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.
1892.
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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 Shukung, 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.

<table>
<thead>
<tr>
<th></th>
<th>When alone.</th>
<th>In the beginning of a word.</th>
<th>In the middle of a word.</th>
<th>At the end of a word.</th>
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<td>w</td>
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</tbody>
</table>

For transcribing Chinese syllables:

- k' ꕖ, g' ꕗ, h' ꕘ, ts ꕙ, ts ꕔ, dz ꕕ, ꕒ, sy (四) ꕔ, c'y (勒) ꕅ, jy (智) ꕖ
- ng ꕖ
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 o as generally represented). The 18 consonants are k, g, h, n, b, p, s, ñ, t, d, l, m, c, y, r, f, w. The 10 marks are k', g', l', ts', ts, dz, ž, sy, č, y.¹

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.

r 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.²

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 sonororous liquid; only as initial, when followed by iya, iye, iyo, io, it is pronounced like ny: e.g. niyalma man=nyalma; niyengyi spring=ningnyiri; niolhon smooth=nyolkon (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 jáän; inenggi day, Tung. inängii; elgembi to lead, Tung. ólgøjäm; edun wind, Tung. ódyn.

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

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

ž=j in jardín.

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

2. Harmony of Vowels.

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

¹ The name of the Emperor shun is given in Manchu as šun.
² The y in these 3 Chinese syllables represents the vowel transcribed by Wade with ü as in tsü and tsü, and with ih as in chin and shih.

* This alphabet was adopted by the Uigurs from a Syrian or Mandaeic source, thence adapted to the Mongolian language and in 1599 slightly altered to suit the pronunciation of Manchu. Unfortunately 3 vowels were left unrepre- sented: ö, ü, y. By comparing the Tungusic dialects these vowels can be partly restored.
These 8 vowels are divided* into the following groups:—

<table>
<thead>
<tr>
<th>Type</th>
<th>Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>guttural</td>
<td>a o y u</td>
</tr>
<tr>
<td>palatal</td>
<td>ä ö i ü</td>
</tr>
<tr>
<td>dental</td>
<td>a æ y i</td>
</tr>
<tr>
<td>labial</td>
<td>o u õ ü</td>
</tr>
<tr>
<td>dento-guttural</td>
<td>a y</td>
</tr>
<tr>
<td>labio-guttural</td>
<td>o n</td>
</tr>
<tr>
<td>dento-palatal</td>
<td>ä i</td>
</tr>
<tr>
<td>labio-palatal</td>
<td>õ ü</td>
</tr>
<tr>
<td>wide vowels</td>
<td>a o ä ö</td>
</tr>
<tr>
<td>narrow vowels</td>
<td>y u i ü</td>
</tr>
</tbody>
</table>

according to the degree of widening or narrowing the inner organs of speech.

The harmony of vowels consists in a certain attraction of vowels physiologically related to each other; in accordance with it a vowel can only be followed by a corresponding one. All the Altaic languages show this peculiarity, the Turkish dialects the most, the Tungusic and Manchu the least. Within stems, this harmony of vowels is of interest only to the philologist, but as most of the affixes in Manchu offer the choice between 2 or even 3 vowels (e.g. ha, ho, he; la, le, hon, hûn, hûn), 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; *mote-re* being able to; *tokto-ho* fixed. Exceptions are given under "Verbs."

For affixes in on, un, ün (hon, hun, hûn): stems in which a or o occurs twice, or those having i and a, take sometimes ü: *yada-hûn* poor; *sâös-hûn* 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-hûn* 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-ha* somewhat frequent; *gûni-ha* thought; *kooli-ngga* customary. An exception appears to be: *ashâ-re* will refuse. Of affixes in on, un, ün: *tali-hûn* doubtful; *miösi-hûn* or hon wrong.

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

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

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

7. Stems in u and ü, take mostly a: *mükâ-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.:—

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ama</em> father.</td>
<td><em>eme</em> mother.</td>
</tr>
<tr>
<td><em>haka</em> man.</td>
<td><em>hehe</em> woman, etc.</td>
</tr>
</tbody>
</table>

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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, in; o by i, o: oi, oo; u by a, e, i, o: ua, ne, ni, uo; ü by a, e, i, o: üa, üe, üi, üo.

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

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


Vowels are often dropped:

a. in the middle of words: tofokon fifteen, pronounced tofokon; ilha flower from ilaha; utha hunt—butaha; hojkon son-in-law—hojikon; ughi part—ufuki; gelhun fear—gelehun; narśu niggard—naraśa; cirku pillow—cirungi from cirumbai; forgon or forhon season—forohon, etc.

b. in combination of two words: ertele till here—ere tele, emderi at the same time—emu derei; emurśu simple—emu ursu; erse such—ere se; ergi this side—ere gi; inenggishan noon—ingenji sahti; dergi upper—dere gi; baitakū unemployed—baita aka; memema step-father—meme ama; aba where?—ai ba; amargi behind—ama ergi, alimbaharakū inexpressible—alimebaraha aka.

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

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

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

In the beginning of Manchu literature Chinese words were:

a. borrowed without change, new words for new ideas: ging (京, 經, 象), gung (公, 宮, 功, 工), wang (王), even when an original Manchu word existed: liyo hawang (碉 黃 蘭 黃) instead of hurku; funghawang (鳳, 鳳) 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 連 華 花) instead of lotus, ilha flower (花) lotus; ingturi or ingtoro cherry from 樱, ying cherry with turi bean or tao (桃, 台) peach.

Other similarities seem to point to more ancient loans: jī brush (筆, 章), fasun law (法, 法); dulefun degree (度, 使); kemun measure (刻, 衡). These may, however, originally spring from the same root (compare e.g. kemun with Jakutic kām measure).

Manchu words cannot begin with r (Buddhist works contain some transliterated Sanscrit words commencing with r) or ü (ület is Mongol). They generally terminate in vowels or n. Final r, k and s is only found in onomatopoeic words like kasar 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, mandul Mongol word, a place where sacred rites are practiced, ület is a Mongol name.

