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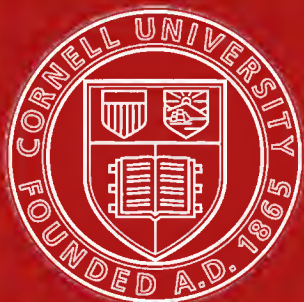
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A Manchu grammar, with analysed texts, by



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A
MANCHU GRAMMAR,

WITH
ANALYSED TEXTS,

BY
P. G. VON MÖLLENDORFF,

Chinese Customs Service.

SHANGHAI:
PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

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INTRODUCTION

v.

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

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

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

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

SHANGHAI, *February*, 1892.

P. G. VON MÖLLENDORFF.

THE ALPHABET.

	When alone.	In the beginning of a word.	In the middle of a word.	At the end of a word.
a				see n
e				
i				see b
o				
u				
ū				
n	—			like final a, but a vowel preceding shows that it must be ".
k	—	when followed by a, o, ū		
g	—	" " " e, i, n		—
h	—	when followed by a, o, ū		—
b	—	" " " e, i, n		—
p	—			the downstroke is longer than that of o.
s	—			—
ā	—			—
t	—	foll. by a, foll. by e,	ta, te,	after a vowel and before a consonant.
d	—	foll. by a, foll. by e,	da, de	—
l	—			
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' ㄎ, g' ㄍ, h' ㄏ, ts' ㄘ, ts ㄙ, dz ㄛ, z ㄗ, sy (四) ㄙ, c'y (勒) ㄘ, jy (智) ㄗ

ng	—	—	(a) (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 (*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. *ölgöjäm* ; *edun* wind, Tung. *ödyn*.

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

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

² The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ü as in tzü and sšü, and with lh as in chih and shih.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. *Diphthongs and Triphthongs.*

In these the rules of vowel harmony are not perceptible :

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

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

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

4. *Word-changes and Foreign Words.*

Vowels are often dropped :

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

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

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

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

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

In the beginning of Manchu literature Chinese words were :—

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

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

c. with an addition explanatory of the meaning : *gin liyan ilha* (金蓮 *chin lien* lotus, *ilha* flower) lotus ; *ingturi* or *ingtoro* cherry from 櫻 *ying* cherry with *turi* bean or *toro* (桃 *t'ao*) peach.

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

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

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

II. ETYMOLOGY.

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

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

The terminations for *nouns* are :—

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

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

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

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

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

f. *bun* : *ulabun* tradition.

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

h. *ra*, *re*, *ri*, *ro*, *rū*, *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* : *hūwaliyasun* harmony, peaceful.

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

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

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

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

i. *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 ; *ambalinggū* (*o*) earnest.

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

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

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

e. *saka* : *ekisaka* silent.

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

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

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

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

Some nouns use several affixes: *urun*—*urusa* and *uruse*; *agu*—*agusa* and *aguse*; *nakču*—*nakčusa*, *nakčuse*, and *nakčuta*; *gioro* or *gioru*—*gioroso* and *gioruse*; *sargan*—*sargata* and *sargada*.

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

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

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

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

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

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

This affix denotes:

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

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

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

Sometimes the *i* is left out, e.g. *gūnin 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 henduke* 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. *hūwašabukū mutebukū tacikū tacihiyakū be ilibufti tacibume. hūwašabukū serengge ujire be tacihiyakū serengge tacibure be mutebukū serengge gatabure be, establish (ilibufti) 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 *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 *gula beye* is used.

b. Possessive Pronouns. These are formed by adding *ngge* to the genitive of the personal pronouns : *miningge* mine, *siningge* thine, etc. Often the genitive without *ngge* is thus employed : *meni morin* our horse. *Ere* this, *tere* that frequently stand for the third person : *terei 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 hulabureo* do cause me to study! (*hulambi* to study, *hulabumbi* passive or causative, *hulabure* future participle).

