TRANSLATION

OF THE

TS'ING WAN K'E MUNG,

A CHINESE GRAMMAR

OF THE

MANCHU TARTAR

LANGUAGE;

WITH

INTRODUCTORY NOTES

ON

MANCHU LITERATURE.

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PREFACE.

Various estimates have been formed by scholars, of the value of the Manchu language, and some have no doubt been deterred from the study, by the disparaging views which have been set forth. While the writings of two eminent European orientalists have been calculated to depreciate, the concurrent testimony of the Roman Catholic missionaries who laboured long and zealously at the Chinese capital, in the daily use of this language, has been unequivocal in its favour. Leaving this point however, for those who are better qualified to discuss it, the present little work is issued, as a slight contribution to the scanty means at hand, as aids to those who apply themselves to this subject. As the translation of an original Chinese grammatical treatise, while its arrangement will appear strangely at variance with western notions, this peculiarity will probably invest it with interest to some, as giving an insight into the manner in which the Chinese impart philological instruction to their pupils.

In the present state of our intercourse as foreigners with the Chinese, the Manchu must be looked upon chiefly as a book study; but even in this view, it will prove an important aid towards gaining a correct knowledge of the almost unfathomable principles of Chinese composition. It is however probably not too much to expect that in our future connexions with China, the time may not be far distant, when our field of operations will be greatly extended, and communications opened up in the north, where the Manchu would prove an easy means of conversing with a large and influential class of the population.

Its importance in respect to the science of philology has been noticed. As the only written representative of an extensive Tartar family of languages, that of the Tungous tribes, its value in regard to ethnological researches will not be overlooked; while the singular peculiarities of construction will doubtless be appreciated by the student of comparative grammar.

The friends to the dissemination of Christian truth must feel also, that here there is something to be done, and now that great efforts are being made for the evangelization of China, it will not be unreasonable to expect, that the zeal of some will lead them to direct
their thoughts to the regions beyond, which have never yet been visited by a protestant missionary. The British and Foreign Bible Society has nobly taken the lead in this matter, by furnishing one of the best of oriental translations; and it cannot be doubted the same institution will be prepared to follow up the work in the same liberal spirit, when in the course of providence, an opening shall appear. The great jealousy exhibited of late by the powers that be in China, lest foreigners should acquire this language, contrasts singularly with the care which they take for its cultivation among the natives; and while all loyal subjects of the emperor will see it to be a duty to comply with the imperial commands in this matter, it is at least questionable, whether foreigners should feel it incumbent on them to abide by their spirit.

In the absence of any precedent for an English-Manchur orthography, I have collated the systems of various European authors, together with the sounds as given in the Chinese syllabaries; by a comparison of which, I hope to have obtained near to as uniform a mode of spelling as the English alphabet will admit of. The vowel sounds employed are, α as in bard, ε as in ever, i as in drink, o as in for, u as in rule, and o as in long. These sounds are always applied to their respective letters, except in the syllable au, which is pronounced as in fault, and represents the double o in Manchur. As it would be a hopeless undertaking to attempt a representation of the numberless arbitrary changes, which the pronunciation of the syllables are occasionally subject to, the object has rather been invariably to represent the same syllable by the same letters; so that in cases where these letters do not accurately give the sound, the student is still in the same position as when he reads the word in the Manchur character, as it will be equally easy to apply the conventional pronunciation to the English, as to the Manchur. This uniformity will tend to assist the memory in respect to the orthography in the Manchur character. There are two exceptions to this rule however, in the words kiu “son,” and yenli “flesh.” In general also the subdivisions of the syllables are represented by the same letters, but the essentially syllabic nature of the Manchur written language, prevents the possibility of carrying this out to the full extent, without greatly distorting a large proportion of the words. With the most perfect system of transcription however, it cannot be expected to supersede the necessity of a living teacher, to give the accurate pronunciation.  

A. Wylie.
INTRODUCTION.

ON THE ORIGIN OF THE MANCHUS.

Beyond the north-east corner of China proper, and bordering on the sea of Japan, an immense tract of country lying between 38 and 56 degrees north latitude, and 116 and 143 degrees east longitude, is known by the name of Manchuria, or as it sometimes called, Eastern Tartary.* This country has been little visited by foreigners, and our information regarding it is meagre in the extreme. It is now divided into the three provinces of Mukden, Kirin, and Sagaliyan-ula; and is watered by the Sagaliyan, the Sunggari, the Nunni, the Usuri, and a number of smaller rivers. The country is said to be barren, thinly peopled and mountainous; the principal of the mountain chains are the Seih-hih-tih, the Outer and Inner Hing-an, and the Kolmin-shanggiyan ranges. The latter of these, known as the Long-white mountain, although the least in extent, has attained the greatest celebrity, as the being the place whence sprung the Tartar family now holding the supremacy in China.

According to the concurring testimony of Manchu and Chinese authors, the present dynasty are the descendants of the Neü-ch'ih, who ruled the northern part of the empire, under the name of the Kin dynasty, from A.D. 1115 to 1232. Relying on this authority, it is unnecessary to notice

* 大清會典圖 Tá ts'ing huì yì t'ien t'oo. "Plates to the Statistics of the Tá-ts'ing dynasty." Vols. 90, 91.
some doubts which have been insinuated by foreigners on this point,* especially as the statement receives strong corroboration by a comparison of the language peculiar to each.

From ancient times, mention is made of a race of people inhabiting this country, under the name of 粟慎 Sūh-shín, and the more recent name of 女真 Neù-chiu is considered to be merely a modification of the same sounds.† The Sūh-shín are said to have brought tribute to Woo-wang B. C. 1103, of a famous description of arrows.‡

In the time of the After Han dynasty (A. D. 25—219), the country is spoken of under the name of 拱妻 Yih-leu, the people being described as a kind of Troglodytes, without a prince, and living in caves, the rank of the inhabitant marked by the depth of the dwelling, the most honourable having a descent of nine steps. A great occupation with them appears to have been rearing swine, whose flesh they ate, while the skins served them for clothing, and with the fat, they covered their bodies in winter to a considerable thickness, in order to defend themselves against the cold; having passed the summer in a state of nudity, save a slender garment about a foot in depth round their bodies. They are described as dirty in their persons and habits; and are said to have been expert at archery, being able to aim with precision at a man's eye, while their arrows being poisoned, carried certain death with them.§

During the Northern Wei dynasty (486 to 559), their country was known by the name of 勿吉 Wū-kēǐh, when the people are spoken of as bold and courageous, being the most energetic of all the eastern hordes; their language is said to

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* Langlès' Alphabet Mantchou, page 17, &c.
§ 後漢書 Hóu Hán shoo, "History of the After Han dynasty." Vol. 115.
be peculiarly distinct from all the other tribes, who are careful to keep them at a due distance. Their dwelling houses are compared to grave mounds, the entrance being at the summit, whence they descend by steps. The men are said to wear tigers’ and leopards’ tails attached to their heads. About the year 475, they sent an ambassador Yih-leih-che to China, and the custom was frequently repeated at irregular periods, until the middle of the sixth century.*

In the time of the Sui dynasty (581 to 617), this country went by the name of Mō-hō in China, which is said to be a corruption of the name Wūh-keih,† the people being then divided into seven tribes, the Sūh-mō, the Pih-tūh, the Gan-chay-kākh, the Fūh-nēē, the Haou-shīh, the Hīh-shwūy, and the Pīh-shan. They are described then as very licentious in character. About 581, they were in the habit of bringing tribute regularly to China, when the embassy was sumptuously entertained by the monarch Kaout-sieo, whom they gratified by exhibiting their national war dance.‡

In the time of the T’ang dynasty (618 to 906), the Mō-hō are noticed as being divided into several tens of tribes, some being annexed to Corea, and others in a state of vassalage to the Turks their neighbours on the west. The Hīh-shwūy Mō-hō are said to be the most northerly of the tribes, being noted for their courage, so much so as to prove a source of annoyance to the hordes in their vicinity. From the same source, we learn they had a hereditary princehood, and their only implements of warfare were bows and arrows. It was their custom to bury their dead without a coffin, the horse of the deceased being killed and offered in sacrifice in front of the corpse. About 620, they sent tribute once or twice to China. Shortly after this, the Chinese becoming better acquainted with these people, discovered that their national name

was Neù-chin, which it is probable had been retained by them from remote antiquity, as this is said to be merely a corruption of the sound Sûh-shûn, and that the various appellations by which they had been designated in the interim were either the distinctive names of some of their predominating subdivisions, or else names imposed on them by foreign authority. Their neighbours, the Sëe-tans termed them Leû-chin, which is merely another variety of the pronunciation of the same name, and quite in harmony with the mutations in Chinese orthoepy. From 682, they continued the practise of sending tribute regularly till towards the close of the T'ang dynasty, the chief sometimes accompanying it in person, and sometimes sending an ambassador. The Phî-shan having become annexed to Corea, on the subjugation of that country, the majority of the tribe took up their residence in China. The Hîh-shway alone maintained their integrity as a tribe, being divided into sixteen lesser tribes.*

The Phî-tûh, Gan-chay-kûh, Haou-shîh and others, on occasion of the overthrow of Corea, became dispersed, dwindled away, and were no more heard of; but the scattered remnants of these people afterwards uniting with the Corean refugees, under the leadership of Tá Tso-yung a Corean, the latter was appointed Prince of P'ei-hâê, by the court of China in the year 712. Although this title was conferred at first, merely as the designation of a noble of the Chinese empire, yet he soon asserted the independance of his government, merely retaining a nominal connexion with China, as a tributary state. Tso-yung was succeeded at his death, by his principal son Woo-e in 718. An embassy bearing tribute from this prince, arrived at the Chinese capital in 726; and this practise they continued to follow up at short intervals, till the end of the T'ang dynasty, as also during the Leâng and After T'ang;

* 契丹 K'Î'n T'âng shoo, "Old History of the T'âng dynasty." Vol. 199.
their offerings on one occasion in 777, having included eleven Japanese dancing girls. Their line of princes were appointed, subject to the approval and confirmation of the Chinese court, and the state seems to have attained such a degree of comparative civilization, as to have given them an illustrious distinction among the surrounding tribes; having a regularly organized government, and an established state ritual.*

About the middle of the tenth century, the Tartar tribe of see-tans, having subdued the kingdom of P'ei-hæ, gained over the territories of Leaou-tung, Chih-lé, and Shen-se, became established under the name of the Leaou dynasty, and incorporated with them a large number of the Neï-chins, who had formerly been subjects of P'ei-hæ, and were known under the name of the Civilized Neï-chins, to distinguish them from the Hih-shuyu tribe, now denominated the Wild Neï-chins, who had retreated beyond the Sagaliyan river.

From this time, the Wild Neï-chins continued to keep up an intercourse with the Chinese court, to which they were in the constant habit of bringing tribute, chiefly of horses; while the Chinese endeavoured to employ these warlike nomades, as a check upon the more distant states, over whom they themselves could exercise little direct control. The Leaou who had ever looked with jealousy on the conduct of the Neï-chins in this matter, and had made it their policy to sever the relation thus established with the Sung empire, at length succeeded in bringing them so far under their influence about 1023, as to receive tribute from them, which henceforward they ceased to take to China. When A-paou-ke, the first Leaou emperor ascended the throne, these formed one of 36 tribes nominally dependant on him; but anticipating that they might prove a source of trouble, he contrived by artifice to secure the removal of several thousand of their principal men to the country south of Leaou-yâng, where he placed them in conspicuous posts, by this means dividing their strength. He

was also careful to cut off all intercourse between these people and their original country, and gave them the name of Hö-soo-kwàn; they were also designated the Yellow head Neu-chins, and were characterized as simple but courageous, and indifferent to life or death. Another tribe was located to the north east of Corea, and acknowledged the authority of the military governor of Héén-chow. These were called the Hwû-y-pá Neu-chins.

In 1032, on the accession of the Leaou emperor Hing-tsung, whose private name was Tsung-chin, these people were induced to change their national designation from Neu-chin to Neu-ch’ih; it being contrary to long established custom, that any other should presume to use the characters of the emperor’s name.

Towards the end of the eleventh century, one Yâng-kô of the surname Wân-yen, a brother of the hereditary leader, gained influence among the Neu-ch’îhs as a commander, and was elected by them as their chief. Like other founders of dynasties, the record of this man’s ancestry is preserved up to the sixth generation. The first ancestor being named K’an-fûh, Gó-loô was his son; Yâng-haè was the son of Gó-loô; Sûy-k’wû was the son of Yâng-haè; Shîh-loô was the son of Sûy-k’wû; Hoo-laè was the son of Shîh-loô. Hoo-laè had

* Remusat and Klaproth both spell this name Jou-tchi, which is probably near the ancient pronunciation. (See pages ii, iv, supra.) In the 正字通 Ching tsê t’ung dictionary, the character 女 is said to be used for 如 in ancient compositions, and is pronounced Já. Biot in his “Dictionnaire des villes et arrondissements dans l’empire Chinois,” gives this name 如直 Jou-tchi. This pronunciation gains support from the Ouigour orthography of the same word Tchortchog; as also from the form in which it appears in several Persian works, jurjeh, and jurji. (Recherches sur les langues Tartares, p. 15.) But in the History of the Kin dynasty, in the Manchu language, a comparatively recent production, this name is spelt ḇuśući, which we may safely take as the correct modern pronunciation.
three sons; the eldest of whom was named Hih-lè-p'o; the second, Poo-lâ-shûh, and the third, Yang-kô. When Yang-kô was raised to the chief station, he organized something of a regular government throughout the various tribes of Neü-ch'ihhs, and collected taxes from them for the public service. The highest of his officers were all styled P'ô-k'ëih-lâê, and were distinguished by the names of the sun, planets, and 28 constellations of the zodiac. From the chief of five, to the chief of ten thousand, each trained his dependants in the military art, while they employed their leisure time in the chase. In their military adventures, the lancers were placed in the front ranks, the swordsmen were placed next, and the archers were put behind; the points of their arrows were six or seven inches long, and barbed; at less than fifty paces distance, the archers did not shoot. Every five, every ten, and every hundred men had their special officers. The cinquevirs beat the watch; the decurions carried ensigns; and the centurions carried drums; so that the general of a thousand men had a complete staff of flags, streamers, drums and arms. When a cinquevir was killed in battle, the five men under him were beheaded; when a decurion was killed, the cinquevirs under him were beheaded; when a centurion was killed, all the decurions under him were beheaded.

By this time, the Leaou dynasty which had already been considerably more than a century in power, was now evidently on the decline; their military force was becoming weaker, and their government paralyzed by internal treachery, so that at last Hûng-ke, the Sëö-tan monarch found himself unable to carry out his commands.

In 1102, the Leaou general Seao Haë-lè rebelled, when the Leaou monarch commanded Yang-kô to suppress the disorder. A-kûh-tâ undertook the service and killed Haë-lè; from which time, he gained a much higher sense of his own strength, and of the weakness of the Sëö-tans. The same year Yang-kô died, and was succeeded by Woö-lâ-tâng. In 1103, the Neü-ch'ihhs formed a treaty with the Coreans, and
the following year, the Coreans invaded the country of the Neû-ch'íhs, by whom they were defeated. In 1113, A-kûh-tà styled himself Chief P'ô-k'êih-lêê. Before this, on an occasion when the Leaou monarch came on an angling expedition to the Hwăn-t'âng river, having invited all the Neû-ch'íh chiefs within a circuit of a thousand le, to an entertainment, he commanded them to dance in his presence. A-kûh-tà alone refused. The monarch would have killed him, but was dissuaded by his ministers. This incident being followed by other aggressive acts of an irritating character, tended to foster a spirit of growing discontent among the Neû-ch'íhs towards the Leaou state, which only waited a favourable opportunity to manifest itself. A-kûh-tà now determined to resist them, openly revolted against the Leaou dynasty, and took Ning-kêang chow, while the Leaou monarch was hunting at King chow. In the following year, A-kûh-tà gained some decisive victories and completely routed the Leaou troops, whereupon his brother Woö-k'êih-mae, and some of his counsellors urged him to take the title of emperor. A-kûh-tà's scruples having been overcome, he was proclaimed in the 1st month of 1115, and the dynasty was named the Tâ-kin or Great Gold; the name of the chief river in their locality being the Gân-ch'ûh-kod, which in their language signified Gold. A-kûh-tà was named Min; his brother Woö-k'êih-mae was made Gân-pan P'ô-k'êih-lêê; and Sa-kae and Sêay-yay were made Kwô-lún P'ô-k'êih-lêê. The Leaou prince being now excessively enraged, raised an army of upwards of a hundred thousand men, and headed an expedition in person against the Neû-ch'íhs. The latter hearing of the formidable preparations which the Sêê-tans were making, began to lose heart, when A-kûh-tà assembled all his officers, and looking up to heaven, addressed them thus:—"You undertook to raise troops, to assist me to subdue the ferocious Sêê-tans, and to establish a new dynasty; but now they are about to come down upon us, and exterminate us one and all. I fear there will be no possibility of withstanding them; far better were it, that I and
my family should be delivered up to them, than that the whole nation should cut up. Thus the impending calamities may be turned into blessings." At the conclusion of this address, all the chiefs bowed in concert, saying: "Since it is so, then let us all die together." This incident imparted courage to the Neu-ch'ih, who now advanced to meet the enemy with renewed valour, and proved signalily victorious, putting to flight the Seo-tans, and capturing Hwang-lung foo. In 1117, the Kin took eight more chow cities, and demanded a formal recognition by the Leaou court.*

In 1118, the Kin were acknowledged by the Chinese, who forthwith sought to open negotiations with them for the subjugation of the Leaou. The Kin did not fail to follow up the advantage they had already acquired over the latter, who were completely overthrown by them in 1124. Not satisfied with this however, they next made formidable inroads upon the empire of the Sung, and eventually gained over nearly all the country to the north of the Yellow river, and some extensive portions to the south of it, besides rendering the 夏 Heá kingdom tributary to them. Having thus emerged from a state of barbarism, to one of comparative refinement, the Neu-ch'ih were careful to improve their position, so far as to have given to their reign, no mean place among the dynasties of China. In 1128, a Board of History was appointed, and the national records for the first time committed to writing. The following year, the subjects of the state were forbidden to wear the Chinese costume, and were ordered to submit to the Tartar style of tonsure, under penalty of death. In 1137, the 大明 Tá ming system of chronology invented by 楊絃 Yâng-keih, President of the Kin Mathematical Board, was brought into use. Several other astronomers of note are mentioned among the future occupants of this office. In 1138, a regular system of government officers was established throughout the country.

* 文獻通考 Wän hêên t'ung k'âû, "Antiquarian Re-
searches," Vol. 327.
The subjoined table gives the dates of the several reigns, and the national designations, during this dynasty.

<table>
<thead>
<tr>
<th>Emperor</th>
<th>National designation</th>
<th>Reign commenced</th>
</tr>
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<tbody>
<tr>
<td>太祖 T'ae-tsoò</td>
<td>Show-kwó</td>
<td>A.D. 1115</td>
</tr>
<tr>
<td>太宗 T'ae-tsung</td>
<td>T'een-hwúy</td>
<td>1117</td>
</tr>
<tr>
<td>熙宗 He-tsung</td>
<td>T'een-kuén</td>
<td>1123</td>
</tr>
<tr>
<td>帝亮 Té-léáng</td>
<td>Hwâng-tung</td>
<td>1138</td>
</tr>
<tr>
<td>世宗 Shé-tsung</td>
<td>T'een-tíh</td>
<td>1141</td>
</tr>
<tr>
<td>章宗 Chang-tsung</td>
<td>Chin-yuên</td>
<td>1149</td>
</tr>
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<td></td>
<td>Chíng-lung</td>
<td>1153</td>
</tr>
<tr>
<td>帝永濟 Té-yung-tse</td>
<td>T'aé-hó.</td>
<td>1156</td>
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<td></td>
<td>Tá-tíng.</td>
<td>1161</td>
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<td></td>
<td>Míng-ch'áng.</td>
<td>1190</td>
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<td>Ch'íng-gan.</td>
<td>1196</td>
</tr>
<tr>
<td>宣宗 Seuen-tsung</td>
<td>Tá-gan.</td>
<td>1201</td>
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<td></td>
<td>Tsung-k'íng.</td>
<td>1209</td>
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<tr>
<td>哀宗 Gae-tsung</td>
<td>Ché-níng.</td>
<td>1212</td>
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<td>Chín-yèw.</td>
<td>1213</td>
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<td></td>
<td>Híng-tíng.</td>
<td>1217</td>
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<td>Yuên-kwáng.</td>
<td>1222</td>
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<td>Chíng-tá.</td>
<td>1224</td>
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<td></td>
<td>T'een-híng.</td>
<td>1232*</td>
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</table>

In the beginning of the 13th century, the Kin dynasty having been established about ninety years, a new source of danger sprung up from one of the Tartar hordes, who had hitherto been tributary to them. K'è-úh-wán Tíh-múh-chin, who had succeeded his father Yà-súh-k'ae, as chief of the Mongol tribe at an early age, was in the year 1206, elected emperor at a convocation of the neighbouring chiefs, with the designation of Genghis khan, by which name he is better known to Europeans. The aggressive acts of this prince were soon felt in weakening the power of the Kin monarchy, and

*金史 Kin shè, "History of the Kin dynasty," passim.
these being followed up by his son and successor Ogdai khan, the dynasty was brought to a close by the latter in the year 1234. From this time, the Neû-ch'ïh Tartars again receded to the wilds formerly inhabited by their ancestors, and one of the first acts of their successors of the Mongolian, or 元 Yuèn dynasty, was the establishment of five commanderies, for the purpose of repressing any tendency to rising among them, about the northern border.*

A Chinese author describing their condition about this time, says,—"The country above the Nunni river, from the sea to the Sagaliyan, is inhabited by Wild Neû-ch'ïhs, who are occupied chiefly with agriculture. When they meet on ceremonial occasions, each man carries a fish bladder full of spirits, and all take their seats on the ground, sing, and drink; when any slight contention occurs, they fall to fighting with their bows and arrows. From 可木 K'o-múh westward, the inhabitants construct dwellings with the bark of the 槃 Hwa tree; while travelling, they carry these on their backs, and spread them out on frames when they stop. They make their living by rearing horses and hunting. Those living between the 阿迷 O-mè and 散魯 Sán-loò rivers, bear a great resemblance to the K'o-múh tribe; they use boats constructed with five planks, by means of which they navigate the waters with great rapidity. Four tribes living in the 乞列迷 K'êih-lêê-mè region are effeminate, avaricious and deceitful; they live upon the fish they catch; in summer, they are clothed with the skin of fish, and in winter, they wear dog skin; they neither sow the different kinds of grain, nor rear cattle. They use dogs for cultivating the land, and also eat them at their entertainments. There is one tribe of Wild Neû-ch'ïhs living in K'êih-lêê-mè, more than three thousand le distant from 奴兒干 Noô-árh-kan, who are hardy and covetous; they figure their faces and fasten up their hair in a knot; on their caps they wear red

* 元史 Yuèn shè, "History of the Yuèn dynasty." Vols. 1, 2.
cord tassels, and have green dresses with various-coloured sashes; having trousers, but no gowns. The women have pearls and ornaments suspended from their caps, and small copper bells attached to their dresses. These people live on the animals they shoot on the hills. In summer, they dwell in the open fields; in winter, they settle in houses. There is one tribe called Wild men of the northern mountains, who ride about upon deer. Another tribe have their dwellings scooped out of the level ground, an aperture being left at the top, through which they ascend and descend by steps; they spread out grass to lie upon like dogs. The 窮苦兀 Wo-k'ôô-wûh are on the east of Noô-ûrh-kan; the men are very hairy, and wear bear-skin caps and figured cloth dresses. When their parents die, they take out their intestines and stomach, dry them in the sun, and carry them on their backs, invariably making an offering to these, when they eat and drink; after three years, they cast them away. A neighbouring tribe is denominated 吉里迷 Keîh-lê-mê, in which the number of the women greatly predominates. When a female is born among them, dogs are brought as presents; when she is ten years of age, she is given in marriage, which occasion is celebrated by an entertainment of raw meat.*

The Yuên dynasty having given place to the Ming in 1368, it was an object of solicitude with the latter, to conciliate this somewhat intractable population. Overtures were proposed to them on the succession of Húng-woô, and partly by intimidation, partly by offers of rewards, several of the chiefs were induced to tender their submission to the new dynasty. Such were forthwith installed in office, nominally under the imperial government, being made military chiefs and leaders of their respective tribes, and while each tribe was allowed to follow its own peculiar customs, it was stipulated that they should render a triennial tribute, as an acknowledgment of

their loyalty. It was thought, by employing their chief men in the defence of the various passes, that they might thus be diverted from their predatory habits; and still further to promote this object, a market was opened at K'ac-yuên,* where they were enabled to dispose of their horses. in exchange for salt, rice, and cloth. While some were thus disposed to submit to the domination of the Ming rulers, the greater part were by no means willing to place themselves under the restraints which the latter sought to impose. Frequent were the collisions in consequence, and these in many instances proved far from being satisfactory to the Ming. One of the most formidable revolts was headed by Yay-sëen in 1444, on which occasion, he caused the imperial diplomas, and all evidence of connexion with the Chinese empire, held by the chiefs, to be destroyed From this time, the slight link by which these Tartars had been attached to the central empire, became much weakened, and while the supremacy of the Ming was virtually ignored, mutual contentions between the various hordes were matters of unceasing occurrence.†

Such was the state of matters about 1580, when a man above the ordinary stamp appeared on the arena of conflicting interests, in the person of Nòb-ǔrh-ha-chîh, afterwards known as T'âé-tsôô. At first merely chief of a single tribe, by his military prowess, his steady perseverance, and undaunted courage, he succeeded in uniting the scattered tribes of Tartars, throughout a vast territory on the north and south of the Sagaliyan river, and freeing his adherents from the foreign yoke. Born at Hîh-t'oô-a-lâ, the present Hing-king ‡ in 1559, without a remote genealogy, the obscurity of the family is shadowed forth in the current tradition, which ascribes their origin to an angelic female, on the Kolmin-shanggiyan or Long-white hill,

* 42. 35 North latitude, 123. 40 East longitude.
† 皇明四夷考 Hwâng Ming Sê ê k'âòu, "Researches respecting foreign nations, during the Ming dynasty." Vol. 1. page 23, &c.
‡ About 42 North latitude, 124 East longitude.
about the time of the Liaoou or the Kin dynasty. According to this account, their first ancestor was named Aisin Gioro, whose descendants after a few generations fell into distress, and after a few more Chaou-tsoô was born, about 1450. Hing-tsoô was the great grandson of Chaou-tsoô; the fourth son of Hing-tsoô was King-tsoô; the fourth son of King-tsoô was Hœên-tsoô; and T’ae-tsoô was the eldest son of Hœên tsoô. In 1583, T’ae-tsoô having already done much towards consolidating the strength of his nation, which was now named the Manchu, after the name of the tribe to which he originally belonged, was threatened by the secret machinations of one of his own family, named Nê-k’an-wae-lân. With the connivance of the latter, the Ming soldiers attacked the Manchu city of Koô-lîh, the governor of which, A-t’ae being married to the granddaughter of King-tsoô, while the city held out against the siege, King-tsoô, and his son Hœên-tsoô both repaired to the fortress, to rescue their female relative, but A-t’ae refused to let her go. The besiegers finding themselves unable to make any impression on the city, decoyed the people out under the false pretence, that those who submitted would be pardoned; when the whole of the inhabitants were massacred, including King-tsoô and Hœên-tsoô, T’ae-tsoô met with a formidable opposition to his progress in the Ye-hîh tribe, who were aided by the Ming. In 1593, these together with the Hâ-tâ, Woô-lâ, and Hwuy-fâ tribes, the K’o-ûrh-sin and Kwa-ûrh-ch’â Mongolians, and some hordes under vassallage to the Manchu and Kolmin-shanggiyan tribes, joining three companies of the Ming troops made a combined attack on T’ae-tsoô, who withstood the allied forces at Koô-lîh hill, and eventually put them to the rout, killing Poô-châè-chîh, prince of Ye-hîh, capturing Poô-chen-t’ae, prince of Woô-lâ, beheading four thousand men, and taking three thousand horses, and a thousand coats of mail. After this, there was a general recognition of T’ae-tsoô by all the tribes; and as his power extended, his ambition increased. Having at first raised troops for the defence of his own territory, by
degrees as he acquired dominion over adjacent tribes, he
induced the officers of the Ming dynasty to ratify a treaty with
him, in which mutual rights were claimed and stipulated.
The bad faith of the Chinese officers however, both with
respect to this and other matters, gradually kindled a flame of
vengeance in the breast of T'ae-tsoô, which at last broke its
boundary, in a determination to invade the imperial domain.

In 1618, in the third month, when about to advance on an
expedition against the Ming power, he caused a catalogue of
seven grievances to be drawn up, which he read publicly in
an appeal to Heaven, as follows:—"While my grandfather
and father had never injured a straw or an inch of ground on
the Ming territory, the Ming wantonly raised a disturbance
on the frontier, and put to death my grandfather and father:
which is the first object of resentment.—Although the Ming
raised a quarrel with me, yet being desirous of living on ami-
cable terms, I entered into a treaty with them, which was
engraved on a stone tablet, to the effect that 'Manchus and
Chinese should be mutually prohibited crossing the border,
and those who crossed, should be put to death.' Now some
having been under such circumstances, treated with leniency,
the Ming misconstruing this leniency, and ignoring the terms
of the treaty, crossed the border to assist (our enemies) the
Ye-hih tribe: which is the second object of resentment.—The
Ming people being in the habit of crossing the border every
year, between the Tsing and Ya-liüh rivers, for the purpose of
plundering, in accordance with the treaty, some of these have
been visited with capital punishment; but the Ming turning
their back on the treaty, charged us with putting these to
death on our own authority, seized K'ang-koo-le and Fang-
keih-nuy, our envoys to Kwâng-ning, with ten attendants,
whom they put to death at the border: which is the third ob-
ject of resentment.—When the Ming crossed the border, to
assist the Ye-hih with their troops, they caused the maiden
who was betrothed to me, to be sent to the Mongols: which
is the fourth object of resentment.—The three departments of
Ch’ae-hò, Shan-ch’a, and Poò-gan, have been for generations cultivated by the people guarding our border, but the Ming troops have driven them away without allowing them to reap the fruit of their labours: which is the fifth object of resentment. —The extra-frontier tribe Ye-hih having sinned against heaven, the Ming put confidence in their statements, and sent an envoy with a despatch, reviling and insulting us: which is the sixth object of resentment. —Formerly on two occasions, the Ha-tâ assisted the Ye-hih in invading our territory, when we returned the aggression; Heaven having delivered the Ha-tâ people into our hands, the Ming taking part with them, constrained us to send them back to their own country; after which the Ha-tâ people were visited with several incursions by the Ye-hih. Now in the subjugation of kingdoms, those who comply with the mind of Heaven are victorious, and preserve their standing; while those who oppose the Celestial dictates are defeated and perish. How can those who have died in battle be restored to life? shall those who have been taken prisoners be sent back again? Heaven establishes princes of great kingdoms, that they may attain universal rule; why should our kingdom be marked out as an object of hatred? At first, the several states of Hoó-lûn united their troops to invade us; therefore the Hoó-lûn were suppressed by Heaven, which has looked with favour on us. Now the Ming assisting the Ye-hih, who are cast off by Heaven, has opposed the Celestial dictates, reversed the order of right and wrong, and acted false in their decisions: which is the seventh object of resentment.—On account of these seven grievances, I am now going to subjugate the Ming.” On the publication of this manifesto, T’aé-tesò forthwith proceeded to take vengeance on the Ming, with a force of twenty thousand, horse and foot, and the success that attended his arms in every direction, was such as to inspire confidence in his host of followers. Innured to war from his youth, this prince knew how to direct his attacks with most powerful effect, and during the eight years following the declaration of this famous manifesto,
the Ming found their strength sorely reduced towards the Manchu frontier. In 1626, T'ae-tsoô died and was succeeded by T'ae-tsung, at the age of thirty five, who followed up the conquests of his father in a similar spirit. He was formally proclaimed emperor in 1636, his dynasty being designated the Tâ-ts'ing. At his death in 1643, he was succeeded by his ninth son Shún-che, who is looked upon as the first Manchu emperor of China.* The following is a tabular list of the monarchs of the present dynasty.

<table>
<thead>
<tr>
<th>Ancestral designation</th>
<th>Name of reign.</th>
<th>Reign com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>世祖章皇帝</td>
<td>Shé-tsoô chang Hwângté̤</td>
<td>Shún-che A. D. 1644</td>
</tr>
<tr>
<td>聖祖仁皇帝</td>
<td>Shîng-tsoô jîn Hwângté̤</td>
<td>K'ang-he 1662</td>
</tr>
<tr>
<td>世宗憲皇帝</td>
<td>She-tsung hêën Hwângté̤</td>
<td>Yung-chiung 1723</td>
</tr>
<tr>
<td>高宗純皇帝</td>
<td>Kaou-tsung sun Hwângté̤</td>
<td>Keen-lung 1736</td>
</tr>
<tr>
<td>仁宗睿皇帝</td>
<td>Jin-tsung jîy Hwângté̤</td>
<td>Kâa-k'îng 1796</td>
</tr>
<tr>
<td>宣宗成皇帝</td>
<td>Seuen-tsung chîng Hgîtê</td>
<td>Taou-kwâng, 1821</td>
</tr>
</tbody>
</table>

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On the origin of the Manchu character.

There are few instances in which we find greater facilities for investigating the history of a written character, than in the case of the Manchu. While we have notices of the condition of this people, back to a very early date, their literary history is but of recent origin. The rude aspect of the nation, and the want of all traces of written records of any kind among them, might furnish sufficiently satisfactory evidence on the point, but history explicitly informs us, that during the 9th century, they were still without a written character.†

Nor is the statement materially affected, by the fact that a large section of them who were incorporated in the kingdom

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* "State Records," Vols. 1, 2, 3, passim.
† "Kênw T'âng shoo." Vol. 199.
of P'ei-haë, may have became initiated to some extent into the Chinese literature, during the period in which that state flourished; for no works have been handed down to us as the result, and it is probable that what they then gained, was speedily lost on the dissolution of that power. Whether these possessed a character peculiar to themselves, we are not informed, but we may imagine the art was not cultivated to a great extent among them, since it is recorded that in 833, the magnate Kaou Padü-yüng arrived with three youths from P'ei-haë, at the Chinese court, requesting that they might be allowed to remain some time to receive instruction, and return.

If the subjects of the P'ei-haë were accustomed to writing, still the great body of Tungous Tartars knew nothing farther than the use of wooden tallies, with certain rude conventional marks, which served as bonds in case of contracts. Accordingly it is recorded of the Sëë-tan tribe, that A-padü-ke the first emperor of the Leaou dynasty employed a great number of Chinese, and they instructed him, by an adaptation of the Official Chinese hand, with certain additions and contractions, to construct several thousand characters, by which the engraved contract tallies were replaced.* These which were called Uncial characters, were commenced in the 1st month of the year 920, and were finished and ordered to be generally used in the 9th month. In 924, a stone tablet to the memory of Lung-p'ëih-gô khan was engraved in Sëë-tan, Turkish, and Chinese characters.†

Although the Sëë-tans thus early took the lead, their example was not followed by their neighbours at least for many years; for up to the 12th century, we still find the Neù-ch'îh chiefs issuing their orders, by the old device of an arrow with a notch in it, while matters of urgency were distinguished by three notches.‡ On their establishment however, as the Kin dynasty, having captured a number of Sëë-tans and Chinese,

* Wăn hêên t'ung k'ââu. Vol. 345.
† Süh Wăn hêên t'ung k'ââu. Vol. 184, page 31.
‡ Wăn hêên t'ung k'ââu. Vol. 327.
they for the first time gained a knowledge of the written character used by these two nations. A-kūh-tâ their first emperor saw the importance of turning his attention to this matter, and in 1119 gave orders to Kūh Shin, to invent characters on the same principle as those of the Séé-tans, but suitable for expressing the sounds of the Neu-ch'ih language, and bearing a resemblance to the Chinese Pattern hand. This order was complied with, and the characters put into circulation, they being termed Uncials. A set of letters were afterwards invented by the emperor Hê-tsung, which were called Small characters, and were first brought into use in 1145. The Classics and Histories of China were published in the Neu-ch'ih character. The use of these alphabets seem to have outlived the dynasty, for a college was established for the special study of the Neu-ch'ih in 1407, during the Ming dynasty. Eighteen different works in the Neu-ch'ih character are still preserved in the Imperial Cabinet library at Peking. Specimens of it are also to be found on several stone tablets in different parts of the empire.

But although the ancient Neu-ch'ih character may have answered the purposes of the state for the time being, the literary spirit of the nation was not sufficient to preserve it in use through many generations, for on the conquest of the Ming by the Manchus, the latter were without any national character or literature. In tracing the history of that now in use, the way is clear as far as the Ouiour. Beyond this we cannot speak with certainty as to its derivation. At what time, the Ouiour character was first known in China, is still a question for investigation, the resolution of which might materially assist in determining the source whence derived. Mâ Twan-lin informs us, that besides the Chinese characters, the Ouiour nation had the Hô̂tYOUR.
acters."* Although this word Hoô was used generically for all foreigners of central and western Asia, yet when applied to the written character, there is reason to believe that it is restricted in its sense, to a particular alphabet; for Wei Tseîh a Chinese author in the 9th century, enumerating 56 different kinds of writing that have been used in China, mentions as the 54th, the 外國胡書 Waê kwô hoô shoo, "Hoô writing of foreign nations," which he says was introduced by the prince 阿馬鬼魅 A-mâ-kweî-me, and resembled in form the Seaôn-chuên, or Lesser seal character.† Besides this, he makes special mention of the Sanscrit alphabet, thus showing that the Hoô did not include every kind of foreign writing. The question as to the derivation of the Ouigour character has been discussed at some length both by Remusat and Klaproth. The former considers it as unquestionably the offspring of the Estrangelo form of the Syriac, a source which satisfies the conditions with much propriety, when we consider the great intercourse that was maintained with the Tartar nations by the Nestorians, who used this character during the middle ages. And if this which is the generally received opinion be correct, the genealogy is further to be traced by two intermediate stages up to the Early Phœnician, with little room for doubt.‡ A glance at the latter, the Aramaean character as preserved on Egyptian monuments, the Palmyrene, and lastly the Estrangelo Syriac, will be sufficient to show the great probability of such a parentage for the Ouigour. A question arises however as to the direction of the writing; the Syriac used in the west being invariably written in horizontal lines, while the Tartar character in the east, is written in perpendicular lines. Remusat himself supplies the most natural solution of this difficulty. The fact of its being required frequently interlinear with the Chinese, suggests the idea of its conformity to that literature, while the lines suc-

* Wân hêên l'ung k'âou. Vol.
† Sûh Wân hêên l'ung k'âou. Vol. 184, page 25.
ceeding each other from left to right, preserves the form common to most of the Semetic languages, as may be seen by turning a page of Tartar with its right side downwards. The suggestion is still further borne out by the fact, that the only known specimen of Syriac in China, which is on the Nestorian monument at Se-gan foo, is written in perpendicular lines in accomodation to the Chinese, while the Ouigour manuscripts that have been discovered in the west, are written in horizontal lines. A specimen of the Syriac letters from the Se-gan foo tablet will be the fairest criterion with which to compare the Ouigour letters:

<table>
<thead>
<tr>
<th>Syriac</th>
<th>Ouigour</th>
</tr>
</thead>
<tbody>
<tr>
<td>A B K O S I H</td>
<td></td>
</tr>
<tr>
<td>avras</td>
<td></td>
</tr>
<tr>
<td>D M N T Z R L</td>
<td></td>
</tr>
</tbody>
</table>

The above exemplar of the Ouigour letters, is taken from a facsimile of part of a manuscript Ouigour-Chinese vocabulary, given in the 龍威秘書 Lung-wei peih shoo,* the characters being in an easy running style; while the Nestorian characters on the contrary, are from a carefully executed piece of art. Both are given the full size of the originals. Other

* Part 9, Division 3, Vol. 4.
examples might no doubt be found, in which the resemblance is much more striking.

