

Manchu Shamanistic Prayers From Sergei Polevoi's Manuscript

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This article introduces the texts of Manchu shamanistic prayers recorded in a manuscript by Sergei A. Polevoi, a Russian and an American Sinologist from the first part of the twentieth century. The Manchu original text of these prayers (but not the Polevoi's variant) was recently published by Ye (2018), which, however lacks detailed linguistic analysis. Polevoi's texts are in the slightly outdated romanization of Manchu with no linguistic analysis, translation, and commentary that are provided below by the author. While this publication will be of minor interest to the specialists on Manchu shamanism, it would be important to linguists specializing in the Manchu and Tungusic languages and philology, as the text reflects in all probability the eighteenth century Manchu preserved in romanization, and, therefore priceless for the linguistic analysis.

Keywords: the Manchu language, Sergei A. Polevoi, Manchu shamanistic prayers.

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Introduction

The Manchu language is the second oldest¹ written Tungusic language, well represented by various texts from the end of the sixteenth century. Geographically speaking, Manchu is the southernmost language in the Tungusic family, which is spread across the vast expanse of Central and Eastern Siberia, Eastern Mongolia, Manchuria, and Sakhalin island. On the West to East axis Tungusic languages are found from Yenisei river to Okhotsk sea and Sakhalin island, and on the North to South axis from Arctic ocean to Southern Manchuria. The homeland of Manchus, if we are to believe Manchu foundation myths was located in Southeastern Manchuria, in a relative vicinity of Golmin Šangiyan Alin (lit. Long White Mountain), located nowadays on Chinese-North Korean border and otherwise known as Changbaishan (長白山) in Chinese, an apparent calque of its native Manchu name and as Paektusan (白頭山, 백두산) ‘White Head Mountain’ in Korean. Manchu is also the best-known Tungusic language among the general public because of the name of the small Tungusic Jurchen tribe that inflicted a crushing defeat upon Chinese Ming (明) dynasty and founded its own Qing (清) dynasty in China that was destined to last almost 300 years until 1911, when it was overthrown by a nativist Chinese rebellion that established the Chinese republic (中華民國, *Zhonghua Minguo*) in 1912. Although Manchus have been successfully ruling Chinese for almost three centuries through the intricate system of military garrisons located in Chinese cities, from the foundation of the Qing dynasty in 1644 ethnic Manchu ruling elite has always been just a drop in the bucket of the numerically superior Chinese. This numerical superiority combined with much longer cultural tradition could lead only to one end result: a gradual language shift from Manchu to Chinese even among the highest echelons of the Manchu ruling elite. This Manchu language decline has probably already started in late seventeenth - early eighteenth centuries. For example, it is well known that Emperor Qianlong (乾隆), who ruled in 1736-1796, and was rumored to be a bilingual, should have been more fluent in Chinese than in Manchu: at least some of his own writings in Manchu, e.g. *The Ode to Mukden*, are very difficult to understand due to the numerous ungrammaticalities. By the beginning of the twentieth century the situation became simply catastrophic: the last Manchu Emperor, Xuantong (宣統, a.k.a. Puyi) did not speak or write any Manchu. But the Manchu language was kept at least alive and communicative despite the gradually declining numbers of its native speakers by the complex system of language examinations that were required for all ethnic Manchus

¹ After the Jurchen language, known from inscriptions of the twelfth century. However, these inscriptions as well as two Chinese-Jurchen dictionaries compiled during the Ming (明) dynasty (1368-1644 AD) are inadequate in scope when compared to the extant Manchu corpus.

to enter government service. Today China has about seven million ethnic Manchus, but until recently only three octogenarians from Sanjia village (三家村) could speak any Manchurian variety of Manchu, as well as about 22,000 ethnic Sibe whose ancestors were settled in Ili valley in Xinjiang province by the order of Emperor Qianlong in the eighteenth century. Sibe are reported to have varied competence in the Sibe dialect of Manchu. Even if this report is true only for the half of the official number, this would still make Manchu a Tungusic language with the maximum number of native and quasi-native speakers. But even Sibe is extremely endangered in spite of the existence of school education. And a word of caution is necessary: while written Sibe is very close to Classical Manchu, the modern spoken Sibe has changed from its Manchu prototype to the extent that it would sound completely unintelligible to a Manchu speaker two centuries ago.

The study of the Manchu language, history, and culture well reflects the vicissitudes in the historical fate of Manchus and their language. Because it was the official language of the Qing Empire and because paradoxically Manchu was believed to be an easier language than Chinese (in spite of the fact that Chinese syntax is much closer to European languages than the Manchu one) and therefore an important aid for understanding Chinese Classical and vernacular literary texts it was a required language for European Sinologists trained in the Universities from London to Saint Petersburg during the nineteenth century. But then with the overthrow of the Qing dynasty in 1911, Manchu stopped to be an official language for all China, and so the political necessity of its acquisition was also gone. Also by this time, European Sinologists have considerably progressed in their study of the Chinese language, and consequently, their need in Manchu as a tool for understanding Chinese texts has also diminished to an almost undetectable level. As a result, in the first part of the twentieth century, Manchu studies have virtually disappeared from the scholarly scene, except in Japan, where Japanese scholars themselves at that time mostly engaged in the collecting of materials, while producing very limited original research. But from 1950s there was first very slow but then rather rapid coming back and further growth of Manchu studies, first in Europe and Japan, after that gradually expanding to Korea and Taiwan, and finally to mainland China as well. There were several reasons of both political and scholarly nature for such an unexpected development. Among the former, the major moving force was probably the fact that in mainland China ethnic Manchus were deemed to be the collaborators of Japanese during 1930s and WWII. This caused a massive exodus of Manchu intelligentsia from mainland China to Japan and Taiwan immediately after 1945. Those who chose to stay, like the famous Chinese writer of Manchu ethnic origin Lao She (老舍), ultimately met their untimely and tragic end during the Cultural

Revolution. Another was that the contents of the Forbidden City including thousands of Manchu manuscripts and xylographs were successfully removed to Taipei to the newly established Palace Museum, thus ultimately avoiding the imminent destruction that they would certainly suffer at the heyday of the Cultural Revolution. Therefore, both human and material resources became readily available not only to Taiwanese, Japanese, and Korean scholars, but also to Westerners. Among the scholarly reasons, the main two were first the fact that European scholars, although no longer in need in Manchu as the First Aid tool for understanding Chinese texts, finally realized that a number of Chinese texts no longer extant survived in Manchu translation, and that the study of Late Imperial China's history is impossible without the intricate knowledge of documents written in Manchu and not provided with Chinese translations, because they were intended to be for "Manchu eyes only". A good illustration is the textual history of the famous Chinese novel *Plum blossoms in a golden vase* (金瓶梅, *Jin ping mei*), as its Manchu translation is based on a no longer extant Chinese version. The second reason was due to the factor that an ambitious but ultimately successful program for the description of the indigenous languages of the former Soviet Union was launched by Soviet scholars in the late 1920s -- early 1930s. As a result, all Tungusic languages spoken on the territory of the USSR were described with a varied degree of detail, but at least the most populous of them now had decent dictionaries and rather detailed grammars, see for example Levin (1936), Cincius (1947), Vasilevich (1940, 1958), Avrorin (1959-1961), Onenko (1980). This triggered the study of the Tungusic family² in the historical and comparative perspectives, which in turn again led the interest to Manchu, as the only Tungusic language that had a written history of more than 300 years. As a result, from the end of the twentieth century and until now we see the true Renaissance in Manchu language, history and culture studies: more than half a dozen dictionaries of Manchu have been published in the USA, Europe, Japan, and mainland China. Grammatical descriptions, publications of texts continue to appear like mushrooms after the rain in different countries. The present article also attempts to publish a hitherto unknown Manchu text.