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

3. NUMERALS.

a. The Cardinal Numerals are :—

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

11 <i>juwan emu</i>	70 <i>nadanju</i>
12 „ <i>juwe</i>	80 <i>jakınju</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>g sin</i>	10,000 <i>tumen</i>
40 <i>dehi</i>	100,000 <i>juwan tumen</i>
50 <i>susai</i>	1,000,000 <i>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 *tanggāci*

The thousandth *minggaci*

The ten thousandth *tumenci*.

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

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

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

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

by twos *juwete*

„ threes *itata*

„ fours *duite*

„ fives *sunjata*

„ sixes *ninggute*

„ sevens *nadata*

by 8 *jakūta*

„ 9 *uyute*

„ 10 *juwanta*

„ 15 *tofohoto*

„ 20 *orita*

„ 30 *gūsita*

„ 40 *dehite*

by 50 *susaita*.

„ 60 *ninjute*.

„ 70 *nadanjuta (te)*.

„ 80 *jakūnjute*.

„ 90 *uyunjute*.

„ 100 *tanggūta*.

„ 1000 *minggata*.

„ 10,000 *tumente*.

„ several *udute*.

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

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

single *emursu, emu ubu* ;

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

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

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

4. VERBS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PARADIGM OF ARAMBI TO WRITE.

1. Imperative	<i>ara</i>	write !
2. Present Tense	<i>arambi</i>	I write.
3. Infinitive	<i>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)*; *giyoloršembī (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 *ke*, *re*; *ha* and *he*, *re*; *ha* and *ho*, *ro*; *he* and *ho*, *ro*; *he* and *ke*, *re*; *ho* and *ko*, *ro*; *ke* and *ko*, *ro*. It would be to no purpose to give the long lists of these verbs, Sakharoff's Dictionary gives the affixes used by each verb.

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

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

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

LIST OF IRREGULAR VERBS.

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

5. ADVERBS.

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

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

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

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

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

e. The verbal forms in *me* (*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: *suhe i* with the axe; *de* in, at, on, towards, upon, to: *hoton de* in or to the town; *ci* from, out of: *boo ci* from the house.

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

7. CONJUNCTIONS.

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

8. INTERJECTIONS.

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

III. SYNTAX.

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

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

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

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

Subordinate verbs precede the conclusive verb and take the form of the Past Gerund in *fi* or the Conditional in *ci*, e.g. *cooha be gai fi amasi bederehe* he took (*gai fi*, 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 *jobošombi*) 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."