M. Klaproth while he equally holds to the Nestorian origin of the Ouigour character, asserts that it is directly derived from the Sabean, or character used by the Christians of St. John, stating that this alphabet was also used by the Nestorian missionaries, but he does not cite his authority for this fact.*

Some authors however have undertaken to deny this origin, asserting that the resemblance is more apparent than real, while that between the Ouigour and Zend is more real than apparent.†

When Genghis khan began his conquests, on subjugating the Naimans, 塔塔统 T'à-t'à-t'oo-kae,‡ a Ouigour by nation, the preceptor to Tá-yáng, khan of the Naimans, was taken prisoner. Having been entrusted with the national seal, he was endeavouring to make his escape with it when caught. On being asked by Genghis “why he carried that seal, seeing the people and territory of Tá-yáng had now reverted to the Mongolians,” T'à-t'à-t'oo-kae replied,—“It is entrusted to my care, and I will preserve it to death, unless I find my former prince, and deliver it to him; how dare I entertain any other motive?” Genghis struck with his fidelity, again asked,—“What is the use of this seal?” to which he replied,—“It is used as a witness, in the receipt and outlay of the national property.”—Genghis being much pleased with his bearing, appointed him to a confidential office, allowing him still to retain the seal, which was henceforward employed to stamp all imperial edicts. Being asked by the emperor, if he was thoroughly conversant with his own national literature, T'à-t'à-t'oo-kae showed the whole extent of his acquirements, whereupon he

† See an article by Schmidt in the "Mines de l'Orient." Vol. 6, p. 325, and Davids’ "Grammaire Turke." Discours preliminaire, p. 15.
‡ This name is spelt 塔塔統阿 T'à-t'à-tung-a, in the original History of the Yüen, which orthography is followed by Klaproth. The names in this article are according to the revised edition, published in the time of K'éen-lung.
was commissioned to instruct the heir apparent and the princes in the use of the Ouigour character, and its application to the promulgation of national announcements.*

The Mongolians previous to this not having any written language of their own, now adopted the Ouigour character and language in all their state documents, and this custom was continued through the reigns of Ogdai, Guiyu, and Mengkih khanst.

M. Klaproth, who has collected a number of facts on this subject from authors in various languages, European and Asiatic, gives the following quotation in reference to this alphabet from Ibn Arabschah, an Arabian author:—“The Djagatai have a written character named the Ouigour, which is known as the writing of the Mongols: it consists of fourteen consonants, according to the following division:—

<table>
<thead>
<tr>
<th>Mongol</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>A iverse</td>
<td>D iverse</td>
</tr>
<tr>
<td>B iverse</td>
<td>M iverse</td>
</tr>
<tr>
<td>K iverse</td>
<td>N iverse</td>
</tr>
<tr>
<td>W iverse</td>
<td>T iverse</td>
</tr>
<tr>
<td>S iverse</td>
<td>Z iverse</td>
</tr>
<tr>
<td>I iverse</td>
<td>R iverse</td>
</tr>
<tr>
<td>G iverse</td>
<td>L iverse</td>
</tr>
</tbody>
</table>

† "Abhandlung über die sprache und schrift der Uiguren." p. 58.
What restricts their consonants to this number is that the gutturals are all written and pronounced alike. This applies also to letters of the same organ, such as ب bē and ج fē; ج zē, س sin and م sāl; ت tē, د dāl and ث tha. With this character they write their diplomas, edicts, commands, books, regulations, laws, annals, poetry, history, public and judicial transactions, tariffs, and in general all that relates to the government, and legislature of Genghis khan. Whoever is clever at this writing will never suffer want among them, for it is the key to wealth.*

In the reign of Kubla khan, Donda the brother of that emperor headed a mission to Tibet, to bring Saadja Bandida to the Mongolian court, where he occupied the office of High-priest of Lamaisin for seven years, during part of which time he occupied himself in adapting the Ouigour character to the Mongolian language, but he died before his system was complete, having still retained the 14 Ouigour consonants as before.†

He was succeeded by Bachspa another Tibetan in 1260, who was deputed to carry on the work, but the latter casting aside what had been done by his predecessor, invented an alphabet of an entirely different character, grounded on the Tibetan form. This was finished and put in circulation by imperial command in 1269.‡

† "Abhandlung &c." pages 58, 59.
‡ Yüên shē. Vol. 202, p. 1. There are a great many specimens of this writing still preserved through the country, on stone tablets, coins, seals, &c. A very good example of an imperial edict may be seen in the Confucian temple in Shanghae; there is another copy of the same in the Confucian temple of Sung-kêang foo. The following are the alphabetic elements procured from an analysis of the Shanghae inscription:

```
| ŋ          | tch' | b | j | sz |
| ng         | n    | m | s | h  |
| ch         | p    | h' |
| ch         | d    | y | a |
| i          | U    |
| ia         | L    |
| fi         | E    |
| ő          | A    |
```
While great efforts were made by the emperors to bring the Tibetan-Mongol alphabet of Bachspa into general use, very few seem to have adopted it by preference; hence the complaints repeatedly made, of the obstinate attachment of the officers to the Ouigour writing. Timor khan, the grandson and successor of Kubla having set Tsordji Osir to translate the Tibetan religious books into Mongolian, in the new Tibetan-Mongol writing, the latter is said to have been stopped by the difficulty of the process; whereupon recurring to what his relative Saadja Bandida had done, he added such letters as were necessary for the execution of his task. At a later period, during the reign of Ha-shang khan, he made still farther amendments. His various additions consisted of the vowels a, o, ơ and i; the consonants sh, s’, ds and pu; and the finals n, p, k, m, l, r, t, i, u and ng. He retained the Tibetan numeral figures unchanged, these being originally of Hindoo origin.*

With these several improvements, the number of the letters of the alphabet amounted to thirty two, being very near the form in which it was afterwards continued:

**Original.**

| a | b | k | w | s | i | g | d | m | n | l | t | s | r | l |

**Additional.**

| a | o | ơ | i | sh | s’ | ds | pu | n | p | k | m | l | r |

A number of letters were added on later occasions, for the purpose of representing the sounds of Sanscrit and Tibetan words when transferred. These were termed Galik letters, but as they have never come into common use for the pure Mongolian language, they can scarcely be considered an integral part of their alphabet.†

* "Abhandlung, &c." Page 60.
† For the form of these letters, see Schmidt’s “Grammatik der Mongolischen sprache,” page 5.
Although for the sake of simplicity, the Mongolian elements are here considered as alphabetic symbols, yet it should be remembered they are never so treated by the natives, the ultimate form of subdivision with them being the syllable, composed of a consonant and vowel, or two consonants with a vowel between. In this manner, the number of their written characters amounts to 127, these being compounds of the 30 elements given above; and are all arranged under twelve classes, according to their terminations.

In the above form, with the exception of some unimportant modifications, this character was used by the Mongols throughout the Yuèn dynasty, and by means of their wide spread influence it became the character of official correspondence among other Tartar nations; the rigid formality of the original type having given way to a free running hand, in which the diacritic points were omitted, and the letters thrown together in such a hasty manner, as to require minute inspection by one unpractised in the art, before he can trace the analogy. During the Ming dynasty, this was termed the 鞑靼 Tā-tā; and in 1407, a certain number of students were appointed by imperial authority, to be instructed in the knowledge of this writing and language. The Mongolian tribes being still sufficiently formidable to render it an object with the Chinese to hold easy communication with them, so the Manchus also in their diplomatic intercourse with the Mongols, found it expedient to gain a certain proficiency in the literature of the latter, long before they became masters of China; and we are told that they trained a number of youth to the study of this and other foreign languages.*

In 1599, T'áé-tsoō the first Manchu emperor gave orders to 额爾德尼 Gīh-ûrh-tîh-nê, a scholar belonging to the yellow banner, well skilled in the Mongolian literature, to assist the high minister 嘎蓋 Kō-kaé, to invent a system of writing for the Manchus. Kō-kaé memorialized the emperor to the effect, that "as the Mongolian character had long been in

* Recherches sur les langues Tartares; page 219.
use, the remodelling would be attended with great difficulty." The emperor replied,—"If our native language must be translated into the language of the Mongols, before it can be read, then it must remain inaccessible to those who have not studied the Mongolian. Why should it be more difficult to form characters to express our national language, than to study the language of another nation?" Gih-ûrh-tîh-nê, then memorialized, saying,—"Your servants are ignorant of the art of modelling new characters; hence the difficulty." The emperor again met this by remarking,—"There is no difficulty; merely apply the Mongolian characters to the sounds of our language, and connect the syllables together to form words; thus the written character will show the meaning."* Soon after this Kô-kaé suffered capital punishment for a state offence, and the work of forming the characters was entrusted to Gih-ûrh-tîh-nê alone, which having accomplished, the emperor caused the alphabet he had constructed to be put into circulation, from which time, the native character dates its origin. After the death of Gih-ûrh-tîh-nê, the superintendence of this work was committed to 達海 Tâ-haê, a literary officer under the Blue banner, who together with 庫爾禪 K'oo-ûrh-shen and others, removed difficulties and made ad-

* The force of this last remark does not at first sight strike one who is accustomed to read his mother tongue; but its propriety may be made apparent by considering the condition of the Chinese at present, with whom a tolerably extensive knowledge of the written character is often attained, without the ability to understand a single line; and so with the Manchus at the time spoken of, although many might be able to read the Mongolian character, yet comparatively few understood the written language. Klaproth in a severe critique on the labours of Langés, published in 1815, under the name of Baron Leon-tiew, gives the following as the reply of the emperor:—"Ecrivez la lettre 驚 a; attachez-y un 亖 ma, et vous aurez 驚 ama, père; écrivez la lettre 驚 e; ajoutez-y me 亖, vous aurez eme 亖, mère. —J'ai tout bien considéré; ainsi écrivez, et appliquez cette règle aux autres mots." This generally accurate writer does not state his authority for these remarks; they are not given in the Chinese work quoted here. The form of ama as he gives it, does not exist in the language; it should be 驚亖.
ditions, arranging the whole under twelve classes.† The following shews the stage to which this writing had arrived during the reign of T'aé-tsöö, being taken from a fac-simile engraving in Langés' Alphabet Mantchou, page 59. The transcription is given in modern characters by the side, and will afford an easy means of comparison.

† 滿州名臣傳 Muan-chow ming chên chuen, "Biography of renowned Manchu statesmen. Vol. 8, pages 28, &c."
The coins of that period, (in Chinese 天命 T'êen-ming), which are occasionally to be met with, also contain a superscription in the same character.

Ta-hae is said to have shown great ability in his youth, having attained a knowledge of Chinese and Manchu literature, when only nine years of age. On reaching manhood, he was appointed by the emperor Officer of the Board of Letters; all state communications with the Chinese, Mongols and Coreans, being composed by him. In 1632 Ta-hae undertook a thorough revision of the original syllabary as composed by Gih-ûh-tih-nê. The emperor addressing Ta-hae, said,—"Hitherto our twelve classes of characters have not been marked with rings or points, and the natural divisions have been run together without distinction. Now a youth who has studied this writing, when he merely meets with ordinary words in it, understands them without difficulty; but when proper names occur, he is sure to fall into error. Do you now invent a system of rings and points, in order to mark the distinctions, that so the characters may clearly express the sense and sound, and the study may be attended with greater advantage." Ta-hae thereupon applied himself to follow out the emperor's views, and arranged the points and guttural marks now in use. Besides this, finding the characters of the twelve classes insufficient to express all the sounds of the Chinese, he added a number extra. Still even with these additional, it was found that some sounds could not be accurately represented; whereupon he resorted to the expedient of running two syllables into one, after the manner of the Chinese (反切 fân-ts'êe) syllabic spelling, and this was found to be more efficient for the Manchu than the Chinese. The Manchu writing as thus augmented, consisted of upwards of 1,300 syllables, and from that time to the present, there has been no change of importance in the form of the characters. In 1669, the emperor Kang-he caused a stone tablet to be erected to the memory of Ta-hae, on which a record of his labours is set forth.*

The following are the alphabetic elements of the Manchu as now in use, giving the initial, medial, and final forms for each letter; but it should be observed as before, that the natives do not carry the analysis of their writing to this extent, the system as taught by them being essentially syllabic:—

<table>
<thead>
<tr>
<th>Initials</th>
<th>Medials</th>
<th>Finals</th>
<th>Initials</th>
<th>Medials</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>$\times$</td>
<td>$\times$</td>
<td>Ch, Tz</td>
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<td>E</td>
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<td>Y</td>
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<td>Ts'</td>
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<td>Sh</td>
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<td>Tz'</td>
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<td>T, D</td>
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<td>$\times$</td>
<td>Tsz</td>
<td>$\times$</td>
</tr>
<tr>
<td>T, D</td>
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<td>J</td>
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<td>Sz</td>
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<td>M</td>
<td>$\times$</td>
<td>$\times$</td>
<td>Tsh'</td>
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<tr>
<td>Tch, Ts</td>
<td>$\times$</td>
<td>$\times$</td>
<td>Tzh'</td>
<td>$\times$</td>
</tr>
</tbody>
</table>

Although there is a uniformity in most books printed in the Manchu character, yet the natives do not scrupulously adhere to this style on all occasions, for we find that as in Chinese, the Manchu also is capable of modifications in the detail, according to the use to which it is applied. The following page shews a specimen of the free manuscript style, corresponding to the 行書 hing-shoo in Chinese; being the commencement of the draft of a memorial, from some officers of the Bannermen to the emperor.
"Respectful memorial of the slave Yung Shui and others."

"Whereas this memorial is presented for inspection:——because on the 13th day of the 8th month of the present year, a despatch was received from the Cabinet council, (containing the Imperial Will as transmitted on the 28th day of the intercalary 7th month,) of the 32nd (year) of K'een-lung,—"

In 1748, the emperor K'een-lung published a poem in praise of Mukden, the capital of Manchuria. This was printed in 32 different kinds of Chinese character; and a corresponding number of exemplars gave as many different styles of the Manchu character. A considerable number of varieties of the Manchu character may be observed on the official seals. The following are three varieties selected from many others.
Signet of the Chief Director of Education for Hoo-Kwang.

Transcription of the above, in the common character:

Hoa-wang ni t'ai-fö paua pe
k'ad-dara

Te
Hoo
kwang
boö
ching
kwan
fang
SIGNET OF THE INTENDENT OF CIRCUIT FOR SOO-CHOW, SUNG-KEANG AND T'AE-TSANG.
XXXV

TRANSCRIPT OF THE PRECEDING, IN THE COMMON CHARACTER.

Seal of the Mayor of Shanghae.
On the Literature of the Manchus.

When the first Manchu emperors had got an alphabet formed, by which to express their native language, they were not long in turning their attention to the establishment of a national literature, and that this writing was brought into general use at an early period, we may be assured from the fact, that on the accession of T'ae-tsung in 1626, in a letter to the Chinese authorities, among other demands, he requires that their official despatches shall be written in the Chinese and Manchu character.*

Before 1629, Tá-haê received the imperial command to translate into Manchu, the 明會典 Min-hwúy-iêên, "Statistics of the Ming dynasty," the 素書 Soo-shoo, "Military Code," and the 三畧 San-lêö, "Three outlines of Military tactics;" which work was completed in 1631. At his death in the following year, it was found, that the 通鑑 T'ung-kêên, "General history." 六韜 Lûh-t'aoou, "Six packets of Military rules," 孟子 Măng-tsê, "Mencius," 三

国志 San kwô chê, "History of the Three states," and 大乘经 Tâ shîng king, "Great development classic" were partially translated, but left in an unfinished state.*

In 1634, the Board of Rites was commissioned to select a number of scholars skilled in the Manchu, Mongolian and Chinese literature, when sixteen were set apart with the title of 舉人 Keu-jin, "Master of Arts;" this being the origin of the Manchu literary examinations †

In 1639, the minister Ghife received orders to translate the Histories of the Leaou, Kin and Yuên dynasties into Manchu, which were completed and published in 1644, ‡ and the "History of the Three states" was published in 1646. §

The same year, being that of the accession of Shûn-che, a national scholastic institute was established, with eight colleges for the education of the youth belonging to the eight banners; one student being admitted from every captaincy; and ten of the number being set apart to study Chinese, the remainder all applied themselves to Manchu. Since that time, the number of colleges, the number of pupils and officers, the manner of selection, the course of study, and a variety of details have been frequent subjects of legislation, and have undergone many changes, the rulers of China having always shewn a desire to render this an efficient machinery for cultivating the knowledge of the Manchu language and literature. The majority of the students are required to devote a portion of their time to this every day; and three times a mouth, they have to write essays from appointed themes, or

§ Verzeichniss, &c. Page 91.
make translations. The course of study generally includes a knowledge of the classical works and history, writing, composition, translation, and arithmetic; besides which a considerable portion of their time is given to athletic exercises. Examinations are held every month, half-year, year, and three years, when the meritorious are advanced.

The work of translation was continued during the reign of Shún-che; and K'ang-he followed up the same with much spirit, causing a great number of standard Chinese works to be published in Manchu, besides superintending the compilation of an elaborate dictionary of the language. The emperor K'ěn-lung distinguished for his patronage of the arts and sciences, bestowed great attention on the subject of Manchu literature, and the cultivation of the language in general; and remissness in this matter, among the men and officers under the banners in his reign, formed the subject of more than one imperial edict.

Besides the works already mentioned, the following is a list of some of the books translated or published in Manchu.

Daišing gurun i fa-fun i pitghe. "Book of the laws of the Tá-ts'ing dynasty." Published in the time of T'ae-tsung.

Cheo gouroun i tzichung gi nomun. "Chow Book of Diagrams."

Niengniyeri polori i pitghe. "Spring and Autumn annals" (manuscript).†

Han i araha ampasai mutzilen pe darapure pitghe. "Address on moral cultivation, by the emperor, to the magistrates." 1655.


Han i araha ineggidari giyangnaha sze shu.  "The Four books with the daily readings."  1683.


Chakön gosai tung tzi sutchung ga weilgegha pitghe.  "Treatise on the origin of the eight banners."

"Narrative of a Chinese Embassy to the Tourgouth Tartars."

Kalkai dulimpi tchugun gosa.  "The banners of the Kalkas tribe."

Echeghe tatsiko.  "Imperial instruction."  Manchu and Chinese.

Geren enduringge di giyön chalan de tutapuha paupai tatsighiyan i nomun pitghe.  "Book of precious counsels left to posterity by the holy emperors."  Manchu and Chinese.

Chalan chalan i hafu puleku.  "Mirror of successive generations."

Mukden ging ghetehen i tchergi pai nirugan.  "Names of the towns, &c. pertaining the government of Mukden."

Tchauhai paita pe gisurengge.  "Discourse on the art of War."
Nikan ghergen kamtsipuka Manchu gisun i oyonggo chorin pitghe. “Collection of important Manchu phrases, explained in Chinese.”


Dergi ghesè chakôn gôsade wasimpuhangge. “An address from the emperor to the eight banners.” 1725.

Kuwansheng di gîyôn i iletuleme atchaphuha pitghei urgen pe targapure pitghe. “Discourse by Kuwan-Sheng, on relinquishing the pursuit of rewards.” 1728.

Shengtszu gosin hówangdi i pau tatsighiyan i ten i gisun. “Sublime domestic instruction by the emperor Kang-he.” 1730.

Manchu Nikan ghergen kamtsiha sing li pitghe. “Natural Philosophy, in Manchu and Chinese.” 1732.


Han i araha Mukden i fuchurun pitghe. 御製盛京賦 Yû chê Shing
1748.

**Imperial ode on Mukden the capital of Manchuria.**

1759.

**Treaty between China and Russia,** drawn up in 1727; published in the Manchu, Russian and Latin languages.

1760.

**Book of Odes,** in Manchu and Chinese.

1796.

**The three character classic,** in Manchu and Chinese.
滿漢千字文 *Mùān Hán Ts'ēen tsê wăn*, “The thousand character classic, in the Manchu and Chinese character.”

This is not a translation, but merely a transcript of the Chinese sounds in the Manchu character, apparently for teaching a Manchu the Chinese pronunciation.


ggesi toktopuha hasan ichurgan i veile arara kauli.

“Regulations of the Board of Office, by imperial authority.”

*Daitsing gurun i ugher i kauli.* “Complete customs of the Tā-ts'ing dynasty.”

“Ritual of the Manchu Tartars.” Manchu; published by order of Kēen-lung.

“Manchu Hymn, composed on occasion of the conquest of Kin-chuen.”

“Regulations of the Board of Dependencies.” Manchu.

“Chinese thoughts.” Manchu.

“Political precepts and moral rules of Kang-he.” Published by Yung-chíng, in Manchu.

There are some works which appear periodically, such as the two following:—

**臨雍御論** *Lín yung yá lún,* “Imperial essays on occasion of the visits to the metropolitan college.” Manchu and Chinese.

*Daitsing gurun i erin forgon ton i pitghe.* “Imperial Almanac.” Manchu; published yearly.

While great care has been taken to have the principal standard Chinese works published in Manchu, there have not been wanting translations also, of many of the novels of an immoral tendency. Some of these have found their way to Europe, such as the *Jeo p'u tuwan i pitghe,* and the *Gin p'ing mei pitghe,* translated in 1708. The latter of these is remarkable
as being the work of a brother of Kang-he, the emperor who published an edict, prohibiting the reading of the book. That books of this kind continued to be circulated for many years later, we gather from a document issued by Ke'en-lung in 1753, in which he thus expresses himself. "About the time of the establishment of our dynasty, when Chinese literature began to be studied among us, the Five Classics, the Four books, the National history, and such works were translated, printed and circulated; but now there are disreputable people, who instead of translating true histories, have occupied themselves with 水涯 Shwùy hò, 'The water's brink,' 西廂記 Sesêang ké, 'The record of the west chamber,' and such like novels, leading men to vice by their perusal. In these, the original sounds being transcribed by single Manchu syllables, the double-entendres * are all preserved; from such causes, the deterioration in the manners of the Manchus is to be accounted for; hence these works are severely prohibited."†

Another class of translations of a very different stamp have equally come under imperial proscription, as calculated to contaminate the minds of the Tartars. These are the works of Christian missionaries, many of which were at one time rendered into this language, but are now rarely to be met with.‡ Among these, one of the most popular was Aleni's

* This alludes to a custom in writing these low works, where the characters used are unobjectionable to the eye of the reader, but are equivalent in sound to other words, at once conveying to the ear of the hearer expressions of the most licentious character.

† Tá ts'ing hwùy tèên szé là, Vol. 868, pages 6, 7.

‡ A singular document bearing on this subject, which has been alluded to in Meadows' Essay on the Manchu language, is to be found in the Tá ts'ing hwùy tèên szé là, Vol. 868, pages 8—10. It is an edict by Kèa-k'ìng, published in 1805, as follows:—

"The foreigners from the West having formerly endeavoured to disseminate their religion among the Manchus in the Capital, and having privately printed and distributed books in the Manchu character, severe prohibitions against this practise have several times been published; and orders have been given that the books issued from their various establishments be sought for and destroyed; these ought to be delivered to the Great minister of arms, to examine them, and attach fly leaves, upon which each passage that requires inspection may be pointed out. I have at leisure
times looked over some of these. In the 教要序論 Keān yâu sou tān,
‘Compendium of religious doctrines,’ it is said,—‘The Lord of heaven
is the great prince of all kingdoms.’ In the 聖年餘益 Shing nēen kwâng
yêh, ‘Sacred calendar,’ it is said,—‘The incarnate Jesus in whom we
believe, is the great prince of all men and creatures under heaven;’ again,
‘In China, false creeds are termed sinister doctrines, by which expression,
they are undoubtedly conforming to the will of the Lord;’ again, ‘Let
all creatures of the Lord of heaven, from princes down to the common
people, abandon depravity and cherish rectitude, and let our holy religion
become generally prevalent, then the government must inevitably be peace-
ful and lasting;’ again, ‘The Lord of our religion is truly and directly
the Lord of heaven, earth, men, and things;’ again, ‘The doctrines
of other kingdoms are all worldly, carnal doctrines;’ again, ‘Holy men
wish to take this opportunity to propagate this religion in China.’ Again,
the 諄配訓言 Hwan p'ê hêán yên, ‘Instructions respecting the matrimo-
nial alliance’ says,—‘The adherents of other religions are slaves to
the devil.’ Such words as these are wild and extravagant, strange and
unprincipled, open to manifold objections. But some things in them are
still more perverse and errorious; thus it is said:—‘To obey a parent's
commands, when these are opposed to the commands of God, is very un-
dutiful. There was a holy woman Barbara, who because she would not
obey some unrighteous command, was killed by her ignorant father; where-
upon God in his righteous anger, struck him dead with a thunderbolt.
Let parents, relatives, or friends, who would prevent others serving
the Lord, take warning by this.’ This is extinguishing the relations of life,
and abandoning all principle, and can only be compared to the mad howling
of dogs. Again it is said,—‘At that time, there was a (peise*) prince,
who was given up to a life of unprincipled conduct. Although his (futzin)
consort used all her influence to reform him, he would not comply; till one
day, a host of devils dragged this prince down to hell. His wife being
distinguished for her virtue, God revealed to her the fact, that her husband
was suffering eternal misery in a lake of fire. Hence it is obvious that
those who will not listen to good counsel, inevitably suffer eternal punish-
ment from God.’ Such babbling as this is still more injurious to sound
principles. But how do the Western foreigners know about Peises and
Futzins? This arises from their having formerly held intercourse with
the bannermen: by which means they got a knowledge of these titles, and
have fraudulently transferred them to their books. This is a matter of
old standing, but up to the present time, it has not been rigorously in-
vestedigated. When it is said that a Peise was dragged down to hell by a
host of devils, this is altogether a fabulous statement, without the least
shadow of truth. If they can in their crafty devices, invent such baseless
fabrications, then there are no words which they are incapable of utter-
ing; there is nothing too bad for them to publish. If severe prohibitions
are not issued against such publications in good time, and they are allowed
to go on disseminating them at pleasure, the books they compose may
come to contain perverse errors, of a still more aggravated character than
these, when more stringent correction will be unavoidable. The settle-
ment of a complex case after it has gathered strength, is not so good as

* Peise. † Futzin.
all things," which was translated into Manchu in the time of Kang-he, with the title 冬日明會內軍議
Tumen chakai unengki segiyan.

The Missionaries received much more favour in this respect from Kang-he than his successors, and it was under the special patronage of this monarch, that Gerbillon and Bouvet translated into Manchu, a series of works on music, medicine, anatomy, mathematics, &c. including Euclid’s Elements, and Duhamel’s Philosophy.* In 1723, Father Parennin transmitted to the Academy of Sciences in Paris, copies of Manchu translations of a Treatise on Anatomy, a Course of Medicine, and a work on Physics, which had been written by members of that body. In the letter accompanying these, he states that they were translated by special orders from, and under the superintendence of the emperor; and that previous to this undertaking, he had been for ten years engaged translating Manchu into European, and translating French, Latin, Portuguese, and Italian, into Manchu.†

Among the contributions made by foreigners to the literature of the Manchus, first in importance stands the New Testament, published under the auspices of the British and Foreign Bible Society, 於爾斯 Handy et curieuses.

the prevention by previous care. Formerly the great minister Luh-kang, and others were ordered to take charge respectively of matters connected with the institutions of the Western foreigners, to consult together, and draw up reports, keeping them under a constant surveillance. Hence they have drawn attention to the various notable passages in these books; and in allusion to these, I now reiterate this injunction:—Henceforth let all the bannermen population apply themselves to the cultivation of our national language, horsemanship and archery; let them study the writings of the sages, and comply with the canonical precepts. They are not allowed to believe in Buddhism or Taouism; much less the religion of the Western foreigners. Let them now purify themselves from all past stains, and no longer put confidence in these corrupt discourses. If any will ignorantly persist in holding on this stupid course, turning their back on first principles, and following depravity, they cannot be ranked as men, and are opposing my earnestly reiterated admonitions. Let this be a warning to all."

* Alphabet Mantschou, pages 71, 72.
Dr. Morrison writing to Professor Remusat in 1820, remarked,—"It was new to me that the credulous unbelievers of Europe began to cherish hope from our ignorance of the Manchow Tartars. That is a stale trick of theirs, to argue from our ignorance, and to believe most firmly whatever they choose to suppose, in opposition to our Sacred Scriptures. Your researches in the Manchow Tartar language acquire, from this circumstance, a degree of importance of which I was not aware. I wish you could find time to render the Bible into the Manchow. I am not aware that it is yet done; and it would be a work worthy of your pious King." It appears the pious wish expressed by the zealous Morrison in the above paragraph, was actually in course of being accomplished, in another direction; for in 1817, the friends of Bible circulation being actively engaged with translations into various Tartar idioms, a proposal was made to commence a version in Manchu Tartar; when some Missionaries being about to proceed to Irkutsk, it was thought desirable to take advantage of the occasion, to commence the undertaking. Little was done towards it however till 1821, when Mr. Lipoftzof, the Russian Manchu interpreter was engaged by Dr. Pinkerton on behalf of the British and Foreign Bible Society, to translate the New Testament. The version was begun the same year, and in February, 1822, the first seven chapters of Matthew being completed, preparations were made for casting a font of types. Translations of the Testament into the Calmuc, Mongolian, and Manchu languages, being carried on conjointly at that time, in St. Petersburgh, the several translators were enabled by consultation, to render mutual assistance, and to secure a general harmony in the phraseology and nomenclature of the versions, a matter of considerable importance. In 1823, an edition of 550 copies of Matthew had been printed, 100 of which were sent to the depository of the Bible Society in London, but the greater portion were destroyed by a flood at St. Petersburgh in 1824. A specimen
was sent to Professor Remusat at Paris, who declared it to be the most idiomatic, clear, and faithful, of any of the eastern versions which he had seen. The translation had reached the end of Luke in 1824; and the following year it appears to have been brought to a close or nearly so. Mr. Borrow of Norwich was engaged by the British and Foreign Bible Society in 1833, to proceed to St. Petersburgh for the purpose of printing the New Testament in Manchu, which work he accomplished to their satisfaction, 1000 copies having been printed, and lodged in the depository in London, by 1836. 200 copies were sent to Shanghai in 1852, for distribution, when a favourable opportunity should occur; but the vessel in which they were shipped was wrecked off Java, and the whole consignment lost. In 1833, a Manchu version of the whole of the Old Testament recently brought from Peking, having been discovered in St. Petersburgh, Mr. Swan, a missionary then on the way to his station in Mongolia, remained to transcribe it for the Bible Society; the copy which he executed being sent to London, where it now remains in the possession of the Society.

It appears by a statement from the pen of Father Hiacinthe, a Russian monk who lived many years in Peking, that all the sacred books of the Tibetans were translated into Manchu, in the last century, under the superintendence of an imperial commission.*

There are a goodly number of works published with the special view of aiding students in the language. The following are some of them:—

正字通 Ching tse' t'ung. A Chinese dictionary, published in 1670, which contains the Manchu syllabary, with the sounds given in Chinese characters at the side; also a short disquisition on the Manchu characters.

大清全書 Tâ ts'ing tseûen shoo. A Manchu-

Chinese dictionary, arranged alphabetically, published in 1683. *Han i araha Manchu gisun i puleku pitghe.* "Imperial Mirror of the Manchu language." A dictionary, arranged according to subjects, entirely in Manchu. 1708.

*Han i araha nong gime toklopuha Manchu gisun i puleku pitghe.* 御製增訂清文鑑 Yú ché tsâng ting ts'íng wàn kēén, "Mirror of the Manchu language, with additions, published by the emperor." 1772. This is the same as the preceding with additional matter, and the Chinese equivalents given for each term; the sound of the Chinese words being given in Manchu characters, and the sound of the Manchu in Chinese characters. This work has been augmented at different times by two supplements, besides an elaborate index, entirely in Manchu, in 9 volumes.


*增補萬寶全書 Tsâng poò wàn pâoutseûn shoo,* "Book of ten thousand rarities, with additions." 1739. The seventh volume of this is a Chinese-Manchu vocabulary, arranged according to subjects; the Chinese word is first given with the sound in Manchu characters, and underneath is the explanation in Manchu, with the sound of the same in Chinese characters.

*清文典要 Ts'íng wàn tēén yaòu.* A dictionary of phrases in Chinese, with explanations in Manchu. 1739.

*翻譯類篇 Fân yīh lû yêen.* A dictionary of Chinese phrases, with explanations in Manchu, arranged according to subjects. 1740.
 Acquisition of the Manchu Language by Foreigners.

Of all the nations of the west, probably none have enjoyed greater facilities for the study of Manchu than the Russians. The relations of the latter with China date previous to the commencement of the present dynasty. A treaty between these two nations having been ratified by the Czar Peter 2nd.

* A specimen from this work is given at page xxviii, supra.
in 1728, a number of Russian youth were admitted the same year into the national college at Peking, to be educated in the Manchu and Chinese languages. This practice has been continued to the present time, the students being allowed to remain for a term of years, when they are replaced by others. The official business of the Russians with the Chinese being transacted in Manchu, renders it an object of importance with the former to give their chief attention to that language; and a corps of interpreters is consequently maintained for this purpose. Even with these advantages, the public has not derived so much advantage from their experience as might have been expected. The following are some of their productions:


Sz' shu gei, or "Four books with commentary." Translated from the Manchu and Chinese into Russian, by Alexis Leontief. 1780.

Daitsing gurun i ugheri kauli. "Complete customs of the Ta-ts'ing dynasty." Translated from the Manchu into Russian, by Alexis Leontief. 1781.†

Poutechestvie Kitaiskago poslanika ke Kalmuitskomou Aiouke Khanou se opisaniemem zemell i opitchaephRossiiskikh. "Chinese embassy to Ayuka, khan of the Kalmucks; with a description of the country and customs of the Russians." Translated from the Manchu into Russian, by Alexis Leontief. 1782.‡ A translation of this work, from the Chinese into English, was published by Sir G. Staunton.

Leontief is said to have translated also from the Manchu into Russian, part of the "History of China," and part of a "Treatise on Geography."§

* See 7th work mentioned on page xlii, supra.
† See 3rd work on page xlii, supra.
‡ See 6th work on page xxxix, supra.
§ Alphabet Mantchou; preface, page vii.
Man'djourskaia grammatika. "Manchu Grammar;" for the use of Russian youth. By Ant. Vladykin. 1804. (manuscript.)

OULOJENIE KITAIŠKOÏ PALATY VNECHNIKH’ KNOCHENIY. "Code of the Chinese Board of Dependencies." Translated from the Manchu, by Et. Lipoftsof. 1828.%

A catalogue was published at St. Petersburgh in 1844, of the Chinese, Manchu, Mongolian, and Tibetan books and manuscripts in the Asiatic library, in which the original titles are given in a supplement.

During last century, the Manchu was zealously cultivated by the Roman Catholic missionaries at Peking, and much of their success doubtless depended, on the facility with which they were able to transmit their thoughts in that language. Various notices from them on the subject may be seen in the "Lettres édifiantes," "Memoires concernant les Chinois," and other works of the period. Among those most distinguished may be mentioned Gerbillon, Bouvet, Domenge, Souciet, Parennin, De Mailla, Verbiest, Visdelou, Raux, and Amyot.

* Rémusat thinks this is a translation of the "Treatise on the origin of the eight banners;" see 5th work on page xxxix, supra.
† See 8th work on page xlii, supra.
‡ Landresse thinks this formerly belonged to the Russian interpreter Vladykin. See "Catalogue des livres composant la bibliothèque de feu M. Klaproth." part 2, page 53.
|| Idem. part 1, page 51.
¶ See 6th work on page 42, supra.
Some dissertations on the Manchu language by Bayer, are to be found in the "Commentaria Academiae Petropolitanae," and in the "Acta eruditorum."

Some notes on the Manchu characters are found in LaCroze’s "Thesauri epistolici."

The "Syntagma dissertationum," of Dr Hyde has also a few remarks on the same subject.

But the most perfect work published in Europe about that time, was Deshauteray’s Dissertation on the Manchu, in the Abbé Pétity’s Encyclopédie élémentaire.

Duhalde's "Description de la Chine et de la Tartarie Chinoise," 1735, contains an interesting chapter on the Manchu. A German translation of this was published in 1747.

In 1696, the "Relations de divers voyages, &c." by Thevenot, was published; the 2nd volume of which contains the "Elementa linguae Tartaricae," with the name of Gerbillon as the author. Hyde however, asserts that it was written by Verbiest, which may possibly be true; for in the Catalogue of works written by the Jesuits in China, among the productions of Verbiest, a Grammatica Tartarica is mentioned. This was the first work on the subject, of a decidedly grammatical character, which appeared in Europe.

Amyot’s "Grammaire Tartare-Mantchou" is merely a French translation of the preceding, with the omission of the forty four last paragraphs, on the peculiarities of the Manchu.

Klaproth made a copy of the above work, at Florence, in 1815, giving all the Manchu words, in Manchu characters.


Verbiest is said by Bayer to have compiled a similar work.*

"Discours sur l'art de la guerre." Translated from the Manchu, by Amyot, and published in the Mémoires concernant les Chinois.†

* See Langlès' Alphabet Mantchou, 2nd edition, prefixed to his dictionary, page xxxiii.
† See 12th work on page xxxix, supra.
"Eloge de la ville de Moukden et de ses environs, poème composé par Kien-long, accompagné de notes curieuses ; traduit en François par Amyot." 1770. Originally composed in Manchu.*

"Notices et extraits des manuscrits de la bibliothèque du roi." Paris, 1787—1831, in 12 vols. 4to. This notices upwards of 200 manuscripts, relating to Manchu literature, and gives extended descriptions of some of the works.

"Alphabet Tartare-Mantchou." 1787. Langlès. A second edition of this work, enlarged, was published with his Manchu dictionary, in 1789. A third and much augmented edition was printed in 1807.

"Dictionnaire Tartare-Mantchou Français, composé d’après un dictionnaire Mantchou-Chinois, par M. Amyot ; rédigé et publié avec des additions et l’alphabet de cette langue, par L. Langlès." 1789.† With the last volume of this work, M. Langlès issued a prospectus of some works, which he intended to publish as a supplement to the dictionary. 1st. A Manchu-Latin dictionary, for the benefit of those who could not read French. 2nd. A geographical dictionary of Tartary, Mongolia, the Calmuc country, Tibet, and Corea, with the names given in Manchu characters. 3rd. A table of the Tartar words borrowed from the Chinese. At the same time, he announced his intention of following these by an "Essai de méthode pour apprendre le Tartare ; suivi d’excellents dialogues avec des notes grammaticales par le P. Domenge." On the publication of his 3rd edition of the Alphabet Mantchou in 1807, having been unable to procure the requisite funds for carrying out his original views, he proposes as an undertaking of less risk, to publish an extensive supplement to the dictionary, of additional Manchu words, and a general table of all the French words in the course of the work, forming a kind of a French-Manchu dictionary. As none of these were accomplished by Langlès, the works probably still remain in manuscript.

