

Comparison of Optative Endings in Manchu and Mongolian in the 18th century - Based on Cheonghak saseo (清學四書) and Monghak samseo (蒙學三書)¹

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Summary: The optative endings in Manchu and Mongolian have comparatively studied in accordance with the textbooks Cheonghak saseo (清學四書) and Monghak samseo (蒙學三書) of the 18th century which are kept in Korea and analyzed the use of optative endings in quotations and negative statements. The two languages were similar in the quotation verbs like ‘se-’ and ‘ge-/keme-’ which were made to simply quote and express the intention of the subject. Furthermore, the negation words ‘ume’ and ‘büü, bitegei’ were also similar in negative sentences. However, this study was only limited to the use of optative endings; further comparative studies in the use of tenses of Manchu and Mongolian in the 18th century need to be carried out.

Key words: Optative ending, negative sentence, Manchu, Mongolian.

Introduction

This study aims to compare the optative endings of Manchu and Mongolian in the 18th century based on the Manchu textbooks Cheonghak saseo (清學四書)⁴ Cheong-eo nogeoldae (清語老乞大), Samyeok chonghae (三譯總解), Soaron (小兒論)⁵, P’alsea (八歲兒)⁶ and the Mongolian textbooks Monghak samseo (蒙學三書) /*Mongo nogeoldae* (蒙語老乞大), *Cheophae mongo* (捷解蒙語), *Mongoyuhe* (蒙語類解)/ and analyze the use of optative endings in quotations and negative statements. Other than Mongoyuhe (蒙語類解), which is in a form of a dictionary, both Cheonghak saseo (清學四書) and Monghak samseo (蒙學三書) have the meanings and pronunciation after every sentence in Manchu and in Mongolian respectively, which makes both significant documents in the study of 18th century Korean.

Cheong-eo nogeoldae (清語老乞大) and Mongo nogeoldae (蒙語老乞大) are textbooks that consist of conversations, whereas Samyeokchonghae (三譯總解) is a translation of Samgugji (三國志)⁷. On a different note, Cheophae mongo (捷解蒙語) consists mainly of conversations, letters and encouragement of further learning. Both

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⁴ 『清學四書』 is as expressed in Hwang Guk-jung (2011)

⁵ Discussion with a Little Child

⁶ Eight-Year-Old Child

⁷ Romance of the three kingdoms

Soaron (小兒論) and P'alsea (八歲兒) consist of conversations. This means that the textbooks that this study concerns itself with shows both colloquial and literary use of language as well as using various colloquialism expressing wish, hope, suggestion, command, apprehension, etc. Hence, this study will use the textbooks mentioned above to compare the use of optative endings of Manchu and Mongolian in the 18th century and analyze their respective uses in quotations and negative sentences in order to identify the similarities and differences of both languages.

The following are preceding studies concerned with optative. In terms of Manchu, most of the studies only suggested the use and meaning of optative ending. Möllendorff (1892) explained the use of 'ø (imperative), -ki (subjunctive), -kini (optative), -cina (concessive)' using example sentences, as well as identifying that '-cina' and '-kini' can both form imperatives or causatives, also using example sentences. Park Eun-yong (1973) divided the ending into 'ø, -cina, -ki, -kini, -rahū, -rao/reo/roo', in order to explain their meanings through example sentences. Baek Eung-jin (2012) divided these into 'ø (imperative), -cina (optative), -ki (propositive), -kini (causative), -rahū (apprehensive), -reo (precative)' identify each of their meanings and uses through example sentences. Yeon gyu-dong (2012) proceeded with the analysis on '-ki, -kini, -cina', approaches based on person and its use with the verb 'se-' and other approaches from various perspectives.

For the studies of the optative in Mongolian, N.Poppe (2006) divided these into 'ø (imperative), -γtun/-gtün (benedictive), -γarai/-gerei (prescriptive), -tuγai/-tügei (imperative of the third person), -suγai/-sügei (voluntative), -y-a/-y-e (voluntative), -γasai/-gesei (optative), -γujai/-güjei (dubitative)' and explained these using example sentences. Lee Ki-mun (1964) also divided them into '-γtun/-gtün (benedictive), -γarai/-gerei (prescriptive), -y-a/-y-e (voluntative), -suγai/-sügei (optative), -tuγai/-tügei (concessive), -γujai/-güjei (dubitative)' and then presented the ending according to Monggo nogeoldae (蒙語老乞大), then explaining each of these. Choi Ki-ho (1985) analyzed Monggo nogeoldae (蒙語老乞大) from the morphological perspective and defined optative ending as 'ø (imperative), -γtun/-gtün (benedictive), -γarai/-gerei (prescriptive), -y-a/-y-e, -suγai/-sügei (voluntative), -γasai/-gesei (optative), -tuγai/-tügei (concessive), -γujai/-güjei (dubitative)'. This study also explained their meanings in detail as well as mentioning the persons of the subject. Lee Sung-gyu (1999) divided the final ending into imperative-optative ending which expresses persons and tense ending which expresses tense. Here, the ending used according to first, second and third persons were divided like the following: first person - -y-a/-y-e, -suγai/-sügei (-su/-sü); second person - ø, -γtun/-gtün (-γtui/-gtüi, -tun/-tün), -γasai/-gesei (-sai/-sei), -γarai/-gerei (-rai/-rei); and third person - -tuγai/-tügei, -γujin/-güjin (-ujin/-jin). Their uses in Monghok samseo (蒙學三書) was then analyzed.

