This is the thirty-first issue of *East Asian History*, printed in October 2007, in the series previously entitled *Papers on Far Eastern History*. This externally refereed journal is published twice a year.

Contributions to

The Editor, *East Asian History*
Division of Pacific and Asian History
Research School of Pacific and Asian Studies
The Australian National University
Canberra ACT 0200, Australia
Phone +61 2 6125 3140  Fax +61 2 6125 5525
Email marion.weeks@anu.edu.au

Subscription Enquiries to

Subscriptions, *East Asian History*, at the above address, or to marion.weeks@anu.edu.au

Annual Subscription
Australia A$50 (including GST)  Overseas US$45 (GST free)  (for two issues)

ISSN 1036–6008
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Cover calligraphy  Yan Zhenqing 顔真卿, Tang calligrapher and statesman

CONFUCIUS IN MONGOLIAN. SOME REMARKS
ON THE MONGOL EXEGESIS OF THE ANALECTS

Igor de Rachewiltz

It is generally assumed that the Confucian Analects (Lun-yü 論語) were translated into Mongolian and, presumably, published as early as the middle of the thirteenth century, and that this translation did not survive the fall of the Yüan.¹

What we know, in fact, is that the Analects were explained to Qubilai Qan c. 1251, when he was still a prince, by Chao Pi 趙璧 (1220–76), a Chinese scholar in his entourage.² Given the time and circumstances, we can safely assume that someone else in Qubilai’s retinue translated Chao’s lectures for the prince’s benefit, i.e., an interpreter (kelemeči) who rendered Chao’s exegesis into spoken Mongolian.³ It is, indeed, very doubtful that there existed a written translation of the Analects in Mongolian; at any rate, no Chinese source confirms the existence of such a translation, whereas they give us the titles of several other Chinese works translated into that language.⁴ While the great sage’s obiter dicta as recorded in the Classic of Filial Piety (Hsiao-ching 孝經) were subsequently translated


For this date and edition of the Manchu version, entitled *Han i araba ubaliyymba duin biibe. Yü-chib jän-i Ssu-shu* 歐制翻譯四書, as well as for previous and subsequent translations of the *Four Classics* into Manchu, see L. Ligeti, *Rapport préliminaire d’un voyage and published as a bilingual Chinese-Mongol text, which has miraculously survived, the *Analects* were, apparently, ignored.5

Incredible as it may seem, the capital work of Confucianism was not translated into Mongolian until the second half of the nineteenth century and first appeared in print in 1892. An educated Mongol from the Tümed Banner (Tümed Qosiyun) called Galzang worked for over twenty years (1869–92) on a Mongolian version of the Chinese *Four Classics* (*Ssu-shu* 四書), following Chu Hsi’s 朱熹 (1130–1200) “orthodox” interpretation of the Confucian Canon. There existed at the time a Manchu version of the *Four Classics* which had originally been commissioned by the Ch’ien-lung 乾隆 emperor (r. 1736–95). This had been completed and printed, with an imperial Preface, in 1756.6 The 1892 blockprint edition in twenty volumes (*ts’ee* 册) contains Ch’ien-lung’s preface to the 1755 edition in Mongolian, Manchu, and Chinese from which we obtain the trilingual “title” of the work, viz. *Qayan-u bičigen orčiyuluyanan dörben bičig. Han i araba ubaliyymba duin biibe. Yü-chib jän-i Ssu-shu.* This is followed by a preface in Mongolian giving the date of the completion of the work as “the first month of summer of Kuang-hsü 光緒” (27 April–25 May 1892). This, in turn, is followed by the text of the *Four Classics* in the three languages side by side and in the following order: *Great Learning* (*Ta-bstsieh* 大學, 1r–50v), *Analects* (*II–V*), *Doctrine of the Mean* (*Chung-yung* 中庸: *VI*), and *Mencius* (*Meng-tzu* 孟子: VII–XX). The Mongol text is Galzang’s version and the Manchu text that of the 1756 bilingual edition. Copies of the edition are found in libraries in China, Japan, Taiwan and Europe.7