Several years ago Russian bibliographer from the Hamilton's library at the University of Hawai'i at Mānoa, Ms. Patricia Polansky, provided me with photocopies of two

² Japanese, Korean, Tungusic, Mongolic, and Turkic languages are sometimes included into the 'Altaic' family, which has its supporters and skeptics. The latter believe that numerous similarities between these languages are due not to the common genetic origin, but to the centuries-long mutual contacts. The history of the 'Altaic' debate was long and thorny, starting essentially already in the seventeenth century with the treatise written by Bakhadur Khan on the affinity of Turks and Mongols. Although both opposing sides in this debate have had their own ups and downs, it seems that nowadays the majority of scholars in Western Europe, the USA, Turkey, and Japan have embraced the skeptical point of view, see Georg (2003, 2008), Knüppel (2006), Ölmez (2013), and Vovin (2005, 2009).

manuscripts by Sergei A. Polevoi, a Russian and an American Sinologist. The first of this manuscripts, *О частях речи в монг. языке* [*About parts of speech in the Mong[olian] language*] nowadays represents only a historical interest, but the second one, *Шаманские молитвы* [*Shamanistic prayers*], I believe, is much more significant. It includes nineteen Manchu shamanistic prayers in the romanization, majority of which I have never seen before in the modern published materials, e.g. (Ivanovskii 1893), (Stary 1992, 1993), (Pang 1992, 1993), (Pozzi 1992). But needless to say, I am not a specialist in the Manchu shamanism, and my goal was rather philological and linguistic: to make a further addition to the known corpus of Manchu texts and provide a linguistic analysis of these texts. Therefore, I reproduce these prayers below with the original transcription by Polevoi (there is no commentary or translation in his manuscript), as well as more modern Manchu transcription, morphemic analysis, glossing, translation, and a commentary. The facsimile reproduction of Polevoi's manuscript is provided in the appendix.

Ultimately, all prayers in Polevoi's manuscript go back to the *Hesei toktobuha wecere metere kooli bithe* [A Book of Shamanistic Rituals Established by the Imperial Decree] (1747 AD), that by recently published by Ye (2018), but they are not completely identical to these prayers, as there are a number of discrepancies. We will probably never know how Polevoi managed to obtain these texts of Manchu shamanistic prayers, but it seems that he worked with some intermediate manuscript, and not directly with the *Hesei toktobuha wecere metere kooli bithe*. Some peculiarities in his treatment of Manchu case markers (see more below in the section entitled *Some notes on Polevoi's transcription of Manchu*) seem to indicate that this manuscript represents a transcription of a protograph written in Manchu script, probably an imperfect copy of prayers taken from the *Hesei toktobuha wecere metere kooli bithe*. As far as I can tell, there is no such an intermediate manuscript in Manchu in major collections of Manchu handwritten manuscripts or printed xylographs in Bibliothèque Nationale de France, Musée Guimet, Collège de France (all in Paris, France), Institute of Oriental Manuscripts (Saint Peterburg, Russia), Palace Museum (Taipei, Taiwan), National Library of Mongolia (Ulaan Baator, Mongolia), and the library of Inner Mongolia University (Hohhot, China). It could be preserved in the still uncatalogued part of the Palace Museum collection. It is equally possible that this intermediate manuscript in the Manchu script is hopelessly lost, most likely perishing during Polevoi's move from China to the USA in 1939 or in fires of Japanese invasion of China in 1930s.

I am greatly indebted to both Patricia Polansky for sharing with me this important document and to Amir Khisamutdinov (Амир Хисамутдинов) for providing the following biographical and bibliographical information on Sergei Polevoi that I give in the English translation below.

Biography

Polevoi, Sergei Aleksandrovich (Полевой, Сергей Александрович), a Sinologist (born on August 21, 1886 in Piriatin, Ukraine; died on September 16, 1971, USA). Graduated from the Chinese department of the Oriental Institute (Vladivostok) with a diploma of the First Rank (October 15, 1913). Received his [PhD degree] from the University of Petrograd (St. Petersburg) in 1915. He was trained in the officer military school in Saint Petersburg, but discharged due to an illness. Polevoi married Vera Stepanovna Kocho, a native of Bessarabia Region (September 3, 1917). In China from 1918. Polevoi was involved in the compilation of a Russian-Chinese Dictionary as well as in translation. He has lived for some time in Beijing. Professor of the Russian Language and Literature of the Nanjing University. He moved to the USA in 1939 on the invitation from S. Eliseev. Polevoi was working at Harvard and was engaged in the compilation of a Chinese-English Dictionary. Retired from 1956.³

Bibliography

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1927a. *Русско-китайский словарь юридических, дипломатических, политических, философских и др. научных терминов [Russian-Chinese Dictionary of Judicial, Diplomatic, Political, Philosophical and Other Scholarly Terms]*. Beijing, 626 + 24 pp.

1927b. *Китайский указатель к словарю юридических, дипломатических, политических, философских и др. научных терминов [Chinese Index to the Dictionary of Judicial, Diplomatic, Political, Philosophical and Other Scholarly Terms]*. Beijing, 242 pp.

1932. “Новый путь” *Учебник русского разговорного языка для китайцев [“New Way”. A Textbook of the Russian Conversational Language for Chinese. Part 1-2]*, 102 pp. and a Подстрочный словарь [Glossary], V+138 pp.+ 3 tables. Beijing.

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³ For more details, mostly on the personal life of Sergei A. Polevoi, see <https://hcenter-irk.info/content/sergey-aleksandrovich-polevoy-0> (in Russian).

Some notes on Polevoi's transcription of Manchu

While Polevoi's transcription is overall close to the modern standard Roman transcription (adapted, for example, in Norman 2013), it also has some differences. Thus, Manchu *u* and *ü* are uniformly transcribed as *u*. Polevoi also uses *č* instead of modern *c*, although in a couple of cases *ch* is used. However, this deviation is important, because it demonstrates that Manchu letter *ᠴ* {c} was pronounced as [č], and not as [c].

The writing of either genitive =*ž* or instrumental =*i* is inconsistent, apparently following Polevoi's Manchu script protograph that is no longer extant: either together with a stem *beyei* (bodyGEN) or separately from a stem *beye i* (body GEN). Other case markers are normally written separately from a stem: *beye be* (body ACC), *beye de* (body DAT), *beye ci* (body ABL).

