Lesson 7 Answer Key

Transliteration and translation of example sentences

1. bi inde manju gisun be gisureme mutembio seme fonjiha. = I asked him: “can you speak Manchu?” [-me mutembi = “can” or “is capable of”; seme marks the end of the quote]
2. i jabume manju niyalma ofi, manjurame gisureme mutembi sehe. = He responded: “As I am a Manchu person, I can speak in the Manchu manner.” [manjurame adverbially modifies the following verb gisureme]
3. sini jeke buda amba bio. ajige bio. = Is the meal that you ate big? Is it small? (that is, is it big or small?). [jeke, the perfective participle of jembi, modifies buda – “the meal” (buda) that “you ate” (sini jeke). Remember the function of the genitive case sini in indicating the subject of a subordinate clause. si jeke buda would not be grammatically correct]
4. ceni soncoho be tuwahade manju niyalma bisire be saha = Once (I) saw their queues, (I) realized (knew) that they are Manchu people. [the dative/locative case particle de, attached to the perfective participle tuwaha, is used to indicate when the main action of the sentence occurs in relation to the first clause. The use of the imperfective case verb bisire allows the entire phrase manju niyalma bisire to become nominalized as a direct object of the verb saha.]
5. suwe aliyame tefi buda be jefu = Sit waiting and eat a meal! [the imperfective converb aliyame adverbially modifies the following verb tefi, so the whole clause means “sit waitingly” or “sit in such a way that you are waiting.” Because tefi is a perfective converb, it is subordinate to the main verb of the sentence, the imperative jefu, so the whole sentence becomes a command. Basically, it combines the two simple sentences aliyame te and buda be jefu into a single sentence, telling the listeners to do both actions]
6. sini araha bithe be hūlame wajiha. = (I) finished reading the book that you wrote. [As in sentence 3, the perfective participle araha is functioning to modify the noun bithe.]
7. manju hergen i arara bithe be hūlara de manjurame mutere bade isinara. = As (you) read books written in Manchu script, (you) will come to the point of being able to use Manchu. [The use of the dative/locative particle de in conjunction with the imperfective participle hūlara suggests that the two halves of the sentence occur simultaneously. The ba following mutere makes the nominalizing function of the participle even clearer, but mutere de isinara would have the same meaning “you will come to be able to”]
8. sefu i fonjiha gisun be donjifi jabure niyalma sain niyalma bi. = A person who listens to the words that the teacher asks and then responds is a good person. [The perfective converb donjifi is subordinate to the imperfective participle jabure, so the entire first part of the sentence becomes a noun-clause modifying the first appearance of niyalma]
9. bi alin de genefi, ere ba de ume dosire seme araha hergen be tuwaha. = I went to the mountain and saw text that was written saying “do not enter here.” [the punctuation after genefi makes clear that it is not subordinate to the immediately following verb, but to the sentence-final verb tuwaha; that is, the imperative ume dosire does not extend to include it. Punctuation is very important in Manchu; its use frequently signals that clauses separated by it are parallel or sequential, rather than subordinate]

10. han bira de dosi seme hūlaha. = The emperor (khan) shouted: “enter the river!”