

A
MANCHU GRAMMAR,

WITH
ANALYSED TEXTS,

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SHANGHAI:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.
1892

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INTRODUCTION

THERE is as yet no grammar of the Manchu language in English. WYLLIE'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				see b
o				
u				
ū				
n	—			like final a, but a vowel preceding shows that it must be n.
k	—	when followed by a, o, ū		
g	—	" " " e, i, u		—
h	—	when followed by a, o, ū		—
b	—	" " " e, i, u		—
p	—			the downstroke is longer than that of o.
s	—			—
š	—			—
t	—			—
d	—	foll. by a, foll. by e,	ta, te, after a vowel and before a consonant.	
l	—	foll. by a, foll. by e,	da, de	—
m	—			
c	—			—
j	—			—
y	—			—
r	—	—		
f	—	foll. by a or e foll. by other vowels.	foll. by a or e, foll. by other vowels	—
w	—	foll. by a or e	foll. by a or e	—

For transcribing Chinese syllables:—

k' , g' , h' , ts' , ts , dz , z , sy (四) , c'y (勒) , jy (智)

ng	—	—	(a) (e)	
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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).¹

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.²

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, 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, ü as in German.

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

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

y with an e before and after, is not pronounced: *beye* body=bee (*bëö*). 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 舜 shun is given in Manchu as šün.

² The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ü as in tzü and esü, and with ü 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
4 narrow vowels	y	u	i	ü

} according to the degree of widening or narrowing 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*, *hó*, *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; *soyos-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-han* 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-han* a little uncommon.

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

7. Stems in *u* and *ü*, take mostly *a*: *muka-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 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 ; ü by a, e, i, o : üa, üe, üi, üo.

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

Of the above oo stands for ao or ü ; ioo for Chinese yao (要) ; io(w)an, io(w)en for uan, üen ; ioi for ü ; i(y)ao 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* ; *utka* hunt—*butaha* ; *hojhon* son-in-law—*hojihon* ; *ufhi* part—*ufuhi* ; *gelhun* fear—*gelehun* ; *narša* niggar—*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* ; *emursu* simple—*emu ursu* ; *erse* such—*ere se* ; *ergi* this side—*ere gi* ; *inenggishan* noon—*inenggi sahan* ; *dergi* upper—*dere gi* ; *baitaka* unemployed—*baita aka* ; *memema* step-father—*meme ama* ; *aba* where?—*ai ba* ; *amargi* behind—*ama ergi*, *alimbaharaka* inexpressible—*alime baraka aka*.

A final n, not being part of the root, is dropped in combinations : *kumuda* musician—*kemun 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 hawang* (硫黃 *liu huang* sulphur) instead of *hurku* ; *funghawang* (鳳凰 *feng 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 *ke*). 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 ü (*alet* is Mongol). They generally terminate in vowels or n. Final r, k and s is only found in onomatopoetic 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, *alet* 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, *hesi* favour, *olo* hemp, *huncu* sledge, *boo* house, *buhā* 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; *forika* drum; *corho* funnel; but also *tacikā* 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; *tohorō* circle, wheel; *heturen* cross beam.

The terminations for nouns and adjectives are:—

- a. nggi : *inenggi* day; *etenggi* strong.
- b. hiyan, hiyen : *acuhiyan* slander, calumnious.
- c. hon, hun, hūn, shun, shūn : *etuhun* power, mighty; *ijishūn* compliance, compliant.
- d. sun : *hāwaliyasun* harmony, peaceful.
- e. tu, tun : *iletu* appearance, clear; *iletun* sign.
- f. ki, hi, hin : *jabśaki* luck, lucky; *hālhi* stupid; *aduki* leather trowsers; *lekerki*, *lekerhi*, *lekerhin* seal.

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

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

i. ju, 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; *ambalingga* (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* (著) : *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*, *age*se; *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*; *giro* or *giro*—*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: *tanggū* hundred, e.g. *tanggū 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* (著) 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); *urgun i urse* those of the people; *urgun i doro* the ceremony of congratulation.

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

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

Sometimes the *i* is left out, e.g. *gūnin 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, 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. *hūwasabuka mutebuka tacika tacihiyaka be ilibufi tacibume*. *hūwasabuka serengge ujire be tacihiyaka serengge tacibure be mutebuka 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 aka* 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 咱們 *tsa 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 *gala 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 ganin* 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</i> , <i>ereni</i>	<i>esei</i>	<i>terei</i>	<i>tesei</i>
dat.	<i>ede</i> , <i>erede</i>	<i>esede</i>	<i>tede</i> , <i>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 halabureo* do cause me to study! (*halambi* to study, *halabumbi* passive or causative, *halabure* future participle).