Now let's look at the status of comparative studies. The following are studies that dealt with Mongolian, Manchu and Korean: T.Otgontuul (2009)'s 'Comparative study on case ending of Korean, Mongolian and Manchu'; Choi Dong-gwon (1999, 2006, 2009)'s 'Comparison study of intention sentences in Korean, Mongolian and

Manchu’, ‘Comparison study on quotations’; and ‘Comparison study on substitutes’. Choi Ki-ho (1985) has conducted a comparison study of Mongolian and Korean in the 18th century based on *Mongo nogeoldae* (蒙語老乞大) from a morphological perspective and G.Hangaimaa (2011) conducted a study on colloquialism based on *Mongo nogeoldae* (蒙語老乞大) and *Cheophe mongo* (捷解蒙語). Comparative studies of Mongolian and Manchu in the 18th century include Ju Su-hyeon (2018)’s ‘comparison study on particles’. The preceding studies were active in defining and explaining optative of Manchu and Mongolian in the 18th century, but comparative study on the two based on *Cheonghak saseo* (清學四書) and *Monghak samseo* (蒙學三書) hasn't been conducted yet. Also, study on the use of optative in quotations and negative sentences. Hence, this study is being conducted to supplement these areas.

Both Manchu and Mongolian have specific criteria that can classify words as optative, and they can be subdivided into imperative, wish, voluntary, cohortative and apprehension. Therefore, it is easy to classify similar endings based on their uses and meanings in both languages as well as identify the differences between the two languages. This study compared all of the sentences in *Cheonghak saseo* (清學四書) and *Monghak samseo* (蒙學三書) that either ended in optative endings, is a quotation in optative or is a negative sentence in optative (335 sentences in Manchu and 275 sentences in Mongolian). Then, this comparative study was carried out between the Manchu and Mongolian equivalents. Romanization of Manchu follows that of Möllendorff (1892)⁸, and Romanization of Mongolian follows that of Monghan

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	When alone	In the beginning of a word	In the middle of a word	At the end of a word		When alone	In the beginning of a word	In the middle of a word	At the end of a word
a	ᠠ	ᠠ	ᠠ	ᠠ	s	-	ᠰ	ᠰ	ᠰ
e	ᠡ	ᠡ	ᠡ	ᠡ		-			
i	ᠢ	ᠢ	ᠢ	ᠢ	š	-	ᠰ	ᠰ	-
o	ᠣ	ᠣ	ᠣ	ᠣ	t	-	ᠲ	ᠲ	ᠲ
u	ᠤ	ᠤ	ᠤ	ᠤ	d	-	ᠳ	ᠳ	-
ū	ᠥ	ᠥ	ᠥ	ᠥ	l	-	ᠯ	ᠯ	ᠯ
n	-	ᠨ	ᠨ	ᠨ	m	-	ᠮ	ᠮ	ᠮ
k	-	ᠬ	ᠬ	ᠬ	c	-	ᠴ	ᠴ	-
g	-	ᠬ	ᠬ	-	j	-	ᠵ	ᠵ	-
h	-	ᠬ	ᠬ	-	y	-	ᠶ	ᠶ	-
b	-	ᠪ	ᠪ	ᠪ	r	-	-	ᠷ	ᠷ
p	-	ᠪ	ᠪ	-	f	-	ᠮ	ᠮ	-

sajeon (蒙漢詞典) (1999, Lee Jong-chul:2018 reused)⁹

Comparison of optative endings

Before comparing the optative endings in two languages, this study needs to classify the optative forms appearing in Cheonghak saseo (清學四書) and Monghak samseo (蒙學三書) based on their meanings: first person imperative (a. the individual action of the first person singular – usually seen in promise form, b. first person plural imperative(includes listener) – appears in suggestion); second person imperative; and third person imperative(expressing hopes and wishes for that third person. when its meaning is expanded, it may be express causation). When an ending expresses both singular and plural imperatives, it is denoted as 1, but otherwise, they are divided as 1.a. or 1.b.

