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# A Comprehensive Manchu English Dictionary

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A  
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## **BAUTISTA CABRERA**

### **Companions in**

#### **Geography** Oxford

University Press

Linguistic Mysteries of Ethnonyms in Inner Asia is recommended for scholars of inner Asian languages, cultures, and history, and unravels the origin and meaning of many ethnonyms on the basis of language contact and cultural interaction between the Altaic and Indo-European people.

### **Continuity and Innovation in the Chinese Lyric Tradition, 1900-1937**

BRILL

BRILL

This study investigates the distribution of linguistic and specifically structural diversity in Northeast Asia (NEA), defined as the region north of the Yellow River and east of the Yenisei. In particular, it analyzes what is called the grammar of questions (GQ), i.e., those aspects of any given language that are specialized for asking questions or regularly combine with these. The bulk of the study is a bottom-up description and comparison of GQs in the languages of NEA. The

addition of the phrase and beyond to the title of this study serves two purposes. First, languages such as Turkish and Chuvash are included, despite the fact that they are spoken outside of NEA, since they have ties to (or even originated in) the region. Second, despite its focus on one area, the typology is intended to be applicable to other languages as well. Therefore, it makes extensive use of data from languages outside of NEA. The restriction to one category is necessary for reasons of space and clarity, and the process of zooming in on one region allows a higher resolution and historical accuracy than is usually the case in linguistic typology. The discussion mentions over 450 languages and dialects from NEA and beyond and gives about 900 glossed examples. The aim is to achieve both a cross-linguistically plausible typology and a maximal resolution of the linguistic diversity of Northeast Asia.

Forging the Golden Urn  
 Otto Harrassowitz Verlag  
 Grammaticalization research has increasingly highlighted the notion of constructions in the last decade. In the wake of this heightened interest,

efforts have been made in grammaticalization research to more precisely articulate the largely pretheoretical notion of construction in the theoretical framework of construction grammar. As such, grammaticalization research increasingly interacts and converges with the emerging field of diachronic construction grammar. This volume brings together articles that are situated at the intersection of grammaticalization research and diachronic construction grammar. All articles share an interest in integrating insights from grammaticalization research and construction grammar in order to advance our understanding of empirical cases of grammaticalization. Constructions at various levels of abstractness are investigated, both in well-documented languages, such as Ancient Greek, Latin, Spanish, German, Norwegian and English, and in less-described languages, such as Manchu and Mongolian.  
Women and National Trauma in Late Imperial Chinese Literature BRILL  
 "In the first half of the nineteenth century the Qing Empire faced a

crisis. It was broadly perceived both inside and outside of government that the “prosperous age” of the eighteenth century was over. Bureaucratic corruption and malaise, population pressure and food shortages, ecological and infrastructural decay, domestic and frontier rebellion, adverse balances of trade, and, eventually, a previously inconceivable foreign threat from the West seemed to present hopelessly daunting challenges. This study uses the literati reformer Bao Shichen as a prism to understand contemporary perceptions of and proposed solutions to this general crisis. Though Bao only briefly and inconsequentially served in office himself, he was widely recognized as an expert on each of these matters, and his advice was regularly sought by reform-minded administrators. From examination of his thought on bureaucratic and fiscal restructuring, agricultural improvement, the grain tribute administration, the salt monopoly, monetary policy, and foreign relations, Bao emerges as a consistent advocate of the hard-nosed pursuit of material “profit,” in the

interests not only of the rural populace but also of the Chinese state and nation, anticipating the arguments of “self-strengthening” reformers later in the century.”