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

3. NUMERALS.

a. The Cardinal Numerals are:—

1 *emu*, *emke*
2 *juwe*
3 *ilan*
4 *duin*
5 *sunja*

6 *ninggun*
7 *nadan*
8 *jakin*
9 *uyun*
10 *juwan*

11 <i>juwan emu</i>	70 <i>nadanju</i>
12 „ <i>juwe</i>	80 <i>jakanju</i>
13 „ <i>ilan</i>	90 <i>uyunju</i>
14 „ <i>duin</i>	100 <i>tanggā</i>
15 <i>tofohon</i>	101 <i>tanggā emu</i>
16 <i>juwan ninggun, etc.</i>	200 <i>juwe tanggā</i>
20 <i>orin</i>	300 <i>ilan tanggā, etc.</i>
21 <i>orin emu, etc.</i>	1000 <i>minggan</i>
30 <i>gusin</i>	10,000 <i>tumen</i>
40 <i>dehi</i>	100,000 <i>juwan tumen</i>
50 <i>susai</i>	1,000,000 <i>tanggā 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) *anikka 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 *jorpon 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 <i>emte</i> (for <i>emute</i>)	by 8 <i>jakūta</i>	by 50 <i>susaita</i> .
by twos <i>juwete</i>	„ 9 <i>uyute</i>	„ 60 <i>ninjute</i> .
„ threes <i>itata</i>	„ 10 <i>juwanta</i>	„ 70 <i>nadanjuta (te)</i> .
„ fours <i>duite</i>	„ 15 <i>tofohoto</i>	„ 80 <i>jakanjute</i> .
„ fives <i>sunjata</i>	„ 20 <i>orita</i>	„ 90 <i>uyunjute</i> .
„ sixes <i>ninggute</i>	„ 30 <i>gasita</i>	„ 100 <i>tanggūta</i> .
„ sevens <i>nadata</i>	„ 40 <i>dehite</i>	„ 1000 <i>minggata</i> .
		„ 10,000 <i>tumente</i> .
		„ several <i>udute</i> .

e. Fractional numerals: *dulin*, *dulga*, *andala*, *tubi*, *dulimba*, *kontoko* half; $\frac{1}{4}$ *duin ci emu*; $\frac{1}{2}$ *ilan ci emu*.

f. Multiplicative Numerals are formed by adding *ubu* or *rsu* (*ursu*) to the cardinals with omission 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, *jakuri* 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—*hiyoosulambi* to treat with filial piety ; *aba* a hunt—*abalambi* to hunt.

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

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

ša, *šo*, *še* : *injeku* merry—*injekušembi* to laugh at ; *adali* similar—*adalisambi* 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*—*ijursambi* 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. *kabi* (*hebi*, *hobi*, *kabi*, *kebi*, *kobi*), 11. *kabihe* (*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 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 Hsing (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>aramē</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, kx, 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 u 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 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 he, 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, abšakabi, bemberekebi, delerekebi, farakabi, feherekabi, geigerekabi, genggerekabi, giyabsarakabi, gūwasakabi, ilmerekabi, jalarakabi, jerekabi, joholikabi, juyekabi, laifarakabi, lebderakebi, lukdurekebi, werukebi*.

The following verbs are found only as participles in *ka, ke* and *ko*: *fuseke, niyekseke, oyoko, ureke, 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.
<i>bahambi</i>	baisu	baha	bairé	
<i>baimbi</i>		baiha		
<i>bambi</i>	bisu	bangka	bandara	
<i>bimbi</i>		bihe	bisire	
<i>bisarambi</i>				bisarapi
<i>bambi</i>		bongko	bore, bondoro	infin. bonme
<i>cambi</i>		caha, cangka	cara	cafi
<i>colgorombi</i>		colgoroko	colgororo	colgoropi
<i>dahambi</i>		daha		
<i>deserembi</i>				deserepi
<i>duksembi</i>				duksepi
<i>dilembi</i>				dulepi
<i>eltembi</i>	gaisu	eldeke	eldere	eldepi
<i>embi</i>				eyepi
<i>falarambi</i>				falarapi
<i>farambi</i>		faraha, faraka	farara	farapi
<i>febumbi (fembi)</i>		febuhe	febure	fempi
<i>fombi</i>		foha	fore	fompi, condit. fomci
<i>fosombi</i>				fosopi
<i>fumbi</i>		fungke		fumpi
<i>gaimbi</i>		gaiha	gaire	
<i>gajimbi</i>				
<i>gerembi</i>	gaju	gerehe, gereke	gerere, gerendere	
<i>gombi</i>		goha	gondoro	
<i>guwembi</i>		guwengke	guwendere	guwempi, cond. guwenci
<i>gūmbi</i>		gūha	gūndere	
<i>gūwaliyambi (hū)</i>		gūwaliyaka	gūwaliyara	gūwaliyapi, hūwaliyapi

Verb.	Imperative.	Preterite.	Future.	Past Gerund.
hafumbi	jefu jio, ju	hafuka	hafundere	hafupi
hatambi		hataha	hataara, hatandara	
jailambi		jailaha	jailara, jailandara	jaksapi
jaksambi				jalapi
jalambi		jalaka	jalara, jalandara	jalupi
jalumbi		jaluka	jalura	jempi
jembu		jeke, jengke	jetere, jendere	
jimbi		jihe	jidere	[jongki
jombi		jongko	jondoro	jompi, cond. jonci, opt.
jumbi		jungke	jure	jumpi, opt. jabki
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?

Wdha 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 bihe hūlambi wakao* do you not study Manchu?

Ume followed by the verb in the Future Tense (*ra*) expresses prohibition: *ume fusihāsara* 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* 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: *juide* secondly. Others are formed by adding *geri*, *nggeri*, *jergi*, *mudan*, *mari*: *emgeri* once; *anggeri* thrice; *emu mudan*, *emu mari* once. *Leme* forms multiplicative Adverbs: *tumenleme* 10,000 fold.

