

# SPOKEN **SIBE**

MORPHOLOGY  
OF THE INFLECTED  
PARTS  
OF SPEECH

VERONIKA **ZIKMUNDOVÁ**

KAROLINUM

## **Spoken Sibe**

Morphology of the Inflected Parts of Speech

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# LIST OF ABBREVIATIONS

ACC.	– Accusative case suffix
ACT.	– Actualizing particle
BEN.	– Benedictive
CC.	– Conditional converb suffix
CI.	– Imperfective converb
CP.	– Perfective converb
CT.	– Terminative converb
DL.	– Dative-locative
DOUB.	– Doubling
ECHO	– Echo doubling
EMP.	– Emphatic vowel
F.	– Foregrounding particle
GEN.	– Genitive
GEN.II	– Genitive form used to appropriate sb. or sth. to a person or object which itself is appropriated to sb.
IMP.	– Praesens imperfecti
IMPER.	– Imperative
INC.	– Inceptive verbal form
IS.	– Instrumental-sociative
LAT.	– Lative case suffix
LIM.	– Limiting particle
NEG.	– Particle of negation
NEG.EX.	– Negative existential
NI.II	– Imperfective verbal noun II
NI.	– Imperfective verbal noun
NP.	– Perfective verbal noun
NP.II	– Perfective verbal noun II
NPROG.II	– Progressive verbal noun II
MOD.	– Suffix with the meaning of modulation and slight emphasis
ONOM.	– Onomatopoeic expression
PERF.	– Perfective verb (finite form)
POSS.	– 3 <sup>rd</sup> person enclitic possessive pronoun
PROB.	– Particle of probability, suggestion etc.
PROG.	– Progressive verb
S.G.	– Suffix of a separately standing genitive form
QUEST.	– Interrogative particle
QUOT.	– Quotation particle

# 0 INTRODUCTION

In the present work I attempt to describe one of the subsystems of the grammatical structure of the Sibe language, the morphology of the flexible parts of speech, to the extent and depth as the collected material and my own experience with the language has allowed. In the course of the description I have attempt, when possible, to put the given idiom into the context of literary Manchu and Mongolian, and to perceive it within the context of communication. I also discuss some problems of interpretation, mainly the classification of parts of speech.

Sibe is a Tungusic language closely related to classical Manchu. The Jungarian Sibes, who at present live in the north-west of Xinjiang, are in fact the last speakers of the Manchu language. Although around 20 thousand Sibes still speak their language, Sibe deserves to be labelled as an endangered language for a number of reasons. Several descriptions of the basic grammatical structure of spoken Sibe have been published, and parts of grammar have been studied in detail. Still, there is a persistant need of a thorough description of the language as a whole, which is becoming more urgent with the decreasing level of its knowledge among the Sibe speakers themselves.

The present description is based mainly on authentic language material gathered during my fieldwork among the Sibes in Xinjiang. I have focused on the description of the two most clearly defined parts of vocabulary, previously analyzed in depth in the context of various Altaic languages – the nouns and the verbs.

In addition to this main contribution I also give the brief general characteristics of the morphology of spoken Sibe, and I attempt a tentative classification of the parts of speech and their syntactical characteristics. All of the described features are accompanied by examples drawn from the language material collected in the course of my fieldwork in Xinjiang.

A sample of texts in spoken Sibe with translations is appended. It is intended to supplement the description presented here of the language with characteristics of higher than the morphosyntactical level – the text structure, idiomaticity, some poetical and other special means of expression, humour, etc.

Comparison with Mongolian suggests itself for a few reasons: Above all spoken Sibe and its historical predecessors have repeatedly been subjected to the strong influence of the Mongolic languages, and all levels of the language show remarkable typological correspondences with Mongolian. Since there is not enough space for systematic comparison in this work, I attempt

to point out parallels and analogies, as well as differences, between spoken Sibe and Khalkha Mongolian in the course of the description.<sup>1</sup>

Apart from the structure of the language I attempt to describe its use in communication as well. I comment on the pragmatics of the oral language and on the various conditions and background of its actual usage. This is a result of the observation that while Sibe is the main and fully functional means of communication for the older generation of speakers, competence in the language rapidly decreases with age. It is very likely that in the course of the next few decades spoken Sibe will be on the verge of extinction, and it is therefore important to record it in as much detail as possible in its full form existing at present, together with the communication context which undergoes changes as drastically as the language itself.

## The Sibe people and their language

The self-appellation of the Sibe people is pronounced *Šiva*,<sup>2</sup> the official Chinese term is *Xibo*, in Russian literature the terms *sibin'ci* / *šibin'ci* are used, while in the English works the name '**Sibe**' has been established, which corresponds to the written form. The Jungarian Sibes are part of the larger Sibe ethnic group, whom the earliest records situate in south-eastern Manchuria (the Changbaishan mountain range). At present the Manchurian Sibes live mostly in the provinces of Girin (Jilin) and Mukden (Shenyang), numbering around 100,000 persons.<sup>3</sup> These Sibes lost the Sibe language at the beginning of the 20<sup>th</sup> century. In 1764, a segment of the of the Sibe population was commanded by the Emperor Qianlong to settle in the Ili area of Xinjiang, which had been depopulated by the Jungar wars. The descendants of these Sibes now number around 30,000 individuals, and the greater part of them have retained their traditions and use the Sibe language as their mother-tongue.