Some few words terminate in b: tob right, cob mountain peak, kab lib, cib cab. The ending ug, 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: akba heaven, muke water, kesi flavour, olo hemp, huncu sledge, boo house, buha stag.

b. n: morin horse, banin nature.

c. ka, ko, ku, ki, ho, indicating mostly names of instruments and utensils: uvika bow case; oboko washing basin; hujuku bells; forika drum; corho funnel; but also tacika school.

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

e. ba: hondoba whip lash; dulimba middle.

f. bun: ulabun tradition.

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

h. ra, re, ri, ro, ru, ran, ren, ron: jamaran quarrel; tohor 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, hun, shun, shun: etuhun power, mighty; ijishun compliance, compliant.

d. sun: hawaliyasun harmony, peaceful.

e. tu, tnn: iletu appearance, clear; iletun sign.

f. ki, hi, hin: jabaski luck, lucky; holhi stupid; aduki leather trousers; lekerki, lekerhi, lekerhin seal.

g. cu, cnn: suilacun anxiety, anxious.

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

i. ju, ji: bohoju 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; feguwecuke wonderful.

e. saka: oksaka 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; geliyeken a little pale; adaliliyan somewhat similar; ambakaliyan a little big; isheliyan rather narrow; suhescen a small axe; ambakasi somewhat big.

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

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

a. by the affixes sa, se, si, so, ta, da, te, ri. These are simply added to the word; a final n (not being part of the root) is dropped (hafan—hafasa); but han emperor—hansa. Jui loses final i: juse; omolo final lo: omosi. Thus sabi—sabisa; age, agese; aha—akasi; monggo—monggoso; ama—amata; eme—emeti; mafa—mafari.
Some nouns use several affixes: *uru*-uru and *uruse*; *agu*-agas and *aguse*; *nakču*-nakčusa, nakčuse, and nakčata; *giro* or *giuru*-gioroso and gioruse; *sargya*-sargata and sargada.

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

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

Placed before the noun: *tangg* hundred, e.g. *tangg hala* (百 姓) the hundred family names, the people; *tumen* ten thousand (萬), e.g. *tumen jaka* things, all things; *geren* all, e.g. *geren niyalma* all men; the latter is also used in combination with plural forms: *geren ambasa* hafasa the officials.

Placed after the noun: *gemu* all, e.g. *bayan* *gemu* the rich; *tome* all, e.g. *niyalma* *tome* men, all men; *jergi* rank (等), e.g. *guryu* *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; *uryun* *i* *doro* the ceremony of congratulation.

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

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

Sometimes the *i* is left out, e.g. *ginin* *sakdun* the spirit of thought, i.e. energy; *siden* *haha* a supernumerary. The first noun 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* *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* *hendibu* he spoke with that man; *dere* *de* *sindambi* to place on the table; *si* *aibide* *genemi* *de* where (aibide) are you (si) going to? *tawure* *de* *ja* *gojime* *yabure* *de* *mangga* though (gojime) easy (ja) to look at (tawure *de*), it is difficult (mangga) to perform (yabure *de*); *niyalma* *de* it is for man to; *abku* *de* it is for heaven to (hominis est, cali est); *juue* *de* *gemu* *sartabure* *de* *isinambi* to come to (isinambi) delaying (sartabure *de*) altogether (gemu) in either (juue *de*) 兩 下 程 都 至 於 處 據; *gemu* like the Chinese 都 *tu* is here expletive.

3. *Be* denotes the direct complement of the verb, the accusative, e.g. *baita* *be* *gainbi* to take a thing; *erdemui* *beyle* *desambi* by virtue we cultivate the body (bye *be* ourselves). *Be* is sometimes used as an expletive, e.g. *hawašabu* *mutedbu* *taciktu* *tacikyanu* *be* *ilubi* *tacibume.* *hawašabu* *serengge* *ujire* *be* *tacikyanu* *serengge* *tacibure* *be* *mutedbu* *serengge* *gabutabure* *be,* establish (*ilubi*) colleges, academies, schools and gymnasium 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 (*tacibume*) 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 aku* not far from this; *ama eniye ci fakafi, booci aljafi inenggi goidaha* taking leave of his father and mother, he was long separated from his family; *yaci neneme jihe bihe* which came first?

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

2. **Pronouns.**

a. **Personal Pronouns.**

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

<table>
<thead>
<tr>
<th>nom.</th>
<th>bi I</th>
<th>be we</th>
<th>muse we</th>
<th>si thon</th>
<th>suwe you</th>
<th>i he, she, it</th>
<th>ce they</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>minci</td>
<td>meni</td>
<td>musei</td>
<td>sini</td>
<td>suweni</td>
<td>ini</td>
<td>ceneci</td>
</tr>
<tr>
<td>dat.</td>
<td>minde</td>
<td>mende</td>
<td>musede</td>
<td>sinde</td>
<td>suwende</td>
<td>inde</td>
<td>cende</td>
</tr>
<tr>
<td>acc.</td>
<td>mimbe</td>
<td>membe</td>
<td>musebe</td>
<td>simbe</td>
<td>suwembe</td>
<td>ime</td>
<td>cembe</td>
</tr>
<tr>
<td>abl.</td>
<td>minci</td>
<td>meni</td>
<td>museci</td>
<td>sinci</td>
<td>suweni</td>
<td>inci</td>
<td>cenci</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>nom.</th>
<th>ere this</th>
<th>ese these</th>
<th>tere that</th>
<th>tese those</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>erei, ereni</td>
<td>esei</td>
<td>terei</td>
<td>tesei</td>
</tr>
<tr>
<td>dat.</td>
<td>ede, erede</td>
<td>esede</td>
<td>tede, terede</td>
<td>tesede</td>
</tr>
<tr>
<td>acc.</td>
<td>erede</td>
<td>esebe</td>
<td>terebe</td>
<td>tesabe</td>
</tr>
<tr>
<td>abl.</td>
<td>ereci</td>
<td>eseci</td>
<td>tereci</td>
<td>teseci</td>
</tr>
</tbody>
</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 nouns.


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

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

3. **Numerals.**

a. The Cardinal Numerals are:

| 1 | emu, embe |
| 2 | juwe |
| 3 | ilan |
| 4 | dwin |
| 5 | sunja |
| 6 | ninggun |
| 7 | nadan |
| 8 | jakon |
| 9 | yunun |
| 10 | juwan |
The higher numerals (up to 100 trillions \textit{buju baja}) are not originally Manchu, but were introduced into Buddhist works in imitation of Tibetan numerals which again were originally Sanscrit.