In the early 1920s, Temgetü (Chinese name: Wang Jui-ch'ang 汪睿昌), an enterprising Mongol from the Qaračin Right Banner,8 established the Mongol-ün bičig-ün qoriya, or Mongol Book Company (Chinese name: Meng-wen shu-shé 蒙文社) in Peking.9 One of the first publications that the MBQ issued was Galzang’s version of the *Four Classics.*10 Temgetü reprinted the Mongol and Chinese texts of the 1892 edition with lead-type, i.e., by re-setting them without the Manchu text, and published the whole in 12 volumes (21 x 14cm) under the title *Meng-Han bo-pi Ssu-shu* 蒙漢合璧四書. *Mongol Kitad-iyar qabsuruysan dörben bičig.* Temgetü wrote the informative but undated preface in Mongolian and Chinese (I, 1–4) and rearranged the order of the *Classics*, with the *Analects* following the *Great Learning* and the *Doctrine of the Mean.* The *Analects* are divided into five books (debter/chüian 卷) with individual pagination, altogether

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7 In the list of publications issued by the MBQ, the Mongol-Chinese *Four Classics* is entered as the sixth item.
comprising 316 pages.\textsuperscript{11} The bilingual \emph{Four Classics} was published at the end of 1924 or early in 1925\textsuperscript{12} and soon became a bibliographical rarity. Few, if any, copies are now found outside China and Japan.\textsuperscript{13}

As we would expect in a lead-type edition of this kind, there are printing errors and a comparison with the 1892 edition is absolutely necessary to vouch for its textual accuracy.

In January 1971, the Mongolian and Tibetan Affairs Commission (Meng-Tsang wei-yüan-hui 蒙藏委員會) in Taiwan published a photo-reproduction of Temgetu's edition of the \emph{Four Classics} in one volume, with the original Chinese title \emph{Meng-Han bo-pi Ssu-sbu} and a new preface by Kuo Chi-ch'iao 郭寄嶺 dated 10 October 1970. Parts of the Mongolian text in this reprint, made from an uneven-quality microfilm of the original held in Japan, are, unfortunately, difficult to read; however, in view of the virtual inaccessibility of the original, we must be grateful to the MTAC for having undertaken its publication.\textsuperscript{14}

In December 2002, the Inner Mongolia People’s Publishing House (Nei Meng-ku Jen-min Chi’u-pan-she 內蒙古人民出版社) issued a five-volume edition of Galzang’s version of the \emph{Four Classics}, entitled \emph{Meng-Han bo-pi Ssu-sbu}. Mongol Kitad qabsuruyasan dörben bičig, under the general editorship of Sedenjav. Unfortunately, this edition is incomplete, as the entire fifth book of Mencius, i.e., \emph{Wan-chang} 萬章 I and II, is missing (the \emph{Kuo-tzu} 告子 I and II, and the \emph{Chin-bsin} 鎮心 I and II [= Meng-tzu 6 and 7] are published together as the fifth volume). This is a most regrettable omission.\textsuperscript{15}

Thus, Galzang’s text is now available in the 1892 blockprint edition, as well as in the Taiwan and Inner Mongolian (albeit incomplete) reprints of the 1924/25 Peking edition.

With regard to the Mongol version of the \emph{Analects}, besides Galzang’s translation, there is also a modern Mongolian edition which appeared in Inner Mongolia in 1978. It was prepared by two scholars in the Department of Mongol Language and Literature of the University of Inner Mongolia (Öbör Mongyol-un Yeke Sūrγyuli-yin Mongyol Kele Jokiyl-un Salburj) in Hohhot, with M. Qatayu as translator and T. Sudu as editor-collator. Their work, entitled \emph{Kitad Mongol qabsurγaγyan Sigümijilel ügilel. Han-Meng bo-pi Lun-yü 漢蒙合璧語錄}, was published for internal circulation only (\textit{nei-pu sbu-ghi} 內部書籍).\textsuperscript{16} It consists of a “modernized” version of Galzang’s translation, revised with regard to the actual textual interpretation about the Mongol title of the work which the \emph{Dumdadu ... yarčay,} gives as Mongol Kitad-iyar qabsuruyasan dörben bičig, while Ligeti, \textit{Rapport préliminaire}, p.47, gives as Dörben bārṣi-yin bičig. The Taiwan reprint shows only the Chinese title 蒙漢合璧四書 on the title pages of the \emph{Four Classics}. The rest of the description is based on the Taiwan reprint.