Optative in Manchu

Optative forms in Manchu can be broadly divided into six - ‘-ki, -ø, -kini, -cina, -reo(rao,roo) and -rahū’.

1) -ki ①②③

This is the most typical ending of wish and is the most commonly used as well. Its meaning may change according to the subject, but in most cases, it expresses the intention and wish of the speaker. There is no restriction in terms of subjects, but in Cheonghak saseo (清學四書), this ending only appears when first or second person is used as the subject.

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Mongolian vowels and consonants (蒙文字母)	Transcription character vowels and consonants (轉寫字母)	International pronunciation table (國際音標)	Mongolian vowels and consonants (蒙文字母)	Transcription character vowels and consonants (轉寫字母)	International pronunciation table (國際音標)
ᠠ	a	ɑ	ᠮ	m	m
ᠡ(ᠡ)	e(e)	ə	ᠯ	l	l
ᠢ	i	i~I	ᠰ	s	s
ᠣ	o	ɔ	ᠱ	š	ʃ
ᠤ	u	ʊ	ᠲ	t	t
ᠥ	ö	o	ᠳ(ᠳ)	d, d [Chinese character]	d
ᠦ	ü	u	ᠴ	č	tʃ
ᠨ	n	n	ᠵ	ǰ	dʒ
ᠩ	ng	ŋ	ᠷ	y	j
ᠪ	b	b	ᠷ	r	r
ᠫ	p, f [Chinese character]	p	ᠸ	w	w
ᠬ(ᠬ)	q(k)	x	ᠵ	z	dʒ
ᠬ(ᠬ)	Y(g), ḡ [Chinese character]	g			

If the subject is first person singular, the ending expresses hopes and intention of the speaker, whereas if the subject is first person plural, it expresses suggestion. If the subject is in second person, this ending expresses the speaker's wishes and hopes to the listener, thereby conveying a sense of demand or request.

- 1) a. bi tuwaki. (清老 6:16a) /I will see/
 b. muse sasari yoki dere. (清老 1:10a) /Let's go together/
 c. ejen gung hū dun bedereki. (三總 10:12b) /Caster, please go ahead/

(1.a) shows a sentence with a first-person singular subject, and as shown, this sentence expresses the intention of the subject. (1.b) has a first-person plural subject and expresses a meaning of suggestion, and (1.c) has a second person subject and expresses a sense that the speaker is demanding or asking the listener to do something.

2) -ø ②

This is when a sentence ends in a verb stem. Its basic meaning is to express the wish and hopes of the speaker to the listener, but this is often used in its expanded meaning of order and command to the listener. Its subject is in both second person singular and plural, and some of them appear irregular.

- 2) a. suweni juwe nofi neneme gene. (清老4:22b) /You two go ahead/
 b. gucu si tutafi sain bisu (清老8:1b) /My friend, stay here and be well/

The examples above show that the sentences are concluded in verb stem and that the first person speaker is expressing his or her wish of what the second person listener should do. In (2.a), the speaker is giving a command to a second person plural, and in (2.b) the speaker is expressing what he/she wants to a second person singular. Here, 'bisu' is the irregular form of bimbi verb when the sentence finishes in verb stem.

3) -kini ①.a②③

'-kini' doesn't have any restrictions in terms of subject and it tends to express the wish and intention of the speaker. However, in most cases, this tends to have a third person as a subject. In rare cases where the subject is in first person, this ending expresses the speaker's hopes. When the subject is in second person, this ending conveys a sense of request or command to the listener. When the subject is in third person, it either shows a wish for that third person or shows a causative relationship.

- 3) a. jiyangjiyūn i gūnin lakcakini sefi (三總1:16b) /I wish to halt your thoughts/
 b. taka tucibukini. (三總10:2a) / Please make them leave for a moment/
 c. mejige be isibukini serenggekai. (三總5:7a) /It was to send the news/
 d. muse juwe nofi cembe halame genefi ce amasi jifi amgakini. (清老4:7b)

/Let's go and relieve them from duty so that those two can come back and sleep/

In (3.a), the subject is in first person and it is obvious that the intention of the speaker is shown through the '-kini' ending. (3.b) can be analyzed as 'tuci+bu+kini',

and as ‘-bu’ conveys causation, it can be argued that ‘-kini’ expresses command to the second person listener. (3.c) is when Jojo sends a spy to send the news, the subject, spy, becomes the third person and is analyzed as ‘isi+bu+kini’, which means that ‘-kini’ has been used to express a wish for that third person. In (3.d), the subject is third person plural, and ‘-kini’ was used to convey a meaning of causation.