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

The first \textit{uju}, \textit{ujui}, \textit{ujuci}, \textit{tuken}, \textit{emuci}, the very first \textit{ujui uju}, \textit{niongungo}, \textit{bonggo}.

The second \textit{uai}, \textit{jaici}, \textit{juweci}.

\begin{itemize}
  \item The third \textit{ilaci}.
  \item The fourth \textit{duici}.
  \item The fifth \textit{sunjaci}.
  \item The sixth \textit{ningguci}.
  \item The seventh \textit{nidadoci}.
  \item The eighth \textit{jakoci}.
  \item The ninth \textit{uyuci}.
  \item The tenth \textit{juwanci}.
  \item The eleventh \textit{juwan emuci}.
  \item The hundreds \textit{tanggaci}.
  \item The thousandth \textit{minggaci}.
  \item The ten thousandth \textit{tumenci}.
\end{itemize}

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

The first of 2 or 3 sons is \textit{uda}, the second \textit{jacin}.

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

\begin{itemize}
  \item one by one \textit{emte} (for \textit{emte})
  \item by \textit{twos} \textit{jwete}.
  \item by \textit{threes} \textit{ituta}.
  \item by \textit{fours} \textit{duite}.
  \item by \textit{fives} \textit{sunjata}.
  \item by \textit{sixes} \textit{ninggutte}.
  \item by \textit{sevens} \textit{nidadata}.
  \item by \textit{eight} \textit{jakata}.
  \item by \textit{9} \textit{uyute}.
  \item by \textit{10} \textit{juwanta}.
  \item by \textit{15} \textit{tofokoto}.
  \item by \textit{20} \textit{orita}.
  \item by \textit{30} \textit{gasita}.
  \item by \textit{40} \textit{dehite}.
  \item by \textit{50} \textit{susaita}.
  \item by \textit{60} \textit{ninjute}.
  \item by \textit{70} \textit{nadamjute} (te).
  \item by \textit{80} \textit{jakantjute}.
  \item by \textit{90} \textit{uyunjute}.
  \item by \textit{100} \textit{tanggota}.
  \item by \textit{1000} \textit{minggata}.
  \item by \textit{10,000} \textit{tumente}.
  \item several \textit{udute}.
\end{itemize}

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

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

\begin{itemize}
  \item single \textit{emursu}, \textit{emu ubu};
  \item double \textit{jursu}, \textit{juwe ubu}, \textit{ubui}; \textit{ubui fulu} (twice as much), \textit{juru}, \textit{bakin};
\end{itemize}
threefold ilarsu ilan ubu;
ninefold wypursu;
hundredfold tangyarsu.

With reference to textile fabrics ri is used: ilari threefold, sunjari fivefold, jahari eightfold. Other numeral expressions are: gumu both, durbjejengge square, with four angles.

4. VERBS.

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

The more common syllables used in case of such derivation are:
ta, to, te, da, do, de: gosin humanity—gositambi (also without any insertion: gosi—mbi); jali crafty—jalidambi to cheat.
na, no, ne: abdaha a leaf—abdahanambi to leaf; acan union—acanambi to meet.
la, le: hiyoošun (孝順) filial piety—hiyoošulambi to treat with filial piety; aba a hunt—abulambi 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:
jə, mostly reflexive: gəninambi to think, gəninjambi the same; isambi to meet, isamjambi to collect.
nu, ndu, mostly cooperative: injembi to laugh, injendambi 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: wambu 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: ijəmbi—ijurambi—ijurəmbi to besmear; abalambi to hunt, abalanambi to go hunting, abalanjimbi to come to the hunt, abalendumbi to hunt together; acambi to meet, acalambi to agree upon, acamjambi to collect, acanimbi 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:


* 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 ngyala (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.


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.


18. Ngyala denotes that a thing has not yet been done: ara—ngyala 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. 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. 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 (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>1. Imperative</th>
<th>ara</th>
<th>write!</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Present Tense</td>
<td>arambí</td>
<td>I write.</td>
</tr>
<tr>
<td>3. Infinitive</td>
<td>arame</td>
<td>to write.</td>
</tr>
<tr>
<td>4. Preterite</td>
<td>aráka</td>
<td>I wrote.</td>
</tr>
<tr>
<td>5. Future</td>
<td>arara</td>
<td>I shall write.</td>
</tr>
<tr>
<td>6. Conditional</td>
<td>aráci</td>
<td>should I write.</td>
</tr>
<tr>
<td>7. Subjunctive Present</td>
<td>aráki</td>
<td>may he write.</td>
</tr>
<tr>
<td>9. Imperfect</td>
<td>arambíhe</td>
<td>I was writing.</td>
</tr>
<tr>
<td>10. Indefinite Past</td>
<td>arakábi</td>
<td>I have written.</td>
</tr>
<tr>
<td>11. Pluperfect</td>
<td>arakahábi</td>
<td>I had written.</td>
</tr>
<tr>
<td>12. Past Conditional</td>
<td>arakaháci</td>
<td>if I had written.</td>
</tr>
<tr>
<td>13. Adversative</td>
<td>arácibe</td>
<td>although he may write.</td>
</tr>
<tr>
<td>14. Concessive</td>
<td>aracína</td>
<td>may he write.</td>
</tr>
<tr>
<td>15. Optative</td>
<td>arakíni</td>
<td>would that he wrote.</td>
</tr>
<tr>
<td>17. &quot; II.</td>
<td>arambífi</td>
<td>having written.</td>
</tr>
<tr>
<td>18. &quot; III.</td>
<td>aranggola</td>
<td>before writing.</td>
</tr>
<tr>
<td>19. Passive</td>
<td>arambúmbí</td>
<td>it is written.</td>
</tr>
<tr>
<td>20. Causative or Passive</td>
<td>arambúmbí</td>
<td>I cause to be written.</td>
</tr>
<tr>
<td>21. Verbal Noun</td>
<td>arahangge, ararangge</td>
<td>the writing, the writer.</td>
</tr>
<tr>
<td>22. Indefinite</td>
<td>arahále, araralé</td>
<td>whoever writes.</td>
</tr>
<tr>
<td>23. Adverbial</td>
<td>araráleme</td>
<td>in the manner of writing.</td>
</tr>
</tbody>
</table>

## IRREGULARITIES.

1. The following verbs have an irregular Imperative:
   - baimbi to request — baísu.
   - bimbi to be — bisu.
   - gaimbi to receive — gaisu.
   - jembi to eat — jefu.
   - jimbi to come — jio, ju.
   - ombe to become — oso.
   - tucimbi to go forth — tusinu.
   - wasimbi to fall — wasinu.
   - wesimbi to rise — wesinu.