\textsuperscript{11} The \emph{Dumdadu ... yarčay}, p.1013a, no.05651, gives the number of volumes of the \emph{Four Classics} published by the MBQ as 12; the earlier \textit{Būkū Ulus-un Mongol qaγuyin nöm-un yarčay,} Ch'ihan-kuo Meng-uen ku-chiut'u-sbu-tzu-liao lien-bomu-lu 全國蒙文古舊圖書資料聯合目錄 (Hohhot: Öbör Mongyol-un Arad-un keblel-un qoriya, 1979), p.20, no.0066 (5), as 14; and the above-mentioned MBQ list of publications as 10! Since the 1971 Taiwan reprint is in one volume, it is impossible to confirm any of these figures; however, the Taiwan reprint contains 14 sections with individual pagination (see below). There is also inconsistency in the \emph{Dumdadu ... yarčay,} pp.1013–21.

\textsuperscript{12} The date given in \textit{Dumdadu ... yarčay} is “Urγen ulus-un arben yurbaduyar on (1924),” but the \textit{Būkū ... yarčay} is more specific: “1924 on-u11 sara-du,” i.e., November 1924. However, no date of publication is found in the Taiwan reprint itself, but the 1970 preface to it by Kuo Chi-ch’iao (p.2) states that the book was published in 1925, a date accepted by Hai, “Several Questions,” p.1. In the “Introductory Remarks” (Li-yen 前言) of the 1978 Mongol version of the \emph{Analects} it is stated that Temgetu’s (特木圖) Chinese-Mongolian side by side version of the \emph{Lun-yü} was published in 1923; this is probably a printing error for 1925.

\textsuperscript{13} See \textit{Dumdadu ... yarčay,} Būkū ... yarčay. According to Hai, “Several Questions,” the Taiwan reprint was made from a microfilm of the original work found in Japan. No details are given as to its location in that country, see below, n.14. See also Krueger, \textit{The Mongol bičig-un qoriya}, p.113, no.16 (“No copies are known to exist in the West”).

\textsuperscript{14} It is from Hai, “ Several Questions,” that we learn that “Commissioner Wu-chan-kun of MTAC brought back a microfilm copy of this work (i.e., of Temgetu’s edition of the \emph{Four Classics—I.R.}) from Japan, and the 1971 edition was photocopied from the microfilm”. The place of publication of the 1971 reprint is not given in the book, but it is, of course, Taipei.

\textsuperscript{15} It should be mentioned, in this connection, that various libraries in China hold many manuscript copies of the Mongol and Manchu versions of the \emph{Four Classics} dating from the Ch’ing period. See \textit{Dumdadu ... yarčay,} p.1013–21.

of the *Analects*, departing as it does from the one by Chu Hsi slavishly followed by Galzang. It contains a full critical apparatus and a very useful Chinese glossary *cum* index. This new contribution by Qatayu and Sudu is a great step forward in presenting the Confucian *Analects* in modern literary Mongolian, and even though it relies heavily on Galzang’s version, it represents a notable improvement over the latter’s rather stilted, and by now certainly outdated, rendering.

In her interesting article “The Manchu Exegesis of the *Lūn yù,*”17 Laura E. Hess examines in detail the way a number of key Confucian ethical terms are rendered in the 1756 Manchu version of the *Analects.* She also draws comparisons between the Manchu rendering and the Mongol translation of the same terms in the Preclassical Mongolian version of the *Classic of Filial Piety*18 and in the 1978 version by Qatayu and Sudu. The terms in question are:

1. *Hsiao* 孝
2. *Ching* 敬
3. *Kung* 恭
4. *Tao* 道
5. *Li* 禮
6. *Te* 德
7. *I* 義
8. *Ti* 慎
9. *Chün-tzu* 君子
10. *Jen* 仁
11. *Chung* 忠

Hess also has something to say about the Manchu and Mongol translations of the Chinese title of the *Analects*, viz. *Lūn-yū* 論語.19

The results of Hess’s investigation are summarized below. I have only added the corresponding Mongolian term from the 1978 Qatayu and Sudu version, designating it as “mo. (QS)”, in order to differentiate it from the 1892 Galzang version which is designated as “mo. (G)”.

