

Lesson 17 Answer Key

Practice sentences transcribed and translated

1. beyei duwali uksura amga de isitala sain de isinafi, mohon akū aisi tusa ome, niyalmai erdemu be hūwašabume šanggabufi, aiman gūsa be amga de isitala karmame tuwašatakini. = Let it come to pass that my race is preserved until the future and arrives at the good, that is made to accomplish the creation of boundless profit and the nurturing of talent, and that the tribe and banner is protected and looked after until the future. [note that *isitala* is perhaps the most common use of the *-tala* ending, to the point that it appears independently in dictionaries as a word meaning “up to” or “until.” Note also this passage’s use of several calques from early 20th-century Chinese: *duwali uksura* = 種族 “race”; *aisi tusa* = 利益 “profit” or “benefit”; and *niyalmai erdemu* = 人才 “talent”]
2. aha bi tušan de isinjire onggolo mukden i weilere jurgan de gulu lamun i emu bithesi oron tucifi harangga gūsade niyeceme sindaci acara niyalma akū ofi, oron be juwe aniya otolo funtuhulehe. = Before I arrived in the position, a vacancy for a Plain Blue (banner) clerk in the Mukden Board of Works arose and because the said banner lacked a person suitable to fill it, the vacancy was left empty for two years. [Again, *otolo* is a common enough usage to have become a word in its own right, also meaning “until”].
3. emu aniyai bilagan bufi, bilagan jalutala tacibume muterakū oci, gebu jorime wakalame wesimbufi weile arabuki. = (I propose) giving a deadline of one year, and if when the deadline expires (someone) cannot teach, memorializing to impeach (him) by name and have (him) punished. [Finally, a genuine usage of *-tala* as a verb ending on a verb for which its use isn’t lexicalized. Note that the sense of this as a proposal comes from the final *-ki*; this is a memorial in which the author is offering a suggestion about what he wants to do]
4. nenehe tušan i jiyanggiyūn arigūn sei wesimbuhengge, hangjeo i ujen coohai ursei dorgide, uheri juwe tanggū uyunju funcere boigon i mafari sa gemu fukjin ci cooha dain de faššaha bime, inu umai niyalmai booi udaha aha de duibuleci ojarahū, jai esei juse omosi i dorgi gabtara niyamniyara ureshūn niyalma umesi labdu ofi, esebe encu boigon i emu adali baitalaki seme wesimbuhe. = Past garrison general Arigūn et. al. memorialized as follows: “Among the Hanjun of Hangzhou, there are a total of more than 290 households who, as their ancestors all exerted themselves in battle since the beginning (of the dynasty), certainly must not be compared to the purchased slaves of other people’s households. In addition, among their children and grandchildren, there are many people who are proficient in standing and mounted archery. Because of all this, we propose that these (people) be used just like detached householders.” [there are many plural forms that appear here. Note the use of *se* after Arigūn’s name to indicate that his memorial was multi-authored (equivalent to Chinese 等). Note also the double plural that appears in *mafari sa*, showing how unregulated Manchu plurals can be]