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MANCHU GRAMMAR,

WITH

ANALYSED TEXTS,

BY

P. G. VON MÖLLENDORFF,

Chinese Customs Service.

SHANGHAI:

PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

1892,

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THAROS YETBRIVING YAARSEL

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There is as yet no grammar of the Manchu language in English. Wylle's translation of the Tsing Wan Ki Mung (清文 改蒙), 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 Chiuese, 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.

		[1
	When alone.	In the beginning of a word.	In the middle of a word.	At the end of a word.
a	ť	1	4	see n
e	7	ا ز	4.	21
	when followed by n in the beginning of a word, a space is left to distinguish it from a:	i i		
i	1	1	A	١ ١
o	ي ا	त	4	த் see b
u	4	<i>d</i> .	d ₁	த
ū	े त क व	र्व के प्र	đ	4
u	9	[,
n		'1'	14	a, but a vowel preceding shows that it must be n.
\mathbf{k}		when followed by a, o, ū	1 14	nL_
		? " " " e, i, n	خ	<u></u>
g		when followed by a, o, ū	1	_
h		? " " " e, i, u	5,	
-		when followed by a, o, ū	Ž,	
b		9 , , , e, i, u	うすひゃな st ~~	the downstroke i
p		Ď.	Å.	the downstroke i longer than that of o.
8		~	7	. 1
š			Ž	3
t.		o foll.by a, K foll.by e,		r a vowel d
d			and	before a sonant.
1		foll, by n, foll, by e,	one de cons	L
m		ń	41	t
c		ų	ų	
j		1	ų	
y		V	A	
r			7	7
f		of 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:-

ng —		(a) 3, (e,	3
------	--	------------	---

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 (a), i, o, u, ū (not ō as generally represented).

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, z, sy, cy, jy.2

k, g, h, t, d have two forms, one when followed by a, o, $\bar{\mathbf{u}}$, 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 ū 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, ū, is the guttural Scotch or German ch.

n is the ordinary sonorous liquid; only as initial, when followed by iya, iye, iyo, 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, ū as in German.

e=ä, ō; e.g. ejen master, Tuugusic äjän; inenggi day, Tung. inängî; elgembi to lead, Tung. ölqöjäm; edun wind, Tung. ödyn.

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

y with an e before and after, is not pronounced: beye body=bee ($b\bar{e}\bar{o}$). 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.

¹ The name of the Emperor # shun is given in Manchu as sun.

² The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ŭ as in tzŭ and ssŭ, and with th as in chih and shib.

^{*} 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 y i 4 palatal ö ü 4 dental ä 4 labial 0 \mathfrak{n} 2 dento-guttural a y 2 labio-guttural 2 dento-palatal a i 2 labio-palatal ö ü

4 wide vowels a o ä ö according to the degree of widening or nar-4 narrow vowels y u i ü rowing the inner organs of speech.

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, hūn), 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, un (hon, hun, hun): stems in which a or o occurs twice, or those having i and a, take sometimes u: yada-hun poor; šoyos-hun 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, ūn: his-hūn bashful.
- 3. Stems of several syllables terminating in i or u, with a, u, ū, or oo preceding, take mostly a: mari-ha returned; jabu-ha answered; tumi-kan somewhat frequent; gūni-ha thought; kooli-ngga customary. An exception appears to be: ashū-re will refuse. Of affixes in on, un, ūn: tali-hūn doubtful; miosi-hūn 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, ūn: 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 ū, take mostly a: mukū-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.
haha 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 Türksprachen. 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 \bar{u} ; ioo for Chinese yao (要); io(w)an, io(w)en for uan, üen; ioi for \ddot{u} ; i(y) oo 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—naraša; 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—alimebaraha 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 hāwang (硫 黃 lin huang snlphur) instead of hurhu; funghāwang (鳳凰 fêng huang phœnix) 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 微 (ching).
- c. with an addition explanatory of the meaning: gin liyan ilha (全達 chin lien lotus, ilha flower) lotus; ingturi or ingtoro cherry from 楔 ying cherry with turi bean or toro (株 tao) peach.

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

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanscrit words commencing with r) or ū (ālet is Mongol). They generally terminate in vowels or n. Final r, k and s is only found in onomatopoetic words like hacar 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, ālet is a Mongol name.

Some few words terminate in b: tob right, cob mountain peak, kab kib, cib cab. The ending ng, if not onomatopoetic 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, ru, ran, ren, ron: jamaran quarrel; tohoro 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: jabšaki luck, lucky; hūlhi stupid; aduhi leather trowsers; lekerki, lekerhi, lekerhi, lekerhin seal.
 - q. 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; nakču—nakčusa, nakčuse, and nakčuta; 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 hala (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 ejen the master of the house; abkai ejen the Lord of Heaven, God (天 主); irgen i urse those of the people; urgun i doro the ceremony of congratulation.
 - b. instrumentality (\mathcal{L}), 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. gānin sukdun the spirit of thought, i.e. energy; siden haha 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, cœli est): juwe de gemu sartabure de isinambi to come to (isinambi) delaying (sartabure de) altogether (gemu) in either (juwe de) 两下裡都至於脫網; 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. hāwašabukā mutebukā tacihā tacihiyakā be ilibufi tacibume. hāwašabukā serengge ujire be tacihiyakā serengge tacibure be mutebukā serengge gabtabure 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 akū not far from this; ama eniye ci fakcafi, 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 阵 門 門 tsa men) we that are speaking together, we that belong to one family, one clan, one nation. The above are declined as follows:—

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

For I, myself, etc., beye is added to the genitive: mini beye, sini beye, etc. For he himself ini beye or gula 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 gūnin his opinion; eseingge theirs, belonging to them.

