

MANCHU

*A Textbook for
Reading Documents*



Gertraude Roth Li

Manchu

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A Textbook for Reading Documents



Gertraude Roth Li

University of Hawai'i Press
Honolulu, Hawaii

This One



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Printed in the United States of America
05 04 03 02 01 5 4 3 2

Library of Congress Cataloging-in-Publication Data

Li, Gertraude Roth, 1942–

Manchu : a textbook for reading documents / Gertraude Roth Li.

p. cm.

Parallel title in Manchu language.

Includes bibliographical references and index.

ISBN 0-8248-2206-4 (alk. paper)

1. Manchu language—Textbooks for foreign speakers—English. I. Title.

PL473.L5 2000

494'.1—dc21

99-058186

University of Hawai'i Press books are printed on acid-free paper
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on Library Resources.

Camera-ready copy prepared by the author

Printed by Maple-Vail Book Manufacturing Group

To

Joe Fletcher



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Acknowledgments

Support for publication was provided by the Walter & Elise Haas Chair in East Asian Studies, University of California at Berkeley, and by the National Foreign Language Resource Center at the University of Hawai'i at Manoa, funded by a grant from the United States Department of Education, CFDA 84.229A P229A6007. Personal thanks go to Frederic Wakeman, Jr., who gave me an opportunity to teach Manchu at Berkeley; to Mark Elliott, Jiang Qiao, Tatiana Pang, Giovanni Sary, Stephen Wadley, Alexander Vovin, Cheng Zhi, and Wu Hsiao-ting, all of whom graciously and patiently provided answers to various questions and helped make the book more complete than it otherwise would have been.

Part I

Introduction

Introduction

The purpose of this book

This textbook is designed as a tool to acquire a basic knowledge of written Manchu by studying a variety of texts. Manchu was the language of a group of people who in the sixteenth century lived to the northeast of China and later became known as Manchus. After building alliances and establishing a new state in the southern part of Manchuria in the early seventeenth century, they conquered China and ruled as the Qing dynasty until 1911. The swift development of the Manchu script, undoubtedly connected to the Manchus' concept of Manchu identity and state power, allowed them to readily follow Chinese dynastic precedent of historic record keeping. Millions of Manchu records—along with records in Chinese and Mongolian—were created during the Manchus' nearly three hundred years in power. The bulk of the existing Manchu documents are located in Chinese and Taiwanese archives.

Contemporary Qing historians increasingly urge students to learn Manchu and to include Manchu sources in their research. However, students interested in following their teachers' advice have difficulty gaining access to a formal class. Manchu is taught at only a few universities and generally at highly irregular intervals. Nor is there an appropriate Manchu textbook for the English-speaking student. Several grammars, some with reading selections, have been published in the People's Republic of China within the last decade, and most recently a Manchu textbook has come out in Japan. These works demonstrate a rising interest in Manchu studies worldwide.

This book seeks to fill the need by providing an English-language tool which allows students to study Manchu without or with minimal support from a teacher. Because it was written primarily for students of Chinese history, it does not focus on linguistic analyses, though it does include sufficient grammatical information to insure a full understanding of the reading selections. Building on that foundation, students of history and students of linguistics will be able to continue with texts of their own choosing.

Why study Manchu?

During the course of the Qing dynasty, missionaries and sinologists busied themselves studying Manchu primarily to gain access to the imperial court and its influence or to use it as a crutch towards a better understanding of the Chinese classics. Manchu was easier to learn and seemed to have fewer ambiguities than Chinese. Though Manchu certainly has its share of ambiguous sentence structures, a knowledge of the language can indeed be helpful with bilingual Manchu-Chinese texts. Nonetheless, with an imperial Manchu court out of the picture, few scholars study Manchu today as a crutch to Chinese. The resurgence of interest in Manchu studies, in and outside of China, stems in good part from a new accessibility of Manchu documents, which in turn has led to a

better understanding of the types of Manchu documents available. The new interest in Manchu also reflects a growing awareness among Qing scholars that current Qing historical research may be an unbalanced account due to the scholars' lack of using Manchu documents.

For linguists, the Manchu language offers an excellent medium through which to study issues related to Altaic languages and to examine linguistic influences between Manchu and the northern Chinese dialects. Manchu is the only Tungusic language with a significant body of written historical literature and the Manchus' close and extensive relationship to China's Mandarin speakers has led to extensive mutual linguistic give and take between the two languages.¹

There is also a contemporary dimension to Manchu studies, partially due to a resurgence of ethnic identities that is sweeping the world. Relatively free to express their ethnic identity, people of Manchu ancestry in the People's Republic of China (PRC) and in Taiwan are increasingly interested in learning about their language and culture which they have all but lost. In Taiwan, a group of about two hundred ethnic Manchus founded the Republic of China's Manchu Association in 1981. In the PRC, the number of people claiming Manchu ethnicity is up from over two million in the 1950s to about nine million in the mid-1990s. Whereas many people in China register, if possible, as minority in order to take advantage of certain "affirmative action" programs, there is also a true interest in acknowledging and learning about one's own ethnic background. When in 1985 Manchu descendants established a Manchu language school in Beijing, organizers hoped to attract about twenty students, but found that they had to resort to an entrance examination in order to select students from among over 150 applicants.²

Manchu sources

Since the opening of China in the 1980s, international scholars have gained access to library collections in the People's Republic of China. As for Manchu sources, Beijing's First Historical Archives contains the largest number of Manchu documents. Other repositories, such as the Liaoning Archives in Shenyang and the Dalian library, also contain Manchu archival materials and printed books.

While many Manchu documents in the PRC are accessible to international scholars, some documents are still waiting to be catalogued and are said to be deteriorating. In

¹ For a study on the interrelationship between Manchu and northern Chinese dialects see Mantarō Hashimoto 橋本萬太郎 *Beifang Hanyu de jiegou fazhan* 北方漢語的結構發展, *Yuyan yanjiu* 語言研究 1, No. 4 (1983): 88–99.

² Huang Xiang, "School saves Manchu language," *People's Daily*, 16 July 1987.

1987, an article in the *Renmin ribao* 人民日報³ reported that at the current pace the sorting and cataloguing work of Manchu documents in the Peking archives would take at least four hundred years and that insects were destroying the documents at about the same speed.

Taiwan's Manchu collections in the Palace Museum and in the Academia Sinica are in good storage, though not all are catalogued and accessible. Other Manchu collections are scattered amongst libraries around the world: Manchu documents are preserved in Japan, Denmark, Great Britain, Germany, Russia, India, and Mongolia. In the U.S., repositories with Manchu collections include Harvard, Princeton, the Library of Congress, the Newberry Library in Chicago, and the New York Public Library.

Bibliographies: In the past, scholars with Manchu language skills have concentrated on producing catalogues, bibliographies and bibliographic essays to tell colleagues about Manchu materials in the various places. The following list—far from complete—gives a sense of the extent of this effort:

- Boettcher, Cheryl M. "In Search of Manchu Bibliography." C.A.S. thesis, University of Illinois, 1989.
- Chen Jiexian (Ch'en Chieh-hsien). *Manchu Archival Materials*. Taipei: Linking, 1988.
- . *The Manchu Palace Memorials*. Taipei: Linking, 1987.
- Elliott, Mark. "An Outline of the Manchu Holdings of the Grand Secretariat and Imperial Palace Archives at the No. 1 Historical Archives, Beijing." Translated by Akira Yanagisawa. *Tōhōgaku* 東學 85 (January 1993): 147. (Text in Japanese.)
- Fletcher, Joseph. "Manchu Sources." In *Essays on the Sources for Chinese History*, edited by D. D. Leslie et. al., 141–46. Canberra: Australian National University Press, 1973.
- . Review of *Manchu Books in London: A Union Catalogue of Manchu Language*. London: British Museum, 1977. Compiled by Walter Simon and Howard G. H. Nelson. *Harvard Journal of Asian Studies* 42, No. 2 (1981): 653–63.
- Fuchs, Walter. "Beiträge zur mandjurischen Bibliographie und Literatur" (Contributions to Manchu bibliography and literature). *Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens*, 1936.
- . "Verzeichnis der manjurischen Bücher in der Universitätsbibliothek zu Cambridge" (A catalogue of Manchu books in the Cambridge University Library), edited by Martin Gimm. *Aetas Manjurica* 2 (1991): 14–41.
- Fuchs, Walter and Martin Gimm. "Die manjurische Sammlung der königlichen Bibliothek zu Kopenhagen" (The Manchu collection of the Royal Library in Copenhagen). *Aetas Manjurica* 2 (1991): 42–116.

³ Mao Weihui 毛維會, "Jicheng Manwen de renmen" 繼承滿文的人們. *Renmin ribao* 人民日報, Overseas ed., 15 Sep. 1987.

- Giles, Herbert Allen and Thomas Francis Wade. *A Catalog of the Wade Collection of Chinese and Manchu Books in the Library of the University of Cambridge*. Cambridge: Cambridge University Press, 1898.
- Gimm, Martin. "Zu den mandschurischen Sammlungen der Sowjetunion, I" (On the Manchu collections in the Soviet Union, I). *T'oung Pao* 54, nos. 1-3 (1963): 147-79.
- Guan Xiaolian 關孝廉. "Qing Kangxi chao Manwen zhupi zouzhe chuyi" 清康熙朝滿文硃批奏摺彙議 (Manchu language memorials to the throne with vermilion comments during the reign of Kangxi). *Lishi dang'an* 歷史檔案 1 (1994): 84-90.
- Huang Runhua 黃潤華 et al. *Quanguo Manwen ziliao lianhe mulu* 全國滿文資料聯合目錄 (A national union catalogue of Manchu sources). Peking: Shumu chubanshe, 1992.
- Jia Ning (Chia Ning). "The Manchu Collection in the Johns Hopkins University." *Central & Inner Asian Studies* 6 (1992): 36-43.
- Jin Ning. *A Catalogue of Sibe Manchu Publications 1954-1989*. With an introduction and indices edited by Giovanni Stary. Wiesbaden: Harrassowitz, 1990.
- Laufer, Berthold. "Skizze der mandjurischen Literatur" (Overview of the Manchu literature). *Keleti Szemle* 8 (1908): 1-53. Reprinted in Hartmut Walravens, ed., *Kleinere Schriften von Berthold Laufer*. Wiesbaden: Franz Steiner, 1976.
- . *Descriptive Account of the Collection of Chinese, Tibetan, Mongol and Japanese Books in the Newberry Library*. Chicago: Newberry Library, 1913.
- Li Deqi (Li Teh-ch'i) 李德起. *Guoli Beiping tushuguan gugong bowuguan Manwen shuji lianhe mulu*. 國立北平圖書館故宮博物館滿文書籍聯合目錄 (Union catalogue of Manchu books in the National Library of Peiping and the Library of the National Palace Museum). Beijing: National Library of Beiping and Library of the National Museum, 1933.
- Li Xuezhi (Li Hsüeh-chih). "Manchu Sources on Taiwan." Translated by Jerry Norman. *Ch'ing-shih wen-t'i* 1, no. 5 (April 1967): 2-6.
- Matsumura Jun. "A Catalogue of the Manchu Books in the Library of Congress." *Tōhō gakuhō* 東洋學報 57, nos. 1-2 (1976): 230-53.
- Mish, John Leo. *The Manchus: A List of References in the New York Public Library*. New York, 1947.
- Naquin, Susan. "The Grand Secretariat Archives at the Institute of History and Philology, Academia Sinica, Taiwan." *Late Imperial China* 8, no. 2 (December 1987): 102-7.
- Pang, Tatjana A. "Manchu Rare Manuscripts at the St. Petersburg Branch of the Institute of Oriental Studies." *Manuscripta Orientalia*, 1, no. 3 (1995): 33-46.
- . "Mandschurische Sprachführer aus der Sammlung der Leningrader Abteilung des Orientalischen Instituts der Akademie der Wissenschaften" (Manchu textbooks in the collection of the Oriental Institute of the Leningrad Academy of Sciences). *Central Asiatic Journal* 32, nos. 1/2 (1988): 91-97.
- . *A Catalogue of Manchu Materials in Paris Manuscripts, Block-prints, Scrolls, Rubbings, Weapons*. Wiesbaden: Harrassowitz, 1998.

- Poppe, N. N., Leon Nahum Hurvitz, and Hidehiro Okada. *Catalogue of the Manchu-Mongol Section of the Tōyō Bunko*. Tokyo, Seattle: University of Washington Press, 1964.
- Puyraimond, Jeanne Marie et al. *Catalogue du fonds Mandchou*. Paris: Bibliothèque Nationale, 1979.
- Qu Liusheng 屈六生. "Qingdai junjichu Manwen dang'an congshu." 清代軍機處滿文檔案叢書 (Collection of Manchu documents from the Qing Grand Council). *Lishi dang'an* 歷史檔案 1 (1989): 124–49.
- Sinor, Denis. *Introduction à l'étude de l'Eurasie Centrale* (Introduction to the study of Central Eurasia). Wiesbaden: Harrassowitz, 1963.
- Stary, Giovanni. *Manchu Studies: An International Bibliography*. Wiesbaden: Harrassowitz, 1990.
- Walravens, Hartmut. "Some Notes on Manchu Bibliography." *Central Asiatic Journal* 33, nos. 3/4 (1989): 254.
- . *Buddhist Literature of the Manchus: A Catalogue of the Manchu Holdings in the Raghu Vira Collection at the International Academy of Indian Culture*. New Delhi: Academy, 1981.
- . *Mandjurische Bücher in Russland: Drei Bestandskataloge, in deutscher Fassung* (Manchu books in Russia: Three catalogues, in German). Hamburg: Bell, 1986.
- . *Vorläufige Titelliste der Mandjurica in Bibliotheken der USA* (Preliminary list of Manchu sources in U.S. libraries). Wiesbaden: Harrassowitz, 1969 (i.e., 1976): 552–613.
- Wu Yuanfeng 吳元豐. "Junjichu Manwen yuezhebao ji qi zhengli bianmu 軍機處滿文月摺包及其整理編目" (The memorials in Manchu language, packed monthly by the Grand Council, and their catalogue). *Qingshi yanjiu* 清史研究 2 (1991): 61–64.

Archival collections: Among the various types of Manchu sources, archival materials are probably of greatest interest to the Qing historian. Some of these collections have been published.

For example, documents written between 1607 and 1636, were published as *Jiu Manzhou dang* 舊滿洲檔 (Old Manchu archives).⁴ A Qianlong revision of these early documents was romanized and translated into Japanese.⁵ Additional pre-1644 documents that were not included in the *Old Manchu Archives* were published in *Qing Taizu chao lao Manwen yuandang* 清太祖朝老滿文原檔 (Original archives in Old Manchu of the Qing Taizu reign),⁶ which romanizes and translates the Manchu documents into Chinese, in *Kyū Manchūtō tensō kyūnen* 舊滿洲檔天聰九年 (The Old

⁴ (Taipei: Taiwan National Palace Museum, 1969).

⁵ Kanda Nobuo et al., *Mambun rōtō* 滿文老檔. *Tongki fuka sindaha hergen i dangse*, The Secret Chronicles of the Manchu Dynasty (Tokyo: Tōyō Bunko, 1955–63).

⁶ Guang Lu (Kuang Lu) 廣祿 and Li Xuezhi (Li Hsüeh-chih) 李學智, comp. and trans., 2 vols. ([Taipei:] Institute of History and Philology, Academia Sinica, 1970).

Manchu archives: The ninth year of Tiancong),⁷ and in *Ming Qing dang'an cun zhen xuanji* 明清檔案存真選輯 (Selected materials from the Ming–Qing archives).⁸ Manchu documents from 1636 to 1644 preserved in the First Historical Archives in Beijing were published in Chinese translation—unfortunately without accompanying Manchu texts—as *Qingchu neiguoshiyuan Manwen dang'an yibian* 清初內國史院滿文檔案譯編 (Translation of Manchu documents from the Palace Historiographic Academy).⁹ These various pre-1644 Manchu documents were the primary sources for the *Yargiyan kooli/Shilu* 實錄 (Veritable records) of the first two Qing emperors, Nurhaci and Hong Taiji.

During the Qing dynasty Manchu documents were routinely translated into Chinese. There were, however, many exceptions, because Manchu was also used to deliberately keep certain information inaccessible to non-Manchu speaking officials. Thus, a set of Kangxi period Manchu materials, which was published as part of *Gongzhongdang Kangxi chao zouzhe* 宮中檔康熙朝奏摺 (Memorials from the Kangxi reign in the Palace Archives),¹⁰ contains numerous notations indicating that a particular memorial or the attached imperial response should not be translated. The collection published as *Gongzhongdang Qianlong chao zouzhe* 宮中檔乾隆朝奏摺 (Secret palace memorials of the Qianlong reign)¹¹ also includes Manchu documents.

Another set of Manchu documents has become available with the Japanese publication of the *Jōkōkitō* 鑲紅旗檔 (Archives of the Bordered Red Banner) of the Yongzheng and Qianlong reigns.¹² The majority of Manchu documents, however, are not published and remain in archival form, though some have been translated into Chinese. For example, the imperially endorsed Manchu memorials from the Kangxi period—about five thousand are stored in the First Historical Archives in Beijing—have been translated into Chinese and published as *Kangxi chao Manwen zhupi zouzhe quanyi* 康熙朝滿文硃批奏摺全議 (Complete translation of the Manchu palace memorials of the Kangxi reign).¹³ These memorials, which were sent directly to the emperor, served as a tool for secrecy and control, and as such were the precursors of the later secret palace memorials.

⁷ Kanda Nobuo et al., eds., 2 vols. (Tokyo: Tōyō Bunko, 1972).

⁸ Li Guangtao (Li Kwang-t'ao) 李光濤 and Li Xuezhì (Li Hsüeh-chih) 李學智, comp. (Taipei: Institute of History and Philology, Academia Sinica, 1973).

⁹ Wang Wei 王蔚, ed. (Beijing: Guangming ribao, 1986).

¹⁰ Vols. 8 and 9 (Taipei: Taiwan National Palace Museum, 1977).

¹¹ 9 vols. (Taipei: National Palace Museum, 1975–77).

¹² *Jōkōkitō—Yōseichō* (Archives of the Bordered Red Banner—Yongzheng reign) and *Jōkōkitō—Kenryūchō I* (Archives of the Bordered Red Banner I—Qianlong reign), comp. and trans. by Kanda Nobuo et al. (Tokyo: Tōyō Bunko, 1983).

¹³ Guan Xiaolian 關孝廉, Qu Liusheng 屈六生, ed. and comp. (Beijing: Dang'an chubanshe, 1984–85). Guan Xiaolian 關孝廉, "Qing Kangxi chao Manwen zhupi zouzhe chuyi" 清康熙朝滿文硃批奏摺彙議, *Lishi dang'an* 歷史檔案, 1 (1994): 87.

Many documents that were created by or transmitted through the Grand Council (Ma. *cooha i nashūn i ba*; Chin. *junjichu* 軍機處), a high level policy making body of the Inner Court created in 1729, were written in Manchu only. Unlike the regular administrative offices of the Outer Court, officials of the Inner Court were not bound by regulations that required palace memorials to be submitted in more than one language. When filed, palace memorials, often with imperial responses appended, were grouped into packets called *lufu zouzhe* 錄副奏摺 for storage. Those related to military affairs—most of them from Qianlong's campaigns before 1760—make up about 80% of the Manchu packets from 1724 to 1910 and were collected separately into military affairs bundles (*junwubao* 軍務包). Documents from the Grand Council's Manchu division deal with appointments, promotions, dismissals of banner personnel, escapees from exile, etc. According to Bartlett, even many of the eighteenth and early nineteenth century documents relating to the Imperial Household Department (Ma. *dorgi baita be uheri kadalara yamun*; Chin. *neiwufu* 內務府) exist only in Manchu.¹⁴

Some documents created by the Court of Colonial Affairs (Ma. *tulergi golo be dasara jurgan*; Chin. *lifanyuan* 理藩院) were meant for Manchu speaking audiences only. This organization, which had started as the Mongolian Bureau and became the Court of Colonial Affairs in 1638, was in charge of diplomatic communication and other matters relating to the administration of Mongol, Turkic, and Tibetan regions. In some cases its jurisdiction extended to Russian matters. Its president was by statute Manchu or Mongol and the language of communication was largely Manchu. Given the potential importance of the Manchu archival materials created by the Court of Colonial Affairs, it is unfortunate that there is as yet no detailed description of this specific historical source.

The Shenyang collection of *heitu* documents (*heitu* 黑圖 from Manchu *hetu* 'horizontal') covers communication between the Shenyang and Beijing palaces between 1662 to 1861. Before 1732 these documents were written in Manchu. After a transitional period of bilingual documentation, later communication was conducted in Chinese only.

Official publications: The Qing emperors commissioned many bilingual or trilingual (Manchu, Chinese, and Mongolian) compilations.

General government publications:

Yargiyan kooli/Shilu 實錄 (Veritable records)

Da hergen i bithe/Benji 本紀 (Basic annals)

Daicing gurun i uheri kooli bithe/Da-Qing huidian 大清會典 (Collected statutes)

Enduringge tacihiyan/Shengxun 聖訓 (Sacred instructions)

¹⁴ Described in Beatrice Bartlett, *Monarchs and Ministers: The Grand Council in mid-Qing China, 1723-1820* (Berkeley: University of California, 1991): 222-25.

Dergi hese/Shangyu 上諭 (Edicts)

Jakūn gūsai tung jy bithe/Baqi tongzhi 八旗通志 (General history of the banner system)

Hesei toktobuha Daicing gurun i fafun i bithe kooli/Da Qing luli 大清律例 (Regulations of the Qing Dynasty)

Precedents and regulations for administrative offices:

Hesei toktobuha Daicing gurun i uheri kooli i kooli hacin bithe /Qinding Da Qing huidian zeli 欽定大清會典則例 (Regulations of the officially commissioned collected statutes of the Qing Dynasty)

Dorolon i jurgan i kooli hacin i bithe/Libu zeli 禮部則例 (Regulations of the Ministry of Rites)

Hafan i jurgan i faššan be baicara fiyenten i kooli/Libu jixun si zeli 吏部稽勳司則例 (Regulations of the Ministry of Personnel Bureau of Merit Titles)

Tulergi golo be dasara jurgan i kooli hacin i bithe/Lifanyuan zeli 理藩院則例 (Regulations of the Court of Colonial Affairs)

Jakūn gūsai kooli hacin i bithe/Baqi zeli 八旗則例 (Regulations of the Eight Banners)

Military campaign reports:

Daicing gurun i fukjin doro neihe bodogon i bithe/Huang Qing kaiguo fanglue 皇清開國方略 (Records of the founding of the Qing Dynasty)

Beye dailame wargi amargi babe necihyeme toktobuha bodogon i bithe/Qinzheng pingding shuomo fanglue 親征平定朔漠方略 (Official history of the campaign against Galdan)

Dzungar i babe necihyeme toktobuha bodogon i bithe/Qinding pingding Zhungaer fanglue 欽定平定準噶爾方略 (Record of the pacification of the Dzungars)

Biographies:

Tulergi Monggo hoise aiman i wang gung sai iletun ulabun/Waifan Menggu huibu wang gong biao zhuan 外藩蒙古回部王公表傳 (Imperially commissioned genealogical tables and biographies of the princes of the Mongols and Muslims of the outer entourage)

Hesei toktobuha gurun i suduri i ambasai faidangga ulabun/Qinding guoshi dachen liezhuan 欽定國史大臣列傳 (Imperially commissioned ordered biographies of the high officials of the Qing Dynasty)

Another Manchu text, accessible through a recent publication is the *Huang Qing zhigongtu* 皇清職貢圖, a collection of illustrations and descriptions (text in Manchu script and romanization, with Chinese translation) of foreign tribute bearers to the Chinese court.¹⁵

¹⁵ Juang Jifa (Chuang Chi-fa), ed. *Xie sui «Zhigongtu» Manwen tu shuo jiao zhu* 謝遂《職貢圖》滿文圖說校注 (The Manchu texts to Xie Sui's 'Drawings of tribute bearers') (Taipei: Palace Museum, 1989).

Non-official sources: There are many other known Manchu language materials, such as translations from the Chinese classics and Chinese literature, translation of Buddhist literature, genealogies of important Manchu clans, and travel reports. Two well-known, and now also easily accessible documents are Tulišen's report of his travels to the Torgut in 1712–15¹⁶ and the *Tale of the Nisan Shamaness*.¹⁷ Chances are that there are also untold unknown or less well-known documents, even from later periods. When doing his field research in Manchuria during the early twentieth century, the Russian scholar Shirokogoroff reported seeing clan lists, some of which included legendary accounts of clan leaders.¹⁸ It would seem possible, if not likely, that some of these genealogies, perhaps along with some personal correspondence, are still preserved in boxes or closets somewhere in China.

The value of Manchu documents

Building on available inventory information and preliminary examinations of Manchu records, scholars have challenged the previously prevalent view that Manchu documents are nearly all translations from Chinese and that little would be gained from reading the Manchu versions. Moreover, they have made a convincing case that these documents hold high potential value to researchers of Chinese history. The late Joseph Fletcher pointed out in 1981 that "Qing scholars who want to do first-class work in the archives must, from now on, learn Manchu and routinely compare the Manchu and Chinese sources for their topics of research."¹⁹ Other scholars with Manchu language skills have supported this view. Several have made good cases for the study of Manchu by presenting excellent and useful details on the value of Manchu sources:

Bartlett, Beatrice. "Books of Revelations: The Importance of the Manchu Language Archival Record Books for Research on Ch'ing History." *Imperial China* 6, no. 2 (1985): 25–33. See also the section on the Grand Council Manchu Division in Bartlett's *The Grand Council in Mid-Ch'ing China, 1723–1820*. Berkeley: University of California, 1991, 222–25.

Chen Jiexian (Ch'en Chieh-hsien). *Manchu Archival Materials*. Taipei: Linking, 1988. Especially chapters 2, 4, and 7.

Crossley, Pamela K. and E. S. Rawski: "Profile of the Manchu Language in Qing History." *Harvard Journal of Asian Studies* 53, no. 1 (June 1993): 63–102.

¹⁶ Juang Jifa (Chuang Chi-fa), ed. and trans., *Lakcaha jecen de takuraha babe ejehe bithe* (Report of Tulišen's travels to the outer regions) (Taipei: Wenzhe chubanshe, 1983).

¹⁷ *The Tale of the Nisan Shamaness, A Manchu Folk Epic*, introduction and interpretation by Margaret Nowak, translation and transcription by Stephen Durrant (Seattle: University of Washington Press, 1977).

¹⁸ S. M. Shirokogoroff, *Social Organization of the Manchus: A Study of the Manchu Clan Organization*, Extra Vol. 3 (Shanghai: Royal Asiatic Society [North China Branch], 1924): 33–34.

¹⁹ Joseph Fletcher, review of *Manchu Books in London*, by W. Simon and H. G. Nelson, in *Harvard Journal of Asian Studies* 41, no.2 (1981): 655–56.

Zhuang Jifa (Chuang Chi-fa 莊吉發), *Gugong dang'an shuyao* 故宮檔案述要 (Overview of the archives in the National Palace Museum). Taipei: National Palace Museum, 1983. See pages 63–93 on the value of Manchu memorials in the collection.

———. *Qingdai shiliao lunshu* 清代史料論述 (A discussion of Qing historical sources). Taipei: Wenshizhe, 1979.

The importance of Manchu sources depends, of course, on the topic. For example, Manchu documents are unlikely to make much of a contribution to issues related to Chinese language examination systems or to studies of local Chinese administrations. On the other hand, topics concerning frontier matters, banner garrisons, and imperial household affairs which included the ginseng, jade, and other government monopolies, almost certainly require at least some consultation of Manchu documents. Bartlett found that even after the Grand Council began to record its recommendations in Chinese, many of its discussion memorials (*yifu zouzhe* 議覆奏摺), including those based on Chinese language memorials, were still written in Manchu. In her “Books of Revelations”²⁰ she suggests that the use of Manchu did not substantially decline during the nineteenth century and that Manchu materials possess previously unsuspected advantages in that they, compared to their Chinese counterparts, were less raided, weeded, or lost over the years and that therefore a run of Manchu archival records would be likely to be more complete.

Work to be done

Now that Manchu collections are accessible, inventories have been compiled, and the case has been made attesting to the value of Manchu documents, it is time to move on to actually using Manchu sources and incorporating the knowledge gained from them into scholarly studies. Japanese scholars have made a great start, but so far only a few works of Western scholars have made significant use of Manchu sources. A number of excellent studies by Giovanni Stary (University of Venice, Italy) are based on Manchu sources. My own dissertation, written over twenty years ago, and a related article on the Manchu-Chinese relationship prior to 1644 draw heavily on the *Old Manchu Archives*.²¹ In his book *The Manchu Way* (in press), Mark C. Elliott, who also used some Manchu memorials for his dissertation, “Resident Aliens: The Manchu Experience in China, 1644–1760,”²² shows what is possible when research on Qing history incorporates knowledge from Manchu documents. I look forward to seeing students who use this text forge ahead and undertake analytical research projects that make meaningful use of original Manchu materials.

²⁰ Beatrice Bartlett, “Books of Revelations: The Importance of the Manchu Language Archival Record Books for Research on Ch’ing History,” *Imperial China* 6, no. 2 (1985): 33.

²¹ Gertraude Roth Li, “The Rise of the Early Manchu State,” diss., Harvard, 1975. Also, “The Manchu-Chinese Relationship,” in *From Ming to Ch’ing: Conquest, Region, and Continuity in Seventeenth Century China*, edited by Jonathan D. Spence and John E. Wills, Jr. (New Haven and London: Yale University Press, 1979): 3–37.

²² diss., Berkeley, 1993.

There is much to be done. We need to find out what is in those text that exist in Manchu versions only. We need scholarly comparisons of bilingual texts looking out for differences and omissions. And we need more good linguistic analyses, especially studies of Manchu verbs.

About the Manchu language

Manchu belongs to the Altaic language family which consists of three main branches, Tungusic, Mongolian, and Turkic. As a Tungusic language—other less well-known languages like Evenki and Nanai also belong to this group—Manchu bears a structural relationship to Korean and Japanese, which has led to the more encompassing term of “macrotungusic.” Students of Manchu who make use of the Japanese translation of the *Manwen laodang* 滿文老檔 will notice that the Japanese text placed beneath each line of Manchu text follows the same word order as Manchu. Though linguists have debated whether Altaic languages are actually genetically linked or whether their similarities merely reflect extensive borrowings from one another, the majority of altaicists assumes a genetic link to an early proto-Altaic language.

History of the Manchu language: When the predecessors of the Manchus, the Jurchens, ruled North China as the Jin dynasty (1115–1234) they developed two scripts of their own, the so-called big and small scripts. Both looked like, but were different from, Chinese characters. Over time, these scripts fell into disuse, and the last known Jurchen inscription dates from 1526. As their own scripts disappeared, the Jurchens substituted written Mongolian whenever they had a need for documentation.

In 1599, Nurhaci, the founder of the Manchu empire, commissioned two scholars, Gagai and Erdeni, to modify the Mongolian script so that it would be suitable for writing Manchu. The origin of the Mongolian script lay in the Middle East: The Mongols had adapted their script from that of the Uighurs, who got theirs from the Sogdians (who lived in the area of modern-day Uzbekistan and northern Iran). Originally this script was written horizontally like Arabic, from right to left. Later, under Chinese influence, the Mongols changed to writing their language vertically in columns from left to right. The result of Nurhaci’s 1599 initiative was the creation of the Old Manchu script (*tongki fuka akū hergen* ‘script without dots and circles’). Most of the pre-1644 Manchu documents, now known as the *Old Manchu Archives*, are recorded in that script. Beginning in the 1620s, the script was further refined by adding dots and circles to eliminate certain ambiguities of the Mongolian script.²³ This modified Manchu script (*tongki fuka sindaha hergen* ‘script with dots and circles’) remained in use throughout the Qing dynasty.

²³ The process of modifying the script occurred over at least a decade and was not, as some Chinese sources make it appear, carried out singlehandedly by Dahai in 1632. For a discussion of the issue, see the following: Michael Weiers, “Zur Registratur der mandschurischen Holztäfelchen,” *Aetas Manjurica* 6 (1988): 251–313; Carsten Nähler, “On the periodization of written Manchu,” *Saksaha: A*

Following the establishment of the Qing dynasty in 1644, most Manchus lived either in Peking, or in walled garrisons throughout the empire. For a while they were able to maintain their language, especially within the garrisons and civil examinations could be taken in either Manchu or Chinese. Initially it was a great distinction for a Manchu to have qualified under the Chinese examinations, an accomplishment worthy of a special memorial to the emperor. But already by the end of the seventeenth century the emperor felt a need to compliment the Hangzhou garrison bannermen for their accomplishments in spoken Manchu, thereby acknowledging that good spoken Manchu could no longer be taken for granted. By the mid-eighteenth century, Chinese had become the dominant language among the Manchus, leading the emperor to embark on a major campaign to maintain Manchu as a spoken and written language.

In 1753, Qianlong proclaimed that Manchu speech was to be "the foundation of the Manchus and every bannerman's foremost duty." In line with his wishes that all bannerman should "speak Manchu, ride well, shoot straight and drill regularly,"²⁴ schools were established, along with government incentive programs for students of Manchu. All banner officers assigned to duty in Peking were required to be able to speak Manchu. However, a 1791 imperial injunction that "every single man has a responsibility to written Manchu" bears further witness that the battle for spoken Manchu was being lost. Though government documentation continued to be recorded bilingually or trilingually (including Mongolian), an ever smaller number of Manchus possessed usable Manchu language skills.

The trend was hastened by the fact that toward the end of the dynasty, but especially after the 1911 revolution, the Manchus became targets of Chinese persecution, creating a situation which made those who could still speak Manchu ill inclined to publicize that fact. Outside China proper the Manchu language survived somewhat longer. Researcher S. M. Shirokogoroff noted that in 1917 almost all men in Aigun, the northernmost part of Manchuria, could still read Manchu.²⁵ Similarly, Owen Lattimore, a well-known scholar of China's border areas, reported that officials of the Chahar Mongols during the early 20th century occasionally still spoke Manchu in order to keep the common people from eavesdropping on their conversations. They also wrote official documents, such as passports, in Manchu, not Mongolian.²⁶

Several Manchu publications continued to be published in the Northeast during the Republican period: *Sahaliyan ula erindari boolara hoošan* (in Tsitsihar, supplementing

Review of Manchu Studies, no. 3 (Spring 1998): 22–30; also Giovanni Stary and Tatiana A. Pang, *New Light on Manchu Historiography and Literature* (Wiesbaden: Harrassowitz, 1998).

²⁴ Pamela Crossley, *Orphan Warriors* (Princeton: Princeton University Press, 1990): 78.

²⁵ *Social Organization of the Manchus: A Study of the Manchu Clan Organization*, Extra Vol. 3 (Shanghai: Royal Asiatic Society [North China Branch], 1924).

²⁶ Owen Lattimore, *Inner Asian Frontiers* (Boston: Beacon Press, 1940): 135, 138.

the *Heilongjiang ribao* 黑龍江日報 from around 1925); *Ice donjin i boolabun* (in Hailar from 1925 to 1930); and *Hulun buir ice donjin afaha* (about 1930). Some materials from the Republican era are preserved at the Hoover Institution.²⁷

A survey done in the People's Republic of China (PRC) in the 1950s found that quite a few elderly Manchus who lived in the more remote regions of Manchuria could still speak Manchu. Those over thirty years old were likely to understand it, while the younger generation could neither speak nor understand it.²⁸ Since then, anthropologists and linguists doing research in northern Manchuria have been reporting on a rapidly dwindling number of Manchu speakers. By the 1990s Manchu speakers have become nearly non-existent.

Because of the demise of Manchu as a spoken language among the Manchus, it is all the more interesting to find that a modern version of Manchu, Sibe (Chin. *Xibe* 錫伯), is still the language of daily communication among about twenty thousand people living in the Sibe Cabcal Autonomous County in the Ili region of Xinjiang. These Sibe, whose language is closely related to Manchu but who appreciate being recognized as a group distinct from the Manchus, are descendants of about three thousand Sibe who were moved by the Qianlong emperor in 1764 from Manchuria to Ili. Whereas the Sibe who stayed in China's Northeast subsequently lost their language and culture, those who resettled in Ili have maintained—at least to a moderate degree—both until today. Some Cabcal elementary schools continue to use Sibe as the medium of instruction at least in the early grades. Others offer Sibe as a second language. Magazines, numerous books—many translations from Chinese, and a newsletter, the *Cabcal serkin*, provide adult Sibe readers with native language reading material.²⁹

Still, even though the 1982 PRC constitution provides that people of all nationalities have the freedom to use and develop their own spoken and written languages, the Sibe language situation is precarious. Not only is modern Sibe's vocabulary heavily inundated with Chinese words, but many expressions, verb forms, and even grammatical structures also reflect a strong Chinese influence (see Reading Selections D). After recovering from the effects of adverse policies during the cultural revolution, during which time only Chinese instruction was allowed in Sibe schools, there is now a renewed emphasis on coining new Sibe words and on maintaining the spoken and written language.

²⁷ For more details on these publications, see Giovanni Stary, "Manchu Journals and Newspapers. Some Bibliographical Notes," in *Proceedings of the XXVIIIth Permanent Altaistic Conference*, ed. G. Stary (Wiesbaden: Harrassowitz, 1989): 217–32.

²⁸ *Manzu shehui lishi diaocha* 滿族社會歷史調查 (Survey of the history of Manchu society) (Shenyang: Liaoning People's Press, 1985).

²⁹ The *Cabcal serkin* (Cabcal news) has been published since 1972, when it succeeded a previous publication, the *Ice banjin* (New life) (1946–72). Additional publications are listed in Stary, "Manchu Journals and Newspapers" (Wiesbaden: Harrassowitz, 1989): 220.

Alphabet: Some scholars consider the Manchu script to be a syllabic one. Others see it as having an alphabet with individual letters, some of which differ according to their position within a word. Thus, whereas Denis Sinor argues in favor of a syllabic theory,³⁰ Louis Ligeti prefers to consider the Manchu script an alphabetical one.³¹ Students of Manchu in the People's Republic of China usually start their studies by learning hundreds of syllables, whereas Westerners generally study the script as an alphabet. Though I take no linguistic stand on the merits of either interpretation, I have chosen to join the alphabetic camp for the purpose of this text because I believe that it is easier to learn the script as individual letters than as a multitude of syllables. The Chinese approach, on the other hand, has the advantage of requiring students to spend a considerable amount of time up front on the script, an excellent investment of time in view of the fact that the script tends to remain a challenge for most students for a good long while.

As an alphabet, Manchu has six vowels (*a, e, i, o, u, ü*) which fall into two categories: *a, o, ü* are considered back vowels, *e* is a front vowel, and *u* and *i* are considered neutral. Some scholars prefer to use the terms hard and soft instead of back and front. Manchu has the following consonants: *b, p, s, š, l, m, c, j, y, r, f, w, n* (*ng*), as well as front and back versions of the letters *k, g, h, t*, and *d*. In addition, there are ten elements to represent Chinese sounds. Some of these letters exist in the regular Manchu alphabet, but as such are subject to restricted use. For example, because the regular Manchu front *g* or *k* cannot occur before *a* and *o*, a new letter was designed to transcribe Chinese words starting with *ga, go, ka, or ko*.

Romanization: Dictionaries, scholarly articles, and books employ a number of different romanization systems for transliterating the Manchu alphabet (e.g., H. C. von der Gabelentz, P. G. von Möllendorff, Louis Ligeti, Jerry Norman). For this text I have chosen to follow Norman's system. I have done so because English speaking students of Manchu are likely to start out using Norman's dictionary as a first reference tool, and also because once familiar with Norman's romanization students will have little difficulty recognizing other romanizations. Ligeti's romanization has the advantage of distinguishing between front and back *k, g*, and *h* (back *k, g*, and *h* are represented by *q, γ*, and *χ*, respectively; front *h* is written as *x*), thus more accurately reflecting the Manchu alphabet. Ligeti also uses *ö* instead of *ü* because this vowel, like *o*, is a back vowel, whereas *u* is a front vowel. Though I do not make these distinctions in this text, I encourage students to use Ligeti's conventions, especially the forms *q, γ*, and *χ* for back consonants for their personal use.

³⁰ Denis Sinor, *Introduction to Manchu Studies*, Research and Studies in Uralic and Altaic Languages, no. 104 (Washington: ACLS, 1963).

³¹ Louis Ligeti, "A propos de l'écriture mandchoue" (On the Manchu script), *Acta Orientalia* (Academia Scientiarum Hungaricae) 2 (1952): 235-98.

Pronunciation: The following descriptions of pronunciation, generally agreed upon by earlier western scholars of Manchu, are only approximations. Contemporary Sibe speakers, when reading Manchu texts out loud, will differ somewhat.

- a, i, o, u* As in German.
e As in English *bed*. After labials *b, p, m*, and *f*, *e* is usually pronounced like a short *o*. In contemporary Sibe all *e* sound like the *e* in *bed*.
eo Pronounced *ou*.
oo Long *ō*, used in Manchu words and for *ao* in Chinese words.
ū Sound between *o* and *u* (according to Erich Hauer, initial *ū* sounded like *ō* and mid-position *ū* like *ü*). In contemporary Sibe speech the letter *ū* sounds like *u*.
c As *ch* in *cheers*.
j As *j* in *just*.
š As in *shell*.
s + i In initial position the *si* is pronounced like English *she*. In modern Sibe all *si* are pronounced like *she*.
ši Like Chinese *shi* 石.
y As in *yonder*.
ž Like the French *j* in *jardin*; or like *r* in Chinese *ri* 日.
h (x) Front *h*, like the German *ch* in *ich*.
h (χ) Back *h*, like the German *ch* in *Bach*.

Though in contemporary Sibe the consonants *k (q)* and *g (γ)* are a bit more guttural than their counterparts *k* and *g*, it is possible that Qing dynasty Manchu may not have differentiated between the two sets in a significant way. According to the Korean scholar Hui Lie, Manchu, unlike Mongolian, had basically only one sound for *k* and one sound for *g*. In his view, the differentiation between *q* and *k*, and between *γ* and *g* was probably simply copied along with the Mongolian alphabet. The letters were not differentiated by Koreans who transcribed the early Qing dynasty Manchu into Korean.³²

Modern Sibe makes no noticeable differentiation between front and back *d*, or between front and back *t*. The distinction was not present in the Old Manchu alphabet and does not exist in Mongolian. The fact that the two letters were differentiated when the Old Manchu script was modified points to a possible difference in pronunciation at the time.

When *y* and *w* separate *i*, *ū*, and *u* from the following vowel, the two syllables are pronounced as one; examples: *hūwa-liya-sun* 'harmony,' or *niyeng-niye-ri* 'spring.'

³² Hui Lie, *Die Mandschu-Sprachkunde in Korea* (Research on the Manchu language in Korea), Uralic and Altaic Series, vol. 114 (Bloomington: Indiana University, 1972): 64.

Over time, scholars of Manchu have held contradictory views regarding the stress in a Manchu word.³³ Contemporary Sibe speakers reading Manchu texts out loud appear to generally stress the last syllable of a word. Whereas this stress is quite prominent in words ending in the letter *n*, in many other words all syllables seem to receive nearly equal stress. A different stress does not alter the meaning of the word.

Language characteristics: Manchu words cannot begin with the letter *r*, *ū*, or with consonant clusters, and they generally end in *n*, *ng*, or a vowel.

Vowel harmony: Vowel harmony, meaning that the vowels within a given word must harmonize, is the best-known characteristic of Altaic languages.³⁴ According to vowel harmony each word can only contain either front or back vowels. Manchu follows the rule generally, but does not adhere strictly to vowel harmony. In Manchu the letters *u* and *i* are considered neutral and may combine with either front vowel *e* or back vowels *ū*, *o*, and *a*.

Examples:

monggorombi

bahanarambi

hergen

selgiyembi

gisurembi

yargiyan kooli

Vowel harmony affects various suffixes that may be attached to the stem of the word. Many suffixes have more than one version, one for front vowel words, and another for back vowel words. For example, suffix *-kan*, *-ken*, *-kon* conveys the meaning of 'somewhat'; *amba-kan* therefore means 'somewhat large' and *olho-kon* 'somewhat dry.' Some suffixes, such as *de* ('in' or 'at') and *ci* ('from') have only one form.

In some cases front and back vowels designate masculinity and femininity; for example: *ama* 'father' and *eme* 'mother'; *haha* 'man' and *hehe* 'woman'; *naca* 'brother-in-law' and *nece* 'sister-in-law'; *emile* 'hen' and *amila* 'rooster'; *ganggan* 'strong' and *genggen* 'weak.'

Agglutination: Agglutination means that inflection and word formation occur by adding suffixes to word stems. The stem of the word does not change. Vowel changes, as in the English verb *sing*, *sang*, *sung*, do not occur.

³³ For example, P. G. von Möllendorf, *Manchu Grammar with Analyzed Texts*, (Shanghai: American Presbyterian Mission Press, 1892): 1. Also see Nicola Di Cosmo, "Alcune osservazioni sull'accento mancese" (Some observations on the accent in Manchu), *Aetas Manjurica* 1 (1981): 1–14.

³⁴ See J. Ard, "Vowel Harmony in Manchu: A Critical Overview," *Journal of Linguistics* 20 (1984): 57–80; and D. Odden, "Abstract Vowel Harmony in Manchu," *Linguistic Analysis* 4 (1978): 149–65.

In Manchu a multitude of syllables can be added to verb stems. For example, *ara-* is the verb stem of the verb 'to write.' Most dictionaries list verb stems with the finite verb ending *-mbi*; for example, *arambi* 'to write.' Verbs may also take other mid-position syllables, which follow vowel harmony rules and convey additional meaning. The following syllables are commonly used to create verbal derivatives:

<i>-la-</i> , <i>-le-</i> , <i>-lo-</i> :	<i>ejelembi</i> 'to rule' (<i>ejen</i> 'ruler')
<i>-da-</i> , <i>-de-</i> , <i>-do-</i> :	<i>jalidambi</i> 'to cheat' (<i>jali</i> 'crafty')
<i>-na-</i> , <i>-ne-</i> , <i>-no-</i> :	<i>acanambi</i> 'to meet' (<i>acan</i> 'union')
<i>-ra-</i> , <i>-re-</i> , <i>-ro-</i> :	<i>gisurembi</i> 'to speak' (<i>gisun</i> 'word')
<i>-ša-</i> , <i>-še-</i> , <i>-šo-</i> :	<i>adališambi</i> 'to be similar' (<i>adali</i> 'similar')

Syllables which convey additional meaning:

To cooperate with someone: *-nu-*, *-ndu-*; or *-ca-*, *-co-*, *-ce-*.
injendumbi 'to laugh together' (*injembi* 'to laugh')
eficembi 'to play together' (*efimbi* 'to play')

To come to do something: *-nji-* from *jimbi* 'to come'
afanjimbi 'to come to fight' (*afambi* 'to fight')

To go to do something: *-na-*, *-no-*, *-ne-*.
alanambi 'to go to report' (*alambi* 'to report')

To send (someone) to do something: *-nggi-* from *unggimbi* 'to send'
alanggimbi 'to send (someone) to report'

To do frequently or repeatedly, or to denote action or movement:
-ca-, *-ce-*, *-co-*; *-nja-*, *-nje-*, *-njo-*; *-ta-*, *-te-*, *-to-*; *-ša-*, *-še-*, *-šo-*.
fekucembi 'to jump back and forth' (*fekumbi* 'to jump')
halanjambi 'to keep changing' (*halambi* 'to change')
anatambi 'to push together' or 'to push repeatedly' (*anambi* 'to push')
bulekušembi 'to look into the mirror' (*buleku* 'mirror')

To cause someone to do something: *-bu-*.
arabumbi 'to make someone write' (*arambi* 'to write')

Some of these syllables can be strung together. Examples:

<i>tacimbi</i>	to teach
<i>tacibumbi</i>	to cause to learn
<i>tacibubumbi</i>	to make someone teach

<i>aranabumbi</i>	to make someone go to write
<i>arabunambi</i>	to go to cause someone to write

Manchu verbs have many forms to express aspect, tense, and mood and can distinguish many shades of meaning. The forms will be pointed out in the reading selections.

Weak differentiation between parts of speech: There is no sharp distinction between nouns and adjectives. Adjectives, participles, and demonstrative pronouns can all function as nouns or modifiers.

Lack of prepositions: Instead of prepositions Manchu has suffixes and postpositions.

Formation of phrases and sentences: The general rule in a Manchu sentence is that that which modifies precedes that which is modified.

- The object comes before its governing verb: *bithe arambi* 'to write a letter.'
- The modifying noun precedes the noun it modifies: *gurun i ejen* 'the leader of the country.'
- As modifiers, adjectives, participles, and demonstrative pronouns precede the noun: *sain bithe* 'a good book,' *gisun sara niyalma* 'a person who knows the language,' *tere gisun* 'this language.'
- Converbs precede the finite verb which comes last in the sentence.

Foreign language influence: The traditional Manchu language contains many words of Turkic and Mongolian origin. Turkic loan words probably came through Mongolian, because most of these words also occur in Mongolian and because Mongolian was the primary cultural contact for the early Manchu speakers. Nicholas Poppe estimates that 20 to 30 percent of the entire Manchu vocabulary are words of Mongolian origin.³⁵

Standard Manchu adopts many Chinese words without change; for example, *gung* 'duke' or *wang* 'prince' from Chinese *gong* 公 and *wang* 王. It may do so even when a native Manchu word exists; for example, using *funghūwang* 'phoenix' from Chinese *fenghuang* 鳳凰, instead of *garudai*. In other cases a slight change may occur, as in *ginggulembi* 'to honor' from Chinese *jing* 敬. Some words are ancient loan words; for example, *fi* 'brush' from Chinese *bi* 筆, *fafun* from *fa* 法, *dulefun* from *du* 度. Words starting in *r* or ending in *m*, *l*, or *t* are foreign; e.g., Tsewang Raptan, a personal name.

³⁵ Nicholas Poppe, *Introduction to Altaic Linguistics* (Wiesbaden: Harrassowitz, 1965): 160–61.



The Manchu script



Manchu is written from top to bottom, with lines following from left to right. For punctuation, Manchu uses two kinds of markers, two dots to indicate a strong break (similar to a period) and one dot to indicate a weaker pause (similar to a comma). A series of parallel nouns—often names of people or places—are quite reliably separated by a dot, but otherwise punctuation is inconsistent, leaving the reader well advised to not rely too heavily on it for understanding the text.



Writing peculiarities: Writing conventions differ depending on the type of document and the time of the writing. Not only are there differences between Old Manchu (OM), Standard Manchu (SM), and Sibe or modern Manchu (MM), even documents within the same category may exhibit differences. Some documents contain numerous writing errors, suggesting that the particular writer was no longer thoroughly familiar with the language. In general, however, the differences are not dramatic and pose no great difficulties, though they add to the challenge presented by what already is a “less than perfect” alphabet.

- When the letter *i* follows a vowel, it is doubled, written with two long strokes in Old and Standard Manchu. In Sibe it is written like the initial *i*. When *o* is followed by a double-stroke *i*, it is *oi*, not *ūi*. The combination *ūi* exists only in final position.
- The letters *f* and *w* are distinguished only when followed by the vowels *a* or *e*. For these cases *f* is written with a long stroke. Because there are no words with the combination *wi*, *wo*, and *wu*, the short-stroke *f* (i.e., *w*) is used for *fī*, *fō*, and *fū*. Some Sibe texts follow the above SM rules, others distinguish the letters *f* and *w* regardless of which vowel follows.
- The letter *n* has a dot only when occurring before a vowel. There is no dot before consonants. A final *n* looks like a final *a*, but it cannot be confused with that letter because a final *n* is always preceded by a vowel. In Chinese loanwords the final *n* may be marked with an underdot if there exists an identical Manchu word; e.g., *han*, Manchu word for ‘emperor’; or *haṇ* 漢 as a Chinese loanword.
- When *i* is followed by another vowel, a *y* is inserted, e.g., *biya*. When *u* is followed by another vowel, *w* is inserted, e.g., *siawe*.
- There are two forms (front and back, or hard and soft) for the letters *d* and *t*. The front letters are used before vowels *e* and *u*, and the back letters before back vowels and before neutral vowel *i*. A dot distinguishes the letters *t* and *d*. Because the kind of consonant—front or back—determines whether the following vowel is *e* versus *a*, or *o* versus *u*, no dot is necessary for the vowels in this case.

- Front *k* and *g* precede front and neutral vowels (*e*, *i*, *u*), while back *k* (*q*) and *g* (*γ*) precede back vowels. Therefore, a dot is not needed to mark the following vowels *e* or *u*. If a dot is present, its function is to distinguish front *g* from front *k*, or back *g* (*γ*) from back *k* (*q*).
- Note that in the syllables *ke*, *ge*, and *he* the front consonants *k*, *g*, and *h* do not include the first tip or “tooth.” In the syllables *ka*, *ga*, and *ha*, however, the first tooth is part of the back consonant.
- When *k* occurs at the end of a syllable (either at the end of the word or before another consonant), the following rules apply: Back *k* (*q*) with two dots is used when the letter is preceded by *a*, *o*, *ū*, *u* (but not *ku*, *gu*, *hu*, or *hū*), or *te* (but not *e*). Front *k* is used when the letter is preceded by *ku*, *gu*, *hu*, *hū*, or *e* (but not *te*). Though these rules may be difficult to remember, they only pose a challenge when writing Manchu. Recognizing the letter is rarely a problem.
- In Standard Manchu mid-position *k* has two teeth with two dots on the left side. In modern Sibe *k* also has two dots, but only one tooth.
- Printed and handwritten letters differ somewhat. Prominent in many handwritten texts are the long rounded tails of the final *e*, *a*, and *n* instead of the square printed version.













































Printed final *a*  ; handwritten final *a* 

Printed final *n*  ; handwritten final *n* 


Printed final *e*  ; handwritten final *e* 

Tables of alphabet symbols

Table 1: Vowels

	standing alone	initial position	middle position	final position
<i>a</i>	 1	 2	 3	 4
<i>e</i>	 5	 6	 7	 8
<i>i</i>	 9	 10	 11	 12
<i>o</i>	 13	 14	 15	 16
<i>u</i>	 17	 18	 19	 20
<i>ū</i>	 21	 22	 23	 24
<i>ai</i>	 25	 26	 27	 28
<i>ei</i>	 29	 30	 31	 32
<i>ui</i>	 33	 34	 35	 36
<i>oi</i>	 37	 38	 39	 40
<i>ūi</i>	 41	 42	 43	 44

Box 4.  after all consonants except *b* and *p*;  after *b* and *p*. Example *amba* .

Box 7.  after *k*, *g*, *h*, and front *d* and *t*, two consonant series that have dots for their own identification.

Box 8.  after *i*,  after *k*, *g*, *h* (*x*),  after *b* and *p*.

Box 9.  as genitive case marker.

Boxes 15, 16, 19, 20. Mid-position and final *u* and *o* are incorporated into letters of circular shape *k*, *g*, *h* (*x*), *b*, and *p*. For examples see Table 4.

Boxes 19 and 20. The letter *u* without a dot occurs after *k*, *g*, *h* (*x*), and *d* and *t*, i.e., the two consonant series that use dots for their own identification.

Box 26. When the letter *i* follows a vowel, it is doubled, written with two long strokes.

Boxes 38–39. When *o* is followed by a double-stroke *i*, it is *oi*, not *ūi*.

Box 44. The combination *ūi* exists only in final position.

Table 2: Consonants

	initial	middle	final	
<i>n</i>	ㄋ	ㄋ ㄋ	ㄋ ㄋ	Before a vowel mid-position <i>n</i> has a dot. Before a consonant mid-position <i>n</i> has no dot. Final <i>n</i> has a dot only in certain words of Chinese origin.
<i>k (q)</i>	ㄎ	ㄎ ㄎ	ㄎ	Before <i>a, o, ū</i> . Before a consonant mid-position <i>k</i> has two dots. Before a vowel mid-position <i>k</i> has no dots. Final <i>k</i> is preceded by <i>a, o, te, ū</i> , or <i>u</i> (but not <i>ku, gu, hu, hū</i>).
<i>g (γ)</i>	ㄍ	ㄍ		Before <i>a, o, ū</i> .
<i>h (χ)</i>	ㄏ	ㄏ		Before <i>a, o, ū</i> .
<i>k</i>	ㄎ	ㄎ	ㄎ	Before <i>e, i, u</i> . Occurs after <i>ku, gu, hu, hū</i> , or <i>e</i> when followed by a consonant. Final <i>k</i> is preceded by <i>i</i> or <i>e</i> but not <i>te</i> .
<i>g</i>	ㄍ	ㄍ		Before <i>e, i, u</i> .
<i>h (x)</i>	ㄏ	ㄏ		Before <i>e, i, u</i> .
<i>b</i>	ㄅ	ㄅ	ㄅ	
<i>p</i>	ㄆ	ㄆ		
<i>s</i>	ㄙ	ㄙ	ㄙ	
<i>š</i>	ㄝ	ㄝ		

Consonants (continued)

	initial	middle	final	
<i>t</i> (back)				Before <i>a, o, ū, i</i> . Before another consonant <i>t</i> is written as
<i>d</i> (back)				Before <i>a, o, ū, i</i> .
<i>t</i> (front)				Before <i>e, u</i> . Before another consonant <i>t</i> is written as
<i>d</i> (front)				Before <i>e, u</i> .
<i>l</i>				
<i>m</i>				
<i>c</i>				
<i>j</i>				
<i>y</i>				
<i>r</i>				Initial <i>r</i> occurs only in foreign words/names.
<i>f</i>				Before <i>a</i> and <i>e</i> the letter <i>f</i> is written with a long stroke. Before <i>o, u, i, ū</i> a short stroke is used (<i>w</i> does not occur before these vowels).
<i>w</i>				Occurs only before <i>a</i> or <i>e</i> .
<i>ng</i>				

Table 3: Symbols for transcribing Chinese words

initial	middle	final	alone		Norman	Hauer	Chinese	
ᠠ	ᠠ				<i>k'</i>	<i>k'</i>	開	Before <i>a, o</i> .
ᠠ.	ᠠ.				<i>g'</i>	<i>g'</i>	蓋	Before <i>a, o</i> .
ᠠ᠋.	ᠠ᠋.				<i>h'</i>	<i>h'</i>		Before <i>a, o</i> .
ᠠ᠋	ᠠ᠋				<i>ts</i>	<i>z'</i>	采	Before <i>a, e, o, u</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>ts</i>	<i>z'e</i>	詞	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋				<i>dz</i>	<i>z</i>	祖	Before <i>a, e, o, u</i> .
		ᠠ᠋᠋	ᠠ᠋᠋		<i>dz</i>	<i>ze</i>	子	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋				<i>ž</i>	<i>j</i>	熱	Before <i>a, e, o, u</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>ži</i>	<i>ji</i>	日	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>jy</i>	<i>j'i</i>	知	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>cy</i>	<i>c'i</i>	吃	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>sy</i>	<i>se</i>	四	Before <i>i</i> .
ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋	ᠠ᠋᠋		<i>ši</i>	<i>ši</i>	石	Before <i>i</i> .

Though the letters *s* and *š* are part of the regular Manchu alphabet, in combination with *i* they transcribe Chinese characters with the pronunciation of *si* and *shi*.

Table 4: Writing conventions and peculiarities

Because the letters *b*, *p*, *k*, *g*, and *h* (*x*) do not include the tooth at the bottom, some vowels are incorporated into the circular shape of the letter. This is not so for the letters *k* (*q*), *g* (*y*), and *h* (*χ*) which do include the bottom tip. The letter *p* follows the same rules as *b*.

	initial	middle		final				initial	middle	final
<i>ba</i>			<u>Not</u>		<u>Not</u>		<i>ka</i> (<i>qa</i>)			
<i>be</i>			<u>Not</u>		<u>Not</u>		<i>ga</i> (<i>ya</i>)			
<i>bi</i>			<u>Not</u>		<u>Not</u>		<i>ha</i> (<i>χa</i>)			
<i>bo</i>			<u>Not</u>		<u>Not</u>		<i>ko</i> (<i>qo</i>)			
<i>bu</i>			<u>Not</u>		<u>Not</u>		<i>go</i> (<i>yo</i>)			
<i>ke</i>			<u>Not</u>		<u>Not</u>		<i>ho</i> (<i>χo</i>)			
<i>ku</i>			<u>Not</u>		<u>Not</u>		<i>kū</i> (<i>qū</i>)			
<i>ki</i>			<u>Not</u>		<u>Not</u>		<i>gū</i> (<i>yū</i>)			
<i>ge</i>			<u>Not</u>		<u>Not</u>		<i>hū</i> (<i>χū</i>)			
<i>gu</i>			<u>Not</u>		<u>Not</u>					
<i>gi</i>			<u>Not</u>		<u>Not</u>					
<i>he</i>			<u>Not</u>		<u>Not</u>					
<i>hu</i>			<u>Not</u>		<u>Not</u>					
<i>hi</i>			<u>Not</u>		<u>Not</u>					

Reading exercise – Sample words

ᠮᠠᠨᠵᠤ	<i>manju</i>	Manchu
ᠮᠣᠩᠭᠣ	<i>monggo</i>	Mongolian
ᠨᠢᠭᠠᠨ	<i>nikan</i>	Chinese
ᠭᠤᠷᠠᠨ	<i>gurun</i>	country
ᠭᠢᠰᠤᠨ	<i>gisun</i>	language
ᠪᠢᠲᠡ	<i>bithe</i>	script
ᠮᠠᠩᠭᠠ	<i>mangga</i>	difficult
ᠨᠢᠶᠠᠯᠤᠮᠠ	<i>niyalma</i>	person
ᠢᠨᠤ	<i>inu</i>	also
ᠭᠡᠮᠤ	<i>gemu</i>	all
ᠤᠯᠢᠮᠪᠢ	<i>ulhimbi</i>	understand
ᠰᠠᠷᠬᠤ	<i>sarkū</i>	not know
ᠭᠢᠰᠤᠷᠡᠮᠪᠢ	<i>gisurembi</i>	speak
ᠳᠠᠬᠠᠮᠡ	<i>dahame</i>	because

ᐱᐢᐳᐢᐳᐢ	<i>tacimbi</i>	learn
ᐱᐢᐳᐢᐳᐢᐳᐢ	<i>kūbulimbi</i>	change
ᐳᐢᐳᐢ	<i>juwe</i>	two
ᐳᐢᐳᐢ	<i>biya</i>	month
ᐳᐢᐳᐢᐳᐢ	<i>fukjin</i>	origin
ᐳᐢᐳᐢ	<i>emhun</i>	alone
ᐳᐢᐳᐢᐳᐢ	<i>tuwambi</i>	look
ᐳᐢᐳᐢ	<i>dolo</i>	within
ᐳᐢᐳᐢᐳᐢ	<i>hergen</i>	letter
ᐳᐢᐳᐢᐳᐢᐳᐢ	<i>jargūci</i>	judge
ᐳᐢᐳᐢᐳᐢᐳᐢ	<i>bukdari</i>	memorial
ᐳᐢᐳᐢᐳᐢᐳᐢ	<i>akdambi</i>	trust
ᐳᐢᐳᐢᐳᐢᐳᐢ	<i>uksin</i>	armor, soldier
ᐳᐢᐳᐢᐳᐢᐳᐢ	<i>teksin</i>	straight

Part II

Reading Selections

Reading Selections

How to use the texts

For students who want to gain a good grounding in the Manchu language, this book offers a selection of various types of documents from different time periods. If studied in its entirety, the material represents the approximate equivalent of a three-semester course (one year and a half). Before tackling the actual texts, it is a good idea to become familiar with the information about the Manchu language and script presented in the Introduction and also spend some time going over the Grammatical Points in Part III. Doing so provides an overall picture of the language before plunging ahead. While the notes to the individual reading selections cover the grammatical points encountered in the text, the grammatical section in Part III offers a handy tool for reference and review.

Because the Manchu alphabet is not particularly “user-friendly,” it will present a challenge to the student for some time. A good strategy for mastering the script involves 1) repeatedly rereading the texts that have been studied, 2) writing the romanized text in Manchu script and then checking yourself against the Manchu text for accuracy, and 3) memorizing as much vocabulary as quickly as possible. It is beneficial to study the vocabulary prior to reading a selection. When you know a word, it is easier to recognize it in script. Therefore the larger your vocabulary is, the less troublesome the alphabet tends to be. In the beginning it may also be helpful to xerox a given selection in enlarged form to see the individual letters more clearly.

Most of the selections in this book relate to frontier areas. Whereas it does not mean that a reading knowledge of Manchu is only important for this topic, staying within one general subject area allows a student to more easily become familiar with the basic terminology and benefit from a growing familiarity of the subject matter. A brief sketch of the Qing Dzungar campaigns in Part III of this book provides a historical background to the biographies, as well as to Reading Selections C-2 through C-6.

Section A consists of narratives, a short excerpt from the *Veritable Records*, and five biographies. The biographies offer the beginning student a considerable amount of repetition in format, vocabulary, sentence structure, and general content and therefore help consolidate the knowledge gained as the student progresses. All of these pieces are written in standard Manchu and in a relatively clear script. The Manchu texts in sections B, C, and D are written in various styles and with differing degrees of clarity. Some are easier to decipher than others. They reflect the challenge researchers encounter when using Manchu materials.

Each reading selection consists of several parts: the original Manchu text, a romanized transliteration, a vocabulary list (for Reading Selections A-1 to A-5), explanatory

notes, and a review of grammatical points with some translation exercises. In order to encourage students to study each selection thoroughly, there are no keys to the translation exercises. Instead, the phrases and sentences in the exercises are taken directly from the lesson text, occasionally substituting a particular word, but always leaving the structure of the phrase or sentence intact. In this way, students who have studied the text well before doing the exercises will have no problem, and there is always the possibility of reviewing the lesson in order to find the answer.

In contents and form the old Manchu narratives in section B are similar to those in section A. Anticipating that not all students will be interested in studying the differences between old and standard Manchu scripts, I have provided the text in both versions. In this way, students have the option of reading pre-1644 materials for content and practice without being intimidated by the script, which is considerably more difficult because of the lack of diacritics.

A student whose primary goal is to read memorials may choose to read the short pieces in section A first, and then start with the memorials in section B. Once familiar with the format of memorials, these pieces present no significantly higher degree of difficulty than the narratives. However, for the purpose of consolidating the knowledge gained, it is a good idea to slowly continue with the narratives in section A. In this way, there will be some variety, the delight of finishing several short pieces, but also the challenge and the accompanying sense of accomplishment when eventually finishing longer pieces, including A-6. Students who want more practice reading memorials can find additional Manchu memorials in the published volumes of Kangxi and Qianlong memorials.

Unfortunately, some scholars in the past have called Manchu “an easy language.” Personally, I think that such statements tend to lead to unrealistic expectations. There is no need to be discouraged by the script, but, like other languages, learning Manchu does require an investment of time.

About the reading selections

The reading materials in section A were selected and used by Professor Joseph Fletcher for his first Manchu class, taught at Harvard in 1968 to two intrepid souls. I have chosen to retain these texts for several reasons: Written in standard Manchu, these mid-Qing materials generally contain few writing errors, are relatively easy to read and interesting in content. Making these texts part of this book also allows me to pay tribute to my teacher and mentor. Notes, exercises, translations, and grammatical points, however, are my creations and any mistakes therein are my own.¹

¹ A Fletcher translation of Reading Selection A-2 (Hošik) has been published as chapter VIII, “The Biography of Khwush Kipik Beg (d. 1781) in the *Waifan Menggu huibu wang gong biao zhuan*,” in Joseph F. Fletcher, *Studies on Chinese and Islamic Inner Asia* (Brookfield, Vt.: Ashgate Publishing Co., 1995).

Reading Selections A-2 to A-6 are biographies from the *Qinding waifan Menggu huibu wang gong biao zhuan* 欽定外藩蒙古回部王公表傳 (Imperially commissioned genealogical tables and biographies of the Mongols and Muslims of the outer entourage). The Chinese translations of these narratives can be found in the *Qinding siku quanshu* 欽定四庫全書 (Imperially commissioned Four Treasuries).

Reading selections in section B are Qing archival documents which follow formats typical of Chinese official communications of the time. Selection B-1 is taken from a 1905 collection of memorials which may have served as samples for memorial writers who had become increasingly unfamiliar with the Manchu language. An official report on weather conditions in Mukden (B-2) shows the detailed reporting of local conditions by officials during the Qianlong reign. Selections B-3 through B-6 are communications written from the northwestern front during the Kangxi emperor's Dzungar campaigns in the late seventeenth century.

Section C consists of excerpts from the *Old Manchu Archives*. These documents, many written on scrap paper obtained by the Manchus from China and Korea, reflect the novelty of the Manchu script and bear witness to the transition from old to standard Manchu.

Section D introduces two pieces from twentieth-century Sibe. "Dead Horses Obstructing the Road" comes from a 1987 Sibe book of jokes and funny stories. The story "Mr. Mouse Moves" is one of the lessons contained in a 1954 Sibe fourth grade reader, part of a textbook series called *Mother Language*. It reflects the language and content of Sibe elementary school teaching material in the People's Republic of China until recently. The second edition of *Mother Language*, printed in twelve booklets in 1983-84, is only slightly less dogmatic than its 1954 predecessor. However, if the first two booklets of a third edition, which is in the works at this time, are indicative, the latest set of Sibe readers promises to be less blunt in its political rhetoric.

The translations of official titles and governmental organizations follow Charles O. Hucker, *A Dictionary of Official Titles in Imperial China* (Stanford, Ca.: Stanford University Press, 1985). They are marked in the vocabulary with (H). I have made an exception to this rule and use Grand Council instead of Council of State, because this term is commonly used by scholars today. A few terms that are not listed in Hucker are taken from H. S. Brunnert and V. V. Hagelstrom, *Present Day Political Organization in China* (Foochow, China: 1911). They are noted with (BH). Also, when Chinese character equivalents are given for non-Chinese proper names, keep in mind that there may be more than one version. Many names were written inconsistently.

References for the reading selections:

- A-1: *Manju i yargiyan kooli/Da Qing Manzhou shilu* 大清滿洲實錄 (Qing Manchu veritable records) (Taipei: Huawen shuju, 1969): 108–10.
- A-2 through A-6: *Hesei toktobuha tulergi Monggo hoise aiman i wang gung sai iletun ulabun. Qinding waifan Menggu huibu wang gong biao zhuan* 欽定外藩蒙古回部王公表傳 (Imperially commissioned genealogical tables and biographies of the princes of the Mongols and Muslims of the outer entourage) (Peking: Wuying Dian, 1795).
- A-2 through A-5: Chapter 117, 101st biography.
- A-6: Chapter 118, 102nd biography.
- B-1: *Zouti* 奏題 (Topics for memorials) (n.p., 1905): 7. Manuscript in Manchu and Chinese, located in the Harvard Yenching Library (Ma 4664.8/3232).
- B-2: *Gongzhong dang Qianlong chao zouzhe* 宮中檔乾隆朝奏摺 (Secret palace memorials of the Qianlong period). *Qing Documents at National Palace Museum* Vol. 75 (Shilin, Taipei: National Palace Museum, 1988): 800–802.
- B-3 to B-6: *Gongzhong dang Kangxi chao zouzhe* 宮中檔康熙朝奏摺 (Secret palace memorials of the Kangxi period). *Qing Documents at National Palace Museum* (Shilin, Taipei: National Palace Museum, 1977).
- B-3: Vol. 8: 447–8; 460–62.
- B-4: Vol. 8: 777–81.
- B-5: Vol. 8: 782–85.
- B-6: Vol. 9: 35–39.
- C-1 through C-4: *Jiu Manzhou dang* 舊滿洲檔 (Early Manchu archives). 10 vols. Taipei: Palace Museum, 1969. A Qianlong revision of these documents was transliterated and translated into Japanese as *Mambun Rōtō* 滿文老檔 (MR), trans. by Kanda Nobuo et al. Tokyo, Tōyō Bunko, 1955–63.
- C-1: Vol. III: 1254–59; MR I: 555–56.
- C-2: Pages 201–3 (210–12): Vol. II: 830–32; MR I: 422.
 Page 204 (213): Vol. II: 1053–54; MR II: 559.
 Pages 205–6 (214–15): Vol. II: 1080–81; MR II: 575–76.
 Pages 207–9 (216–18): Vol. III: 1242–45; MR II: 609–10.
- C-3: Vol. III: 1585–87; MR II: 771.
- C-4: Vol. X: 5293–96; MR VII: 1438–40.
- D-1: *Injekungge gisun* (Funny stories) (Urumchi: Sinkiang People's Press, 1987): 45–46.
- D-2: *Niyamangga gisun* (Mother language), Vol. 8 (Urumchi: Sinkiang Education Press, 1954): 44.

