A

MANCHU GRAMMAR,

WITH

ANALYSED TEXTS,

BY

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Chinese Customs Service.

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INTRODUCTION

There is as yet no grammar of the Manchu language in English. Wylie's translation of the Tsing Wan Ki Mung (清文歌叢), 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 Shunking, 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

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For transcribing Chinese syllables:

- k' ʈʂ, ʂ, ʐ, h' ɕ, ts' ʦ, ts ʦ, dz ʤ, ʈʂ ʈʂ (ʈʂ), ʈʂ (ʈʂ), jy (智) ʒ
- ng ŋ

" see n
" see b
" like final n, but a vowel preceding shows that it must be n.
" the downstroke is longer than that of o.
" after a vowel and before a consonant.
" foll. by a or e, foll. by other vowels
" foll. by a or e
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 (side Table).

The 6 vowels are a, e (ā), i, o, u, ū (not ū 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', t', l, d, s, š, y, y.

k, g, h, t, d have two forms, one when followed by a, o, ū, 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 jwe.

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; niyengniyiri spring=nyingnyiri; niolhon smooth=nyolhon (Radloff, Phonetik, p. 162).

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

a, i, o, u, ū as in German.

e=ê, ø; e.g. ejen master, Tungusic ājān; inenggi day, Tung. inńgi; elgenbi to lead, Tung.

aljān; edan wind, Tung. odyn.

i=i, y (=Russian ÿ); kali meadow=Tung. kowyr.

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

è=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, è, o, õ, y, i, u, ū. As regards long and short vowels ū only has two separate signs.

1 The name of the Emperor 裕 shun is given in Manchu as ūn.

2 The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ș as in tsâ and sui, and with š as in chh and shh.

This alphabet was adopted by the Uighurs from a Syrian or Mandaic source, thence adapted to the Mongolian language and in 1659 slightly altered to suit the pronunciation of Manchu. Unfortunately 3 vowels were left unrepresented: ő, ū, 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  ü ö i ü
4 dental  a ü y i
4 labial  o u ü ü
2 dento-guttural  a y
2 labio-guttural  o ü
2 dento-palatal  ü i
2 labio-palatal  ü ü
4 wide vowels  a o å ö according to the degree of widening or narrow vowels y u ü 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 Tungusie 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, hún), 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-za left behind; muto-re being able to; tokto-ho fixed. Exceptions are given under "Verbs."

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

3. Stems of several syllables terminating in i or u, with a, u, ü, or e preceding, take mostly a: mari-ha returned; jabu-ha answered; tumi-han somewhat frequent; gün-ha thought; koöl-ngga customary. An exception appears to be: aska-re will refuse. Of affixes in on, un, ün: tali-hän doubtful; misi-hän or hon wrong.

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

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

6. Stems terminating in u with i preceding, take mostly a: bsiu-han a little smooth; but also e: kiri-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: tili-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)
a female principle (陰 yin).

ama father.
emma mother.
amha father-in-law.
emhe mother-in-law.
haka man.
hehe woman, etc.

3. Diphthongs and Triphthongs.

In these 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: un, ue, ui, uo; ü by a, e, i, o: ùa, ùe, ùi, ùo.

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

Of the above oo stands for ao or ó; ioo for Chinese yao (要); io(w)an, io(w)en for uan, ūen; ioi for ü; i(y)ao for lao.


Vowels are often dropped:

a. in the middle of words: tofohon—fifteen, pronounced toshon; ilaka flower from ilaka;

utha hunt—butaha; hojkon son-in-law—hojkon; uũh part—ũuh; geluk fear—geluk; narka niggar—naraka; cirku pillow—cirku from cirumbi; forton or forkon season—foron, etc.

b. in combination of two words: ertelo till here—ertele, emderi at the same time—emudeeri; emursu simple—emursu ursu; ertse such—ertse; ergi this side—ergi; inenggiakan noon—inggii akan; dergi upper—dergi; baiatak unemployed—baita akan; memena step-father—memana ama; aba where?—ai ba; amargi behind—ama ergi; alimbaharakak inexpressible—alimen saraka akan.

A final n, not being part of the root, is dropped in combinations: humuda musician—hnuna da; ilase three years—ilana se; daniyartu a mythological animal—daniyartu, or transformed in m before b: dulinba middle—dulin ba.

K and h, g and h sometimes interchange: emeke—emhe mother-in-law; julgle—julgha formerly Foreign words in Manchu are mostly Chinese and Mongol. The latter, like gobi desert, ainf, good, have been taken over without change and are difficult to recognize as foreign.

In the word literature Manchu Chinese words were—

a. borrowed without change, new words for new ideas: ging (京, 郡), gung (公, 官), wang (王), even when an original Manchu word existed: liyo law (理), instead of kungtse law (政府); fungkhuang (風凰, fāng huáng, fēng huáng, feng huang), instead of yarudai. 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 ching (칭).

c. with an addition explanatory of the meaning: gin liyan ilka (金, 黃金, chén, chín, lotus, ilka flower) lotus; ingturi or ingtoro cherry from tingshing cherry with turu bean or toro (桃, cāo) peach.

Other similarities seem to point to more ancient loans: ti brush (筆, pl), sasun law (法), dalefun degree (度, dǔ); hemun measure ( 單), These may, however, originally spring from the same root (compare e.g., kuman with Jakutic kām measure).

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanscrit words commencing with r) or å (let is Mongol). They generally terminate in vowels or ng. Final r, k and s is only found in onomatopoetic words like haur kieir, kafut, kalar kilir, etc.; cik cak, tok, takat kitiš, kas kis. Words with final m, l, or t, are foreign: serim name of a place, serkul town in Turkestan, mandal Mongol word, a place where sacred rites are practiced, bleti is a Mongol name.

