DESCRIPTION OF LINGUISTIC MATERIALS

The linguistic materials used in analyzing different aspects of the Manchu language are taken from several sources. First of all, I have used a number of old Manchu grammars. All of these are listed in *Source Abbreviations* and *Selected Bibliography*. Secondly, to a considerable degree, I used material taken from the unpublished manuscript "Sintaks prostogo man'čurskogo predloženija" [Syntax of the Simple Sentence in the Manchu Language] written by B.K. Pashkov. This manuscript is a doctorate dissertation; the author’s abstract of which was published in 1950. The manuscript is kept at the Institute for Oriental Studies of the Russian Academy of Sciences (Moscow). It consists of two volumes, the first of which is a description of the structure of the simple sentence in the Manchu language, with examples. The second volume is a collection of specimens from written Manchu, with translations into Russian. This collection includes Manchu texts extracted from books representing various genres of written Manchu. These books can be divided according to the following subject headings: 1) Manchu-Chinese and Manchu-Mongolian grammars; 2) texts of dialogues; 3) narrative prose; 4) writings of the Chinese *wenzhang* type.

1) Comparative Manchu-Chinese and Manchu-Mongolian Grammars (in Manchu, Chinese and Mongolian):

a) "Qing wèn qì mèng" [Elements of the Manchu Reading and Writing or *The Manchu Language for Beginners*] is a title under which a chapter from the earliest Manchu-Chinese dictionary "Dài qìng quan shù" (ma. "Dài qìng gurun i yooni bithe") [A Complete Book of the Great Qing Dynasty], published in 1683, was reprinted later on. References to this dictionary are to be found in the following catalogues: Laufer, 1913:5; Fuchs, 1936:11, 91, 130; Puyraimond, 1979:66-70. A xylograph under the title "Dài qìng gurun i yooni bithe" is kept now in the Archives of Orientalists of the Institute for Oriental Studies, St. Petersburg Branch of the Academy of Sciences of Russia (Volkova, 1988:101-2). This xylograph was described in detail by M.P. Volkova (Volkova, 1974:61-2).

The chapter, "Qing wèn qì mèng," was one of the primary standard
manuals of Manchu for Chinese students. It was composed by Shou Ping from Changbaishan clan Uge and printed in four volumes (chin. *juan*) as a xylograph in 1729. This book contained the description of grammatical particles and syntactic words followed by one or two examples in Manchu on every usage. Its manuscript copy from the edition of 1741 is now kept in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences in the A.O. Ivanovskii’s collection, shifr V-30 (Volkova, 1965:54).

The Russian manchurologist I.K. Rossokhin was the first scholar who translated the second part of this book into Russian under the heading “Osnova man’čurskogo pis’ma” [Elements of the Manchu Writing] and used it for teaching as a handbook. It should be mentioned that in Europe the first translation of this book from Manchu was carried out by Alexander Wylie more than a hundred years later, in 1855 (see Bibliography). Fragments of this text were reprinted in the edition “Meadow’s Translations from Manchu, with an Essay on the Language” (1847). As it is well known, Iv.I. Zakharov widely used the text of “Qing wên qi měng” in his Complete Manchu-Russian Lexicon and Manchu Grammar (Zakharov, 1875:XVI; 1879:II-IV). There are some other descriptions and references to this work in several publications of Manchu, such as “Essay on Manchu Literature” by P.G. von Möllendorff, “Dictionnaire bibliographique des ouvrage relatifs a l’ Empire Chinois” by H. Cordier, “Kratkij očerk obrazcov man’čurskoj literatury” [A Sketch of Specimens of Manchu literature] by A.V. Grebenshikov, “Union catalogue of Manchu books in the National Library of Peking and the Library of the Palace Museum” by Li The Chi (Möllendorff, 1889-90; Cordier, 1904:2756-7; Grebenshikov, 1909:25; Li, 1933:616.6).

