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Sibe Text: Dancing of Sibe People

## 作者
KOGURA, Norikazu

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### Dancing of Sibe People

The Sibe people are known for their unique dancing traditions. This paper explores the significance of dance within their culture and highlights various aspects of their ceremonial dances.

1. **Introduction**
   - Overview of Sibe culture and dance traditions.

2. **Historical Context**
   - The history and evolution of Sibe dance forms.

3. **Cultural Significance**
   - The role of dance in Sibe social events.

4. **Dance Forms**
   - Description of different dance styles and their meanings.

5. **Conclusion**
   - Summary of findings and future research directions.

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### 舞踏のSibe民族

Sibe民族の特徴的な舞踏伝統は知られています。この論文は彼らの文化における舞踏の重要性を探索し、祭りなどの様々な舞踏形式を強調します。

1. **導入**
   - Sibe文化と舞踏伝統の総観

2. **歴史的背景**
   - Sibe舞踏形式の歴史と発展

3. **文化的意味合い**
   -祭りなどの社会的な舞踏の役割

4. **舞踏形式**
   -異なる舞踏スタイルの説明と意味

5. **結論**
   -調査の要旨と将来の研究の方向

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Sibe Text: The Dancing of the Sibe People

Norikazu KOGURA
(ILCAA, Tokyo University of Foreign Studies)

Keywords: Sibe (Manchu-Tungusic), text

1. Introduction
The present paper presents a text of Sibe (SJO) recorded by the author. Sibe is a Tungusic (Manchu-Tungusic) language spoken in the Xinjiang Uyghur Autonomous Region of China by around 20,000 speakers. As many languages are spoken in Xinjiang, such as Chinese, Modern Uyghur, and Kazakh, most speakers of the Sibe language are multilingual and speak these languages in their daily lives. Thus, many borrowed (or mixed) elements from these neighboring languages can be found in the text. See Kubo et al. (2011) and Kogura (2018a, b) for details.

2. About the text
2.1 The speaker
The text was recorded from Guo Mali (郭玛丽), who was born in 1948 and brought up in the third village (伊拉齐牛录 or yelacyure in Sibe) in Cabcal Sibe Autonomous Region (察布查尔锡伯自治县 or cafcale bei dasaN syaN in Sibe). She was working as a director for child dancing (少儿舞蹈), at the time of the interview, and in this text she told about her activity as a director.

The recording was made on July 17th, 2005, by the author in the speaker’s house in Gulja. The speaker and the author were present for the interview. However, her husband was present in the next room of the house at the time of the interview. In the interview, she talked to the author and the husband in the next room. In the text, the utterance(s) of the author and her husband are marked B and C, respectively.

2.2 Transcription
The transcription given in this paper is based on the phonemic transcription proposed by Kubo et al. (2011), according to which the phonemic inventory is as follows: /a, e, i, o, u, p, b, t, d, k, q, G, f, s, χ, š, ž, c, j, r, l, m, n, ŋ, N, y, w, i/. In addition, ‘X’ stands for the archiphoneme of /x/ and /χ/, ‘ ’ marks accent, ‘#’ stands for a (phonological or

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morphological) word boundary, ‘-’ stands for a suffix boundary, and ‘=’ stands for a clitic boundary. For details, see Kubo et al. (2011). In addition, ‘<>’ in the glosses stands for mixed (or borrowed) forms from Chinese.

2.3 Format of the text
In the text, each sentence consists of two lines. The first line shows a phonemic transcription with morphological analysis, the second line shows glosses. The translation in English is given after each sentence.

2.4 Abbreviations and some grammatical notes
The followings are the list of abbreviations present in the text.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>ABL</td>
<td>Ablative</td>
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<tr>
<td>ACC</td>
<td>Accusative</td>
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<tr>
<td>ADN</td>
<td>Adnominal</td>
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<td>ADV</td>
<td>Adverbial</td>
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<td>AUX</td>
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<td>FN</td>
<td>Function noun</td>
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<td>GEN</td>
<td>Genitive</td>
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<td>IMPFV</td>
<td>Imperfective</td>
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<td>INCL</td>
<td>Inclusive</td>
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<td>IND</td>
<td>Indicative</td>
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<td>INST</td>
<td>Instrumental</td>
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<td>INTJ</td>
<td>Interjection</td>
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<td>Irrealis</td>
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<td>NEG</td>
<td>Negative</td>
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<td>ONOM</td>
<td>Onomatopoeia</td>
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<td>PL</td>
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<td>PN</td>
<td>Proper Noun</td>
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<td>PTCL</td>
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<td>TOP</td>
<td>Topic</td>
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<tr>
<td>VOICE</td>
<td>Voice</td>
</tr>
</tbody>
</table>

Nouns take case elements =i (genitive), =de (dative), =we (accusative), =deri’ (ablative) =ci’ (allative), and =maqe (instrumental). Nouns without case elements are treated as being in the nominative case. Nouns also take a number element -se (plural), and nouns without -se seem to be neutral for number.