* See 8th work on page xl, supra.
† This is a translation of the 2nd work on page xlix, supra.
"Hymne Tartare-Mantchou, chanté à l'occasion de la conquête du Kin-Tehouen, traduit en François, et accompagné de notes, par Amyot." 1792.*

"Rituel des Tatars-Mantchoux, rédigé par l'ordre de l'empereur Kien-long, et précédé d'un discours préliminaire composé par ce souverain, avec les dessins des principaux ustensiles et instruments du culte chamanique; traduit du Mantchou et accompagné des textes en caractères originaux, par L. Langlès." 1804.†

Adelung's "Mithridates" published in 1806 contains some observations on the Manchu language.

"Lettres sur la littérature Mandchoue, traduit du Russe de M. Afanasii Larionowitch Leontiew." 1815. These letters are a critique on the various works of Langlès. They were republished in the 3rd volume of the "Mémoires relatifs à l'Asie," in 1828, with Klaproth's name.


"Recherches sur les langues Tartares, par M. Abel Rémusat." 1820. This work contains a great amount of information on the Manchu. A second volume, the manuscript of which the author had in hand, was never published.

"Verzeichniss der Chinesischen und Mandshuischen Bücher und Handschriften der Königlichen bibliothek zu Berlin." Klaproth, 1822. This contains long quotations from a number of Manchu books, in the original character, with German translations.

"Asia Polyglotta." Klaproth, 1823. This contains several

* See 5th work on page xlii, supra.
† See 4th work on page xlii, supra. The title of the original is Ghesel toktopuha Manchusai wetchere metere kauli pitge.
lists of Manchu words, and remarks on the origin of the nation. An augmented edition was published in 1829.

"Meng tseu vel Mencium inter Sinenses philosophos, ingenio,doctrina, nominisque claritate Confucio proximum, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Suiicis deprompto, illustravit Stanislaus Julien." 1824

"Chrestomathie Mandchou. ou recueil de textes Mandchou, destiné aux personnes qui veulent s'occuper de l'étude de cette langue ; par J. Klaproth." 1828.*

"Die Völker der Mandschurey von Dr. J. H. Plath." Götttingen, 1830. This contains some remarks on the Manchu language.

"Elémens de la Grammaire Mandchoue, par H. Conon de la Gabelentz." 1832.

"Catalogue des livres composant la bibliothèque de feu M. Klaproth." This gives a list of a good many works relating to Manchu literature, with critical notes by Landresse.

Scarceley anything has been written on Manchu in the English language. The work of Duhalde was translated into English in 1741; and his remarks on the Manchu language are also reproduced in Grosier's "Description of China."

Sir John Barrow in his "Travels in China," published in 1804, gives a few remarks on the Manchu, together with an engraving of the twelve classes of finals, and a few combinations, but as these appear to have been copied from a running-hand manuscript, they are not calculated to give a correct idea of the forms.

In the Chinese Repository for June, 1844, there is a well-written paper from the pen of Caleb Cushing, the American Commissioner to China, entitled "Considerations on the language of communication between the Chinese and European

* In this Chrestomathy the following works are republished;—1st and 8th, on page xi; 2nd, 3rd, 6th, and 7th, on page xli, and the commencement of the last work mentioned, at the foot of page xxxvii, supra.
governments;" in which he urges the expediency of adopting Manchu, as the language of diplomacy.

The first separate work written especially on this subject in English, is Meadows' "Translations from the Manchu, prefaced by an Essay on the language." Canton, 1849. In this little work, a number of pieces are given in the original character, and translated with great fidelity. It also contains a brief account of the origin of the language, and the facilities for acquiring it.

An English translation of Amyot's "Grammaire Tartare-Manchou" has been recently published, at the Press of the London Missionary Society, at Shanghai.*

清文啟蒙 Ts'ing wan k'e mung.

This work, of which the translation is given here entire, has been noticed by most who have written at length on the subject. Although issued with humble pretensions, it is unique as a philological production; both as giving the views of a native Chinese on the principles of grammar, and also as affording the most trustworthy guide to a correct acquirement of the Manchu language.

In 1790, on the publication of the last volume of his dictionary, M. Langles states that he had received from M. Raux the missionary in China, a work entitled "Méthode pour apprendre les caractères et la langue des Tartares-Manchous," extracted from the Ts'ing wan k'e mung. This appears to have been a translation of the 1st and 2nd books. In the 3rd edition of his Alphabet Manceou, 1807, he states that the remaining part of the work had been carried off, during the voyage from China, and as he thought, found its way to the British Museum.

* See 7th work on page lii, supra.
In reference to the above notice, Remusat says,* "I only know this work, by the notice which is given of it in the preface to the Alphabet Manchou; but, from this single indication, I imagine that it would give a more correct idea of the language than all the other grammars, since it is the first part of the translation of an original Manchu grammar. M. Langles regrets the loss of the second part, which was carried off, in the course of the voyage, and taken to the British Museum in London. But nothing is easier than to supply this loss, since the Royal Library possesses the original of a similar work." He then gives an analysis of the work in six pages; after which, he continues,—"It is evident that there are in the Ts'ing wän k'ê mûng, many pieces the translation of which would be of great utility for the advancement of Manchu literature. The familiar dialogues of the 2nd Book, printed in their original form, with a French version annexed, would prove a great help to students of these two languages, if ever they should acquire an importance in Europe, other than what they both have in literature. The treatise on the particles in the 3rd Book, and the table of synonymes in the 4th Book, would form an excellent grammar, if, as might be easily done, it were published with a French version. The other pieces are of less importance, or are to be found in works already printed. Of the number of these last is the Manchu syllabary, which M. Langles has published entire in the third edition of his Alphabet, and which it is very necessary to know, not only to learn to read Manchu, but also to be able to look up words, either in Amyot's dictionary, or in any of the original dictionaries."

The second Book of the Ts'ing wän k'ê mûng was translated into Russian by Antoine Vladykin, with the original title, Nikan gisoun kamtchiha Manchurara fiyelen i gisoun. "Familiar conversations in Chinese and Manchu."

Klaproth, in his "Lettres sur la littérature Mandchoue," refers to the Ts'ing wăn k'ê mûng, to show that the Manchus were familiar with the method of decomposing their syllables into letters, and hence that Langlée's Alphabet was no new discovery.

In the "Verzeichniss der Chinesischen und Mandshuischen bücher, &c." Klaproth, speaking of this, under the name of "Rudiments of the Manchu language," calls it "the best Manchu Grammar."

Gabelentz in the preface to his "Grammaire Mandchoue," says,—"I much regret not having been able to make use of a grammar compiled in China, named Mwăn Hân tszê Ts'ing wăn k'ê mûng, of which Mr. Abel Rémusat gives the analysis in the first volume of his 'Recherches.' It would doubtless have been very interesting and very useful to have examined the 3rd chapter of that book, which treats of particles, and the second part of the 4th chapter, which contains a dictionary of synonymes."

Caleb Cushing, in the paper above noticed, says of the Ts'ing wăn k'ê mûng,—"This is a very full and complete treatise on the principles of the Manchu language, in Chinese and Manchu, in four books."

Meadows, in his Essay on the Manchu language, speaking of this work, says,—"It was published in 1729, and after a lapse of 120 years, remains unaltered, the standard, if not the only, work on the subject possessed by the Manchus in China." After a brief statement of the contents, he proceeds to give a few strictures on its character, rather severe, but not without foundation it must be admitted. It is scarcely fair however, to set it in competition with modern European grammars, or to expect that it will possess those characteristics which mark the more scientific works of the west. To take a just view, it is necessary to look at it through a Chinaman's medium, that being the class for whom it was written. Under such circumstances, it will require little argument to show that it
is better calculated to convey to the mind of a Chinese, the knowledge of the Manchu, than would a more rigid treatise written according to western rules. Mr. Meadows adds,—

"It is however, a work of great value to the student, in spite of its many imperfections when considered as a 'Grammar.' The examples serve to eke out the deficiencies of the rules; and so far as it goes its authority is unimpeachable."

**Synopsis of the contents of the Ts'ing wan k'e mung.**

The twelve classes of syllables with their sounds, p.p. 3—25 form the component parts of all the words in the language, with some slight exceptions. At the end of each class, is an alphabetic analysis of the various syllables. On page 14, from \( ts' a \) downwards to the end of the first class, are the characters that have been introduced for the transcription of Chinese words.

P.p. 25a—26a, is a table of disyllables, which are pronounced as monosyllables.

On p. 26a is a short table of monosyllables derived from foreign languages.

Next follows a table of polysyllabic words derived from foreign languages, p.p. 26a—27.

P.p. 27a—29 treats of the method of combining two syllables in pronunciation to form one word; to understand the full force of which, it is necessary to remember that it was written for the instruction of Chinese, who being accustomed only to monosyllabic sounds in their own language, cannot so easily acquire the sounds of polysyllabic words, as those who have learnt an alphabetic system.

P.p. 29a—32, gives a number of irregularities which are to be observed in the pronunciation of some Manchu words, the sound of the same word sometimes varying under different circumstances.

P.p. 32—32b are the laws of sequence to be observed in writing Manchu.

The first Book being deemed sufficient instruction as to the sounds, and method of writing, the second is wholly occupied with dialogues, and their translation, side by side. This method of storing the memory with extensive portions of the language, has long been
the orthodox system in China, and it will be observed that it is not altogether alien, to the improved systems of some modern professors in the west.

The student having thus made himself master of a large number of phrases, including the pronunciation, the manner of writing, and the meaning, next proceeds by means of the third Book, to decompose the sentences which his memory retains, into their elementary parts. It is not a matter for surprise, that the directions laid down for this purpose, vary greatly from the rules of a western grammatical treatise; were it otherwise, the fact might afford ground for astonishment. An attentive inspection of this part however, will show that a certain order is preserved in treating of the various particles.

First are put the three case particles [1]* de dative, [3] pe accusative, and [5] i genetive. A second form of the genetive, [6] ni is also given. Besides their meaning as marking the cases of nouns, the various other meanings which they bear are also given, with their applications; and underneath are a number of terms into which they enter, modifying their force. Each primary particle throughout the section is followed in separate articles by its particular derivatives; thus the three particles de, pe, ni, are followed by their respective interrogatives [2] deo, [4] peo, [7] mio, where, however, they are not to be taken as marking the cases of nouns, but as affecting the whole sense of the clause in which they stand; being sometimes joined to verbs, sometimes to pronouns, and sometimes isolated.

[8] ga, go, ge, are a kind of reflex possessive terminations, forming nouns, of which the primary word expressess an attribute. This formula is much used in Chinese.

[9] ningge, ingge are terminations, by which personal and demonstrative are changed into possessive pronouns, as “My,” “Thy,” into “Mine,” “Thine,” &c.

[10] kai is a kind of transition final particle, nearly approaching the power of the substantive verb, and supplying its place, where there is no other verb in the clause.

Next come the verbal particles, in the following order; first the

* The numbers in brackets refer to the several articles in the 3rd Book.

The tenses follow:—[20] ka, ha, ho, ke, ghe give the force of a past aorist to the verb; [24] pi is a particle, which added to the preceding, gives a definite power to verbs; [26] ra, re, ro, are future; [30] mpi is also a future particle, but coming nearer in meaning to the present time than the preceding. As the actual present has no duration in nature, so the Manchus like the Hebrews, ignore it in their grammar.

The same particle tsi, which forms the conjunctive mood, also marks the ablative of nouns. It is followed by a synonyme in this last sense [14] deri. [15] aikapade is a conditional particle, which precedes the conjunctive mood of verbs. [16] aika is an interrogative conditional particle.

The participial particle fl is followed by its compound [18] ofi, implying cause.

The aorist particles ka, ha, &c. are followed by their respective interrogatives [21] kao, hao, &c., past participles [22] hangge, hangge, &c., and past-participial interrogatives [23] hanggeo, hanggeo, &c.

The definite particle pi is followed by its six compounds [25] kapi, hapi, kopi, hopi, kepi, ghepi, which all mark the definite preterite tense.

The futures ra, re, ro, are followed by their interrogative forms [27] reo, rau, the corresponding verbal adjective forms [28] rangge, rengge, rongge, and the interrogative forms of the same, [29] ranggeo, renggeo, ronggeo.

The future mpi is followed by its interrogative form, with the synonyme of the same [31] mpi, pi.

Having thus noticed the positive forms, the negatives are next taken up as follows:—[32] rakó present or future negative; [36] kakó, hakó, kakó, ghakó, past negatives.

Rakó is followed by the present negative interrogative form [33] rakón, the negative verbal adjective form [34] rakóngge, and the negative verbal adjective interrogative form [35] rakónggeo.

The past negative suffixes kakó, hakó, kakó, ghakó are followed by the negative interrogative forms [37] kakón, hakón, kakón, ghakón, the past-participial forms [38] hakóngge, hakóngge, kakóngge, ghakóngge; and the negative past-participial interrogative forms, [39] hakónggeo, hakónggeo, kakónggeo, ghakónggeo.
The next three articles are adverbs; [40] gala, gele, are suffixes implying incompleteness; [41] doigonde, and [42] onggolo, both indicate precedence in regard to time.

[43] na, ne, no, ya, are four interrogative particles, suggesting a doubt on the mind of the interrogator.

[44] kini is a suffix of the third person of the imperative mood; [45] tsina is a suffix of the second person of the same mood, used in addressing inferiors.

[46] nu, so, su, fu, are four terminations, applied to form the imperative of monosyllabic and dissyllabic words.

[47] chu is an imperative suffix, conveying the invitation to come, in connexion with the primary idea of the word to which it is joined.

From [48] to [56] inclusive, sa, se, si, ta, te, hori, hōri, ghuri, la, le, ta, te, to, mudan, mari, dari, geri, tome, are comprehensive particles, expressing plurality, multitude, individuality, &c.

[57] tziya, tziye, are interjections expressive of approbation.

[58] hai, hoi, ĝhei, and [59] hai, tai, tei, are suffixes implying completeness.

[60] pai, and [61] paipī are particles implying absence of intention or effect.

[62] tchun is a suffix, which applied to a verbal root, forms a substantive.

[63] hon, hōn, ghun; suffixes, forming adjectives from verbal roots.

[64] tsipe, [65] udu, [66] gotzime; three conditional particles.

[67] eitereme, [68] eiteretsipe; particles of generality.

[69] tala, tele, tolo; particles of attainment.

[70] raho, ayau; particles of apprehension.

[71] kan, kon, ken, si, liyan, s'hōn, sghun, [72] chaka, saka; intensive particles

(73) ungggi, ponggi, gonggi, tuwanggi; imperative verbs, bearing the idea of commissioning.

(74) pe dahame, (75) tetendere; two consequential terms.

(76) manggi, (77) naḥō, (78) tchuka, tchuke, (79) tchukangga, tchukengge; particles of admission.

(80) teile, (81) epsighe; two particles implying thoroughness.

(82) dule; particle indicating an original condition.

(83) aintsi, (84) aise, (85) dere, (86) dapala, (87) watziha, are particles of assent.
The following seven articles (94) to (100) are all syllables introduced into verbs, immediately after the root, and modify the meaning in various ways.

From (101) to the end of the section (254), is a collection of frequently recurring expressions, which it is convenient to have on the memory.

A number of words will be found throughout this section, which must be preceded by one or other of the case particles; thus, (1a) gelempi, olhompi, aisilampi, shangnampi, amuran, immediately follow de; (30a) ompi, "to be," and (97) pu, the passive inflexion, are preceded by de in the same clause.

(3a) ai ghendure, dahame, immediately follow pe, and (97) pu, as a transfer causative, is generally preceded by pe in the same clause.

(5a) emki, paru, chalin, adali, gese, teile (generally), tchala, tsiha, epsighe, guptsi, tchanggi, follow i or ni.

(13a) ompi "may," ochoro, ochorangge, ochorakō, tetendere, atchampi, tulgiyen, (33a) ochorakōn, (34a) ochorakōngge, (35a) ochorakōnggeo, are immediately preceded by tsi, and (87) watziha is preceded by tsi in the same clause.

Certain words follow particular tenses; thus:—

(26a) chakade, anggala, onggolo, dapala, ayau, unde, (74) pe dahame "since it is so," follow one of the inflexions ra, re, ro.

(74) pe dahame "since it has been," (76) manggi, are preceded by one of the inflexions ha, ha, ho, ho, he, ghe.

The auxiliary verb (20c) pighe is preceded by datsi.
The auxiliary verb (25d) seghepi is preceded by ghendughengge.
The suffix (64) tsipe is preceded in the same clause by udu.
The particle (85) dere is preceded in the same clause by aintsì.
The particle (89) pade is preceded in the same clause by hono.
The qualifying syllables (96) nu, du, tcha, tche, tcho, when used in the middle of words, are generally preceded in the same clause by isghunde, gemu, or geren.

Pe cannot follow i, ni, de, me, tsi, or fi (3a).

(1v) dade is followed by geli.
(5b) kan, kon, ken, tsin, tchun tchun, giyan giyan, giyan fiyan, siran siran, dahin dahin, dahôn dahôn, ulghiyen ulghiyen; all these terms are followed by i.

The terms (13m) pighe pitsi, (158) elei, (159) elekei, are followed by pighe in the same sentence.

(13r) dontzitsa is followed by sere, seghe, or sempi.

(15) aikapade is followed by hade, ghede, ohode, de, tsi, or otsi.

(26a) ume is followed by ra, re, or ro; except in the phrases age ume, and chai uttu ume.

(65) udu “although indeed,” is followed by tsipe; when udu is followed by seme, it signifies “although you say ;” when it is followed by seghe seme, it signifies “although it was said.”

(82) dule is followed by ni, or nikai.

(83) aintsi is followed by dere.

(88) hono is followed by pade, ai ghendure, muchanggo, pio, or ompio.

(91) anggala is followed by isirako in the same sentence.

(121) ainahai is followed by ni in the same sentence.

(146) esi is followed by tsi in the same sentence.

(193) dekdeni gisun is followed by sempi, seghepi, or sere palama.

(195) niyalmai ghendughengge is followed by sere palama.

There are certain particles (16) de, pe, i, ni, kai, tsi, which are never used at the beginning of a line in Manchu.

The following terms are used at the beginning of a clause:—
(1w) tere dade, (41) doigonde, (60) pai, signifying “absence of intention,” (61) paiipi, (82) dule, (83) aintsi, (88) hono, (92) tere anggala.

Those which follow are used in the middle of a clause:— (73) unggi, ponggi, gonggi, tuwanggi, (77) nakô, (80) teile, (81) epsighe.

The following are used at the end of a clause:— (42) onggolo, (43) na, ne, no, ya, (60) pai, as an interjection, (72) chaka, sakq, (74) pe dahame, (75) tetendere, (76) manggi, (84) aise, (85) dere, (86) dapala, (87) watziha, (89) pade, (90) ai ghendure, (91) anggala, (93) sere anggala.

A number of rules are laid down throughout the section, by means of which, the laws of affinity between the vowels in Manchu composition may be gathered. The most uniform of these are:— when the first syllable of a word is a, the vowel in the inflexion is
also a; and when the first syllable is e, the inflexion also has e. The vowels i, o, õ, u, are less regular, taking for their inflexions, 
a, e, i, o, or u, according to circumstances.

The fourth Book contains, a list of words, which are apt to be written one for the other by mistake:—1st, those words which merely differ in their points or guttural marks, p.p. 225, 226; 2nd, those words which resemble in sound, p.p. 226—231; 3rd, those words which although differently spelt are identical in pronunciation, p.p. 231—233. After this follows a vocabulary of synonymes, p.p. 233—310; in which the different shades of meaning are given for a great number of corresponding words, which may sometimes be translated by the same terms.

The following is a list of all the terms treated of in the third Book, arranged according to the order of the Manchu syllabary, the numbers referring to the several articles in that Book.

<p>| A fa sere onggolo, 250. | Ai hatsin, 103. |
| Akatchun, 62a. | Ai yadara, 104. |
| Akô, 36e. | Ai yokto, 114. |
| Apa, 199. | Ai gelghun akô, 106. |
| Atanggi pitsipe, 64e. | Ai ghendure, 3a, 90. |
| Adali, 5a. | Ai guurepure papi, 24d. |
| Alimpaharakô, 145. | Ainaha ni, 6b. |
| Amuran, 1a. | Ainaha seme, 123. |
| Atchun de tchatchun, 217. | Ainahai, 121. |
| Achkampume gisurempi, 240. | Ainame okini, 124. |
| Ayau, 26a, 70. | Ainatsi ochoro, 26c, 119. |
| Akôn, 37f. | Ainampaha, 125. |
| Akôngge akô, 36f. | Ainampi, 118. |
| Ara, 187. | Aini, 6g. |
| Are, 188. | Aika, 16. |
| Afanggala, 40c. | Aikanaha seghede, 126. |
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With the above index as a key to the third Book, and the assistance of Amyot's dictionary, or still better for those who are in a position to consult them, any of the native dictionaries, one may soon acquire a facility in translating Manchu. Proceeding on this plan with the first page of the second Book, we arrive at the following result, where the numbers with a hyphen between point out the volume and page of Amyot's dictionary, and the other numbers indicate the articles in the third Book of this grammar.

**Age. 1-36, Sir.**
- i. 5, genitive particle.  
- ampa. 1-85, great.
- algin. 1-84, reputation.
- pe. 3, accusative particle.
- dontzi-fi. 2-284, we find dontzmpi (the mpi being an inflexion), to hear.
- 17 shews that the fi is a participial inflexion: i.e. hearing.

**goida-ha. 1-444** gives goida-mpi, to be long at anything. 20 gives ha with the meaning of past time: i.e. having been long.

**Damu. 2-205, But.**
- wesi-g hun. 3-229, wesi-mpi, to ascend; 63, ghun, adjective termination: i.e. exalted.
- tsira. 2-451, visage.
- pe. 3, accusative particle.
- pahá-fi. 1-506, paha-mpi, to obtain; 17, fi, participle: i.e. obtaining.
- atcha-hakó. 1-27, atcha-mpi, to meet; 36, hakó, have not. It should be remarked, that although the negative is joined to the final verb, it embraces the preceding participle: i.e. have not obtained to meet.

**“But (your) exalted visage, obtaining to meet have not.”**

**Enenggi. 1-93, To-day.**
- de. 1, in.
- chapshan. 2-494, happiness.

“**To-day, happiness (I am) in.”**

**Emgeri. 55a, Once.**
- gónirakó. 1-473, gonimpi, to think of; 32, rakó, future negative: i.e. will not—think of.
- otsi. 13c, if.
- mini. 6b, my.
- pau-de. 1-566, pau, house; 1, de; to: i.e. to house.
- matzige. 2-369, a little.
- waliya-me. 3-222, waliya-mpi, to feliye-reo. 3-155, feliye-mpi, to abandon; 11, me, infinitive suffix: i.e. to abandon.

“**Once having known since, sir you will not abandon thinking of if, my house to, a little will you walk?”**
**Sini. 6a, Your.**

- **gisu-re-rengge.** 3-62, gisun, word; esi. 146, certainly.
- **1-147, correct.**

**gisu-re-rengge.** 3-62, gisun, word; esi. 146, certainly.

- **99, re, verbal inflexion; 28, yapu-mpi, to walk; 13, tsi, subjunctive suffix:** i.e. that which is said.

**umesi.** 1-234, very.

- **"Your saying is very correct; certainly I should walk."**

**Pi. 24, I.**

- **26, re, future:** i.e. shall be instructed.

**chakade.** 1c, abode.

- **gene-fi.** 3-12, gene-mpi, to go; 17, fi, participle: i.e. going.

**tatsi-pu-re.** 2-180, tatsi-mpi, to learn; 97, pu, passive inflexion; pade. 89, still.

- **"I also Sir (your) abode going to, shall be instructed, wishing to hear, shall think of still."**

**Sini. 6a, Your.**

- **pau-de.** 1-566, pau, house; 1, de, to: i.e. to house.

**feliye-rako.** 3-155, feliye-mpi, to hear; 32, rako, future negative suffix: i.e. shall not walk.

- **mucha?iggo.** 2-419, is it so?

**Damu. 2-205, But.**

- **eime-pu-re.** 1-124, eime-mpi, to despise; 97, pu, passive; 26, re, future: i.e. shall be despised.

**ai geli.** 107, How unreasonable! tzider-ako. 2-506, tzider-e, coming; 36e, ako, not: i.e. not coming.

**ai geli.** 107, How unreasonable! tzider-ako. 2-506, tzider-e, coming; 36e, ako, not: i.e. not coming.

- **ayaru.** 70, fear.

**Tzitsi. 2-515, tzimpi, to come;**

- **13, tsi, conditional suffix:** i.e. should come.

- **tetendere.** 75, provided.

**urgun-che-ghe.** 1-257, urgun, joy;

- **99, che, particle implying move:**

**pade.** 89, also.

- **"You should come provided, I rejoiced say inexhaustible also."**
Eime-re. 1-124, eime-mpi, to des-hauli. 1-431, custom.
pise; 26, re, genitive suffix: i.e. pio. 31a, is there?
despising.

"Despising custom is there?"

The following is an analysis of the first four verses of John's gospel.

Tuktan. 2-312, Beginning. de. 1, with.
del. 1, in.
gisun. 3-62, word. ere. 1-116, this.
pighe. 20c, was.
ere. 1-116, this.
gisun. 3-62, word. apka-i. 1-74, apka, heaven; 5, i,
genitive: i.e. heaven's.
echen. 1-112, Lord.

"The beginning in, the word was; this word heaven's Lord
with was; this word then heaven's Lord was."

Ere. 1-116, This.
tsi, from.
apka-i. 1-74, apka, heaven; 5, i, pighe. 20c, was.

"This from the beginning, heaven's Lord with was."

Pisire-le-ngge. 26e, pisire, being; gisun. 3-62, word.
50, le, whatever; 28, rengge, de. 1, by.
relative inflexion: i.e. what-
pantzi-pu-fi. 1-520, pantzi-mpi,
ever has a being.
yauu. 2-573, all.
er. 1-116, this.

"Whatever existed, all this word by being made were."

Ere. 1-116, This i.e. not having been made.
gisun. 3-62, word. pisire-le-ngge. 26e, pisire, being;
de. 1, by.
pantzi-pu-hakòngge. 1-520, pantzi-mpi, to exist; 97, pu, passive; 17, fi,
relative: i.e. whatever has a
being.

"This word by not having been made, whatever exists, not."
Vocabulary of the Language of the Kin Dynasty Tartars, extracted from the (金史 Kin shé) "History of the Kin Dynasty;" with the corresponding words in the modern Manchu language.

<table>
<thead>
<tr>
<th>Kin Tartar</th>
<th>Manchu Tartar</th>
</tr>
</thead>
<tbody>
<tr>
<td>阿合 A-hõ, Slave</td>
<td>Aha, Slave</td>
</tr>
<tr>
<td>阿虎里 A-hoö-lë, Fir apple</td>
<td>Höri, Fir apple</td>
</tr>
<tr>
<td>阿胡迭 A-hoö-lêe, Elder son</td>
<td>Ahongga, Elder son</td>
</tr>
<tr>
<td>阿懒 A-lan, Sloping mound</td>
<td>Ala, Table land</td>
</tr>
<tr>
<td>阿里虎 A-le-hoö, Bason</td>
<td>Aliko, Bowl</td>
</tr>
<tr>
<td>阿里侃 A-le-k’an, What?</td>
<td>Aika, What?</td>
</tr>
<tr>
<td>阿里善 A-le-shên, To surround in hunting</td>
<td>Apalampi, To form a circle in hunting.</td>
</tr>
<tr>
<td>阿里孫 A-le-sun, Ugly</td>
<td>Ersun, Ugly</td>
</tr>
<tr>
<td>阿里白 A-le-pih, Given to another</td>
<td>Alipumpi, To present to a superior.</td>
</tr>
<tr>
<td>阿离合懑 A-le-hoö-mun, Falcon</td>
<td>Giyahon, Falcon.</td>
</tr>
<tr>
<td>阿鄰 A-lin, Hill</td>
<td>Alin, Hill</td>
</tr>
<tr>
<td>阿息保 A-seih-paöu, To assist powerfully</td>
<td>Aisilampi, To assist.</td>
</tr>
<tr>
<td>阿典 A-t’een, Thunder</td>
<td>Akchan, Thunder</td>
</tr>
<tr>
<td>阿徒罕 A-t’oo-höö, Fuel collector</td>
<td>Mau satsire niyalma, Fuel collector.</td>
</tr>
<tr>
<td>阿土古善 A-t’oo-höö-shên, Hunter</td>
<td>Putashampi, To catch game.</td>
</tr>
<tr>
<td>移剌 E-lâ, To chastise</td>
<td>Ilan, Three</td>
</tr>
<tr>
<td>移赉 E-laë, Three</td>
<td>Kima, Inferior hemp</td>
</tr>
<tr>
<td>移里堇 E-lê-kin, Head of a tribe</td>
<td>Antaha, Guest.</td>
</tr>
<tr>
<td>裴滿 Fei-mwan, Hemp</td>
<td>Aisin, Gold</td>
</tr>
<tr>
<td>接春 Gán-ch’un, Gold</td>
<td>Aisin, Gold</td>
</tr>
<tr>
<td>接答海 Gân-tâ-haë, Guest</td>
<td>Antaha, Guest</td>
</tr>
<tr>
<td>Korean</td>
<td>Manchu</td>
</tr>
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<td>--------</td>
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</tr>
<tr>
<td>諏版</td>
<td>Gàn-păn, Minister</td>
</tr>
<tr>
<td>諏出虎</td>
<td>Go-chǐh-hōo, Literarity</td>
</tr>
<tr>
<td>諏古乃</td>
<td>Go-kŏd-nae, Dog with variegated hair</td>
</tr>
<tr>
<td>結石烈</td>
<td>Heih-shih-leè, High</td>
</tr>
<tr>
<td>合嘻</td>
<td>Hō-hè, Puppy</td>
</tr>
<tr>
<td>呵不哈</td>
<td>Ho-pūh-ha, Field</td>
</tr>
<tr>
<td>胡刺</td>
<td>Hoō-lā, Chimney</td>
</tr>
<tr>
<td>胡魯刺</td>
<td>Hoō-loā-lā, Constable</td>
</tr>
<tr>
<td>后倫</td>
<td>Hōw-lūn, One who knows anything</td>
</tr>
<tr>
<td>桓端</td>
<td>Hwan-tuan, Fir</td>
</tr>
<tr>
<td>活臘胡</td>
<td>Hwō-lā-hōō, Red</td>
</tr>
<tr>
<td>活離罕</td>
<td>Hwō-le-hān, Lamb</td>
</tr>
<tr>
<td>活女</td>
<td>Hwō-neū, Pitcher</td>
</tr>
<tr>
<td>忽都</td>
<td>Hwōh-too, Mutual happiness</td>
</tr>
<tr>
<td>夾谷</td>
<td>Kēē-kūh, Similarity</td>
</tr>
<tr>
<td>縱詳懐</td>
<td>Kēw-tsēāng-wān, Guardian of frontier</td>
</tr>
<tr>
<td>古里甲</td>
<td>Kōd-ē-kēü, Pool</td>
</tr>
<tr>
<td>骨骸</td>
<td>Kēh-nan, Second son</td>
</tr>
<tr>
<td>國論</td>
<td>Kwō-lūn, Kingkom</td>
</tr>
<tr>
<td>魯忒鄰</td>
<td>Lōō-ēh-lin, Sea</td>
</tr>
<tr>
<td>謀都諾</td>
<td>Mān-too-ko, Idiotic</td>
</tr>
<tr>
<td>猛安</td>
<td>Māng-gan, Thousand</td>
</tr>
<tr>
<td>扶顏</td>
<td>Mō-yen, Senior</td>
</tr>
<tr>
<td>謀克</td>
<td>Mōw-k’hē, Hundred</td>
</tr>
<tr>
<td>Kin Tartar</td>
<td>Manchu Tartar</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>Mòw-lâng-hoò, Un-principled</td>
<td>Muru akò, Un-exampled</td>
</tr>
<tr>
<td>Nâ-lâ, Peace</td>
<td>Nimaha, Fish</td>
</tr>
<tr>
<td>Nê-mang-kòò, Fish</td>
<td>Niyaman, Heart</td>
</tr>
<tr>
<td>Nêen-hàn, Heart</td>
<td>Ninggun, Six.</td>
</tr>
<tr>
<td>Neù-he-lëë, Young gentleman</td>
<td>Netsin, Even.</td>
</tr>
<tr>
<td>Neù-loö-hwan, Sixteen</td>
<td>Hadan, Rocky peak.</td>
</tr>
<tr>
<td>Noö-shin, Harmonious</td>
<td></td>
</tr>
<tr>
<td>O-tan, Peak of a hill</td>
<td></td>
</tr>
<tr>
<td>Pâ-lë-sûh, Boxer</td>
<td>Polgompi, To conquer in a contest.</td>
</tr>
<tr>
<td>Paön-hwö-lë, Dwarf</td>
<td>Fakatcha, Dwarf.</td>
</tr>
<tr>
<td>Pei-lën, Pregnancy</td>
<td>Fulgiyan, New born.</td>
</tr>
<tr>
<td>Pei-shûh-loö, Foolish</td>
<td></td>
</tr>
<tr>
<td>P'ö-këih-lëë, Chief</td>
<td>Peile, Prince.</td>
</tr>
<tr>
<td>Pê-lëo-chây, Sledge hammer.</td>
<td>Folho, Sledge hammer.</td>
</tr>
<tr>
<td>Poo-a, Pheasant</td>
<td>Ulhôma, Pheasant.</td>
</tr>
<tr>
<td>Poo-châ Plum</td>
<td>Foyoro, Plum.</td>
</tr>
<tr>
<td>Poo-loö-hwân, Cloth bag.</td>
<td>Fulhô, Bag.</td>
</tr>
<tr>
<td>Poo-yâng-wân, Youngest son.</td>
<td>Puya, Little.</td>
</tr>
<tr>
<td>Poo-lâ-too, Blindness.</td>
<td>Fulata, Diseased eyes.</td>
</tr>
<tr>
<td>Pûh-sán, Forest</td>
<td>Puchan, Forest.</td>
</tr>
<tr>
<td>Pwan-lë-hô, Middle finger.</td>
<td>Dulimpai singhun.</td>
</tr>
<tr>
<td>Sâ-hô-neên, Black.</td>
<td>Sahaliyan, Black.</td>
</tr>
<tr>
<td>Sû-tâ, Old man</td>
<td>Sokda, Old man.</td>
</tr>
<tr>
<td>Kin Tartar</td>
<td>Manchu Tartar</td>
</tr>
<tr>
<td>---------------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>撒白 Sá-pá, Quick</td>
<td>Kiyap, Expeditious</td>
</tr>
<tr>
<td>赛里 Saé-lè, Enjoyment</td>
<td>Selampi, To be glad</td>
</tr>
<tr>
<td>三合 San-hō, Handsome</td>
<td>Saikan, Handsome</td>
</tr>
<tr>
<td>散亦字奇 Sán-yīh-p'ei-k'ē, Male</td>
<td>Haha, Male</td>
</tr>
<tr>
<td>散答 Sán-tà, Camel</td>
<td>Temen, Camel</td>
</tr>
<tr>
<td>斜 Sēay, Dangerous precipice</td>
<td>Siyheri, Abrupt</td>
</tr>
<tr>
<td>斜哥 Sēay-ko, Marten</td>
<td>Seke, Marten</td>
</tr>
<tr>
<td>斜烈 Sēay-lēē, Sword</td>
<td>Cheyen, Sword</td>
</tr>
<tr>
<td>習矢 Seih-shè, Lasting</td>
<td>Sipsha, Dialatory</td>
</tr>
<tr>
<td>孰薙 Shūh-lēen, Water-lily</td>
<td>Shu, Water-lily</td>
</tr>
<tr>
<td>沙忽带 Sha-huâh-tuâ, Ship</td>
<td>Chahódai, Ship</td>
</tr>
<tr>
<td>沙刺 Sha-lâ, Lappet of a coat</td>
<td>Shala, Lappet of a coat</td>
</tr>
<tr>
<td>山只昆 Shan-chê-kwân, Lodger</td>
<td>Gangghahôn, Lankey</td>
</tr>
<tr>
<td>石哥里 Shih-ko-lé, Urinary disease</td>
<td>Supumpi, To recover from wine.</td>
</tr>
<tr>
<td>古乃 Shih-kōd-naê, Thin person</td>
<td>Dappimpi, To pluck up weeds.</td>
</tr>
<tr>
<td>古倅 Sze-pâh-shîh, To recover from wine</td>
<td>Djan, High.</td>
</tr>
<tr>
<td>答不也 Tâ-pâh-yâ, Weeder.</td>
<td>T'äe-shin, High</td>
</tr>
<tr>
<td>太神 T'eih-kōd-naê, Come</td>
<td>Tzimpi, To come</td>
</tr>
<tr>
<td>都烈 Too-lêē, Strong</td>
<td>Kiyangdu, Strength</td>
</tr>
<tr>
<td>闇木 Too-woo, Boiler</td>
<td>Tughe, Boiler lid</td>
</tr>
<tr>
<td>禄里 T'äh-lè, Judge</td>
<td></td>
</tr>
<tr>
<td>温迪罕 Wân-teih-hân, Warmth</td>
<td>Halhôn, Warm</td>
</tr>
<tr>
<td>温敦 Wân-tun, Empty</td>
<td>Untughun, Empty</td>
</tr>
</tbody>
</table>
### Kin Tartar

<table>
<thead>
<tr>
<th>Kin Tartar</th>
<th>Manchu Tartar</th>
</tr>
</thead>
<tbody>
<tr>
<td>完顔</td>
<td>Wăn-yen, Prince</td>
</tr>
<tr>
<td>畏可</td>
<td>Wei-k’ó,</td>
</tr>
<tr>
<td>吾亦可</td>
<td>Woö-yüh-k’ó,</td>
</tr>
<tr>
<td>幹准</td>
<td>Woö-chün, Repair to</td>
</tr>
<tr>
<td>幹里采</td>
<td>Woö-lë-tó, Government office</td>
</tr>
<tr>
<td>幹勒</td>
<td>Woö-lüh, Stone</td>
</tr>
<tr>
<td>幹論</td>
<td>Woö-lün, Cast iron</td>
</tr>
<tr>
<td>窥諜</td>
<td>Woö-mòw-hân, Bird’s egg</td>
</tr>
<tr>
<td>烏古出</td>
<td>Woö-koo-chü, To rest again</td>
</tr>
<tr>
<td>烏古論</td>
<td>Woö-koo-lún, Merchant</td>
</tr>
<tr>
<td>烏烈</td>
<td>Woö-lëé, Hay stack</td>
</tr>
<tr>
<td>烏林答</td>
<td>Woö-lin-tâ, Straw</td>
</tr>
<tr>
<td>烏魯古</td>
<td>Woö-loö-koo, Pastor</td>
</tr>
<tr>
<td>烏也</td>
<td>Woö-yâ, Nine</td>
</tr>
<tr>
<td>吾里補</td>
<td>Woö-lë-poö, To accumulate</td>
</tr>
<tr>
<td>吾魯</td>
<td>Woö-loö, Kindness</td>
</tr>
<tr>
<td>元曳</td>
<td>Wüh-shüh, Head</td>
</tr>
<tr>
<td>元帶</td>
<td>Wüh-taë, Value</td>
</tr>
<tr>
<td>元典</td>
<td>Wüh-tëen, Bright star</td>
</tr>
<tr>
<td>元顔</td>
<td>Wüh-yen, Vermillion</td>
</tr>
<tr>
<td>牙吾塔</td>
<td>Ya-woö-tâ, Ulcer</td>
</tr>
<tr>
<td>顔蓋</td>
<td>Yen-chan, Extension of a bow</td>
</tr>
<tr>
<td>益都</td>
<td>Ýih-too, Order</td>
</tr>
<tr>
<td>銀木可</td>
<td>Yin-shüh-k’ó, Pearl</td>
</tr>
</tbody>
</table>
THE

TS'ING WAN K'E MUNG,

OR MANCHU PRECEPTOR;

TRANSLATED FROM THE CHINESE,

BY A. WYLIE.
The

SHING WAH KE MUNG

OF WINGCHUN PHRASES

TRANSLATED FROM THE CHINESE

BY A. W. GILBERT
Errata and Emendata.