Some few words terminate in b: tob right, kob mountain peak, kab kib, cib cab. The ending ng, if not onomatopoetic as in ang, cing cang, cing, 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, suke water, hesi favour, olup hemp, hanuug sledge, booh house, buha stag.
- b. n: morin horse, banin nature.
- c. ks, ko, ku, kǔ, ho, indicating mostly names of instruments and utensils; ujikz bow case; obozo washing basin; hajuku bellows; forika drum; coriho funnel; but also tachi school.
- d. ha, he, ge, ha, he, gan, gen, gou: sujaka tent peg; suke, suhen commentary, nedoge news; hasikan petticoat; harjan large net; turigen wages; bodogen intention.
- e. ba: kondoba whip lash; dutimba middle.
- f. bun: ulabun tradition.
- g. si, ci, cin: yofasi gardener; aduci herdsman; jacin second of two brothers.
- h. ra, re, ri, ro, ru, ran, ren, ron: jamaran quarrel; tohoror circle, wheel; keturex cross beam.

The terminations for nouns and adjectives are:

- a. nggi: inenggi day; etenggi strong.
- b. hiyan, hiyen: acuhiyan slander, calumnions.
- c. hon, hun, hün, abun, shiin: etukun power, mighty; ijshun compliance, compliant.
- d. sun: hawaliyason harmony, peaceful.
- e. tu, tui: itetu appearance, clear; itetun sign.
- f. ki, hi, hin: jabakki luck, lucky; holki stupid; aduki leather trowsers; lekerki, lekerhi, lekerhin seal.
- g. cu, can: susuru anxiety, anxious.
- h. la, lo, le, lan, lon, len: sangkala low; dorolon ceremony.
- i. ju, ji: boikju terrestrial, spirit of the earth; jidjuji quite right; bokjji 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: gelseu timid; ubiyada hated.
- d. buru, enka, enke: hataburu, hatacuka odious; sheriffcuke wonderful.
- e. saka: ekisaka silent.

Diminutives and augmentatives are formed with the affixes kan, kon, ken, gan, gen, liyan, liyen, cern, s: ambakan somewhat large; biriyago a small river; olkoken a little dry; gelsyeken a little pale; adaliliyan somewhat similar; ambakaliyan a little big; isheliyen rather narrow; sunecen a small axe; ambakasi somewhat big.

Adjectives are transformed into nouns by adding urs (者): tacire urs (者) the students, the scholars; or by adding ba (place): ambaba 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: jisii; omolo final lo: omosi. Thus ʒabi—ʒabisa; aje, aqese; aha—ahasi; monggo—munggoso; ama—amata; eme—emete; mafa—mafari.
Some nouns use several affixes: uren—urusa and uruse; agu—agusa and aguse; nakdu—
nakdua, nakdue, and nakduta; giori or gioru—gioruso and gioruse; sargan—sargaata 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: tangga hundred, e.g. tangga hala (百姓) the hundred family names,
the people; tumen ten thousand (万), 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: e ni; de; be; ci.

1. I ni. I is placed after words terminating in a vowel or in n; si 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. bo i ejen the master of the house; abhai ejen the Lord of Heaven, God (天主);
uryen i urse those of the people; uryen i doro the ceremony of congratulation.
b. instrumentality (於), e.g. suke i with an axe.
c. an adverbial expression (然), e.g. fasun i legally.

Sometimes the i is left out, e.g. goin nukden the spirit of thought, i.e. energy; siden haka a
superlative. 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.
anu jui i boo the house or houses of the son and of the father. Anu 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, the locative and the dative: gurun de in the empire, towards the
empire; hoto de in or to the town; doron de according to custom, solemnly; na de on earth; ere
niyalma de bumbi to give to this (here) man (niyalma); tere niyalma de henduhe he spoke with that
man; dere de sindambi to place on the table; si abibede genembi where (aibide) are you (si) going to?
tum bi da gojime yabure de mangga though (gojime) easy ( já) to look at (fusore de), it is difficult
(mangga) to perform (yabure de); niyalma de is for man to; abka de is for heaven to (bominin est,
cuvi est); juce de gemu sartabure de isinambi to come to (isinambi) delaying (sartabure de) altogether
(gem) in either (fusore de) 雨下ifold 至於就厕; gemu like the Chinese 都 tu is here expletive.

3. De denotes the direct complement of the verb, the accusative, e.g. baite gaimbi to take
a thing; erdenni beyeke dasambi by virtue we cultivate the body (beye be ourselves). Be is
sometimes used as an expletive, e.g. kawasbuka mutebuka taicho tachiyaika be ilibihi tacumbe.
kawasbuka serengo ujire be tachiyaika serengo tacumbe be mutebuka serengo gattabure be,
establish (ilibi) colleges, academies, schools and gymnasiums for the instruction (tacumbe) of
the people. A college is for nourishment, an academy (and a school) for instruction, a gymnasium for
archery (Mencius, Gabelents p. 90, Legge p. 118). This use of be might be explained as an
ellipsis, a verb like to give (bumbi) or to teach (tacumbe) 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; dac i dubede isitala from beginning to end; ubaci goro aka not far from this; ama eniye ci fakafa, booci alyafa ienengi goidaka taking leave of his father and mother, he was long separated from his family; yaci nenemo jithe biko 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 講 the men we that are speaking together, we that belong to one family, one clan, one nation. The above are declined as follows:

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<td>cenci</td>
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<tr>
<td>ce they</td>
<td>it</td>
<td>le</td>
<td>cembe</td>
<td>cenci</td>
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</table>

For I, myself, etc., bye is added to the genitive: mini bye, sini bye, etc. For he himself ini bye or gula bye is used.