1. *Hsiao* 孝 “filial piety; filiality; proper behaviour towards parents”: ma. *biyoosun* (< ch. *bsiao-shun* 孝順 “obedience [to parents]”); pmo. *taqimtayu* (< *taqi* “to serve, attend upon [parents, ruler, etc.]”) “respect for one’s parents and elders”; mo. (G) *elberil* (< *elberi*- “to respect or honour parents and elders”) “respect for one’s parents and elders”; mo. (QS) id.

2. *Ching* 敬 “reverent, reverence; respect(ful)”: ma. *ginggule* (< ch. *chung-kung* 敬恭) “to respect, honour, act respectfully; to be attentive, careful”, *ginggun* “respect, honour”; pmo. *kündüle* “to show respect, revere, honour; to be polite”; mo. (G) *kičiyenggüüle* “to be zealous or studious; to be cautious, be attentive; to be respectful or humble”;20 mo. (QS) id.

3. *Kung* 恭 “to revere, reverence, reverent; respect(ful); obeisance; humble, courteous; dignified”: ma. *kundule* (< mo. *kündüle*) “to respect, treat with respect, honour”, *gungnecuke* (< ch. *kung* 恭)
“respectful”; pmo. *kičiye*—“to exert oneself, strive, be diligent or careful”;  
21 mo. (G) *kiändüle*—“to show respect, revere, honour”, *bisire*—“to revere, respect, esteem”;  
22 mo. (QS) id.

4. *Tao* 道 “the Way, the way(s); doctrine, the (right) principle(s)”:
   ma. *doro* (< mo. *tőrō* “law; order, regime; rule”) “doctrine, way, rule, rite”;
   pmo. *tőrō yosul* “norm(s) and manner(s)”; mo. (G) *yosu* “rule, custom; doctrine, principle”; mo. (QS) id.  

5. *Li* 禮 “ritual, rites, ceremonies; rules of propriety, proper form”:
   ma. *dorolon* (? < mo. *tőrōle*—“to observe [or respect] the norm [of propriety]”); “rite, ceremony; propriety”; pmo. *tőrō, tőrōle*—mo. (G) *yosul* “rite, ceremony; etiquette, rules of conduct”; mo. (QS) id.

6. *Te* 德 “virtue, essence; moral force or power, innerheld power, inner aptitude or quality”? ma. *erdemu* (< mo. *erdem* “knowledge, learning; skill, ability; wisdom; virtue”) “capability, virtue, power”; pmo. *ayali aburi* “natural disposition, character, innate faculties or qualities”; mo. (G) *erdem*; mo. (QS) id.

7. *I* 義 “righteousness, what is right; justice; to be moral”:
   ma. *jirgan* (< mo. *jirγa* “line”) “rectitude, loyalty, duty, devotion, the principles according to which people should act”; pmo. *nayir* “accord, harmony”, *joqi*—“to agree, be appropriate”; mo. (G) *jirum* “line; established order, system, regime; code of laws; rule, norm, standard”; mo. (QS) id.

8. *Ti* 恕 “fraternal, submissive as a younger brother, obedient as a young man; duty of a younger brother; as befits a junior; fraternal deference; to behave well towards elder brothers, to show respect to (or to respect) one’s elders”:
   ma. *deocin* (< mo. *degüči* “[one who is] respectful towards his elder brother or to an elder person of his generation” < *degū* “younger brother or sister; younger”) “duty of a younger brother, fraternal deference”; pmo. *aqa-nar yekes-tegen joqildu*—“to be on good terms with (or to show deference to) one’s elder brothers and seniors”; mo. (G) *degüči*; mo. (QS) id.