Transliteration

(37) *juwe biya de* ¹ *Taidzu sure beile* ² «monggo bithe be ³ *kūbulime* ⁴ *manju gisun i araki*»⁵ *seci*,⁶ *Erdeni baksi G'ag'ai jargūci hendume* ⁷ «be monggoi bithe be taciha dahame ⁸ *sambi dere. julgeci jihe bithe* ⁹ *be te adaramē kūbulibumbi*»¹⁰ *seme maramē gisureci, Taidzu sure beile hendume: «nikan gurun i bithe be hūlaci nikan bithe*

sara niyalma ¹¹ *sarkū niyalma gemu* ¹² *ulhimbi. monggo gurun i bithe be hūlaci, bithe sarkū niyalma inu gemu ulhimbi kai. musei bithe be monggorome hūlaci, musei gurun i bithe sarkū niyalma ulhirakū kai. musei gurun i gisun i araci adaramē mangga. encu* ¹³ *monggo gurun i gisun adaramē ja» seme henduci,*

(38) *G'ag'ai jargūci Erdeni baksi jabume, «musei gurun i gisun i araci sain mujangga. kūbulime arara* ¹⁴ *be meni dolo* ¹⁵ *bahanarakū ofi marambi dere.»*¹⁶ *Taidzu sure beile hendume: «a sere hergen ara. a i fejile* ¹⁷ *ma sindaci ama wakao.*¹⁸ *e sere hergen ara. e i fejile me sindaci eme wakao.*

*mini dolo gūnime wajiha.*¹⁹ *suwe arame tuwa.*²⁰ *ombi kai» seme emhun maramē; monggorome hūlara bithe be manju gisun i kūbulibuha. tereci Taidzu sure beile manju bithe be fukjin deribufi* ²¹ *manju gurun de selgiyehe.*

Vocabulary

(verb stem)	imperative
<i>adaramē</i>	how, why
<i>akū</i>	there is not, there are not
<i>ama</i>	father
<i>ara</i>	write (imperative)
<i>arambi</i>	to write
<i>bahanambi</i>	to be able
<i>baksi</i> (Chin. <i>boshi</i> 博士)	scholar, learned man
<i>be</i>	accusative particle
<i>be</i>	we (exclusive)
<i>beile</i>	prince, <i>beile</i> (title)
<i>bimbi</i>	to be
<i>bithe</i>	language, book, letter
<i>biya</i>	month
<i>-bu-</i>	passive, causative
<i>bumbi</i>	to give
<i>-ci</i>	conditional and temporal converb (if, when)
<i>ci</i>	ablative/elative case marker

<i>dahame</i>	because
<i>de</i>	dative, locative particle
<i>dere</i>	probably, likely (sentence particle)
<i>derimbi</i>	to enter
<i>dolo</i>	inside, the inside
<i>emhun</i>	alone
<i>encu</i>	different, other, alone
<i>Erdeni</i>	(pers. name)
<i>fejile</i> (w/genitive)	under
<i>-fi</i>	subordinative converb (after, because)
<i>fukjin</i>	beginning, origin
<i>fukjin deribumbi</i>	to originate
<i>G'ag'ai</i>	Gagai (pers. name)
<i>gemu</i>	all
<i>gisun</i>	language, speech
<i>gisurembi</i>	to speak, say
<i>gūnimbī</i>	to think
<i>gurun</i>	country
<i>-ha, -he, -ho</i>	perfective participle; perfective finite verb
<i>-hakū, -hekū, -hokū</i>	negative perfective participle and finite verb
<i>hendumbi</i>	to say, to speak, to answer
<i>hergen</i>	alphabet letter
<i>hūlambi</i>	to read aloud, to shout
<i>i</i>	genitive particle
<i>inu</i>	also, too
<i>ja</i>	easy
<i>jabumbi</i>	to answer
<i>jargūci</i>	judge
<i>jimbi</i>	to come
<i>julge</i>	antiquity, ancient times
<i>juwe</i>	two
<i>kai</i>	sentence particle denoting emphasis
<i>-ki</i>	future and desiderative verb ending
<i>kūbulimbī</i>	to change, to become altered
<i>mangga</i>	difficult
<i>manju</i>	Manchu
<i>marambi</i>	to refuse, to be obstinate
<i>-mbi</i>	imperfective finite verb (present and future)
<i>-me</i>	coordinative converb
<i>meni</i>	our
<i>mini</i>	of me, my

<i>monggo</i>	Mongol
<i>monggorombi</i>	to act or speak Mongolian
<i>mujangga</i>	appropriate
<i>muse</i>	we (inclusive)
<i>nikan</i>	Chinese
<i>niyalma</i>	person, human being
<i>-o</i>	interrogative suffix
<i>ofi</i>	because (lit. 'having become')
<i>ombi</i>	to become; to be, to be permissible
<i>-rakū</i>	negative imperfective participle and converb
<i>-re, -ra, -ro</i>	imperfective participle
<i>sain</i>	good
<i>sambi</i>	to know
<i>sarkū (= sara+akū)</i>	do or does not know
<i>selgiyembi</i>	to disseminate
<i>sembi</i>	to say
<i>sindambi</i>	to put
<i>sure</i>	wise
<i>suwe</i>	you (plural)
<i>tacimbi</i>	to learn
<i>Taidzu</i> (Chin. <i>taizu</i> 太祖)	appellation for Nurhaci
<i>te</i>	now
<i>tere</i>	that; he, she, it
<i>tuwambi</i>	to look, to examine
<i>ulhimbi</i>	to understand
<i>wajimbi</i>	to finish
<i>waka</i>	sentence particle that negates nominal predicates

Notes

1. *juwe biya de*: 'in the second month.' Cardinal numerals are used with months, ordinal numerals with years. Example: *juweci aniya* 'the second year' or 'in the second year.' Note that the latter expression does not use *de*.

2. *Taidzu sure beile*: Common appellation for Nurhaci, first emperor of a dynasty (cf. Chinese *taizu* 太祖). The word Taidzu is a posthumous title and therefore does not occur in the Manchu documents created before 1644. It probably came into use during the Shunzhi period (1644–61). Following Chinese tradition, Manchu words referring to the emperor are preceded by a space or elevated in a new line to express respect.

3. **be:** Accusative case marker. Case markers are written either as separate words (particle) or are attached to the noun (suffix).

Case markers

Suffix/particle	Case	Function
(none)	nominative	subject indefinite object compound words
<i>i</i> (<i>ni</i> after <i>-ng</i>)	genitive instrumental	possessive means, cause
<i>de</i>	dative locative direction	indirect object location in space or time direction towards
<i>be</i>	accusative	direct object
<i>ci</i>	ablative	point of departure comparison

Examples:

niyalma uḡhimbi
bithe hūlambi
manju bithe

the people understand
one reads a book
the Manchu language

gurun i gisun
musei bithe
manju gisun i arambi

the language of the country
our language
to write in (by means of) Manchu

bithe be sṡwe de buhe
gurun de ṡelgiyehe
juwe biya de
nikan gurun de genembi

one gave a book to you
he disseminated (it) in the country
in the second month
to go to China

bithe be kūbuliha
monggoi bithe be taciha
manju bithe be fukjin deribuhe

he changed the language
we have learned the Mongolian language
he created the Manchu script

monggo gurun ci jihe niyalma
manju gisun ci nikan gisun mangga
julgeci jihe bithe

the people who came from Mongolia
Chinese is more difficult than Manchu
the language that has come to us from
ancient times

4. **kūbuli-me:** Verb stem of *kūbuli-mbi* 'to change' and *-me*, a verbal suffix for a converb which is called a coordinative (also imperfective or non-perfective) converb. A

converb cannot serve as the finite verb of a sentence (meaning it cannot end a sentence) and instead has a close relationship with a subsequent verb. The coordinative converb usually refers to a simultaneous action or state (translatable with 'and'), or describes or modifies another verb (translated as 'by doing,' or adverbially; e.g., to speak "laughingly").

Example: *monggo biṭhe be kūbulime manju gisun i araki*:

- a. Let us change the Mongolian language and write in the Manchu language.
- b. Let us write in the Manchu language by changing the Mongolian script.

In some cases, especially with verbs of motion, the converb may also express the purpose of the subsequent verb (translated as 'in order to'). Example: *manju gisun be tacime jihe* 'he came in order to learn Manchu.'

Manchu sentences typically contain a string of converbs. Another very common converb is the subordinative converb which refers to sequential actions or events and may have a causal meaning (*-fi*; see Note 21). The use of converbs can produce very long sentences, particularly if they also include direct quotations which is often the case. Usually such structures need to be divided into several sentences for an appropriate English translation.

5. *ara-ki*: The verb stem plus *-ki* expresses a) the future or an intention to do something ('I will'), b) a desire to do something ('let me' or 'let us'), and c) a polite imperative ('please do'). When followed by *sembi*, as in this text, it means 'to want to'; *manju gisun i araki seci* 'when he wanted to write in Manchu.'

6. *se-ci*: 'if he said' or 'when he said.' Conditional converb (verb stem plus *-ci*).

7. **Direct speech**: Quotes are usually introduced by coordinative converbs derived from a verb of speaking and they end with a finite form of another verb of speaking. Example: *Erdeni hendume* (quote) *sembi* 'Erdeni answers by saying (quote).' There are numerous variations. Often the quote is concluded with *seme*, as in *Erdeni hendume* (quote) *seme henduhe*. The introductory verb may be omitted, as in *Taidzu* (quote) *seci* 'when Taizu said'; or several verbs may be strung together after the quote, as in *Erdeni hendume* (quote) *seme marama gisureci* 'when Erdeni spoke by objecting saying...'

Except for the last two lines, the entire text in this selection is one sentence: *Taidzu* (quote) *seci*, *Erdeni G'ag'ai hendume* (quote) *seme marama gisureci*, *Taidzu hendume* (quote) *seme henduci*, *Erdeni G'ag'ai jabume* (quote) (*seci* is omitted here!), *Taidzu hendume seme marama...kūbulibuha*.

8. *(be) dahame*: 'because.' The postposition *dahame*, which derives from the verb *dahame* 'to follow,' may occur with the accusative. Example: *manju gurun de jihe be dahame* 'because he came to the Manchu country.'

9. *julgeci jihe bithe*: 'the writing that has come to us from ancient times.' Here the perfective participle (*-he*) modifies the noun.

Common verb endings

-mbi: imperfective finite verb (basic dictionary form), which expresses present or future and is used for general statements.

-ra, -re, -ro: imperfective participle. Following the principle of vowel harmony, the particular form depends on the vowel in the final syllable of the verb stem or root (the stem is the verb minus *-mbi*, the root excludes any suffix before *-mbi*):

-ra: verbs with *a* in final syllable of stem;

-re: verbs with *e, i, u, ü* in final syllable of stem;

-ro: verbs with stems containing only the vowel *o*.

The negative equivalent *-rakū* is invariable.

-ha, -he, -ho: perfective participle and finite verb:

-ha: verbs with back vocalic roots (*a, o, ü*);

-he: verbs with front vocalic roots (*e, i, u*);

-ho: verbs with *o* in all syllables.

The negative equivalent is also variable: *-hakū, -hekū*, and (rarely) *-hokū*. These forms are contractions of *-ha + akū, -he + akū*, and *-ho + akū*.

Not all verbs adhere to the above rules. For example, many *o*-verbs have perfective participles ending in *-ha*. Some verbs have perfective forms of *-ke* and *-ka*. Most dictionaries include these irregularities in their listings.

Overview of functions

verb ending	verbal noun	modifier	finite verb
<i>-mbi</i>	no	no	yes
<i>-ra, -re, -ro</i>	yes	yes	rare
<i>-ha, -he, -ho</i>	yes	yes	yes
<i>-me</i>	no	modifies verbs (adverbial usage)	no

10. **-bu-**: A verbal suffix, which is inserted between the verb stem and the verb ending, conveys the meaning that someone makes someone else do something. Examples:

<i>kūbulimbi</i>	to change	<i>kūbulibumbi</i>	to cause to change
<i>sambi</i>	to know	<i>sabumbi</i>	to cause to know
<i>tacimbi</i>	to learn	<i>tacibumbi</i>	to cause to learn (= to teach)
<i>tacibumbi</i>	to teach	<i>tacibubumbi</i>	to cause to teach

11. **nikan bithe sara niyalma**: lit. 'the Chinese-script knowing people.' When verbs function as qualifiers they are generally translated as relative clauses. See Review 6.

12. **gemu**: 'all.' Follows the noun, like Chin. *dou* 都.

13. **encu**: 'different.' Here it might also be translated as 'on the other hand.' In Manchu there is no clear delineation between the functions of adjectives, adverbs, and nouns.

14. **arara**: 'the act of writing.' The imperfective participle functions here as a verbal noun.

15. **meni dolo**: 'inside of ourselves,' i.e., 'within ourselves.' Manchu uses postpositions, which usually follow the genitive, to express locations. Compare Note 17. *Musei* is the genitive form of the inclusive personal pronoun 'we.' Inclusive means that the speaker includes the person(s) spoken to. The exclusive pronoun is *be*. The omission of personal pronouns, very common in Manchu, frequently results in ambiguities. Case markers after personal pronouns are usually written in attached form.

Nominative	Genitive	Dative	Accusative	Ablative	English
<i>bi</i>	<i>mini</i>	<i>minde</i>	<i>mimbe</i>	<i>minci</i>	I
<i>si</i>	<i>sini</i>	<i>sinde</i>	<i>simbe</i>	<i>sinci</i>	you
<i>i</i>	<i>ini</i>	<i>inde</i>	<i>imbe</i>	<i>inci</i>	he/she/it
<i>muse</i>	<i>musei</i>	<i>musede</i>	<i>musebe</i>	<i>museci</i>	we (incl.)
<i>be</i>	<i>meni</i>	<i>mende</i>	<i>membe</i>	<i>menci</i>	we (excl.)
<i>siwe</i>	<i>siweni</i>	<i>siwende</i>	<i>siwembe</i>	<i>siwenci</i>	you
<i>ce</i>	<i>ceni</i>	<i>ceude</i>	<i>cembe</i>	<i>cenci</i>	they

16. **marambi dere**: The quotation marker, e.g., *sehe* or *seci*, is omitted.

17. *a i fejile*: 'under *a*.' A postposition following the genitive.
18. *waka-o*: 'is it not?' *Waka* + question particle *o*. *Waka* 'is not' means 'A does not equal B.'
19. *mini dolo gūnime wajiha*: 'I have finished thinking within myself.' Meaning: 'I have already figured it out' or 'my mind is made up.'
20. *suwe arame tuwa*: 'you try to write'; 'see if you can write it.'
21. *būke be fukjin deribuḡi gurun de selgiyehe*: 'after he created the script, he disseminated it in the country.' The subordinative converb *-ḡi* denotes an action that occurs prior to that of the finite verb.

Review

1. Expressions of time

<i>juwe biya de</i>	in the second month
<i>juwe biya</i>	two months
<i>juweci aniya</i>	in the second year
<i>juwe aniya</i>	two years

2. Imperative

<i>jabu, hendu</i>	answer
<i>selgiye</i>	disseminate
<i>waji</i>	finish
<i>sinda</i>	put down
<i>hūla</i>	read out loud
<i>gisure</i>	speak
<i>bithe be tacibu</i>	teach the written language

Examples of irregular imperative forms:

<i>fio</i> (from <i>jimbī</i>)	come
<i>bisu</i> (from <i>bimbī</i>)	be
<i>oso</i> (from <i>ombī</i>)	become

3. Genitive/instrumental

<i>sini bithe</i>	your language
<i>nikan gisun i ara</i>	write in the Chinese language
<i>monggo gurun i bithe</i>	the language of the Mongol country
<i>musi gurun i gisun i araci</i>	if we write in the language of our country
<i>a i fejile ma sinda</i>	put an <i>a</i> under the <i>ma</i>

4. Accusative

<i>bithe be hūlaci</i>	if one reads the language out loud
<i>bithe be araci</i>	if one writes the language
<i>e sere hergen be ara</i>	write the letter <i>e</i>
<i>ma i fejile a sere hergen be ara</i>	put the letter <i>a</i> under <i>ma</i>
<i>manju gisun be selgiye</i>	disseminate the Manchu language

5. Verb forms

present/future	perfective participle	imperfective participle	English
<i>sambi</i>	<i>saha</i>	<i>sara</i>	know
<i>sembi</i>	<i>sehe</i>	<i>sere</i>	say
<i>marambi</i>	<i>maraha</i>	<i>marara</i>	refuse
<i>gisurembi</i>	<i>gisurehe</i>	<i>gisurere</i>	speak
<i>hendumbi</i>	<i>henduhe</i>	<i>hendure</i>	answer
<i>hūlambi</i>	<i>hūlaha</i>	<i>hūlara</i>	read aloud
<i>arambi</i>	<i>araha</i>	<i>arara</i>	write
<i>bahanambi</i>	<i>bahanaha</i>	<i>bahanara</i>	be able
<i>selgiyembi</i>	<i>selgiyehe</i>	<i>selgiyere</i>	disseminate
<i>ulhimbi</i>	<i>ulhihe</i>	<i>ulhire</i>	understand
<i>sindambi</i>	<i>sindaha</i>	<i>sindara</i>	put
<i>tacimbi</i>	<i>taciha</i>	<i>tacire</i>	learn

Examples of irregular verbs:

<i>jimbi</i>	<i>jihe</i>	<i>jidere</i>	come
<i>kūbulimbi</i>	<i>kūbulika</i>	<i>kūbulire</i>	change
<i>gerembi</i>	<i>gereke</i>	<i>gerendere</i>	become bright
<i>bimbi</i>	<i>bihe</i>	<i>bisire</i>	to be
<i>ombi</i>	<i>oho</i>	<i>ojoro</i>	to be, to become
<i>jembi</i>	<i>jeke</i>	<i>jetere</i>	to eat
<i>jurambi</i>	<i>juraka</i>	<i>jurandara</i>	to set out

6. Verbal modifiers

sara gisun
taciha gisun
tacibure gisun
tacibuha gisun
julgeci jihe gisun
tere gurun ci jihe niyalma

the language one knows
 the language one has learned
 the language one teaches
 the language one has taught
 the language that has come to us as of old
 the people who have come from that
 country

Negative forms:

sarkū bithe
bithe sarku niyalma
ulhirakū bithe
taciburakū bithe
tacihakū gisun
gurun de selgiyehekū gisun

the language one does not know
 the people who don't know the language
 the language one does not understand
 the language one does not teach
 the language one has not learned
 the language that was not disseminated
 in the country

7. Verbal nouns

arara be bahanarakū
tacire be bahanarakū
tacibure be bahanambi

I can't do the writing
 I can't do the learning
 I can do the teaching

8. Coordinative verb -me

bithe be kūbulime araki
hendume sehe
monggorome hūlaha
kūbulime ara
gūnime wajiha
arame tuwa
marama bithe be kūbulibuha

let us write by changing the language
 he answered and said
 he read in Mongolian
 write by changing
 I finished thinking
 try to write
 objecting, he changed the language

9. *adarama* 'why?'

adarama mangga?
adarama sarkū?
adarama sain?
adarama sure?

why is it difficult
 why don't you know
 why is it good
 why is (he) wise

10. waka 'is not'

manju gisun monggo gisun waka
manju niyalma nikan niyalma waka

Manchu is not Mongolian
 a Manchu person is not a Chinese person

11. Overview of verb forms encountered so far

verb stem	imperative
-mbi	imperfective finite verb
-me	coordinative converb
-fi	subordinative converb (temporal/causal)
-he, -ha, -ho	perfective participle; perfective finite verb
-hekū, -hakū, -hokū	negative perfective participle and negative perfective finite verb
-re, -ra, -ro	imperfective participle
-rakū (-re, -ra, -ro + akū)	negative imperfective participle
-bu-	passive, causative
-ci	conditional and temporal converb (if, when)
-ki	verb suffix to express the future, an intention, or a polite command (I will; let me, let's; please do)
-ki sembi	to want to

12. Write in Manchu script and translate into English: a) *bithe be kūbulime arakī*; b) *bithe be taciha dahame sambī dere*; c) *julgeci jihe bithe*; d) *marama gisureci*; e) *bithe sarkū niyalma ulhimbi*; f) *musei gurun i gisun i araci sain mujangga*; g) *arara be meni dolo bahanarakū*; h) *mini dolo gūnime wajiha*; i) *bithe be fukjin deribuhe*.

13. Translate into Manchu: a) Why is it difficult? b) put a *ma* under the *a*; c) he disseminated the Manchu script throughout (in) the country; d) he alone objected; e) is it not *ama*? f) the language one has learned; g) the prince who has come from the Manchu country; h) the letters one does not know; i) why is he wise? j) I cannot do the writing.

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Transliteration

(50) *hesei toktobuha tulergi monggo hoise aiman i wang gung-sai iletun¹ ulabun i emu tanggū juwan nadaci² debtelin. ulabun i emu tanggū emuci. gurun de aisilara gung³ Hošik i faidangga ulabun. gemun hecen de tehe hoise hergen inu. Hošik Hotiyan i niyalma, dade Kašigar i akim bek⁴ ofi, Jun gar i harangga oho bihe.⁵ amba cooha Jun gar be toktobuha manggi, Buranidun be Ili ci bederebuhe de, Hošik geren bek i sasa gemu bargiyarakū bihe. musei cooha isinaha be donjire*

(51) *jakade,⁶ teni okdome dosimbuha. Buranidun dahanduhai ini deo Hojijan i emgi fudasihūn deribure de, Hošik, Burut⁷ de jailame geneŋi, Atbaši⁸ otok i da Ming'ilha⁹ de nikelhebi.¹⁰ abkai wehiyehe i orin ilaci aniya, Hojijan amba cooha be Kara Usu de eljere de, hiya Bujantai Burut de cooha fideme geneŋi, Ming'ilha i nukte de isinafi, coohai biŋhe be tucibuŋi tuwabuha bicibe, marama acaburakū.¹¹*

(52) *orin duici aniya, amba cooha Kara Usu i kabuha be sufi,¹² Bujantai dasame Burut de genehe manggi, Hošik teni Ming'ilha i sasa Aksu de isinjifi jecen be toktobure jiyanggiyūn Jaohūi de acafi, dahaki seme baiha.¹³ Jaohūi cooha dosire jugūn be fonjire de,¹⁴ Hošik hendume, «Hojijan i ahūn deo Hoohan i Erdeni bek i emgi banjire sain, amba cooha hafirabume ibeneci uthai tubade ukame genembi.*

(53) *Kašigar i wargi ergide ilan salja jugūn bi. neneme ejeleki» sehe manggi, Jaohūi Hoohan de «ume fudaraka hūlha de aisilara»¹⁵ seme ulhibume¹⁶ biŋhe unggihe. nerginde jecen be toktobure ici ergi aisilara jiyanggiyūn Fude Hotiyan de cooha tataha bihe. Jaohūi jugūn dendeŋi cooha ibeme emu gargan Aksu ci Kašigar be afanabumbi, emu gargan Hotiyan ci Yerkiyang be afanabumbi seme gisurehe*

(54) *manggi, Hošik geli nirugan niruŋi alame, «Kašigar i wargi ergi, Opol ci Hoohan Minjur dabagan de hafunara, Yustu Artuši ci Anjiyan, Edegene i jergi geren aiman de hafunara be dahame,¹⁷ tesede ulgebume biŋhe selgiyeŋi, hūlhai ukara be seremšebuki»¹⁸ sehe. Jaohūi gemu¹⁹ tereŋi gisurehe songkoi Kašigar de cooha dosire de, Hošik be yarhūdaŋ obuha. Hojijan se hoton be waliyaŋi ukaha turgunde, Yerkiyang*

(55) *Kašigar be tereci toktobuha. Jaohūi, «Hošik be Yerkiyang ni akim bek baita be daiselabuki. ini eshen Sulaiman daci Yerkiyang ni šang bek oho bihe be dahame, kemuŋi da tušan obuki»²⁰ seme baime wesimbuhede hesai yabubuha.²¹ orin sunjaci aniya Hošik hargašanjiha de hesai gemun hecen de bibuŋi, gurun de aisilara gung*

(56) *funŋneŋi, juwe yasai tojin funggala šangnaha.²² Hošik Hotiyan Hara Haši, Yerkiyang, Šagudzeli i geren hecen de bisire boigon hethe be wesimbure bithede faidame arafi wesimbuhede, hese «hūda salibuŋi, Hotiyan de bibuŋi,²³ ini hūncihin mukūn i urse be ujikini²⁴» sehe, dehi ningguci aniya akū oho manggi, ini jui Ibarayim de sirabuha. tuktan mudan siraha Ibarayim, Hošik i ahūngga jui.*

(57) *abkai wehiyehe i dehi ningguci aniya gurun de aisilara gung siraha. dehi jakūci aniya hese «oron tucike²⁵ manggi, faššan bici, ini jui de an i da hergen sirabu.²⁶ faššan akū oci, ilhi aname jergi eberembuŋi²⁷ ilaci jergi taiji sirabu» sehe. susai ilaci aniya hesei jalan halame lashalarakū gurun de aisilara gung sirabuha.²⁸*

Vocabulary

| | |
|-----------------------------|---|
| <i>abka</i> | heaven, emperor, sky |
| <i>abkai wehiyehe</i> | Qianlong reign (1736-1796) |
| <i>acambi</i> | to come together, to be in agreement |
| <i>afambi</i> | to fight |
| <i>afanambi</i> | to go and attack |
| <i>ahūn</i> | elder brother |
| <i>ahūngga</i> | eldest |
| <i>aiman</i> | tribe |
| <i>aisilambi (w/dative)</i> | to help |
| <i>akim bek</i> | (local) governor (BH 863) |
| <i>Aksu</i> | (geogr. name) |
| <i>akū ombi</i> | to die |
| <i>alambi</i> | to inform |
| <i>amba</i> | great |
| <i>an</i> | usual, ordinary, common |
| <i>an i</i> | original, as customary |
| <i>anambi</i> | to move |
| <i>aniya</i> | year |
| <i>Anjiyan</i> | Andijan (geogr. name) |
| <i>Atbaši</i> | Atbash (geogr. name) |
| <i>baimbi</i> | to request |
| <i>baita</i> | matter |
| <i>banjimbi</i> | to live |
| <i>banjimbi sain</i> | to be on good terms |
| <i>bargiyambi</i> | to receive |
| <i>bederembi</i> | to return |
| <i>bek</i> | <i>beg</i> (Turkish title) |
| <i>bi</i> | there is, there are |
| <i>bimbi</i> | to be, to remain |
| <i>bisire</i> | imperfective participle of <i>bimbi</i> |
| <i>boigon</i> | household |
| <i>Bujantai</i> | (pers. name) |
| <i>Buranidun</i> | (pers. name) |
| <i>Burut</i> | Kirghiz |
| <i>-ci</i> | suffix for ordinal numerals |

| | |
|---|--|
| -cibe | although (concessive converb suffix) |
| cooha | army |
| cooha dosimbi | to invade |
| coohai bithe | call to arms |
| da | leader, head, origin; original |
| dabagan | mountain pass |
| daci | from the beginning, originally, formerly |
| dade | in the beginning, originally |
| dahambi | to follow, to submit |
| dahanduhai | subsequently |
| daiselambi | to administer in an acting capacity |
| dasame | again |
| de | if, when |
| debtelin | chapter |
| dehi | forty |
| dendembi | to divide |
| deo | younger brother |
| deribumbi | to begin, to let begin, to conjure up |
| donjimbi | to hear |
| dosimbi | to enter |
| duici | fourth |
| duin | four |
| eberembi | to diminish |
| Edegene | name of a Kirghiz tribe |
| ejelembi | to occupy, to rule |
| eljembi | to oppose, to resist |
| emgi (w/genitive) | with |
| emu | one |
| ergi | side |
| eshen | father's younger brother |
| faidambi | to enumerate, to list |
| faidangga | arranged in order |
| faidangga ulabun (Chin. <i>liezhuan</i> 列傳) | biography, collected biographies |
| faššan | effort |
| fidembi | to enlist |
| fonjimbi | to ask |
| fudarambi | to rebel |
| fudasihün | rebellion, rebellious |
| fudasihün deribumbi | to become rebellious, to start a rebellion |
| Fude (Chin. <i>Fude</i> 富德) | (pers. name) |
| funggala | feather |
| fungnembi | to appoint, to enfeoff |
| gargan | detachment |

| | |
|---|--|
| <i>gašan</i> | village |
| <i>geli</i> | again, then, also |
| <i>gemu</i> | in every case, even |
| <i>gemun</i> | the imperial capital |
| <i>gemun hecen</i> | capital |
| <i>genembi</i> | to go |
| <i>geren</i> | numerous, the various |
| <i>gisurembi</i> | to discuss, to speak |
| <i>gung</i> (Chin. <i>gong</i> 公) | duke |
| <i>gurun de aisilara gung</i> (Chin. <i>fuguogong</i> 輔國公) | bulwark duke, prince of the sixth degree (H 2075) |
| <i>gurun de aisilara jiyanggiyūn</i> (Chin. <i>fuguo jiangjun</i> 輔國將軍) | bulwark-general of the state, noble of the tenth rank (H 2073) |
| <i>hafirambi</i> | to pinch, to pressure, to threaten |
| <i>hafunambi</i> | to connect with another place |
| <i>halambi</i> | to change |
| <i>Hara Haši</i> | Hara Hash (geogr. name) |
| <i>harangga</i> | subject |
| <i>hargašambi</i> | to have an audience |
| <i>hecen</i> | city, town |
| <i>hergen</i> | rank |
| <i>hese</i> | edict |
| <i>hethe</i> | property |
| <i>hiya</i> | guard, aide |
| <i>hoise</i> | Muslim |
| <i>Hojijan</i> | (pers. name) |
| <i>Hoohan</i> | Kokand (geogr. name) |
| <i>Hošik</i> (Chin. <i>Hoshike</i> 和什克) | (pers. name) |
| <i>Hotiyan</i> | Khotan (geogr. name) |
| <i>hoton</i> | town, city |
| <i>hūda</i> | value |
| <i>hūda salibumbi</i> | to appraise the value |
| <i>hūlha</i> | bandit, rebel |
| <i>hūncihin</i> | relatives by marriage |
| <i>Ibarayim</i> | Ibrahim (pers. name) |
| <i>ibembi</i> | to go forward |
| <i>ibenembi</i> | to go forward, to advance |
| <i>ici</i> | right (not left) |
| <i>ilaci</i> | third |
| <i>iletun</i> | genealogical table |
| <i>ilhi</i> | next, subsequent |
| <i>Ili</i> | (geogr. name) |
| <i>ini</i> | of him, it, her |

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|--|--|
| <i>inu</i> | is, was; also; so |
| <i>isinambi</i> | to arrive |
| <i>jailambi</i> | to escape |
| <i>jakade</i> (w/imperfective) | because, when; in front of, up to, near |
| <i>jalan</i> | generation |
| <i>Jaohui</i> (Chin. <i>Zhaohui</i> 兆惠) | (pers. name) |
| <i>jecen</i> | border |
| <i>jecen be toktobure jiyanggiyūn</i> (Chin. <i>dingbian jiangjun</i> 定邊將軍) | pacifier of the frontier (H 6740) |
| <i>jecen toktobure ici ergi aisilara jiyanggiyun</i> (Chin. <i>dingbian you fujiangjun</i> 定邊右副將軍) | right pacifier of the frontier |
| <i>jergi</i> | kind of, grade |
| <i>jiyanggiyūn</i> (Chin. <i>jiangjun</i> 將軍) | military general |
| <i>jugūn</i> | road, route |
| <i>jui</i> | son |
| <i>Jun gar</i> | Dzungars |
| <i>juwan</i> | ten |
| <i>kambi</i> | to block, to surround |
| <i>Kara Usu</i> | (geogr. name) |
| <i>Kašigar</i> | Kashgar (geogr. name) |
| <i>kemuni</i> | likewise, still, yet |
| <i>kimulembi</i> | to harbor enmity, to seek revenge |
| <i>-kini</i> | let him, let them; may you (verbal suffix) |
| <i>lashalambi</i> | to interrupt |
| <i>manggi</i> | after |
| <i>Ming'ilha</i> | Ming Ilha (pers. name) |
| <i>Minjur</i> | (geogr. name) |
| <i>mudan</i> | time, occurrence |
| <i>mukūn</i> | clan, extended family |
| <i>-na-, -ne-, -no-</i> | to go (verbal suffix) |
| <i>nadaci</i> | seventh |
| <i>neneme</i> | beforehand |
| <i>nerginde</i> | on that occasion |
| <i>nikembi</i> (w/dative) | to put oneself under the protection of |
| <i>ningguci</i> | sixth |
| <i>ninggun</i> | six |
| <i>nirugan</i> | picture, sketch |
| <i>nirumbi</i> | to draw, to sketch |
| <i>-nji-</i> | to come (verbal suffix) |
| <i>mukte</i> | (nomadic) territory |
| <i>okdombi</i> | to go to meet, to welcome |
| <i>Opol</i> | Opal (geogr. name) |

| | |
|-----------------------------|-----------------------------------|
| <i>orin</i> | twenty |
| <i>oron</i> | place |
| <i>otok</i> | tribal territory |
| <i>-sa, -se, -so</i> | plural suffix |
| <i>Šagudzeli</i> | (geogr. name) |
| <i>salibumbi</i> | to estimate the price |
| <i>salja</i> | branch, crossroads |
| <i>šang bek</i> | (Turkish official title) |
| <i>šangnambi</i> | to bestow, to grant |
| <i>sasa (w/genitive)</i> | with, together |
| <i>seremšebi</i> | to be on guard, to defend against |
| <i>sirambi</i> | to succeed, to inherit |
| <i>songkoi</i> | in accordance with |
| <i>Sulaiman</i> | Sulayman (pers. name) |
| <i>sumbi</i> | to free, to sever |
| <i>sunja</i> | five |
| <i>susai</i> | fifty |
| <i>taiji</i> | (Mongolian official title) |
| <i>tanggū</i> | hundred |
| <i>tatambi</i> | to halt |
| <i>tembi</i> | to reside |
| <i>teni</i> | then |
| <i>tereci</i> | thereafter |
| <i>tese</i> | those |
| <i>tojin</i> | peacock |
| <i>toktobumbi</i> | to pacify, to fix |
| <i>toktombi</i> | to fix, to determine |
| <i>tuba</i> | there, that place |
| <i>tucimbi</i> | to come out, to go out |
| <i>tuktan</i> | first |
| <i>tulergi</i> | outer |
| <i>turgunde</i> | because |
| <i>tušan</i> | office, duty |
| <i>tuwabumbi</i> | to show |
| <i>ujimbi</i> | to feed, to support |
| <i>ukambi</i> | to escape |
| <i>ulabun</i> | biography |
| <i>ulgimbi</i> | to understand |
| <i>ume (w/imperfective)</i> | don't |
| <i>unggimbi</i> | to send |
| <i>urse</i> | people |
| <i>uthai</i> | immediately, then |
| <i>waliyambi</i> | to abandon |

| | |
|---------------------|----------------------------|
| wang (Chin. wang 王) | prince |
| wargi | west |
| wehiyembi | to support |
| wesimbumbi | to memorialize |
| yabumbi | to carry out, to go |
| yarhūdai | guide |
| yasa | eye |
| Yerkiyang | Yarkand (geogr. name) |
| Yustu Artuši | Yustu Artush (geogr. name) |

Notes

1. *hese i toktobuha iletun*: 'the tables which one established by edict' (Chin. *qinding* 欽定, 'imperially commissioned'). As translated above, the word *hese i* is taken as an instrumental genitive. However, it is also possible to view *hese i toktobuha* as a phrase which modifies *iletun* (equivalent to a relative clause in English). When a subject-verb phrase modifies a noun, the subject of the phrase usually appears in the genitive: *hese i toktobuha iletun* 'the tables which an edict established' or *tere i gisurehe gisun* 'the words which he spoke'.

2. *emu tanggū juwan nadaci*: 'the 117th'.

Cardinal numerals

| | | | | | |
|----|----------------|----------------|----------------------|--------|---------------------|
| | | 10 | <i>juwan</i> | 20 | <i>orin</i> |
| 1 | <i>emu</i> | 11 | <i>juwan emu</i> | 21 | <i>orin emu</i> |
| 2 | <i>juwe</i> | 12 | <i>juwan juwe</i> | 22 | <i>orin juwe</i> |
| 3 | <i>ilan</i> | 13 | <i>juwan ilan</i> | 23 | <i>orin ilan</i> |
| 4 | <i>duin</i> | 14 | <i>juwan duin</i> | 24 | <i>orin duin</i> |
| 5 | <i>sunja</i> | but: 15 | <i>tofohon</i> | 25 | <i>orin sunja</i> |
| 6 | <i>ninggun</i> | 16 | <i>juwan ninggun</i> | 26 | <i>orin ninggun</i> |
| 7 | <i>nadan</i> | 17 | <i>juwan nadan</i> | 27 | <i>orin nadan</i> |
| 8 | <i>jakūn</i> | 18 | <i>juwan jakūn</i> | 28 | <i>orin jakūn</i> |
| 9 | <i>uyun</i> | 19 | <i>juwan uyun</i> | 29 | <i>orin uyun</i> |
| 30 | <i>gūsin</i> | 70 | <i>nadanju</i> | 101 | <i>tanggū emu</i> |
| 40 | <i>dehi</i> | 80 | <i>jakūnju</i> | 200 | <i>juwe tanggū</i> |
| 50 | <i>susai</i> | 90 | <i>uyunju</i> | 1,000 | <i>minggan</i> |
| 60 | <i>ninju</i> | 100 | <i>tanggū</i> | 10,000 | <i>tumen</i> |

Ordinal numerals

Ordinals are formed by adding the suffix *-ci*. Except for *juwanci* 'tenth' and *tumenci* '10,000th', the final *n* of the cardinals is dropped before *-ci*.

| | | | | | |
|----|-------------------|----|---------------------|--------|-----------------------|
| 1 | <i>emuci</i> | 7 | <i>nadaci</i> | 13 | <i>juwan ilaci</i> |
| 2 | <i>juweci</i> | 8 | <i>jakūci</i> | 14 | <i>juwan duici</i> |
| 3 | <i>ilaci</i> | 9 | <i>uyuci</i> | 15 | <i>tofohoci</i> |
| 4 | <i>duici</i> | 10 | <i>juwanci</i> | 16 | <i>juwan ningguci</i> |
| 5 | <i>sunjaci</i> | 11 | <i>juwan emuci</i> | etc. | |
| 6 | <i>ningguci</i> | 12 | <i>juwan juweci</i> | | |
| | | | | | |
| 20 | <i>orici</i> | 50 | <i>susaici</i> | 100 | <i>tanggūci</i> |
| 21 | <i>orin emuci</i> | 60 | <i>ninjuci</i> | 101 | <i>tanggū emuci</i> |
| 30 | <i>gūsici</i> | 70 | <i>nadanjuci</i> | 200 | <i>juwe tanggūci</i> |
| 40 | <i>dehici</i> | 80 | <i>jakūnjuci</i> | 1,000 | <i>minggaci</i> |
| | | 90 | <i>uyunjuci</i> | 10,000 | <i>tumenci</i> |

3. *gurun de aisilara gung*: Chin. *fuguogong* 輔國公 'bulwark duke, prince of the sixth degree'. According to Brunnert and Hagelstrom (p. 5), this title is an honor reserved for people of Manchu or Mongolian descent; the imperfective participle *aisilara* modifies *gung*.

4. *akim bek*: The word *beg* is a pre-Muslim term for chiefs in Inner Asia. It occurs in Orkhon inscriptions and is believed to be a loan word, based on the Chinese *bo* 伯. Brunnert and Hagelstrom (p. 863) lists six classes of *begs*:

| | |
|---------------------------|-------------------------------|
| a. <i>akim bek</i> | (local) governor |
| b. <i>isigan bek</i> | assistant governor |
| c. <i>šang bek</i> | collector of revenues |
| d. <i>katsonatchi bek</i> | collector of revenues |
| e. <i>hatsze bek</i> | judge |
| f. <i>mirabu bek</i> | superintendent of agriculture |

5. *oho bihe*: 'it was a fact of having become,' i.e., 'it had become'. See Review 5.

6. *cooha isinaha be donjire jakade*: 'when/because he heard that the imperial army had arrived'. Indirect speech: (subject) (verb) *be donjifi*. The postposition *jakade* 'when' or 'because' follows the imperfective participle.

7. **Burut**: Another name for Kirghiz.

8. **Atbaši**: *-ši* is the closest Manchu can come to a final *sh* sound.

9. **Ming'ilha:** Note that in this proper name the *i* in *ilha* is written as an initial *i*, indicated here by an apostrophe. This spelling is not to be confused with the Chinese *g* which occurs only before *a* and *o*. Also note that if *ng* is followed by a vowel in Manchu words, another *g* is inserted; compare *jiyanggiyūn* on the next page.

10. **nikehebi:** 'it is a fact of having put himself under the protection'.

11. **coohai bithe be tucibuḥi tuwabuha bicibe, marama acaburakū:** 'even though he sent out a call to arms and showed it to Ming Ilha, Ming Ilha (note change of subject) refused and did not make (troops) come together'.

12. **amba cooha Kara Usu i kabuha be sufi:** 'after the imperial army cut through the blockade (lit. 'having-been-surroundedness') of Kara Usu'. Note the nominalization of the passive verb *kabuha*.

13. **dahaki seme baiha:** lit. 'requested saying let me submit', i.e., 'requested to submit'. The grammatical structure leaves it unclear whether Hošik and Ming Ilha both submit, or whether only one of the two does so.

14. **cooha dosire jugūn be fonjire de:** 'when he asked which road the army was to enter'.

15. **ume...aisilara:** 'don't help'. *Ume* takes the imperfective participle.

16. **ulhibume:** Modifies *bithe unggihe*, not only *bithe*; the *-me* coordinative converb has only an adverbial function. It cannot serve as an adjective. Meaning: 'one sent a letter letting them understand that they should not help the rebels'.

17. **be dahame:** Relates to each of the two *hafunara*.

18. **tesede ulgebume...hūlhai ukara be seremšebuki:** lit. 'let us make them guard against the escaping of bandits by making them understand'. *ulgebume* should be *ulgibume*.

19. **gemu:** 'in every case'.

20. *ini eshen Sulaiman...kemuni da tušan obuki*: ‘because (Hošik’s) father’s younger brother, Sulayman, had formerly been *shang beg* of Yarkand, (Jaohūi)) requested to let Sulayman remain in that office’.

21. *hesei yabubuha*: ‘it was carried out by edict’.

Passive: The causing agent is designated through *de*. For example, *hecen hūlha de kabuha* ‘the city was besieged by the rebels’. Some causative/passive verbs may have a new dictionary meaning that varies from the original verb. Examples:

| | | | |
|----------------|-------------|------------------|----------------|
| <i>tacimbi</i> | to learn | <i>tacibumbi</i> | to teach |
| <i>salimbi</i> | to be worth | <i>salibumbi</i> | to appraise |
| <i>wesimbi</i> | to go up | <i>wesibumbi</i> | to memorialize |

Causative (with *be*): *bithe be kūbulibumbi* ‘to cause the language to change’.

22. *tojin funggala šangnaha*: Awarding a peacock feather was a means for the emperor to convey distinction to persons of merit.

23. *Hotiyan de bibufi*: Could mean ‘one had it (the property) remain in Khotan’ or ‘one had him remain in Khotan’; the judgement on which is correct needs to be made on the basis of other available information (e.g., he was one of the Muslims residing in the capital). This sentence is an example of inherent ambiguities in Manchu and it shows the translator’s need to fill in missing information.

24. *uji-kini*: ‘may it/he support the people’. The verb suffix *-kini* expresses a wish that somebody may do something. In most cases *-kini* refers to the third person.

25. *tuci-ke*: Some perfective participles are irregular and take *-ke* instead of *-he*, *-ka* instead of *-ha*. Cf. *fudaraka*.

26. *ini jui de an i da hergen sirabu*: ‘the same rank is to be inherited by the son’. Imperative and passive. Official ranks were often lowered by one grade upon inheritance.

27. *ilhi aname jergi eberembufi*: ‘the rank having been diminished by moving to the next step’. Here *ilhi* ‘next’ or ‘subsequent’ is used adverbially, meaning ‘nextward’.

28. *jalan halame lashalarakū gurun de aisilara gung sirabuha*: lit. 'it (the rank) was inherited generations changing without interruption as bulwark duke, prince of the sixth degree'. The verb form *lashalarakū* is the negative counterpart to the converb *lashalame* and to the imperfective participle *lashalara*. Therefore two grammatical structures are possible: as a converb *lashalarakū* modifies *sirabuha*, but as an adjectival modifier, *lashalarakū* can modify *gung*.

Review

1. Numbers and dates

| | |
|--|--------------------------------------|
| <i>emu tanggū juwan nadaci debtelin</i> | the 117th chapter |
| <i>orin ilaci iletun</i> | the twenty-third genealogical table |
| <i>emu tanggū emuci aniya</i> | in the 101st year |
| <i>orin sunjacī aniya</i> | in the twenty-fifth year |
| <i>juwe biya de</i> | in the second month |
| <i>susai emu aiman</i> | fifty-one tribes |
| <i>abkai wehiyehe i orin ilaci aniya</i> | in the twenty-third year of Qianlong |

2. -ci 'if' or 'when'

| | |
|--------------------------------|---|
| <i>manju gisun i araci</i> | if/when one writes in the Manchu language |
| <i>hafirabume ibeneci</i> | if/when one advances pressing them |
| <i>ukame geneci</i> | if/when one goes to escape |
| <i>Kašigar de cooha dosici</i> | if/when they attacked Kashgar |
| <i>baime wesimbuci</i> | if/when one memorialized requesting |
| <i>cooha fideme geneci</i> | if/when he went to enlist troops |

3. de 'when'

| | |
|-------------------------------|----------------------------------|
| <i>Jaohūi cooha dosire de</i> | when Jaohūi attacked |
| <i>hafirabume ibenere de</i> | when one advances pressing them |
| <i>ukame genere de</i> | when one goes to escape |
| <i>baime wesimbuhe de</i> | when one memorialized requesting |
| <i>bithe unggire de</i> | when one sent a letter |

4. (be) dahame; turgunde; jakade 'because'

| | |
|----------------------------------|---------------------------|
| <i>ibenere be dahame</i> | because one advanced |
| <i>bithe unggihe (be) dahame</i> | because one sent a letter |

ukame genehe turgunde
baime wesimbuhe turgunde
marama cooha be acaburakū jakade

because he went to escape
 because one memorialized requesting
 because he refused and did not bring
 any troops together

5. *-ha, -he, -ho + bihe* 'one had'

cooha tataha bihe
harangga oho bihe
dade akim bek oho bihe
Hošik bargiyarakū bihe
gung de nikehe bihe

one had halted the troops
 he had become a subject
 originally he had been governor
 Hošik had not received
 he had put himself under the protection of
 the duke

6. *bicibe* 'although'

ibenehe bicibe
bithe be tuwabuha bicibe
ukame genehe bicibe
baime wesimbuhe bicibe
akū oho bicibe

although one advanced
 although one showed the letter
 although he went to escape
 although one memorialized and requested
 although he died

7. *-fi and manggi* 'after'

nukte de isinafi
nukte de isinaha manggi
hafirabume ibenehe manggi
ukame genehe manggi
ulhibume bithe unggihe manggi
baime wesimbu fi
kabuha be sufi

having arrived in the nomad territory
 after he arrived in the nomad territory
 after one advanced and pressured them
 after he escaped
 after one sent a letter alerting them
 having memorialized and requested
 having broken the siege

8. Imperatives

ume fudaraka hūlha de aisalara
ume hecen de genere
ume bithe selgiyere
ukara hūlha be seremše
gisurehe songkoi yabu

don't help the rebellious bandits
 don't go to the town
 don't disseminate the letter
 guard against escaping bandits
 act according to what he said

9. Coordinative converb *-me*

| | |
|----------------------------------|--|
| <i>baime wesimbuhe</i> | he memorialized and requested |
| <i>ukame genembi</i> | they will go to escape |
| <i>marama cooha be acaburakū</i> | he refused and did not bring troops together |
| <i>udhibume bithe unggihe</i> | one sent a letter alerting them |
| <i>cooha ibeme afanambi</i> | the army will advance and go to fight |

10. Causative

| | |
|--------------------------------|------------------------------------|
| <i>adarama kūbulibumbi</i> | why have it changed |
| <i>Hotiyan de bibufi</i> | after one had him remain in Khotan |
| <i>da tušan obuki</i> | let us make it the original office |
| <i>Hošik be yarhūdai obuha</i> | he made Hošik the guide |

11. Passive

| | |
|-----------------------------------|---------------------------------------|
| <i>hesei yabubuha</i> | it was carried out by edict |
| <i>hergen inī jui de sirabuha</i> | the rank was inherited by his son |
| <i>hūlha cooha de gidabuha</i> | the bandits were defeated by the army |

12. Causative and Passive

| | |
|---|--|
| <i>arabubu</i> | have it be written, let it be written |
| <i>bithe be arabubuha</i> | one had the letter written |
| <i>Jaohūi Hošik de arabubuha</i> | Jaohūi had it written by Hošik |
| <i>Jaohūi bithe be Hošik de arabubuha</i> | Jaohūi had the letter written by Hošik |

13. Translate into English: a) *terebe jecen ci bederebure jakade*; b) *hesei toktobuha debtelin*; c) *hecen de tere niyalma*; d) *faidangga ulabun*; e) *Hošik i sasa jailame genehe*; f) *geneke seme baiha*; g) *jailaki seme henduhe*; h) *dosire jugūn be fonjire de*; i) *ilhi aname jergi eberembufi*; j) *hesei yabubuha*; k) *ume jihe hūlha de aisilara*; l) *Hojijan se tubade ukaha turgunde*; m) *emu gargan Kašigar be afanabumbi*; n) *nirugan be tuwabure jakade*; o) *wargi ergi dabagan de hafunambi*.

14. Write in Manchu script and translate into English: a) *tere gisurehe songkoi cooha dosire de*; b) *hoton be waliyafi ukaha*; c) *akim bek baita be daiselabuki*; d) *jiyanggiyūn baita be daiselaha bihe*; e) *gemun hecen de hargašanjiha bihe*; f) *hecen de*

bisire boigon; g) Kašigar de bisire hethe; h) Chicago de bisire niyalma; i) urse be ujikini; j) gemun hecen de bibukini; k) ini jui de sirabukini; l) gurun de aisilara gung siraha; m) jalan halame akim bek sirabuha; n) ini jui de jalan halame akim bek sirabuha.

15. Translate into Manchu: a) biographies determined by edict; b) because one pacified the Dzungars; c) after one let the bandits return from Ili; d) I will receive him in Beijing; e) Hošik put himself under the protection of the leader of the nomadic territory; f) although one showed him the letter; g) after he went out to meet him and let him enter; h) Hojijan, together with the bandits, started a rebellion; i) after one broke the blockage of Kara Usu; j) when one asked by which road one might enter; k) having divided the route, Jaohūi advanced; l) one detachment will free the blockage; m) Hošik reported to the imperial army; n) the west side provides access to the Minjur mountain pass; o) because one pacified the tribes thereafter; p) don't bestow a double-eyed peacock feather; q) list the property in a letter; r) one had him live in the capital; s) a rank that is not interrupted for generations; t) after Hošik died he was succeeded by his oldest son; u) if there is no effort; v) in accordance with what one had discussed.

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[illegible]

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1. The first part of the story is very interesting.
 2. The second part is also very interesting.
 3. The third part is very interesting.
 4. The fourth part is very interesting.
 5. The fifth part is very interesting.
 6. The sixth part is very interesting.
 7. The seventh part is very interesting.
 8. The eighth part is very interesting.
 9. The ninth part is very interesting.
 10. The tenth part is very interesting.

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Transliteration

(72) *gurun de aisilara gung Eseyen i faidangga ulabun. gemun hecen de tehe hoise hergen inu. jalan sirara ilaci jergi taiji obume tokto buha.¹ Eseyen Yerkiyang ni niyalma. colo Erke hojo sembi. erei da sekiyen mafa gebu Paihanpar.² jalan halame hoise aiman i da ofi. Yerkiyang de tefi, ini mukūn i urse be kadalambi.³ ceni mukūn i gubci yooni hojo seme tukiye hengge,⁴ uthai Monggosoi mukūn i gubci yooni taiji seme tukiye hengge de adali. Jun gar etenggi ofi, Tsewang Rabtan*

(73) *Yerkiyang be gidana fi, hojo Ahamat be nakabu fi, ini mukūn i urse be oljila fi Turfan de te buhe. dahanduhai Turfan i urse dolo dahanjiha turgunde, geli ergeleme Ili de guribuhe. amba cooha Jun gar be tokto buha manggi, Eseyen se dahanjiki sembihe.⁵ Ahamat i jui Hojijan geli Amursana i facuhūraha nashūn be amcame ini mukūn i urse be ergeleme Ili ci Yerkiyang de bedereki serede, Eseyen*

(74) *daharakū, Burut, Hoohan, Margalang, Anjiyan, Namagan, Tašigan i jergi aiman⁶ de jailame gurinehe. ini deo Parsa, jai ini ahūn i jui Mamut, Turdu,⁷ dahalame genehebi. Hojijan, Burut i baru kimulehe turgunde, cooha unggifi leheme gaici bahakū.⁸ abkai wehiyehe i orin ilaci aniya amba cooha Hojijan be dailame Yerkiyang de isinaha be, Eseyen donji fi,⁹ Turdu, jai¹⁰ Burut i Hūsici otok i dalaha niyalma Narabatu i*

(75) *sasa cooha gaifi, Kašigar be afame Inggi Šar i jergi hoton be gidanaha. nerginde Hojijan, amba cooha be Kara Usu i bade eljere jakade, Hami i jasak beise Yusub, hiya Bujantai be Burut de cooha ganabume unggifi Atbaši bade isinaha manggi, terei dalaha niyalma Ming'ilha, cooha kūmso seme maraha. Bujantai bedere fi mejigešeci, «Hojijan i ahūn Buranidun Kašigar ci*

(76) *Yerkiyang be dame genere de, Burut i cooha ini hoton de necinjihe be donji fi, musei amba cooha de acaha dere seme kenehunjeme ofi, gelefi gelhun akū Kara Usu i kaha bade hanci latunahakū»¹¹ sembi. Burut i ya otok bihe be sarkū. orin duici aniya, Mamut, Burut ci Aksu de gene fi, jecen be tokto bure jiyanggiyūn Jaohūi de acafi, turgun be alaha bime,¹² geli*

(77) *Eseyen be Narabatu de cooha isabu fi, musei coohai temgetu bithe be aliyame bi sehe¹³ manggi, Jaohūi ulame hese wasimbume saišafi, suje šangnafi, Mamut de hendafi, Eseyen de bithe jasibuha. Eseyen cooha gaifi ebsi jidere de, jugūn de tanggū funcere hūlha be ucarafi gidafi, turun emke¹⁴ bahafi, coohai kūrwan de alibu fi, dolo dahanjiki seme baire jakade, Jaohūi ulhibume tohorombuha. Hojijan sa ukaha amala, Burut i*

(78) *cooha Kašigar i Bula gašan be afara jakade Eseyen ekšeme ini fejergi niyalma be takūra fi hiya Cengguwe be dahalabume, bithe unggifi ilibume henduhe gisun,¹⁵ «Yerkiyang Kašigar be emgeri tokto buha. aika dasame cooha dosici, uthai amba cooha*

be eljerengge kai» sehe manggi, Burut i cooha teni bederehe. Jaohūi, Eseyen be unggifi, hargašanjibuha de,

(79) *han imbe Paihanpar i enen seme, hesei gurun de aisilara gung fungnehe. Eseyen i wesimbuhe gisun, «aha bi¹⁶ jalan halame Yerkiyang de tehe bihe. Jun gar aha mimbe oljilafi Turfan de gamaha. dasame Ili de guribuhe. Hojijan i facuhūn be jailara jakade, Burut de baima genehe. te jabšan de abkai gurun i aha oho be dahame, damu hesei icihiyame tebure be aliyaki» seme wesimbuhede,*

(80) *hesei gemun hecen de bibuhe. Jaohūi sede ulame hese wasimbuhangge:¹⁷ «Eseyen se Hojijan i mukūn i niyalma bime geli Ili i bade goidame tehebi. Yerkiyang de bederebure be joo.¹⁸ ceni booī anggala be kemuni gemun hecen de benjikini» sehe. dehi jakūci aniya, hese «oron tucike manggi, ini jui be kemuni da hergen obu. sirame jalan de faššan bici, an i gung ni hergen sirabu. faššan akū oci, ilhi aname*

(81) *jergi eberembuŋi ilaci jergi taiji sirabu» sehe. susai sunjaci aniya Eseyen akū oho manggi, juwe tanggū yan menggun šangnafi, sinaga¹⁹ i baita icihiyabuha. hese wasimbuhangge, «Eseyen i tucike gung ni hergen serengge, umai coohai gungge de bahangge waka.²⁰ cohotoi kesi isibume fungnehengge. giyan i jergi eberembuŋi sirabuci acambihe.²¹ damu Eseyen yabume goidaha, kesi isibume ini jui*

(82) *Kašahojo de sirabu» sehe. tuktan mudan siraha Kašahojo, Eseyen i jui. abkai wehiyehe i susai sunjaci aniya, gurun de aisilara gung siraha. susai ningguci aniya yaya alban de kiceme faššaha turgunde, hesei nonggime gurun be dalire gung fungnehe.*

Vocabulary

| | |
|-----------------|--------------------------------------|
| <i>adali</i> | similar |
| <i>aha</i> | slave, servant |
| <i>Ahamat</i> | Ahmad (pers. name) |
| <i>aika</i> | if |
| <i>alban</i> | service, obligation (to a superior) |
| <i>alibumbi</i> | to present, to offer (to a superior) |
| <i>alimbi</i> | to receive |
| <i>aliyambi</i> | to wait |
| <i>amala</i> | after |
| <i>amcambi</i> | to take advantage of, to pursue |
| <i>Amursana</i> | (pers. name) |
| <i>an i</i> | same, continued |
| <i>aname</i> | in sequence, in order |
| <i>anggala</i> | individual, person |

| | |
|----------------------------------|--|
| <i>ba</i> | place |
| <i>baha</i> | perfective participle of <i>bahambi</i> |
| <i>bahambi</i> | to obtain |
| <i>baimbi</i> | to request, to seek refuge |
| <i>baru</i> | toward, opposite |
| <i>beise</i> | Manchu title |
| <i>benjimbi</i> | to bring |
| <i>bi</i> | I (first person singular) |
| <i>boo</i> | house, family |
| <i>Bula</i> | (geogr. name) |
| <i>Cengguwe</i> | (pers. name) |
| <i>ceni</i> | their |
| <i>-ci acambi</i> | if..., it would be appropriate, should |
| <i>cohotoi</i> | especially, particularly |
| <i>colo</i> (Chin. <i>hao</i> 號) | courtesy name, title |
| <i>da</i> | leader; original, same |
| <i>dahalambi</i> | to accompany |
| <i>dailambi</i> | to attack, to fight |
| <i>dalambi</i> | to rule, to be chief |
| <i>dambi</i> | to aid, to help |
| <i>damu</i> | however, nevertheless, only, but |
| <i>dolo dahambi</i> | to submit |
| <i>dolo dahanjimbi</i> | to come to submit |
| <i>eberembumbi</i> | causative/passive of <i>eberembi</i> |
| <i>ebsi</i> | hither |
| <i>ekšembi</i> | to hasten, to hurry |
| <i>emgeri</i> | once, already |
| <i>emke</i> | one |
| <i>enen</i> | descendant |
| <i>ere</i> | this |
| <i>ergelembi</i> | to coerce |
| <i>Erke</i> | (pers. name) |
| <i>Eseyen</i> | Husayn (pers. name) |
| <i>etenggi</i> | strong |
| <i>facuhūn</i> | rebellion |
| <i>facuhūrambi</i> | to be in disorder, to be in confusion |
| <i>faššambi</i> | to exert oneself, to make a great effort |
| <i>fejergi</i> | under |
| <i>funcembi</i> | to be in excess of |
| <i>gaimbi</i> | to take |
| <i>gamambi</i> | to take to another place |
| <i>ganambi</i> | to go to take, to go to raise |

| | |
|--|---|
| <i>gebu</i> | name |
| <i>gelembi</i> | to fear |
| <i>gelhun</i> | fear |
| <i>gidambi</i> | to oppress, to press |
| <i>giyan i</i> | on principle, appropriately |
| <i>goidambi</i> | to last for a long time |
| <i>gubci</i> | entire, universal, all |
| <i>gungge</i> | merit, accomplishment |
| <i>gurimbi</i> | to move |
| <i>gurun be dalire gung</i> (Chin. <i>zhenguo</i>
<i>jiangjun</i> 鎮國將軍) | defender-general of the state (H 382) |
| <i>Hami</i> | (geogr. name) |
| <i>han</i> | emperor, <i>khan</i> |
| <i>hanci</i> | near |
| <i>Hojijan</i> | (pers. name) |
| <i>hojo</i> | <i>khoja</i> (Muslim title) |
| <i>Hūsici</i> | name of Kirghiz tribal subdivision |
| <i>icihiyambi</i> | to arrange, put in order; prepare a body for
funeral |
| <i>ilimbi</i> | to stop |
| <i>imbe</i> | him, her, it |
| <i>Inggi Šar</i> | Yanggishar (geogr. name) |
| <i>isambi</i> | to assemble |
| <i>jabšan</i> | fortune |
| <i>jai</i> | second, next, again, still |
| <i>jailambi</i> | to avoid, to get out of the way |
| <i>jakūci</i> | eighth |
| <i>jasak</i> | hereditary chief (Mongol title, H 35) |
| <i>jasak betse</i> | (official title) |
| <i>jasimbi</i> | to send |
| <i>jergi</i> | rank; sequence; layer; and so forth |
| <i>jidere</i> | irregular imperfective participle of <i>jimbi</i> |
| <i>joombi</i> | to cease, to stop |
| <i>jui</i> | son |
| <i>kadalambi</i> | to rule, to govern |
| <i>Kašahojə</i> | (pers. name) |
| <i>kenehunjembi</i> | to doubt, to suspect |
| <i>kesi</i> | favor, grace |
| <i>kesi isibumbi</i> | to bestow a favor |
| <i>kicembi</i> | to be diligent |
| <i>kimulembi</i> | to harbor a grudge against |
| <i>komso</i> | few |

| | |
|------------------------|---|
| <i>kūwaran</i> | camp |
| <i>latumbi</i> | to provoke, to strike |
| <i>lehembī</i> | to demand |
| <i>mafa</i> | ancestor, grandfather |
| <i>Mamut</i> | Mahmut (pers. name) |
| <i>Margalang</i> | Marghiland (geogr. name) |
| <i>mejigešembī</i> | to spy |
| <i>menggun</i> | silver |
| <i>mimbe</i> | me |
| <i>Monggoso</i> | Mongols |
| <i>nakabumbi</i> | to dismiss |
| <i>nakambi</i> | to stop, to leave a post |
| <i>Namagan</i> | (geogr. name) |
| <i>Narabatu</i> | (pers. name) |
| <i>nashūn</i> | opportunity, occasion |
| <i>necimbi</i> | to attack |
| <i>-ngge</i> | nominalizing verbal suffix |
| <i>ni</i> | genitive case marker (after <i>-ng</i>) |
| <i>nonggimbi</i> | to add, to increase |
| <i>oljilambi</i> | to take prisoner |
| <i>oron</i> | place, vacancy |
| <i>Paihanpar</i> | (pers. name) |
| <i>Parsa</i> | (pers. name) |
| <i>saišambi</i> | to commend |
| <i>sekiyen</i> | origin, source |
| <i>sinagan</i> | mourning |
| <i>sinagan i baita</i> | funeral |
| <i>sirame</i> | next |
| <i>suje</i> | silk |
| <i>sunjaci</i> | fifth |
| <i>takūrambi</i> | to send, to dispatch |
| <i>Tašigan</i> | Tashkent (geogr. name) |
| <i>temgetu</i> | seal |
| <i>temgetu biṭhe</i> | certificate, manifest, license |
| <i>tohorombi</i> | to calm down, become calm |
| <i>toktobumbi</i> | to decide, to determine; pass. of <i>toktombi</i> |
| <i>Tsewang Raptan</i> | (pers. name) |
| <i>tukiyembi</i> | to hold up, to honor |
| <i>Turdu</i> | (pers. name) |
| <i>Turfan</i> | (geogr. name) |
| <i>turgun</i> | situation; reason, motive |
| <i>turun</i> | military banner, standard |

| | |
|-------------------|---|
| <i>ucarambi</i> | to meet, to encounter |
| <i>ulambi</i> | to transmit, to pass on |
| <i>umai</i> | at all (with negative) |
| <i>wasimbi</i> | to send down, to descend |
| <i>wasimbumbi</i> | to send down (order, edict); causative of
<i>wasimbi</i> |
| <i>ya</i> | which (interrogative adjective) |
| <i>yabumbi</i> | to be active, to serve at a post |
| <i>yan</i> | tael (monetary unit) |
| <i>yaya</i> | whatsoever, ever |
| <i>yooni</i> | complete, altogether |
| <i>Yusub</i> | Yusuf (pers. name) |

Notes

1. *taiji obume tokto buha*: 'it was determined to make him *taiji*'.
2. *erei da sekiyen mafa gebu Paihanpar*: 'as for the founder of his line, the name was Paihanpar'. This sentence consists of a subject (without a topic marker) and a predicate which is a noun.
3. *kadalambi*: 'were/had been governing'. Note the imperfective verb form.
4. *cen mukun i gubci yooni hojo seme tuki yehengge uthai...gubci yooni taiji seme tuki yehengge de adali*: lit. 'The honoring by the entire clan all saying *khoja* is like the entire Mongol clan all honoring (people) by saying *taiji*'. Invariable *-ngge*, added to the imperfective or perfective participle, nominalizes the verb (which then usually serves as sentence, subject or topic). The verb nominalized with *-ngge* has several meanings: For example, *arahangge* can be translated as a) the writing, b) that which is written, c) that which he has written, d) the case of writing. Frequently, as is the case here, a sentence has a set of *-ngge* verbs, meaning A equals/does not equal B. See Review 4.
5. *dahanjiki sembihe*: 'he had been wanting to submit'. Combinations of a verb with a form of *bimbi* (e.g., *seme + bihe*) provide a means to express various nuances of aspects or tenses. Cf. Notes 12 and 13, and Review 8.
6. *Burūt...Tašigan i jergi aiman*: 'Kirghiz tribes, such as those of Kokand...and Tashkent'.

7. *ini ahūn i jui Mamut, Turdu*: 'his elder brother's sons, Mahmut and Turdu'. Plural suffixes are commonly omitted.

8. *leHEME gaici bahakū*: lit. 'demandingly he could not obtain', meaning that when he asked to have the *khojas* sent back, the Kirghiz did not comply. The verbs *ombi* 'to be able to' and *acambi* 'it is appropriate' combine with *-ci* for similar constructions. With *mutembi* and *bahanambi*, both meaning 'to be able to', the preceding verb takes the coordinative suffix *-me*. Also see Review 7.

| | |
|------------------------|------------------------------|
| <i>araci ombi</i> | one can write, one may write |
| <i>araci acambi</i> | one should write |
| <i>araci acarakū</i> | one should not write |
| <i>arame mutembi</i> | one is able to write |
| <i>arame bahanambi</i> | one is able to write |

9. *amba cooha Yerkiyang de isinaha be Eseyen donjifi*: 'upon hearing that the imperial army had arrived in Yarkand, Husayn...'. The entire sentence is put into the accusative, as the object of *donjifi*. Note the differences between direct and indirect speech:

Direct speech: (subject) (predicate) *seme gisurehe*. Example: *cooha afanambi seme gisurehe* 'he said: "the troops will go to fight."' Often this structure is best translated into English as indirect speech: 'he said (that) the troops would go to fight'.

Indirect speech: There are two structures for indirect speech:

1. (subject) (predicate) *be seme* (finite verb);
2. (subject) *be* (predicate) *seme* (finite verb).

Examples:

1. *cooha isinaha be seme alaha*.
2. *cooha be isinaha seme alaha*.

Both sentences translate as 'he reported that the troops had arrived'.

10. *jai*: 'and'. Connects two equal nouns. 'Husayn together with Turdu and Narabatu'.

11. *gelefi gelhūn akū...latunahakū*: lit. 'fearing did not strike without fear', meaning 'did not dare to attack'.

12. *turgun be alaha bime...sehe manggi*: 'having reported on the situation he said that...' *bime* is a converb to *sehe*.

13. *Eseyen be...bithe be aliyame bi sehe*: 'he said that Husayn was waiting for a letter'. *aliyame bi* is the present progressive form. Contracted it becomes *aliyambi*.

14. *emke*: *turun emke* = *emu turun*.

15. *ilibume henduhe gisun*: 'the words spoken to make them stop'.

16. *aha bi*: 'I, your slave'. Usually said by Manchus and Mongols when addressing the emperor. Husayn was a Muslim, but might also have been of Mongol descent since many Mongols in the region of the former Chagatai empire had converted to Islam. However, it is also possible that the members of the non-Mongol, Islamic elite enjoyed a status vis-a-vis the emperor that was similar to that of the Mongols and that they, too, used the term *aha*.

17. *Jaohūi sede ulame hese wasimbuhan...sehe*: lit. 'that which one issued as an edict by transmitting it through Jaohūi said'. *hese wasimbuha* is substantivized and becomes the subject of *sehe*. The word *sede* is miswritten as *sedan*.

18. *bederebure be joo*: 'don't make him return'.

19. *sinaga i baita*: should read *sinagan i baita*.

20. *Eseyen i...hergen serengge umai cooha i gungge de bahangge waka*: lit. 'that which is called the rank of prince which Husayn has vacated is not at all something that he has obtained through military merit'. The word *de* here is used instrumentally, 'by merit'. Another example: *ejen i hese de* 'by order from the leader'.

21. *giyan i sirabuci acambihe*: lit. 'if it is inherited it will have been appropriate'. Meaning: 'it should be inherited'. The word *giyan i* is not necessary, but often occurs with *-ci acambi*, adding emphasis, such as 'technically should'.

Review

1. Direct speech (Subject) (predicate) (*seme, gisurehe, etc.*)

Hoşik geren hoton de «amba cooha isinjiha» seme bithe unggihe hese «hūda salibuḡi, mukūn i urse be ujikini» sehe

Hoşik sent a letter to the various towns saying: "The imperial army has arrived" an edict said: "Appraise the value (of the property) and have it/him support his relatives"

Erdeni baksi hendame «julgeci jihe bithe be te adarama kūbulibumbi?» seme maraha

Erdeni Baksi refused and said: "Why now change the language that has come to us from ancient times?"

2. Indirect speech

A. (Subject) (predicate) *be* (*donjiha, sehe, etc.*)

Jaohūi geren hoton be toktoḡuḡa be niyalma donjiha

the people heard that Jaohūi had pacified all the towns

Burut i cooha ini hoton de necinjihe be donjifi

having heard that Kirghiz troops had come to attack his town

Buranidun amba cooha isinaha be donjifi ukaha

upon hearing that the imperial army had arrived, Buranidun escaped

Hojijan amba cooha be eljere be donjire de

when he heard that Hojijan had resisted the imperial army

B. (Subject) *be* (predicate) (*sehe, donjiha, etc.*)

Hoşik be akū oho seme donjiha

he heard that Hoşik had died

Jaohūi Eseyen be yabume goidaha seme wesimbuhede

when Jaohūi memorialized saying that Husayn had served for a long time

Mahmut Eseyen be bithe be aliyame bi sehe Mahmut said that Husayn was waiting for a message

3. Direct and indirect speech with *-ci* + (*sehe, donjiha, etc.*)

tuwaci hoton etenggi sehe donjici hoton i niyalma ukaha sehe

he saw that the town was strong one heard that the people of the town had escaped

donjici ihi ahūn hūlha de wabuha sembi

one heard that his brother was killed by
bandits

*Bujantai mejigešeci cooha isinaha be
donjiha*

Bujantai found out by spying that the troops
had arrived

4. -ngge

*hojo serengge taiji serengge de adali
hese wasimbuhangge booi anggala be
hecen de benjikini sehe
amba cooha be eljerengge kai*

saying *khoja* is similar to saying *taiji*
that which was issued as an edict said: "let
him bring his family to the capital"
it will be a matter of taking on the imperial
army

*Eseyen i tucike hergen serengge cooha i
gungge bahangge waka*

the rank which Husayn has vacated is not
one he earned through military merits

5. *gelhūn akū*

*gelhūn akū Kara Usu be latūnahakū
gelhūn akū amba cooha eljerakū*

he did not dare go and strike Kara Usu
he did not dare oppose the imperial army

6. Passive/causative

*taiji obūne tokto buha
Turfan de tebuhe
urše be Ili de guribuhe
Eseyen de bithe jasibuha
hese i icihiyame tebuhe be aliyaki*

one decided to make him *taiji*
one had him reside in Turfan
he made the people move to Ili
a letter was sent to Husayn
I will wait for an imperial order telling
me where I should reside

7. -ci ombi, -ci acambi, -me mutembi, -me bahanambi

*geneci ombi
geneci oforakū
sirabuci acambi
bithe unggici acarakū
manju hergen be arame mutembi
Turfan de isiname mutehekū
ini mukūn i urše be kadalame bahanambi
manju gisun i arame bahanarakū*

you can go, you may go
you must not go
he should be succeeded
you should not send a letter
he is able to write Manchu letters
they were unable to reach Turfan
he is able to rule the people of his clan
we don't know how to write in Manchu

8. Compound tenses

| | |
|---|---|
| <i>bithe be aliyame bi</i> | he is waiting for a letter |
| <i>Eseyen dahanjiki sembihe</i> | Husayn had been wanting to submit |
| <i>hecen de tehe bi</i> | he had been living in the capital |
| <i>ini deo jai ini ahūn dahalame genehebi</i> | his younger and older brother had gone along with him |
| <i>Burut be dalaha bihe</i> | he used to be chief of the Khirgiz |
| <i>bargiyarakū bihe</i> | he had not received (them) |
| <i>turgun be alaha bime</i> | having reported on the situation |

9. Write in Manchu script and translate into English: a) *Eseyen hoise hergen imu*; b) *colo Erke hojo sembi*; c) *ini mukūn i urse be kadalambi*; d) *tere be ume nakabure*; e) *Burut i baru kimulehe turgunde*; f) *han imbe Paihanpar i enen seme gurun de aisilara gung fungnehe*; g) *hese i nonggime gung ni hergen fungnehe*; h) *oron tucike manggi*; i) *sirame jalan de faššan bici*; j) *tere hergen cooha i gungge de bahaburakū*; k) *yaya alban de kicehe*; l) *suje be šangnafl bithe jasibuha*; m) *facuhūn be jailara jakade*; n) *Bujantai be Burut de cooha ganabume unggifi*; o) *Hošik be afaha Narabatu Burut i otok i dalaha niyalma*; p) *donjici Eseyen isinaha be sehe*.