P.E. Skachkov presented very interesting information about Russian manchurologists who worked on this particular Manchu text from the beginning to the middle of the nineteenth century, in the book “Očerki istorii russkogo kitaedvenija” [Essays on the History of Chinese Studies in Russia]. He mentions the manuscripts “Analitičeskij razbor kitaiskich i man’čurskich tekstov knigi “Qing wên qi měng” [Analysis of Manchu and Chinese texts of the book “Qing wên qi měng”] by O.P. Vojtzechkovskii and “Analitičeskij razbor knigi “Qing wên qi měng” [Analysis of the book “Qing wên qi měng”] by D.A. Peschurov. The first manuscript is probably now kept in the University of Kazan. The second one, which contains the Manchu text (in Russian transcription) and its Russian translation, is now kept in the Archives of Orientalists of the Insti-
tute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences, no. 39, invent. 1, item 1 (Skachkov, 1977:419, 446). The last Russian manchurologist, who worked on translations of “Qing wén qí mèng” into Russian and wrote his own grammatical notes of the Manchu language, which were based on this text, was B.K. Pashkov. However, his manuscript still remains unpublished. It appears that it is now kept at the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences.

b) “Manju bichei gisun de aisilara mudan i hergen” (ma.) [Syntactic Words and Particles in the Manchu Written Language], the third volume (chin. juan zhi san; ma. ilaci debtelin) of “Manchu nikan hergen i qing wén qí mèng biythe” (ma.) [Elements of Manchu Reading and Writing in the Manchu and Chinese languages] (Peking 1730, original edition).

References to this book are to be found in the following catalogues: Volkova, 1965:54; Ikegami, 1964:114; Li, 1933:616.6; Misig, 1959:194; Möllendorff, 1889-90:1; Poppe, 1964:323; Puyraimond, 1979:56; Stary, 1985:38; Fuchs, 1936:232.

A xylograph under the title “Manchu nikan hergen i qing wén qí mèng biythe” can be found in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences (Volkova, 1988:123-4).

c) “Sula hergen i hacin” (ma.) [Syntactic Words] in: “San he bian lan” (chin.) “Ilan hacin i gisun kamcibuha tuwara de ja obuha biythe” (ma.) [A Book, which Facilitates the Study of Three Languages] (Peking 1792, original edition).

d) “Monggo bithei toktoho hergen” (ma.) [The Mongolian Writing]. In: “San he bian lan” (chin.) “Ilan hacin i gisun kamcibuha tuwara de ja obuha biythe” (ma.) [A Book, which Facilitates the Study of Three Languages] (Peking 1792, original edition).

The book “Ilan hacin i gisun kamcibuha tuwara de ja obuha biythe” is a manual of Manchu and Mongolian with translation into Chinese and can be found in the following catalogues: Volkova, 1988:117-8; Laufer, 1913:3; Li, 1933:613.13; Misig, 1959:101; Poppe, 1964:184; Puyraimond, 1979:77; Stary, 1985:16. It is mentioned in Zakharov’s Complete Lexicon and Manchu Grammar and in “Skizze der manjurischen Literatur” by B. Laufer (Zakharov, 1875: XVIII, 1879: IV-V; Laufer, 1927:11). It is also used in “Manchu-mongolische Grammatik” by H.C. Gabelentz (Gabelentz, 1837:255-86). The first publication
of this book is dated 1760. The second one is dated 1792.

A xylograph under this title is now kept in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences (Volkova, 1988:117-8).

e) “Dasame foloho manju gisun i untuhun hergen i temgetu jorin bithe” (ma.) [Syntactic Particles in the Manchu Language] (Peking 1896, original edition).

2) Books of Manchu-Chinese dialogues:

a) “Tanggū meyen” (ma.) [Hundred Chapters]. In: “Qingwen zhi yao” (chin.) “Manchu gisun i oyonggo jorin i bithe” (ma.) [The Important Manual of the Manchu Language] (Peking 1810, original edition). This book represents a late version of the “Tanggū meyen.”

B.K. Pashkov translated Chapters VI-XII of “Tanggū meyen” into Russian. His translations in most part accurately represent the syntactic structure of Manchu sentences. In several instances Pashkov mentions the existence of alternative versions of the texts, which were used by both himself and Fraser (Fraser, M. & Forbes, A. Tanggu Meyen and Other Manchu Reading Lessons. London, 1924). Sometimes I quote English translations of “Tanggū meyen” taken from the Manchu Grammar by Möllendorff who used the texts of “Tanggū meyen” as reading lessons to elucidate Manchu syntax. As Möllendorff mentions, he took English translations from the Chinese version of these dialogues that formed the “Hundred Lessons” of Tomas Wade (Möllendorff, 1982:14).

References to “Tanggū meyen” can be found in the following catalogues: Li, 1933:616.8; Misig, 1959:114; Möllendorff, 1889-1890:17; Poppe, 1964:321-2; Puyraimond, 1979:57-8; Fuchs, 1966:11, 85. The book is mentioned in Zakharov’s Manchu Grammar (Zakharov, 1879:IV-V). T.A.Pang specially studied “Tanggū meyen” as a historic and literally monument of the Qing epoch (Pang, 1982:149-155).


