

Emin Khodja, who only went back with his whole horde from the Purunki River in 1756 to re-occupy Turfan and Lukchen, represented the old ruling house, and Mangalik, probably a Mussulman governor under the Kalmucks, attempted after their defeat to set up there for himself. It is interesting to compare the statement of the Chinese officers at Turfan in 1758 with what Mr. Klementz found in 1898. 'It is so windy that only millet, wheat, and 青稞 can be grown.' 'Das Klima Zeichnet sich durch entsetzliche Stürme aus.....Säet man Weizen, und.... .. wird das Feld von Neuem mit Neger-korn (*Sorghum cernuum*) und Sesam (*Sesamum indicum*) besäet.' Both the Chinese and European words are a little doubtful, but any way only sturdy cereals can be grown.

Emin Khodja rendered very valuable services to the Chinese during the Eleuth and Kashgaria conquests. He now held in addition to his other titles the rank of second-class imperial prince, while during his absence as Administrator of Yarkand, his

son Mause, with the rank of duke, officiated as *beg* of Turfan. Emin died in 1777, and his full titles descended, not to Mause, but to his other son Suleiman, who soon fell into political disgrace and, though leniently punished, is not mentioned again.

In 1814 there is mention of an export of cotton from Turfan, taxed at the Kia-yü Kwan (the same customs station where, during the past 20 years a languid Russian trade has been taxed). Mr. Klementz' experiences confirm this too: 'wird in grossem Umfange Baum-wolle angebaut.'

The very last mention of Turfan recorded in standard Manchu history is in 1852 when the Mussulman population was reported to be rioting against the 打花 people, (which I take to mean Chinese agents purchasing cotton, such as I have myself witnessed in Sz Ch'wan). The same year the Turfan Djassak second-class imperial prince Ak-Lail, and his nephew Supur were received in audience at Peking.

E. H. PARKER.

## TIBETICA.

### I

Identifications of some Tibetan words in the history of the Yuan dynasty (元史).

伽乃 (Book 125) *rgya-nag*, Chinese.

弄麻 (B. 6) *snungma*, guardian of the law.

八魯刺思 (B. 16) *dpal bkra-sis*, splendour and prosperity.

刺里 (B. 41) *lha ri*, the mountain of gods.

丹當 (B. 14) *rta brtan*, strong horse.

塔失元 (B. 22) *bkra-sis yul*, blessed country.

龍刺 (B. 35) *rlun lha*, god of winds.

撒瓦 (B. 65) *rlsa-ba*, root.

亦思刺 (B. 63) *ye-ses lha*, god of wisdom.

捺里八 (B. 87) *nar pa*, rain.

曲朶刺 (B. 94) *co's dar*, propagation of the doctrine.

鐵兒 (B. 120) *t'al*, ashes.

舍兒別赤 (B. 121) *ses-rab 'cen*, great wisdom.

忽魯刺罕 (B. 107) *hor bla rgan*, old Mongol priest.

本伯 (B. 107), 不伯 (B. 9), 布伯 (B. 17), 補字 (B. 120) *bum-pa*, bottle, flask.

朶兒只班 (B. 107), 朶來只班 (B. 31) *rda-rje dpal*, splendour of the diamond.

沙藍朶兒只 (B. 107, 108) *sés-rab rdo rje*, jewel of wisdom.

昌童 (B. 4) *can-a't'un*, wine-drinker.

蒼沙亦思的 (B. 107) *bkru-sis ye-sés bde*, happy, wise and serene.

王禪 (B. 29), 斡陳 (B. 118) *dban cen*, powerful.

勃迭 (B. 1) *bod*, Tibetan.

撒里知兀罽 (B. 1) *γsergyi od*, sheen of gold.

帶苔兒 (B. 3), 典迭兒 (B. 95), 坦的里 (B. 100), *bstan d'v*, propagation of the doctrine.

各丹 (B. 3), *dge-dan*, happy.

長不 (B. 4), 藏卜 (B. 15), *bzan-po*, good.

公弄 (B. 7) *dge-ston*, mendicant friar (Gelung).

窳占 (B. 9) *snjin-rje*, compassionate.

亦攝思憐 (B. 14) *ye-sés ts'e-rin*,

軟奴汪木 (B. 15) *γ'on-nu dban-po*, young and powerful.

羅藏 (B. 16) *blo-bzan*, sound sense.

禿赤 (B. 19), 脫肩 (B. 38), *mt'u-cen*, powerful.

