

BUJILGEN JAKDAN

Translated from the Manchu by Elena Suet-Ying Chiu

PLANTING A PEAR TREE

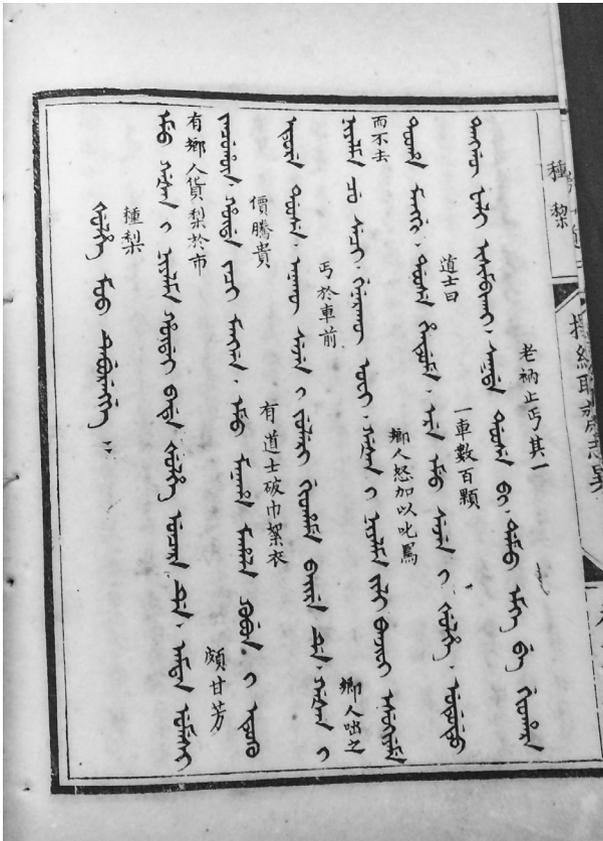


Figure 5a. Manchu-Han bilingual text of *Planting a Pear Tree*, 1848.

Editor's Note: The images from page 207 to 211 should be read from top to bottom and left to right.

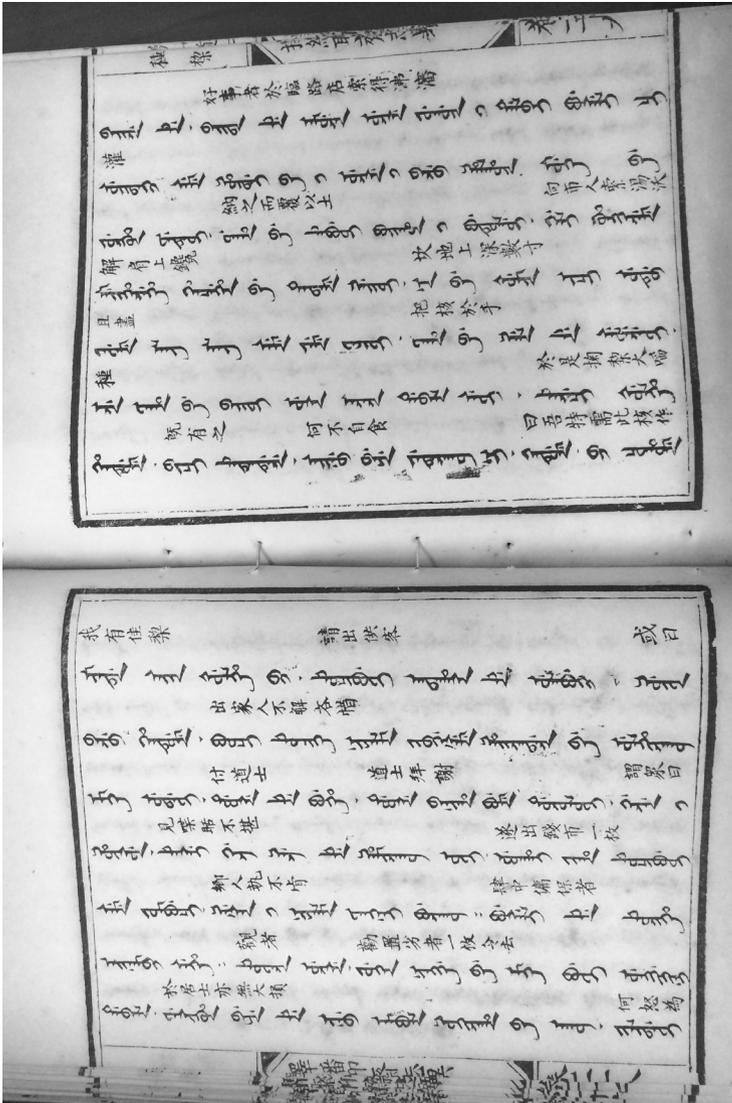


Figure 5b.