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

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

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 emu, emke	6 ninggun
2 juwe	7 naďan
3 ilan	8 jakūn
4 duin	9 uyun
5 sunja	10 juwan

11 juwan emu	70 nadanju
12 ,, juwe	80 jakūnju
13 ,, ilan	90 uyunju
14 , duin	100 tanggā
15 tofohon	101 tanggā emu
16 juwan ninggun, etc.	200 juwe tanggū
20 orin	300 ilan tanggā, etc.
21 orin emu, etc.	1000 minggan
$30 \ g \ sin$	10,000 tumen
40 dehi	100,000 juwan tumen
50 susai	1,000,000 tanggā tumen.
60 niniu	

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 ningquei
The seventh nadaci
The eighth jakūci
The tenth 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 omšon 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 8 jakūta	by 50 susaita.
by twos juwete	,, 9 uyute	" 60 ninjute.
,, threes itata	" 10 juwanta	" 70 nadanjuta (te).
" fours duite	" 15 tofohoto	", 80 jakūnjute.
" fives sunjata	" 20 orita	" 90 uyunjute.
", sixes ninggute	" 30 gūsita	" 100 tanggūta.
" sevens nadata	" 40 dehite	" 1000 minggata.
		" 10,000 tumente.
		" several udute.

- e. Fractional numerals : dulin, dulga, andala, tubi, dulimba, hontoho half ; $\frac{1}{4}$ duin ci emu ; $\frac{1}{4}$ 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 tanggūrsu.

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: hiyoosun (孝順) filial piety—hiyoosulambi to treat with filial piety; aba a hunt—abalambi to hunt.

du, ndu: hiyoosun filial piety-hiyoosundumbi.

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—ijurāmbi 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, ho, 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 (hebici, hobici, kabici, kebici, 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 Plaperfect: 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 be write if he likes, may be 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. Mbift forming a Gerund: ara—mbift 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 ara2. Present Tense arambi 3. Infinitive arame4. Preterite araha5. Future arara6. Conditional araci 7. Subjunctive Present araki8. Past Gerund arafi 9. Imperfect arambihe 10. Indefinite Past arahabi 11. Pluperfect arahabihe12. Past Conditional arahabici 13. Adversative aracibe 14. Concessive aracina15. Optative arakini 16. Gerund I. arambime arambifi 17. II. aranggala 18. III. " 19. Passive arambumbi 20. Causative or Passive arambubumbi21. Verbal Noun arahangge, ararangge 22. Indefinite arahale, ararale

write I I write. to write. I wrote. I shall write. should I write. may he write. having written. I was writing. I have written. I had written. if I had written. although he may write. may he write. would that he wrote. whilst writing. having written. before writing. it is written. I cause to be written. the writing, the writer. whoever writes. in the manner of writing.

IRREGULARITIES.

1. The following verbs have an irregular Imperative :-

araralame

baimbi to request -baisu. bimbi to be -bisu. qaimbito receive —qaisu. jembito eat -jefu. iimbi -jio, ju. to come ombi to become —oso. tucimbi to go forth—tusinu. wasimbi to fall

23. Adverbial

wasimbi to fall —wasinu.
wesimbi to rise —wesinu.

- 2. The sign of the Past Tense ha, he, ho, kx, he, 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, cihalsambi, cilcilambi, maimasambi, manjurambi, miyoocalambi, niongyalambi, niyakurambi, tungniqambi. With he, ra: derakulambi, faishalambi, sosambi. With ho, ro: morilambi.
- b. verbs with the stem in e have he (he) and re. Exceptions: siderilembi (ha, re); giyoloršembi (ho, ro).
- c. verbs with the stem in o have ho (ho) 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); sombi (ha, re); tungniombi (ha, re); yombi, yoha, yoro, yondoro.

- d. verbs in a with a preceding have ha (ka), ra (re). Exception: niyanggumbi (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 a 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, feherekebi, geigerekebi, genggerekebi, giyabsarakabi, gūwašakabi, ilmerekebi, jakjarakabi, jerekebi, joholikabi, juyekebi, laifarakabi, lebderekebi, lukdurekebi, werukebi.

The following verbs are found only as participles in ka, ke and ko: fuseke, niyekseke, 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.

Verb.	Imperative.	Preterite.	Future.	Past Gerund.
bahambi		baha		
baimbi	baisu	baiha	baire	1
bambi		bangka	bandara	
bimbi	bisu	bihe	bisire	
bisarambi		}		bisarapi
bombi		bongko	bore, bondoro	infin. bonme
\mathbf{cambi}		caha, cangka	cara	cafi
\mathbf{c} olgorombi		colgoroko	colgororo	colgoropi
dahambi		daha		
deserembi	ļ			deserepi
duksembi				duksepi
dulembi				dulepi
eldembi		eldeke	eldere	eldepi
eyembi				eyepi
falarambi				falarapi
farambi		faraha, faraka	farara	farapi
febumbi (fembi)		febuhe	febure	fempi
fombi		foha	fore	fompi, condit. fomci
fosombi	ļ			fosopi
\mathbf{fumbi}		fungke	,	fumpi
gaimbi	gaisu	gaiha	gaire	
gajimbi	gaju			
gerembi		gerehe, gereke	gerere, gerendere	
gombi		goha	gondoro	
guwembi		guwengke	guwendere	guwempi, cond. guwenc
gūmbi		$g\bar{u}ha$	gündere	
gūwaliyambi (hū)		gūwaliyaka	gūwaliyara	gūwaliyapi, hūwaliyapi

Verb.	Imperative.	Preterite.	Future.	Past Gerund.
v ero-	Imperative.	Preterite.	Future.	Fust Gerana.
hafumbi		hafuka	hafundere	hafupi
hatambi		hataha	hatara, hatandara	
jailambi		jailaha	jailara, jailandara	
jaksambi	j	Januara	Juniora, Juniorana	jaksapi
jalambi		jalaka	jalara, jalandara	jalapi
jalumbi		jaluka	jalura	jalupi
jembi	jefu	jeke, jengke	jetere, jendere	jempi
jimbi	jio, ju	jihe	jetere, jendere jidere	[jongki
jombi	Jio, Ju	jongko	jondoro	jompi, cond. jonci, opt.
jumbi		jungke	1 4	jumpi, opt. jubki
jurambi		Jungke	jure	jurapi
juwambi		juwangka, juwaka	in man ione	juwampi
niorombi		Juwangka, Juwaka	Juwara, Jore	nioropi
ombi, oombi	080	oho	ojoro	moropi
sambi	050	sangka		sampi
sembi		sengke	sara	sampi
sosombi		sosoko	sere	gogoni
sumbi		sungke, suhe	sosoro	sosopi
šahūrambi		šahūraka	šahūrara	 šahūrapi
šambi		NO 011-111-00		sanurapi
šarambi		šangka, šaha	šar a	=-no ***
šumbi		šungke	តីពre	šarapi
teyembi '		teyehe		šumpi
tucimbi	tucinu	tucihe, tucike	teyere, teyendere	
ukambi	tucinu	nkaha, nkaka		
wasimbi	wasinu	wasika, ha	ukara, ukandara wasire	
wembi	wasinu			: : C
wembi wesimbi	wesinu	wengke wesike	were, wendere wesire	wempi, inf. weme
yombi	wesinu			wesipi
yumbi		yoha	yoro, yondoro	
y amor	1	yungke	yudere, yundere	yumpi

The Verb in the Negative.

