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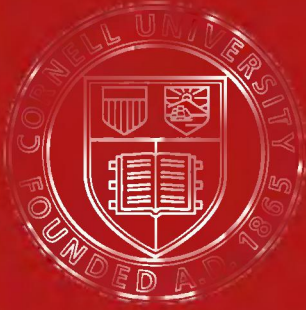
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A Manchu grammar, with analysed texts, by



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A  
MANCHU GRAMMAR,

WITH  
ANALYSED TEXTS,

BY  
P. G. VON MÖLLENDORFF,  
*Chinese Customs Service.*

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SHANGHAI:  
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

1892.



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## TABLE OF CONTENTS.

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	Page.
Introduction .. .. .	v.
<b>I.—PHONOLOGY.</b>	
1. Alphabet (Table) Pronunciation .. .. .	vi.
2. Harmony of Vowels .. .. .	1
3. Diphthongs and Triphthongs .. .. .	3
4. Word-changes and Foreign Words .. .. .	3
<b>II.—ETYMOLOGY.</b>	
1. Nouns and Adjectives. Terminations. Plural. Case Affixes : <i>ɿ, ʮ, de, be, ci</i> ..	4
2. Pronouns .. .. .	6
3. Numerals .. .. .	6
4. Verbs. Derivation. Moods and Tenses. Irregularities. Negation .. .. .	8
5. Adverbs .. .. .	13
6. Postpositions .. .. .	13
7. Conjunctions .. .. .	13
8. Interjections. .. .. .	13
<b>III.—SYNTAX</b> .. .. .	13
Manchu Texts with Translation and Analysis .. .. .	15
Index of Affixes and Terms .. .. .	51
Appendix : European Literature treating on Manchu .. .. .	53



# INTRODUCTION

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v.

THERE is as yet no grammar of the Manchu language in English. WYLIE's translation of the Tsing Wan Ki Mung (清文啟蒙), Shanghai, 1855, a kind of Manchu hand-book for the use of Chinese, though useful and full of interest, is by no means a grammar.

The general interest taken in every language will, of course, be also extended to Manchu; still a few words seem necessary to show the particular usefulness of its study.

There exist in all about 250 works in Manchu, nearly all of which are translations from the Chinese. They consist of translations from the Classics, some historical and metaphysical works, literary essays, collections of famous writers, novels, poetry, laws and regulations, Imperial edicts, dictionaries, phrase books, etc. Most of these translations are excellent, but they are all literal. Executed under the eyes of intelligent princes, they form a reliable expression of the meaning of the Chinese text and have therefore a right to acceptance equal to that enjoyed by commentaries of good writers. Manchu being infinitely easier to learn than Chinese, these translations are a great help towards obtaining a clear insight into Chinese syntax, and scholars like STANISLAS JULIEN, who owed the remarkable precision in his renderings to his knowledge of Manchu, have repeatedly pointed this out. In a letter addressed to Dr. LEGGE he alludes to the study of Manchu as being of great assistance in translating the Classics. Dr. LEGGE, however, in the preface to his translation of the Shuking, pronounced himself against it. The reasons advanced by this great scholar are not very cogent, and, in fact, not knowing the language, he was hardly competent to judge. But, even if he were right, others may be in a different position. Dr. LEGGE was perhaps more fortunate or more gifted than most people and had a thorough mastery of Chinese at the time when ST. JULIEN wrote to him. Those who find Chinese more difficult will be inclined to consider the Manchu translations a great help.

This grammar being intended for the practical purpose of guiding the student in learning to read Manchu works, not of translating into Manchu, everything foreign to the aim is left out, especially all information which properly belongs to the sphere of the dictionary.

SHANGHAI, *February*, 1892.

P. G. VON MÖLLENDORFF.

# THE ALPHABET.

	When alone.	In the beginning of a word.	In the middle of a word.	At the end of a word.
a				see n
e				
	when followed by n in the beginning of a word, a space is left to distinguish it from a:			
i				
o				see b
u				
ū				
n	—			like final a, but a vowel preceding shows that it must be ".
k	—	when followed by a, o, ū		
g	—	" " " e, i, n		—
h	—	when followed by a, o, ū		—
b	—	" " " e, i, u		—
p	—			the downstroke is longer than that of o.
s	—			—
š	—			—
t	—	foll. by a,  foll. by e,	ta,  te,	after a vowel and before " consonant.
d	—	foll. by a,  foll. by e,	da,  de	—
l	—			—
m	—			—
c	—			—
j	—			—
y	—			—
r	—	—		—
f	—	foll. by a or e	foll. by a or e,	—
w	—	foll. by other vowels.  foll. by a or e	foll. by other vowels  foll. by a or e	—

For transcribing Chinese syllables:—

k' ㄎ, g' ㄍ, h' ㄏ, ts' ㄐ, ts ㄑ, dz ㄒ, ŷ ㄙ, sy (四) ㄨ, c'y (勅) ㄨ, jy (智) ㄨ

ng	—	—	ㄋ (a) ㄌ (e)	ㄍ
----	---	---	-------------	---

## I. PHONOLOGY.

### 1. *Alphabet.*

Manchu writing consists of 34 elements, viz., 6 vowels, 18 essentially Manchu consonants and 10 marks specially intended for the rendering of Chinese syllables (*vide* Table).

The 6 vowels are a, e (ä), i, o, u, ü (not ö as generally represented).<sup>1</sup>

The 18 consonants are k, g, h, n, b, p, s, š, t, d, l, m, c, j, y, r, f, w.

The 10 marks are k', g', h', ts', ts, dz, ž, sy, čy, jy.<sup>2</sup>

k, g, h, t, d have two forms, one when followed by a, o, ü, the other when followed by e, i, u.

o in the middle or at the end of words may be doubled and then stands for *oo* or *ao*.

If u or ü is followed by a or e, w is placed between them: *juwe* (two) pronounced *jue*.

If a vowel is followed by i, the latter is doubled, except at the end of a word.

No word commences with r, nor with two or more consonants.

t after a vowel and before a consonant, or at the end of a word, is written like *on*.

To distinguish f from w the rule is: at the beginning of a word w occurs only when followed by a or e. F before a and e has an additional stroke at the right.

Manchu is written from top to bottom, the lines following from left to right.\*

### *Pronunciation.*

Many of the Manchu words are now pronounced with some Chinese peculiarities of pronunciation, so k before i and e=ch', g before i and e=ch, h and s before i=hs, etc. H before a, o, u, ü, is the guttural Scotch or German ch.

n is the ordinary sonorous liquid; only as initial, when followed by *iya*, *iye*, *iyö*, *io*, it is pronounced like *ny*: e.g. *niyalma* man=*nyalma*; *niyengniyeri* spring=*nyingnyiri*; *niolhon* smooth=*nyolhon* (Radloff, *Phonetik*, p. 162).

š=sh; c=ch in Chinese; j=j in judge; y when initial=y in yonder.

a, i, o, u, ü as in German.

e=ä, ö; e.g. *ejen* master, Tungusic *äjän*; *inenggi* day, Tung. *inängi*; *elgemb* to lead, Tung. *ölgöjäm*; *edun* wind, Tung. *ödyn*.

i=i, y (=Russian *и*); *hali* meadow=Tung. *howyr*.

y with an e before and after, is not pronounced: *beye* body=bee (*böö*). Nor is it heard between i and a, or i and e.

ž=j in *jardin*.

The accent lies always on the last syllable, the same as in Mongolian.

### 2. *Harmony of Vowels.*

Manchu writing distinguishes 6 vowels; there are, however, in reality eight, which all occur in stem syllables: a, ä, o, ö, y, i, u, ü. As regards long and short vowels u only has two separate signs.

<sup>1</sup> The name of the Emperor 舜 *shun* is given in Manchu as *sün*.

<sup>2</sup> The y in these 3 Chinese syllables represents the vowel transcribed by Wade with *ü* as in *tzü* and *ssü*, and with *ih* as in *chih* and *shih*.

\* This alphabet was adopted by the Uigurs from a Syriac or Mandaic source, thence adapted to the Mongolian language and in 1599 slightly altered to suit the pronunciation of Manchu. Unfortunately 3 vowels were left unrepresented: ö, ü, y. By comparing the Tungusic dialects these vowels can be partly restored.

These 8 vowels are divided\* into the following groups :—

4 guttural	a o y u	
4 palatal	ä ö i ü	
4 dental	a ä y i	
4 labial	o u ö ü	
2 dento-guttural	a y	
2 labio-guttural	o u	
2 dento-palatal	ä i	
2 labio-palatal	ö ü	
4 wide vowels	a o ä ö	} according to the degree of widening or narrowing the inner organs of speech.
4 narrow vowels	y u i ü	

The harmony of vowels consists in a certain attraction of vowels physiologically related to each other; in accordance with it a vowel can only be followed by a corresponding one. All the Altaic languages show this peculiarity, the Turkish dialects the most, the Tungusic and Manchu the least. Within stems this harmony of vowels is of interest only to the philologist, but as most of the affixes in Manchu offer the choice between 2 or even 3 vowels (e.g. *ha*, *ho*, *he*; *la*, *le*; *hon*, *hun*, *hün*), a few rules are necessary to show which vowels should be used.

1. Stems terminating in *a*, *e* or *o*, take the same vowel in the affix: *sula-ha* left behind; *mute-re* being able to; *tokto-ho* fixed. Exceptions are given under "Verbs."

For affixes in *on*, *un*, *ün* (*hon*, *hun*, *hün*): stems in which *a* or *o* occurs twice, or those having *i* and *a*, take sometimes *ü*: *yada-hün* poor; *šoyos-hün* folded.

2. Stems of one syllable, terminating in *i* or *u*, take mostly *e*: *bi-he* was; *ku-he* rotten. With one of the affixes *on*, *un*, *ün*: *his-hün* bashful.

3. Stems of several syllables terminating in *i* or *u*, with *a*, *u*, *ü*, or *oo* preceding, take mostly *a*: *mari-ha* returned; *jabu-ha* answered; *tumi-kan* somewhat frequent; *güni-ha* thought; *kooli-ngga* customary. An exception appears to be: *ashu-re* will refuse. Of affixes in *on*, *un*, *ün*: *tali-hün* doubtful; *miosi-hün* or *hon* wrong.

4. Stems of several syllables terminating in *i* or *u*, with *e* preceding, take *e*: *julesi-ken* a little forward; *tebu-ngge* laying down; of affixes in *on*, *un*, *ün*: *wesi-hun* upper; *etu-hun* strong.

5. Stems having *u* repeated, take mostly *e*, but sometimes *a*: *uku-he* accompanied; *ulu-ken* a little wrong; but *usu-kan* a little uncommon.

6. Stems terminating in *u* with *i* preceding, take mostly *a*: *bišu-kan* a little smooth; but also *e*: *kiru-re* will be in heat.

7. Stems in *u* and *ü*, take mostly *a*: *mukü-ha* breathed in.

8. Stems with two *i*, take mostly *a*: *ili-ha* stood; but also *e*: *iji-re* will weave.

The exceptions for the verbal affixes *ha*, *ra*, will be given in extenso under "Verbs."

If two or more affixes are used, the vowel of the first determines the vowels of the others.

The difference between wide and narrow vowels is also used to express the difference of gender, e.g.:—

*a* male principle (陽 yang).  
*ama* father.  
*amha* father-in-law.  
*kaha* man.