9. *Chuń-tzu* 君子 “the superior man, the Sage, a (or the) gentleman; the true philosopher, Great Man”:
   ma. *ambasa saisa* (< mo. *erdemten sayid* “a scholar and a worthy”)  
   24 “a rather great dignitary”; pmo. *siliγu sayid* “the upright and worthy”;  
   25 mo. (G) *sayid erdemten, erdemten sayid* “a worthy and a scholarly” and vice versa; mo. (QS) *sayid erdemten* id.

21 The “*kičiyenggüle*” in Hess, “Manchu Exegesis,” p.407a (bottom), is a lapsus for *kičiye*.

22 And, as Hess, “Manchu Exegesis,” says, “words derived from both *kiändüle* and *bisire*” such as *bisireliil* “respectful”, and *bisirenggüle* “respect”.

23 Discussing the etymology of the word *tőrō* < tu. *tőr̩r̩* *tőr̩*, Hess writes: “The Turkic verb *tőr̩*-*tőr̩*—to give birth, to procreate, /to bud, to come into being, to be created' and the Mongolian verb *tőr̩*—to be born, to come into being; to appear, to arise, occur’ appear to be related to the nouns *tőr̩*-*tőr̩*, respectively, which suggests that Turkic *tőr̩*-*tőr̩*, Mongolian *tőr̩* and Manchu *doro* all have the sense of ‘a natural law or order, an inherent norm’”. Ibid., p.409a. For a possible etymology (mo. *tőr̩* < tőr̩ “traditional customary law” < *tőr̩*? “to come into existence, to be formed or born”, cf. *Le conte bouddhique du Bon et du Mauvais Prince en version ouïgouère*, texte établi, traduit et commenté par J.R. Hamilton (Paris: Editions Klincksieck, 1971), p.133a.

24 As stated by Hess, “the Manchu term (ambasa sasa—I.R.) for *faɪz*” has clearly been influenced by Mongolian”, i.e., by the mo. *erdemten sayid*. Hess, however, proposes that “the use of the adjective *ambasa* to modify *sasa* is a conscious attempt to convey the meaning of the Chinese diminutive suffix *zi* 子”. Ibid., p.413b. I doubt this and believe that *ambasa*, a plural in *-sa* of *amba* (*= amban* “high official, dignitary”), is simply a rather imperfect calque of mo. *erdemten*, a plural in *-ten/-tan* of *erdem*, “learned, skilled; virtuous, wise”, as confirmed by the second element of the binomial expression (ma. *sasa* = mo. *sayid*). In fact, the Manchu expression is the Manchu version of the Mongolian one. As for the Mongol use of the plural for the singular (likewise borrowed by the Manchus), it is quite common as a mark of respect—an honorific plural or plural of respect—since early times. See I. de Rachewiltz, trans., *The Secret History of the Mongols. A Mongolian Epic Chronicle of the Thirteenth Century* (Leiden, Boston: Brill, 2004, 2006), pp.226, 951, 964.

25 In her reference to the Ming Sino-Mongolian vocabulary *Hua-i i-yii* “edited by Luvsanhbaldan and Tsevel” (Hess, “Manchu Exegesis,” p.413a), “Tsevel” is an error for “A. Boosiyang”. Also, the word *sayin* in the expression “*Sili’un sayin*” of the Ming *Hua-i i-yii*, “which usually functions as an adjective meaning ‘good’, appears to be the otherwise unattested singular form of *sayid* ‘worthy, dignitary’” (ibid.), is actually a scribal error for *sayid* (mno. *sayid*), final -n and final -d in the preclassical Uighur-Mongol script being easily confused with each other.
Since Hess does not discuss the Mongolian terms corresponding to ch. *jen* and ma. *gosin*, they have been added within square brackets. Although there is no occurrence of this word in the *Classic of Filial Piety*, its counterpart in Preclassical Mongolian was *nigüleskii*. See A. Mostaert, *Le matériau mongol du Houa* (*1389*), I, ed. Igor de Rachewiltz with Anthony Schönhaut (Bruxelles: Institut Belge des Hautes Études Chinoises, 1977), p.79, s.v. *"niileskii".*

10. *jen* 仁 “benevolence, perfect virtue, humanity, goodness, Goodness, the Good, virtue, virtue proper to humanity, Manhood-at-its-best, human-heartedness; benevolent (actions, man), the good (person, man), the virtuous, unselfish; (one’s) fellow man”: ma. *gosin* (< *gos*—“to pity, have mercy; to love, cherish”) “pity, mercy, love”; ma. *nigüleskii* “the fact (or action) of being compassionate, compassion”; mo. (G) orösiylel *yabu-*, orösiyel, orösiyelti *kimün* “to be compassionate; compassion; compassionate man”; mo. (QS) orösiyenggii, orösiyel “compassion; compassionate”.