e. The verbal forms in *me* (*aramé*), *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: *suke 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*, or *ci*: *omoi jakade* near the pond; *alin de isitala* as far as to the mountain; *fafun be isitala* 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*..... 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, *hush*, *takasu* stop, *cu* off, etc. A number of onomatopoeic interjections are used as verbs when followed by *sembi* (to speak): *kab snap*, *kab sembi* to snap at; *kanggur kinggur* helter-skelter, with *arambi* 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. *ai 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 *ji* or the Conditional in *ci*, e.g. *cooha be gaiji amasi bederehe* he took (*gaiji*, 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 dulehengge 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 (*dulehengge 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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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	
١	٢	٣	٤	uttu thus
٥	٦	٧	٨	ofi Past Gerund (8) of ombi to be: having
٩	١٠	١١	١٢	been
١٣	١٤	١٥	١٦	emude firstly
١٧	١٨	١٩	٢٠	oci Cond. (6) of ombi to be
٢١	٢٢	٢٣	٢٤	age elder brother, sir
٢٥	٢٦	٢٧	٢٨	be accusative affix
٢٩	٣٠	٣١	٣٢	tuwanjiha Pret. (4) of tuwanjimbi to call
٣٣	٣٤	٣٥	٣٦	(composed of tuwambi to see and jimbi
٣٧	٣٨	٣٩	٤٠	to come)
٤١	٤٢	٤٣	٤٤	jaide secondly
٤٥	٤٦	٤٧	٤٨	oci Cond. (6) of ombi to be
٤٩	٥٠	٥١	٥٢	geli also
٥٣	٥٤	٥٥	٥٦	sakda old, experienced
٥٧	٥٨	٥٩	٦٠	ahun elder brother
٦١	٦٢	٦٣	٦٤	de dative affix
٦٥	٦٦	٦٧	٦٨	baire Fut. Participle (5) of baimbi to
٦٩	٧٠	٧١	٧٢	request
٧٣	٧٤	٧٥	٧٦	babi from ba place, occasion and bi there is
٧٧	٧٨	٧٩	٨٠	damu but
٨١	٨٢	٨٣	٨٤	baibi only
٨٥	٨٦	٨٧	٨٨	angga mouth
٨٩	٩٠	٩١	٩٢	juwara Fut. Part. (5) of juwambi to open
٩٣	٩٤	٩٥	٩٦	de in
٩٧	٩٨	٩٩	١٠٠	mangga difficult
١٠١	١٠٢	١٠٣	١٠٤	ede so, then
١٠٥	١٠٦	١٠٧	١٠٨	aibi (from ai what and bi is) what?
١٠٩	١١٠	١١١	١١٢	gisun word, speech
١١٣	١١٤	١١٥	١١٦	bici Cond. (6) of bimbi to be: if there are
١١٧	١١٨	١١٩	١٢٠	words
١٢١	١٢٢	١٢٣	١٢٤	uthai then
١٢٥	١٢٦	١٢٧	١٢٨	gisure Imp. (1) of gisurembi to speak
١٢٩	١٣٠	١٣١	١٣٢	mini (gen. of bi I) my
١٣٣	١٣٤	١٣٥	١٣٦	mutere Fut. Part. (5) of mutembi to be able
١٣٧	١٣٨	١٣٩	١٤٠	to do
١٤١	١٤٢	١٤٣	١٤٤	baita matter
١٤٥	١٤٦	١٤٧	١٤٨	oci Cond. (6) of ombi to be
١٤٩	١٥٠	١٥١	١٥٢	sinde dative of si thou
١٥٣	١٥٤	١٥٥	١٥٦	bi I
١٥٧	١٥٨	١٥٩	١٦٠	geli too
١٦١	١٦٢	١٦٣	١٦٤	marimbio to turn the head away, to back
١٦٥	١٦٦	١٦٧	١٦٨	out, with interrogative o.

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?

1	2	3	4	
ᠮᠢᠨᠢ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠮᠤᠪᠢ	ᠪᠠᠢᠮᠤᠪᠢ	<i>mini</i> my
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>bairengge</i> Fut. Part. (21) of <i>baimbi</i> to request: that which I shall request
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>age</i> elder brother, sir
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>gosici</i> Cond. (6) of <i>gosimbi</i> to be kind to
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>šadambi</i> Present (2) to be (get) tired
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>seme</i> Inf. or Ger. (3) of <i>sembi</i> to say: saying
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>ainara</i> Fut. (5) of <i>ainambi</i> to do what?
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>šolo</i> leisure
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>šolo</i> leisure
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>de</i> in
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>udu</i> several, some
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>meyen</i> chapter
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>manju</i> Manchu
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>gisun</i> word, speech
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>banjibufi</i> Past Ger. (8) of <i>banjibumbi</i> to create, prepare: having prepared
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>minde</i> dat. for me
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>hūlabureo</i> Future (5) of causative of <i>hū-</i>
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>lambi</i> to read, to study with <i>o</i> implying a request: please cause me to study
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>deo</i> younger brother
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>bi</i> I
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>bahāfi</i> Past Ger. (8) of <i>bahambi</i> to obtain, to succeed
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>hūwašaci</i> Cond. (6) of <i>hūwašambi</i> to increase, to prosper
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>gemu</i> entirely
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>age</i> elder brother, sir
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>i</i> genitive affix
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>kesi</i> grace
ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	ᠪᠠᠢᠷᠡᠩᠭᠡ	<i>kai</i> is (final particle).

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.