朶瓦 (B. 51) 篤哇 (F. 117) 禿魯麻 (B. 120), *Dulua*, the disciplinary part of the Kangyur.

明里克 (B. 22), *min-legs*, of good reputation.

馬兒 (B. 23), *dmar*, red.

刀斡八刺 (B. 24), *zla-ba dpal*, splendour of the moon.

棚思吉斡節兒 (B. 24) *cos-kyi od-γ'er*, ray of the doctrine.

闊兒魯 (B. 28), *al'orlo*, the wheel of doctrine.

魯賓 (B. 29), *slob-dpon*, teacher.

撒思加 (B. 63) *sa-skya*, the Saksya-sect (v. Waddell, Buddhism of Tibet, pg. 69).

膽巴 (B. 202) *bstan-pa*, doctrine.

## II.

### LEXICOGRAPHIC NOTES.

During my stay in Paris in 1897, when skimming through some of the oriental treasures of the Bibliothèque Nationale, my cicerone, the late Prof. G. Devéria drew my attention to the polyglot dictionary 四體合璧文鑑 with the remark that the materials given in this standard work ought to be embodied in any future dictionary that claims to any degree of completeness. At the same time he expressed his regrets that Desgodins in his 'Dictionnaire Thibétain-Latin-Français' the first sheets of which had at that time just appeared, had not drawn information from this source. Now the whole work has appeared\* and in looking it through I was forcibly reminded of Prof. Devéria's words. I venture therefore to supply some of the deficiencies below and only desire that I or one of my colleagues could in some future time verify the new words and expressions in Tibet itself. I may remark here that the romanization used by me is that adopted by Iäschke in his Tibetan-English dictionary.

\* Hongkong, Imprimerie de la Société des Missions Etrangères, 1899.

*Hari-hari p'o*, the male of the unicorn; *hari-hari-mo*, the female of the unicorn cf. perhaps Sanscrit *hari*, steed of Indra.

*Ruru* (Sanskrit) a kind of deer; Chin 辟邪; *bse*, rhinoceros; *bseru*, unicorn, corresponds to the Chin. 天鹿; the 角端 is translated *bseru-mi-stud-can*, the unicorn which is able to speak human languages.

*Mi-dred*, Iäschke, Tib.-Engl. Dict. pg. 264 is not 'a bear that devours men' but is so called from its habit of standing erect (cf. Chin. 人能)

The tapir (多莫) is called *gas-lcajs-zan*, iron-eater (Chin 齧鐵; Manch. *selekje* (sele, iron, jeme, to eat); another expression is *ha-rta* (first syllable not clear, perhaps Sanscrit; *rta*, horse), which corresponds to 饜鼠 Manch. *bhi-singgeri*, 'Yak-rat'; this must be distinguished from 偃鼠, Tib. *pra-li*, Manch.

*Ohotono*, v. Iäschke pg. 325, a kind of mole.

*S'wi*, the newborn fawn, to be distinguished from *swa-p'rug*, the one year old fawn; *swa-ba-gi* 鹿, Manch. and Mongol.

*Gi buhó*, is a Chinese-Tibetan hybrid word.

The clumsiness of the 狽 is characterised by the expression *spyun-zu*, the lame wolf.

*P'ag-rgod-t'un-na*, 一歲野猪; Iäschke's statement pg. 339 and 233 must be corrected; as a three year old tiger is also called *t'un-na*, the latter expression means young generally.

*Sän-sän-teu*, 猩猩 cf. Giles, Chin. Dict. No. 4605.

*Spre*, gibbon, 猿, and *spreu*, monkey, 猴.

*Sbre*, the fox of the steppes, corsac cf. Manch. *Kirsa*.

*Zim-bu*, is the wild cat 狸 to be distinguished from *byi-la* or *zi-mi* (貓); *sbran-byi*, Iäschke pg. 407 is probably the hamster and not the marten; *dnol-yi* ermine; *nags-byi*, black squirrel; *byi-ba rkan-rin*, Iäschke pg. 346 is not the rabbit but the jumping hare or Sibirian jerboa (*Dipus annulatus*); *pra-bzan*, 'good omen' a kind of fieldmouse (拱鼠) so called from its peculiar habit of bowing when it sees a man.