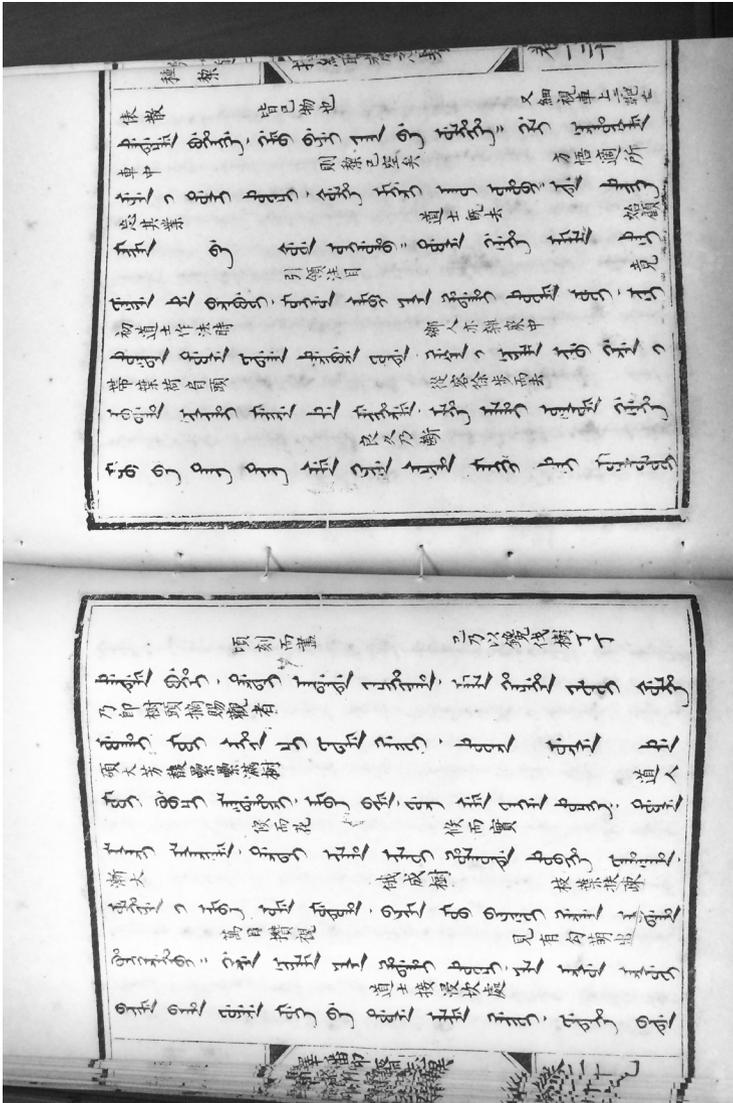


Figure 5c.