4) -cina ①.a②③

‘cina’ does not have a restriction on its subject combination, but in Cheonghak saseo (清學四書), it was only used with a second person subject. When the subject is in first person, this ending is used to express the speaker's hope and when the subject is in second person, it is used to express a gentle command or request of the speaker for that second person. When the subject is in third person, it shows the speaker's hope for the third person.

- 4) a. *gucuse ilicina*. (清老3:3b) /Friends, wake up/
 b. *cenghiyang gūwa akdun niyalma be baifi unggicina*. (三總6:18b)
 /The prime minister should find another trustworthy person to send/

(4.a) is directed at second person plural listeners and (4.b) is directed at a second person singular. In both cases, the ending was used to convey a sense of gentle request to the listener.

5) -reo(rao, roo) ②③

‘reo’ ending is used when the speaker expresses his/her wishes and request politely to a second- or third-person subject, while presenting himself/herself as a humbler being. In Cheonghak saseo (清學四書), only second person subject was used, but this ending is similar to other optative endings in that it expresses the speaker's hopes.

- 5) a. *moro bici emke bureo*. (清老3:9b) /If you have a bowl, please give it to me/
 b. *amasi jidere erin de kemuni mini diyan de jifi tatareo*. (清老3:4b)
 /When you come back, always come stay at our hostel/

Whereas (5.a) is a polite request from the speaker to the listener, in (5.b), the speaker puts the listener on a pedestal as well as expressing hopes and wishes for something that may or may not happen in the future.

6) -rahū ②③

‘rahū’ is in apprehensive form and is used with a verb stem to express fear and worry of the speaker. It is used to express hope that the situation that the speaker is worried about will not happen. The subjects used with this ending is in second person and third person.

- 6) a. *simbe aikabade burakū ojorahū seme* (三總1:3a) /I thought you might not give me (Chosun)/
 b. *gūwa niyalma gamarahū* (清老7:1b) /I was worried that someone else would take it/

Example (6.a) is from the scene where Dongtak is worried about whether Wangyun would not give Chosun. Here, the speaker is Dongtak and ‘you’ is the listener, Wangyun. This means “I thought you (Wangyun) might not give (Chosun) to me”, and this expresses the speaker’s fear and worry due to a certain action of the subject in second person. Example (6.b) shows a situation where the speaker is worried that another third person would take it away.

Mongolian optative ending

There are 8 optative endings in Mongolian - ‘-y-a/-y-e, -suyai/-sügei (-su/-sü), ø, -ytun/-gtün (-ytui/-gtüi, -tun/-tün) -yasai/-gesei (-sai/-sei), -yarai/-gerei (-rai/-rei), -tuyai/-tügei, -yujin/-güjin (-ujin/-jin)’.

1) -y-a/-y-e ①

‘-y-a/-y-e’ is, in essence, an ending that expresses the speaker’s hopes and intentions. When the subject is in first person singular, it expresses the speaker’s hope or decision to do something, and when the subject is in first person plural, it expresses the speaker’s hope or intention to do something with the listener.

- 1) a. bi odču üjeyē. (捷蒙2:16a) /I will go and see/
- b. bide qoyala qoyin-a ašar ečiy-e. (蒙老4:15a) /We will head there slowly/

Here, it is obvious that the subject in 1.a is in first person singular and that the sentence is expressing the intentions and hopes of the speaker. On the other hand, in 1.b, the subject is in first person plural, which expresses the speaker’s intention to do something with the listener.

2) -suyai/-sügei (-su/-sü) ①

This is used to express the hope of the first-person to do something. According to N.Poppe (2006:90), the singular ending is ‘-suyai/-sügei’, and in pre-classic colloquialism, it is used in the form of ‘-su/-sü’¹⁰. In Monghak samseo (蒙學三書), ‘-suyai/-sügei’ only has a first person singular as its subject, but ‘-su/-sü’ has both first person singular and plural as subjects. When the subject is in first person singular, it shows the speaker’s will and hopes for a certain action. When the subject is in first person plural, it expresses the speaker’s will to the listener, thus asking the listener to act together with the speaker.

- 2) a. bi erike ečisü. (蒙老1:24b)/I will go and borrow it/
- b. bida jisiyalaju bosuyad kičiyejü mori idegülsü. (蒙老2:18a)
/Let’s wake up in turn and diligently feed the horses/

(2.a) uses the ending to express the speaker’s will, whereas (2.b) uses the ‘-su/-sü’ ending to express a sense of request to the listener.