Sir, I
and shall
SENIOR
you are
fear wou
anxious
ling, I sh
to your s

1	2	3	4	
بایمبی	بایمبی	بایمبی	بایمبی	<i>ainaha seme</i> certainly
بایمبی	بایمبی	بایمبی	بایمبی	<i>baili</i> kindness
بایمبی	بایمبی	بایمبی	بایمبی	<i>be</i> accusative affix
بایمبی	بایمبی	بایمبی	بایمبی	<i>onggorakū</i> Fut. (5) of <i>onggombi</i> to forget,
بایمبی	بایمبی	بایمبی	بایمبی	with <i>akū</i> not
بایمبی	بایمبی	بایمبی	بایمبی	<i>urunakū</i> must
بایمبی	بایمبی	بایمبی	بایمبی	<i>ujeleme</i> Ger. (3) of <i>ujelembi</i> to make heavy,
بایمبی	بایمبی	بایمبی	بایمبی	to increase: increasingly
بایمبی	بایمبی	بایمبی	بایمبی	<i>karulaki</i> Subj. (7) of <i>karulambi</i> to repay
بایمبی	بایمبی	بایمبی	بایمبی	<i>ainu</i> why?
بایمبی	بایمبی	بایمبی	بایمبی	<i>uttu</i> thus
بایمبی	بایمبی	بایمبی	بایمبی	<i>gisurembi</i> to speak
بایمبی	بایمبی	بایمبی	بایمبی	<i>si</i> thou
بایمبی	بایمبی	بایمبی	بایمبی	<i>aika</i> perhaps
بایمبی	بایمبی	بایمبی	بایمبی	<i>gurun</i> empire } foreigner, with interrogative o
بایمبی	بایمبی	بایمبی	بایمبی	<i>gūwao</i> other }
بایمبی	بایمبی	بایمبی	بایمبی	<i>damu</i> only
بایمبی	بایمبی	بایمبی	بایمبی	<i>sini</i> gen. of <i>si</i> thou
بایمبی	بایمبی	بایمبی	بایمبی	<i>tacirakū</i> Fut. (5) of <i>tacimbi</i> to learn, with
بایمبی	بایمبی	بایمبی	بایمبی	<i>akū</i> not.
بایمبی	بایمبی	بایمبی	بایمبی	<i>be</i> accusative affix
بایمبی	بایمبی	بایمبی	بایمبی	<i>hendumbi</i> to speak
بایمبی	بایمبی	بایمبی	بایمبی	<i>dere</i> final particle expressing a doubt
بایمبی	بایمبی	بایمبی	بایمبی	<i>taciki</i> Subj (7) of <i>tacimbi</i> to learn
بایمبی	بایمبی	بایمبی	بایمبی	<i>seci</i> Cond. (6) of <i>sembi</i> to say, to be willing
بایمبی	بایمبی	بایمبی	بایمبی	<i>tetendere</i> supposing
بایمبی	بایمبی	بایمبی	بایمبی	<i>bi</i> I
بایمبی	بایمبی	بایمبی	بایمبی	<i>nekulefi</i> Past Ger. (8) of <i>nekulembi</i> to be
بایمبی	بایمبی	بایمبی	بایمبی	useful
بایمبی	بایمبی	بایمبی	بایمبی	<i>simbe</i> acc. of <i>si</i> thou
بایمبی	بایمبی	بایمبی	بایمبی	<i>niyalma</i> man
بایمبی	بایمبی	بایمبی	بایمبی	<i>okini</i> Opt. (15) of <i>ombi</i> to make
بایمبی	بایمبی	بایمبی	بایمبی	<i>sembikai</i> to say, with <i>kai</i> , final particle

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.

1	2	3	
karulaki	serengge	sembi	karulaki Subj. (7) of karulambi to repay
Verbal Noun (21)	to say :		that which you said
ai	what ?		ai what ?
gisun	word, speech		gisun word, speech
musei	gen. of muse	we, we two	musei gen. of muse we, we two
dolo	interior, in the family		dolo interior, in the family
gisureci	Cond. (6) of gisurembi	to speak	gisureci Cond. (6) of gisurembi to speak
ombio	to be, can, may, with interrogative o:		ombio to be, can, may, with interrogative o:
will that do ?			will that do ?
tuttu	thus		tuttu thus
oci	Cond. (6) of ombi	to be	oci Cond. (6) of ombi to be
bi	I		bi I
hukšehe	Pret. (4) of hukšemb	to be thank-ful	hukšehe Pret. (4) of hukšemb to be thank-ful
seme	Inf. or Ger. (3) of sembi	to say	seme Inf. or Ger. (3) of sembi to say
wajirakū	Fut. (5) of wajimbi	to end, with akū not : infinitely	wajirakū Fut. (5) of wajimbi to end, with akū not : infinitely
damu	only		damu only
hengkišeme	Inf. or Ger. (3) of hengkišemb	to prostrate oneself	hengkišeme Inf. or Ger. (3) of hengkišemb to prostrate oneself
baniha	thanks		baniha thanks
bure	Fut. (5) of bumbi	to give	bure Fut. (5) of bumbi to give
dabala	only		dabala only
geli	besides		geli besides
ai	what ?		ai what ?
sere	Fut. (5) of sembi	to say.	sere Fut. (5) of sembi to say.

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.

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II. Se
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to speak
interrogative o:

to be thank-

say
o end, with

hengkišembi

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 ?
solo 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

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1	2	3	4	<p><i>abka</i> heaven <i>na</i> earth <i>i</i> genitive affix <i>gese</i> equal <i>sandalabuhabi</i> Ind. Past. (10) of <i>sandala-</i> <i>bumbi</i> to be separated. <i>turgun</i> reason <i>ai</i> what? <i>seci</i> Cond. (6) of <i>sembi</i> to say, call <i>ini</i> his <i>tacihangge</i> verbal noun (21) of <i>tacimbi</i> to learn <i>šumin</i> deep <i>bahanahangge</i> Verbal Noun (21) of <i>baha-</i> <i>nambi</i> to comprehend <i>labdu</i> much <i>bithe</i> book <i>de</i> in, for <i>amuran</i> having a passion for <i>tetele</i> till now <i>hono</i> also <i>angga</i> mouth <i>ci</i> from <i>hokoburakū</i> Fut. (5) of <i>hokobumbi</i> to leave off, with <i>akū</i> not <i>hūlambi</i> to read, study <i>gala</i> hand <i>ci</i> from <i>aljaburakū</i> Fut. of <i>aljabumbi</i> to separate, with <i>akū</i> not <i>tuwambi</i> to see, to look <i>imbe</i> him <i>amcaki</i> Subj. (7) of <i>amcambi</i> to reach <i>seci</i> Cond. of <i>sembi</i> to say <i>yala</i> certainly <i>mangga</i> difficult</p>
اسم - من - راسه - في - السماء	اسم - من - راسه - في - السماء	اسم - من - راسه - في - السماء	اسم - من - راسه - في - السماء	

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.

as the heavens are from the earth.