1	2	3	4	<p><i>donjici</i>, Condit. tense (6) of <i>donjimbi</i> to hear: I hear, but I am not sure, whether it is so</p> <p><i>si</i> thou</p> <p><i>te</i> now</p> <p><i>manju</i> Manchu</p> <p><i>bithe</i> book</p> <p><i>tacimbi</i> Present Tense (2) to learn</p> <p><i>sembi</i> (2) to say, here merely closing the report he heard</p> <p><i>umesi</i> very</p> <p><i>sain</i> good</p> <p><i>manju</i> Manchu</p> <p><i>gisun</i> word, speech</p> <p><i>serengge</i> Future Part. of <i>sembi</i> to say, namely</p> <p><i>musei</i> we, with genitive affix <i>i</i>, of us</p> <p><i>manjusai</i> Manchus, gen. plur. <i>sa-i</i></p> <p><i>ujui</i> first, with genitive affix <i>i</i> } the first of <i>uju</i> first } the first</p> <p><i>oyonggo</i> important</p> <p><i>baita</i> thing, matter</p> <p><i>uthai</i> therefore, it is as</p> <p><i>nikasai</i>, pl. of <i>nikan</i> Chinese (<i>nikasa</i>) with gen. affix <i>i</i> of the Chinese</p> <p><i>meni meni</i> every</p> <p><i>ba</i> place</p> <p><i>i</i> genitive affix</p> <p><i>gisun</i> word, speech</p> <p><i>i</i> genitive affix</p> <p><i>adali</i> alike, similar to</p> <p><i>bahanarakūi</i> Fut. (5) of <i>bahanambi</i> to comprehend, with negation <i>akū</i> and <i>oci</i> Conditional (6) of <i>ombi</i> to be, if you should not know</p> <p><i>ombio</i> Pres. Tense (2) of <i>ombi</i> to be, with interrogative <i>o</i>, will that do?</p>
ᠳᠣᠨᠵᠢᠴᠢ	ᠳᠣᠨᠵᠢᠮᠤᠪᠢ	ᠳᠣᠨᠵᠢᠮᠤᠪᠢ	ᠳᠣᠨᠵᠢᠴᠢ	
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ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	
ᠪᠢᠲᠡ	ᠪᠢᠲᠡ	ᠪᠢᠲᠡ	ᠪᠢᠲᠡ	
ᠲᠠᠴᠢᠮᠪᠢ	ᠲᠠᠴᠢᠮᠪᠢ	ᠲᠠᠴᠢᠮᠪᠢ	ᠲᠠᠴᠢᠮᠪᠢ	
ᠰᠡᠮᠪᠢ	ᠰᠡᠮᠪᠢ	ᠰᠡᠮᠪᠢ	ᠰᠡᠮᠪᠢ	
ᠤᠮᠡᠰᠢ	ᠤᠮᠡᠰᠢ	ᠤᠮᠡᠰᠢ	ᠤᠮᠡᠰᠢ	
ᠰᠠᠶᠢᠨ	ᠰᠠᠶᠢᠨ	ᠰᠠᠶᠢᠨ	ᠰᠠᠶᠢᠨ	
ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	ᠮᠠᠨᠵᠤ	
ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	
ᠰᠡᠷᠡᠩᠭᠡ	ᠰᠡᠷᠡᠩᠭᠡ	ᠰᠡᠷᠡᠩᠭᠡ	ᠰᠡᠷᠡᠩᠭᠡ	
ᠮᠤᠰᠡᠢ	ᠮᠤᠰᠡᠢ	ᠮᠤᠰᠡᠢ	ᠮᠤᠰᠡᠢ	
ᠮᠠᠨᠵᠤᠰᠠᠢ	ᠮᠠᠨᠵᠤᠰᠠᠢ	ᠮᠠᠨᠵᠤᠰᠠᠢ	ᠮᠠᠨᠵᠤᠰᠠᠢ	
ᠤᠵᠤᠢ	ᠤᠵᠤᠢ	ᠤᠵᠤᠢ	ᠤᠵᠤᠢ	
ᠤᠵᠤ	ᠤᠵᠤ	ᠤᠵᠤ	ᠤᠵᠤ	
ᠣᠶᠣᠩᠭᠣ	ᠣᠶᠣᠩᠭᠣ	ᠣᠶᠣᠩᠭᠣ	ᠣᠶᠣᠩᠭᠣ	
ᠪᠠᠢᠲᠠ	ᠪᠠᠢᠲᠠ	ᠪᠠᠢᠲᠠ	ᠪᠠᠢᠲᠠ	
ᠤᠲᠬᠠᠢ	ᠤᠲᠬᠠᠢ	ᠤᠲᠬᠠᠢ	ᠤᠲᠬᠠᠢ	
ᠨᠢᠬᠠᠰᠠᠢ	ᠨᠢᠬᠠᠰᠠᠢ	ᠨᠢᠬᠠᠰᠠᠢ	ᠨᠢᠬᠠᠰᠠᠢ	
ᠮᠡᠨᠢ	ᠮᠡᠨᠢ	ᠮᠡᠨᠢ	ᠮᠡᠨᠢ	
ᠪᠠ	ᠪᠠ	ᠪᠠ	ᠪᠠ	
ᠢ	ᠢ	ᠢ	ᠢ	
ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	ᠭᠢᠰᠤᠨ	
ᠢ	ᠢ	ᠢ	ᠢ	
ᠠᠳᠠᠯᠢ	ᠠᠳᠠᠯᠢ	ᠠᠳᠠᠯᠢ	ᠠᠳᠠᠯᠢ	
ᠪᠠᠬᠠᠨᠠᠷᠠᠬᠤᠢ	ᠪᠠᠬᠠᠨᠠᠷᠠᠬᠤᠢ	ᠪᠠᠬᠠᠨᠠᠷᠠᠬᠤᠢ	ᠪᠠᠬᠠᠨᠠᠷᠠᠬᠤᠢ	
ᠣᠪᠮᠢ	ᠣᠪᠮᠢ	ᠣᠪᠮᠢ	ᠣᠪᠮᠢ	

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

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

ai what ?

gisun word, speech

musei gen. of *muse* we, we two

dolo interior, in the family

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

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

tuttu thus

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

bi I

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

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

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

damu only

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

baniha thanks

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

dabala only

geli besides

ai what ?