Polevoi's transcription does not indicate any morphological boundaries. The present article introduces them with two-way distinction: = is used for clitics, such as case markers, and – for suffixes (such as the majority of verbal markers).

Shamanistic Payers

I.

Uyun be ulime, jakun be jalukiyame, uyun i jalka inenggii, siltan tukiyeme, siren futa gajime, amta giyan i amsun be arafi, enduri wečeku de gingnemi

Modern transcription with a morphemic analysis

uyun=be uli-me jakūn=be jalukiya-me uyun=i jal[u]-ka inenggi siltan tukiye-me siren futa ga-ji-me amta giyan=i amsun=be ara-fi enduri wečeku=de gingne-mbi

Glossing

nine=ACC make.an.offering-CONV.CONT eight=ACC be.full-CON.CONT
 nine=INSTR fill-PART.PERF flagpole raise-CONV.CONT flag rope take-AM-CONV.
 CONT taste proper=GEN offering=ACC make-CONV.CONV deity household.
 deity=DAT offer-FIN.IMPERF

⁴ In the present article = is used to indicate a following boundary with a clitic, and - a following boundary with a suffix.

Translation

Making nine offerings to the deities, filling up the eight [bowls], [on the] day filled by nine, raising a flagpole, bringing the cord with multicolored flags, and after making delicious offerings of food and drink, we respectfully offer them in a bowl to deities [and] household deities.

Commentary

Ma. *jalukiya-* is an intransitive verb ‘to be full’ that is used here as a transitive verb here.

Ma. *jalka* makes no sense, presumably it is a misspelling of *jalu-ka*.

Ma. *siltan* ‘mast, pole, a flagpole raised in temples’. A pole was raised during domestic shamanistic ceremonies.

Ma. *siren* means ‘cord, thread’, but Ma. *siren futa* is a rope with multicolored flags that is stretched during a shamanistic sacrifice, being tied at one end to a willow branch that is inserted into the yard’s soil, with the other end passed through a window into a house and tied to the altar (zakharov 1875: 617).

Ma. *amta* should be either *amtan* ‘tasty’ or a mistake for *amba* ‘great’.

Ma. *amsun* ‘offerings of food and drink to the deities’.

Ma. *weceku* (Old Manchu *uweceku*) ‘household deity’.

Ma. *gingne-* ‘to offer a cup with both hands in a shamanistic ritual’. Cups are presented by the shaman to the invited spirits.

‘Fulfilling the eight, [on the day] filled by nine’ is not quite clear.

II.

Fucihi banjiha sain inenggi seme, geren bouchi (?) ačafi enduri wečeku de gingnemi, gingnehe be tusa ofufi, osokon beyesei

Modern transcription with a morphemic analysis

Fucihi banji-ha sain inenggi se-me, geren boo=ci aca-fi enduri weceku=de gingnemi. Gingne-he=be tusa=de o-bu-fi, osokon beye-se=i

Glossing

Buddha be.born-PART.PERF good day say-CONV.CONT all house-ABL collect-CONV.CONNS deity household.deity=DAT offer-FIN.IMPERF. Offer-PART.PERF=ACC advantage=LOC become-CAUS-CONV.CONNS small person-

PLUR=INSTR

Translation

On the good day when the Buddha was born, collecting from all houses, [we] make offerings to deities [and] household deities. After [this] is put to advantage by [us,] the insignificant persons...

Commentary

This is a shortened variant of a prayer on the Buddha's birthday.

Mentioning of *fucihi* 'Buddha' is certainly the evidence for the religious syncretism. The word *fucihi* is of a Korean pedigree, cf. Middle Korean *pwũthyè* (Modern Korean *puche*) 'Buddha' < Old Korean *putike.⁵

Bouchi is certainly a mistake, but a very important one, because it demonstrates that Polevoi did not work directly with the original text of the *Hesei toktobuha wecere metere kooli bitbe*, which has *geren boo=de aca-fi* 'collecting in all houses'. Both the unusual transcription *Bou* instead of *boo* 'house' and the ablative case marker =*ci* instead of the locative =*de* in the original point to a variant of the text. It is quite here that this transcription is due to the protograph, since Polevoi marked the mysterious *bouchi* with a question mark.

On Ma. *weceku* see the commentary to prayer I.

On Ma. *gingne-* 'to offer' see the commentary to the prayer I.

Ma. *tusa* 'profit, gain, advantage, usefulness, help'

Ma. *ofufi* in the manuscript does not make sense. It should be a mistake for *o-bu-fi* 'to make advantage, and'. Again, it looks like a mistake in the manuscript Polevoi worked with.

Ma. *osokon* (also *osohon*) 'small, little'. Ma. *osokon beye* 'person of low position, humble person, a deferential term used for oneself'.

The text ends in an incomplete sentence.

III.

Abkai jusei niohon taiji, uduben beise fere aniyangga osokon beye,
Tere aniyangga osokon beye-i julefun gingnembi,
Uju de ukufi meiren de fehufi,
Juleri dalime, amala alime,

⁵ Vocalism can be reconstructed on the basis of Old Japanese *patake* 'id.', also borrowed from Old Korean.

Urugun sain i ačabu,
 Uju i funiyehe šarambu, angga i weihe sorombio,
 Aniya ambula, se labdu
 Jalgan golmin, fulehe šumin,
 Enduri eršeme, wečeku wehiyeme,
 Aniya se be ambula bahabuki.

Modern transcription with a morphemic analysis

Abka=i ju-se=i Niohon taiji, Uduben bei-se tere aniyangga osokon beye,
 Tere aniyangga osokon beye=i julefun gingne-mbi.
 Uju=de uku-fi meiren=de fehu-fi,
 Juleri dali-me, amala ali-me,
 Urugun sain=i aca-bu,
 Uju=i funiyehe šara-mbu. Angga=i weihe soro-mbi=o,
 Aniya ambula, se labdu
 Jalgan golmin, fulehe šumin,
 Enduri erše-me, weceku wehiye-me,
 Aniya se=be ambula baha-bu-ki.

Glossing

Heaven=GEN son-PLUR=GEN greenish taiji how.many talent beile-PLUR that
 year.born insignificant person
 That year.born insignificant person =GEN his.sake offer-FIN.IMPERF
 Head=LOC surround-CONV.CONNS shoulder-LOC tread-CONV.CONNS
 Front protect-CONV.CONT back support-CONV.CONT
 Happiness good-INSTR meet-CAUS(IMP)
 Head=GEN hair become.white-CAUS(IMP) mouth=GEN tooth turn.yellow-
 FIN.IMPERF=IP
 Year many year.of.age many
 Life.span long root deep
 Deity take.care-CONV.CONT household.deity look.after-CONV.CONT
 Year year.of.age many get-CAUS-OPT

Translation

Sons of the Heaven, Niohon Taiji, Udeben beise. An insignificant person born in a certain year brings sacrifices for the sake of an insignificant person born in a certain year. Having surrounded [him] at the head, and treading on [his] shoulders, protecting

in front and supporting in the back, make [him] well meet the happiness. Make [his] hair become white. Will the teeth in [his] mouth turn yellow? [There has been] many years, and [his] years of age [are] many. I wish that deities, taking care of [him?] and household deities, looking after [him] would make [him] get many years of a life with a long span and deep roots.