*e* female principle (陰 yin).  
*eme* mother.  
*emhe* mother-in-law.  
*hehe* woman, etc.

\* I follow J. GRUNZEL, Die Vocalharmonie der Altaischen Sprachen, Sitz. Ber. der Kais. Ak. der Wiss. Wien, 1888, which is based on RADLOFF'S eminent work: Phonetik der Nördlichen Türkischen Sprachen, Leipzig, 1883.

### 3. *Diphthongs and Triphthongs.*

In these the rules of vowel harmony are not perceptible :

a may be followed by i, o : ai, ao ; e by i, o : ei, eo ; i by a, e, i, o, u : ia, ie, ii, io, iu ; o by i, o : oi, oo ; u by a, e, i, o : ua, ue, ui, uo ; ū by a, e, i, o : ūa, ūe, ūi, ūo.

Triphthongs are ioa, ioo, io (w) an, io (w) en, ioi, i (y) ao.

Of the above oo stands for ao or ū ; ioo for Chinese yao (要) ; io(w)an, io(w)en for nan, ūen ; ioi for ū ; i(y)o for iao.

### 4. *Word-changes and Foreign Words.*

Vowels are often dropped :

a. in the middle of words : *tofohon* fifteen, pronounced *tofhon* ; *ilha* flower from *ilaha* ; *utha* hunt—*butaha* ; *hojhon* son-in-law—*hojihon* ; *ufhi* part—*ufuhi* ; *gelhun* fear—*gelehun* ; *narša* niggard—*narāša* ; *cirku* pillow—*ciruku* from *cirumbi* ; *forgon* or *forhon* season—*forohon*, etc.

b. in combination of two words : *ertele* till here—*ere tele*, *emderi* at the same time—*emu derei* ; *emuršu* simple—*emu ursu* ; *erse* such—*ere se* ; *ergi* this side—*ere gi* ; *inenggishūn* noon—*inenggi sahūn* ; *dergi* upper—*dere gi* ; *baitakū* unemployed—*baita akū* ; *memema* step-father—*meme ama* ; *aba* where?—*ai ba* ; *amargi* behind—*ama ergi*, *alimbaharakū* inexpressible—*alime-baraha akū*.

A final n, not being part of the root, is dropped in combinations : *kumuda* musician—*kumun da* ; *ilase* three years—*ilan se* ; *daniyartu* a mythological animal—*daniyan artu*, or transformed in m before b : *dulimba* middle—*dulin ba*.

K and h, g and h sometimes interchange : *emeke*—*emhe* mother-in-law ; *julge*—*julehe* formerly.

Foreign words in Manchu are mostly Chinese and Mongol. The latter, like *gobi* desert, *sain* good, have been taken over without change and are difficult to recognize as foreign.

In the beginning of Manchu literature Chinese words were :—

a. borrowed without change, new words for new ideas : *ging* (京, 經, 更), *gung* (公, 宮, 功, 工), *wang* (王), even when an original Manchu word existed : *liyo hūwang* (硫黃 *liu huang* sulphur) instead of *hurku* ; *funghūwang* (鳳凰 *fēng huang* phoenix) instead of *garudai*. It has been calculated that one-third of the Manchu dictionary consists of Chinese words thus borrowed.

b. with slight change in the termination : *ging-gulembi* to honour from 敬 (*ching*).

c. with an addition explanatory of the meaning : *gin liyan ilha* (金蓮 *chin lien* lotus, *ilha* flower) lotus ; *ingturi* or *ingtoro* cherry from 櫻 *ying* cherry with *turi* bean or *toro* (桃 *tao*) peach.

Other similarities seem to point to more ancient loans : *fi* brush (筆 *pi*), *fafun* law (法 *fa*) ; *dulefun* degree (度 *tu*) ; *kemun* measure (刻 *k'e*). These may, however, originally spring from the same root (compare e.g. *kemun* with Jakutic *kām* measure).

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanscrit words commencing with r) or ū (*ūlet* is Mongol). They generally terminate in vowels or n. Final r, k and s is only found in onomatopoeic words like *kacar kicir*, *kafur*, *kalar kilir*, etc., *cik cak*, *tok*, *katak kitik*, *kas kis*. Words with final m, l, or t, are foreign : *serim* name of a place, *serekul* town in Turkestan, *mandal* Mongol word, a place where sacred rites are practiced, *ūlet* is a Mongol name.

Some few words terminate in b : *tob* right, *cob* mountain peak, *kab kib*, *cib cab*. The ending ng, if not onomatopoeic as in *ang*, *cing cang*, *cung*, etc., shows Chinese origin.

## II. ETYMOLOGY.

The words of the Manchu language may be divided into: 1. nouns and adjectives, 2. pronouns, 3. numerals, 4. verbs, 5. adverbs, 6. postpositions, 7. conjunctions, 8. interjections.

1. Nouns and adjectives I treat together, as they have many terminations in common and as many adjectives may be used as nouns and *vice versa*.

The terminations for *nouns* are:—

a. vowels: *abka* heaven, *muke* water, *kesi* favour, *olo* hemp, *huncu* sledge, *boo* house, *buhū* stag.

b. n: *morin* horse, *banin* nature.

c. ka, ko, ku, kū, ho, indicating mostly names of instruments and utensils: *ujika* bow case; *oboko* washing basin; *hujuku* bellows; *forikū* drum; *corho* funnel; but also *tacikū* school.

d. ha, he, ge, han, hen, gan, gen, gon: *sujaha* tent peg; *suhe*, *suhen* commentary, *nedege* news; *hūsihan* petticoat; *hūrgan* large net; *turigen* wages; *bodogon* intention.

e. ba: *hondoba* whip lash; *dulimba* middle.

f. bun: *ulabun* tradition.

g. si, ci, cin: *yafasi* gardener; *aduci* herdsman; *jacin* second of two brothers.

h. ra, re, ri, ro, rü, ran, ren, ron: *jamaran* quarrel; *tohorō* circle, wheel; *heturen* cross beam.

The terminations for nouns and adjectives are:—

a. nggi: *inenggi* day; *etenggi* strong.

b. hiyan, hiyen: *acuhiyan* slander, calumnions.

c. hon, hun, hūn, shun, shūn: *etuhun* power, mighty; *ijishūn* compliance, compliant.

d. sun: *hūwaliyasun* harmony, peaceful.

e. tu, tun: *iletu* appearance, clear; *iletun* sign.

f. ki, hi, hin: *jabsaki* luck, lucky; *hūlhi* stupid; *aduhi* leather trowsers; *lekerki*, *lekerhi*; *lekerhin* seal.

g. cu, cun: *suilacun* anxiety, anxious.

h. la, lo, le, lan, lon, len: *fangkala* low; *dorolon* ceremony.

i. jn, ji: *boihoju* terrestrial, spirit of the earth; *jiduji* quite right; *boigoji* landlord.

The terminations for *adjectives* are:—

a. ngga, nggo, ngge, nggū: *moringga* riding, *doronggo* regular; *ambalinggū* (o) earnest.

b. (n) ingge: *niyalmaingge* human.

c. su, da, do, de: *gelesu* timid; *ubiyada* hated.

d. buru, cuka, cuke: *hataburu*, *hatacuka* odious; *ferguwecuke* wonderful.

e. saka: *ekisaka* silent.

Diminutives and augmentatives are formed with the affixes kan, kon, ken, gan, gen, liyan, liyen, cen, si: *ambakan* somewhat large; *biragan* a small river; *olhokon* a little dry; *gelfiyeken* a little pale; *adaliliyan* somewhat similar; *ambakaliyan* a little big; *isheliyen* rather narrow; *suhecen* a small axe; *ambakasi* somewhat big.

Adjectives are transformed into nouns by adding *urse* (者): *tacire urse* (學者) the students, the scholars; or by adding *ba* (place): *amba ba* greatness.

The plural of nouns (adjectives remain unchanged) is formed:—

a. by the affixes sa, se, si, so, ta, da, te, ri. These are simply added to the word; a final n (not being part of the root) is dropped (*hafan*—*hafasa*); but *han* emperor—*hansa*. *Jui* loses final i: *juse*; *omolo* final lo: *omosi*. Thus *šabi*—*šabisa*; *age*, *agese*; *aha*—*ahasi*; *monggo*—*monggoso*; *ama*—*amata*; *eme*—*emete*; *mafa*—*mafari*.



Some nouns use several affixes: *urun*—*urusa* and *uruse*; *agu*—*agusa* and *aguse*; *nakĕu*—*nakĕusa*, *nakĕuse*, and *nakĕuta*; *gioro* or *gioru*—*gioroso* and *gioruse*; *sargan*—*sargata* and *sargada*.

b. by repeating the noun: *se se* years.

c. by adding numeral terms or words denoting plurality. These are:

Placed *before* the noun: *tanggā* hundred, e.g. *tanggā kala* (百姓) the hundred family names, the people; *tumen* ten thousand (萬), e.g. *tumen jaka* things, all things; *geren* all, e.g. *geren niyalma* all men; the latter is also used in combination with plural forms: *geren ambasa hafasa* the officials.

Placed *after* the noun: *gemu* all, e.g. *bayan gemu* the rich; *tome* all, e.g. *niyalma tome* men, all men; *jergi* rank (等), e.g. *gurgu jergi* the animals; *urse* (者) follows chiefly adjectives or participles, e.g. *bayan urse* the rich; *tacire urse* the scholars, but does not always denote plurality.

*Combination of nouns with other affixes: i, ni; de; be; ci.*

1. *I, ni.* *I* is placed after words terminating in a vowel or in *n*; *ni* follows words terminating in a consonant other than *n*. After words ending in *i* (words of Chinese origin excepted) the *i* may be left out.

This affix denotes:

a. the genitive case or possession, origin, habitation, part, intention with which a thing is done (之), e.g. *boo i ezen* the master of the house; *abkai ezen* the Lord of Heaven, God (天主); *irgen i urse* those of the people; *urgun i doro* the ceremony of congratulation.

b. instrumentality (以), e.g. *suhe i* with an axe.

c. an adverbial expression (然), e.g. *fafun i* legally.

Sometimes the *i* is left out, e.g. *gūnin sukdu* the spirit of thought, i.e. energy; *siden haka* a supernumerary. The first noun is in such cases employed like an adjective.

Of several nouns dependent on one, only the last of the dependent nouns takes the affix, e.g. *ama jui i boo* the house or houses of the son and of the father. *Ama i jui i boo* means the house of the son of the father.

2. *De* denotes the situation (in, at), the direction (towards, upon, on), the address (to), the remaining with, according to, the locative and the dative: *gurun de* in the empire, towards the empire; *hoton de* in or to the town; *doron de* according to custom, solemnly; *na de* on earth; *ere niyalma de bumbi* to give to this (ere) man (niyalma); *tere niyalma de henduhe* he spoke with that man; *dere de sindambi* to place on the table; *si aibide genembi* where (aibide) are you (si) going to? *tuware de ja gojime yabure de mangga* though (gojime) easy (ja) to look at (tuware de), it is difficult (mangga) to perform (yabure de); *niyalma de* it is for man to; *abka de* it is for heaven to (*hominis est, caeli est*); *juwe de gemu sartabure de isinambi* to come to (isinambi) delaying (sartabure de) altogether (gemu) in either (juwe de) 兩下裡都至於耽擱; *gemu* like the Chinese 都 *tu* is here expletive.