Verbs take the TAM suffixes -Xe (perfective), -mahe (imperfective), and -mi/-re (irrealis), and the finite verbal element =i (indicative). The TAM forms without a finite verbal element function as a participle, and participles with the function noun =ye following as a clitic function as verbal nouns. Verbs also take the converbal suffixes -me (simultaneous), -maqe (causal), -fi’ (sequential), -ci’ (conditional), and -cini’
(concessive). In addition, there are two elements =ni’ (topic) and da (emphatic) that serve as markers of information structure. See Kogura (2017, 2018a, b) for details.

3. The text

(1) ele#saŋe si mese=i ere siN#jyaŋe Gulja cafcale=de
PN 2SG 1PL.INCL=GEN FIL <PN> PN PN=DAT
ji-maqe ere mese=i ere siN#jyaŋe ba=i gereN
come-CAUSAL FIL 1PL.INCL=GEN FIL <PN> place=GEN various
uksuru=i ere máysiN e ere ere jyul#le#bu=i wu#tai=de
ethnicity=GEN FIL dance INTJ FIL FIL <club>=GEN <stage>=DAT
máysi-Xe=we sawe-Xe=ŋe na?
dance-PFV=ACC see-PFV=FN Q

Ercang, have you seen the ethnic groups in Xinjiang dancing on the stages of clubs after you came to Xinjiang, Gulja, and Cabcal?

(2) B: sawe-Xaqu=ŋe.
see-PFV.NEG=FN
I haven’t seen it.

(3) sawe-Xaqu=ŋe na.
see-PFV.NEG=FN Q
Ah, you haven’t seen it.

(4) a, mese=i ewa=de=ni’ o-me xuise bi, ḋase’ke
INTJ 1PL.INCL=GEN here=DAT=TOP AUX-SIM Uyghur exist Kazakh
bi, yeqaN bi, siwe’ bi, orosu, bi, qerzęse bi,
exist Han exist Sibe exist Russian exist Kirgiz exist
usebyeke bi, ere uzuri’ ewa=de gisere-me o-ci da
Uzbek exist FIL all here=DAT speak-SIM AUX-COND EMPH
Gulja=de gisere-me o-ci da uzuri’ lawdu miN#zu
PN=DAT speak-SIM AUX-COND EMPH all many <ethnicity>
bi, ši#ji#ge miN#zu bi.
exist <more.than.ten> <ethnicity> exist

There are Uyghur, Kazakh, Han, Sibe, Kirgiz, Uzbek peoples... who live in our place here. In this place, Gulja, there are so many peoples in total.
There are more than ten ethnic groups.

Then, of these ethnic groups, their dancing is different from one another’s.

Then, in Xinjiang, every ethnic group likes singing and dancing.

When people get together, once various people or friends get together, they will sing and dance at random, all these people who are seated to have a meal sit together, drink a little, then dance the dances of their own (ethnicity), like that.
The Dancing of the Sibe People

(9) tukume da siwe’ nane o-me da mejí’ fixe=ni’
then EMPH Sibe person AUX-SIM EMPH a.little brain=TOP
getuN, getuN o-me da afsi asele-me da xuise mašsiN
then clear AUX-SIM EMPH how do-SIM EMPH Uyghur dance
o-me da xuise=i emduruN bâxene-mi.
AUX-SIM EMPH Uyghur=GEN same.as be.able-to-IRR.IND

Then, Sibe people are a bit smart. So, how does the dancing look like (or how do other peoples dance), (for example) if it is Uyghur dancing, they can do just like Uyghur people.

