

MANCHU CHRISTIAN LITERATURE.

There is a version of part of Genesis and the whole of Exodus in the Manchu language. It is accompanied by a copious comment at the end of each chapter. In a copy of the translation recently obtained by Rev. F. H. James there are no certain marks of age or authorship. Yet as Deus is used for God it must surely be Roman Catholic. In the third chapter of Exodus it reads Moyses ochi, now Moses, ini amaha Median ba i wechen wechere tā Yeturo i honin be adulam-bihe kept the sheep, honin, of Jethro priest of Midian, his father in law. The verb is at the end *ᠠᠩᠵᠠᠨ* keep, the Chinese 守 sheu is adulam-bihe. Dul is the root. honin is sheep in Mongol and Manchu. Be is the accusative suffix. I is the genitive or possessive suffix. Weche sacrifice is probably *θύσια*. Wechere is he who offers. Another word for off-ring sacrifice is alimbi. Since mbi is the suffix of the infinitive the root is ali. This may be identified with weche because ch and l are both formed from d. The word ini for his is the Chinese demonstrative 伊.

In the Ten commandments, thou shalt not make to thy self any graven image, the Manchu is ume do not, oren be an image with the accusative suffix, sinde to thy self cholire engrave. Re is infinitive as in Latin. This shews that the Latin conjugation is in part Tartar. In Mongol the past tense of a verb is in ba. For example, garaba is said of the sun nara, when he has risen. This is the same as amabat he loved, the final t in amabat is a pronoun, Oren image is the Greek *εἰδωλον* or *εἰδος*, image, because r is

equivalent to d. Whether it be in heaven above is dergi abka de bisire ochibe. One of the roots for above is der and bak is one of the roots for heaven. De is in. Bisire is being. The suffix re while it is infinitive is also used like our English present participle being. Whether is ochibe. More strictly ochibe is or because ch is t and therefore is equivalent to r. F-jergi na de bisire ochibe The root of fej-rgi is bed below. Na is terra. De in. Bisire, being, or.

This version appears to have been made by Roman Catholic missionaries for the use of Manchu converts. But the style of the book is easy and flowing. Probably it is the work of a Christian prince. There were in Peking formerly several princes baptized. They were persecuted and exiled and their property was confiscated, but they still believed. The conversion to Christianity of Tartar princes who used the Manchu tongue in their daily life will account for this version of the Pentateuch, the existence of which has now been brought to light, but of which so far only Genesis ch. 1 to 20 and Exodus chapters 1 to 40 are known to be in existence. The Manchu prince loving zealously the Christian religion would sit daily with some Italian or French priest who rendered into Pekinese the sacred text while he wrote it out in flowing Manchu prose as we now have it.

In Exodus 3, 1 it is said Moses came to the mount of God, Horeb. Deus i alin Horeb de genehe. Alin mountain is in Mongol agola. Manchu has lost initial g. It is the Latin collis and our hill. De is our

preposition to. It is always a postposition in Manchu. Genehe go takes the forms genere to go Generegge bi there are some who go. Gene is our word gone. All roots are identical when carefully selected and compared. It matters not in what language roots are compared, this is true but it is necessary to remember that there are about fifteen of them for each idea. Verse 2, and the angel of the Lord appeared to him in a bush. And is omitted in the Chinese version and in Manchu Swan and stally bran have tin bogod, Yahowa in angil anu. Tin bogod is then. The Manchu version has Abkai ejen. Heaven's Lord, a rendering of 天主 Tien chu the Chinese term used by the Catholic Missionaries. Abkai ejen ajig mu small tree i bujan i dulimbechi to we hurgin. Ajig small, Mu tree is modo in Mongol and the root is therefore mod. The Chinese roots for tree are mok 木 and djud 樹 Bujan is our bush and forest. Dul is midst and so too is lim. The Chinese equivalent for lim is chung 中 and of this the root is tom. The adverb or noun midst is conjugated like a verb in Tartar languages. Hence, the peculiar form in bechi. Dowai fire. Hurgin flame Deri in. In Dowai fire the final i is possessive, just as in dominus, domini the final i is possessive. This proves that Latin declension is really in part Tartar and was not an independent growth in Italy except in part. Dowai fire is the Hebrew esh because sh is d. In hurgin flame there are two roots. Hur is gal fire in Mongol Reg is lingua and tongue.* Baru is before in the Manchu sentence ini

* I lenggu tongue in Manchu is a striking instance of identity of words.

baru iledu dochinjine. Before him shone bright as he went. The bush was burning is in Manchu i ajig mu i bujan that small tree bush deijibure was burning. Deiji is the Greek *daio* burn. This verb in Greek is burn and also distribute and these two senses are quite distinct. There are therefore two roots. The root meaning burn we find in Manchu in the verb used in this version. Hujime is a bush on fire, says Amyot following his Manchu authority the 清文鑑 What then is hujime or, as Amyot in his dictionary gives it, hujile. It is huji incense a Mongol word. It is also our kindle because the consonants agree and the law of identity of roots is an infallible guide. In our word incense the root is ken. In Manchu and Mongol it is huji. The root huji is kod our hot and caloric. The root of hot is also that of accendo to burn, kindle. The Manchu version then adds umai gilhaburako be dowfi was not burnt. In Amyot's dictionary the form is gilhamié, burn to ashes. The roots in Manchu are gil fire lag burn, the Chinese 燒 shau 耀 yau 焯 chok, and several others heard as sho tik, liau, etc.

Verse 14 reads, and God said unto Moses I am that I am. This in Manchu is Dens Moises de hendume. Hen is said. Bi serengge I, that person, uthai am simply bisirengge inu that which I am. Bi is to be or I. The root for I and being are one sirenggi is the demonstrative se conjugated. Inu is ille or is, ea, id.

The Chinese pronouns are identical with our own and with those of the Manchu language, but they are undeveloped and appear more as unconjugated roots.

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