3. *Be* denotes the direct complement of the verb, the accusative, e.g. *baita be gaimbi* to take a thing; *erdemui beyebe dasambi* by virtue we cultivate the body (beye be ourselves). *Be* is sometimes used as an expletive, e.g. *hūwāšabukū mutebukū tacikū tacihiyakū be ilibufi tacibume. hūwāšabukū serengge ujire be tacihiyakū serengge tacibure be mutebukū serengge gatabure be, establish (ilibufi) colleges, academies, schools and gymnasia for the instruction (tacibume) of the people.* A college is for nourishment, an academy (and a school) for instruction, a gymnasium for archery (Mencius, Gabelentz p. 90, Legge p. 118). This use of *be* might be explained as an *ellipsis*, a verb like to give (*bumbi*) or to teach (*tacimbi*) being understood. It may be left out, if the sentence is otherwise clear, e.g. *bithe arambi* to write a letter.

4. *Ci* is the sign of the ablative case (from, out of), denotes separation and is used in comparisons, e.g. *ereci amasi* henceforward; *daci dubede isitala* from beginning to end; *ubaci goro akā* not far from this; *ama eniye ci fakafi, booci aljafi inenggi goidaha* taking leave of his father and mother, he was long separated from his family; *yaci neneme jihe bihe* which came first?

It serves to form the comparative, e.g. *minci amba* bigger than myself.

## 2. PRONOUNS.

### a. Personal Pronouns.

*bi* I, *si* thou, *i* he (*tere* that), *be* we, *muse* we, *suwe* you, *ce* they. *Muse* means (like the Pekingese 咱們 *tša men*) we that are speaking together, we that belong to one family, one clan, one nation. The above are declined as follows :—

nom.	<i>bi</i> I	<i>be</i> we	<i>muse</i> we	<i>si</i> thou	<i>suwe</i> you	<i>i</i> he, she, it	<i>ce</i> they
gen.	<i>mini</i>	<i>meni</i>	<i>musei</i>	<i>sini</i>	<i>suweni</i>	<i>ini</i>	<i>ceni</i>
dat.	<i>minde</i>	<i>mende</i>	<i>musede</i>	<i>sinde</i>	<i>suwende</i>	<i>inde</i>	<i>cende</i>
acc.	<i>mimbe</i>	<i>membe</i>	<i>musebe</i>	<i>simbe</i>	<i>suwembe</i>	<i>imbe</i>	<i>cembe</i>
abl.	<i>minci</i>	<i>menci</i>	<i>museci</i>	<i>sinci</i>	<i>suwenci</i>	<i>inci</i>	<i>cenci</i> .

For I, myself, etc., *beye* is added to the genitive: *mini beye*, *sini beye*, etc. For he himself *ini beye* or *gūla beye* is used.

b. Possessive Pronouns. These are formed by adding *ngge* to the genitive of the personal pronouns: *miningge* mine, *siningge* thine, etc. Often the genitive without *ngge* is thus employed: *meni morin* our horse. *Ere* this, *tere* that frequently stand for the third person: *terei gānin* his opinion; *eseingge* theirs, belonging to them.

c. Demonstrative Pronouns. These are *ere* this, *tere* that :—

nom.	<i>ere</i> this	<i>ese</i> these	<i>tere</i> that	<i>tese</i> those
gen.	<i>erei, ereni</i>	<i>esei</i>	<i>terei</i>	<i>tesei</i>
dat.	<i>ede, erede</i>	<i>esede</i>	<i>tede, terede</i>	<i>tesede</i>
acc.	<i>erebe</i>	<i>esebe</i>	<i>terebe</i>	<i>tesebe</i>
abl.	<i>ereci</i>	<i>eseci</i>	<i>tereci</i>	<i>teseci</i> .

If used as adjectives, *ere* and *tere* do not add the case affixes. Sometimes *uba* this and *tuba* that are used, but always alone, not in combination with nouns.

d. Interrogative Pronouns. These are *we* (gen. *wei*, dat. *wede*, acc. *webe*, abl. *weci*) who? *ai* (acc. *aimbe*, abl. *ainci*) what? which? *ya* who? what? With *we* are formed *weingge*, *weike* which? of what nature? With *ai*: *aibi*, *ai gese*, *aiba* what? *ai yadare* how much? *aba* where? etc. With *ya*: *yaci* who? what? *yaka* how?

At the end of interrogative sentences it is common to append *ni* or *o*, e.g. *marimbio* shall I back out? When following the future participle in *ra* (*re*, *ro*) *o* sometimes implies a request: *minde hūlabureo* do cause me to study! (*hūlambi* to study, *hūlabumbi* passive or causative, *hūlabure* future participle).

e. Indefinite Pronouns: *aika*, *aimaka* somebody, *ya* everybody, *yamaka* whoever, etc.

## 3. NUMERALS.

a. The Cardinal Numerals are :—

1	<i>emu, emke</i>	6	<i>ninggun</i>
2	<i>juwe</i>	7	<i>nadan</i>
3	<i>ilan</i>	8	<i>jakan</i>
4	<i>duin</i>	9	<i>uyun</i>
5	<i>sunja</i>	10	<i>juwan</i>

11 <i>juwan emu</i>	70 <i>nadanju</i>
12 „ <i>juwe</i>	80 <i>jakunju</i>
13 „ <i>ilan</i>	90 <i>uyunju</i>
14 „ <i>duin</i>	100 <i>tanggū</i>
15 <i>tofohon</i>	101 <i>tanggū emu</i>
16 <i>juwan ninggun, etc.</i>	200 <i>juwe tanggū</i>
20 <i>orin</i>	300 <i>ilan tanggū, etc.</i>
21 <i>orin emu, etc.</i>	1000 <i>minggan</i>
30 <i>g sin</i>	10,000 <i>tumen</i>
40 <i>dehi</i>	100,000 <i>juwan tumen</i>
50 <i>susai</i>	1,000,000 <i>tanggū tumen.</i>
60 <i>ninju</i>	

The higher numerals (up to 100 trillions *buju baja*) are not originally Manchu, but were introduced into Buddhist works in imitation of Tibetan numerals which again were originally Sanscrit.

b. The Ordinal Numerals are formed by adding *ci* to the cardinals, dropping a final n except in *juwan* ten and *tumen* ten thousand, in which two the n is part of the root :

The first *uju, ujui, ujuci, tuktan, emuci*, the very first *ujui uju, niongnio, bonggo*.

The second *jai, jaici, juweci*.

The third *ilaci*

The fourth *duici*

The fifth *sunjaci*

The sixth *ningguci*

The seventh *nadaci*

The eighth *jakūci*

The ninth *uyuci*

The tenth *juwanci*

The eleventh *juwan emuci*

The hundredth *tanggūci*

The thousandth *minggaci*

The ten thousandth *tumenci*.

For the days of the month and for the months and years other expressions are in use : the first day of the month *ice* ; the first month *tob biya* (正月); the first year (of an emperor's reign) *sucungga aniya* (元年); the 3rd day of the 3rd moon *ilangga inenggi* ; the 7th day of the 7th moon *nadangga inenggi* ; the 16th day of the 1st moon *niohun* ; the 11th moon *omson biya* ; the 12th moon *jorgon biya*.

The first of 2 or 3 sons is *uda*, the second *jacin*.

d. Distributive Numerals are formed by adding *ta, te, to*, to the cardinals, final n being dropped as with the ordinal numerals (except in *juwan* 10 and *tumen* 10,000).

one by one *emte* (for *emute*)

by twos *juwete*

„ threes *itata*

„ fours *duite*

„ fives *sunjata*

„ sixes *ninggute*

„ sevens *nadata*

by 8 *jakūta*

„ 9 *uyute*

„ 10 *juwanta*

„ 15 *tofohoto*

„ 20 *orita*

„ 30 *gūsita*

„ 40 *dehite*

by 50 *susaita*.

„ 60 *ninjute*.

„ 70 *nadanjuta (te)*.

„ 80 *jakūnjute*.

„ 90 *uyunjute*.

„ 100 *tanggūta*.

„ 1000 *minggata*.

„ 10,000 *tumente*.

„ several *udute*.

e. Fractional numerals : *dulin, dulga, andala, tubi, dulimba, hontoho* half ;  $\frac{1}{2}$  *duin ci emu* ;  $\frac{1}{3}$  *ilan ci emu*.

f. Multiplicative Numerals are formed by adding *ubu* or *rsu (ursu)* to the cardinals with elision of final n (except as above in *juwan* and *tumen*) :

single *emursu, emu ubu* ;

double *jursu, juwe ubu, ubui* ; *ubui fulu* (twice as much), *juru, bakcin* ;

threefold *ilarsu ilan ubu* ;  
 ninefold *uyursu* ;  
 hundredfold *tanggursu*.

With reference to textile fabrics *ri* is used : *ilari* threefold, *sunjari* fivefold, *jakari* eightfold.  
 Other numeral expressions are : *gemu* both, *durbejengge* square, with four angles.

#### 4. VERBS.

There are in Manchu pure verbal stems of one and more syllables like *o* to be, *ara* to write, and verbs derived from nouns and adjectives.

The more common syllables used in case of such derivation are:

ta, to, te, da, do, de : *gosin* humanity—*gositambi* (also without any insertion : *gosi—mbi*) ; *jali* crafty—*jalidambi* to cheat.

na, no, ne : *abdaha* a leaf—*abdahanambi* to leaf ; *acan* union—*acanambi* to meet.

la, le: *hiyoošun* (孝順) filial piety—*hiyoošulambi* to treat with filial piety ; *aba* a hunt—*abalambi* to hunt.

du, ndu : *hiyoošun* filial piety—*hiyoošundumbi*.

ra, ro, re: *gisun* word—*gisurembi* to speak.

ša, šo, še : *injeku* merry—*injekušembi* to laugh at ; *adali* similar—*adališambi* to be similar.

In some cases it is doubtful whether the verb is derived from the noun or whether the latter is of verbal derivation : *isan* a meeting, *isambi* to meet ; *iren* the track of fish, *irenembi* to ruffle the water (as fish do).

There are further syllables which, when added to the stem of verbs form new verbs. These are :

*ja*, mostly reflexive : *gūninambi* to think, *gūninjambi* the same ; *isambi* to meet, *isamjambi* to collect.

*nu*, *ndu*, mostly cooperative : *injembi* to laugh, *injendumbi* to laugh together (*injenumbi*) ; *arambi* to do, *arandumbi* to do together.

*ca*, *co*, *ce*, cooperative and frequentative : *injembi* to laugh, *injecembi* to laugh together ; *dedumbi* to sleep, *deducembi* to sleep together.

*ji* : *wambi* to kill, *wajimbi* to die ; *arambi* to do, *aranjimbi* to come to do.

*na*, *no*, *ne* : *isimbi* to come near, *isinambi* to arrive.

An accumulation of these syllables frequently occurs : *ijumbi—ijurambi—ijuršambi* to besmear ; *abalambi* to hunt, *abalanambi* to go hunting, *abalanjimbi* to come to the hunt, *abalandumbi* to hunt together ; *acambi* to meet, *acalambi* to agree upon, *acamjambi* to collect, *acanambi* to meet, *acandumbi* to meet together, *acanjimbi* to come to meet.