(10) siwe’ mašsiN=we gele siwe’ nane bâxene-mi. yeqaN
Sibe dance=ACC also Sibe person be.able-to-IRR.IND Han
mašsiN=we gele bâxene-mi, orosu mašsiN=we gele
dance=ACC also be.able-to-IRR.IND, Russian dance=ACC also
bâxene-mi.
be.able-to-IRR.IND

Sibe people can also dance Sibe dancing. They can also dance Han and Russian dancing.

(11) orosu mašsiN=we gisere-me da ti#a#wu, betke=maqe
Russian dance=ACC speak-SIM EMPH <Cossack.dance> foot=INST
mašsi-me aci-me pata pata pata pata pata se-mi.
dance-SIM AUX-SIM ONOM ONOM ONOM ONOM ONOM say-IRR.IND

Russian dancing is (called) Cossack dance. It makes pitter-patter sounds with the feet when dancing.

(12) tukume da siwe’ nane o-me da fixe=ni’ mejí’
then EMPH Sibe person AUX-SIM EMPH a.little
getuN o-Xe gyani=de da gume mejí’ amne-me
then clear AUX-PFV reason=DAT EMPH all a.little follow-SIM
bâxene-mi, mašsi-me bâxene-mi.
be.able.to-IRR.IND dance-SIM be.able.to-IRR.IND

Then, Sibe people are a bit smart. Because of this reason, they can imitate and dance all (the dancing of other peoples) a bit.

(13) tukume ere, te=ni’ o-me ere ere gereN uksuru=i
then FIL now=TOP AUX-SIM FIL FIL FIL various ethnicity=GEN
Then, nowadays, the dancing of each ethnic group are spreading to the other groups, each to the others.

(14) 

tebici da χase’ke moN siwe’=i maxsiN beileN=we
for.example EMPH Kazakh 1PL.EXCL.GEN Sibe=GEN dance PN=ACC
Game-me gene-me moN beileN seme gisere-mi.
take-SIM go-SIM 1PL.EXCL.GEN PN COMP speak-IRR.IND

For example, Kazakh people took the Beilen dancing of Sibe people and call it their own “Beilen.”

(15) 

e, tukume xuise=ni’ gele te ere xuise guruN
INTJ then Uyghur=TOP also now FIL Uyghur people
o-me da ere a#la#bo go#jya tebici da
AUX-SIM EMPH FIL <arabic> <state> for.example EMPH
ba#ji#si#taN ere yeN#du tere ba=i cerbi erxi nane=i
<PN> FIL <PN> that place=GEN there side person=GEN
er e tulere guruN emumu ere maxsiN tere m
FIL foreign country each FIL dance that INTJ
are-re maxsi-re tere du#ju#dzo=we=ni’ waqe na gume
make-IRR dance-IRR that <action>=ACC=TOP not Q all
gva-maqe da e gele bei-se=ye=i jaqe=de Gaje-me
get-CAUSAL EMPH INTJ also self-PL=FN=GEN thing=DAT bring-SIM
ace-we-mi.
meet-VOICE-IRR.IND

Then, now, Uyghur people are also taking the actions of the dancing of other Arabic countries, such as Pakistan and India and the countries over there, and mixing them with their dancing.

(16) 

tebici da ba#lei maxsiN=we gele Gaje-me da
for.example EMPH <ballet> dance=ACC also bring-SIM EMPH
ememu e ba#lei ba#lei#wu ba#lei maxsiN=we gele
each FIL <ballet> <ballet.dance> <ballet> dance=ACC also
For example, they also came to take and use a little bit some (actions) of ballet dancing.

(17) tukume da ere=ni’ faŋjaNle-maŋe=i waqe na, ere jaqe=ni’,
then EMPH this=TOP <develop->IRR=IND not Q this thing=TOP
then EMPH Sibe dance=TOP AUX-SIM EMPH now past old
people AUX-SIM then much well dance-IRR.IND

So, this (dancing of Sibe people) is developing, isn’t it? As for Sibe dancing, the elder people dance much better (than us).

(18) ere siwe’ beilen se-mi. ere=de o-me da fe
this Sibe PN say-IRR.IND this=DAT AUX-SIM EMPH old
daci’=i jaqe, daci’=deri’ da ulawe-maŋe ji-Xe jaqe.
past=GEN thing past=ABL EMPH succeed-CAUSAL come-PFV thing

This is called “Sibe Beilen.” This is an old, past thing, which was handed down from a long time ago.