Negation is expressed by $ak\bar{u}$ not, is not (無, 不, 未, 沒有), waka not, no (不是), ume (奠) do not, unde not yet, umai not, not at all.

When joined to the Present Tense $ak\bar{u}$ simply follows: bi gisurembi $ak\bar{u}$ I do not speak. With other verbal forms $ak\bar{u}$ loses its a: $araha-k\bar{u}$ he has not written, $genehe-k\bar{u}$ he did not go. Joined to the Future the a of $ak\bar{u}$ remains: $arar-ak\bar{u}$ he will not write, $gener-ak\bar{u}$ he will not go. The affixes ci, fi, and ngge follow $ak\bar{u}$: $generak\bar{u}ci$ if he does not go, $ak\bar{u}fi$ not existing, $bisirak\bar{u}ngge$ those who are not present (π fi). When alone $ak\bar{u}$ takes the regular affixes: bi $ak\bar{u}mbi$ I am not. A double negation often occurs, $ak\bar{u}ngge$ $ak\bar{u}$ (fi): $serak\bar{u}ngge$ $ak\bar{u}$ 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: jaide 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 $ak\bar{u}$: erin $ak\bar{u}$ never; hercun $ak\bar{u}$ 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 *jukade* 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 onomatopoetic interjections are used as verbs when followed by sembi (to speak): kab snap, kab 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 gaifi amasi bederehe he took (gaifi, 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 Gernnd) 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 Gernnd of banjimbi) into the world (jalan de), are daily (inenggidari) afflicted (jobošome, Gernnd of jobošombi) and vexed (seoleme, Gernnd of seolembi), till the end (dubentele) we fatigue (kiceme, Gernnd of kicembi) and exert (faššame, Gernnd of faššambi) onrselves (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-erh-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."

1

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?

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 I 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 $ak\bar{u}$ 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?

inu yes, indeed

1 3 محكسم بمكن . حجم جار رين المعموم

Junior. To be sure not. I have been studying Chinese for over ten years, but I am still as far as ever from seeing my way in it. Then if I can't master Manju and learn to translate, I shall have broken down at both ends of the line.

waka not oci Cond. (6) of ombi to be, it may ai what? bi I juwan ten aniya year funceme Inf. (3) of funcembi to exceed, coordinate definite verb followed by taciha: I have exceeded and learned nikan Chinese bithe book taciha Pret. (4) of tacimbi to learn: I have learned tetele from te now and tele till; up to the present, still umai not at all dube point, end, extreme da beginning, $dube\ da$ the very beginning tucirakū Fut. (5) of tucimbi to appear, with akū not: it does not appear jai second, further aikabade if manju Manchu bithe book $h\bar{u}larak\bar{u}$ Fut. (5) of $h\bar{u}lambi$ to read, to study, with $ak\bar{u}$ not: shall not study ubaliyambure Fut. partic. (5) of ubaliyambumbi to translate be accusative affix tacirakū Fut. (5) of tacimbi to learn with $ak\bar{u}$ not oci Cond. (6) of ombi to be juwe de two, with postpos. in gemu both, alike sartabure Fut. (5) of sartabumbi to be delayed de postpos. to isinambi to arrive

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 of 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? qisun 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.

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

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 hūlambi 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 3

Sir, I shall never forget your kindness, and shall not fail to repay it handsomely.

Senior. What are you talking about?

you are one of us, are you not? My only fear would have been that you were not anxious to learn; but, since you are willing, I shall be only too glad to contribute to your success.

ainaha seme certainly baili kindness be accusative affix onggorakū Fut. (5) of onggombi to forget, with $ak\bar{u}$ not urunakū must ujeleme Ger. (3) of ujelembi to make heavy. to increase: increasingly karulaki Subj. (7) of karulambi to repay ainu why? uttu thus gisurembi to speak si thou aika perhaps gurun empire for eigner, with interrogative o $q\bar{u}wao$ other damu only sini gen. of si thou $tacirak\bar{u}$ Fut. (5) of tacimbi to learn, with $ak\bar{u}$ not. be accusative affix hendumbi to speak dere final particle expressing a doubt taciki Subj. (7) of tacimbi to learn seci Cond. (6) of sembi to say, to be willing tetendere supposing bi I nekulefi Past Ger. (8) of nekulembi to be useful simbe acc. of si thou niyalma man okini Opt. (15) of ombi to make

sembikai to say, with kai, final particle

3 1 2

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 serengge 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 Ihukšehe Pret. (4) of hukšembi to be thankful seme Inf. or Ger. (3) of sembi to say wajirakū Fut. (5) of wajimbi to end, with $ak\bar{u}$ not: infinitely damu only hengkišeme Inf. or Ger. (3) of hengkišembi 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.

3 1 2 4 بحرك بلاني يديمه يحربها وياعل محاف المرا ملكها ويجفر بالحديد بين مين مين مري ميرم

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;

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 of Past Gerund (8) of ombi to be uttu thus dabali excessively maktara Fut. (5) of maktambi to praise mini my emu one queu friend i genitive affix manju Manchu gisun word, speech sain good

He is thoroughly at home in the language—intelligible, fluent, and speaks without a particle of Chinese accent, he is quite proficient. Then, besides, he has such a stock of words and phrases. Now, that is what one may call a good scholar, if you please.

Senior. How does he compare with you?