*Moods and Tenses.* To express the moods and tenses the Manchu verb has 23 forms.

1. The stem ; the moods and tenses are produced by adding the following affixes to the stem of the verb :—

2. *mbi*, 3. *me*, 4. *ha* (*he, ho, ka, ke, ko, ngka, ngke, ngko*), 5. *ra* (*re, ro, ndara, ndere*), 6. *ci*, 7. *ki*, 8. *fi* (*pi, mpi*), 9. *mbihe*, 10. *habi* (*hebi, hobi, kabi, kebi, kobi*), 11. *habihe* (*hebihe, hobihe, kabihe, kebihe, kobihe*), 12. *habici* (*hebiici, hobici, kabici, kebiici, kobici*) ; 13. *cibe*, 14. *cina* (*cun*), 15. *kini*, 16. *mbime*, 17. *mbifi*, 18. *nggala* (*nggele, nggolo*), 19. *mbumbi*, 20. *mbubumbi*, 21. *ngge*, 22. *le* (*lengge*), 23. *leme* (*lame*)\*.

\* Whenever hereafter any of these affixes is referred to, its number as here given will be quoted in brackets.

Of these *ha* (4), *ra* (5), *habi* (10), *habihe* (11), *habici* (12), and *nggala* (18) are subjected to the laws of vowel harmony.

Taking in order the parts of the paradigm *arambi* to write I will now explain each form.

1. The stem is *ara* which at the same time serves as the Imperative: *ara* write!
2. By adding *mbi* we obtain the Present Tense: *ara—mbi* I write (there being no distinction of persons, this stands for I, thou, he, we, you, they write).
3. *Me* added to the stem makes the Infinitive: *ara—me* to write; this form is also an Indefinite Gerund: writing.
4. The affix *ha* forms the preterite: *ara—ha* I wrote. It is also a past participle: written, having written.
5. The affix *ra* forms the Future: *ara—ra* I shall write; it is also a participle: writing, going to write.
6. *Ci* makes a Conditional Tense: *ara—ci* I should write, if I wrote, should I write, sometimes to be translated by the present tense implying a doubt.

7. *Ki* forms a Subjunctive of the present: *ara—ki* may he write.

8. *Fi* forms a past Gerund: *ara—fi* having written, after having written.

The above eight are the fundamental forms; the 15 others are formed by adding affixes to them. Those which are added to the stem are:—

9. *Mbihe* forming an Imperfect Tense: *ara—mbihe* I was writing.
10. *Habi* forming an Indefinite Past: *ara—habi* I have written.
11. *Habihe* forming a Pluperfect: *ara—habihe* I had written.
12. *Habici* forming a Past Conditional Tense: *ara—habici* if I had written.
13. *Cibe* forming an Adversative: *ara—cibe* although I may write, even if I write.
14. *Cina* forming a Concessive: *ara—cina* may he write if he likes, may he write what he likes. An old form *cun* (*ara—cun*) is found in a translation of the Shiking (Book of Odes).
15. *Kini* forming an Optative: *ara—kini* would that he wrote! *Cina* and *kini* are also used in an imperative or passive sense.
16. *Mbime* forming a Gerund: *ara—mbime* whilst writing.
17. *Mbifi* forming a Gerund: *ara—mbifi* having written.
18. *Nggala* denotes that a thing has not yet been done: *ara—nggala* before I wrote, before writing.

19. *Mbumbi* forming the Passive or Causative Mood: *ara—mbumbi* is written, causes to write. This then becomes a new verb, which as an independent stem (*arambu*) takes all the other affixes.

20. *Mbubumbi* forming a Causative of the Passive: *ara—mbubumbi* causes to be written.

The following affixes are added to the forms in *ha* (4) and *ra* (5):—

21. *Ngge* forming Verbal Nouns and Adjectives: *ara—ha—ngge*, *ara—ra—ngge* that which is written, the writing; that which he has written; he is writing; he who is writing.
22. *Le* adds an indefinite meaning: *ara—ha—le*, *ara—ra—le* whoever writes, whatever is written. This affix is originally *ele* (whoever) and the Chinese-Manchu Grammar Tsing Wen Ki Mung (vol. II, fol. 32 b) is wrong in giving two forms *le* and *la*, subjecting them to the law of harmony. This form also takes the affix *ngge*: *ara—ha—le—ngge*, *ara—ra—le—ngge*—whosoever is writing.

23. *lame* (*leme*) added to the future in *ra* (5) renders the meaning adverbial: *ara—ra—lame* in the manner of writing.

## PARADIGM OF ARAMBI TO WRITE.

1. Imperative	<i>ara</i>	write !
2. Present Tense	<i>arambi</i>	I write.
3. Infinitive	<i>arame</i>	to write.
4. Preterite	<i>araha</i>	I wrote.
5. Future	<i>arara</i>	I shall write.
6. Conditional	<i>araci</i>	should I write.
7. Subjunctive Present	<i>araki</i>	may he write.
8. Past Gerund	<i>arafi</i>	having written.
9. Imperfect	<i>arambihe</i>	I was writing.
10. Indefinite Past	<i>arahabi</i>	I have written.
11. Pluperfect	<i>arahabihe</i>	I had written.
12. Past Conditional	<i>arahabici</i>	if I had written.
13. Adversative	<i>aracibe</i>	although he may write.
14. Concessive	<i>aracina</i>	may he write.
15. Optative	<i>arakini</i>	would that he wrote.
16. Gerund I.	<i>arambime</i>	whilst writing.
17. „ II.	<i>arambifi</i>	having written.
18. „ III.	<i>aranggala</i>	before writing.
19. Passive	<i>arambumbi</i>	it is written.
20. Causative or Passive	<i>arambubumbi</i>	I cause to be written.
21. Verbal Noun	<i>arahangge, ararangge</i>	the writing, the writer.
22. Indefinite	<i>arahale, ararale</i>	whoever writes.
23. Adverbial	<i>araralame</i>	in the manner of writing.

## IRREGULARITIES.

## 1. The following verbs have an irregular Imperative :—

<i>baimbi</i>	to request	— <i>baisu.</i>
<i>bimbi</i>	to be	— <i>bisu.</i>
<i>gaimbi</i>	to receive	— <i>gaisu.</i>
<i>jembi</i>	to eat	— <i>jefu.</i>
<i>jimbi</i>	to come	— <i>jio, ju.</i>
<i>ombi</i>	to become	— <i>oso.</i>
<i>tucimbi</i>	to go forth	— <i>tusinu.</i>
<i>wasimbi</i>	to fall	— <i>wasinu.</i>
<i>wesimbi</i>	to rise	— <i>wesinu.</i>

2. The sign of the Past Tense *ha, he, ho, ka, ke, ko, ngka, ngke, ngko*; and the sign of the Future *ra, re, ro, ndara, ndere, ndoro* are subject to the laws of vowel harmony. The general rules are :—

a. verbs with the stem in *a* have *ha (ka)* and *ra*. Exceptions with *ha, re*: *buktalambi, cihalšambi, cilcilambi, maimašambi, manjurambi, miyoocalambi, nionggalambi, niyakurambi, tungni-gambi*. With *he, ra*: *derakulambi, faishalambi, sosambi*. With *ho, ro*: *morilambi*.

b. verbs with the stem in *e* have *he (ke)* and *re*. Exceptions: *siderilembi (ha, re)*; *giyoloršemi (ho, ro)*.

c. verbs with the stem in *o* have *ho (ko)* and *ro*. Exceptions: *doombi (ha, re)*; *fombi (ha, re)*; *gombi, goha, gondoro*; *joombi (ha, re)*; *leombi* or *loombi (ha, re)*; *neombi (he, re)*; *niyaniombi (ha, re)*; *šombi (ha, re)*; *tungniombi (ha, re)*; *yombi, yoha, yoro, yondoro*.

*d.* verbs in *n* with *a* preceding have *ha* (*ka*), *ra* (*re*). Exception : *nīyanggumbi* (*he, re*).

*e.* verbs in *i* with *a* preceding have *ha* (*ka*), *ra* (*re*). Exception : *alanggimbi* (*he, re*).

*f.* verbs in *i* with *e* preceding have *he* (*ke*), *re*. Exception : *kesimbi* (*ha, re*).

*g.* verbs in *u* with *e* preceding have *he* (*ke*), *re*. Exception : *feksimbi* (*ha, re*).

*Dahambi* forms *daha* (instead of *dahaha*), *bahambi* forms *baha*.

A number of verbs, however, contrary to the above rules, take *ha, ra; ha, re; he re; ho, ro; ka, ra; ka, re; ke, re; ko, ro; ha* and *ka, ra; ha* and *ka, re; ha* and *ke, re; ha* and *he, re; ha* and *ho, ro; he* and *ho, ro; he* and *ke, re; ho* and *ko, ro; ke* and *ko, ro*. It would be to no purpose to give the long lists of these verbs, Sakharoff's Dictionary gives the affixes used by each verb.

The following verbs are only used in the Indefinite Past : *abulikabi, alšakabi, bemberekebi, delerekebi, farakabi, feherekabi, geigerekabi, gengerekabi, giyabsarakabi, gūwašakabi, ilmerekabi, jakjarakabi, jerekabi, joholikabi, juyekabi, laifarakabi, lebderekabi, lukdurekebi, werukebi*.

The following verbs are found only as participles in *ha, ke* and *ko* : *fuseke, niyekšeke, oyoko, sureke, uldeke, undarako*.

Certain verbs form the Preterite in *ngka, ngke, ngko*, the future in *ndara, ndere, ndoro*. Others form the Past Gerund in *pi, mpi* instead of in *fi*. The following list gives the verbs with these irregularities, including the verbs already mentioned with irregular Imperatives.

## LIST OF IRREGULAR VERBS.

<i>Verb.</i>	<i>Imperative.</i>	<i>Preterite.</i>	<i>Future.</i>	<i>Past Gerund.</i>
bahambi	baisu	baha	baire	
baimbi		baiha	bandara	
bambi	bisu	bangka	bisire	bisarapi
bimbi		bihe		infin. bonme
bisarambi			bore, bondoro	cafi
bombi		bongko	cara	colgoropi
cambi		caha, cangka	colgororo	
colgorombi		colgoroko		
dahambi		daha		
deserembi			eldere	deserepi
duksembi				duksepi
dulembi				dulepi
eldembi			eldepi	
eyembi			eyepi	
falarambi			falarapi	
farambi		faraha, faraka	farara	farapi
febumbi (fembi)		febuhe	febure	fempi
fombi		foha	fore	fompi, condit. fomci
fosombi				fosopi
fumbi	gaisu gaju	fungke	gaire	fumpi
gaimbi		gaiha		
gajimbi			gerere, gerendere	
gerembi		gerehe, gereke	gondoro	
gombi		goha	guwendere	guwempi, cond. guwenci
guwembi		guwengke	gündere	
gūmbi		gūha	gūwaliyara	gūwaliyapi, hūwaliyapi
gūwaliyambi (hū)			gūwaliyaka	

<i>Verb.</i>	<i>Imperative.</i>	<i>Preterite.</i>	<i>Future.</i>	<i>Past Gerund.</i>
hafumbi		hafuka	hafundere	hafupi
hatambi		hataha	hatara, hatandara	
jailambi		jailaha	jailara, jailandara	
jaksambi				jaksapi
jalambi		jalaka	jalara, jalandara	jalapi
jalumbi		jaluka	jalura	jalupi
jembī	jefn	jeke, jengke	jetere, jendere	jempi
jimbī	jio, ju	jihe	jidere	[jongki
jombi		jongko	jondoro	jompi, cond. jonci, opt.
jumbi		jungke	jure	jumpi, opt. jubki
jurambi				jurapi
juwambi		juwangka, juwaka	juwara, jore	juwampi
niorombi				nioropi
ombi, oombi	oso	oho	ojoro	
sambi		sangka	sara	sampi
sembi		sengke	sere	
sosombi		sosoko	sosoro	sosopi
sumbi		sungke, suhe	sure	
šahūrambi		šahūraka	šahūrara	šahūrapi
šambi		šangka, šaha	šara	
šarambi				šarapi
šumbi		šungke	šure	šumpi
teyembi		teyehe	teyere, teyendere	
tucimbi	tucinu	tucihe, tucike	tucire	
ukambi		ukaha, ukaka	ukara, ukandara	
wasimbi	wasinu	wasika, ha	wasire	
wembi		wengke	were, wendere	wempi, inf. weme
wesimbi	wesinu	wesike	wesire	wesipi
yombi		yoha	yoro, yondoro	
yumbi		yungke	yudere, yundere	yumpi

### *The Verb in the Negative.*

Negation is expressed by *akū* not, is not (無, 不, 未, 沒有), *waka* not, no (不是), *ume* (莫) do not, *unde* not yet, *umai* not, not at all.