In the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences there is a xylograph under the title “Fan yi si shi tiao” (chin.) “Ubaliyambuha dehi meyen bithe” (ma.) [Forty Chapters, Translated (into Manchu)] (Volkova, 1988:125-6). It was described in detail by T.A. Pang (Pang, 1983:79-84).

References to the book “Ubaliyambuha dehi meyen bithe” can also be found in the following catalogues: Mollendorff, 1889-1890: 18; Fuchs, 1936:96.

c) “Guan hua zhi han” (chin.) [Manchu-Chinese Dialogues of grand style], Chapters I-XIII (the end of the nineteenth century).

3) Narrative prose:


b) “Loo san alin i doose” [Daos from the Laoshan Mountains]. A story from the collection “Liao zhai zhi yi” (chin.) [The collection of Strange Stories by Liao Zhai] by Pu Sungling. The Chinese writer Pu Sungling wrote under the pen-name Liao Zhai (lived 1640-1715). The whole collection was finished by Pu Sungling in 1679. The translation of the collected stories into Manchu was published for the first time in 1766. The first publication of the English translation of these stories, made by Giles, was dated 1880, and the third one was dated 1916. The third publication was used by B.K. Pashkov in his article “Liao zhai zhi yi” (Pashkov, 1921:1-24).

A xylograph under the title “Sonjofi ubaliyambuha liyoo zhai zhi i bithe” (ma.) [Selected Short Stories by Liao Zhai in translation], dated 1848, is now kept in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences (Volkova, 1988:91-2).

References to this book can be found in the following catalogues: Li, 1933:707.1.2; Misig, 1959:138; Möllendorff, 1889-90:249; Poppe, 1964:524-5; Puyraimond, 1979:131. It was also mentioned by B. Laufer, A.V. Grebenschikov and N. Kanda (Laufer, 1908:15; Grebenschikov, 1909:42-3; Kanda, 1968:70).

The publication of the collection “Strange Stories by Liao Zhai”, translated by V.M. Alekseev into Russian, includes the story “Daos from the Mountains of Liao” (Alekseev, 1988:148-65).
4) Writings of the Chinese *wenzhang* type:

a) “*Han i araha mukden i fujurun bithe*” (ma.) [Ode to Mukden Written by Khan] (Peking 1748, original edition). This work is well known among western scholars. It was first translated into French by Joseph-Marie Amyot in 1770 and later retranslated and published with the Manchu text by Jules Klaproth in “*Chrestomathie Mandchou*” in 1828. B.K. Pashkov translated the preface to the “Ode to Mukden” into Russian for his *Syntax*. See also G. Stary, “*L’Ode di Mukden’ dell’imperatore Ch’ien-lung*” and P. Crossley, “*Orphan Warriors*.” Crossley writes that much of the language of the *Ode* was adapted from Umuna’s work (1688) who had been sent to the Northeast by the Kangxi emperor and may ultimately have derived from the work by the Chinese scholar Wu Zhaqian (Crossley, 1990:235).

References to this book can be found in the following catalogues: Li, 1933:702.1; Möllendorff, 1889-1890:237; Poppe, 1964:511; Puyraimond, 1979:110; Fuchs, 1936:110.

A xylograph under the title “*Hani araha mukden i fu fujurun bithe*” is now kept in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences (Volkova, 1988:99).

The text of the book was used by A.V. Grebenschikov in his work “*Pis’ennost’ aborigenov Man’čžurii*” [Writing System of the Native People of Manchuria] (see Grebenschikov, the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences, fond 75, invent. 1, N 35, p.181).

b) “*Manju gisun i buleku bithei šutucin*” (ma.) [Preface to the “Imperial Mirror Book of the Manchu (Qing) Language”. In: “*Qing wenjian*” (chin.) (Peking 1708, original edition).

This is a preface, written by the Kangxi emperor (1662-1722), to the explanatory dictionary which was known under the title “*Hani araha manju gisuni buleku bithe*” (ma.) [Imperial Mirror Book of the Manchu Language].

References to the book “*Hani araha manju gisuni buleku bithe*” can be found in the following catalogues: Laufer, 1913:41-42; Möllendorff, 1889-1890:35; Poppe, 1964:177, 270-4; Puyraimond, 1979:82-5; Fuchs, 1936:104.

