniya. sohon coko tuweri ten-i biyai sohon coko inenggi* (the day of the yellowish rooster of the yellowish rooster moon during winter solstice of the 54th year of Abkai wehiyehe) — January 12, 1790.

The second preface belongs to Furentai (Fuluntai 富倫泰) from the Manchu Wan-yan clan to whom Sungyûn sent his manuscript for further editing (B15 mss, fasc. 1, ff. 4a–6a). As becomes clear from this preface, Furentai has arranged the text according to several topics: "the first 60 stories are about the origin of the Manchu dynasty, descriptions of imperial graves, imperial teachings, achievements of state-men and officials. The next

⁸ KANDA Nobuo 1981: 225. See also VON MENDE 1984: 273.

⁹ ZAKHAROV 1875: 558.

50 stories are about everyday life of Manchu bannermen, while the last 10 stories are dedicated to ancient Chinese history” (B15 mss, fasc. 1, f. 5a). This preface is dated *Abkai wehiyehe susai ningguci aniya sunja biyai ice de* (the 1st day of the 5th moon of the 56th year of Abkai wehiyehe) — June 2, 1791. It means that Furentai has spent one and a half year editing the manuscript and arranging the material. Both prefaces are present in all known Manchu versions of the text.

The collection of the Institute of Oriental manuscripts, RAS, contains a unique Manchu-Chinese version of “The stories of one hundred and twenty old men.” This bilingual version was first introduced in 1999 by T.A. Pang in her article in Russian.¹⁰ In addition to the first two prefaces by Sungyûn and Furentai (both given in Manchu and Chinese), there is the third bilingual preface by a Mongol Fugiyûn (Fujun 富俊 1749–1834),¹¹ who has translated the Manchu manuscript into Chinese. Explaining his work with the manuscript, Fugiyûn wrote, that in the year of the green dragon (1808) he got the Manchu manuscript from one of his friends with a request to translate it into Chinese: “Even if I did not understand it quickly, I could not refuse. In my spare time from the service, I studied the meaning of the speeches and the wisdom of the views expressed in the book, and translated story after story into Chinese. I finished the translation in one year.” (B 15mss, fasc. 1, ff. 7a–9b). This last preface by Fugiyûn in the bilingual Manchu-Chinese version of the text is dated *Saicungga fengšên-i juwan duici aniya sohon meihe-i bolori jakûn biyai niohon honin inenggi* (the day of the greenish sheep of the eighth autumn moon of the yellowish snake of the 14th year of Saicungga fengšên) — September 16, 1809.

Thus, “The stories of one hundred and twenty old men” existed only in Manchu for 19 years (from 1790 to 1809). In 1808 Fugiyûn obtained the Manchu version and added a Chinese parallel translation, finishing the work in 1809. The text has never been published and its Manchu version is kept in the libraries of the Chicago University, Osaka University, University of Nationalities in Peking, State Library in Ulaan-Baatar, State Library in Beijing (former Capital Library), Institute of Oriental manuscripts, RAS (only the first fascicle). The Chinese version is known in Taiwan, and it coincides with the version in the bilingual manuscript kept at the IOM, RAS.¹² The full bilingual Manchu-Chinese text is known in three copies

¹⁰ PANG 1999: 73–81.

¹¹ About Fujun (1749–1834) see: *QING SHI GAO* 1927: ce 95, *Le zhuan* 129, 5b–7b.

¹² PANG 1999: 73–81.

stored in the State Library in Beijing, Tōyō Bunko in Tokyo, Japan, and the Institute of Oriental manuscripts in St. Petersburg, Russia.¹³

The manuscript from the IOM, RAS is listed in the "Description of Manchu manuscripts at the Institute of the Peoples of Asia, AS USSR" by M.P. Volkova as follows: 8 fascicles: I — 103 ff, II — 92 ff., III — 83 ff., IV — 86 ff., V — 65 ff., VI — 65 ff., VII — 79 ff, VIII — 75 ff; size of the folio: 27.5×15 cm with 6 parallel lines in Manchu and Chinese.¹⁴ The fascicles are put into a card-board cover *dobton/tao* bound in blue fabric.

Every fascicle bears a vertical label with the title and the number of *debtelin/juan* in two languages and an ex-libris of the Library of the Asiatic department (a double-headed eagle with the crown, orb and scepter as symbols of the Russian empire and the Romanov family, with a laurel wreath around). Under the title label is a red seal with the legend in Chinese: *Shao-yi-tang* 紹衣堂, a seal of the most famous and old printing house situated in the north-eastern corner of the inner city, near the Longfu-si 隆福寺 temple in Beijing.

The fascicles are numbered by eight trigrams from the "Book of Changes" *Yijing*, but their order in the Manchu and Chinese versions do not coincide. The Chinese trigrams correspond to the arrangement of Wen-wang, while the Manchu ones follow the order of Fu-xi¹⁵: *kulun-i ujui debtelin* 乾部卷之一, *lifan-i jai debtelin* 坎部卷之二, *ilihen-i ilaci debtelin* 艮部卷之三, *aššan-i duici debtelin* 震部卷之四, *dosin-i sunjaci debtelin* 巽部卷之五, *eldehen-i ningguci debtelin* 離部卷之六, *dahasun-i nadaci debtelin* 坤部卷之七, *urgujen-i jakûn debtelin* 兌部卷之八. Every fascicle begins with a list of its content, at the end of the fascicles there are two personal square seals of Fugyûn: *Fujun zhi yin* 富俊之印 and *Song Yan* 崧巖, Song Yan being a name (*zi* 字) of Fujun. The other red seal of Fugyûn *Fujun* 富俊 and the seal of the printing house *Shao-yi-tang* 紹衣堂 are put at the end of his preface. These red seals indicate that the manuscript kept at the IOM, RAS belonged to the translator Fugyûn/Fujun.