When joined to the Present Tense *akū* simply follows: *bi gisurembi akū* I do not speak. With other verbal forms *akū* loses its *a*: *araha—kū* he has not written, *genehe—kū* he did not go. Joined to the Future the *a* of *akū* remains: *arar—akū* he will not write, *gener—akū* he will not go. The affixes *ci*, *fi*, and *ngge* follow *akū*: *generakūci* if he does not go, *akūfi* not existing, *bisirakūngge* those who are not present (不在的). When alone *akū* takes the regular affixes: *bi akūmbi* I am not. A double negation often occurs, *akūngge akū* (無不): *serakūngge akū* nothing unsaid, he says everything.

In interrogative sentences *akū* adds an *n*: *si sembio akūn* will you eat or not?

*Waka* not, no, is either employed like *akū*, but without taking the affixes, or stands at the beginning of a sentence and then means no: *manju bithe hūlambi wakao* do you not study Manchu?

*Ume* followed by the verb in the Future Tense (*ra*) expresses prohibition: *ume fusihūšara* do not despise; *ume gunire* do not think.

*Unde* is preceded by the verb in the Future Tense (*ra*): *bi sabure unde* I have not yet seen.



## 5. ADVERBS.

Manchu Adverbs are either primitive or derived from nouns, pronouns, numerals, or verbs.

*a.* Primitive Adverbs are indeclinable words like *inu* yes, *coro* after to-morrow, etc., of which there are a great number.

*b.* Nouns are transformed into Adverbs by the affix *i*: *an-i* according to custom; *de*: *doron de* solemnly; *ci*: *daci* from the beginning, naturally; *dari*: *biyadari* monthly. Many adjectives, especially those ending in *saka*, *cuka*, *cuke* may be used as Adverbs.

*c.* The Pronouns furnish a great number of Adverbs: *aide* where?, *aibaci* wherefrom?, etc.

*d.* Most of the Numerals may be used as Adverbs. To the Ordinal Numerals *de* is added: *jaiide* secondly. Others are formed by adding *geri*, *nggeri*, *jergi*, *mudan*, *mari*: *emgeri* once; *ilanggeri* thrice; *emu mudan*, *emu mari* once. *Leme* forms multiplicative Adverbs: *tumenleme* 10,000 fold.

*e.* The verbal forms in *me* (*arame*), *mbime* (*arambime*), *leme*, *lame* preceded by the verb in the Future Tense (*araralame*) may all be used as adverbial expressions.

*f.* Many Adverbs are formed by adding the negation *akū*: *erin akū* never; *hercun akū* unexpectedly.

## 6. POSTPOSITIONS.

These are either simple or compound.

*a.* The Simple Postpositions are the case affixes *i*, *de*, *ci*: *i* with, with the help of: *suhe i* with the axe; *de* in, at, on, towards, upon, to: *hoton de* in or to the town; *ci* from, out of: *boo ci* from the house.

*b.* The Compound Postpositions follow the noun without any case affix or are preceded by *i*, *de*, *be*, or *ci*: *omoi jakade* near the pond; *alin de isitala* as far as to the mountain; *fafun be dahame* in accordance with the law; *julge ci ebsi* from antiquity.

## 7. CONJUNCTIONS.

Beside several postpositions being used as Conjunctions like *jakade* when, because, *isitala* as soon as, *turgunde* as, because, etc., there are primitive Conjunctions like *uthai* therefore, *damu* but, and derivatives of verbs like *cohome* consequently, *tuwame* with regard to, *oci* (from *ombi*) if, *ocibe* although, *ofi* because, of nouns like *fonde* at the time when, *bade* when, of pronouns like *aibe*..... *aibe* as well as, and of numerals like *emgeri*.....*emgeri* now... ..now.

## 8. INTERJECTIONS.

There is a great variety of Interjections in Manchu: *ai* ah, *ara* alas, *yaka* ah, *adada* bravo, *cibse* hush, *takasu* stop, *cu* off, etc. A number of onomatopoeic interjections are used as verbs when followed by *sembi* (to speak): *kal* snap, *hab sembi* to snap at; *kanggūr kinggur* helter-skelter, with *sembi* to fall with a great noise.

## III. SYNTAX.

The position of words in a sentence is governed by the general rule, that every word precedes that by which it is governed. Thus the genitive stands before the noun on which it depends, e.g. *boo i ejen* the master of the house.

The adjective, participle, or demonstrative pronoun precedes its noun, e.g. *nikan mudan* the Chinese pronunciation; *mutere baita* a thing which can be done; *tere niyalma* that man.

The object stands before its governing verb, e.g. *bithe arambi* I write a letter.

The verb stands last in the sentence and can only be followed by a conjunction. The sentence "when I had given that thing to my father yesterday" would be rendered in Manchu: *sikse* (yesterday) *bi* (I) *mini ama de* (to my father) *tere* (that) *baita be* (thing) *buhabihe* (pluperfect of *bumbi* to give) *manggi* (when).

Subordinate verbs precede the conclusive verb and take the form of the Past Gerund in *fi* or the Conditional in *ci*, e.g. *cooha be gaiſi amasi bederehe* he took (*gaiſi*, Past Gerund of *gaimbi*) the army (*cooha be*) and retreated (*bederehe*, Preterit of *bederembi*) backwards (*amasi*); having collected his army he retreated.

Coordinate verbs standing first in the same sentence take the form of the Infinitive (or Gerund) in *me* and only the last verb takes the tense affix required, e.g. *muse niyalma jalan de banjifi inenggidari jabošome seoleme, beye dubentele kiceme faššame dulekengge be amcame, aliyara gosihon babi*, we men (*muse niyalma*) having been born (*banjifi*, Past Gerund of *banjimbi*) into the world (*jalan de*), are daily (*inenggidari*) afflicted (*jabošome*, Gerund of *jabošombi*) and vexed (*seoleme*, Gerund of *seolembi*), till the end (*dubentele*) we fatigue (*kiceme*, Gerund of *kicembi*) and exert (*faššame*, Gerund of *faššambi*) ourselves (*beye*), expecting (*aliyara*, Future Participle of *aliyambi*) again and again (*amcame*) that which is past (*dulekengge be*) we are really (*babi*) miserable (*gosihon*).

The following pages will serve as reading lessons and as exercises for the elucidation of Manchu syntax. The text is taken from the "*Tanggū meyen*" (Hundred Chapters) a book of Manchu-Chinese dialogues, v. page 10 of my "Essay on Manchu Literature" in Journal of C. B. of R. A. S. vol. xxiv (1890). The Chinese version of these dialogues is familiar to every student of Chinese, as it forms the "Hundred Lessons" in the Tzū-êrh-chi of Sir Thomas Wade, of whose classical English translation I have availed myself. By comparing the Chinese of these dialogues the interesting fact will be noticed that certain peculiarities of Pekingese are Manchuisms foreign to ordinary "Mandarin."

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1	2	3	4
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*donjici*, Condit. tense (6) of *donjimbi* to hear : I hear, but I am not sure, whether it is so  
*si* thou  
*te* now  
*manju* Manchu  
*bithe* book  
*tacimbi* Present Tense (2) to learn  
*sembi* (2) to say, here merely closing the report he heard  
*umesi* very  
*sain* good  
*manju* Manchu  
*gisun* word, speech  
*serengge* Future Part. of *sembi* to say, namely  
*musei* we, with genitive affix *i*, of us  
*manjusai* Manchus, gen. plur. *sa-i*  
*ujui* first, with genitive affix *i* } the first of  
*uju* first } the first  
*oyonggo* important  
*baita* thing, matter  
*uthai* therefore, it is as  
*nikasai*, pl. of *nikan* Chinese (*nikasa*) with gen. affix *i* of the Chinese  
*meni meni* every  
*ba* place  
*i* genitive affix  
*gisun* word, speech  
*i* genitive affix  
*adali* alike, similar to  
*bahanarakūci* Fut. (5) of *bahanambi* to comprehend, with negation *akū* and *oci* Conditional (6) of *ombi* to be, if you should not know  
*ombio* Pres. Tense (2) of *ombi* to be, with interrogative *o*, will that do ?

SENIOR. So I hear you are studying Manchu, eh? that's right. Manchu is with us Manchus the first and foremost of essentials; it is to us, in short, what the language spoken in his own part of the country is to a Chinese; so it would never do to be without a knowledge of Manchu, would it?



1	2	3	4
بھوئی بھوئی - بھوئی بھوئی - بھوئی بھوئی	بھوئی - بھوئی بھوئی - بھوئی بھوئی	بھوئی بھوئی - بھوئی بھوئی - بھوئی بھوئی	بھوئی - بھوئی بھوئی - بھوئی بھوئی

So I am come to-day, sir, in the first place, to pay my respects to you, and, in the next, to ask a favour of you. I find it not so easy to open the subject, however.

SENIOR. What's your difficulty? pray say what you have got to say. If it's anything that I can do for you, do you suppose that, with the relations existing between us, I shall try to back out?

*uttu* thus  
*ofi* Past Gerund (8) of *ombi* to be: having been  
*emude* firstly  
*oci* Cond. (6) of *ombi* to be  
*age* elder brother, sir  
*be* accusative affix  
*tuwanjiha* Pret. (4) of *tuwanjimbi* to call (composed of *tuwambi* to see and *jimbi* to come)  
*jaide* secondly  
*oci* Cond. (6) of *ombi* to be  
*geli* also  
*sakda* old, experienced  
*ahun* elder brother  
*de* dative affix  
*baire* Fut. Participle (5) of *baimbi* to request  
*babi* from *ba* place, occasion and *bi* there is  
*damu* but  
*baibi* only  
*angga* mouth  
*juwara* Fut. Part. (5) of *juwambi* to open  
*de* in  
*mangga* difficult  
*ede* so, then  
*aibi* (from *ai* what and *bi* is) what?  
*gisun* word, speech  
*bici* Cond. (6) of *bimbi* to be: if there are words  
*uthai* then  
*gisure* Imp. (1) of *gisurembi* to speak  
*mini* (gen. of *bi* I) my  
*mutere* Fut. Part. (5) of *mutembi* to be able to do  
*baita* matter  
*oci* Cond. (6) of *ombi* to be  
*sinde* dative of *si* thou  
*bi* I  
*geli* too  
*marimbio* to turn the head away, to back out, with interrogative *o*.

