

## Lesson 16 Answer Key

### Practice sentences transliterated and translated

1. ere udu aniya, ahūn amban coohai kūwaran i baita be icihiyara de mujakū gūnin akabufi salu sumpanahangge hono giyan, damu šan šuwe jigeyen ohongge, yala feciki baita kai. = These few years, you have been under great stress in managing the affairs of the military camp and that your beard turned grey is still reasonable, but that you suddenly became hard of hearing is truly a strange matter. [note that ahūn amban is a respectful address for the recipient of the letter this is taken from, and so has simply been translated “you”]
2. bairengge ahūn i beye elhe, eiten baita sabingga ijishūn, amgara jeterengge fe an i sain, šan emgeri yebe oho, jai deo de jorišame tacibure gisun be an i tai u ye isibufi, minde ulhibume jasireo. = I ask if you will, as usual, send me a letter via Tai Wu Ye to let me know that you are healthy, all your affairs are auspicious and smooth, your eating and sleeping are as good as they used to be, and your ears have already recovered, as well as words guiding and instructing me. [The grammar of this sentence gets a bit complicated and is hard to render literally. For our purposes in this lesson, there are a few important points. The first is the use of *-engge* in *bairengge* to introduce the content of an idea (in this case, because it’s the verb *baimbi*, a request). The second is that the nominalizing sense of the *-engge* in *jeterengge* extends to the immediately preceding verb *amgara*, so the author is asking about the recipient’s “sleeping and eating.” Finally note that *sabingga* is a decoy, not a nominalizer but an adjectival form of the noun *sabi*].
3. baicaci, neneme aliha amban laiboo i hacilame wesimbuhengge, manjusa fusekengge ulhiyen i labdu oho sehe. = We find that previously Board President Laiboo’s itemized memorial said: “The reproduction of the Manchus has gradually become extensive.” [Note two uses of *-engge* in this memorial. First, its use in *wesimbuhengge* introduces a quote. The literal meaning here is “what was memorialized,” but in practice it is used to mean “the memorial said.” Second, its use in *fusekengge* is to nominalize the action of reproducing/breeding/propagating. Note also the use of *baicaci* to begin the sentence; this is analogous to usages like *tuwaci* and *donjici* (used to report information discovered through looking or listening), and so used to report information discovered through investigating].
4. tederi siran i uyun hoton gemu hūlha de gaibufi, ili ba i hafan cooha, tanggū halai irgese bucehengge juwan udu tumen, orin tumen de isinahabi aise. erei dorgi neneme ukafi oros gurun i baru dosikangge cahar, ūlet, solon aiman i ursei dorgi amba dulin hūlhai gala de bucehebi. = From that, the nine cities were all taken in succession by the rebels. Among the official army and ordinary people of the Ili region, those who died were more than 100,000, probably approaching 200,000. Among them, the larger part of the people of the Chahar, Oirat, and Solon tribes who had previously fled and advanced in the direction of Russia died at the hands of the rebels. [Note here that both uses of *-engge* produce the meaning of “people

who \_\_\_\_ed.” *Bucehengge* = those who died, *dosikangge* = those who previously fled and advanced in the direction of Russia. Note here that the nominalizing sense extends back through the entire phrase].