Commentary

This text is apparently a prayer for longevity, although its first half is rather opaque. It looks like it was recited by a shaman as an intermediary between deities and the third party.

It is not clear why Sons of Heaven are in the plural. Ma. *ju* 'son' has an irregular plural form *ju-se*.

It is not clear who *niobon taiji* 'greenish Princes' are. *Taiji* 'Prince' is a title of a Mongolian provenance.

Ma. *beile* 'prince of the third rank' has an irregular plural form *bei-se*, which could also be understood here as *beise* 'prince of the fourth rank'.

Ma. *ferē* is a mistake for Ma. *tere* 'that', which is found in the original text of the *Hesei toktobuha wecere metere kooli bithe*, although a later and probably intentional contamination with Ma. *ferē(n)*⁶ 'to age, to become old/worn' cannot be completely ruled out. Since Polevoi is hardly to be suspected of such a word play, it is likely to be due to the manuscript copy he worked with.

Ma. *uku-* 'to surround', 'to form a circle', 'to form a retinue of an official'.

Ma. *febu-* 'to step, to tread on'.

Ma. *ali-* normally means 'to receive', but it also has the meaning 'to protect'.

Ma. *urugun* is probably a misspelling for *urgun* 'joy, happiness, auspicious sign'.

Ma. *fulehe* is another word of Korean pedigree < Old Korean *pulehuy 'id.', cf. Middle Korean *pwirhwuy*. Manchu also has another word for 'root', *da*, which is of common Tungusic origin.

Ma. *wehiye-* 'to support, to aid, to look after'.

On the etymology of Ma. *šumin* 'deep' see Alonso de la Fuente (2013).

The last line *aniya se=be ambula baba-bu-ki* 'I wish [that deities] would make [him] get many years of life' is a formula. It is also found at the end of shamanistic prayers #2, #4, ad #6 that are published in Ivanovskii's Manchu Reader (1893: 38-40).

⁶ I use (n) to indicate Manchu verbs that have underlying final *-n* in the root, that is reflected by the lack of the lenition *-k-* > *-h-* in the perfective *-kA* ~ *-hA* (Vovin 1997: 270-274). I should add that the lenition *-p-* > *-f-* in the consecutive converb *-pi* ~ *-fi* forms, and the denasalization in the causative-passive *-mbu-* > *-bu-* also reflect the loss of final *-n* in verb roots.

IV.

Abkai juse šangsi enduri, fe biya wajiha, ice biya be aliha seme,
 Tere aniyangga osokon beye i
 Jalin amsun dakilafi, honšan lakiyanjiha.
 Tere aniyangga osokon beye be
 Elhe taiḥin i eršeki urgun sain i wahiyeki

Modern transcription with a morphemic analysis

Abka=i ju-se šangsi enduri fe biya waji-ha ice biya=be ali-ha se-me
 Tere aniyangga osokon beye=i
 Jalin amsun dakila-fi, hoošan lakiya-nji-ha
 Tere aniyangga osokon beye=be
 Elhe taiḥin=i erše-ki urgun sain=i wehiye-ki

Glossing

Heaven=GEN son-PLUR sacrificed.to deity old moon end-PART.PERF new
 moon=ACC support-PART.PERF say-CONV.CONT
 That year.born insignificant person=GEN
 Reason offering repeat(?)-CONV.CONNS paper hang-CIS.AM-PART.PERF
 That year.born insignificant person=ACC
 Peace peace=INSTR take.care-OPT happiness good-INSTR look.after-OPT

Translation

[They] say that the Sons of Heaven [and] the deity to whom [we] make sacrifices supported the new moon [when] the old moon ended. On behalf of that insignificant person born in a certain year, [I] repeat(?) offerings and come to hang paper. [I] wish [you] take care [of him] in peace and look after [him] in good happiness.

Commentary

Ma. *šangsi enduri* ‘the name of the deity whom sacrificies are offered to in shamanistic shrines’.

Ma. *dakila-* is not attested in dictionaries, it is probably a variant of *dabi-* ‘to repeat’.

Ma. *honšan* is a mistake for *hoošan* ‘paper’.

Ma. *elbe taiḥin* is a paired collocation, where the first word is of the Manchu origin, and the second is the Chinese loan *taiping* (太平). It is also the regnal name of Kangxi period (1662-1722 AD).

Ma. *wabiye-* is an apparent misspelling for *webiye-* ‘to look after’, as it is clear from the violation of the vowel harmony in *wahiye-

V.

Uyun be ulime, jakun be jalukiyame, uyun i jalka inenggi, amsun be arafi, enduri wečeku de gingnembu

Modern transcription with a morphemic analysis

uyun=be uli-me jakūn=be jalukiya-me uyun=i jal[u]-ka inenggi siltan tukiye-me siren futa ga-ji-me amba giyan=i amsun=be ara-fi enduri wečeku=de gingne-mbi

Glossing

nine=ACC make.an.offering-CONV.CONT eight=ACC be.full-CON.CONT
 nine=INSTR flagpole raise-CONV.CONT flag rope take-AM-CONV.CONT great
 proper=GEN offering=ACC make-CONV.CONV deity household.deity=DAT offer-
 FIN.IMPERF

Translation

Making nine offerings to the deities, filling the eight [bowls], [on the] day filled by nine, raising a flagpole, bringing the flag rope, and after making great offerings of food and drink, we respectfully offer [them] to deities [and] household deities.

Commentary

This text is practically identical to the prayer I. The only difference is the word *amba* ‘big, great’ used instead of *amta*[n] ‘taste, tasty’.

VI.

Uyun be ulime, jakun be jalukiyame, uyun i tuktan (jai) inenggi, amsun be arafi, enduri wečeku de gingnembu

Modern transcription with a morphemic analysis

uyun=be uli-me jakūn=be jalukiya-me uyun=i tuktan (jai) inenggi amsun=be ara-fi enduri wečeku=de gingne-mbi

Glossing

nine=ACC make.an.offering-CONV.CONT eight=ACC be.full-CON.CONT
nine=GEN beginning (following) day, offering=ACC make-CONV.CONNS deity
household.deity=DAT offer-FIN.IMPERF

Translation

Making nine offerings to the deities, filling up the eight [bowls], [on the] beginning (following) of the ninth day, making offerings, we respectfully offer [them] to deities [and] household deities.

Commentary

This text is a shorter version of prayer I or V, accompanied as well with the slight difference: instead of *jal[u]-ka* we have *tuktan (jai)*. The fact that *jai* is given in the parentheses indicates that there were two texts: one using *tukta inenggi* ‘beginning day’, and another *jai inenggi* ‘following day’.

VII.