1	2	3	4
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ
ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ	ᠠᠨᠠᠷᠠ

JUNIOR. What I have to ask, then, is this: that you will so far take an interest in me as to put yourself to a little trouble on my account; I will tell you how. Find time, if you can, to compose a few phrases in Manchu for me to study, and if I manage to succeed at all, I shall regard it entirely as your work.

*mini* my  
*bairengge* Fut. Part. (21) of *baimbi* to request: that which I shall request  
*age* elder brother, sir  
*gosici* Cond. (6) of *gosimbi* to be kind to  
*šadambi* Present (2) to be (get) tired  
*seme* Inf. or Ger. (3) of *sembi* to say: saying  
*ainara* Fut. (5) of *ainambi* to do what?  
*šolo* leisure  
*šolo* leisure  
*de* in  
*udu* several, some  
*meyen* chapter  
*manju* Manchu  
*gisun* word, speech  
*banjibufi* Past Ger. (8) of *banjibumbi* to create, prepare: having prepared  
*minde* dat. for me  
*hūlabureo* Future (5) of causative of *hū-lambi* to read, to study with *o* implying a request: please cause me to study  
*deo* younger brother  
*bi* I  
*bahafi* Past Ger. (8) of *bahambi* to obtain, to succeed  
*hūwašaci* Cond. (6) of *hūwašambi* to increase, to prosper  
*gemu* entirely  
*age* elder brother, sir  
*i* genitive affix  
*kesi* grace  
*kai* is (final particle).



1	2	3
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi
ḥarūlakī	serenge	karulambi

Talk of handsome return, indeed! people as intimate as you and I are should never use such language to one another.

JUNIOR. Well, sir, if that's the way of it, I am sure I feel extremely obliged. I have only to make you my best bow, and I shall say no more.

*karulaki* Subj. (7) of *karulambi* to repay  
*serenge* Verbal Noun (21) of *sembi* to say:  
that which you said

*ai* what?

*gisun* word, speech

*musei* gen. of *muse* we, we two

*dolo* interior, in the family

*gisureci* Cond. (6) of *gisurembi* to speak

*ombio* to be, can, may, with interrogative *o* :  
will that do?

*tuttu* thus

*oci* Cond. (6) of *ombi* to be

*bi* I

*hukšehe* Pret. (4) of *hukšemi* to be thank-  
ful

*seme* Inf. or Ger. (3) of *sembi* to say

*wajirakū* Fut. (5) of *wajimbi* to end, with  
*akū* not: infinitely

*damu* only

*hengkišeme* Inf. or Ger. (3) of *hengkišemi*  
to prostrate oneself

*baniha* thanks

*bure* Fut. (5) of *bumbi* to give

*dabala* only

*geli* besides

*ai* what?

*sere* Fut. (5) of *sembi* to say.



1  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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3  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*age* elder brother, sir  
*sini* thy  
*manju* Manchu  
*gisun* word, speech  
*ai* what?  
*šolo* leisure  
*de* in  
*taciha* Pret. (4) of *tacimbi* to learn  
*mudan* pronunciation  
*gairengge* Verbal Noun (21) of *gaimbi* to  
 take, to obtain  
*sain* good  
*bime* Ger. (3) of *bimbi* to be  
*tomorhon* clear  
*mini* my  
*manju* Manchu  
*gisun* word, speech  
*be* accusative affix  
*ai* what?  
*dabufi* Past. Ger. (8) of *dabumbi* to count  
*gisurere* Fut. Part. of *gisurembi* to speak  
*babi* from *ba* place and *bi* it is  
*age* elder brother, sir  
*gosime* Ger. (3) of *gosimbi* to love  
*ofi* Past Gerund (8) of *ombi* to be  
*uttu* thus  
*dabali* excessively  
*maktara* Fut. (5) of *maktambi* to praise  
*mini* my  
*emu* one  
*gucu* friend  
*i* genitive affix  
*manju* Manchu  
*gisun* word, speech  
*sain* good

II. SENIOR. Why, when did you find, time to learn all the Manchu you know sir? Your pronunciation is good and you speak quite intelligibly.

JUNIOR. Oh, sir, you are too complimentary. My Manchu does not amount to anything. There's a friend of mine who really does talk well;





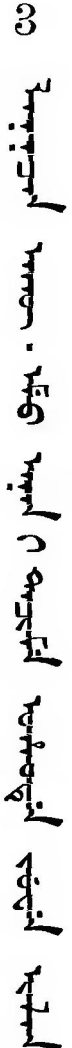





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| من من يصدق ن فيسنيشير اجنيشير اجنيشير | اجنيشير في اجنيشير اجنيشير اجنيشير اجنيشير | اجنيشير اجنيشير اجنيشير اجنيشير اجنيشير | اجنيشير اجنيشير اجنيشير اجنيشير اجنيشير |

Well, then, no matter how exact or practised a speaker he may be, all we have to do is to make up our mind and apply ourselves to the language; and if we don't quite reach the point he has attained, we shall not be very far behind him, I suspect.

|  |
|--|
| i he<br>ai what?<br>hacin kind<br>i genitive affix<br>bahanaha Pret. (4) of <i>bahanambi</i> to comprehend<br>wreche Pret. (4) of <i>urembi</i> to be proficient<br>okini Opt. (15) of <i>ombi</i> to be, may<br>muse we<br>damu only<br>mujilen heart<br>be accusative affix<br>teng with <i>sembi</i> to be firm<br>seme Ger. (3) of <i>sembi</i> to say<br>jafafi Past Ger. (8) of <i>jafambi</i> to take<br>gūnin thought<br>girkūfi Past Ger. (8) of <i>girkūmbi</i> to exert<br>tacici Cond. (6) of <i>tacimbi</i> to learn<br>udu although<br>tere that<br>ten hight<br>de to, at<br>isinamē Ger. (3) of <i>isinambi</i> to arrive<br>muteralū Fut. (5) of <i>mutembi</i> to be able,<br>with <i>akū</i> not<br>bicibe Advers. (13) of <i>bimbi</i> to be<br>inu yes, certainly<br>urunakū without doubt<br>haminambi to come near<br>dere final particle expressing a presumption. |
|--|

|  |  |  |   |   |
|--|--|--|---|---|
| 1  | 2  | 3  | 4   | <i>si</i> thou<br><i>nikan</i> Chinese<br><i>bithe</i> book<br><i>bahanara</i> Fut. Part. (5) of <i>bahanambi</i> to comprehend<br><i>niyalma</i> man<br><i>kai</i> is, final particle<br><i>ubaliyambure</i> Fut. (5) of <i>ubaliyambumbi</i> to translate<br><i>be</i> accusative affix<br><i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn<br><i>umesi</i> very<br><i>ja</i> easy<br><i>dabala</i> only<br><i>gūnin</i> thought<br><i>girkūfi</i> Past Ger. (8) of <i>girkūmbi</i> to exert<br><i>giyalan</i> interval<br><i>lakcan</i> interruption<br><i>akū</i> not<br><i>emu</i> one; <i>emu anani</i> one after the other, without interruption<br><i>tacime</i> Ger. (3) of <i>tacimbi</i> to learn<br><i>ohode</i> supposing, if<br><i>juwe</i> two<br><i>ilan</i> three<br><i>aniya</i> year<br><i>i</i> genitive affix<br><i>siden</i> middle<br><i>de</i> in |
|    |  |  |  |   |
| <p>III. SENIOR. As to becoming a translator of Manchu, you are a Chinese scholar, and you can have no difficulty in learning to translate. All you need is an exclusive devotion of your mind to the one subject. Don't let anything interfere with your studies, and let these be progressive; and in two or three years,</p> |  |  |   |   |







1 مئىقۇمى ۋە ھەممىدىن كەچىرىش مەنئىسىنى بىر ھەپتە - كىم ۋە ھەممىدىن - كىم ۋە ھەممىدىن

2 ھەممىدىن ۋە ھەممىدىن كەچىرىش مەنئىسىنى بىر ھەپتە - كىم ۋە ھەممىدىن - كىم ۋە ھەممىدىن

3 كەچىرىش مەنئىسىنى بىر ھەپتە - كىم ۋە ھەممىدىن - كىم ۋە ھەممىدىن

4 كەچىرىش مەنئىسىنى بىر ھەپتە - كىم ۋە ھەممىدىن - كىم ۋە ھەممىدىن .

but I am afraid that, being a B. A., I am not qualified.

SENIOR. What? when any bannerman can go up, do you mean to say that a man of your attainments would not be allowed to? Nonsense! why even the boys from public schools may stand;

*damu* only

*bithei* book, with gen. affix *i* (文 wèn)  
*šusai* B. A. (秀才 hsiu t'sai)

*ainahai* how should it?

*ombini* to be, it will do, with interrogative particle *ni*

*wei* whose?

*kooli* custom

*sini* thy

*gesengge* similar

*jakūn* eight

*gūsa* banner

*gemu* all

*simneci* Cond. (6) of *simnemi* to be examined

*ombime* Ger. I (16) of *ombi* to be, may

*sini* thy

*beye* body, self

*teile* only

*simneburakū* Fut. Pass. (5) of *simnemi* to be examined, with *akū* not: will not be allowed to be examined

*doro* rule

*bio* is, with interrogative *o*

*tere* that

*anggala* not only

*jurgangga* public (義 *i*)

*tacikūi* school, with gen. affix *i*

*juse* plural of *jui* son, child, scholar

*gemu* all

*ojoro* Fut. (5) of *ombi* to be, may

*bade* when











|   |   |   |  |
|---|---|---|--|
| 1   | 2   | 3                                       | 4  |
| سنڌن ن اچيسين . جنق اچير يانڌن ن اچين سنيسو اچن | سنڌن . پوچيسين . پوچيسين اچين نين اچين اچين نين | سوڀر اچين . ون اچين اچين اچين اچين اچين | پينڀر اچين . اچين اچين اچين اچين اچين اچين . |

you will speak it without an effort ; so now don't despair any more.