### **Building for Oil**

Language Science Press  
The concept of Greater Tibet has surfaced in the political and academic worlds in recent years. It is based in the inadequacies of other definitions of what constitutes the historical and modern worlds in which Tibetan people, ideas, and culture occupy. This collection of papers is inspired by a panel on Greater Tibet held at the XIIIth meeting of the International Association of Tibet Studies in Ulaan Baatar in 2013. Participants included leading Tibet scholars, experts in international law, and Tibetan officials. Greater Tibet is inclusive of all peoples who generally speak languages from the Tibetan branch of the Tibeto-Burman family, have a concept of mutual origination, and share some common historical narratives. It includes a wide area, including peoples from the Central Asian Republics, Pakistan, India, Nepal Bhutan, Bangladesh, Myanmar,

People’s Republic of China, Mongolia, Russia, and Tibetan people in diaspora abroad. It may even include practitioners of Tibetan Buddhism who are not of Tibetan origin, and Tibetan peoples who do not practice Buddhism. Most of this area corresponds to the broad expansion of Tibetan culture and political control in the 7th–9th centuries AD, and is thus many times larger than the current Tibet Autonomous Region in China—the Tibetan “culture area.” As a conceptual framework, Greater Tibet stands in contrast to Scott’s concept of Zomia for roughly the same region, a term which defines an area of highland Asia and Southeast Asia characterized by disdain for rule from distant centers, failed state formation, anarchist, and “libertarian” individual proclivities.

*Opera, Society, and Politics in Modern China*  
BRILL

Jerry Norman (tm)s  
Comprehensive Manchu-English Dictionary, a substantial revision and enlargement of his Concise Manchu-English Lexicon of 1978, now long out of print, is poised to become the standard

English-language resource on the Manchu language. As the dynastic language of the Qing dynasty (1644–1911), Manchu was used in official documents and was also the vehicle for an enormous translation literature, mostly from the Chinese. The new Dictionary, based exclusively on Qing sources, retains all of the information from the earlier Lexicon, but also includes hundreds of additional entries cited from original Manchu texts, enhanced cross-references, and an entirely new introduction on Manchu pronunciation and script. All content from the earlier publication has also been verified. This final book from the preeminent Manchu linguist in the English-speaking world is a reference work that not only updates Norman's earlier scholarship but also summarizes his decades of study of the Manchu language. The Dictionary, which represents a significant scholarly contribution to the field of Inner Asian studies and to all students and scholars of Manchu and other Tungusic and related languages around the world, will become a

major tool for archival research on Chinese late imperial period history and government.

*Consumption in the Qing and Ottoman Empires of the Eighteenth Century*  
BRILL

"The Mongol conquest of north China between 1211 and 1234 inflicted terrible wartime destruction, wiping out more than one-third of the population and dismantling the existing social order. In the Wake of the Mongols recounts the riveting story of how northern Chinese men and women adapted to these trying circumstances and interacted with their alien Mongol conquerors to create a drastically new social order. To construct this story, the book uses a previously unknown source of inscriptions recorded on stone tablets. Jinping Wang explores a north China where Mongol patrons, Daoist priests, Buddhist monks, and sometimes single women—rather than Confucian gentry—exercised power and shaped events, a portrait that upends the conventional view of imperial Chinese society. Setting the stage by portraying the late Jin and closing by tracing the Mongol period's legacy

during the Ming dynasty, she delineates the changing social dynamics over four centuries in the northern province of Shanxi, still a poorly understood region."

*Drifting among Rivers and Lakes* Cambridge

University Press

At publication date, a free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit

[www.luminosoa.org](http://www.luminosoa.org) to learn more. Ginseng and Borderland explores the territorial boundaries and political relations between Qing China and Choson Korea during the period from the early seventeenth to the late nineteenth centuries. By examining a unique body of materials written in Chinese, Manchu, and Korean, and building on recent studies in *New Qing History*, Seonmin Kim adds new perspectives to current understandings of the remarkable transformation of the Manchu Qing dynasty (1636–1912) from a tribal state to a universal empire. This book discusses early Manchu history and explores the Qing Empire's policy of controlling Manchuria and

Choson Korea. Kim also contributes to the Korean history of the Choson dynasty (1392–1910) by challenging conventional accounts that embrace a China-centered interpretation of the tributary relationship between the two polities, stressing instead the agency of Choson Korea in the formation of the Qing Empire. This study demonstrates how Koreans interpreted and employed this relationship in order to preserve the boundary—and peace—with the suzerain power. By focusing on the historical significance of the China-Korea boundary, this book defines the nature of the Qing Empire through the dynamics of contacts and conflicts under both the cultural and material frameworks of its tributary relationship with Choson Korea.