Yalure morin i julefun gingnembu,
Mulu jafafi mukdembu,
delun jafafi dekdembu,
edun ukiyeme eibibu,
talman usihiyeme tarhumbu,
orho jeme aitubu,
suiha saime sakdambu,
ulan sangga de ume tuhenebure,
hulha homo de ume učarabure
enduri eršeki, wečeku wehiyeki

Modern transcription with a morphemic analysis

Yalu-re morin=i julefun gingne-mbi.
Mulu jafa-fi mukde-mbu.
delun jafa-fi dekde-mbu.
edun ukiye-me eibi-bu,
talman usihiye-me tarhū-mbu,
orho je-me aitu-bu,

suiha sai-me sakda-mbu,
ulan sangga=de ume tuhe-ne-bu-re,
hülha homo=de ume ucara-bu-re
enduri erše-ki, wečeku wehiye-ki

Glossing

ride-PART.IMPERF horse=GEN for.the.sake make.offering-FIN.IMPERF
support.pole take-CONV.CONS rise-CAUS(IMP)
mane take-CONV.CONS rise-CAUS(IMP)
wind sip-CONV.CONT be.full-CAUS(IMP)
fog slurp-CONV.CONT get.fat-CAUS(IMP)
grass eat-CONV.CONT recover-CAUS(IMP)
moxa chew-CONV.CONT grow.old-CAUS(IMP)
ravine hole=LOC NEG.IMP fall-TRANS.AM-CAUS-PART.IMPERF
thief (?)=DAT NEG.IMP encounter-CAUS-PART.IMPERF
deity take.care-OPT household.deity look.after-OPT

Translation

[I] make offerings for the sake of the riding horse.
Take the support pole and raise [it].
Take the [horse's] mane and raise [it].
[By] sipping in the wind, make [it] full.
[By] slurping the fog, make [it] fatten.
[By] eating the grass, make [it] recover.
[By] chewing the moxa [plant], make [it] grow old.
Do not let [it] fall in a hole in a ravine.
Do not let [it] encounter thieves [and] (?).
[I] wish that deities take care of [it], and household deities look after [it].

Commentary

This texts represents a prayer for the well-being of one's horse.

Ma. *mulu* 'a support pole in a yurt'

Ma. *eibi-* is probably a variant of *ebi-* 'to be full (after eating)', since /ei/ and /e/ can alternate in Manchu.

Ma. *homo* is not clear.

VIII.

Fusembure adun i morin i julefun gingnembu,
Mulu jafafi mukdembu,
delun jafafi dekdembu,
edun ukiyeme eibibu,
talman usihiyeme tarhmubu (),
orho jeme aitubu,
suiha saime sakdambu,
abdaha de ambula arumbu,
fulehe de fulu fusembu,
enduri eršeki, wečeku wehiyekei

Modern transcription with a morphemic analysis

Fuse-mbu-re adun=i morin=i julefun gingne-mbi.
Mulu jafa-fi mukde-mbu.
delun jafa-fi dekde-mbu.
edun ukiye-me eibi-bu.
talman usihiye-me tarhū-mbu.
orho je-me aitu-bu,
suiha sai-me sakda-mbu,
abdaha=de ambula arsu-mbu,
fulehe=de fulu fuse-mbu.
enduri erše-ki, wečeku wehiye-ki

Glossing

breed-CAUS-PART.IMPERF herd=GEN horse=GEN for.the.sake make.
offering-FIN.IMPERF
support.pole take-CONV.CONS rise-CAUS(IMP)
mane take-CONV.CONS rise-CAUS(IMP)
wind sip-CONV.CONT be.full-CAUS(IMP)
fog slurp-CONV.CONT get.fat-CAUS(IMP)
grass eat-CONV.CONT recover-CAUS(IMP)
moxa chew-CONV.CONT grow.old-CAUS(IMP)
leaf=LOC many sprout-CAUS(IMP)
root=LOC excess breed-CAUS(IMP)
thief (?)=DAT NEG.IMP encounter-CAUS-PART.IMPERF

deity take.care-OPT household.deity look.after-OPT

Translation

[I] make offerings for the sake of the horse from the herd that [I] make breed.

Take the support pole and raise [it].

Take the [horse's] mane and raise [it].

[By] sipping in the wind, make [it] full.

[By] slurping the fog, make [it] fatten.

[By] eating the grass, make [it] recover.

[By] chewing the moxa [plant], make [it] grow old.

Make [moxa's] many leaves sprout.

Make [moxa's] roots breed excessively.

[I] wish that deities take care of [it], and household deities look after [it].

Commentary

This text is a variant of the prayer VII above. Only the beginning of line one and lines eight and nine are different.

Tarhmubu () given with a question mark by Polevoi is an apparent misspelling of *tarhumbu* 'get.fat-CAUS(IMP)', which occurs in the prayer VII above. Again, this mistake can only be attributed to Polevoi's photograph, but not to Polevoi himself.

Moxa's leaves and roots are a metaphor for descendants.

IX.

Abkai juse, fucihi fusa, ejen sefu, čoochai janggin, guwan i beise.

Tere aniyangga osokon beye, tere aniyangga osokon beyei julefun gingnembu.

Uju de ukufi meiren de fehufi,

Juleri dalime, amala alime,

Urgun sain i achabu,

Uju i funiyehe šarambu, angga i weihe sorombu,

Aniya ambula, se labdu

Jalğan golmin, fulehe šumin,

Enduri eršeme, wečeku wehiyeme,

Aniya se be ambula bahabuki.

Modern transcription with a morphemic analysis

Abka=i ju=se fucihi fusa, ejen sefu cooha=i janggin, guwan=i bei-se
 Tere aniyangga osokon beye tere aniyangga osokon beye=i julefun gingne-mbi.
 Uju=de uku-fi meiren=de fehu-fi,
 Juleri dali-me, amala ali-me,
 Urgun sain=i aca-bu,
 Uju=i funiyehē šara-mbu. Angga=i weihe soro-mbu.
 Aniya ambula, se labdu
 Jalgan golmin, fulehe šumin,
 Enduri erše-me, weceku wehiye-me,
 Aniya se=be ambula baha-bu-ki.

Glossing

Heaven=GEN son-PLUR Buddha Bodhisattva, lord teacher army=GEN adjutant
 official=GEN Prince.of.The.Third.Rank-PLUR

That year.born insignificant person, that year.born insignificant person=GEN his.
 sake offer-FIN.IMPERF

Head=LOC surround-CONV.CONS should-LOC tread- CONV.CONS

Front protect-CONV.CONT back support-CONV.CONT

Happiness good-INSTR meet-CAUS(IMP)

Head=GEN hair become.white-CAUS(IMP). Mouth=GEN tooth turn.yellow-
 CAUS(IMP)

Year many year.of.age many

Life.span long root deep

Deity take.care-CONV.CONT household.deity look.after-CONV.CONT

Year year.of.age many get-CAUS-OPT

Translation

Sons of Heaven, Buddhas and Bodhisattvas, lord teachers, military adjutants, [and]
 Princes of the Third Rank, who are officials.