The copy from the IOM, RAS keeps traces of those people who worked with it. There are corrections of Manchu text on white pieces of paper glued on the ff. 62a, 64b and 65a of the first fascicle. Translations of some Manchu words into Russian are written in pencil in the 19th c. handwriting style, which means that someone tried to translate some stories into Russian.

¹³ NAKAMI 2000: 23–36.

¹⁴ VOLKOVA 1965: 59, n. 106.

¹⁵ The order of trigrams by Fuxi is 乾, 兌, 離, 震, 巽, 坎, 艮, 坤, and the arrangement of trigrams by Wen-wang is 乾, 坎, 艮, 震, 巽, 離, 坤, 兌.



Pl. 1 — the cover of the first fascicle B 15 mss, IOM, RAS

Each fascicle includes 15 stories, and their content is as follows:

The 1st fascicle: *kulun-i ujui debtelin* 乾部卷之一

gurun neihe baita emu meyen 開國事一條 “The foundation of the Empire, one chapter”

munnggan-i ba emu meyen 陵寢地方一條 “Imperial burial places, one chapter”

dergi hese juwe meyen 上諭二條 “Imperial orders, two chapters”

enduringge niyalmai doro. fucihi-i tacihiyan be leolehe emu meyen 聖道佛教論一條 “Discussion about sages and the Buddhist teaching, one chapter”

dorolon de ginggulere baita emu meyen 敬禮事一條 “About respecting the rites, one chapter”

erun be olhošoro baita emu meyen 慎刑事一條 “About caution in punishment, one chapter”

gûsai hafasai baita jakûn meyen 旗員事八條 “About banner officers, eight chapters”

The 2nd fascicle: *lifan-i jai debtelin* 坎部卷之二

gûsai hafasai baita uyun meyen 旗員事九條 “About banner officers, nine chapters”

goloi hafasai baita ninggun meyen 外官事六條 “About provincial officers, six chapters”

The 3rd fascicle: *ilihen-i ilaci debtelin* 艮部卷之三

goloi hafasai baita juwan juwe meyen 外官事十二條 “About provincial officers, twelve chapters”

seremšeme tehe ba-i baita ilan meyen 駐防事三條 “About garrison life, three chapters”

The 4th fascicle: *aššan-i duici debtelin* 震部卷之四

tulergi aiman-i baita jakûn meyen 外藩事八條 “About outer territories, eight chapters”

cooha baitalara baita ninggun meyen 用兵事六條 “About using the army, six chapters”

beye hûsutuleme kicere be leolehe emu meyen 自行奮勉論一條 “Discussion on self-devotion and diligent work, one chapter”

The 5th fascicle: *dosin-i sunjaci debtelin* 巽部卷之五

sefu-i tacibure baita juwan meyen 師教事十二(sic.)條 “Instructions for teachers, ten chapters”

juse sargan be tacibume kadalara baita ilan meyen 訓教妻子事三條
“Instructions for girls, three chapters”

booi banjire be kicere baita juwe meyen 家計事二條 “Diligent regulation of home affairs, two chapters”

The 6th fascicle: *eldehen-i ningguci debtelin* 離部卷之六

tondo hiyoosun be leolehe ninggun meyen 忠孝論六條 “Discussion on filial piety, six chapters”

tacire kicere be leolehe uyun meyen 勤學論九條 “Discussion on diligent studies, nine chapters”

The 7th fascicle: *dahasun-i nadaci debtelin* 坤部卷之七

tacire kicere be leolehe tofohon meyen 勤學論十五條 “Discussion on diligent studies, fifteen chapters”

The 8th fascicle: *urgunjen-i jakûci debtelin* 兌部卷之八

tacire kicere be leolehe sunja meyen 勤學論五條 “Discussion on diligent studies, five chapters”

julgei baita juwan meyen 古事十條 “Stories from ancient times, ten chapters”

Judging from the content of the manuscript, it is obvious that the main topics of the stories are “About banner officers” (17), “About provincial officers” (18), “About outer territories” (8), “About using the army” (6), “Instructions for teachers” (10), “Discussion on filial piety” (6), “Discussion on diligent studies” (29) and “Stories from ancient times” (10). The prefaces say that the material was arranged by Furentai, though Sungyûn continued to work on the manuscript for another 17 years. The prefaces to “The stories of one hundred and twenty old men” were never translated into English. Thus, we suggest our translation of the Manchu language prefaces by Sungyûn, Furentai and Fugiyûn from the Manchu-Chinese manuscript of “*Emu tanggû orin sakda-i gisun sarkiyân* 百二老人語錄 kept at the Institute of Oriental manuscripts, RAS.