10. Translate into Manchu: a) because Husayn did not go along; b) Hojijan returned to that place; c) he had been ruling the people of his clan for generations; d) using (saying) the title *hojo* is like using (saying) the title *taiji*; e) because the Manchu language is easy; f) because his family had been leaders for generations; g) when he requested to submit; h) fortunately I have now become a subject of your country; i) let him bring the people of his household to the capital; j) he should come for an audience; k) the same rank may be inherited; l) after Husayn died the funeral was arranged; m) he was granted one hundred and fifty taels of silver; n) one did not know which Burut tribe it was; o) having met with Jaohūi, he reported on the situation; p) don't take advantage of the rebellion.

[illegible]

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Transliteration

(94) *uju jergi taiji Hasim i faidangga ulabun. gemun hecen de tehe hoise hergen inu. jalan sirara jai jergi taiji obume tokto buha. Hasim Turfan i niyalma. Borjigit hala. Yuwan gurun i taidzu han i enen inu. tuktan Yuwan gurun i taidzu han wargi amargi*¹ *geren aiman be tokto bufi, wang efu sabe unggifi dendeme kadalabure jakade, jacin jui Cahadai be Ili de te bufi, Turfan i hoise sebe kamcifi kadalabuhabi.*² *juwan jalan ulafi Temurtu Huluk de isinjifi, Monggo i tacin be waliyafi hoise i tacihiyan be*

(95) *taciha. erei jui Gidzar Hojo, Buhar Baimir, Turfan de gurinefi tehe turgunde, Ili i ba be waliyaha. musei gurun i elhe taifin i orin sunjaci aniya, Abul, Mudzapar, Sultan, Mahamat, Emin Batur, Hasihan gebungge urse*³ *beyebe Yuwan gurun i enen seme*⁴ *Turfan ci albabun jafanjiha. ubabe Turfan i hoise aiman i ulabun i šošohon de tucibuhebi.*⁵ *susai uyuci aniya amba cooha Jun gar be dailara de, Turfan ci dosifi Urumci be*

(96) *afanara jakade Hasim i ahūn Mangsur, okdome temen morin alibuha. cooha mariha manggi, Tsewang Rabtan Mangsur be wakašafi Kara Šar i bade horiha. abkai wehiyehe i orici aniya, amba cooha Jun gar be tokto buha be Mangsur donjifi*⁶ *dahaki seme baiha manggi, amargi be tokto bure jiyanggiyūn Bandi, imbe unggifi, Turfan i fe harangga urse be kadalabuki seme baime wesimbuhe. gisureme tokto bure unde de*

(97) *Amursana ubašaha turgunde, Mangsur se bahafi Turfan de bederehekū.*⁷ *orin duici aniya, Yerkiyang ni geren hoise i hoton be tokto buha manggi, teni Mangsur Hasim be baha. orin sunjaci aniya, hargašanjiha de han cembe Yuwan gurun i taidzu han i enen seme hesei gemu uju jergi taiji obufi, gemun hecen de bibuhe. gūsici aniya Hasim akū*

(98) *oho manggi, ini jui Abul de jergi eberembufi jai jergi taiji sirabuha.*⁸ *Mangsur de enen akū*⁹ *ofi sirabure be ilinjaha turgunde, tuttu ulabun ilibuhakū. tuktan mudan siraha Abul, Hasim i ahūngga jui. abkai wehiyehe i gūsici aniya jai jergi taiji siraha. dehi fakūci aniya, hese «oron tucike manggi, faššan bici, ini jui de an i da hergen sirabu. faššan akū oci, ilhi*

(99) *aname jergi eberembufi dulci jergi taiji sirabu» sehe. susai ilaci aniya, hesei jalan halame lashalarakū jai jergi taiji sirabuha.*

Vocabulary

Abul
albabun
albabun jafambi
alibumbi

(pers. name)
tribute
to bring tribute
causative of *alimbi*; to present, to offer

| | |
|---|--|
| <i>amargi</i> | north |
| <i>amargi be toktobure jiyanggiyūn</i> (Chin. <i>dingbei jiangjun</i> 定北將軍) | general for pacifying the north, general (name), pacifier of the north |
| <i>Bandi</i> (Chin. <i>Bandi</i> 班第) | (pers. name) |
| <i>beye</i> | self |
| <i>Borjigit</i> | Borjigid (name of Chinggis Khan's clan) |
| <i>Buhar Baimir</i> | (pers. name) |
| <i>Cahadai</i> | Chaghadai (pers. name) |
| <i>cembe</i> | them |
| <i>efu</i> | son-in-law |
| <i>elhe</i> | peace |
| <i>elhe taijin</i> | Kangxi period |
| <i>Emin Batur</i> | (pers. name) |
| <i>fe</i> | old |
| <i>gebungge</i> | named |
| <i>Gidzar</i> | (pers. name) |
| <i>gūsici</i> | thirtieth |
| <i>hala</i> | clan, family, family name |
| <i>Hasihan</i> | (pers. name) |
| <i>Hasim</i> | (pers. name) |
| <i>horimbi</i> | to imprison |
| <i>ilimbi</i> | to stand, to set up |
| <i>ilinjambi</i> | to stop (v.t.) |
| <i>jacin</i> | second, other |
| <i>jafambi</i> | to take |
| <i>kamcimbi</i> | to place close together; to serve concurrently; to do at the same time |
| <i>Kara Šar</i> | Karashar (geogr. name) |
| <i>kemuni</i> | still, yet; often |
| <i>kemuni unde</i> | not yet, still not |
| <i>Mahamat</i> | (pers. name) |
| <i>Mangsur</i> | (pers. name) |
| <i>marimbi</i> | to return, to go back |
| <i>morin</i> | horse |
| <i>Mudzapar</i> | Musaffar (pers. name) |
| <i>okdombi</i> | to go out to meet; to greet; to engage the enemy |
| <i>orici</i> | twentieth |
| <i>se bahambi</i> | to become old |
| <i>Sultan</i> | (pers. name) |
| <i>šoŋohon</i> | compilation, summary |
| <i>tacihian</i> | religion; teaching, training |
| <i>tacin</i> | customs; religion; learning, skill |

| | |
|---------------------------|----------------------------------|
| <i>taifin</i> | peace |
| <i>temen</i> | camel |
| <i>Temurtu Huluk</i> | Tughluk Temur (pers. name) |
| <i>tucibumbi</i> | to cause to come out; to publish |
| <i>tuttu</i> | thus |
| <i>uba</i> | this place |
| <i>ubašambi</i> | to rebel, to turn against |
| <i>uju</i> | head, first |
| <i>unde</i> (w/imperfect) | not yet, before |
| <i>Urumci</i> | Urumchi (geogr. name) |
| <i>uyuci</i> | ninth |
| <i>wakašambi</i> | to accuse, to blame |
| <i>wargi amargi</i> | northwest, northwestern |
| <i>Yuwan gurun</i> | Yuan dynasty |

Notes

1. *wargi amargi geren aiman*: 'all the northwestern tribes'. Directional words can function as modifiers (as is the case here), postpositions or nouns. See Review 2.

2. *Turfan i hoise sebe kamcifi kadalabuhabi*: lit. 'having placed the Turfan Muslims together, had him govern them'. Meaning: 'had him also administer Turfan (besides Ili)'.

3. *Abul, Mudzapar, Sultan, Mahamat, Emin Batur, Hasihan gebungge urse*: Punctuation seems to indicate that six people are involved. However, unless names and identities are known, one cannot be certain.

4. *beyebe Yuwan gurun i enen seme*: 'saying that they were descendants of the Yuan dynasty'. Indirect speech with subject (*beyebe*) in the accusative.

5. *ubabe Turfan i hoise aiman i ulabun i šošohon de tucibuhebi*: lit. 'one has caused this place to come out in the summary of biographies of the Turfan Muslim tribes'. Meaning: 'this place has been dealt with in the general section of the biographies of the Turfan Muslim tribes'.

6. *amba cooha Jun gar be toktobuha be Mangsur donjifi*: 'after Mangsur heard that the imperial troops had pacified the Dzungars'. Indirect speech, with the entire sentence in the accusative.

7. *Mangsur se bahafī Turfan de bederehekū*: 'Mangsur and his people were unable to return to Turfan'. This is a special construction in which *bahambi*, usually in the *-fi* form, precedes the finite verb to express the meaning of 'to manage', or 'to be able to'. See Review 1. In another context this sentence could mean 'Mangsur having gotten old, could not return to Turfan'. See Review 1.

8. *ini jui Abul de jergi eberembufi jai jergi taiji sirabuha*: 'he was succeeded by his son Abul as a second rank *taiji*, the rank having been reduced by one grade'; or, 'the rank of second rank *taiji*, having been reduced by a grade, was inherited by his son Abul'.

9. *Mangsur de enen akū*: lit. 'there were no descendants to Mangsur'. Meaning: 'Mangsur did not have any descendants'.

Review

1. *bahafī* + finite verb 'to be able, to manage'

| | |
|---|--|
| <i>bahafī ukcafī bederehe</i> | he managed to escape and return |
| <i>si adarama bahafī ubade jihe?</i> | how did you manage to come here? |
| <i>tere erinde bahafī tuwanjihakū</i> | at that time he was unable to come and see (you) |
| <i>Mangsur se bahafī Turfan de bederehekū</i> | Mangsur and his people were unable to return to Turfan |

2. Directionals

| | |
|---------------------------------------|---|
| <i>amargi jugūn</i> | the northern route |
| <i>amargi ergi de hafunacibe</i> | though it connects to the northern side |
| <i>hoton i dergi julergi ergi</i> | the southeastern side of the town |
| <i>bira i dergi</i> | the east (side) of the river |
| <i>amargi be toktobre jiyanggiyūn</i> | the general who pacifies the north |

3. *unde* 'not yet, before'

| | |
|--------------------------------|--------------------------|
| <i>toktobre unde de</i> | before it was determined |
| <i>tere insinjire unde</i> | he has not yet arrived |
| <i>tere kemuni jidere unde</i> | he has not yet come |
| <i>emu biya ogoro unde</i> | less than a month ago |

4. Write in Manchu script and translate into English: a) *wargi amargi geren aiman be toktobuha*; b) *efu sabe unggifi*; c) *dendeme kadalabumbi*; d) *jakūn jalan ulaŋi*; e) *hoise i tačihyan be tačiha*; f) *Mangsur be wakašafi horiha*; g) *gisureme toktobure unde de*; h) *Mangsur bahafi Turfan de bederehekū*; i) *jergi eberembuŋi taiji sirabuha*; j) *sirabure be ilinjaha*; k) *jalan halame lashalarakū taiji sirabuha*.

5. Translate into Manchu: a) the twenty-fifth year of Kangxi; b) he abandoned the capital; c) the people of Turfan came to bring tribute; d) Mangsur went to meet (them) and offered horses; e) because Mangsur had no descendants; f) a biography was established; g) the Muslim tribes of Turfan said they were descendants of the Mongol dynasty; h) Turfan is dealt with in the summary of the biographies of the Muslim tribes; i) by decree the hereditary rank of second degree *taiji* was inherited; j) he requested to submit; k) after Amursana rebelled Mangsur was unable to return to Turfan (use *bahambi*, construction).

אֲנִי מְבַרְכֶּךָ אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב.
 וְעַתָּה אֲנִי מְבַרְכֶּךָ אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 אֱלֹהֵי יַעֲקֹב. וְעַתָּה אֲנִי מְבַרְכֶּךָ אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב. וְעַתָּה אֲנִי מְבַרְכֶּךָ אֱלֹהֵי אֲבוֹתֵינוּ,
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב. וְעַתָּה אֲנִי מְבַרְכֶּךָ
 אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב.

Transliteration

(105) *jai jergi taiji Abdurman i faidangga ulabun: gemun hecen de tehe hoise hergen inu. jalan sirara ilaci jergi taiji obume tokto buha. Abdurman, Yerkiyang ni niyalma. Paihanpar i enen. dade Yerkiyang ni hojo Ahamat gebungge niyalma be, Tsewang Rabtan nakabuha. Ahamat akū oho manggi, geli ini jui Buranidun, Hojijan be horiha turgunde, Yerkiyang Kašigar i geren encu da ilibufi, colo Ike hojo sembi. uthai¹ Abdurman i mafa inu. abkai wehiyehe i orici aniya, amba cooha Jun gar be tokto buha*

(106) *manggi, Buranidun be sindafi, Yerkiyang de bederebuhe be Ike hojo halburakū bihe.² musei cooha isinjiha be donjire jakade, teni okdome dosimbuha. amala³ Hojijan ubašara gūnin deribufi, Buranidun i emgi Yerkiyang Kašigar i hoton be dendeme ejelefi, Ike hojo be waha. Abdurman Burut de jailame genehe be Hojijan jafafi horiha.⁴ orin duyici aniya amba cooha Yerkiyang be tokto buha manggi, Abdurman be baha. orin sunjaci aniya*

(107) *hargašanjiha de han imbe fe hojo i omolo seme⁵ hesei jai jergi taiji obufi gemun hecen de bibuhe. gūsin nadaci aniya akū oho manggi, ini jui Abdunidzar de jergi eberembufi ilaci jergi taiji sirabuha. tuktan mudan siraha Abdunidzar, Abdurman i ahūngga jui. abkai wehiyehe i gūsin nadaci aniya ilaci*

(108) *jergi taiji siraha. dehi jakūci aniya, hese «oron tucike manggi, faššan bici, ini jui de an i da hergen sirabu. faššan akū oci, ilhi aname jergi eberembufi duici jergi taiji sirabu» sehe. susai ilaci aniya hesei jalan halame lashalarakū ilaci jergi taiji sirabuha.*

Vocabulary

| | |
|--------------------------------|---|
| <i>Abdunidzar</i> | (pers. name) |
| <i>Abdurman</i> | (pers. name) |
| <i>amala</i> | after; later; behind |
| <i>dendeme</i> | separately, by dividing |
| <i>ejelembi</i> | to rule, to establish control over |
| <i>geren</i> | people, multitude; the various |
| <i>gūnin</i> | intention |
| <i>gūsin</i> | thirty |
| <i>halbumbi</i> (w/accusative) | to give entrance to, to give shelter to |
| <i>horimbi</i> | to imprison |
| <i>Ike</i> | (pers. name) |
| <i>ilibumbi</i> | to set up; to stop |
| <i>omolo</i> | grandson |
| <i>sindambi</i> | to release |
| <i>ubašambi</i> | to rebel, to turn against |
| <i>wambi</i> | to kill |

Notes

1. *uthai*: 'then, immediately'; often used as equivalent to Chinese *jiu.shi* 就是.

2. *Buranidun be sindafi Yerkiyang de bederebuhe be Ike hojo halburakū bihe*: 'Ike *khoja* did not give entrance to Buranidun whom one had released and allowed to return to Yarkand'. *Buranidun...bederebuhe be* can be considered either the topic for the sentence or the object to *halburakū*. See Review 1.

- Note that titles, like *taiji* and *khoja*, may occur either before or after the name. In this piece Abdurman is referred to as *jai jergi taiji Abdurman* and Ike as *Ike hojo*. In Reading Selection A-3 we encountered *hojo Ahamat* and *Erke hojo*. It is not clear what determines the position of the title.

3. *amala*: 'later, after, behind'. In the meaning of 'later' *amala* is an adverb and may occur at the beginning of a sentence. As 'behind' *amala* is a postposition, taking the genitive. Example: *booi amala* 'behind the house'.

4. *Abdurman Burut de jailame genehe be Hojijan jafafi horiha*: 'Hojijan captured Abdurman (who was) on his way to escape to the Buruts and imprisoned him'. *Abdurman...genehe be* is the topic of the sentence or the object to *jafafi*.

5. *han imbe fe hojo i omolo seme*: Though this type of *seme* construction is indirect speech, it comes close to the meaning of 'because'. Meaning: 'The *khan* made him *taiji* because he was the grandson of the former *khoja*'. See Review 2.

Review

1. Topic marker or object

Abdurman Burut de jailame genehe be
Hojijan horiha
Fude isinjha be Udui ini jui be takurafi
okdobuha
Hojijan hoton be dosika be musei cooha
sarkū
Buranidun juwe tanggū hūlha be gaifi
Kašigar de dosika be amba cooha
gidaha

Hojijan captured Abdurman who had
 escaped to the Kirghiz
 Udui sent his son to meet Fude who had
 arrived
 our army did not know that Hojijan had
 entered the town
 the imperial army defeated Buranidun
 who had taken 200 rebels and entered
 Kashgar

2. *seme* 'because'

| | |
|--|---|
| <i>han imbe fe hojo i omolo seme taiji obuha</i> | the <i>khan</i> made him <i>taiji</i> because he was the grandson of the former <i>khoja</i> |
| <i>Abul, Mudzapar beyebe Yuwan gurun i enen seme Turfan ci albabun jafanjiha</i> | Abul and Musaffar came to bring tribute on the grounds that they were descendants of the Yuan dynasty |
| <i>han cembe Yuwan gurun i Taidzu han i enen seme hesei gemu uju jergi taiji obuha</i> | the <i>khan</i> by edict made both of them first rank <i>taiji</i> on the grounds that they were descendants of the Taizu emperor of the Yuan dynasty |

3. Write in Manchu script and translate into English: a) *encu da be ilibuha*; b) *colo Ike hojo sembi*; c) *han imbe fe hojo i omolo seme gemun hecen de bibuhe*; d) *Hojijan ubašara gūnin deribuhe*; e) *Kašigar i hoton be ejelefi Ike hojo be waha*.

4. Translate into Manchu: a) because he heard that our army had arrived; b) they divided the towns (between themselves) and ruled them; c) because he was the grandson of the former *khoja*; d) the same rank shall be inherited by his son; e) he was succeeded as second degree *taiji*.

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[illegible]

لَمَّا بَلَغَ الْبِرَّ وَالْإِيمَانَ أَعْطَاهُ اللَّهُ الْحَقَّ وَهُوَ يُعْطِي مَن يَشَاءُ
 لِمَن يَشَاءُ حَسْبُهُ خَزَائِنُ السَّمَوَاتِ وَالأَرْضِ وَلَئِن سَأَلْتَهُ
 بِشَيْءٍ لَّن نَّعْطِيكَ إِيَّاهُ قَبْلَ أَنْ تَسْأَلَ بِهِ ۚ فَذِكْرُكَ
 أَنتَ الْغَافِلُونَ ۚ وَلَئِن سَأَلْتَهُ لَمَن يَنْزِلُ مِنَ السَّمَاءِ
 مَاءً فَنَزَّلُ غُلُقَاتٍ أَسْفَلَ ۚ وَلَئِن سَأَلْتَهُ لَمَن يَحْمِلُ
 الْعَرْشَ عَن ظَهْرِهِ لَنَنَزِّلُ سَبْعَ مَآئِدَ ۖ وَنَحْنُ بِعِلَّةِ
 الْعَرْشِ الْمَحْمُولِ ۖ وَلَئِن سَأَلْتَهُ لَمَن يَنْزِلُ مِنَ السَّمَاءِ
 مَاءً فَنَزَّلُ غُلُقَاتٍ أَسْفَلَ ۚ وَلَئِن سَأَلْتَهُ لَمَن يَحْمِلُ
 الْعَرْشَ عَن ظَهْرِهِ لَنَنَزِّلُ سَبْعَ مَآئِدَ ۖ وَنَحْنُ بِعِلَّةِ
 الْعَرْشِ الْمَحْمُولِ ۖ وَلَئِن سَأَلْتَهُ لَمَن يَنْزِلُ مِنَ السَّمَاءِ
 مَاءً فَنَزَّلُ غُلُقَاتٍ أَسْفَلَ ۚ

[illegible]

۱. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ
 ۲. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۳. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۴. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۵. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۶. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۷. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۸. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۹. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
 ۱۰. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ

۱. مقدمه : این کتاب در مورد اهمیت و نقش آموزش در توسعه کشورها و به ویژه در ایران، به بحث می‌پردازد.

ሆኖ ለገዢው ማሳሰቢያ ማድረግ፡

ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ
ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ

ለገዢው ማሳሰቢያ ማድረግ

ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ
ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ

ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ
ለገዢው ማሳሰቢያ ማድረግ ለገዢው ማሳሰቢያ ማድረግ

እነዚህ ስራዎች ለማግኘት ማስፈራሪያ ማድረግ ይገባል፡፡
 ለዚህም ምሳሌ ለመስጠት ማስፈራሪያ ማድረግ ይገባል፡፡

እነዚህ ስራዎች

ይህ

እነዚህ ስራዎች ለማግኘት ማስፈራሪያ ማድረግ ይገባል፡፡
 ለዚህም ምሳሌ ለመስጠት ማስፈራሪያ ማድረግ ይገባል፡፡

እነዚህ ስራዎች ለማግኘት ማስፈራሪያ ማድረግ ይገባል፡፡

[illegible]

הַיְּהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ.

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה וּמִכָּל חַסְדֵּי הַיְּהוָה.

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה וּמִכָּל חַסְדֵּי הַיְּהוָה.

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה וּמִכָּל חַסְדֵּי הַיְּהוָה.

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה וּמִכָּל חַסְדֵּי הַיְּהוָה.

וְיִשְׁמְרֵנוּ

וְיִשְׁמְרֵנוּ מִכָּל חַסְדֵּי הַיְּהוָה וּמִכָּל חַסְדֵּי הַיְּהוָה.

၁။ အထွေထွေ အကျဉ်းချုပ်
 ၂။ အထွေထွေ အကျဉ်းချုပ်
 ၃။ အထွေထွေ အကျဉ်းချုပ်
 ၄။ အထွေထွေ အကျဉ်းချုပ်
 ၅။ အထွေထွေ အကျဉ်းချုပ်
 ၆။ အထွေထွေ အကျဉ်းချုပ်
 ၇။ အထွေထွေ အကျဉ်းချုပ်
 ၈။ အထွေထွေ အကျဉ်းချုပ်
 ၉။ အထွေထွေ အကျဉ်းချုပ်
 ၁၀။ အထွေထွေ အကျဉ်းချုပ်

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णाय नमः ॥
 श्रीगुरुभ्यो नमः ॥
 श्रीगणेशाय नमः ॥
 श्रीविष्णवे नमः ॥
 श्रीशिवाय नमः ॥
 श्रीब्रह्माय नमः ॥
 श्रीमहेश्वराय नमः ॥
 श्रीनारायणाय नमः ॥
 श्रीरामाय नमः ॥
 श्रीकृष्णाय नमः ॥
 श्रीगुरुभ्यो नमः ॥
 श्रीगणेशाय नमः ॥
 श्रीविष्णवे नमः ॥
 श्रीशिवाय नमः ॥
 श्रीब्रह्माय नमः ॥
 श्रीमहेश्वराय नमः ॥
 श्रीनारायणाय नमः ॥
 श्रीरामाय नमः ॥
 श्रीकृष्णाय नमः ॥

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.

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וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.

וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.
 וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ וְיִשְׁכַּח אֶת-כָּל-עֲוֹנוֹתֶיךָ.

[illegible]

እርሳም ለጥቅም ስላንወጥን፣ ለሰላም ስላንፈጥን፣
 ለጥላቻ ስላንቃጥን፣ ለጥላቻ ስላንቃጥን፣
 ለጥላቻ ስላንቃጥን፣ ለጥላቻ ስላንቃጥን፣

እርሳም

እርሳም ለጥቅም ስላንወጥን፣ ለጥላቻ ስላንቃጥን፣

እርሳም ለጥቅም ስላንወጥን፣ ለጥላቻ ስላንቃጥን፣

እርሳም ለጥቅም ስላንወጥን፣ ለጥላቻ ስላንቃጥን፣

እርሳም ለጥቅም ስላንወጥን፣ ለጥላቻ ስላንቃጥን፣

and will not be. The first thing I
 noticed when I stepped out of the
 car was the heat. It was a hot
 day, and the sun was shining
 brightly. I had heard that the
 weather was bad, but I didn't
 know it was so hot. I was
 surprised to find that the
 people were all wearing
 shorts and t-shirts. I had
 heard that the people were
 all wearing coats and hats.
 I was surprised to find that
 the people were all wearing
 shorts and t-shirts. I had
 heard that the people were
 all wearing coats and hats.
 I was surprised to find that
 the people were all wearing
 shorts and t-shirts. I had
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 all wearing coats and hats.

መጠን ስለሆነ ለሀገሪቱ ጥቅም ሲሆን

ሀገሪቱን ይጠቅማል፡፡

ሀገሪቱ ለሀገሪቱ ጥቅም ሲሆን ሀገሪቱን ይጠቅማል፡፡

ሀገሪቱ ለሀገሪቱ ጥቅም ሲሆን ሀገሪቱን ይጠቅማል፡፡

Transliteration

(112) *hesei tokto buha tulergi* ¹ *Monggo hoise aiman i wang gung sai iletun ulabun i emu tanggū juwan jakūci debtelin. ulabun i emu tanggū juweci: da fungnehe beile i jergi* ² *gūsai beile Ūdui i faidangga ulabun: ice jecen de tehe hoise hergen inu. te sula amban sirabufi wesibume gūsai beise fungnehe. Ūdui, Kuce i niyalma. erei mafa Mardza Nimet. ama Polat. jalan halame Kuce de tehebi. Ūdui siraha manggi, Jun gar imbe ergeleme Ili de guribufi, birai amargi Gulja de tebuhebi. abkai wehiyehe i orici*

(113) *aniya, amba cooha Jun gar be tokto buha manggi, Ūdui dahaki seme baiha. orin juweci aniya jecen be tokto bure jiyanggiyūn Kalka i cin wang Cenggunjab be dahalame Ūlet i fudaraka hūlha be dailaha.* ³ *orin ilaci aniya, fudaraka be geterembure jiyanggiyūn Yarhašan fudaraka hoise Buranidun Hojijan be dailara de Ūdui dahalaki seme baiha turgunde, saišame sula amban sindafi tojin funggala*

(114) *šangnaha. nerginde fudaraka hūlhai duwali Abdukerem, Kuce i akim bek ofi, Ūdui i hūncihin mukūn* ⁴ *be suntebuhe. amba cooha Kuce de isinafi Ūdui jalan halame tubade tefi, tubai arbun be tengkime same ofi, meiren i janggin Šundene de alafi, cooha unggifi hoton i tulergi bujan be ejelehe. hūlha isinjifi gelhun akū temšerakū. hoton i duka be yaksifi, juwan funcere inenggi oho manggi, Ūdui Yarhašan de*

(115) *alame hendume, «Kuce i hoton umesi akdun. tugi wan belhefi, mukei jugūn be lashalafi kaki. ere sidende dara cooha toktofi jimbi. hoton i dergi julergi ergi Kurla Kara Šar i jugūn de hafunacibe, jobocuka ba akū. amargi ergi Sairim de hafunacibe, Šaldalang, Osikbesi sere juwe kamni bi. tubade siliha cooha unggifi, wehe i sime dalibuha de,* ⁵ *hūlha sa ainaha seme isinjime muterakū. wargi ergi Šayar de hafunambi. tubade Ogen*

(116) *bira bi. muke mutuha erinde jahūdai šurume isinjici ombi.* ⁶ *dergi ergi, Yaha Tohonai, Tomulok ci Sairim i geren hoton de hafunambi. tubade cooha belhebuki» sehe manggi, Yarhašan cooha unggifi, geren kamni be seremšeme tuwakiyabuha. Abdukerem i deo Abduhalik juwe minggan funcere hūlha be gaiifi, Tomulok jugūn de sucunjiha be afame gidaha* ⁷ *turgunde, hese wasimbuhange: «Ūdui doigonde tosome seremšeci acara,*

(117) *oyonggo kamni* ⁸ *be ureme safi te hoisei hoton be afame gaiha be dahame, uhai bek obume sindakini» sehe. Hojijan geli sunja minggan funcere hūlha be gaiifi Ogen bira ci Kuce de nikenjihe be* ⁹ *musei cooha gidaha turgunde, hesei Ūdui jai ini jui Osman de menggun suje šangnaha. nerginde Hojijan emgeri Kuce i hoton de dosika be musei cooha sarkū bihe.* ¹⁰ *jai inenggi hūlha hoton i*

(118) *duka be neifi sujame tucike de, Ūdui «cooha unggifi Ogen birai jakade tatabufi ukara jugūn be hetureki» seme baiha de Yarhašan seremšeme belhehekū*

ofi, Hojijan ukaha. tereci Kuce i hoton be gaiha manggi, Ūdui ini jui Osman be, Ilgar bek sei sasa Kuce hoton i baita be icihiyabume Šayar babe kadalabume afabuŋi ini beye cooha gaiŋi Aksu de genehe. jecen be toktobure jiyanggiyūn Jaohūi, Yarhašan

(119) oŋonde genefi,¹¹ «Ūdui be tuwaci, baita afabuci ombi»¹² seme baime wesimbuŋi Aksu i akim bek obuŋi fe bek, Polat Babak sebe aisilabuha. Jaohūi dahanduhai Yerkiyang de cooha dosire de, Ūdui be hiya Gabšu Ciringjab sei sasc Hotiyan i jergi ninggun hoton de unggifi Elici de isinaha manggi, tubai bek sa hoton be alibume dahaha. Ūdui terei geren be bilume toktobuha be, Kara Haši, Yurung

(120) Haši, Tak Cirla, Kerya i jergi hoton i niyalma donjifi, gemu dahaha. ede Ūdui geren bek i elcisa be, Yerkiyang ni coohai kūwaran de bithe benebume unggifi, ini beye bithe araŋi Aksu de unggihe. Ūdui i sargan Aksu hoton de teme ofi, boso jai jibca be tucibuŋi, seremšeme tehe coohai urse de aisilame buhe turgunde, hesei Ūdui be dorgi amban sındaha. nerginde Hojijan geren

(121) hūlha be gaiŋi, Kara Usu i bade amba cooha be sujame bisire¹³ turgunde, Hotiyan i coohai bithe fuhali hafunjihakū. Ūdui dame geneki seme¹⁴ hūlhai Hotiyan hoton de sūcunaha be mejigešeme safi,¹⁵ niyalma takūraŋi feksihei¹⁶ Aksu de alanabuha. hebei amban Šuhede geren jugūn i cooha be isabuŋi, Kara Usu Hotiyan hoton be dendeme danabume unggire de, Ūdui i sargan cooha de tanggū morin i aisilaha bime, Ūdui geli Hotiyan i

(122) baci minggan cooha isabuŋi, honin jai jufeliyen be belheŋi hūlha be tosono baitalan¹⁷ obuha turgunde hese wasimbuhangge: «Ūdui dahame coohalaha ci ebsi, eiten de faššame yabuha bime, ere mudan ele unenggi be iletulehebi. ede kezi isibume gung ni jergi šangna» sehe. amala hūlhai hoki Abdukerem se, Elici Hara Haši i sīden de amasi Julesi yabure be, Ūdui bek sede akdulame sujakini seme bithe unggifi.

(123) ninggun hoton i bek i gebu jai boigon ulha i ton be araŋi, Aksu de jasiha. dara cooha išinjiha manggi, geren hoton de dendeme unggihe. hūlha geli holo bithe be selgiyeme geren be ergelere jakade¹⁸ Ūdui dasame Aksu de niyalma takūraŋi alanabuha. Aksu i cooha komso ofi, juwe tanggū cooha tucibuŋi danabume unggihe de, Ūdui i sargan, bek sei sasa cen harangga susai niyalma be

(124) kunusun gamabume dahalabuha. Ūdui geren hoton de, «amba cooha isinjire hamika. akdulame tuwakiyakini» seme bithe unggihe. ishun aniya niyengniyeri, amba cooha Kara Usu i kaha babe aŋame efuleŋi, meiren i janggin Batujirgal se uyun tanggū cooha gaiŋi Hotiyan de dame genehe be, Ūdui Elici i hoton i duka be neifi tueifi, Hara Haši de okdome genefi¹⁹ hūlha be Boroci i bade aŋame gidafi, geren hoton be bithe

(125) *selgiyeme tokto bufi, ini sargan i ahūn Aman bek be takūrafi, feksihei Aksu de alanabuha. nerginde jecen be tokto bure hashū ergi aisilara jiyanggiyūn Fude isinjiha be,*²⁰ *Ūdui ini jalahi jui Abdurman be takūrafi, ninggun hoton i bek be gaifi, goro okdohu. etehe babe donjibume wesimbuhede, Hotiyan be akdulame tuwakiyaha gungge be saišame, hesei Ūdui be gurun de aisilara gung fungnefi, Aksu de bederebuhe.*

(126) *Abdurman be ilaci jergi hiya sindaha. tere fonde, Jaohūi, Fude i cooha be*²¹ *jugūn dendefi ibebuki seme gisurehe turgunde, hese wasimbuhangge: «Ūdui coohai bade faššame yabume juwe aniya oho, majige ergembuci acambi. donjici ini aciha hūlha de duribuhe sembi,*²² *bi ambula šar seme gosimbi. ede juwe tanggū yan menggun šangnafi imbe Aksu de baita icihiyakini. ini cihanggai cooha de geneki seme baiha gisun unenggi oci,*

(127) *uthai ini sasa*²³ *genekini. kemuni gūnin werešeme jilame gosi»*²⁴ *sehe. teni hese wasimbuha manggi, Jaohūi i baci Ūdui i hing seme cooha de geneki seme baiha babe wesimbume isinjiha*²⁵ *turgunde, hesei ubui i nonggime dasatara menggun buhe. Buranidun Hojijan amba cooha isinaha be donjifi gemu ukaha. Ūdui Kašigar de isinafi hahilame Fude i cooha de acafi, hūlha be Alcur de gidaha. hūlha Isil Kur de burulaha be*

(128) *amba cooha meyen dendefi gidaha,*²⁶ *Ūdui Hotiyan i bek Hojis sei sasa turun elkime daha seme sureme hūlara de, hūlhai hoki tumen funcere niyalma feksime jifi dahara be baiha.*²⁷ *Buranidun, Hojijan, Badakšan de ukaha manggi, Fude Ūdui be takūrafi, dahaha geren hoise be gaifi, Kašigar de bederebuhe. ede hesei «Ūdui be fafuršame baturulame hūlha be gisabume waha» seme saišame wesibume, gūsa beise fungnehe. Badakšan Hojijan i*

(129) *uju be alibume benjihe de, oljilaha fudaraka hūlhai boigon anggalai dorgi Sakalsopi gebungge niyalmai sargan uthai Abdurman i non ofi, hesei Ūdui de buhe. dahanduhai «Ūdui be, gungge mutebu fi amasi marire cooha*²⁸ *be dahalame hargašanjikini» seme, hese wasimbu fi, wesibume beile i jergi fungnehe. orin sunjaci aniya niyengniyeri, Ūdui isinjiha manggi*

(130) *tob amba elden genggiyen i deyen de hūlame dosimbu fi hargašabufi doroi etuku šangnafi, fung je yuwan de etefi isinjiha doroi omibufi,*²⁹ *menggun suje bu fi, hesei ini arbut be jaksaka eldengge asari de nirubuha. han i araha maktacun i gisun «Ili be necihiyere fon ci dahanjifi, wang ni jalin faššaha. hoisei dorgi colgorome tucike niyalma.*

(131) *terei mujilen yargiyan i saišacuka. Hotiyan de tohorombume genefi, ilan biya otolo*³⁰ *kabuha. Gabšu i sasa karmame tuwakiyame mujakū fafuršaha» sehebi. tere fonde Aksu i isigan bek Polat, akim bek oki seme hiracame geren hoise be šusihiyeme, ini beyebe akdulabumbime, Ūdui be habšabuha*³¹ *de Šuhede wakašafi donjibume wesimbuhe manggi, hese wasimbuhangge «hoise se ishunde buhiyeme silhidara tuheburengge, gemu ceni fe tacin. erebe giyan i ciralame fafulaci*

(132) *acambi. Ūdui uthai doosidame gamjidame yabukini, inu³² Polat i gisun de nakabuci ojarahū.³³ tere anggala, Ūdui be uthai ere turgunde weile araci, Polat i kanagan be jorime geren be aššabume, akim obure be kicere weile³⁴ be, inu giyan i icihiyaci acambi. ainaha seme ini koimali arga de dosinafi, akim obure kooli akū³⁵ sehe. geli Aksu i niyalma Ūdui be habšaha. aika da tušan de unggici, elhe ojarahū ayoo seme*

(133) *hesei Yerkiyang ni akim bek de forgošoho. Ūdui Yerkiyang de isinafi, isigan bek Abdura'im³⁶ se ahun i gebu be habšara biṭhei uju de arafi, Ūdui be nure omire de amuran bime, dabduri balama tušan be muteburaku seme habšaha manggi, hese «geren hoton i hoise de ulgibu. ereci Julesi eiten baita be, gemu akim bek de aṭabufi, icihiya. ahun balai daci ojarahū» sehe. baita icihiyara gūsa be kadalara*

(134) *amban Sinju i baci, «Ūdui, Abdura'im ese aika ishunde buhiyeme silhidara oci, siden i baita be tookabure ayoo» seme wesimbuhe manggi, hese wasimbuhangge: «hoise sei banin kelfiṣeme kenehunjere mangga.³⁷ aika ceni funde gidame daldaci, ce ele elhe baharakū de isinambi. mini gūnin de ese be siden i bade gajifi, geren i juleri ceni uru waka be faksalame tucibufi, emu jergi tacibure oci,³⁸ Ūdui buhiyeme kenehunjerakū ombime,³⁹ Abdura'im*

(135) *inu balai seremšerakū ombi. ce aliyame gūnifi uhei hūwaliyasun gaima emu gūnin i baita icihiyara de, teni mayan tataburakū ombi» sehe. Abdura'im akim bek be bahakū jalin, cisui Hoohan i Erdeni bek i emgi fudasihūn deribuki seme hebešehe. baita firgehe turgunde, fafun i gamaha. orin ningguci aniya, hese wasimbuhangge: «neneme hoise sei fe tacin, yaya bek oho urse,⁴⁰ urui ceni fejergi urse be jobobume*

(136) *gejureme gaima ofi,⁴¹ tuttu bi kesi isibume geren hoton i akim bek sede tengge usin takirara niyalma šangnahangge, siden i jalin tuwakiyame⁴² beyebe hairakini sehengge,⁴³ te donjici Yerkiyang ni bek Ūdui, Kašigar i bek Gadaimet se, teisu be tuwakiyame banjime, fejergi hoise sebe jobobume gejureme gaiha hacin akū sembi. umesi saššacuka. bi ceni dahanjihangge inenggi goidaha be gūnime, alban i bure⁴⁴ ninggun tanggū*

(137) *tengge ci tulgiyen, jai juwe tanggū tengge nonggime šangnafi, huwekiyebure be tuwabu. ere mini cohotoi isibuha kesi. kooli obuci ojarahū» sehe. dehici aniya hese wasimbuhangge; «beile i jergi Ūdui gung ni jergi Gadaimet serengge, ese gemu hoise babe bahara onggo, Ili i bade dahanjiha. ere dade, coohai kūwaran de ambula gungge ilibuha. kesi isibume fungnehengge de duibuleci ojarahū. esei jergi be gemu jalan halame lashalarakū*

(138) *sirabukini» sehe. dehi ilaci aniya Ūdui akū oho manggi, hesai ini jui Osman de beile i jergi sirabufi, juwe yasai tojin funggala šangnaha. tere fonde Osman Aksu i akim bek oho bihe. Yerkiyang ni baita icihiyara ashan i amban G'aopu, «imbe Ūdui be sirame Yerkiyang ni akim bek obureo» seme baime wesimbuhede*

(139) *han jabubuhakū. hesei Osman be Kašigar i bade forgošofi, Kašigar i bek Setib Aldi be Yerkiyang ni bade forgošoho. Uši ba i baita icihiyara ilaci jergi amban Yonggui, dahanduhai Setib Aldi i «G'aopu be hoise irgen be jobobume oshodoho. cisui alban i gu be uncaha» seme gercilehe babe wesimbuhede,⁴⁵ hesei beidebufi yargiyan be bahara jakade, G'aopu be*

(140) *fafun i gamaha. hese wasimbuhanngge: « ere aniya ilan biyade, Ūdui nimeme akū oho manggi, G'aopu uthai Ūdui i jui Osman be harangga ba i akim bek i baita be alifi icihiyabure be ⁴⁶ baime wesimbuhede, bi aikabade uttu ama jui ishunde sirabume baita icihiyabuci, fuhali Yerkiyang ni akim ⁴⁷ esei booi jalan halame sirara hafan i adali be dahame, bihe bihei Tang gurun i jase be tuwakiyara*

(141) *amban ci encu akū seme gūnime,⁴⁸ tuttu Setib Aldi be harangga bade forgošofi, Osman be Kašigar i bade unggihengge hoise aiman i bek be ser sere be seremšeme badaran be sibuki sere gūnin.⁴⁹ aikabade G'aopu i wesimbuhe be dahame, Osman be tubade akim bek obuha bici, Osman ini ama i G'aopu de banjire sain be safi, dere de eterakū ombihe. tere anggala i se asihan ofi, baita alime muterakū be*

(142) *dahame, urunakū G'aopu i yabure be dahame ekisaka uhei aisilame gidame daldambi. Setib Aldi i adali wacihiyame tucibume muterakū kai» sehe. geli Ūdui be, G'aopu be haršaha seme weile gisurefi⁵⁰ jalan sirara hergen be efulehe. hese wasimbuhanngge: «Ūdui erei onggolo coohai kūwaran de faššame yabuha turgunde, kesi isibume beile i jergi šangname bufi, Yerkiyang ni akim bek sindaha. giyan i*

(143) *mini kesi be hukšeme, eiten baita de unenggi gūnin i fafuršame yabume, hūsun tucire be kiceci acambi. G'aopu uthai hoise irgen be jobobume suilabume, geli hūlhame gu be udaki sehe seme,⁵¹ i giyan i tafulame ilibuci acambi.⁵² eici Setib Aldi i adali gercileme tucibuhe bici, teni mini kesi fulehun de karulaci ombi.⁵³ fuhali G'aopu be geōdebume aisin be sosai ⁵⁴ yan, geli gu juwe minggan funcere ginggen be*

(144) *suwaliyame bufi, dorgi bade tuweleme uncabuha be tuwaci, inde nenehe fonde aifini hoise irgen be jobobume suilabure, gu wehe be hūlhame gaiha baita bihebi.⁵⁵ aikabade ciralame isebume gamarakū oci bi adarame kemuni bek be baitalambini. aikabade ini beye kemuni bici,⁵⁶ uthai fafun i gamaci acambi. te udu nimeme akū oho bicibe, giyan i beile i jergi be argiyafi isebume targabure be tuwabuci*

(145) *acambi.⁵⁷ ini jui Osman ne beile i jergi siraha be dahame, Yonggui de hese selgiyefi, uthai argiyakini. damu Osman umai ini ama be dahame tehengge waka.⁵⁸ ere gese baita inde dalji akū. kesi isibume sula amban sindafi, da an i Kašigar ba i akim bek i tušan de bibukini. emgeri beile ci nakabuha be dahame, kooli de juwe yasai tojin funggala be hadabuci oforakū.*

(146) *emu yasai tojin funggala be šangname bukini» sehe. tuktan mudan siraha Osman Ūdui ahūngga jui. abkai wehiyehe i orin ilaci aniya Kuce i akim bek sindaha. orin duici aniya, hebei amban Šuhede i baci, Osman be dacun urehe seme wesimbuhede, hesei ilaci jergi tušan bibufi, tojin funggala šangnaha. dahanduhai hiya Ciringjab cooha gaifi Doolun i*

(147) *hoise sebe tuwašatame Bugur Kurle i bade guribure de Osman kunesun jufeliyen belheme bufi, ekšeme jurambuha turgunde, terei siden i jalin faššaha be saišame, hese wasimbufi ton i songkoi hūda bubuhe. orin sunjaci aniya, Ūdui be dahame hargašanjiha de, menggun suje*

(148) *šangnaha. Kuce de bederehe manggi, Šayar Sairim, Bai hoton i geren bek i emgi hebešefi, duin tumen funcere hule jeku belhefi, Ili de alban i usin tarime genere hoise irgen de aisilaha turgunde, hesei saišame šangnaha. gūsici aniya Uši i hoise ubašaha be donjifi, Kuce i coohai agūra be bargiyafi boode asarafi, geli cooha be gaifi,*

(149) *hahilame dailaname genehe turgunde, saišame jai jergi jingse šangnafi hadabuha. amba cooha Uši be kafī, geren jugūn i cooha meyen dendefi, hūlha be afara de, Osman olji be jafaha hūlha be waha gungge ilibuha turgunde, hesei saišame suje šangnaha. gūsin ilaci aniya hargašanjiha de*

(150) *hesei kiyan cing men⁵⁹ de yabubuha. gūsin duici aniya, jai jergi taiji obuha. dehici aniya, Aksu i akim bek sindaha. dehi ilaci aniya, beile i jergi gūsai beise sirabufi, Kašigar i akim bek de forgošoho. dahanduhai Ūdui i G'aopu be haršaha weile be amcame gisurefi, hesei jalan halame sirara hergen be efulefi, sula amban sindaha. dehi jakūci aniya,*

(151) *hese wasimbuhanage: «Osman i ama Ūdui nenehe fonde coohai kūwaran de hūsun tučibure de, bi uthai kesi isibume beile i jergi fungnehe. amala G'aopu i baita de beile ci hakabufi, da an i kesi isibume Osman de sula amban šangname buhe. aikabade oron tučike manggi, uthai ilinjafi siraburaku oci, mini gūnin de yargiyan i tebcirakū. Osman i sula amban be kesi isibume jalan halame*

(152) *lašhalaraku sirabu» sehe. erei onggoło Badakšan Buranidun i fudaraka jui hojo Asma, Abduhalik, hojo Bahadun sere ilan niyalma be alibume benjire de, Buranidun i fiyanggū jui Samsak Anjiyan de ukaha bihe. han terei ulhicun akū be jilame, hesei jafafi wara be guwebuhe. Samsak hahardaha manggi, yadahūn banjici ojurakū ofi, dehi uyuci aniya,*

(153) *jēnduken i⁶⁰ Kašigar bade niyalma takūrafi ulin jaka be baire de, Burut i sula amban Akim i deo Emur se cisui Samsak de sirentuhe be, Osman donjifi, Kašigar i baita icihiyarā amban Booceng de gercilehe. Akim ini deo be ujen weile baharahū seme⁶¹ Osman be uhei hebe daha seme belehe turgunde, hesei Akim sebe selei futa tabufi gemun hecen de*

(154) *gajifi beidefi, yargiyan be baha manggi, hese wasimbuhangge «akim bek Osman mini kesi be hukšeme Samsak i hoise sei emgi jenduken i mejige be hafumbure baita de heni majige daldame gidaha ba akū.⁶² teni mejige bahame saka, uthai Booceng de boolame ulhibufi, dahalame uhei unenggi gūnin i baicame icihiyahanngge. daci dubede isitala fafuršame yabuha be dahame ambula saišacuka. kesi isibume gūsai beise*

(155) *fungnefi, saišame huwekiyebure be tuwabukini» sehe. susai juweci aniya tuweri hargašanjiha. susai ilaci aniya aniya biyade, gemun hecen de akū oho manggi, hese wasimbuhangge: «akim bek beise Osman utala aniya unenggi gūnin i hūsun bume faššame yabuha. eiten baita de mini kesi be hukšeme wnesi hing seme facihyašahai jihe.⁶³ jing akdame baitalame bisire de,⁶⁴ te gemun hecen de hargašame jifi, uthai nimeme*

(156) *dedufi bi gocika hiya be takūrafi oktosi gajifi tuwanabume dasabuhai fuhali yebe ome mutehekū.⁶⁵ te nimeme akū oho be donjiha de ambula šar seme jilame gosimbi. gocika hiya Fengšen Jilun be tucibufi, hisalabureci tulgiyen, kemuni sunja tanggū yan menggun šangnafi sinagan i baita icihiyakini» sehe. geli hese wasimbuhangge: «Osman i tucike jalan sirara sula*

(157) *amban be uthai kesi isibume ini jui Maihamet Osan de sirabukini. jai gūsai beise oci ⁶⁶ mini cohotoi kesi isibume šangnaha hergen unai jalan halame siraburengge waka bicibe, Osman utala aniya hūsun bume faššame yabuha be dahame gūsai beise i hergen be inu kesi isibume suwaliyame ⁶⁷ ini jui Maihamet Osan de sirabufi. mini hoise ahasi be gosira ⁶⁸ ten i gūnin be tuwabukini» ⁶⁹ sehe.*

(158) *jai mudan siraha Maihamet Osan, Osman i ahūngga jui. abkai wehiyehe i susai ilaci aniya sula amban sirabufi cohotoi kesi isibume gūsai beise kamcime sirabuha.*

Notes

1. *tulergi*: *tule* 'outside' + *ergi* 'side'. The word *tulergi* 'outer' here refers to the outer entourage or outer retainers of the dynasty (Chin. *waifan* 外藩). It is not to be confused with Outer Mongolia. See Joseph F. Fletcher, Jr., "The Biography of Khwush Kipāk Beg (d. 1781) in the *Wai-fan Meng-ku hui-pu wang kung piao chuan*," *Studies in Chinese and Islamic Inner Asia* (Great Yarmouth: Variorum, 1995), p. 252.

2. *jergi*: *da fungnehe beile i jergi gūsai beile* Udui 'Udui, a beile prince of the class of the originally appointed beile'. The word *jergi* has a number of different meanings and functions as noun or modifier. See Review 1.

3. *dai-la-ha*: Adding the syllable *-la* (*-le*, *-lo*) to nouns or adjectives often derives a verb. Examples: *dain* 'war' vs. *dailambi* 'to make war', *ejen* 'ruler' vs. *ejelembi* 'to rule'. Note that the final *n* is dropped in these cases. See Review 2.

4. *mukūn*: The Qianlong translation of Üdai's biography translates *hūncihin mukūn* with the Chinese term *qishu* 戚屬 'relatives by marriage'. The dictionary definition of the Manchu term *hūncihin* is 'relatives by marriage', and *mukūn* is 'clan, lineage' (Chin. *zu* 族). Another Manchu term for clan, one that is more encompassing than *mukūn*, is *hala* 'clan, family, family name' (Chin. *xing* 姓; the Chinese equivalents may not be an accurate fit). According to S. M. Shirokogoroff, both units may have been exogamic units at one time. He argued that as political and social changes dispersed the members of the group, new, smaller units may have emerged. A *mukūn* does not have a name of its own. For more information see S. M. Shirokogoroff, *Social Organization of the Manchus: A Study of the Manchu Clan Organization*, extra volume III (Shanghai: Royal Asiatic Society [North China Branch], 1924):16-19; Pamela K. Crossley, "Manzhou Yuanliu Kao and the Formalization of the Manchu Heritage," *Journal of Asian Studies* 46, no. 4 (Nov 1987): 767; and Chen Wenshi, "The Creation of the Manchu Niru," *Chinese Studies in History* 14, no. 4 (Summer 1981): 11-46; and Li Xuehong, ed., *Qingdai quanshi* 清代全史 (Shenyang: Liaoning renmin chubanshe, 1991): 31-38.

5. *wehe i sime dalibuha de*: 'when we have them protect the pass by sealing it off with boulders'. For different functions of *de* see Review 3.

6. *isinjiči ombi*: lit. 'if one arrives it will do'. Meaning: 'one can arrive'. Review Reading Selection A-3, note 8.

7. *Abduhalik...Tomulok jugūn de sucunjiha be afame gidaha*: 'the imperial army fought off an attack which Abdukalik had launched...on the Tomulok road'. For a review of the construction see Reading Selection A-5, Review 1.

8. *seremšeci acara oyonggo kamni*: 'important defiles one should protect'. Here the *-ci acambi* construction is used as a modifier, parallel to the adjective *oyonggo*.

9. *Hojijan geli sunja minggan funcere hūlha be gafi Ogen bira ci Kuce de nikenjihe be*: The entire sentence is a topic marker or object of *gidaha*. Compare Note 7.

10. *Hojijan emgeri Kuce i hoton de dosika be musei cooha sarkū bihe*: 'our army did not know that Hojijan had entered the town'. Same structure as in Notes 7 and 9 above.

11. *Jaohui, Yarhašan oronde geneŋi*: lit. 'after Jaohui had gone into Yarhašan's position'. Meaning: 'after Jaohui had replaced Yarhašan'. Yarhašan was recalled from the Ili campaign for poor performance. He was subsequently executed.

12. *Üdül be tuwaci baita afabuci ombi*: 'if one looks at Üdül, one can entrust him with matters'. Meaning: 'I think we can entrust matters to Üdül'.

13. *sujame bisire*: 'was resisting'. *bisire* is the imperfective participle of *bimbi*. The various forms of *bimbi* combine with participles and converbs of other verbs. These derived or compound tenses generally express various shades of progressive action.

| | |
|-------------------------------|--------------------------------|
| <i>aramē bi</i> (=arambi) | I am writing |
| <i>aramē bihe</i> (=arambihe) | I was writing, I used to write |
| <i>aramē bicibe</i> | although I am/was writing |
| <i>aramē ofi</i> | because I am/was writing |
| <i>aramē bisire</i> | just as I am/was writing |
| <i>arambine</i> | while I am/was writing |

As is true for other verb forms, the English translation of these verbs depends on the tense or aspect of the finite verb in the sentence. Cf. Reading Selection A-3, Review 8.

14. *Üdül dame geneŋi seme*: 'Üdül wanting to go to the rescue'.

15. *hūlhai Hotiyan hoton de sucunaha be...saŋi*: 'having found out about the rebels' attack on the town of Khotan'. The logical subject of the clause, *hūlha*, occurs in the genitive. For further examples of this construction see Review 4. Also cf. A-2, Note 1.

16. *feksihei*: 'by way of galloping, quickly'. Verb stems with endings *-hai*, *-hei*, *-hoi* are durative converbs which describe actions or events that occur or continue at the same time as the action of the main verb. In translation this construction comes close to the *-me* coordinative converb. See Note 63 and Review 5.

17. *hūlha be tosoro baitalan*: 'tools that prepare (for fighting) bandits'.

18. *hālha holo biṭhe be selgiyeme geren be ergelere jakade*: 'because the rebels coerced people by means of distributing a spurious letter'.

19. *Baturjirgal...Hotiyan de dame genere be, Ūdui...Hara Haši de okdome geneft*: Ūdui went to Hara Hash to welcome Baturjirgal who had gone to aid Khotan.

20. *Fude isinjiha be...Ūdui Abdurman be okdobuha*: 'Ūdui had Abdurman welcome Fude who had arrived.

21. *Jaohūi, Fude i cooha be...ibebuki seme gisurehe turgunde*: 'because one proposed to divide Jaohūi and Fude's troops and have them advance along two different routes'.

22. *donjici ini aciha hālha de duribuhe sembi*: 'I hear that his baggage was seized by the rebels'. Lit.: 'if I listen, they say'.

23. *ini sasa*: 'together with it (the army)'.

24. *kemūni gūnin werešeme jilame gosi*: 'yet, be sensitive and compassionate'.

25. *Jaohūi i baci Ūdui i hing seme cooha de geneki seme baiha babe wesimbume isinjiha*: lit. 'one arrived from Jaohūi's office memorializing the fact that Ūdui had earnestly requested to go on the campaign'. The phrase *Ūdui i...baiha* modifies *ba*. Compare Note 15.

26. *hālha Isil Kur de burudaha be amba cooha...gidaha*: 'the imperial army defeated the rebels who had fled to Isil Kur'. Here the subject of the phrase (*hālha*) is not in the genitive form.

27. *dahara be baiha*: 'requested to submit'. More commonly: *dahaki seme baiha*.

28. *gungge mutebufi amasi marire cooha*: lit. 'the troops which after having achieved merit were returning home'.

29. *etefi isinjiha doroi omibufi*: lit. 'after having him drink in the manner of the having-arrived-after-having-been-victorious-ceremony'. The genitive in *doroi* is instrumental, meaning 'in or with this kind of ceremony'; *etefi isinjiha* modifies *doro*.

30. *otolo*: *o-* verb stem of *ombi* + *-tolo*. The suffix *-tolo*, (or *-tele*, *-tala*) marks a terminative converb, meaning 'up to' or 'until'. The ending may also be added to words other than verbs, e.g., *uttu* 'like this', *utala* 'so many as this'. See Review 6.

31. *ini beye be akdulabumbime Ūdui be habšabuha*: 'accused Ūdui in order to have himself be recommended (for office)'.

32. *uthai...-kini, inu*: 'even if/though...still'. This is an unusual way to express the meaning of 'even if/though...still'. For other ways see Review 7.

33. *Polat i gisun de nakabuci ojarahū*: 'one should not dismiss him on the basis of Polat's words'. See Review 3 for functions of *de*.

34. *Polat i kanagan be jorime geren be aššabume, akim obure be kicere weile*: 'Polat's crime of striving to be governor by stirring up the people and by availing himself of the pretext'. The phrase *kanagan...kicere* modifies *weile*.

35. *akim obure kooli akū*: 'there is no such principle as (falling into his cunning trap and) making him governor'.

36. *Abdura'im*: The letter *i* is written as an initial *i*, with one short and one long stroke.

37. *hoise sei banin kelfiše me kenehunjere mangga*: lit. 'as for the nature of Muslims, their being irresolute and distrusting is strong'.

38. *tacibure oci*: same as *tacibureci* 'if we teach'.

39. *kenehunjerakū ombime*: 'he will not be suspicious'. This is another example of a compound tense expressing progressive action. See Note 13.

40. *yaya bek oho urse*: lit. 'the whosoever-had-become-beg people'. Meaning: 'whosoever had become *beg*'.

41. *gaime ofi*: 'because they were taking'.

42. *siden i jalin tuwakiyame*: 'watching out on behalf of the public good'.

43. *šangnahangge...sehengge*: 'my bestowing (something) is a way of saying (that...)' Two parallel nominalized verbs, meaning A equals B.

44. *alban i bure tengge*: 'the money one officially gives'.

45. *Setib Aldi i...gercilehe babe wesimbuhede*: 'When (Yonggui) memorialized Setib Aldi's accusation'. See Note 15 and Review 4.

46. *G'aopu...Osman be harangga ba i akim bek i baita be alifi icihiyabure be baime wesimbuhede*: 'when Gaopu requested that one have Osman handle the matters of the governor's office of the said place'. The sentence ending in *icihiyabure be* is the object of *baiha*. Compare A-3, Review 2, indirect speech.

47. *Yerkīyang ni akim*: 'the office of governor of Yarkand'. Titles are commonly used to refer to the office.

48. *seme gūnime*: 'thinking that'.

49. *Osman be Kašigar i bade unggihengge hoise aiman i bek be ser sere be seremšeme badaran be sibuki sere gūnin*: lit. 'sending Osman to Kashgar reflects my intent of wanting to protect the small and stop the powerful among the Muslim leaders'. The converb *seremšeme* is parallel to *sibuki*, and *sibuki sere* modifies *gūnin*.

50. *Ūdui be G'aopu be haršaha seme weile gisurefi*: 'having accused Ūdui saying he covered (up for) Gaopu'.

51. *G'aopu uthai...gu be udaki sehe seme*: lit. 'since Gaopu then wanted to buy jade'.

52. *i giyan i tafulame ilibuci acambi*: 'he should advise/have advised and stop/stopped him'. In English the context requires the past tense.

53. *tucibuhe bici fulehun de karulaci ombi*: 'if he had brought it out, he could have repaid my favor'. One might have expected to see *ombihe*.

54. *sosai*: misspelling for *susai* 'fifty'.

55. *irgen be...suilabure...gu wehe be gaiha baita bihebi*: 'there have been cases of him (Udui) making people suffer and of having taken jade'.

56. *aikabade ini beye kemuni bici*: lit. 'if his body was still here', 'if he were still alive'.

57. *giyan i...targabure be tuwabuci acambi*: lit. 'one should show the warning'. The word *giyan i* meaning 'appropriately' often goes together with *-ci acambi* 'should'.

58. *Osman umai ini ama be dahame tehengge waka*: 'it was not at all a case of Osman residing with his father'. The entire sentence from *Osman* through *tehengge* is the subject or topic.

59. *kiyan cing men*: An audience hall in the Forbidden City where foreign dignitaries were feasted.

60. *jenduken i*: 'rather secretly'. Other adverbs may be similarly formed with the suffix *-kan*, *-ken*, or *-kon*. Words ending in the letter *n* drop *n* before the suffix. See Review 8.

61. *Akim ini deo be ujen weile baharahū seme*: 'because Akim feared that his younger brother might have committed a serious crime'. The apprehensive (also temeritive) converb suffix *-rahu* is but one way to express fear. For additional constructions see Review 9 and A-3, Review 5. Also note that *seme* 'saying' often conveys the meaning of 'because'. See Review 10.

62. *Samsak i hoise sei emgi jenduken i mejige be hafumbure baita de...gidaha ba akū*: 'there was no cover-up in the matter of reporting Samsak's secret communication with the Muslims'. The imperfective participle *hafumbure* modifies *baita* and *Samsak i jenduken i mejige be* is object to *hafumbure* 'to give a detailed account of'.

63. *hing seme facihyašahai jihe*: 'he has been applying himself earnestly'. The durative converb (*-hai, -hei, -hoi*), when followed by *jimbi* 'to come', indicates that the action or state of the main verb is continuous. See Review 5.

64. *akdame baitalame bisire de*: 'just as I was relying (on him)'.

65. *oktoši tuwanabume dasabuhai fuhali yebe ome mutehekū*: lit. 'he was not able to become better at all by having a doctor come to examine him and treat him'.

66. *jai gūsa i beise oci*: *gūsai beise* (157, line 1) and *gūsai beile* (112, line 3) are interchangeable here. In the Chinese translation both are translated as *gushan beizi* 固山貝子 'banner prince'. Originally, *beise* was simply the plural of *beile*, but already during the early Qing dynasty the rank *beise* was a degree below that of *beile*.

67. *suwaliyame*: 'adding, in addition'. Commonly used as meaning 'also'.

68. *gosira*: misspelling for *gosire*, imperfective participle of *gosimbi* 'to have empathy'. Compare *gosire gūnin* 'love, concern' and *gosire niyalma* 'loved one'.

69. *mini hoise ahasi be gosire ten i gūnin be tuwabukini*: lit. 'Show my deep concern for my Muslim subjects'. *ahasi be* is object to *gosire*; both *gosire* and *ten i* modify *gūnin*.

Review

1. *jergi* (1) ordinary; (2) kind of; (3) time; (4) rank, grade; (5) layer; (6) sequence

(1) *jergi niyalma*

ordinary people

(2) *da fungnehe beile i jergi beile*

a *beile* of the kind of the originally
appointed *beiles*

(2) *Ingi Šar i jergi hoton*

the towns of Yanggishar

| | |
|--|-----------------------------|
| (2) <i>ai jergi jaka</i> | what kind of thing |
| (3) <i>emu jergi</i> | one time |
| (3) <i>emu biya de juwe jergi tucike</i> | they came out twice a month |
| (3) <i>emu jergi edun</i> | a breeze (of wind) |
| (4) <i>gergi be tuwame</i> | depending on rank |
| (4) <i>beile i jergi sirambi</i> | to succeed as <i>beile</i> |
| (5) <i>etuku juwe jergi</i> | two layers of clothing |
| (6) <i>gergi ilhi</i> | sequence |

2. Verb formation: Noun or adjective + *-la-*, *-le-*, *-lo-*

| | | | |
|--------------|----------------|-------------------|------------------------------|
| <i>dain</i> | war | <i>dailambi</i> | to make war |
| <i>cooha</i> | troops | <i>coohalambi</i> | to make war |
| <i>okto</i> | poison | <i>oktolombi</i> | to poison |
| <i>ahūn</i> | elder brother | <i>ahūlambi</i> | to act like an older brother |
| <i>olji</i> | captive, booty | <i>oljilambi</i> | to take prisoner |
| <i>akdun</i> | strong | <i>akdulambi</i> | to fasten, make strong |
| <i>iletu</i> | clear, open | <i>iletulembi</i> | to be clear, to reveal |
| <i>uju</i> | head, first | <i>ujulembi</i> | to head up, to be in charge |

3. *de* (1) dative; (2) locative; (3) temporal; (4) agent in passive construction; (5) instrumental

| | |
|--|---|
| (1) <i>Ūdui beksede bithe unggihe</i> | one sent a letter to Ūdui and the <i>begs</i> |
| (1) <i>ama de juwe fui bi</i> | the father had two sons |
| (2) <i>Aksu de tehembi</i> | to reside in Aksu |
| (2) <i>tubade siliha cooha unggimbi</i> | to send select troops there |
| (3) <i>juwe biya de</i> | in the second month |
| (3) <i>orin aniya hargašanjiha de</i> | when he came for an audience |
| (4) <i>bata de wabuha</i> | he was killed by the enemy |
| (5) <i>ejen i hese de</i> | by command from the leader |
| (5) <i>Polat i gisun de nakabuci ojarahū</i> | one should not dismiss him on the basis of
Polat's words |

4. Genitive form of the subject in the subordinate clause

| | |
|---|---|
| <i>hūlha i Hotiyan hoton de sucunaha be
mejigešeme saha</i> | one found out through spying that the
rebels had attacked the town of Hotien |
| <i>Setib Aldi i gercilehe babe wesimbuhe</i> | one memorialized the matter of Setib
Aldi's accusation |

hesei wasimbuha gisun
Eseyen i tucike hergen serengge
Ūdui i cōpha de geneki seme baiha babe
wesimbuhe
hūlha i ukara be seremseki
Samsak i mejige be hafumbure baita de
gidaha ba akū
Ūdui i G'aopu be haršaha weile be
amcame gisurehe

the words of the edict that was sent down
 as for the rank that Husayn vacated
 one memorialized the fact that Ūdui
 wanted to follow the army
 let us watch out for rebels escaping
 nothing was covered up in the matter of
 Samsak's communication
 one reviewed Ūdui's crime of covering up
 for Gaopu

5. Coordinative converb *-me* and durative converb *-hai, -hei, -hoi*

teme aliyambi
tehei aliyambi
feksime alanabuha
feksihei alanabuha
dasabuhai yebe ome mutehekū
yabuhai boode isinaha
ebsi ukame jihei isinjiha
necimbikhei yabumbi
hing seme facihyašahai jihe

he sat and waited
 he sat while he waited
 he had it reported quickly
 he had it reported quickly
 he could not be cured and get better
 he arrived home by having walked
 they escaped and came here
 to continuously invade
 he has been applying himself earnestly

6. Terminative converb *-tala, -tele, -tolo* 'until, up to'

otolo
utala
aratala
er(e)tele
ilan biya ptolo kabuha
daci dubēde isitala
bucetele hūsun tucike

until
 so many as this
 until he does
 up to now
 they were besieged for three months
 from beginning to end
 he worked hard until he died

7. *uthai...-kini, inu...; uthai...-ci, inu...; udu bicibe* '(even) though...still'

Ūdui gamjidame yabukini inu nakabuci
ojorakū
Ūdui be uthai weile araci, Polat i weile be
inu giyan i icihiyaci acambi
te udu niñeme akū oho bicibe, targabure
be tiwaci acambi

even though Ūdui acted covetously, still he
 should not be dismissed
 even though one punishes Ūdui, Polat's
 crime should also be dealt with
 although he has now died of an illness, one
 still should issue a warning

8. Adjective + *-kan, -ken, -kon* 'rather'

| | | | |
|--------------|--------|-----------------|-----------------|
| <i>jendu</i> | secret | <i>jenduken</i> | rather secretly |
| <i>komso</i> | few | <i>komsokon</i> | rather few |
| <i>sain</i> | good | <i>saikan</i> | rather good |
| <i>hūdun</i> | fast | <i>hūdukan</i> | rather fast |
| <i>olhon</i> | dry | <i>olhokon</i> | rather dry |
| <i>akdun</i> | strong | <i>akdukan</i> | rather strong |
| <i>ujen</i> | heavy | <i>ujeken</i> | rather heavy |

9. Apprehensive verb suffix *-rahū*, sentence particle *ayoo*, and *ayoo sembi*

| | |
|--|--|
| <i>abka de waka ojarahū</i> | I am afraid that one will wrong heaven |
| <i>Akim inī deo be ujen weile baharahū seme gūniha</i> | Akim feared that his brother might have committed a crime |
| <i>han manju niyalma nikan i doro de dosirahū seme manju gisun taci sehe</i> | because the <i>khan</i> worried that the Manchus might take up Chinese ways he ordered (people) to teach the Manchu language |
| <i>morin akū ayoo</i> | probably there will be no horses |
| <i>hūlhai cooha hoton de dosika ayoo</i> | it is to be feared that the rebels have entered the town |
| <i>aika ishunde sildirara oci, siden i baita be tookabure ayoo</i> | if they disregard each other, I am afraid it will delay public matters |
| <i>elhe ojarahū ayoo sembikai</i> | I am afraid there will be no peace |

10. *seme* 'because, since, although'

| | |
|--|---|
| <i>G'aopu gu be udaki sehe seme</i> | although Gaopu wanted to buy jade |
| <i>cembe Yuwan gurun i Taidzu han i enen seme, gemun hecen de bibuhe</i> | because they were the descendants of Taizu of the Mongol dynasty, one had them reside in the capital |
| <i>fe hojo i omolo seme hesei jai jergi taiji obuha</i> | because (he) was the grandson of the former <i>khoja</i> , he was made second rank <i>taiji</i> by decree |
| <i>elehe ojarahū ayoo seme</i> | because there will be no peace |

12. Write in Manchu script and translate into English (based on pages 112–31): a) *da fungnehe gūsa i beile*; b) *wesibume jai jergi taiji fungnehe*; c) *birai amargi Gulja de tebuhebi*; d) *Ōdai dahalaki seme baiha*; e) *saišame sula amban sindaha* f) *hoton i duka*

be yaksifi; g) juwan funcere inenggi oho manggi; h) mukei jugūn be lashalakī; i) ere sidende dara cooha isinambi; j) jobocuka ba akū; k) muke mutuha erinde isinjime muterakū; l) geren kamni be seremšeme tuwakiyabuha; m) jugūn de sucunjiha be gidaha; n) doigonde tosome seremšeci acara dabagan; o) imbe hoton de dosika cooha sarkū; p) baita afabuci ombi; q) tubai bek sa hoton be alibume dahaha; r) Ūdui geren be toktobuha be niyalma donjiha; s) ini sargan boso jai jibca be tucibufi seremšeme tehe cooha de aisilame buhe; t) hūlha amba cooha be sujame bisire turgunde; u) hūlhai Hotiyan hoton de sucunaha be mejigešeme safi; v) bek i gebu jai boigon hūlha i ton be arafi Aksu de jasiha; w) juwe tanggū cooha tucibufi danabume unggihe de; x) susai niyalma be kunesun gamabume dahalabuha; y) ishun aniya niyengniyeri amba cooha kaha babe efulehe; z) gūnin werešeme jilame gosi; aa) Ūdui hahilame Fude i cooha de acafi; bb) hūlha feksime jifi dahara be baiha; cc) Hojijan i uju be alibume benjihe; dd) hargašabufi doroi etuku šangnafi, etefi isinjihā doroi omibuhe; ee) ilan biya otolo kabuha; ff) hoise se ishunde buhiyeme silhidara tuheburengge gemu ceni fe tacin.