Junior. Me! I should never venture
to compare myself with him; I am as far
from being his match

getuken intelligible bime Ger. (3) of bimbi to be dacun quick, fluent majige little nikan Chinese mudan pronunciation $ak\bar{u}$ not umesi very urehebi Indef. Past (10) of urembi to be ripe, proficient tuttu thus bime Ger. (3) of bimbi to be šan ear geli further fe old, the meaning is: he has heard much old language tere he teni high, with adverbial affix i mangga difficult, qualified seci Cond. (6) of sembi to say, to call ombi to be tere he sinci from si thou and ci from, to express the comparative antaka how? hi Iadarame how? inde dat. of i he: to him

duibuleci Cond. (6) of duilembi to compare ombini to be, with interrogative ni: would that do?

fuhali altogether

tede dat. of tere he bakein rival, match waka not

1 3 24 からからっていのし ていかつ アナリク マナル かってい

as the heavens are from the earth.

Senior. What is the reason of that? Junior. Oh, he has been much longer at it, and knows a great deal more. Then he is very studious; he has been committing to memory steadily ever since he began, without stopping; the book is never out of his hand. I should have trouble enough to come up to him.

abka heaven na earth i genitive affix gese equal sandalabuhabi Ind. Past. (10) of sandalabumbi to be separated. turgun reason ai what? seci Cond. (6) of sembi to say, call ini his tacihangge verbal noun (21) of tacimbi to *šumin* deep bahanahangge Verbal Noun (21) of bahanambi to comprehend labdu much bithe book de in, for amuran having a passion for tetele till now hono also angga mouth ci from hokoburakū Fut. (5) of hokobumbi to leave off, with $ak\bar{u}$ not hūlambi to read, study gala hand ci from aljaburakū Fut. of aljabumbi to separate, with $\alpha k\bar{u}$ not tuwambi to see, to look imbe him amcaki Subj. (7) of amcambi to reach

seci Cond. of sembi to say

yala certainly

mangga difficult

عير كيده عير يدور بدعي عرك مويده ميري مويده ويدر ريد وسكد كرك وميستسيسكوك حسير كمي . كركير كالعير

Senior. Nay, my young friend, I think you are making a slight mistake. Don't you remember what the proverb says: "If you are constant, you will penetrate a rock"? What he knows he knows only because he has learnt it; it has not come to him by intuition. And are we in any way otherwise constituted? not at all!

age elder brother, sir sini thy ere this gisun word, speech majige little tašarabuhakū Pret. (4) of tašarabumbi to cause an error, with $ak\bar{u}$ not semeo Inf. or Ger. (3) of sembi to say, to think, with interrogative o donjici Cond. (6) of donjimbi to hear hing with sembi to be careful, constant sere Fut. (5) of sembi to say oci Cond. (6) of ombi to be: if hada rock de in hafumbi to penetrate sehebi Indef. Past (10) of sembi to say tere he inu yes, also tacifi Past Ger. (8) of tacimbi to learn bahanahangge Verbal Noun (21) of bahanambi to comprehend dabala only. umai not at all banjinjish Past Ger. (8) of banjinjimbi to come into life bahanahangge Verbal Noun (21) of bahanambi to comprehend waka not kai is, final particle

muse we (two)

ya whatsoever

ba place

tede dat. of tere he: to him

arrive, with $ak\bar{u}$ not

isirakūngge Verbal Noun (21) of isimbi to

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 ai what? hacin kind i genitive affix bahanaha Pret. (4) of bahanambi to comprehend urche Pret. (4) of urembi to be proficient okini Opt. (15) of ombi to be, may muse we damu only mujilen heart be accusative affix teng with sembi to be firm seme Ger. (3) of sembi to say jafafi Past Ger. (8) of jafambi to take qunin thought girkūfi Past Ger. (8) of girkūmbi to exert tacici Cond. (6) of tacimbi to learn udu although tere that ten hight de to, at isiname Ger. (3) of isinambi to arrive muterak \bar{n} Fut. (5) of mutembi to be able, with $ak\bar{n}$ not bicibe Advers. (13) of bimbi to be inu yes, certainly

urunakū without doubt

haminambi to come near

dere final particle expressing a presumption.

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,

si thou nikan Chinese bithe book bahanara Fut. Part. (5) of bahanambi to comprehend niyalma man kai is, final particle ubaliyambure Fut. (5) of ubaliyambumbi to translate be accusative affix tacici Cond. (6) of tacimbi to learn umesi very $i\alpha$ easy dabala only gūnin thought girkūfi Past Ger. (8) of girkūmbi to exert giyalan interval lakcan interruption $ak\bar{u}$ not emu one; emu anani one after the other. without interruption tacime Ger. (3) of tacimbi to learn ohode supposing, if juwe two ilan three aniya year i genitive affix

siden middle

de in

 $\mathbf{2}$ 3 1 بغنى عربي جامياً عمر يادعلون. بعدمر مين بدنميري بعديريد

as a matter of course, you will be well on your way. If you glow for one day and are cold for ten days in your study, you may read for 20 years, but it will come to nothing.

IV. Junior. Will you do me the favour to look over these translations, sir, and make a few corrections?

ini cisui as a matter of course dube point, end, extreme da beginning, dube da the very beginning tucimbi to come out aika if emu one inenggi day fiyakiyara Fut. (5) of fiyakiyambi to glow *juwan* ten inenggi day šahūrara Fut. (5) of šahūrambi to be cold adali like, similar to tacici Cond. (6) of tacimbi to learn uthai then orin twenty aniya year bithe book $h\bar{u}laha$ Pret. (4) of $h\bar{u}lambi$ to read, study seme Ger. (3) of sembi to say inu yes, truly mangga difficult kai is, final particle.

age elder brother, sir
mini my

ubaliyambuhangge Verbal Noun (21) of ubaliyambumbi to translate be accusative affix

tuwafi Past Ger. (8) of tuwambi to look at majige little

dasatarao Fut. (5) of dasatambi to correct, with o implying a request.

1 2 3 4 コイナスト よるか さっかんのま・から また イストナイ・から する から・そろ かん する

SENIOR. Oh, come, you really have made very great progress; every sentence runs as it should; every letter is clear; I have not a fault to find. If you go up for your examination, success is in your own hands.