(19) eraŋe maŋsiN o-me da ere, daci’=i fe jaqe=maŋe
like.this dance AUX-SIM EMPH this past=GEN old thing=INST
maŋsi-me da fe=i wa=ni’ tici-mi.
dance-SIM EMPH old=GEN taste=TOP go.out-IRR.IND

This kind of dancing gives off an old-fashioned taste when played with old things (dances).

(20) tukume da te=i mese=i cafcale weŋ#goŋu#twaŋ
then EMPH now=GEN IPL.INCL=GEN PN <art.ensemble>
cabcal=nŋe gele eraŋe maŋsi-re guruŋ lawdu bi, teraŋe
PN=GEN.FN also like.this dance-IRR people many exist like.that
jwaN#mele=di eme daN#wei bi.
<specialized=ADN> one <unit> exist
Then, there are many people who perform dancing, in our Chabucha’er Wengontuan (Cabcal Art Ensemble).

(21) 

then EMPH this people dance-SIM AUX-SIM EMPH now all FIL how say-IRR.IND now new=GEN style=GEN dance-SIM this.PL=GEN understand-IRR=FN also a.little few become-CAUSAL seNda-Xe=i. AUX-PVF=IND

When these people perform dancing, they all, how to say, began to play in new style. As for the old dances, the people who understand old things in us (our generation) are getting fewer.

(22) 

for.example EMPH 1.PL.EXCL all a.little understand-IRR=FN few past 1.PL.EXCL.GEN 1.PL.EXCL.GEN FIL <upside> 1.PL.EXCL=GEN FIL upside=GEN generation people that upside=GEN generation people more good dance-IRR.IND

For example, there are few people who know well in us. The people in older generations, and their older generations dance much better.

(23) 

then EMPH 1.PL.EXCL=DAT come-SIM EMPH also FIL for.example EMPH Sibe dance=DAT PN exist PN=DAT=TOP also much correspond=IRR.NEG exist

So, as for us, for example, there are different kinds of “Beilen” in our dancing.
Dancing by one person, dancing by two people, something like calling a woman... there are many kinds of dancing. Seven, eight, or ten kinds of dancing are written in a book.

These dancings are a folk thing that was popular among people a long time ago.

That dancing is, very, how to say, easy at a glance. The action is also easy, the action, it is “dongzuo” in Chinese, is also easy.
However, people can understand when they see it. This (gesture of) hand stands for (a man is) calling a woman. So, as for Beilen, there are many kinds of gesture in that.

When Sibe people dance, the hands, the gesture, needs so much power, especially at all the joints.

Really... (laughing.)

Now, we are creating so much dancing programs of children by ourselves, and teaching them.
When we create programs of Uyghur dancing, we watch so many movies of Uyghur dancing.

My brain opens (I will be inspired) when I see those movies, and then I can create a new program by myself.

I do like that too, when I create a program of Kazakh dancing. I watch many movies of Kazakh dancing when I make a program of Kazakh dancing.

Then, I can grasp the characteristics of the dancing of other ethnic groups.
Then, I bring the dancing to the children, and I teach the dancing to the children.

(37) \text{aji} \# \text{guruN}=\text{de}=\text{ni}' \quad \text{am} \# \text{nane}=\text{i} \quad \text{duruN}=\text{i} \quad \text{paile-me} \\
\text{small} \# \text{people}=\text{DAT}=\text{TOP} \quad \text{big} \# \text{person}=\text{GEN} \quad \text{style}=\text{GEN} \quad \text{<arrange>}-\text{SIM} \\
\text{bu-me} \quad \text{gele} \quad \text{oji}=\text{qu.} \\
\text{give-SIM} \quad \text{also} \quad \text{AUX}=\text{IRR.} \text{NEG}

We can’t teach children in just the same way as adults.

(38) \text{aji} \# \text{guruN} \quad \text{te} \# \text{dyaN}=\text{we}=\text{ni}' \quad \text{ere} \quad \text{aji} \# \text{guruN} \\
\text{small} \# \text{people} \quad \text{<characteristics>}=\text{ACC}=\text{TOP} \quad \text{this} \quad \text{small} \# \text{people} \\
\text{baniN} \quad \text{feteN}=\text{we}=\text{ni}' \quad \text{jaqe=we} \quad \text{wole-fe'} \quad \text{Gaji-me} \quad \text{ji-me}, \quad \text{era}=\text{me} \\
\text{character}=\text{ACC}=\text{TOP} \quad \text{<grasp>}-\text{SEQ} \quad \text{come-SIM} \quad \text{like}.\text{this} \\
\text{baniN} \quad \text{feteN}=\text{de}=\text{ni}' \quad \text{ace=we-me} \quad \text{paile-me} \quad \text{bu-mi}. \\
\text{character}=\text{DAT}=\text{TOP} \quad \text{meet-VOICE-SIM} \quad \text{<arrange>}-\text{SIM} \quad \text{give-IRR.} \text{IND}

We grasp the character or characteristics of children, and teach them according to their characters.