Page.

xii 8th line from bottom, for ‘succession’ read ‘accession.’

xxxvii 2nd line from bottom of notes, before ‘Yuwan’ ‘Dai.’

xxxix 5th line from bottom, for ‘ghetehn’ read ‘ghetchen.’

xli 16th line, for ‘Phrases in Chinese and Manchu’ read ‘Phrases in Manchu.’

lxxvii 1st column, 19th line, for ‘Kingkom’ read ‘Kingdom.’

lxxviii 2nd do. 12th do. ‘Yuwan’ ‘Dai.’

,, 2nd do. 15th do. ‘Yuwan’ ‘Dai.’

lxxx 2nd do. 4th do. ‘Yuwan’ ‘Dai.’

15 1st line ‘ts’i’ ‘tsh’i’

,, 1st do. ‘Tsi’im’ ‘Tsh’im’

,, 2nd do. ‘tz’i’ ‘tsh’i’

,, 2nd do. ‘Tz’im’ ‘Tsh’im’

24 4th do. ‘pil’ ‘pi’l’

25a last do. ‘gropns’ ‘groups’

,, 1st do. ‘wth’ ‘with’

27 1st line ‘Suingge’ ‘Suingga’

32b 2nd line from bottom, after ‘may’ add ‘be.’

33 In heading, for ‘Phrases in Chinese and Manchu,’ read ‘Phrases in Manchu.’

35 4th column, for ‘tzighangge’ read ‘tzighengge’

37 4th do. ‘genegheko’ ‘geneghako’

39 1st do. ‘tzighek’ ‘tzighako’

40 5th do. ‘tuwatse’ ‘tuwatsi’

41 5th do. twice ‘seghe’ ‘seghe’

42 4th do. ‘konin’ ‘gonin’

43 4th do. ‘ushara’ ‘us’hara’

44 2nd do. ‘utta’ ‘uttu’

46 3rd do. ‘Gunitsi’ ‘Gonitsi’

,, 4th do. ‘paeki’ ‘paipi’

,, 4th do. ‘egiyeghun’ ‘ekiyeghun’

47 3rd do. recipricate reciprocate

48 5th do. ‘gunin’ ‘gonin’

,, 5th do. ‘paepi’ ‘paipi’

49 4th do. ‘p’3’ ‘p’3’

(1)
Page.
50 1st column, before ‘take’ omit ‘to.’
51 3rd column; for ‘tuipoletsi’ read ‘duipoletsi’
   " 3rd do.  " ‘otchorakō’  " ‘ochorakō’
52 3rd do.  " ‘¹’  " ‘₂’
53 5th do.  " ‘adapuko’  " ‘adapuku’
56 2nd do.  " ‘³’  " ‘₁’

61 1st do.  " ‘kamun’  " ‘kemun’
   " 3rd do.  " ‘tusopumpi’  " ‘dospumpi’
   " 4th do.  " ‘lashalara’  " ‘las’halara’
   " 5th do.  " ‘be’  " ‘pe’
   " 6th do.  " ‘istrako’  " ‘isirakō’
62 1st do.  " ‘kamuni’  " ‘kemuni’
   " 4th do.  " ‘shadatchoka’  " ‘shadatchuka’
64 5th do.  " ‘deligence’  " ‘diligence’
65 6th do.  " ‘Beyei’  " ‘Peyei’
66 4th do.  " ‘eleghon’  " ‘eleghun’
   " 5th do.  " ‘emgen’  " ‘emken’
67 5th do.  " ‘kast’  " ‘kesi’
72 2nd do.  " ‘segtu’  " ‘sektu’
73 3rd do.  " ‘Beyei’  " ‘Peyei’
74 6th do.  " ‘pegdun’  " ‘pekdu’
76 3rd do.  " ‘Degdeni’  " ‘Dekdeni’
   " 6th do.  " ‘Tchempi’  " ‘Tchempe’
82 1st do.  " ‘His’  " ‘My’
   " 2nd do. twice  “ ‘He is’  " ‘I am’
   " 2nd do.  “ ‘is he’  " ‘are you’
   " 3rd do.  “ ‘his’  " ‘your’
   " 5th do. for ‘Is he six years, or less?’ read ‘He is very young, just six years old.’
6 6th column, for ‘fifth’ read ‘fifth’
85 1st do.  " ‘⁰’  " ‘⁰’
   " 1st do.  " ‘paghe’  " ‘pighe’
36 3rd do.  " ‘tanggo’  " ‘tanggō’
Page.

87 5th column, for 'fegsighei' read 'seksighei'

5th do. 'runing' 'running'

89 6th do. 'Tashose' 'Dashose'

94 2nd do. 'egshemipi' 'ekshemipi'

3rd do. 'egshe' 'ekshe'

4th column, after 'that' add 'the.'

96 3rd do. for 'ghugsheghe' read 'ghuksheghe'

98 1st do. 'ume' 'utche'

5th do. 'tatsi' 'tetsi'

99 1st do. 'Eiteretzipe' 'Eiteretsipe'

101 2nd do. 'endereo' 'endereu'

103 3rd do. 'tuwanaki' 'tuwanaki'

5th do. 'egshemipi' 'ekshemipi'

106 1st do. 'sektafun' 'sektafun'

1st do. 'segte' 'sekte'

108 2nd do. 'brethren' 'brethren'

112 3rd do. 'tchas'holaha' 'tchas'holaha'

113 2nd do. 'tsifi' 'tsifis'

117 5th do. 'chetsi' 'chatsi'

6th do. after 'not' add 'know.'

118 6th do. for 'tepughai' 'tepughei'

119 1st do. 'pekgun' 'pekgun'

120 2nd do. 'kamuni' 'kamuni'

123 3rd do. 'segsire' 'seksire'

129 Article [2], example heading, for '(Consequent)' read '(Consequent interrogative).'

130 Article [3], 'Ai ghendure,' should form one expression, without a stop after 'Ai.'

Article [3], 1st line, for 'any' read 'either.'

Do. 'do.' 'particles' 'terms'

134 1st line, 'A' 'A'

Article [7], 2nd example, 'Aina' 'Ainahai'

135 Do. [9], 2nd word, 'chingge' 'ingge'

137 Do. [11], 3rd example, 'future' 'future'

143 At the bottom, 'holaki' 'holaki'

156 Last horizontal line, 'kô' 'kô'

166 Article [36], 3rd line, 'ko' 'kô'

168 Do. [38], 5th line, 'kong' 'kông'

175 Do. [49], 1st word, 'Hôri' 'Hôri'

(3)
Page.

175 Article [49], 3rd word, for 'Ghori' read 'Ghuri' (4)
   Do. [49] d, 'Kupsughor' 'Kupsughuri'
177 2nd line, 'Fifty' 'Fifteen'
180 5th column at top, 'Fegsighei' 'Feksighei'
184 Article [63] f, 'Gegdeghun' 'Gekdeghun'
190 Do. [71], examples, 1st line, last column, 'Segtu' for read 'Sektu'
   Do. [71], examples, 2nd line, last column, for 'Segtuken' read 'Sektuken'
193 Do. [75], examples, 3rd column, for 'ghugsheme' read 'ghuksheme.'
195 1st line, after 'of' add 'a.'
198 Article [84], 1st line, for 'If' read 'I.'
200 Do. [89], examples, 4th column, 'chuse' 'kiuse'
215 Do. [151], 'Ememn' 'Ememu'
222 Do. [233], 1st line, 'a' 'at'
229 3rd article from top,
231 9th do. do. 1st column, 'afflicted' 'afflicted'
239 Last article,
240 2nd article from bottom, heading, for 'UNCLES' read 'UNCLES' WIVES.'
260 2nd article from top, last word, for 'Gotsis' hodampi' read 'Gotsis' hodampi.'
   3rd article from top, lower word in 1st column, for 'dilapidated' read 'dilapidated.'
305 2nd article from bottom, before 'utter' omit 'be.'

N. B. It will be observed that roman letters are sometimes introduced in italic words; this is merely in consequence of deficiency in the italic font used in printing the work.
THE MANCHU PRECEPTOR.

PREFACE.

The Manchu Preceptor is a compilation of lessons, taught by my friend Mr. Show-ping in his family school-room; by means of which, notwithstanding the unpolished and familiar explanations that are given, the student may gradually advance from the simple to the complex; and in order to gain the distant, may apply himself to what is near at hand.

If the initiatory course of instruction is not in a clear and easy style, it is difficult to understand its further development; as this is the raft on which young learners are first launched,—the path way to the entrance door (of learning). I have seen my friend by this means instructing youth, who although of very limited capacities, yet before they had been a month under tuition, were able to read and write; their tones and accents were thoroughly clear and distinct, and the strokes of their characters most scrupulously exact; all which having once learnt, they did not afterwards mistake; and thus from the rectitude of the root and the purity of the spring, the consequent advantage naturally displayed itself with marvellous rapidity.

I repeatedly requested a copy of this work, that I might get the blocks cut for it, to serve as a guide for the immediate perusal of learners; but my friend refused, saying, "This book which was drawn up for the instruction of the children of my household, is one of very humble merit; the explanations are all given in vulgar, and unselected phraseology; it being an extremely rude production, and destitute of all embellishment, if it were published, would it not be a subject of derision?" I again and again, urgently entreated him, when at last having obtained it, I put it to press forthwith; and now I conceive it will be an extremely commodious auxiliary to young students.

Written by Ching Ming-yuen, the master of Tso-chung Hall, on the first day of spring, in the 8th year of Yung-ching (agreeable rectitude).
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After this work has been put into circulation, it is my intention to publish in succession, 初學滿漢編繹本要 "The young student's fundamental requisite for translating in Chinese and Manchu,“ 馬步弓箭中射準頭練法 "Rules for the practice of equestrian and foot archery," 兼漢清文義彙直解 "Chinese and Manchu compositions literally explained," and 清文語類捷錄必讀 "An indispensable study for the expeditious acquirement of the art of Manchu composition."
THE MANCHU PRECEPTOR.

Composed by Woo Kih Show-ping, of Chang-pih. Revised and edited by Ching Ming-yuen Pei-ho, of Tséen-tang.

BOOK I.

A TRUE GUIDE TO THE TWELVE CLASSES OF MANCHU SYLLABLES, USED SEPARATELY OR CONNECTEDLY.

FIRST CLASS.

This class forms the radical characters and sounds of the eleven following classes. The student should first become thoroughly versed in reading and writing these, and after having well exercised himself in the formation of the strokes, and the pure and distinct pronunciation of the sounds, he may proceed to the study of the remaining classes; when he will be able to analyze them by himself, and easily to read and remember them without getting confused.

Ama. Father.

Eme. Mother.


Oke. A junior uncle's wife.

The character \( \text{for} \) in a polysyllabic word, is pronounced as \( o \) in for: when by itself, as \( o \) in go.

Ufa. Flour. An atom.

* The characters on the right of the second column are the initial forms.
Oren. A clay image.

The character ️️ in a polysyllabic word, is pronounced as o in long; when by itself, as o in low.

Nari. The female bear. Taking away eastern pearl.

Ganara. A clay image. Od

Genehe

Ne

Put on a cloak.

Nere. Pit for boiler. Tripod.

Geneghe. He went.

Inemene. Sincere. Everything proper.

ni


Nomin.

Lapis lazuli. Substance on the belly of a fish. Sonompi. To elevate the buttocks.


Inu. Is.

Also.

Ndo


Ga


Hargashambi.

* The characters on the right of the third column are the medial forms.

† The characters on the right of the fourth column are the final forms.
<table>
<thead>
<tr>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha</td>
<td>Hala. Surname.</td>
</tr>
<tr>
<td>kō</td>
<td>Koki. Tadpole.</td>
</tr>
<tr>
<td>ho</td>
<td>Horoki. A man with an aged appearance.</td>
</tr>
<tr>
<td>kō</td>
<td>Kōtchā. An uncastrated ram.</td>
</tr>
<tr>
<td>gō</td>
<td>Gōsa. A banner.</td>
</tr>
<tr>
<td>hō</td>
<td>Hōya. A spiral shellfish. A spiral cup.</td>
</tr>
<tr>
<td>pa</td>
<td>Pasa. Wages.</td>
</tr>
<tr>
<td>pe</td>
<td>Peri. A bow.</td>
</tr>
<tr>
<td>aha</td>
<td>Aha. Slave.</td>
</tr>
<tr>
<td>tchoko</td>
<td>Tchoko. A cloak made to cover the head.</td>
</tr>
<tr>
<td>forgosho</td>
<td>Forgoshoho. A he returned. A blind person.</td>
</tr>
<tr>
<td>doyo</td>
<td>Doyō. Lime. saddle-cloth.</td>
</tr>
<tr>
<td>satsikō</td>
<td>Satsikō. A hoe.</td>
</tr>
<tr>
<td>akōha</td>
<td>Akōha. Extinct. Dead.</td>
</tr>
<tr>
<td>uhōkō</td>
<td>Uhōkō. A mortice chisel.</td>
</tr>
<tr>
<td>dahō</td>
<td>Dahō. A leather bag.</td>
</tr>
<tr>
<td>hoopaca</td>
<td>Hōhōpaca. A robe without an opening lengthway.</td>
</tr>
<tr>
<td>pasahaha</td>
<td>Pasahaha. Turned. Reversed.</td>
</tr>
<tr>
<td>kitchepe</td>
<td>Kitchepe. A diligent man.</td>
</tr>
<tr>
<td>Entry</td>
<td>Translation</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>Pira.</td>
<td>A river.</td>
</tr>
<tr>
<td>Dopighi.</td>
<td>Fox skin.</td>
</tr>
<tr>
<td>Sapi.</td>
<td>Felicitous influence.</td>
</tr>
<tr>
<td>Lucky omen.</td>
<td></td>
</tr>
<tr>
<td>Potsighe.</td>
<td>Ugly.</td>
</tr>
<tr>
<td>Opokō.</td>
<td>A wash-hand bason.</td>
</tr>
<tr>
<td>Hopo.</td>
<td>A coffin.</td>
</tr>
<tr>
<td>Puleku.</td>
<td>A mirror.</td>
</tr>
<tr>
<td>Sapuha.</td>
<td>He saw.</td>
</tr>
<tr>
<td>Sapu.</td>
<td>Slipper.</td>
</tr>
<tr>
<td>Page. Game</td>
<td>consisting of throwing a deer's bone.</td>
</tr>
<tr>
<td>Kap'araha.</td>
<td>Pressed flat.</td>
</tr>
<tr>
<td>Samp'a.</td>
<td>Dried prawn.</td>
</tr>
<tr>
<td>Pe'lerchem-pi.</td>
<td>A horse moving his head up and down.</td>
</tr>
<tr>
<td>Ghep'ereke-pi.</td>
<td>Old and stupid. Everything carried off.</td>
</tr>
<tr>
<td>Erp'e.</td>
<td>Ulcers on the lips.</td>
</tr>
<tr>
<td>P'ileghe.</td>
<td>Noted down the decision.</td>
</tr>
<tr>
<td>Femp'ileghe</td>
<td>Sealed with an official stamp.</td>
</tr>
<tr>
<td>Fep'i.</td>
<td>Stand for cutting grass on.</td>
</tr>
<tr>
<td>P'olori.</td>
<td>A sieve for grain.</td>
</tr>
<tr>
<td>P'orp'onohopi.</td>
<td>An extremely corpulent person.</td>
</tr>
<tr>
<td>P'useli.</td>
<td>A shop.</td>
</tr>
<tr>
<td>Shump'ulu.</td>
<td>Hampered.</td>
</tr>
<tr>
<td>Ump'u.</td>
<td>Kind of crab on all sides.</td>
</tr>
<tr>
<td>Hamper.</td>
<td>Apple.</td>
</tr>
<tr>
<td>Character</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>☀ sa</td>
<td>Hasaha. A pair of scissors.</td>
</tr>
<tr>
<td>☀ se</td>
<td>Isek. Iron. Respectfully appre-</td>
</tr>
<tr>
<td></td>
<td>hensive person.</td>
</tr>
<tr>
<td>☀ si</td>
<td>Sisek. Sieve. A kind for flour.</td>
</tr>
<tr>
<td></td>
<td>Asihaki. A man with the fresh-</td>
</tr>
<tr>
<td></td>
<td>ness of youth.</td>
</tr>
</tbody>
</table>

When the syllable _WH occurs in the middle or at the end of a word, it is always read shi; when at the beginning, it may be read shi or si; when used alone, it is read si.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>☀ so</td>
<td>Sogi. Edible herbs.</td>
</tr>
<tr>
<td>☀ so</td>
<td>Light reflected from the sun.</td>
</tr>
<tr>
<td>☀ su</td>
<td>Asuki. A feeble sound.</td>
</tr>
<tr>
<td>☀ su</td>
<td>Echesu. Person with good mem-</td>
</tr>
<tr>
<td></td>
<td>ory.</td>
</tr>
<tr>
<td>☀ sha</td>
<td>Shapi. A disciple.</td>
</tr>
<tr>
<td>☀ she</td>
<td>Nimashakō. A fishing boat.</td>
</tr>
<tr>
<td>☀ she</td>
<td>A post boat.</td>
</tr>
<tr>
<td>☀ she</td>
<td>Sisha. Tube for holding mand-</td>
</tr>
<tr>
<td></td>
<td>arin's cap-feathers.</td>
</tr>
<tr>
<td>☀ shi</td>
<td>Shiro. Box for miscellaneous</td>
</tr>
<tr>
<td></td>
<td>articles.</td>
</tr>
<tr>
<td>☀ shi</td>
<td>Fashshampi. To gain by digi-</td>
</tr>
<tr>
<td></td>
<td>llence. Diligently to exert</td>
</tr>
<tr>
<td></td>
<td>one's strength.</td>
</tr>
</tbody>
</table>
sho

Shoge. A piece of gold or silver.


shu

Shufa Gauze used for head-dress.

Pushuku. Kind of demon fox.

Mushu. A quail.

shō

Takasu. Waiting a while.

Tatako. Bucket for drawing water.

Futa. Cord.

da

Dorama. The loins.

Adaki. Neighbour.

Puda. Boiled rice.

ta

Taku. A seat.

Geteghe. He awoke.

Ime. Small nails used on shields.

de

Deghi Forty. Streaked hair.

Pederi. A scar.

Ghede. A

ti

Timu. Text.


Ti

Diyon. Royal apartment.

Podisu. A rosary consisting of 108 beads.

di


do

Dopori. Night.

Fodoho. Willow.

Modo. A heavy awkward speaker.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>TO</td>
<td>Toku. Flail. Joint rule.</td>
<td></td>
<td></td>
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<tr>
<td>--------------</td>
<td>----------------</td>
<td>-----------------</td>
<td></td>
</tr>
</tbody>
</table>
When a syllable is said to be gnawed, the tip of the tongue is directed downwards, and the root upwards.

- Kima. An inferior kind of hemp.
- Ghichita. Smith's forge.
- Ekisaka. Silent whisper.
- Dagilampi. To prepare food.
- Tchoki. A crpe hat.
- Tugi. Cloud.
- Feghi. Brain.
- Soghiha. Eyes blinded by dust.

These syllables are read with a gnawing movement.
These syllables are pronounced with a vibratory motion of the tongue. *

Fakori. Trowsers.

Chafaha. He took.

Mafa Grandfather. Title of respect.

Feye. A wound.

Kefeghe. A butterfly.

Ghife. A kind of hay.

Fisa. The shoulder.

Sifiko. A hair pin.

Ofi. Because. Trap to catch game.

Fomotsi. Felt stockings.

Oforo. Nose.

*In order to vibrate the tongue, the tip of the tongue is placed against the roof of the mouth, when it is moved by the expulsion of the breath.
A. Hafuka. Understood.
A. Defu. A kind of vegetable cheese.

A. fo Wapuru. Name used to rate a man as a villain.

A. wa Gôwa. Other people.

A. we Weghe. Eruvede-stone. Shuwe. Straight

A. A kind of vegetable cheese. Penetrated.

A. ts'a Futsz'. Doctor.
A. ts'e
A. ts'c
A. ts'o
A. ts'u
A. tsza
A. tsze
A. tsz'
A. tszo
A. tszu
A. ja
A. je
A. fi
A. jo
A. ju
A. sze Szetchuwan. Sze-chuen.
A mandarin under the sixth rank.

Imperial regulations.

In the above table, there are altogether forty seven groups, consisting of one hundred and thirty one monosyllables, with two hundred and sixty nine polysyllabic Manchu words.

SECOND CLASS.

This class is pronounced with a light lip and contracted tongue. The rule for reading it is, to add the sound i to the end of each of the syllables in the first class respectively; when by uttering them rapidly in conjunction, so as to form a monosyllabic sound, the right pronunciation is attained.

* When the syllable $X$ occurs as part of a word, it is always read oi; but when used unconnectedly, it is read woi.
* This group is read with a gnawing movement.
† The two preceding groups are read with a vibratory movement of the tongue.

The preceding class is formed by adding the letter əi, to the end of the syllables in the first class respectively; but when the əi is followed by another syllable, it is written ʃi. Thus, the letter ʃ a with the letter ʃi added to it, forms the syllable ʃai, as in ʃainaha (what?). Again, by adding ʃi to the letter ʃe, the syllable ʃei is formed, as in ʃeimeghe (prejudiced against). Or, the letter ʃ o with ʃi affixed, forms ʃoi, as in the word ʃoil (surface). The same rule will apply to the combination of all the other syllables.

In this class, there are altogether forty six groups of syllables, containing one hundred and twenty four monosyllables; three polysyllabic Manchu words are added.
THIRD CLASS.

This class is distinguished by the sound $r$, formed by the vibration of the tongue. The method of reading it is, to add the sound $r$ to each of the syllables in the first class, when by rapidly uttering the combination, the pronunciation is attained.

§>im*
pfipi
t$t
f!ftr'i
I

When the syllable $r$ occurs in the middle of a word, it is read as or in for; but when alone, it is as ore in store.

† When the syllable $r$ occurs at the commencement of a polysyllabic word, it may be read shir or sir; but alone, it is sir.
This group is read with a gnawing movement.

† The two preceding groups are read with a double vibration of the tongue.

The preceding class is formed by adding the letter ḳ r, to the end of the syllables in the first class respectively; but when followed by another syllable, this letter takes the form ណ r. Thus, the letter ḳ a with the letter ណ added to it, forms the syllable ḳ ar, as in ណ ki arki (brandy). Again, the letter ḳ e with the addition ណ r, forms the syllable ḳ er, as in ណ ki erghe (a frog). And the letter ḳ i with the addition of ណ r, forms the syllable ḳ ir, as in the word ណ ki irgen (the people). All the other syllables are composed on the same principle.

In this class, there are altogether forty groups, containing one hundred and twelve syllables; three polysyllabic Manchu words are added.

FOURTH CLASS.

This class is characterized by a direct dental guttural, with a slightly nasal tone. In order to attain the pronunciation, the sound ㄴ is added to the syllables in the first class respectively; when a rapid utterance of the combination gives the monosyllabic sound.

* When the syllable ㄴ occurs in the middle of a word, it is always read as on in upon; but when standing alone, it is pronounced as one.
When the syllable 亜 occurs in the middle or at the end of a word, it is always read shin; when at the beginning, it may be read shin or sin; but when standing by itself, it is read sin.

† This group is read with a gnawing movement.

‡ The two preceding groups are read with a vibration of the tongue.
The preceding class is formed by adding the letter $n$, to the end of the several syllables in the first class; but when it is followed by another syllable, this letter takes the form $a$. Thus by adding the letter $n$ to the end of $a$, the syllable $an$ is formed, as in antaha (a guest). The letter $e$ with $n$ affixed, forms the syllable $en$, as in enduri (spirit). And thus also, the letter $n$ after it, forms the syllable $in$, as in the word inchegehe (he laughed). The other syllables are all combined on the same principle.

In this class, there are altogether forty six groups, containing one hundred and twenty four syllables; three polysyllabic Manchu words are added.

**FIFTH CLASS.**

This class is distinguished by a heavy-lip nasal tone. In order to attain the pronunciation, the sound $ng$ is added to each of the syllables in the first class; and by rapidly pronouncing the combination, the true sound is acquired.

* When the syllable $a$ occurs in the middle of a word, it is always read ong; when by itself, it is pronounced ung.

† When the syllable $i$ occurs in the middle of a word, it is always read seng; when at the beginning of a word it may be either read sing or seng; but when used by itself, it is read sing.
* This group is read with a gnawing movement.
† The two preceding groups are read with a vibration of the tongue.

The preceding class is formed by adding the letter  nf.
to the respective syllables in the first class; but when this is followed by another syllable, it takes the form \( a \). Thus, adding \( ng \) to the end of the letter \( a \), forms the syllable \( ang \), as in \( angga \) (the mouth). Again, adding \( ng \) to the letter \( e \) forms the syllable \( eng \), as in \( enggemu \) (a saddle). Or again, by adding \( ng \) to the end of the letter \( i \), we have the syllable \( ing \), as the \( ingtori \) (a cherry). The remaining syllables are all combined according to the preceding examples.

In this class, there are altogether forty six groups, containing one hundred and twenty four syllables; three polysyllabic Manchu words are added.

**SIXTH CLASS.**

This class is distinguished by a light-lip palatal sound. The sound \( k \), being added to the syllables in the first class respectively, by a rapid utterance of the composite expression, the true pronunciation is attained.

* When the syllable \( u \) occurs in the middle of a word, it is always read as ock in rock; but when it stands by itself, it is as oke in joke.

† When the syllable \( e \) occurs at the beginning of a word, it may be read shik or sik; but when it stands alone, it is read sik.
This group is read with a gnawing movement.

† The two preceding groups are read with a vibration of the tongue.

This class is formed by the addition of the letter "L" or "K" to the several syllables in the first class; but when followed by another syllable, this letter takes the form "L" or "K". Thus "L k" added to "a" forms the syllable "L ak", as in "L akdun" (fidelity, security). Or by adding "K k", to the end of "e", the syllable "K ek" is formed, as in "K eksheni" (rapid), "K ektsine" (river bank) and "K ektershenpi" (overbearing). Again, by adding "L k", to the letter "i", the syllable "L ik" is formed, as in "L iktampi" (collected together). All the other syllables are combined on the same principle.

The preceding class contains altogether forty groups con-
sisting of one hundred and twelve syllables; five polysyllabic Manchu words are added.

SEVENTH CLASS.

This class is distinguished by a light-lip dental; the true pronunciation is obtained by adding s to each syllable in the first class respectively.

* When the syllable  développe in the middle of a word, it is always read as os in lost; but when used by itself, it is read as os in most.

† When the syllable  développe at the beginning of a polysyllabic word, it may be either read shis or sis; but when it stands by itself, it is read sis.
This group is read with a gnawing movement.

† The two preceding groups are read with a vibration of the tongue.

The preceding class is formed by adding the letter  to the several syllables in the first class; but when followed by another syllable, this letter takes the form . Thus, adding  to the letter  a, forms the syllable  as, as in the word  (wings, or sash). Or, by adding  to the letter  e, the syllable  es is formed, as in the word  esghen (junior uncle). Again by joining  to the letter  i, the syllable  is is formed, as in  isghunde (mutual, together). The other syllables follow the same rule.

In this class, there are altogether forty groups, containing one hundred and twenty syllables; three polysyllabic Manchu words are added.

EIGHTH CLASS.

This class is distinguished by a light-lip lingual. The method for attaining the pronunciation is, to add  to the several syllables in the first class.

* When the syllable  occurs in the middle of a word, it is read as ot in not; but when standing by itself, it is as ote in note.
When the syllable 亠 occurs at the beginning of a polysyllabic word, it may be read shit or sit; but by itself it is sit.

† This group is read with a gnawing movement.

‡ The two preceding groups are read with a vibration of the tongue.
The preceding class is formed by adding the letter \( \text{\texttt{t}} \) to the syllables in the first class respectively, which letter takes the form \( \text{\texttt{t}} \) when followed by another syllable. Thus, adding \( \text{\texttt{t}} \) to the letter \( \text{\texttt{u}} \), the syllable \( \text{\texttt{ut}} \) is formed, as in \( \text{\texttt{ulu}} \) (thus). Or by adding \( \text{\texttt{t}} \) to the syllable \( \text{\texttt{no}} \), the syllable \( \text{\texttt{not}} \) is formed, as in the word \( \text{\texttt{notho}} \) (fruit-shell). Again, the syllable \( \text{\texttt{ta}} \) with the addition of \( \text{\texttt{t}} \), forms the syllable \( \text{\texttt{tat}} \), as in the word \( \text{\texttt{tathontampi}} \) (to doubt). The other syllables are all formed on the same principle.

In this class, there are altogether forty groups, containing one hundred and twelve syllables; three polysyllabic Manchu words are added.

**Ninth Class.**

The distinctive sound of this class, is caused by a verberation of the breath with a heavy-lip. The pronunciation is acquired by adding \( \text{\texttt{p}} \) to the end of the syllables in the first class respectively, and rapidly uttering the combination.

*When the syllable \( \text{\texttt{w}} \) occurs at the beginning of a polysyllabic word, it may be either read ship or sip; but when standing by itself, it is read sip.*
The preceding class is formed by adding the letter ㅇ to the syllables in the first class respectively; which letter takes the form ㅇ ㅗ, when it is followed by another syllable. Thus, the letter ㅏ a with the addition of ㅇ ㅗ, forms the syllable ㅏ ㅗ ap, as in ㅗ ㅏ ㅑ apka (heaven), and ㅗ ㅏ ㅑ apdaha (a leaf). Again, the letter ㅏ e with the addition of ㅇ ㅗ, forms the syllable ㅏ ㅗ ep, as in ㅗ ㅏ ㅑ eptsi (rib). Or, the letter ㅏ i with ㅇ ㅗ affixed, forms the syllable ㅏ ㅗ ip, as in the word ㅗ ㅏ ㅑ ipkampi (to collect). The other syllables are all formed on the same principle.
In this class, there are altogether forty groups, containing one hundred and twelve syllables; four polysyllabic Manchu words are added.

**TENTH CLASS.**

This class is distinguished by a pouting-lip guttural. By adding the sound o to the several syllables in the first class, and then rapidly uttering the combination, the pronunciation is acquired.

* When the syllable occurs within a polysyllabic or monosyllabic word, it is always read au.

† This group is read with a gnawing movement.
The two preceding groups are read with a vibration of the tongue.

This class is formed by adding the letter ə o to the several syllables in the first class; but when followed by another syllable, this letter takes the form a. Thus, by adding a o to the syllable ɐ ni, the syllable ɐ nio is formed, as in the word ɐ nioghe (wolf, or wolf-skin). Or taking the syllable ɐ se with the addition of a o, we have the syllable ɐ seo as in the word ɐ seoleku (a careful man). And again, by adding a o to the syllable ɐ le, the syllable ɐ leo is produced, as in the word ɐ leolempi (converse). The other syllables are all compounded on the same principle.

In the preceding class, there are altogether forty six groups, consisting of one hundred and twenty four syllables; three polysyllabic Manchú words are added.

**ELEVENTH CLASS.**

This class is distinguished by a guttural sound, formed by directing the tip of the tongue to the palate. The method for attaining the pronunciation, is to add the sound ɬ to the several syllables in the first class; and then give rapid utterance to the compound term. In order to pronounce the ɬ, the tip of the tongue is raised to the palate and not removed, a vacancy being left below the root. The remark is applicable to all the examples.
When the syllable 但在 middle of a polysyllabic word, it is always read as ol in 'extol'; but when standing alone, it is read as ol in old.

† When the syllable 但在 at the beginning of a polysyllabic word, it may be read either shil or sil; but when standing alone, it is read sil.

† This group is read with a gnawing movement.

§ The two preceding groups are read with a vibration of the tongue.
This class is formed by adding the letter j l to the several syllables in the first class; but when followed by another syllable, this letter takes the form j l. Thus, j l joined to the end of the letter j a, gives the syllable j al, as in the word j alpan (a public messenger). Or, by the addition of j l to the letter j e, the syllable j el is formed, as in the word j elpighe (pendant-ear fox, fox-skin, called). And again, the letter j i, with the addition of j l, forms the syllable j il, as in the word j ildamu (gay and handsome, intelligent). All the other syllables follow the same rule as the foregoing examples.

There are in this class, in all forty groups, containing one hundred and twelve syllables; three polysyllabic Manchu words are added.

TWELFTH CLASS.

The characteristic of this class is a sound formed while closing the mouth with a heavy lip. In reading it, m is to be added to the respective syllables in the first class, when a rapid utterance of the combination gives the required pronunciation.

* When the syllable j occurs in the middle of a polysyllabic word, it is read as om in from; but when standing by itself, it is read as ome in home.

† When the syllable j occurs at the beginning of a polysyllabic word, it may be read shim or sim; but alone, it is sim.
* This group is read with a gnawing movement.

The preceding class is formed by adding the letter 磏 m to the several syllables in the first class; but when this letter is followed by another syllable, it takes the form ￂ. Thus, the letter [top] a with the addition of �权 m, forms the syllable 垸 am, as in the word 垸:before (wife’s father; father’s uncle). Again, by adding  권리 m to the letter _latency e, the syllable 垸 em is formed, as in 垸:emghe (wife's mother; father’s aunt). And if we add �权 m to the letter 앰 i, we have the syllable 垸:im, as in the word 垸:imtsin (hand drum; festival drum). The same method is pursued with all the other syllables.

In the preceding class, there are altogether forty groups,
consisting of one hundred and twelve syllables; three polysyllabic Manchu words are added.

**MONOPHONIC MANCHU DISSYLLABLES.**

*These groups are read with a gnawing movement.*
These groups are read with a gnawing movement.
This group is read with a gnawing movement.

In the above table, there are altogether seventy two groups, consisting of one hundred and seventy eight disyllables.

I find on looking over the monosyllables, that they are all capable of harmonious combination like the above, but considering that a great number of these would be useless, I have here only given such as are absolutely employed in the formation of Manchu words, and whose sounds are not found in the tables of the twelve classes.

**MANCHU MONOSYLLABLES OF FOREIGN DERIVATION.**

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**POLYSYLLABIC MANCHU WORDS OF FOREIGN DERIVATION.**

- **Sain.** Felicitous. Virtuous. Good.
- **Tain.** Military weapons.
- **Duin.** Four.
- **Aintsi.** It may be so.
- **Gaindumpi.** To take. To want.
- **Niongniya-ha.** A goose.
- **Niongga-champi.** To wound the skin.
- **Niongnio.** One who surpasses others. Large wing feathers.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yapaiige.</td>
<td>Belonging to what place.</td>
</tr>
<tr>
<td>Gowaingge.</td>
<td>Belonging to another.</td>
</tr>
<tr>
<td>Suingge.</td>
<td>Sinned against. To wish another.</td>
</tr>
<tr>
<td>Chaingge.</td>
<td>Belonging to the second.</td>
</tr>
<tr>
<td>Feingge.</td>
<td>Old.</td>
</tr>
<tr>
<td>Weingge.</td>
<td>Whose?</td>
</tr>
<tr>
<td>Ashshampi.</td>
<td>To stir.</td>
</tr>
<tr>
<td>Hoshshompi.</td>
<td>Lying &amp; deception.</td>
</tr>
<tr>
<td>Gowanashampi.</td>
<td>Palpitation. To beat with a stick. In small pieces.</td>
</tr>
<tr>
<td>Tompi.</td>
<td>To strike.</td>
</tr>
<tr>
<td>Neimpi.</td>
<td>To open.</td>
</tr>
<tr>
<td>Gaimpi.</td>
<td>To take to one's self.</td>
</tr>
<tr>
<td>Paimpi.</td>
<td>To entreat. To seek.</td>
</tr>
<tr>
<td>Saimpi.</td>
<td>To bite.</td>
</tr>
<tr>
<td>Suimpi.</td>
<td>To mix up mud or paste. To rub ink.</td>
</tr>
<tr>
<td>Goimpi.</td>
<td>Central. To hit the mark.</td>
</tr>
<tr>
<td>Taimpa.</td>
<td>A periwinkle. Flowing down. Flowing about.</td>
</tr>
<tr>
<td>Neompi.</td>
<td>Intense cold, affecting the bones.</td>
</tr>
<tr>
<td>Niompi.</td>
<td>To revile.</td>
</tr>
<tr>
<td>Daumpi.</td>
<td>To ferry over a river. Perform military evolutions on horseback.</td>
</tr>
<tr>
<td>Leompi.</td>
<td>To perform military evolutions.</td>
</tr>
<tr>
<td>Niookso.</td>
<td>Water moss.</td>
</tr>
<tr>
<td>Niolghumpi.</td>
<td>To gallop a horse.</td>
</tr>
<tr>
<td>Niolmun peye.</td>
<td>Bare skin. Naked body.</td>
</tr>
</tbody>
</table>

In the above table, there are thirty three terms.
METHOD OF COMBINING THE SOUNDS OF MANCHU SYLLABLES.

Take as an example, the composite sound ʂə́ sio. According to the form of the syllable ʂə́, the initial character is ʂ; so that we may take the initial of any of the five syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́, all beginning with ʂ, for the first element. Then, we find on examination, that the final sound of ʂə́ belongs to the tenth class; from which class, the eight syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́ ʂə́ ʂə́ ʂə́ are selected, the rule determining ʂə́ to be the one harmonizing with ʂə́, and which is taken for the second element; when the two syllables ʂə́ ʂə́ si-yeo being read rapidly together, the sound of the syllable ʂə́ sio is attained.

Let us take the composite sound ʂə́ chung. According to the form, ʂ is the initial; wherefore we may take the initial ʂ of any of the five syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́ for the first element. Then looking for the final of ʂə́, we find it belongs to the fifth class; and among the eight syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́ ʂə́ ʂə́ ʂə́, all taken from that class, ʂə́ is the one which harmonizes with ʂə́, and is employed as the final element; when the two syllables ʂə́ ʂə́ chu-weng being pronounced in rapid succession, the syllabic sound ʂə́ chung is completed.