That insignificant person born in a certain year presents the offerings on behalf of
 that insignificant person born in a certain year.

Having surrounded [him] at the head, and treading on [his] shoulders, protecting in
 front and supporting in the back, make [him] well meet the happiness. Make [his] hair
 become white. Will the teeth in [his] mouth turn yellow? [There has been] many years,
 and [his] years of age [are] many. I wish that deities, taking care of [him] and household
 deities, looking after [him] would make [him] get many years of a life with a long span

and deep roots.

Commentary

With the exception of first two lines, the rest of the text is identical to the text in prayer III that we have already seen above, so it needs no commentary.

Ma. *fusa* 'Bodhisattva' must be a recent loan from Chinese *pusa* (菩薩) 'id.' < EMC *bə sat*

Ma. *guwan* found in most dictionaries is a 'Daoist monastery', 'string of coins', or a 'mountain pass'. Neither fits in this context, and only Hu (1994: 369) gives the meaning 'official' (官人).

X.

Abkai juse, čoochai jangin, guwan i beise,
 tere aniyangga osokon beye,
 tere aniyangga osokon beye,
 tere aniyangga osokon beyei
 julefun gingnere šusi be urgun sain alime gaiki

Modern transcription with a morphemic analysis

Abka=i ju=se cooha=i janggin, guwan=i bei-se
 tere aniyangga osokon beye
 tere aniyangga osokon beye,
 tere aniyangga osokon beye=i
 julefun gingne-re šušu=be urgun sain ali-me gai-ki

Glossing

Heaven=GEN son-PLUR army=GEN adjutant official=GEN Prince.of.The.
 Third.Rank-PLUR
 that year.born insignificant person,
 that year.born insignificant person,
 that year.born insignificant person=GEN
 his.sake offer-PART.IMPERF offerings=ACC happiness good support-CONV.
 CONT take-OPT

Translation

Sons of Heaven, military adjutants, [and] Princes of the Third Rank, who are officials.

That insignificant person born in a certain year presents, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year. [I] wish [you] support [him] well in happiness.

Commentary

With the exception of the second part of the last line, the rest of the text is an abbreviated version (with an addition of an extra *tere aniyangga osokon beye*) identical to the text in prayer IX that we have already seen above, so it needs no commentary.

Ma. *šusi* is ‘narcissus’ (Chin. 水仙花) (Hu 1994: 666), ‘im Sommer blühende gelbe Blume, eine Art Schwerlilie’ (Hauer 2007: 452). It is listed only as *šusi ilba* ‘narcissus flower’ in other dictionaries. Therefore, it is likely to be a mistake for Ma. *šusu* ‘offerings prepared for a sacrifice or a shamanistic ceremony’ (see *šusu* in the text of the prayer XVII), or, less likely *šusu* ‘sorghum’.

XI.

Abkai juse, čoochai jangin, guwan i beise,
tere aniyangga osokon beye,
tere aniyangga osokon beye i julefun
gingnembi

Modern transcription with a morphemic analysis

Abka=i ju=se cooha=i janggin, guwan=i bei-se
tere aniyangga osokon beye
tere aniyangga osokon beye=i julefun
gingne-mbi

Glossing

Heaven=GEN son-PLUR army=GEN adjutant official=GEN Prince.of.The.
Third.Rank-PLUR
that year.born insignificant person,
that year.born insignificant person=GEN his.sake
offer-FIN.IMPERF

Translation

Sons of Heaven, military adjutants, [and] Princes of the Third Rank, who are officials.

That insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

This prayer is an abbreviated version of prayer X above.

XII.

Abka ci wasika ahun i niyansi, šun ci tucike siren niyansi, niyansi enduri, sučun ayara, muri muriha, nadan daihun narhun hiyanču, enduri senggu, baiman jangin, nadan weihuri, endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Abka=ci wasi-ka ahūn=i Niyansi, šun=ci tuci-ke siren Niyansi, Niyansi enduri, sucun aya-ra, muri muri-ha, Nadan daihūn Narhūn hiyancu, enduri Senggu, baiman jangin, Nadan weihuri. Endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Heaven=ABL descend-PART.PERF elder.brother=GEN Niyansi sun=ABL go.out-PART.PERF thread Niyansi, Niyansi deity, front.teeth flutter-PART.IMPERF twist(?) twist-PART.PERF Nadan daihūn, Narhūn hiyancu, be.spread.everywhere adjutant, Nadan weihuri, Endu Mongol, Queen Prince, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN.IMPERF

Translation

Elder brother Niyansi that descended from Heaven, the thread Niyansi that went out of the Sun, Niyansi deity, front teeth fluttering, Nadan daihūn, who twisted (a twist²/thread²), Narhūn hiyancu ,deity Senggu, omnipresent adjutants, Nadan weihuri, Endu Mongol, Queen [and] Princes, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

This text can be understood and translated only approximately, because there are many words not attested in any dictionaries.

Ma, *Niyansi* is a name of a shamanistic deity (Stary 1993: 90). It might also be, but much less probably, a misspelling for *ninyangzy* ~ *ninyangze* (Chin. 娘子 *niangzǐ*) ‘lady’.

The alternative interpretation for *muri muri-ha* ‘the one who twisted a twist/thread’ is that it is also a name of a shamanistic deity (Stary 1993: 90).

Ma. Nadan daihūn is a name of a shamanistic deity.

Ma. Nadan weihuri is identified as ‘Big Dipper’ (Ursa Major) by Giovanni Stary (1993: 90).

Ma. *siren* is ‘thread used by shamans to tie the paper doll of a person during the exorcism rituals’.

Ma. *hiyancu*, *senggu*, *baiman*, and *Endu* are all unknown words. In all likelihood these are names of shamanistic deities. Alternatively, *baiman* may be a loan from Chin. 擺滿 *baiman* ‘spread all over’.

XIII.

Nadan daihun, narhun hiyanču, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Nadan daihūn, narhūn hiyancu, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Nadan daihūn that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN.IMPERF

Translation

Nadan daihūn, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

This text is an abbreviated version of the previous prayer XII. Its beginning can be understood and translated only approximately, because there are two words: *daihūn* and *hiyancu*, not attested in any dictionaries.

XIV.

Enduri senggu, senggu enduri senggu, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Enduri senggu, senggu enduri senggu, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Deity Senggu, Senggu deity Senggu, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN.IMPERF

Translation

Deity Senggu, Senggu deity, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

Ma. Senggu is probably a name of a shamanistic deity, because the word *senggu* is not attested in any dictionaries. This text is an abbreviated version of the previous prayer XII, with a variation *senggu enduri senggu*.

XV.

Baiman jangin, nadan weihuri, endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Baiman jangin, nadan weihuri, Endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Be.spread.everywhere adjutant, Nadan weihuri, Endu Mongol, Queen Prince, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN.IMPERF

Translation

Omnipresent adjutants, Nadan weihuri, Endu Mongol, Queen [and] Princes, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

This text is also an abbreviated version of the prayer XII.

XVI.