*A typology of questions in Northeast Asia and beyond* Harvard Univ Council on East Asian Why do some languages wither and die, while others prosper and spread? Around the turn of the millennium a number of archaeologists such as Colin Renfrew and Peter Bellwood made the controversial claim that many of the world's major

language families owe their dispersal to the adoption of agriculture by their early speakers. In this volume, their proposal is reassessed by linguists, investigating to what extent the economic dependence on plant cultivation really impacted language spread in various parts of the world. Special attention is paid to "tricky" language families such as Eskimo-Aleut, Quechua, Aymara, Bantu, Indo-European, Transeurasian, Turkic, Japonic, Hmong-Mien and Trans-New Guinea, that cannot unequivocally be regarded as instances of Farming/Language Dispersal, even if subsistence played a role in their expansion.

BRILL

In 1995, the People's Republic of China resurrected a Qing-era law mandating that the reincarnations of prominent Tibetan Buddhist monks be identified by drawing lots from a golden urn. The Chinese Communist Party hoped to limit the ability of the Dalai Lama and the Tibetan government-in-exile to independently identify reincarnations. In so doing, they elevated a long-forgotten ceremony into a controversial

symbol of Chinese sovereignty in Tibet. In *Forging the Golden Urn*, Max Oidtmann ventures into the polyglot world of the Qing empire in search of the origins of the golden urn tradition. He seeks to understand the relationship between the Qing state and its most powerful partner in Inner Asia—the Geluk school of Tibetan Buddhism. Why did the Qianlong emperor invent the golden urn lottery in 1792? What ability did the Qing state have to alter Tibetan religious and political traditions? What did this law mean to Qing rulers, their advisors, and Tibetan Buddhists? Working with both the Manchu-language archives of the empire's colonial bureaucracy and the chronicles of Tibetan elites, Oidtmann traces how a Chinese bureaucratic technology—a lottery for assigning administrative posts—was exported to the Tibetan and Mongolian regions of the Qing empire and transformed into a ritual for identifying and authenticating reincarnations. *Forging the Golden Urn* sheds new light on how the empire's frontier officers grappled with matters of

sovereignty, faith, and law and reveals the role that Tibetan elites played in the production of new religious traditions in the context of Qing rule.

Bao Shichen and Reform in Nineteenth-Century China BRILL

Jerry Norman's *Comprehensive Manchu-English Dictionary*, a substantial revision and enlargement of his *Concise Manchu-English Lexicon* of 1978, now long out of print, is poised to become the standard English-language resource on the Manchu language. As the dynastic language of the Qing dynasty (1644–1911), Manchu was used in official documents and was also the vehicle for an enormous translation literature, mostly from the Chinese. The new *Dictionary*, based exclusively on Qing sources, retains all of the information from the earlier *Lexicon*, but also includes hundreds of additional entries cited from original Manchu texts, enhanced cross-references, and an entirely new introduction on Manchu pronunciation and script. All content from the earlier publication has also been verified. This final book from the preeminent

Manchu linguist in the English-speaking world is a reference work that not only updates Norman's earlier scholarship but also summarizes his decades of study of the Manchu language. The *Dictionary*, which represents a significant scholarly contribution to the field of Inner Asian studies and to all students and scholars of Manchu and other Tungusic and related languages around the world, will become a major tool for archival research on Chinese late imperial period history and government.