2. The sign of the Past Tense ha, he, ha, ko, nk, 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 (he) and ra. Exceptions with ha, re: buhtalambí, cihašambí, cícilambí, mainšambí, manjurambí, míoocámbí, niongámbí, niyahurambí, tungní-gambí. With he, ra: derákulambí, faishalambí, sosambí. With ho, re: morilambí.
   b. verbs with the stem in e have he (he) and re. Exceptions: siderílembí (he, re); giyoloršembi (ho, ro).
   c. verbs with the stem in o have ho (ko) and ro. Exceptions: doombí (ha, re); fombí (ha, re); gombí, goha, gondoro; joombi (ha, re); leombí or loombí (ha, re); noombi (he, re); niyaniombí (ha, re); šombí (ha, re); tungniombí (ha, re); yombí, yoha, yoro, yondoro.
d. verbs in a with a preceding have ha (ka), ra (re). Exception: niyanggumbi (he, re).
e. verbs in i with a preceding have ha (ka), ra (re). Exception: alanggimbi (he, re).
f. verbs in i with e preceding have he (he, re). Exception: kesiimbi (ha, re).
g. verbs in a with e preceding have he (he, re). Exception: feksimbi (ha, re).

Dahambi forms daha (instead of dahaha), bambahmi 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 ka, re; ha and ho, re; ha and ho, ro; he and ke, re; he 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: abutikabi, atšakabi, bemberekebi, delerekebi, farakabi, feherekebi, geigerekebi, gengerekebi, giyabarañabi, gwañakabi, ilmerekebi, jakarakabi, jerekebi, joholikabi, juyekebi, lañarababi, lebderekebi, luñurekebi, verukebi.

The following verbs are found only as participles in ka, ke and ko: fiseke, niyelseke, oyoko, sureke, uldeke, undarako.

Certain verbs form the Preterite in ngka, ngke, ngañko, 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.**

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bahambi</td>
<td>baisu</td>
<td>baisa</td>
<td>baire</td>
<td>bisarapi</td>
</tr>
<tr>
<td>baimbi</td>
<td>baisu</td>
<td>baisa</td>
<td>bandara</td>
<td>bise</td>
</tr>
<tr>
<td>bami</td>
<td>baisu</td>
<td>banga</td>
<td>bore</td>
<td>bisoro</td>
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<tr>
<td>bimbi</td>
<td>baisu</td>
<td>bide</td>
<td>bondoro</td>
<td>colgororo</td>
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<tr>
<td>bismarambi</td>
<td>baisu</td>
<td>bongko</td>
<td>bise</td>
<td>colgoropi</td>
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<td>bongbi</td>
<td>baisu</td>
<td>caka</td>
<td>cara</td>
<td>deserepi</td>
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<td>cambi</td>
<td>baisu</td>
<td>cangka</td>
<td>colgoroko</td>
<td>duksepi</td>
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<td>colgorombi</td>
<td>baisu</td>
<td>daha</td>
<td>colgororo</td>
<td>dulepi</td>
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<td>dahambi</td>
<td>baisu</td>
<td>eldeke</td>
<td>eldere</td>
<td>eldepi</td>
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<tr>
<td>deserembi</td>
<td>baisu</td>
<td>eldeke</td>
<td>eyepi</td>
<td>eyepi</td>
</tr>
<tr>
<td>duksembi</td>
<td>baisu</td>
<td>faraha</td>
<td>farara</td>
<td>falapapi</td>
</tr>
<tr>
<td>dulembi</td>
<td>baisu</td>
<td>faraka</td>
<td>farara</td>
<td>farapi</td>
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<td>eldembi</td>
<td>baisu</td>
<td>febuke</td>
<td>febure</td>
<td>fepapapi</td>
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<td>baisu</td>
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<td>fore</td>
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<td>fosopi</td>
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<td>gaiha</td>
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<td>baisu</td>
<td>gaisu</td>
<td>gaire</td>
<td>fumpi</td>
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<td>fombi</td>
<td>baisu</td>
<td>gaju</td>
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<td>fosombi</td>
<td>baisu</td>
<td>gaiha</td>
<td>gaire</td>
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<td>gondoro</td>
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<td>guwengke</td>
<td>guwendere</td>
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<td>baisu</td>
<td>guha</td>
<td>gundere</td>
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<td>guwaliyara</td>
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<td>baisu</td>
<td>guwaliyaka</td>
<td>guwaliyara</td>
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<td>baisu</td>
<td>guwaliyaka</td>
<td>guwaliyara</td>
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--- | --- | --- | --- | ---
habambika | hafuka | hafundere | hafupi |
habambika | hahaba | hatara, hatandara |
habambika | jahabha | jailara, jailandara |
jambambika | jelaka | jalara, jalandara |
jambambika | jatluka | jahura |
jambambika | jejke, jengke | jetere, jendere |
jambambika | jehe | jidere |
jambambika | jongko | jondoro |
jambambika | jungke | jure |
jambambika | jwakanga, jwaka | jwara, jore |
jambambika | nioroki |
ombi, oombi | oso | oho | qjor waar, jore |
sambika | sangka | sara |
sambika | sengke | sere |
sambika | sosoko | sosoro |
sambi, sambika | sungka, suhe |
sambi, sambika | sabara, sabora |
sambi, sambika | sangka, saba |
sambi, sambika | 

The Verb in the Negative.

Negation is expressed by ake not, is not (無, 不, 未, 没有), waka not, no (不), uma (莫) do not, unde not yet, umae not, not at all.