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1	2	3	4	
1	2	3	4	age elder brother, sir
2	3	4	5	sini thy
3	4	5	6	ere this
4	5	6	7	gisun word, speech
5	6	7	8	majige little
6	7	8	9	tašarabuhakū Pret. (4) of tašarabumbi to
7	8	9	10	cause an error, with akū not
8	9	10	11	semeo Inf. or Ger. (3) of sembi to say, to
9	10	11	12	think, with interrogative o
10	11	12	13	donjici Cond. (6) of donjimbi to hear
11	12	13	14	hing with sembi to be careful, constant
12	13	14	15	sere Fut. (5) of sembi to say
13	14	15	16	oci Cond. (6) of ombi to be: if
14	15	16	17	hada rock
15	16	17	18	de in
16	17	18	19	hafumbi to penetrate
17	18	19	20	sehebi Indef. Past (10) of sembi to say
18	19	20	21	tere he
19	20	21	22	inu yes, also
20	21	22	23	tacifi Past Ger. (8) of tacimbi to learn
21	22	23	24	bahanahangge Verbal Noun (21) of baha-
22	23	24	25	nambi to comprehend
23	24	25	26	dabala only
24	25	26	27	umai not at all
25	26	27	28	banjinjifi Past Ger. (8) of banjinjimbi to
26	27	28	29	come into life
27	28	29	30	bahanahangge Verbal Noun (21) of baha-
28	29	30	31	nambi to comprehend
29	30	31	32	waka not
30	31	32	33	kai is, final particle
31	32	33	34	muse we (two)
32	33	34	35	tede dat. of tere he: to him
33	34	35	36	isirakūngge Verbal Noun (21) of isimbi to
34	35	36	37	arrive, with akū not
35	36	37	38	ya whatsoever
36	37	38	39	ba place

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!



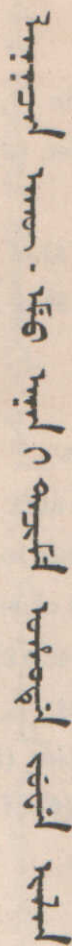
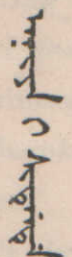
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i he
ai what?
hacin kind
i genitive affix
bahanaha Pret. (4) of *bahanambi* to comprehend
urehe Pret. (4) of *urembi* to be proficient
okini Opt. (15) of *ombi* to be, may
muse we
damu only
mujilen heart
be accusative affix
teng with *sembi* to be firm
seme Ger. (3) of *sembi* to say
jafafi Past Ger. (8) of *jafambi* to take
gūnin 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
muterakū Fut. (5) of *mutembi* to be able,
 with *akū* not
bicibe Advers. (13) of *bimbi* to be
inu yes, certainly
urunakū without doubt
haminambi to come near
dere final particle expressing a presumption.

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.

1	2	3	4	<i>si</i> thou <i>nikan</i> Chinese <i>bithe</i> book <i>bahanara</i> Fut. Part. (5) of <i>bahanambi</i> to comprehend <i>niyalma</i> man <i>kai</i> is, final particle <i>ubaliyambure</i> Fut. (5) of <i>ubaliyambumbi</i> to translate <i>be</i> accusative affix <i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn <i>umesi</i> very <i>ja</i> easy <i>dabala</i> only <i>gūnin</i> thought <i>girkūfi</i> Past Ger. (8) of <i>girkūmbi</i> to exert <i>giyalan</i> interval <i>lakcan</i> interruption <i>akū</i> not <i>emu</i> one; <i>emu anani</i> one after the other without interruption <i>tacime</i> Ger. (3) of <i>tacimbi</i> to learn <i>ohode</i> supposing, if <i>juwe</i> two <i>ilan</i> three <i>aniya</i> year <i>i</i> genitive affix <i>siden</i> middle <i>de</i> in
				

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,

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,

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are cold
may read
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IV JUN
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ini	dube	da	tucimbi	<i>ini cisui</i> as a matter of course
aika	emu	inenggi	fiyakiyara	<i>dube</i> point, end, extreme
juwan	inenggi	šahūrara	adali	<i>da</i> beginning, <i>dube da</i> the very beginning
tacici	uthai	orin	aniya	<i>tucimbi</i> to come out
bithe	hūlahā	seme	inu	<i>aika</i> if
mangga	kai			<i>emu</i> one
				<i>inenggi</i> day
				<i>fiyakiyara</i> Fut. (5) of <i>fiyakiyambi</i> to glow
				<i>juwan</i> ten
				<i>inenggi</i> day
				<i>šahūrara</i> Fut. (5) of <i>šahūrambi</i> to be cold
				<i>adali</i> like, similar to
				<i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn
				<i>uthai</i> then
				<i>orin</i> twenty
				<i>aniya</i> year
				<i>bithe</i> book
				<i>hūlahā</i> Pret. (4) of <i>hūlambi</i> to read, study
				<i>seme</i> Ger. (3) of <i>sembi</i> to say
				<i>inu</i> yes, truly
				<i>mangga</i> difficult
				<i>kai</i> is, final particle.

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?

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.