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

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

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</table>

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 nones.


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) sometimes implies a request: minde halaburo do cause me to study! (kalambi to study, halabumi passive or causative, halabure future participle).

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


a. The Cardinal Numerals are:

1 emu, emka
2 juwe
3 ilan
4 duin
5 sunja
6 ninggun
7 nadan
8 jakin
9 wynn
10 jinwan
11 juwun emu 70 nadanju
12 " juwun 80 jakanju
13 " tlan 90 uyunju
14 " dun 100 tangga
15 tofohon 101 tofohon emu
16 juwun ninggun, etc. 200 juno tlangga
20 orin 300 tlan tangga, etc.
30 gusin 1000 minggan
40 dohi 10,000 tumen
60 susai 100,000 juwun tumen
60 ninju 1,000,000 tlangga tumen.

The higher numerals (up to 100 trillions baju baju) 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 juwun ten and tumen ten thousand, in which two the n is part of the root:
The first siju, siju, sijuci, tukian, emunci, the very first siju siju, niongnoi, bonggo.
The second sai, sajci, jujueci.
The third silaci The ninth siyuci
The fourth duici The tenth jujunci
The fifth sunjaci The eleventh jujue emunci
The sixth ninjuci The hundreth jujagci
The seventh nadaci The thousandth mingjadi
The eighth jakaci The ten thousandth tumenici.

For the days of the month and for the months and years other expressions are in use: the first day of the month ise; the first month tse biya (F H); the first year (of an emperor’s reign) munagga aniya (חensively); the 3rd day of the 3rd month tlangga inenggi; the 7th day of the 7th month nadanju inenggi; the 16th day of the 1st month niobin; the 11th moon omoni biya; the 12th moon jerezi biya.
The first of 2 or 3 sons is udu, the second jacin.
d. Distributive Numerals are formed by adding ta, te, te, to the cardinals, final n being dropped as with the ordinal numerals (except in juwun 10 and tumen 10,000).

by one by one ente (for emute) by 8 jakate
by twojusucate by 9 uynju
" seven itata " 10 juwata
" fours duite " 15 tofohon
" fives sunjata " 20 orita
" sixes ninjute " 30 gasita
" sevens nadata " 40 debite

by 60 susaita.
by 60 ninjute.
70 nadanju (te).
80 jakanju.
90 uyunju.
100 tangga.
101 tofohon emu.
200 juno tlangga.
300 tlan tangga, etc.
1000 minggan.
10,000 tumen.
100,000 juwun tumen.
1,000,000 tlangga tumen.

e. Fractional numerals: dujin, dulga, andata, tubi, dulimba, hontoh half; ½ duin ci emu;

f. Multiplicative Numerals are formed by adding usu or ros (ursu) to the cardinals with elision of final n (except as above in juwun and tumen):
single emuresu, emu usu;
double jursu, juce usu, ubu; ubui fulu (twice as much), juru, bacin;
threefold ilursu ilan ubu;
ninefold unwuru;
hundredfold tanggursu.

With reference to textile fabrics ri is used: ilari threefold, sunjari fivefold, jakari eightfold. Other numeral expressions are: gemu both, durbejongge 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: gosin humanity—gositambi (also without any insertion: gosi—mbi); jali crafty—jalidambi to cheat.
na, no, ne: adaha a leaf—adabkanambi to leaf; acan union—acanambi to meet.
la, le: hiyoosun (ğı ını) filial piety—hiyoosalambi to treat with filial piety; uba a hunt—abalambi to hunt.
du, ndn: hiyoosun filial piety—hiyoosundumberi.
ra, ro, re: gisun word—gisurembi to speak.
än, ao, än: injekang merry—injekunsembi to laugh at; ddali similar—adalisambi to be similar.

In some cases it is possible that the verb is derived from the noun or whether the latter is of verbal derivation: isan a meeting, isambi to meet; ıren the track of fish, ırsenmbi 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: guminambi to think, guminjambi the same; isambi to meet, isanjambi to collect.
- nu, ndn, mostly cooperative: injembi to laugh, injendumberi to laugh together (injenumbi); arambi to do, arandumberi to do together.
- ca, co, cc, cooperative and frequentative: injembi to laugh, injecemberi to laugh together; dedumberi to sleep, ded ucemberi to sleep together.
- ji: ıwanni to kill, ıwanimbi to die; arambi to do, aranjambi to come to do.
- na, no, ne: isimbi to come near, isimambi to arrive.

An accumulation of these syllables frequently occurs: ijumbi—ijurambi—ijuraambti to beamear; abalambi to hunt, abalanambi to go hunting, abalangambi to come to the hunt, abalandumbi to hunt together; acambi to meet, acalambi to agree upon, acanambi to collect, acanambi to meet, acandumbi to meet together, acanjambi 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:—


* 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.

5. The affix ra forms the Future: ara—ra I shall write; it is also a participle: 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.


The above eight are the fundamental forms; the 16 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—habi 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.

15. Kini forming an Optative: ara—kini would that he wrote! Cina and kini are also used in an imperative or passive sense.


18. Nggala denotes that a thing has not yet been done: ara—nggala before I wrote, before writing.

19. Mumbi 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. Mbumbi forming a Causative of the Passive: ara—mbumbi causes to be written.

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

21. Nge forming Verbal Nouns and Adjectives: ara—ha—nge, ara—ra—nge which that 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-Mandchu Grammar Tsing Wen Ki Ming (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 nge: ara—ha—le—nge, ara—ra—le—nge—whosoever is writing.