¹⁰ The voluntative suffix of the singular is -suyai/-sügei, in the pre-classical language -su/-sü.

3) -ø ②

This is when the sentence ends in the form of verb stem and this can have both second person singular and plural as its subject¹¹. It is used when commanding or ordering the listener to fulfil the speaker's wishes.

3) a. *či üdter tegün-i erire od.* (捷蒙4:7b) /You go and find him quickly/

b. *qoyar kümün mori abčiju tende talbi.* (蒙老4:1b) /You two, lead the horses and leave them there/ Here, (3.a) has a second person singular subject and (3.b) has a second person plural subject. Both sentences act to express the speaker's intention to the listener and is therefore a command or an order.

4) -ytun/-gtün (-ytui/-gtüi, -tun/-tün) ②

'-ytun/-gtün' expresses the speaker's hopes for a second person listener, but in comparison to the 'ø' ending, it elevates the listener. '-ytun/-gtün' ending is the plural of '-ytui/-gtüi' (N.poppe, 2006:89)¹² and '-tun/-tün' is its colloquial form with the omission of 'y/g'. In *Monghak samseo* (蒙學三書), the endings were used both in its singular and plural form and without strict distinctions. This ending, in essence, expresses the speaker's hope and depending on the context, it may also be used to express soft orders to the listener, suggestion and wish.

4) a. *ta mün kü kedün qundaya uuyutun.* (捷蒙3:12a) /You guys, drink multiple glasses/

b. *či sayin-iyar aytun* (蒙類5a) /Take care of yourself/

As shown in (4.a), this ending can be used to express a soft suggestion to the second person listener, or it can also be used for warm wishes as in the case of (4.b).

5) -yasai/-gesei(-sai/-sei) ②③

'-yasai/-gesei' is usually identified as the speaker's wish for the third person subject that is unattainable, but in *Monghak samseo* (蒙學三書), it is only used with a second person subject. In this case, it expresses the speaker's wish and hope for attainable things and has the meaning of request and demand to the second person. In *Monghak samseo* (蒙學三書), '-yasai/-gesei' form is not seen, but only the colloquial form, '-sai/-sei' form is shown.

5) a. *yeke abayai sayin mönggü-yi öggüsei.* (蒙老4:13a) /Brother, give me good silver/

b. *či qayiralasa*ı*.* (蒙老3:15b) /Have mercy on (us)/

¹¹ The vowel of the final syllable of the stem was lengthened or a long vowel was added to the stem. This form is called the precative, e.g., Kh. *ögö* 'please give!', Urd. *itšē* 'please go away!'. To this form pronouns of the second person were added enclitically, e.g., Kh. *ögöš* 'please give!' (sing.) and *ögöt* 'please give!' (plural) (N.Poppe, 1987:253) According to the explanation that this ending is used to reiterate and emphasize the order to the other person and therefore has an additional meaning of 'must' (Lee Sung-gyu, 1999:104), this is viewed as a part of emphasis and is therefore not dealt with separately.

¹² The suffix is -ytun/-gtün, a plural in -n of -ytui/-gtüi.

In (5.a), it is obvious that the speaker is asking softly to the listener about things that may come true. Similarly, in (5.b), the ending carries meaning of request to the listener, not just a simple command.

6) -*yarai/-gerei(-rai/-rei)* ②

This ending is used to express the speaker's request to the second person. It is used in Monghak samseo (蒙學三書) once, only in Mongo nogeoldae (蒙語老乞大), and is used in its colloquial form, '-rai/-rei', instead of its full form.

- 6) a. *bay-a kümün-i gekügei bolqula erke ügei min-u gerte irerei.* (蒙老3:9b)
/If you didn't forget us, please visit our house/

In this case, the context shows that the ending was used to lower the speaker himself and express his hopes to the second person subject at the same time, which concludes to a soft request.

7) -*tuɣai/-tügei* ②③

'-tuɣai/-tügei' ending is used both with second person and third person subjects. When the subject is in second person, it expresses the speaker's hope, wish, prayers and order for the listener, and when the subject is in third person, it shows the speaker's hope for the third person or causation.