(39) \text{tukume} \quad \text{siwe'} \quad \text{ma} \chi \text{siN}=\text{we}=\text{ni'} \quad \text{o-me} \quad \text{da} \quad \text{bo} \quad \text{gele} \quad \text{tera}=\text{me} \\
\text{then} \quad \text{Sibe} \quad \text{dance}=\text{ACC}=\text{TOP} \quad \text{AUX-SIM} \quad \text{EMPH} \quad \text{1PL.EXCL} \quad \text{also} \quad \text{like}.\text{that} \\
\text{lawdu} \quad \text{ta-mi}, \quad \text{miN} \# \text{jaN} \quad \text{jaqe=we} \quad \text{ta-me}, \quad \text{syaN} \# \text{dai} \\
\text{much} \quad \text{look-at-IRR.} \text{IND} \quad \text{<folk>} \quad \text{thing}=\text{ACC} \text{look-at-SIM} \quad \text{<modern>} \\
\text{jaqe=we} \quad \text{ta-me}, \quad \text{dact'}=\text{i} \quad \text{jaqe=we} \quad \text{da} \quad \text{gume} \quad \text{ta-mi}, \quad \text{thing}=\text{ACC} \text{look-at-SIM} \quad \text{past}=\text{GEN} \quad \text{thing}=\text{ACC} \quad \text{EMPH} \quad \text{all} \quad \text{look-at-IRR.} \text{IND} \\
\text{fe} \quad \text{jaqe=we} \quad \text{ta-mi}, \quad \text{ice'} \quad \text{jaqe=we} \quad \text{ta-mi}. \\
\text{old} \quad \text{thing}=\text{ACC} \quad \text{look-at-IRR.} \text{IND} \quad \text{new} \quad \text{thing}=\text{ACC} \quad \text{look-at-IRR.} \text{IND}

We also watch the movies of Sibe dancing when we create programs. We watch folk things, and modern things. We watch all the past things. We watch old things and new things.

(40) \text{tukume} \quad \text{da} \quad \text{era}=\text{me} \quad \text{o-me} \quad \text{da} \quad \text{gele} \quad \text{bei} \quad \text{ere} \\
\text{then} \quad \text{EMPH} \quad \text{like}.\text{this} \quad \text{AUX-SIM} \quad \text{EMPH} \quad \text{also} \quad \text{self} \quad \text{FIL} \\
\text{ma} \chi \text{siN}=\text{i} \quad \text{ere} \quad \text{GuniN}=\text{de}=\text{ni'} \quad \text{ace=we-me} \quad \text{bei} \quad \text{hyaNle-mi}. \\
\text{dance}=\text{GEN} \quad \text{this} \quad \text{feeling}=\text{DAT}=\text{TOP} \quad \text{meet-VOICE-SIM} \quad \text{self} \quad \text{<arrange>}-\text{IRR.} \text{IND}

Then, after that, I will create a program according to the meaning (of the dancing).
I produced a Russian dancing program a long time ago.

I have also produced a Tatar dancing program, I have also produced a Han dancing program, I have also produced a Kazakh dancing program, and I have also produced a Sibe dancing program.

Then, as for the dancing of other peoples, I spend much brain power to create a program.
If we are not familiar with every dancing of the other ethnic groups, the dancing... The dancing of Uyghurs is different from that of Sibe, and the gestures of Sibe dancing can't be brought into the dancing of Uyghurs. The gestures of Uyghur dancing can't be brought into the dancing of Kazakhs, like that.

(45)  

\[\text{tukume da ere gelšku fixe fayi-we-mi.}\]  
then EMPH this so.much brain exhaust-VOICE-IRR.IND

So, this spends much brain power.