11. *Chung* 忠 “self-devotion, (generous) sincerity; faithful(ness), conscientiousness (to others), loyal(ty); trustworthy, doing one’s best”: ma. *tendo* “straight, upright, loyal, fair”; mo. *čing ünen* (sedkil) “sincere and true (feelings), completely sincere (= loyal) mind (heart, thoughts, feelings), utmost loyalty or sincerity”; mo. (G) *sidurγu* “straight, honest, loyal, faithful, truthful”; mo. (QS) id.

Hess’s list does not exhaust—but that is not its intention—the key ethical terms of Confucianism that are found in the *Analects*. Nine more common terms for Confucian ethical notions are reviewed below. The survey covers the Manchu and Mongol terms we encounter in the *Analects* as well as in the Preclassical Mongolian version of the *Classic of Filial Piety*.

12. *Hsin* 信 “sincere, true (to one’s word), trustworthy, faithful; sincerity, faithfulness; to keep or observe promises or to be cautious in giving promises, to be of good faith”: ma. *akdun* “firm, dependable: trust”; mo. *büşiregede*—to be trustworthy”; mo. (G) *itegemji, itegemjitei* “trust, faith, loyalty; true, trustworthy, reliable, loyal”; mo. (QS) id.

13. *Chiao* 教 “to teach, instruct; teaching, instruction, reform”: ma. *tacibvy-a*—“to instruct, train”, tacibu- “to teach, instruct”; mo. *surγa-a*—“to teach”, *sγyil surγal* “teaching-instruction” = “teaching”; mo. (G) *surγa, surγaq* “teaching”; mo. (QS) id.

14. *Jang* 讓 “courteous, humble, yielding; to decline, yield, renounce, avoid, abdicate, not to give preference, surrender oneself”: ma. *anabu*- “to yield to”, *anabunja-a*—“to be yielding, modest, humble; to yield to”, *anabunjanga* “modest, humble, reticent”; mo. *buyarqamayu* “deference”; mo. (G) *nayirtalbi*—“to yield as a gesture of friendship”; mo. (QS) id.

15. *Tz'u* 慈 “kind, compassionate; kindness”: ma. *fija*- “to be compassionate”; mo. *nigüleskii* “the fact (or action) of being compassionate, compassion”; mo. (G) *nigüleskii* (!) bol- “to be compassionate”; mo. (QS) *nigüleskiiyiitii* bol- id.

16. *Chin* 謹 “(earnestly) careful, earnest, cautious, circumspect; sparing of speech”: ma. *ginggule*—“to be attentive, careful” (cf. above, no.2), olboșo- “to be cautious or careful; to respect, revere”; mo. *qatayuji*—“to
be careful, cautious, restrained; to be diligent”; mo. (G) kičiyenggüile-
“to be zealous, attentive, respectful, humble”, boliyomjila- “to be
cautious, careful; to consider or think carefully”; mo. (QS) id.

17. Shen 傑 “(to be) careful, cautious (in or about), prudent, to exercise
careful attention, care or caution, to show proper respect, to give
the greatest attention, to conduct with meticulous care; to honour;
to approach with circumspection; carefulness, prudence; carefully”;
mo. olbošo- “to be cautious or careful; to revere, respect (cf. above, no.16)”;
pmo. kičige- “to be careful of or about”; mo. (G) bolomjila- “to be
cautious, careful; to consider or think carefully (cf. above, no.16),
seremjile- “to be vigilant attentive, careful; to take precautions”; mo.
(QS) id.