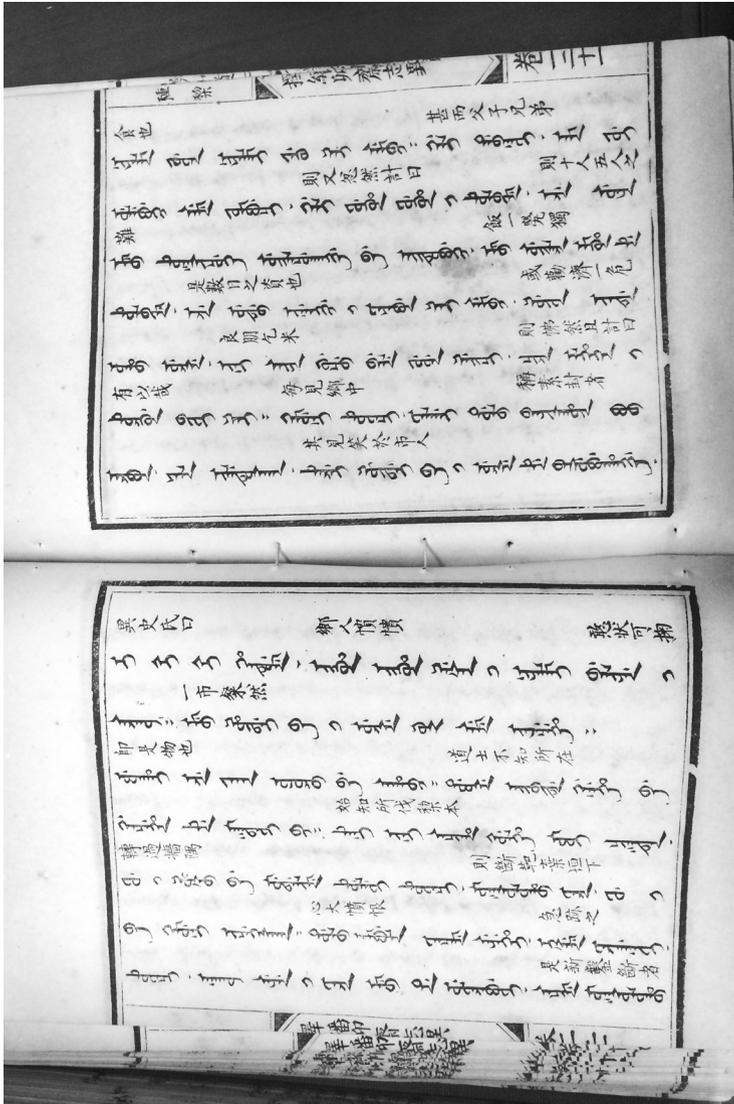


Figure 5d.

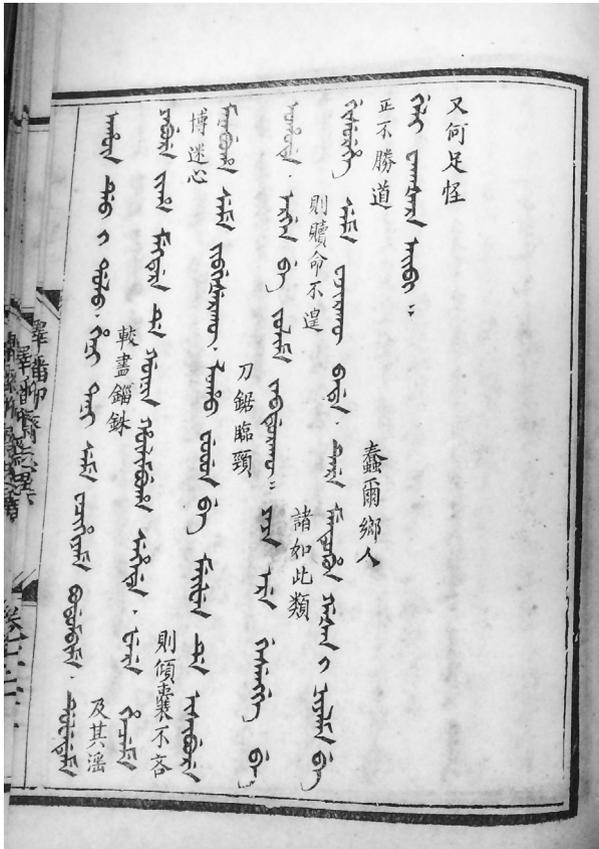


Figure 5e.