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

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.

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

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;

1	2	3	4	
<p> 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 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1	2	3	4	
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>i</i> he
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>ai</i> what ?
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>hacin</i> kind
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>i</i> genitive affix
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>bahanaha</i> Pret. (4) of <i>bahanambi</i> to comprehend
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>urehe</i> Pret. (4) of <i>urembi</i> to be proficient
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>okini</i> Opt. (15) of <i>ombi</i> to be, may
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>muse</i> we
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>damu</i> only
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>mujilen</i> heart
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>be</i> accusative affix
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>teng</i> with <i>sembi</i> to be firm
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>seme</i> Ger. (3) of <i>sembi</i> to say
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>jafafi</i> Past Ger. (8) of <i>jafambi</i> to take
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>gūnin</i> thought
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>girkūfi</i> Past Ger. (8) of <i>girkūmbi</i> to exert
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>tacici</i> Cond. (6) of <i>tacimbi</i> to learn
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>udu</i> although
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>tere</i> that
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>ten</i> hight
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>de</i> to, at
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>isiname</i> Ger. (3) of <i>isinambi</i> to arrive
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>muterakū</i> Fut. (5) of <i>mutembi</i> to be able, with <i>akū</i> not
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>bicibe</i> Advers. (13) of <i>bimbi</i> to be
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>inu</i> yes, certainly
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>urunakū</i> without doubt
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>haminambi</i> to come near
من من يستدر ن ويستشير	يستشير في يستدر	يستدر استدر	يستدر يستشير ويستشير	<i>dere</i> 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.

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

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

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.

[illegible]

1	فېښېښ وډرچېښېښ وې لېښېښ وډرچېښېښ وې لېښېښ وډرچېښېښ وې لېښېښ وډرچېښېښ وې	2	ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ	3	ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ	4	ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ ښېښېښ وډرچېښېښ وېښېښ	<p><i>beleni</i> ready <i>bisirengge</i> Verbal Noun (21) of <i>bimbi</i> to be <i>be</i> accusative affix <i>hasa</i> quickly <i>banju</i> Imp. (1) of <i>banjimbi</i> to produce <i>se</i> Imp. (1) of <i>sembi</i> to say <i>aku</i> no <i>age</i> elder brother, sir <i>ume</i> do not <i>bi</i> I <i>kemuni</i> further <i>gūwa</i> other <i>bade</i> place, with <i>de</i> to <i>geneki</i> Subj. Pres. (7) of <i>genembi</i> to go <i>sembi</i> to say <i>ainahabi</i> how is that ? <i>beleni</i> ready <i>bisirengge</i> Verbal Noun (21) of <i>bimbi</i> to be <i>sini</i> thy <i>jalin</i> postpos. on account of <i>dagilahangge</i> Verbal Noun (21) of <i>dagilambi</i> to prepare <i>geli</i> also <i>waka</i> not is <i>majige</i> little <i>jefi</i> Past Ger. (8) of <i>jembi</i> to eat <i>genecina</i> Concessive (14) of <i>genembi</i> to go <i>joo</i> enough <i>bi</i> it is <i>emgeri</i> once <i>sini</i> thy <i>boo</i> house <i>be</i> accusative affix <i>takaha</i> Pret. (4) of <i>takambi</i> to recognise <i>kai</i> it is <i>encu</i> different, other <i>inenggi</i> day <i>jai</i> again <i>cohome</i> specially <i>jifi</i> Past. Ger. (8) of <i>jimbi</i> to come</p>
<p>and bring quickly whatever is ready.</p> <p>JUNIOR. No, indeed, sir; do not put yourself to so much trouble. I have still got to go somewhere else.</p> <p>SENIOR. But it's only whatever is ready; nothing is being prepared for you. Do try and eat a little, then you may go.</p> <p>JUNIOR. Not just now, thank you, sir; but now that I have found out where you live, I'll come another time</p>								