- 7) a. *bi abayai-yi qoriɣsan anu čimayi sayin boltuɣai maɣu-yi suruɣujin kemekü sanaya* (捷蒙3:13b)

/I only stop you because I wish you were benevolent and I am (worried) that you may learn wild things/

- b. *abayai ta bičig dayudaɣu yeke tüsimel kergem oltuɣai. toloyai ösü čayidala erkim aju türütügei.* (捷蒙4:6a)

/Brother, study hard and attain a high place. Be rich and valuable until your hair grows white/

- c. *bi urda ečiged tere qoyala-yi qoyisi irejü untatuɣai.* (蒙老4:3b)

/I will go first and make the two return, so that they can sleep/

- d. *anda nar-tu ögčü debesültügei.* (蒙老2:8b) /Give this to the wanderers to use as sheets/

In (7.a) the speaker is speaking to a second person listener, and this sentence expresses the speaker's wish that the listener would be benevolent. (7.b), on the other hand, expresses a sense of prayer for the speaker's brother, whereas (7.c) shows a meaning of causation to the third person subject of '-tuɣai/-tügei', while expressing the speaker's intentions at the same time. (7.d) can be analyzed as 'debes+ül+tügei', and as '-ul/ül' has the meaning of causation, '-tügei' in the above sentence expresses a sense of hope and intention for the third person.

8) -γujin/-gūjin (-ujin/-jin) ②③

The root of ‘-γujin/-gūjin’ is ‘-γujai/-gūjei’, but in Monghak samseo (蒙學三書), ‘-γujin/-gūjin’ ending appears more often, as well as the colloquial ‘-ujin/-jin’. This is used to express the worry and fear of actions against the wishes of the speaker. Both second person and third person subjects can be used.

8) a. *či sonosqula eglelekūjin kememüi.* (捷蒙4:9b) /I (worry) that you may laugh when you hear this/

b. *busud kümün abčiγujin.* (蒙老7:1a) /I'm (worried) that other people might take it/

In (8.a), the speaker is worried about the situation in which the second person listener would laugh at him/her. In (8.b), the speaker is worried that a third person would take away something.

Comparison of optative endings in Manchu and Mongolian

So far, this study has looked at the optative endings in Manchu and Mongolian in Monghak samseo (蒙學三書) and Cheonghak saseo (清學四書), and identified the form, definition, use in relation to person and specific characteristics of each endings. These optative endings can be in a one-to-one, one-to-many or many-to-one relationship. Further details are explained below.

1) ‘ø’ in Manchu and Mongolian ②¹³

‘ø’ ending is the most basic imperative ending in verb stem, and its subjects are in second person singular and plural. It expresses the speaker's wishes and hopes to the listener and thereby conveys a sense of order and command. As this has the same form, meaning and subject in both Manchu and Mongolian, it can be seen as having a one-to-one relationship.

2) ‘-ki’ in Manchu and ‘-y-a/-y-e’^① and ‘-suyai/-sügei (-su/-sü)’^① in Mongolian

‘-ki’ in Manchu does not have a restriction in subject, whereas ‘-y-a/-y-e’ and ‘-suyai/-sügei(-su/-sü)’ needs a first person subject. These endings are both used to express the will and wishes or to express such to the listener to ask the listener to do it together. However, ‘-ki’ in Manchu is also used in conjunction with second- and third-person subjects in order to express the speaker's wish to the listener to make a request or ask, which is different from the use of corresponding endings in Mongolian.

3) ‘-kini’^①.a^{②③} in Manchu and ‘-tuyai/-tügei’^{②③} in Mongolian

‘-kini’ in Manchu does not have a restriction in subject, whereas ‘-tuyai/-tügei’ in Mongolian has a second-/third-person subject. The two endings are similar in that when the subject is in third person, it is used to express the speaker's wish to the third person or causation.

¹³ If the subject of the optative ending is the same, it was marked at the end of the sentence.

This is explained in further detail below.

‘-kini’ expresses the following meaning according to the subject.

- First person subject: speaker's hopes and wishes
- Second person subject: request/order to the listener
- Third person subject: speaker's wish to the third person, causation

‘-tuyai/-tügei’ expresses the following meaning according to the subject.

- Second person subject: order, wish and prayer to the listener
- Third person: speaker's wish to the third person, causation

From this, it is obvious that the use of both of these endings have expanded from expressing the speaker's hopes and use in conjunction with different subjects have different meanings. In the case of ‘-tuyai/-tügei’, it seems to have expanded to prayers about impossible things.

4) ‘-cina’^{①.a②③} in Manchu and ‘-ytun/-gtün(-ytui/-gtüi, -tun/-tün)’^② and ‘-yasai/-gesei(-sai/-sei)’^{②③} in Mongolian

‘-cina’ does not have a subject restriction, whereas ‘-ytun/-gtün(-ytui/-gtüi, -tun/-tün)’ and ‘-yasai/-gesei(-sai/-sei)’ in Mongolian requires a second person subject. The two are similar in that they are used to express a soft demand, request and wish in comparison to imperatives ending in verb stem.

