

## 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 soncho 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 hūlahā. = The emperor (khan) shouted: “enter the river!”