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666	667	668	669	670	
671	672	673	674	675	
676	677	678	679	680	
681	682	683	684	685	
686	687	688	689	690	
691	692	693	694	695	
696	697	698	699	700	
701	702	703	704	705	
706	707	708	709	710	
711	712	713	714	715	
716	717	718	719	720	
721	722	723	724	725	
726	727	728	729	730	
731	732	733	734	735	
736	737	738	739	740	
741	742	743	744	745	
746	747	748	749	750	
751	752	753	754	755	
756	757	758	759	760	
761	762	763	764	765	
766	767	768	769	770	
771	772	773	774	775	
776	777	778	779	780	
781	782	783	784	785	
786	787	788	789	790	
791	792	793	794	795	
796	797	798	799	800	
801	802	803	804	805	
806	807	808	809	810	
811	812	813	814	815	
816	817	818	819	820	
821	822	823	824	825	
826	827	828	829	830	
831	832	833	834	835	
836	837	838	839	840	
841	842	843	844	845	
846	847	848	849	850	
851	852	853	854	855	
856	857	858	859	860	
861	862	863	864	865	
866	867	868	869	870	
871	872	873	874	875	
876	877	878	879	880	
881	882	883	884	885	
886	887	888	889	890	
891	892	893	894	895	
896	897	898	899	900	
901	902	903	904	905	
906	907	908	909	910	
911	912	913	914	915	
916	917	918	919	920	
921	922	923	924	925	
926	927	928	929	930	
931	932	933	934	935	
936	937	938	939	940	
941	942	943	944	945	
946	947	948	949	950	
951	952	953	954	955	
956	957	958	959	960	
961	962	963	964	965	
966	967	968	969	970	
971	972	973	974	975	
976	977	978	979	980	
981	982	983	984	985	
986	987	988	989	990	
991	992	993	994	995	
996	997	998	999	1000	

and spend the day with you.

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

JUNIOR. I go to my studies.

SENIOR. To read Manchu, isn't it?

JUNIOR. It is.

SENIOR. What are you reading in Manchu?

JUNIOR. Oh, no new books, only every day talk

gulhun completely

emu one

inenggi day

gisureme Inf. (3) of *gisurembi* to speak

teceki Subj. Pres. (7) of *tecembi* to sit together.

age elder brother, sir

si thou

inenggidari daily

ederi this way

yaburengge Verbal Noun (21) of *yabumbi* to go

gemu all

aibide whither?

genembi to go

bithe book

hulaname Inf. (3) of *hūlanambi* to go to read

genembi to go

manju Manchu

bithe book

hūlambi to read

wakao it is not, with interrogative o

inu yes

ne now

aici which?

jergi order

bithe book

hūlambi to read

gūwa other

bithe book

akū not

damu only

yasai eye, with genitive affix i

juleri postpos. before

buyarame Ger. (3) of *buyarambi* to do petty things

gisun word, speech

1	1	1	1	akū not, <i>arga akū</i> he cannot help it <i>šolo</i> leisure <i>jalgiyanjafi</i> Past Ger. (8) of <i>jalgiyanjambi</i> to supply <i>membe</i> acc. of <i>be</i> we <i>tacibumbi</i> to teach <i>waka</i> not <i>oci</i> if <i>age</i> elder brother, sir <i>bithe</i> book <i>hūlame</i> Inf. (3) of <i>hūlambi</i> to read <i>geneki</i> Subj. Pres. (7) of <i>genembi</i> to go <i>sehengge</i> Verbal Noun (21) of <i>sembi</i> to say <i>sain</i> good <i>baita</i> thing <i>dabala</i> only <i>sini</i> gen. of <i>si</i> thou <i>funde</i> postpos. for <i>majige</i> little <i>gisureci</i> Cond. (6) of <i>gisurembi</i> to speak <i>minde</i> dat. of <i>bi</i> I <i>geli</i> then <i>ai</i> what <i>wajiha</i> Pret. (4) of <i>wajimbi</i> to end, finish <i>ni</i> interrogative particle.
2	2	2	2	
3	3	3	3	
4	4	4	4	

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.