When joined to the Present Tense ake simply follows: bi gisurembi ake I do not speak.
With other verbal forms ake loses its a: araka — hā he has not written, genehe — hā he did not go.
Joined to the Future the a of ake remains: arar — ake he will not write, gener — ake he will not go.
The affixes ci, fi, and nghe follow ake: generalize if he does not go, akei not existing, bisirænge those who are not present (在的).
When alone ake takes the regular affixes: bi akambi I am not. A double negation often occurs, akei ake (無, 不): serakænge ake nothing unsaid, he says everything.

In interrogative sentences ake adds an n: si sembio akei will you eat or not?
Waka not, no, is either employed like ake, but without taking the affixes, or stands at the beginning of a sentence and then means no: manju bithe hibamibi wakah do you not study Manchu?
Ume followed by the verb in the Future Tense (ra) expresses prohibition: uma fusihubara do not despise; uma gunire do not think.
Unde is preceded by the verb in the Future Tense (ra): bi sabire unde I have not yet seen.
5. Adverbs.

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

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

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

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

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

e. The verbal forms in me (arame), mbime (arumbime), 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 aka: erin aka never; hercun 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: 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; fafan 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, turyande as, because, etc., there are primitive Conjunctions like uthai therefore, damu but, and derivatives of verbs like cohame consequently, tuwame with regard to, oci (from ombi) if, ocibe although, ofi because, of nouns like fondé at the time when, bade when, of pronouns like aibe...... aibe as well as, and of numerals like emgeri......emgeri now...... now.

8. Interjections.

There is a great variety of Interjections in Manchu: ai ah, ara alas, yaka ah, adada bravo, cibse hush, takasu stop, cu off, etc. A number of onomatopoetic interjections are used as verbs when followed by sembi (to speak): hab snap, hab sembi to snap at; kunggur kunggur 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 baitu 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 bumi to give) manggi (when).

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

Coordinate verbs standing first in the same sentence take the form of the Infinitive (or Gerund) in me and only the last verb takes the tense affix required, e.g. muse niyalma jalan de banjﬁ inenggidari jabo̱some seoleme, beye dubentele hiceme fa̱ssame dukekengge be amcame;aliyara gosihon babi, we men (muse niyalma) having been born (banjﬁ, Past Gerund of banjimbi) into the world (jalan de), are daily (inenggidari) afflicted (jabo̱some, Gerund of jabo̱sombi) and vexed (seoleme, Gerund of seolembi), till the end (dubentele) we fatigue (hiceme, Gerund of hicembi) and exert (fa̱ssame, Gerund of fa̱ssambi) 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 “Tanggu 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 Tzü-érh-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 Manchusms foreign to ordinary “Mandarin.”
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?
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.
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?
Junior. What I have to ask, then, is this: that you will so far take an interest in me as to put yourself to a little trouble on my account; I will tell you how. Find time, if you can, to compose a few phrases in Manchu for me to study, and if I manage to succeed at all, I shall regard it entirely as your work.

mini my
bai'rengge Fut. Part. (21) of baimbi to request: that which I shall request
age elder brother, sir
gosici Cond. (6) of gosimbi to be kind to
šādambi Present (2) to be (get) tired
seme Inf. or Ger. (3) of sembi to say:
saying
ainara Fut. (5) of ainambi to do what?
šolo leisure
šolo leisure
de in
udu several, some
meyen chapter
manju Manchu
gisun word, speech
banjibufi Past Ger. (8) of banjibumbi to create, prepare: having prepared
minde dat. for me
hulabureo Future (5) of causative of hū-lambi to read, to study with o implying a request: please cause me to study
deo younger brother
bi I
bahaft Past Ger. (8) of bahambi to obtain, to succeed
hūwašaci Cond. (6) of hūwašambi to increase, to prosper
gemu entirely
age elder brother, sir
i genitive affix
kesi grace
kai is (final particle).
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<tr>
<td>Sir, I shall never forget your kindness, and shall not fail to repay it handsomely.</td>
<td>ainaha seme certainly</td>
<td>bali kindess</td>
<td>be accusative affix</td>
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<tr>
<td>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.</td>
<td>onggorakū Fut. (5) of ongombi to forget, with akū not</td>
<td>be accusative affix</td>
<td>ujelene Ger. (3) of ujelumbi to make heavy, to increase : increasingly</td>
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<td></td>
<td>urunakū must</td>
<td>karulaki Subj. (7) of karulumbi to repay</td>
<td>aimu why?</td>
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<td></td>
<td>gisurembi to speak</td>
<td>uttu thus</td>
<td>aika perhaps</td>
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<td></td>
<td>si thou</td>
<td>gurun empire }</td>
<td>foreigner, with interrogative</td>
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<td></td>
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<td>güwwa other</td>
<td>damu only</td>
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<td></td>
<td></td>
<td>sini gen. of si thou</td>
<td>tacirakū Fut. (5) of tacimbi to learn, with akū not.</td>
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<td></td>
<td>be accusative affix</td>
<td>hendumbi to speak</td>
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<td></td>
<td></td>
<td>derere final particle expressing a doubt</td>
<td>taciki Subj. (7) of tacimbi to learn</td>
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<td></td>
<td></td>
<td>seci Cond. (6) of sembi to say, to be willing</td>
<td>tetendere supposing</td>
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<td></td>
<td></td>
<td>bi I</td>
<td>nekulefis Past Ger. (8) of nekulembi to be useful</td>
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<td></td>
<td></td>
<td>simbe acc. of si thou</td>
<td>nekulembi man</td>
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<td></td>
<td></td>
<td>niyalma man</td>
<td>oki Opt. (15) of ombi to make</td>
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<td></td>
<td></td>
<td>okini to say, with kai, final particle</td>
<td>sembikai to say, with kai, final particle</td>
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</table>
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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<tr>
<td>age elder brother, sir</td>
<td>sini thy</td>
<td>manju Manchu</td>
<td>gisun word, speech</td>
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<tr>
<td>ai what?</td>
<td>solo leisure</td>
<td>de in</td>
<td>taciba Pret. (4) of tacimbi to learn</td>
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<tr>
<td>mudan pronunciation</td>
<td>gairenge Verbal Noun (21) of gaimbi to take, to obtain</td>
<td>sain good</td>
<td>bime Ger. (3) of bimbi to be</td>
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<td>tomorhon clear</td>
<td>mini my</td>
<td>manju Manchu</td>
<td>gisun word, speech</td>
</tr>
<tr>
<td>be accusative affix</td>
<td>ai what?</td>
<td>dabufi Past. Ger. (3) of dabumbi to count</td>
<td></td>
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<tr>
<td>gisurere Fut. Part. of gisurembi to speak</td>
<td>babi from ba place and bi it is</td>
<td>age elder brother, sir</td>
<td></td>
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<tr>
<td>gosime Ger. (3) of gosimbi to love</td>
<td>ofi Past Gerund (8) of ombi to be</td>
<td>uttu thus</td>
<td></td>
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<tr>
<td>dabali excessively</td>
<td>maktara Fut. (5) of maktambi to praise</td>
<td>mini my</td>
<td>emu one</td>
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<tr>
<td>gucu friend</td>
<td>i genitive affix</td>
<td>manju Manchu</td>
<td>gisun word, speech</td>
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<td>sain good</td>
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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 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.
SÉNIOR. 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, 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.
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,
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?
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 baunerman 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.