V. Senior. Have you returned yourself as a candidate at these examinations that are coming off now?

JUNIOR. I should be glad enough to stand,

sini thy

tacihangge Verbal Noun (21) of tacimbi to learn

labdu much

nonggibuha Pret. (4) of nonggibumbi to make progress

gisun word, speech

tome all

ijishun proper

hergen letter

aname singly

tomorhon clear

majige little

cilcin fault

 $ak\bar{u}$ not

simneci Cond. (6) of simnembi to be examined

seferehei Past Part. (4) of seferembi to take in the hand, with i, which makes the word an adverb

bahambi to obtain.

ere this

mudan time

ubaliyambure Fut. Part. (5) of ubaliyambumbi to translate

be accusative affix

simnere Fut. Part. (5) of simnembi to be examined

de in

gebu name

alibuhao Pret. (4) of alibumbi to offer, with interrogative o

akūn or not?

simneci Cond. (6) of simnembi to be examined oci Cond. (6) of ombi to be

esi certainly

sain good

oci Cond. (6) of ombi to be

1 2 3 4 שיינים של חיקט להעיט איניייניט אפיניט אפיייט אפיייט - אייט איניט לאילטר حوهر ريو مصمكى ولغير

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 wên) 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 $g\bar{u}sa$ banner gemu all simneci Cond. (6) of simnembi to be examined ombine Ger. I (16) of ombi to be, may sini thy beye body, self teile only simneburakū Fut. Pass. (5) of simnembi to be examined, with $ak\bar{u}$ 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

and if so, how should a B. A. not be qualified? my younger brother is now working as hard as he can at Manchu for the little time that remains before he has to go up. Don't you throw away the opportunity. Add your name to the list at once.

šusai B. A.

be accusative affix

ai what?

hendure Fut. (5) of hendumbi to speak

simneci Cond. (6) of simnembi to be examined

ome Inf. (3) of ombi to be, may

of Past Ger. (8) of ombi to be, because

mini my

deo younger brother

ere this

siden interval

de to, in

teni highly

hacihiyame Ger. (3) of hacihiyambi to exert

oneself

manju Manchu

bithe book

hūlambikai to read, with kai final particle

hūdun quickly

gebu name

yabubu Imp. Pass. (1) of yabumbi to go:

cause to go, forward

nashūn opportunity

be accusative affix

ume do not

ufarabure Fut. (5) of ufarabumbi to neglect.

4 1 مسم ميل عيد حق ميسان عندم منا

VI. Senior. Well, I hear that you have made such way in Manchu, that you are beginning to speak it quite correctly.

JUNIOR. Nonsense! I understand it, certainly, when I hear it spoken, but it will be sometime yet before I can speak it myself. It is not only that I can't go right through with a piece of conversation of any length like other people, but I can't even string half a dozen sentences together.

sini thy manjurarangge Verbal Noun (21) of manjurambi to speak Manchu majige little muru appearance tucikebi Indef. Past (10) of tucimbi to come forth aibide how? bi I niyalmai man, with gen. affix i gisurere Fut. Part. (5) of gisurembi to speak be accusative affix ulhire Fut. (5) of ulhimbi to understand gojime only mini my beye body, self gisureme Ger. (3) of gisurembi to speak ohode when oron interval, place unde not yet, oron unde not yet time, too early $q\bar{u}vai$ other, with gen. affix i adali like, similar fiyelen chapter, piece, fiyelen fiyeleni connectedly gisureme Inf. (3) of gisurembi to speak muterak \bar{u} Fut. (3) of mutembi to be able, with $ak\bar{u}$ not sere Fut, (5) of sembi to say anggala not only emu one siran continuation

i adverbial particle, emu sirani uninter-

ruptedly

duin four

sunja five

gisun word

1	2	3	4
١ ويو ١٠٠٠ والم المراجعة المرابعة المرابعة والمراجعة المراجعة المرابعة المراجعة المر	کا فقل - رِدرِمِكِيْدِ بصريبميق ، فحدون مالِسكيوكِيسم عيرهِكسم	معدا . صصدحميدا رتاها سم مرسا عبد المراتية	٩ مجمعي عيس- يويوك مدهبيديو بديمير الميون ون مدنق مهرسما.
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Then there is another odd thing I do: whenever I am going to begin, without being the least able to say why, I become so alarmed about mistakes that I dare not go on without hesitating; now, so long as this continues to be the case, how am I to make a speaker? Indeed, so far from considering myself one, I quite despair.

gemu all sirabume Inf. (3) of sirabumbi to connect muterakū Fut. (5) of mutembi to be able, with akū not tere that anggala not only hono further emu one aldungga extraordinary, strange babi place, with bi is gisurere Fut. Part. (5) of gisurembi to speak onggolo before baibi in vain tašaraburakū Fut. (5) of tašarabumbi to make mistakes, with akū not calaburakū Fut. (5) of calabumbi to err. with $ak\bar{u}$ not seme Inf. (3) of sembi to say tathūnjame Inf. (3) of tathūnjambi to doubt, to be incertain, to be alarmed gelhun akū without fear, to dare kengse lasha constantly gisurerakū Fut. (5) of gisurembi to speak. with $ak\bar{u}$ not

uttu thus
kai it is
mimbe acc. of I
adarame how?
gisure Imp. (1) of gisurembi to speak
sembi to say, to call
bi I
inu yes, indeed
usaka in despair.

1 $\mathbf{2}$ 3 4 シャ・マンクィンプライン チョス・ガー・イーの イープタイト もずしていくかの

of ever learning to speak. I say to myself that if with all my studying I have not got farther than this, I shall certainly never be a proficient.

Senior. This is all mere want of practice. Listen to me. Whenever you meet a man, no matter who, (that can talk Manchu), at him at once, and talk away with him.

ai what? hacin kind i genitive affix taciha Pret. (4) of tacimbi to learn seme Inf. (3) of sembi to say inu indeed ere this human ability dabala only nonggibure Fut. (5) of nonggibumbi to make progress aibi how could? ere this gemu all sini thy $urehek\bar{u}$ Pret. (4) of urembi to practice, with $ak\bar{u}$ not haran reason bi I sinde dat. of si thou tacibure Fut. (5) of tacibumbi to teach yaya whoever webe acc. of we who seme Inf. (3) of sembi to say ume not, do not bodoro Fut. (5) of bodombi to consider damu only ucaraha Pret. (4) of ucarambi to meet ucaraha Part. Pret. (4) of ucarambi to meet be sign of accusative tuwame Ger. (3) of tuwambi to try amcatame Ger. (3) of amcatambi to address one against his will gisure Fut. (5) of gisurembi to speak.