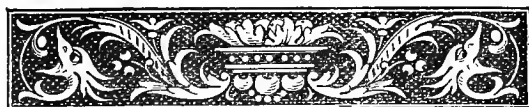
tere that
age elder brother
serengge Verbal Noun (21) of *sembi* to say
musei our, with genitive affix *i*
fe old
adaki neighbour
kai is
kemneme Inf. (3) of *kemnembi* to } to regard
measure } carefully
tuwame Inf. (3) of *tuwambi* to see }
mutuha Pret. (4) of *mutumbi* to grow

INDEX of AFFIXES and TERMS.

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

<i>absi</i> 35. 36. 37. 48. 49	<i>gan, gen, gon</i> 4
<i>adali</i> 15. 31	<i>ge</i> 4
<i>ai</i> 6. 16. 20. 25. 30. 33. 41. 43. 48. 49	<i>gemu</i> 8. 16. 29. 32. 33. 48
<i>aibi</i> 33. <i>aibide</i> 39. 41. <i>aici</i> 39	<i>geren</i> 5
<i>aika</i> 27. 49. <i>aikabade</i> 16	<i>geri</i> 13
<i>aimbe</i> 6. <i>ainci</i> 6	<i>ha, he, ho</i> (4) 4. 8. 9. 10. <i>habi</i> (10) 8. 9. <i>habici</i> (12)
<i>aiseme</i> 35	8. 9. <i>habihe</i> (11) 8. 9
<i>akū, akūn, akūngge</i> 12. 13. 22. 23. 24. 28. 31. 32	<i>han, hen, hon, hun, hūn</i> 4
39. 40. 41. 44. 45. 49	<i>hi, hūn</i> 4
<i>anggala</i> 29. 31. 32	<i>hiyan, hiyen</i> 4
<i>ba</i> 4. 24. 41. 46. 49. <i>bade</i> 13. 29. 46. 47	<i>i, ini, inde, imbe, inci</i> ... 5. 6. 13. 22. 23. 25. 27
<i>babi</i> 17. 21. 32. 37. 45	<i>ingge</i> 4
<i>be</i> 5. 6	<i>inu</i> 13
<i>beye</i> 6. 29. 31	<i>ja</i> 8
<i>bi</i> ... 6. 50. <i>bici</i> 17. 36. 46. 47. <i>bicibe</i> 25. 41. <i>bifi</i> 45	<i>jergi</i> 5. 13
<i>bihe</i> 11. 35. 36. 44. <i>bime</i> 21. 22 45. <i>bisirengge</i>	<i>ji</i> 4. 8
38. 44	<i>ju</i> 4
<i>bun</i> 4	<i>ka, ke, ko</i> (4) 4. 8. 10, v. <i>ha</i> .
<i>buru</i> 4	<i>kai</i> 18. 24. 26. 27. etc.
<i>ca, ce, co</i> 8	<i>kan, ken, kon</i> 4
<i>ce, ceni, cende, cembe, cenci</i> 6	<i>ku, kū</i> 4
<i>cen</i> 4	<i>la</i> 4. 8
<i>ci</i> (6) 4. 6. 7. 8. 13	<i>lame, leme</i> (23) 8. 13
<i>cibe</i> (13) 8	<i>lan, len, lon</i> 4
<i>cin</i> 4	<i>le</i> (22) 4. 8
<i>eina</i> (14) 8	<i>lengge</i> (22) 8
<i>cu</i> 4	<i>liyan, liyen</i> 4
<i>cuka, cuke</i> 4. 13	<i>lo</i> 4
<i>cun</i> (14) 4. 8	<i>mari</i> 13
<i>da, de, do</i> 4. 8	<i>mbi</i> 8, <i>mbifi</i> (17) 8. <i>mbihe</i> (9) 8. <i>mbime</i> (16) 8. 13
<i>dari</i> 13	<i>mbubumbi</i> (20) 8
<i>de</i> 4. 5. 8. 13	<i>mbumbi</i> (19) 8
<i>dere</i> 19. 25	<i>me</i> (3) 8. 13
<i>du</i> 8	<i>meni, mende, membe, menci</i> 6
<i>ele</i> 42	<i>mini, minde, mimbe, minci</i> 6
<i>ere</i> 6	<i>mpi</i> 8. 11
<i>ese</i> 6	<i>mudan</i> 13
<i>fi</i> (8) 8	<i>muse</i> 6