(46)  

\[\text{tukume da aji#guruN=ni' gele te meranje}\]  
then EMPH small#people=TOP also now just.like.this maχsi-Xe ane-Xe moN=i ere Gulja=deri' gele ere dance-PFV do.what-PFV 1PL.EXCL=GEN FIL PN=ABL also this moN=i ere eme šau#ele#ye#šu#twaN=ni' gele tyulxu=ci' 1PL.EXCL=GEN this one <child.art.ensemble>=TOP also outside=ALL tici-Xe=i. go.out-PFV=IND

Now, children are also playing this kind of dancing, and our child art ensemble got to go out to other places from Gulja.

(47)  

\[\text{tyulxu=ci' tici-me ani=deri' eme medaN gene-me maχsi-me outside=DAT go.out-SIM year=every once go-SIM dance-SIM gene-mi. go-IRR.IND}\]

We go out (of Gulja) for dancing every year.

(48)  

\[\text{e, tebici da ere lyange#cyaN#line#ye#nyaN=de}\]  
INTJ for.example EMPH FIL <year.2001>=DAT bei#jine=de gene-Xe=i, e. <PN>=DAT go-PFV=IND INTJ
For example, we went to Beijing in 2001.

(49)  
e, lyane#cyay#like#ele#nyaN=de ere siN#jiyane=i  
FIL <year.2002>=DAT this <PN>=GEN  
bi#si=de adane-Xe=i.  
<competition>=DAT participate-PFV=IND  
We participated in a competition of Xinjiang in 2002.

(50)  
lyane#cyay#like#saN#nyaN=de e tere au#meN=de gene-Xe=i.  
<year.2003>=DAT FIL that <PN>=DAT go-PFV=IND  
We went to Macau in 2003.

(51)  
e tukume lyane#cyay#like#si#nyaN=de duliNkyani tyaN#jiN=de  
FIL then <year.2004>=DAT last.year <PN>=DAT  
gene-me go#ji#sao#ele#si#jie=de adane-Xe-i.  
go-SIM <PN>=DAT participate-PFV=IND  
And last year, in 2004, we went to Tianjin and participated in “Guoji Shao’er Shijie” (International World of Children).

(52)  
tukume ere ani gele urumci’=de gene-me moN=i ere  
then this year also PN=DAT go-SIM 1PL.EXCL=GEN FIL  
siN#jiyane=i ma$siN mexte-re=de adane-mi.  
<PN>=DAT dance compete-IRR=DAT participate-IRR.IND  
Then this year, we will also go to Urumqi, and participate in a competition of Xinjiang.

(53)  
tukume da bi’ te yelaN ma$siN paile-Xe=i.  
then EMPH 1SG now three dance <arrange>-PFV=IND  
So, I arranged three dance programs.

(54)  
emkeN=ni’siwe’ ma$siN, gewe=we=ni’ o-me da, ere...  
one=TOP Sibe dance name=ACC=TOP AUX-SIM EMPH FIL  
One is Sibe dancing, whose title is ...

(55)  
oi kwai#le#di jie#zi se-re=we ai se-me gisere-mi?  
INTJ <happy>.ADN <festival> say-IRR=ACC what say-SIM speak-IRR.IND
[To her husband] How do you say “Kuaile di jieri” (Festival of Happiness) in Sibe?

(56) C: a?
    intj

What?

(57) kuai#le=di jie#zi
    <happy=ADN> <festival>

“Kuaile di jieri” (Festival of Happiness).

(58) C: urguN sebjeŋe sayiŋi.
    happy joyful festival

“urguN sebjeŋe sayiŋi” (Happy Joyful Festival).

(59) ai?
    what

What?

(60) C: urguN sebjeŋe sayiŋi, se-re.
    happy joyful festival say-IRR

That is “urguN sebjeŋe sayiŋi” (Happy Joyful Festival).

(61) urguN sebjeŋe... a urguN sebjeŋe sayiŋi, se-re eme
    happy joyful intj happy joyful festival say-IRR one
    siwe’ maNXiN baNji-we-Xe=i.
    Sibe dance be.born-VOICE-PFV=IND

“urguN sebjeŋe sayiŋi”... ah, I arranged a Sibe dance program whose title is “urguN sebjeŋe sayiŋi” (Happy Joyful Festival).

(62) e, tukume da ere ɣase’ke maNXiN emkeN baNji-we-Xe=i,
    intj then emph fil kazakh dance one be.born-VOICE-PFV=IND
    ɣase’ke maNXiN gewe=we=ni’ o-me da ere m...
    kazakh dance name=ACC=top aux-sim emph this intj

And, I arranged a Kazakh dancing program, whose title is...
[63] tsao#yaN=we ai se-mi,  
<steppe>=ACC what say-IRR.IND

[To her husband] How do you say “Caoyuan” (grassy plain)?