13. Translate into Manchu (based on pages 112–31): a) the 102nd biography; b) he exterminated Ūdui's relatives and clan; c) because he was thoroughly familiar with the conditions; d) they occupied the woods outside the town; e) (they) did not dare attack; f) the town was very strong; g) having sent selected troops there; h) they stopped it up with rocks; i) the emperor (by edict) granted silver and silk to Ūdui and his son Osman; j) let us block the escape route; k) while Ūdui's wife was helping the troops with one hundred horses; l) the letter did not go through at all; m) this time he showed still more sincerity; n) Ūdui sent the begs a letter asking them to defend (their towns) and resist; o) the rebels distributed a counterfeit letter; p) they opened the gates and came out; q) he quickly sent messengers to go to Aksu and report; r) you should have Ūdui rest a little; s) he was a man who stood out among the Muslims; t) waving the banner he called on them to submit; u) he followed the troops as they returned; v) his portrait was painted in the pavilion; w) for three months they were under siege in Hotien.

14. Write in Manchu script and translate into English (based on pages 132–58): a) Ūdui uthai gamjidame yabukini inu Polat i gisun de nakabuci ojarahū; b) nure omire de amuran; c) ce ele elhe baharakū de isinambi; d) baita firgehe turgunde fafun i gamaha; e) hoise šebe jobobume gejureme gaiha hacin akū; f) kooli obuci ojarahū; g) coohai kūwaran de ambula gunge ilibuha; h) G'aopu Osman be akim bek obureo seme baiha; i) bihe bihei Tang gurun i jase be tuwakiyara amban ci encu akū; j) hoise aiman i bek be ser sere be seremšeme badaran be sibuki sembi; k) se asihan ofi baita alime muterakū; l) Setib Aldi adali tucibume muterakū kai; m) i giyan i tafulame ilibuci acambi; n) aikabade ciralame isebume gamarakū oci bi adarame kemuni bek be baitalambini? o) ere gese baita inde dalji akū; p) Osman be dacun urehe seme wesimbuhe; q) Osman kunesun jufeliyen belheme bufi ekšeme jurambuha; r) olji be jafaha hūlha be waha gungge ilibuha; s) nenehe fonde coohai kūwaran de hūsun

tucibure jakade; t) mini gūnin de yargiyan i tebciṛakū; u) han terei ulhicun akū be jilame wara be guwebuhe; v) akim ini deo be ujen weile baharahū seme gelehe; w) Akim sebe selei futa tabuṛi gemun hecen de gajifi beidehe; x) heni majige daldame gidaha ba akū; y) teni mejige bahame saka; z) saišame huwekiyebure be tuwabukini; aa) yebe ome mutehekū; bb) mini hoise ahasi be gosire gūnin be tuwabukini; cc) umesi hing seme facihyašahai jihe; dd) gūsai beise kamcime sirabuha.

15. Translate into Manchu (based on pages 132–58): a) we will certainly not fall into his cunning trap; b) the emperor transferred Ūdui to the position of governor of Yarkand; c) the *akhund* must not interfere indiscriminately; d) it is to be feared that public affairs will be delayed; e) the Muslims are by nature very irresolute and suspicious; f) Ūdui will not be suspicious and Abdurayim also will not unnecessarily be on guard; g) then they will not cause trouble (impediments); h) because the matter came to light, he was executed; i) it has been a long time since they came to submit; j) it should not be made a precedent; k) he earned great merit in military matters; l) he secretly sold public jade; m) Osman knew that his father had been on good terms with Gaopu; n) if I had made Osman governor of Yarkand; o) be grateful for my favor; p) one should deal with it strictly; q) this matter has nothing to do with him; r) since he has already been dismissed from the rank of *beile*, he should not wear the two-eyed peacock feather; s) Osman prepared provisions and sent them off quickly; t) he helped the Muslims who were to till the public fields in Ili; u) Osman heard that Akim's younger brother secretly entered into dealings with Samsak; v) Akim falsely accused Osman of having been part of the plot; w) there were no instances of covering up and hiding anything; x) just as I was relying on him, he died of an illness; y) his rank of banner *beise* was a rank bestowed by special favor.

میں نے اس کے لئے کچھ نہیں کیا۔

എന്നിവിടെ

Handwritten text: *Handwritten text, possibly a signature or name, written vertically.*

Transliteration

(178) *aha ke¹ niyakūrafī gingguleme wesimburengge.² enduringge ejen kesi isibufi, šolo šangnara be baire jalin. aha ke ne bethe de nišargan banjifi yargiyan i katunjame alban kame muterakū. bairengge enduringge ejen kesi isibume aha ke de sunja inenggi šolo šangnafī, aha¹ hacihiyame dasabume majige yebe ome, uthai tucifi alban kame yabuki. erei jalin gingguleme wesimbuhe.*

(179) *hese be baimbi seme yooningga dasan i juwan ilaci aniya jakūn biyai juwan jakūn de wesimbuhede, hese «sunja inenggi šolo šangna» sehe.*

Notes

This brief document contains all the components of a typical memorial:

| | |
|-----------------------------|--|
| Self-identification | <p>The “who” part usually includes the title(s) and name(s) of the memorialist(s), plus a version of <i>wesimburengge</i>.</p> <p>Example: <i>aha ke niyakūrafī gingguleme wesimburengge</i> ‘your servant respectfully memorializes’.</p> |
| Topic | <p>Brief announcement of the topic of the memorial, ending with <i>jalin</i>. This compares to the “Subject” line of an office memo and may be translated as ‘in the matter of,’ or simply with the infinitive ‘to’.</p> <p>Example: <i>enduringge ejen kesi isibufi, šolo šangnara be baire jalin</i> ‘to request that his majesty may bestow his grace and grant a leave’.</p> |
| Body of the memorial | <p>Example: <i>aha ke ne bethe de nišargan banjifi yargiyan i katunjame alban kame muterakū</i> ‘your servant now has developed a sore on his foot and cannot, even with best effort, fulfill his duties’.</p> |
| Request | <p>The request often begins with <i>bairengge</i> and concludes with a verb ending in <i>-ki</i> or <i>-rao</i>, <i>-reo</i>, <i>-roo</i>. Either the memorialist wants to do something (<i>-ki</i> ‘I will,’ ‘let me’) or he requests an action by the emperor (<i>-rao</i>, <i>-reo</i>, <i>-roo</i> ‘will you please’).</p> <p>Example: <i>bairengge enduringge ejen kesi isibume aha ke de sunja inenggi šolo šangnafī...majige yebe ome, uthai tucifi alban kame yabuki</i> ‘I beg that his majesty may bestow his grace, grant me a five-day leave and let me return to my duties upon feeling a little better’.</p> |

| | |
|--------------------------|---|
| Conclusion | This part refers back to the topic. Sometimes it is followed by another request, such as <i>hese be baimbi</i> .
Example: <i>erei jalin gingguleme wesimbuhe</i> ‘for this reason I have submitted this memorial’. |
| Date | Example: <i>yooningga dasan i juwan ilaci aniya jakūn biyai juwan jakūn de</i> ‘on the eighteenth day of the eighth month of the thirteenth year of the Tongzhi reign’. |
| Imperial response | Example: <i>sunja inenggi šolo šangna</i> ‘grant a five-day leave’. |

This document is taken from a 1905 collection of petitions to the emperor. In file copies, the last component is a statement from the compilers. Example: *hese be baimbi seme yooningga dasan i juwan ilaci aniya jakūn biyai juwan jakūn de wesimbuhede hese «sunja inenggi šolo šangna» sehe* ‘when he memorialized requesting an edict on the eighteenth of the eighth month of the third year of the Tungzhi reign, an edict said: Grant a five-day leave’. In an original memorial the date appears without *wesimbuhede* and the imperial endorsement is a plain imperative. Compare Reading Selection B-2.

1. *aha*: ‘your slave, your servant’. The term *aha* (Chin. *nucai* 奴才), written in small characters), is a memorialist’s humble reference to himself. It was used primarily by memorialists who were Manchu, Mongol, or Chinese bannermen, though some others may also have referred to themselves in this way. Most Chinese officials, as well as some bannermen, used the term *amban* (Chin. *chen* 臣). Though the documents in this collection contain specific requests and dates, the names of the petitioners are left out. They refer to the memorialist only as *aha* or *aha ke* (in the Chinese version as *nucai ke* 奴才克). It is not clear what the word *ke* stands for in this context.

2. *aha (ke) niyakūrafi gingguleme wesimburengge*: ‘Your servant kneels and respectfully memorializes’. The suffix *-ngge* added to a verb stem nominalizes the verb. When it is free-standing, i.e., not followed by a finite verb, the predicate ‘to be’ is understood. Example: *ararangge* ‘it is a case of writing.’

Memorials regularly use the free-standing *-ngge* form for an opening, either with the memorialist’s name in the nominative, or in the genitive. Example: *Jaohūi wesimburengge* or *Jaohūi i wesimburengge*. Both are translated as ‘Jaohūi memorializes’. Grammatically, the difference stems from the fact that in *Jaohūi wesimburengge* the entire phrase—here two words—is nominalized: ‘what Jaohūi memorializes is as follows’. In *Jaohūi i wesimburengge* only the verb *wesimbumbi* is nominalized: ‘the memorializing (words) of Jaohūi are as follows’.

Review

1. Memorial components: Self-identification

| | |
|--|---|
| <i>aha wesimburengge</i> | your servant memorializes |
| <i>Jaohūi i wesimburengge</i> | your servant Jaohūi memorializes |
| <i>G'an su'siyūn fu aha Ocang gingguleme</i> | your servant, Ocang, governor of Gansu |
| <i>wesimburengge</i> | respectfully memorializes |
| <i>aha uksin niyakūrafi gingguleme</i> | your servant, a member of the royal family, |
| <i>wesimburengge</i> | kneels and respectfully memorializes |
| <i>Jaohūi sei gingguleme wesimburengge</i> | your servant Jaohūi respectfully memorializes |
| <i>dorgi baita be uheri kadalara yamun i</i> | the Imperial Household Department |
| <i>gingguleme wesimburengge</i> | respectfully memorializes |

2. Memorial components: Topic

| | |
|--|---|
| <i>hese be baire jalin</i> | to request an edict |
| <i>donjibume wesimbure jalin</i> | to inform the emperor |
| <i>abkai kesi de hengkilere jalin</i> | to prostrate to the heavenly grace |
| <i>karun giyamun baicaha babe donjibume</i> | to inform about the inspection of military |
| <i>wesimbure jalin</i> | posts and relay stations |
| <i>Burut sei morin alibuha babe donjibume</i> | to inform about tribute horses offered by |
| <i>wesimbure jalin</i> | the Kirghiz |
| <i>ajige amban mini tušan be alime gaiha</i> | to respectfully report the date of assuming |
| <i>inenggi be gingguleme boolara jalin</i> | my duties |
| <i>alban i jeku yooni bargiyaha babe</i> | to respectfully inform that the collection of |
| <i>gingguleme donjibume wesimbure jalin</i> | the grain tax has been completed |
| <i>majige (or ser sere) saha babe tucibume</i> | to respectfully present my humble views |
| <i>gingguleme wesimbure jalin</i> | |

3. Memorial components: Request

| | |
|---|---|
| <i>bairengge hacihiyame tucifi alban kame</i> | I ask that I may quickly go out and fulfill |
| <i>yabuki</i> | my duties |
| <i>bairengge enduringge ejen kesi isibume</i> | we ask that his majesty grant favor and |
| <i>morin be bargiyarao</i> | accept the horses |
| <i>enduringge ejen genggiyen i bulekušefi</i> | after an edict has been issued upon his |
| <i>hese wasinjiha manggi gingguleme</i> | majesty graciously having taken note, I |
| <i>dahame yabuki</i> | will respectfully follow your instructions |
| <i>bairengge enduringge ejen genggiyen i</i> | we ask that his majesty graciously take |
| <i>bulekušereo</i> | note |

*ajige amban mini tušan be alime gaiha
inenggi be giyan i boolame wesimbuci
acambi. bairengge enduringge ejen
genggiyen i bulekušereo*

it is appropriate that I, your humble
servant, memorialize and report the date
of having assumed my duties. I beg that
the emperor graciously take note.

4. Memorial components: Conclusion

erei jalin gingguleme wesimbuhe

on this account we (have) respectfully
submit(ted) a memorial

*erei jalin gingguleme donjibume
wesimbuhe*

on this account we respectfully
memorialize to inform the emperor

*erei jalin gingguleme donjibume
wesimbuhe. hese be baimbi*

on this account we respectfully
memorialize to inform the emperor and
request an edict

*mariha babe gingguleme donjibume
wesimbuhe*

we respectfully submit a memorial to
inform the emperor of our return

gingguleme sakini seme wesimbuhe

I respectfully memorialize for the record

5. Memorial components: Imperial response

saha

noted

hese wasimbuha

an edict has been issued

gisurehe songkoi obu

let it be as proposed

*(date) de alime gaiha fulgiyan fi i pilehe
hese saha sehe*

an edict, received on (date) and endorsed
in red vermilion, said: noted

*(date) de fulgiyan fi i pilehe hese hese
wasimbuha sehe*

on (date) an edict endorsed in red
vermilion said: an edict has been issued

(date) de hese gisurehe songkoi obu sehe

on (date) an edict said: let it be as
proposed

6. Translate into Manchu and write in Manchu script: a) *aha niyakūrafi gingguleme wesimburengge*; b) *kesi isibufi šolo šangnara baimbi*; c) *bethe de nišargan banjiha*; d) *hacihiyame dasabume majige yebe ome uthai alban kame yabuki*; e) *hese sunja inenggi šolo šangna sehe*.

مستحقان جهنم مستحقان عذاب. مستحقان عذاب جهنم
مستحقان جهنم ...

⑤ *Answer:*

مؤمنان جهنم را به سبب دین خود مستحق عذاب و عذاب مستحقان جهنم را.

سوره آل عمران

سوره آل عمران

سوره آل عمران

سوره آل عمران

Transliteration

(184) *wesimburengge*¹

aha Fuk'anggan sei gingguleme wesimburengge. geren harangga bade erin de acabure aga baha babe gingguleme donjibume wesimbure jalin. baicaci ² *Mukden i harangga bade duleke aniya juwan biyai orin uyun de majige nimanggi baha. amala*

(185) *tuweri forgon i nimanggi hibcan bime, niyengniyeri dosika ci ebsi inu asuru aga bahakū. te* ³ *abkai wehiyehe i dehi duici aniya juwe biyai ice juwe* ⁴ *i honin erin* ⁵ *ci ice ilan i tasha erinde* ⁵ *isibume sunja jurhun funceme agafi gubci* ⁶ *ba i usin gemu simebufi, jing maise muji tarire erin de usin tarire urse niyengniyeri tariha maise elgiyen tumin i bargiyara be erehunjeci ombi seme geren gemu urgunjendumbi.* ⁷ *ne hacingga* ⁸ *jekui hūda inu unesi necin. erin de acabure aga baha babe giyan i gingguleme*

(186) *donjibume wesimbuci acame ofi, erei jalin gingguleme donjibume wesimbuhe.*

(☉ *saha*)⁹

Abkai Wehiyehe i dehi duici aniya juwe biyai ice duin

aha Fuk'anggan
aha Manggūlai
aha Ciowankui
aha Mingtung

Notes

1. *wesimburengge*: 'a memorial'. The word *wesimburengge*, which appears as title on the folded memorial, can refer to a routine memorial (Chin. *tiben* 題本) or to a palace memorial (*zouzhe* 奏摺). However, the Manchu *bukdari* and *jedz* usually meant *zouzhe*, and *ben* referred to a *tiben*.

2. *baicaci*: 'upon review we note that'. Commonly used in memorials, *baicaci* (Chin. *cha* 察) introduces the memorialist's comments on the matter. Often it is best left untranslated. Especially in memorials, but also in other contexts, *baicaci*, as well as *donjici* 'I hear', *gūnici* 'I think', or *tuwaci* 'we find', can be free-standing expressions which do not need to be followed by a form of *sembi*. See Review 2, and cf. Reading Selection A-6, Note 22, p. 168.

3. *te*: 'now'. It is not always necessary to translate *te*.
4. *ice juwe de*: 'on the second day of the month'. As in Chinese, the number for the first ten days of a month are preceded by *ice* 'new' (Chin. *chu* 初).
5. *honin erin*: 'the time of the sheep', i.e., 1-3 P.M. The Manchus adopted the Chinese way of using the Twelve Branches to reckon time. For a complete table of the Manchu and Chinese Twelve Branches see Miscellaneous Information, p. 377.
6. *gubci*: The word *gubci* can function as an adjective or as a postposition. Examples: *gubci gurun* 'the entire country'; *booi gubci gemu saiyūn* 'everybody at home is well'.
7. *urgunjendumbi*: 'to rejoice together'. When the syllable *-ndu-* (or *-nu-*, *-ca-*, *-ce-*, *-co-*) is inserted between the verb stem and the verbal suffix *-mbi*, the new verb includes the meaning of togetherness or mutualness. See Review 3.
8. *hacingga*: 'all kinds'. Like *hacingga*, which is made up of *hacin* 'kind' and suffix *-gga*, certain adjectives are formed by adding endings *-ngga*, *-ngga*, or *-nggo* to a noun. Nouns ending in *n* drop this final consonant before adding the suffix. See Review 4.
9. The emperor's comments, called vermilion endorsements, are written onto the original memorial. They are marked in the published text with a rose symbol (⊗).

Review

1. *donjici...sembi, tuwaci...sembi* 'I hear, we note, etc.'

| | |
|---|---|
| <i>donjici ini aciha hūlha de duribuhe sembi</i> | I heard that his luggage was stolen by robbers |
| <i>donjici fejergi hoise sebe jobobume
gejureme gaiha hacin akū sembi</i> | I hear that there are no instances of making their Muslim subjects suffer and taking bribes |
| <i>tuwaci aniyadari hūdai urse bele be
asaraŋi iktabume hūda wesike erinde
tucibufi uncambi sembi</i> | (we note that) every year merchants hoard grain and sell it when prices are up |

2. *baicaci, donjici, tuwaci* 'we find, we note, etc.'

| | |
|---|--|
| <i>baicaci hūdai urse udu bele be udaŋi</i>
<i>asaracibe bele kemuni hecen de bimbi</i> | (upon review we find that) even though
merchants buy and accumulate grain,
still there is grain in the city |
| <i>baicaci Kašigar i karun tere Mergen ere</i>
<i>aniya nadan biyade isibume ilan aniya</i>
<i>jahukabi</i> | (upon review we find that) Mergen, who is
stationed at the sentry post of Kashgar,
has completed his three-year term in the
seventh month of the year |
| <i>baicaci aniyadari hargašabume unggire</i>
<i>beg sebe Hami de ice nadan de isinaha</i> | (upon review we note that) every year the
begs whom one sends for an audience
arrive in Hami on the seventh day |
| <i>tuwaci Oros i elcin hoton de isinahakū</i> | it appears that the Russian envoy did not
arrive in the town |
| <i>donjici sini gucu isinaha</i> | I hear your friend has arrived |

3. Verb stem + *-ndu-*, *-nu-*, *-ca-*, *-ce-*, or *-co-*

| | | | |
|-------------------|---------------------------|--|--------------------------------|
| <i>urgunjembi</i> | to rejoice | <i>urgunjendumbi</i> | to rejoice together |
| <i>icihiyambi</i> | to manage | <i>icihiyandumbi</i> | to manage together |
| <i>aisilambi</i> | to help | <i>aisilandumbi</i> or
<i>aisilanumbi</i> | to help one another |
| <i>temšembi</i> | to quarrel, to
compete | <i>temšendunbi</i> or
<i>temšenumbi</i> | to quarrel with one
another |
| <i>acambi</i> | to meet | <i>acandumbi</i> or
<i>acanumbi</i> | to meet together |
| <i>hebdembi</i> | to discuss | <i>hebdenumbi</i> | to discuss together |
| <i>dahambi</i> | to follow | <i>dahacambi</i> | to follow together |
| <i>jembi</i> | to eat | <i>jecembi</i> | to eat together |
| <i>songgombi</i> | to weep | <i>songgocombi</i> | to weep together |

4. Adjectives formed from nouns by adding *-ngga*, *-ngge*, *-nggo*

These nominal forms are often used as personal names.

| | | | |
|---------------|--------------------|-------------------|--------------------|
| <i>baili</i> | kindness, mercy | <i>bailinggga</i> | merciful, kind |
| <i>gosin</i> | pity, mercy, love | <i>gosingga</i> | compassionate |
| <i>erdemu</i> | capability, power | <i>erdemungge</i> | virtuous, talented |
| <i>elden</i> | light, glory | <i>eldengge</i> | shining, glorious |
| <i>doro</i> | doctrine, morality | <i>doronggo</i> | moral, honest |
| <i>horon</i> | authority, awe | <i>horonggo</i> | awe-inspiring |

5. Some terms and phrases related to memorials

| | | |
|----------------------------------|----|--|
| <i>ajige amban</i> | 竊臣 | I (memorialist's humble reference to himself) |
| <i>amban bi</i> | 臣 | I (memorialist referring to himself) |
| <i>amban be</i> | 臣等 | we (memorialists referring to themselves) |
| <i>hese</i> | 諭 | imperial edict, instruction (a separate document, based on imperial initiative) |
| <i>hese</i> | 旨 | imperial rescript in response to a memorial (generally shorter than an imperial edict (上諭)) |
| <i>tacibure hese</i> | 敕 | imperial command, imperial utterance |
| <i>selgiyere hese</i> | 詔 | proclamation (to announce to the empire) |
| <i>dergi hese</i> | 上諭 | imperial edict |
| <i>ulhibure hese</i> | 誥 | ordinance (to manifest instructions) |
| <i>hese be baimbi</i> | 請旨 | to request an edict |
| <i>fulgiyan fi i pilehe hese</i> | 硃批 | imperial endorsement in vermilion ink |
| <i>ulhibure fungnehen</i> | 誥命 | patent by ordinance, used to confer titles for fifth rank and above |
| <i>tacibun fungnehen</i> | 敕命 | patent by command, used to confer titles below the fifth rank |
| <i>unggire bithe</i> | 咨文 | an official communication between two equals |
| <i>hafumbume wesimbure bithe</i> | 通本 | routine memorial from higher provincial authorities submitted through the Transmission Office or the Grand Secretariat |
| <i>wesimbure bukdari</i> | 奏摺 | memorial |
| <i>yabure bithe</i> | 行文 | despatch (to another government office) |
| <i>alibure bithe</i> | 呈文 | official report from lower to higher level |
| <i>alibun</i> | 呈 | report, petition |
| <i>wesimbure bukdari</i> | 奏摺 | memorial (routine or palace memorial) |
| <i>siden i bithe</i> | 公文 | official document |
| <i>enduringge tacihiyan</i> | 聖訓 | sacred instructions |
| <i>gisurefi wesimbumbi</i> | 議奏 | to submit a discussion memorial |
| <i>hacilame wesimbumbi</i> | 條陳 | to submit a memorial of opinion |
| <i>donjibume</i> | 奏聞 | to memorialize to inform |
| <i>wesimbumbi</i> | | |
| <i>wakalame wesimbumbi</i> | 參奏 | to memorialize to impeach |
| <i>dahūme wesimbumbi</i> | 覆奏 | to memorialize in response |
| <i>akdulame wesimbumbi</i> | 保奏 | to submit a memorial of recommendation |
| <i>kesi de hengkilembi</i> | 謝恩 | to prostrate to the imperial grace, to kowtow as an act of thanksgiving for the emperor's favor |
| <i>elhe be baimbi</i> | 請安 | to ask after a person's health |
| <i>getuken afaha</i> | 清單 | list, inventory (often enclosed as an attachment) |

| | | |
|------------------------------------|----------------|---|
| <i>kesi isibumbi</i> | 加恩 | to bestow favor |
| <i>sehe</i> | 欽此 | marks the end of an imperial utterance |
| <i>sembi or sehebi</i> | 等因
等情
等語 | marks the end of speech (by someone other than the emperor) |
| <i>donjibume wesimbure jalin</i> | 爲奏聞事 | to submit a memorial to inform |
| <i>gingguleme wesimbure jalin</i> | 爲謹奏事 | to respectfully memorialize |
| <i>gisureme wesimbure jalin</i> | 爲議奏事 | to submit a memorial for discussion |
| <i>sakini sere jalin</i> | 爲知照事 | to notify to inform, for the record |
| <i>alibume boolara jalin</i> | 爲此知會 | to communicate (between government offices) |
| <i>erei jalin donjibume</i> | 爲此謹奏 | on this account I have submitted this memorial to inform |
| <i>wesimbuhe</i> | | |
| <i>erei jalin gingguleme</i> | 爲此謹呈 | on this account I have respectfully submitted this report |
| <i>alibuha</i> | | |
| <i>gingguleme sakini seme</i> | 進具題知 | to respectfully memorialize to inform, for the record |
| <i>wesimbumbi</i> | | |
| <i>bairengge genggiyen i</i> | 伏乞皇上睿鑒 | I beg your majesty's perusal |
| <i>bulekešereo</i> | | |
| <i>dergici tokto bure be</i> | 請旨簡派 | I respectfully await your majesty's decision |
| <i>gingguleme aliyaki</i> | | |
| <i>gingguleme ibebu fi dele de</i> | 恭呈御覽 | I respectfully submit a memorial to the emperor for review |
| <i>tuwabume wesimbumbi or</i> | | |
| <i>gingguleme dele</i> | | |
| <i>tuwabume ibebu he</i> | | |
| <i>wesimbure bithe ibebumbi</i> | 進本 | to submit a memorial |
| <i>siwaliyame neneme</i> | 一併先行奏呈 | to forward with this memorial |
| <i>wesimbumbi</i> | | |
| <i>gisurehe songkoi obu sehe</i> | 依議欽此 | let it be as recommended |
| <i>giyan i wesimbuci acambi</i> | 理合具奏 | it is my duty to report/memorialize |
| <i>majige saha babe</i> | 管見恭陳 | please allow me to state my humble opinion |
| <i>gingguleme tucibume</i> | | |
| <i>saha</i> | 知道了 | noted (imperial comment) |
| <i>tuwaci...sehebi</i> | 竊見。等語 | we find that |

6. Write in Manchu script and translate into English: a) *baicaci erin de acabure aga baha*; b) *duleke aniya majige nimanggi baha*; c) *niyengniyeri dosika ebsi asuru aga bahakū*; d) *sunja jurhun funceme agaha*; e) *gubci ba i usin gemu simebuhe*; f) *tariha maise elgiyen tumin*; g) *hacingga jekui hūda umesi necin*; h) *erei jalin gingguleme donjibume wesimbuhe*.

朕聞及 爾等之 奏。 爾等 奏
 朕聞及 爾等之 奏。 爾等 奏
 朕聞及 爾等之 奏。 爾等 奏
 朕聞及 爾等之 奏。 爾等 奏
 朕聞及 爾等之 奏。 爾等 奏

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 朕聞及 爾等之 奏。 爾等 奏
 朕聞及 爾等之 奏。 爾等 奏

the ground is covered with snow. The road is
 very narrow and the snow is very deep.

the ground is covered with snow.

the ground is covered with snow.

the ground is covered with snow.

the ground is covered with snow.

the ground is covered with snow.

Transliteration

(192) *hese hūwang taidz de wasimbuha.¹ juwan uyun de meni² indeme tehede, erde meihe erinde, Fiyanggū be³ i hahilame wesimbure bithe isinjiha, tuwaci G'aldan dahaki seme niyalma takūrahabi. uttu ofi Fiyanggū i wesimbuhe da bithe be, ekšeme sakini seme boolame unggihe.⁴ ere babe hūwang taiheo de donjibume wesimbume elhe be baisu. gung ni dolo donjibu. manju ambasa de ala.*

(193) *baita udu getukelere unde bicibe minde icihiyame gamara babi.⁵ suwe ume joboro. bi daci G'aldan ba wajiha sehe bihe, te ainci mini gisun de acanambidere,⁶ erei jalin*

cohome wasimbuha.

elhe taifin i gūsin sunjacī aniya omšon biyai juwan uyun.

(194) *hūwang taidz amban In Ceng⁷ ni gingguleme wesimburengge. han ama i tumen⁸ elhe be gingguleme baimbi. jai G'aldan dahaki seme niyalma takūraha jalin de wasimbuha hesei bithe omšon biyai orin juwe i sunja ging forime isinjiha.*

(☉ *hūwang taiheo ai sehe be bahafi⁹ donjire bihe. ambasa umai sehe akū aise.*)¹⁰

taiheo mama de wesimbume, elhe be baiha. gung ni dolo yooni donjibuha, manju ambasa de inu alaha. jai dergici¹¹ unggi sehe sekei kurume, sijigiyan bahafi

(195) *unggire ildun de¹² Mukden i buhū i uncehen omšon*

(☉ *saha*)

biyai orin de isinjire jakade, tarhūn be sonjome susai unggihe. jai hafan i jurgan i emu baita boigon i jurgan i juwe baita dorolon i jurgan i emu baita, Ninggutai jiyanggiyūn Šanahai wesimbuhe

emu baita, Si An i jiyanggiyūn Boji wesimbuhe emu baita, dzungdu Fan Ceng Hiyūn i wesimbuhe emu baita, boigon i jurgan i jergi yamun i wesimbuhe jedz emke, tulergi golo be dasara

(☉ *saha*)

jurgan i baica ha jedz juwe, booī ambasai

(196) *wesimbuhe emu baita be gingguleme wesimbume unggihe.*

(● *hūwang taiheo i elhe be gingguleme baimbi, mini beye elhe. hūwang taidz saiyūn.*)

Elhe Taiḟin i gūsin sunjacī aniya omḡon biyai orin ilan.

Notes

1. The two documents in this reading selection are part of an extensive correspondence between the Kangxi emperor and his son, then heir apparent, Yin Reng during the Qing campaign against the Dzungars (1696-97). At the time, Kangxi had left Yin Reng in charge of governmental affairs in Peking while he himself led his troops into the field.

2. *meni indeme tehede*: 'at the time of our resting'. Functioning as a nominalized verb, *tehe* here takes the genitive *meni*.

3. *Fiyanggū be*: Fiyanggū was a high-ranking general in charge of the westernmost division of the Qing force setting out against Galdan. The word *be* 'earl' is one of his titles, which was used at this time primarily to distinguish him from another well-known official by the same name.

4. *sakini sehe boolame unggihe*: lit. 'I have sent it so one may know'. The expression *sakini seme* is commonly used by memorialists to report something for the record. Example: *gingguleme sakini seme wesimbuhe* 'I respectfully submit a memorial for the record'.

5. *minde icihiyara gamara babi*: 'I have things to take care of'. For more examples of similar expressions using *babi*, see Review 1.

6. *te ainei mini gisun de acanambidere*: lit. 'now it will perhaps fit my words'. Meaning: 'now my words may come true'. For more on sentence particles of probability and doubt, compare Note 10 and Review 3.

7. *In Ceng*: By custom, names of Manchu aristocrats were generally (but not always) written as separate syllables whereas those of non-aristocrats were linked, regardless of

whether or not they were based on Chinese characters. (See Chen Jiexian [Ch'en Chieh-hsien]). "On the Romanization of Manchu Names in English Works." *Bulletin of China Border Studies*. National Cheng-chih University, Taipei, 1971). It is interesting to note the discrepancy between the Manchu name In Ceng and its Chinese equivalent Yin Reng 胤禩. According to Chen Jiexian, In Ceng's Chinese name was initially indeed Yin Cheng 胤成. It was changed later to Yin Reng (*Manchu Archival Materials* [Taipei: Linking Publishing Co., 1988]: 188).

8. *tumen elhe be baimbi*: This expression might be loosely translated as 'I wish you the very best'. Following Chinese practice, the word *tumen* 'ten thousand' is used to express an infinite number or an infinite amount of something. Examples: *tumen se okini* 'long live...' (Chin. *wansui* 萬歲) or *tumen de emgeri* 'just in case' (Chin. *wan i* 萬一).

9. *hūwang taiheo ai sehe be bahafi donjire bihe*: 'I have been able to hear what the empress dowager said'. Preceding a verb, *bahafi* takes the meaning of 'to be able', or 'to manage'. See Review 2 and compare Reading Selection A-4, Review 1, p. 103.

10. *ambasa umai sehe akū aise*: 'I suppose the officials didn't say anything at all'. The word *aise* is a sentence particle which conveys the meaning of probability. It is similar to *dere* and, like *dere*, often occurs in conjunction with *ainci* 'perhaps'. See Review 3.

11. *dergici unggī sehe sekei kurume*: lit. 'the sable coat which one asked from above to send'. Meaning: 'the sable coat you, the emperor, asked me to send'. Another example: *dergici ambasa de hūdun gisurere seme afabuha* 'the emperor instructed his officials to quickly discuss (the matter)'.

12. *ildun de*: 'taking advantage of something to do something else'. Depending on the context, it may simply be translated with 'also'. See Review 4.

Review

1. *babi* 'there are things..., it is a case of...'

minde icihiyame gamara babi
minde inu suwende fonjire babi
jeku i hūda majige wasika babi

there are I things for me to deal with
 I also have things I want to ask you
 it's that prices have gone down a bit

coohai baita de ambula holbobuha babi
tubai baita be mini beye isinaha manggi
narhūšame wesimbure babi

it has a lot to do with the military
 after I arrive, I will memorialize (it will be
 a good time to memorialize) in detail
 about matters there

2. *bahafi* + verb 'can, to be able to'

hūwang taiheo ai sehe be bahafi donjire
bihe
bahafi yabumbi
bahafi gisurembi
Mangsur bahafi Turfan de bederehekū

I have been able to hear what the empress
 dowager said
 one can proceed
 we can discuss
 Mangsur was unable to return to Turfan

3. *aise* and *dere* 'perhaps, maybe, probably'

ainci mini glsun de acanambi dere
hono isinjihakū aise
ainci šolo bahakū aise
ere jaka ainci efujehe dere

maybe what I said will come true
 he probably has not come yet
 I suppose you did not have time
 I suppose this thing is broken

4. *ildun de* 'taking advantage of'

sekei kurume be unggire ildun de buhū i
unceheṅ susai unggihe
booi baita be ildun de icihiyame gamambi

hoton tucire ildun de, bigan i tuwabun
tuwambi

as I was shipping the sable coat, I took the
 opportunity to send along fifty deer tails
 at the same time I'll take the opportunity
 to take care of some family matters
 since we are going out of town, we'll take
 the opportunity to see the countryside

5. *umai* 'not at all'

umai sehe akū
umai semē jaburakū
Osman umai ini ama be dahame tehengge
waka
mini kesi šangnaha hergen umai jalan
halame siraburengge waka

(they) did not say anything
 he does not answer at all
 it was not (at all a fact) that Osman resided
 with his father
 a rank bestowed by my grace is not
 something that is inherited

6. Manchu names of government ministries

| | | |
|--|-----|-------------------------------|
| <i>boigon i jurgan</i> | 戶部 | Ministry of Revenue |
| <i>dorolon i jurgan</i> | 禮部 | Ministry of Rites |
| <i>hafan i jurgan</i> | 吏部 | Ministry of Personnel |
| <i>weilere jurgan</i> | 工部 | Ministry of Works |
| <i>beidere jurgan</i> | 刑部 | Ministry of Justice |
| <i>coohai jurgan</i> | 兵部 | Ministry of War |
| <i>dorgi yamun</i> | 內閣 | Grand Secretariat |
| <i>coohai nashūn i ba</i> | 軍機處 | Grand Council |
| <i>tulergi golo be dasara jurgan</i> | 理藩院 | Court of Colonial Affairs |
| <i>dorgi baita be uheri kadalara yamun</i> | 內務府 | Imperial Household Department |

7. Write in Manchu script and translate into English: a) *meni indeme tehede Fiyanggū be i hahilame wesimbure biṭhe isinjiha*; b) *da biṭhe be ekṣeme boolame unggihe*; c) *hūwang taiheo de elhe be baisu*; d) *manju ambasa de ala*; e) *suwe ume joboro*; f) *ambasa unai sehe akū aise*; g) *dergici unggi sehe sekei kurume be unggihe*; h) *buhūi uncehen isinjire jakade tarhūn be sonjome susai unggihe*; i) *mini beye elhe*.

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مِنْهُمْ وَبِهِمْ يَنْفِقُونَ سَتَكُنْ لَهُمْ قُلُوبٌ مَعْقِلٌ ۖ

مُفِيضٌ ۖ

لَقَدْ كُنْتُمْ لَدَيْهِمْ قَبْلَ نَاقِصِينَ لَكُوفٍ ۖ

Transliteration

(202) *ashan i amban Mampi, amba jiyanggiyūn Fiyanggū de unggihe bithe*

hebei ashan i amban Mampi i bithe goroki be dahabure amba jiyanggiyūn hiya kadalara dorgi amban, be de alibume unggihe. elhe taifin i gūsin ningguci aniya ilan biyai orin juwe de

Gelei Guyeng Dural i beye, hehe juse be dabume juwan ilan anggala isinjifi, Gelei Guyeng Dural i alarangge: «bi Ubaci¹ aisilakū hafan Bosihi, bithesi Cangseo sei emgi sasa² G'aldan i jakade, aniya

(203) *biyai orin uyun de isinafi, G'aldan de enduringge ejen i tacibuha hese be ulhibume akūbume wasimbuha. bi G'aldan i jakade ninggun inenggi bifi inenggidari gisurehe. G'aldan mimbe kemuni Bosihi sei*

sasa elcin unggiki serede, G'aldan emu yargiyan ba akū bime, geli elcin ofi holtome jici ombio seme³ elcin jurara onggolo, juwe biyai juwan juwe de Saksa Tehurik i ebele Kuku Serge baci mini

(204) *hehe juse, booi ahasi uheri ninju ninggun anggala niyalma, tanggū funcere morin, dehi funcere temen be gaifi, enduringge ejen be baime dahame ebsi ukame jihei⁴*

Silutei gebungge bade isinjifi elcin Bosihi sebe aliyafi, yalure jeterengge be aisilame bume, sasa jiki seme indeme bisirede, ilan biyai ice duin de Ilagūksan kūtuktu i beye, tanggū

(205) *funcere niyalma be gajime jifi holkonde gidanjifi, mini beye, sargan, haha jui ilan, ajige omolo emke be dabume uheri juwan ilan anggala niyalma morin ilan temen emke be gaifi tucike. mini urun gūwa⁵ niyalma, morin, temen yaya jaka be gemu duribuhe. ice*

uyun de Bosihi sebe acafi sasa jihe. mini beye ici ergi halba i fejergi fondo miyoocan i feye baha. feye johire hamika.⁶ enduringge ejen i kesi de hūwanggiyarakū» sembi.

(206) *Gelei Guyeng Dural de, «si G'aldan ci ukame jihe be dahame, G'aldan kemuni Saksa Tehurik de bimbio. geli ya ici genembi» seme fonjici, alarangge: «mini jiderede G'aldan kemuni Saksa*

Tehurik de bihe. G'aldan i ya ici genere, jai G'aldan i gūnin arbun. tubai yaya baita be mini beye enduringge ejen i jakade isinaha manggi, narhūšame

(207) *wesimbure babi» sembi. uttu ofi ineku inenggi Gelei Guyeng Dural i beye, erei jui Ubasi be aisilakū hafan Bosihi, bithesi Cangseo i sasa giyamun yalubufi, hahilame dobori dulime gene*

seme unggihe. Gelei Guyeng Dural i hehe juse de ceni beyei morin ilan, temen emke yalure de isirakū ofi hancikan⁷ tehe jasak seci yalure isingga⁸ be tuwame ulga yalubufi, ulan

(208) *ulan i giyamun deri genebuhe⁹ erei jalin alibume unggihe.¹⁰*

elhe taifin i gūsin ningguci aniya ilan biyai orin juwe.

Notes

1. *Ubaci*: Misspelling for *Ubasi*. The same sequence of names appears on page 207.
2. *emgi sasa*: 'together'. Like the individual words *emgi* or *sasa* 'together', *emgi sasa* is a postposition. Both *emgi* and *sasa* may also function as adverbs. See Review 1.
3. *elcin ofi holtome jici ombio seme*: lit. 'thinking having become a messenger, can I come here to deceive?' Meaning: I did not want to become a messenger of deceit.
4. *ehsi ukame jihei Silutei gebungge bade isinjifi*: lit. 'after we arrived in Silutei as we were fleeing hither'. The durative converb *jihei* relates to *isinjifi*. For a review of the durative converb see Review 2 and Reading Selection A-6, Review 5, p. 174.
5. *gūwa niyalma*: 'other people' or 'others'. Here the word *gūwa* functions as an adjective. As a noun *gūwa* by itself can also mean 'others, other people'.
6. *fehe johire hamika*: lit. 'the healing of the wound is near'. Meaning: 'The wound is almost healed'. Cf. *amba cooha isinjire hamika* 'the imperial army will arrive soon'.
7. *hancikan*: 'somewhat near'. For a review of adjectives + *-kan*, *-ken*, *-kon* see Reading Selection A-6, Review 8, p. 175.
8. *yalure isingga be tuwame*: 'depending on their riding needs'. Here *isingga* 'sufficient' or 'adequate' functions as a noun. See Review 3.
9. *ulan ulan i giyamun deri genebuhe*: 'we had them go by way of military post stations'. Similarly: *giyamun ci ulan ulan i benebumbi* 'to be transmitted by way of military post stations'.

10. *ereci jalin alibume unggihe*: When this stylized conclusion of a memorial contains no additional information it may be left untranslated.

Review

1. *emgi* and *sasa* Postposition and adverb

| | |
|---|--|
| <i>ini deo Hojijan i emgi fudasihūn deribuhe</i> | together with younger brother Hojijan he started a rebellion |
| <i>Hojijan Erdeni bek i emgi banjire sain</i> | Hojijan and Erdeni were on good terms |
| <i>Hošik teni Ming'ilha i sasa Aksu de genehe</i> | Hošik then went with Ming Ilha to Aksu |
| <i>ini sasa isinjiha</i> | they arrived with him |
| <i>sasa dosimbi</i> | to enter together |
| <i>sasa karmambi</i> | to protect each other |
| <i>emgi tembi</i> | to live together |
| <i>emgi tacire niyalma</i> | schoolmates |

2. *-hai, -hei, -hoi* Durative converb

| | |
|--|--|
| <i>ebsi ukame jihei ubade insijiha</i> | fleeing in this direction, we arrived here |
| <i>yasa hadahai tuwambi</i> | he kept looking |
| <i>tehei aliyambi</i> | he sat down and waited |
| <i>welehei buda jetere be onggoho</i> | he worked so hard that he forgot to eat |
| <i>bodohoi wajirakū</i> | he kept counting endlessly |

3. *isingga*

| | |
|---|---|
| <i>yalure isingga be tuwame</i> | according to their riding needs |
| <i>isingga gamambi</i> | to take sufficient (supplies) |
| <i>cooha de bure isingga be bodome werihe</i> | they left behind sufficient supplies for the troops |

4. Write in Manchu script and translate into English: a) *goroki be dahabure amba jiyanggiyūn*; b) *G'aldan de enduringge ejen i tacibuha hese be ulhibume wasimbuha*; c) *G'aldan mimbe elcin unggiki serede, enduringge ejen be baime dahame ebsi ukame jihe*; d) *yalure jeterengge be aisilame buki sehe*; e) *Ilagūksan kūtuktu tanggū funcere niyalma be gajime jifi holkonde gidanjihe*; f) *ajige omolo be dabume uheri juwan ilan anggala niyalma gaiji tucike*; g) *morin, temen yaya jaka be gemu duribuhe*; h) *feye johire hamika*; i) *mini jiderede G'aldan kemuni Saksa Tehurik de bihe*; j) *ejen i jakade isinaha manggi narhūšame wesimbure babi*; k) *ceni beyei morin yalure de isirakū*; l) *yalure isingga be tuwame ulga yalubuha*; m) *ulan ulan i giyamun deri genebuhe*.

Reading Selection B-5

Fiyanggū reports on envoys from Galdan (1697)

1. 朕聞達賴喇嘛之子，
 2. 名曰格桑丹巴，
 3. 年方七歲，
 4. 其母曰：

5. 達賴喇嘛，
 6. 之子。

7. 朕聞達賴喇嘛之子，
 8. 名曰格桑丹巴，
 9. 年方七歲，
 10. 其母曰：

11. 達賴喇嘛，
 12. 之子。

འཇམ་དཔལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

འཇམ་དཔལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་འཇམ་པལ་

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”أنا أريد أن أكون مثل هؤلاء الناس، أريد أن أكون مثل هؤلاء الناس.”

”أنا أريد أن أكون مثل هؤلاء الناس.”

”أنا أريد أن أكون مثل هؤلاء الناس.”

”أنا أريد أن أكون مثل هؤلاء الناس، أريد أن أكون مثل هؤلاء الناس.”

”أنا أريد أن أكون مثل هؤلاء الناس، أريد أن أكون مثل هؤلاء الناس.”

”أنا أريد أن أكون مثل هؤلاء الناس، أريد أن أكون مثل هؤلاء الناس.”

Transliteration

(212) *amba jiyanggiyūn be* ¹ *Fiyanggū i wesimbuhe bithe.*

goroki be dahabure amba jiyanggiyūn hiya kadalara dorgi amban, be amban Fiyanggū sei gingguleme wesimburengge.

donjibume wesimbure jalin. elhe taifin i gūsin ningguci aniya ilan biyai orin ilan i koko erinde isinjiha hebei ashan i amban Mampi i benjihe bithede, ere biyai orin

(213) *juwe de G'aldan de takūraha aisilakū hafan Bosihi, bithesi Cangšeo, G'aldan i elcin Lamacab se, jai Gelei Guyeng Dural i beye hehe juse be dabume juwan ilan anggala*

gajime sasa isinjihabi seme, Bosihi sei wesimbure jedz be suwaliyame neneme ² *benjihebi. Bosihi se amban meni ubade isinjiha manggi, kemuni sasa*

(214) *ejen i jakade unggire oci, niyalma largin jugūn de feksire de tookanjara de isinambime, Gelei Guyeng Dural i beye de, feye bisire be dahame, hūdun isiname muterakū. uttu ofi amban be*

okdome niyalma takūrafi, Bosihi, Gelei Guyeng Dural i jui Ubasi, Cahadai ere ilan niyalma be neneme hahilame ejen i jakade feksibumbi. siranduhai Cangšeo,

(215) *Gelei Guyeng Dural, Manji, Awangdanjin, G'aldan i elcin Lamacab, Danjila i elcin Lobdzang sebe, inu hahilame ejen i jakade feksibumbi. hebei ashan i amban*

Mampi i benjihe, G'aldan i elcin Lamacab, Gelei Guyeng Dural sede fonjiha juwe afaha bithe, Bosihi i donjibume wesimbure emu jedz be suwaliyame neneme

(216) *dele tuwabume wesimbuhe. jai Lamacab i sasa jihe funcehe juwan emu niyalma* ³ *be karun i bade bibufi tuwakiyabure ci tulgiyen, erei jalin gingguleme wesimbuhe.*

Elhe Taifin i gūsin ningguci aniya ilan biyai orin ilan.

Notes

1. *be*: Keep in mind that the word *be* has several meanings. Besides occurring as accusative particle, the meaning of *be* as 'we' or as 'earl' are common usages in documents.

2. *suwaliyame neneme wesimbuhe*: 'I am sending along', or 'I am forwarding'. (The Chinese equivalent is *yibing xianxing zouwen* 一併先行奏文.) The use of the past tense compares to the wording of *ere jalin gingguleme wesimbuhe*, which literally means 'for this reason I have respectfully memorialized'. Because this phrase marks the end of the memorial, the memorial is considered to have been written. In English one would probably prefer the present progressive tense: 'for this reason I am respectfully submitting this memorial'. Similarly, the phrase *suwaliyame neneme wesimbuhe* means that the material to be forwarded has been prepared earlier. It does not mean that it has already been sent out. In this case, this is verified by the fact that the forwarding material arrived between 5 and 7 p.m. on the twenty-third, and that the memorial is also sent on the same day.

3. *sasa jihe funcehe juwan emu niyalma*: 'the remaining eleven people'. Cf. *juwan funcere niyalma* 'more than ten people'.

Review

1. Write in Manchu script and translate into English: a) *hebei ashan i amban Mampi i benjihe bithede G'aldan i elcin isinjihabi sehe*; b) *hehe juse be dabume juwan ilan anggala isinjihabi*; c) *niyalma largin jugūn de feksire de tookanjara isinambi*; d) *feye bisire be dahame, hūdun isiname muterakū*; e) *ilan niyalma be neneme hahilame feksibumbi*; f) *hebei ashan i amban Mampi i benjihe G'aldan i elcin sede fonjiha afaha bithe dele tuwabume wesimbuhe*; g) *funcehe juwan emu niyalma be karun i bade bibufi tuwakiyabuha*.

Reading Selection B-6
Fiyanggū reports Galdan's death (1697)

1. 朕聞達賴喇嘛薨逝，甚為哀悼。
 2. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 3. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 4. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 5. 達賴喇嘛薨逝，朕聞之，甚為哀悼。

6. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 7. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 8. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 9. 達賴喇嘛薨逝，朕聞之，甚為哀悼。
 10. 達賴喇嘛薨逝，朕聞之，甚為哀悼。

دېوهنډۍ او خړۍ پېژنئ.

سټوډنټونه چې دېوهنډۍ او خړۍ پېژني

په ټولنيزو او شخصي ژوندونو کې

ډېره پاملرنه او پاملرنه لري.

د ټولنيزو او شخصي ژوندونو په

پېژندنه کې د ټولنيزو او شخصي

ژوندونو په پېژندنه کې

ډېره پاملرنه او پاملرنه لري.

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

ཡུལ་འཁོར་ལོ་ལོ་ལོ་

من عيوني في سماء. جلالهم ينقسمون حديدي يرضون.
 يهدلون جفونهم سماء. لحيته يفتقدون سواد جفونهم يرضون
 منقسم سماء عيوني. يرضون يفتقدون سماء. يفتقدون
 سماءهم سماء. ودم سماءهم ودم سماءهم.

سماءهم يرضون يرضون يرضون. يفتقدون جفونهم يرضون.
 جفونهم يرضون سماءهم يرضون في يرضون
 منقسم يفتقدون. يفتقدون سماءهم. يفتقدون يرضون.

Transliteration

(219) *amba jiyanggiyūn be Fiyanggū i wesimbuhe bithe.*

goroki be dahabure amba jiyanggiyūn hiya kadalara dorgi amban be amban Fiyanggū sei gingguleme wesimburengge. G'aldan i bucehe, Danjila sei dahara babe ekšeme

boolame wesimbure jalin. amban be, elhe taifin i gūsin ningguci aniya duin biyai ice uyun de, Sair Balhasun gebungge bade isinjiha manggi, Ūlet i Danjila sei takūraha Cikir jaisang ni jergi

(220) *uyun niyalma¹ jifi alarangge. «be Ūlet i Danjila i takūraha elcin, ilan biyai juwan ilan de G'aldan Aca Amtatai gebungge bade isinafi bucehe. Danjila, Noyan gelung, Danjila i hojihon Lasrun,*

G'aldan i giran, G'aldan i sargan jui Juncagai be gajime uheri ilan tanggū boigon be gaifi enduringge ejen de dahame ebsi jifi, Baya Endur gebungge bade ilifi,

(221) *hese be aliyame tehebi. enduringge ejen adarame jorime hese wasimbuci, wasimbuha hese be gingguleme dahame yabumbi. Urjanjab jaisang,*

Urjanjab i deo Sereng, Aba jaisang, Tar jaisang, Aralbai jaisang, Erdeni Ujat lama se, juwe tanggū boigon be gaifi, Dzewang Arabtan² be baime genehe. Erdeni jaisang, Usta taiji, Boroci

(222) *jaisang Hošoci, Cerimum jaisang se, juwe tanggū boigon be gaifi, Danjin Ombu be baime genehe. Danjila sei wesimbure bithe, ne mende bi» sembi. Cikir jaisang sede, «G'aldan adarame bucehe, Danjila*

ainu uthai ebsi jiderakū, Baya Endur bade tefi, hese be aliyambi sembi» seme fonjici alarangge: «G'aldan ilan biyai juwan ilan i erde nimehe, yamji uthai bucehe.

(223) *ai nimeku be sarkū. Danjila uthai jiki seci, morin umesi turga, fejergi urse amba dulin gemu ulga akū yafagan, geli kunesun akū, uttu ojoro jakade, Baya Endur bade tefi,*

hese be aliyame bi. enduringge ejen ebsi jio seci, uthai jimbi» sembi. Danjila sei takūraha elcin be gemu ejen i jakade benebuci, niyalma largin, giyamun i morin

(224) *istrakū be boljoci ojurakū seme,³ Cikir jaisang be teile, icihiyara hafan Nomcidai de afabufi, ejen i jakade hahilame benebuhe. Aldar gelung ni jergi jakūn niyalma be, amban be Godoli Balhasun de*

*gamañi, tebuhe giyamun deri ejen i jakade benebuki, Danjila i wesimbure emu bithe, Noyan gelung ni wesimbure emu bithe, Danjila i hojihon Lasrun i wesimbure emu bithe be suwaliyame, neneme*⁴

(225) *dele tuwabume wesimbuhe. erei jalin ekšeme gingguleme donjibume wesimbuhe.*

elhe taiñin i gūsin ningguci aniya duin biyai ice uyun.

Notes

1. *Cikir jaisang ni jergi uyun niyalma*: lit. 'the nine people of the kind of Cikir jaisang'. This means there are eight people and Cikir jaisang.

2. *Dzewang Arabtan*: This document writes the name as Dzewang Arabtan, following the rule that Manchu words do not begin with the letter *r*. In Reading Selection A-3, the name occurred as Tsewang Rabtan. In Hummel's *Eminent Chinese of the Ch'ing Period* the person is listed as Tsewang Arabtan.

3. *boljoci ojarahū*: 'it cannot be foreseen'. This expression is usually preceded by an imperfective converb and the accusative particle *be*. Examples: *morin isirakū be boljoci ojarahū seme* 'fearing that there will not be enough horses', or *siden i baita be tookabure be boljoci ojarahū* 'there is no telling whether it will delay public matters'. Meaning: 'I am afraid it will.'

4. *suwaliyame neneme wesimbuhe*: Cf. Reading Selection B-5, Note 2, p. 218.

Review

1. **Write in Manchu script and translate into English:** a) *Danjila takūraha Cikir jaisang ni jergi uyun niyalma jihe*; b) *uheri ilan tanggū boigon be gaifi enduringge ejen de dahame ebsi jihe*; c) *Urjanjab jaisang juwe tanggū boigon be gaifi, Dzewang Arabtan be baimē genehe*; d) *Danjila ainu uthai ebsi jiderakū?* e) *morin umesi turga*; f) *fejergi urse amba dulin gemu ulha akū*; g) *G'aldan erde nimehe, yamji uthai bucehe*; h) *hese be aliyame bi*; i) *niyalma largin, giyamun i morin isirakū*; j) *tebuhe giyamun deri ejen jakade benebuki*; k) *Lasrun i wesimbure emu bithe be suwaliyame neneme dele tuwame wesimbuhe.*

Reading Selection C-1

On collective leadership (1622) [Old Manchu]

1. 朕惟恐天下不歸我
 2. 故欲使天下之人
 3. 皆知我之德意
 4. 而後已
 5. 朕惟恐天下不歸我
 6. 故欲使天下之人
 7. 皆知我之德意
 8. 而後已
 9. 朕惟恐天下不歸我
 10. 故欲使天下之人
 11. 皆知我之德意
 12. 而後已
 13. 朕惟恐天下不歸我
 14. 故欲使天下之人
 15. 皆知我之德意
 16. 而後已
 17. 朕惟恐天下不歸我
 18. 故欲使天下之人
 19. 皆知我之德意
 20. 而後已
 21. 朕惟恐天下不歸我
 22. 故欲使天下之人
 23. 皆知我之德意
 24. 而後已
 25. 朕惟恐天下不歸我
 26. 故欲使天下之人
 27. 皆知我之德意
 28. 而後已
 29. 朕惟恐天下不歸我
 30. 故欲使天下之人
 31. 皆知我之德意
 32. 而後已
 33. 朕惟恐天下不歸我
 34. 故欲使天下之人
 35. 皆知我之德意
 36. 而後已
 37. 朕惟恐天下不歸我
 38. 故欲使天下之人
 39. 皆知我之德意
 40. 而後已
 41. 朕惟恐天下不歸我
 42. 故欲使天下之人
 43. 皆知我之德意
 44. 而後已
 45. 朕惟恐天下不歸我
 46. 故欲使天下之人
 47. 皆知我之德意
 48. 而後已
 49. 朕惟恐天下不歸我
 50. 故欲使天下之人
 51. 皆知我之德意
 52. 而後已
 53. 朕惟恐天下不歸我
 54. 故欲使天下之人
 55. 皆知我之德意
 56. 而後已
 57. 朕惟恐天下不歸我
 58. 故欲使天下之人
 59. 皆知我之德意
 60. 而後已
 61. 朕惟恐天下不歸我
 62. 故欲使天下之人
 63. 皆知我之德意
 64. 而後已
 65. 朕惟恐天下不歸我
 66. 故欲使天下之人
 67. 皆知我之德意
 68. 而後已
 69. 朕惟恐天下不歸我
 70. 故欲使天下之人
 71. 皆知我之德意
 72. 而後已
 73. 朕惟恐天下不歸我
 74. 故欲使天下之人
 75. 皆知我之德意
 76. 而後已
 77. 朕惟恐天下不歸我
 78. 故欲使天下之人
 79. 皆知我之德意
 80. 而後已
 81. 朕惟恐天下不歸我
 82. 故欲使天下之人
 83. 皆知我之德意
 84. 而後已
 85. 朕惟恐天下不歸我
 86. 故欲使天下之人
 87. 皆知我之德意
 88. 而後已
 89. 朕惟恐天下不歸我
 90. 故欲使天下之人
 91. 皆知我之德意
 92. 而後已
 93. 朕惟恐天下不歸我
 94. 故欲使天下之人
 95. 皆知我之德意
 96. 而後已
 97. 朕惟恐天下不歸我
 98. 故欲使天下之人
 99. 皆知我之德意
 100. 而後已

[illegible]

On collective leadership [Standard Manchu]

መጠን ለጥቅም ሆኖ የሚያገለግል ነው።

[illegible]

אשר לא יאמר כל אחד מהם: "אני אעשה כדבר ה'."

سید محمد علی حسینی

المؤمنين الذين آمنوا بالله ورسوله

المسألة الأولى

[illegible][illegible]

...بیتیں دیکھیں اور دیکھیں

[illegible]

சென்னை நகராட்சி

ಇಲ್ಲಿ ಒಂದು ಸುಮಾರು ೧೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ

المعنى : انما هو

ᠤᠯᠤᠰ ᠨᠡᠭᠦᠷᠢᠳᠡ ᠶ᠋ᠣᠵᠤ ᠲᠤᠮᠤ

הנהגתו של השר : יפה

رسالة القضاة في بيان ما يجب من العلم والدين

وَأَمَّا الْفِرْعَوْنُ فَقَدْ كَذَّبَ بِآيَاتِنَا فَفُتِحَ عَلَيْهِ بَابُ جَهَنَّمَ فَمِنْ أُولَئِكَ الْمُجْرِمُونَ

حسبكم
مفتي
مسجد
الامير

מסר רחוקי . . ליני עסטר אינזשעניג איז ליני עסטיני
 איז א געסטר אסער . . עסטרעניגער זיין עסר פאסער
 .. פאפאפער איז א עסטרניג ריין עין עסטר איז א ליניג
 עסטרעניג אינזער אינזער אינזערעניג איז א פער אסער ריג
 ער ריגערער פאג עינזניג . . עסטיג ריג איז א עס
 אסערעניג עסער עסטרעניג ריפער ריגער אינזיניג
 עסערעניג אינזער עסטרעניג . . עסער עיניג אינזיניג . . פערער
 ריפער אינזער אינזער ער . . ערעניג עסער אינזערעניג
 אינזערעניג פאג איז א אסערעניג פאפער ע אפער אסער פאפער

١٠ لَقَدْ رَأَى مِنْ بَيْنِ يَدَيْهِ قُبُورًا
 كَثِيرَةً لِقَوْمٍ كَانَ يَتُخَلِّلُ بَيْنَهُمْ
 أَهْلَ عِيَالِهِمْ يَتَزَوَّدُ مِنْهُمُ
 وَأُوْىٰى عَنْ أَهْلِ الْعِيَالِ تَتَذَكَّرُ
 أَلَمْ يَكُنْ لَهُ قُلُوبٌ يَحْسِبُ بِهَا
 أَمْرًا أَمْ لَمْ يَكُنْ لَهُ فِطْرَةٌ
 كَاسِيًا أَمْ يَكُنْ لَهُ أَهْلٌ لَا يَأْمُرُ
 بِالْعَدْلِ أَلَمْ يَكُنْ لِكُلِّ شَيْءٍ
 حَكِيمًا أَمْ لَمْ يَكُنْ لَهُ سُلْطَانٌ
 عَلَىٰ عِبَادِهِ أَنْ يَقُولَ أَفْعَلْ
 أَمْ لَمْ يُنْزِلْ بِهِ الْقُرْآنَ لِيَتَفَكَّرَ
 أَلَمْ يَكُنْ لَهُ الْخَبْرُ أَلَمَّا هُوَ
 سَمِيعٌ عَلِيمٌ

“אֲנִי”

אֲנִי רִאשׁוֹן לְכָל הָעָם וְלְכָל הָאֲדָמָה אֲנִי רִאשׁוֹן לְכָל הָעָם

וְלְכָל הָאֲדָמָה אֲנִי רִאשׁוֹן לְכָל הָעָם וְלְכָל הָאֲדָמָה

אֲנִי רִאשׁוֹן לְכָל הָעָם וְלְכָל הָאֲדָמָה אֲנִי רִאשׁוֹן לְכָל הָעָם

וְלְכָל הָאֲדָמָה אֲנִי רִאשׁוֹן לְכָל הָעָם וְלְכָל הָאֲדָמָה

Transliteration

(228:234) indahon^h aniya^d ilan biyai^d ice^c ilan i inenggi. jakon^h jūse^h acabi,^f ama han de «abkai būhe^h doro be adarame toktohubi.ⁱ adarame ohode abkai hoturi^h enteheme ombi» seme fonjire^c jakade, han hendume, «ama be sirame gūrun^h de ejen oburede hosungge^h etehun² niyalma^d gūrun^h de ejen ohode ini hosun^h be dele arame banjibi^f abka de waka ojarah.³ emu niyalma udu bahanambi seme geren i hebe de isimbio. jakon^h jūse^h suwe jakon^h wangsa^{4,b} oso. jakon^h

(229:235) wangsa emu hebei ohode ufararako^h okini.⁵ jakon^h wangsa suweni gisun be mararako^h niyalma^d be tuwabi,^f suwe amai⁶ sirame gūrunde^{b,h} ejen obu. suweni gisun be galjarako^h sain jurgan be yaburako^h oci, jakon^h wangsa suweni sindaha han be suwe halame suweni gisun be mararako^h sain niyalma^d be sonjobi^f sinda. tere halara de⁷ ebime^f injeme hebei icihiyame^{c,d} halaburako^h marama cira aljaci^c sini ehe niyalmai^d ciha obumbio.⁸ tuttu oci^c ehei⁹ halambikai.^b jakon^h wangsa suweni

(230:236) dolo,⁸ aika baita gūrun^h i doro dasara de emu niyalma^d mujilen bahabi^f henduci,¹⁰ jai nadan niyalma^d dube tucibu,^c bahanara geli ako,^h bahanarako^h bime gūwai^h bahanaha babe dube tuciburako^h babi¹¹ ekisaka oci tere be halabi,^f fejergi deo ujihe^h jui be wangsa obu. tere halarade ebime^f injeme halaburako^h marama cira aljaci^c sini ehe niyalmai^d ciha obumbio. tuttu oci ehei halambikai.^b aika baita de geneci geren de hebdeme alabi^f gene. hebe ako^h

(231:237) ūme^h yabure.^d suweni jakon^h wangsa sindaha gūrun^h i ejen i jakade^d isaci^c emu juwei ūme^h isara.¹² geren gemu isabi^f hebe hebdeme gūrun^h dasa, baita icihiya.^d uweciku^c uwecere^c meteku metere aika baita bici¹³ geren de alabi^f gene. jakon^h wangsa hebdebi,^f jusen i amban jakon^h nikan amban jakon^h monggo amban jakon^h ilibu. tere jakon^h amban i fejile,^c jusen i duilesi jakon^h nikan duilesi jakon^h monggo duilesi jakon^h ilibu. geren duilesi duilebi,^f ambasade¹⁴

(232:238) ala. ambasa toktohubi,^{f,i} jakon^h wangsa de uvesimbu. toktohoⁱ uilebe^c jakon^h wangsa beidekini. jakon^h wangsa argangga jalingga niyalma^d be amasi bederebi. tondo sijirhon^h niyalma^d be dosimbu. jakon^h wangsa jakade jusen i baksiⁱ jakon^h nikan baksiⁱ jakon^h monggo baksiⁱ jakon^h sinda. gūrun^h i ejen ice sunja de emgeli¹⁵ orin de emgeli¹⁵ emu biyade^d juwe jergi tucibi^{c,f} soorin de te. aniya^d cimari tangse de hengkilebi,^f uwecikun^c de hengkilebi^f jai gūrun^h i

(233:239) ejen beye^d eshete ahon ta^h de neneme hengkilebi,^f jai han i soorin te. han i beye,^d han i hengkilerebe alime gaiha eshete ahota,^h gemu emu bade tehereme tebi^f gūrun^h i hengkilere be alime gaisu.»

Notes

1. Differences between Old Manchu (OM) and Standard Manchu (SM) scripts:

a) Diacritical marks (dots and circles): Except for the dot on the left side to the letter *n*, sometimes even when the letter is followed by a consonant, this document has no diacritical marks to distinguish *t* from *d*, *a* from *e*, *o* from *u*, *k* from *h* or *g*.

b) Case markers and sentence particles: More than in SM, these particles are likely to be written in an attached form. Examples: *weilebe*, *halambikai*.

c) *c* and *j*: Initial *c* and *j* are written as in SM. Mid-position *c* and *j* look alike in OM. Compare *ice*, *fonjire*, *aljaci*.

d) *y*: Initial *y* in OM is indistinguishable from initial *j* or mid-position *i*. Compare *yabure* and *jakade*. See *biya*, *niyalma*, *aniya*, *beye*.

e) *f* and *w*: OM does not have a long form of *f* to distinguish *fa* from *wa* or *fe* from *we*. Compare *waka* and *ufarakū*. However, OM words with an initial *we-* may be written as *uwe-* or *ui-*. Examples: *uwecembi* instead of *wecembi*, *uwesimbumbi* instead of *wesimbumbi*, and *uile* instead of *weile*.

f) *b* and *f*: Old Manchu frequently uses *b* when SM uses *f*. Examples: *acabi* instead of *acafi*; *ebimbi* instead of *efimbi*.

g) *t* and *d*: OM uses mostly back *d* and *t*, even before front vowels. In this document only *dolo* is written with a front *d*.

h) *ū*, *o*, and *u*: OM *ū* often appears as *u* in SM, and OM *o* appears as *ū* in SM. Moreover, OM *ū* occasionally occurs after front *k*, *g*, and *h*. Examples:

| OM | SM | OM | SM | OM | SM |
|--------------|--------------|----------------|----------------|----------------|----------------|
| <i>jūse</i> | <i>juse</i> | <i>ūme</i> | <i>ume</i> | <i>hoturi</i> | <i>hūturi</i> |
| <i>gūrun</i> | <i>gurun</i> | <i>ūjihe</i> | <i>ujihe</i> | <i>ojorako</i> | <i>ojorakū</i> |
| <i>būhe</i> | <i>buhe</i> | <i>indahon</i> | <i>indahūn</i> | <i>jakon</i> | <i>jakūn</i> |

i) *k, g, h*: Generally, the use of front and back *k, g, h* follows the rules of SM where front *k, g, h* are followed by front vowels, and back *k, g, h* (*q, γ, χ*) precede back vowels *a, o, and ū*. There are exceptions, however, such as in *gūrun*. Also note that mid-position *k*, which is written as back *k* (*q*) in SM, is in some cases written as front *k* in this document. Examples: *toktoho* not *toqtoho*; *toktobumbi* not *toqtobumbi*; but: *baqsi*. (To review the relevant SM rules for mid-position *q* vs. *k*, see page 22.)

j) *s* vs. *š*: In OM, SM *š* is often written as plain *s*.

2. *etehun*: misspelling for *etuhun* ‘strong, powerful’.

3. *abka de waka ojarahū*: ‘I am afraid one will wrong Heaven’.

4. It may be best to leave certain titles untranslated. In pre-1644 documents terms like *wang, amban, beile*, and *beise* may have had meanings different from those associated with the terms during the later Qing dynasty. The term *beise*, for example, was originally the plural of *beile*. Later it became a separate rank.

5. *ufararakū okini*: ‘may you not make mistakes’. The desiderative verbal suffix *-kini* can refer to either the person spoken to or to a third person. Instructions from the emperor to his officials often use this form. In these cases the meaning of *-kini* comes close to a polite causative, instructing the official ‘to have something done’. For examples see Review 2.

6. *amai*: ‘inherited through the father’; instrumental genitive.

7. *tere halara de*: ‘during that change’ or ‘when he changes’.

8. *sini ehe niyalmai ciha obumbio*: ‘Will you make it become the will of your bad person?’ Meaning: ‘Is the the bad person to prevail?’

9. *ehei halambikai*: instrumental genitive in *ehei*. Meaning: ‘it will change in a bad way’.

10. *aika baita gurun i doro dasara de emu niyalma mujilen bahabi henduci*: 'if, when you administer the matters of the country, one person has some insight and explains it'.

11. *babi*: alternate form for *baibi*.

12. *emu juwei ume isara*: instrumental genitive, meaning, 'don't meet in the manner of one or two'.

13. *uveciku uwecere, meteku metere aika baita bici*: *uveciku uwecere* corresponds to *weceku wecere* in Standard Manchu, 'to worship the gods'. Both *wecere* and *metere* modify *baita*.

14. *ambasa*: The final *n* in *amban* is dropped when adding the plural *-sa*. Compare *ahūn, ahūta* 'older brother, older brothers'; *eshen, eshete* 'uncle, uncles'.

15. *emgeli*: corresponds to SM *emgeri* 'once, already'.

Review

1. *-ki* 'I will; I hope, I wish, let me; please do'

a) Speaker's intent to do something

| | |
|-------------------------|------------------------|
| <i>bi araki</i> | I will write |
| <i>bi cimari geneki</i> | I will go tomorrow |
| <i>bithe be unggiki</i> | I will send the letter |
| <i>dahaki</i> | I will submit |

b) Speaker's wish to do something

| | |
|---|--------------------------------------|
| <i>geneki</i> | let me go, I wish to go |
| <i>manju gisun i araki</i> | let us write in the Manchu language |
| <i>enteheme banjiki</i> | I want to live forever |
| <i>Hošik be Yerkiyang ni baita be daiselabuki</i> | let us have Hošik administer Yarkand |
| <i>dahaki seme baiha</i> | he requested to submit |

c) Polite command or invitation

| | |
|----------------------------|-------------------|
| <i>si ubade teki</i> | please sit here |
| <i>dosiki</i> | please come in |
| <i>jeki</i> | please eat |
| <i>si juleri yarhūdaki</i> | you lead in front |

d) -*ki* + *sembi* 'to want'

Intensified wish or intention by the speaker to do something

| | |
|---|---|
| <i>Ūdui dame geneki sehe</i> | Odui wanted to go and help |
| <i>Hojijan Yerkiyang de bedereki serede</i> | when Hojijan wanted to return to Yarkand |
| <i>Polat akim bek oki seme Ūdui be</i> | wanting to become governor, Polat falsely |
| <i>habšabuha</i> | accused Odui |
| <i>G'aopu gu be udaki sehe</i> | Gaopu wanted to buy jade |
| <i>Jun gar be toktoibuha manggi Eseyen</i> | after we pacified the Dzungars, Husayn |
| <i>dahanjiki sembihe</i> | had been wanting to submit |
| <i>bi manju gisun be taciki sembi</i> | I want to learn Manchu |

For a special meaning of -*ki* + *seci* see below.

e) -*ki* + *seci* 'although, even though'

| | |
|--------------------------------------|------------------------------------|
| <i>bi bithe hūlaki seci</i> | although I want to read |
| <i>bi manju gisun be taciki seci</i> | even though I want to learn Manchu |

Note: Since verbs ending in -*ki* may occur in direct speech, not all -*ki sembi* combinations have the meanings presented in d) and e). Example: *Hošik hesei icihiyame tebure be aliyaki seme wesimbuhede* 'when Hošik memorialized saying "let me wait for an edict to determine where I should reside"'.