Take the composite sound ʂə́ ta-yan. The initial character is ʂə́; consequently the initial of any of the five syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́, may be taken as the first element. Then, we find the final belongs to the fourth class; from which class, among the eight syllables ʂə́ ʂə̀ ʂə́ ʂέ́ ʂə́ ʂə́ ʂə́ ʂə́, the syllable ʂə́ is determined to be the sound corresponding with ʂə́, and is accordingly employed as the final; when the two syllables ʂə́ ʂə́ ta-yan being
uttered in rapid succession, the required syllabic sound $\text{tan}$ is attained.

Take the composite sound $\text{Gui}$. The form of the syllable gives $\text{G}$ as the initial character; wherefore we may take the initial of any of the five syllables $\text{G G G G G G}$, for the first element. Then we find the final sound belongs to the second class; from which class, among the eight syllables $\text{G G G G G G G G}$, the syllable $\text{G}$ is fixed upon as corresponding in sound with $\text{G}$, and is employed as the final; when by a rapid utterance of the two syllables $\text{G G G G G G G G}$ in succession, the syllabic sound $\text{G G G G G G G G}$ $\text{Gui}$ is attained.

Take the composite sound $\text{Sa}$. The form of the syllable gives $\text{S}$ as the initial; wherefore among the five syllables $\text{S S S S S S}$, we may take the initial of either to be the first element. We next find that the final belongs to the first class; and among the fourteen syllables $\text{S S S S S S}$ selected from that class, $\text{S}$ is fixed upon as harmonizing in sound with $\text{S}$ and is employed as the final; when by a rapid utterance of the two syllables $\text{S S S S S S} \text{Sa}$, the syllabic sound $\text{S S S S S S} \text{Sa}$ is produced.

Take the composite sound $\text{Piye}$. According to the form, $\text{P}$ is the initial character; therefore, we may take the initial of any of the five syllables $\text{P P P P P P}$ for the first element. Next finding that the final belongs to the first class, look among the fourteen selected characters $\text{P P P P P P}$, for the syllable $\text{P}$, which is fixed upon as harmonizing with $\text{P}$, and is accordingly used for the final element; when a rapid utterance of the two syllables $\text{P P P P P P} \text{Pi-ye}$ gives the sound of the syllable $\text{P P P P P P} \text{Pi-ye}$ required.
Take again the composite sound ㆂ shwai. The form of the character gives the initial ㆂ; therefore the initial of any of the five syllables ㆂ ㆂ ㆂ ㆂ ㆂ may be taken as the first element. The final sound is found to belong to the second class; from which class, we look among the eight selected syllables ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ , and find ㆂ, which is the syllable fixed upon as harmonizing with ㆂ, and is accordingly taken for the final; then by a rapid utterance of the two syllables ㆂ shu-wai, the true sound of ㆂ shwai is produced.

Take the composite sound ㆂ tyan. The form of the syllable gives ㆂ as the initial character; therefore the initial sound of any of the five syllables ㆂ ㆂ ㆂ ㆂ ㆂ , beginning with ㆂ, may be taken as the first element. Then finding the final to belong to the fourth class, we look among the eight syllables ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ belonging to that class, and find ㆂ, the syllable fixed upon as harmonizing with ㆂ, and use it accordingly for the final; then by a rapid utterance of the two syllables ㆂ tyan in conjunction, we attain the required pronunciation of ㆂ tyan.

Take the composite sound ㆂ hwang. The initial character of the syllable ㆂ is ㆂ; so that we may take the initial of any of the five syllables ㆂ ㆂ ㆂ ㆂ ㆂ for the first element. Then finding the final of ㆂ to belong to the fifth class, we look among the eight syllables ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ ㆂ for the syllable ㆂ, which is fixed upon as harmonizing with ㆂ, and employ it as the final element; when by a rapid utterance of the two syllables ㆂ hwang, the sound of ㆂ hwang is obtained.
Take the composite sound lyau. The form of the syllable gives  as the initial; consequently the initial of any of the five syllables may be taken as the first element. Next having found that the final sound of belongs to the tenth class, look among the eight syllables for the syllable, which is fixed upon as harmonizing with and employ it for the second element: when by pronouncing in rapid succession, the two syllables lyau, the pronunciation of lyau is obtained.

Let us examine the composite sound liō. The initial of the syllable being , the initial of any of the five syllables may be taken as the first element. Then as we find that the final of belongs to the first class, we look among the fourteen syllables, and finding the syllable, which is fixed upon as harmonizing with , we employ it for the final element; then pronouncing the two syllables li-yu in rapid succession, we acquire the true sound of liō.

Take the composite sound giōng for example. The initial character of is ; therefore we may take for the first element, the initial of any of the five syllables . Next finding that the final sound of belongs to the fifth class, we look among the eight syllables for the syllable, which is fixed upon as harmonizing with , and employ it as the second element; then a rapid utterance of the two syllables gi-yong gives the required sound of the syllable giong.
The same method may be followed with all other words. I find on looking over the twelve classes, that it is only the first, second, fourth, fifth and tenth, that are simple sounds, and can be employed in elementary combinations; the remaining seven classes are double sounds, and being compound expressions are inadmissible in the elementary synthesis. I have given these rules, because in my youth, while engaged in study, I took delight in comparing sounds and detecting rhymes; and whenever I met with a syllable, that was difficult to pronounce, or a combination, the sound of which it was hard for the organs of speech to attain, by means of this rule, I have been able to acquire the true pronunciation, and thus to understand the clear symphony of the harmonizing elements, more rapidly than by any other method.

**IRREGULARITIES IN THE USE OF MANCHU SYLLABLES.**

Besides the regular sounds already given, of the simple syllables in the twelve classes, and those formed by elementary combination, when these are employed singly in transcribing Chinese words, there are other sounds fixed by usage as the following.

If any of the preceding thirty-two syllables occurs in a polysyllabic word or in a Manchu phrase, it must not be read according to these examples.
When affixed to the syllables of the fifth class, the following take the pronunciation here given:

These three syllables are also sometimes read according to the regular sounds.

When the above syllables are affixed to those of any other class, they must not be read in this manner.

When the letter ṭ follows any of the syllables of the fourth class, it is read ni; after other syllables it is always read i; only after any of the syllables of the fifth class, the single ṭ must not be used, but the syllable ṭ instead. The ṭ is sometimes affixed to the syllables of the first class, in which case it has the same meaning as when detached. It cannot be affixed to the syllables of any other class, but must be written after by itself.

When the following syllables occur in polysyllabic Manchu words or phrases, they are to be read according to the pronunciation here given:
When these words are used separately, the final is pronounced han.

All the preceding expressions differ in the pronunciation, from that common to the same characters. Those that follow are sometimes read according to this rule, and sometimes the syllable takes its original sound. There is no uniform guide for the student, but he must in every case comply with circumstances. There is no end to the delicate changes in Manchu sounds and Tartar words, so that it is impossible to record them all. Progress in the correct acquirement of these must depend upon the student’s experience and capacity.
In reading the following eight terminations, the syllables are always preceded by a.
THE ORDER OF WRITING THE MANCHU CHARACTERS.

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>4th.</th>
<th>whole.</th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>whole.</th>
</tr>
</thead>
</table>

![Character Diagram]
In the following twenty syllables, all beginning with the letter ṣ, which in the middle of a word, takes the form of double a, thus ḳ, the dot or the circle is always placed at the part where this letter joins the following one:

Although there are but a small number of examples given above, of the order for writing the characters, yet the principles may applied to any extent, one example being sufficient for hundreds of various forms.
Students of Manchu ought clearly to comprehend the meaning of every single word; the least remissness in this respect must not be tolerated; for if one does not distinctly remember the words that are contained in this book, he certainly cannot understand the same words, when he meets with them elsewhere. Furthermore, if a man has but the least grain of attainment, it is an advantage to him; but if he does not apply his mind to it, how can he turn it to account? if he does not exercise this thoughts upon it, it can be of little service to him.
I will assuredly walk over to your house, of course. I assume you know that I may listen to your counsel.

But when I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.

When I go, I shall only be a trouble to you.
I can only guess the meaning of your words, for I have never heard them spoken by others who have written them down. How unreasonable you are!

I must make known to you the sentiments that I hold dear, even though I may not have the opportunity to express them. I hope that you will have no doubt on the subject either.

If I wish to go, I can please myself. If I do not intend to go, then also I am my own affair. Why should I tell you of my intentions?

Besides, when I went to that place on a former occasion, I did not have your company with me. Why should I take you along now?

If you decide to stay, I must go and prepare for the journey, even though I may not have the time to do so. If you have any plans, please let me know.

You are just now come. How you chatter! Must I give you a full detail of every thing? The paila stirs, juggling, giving my mind some new ideas. Is it enough to inform you all the affairs, except yourself? I certainly know no one else knows.
I knew, I knew nothing about it. If I knew, I would tell you. As I have no knowledge of it? What do you wish to tell me? Would you wish to make any amendments here? Laws enacting some regulations have designated certain places for the establishment of your institutions. Why are you so impatient?

Let it rest. If I see another person, as you wish to tell me the whole affair, tell him the whole affair. Then, from beginning to end, you ask me about anything? If you wish, I will answer you. If you do not know? You say you have not heard? You always make some evasive excuses for not telling me. Is it
When were you promoted?
I wish you great joy.
I never heard anything about it.

I must now come to congratulate you.
I have not heard of it.
I should have come to congratulate you.
Do not think ill of me.
I beseech you to pardon my neglect.

I hear from time to time that you are in good health.
Age and illness can affect you.
We are intimate friends.
We are in touch with each other.

I have written to you.
We speak in that manner.
In the intercourse of friends, a correspondence

What is the use of so much ceremony?
There are some men who, with regard to employ certain objects, although they seem to be warm friends: Yet, one avoids them on an affair which occupies his heart; they do not interest themselves beyond what the mere rules of polite society demand. What is the advantage of such kind of conduct? I said to you, go and tell them. Where did you go yesterday? I sent a man to go and tell you. Where is it made, gentle madam? In my kitchen, I think, some gallnut. I certainly thought you were not at home, but you were gone out somewhere.
I went for a walk one day, and I wanted a whole day to myself. But you did not come; so I waited a whole day.

In vain I had other business. I wished to attend to it, but I was afraid you would come.

In vain I had other business. I wished to attend to it, but I was afraid you would come.

I was very vexed.

I was very vexed.

I was very vexed.

I was very vexed.

I was very vexed.

I was very vexed.

I was very vexed.

I was very vexed.
I have spoken to him. He said, 'If this were the business of one man, then it would
not be easy. The business of every one, it becomes very difficult.' He said, 'By and by, but he would not be hurtful.

I also asked him when the truth of this matter could be ascertained.

In grain merchants' palaces, since general practice is to maintain a stately and amiable face, and do you incessantly keep asking

I should judge from his appearance, he is not a man to deceive in any matter.
entertain so many suspicions?

'Ve were you left me to go, for once you wish this?

Now understand you are

how understand you are?

then if it is easy for others

If a man does not wish to go

You only and yourself

If a man does not wish to go

entertain so many suspicions?

entertain so many suspicions?
44


لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
If you wish to take it, take it. If you do not take it, do not think ill of it. If you wish to take it, take it. If you do not take it, do not think ill of it. If you wish to take it, take it. If you do not take it, do not think ill of it. If you wish to take it, take it. If you do not take it, do not think ill of it.

Having delayed till that time, I will be too late then to change your mind.

Although you then say you wish it, you cannot obtain it. No matter.

If you are so determined to have it; then that is sufficient. If you give it voluntarily; he is in the right to take it.
voluntary, how can he with justice take it?

50

Now then will you give it or not? If you wish to give it, others also will think they may expect to

say to him. 

If you would only send a correct answer; that would be rather better, Aqary

enough, listen to some and understand: Inshahome nizhun pe etherengage session. I.e. they

What matter whether

to postpone day after day? I e. your knowledge las ha given price, nizhun in gasara pa ad, Damu ongqam

you give or not. If you say in short what you intend; then people will have no cause to blame you. Only let your words
Is it a genuine golstone? Among my acquaintances, no one要紧 cashed my page in, and the correspondence of a future day?

...
The property well saw, this may be you will not hear.

Your mouth when full, the property will now hear.

Is such a great way of be loughpon the submission? Shall we ask it, man? go to be we reach you house?
but you say you wish to go and yet will not go. As you will not go and yet say
you wish to go; you constantly annoy people with your want of
and there is no certainty in your words. Who

will bear with such want of determination?

I punish, why, bat, admirable habit, my act, what: why
Such being his disposition; how can it be changed? How so?

I turn the same wish to correct his errors; how
shall I read his character? In a child some kind of intimation:

what. I shall be forever learning; what he is
much more should ordinary people value according to his own mind;
لا يمكنني قراءة النص العربي في الصورة المقدمة.
Since you ask me, "What is the difference between a superstitious and a rational person?"
I will tell you:

Superstitious people believe in things that cannot be proven, while rational people believe in things that can be proven.

The difference is in their ability to think critically and logically.

Do you want to learn more about this topic?
When I heard that you had removed from that place;
I was greatly grieved; when I first heard

The news? it was a vague rumour; but afterwards, when it was generally bruited; then I believed it.

Surely people in your present condition,

But how should others know your previous intentions?
Eliza and her brother were attending a tournament held in honor of their father. The organizers had prepared a special prize for the winner, who would receive a ring from the family jewels. Eliza was not particularly interested in the event, as she preferred spending time with her friends and reading books.

After the tournament, Eliza and her brother decided to visit the nearby park. They took a walk along the riverbank, enjoying the fresh air and the beauty of the surrounding nature. As they strolled, Eliza couldn't help but think about how much she missed her father. She wondered if he was still thinking of her, and if he missed her as much as she missed him.

As they reached the end of the walk, Eliza's brother pointed out a beautiful butterfly flying gracefully in the air. Eliza exclaimed, "Look at that! It's so graceful and elegant. I wish I could be as graceful as that butterfly."

Her brother smiled and said, "You already are, Eliza. You have grace in your movements and in your thoughts."

Eliza smiled back, feeling happy and content. She looked up at the sky and thought, "I'm grateful for every moment I have, and I'm looking forward to spending more time with my brother and our family."

The sun began to set, and they decided to head back home. As they walked, Eliza felt a sense of peace and contentment, and she knew that she would always cherish these moments spent with her family.
I will certainly not forget it.

Aren't you also

friends? The days are more in number than the leaves of the trees.

Certainly on account of this altitude, it is reasonable to choose the thought where we might not meet.

Why can you not thus make yourself concerned? I am not like you, they would do.

Neither isidu, nor isidu, nor isidu, nor isidu, nor isidu.
If one cares more than he is able to direct, 

then he is of no use; but although you have

not so much as those above;

pour me not Luke, nor Ongangene Mountfort; 

If one cares more than he is able to direct,

then he is of no use; but although you have

not so much as those above;

pour me not Luke, nor Ongangene Mountfort;
How can one get at the truth? Now who can one believe? Am I to believe everything they say? I'll try to listen to them. Oddly enough, I think my mind is confused.

The advantage of discrepancy: the completion or infinity of this after: if thus, also...

What would you do not know? If you pretend you do not know, neither involved in uncertainty. Now which way is the real?
we cannot say them; if we say them, it is certainly in bungling way. According to the adage:

*uthai gisureme muterakô; aikapade gisureme ohode urui tanchampi. Ghendure palama.*

and our capacities limited; besides having an awkward utterance; if we have five or six sentences in connection;

*pahanahangge geli eden; uttu pime angga modo; emu sirun i suncha ninggun gisun patsi;*

how can we compare with you brother? We have not been long learning;

*chafasi; age de duipuletsi geli omnio? Meni tatsihangge inenggi tsinggiya pime;*

even the Five Classics and the Doctors; ought also to be all read. But as for us;

*uthai Suncha Ging geren Tsz'i pitghe seme; inu gemu hólatsi atchampi. Meni peyepe*

intelligent as you; not only might we learn the Four Books;

*i adali ere gese sure segtu pighe pîtsi; Szeshu pitghe pe tatsiki sere anggala;*

only understand your own case; you do not know our character. If we were all as clever and
damu age sini peyepe sara dapala; meni peyepe sarkô kai. Pe aikapade gemu age
you say is very just. Your counsel is extremely proper. Although you speak thus; you
ghendughengge umesi inu. Tatsipuhangge umesi giyangga. Udu tuttu seghe seme; age
translate.

Why should you finish the year, listening to these coarse expressions?

What pe tatsirakô. Aniya hêsime ere chergi munya gisun pe tatsifi ainampi? Agei

doctrine.

Why do you not tell him to explain the Four Books?

You do not learn to
doro maka oho. Ainu têrepe Szeshu pitge pe giyangnapurakô? Upaliyampure

ly expressed. He has no abstruse discourses about uncommon matters. What you are learning is anything but
munya gisun. Umai aitchu hatsin i mangga gisun akô. Age suwani ere tatsihangge umesi

The instruction we receive from this teacher; is all superficial common-place sayings; and his questions are coarse-
Meni ere sefu i tatisipuhangge; gemu yasai chuleri gisurere an i gisun; chai fontzière châpure

That being the case; coming to you every day, what kind of instruction does he give you?
mudan tzimpi. Tattu otsi; inenggidari tzisî gemu suwende ai chergi gisun tatisipumpi?
On this occasion does your teacher come? He comes. He certainly comes once a day.

Ere ulchuri suvani sefu kemuni tzimpi akôn? Tzimpi. Emu inenggi de urunakô emu hear; and the state in which your letter finds us; I will write and inform you.
tontziki; chai meni peyés agei kesi de yauni sain; erei chalin gingułeme chasìha.
henceforward when there is an opportunity; I shall expect you to write and tell me of your welfare. I shall be rejoiced to eretsi amasi yaya ildun de; agei peye elghè pape kemuni chasìre. Deo pi selame yet in heart and mind we are inseparable.

Since it is thus; giyalapuha piatsipe; gônìn mutzilen pe uma giyalapuha pa akô. Uutto pe dahome;

and also ashamed. However; as brethren, although we live in different places;
urgunchempime yerteshempi. Tuttu seme; muse ahôn deo i peye. udu chume pade

thinking about it; unexpectedly your letter arrived. I was inexpressibly delighted
kidume gônime pisiredè; holkonde age i chasìgan isintziha. Pi yala alimpaharakô
but being unable to obtain a convenient opportunity; I have thus been prevented sending the letter. While I was
written.

Are all your family well also? I wish to enquire after your welfare;

It was especially to enquire of your welfare; that I respectfully wrote to you.

You well in health brother?

It is this like a man of talent?

speak decidedly before all,

transfer his faults to another;

puts his faults to another;

then vainly boasting behind one's back;

while he cannot

but on the contrary, pretending to be faithful to two parties, when one only wishes to

business.

but on the contrary, pretending to be faithful to two parties, when one only wishes to
then that is sufficient. Having received an order from another; and not completing that person's
teni inu darala. Niyalmai afapua pe abme gaisu manggi; geli niyalmai paita pe
When a man has any business; if he performs it with energy; and is diligent in his movements;
Haha niyalma paita pitsi; teng teng seme yapure; hau ghio seme arpushara otsi;
When once a matter is past, why bring it up again? At every recollection of it, I am disgusted and indignant.
Emgeri duleke paita pe geli chonofi ainampi? Chongko dari pi yerteshempime korsompi.
immediately.
takapumpikai.
certainly know the good and bad of men? They may be recognized
pe urunako incengge goidaha manggi, teni takampi semeo. Dartai andande inu
in course of time, he will become involved in wickedness. That is a sure saying. After a time, may not one
pighe pighei eghe de ushapumphi serengge. Toktoho leolen kai. Niyalmai sain eghe
company with good men; he will gradually advance in virtue. But if one leans towards bad men;

urse de adanatsi; ulghiyen ulghiyen i sain de ipenempi. Eghe urse de dayanatsi;

listen to your instructions? Assuredly that would be a great benefit to me. If you say for what cause? If one keeps
tatsipure pe dontzitsi? Tere yala mini kasi oho setsina. Turgun adarame setsi? Sain

my happiness to have met with you again; how shall I manage to be constantly in the same place with you, that I may
chapshande gela age pe atchaha; adarame pahafi sini emgi emu pade pifi daruhai agei

I seem to know you at once. I have probably met you somewhere; as I recognize your face so well. Now it is
Age pe paipi takara adali. Yaka pade atchaha gese; apsi tsira pe takampi. Enenggi

it will be in vain.
paitako kai.

without anxiety. If he does not acquire the principle; he may use his efforts to the utmost of his strength, but
utcharapumpi. Pahara giyan waka otsi; udu hosisun mohoto lo fashshaha some inu
thing has its own proper method. 

If one acquires the principle; he will always accomplish it

paita ini tsisui emu pantzinara doro pi. Pahara giyan otsi; gônin akô pade kemuni

in this way; you are only partially informed, you do not know the whole. Every

chergi gisun inu pitsipe; si damu emgen pe sâha gotzime, churwe pe sara unde. Yaya

look at you; at one time, you are hurried; at another time, you are quite negligent. Now although you speak

simpe tuwatsi; ememu fonde hon haghî; ememu fonde elegehon dapahapi. Sini ghendughe ere

obtaining this good fortune? If time is important; arduous application is also important. If I

gônisi geli pahampio? Erin forgon oyonggo setsi; fashsharangge inu oyonggo. Pi

Lads, exert yourselves a little. If you lose such an excellent opportunity; can you think of again

Asihata matzige fede. Ere gese i sain nas'hôn pe ufarapuha manggi; chai ere utchara pe

yourself, will be the noblest way. Being thus swayed by others; is not an estimable character.

yapurengge wesighun. Ere durun i niyalma de ten gairengge: ghikanakô pai.
Is that the fault of others?  Or is it your own?  Be it as it may; taking it in hand
upaliyakangge. Erepe niyalmai waka semeo? Beye waka semeo? Ai otsipe; peye alifi
Formerly by urging, I made you promise to take it in hand. But now you change your tone.
kai. Tchananggi lalantzi si alime gaisu setsi. Enenygi tzi o nakô uthai angga
stances. If you say you cannot undertake it; still less than you, can he undertake it.
yapume pantzinarakô. Si simpe alime muterakô setsi; i sintsi geli alime muterakô
Your thus “stopping your ears and stealing the bell” affair, is impracticable under any circum-
Sini ere gese shan pe gidafi konggon pe hölhara paita pe, yaya pade isinasi inu
Such words; are they the expression of your own sentiments? or merely the utterance of your suspicions?
Ere chergi gisun: gemu sinî gônîn tsi tutsinlzighenggeo? eitsî pai puhiycme gisureghenggeo?
act; you will assuredly be successful; how can you fail?
ohôde: urui châpshaki pisire dapala; ainahai ufaraki pini?
While we are not able to creep alone; how can we learn to walk?

I have been extremely uncomfortable for these two days. I do not

suggest my food. Sustaining or standing, I set no rest. I am altogether desolate of strength. But

when wishing to be down;

I drink a little, if produced preparation. To day I am a little easier.

Why should I, that a

without gain, without leisure. Unless my peace are our enemies? I dolor; my answer

have also been very

present, every one is the same. My own health for these several days;
I had no oppression at the heart. I felt no distress, I did not feel the least, I was so unsteady, my

interest.

I read on a piece of cotton or a melon seed. I hear that I should have been over-balanced. In that weak state,

I exeed myself; and am restored to condleseence. I think it is all caused by this seasons pestilential air.

Fell a heavy rain; and I heard the pelting of the drops. Then I heard a voice as of a man who exclaimed, 

&c. &c. &c.

and there being no trade; and the being no trade;
Who are you giving place to again? Pray get up and sit in the centre. Make them give us a little more.

Age gei repe anahónchara? Uthai tafafi dulimpa de teki. Tchempini mende matlige

of the trees move?
gei ashshampio?

the highway, are heard by men among the grass.

gisuretsi, orho i dolo dountire niyalma pi seghepi. Edun darakó otsi; mani apdahan

he cannot conceal it from High Heaven.

If the wind does not blow; how can the leaves

gisugere, orho i dole dountire niyalma pi seghepi. Edum ñarokó otsi; mani apdahan

he cannot conceal it from High Heaven.

The proverb says,— Words spoken on

dapala; dergi apka pe gidaitsi ochorakó kai. Degdeni ghendughengge, Chugón de

represent me?

In transacting any business; one can only conceal it from men;

peyepe laidarokó ni? Yaya paita yapurenge; damu niyalma pe taldatsi ochoro

have somewhat of the appearance; others will speak in that manner.

Why do they not mis-
sinde matlige muri pifi; niyalma teni tuttu gisulere dapala. Tese aINU mini
have said it. But if so, in whose presence did I say it? There must also be some one as a witness.


Do not listen to what other people say. If he says that I said it; then I may

Age si ghetu niyalmai gisun pe ume dontzire. I mimpe gisureghe setsi; uthai

ceremony? When it is not a ceremonial entertainment, why talk about upper and lower places?

pe ainampi? Yengsi surin geli waka, aipe dele wala sempn?

I can in that case sit opposite. When all are sitting eating together in common, why use this
te; pi uthai uttu paktsilame teki. Yaya demun i tetehendu fi cheki pai, ere doro

Let this brother sit next to you. Do not refuse brother. Then if you sit next to this brother;

te. Ere age pe adame tekini. Age si inu ume marara. Uthai ere age i sirame

room; that we also may sit down for a little. This brother is right. Take you the chief place then.

pa anapu; pe inu matzige tempi dere. Ere agei gisun inu. Age si uthai tsin i
Old people have a saying: —

"If the ear bears

be so hard upon an innocent man,

be the clear heavens

what the ear bears

is false.

Time speeds very fast.

Another year comes unawares.

We have reached the first month.

Have I reached the goal?

in my aim.

Where is the garden

of the King of the Earth.

I have attained another year,

Judging by the days and months passing like a weaver's shuttle, hurry

By the favour of Heaven, I have attained another year. Truly the days and months pass like a weaver's shuttle, hurry...
I am going towdal the harvest of the year on the age.

When I was young, I looked forward to the annual terms.

Now being advanced in years, not only are all such pleasing anticipations extinguished in my breast;

when I hear people talking about the terms;

but when I hear people talking about the terms;

Whence, then, come these complaints, these anxieties, these regrets? Must I conclude, therefore, that we are old friends?

Yes, I will go and use all my power of persuasion.

If he does not comply, I shall decline to that gentleman.

I decline to be used any longer. I demand, if I am not understood. I declare, at least,

receive an answer in return. I shall subscribe my name under the signature, without hesitation, without sacrifice, with submission, and

CD 3 00
I have respected fully sent you a note.

I have been seen you for some time.

My friend ship with him is common-place. We have no great intimacy.

I am your obedient servant.

You at your houseable abode! I should not meet you. I can do nothing again or anything.

Your brother bring a letter from me to you. I sent it to you the other day.

I will certainly be well with you. Why speak thus?

What man!
Si

Your kindness; the article I wanted from you; you said you would give me. Up to this time, why have not sent it?

Perhaps you have had no one at leisure.

I have made my little boy fetch it.

I am now anxiously looking and waiting.

Whether you give it or not, I trust you will surely send me a note in reply.

Where is your kinsman? He will surely return at once. His kinsman, whose name is not given, is a household or a head caperina of a head caperina.

Which banner do you belong to? I belong to the plain yellow.
83

What relation to you is Hor Anam, the clerk to the

He is my junior uncle. He is my father's brother. What is his father to you?

is a natural uncle. He is a natural uncle. Can you perform more and less archery? I can perform more and less archery.

I have not learned because I have not learned.

I have no force. Draw your bow.

Therefore, how difficult it is! It is so, put down the bow.

how difficult it is!
What is Mr. Chau's designation of honour?  He is called Chau Ama. What grade is he now?  He is called Chau Ama. He resides? Opposite my home. I study at Mr. Chau's school. That large house, is his house then. Where does this Mr. Chau school do you study? I study at Mr. Chau's school. He taught me what to read; I have learnt. Can you explain any book whatever? If it is subtle and abstruse; then I cannot. That teacher's cannot.

In what teacher's pa ina. Some I can; and some, I cannot. Some I can, and some. Some I can.
A teacher is the same as a father.
Where are you going brother? I am going elsewhere on account of a little affair.

Try to keep common sense and speak less of such things.

Be careful, don't get caught in a trap.

I understand, believe me, I gave the letter to you last night. Do not delay.
I suspect having set your mind on proving your account of family distress.

How do you speak so brother? Our friends; so you have abandoned me.

What are those remarks as these? And do you utter such remarks as these? I cannot offer a full explanation. How do you compare to that of others? If my business to-day is delayed, I will give up.

Oh! if you will do it. I will leave you.

That I may not go to your house. I do not go. I will go to your house. Let that praise be mine. If you will notudge, I will not do it.

If such is the case brother; then we are good friends. Bye, where are you? Take this horse. Yes, Take this horse. If you will do it. I cannot praise your friend. A gone man.

Are you gone now? I do not go. I will not do it. It is mine.
Go in again and speak to them. Tell them to warm up some tea and bring it. Put a good deal of milk in it.

She is well. Is your wife well? What is this thing? do not be surprised. Where are you staying? Are your children all well? All well. All is well. Your children are all well.

She is well. Are your children all well? All well. All is well. Your children are all well.

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أنت هادئ، كم كنت تكلف، بحق من كره. بين تجربتين خلقت، بركات مبكت، مجسدة
هؤلاء، ترى، مهرجانًا؟ إنها، منى. منى صاحبة عورات، ما تقصد واقعنا؟
هل تعلم ما، كم كنت أدرك بأنني ممنوحة؟

يا حلوين من سفينة، يا سفيني من الأغصان. يا سفيني من الأعشاش، يا سفيني من الأشواط.
ما أراكون من نفسك، يا سفيني من الأغصان؟
and see you.

Are you well? I am well. Is your health good? It is good. Where have you been for some time?

I have not seen you.

I was just wishing to come and see you.

I was told yesterday to present me. That day before yesterday, I dismissed the servant. Since then, I was all leisureed. When I wished to come, and he began to return, I made coachman get up quickly; when I wished to come, and he began to return, I made coachman get up quickly. When I wished to come, and he began to return, I made coachman get up quickly.
On this account, I could not come then. To-day the weather being clear, I have come on foot.

I have some especially to see you.

I have come especially to see you.

I am inexpressibly gratified to hear from you.

How can I receive your letter?

Nothing but the most respectful submission.

Your having toil to meet what I wished,

I cannot let you go away without

The desire of my heart to see you.

As we brothers have met to-day!
Somebody says, "When I have prepared a cup of poor wine, we will drink it together" something.

I have set down and taken a little, since you are so kind to me brother.

We will sit down and have a little. Since you are so kind to me brother.

I come and have some, but I will certainly comply with your wish.

But necessarily to put your will.

I will certainly comply with your wish.

If anybody says, "When I have prepared a cup of poor wine, we will drink it together" something.

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ber of insects in the tree constantly dropping. It is not so good as under the eaves in the back court.

Amargi hōnas sighen i felzile sain de isirako. Tupā eghē. Mau de pisirē

is a good place; it will be pleasant to sit there in the shade. That is bad place. There are a great num-

mai felzile sain; tupāde sepderileme taisiITCHANGGA. Tupā eghē. Mau de pisirē

mau felzile sain; tāpāde sepderileme taisi itchanga. Tupā eghē. Mau de pisirē

It is very hot in this house. You are very right. If we move it outside; under that hnovē tree

ere pāui dolo umesī hāthōn hāi. Umesī inu. Muse tule guriputsi; tere hōnāise

about wine. Yes. Now we have a little leisure; let us first move the table into the court and sit there;

tūvāna. Chē. Age muse ere sholo de; nenem dere pe hōna de guriputsi teki pāi;

Was there ever such a rude villainous slave as this? Will you obstinately persist? Make haste and see

ni? Ere doro sarkō vaipurē aha geli pīni? Kemūni tapisakī sempio? Ĥāsa nure pe

ni? Ere doro sarkō vaipurē aha geli pīni? Kemūni tapisakī sempio? Ĥāsa nure pe

santly; and there being no blind suspended before the door; how can I help it being thus dirty?

nakarakō; chai ume de geli liyanse lakiyahakō pade; ainu uttu nantughun akō

nakarakō; chai ume de geli liyanse lakiyahakō pade; ainu uttu nantughun akō
Life is what happens when you are busy making other plans. It is so.

If so, then let it be the back court.

Right, and the house being small, & the occupant's numbers, it might

occasion some comment, then I, would go, and be heard, to

occasions, to get the larger, a pleasant place; for people having

their houses in the country, & the time to wander on the hills and look at the waters.

Although it is not a famous garden, nor an exquisite locality; for truly

get your feet, your farm, and your farm...

Yet it is not inferior to the hills and groves; for truly

the occupant's numbers, & the house being small, & the

occasion some comment, then I, would go, and be heard, to

occasions, to get the larger, a pleasant place; for people having

their houses in the country, & the time to wander on the hills and look at the waters.

Although it is not a famous garden, nor an exquisite locality; for truly

get your feet, your farm, and your farm...
يُعَدُّ الرِّيحُ المُنْتَجَةَ لَمَّا تَذَكَّرُ الْمَعَادِنَةُ، فَإِنَّهُ مَجَالٌ بَيْنَ الْيَدَيْنِ. الْوَرَقَةُ يَتَأَمَّلُهَا لِلْمَعَادِنَةِ. فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ.

يَصَلُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ. الْوَرَقَةُ يَتَأَمَّلُهَا لِلْمَعَادِنَةِ. فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ.

لا تَفْتَرَى عَلَى الْمَعَادِنَةِ، فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ. الْوَرَقَةُ يَتَأَمَّلُهَا لِلْمَعَادِنَةِ. فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ.

لَا تَفْتَرَى عَلَى الْمَعَادِنَةِ، فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ. الْوَرَقَةُ يَتَأَمَّلُهَا لِلْمَعَادِنَةِ. فَيُعَدُّ الرِّيحُ مَجَالٌ بَيْنَ الْيَدَيْنِ.
The image contains text in a language that appears to be a mix of Arabic and English. The text is not clearly legible due to the quality of the image. It seems to be discussing something related to wine, and there are references to glasses and drinking. However, due to the poor quality and readability of the text, a precise transcription or translation cannot be accurately provided.
There is a man outside calling at the door. Who is it? I do not know him. Bless it, go out and see.
for you elsewhere? Still you can come into my house for a moment, and take a cup of pine tea.

let's go in? I wish to go in? then I would have gone in before.

What are you thinking of? I don't know. I don't know what I should say.

sir, what do you think of me? Besides, the honour you used to me;

I wait for you to press me to.

and what then? But you are the only person who is.

even if I cannot understand what you mean. If I do not

I certainly do not know upon what principle he is.

and if you do not

If you say so, I suppose it.

I will bear a clause against you.

enter my house by day, brother?

talk about Jomtshur? and your people disapproved? made or china peculiarly?

what will you give me to eat?

as you insist on my going in?

In a poor man's house: what good things are there? When I have prepared a banquet for both of you, I shall eat it with you.

If you have any suckling pig or goose in the house, you; besides that, I have nothing else.

I will go in and partake. I will not go in. From my youth, I have not been accustomed to eat plain rice. If you will only come in, I will come in. I am a damns doltsman; no untruthful words shall slip from my lips. I shall merely set plain rice before you.

Then if you wish for suckling pig or goose: you? My heart is very easy; answer malignly a dog. Then good fortune. If that is the case, so you in first.
Hi? Yes, your father at home?
I'm not at home. Where he be gone? He is gone to eat meat at the house of a friend who is sailing for the day.
What to do? I'm anxious! Bring some tobacco, some gin, and some tobacco to put under my head.

Are you at home? Have you read? Please send me a letter.
We may dispense with the words brother.
Do you drink spirits or wine?

Tell them quickly to prepare some ice and meat?

Both are good!
First bring some wine and drinks. Hurry them. Sit in the club seat brother. This is a good piece. The cold will


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please your bowels on that bed; you cannot sit there. Move up a little higher. Let them sit as they like. Never you mind.

Abdul un Nahid

Surface shining, the best of all. Thank you for all. Wish you a pleasant time. Forgive me for what I have done.

Go in brother and make them be quick with a little refreshment. Whether it is boiled or fried;

Am is dayish, pana pha maizige hautsehingatima.

It is ready? Tell them quickly to bring and give it to us. Do you want to put it past for your own

We can soon make the dogs howl. After that, the dogs.

Tell them that you have been away. The dogs howl. I have my hearing done to some

I will become a laughing-stock. Bliizun, pour out the wine. This single cup of wine,
لا يمكنني قراءة النص العربي بشكل طبيعي без знания арабского языка.
sitting in this:

When it is right to drink, then drink to exhilaration.

But when you use the chopsticks, you think

After having paid for it, don't demand some more of it.

Then you will not drink?

But will you use the chopsticks if you think:

Perhaps my wine is not good. Or the vegetables are not savory. But it is not due to your

According to your. So give the horse attendants some

We always eat and drink in this manner. Where you give the horse attendants some

None of them

None of them

None of them

Then they will be intoxicated when they attend us?

Can drink.

Genuinely happy. Can't belong to me. How do we not give our servants wine to drink.

When the company's, pura azpura. According to your solicitation. Le rubin, according to your solicitation. How will they attend us?
دریای موزیک و صدا، همانند موسیقی، یا قصه‌ای که به آن بهتر گفته می‌شود.

من به شما می‌گویم، لذت‌م را بگیرید، چرا چنین نمی‌بینید؟

در مورد نوشته‌ها، اینطوری که یاد آن‌ها را به دست آورید؟

ولی در واقع، شما چه می‌دهید؟

پس کل‌کارکرد نسخه‌هایی که شما می‌پذیرفته‌اید، بی‌فکری که یاد آن‌ها را در می‌آورید.

علی‌رغم اینکه من در حال نوشتن نیستم، چه می‌گویید؟

بگوید به من، چه کسی‌ای می‌داند که اینجا باید بگویم؟

من به شما می‌گویم، لذت‌م را بگیرید، چرا چنین نمی‌بینید؟

و اینجا، من به شما می‌گویم، لذت‌م را بگیرید، چرا چنین نمی‌بینید؟
لا يمكنني قراءة النص العربي في الصورة. إذا كنت بحاجة إلى مساعدة في شيء آخر، فأخبرني بذلك.
پیامبر رسول الله در حکم کریمی می‌گفت: مسجد حکم‌کریمی‌یا حکم‌کریمی‌ویستم و که سره، پیامبر، رسول الله، رسول اللہ‌یا رسول اللہ، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله‌یا رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول الله، رسول 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لا يمكنني قراءة النص العربي بشكل طبيعي. إذا كنت بحاجة إلى ترجمة أو تحليل تفاعلي، فلنتمكن من مساعدتك في ذلك.
What a busy time this is. During the time of fasting, the loud-worshippers coming from
the house of worship, Haneef Ingiloo, ooh, oh! I am dancing! I am laughing! I am laughing!

But in the meantime, the loud-worshippers coming from
the house of worship, Haneef Ingiloo, ooh, oh! I am dancing! I am laughing! I am laughing!

If you look, there are the tineers, their horses and mules, in uninterrupted succession,
and the only are immemorable.

I heard a loud noise, hearing, hearing, and I thought a horse and a mule would be
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and some to run, and some to run, and some to run, and some to run, and some to run,
Here begins a discussion between two people. The conversation is in Arabic.

Page 115
I. If you are a honest man, surely you are misleading him.