šusai B. A.
be accusative affix
ai what?
hendure Fut. (5) of hendumbi to speak
simneci Cond. (6) of simnembi to be examined
ome Inf. (3) of ombi to be, may
qfi Past Ger. (8) of ombi to be, because
mini my
deo younger brother
er this
siden interval
de to, in
teni highly
hacihiyame Ger. (3) of hacihiyambi to exert oneself
manju Manchu
bithe book
hulambikai to read, with kai final particle
hudun 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.
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.
Then there is another odd thing I do: whenever I am going to begin, without being the least able to say why, I become so alarmed about mistakes that I dare not go on without hesitating; now, so long as this continues to be the case, how am I to make a speaker? Indeed, so far from considering myself one, I quite despair.

gemu all
sirabume Inf. (3) of sirabumbi to connect
muterakū Fut. (5) of mutembi to be able,
with akū not
tere that
anggala not only
hono further
emu one
aldungga extraordinary, strange
babī place, with bi is
gisurere Fut. Part. (5) of gisurembi to speak
onggolo before
babī in vain
tašaraburakū Fut. (5) of tašarabumbi to
make mistakes, with akū not
calaburakū Fut. (5) of calabumbi to err,
with akū not
seme Inf. (3) of sembi to say
tathunjame Inf. (3) of tathunjambi to doubt,
to be uncertain, to be alarmed
gelhun akū without fear, tō dare
kengse lasha constantly
gisuserakū Fut. (5) of gisurembi to speak,
with akū not
uttu thus
kai it is
mimbe acc. of I
adarambe how?
gisure Imp. (1) of gisurembi to speak
sembi to say, to call
bi I
ini yes, indeed
usaka in 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.

gūnic Cond. (6) of gūnimbi to think
ai what?
hacin kind
i genitive affix
taciha Pret. (4) of tacimbi to learn
sene Inf. (3) of sembi to say
inu indeed
er this
hūman ability
dabala only
nonggibure Fut. (5) of nonggibumbi to make progress
aibi how could?
er this
gemu all
sini thy
urehekū Pret. (4) of urembi to practice, with aku not
haran reason
bi I
sinde dat. of si thou
tacibure Fut. (5) of tacibumbi to teach
yaya whoever
webe acc. of we who
sene Inf. (3) of sembi to say
ume not, do not
bodoro Fut. (5) of bodombi to consider
damu only
ucaraha Pret. (4) of ucarambi to meet
ucaraha Part. Pret. (4) of ucarambi to meet be sign of accusative
tuwame Ger. (3) of tuwambi to try
amcatame Ger. (3) of amcatambi to address one against his will
gisure Fut. (5) of gisurembi to speak.
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 forever 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 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?
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.
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.
and the "Important explanation of Manchu speech." *

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

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

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

* See Essay on Manchu Literature, page 10.
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

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

\[\text{akū not} \]
\[\text{ni final particle} \]
\[\text{age elder brother, sir} \]
\[\text{i genitive affix} \]
\[\text{gisun word} \]
\[\text{innu true} \]
\[\text{tutu thus} \]
\[\text{secibe Advers. (13) of sembi to say} \]
\[\text{innu certainly} \]
\[\text{terei his} \]
\[\text{sakdasa pl. of sakda old man, father} \]
\[\text{de postpos. in} \]
\[\text{vajirakū infinite} \]
\[\text{sain good} \]
\[\text{ba place} \]
\[\text{bīfī Past Ger. (5) of bimbi to be} \]
\[\text{teni therefore} \]
\[\text{ere this} \]
\[\text{gese similarity} \]
\[\text{dekjingye prosperous} \]
\[\text{jīse child} \]
\[\text{banjiha Pret. (4) of banjimbi to beget} \]
\[\text{nōmhou kind} \]
\[\text{bīme Ger. (3) of bimbi to be} \]
\[\text{sain good} \]
\[\text{tacin learning} \]
\[\text{jorin interpretation} \]
\[\text{de postpos. in} \]
\[\text{amuran fond of} \]
\[\text{gabtara Fut. Part. (5) of gabtambi to shoot} \]
\[\text{on foot (with the bow)} \]
\[\text{niyamniyara Fut. Part. (5) of niyamniyara} \]
\[\text{to shoot on horseback} \]
\[\text{ēiten every} \]
\[\text{haihai man, with sign of genitive i} \]
\[\text{erdemu virtue} \]
\[\text{se year, age} \]
\[\text{de postpos. to} \]
\[\text{teisu corresponding to} \]
\[\text{akū not} \]
\[\text{ambula greatly} \]
\[\text{tacihabi Indef. Past (10) of tacimbi to learn,} \]
\[\text{to study} \]
\[\text{an i ucuri generally} \]
at home, and there always at his studies; never moving one step in the direction of a dissolute life.