**The preface to the “Stories of 120 old men” by Sungyûn
(B 15 mss, fasc.1, ff. 1a–3a)**

Transliteration of the Manchu

(1a) *Emu tanggû orin sakda-i gisun sarkiyân šutucin./*

gingguleme gûnici. / enduringge ejen cohotoi / hese wasimbuŋi erin forgon-i ton-i bithede. niowanggiyan singgeri-i ton be. dabkûrilame emu / tanggû orin obume nonggime arabuhangge. cohome gubci mederi dorgi tulergi niyalma / irgen be bireme se jalgan nonggikini sere // (1b) gosingga gûnin. / gosingga ofi. / jalafungga seme. bisirele niyalma irgen fekuceme urgunjeme / enduringge ejen-i tumen se be. hukšendume jalbarire unenggi. yala abkai fejergide jalukabi. / Sungyun (sic.) bi sula šolo de. mini ajigan ci ebsi gûnin ferešeme donjiha saha sakdasai / hacin hacin-i fe gisun be gûnime. simhun bukdame bodoci. emu tanggû orin meyen bi. // (2a) jabšan de / ejen-i tokotbuha erin forgon-i ton-i bithei niowanggiyan singgeri-i ton de acanambime. muse / gûsai niyalma ofi saci acara. tacici acara. jai niyalma jalan de banjinjifi. kiceci / acara. yabuci acara hacin. yooni amba muru baktakabi. tuttu siden-i baitai šolo de. / meyen aname arame tucibuŋi. uheri jakûn debtelin kiyalaŋi. emu tanggû orin sakda-i / gisun sarkiyân seme gebulehe. damu Sungyun (sic.) mini taciha manju gisun cinggiya mincihiyan (sic.) de. // (2b) ejeme arahangge ufaran bisirahû seme. tuttu niyaman hûncihin gucu gargan. jai / gûnin adali agusai tuwancihiyara be aliyambi. ere udu gemu jugûn de donjifi. / giyei de gisurehengge secibe. hono erdemu-i waliyan de isinarakû. erei dorgi geren / niyalmai gûnin jorin. saha yabuha baita faššan. ainci tuwara hûlara gûsai gucuse de / eimeburakû teile akû. uthai emu tanggû orin sakda be emu cimari andan de / sabuha adali be dahame. gûnin de inu ambula sebjelembi dere. //

(3a) *Abkai wehiyehe-i susai duici aniya. sohon coko tuweri ten-i biyai sohon / coko inenggi Marat hala Sungyun (sic.) gingguleme araha. //*

Transcription of the Chinese

[1a] 百二老人語序。 / 恭維。 / 皇上特降。 / 諭旨將時憲書花甲之數。疊算重週。增為百二。 / 祇期薄海內外人民。 / 咸登壽域用協。 // [1b] 仁心惟。 / 仁者。 / 壽人民觀洽共祝夫。 / 皇帝萬歲。感戴之誠。遍於寰區矣。 / 松筠於退食之餘。憶及幼年所聞老人舊言。 / 屈指計有百二十條。 // [2a] 幸合。 / 欽定時憲書花甲之

數。凡 / 係吾旗人當知當學。以及人生當務當行之事。 / 大概可舉矣。爰於公暇。 / 逐條錄出。集為八卷。名曰百二老人語。 / 第松筠所習清語淺鮮。 // [2b] 誠恐記註有失。 仍俟親友。及 / 同志君子就正焉。是編雖云道聽而塗說。 / 尚非德之棄者。其中諸老 / 意旨。所知所行各事。旗友觀之不惟讀之不厭。 / 亦可如見百二老人於目前。 / 豈不大快於心也哉。 // [3a] 乾隆五十四年。己酉。冬至月。己酉日。 / 嗎拉忒氏。松筠敬識

Translation from Manchu

With reverence I think that the enlightened ruler had issued a special decree that says: “The number of “green mice” in the calendar, doubling, will give the number “120” and then the life cycle of all people inside and outside all seas will be increased. Human intentions generate humanity. Speaking about longevity, all people are extremely happy (literally — jumping for joy) and with a feeling of gratitude they pray, wishing ten thousand years for the enlightened ruler, and for sincerity and truthfulness to increase in the heavenly realms.

I, Sungyûn, in my free time from service, recalled various stories of old men, whom I listened to with respect, and which amazed me since childhood. [I] counted them and there were 120 of them. Fortunately, they were compiled in the order of the “green mouse” calendar approved by the emperor. They contain all the examples of what our bannermen should know and study, and how the new generation should serve and work. That is why, in my free time from service, I compiled the chapters in order, bound them into eight notebooks and called them “Stories of the One Hundred and Twenty Old Men”.

However, my, Sungyûn’s, knowledge of the Manchu language is shallow and insufficient, and I cannot note the existing errors. In this regard, I expect corrections from relatives and close people, friends and acquaintances, as well as like-minded gentlemen. And although all this is what was heard on the roads and said in the streets, [I] am still no closer to perfection in my work. The thoughts of people, their deeds and actions contained in it will not cause contempt among my bannermen who have read [this book]. It is as if one morning I met one hundred and twenty old men, and [my] heart rejoiced.

On the day of the yellowish rooster, on the moon of the yellowish rooster of the winter solstice, in the 54th year of the reign of Abkai wehehe (January 12, 1790 — *A.I., T.P.*) this was written with respect by Sungyûn from the Marat clan.