‘cina’ expresses the following meaning according to the subject

- First person subject: speaker's wish
- Second person subject: speaker's soft demand, request
- Third person subject: the speaker's wish for the third person

‘-ytun/-gtün(-ytui/-gtüi, -tun/-tün)’ expresses the following meaning according to the subject.

- Second person: soft order, suggestion, wish for the listener

‘-yasai/-gesei(-sai/-sei)’ expresses the following meaning according to the subject.

- Second person: speaker's request, demand
- Third person: speaker's wish for the third person subject (on things that are usually impossible)

It seems like the meaning of all three endings have been expanded with the expression of speaker's wish and hopes, but they are different in that there are restrictions in person.

5) ‘-reo(rao, roo)’^{②③} in Manchu and ‘-tuyai/-tügei’^{②③} and ‘-yarai/-gerei(-rai/-rei)’^② in Mongolian

‘-reo(rao, roo)’, ‘-tuyai/-tügei’ and ‘-yarai/-gerei(-rai/-rei)’ are similar in that they are used to lower the speaker himself/herself as well as expressing a polite request or a wish. The definitions according to the subject are listed below.

‘reo(rao, roo)’ expresses the following meaning according to the subject.

- Second-/third-person: request and order to the listener.

‘-tuɣai/-tügei’ expresses the following meaning according to the subject.

- Second person: order and prayer to the listener
- Third person: hopes for the third person / causation

‘-ɣarai/-gerei(-rai/-rei)’ expresses the following meaning according to the subject.

- Second person: soft demand, request

As shown, the meaning of the three endings have been expanded from the expression of speaker's wish. They are similar in that they express a sense of request to the second person listener. ‘-tuɣai/-tügei’ expresses a sense of prayer to the second person and causation to the third person, which makes it difficult to say that it has a one-to-one relationship. In the case of ‘-ɣarai/-gerei(-rai/-rei)’, it corresponds to ‘-reo(rao,roo)’ as it expresses a polite request to a second person, but the two are different in that the former only uses a second person has its subject.

6) ‘-rahū’ in Manchu and ‘-ɣujin/-güjin’^{②③} in Mongolian

‘-rahū’ and ‘-ɣujin/-güjin’ shows apprehension and are similar in that both endings require second person or third person subject. In terms of definition, they both express worry and fear for situations that are against the speaker's wishes, which makes the relationship between the two a one-to-one correspondence.

Comparative use of optative ending in quotations and negative sentences

Use of optative endings in quotations

The two languages are similar in that ‘se-’ in Manchu and adds ‘ge-/keme-’ in Mongolian add verbs after a sentence ending in optative ending to form a quotation. Quotations are simply used to quote writings or speech, but this study will also include use of quotation of optative endings in order to express the intention of the subject.

Let us first examine the use in quotation in Monghak samseo (蒙學三書) and Cheinghak saseo (清學四書).

- 1) a. sini ama eniye taci sembio? (清老 1:7b)/Did your parents tell you to learn?/
b. teüneče alba tere kebteülsen kümün-iyer orɣosan niki bayiča geji (蒙老3:17b)
/The government institution makes the guest find the runaway/

When looking at the above examples, it is clear that both (1.a) and (1.b) adds ‘se-’ and ‘ge-’ quotation verbs to the optative ending in verb stem to create a simple quotation.

- 2) a. je bi uncaki sembi.(清老5:2a)/That is correct. I wish to sell/
b. ene mori-yi tere čöm abuyad šandung-du qudaldug-a eči-y-e genem. (蒙老5:10a)
/These people want to buy all of the horses and bring them to Shandong to sell/

But example sentence (2) shows that both the Manchu sentence ending in ‘-ki’ and Mongolian sentence ending in ‘-y-e’ have ‘se-’ and ‘ge-’ added respectively

to express the speaker's intentions. (2.a) expresses the intention of the first person speaker to sell, and (2.b) expresses the intention of the third person wishing to go to Shandong to sell the horses.

The following is a summary of the quotations in Monghakh samseo (蒙學三書) and Cheonghakh saseo (清學四書), and their relationships.