18. Shan 善 “(the) good, good example, goodness; to make good,
reform; to be good at, to do (perform) something well, do good
(work), know the art of, excel; good, worthy, skillful; ability; politely,
tactfully, kindly”: ma. sain “good, well”, saikan “properly”, bahana-
“to be able”, sain obu- “to do something well”; pmo. sayin “good,
proficient; well”; mo. (G) sayin id., čida- “to be (cap)able”, sayin
bolya- “to perform well”, sayiqan “nicely”; mo. (QS) id.

19. Ho 和 “harmony, peace, (natural) ease; harmonious(ly), conciliatory,
affable; to manifest ease, to agree with others”: ma. biwaliyasun
“harmony, harmonious; gentle”, biwaliya- “to harmonize, conciliate”;
pmo. nairaldu- “to live in harmony with each other”, nayirayul- “to
keep something/one in harmony”, joqira- “to be in harmony”; mo. (G)
nairamdal “peace”, eyeti nairamdayu “peaceful and harmonious”,
nairalu- “to be (or live) in harmony with each other”; 32 mo. (QS)
nairamdayu “harmonious”, nairamda- “to be in harmony”.

20. Sheng 善 “sage, Divine Sage, saint; wisdom, sagehood”: ma.
enduringge “divine, holy, sacred”; pmo. boyda sayid “sage-excellent
(pl.), Holy Worthies”; 33 mo. (G) boyda töröldiyen “sage-born”, boyda
“sage”; mo. (QS) id.

In the above nine instances (12–20), except for no.18 (善): ma. sain,
saikan < mo. sayin, sayiqan, there is no Manchu borrowing from Mongol-

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### Table: Chinese to Mongolian Transliterations

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<th>Chinese</th>
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<td>&quot;</td>
</tr>
<tr>
<td>2. 敬</td>
<td>kündüle-</td>
<td>kiyenggüile-</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. 恭</td>
<td>kičiye-</td>
<td>kündüle-, bistre-yosu</td>
<td>&quot;</td>
</tr>
<tr>
<td>4. 道</td>
<td>törö yosun</td>
<td>yosulal</td>
<td>&quot;</td>
</tr>
<tr>
<td>5. 禮</td>
<td>törö, töröle-</td>
<td>erdem</td>
<td>&quot;</td>
</tr>
<tr>
<td>6. 德</td>
<td>ayali aburi</td>
<td>ğirum</td>
<td>&quot;</td>
</tr>
<tr>
<td>7. 義</td>
<td>nayir, joqi-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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32 Galzang's text has naira- for nairalld through. See F.D. Lessing, gen. ed., Mongolian-English Dictionary (corrected reprint, Bloomington: The Mongolia Society, Inc., 1982). p.559b. Furthermore, in ch.13 (子路), p.53, line 5, and p.54, line 1 of the Mongol text, Galzang uses the word nairalld for ch. bo 和 "affable (or conciliatory)". For the use of the deverbal noun suffix -lai-te, forming nouns designating process, see N. Poppe, Grammar of Written Mongolian (Wiesbaden: Harrassowitz, 1954, reprint 1964, 1974), §163; however, in the present instance I think that nairalld (= nairalld) is an error for nairalld (= nairalld) “harmonious, friendly, amicable”, from nairalld “harmony” + the denominal noun suffix -lai-te. See ibid., §138. In the corresponding passage of QS, p.109 (13-23) the word nairamdayu “to be in harmony” is preceded by (jasamjilan) ‘(amending)’, indicating that Qataryu and Sudu have revised Galzang’s rendering.

