

Lesson 9 Answer Key

Transcription of story with quotations and grammatical features marked:

Title: yacin niman jai šayan niman

emu šayan niman jai yacin niman tuhan be (1) dulerede (2), ishunde jugūn anahūnjarakū (3) temšembi (4), šayan niman gisureme (5), “oi, yacin niman, si goro tuci (6), bi neneme (7) dulembi (8)” serede (9), yacin niman gisureme (10), “oi, šayan niman, si tohorome (11) yabu (12), bi neneme (13) dulembi (14)” sehe (15), juwe niman šukilarade (16), gemu bira de (17) tuheke (18).

Identification of grammatical features (see transcription for references)

1. *be* = accusative case particle; shows that *tuhan* is the direct object of *dulere*
2. *-rede* = combination of the imperfective participle and the dative/locative case particle. Together, they indicate that the action that follows took place at the same time as the verb *dulembi*
3. *-rakū* = combination of imperfective participle and negative suffix (we’ll cover negation more in lesson 11). In conjunction, they produce here a meaning like that of *-me*, but in the negative. That is *anahūnjarakū* is an adverbial modifier of the subsequent verb *temsembi*.
4. *-mbi* = Imperfective finite verb ending. This marks the end of the sentence. Note that only a single punctuation mark is used; it is quite common for Manchu texts to use the double punctuation mark only at the end of an entire section or document, rather than at the end of every grammatical sentence.
5. *-me* = imperfective converb. Here, in conjunction with a verb of speech, it introduces a quotation.
6. *tuci* = stem of *tucimbi*, and thus an imperative form.
7. *neneme* = the *-me* here marks the imperfective converb, suggesting that *neneme* adverbially modifies *dulembi*. Indeed, the use of *neneme* in this way is so common that it is considered a word in its own right, meaning “first, formerly, previously, beforehand”; a derived form of the verb *nenembi* meaning “to go first.”
8. *-mbi* = again the imperfective finite verb ending, marking the end of a complete sentence.
9. *serede* = the use of a form of the verb *sembi* marks the end of the preceding quotation. The ending form *-rede* is a combination of the imperfective participle and the dative/locative case particle. Together, they indicate that the action that follows took place while the first goat was speaking; that is, the two goats were talking over one another.
10. *-me* = see #5
11. *-me* = *tohorome* in the imperfective converbial form is modifying the following verb, *yabu*
12. *yabu* = stem of *yabumbi* and thus an imperative form

13. see #7
14. see #8
15. *sehe* = use of the verb *sembi* marks the end of a quote, the *-he* form is the perfective participle, showing that this is completed action, and, in this case, marking the end of the sentence. Note the punctuation after *sehe*; without a punctuation mark, *sehe* would function in its participial function to modify the following noun. Because it is followed by a punctuation mark, it is best to interpret the *-he* ending as marking a finite past tense.
16. See #2
17. *de* = the dative/locative case particle, marking the destination of the verb *tuheke*.
18. *-ke* = the perfective participle, showing that this is completed action, and, once again, marking the end of the sentence (as fully confirmed by the double punctuation that follows).

Translation

Title: “The Black Goat and the White Goat”

When a white goat and a black goat were crossing a tree bridge, they quarreled with one another, not yielding the path. The white goat said: “Hey, black goat! You get out of the way (literally “go out far away”)! I’ll cross first.” As he said this, the black goat said: “Hey, white goat! Calm down (literally: “act calmly”)! I’ll cross first.” As the two goats butted against one another, they both fell in the river.