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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>boode house, with postpos. de in</td>
<td>bici Cond. (6) of bimbi to be</td>
<td>bithe book</td>
<td></td>
</tr>
<tr>
<td>twara Fut. (5) of tuwambi to look at</td>
<td>dabala only</td>
<td>balai frivolous</td>
<td></td>
</tr>
<tr>
<td>bade place, with postpos. de to</td>
<td>emu one</td>
<td>okson step</td>
<td></td>
</tr>
<tr>
<td>seme Inf. (3) of sembi to say</td>
<td>inu really</td>
<td>feliyembu Fut. (5) of feliyembu to walk, with akü not</td>
<td></td>
</tr>
<tr>
<td>tere that</td>
<td>anggala not only</td>
<td>ombi Careful</td>
<td></td>
</tr>
<tr>
<td>siden public</td>
<td>i genitive affix</td>
<td>aka affait</td>
<td></td>
</tr>
<tr>
<td>de postpos. in</td>
<td>ombi Cond. (6) of ombi to be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gengun careful</td>
<td>akobo attentive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bahara Fut. Part. (5) of bahambi to obtain</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>sara Fut. Part. (5) of sambu to know</td>
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<tr>
<td>bade place, with postpos. de in</td>
<td></td>
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<tr>
<td>ombi Cond. (6) of ombi to be</td>
<td></td>
<td></td>
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<tr>
<td>fimenembu Fut. Part. (5) of fimenembu to smudge</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ba place</td>
<td></td>
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<td></td>
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<tr>
<td>akü not is</td>
<td></td>
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<td></td>
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<tr>
<td>ere this</td>
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<tr>
<td>tob right</td>
<td></td>
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<td></td>
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<tr>
<td>seme Inf. (3) of sembi to say</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>sain good</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>ba place</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>ikntambuha Part. Pret. (4) of ikntambuha to accumulate</td>
<td></td>
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<td></td>
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<tr>
<td>boode house, with postpos. de in</td>
<td></td>
<td></td>
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<tr>
<td>urunakü must</td>
<td></td>
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<tr>
<td>functele superabundant</td>
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<td></td>
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<tr>
<td>hütiuri luck</td>
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<td></td>
<td></td>
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<tr>
<td>bi has</td>
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<tr>
<td>sehe Pret. (4) of sembi to say</td>
<td></td>
<td></td>
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<tr>
<td>gisun word, speech</td>
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<td></td>
<td></td>
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<tr>
<td>de postpos. in</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>acañahá Pret. (4) of acañahá to agree</td>
<td></td>
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</tbody>
</table>
X. Junior. Keep on your horse, sir, pray! I went out of your sight.

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

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

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

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

---

secina Concess. (14) of sembi to say
age elder brother, sir
yalu Imp. (1) of yalumbi to ride
bi I
sinde Dat. of si thou
jaila Pret. (4) of jailambni to escape
kai final particle
sadame Ger. (3) of sadambi to be tired
geli also
aiseme how could
ebumbi to dismount
ai gisun what language
serengge Verbal Noun (21) of sembi to say
sabuhakü Pret. (4) of sabumbi to notice, with akü not
oci Cond. (6) of ombi to be
ainara what is to be done?
bi I
kejine far off
aldangga distant
ci postpos. from
uthai therefore
simbe acc. of si thou
sabaha Pret. (4) of sabumbi to notice
bade conj. because
morilahai Part. Pret. (4) of morilambi to ride, with adverbial affix i: on horseback
dulere Fut. Part. (5) of dulembi to pass
kooli custom
bio it is, with interrogative o
age elder brother, sir
boode house, with postpos. de in, to
dosi Past Ger. (8) of dosimbi to enter
terakün Fut. (5) of tembi to sit, with akün or not?
inu yes
kai final particle
muse we two
acahakûngge Verbal Noun (21) of acambi to meet, with akü not
kejine far off.
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, it is quite the place for reading men like us.

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

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

Junior. Bore, indeed! It will be a real blessing if you will. I never asked you
hono yet
jiderakū Fut. (5) of jimbi to come, with
aku not
jalin postpos. on account of
jobošombikai to be uneasy, with kai final
particle
yala indeed
jici Cond. (6) of jimbi to come
mīni my
jabšan luck
dabala only
eimembi to be bored
sere Fut. (5) of sembi to speak
doro rule, custom
geli still
bīo it is, with interrogative o.