2. -*kini*

a) 'may he, let him, may you, please do'

A desire on the part of the speaker that some action be performed by somebody else. If the person spoken to is to perform the action, the meaning is a polite command, similar to -*ki* in 1c above. Sentences with negative verbs or non-verbal predicates add the -*kini* suffix to the verb *ombi*.

| | |
|---|--|
| <i>tubade genekini</i> | please go there; may he go there |
| <i>ini hūncihin mukūn i urse be ujikini</i> | let him support the people of his family |
| <i>tumen aniya okini</i> | may it last for ten thousand years |
| <i>ceni booi anggala be kemuni hecen de</i> | let them also bring the people of their |
| <i>benjikini</i> | households to the capital |
| <i>jakūn wangsa emu hebei ohode ufararakū</i> | I hope, by being of one mind, you eight |
| <i>okini</i> | wangs will not make mistakes |

b) Have something done

In official communications the *-kini* form is often used as an indirect command to an official to have something done.

| | |
|---|---|
| <i>imbe jikini</i> | let him come |
| <i>imbe Aksu de baita icihiyakini</i> | have him administer the matters of Aksu |
| <i>tere baita be baicafi boolakini</i> | have the matter investigated and reported |
| <i>da an i Kašigar ba i akim bek i tušan de</i> | have him occupy the original position of |
| <i>bibukini</i> | governor of Kashgar |

c) *-kini + sembi* 'to want'

A strong wish by the subject that somebody else may do something. In this case the somebody else appears in the accusative form.

| | |
|---|--|
| <i>bi imbe genekini sembi</i> | I want him to go |
| <i>bi simbe marikini sembi</i> | I want you to return |
| <i>mini gisun be suwembe ejefi bikini sembi</i> | I want you to remember my words |
| <i>akim bek sede tengge šangnahangge</i> | granting the governors money reflects my |
| <i>beyebe hairakini sehengge</i> | wanting them to have self-respect |

Note: Since verbs ending in *-kini* may occur in direct speech, not all *-kini sembi* combinations have the meanings presented in 2c. Example: *bek sede sujakini seme bi the unggihe* 'one sent a letter to the begs saying: "Resist."'

d) *-kini (inu)* 'even though'

| | |
|---|--|
| <i>Ūdui gamjidame yabukini inu nakabuci</i> | even though Ūdui acted covetously, still |
| <i>ojorakū</i> | one should not dismiss him |
| <i>tere niyalma nikan gurun de terakū okini</i> | even though he does not reside in China, |
| <i>nikan gisun be sambi</i> | he knows Chinese |

3. *-cina* 'please do'

A desire that an action be performed by the person spoken to or by some other person

| | |
|----------------------------------|-------------------------------------|
| <i>omicina</i> | please drink, may you drink |
| <i>nure be omire be nakacina</i> | I hope he will stop drinking (wine) |
| <i>tecina</i> | please sit down |
| <i>si te genecina</i> | please go now |

4. *-rao, -reo, -roo* Polite request

This form is more polite than *-cina*.

| | |
|---|---|
| <i>bairengge enduringge ejen kesi isibume</i> | I beg that his majesty grant favor and |
| <i>morin be bargiyarao</i> | accept the horses |
| <i>aisilara cooha be hūdun unggireo</i> | please send relief troops quickly |
| <i>enduringge ejen bulekušereo</i> | begging his majesty's perusal (common closing phrase of a memorial) |

5. Verb stem General imperative

| | |
|--|---|
| <i>jakūn juşe suwe jakūn wangs oso</i> | you eight sons, you (are to) become wangs |
| <i>baita be toktobuŋi wesimbu</i> | determine the matter and memorialize |
| <i>suweni gisun be marakū niyalma be gurun</i> | make the person who does not oppose |
| <i>de ejen obu</i> | your words leader of the country |

6. *ume...-ra (-re, -ro)* Negative imperative

| | |
|----------------------------|--------------------------------------|
| <i>emu juwei ume isara</i> | don't one or two of you get together |
| <i>ume onggoro</i> | don't forget |
| <i>ume sartabure</i> | don't be late |

7. Translate into Manchu: a) what should we do so that Heaven's good fortune will last forever? b) I am afraid he will wrong Heaven; c) no matter how able one person may be; d) don't make mistakes; e) select a good person who does not reject your words; f) it will be a change for the bad; g) he does not grasp what others have understood; h) don't go without consultation; i) announce it to everybody and go; j) below the eight *ambans* place twenty-four judges; k) demote the traitorous and cunning people and promote loyal persons; l) the leader shall come out and sit on the throne twice per month; m) the *khan*, and his uncles and brothers shall all sit in one place and on the same level.

Reading Selection C-2

Manchu-Chinese cooperative living (1621-1622) [Old Manchu]

Old Manchu script text, likely a historical document or inscription, written in vertical columns. The script is highly stylized and cursive, characteristic of the Manchu script used in the early 17th century. The text is arranged in three main vertical columns, with smaller characters interspersed between them. The first column on the left begins with a small circle, possibly a decorative element or a specific character. The script is dense and flowing, with many loops and curves. The overall appearance is that of a handwritten document or a rubbing of an inscription.

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 楊世先 李仲義 楊世先 楊世先
 楊世福 馮計友 董五 楊景松
 段白 楊得功 李萬麗 孫計義
 楊東智 保路 李萬麗 孫計義
 王樹六 楊東智 保路 李萬麗 孫計義
 趙雲天 子朋 劉尚文 劉國良 張雲前 曹太亭 趙六
 毛承德 徐志義 宋竹保路 十
 張雲前 鄉兵 十
 把總 雲名 銀世俊

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 在舟松丁壹名陳丁年貳拾伍歲
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Manchu-Chinese cooperative living (1621-1622) [Standard Manchu]

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לספר לנתיב נסיון גלילי : נס דרך נתיב נסיון גלילי

מסלול הנתיב הנסיוני : מתיב לנתיב נסיון גלילי

" נסיון גלילי לנתיב נסיון גלילי " לנתיב נסיון גלילי לנתיב נסיון גלילי

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Transliteration

(247:256) *han i bithe, orin juwe de wasimbuha. «jusen^{h,j} nikan be² emu gasan^h de acan te. jeku be acan jefu. ulha de orho lio³ be acan ulebu seme henduhebihe.*

(248:257) *jusen^{h,j} nikan be ūme^h gidasara^j nikan i aika jakabe^b ūme^h durire, ūme^h cuwangnara. tuttu durime cuwangname nungnebi^f nikan habsanjiha^j manggi, uile^e arambi.⁷ nikan suwe ako^h be angga arame ūme^h holtoro.⁴ ako^h be angga arame holtoci uilei^e juwe ejen⁵ be angga acabume duilembikai.^b duilebi^f holo oci geli ehe kai. jusen^j nikan gemu han i irgen ohobi. han i aisin anggai jusen^{h,j} nikan*

(249:258) *be gemu emu hebei tondo banji seme tacibume henduci, ogorako^h gisun be dabame uile araci.⁷ uile^e ujen ombikai.^{b,6} uile^e araha⁷ niyalma sini beyede^b usha. jusen^{h,j} nikan jeku be mamgiyame ūme^h uncara, ūme^h udara. uncara udara be sahade uile^e arambi.⁷ eye angga be neici jusen^{h,j} nikan acabi^f nei. emu biyade^b nikan jusen^{h,j} i emu angga de nikan i sin i duin sin buu.»⁸*

(250:259) *ineku tere inenggi, dutan^k i bithe, Lio fujan^k de wasimbuha. «julergi duin ui^e de kamciha birai wargi boigon be, Lio fujan^k sinde afabuha. amba boo de amba boigon, ajige boo de ajige boigon be kamcibubi boo acan te. jeku acan jefu. usin acan tari. ulin gaijarako^h tondo hafasa be sindabi,^f usin be hodon bosime^j taribu. usin tarime geren deribuhe inenggi be bithe arabi^f uwesimbu.^e»*

(251:260) *ere be ara.⁹*

han i bithe tofohon de wasimbuha. «jūsen^{h,j} nikan boo acan te jeku acan jefu, ūsin^h acan tari seme kamcibuhabikai.^b donjici jūsen^{h,j} kamciha booi nikan i ihan sejen, kamciha booi nikan be jafabubi^f orho jeku be juwebumbi sere,¹⁰ ai ai jakabe^b gejurembi sere,¹⁰ tere be sinde aha būhebio?^h baci gurime jibi,^f tere boo jetere jeku, tarire usin ako^h obi,^f kamcibuhabiheka.^b ereci amasi jūsen^{h,j} nikan i

(252:261) *boo de acan tere, jeku be anggala tolome acan jetere dabala, jusen^j nikan meni meni ubui ūsin^h be meni meni ihan i tari. ere gisumbe¹¹ jurceme nikan be jusen^h gidasame^j gejureci, nikan gajime sajin^j de habsa^j ere bithe be wasika seme,¹² nikan geli balai holtome jusen^j be ūme^h belere. gemu emu han i irgen kai.»*

(253:262) *ice nadande,^b Lio fujan^k bithe uwesimbume,^e «Gaijoi^k amala gosin bai dubede, Bolofui jakade Hosita^h nirui aha Siose^j tehebi. acabi^f tehe nikan,*

Gaijode ^{h,k} Lio fujan ^k de habsanabi ^{j,f} "amala mini ihan be jūsen ^h tarimbi, mini beyebe inu jusen ^h takorambi.^h mini sargan inu buda bujumbumbi. mini ūjihe ^h ulgiyan ^h be, amba ūlgiyan ^h de emu juwe jiha maktame bubi,^f gidame jafabi ^f wambi," seme uttu habsara ^j jakade, bi emu niyalma be takorame ^h jūsen ^j bi the emu hontoho,

(254:263) nikan bi the emu hontoho de arabi ^{f,13} unggime, "han cananggi sajin ^j i bi the arame, 'nikan i ihan be jūsen ^{h,j} ūme ^h takorara.^h meni meni giyalakude ^h tebi,^f jeku be oci, dendebe ^f anggala būdome ^h jefu' seme tuttu donjiha kai. nikan si sini ūjihe ^h ulgiyan ^l be ūme ^h bure. gidame jafabi ^f gaici si minde alanju. bi beise ambassade alara" seme arabi ^f unggihe bi the be, Husita ^h nirui aha Siose ^j tatame gaibi ^f howalabi ^f waliyaha. takoraha ^h niyalma be huthubi ^f...(illegible word)... "Aita ainaha amban bi the, mini kamciha niyalma be si ainu

(255:264) beidembi," seme, mini jai jergi takoraha ^h juwe jūsen ^h be, Hosita ^h nirui Guwanggun gebungge niyalma ere juwe jūsen ^h nikan be suwaliyame jafabi ^f gamaki serebe ¹⁴ jai ceni nirui juwe niyalma "ere takoraha ^h mujangga, si ere be ainu gamambi" seme nakabubi ^f amasi unggihe. uttu emu niyalmabe takoraci ^h jafabi ^f huthubi ^f tantara ¹⁵ juwe niyalmabe takoraci ^h jafabi ^f tantara oci ¹⁵ jai han i ai ai weile be, be adarame mutembi.¹⁶ «Aita sini nememe ¹⁷ takoraha ^h emu niyalma amala takoraha ^h juwe niyalma tere ilan niyalmabe gemu jafabi ^f Liodun ^k de unggi.» Hosita ^h nirui niyalma be ini nirui niyalma de afabubi ^f ganabuha.

Notes

Even a quick glance at the documents reveals that the writing is quite untidy. Some words are started off wrong, others are crossed out entirely, suggesting that the scribe had not yet fully perfected his writing skills.

1. Orthographic differences between Old Manchu (OM) and Standard Manchu (SM):

a) **Diacritical marks:** No marks except for the letter *n*.

b) **Case and sentence particles:** Attached forms of particles may be a bit more common than in SM, but the difference is not pronounced. Examples: *jakabe*, *nadande*, *kamcibuhabikai*, *kamcibuhabiheikai*, *dulembikai*.

c) **c and j:** Initial *c* and *j* are written as in SM. Mid-position *c* and *j* look alike in OM. Compare *gaici* and *alanju*.

d) y: Initial *y* in OM is indistinguishable from initial *j*. Mid-position *y* is identical to a one-stroke mid-position *i*.

e) *f* and *w*: No long form in OM to distinguish *fa* from *wa* or *fe* from *we*. SM *weile* is written as *uile* and SM *wesimbumbi* as *uwesimbumbi*.

f) *b* and *f*: All SM *-fi* suffixes are written as *-bi*.

g) *t* and *d*: No distinction between front and back *d* and *t*.

h) *u*, *o*, and *u*: SM *u* often appears in OM as *û*, and SM *û* may appear as OM *o* or *u*.

| OM | SM | OM | SM |
|-----------------|-----------------|------------------|------------------|
| <i>būdome</i> | <i>bodome</i> | <i>howalambi</i> | <i>hūwalambi</i> |
| <i>būre</i> | <i>bure</i> | <i>Hosita</i> | <i>Hūsita</i> |
| <i>giyalako</i> | <i>giyalakū</i> | <i>takorambi</i> | <i>takūrambi</i> |
| <i>gosin</i> | <i>gūsin</i> | <i>ūjihe</i> | <i>ujihe</i> |
| <i>hodon</i> | <i>hodūn</i> | <i>ūsin</i> | <i>usin</i> |

In the 1620s the Manchu written language was still new and in flux. Inconsistencies occur, sometimes even within the same document. In these pieces you find *ulgiyan* and *ûlgiyan*, *jusen* and *jūsen*, *bure* and *būre*, *usin* and *ūsin*.

i) *k*, *g*, *h*: The use of front and back *k*, *g*, *h* generally follows the rules of SM where front *k*, *g*, *h* precede front vowels and back *k*, *g*, *h* precede back vowels. But there are exceptions, such as *gūrun*. As in the Reading Selection B–1, the mid-position *k* that is written as back *k* (*q*) in SM, may be written as front *k* in OM. Example: *maktame* instead of *maq̄tame*.

j) *s* vs. *š*: SM *š* occurs as *s* or *si*. Examples: *jusen*, *gasan*, *gidasambi*, *habsanjiha*, and *sajin* instead of *jūsen*, *gašan*, *gidašambi*, *habšanjiha*, and *šajin*; *bošome* and *Šiose* for *bošome* and *Šose*.

k) Transcription of Chinese words: *dutan*, *fujan*, and *Liodun* are transcriptions of Chinese words ending in *-ng*. By dropping the letter *g*, these early OM adaptations

abide by the traditional Manchu rule that Manchu words end either in a vowel or in the letter *n*. In SM the transcription follows the Chinese more closely: *datang* (Chin. *tutang* 都堂), *fuyiyang* (Chin. *fuyi* 副將), and *Liyoodung* (Chin. *Liaodong* 遼東).

In OM the Chinese geographical name *Gaizhou* 蓋州 is written with a front *g* before the letter *a*, a back vowel. Because certain combinations, front *g* before back vowels being one of them, did not exist in Manchu words, special letters were later created for such cases. Thus, OM *Gaijo* turns into SM *G'aijeo*.

2. *jäsen nikan be*: 'as for Manchus and Chinese;' *be* serves as topic marker. There is no verb in the latter part of this sentence that takes the accusative. Therefore this case might show that *be* can indeed be a topic marker and is not, as has been suggested, always the object to a verb. Compare Grammatical Points, p. 365.

3. *lio*: SM *liyoo* 'fodder'.

4. *nikan suwe ako be angga arame üme holtoro*: 'You Chinese, don't lie making statements about nothing'; *ako* is nominalized and functions as object to *angga arame*.

5. *uilei juwe ejen*: SM *weile i juwe ejen*, lit. 'two leaders of the matter'. Meaning: 'two leaders with knowledge of, or responsibility over, the matter'.

6. *han i aisin anggai...uile ujen ombikai*: The grammatical structure of this sentence is as follows: a) *han i aisin...tacibume henduci* 'if one teaches through the *khan*'s highly respected mouth'; b) *ojorakū* is the negative of *ombi*, which besides the usual meaning of 'to be, to be able' also means 'to agree'. The verb *ojorakū*, 'without agreeing', is the negative parallel to *dabame* 'going against'. Both *ojorakū* and *dabame* relate to the *weile araci*.

7. *uile arambi*: The dictionary meaning for *weile arambi* is 'to sentence', 'to punish', 'to accuse of'. While that meaning is possible in the first and last of the four occurrences of *weile arambi* in this piece, the contexts of the second and third occurrence strongly suggest that *weile arambi* also means 'to commit a crime'. Such meaning is reasonable since *weile* means both 'crime' and 'punishment' and *arambi* means 'to do' or 'to make'. Reading selection C-3 offers another context which requires the meaning of 'to commit a crime' for *weile arambi*. See C-3, Note 7, p. 279.

8. *buu*: The word is written as *buu* (or *boo*). It means ‘give’, or SM *bu*. Since the SM word *bure* ‘to give’ in OM occurs repeatedly as *būre*, it appears that the *uu* in *buu* stands for a final *ū*.

9. *ere be ara*: ‘write this’. Certain entries in the collection of the *Old Manchu Archives* are marked *ere be ara* ‘write this’; others are marked *ere be ume ara* ‘don’t write this’. These are notes to the copyists indicating what to include and what not to include in the copy.

10. *donjici...sere, ai ai jaka be...sere*: *donjici...sere* ‘if one listens...they say’, ‘I hear that...and that...’. Both *sere* go with *donjici*.

11. *gisumbe*: Contracted with the particle *be*, *gisun be* becomes *gisumbe*. Before the letter *b* the letter *n* may turn into *m*. Compare *cembe*, accusative from of *ce* ‘they’.

12. *ere bithe be wasika seme*: ‘even though I have issued this announcement’. Compare A–6, Review 10, p. 175.

13. *jusen bithe emu hontoho nikan bithe emu hontoho de arabi*: ‘having written a Manchu letter into one half and a Chinese letter into one half’. Meaning: ‘having written the letter in both Manchu and in Chinese’.

14. *gamaki serebe*: The *-be* in *serebe* can either be seen as topic marker or as object to *nakabufi*.

15. *tantara*: The two *tantara* are parallel. The word *oci* relates to both.

16. This is the end of Liu’s memorial which was introduced in line one with *wesimbume*. There is no finite verb like *sehe* marking the end of this memorial.

This section has a total of six quotes: 1) the words of Liu: from *Gaijoi* to *mutembi*, introduced by *wesimbume*; 2) Šose’s accusation: from *amala* to *wambi*, framed by *habšanafi* and *seme*; 3) Liu’s letter to Šose: from *han cananggi* to *alara*, framed by *unggime* and *seme arafi*; 4) within this letter Liu quotes an edict, starting with *nikan i*

ihan and ending in *jefu*, framed by *arame* and *seme*; 5) Šose's response to the letter: from *Aita* to *beidembi*, framed by an illegible word and *seme*; 6) the *khan*'s response to Liu's memorial: from *Aita sini* to *unggi*, without front or end markers.

17. **nememe**: Mispelling for *neneme* 'previously', 'earlier'. The word *nememe* 'moreover, especially' is not appropriate for this context.

Review

1. **Write in Manchu script and translate into English:** a) *ulha de orho liyoo be acan ulebu*; b) *nikan i aika jaka be ume durire*; c) *nikan habšanjiha manggi weile arambi*; d) *duilefi holo oci geli ehe kai*; e) *gemu emu hebei tondo banji*; f) *jeku be mamgiyame ume uncara*; g) *eye angga be neici jušen nikan acafi nei*; h) *usin tarime deribuhe inenggi be biithe arafi wesimbu*; i) *tere be sinde aha buhebio?* j) *jeku be anggala tolome acan jetere*; k) *ere gisumbe jurceme nikan be gejureci*; l) *nikan geli balai holtome jušen be ume belere*; m) *jušen biithe emu hontoho, nikan biithe emu hontoho de araha*; n) *ere takūraha mujangga*.

2. **Translate into Manchu:** a) live in one village; b) Manchus are not to oppress the Chinese; c) don't make false accusations; d) both the Chinese and the Manchus are the *khan*'s people; e) eat together and work the fields together; f) appoint honest officials who do not take things; g) I hear that the Manchus make the Chinese transport their grain; h) the Manchus make my wife cook; i) they throw me one or two *jiha* for a fat pig; j) don't give up the pigs you have raised; k) if one takes the pigs by force, report it to me; l) if I send two people, the Manchus seize them and beat them.

Reading Selection C-3

Manchu-Chinese inequality (1623) [Old Manchu]

“The Manchu are inferior & small
people: the Chinese are superior & large
people. The Manchu are inferior & small
people: the Chinese are superior & large
people.”

.. لسميما لئحما رة لسمي مسميتسمي رة لئسمي
 سمسمي لئسمي رة .. رة رئسمسمي لئسمي رة سمسمي
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 .. لئسمي سمسمي لئسمي .. لئسمي سمسمي سمسمي سمسمي
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Transliteration

(271:274) *orin duin de beise de wasimbuha gisun. han hendume, «mūsei^h gūriun^h i beise ambasa emu niyalma geli² selabume^a genggiyeken i banjicina.^{c,3} sūweni^h jalinde*

(272:275) *ambula akame, sūweni^h dere^a de cifelembi.^{c,e} sūweni^h uile^e beidere jurgan⁴ waka kai. adame ilihai ūju^h gaijara nikan⁵ be,⁶ mūsei^h jūsen^h be⁶ ai tūrgunde^h gese teherebuhebi. mūsei^h jūsen^h aika uile^e araci^{c,7} gūng^h be fonji. takorabuha^h be fonji. majige aika tūrgun^h bici,^c terei^g anagan de gūwebucina.^h nikan būcere^{c,h} ergen banjibi^{f,8} tondoi hosun^h burako,^h geli holha^h holo oci^c terebe^g enen honcihin^{c,h} be sūntebume^h warako.^h ainu tantabi^f sindambi.⁹*

(273:276) *jai mūsei^h Fe^e Alade¹⁰ gamafi^f mūsei^h emgi jihe nikan oci,^c tere be emu giyan^d i seoleme beidecina.^{c,g} sūweni^h beiderengge,^g maribuci^c ogorako^h ihan loosai¹¹ adali¹² kai. ere bithe be jakon^h beise sūwe^h meni meni gosai^h beise ambasa be isabufi^f holhame^h tuwa.^g niyalma de ūme^h donjibure. Yoojoi^{d,k} niyalma mūsei^h cooha genehe amala mūsei^h jūse^h hehesi be wambi seme gisurehe be, babai niyalma mūsei^h jūsen^{j,h} be oktoloho waha be suwe sarkon?^h »*

Notes

1. Orthography: Even more than Reading Selections B-1 and B-2 (entries for 1621 and 1622), this entry for 1623 shows that the Manchu script was changing.

a) Diacritical marks: Besides the dot for the letter *n*, this selection contains one dot for the letter *e* (in *selabume*) and one for the letter *d* (in *dere*).

b) Case and sentence particles: No different from SM.

c) *c* and *j*: Initial *c* and *j* are written as in SM. Mid-position *c* looks like mid-position *j*. Examples: *cifelembi*, *banjicina*.

d) *y*: Initial *y* is distinguished from initial *j* with an upward curve as in SM. Mid-position *y*, on the other hand, is still identical to a one-stroke mid-position *i*. Examples: *giyan*, *niyalma*.

e) *f* and *w*: Initial *w* still occurs as *u*, as in *uile* for *weile*. The new long form for the letter *f* is used in *cifelembi* and *fe*.

f) b and f: Two of the four subordinate verbs in this piece use the OM ending *-bi* (*tantabi*, *banjibi*). The other two use SM *-fi* (*gamafi*, *isabufi*).

g) t and d: The SM distinction between front and back *d* and *t* is the norm. However, the words *beidecina*, *beiderengge*, *terebe*, *terei*, and *tuwa* use the back *t/d* even though they are followed by front vowels.

h) ā, o, and u: The letter *ū* in words that SM will write with *u* is still prevalent. Examples: *mūse*, *sūweni*, *ūme*, *gūrun*, *ūjen*, *jūsen*, *gūng*, *gūwebucina*, *būcere*, *sūntēbuhe*. Similarly, various words that have *ū* in SM, are written with *o* in OM. Examples: *hosun*, *holha*, *honcihin*, *holhame*, *sarkon*, *burako*, *warako*, *ojorako*. Note that the last occurrence of *sūwe* (next to last word) is not written as *sūwe*.

i) k, g, h: The use of front and back *k*, *g*, *h* follows SM rules.

j) s and š: The letter *s* still stands for *š*. Example: *jūsen* instead of *jušen*.

k) Transcription of Chinese words: *Yoojo* stands for the Chinese place name *Yaozhou* (耀州). In SM *Yoojo* will be written *Yoo Jeo*.

2. *emu niyalma geli*: 'each one of you', 'every single person'.

3. *banjicina*: 'may you live'. For a review of the function of *-cina* refer to C-1, Review 3, p. 246.

4. *uile beidere jurgan*: 'the way of judging crimes'. Later in the dynasty the expression *weile beidere jurgan* refers to the Ministry of Justice.

5. *adame ilihai ūju gaijara nikan*: lit. 'the Chinese whom we have received as leaders standing on a level'. Meaning: 'the Chinese who have been made leaders in positions on a level equal to you'. It is also possible to translate *uju* as 'first'. The durative converb *-hai*, *-hei*, *-hoi* modifies *gaijara*. Compare A-6, Note 16, p. 167 and Review 5, p. 174.

6. *nikan be mūsei jūsen be gese teherebuhebi*: 'you have made our Manchus equal (to) the Chinese'. Note the double accusative.

7. *uile araci*: SM *weile araci*. Though the dictionary meaning is 'to punish', this context requires the meaning of 'to commit a crime'. Compare C-2, Note 7, p. 268.

8. *nikan bucere ergen banjibi*: lit. 'if a Chinese has lived a life that deserves to die'. Meaning: 'if a Chinese deserves the death penalty'.

9. *terebe honcihin be suntebume warako, ainu...sindambi*: 'Why do you set him free without killing him and exterminating his relatives?' Even though the Manchu text places a full stop after *warako*, *warako* is the negative converb that relates to *sindambi*.

10. *Fe Ala*: Fe Ala ('Old Hill') was Nurhaci's capital from 1587 to 1603. In 1603 he moved to nearby Hetu Ala ('Broad Hill') where he stayed until 1619. In early documents Hetu Ala is sometimes referred to as '*musei hecen*' or '*amba hecen*'. (For more information see: Giovanni Stary et al., *On the tracks of Manchu culture, 1644–1994* [Wiesbaden: Harrassowitz, 1995], pp. 1–3.) It is possible that as a time reference Fe Ala sometimes referred to the entire period of 1587 to 1619.

11. *loosa*: Stands for SM *losa* 'mule'.

12. *adali*: Here *adali* 'like, same' is a postposition taking the genitive. The word *adali* may also occur with *de*, as predicate, and after verbs. See Review 1 below.

Review

1. *adali* 'like'

| | |
|--|--|
| <i>maribuci ojorakū losai adali</i> | like a mule which cannot be made to go backwards |
| <i>aisin i adali</i> | like gold |
| <i>yaya ba gemu adali</i> | every place is the same |
| <i>adali akū</i> | it is not the same |
| <i>aisin eldere adali</i> | it shines like gold |
| <i>jalan halame sirara hafan i adali be dahame</i> | because it is just like a hereditary official |
| <i>manju gisun nikan gisun de adali akū</i> | the Manchu language is not like Chinese |

2. Write in Manchu script and translate into English: a) *beise ambasa emu niyalma geli selabume genggiyeken i banjicina*; b) *suweni dere de cifelembi*; c) *nikan be jušen be ai turgunde gese teherebuhebi*; d) *takūrahabe fonji*; e) *ainu tantafi sindambi*; f)

beiderengge maribuci ojurakū losai adali kai; g) ere bithe be beise ambasa be isabufi hūlhamé tuwa; h) juse hehesi be wambi seme gisurehe.

3. Translate into Manchu: a) I feel very sorry on your behalf; b) if there is any little reason pardon them on that pretext; c) if a Chinese does not loyally do his best; d) why not kill them, their descendents and relatives? e) your way of judging is like a mule; f) don't let the people hear it; g) after our troops go back they will kill our women; h) don't you know that they have poisoned our Manchus?

from some other place to the other side of the river
 "Garden with other things" - "the garden
 is a piece of land with a piece of land
 and a piece of land with a piece of land"

Transliteration

(281) *juwan ilan de enduringge han, geren cin wang, jiyūn^b wang, beilese,² gūsai ejete, uheri be baicara hafasa be isabufi han funghūwang loosei^b fejile tefi kooli selgiyere yamun i bithesi se be, aisin gūrun^a i sunjaci jalan i Sisung^b Ulu han i yabuha kooli bithei gisun be hūlabure de, enduringge han geren i baru hendume: «ere bithei gisun be suweni isaha geren saikan donji. ere Sisung^b han serengge nikan, monggo yaya gūrun^a de algika sain han bihebi. tuttu ofi amaga jalan i mergen se ajige Yoo Šun han seme maktame gisurehebi. bi ere bithe be ubaliyambume manjurame arafi hūlaha ci ebsi morin, gūrgu be sabuha de feksiki seme šan cukurere gese,³ mini šan yasa getuken genggiyen ohobi. bi alimbaharakū saišambi. ere bithei kooli be tuwaci, Taidzu^b Agūda,*

(282) *Taisung^b Ucimai yabuha fe doro be Hisung^b Hola han Wan Yan-liyang han de isinjiha manggi, umusi^{c,4} waliyafi nure boco jirgacun sebjen de dosifi nikan i doro be dahahabi. Sisung^b Ulu han de isinjiha manggi,^c dade olhome doikon^c ci^c juse omosi be nikan i doro de dosirahū seme⁵ dahūn dahūn i mafari⁶ fe doro be ume onggoro, nioi ji^b etuku be etu. nioi ji^b gisun be taci. gabtara niyamniyara be erin dari urebu seme jing henduhebi. kemuni tuttu henducibe amaga jalan i han se nikan i doro de dosifi gabtara niyamniyara be onggofi Aisung^b han i jalan de doro efujehebi. gūrun^a gūkūhebi.^a yaya han se nure boco de dosikangge efujehekūngge akū.⁷ nenehe bithei niyalma Dahai baksi, Kūrcan^b baksi musei manjui etuku mahala be waliyafi nikan i etuku mahala be etuki nikan i doro be dahaki seme jing mimbe jombumbihe. bi marama ohakū.⁸ mimbe gisun gaijarakū sembihe.*

(283) *bi musei beye be duibuleme gisureki. musei ubade isaha geren ulhi amban⁹ etuku etufi^c hashūtai ergide jebele ashafi ici ergide beri jafafi iliki. Loosa Šongkoro Baturi^c emhūn^b dosire be¹⁰ musei geren alici ombio? gabtara niyamniyara be waliyaci, urunakū ulhi amban etuku etumbi. gūwai faitaha yali be jembī.¹¹ tuttu oci, hashūtai niyalma ci ai encu? mini ere hendurengge ere jalanbe waka.¹² mini beyede geli tuttu oho doro bio? amaga jalan i juse omosi fe doro be waliyafi gabtara niyamniyara be onggofi nikan i doro de dosirahū seme olhorongge kai. musei cooha daci ai ambula bihe. gabtara niyamniyara manggai¹³ turgūnde^a talade afaci uthai gidame, hecen hoton be afaci uthai bahame, muse be abkai fejerni niyalma iliha baci aššarakū, dosika baci bedererakū seme alkika^c bihe kai.¹⁴ tuttu alkika^c gebu be ere mudan de Bejing de*

(284) *cooha genefi jase tucire de mini amba gebu be suweni jakūn amban gūtubuha kai. mini gisun be suwembe ejefi bikini»¹⁵ serengge.*¹⁶

Notes

1. **Orthography:** Apart from a few unclear words and some spelling errors, this 1636 piece conforms to SM standards.

a) Adoption of SM conventions: Soft and hard *d* and *t* are distinguished. So are *w* and *f*, and *j* and *c*. The letter *š* occurs (*šan*, *aššarakū*) but is not yet used as *ši* to represent the Chinese syllable *shi* in *Shizong* 世宗.

Many words with *ū* and *u* are written as in SM. However, the change from *ū* to *u* in words with front *g*, *h*, *k* has not yet occurred: Thus, you still see *emhūn*, *gūrun*, *gūrgu*, *turgūnde*, *Kūrcan*, *gūkūhebi*, instead of *emhun*, *gurun*, *gurgu*, *turgunde*, *Kurcan*, and *gukuhebi*.

b) Transcription of Chinese sounds: The special letters created to represent certain Chinese sounds are not yet used consistently.

The word *Taidzu* (Chin. *Taizu* 太祖) is in line with SM conventions by using the letter for *dz*. However, *Šidzung*, *Taidzung*, *Hidzung*, and *Aidzung* are written as *Sisung*, *Taisung*, *Hisung*, and *Aisung*.

The Manchu transliteration of the Chinese word *nūzhen* 女真, which is written as *nioi jɛ* in SM, appears as *nioi ji*. The Chinese sound *jun*, often written as *giyun* in SM, is *jiyun* in OM. OM *loose*, standing for Chinese *lou* 樓, corresponds to *leose* in SM.

c) Spelling errors: *omosi* is written as *umusi*, *doigon* as *doikon*, *algika* as *alkika*, and *baturu* as *baturi*. The word *etuŋi* erroneously uses the back *t*. The word *ci* is written as *ce*, and *manggi* is not written clearly.

2. **beilese:** The use of *beilese* (instead of *beise*) points to the development of *beise* as a distinct (lower) rank of its own.

3. **gese:** 'like, same'. The word *gese* can function as adjective, adverb, or postposition. See Review 1.

4. **umusi:** This word is a misspelling. From the context one would assume that it stands for *omosi* 'grandsons'. The Qianlong version of the *Old Manchu Archives*, however, writes this word as *umesi* 'very', possibly making an error of its own.

5. *dade olhome doigon ci omosi be nikan i doro de dosirahū seme*: 'because he feared from the beginning that the grandchildren would increasingly (more than before) fall into Chinese ways'.

6. *mafari fe doro*: 'the old way of the ancestors'. Note that *mafari*, which is the plural of *mafa* 'ancestor', does not have a genitive *i*. Similarly, several other *mafari* compounds are established expressions: *mafari miyoo* 'ancestral temple', *mafari soorin* 'ancestral tablets', and *mafari eifu* 'ancestral grave'.

7. *dosikangge efujehūngge akū*: 'as for those who entered, there was not one who was not ruined'. Verbs ending in *-ngge* may have one of three meanings. The verb *ararangge*, for example, can mean:

- (1) the writing, that which is written, that which one writes
- (2) the act, fact, or case of writing
- (3) the one who is writing, the writer

Compare Note 16 and Review 2–5.

8. *bi marame ohakū*: 'I remained firm and did not agree'. This is another example of *ombi* meaning 'to agree'. Compare Reading Selection C–2, Note 6, p. 268.

9. *ulhi amban etuku*: 'wide-sleeve clothes'. Here, the word *amban* is a variant of *amba* 'great, large, wide'.

10. *Loosa Šongkoro Baturu emhūn dosire be*: The particle *be* can be taken either as a topic marker, meaning 'as for Loosa entering' or as a case marker, making the entire preceding phrase object to *alici ombio* 'can we stop'.

11. *gūwai faitaha yali be jembi*: 'we will eat meat that others have cut'. This may either refer to the fact that the Manchus would no longer hunt for their own meat, or that they would become sinicized to the point of eating their meat cut into small pieces.

12. *mini ere hendurengge ere jalan be waka*: 'What I am talking about is not this generation'. *jalan be* is object to *hendurengge*. More explicitly, the phrase could read: *mini ere hendurengge ere jalan be hendurengge waka*.

13. *manggai turgunde*: The final *i* in *manggai* could be a spelling error. However, *turgunde* might also have been viewed as a postposition taking the genitive. The *i* is dropped in the Qianlong version of the document.

14. *muse be abkai fejergi niyalma iliha baci aššarakū, dosika baci bedererakū seme algika bihe kai*: 'as for us, we have become famous with people all over the world saying that once we occupy a place, we do not abandon it, and once we have entered a place, we do not turn back'.

15. *ejefti bikini*: The verb form *-fi bimbi* refers to an action or event that is completed but influences the present or future. For examples see Review 6 below.

16. «...mini gisun be suwembe ejefi bikini» *serengge*: 'he said, "Remember my words"'. The end of the imperial speech, which is introduced with *hendume* on page 281, is marked with *serengge*. For a review of the suffix *-ngge*, see Review 2-5 below. In the examples listed under Review 2, 3, and 4 the *-ngge* verb is a noun which functions as subject of the sentence. It is followed by a predicate to make the sentence complete. In Review 5, the *-ngge* verb is free-standing. In these cases, the predicate 'to be' is understood. In this case, *serengge* may be translated in the following ways: 'it is a case of saying', 'what one has said is as follows', or 'this is what one says'. More freely, one can also translate it as 'someone says' or 'someone said'.

Review

1. *gese* 'like, kind of'

*morin šan cukcurere gese
ere gese baita inde dalji akū*

like a horse pricking its ears
this kind of matter has nothing to do with
him

*ere gese morin be ja i bahambi
nikan be jušen be ai turgunde gese
teherebuhebi
deyere gese feksime jihe
talkiyan i gese*

one can easily obtain this kind of horse
why do you put Chinese and Manchus on
the same level
he came flying (so fast as if he flew)
like lightening

2. *ararangge* 'the writing, that which is written, what one writes'

*mini ere hendurengge ere jalan be waka
ere Sisung han serengge sain han bihebi*

I am not talking about this generation
(this *khan* called) Sisung was a good *khan*

| | |
|---|--|
| <i>nure de dosikangge efejehekūngge akū</i> | among those who succumbed to alcohol |
| <i>hese wasimbuhangge...sehe</i> | there was not one who was not ruined |
| <i>bairengge enduringge ejen morin be</i> | that which was issued as an edict said |
| <i>bargiyarao</i> | I beg that his majesty may accept the |
| <i>sini ere wesimbuhangge umesi inu</i> | horses |
| | what you have memorialized is very |
| | correct |

3. *ararangge* 'the act of writing, the fact of writing, the case of writing'

| | |
|--|---|
| <i>ja i baharangge waka</i> | it is not something that one obtains easily |
| <i>Osman umai ini ama be dahame tehengge</i> | it is not at all a case of Osman residing |
| <i>waka</i> | with his father |
| <i>ceni dahanjihangge inenggi goidaha</i> | they submitted a long time ago |
| <i>hojo seme tukiyehegge uthai hoise mukūn</i> | honoring someone by using the name |
| <i>i fe tacin</i> | <i>khoja</i> is an old custom of the Muslim |
| | clans |

4. *ararangge* 'he who is writing, the writer'

| | |
|--|---------------------------------------|
| <i>bisirakūngge...</i> | those who are not here ... |
| <i>monggo gisun be sarkūngge bithe be</i> | those who don't know the Mongolian |
| <i>ulhirakū</i> | language do not understand the script |
| <i>haha hehe ere tacin de dosikangge ududu</i> | the men and women who have joined the |
| <i>tanggū bi</i> | religion number several hundreds |

5. *ararangge* 'it is a case of writing, what one has written is as follows'

| | |
|--|--|
| <i>suwembe mini gisun be ejefi bikini</i> | it is that I want you to remember my |
| <i>serengge</i> | words |
| <i>omosi nikan i doro de dosirahū seme</i> | what I fear is that our grandchildren will |
| <i>olhorongge kai</i> | succumb to Chinese ways |
| <i>Jaohūi wesimburengge</i> | Jaohūi memorializes as follows |

6. *-fi bi*

| | |
|--|--|
| <i>suwe mini gisun be ejefi bikini</i> | may you keep my words in mind |
| <i>gurun i doro bithe de ejefi bi</i> | the country's Way is written in a book |
| <i>jingse be ashafi bi</i> | the button is attached |

6. Write in Manchu script and translate into English: a) *Ulu han i yabuha kooli bithei gişun be hūlabure de*; b) *ere han serengge yaya gurun de algika han bihebi*; c) *bi ere blthe be hūlaha ebsi ci*; d) *morin gurgu be sabuha de feksiki seme şan cukcurere gese*; e) *bi alimbaharakū saišambi*; f) *mafari fe doro be ume onggoro*; g) *gabtara niyamniyara be erin dari urebu*; h) *Aidzung han i jalan de doro efujehebi*; i) *Dahai baksi nikan i doro be dahaki seme mimbe jombumbihe*; j) *ulhi amban etuku etumbi*; k) *gūwai faltaha yali be jembi*; l) *mini beyede geli tuttu oho doro bio?*

7. Translate into Manchu: a) listen carefully (well) to the words of this document; b) like a horse that pricks its ears; c) he kept saying again and again; d) wear Nuchen clothing and learn the Nuchen language; e) I refused and did not agree; f) let me make a comparison to ourselves; g) we will wear clothing with wide sleeves; h) could all of us stand up against Losa Šongkoro? i) How great our troops used to be! j) because we were strong in mounted and dismounted archery; k) you eight high officials have put to shame our famous reputation; l) I want you to remember my words.

«...הנהגת הממשלה והתנהלות הממשלה...»

[illegible][illegible][illegible]

محمود حميد حسن جليلي

[illegible]

המחבר/ת ..

[illegible]

சென்னை

Transliteration

(291) *Bucehe morin jugūn be kaktahabi*

uyan cooha emu inenggi solo baiḡi, jai inenggi erde urebure siden ⁴ isiname jihekū. ede cooha i hafan ambula jilidaha. nadaci jungken duleke manggi ⁵ teni emu cooha isiname jifi hafan de sitaha turgun be tucibume alaha:

«mini jungken udan oho turgunde tuwai sejen erin be jurcehe. arga akū sukdujen turifi jire de jugūn dulin de sukdujen inu efujehe. hafirabuḡi emu tokso de dosifi emu morin udame gaiha bici morin inu bucehe. uttu funcehe jugūn be feksihei isiname jihe.»

coohai hafan terei gisun de jaci kenehunjeme bisire teisu funcehe nadan cooha inu juleri amala isiname jihe. tese wacihiyame tuwai sejen erin be jurcehe? sejen efujehe? morin bucehe? jing ere erinde šuwe amala ⁶ i emken isiname jihe. coohai hafan jili dame fonjiha:

«si inu tuwai sejen be amcahakū? sukdujen geli efujehe?»

«siyanšeng, sukdujen umai efujehekūbi. jugūn de bucehe morin jaci ⁶ labdu ofi sukdujen duleme muterkū,⁷ tuttu sitaha.»



Notes

1. Orthography: Certain letters of the Sibe script are written differently from their Manchu counterparts:

a) *i*: When following a vowel, mid-position *i* is written with one short and one long stroke, like the initial *i* in standard Manchu (SM). Examples: *baiḡi*, *baiha*, *teisu*.

b) *j*: Mid-position *j* is written as one down-facing stroke, like a one-stroke *i*. Examples: *sejen*, *sukdujen*, *efujehe*, *kenehunjeme*, *efujehe*, and *fonjiha*.

c) *k*: The letter *k* (*q*) before a consonant is written with two dots, but has only one tooth, not two. Also, in quite a few Sibe materials, including this piece, *k* before consonants is written as *k̇* (*q̇*) even when, according to SM rules (see page 22), it should be written as front *k*.

Example: *feksihei*, SM: ; Sibe: .

d) *f*: The letter *f* is written with the long form, even before letters *u*, *o*, and *i*. Examples: *baiḡi*, *efujehe*, *fonjiha*, *funcehe*, etc. Depending on the handwriting, however, the difference between an initial *f* and an initial *w* may be minimal.

Contemporary Sibe texts include modern punctuation marks, such as commas, periods, quotation and question marks.

2. Sibe Vocabulary: In general, the vocabulary of written Sibe is the same as Manchu, though Chinese influence, already considerable in standard Manchu, is still more pronounced. Vocabulary changes in modern Sibe fall into the several main categories:

a) Sound changes, but no change in meaning. Examples: *tandambi* instead of *tantambi* 'to strike'; *ufuhun* instead of *efehe* 'a large ax'; *orun* instead of *urun* 'daughter-in-law'.

b) Change in meaning. Examples: The word *nimaha* means 'fish' in Manchu, but 'insect' in Sibe. (In Sibe 'fish' is *nimha*). The words for 'east' and 'west' are reversed: *dergi* means 'east' in Manchu and 'west' in Sibe, and *wargi* means 'west' in Manchu and 'east' in Sibe.

c) Use of loan words instead of native words. In addition to the many Manchu/Sibe words of Mongolian origin, estimated by Nicholas Poppe to make up 20-30% of the traditional Manchu vocabulary, modern Sibe has taken expressions from other languages. The vast majority of recent loanwords in Sibe come from Chinese. For example, *wazi* (*wazi* 襪子) instead of *fomoci* 'socks'; *si hūi* (*shihui* 石灰) instead of *doho* 'ashtray'. Some loanwords come from languages other than Chinese: *badzar* for *hūdai falga* 'market place' from Uighur; *miyeter* 'meter' and *masina* 'machine' from Russian. In some cases the native and foreign words coexist; for example: Manchu *dehetun* 'airplane' and *feiji*, from Chinese *feiji* 飛機.

d) Creation of new words based on Chinese. Examples: *pailambi* 'to send' from *pai* 派; *kaktambi* 'to obstruct' from *ka* 卡.

e) Literal translation of Chinese words and compounds. While early Manchu tended to use single words to describe a person, thing, or event, modern Sibe, even more than Standard Manchu, uses many literal translations of Chinese compounds. Examples:

| | | |
|--|-------------------------|-------------------|
| <i>bajen</i> (<i>ba</i> + <i>ejen</i>) | Chin. <i>dizhu</i> 地主 | landlord |
| <i>tuwai sejen</i> | Chin. <i>huoche</i> 火車 | train |
| <i>juleri amala</i> | Chin. <i>qianhou</i> 前後 | one after another |

| | | |
|-----------------------|---------------------------|----------------------|
| <i>usin hethe</i> | Chin. <i>nongye</i> 農業 | agriculture |
| <i>siden jugūn</i> | Chin. <i>gonglu</i> 公路 | highway |
| <i>siden bithe</i> | Chin. <i>gongwen</i> 公文 | documentary language |
| <i>gisun hergen</i> | Chin. <i>yanyu</i> 言語 | spoken language |
| <i>golmin foholon</i> | Chin. <i>changduan</i> 長短 | length |

A little less obvious is the increased Sibe use of converb-verb combinations. Though standard Manchu also uses this structure extensively, more of these combinations look like Chinese equivalents. Examples: *udame gaiha* for Chinese *maidao* 買到; *isiname jihe* for Chinese *daolai* 到來; or *tuwame wajifi* for *kanwan* 看完.

f) Transliteration of Chinese words and compounds.

| | | |
|----------------------|-------------------------------|-----------------|
| <i>siyanseng</i> | Chin. <i>xiansheng</i> 先生 | Mr. |
| <i>fu</i> | Chin. <i>fu</i> 府 | residence |
| <i>taifai</i> | Chin. <i>taifai</i> 太太 | wife |
| <i>weiyuan hūi</i> | Chin. <i>weiyuanhui</i> 委員會 | committee |
| <i>gung can dang</i> | Chin. <i>gongchandang</i> 共產黨 | Communist Party |
| <i>Moo jusi</i> | Chin. <i>Mao zhuxi</i> 毛主席 | Chairman Mao |

Though most Chinese words in Manchu are easily recognizable to students familiar with Chinese, it is helpful to remember the most important rules that govern the transliteration of Chinese words into Manchu:

| Wade-Giles | Pinyin | Sibe | Wade-Giles | Pinyin | Sibe |
|--------------|--------------|---------------|---------------|-------------|---------------|
| <i>pao</i> | <i>bao</i> | <i>boo</i> | <i>hsün</i> | <i>xun</i> | <i>siyūn</i> |
| <i>tlao</i> | <i>diao</i> | <i>diyoo</i> | <i>chün</i> | <i>jun</i> | <i>giyūn</i> |
| <i>piao</i> | <i>biao</i> | <i>biyoo</i> | <i>chou</i> | <i>zhou</i> | <i>jeo</i> |
| <i>p'iao</i> | <i>piao</i> | <i>piyoo</i> | <i>ch'ou</i> | <i>chou</i> | <i>ceo</i> |
| <i>chuan</i> | <i>zhuan</i> | <i>juwan</i> | <i>ch'uan</i> | <i>quan</i> | <i>ciowan</i> |
| <i>tuān</i> | <i>duan</i> | <i>duwan</i> | <i>hsüan</i> | <i>xuan</i> | <i>siowan</i> |
| <i>nü</i> | <i>nü</i> | <i>noi</i> | <i>chia</i> | <i>jia</i> | <i>jiya</i> |
| <i>yü</i> | <i>yu</i> | <i>ioi</i> | <i>chien</i> | <i>jian</i> | <i>jiyan</i> |
| <i>yuan</i> | <i>yuan</i> | <i>yüwan</i> | <i>chüeh</i> | <i>jue</i> | <i>jiyo</i> |
| <i>huang</i> | <i>huang</i> | <i>hüwang</i> | <i>ch'üeh</i> | <i>que</i> | <i>ciyo</i> |

For a complete list of Chinese syllables with their Manchu equivalents, see Part III, Miscellaneous Information, pp. 370-74.

3. Structural Changes: Given that contemporary Sibe is spoken by only a small number of people who are surrounded by the Chinese majority culture and language, the Sibe language is undergoing structural changes as well, some of them the result of Chinese language influences. Quite apparent is the increased omission of sentence particles that are not necessary for the listeners' understanding. Example: *emu morin udame gaiha bicibe*: 'although I bought a horse'.

4. *urebure siden*: The word *siden*, originally meaning 'up to, interval, public', may be used as 'when' in Sibe. Compare Reading Selection D-2, Note 33, p. 309.

5. *nadaci jungken duleke manggi*: 'after seven o'clock passed'. When telling time, colloquial Sibe usually uses the word *erin*, not *jungken*. It may also omit the ordinal *ci*. Examples: *te udu erin oho?* 'what time is it now?' *juwe erin oho* 'it is two o'clock'.

6. *šuwe amala*: 'the last'. The word *šuwe* 'very, too' can be used to express either a high degree or the highest degree. Several other words with similar meanings function in this way: *jaci* 'too, very', *umesi* 'very', *dembei* 'exceedingly, greatly', *mujakū* 'extremely, truly', *ten* 'extreme point', *nokai* 'very', *hon* 'very, most'. See Review 1 below.

7. *muterkū*: Standard Manchu suffix *-rakū* regularly collapses into *-rkū*.

Review

1. *jaci, šuwe, dembei, mujakū, umesi, ten i, hon, nokai* 'very', or superlative

| | |
|-----------------------|------------------------------------|
| <i>jaci amala</i> | very much behind, last |
| <i>jaci sain</i> | very good |
| <i>šuwe ujen</i> | extremely heavy, the heaviest |
| <i>dembei šahūrun</i> | exceedingly cold, the coldest |
| <i>mujakū komso</i> | very few, the fewest |
| <i>umesi mangga</i> | very difficult, the most difficult |
| <i>umesi ajige</i> | very small, smallest |
| <i>teni unenggi</i> | very sincere, most sincere |
| <i>hon ja</i> | very easy, easiest |
| <i>nokai amba</i> | very great, greatest |

2. Examples of conversational sentences

nei erin absi ohoye?
tere oci, šabi nio? inu, šabi inu.
tere oci šefu nio? waka, šabi inu.
hoton de hūdai puseli bio?
ere emu bithe oci siningge nio?
ere ai tūrgun ni?
sinde enenggi baita bio? baita akū.
tere boode bio? akū.
aibide bi? Harbin de bi.
udu aniya oho? ilan aniya oho.
ai baita be arambi?
te adarame?
i adarame? umesi sain.
sini sargan ya ba i niyalma?
ere aniya udu se oho?
si aibide genembi?
si ai jaka be udambi?
sini ama ai weilen arambi?
tere oci, we? tere oci, mini gucu bi.
ere oci, we i bithe bi?
ere oci, sini bithe bio?
ere oci, ai jaka?
siawe ai erinde genembi?
i ya erin de isinjimbi?
emu aniya de udu inenggi bi?
jihengge absi sain!
si absi mentuhun!

how have you been?
 is he a student? yes, he is a student.
 is he a teacher? no, he is a student.
 are there shops in the town?
 is this book yours?
 what is the reason?
 are you busy today? no, i am not.
 is he at home? no, he is not.
 where is it? in Harbin.
 how many years has it been? three years.
 what are you doing?
 how is it now?
 how is he? very good.
 where is your wife from?
 how old are you this year?
 where are you going?
 what are you going to buy?
 what work does your father do?
 who is he? he is my friend.
 whose book is this?
 is that your book?
 what is this?
 when are you going?
 when does he arrive?
 how many days are there in a year?
 how good that he came!
 how stupid you are!

3. Transcribe into Manchu script and translate into English: a) *uyun cooha šolo baiha*; b) *cooha i hafan ambula jilidaha*; c) *mini jungken udan oho*; d) *hafirabuŋi emu tokso de dosifi emu morin udame gaiha*; e) *funcehe nadan cooha juleri amala isiname jihe*; f) *sejen erin be jurcehe*; g) *sukdujen umai efuhehekūbi*.

4. Translate into Manchu: a) by early morning drill the next day the soldiers had not arrived; b) it was already after seven o'clock when one soldier arrived; c) the car broke down in the middle of the road; d) the horse also died; e) just as the officer was doubting the soldiers' explanation (words); f) the last soldier arrived; g) there were too many dead horses (lying) in the road.

[illegible]

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 𐌲𐌹𐌶𐌰𐍄𐌴𐌹𐌳𐌺𐌰𐍃𐌸𐌴𐌹𐌳𐌺𐌰𐍃𐌸

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ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥
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ಹುಣಸೂರು

לְהַחֲזִיק בְּכֵל הַמִּלְחָמָה . וְכֵן יִשְׁמְרוּ אֶת הַבְּרִית .

— וְכֵן יִשְׁמְרוּ אֶת הַבְּרִית . וְכֵן יִשְׁמְרוּ אֶת הַבְּרִית .

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Transliteration

(297) *Singgeri boo gurimbi*

emu inenggi singgeri siyanšeng emu fempin jasigan bargiyame bahaha.¹ cohome² terei goro bai niyamangga usin singgeri i buhe jasigan inu. jasigan dolo gisurehengge³

«singgeri siyanšeng:

bi sinde emu sain mejige alaki. usin dorgi handu wacihiyame urehebi, udu inenggi duleme, usisisa handu be bargiyafi, bisirele⁴ šayan belebe bajeni calude benjimbi. sinde urgulembi, hūtingge⁵ singgeri siyanšeng. sini siyanbe⁶ jeme omire inenggi emgeri isinjiha!

sinde damu jasirengge:³ jobotengge usisisa handu be hadume bargiyaha amala, uthai tese yuyure beyerengge yasai juleri isinjimbi. tere erinde mini jemengge inu akū ome oho.⁷ ere mini aniyadari dulembun inu. ne bi suweni wesihun fude genefi udu inenggi banjimseme belhemahabi,⁸ kemuni majige bele juwen gaifi marimbi.

erei jalin,

elhebe baiha,⁹

sini niyamangga usin singgeri.»

singgeri siyanšeng jasiganbe tuwame wajifi, urgunjeme bayalarade¹⁰ šalu funiyehe

(298) *gemu teng seme iliha. tere beyei taitai be tebiyelefi «emken juwe ilan, emken juwe ilan» fekuceme maksime deribuhe.*

singgeri siyanšeng taitai emgi¹¹ emudan gung be horgiha (uthai singgeri yeru), emu mujakū amba belei cahin, torhome juwan udu jang onco. den ilan jang. musei niyalmasu¹² aika singgeri geseli ajige oci, ilan duin jungken erin baibure oci, teni tere cahin be horgime mutembi. Jabšante¹³ singgeri de duin bethe bifi, juwe singgeri siyanšeng gosin¹⁴ fen erin baiburkū emu mudan horgime mutembi.

«ha ha ha!» singgeri siyanšeng maksime wajifi, uthai ambarame injehe. tere hendume,¹⁵ «sainbe jetere inenggi isinjiha. ice bele jimeoho.¹⁶ udu inenggi duleme, usisisa šayan belebe meihereme jifi, belei cahinde dolombi!»

«tere toktohoje,¹⁷ aniyadari eralingge!» singgeri taitai gisurehe.

«usisisa emken emken jime bele afabume udu inenggibe dulerkū, cahinde jalumbi, tere erinde muse damu anggaba juwafi wangga be balme amtanggabe jeme, ere yagese hūtingga!⁵ ha ha!» singgeri gisureme wajifi ambarame injehe.

«tere toktohoje, aniyadari eralingge!» singgeri taitai gisurehe—daruhai meyen emu gisunbe, aimaka anggade hesebuhe gese.¹⁸

(299) *aniyadari eralingge. tuttu bicibe ere aniya tesei gūniha alingge ohokū.¹⁹ tere juwe singgeri inenggi biya aname aliyacibe, usisi i jeku benjirebe saburkū. belei cahin da ani untuhun. emu faha bele inu bahame jeterkū.²⁰ emu inenggi yamjishūn singgeri siyanšeng cahin ci tucifi, fe gucu ihan age be balme generebe toktohuha. neneheci ihan age i gisun gemu akdacun bi. singgeri utala gūidame²¹ jugūn yabufi teni isinaha. cib*

ekisakai ihan lempen de dosiha ²² bici, ihan age jing lempen dorgide amgafi amba jilganiye ²³ hocarambi. «ihan age!» singgeri siyanšeng den jilganiye ²³ terebe hūlame kaicaha. damu tere getehe akū. gulhun inenggi weileme cukuhe ofi, dobori umesi amtanggai amgahabi.

«ihan age! ihan age!» singgeri siyanšeng elkei ihan i šande dosika.²² ihan age getehe. «oi, ai baita?» ihan age emu mudan gūlmin saniyafi,²⁴ šanbe lasihiyame gisureme.¹⁵ «singgeri siyanšeng na.²⁵ muse gūidame²¹ sabuhakū emu aniya duleke?»²⁶ «mujangga bi duka tucihekū emu aniya duleke.» singgeri siyanšeng hendume.¹⁵

«nei erin absi ohoye? ai turgunde bajen looye i belei cahin netele untuhun. usisisa emu faha bele inu afaburkū?»

«bajeni cahin!» ihan age šahūrukūniye ²³ gisureme.¹⁵ «bajen tere—

(300) beyeni usin tarimna?»²⁷

«tarirkū. bajen ningge ²⁸ tumen minggan nimari usin bi. tefi jeme omirkū usin be beye tarifi ainambi?»²⁹ singgeri siyanšeng gisurehe.

«bajen beye usin tarirkū. terei cahinde bele aibici jimbiheni?»

«usisisa tede benjimbi.»

«usisisa jobome gūsihūlame tarime tebuifi bahaha¹ šayan belebe ai turgunde bajende bufi, beye yuyume beyerede isinambiheni?»³⁰

«tese aniyadari erei adali wakanio?» singgeri siyanšeng gisurehe.

«tere yargiyani giyande acanarkū!» ihan age fancafi kaicame hendume.¹⁵

«joboterkū oci uthai jeterengge akū, tesei anggade gaha hamtame būmna.³¹ bajen serengge ³² joboterkū bime latufi jetere umiyaha, tuttu enenggi tesei bele cahinde emu faha bele akū! ere gisunbe si takahanio? ne usisisa beye foršohoye, beyeningge usin bi. beye tarime beye jembi, jai ainaha seme bajende sorobume turigen afaburkū oho!»⁹

«damu singgeri siyanšeng geli angga neifi da...seme gisureki sere siden,³³ ihan age amba jilgani kaicame deribuhe: «daci! daci! si suwe dacibeli ³⁴ gisurembi. tuttu bicibe ne dulekede adališarkū ohoye.¹⁷ ne gung can dang usisisa be yarhūdame geren gemu falindume acahabi. bajenbe tandame

(301) tuhebuifi, usin nabe gemu tarire usin akū usiside dendeme buhebi. bajen dahūme usisisabe sorome muterkū oho! bi sinde alaki. ubade emgeri banai halanbe yabubume wajifi, usisi gemu sujeleme ³⁵ ilihabi. si geli bajeni amba belei cahinde akdafi banjinbe dulembuki seme ilihaina muterkū ohoye!³⁶ tere erin emgeri duleme mukiye habi!³⁷ si taka erebe!»³⁸ «uttu oci, uttu oci» singgeri siyanšeng songgoro fara arbuniye gisureme.¹⁵ «be uthai uttu boo gurime ohona!» singgeri siyanšeng booci ³⁹ bedererede, geli usin singgeri i emu fempin jasi ganbe bargiyame bahaha.¹

«singgeri siyanšeng:

ere aniya yargiyan faijuma. usisisa handube hadume bargiyafi, bajen boode benehekū, beyei boode tebume asarahabi. donjihade ⁴⁰ emgeri banai halanbe yabubufi,

usisade beyeningge usin bime hefeli wverkū⁴¹ ohobi. ere baitabe suwe same muterkū.
arbutbe tuwahade,⁴⁰ bi inu sini wesihun fude generebe baiburkū oho.

erei jalin, usin singgeri»

«erali, erali oci» singgeri siyanšeng songgoro fara duruniye taitai emgi hendume:¹⁵
«muse boo gurirkū na!»

(302) eiterecibe singgeri boo gurime ohobi. terei absi gurirebe daljilarkū. šošofi
gisureci, enteheme nenehei alingge suitame⁴² gūbadara, latufi jere⁴³ erin emgeri
mukiyefti—tere enteheme enteheme dahūrkū.

Notes

1. *emu fempin jasigan bargiyame bahaha*: 'he received a letter'. The dictionary perfective participle of *bahambi* is *baha*, not *bahaha*. However, one does see the latter form occasionally. The original meaning of *fempi* or *fempin* is 'sealing tape' or 'cover', but in this sentence the word *fempin* reflects the Chinese use of classifiers or measuring words, such as *feng* 封, as in *i feng xin* 一封信 'a letter' or 'one letter'. Though Manchu does have measuring words, they are less common than in Chinese. Example: *duin morin* 'four horses', *tanggū cooha* 'one hundred soldiers'.

2. *cohome*: lit. 'especially, on purpose'. Here the function is like Chinese *jiushi* 就是, translatable simply as 'it was' or 'it happened to be'.

3. *jasigan dolo gisurehengge*: lit. 'that which one said in the letter (was as follows)'. This use of the *gisurengge* compares to the opening of memorials with *wesimburengge*. However, Sibe makes extensive use of the nominalizing function of *-ngge* to represent the Chinese *de* 的 construction. Example: *si attanggi jihengge?* Chin. *ni shi shemme shihou laide* 你什麼時候來的? See Review 1.

4. *bisirele belebe benjimbi*: 'they will bring all the rice there is'. The imperfective or perfective participle plus *-le* (and possibly *-la*) creates an adjective which denotes everything or everybody there is. See Review 2. Although both *-la* and *-le* occur, the suffix *-le* derives from *ele* 'all, whoever' and it is possible that invariable *-le* is the only grammatically correct form.

5. *hūturingge*: The Manchu word is *hūturingga* 'fortunate'. Spoken Sibe does not distinguish between the syllables *-ngga*, *-ngge*, and *-nggū*, thereby lumping the three

spellings into one. Such pronunciation accounts for the spelling of *hüturingge* instead of *hüturingga*. Note that the second occurrence of the word is spelled *hüturingga*.

6. *siyanbe*: spoken Sibe for *sainbe* 'good things'.

7. *akū ome oho*: 'it has become nonexistent, there is no more'. The verb forms *-me oho* and *-me ohobi*, or the negative form *-rkū oho* are very common in Sibe. Examples: *ice bele jime oho* 'they are about to bring the new grain'; *singgeri boo gurime ohobi* 'Mr. Mouse is about to move'; *turigen be bajen de afaburkū oho* 'they will no longer turn in rent to the landlords'; *duleke de adališarkū oho* 'it is no longer as in the past'. This type of *oho* parallels the Chinese word *le* 了 with the meaning 'to be about to' or in a negative sentence 'is no longer' or 'no more'.

8. *banjimseme belhemahabi*: 'I am making preparations to stay with you'. The endings *-maha* or *-mahabi* are imperfective progressive forms. They rarely, if ever, occur in documentary Manchu, but are frequent in Sibe. See Review 3. The form *banjimseme* is a colloquial Sibe form of *banjiki seme* 'I want to stay' or 'saying let me stay'.

9. *erei jalin elhebe baiha*: lit. '(having written) for this reason I wish you peace'. In the memorial section we encountered *elhebe baimbi* 'to enquire after a person' (Chin. *qing an* 請安). The expression also concludes ordinary Sibe letters, similar to 'yours sincerely' or 'with best wishes'.

10. *bayalarade šalu funiyehe...iliha*: 'his whiskers bristled with happiness'. Rather than translating *de* with 'when', the *de* here is better understood as a case marker following the nominalized verb *bayalara*, giving it an instrumental meaning rather than a temporal one. For case marker *de*, see Reading Selection A-6, Review 3, p. 173.

11. *taitai emgi*: Example of omission of the genitive case marker. This selection contains various other examples of such omissions, most noticeably with directionals: *jasigan dolo* 'in the letter', *usin dorgi* 'in the field'.

12. *niyalmasu*: 'human beings'. Contemporary Sibe uses *-su* to form nouns, often abstract nouns. Examples: *takasu* 'knowledge' from *takambi* 'to know'; *tucirsu* 'product' from *tucimbi* 'to come out'.

13. *jabšante: jabšande* ‘fortunately’.

14. *gosin: gūsin* ‘thirty’.

15. *hendume*: This *-me* converb stands for the *-mbi* finite verb. Spoken Sibe does not sound the letter *b* in *-mbi*, pronouncing the verb ending *-mbi* as *-me* or *-mi*. The pronunciation collapses the finite verb form *-mbi* and the converb ending *-me* into one. Other examples in this piece: *hendume, tarime, gisureme*.

16. *jimeoho: jime oho*. See Note 7 above.

17. *ere toktoho:ye*: ‘that’s so for sure’. The sentence particle *ye* adds emphasis, surprise or certainty. It can also function as a question particle. See Review 4.

18. *daruhai meyen emu gisun be, aimaka anggade hesebuhe gese*: ‘as for this frequent phrase, it was as if she commanded it by saying so’. The expression *aimaka...gese* parallels the Chinese use of *haoxiang...yiyang* 好像...一樣 ‘it seems like’.

Note the sequence in *daruhai meyen emu gisun*. The word *meyen* ‘phrase’ could serve as a measuring word as *emu meyen gisun*. However, in this case *meyen* precedes *emu*, making *daruhai meyen* a nominal phrase which, omitting genitive *i*, qualifies *gisun*. Compare *wesimbuhe emu baita* ‘a matter which someone memorialized’ or *gūidame sabuhakū emu aniya* in Note 26 below.

19. *gūniha alingge ohokū*: ‘it was not as they had thought’. The word *ohokū* should be *ohakū*, negative perfective participle of *ombi* ‘to be, to become’. Sibe *alingge* stands for SM *adalingga* ‘similar, like’.

20. *bahame jeterkū*: ‘they did not get to eat (a single kernel of grain)’. The construction appears to be a modern equivalent of SM *bahafi jeterakū* ‘could not eat’. For that construction, see Reading Selection A-4, Review 1, p. 103.

21. *utala gūidame jugūn yabu:fi*: ‘having walked for a very long time’. In SM the word is *goidame*, not *gūidame*. Usually *utala* occurs before a noun, as in *utala aniya* ‘so many years’.

22. *dosiha*: *dosika*. Perfective participle of *dosimbi* 'to enter'. Both versions occur in this story.

23. *amba jilganiye*: 'in a loud voice'. Besides the regular genitive/instrumental case markers *i* and *-ni*, Sibe also uses *-iye*, especially to create adverbial expressions. Examples: *songgoro fara duruniye* or *songgoro fara arbuniye* 'weeping bitterly'. Also: *šahūrukūniye gisureme* 'said in a rather cold manner'.

24. *gūlmin saniyafi*: *golmin saniyafi*. The adverbial use, without as much as an adverbial genitive *i*, probably reflects the Chinese word *shenchang* 伸長 'to stretch'. SM generally uses *golmin* 'long' as an adjective.

25. *na*: The Sibe sentence particle *na* conveys emphasis, surprise, or certainty. Like *ye*, *na* can also function as a question particle. See Review 4.

26. *muse gūidame sabuhakū emu aniya duleke*: 'a year (during) which we haven't seen each other has passed'. The phrase *muse gūidame sabuhakū* qualifies *emu aniya*. Compare Note 18.

27. *beyeni usin tarimna*: 'do they till their own land?' The suffix *-mna* attached to a verb stem forms a question. Examples: *si genemna?* 'are you going?', *si tacikū de genere be cihalamna?* 'do you like going to school?'

28. *bajen ningge tumen minggan nimari bi*: 'as for the landlords, they have thousands of acres of land'. Note that there is no *de* with *bi* for 'to have'. The word *ningge* has several functions. 1) Serve as topic marker, similar to *oci*: *bajen ningge tumen minggan usin bi* 'as for landlords, they have a lot of land'. 2) Convey a possessive meaning: *usin usiningge* 'the land is the farmers' (land); *beyeningge usin* 'land of their own'. 3) Refer back to the subject or noun: *sini ere deretu moo ningge* 'this desk of yours is a wooden one'. 4) Nominalize words, such as adjectives or numerals: *muheliyen ningge* 'the round one'. See Review 5.

29. *tefi jeme omirkū usin be beye tarifi ainambi*: 'why would they live and work the land themselves suffering hunger and thirst?' The phrase *jeme omirkū* modifies *tarifi*, with the negative of *omirkū* extending to *jeme*. The verb *ainambi* 'why do something',

often combines with the subordinative converb *-fi*. Example: *si urunakū bahambi. temšefi ainambi?* ‘you will definitely get it. Why fight over it?’

30. *ai turgunde beye yuyume beyerede isinambiheni*: ‘why would they face cold and hunger?’ Most questions with particle *ni*—usually translated into Chinese with *ma* 嗎 and *ni* 呢—require a separate question word. However, *ni* may also occur with the meaning ‘what about’, in which case there is no need for a question word. Example: *sini age bithe be hūlamahabi. sini deo ni?* ‘your older brother is studying. What about your younger brother?’ See Review 6.

31. *tesei anggade gaha hamtame bumna*: ‘the ravens will defecate into their mouths’. Since this sentence is not a question, the *-mna* suffix as an interrogative suffix is inappropriate (see Note 27 above). Instead, *bumna* appears to be a contraction of *bumbi* with particle *na* for emphasis.

32. *bajen serengge*: ‘as for the landlords’ or ‘the so-called landlords’. As a topic marker, *serengge* follows the subject, which may be a word or a phrase. Example: *tulergi gurun i gisun be tacimbi serengge ja waka* ‘learning a foreign language is not easy’.

33. «damu singgeri siyanšeng geli angga neifi da...seme gisureki sere siden: ‘when Mr. Mouse again opened his mouth wanting to say, “former...”’. It seems that the opening quotation mark is misplaced and the closing mark is missing. The sentence should read: *damu singgeri siyanšeng geli angga neifi “da...” seme....* The response from the ox tells us that the interrupted word *da...* was going to be *daci* ‘formerly’.

34. *si suwe dacibeli gisurembi*: ‘you always say “formerly, formerly...”’. The Sibe word *beli* is a combination of the accusative case marker *be* and *li* ‘only’. Other examples with *li*: *si li gene!* ‘you go (alone)’; *ilan li niyalma jihebi* ‘only three people came’; *juwali niyalma* ‘only ten people’. The word *suwe* stands for *šuwe* ‘always, very’.

35. *usisi gemu sujeleme ilihabi*: ‘all the peasants are (rejoicing)’. Converb *-me* plus *ilihabi* is an imperfective progressive form, which is used in the same way as *-mahabi*. Compare Note 8 and Review 2. The word *sujeleme*, which is not listed in dictionaries, stands for Manchu *sebjelembi* ‘to rejoice’.

36. *ilihaina muterkū ohoye*: 'from now on that is no longer impossible'. The word *ilihaina* consists of *ililai* 'immediately' and *na*, a sentence particle of emphasis.

37. *mukiyehabi*: *mukiyehabi* 'it has expired'.

38. *si taka erebe*: 'you'd better know this'. This subject-verb-object structure is unusual. However, since this is direct speech, it is possible that *erebe* may have been said somewhat as an afterthought.

39. *booči bederembi*: 'to return home'. The case marker *ci* has two directional meanings. When referring to a point of departure it compares to *deri* 'from'; when referring to the direction of the destination it compares to *baru* 'toward'. See Review 7 below.

40. *donjihade*: 'people say, I have heard'. Another common Sibe expression is *arbun be tuwāhade* 'it appears'. These phrases correspond to documentary Manchu *donjihaci...sembi*, or *tuwaci...sembi*, respectively.

41. *urerkū*: *ururkū* 'is not hungry'.

42. *suitame*: The dictionary meaning of *suitame* is 'to pour water, to splash'. In spoken Sibe *suitambi* stands for *suilambi* 'to work hard, to suffer hardship'.

43. *jere*: *jetere*. Imperfective participle of *jembi* 'to eat'.

Review

1. -ngge Common nominalization of verbs in Sibe

si atanggi jihengge?
bithe be qibide sindahangge?
si wei emgi jihengge?
si yabadē bihengge?
gairengge labdu, burengge komso
tere sindē buhengge ai?

when did you come?
 where did you put the book?
 with whom did you come?
 where were you?
 he took a lot and gave little
 what did he give you?