The preface by Furentai
(B 15 mss, fasc. 1, ff. 4a–6a)

Transliteration of the Manchu

[4a] *mini gucu / Sung agu. amargi jecen-i kuren sere bade tefi. šolo de ere bithe be / banjibume šanggafi. tumen ba be goro serakû. mimbe acabume duilekini seme / jasiha. bi sula tehe de kimcime akûmbume tuwaci. yargiyan-i muse gûsai / niyalma-i saci acara. tacici acara hacin-i amba ajige narhûn muwa baita be / gemu tucibuhebi. erebe hûlara niyalma. aikabade urebume niyeleme kimcime gûnime // [4b] mutebuhe baha ba bihede. beye boo ci badarambume gamame. hafan tere baita / icihiyara de isitala. gemu yargiyan tusa bahambi dere. bi geli beyei albatu be / bodorakû. hacin meyen-i jergi ilhi be mini saha teile juleri amala be faksalame / toktobuha. neneme / gurun-i mukdengge wesihun. / tacihiyan wen-i selgiyebuhe turgun. amba hafan-i baita faššan ci. buya hafan-i // [5a] hûsutuleme kicere de isibume. ninju meyen be. julergi duin debtelin obuhangge. / niyalma be / gurun booi durun kemun. eiten baita be neneme murušeme safi fororo ici bahakini / serengge. sirame sefu-i tacibure baita ci. niyalmai tacire hacin de isibume. susai / meyen be. amargi duin debtelin obuhangge. niyalma be uttu tacibume tacime muteci. / eiten baita yabun de teisu ubu niyalmai giyan be unenggileme akûmbure be saci // [5b] ombi serengge. julgei baita-i juwan hacin be. wajima debtelin de kamcibuhangge. niyalma be / julge te-i giyan emu. ne-i durun kemun baita yabun. gemu julgeci ebsi ulan ulan-i / ulanjihangge. umai acu akû be sakini serengge. tuttu bime julergi duin debtelin / oci. baita yabun be gisurehebi. amargi duin debtelin oci. tacire hacin be / leolehebi. uttu obume faksalahangge. amba tacin-i jaka be hafure ci beye / boo be dasara de isibuŋi. teni dasan-i baita be daci ojoro ilhi be an-i // [6a] saci ombime. inu fejergi ci tacifi wesihun hafunambi sere gûnin be dahahabi: /*

Abkai wehiyehe-i susai ningguci aniya sunja biyai ice de Wanyan Furentai ejehe.

Transcription of the Chinese

[4a] 吾友。/ 松公。居北疆庫倫地方。閒暇編輯是書成帙 / 不遠萬里。寄余較質。/ 余於閒居時詳細參考。凡我旗人當知當 / 學之事。鉅細精粗。/ 皆備載焉。讀之者果能研習窮思。// [4b] 有得而成。則由身

家推而至於居官理事。/ 無不獲效。余故不慚鄙陋。/ 就余所知將條目次第。分定前後。/ 先以興 / 國之盛。宣 / 化之由。及大僚功業。小吏勞績等。// [5a] 六十條。置於前四卷。/ 俾人知。/ 國家規模政治之大端。德所趋向。/ 然後繼以師較。及為學等五十條。/ 叙於後四卷。俾人知如是教如是學。/ 則於一切事物品術。明其所以盡分順理。// [5b] 以古事十條附於卷末。俾人 / 知古今一理。今之制度之事。皆古之流傳。/ 並無異致。然前四卷係論事體。/ 後四卷係論學業。/ 由此剖晰。即可知大學格物以至身修家齊。/ 漸悉為政之序。//

[6a] 亦從下學而上達之意也。/ 乾隆五十六年。五月朔。完顏富倫泰識

Translation from Manchu

[4a] My friend Sung-*agu*¹⁶, having received the appointment to the place named Urga on the northern border, has been compiling this book during free time from his service. Having finished [this work], in spite of the distance of ten thousand *ba*¹⁷, he wrote me a letter asking to judge the book and arrange it. Being retired, I have thoroughly studied the book and concluded that it contains all that is necessary to know and study for our bannermen — important and simple, delicate and uncomplicated questions. A reader, in case he reads attentively and thinks over thoroughly, will definitely get a lot of benefit starting from arranging his household to conducting official affairs. I, a humble person, have divided [the book] in parts and chapters, putting them in order from the beginning to the end. First of all, into the first four fascicles I put sixty chapters about the rise and flourishing of the state, about the importance of education, about meritorious deeds of high officials and diligence of low officers. [5a] Thus, people will know in general about everything that concerns the system of state governance, and then will know how to conduct affairs. Into the last four fascicles I put fifty chapters about teaching by tutors and studies of students. Thus, people may teach and learn how, in every deed and in every action, to conscientiously fulfill their duty and act in accordance with human orders. [5b] Ten stories about ancient times are put into the last fascicle. Thus, people will be able to understand that the orders of ancient and modern times

¹⁶ *agu* — a respectful term of address for men: sir, master (ZAKHAROV 1879: 109; NORMAN 1978: 7).

¹⁷ *ba* is a Chinese mile *li* 里 (0,5 km).

are the same, that there is absolutely no difference between them, and that all the provisions and practices of the current system have come down to us from ancient times, passed on from generation to generation.

Thus, the first four fascicles talk about deeds and actions, [while] the last four fascicles discuss education. Only such an interpretation [of the content] will make it possible to understand [its] sequence, [compliance with] which can help in matters of management — starting with a thorough comprehension of the great teaching and ending with managing one's own household. [6a] Moreover, [this division of the book] matches the idea [of Confucius]: "Start exploring from the bottom to reach the top."