[illegible]

bade when

1	2	3	4	<i>šusai</i> B. A. <i>be</i> accusative affix <i>ai</i> what? <i>hendure</i> Fut. (5) of <i>hendumbi</i> to speak <i>simneci</i> Cond. (6) of <i>simnemb</i> to be examined <i>ome</i> Inf. (3) of <i>ombi</i> to be, may <i>ofi</i> Past Ger. (8) of <i>ombi</i> to be, because <i>mini</i> my <i>deo</i> younger brother <i>ere</i> this <i>siden</i> interval <i>de</i> to, in <i>teni</i> highly <i>hacihiyame</i> Ger. (3) of <i>hacihiyambi</i> to exert oneself <i>manju</i> Manchu <i>bithe</i> book <i>hūlambikai</i> to read, with <i>kai</i> final particle <i>hūdun</i> quickly <i>gebu</i> name <i>yabubu</i> Imp. Pass. (1) of <i>yabumbi</i> to go: cause to go, forward <i>nashūn</i> opportunity <i>be</i> accusative affix <i>ume</i> do not <i>ufarabure</i> Fut. (5) of <i>ufarabumbi</i> to neglect.
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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.

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VI. SENIOR
 made such
 beginning to
 JUNIOR.
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 be sometime
 myself. It
 right throug
 of any lengt
 even string

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ᠰᠢᠨᠢ	ᠲᠤᠭᠤᠨ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠮᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>sini</i> thy
ᠲᠤᠭᠤᠨ	ᠲᠤᠭᠤᠨ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠮᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>manjurarangge</i> Verbal Noun (21) of <i>man-</i> <i>jurambi</i> to speak Manchu
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>majige</i> little
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>murū</i> appearance
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>tucikebi</i> Indef. Past (10) of <i>tucimbi</i> to come forth
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>aibide</i> how?
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>bi</i> I
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>niyalmai</i> man, with gen. affix <i>i</i>
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gisurere</i> Fut. Part. (5) of <i>gisurembi</i> to speak
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>be</i> accusative affix
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>ulhire</i> Fut. (5) of <i>ulhimbi</i> to understand
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gojime</i> only
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>mini</i> my
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>beye</i> body, self
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gisureme</i> Ger. (3) of <i>gisurembi</i> to speak
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>ohode</i> when
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>oron</i> interval, place
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>unde</i> not yet, <i>oron unde</i> not yet time, too early
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gūwai</i> other, with gen. affix <i>i</i>
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>adali</i> like, similar
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>fiyelen</i> chapter, piece, <i>fiyelen fiyeleni</i> con- nectedly
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>muterakū</i> Fut. (3) of <i>mutembi</i> to be able, with <i>akū</i> not
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>sere</i> Fut. (5) of <i>sembi</i> to say
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>anggala</i> not only
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>emu</i> one
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>siran</i> continuation
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>i</i> adverbial particle, <i>emu sirani</i> uninter- ruptedly
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>duin</i> four
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>sunja</i> five
ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	ᠠᠨᠵᠢᠷᠠᠩᠭᠡ	<i>gisun</i> word

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.

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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 *akū* 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 *akū* not
uttu thus
kai it is
mimbe acc. of I
adarama how?
gisure Imp. (1) of *gisurembi* to speak
sembi to say, to call
bi I
inu yes, indeed
usaka in despair.

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 SENIOR
 Listen to
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 him at or

connect to be able,	1	2	3	4	gūnici Cond. (6) of gūnimbi to think 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 hūman ability dabala only nonggibure Fut. (5) of nonggibumbi to make progress aibi how could? ere this gemu all sini thy urehekū Pret. (4) of urembi to practice, with akū 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
bi to speak					
abumbi to					
abi to err,					
bi to doubt,					
l					
bi to speak,					
peak					

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.

ambi to go

surembi to

ed

Speak

aniya year
i genitive affix
sidende interval, with *de* in
inu yes, certainly; *inu cisui* naturally
gūnin thought
i sign of genitive
cihai will, with adverbial affix *i*, *gūnin 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 *akū* 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
darift Past Gerund (8) of *darimbi* to pass
majige little
teki Subj. Present (7) of *tembi* to sit down.

1	2	3	4	
1	2	3	4	age elder brother, sir
2	3	4	5	si thou
3	4	5	6	ubade here
4	5	6	7	tehebio Indef. Past. (10) of <i>tembi</i> to sit, to
5	6	7	8	reside, with interrogative o
6	7	8	9	inu yes
7	8	9	10	jakan lately
8	9	10	11	guringjihe Pret. (4) of <i>guringjimbi</i> to come to
9	10	11	12	change place
10	11	12	13	uttu thus
11	12	13	14	oci Cond. (6) of <i>ombi</i> to be
12	13	14	15	musei we two, with genitive affix i
13	14	15	16	tehengge Verbal Noun (21) of <i>tembi</i> to sit,
14	15	16	17	to reside
15	16	17	18	giyanakū far from
16	17	18	19	udu how much?
17	18	19	20	goro distant
18	19	20	21	saha Pret. (4) of <i>sambi</i> to know
19	20	21	22	bici Cond. (6) of <i>bimbi</i> to be
20	21	22	23	aifini before
21	22	23	24	simbe acc. of <i>si</i> thou
22	23	24	25	tuwanjirakū Fut. (5) of <i>tuwanjimbi</i> to come
23	24	25	26	to see, to call, with <i>aku</i> not
24	25	26	27	biheo Pret. (4) of <i>bimbi</i> to be, with inter-
25	26	27	28	rogative o
26	27	28	29	age elder brother, sir
27	28	29	30	yabu Imp. (1) of <i>yambumbi</i> to go
28	29	30	31	ai geli how could that be?
29	30	31	32	mini my
30	31	32	33	boode house, with postpos. <i>de</i> in
31	32	33	34	kai it is
32	33	34	35	age elder brother, sir
33	34	35	36	wesifi Past Gerund (8) of <i>wesimbi</i> to ascend
34	35	36	37	teki Subj. Pres. (2) of <i>tembi</i> to sit
35	36	37	38	ubade here
36	37	38	39	icangga convenient
37	38	39	40	si thou
38	39	40	41	tuttu thus
39	40	41	42	tehede seat, with postpos. <i>de</i> in
40	41	42	43	bi I
41	42	43	44	absi how?
42	43	44	45	tembi to sit.