VII. JUNIOR. Where are you from, sir, may I ask ?

SENIOR. I have been to visit a relation of mine who lives down yonder. Won't you step in and sit down on your way, sir ?

|  |
|--|
| <p> <i>aniya</i> year<br/> <i>i</i> genitive affix<br/> <i>sidende</i> interval, with <i>de</i> in<br/> <i>inu</i> yes, certainly ; <i>inu cisui</i> naturally<br/> <i>gūnin</i> thought<br/> <i>i</i> sign of genitive<br/> <i>cihai</i> will, with adverbial affix <i>i</i>, <i>gūnin i</i><br/> <i>cihai</i> as you like<br/> <i>anggai</i> mouth, with genitive affix<br/> <i>ici</i> in accordance<br/> <i>tang sembi</i> to speak without interruption<br/> <i>kai</i> final particle<br/> <i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able,<br/>           with <i>akū</i> not<br/> <i>jalin</i> as regards<br/> <i>geli</i> again<br/> <i>aiseme</i> how could it ?<br/> <i>jobombi</i> to apprehend, to fear<br/> <i>ni</i> interrogative particle.         </p> <hr/> <p> <i>absi</i> why ?<br/> <i>yoha</i> Pret. (4) of <i>yombi</i> to go, to walk<br/> <i>bihe</i> Pret. (4) of <i>bimbi</i> to be<br/> <i>bi</i> I<br/> <i>ergi</i> this side<br/> <i>emu</i> one<br/> <i>niyamangga</i> related<br/> <i>niyalmai</i> man, with genitive affix <i>i</i><br/> <i>boode</i> house, with <i>de</i> in<br/> <i>genehe</i> Pret. (4) of <i>genembi</i> to go<br/> <i>bihe</i> Pret. (4) of <i>bimbi</i> to be<br/> <i>ere</i> this<br/> <i>ildun</i> opportunity<br/> <i>de</i> in<br/> <i>mini</i> my<br/> <i>boode</i> house, with <i>de</i> in, to<br/> <i>darifi</i> Past Gerund (8) of <i>darimbi</i> to pass<br/> <i>majige</i> little<br/> <i>teki</i> Subj. Present (7) of <i>tembi</i> to sit down.         </p> |
|--|

|   |   |   |  |  |
|---|---|---|--|--|
| 1<br>سیرک یر یوچرک حسیرکودو . اخیق حسیرک یوچرک . اچسوق یسکر   | 2<br>یچرکین حسیرکیرک یچرکسیرک یچوق یصلوق . یسیرک ودرک یوچرکین اخیقیرک | 3<br>اچسکرکسیرک ودروق . سیرک کسوق . یسکر یسیرک . یچرکین وچرکیرک یسکر . سیرک | 4<br>یچرکیرک حسیرک . یوچرکیرک یچسیرکیرک . یرک حسیرکیرک حسیرکیرک . یرک یسیرک حسیرکیرک . | <p><i>age</i> elder brother, sir<br/> <i>si</i> thou<br/> <i>ubade</i> here<br/> <i>tehebio</i> Indef. Past. (10) of <i>tembi</i> to sit, to reside, with interrogative <i>o</i><br/> <i>inu</i> yes<br/> <i>jakan</i> lately<br/> <i>guringjihe</i> Pret. (4) of <i>guringjimbi</i> to come to change place<br/> <i>uttu</i> thus<br/> <i>oci</i> Cond. (6) of <i>ombi</i> to be<br/> <i>musei</i> we two, with genitive affix <i>i</i><br/> <i>tehengge</i> Verbal Noun (21) of <i>tembi</i> to sit, to reside<br/> <i>giyanakū</i> far from<br/> <i>udu</i> how much ?<br/> <i>goro</i> distant<br/> <i>saha</i> Pret. (4) of <i>sambi</i> to know<br/> <i>bici</i> Cond. (6) of <i>bimbi</i> to be<br/> <i>aifini</i> before<br/> <i>simbe</i> acc. of <i>si</i> thou<br/> <i>tuwanjirakū</i> Fut. (5) of <i>tuwanjimbi</i> to come to see, to call, with <i>akū</i> not<br/> <i>biheo</i> Pret. (4) of <i>bimbi</i> to be, with interrogative <i>o</i><br/> <i>age</i> elder brother, sir<br/> <i>yabu</i> Imp. (1) of <i>yambimbi</i> to go<br/> <i>ai geli</i> how could that be ?<br/> <i>mini</i> my<br/> <i>boode</i> house, with postpos. <i>de</i> in<br/> <i>kai</i> it is<br/> <i>age</i> elder brother, sir<br/> <i>wesifi</i> Past Gerund (8) of <i>wesimbi</i> to ascend<br/> <i>teki</i> Subj. Pres. (2) of <i>tembi</i> to sit<br/> <i>ubade</i> here<br/> <i>icangga</i> convenient<br/> <i>si</i> thou<br/> <i>tuttu</i> thus<br/> <i>tehede</i> seat, with postpos. <i>de</i> in<br/> <i>bi</i> I<br/> <i>absi</i> how ?<br/> <i>tembi</i> to sit.</p> |
| <p>JUNIOR. Do you reside in this neighbourhood, sir ?</p>   |   |   |  |  |
| <p>SENIOR. Yes, I moved into this house not long ago.</p>   |   |   |  |  |
| <p>JUNIOR. Oh ! indeed, sir ; then we are not so very far from each other. If I had been aware that you lived here, I should have called before. Go on, sir, pray (I'll follow you, if you please).</p> |   |   |  |  |
| <p>SENIOR. What, in my own house ? Now, please take the upper seat.</p>   |   |   |  |  |
| <p>JUNIOR. Thank you, I am very well where I am.</p>  |   |   |  |  |
| <p>SENIOR. But if you sit where you are sitting, what place am I to take ?</p>  |   |   |  |  |









1 1 1 1  
 2 2 2 2  
 3 3 3 3  
 4 4 4 4

*jai* secondly  
*manchu* Manchu  
*gisun* word, speech  
*i* genitive affix  
*oyonggo* important  
*jorin* aim, explanation  
*i* genitive affix  
*bithe* book  
*teile* only  
*suwende* dat. of *suwe* you  
*ginggulere* Fut. Part. (5) of *ginggulembi* to honour; here with *hergen* the 楷書 ch'ieh-shu an elegant style of writing  
*hergen* letter, writing  
*tacibumbio* to teach, with interrogative *o* *akūn* or not?  
*te* now  
*inenggi* day } day  
*sun* sun }  
*foholon* short  
*hergen* letter  
*arara* Fut. Part. (5) of *arambi* to write  
*šolo* leisure  
*akū* not is  
*ereci* this, with postpos. *ci* from, hereafter  
*inenggi* day } day  
*sun* sun }  
*saniyaha* Pret. (4) of *saniyambī* to extend  
*manggi* as soon as  
*hergen* letter  
*arabumbi* Pass. of *arambi* to write; to cause to write  
*sere* Fut. (5) of *sembi* to say  
*anggala* not only  
*hono* also  
*ubaliyambu* Imp.!(1) of *ubaliyambumbi* to translate  
*sem̄bikai* to say, with *kai* final particle  
*age* elder brother, sir  
*bi* I  
*bithe* book  
*hūlara* Fut. Part. (5) of *hūlambī* to read  
*jalin* because of

and the "Important explanation of Manchu speech." \*

SENIOR. Are they teaching you to write Manchu round hand yet?

JUNIOR. The days are too short at present to leave any time for writing; but presently, when they begin to lengthen, we shall be taught to write and to translate, too.

SENIOR. Well, sir, I have been wanting to study Manchu myself

\* See Essay on Manchu Literature, page 10.



1 ڀڃو ڀڃو جو حس ڀڃو . ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو .

2 ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو . ڀڃو ڀڃو ڀڃو ڀڃو .

3 ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو . ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو .

4 ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو . ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو ڀڃو .

is not the case. Our instructor is one of the elders of our clan and his pupils are all our own near cousins; any others that may attend are relations by marriage; there is not an outsider among them. But the fact is that our elder is too busy to give regular lessons; for, besides teaching us, he has to go to the yamên every day. It is only because we entreat him day and night

*sefu* teacher (師 傳 *shih fu*)  
*sembio* to say, call, with interrogative *o*  
*waka no*  
*kai* final particle.  
*mini* my  
*emu* one  
*mukūn* clan  
*i* genitive affix  
*ahūn* elder  
*tacibure* Fut. Part. (5) of *tacibumbi* to teach  
*ele* whoever  
*urse* plural affix  
*gemu* all  
*meni* our  
*emu* one  
*uksun* relationship  
*i* genitive affix  
*juse* pl. of *jui* son  
*deote* pl. of *deo* younger brother  
*jai* secondly  
*niyaman* blood relation  
*hūncihin* relation by marriage  
*umai* not at all  
*gūwa* other  
*niyalma* man ✓  
*akū* not is  
*adarama* how  
*seci* Cond. (6) of *sembi* to say  
*mini* my  
*ahūn* elder  
*inenggidari* daily  
*yamulambi* to go to the yamên  
*jabdurakū* Fut. (5) of *jabdumbi* to have  
 leisure, with *akū* not  
*ineku* the same  
*be* accusative affix  
*erde* morning  
*yamji* evening  
*nandame* Inf. (3) of *nandambi* to request  
*genere* Fut. (5) of *genembi* to go  
*jakade* conj. because  
*arga* trick, expedient



1 - ڄامڙا - ڄاڻيڻ ڄاڻيڻم ڄاڻو ڄاڻوڻيڻ - ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم

2 ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم

3 ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم

4 ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم ڄاڻوڻيڻم

*juse* plur. of *jui* child  
*kijalafi* Past Ger. (8) of *kijalambi* to be separated  
*giyanakū* how could  
*udu* how much  
*goidaha* Pret. (4) of *goidambi* to last  
*donjici* Cond. (6) of *donjimbi* to hear  
*mujakū* exceedingly  
*hāwašafi* Past Ger. (8) of *hāwašambi* to increase, to get on  
*hafan* official  
*oho* Pret. (4) of *ombi* to be  
*sere* Fut. (5) of *sembi* to say  
*sucungga* first  
*bi* I  
*hono* also  
*akdara* Fut. (5) of *akdambi* to believe  
*dulin* half  
*kenehunjere* Fut. (5) of *kenehunjembi* to doubt  
*dulin* half  
*bihe* Pret. (4) of *bimbi* to be  
*amala* afterwards  
*gucuse* pl. of *gucu* friend  
*de* postpos. in  
*fonjici* Cond. (6) of *fonjimbi* to ask  
*mujangga* certain  
*erebe* this, with accusative affix *be*  
*tuwaci* Cond. (6) of *tuwambi* to see, to regard  
*mujin* resolution  
*bisirengge* Verbal Noun (21) of *bimbi* to be  
*baita* thing  
*jiduji* completely  
*mutebumbi* it can be done  
*se* year  
*mulan* seat ; *se mulan* age  
*de* postpos. in  
*akū* not  
*sehe* Pret. (4) of *sembi* to say  
*gisun* word  
*tašan* wrong

He has not been away from us very long, and now one hears that he is doing very well ; that he has got an appointment. I only half believed the report when I first heard it, until on inquiring of friends I find it really is the case. It shows the truth of the proverb "If a man but resolve, the thing he wants to do is done"; and of the other proverb "No man is too young to make a resolution."





- 1
- 2
- 3
- 4

boode house, with postpos. *de* in  
*bici* Cond. (6) of *bimbi* to be  
*bithe* book  
*tuwara* Fut. (5) of *tuwambi* to look at  
*dabala* only  
*balai* frivolous  
*bade* place, with postpos. *de* to  
*emu* one  
*okson* step  
*seme* Inf. (3) of *sembi* to say  
*inu* really  
*feliyeraku* Fut. (5) of *feliyembi* to walk,  
 with *aku* not  
*tere* that  
*anggala* not only  
*siden* public  
*i* genitive affix  
*baita* affair  
*de* postpos. in  
*oci* Cond. (6) of *ombi* to be  
*ginggun* careful  
*olhoba* attentive  
*bahara* Fut. Part. (5) of *bahambi* to ob-  
 tain  
*sara* Fut. Part. (5) of *sambi* to know  
*bade* place, with postpos. *de* in  
*oci* Cond. (6) of *ombi* to be  
*fimenere* Fut. Part. (5) of *fimenembi* to  
 smudge  
*ba* place  
*aku* not is  
*ere* this  
*tob* right  
*seme* Inf. (3) of *sembi* to say  
*sain* good  
*ba* place  
*iktambuha* Part. Pret. (4) of *iktambumbi* to  
 accumulate  
*boode* house, with postpos. *de* in  
*urunaku* must  
*funcetele* superabundant  
*huturi* luck  
*bi* has  
*sehe* Pret. (4) of *sembi* to say  
*gisun* word, speech  
*de* postpos. in  
*acanaha* Pret. (4) of *acanambi* to agree

at home, and there always at his studies ; never moving one step in the direction of a dissolute life.