<i>n</i> 4	<i>si, sini, sinde, simbe, sinci</i> 6
<i>na, ne, no, nu</i> 8	<i>su</i> 4
<i>ndara, ndere</i> 8. 10	<i>sun</i> 4
<i>ndu</i> 8	<i>surve, suveni, survende, survembe, survenci</i> ... 6
<i>ngga, ngge, nggo</i> (21) 4. 6. 8	<i>ša, šo, še</i> 8
<i>nggala, nggele, nggolo</i> (18) 8. 9	<i>šun, šün</i> 4
<i>nggeri</i> 13	<i>ta, te, to</i> 4. 7. 8
<i>nggi</i> 4	<i>tanggū</i> 5. 7
<i>nggū</i> 4	<i>tede</i> 22
<i>ngka, ngke, ngko</i> 8. 10. 11	<i>tere, tese</i> 6
<i>ni</i> 5. 6. 35. 43. 45	<i>tetendere</i> 19
<i>ningge</i> 4	<i>tome</i> 5. 28
<i>o</i> 6	<i>tu</i> 4
<i>ombi</i> 13. 15. 20. 22. <i>ombini</i> 22. 29. <i>ombime</i> 29. <i>oho</i>	<i>tumen</i> 5. 7
44. 49. <i>ohode</i> 26. 31. 34. <i>ofi</i> 13. 17. 21. 30. <i>ojoro</i>	<i>tun</i> 4
29. 41. <i>ome</i> . 30. <i>oci</i> 13. 16. 17. 20. 24. 28. 36.	<i>ubu</i> 7
37. 43. 46. 47. 49. <i>ocibe</i> 13	<i>udu</i> 25. 36. 44
<i>pi</i> 8. 11	<i>umai</i> 12. 42
<i>ra, re, ro</i> (5) 4. 8. 9. 10	<i>ume</i> 12. 30. 33
<i>ran, ren, ron</i> 4	<i>unde</i> 12. 31
<i>ri</i> 4	<i>urse</i> 4. 5. 37. 42
<i>ru</i> 4	<i>ursu</i> 7
<i>sa, se, so</i> 4	<i>uthai</i> 15. 27
<i>saka</i> 4. 13	<i>waka</i> 12
<i>sembi</i> 13. 15. 32. 38. 40. 41. <i>seme</i> 18. 19. 20. 24. 27.	<i>we, wei, wede, webe, weci</i> 6
32. 33. 46. 49. <i>sehe</i> 44. 46. <i>sehengge</i> 43. <i>sehebi</i>	<i>weike</i> 6
24. <i>sere</i> 20. 24. 31. 40. 44. 50. <i>serengge</i> 15. 20.	<i>weingge</i> 6
43. 47. <i>seci</i> 19. 22. 23. 42. <i>secibe</i> 45	<i>ya</i> 6. 24



APPENDIX.

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

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

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Additional remarks on the Manchu verb in "Beiträge zur mandschuischen Conjugationslehre, Zeitschr. der D. M. Ges. xviii, p. 202-219.

—Sse-schu, Schu-king, Schi-king in mandschuischer Uebersetzung mit einem mandschu-deutschem Wörterbuch. Leipzig, 1864. 2 vols. 8vo.

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

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

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