23. Lame (lame) added to the future in ra (5) renders the meaning adverbial: ara—ra—lame in the manner of writing.
PARADIGM OF ARAMBI TO WRITE.

<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>1</td>
<td>Imperative</td>
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<td>2</td>
<td>Present Tense</td>
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<td>3</td>
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<td>4</td>
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<td>5</td>
<td>Future</td>
<td>arara</td>
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<td>6</td>
<td>Conditional</td>
<td>araci</td>
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<td>7</td>
<td>Subjunctive Present</td>
<td>araki</td>
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<td>8</td>
<td>Past Gerund</td>
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<td>9</td>
<td>Imperfect</td>
<td>arambihe</td>
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<td>10</td>
<td>Indefinite Past</td>
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<td>11</td>
<td>Imperfect</td>
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<td>Past Conditional</td>
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<td>13</td>
<td>Adversative</td>
<td>aracibe</td>
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<td>14</td>
<td>Concessive</td>
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<td>15</td>
<td>Optative</td>
<td>arakini</td>
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<td>16</td>
<td>Gerund I</td>
<td>arambine</td>
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<td>17</td>
<td>Gerund II</td>
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<td>18</td>
<td>Gerund III</td>
<td>arangyala</td>
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<td>19</td>
<td>Passive</td>
<td>arambulunci</td>
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<td>20</td>
<td>Canasive or Passive</td>
<td>arahangge, ararangge</td>
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<td>21</td>
<td>Verbal Noun</td>
<td>arahale, arorale</td>
</tr>
<tr>
<td>22</td>
<td>Indefinite</td>
<td>araralame</td>
</tr>
</tbody>
</table>

IRREGULARITIES.

1. The following verbs have an irregular Imperative:—

- baimbi to request — baisu.
- bimbi to be — bisu.
- gainbi to receive — gainu.
- jambi to eat — jefu.
- Jimbi to come — jio, ju.
- ombi to become — oso.
- tsimbi to go forth — tusinu.
- wasimbi to fall — wasinu.
- wesimbi to rise — wesinu.

2. The sign of the Past Tense ha, he, ho, ka, ke, ko, nga, nkha, ngka, 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: bukatalambi, cikakalambi, cikilambi, mainakalambi, manjuralambi, miyoocalambi, miongatalambi, niyakurambi, tungi-gambi. With he, ra: derakulambi, faihalambi, sosambi. With ho, ro: morilambi.
- b. verbs with the stem in e have he (ke) and re. Exceptions: siderilembi (ha, re); giyolorémbi (ho, ro).
- c. verbs with the stem in o have ho (ko) and re. Exceptions: doombi (ha, re); fombi (ha, re); gombi, yoka, yondoro; joombi (ha, re); leombi or loombi (ha, re); noombi (he, re); niyantombi (ha, re); tombi (ha, re); tungtombi (ha, re); yombi, yoka, yoro, yondoro.
d. verbs in u with a preceding have ka (ko), ra (re). Exception: niyangumbi (ke, re).
e. verbs in i with a preceding have ha (ko), ra (re). Exception: alangimbi (he, re).
f. verbs in i with e preceding have he (ho), re. Exception: kesimbi (ha, re).
g. verbs in u with e preceding have he (he), re. Exception: fekimbi (ha, re).

Dakambi forms daha (instead of dahaka), bahambi forms baha.

A number of verbs, however, contrary to the above rules, take ha, ra; ha, re; he, re; ho, re; ka, ra; ka, re; ke, re; ko, ro; ha and ka, ra; ha and ka, re; ha and ke, re; ha and ho, ro; he and ka, re; ho and ko, ro; he and ka, re. 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, abakabi, bemberekebi, dederekebi, farakabi, faherekebi, gieigerekebi, genggerekebi, giyabsarakabi, givasaakabi, ilmerekebi, jaijerekebi, jerekebi, jiohotikabi, jiyekabi, laifarakabi, lebderekebi, luhdurekebi, werekabi.

The following verbs are found only as participles in ha, he and ko: fuseke, niyekseke, oyoko, ariaka, udake, undararoko.

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.

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<td>goawaliyambi (bo)</td>
<td>gaiju</td>
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The sign of the general rules.

buktalambi, bumbambi, tungnini-

ba (ha, re);
bombi (ha, re);

Wembombi (ha, re);
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The Verb in the Negative.

Negation is expressed by *aka* not, *is not* (無, 不, 未, 沒有), *wakao* not, *no (是)*, *ume (是)* do not, *unde* not yet, *umai* not, not at all.

When joined to the Present Tense *aka* simply follows: *bi gisurembí aka* I do not speak.

With other verbal forms *aka* loses its *a*: *araha—ku* he has not written, *genehe—hà* he did not go.

Joined to the Future the *a* of *aka* remains: *arar—aka* he will not write, *genere—aka* he will not go.

The affixes *ci, fi*, and *ngge* follow *aka*: *Generakaci* if he does not go, *akofi* not existing, *biserakongge* those who are not present (不在). When alone *aka* takes the regular affixes: *bi akombí* I am not. A double negation often occurs, *akongge aka* (無 不): *serakongge aka* nothing unsaid, he says everything.

In interrogative sentences *aka* adds an *n*: *si sembí ake* will you eat or not?

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

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

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

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

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* : *bijadari* monthly. Many adjectives, especially those ending in *sak* , * cuc* , * 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: *sudde* secondly. Others are formed by adding *geri* , *nggeri* , *jergi* , *mudan* , *nari* : *emgeri* once; *nggernigeri* thrice; *emn mudan* , *emu nari* once. Leme forms multiplicative Adverbs: *tumenleme* 10,000 fold.