The translation of the preface to this book into English was made by A. Fraser (Fraser, 1924:159-65).
A xylograph under the title “Hani araha manju gisuni buleku bithe” is now kept in the Archives of Orientalists of the Institute for Oriental Studies of the St. Petersburg Branch of the Russian Academy of Sciences (Volkova, 1988:102-3). It was studied by M.P. Volkova (Volkova, 1980:74-81).

Thirdly, I used as examples on written Manchu the text of the “Nišan samani bithe” (ma.) [The Tale of the Nishan Shamaness] (edition of the book, transliteration from Manchu, translation into Russian and foreword were carried out by M.P. Volkova (see Source Abbreviations and Selected Bibliography). A.V. Grebenschikov found two different copies of this tale in Manjuria in 1908-1909. The third copy of the tale was gifted to him by a native speaker Manchu, Dekdengge, in 1913. It is this third copy which was translated into Russian by Volkova. As it is well known, this text represents a rare specimen of the original Manchu literature closely related to folklore. Twenty years ago the Italian manchurologist G. Stary undertook a new critical publishing of this text. He used all the known versions and records, which have not been published by M.P. Volkova herself and which are now kept in the Archives of Orientalists at the Institute for Oriental Studies in St. Petersburg. Stary’s publication contains the most complete and informative catalogue of works devoted to “Nišan samani bithe” (Stary, 1985:VIII-X).

As Volkova noted, she herself gave the transliteration of the text on the basis of Literary Manchu, therefore the reading of some words of the original manuscript differ from their transliteration (Volkova, 1961:11). As for the syntactic patterns I used from the text of the “Nišan samani bithe” for illustration purposes, they do not differ from those occurring in the Written Manchu language.

To illustrate syntactic patterns, I also used the text known as “Sidi Kur,” which was recorded by V.V. Radlov from a native speaker Sibe in 1868-69. Radlov’s linguistic material represented the language of the educated circles of the Sibe community of 1860-70. The educated Sibes of the epoch spoke a much purer version of Literary Manchu than the Manchus who settled in Peking and the Jilin and Heilongjiang provinces of China. The “Sidi Kur” was rewritten and translated into Russian by E.P. Lebedeva in 1958-59 (see Source Abbreviations and Selected Bibliography). I assume the right to illustrate my theoretical proposals on Literary (Written) Manchu quoting examples from both Literary Manchu and its Sibe dialect on the
grounds of two factors. Firstly, this variant of Sibe, recorded by Radlov, is very close to Literary Manchu; secondly, the syntactic structures that are of interest to me are formed according to basically uniform patterns. The main distinctions between Literary Manchu and Radlov’s version of Sibe are of phonetic nature (for more detailed information see Lebedeva & Gorelova, 1994:27-30). In what follows we list the most important phonetic discrepancies:

1. In Sibe the phoneme š occurs more frequently than in Manchu when preceding the vowel i: ma. ši—sib. ši = you (2 SG), ma. sikše—sib. šikše “blood,” ma. faksi—sib. fakši “workman,” ma. desi—sib deši “upward.”

2. In Sibe the phoneme v is normally omitted between vowels: ma. kūwaran—sib. kūran “camp,” “yard,” ma. hūvaita—sib. hūaita—“to tie,” ma. ferguvecuke—sib. fergucuke “wonderful,” “astonishing.”

3. The Manchu combination oo (double o) is realized in Sibe as the diphtong [ou]: ma. boo—sib. bou “house,” ma. moo—sib. mou “tree,” ma. hoosan—sib. houšan “paper.”

4. The Sibe vowel u often corresponds to the Manchu vowel o: ma. hoton—sib. hotun “walled city,” ma. oran—sib. orun “vacant post.” In some cases the Sibe vowel o corresponds to the Manchu vowel u: ma. suku—sib. soko “skin,” “pelt,” ma. buta—sib. bota—“to catch (game or fish).”


6. Labial assimilation occurs in several stems in Sibe: ma. kunensun—sib. kunusun “provisions (for journey),” ma. kutele—sib. kutele—“to lead (animals).” At the same time there are several stems in which the reverse correspondence occurs: ma. gucule—sib. gucele—“to make friends,” ma. kūble—sib. kūbile—“to change,” “to become altered.”


In order to facilitate the reader’s understanding of the Manchu language material, I used the form of interlinear morphemic translations. Abbreviations used as grammatical category labels, are partly taken from Christian Lehmann, “Directions for Interlinear Morphemic Translations” (see Selected Bibliography).