Manchu	Mongolian	
1	-ø + se-	-ø + ge-/keme-
2	-ki + se-	-
	-	-y-a/-y-e + ge-/keme- -suṯai/-sügei(-su/-sü) + ge-/keme-
3	-kini + se-	-
	-	-tuṯai/-tügei + ge-/keme-
4	-rahū + se-	-
	-	-ṯujin/-güjin(-ujin/-jin) + ge-/keme-

<Table 1> Quotation relationships of Manchu and Mongolian

This table is only a summary on optative endings that were used in quotation, and similar endings were marked with the same number. When sentences ending in optative endings were quoted, both Manchu and Mongolian are similar in that there was no change in form of the optative ending whether it was a simple quotation or an intention quotation used to express the intention of the subject.

Use of optative endings in negative sentences

Let us then compare the use of optative endings in negative sentences. The negative sentence with optative endings are expressed in the following form in Manchu and Mongolian respectively: ‘ume + verb stem + ra/re/ro’; and ‘büü, bitegei + verb stem + some optative endings (-ø, -ṯasai/-gesei, -ṯun/-gtün (-ṯui/-gtüi, -tun/-tün))’.

- 1) a. uttu **ume** hendure (清老2:14a) /Don't say like that./
- b. engkiji **bitegei** kele (蒙老2:11a) /Don't say like that./

(1.a) and (1.b) are the same sentence taken from Mongo nogeoldae (蒙語老乞大) and Cheongo nogeoldae (清語老乞大) respectively, and (1.a) forms a negative sentence in optative using the form ‘ume + verb stem + re’, whereas (1.b) uses the form ‘bitegei + verb stem’ to do the same thing.

In Manchu, even though the sentence negates an optative, future tense ‘-ra/-re/-ro’ is used instead of an optative ending to form negative sentences. In Mongolian, ‘büü, bitegei + verb stem + -ø’ form is normally used, but ‘-ṯasai/-gesei, -ṯun/-gtün (-ṯui/-gtüi, -tun/-tün’ may appear depending on the optative ending being negated, which is different from Manchu. In Monghakh samseo (蒙學三書), there are negative sentences in the form of ‘büü, bitegei + verb stem + -na/-ne/-no, -qu/-kü’, which is grammatically incorrect. Here, the argument from 松岡雄太 (Macheuoka yuta) (2005:57), which says that “*parts of Cheophae mongo* (捷解蒙語) *have been shown*

to be similar to the 17th /18th century Manhan hapbyeok (滿漢合璧) documents, Cheongmun gyemong (清文啓蒙) and Cheongseo jinam (清書指南). Therefore, there is a possibility that such Manchu documents were used in the compilation of Cheophae mongo (捷解蒙語), and based on this, various problems that weren't solved before can be solved.” As Manchu documents were used during the compilation of Cheophae mongo (捷解蒙語), the Manchu form of negative sentences which uses future tense endings have also been reflected, resulting in grammatically incorrect sentences. Even though the formation of negative sentences in optative in Manchu and Mongolian are structurally different, it can be confirmed that the two are similar in that the negation word ‘ume’ and ‘büü, bitegei’ comes before the verb being negated in Manchu and Mongolian respectively.

Conclusion

This study has used Cheonghak saseo (清學四書) and Monghak samseo (蒙學三書) Manchu and Mongolian textbooks of the 18th century respectively to analyze and compare optative forms in Mongolian and Manchu. Optative is defined as a form of language that expresses the ‘feeling of want and wishing’, and includes imperative, wish, suggestion and apprehension. When optative forms are classified according to the ending, Manchu has six - ‘-ki, -ø, -kini, -cina, -reo (rao,roo), -rahū’ and Mongolian has eight - : ‘-y-a/-y-e, -suyai/-sügei (-su/-sü), ø, -ytun/-gtün (-ytui/-gtüi, -tun/-tün) -yasai/-gesei (-sai/-sei), -yarai/-gerei (-rai/-rei), -tuyai/-tügei, -yujin/-güjin (-ujin/-jin)’. Based on their uses in the texts, this study confirmed their meanings and use according to subject tense and compared corresponding endings in the two languages. Then, the study examined the use of optative in quotations. The two languages were similar in that quotation verbs like ‘se-’ and ‘ge/keme-’ were used to create quotations and also in that quotations were made to simply quote and to express the intention of the subject. Lastly, the study examined the use of optative in negative sentences. The two languages were similar in that negation words like ‘ume’ and ‘büü, bitegei’ comes before the verb and connects the verb stems of the verbs being negated. However, they showed differences in that Manchu adds a future tense, ‘-ra/re/ro’ to the stem whereas Mongolian does not. This study has identified the form, specific characteristics and meaning of optative endings, which are used to express the wish, hopes and intention of the speaker. It also examined the use of such endings in quotations and negative sentences. However, this study was only limited to the use of optative forms; the comparative study in the use of tenses of Manchu and Mongolian in the 18th century shall need to be conducted in the future.

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