 $g\bar{u}nici$ Cond. (6) of $g\bar{u}nimbi$ to think

You must go and take lessons of competent professors of the language as well, you know; and if you have any friends who are good Manchu scholars, you should be for ever talking with them. Read some Manchu every day, and talk incessantly, until the habit of speaking comes quite naturally to the mouth. If you follow this rule in a year or two at the farthest

jai secondly bithede book, with de in *sungke* well read sefu teacher (師 傳 shih-fu) be accusative affix baif Past Gerund (8) of baimbi to seek bithe book $h\bar{u}la$ Imp. (1) of $h\bar{u}lambi$ to read manju Manchu gisun word, speech de in mangga proficient gucuse plur. of gucu friend de in, with adanafi Past Gerund (8) of adanambi to go to, to be together gisure Fut. (5), here Imp. of gisurembi to speak inenggidari daily $h\bar{u}laci$ Cond. (6) of $h\bar{u}lambi$ to read gisun word, speech ejembi to remember erindari always gisureci Cond. (6) of gisurembi to speak ilenggu tongue urembi to be accustomed uttu thus tacime Inf. (3) tacimbi to learn ohode when manggai scarcely emu one

juwe two

1 2 3 كالحدد الماليان

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 youder. Won't you step in and sit down on your way, sir?

aniya year i genitive affix sidende interval, with de in inu yes, certainly; inu cisui naturally gunin thought i sign of genitive cihai will, with adverbial affix i, gunin i cihai as you like anggai mouth, with genitive affix ici in accordance tang sembi to speak without interruption kai final particle muterakū Fut. (5) of mutembi to be able, with $ak\bar{u}$ not jalin as regards geli again aiseme how could it? jobombi to apprehend, to fear ni interrogative particle.

absi why? yoha Pret. (4) of yombi to go, to walk bihe Pret. (4) of bimbi to be bi I ergi this side emu one niyamangga related niyalmai man, with genitive affix i boode house, with de in genehe Pret. (4) of genembi to go bihe Pret. (4) of bimbi to be ere this ildun opportunity de in mini my boode house, with de in, to darifi Past Gerund (8) of darimbi to pass majige little teki Subj. Present (7) of tembi to sit down.

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ا الميام من بجوها بهدروده . بدنو دسم ومدمكديا . بجمده بمعر	لا يومين جيديدريك ريكسنسس بوهي هامكي بسير فدعن بعدددنن بالحيويك	ق بهمشككسم فحريق . بين كيق ، بين يين بين فين فين بين	אי בארכת בזינתי יניטיבן ירשיתין יעל הססבים היניבן יפט יפעל היניפט.
<u> </u>	<u> </u>	<i>نو</i>	さ

JUNIOR. Do you reside in this neighbourhood, sir?

Senior. Yes, I moved into this house

not long ago.

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).

SENIOR. What, in my own house? Now,

please take the upper seat.

JUNIOR. Thank you, I am very well where I am.

Senior. But if you sit where you are sitting, what place am I to take?

age elder brother, sir si thou ubade here tehebio Indef. Past. (10) of tembi to sit, to reside, with interrogative o inu yes jakan lately gurinjihe Pret. (4) of gurinjimbi to come to change place uttu thus oci Cond. (6) of ombi to be musei we two, with genitive affix i tehengge Verbal Noun (21) of tembi to sit, to reside $qiyanak\bar{u}$ far from udu how much? goro distant saha Pret. (4) of sambi to know bici Cond. (6) of bimbi to be aifini before simbe acc. of si thou tuwanjirakū Fut. (5) of tuwanjimbi to come to see, to call, with $ak\bar{u}$ not biheo Pret. (4) of bimbi to be, with interrogative o age elder brother, sir yabu Imp. (1) of yambumbi to go ai geli how could that be? mini my boode house, with postpos. de in kai it is age elder brother, sir wesifi Past Gerund (8) of wesimbi to ascend teki Subj. Pres. (2) of tembi to sit ubade here icangga convenient si thou tuttu thus tehede seat, with postpos. de in bi I absi how?

tembi to sit.

1 2 3 4 あるいれ・なられ よの インガ ののつ・のらろ よれな よの

JUNIOR. I have got a seat, thank you; and a seat with a back to it.

SENIOR. Here! bring a light!

JUNIOR. Not for me, thank you, sir, I can't smoke; I have a sore mouth.

Senior. Well, then, bring some tea.

JUNIOR. Drink first, then, pray. Oh, isn't it hot.

Senior. If it is too hot, let it be taken away for a while, that it may get cooler. I am very sorry. Boy, go and see what there is in the kitchen,

sain good teme Inf. (3) of tembi to sit jabduha Pret. (4) of jabdumbi to reach one's ubade here emu one nikere Fut. Partic. (5) of nikembi to lean against babi place (ba) is (bi)booi house, with genitive affix i urse those who aba how? yaha coal gaju Imp. (1) of gajimbi to fetch age elder brother, sir bi Idambagu tobacco omirakū Fut. (5) of omimbi to eat, to smoke, with $ak\bar{u}$ not angga mouth furugahabi to have ulcers in the mouth tuttu thus oci Cond. (6) of ombi to be cai tea gana Imp. (1) of ganambi to bring age elder brother, sir cai tea gaisu Imp. (1) of gaimbi to take ko oh, exclamation of pain absi how? halhūn hot halhun hot oci Cond. (6) of ombi to be majige little tukiyecebu Imp. (1) of tukiyecebumbi to take away $h\bar{u}vanggiyarak\bar{u}$ it does not signify mukiyebukini Opt. (15) of mukiyebumbi to become cool je exclamation of compassion buda rice

tuwana Imp. (1) of tuwanambi to go and look

be accusative affix

after

and bring quickly whatever is ready.

JUNIOR. No, indeed, sir; do not put yourself to so much trouble. I have still got to go somewhere else.

Senior. But it's only whatever is ready; nothing is being prepared for you. Do try and eat a little, then you may go.