2. Verb + *-le* 'all (there is)'

| | |
|--------------------------------------|---|
| <i>bisirele bele be benjimbi</i> | they will bring all the grain there is |
| <i>ucarahale (ucarahala) niyalma</i> | all the people I have met |
| <i>dulekele ba</i> | all the places they have passed through |
| <i>sabuhala jaka</i> | all the things we have seen |
| <i>donjihale (donjihala) mejige</i> | all the things one has heard |
| <i>isinahale (isinahala) ba</i> | all the places one has been to |

3. Verb Stem + *-mahabi* and *-me ilihabi* Progressive tense

| | |
|-------------------------------------|----------------------------|
| <i>aga damahabi</i> | it is raining |
| <i>aga dame ilihabi</i> | it is raining |
| <i>buda jemahabi</i> | I am eating |
| <i>buda jeme ilihabi</i> | I am eating |
| <i>bi jasigan be tuwame ilihabi</i> | I am just reading a letter |
| <i>bi jasigan be tuwamahabi</i> | I am just reading a letter |

4. *ye* and *na* Particles/suffixes for emphasis and questions

| | |
|-----------------------------------|---------------------------------------|
| <i>tere toktohoeye!</i> | that is for sure! |
| <i>usisisa beye foršohoye!</i> | the peasants have "turned over" |
| <i>dulekede adališarkū ohoye!</i> | it is no longer as it was in the past |
| <i>singgeri siyanšeng na!</i> | Mr. Mouse! |
| <i>be boo gurime ohona!</i> | we will move! |
| <i>musei boo gurirkū na!</i> | we will not move! |
| <i>absi mangga na!</i> | how difficult! |
| <i>tere ainaha bihe ye?</i> | how was it? |
| <i>nei erin absi ohoye?</i> | what's been happening these days? |
| <i>sini ama boode bina?</i> | is your father home? |
| <i>yargiyan uttu na?</i> | is it really true? |

5. Various functions of *ningge*, *-ningge*

| | |
|--|---|
| <i>bajen ningge tumen nimari usin bi</i> | as for the landlords, they have a lot of land |
| <i>ai boco ningge sain be sarkū</i> | I don't know which color would be good |
| <i>etuhun ningge sonjo</i> | select the strong ones |
| <i>ambaningge jakūn se</i> | the older one is eight years old |
| <i>usin usisiningge</i> | the land is the farmers' (land) |
| <i>tere morin juwe ejen i ningge</i> | this horse belongs to two owners |

6. Question particle *ni*

ere ai turgun ni?
udu niyalma bini?
sini beye ainu generkū ni?
we ini mama be ujimbini?
tere baita be sara sarkū ni?
sini ama ni?

what is the reason?
 how many people are there?
 why don't you go?
 who will take care of his grandmother?
 do you not know this matter?
 how about your father?

7. *ci* and *deri* versus *ci* and *baru*

tere hecen ci jihe
tere hecen deri jihe
bi tacikū i baru genembi
bi tacikū ci genembi
si yabaci genembi?
niohe alin ci feksimbi
mini boo ubaci goro akū
Beijing ci booci marifi uthai nimehe

he came from the city
 he came from the city
 I am going to school
 I am going to school
 where are you going?
 the wolf is running towards the mountain
 my home is not far from here
 after she returned home from Beijing, she
 fell ill

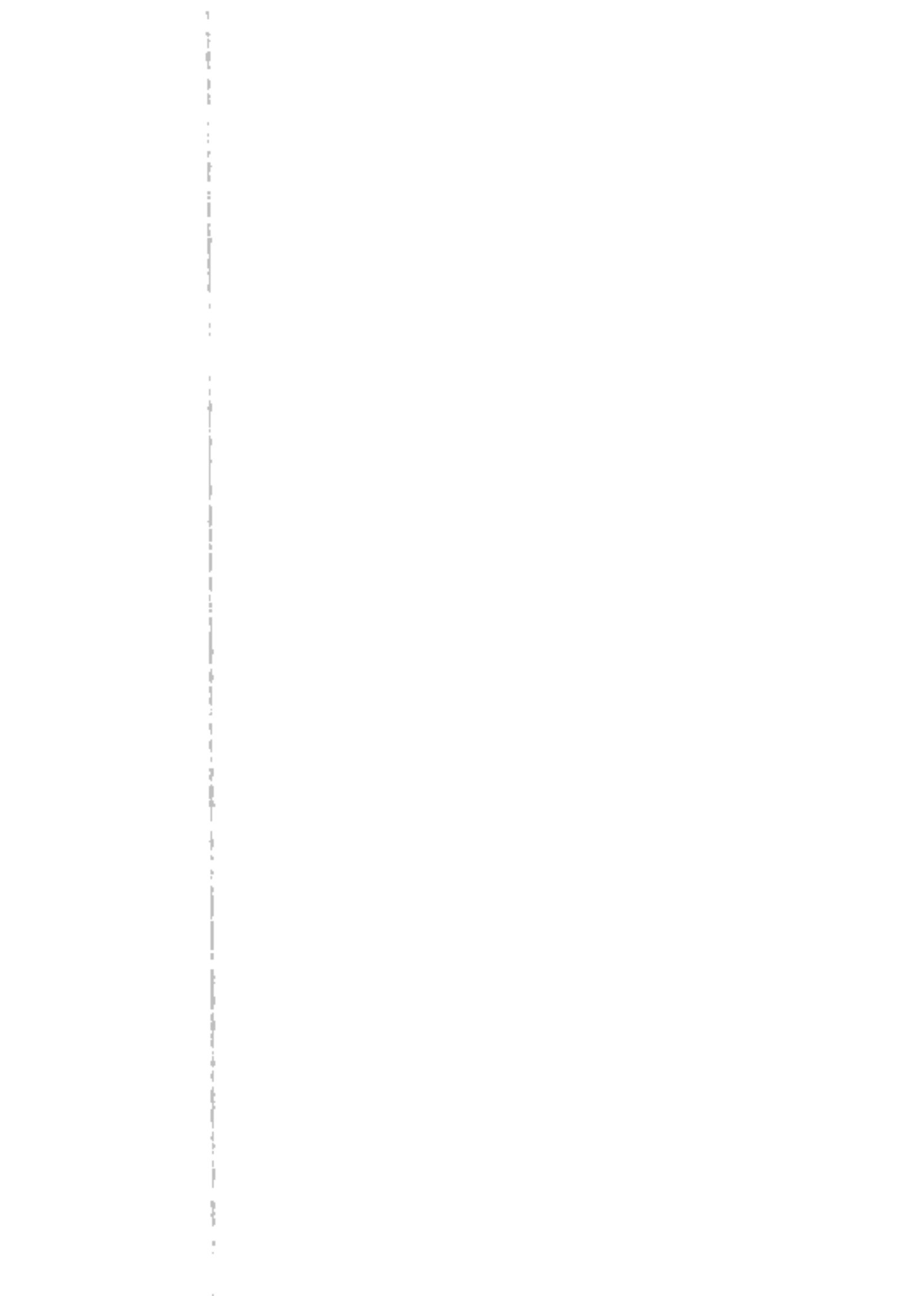
8. Write in Manchu script and translate into English: a) *goro bai niyamangga usin singgeri i buhe jasigan inu*; b) *usin dorgi handu wacihiyame urehebi*; c) *jeme omire inenggi emgeri isinjiha*; d) *singgeri siyanšeng taitai emgi maksime deribuhe*; e) *gūsin fen erin baiburkū*; f) *udu inenggi duleme usisisa jifi belei cahinde dolombi*; g) *usisi i jeku benjirebe saburkū*; h) *fe gucu ihan age be baime generebe toktobuha*; i) *ihan amgafi amba jilganiye hūwacarambi*; j) *singgeri elkei ihan i šande dosika*; k) *tere cahinde bele aibici jimbiheni?* l) *joboterkū oci uthai jeterengge akū*; m) *ne ususisa beye foršohoye, beyeningge usin bi*; n) *bajenbe tantame tuhebuhe*; o) *singgeri booci bederede, geli usin singgeri i emu fempin jasiganbe bargiyame bahaha*; p) *bi inu sini wesihun fude generebe baiburkū oho*.

9. Translate into Manchu: a) let me report some good news to you; b) the peasants will bring all the rice they have to the landlord's granary; c) this is my experience every year; d) I am preparing to spend a few days in your house and borrow some grain to take home with me; e) his whiskers bristled with joy; f) if we humans were as small as mice we could circle that bin in less than three hours; g) but this year it wasn't as they had thought; h) they did not get to eat a single grain of corn; i) Brother Ox had just fallen asleep in his shed; j) because he had worked hard all day he was sleeping very soundly

(sweetly); k) the landlords don't work the land themselves; l) isn't it that way every year? m) the Communist Party is leading the peasants and everybody has united in solidarity; n) this year is really strange; o) I hear that land reform has already been carried out; p) the days of eating by depending on others are already a thing of the past.

Part III

Study Aids



Historical background: The Qing Dzungar campaigns

At about the same time the Manchus were establishing their new state in Manchuria in the early seventeenth century, the Western Mongols began expanding their power in Western Mongolia and Dzungaria.

At the time both the Eastern and Western Mongols were made up of several subgroups. The Western Mongols, also called Oirats or Eleuths (Ölöts), consisted of four groups: the Choros, Derbets, Khoshots, and Torghuts. Though technically the term Dzungars refers only to the Choros, the most powerful group within the confederation, it is generally used to refer to the confederation collectively. The Eastern Mongols, consisting of the Khalkas in the north and the Chahar Mongols in the southern part of Inner Mongolia, divided into several territorial units: The Tushetu Khan occupied northern Mongolia, with Urga as its center; the Zasagtu Khan had his base in western Mongolia; and the Setsen Khan was leading the eastern Khalka. In 1725 another khanate, the Sain Noyan Khanate, was carved out of the territory of the Tushetu Khan.

Important in the Manchus' political considerations was the Tibetan-Mongol relationship. Though a few Mongols had abandoned shamanism in favor of Tibetan Buddhism during the early Ming or even the Yuan dynasty, a major change came about when Altan Khan (1507–1582), along with others among the Eastern Mongol elite, converted to Buddhism during the latter sixteenth century. Altan Khan may have done so for spiritual reasons, but the conversion had obvious political implications. It gave the Tibetan church religious authority over the Mongols and created a close relationship between the political powers in Tibet and Mongolia. Collaboration between Altan Khan and a leading Tibetan *lama* from the Yellow Sect resulted in a mutual bestowal of titles. The Tibetan *lama* received from Altan Khan the title of Dalai Lama along with Mongol support in his struggle against the rival Red Sect. In return, the Dalai Lama proclaimed Altan Khan to be a reincarnation of Khubilai Khan. Bestowal of titles and political support remained hallmarks of the Mongol-Tibetan relationship for some time.

Kharakhula (d. 1635) was the first Dzungar chief who, armed with a title from the Dalai Lama for helping the Yellow Sect in Tibet, bolstered his leadership and expanded Dzungar power by conquering lands of other Mongol tribes in Western Mongolia. After his death, the Khoshots, who under their leader Gushri Khan (d. 1656) had moved south to the Kokonor region, provided Dzungar support for the Yellow Sect and for a while were the actual rulers of Tibet.

Kharakhula's son continued his father's quest for building a broad Mongol confederation, but internal dissension limited his success. A 1640 meeting held to create unity between Eastern and Western Mongols failed to bring an agreement. The murder of Kharakhula's grandson Sengge by his ambitious older brothers in 1670 provided an opportunity for

Galdan, another of Sengge's siblings, to assume the leadership position and to pursue a vigorous expansionist policy. When young, Galdan had been recognized as an incarnation of a member of an important Tibetan lineage and he had spent over ten years in Tibet studying first under the Panchen Lama and then directly under the Dalai Lama.

Soon after becoming the new Dzungar leader and receiving the Dalai Lama's blessing in the form of a title, Galdan defeated the Khoshots and annexed their territory (1677). His next move, again with encouragement from Tibet, was into Eastern Turkestan. Political power there had shifted from the earlier Chaghadaï *khans*, descendants of Chinggis Khan, to the White Mountain *khojas* (Aqtaghlik, also Afaqiyya) and Black Mountain *khojas* (Qarataghlik, also Ishaqiyya), two lines of Islamic leaders, both of whom traced their descent to Mohammad. When the Black Mountain *khoja* forced the White Mountain *khoja* to flee, the latter appealed to the Dalai Lama, who, in turn, urged Galdan to intervene. Galdan invaded and, with the aid of the White Mountain Khoja Afaq, conquered Kashgar, Yarkand, Hami, and Turfan, the main towns in the Tarim Basin (1679). By making Khoja Afaq his governor, Galdan shifted political power from Yarkand (the old seat of the Chaghadaï *khans* and the Black Mountain *khojas*) to Kashgar and to the White Mountain *khojas*.

Hoping to unify all Mongols under his rule, Galdan then sought to incorporate the Khalka *khans* within his realm. Taking advantage of a dispute between two Khalka *khans* he intervened in Khalka affairs (1676–1697). He disregarded diplomatic efforts by the Kangxi emperor to solve this intra-Khalka dispute peacefully and invaded Khalka territory in 1688. This drove over a hundred thousand Khalka Mongols into China where they sought refuge and asked for assistance.

Initially China rejected this Khalka request for assistance. The Qing had long taken note of Galdan's growing power and they realized that the Dalai Lamas gave the Dzungar leaders an aura of legitimacy among the adherents of Lamaist Buddhism. Earlier Qing forces had been preoccupied with the War of the Three Feudatories (1673–1681) in southern China, but after southern China was firmly under Manchu control, the emperor, fearing a possible alliance between Galdan and the Russians, was eager to secure Russian neutrality before engaging in a war against Galdan. The Russians had been trading with the Dzungars for some time, but at this time had little desire to ally themselves with Galdan and provoke China into denying them trade or attack their settlements in the Amur region. Therefore both countries found it to their advantage to reach an agreement through the Treaty of Nerchinsk (1689).

With Russian neutrality secured, the Qing court decided to use military action to thwart Galdan's demand that the Khalka Tushetu Khan surrender to the Western Mongols. The first encounter between the Qing and the Dzungar armies occurred in 1690 at the Battle of Ulan Butun. Even though the outcome was not decisive, it was enough to make the

Khalkas reaffirm their allegiance to the Qing. Even some Dzungar groups defected and submitted to the Manchus. Having lost one half of his forces, Galdan retreated to the Kobdo region but a serious famine in western Mongolia drove him to undertake another offensive against the Khalkha in 1695. This time the emperor personally set out against Galdan, mobilizing an army of eighty thousand men, divided into three routes (the vanguard under Fiyanggū). While away on the expedition, the emperor had his second son and designated heir apparent In Ceng (Chin. Yin-reng; 1674–1728) take care of matters in the capital.

In June 1696 the Qing defeated Galdan at Jao Modo, near the town of Urga. The defeat led to further disunity and defections among the Dzungars' subjects. Tsewang Raptan (1643–1727), Galdan's nephew, also broke with his uncle and occupied a large part of western Mongolia. Meanwhile the oasis towns of the Tarim basin tried to reassert their independence. After Galdan died in 1697, some Dzungars joined Tsewang Raptan, others joined other leaders, and others again, among them Danjila, Galdan's nephew, surrendered to the Qing.

Under Tsewang Raptan's leadership the Dzungars were primarily engaged in territorial conflicts with the Kazakhs, though they also fought the Chinese at Turfan. In 1731 a Manchu-Chinese military force suffered defeat at the hands of Galdan Tsereng, Tsewang's successor. However, unable to exploit their victory without other allies, the Dzungars entered a temporary truce with the Qing, agreeing to stay west of the Altai Mountains and not to intervene along the Chinese border.

Wedged between an expanding Russia and the Chinese empire, there now was less opportunity for Dzungar expansion. Moreover, in spite of the possibility of providing a religious bond, Tibetan Buddhism did not unify the Mongols. Neither the Dalai Lama nor the Mongol's indigenous religious authority in the person of the Jebtsundamba Khutuktu could prevent succession crises and political discord which eventually enabled the Manchus to successfully and permanently eliminate the Mongol threat to the Qing dynasty.

By 1750, dissension within the Dzungar central authority in Inner Asia caused more Mongol defections to the Qing. Among them was Amursana, a leader of the Khoits, a Western Mongol tribe that had earlier been part of the Dzungar confederation. Amursana joined the Qing army in 1754 on the promise that he would receive imperial recognition as ruler of the Khoits. Taking advantage of the unrest among the Western Mongols, the Manchus sent an expeditionary force, commanded by Bandi, to the Ili region and, with the help of Amursana, easily defeated the Dzungars. However, following their victory in 1755, the Manchus withdrew their main army leaving only a small garrison in Ili. Moreover, they did so without fulfilling Amursana's expectation for an appropriate award. Thus a dissatisfied Amursana rebelled and nearly annihilated the Qing forces who had remained behind. Bandi and his general-in-chief were

surrounded in their garrison at Ili and committed suicide. Their men were killed. Subsequently another Qing expedition routed the Western Mongols for good and slaughtered most of them. In the extermination of the Dzungars the Qing campaign benefited from a smallpox epidemic amongst the Dzungars, a disease which eventually also killed Amursana, who had fled to Siberia after his defeat.

When the Qing army defeated the Dzungars in Ili, they freed two White Mountain *khoja* brothers, Hojijan (Khozi Khan) and Buranidun (Burhan-al-Din) who had been held captive by the Dzungars.¹ The two brothers returned to their home bases in Kashgar and Yarkand, recaptured the oasis towns from the Black Mountain *khojas*, but then declared their independence, both from the Dzungars and the Manchus. Since the *khojas* had earlier been given their freedom by the Manchus, the Manchus resented this hostile act. Therefore, as soon as Ili was secured, the Qing army turned its attention southward.

The subsequent campaigns over the control of the oasis towns in the Tarim basin form the setting for the biographies in Reading Selections A-2 through A-6. Jaohūi's forces conquered Yarkand and Kashgar, the two main strongholds of the Tarim basin, but only after the *khojas*' forces nearly starved the Qing army during a three-month long siege near Yarkand. When the imperial force finally overcame the Muslim leaders' opposition, Hojijan and Buranidun fled to Badakshan, west of Kashgar, where that area's sultan executed them. Their heads were sent back to the imperial army.

The annexation of Ili and Kashgaria marked the final elimination of the nomad threat to China's sedentary people. Following the defeat of the Western Mongols, even the Kazakhs and the Kirghiz to the west of Ili recognized the suzerainty of China. The annexation marked a departure from Chinese traditional policy toward the western regions. Unlike the Ming which had used the tribute system to deal with Inner Asia, the Qing government spent enormous resources, financial and military, to maintain control over Eastern Turkestan. Under the new imperial administration of Chinese Turkestan, *khoja* family members and other nobles who had gone over to the Manchus were given positions of leadership, but resident imperial officials coordinated the affairs of the different oases. The overall administration of the area was entrusted to a military governor stationed at Ili and a military lieutenant governor stationed at Urumchi. This structure remained in place until the creation of Xinjiang Province in 1884.

¹ After Galdan had installed White Mountain Khoja Afaq as governor in Kashgar, Afaq had made an unsuccessful attempt to free himself from Dzungar rule and establish a Muslim kingdom. That act of disloyalty followed by a leadership crisis upon Afaq's death led the Dzungars to reconsolidate their control by holding Afaq's descendants hostage: These were Buranidun and Hojijan (also known as Yahya), the two sons of Afaq's grandson Khoja Ahmad. However, as Dzungar disunity weakened its control over the oasis towns, the Black Mountains succeeded in regaining control there.

The Qing conquest of Dzungaria precipitated a number of migrations. Some Dzungars settled on Russian territory where they were known as Kalmyks. A few Dzungars who were not slaughtered by the Qing were transported to Manchuria. To repopulate the now empty, but fertile area, the Qing brought in Chinese Muslims from the Kashgar region and Dungans (Chinese Muslims) from Kansu. They also assigned land in Dzungaria to the Torghuts who had been displaced some 150 years earlier by the Dzungars but returned in 1771 from their previous home along the Volga. The Qing also resettled various groups from Manchuria in Ili, among them about three thousand Sibe whose descendants live in what is now called the Cabcal Sibe Autonomous County and who are the only modern custodians of the Manchu language.

The above account is based primarily on the following resources: Morris Rossabi, *China and Inner Asia: From 1368 to the Present Day* (New York: Pica Press, 1975); Rene Grousset, *The Empire of the Steppes: A History of Central Asia* (New Brunswick, N.J.: Rutgers University Press, 1970); Joseph Fletcher, Jr., *Studies in Chinese and Islamic Inner Asia*, Chapter XI, "The Naqshbandiyya in Northwest China," edited by Jonathan N. Lipman (Brookfield, Vt.: Variorum, 1995); and James Millward, *Beyond the Pass* (Stanford, 1998). Also of interest to students reading Manchu documents related to the Qing activities in Inner Asia might be the article "The Birth of the Oyirad Khanship," written by Junko Miyawaki, in which she discusses the origins and variations of Mongol titles, such as *khan*, *jinong*, *taiji*, etc. (*Central Asiatic Journal* 41, no. 1 [1997] 38–75).

Translations

These English translations stay fairly close to the Manchu text to help students understand how the translation came about. For their own final translations, students may want to aim for a less literal and a more polished product.

Reading selection A-1

(37) In the second month, when Taizu *Sure beile* wanted to write the Manchu language by changing the Mongol script, Erdeni Baksi and Gagai Jarguci said: “We have learned the Mongol written language, so we know it. Why now change the language that has come to us from olden times?”

Taizu said: “When the writing of the Chinese country is read aloud, the people who know the written language and those who do not know the written language all understand it. When the written language of the Mongol country is read aloud, those who do not know the written language also understand. When we read our written language in the Mongolian manner, the people of our country who do not know the written language do not understand. Why is it difficult to write in the language of our country? And why is it easy to write in Mongolian?”

(38) Gagai Jarguci and Erdeni Baksi answered: “It’s good and well to write in the language of our country. But because we don’t know how to change the writing, we think it will be difficult.”

Taizu *Sure beile* objected: “Write the letter *a*. If you put *ma* under the *a*, won’t it be *ama*? Write the letter *e*. Then, if you write *me* under the *e*, won’t it be *eme*? I have already figured it out. You try to write it. It is possible.” In this way, alone resisting, he had the language that was read in the Mongolian manner changed to fit the Manchu language. After creating the Manchu written language, Taizu *Sure beile* disseminated it throughout the country.

Reading selection A-2

(50) The hundred seventeenth chapter of the imperially commissioned genealogical tables and biographies of the princes and dukes of the Mongolian and Muslim of the outer entourage. The hundred and first biography. The biography of Hošik, bulwark duke, prince of the sixth degree. He was one of the Muslims residing in the capital. Hošik was a native of Khotan. Originally governor of Kashgar, he had become a subject of the Dzungars. After the imperial army defeated the Dzungars and let Buranidun return from Ili, Hošik and the various *begs* did not receive him. But on hearing that the imperial army had arrived,

(51) they went out to meet him and let him enter. When Buranidun and his younger brother subsequently started a rebellion, Hošik escaped to the Kirghiz and put himself under the protection of Ming Ilha, the chief of the Atbash territory. In the twenty-third year of Qianlong (1758), when Hojijan fought the imperial army at Kara Usu, Bujantai, an imperial aide, went to the Kirghiz to enlist troops. Though he issued a call to arms after he arrived in the territory of Ming Ilha and showed (the letter) to him (Ming Ilha), Ming Ilha refused and did not call any troops together.

(52) In the twenty-fourth year (1759), after the imperial army broke the blockade of Kara Usu, Bujantai again went to the Kirghiz. Hošik, together with Ming Ilha, then came to Aksu where he met with Jaohūi, pacifier of the frontier, and requested to submit. When Jaohūi asked by which route the army might invade, Hošik answered: "The Hojijan brothers are on good terms with Erdeni Beg of Kokand. (Therefore), if the imperial army advances and puts them into a tight situation, they will escape there.

(53) On the west side of Kashgar there are three roads. Let us occupy them first." After Hošik said so, Jaohūi sent a message to Kokand alerting the people that they should not help the rebels. Since at that time Fude, right pacifier of the frontier, was encamped at Khotan, Jaohūi proposed to advance the troops along two different routes so that one detachment would attack Kashgar from Aksu, and one detachment would attack Yarkand from Khotan.

(54) Hošik then drew a map and said: "On the west side of Kashgar one road connects Opol with the Kokand Minjur mountain pass. Another road connects Yustu Artush with the Edegene and other Kirghiz tribes of Andijan. Therefore let us send them a notice to prevent the rebels from escaping. When Jaohūi entered Kashgar exactly in the way Hošik had suggested, he let Hošik be his guide. Because the Hojijan brothers abandoned the city and escaped, one subsequently pacified Yarkand and Kashgar.

(55) Jaohūi petitioned to the throne: "Let us have Hošik serve as acting governor of Yarkand. And since his father's younger brother Sulayman was formerly collector of revenues of Yarkand, let him likewise hold that original office." This was carried out by edict. In the twenty-fifth year (1760), when Hošik came for an audience, the emperor ordered him to reside in the capital, granted him the title of bulwark duke, prince of the sixth degree,

(56) and awarded him a two-eyed peacock feather. When Hošik memorialized, listing in the letter his household property in the various towns of Khotan, Hara Hash, Yarkand, and Šaguzeli, an edict was issued to have the value (of the property) appraised and have it (the equivalent value) remain in Khotan to support his relatives and family. After he died in the forty-sixth year (1781), he was succeeded by his son Ibrahim. His first successor, Ibrahim, was Hošik's eldest son,

(57) who succeeded as bulwark duke, prince of the sixth degree in the forty-sixth year of Qianlong (1781). In the forty-eighth year (1783) an edict determined: "When the position is vacated, if there has been an effort, the original rank is to be inherited. If there has been no effort, diminish the rank to the next lower grade and have the son succeed as third rank *taiji*." In the fifty-third year (1788), the emperor made his descendants succeed as Prince of the sixth degree with right to perpetual inheritance.

Reading selection A-3

(72) The biography of Husayn, bulwark duke, prince of the sixth degree. He was one of the Muslims residing in the capital, and had been made hereditary third-rank *taiji* by decree. Husayn was a native of Yarkand. His courtesy title was Erke Khoja. The founder of his line was Paihanpar. Having been chiefs of a Muslim tribe and resided in Yarkand for generations, the family had been governing the people of their clan. Their clan's use of the honorific term *khaja* was just like the Mongol's use of the term *taiji*. After the Dzungars became strong,

(73) Tsewang Rabtan went to raid Yarkand, unseated Khoja Ahmad, took the people of his (Ahmad's) clan prisoner and made them live in Turfan. Because the people of Turfan subsequently submitted, Tsewang Rabtan forced Ahmad's clan to move to Ili. After the imperial army pacified the Dzungars, Husayn and his people had wanted to submit. When Hojijan, Ahmad's son, took advantage of Amursana's rebellion, coerced the people of his clan, and wanted to go back from Ili to Yarkand, Husayn

(74) did not go along and instead fled to the Kirghiz who lived in Khokand, Marghilan, Andijan, Namagan, and Tashkent. His younger brother Parsa and his older brother's sons Mahmut and Turdu went with him. Because Hojijan had become an enemy of the Kirghiz, the Kirghiz did not comply when he sent troops and demanded that they send the *khajas* back. In the twenty-third year of Qianlong (1758), when Husayn heard that the imperial army had arrived in Yarkand to attack Hojijan, he together with Turdu and Narabatu, chief of the Kirghiz Hūsici tribal subdivision, took troops

(75) and went to press such towns as Yanggishar in order to fight Kashgar. Thereupon, when Hojijan fought the imperial army at Kara Usu, Hāmī's *jasak beise* Yusuf sent the aide Bujantai (of the imperial army) to raise troops among the Kirghiz. After he arrived in Atbash, the chief of that place, Ming Ilha, refused on the grounds that he did not have many troops. After Bujantai returned, it was discovered through spies that when Hojijan's older brother, Buranidun, had gone from Kashgar

(76) to aid Yarkand, he heard that Kirghiz troops had come to attack his city. Suspecting that they were allied with the imperial army, he did not dare strike near the blockade of Kara Usu. One did not know which subdivision of the Kirghiz was involved. In the

twenty-fourth year (1759), Mahmut went from the Kirghiz to Aksu and met with Pacifier of the Frontier Jaohūi. Informing him of the situation, he also

(77) told him that Husayn had assembled troops in Narabatu's territory and was waiting for an official communication. Through Jaohūi's office, the emperor sent an edict commending (Mahmut) and granting him silk cloth. After answering Mahmut, a letter was sent to Husayn. When Husayn took troops and came hither, he encountered over one hundred rebels on the way. He defeated them and obtained one banner which he handed over to the camp of the imperial army. When he requested to submit, Jaohūi reassured him. Because Kirghiz troops attacked the village of Bula in the region of Kashgar after Hojijan and his people had escaped,

(78) Husayn quickly dispatched one of his men, accompanied by the aide Cengguwe with a letter to make them stop, stating: "Yarkand and Kashgar have already been pacified. If you again invade, it means you are taking on the imperial army." In response the Kirghiz troops withdrew. When Jaohūi sent Husayn to have an audience with the emperor,

(79) the emperor, noting that Husayn was a descendant of Paihanpar, bestowed on him by edict the rank of bulwark duke, prince of the sixth-degree. Husayn memorialized: "My family has been living in Yarkand for generations. After the Dzungars took me prisoner, they moved me to Turfan, and then again to Ili. When I avoided Hojijan's rebellion I went to seek refuge among the Kirghiz. As I now have the good fortune to have become a servant of his majesty's dynasty, I shall wait for you to determine where I should live."

(80) He was made to reside in the capital by edict. An edict transmitted via Jaohūi (furthermore) said: "As a member of Hojijan's clan, Husayn and his people also spent a long time in Ili. Don't make them return to Yarkand. Let him bring the members of his family also to the capital." In the forty-eighth year (1783), an(other) edict stated: "After his position is vacated, have his son likewise hold the original rank. If there is effort in the next generation, let the same princely rank be inherited. If there is no effort,

(81) diminish the rank to the next lower grade and have (the successor) succeed as third grade *taiji*. After Husayn died in the fifty-fifth year (1790), the emperor granted two hundred *taels* of silver and arranged for a mourning ceremony. An edict was issued saying: "The princely rank vacated by Husayn was not obtained through military merit. It was bestowed by my special grace. Therefore, it would be appropriate to diminish the rank upon succession. However, Husayn has served (us) for a long time. Bestowing my favor, he is to be succeeded by his son

(82) Kašahojo. Kašahojo, who was the first to succeed, was Husayn's son. In the fifty-fifth year of Qianlong (1790), he succeeded as bulwark duke, prince of sixth degree.

Because he diligently fulfilled his various duties and exerted himself, the emperor by edict promoted him in the fifty-sixth year (1791) to defender general of the state, prince of the fifth degree.

Reading selection A-4

(94) The biography of Hasim, a first-rank *taiji*. He was one of the Muslims residing in the capital and had been made hereditary second-degree *taiji* by decree. Hasim was a native of Turfan. Belonging to the Borjigit family, he was a descendant of the Taizu emperor of the Yuan dynasty. After Taizu of the Yuan dynasty first pacified the northwestern tribes, he divided the territories and had his princes and sons-in-law govern them. He had his second son Chaghadai reside in Ili and also govern the Muslim tribes of Turfan. Ten generations later, Tughluk Temür abandoned Mongol traditions and converted to Islam.

(95) His sons Khizr Khoja and Buhar Baimir abandoned Ili and moved to Turfan. In the twenty-fifth year of Kangxi (1686), Abul, Muzaffar, Sultan Mahamat, Emin Batur, and Hasihan came from Turfan to offer tribute on the grounds that they were descendants of the Yuan dynasty. One has dealt with this in the compilation of the biographies of the Turfan Muslim tribes. In the fifty-ninth year (1720), when the imperial army fought the Dzungars attacking Urumchi from Turfan,

(96) Hasim's older brother Mangsur went out to meet them (the imperial army) and offered them camels and horses. After the troops returned, Tsewang Raptan accused Mangsur and imprisoned him in Karashar. In the twentieth year of Qianlong (1755), when Mangsur heard that the imperial army had pacified the Dzungars, he requested to submit. General Bandi, pacifier of the north, subsequently memorialized requesting to send Mangsur to Turfan and have him govern his former subjects. Because Amursana rebelled before the request was approved,

(97) Mangsur was unable to return to Turfan. After the imperial forces pacified the Muslim cities of Yarkand in the twenty-fourth year (1759), one obtained Mangsur and Hasim. When they came for an audience in the twenty-fifth year (1760), the emperor, saying that they were descendants of Taizu of the Yuan dynasty, decreed that they both be made first-rank *taiji* and reside in the capital. After Hasim died in the thirtieth year (1765),

(98) he was succeeded by his son Abul as second-rank *taiji*, the rank having been diminished by one grade. Because Mangsur did not have any descendants, thus halting the succession, no biography was established for him. The first successor, Abul, was Hasim's eldest son. He succeeded as second-degree *taiji* in the thirtieth year of Qianlong (1765). In the forty-eighth year (1783), an edict was issued: "After the position becomes vacant, if there has been effort, the same rank is to be inherited by the son. If there has been no effort,

(99) the rank is to be diminished by one grade and be inherited as fourth degree *taiji*. In the fifty-third year (1788), it was decreed that the rank of second-degree *taiji* should be inherited in perpetuity.

Reading selection A-5

(105) The biography of second-degree *taiji* Abdurman. He was one of the Muslim ranks residing in the capital and had been made hereditary third-degree *taiji* by decree. Abdurman was a native of Yarkand. He was a descendant of Paihanpar. Originally Tsewang Raptan had dismissed the *khoja* of Yarkand, a man named Ahmad. Because he also imprisoned Ahmad's sons, Buranidun and Hojijan, after their father's death, the people of Yarkand and Kashgar set up another leader called Ike Khoja. This was Abdurman's grandfather. In the twentieth year of Qianlong (1755), after the imperial army pacified the Dzungars,

(106) Ike Khoja did not give entrance to Buranidun whom one had released and let return to Yarkand. Only when he heard that the imperial army had arrived, did he go to meet him and let him enter. Later, after Hojijan plotted a rebellion, and after he and Buranidun separately occupied Yarkand and Kashgar, they killed Ike Khoja. Hojijan captured Abdurman who had escaped to the Kirghiz and imprisoned him. After the imperial army pacified Yarkand in the twenty-fourth year (1759), one obtained Abdurman's submission.

(107) When he came for an audience in the twenty-fifth year (1760), the emperor, noting that he was the grandson of the former *khoja*, made him second-degree *taiji* by decree and had him reside in the capital. After he died in the thirty-seventh year (1772), he was succeeded by his son, Abdunidzar, at the reduced rank of third-degree. Abdunidzar, who was the first to succeed, was Abdurman's oldest son. In the thirty-seventh year (1792),

(108) he succeeded as third-degree *taiji*. In the forty-eighth year (1783), an edict decreed: "After the position is vacated, if there has been effort, the original rank is to be inherited by his son. If there has been no effort, the rank is to be reduced by one grade and inherited as fourth-degree *taiji*. In the fifty-third year (1788), it was decreed that the rank of third-degree *taiji* should be inherited in perpetuity.

Reading selection A-6

(112) The hundred-eighteenth chapter of the official genealogical tables and biographies of the outer princes and dukes of the Mongol and Muslim tribes. The hundred and second biography. The biography of the banner *beile* Üdai, one of the originally appointed *beile*. He was one of the Muslim nobles residing in Sinkiang.

Having been made to succeed as grand minister assistant commander, the emperor now promoted him *beile* prince. Üdai was a native of Kucha. His grandfather was Mardza Nimet, and his father Polat. The family had been living in Kucha for generations. After Üdai succeeded, the Dzungars forcibly moved him to Ili and made him live north of the river at Kulja. After the imperial army pacified the Dzungars in the twentieth year of Qianlong (1755),

(113) Üdai requested to submit. In the twenty-second year (1757), he followed Border-pacifying-general Cenggunjab, a Khalka prince, and fought the Eleuth rebels. Because Üdai requested to accompany the Rebel-eradicating-general Yarhašan to fight the Muslim rebels, Buranidun and Hojijan, the emperor commended him, made him grand minister assistant commander and honored him with a peacock feather.

(114) Because Abdukerem of the rebel faction was then governor of Kucha, he had Üdai's relatives killed. After the imperial army arrived in Kucha, Üdai, having lived there for generations and therefore familiar with the local conditions, informed Vice Commander-in-chief Šundene, who then dispatched troops and occupied the woods surrounding the town. After the rebels arrived, they did not dare strike. After more than ten days had elapsed since the rebels closed the city gates,

(115) Üdai told Yarhašan: "The city of Kucha is very strong. Let us prepare ladders for scaling the walls, cut off their water supply, and lay siege. In the meantime our reinforcements are bound to arrive. Although the south-east side of the city connects with the road to Kurlu and Karašar, we don't have anything to fear from there. The north side connects to Sairim, but there are the two narrow passages of Šaldalang and Osikbesh. If we sent crack troops there and have them block the defile with boulders, the rebels surely will not get through. The west side provides passage to Šayar.

(116) The Ogen river is there. When the water is high, one can get through by boat. From Yaha Tohonai and Tomulok, one reaches the towns of Sairim. Let us station troops there." Upon hearing Üdai's report, Yarhašan sent soldiers and had them guard the narrow passages. Because the imperial army fought off an attack on the road to Tomulok which Abduhalik, Abdukerem's younger brother, had launched with over two thousand rebels, the emperor issued an edict saying: "Because Üdai

(117) was fully aware of the important defiles that needed to be guarded through prior preparations, and as a result we have now conquered the Muslim towns, appoint him *beg*." Because our troops fought off Hojijan who once more approached Kucha from the Ogen River with over five thousand troops, the emperor rewarded Üdai and his son with silver and silk. At the time our troops did not know that Hojijan had already entered Kucha. When the rebels opened the gates the next day

(118) and came out to resist, Ūdui requested to send troops and have them stationed around the Ogen river to block their escape route. Because Yarhašan did not take such preventive measures, Hojijan escaped. When the imperial army later took the town of Kucha, Ūdui left his son Osman to take care of matters in Kucha with Ilgar Beg and the others, and (also) had them take charge of Šayar. Ūdui himself took troops and went to Aksu. After the Border-pacifying-general Jaohūi replaced Yarhašan, he

(119) memorialized requesting to put Ūdui in charge. The emperor made Ūdui governor of Aksu and had the former *begs*, Polat and Babak, assist him. When Jaohūi subsequently invaded Yarkand, he sent Ūdui together with the aides Gabsu and Ciringjab to the six towns of Khotan. After they arrived in Elici, the local *begs* turned over the towns and submitted. When the people of Hara Hash, Yurung

(120) Hash, Tak, Cirla, and Kerya heard that Ūdui had pacified and reassured the people of Elici, they all submitted. Ūdui thereupon sent envoys of the *begs* to deliver a letter to the camp in Yarkand. He himself wrote a letter and sent it to Aksu. Because Ūdui's wife, who lived in Aksu, brought out cloth and fur to help the garrisoned soldiers there, the emperor appointed Ūdui grand minister of the imperial household.

(121) Because Hojijan at that time had taken the rebels and was resisting the imperial army at Kara Usu, the military message from Khotan did not get through at all. Ūdui, wanting to go to the rescue, quickly sent messengers to report to Aksu after he had found out from spies that the rebels had gone to attack Khotan. Šuhede, grand minister consultant, assembled the troops of the various routes and sent them as separate units to aid the towns of Kara Usu and Khotan.

(122) At the time, while Ūdui's wife supported the army with one hundred horses, Ūdui assembled one thousand Khotanese soldiers and prepared sheep and dried grain in preparation to fight the rebels. Because of Ūdui's efforts the emperor issued an edict: "Ever since Ūdui submitted and has fought (with us), he has been acting zealously in every way. This time he has shown yet more sincerity. Therefore, bestowing my grace, reward him with the rank of duke." Afterwards, when the rebel groups with Abdukerem and others went back and forth between Elici and Hara Hash, Ūdui sent a letter to the *begs* telling them to firmly defend their towns. He then

(123) recorded the names of the *begs* in the six towns, along with the number of their households and livestock and sent the information to Aksu. After the relief troops arrived, one divided them and sent them to the various towns. Because the rebels coerced the people by means of circulating false information, Ūdui again sent a messenger to Aksu to report. When one dispatched two hundred troops to go to help—there were few troops in Aksu—Ūdui's wife and the *begs* had fifty of their own subordinates

(124) take provisions and go along. Üdui sent letters to the towns informing them: "The arrival of the imperial army is near. Firmly defend the towns." After the imperial army broke the blockade of Kara Usu in the following spring, Vice Commander-in-chief Baturjigal and others went to the aid of Khotan with nine hundred soldiers. Üdui then opened the gates of Elici and came out to meet them at Kara Hash. After he defeated the rebels at Boroci, he reassured the towns by disseminating letters. He

(125) sent his wife's older brother, Aman Beg, to quickly inform Aksu. He also sent his nephew Abdurman together with the *begs* of the six towns and had them go out a distance to meet Fude, left-pacifier-of-the-frontier, who had arrived. When one sent a memorial informing the emperor of the victory, the emperor praised the accomplishment of defending Khotan. He appointed Üdui bulwark duke and had him return to Aksu.

(126) One appointed Abdurman third-degree imperial guardsman. Because one then proposed to divide Jaohūi and Fude's troops and have them advance along different routes, an edict came down: "Üdui has been working zealously in military affairs for two years now. We should let him rest a little. I hear that his baggage was seized by the rebels. I am very sorry about that. Therefore give him two hundred *taels* of silver and have him administer matters in Aksu. If his request wanting to go along with the army is sincere,

(127) let him go along. But look out for him with compassion." After this edict was issued, one memorialized from Jaohūi's office, stating that Üdui had earnestly requested to go along on the campaign. Therefore, the emperor by edict gave him double the amount of silver for expenses. When Buranidun and Hojijan heard that the imperial army had arrived, they both escaped. After Üdui arrived in Kashgar, he quickly met up with Fude's troops and together they defeated the rebels at Alcur. The imperial army, separated into divisions, defeated the rebels who had fled to Isil Kur.

(128) When Üdui and Hojis, a *beg* of Khotan, plus the others waved banners and shouted "Surrender!", over ten thousand rebel partisans came running and requested submission. After Buranidun and Hojijan fled to Badakshan, Fude had Üdui return to Kashgar, taking along the various Muslims who had surrendered. The emperor thereupon commended Üdui for acting heroically and for having annihilated the rebels, and appointed him *beile* prince. When people from Badakshan came to present

(129) Hojijan's head, the wife of a man by the name of Sakalsopi was among the families of the rebels who had been taken prisoner. She was Abdurman's younger sister. The emperor gave her to Üdui. Subsequently, an edict instructed Üdui to accompany the triumphant army on its return and come for an audience. One also promoted him and appointed him to the rank of *beile*. After Üdui arrived in the spring of the twenty-fifth year (1760),

(130) he was announced in the Great Brilliant Bright Hall and given an audience. Having given him ceremonial clothing, one had him drink to his victorious return in the Fengzhe Garden and gave him silver and silk. His majesty also had his portrait painted in the Purple Shining Pavilion. The official laudatory speech read: "Üdai has been with us ever since we pacified Ili and has exerted himself on behalf of the emperor. He stands out among the Muslims through his excellence.

(131) His heart is truly praiseworthy. Having gone to Khotan to pacify the people there, he was besieged for three months. Together with Gabsu he acted extremely bravely protecting and defending the towns." At the time Polat, assistant governor of Aksu, wanting to become governor, scornfully stirred up the Muslims and brought accusations against Üdai in order to have himself be recommended for the post. After Šuhede found misconduct and informed the emperor in a memorial, an edict was issued: "Muslims are suspicious, jealous, and bring each other to ruin. That is an old custom of theirs. We ought to prohibit this strictly.

(132) Even if Üdai was greedy and extorted bribes, we should not dismiss him on the basis of Polat's statements. Besides, even if we punish Üdai on this account, we should also deal with Polat's crime of trying to become governor and availing himself of this pretext and stirring up the people. There is no such thing as falling into his crafty trap and making him governor." Still, the people of Aksu brought accusations against Üdai. Fearing that there would be no peace if one sent him back to his original post,

(133) the emperor transferred him to be governor of Yarkand. After Üdai arrived in Yarkand, Assistant Governor Abdura'im, using the name of the *akhund* at the head of a complaint letter, accused Üdai of being addicted to alcohol, of being irascible and reckless, and unable to perform his duties. Following that, an edict stated: "Let it be understood by the Muslims in all the towns that from here on they should handle all matters by turning them over to the governor. The *akhund* must not interfere indiscriminately." After Commander-in-chief Sinju sent a memorial

(134) saying that he was afraid that public matters would be delayed if Üdai and Abdura'im were mutually suspicious and jealous of each other, the emperor determined: "Muslims are extremely irresolute and distrustful. If we, for their sake, cover things up, there will be even less peace. I think if we bring these matters out into the open, lay them out in front of everybody, separating right from wrong, and if we teach them once, Üdai will no longer be suspicious and Abdura'im will no longer be unnecessarily on guard.

(135) When they, after repenting their ways, administer matters in mutual harmony and in unison, then there will be no further problems." Because Abdura'im did not obtain the governorship, he secretly plotted with Erdeni, *beg* of Khokand, intending to start a rebellion. Because the matter came to light, he was executed. In the twenty-sixth year

(1761), his majesty issued an edict saying: "It is an old custom among the Muslims that whosoever becomes *beg* always makes the people under him suffer,

(136) mistreats them greatly, and takes their property. Therefore, I will bestow my grace and grant the governors of the various towns money, land, and servants as a way to say they should look out for the public good and have self-respect. Now I hear that Üdai, governor of Yarkand, and Gadaimet, governor of Kashgar, are watching over their towns and that there are no incidents of mistreating the people and making extortions. That is very praiseworthy. Recognizing that they have been with us for a long time, show them encouragement by giving them another two hundred *tengge* in addition to the six hundred *tengge*

(137) one officially gives. This is a special favor granted by me. Don't make it a precedent." In the fortieth year (1775), an edict was issued: "Üdai, of the rank of *beile*, and Gadaimet, of the rank of duke, both submitted in Ili, prior to our obtaining the Muslim areas. Moreover, they achieved great accomplishments in the military field. It does not compare to appointments made by grace. Let one make both of their ranks hereditary in perpetuity."

(138) After Üdai died in the forty-third year (1778), the rank of *beile* was inherited by his son, Osman, by edict and he was given a two-eyed peacock feather. At that time Osman was governor of Aksu. When Gaopu, vice minister of Yarkand, memorialized requesting that one should make Osman succeed Üdai as governor of Yarkand, the emperor

(139) did not have it done. (Instead) the emperor transferred Osman to Kashgar, and Setib Aldi from Kashgar to Yarkand. Yonggui, a third-degree grand minister superintendent of Uch Turfan, subsequently memorialized stating that Setib Aldi had accused Gaopu of mistreating the Muslim people and secretly selling official jade. When one found out the truth through an official investigation (examination by edict),

(140) Gaopu was put to death. An edict was issued: "After Üdai died of an illness in the third month of this year, Gaopu memorialized requesting that Üdai's son, Osman, be appointed governor to administer the matters of the said place (Yarkand). I think, if I thus let father and son follow each other administering matters, then the governorship of Yarkand would be just like a hereditary office of their family, and in the long run no different from the Tang dynasty frontier officials.

(141) Thus transferring Satib Aldi to Yarkand and sending Osman to Kashgar reflects my policy with regard to the Muslim tribes, a policy which protects small leaders and restrains powerful ones. If I had followed Gaopu's request and made Osman governor there, Osman aware of the good relations between his father and Gaopu would not have overcome the situation. Moreover, because he was young and could not have performed the duties of his job,

(142) he certainly would have followed along with Gaopu's activities, and they would have quietly helped each other and concealed matters. He could not have brought matters out into the open as did Setib Aldi." Having accused Üdai for covering up for Gaopu, one stripped him of his hereditary rank. An edict was issued: "Because Üdai until this time acted zealously in the military field, by grace I bestowed on him the rank of *beile* and made him governor of Yarkand.

(143) He should be grateful for my grace, be courageous, sincere in all matters and strive to do his best. Even if Gaopu at the time made the Muslims suffer and also wanted to secretly buy jade, Üdai should have persuaded him not to. Or, if Üdai had brought the matter out by accusing Gaopu, as did Setib Aldi, then he could have repaid my grace and generosity. If one looks at the fact that Üdai actually led Gaopu astray, gave him fifty *yan* of gold and over two thousand catties of jade,

(144) and had him sell it by carrying on trade in the interior, (one recognizes) that he had earlier also made the Muslim people suffer and secretly taken jade. If we do not punish this behavior strictly, how can I continue to use Muslim leaders? If Üdai were still alive, then one should execute him. Although he has now died of an illness, one should teach people not to do these things, by taking away his rank of *beile*.

(145) Because his son Osman has now succeeded him as *beile*, transmit an edict to Yonggui to have Osman expunged. However, Osman did not reside with his father and matters like these have nothing to do with him. Bestowing my grace, appoint him grand minister and let him retain the original governorship of Kashgar. Because he has already been demoted from *beile*, he should not wear the customary two-eyed peacock feather.

(146) Let one grant him a one-eyed peacock feather." Osman, the first to succeed, was Üdai's eldest son. In the twenty-third year (1758), he was appointed governor of Kucha. When in the twenty-fourth year (1759) a memorial from Councilor Šuhede stated that Osman was clever and experienced, he was elevated to the third rank by edict and given a peacock feather. Subsequently, when the imperial guardsman Ciringjab moved troops to Bugur Kurle to

(147) protect the Dolun Muslims, Osman prepared provisions and dry grain and had it sent on quickly. Commending his effort on behalf of the public, an edict was issued to have him reimbursed for a comparable value. When he went along with Üdai for an audience in the twenty-fifth year (1760), one rewarded him with silver and silk.

(148) After he returned to Kucha, he consulted with the *begs* of the towns of Šayar, Sairim, and Bai, and prepared over forty thousand bushels of grain to help the Muslim people who were going to Ili to cultivate the land of military colonies. For this reason the emperor commended him and rewarded him. In the thirtieth year (1765), upon

hearing that the Muslims of Uch Turfan had revolted, he collected weapons and stored them in his house

(149) before quickly setting out with troops to fight the rebels. For this he was commended and decorated with second-rank insignia. After the imperial army laid siege to Uch Turfan, one divided the various routes of the army into divisions. Because Osman, when fighting the rebels, excelled in taking prisoners and killing rebels, he was commended by edict and awarded with silk. When he came for an audience in the thirty-third year (1768),

(150) he was ordered to the Gate of Heavenly Purity (audience hall in the Forbidden City in which foreign dignitaries were feasted). In the thirty-fourth year (1769), he was made a second-rank *taiji*. In the fortieth year (1775), one appointed him governor of Aksu. In the forty-third year (1778), he succeeded as *beile* prince of the rank of a *beile* and transferred to the position of governor of Kashgar. Subsequently when Üdai's crime of covering up for Gaopu was reviewed, the emperor stripped him of his hereditary rank and appointed him grand minister. In the forty-eighth year (1783),

(151) an edict was issued: "When Osman's father, Üdai, formerly exerted himself in the military field, I bestowed my favor and granted him the rank of a *beile*. Later, after having been stripped of the *beile* rank because of the Gaopu affair, I, again bestowing my grace, granted Osman the rank of grand minister. If, after the position is vacated, one stopped it from being passed on, I could not bear it in my heart. By grace, let Osman's position of grand minister be inherited for generations in perpetuity."

(152) Previously when people came from Badakshan to turn over the three rebel sons of Buranidun, Khoja Asma, Abduhalik, and Khoja Bahadun, Buranidun's youngest son, Samsak escaped to Andijan. The emperor, having compassion for him because of his young age, pardoned him from capture and execution. After Samsak grew up, he was poor and could not make a living. In the forty-ninth year (1784), he therefore

(153) secretly sent people to Kashgar to look for goods and assets. When Osman heard that Emur, a younger brother of the Kirghiz Grand Minister Akim, had secretly plotted with Samsak, he reported (the matter) to Booceng, grand minister superintendent of Kashgar. Akim, fearing that his younger brother might be guilty of a serious crime, bore false witness saying that Osman had aided the plot. Because of this the emperor had Akim and his accomplices put in iron chains and taken to the capital to be tried.

(154) After the truth was obtained, an edict was issued: "Governor Osman, appreciating my grace, did not hide anything at all in the matter of Samsak's secret communication

with the Muslims. As soon as he had obtained the information, he reported to Booceng informing him. They then jointly conducted an honest investigation. From beginning to end he acted with determination. This is most praiseworthy.

(155) Granting favor, appoint him *beile* prince, commend him and show him encouragement." He came for an audience in the winter of the fifty-second year (1787). After he died in the first lunar month of the fifty-third year (1788) in the capital, an edict was issued: "Governor and Beile Prince Osman exerted himself with a sincere heart for many years. Always grateful for my favors, he always applied himself earnestly. Just as I was using him and depending on him, he came down with an illness after he came to the capital for an audience.

(156) Though I sent a palace guardsman to fetch a doctor to examine and treat Osman, he did not become better. Now hearing that he has died, I feel very sad. I have sent the Palace Guardsmen Fengsen and Jilun to pour a libation (in honor of Osman), and I have also granted five hundred *taels* of silver to arrange for the funeral." Again an edict was issued: "Granting favor, let the hereditary position of grand minister which was vacated by Osman

(157) be inherited by his son Maihamet Osan. As for the title of *beile* prince, it is a rank that has been bestowed by my special grace and is not a hereditary rank. But because Osman worked hard for so many years, let the rank of *beile* prince also be inherited by Maihamet Osan by my grace. In this way, show my utmost good will and love for my Muslim subjects."

(158) Maihamet Osan, who was the second to succeed, was Osman's oldest son. When he succeeded as grand minister in the fifty-third year of Qianlong (1788), one also had him inherit the title of *beile* prince.

Reading selection B-1

(178) Your servant humbly memorializes to request that his majesty bestow his favor and grant a leave. Your servant has a sore on his foot and cannot, even with his best effort, fulfill his official duties. I beg that his majesty bestow his grace and grant his servant a five-day leave, so that I can quickly be cured and return to work immediately upon getting better. For this reason I respectfully submit this memorial and request an edict.

(179) When he memorialized on the eighteenth day of the eighth month in the thirteenth year of Tongzhi (September 28, 1874),

an edict said: "Grant a five day leave."

Reading selection B-2

(184) Memorial.

Your servant Fuk'anggan and others humbly memorialize to respectfully report that we have had the seasonal rains in our respective localities. Last year, on the twenty-ninth day of the tenth month, Mukden had a little bit of snow.

(185) Later in the winter, snowfall was scant and we did not get sufficient rain after the beginning of spring. However, between the early afternoon (1-3 P.M.) of the second day and the early morning hours (3-5 A.M.) of the third day of the second month in this forty-fourth year of Qianlong it rained more than five inches, soaking the fields everywhere. Since this is just the time for planting wheat and barley, the farmers are all delighted because they can hope for a plentiful harvest of their spring grain. At this time, the price of grain is also very stable. Duty-bound to

(186) report on the seasonal rains, we respectfully memorialize on this matter.

(☉ Noted.)

The fourth day of the second month in the forty-fourth year of the Qianlong reign (March 21, 1779).

Your servant Fuk'anggan, Your servant Manggūlai

Your servant Ciowankui, Your servant Mingtung

Reading selection B-3

(192) An edict sent to the crown prince: As we were resting on the ninth, an urgent memorial from Fiyanggū arrived in the morning hours (9-11 A.M.) reporting that Galdan had sent a messenger and wanted to submit. Therefore I am sending Fiyanggū's original memorial to let everybody know immediately. Send greetings to the Empress Dowager and inform her about this matter. Also inform the people within the palace and the Manchu officials.

(193) Even though the matter is not yet clear, I have to arrange things. Do not worry. I used to say that Galdan would eventually fall. I think my words may be about to come true. I am sending this communication for this specific occasion.

The nineteenth day of the eleventh month in the thirty-fifth year of the Kangxi reign (December 13, 1696).

(194) Yin Jeng, Heir Apparent, respectfully memorializes: A thousand greetings to my father, the *khan*. Your letter about Galdan sending a messenger and wanting to submit arrived on the strike of the fifth watch on the twenty-second of the eleventh month (December 16, 1696).

I relayed your greetings to my grandmother, the Empress Dowager, and informed her. I notified everybody in the palace and also reported the matter to the Manchu officials. (☉ I have heard the Empress Dowager's reaction. I suppose the officials didn't say anything.) As I am sending the sable coat and the

(195) long gown you requested, I am also sending along some deer tails from Mukden. Since they arrived on the twentieth of the month, I selected fifty fat ones for you. (☉ Noted.) I am also respectfully forwarding the following: One item from the Ministry of Personnel; two items from the Ministry of Revenue; two items from the Ministry of Rites; one memorial from Šanahai, General of Ningguta; one memorial from Boji, General of Xi'an; one memorial from Governor General Fan Chengxun; one communication from departments within the Ministry of Revenue. (☉ Noted.)

(196) Two investigative memorials from the Court of Colonial Affairs; and one memorial from Grand Ministers of the Imperial Household.

(☉ Please send my regards to the Empress Dowager. I am well. Greetings to you.)

The twenty-third day of the eleventh month in the thirty-fifth year of the Kangxi reign (December 17, 1696).

Reading selection B-4

(202) A communication sent by Vice Minister Mampi to General-in-chief Fiyanggū.

A communication from Vice Minister Consultant Mampi, sent to the General-in-chief Who Pacifies Distant Lands, Grand Minister of the Imperial Household Department and Earl. On the twenty-second of the third month in the thirty-sixth year of Kangxi (April 13, 1697), Gelei Guyeng Dural arrived with a group of thirteen people, including women and children. Gelei Guyeng Dural reported the following: "After I and Ubasi, together with Vice Director Bosihi and Clerk Cangšeo, arrived at Galdan's place

(203) on the twenty-ninth of the first month (February 20, 1697), we delivered his majesty's decree to Galdan and went to great effort to explain it to him. During the six days we were with Galdan, we discussed it every day. When Galdan wanted to send me as envoy to go along with Bosihi, I felt that since Galdan was not sincere I could not be

his messenger and come here to deceive. So before the envoys set out, I left Kuku Serge, which is on this side of Saksa Tehurik, on the twelfth of the second month (March 4).

(204) I took along my family and servants, all together sixty-six people, over one hundred horses, more than forty camels, and set out to seek refuge with his majesty. After we arrived in Silutei, we stayed there to wait for Bosihi, wanting to assist him with provisions and transportation and come here with him. But as we were resting on the fourth of the third month (March 26), Living Buddha Ilaguksan

(205) with over one hundred people suddenly attacked us. Thirteen of us, including myself, my wife, and three sons, as well as one young grandson, got away with three horses and one camel. My daughters-in-law, the other people, our horses, camels, and everything else were taken. After meeting with Bosihi's delegation on the ninth (March 31), we came here together. I myself sustained a deep gunshot wound underneath the right shoulderblade, but the wound is almost healed now. Nothing stands in the way of his majesty's grace."

(206) We asked Gelei Guyeng Dural: "After you fled from Galdan to come here, was he still in Saksa Tehurik? And where is he going?" The answer was: "At the time I came here Galdan was still in Saksa Tehurik. But which direction he will turn depends on his intentions. After I meet with the emperor, I will report in more detail on the situation there."

(207) Therefore I had Gelei Guyeng Dural and his son Ubasi go along with Vice Director Bosihi and Clerk Cangseo, ordering them to go by military relay stations and travel quickly throughout the night. Since the three horses and one camel were insufficient for Gelei Guyeng Dural's family, we had them ride animals that we procured from nearby Mongol chiefs and had them go by standard relay station travel.

(208) I have sent this communication to inform you of these matters.

The twenty-second of the third month in the thirty-sixth year of the Kangxi reign (April 13, 1697).

Reading selection B-5

(212) A memorial from the General-in-chief Earl Fiyanggū.

Fiyanggū, General-in-chief Who Pacifies Distant Lands, Grand Minister of the Imperial Household and Earl, respectfully memorializes to inform his majesty. In a letter from Vice Minister Consultant Mampi, which arrived in the late afternoon of the twenty-third of the third month in the thirty-sixth year of the Kangxi reign (April 14, 1697), he said that Vice Director Bosihi and Clerk Cangseo, whom we had sent to Galdan,

(213) arrived on the twenty-second of this month, along with Galdan's envoy Lamacab, and Gelei Guyeng Dural, who himself brought along thirteen people, including women and children. The Vice Minister Consultant also forwarded a memorial from Bosihi. If, after Bosihi's arrival here, we send everybody to his majesty,

(214) the number of people would be large, making for delays during travel. Moreover, since Gelei Guyeng Dural is wounded, he cannot move fast. Therefore we sent people to meet them, and ordered that three people, Bosihi and Gelei Guyeng Dural's sons Ubasi and Cahadai rush ahead to meet with his majesty. Then later Cangšeo,

(215) Gelei Guyeng Dural, Manji, Awangdanjin, Galdan's envoy Lamacab, and Danjila's envoy Lobdzang will follow quickly. I am also forwarding for his majesty's perusal two lists of questions posed to Galdan's envoy Lamacab and Gelei Guyeng Dural, along with the memorial from Bosihi. These were sent by Vice Minister Consultant Mampi.

(216) As for the other eleven people who came with Lamacab, we will have them stay and be watched over at the sentry post.

The twenty-third day of the third month in the thirty-sixth year of Kangxi (April 14, 1697).

Reading selection B-6

(219) A memorial from General-in-chief Fiyanggū.

Fiyanggū, general-in-chief who pacifies distant lands, grand minister of the Imperial Household Department and earl, respectfully memorializes and hastens to report that Galdan has died and that Danjila is about to submit. After we arrived in Sair Balhasun on the ninth of the fourth month in the thirty-sixth year of Kangxi (May 28, 1697), Cikir Jaisang heading a group of nine people sent by the Dzungar leader Danjila,

(220) came and reported: "We are envoys sent by the Dzungar leader Danjila. Galdan died at Aca Amtatai on the thirteenth of the third month (May 4, 1697). Danjila, Noyan Gelung, and Danjila's son-in-law Lasrun, have taken Galdan's body, and along with Galdan's daughter, Juncahai, and a total of three hundred households have started on the way here to submit to the emperor. They stopped at Baya Endur

(221) and are awaiting there his majesty's order. No matter what instructions his majesty may send, they will respectfully follow the emperor's will. Urjanjab Jaisang, Urjanjab's younger brother Sereng, Aba Jaisang, Tar Jaisang, Aralbai Jaisang, and the Lama Erdeni Ujat, along with two hundred households, went to seek refuge with Tsewang Rabtan. Erdeni Jaisang, Usta Taiji, Boroci Jaisang,

(222) Hošooici, and Cerimbum Jaisang, with two hundred households, went to seek refuge with Danjin Ombu. I have a memorial from Danjila with me." When we questioned Cikir Jaisang and his people, asking how Galdan had died, and why Danjila had not come here himself but instead wanted to stay at Baya Endur and wait for an edict, this is what was reported: "Galdan fell ill on the morning of the thirteenth of the third month and he died in the evening.

(223) One does not know what illness it was. Though Danjila wanted to come here, the horses are very thin, and the majority of his people do not have animals and have to go on foot. They also lack provisions. Therefore they stayed at Baya Endur and are awaiting the emperor's order. If his majesty orders them to come here, they will come immediately." Fearing that there would be too many people and not enough post horses

(224) if we dispatched all of Danjila's messengers to you, we are having only Cikir Jaisang, under the care of Director Nomcidai, taken to his majesty immediately. The other eight people with Aldar Gelung, we have taken to Godoli Balhasun, and will send them to you by regular post travel. I am forwarding to you one letter from Danjila, one from Noyan Gelung, and one from Danjila's son-in-law Lasrun. For this reason I am urgently and respectfully sending this memorial for your information.

(225) The ninth day of the fourth month in the thirty-sixth year of Kangxi (May 28, 1697).

Reading selection C-1

(228:234) On the third day of the third month in the year of the dog (1622), the eight sons came together and asked their father, the *khan*: "How do we solidify the heavenly mandate (the Way given by Heaven)? What should we do so that Heaven's good fortune will last forever?" The *khan* replied: "When appointing a leader for the country to succeed the father, if a strong and powerful person becomes the leader in the country, I am afraid he will wrong Heaven by making his power supreme. No matter how able a single person may be, is he as good as the council of many? You eight

(229:235) sons should become the eight *wangs*. When you eight *wangs* are of one mind you shall not make mistakes. After you find a person who does not reject your words, you eight *wangs* make him the leader for the country inheriting through the father. If he does not accept your words and does not follow a good path, then you eight *wangs* replace the *khan* you have appointed and select a good person who does not reject your words. If this person, when you replace him, does not let you make the change in a cheerful manner by group consensus, if he refuses and becomes angry, will you allow the desire of a bad person to prevail? If so, it will be a change for the bad. When managing the country's affairs, if amongst you eight *wangs*

(230:236) one person explains his way of thinking, then the seven others must understand clearly. If somebody does not understand and, lacking such understanding, does not grasp what others have comprehended, and merely remains quiet, replace this person and let a younger brother or a foster son become *wang*. If, during this change, the person does not let you replace him in a congenial manner, shows displeasure and objects, is the will of your bad person going to prevail? If so, it will be a change toward the bad. If you go to attend to some state affairs, go only after consulting and informing everybody. Do not go without consultation.

(231:237) When you gather in front of the country's leader whom you eight *wang* have appointed, don't meet with him if there are only one or two of you. Rule the country and handle all matters by everybody gathering together and consulting each other as a group. If there are matters concerning worshipping the gods or making animal sacrifices, announce it to everybody and then proceed. Upon consultation, the eight *wangs* should appoint eight Manchu, eight Chinese, and eight Mongol *ambans*. Below these eight *ambans* place eight Manchu judges, eight Chinese judges, and eight Mongol judges. After the judges have decided a case, they are to

(232:238) report to the *ambans*. After the *ambans* have made their decision, they are to memorialize to the eight *wangs*. Have the eight *wangs* judge the proposed punishment. You eight *wangs*, demote the traitorous and cunning people and promote loyal and upright persons. Appoint eight Manchu *baksis*, eight Chinese *baksis*, and eight Mongol *baksis* to be close to the *wangs*. The country's leader should come out and sit on the throne twice per month, once on the fifth and once on the twentieth day of the month. After bowing to the gods on New Year's,

(233:239) the leader of the country should himself first bow to his uncles and brothers, and then ascend the throne. The *khan*, and his uncles and brothers who have accepted his *kowtow*, shall then sit together in the same place and on an equal level and receive the *kowtow* of the people.

Reading selection C-2

(247:256) An order of the *khan* was issued on the twenty-second (Tianming 6 [1621], eleventh month): "Earlier we said that Manchus and Chinese should live together in one village, eat the grain together, and raise (feed fodder to the) livestock together.

(248:257) You Manchus, do not take unfair advantage of the Chinese. Do not steal any belongings of the Chinese and do not rob them. After the Chinese come to accuse you for having harmed them like that, stealing their belongings or robbing them, you will be punished. You Chinese, don't lie by making statements about nothing. If you lie making groundless accusations, one will judge the matter by having the two parties involved in

the crime testify in court. If, after these hearings, the accusation turns out to be false, that is also bad. Both Manchus and Chinese have become the *khan*'s people.

(249:258) Since the *khan* himself has instructed Manchus and Chinese to all live in harmony and honestly, if someone commits the crime of disagreeing with and going against the *khan*'s words, punishment will be severe. The person who committed such a crime should be angry with himself. Manchus and Chinese, don't squander grain by buying or selling it. If one finds out that such trading took place, there will be punishment. When you open the grain storage pits, do so only in the presence of Manchus and Chinese. Give four Chinese *sin* to each Chinese and Manchu person per month."

(250:259) On the same day (Tianming 7 [1622], third month, fourth day) a communication from the *dutang*'s office was sent down to Vice General Liu: "The families from the west side of the river which have been placed together in the four southern *wei* have been entrusted to you. After putting together large households in large houses and small households in small houses, these families should live together, share the grain together and work the fields together. Appoint officials who are honest and don't take bribes and have them urge the people to till the fields quickly. Send a letter reporting the date when the people started working the fields."

(251:260) (Write this) A *khan*'s edict was issued on the fifteenth of the month (Tianming 7 [1622], third month). "Manchu and Chinese families have been placed together and told to live together, eat the grain together, and farm together. Now we hear that Manchus are having the oxcarts of their Chinese cooperative households seized and the people of these households drafted, that they make the Chinese transport grass and grain and that they are pressing the Chinese for all kinds of things. Have I given them to you as slaves? Because you had no houses to live in, no grain to eat, and no land to farm after moving here from our ancestral place, I have made you live together. From here on,

(252:261) apart from living together in the houses of the Chinese and sharing the grain by allocating it according to the number of family members, Manchus and Chinese should farm different portions of land and do so with different oxen. If a Manchu disobeys this order and oppresses and mistreats Chinese, the Chinese should bring up the case and make an accusation before the law. Even though I have issued this order, the Chinese, on the other hand, must not lie and falsely accuse the Manchus. You all are the people of one *khan*."

(253:262) On the seventh (Tianming 7 [1622], sixth month), Vice General Liu submitted a letter: "About thirty *li* north of Gaizhou, in the vicinity of Bolofu, lives your subject Šose, a member of the Hūsita Company. The Chinese who live with him have gone to Vice General Liu in Gaizhou with an accusation: 'In the north, the Manchus use my oxen to farm and they order me around. They also make my wife cook for them. As for the pigs I raised, they throw me one or two *jiha* for a fat one, then take it by force and slaughter it.' Because the Chinese made these accusations, I dispatched one man with a letter, half written in Manchu

(254:263) and half written in Chinese, telling them: 'You have heard that the *khan* earlier proclaimed a law that forbids the Manchus to use the oxen of the Chinese, that they should live in separate quarters, and that if grain is available, it be distributed according to the number of people. You Chinese are not to give them the pigs you have raised. If they seize them, you come and report to me. I will inform the *beile* and high officials.' Subject Šose of the Hūsita Company grabbed the letter, ripped it up, and threw it away. He then tied up my messenger (missing word in document) and said: 'How come, you, Aita, have become a high official: Why are you

(255:264) investigating the case of the people who have been placed with me?' As for the two Manchus I sent the second time, a man by the name of Guwanggun from the Hūsita Company wanted to seize them along with some Chinese, but two other people from their company said: 'Sending the messengers was appropriate. Why do you hold them?' They stopped him and sent the messengers back. If, when I send one person, he is seized, beaten, and tied up, and when I send two people, they are seized and beaten, then how can we do the *khan*'s work?' "Aita, summon the three people, the person you sent the first time and the two people you sent afterwards, and send them to Liaotung." One then transferred the people of the Hūsita Company to Vice General Liu's Company.

Reading selection C-3

(271:274) A communication was sent down to the *beiles* on the twenty-fourth (T'ien-ming 7 [1623], fifth month). The *khan* said: "May each and every one of our country's *beiles* and officials be made content and live in an enlightened manner. Grieving on your behalf, I now

(272:275) spit into your faces. Your principle for judging crimes is wrong. Why do you make the Chinese whom we have accepted as leaders on a level that is close to us, equal to you? If our Manchus have committed a crime, look for their merits. See whether they were delegated. If there is any small reason, pardon them on that pretext. If a Chinese deserves the death penalty because he failed to exert himself loyally or because he was a thief, why do you have him released with a beating, instead of killing him and exterminating his descendants and relatives?

(273:276) However, those Chinese who have come with us since we led the people to our Fe Ala, judge them by one principle. Your judging is like that of an ox or mule who cannot be made to go backwards. You eight *beiles*, call the *beiles* and officials of each banner together and read this letter secretly. Don't let the people hear it. Don't you know that the people of Yaozhou have said that they will kill our children and women after our troops leave, and that people everywhere have poisoned and killed our Manchus?"

Reading selection C-4

(281) On the 13th (Chongde 1 [1636], eleventh month) the divine *khan* assembled the imperial princes, commandery princes, *beiles*, banner leaders, and censors. After the *khan* took a seat beneath the Phoenix Tower, he had the scribes from the Office for the Advancement of Literature read the statutes established by Shizong Ulu, the fifth emperor of the Jin dynasty. The divine *khan* then addressed those present: "All of you assembled here, listen carefully to the words of this document. Emperor Shizong, he was a good *khan*, a *khan* who was famous in China and Mongolia. Therefore the wise men of later generations praised him by calling him the Little Yao Shun emperor. Ever since I read this document, after one translated it into Manchu, my ears and eyes have become clear and lucid, just like a horse that pricks its ears and wants to gallop when it senses a wild animal. I hold this document in enormous esteem. If you look at these statutes, which represent the old way (*fe doro*) followed by Taizu Aguda and Taizong Ucimai,

(282) you will find that by the time of Xizong Hala Khan and Wan Yan-liang, the grandsons abandoned it. Instead, they took to drinking, lechery, comfort, and pleasure and followed Chinese ways. After Shizong Ulu Khan succeeded to the throne, he feared from the very beginning that the sons and grandsons would increasingly take to Chinese ways. Therefore, he kept on saying again and again: 'Don't forget the old ways of the ancestors. Wear Nuchen clothing. Learn the Nuchen language, and practice mounted and dismounted archery whenever possible.' Even though he often said so, the later emperors followed the Chinese ways and forgot archery. The mandate was lost during the generation of Aizong and the country perished. Among the *khans* who succumbed to wine and lechery, there is not one who has not lost the mandate. Earlier, scholars Dahai and Kurcan kept advising me to give up Manchu dress, to wear Chinese clothing, and follow Chinese customs. Because I stood steadfast and did not agree, they said I did not accept advice.