Transgressive Typologies BRILL

The friendships of writers of the mid-Tang era (780s–820s)—between literary giants like Bai Juyi and Yuan Zhen, Han Yu and Meng Jiao, Liu Zongyuan and Liu Yuxi—became famous through the many texts they wrote to and about one another. What inspired mid-Tang literati to write about their friendships with such zeal? And how did these writings influence Tang literary culture more broadly? In *One Who Knows Me*, the first book to delve into friendship in medieval China, Anna M. Shields explores the literature of the mid-Tang

to reveal the complex value its writers discovered in friendship—as a rewarding social practice, a rich literary topic, a way to negotiate literati identity, and a path toward self-understanding. Shields traces the evolution of the performance of friendship through a wide range of genres, including letters, prefaces, exchange poetry, and funerary texts, and interweaves elegant translations with close readings of these texts. For mid-Tang literati, writing about friendship became a powerful way to write about oneself and to reflect upon a shared culture. Their texts reveal the ways that friendship intersected the public and private realms of experience and, in the process, reshaped both. *Traces of Grand Peace* BRILL

*Bannermen Tales* is the first book in English to offer a comprehensive study of *zidishu* (bannermen tales)—a popular storytelling genre created by the Manchus in early eighteenth-century Beijing. Contextualizing *zidishu* in Qing dynasty Beijing, this book examines both bilingual (Manchu-Chinese) and

pure Chinese texts, recalls performance venues and features, and discusses their circulation and reception into the early twentieth century. With its original translations, musical score, and numerous illustrations of hand-copied and printed zidishu texts, this study opens a new window into Qing literature and provides a broader basis for evaluating the process of cultural hybridization. To go beyond readily available texts, author Elena Chiu engaged in intensive fieldwork and archival research, examining approximately four hundred hand-copied and printed zidishu texts housed in libraries in Mainland China, Taiwan, Germany, and Japan. Guided by theories of minority literature, cultural studies, and intertextuality, Chiu explores both the Han and Manchu cultures in the Qing dynasty through bannermen tales, and argues that they exemplified elements of Manchu cultural hybridization in the eighteenth and nineteenth centuries while attempting to validate and perpetuate the superiority of Manchu identity. With its original

translations, musical score, and numerous illustrations of hand-copied and printed zidishu texts, this study opens a new window into Qing literature and provides a broader basis for evaluating the process of cultural hybridization.

*Living the Good Life*

University of Pennsylvania Press

Historians have long been perplexed by the complete disappearance of the medieval Chinese aristocracy by the tenth century—the “great clans” that had dominated China for centuries. In this book, Nicolas Tackett resolves the enigma of their disappearance, using new, digital methodologies to analyze a dazzling array of sources. Tackett systematically mines thousands of funerary biographies excavated in recent decades—most of them never before examined by scholars—while taking full advantage of the explanatory power of Geographic Information System (GIS) methods and social network analysis. Tackett supplements these analyses with extensive anecdotes culled from epitaphs, prose literature, and poetry, bringing to

life women and men who lived a millennium in the past. The Destruction of the Medieval Chinese Aristocracy demonstrates that the great Tang aristocratic families adapted to the social, economic, and institutional transformations of the seventh and eighth centuries far more successfully than previously believed. Their political influence collapsed only after a large number were killed during three decades of extreme violence following Huang Chao’s sack of the capital cities in 880 CE. 2015 James Breasted Prize, American Historical Association  
*An ecological perspective*  
BRILL

“The turn of the third century CE—known as the Jian’an era or Three Kingdoms period—holds double significance for the Chinese cultural tradition. Its writings laid the foundation of classical poetry and literary criticism. Its historical personages and events have also inspired works of poetry, fiction, drama, film, and art throughout Chinese history, including Internet fantasy literature today. There is a vast body of secondary literature on these two

subjects individually, but very little on their interface. The image of the Jian'an era, with its feasting, drinking, heroism, and literary panache, as well as intense male friendship, was to return time and again in the romanticized narrative of the Three Kingdoms. How did Jian'an bifurcate into two distinct nostalgias, one of which was the first paradigmatic embodiment of wen (literary graces, cultural patterning), and the other of wu (heroic martial virtue)? How did these largely segregated nostalgias negotiate with one another? And how is the predominantly male world of the Three Kingdoms appropriated by young women in contemporary China? The Halberd at Red Cliff investigates how these associations were closely related in their complex origins and then came to be divergent in their later metamorphoses."