JUNIOR. Not just now, thank you, sir; but now that I have found out where you live, I'll come another time

beleni ready bisirengge Verbal Noun (21) of bimbi to be be accusative affix hasa quickly banju Imp. (1) of banjimbi to produce se Imp. (1) of sembi to say $ak\bar{u}$ no age elder brother, sir ume do not bi I kemuni further $g\bar{u}wa$ other bade place, with de to geneki Subj. Pres. (7) of genembi to go sembi to say ainahabi how is that? beleni ready bisirengge Verbal Noun (21) of bimbi to be sini thy jalin postpos. on account of daqilahangge Verbal Noun (21) of daqilambi to prepare qeli also waka not is majige little jeft Past Ger. (8) of jembi to eat genecina Concessive (14) of genembi to go joo enough bi it is emgeri once sini thy boo house be accusative affix takaha Pret. (4) of takambi to recognise kai it is encu different, other inenggi day jai again cohome specially jift Past. Ger. (8) of jimbi to come

1 4 ودمرك همييون هدمل ودمل سست مبيون كمهد دمييني وكستير ردرو まか よう イ・ナスペン アイディー・ドレナスつ *

and spend the day with you.

VIII. SENIOR. I observe you pass this way every day, sir, what place is it that you go to?

JUNIOR. I go to my studies.

Senior. To read Manchu, isn't it?

Junior. It is.

Senior. What are you reading in Manchu?

Junior. Oh, no new books, only every

day talk

gulhun completely
emu one
inenggi day
gisureme Inf. (3) of gisurembi to speak
teceki Subj. Pres. (7) of tecembi to sit
together.

age elder brother, sir si thou inenggidari daily ederi this way yaburengge Verbal Noun (21) of yabumbi to gemu all aibide whither? genembi to go bithe book hulaname Inf. (3) of $h\bar{u}$ lanambi to go to read genembi to go manju Manchu bithe book hūlambi to read wakao it is not, with interrogative o inu yes ne now aici which? jergi order bithe book hūlambi to read $q\bar{u}wa$ other bithe book $ak\bar{u}$ not damu only yasai eye, with genitive affix ijuleri postpos. before

buyarame Ger. (3) of buyarambi to do petty

things

gisun word, speech

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

jai secondl♥ 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 $ak\bar{u}n$ or not? te now inenggi day) *šun* sun foholon short hergen letter arara Fut. Part. (5) of arambi to write šolo leisure $ak\bar{u}$ not is ereci this, with postpos. ci from, hereafter inenggi day *šun* sun saniyaha Pret. (4) of saniyambi 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 sembikai to say, with kai final particle age elder brother, sir bi I bithe book hūlara Fut. Part. (5) of hūlambi to read

ialin because of

^{*} See Essay on Manchu Literature, page 10.

and I have looked, I assure you, everywhere (for a school) and left no place unexamined; but in our neighbourhood, I am sorry to say, there is no school for Manchu.

I was thinking that the one you go to would do for me well enough, and that one of these days I might commence my attendance. Will you be so good as to say a word for me to the master beforehand?

JUNIOR. Ah! I see you think that it is a | we who regular professor that teaches us; but that | sembi to say, call;

yala really uju head silgime Ger. (3) of silgimbi to put into aibide where? baihanahakū Pret. (4) of baihanumbi to go to search, with $ak\bar{u}$ not musei we two, with genitive affix iubai here, with genitive affix i *šurdeme* all round fuhali altogether manju Manchu $tacik\bar{u}$ school $ak\bar{u}$ not $g\bar{u}nici$ Cond. (6) of $g\bar{u}nimbi$ to think sini thy tacire Fut. Part. (5) of tacimbi to learn ba place ai what? hendure Fut. (5) of hendumbi to speak atanggi when? bicibe Advers. (13) of bimbi to be it may be bi I inu also bithe book hūlanaki Subj. Pres. (7) of hūlanambi to go to read mini gen. of bi I funde postpos. for majige little gisureci Cond. (6) of gisurembi to speak ojoroo can, may, with interrogative o age elder brother, sir si thou mende dat. plur. of be we tacibure Fut. Part. (5) of tacibumbi to teach niyalma man be accusative affix we who

1 ש תינסלם לעשון אים . אים אנט אנט אפשמל האימצן - מיזאפי

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 $q\bar{u}wa$ other niyalma man / $ak\bar{u}$ not is adarame how seci Cond. (6) of sembi to say mini my ahūn elder inenggidari daily yamulambi to go to the yamên $jabdurak\bar{u}$ Fut. (5) of jabdumbi to have leisure, with $ak\bar{u}$ not ineku the same be accusative affix

nandame Inf. (3) of nandambi to request

genere Fut. (5) of genembi to go

erde morning

yamji evening

jakade conj. because

arga trick, expedient

that he feels obliged to find time to play the tutor. Were the case otherwise, your desire to study Manchu is a thing commendable in itself, and as for the trouble of speaking in your behalf, I should not have thought it any trouble at all.

IX. Senior. That gentleman is our old neighbour, you know; the lad we have seen grow up here.

 $ak\bar{u}$ not, $arga\ ak\bar{u}$ he cannot help it *šolo* leisure jalgiyanjafi Past Ger. (8) of jalgiyanjambi to supply membe acc. of be we tacibumbi to teach waka not oci if age elder brother, sir bithe book $h\bar{u}lame$ Inf. (3) of $h\bar{u}lambi$ to read geneki Subj. Pres. (7) of genembi to go schengge Verbal Noun (21) of sembi to say sain good baita thing dabala only sini gen. of si thou funde postpos. for majige little gisureci Cond. (6) of gisurembi to speak minde dat. of bi I geli then ai what wajiha Pret. (4) of wajimbi to end, finish ni interrogative particle.

tere that

age elder brother

serengge Verbal Noun (21) of sembi to say

musei our, with genitive affix i

fe old

adaki neighbour

kai is

kemneme Inf. (3) of kemnembi to

measure

tuwame Inf. (3) of tuwambi to see

mutuha Pret. (4) of mutumbi to grow

1 حوالا - رحكمهن رحكمةسم بجوق الحدوليها - جومكحك وفكسم

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."

juse plur. of jui child kiyalafi Past Ger. (8) of kiyalambi 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 hūwašafi Past Ger. (8) of hūwašambi 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 $ak\bar{u}$ not sehe Pret. (4) of sembi to say gisun word tašan wrong

 $ak\bar{u}$ not

ni final particle

i genitive affix gisun word inu true

age elder brother, sir

1 2 3 4 برعم المربيركي والحرور الحنق المصطف لايتعواك المنق الملاين لاستنقال الماء