On the 1st day of the 5th moon, 56th year of Abkai Wehiyehe (June 2, 1791 — *A.I., T.P.*) written by Furentai from the Wanyan clan.

The preface by Fugyûn (B 15 mss, fasc. 1, ff. 7a–10a)

Transliteration of the Manchu

[7a] šutucin. / kimcime gûnici Jeo gurun-i Wen wang-ni wesihun funde (sic!). gosingga dasan be ambarame / badarambuha de. juwe sakda yendefi dahaha. U wang han Kang šu de targabuhangge. / damu Šang gurun-i ujen gingi (*sic.* = jingji) sakda be enteheme gûni seme ulhibuhe. Kungdzi seci / enduringgei tacin be acabume amba šanggan oho bime. hono sakda peng / halangga de duibulehe bihe. ereci ilhi ningge be oci. Siowan wang fon-i // [7b] Fang Šu. Han gurun-i Šang šan-i gesengge. hono hing hing seme ujen gingi (*sic.* = jingji) sakda seme / tukiyehebi. julge de amuran urse. fe sakdasa-i ulahangge be. sara fujurulame donjire de / isinarakû babe badarambuhe seci. niyalma de urunakû yooni. mergen gisun de urunakû yooni /giyanggan be baiburakû. unenggi abkai giyan niyalma buyenin-i ten de acanaha. erin / forgon tacin wen-i fulehe de holbobuhangge be. soroko gugureke sakdasai emgi / šumin sekiyen be amcame sibkifi sonjome ejere de belhebuci ombi. Sung Siyang // [8a] Pu serengge. tacire de amurangge. hacingga bithe be ambula tuwafi. yargiyan yabun be / wesihuleme. ajigan ci bithe tacire de. manju bithe de ele hafu ulhifi. julgei / niyalma be kimcime. te-i niyalma de acabume. hanciki beye de duibuleme. goroki niyalma ci / gaime. uthai gašan falga-i sesheri gisun seme. inu gemu gûnin werešeme kimcime / baicafi. jaka be hafufi sarasu de isibure de obuhabi. bi aifini

hungkereme / dahaha. damu ini banjibuha manju hergen-i sakda-i gisun emu yohi be. umai bahafi // [8b] sabuhakû. suwayan muduri-i juweri forgon de mini gucu sarkiyafi asaraha debtelin be / tucibufi minde tuwabume hetuhengge. ere bithe gûnin gaihangge narhûn baitalarangge / ambula. duibule bimbime oyonggo bi. amgan tacire ursei doro tuwakû obuci / ombi. damu umai nikarame ubaliyambuhakû hûlara urse ememu kelfişere adalişara / calabun bisire be akû obume muterahu seme. dalbade nikan hergen ashabufi. / sasan amuran urse de uheleme manju nikan kancime tuwame ja-i ulhikini seme // [9a] afabuhabi. ede bi ulhisu akû seme andame banjirakû ofi tuttu-i baita be / icihiyaha şolo de. terei gisun leole-i şumin mincihiyan. bithei giyan-i narhûn / muwa be tuwame. meyen aname nikarame ubaliyambufi. emu aniya oho manggi şanggaha. / damu sonjohongge narhûn akû. gisurehengge tomorhon akû. muwa albatu-i basucun / tutaburahû sembi. ineku sakda usisi erin sara. sakda morin jugûn takara / adali obume. hûlara niyelere ursei kincime baicara de majige tusa bici. inu // [9b] oihori kai. aika baita be tuwame mujin ilibure da dube be sara. / meyen be ilgame debtelin-i juleri amala faidara babe. sung agu fu agu juwe / nofi emgeri tucibufi ujude araha be dahame. fulu dalhidarakû oki. tuttu ofi / şutucin araha //

[10a] Saicungga fenggşen-i juwan duici aniya soho meihe-i bolori jakûn biya-i niohon / honin inenggi Jot hala Fugiyûn gingguleme araha

Transcription of the Chinese

[7a] 序。 / 粵稽周文盛時。覃敷仁政。 / 二老興歸。武王戒康叔誥及丕遠惟商 / 耆成人。孔子 / 集聖學之大成。老彭竊比。 / 降而下之。宣之方叔。 // [7b] 漢之商山。猶殷殷老成是望焉。 / 好古者訪故老之流傳。擴見聞所未及。 / 人不必盡賢。言不必盡合。 / 苟有協於天理人情之至。關乎 / 氣運風化之原。未始不可於黃髮駘背 / 輩溯淵源而備採擇也。松湘圖 // [8a] 者嗜學士也。博覽群書。崇尚實行。 / 習弟子業。尤長清文。古人 / 與稽。今人與居。近取諸身。遠取諸物。 / 卽里巷瑣屑之俚言。罔不留心考正。 / 為之格物以致知。余欽佩者久之。 / 舊集清字老人語一部。向未之覩。 // [8b] 戊辰夏。有友人藏得抄本。 / 持以質余。謂厥取精用宏。 / 有倫有要。堪為後學津梁 / 惜未譯漢。恐讀者不無魯魚亥豕之訛。 / 囑為旁註。 / 以公同好。俾獲合璧可循。 // [9a] 余不敏。復不感謝。試於勾當餘閒。 / 按其言論之深淺。文義之精麤。 / 逐條譯漢。閱歲而成。 / 竊慙擇焉不精。語焉不詳。未免始譏謏陋。 / 不過此於老農知時。老馬識路。 // 或有補於咕嚕考核之資。抑亦 //