E. The verbal forms in *me* (armae) , *mbime* (armambime) , *lame* , *lame* preceded by the verb in the Future Tense (armalame) may all be used as adverbial expressions.

F. Many Adverbs are formed by adding the negation *aka* : *erin aka* never; *hereun aka* 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: *boj ci* from the house.

B. The Compound Postpositions follow the noun without any case affix or are preceded by *i* , *de* , or *ci* : *onui jakade* near the pond; *aun de isitala* as far as to the mountain; *fusun be disine* in accordance with the law; *jULSE ci ebsi* from antiquity.

7. Conjunctions.

Besides several postpositions being used as Conjunctions like *jakade* when, because, *isitala* as even as, *turynde* as, because, etc., there are primitive Conjunctions like *utai* therefore, *damu* but, and derivatives of verbs like *cohohme* consequently, *tuwuame* with regard to, *oci* (from *ombi* ) if, *ocie* although, *of* because, of nouns like *fonde* at the time when, *kade* when, of pronouns like *aibe* .

*ike* 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, *cifhe hash* , *takasu* stop, *cu* off, etc. A number of onomatopoetic interjections are used as verbs when followed by *sembi* (to speak) : hab snap, hab *sembi* to snap at ; *kanggar kinggar* 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. *sioi* i ejen the master of the house.

The adjective, participle, or demonstrative pronoun precedes its noun, e.g. *nikan mudan* the Chinese pronunciation; *mutere bai* a thing which can be done ; *tore 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 lumbi to give) manggi (when).

Subordinate verbs precede the conclusive verb and take the form of the Past Gerund in fi or the Conditional in ei, e.g. cooha be gaij amasi bederehe he took (gaij, 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 banjif i nenggidari jabošome seoleme, beye dubentele kiceme fasamme dulekengge be amcame aliyara gosihon babi, we men (muse niyalma) having been born (banjif, Past Gerund of banjimbi) into the world (jalan de), are daily (nenggidari) afflicted (jabošome, Gerund of jobošombi) and vexed (seoleme, Gerund of seolembi), till the end (dubentele) we fatigue (kiceme, Gerund of kicambi) and exert (fasamme, Gerund of fasambi) ourselves (beye), expecting (aliyara, Future Participle of aliyambi) again and again (amcame) that which is past (dulekengge be) we are really (babi) miserable (gosihon).

The following pages will serve as reading lessons and as exercises for the elucidation of Manchu syntax. The text is taken from the “Tanggi moyen” (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 Ta-ér-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 Manchusisms foreign to ordinary “Mandarin.”
conjunction. The Gerund in ʃ or
a (pluperfect of
Gain bi) the
having collected
the Infinitive (or
Vay a la don bi
cum a bi cin bi)
into the
(bi) and vexed
of kic bi) and
the Participle of
(bi) miserable
the elucidation of
a book of
journal of C. B.
by every student
Vade, of whose
these dialogues
isms foreign to

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
tu 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
vuji first, with genitive affix i ʃ the first of
vu first
oyonggo important
baita thing, matter
uthai therefore, it is as
nikasa, 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 bahambi to
comprehend, with negation akù 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?
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.

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

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

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

SIR, if you are as anxious as I am to learn, I shall regard it as a favor to your service.
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.
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.
II. Senior. Why, when did you find, time to learn all the Manchu you know sir? Your pronunciation is good and you speak quite intelligibly.

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

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<td>gisun word, speech</td>
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<td>age elder brother, sir</td>
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<td>gosome Ger. (3) of gosimb to love</td>
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<td>ofi Past Gerund (8) of ombi to be</td>
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getoken intelligible
bime Ger. (3) of bimb to be
daczun quick, fluent
majo little
nikan Chinese
mudan pronunciation
akō not
umesai very
urehebi Indef. Past (10) of urembi to be
ripe, proficient
tuttu thus
bime Ger. (3) of bimb to be
sōn 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?
bi I
adarame how?
inde dat. of i he: to him
duibileci Cond. (6) of duilembi to compare
ombi to be, with interrogative ni: would
that do?
suhali altogether
tede dat. of tere he
baocin rival, match
waka not

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 as the head from the hand.
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.
age elder brother, sir
sini thy
erc this
gisun word, speech
majige little
tašarabahušu Pret. (4) of tašarabumbi to
cause an error, with akū not
semeo Inf. or Ger. (3) of sembi to say, to
think, with interrogative o
donjici Cond. (6) of donjimbi to hear
kini with sembi to be careful, constant
sere Fut. (5) of sembi to say
oci Cond. (6) of omī to be: if
hada rock
di in
hafumbi to penetrate
sehebi Indef. Past (10) of sembi to say
tere he
inu yes, also
taciš Past Ger. (8) of tacimbi to learn
bahanahangge Verbal Noun (21) of bahanambi to comprehend
dabala only
umai not at all
banjinjīši Past Ger. (8) of banjinjimbi to
come into life
bahanahangge Verbal Noun (21) of bahanambi to comprehend
vaku not
kai is, final particle
muse we (two)
tede dat. of tere he: to him
isirakūngge Verbal Noun (21) of isimbi to
arrive, with akū not
ya whatsoever
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!