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?

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JUNIOR.
and a seat v

SENIOR.

JUNIOR.
can't smoke

SENIOR.

JUNIOR.
isn't it hot.

SENIOR.

away for a
am very sor
is in the kit

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١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

sain good
 teme Inf. (3) of *tembi* to sit
 jabduha Pret. (4) of *jabdumbi* to reach one's aim
 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 I
 dambagu tobacco
 omirakū Fut. (5) of *omimbi* to eat, to smoke, with *akū* 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
 halhūn hot
 oci Cond. (6) of *ombi* to be
 majige little
 tukiyecebu Imp. (1) of *tukiyecebumbi* to take away
 hūwanggiyarakū it does not signify
 mukiyebukini Opt. (15) of *mukiyecebumbi* to become cool
 je exclamation of compassion
 buda rice
 be accusative affix
 tuwana Imp. (1) of *tuwanambi* to go and look after

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,

1
وېښن ودر حېښنږې وېا پسر وکوي ۱۷۲ . مسف . ۱۸۱ . ۱۹۲ . ۲۰۱

2
رېښن ودر حېښنږې وېا پسر وکوي ۱۷۲ . مسف . ۱۸۱ . ۱۹۲ . ۲۰۱

3
حېښن ودر حېښنږې وېا پسر وکوي ۱۷۲ . مسف . ۱۸۱ . ۱۹۲ . ۲۰۱

4
پېښن ودر حېښنږې وېا پسر وکوي ۱۷۲ . مسف . ۱۸۱ . ۱۹۲ . ۲۰۱

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
aku no
age elder brother, sir
ume do not
bi I
kemuni further
guwa 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
dagilahangge Verbal Noun (21) of *dagilambi*
to prepare
geli also
waka not is
majige little
jefi 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
jifi Past. Ger. (8) of *jimbi* to come

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

1
وېښن ودر حېښنږې وېا پسر وکوي ۱۷۲ . مسف . ۱۸۱ . ۱۹۲ . ۲۰۱

and spend the d
VIII. SENIOR
way every day,
go to ?

JUNIOR. I g

SENIOR. To

JUNIOR. It

SENIOR. Wh

JUNIOR. Oh
day talk

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				<i>emu</i> one
				<i>inenggi</i> day
				<i>gisureme</i> Inf. (3) of <i>gisurembi</i> to speak
				<i>teceki</i> Subj. Pres. (7) of <i>tecembi</i> to sit together.
				<i>age</i> elder brother, sir
				<i>si</i> thou
				<i>inenggidari</i> daily
				<i>ederi</i> this way
				<i>yaburengge</i> Verbal Noun (21) of <i>yabumbi</i> to go
				<i>gemu</i> all
				<i>aibide</i> whither?
				<i>genembi</i> to go
				<i>bithe</i> book
				<i>hulaname</i> Inf. (3) of <i>hulanambi</i> to go to read
				<i>genembi</i> to go
				<i>manju</i> Manchu
				<i>bithe</i> book
				<i>hulambi</i> to read
				<i>wakao</i> it is not, with interrogative o
				<i>inu</i> yes
				<i>ne</i> now
				<i>aici</i> which?
				<i>jergi</i> order
				<i>bithe</i> book
				<i>hulambi</i> to read
				<i>gūwa</i> other
				<i>bithe</i> book
				<i>akū</i> not
				<i>damu</i> only
				<i>yasai</i> eye, with genitive affix i
				<i>juleri</i> postpos. before
				<i>buyarame</i> Ger. (3) of <i>buyarambi</i> to do petty things
				<i>gisun</i> word, speech

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

1	2	3	4	
من يفتق زجران يفتق حصار و حصار حصار - الفتح - الفتح - الفتح - الفتح	زجران يفتق زجران - حصار حصار - الفتح - الفتح - الفتح - الفتح	حصار - الفتح - الفتح - الفتح - الفتح	حصار - الفتح - الفتح - الفتح - الفتح	<p><i>jai</i> secondly <i>manchu</i> Manchu <i>gisun</i> word, speech <i>i</i> genitive affix <i>oyonggo</i> important <i>jin</i> aim, explanation <i>i</i> genitive affix <i>bithe</i> book <i>teile</i> only <i>suwende</i> dat. of <i>suwe</i> you <i>ginggulere</i> Fut. Part. (5) of <i>ginggulembi</i> to honour; here with <i>hergen</i> the 楷書 <i>ch'ieh-shu</i> an elegant style of writing <i>hergen</i> letter, writing <i>tacibumbio</i> to teach, with interrogative <i>o</i> <i>akūn</i> or not? <i>te</i> now <i>inenggi</i> day } day <i>sun</i> sun <i>foholon</i> short <i>hergen</i> letter <i>arara</i> Fut. Part. (5) of <i>arambi</i> to write <i>šolo</i> leisure <i>akū</i> not is <i>ereci</i> this, with postpos. <i>ci</i> from, hereafter <i>inenggi</i> day } day <i>sun</i> sun <i>saniyaha</i> Pret. (4) of <i>saniyambi</i> to extend <i>manggi</i> as soon as <i>hergen</i> letter <i>arabumbi</i> Pass. of <i>arambi</i> to write; to cause to write <i>sere</i> Fut. (5) of <i>sembi</i> to say <i>anggala</i> not only <i>hono</i> also <i>ubaliyambu</i> Imp. (1) of <i>ubaliyambumbi</i> to translate <i>sembikai</i> to say, with <i>kai</i> final particle <i>age</i> elder brother, sir <i>bi</i> I <i>bithe</i> book <i>hūlara</i> Fut. Part. (5) of <i>hūlambi</i> to read <i>jalin</i> because of</p>
<p>and the "Important explanation of Manchu speech." *</p> <p>SENIOR. Are they teaching you to write Manchu round hand yet?</p> <p>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.</p> <p>SENIOR. Well, sir, I have been wanting to study Manchu myself</p>				

* See Essay on Manchu Literature, page 10.