[10a] 幸矣。若夫因物見志之由來。 / 分條卷之先後。松富二公。 / 已弁簡端。不復贅焉。是為 / 序。 //

[10a] 嘉慶十四年。己巳秋八月乙未日。 / 卓特氏富俊謹識

Translation from Manchu

[7a] Preface. When one carefully studies [ancient times, it becomes clear] that during the flourishing times of Wen-wang from the Zhou state,¹⁸ the generous rule expanded, and the two old men¹⁹ submitted (obeyed) to him with enthusiasm. U-wang-han²⁰ warned Kang Šu:²¹ “Always think about the sage old men from the Shan state!”²²

Though collecting sacred teaching was a great achievement of Confucius, still [he] compared himself with the sage from the Peng clan.²³ Continuing further on, [people] sincerely praised [all sages] like Fang Šu²⁴ from the times of [the Zhou ruler] Siowan²⁵ [7b] and [four] Han [sages from the mountain] Shang-shan,²⁶ calling them deep elders of perfect virtues. Lovers of antiquities collect the stories about previous sages, and from what they know they spread something previously unheard; but among them not necessarily everyone is wise and his words are reasonable — Indeed, that lies in the roots of Heavenly laws and human relations. Speaking about the roots of fate and enlightenment, yellow-headed and bow-backed old men together thoroughly study the deep source? And only then they can select [the material] and write it down. [8a] [If] we talk about Song Xiangpu,²⁷

¹⁸ Wen-wang 文王 (1099–1050 BC) — the ruler of the Zhou state 周 (1099–256 BC).

¹⁹ Probably, Fugiyūn speaks about Bo Yi 伯夷 and Tai-gong 太公 who decided to serve at the court of the Zhou state.

²⁰ Wu-wang 武王 (1050–1043 BC) — the son of Wen-wang.

²¹ Kangshu 康叔 — the younger brother of Wu-wang from the Zhou state.

²² *damu Šang gurun-i ujen ginji sakda be enteheme gūni* — a translation of the phrase from *Shujing*: 汝丕遠惟商耆成人.

²³ A reference to the phrase of Confucius in *Lunyu*: 述而不作，信而好古，竊比於我老彭. During the Qing dynasty Lao Peng was considered a sage in the service of the Shang dynasty.

²⁴ Fang Shu 方叔 — a general of the Zhou state known for his victorious raid against the Chu state.

²⁵ Xuan-wang 宣王 (828–782 BC) — the ruler of the Zhou state.

²⁶ Dong Yuangong 東園公, Jue Li 角里, Qi Liji 綺里季 and Xia Huanggong 夏黃公 are the four sages who refused to serve Liu Bang 劉邦 (206/2–195 BC), the founder of the Han state 漢 (206/2 BC–220 AD), and lived as hermits on the Shangshan mountain.

²⁷ Song Xiangpu 松湘圃 is a Chinese name *zi* 字 of Sungyūn.

[one must admit that he] loves to study. Being a well-read person, [he] extols honest deeds. Since childhood, he fully mastered the study of books and, especially, Manchu writing. Having studied [the actions of] the people of antiquity and comparing them with the people of modern times,²⁸ comparing with himself [everything that is] nearby and taking from [all those who are] far away,²⁹ [he] immediately pays attention to the hubbub of the streets and rude speeches, studying [them] carefully; [thereby] he penetrates into the [essence] of things and gains knowledge.

I have long respectfully observed him [Sungyûn — *A.I., T.P.*], but I have never seen his book with the stories of old men, which he wrote in Manchu. In the summer of the year of the green dragon [1808 — *A.I., T.P.*], one of my friends took out a copy that he kept and showed it to me with the words: “This book contains many discussions, important questions and examples. It can be a good example for future students. However, it has never been translated into Chinese. The reader could avoid some mistakes, if the Chinese text would be nearby. Reading a parallel Manchu-Chinese text could make it easier for all concerned to understand.” With these words he gave me the book. Even if I did not understand it quickly, I could not refuse. In my spare time from the service, I studied the meaning of the speeches and the wisdom of the views expressed in the book, and translated story after story into Chinese. I finished the translation in one year. However, what is selected is imperfect, what is said is not clear, rude speeches are left. It is like “an old man knows the time to plow, and an old horse knows the way.” And although there will be little benefit to people who read books carefully, they will still enjoy it.