Abkai juse, niyansi enduri, ančun ayara, muri muriha, nadan daihun narhun hiyanču, enduri senggu, baiman jangin, nadan weihuri, endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Abka=i ju-se, Niyansi enduri, ancun aya-ra, muri muri-ha, Nadan daihūn Narhūn hiyancu, enduri Senggu, baiman jangin, Nadan weihuri. Endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Heaven=GEN son-PLUR, Niyansi deity, earring flutter-PART.IMPERF twist(?) twist-PART.PERF Nadan daihūn Narhūn hiyancu, deity Senggu, be.spread.everywhere adjutant, Nadan weihuri, Endu Mongol, Queen Prince, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN.IMPERF

Translation

The Sons of Heaven, Niyansi deity, [with] earrings fluttering, Nadan daihūn, who twisted (a twist?/thread?), Narhūn hiyancu, omnipresent adjutants, Nadan weihuri, Endu Mongol, Queen [and] Princes, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

This text is a variant of the prayer XII.

XVII.

Abkai juse, niyansi enduri, ančun ayara, muri muriha, nadan daihūn narhun hiyanču, enduri senggu, baiman jangin, nadan weihuri, endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingnere šusu be urgun sain i alime gaiki.

Modern transcription with a morphemic analysis

Abka=i ju-se, Niyansi enduri, ancun aya-ra, muri muri-ha, Nadan daihūn Narhūn hiyancu, enduri Senggu, baiman jangin, Nadan weihuri, Endu monggolo, katun noyan, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-re šusu=be urgun sain=i ali-me gai-ki.

Glossing

Heaven=GEN son-PLUR, Niyansi deity, earring flutter-PART.IMPERF twist(?) twist-PART.PERF Nadan daihūn Narhun hiyancu, be.spread.everywhere adjutant Nadan weihuri, Endu Mongol, Queen Prince, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-PART.IMPERF offerings=ACC happiness good support-CONV.CONT take-OPT

Translation

The Sons of Heaven, Niyansi deity, [with] earrings fluttering, Nadan daihūn, who twisted (a twist?/thread?), Narhun hiyanču, deity Senggu, omnipresent adjutants, Nadan weihuri, Endu Mongol, Queen [and] Princes, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year. [I] wish [you] support [him] well in happiness.

Commentary

This text is a slightly expanded variant of the prayer XVI.

Ma. *šusu* is ‘offerings prepared for a sacrifice or shamanistic ceremony’.

XVIII.

Soliha be dahame, de wasiki narhun,
Tuibuhe be dahame tusergen de wasiki narhun,
Nadan daihun nanggišame wasiki narhun,

Jorgon junggi jorime wasiki narhun,
 Oron honggon de oksofi edbuki narhun,
 Siran hongon de sišafi ebuki narhun.

Modern transcription with a morphemic analysis

Soli-ha=be daha-me, [Xʔ]=de wasi-ki narhūn,
 Tuibu-he=be daha-me tusergen=de wasi-ki narhūn,
 Nadan daihūn nanggiša-me wasi-ki narhūn,
 Jorgon junggi jori-me wasi-ki narhūn,
 Oron honggon=de okso-fi ebu-ki narhūn,
 Siran hongon=de siša-fi ebu-ki narhūn.

Glossing

Summon-PART.PERF=ACC follow-CONV.CONT [Xʔ]=LOC descend-OPT
 secret

Sacrifice.in.the.dark-PART.PAST=ACC follow-CONV.CONT tall.table-LOC descend-
 OPT secret,

Nadan daihūn please-CONV.CONT descend-OPT secret

Twelve brocade point-CONV.CONT descend-OPT secret

Domestic.reindeer small.bell=LOC step-CONV.CONNS dismount-OPT secret

Succession small.bell=LOC ring-CONV.CONNS dismount-OPT secret

Translation

[I] want [the deities] to descend to [ʔ] following the summons, oh, secretly.

[I] want [them] to descend to the tall table [with offerings] following the sacrifice
 in the darkness, oh, secretly.

[I] want Nadan daihūn to descend and show off his charms, oh, secretly.

[I] want [the deities] to descend pointing to the twelve brocades, oh, secretly.

[I] want [them] to dismount after stepping to the small bells of domestic reindeers,
 oh, secretly.

[I] want them to dismount after ringing of the small bells [on a shaman's belt], oh,
 secretly.

Commentary

In the first line apparently a noun is missing before =*de*, a dative-locative case
 marker.

Ma. *narhūn* ‘mysterious, secret, detailed, refined, fine, thin’.

Ma. *tuibu-* 'to blow out the lamp and once again sacrifice to the gods after a shamanistic rite in the home'. For the detailed explanation of this term see Stary (1993: 87).

Ma. *tusergen* 'a tall table on which cups and plates were placed in banquets'. Here apparently the table with cups and plates of offerings is meant.

Ma. *nanggiša-* 'to please, to show off one's charms, to be coquette'.

Ma. *jorgon* should be 'twelve'. Cf. Ma. *omšon biya* 'eleventh lunar month' and *jorgon biya* 'twelfth lunar month' are residues from Jurchen (either borrowed or inherited), and Jurchen *amšo* 'eleven' and *jirbon* 'twelve'.

Junggi is probably a misspelling of Ma. *junggin* 'brocade'.

Ma. *oron* can be either a 'place' or a 'domestic reindeer'.

There are different definition of Ma. *siran:* 'time(s)' (as in 'one time', 'several times') (Zakharov 1875: 614), or 'continuation', 'sequence', 'succession' (Norman 2013: 324).

Ma. *siša-* 'to worm into' seems to be out of place here, but there is also Ma. *siša* ~ *sišan* 'bells worn on a shaman's belt'. Although not attested in the dictionaries, I presume that this *siša-* refers to the ringing of these bells.

XIX.

Nadan daihun, narhun hiyanči, jorgon junggi, juru juktehen, tere aniyangga osokon beye, tere aniyangga osokon beye i julefun gingne-mbi.

Modern transcription with a morphemic analysis

Nadan daihūn, Narhūn hiyanci, jorgon junggi, juru juktehen, tere aniyangga osokon beye, tere aniyangga osokon beye=i julefun gingne-mbi.

Glossing

Nadan daihūn, Narhūn hiyanci, twelve brocade, pair shrine, that year.born insignificant person, that year.born insignificant person=GEN his.sake offer-FIN. IMPERF

Translation

Nadan daihūn, Narhūn hiyanci, twelve brocades, two shrines, that insignificant person born in a certain year presents the offerings on behalf of that insignificant person born in a certain year.

Commentary

Ma. *jorgon junggi* ‘twelve brocades’ appears also in the prayer XVIII.

Ma. *juru jukteben* ‘pair [of] shrines’ is mentioned here for the first time.

Conclusion

Manchu shamanism remains poorly researched, especially in the West, but it appears that Manchu shamanistic rituals could be roughly subdivided into two major types: domestic and imperial. The former were conducted at the private households, but the latter were performed at the Kunning gong (坤寧宮) ‘Palace of Earthly Tranquility’ located in the back of the Forbidden City in Beijing (Pang 1993: 71).