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 ance. Wi
 for me to
 JUNIOR.
 regular pr

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

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.

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 } to regard
measure } carefully
tuwame Inf. (3) of tuwambi to see
mutuha Pret. (4) of mutumbi to grow

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

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١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

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

šadame Ger. (3) of *šadambi* to be tired

geli 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 *akū* 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 horse-
back

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

terakūn Fut. (5) of *tembi* to sit, with *akūn*
or not?

inu yes

kai final particle

muse we two

acahakūngge Verbal Noun (21) of *acambi*
to meet, with *akū* not

kejine far off.

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.

1	2	3	4	
يوسف	يوسف	يوسف	يوسف	<i>absi</i> so
يوسف	يوسف	يوسف	يوسف	<i>icangga</i> fit, convenient
يوسف	يوسف	يوسف	يوسف	<i>tob</i> true
يوسف	يوسف	يوسف	يوسف	<i>seme</i> Ger. (3) of <i>sembi</i> to say
يوسف	يوسف	يوسف	يوسف	<i>musei</i> we, with genitive affix <i>i</i>
يوسف	يوسف	يوسف	يوسف	<i>bithe</i> book
يوسف	يوسف	يوسف	يوسف	<i>hulaci</i> Cond. (6) of <i>hulambi</i> to read
يوسف	يوسف	يوسف	يوسف	<i>acara</i> Fut. Part. (5) of <i>acambi</i> to suit
يوسف	يوسف	يوسف	يوسف	<i>ba</i> place
يوسف	يوسف	يوسف	يوسف	<i>damu</i> but
يوسف	يوسف	يوسف	يوسف	<i>korsorongge</i> Verbal Noun (21) of <i>Korsombi</i>
يوسف	يوسف	يوسف	يوسف	to be discontented
يوسف	يوسف	يوسف	يوسف	<i>minde</i> dat. of I
يوسف	يوسف	يوسف	يوسف	<i>asuru</i> many
يوسف	يوسف	يوسف	يوسف	<i>gucu</i> friend
يوسف	يوسف	يوسف	يوسف	<i>gargan</i> associate
يوسف	يوسف	يوسف	يوسف	<i>akū</i> not
يوسف	يوسف	يوسف	يوسف	<i>emhun</i> alone
يوسف	يوسف	يوسف	يوسف	<i>bithe</i> book
يوسف	يوسف	يوسف	يوسف	<i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn
يوسف	يوسف	يوسف	يوسف	<i>dembei</i> extremely
يوسف	يوسف	يوسف	يوسف	<i>simeli</i> lonesome
يوسف	يوسف	يوسف	يوسف	<i>ede</i> this
يوسف	يوسف	يوسف	يوسف	<i>ai</i> what?
يوسف	يوسف	يوسف	يوسف	<i>mangga</i> difficult?
يوسف	يوسف	يوسف	يوسف	<i>si</i> thou
يوسف	يوسف	يوسف	يوسف	<i>aika</i> perhaps
يوسف	يوسف	يوسف	يوسف	<i>eimerakū</i> Fut. Pat. (5) of <i>eimembi</i> to be
يوسف	يوسف	يوسف	يوسف	bored, with <i>akū</i> not
يوسف	يوسف	يوسف	يوسف	<i>oci</i> if
يوسف	يوسف	يوسف	يوسف	<i>bi</i> I
يوسف	يوسف	يوسف	يوسف	<i>sinde</i> dat. of <i>si</i> thou
يوسف	يوسف	يوسف	يوسف	<i>gucu</i> friend
يوسف	يوسف	يوسف	يوسف	<i>arame</i> Inf. (3) of <i>arambi</i> to represent
يوسف	يوسف	يوسف	يوسف	<i>jici</i> Cond. (6) of <i>jimbi</i> to come
يوسف	يوسف	يوسف	يوسف	<i>antaka</i> how
يوسف	يوسف	يوسف	يوسف	<i>tutū</i> thus
يوسف	يوسف	يوسف	يوسف	<i>oci</i> Cond. (6) of <i>ombi</i> to be
يوسف	يوسف	يوسف	يوسف	<i>minde</i> dat. of <i>bi</i> I
يوسف	يوسف	يوسف	يوسف	<i>tusa</i> profit
يوسف	يوسف	يوسف	يوسف	<i>oho</i> Pret. (4) of <i>ombi</i> to be, to have
يوسف	يوسف	يوسف	يوسف	<i>solinaci</i> Cond. (6) of <i>solinambi</i> to go to invite

so convenient, it is quite the place for reading 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

INDEX of AFFIXES and TERMS.

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

<i>atsi</i> 35. 36. 37. 48. 49	<i>gan, gen, gon</i> 4
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<i>ai</i> 6. 16. 20. 25. 30. 33. 41. 43. 48. 49	<i>gemu</i> 8. 16. 29. 32. 33. 48
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APPENDIX.

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