## METAMORPHOSES

### ŠULHE MOO TEBURENGGE<sup>1</sup>

Emu gašan i niyalma hūdai bade šulhe uncara de amtan umesi jancuhūn hūda jaci mangga. emu manaha mahala kubun i etuku eture doose anakū sejen i juleri giohame baire de gašan i niyalma cu seci. generakū ofi. gašan i niyalma jili banjifi esukiyeme tooha manggi. doose hendume ere emu sejen i šulhe ududu tanggū fali isimbikai. sakda doose bi damu emke be giohara dabala. wesihun beye de inu ambula kokiraha ba akū. jilidafi ainambi sehe. tuwara urse juken ningge be emke bufi unggikini seme jombuci. gašan i niyalma fangnai burakū. puseli de turihe hūsun tesei ger gar de hamirakū ofi uthai jiha tucibufi emke udafu doose de buhe. doose baniha bume dorolofi. geren i baru hendume booci tucike niyalma jibgešeme hairandara be ulhirakū. minde sain šulhe bi tucibufi antahasa de ulebuki. gūwa hendume bici tetendere ainu beye jeterakū ni. hendume bi cohome ere faha be baifi use arara dabala sefi. tereci šulhe jafame lang lang seme jeme wajifi. faha be gala de seferefi meiherehe henechen be tatame gaifi. na be šumin ici udu jurhun fetefi. faha be tebufi boihon i butulefi. geli hungkereme suitaki seme hūdai ba i urse i baru halhūn muke be baire de baita de amuran urse jugūn i dalbai puseli ci baime baha fuyere muke be doose alime gaifi fetehe bade hungkerehebi. geren niyalma yasa hadahai tuwaci yala arsun arsu fi ulhiyen i amba ome mutuha. bajima moo banjinafi gargan abdaha lasari lasariname dartai ilha ilafi holkonde tubihe fahanaha. mooi gubci lakdahūri amba bime fur seme wangga tucike. doose uthai mooi sihin ci fatame gaifi tuwara urse de dendeme buhei dartai andande wacihiyaha. amala henechen jafafi šulhe moo be tang ting seme kejine saciha manggi teni moksolofi abdaha isihai meiren de meiherehe elhe alhai oksome genehe. tuktan doose fadagan deribure fonde gašan i niyalma inu geren i feniyen de barabufi monggon sampi yasa hadahai tuwame ofi ini maiman be šuwe onggoho. doose genehe amala teni sejen i dosi tuwaci šulhe emgeri akū ohobi. ede teike dendeceme buhengge gemu beyei jaka be ulhihe. geli narhūšame tuwaci anakū sejen i fara emu de ufarabufi sacime moksoloho ba kemuni icekesaka. dolo ambula fancame seyehi ekšeme farganafi fu i hošo be mudalime dulefi tuwaci moksoloho fara fu i gencehen de maktafi bi. teni ini saciha šulhe moo cikten uthai ere jaka ojoro be sahabi. doose aibide genehe be sarkū. emu hūdai ba i urse kus seme injecehe.

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<sup>1</sup>This is the transliteration of the Manchu language version. I would like to especially thank Professor Mark Elliott for his corrections and insightful comments on an earlier draft of this translation. I am also grateful to Devin Fitzgerald and Sarah Bramao-Ramos for sharing their thoughts and findings on Jakdan's translation of *Liaozhai zhiyi*.

I ši ši hendume eihun eihun gašan i niyalma beliyen i arbun yala iletusa-ka. terei hūdai ba i urse de basubuhangge turgun bifi kai. kemuni tuwaci falgai dolo banjishūn boo oho urse ini sain gucu bele juwen gaici cira elheken i tulbime ere udu inenggi i fayabun kai sembi. gūwa inde emu tuksicuke suilacukangge be aitubuki emu suilara emhun de ulebuki seme jombuci geli fuhun fufun i tulbime ere sunja niyalma juwan niyalmai jeku kai sembi. geli dabanafi ama jui ahūn deo i dolo heni tani seme wacihi-yame bodombime dufedeme yabure jiha mektere de gūnin hūlimbuha sehede fere heceme manabuha seme jibgešerakū. loho fufun be meifen de isibure ohode ergen be jolime jabdurakū. yaya ere gesengge be gisurehe seme wajirakū bade tere mentuhun gašan i niyalma be geli wakašara aibi.

## METAMORPHOSES

### PLANTING A PEAR TREE

A villager was selling pears in the market, and the pears tasted very sweet although they were very expensive. A Taoist priest wearing a worn-out hat and cotton-padded clothes begged in front of the villager's hand-cart. The villager shouted at him, "Get out!" When the Taoist did not leave, the villager got angry. The villager screamed and swore at him, and the Taoist said, "There are hundreds of pears on this hand-cart, but just one is good enough for an old Taoist like me. I am only asking for one of them, sir. It would not cause much loss to you. Why do you get so angry?" The onlookers suggested that the villager should give him a pear of inferior quality so as to send him away, but the villager was stubborn and refused to give.