II. If you call him an assuming man, surely he is very high-minded.

III. If you have one word to say, then he says one word.

IV. If you have been in the same place with him, you do not know him.

V. If you have seen him, you do not understand his way of acting.
not only do I understand his nature; but his manner of life also, I am perfectly familiar with.

You are very prescient brother; I give you this, you will not take it; if I give you that, you say it is bad; and that kind is not right; and that kind is not right; with a little knife, with a little knife, is very useful. Is very useful. Is very useful.

You say it is too small; than kind, which you call?
You are very silly brother; you have no money, you seek to enquire of people with smooth words, when you have no money, you seek to enquire of people with smooth words.

Hearing borrowed bright silver money from others;

Abdul Al-Malik, Aziz Bin Taimur, and Al-Khaqani, received seven million and a half million, for bringing interest.

Interest: but on the contrary blame them for wanting a settlement.

When a man is not going to repay it,

Deport them again,撩起了一种或一种的 difference to reform.

Then he is devising plans to borrow money?
אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר

אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר

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אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר

אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר

אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר גַּרְעִישֶׁר

אָרָקִידָה גַּזֵּגֶּשׁ נָלָיִו, עָגָּרִישֶׁר גַּרְעִישֶׁر...
L20

Why do you speak so much in that way? Do you speak some palaver?

Are you constantly quibbling, quarrelling and nagging, so that I am unable
to concentrate on any business? I am not a great talker, I am not a great
quarrelsome person. I know when I should keep silence and when I
should speak. And do not people marvel at this? Would they say it is still
the same old person?

I think that it is not so. I think that it is really a new person. When I
think of my sister, I think of my old sister. When I think of my
brother, I think of my old brother. I think of my friend, I think of my
old friend. I think of my enemy, I think of my old enemy. I think of
myself, I think of myself as I was, not as I am now.

Your words seem so complacent and so satisfied, as if you are already in
your deliverance. Your words seem so complacent and so satisfied,
why? As if you are already in your deliverance? Your words seem so
complacent and so satisfied, why? As if you are already in your
deliverance? Your words seem so complacent and so satisfied, why?
As if you are already in your deliverance? Your words seem so
complacent and so satisfied, why? As if you are already in your
deliverance?

What ails you, my old friend? What ails you, my old friend, how can you
undertake the management of your household affairs?
The preceding phrases, being all pure colloquialisms, are extremely simple and familiar. In all books ancient and modern, written for the benefit of learners, plain unadorned language is for the chief part used; because such language, while it gives the full force of the written words, is understood both by learned and unlearned, and enables the student to advance with ease. Hence the same principle is followed out in this section, for the special object of initiating the student in the spoken medium. By this means also, he may compare the particles contained in the following section, and ascertain their use. Let not the scholar of high attainments smile at its simple familiarity, for such is necessary to open up and throw light upon the opacity of a learner's mind.
THE MANCHU PRECEPTOR.

BOOK III.

MANCHU AUXILIARY PARTICLES.

Particle (adverb) of time; also (postposition) of place, locality and direction (locative case); also of donation, and conjunction (dative case). Within. Upon. In. To. This term elucidates what follows, and may be written either as a suffix or separately. Ex.—

(Time.) (Direction. Loc.) (Place.) (Conjunction.) (Donation.)

Although it is easy to look at, it is difficult to perform. I told you directly the grandees were going. Where are you going? Genmp. I am going to Soo-chow in Kang-nan. Genmp. He said with that man. He gave it to this man. De.
(Within.)

Gold and silver are kept in the chest.

(Upo.)

Flour is stored in the granary.

(Won.)

Upon.

Within.

Ah'm mensquin offer, gussie de dropna, pole euch oISR, ianer de uas cunun.

In the heavens are winged beings.

On the earth are roving beasts.

Consultation belongs to men, but the accomplishment pertains to heaven.

I have a question, I wish to put to you.
a. When any of these words occur, the particle \( \text{de} \) must be used before them (i.e., they govern the dative).

b. None of these as particles can be used at the commencement of a line; but when they have a substantive power, or are used in the transfer of foreign words, they may be so written.

c. At a given period. At that period. This word gives more fulness of meaning to an expression than \( \text{de} \), and serves to connect what precedes with what follows. It must be preceded by one of the syllables \( \text{ra} \), \( \text{ro} \). As a substantive, it signifies—Abode.

(At a given period.)

d. At the period spoken of. This turns the meaning towards the succeeding clause.

(At the period spoken of.)

e. At the period of a desire. This introduces the succeeding clause.
(At the period of a desire.)

When his teacher expreses:

When present, while existing.

f. At the period of being practicable. When caused.

(When caused.)

From youth, not having any strolling about idle.

At the period of being present. At the period of existence.

(At the period of being present.)

When you are there, then I am able to depart.

While present. While existing.
(While present.)

When speaking. This turns the meaning towards the following clause.

(When speaking.)

When desiring. This introduces the following clause.

When desiring.

Still. After the conclusion of any proposed business. This closes the preceding clause, and commences the succeeding one.

Still.

Since the affair has reached this state, how can it still be well?
1. Having said.

2. Having desired (future).

3. Having been present. Having existed.

4. Although having said. Since it is so.

5. Having desired (present).

6. Having been practicable. Having caused.

7. During incessant continuation.

8. Having been said. Being supposed. When various results of an affair are alluded to, this introduces the following clause.

(Supposition.)

If it is only once thus, then what will be the consequence?

9. Having desired (past).

10.
Having happened. Having occurred. Being supposed. When this formula is used, it introduces an extra proposition in the following clause.

(Having happened.)

Thereupon again. Therewith also. Furthermore.

From the same cause. The word geli must be used below. As a substantive, it signifies—At the root.

(Thereupon again.)

Upon that again. Therewith also. Furthermore. This is used at the beginning of a sentence.

Above.

Hereupon. To this. Hence.
2. Thereupon. To that. Thence.

(Thereupon.)

There is no harm in

How? Whence?

(Whence?)

[2] Interrogative suffix. Note of exclamation. Particle expressing indecision. This is the particle de applied as an interrogative of doubt. As a substantive, it signifies—Younger brother.

(Consequent.) (Dative interrogative.)

When the Doctor went to any
Accusative particle. Objective particle. Final expletive. By means of. To use. To cause. To occasion. To induce. This particle may be used either by itself, or as a suffix. As a substantive, it signifies—We. The inwards of fish. The inwards of birds. Cross-tree of a cart.

(Expletive.) (From.) (Use.) (To occasion.)


Saying: "I desire it: I wish it."

A college is for archery; a school is for instruction; and an academy is for archery. (Merry-tale.)

What is the evidence? The book is completed.

The teacher gave orders for you to go. Make him come then.

a. When any of these particles occur, must be used before them. can- not be used after any of the following particles:

b. Me. To induce me.
c. **Us.** To occasion us.

d. **You.** To induce you.

e. **Them.** To cause them.

f. What was said.

g. What was spoken. Implied.

[4] Interrogative particle. Note of exclamation. Particle of indecision. This is the particle *pe*, applied as an interrogative of doubt.

(Interrogative.)

[5] Genetive particle. Possessive particle. By. To employ. This particle is sometimes written as a suffix to the first class syllables, and read with the sound of the second class, having the same meaning as when standing detached.
Examples of Ḟ as a suffix;

When any of these particles occur, they must be preceded by Ḟ i, or else Ḟ ni, which should sometimes be used.

These two expressions are complete in themselves, and do not follow the above rule.
When any of these particles occur, they must be followed by 2 i. These are expressions of certainty.

[6] 爾 Genitive, or Possessive particle.  By, or to employ. Interrogative final, or Note of exclamation. An utterance expressive of surprise. As a substantive, it signifies—
A signal mark.

(Generative.) (Employ.) (Interrog.) (Interrog.) (Interrog.)

Was it indeed? 
Did it happen?

The bravery of Pa Wang, the talents of Kung-ming,
What can be said in reply?

The wisdom of Chin Ping, and the politeness of
The cause of this?

Ere, gese, pataa, gell, pinn?

a. Thy.
b. My.
c. His.

Employ.)
Our.

Your.

Their.

By what means. Whence.

How so? Surely that is not.

Is it so? Is there indeed?

Is that the case? Has it indeed? Has that been?

[7] Ni. Interrogative exclamation. This is the particle ni used at the end of a sentence, as a conjectural interrogative.

(Interrogative exclamation.) (Interrogative exclamation.)

Surely it is

[8] These three are all Possessive suffixes, and are used as marks of Agency or Attribute. Signs of the past tense.
These are both Possessive particles. The first may be either used as a suffix, or separately; the second is always a suffix.
d. Theirs.

e. Belonging to this.

f. Belonging to that. Belonging to him.


(Pause.) (Admiration.) (Admiration.)

Confucius said—What you ask about, is great indeed! (Luzu.) It is first-rate! Erei, adai, chaka. This kind of article is also to be bought.

Interrogative note of admiration. Before this particle, dule must be used in the corresponding member of the sentence.
b.  

{Pikai.} Note of admiration expressing the existence of something, or the presence of something.

Suffix marking the Infinitive mood. This closes the preceding clause, and joins with the succeeding one. A term signifying that something is about to happen, or has not yet taken place. When the suffix {Pume} is several times repeated in a sentence, the combined meaning is the same; but none of these inflexions can be dropped.

(Infinitive.) (Infinitive.) (Infinitive) (Infinitive.)

Yapame tamara.

Just going to see.

Gisane tama.

Look to what you say.

Amaa ntengi,.wordpress.com/Africana.

Strength to make recompense.

Imizile akatama karulame mutempi.

A term signifying that something is about to happen, or has not yet taken place.

Mutempi is always preceded by the syllable {Pume}.

a.  

{One.} To do. To be. May. When used in a detached form, in the middle of a sentence, this is the same as {ompi} at the end of a sentence.

(To do. May.) (To do. May.)

Uma, one ima. muterako. pina.

This way will not do.

(To be.)

Harun one.

He is fit for office.
b. Also. And. This may be used either separately, or as a suffix in the middle of a sentence.

Also. Rich and noble.

Also. Poom and mean.

Also. Radiation.

c. Is also. This is used in the middle of a sentence.

(Is also.) Manggun tasha.

(Is also.) Sempinge ki.

d. May, also—. To be, also—.

To say, also—.

f. Wish, also—.

g. Gone and also—. Since it is gone, also—.
Being so, and—. This manner, and also—.

Being so, and—. That manner, and also—.

Say. Although say. Although it is. Being so. This is used by itself in the middle of a sentence.

(Although say.)

I engage to be diligent and attentive, and to keep the business in excellent order.

(Although it is.)

He is gone indeed; still he was of no assistance in business.

(Although a desire is expressed.)

Although it may happen. Although it comes to pass. Suppose it happens. Suppose it takes place.
(Suppose it happens.)

Suppose a rat has large hoils on its tail, still they do not contain much matter.

Then although. Although it is thus.

Yet although. Although it is in that manner.

Suffix marking the Optative mood. Indication of desire. This implies also giving preference to another. It may also form the final syllable in the sentence, leaving the phrase extremely indefinite and undecided. When \( \tilde{se} \) is used below this particle, then it decidedly expresses a wish or desire.

My heart is in this direction.

I desire to go.

Let me read this book.

Do you desire to read this book?

Sit higher up brother.

Pray mount the horse.
a. Wish to be. Desire to do.

(Desire to do.)

b. Wish to be present.

c. Wish to say.

d. Pray sit down. Let me set. I wish to remain.

e. Pray eat. Let me eat.

f. Pray mount. Let me mount (on horseback).

g. Pray drink. Let me drink.


(Conditional.) (Conjunctive.)

If a man is not given purpose (Tan-yu) when he speaks, it is certainly to the vain talking.
These are expressions of certainty.

If you intend to go, then say you will go; if you are not going, then say you will not go.

There must be used before them.

Takings leave of his father and mother, he was long separated from his family.
If it may be. Should it be.

If it is. If so. Thus.

Then being so. If it is thus.

Then being so. If it is in that manner.

There being one. The first come.

There being two. The second come.

If you say. Suppose you say.

If you desire. Suppose you wish.

Suppose there be. If it is there. About to be or do.

(Suppose there be.)
(If it is here.) When about to ask the guests to be seated, the
receivers of the guests also arrived.

It is here, it is better than
there.

k. About to say.

m. If it has happened. If it has taken place.
If it has been. This expression refers parti-
cularly to something anterior to the time of
speaking; after it, the word pighe must be used, in the
corresponding part of the sentence.

About to wish. About to desire.

n. pighe.
n. Perhaps. Or.

o. What is it?

p. If not. Undoubtedly.

q. Perhaps it is.

r. I hear. It is reported. Below this word, one of the words sere, seghe, sempi, must be used, in the corresponding part of the clause.

[14] From. By. Out of. When this is joined to the end of a word, it gives more fullness of meaning to the phrase than tsi. With a full meaning, it signifies—Begin.

a. On horseback.

b. From the post-house.

c. From the centre. From the inside.
d. Sidenteri. From between.

e. Chataderi. From the seam.

f. Tuberideri. From the outside.

[15] Alkapade. If. If perhaps. Suppose. This is used at the beginning of a sentence, and must be succeeded one of the following particles in the corresponding part of the clause—hade, ghode, ohode, de, tsi, otsi.

(If perhaps.)

Alkapade. What? What if?

[16] Aika. What is there?

Aika. If the affair will be divulged, it aiko, kai. aiko. If the affair should seghe, cha. Aika. What if? patu. (What if?) Aika. What is there? tulla. (What?) Aika. patu. patu.
A concluding participle used in the first member of a sentence. A suffix implying cause. This closes the preceding clause, and joins with the succeeding. About to be, or having been. A term of uncertainty. When *fi* is several times repeated in a sentence, the meaning is the same; and these cannot be taken as marking separate clauses of the sentence.

When I have gone home, rested a little, and washed my face, I will come again.

Because of. As it is so.

Because you are an upright man, I thus exhort you.
a. Hence. Therefore. Because of this. As it is thus.

b. Hence. For that reason. As it is in that manner.


(Saying.)

What are you about in the house?

(Saying.)

d. Saying. Having said.

The day before yesterday, you said you would give it, but did not give it; yes, you said you would give it, and still you did not give it.

(Saying.)

e. On account of a wish. On account of a desire.

[19] The day before yesterday, you said you would give it, but did not give it; yes, you said you would give it, and still you did not give it.

\[\text{This is a suffix nearly the same in force as } \text{fi, and implies an extreme degree in any condition or action.}\]

\[\text{The navel stretched out.}\]
The mouth opened wide.

Reformed.

Harmonized.

Risen above the common.

Completely filled.

Thoroughly immersed in debauchery.

Recalled to mind.

These six syllables all mark past time. They are euphonic, or terminating particles. They are used as suffixes of the Preterite tense. In the middle of a sentence, they sometimes have a Genitive or Possessive meaning. They are always employed.
according to their final sounds; thus, 2 ha is used after 2 a; 2 ghe is used after 2 e; 2 ho is used after 2 o; 2 ka is used after 2 ha; 2 ke is used after 2 ge; and 2 ko is used after 2 fo.


(Genitive.) Yahe. (Genitive.) Morin. (Genitive.) Pitha. (Genitive.) Genrie. (Genitive.) Miyama.

a. This must be preceded by one of the syllables 2 ka, 2 ha, 2 ko, 2 ho, 2 ke, 2 ghe.


(Past.) Stii. (Past.) Oho. (Past.) Hafo. (Been.) Miyama. (Been.) Miyama.

A man who has been in office.

A man who has been.

A retrospective expression, which must be preceded by 2 datsi in the corresponding part of the sentence.
The longer, the more. May be. Practicable.

Said. Has said. Has been. Has taken place.

Has expressed a desire. It was said. Desired. Has desired.

Good man. He is very culpable. You will corrupt them. The more wicked the men, the more consulde in wicked.
k. Said. Named. This indicates the relation of another man's expressions.

l. He said he wished.

m. Not. Improper.

[21] Interrogative particles. Notes of Exclamation. They are all Preterite suffixes, expressive of doubt.

(Past interrogative.) (Past interrogative.) (Past interrogative.)

These six syllables all imply Eh?

Is it not so? Were you in office?

Was he there?

[22] Each of these six terms is a sign of the Past particle. Mark of Agency. Mark of the source of accomplishment. Final particle embracing the proposition in the preceding sentence. A suffix expressive of Past time.
(Past participle.) (Past participle.) (Past participle.)

a. .successive term, written?

b.  What is already past. That which has happened.
    That which has taken place.

c.  What was spoken. That which was said.

d.  That which was desired.

[23] Each of these terms is a suffix marking a Past participle interrogative. Interrogative of Agency. Exclamation in reference to Agency. An expression of uncertainty, in reference to the past as implied in the six terms in the preceding article.

a.  Past participial interrogative. Was it done? Was it made?
b. Is it already past? Has it happened or taken place?

c. Was it said?

d. Was it desired?

[24] When this occurs at the beginning of a clause, it signifies—

I. At the end of a clause, it signifies—At present, or Being; and expresses something having already taken place.

(At present. Being.)

a. To come now.

b. Now coming.

c. What matter? What harm? What of it?

d. What occasion is there to say anything?
These six terms all mark the Perfect tense. Euphonic Particles. Final Particles. For any matter already concluded, these are used to terminate the sentence. When another affair is to be treated of, they express what is past.

(Perfect.)
Could it be? Faha. It could be.

(Perfect.)
Was he an officer? Hafan oho. He was an officer.

(Perfect.)
He has gone. Genegehepi.

(Perfect.)
He has been an officer. Hafan oohni.

Everything is finished. Eien.


It may have happened. It is possible it may have happened.

He has said. Spoken.

Said. This is a terminating word in a sentence, alluding to some former person, or some other person; before it, the word ghendugheengge must be used.
It has taken place. It has been. It was originally. This is a terminating word in a sentence, alluding to some matter already past.

(Was originally.)

If Confucius had not possessed mildness, respectfulness, and circumspection of character, how could he have learned the administration of the various kingdoms.

Originally it happened. Originally it occurred.

These are three suffixes marking the Future; they complete the preceding clause, and connect the succeeding. They may be used as terminating words in a clause, having a lighter and more indefinite meaning than  mpi. They are also used in the middle of a clause, with a genitive or relative sense. They are selected in accordance with the sound of the preceding syllable; thus, L a is followed by L ra; J e is followed by L re; and J o is followed by J a.

I will certainly manage it.
Before any of these words, one of the syllables ᶯ ra, ᶳ re, ᶯ ro must be used.

After umbing also, one of these three syllables must be used.

Age uming and umbing umbing, which are hasty utterances, are not subject to this rule, being expressions of certainty.


c. What resource is there? What is to be done?

d. How can it be?

f. Saying. Hear say. This refers to the words of others. With a full meaning, it signifies—A white kind of locust.

(Hear say.)

(g. Desire.

These are interrogative suffixes. Final particles: Exclamations. They bear the idea of Request, Supplication, or Hope.

(Supplication.) (Request.) (Supplication.) (Request.) (Request.)

[28] These three terms are all Genitive suffixes. Marks of Agency. Marks of Origin. Final particles, embracing the preceding proposition. Expressions respecting the future. The meaning of these is different from ə i or ə ni.
(Agent.) (Genitive.) (Genitive.) (Genitive.)

His rising in office is very rapid.

meyama? gapataruγge nemu saijn.

Word, archery, good at both horse and foot.

Theere forsharongγge umee holdan.


c. Spoken of. Is. What is spoken of. What is said. Final embracing preceding proposition.

Money is the foundation of the support of life.

Filial piety and fraternal duty form the root of benevolence.

Ghianshan dossin bure.

Pare γerγe iclih serengγge.
Being desired.

An enquiry as to where something spoken of is. An interrogative phrase.

These are three Participial interrogative suffixes. Interrogatives of Agency. Exclamations in reference to agency. Expressions of uncertainty with reference to the future, as implied in the three terms in the preceding article.

Suffix marking the Future, or what has not yet taken place. Final particle. There is more fulness of meaning in this than in the terms \( \text{ra} \), \( \text{re} \), \( \text{ro} \).

Who will go there? I am going. We are going. Is he coming to-day or tomorrow? Am I? Uramako. Terminating particle.

May. Possible. Do. Be. When \( \text{tsi} \) is used above, it signifies—Can. When \( \text{de} \) is used above, it is—Be. Terminating particle.

(May.)
May be called. May be styled.

b. Setsi.

(May be styled.)

Although not very wealthy, it may be styled a prosperous and flourishing family.

He may be called an upright honest man.

(May be called.)


(Name.)

They all speak of him as good.

(Speak.)

d. sempi.

Desire.

e. Being. Existing.
These are Interrogative suffixes. Final particles. Exclamations. Interjections.

They are employed in enquiring about anything doubtful. When any of the fourth or tenth class syllables are used at the end of words, they are for the chief part interrogative phrases respecting something doubtful.

(Interrogative.)

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<tr>
<td>Pi'o</td>
<td>Pi'o?</td>
<td>Konpi?</td>
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<td>Are you all going?</td>
<td>Are you coming?</td>
<td>Is this according to tradition?</td>
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<th>a.</th>
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<tr>
<td>Is there?</td>
<td>May it?</td>
<td>Sempio?</td>
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<td>Is it?</td>
<td>Can it?</td>
<td>Is it desired?</td>
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<th>d.</th>
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<tr>
<td>Is it desired?</td>
<td>Do you say?</td>
<td>Can it be said?</td>
<td>Do you say it is not?</td>
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<td>Do you desire it?</td>
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h. Is that the case? How is that?


Rakó. Do you go then. Ochorákó. St. genetrix.
St. I will not go. Pi. generaló. St. chémpio. I will not eat. Pi. chélerákó.

May not. Cannot. This word must be preceded by the syllable \( \text{U}_2 \) tsi.

b. Is not.

c. Not saying.

d. Not desiring.

[33] Is it not? This is \( \text{rakó} \), used as an interrogative suffix of doubt.

a. May it not? Can it not? This word must be preceded by the syllable \( \text{U}_2 \) tsi.
b. Is it not?

Is it not said?

Is it not desired?

What is not. A suffix.

a. That which may not be. That which will not do. This word must be preceded by the particle ū tsi.

b. That which does not exist.

c. That which is not said.
That which is not desired.

Is that not the case? This is used as a suffix.

Is it not admissible? Is it not possible? This must be preceded by the syllable י tsi.

Is not that what exists?

Is not that what is said?

Is not that what is desired?
These four suffixes all signify—Not yet. Was not. Have not. Each of these four syllables must be preceded by a in pronunciation.


b. Pighako. It has not been. It has not taken place.

c. Seghako. Not said. He has not said.


f. Akó. Inevitably.

g. Akó. Without resource. Without place.
h. 

Not seen.  Have not seen.

i. 

Fully declared.  Nothing withheld.

j. 

Not gone out.  He has not come out.

These four suffixes all signify—Is it not?  Has it not been? They are the interrogative form of the four preceding particles, and imply doubt.  These four kon syllables are all preceded by a in pronunciation.

a.  Has it not cleared up?

b.  Is it not suitable?

c.  Is it not daylight?
d. Has it not come to pass? Is it not the case? Is it not so?

e. Is it not said?

f. Is there not? Is it not?

g. Is he well?

h. Is it true? Is it a fact?

[38] These are four suffixes, signifying—There not being. There not having been. In pronouncing these four, the syllable kong is preceded by a.

a. What is not suitable.

b. What has not happened. What is not the case.
c. What is not said.

What is not desired.

These four suffixes all signify—Is not that what there is? Has it not been thus? The suffixes must be given in the pronunciation, the same as in the preceding article.

These two suffixes signify—Still not. Not yet. They have the same meaning with

Before it is finished.

Unattainable.

Done in advance.
d. Before it is issued.

[41] In advance. Beforehand. Before any occurrence. This is used at the beginning of a clause.

a. He came in advance.

b. Prepared in advance.

[42] In advance. Beforehand. Before an occurrence. This is used at the end of a clause.


[43] These are four interjections used at the end of a clause. They are interrogative particles implying a slight doubt, referring either to the future or past; and convey a greater fullness of meaning than the finals of the fourth and tenth classes.
a. Is there? Is it?

b. You will not blame me then?

c. You will not go?

d. Will you not speak?

e. Will it not do?

f. Is it so?

[44] This is a suffix signifying—Depending on any one. Relying upon any one else. To induce. To influence another (Potential mood. Imperative mood). (Depending on. Induce.) (Relying on another.) (Depending on one.)

In any case, I may depend on you.

Depending on one doing or being.
b. It may be so. Let it be so then.

c. He may go. Let him go.

d. He may walk. Cause him to walk.

This is a suffix, having the force of an interrogative or expletive particle. An expression to influence another. This cannot be used in speaking to a superior. (Imperative mood.)

a. Is it extant? It is so then.

b. Do you say so? Can you say so? Say so then.

c. Do you eat? Eat then.

d. Do you go? Go then.

e. Will you sit? Sit down then.

f. Do you say so? Say so then.
These are four terms signifying—To influence, or to induce another (Imperative mood). As among Manchu words, there are some of one and two syllables, which drop their inflexions at the end of a clause, therefore these are used for their suffixes.

(Ind. Inf.) (Influence.) (Induce. Influence.) (Cause. Influence.)

Do you remain here, and I will go.

a. Descend.

b. Ascend.

c. Take. Supply your wants.

d. Request. Seek.

A suffix used to induce others to come; the same in meaning with ² izio.

a. Come here.
b. Come and eat.

c. Come to these.

d. Come to this place.

These are five Plural suffixes. With a full meaning, $^s$ sa signifies—Know. $^s$ se signifies—A man's age. A horse's teeth. Speak. Also an enclitic particle. $^s$ si signifies—Thou. Close an opening. $^s$ te signifies—At present. Sit down. Remain.

These are three suffixes, expressing multiplicity.

a. All the people sitting quietly doing nothing.

b. All coming violently forth in concert.

c. All hanging regularly down.

d. The general appearance coarse and great. Everything coarse and large.

These are two suffixes, signifying—Whoever. Whatever. They express an allusion to some matter already past. $\alpha$ must be preceded by the letter $a$, and $\epsilon$ must be preceded by $e$, in pronunciation.

(Whatever.) (Whatever.) (Whatever.)

Whatever there exists. Is. Exists. 

He heard, Whatever he arrived, He arrived. Whatever he arrived. Isshaha. 

These are three suffixes, signifying

- Each.
- Every.
- Whatever.

They who heard it were without exception

In the pieces passed by the military, the enemy

All the people got three

One pound of fruit each.
One pound of yarn, thirteen pieces of cloth, one
c. Everyone ninety.

d. Fifty each.

Two Numeral particles, signifying—

Times. Mark of repetition. Several. So many. They are used separately in the middle of a sentence. With a full meaning, (mudan signifies—Sound. Anything crooked. Part of a bow. A kind of pastry. (mari, signifies—Return.

(Numeral.) (Repetition.) (Several.) (Numeral.)

I shot once on foot, and three times on horseback. They are read through this book.

A suffix signifying—Every. Invariably. This intensifies the meaning of the word to which it is attached.
Every day. Daily.

Every time. Continually.


Once. One turn.

Twice. Two turns.

Thrice. Three times.

Four times. Four completions.
Each time. Each completion.

Different times. Several times.

Every. This word is written by itself in the middle of a sentence, and intensifies the meaning of the preceding word.

Every man. All men.

Every kind. All kinds.

Eh! Interjections expressive of uncertainty. They are used at the end of a clause, the sound harmonizing with the preceding word.

(Interjection. Eh!) (Interjection. Eh!) (Interjection. Eh!)

Very good, eh!

Three suffixes, signifying—Especially. Completely. Unceasing. These are terms implying continual progression without stopping.
(Unceasing.) (Unceasing.) (Especially.) (Unceasing.) (Completely.)

He walked to the utmost limit. Ohoi. Pizhei. Seghei. Inu. Namphuka namphukai utkahai says. Whether it is right or wrong, he obstinately persists in what he says.


a. Without stopping. Acting without ceasing.

b. Completely being. Especially existing.

c. Especially said. Speaking without ceasing.

d. Incessantly desiring.

[59] Tai. Three suffixes signifying—Not the least particle left. Terms implying thoroughly complete.

(Complete.) (Complete.) (Complete.)

He will not follow to the death. To devote one's self entirely to the service of his prince. (Lun-ga.)
Merely obtaining it, he acts without thinking.

Merely happening or meeting with anything, he acts without thinking.

Exerting one’s-self at the risk of life.

Completely to abandon.

Securely closed, difficult to open.

Even to the death. Going to death.

Obstinately to persist in a course. Acting arbitrarily.

General, All-pervading.
At the beginning of a sentence, this signifies—Absence of intention or action. At the end of a sentence, it signifies—Enough! used as an interjection.

(Without object.) (Interjection.) (Interjection.)

Come to our house brother, take a cup of tea and then you can go.

In vain. Uselessly. This is used at the beginning of a clause.
(In vain.)

Why do you unnecessarily introduce him?

What are you unmeaningly talking about?

Suffix conveying the meaning of affair.

a. Grievous affair.


d. Warning.

e. Matter of endurance.

He was wantonly cheated out of his money, eirempu jamapoika.
Mutter of inquietude.

Three suffixes expressive of—Appearance. Form. Resemblance.

Round staring eyes appearance.

Straight upright appearance.

Accumulated fury breaking forth.

Half tipsy half sober appearance.

Long dropping eyelids appearance.

Appearance of bare bones resembling twigs.

Suffix, implying—Although. Although either. If udu is used before in the corresponding part of the clause, this means—Decidedly although.
### a. Although it may. Although it becomes. Although then. Although either.

### b. Be that as it may. Whatever.

### c. Be that how it may?

### d. Although there is. Although there exists. Although either.

### e. Assuredly.

### f. Although in that manner. Therefore although.

h. Be that how it may. Or what is it?

i. Although he says.

j. Although he wishes.

[65] Although. When this is followed by ę, *tsipe* in the corresponding part of the clause, it signifies—Although indeed. When followed by *seme*, it signifies—Although you say. When followed by *seghe seme*, it signifies—Although it was said. It is used at the beginning of a clause. With a full meaning, it signifies—Several. So many. How many?

(Although indeed) (Although he says.) (Although it is said.)

Although he has money, he cannot bear to part with it. Although it be said he is not instructed, I should certainly say he is instructed, so, still it is not according to fact.
Although—, yet. Although—, still. Nevertheless. A term implying—Merely thus. It is used in the middle of a clause.

(Although—, still.) (Although—, yet.) (Nevertheless.)

But although you know one, you do not know the two. Although he is brave, yet he has no prudence. Although he knows the face, he does not know the heart.

Whatever. Expression used at the beginning of a clause, implying a thorough development of force. With a full meaning, it signifies—To deceive.

Generally speaking. In general. Altogether. This is used at the beginning of a clause. With a full meaning, it signifies—Although he deceive.
(In general.)

[69] 

[69] 

These are three suffixes, signifying—To reach. To arrive at.

(Reach. Arrive at.)

Directly they were told, they certainly came forthwith.

If I go to your house again just at this time, shall I not spoil the business?

a. To the conclusion.

b. Unto.

c. Until there is.

d. Speak about. Speak concerning.

e. Unto.
To the utmost limit.

These two terms, each signify—Lest. I fear. The second is used by itself at the end of a clause, and must be preceded by one the syllables ᶠ ra, ᶠ re, ᶠ ro. The first is a suffix.

(Lest.)

Ayu.  Aghe nyalma, aki ṭidere.

For father and mother, I only come again. I am only afraid a good man will not come, and a bad man may come again.

(Lest.)

Ayu.  Aya.

For father and mother, I only come again.

(Lest.)

Ayu.  Aya.

For father and mother, I only come again.

(Lest.)

Ayu.  Aya.

For father and mother, I only come again.

(Lest.)

Ayu.  Aya.

For father and mother, I only come again.
e. Lest he say.

f. Lest he wish.

These are seven Diminutive suffixes. General. Slightly. They are also used to intensify the sense of the preceding word.

(Diminutive.) (Diminutive.) (General.) (General.) (General.)

(Diminutive.) (Diminutive.) (Slightly.) (Slightly.) (Diminutive.)

A little quick. A little late. A little swelling.


Tolerable many. Rather few. Shortish. Diminutive.

Rather like. Somewhat oblique.

Diminutive. (Slightly.) (Slightly.) (General.) (Slightly.) (General.)
Two terms used at the end of clause, signifying—About to be. Then. They also intensify the meaning of the words which they follow. With a full meaning, \( \text{chaka} \) signifies—

**Thing.**  
*Seam. \( \text{saka} \) is—Preserved fish. Minced meat. \( \text{chaka saka} \) is—Extremely easy.

\[ \text{(Diminutive.)} \]

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<td>( \text{chaka} )</td>
<td>At sight. About to see.</td>
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<td>b.</td>
<td>( \text{chaka} )</td>
<td>Just about to be. Just then.</td>
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<tr>
<td>c.</td>
<td>( \text{chaka} )</td>
<td>Just about to arrive.</td>
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<tr>
<td>d.</td>
<td>( \text{saka} )</td>
<td>Just about going.</td>
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<tr>
<td>e.</td>
<td>( \text{saka} )</td>
<td>Just born.</td>
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<tr>
<td>f.</td>
<td>( \text{saka} )</td>
<td>Seldom seen. Just at the time.</td>
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g.  

Extremely good.

h.  

Very long.

These four terms express the idea of sending, and are used in the middle of clauses.

a.  

To send. To despatch.

b.  

To send a person with.

c.  

To send a person to take.

d.  

To send a person to see.

A term used at the end of a clause. When it is preceded by any of the syllables 1.  

ka, 1 ha, 1 ko, 1 ho, 1 ke, 1 ghe,
it signifies—Since it was. Since it has been. An expression of past time, affecting the sentence throughout. When it is preceded by any of the syllables ЛА, ՆՐ, ՆՐ, it signifies—Since it is so. An expression implying something not past, affecting the sentence throughout.

(Since it has been.)

(Since it is.)

Since you have once come to our house, is it reasonable to send you away altogether empty?

Since you say you wish to go, then go. Since you are coming there, ought to be some preparation.

Mark of the Pluperfect. Afterwards. Being so. This is an expression connected with what precedes, and commencing what follows; implying the completion of the object of a supposition; it is used at the end of a clause, and must be preceded by one of the syllables ԼԳ, ՆԳ, ՆԳ, ՆԳ, ՆԳ, ՆԳ.
(Pluperfect.) Having done.
Mark of Pluperfect.

(Pluperfect.)
When I have found time, I will go and
see, pohi manggi teni taremangi.

(Pluperfect.)
Having done.
Panika arane reki.

(Being so.)
When the affair is accomplished, I shall be
very thankful.

Having received orders from another, yet you
do not complete his business.

Having desired.

a. Oho, manggi, manggi, seghe seghe

b. Pighé, manggi, manggi, sege seghe

After an occurrence. Having taken place.

Having said.

Having desired.

Being so. Having ordered it to be done.

Having given orders.
195

On a former day when I told you, you said you would take it; but to-day when you come, you change your tone again, and say you will not take it.

[77]

Being so. This is used in the middle of clause.

(Being so.)

On a former day when I told you, you said you would take it; but to-day when you come, you change your tone again, and say you will not take it.

a. Being so. Causing to be done.

b. Giving orders.

[78]

Two suffixes, signifying—May. The terminating syllable—able.

a. To be had in awe.

b. To be feared. Injurious.

[79]

Two suffixes, signifying—What may be. That which is practicable.
Sufficient to arouse anger.

Marvellous.

Only. Solely. Solitary. Singly. Exclusively. Completely. This is used in the middle of a clause, and must be preceded by $i$. Where it is not preceded by $i$, it forms a perfect expression, and is not subject to this rule.

In this matter, I will take care to exert myself to the utmost in speaking for you.

Only this. This solitary one.

Solely me.
c. All one’s ability. All one’s power.

d. All that one has.

e. All that one knows.

f. Exclusively to-day.

[81] Completely. This is used in the middle of a clause, and must be preceded by the syllable TextWriter.[0x0] i.

(Completely.)

If the wealth is not to be acquired by just principles, although a man may use all his efforts to obtain it, it will prove useless.

[82] Originally. This is used at the beginning of a clause, and must be followed by one of the particles TextWriter.[0x0] ni, TextWriter[0x0] nai, in the corresponding part of the clause.
I think so. I think it must be so. I dare say. Therefore. This is used at the beginning of a clause, and must be followed by \( \text{dere} \), in the corresponding part of the clause.

**Therefore.**

An expression of a conviction, concluding a sentence, the same in meaning with \( \text{aintsi} \).

I think so then. It may then. Expletive particle. This is a conjectural expression, implying—I fancy it is thus then. It may be either used as a suffix, or separately, at the end of a clause, and must be preceded by \( \text{aintsi} \), in the corresponding part of the clause. Sometimes this last is omitted, by way of abbreviation. With a full meaning, it signifies—Square. Face. Countenance. Table.
(I think so then.)  (I think so then.)

a. I think it may then. I think it is practicable then.

b. I think there is then. I expect it is there then.

c. I think I may say so then.

d. I think I desire it then.

Just so. A word used at the end of a clause, implying—Merely so and nothing more. It must be preceded by one of the syllables ном ро, ном ре, nom ro. Where these are not used, it completes the sentence.

Just so.)

Enough. Done. It is used at the end of a clause, and must be preceded by ,double episound part of the clause. With a full meaning, it signifies—Finished.
Again. Also. Still. This is used at the beginning of a clause, and must be followed by one of the terms \( \text{pade}, \text{ai ghendure}, \text{muchanggo}, \text{ompio}, \text{ompio}, \) in the corresponding part of the clause.

Again. Also. Still. Yet. Already. This is used at the end of a clause, and must be preceded by \( \text{hono} \) in the corresponding part of the clause. With a full meaning, it signifies—In a place.
How much more. Furthermore. Do not
speak of it. Do not mention it. What do
you say? This is used at the end of a
clause, and must be preceded by 𐅂 pe.

(How much more.)

This is used at the end of a clause, and must be
preceded by one of the syllables 𐅂 ra, 𐅂 re. 𐅂 𐅂 如 ？
Better than not provided.

ro; it must be followed by 𐅂 isirako in the corresponding
part of the clause. With a full meaning, it signifies—Person.

(Provided.)

Being angry after an affair is done, is not
Much more. Not simply so. Not only so. Provided it is so. This is used at the beginning of a clause.

Not only say. Also never say. Also not say. This is used at the end of a clause.

As to mere common-place friends, when they know of a fault, not only do they not admonish one, but on the contrary laugh at him.

These three syllables all signify:

To go. To produce. To perfect.

They are used in the middle of words, the sound harmonizing with the preceding syllable.

(To go.)

(To go.)

(To go.)

(To go and examine.)
To produce. To go.  
To produce. To go.  

(To perfect.)  
To shoot out ears of corn.  

A way made in the centre of a river between the ice.

[95] To come. This is used in the middle of a word.