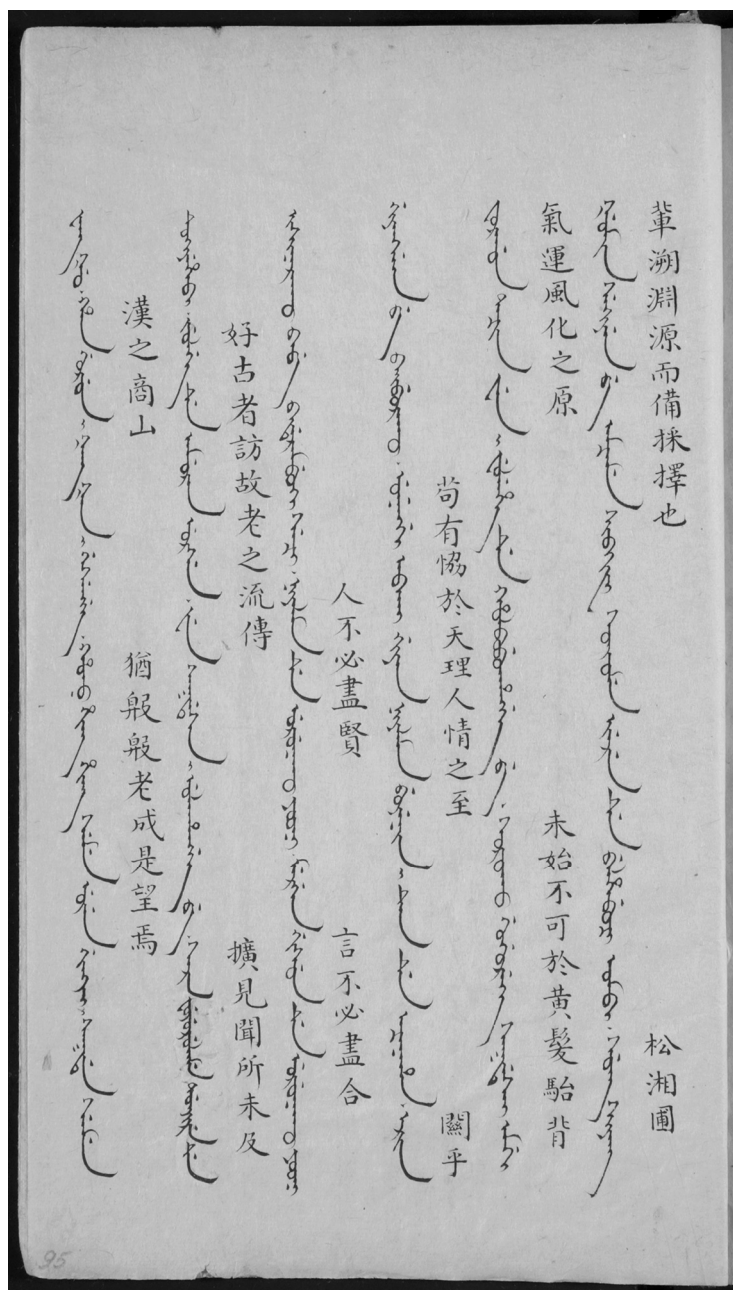
By recognizing the source of thought in each [described] story, [I] distributed the chapters in the notebooks from beginning to end. Since Sungagu and Fuagu have written [the book] long ago, I do not want to repeat too much. That is why I wrote [this] preface.

On the day of the greenish sheep of the 8th autumn moon of the yellowish snake, the 14th year of the reign of Saicûnga fengşen (September 16, 1809 — *A.I., T.P.*) respectfully written by Fugyûn.

²⁸ *julgei niyalma be kimcime, te-i niyalma de acabume* — a phrase from *Liji*, but in different order 今人與居，古人與稽，concerning a righteous Confucian man.

²⁹ *hanciki beye de duibuleme, goroki niyalma ci gaime* — a Manchu translation of the citation from *Xi ci zhuan* 繫辭傳, a commentary to *Yijing* 易經: 近取諸身，遠取諸物。