The ruckus became unbearable, so a hired helper in a store took out a copper coin and bought a pear, then gave it to the Taoist. The Taoist expressed his thanks with a bow. He said to the onlookers, "We as people who have left their homes do not understand stinginess. Because I have a good pear, I want to share with my guests." The onlookers said, "Since you have got it, why don't you eat it yourself?" The Taoist replied, "I specifically asked for these pips to use as a seed." After that, he took his pear and munched it up. Having finished, he took up a pip in his hand. Then he unslung his small iron shovel from his shoulder and dug a hole in the ground several inches deep, into which he planted the pip and covered it with dirt. Then he said, "I want to water it." When he asked the people in the market for hot water, the curious people who were interested in this incident fetched boiling water from a shop along the roadside; the Taoist received the water and poured it over the spot where he had dug. While many people were staring, real sprouts sprouted and gradually became big. A little bit later, a tree with branches and leaves hanging down instantly blossomed and bore fruit. Big pears with a light aroma hung from all over the tree. The Taoist then picked the pears from the top of the tree and distributed them to the onlookers. The tree was soon depleted of pears. Later, taking up the shovel, he chopped at the pear tree with a clang clink until, after a while, it was severed. He carried the tree on his shoulder and plucked off the leaves while calmly walking away.

When the Taoist had started his magic, the villager had been thrust into the crowd, causing him to crane his neck and stare at what was happening, so he completely forgot about his business. After the Taoist had gone, he looked at his cart and found that all his pears had disappeared. It was only then that he realized that all the pears the Taoist

had distributed were his. Examining closely, he discovered that one of the handles of his hand-cart was missing, and the place showed freshly chopped marks. Harboring a lot of anger in his heart, he rushed after the Taoist. As he turned to pass the corner of the outer wall, he found the broken shaft, which had been tossed aside to the foot of the wall. Only then did he realize that this was the pear tree cut down by the Taoist. He did not know where the Taoist had gone, and the people throughout the market all exploded with laughter.

Yi shi shi (The Chronicler of the Tales) comments: “The idiotic appearance of the muddle-headed villager was truly clear. This is the reason why he was ridiculed by the people in the marketplace. We have still observed that when a rich family in our neighborhood is approached by a good friend for a loan of rice, with a cool face he calculates and says, ‘The loan is equivalent to a few days’ consumption.’ When asked to solve a frightening trouble or feed someone who is in hardship, he gets angry, saying after a calculation, ‘The food is enough for five or ten people.’ Moreover, while fathers, sons, elder brothers, and younger brothers count down to the penny, they are immoderate in spending money on gambling if their minds are confused—they will use up all their money quickly. When a sword or saw is approaching their necks, they will not hesitate to ransom their lives. There is no end to the talk about these types of things. How could we still blame the silly villager in this case?”

#### Translator’s Notes:

Pu Songling’s (1640–1715) *Liaozhai zhiyi* (Strange Tales from the Leisure Studio) has been regarded as a masterpiece of Qing literature, representing the pinnacle of strange tales in classical Chinese in late imperial China. Bujilgen Jakdan selectively translated 129 Liaozhai stories from classical Chinese to Manchu, and his bilingual work *Manju nikan liyoo jai jy i bithe* (or *Hebi Liaozhai zhiyi*; Strange Tales from the Leisure Studio in the Manchu–Han bilingual version) was published in 1848. As a *jinsbi* (metropolitan graduate) holder in translation, Jakdan exemplified his competence in both Manchu and Han Chinese languages as well as his fondness for the *Liaozhai* stories. His translation showcases the maturity of the Manchu language. Of the *Liaozhai* stories he translated, “Zhongli” (Planting a Pear Tree) has become one of the most popular stories, being translated from Chinese into English as early as 1842. Compared with the original concisely written text, Jakdan’s translation is more straightforward with additional liveliness and meticulous elaboration. For example, he incorporated natural sounding onomatopoeia in Manchu and carefully chose verbs to capture the essence of the actions. With so much attention paid to the nuances of the different languages, Jakdan’s translation flows naturally in Manchu, thereby re-introducing the story to fit into the Manchu linguistic and cultural setting.