[96] These five syllables all signify—Mutual. Together. Multitude. One another. All. The whole. They
are used in the middle of words, the sound corresponding with the preceding syllable. They must be preceded by one

of the words \( \text{isghunde}, \text{genu}, \text{geren} \), in the corresponding part of the sentence; but sometimes these are not used, and the meaning is the same.

\[ \text{(Mutual.)} \]
To ridicule.
\[ \text{Pasamampi.} \]
They all ridicule.

\[ \text{(Mutual.)} \]
To strike.
\[ \text{Tandampi.} \]
They strike each other.

\[ \text{(Mutual.)} \]
To exert one's self.
\[ \text{Kruchampi.} \]
They mutually exert themselves.

\[ \text{(Mutual.)} \]
To assist.
\[ \text{Aitandampi.} \]
They mutually assist each other.

\[ \text{(Mutual.)} \]
To drink.
\[ \text{Ompampi.} \]
They drink together.

\[ \text{(Mutual.)} \]
To stand erect.
\[ \text{Imampi.} \]
They all stand erect.

\[ \text{(Mutual.)} \]
To amuse.
\[ \text{Ritchampi.} \]
They all amuse themselves.

\[ \text{(Mutual.)} \]
To laugh.
\[ \text{Inachampi.} \]
They all laugh.

\[ \text{(Mutual.)} \]
To weep.
\[ \text{Songampi.} \]
They weep together.

[97] \( \text{Du} \) This is used in the middle of a word. When this is preceded by \( \text{pe} \) in the corresponding part of the sentence, it gives a transfer to the Imperative or Causative verb. When it is preceded by \( \text{de} \) in the corresponding part of the sentence, it is a sign of the Passive. With a full meaning, it signifies—Give.
a. Whenever a Manchur word occurs at the end of a clause, without a final particle, it is an Imperative expression. If 訴 pu is used without 訴 de or 訴 pe, the meaning is the same as when 訴 de or 訴 pe is used.

Example of Imperative.
Example of transferring the Imperative.
Example of Imperative.
Example of transferring the Imperative.
Example without 訴 de or 訴 pe.

These eight syllables all give the meaning of—Incessantly. Without stopping. Not certain. They have also the meaning of—Extremely minute. They are used in the middle of words, the sound corresponding with the preceding syllable.
These twenty-two syllables all carry the meaning of Action, Movement, Using effort, or Opening out. (They are used in the middle of words, according to the sound of the preceding syllable.)

- **Movement.** To reflect as in a mirror.
- **Action.** To mix confusedly.
- **Movement.** To replace unexpectedly.
- **Movement.** To mix.
- **Using effort.** To place.

- **Movement.** To use force.
- **Action.** To employ force.
- **Movement.** To mix.
- **Using effort.** To place.
- **Using effort.** To swing.
- **Action.** To swing.
- **Movement.** To recklessness.
- **Using effort.** To recklessness.
- **Action.** To recklessness.
- **Movement.** To recklessness.
- **Using effort.** To recklessness.
- **Action.** To recklessness.

- **Action.** To caluminate.
- **Action.** To grow impatient.
- **Action.** To get angry.
- **Action.** Impatience.
- **Action.** Anger.
- **Action.** Anger.

- **Movement.** To bore with an auger.
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These two syllables bear the meaning of self-injury. They are used in the middle of words.
(Self-injury.)
To injure one's self.

(Self-diminution.)
To diminish.

(Self-defeat.)
To ruin one's self.

Laudatory ejaculation. What?

How then? How that?

Of what kind is it?

How is it short? What is it short? What deficiency is there?

I dare not.

How dare I? How can I?

What reason is there in this? How can I? Well said.

Without rule. Contrary to custom. Without evidence.

What has that to do with it? What does he want?
[110] What does he depend on? What is he come for?

[111] Of what importance is it? Of what consequence is it?

[112] Of no importance.

[113] Of what use is it? What is that affair?

[114] What is the meaning of that? What good is there in the idea?

[115] If not, what is it?

[116] How then? What is to be done? This is a precative ejaculation.

[117] How can it be? It cannot be done.

[118] What are you doing? How so? How is that?

[119] What is to be done?
(120) Why do you not walk?

(121) It is not indispensable. This must be followed by the syllable 'ni, in the corresponding part of the clause.

(122) Surely it is not so? How so then?

(123) Assuredly.

(124) No matter how it is.

(125) How can it be? How is it to be accomplished?

(126) When anything has occurred.

(127) What is to be said?
(128) Why must it be? How can it be said? Surely not.
(129) What is it you say?
(130) Why? For what reason? Wherefore?
(131) How? What like?
(132) At length. At last. In fine.
(133) However. At last. Finally.
(134) Persisting. Certain.
(135) Incessantly. To complete without leaving.
(138) In general. Every. No matter what.

(139) The whole. All.


(141) As before. According to the original. Still it is so.

(142) Wait a little. For a short time.

(143) In good time. Before the time.

(144) Twice or thrice. To repeat again and again.

(145) Incapable. Unable to withstand.

(146) Certainly. Being so. This must be followed by $t$si, in the corresponding part of the clause.

(147) It is really so. Can it be otherwise?

(148) Can it be anything else?

(149) How can it be?
Or a man.

Or some people.

Perhaps.

It being uncertain.

Still more.

Moreover. On the other hand.

Much more. On the contrary.

Almost up to. Dangerous in the extreme. Wanting a little. This word must be followed by $\pi$ghe, in the corresponding part of the clause.

Very very near to. Dangerous in the extreme. Wanting a little. This word must be followed by $\pi$ghe, in the corresponding part of the clause.
(160) Opportunely. Just at the time.

(161) I do not know whether it is so. I do not know if it be so or not.

(162) It cannot surely be otherwise. I do not know what it is.

(163) I do not know whose it is.

(164) What is it? This is an expression used when trying to recall something that is forgotten.

(165) Who is that? Manner of calling to inferiors.

(166) Which is it? Which is there?

(167) What is it? From what.

(168) Who is it? From whom?

(169) Which of those?

(170) Whoever that may be.

(171) Other men. Other people.

(172) And. Besides. Again.

(173) Is there more?
Certainly. Assuredly. Truly. Verily it is that. An exclamation employed when one is thinking and speaking about anything.

Truly it is then. Sincerely.

Truly it was.

This kind.

That kind.

Not so. Quite different. It is not in that manner.

If it is not in that way. If not so.

How? This is an expression indicating something very marvellous.

How was it?

Where are you going?

Extremely good. Very excellent.
(185) **Apsi** Very extreme.

(186) **Ara** An utterance expressive of pain on hurting one’s self against anything.

(187) **Ara** A hasty utterance indicating sudden surprize. Exclamation of terror and surprise.

(188) **Ara** An exclamation used when suffering pain past endurance. A sound of excessive weeping, while enduring pain.

(189) **Ekempi. Ondompi.** To play with. To dally with.

(190) **Glenche Sere** To make improperly. To treat one as silly. To put in disorder.

(191) **Palama. Glenchere Sere** Speaking at random. This is used at the beginning of a clause.

(192) **Palama. Glenchere Sere** Speaking at random. This is used at the end of a clause.

(193) **Dedemi. Kishami.** Common saying. Popular phrase. Proverb. This must be followed by one of the terms **sempi, seghepi, sere palama.**

(194) **Dedemi. Glencha kenhoge.** Commonly used expression. Popular phraseology. Proverbial saying. This is followed in the corresponding part of the sentence, by one of the three terms, the same as in the preceding article.
What people say. This must be followed by *sere palama*, in the corresponding part of the sentence.

Improper words.

Continuous. Twice or thrice. Shattered. Destitute in the extreme. The body reduced and feeble.

Desist. Do not. Refrain from. This must be followed in the corresponding part of the clause by one of the syllables *la*, *le*, *lo*.

Where? In what place? To surround in hunting.

Here it is then. Is not this so? Sweep.

Whatever be the onus. How difficult soever. Since it is so.

The same meaning as the preceding.

Not having done anything.

It cannot be prevented. There is no other resource.
(205) ochorako.  It cannot be prevented.

(206) muterako.  It cannot be in any particular way.

(207) The same as this.

(208) A small affair beyond or beside.

(209) To engage in any work. To determine upon. To take away.

(210) Accidentally hit. Spoken to the point.

(211) Extremely easy.

(212) To be able. To maintain the defensive.

(213) Tell him to restrain himself.

(214) When he restrained himself.

(215) Now.
Being now accomplished.

On both sides, there is some right and some wrong. Just then the people were not pleased. Half one way and half another.

Annoyed.

Contrary disposition.

Contrary disposition differing about everything.

Perpetual talk.

Breeding strife.

Face to face declaration.

To plead a reason. To excuse one's-self.

To adduce evidence.

Same meaning as the preceding.
(227) To suspend the winter hat. To put a firm support.

(228) To meet face to face.

(229) One morning.

(230) There was on a certain day.


(232) Of lofty attainments. Of deep learning.

(233) Both these words signify—To arrive at the knowledge of anything by enquiring.

(234) As if one saw and heard. To know without asking.

(235) There is not a particle.

(236) There is not the least.
A moment's leisure.

Of every kind.

In tune. Pattern. Shave.

To speak for the first time about anything.

Mixed up in confusion.

Ill-fated. Unfortunate.

How can this have happened? Is it indeed so? A sighing expression in reference to the past.

Everything in proper order.

Old articles. Of no use. Worn out.

Altogether without.

Ardent love excited for the time.
224

(248)  
Emu  
A great sleeper.

(249)  
Nouted  
Relative of a different surname.

(250)  
Fa  
To do in advance.

(251)  
Pahampi  
To obtain one’s desire.

(252)  
Pai  
Every kind. Every article.

(253)  
Pahiako  
Of no importance.

(254)  
Pahilele  
Dull in taking up anything. Walking in the dark.
### THE MANCHU PRECEPTOR.

**BOOK IV.**

**RESEMBLING MANCHU WORDS DISTINGUISHED.**

**RESEMBLING WORDS DISTINGUISHED BY POINTS AND CIRCLES.**

<table>
<thead>
<tr>
<th>Aga.</th>
<th>Rain.</th>
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<tbody>
<tr>
<td>Alo.</td>
<td>Rain.</td>
</tr>
<tr>
<td>D.</td>
<td>Rain.</td>
</tr>
<tr>
<td>Poigen.</td>
<td>Inheritance.</td>
</tr>
<tr>
<td>Haga.</td>
<td>Fish-bone.</td>
</tr>
<tr>
<td>Turga.</td>
<td>Lean.</td>
</tr>
<tr>
<td>Tasga.</td>
<td>Roast grain (Imperative).</td>
</tr>
<tr>
<td>Managa.</td>
<td>Swaddling clothes.</td>
</tr>
<tr>
<td>Ama.</td>
<td>Go to sleep.</td>
</tr>
<tr>
<td>Shurga.</td>
<td>Whirlwind. Wind and snow.</td>
</tr>
<tr>
<td>Dargowan.</td>
<td>Implement for hoeing.</td>
</tr>
<tr>
<td>Aha.</td>
<td>Servant. Slave.</td>
</tr>
<tr>
<td>Poihon.</td>
<td>Earth.</td>
</tr>
<tr>
<td>Turha.</td>
<td>Section of the covering of a gold thread cap. Leaf of cosmetic.</td>
</tr>
<tr>
<td>Tas'ha.</td>
<td>Tiger. 3rd hour of the cycle.</td>
</tr>
<tr>
<td>Shurha.</td>
<td>Two years old wild boar.</td>
</tr>
<tr>
<td>Darhowan.</td>
<td>Stem of a balance. Bamboo or wooden staff.</td>
</tr>
</tbody>
</table>
Ogo. Mortar for pounding.  
Oho. Armpit. Particle of the past.

Doyo. Blind person.  
Doho. Lime.

RESEMBLING WORDS OF SIMILAR SOUND DISTINGUISHED.

Menggun. Silver.  
Monggon. Lower part of the throat.

Ulho. Reed.  
Ulghu. Rat of an ash or silver colour.


Temen. Camel.  
Temun. Axle.

Niohon. Pale green. 2nd term in the cycle of 10.  

Gilha. Clear weather without wind. A fine day.


Pudun. An imbecile scholar.  
Puton. Wine jar.

Ulin. Riches.

Uhomé. To scoop out with a scooping knife.

Tome. Every one.

Ilmen. Weights attached to fishing nets.

Gungge. Meritorious.

Some. To sprinkle about.
To shoot at random.

Chepele. Quiver.


Fengse. Dish.

Fonde. At that time.

Fungkò. Stump of wood.


Uliyen. Bucket made with the bark of the Hwa tree.

Ughume. Junior paternal uncle’s wife. To wrap up.

Tomo. Retire to rest.

Ilmun han. Prince of the infernal regions.

Gurwengge. Crying or whistling of a bird. Sounding.

Somo. Staff placed at the door of a house, during the worship of ancestors.

Che pele. Millet.


Funde. Instead of.

Fungku. Handkerchief.

Mughi. Tufts on a fur-dress. Support for a swing.
Koru. Cheese.

Ghirha. Flint. Cut a gown short.

Kuru. Hillock.

Sirga. Large species of deer.

Cheese.

Silvery-coloured horse.

Matsi. Piece of iron on a horse's crupper.

Maki. Fringe of a banner.

Ome. May. To do. To be.

Omo. Pond.

Ungke. Upside down. Reverse.

Wengke. Good principles expanded.

Sutsi. A beast pregnant with young. If he explains.

Suji. Let him explain.

Hoki. Companion.

Chumeki. Fat land. Thick eye-brows.

Daptsi. Slanting eyes.

Dapki. Wood to propel a boat. Add an auxiliary. Impel the horse.

Tchasi. Advance a little toward that side.

Tchaghi. Urgency in performing anything.

Yatsi? Which one is it?

Yaki. Cover for arrows.

Chuvedere. Double-minded. To act two ways in an affair.

Chau dere. I think it is stopped then.

Hasi. Egg plant.

Haghi. Very prompt.

Indempi. To lodge.

Yendempi. To be prosperous. To abound. A fire increasing.
Hasipa. Provision for protection.

Haghipa. Prompt attention to an affair. A hasty person.

Tzilgampi. Birds singing or calling.

Gilhampi. To burn to ashes. Utterly to consume anything.

Gompi. To fail in keeping one’s word.

Gumempi. To forgive an injury. To cry as a bird. The sounding of any object.

Kertsimpi. To cut up the ribs of an animal.

Kerkimpi. A dog barking furiously.

Fempi. To speak incoherently. To cut down herbage with a scythe or sickle.

Fompi. The face becoming coarse. Hands and feet becoming coarse.

Sirampi. To be attached to. To continue in succession.

Ghirampi. To glance sideways. To look aslant.

Chompi. To chop straw with a chopping knife.

Chuwempi. To remove. To transport.

Urhömpi. A horse with pointed eyes. The eyes nearly shut. To evade with one’s person.

Urghumpi. To act corruptly.

Dasime. To cover. To put on a lid.

Daghime. To repeat.

Niyatsi. If it rots.

Sisín. A man with a large consuming capacity.


Ungge. Wild sand onion.

Wenège. Instructive.

Katsi. If it is surrounded.


Hórú. Bamboo jew’s harp.


Oha. According with.

Auka. Kind of gold fish.

Dompi. Birds falling.

Daumpi. To cross a river. To ferry over a stream.

Ori. Chaplet made with glass.

Auri. The vital principle in man.

Dosi. Enter. Anything entering deep.

Dausi. Covetous heart.

Cholimpi. To propel a boat with arrow head oars.

Chaulimpi. To redeem.


Chuwen. Loan.

Ton. Figure. Number.

Tun. Island.

So. Infelicitous omen. Village. To scatter about.

Suwe. You.


Fe. Old. Fo. Implement for pulling up the ice. Milk food for children.


O. The same as ogo. Responsive call in agreement with another.


WORDS OF ALLIED SOUNDS DISTINGUISHED.

Ai hala? What is the harm? Hala ai? What is your surname?

Hala u. My surname is Woo. Uhala. The membrane containing the testicles.
Narahônchampi. To have an incessant desire for accumulation.

Siratcha. Yellow matter inside the bark of a hard wood tree: The use of bark in dying yellow.


Yangsarakô. Leaving the ground uncleared. Not weeding a field.


Fôwatcharampi. To scoop out vessels.

Hôwatcharampi. To call out in sleep.

Entchu. Other. Different.

Ontcho. Wide. Enlarged.

Esike. That is sufficient.

Esighe. Fish scale.

Erghe. Blue reptile. Frog.


Perge. Ring for a cord used in breaking in a horse.

Perghe. Bridge for the strings of a musical instrument. Weak eyes, inclined to water.


EXPLANATION OF MANCHU SYNONYMS.

LONGEVITY.


GRACE.


LETTERS.


VAPOUR.


FIRE.

Comparison.

Melchempi. To decide respecting a contest.

Duipulempi. To draw a comparison. To compare together.

Furniture.

Tetun. Household utensil.

Agöra. Implement for use.

Coffin.

Arms.

Cessation.

Teyempi. To cease.

Ergempi. To rest. To indulge rest.

Straitness.

Hafirahön. A confined place.

Isgheliyen. Narrow.

Reduced to straits.

Secrets.

Chendu. A furtive word.

Shushunggiyampi. To whisper into one's ear.

Opposition.

Elchempi. To oppose.

Suchampi. To resist. To support.

Tchampi. To press against. A horse difficult to curb. Arrow going beyond the mark.
Noise.


A slight movement.

Taking.

Asarampi. To conceal. To Pargiyampi. To take. To put down anything.

To receive.

Darkness.


Voluptuousness.


Gathering.

Tomsompi. To collect. To Tunggiyempi. To gather up. Gather together the bones of the dead.

Shaking.

Ashshampi. To move. Atsinggiyampi. To shake.
Economy.


Doors.


Disagreeableness.


Gowns.


Burning.

Deitzimpi. To burn. Sholompi. To roast flesh.

Handles.

Chafakō. A handle to hold by. Fesin. Handle of a long staff.

Affirmations.

Uru. It is so. Inu. Yes. Also.
Making a tour of inspection.

Giyarimpi. To go round and examine.
Kederempi. To walk about on patrol.

Barren ground.

Shuneghe usin. Land for a long time barren.
Waliyaha usin. Utterly barren land.

Repetition.

Tzipsimpi. To envelope.
Chursulempi. To put one thing over another.

Blotches.

Mersen. Blotches on the face.
Perten. Scars.

Disease.

Itsighi. Flaw in a gem.

Dim eyes.

Yasa derike. The eyes dim with age.
Yasa ilhanaha. Indistinct vision. The eyes feeble.

Satchels.

Daliyan. Bag for bedding.
Dapargan. Belt for carrying money.
Bag for mattrass.
Watchful precaution.

*Kuran.* A look out from a high place.

Karun. A sentry.

Sending away.

*Penempi.* To send any one away.

*Fudempi.* To observe the forms of hospitality towards a guest on leaving.

Wine entertainments.

*Anchu.* Flesh viands.

*Saikô.* A wine feast. Small repast.

Wine entertainments.

Pauha. Meat dishes for a banquet.

Sogi. General name for eatables. Cultivated vegetables.

Protecting.

*Hashampi.* To protect. To surround. To store up rice. To cherish a partiality for.

Harshampi. To defend the character of any one.

Extras.

Tulgiyen. Besides that. Irrelevent thoughts.

Entchulempi. To act otherwise. To be different from others.

Roughness.

Muwa. Rough, as applied to men or things. Coarse.

Shuse. Coarseness of any work. Grass mixt up with mud.

Labour in vain.

Mekele. Uselessly.

Untughuri. Strength spent for nought.
<table>
<thead>
<tr>
<th><strong>ALTERATION</strong></th>
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<tbody>
<tr>
<td><em>Halampi.</em> To change. To <em>Hólashampi.</em> To exchange.</td>
</tr>
<tr>
<td><em>alter.</em> To boil.</td>
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<table>
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<tr>
<th><strong>FORDING</strong></th>
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<tbody>
<tr>
<td><em>Olompi.</em> To wade through. To bathe.</td>
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<tr>
<td><em>Omilampi.</em> To cross a stream water. To bathe.</td>
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<tr>
<th><strong>TIGHT PACKING</strong></th>
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<tbody>
<tr>
<td><em>Fita.</em> To draw very tight with the hand.</td>
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<tr>
<th><strong>ACTING UNJUSTLY</strong></th>
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<tbody>
<tr>
<td><em>Gechurempi.</em> To take advantage of any one. To injure.</td>
</tr>
<tr>
<td><em>Giyatarampi.</em> Secretly to appropriate the property of another.</td>
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<tr>
<th><strong>DECEPTION</strong></th>
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<tbody>
<tr>
<td><em>Daldampi.</em> To conceal.</td>
</tr>
<tr>
<td><em>Gidampi.</em> To store away secretly in a hole. To press down. To use a seal. To lower the head. To be defeated in a contest. To pickle. Condescendingly to offer wine to any one. A bird sitting on eggs.</td>
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<tr>
<th><strong>SEPARATION</strong></th>
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<tbody>
<tr>
<td><em>Uksalampi.</em> To pluck away.</td>
</tr>
<tr>
<td><em>Uktchampi.</em> To separate.</td>
</tr>
<tr>
<td>To open out. To loosen anything. To avoid.</td>
</tr>
<tr>
<td>Whiteness</td>
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</table>
Withstanding.

Nenggelepumpi. A support or defence under any object. Saksalipumpi. Things leaning against each other. An arrow lodging in a tree.

Rubbing walls.

Ilpampi. To rub a wall with a brush. Tsifampi. To cover a wall with plaster.

Sculpturing.

Folompi. To engrave. Tchoimpi. To sculpture.

Clawing.

Dasighimpi. The aquiline species striking with their claws. Tusighiyalampi. Ferocious beasts attacking with their claws.

Irregular appearance.

Muwashampi. To do coarsely. Murushempi. To follow a pattern. To do in a coarse and off-hand way.

Grain.

Milk.


Patern al abode.

Da susu. Original extraction. One's own family.
Tasu pa. One's native place. Original locality.

Iron locks.

Yause. Padlock.
Sele futa. Iron lock.

Seeds.


Ascending.

Wesimpi. To mount. To go aloft.
Tafampi. To keep going up. To ascend.

Descending.

Wasimpi. To descend. To Epumpi. To come down. become reduced.

Bearing.

Paktampumpi. To endure. Yondompi. To fit into an article.

Selecting.

Sonchompi. To choose. To Silimpi. To pick out the sharpest.
SUBTRACTING.

Eperempumpi. To diminish. Ekiyempumpi. To subtract from. To render deficient.

Bitterness.


Blowing with the mouth.

Fitchampi. To blow a trumpet. Fulgiyempi. Whistling with the mouth, or whistling of the wind.

Investigation.

Wereshempi. To enquire. Fuchurulampi. To investigate.

Existence.

Pimpi. To be. Taksimpi. To exist. To remain.

Future time.

### Desire

<table>
<thead>
<tr>
<th>Puyempi</th>
<th>To love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsibangga</td>
<td>One's own intention. One's own desire.</td>
</tr>
</tbody>
</table>

### Healing

<table>
<thead>
<tr>
<th>Yepe</th>
<th>Sickness a little relieved. Rather better.</th>
</tr>
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<tbody>
<tr>
<td>Duleke</td>
<td>Recovered. Past. Taken place.</td>
</tr>
</tbody>
</table>

### Leisure

<table>
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<tr>
<th>Sholo</th>
<th>Leisure time.</th>
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<tr>
<td>Chapdumpi</td>
<td>To have time. To obtain an object of pursuit.</td>
</tr>
</tbody>
</table>

### Licentiousness

<table>
<thead>
<tr>
<th>Yumpi</th>
<th>A corrupt heart desiring to plunge into debauchery.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irumpi</td>
<td>To be immersed in lust. Irretrievably sunk.</td>
</tr>
</tbody>
</table>

### Profit

<table>
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<tr>
<th>Tusa</th>
<th>Advantage. Convenience.</th>
</tr>
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<tbody>
<tr>
<td>Aisi</td>
<td>Profit.</td>
</tr>
<tr>
<td>Madagan</td>
<td>Interest.</td>
</tr>
</tbody>
</table>

### Halves

<table>
<thead>
<tr>
<th>Dulin</th>
<th>The half of anything.</th>
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<tbody>
<tr>
<td>Hontoho</td>
<td>The half taken off.</td>
</tr>
</tbody>
</table>

### Collars

<table>
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<tr>
<th>Ulghun</th>
<th>Place for neck collar. Border of a bed coverlet. Ferrule of a knife.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monggorokō</td>
<td>A coloured collar.</td>
</tr>
</tbody>
</table>
### Laziness

- **Panuhon.** Laziness. Idleness.
- **Pampi.** To be afraid of work.
- **Rats working out holes.**

### Hair

- **Funiyeghe.** Hair of the head.
- **Funagala.** Feathers of bird.
- **Detghe.** Wing feathers. Feathers of arrows.
- **Cow’s hair.**

### Mothers

- **Eniye.** Mother. This is used in calling.
- **Eme.** Mother An appellation used in written documents.
- **Acha.** Mamma.

### Elder Brothers

- **Ahon.** Senior brother. This is an appellation implying seniority in point of years.
- **Age.** Senior brother. Elder brother. This is used in calling. An appellation of the sons of mandarins.
- **Agu.** Senior brother. An old person. This is an appellation used in written documents.

### Hungering

- **Urumpi.** To be hungry.
- **Yadahoshampi.** To be famished.
- **Omiholompi.** To endure hunger.

### Mental Action

- **Mutzilen.** The mind.
- **Niyaman.** The heart. The centre of anything. Parents. Relatives.
## Ability

<table>
<thead>
<tr>
<th>Muten.</th>
<th>Capacity.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entchegehen.</td>
<td>Ability in counsel.</td>
</tr>
<tr>
<td>Mergen.</td>
<td>Wisdom.</td>
</tr>
<tr>
<td>Knowledge.</td>
<td>A clever hunter.</td>
</tr>
</tbody>
</table>

## Using

<table>
<thead>
<tr>
<th>Fayampi.</th>
<th>To expend.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamgiyampi.</td>
<td>To be extravagant.</td>
</tr>
<tr>
<td>Paitalampi.</td>
<td>To apportion. To employ.</td>
</tr>
</tbody>
</table>

## Colour

<table>
<thead>
<tr>
<th>Potcho.</th>
<th>The colour of things.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsira.</td>
<td>Countenance. Severe.</td>
</tr>
<tr>
<td>Tsira.</td>
<td>Indication of temper.</td>
</tr>
<tr>
<td>Tight.</td>
<td>A horse hard in the mouth.</td>
</tr>
</tbody>
</table>

## Planting

<table>
<thead>
<tr>
<th>Tarimpi.</th>
<th>To sow in cultivated ground.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tepumpi.</td>
<td>To plant. To place anything in a receptacle. To cause to sit. To cause to remain. To make wine.</td>
</tr>
<tr>
<td>Usempi.</td>
<td>To sow seed.</td>
</tr>
</tbody>
</table>

## Suspending

<table>
<thead>
<tr>
<th>Lakiyampi.</th>
<th>To suspend.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monggolimpi.</td>
<td>To suspend round the neck.</td>
</tr>
<tr>
<td>As'hampi.</td>
<td>To suspend at the waist, as a gem. To hang to.</td>
</tr>
</tbody>
</table>

## Money

<table>
<thead>
<tr>
<th>Yuwampau.</th>
<th>Gold or silver ingot.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shoge.</td>
<td>A shoe of gold or silver.</td>
</tr>
</tbody>
</table>
### Being Chief

- **Uchulampi.** To be at the head. To act as chief.
- **Turulampi.** To lead at the head. To act as chief.
- **Dalampi.** To be at the head as commander. To act as chief. To estimate the weight of anything by lifting it.

### Sacrificial Animals

- **Ulha.** A sacrificial animal. A general name for domestic animals.
- **Utzima.** A general name for fowls, dogs, or any of the six domestic sacrificial animals.

### Exciting

- **Nukimpi.** To excite anger by one's words.
- **Nuktsimpi.** To manifest a furious fiery disposition.
- **Ghwekiyempi.** To excite to action. To abandon any one to himself.

### Odours

- **Wa.** Odour. Kill.
- **Amtan.** Taste. Amtan sim- ten. Savour.

### Bends

- **Mudangga.** Crooked.
- **Gohonggo.** Hooked with a curve.
- **Gahongga.** Hooked. Curved.

### Sprouts

- **Argan.** Great sprouts. Tusks of wild beasts.
### Mourning for Parents

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chopolon</td>
<td>General</td>
</tr>
<tr>
<td>Sinagan</td>
<td>Mourn-</td>
</tr>
<tr>
<td>Sinaghi</td>
<td>Mourn-</td>
</tr>
<tr>
<td>Mourn-</td>
<td>ing customs</td>
</tr>
<tr>
<td>Mourning for parents</td>
<td>Sorrow</td>
</tr>
</tbody>
</table>

### Boasting

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saishampi</td>
<td>To praise</td>
</tr>
<tr>
<td>Maktampi</td>
<td>To laud, To extol, To boast, To throw</td>
</tr>
<tr>
<td>Kiyakiyampi</td>
<td>To smack the tongue in praise</td>
</tr>
<tr>
<td></td>
<td>An animal kicking</td>
</tr>
</tbody>
</table>

### Tasting

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amtalampi</td>
<td>To taste the savour of anything</td>
</tr>
<tr>
<td>Tamishampi</td>
<td>To try the taste in the mouth</td>
</tr>
<tr>
<td>Angga isimipi</td>
<td>To yield to another in tasting</td>
</tr>
</tbody>
</table>

### Wounding the Flesh

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niltachampi</td>
<td>To scrape a wound in the flesh</td>
</tr>
<tr>
<td>Niyelechempu</td>
<td>To rub a hole in the flesh</td>
</tr>
<tr>
<td>Nionggachampi</td>
<td>To bruise the flesh</td>
</tr>
</tbody>
</table>

### Injury

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nimetchuке</td>
<td>Painfully injurious</td>
</tr>
<tr>
<td>Geletchuke</td>
<td>Injury to be dreaded</td>
</tr>
<tr>
<td>Nukatchuka</td>
<td>Injurious expressions that cut to the heart, Wound from a prick</td>
</tr>
</tbody>
</table>

### Half-way

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andala</td>
<td>Half-way, Half the road</td>
</tr>
<tr>
<td>Aldasi</td>
<td>Stoppage in the middle, Abandonment of a project half-way through</td>
</tr>
<tr>
<td>Unduri</td>
<td>Outline of a road, The course of a path</td>
</tr>
</tbody>
</table>
### Defiling

<table>
<thead>
<tr>
<th>Hoilampi</th>
<th>To stain.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nantuhorampi</td>
<td>To be guilty of injustice.</td>
</tr>
<tr>
<td>Langsedampi</td>
<td>To do a dirty action.</td>
</tr>
<tr>
<td>To use disorderly vulgar talk.</td>
<td></td>
</tr>
</tbody>
</table>

### Consoling

<table>
<thead>
<tr>
<th>Netsighiyempi</th>
<th>To soothe &amp; tranquillize. To level the ground.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Torompumpi</td>
<td>To comfort and console by kind words.</td>
</tr>
<tr>
<td>Tohorompumpi</td>
<td>To pacify and compassionate.</td>
</tr>
</tbody>
</table>

### Bundles

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Forhon</td>
<td>A great heap. People collected in a ring.</td>
</tr>
</tbody>
</table>

### Piling up

<table>
<thead>
<tr>
<th>Muhaliyampi</th>
<th>To gather up in a heap.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puktalimpi</td>
<td>To heap up a heap.</td>
</tr>
<tr>
<td>Sahampi</td>
<td>To throw up a raised path. To erect a wall.</td>
</tr>
</tbody>
</table>

### Then

<table>
<thead>
<tr>
<th>Teni</th>
<th>After that. Just beginning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teniken</td>
<td>Just about to be.</td>
</tr>
<tr>
<td>Teike</td>
<td>Just then.</td>
</tr>
</tbody>
</table>

### Divisions

<table>
<thead>
<tr>
<th>Upu</th>
<th>Division. So many fold.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ufughi</td>
<td>A whole division. A whole measure.</td>
</tr>
<tr>
<td>Yogi</td>
<td>A complete exemplar.</td>
</tr>
<tr>
<td>A complete work.</td>
<td></td>
</tr>
</tbody>
</table>
### BACK PLACES.

- **Enggitsi.** Behind back. In the back ground.
- **Daniyan.** A place sheltered from the wind. A covered place.

### FLOWERS.

- **Ilha.** Flowers of plants and trees.
- **Alha.** Marks on oxen or horses. Anything figured. Variegated colours. Figured satin.
- **Tchargilakô.** Figures formed by fireworks.

### RETIRING.

- **Pedertchempi.** To retire.
- **Sosoromi.** To recoil. To rake.
- **Tuhashampi.** To shrink from. To walk over a single-plank bridge.

### SPEAKING.

- **Ghendumpi.** To say.
- **Gisurempi.** To speak.
- **Sempî.** To call.

### WASHING.

- **Opompi.** To wash with water.
- **Silgiyampi.** To rinse the mouth. To wash by shaking about in water.
- **Epishempi.** To bathe. To wash the body.

### OPENING.

- **Sitarampi.** To open anything.
- **Saniyampi.** To extend. To widen.
- **Sarampi.** To unfold. To loosen. To open out.
Hooks.

Deghe. A hook used by soldiers in battle. A fishing hook.

Watan. Reverse points on a hook.


Completeness.

Gulghun. Complete and entire.

Muyahon. Complete and finished.

Yonggiyampi. To perfect. To complete.

Yauni. The whole.

Ordinariness.

Chuken. Ordinary. Partly passable and partly to be rejected.

Chergi. Equal. Step in rank.

Series.


Arsari. Mediocre.

Injuring.

Höwachampi. To tear.

Manampi. To be old and rent. To spoil completely.

Efuchempi. To injure one's-self. To destroy.

Kokirampi. To receive injury. To be defective.
Short breathing.

Ghechempi. To have shortness of breath. Fodompi. To gasp for shortness of breath. To darn a garment. To send presents.

Ghepteshempi. To contract the neck, from shortness of breath. Eryengaimpi. To make a sound in drawing breath. To meet any one in a flattering way.

---

Doctrines.


---

Forks.


---

Patience.

Chendempi. To have a patient mind. Teptsimpi. To be capable of anything.

Girimpi. To be patient. Dosompi. To endure. To bear with patience.
IMITATING.

Alhodampi. To learn from.  Dursukilempi. To imitate a model.

Songkolompi. To follow the traces of any one.  Durun i songkoi. To follow a pattern or example.

COLD.

Shahorun. Cold. Anything cold.  Shahorampi. To catch a cold. To become cold. To cool anything that is hot.

Peikurven. Cold weather.  Peyempi. To be injured by the cold.

MEETING.

Utharampi. To meet. To find accidentally.  Tunggalampi. To rush against.

Teisulempi. To come in contact with. To meet opportuniely.  Kartchampi. To come into the presence of any one.
Rousing one's-self.

*Kitchempi.* To exert one's-self. To be earnest. To deliberate on.

*Sithōmpi.* To rouse one's mind and energies.

*Girkhōmpi.* To bend the heart and mind to one object.

*Fede.* Be more strenuously and mind to one object. vigorous. (Impv.)

Outside.

*Tule.* Out of doors.

*Tuleri.* Outside. Surface.

*Tulergi.* Outer edge.

*Tulesi.* Towards the outside. Turning outwards.

Flesh swelling.

*Aipimpī.* To be inflamed.

*Ghukshēmpi.* To have humours on the body. To put on the crown of the head. To acknowledge a favour. To cover the roots of plants with earth. To cage a hawk.

*Kughe.* Swelled stomach.

*Madampī.* To swell up. Money producing interest.

Changing.

*Kōpulimpi.* To transform. To write the seal character.

*Upaliyampī.* To change. To capsize. To turn upside down.
Gówaliyampi. To alter from ordinary. To become changed and giddy.

Upashampi. To turn round. To reverse.

Yarumpi. To lead forward. Yarhódampi. To conduct. To lead a horse.

Yarkiyampi. To seduce. To lead any one false.
Geodempi. To entrap by deception.

Sufficiency.


Involveing in injury.
Pelempi. To destroy one’s reputation.
Tughepumpi. To fall down. To fall into a pit. To cause anything to overturn. To drop down. To find guilty.

Epderempi. To injure. To oppress.
Dashurampi. Grievously to injure one.
Precipitancy.
Fatsighiyashampi. To make a bustle. To be in a hurry.

Faihatchampi. To be uneasy and agitated.

Fathashampi. To be agitated. To be troubled.

Privolity.
Ailungga. Foppish levity.
Yeptchungge. Beautiful and amiable appearance.

Ildamungga. A conspicuous graceful air.

Haihongga. The body having a long and flexible air. Anything pliable.

Busy occasions.
Kumungge. Musical throng.

Amtangga. Gay and busy.
Wencheghun. Bustle of a prosperous and rising family.

Being ashamed.
Girumpi. To feel ashamed.
Yertempi. To blush. To be ashamed of one's-self.
Sorotchompi. To be ashamed.  Duksempi. To redden with 

To be ashamed. To have an ulcer that will not bear touching.

Business.


Serve (Impv.).

Being hot.


Wenchempi. To be feverish.  Gilatchampi. To be in a 

To heat wine or tea.  burning fever.

Enclosing.

Kupumpi. To enclose in a 

Pitumpi. To put a border 

coating.  round a cushion. To put an 

Hayempi. To encircle with 

Tzialpimpi. To put a silk 

a border.  thread border to anything.

Spirit-sacrificial stations.

Wetcheku. House- 

Oren. An image. 

soko. Celestial 

hold ancestral tab- 

An idol. Place 

and terrestrial 

blet. Station of 

of the tablet. 

spirits. Spirits 

the spirit. 

in general.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weichen</td>
<td>Sacrificial altar-place</td>
</tr>
<tr>
<td>Chukten</td>
<td>Same as the preceding</td>
</tr>
<tr>
<td>Measuring</td>
<td></td>
</tr>
<tr>
<td>Kemnempi</td>
<td>To estimate. To measure length. To compare.</td>
</tr>
<tr>
<td>Mihalimpi</td>
<td>To measure rice. To measure generally.</td>
</tr>
<tr>
<td>Tchelempi</td>
<td>To measure with a five-foot rod. To fall down with fatigue.</td>
</tr>
<tr>
<td>Futalampi</td>
<td>To measure with a line. To mark out with a line.</td>
</tr>
<tr>
<td>Joining</td>
<td></td>
</tr>
<tr>
<td>Nurhompí</td>
<td>To connect throughout. To join together in one.</td>
</tr>
<tr>
<td>Emu siran i</td>
<td>In one connected line.</td>
</tr>
<tr>
<td>Urkutzi</td>
<td>Unbroken connexion.</td>
</tr>
<tr>
<td>Ikiri</td>
<td>Connexion throughout. Birth of twins.</td>
</tr>
<tr>
<td>Bands</td>
<td></td>
</tr>
<tr>
<td>Umíyesun</td>
<td>Girdle.</td>
</tr>
<tr>
<td>Telgin</td>
<td>Waistband of trousers.</td>
</tr>
<tr>
<td>Supeghe</td>
<td>Sash worn on occasion of the death of parents. Hair band. Small branches at the points of trees.</td>
</tr>
<tr>
<td>Bending</td>
<td></td>
</tr>
<tr>
<td>Oyompi</td>
<td>To wind round in a spiral form.</td>
</tr>
<tr>
<td>Matampi</td>
<td>To bend by fire.</td>
</tr>
</tbody>
</table>
Pukdampi. To bend. To Tuyampi. To press down a fold up.

To bend the elbow or the knee.

AFTER OCCASIONS.


Following.


Borders.


Pounding.