It seems that these prayers were performed during the rituals of Manchu domestic shamanism, and not the imperial one. Several peculiarities point in this direction: raising poles, the ceremony conducted in darkness, etc. On the other hand, names of deities used are the ones used in the Imperial Shamanistic Ritual (Stary 1993: 90).

Linguistically these texts are rather strange, as they include several words that do not appear in the easily accessible dictionaries: Zakharov (1875), An (1992), Hu (1994), Hauer (2007), Norman (2013), and the Pentaglot version of *Manju gisun-i buleku bithe* ‘A Dictionary of the Manchu Language’ (1772, 清文鑑). The indexes to older Manchu-Manchu and Manchu-Mongolian dictionaries and *Han Han Cheng Munkam* ‘Korean-Chinese-Manchu Dictionary’ (ca. 1775, 韓漢清文鑑) are currently unavailable to me.

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Abbreviations

ABL	Ablative
ACC	Accusative
AM	Associated motion
CAUS	Causative
CIS	Cislocative
CONS	Consecutive
CONT	Contemporaneous
CONV	Converb
DAR	Dative
FIN	Finite
GEN	Genitive
IMP	Imperative
IMPERF	Imperfective
INSTR	Instrumental
IP	Interrogative particle
LOC	Locative
Ma.	Manchu
OPT	Optative
PART	Participle
PERF	Perfective
PLUR	Plural

Appendix: Polevoi'S Manuscript

II.
 Huancaosone sasumbu.
 Nyun be ulome, jaxun be jabarixame, ayun
 i jakka inenggi, sultan turixame, serun fete
 gajime, amta gijon i amson be arafi, enduri
 weccau de gingnenti.
 Fucchi banjira sain inenggi seme, zeron
 bonchi (?) acapi, enduri waccu de ging-
 nenti, gingnede be taw de ofafi, osoron
 bejese.
 III.
 Akai juse niokan taiji, ndulen leisi, tere
 aniyangga osoron beje,
 Tere aniyangga osoron beje julefun gingnenti,
 Hji de ucapi, meiru de feteji,
 Juleri baline, amala alime,
 Wngun sain i acaba,
 Hji i fanyjoke sarambu, angga i wale
 srambi,
 Anija ambula, se balde,
 jalgan golmin, fetehe sumon,
 enduri osone, weccau wehijeme.

Anija se be ambula balabus.
 IV.
 Akai juse sangsi enduri, fe lija wogiba,
 ier lija be aliba seme,
 Tere aniyangga osoron beje i,
 jalin amon daxilafi, hoawon lanijajita.
 Tere aniyangga osoron beje be,
 ilha tawin i erdaci, wngun sain i
 waboyeci.
 V.
 Nyun be alime, jaxun be jabarixame, ayun
 i jakka inenggi, sultan turixame, sira fete
 gajime, amta gijon i amson be arafi,
 enduri weccau de gingnenti.
 VI.
 Nyun be ulome, jaxun be jabarixame,
 ayun i tuxtan (jai) inenggi, amson be
 arafi, enduri weccau de gingnenti.

VII.
 Galwe morin i julefun gingnenti,
 Mula jafafi mardamba,
 dekon jafafi dexdamba,
 edon urixame sibibi,
 talman wehijeme tashkuba,
 orho jeme artaba,
 ulan sangga de uwe tuchekere,
 bulha hama de uwe ucarakere
 enduri osone, weccau wehijeci.
 VIII.
 Furembure adun i morin i julefun gingnenti,
 Mula jafafi mardamba,
 dekon jafafi dexdamba,
 edon urixame sibibi,
 talman urixame tashkuba (!),
 orho jeme artaba,
 sulha saine sardamba,
 abdaha be ambala osumbu,
 fetehe de fetehe furembure.

enduri osone, weccau wehijeci.
 IX.
 Akai juse, fucchi fusa, ejin sefa,
 coohai jangjun, guran i leisi.
 Tere aniyangga osoron beje, tere aniyang-
 ga osoron beje julefun gingnenti.
 Hji de ucapi, meiru de feteji,
 Juleri baline, amala alime,
 Wngun sain i acaba,
 Hji i fanyjoke sarambu, angga i wale
 anija ambula, se balde, (ambus
 jalgan golmin, fetehe sumon,
 enduri osone, weccau wehijeme,
 Anija se be ambula balabus.
 X.
 Akai juse, coohai jangjun, guran i leisi,
 tere aniyangga osoron beje,
 tere aniyangga osoron beje,
 tere aniyang- ga osoron beje
 julefun gingnenti suti be wngun sain abne gawo.

XI
 Abkai juse, caohai janggin, gerasi lede,
 tere aniyangge osoron leze,
 tere aniyangge osoron leze i julufun
 gingreneti.
 XII
 Abkai ci wawixa ahun i nijansi, sun ci
 tuwixa siren nijansi, nijansi enduri, suciun
 ajare, muri murha, nahan daihun nahan
 hijanetu, enduri songgu, baiman janggin,
 nahan wicihuri, endu monggole, katan noyan,
 tere aniyangge osoron leze, tere aniyangge
 osoron leze i julufun gingreneti.
 XIII
 Nahan daihun, nahan hijanetu, tere
 aniyangge osoron leze, tere aniyangge osoron
 leze i julufun gingreneti.
 XIV
 Enduri songgu, songgu enduri songgu,
 tere aniyangge osoron leze, tere aniyangge
 osoron leze i julufun gingreneti.

XV
 Baiman janggin, nahan wicihuri, endu
 monggole, katan noyan, tere aniyangge
 osoron leze, tere aniyangge osoron
 leze i julufun gingreneti.
 XVI
 Abkai juse, nijansi enduri, anson ajara,
 muri murha, nahan daihun, nahan
 hijanetu, enduri songgu, baiman jang-
 gin, nahan wicihuri, endu monggole,
 katan noyan, tere aniyangge osoron leze,
 tere aniyangge osoron leze i
 julufun gingreneti.
 XVII
 Abkai juse, nijansi enduri, anson
 ajara, muri murha, nahan daihun,
 nahan hijanetu, enduri songgu, baiman
 janggin, nahan wicihuri, endu monggole,
 katan noyan, tere aniyangge osoron leze,
 tere aniyangge osoron leze i julufun
 gingreneti suse le wun sain' alina gairi.

XVIII
 Je, ichu, je, nahan,
 Wji fa le dabifi soloni nahan.
 Muter i sudan, jun i tawa le gidafi soloni
 nahan,
 Soliha le dehanu, de wawixi nahan,
 Tuitaha le dehanu tuwixen de wawixi nahan,
 Nahan daihun nangjitame wawixi nahan,
 Jozon janggi jorime wawixi nahan,
 Wun honggon de ossofi eluxi nahan,
 Siran honggon de wicifi eluxi nahan.
 XIX
 Nahan daihun, nahan hijanetu, jozon
 janggi, wun justlu, tere aniyangge osoron
 leze, tere aniyangge osoron leze i julufun ging-
 reneti.