Well, the
practised and,
to do is to
ourselves the
quite ready.
shall not b
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<td>i genitive affix</td>
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<td>bahanaha Pret. (4) of bahanambi to comprehend</td>
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<td>urehe Pret. (4) of urembi to be proficient</td>
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<td>okini Opt. (15) of ombi to be, may</td>
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<td>teng with sembi to be firm</td>
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<td>seme Ger. (3) of sembi to say</td>
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<td>jafam Past Ger. (8) of jafambi to take</td>
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<td>günin thought</td>
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<td>girküni Past Ger. (8) of girkümbi to exert</td>
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<td>tacici Cond. (6) of tacimbi to learn</td>
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<td>de to, at</td>
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<td>isinami Ger. (3) of isinambi to arrive</td>
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<td>muterakú Fut. (5) of mutembi to be able, with akú not</td>
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<td>bicoibe Advers. (13) of bimbi to be</td>
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<td>inu yes, certainly</td>
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<td>urunakú without doubt</td>
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<td>haminambi to come near</td>
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<td>dere final particle expressing a presumption.</td>
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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.
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<td>si thou</td>
<td>nikan Chinese</td>
<td>bahanara Fut. Part. (5) of bahanambi to comprehend</td>
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<td>niyalma man</td>
<td>kai is, final particle</td>
<td>ubaliyambure Fut. (5) of ubaliyambumbi to translate</td>
<td></td>
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<tr>
<td>be accusative affix</td>
<td>tacici Cond. (6) of tacimbi to learn</td>
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<tr>
<td>umesi very</td>
<td>ja easy</td>
<td></td>
<td></td>
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<tr>
<td>dabala only</td>
<td>gunin thought</td>
<td></td>
<td></td>
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<tr>
<td>girkiis Past Ger. (8) of girkumbi to exert</td>
<td></td>
<td></td>
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<tr>
<td>giyalan interval</td>
<td>lakcan interruption</td>
<td></td>
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<tr>
<td>aku not</td>
<td>enu one; enu anani one after the other without interruption</td>
<td></td>
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<tr>
<td>tacime Ger. (3) of tacimbi to learn</td>
<td>ohode supposing, if</td>
<td></td>
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<td>juwe two</td>
<td>ilan three</td>
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<tr>
<td>aniyu year</td>
<td>i genitive affix</td>
<td></td>
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<tr>
<td>siden middle</td>
<td>de in</td>
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</table>

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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| ini cisui as a matter of course  
| dube point, end, extreme  
| da beginning, dube da the very beginning  
| tucimbi to come out  
| aika if  
| enu one  
| inenggi day  
| fiyakiyara Fut. (5) of fiyakibambi to glow  
| juwan ten  
| inenggi day  
| sahurambo Fut. (5) of sahurambo to be cold  
| adali like, similar to  
| tacoci Cond. (6) of tacimbi to learn  
| uthai then  
| oriin twenty  
| aniya year  
| bithe book  
| hulaha Pret. (4) of hulambi to read, study  
| seme Ger. (3) of sembi to say  
| inu yes, truly  
| mangga difficult  
| kai 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 ubaliyambambo to translate be accusative affix  
| twa Past Ger. (8) of twambi to look at  
| majige little  
| dasatarao Fut. (5) of dasatambi to correct, with o implying a request. |
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,
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;
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.

be accusative affix
ai what?
hendure Fut. (3) of hendumbi to speak
simnecei 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
er e this
siden interval
deto, in
teni highly
hacihiyame Ger. (3) of hacihiyambi to exert oneself
manju Manchu
bithe book
hulambikai to read, with kai final particle
hidun quickly
gebu name
yabubu Imp. Pass. (1) of yabumbi to go:
cause to go, forward
nashun opportunity
be accusative affix
ume do not
usfarabure Fut. (5) of usfarabumbi to neglect.
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<tr>
<td>sini thy</td>
<td></td>
<td></td>
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</tbody>
</table>
| manojarangge Verbal Noun (21) of man-
| juramb to speak Manchu  |
| majiege little  |
| muru appearance  |
| tucimbi 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  |
| ullire Fut. (5) of ullimb to understand  |
| gojime only  |
| mini my  |
| beye body, self  |
| gisureme Ger. (3) of gisurembi to speak  |
| oholde when  |
| oron interval, place  |
| unde not yet, oron unde not yet time, too  |
| early  |
| giwai other, with gen. affix i  |
| adali like, similar  |
| fiyelen chapter, piece, fiyelen fiyeleni con-
| connectedly  |
| gisureme Inf. (3) of gisurembi to speak  |
| muterak Fut. (3) of mutembi to be able,  |
| with akü not  |
| sere Fut. (5) of sembi to say  |
| anggala not only  |
| emu one  |
| siran continuation  |
| i adverbial particle, emu sirani uninterr-
| uptedly  |
| duin four  |
| suna five  |
| gisun 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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<td>genu all</td>
<td></td>
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<tr>
<td>sirabume Inf. (3) of sirabumbi to connect</td>
<td></td>
<td></td>
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<tr>
<td>muterakü Fut. (5) of mutembi to be able,</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>with akü not</td>
<td></td>
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<tr>
<td>tere that</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>anggalu not only</td>
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<td></td>
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<tr>
<td>hono further</td>
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<td></td>
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<tr>
<td>emu one</td>
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<td></td>
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<tr>
<td>aldungga extraordinary, strange</td>
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<td></td>
<td></td>
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<tr>
<td>babi place, with bi is</td>
<td></td>
<td></td>
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<tr>
<td>gisurere Fut. Part. (5) of gisurembi to speak</td>
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<td>ongyolo before</td>
<td></td>
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<td>baibi in vain</td>
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<tr>
<td>tašaraburakü Fut. (5) of tašarabumbi to</td>
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<tr>
<td>make mistakes, with akü not</td>
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<tr>
<td>calaburakü Fut. (5) of calabumbi to err,</td>
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<tr>
<td>with akü not</td>
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<td>seme Inf. (3) of sembi to say</td>
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<tr>
<td>tathünjame Inf. (3) of tathünjambi to doubt,</td>
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<tr>
<td>to be uncertain, to be alarmed</td>
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<td></td>
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<tr>
<td>gelhun akü without fear, to dare</td>
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<tr>
<td>kengse lasha constantly</td>
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<tr>
<td>giswerakü Fut. (5) of gisurembi to speak,</td>
<td></td>
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<tr>
<td>with akü not</td>
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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.
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.