*Greater Tibet* BRILL

Studien zur Sprache, Geschichte und Kultur der Turkvölker was founded in 1980 by the Hungarian Turkologist György Hazai. The series deals with all aspects of Turkic language, culture and history, and has a broad temporal and regional

scope. It welcomes manuscripts on Central, Northern, Western and Eastern Asia as well as parts of Europe, and allows for a wide time span from the first mention in the 6th century to modernity and present.

*Ancestors, Kings, and the Dao* BRILL

At the end of the Qing dynasty, works of fiction by male authors placed women in new roles. Fiction's Family delves into the writings of one literary family from western Zhejiang whose works were emblematic of shifting attitudes toward women. The mother, Wang Qingdi, and the father, Zhan Sizeng, published their poems during the second half of the nineteenth century. Two of their four sons, Zhan Xi and Zhan Kai, wrote novels that promoted reforms in women's lives. This book explores the intergenerational link, as well as relations between the sons, to find out how the conflicts faced by the parents may have been refigured in the novels of their sons. Its central question is about the brothers' reformist attitudes. Were they based on the pronouncements of

political leaders? Were they the result of trends in Shanghai publishing? Or did they derive from Wang Qingdi's disappointment in her "companionate marriage," as manifested in her poems? By placing one family at the center of this study, Ellen Widmer illuminates the diachronic bridge between the late Qing and the period just before it, the synchronic interplay of genres during the brothers' lifetimes, and the interaction of Shanghai publishing with regions outside Shanghai.

*Ethnic Chrysalis* BRILL

Making sense of nature in one of the world's most contested borderlands. According to Chinese government reports, hundreds of plague-infected rodents fell from the skies over Gannan county on an April night in 1952. Chinese scientists determined that these flying voles were not native to the region, but were vectors of germ warfare, dispatched over the border by agents of imperialism. Mastery of biology had become a way to claim political mastery over a remote frontier. Beginning with this bizarre incident from the Korean War, *Knowing Manchuria* places the creation of knowledge



about nature at the center of our understanding of a little-known but historically important Asian landscape. At the intersection of China, Russia, Korea, and Mongolia, Manchuria is known as a site of war and environmental extremes, where projects of political control intersected with projects designed to make sense of Manchuria's multiple environments. Covering more than 500,000 square miles, Manchuria's landscapes include temperate rainforests, deserts, prairies, cultivated plains, wetlands, and Siberian taiga. With analysis spanning the seventeenth century to the present day, Ruth Rogaski reveals how an array of historical actors—Chinese poets, Manchu shamans, Russian botanists, Korean mathematicians, Japanese bacteriologists, American paleontologists, and indigenous hunters—made sense of the Manchurian frontier. She uncovers how natural

knowledge, and thus the nature of Manchuria itself, changed over time, from a sacred "land where the dragon arose" to a global epicenter of contagious disease; from a tragic "wasteland" to an abundant granary that nurtured the hope of a nation.

*Fiction's Family* BRILL

"Ancestors, Kings, and the Dao outlines the evolution of musical performance in early China, first within and then ultimately away from the socio-religious context of ancestor worship. Examining newly discovered bamboo texts from the Warring States period, Constance A. Cook compares the rhetoric of Western Zhou (1046–771 BCE) and Spring and Autumn (770–481 BCE) bronze inscriptions with later occurrences of similar terms in which ritual music began to be used as a form of self-cultivation and education. Cook's analysis links the creation of such classics as the Book of Odes with the ascendance of the

individual practitioner, further connecting the social actors in three types of ritual: boys coming of age, heirs promoted into ancestral government positions, and the philosophical stages of transcendence experienced in self-cultivation. The focus of this study is on excavated texts; it is the first to use both bronze and bamboo narratives to show the evolution of a single ritual practice. By viewing the ancient inscribed materials and the transmitted classics from this new perspective, Cook uncovers new linkages in terms of how the materials were shaped and reshaped over time and illuminates the development of eulogy and song in changing ritual contexts." *Proceedings of the 59th Annual Meeting of the Permanent International Altaistic Conference (PIAC), Ardahan, Turkey, June 26-July 1, 2016* BRILL "Based on three slightly differently organised manuscripts"--P. [7]

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