Then he is so careful and attentive in the discharge of his public duties ; and when he is able to obtain information about something, he remains perfectly spotless. It is quite a case in which one may observe that "The house where virtue accumulates (from generation to generation) will not fail to have more than an ordinary share of happiness."







1 ياتقو حيفلسف حياجر حوفاوموسن . كير حاسن . ركن حواسر حواسر .

2 كيربون ربيتر ميعو رين ودي \*

*hono* yet  
*jiderakū* Fut. (5) of *jimbi* to come, with  
*akū* not  
*jalin* postpos. on account of  
*jobošombikai* to be uneasy, with *kai* final  
particle  
*yala* indeed  
*jici* Cond. (6) of *jimbi* to come  
*mini* my ✓  
*jabšan* luck  
*dabala* only  
*eimembi* to be bored  
*sere* Fut. (5) of *sembi* to speak  
*doro* rule, custom  
*geli* still  
*bio* it is, with interrogative *o*.

to come, because I feared you would refuse ;  
but if you really are coming I shall be the  
most fortunate of men.



## INDEX of AFFIXES and TERMS.

(The number in brackets indicates the verbal affix as explained on page 9).

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| <p><i>absi</i> ... .. 35. 36. 37. 48. 49</p> <p><i>adali</i> ... .. 15. 31</p> <p><i>ai</i> ... .. 6. 16. 20. 25. 30. 33. 41. 43. 48. 49</p> <p><i>aibi</i> ... .. 33. <i>aibide</i> 39. 41. <i>aici</i> 39</p> <p><i>aika</i> ... .. 27. 49. <i>aikabade</i> 16</p> <p><i>aimbe</i> ... .. 6. <i>ainci</i> 6</p> <p><i>aiseme</i> ... .. 35</p> <p><i>akū, akūn, akūngge</i> 12. 13. 22. 23. 24. 28. 31. 32<br/>39. 40. 41. 44. 45. 49</p> <p><i>anggala</i> ... .. 29. 31. 32</p> <p><i>ba</i> ... .. 4. 24. 41. 46. 49. <i>bade</i> 13. 29. 46. 47</p> <p><i>babi</i> ... .. 17. 21. 32. 37. 45</p> <p><i>be</i> ... .. 5. 6</p> <p><i>beye</i> ... .. 6. 29. 31</p> <p><i>bi</i> ... 6. 50. <i>bici</i> 17. 36. 46. 47. <i>bicibe</i> 25. 41. <i>bifi</i> 45<br/><i>bihe</i> 11. 35. 36. 44. <i>bime</i> 21. 22. 45. <i>bisirengge</i><br/>38. 44</p> <p><i>bun</i> ... .. 4</p> <p><i>buru</i> ... .. 4</p> <p><i>ca, ce, co</i> ... .. 8</p> <p><i>ce, ceni, cende, cembe, cenci</i> ... .. 6</p> <p><i>cen</i>... .. 4</p> <p><i>ci</i> ... .. (6) 4. 6. 7. 8. 13</p> <p><i>cibe</i> ... .. (13) 8</p> <p><i>cin</i>... .. 4</p> <p><i>eina</i> ... .. (14) 8</p> <p><i>cu</i> ... .. 4</p> <p><i>cuka, cuka</i>... .. 4. 13</p> <p><i>cun</i> ... .. (14) 4. 8</p> <p><i>da, de, do</i> ... .. 4. 8</p> <p><i>dari</i> ... .. 13</p> <p><i>de</i> ... .. 4. 5. 8. 13</p> <p><i>dere</i> ... .. 19. 25</p> <p><i>du</i> ... .. 8</p> <p><i>ele</i> ... .. 42</p> <p><i>ere</i> ... .. 6</p> <p><i>ese</i> ... .. 6</p> <p><i>fi</i> ... .. (8) 8</p> | <p><i>gan, gen, gon</i> ... .. 4</p> <p><i>ge</i> ... .. 4</p> <p><i>gemu</i> ... .. 8. 16. 29. 32. 33. 48</p> <p><i>geren</i> ... .. 5</p> <p><i>geri</i> ... .. 13</p> <p><i>ha, he, ho</i> (4) 4. 8. 9. 10. <i>habi</i> (10) 8. 9. <i>habici</i> (12)<br/>8. 9. <i>habihe</i> (11) 8. 9</p> <p><i>han, hen, hon, han, hūn</i> ... .. 4</p> <p><i>hi, hin</i> ... .. 4</p> <p><i>hiyan, hiyen</i> ... .. 4</p> <p><i>i, ini, inde, imbe, inci</i> ... 5. 6. 13. 22. 23. 25. 27</p> <p><i>ingge</i> ... .. 4</p> <p><i>inu</i> ... .. 13</p> <p><i>ja</i> ... .. 8</p> <p><i>jergi</i> ... .. 5. 13</p> <p><i>ji</i> ... .. 4. 8</p> <p><i>ju</i> ... .. 4</p> <p><i>ka, ke, ko</i> ... .. (4) 4. 8. 10, v. <i>ha</i>.</p> <p><i>kai</i>... .. 18. 24. 26. 27. etc.</p> <p><i>kan, ken, kon</i> ... .. 4</p> <p><i>ku, kū</i> ... .. 4</p> <p><i>la</i> ... .. 4. 8</p> <p><i>lame, leme</i> ... .. (23) 8. 13</p> <p><i>lan, len, lon</i> ... .. 4</p> <p><i>le</i> ... .. (22) 4. 8</p> <p><i>lengge</i> ... .. (22) 8</p> <p><i>liyan, liyen</i> ... .. 4</p> <p><i>lo</i> ... .. 4</p> <p><i>mari</i> ... .. 13</p> <p><i>mbi</i> 8, <i>mbifi</i> (17) 8. <i>mbihe</i> (9) 8. <i>mbime</i> (16) 8. 13</p> <p><i>mbubumbi</i>... .. (20) 8</p> <p><i>mbumbi</i> ... .. (19) 8</p> <p><i>me</i> ... .. (3) 8. 13</p> <p><i>meni, mende, membe, menci</i> ... .. 6</p> <p><i>mini, minde, mimbe, minci</i> ... .. 6</p> <p><i>mpi</i> ... .. 8. 11</p> <p><i>mudan</i> ... .. 13</p> <p><i>muse</i> ... .. 6</p> |
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|  |  |
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| <i>n</i> ... .. 4  | <i>si, sini, sinde, simbe, sinci</i> ... .. 6        |
| <i>na, ne, no, nu</i> ... .. 8   | <i>su</i> ... .. 4                                   |
| <i>ndara, ndere</i> ... .. 8. 10   | <i>sun</i> ... .. 4                                  |
| <i>ndu</i> ... .. 8  | <i>suwe, suweni, suwende, suwembe, suwenci</i> ... 6 |
| <i>ngga, ngge, nggo</i> ... .. (21) 4. 6. 8  | <i>ṣa, ṣo, ṣe</i> ... .. 8                           |
| <i>nggala, nggele, nggolo</i> ... .. (18) 8. 9   | <i>ṣun, ṣūn</i> ... .. 4                             |
| <i>nggeri</i> ... .. 13  | <i>ta, te, to</i> ... .. 4. 7. 8                     |
| <i>nggi</i> ... .. 4   | <i>tanggū</i> ... .. 5. 7                            |
| <i>nggū</i> ... .. 4   | <i>tede</i> ... .. 22                                |
| <i>ngka, ngke, ngko</i> ... .. 8. 10. 11   | <i>tere, tese</i> ... .. 6                           |
| <i>ni</i> ... .. 5. 6. 35. 43. 45  | <i>tetendere</i> ... .. 19                           |
| <i>ningge</i> ... .. 4   | <i>tome</i> ... .. 5. 28                             |
| <i>o</i> ... .. 6  | <i>tu</i> ... .. 4                                   |
| <i>ombi</i> 13. 15. 20. 22. <i>ombini</i> 22. 29. <i>ombime</i> 29. <i>oho</i><br>44. 49. <i>ohode</i> 26. 31. 34. <i>ofi</i> 13. 17. 21. 30. <i>ojoro</i><br>29. 41. <i>ome</i> . 30. <i>oci</i> 13. 16. 17. 20. 24. 28. 36.<br>37. 43. 46. 47. 49. <i>ocibe</i> 13     | <i>tumen</i> ... .. 5. 7                             |
| <i>pi</i> ... .. 8. 11   | <i>tun</i> ... .. 4                                  |
| <i>ra, re, ro</i> ... .. (5) 4. 8. 9. 10   | <i>ubu</i> ... .. 7                                  |
| <i>ran, ren, ron</i> ... .. 4  | <i>udu</i> ... .. 25. 36. 44                         |
| <i>ri</i> ... .. 4   | <i>umai</i> ... .. 12. 42                            |
| <i>ru</i> .. .. 4  | <i>ume</i> ... .. 12. 30. 33                         |
| <i>sa, se, so</i> ... .. 4   | <i>unde</i> ... .. 12. 31                            |
| <i>saka</i> ... .. 4. 13   | <i>urse</i> ... .. 4. 5. 37. 42                      |
| <i>sembi</i> 13. 15. 32. 38. 40. 41. <i>seme</i> 18. 19. 20. 24. 27.<br>32. 33. 46. 49. <i>sehe</i> 44. 46. <i>sehengge</i> 43. <i>sehebi</i><br>24. <i>sere</i> 20. 24. 31. 40. 44. 50. <i>serengge</i> 15. 20.<br>43. 47. <i>seci</i> 19. 22. 23. 42. <i>secibe</i> 45 | <i>ursu</i> ... .. 7                                 |
|  | <i>uthai</i> ... .. 15. 27                           |
|  | <i>waka</i> ... .. 12                                |
|  | <i>we, wei, wede, webe, weci</i> ... .. 6            |
|  | <i>weike</i> ... .. 6                                |
|  | <i>weingge</i> ... .. 6                              |
|  | <i>ya</i> ... .. 6. 24                               |





## APPENDIX.

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For Manchu Literature see my Essay on Manchu Literature in Journal of China Branch of R. A. S., Shanghai, vol. xxiv (1890) p. 1-45.

The following are the principal European works for the study of Manchu:—

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L. NOCENTINI, *Il santo editto di Kaughi e l'amplificazione di Yung-ceng. Versione mancese*. Firenze, 1883.

C. DE HARLEZ, *Manuel de la langue mandchoue. Grammaire, anthologie et lexique*. Paris, 1884. 8vo., 232 pp.

For older works see *Manual of Chinese Bibliography* by myself and my brother. Shanghai, 1876, p. 300-305.