\[ \text{gùńici Cond. (6) of gùńimbi to think} \]
\[ \text{ai what?} \]
\[ \text{haci̇n kind} \]
\[ \text{i genitive affix} \]
\[ \text{taci̇ha Pret. (4) of tacimbi to learn} \]
\[ \text{seme Inf. (3) of sembi to say} \]
\[ \text{inu indeed} \]
\[ \text{ere this} \]
\[ \text{hùman ability} \]
\[ \text{dabala only} \]
\[ \text{nonggibere Fut. (5) of nonggibumbi to make progress} \]
\[ \text{aibi how could?} \]
\[ \text{ere this} \]
\[ \text{gemu all} \]
\[ \text{sini thy} \]
\[ \text{urehekù Pret. (4) of urembi to practice, with akiu not} \]
\[ \text{haran reason} \]
\[ \text{bi I} \]
\[ \text{sinde dat. of si thou} \]
\[ \text{tacibere Fut. (5) of tacibumbi to teach} \]
\[ \text{yaya whoever} \]
\[ \text{webe acc. of we who} \]
\[ \text{seme Inf. (3) of sembi to say} \]
\[ \text{ume not, do not} \]
\[ \text{bodoro Fut. (5) of bodombi to consider} \]
\[ \text{damu only} \]
\[ \text{ucaráha Pret. (4) of ucarambi to meet} \]
\[ \text{ucaráha Part. Pret. (4) of ucarambi to meet} \]
\[ \text{be sign of accusative} \]
\[ \text{tuwame Ger. (3) of tuwambi to try} \]
\[ \text{amcatame Ger. (3) of amcatambi to address} \]
\[ \text{one against his will} \]
\[ \text{gisure Fut. (5) of gisurembi to speak} \]
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

You will not regret the trouble you will take.

VII. Address to the Reader.

Senior, I am certain that you will take this piece of mine to heart, and may I ask you to step out of your way to get it printed.
you will speak it without an effort; so now don’t despair any more.

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

SENIOR. I have been to visit a relation of mine who lives down yonder. Won’t you step in and sit down on your way, sir?
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
tchebio Indef. Past. (10) of tembi to sit, to reside, with interrogative o
inu yes
Jakar lately
gurinjihe Pret. (4) of gurinji to come to change place
uttu thus
oci Cond. (6) of omi to be
musei we two, with genitive affix i
tehenggo Verbal Noun (21) of tembi to sit, to reside
giyanaki far from
udu how much?
goro distant
saha Pret. (4) of sambi to know
bici Cond. (6) of bimbi to be
aijini before
simbe acc. of si thou
tuwanjirakü Fut. (5) of tuwanjimi to come to see, to call, with aki not
bheo Pret. (4) of bimbi to be, with interrogative o
age elder brother, sir
yabu Imp. (1) of yambumi to go
ai geli how could that be?
mini my
boode house, with postpos. de in
kai it is
age elder brother, sir
westi Past Gerund (8) of westimbi to ascend
teki Subj. Pres. (2) of tembi to sit
ubade here
icangga convenient
si thou
tutu thus
tekede seat, with postpos. de in
bi I
absi how?
tembi to sit.

SENIOR. and a seat will be prepared;

JUNIOR. can't smoke?

SENIOR. Junior.

JUNIOR. isn't it hot.

SENIOR. Away for a moment, sir; I am very sorry I am in the kitchen.
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<td>sain good</td>
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<td>teme Inf. (3) of tembi to sit</td>
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<td>jabduba Pret. (4) of jabdumbi to reach one’s aim</td>
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<tr>
<td>ubade here</td>
<td></td>
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<tr>
<td>emu one</td>
<td></td>
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<td></td>
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<td>nikere Fut. Partic. (5) of nikembi to lean against</td>
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<td>babi place (ba) is (bi)</td>
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<td>booi house, with genitive affix i</td>
<td></td>
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<td>urse those who</td>
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<td></td>
<td></td>
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<td>aba how?</td>
<td></td>
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<tr>
<td>yaha coal</td>
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<td></td>
<td></td>
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<td>gaju Imp. (1) of gajimbi to fetch</td>
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<tr>
<td>age elder brother, sir</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>bi I</td>
<td></td>
<td></td>
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<tr>
<td>dambagu tobacco</td>
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<td></td>
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<td>omirakush Fut. (5) of omimb to eat, to smoke, with aki not</td>
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<tr>
<td>aungga mouth</td>
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<td>furugahabi to have ulcers in the mouth</td>
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<tr>
<td>tutu thus</td>
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<td></td>
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<tr>
<td>oci Cond. (6) of ombi to be</td>
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<tr>
<td>cai tea</td>
<td></td>
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<tr>
<td>ganu Imp. (1) of ganambi to bring</td>
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<tr>
<td>age elder brother, sir</td>
<td></td>
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<tr>
<td>cai tea</td>
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<tr>
<td>gaisu Imp. (1) of gaimbi to take</td>
<td></td>
<td></td>
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<tr>
<td>ko ob, exclamation of pain</td>
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<td></td>
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<td>absi how?</td>
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<td>halhun hot</td>
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<tr>
<td>halhun hot</td>
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<tr>
<td>oci Cond. (6) of ombi to be</td>
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<tr>
<td>majige little</td>
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<tr>
<td>tukiyecebu Imp. (1) of tukiiyecebumbi to take away</td>
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<td>huuwanggiyarabu it does not signify</td>
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<td>mukiyeبع Opt. (15) of mukiyeembali to become cool</td>
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<td>je exclamation of compassion</td>
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<td>buda rice</td>
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<tr>
<td>be accusative affix</td>
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<tr>
<td>tuwana Imp. (1) of tuwanambi to go and look after</td>
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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,
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
Hasu 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 1
Kenunui further
Gwoca 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 postponed on account of
Dagilahangge Verbal Noun (21) of dagilambi to prepare
geli also
Waku 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
Takah 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 spend the day talk