33 For the expression boyda sayid, see de Rachewiltz, "The Preclassical Mongolian Version of the Hsiao Ching," p.72, n.176, and the references contained therein; Cleaves, An Early Mongolian Version of the Hsiao Ching, p.88, n.3. For the hon. plural sayid, see above, n.24.
<table>
<thead>
<tr>
<th>Chinese</th>
<th>Preclassical Mongolian</th>
<th>Classical Mongolian (G)</th>
<th>Modern Literary Mongolian (QS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>tì</td>
<td>aqa-nar yekestejen joqildusiltey sayid</td>
<td>degüči sayid erdemten</td>
<td>örösiyeynggüüi, örösiyel, örösiyeynggütü, örösiyelten</td>
</tr>
<tr>
<td>jūns</td>
<td>nigüeleküi</td>
<td>örösiyeletai yabu-, örösiyel, örösiyeynti käümün siidaryu</td>
<td></td>
</tr>
<tr>
<td>zhòng</td>
<td>ĉing ûnen (sedkil)</td>
<td>tegemjii, tegemjiete, sury-a, suryaqu</td>
<td>same as G</td>
</tr>
<tr>
<td>shì</td>
<td>büsiiredegde-</td>
<td>sury-a, suryaqu</td>
<td></td>
</tr>
<tr>
<td>jī</td>
<td>surya-, soyül suryal, soyüger</td>
<td>sayin, sayigan, čīda</td>
<td></td>
</tr>
<tr>
<td>ruì</td>
<td>buyarqamtaoju</td>
<td>nayir talbi</td>
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</tr>
<tr>
<td>cí</td>
<td>nigüeleküi</td>
<td>nigüeleküi bol-kiičiyenggüüle-, bolromjila-</td>
<td></td>
</tr>
<tr>
<td>jùn</td>
<td>qatayanji</td>
<td>bolromjila-, seremjile-</td>
<td></td>
</tr>
<tr>
<td>shèn</td>
<td>kičige-</td>
<td>sayin, sayigan, čīda</td>
<td></td>
</tr>
<tr>
<td>jì</td>
<td>sayin</td>
<td>nairamdal, &quot;nairalta, eyetey</td>
<td></td>
</tr>
<tr>
<td>hé</td>
<td>nayiraldju-, nayirayuk, joqira-</td>
<td>nairamdayu, nairaldju-</td>
<td>&quot;</td>
</tr>
<tr>
<td>jì</td>
<td>boyda sayid</td>
<td>boyda törölkiten, boyda</td>
<td>boyda</td>
</tr>
</tbody>
</table>

34 J.E. Kowalewski, Dictionnaire mongol-russe-français, I-III (Kasan: Imprimerie de l'Université, 1844-49, several reprints), I, p. v.

35 In the recent translation of the Analects into Khalkha Mongolian by M. Čimédceyev (Künz: Šüümžel ögütüle) (Ulan Bator: ADMON '2005), the terms discussed in the present paper are rendered with the same words used in the written Mongolian versions except for nos. 1 (açaab), 6 (zan üldii), 8 (ixis axsy) or axas tiix, huyu, xändile), 12 (umenc), 16 (ûnue cênék, tênciitlêk), 17 (êrxeim xûndegkex, xyanuur bólok), 18 (nixorlax, 19 (niçel zoxirol, zoxirol), and 20 (ûlî of bûg), which are all modern Mongolian equivalents or near equivalents. Therefore, the same general conclusion obtains for the contemporary Mongol language version.

With regard to Preclassical, Classical and Modern Literary Mongolian renderings, the above table shows the different terms employed by the translators.

It is a well-known fact that, insofar as Buddhism is concerned, the learned Mongol translators of Sanskrit and Tibetan texts “remplirent consciencieusement leur tâche, s’appropriant rarement les mots étrangers et faisant tous leurs efforts pour y suppléer leur propres expressions quand ils le pouvaient sans alterer le texte”.34 With regard to Confucianism, it will be observed that whereas there are minor and, indeed, insignificant differences between the Galzang and Qatayu and Sudu renderings of the terms in question, the difference in the terminology employed in the Preclassical and Classical versions is quite substantial, but none of the terms in either version is a borrowing from Chinese. Only 20 per cent of the terms examined are identical in Preclassical and Classical Mongolian (nos. 13, 15, 18, 19). This may give us a rough idea of the gap in the “conceptual” vocabulary of the two stages of the language. Additional research along these lines may not only throw further light on the evolution of Written Mongol in the last five hundred years, but also refine our understanding of the way Mongol translators handled concepts and terms alien to their culture without resorting to borrowing.35

Igor de Rachewiltz
Division of Pacific and Asian History Research School of Pacific & Asian Studies Australian National University Canberra ACT 0200, Australia ider@coombs.anu.edu.au

EAST ASIAN HISTORY 31 (2006)