*Swa-bo-ru-rtu*, 鹿茸 the soft core of the young antlers of the deer cf. Iäschke pg. 531; *lha-ru*, the marrow in the bones, not cartilage cf. Iäschke pg. 607; *o-yo*, pug-dog, not terrier cf. Iäschke pg. 501; *zur*, white spot on the forehead of a dog, horse etc. cf. Iäschke pg. 477; snout, muzzle, trunk; *lu-snj'd* is 'ram' and not 'wether' cf. Iäschke pg. 547; the wether is called *snj d-pa*; *p'ag-ma*, gelded sow, not hog cf. Iäschke pg. 339; *pig-zü*, young boar.

*Lwa lamdu gyur*, he died; lit. transformed into the five ways of re-birth within the orb of transmigration (the so-called Gati); it is the same as *ts'ei-pos* v. Iäschke pg. 357, Desgodins pg. 649 he exchanged life or *dus a as*, he has passed the time of life.

*Dur-mig*, the site for a grave; *sög-tum*, paper cash, *tam* is probably the Sanscrit *tanka*, a coin.

*Dka-t'ub*, does not only mean 'penitent,' but also 雖老能勉力行走; in both meanings it corresponds to the Manch. *Katun* (borrowed?) 道士 is translated *bon-po*, cf. Iäschke pg. 372; a Hoshang is called *rgyi-btsun*; *lha-pa*, shaman; *smjan-pa*, a go-between, cf. Iäschke pg. 428, Desgodins pg. 774; *las-rtsi-pa*, fortuneteller, *mt'san-mk'an*, physiognomist cf. Iäschke pg. 454.

*A'rgya*, father *a-yas*, mother; *γso ma*,

wet-nurse; *s'as-ma*, a concubine; *t'u-bo*, the first-born child, cf. *Läschke* pg. 232; *ce-ze*, the father's sister cf. I. pg. 160; *mag-pa*, a sister's husband cf. I. 410; *srin-mo*, the younger sister cf. I. pg. 581; *me-nje*, the husbands of two sisters; *á-zan*, mother's father, *ma-zan*, mother's mother; *skud-mo*, a wife's younger sister; *sú-tsa*, a

sister's children (外甥) cf. I. pg. 555, *Desg.* pg. 982; *sú nje*, the children of the parents sisters. *Mos-po*, honorary designation of older gentlemen like *a-ne* for older ladies; *a-ne* means also a father's brother's wife, but not a father's sister, cf. I., pg. 603.

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### MR. MA KIEN-CHUNG'S CHINESE GRAMMAR.

In a previous paper I attempted to give some idea of Mr. Ma's 'Ven-ton' [文通], which is certainly an originally conceived work, and one meriting the careful attention of students. Like almost all Chinese books, it lacks an adequate index; but on page 32 of Volume 2 the subject of 焉 is treated, and this word can therefore be referred to by students independently of any index. Mr. Ma informs us that when 'the two characters 於之 come together, the character 焉 can singly take their place.' He then goes on to give the various dictionary definitions of *yen*: for instance the *Yüeh-p'ien* says 是; *Wang Yi-chi* says 於是 or 於此, or 於之, accordingly as it refers to things, places, or men. Mr. Ma then cites the following examples.

1. From the *Lun- yü*: 愛之能勿勞乎忠焉能勿誨乎 Mr. Ma's explanation is as follows: 'the verb *ai* is transitive, whilst the verb *chung* is intransitive; strictly speaking, *chung* should be followed by 於是, just as *ai* is followed by 之, but in this case practice or custom prefers 焉 to 於是.' (I allude again to this case towards the end).

2. From the *Ch'un-t's'ü*: [anciently when certain officers did certain literary things by

way of service to the king] 王施惠焉. Mr. Ma's explanation is as follows: 'the king extended favour to the, said written services' 施惠於書.

3. From *K'üeh Yüan's Life*: [In his efforts to work certain reforms, 'in one single page] 三致意焉. Mr. Ma says 'that is to say he thrice applied his arguments to this' 於是.

4. From *Jüan Yüan*: [when X.] 死焉, other states simply yielded. Mr. Ma explains this by 'died here' 於此.

5. From the *Ch'un-t's'ü*: [Even if you do build a certain place] 吾將老焉. Mr. Ma says: 'grow old here' 於此.

In all the above instances (I omit another of less obvious meaning) *Yen*, according to Mr. Ma, marks the end of a sentence 煞句. But in another group of cases 於 marks the degree of comparison 二事相比; thus 甚於是 'in a greater degree than this,' and where this is the case 焉 can be used instead: thus 天下莫強焉 'the empire has none more powerful than this'; 殆有甚焉 'could there be more so than this'; 莫大焉 'none greater than this.' [I may here mention that the final *yen* is quite unneces-