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

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

| absi  | ... | ... | ... | 35. 36. 37. 48. 49 |
| adali | ... | ... | ... | 15. 31 |
| ai    | ... | ... | 6. 16. 20. 25. 30. 33. 41. 43. 48. 49 |
| aibi  | ... | ... | 33. aibe 39. 41. aici 39 |
| aika  | ... | ... | 27. 49. aikabade 16 |
| amidhe | ... | ... | ... | 6. ainc 6 |
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| bike  | ... | 11. 35. 36. 44. bime 21. 22. 45. bisirengge |
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| buru  | ... | ... | ... | 4 |
| ca, ce, co | ... | ... | ... | 4 |
| ce, ceni, cende, cembe, cenci | ... | ... | ... | 6 |
| cen... | ... | ... | ... | 4 |
| ci    | ... | ... | ... | ... | (6) 4. 6. 7. 8. 13 |
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| cen... | ... | ... | ... | 4 |
| cina  | ... | ... | ... | ... | (14) 8 |
| cun... | ... | ... | ... | 4 |
| cinka, ciken | ... | ... | ... | 4. 13 |
| cun... | ... | ... | ... | (14) 4. 8 |
| da, de, do | ... | ... | ... | 4. 8 |
| dari  | ... | ... | ... | 13 |
| de    | ... | ... | ... | 4. 5. 8. 13 |
| dere  | ... | ... | ... | 19. 25 |
| du    | ... | ... | ... | 8 |
| el... | ... | ... | ... | ... | 42 |
| ere... | ... | ... | ... | 6 |
| ese... | ... | ... | ... | 6 |
| fi    | ... | ... | ... | ... | ... | (8) 8 |
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| ge    | ... | ... | ... | ... | ... | 4 |
| gemu  | ... | ... | ... | 8. 16. 29. 32. 33. 48 |
| yeren | ... | ... | ... | ... | ... | 5 |
| yeri  | ... | ... | ... | ... | ... | 13 |
| ha, he, ho (4) 4. 8. 9. 10. habi (10) 8. 9. habici (12) |
| han, hen, hon, hun, hun... | ... | ... | ... | 4 |
| hi, hin | ... | ... | ... | ... | 4 |
| hiyan, hiyen | ... | ... | ... | ... | 4 |
| i, ini, imbhe, inci | ... | ... | ... | 5. 6. 13. 22. 23. 25. 27 |
| inge  | ... | ... | ... | ... | ... | 4 |
| иму | ... | ... | ... | ... | ... | 13 |
| ja    | ... | ... | ... | ... | ... | 8 |
| jerghi | ... | ... | ... | ... | 5. 13 |
| ji    | ... | ... | ... | ... | ... | 4. 8 |
| jum   | ... | ... | ... | ... | ... | 4 |
| ka, ke, ko | ... | ... | ... | ... | (4) 4. 8. 10. v. ha. |
| kai... | ... | ... | ... | ... | 18. 24. 26. 27. etc. |
| kan, ken, kon | ... | ... | ... | ... | ... | 4 |
| ku, ků | ... | ... | ... | ... | ... | 4 |
| la... | ... | ... | ... | ... | ... | 4. 8 |
| lama... | ... | ... | ... | ... | ... | (23) 8. 13 |
| lan, leon, lon | ... | ... | ... | ... | ... | 4 |
| le... | ... | ... | ... | ... | ... | ... | (22) 8 |
| lenge | ... | ... | ... | ... | ... | (22) 8 |
| liyen | ... | ... | ... | ... | ... | 4 |
| lo... | ... | ... | ... | ... | ... | 4 |
| mari  | ... | ... | ... | ... | ... | 13 |
| misi 8, mifi (17) 8. mbige 9. 8. mbine 16.8. 13 |
| mbubumbi | ... | ... | ... | ... | ... | (20) 8 |
| mbumbi | ... | ... | ... | ... | ... | (19) 8 |
| me... | ... | ... | ... | ... | ... | (3) 8. 13 |
| meni, mendu, membe, meni... | ... | ... | ... | ... | ... | 6 |
| mini, minde, mibe, minci | ... | ... | ... | ... | ... | 6 |
| mpi... | ... | ... | ... | ... | ... | ... | 8. 11 |
| mudan | ... | ... | ... | ... | ... | ... | 13 |
| muse | ... | ... | ... | ... | ... | 6 |
| n         | ... | ... | ... | ... | 4 |
| na, re, no, ru | ... | ... | ... | ... | 8 |
| ndara, ndere | ... | ... | ... | ... | 8.10 |
| ndu         | ... | ... | ... | ... | 8 |
| ngga, ngge, nggo | ... | ... | ... | ... | (21) 4. 6. 8 |
| nggola, nggele, nggolo | ... | ... | ... | ... | (18) 8. 9 |
| nggeri      | ... | ... | ... | ... | 13 |
| nggi        | ... | ... | ... | ... | 4 |
| nggi        | ... | ... | ... | ... | 4 |
| ngka, ngke, ngko | ... | ... | ... | ... | 8.10.11 |
| ni          | ... | ... | ... | ... | 5.6.35.43.45 |
| ningge      | ... | ... | ... | ... | 4 |
| o           | ... | ... | ... | ... | 6 |
| ombi        | 13.15.20.22.ombini 22.29.ombine 29.oohl 44.49.ohede 26.31.34.ohi 13.17.21.30.ojoro 29.41.ome.30.oci 13.16.17.20.24.28.36.37.43.46.47.49.oceibe 13 |
| pi          | ... | ... | ... | ... | 8.11 |
| ra, re, ro  | ... | ... | ... | ... | (5) 4.8.9.10 |
| ran, ren, ron | ... | ... | ... | ... | 4 |
| ri          | ... | ... | ... | ... | 4 |
| ru          | ... | ... | ... | ... | 4 |
| sa, se, so  | ... | ... | ... | ... | 4 |
| saka        | ... | ... | ... | ... | 4.13 |
| sembi       | 13.15.32.38.40.41.sene 18.19.20.24.27.32.33.46.49.sehenge 43.seebe 24.sere 20.24.31.40.44.50.sereange 15.20.43.47.seci 19.22.23.42.secibe 45 |
| si, sini, sinde, simbe, sinci | ... | ... | ... | ... | 6 |
| su          | ... | ... | ... | ... | 4 |
| sun         | ... | ... | ... | ... | 4 |
| suwe, suweni, suvende, suvende, suvenci | ... | ... | ... | ... | 6 |
| ša, šo, še | ... | ... | ... | ... | 8 |
| šun, šun | ... | ... | ... | ... | 4 |
| ta, te, to | ... | ... | ... | ... | 4.7.8 |
| tanggū | ... | ... | ... | ... | 5.7 |
| tede | ... | ... | ... | ... | 22 |
| tere, teso | ... | ... | ... | ... | 6 |
| tetendere | ... | ... | ... | ... | 19 |
| tome | ... | ... | ... | ... | 5.28 |
| tu          | ... | ... | ... | ... | 4 |
| tumen       | ... | ... | ... | ... | 5.7 |
| tun         | ... | ... | ... | ... | 4 |
| ubu         | ... | ... | ... | ... | 7 |
| udu         | ... | ... | ... | ... | 25.36.44 |
| umai        | ... | ... | ... | ... | 12.42 |
| une         | ... | ... | ... | ... | 12.30.33 |
| unde        | ... | ... | ... | ... | 12.31 |
| urshe       | ... | ... | ... | ... | 4.5.37.42 |
| ursu        | ... | ... | ... | ... | 7 |
| uthai       | ... | ... | ... | ... | 15.27 |
| waka        | ... | ... | ... | ... | 12 |
| we, wei, wede, webe, weci | ... | ... | ... | ... | 6 |
| weike       | ... | ... | ... | ... | 6 |
| weinge | ... | ... | ... | ... | 6 |
| ya          | ... | ... | ... | ... | 6.24 |
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 Shuking 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.


F. Kaule, Linguae manschuricae institutiones quas conscripsit indicibus ornavit chrestomathia et vocabulario auxit. Ratisbonae, 1856. 8vo., 152 pp.

W. Wassilyeff, Manchu Chrestomathy. St. Petersburg, 1853. 8vo, 228 pp.


W. Grebe, T'ung-chu des Cen-tsi, chinesisch und manschusisch mit Uebersetzung und Commentar. Wien, 1880. 8vo.

E. Teza, Mangiurica, note raccolte. Pisa.

G. Hoffmann, Grammatica mancense 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.