Nioghumpi. To beat with a Ghentchempi. To pound with a pestle. To pound a mud small pestle. To scrape wall. out a pot.

Tchonggishampi. To pound Ghunggimpi. To beat flesh with a large pestle. To pick to soften it. with the beak.

Permeating.

Simempi. To penetrate through and through with moisture. Semempi. To moisten here and there.
Senempi. Moisture running on a porous substance. Ink running on paper.

Pilchampi. Oil permeating any substance.

Yielding.

Anahônchampi. Humbly to give way.

Anapumpi. To cede in favour of another. To yield to the utmost. To lose at gaming. To cause to decline.

Darapumpi. To urge to take wine. To give precedence in drinking wine.

Gotsis' hodampi. To humble one's self.

Impelling.

Hatsighiyampi. Pashampi. The same meaning as the preceding. To urge speedily.

Poshompi. To constrain. To pursue.

Shorgimpi. To urge on. To bore. To hit the bull's eye with an arrow. To be delapidated by the action of water.

Fargampi. To chase from behind.

Floating on water.

Selpimpi. To swim. To scull. Niyerempi. Ducks, geese, or birds floating on the water.

To rush into a place. To scoop out the ground.

Placés.


a measure of length.


Hamlet. An arena.

Feet.


Wasāha. Bird’s claw. Osho. Claw of a dragon or tiger.

Skins.


Bluish black.


Jet black. A black colour.

ROADS AND BYWAYS.


Yen chugon. A small tortuous path.

Frying pan.


Adulation.

Haldapashampi. Kuturtchempi. To flatter.

Atchapumpi. To be obsequious.

Sigheshempi. To cajole. A cat or dog shaking the head, and throwing out the tail.

Saishakoshampi. To praise one in the prospect of receiving some benefit.

Slowness.

Goidapumpi. To be long and tedious.

Elgheshempi. To delay doing anything.

Taukapumpi. To prolong. To saunter about.

Sartapumpi. To be put off with anything. To saunter about.

Sitapumpi. To be slow at any business.

Rejecting.

Siltampi. To determine to repel any one.

Anatampi. To reject unconditionally.

Kanagan arampi. To give a false reason for any act.
Anagan arampi. To refuse upon some false pretence.

Anakó arampi. False to excuse one's self.

---

**Inferiority.**

Fechergi. Below.

Fetzile. Under.

Wala. The lower part.

Fasihón. Under.

---

**Breaking off.**

Laktehampi. A cord or chain break off.

Pichampi. To break asunder.

Pilampi. To break off. One's spirit failing.

Reduced to want.

---

Moktchompi. To break in.

Moksolompi. To break asunder.

---

**Rectitude.**

Tondo. Direct.

Sitzirhón. Straight.

Sitzihón. Extended straight out.

---

Godohón. Kneeling or standing straight upright.

Segheghuri. Anything standing out straight and high.

Body tall and straight.
Distance.


Aldangga. Distant relative. Malhôn. A road which although short, appears very long to walk. Economy.

Pastime.

Esimpi. To amuse one's self. To act. Yopodompi. To make game of any one. Inchekushempi. To raise a sound of railery.

Niopompi. To joke with any one. Yekershempi. To make any one an object of sport.

Thread.


Pouring out liquid.

Ghisalampi. To pour out a libation of tea or wine. Tchatchumpi. To pour out a libation to heaven, and sacrifice to earth. Ghitghimpi. To sprinkle the wine about with one's fingers or chopsticks.
Ghungherempi. To pour out any liquid. Rain falling straight down. Horses walking in a line. To open one's heart.

Suitampi. To pour out water. Rain falling straight down. Horses walking in a line. To open one's heart.

Shusighiyempi. To induce one to act improperly towards another.

Eghetchumpi. To breed strife by mischievous evil of one behind his back.

Slandering.

Atchughiyadam-pi. To breed strife.

Oforodompi. To sow discord.

Chakanapumpi. To instigate a division between different persons.

Perspiring.

Nei gaimpi. To perspire.

Nei tu'tsike. Perspiration emitted.

Taran wali-yaha. Great perspiration. Excessive perspiration.

Shepteghe. Soaked with perspiration. Drenched with water.

Mudan paha. Perspiration after a fit of cold during sickness.

Superiority.


Fearing.

Gelempi. To be afraid. Olhompi. To have a feeling of fear. Golompi. To be startled.

Senggurwempi. To be afraid of trouble. Isempi. Not to dare for fear. To walk warily with fear. To correct one's faults from a feeling of fear.

Stopping up.

Fighempi. To fill up. Simpi. To shut up. Chukimpi. To press together. To bribe. To supply a deficiency. To pay an account in advance.

Sighelempi. To put a stop to. Putulempi. To close up by a wall. To obstruct.

Wonders.


GRINDING.

Nikimpi. To polish.
Lekimpi. To whet a knife.
Niorompumpi. To sharpen any iron instrument.

Ghuchurempi. To grind with a small mill.
Moselampi. To grind with a large mill.

REPROVING.

Dangsimpi. To find fault with one in detail.
Petchempi. To reprimand one in detail.
Chaptchampi. To reprovel. To repent. Mosquitos biting.

Wakdlampi. To accuse any one of a fault. To report against a government officer.
Gasampi. To malign. To hate. To weep with vexation.

EXHAUSTION.

Watzihaha. Finished.
Shanggaha. Completed.
Watsighiyaha. Exhausted.
Wound up.

Mohoho. Utterly exhausted.
Dughempughe. Thoroughly Carried to the extreme.

STRENGTH.

Kiangkiyan. Smart and manly. Courageous.
Etughun. Excellent.
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Eru.</td>
<td>Sturdy and untiring.</td>
</tr>
</tbody>
</table>

**SLIGHTING.**

<table>
<thead>
<tr>
<th>Gheoledempi.</th>
<th>To act negligently. To do anything carelessly.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oihorilampi.</td>
<td>To treat disdainfully.</td>
</tr>
<tr>
<td>Foihorilampi.</td>
<td>To slight as worthless.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dulemshempi.</th>
<th>To have acted off-hand.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weighkelempi.</td>
<td>To treat slightingly.</td>
</tr>
<tr>
<td>Fusiholampi.</td>
<td>To look upon with contempt.</td>
</tr>
</tbody>
</table>

**TRANSGRESSING.**

<table>
<thead>
<tr>
<th>Netsimpi.</th>
<th>To violate. To offend against. To provoke.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nungnempi.</td>
<td>To bring injury on another. To provoke.</td>
</tr>
<tr>
<td>Tatzirampi.</td>
<td>To correct a child for any mischief.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feleghudempi.</th>
<th>To annoy wantonly. To offend inconsiderately. To rouse one's anger.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latunampi.</td>
<td>To approach offensive-ly. To approach by force. To commit adultery.</td>
</tr>
<tr>
<td>Sutchunampi.</td>
<td>To encroach on the property of another. To fly to an attack. To suppress.</td>
</tr>
</tbody>
</table>

**PROCEEDING.**

<table>
<thead>
<tr>
<th>Yapumpi.</th>
<th>To transact. To travel.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yompi.</td>
<td>To walk away.</td>
</tr>
<tr>
<td>Feliyempi.</td>
<td>To walk. To march.</td>
</tr>
</tbody>
</table>
Yafahalampi. To go on foot.

Oksompi. To journey leisurely. To travel on a stubbon horse.

Oksonchompi. A child learning to walk slowly.

Deception.
Koimali. A hollow deceiver.

Argangga. One clever at deception.

Ghutungge. A diabolical deceiver.

Toitonggo. One who is full of diabolical deceptions.

Koitonggo. One full of artifices.

Chalingga. A seducer.

Pieces.
Farsi. A piece.

Piha. A slice of meat.

Ghutungge. A diabolical deceiver.

Delghe. A piece of ground.

Chustan. A length of anything.


Protuberances.
Puturi. Pimples arising from heat.

Dregs of rice wine.

Pungchan. Man with high shoulders.

Dregs of rice wine.


Tsiltsin. Excrecence on the flesh.


Tsultsin. Excrecence on the flesh.


Obliquity.

*Urghu.* Inclined to the side.

*Eshen.* Oblique.

*Waiku.* Indirect.

*Hari.* The ends of a bow inclined. The tail inclined. Indirectness in walking. Flatten with a hot iron (Impv.).

*Keike.* Unworthy treatment.

*Miosihon.* The heart depraved. Anything perverted.

Intensity.


*Dempei.* Extremely. Excessively.

*Hon.* Over much. Excessively.

*Chatsi:* Too much. Exceeding. Too sensitive.

Destroying.

*Niyampi.* To spoil. To become mouldy. Fish spoiling. Flesh becoming uneatable.

*Upampi.* To become mouldy. Fish spoiling. Flesh becoming uneatable.

*Lalantzi oho.* Weak & yielding. Reduced to pieces.

*Shashunako.* In a feeble and ruined condition.

*Meichempi.* To reduce to powder.

*Nicharampi.* To grind to powder.

Doubting.

*Keneghunchempi.* To doubt.

*Tathönchampi.* To be in suspense.

*Chetchughunchempi.* Restless and undetermined.
Holimpumpi. To be deceived. | Pughiyempi. To conjecture.
To be led astray. | To suspect.

Tupishempi. To infer. To Tulpimpi. To guess. To conceive.

**Errors.**


**Anger.**

Us'hampi. To cherish resentment in the heart. To be hotly indignant.
Futchempi. | Tzili pantzimpi. To be moved to anger. To become angry.
Fughiyempi. These 2 words both signify— To carry anger on one's countenance.

Tzilidampi. To be impatient. | Fughun. Manifestation of fierce anger.
Aroogance.

Fohodompi. To be angry. Fantchampi. To be in a pet.


Tukiyetcheku. One who praises and extols himself. Kangsanggi. One who sumptuously magnifies himself.


Paring.


Asighiyampi. To cut away. Aptalampi. To take hold of a flower and pluck off a slip. To break off a branch.

Piyompi. To skim off grease or anything floating on the surface of liquor. Göwashshampi. To cut meat into slices.
### Weakness

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ughuken</td>
<td>Supple</td>
</tr>
<tr>
<td>Uyan</td>
<td>Open texture</td>
</tr>
<tr>
<td>Niyere</td>
<td>Thin</td>
</tr>
<tr>
<td>Pudun</td>
<td>A spiritless booby</td>
</tr>
<tr>
<td>Eperi</td>
<td>Unequal to</td>
</tr>
<tr>
<td>Yadalinggo</td>
<td>Infirm</td>
</tr>
<tr>
<td>Niyeniyeghun</td>
<td>Superficial acquiescence. A tender heart. Weak indulgence.</td>
</tr>
</tbody>
</table>

### Smallness

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fuya</td>
<td>Minute</td>
</tr>
<tr>
<td>Atzige</td>
<td>Small</td>
</tr>
<tr>
<td>Atzigen</td>
<td>Very small</td>
</tr>
<tr>
<td>Atzida</td>
<td>A little speck</td>
</tr>
<tr>
<td>Atsigan</td>
<td>A young child</td>
</tr>
<tr>
<td>Asikan</td>
<td>Quite small</td>
</tr>
<tr>
<td>Asihan</td>
<td>Young</td>
</tr>
<tr>
<td>Tzingchan</td>
<td>Small in the extreme</td>
</tr>
</tbody>
</table>

### Dividing

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dendempi</td>
<td>To separate</td>
</tr>
<tr>
<td>Faksalampi</td>
<td>To divide in two</td>
</tr>
<tr>
<td>Delghempi</td>
<td>To divide utensils</td>
</tr>
<tr>
<td>Pantzipumpi</td>
<td>To set out separately.</td>
</tr>
<tr>
<td>Salampi</td>
<td>To disperse</td>
</tr>
<tr>
<td>Samsimpi</td>
<td>To scatter</td>
</tr>
</tbody>
</table>

---

**I i**
Falchamp. To separate in different directions. To put thread in disorder.

Faktchamp. To separate from. To part from. To split anything.

Hokompi. To go away from. Alchampi. To leave one place to go to another. To change colour. To promise orally.

To send away one's wife.

To quit a charge held in rotation.

Rending.

Fudechempi. To rend a garment.

Sendechempi. To break down a bank.

Gakarampi. To make a split in anything.

To make an outlet in the side of a river.

Chakrampi. To make a split in anything.

Chakanampi. A crack opening in a wall.

Fuschempi. A boil breaking. A thin place breaking through.

Chakrampi. To open out a seam.

Sickness slightly abating. To trace along the side of anything.

Fiyerenempi. To open a great split.

Fiyentegchechempi. To break crockery.

Sitchampi. Anything cracking suddenly. The motion of a sound.

Light.

Elden. Light of the sun. Light of fire. Light from any object.


Nilhon. Anything slippery and smooth. A muddy slippery place.


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</tr>
</thead>
<tbody>
<tr>
<td>Piyapiyahon.</td>
<td>The face destitute of colour.</td>
<td>Light colour of anything.</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>
DISLIKING.

Upiyampi. To hate.
Eimempi. To be annoyed at. To be incommode.
Hatampi. To abhor. To temper a knife or sword.

Sesghempi. To be annoyed at. To be disgusted with.
To sprinkle flour.
To shake clothes.

Cheksimpi. To cherish fear and aversion in one's heart.

Usurshempi. To treat a sycophant with contempt.

Niyekdetchuke. Injurious despicable and odious.

Usun. Fawning and odious.

Sesghun. A man of bad principle who is to be shunned.

Chekshun. A man to be feared on account of his bad language.

Ipiyapuru. One who induces others to hate him. Anything detestable.

Ekshun. A detestable man.

Upiyada. A most odious and hateful character.

The grounds from which yellow wine has been made.

CALLING.

Esukiyempi. To shout out.

Esunggiyempi. To shout angrily.

Surampi. To call out anything for sale.

Hółampi. To read. To recite. To call any one. A cock crowing.

Niyelempi. To read in a chanting tone. To press with a stone roller.

Surempi. To cry aloud.
| Kaichampi. | To raise a hubbub. |
| Ahörampi. | To call out in surrounding an animal at a hunt. |
| Intchampi. | A horse neighing. |
| Murampi. | An ox lowing. |
| Guwendempi. | Birds calling. |
| Stag crying. |

---

**Sides.**

| Ergi. | Direction. |
| Epele. | This side. |
| Epergi. | This side. After forgiveness. |

| Tchala. | That side. |
| Tchargi. | That side. |
| Pachargi. | Beyond the river. |

| Patzila. | Beyond the river. |
| Shala. | Corner of a garment. Oblique border of a piece of ground. |

| Dalin. | Border of a hat; Back of a knife. |

| Tsikin. | Border of anything. |
| Cherin. | Edge or extremity of any weapon. Anvil. |

| Dalpa. | A side. |
| As'han. | Waiting by any one. Assisting at one's side. |

---

**Winding round.**

| Hösipmi. | To wrap round. |
| Halgimpi. | To coil round. |
ADJUSTING.

Chalgiyampi. To adjust.  Ipampi. To reduce in bulk.

To blend.

SQUEEZING.

Sirimpi. To press out water.  Murimpi. To pinch. To be obstinate.

To blow the nose. To interrogate.

CURING OF FRIGHT.

Shapargan gidampi. To cure a child of fits of fright, by a certain ceremony practised with a bason of uncooked rice.

Golohon gaimpi. To cure a child of fits of fright, by a ceremony in which water is used.

STUMPS OF PLANTS.

Sighiya. Stumps of plants left by an ox that has been eating them.


DEGREES.


NEARNESS.


TWISTS.

<table>
<thead>
<tr>
<th>Action</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weilempi</td>
<td>To make, To execute work, To serve</td>
</tr>
<tr>
<td>Arampi</td>
<td>To do, To write, To fill office as a substitute, Falsely to pretend to excellence</td>
</tr>
<tr>
<td>Saurin</td>
<td>Throne</td>
</tr>
<tr>
<td>Teku</td>
<td>Seat</td>
</tr>
<tr>
<td>Pata</td>
<td>Adversary, Enemy, One who is inimical to another</td>
</tr>
<tr>
<td>Paktsin</td>
<td>Opponent, Competitor, Corresponding pair</td>
</tr>
<tr>
<td>Chalin</td>
<td>For</td>
</tr>
<tr>
<td>Turgunde</td>
<td>Because of this</td>
</tr>
<tr>
<td>Nampumpi</td>
<td>To be arrested</td>
</tr>
<tr>
<td>Chafampi</td>
<td>To catch, To take with the hand, To drive a carriage, To deliver in, To gather up the bones of the dead, To surround with barriers and walls</td>
</tr>
<tr>
<td>Hatzi</td>
<td>Tender love, Year of scarcity</td>
</tr>
<tr>
<td>Haptsighiyan</td>
<td>To treat any one with great cordiality and intimacy</td>
</tr>
<tr>
<td>Chatsin</td>
<td>Belonging to the second</td>
</tr>
<tr>
<td>Chai</td>
<td>Secondly, Again</td>
</tr>
</tbody>
</table>
UNDERTAKING.


COMING TO LIFE.


Each one.


PERTAINING TO.

Harangga. Pertaining to a Aiman. Barbarian tribe. government officer.

Openings.


Feather tubes.

Kitala. Tube for a mandarin's Sisha. Feather tube worn by feather. the guards. Bell worn at the waist. Wine store.

Soup.


Nests.

Obstinately asserting.

Tapsitampi. To speak rudely.

Kamegisurempi. To speak abruptly.

To assail with words on all sides.

Giangnakōsham- pi. To persist in contradicting.

Obstinately to assert.

Hailas'hōn. Precipitous place.

Haksan. Lofty abrupt precipice.

Chetchīghuri. Dangerous walking. Doubtful and uncertain.

Kumdu. Hollow.

Untughun. Vacuity.

Funtughun. Clear vacancy.

Striving.

Temshempi. To strive.

Nemshempi. To strive for an increase. To strive for something additional.

Namarampi. To strive incessantly for some additional gain.

Hating.

Seyempi. To hate.

Korsompi. To be indignant at one's self.

Korompi. To be vexed with one's self.

Again.

Hono. Still. Be it again.


Rural districts.


Dust.

Fulenggi. Ashes from fire.  Puraki. Dust from the ground. Ash dust.


Coverings.

Elpempi. To shade. To thatch.  Dasimpi. To cover over. To put on a cover.  Dalimpi. To conceal. To screen. To dry at the fire.

Pugheliyempi. To deceive a superior.  Purimpi. To conceal from a superior. To hang up a leather garment.

Commission service.

Takoran. An envoy.

Shuleghen. Government imposts. Taxes of money and grain.

Erin. Hour. Time.


Fon. At that time.

Nas'hon. Occasion. Favourable time.

Furgipumpi. Accumulation of mud.


Hofupumpi. A vessel being stopped by the shallowness of the water.

Hangnampi. To solder up.

Stoppages.

Sleeping.

Amhampi. To sleep.

Dedumpi. To lie down and sleep. To lay one's-self down. To watch during the night.

Amugaimpi. To take a nap.

Amu shapurampi. To drop off to sleep.

Roots.


Confusion.

Purgimpi. To create bustle and disorder. To breed confusion. To throw a camp in disorder.

Tchucharampi. The clatter made by troops moving in an irregular manner. To be hasty and irregular in one's conduct.

Tchururgimpi. To talk disorderly. To make a confused noise.

Fatchuhorampi. To put in confusion. To have confused thoughts arising in one's mind.

Bags.

Fulhö. Bag.

Sumala. Small bag.


Sunta. Bag for carrying hawk's food.

Maturity.

Ildumpi. To be thoroughly conversant with.

Ilimpaha. Mature.

Urempi. To be well cooked. To become ripe. To be distressed in mind.

Tatsimpi. To learn perfectly. To learn assiduously.

Reduplication.

Daghame.  So again.  

Daptampi.  To reiterate.  To beat copper or iron.

INTERSTICES.

Tchontoho.  A slight aperture.  


Daptampi.  To reiterate.

Ontchoko.  Deficiency in the upper lip.

Angga.  Mouth of any place.  


HOLES.


Sen.  Hole in the ear for an earring.  Small hole in anything.

Sangga.  Large receptacle.


Unggin.  The socket into which the handle of an instrument is put.

INTRODUCING IN CONVERSATION:

Chomp' i.  To introduce in consequence of something called to introduce.  

Chonkko.  Any thing called to introduce.  

Chonompi.  To introduce.  

Chondompi.  To recall incessantly.  

Chompumpi.  To assist another in calling to mind.  To cause to cut herbage.

Rearing.

Mutumpi.  To grow.  

Pantzimpi.  To live.  To make a living.

Ghetumpumpi.  To spend one's days, or one's life.  

To pass the winter.
**Utzimpi.** To cultivate. To **Hôwashampi.** To nourish.

**rear.** To train up. To make profit.

---

**Overturning.**

**Naihômpi.** To **Haibampi.** To **Haidarampi.** To bend over.

To bend over. To droop the head.

**Laifarampi.** The animal **Tughempi.** To capsize. To spirits exhausted and drooping. Flowers and plants bending down.

---

**Fierce Disposition.**

**Hatan.** Violent disposition. Very strong spirits.

**Furu.** Ferocity. Ulcers on the mouth. Small sprouts on the side of a tree. Cut meat in slices (Impv.).

**Haktsin.** A hasty person: Violent and ferocious. Anything brittle.

**Doksin.** Tyrannical. Cruel. A weak and stumbling horse.


**Akchughiyam.** Excessively irritable.

---

**Repenting.**

**Aliyampi.** To **Gompi.** To return to repent afterwards.

To return to repentence. To retract.

**Puñaliyampi.** To retract.
Aisumpi. To be unfaithful to a compact.

Urgedempi. To be ungrateful. To forget a benefit.

Tchas hôlampi. To turn the back on one. To show ingratitude.

Suchumpi. To walk.

Gardampi. To walk with hasty strides. To trot along.

Surtempi. To run all together. To run hastily.

Feksimpi. A horse walking. A sacrificial animal walking.

Shodompi. To saunter about idly. A horse galloping along. To lift up fish with a small net.

Katarampi. A horse trotting.

Lapdu. Much.

Geren. The multitude. All.

Fulu. Superfluous. Surpassing.

Ketzine. Many.


Elgiyen. Extensive.

Motcho. Stupid and ignorant.

Modo. Rude and clumsy.


Lachu. One with a large unwieldy body. Ignorant.

Musufyen. Uncultivated.

Dullness.

VOMITING.

Oksimpi. To spit out.

Fudampi. To reject. To vomit.

Fuyampi. To belch from squeamishness.

Fuyakiyampi. To belch out. To endeavour to vomit.

Ohorshompi. To have a feeling of nausea and desire to vomit.

Eyershempi. To be squeamish and eject water continuously. To detest.

LEAVING.

Pipumpi. To leave remaining. To let remain.

Tutampi. To leave over. To bequeath. To drop behind. To remain behind.

Werimpi. To leave.

Sulapumpi. To leave a remainder. To leave unemployed.

LETTING LOOSE.

Multulempi. To come down with a run.

Turipumpi. To let go the hand. To let loose. To put aside. To let a house.

Dishes.

Fan. Square or round wooden dish.

Alikö. General name for a dish.

Cooking.

Puchumpi. To boil.

Fufumpi. To fry.
Drawing up the sleeve.

Ulghi ghetempi. To fold up the sleeve.

Gala sidaghiyampi. To draw up the sleeve from the hand in a passion.

Ability.

Nikedempi. Ability to sustain.


Obstinacy.


Memereku. A man with a steady bearing. A man who makes a dead stand.

Self trust.

Ini tsisui. Self reliance.

Ini tsihai. At his pleasure. According to his decision. Of his own accord.

Producing insects.

Weremepi. Worms eating away trees. Destructive worms existing in the centre of anything.

Umiyahanampi. To produce insects. To rear insects.

Old standing.

Fe. Old.


Inordinate adherence.

Unceasingly Continuous.

**Dalghi.** Annoyingly continuous. Annoying incessant repetition.

**Sirke.** Uninterrupted attachment. Incessant hankering.

Counterparts.

**Teisu.** The several parts agreeing. Original destination.

**Tegherempi.** To match. To be of equal weight. To correspond to. To be equal to.

Moorings.

**Ada.** Rope made of cane, for fastening a ship.

**Fase.** A cane rope for fastening a raft. Weight for scales.

Shaking the Feathers.

**Isighimpi.** A bird raising its feathers, or a beast its hair. To shiver. To shake the head.

**Suksurempi.** A bird shaking up its feathers. A hawk striking its prey.

Pervading.

**Hafukiyampi.** To understand thoroughly.

**Fondochompi.** To make a hole through anything.

Junction of Branches.

**Fachu.** The meeting of branches. The part where the fingers join each other.

**Fasilan.** Road where two branches meets. An affair with a double face.

Lengths.

**Meyen.** A joint. A length. A rank.

**Suffering Pains.**

Nimempi. To be in great pain. To have a severe sickness. 

Fintampi. To suffer extreme pain. To be grieved at heart.

---

**Tops.**

Tzingse. Button on a court cap. Brass or tin knob on the top of a carriage or sedan chair. Knob at the top of a flag staff.


---

**Permitting Proximity.**

Halpumpi. To allow to remain. To permit to enter. 

Halanampi. To go near in front. To go and change.

---

**Abundance.**


---

**Lapse of Time.**

Gista. A man advanced in years. The beginning of a sinew.

Silkan. An experienced intelligent man. A hard-wood tree, with long leaves and no branches.

---

**Binding.**

Hówaitampi. To fasten. Ghutghumpi. To tie with cords.
CATCHING.

Putampi. To pursue and take. To seize any one. Puthashampi. To catch an animal. To take in hunting. To strive for money.

SAUNTERING IDLY ABOUT.

Guvanglampi. To move idly about at leisure. Sargashampi. Sarga-shampi. These two words both signify—To saunter about for pleasure.

REMOVING.

Forgoshompi. To remove. Teodenchempi. To exchange places. To make an exchange.

MOISTURE.


CHANGING COUTENANCE.

Tsira alchampi. To change colour. Egherempi. To alter one's conduct towards another.

LOSING.

Melepumpi. To leak out. Waliyapumpi. To cast away. To drop. To cause horses to be watered. To cause to be thrown away. To cause a grave mound to be heaped up.
Handing down in succession.


Uneasiness.

Itchako. Not according to one's mind. Kushun. Uneasiness. Anything painful to the eyes. The mind burdened with different matters.

Rising.


Beginning.

Deripumpi. To commence. To set on foot. Dekdemi. To bring into existence. To go upwards. To float.

Grinding down.

Akapumpi. To molest. To cause distress at heart. Endunggiyampi. To tread on. To grind down. To press down.

Montzirampi. To knead. Pukdashampi. To rub gently. To squeeze down. To bear down. To exercise a horse.
BANNERS.

Gôsa. Banner of the Manchus.

Tu. Great standard. Great banner carried on the march.

Kiru. Small banner.

Fangse. Flag. Silk thread.

Cutting off.

Giyalampi. To cut short.

Chalampi. To rest between.

To cut off.

To stop short.

Ghurechampi. To put up a board for a barrier. To put up a screen partition.

Has'halampi. To make a reed fence.

Shipping.

Tchuwan. A ship.

Weighu. A vessel. A small boat.

Chaha. Ferry boat. Small boat with a sharp head.


Reality.

Unenggi. Certainly.

Yargiyan. Veritably.

Muchangga. Assuredly.

Yala. Indeed. In fact. In truth it is so. An ejaculation used when one is thinking about what he is to say.
Dried up.

Olhoho. A moist article dried up. Faha. Water dried up.


Models.


Connecting.

Falimpi. To be intimately connected. To connect together. To tie tight.

Holpompi. To join tightly in one place. To pair. To join in marriage.

Mamp'impi. To tie in a knot. Sirampi. To join a cord. To carry on in connexion.

Smoke.

Shanggiyan. Smoke from fire. White.

Precedence.

Neneghe. Formerly. Former.

Neneme. Before.


Chulergi. In front. South.

Chuleri. Before any one. Facing.


Mixing.

Utchumpi. To mix up.

Köthömpi. Fumerempi. These two words both signify—To confuse.

Atchapumpi. To bring about an agreement. To agree together. To cause to meet. To endeavour to please.

Parampi. To throw together in one place. To mix soup with rice.

Suwaliyampi. To heap up. To join together. To join in succession.

Suimpi. To mix up mortar or flour. To rub ink.

Demolishing.

Efulempi. To pull down. To spoil.

Fudelempi. To rip open a garment.

Garlampi. To break open.

Garmimpi. To break in small pieces.

Supkelempi. To pull out ends of woollen thread.

Depkelempi. To untwist cord.
**Adding.**

_Nemselempi._ To add to. To augment. To increase.

_Nonggimpi._ To add to, or increase.

_Nemempi._ To put something additional. To make still more. To add rice over the amount for taxes.

---

**Enlarged principles.**

_Ampaki._ Specimen of grandeur.

_Pomposity._

_Ampalinggo._ Great in appearance. Acting on liberal principles.

_Fuchurungga._ Elegant & majestic. Gentlemanly appearance. Having the air of belonging to an ancient house.

---

**Compliance.**

_Itzis'hôn._ Compliance in any affair. Compliant.

_Itchangga._ According to one's mind. Easy manners. Compliance. Pleasant taste, agreeable to the mouth.

_Dahas'hôn._ Obedient. In harmony with others.

---

**Cutting open.**

_Fuselempi._ To cut open a boil.

_Tzisumpi._ To cut open leather with a knife.

_Setsimpi._ To cut open with a knife. To open a furrow with a plough.

---

**Drawing together.**

_Ghederempi._ To draw the weeds together with a rake.

_Gheshuremepi._ To draw all together. To eradicate weeds.

_Ghep'ere mpi._ To amass the whole in one. To be in one's dotage. To be drunk and like a clod.
SLOPES.


Enesghun. Sloping over to the side.

Fiyelse. An evenly sloping ascent.

HOLDERS.


Sengken. The shank by which a bell is suspended. Button shank. Cord handle.

SIEZING.

Isiglidampi. To grasp any one. To shake up.

Tusghutempi. To grasp any one. To drag in a disorderly manner.

Sesghetempi. To grasp any one. To sprinkle indiscriminately. A horse shaking his head about.

CANALS.

Yohoron. Mountain stream. Sipkori. Spouts through which the water runs, at the top of a city wall.


PLUCKING.

Dapgimpi. To eradicate the weeds from the growing corn.

Gotsimpi. To draw out. To pull away. To press out wine. The rainbow appearing. A horse losing flesh in the flanks. To iron clothes. Water falling. To play the mouth organ. To play the violin.

Isimpi. To pull out. To attain to. To have sufficient for use.

To straighten the shaft of an arrow.

---

**Contracting.**

Ikömpi. To draw in. Gotsimpumpi. To twist about at random. The hands or feet contracting. To pull up.

Fodorompi. Hair twisting in the contrary direction. Mioshorompi. A straight article bent up and distorted.

Gohorompi. Hair curling at the end.

Hotorompi. To rise on one side. Ghiyotorompi. To rise on both sides.

---

**Uniting.**

Kamnimpi. To close the mouth. Kamtsimpi. To put together in one place. To unite. Adampi. To set together in one place. To put together in succession. To hold together. To associate with. To range together in a circle.

Kupa. The tendrils of a plant growing together. A double branch.

Mimimpi. To shut. Yaksimpi. To shut a door.
### Deceiving

<table>
<thead>
<tr>
<th>Eiterempi</th>
<th>To deceive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoshshompi</td>
<td>To seduce.</td>
</tr>
<tr>
<td>Hopishampi</td>
<td>To deceive by artifice. To dupe.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Holtompi</th>
<th>To lie. To assume falsely.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Nandampi</th>
<th>To cheat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tashan</td>
<td>Unfounded statement.</td>
</tr>
</tbody>
</table>

### Splitting open

<table>
<thead>
<tr>
<th>Kokolimpi</th>
<th>To tear open one's garments.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konwalampi</td>
<td>To peel the skin off anything.</td>
</tr>
<tr>
<td>Hówalampi</td>
<td>To break open. To rend in pieces. To tear open.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Hówakiyampi</th>
<th>To peel off one's skin or bark.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolampi</td>
<td>To take off tiles. To flay.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ilampi</th>
<th>To throw off.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ilempi</td>
<td>To separate hemp. To lick.</td>
</tr>
</tbody>
</table>

### Stitching

<table>
<thead>
<tr>
<th>Ifimpi</th>
<th>U.-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ulempi</td>
<td>To baste.</td>
</tr>
<tr>
<td>Sisempi</td>
<td>To bind together in a coarse way.</td>
</tr>
</tbody>
</table>

Both these words signify—To sew.
Sitzimpi. To reverse the needle in sewing.

Fimempi. To make several stitches at once.

Nemkimpi. To sew up the edge of a garment.

Uskempi. To sew up the underside. To stitch up a dress in square lines throughout.

Sapsimpi. To stitch up in small squares. To work in horse-hair. To work flowers with a needle.

Wangnampi. To work flowers on shoes.

Hadampi. To sew the sole on a shoe. To sew on a loop for a button. To nail.

Closeness.

Fisin. Fine and close. A man with excellent principles. Lean of meat.


Luku. Thick close fur. Plants and trees growing close together. Insect with variegated hair.

Sounds.

Tzilgan. Sound. A tortuous path. Anything done in rotation. Kind of pastry worked up with the hand.


Uran. Mountain. Sound.

Ejaculating.

Nasampi. To applaud.

Tsipsimpi. To lament. To smack one's tongue with vexation.

Setzilempi. To sigh. To draw a long sigh.
Warming at the fire.

Filempi. To warm one's-self at the fire.

Fiyakompì. To roast meat.

Stinks.

Wahkan. Stink.

Warukapi. Anything spoilt and having a bad savour.

Acidity.

Chushughun. Acid.

Chushekepi. Anything spoilt and sour.

Dripping.

Sekiyempi. To filter.

Sukiyampì. To empty water out of a vessel.

Sprinkling.

Sompi. To sprinkle with the hand.

Sisampì. To move the water in a vessel by shaking it.

Forests.

Puchan. A forest by a river.

Wetzi. Hill-side umbrageous forest, precluding the light of day.

Biting.

Gedumpì. To bite.

Kemkimpi. An ox or dog stretching out its mouth to bite.
Scantiness of Hair

Sipkari. Hair of the head and scantly.
Sighele. An ox's hair short and scantly.

Confusedness.

Dungki. Muddle-headed.
Duranggi. Troubled water. Intoxicated.

Self Appropriation.

Yaghi. Part of one's property appropriated by another.
Feryhe gidampi. The best portion of anything belonging to any one, appropriated by another.

Clever Talk.

Anggafaksi. Eloquence.
Anggalinggo. Fluent and gifted in talk.

Breasts.

Tulu. Breast-piece of an ox or horse.

Galleries.

Taktu. An elevated apartment.
Leose. Room over a city gate.

Hurry.

Epughu sapuhó. Flurried.
Eksheme saksime. Hastened.
Putting to shame.

* Dere efulempi. To make one lose countenance with vulgar talk.

* Dere akolampi. To vilify. To put one out of countenance.

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**Ends.**

* Watzima. Conclusion.

* Dupegheri. The tail. The extreme point of anything.

---

**Single colour.**

* Pultzin. An article of an unmixed colour.


---

**Appeasing wrath.**

* Nitarampi. To allay anger. To subdue anger slightly. One's natural temper returning. To loosen a horse's girth. To loosen a string. To stretch a bow.

---

**Taking advantage of shade or cold.**

* Sepderilempi. To take advantage of the shade.

* Serguveshemi. To take advantage of the coolness.

---

**Receiving in the mouth.**

* Mukompi. To inhale air. To take water in the mouth.

* Usighiyempi. Ukiyempi. These two words both signify—To eat gruel or vermicelli. To gape.
To be fatigued.

Shadampi. To be weary in body. To have one’s strength exhausted.

Tchukumpi. To be weary and fatigued.


Wakeful consciousness.


Sureke. Woke up from sleep.


Recovered from poison. Caused one to explain.

Murmuring.

Nidumpi. To murmur lamentably on account of pain.

Mutzimpi. To be choked by grief, and unable to be utter one’s complaint. To be unable to give vent to one’s murmurs, on account of great pain.

Gingsimpi. To murmur and weep in a low tone. To hum over one’s lesson. A dog snoring.

Passing.

Tulimpi. To pass the appointed time.

Dulempi. To walk past. To recover from sickness. To be burnt.

Dulimpi. To work at night. Night succeeding day. To pass the night. To spend the night in some occupation.
### Scratching

<table>
<thead>
<tr>
<th>Washampi</th>
<th>To scratch an itching place. To rub a part that itches.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washalampi</td>
<td>To scratch with the finger nail. A bird scratching with its claws.</td>
</tr>
<tr>
<td>Shoforompi</td>
<td>To rub with the hand. A hawk scratching anything.</td>
</tr>
</tbody>
</table>

### Clouds

| Tugi | Clouds on the back of white pearls. Vapoury cloud. |
| Kōthōri | Figures of clouds on shoes and tents. |
| Pangtu | Clouds engraved on stirrups. Clouds on the patera above a door. |

### Constraining

| Sherimpi | To control. To intimidate. |
| Hafirampi | To force one into straits. To take under the arm. To sew a seam closely. To nip with pincers. |
| Ergelempi | To intimidate by violence. To hold one painfully by the arm. |

### Dragging

| Gutsighiyerempi | To drag in as an accomplice. To drag along. |
| Ushapumpi | To be drawn into connexion with. To cause to pull. |
| Holpopumpi | To involve one’s self in connexion. To cause to match in pairs. To bind tight. |

### Opening

| Neimpi | To open. |
| Milarampi | To make a great opening. To open out. A horse gradually stepping out. |
| Sumpi | To loosen. To take off clothes. To untie. To liqui-date. |
**Willows.**


**Urgency.**


**Jumping.**

*Fekumpi.* To jump up. To jump down. *Godompi.* Fish leaping up above the water. *Miyeghudempi.* Oxen scattered and leaping about.

**Paucity.**


**Deterioration.**


Dektzirakō. Unable to make a living. Family affairs not in a flourishing state. Fire that will not light.

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**STRIKING.**

Tantampi. To strike men or things.

Forimpi. To beat. To beat a drum or gong. To strike a bell. To strike the musical stone.

Toksimpi. To strike the watchman's bamboo. To knock at a door. To beat a wooden instrument.

Chokechampi. To beat any one.

Tongkimpi. To punch one's head. To pummel.

Tāmpi. To beat into shape. To beat down mud walls. To thresh. To beat a drum. To strike the castanets.

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**SORROWING.**

Alishampi. To be sorrowful. To be sad.

Gingkampi. To have the heart pierced with sorrow.

Gusutchumpi. To have the heart oppressed with sorrow.

Choposhompi. To be grieved.

---

**REDUCED APPEARANCE.**

Narakapi. Expression implying one's emaciated appearance.

Wasikapi. Reduced in size. Come down.
Matchuhapi. Distressed and emaciated.

Turgalaha. Lean.

DlEEBENCE.


Colts.


Speaking AT RANDOM.

Pasunggiyampi. To speak in one’s sleep. Fepgiyempi. To speak irrelevently. To revile another. To speak while dreaming.

Being slippery.

Nisumpi. To slide along smoothly. Nilhodampi. The ground being slippery.

Roundness.

Governing.

Kadalampi. To govern. Dampi. To rule. To rescue.
To take fire. A cutting wind blowing. A knife entering.
Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2007

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