(283) Let me compare ourselves: Let's assume all us assembled here were standing here wearing clothing with wide sleeves, carrying a case full of arrows on the left side and holding a bow on the right side. If Losa Songkoro the Brave were to enter all by himself, could we together withstand him? Once we abandon archery, we will certainly wear clothing with wide sleeves, and we will eat meat sliced by others. If so, how would we be different from heterodox people? I am not talking about this generation. Will this

kind of way occur during my time? What one needs to fear is that the sons and grandsons of later generations will abandon the old ways, forget archery, and take up Chinese ways. How great our troops formerly used to be! Because they excelled in archery, they were famous for being victorious when fighting on the steppe, for capturing the towns they had attacked, and for people throughout the world saying that once we had occupied a place, we would not give ground and once we had entered a place we would not turn back. As for this reputation,

(284) you eight *ambans* have now put my name to shame when you went outside the border after advancing toward Beijing. I want you to remember my words."

Reading selection D-1

(291) Nine soldiers took a day off and did not return for drill time the next morning. So the military officer was very angry. It was already past seven o'clock when one soldier arrived and explained the reason for his delay to the officer: "Because my clock was slow, I missed the train. I had no choice but to rent a car, but halfway on my way here the car also broke down. Finding myself in a difficult situation, I went into a village and bought a horse. But the horse too died. So I came the rest of the way running on foot." Just as the officer was extremely doubtful of this explanation, seven more soldiers arrived, one after another. Did they all miss the train? Did their cars break down? Did their horses die? Just then the last soldier arrived. The officer asked angrily: "Did you also miss the train? And the car broke down?" "Sir, it wasn't that the car broke down. There were too many dead horses in the road, so the car couldn't get through. That's why I am late."

Reading selection D-2

(297) One day Mr. Mouse received a letter. It was a letter sent by his relative Country Mouse who lived far away. The letter read

Dear Mr. Mouse:

Let me tell you some good news. The rice in the fields is all ripe. In a few days the farmers will harvest it and take every bit of this white rice to the landlord's granary. I am happy for you. You are fortunate, Mr. Mouse, that the days of feasting and drinking are at hand. But I am writing to you because after the long-suffering peasants harvest the rice, they will face hunger and cold. I, too, will then no longer have any food. This is my experience every year. So I am now preparing to come to your house to stay a few days and borrow a little grain to take back home with me.

With good wishes,

Your relative, Country Mouse.

After Mr. Mouse finished reading the letter, his whiskers stiffened with joy.

(298) He hugged his wife and began to jump and dance: "One, two, three, one, two, three!" Together with his wife, Mr. Mouse made a round in his palace (i.e., the mouse den), a very large grain bin, over one hundred feet around, and about thirty feet wide and high. If we humans were as small as mice, it would take us three to four hours to make the circle. But luckily mice have four legs, so the two mice could make the round in less than thirty minutes. "Ha, ha, ha," Mr. Mouse stopped dancing and laughed loudly. Then he said: "The days of feasting are here. The new grain is about to arrive. In a few days, the peasants will come carrying the white rice on their shoulders and pour it into the granary." "That's for sure. Every year it is like this," said Mrs. Mouse. "One after another, the peasants turn in their grain and within a few days the granary will be full. Then we just open our mouths, follow the fragrant smell and eat delicious food. What bliss! Ha, ha." She kept laughing. "That's the way it is. Every year it is like that." This frequent expression of Mrs. Mouse was like an oral command.

(299) Even though every year had been like that, this year it was not as they had thought. The two mice waited for days and months but they did not see any peasants bringing grain. The granary remained as empty as before, and the mice did not get to eat a single kernel of grain. One evening, Mr. Mouse decided to leave his bin and visit his old friend, Brother Ox. Brother Ox's words had always been reliable in the past. After Mr. Mouse walked a long way, he arrived. When he entered the cow shed quietly, Brother Ox had just fallen asleep in the shed and was snoring loudly. "Brother Ox!" Mr. Mouse called him in a loud voice, but he did not wake up. Because he had been working hard all day long and was tired, he slept very soundly. "Brother Ox! Brother Ox!" Mr. Mouse nearly crawled into the ear of the ox. Brother Ox woke up: "My, what's the matter?" Brother Ox stretched, shook his ears and said: "Mr. Mouse! It's been a year since we haven't seen each other!" "Right, I haven't left the house for over a year," Mr. Mouse answered. "What's happening these days? Why has our master landlord's granary remained empty until now? And why have the peasants not turned in any grain at all?" "The landlord's granary!" the ox said coldly. "That landlord of yours—

(300) does he till his own fields?" "He does not. Being a landlord, he has a lot of land. Why would he till his fields himself, working hard without eating and drinking?" said Mr. Mouse. "If a landlord doesn't work the land himself, then where does the grain in his granary come from?" "The peasants put it there." "After being made to live a life of suffering and toiling in the fields, why would the peasants give their harvested white rice to the landlords, and starve and freeze themselves?" "Isn't that the way it is every year?" said Mr. Mouse. "That's just not right!" Brother Ox shouted angrily. "If one does not work hard, then one does not eat. Let the ravens defecate into their mouths! Those landlords, they are parasites who do not work. That's why today there isn't a kernel of grain in their granaries. Have you heard? The peasants are now liberated. The land is

theirs. They work it and they eat what they grow. So they will certainly no longer be exploited and turn in rent to the landlords." When Mr. Mouse again opened his mouth and started to say "Former...", Brother Ox began to shout loudly: "Formerly, formerly...you always talk about formerly. But it's no longer like before. Now the Communist Party is leading the peasants and has organized the people. They have toppled the landlords

(301) and distributed all the fields to the landless peasants. The landlords will never again be able to exploit the peasants. Let me tell you: Here the peasants are rejoicing because the land reform has already been implemented. If you still want to rely on the landlord's large granary for your livelihood, you can no longer do so. That time is gone. Better be aware!" "Oh, I see, I see..." Mr. Mouse wept bitterly. "Then we'd better move our home right away."

When Mr. Mouse returned home, he received another letter from Country Mouse.

Dear Mr. Mouse:

This year is truly strange. The peasants have harvested the grain but not taken it to the landlord's house. Instead they have stored it in their own homes. I hear that a land reform has already been carried out and that since the peasants now have their own land they will no longer go hungry. You cannot know this. In light of the new circumstances, I will no longer need to come to your house.

Sincerely,

Country Mouse.

"Even so," Mr. Mouse, weeping bitterly, said to his wife: "We will not move!"

(302) Nonetheless, the mice would move. Where they moved is of no concern to us. Suffice it to say that the days of depending on others for food like before are over forever. They will never, ever come again.

Grammatical Points

This section gives some summary information on various grammatical points. It does not aim to be a complete Manchu grammar, only a means to help students solidify their understanding of Manchu when working through the reading selections. The information assumes a familiarity with basic grammatical concepts and terms, but emphasizes examples over linguistic explanations.

Case markers

Case markers may be written attached as suffixes or separately. Personal pronouns usually have case markers written in the attached form. For other occurrences genitive *i* tends to be attached when it follows a noun ending in a vowel (example: *hesei*), except after proper names (example: *abkai wehiyehe i*). Genitive case markers are generally written separately when following *n* and *ng* (examples: *gurun i*, *wang ni*). There are, however, plenty of instances where these general rules do not hold.

Nominative: No case marker

1. as subject
2. as indefinite object
3. in compound words
4. as adverbial phrase

| | |
|-------------------------|-----------------|
| (1) <i>ama araha</i> | father wrote |
| (2) <i>bihe hūlambi</i> | to read a book |
| (2) <i>jeku jembi</i> | to eat (food) |
| (3) <i>nikan-gurun</i> | Chinese country |
| (4) <i>tere inenggi</i> | on that day |

Genitive: *i*, *ni* (*ni* after words ending in *-ng*).

1. possessive
2. instrumental
3. in a string of parallel nouns only the last word carries the case marker

| | |
|--------------------------------------|-------------------------------------|
| (1) <i>manju gurun i gisun</i> | the language of the Manchu country |
| (1) <i>wang ni aha</i> | the slave of the king |
| (2) <i>galai jafa</i> | grasp it with your hand |
| (2) <i>hesei yabubuha</i> | it was carried out by edict |
| (3) <i>Fugiyān Taiwan i geren ba</i> | all the places in Fukien and Taiwan |

Dative/locative: *de*

1. destination
2. indirect object
3. location in time
4. location in space
5. instrumental
6. agent in passive

- (1) *Aksu de genehe*
 (2) *morin be mini ama de buhe*
 (3) *jakūn biyai ice duin de wesimbuhe*
 (3) *sirame jalan de faššan bici*
 (4) *gemun hecen de tehe hoise*
 (4) *manju gurun de selgiyehe*
 (5) *ejen i hese de*
 (5) *tere hergen coohai gungge de bahangge waka*
 (6) *cooha de wabuha*

- they went to Aksu
 he gave a horse to my father
 he sent a memorial on the fourth of the eighth month
 if there is effort in the next generation
 the Muslims who resided in the capital
 he disseminated (it) in the Manchu country
 by order of the leader
 this rank was not obtained through military merit
 he was killed by soldiers

Accusative: *be*

1. direct object
2. motion through

- (1) *manju bithe be fukjin deribuhe*
 (1) *monggoi bithe be taciha*
 (1) *tere genere be erembi*
 (2) *mederi be jihe*

- he created the Manchu script
 we have learned the Mongolian language
 I hope he will go
 he came across the ocean

Ablative: *ci*

1. point of departure in space or time
2. direction of destination
3. in comparisons

- (1) *mini boo ubaci goro akū*
 (1) *Ili be toktobuha fon ci*
 (2) *sikse booci mariha*
 (2) *hūlha alin ci ukaha*
 (3) *abka ci den*
 (3) *manju gisun ci nikan gisun mangga*

- my home is not far from here
 since the time we pacified Ili
 I returned home yesterday
 the rebels fled towards the mountains higher than the sky
 Chinese is more difficult than Manchu

Plural

1. not expressed
 2. expressed indirectly by adding adjectives, such as *geren* 'many', *eiten* 'all', *tumen* 'a myriad', or adverbially with *gemu* 'all'
 3. adding suffixes, most commonly *-sa*, *-se*; less commonly *-so*, *-si*
 4. some words, mostly family relationships, take suffixes *-ta*, *-te*, or *-ri*
- Final *n* is omitted before a suffix.

| | |
|--|--|
| (1) <i>hecen de tehe niyalma dahaha</i> | the people who lived in the town submitted |
| (1) <i>hūlha ukaha</i> | the rebels escaped |
| (2) <i>geren niyalma</i> | all people |
| (2) <i>eiten jaka, tumen jaka</i> | everything, all things |
| (2) <i>nikan bithe sara niyalma gemu ulhimbi</i> | people who know Chinese all understand |
| (3) <i>sakda, sakdasa</i> | old man, old men |
| (3) <i>amban, ambasa</i> | official, officials |
| (3) <i>faksi, faksisa</i> | artisan, artisans |
| (3) <i>Monggo, Monggoso</i> | Mongol, Mongols |
| (3) <i>Solha, Solhoso</i> | Korean, Koreans |
| (3) <i>aha, ahasi</i> | slave, slaves |
| (3) <i>haha, hahasi</i> | man, men |
| (3) <i>hehe, hehesi</i> | woman, women |
| (3) <i>omolo, omosi</i> | grandson, grandsons |
| (4) <i>ahūn, ahūta</i> | older brother, older brothers |
| (4) <i>deo, deote</i> | younger brother, younger brothers |
| (4) <i>non, nota</i> | younger sister, younger sisters |
| (4) <i>ama, amata</i> | father, fathers |
| (4) <i>eme, emete</i> | mother, mothers |
| (4) <i>sargan, sargata</i> | wife, wives |
| (4) <i>ejen, ejete</i> | leader, leaders |
| (4) <i>nakcu, nakcuta</i> | mother's brother, mother's brothers |
| (4) <i>mafa, mafari</i> | grandfather, grandfathers |
| (4) <i>mama, mamari</i> | grandmother, grandmothers |

Plural plus case suffix

Example for *manjusa* 'Manchus':

manjusa
manjusai
manjusa de
manjusa be
manjusa ci

Personal pronouns

| | Nominative | Genitive | Dat/Locative | Accusative | Ablative |
|-------------|-------------|---------------|----------------|----------------|----------------|
| I | <i>bi</i> | <i>mini</i> | <i>minde</i> | <i>mimbe</i> | <i>minci</i> |
| you | <i>si</i> | <i>sini</i> | <i>sinde</i> | <i>simbe</i> | <i>sinci</i> |
| he/she/it | <i>i</i> | <i>ini</i> | <i>inde</i> | <i>imbe</i> | <i>inci</i> |
| we (incl.*) | <i>muse</i> | <i>musei</i> | <i>musede</i> | <i>musebe</i> | <i>museci</i> |
| we (excl.*) | <i>be</i> | <i>meni</i> | <i>mende</i> | <i>membe</i> | <i>menci</i> |
| you | <i>suwe</i> | <i>suweni</i> | <i>suwende</i> | <i>suwembe</i> | <i>suwenci</i> |
| they | <i>ce</i> | <i>ceni</i> | <i>cende</i> | <i>cembe</i> | <i>cenci</i> |

*The inclusive 'we' includes the person or persons spoken to, whereas the exclusive 'we' excludes them. Personal pronouns are commonly omitted.

Polite forms of referring to oneself

Based on I. Zaharov, *Grammatika man'chzhurskogo iazyka* (St. Petersburg, 1879): 108-10.

1. the emperor: *bi* or *mini beye*; his vassals in the emperor's presence: *sitahūn niyalma*, *emtelī beye*, or *emhūn beye*; Manchu officials: *aha*; non-Manchu officials: *amban*; the distinction between *aha* and *amban* was not rigidly applied.
2. higher officials, when communicating with lower officials: *adali hafan*, *emu ba i hafan*, or *uhei deo bi*.
3. lower officials, communicating with higher officials: *buya tušan*, *harangga hafan*, *haratu hafan*, or *fiyenten i hafan*.
4. ordinary people, communicating with officials: *irgen niyalma*, *ajige niyalma*, *fusihūn beye*, or *buya beye*.
5. people communicating with others of equal rank: *deo*; towards younger people: *mentuhun ahūn*. The word *mentuhun* 'stupid' was also used by family members; for example, *mentuhun jalahi jui* 'I, your nephew'; or *mentuhun omolo* 'I, your grandson'.

Polite forms of address

Based on I. Zaharov, *Grammatika man'chzhurskogo iazyka* (St. Petersburg, 1879): 110-12.

1. addressing the emperor: *han*, *ejen*, *abkai jui*, *dergi*, *dele*, *tumen se*, *enduringge ejen*, *genggiyen ejen*, or *hūwangdi*.
2. addressing higher officials: *wesihun amban*, *wesihun hafan*.
3. addressing other superiors: *looye* or *amba looye*.
4. addressing people of equal rank: *wesihun*, *wesihun beye*, *wesihun nofi*, *ahūn*; *agu*, *age*, *ahūn i beye*, *yekengge niyalma*, *aisin cira*. The word *wesihun* is commonly used for 'you' in modern letters.

Numerals

Ordinal numerals

| | |
|--|--------|
| <i>emuci</i> (also: <i>uju</i> , <i>ujui</i> , <i>tuktan</i>) | first |
| <i>juweci</i> (also: <i>jai</i> , <i>ilhi</i> , <i>jaici</i>) | second |
| <i>gūsici</i> | 30th |
| <i>nadaci</i> | 7th |
| <i>juwanci</i> | 10th |
| <i>juwan emuci</i> | 11th |
| <i>tofohoci</i> | 15th |
| <i>tanggūci</i> | 100th |
| <i>minggaci</i> | 1000th |

Distributive numerals

| | |
|------------------------------|--|
| <i>emte</i> | one each |
| <i>juwete</i> | two each, every two |
| <i>ilata</i> | three each, every three |
| <i>juwanta</i> | ten each (ten retains the final <i>n</i>) |
| <i>tofohoto</i> | every fifteen, fifteen each |
| <i>orinta</i> , <i>orita</i> | twenty each |
| <i>dehite</i> | forty each |
| <i>tanggūte</i> | a hundred each |

Multiplicative numerals

| | |
|------------------|--|
| <i>juwe ubu</i> | twofold, double, two times (as much) |
| <i>ilan ubu</i> | threefold, triple, three times (as much) |
| <i>nadan ubu</i> | sevenfold |

| | |
|---------------|-----------------------|
| <i>emursu</i> | one layer |
| <i>jursu</i> | two-layered, double |
| <i>ilarsu</i> | three-layered, triple |

| | |
|---|--|
| <i>emgeri</i> , <i>emu mudan</i> , <i>emu jergi</i> | once (- <i>geri</i> after consonants other than <i>n</i>) |
| <i>juwenggeri</i> , <i>juwe mudan</i> , <i>juwe jergi</i> | twice (- <i>ggeri</i> after <i>n</i>) |
| <i>ilanggeri</i> , <i>ilan mudan</i> , <i>ilan jergi</i> | three times |

Fractional numerals

| | |
|-----------------------------|--------|
| <i>duin i emu</i> | 1/4 |
| <i>duin ubu de emu ubu</i> | 1/4 |
| <i>duin ci emu</i> | 1/4 |
| <i>duin ubu de ilan ubu</i> | 3/4 |
| <i>minggan i emu</i> | 1/1000 |
| <i>honto ho</i> | 1/2 |

Dates

In dates, only the year and the reign take ordinal numerals. Cardinal numerals are used with months and days. The day may be followed either by *inenggi* or by *de*. When no day is mentioned, there is no *de* after *aniya*. As in Chinese, the first ten days of the month are preceded by *ice* 'new'.

Reign + *i* ordinal + *aniya* cardinal + *biya* + *i* cardinal (+ *inenggi* or *de*)

abka wehiyehe i nadaci aniya juwan biyai orin emu inenggi

abka wehiyehe i nadaci aniya juwan biyai orin emu de

abka wehiyehe i nadaci aniya juwan biyai orin emu

'(on) the twenty-first day of the tenth month in the seventh year of Qianlong'

aniya inenggi

(on) the first day of the year

ice sunja inenggi

(on) the fifth day (of the month)

juwe biya de

in the second month

ilan biyai orin ilan de

on the twenty-third of the third month

aniya biyai juwan uyun de

on the nineteenth of the first month

omšon biyai ice nadan de

(on) the seventh day of the eleventh month

gurun i ejen sunja de soorin de tembi

on the fifth the leader of the country sits
on the throne

susai sunjaci aniya Eseyen akū oho

Husayn died in the fifty-fifth year

duleke aniya juwan biyai orin de

(on) the twentieth of the tenth month of
last year

abkai wehiyehe i tofohoci aniya omšon

on the fourth day of the eleventh month in

biyai ice duin de

the fifteenth year of Qianlong

emu minggan uyun tanggū uyunju ningguci

on July 15, 1996

aniya nadan biyai tofohon de

Adjectives

Adjectival modifiers derived from verbs

sara gisun

the language one knows

gidaha hoton

the towns one has defeated

genehekū niyalma

the people who did not go

marire cooha

the returning troops

sarkū bithe

the language one does not know

duleke baita

things of the past

bisire ulha

all one's livestock

isinjihala ba

all the places one has gone to

Adjectival suffixes with special meanings

-kan, -ken, -kon 'somewhat', 'rather'

| | | | |
|------------------|-------|--------------------|----------------|
| <i>amba</i> | large | <i>ambakan</i> | rather large |
| <i>hūduṇ</i> | fast | <i>hūdukan</i> | rather fast |
| <i>muheliyen</i> | round | <i>muheliyeken</i> | somewhat round |
| <i>olhon</i> | dry | <i>olhokon</i> | somewhat dry |
| <i>ujen</i> | heavy | <i>ujeken</i> | somewhat heavy |

-liyan, -liyen 'a bit'

| | | | |
|---------------|------------|-------------------|------------------|
| <i>adali</i> | similar | <i>adaliliyan</i> | a bit similar |
| <i>amba</i> | great | <i>ambaliyan</i> | a bit large |
| <i>uhuken</i> | weak, soft | <i>uhukeliyen</i> | a bit weak, soft |

-linggū, -linggu 'very'

| | | | |
|-------------|-------|-------------------|----------|
| <i>amba</i> | great | <i>ambalinggū</i> | huge |
| <i>ehe</i> | bad | <i>ehelinggu</i> | very bad |

Derivational adjectives

noun + -ngga, -ngge, -nggo

| | | | |
|---------------|--------------------|-------------------|--------------------|
| <i>baita</i> | matter, thing | <i>baitangga</i> | useful, usable |
| <i>gebu</i> | name | <i>gebungge</i> | named |
| <i>erdemu</i> | virtue, capability | <i>erdemungge</i> | virtuous, talented |
| <i>doro</i> | morality | <i>doronggo</i> | moral, honest |

verb stem + cuka, -cuke; -hun, -hūn

| | | | |
|-----------------|------------|------------------|------------------|
| <i>saišambi</i> | to praise | <i>saišacuka</i> | praiseworthy |
| <i>jobombi</i> | to suffer | <i>jobocuka</i> | distressing |
| <i>gelembi</i> | to fear | <i>gelecuke</i> | frightful |
| <i>olhombi</i> | to fear | <i>olhocuka</i> | frightful, scary |
| <i>wesimbi</i> | to ascend | <i>wesihun</i> | honorable |
| <i>yadambi</i> | to be poor | <i>yadahūn</i> | poor |

Comparisons

1. to be like something else
2. comparative, e.g., bigger than
3. superlative, e.g., to be biggest

| | |
|--|---------------------------------------|
| (1) <i>loosa i adali kai</i> | you are like mules |
| (1) <i>aniyadari erei adali</i> | every year it's like this |
| (1) <i>singgeri gese ajige</i> | as small as a mouse |
| (2) <i>manju gisun ci nikan gisun mangga</i> | Chinese is more difficult than Manchu |
| (2) <i>tere ci amba</i> | it's bigger than that |
| (3) <i>šuwe amala i emke isinaha</i> | the last one arrived |
| (3) <i>nikan gisun geren ci mangga</i> | Chinese is the most difficult |

Certain words that mean 'very' or 'exceedingly' (*jaci*, *ten i*, *umesi*, *nokai*, *mujakū*, *dembei*, *hon*) can also express the superlative. Example: *nikan gisun dembei mangga* or *nikan gisun mujakū mangga* 'Chinese is the most difficult'.

Adverbs

Adverbial instrumental genitive

Some nouns and adjectives can take on an adverbial function by adding the instrumental genitive *i*, in Sibe also *-iye*.

| | |
|---|---------------------------------|
| <i>sain i arambi</i> | to write well |
| <i>yargiyan i ujen</i> | truly heavy |
| <i>cooha emke emken i isinaha</i> | the soldiers arrived one by one |
| <i>hūlha jenduken i ukaha</i> | the bandits secretly escaped |
| <i>singgeri amba jilganiye gisurehe</i> | the mouse spoke in a loud voice |

Adverbs with *seme*

Many adverbs are formed with *seme*.

| | |
|--------------------|--|
| <i>šar seme</i> | sympathetically, compassionately |
| <i>teng seme</i> | firmly, solidly |
| <i>hing seme</i> | honestly, sincerely; seriously (illness) |
| <i>liyar seme</i> | sticky, pasty |
| <i>pio seme</i> | floating, wafting |
| <i>cib seme</i> | quietly, swiftly |
| <i>ainaha seme</i> | surely, certainly |
| <i>ser seme</i> | lightly, gently |

Amongst the *seme* adverbs quite a few describe sounds. They are called onomatopoeic words:

| | |
|-----------------------|--|
| <i>pus seme</i> | sound of piercing something |
| <i>kung cang seme</i> | sound of drums and cymbals |
| <i>pur seme</i> | sound of birds taking flight |
| <i>tuk tuk seme</i> | pounding of the heart |
| <i>hūwanggar seme</i> | surging and roaring |
| <i>tak seme</i> | sound made by hitting something solid |
| <i>kunggur seme</i> | sound made by empty wagons, or heavy thunder |
| <i>tab seme</i> | sound of a bowstring hitting the back of the bow |

Though these words appear most frequently as in their adverbial form with *seme*, they can also occur as subject (with *serengge*), as object (with *sere be*), as verb (with *sembi* or another finite form of *sembi*), or as adjective (with *sere*). Example: *hing sere mujilen i* 'with a sincere heart'.

Postpositions

There are no prepositions in Manchu. Instead Manchu has a great number of postpositions. Some of these follow nouns, some follow verbs, and some follow either nouns or verbs. Some postpositions require a specific case marker or verb form.

Examples of postpositions following nouns with genitive *i*:

| | | |
|---------------|---|--|
| <i>adali</i> | <i>aniyadari erei adali wakanio?</i> | isn't it like this every year? |
| <i>amala</i> | <i>booī amala</i> | behind the house |
| <i>amargi</i> | <i>birai amargi Gulja de tataha</i> | they stopped north of the river at Kulja |
| <i>baru</i> | <i>Hojijan Burut i baru kimulehe</i> | Hojijan harbored a grudge against the Burut |
| <i>dolo</i> | <i>arara be meni dolo bahanarakū</i> | we don't know how to do the writing |
| <i>emgi</i> | <i>bi sini emgi genembi</i> | I am going with you |
| <i>fejile</i> | <i>e i fejile me sinda</i> | put a <i>me</i> under the letter <i>e</i> |
| <i>funde</i> | <i>bi sini funde Harbin de genembi</i> | I'll go to Harbin for you |
| <i>jakade</i> | <i>cooha unggifi Ogen birai jakade tataha</i> | they sent troops and had them stop near the Ogen River |
| <i>jalin</i> | <i>tere siden i jalin faššaha</i> | he labored on behalf of the public (good) |
| <i>juleri</i> | <i>geren i fejile uru waka be tucibu</i> | lay out the right and wrong in front of everybody |
| <i>sasa</i> | <i>Lamacab i sasa jihe niyalma</i> | the people who came with Lamacab |

Examples of postpositions following nouns with case markers other than *i*:

| | | |
|-----------------|---|--|
| <i>ebsi</i> | <i>udu aniya ci ebsi</i> | for many years |
| <i>fusihiin</i> | <i>fujiyang ci fusihiin</i> | from the vice general down |
| <i>tulgiyen</i> | <i>ninggun tanggū cooha ci tulgiyen</i> | besides five hundred soldiers |
| <i>dahame</i> | <i>Osman unai ini ama be dahame
tehengge waka</i> | Osman did not live together with his
father |

Examples of postpositions following verbs:

| | | |
|-----------------|---|--|
| <i>dahame</i> | <i>te abkai gurun i aha oho (be)
dahame</i> | because I have now become the subject
of your country |
| <i>ebsi</i> | <i>ere bithe be hūlaha ci ebsi</i> | ever since I read this book |
| <i>jakade</i> | <i>Kasigar be afara jakade</i> | because they attacked Kashgar |
| <i>manggi</i> | <i>oron tucike manggi</i> | after the position becomes vacant |
| <i>onggolo</i> | <i>boode isinara onggolo</i> | before he arrived at home |
| <i>saka</i> | <i>isiname saka</i> | as soon as he arrived |
| <i>siden</i> | <i>jai inenggi erde urebure siden</i> | when they did their early morning drills |
| <i>songkoi</i> | <i>terei gisurehe songkoi Kasigar de
dosika</i> | they entered Kashgar in the way he had
told them |
| <i>turgunde</i> | <i>Amursana ubašaha turgunde</i> | because Amursana rebelled |

Verbs

Besides describing a specific verbal action, Manchu verbs can express past, present, and future, but they generally do so by indicating the relationship between different actions or situations rather than relating the action or situation to the time of speaking. Also, Manchu verb forms commonly occur without personal pronouns or subjects and lack distinguishing features to indicate whether the subject is the first, second, or third person. In such cases the context determines how a given verb form translates into English.

Scholars of Manchu have offered various categorizations and descriptions of Manchu verbs forms. Several decades ago Denis Sinor, in his article "La langue mandjoug" (written in 1958, and published in *Handbuch der Orientalistik. Erste Abteilung, V. Band, Dritter Abschnitt*. Edited by B. Spuler [Leiden/Köln: E.J. Brill, 1968]: 257–80), suggested that Manchu verbs designate a state or process which is either completed or awaiting completion and that it would be best to use the term aspect instead of tense. In this kind of framework the *-mbi* verb figures as neutral aspect, a form which does not commit itself to whether the process is completed or not. Sinor also entertained the possibility of considering all Manchu verbs, except *bimbi* 'to be', nouns or adjectives, words which can be turned into finite verbs with the help of the one true verb, *bimbi* (I

would add *ombi* 'to become'). I find Sinor's suggestions interesting and helpful for understanding Manchu verbs, but I am not aware of other scholars having taken up this issue and developing it further.

Until we have a definitive study of Manchu verbs, preferably one in English, students may want to consult the categorizations of verb forms presented in recent Manchu grammars. (Aisin Gioro Ulasicun, p. 212; Guo Xiuchang Tong Qingfu and Zha Lu'a *Nei fon i Sibe gisun. Xiandai Xibo yu*, p. 376; Qu Liusheng, ed. *Manwen jiaocai*, pp. 131-36; and Kawachi Yoshihiro, *Manshūgo bungo buntan*, pp. 95-131. For complete information, see under References.

Tentative overview of finite verb forms

| | | Perfective (Past) | Imperfective (Non-perfective) |
|-----|---|---|---|
| I | 1 | - <i>ha</i> , - <i>he</i> , - <i>ho</i> | - <i>mbi</i> |
| | 2 | | - <i>ra</i> , - <i>re</i> , - <i>ro</i> |
| II | 1 | - <i>mbihe</i> , - <i>me bihe</i> | - <i>me bi</i> |
| | 2 | | - <i>me bimbi</i> |
| | 3 | | - <i>mahabi</i> , - <i>me ilihabi</i> |
| III | 1 | - <i>mbihe bi</i> | - <i>habi</i> , - <i>hebi</i> , - <i>hobi</i> |
| | 2 | - <i>fī bihe</i> | - <i>fī bi</i> |
| | 3 | - <i>hai bihe</i> , - <i>hei bihe</i> , - <i>hoi bihe</i> | - <i>hai bi</i> , - <i>hei bi</i> , - <i>hoi bi</i> |
| IV | 1 | - <i>ha bihe</i> , - <i>he bihe</i> , - <i>ho bihe</i> | - <i>ha bihe bi</i> , - <i>he bihe bi</i> , - <i>ho bihe bi</i> |

Perfective (Past)

- I an action was completed in the past (I wrote)
- II 1a) progressive (processive) in the past (I was writing)
 1b) habitual past (I used to write)
 1c) hypothetical (I should have written)
- III 1a) some action was completed in the past (I had written)
 1b) an action occurred frequently in the past (I often wrote)
 2) an action or event occurred in the past and its state continues (it is written)
- Examples:
baita be ejefi bihe 'one had recorded the matter', 'the matter was recorded'
kemuni erehei bihe 'I had always wanted it'
- 3) something continued to occur in the past (I kept writing)
- IV an action or situation was ongoing for a certain period in the past (I had been writing)

Imperfective (Non-perfective)

- I 1a) an action or situation is habitual or frequent (I often write)
 1b) a general statement (one writes, I write)
 1c) an action/event will occur (I will write)
- II some action or situation is in progress (I am writing)
- III the action is completed in the past but influences the present (I have written; it is written). Examples:
 tere emgeri jihebi 'he has already come'
 baita be ejefi bi 'one has recorded the matter', i.e., 'the matter is recorded'
 aifini ci bodohol bi 'one planned it for a long time', 'it was planned for a long time'
 kemuni erehei bi 'I've always wanted it'
- IV the action began in the past and its effect continues into the present (I have been writing)

Affirmative and negative finite verb forms. Examples for *arambi*:

| | |
|----------------------|----------------------------|
| <i>araha</i> | <i>arahakū (bi)</i> |
| <i>arambihe</i> | <i>ararakū bihe</i> |
| <i>arame bihe</i> | <i>ararakū bihe</i> |
| <i>arambihebi</i> | <i>ararakū bihebi</i> |
| <i>araha bihe</i> | <i>arahakū bihe</i> |
| <i>arambi</i> | <i>ararakū (bi)</i> |
| <i>arara</i> | <i>ararakū (bi)</i> |
| <i>arame bi</i> | <i>ararakū (bi)</i> |
| <i>aramahabi</i> | <i>(jing) aramahakū bi</i> |
| <i>arame ilihabi</i> | <i>(jing) aramahakū bi</i> |
| <i>arahabi</i> | <i>arahakū bi</i> |
| <i>arafī bi</i> | <i>ararakū ofī bi</i> |
| <i>arahai bi</i> | <i>ararakū ohoi bi</i> |
| <i>araha bihebi</i> | <i>arahakū bihebi</i> |

Imperatives, desideratives, and optatives

- Imperative: I want you to do something
- Desiderative: somebody wants/wishes to do something
- Optative: I want a third person to do something

Imperative 1. Verb stem. Informal command to a second person. Example: *ara* 'write', *ume ara* 'do not write'.

Imperative 2. Verb stem + *-rao, -reo, -roo*. A more polite imperative. Example: *arao* 'please write', *ararakū obureo* 'please, don't write'.

Imperative 3. Verb stem + *-ki*. Polite request: *teki* 'please sit down', *ararakū oki* 'please do not sit down'.

Desiderative 1. Verb stem + *-ki*. A desire or intent to do something. Example: *bi bithe araki* 'I will write a letter', 'I want to write a letter'; *bi bithe ararakū* 'I will not write a letter'.

Desiderative 2. Verb stem + *-ki sembi*. Somebody wants to do something; *araki sembi* 'I want to write', *ararakū oki sembi* 'I do not want to write'.

Optative 1. Verb stem + *-kini*. Hope or permission that somebody may do something, generally (but not always) referring to a third person. Example: *arakini* 'may he write', 'I hope he will write', *ararakū okini* 'may he not write'. This form is also used to convey permission. Example: *jikini* 'may he come', 'let him come'. In sentences with a permissive meaning, the *-kini* verb is sometimes preceded by the conditional form of the same verb. Example: *araci arakini* 'if he writes let him write', i.e., 'he may write'.

Optative 2. Verb stem + *-cina*. This optative is a polite expression of a desire to have an action performed, usually by the person spoken to. The ending *-cina* does not have a permissive meaning. Example: *aracina* 'I hope you will write', 'I would like you to write', 'please write', 'may you write', *ararakū ocina* 'may you not write'.

Optative 3. Verb Stem + *-kini sembi*. I want you or somebody else to do something. Example: *bi simbe marikini sembi* 'I want you to return', *bi simbe marirakū okini sembi* 'I want you not to return'.

Examples

I want you to do something: verb stem, *-ki, -cina, -rao (-reo, roo), -kini, -kini sembi*

| | |
|---|--|
| <i>tefi jefu</i> | sit down and eat |
| <i>omicina</i> | please drink |
| <i>dosiki</i> | please come in |
| <i>sawe yabuki</i> | please go ahead |
| <i>giljareo</i> | please excuse me |
| <i>tubade genekini</i> | please go there |
| <i>bi simbe marikini sembi</i> | I want you to return |
| <i>bek sede sujakini seme bithe unggihe</i> | one sent a letter to the <i>beks</i> asking them to resist |
| <i>sini labdu ergekini sembi</i> | I want you to rest a lot |

Somebody wants/wishes to do something: *-ki, -ki sembi*

| | |
|---|---|
| <i>manju gisun i araki</i> | let us write in the Manchu language |
| <i>enteheme banjiki</i> | I want to live forever |
| <i>Hošik be Yerkiyang ni baita be daiselabuki</i> | let us have Hošik administer Yarkand |
| <i>bi manju gisun be taciki sembi</i> | I want to learn Manchu |
| <i>bi bithe be hūlaki sembi</i> | I want to read the book |
| <i>ergen guweki seme ukaha</i> | he fled to save his life |
| <i>tere yabuki sembi, bi unggirakū oki</i> | he wants to go, but I will not send him |

I want a third person to do something: *-kini, -kini sembi*

| | |
|--|--|
| <i>urše be ujikini</i> | let him support the people |
| <i>urše be ujirakū okini</i> | don't let him support the people |
| <i>bi imbe Harbin de genekini sembi</i> | I want him to go to Harbin |
| <i>imbe jikini</i> | let him come |
| <i>baita be hūdu baicakini</i> | let them investigate the matter quickly |
| <i>da an i Kašigar ba i akim bek i tušan de bibukini</i> | have him occupy the original position of governor of Kashgar |

Expressions of fear

1. verb stem + *rahū*
2. *gelhun akū* + negative verb
3. negative verb + *ayoo*
4. negative verb + *ayoo sembi*
5. verbs of fear: *gelembi, olhombi, etc.*

| | |
|--|---|
| (1) <i>Akim ini deo ujen weile baharahū seme gūniha</i> | Akim feared that his brother might have committed a serious crime |
| (1) <i>nikan i doro dosirahū seme olhorongge kai</i> | one has to fear that they will fall into Chinese ways |
| (2) <i>gelhun akū generakū</i> | he is afraid to come |
| (2) <i>hūlha isinjifi gelhun akū Kara Usu i kaha bade hanci latunahakū</i> | after the rebels arrived they did not dare strike near the blockade of Kara Usu |
| (3) <i>ere ujen tušan be muterakū ayoo</i> | I am afraid I can't handle this difficult task |
| (4) <i>elhe ojurakū ayoo seme Yerkiyang de forgošoho</i> | fearing that there would be no peace one transferred him to Yarkand |
| (4) <i>jiderakū ayoo sembi</i> | I am afraid he will not come |
| (5) <i>bi generakū seme gelembi</i> | I am afraid to go |
| (5) <i>mimbe ukara de gelehe</i> | he was afraid I would escape |

Converbs

A **converb** modifies another **converb** or a **finite verb**. It cannot end a sentence.

Coordinative (imperfective) **converb -me**

1. expresses simultaneous action
2. modifies the following verb
3. expresses purpose (especially with verbs of movement)
4. occurs with auxiliary verbs

| | |
|--|--|
| (1) <i>bithe be kubulime manju gisun i araki</i> | let's change the script and write in Manchu |
| (1) <i>kesi isibume akim bek sindaha</i> | I granted favor and appointed him governor |
| (2) <i>bithe be kūbulime manju gisun i araki</i> | let us write in the Manchu language by
changing the Mongol script |
| (2) <i>manjūrame gisure</i> | speak in Manchu |
| (3) <i>Burut de cooha fideme genehe</i> | he went to the Burut to enlist troops |
| (3) <i>okdome genehe</i> | he went to meet them |
| (4) <i>isinjime muterakū</i> | I could not get through (arrive) |
| (4) <i>ere jaka be baitalame bahanarakū</i> | I don't know how to use this thing |

Watch for look-alikes: When the word *bime* 'being' connects two adjectives it means 'and'. Example: *morin amba bime akdun* 'the horse is large and strong'. There are also words other than **converbs** that end in *-me*. Examples:

| | |
|-------------------|------------------------------|
| <i>bitume</i> | along |
| <i>dahame</i> | after, because, according to |
| <i>gojime</i> | however, but |
| <i>isime</i> | approximately |
| <i>jakarame</i> | along |
| <i>ninggureme</i> | on top of |
| <i>sirame</i> | next |
| <i>šurdeme</i> | around |

Subordinative (perfective) **converb -fi**

The **subordinative** **converb** refers to a sequence of actions. One action is completed before another action begins. A few verbs take the suffix *-pi* or *-mpi* instead of *-fi*.

| | |
|--|---|
| <i>suwe tefi tuwa</i> | sit down and watch |
| <i>tefi jefu cai omi</i> | sit down, eat, and drink tea |
| <i>Hošik Aksu de isinjifi Jaohūi de okdoho</i> | after Hošik arrived in Aksu he met with
Jaohūi |

When following an imperfective converb, the perfective converb of *ombi*, *ofi*, means 'because'.

| | |
|-------------------------------------|-----------------------------------|
| <i>same ofi</i> | because one knows |
| <i>fejergi urse be jobobume ofi</i> | because he made his people suffer |

Conditional/temporal converb -*ci*

1. specifies the time when an action occurs
2. defines the condition under which an action occurs

| | |
|--|---|
| (1) <i>amba cooha ibeneci uthai ukame genembi</i> | when the imperial army advanced, they fled |
| (1) <i>musei cooha talade afaci uthai gidambi</i> | when our soldiers fight on the plains, they are victorious |
| (1) <i>bithe be hulaci niyalma ulhimbi</i> | when one reads the language out loud, people understand |
| (2) <i>a i fejile ma sindaci ama wakao?</i> | if you put <i>ma</i> under <i>a</i> , isn't it <i>ama</i> ? |
| (2) <i>bithe araci acambi</i> | I should write a letter |
| (2) <i>tucibuhe bici fulehun de karulaci ombi</i> | if he brought it into the open, he could repay my favor |
| (2) <i>bithe ararakū bihe bici ama generakū ombihe</i> | if I had not written a letter, father would not have gone |

Terminative converb -*tala*, -*tele*, -*tolo*

An action which occurs up to a certain time.

| | |
|---|--|
| <i>aratala</i> | until he writes (wrote) |
| <i>bucetele hūsun tucike</i> | he worked hard until he died |
| <i>daci dubede isitala fafuršame yabuha</i> | from beginning to end he acted bravely |
| <i>yamji de isitala teni bederehe</i> | he returned by evening |
| <i>ilan biya otolo kabuha</i> | he was besieged for three months |

Preparative (prefatory) converb -*nggala*, -*nggele*, -*nggolo*

An action has not yet started or is not yet completed.

| | |
|--|--|
| <i>aranggala</i> | before I write, before I wrote |
| <i>booci tucinggele buda jefu</i> | eat before you leave the house |
| <i>tese hoise babe bahara onggolo Ili i bade dahanjiha</i> | before we conquered the Muslim places they came to submit in Ili |

Concessive converb -cibe

An action occurs even though a certain condition is present. Sometimes *seme* is added to the affirmative converb.

| | |
|--------------------------------------|--|
| <i>ba goro bicibe tere de geneki</i> | although the place is far, I will go there |
| <i>tutto bicibe</i> | although it is like that |
| <i>sehekū bicibe</i> | though he did not say |
| <i>sehe seme bicibe</i> | even though he said |

Durative (descriptive) converb -hai, -hei, -hoi

An action occurs or continues at the same time another action is performed.

| | |
|--|--|
| <i>necimbihei yabumbi</i> | to continuously invade |
| <i>yasa hadahai tuwambi</i> | he kept staring |
| <i>dasabuhai yebe ome mutehekū</i> | he could not be cured and get better |
| <i>injehei injehei hefeli gemu nimembi</i> | I am laughing so hard my stomach hurts |

Alternative converb -ralame, -relame, -rolame

Two actions are performed at the same time.

| | |
|---|--|
| <i>bi yaburelame tuwambi</i> | I am looking as I go along |
| <i>hūlarame araci gebun be ongorakū</i> | if you read and write at the same time, you won't forget the words |

Instrumental converb -tai, -tei, -toi

An action is performed in a forced or extreme manner.

| | |
|-------------------------------------|----------------------------------|
| <i>bucetei daharakū</i> | I will not submit, even if I die |
| <i>beye be waliyatai faššambi</i> | to work oneself to death (fig.) |
| <i>tere be engeletei unggihe bi</i> | one forced him to go |

Simultaneous converb -mbime

One action occurs, or does not occur, while another action takes place.

| | |
|--|---|
| <i>si baita be sambi sembime, ainu takaraku?</i> | while you say you know about the matter, how come you don't know? |
| <i>ubade hūdašambime tubade hūdašarakū doro bio?</i> | is there a reason for people trading here but not there? |

Topic markers of emphasis

1. *oci*: marks subjects or adverbial phrases
2. *serengge*: marks only subjects and frequently implies a category; sentence often ends in *inu* or *waka*
3. *seme*: marks subjects, adverbial phrases, and objects
4. *ningge*: marks nominal subjects
5. *be*: Some scholars do not consider *be* to be a topic marker, pointing out that when *be* appears to function as a topic marker, the sentence usually also contains a verb that takes the accusative case. In that case the *be* phrase may be seen as being the accusative to that verb, placed at the beginning of the sentence.

- | | |
|--|--|
| (1) <i>tere oci we?</i> | who is he? |
| (1) <i>dergi de oci Cu de gidabuha; wargi de oci Cin de gaibuha</i> | on the east they were defeated by Chu, on the west they were taken by Chin |
| (2) <i>bajen serengge, latufi jetere umiyaha inu</i> | as for the landlords, they are parasites |
| (2) <i>niyalma seme banjifi bucerakūngge waka</i> | all people live and die |
| (3) <i>ereni šuwe ajige hergen be seme getukeleme takaci mutembi</i> | one can clearly make out even his smallest letters |
| (4) <i>bajen ningge tumen minggan nimari bi</i> | as for the landlords, they have thousands of acres of land |
| (4) <i>ere bithe ningge manju bithe inu</i> | as for this book, it is a Manchu book |

Sentence particles

Sentence particles convey some abstract meaning, such as the speaker's feelings. Some particles have more than one meaning. They occur at the end of a sentence and in some cases may be written in an attached form. Some of the more commonly used particles are listed below.

Particles of emphasis

1. *dere*
2. *dabala*
3. *kai*
4. *na* (Sibe)
5. *ye* (Sibe)

- | | |
|--|--|
| (1) <i>tuttu oci ere uthai nure i turgun dere!</i> | if it's that way, it surely is because of alcohol! |
| (2) <i>damu tafulara dabala!</i> | I am only advising you! |
| (3) <i>ere booi dolo umesi halhūn kai!</i> | it's hot in this house! |

- | | |
|---------------------------------------|--|
| (3) <i>tuwaha kai!</i> | I did see him! |
| (4) <i>absi mangga na!</i> | how difficult! |
| (5) <i>dulekede adališarkū ohoye!</i> | it is no longer as it was in the past! |

Particles of encouragement or request

1. *bai* (usually with some kind of imperative)
2. *dere*

- | | |
|--|---|
| (1) <i>amasi bedereki bai</i> | please go back |
| (1) <i>ubade suwembe baitalara ba akū be dahame, gemu gene bai</i> | since there is no need for you here, why don't you all leave? |
| (2) <i>sinde bisirengge oci, uthai inde bumbi dere</i> | if you have it, why don't you give it to him? |
| (2) <i>ya jaka oci, hūdun gajifi mende bumbi dere</i> | if you have some things, give them to us right away |

Particles of conjecture

1. *dere* 'probably, likely'
2. *aise* 'perhaps'
3. *ba* 'I suppose'
4. *ayoo* 'probably'

- | | |
|---|--|
| (1) <i>jasigan be bargiyame bahaha dere</i> | you probably have received the letter |
| (2) <i>inde yala jiha akū aise</i> | perhaps he truly does not have any money |
| (3) <i>tere jime muterakū ba</i> | I suppose he cannot come |
| (4) <i>elhe oforakū ayoo</i> | there probably can be no peace |

Particle of limitation

dabala 'only, merely'

- | | |
|---|---------------------------------------|
| <i>bi damu si jiderakū ayoo sere dabala</i> | I am only worried that you won't come |
| <i>emu ajige hafan dabala</i> | he is only a low official |

Particle of definition

be defines a term

- | | |
|--|-------------------------------|
| <i>banin serengge uthai giyan be</i> | what is natural is reasonable |
| <i>amba ningge etuhun ojoro be kai</i> | big means strong |

Particle of astonishment*semeo* forms rhetorical questions*waka semeo?*

isn't that not so?

yala sain akū semeo?

isn't that truly good?

Questions**Question particles and suffixes***-o* (-*bio*, -*mbio*, -*rao*, -*reo*, -*roo*, -*hao*, -*heo*, -*hoo*, -*kao*, -*keo*)*a i fejile ma sindaci ama wakao?*if you put *ma* under *a*, isn't it *ama*?*aika baita bio?*

is anything the matter?

tereningge bio?

is it his?

genereo?

will he go?

nikarame bahanambio?

can you speak Chinese?

manjurame mutambio?

can you speak Manchu?

te geli majige yebeo?

are you now a bit better?

ni, -ni (*mbini*, *akūni*)

1. general questions

2. questions that are contrary to the speaker's belief

3. choice questions

Questions with *ni* tend to include interrogative pronouns or other questions words.(1) *ere ai turgun ni?*

what is the reason?

(1) *si ubade tembini?*

do you live here?

(2) *si ubade terakūni?*

don't you live here?

(2) *ararakū ni?*

aren't you going to write?

(3) *Harbin de geneme generakū ni?*

are you going to Harbin or not?

(3) *tuwara tuwarakū ni?*

do you see it or not?

nio, -nio (-*mbinio*)*sefu nio?*

is he (are you) a teacher?

umesi goro nio?

is it very far?

jimbinio?

is he coming?

si mini deo be sabuha nio?

have you seen my younger brother?

ere niyalma sain akū nio?

is this man not good?

-n (only with *akū*)*mutembio akūn?*

can you do it (or not)?

suwe alahakūn?

did you report?

tuwarakūn?

don't you see it?

na, -na, ne, nu*generakū na?*

aren't you going?

sabuhana?

did you see it?

yargiyan uttu na?

is it really true?

sini ama boode bina?

is your father home?

gisurerakū nu?

does he not say?

generakū ne?

aren't you going?

-mna (Sibe)*samna?*

do you know?

si genemna?

are you going?

beyeni usin tarimna?

do they till their own fields?

si tacikū de genere be cihalamna?

do you like going to school?

ye, -ye (Sibe)*nei erin absi ohoye?*

how has it been these days?

tere ainaha bihe ye?

how was he?

Question words*we*

who (persons)

ai

what (things)

ya

which, what (persons or things)

ai erinde, ya erinde, atanggi

when

adarama, ai turgun (de), ai jalin

why

ainame, ainahai, ainu, adarama, antaka,

how

*absi**ya ba (de), aibide*

where, what place

udu

how many, how much

Choice questions

These and other combinations are possible.

tuwambi tuwarakū?

do you see it or not?

tuwambio akūn?

do you see it or not?

tuwame tuwarakū?

do you see it or not?

tuwara tuwarakū?

do you see it or not?

tuwara tuwarakū ni?

do you see it or not?

tuwambio tuwarakūn?

do you see it or not?

tuwambini tuwarakūn?

do you see it or not?

tuwaha tuwahakū?

did you see it?

tuwahao akūn?

did you see it?

tuwahao undeo?

have you seen it yet?

tuwahao tuwahakū nio?

did you see it?

tuwaci ombio ojarahakū?

can you see it?

Miscellaneous Information

Manchu transliteration of Chinese syllables

Some Chinese syllables are transliterated in different ways. There may be additional versions to those listed below. *W-G stands for Wade-Giles.

| Pinyin | W-G* | Manchu | Pinyin | W-G | Manchu |
|--------|--------|------------|--------|---------|----------|
| a | a | a | chong | ch'ung | cung |
| ai | ai | ai | chou | ch'ou | ceo |
| an | an | an | chu | ch'u | cu |
| ang | ang | ang | chua | ch'ua | cuwa |
| ao | ao | ao, oo | chuai | ch'uai | cuwai |
| ba | pa | ba | chuan | ch'uan | cuwan |
| bai | pai | bai | chuang | ch'uang | cuwang |
| bao | pao | boo | chui | ch'ui | cui |
| bei | pei | bei | chun | ch'un | cun |
| ben | pen | ben | chuo | ch'o | co |
| beng | peng | beng | ci | tz'u | tsi |
| bian | pien | biyan | cong | ts'ung | tsung |
| biao | piao | biyoo | cou | ts'ou | tseo |
| bie | pieh | biye | cu | ts'u | tsu |
| bin | pin | bin | cuan | ts'uan | tsuwan |
| bing | ping | bing | cui | ts'ui | tsui |
| bo | po | bo | cun | ts'un | tsun |
| bu | pu | bu | cuo | ts'o | tso |
| ca | ts'a | tsa | da | ta | da |
| cai | ts'ai | tsai | dai | tai | dai |
| can | ts'an | tsan | dan | tan | dan |
| cang | ts'ang | tsang | dang | tang | dang |
| cao | ts'ao | tsao, tsoo | dao | tao | dao, doo |
| ce | ts'e | tse | de | te | de |
| cen | ts'en | tsen | deng | teng | deng |
| ceng | ts'eng | tseng | di | ti | di |
| cha | ch'a | ca | dian | tien | diyan |
| chai | ch'ai | cai | diao | tiao | diyoo |
| chang | ch'ang | cang | die | tieh | diye |
| chao | ch'ao | cao, coo | ding | ting | ding |
| che | ch'e | ce | diu | tiu | dio |
| chen | ch'en | cen | dong | tung | dung |
| cheng | ch'eng | ceng | dou | tou | deo |
| chi | ch'ih | ci | duan | tuan | duwan |

| Pinyin | W-G | Manchu | Pinyin | W-G | Manchu |
|--------------|---------------|---------------------|--------------|-----------------|---|
| <i>dui</i> | <i>tui</i> | <i>dui</i> | <i>he</i> | <i>he, ho</i> | <i>he</i> |
| <i>dun</i> | <i>tun</i> | <i>dun</i> | <i>hei</i> | <i>hei</i> | <i>hei</i> |
| <i>duo</i> | <i>to</i> | <i>do</i> | <i>hen</i> | <i>hen</i> | <i>hen</i> |
| <i>e</i> | <i>e, eh</i> | <i>e, o</i> | <i>heng</i> | <i>heng</i> | <i>heng</i> |
| <i>ei</i> | <i>ei</i> | <i>ei</i> | <i>hong</i> | <i>hung</i> | <i>hūng</i> |
| <i>en</i> | <i>en</i> | <i>en</i> | <i>hou</i> | <i>hou</i> | <i>heo</i> |
| <i>eng</i> | <i>eng</i> | <i>eng</i> | <i>hu</i> | <i>hu</i> | <i>hu</i> |
| <i>er</i> | <i>erh</i> | <i>el, l</i> | <i>hua</i> | <i>hua</i> | <i>hūwa</i> |
| <i>fa</i> | <i>fa</i> | <i>fa</i> | <i>huan</i> | <i>huan</i> | <i>hūwan</i> |
| <i>fan</i> | <i>fan</i> | <i>fan</i> | <i>huang</i> | <i>huang</i> | <i>hūwang</i> |
| <i>fang</i> | <i>fang</i> | <i>fang</i> | <i>hui</i> | <i>hui</i> | <i>hūi</i> |
| <i>fei</i> | <i>fei</i> | <i>fei</i> | <i>hun</i> | <i>hun</i> | <i>hūn</i> |
| <i>fen</i> | <i>fen</i> | <i>fen, fun</i> | <i>huo</i> | <i>huo</i> | <i>ho</i> |
| <i>feng</i> | <i>feng</i> | <i>feng, fung</i> | <i>ji</i> | <i>chi</i> | <i>ji, gi</i> |
| <i>fo</i> | <i>fo</i> | <i>fo</i> | <i>jia</i> | <i>chia</i> | <i>jiya, giya</i> |
| <i>fu</i> | <i>fu</i> | <i>fu, feo</i> | <i>jian</i> | <i>chien</i> | <i>jiyan, giyan</i> |
| <i>ga</i> | <i>ka</i> | <i>g'a</i> | <i>jiang</i> | <i>chiang</i> | <i>jiyang, giyang</i> |
| <i>gai</i> | <i>kai</i> | <i>g'ai</i> | <i>jiao</i> | <i>chiao</i> | <i>jiyoo, giyoo</i> |
| <i>gan</i> | <i>kan</i> | <i>g'an</i> | <i>jie</i> | <i>chieh</i> | <i>jiye, jiyei, giyai</i> |
| <i>gang</i> | <i>kang</i> | <i>g'ang</i> | <i>jīn</i> | <i>chin</i> | <i>jīn, gin</i> |
| <i>gao</i> | <i>kao</i> | <i>g'ao</i> | <i>jīng</i> | <i>ching</i> | <i>jīng, gīng</i> |
| <i>ge</i> | <i>ke, ko</i> | <i>ge</i> | <i>jiong</i> | <i>chiung</i> | <i>jiong, giiong</i> |
| <i>gei</i> | <i>kei</i> | <i>gei</i> | <i>jiu</i> | <i>chiu</i> | <i>jio, giyu</i> |
| <i>gen</i> | <i>ken</i> | <i>gen</i> | <i>ju</i> | <i>chū</i> | <i>jioi, giol</i> |
| <i>geng</i> | <i>kēng</i> | <i>geng</i> | <i>juan</i> | <i>chūan</i> | <i>jiowan, giowan,</i>
<i>giyowan</i> |
| <i>gong</i> | <i>kung</i> | <i>gung</i> | <i>jue</i> | <i>chüeh</i> | <i>jiyo, jiyowei,</i>
<i>jiyuwei, jiowei</i> |
| <i>gou</i> | <i>kou</i> | <i>geo</i> | | | |
| <i>gu</i> | <i>ku</i> | <i>gu</i> | | | |
| <i>gua</i> | <i>kua</i> | <i>guwa, gūwa</i> | <i>jun</i> | <i>chūn</i> | <i>jhyūn, giyūn</i> |
| <i>guai</i> | <i>kuai</i> | <i>guwai</i> | <i>ka</i> | <i>k'a</i> | <i>k'a</i> |
| <i>guan</i> | <i>kuan</i> | <i>guwan, gūwan</i> | <i>kai</i> | <i>k'ai</i> | <i>k'ai</i> |
| <i>guang</i> | <i>kuang</i> | <i>guwang</i> | <i>kang</i> | <i>k'ang</i> | <i>k'ang</i> |
| <i>gui</i> | <i>kui</i> | <i>gui</i> | <i>kao</i> | <i>k'ao</i> | <i>k'ao</i> |
| <i>gun</i> | <i>kun</i> | <i>gun</i> | <i>ke</i> | <i>k'e, k'o</i> | <i>ke</i> |
| <i>guo</i> | <i>kuo</i> | <i>g'o</i> | <i>ken</i> | <i>k'en</i> | <i>ken</i> |
| <i>ha</i> | <i>ha</i> | <i>ha</i> | <i>keng</i> | <i>k'eng</i> | <i>keng</i> |
| <i>hai</i> | <i>hai</i> | <i>hai</i> | <i>kong</i> | <i>k'ung</i> | <i>kung</i> |
| <i>han</i> | <i>han</i> | <i>han</i> | <i>kou</i> | <i>k'ou</i> | <i>keo</i> |
| <i>hang</i> | <i>hang</i> | <i>hang</i> | <i>ku</i> | <i>k'u</i> | <i>ku</i> |
| <i>hao</i> | <i>hao</i> | <i>hoo</i> | <i>kua</i> | <i>k'ua</i> | <i>kuwa</i> |

| Pinyin | W-G | Manchu | Pinyin | W-G | Manchu |
|--------------|---------------|--------------------|--------------|--------------|-----------------|
| <i>kuai</i> | <i>k'uai</i> | <i>kuwai</i> | <i>miao</i> | <i>miao</i> | <i>miyoo</i> |
| <i>kuan</i> | <i>k'uan</i> | <i>kuwan</i> | <i>mie</i> | <i>mieh</i> | <i>miye</i> |
| <i>kuang</i> | <i>k'uang</i> | <i>kuwang</i> | <i>min</i> | <i>min</i> | <i>min</i> |
| <i>kui</i> | <i>k'ui</i> | <i>kui</i> | <i>ming</i> | <i>ming</i> | <i>ming</i> |
| <i>kun</i> | <i>k'un</i> | <i>kun</i> | <i>miu</i> | <i>miu</i> | <i>mio</i> |
| <i>kuo</i> | <i>k'uo</i> | <i>k'o</i> | <i>mo</i> | <i>mo</i> | <i>mo</i> |
| <i>la</i> | <i>la</i> | <i>la</i> | <i>mou</i> | <i>mou</i> | <i>meo</i> |
| <i>lai</i> | <i>lai</i> | <i>lai</i> | <i>mu</i> | <i>mu</i> | <i>mu</i> |
| <i>lang</i> | <i>lang</i> | <i>lang</i> | <i>na</i> | <i>na</i> | <i>na</i> |
| <i>lao</i> | <i>lao</i> | <i>lao, loo</i> | <i>nai</i> | <i>nai</i> | <i>nai</i> |
| <i>le</i> | <i>le</i> | <i>le</i> | <i>nan</i> | <i>nan</i> | <i>nan</i> |
| <i>lei</i> | <i>lei</i> | <i>lei</i> | <i>nang</i> | <i>nang</i> | <i>nang</i> |
| <i>leng</i> | <i>leng</i> | <i>leng</i> | <i>nao</i> | <i>nao</i> | <i>nao, noo</i> |
| <i>li</i> | <i>li</i> | <i>li</i> | <i>ne</i> | <i>ne</i> | <i>ne</i> |
| <i>lia</i> | <i>lia</i> | <i>liya</i> | <i>nei</i> | <i>nei</i> | <i>nei</i> |
| <i>liang</i> | <i>liang</i> | <i>liyang</i> | <i>nen</i> | <i>nen</i> | <i>nen</i> |
| <i>liao</i> | <i>liao</i> | <i>liyoo, lioo</i> | <i>neng</i> | <i>neng</i> | <i>neng</i> |
| <i>lie</i> | <i>lieh</i> | <i>liye, liyei</i> | <i>ni</i> | <i>ni</i> | <i>ni</i> |
| <i>lin</i> | <i>lin</i> | <i>lin</i> | <i>nian</i> | <i>nien</i> | <i>niyan</i> |
| <i>ling</i> | <i>ling</i> | <i>ling</i> | <i>niang</i> | <i>niang</i> | <i>niyang</i> |
| <i>liu</i> | <i>liu</i> | <i>lio</i> | <i>niao</i> | <i>niao</i> | <i>niyoo</i> |
| <i>long</i> | <i>lung</i> | <i>lung</i> | <i>nie</i> | <i>nieh</i> | <i>niye</i> |
| <i>lou</i> | <i>lou</i> | <i>leo</i> | <i>nin</i> | <i>nin</i> | <i>nin</i> |
| <i>lu</i> | <i>lu</i> | <i>lu</i> | <i>ning</i> | <i>ning</i> | <i>ning</i> |
| <i>lū</i> | <i>lū</i> | <i>lioi</i> | <i>niu</i> | <i>niu</i> | <i>nio</i> |
| <i>luan</i> | <i>luan</i> | <i>luwan</i> | <i>nong</i> | <i>nung</i> | <i>nung</i> |
| <i>lūe</i> | <i>lūeh</i> | <i>liyo</i> | <i>nu</i> | <i>nu</i> | <i>nu</i> |
| <i>lun</i> | <i>lun</i> | <i>luwen</i> | <i>nū</i> | <i>nū</i> | <i>nioi</i> |
| <i>luo</i> | <i>luo</i> | <i>lo</i> | <i>nūe</i> | <i>nūeh</i> | <i>niyo</i> |
| <i>ma</i> | <i>ma</i> | <i>ma</i> | <i>nuo</i> | <i>no</i> | <i>no</i> |
| <i>mai</i> | <i>mai</i> | <i>mai</i> | <i>o</i> | <i>o</i> | <i>o</i> |
| <i>man</i> | <i>man</i> | <i>man</i> | <i>ou</i> | <i>ou</i> | <i>eo</i> |
| <i>mang</i> | <i>mang</i> | <i>mang</i> | <i>pa</i> | <i>p'a</i> | <i>pa</i> |
| <i>mao</i> | <i>mao</i> | <i>mao, moo</i> | <i>pai</i> | <i>p'ai</i> | <i>pai</i> |
| <i>me</i> | <i>me</i> | <i>me</i> | <i>pan</i> | <i>p'an</i> | <i>pan</i> |
| <i>mei</i> | <i>mei</i> | <i>mei</i> | <i>pang</i> | <i>p'ang</i> | <i>pang</i> |
| <i>men</i> | <i>men</i> | <i>men</i> | <i>pao</i> | <i>p'ao</i> | <i>pao, poo</i> |
| <i>meng</i> | <i>meng</i> | <i>meng</i> | <i>pei</i> | <i>p'ei</i> | <i>pei</i> |
| <i>mi</i> | <i>mi</i> | <i>mi</i> | <i>pen</i> | <i>p'en</i> | <i>pen</i> |
| <i>mian</i> | <i>mien</i> | <i>miyan</i> | <i>peng</i> | <i>p'eng</i> | <i>peng</i> |

| Pinyin | W-G | Manchu | Pinyin | W-G | Manchu |
|--------------|----------------|---------------------------------------|--------------|-----------------|-----------------|
| <i>pi</i> | <i>p'i</i> | <i>pí</i> | <i>sang</i> | <i>sang</i> | <i>sang</i> |
| <i>pian</i> | <i>p'ien</i> | <i>piyan</i> | <i>sao</i> | <i>sao</i> | <i>sao</i> |
| <i>piao</i> | <i>p'iao</i> | <i>piyoo</i> | <i>se</i> | <i>se</i> | <i>se</i> |
| <i>pie</i> | <i>p'ieh</i> | <i>piye</i> | <i>sen</i> | <i>sen</i> | <i>sen</i> |
| <i>pin</i> | <i>p'in</i> | <i>pin</i> | <i>seng</i> | <i>seng</i> | <i>seng</i> |
| <i>ping</i> | <i>p'ing</i> | <i>píng</i> | <i>sha</i> | <i>sha</i> | <i>ša</i> |
| <i>po</i> | <i>p'o</i> | <i>po</i> | <i>shai</i> | <i>shai</i> | <i>šai</i> |
| <i>pu</i> | <i>p'u</i> | <i>pu</i> | <i>shan</i> | <i>shan</i> | <i>šan</i> |
| <i>qi</i> | <i>ch'i</i> | <i>ci, kī</i> | <i>shang</i> | <i>shang</i> | <i>šang</i> |
| <i>qia</i> | <i>ch'ia</i> | <i>ciya, kiya</i> | <i>shao</i> | <i>shao</i> | <i>šao</i> |
| <i>qian</i> | <i>ch'ien</i> | <i>ciyan, kiyan</i> | <i>she</i> | <i>she</i> | <i>še</i> |
| <i>qiang</i> | <i>ch'iang</i> | <i>ciyang, kiyang</i> | <i>shei</i> | <i>shei</i> | <i>šei</i> |
| <i>qiao</i> | <i>ch'iao</i> | <i>ciyoo, kiyoo</i> | <i>shen</i> | <i>shen</i> | <i>šen</i> |
| <i>qie</i> | <i>ch'ieh</i> | <i>ciye, kiye</i> | <i>sheng</i> | <i>sheng</i> | <i>šeng</i> |
| <i>qin</i> | <i>ch'in</i> | <i>cin, kin</i> | <i>shi</i> | <i>shih</i> | <i>ši</i> |
| <i>qing</i> | <i>ch'ing</i> | <i>cíng, kíng</i> | <i>shou</i> | <i>shou</i> | <i>šeo</i> |
| <i>qiong</i> | <i>ch'lung</i> | <i>ciyung, ciong,</i>
<i>kiong</i> | <i>shu</i> | <i>shu</i> | <i>šu</i> |
| <i>qiu</i> | <i>ch'iu</i> | <i>cio, kio</i> | <i>shua</i> | <i>shua</i> | <i>šüwa</i> |
| <i>qu</i> | <i>ch'ü</i> | <i>ciói, kioi</i> | <i>shuai</i> | <i>shuai</i> | <i>šüwai</i> |
| <i>quan</i> | <i>ch'üan</i> | <i>ciowan, kiowan</i> | <i>shuan</i> | <i>shuan</i> | <i>šüwan</i> |
| <i>que</i> | <i>ch'üeh</i> | <i>ciyo, kiyo</i> | <i>shui</i> | <i>shui</i> | <i>šui</i> |
| <i>qun</i> | <i>ch'ün</i> | <i>ciyün, kiyün</i> | <i>shun</i> | <i>shun</i> | <i>šun</i> |
| <i>ran</i> | <i>jan</i> | <i>žan</i> | <i>shuo</i> | <i>sho</i> | <i>šo</i> |
| <i>rang</i> | <i>jang</i> | <i>žang</i> | <i>si</i> | <i>ssu, szu</i> | <i>sy</i> |
| <i>rao</i> | <i>jao</i> | <i>žao</i> | <i>song</i> | <i>sung</i> | <i>sung</i> |
| <i>re</i> | <i>je</i> | <i>že</i> | <i>suan</i> | <i>tsuan</i> | <i>šüwan</i> |
| <i>ren</i> | <i>jen</i> | <i>žen</i> | <i>sui</i> | <i>sui</i> | <i>sui</i> |
| <i>reng</i> | <i>jeng</i> | <i>ženg</i> | <i>sun</i> | <i>sun</i> | <i>sun</i> |
| <i>ri</i> | <i>jih</i> | <i>ži</i> | <i>suo</i> | <i>so</i> | <i>so</i> |
| <i>rong</i> | <i>jung</i> | <i>žung</i> | <i>ta</i> | <i>t'a</i> | <i>ta</i> |
| <i>rou</i> | <i>jou</i> | <i>žeo</i> | <i>tai</i> | <i>t'ai</i> | <i>tai</i> |
| <i>ru</i> | <i>ju</i> | <i>žu</i> | <i>tan</i> | <i>t'an</i> | <i>tan</i> |
| <i>ruan</i> | <i>juan</i> | <i>žüwan</i> | <i>tao</i> | <i>t'ao</i> | <i>tao, too</i> |
| <i>rui</i> | <i>jui</i> | <i>žui</i> | <i>te</i> | <i>t'e</i> | <i>te</i> |
| <i>run</i> | <i>jun</i> | <i>žun</i> | <i>teng</i> | <i>t'eng</i> | <i>teng</i> |
| <i>ruo</i> | <i>jo</i> | <i>žo</i> | <i>ti</i> | <i>t'i</i> | <i>ti</i> |
| <i>sa</i> | <i>sa</i> | <i>sa</i> | <i>tian</i> | <i>t'ien</i> | <i>tiyan</i> |
| <i>sai</i> | <i>sai</i> | <i>sai</i> | <i>tiao</i> | <i>t'iao</i> | <i>tiyoo</i> |
| <i>san</i> | <i>san</i> | <i>san</i> | <i>tie</i> | <i>t'ieh</i> | <i>tiye</i> |
| | | | <i>tong</i> | <i>t'ung</i> | <i>tung</i> |

| Pinyin | W-G | Manchu | Pinyin | W-G | Manchu |
|--------------|---------------|----------------------|---------------|---------------|---------------------|
| <i>tou</i> | <i>t'ou</i> | <i>teo</i> | <i>yuan</i> | <i>yüan</i> | <i>iowan, yuwan</i> |
| <i>tu</i> | <i>t'u</i> | <i>tu</i> | <i>yue</i> | <i>yüeh</i> | <i>yo, yuwei</i> |
| <i>tuan</i> | <i>t'uan</i> | <i>tuwan</i> | <i>yun</i> | <i>yün</i> | <i>yun, yün</i> |
| <i>tui</i> | <i>t'ui</i> | <i>tui</i> | <i>za</i> | <i>tsa</i> | <i>dza</i> |
| <i>tun</i> | <i>t'un</i> | <i>tun</i> | <i>zai</i> | <i>tsai</i> | <i>dzai</i> |
| <i>tuo</i> | <i>t'o</i> | <i>to</i> | <i>zan</i> | <i>tsan</i> | <i>dzan</i> |
| <i>wa</i> | <i>wa</i> | <i>wa</i> | <i>zang</i> | <i>tsang</i> | <i>zang</i> |
| <i>wan</i> | <i>wan</i> | <i>wan</i> | <i>zao</i> | <i>tsao</i> | <i>dzao, dzoo</i> |
| <i>wang</i> | <i>wang</i> | <i>wang</i> | <i>ze</i> | <i>tse</i> | <i>dze</i> |
| <i>wei</i> | <i>wei</i> | <i>wei</i> | <i>zei</i> | <i>tsei</i> | <i>dzei</i> |
| <i>wen</i> | <i>wen</i> | <i>wen</i> | <i>zen</i> | <i>tsen</i> | <i>dzen</i> |
| <i>weng</i> | <i>weng</i> | <i>weng</i> | <i>zeng</i> | <i>tseng</i> | <i>dzeng</i> |
| <i>wo</i> | <i>wo</i> | <i>o</i> | <i>zha</i> | <i>cha</i> | <i>ja</i> |
| <i>wu</i> | <i>wu</i> | <i>u</i> | <i>zhai</i> | <i>chai</i> | <i>jai</i> |
| <i>xi</i> | <i>hsi</i> | <i>si, hi</i> | <i>zhan</i> | <i>chan</i> | <i>jan</i> |
| <i>xia</i> | <i>hsia</i> | <i>siya</i> | <i>zhang</i> | <i>chang</i> | <i>jang</i> |
| <i>xian</i> | <i>hsien</i> | <i>siyan</i> | <i>zhao</i> | <i>chao</i> | <i>jao, joo</i> |
| <i>xiang</i> | <i>hsiang</i> | <i>siyang</i> | <i>zhe</i> | <i>che</i> | <i>je</i> |
| <i>xiao</i> | <i>hsiao</i> | <i>siyoo</i> | <i>zhei</i> | <i>chei</i> | <i>jei</i> |
| <i>xie</i> | <i>hsieh</i> | <i>siye, siyei</i> | <i>zhen</i> | <i>chen</i> | <i>jen</i> |
| <i>xin</i> | <i>hsin</i> | <i>sin</i> | <i>zheng</i> | <i>cheng</i> | <i>jeng</i> |
| <i>xing</i> | <i>hsing</i> | <i>sing</i> | <i>zhi</i> | <i>chih</i> | <i>jy</i> |
| <i>xiong</i> | <i>hsiung</i> | <i>siong, siyung</i> | <i>zhong</i> | <i>chung</i> | <i>jung</i> |
| <i>xiu</i> | <i>hsiu</i> | <i>sio, siyu</i> | <i>zhou</i> | <i>chou</i> | <i>jeo</i> |
| <i>xu</i> | <i>hsü</i> | <i>sioi</i> | <i>zhu</i> | <i>chu</i> | <i>ju</i> |
| <i>xuan</i> | <i>hsüan</i> | <i>siowan</i> | <i>zhua</i> | <i>chua</i> | <i>juwa</i> |
| <i>xue</i> | <i>hsüeh</i> | <i>siyo</i> | <i>zhuai</i> | <i>chuai</i> | <i>juwai</i> |
| <i>xun</i> | <i>hsün</i> | <i>siyün, siyun</i> | <i>zhuan</i> | <i>chuan</i> | <i>juwan</i> |
| <i>ya</i> | <i>ya</i> | <i>ya</i> | <i>zhuang</i> | <i>chuang</i> | <i>juwang</i> |
| <i>yan</i> | <i>yen</i> | <i>yan</i> | <i>zhui</i> | <i>chui</i> | <i>jui</i> |
| <i>yang</i> | <i>yang</i> | <i>yang</i> | <i>zhun</i> | <i>chun</i> | <i>jun</i> |
| <i>yao</i> | <i>yao</i> | <i>yoo</i> | <i>zhuo</i> | <i>cho</i> | <i>jo</i> |
| <i>ye</i> | <i>yeh</i> | <i>ye</i> | <i>zi</i> | <i>tsu</i> | <i>dz</i> |
| <i>yi</i> | <i>yi</i> | <i>i</i> | <i>zong</i> | <i>tsung</i> | <i>dzung</i> |
| <i>yin</i> | <i>yin</i> | <i>in</i> | <i>zou</i> | <i>tsou</i> | <i>dzeo</i> |
| <i>ying</i> | <i>ying</i> | <i>ing</i> | <i>zu</i> | <i>tsu</i> | <i>dzu</i> |
| <i>yong</i> | <i>yung</i> | <i>yung</i> | <i>zui</i> | <i>tsui</i> | <i>dzui</i> |
| <i>you</i> | <i>yu</i> | <i>io</i> | <i>zun</i> | <i>tsun</i> | <i>dzun</i> |
| <i>yu</i> | <i>yü</i> | <i>ioi</i> | <i>zuo</i> | <i>tso</i> | <i>dzo</i> |

Alphabetization in traditional Manchu dictionaries

Looking up a word in a traditional Manchu dictionary can be cumbersome unless one is familiar with the principle of Manchu alphabetization. The entries in such dictionaries are arranged in the sequence of the Manchu alphabet and the listings under the individual letters follow a certain sequence of syllables.