[64] C: a?  
INTJ
What?

[65] tsao#yaN ceŋe#gwaŋe,  
<steppe> <morning.sunshine>

“Caoyuan Chengguang” (Grassy Plain Morning Sunshine).

[66] C: orho=ŋe ala  
grass=FN field

“orhoŋe ala” (Grassy plain).

[67] orho=ŋe ala, erde’=i eldeN se-mi.  
grass=FN field morning=GEN light say-IRR.IND
orho=ŋe ala=i erde’=i eldeN se-mi.  
grass=FN field=GEN morning=GEN light say-IRR.IND

It is called “orhoŋe ala, erdei eldeN” (Grassy Plain in Morning Sunlight), “orhoŋe alai, erdei eldeN” (Morning Sunlight of the Grassy Plain).

[68] ere eme mažsiN baNji-we-Xe=i,  
χase’ke mažsiN.
this one dance be.born-VOICE-PFV=IND Kazakh dance

I arranged this program. It is a Kazakh dancing program.

[69] xuise mažsiN=ni’ o-me da... em...  
Uyghur dance=TOP AUX-SIM EMPH INTJ

The title of the Uyghur dancing is...

[70] ye#li#xe#paŋe#de  
<PN>#:<river>#:<bank>#:<ADN> <flowers> INTJ

[To her husband] (What is) “Yilihepangde Huaduo” (Flowers on the Bank of the Yili River) (in Sibe)?
Oh, “yeli birai ekciN yilha” (Flowers on the Bank of the Yili River), isn’t it?

The Uyghur dancing program is for 24 children. It is a big program.

And the title of this dancing program is “yeli birai ekciN yilha” (Flowers on the Bank of the Yili River).”

We are preparing these three programs so much.

We will go to Urumqi on the 25th of this month, to participate in a dance competition.
I’m not sure if we can win the gold prize, or silver prize, or bronze prize.

(77)  
\textit{tukume da te yene\-ge=deri’ ekse-mi. yene\-ge=deri’}  
then EMPH now every\=every be.busy-IRR.IND day\=every gene-me \textit{pai#lyaNle-mi.}  
go-SIM \textit{<rehearse>-IRR.IND} 
So we are busy now. We are rehearsing (the programs) every day.

(78)  
\textit{ere aji’#guruN=de ma\(\chi\)siN uruwe-mi pai#lyaNle-mi seme FIL children\=DAT dance train-IRR.IND \textit{<rehearse>-IRR.IND} COMP da ma\(\chi\)siN uruwe-me o-Xe=i, tukume da ma\(\chi\)siN EMPH dance train-SIM become-PFV=IND then EMPH dance uruwe-mi. train-IRR.IND} 
I train the children for the dancing program. “Pailian” (in Chinese) is to train dancing (in Sibe), so I train for the dancing program.

(79)  
\textit{woi woi bil\(\chi\)=i gume ere bil\(\chi\)a gume siwe-Xe=i,}  
INTJ INTJ throat\=GEN all FIL throat all sore-PFV=IND uruwe-Xe uruwe-Xe bil\(\chi\)a siwe-Xe=i.  
train-PFV train-PFV throat sore-PFV=IND 
Oh, I trained so much and I got a sore throat.

(80)  
\textit{aji#guruN=we qaci-Xe sade-Xe=i, bil\(\chi\)=i siwe-me small\#people=ACC shout-PFV get.tired-PFV=IND throat=GEN sore-SIM sade-Xe=i, erage o-Xe=i. wai wai. get.tired-PFV=IND like.this become-PFV=IND INTJ INTJ} 
I called out to the children and got tired. I got a sore throat and got tired. My talk is like this. Oh...

References
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シベ語テキスト：シベ族の踊り

児倉德和
（東京外国語大学アジア・アフリカ言語文化研究所）

本稿では、シベ語（満洲＝ツングース諸語）のテキストをグロス・英語訳付きで提示する。話者は郭瑪麗（Guo, Mali）氏（1948年、チャプチャルシベ自治県第3ニル出身）、内容はシベ族の踊りの概説と氏が従事する児童舞踊の活動についてである。

(koguran@aa.tufs.ac.jp)