JUNIOR. That is all very well, sir; still, his father's infinite virtues must have enabled him to beget a son of such promise; a young man so kind and good, so fond of his studies; in foot and horse archery, in every manly exercise beyond his years accomplished; spending any spare time

tuttu thus secibe Advers. (13) of sembi to say inu certainly terei his sakdasa pl. of sakda old man, father de postpos. in wajirakū infinite sain good ba place bifi Past Ger. (5) of bimbi to be teni therefore ere this gese similarity dekjingge prosperous juse child banjiha Pret. (4) of banjimbi to beget nomhon kind bime Ger. (3) of bimbi to be sain good tacin learning jorin interpretation de postpos. in amuran fond of gabtara Fut. Part. (5) of gabtambi to shoot on foot (with the bow) niyamniyara Fut. Part. (5) of niyamniyara to shoot on horseback eiten every haihai man, with sign of genitive i erdemu virtue se year, age de postpos, to teisu corresponding to $ak\bar{u}$ not ambula greatly tacihabi Indef. Past (10) of tacimbi to learn, to study an i ucuri generally

1 عربيا مهد ميد مور ين مينموا مين عرق

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."

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 feliyerakū Fut. (5) of feliyembi to walk, with $\alpha k \vec{u}$ 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 obtain 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 $ak\bar{u}$ 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 $urunak\bar{u}$ must funcetele superabundant *hūturi* luck bi has sehe Pret. (4) of sembi to say gisun word, speech de postpos. in acanaha Pret. (4) of acanambi to agree

3 1 4 2 عدا * عرك كيي. قد لاسطي معديسه عدد وليفيز ريد عدرين

X. Junior. Keep on your horse, sir, pray! I went out of your sight.

Now, why should you go through the form of dismounting when you are so tired?

Senior. Not dismount, indeed! If I had not seen you, well and good; but when I did see you ever so far off, you would not have had me pass you on horseback, would you?

JUNIOR. Well, sir, won't you step in and sit down?

Senior. Oh, yes, I'll step in and sit down a moment, it is so long since we met.

secina Concess. (14) of sembi to say age elder brother, sir yalu Imp. (1) of yalumbi to ride bi I sinde Dat. of si thou jailaha Pret. (4) of jailambi to escape kai final particle sadame Ger. (3) of sadambi to be tired qeli also aiseme how could ebumbi to dismount ai gisun what language serengge Verbal Noun (21) of sembi to say sabuhakū Pret. (4) of sabumbi to notice, with $ak\tilde{u}$ not oci Cond. (6) of ombi to be ainara what is to be done? bi I kejine far off aldangga distant ci postpos. from uthai therefore simbe acc. of si thou sabuha Pret. (4) of sabumbi to notice bade conj. because morilahai Part. Pret. (4) of morilambi to ride, with adverbial affix i: on horseback dulere Fut. Part. (5) of dulembi to pass kooli custom bio it is, with interrogative o age elder brother, sir boode house, with postpos. de in, to dosifi Past Ger. (8) of dosimbi to enter $terak\bar{u}n$ Fut. (5) of tembi to sit, with $ak\bar{u}n$ or not? inu yes kai final particle muse we two acahakūngge Verbal Noun (21) of acambi to meet, with $ak\bar{u}$ not

kejine far off.

2 3 1 4 של כינה ביניתם בחלב פכי תל פכבלה פפלה שליון פליים י יפלה שפרול

But, dear me! what a show of trees and flowers you have, and what a stock of goldfish! and your rockery, so ingeniously conceived; every tier of it has a character of its own! and what a tidy library! everything in it looks

goidaha Pret. (4) of goidambi to last dosifi Past Ger. (8) of dosimbi to enter majige little teki Subj. Pres. (7) of tembi to sit ara hallo! utala so many hacingga of all kinds moo tree ilha flower tebuhebio Indef. Past (10) of tebumbi to plant, with interrogative o geli also utala so many boconggo coloured) goldfish nisiha small fish ujihebi Indef. Past (10) of ujimbi to nourish wehe stone ai what jibsime Inf. (3) of jibsimbi to lay in tiers iktambuhangge Verbal Noun (21) of iktambumbi, pass. of iktambi to heap up inu really sain good qunin thought isinaha Part. Pret. (4) of isinambi to arrive be accusative affix umesi very faksi ingenious jergi order, tier, jergi jergi every tier de postpos. in gemu all doro rule yangse beauty bi is, has ere this bithei book, with genitive affix i boo house, room yala certainly bolgo clean absi how tuwaci Cond. (6) of tuwambi to regard

3 1 4 פרצי אחדילידין יסים ענה ניקיים שנחיקל אבניניחט ייחיין של יהייני

so convenient, it is quite the place for read-

in g men like us.

JUNIOR. It is nice enough, no doubt; the misfortune is that I have no friend to study with, and studying all alone is tame work.

Senior. Well, there needn't be much difficulty on that score. I'll be your fellow-student, provided that I don't bore you; what say you?

JUNIOR. Bore, indeed! It will be a real blessing if you will. I never asked you

absi so icangga fit, convenient tob true seme Ger. (3) of sembi to say musei we, with genitive affix i bithe book hulaci Cond. (6) of $h\bar{u}lambi$ to read acara Fut. Part. (5) of acambi to suit ba place damu but korsorongge Verbal Noun (21) of Korsombi to be discontented minde dat. of I asuru many queu friend gargan associate $ak\bar{u}$ not emhun alone bithe book tacici Cond. (6) of tacimbi to learn dembei extremely simeli lonesome cde this ai what? mangga difficult? si thou aika perhaps eimerakū Fut. Pat. (5) of eimembi to be bored, with $ak\bar{u}$ not oci if bi I sinde dat. of si thou queu friend arame Inf. (3) of aramb to represent jici Cond. (6) of jimbi to come antaka how tuttu thus oci Cond. (6) of ombi to be minde dat. of bi 1 tusa profit oho Pret. (4) of ombi to be, to have solinaci Cond. (6) of solinambi to go to invite

1 همنو مدفيهسم ديار دوهروودسي . كيا ددي . يدني دوريا جيها

ית דיים איזין פיטאם טיזי פרם "

hono yet jiderakū Fut. (5) of jimbi to come, with $ak\bar{u}$ 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.

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APPENDIX.

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 Kanghi 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 Chiucse Bibliography by myself and my brother. Shanghai, 1876, p. 300-305.

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