4
 降而下之
 宣之方叔
 老彭竊比
 孔子
 集聖學之大成
 耆成人
 二老興歸
 武王戒康叔誥及丕遠惟商
 單敷仁政
 粵稽周文盛時
 序
 不



Pl. 3 — preface by Fugyûn, B 15mss, IOM, RAS

舊集清字老人語一部

向未之觀

為之格物以致知
余欽佩者久之

即里巷瑣屑之俚言

罔不留心考正

與稽

今人與居

近取諸身

遠取諸物

習弟子業

尤長清文

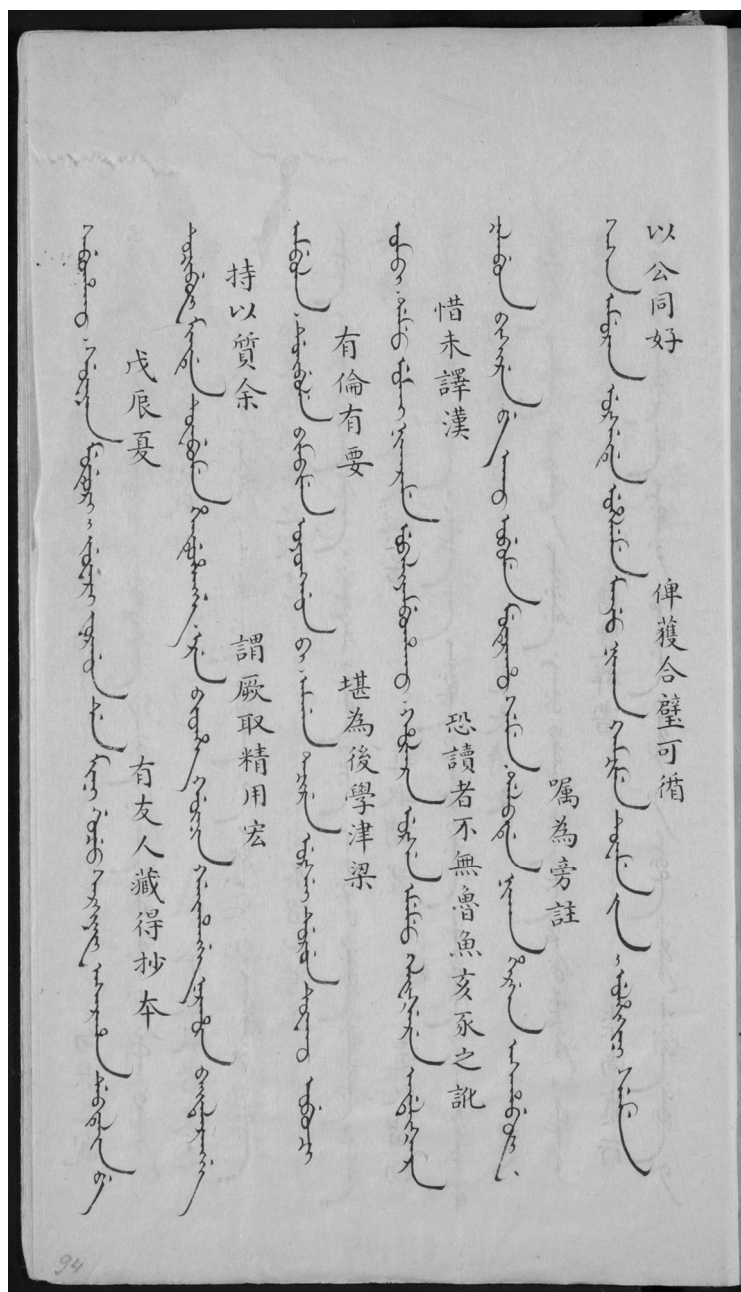
古人

者嗜學士也

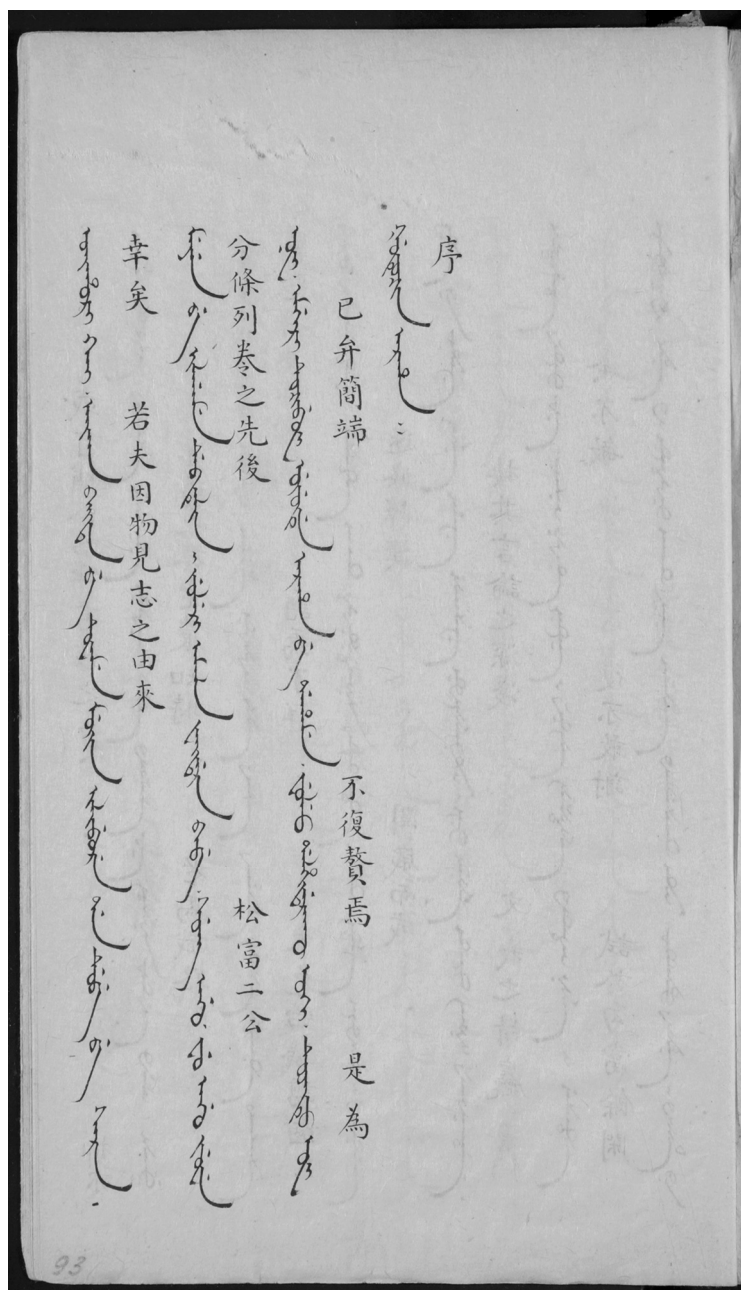
博覽群書

崇尚實行

其學之精也



Pl. 4 — preface by Fugyûn, B 15mss, IOM, RAS



Pl. 5 — preface by Fugyûn, B 15mss, IOM, RAS

10

卓特氏富俊謹識

嘉慶十四年

己巳秋八月乙未日



卓特氏富俊謹識
 嘉慶十四年
 己巳秋八月乙未日

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