Sequence of the Manchu alphabet

a, e, i, o, u, ū, n, k(a), g(a), h(a), k(o), g(o), h(o), k(ū), g(ū), h(ū), b, p, s, š, t(a), d(a), t(e), d(e), t(i), d(i), t(o), d(o), t(u), d(u), t(ū), l, m, c, j, y, k(e), g(e), h(e), k(i), g(i), h(i), k(u), g(u), h(u), k'(a), g'(a), h'(a), k'(o), g'(o), h'(o), r, f, w, ts, dz, z, sy, cy, jy

Note that front and back *k, g, h* are listed separately and that within the back set all syllables with the letter *a* precede syllables that contain *o* or *u*. For example, *ga* follows *ka*, but it precedes *ko* and *kū*. Similarly, with the front set, *ge* comes after *ke*, but before *ki* and *ku*. Front and back *t* and *d* are treated differently. Here, front *de* also follows front *te*, and *du* comes after *tu*, but hard *ti* and *di* follow front *te* and *de*, and precede front *tu* and *du*.

Within the listings under each Manchu letter the following sequence of syllables applies:

| | | | | | |
|------------|------------|------------|---------------|------------|------------|
| <i>a</i> | <i>e</i> | <i>i</i> | <i>o</i> | <i>u</i> | <i>ū</i> |
| <i>ai</i> | <i>ei</i> | <i>ii</i> | <i>(i)oi</i> | <i>ui</i> | <i>ūi</i> |
| <i>ar</i> | <i>er</i> | <i>ir</i> | <i>or</i> | <i>ur</i> | <i>ūr</i> |
| <i>an</i> | <i>en</i> | <i>in</i> | <i>on</i> | <i>un</i> | <i>ūn</i> |
| <i>ang</i> | <i>eng</i> | <i>ing</i> | <i>(i)ong</i> | <i>ung</i> | <i>ūng</i> |
| <i>ak</i> | <i>ek</i> | <i>ik</i> | <i>ok</i> | <i>uk</i> | <i>ūk</i> |
| <i>as</i> | <i>es</i> | <i>is</i> | <i>os</i> | <i>us</i> | <i>ūs</i> |
| <i>at</i> | <i>et</i> | <i>it</i> | <i>ot</i> | <i>ut</i> | <i>ūt</i> |
| <i>ab</i> | <i>eb</i> | <i>ib</i> | <i>ob</i> | <i>ub</i> | <i>ūb</i> |
| <i>ao</i> | <i>eo</i> | <i>io</i> | <i>oo</i> | <i>uo</i> | <i>ūo</i> |
| <i>al</i> | <i>el</i> | <i>il</i> | <i>ol</i> | <i>ul</i> | <i>ūl</i> |
| <i>am</i> | <i>em</i> | <i>im</i> | <i>om</i> | <i>um</i> | <i>ūm</i> |

Sample sequences

1. *na, naiman, narhun, ne, nememe, niyalma, non, nure*
2. *anambi, aha, acambi, aciha, aika, arbun, an, akdumbi, amban*
3. *takambi, tacikū, tasha, tampin, da, dari, dambi, te, deyen, den, tubihe, dulin*
4. *kai, kambī, gaha, gamambi, hada, hafan, koro, goro, holo, kūwaran, gūsa*

Qing dynasty reigns

| Reign title | | Personal name | | Reign date |
|------------------------|-------------------------------------|--------------------------|-------------------------------------|------------|
| Chinese | Manchu | Chinese | Manchu | |
| <i>Tianming</i>
天命 | <i>abkai fulingga</i> | <i>Nuerhachi</i>
努爾哈赤 | <i>Nurhaci</i> or
<i>Nurgaci</i> | 1616–1627 |
| <i>Tiancong</i>
天聰 | <i>sure han</i> | <i>Huangtaiji</i>
皇太極 | <i>Hong Taiji</i> | 1628–1636 |
| <i>Chongde</i>
崇德 | <i>wesihun</i>
<i>erdemungge</i> | | | 1636–1643 |
| <i>Shunzhi</i>
順治 | <i>ijishūn dasan</i> | <i>Fulin</i>
福臨 | <i>Fulin</i> | 1644–1661 |
| <i>Kangxi</i>
康熙 | <i>elhe taifin</i> | <i>Xuanye</i>
玄晔 | <i>Hiowan Yei</i> | 1662–1722 |
| <i>Yongzheng</i>
雍正 | <i>hūwaliyasun tob</i> | <i>Yinzhen</i>
胤禛 | <i>In Jen</i> | 1723–1735 |
| <i>Qianlong</i>
乾隆 | <i>abkai wehiyehe</i> | <i>Hongli</i>
弘歷 | <i>Hung Li</i> | 1736–1796 |
| <i>Jiaqing</i>
嘉慶 | <i>saicungga fengšen</i> | <i>Yongyan</i>
顥琰 | <i>Yong Yan</i> | 1796–1820 |
| <i>Daoguang</i>
道光 | <i>doro eldengge</i> | <i>Minning</i>
旻寧 | <i>Min Ning</i> | 1821–1850 |
| <i>Xianfeng</i>
咸豐 | <i>gubci elgiyengge</i> | <i>Yizhu</i>
奕訢 | <i>I Ju</i> | 1851–1861 |
| <i>Tongzhi</i>
同治 | <i>yooningga dasan</i> | <i>Zaichun</i>
載淳 | <i>Dzai Šūn</i> | 1862–1874 |
| <i>Guangxu</i>
光緒 | <i>badarangga doro</i> | <i>Zaitian</i>
載湉 | <i>Dzai Tiyan</i> | 1875–1908 |
| <i>Xuantong</i>
宣統 | <i>gehungge yoso</i> | <i>Puyi</i>
溥儀 | (none) | 1909–1911 |

Ten stems [gan 干]

| | | | |
|---|-------------|---------------------|-----------|
| 甲 | <i>jia</i> | <i>niowanggiyan</i> | green |
| 乙 | <i>yi</i> | <i>niohon</i> | greenish |
| 丙 | <i>bing</i> | <i>fulgiyan</i> | red |
| 丁 | <i>ding</i> | <i>fulahūn</i> | reddish |
| 戊 | <i>wu</i> | <i>suwayan</i> | yellow |
| 己 | <i>ji</i> | <i>sohon</i> | yellowish |
| 庚 | <i>geng</i> | <i>šanyan</i> | white |
| 辛 | <i>xin</i> | <i>sahūn</i> | whitish |
| 壬 | <i>ren</i> | <i>sahaliyan</i> | black |
| 癸 | <i>gui</i> | <i>sahahun</i> | blackish |

Twelve branches [zhi 支] or Horary characters

| | | | | | | |
|---|-------------|-----------------|---------|----|--------------|----------------|
| 子 | <i>zi</i> | <i>singgeri</i> | rat | 三更 | third watch | 11 P.M.-1 A.M. |
| 丑 | <i>chou</i> | <i>ihan</i> | ox | 四更 | fourth watch | 1-3 A.M. |
| 寅 | <i>yin</i> | <i>tasha</i> | tiger | 五更 | fifth watch | 3-5 A.M. |
| 卯 | <i>mao</i> | <i>gūlmahūn</i> | hare | | | 5-7 A.M. |
| 辰 | <i>chen</i> | <i>muduri</i> | dragon | | | 7-9 A.M. |
| 巳 | <i>si</i> | <i>meihe</i> | snake | 上午 | morning | 9-11 A.M. |
| 午 | <i>wu</i> | <i>morin</i> | horse | 正午 | noon | 11 A.M.-1 P.M. |
| 未 | <i>wei</i> | <i>honin</i> | sheep | 下午 | afternoon | 1-3 P.M. |
| 申 | <i>shen</i> | <i>bonio</i> | monkey | | | 3-5 P.M. |
| 酉 | <i>you</i> | <i>coko</i> | rooster | | | 5-7 P.M. |
| 戌 | <i>xu</i> | <i>indahūn</i> | dog | 初更 | first watch | 7-9 P.M. |
| 亥 | <i>hai</i> | <i>ulgiyan</i> | boar | 二更 | second watch | 9-11 P.M. |

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Vocabulary

(H): Charles O. Hucker, *A Dictionary of Official Titles in Imperial China* (Stanford, Ca.: Stanford University Press, 1985).

(BH): Brunnert, H.S. and V. V. Hagelstrom, *Present Day Political Organization in China* (Foochow, China: 1911).

Aba: (pers. name)

Abduhalik: (pers. name)

Abdukerem: (pers. name)

Abdunidzar: (pers. name)

Abdura'im: (pers. name)

Abdurman: (pers. name)

abka: heaven, emperor, sky

abkai wehiyehe: Qianlong reign (1736-1796)

absi: how? where to?

Abul: (pers. name)

Aca Amtatai: (geogr. name)

acabumbi: to match, to adapt to; to mix;
to come together

acambi: to come together, to combine, to
be in agreement

acan: joined; harmony, union

acanambi: to fit, to be correct; to go to
meet

aciha: baggage

adali: similar

adalingga: similar, like

adambi: to stand by, to be close to

adarame: how, why

adarame ohode: how, in what way

afabumbi: to entrust to, to commission, to
order, to hand over

afaha bithe: list, chapter, page, sheet

afambi: to take charge of; to fight

afanambi: to go and attack

aga: rain

aga dambi: to rain

agambi: to rain

age: prince, son of emperor; polite term
of address: master, sir, lord

agu: respectful term of address for men,
sir, master

agūra: implement, weapon

aha: slave, servant

Ahamat: Ahmad (pers. name)

ahun: *akhund* (religious title)

ahūn: elder brother

ahūngga: eldest

ahūta: brothers (plural of *ahūn*)

ai: what? which?

ai ai: all kinds, various kinds

ai erinde: when?

ai jalin: why?

ai turgunde: why?

aibici: from where?

aibide: where?

Aidzung (Chin. *Aizong* 哀宗): ninth Jin
dynasty emperor, 1224-1234

aifini: already, long ago

aika: any; if

aika... -ci: if

aikabade: if

aiman: tribe

ainaha: what sort of

ainaha seme: surely, certainly,
categorically

ainambi: to do what, how, why

ainame: how?

ainahai: how?

ainci: apparently, perhaps, probably

ainu: why? how?

aise: perhaps (sentence particle)

aisilakū hafan: (Chin. *yuan wailang* 員外郎) vice director of a bureau (H 8251)

aisilambi: (w/dative) to help, to provide
aisin: highly respected; gold
Aita: alias for Liu Xingzuo 劉興祚
ajige amban: I (memorialist's humble reference to himself)
akambi: to be sad, to grieve
akdacuka: trustworthy, dependable
akdambi: to rely on
akdulabumbi: to recommend
akdulambi: to defend, to confirm, to guarantee
akdulame tuwakiyambi: to defend resolutely
akdulame wesimbumbi: to submit a memorial of recommendation
akdun: strong
Akim: (pers. name)
akim bek: local governor (BH 863)
Aksu: (geogr. name)
akū: there is not, there are not
akū ombi: to die
akūmbumbi: to exert to the utmost, to do one's best
ala: hill with a level top
alambi: to inform
alba: shoulder blade
albabun: tribute
albabun jafambi: to bring tribute
alban: service, obligation (to a superior), tax, duty, tribute; official, public
alban i usin: public lands; lands of military colonies
alban kambi: to be on duty, to do a duty, to go out on an official errand
Alcur: (geogr. name)
Aldar: (pers. name)
algimbi (-ka): to be famous, to become known
alibumbi: causative of *alimbi*; to present, to offer (to a superior)
alibume boolara jalin: to communicate (between government offices)

alibume unggimbi: to send a communication
alibun: report, petition
alibure bithe: official report from lower to higher level
alifi icihiyambi: to handle, to deal with
alimbaharakū: greatly, exceedingly; intolerable
alimbi: to hold up, stop up; to receive; to undertake
alime gaimbi: to accept, to receive
alingge = adalingga: similar, same, this kind
aliyambi: to repent, to regret; to wait
aljambi: to leave, to change color
ama: father
amaga: later, future, afterwards
amaga jalan: later generations, posterity
amala: after; later; behind; north
Aman: (pers. name)
amargi: north
amargi be tokto bure jiyanggiyūn (Chin. *dingbei jiangjun* 定北將軍): general for pacifying the north
amasi: backward
amasi bederembi: to demote
amba: great
amba dulin (Chin. *daban* 大半): most
amba jiyanggiyūn (Chin. *da jiangjun* 大將軍): general-in-chief (H 5897)
amban: minister, official; large, wide, great (same as *amba*)
amban be: we (memorialists referring to themselves)
amban bi: I (memorialist referring to himself)
ambarambi: to do on a large scale
ambula: great, greatly, outstanding; numerous
amcambi: to catch up to, to pursue; to take advantage of; to review a case
amtangga: sweet, tasty, delicious

- amtanggai*: pleasurably
amuran: (with *de*) addicted
Amursana: (pers. name)
an: usual, ordinary, common
an i: original, as customary, same, continued
an i da: original, same
anagan: pretext
anambi: to move
aname: in sequence, in order, one after another
angga: mouth
angga acambi: to testify in court, to state orally
angga arambi: to acknowledge orally
anggala: in place of, instead; not only; person, individual; population
aniya: year
aniya biya: first lunar month of the year
aniya cimari: New Year's morning
Anjiyan: Andijan (geogr. name)
antaka: how?
ara: write (imperative)
Aralbai: (pers. name)
arambi: to do, to make; to celebrate; to write
arun: condition; portrait
arga: device, plan, method
arga akū: there is nothing one can do about it
argangga: crafty, cunning
argiyambi: to scrape off, to expunge, to dismiss
asarambi: to collect; to put away, to store
asari: pavilion
ashambi: to wear hanging from the belt
ashan: side
ashan i amban (Chin. *shilang* 侍郎): vice minister (H 5278)
asihan: young
Asma: (pers. name)
aššambi: to move, to shake
asuru: very, exceedingly, a lot
atanggi: when
Atbaši: Atbash (geogr. name)
Awangdanjin: (pers. name)
ayoo: sentence particle of uncertainty or fear
ayoo sembi: to be afraid
ba: Chinese mile (576 meters); place; local; ancestral home; circumstances, situation; particle of conjecture
Babak: (pers. name)
Badakšan: Badakshan (geogr. name)
badaran: expansion, growth
baha: perf. participle of *bahambi*
Bahadun: (pers. name)
bahambi: to obtain
bahanambi: to understand, to comprehend; to be able
bai: particle of encouragement or request
Bai: (geogr. name)
baibi: simply, merely; ordinary; with no purpose
baibumbi: to require, to need, to use
baicambi: to investigate, to examine
baimbi: to request, to seek refuge
bairengge genggiyen i bulekešereo: I beg your majesty's perusal
baisu: imperative of *baimbi*
baita: matter
baita alimbī: to handle matters, to perform duties of the job
baita icihiyara amban (Chin. *banshi dachen* 辦事大臣): grand minister superintendent (H 4414)
baita icihiyara ashan i amban (Chin. *banshi shilang* 辦事侍郎): vice minister (H 5278)
baita icihiyara gūsa be kadalara amban (Chin. *banshi dutong* 辦事都統): commander in chief (H 7321)

- baitalambi*: to use, to employ
baitalan: instrument, tool, useful things
bajen: landlord
baksi (Chin. *boshi* 博士): scholar, learned man
balai: indiscriminately, falsely
balama: reckless
bana i halan: land reform
Bandi (Chin. *Bandi* 班第): (pers. name)
banin: nature
banjimbī: to form, to come into existence, to be born; to live
banjimbī sain: to be on good terms
banjin: life, livelihood
bargiyambi: to harvest, to receive; to keep, to collect; to store; to protect
baru: toward, opposite
Batujirgal: (pers. name)
baturulanbī: to act heroically
Baya Endur: (geogr. name)
bayalambī: to be happy
be: we (exclusive); accusative case marker; earl (H 4718; Chin. *bo* 伯); sentence particle (Chin. *ye* 也)
bederembī: to return
beidembī: to examine, to judge, to try (a court case)
beile: prince, *beile* (H 4526)
beise: plural of *beile*; later in the Qing dynasty *beise* becomes a separate rank
bek: *beg* (Turkish title)
bele: grain, hulled rice
belembī: to bear false witness
belhembī: to prepare
benembī: to take, to send
benjimbī: to bring
berī: bow
bethe: foot, (lower) leg
beye: self
beye be hairambi: to have self-respect
beye foršohombī (Chin. *fanshen* 翻身): to "turn over," to be liberated
beyembī: to freeze
bī: there is, there are; I (first person singular)
bibumbī: to retain
bigan: wilderness, uncultivated area
bihe bihet: in the long run
bilumbī: to calm, to soothe
bimbī: to be, to remain
bira: river
bisire: imperfective participle of *bimbī*
bisirele: all, all existing
bithe: language, book, letter
bitiesi (Chin. *bitieshi* 筆帖式): scribe, clerk (H 4601)
biya: month
boco: sex, lust
boco de dosimbī: to be lustful, to be lecherous
bodombī: to calculate, to plan
boigon: household
boigon i jurgan (Chin. *hubu* 戶部): Ministry of Revenue (H 2789)
Boji (Chin. *Boji* 博濟): (pers. name)
boljoci ojarahū: it cannot be foreseen, it cannot be determined
boljombī: to agree on, to promise, to decide
Bolofu: (geogr. name)
boo: house, family
Booceng: (pers. name)
booi amban (Chin. *zongguan neiwufu dachen* 總管內務府大臣): grand minister of the Imperial Household Department (H 4291)
boolambi: to report
Borjigit: Borjigid (name of Chinggis Khan's clan)
Boroci: (geogr. name)
Bosihi (Chin. *Boshixi* 博什希): (pers. name)
boso: cloth
bošombī: to urge, to press
-bu-: passive, causative verbal suffix

bucembi: to die
buda: food, meal
buda jembi: to eat, to eat a meal
Bugur: (geogr. name)
Buhar Baimir: (pers. name)
buiyembi: to suspect
buhū: deer
bujan: woods
Bujantai: (pers. name)
bujumbi: to boil, to cook
bukdari (Chin. *zouzhe* 奏摺): palace memorial
Bula: (geogr. name)
bulekušembi: to look in the mirror; to take note (by a superior)
bumbi: to give
Buranidun: (pers. name)
burulambi: to flee
Burut: Kirghiz
buya: small, insignificant
buyembi: to love, to like, to desire

-*ca*-, -*ce*-, -*co* -: cooperative verbal suffix
Cahadai: Chaghadai (pers. name)
cahin: bin, compartment for storing grain
calu: granary
cananggi: day before yesterday, previously
Cangseo: (pers. name)
ce: they
cembe: them
Cenggunjab: (pers. name)
Cengguwe: (pers. name)
centi: their
Cerimbun: (pers. name)
 -*ci*: suffix for ordinals; conditional, temporal converb (if, when)
 -*ci acambi*: if...it would be appropriate, ought, should
ci...de isibume: from...until
ci ebsi: ever since

-*ci ojarahū*: if...it will not do, should not
 -*ci ombi*: to be able
cib ekisaka: quiet
 -*cibe*: concessive converb (although)
cifelembi: to spit
ciha: wish, will
cihanggai: willingly
Cikir: (pers. name)
cimari: morning, tomorrow
cin wang (Chin. *qin wang* 親王): imperial prince (designation for the sons of a reigning emperor) (H 1186)
 -*cina*: optative verbal suffix (polite imperative)
cira: face, complexion; hard, solid; strict
cira aljambi: to change expression
ciralambi: to act strictly
Ciringjab: (pers. name)
Cirla: (geogr. name)
cisu: private, secret
cohome: especially, exclusively
cohotoi: especially, particularly
coko erinde: 5-7 P.M.
colgorombi: to excel
colo (Chin. *hao* 號): courtesy name, title
cooha: army
cooha dosimbi: to invade
coohai bithe: call to arms
coohalambi: to wage war
 -*cuka*-, -*cuke*: adjectival suffix
cukcurembi: to face forward, to protrude
cukumbi: to become tired
cuwangnambi: to seize by force, to rob

da: leader, head, origin; original, same
da an i: original, usual; as usual, as before
da bithe: original letter
dabagan: mountain pass
dabala: (postposition) besides; (sentence particle) only, merely
dabambi: to go against, to surpass

- dabduri*: irascible
dabume: including, comprising
daci: from the beginning, originally, formerly
dacun: sharp, clever
dacun urehe: clever, diligent, sharp
dade: in the beginning, originally
dahalambi: to accompany
dahalame: jointly, at the same time
dahambi: to follow, to submit (past participle *daha* or *dahaha*)
dahame: because
dahanduhai: subsequently
dahūmbi: to repeat, to do again
dahūme wesimbumbi: to memorialize in response
dahūn dahūn: time after time, repeatedly
dailambi: to attack, to fight
daiselambi: to administer in an acting capacity
dalambi: to rule, to be chief
daldambi: to conceal, to cover up
dalimbī: to block off, to protect, to seal
dalji: relationship, connection
daljilakū: not to be of one's concern
daljilambi: to be of concern
dambi: to interfere, to take care of, to help, to aid
damu: however, nevertheless, only, but
Danjila (Chin. *Danjila* 丹濟拉): (pers. name; nephew of Galdan)
Danjin Ombu: (pers. name)
-dari: distributive nominal suffix (each, every)
daruhai: often, frequently; frequent
dasabumbi: to treat; to be cured, to become better
dasambi: to cure, to treat; to repair; to correct, to rule
dasame: again
dasatambi: to repair, to put in order, to make arrangements
de: if, when, by; dative/locative case marker
debtelin: chapter
dedumbi: to lie down
dehi: forty
dehici: fortieth
dembei: exceedingly, greatly
den: loud; high, tall
den jilgan i: in a loud voice
dendembī: to divide
dendeme: separately, by dividing
deo: younger brother
dere: probably, likely (sentence particle); face
-dere: irregular imperfect participle ending
dere de eterakū: cannot do something for fear of hurting another's feelings
deretu: long desk, table
dergi: emperor; top; east, eastern
dergi hese: imperial edict
dergici toktobure be gingguleme aliyaki: let me respectfully await your majesty's decision
deri: (ablative particle) from, than
deribumbi: to begin, to let begin, to conjure up
derimbi: to enter
deyen: hall
dobori dulime: the whole night through
doigon: before, formerly, previously
dolo: inside, the inside; among; within
dolo dahambi: to submit
dolo dahanjimbi: to come to submit
dolombi: to pour
donjibume wesimbumbi: to memorialize to inform
donjimbi: to hear
Doolun: Dolun (people in East Turkestan)
doosidambi: to covet, to be covetous
dorgi amban (Chin. *nei dachen* 內大臣) grand minister of the Imperial Household

- Department; a general reference to members of the imperial family, nobles and other eminent persons who staffed the Imperial Household Department (H 4262).
dorgi baita be uheri kadalara yamun: the Imperial Household Department
doro: norm, way, right conduct, ceremony
dorolon i jurgan (Chin. *libu* 禮部): Ministry of Rites (H 3631)
dosimbi: to enter
dosimbumbi: to promote; causative of *dosimbi*
dube: end
dube tucimbi: to become clear about, to get to the bottom of something
duibulembi: to compare
duici: fourth
duilesi: judge
duin: four
duka: gate
duleke aniya: last year
dulembi: to pass, to go by
dulembumbi: to experience, to pass through; caus. of *dulembi*; to cure
dulembun: experience
dulin: half, middle
durimbi: to seize, to rob
dutang (Chin. *dutang* 都堂): official title for executive officer (H 7293)
duwali: faction
Dzewang Arabtan or *Dzewang Raptan*: Tsewang Raptan, nephew of Galdan
dzungdu (Chin. *zongdu* 總督): governor general (H 7158), same as Manchu term *uheri kadalara amban*
- ebele*: this side
eberembi: to diminish
eberembumbi: causative/passive of *eberembi*
ebsi: (w/ci) ever since; up till now; hither
ede: hereupon, then; therefore
Edegene: name of a Kirghiz tribe
efimbi: to play
efu: son-in-law
efujembi: to be ruined; to be dismissed from a position; to break down
efulembi: to break, to strip of (a rank)
ehe: bad
eici: or
eiten: all, everything
eiterecibe: nonetheless, in any case
ejelembi: to occupy, to rule, to establish control over
ejembi: to remember, to record
ekisaka: quiet, quietly
eksembi: to hasten, to hurry
elcin: envoy
elden: brilliance, resplendence
eldengge: shining
ele: still more
elgiyen: plentiful, abundant
elhe: peace
elhe be baimbi: to ask after a person's health
elhe taifin: Kangxi period
Elici: (geogr. name)
eljembi: to oppose, to resist
elkei = *elekei*: almost
elkimbi: to wave
emgeri: once, already
emgi: (w/genitive) with
emgi sasa: together
emhun: alone
Emin Batur: (pers. name)
emke: one
emke emken i: one by one
emken = *emke*: one
emtegi: alone, single, sole
emu: one
emu hebei ombi: to live in harmony, to be of one mind
emudan = *emu mudan*: one time

encu: different, other, alone
enduringge: holy, divine, sacred
enduringge ejen: the divine lord, the emperor
enduringge tacihyan: sacred instructions
enen: descendant
enteheme: eternally, always
erali = ere adali: this way, this kind of
eralingge = ere adalingge: this way, it is like this
erde: early, early in the morning
Erdent: (pers. name)
Erdeni Ujat: (pers. name)
ere: this
ere dade: moreover
erehunjembi: to hope earnestly
ergelembi: to coerce
ergembi: to rest
ergen: life, breath
ergi: side
erin: time, season
erin akū: often
erin dari, erindari: every time, on every occasion
erin de acabure: seasonal, punctual
erin jurcembi: to miss the time
Erke: (pers. name)
ese: these
Eseyen: Husayn (pers. name)
eshen: father's younger brother
eshete: uncles (plural of *eshen*)
etehun: strong, powerful
etembī: to overcome
etenggi: strong
etuhun: strong, powerful
eye: pit for storing grain or vegetables

facihiyašambi: to apply oneself; to worry, to be upset
facuhūn: rebellion

facuhūrambi: to be in disorder, to be in confusion
fafulambi: to prohibit
fafun: law
fafun i gamambi: to execute
fafuršambi: to act bravely, to act with determination
faha: kernel, grain
faidambi: to enumerate, to list
faidangga: arranged in order
faidangga ulabun (Chin. *liezhuan* 列傳): biography, collected biographies
faijuma: odd, worse
faitambi: to cut, to slice
faksalambi: to separate
falindumbi (Chin. *huxiang tuanjie* 互相團結): to unify; to be united, to achieve solidarity
Fan Ceng Hiyūn (Chin. *Fan Chengxun* 范承勳): (pers. name)
fancambi: to get angry
faššambi: to exert oneself, to make a great effort
faššan: effort
fe: old
Fe Ala: (geogr. name)
fejergi: under
fejile: (w/genitive) under
feksihei: at a gallop, quickly
feksimbi: to gallop, to run
fekucembi: to leap up, to skip
fempin = fempi: wrapper, cover; sealing tape
fen: minute
Fengsen: (pers. name)
feye: wound
-fi: subordinative (perfective) converb suffix (after)
fi: writing brush, pen
fidembi: to enlist
firgembi: to come to light, to be revealed

Fiyanggū (Chin. *Feiyanggu* 費揚古):
(pers. name)

fiyanggū: youngest

fiyenten: section of an official
organization

foholon: short

fon: time

fondo: through, thorough, completely

fonjimbi: to ask

forgon: season

forgošombi: to transfer

forimbi: to strike, to knock

foršombi = *forgošombi*: to transfer, to
change

fu (Chin. *fu* 府): residence, mansion

fudarambi: to rebel

fudasihūn: rebellion, rebellious

fudasihūn deribumbi: to become
rebellious, to start a rebellion

Fude (Chin. *Fude* 富德): (pers. name)

fuhalī: (w/genitive) actually, completely,
at all

fuiyang (Chin. *fuijiang* 副將): vice
general (H 2041)

fujurungga: fine, elegant

fukjin: beginning, origin

fukjin deribumbi: to originate

fulehun: alms, act of generosity

fulgiyan: red, purple, vermilion

fulgiyan fī i pilehe hese: imperial
endorsement in vermilion ink

funcembi: to be in excess of

funceme: over, in excess

funde: for the sake of, in place of

fung je yuwan (Chin. *fengzheyuan*
豐澤園): (place name)

funggala: feather

funghūwang: phoenix

funghūwang loose (Chin. *fenghuang lou*
鳳凰樓): Phoenix Tower (building on
the grounds of the Shenyang Palace)

fungnembi: to appoint, to enfeoff

funiyehe: hair, fur

futa: rope

Gabšu: (pers. name)

gabtambi: to shoot an arrow

gabtara niyamniyara: dismounted and
mounted archery

Gadaimet: (pers. name)

gaha: crow, raven

gajambi: to receive

Gaijo (Chin. *Gaizhou* 蓋州): (geogr.
name)

gaimbi: to take, to take away

gaisu: imperative of *gaimbi*

gajimbi: to bring

gamambi: to deal with, to take to another
place

gamjidambi: to extort bribes

ganambi: to fetch, to gather, to go to take,
to go to raise

gargan: detachment

gašan: village

gebuc: name

gebungge: named

gejurembi: to seize, to force, to act cruelly
toward

gejureme gaimbi: to oppress people, to
extort bribes

gelecuke: frightful

Gelei Guyeng Dural: (pers. name)

gelembi: to fear

gelhun: fear

gelhun akū: dare to..., fearlessly

geli: again, then, also

gelung (Chin. *gelong* 格隆): highest of
three degrees of consecration in the
Lamaist hierarchy (BH 873B)

gemu: in every case, even, all

gemun: imperial capital

gemun hecen: capital

genembi: to go

genggiyeken: rather enlightened, rather clear

genggiyen: bright

geodembi: to lead astray

gercilembi: to accuse

geren: numerous, the various; people, multitude

gese: like, same

gese teherembi: to be even, to be equal

geseli: like this

getembi: to awaken

geterembi: to eradicate

getukelembi: to make clear, to explain

getuken: clear, lucid, understandable

getuken afaha: list, inventory (often enclosed as an attachment)

gidambi: to defeat, to suppress; to hide, to cover up, to oppress, to press

gidanjimbi: to come to raid, to come to force

gidašamb: to take unfair advantage of, to oppress

Gidzar: (pers. name)

giljambi: to pardon, to forgive

ging (Chin. *geng* 更): the watches of the night (five periods of two hours each)

ging forimbi: to strike the watch (with a wooden clapper)

ginggen (Chin. *jin* 斤): catty

ginggulembi: to respect, to honor, to act respectfully

ginggudeme wesimbumbi (Chin. *jinzou* 謹奏): to respectfully memorialize

giran: corpse

gisambi: to be exterminated

gisun: language, speech

gisun gajjambi: to take advice

gisurefti wesimbumbi: to submit a discussion memorial

gisurehe songkoi obu sehe: let it be as recommended

gisurembi: to discuss, to speak, to say

gisureme wesimbure jalin: to submit a memorial for discussion

giyalakū: interval, space; separation; divider

giyamun: military post station, courier station, relay station

giyan: reason; reasonable

giyan de acanambi: to be reasonable

giyan i: on principle, appropriately; duty-bound

giyan i ... -ci acambi: ought

giyan i wesimbuci acambi: it is my duty to report/memorialize

giyun wang (Chin. *jun wang* 郡王): commandery prince; high title of nobility normally granted to sons of imperial princes (H 1800)

gocika hiya (Chin. *yuqian shiwei* 御前侍衛): palace guardsman (H 8119)

Godoli: Balhasun: (geogr. name)

goidambi: to last for a long time

golmin: long

goro: far

goroki be dahabure amba jiyanggiyūn (Chin. *fu yuan da jiangjun* 撫遠大將軍): general-in-chief who pacifies distant lands

gosimbi: to be moved with emotion, to cherish

gosire gūnin: concern, love

gū: jade

gubci: all, universal, entire

gukumbi: to be annihilated, to perish

gulhun: entire, complete

Gulja: Kulja (geogr. name)

gung: merit; palace; duke (Chin. *gong* 公)

gung can dang (Chin. *gongchandang* 共產黨): Communist Party

gungge: merit, accomplishment

gurimbi: to move

gurun: country; people; tribe

gurun be dalire gung (Chin. *zhenguo jiangjun* 鎮國將軍): defender-general of the state (H 382)

gurun de aisilara gung (Chin. *fuguogong* 輔國公): bulwark duke, prince of the sixth degree (H 2075)

gurun de aisilara jiyanggiyūn (Chin. *fuguojiangjun* 輔國將軍): bulwark-general of the state, noble of the tenth rank (H 2073)

gurun i doro: the way of the country, national polity, mandate of heaven

guwembi: to remit, to forego, to pardon

güidambi = *goidambi*: to last for a long time

günimbi: to think

günin: intention

günin arbun: intentions, inclination

günin werešembi: to pay attention, to be careful

gūsa: banner

gūsa beile (Chin. *gushan beile* 固山貝勒): *beile*, prince

gūsa beise (Chin. *gushan beizi* 固山貝子): *beile* prince (H 4546)

gūsici: thirtieth

gūsihūlambi = *gosiholombi*: to be miserable, to be distressed

gūsin: thirty

gūtubumbi: to be spoiled; to shame, to spoil

gūwa: other; other people, others

G'ag'ai: (pers. name)

G'aldan (Chin. *Gaerdan* 噶爾丹): Galdan (leader of the Dzungar confederation)

G'ansu: Gansu Province (geogr. name)

G'aopu: (pers. name)

-ha, -he, -ho: perfective verbal suffix

habšambi: to report; to accuse

habšanjimbi: to come to report, to come to accuse

hacihiyambi: to rush, to hurry

hacihiyame: quickly

hacilambi: to classify, to itemize

hacilame wesimbumbi: to submit a memorial of opinion

hacin: sort, kind, class, instance

hacingga: all kinds of

hadambi: to affix

hadumbi: to harvest, to reap, to cut with a sickle

hafan: an official, office, official responsibility

hafan i jurgan (Chin. *libu* 吏部): Ministry of Personnel (H 3630)

hafirabumbi: to find oneself in difficult circumstances

hafirambi: to pinch, to pressure, to threaten

hafumbumbi: to give a detailed account of

hafumbume wesimbure bithe: routine memorial from higher provincial authorities submitted through the Transmission Office or the Grand Secretariat

hafunambi: to connect with another place

hahardambi: to become a man

hahilambi: to act quickly

hahilame wesimbumbi: to send an urgent memorial

-hai, -hei, -hoi: durative (descriptive) converb suffix

hairambi: to love, to cherish, to value

-hakū, -hekū, -hokū: negative perfective verbal suffix

hala: clan, family, family name

halambi: to change

halba: shoulder blade

halbumbi: (w/accusative) to give entrance to, to give shelter to

Hami: (geogr. name)

hamika: near

hamimbi: to approach, to be near
hamtambi: to defecate
han: emperor, khan
hanci: near
handu bele: rice; rice plant
Hara Haš: Hara Hash (geogr. name)
harangga: the said, belonging to, subject
haratu: subject, subordinate, underling
hargasambi: to have an audience
haršambi: to cover up for, to be biased
hashū: left
hashūtai: depraved, heterodox
Hasihan: (pers. name)
Hasim: Hashim (pers. name)
hebe: consultation, council, plot, plan
hebe hebdeambi: to consult, to talk over
hebei amban (Chin. *canzan dachen* 參贊大臣): grand minister consultant (H 6893)
hebei ašan i amban (Chin. *yizheng shilang* 議政侍郎): vice minister consultant
hebei icihyambi: to act in consultation, to act in unison
hebešambi: to discuss, to plot
hecen: city, town
hefeli: stomach
hehe: woman, female
hehe jusei: family, dependents
hendumbi: to say, to speak, to answer
hengkilembi: to kowtow, to prostrate
heni: a little (w/neg: at all)
hergen: rank; alphabet letter
hese: imperial edict, command, instruction
hese be baimbi: to request an edict
hesebumbi: to predict, to prophesize
hesei: *bithe*: edict
hethe: property
hetu: broad, horizontal
heturembi: to block
hibcan: scarce, needy; frugal

Hidzung Hola (Chin. *Xizong* 熙宗), third Jin dynasty emperor, 1135-1150
hing seme: earnestly
hiracambi: to look with scorn, to spy on intently
hisalambi: to pour a libation in honor of the dead
hiya: guard, aide
hiya kadalara dorgi amban (Chin. *lingshiwei nei dachen* 領侍衛內大臣): grand minister of the Imperial Household Department, concurrently controlling the imperial guardsmen (H 3771)
hocarambi = *hūwacarambi*: to snore
hoise: Muslim
hojihon: son-in-law
Hojijan: (pers. name)
Hojis: (pers. name)
hojo: *khoja* (Muslim title)
hoki: accomplice
holbobumbi: to be connected with
holkon: moment, instant
holkonde: suddenly, in an instant
holo: spurious, false
holtombi: to deceive, to lie
hon: very, most, too
honin: sheep
honin erin: 1-3 P.M.
hono: still, yet
hontoho: half
Hoohan: Kokand (geogr. name)
horgimbi: to make a round, to spin
horimbi: to imprison
Hošik (Chin. *Hoshike* 和什克): (pers. name)
Hošooči: (pers. name)
Hotiyan (Chin. *Hetian* 和闐): Khotan (geogr. name)
hoton: town, city
hukšambi: to be grateful for
hule: bushel
huthumbi: to tie up, to bind

hawekiyembi: to encourage
hūda: price, value; business; goods
hūda salibumbi: to appraise the value
hūdūr: fast, quick
hūlambi: to read aloud, to shout
hūlha: bandit, rebel
hūlha holo: robbers and thieves
hūlhambi: to act secretly, to rob, to steal
hūncihin: relatives by marriage
Hūsici: (pers. name)
Hūsita: (pers. name)
hūsun: power, might, strength
hūsun bumbi: to expend effort, be diligent
hūsun tucimbi: to render service, to work hard
hūsungge: strong, powerful
hūturi: good fortune
hūturingga: fortunate, lucky
hūwalambi: to break up, to cut up, to rip up
hūwaliyasun: harmony
hūwaliyasun gaimbi: to be in concord, to be in harmony
hūwang taidez (Chin. *huang taizi* 皇太子): heir apparent
hūwang taiheo (Chin. *huang taihou* 皇太后): empress dowager, mother of a reigning emperor
hūwangdi (Chin. *huangdi* 皇帝): emperor
hūwanggiyambi: to prevent, to stand in the way

i: genitive particle; he, she, it
Ibarayim: Ibrahim (pers. name)
ibembi: to go forward
ibenembi: to go forward, to advance
ice: new; beginning, at the beginning
Ice Jecen (Chin. *Xinjiang* 新疆): Sinkiang
ici: direction; right (not left); facing, toward
icihiyambi: to manage, to arrange, put in order; prepare a body for funeral

icihiyara hafan (Chin. *langzhong* 郎中): director of a section or bureau, e.g., the Court of Colonial Affairs (H 3565)
Ike: (pers. name)
iktambi: to pile up, to accumulate
ilaci: third
Ilagūksan: (pers. name)
ildun de: taking advantage of
iletulembi: to show
iletun: genealogical table, chart; elucidation, clearing up
Ilgar: (pers. name)
ilhi: next, subsequent
Ili: (geogr. name)
ilibumbi: to set up; to stop
ililai: immediately, on the spot
ilimbi: to stop; to stand, to set up
ilinjambi: to stop (v.t.)
imbe: him, her, it
In Ceng (Chin. *Yin Cheng* 胤成, later *Yin Reng* 胤祚): son of the Kangxi emperor
inde: dative/locative of *i*
indembi: to rest, to halt, to spend time
inenggi: day
Inggi Šar: Yanggishar (geogr. name)
ini: of him, it, her
injembī: to laugh
inu: is, was; also, too; so
isambi: to assemble
isebumbi: to punish, to reprimand, to cause to fear
ishun: facing, next
ishunde: mutually
isigan bek: assistant governor (BH 863)
Isil Kur: (geogr. name)
isimbi: (w/de) to be as good as; to reach; to suffice; to be about to
isinambi: to arrive
isingga: sufficient, adequate
isinjimbi: to arrive, to reach, to get to

- ja*: easy
jabšan: fortune
jabumbi: to answer
jaci: too, very; frequently
jacin: second, other
jafafi gamambi: to arrest, to capture
jafambi: to arrest, to seize, to draft, to take
jahūdat: boat
jai: second, next, again, still
jailambi: to escape, to avoid, to get out of the way
jaisang (Chin. *zhaisang* 宰桑): Mongolian title which replaced *taiji* for distinguishing the hereditary nobles of the Dzungar (Eleuth) tribes (BH 873A)
jaka: things
jakade: because, when (w/imperfective); in front of, up to; near, in the neighborhood (w/genitive)
jaksaka eldengge asari (Chin. *tziguangge* 紫光閣): Purple Brilliant Pavilion
jaksambi: to become purple
jakūci: eighth
jalahi jui: nephew
jalan: generation
jalimbī: to be full; to fulfill
jalın: for, on behalf of, because of
jalinde: (postposition) for the sake of
jalingga: traitorous, wicked
jaluka: past participle of *jalimbī*
jalumbi: to be full
jang: 3.2 meters (10 Chinese feet)
janggin: official title (general term for military commander)
Jaohūi (Chin. *Zhaohui* 兆惠): (pers. name)
jargūci: judge
jasak: hereditary chief of a Mongol banner (H 35)
jasak beise: (official title)
jase: frontier
jase be tuwakiyara amban (Chin. *fanzhen* 藩鎮): military commissioner during the Tang dynasty (H 1865)
jasigan: letter
jasimbi: to mail, to send
jebele: quiver, case full of arrows
jecen: border
jecen be toktoḅure jiyanggiyūn (Chin. *dingbian jiangjun* 定邊將軍): pacifier of the frontier (H 6740)
jecen toktoḅure ici ergi aisilara jiyanggiyun (Chin. *dingbian you-fujiangjun* 定邊右副將軍): right pacifier of the frontier
jedz: memorial, same as *bukdari*
jefu: imperative of *jembī*
jeku: grain
jeku jembī: to eat
jembī (jemke, jetere): to eat; to put up with, to tolerate
jemengge: food, foodstuff
jendū: covertly
jergi: grade, rank; sequence; layer; and so forth, kind of; ordinary
jergi tušan: official rank
jibca: fur (coat)
jidere: imperfect participle of *jimbī*
jihā: (monetary unit; 1/10 of an ounce of silver)
jilambī: to have compassion for
jilidambi or *jili dambi*: to get angry
Jilun: (pers. name)
jimbī: to come
jing: just at the time when, just; often, often, to keep on ...-ing
jingse: button (insignia of rank)
jirgacun: comfortable, leisurely
jiyanggiyūn (Chin. *jiangjun* 將軍): military general
jobocuka: distressing
jobombi: to suffer, to worry, to be in distress, to be in need

- jobotembi*: to do manual labor, to work hard
jobotengge: working, suffering
johimbi: to heal
jombumbi: to advise, to remind, to suggest
joombi: to cease, to stop
jorimbi: to point out, to avail o.s. of (pretext)
jufeliyen: dried grain
jugūn: road
jui: son
julergi: front, south
juleri amala: one after another
julesi: forward
julge: antiquity, ancient times
Jun gar: Dzungars
Juncahai: (pers. name)
jungken: bell, clock
jungken erin: an hour's time
jurambi: to set out on a journey
jurambumbi: to send on one's way; causative of *jurambi*
jurcemb: to disobey, to go against one's word; to miss (a train, etc.)
jurgan: principle; line, row, path; duty, loyalty; ministry; board
jurhun (Chin. *cun* 寸): 1 Chinese inch, 1/10th of a foot
juse: children
jušen: name for Manchus
juwambi: to open the mouth
juwan: ten
juwan udu (Chin. *shiji* 十幾): in the tens
juwe: two
juwembi: to transport, to move, to transfer

kadalambi: to rule, to govern
kai: sentence particle denoting emphasis
kaktambi: to obstruct
Kalka: Khalkha

kambi: to block, to surround
kamcimb: to place close together; to serve concurrently; to do at the same time
kamni: narrow passage, defile
-kan, -ken, -kon: adjectival suffix indicating reduction in intensity (rather, a bit)
kanagan: pretext
Kara Šar: Karašar (geogr. name)
Kara Usu: (geogr. name)
karmambi: to protect
karulambi: to repay, to requite
karun: border guard, outpost sentry
Kašahojo: (pers. name)
Kašigar: Kashgar
katunjab: to struggle to do something, to exert effort
kelfišembi: to be in doubt, to be irresolute
kemuni: likewise, still, yet; often
kemuni unde: not yet, still not
kenehunjab: to doubt, to suspect
kenehunjere mangga: very distrusting
Kerya: (geogr. name)
kesi: favor, grace
kesi de hengkilembi: to prostrate to the imperial grace, to kowtow as an act of thanksgiving for the emperor's favor
kesi isibumbi: to bestow a favor
-ki: desiderative verbal suffix (let me, I will, please)
-ki sembi: desiderative verb phrase
kicemb: (w/accusative) to strive for, to concentrate on; to be diligent
kimulembi: to harbor enmity, to seek revenge
-kini: let him, let them; may you
-kini, imc: even if, still
kiyan cing men (Chin. *qianqingmen* 前清門) Gate of Heavenly Purity
koimali: cunning, crafty
komso: few

kooli: rule, principle; law; custom;
document

kooli akū: there is no principle; it does not
make sense

kooli biṭhe: document, statute

kooli selgiyere yamun (Chin.

hongwenyuan 宏文院): Office for the
Advancement of Literature (H 2912)

Kuce: Kucha (geogr. name)

kunesun: provisions

Kurcan: (pers. name)

Kurle: (geogr. name)

kurume: coat, garment worn over one's
other garments

kūbulimbī: to change, to become altered

kūtuktu: Living Buddha (religious title)

kūwaran: camp

lama: lama (member of the Buddhist
priesthood)

Lamacab: (pers. name)

largin: abundant, profuse, complicated

lashalambi: to cut off, to interrupt

lasihimbi: to shake

lasihiyambi = *lasihimbi*: to toss around,
to shake

Lasrun: (pers. name)

latufi jetere uniyaha: parasite

latumbi: to depend on others, to stick; to
provoke, to strike

-le: adjectival suffix (all there is)

lehembi: to demand

lempen: shelter

leose (Chin. *lou* 樓): tower

-linggu, linggū: adjectival suffix (very)

Lio Fujiyang (Chin. *Liu Xingzuo* 劉興祚):
(pers. name)

-liyan, -liyen: adjectival suffix (a bit)

liyoo: fodder, forage

Liyoodung (Chin. *Liaodong* 遼東):
(geogr. name)

Lobdzang: (pers. name)

Loosa Šongkoro Baturu: Loosa Šongkoro,
the Brave (pers. name)

looye (Chin. *laoye* 老爺): master

losa: mule

mafa: ancestor, grandfather

mafari: ancestors (plural of *mafa*)

-mahabi: verbal progressive suffix

Mahamat: (pers. name)

Maihamet Osan: (pers. name)

maise: wheat, grain

majige: a little; somewhat

majige saka babe gingguleme tucibume:
please allow me to state my humble
opinion

maksimbi: to dance

maktacun: praise, fame, eulogy

maktambi: to throw, to release; to praise

mama: grandmother

mamgiyambi: to squander, to be
extravagant

Mampi (Chin. *Manpi* 滿丕): (pers. name)

Mamut: Mahmut (pers. name)

mangga: strong, formidable; difficult

manggi: after

Mangsur: (pers. name)

Manji: (pers. name)

Manju: Manchu

marambi: to refuse, to be obstinate

Margalang: Marghiland (geogr. name)

marimbi: to return, to go back

Mardza Nimet: (pers. name)

mayan: arm, elbow

mayan tatambi: to hinder

-mbi: imperfective verbal suffix

-mbime: durative converb (while doing)

-me: coordinative (imperfective) converb

-me ilihabi: imperfective progressive
finite verb

meihe erin: 9-11 A.M.

meiherembi: to carry on the shoulder

meiren: vice - (+ title); shoulder
meiren i janggin (Chin. *fu dutong* 副都統):
 vice commander-in-chief (H 2107)
mejige: information, military intelligence
mejigešembī: to spy
menggun: silver
meni: our
meni meni: each, every, severally,
 separately
mergen: wise man; wise, worthy,
 outstanding
meteku: animal offerings
metembi: to offer sacrifices
meyen: phrase, part, division
meyen i gisun: an expression
mimbe: me
minggan: thousand
Ming'ilha: Ming Ilha (pers. name)
mini: of me, my
Minjur: (geogr. name)
miyoocan: musket, flintlock
-mna: interrogative suffix
monggo: Mongol, Mongolian
monggorombi: to act or speak Mongolian
Monggoso: Mongols
morin: horse
mudan: time, occurrence
Mudzapar: Muzaffar (pers. name)
mujakū: extremely, very
mujangga: appropriate
muji: barley
mujilen: heart, mind, intention
mujilen bahambi: to understand, to
 comprehend
muke: water, stream
mukūn: clan, extended family
muse: we (inclusive)
mutembi: to be able, to be possible; to be
 achieved
mutumbi: to grow, to be high

-n: interrogative suffix
-na, na: sentence particle for emphasis or
 surprise; interrogative particle
-na-, -ne-, -no-: allative verbal suffix (to
 go)
nadaci: seventh
nakabumbi: to let go, to dismiss
nakambi: to stop, to desist, to leave a post
Namagan: (geogr. name)
Narabatu: (pers. name)
narhūšambi: to be minute, to do carefully;
 to do secretly
nashūn: opportunity, occasion
-ndu-: cooperative verbal suffix
ne: now; question particle
necihiyembi: to stabilize, to pacify
necimbi: to attack
necin: level, even; peaceful, calm
nei erin: nowadays
neimbi: to open
nenehe: former, previous, which went
 before
neneme: beforehand
nerginde: on that occasion
netele: up to now, until now
-ngga, -ngge, -nggo: adjectival suffix
-nggala, -nggele, -nggolo preparative
 converb suffix
-ngge: nominalizing suffix; possessive
 pronoun suffix
ni: genitive case marker (after -ng)
ni, -ni: interrogative suffix
nikan: Chinese
nikembi: (w/dative) to draw near, put
 oneself under the protection of
nikenjimbi: to draw near
nimanggi: snow
nimari (Chin. *mu* 畝): one Chinese acre
 (about 1/16 of an English acre)
nimeku: sickness; pain; weakness
nimembi: to be sick
ningge: the one which, he who

ningguci: sixth
ninggun: six
Ningguta: (geogr. name)
nio, *-nio*: interrogative particle or suffix
niohe: wolf
nioi ji (Chin. *nüzhen* 女真): Nuchen
niru: arrow (military unit)
nirugan: picture, sketch
nirumbi: to draw, to sketch
nišargan: a small sore
niyakūrambi: to kneel
niyalma: person, human being
niyamniyambi: to shoot arrows from
 horseback; to practice mounted archery
niyengniyeri: spring
-nji-: verbal suffix (to come)
nofi: person (used after numbers larger
 than one)
nokai: very
Nomcidai: (pers. name)
non: younger sister
nonggimbi: to add, to increase
Noyan: (pers. name)
nu: question particle
-nu-: reciprocal verbal suffix
nukte: (nomadic) territory
nungnembi: to provoke, to harm, to murder
nure: wine

-o: interrogative suffix
Ocang: (pers. name)
oci: topic marker, lit. "if it is..."
ofi: because (lit. 'having become')
Ogen: (geogr. name)
ojorakū: there will not be
okdombi: to go out to meet; to welcome;
 to engage the enemy
oktolombi: to poison
olhombi: to fear
olji: prisoner
oljilambi: to take prisoner

ombi: to become, to be; to be permissible,
 to be able; to agree
omimbī: to drink
omolo: grandson
omšon biya: the eleventh month
onggolo: before, prior to
Opol: Opal (geogr. name)
orho: grass
orici: twentieth
orin: twenty
oron: place, vacancy
oshodombi: to mistreat
Osikbesi: Osikbesh (geogr. name)
Osman: (pers. name)
oso: become! (imperative of *ombi*)
otok: tribal territory
otolo: until
oyonggo: important

Padaimet: (pers. name)
Paihanpar: (pers. name)
Parsa: (pers. name)
pilembi: to write comments on a memorial
Polat: (pers. name)

-rakū: negative imperfective participle
-rahū: apprehensive converb suffix
 (fearing that)
-ralame, *-relame*, *-rolame*: alternative
 converb suffix
-rao, *-reo*, *-roo*: imperative verbal suffix
-re, *-ra*, *-ro*: imperfective verbal suffix

-sa, *-se*, *-si*: plural suffix
sabumbi: to see, to perceive
saha: noted (imperial comment)
saikan: carefully, well; beautiful
sain: good
Sair Balhasun: (geogr. name)
Sairim: (geogr. name)

- saišacuka*: praiseworthy
saišambi: to commend
saiyūn: to be well
saka: as soon as (with -me converb)
sakini sere jalin: to inform, to notify for the record
Saksa Tehurik: (geogr. name)
salibumbi: to estimate the price
salja: branch, crossroads
sambi: to know
Samsak: (pers. name)
saniyambi: to stretch
sargan: wife; woman; female
sargan jui: daughter
sarkū (= *sara*+*akū*): do or does not know
sasa: (w/genitive) with, together
se: year
se bahambi: to grow old
sebjen: joy, gladness, pleasure
sehe: marks the end of an imperial utterance
sejen: cart, vehicle
seke: sable
sekiyen: origin, source
selambi: to be content
sele: iron
selgiyembi: to disseminate
selgiyere hese: proclamation (to announce to the empire)
sembi: to say; *sembi* or *sehebi* marks the end of speech (by someone other than the emperor)
seme: because, although, no matter whether
semeo: sentence particle of astonishment
seolembi: to consider
ser sere: small, tiny
seremsembi: to be on guard, to defend against
Sereng: (pers. name)
sesheri: vulgar, common, lacking elegance
Setib Aldi: (pers. name)
Si An (Chin. *Xi'an* 西安): Sian (geogr. name)
siden: when; up to; interval; public
siden i bithe: official document
sijigiyan: a long gown
sijirhūn: straight, not crooked
silhidambi: to be jealous
siliha cooha: crack troops, hand-picked troops
silimbi: to select
Silutei: (geogr. name)
simbi: to stop up, to seal
simembi: to soak, to moisten; to favor
sin: a measure equaling one Chinese bushel and eight pecks
sinagan: mourning
sinagan i baita: funeral
sindambi: to put, to release, to appoint
Sinju: (pers. name)
sirambi: to succeed, to inherit
sirame: next
sirentumbi: (w/dative) to enter secret dealings
sitahūn: deficient, scarce, few
sitahūn niyalma: term used by rulers to refer to themselves
sitambi: to be late, to be slow
siyanšeng (Chin. *xiansheng* 先生): Mr.
siyūn fu (Chin. *xunfu* 巡撫): provincial governor
songgombi: to weep, to cry
songgome fambi: to weep bitterly
songkoi: in accordance with
soorin: throne
soorin (de) tembi: to ascend the throne, to sit on the throne
sorobumbi: to be exploited
sorombi: to exploit
sucumbi: to attack, to assault
suilambi: to suffer hardship, to be distressed; to work hard
suitambi: to pour, to spill, to splash

sujaṃbi: to resist
suje: silk
sujelembi = *sebjelembi*: to rejoice
sukdujen (*sukdun* + *sejen*): car, vehicle
sukdun: air, breath; spirit
sula: free
sula amban (Chin. *sanzhi dachen* 散秩大臣): grand minister assistant commander of Imperial Guardsmen (H 4846)
Sulaiman: Sulayman (pers. name)
Sultan: (pers. name)
sumbi: to free, to sever
sunja: five
sunjacī: fifth
sunteṃbi: to exterminate
sure: wise
sureṃbi: to shout
susai: fifty
suwaliyaṃbi: to mix, to combine; to implicate at all (w/ negative)
suwaliyame: together with, all at once, including
suwaliyame neneme wesimbumbi: to forward with this memorial
suwe: you (plural)

šabi: disciple, student
Šagudzel: (geogr. name)
šahūron: cold
šahūrukūn: rather cold
šajin: law, prohibition
Šaldalang: (geogr. name)
šalu = *saḷu*: whiskers
Šanahai: (pers. name)
šang bek: collector of revenues (BH 863)
šangnambi: to bestow, to grant
šar seme: sympathetic, sad, sorrowful
šayan = *šanyan*: white
Šayar: (geogr. name)
Šidzung Ulu han (Chin. *Shizong* 世宗): fifth Chin dynasty emperor, 1161-1189

šolo: leave, vacation, free time
šolo bahambi: to have time
šolo baimbi: to take time off, to ask for leave
Šose: (pers. name)
šošohon: compilation, summary
šošombi: to add together, to pull together
šošome gisurembi: to summarize
Šuhede: (pers. name)
Šundene: (pers. name)
šurumbi: to go by boat
šusihiyembi: to agitate, to stir up
šuwe always; very, extremely; direct; totally

tacibuha hese: imperial decree, imperial instruction (similar to *tacibure hese*)
tacibun fungnehen: patent by command, used to confer titles for fifth rank and above
tacibure hese: imperial command, imperial utterance
tacihiyan: religion; teaching, training
tacimbi: to learn
tacin: customs; religion; learning, skill
-tai, -tei, -tol: instrumental converb suffix
Taidzu (Chin. *Taizu* 太祖): appellation for Nurhaci; also refers to the first emperor of the Jin dynasty, 1115-1123
Taidzung Ucimai (Chin. *Taizong* 太宗): second Jin dynasty emperor, 1123-1135
taifin: peace
taiji: (Mongolian official title)
taitai (Chin. *taimai* 太太): wife
takambi: to know, to be familiar with
takūrambi: to press into service; to employ, to send on a mission, to be in the employ of someone
takūlara niyalma: employee, messenger
tala: plain, steppe
-tala, -tele, -tolo: terminative converb (up to, until)

- talkiyan*: lightening; electricity
tambi: to be fastened
Tang gurun: Tang dynasty
tanggū: hundred
tangse: imperial shamanic shrine
tantambi: to beat, to hit, to strike
Tar: (pers. name)
targabumbi: to prohibit; to admonish, to warn
targambi: to abstain, to avoid, to warn
tarhūn: fat
tarimbi: to farm, to cultivate, to plow
tasha: tiger
tasha erin: 3-5 A.M.
Tašigan: Tashkent (geogr. name)
tatambi: to halt; to rip, to pull out, to strangle
te: now
tebcimbi: to endure, to bear
tebiyelembi = *tebeliyembi*: to embrace, to hug
tebumbi: to fill up, to put in
tede: therefore; dative/locative of *tere*, in this matter; up until now
teherembi: to be even, to be equal
teile: only, just, alone
teisū: assigned responsibility, assigned place; when, at the same time as
tembi: to sit, to reside; to live, to occupy
temen: camel
temgetu: seal
temgetu bithe: certificate, manifest, license
temšembi: to contend, to quarrel, to compete
Temurtu Huhuk: Tughluk Temur (pers. name)
ten: highest point, noble, basis
ten i: highest, utmost, basic
ten i gūnin: the best and sincerest intention
teng seme: solid, firm, straight
tengge: monetary unit in Eastern Turkestan
tengkimbi: to have a clear understanding of
teni: then
teni saka: as soon as (with coordinative converb *-me*)
tere: that; he, she, it
tere anggala: moreover
tereci: thereafter
tese: those
tesumbi: to be enough, to be sufficient
tob: straight, right
tob amba elden genggiyen i deyen (Chin. *zhengda guangming dian* 正大光明殿): name of a hall
tofohon: fifteen
tohorombi: to calm down, to soothe
tojin: peacock
tokso: village
toktobumbi: to pacify, to fix; to decide, to determine, to solidify; passive of *toktombi*
toktofi: certainly
toktombi: to be established, to be determined; to fix, to determine
tolombi: to count
Tomulok: (geogr. name)
ton: number
tondo: upright, honest
tookambi: to delay, to interfere
tookanjambi: to procrastinate, to delay, to be delayed
torhome: in a circle, around
tosombi: to prepare for in advance; to lie in wait
tuba: there, that place
tubaci: from there
tubai: of that place, local
tucibumbi: to cause to come out; to publish, to reveal
tucibume alambi: to explain

tucike: past participle of *tucimbi*

tucimbi: to come out, to go out

tugi: cloud

tugi wan (Chin. *yunti* 雲梯): ladder for scaling walls

tuhebumbi: to bring to ruin, to implicate in a crime, to topple

tuhembi: to fall down

tukiyembi: to hold up, to honor

tuktan: first

tulergi: outer

tulergi golo be dasara jurgan (Chin. *lifanyuan* 理藩院): Court of Colonial Affairs (H 3603)

tulgiyen (w/ci): in addition to, besides

tumen: ten thousand

tumen minggan (Chin. *wan qian* 萬千): myriads, numerous

tumin: thick (of soup); dense, concentrated

Turdu: (pers. name)

Turfan: (geogr. name)

turga: thin, skinny

turgun: situation; reason, motive

turgunde: because

turigen: land rent

turimbi: to rent, to lease, to hire

turun: military banner, standard

tušan: office, duty

tušan be alime gaimbi: to assume one's duties

tuttu: thus, like that

tuwa: fire

tuwabumbi: to show

tuwabun: view; survey, review

tuwaci...šehebi: we find that

tuwai sejen: train

tuwakiyamb: to watch, to guard

tuwambi: to see, to look; to examine, to oversee; to visit

tuwašatambi: to supervise, to guard, to protect

tuwelembi: to carry on trade

tuveri: winter

uba: this place

ubaliyambumbi: to translate

ubašambi: to rebel, to turn against

Ubasi: (pers. name)

ubu: portion, allotment, share, part; responsibility; times, -fold

ubui nonggimbi: to increase sharply, to double

ucarambi: to meet, to encounter

udambi: to buy

udan: slow, late

udu: how many; although; several

udu...cibe: although...still

udu...seme: no matter how much

ududu: several, many

ufarambi: to make a mistake

uhe: mutuality, in unison

uhei: mutual, together, unified

uheri be baicara yamun (Chin. *duchayuan* 都察院): censorate, chief surveillance office (H 7183)

ujen: weighty, serious

ujihe jui: foster son

ujimbi: to feed, to support

uju: head, first

ukambi: to escape

uksun (Chin. *zongshi* 宗室): members of the imperial family descended from Nurhaci; clan, family

ulabun: biography

ulambi: to transmit, to pass on

ulan ulan i: from hand to hand, in unbroken tradition

ulebumbi: to feed, to raise (animals)

Ület (Chin. *Weilute* 危魯特) Eleuths, Western Mongols, Dzungars, Oirats

ulga: livestock, animal (same as *ulha*)

ulgimbi: to understand

ulha: livestock, domestic animal
ulhi: sleeve
ulhibure fungnehen: patent by ordinance, used to confer titles for fifth ranks and above
ulhibure hese: ordinance (to manifest instructions)
ulhicun: knowledge, understanding
ulhicun akū: to be young
ulhimbi: to understand
ulin: goods
ulin jaka: belongings, property
umai: at all (with negative)
ume: (w/imperfective) don't
umesi: very
umiyaha: insect
uncambi: to sell
uncehen: tail
unde: (w/imperfective) not yet, before
unenggi: sincere, sincerity
unggimbi: to send
unggire bithe: an official communication between two equals
urebumbi: to drill, to practice
urembi: to be fully acquainted with, to be experienced; to be ripe; to be sad
urgulembi: to be joyous
urgun: joy, happiness; auspicious sign
urgunjembī: to rejoice, to be glad
urgunjembumbi: to rejoice together
Urjanjab: (pers. name)
urse: people
uru: right, correct
urui: steadily, always
urumbi: to be hungry
Urumci: Urumchi (geogr. name)
urun: daughter-in-law
urunakū: certainly
ushambi: (w/dative) to be angry with, to resent, to be disappointed
Uši: Uch Turfan (geogr. name)
usin: field, farmland

usisi: farmer
utala: so many, so much
uthai: immediately, then; it so happens; even
uthai...-ci, inu: even if...still
uthai...-kini, inu: even if...still
uttu: thus, in this manner
uyuci: ninth
uyun: nine
Ūdui: Odui (pers. name)

wacihiyambi: to complete, to finish
wacihiyame: all, completely
wajimbi: to finish, to end; to cease to exist
waka: offense, mistake; wrong; sentence
 particle that negates nominal predicates
waka ombi: (w/dative) to be guilty, to wrong somebody
wakalame wesimbumbi: to memorialize to impeach
wakašambi: to accuse, to blame; to deem wrong
waliyambi: to abandon
wambi: to kill
wan: ladder
wang (Chin. wang 王): prince, king
wangga: fragrant
Wanyan Liyang (Chin. Wanyan Liang 完顏亮): fourth Jin emperor (1150-1161)
wargi: west
wargi amargi: northwest, northwestern
wasimbi: to send down, to descend
wasimbumbi: to send down (order, edict); causative of *wasimbi*
wasinjimbi: to come down
we: who
wecekur: household god
wecekun: household god
wecembi: to make offerings
wehe: stone

wehiyembi: to support

wei (Chin. *wei* 衛): Ming unit of administration; Ming: military garrison

weile: work; crime, punishment, matter

weile arāmbi: to sentence, to punish, to accuse of; to commit a crime, to be guilty

weile bahāmbi: to be guilty of a crime

weile gisurembi: to accuse, to punish

werešembi: to go to the heart of the matter

wesibumbi: to raise, to promote, to memorialize

wesihun: you, your (honorific)

wesimbumbi: to memorialize

wesimbure bithe ibebumbi: to submit a memorial

wesimbure bukdari: memorial (routine or palace memorial)

ya: which?

ya ba, yaqa: what place?

yabade: where? to what place?

yabubumbi: to carry out; to approve; causative of *yabumbi*

yabumbi: to carry out, to go; to be active, to serve at a post; to perform a task

yabure bithē: despatch (to another government office)

yadahūn: poor

yadāmbi: to be poor

yafagan: pedestrian, on foot (same as *yafahan*)

yagese: this much, so

Yaha Tohonai: (geogr. name)

yaksimbī: to shut

yahumbi: to ride (an animal)

yan: tael (monetary unit)

yargiyan: true, truth

Yarhašan: Yarhašan (pers. name)

yarhūdai: guide

yarhūdāmbi: to guide, to lead

yasa: eye

yaya: whatsoever, ever

ye: sentence particle of emphasis or surprise

ye, -ye: interrogative particle or suffix

yebe: better

yekengge: noble, grand

Yerkiyang: Yarkand (geogr. name)

yeru: hole, den

Yonggui: (pers. name)

Yoo Jeo (Chin. *Yaozhou* 耀州): (geogr. name)

Yoo Šun (Chin. *Yao Shun* 堯舜): Yao and Shun, two model rulers during the golden age of ancient Chinese history

yooni: complete, altogether

yooningga dasan: Tongzhi reign (1862-1874)

Yurung Haši: Yurung Hash (geogr. name)

Yustu Artuši: Yustu Artush (geogr. name)

Yusub Yusuf (pers. name)

Yuwan gurun: Yuan dynasty

yuyumbi: to starve

yuyure beyere: starving and freezing

About the Author

Dr. Gertraude Roth Li, one of only a handful of experts on Manchu language and history in the U.S., began studying Manchu under Prof. Joseph Fletcher at Harvard in the late 1960s. Her Ph.D. dissertation "The Rise of the Early Manchu State" (Harvard, 1975) is based on the *Jiu Manzhou dang* (Old Manchu Archives), a large collection of pre-1644 Manchu documents. Professionally engaged in international work either in a university setting or in nongovernmental organizations, Dr. Roth Li has continued her scholarly work in Manchu history and Manchu language. She taught Manchu at the University of Hawai'i and at the University of California at Berkeley and recently authored a chapter titled "Manchus and Manchu State Building" for the *Cambridge History of China*, vol. 9. Dr. Roth Li lives in Honolulu, Hawai'i.

1. The first part of the document is a list of names and titles, followed by a list of dates and times.

Manchu is the most important Tungusic language, a vital resource for all scholars who work on the Altaic language family. *Manchu: A Textbook for Reading Documents* is the first English-language Manchu textbook in more than a century. It offers students of Chinese history and comparative literature the means to master documentary Manchu and will prove useful for those interested in the various branches of linguistics.

The reading selections provided in this volume were chosen to give students an opportunity to become familiar with various types of documents and a variety of handwriting styles. Those interested in studying Manchu as a tool for reading historical documents related to China's Qing dynasty will find an abundance of texts, ranging from pre-1644 narratives recording the Manchus' rise to power to memorials from the later dynasty. Students of linguistics will find not only examples of the very earliest Manchu writing, but also samples of contemporary Sibe (Xibo), a version of Manchu that is still spoken today by about twenty thousand people in Western China. The wide range of reading samples makes it possible to observe the changes that have taken place in the language since the Manchu script was created four hundred years ago.

Background information on Manchu documentary materials and on the language itself is straightforward and clear. Notes explaining the grammatical forms and structures require only a basic understanding of linguistic concepts. Additional examples and exercises following each reading section help to consolidate knowledge as the student progresses. The extensive summary of grammatical points and the vocabulary index at the back of the book will spare students the frustration of having to hunt for hard-to-find dictionaries and grammars.

Gertraude Roth Li, one of only a handful of experts on Manchu language in the U.S., taught Manchu at the University of Hawai'i and the University of California at Berkeley.

Cover design by Kenneth Miyamoto

University of Hawai'i Press
Honolulu, Hawai'i 96822-1888

<http://www.uhpress.hawaii.edu>

ISBN 0-8248-2206-4