VIII. Senior way every day, how go to?
JUNIOR. It
SENIOR. To
JUNIOR. It
SENIOR. What
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
gisurembi Inf. (3) of gisurembi to speak
tecuki 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 go
gemun all
aibide whither?
genembi to go
bithem book
hulaname Inf. (3) of hulanambi to go to read
genembi to go
manju Manchu
bithem book
hulanambi to read
wakao it is not, with interrogative o
inu yes
ne now
aici which?
jerpi order
bithem book
hulanambi to read
giwo other
bithem book
akü not
damu only
yasai eye, with genitive affix i
juleri postpos. before
buyarambi 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

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* See Essay on Manchu Literature, page 10.

---

and I have been thinking that (for a school boy) that would do quite as well of these demands. Why don't you tell me to work at it?**

**JUNIOR.** Yes, I should like to have regular practice.
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 regular professor that teaches us; but that
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 yamén every day. It is only because we entreat him day and night

that he feels the tutorship is in the conduct of speaking.

IX. Senses of the neighbour, growing up he
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.

akū not, arya akū he cannot help it
šolo leisure
jalgīyanjafi Past Ger. (8) of jalgīyanjambi
to supply
membe acc. of be we
tacibumbi to teach
waka not
oci if
age elder brother, sir
bithe book
hūlame Inf. (3) of hūlambi to read
geneki Subj. Pres. (7) of genembi to go
sehengge 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
ważihā 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
adabi neighbour
kai is
kemmeme Inf. (3) of kemnembi to regard
measure
tuqame Inf. (3) of tuqambi to see
carefully
mutuha Pret. (4) of mutumbi to grow
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.”
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

1 2 3 4

akk not
ni final particle
age elder brother, sir
i genitive affix
gisun word
inu true
tutu thus
secibe Advers. (13) of sembi to say
inu certainly
terei his
sakdasa pl. of sakda old man, father
de postpos. in
wajiraku infinite
sain good
ba place
bij Past Ger. (5) of bimbi to be
teni therefore
ere this
gese similarity
dekjingge prosperous
juse child
banjiha Pret. (4) of banjimbi to beget
nomkow 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
akki not
ambula greatly
tacihabi Indef. Past (10) of tacimbi to learn, to study
an i ucui generally
boode house, with postpos. de in
bic i Cond. (6) of bimbi to be
bithe book
iwaara Fut. (5) of tuwambi to look at
dabalo only
Balai frivolous
bade place, with postpos. de to
emu one
okson step
sime Inf. (3) of semb to say
inu really
feliyembi Fut. (5) of feliyembi to walk,
with akii not
tere that
angala not only
siden public
i genitive affix
baita affair
de postpos. in
oci Cond. (6) of ombi to be
ginggun careful
othoba attentive
bahara Fut. Part. (5) of bahambi to ob-
tain
sara Fut. Part. (5) of samb to know
bade place, with postpos. de in
oci Cond. (6) of ombi to be
fimemere Fut. Part. (5) of fimembi to
smudge
ba place
akii not is
ere this
tob right
sine Inf. (3) of sembi to say
sain good
ba place
ikamboha Part. Pret. (4) of ikambomi to
accumulate
boode house, with postpos. de in
urunakii must
functele superabundant
huturi luck
bi has
seha Pret. (4) of sembi to say
gisun word, speech
de postpos. in
acanaha Pret. (4) of acanambi to agree

at home, and there always at his studies;
ever 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 some-
thing, 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."
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.
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 so convenient! men like us.
so convenient, it is quite the place for reading great friend.

Jenron. 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?

Jenron. Bore, indeed! It will be a real treat to have you around. Cond. (6) of enaimi to be

made dat of a then added, (6) of enaimi to be.

made dat of a then added, (6) of enaimi to be.

made dat of a then added, (6) of enaimi to be.
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<td>to come, because I feared you would refuse; but if you really are coming I shall be the most fortunate of men.</td>
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hono yet
jideraku Fut. (5) of jimbi to come, with aki 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.
# INDEX of AFFIXES and TERMS.

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

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APPENDIX.


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


Vol. I containing the romanized Manchu text of the four books (四書), the Shukin and Shiking, 304 pp.

Vol. II containing the dictionary, 231 pp.

T. T. Meadows, Translations from the Manchu language with the original text. Canton, 1849. 8vo.


W. Gube, Tsung-schu des Cen-wei, chinesisch und mandschisch mit Uebersetzung und Comment. Wien, 1880. 8vo.

E. Teza, Mangiurica, note raccolte. Pisa.

G. Hoffmann, Grammatica mancese compendiata dall' opera zinese Zing wen ki mung. Turin, 1883. 8vo, 36 pp.


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