The language of this ethnic group, which I refer to as spoken or oral Sibe, may be considered one of the Manchu dialects. Since the Manchu language of Manchuria is on the verge of extinction, the Sibe people are the only heirs to the Manchu language and culture.

The spoken Sibe language, despite its unique position as an oral form of Manchu, has been the subject of relatively little research. Most of the fieldwork conducted among the Sibe people has been focused on various aspects of their culture, in particular the Sibe folklore, music, literature and religion. Apart from a few grammatical descriptions, several publications of materials of the spoken language and dictionaries have significantly contributed to the study of spoken Sibe. Complex descriptions and deep analyses of the grammar, however, are still lacking.

<sup>1</sup> I take Khalkha Mongolian as the basis for comparison, because it is the only codified oral form of Mongolian and I do not have sufficient knowledge of any other Mongolian dialect. For further comparative work it will be necessary to work with the Khorchin dialect of Mongolian, which historically was in close contacts with Sibe during certain periods and which forms the main source of Mongolian loanwords in both Manchu and Sibe. The differences between the Mongolian dialects are not crucial for the typological correspondences, but are relevant for the study of vocabulary, idiomatics and communicative behaviour.

<sup>2</sup> For the details of transcription see the section No. 1.2 Questions of transcription.

<sup>3</sup> According to L. M. Gorelova, in Heilongjiang province there are Sibes who may still have some knowledge of their language (Gorelova 2002, p. 31).

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## Brief summary of the history of the Sibes<sup>4</sup>

The early history of the Sibe people is subject to speculation. Following their language and cultural closeness to the Manchus, the Sibes were originally regarded as one of the Jurchen tribes (An, Wu, Zhao pp. 21–23). Modern Sibe historians have advanced a theory about the Xianbei affiliation of the Sibe tribe (An, Wu, Zhao, pp. 13–58).<sup>5</sup> This change of view, however, seems to have a certain political background.

The earliest historical records, which can be unambiguously identified with the present-day Sibe ethnic group, date from the 16<sup>th</sup> century, when the Sibe people were living as a vassal tribe of an eastern Mongolian group, the Khorchins. At that time the Sibes were settled in the Changbaishan mountains (Ma. Golmin šanggiyan alin) in south-eastern Manchuria. Those Sibe historians, who suggest the Xianbei origin of the Sibes, suppose that in the earlier stages of their history the Sibe tribe lived in Western Manchuria, in the region known today as Hölönbuir (An, Wu, Zhao, pp. 57–60).

During the reign of the Emperor Kangxi, the Sibes were persuaded by the Manchus to separate from the Khorchins. In the following period they were resettled from the Changbaishan mountains (allegedly due to their unruly character) and divided among Manchu administration centres – Girin, Mukden and Guihua (present Hohhot). According to the Sibe tradition, they were valued by the Manchu Emperors for their warlike character and courage in battle. The Sibe banners became a part of the New Manchu military formation. In 1764, following a decree of the Emperor Qianlong, a group of the New Manchus, consisting mostly of the Sibe banners, moved to the newly conquered areas of the former Dzungar Khanate. The movement to Xinjiang, which dispersed families and clans, the hard journey through Mongolia and other aspects of the whole event subsequently found a rich reflection in the Sibe popular history, folklore and written narratives. After a year-long journey and several resettlements inside Dzungaria the New Manchus settled along the left bank of the Ili River in an area known as Chabchal (Mo. Čavčaal, Chin. Chabuhaer). The Sibe soldiers were put in charge of the border fortresses along most of the north-western border of Xinjiang, and were also compelled to man the Imperial garrisons in the Uighur cities of the Tarim basin.

During the next two hundred years the Sibe banners played an important role in the suppression of the anti-Manchu (in the last case anti-Chinese) rebellions of the local people. During the 19<sup>th</sup> century smaller detachments of the Sibe soldiers were moved to other places in the vicinity of Ili, the most distant being that of Tarbagatai (Mo. Tarbagatai, Uig. Čöčäk, Chin. Tacheng).<sup>6</sup> During the 20<sup>th</sup> century many Sibes settled in Ghulja city.

The Ili valley forms part of the former Jungar Khanate and of the geographical unit called the Jungar basin, therefore the local Sibe enclave has been generally known as the Jungarian Sibes.

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<sup>4</sup> To my knowledge, so far the most detailed study on Sibe history is the book *Sibe ukurai šolokon suduri* by native scholars (An, Wu, Zhao 1985). Among Western scholars, L. M. Gorelova (2002, pp. 32–45) and Lebedeva discuss the subject extensively.

<sup>5</sup> The only possibility to trace the Sibe history to earlier times is to admit their relationship to the Shiwei tribal union. More on this topic see in e.g. Gorelova 2002, Janhunen 1996.

<sup>6</sup> The Sibe enclaves outside Chabchal, namely those of Huocheng (Iče Gazn), Gongliu, Nilka and Tarbagatai, have been under a stronger influence of the neighbouring peoples, mostly the Khazakhs. After the massive exodus of the Khazakhs to Kazakhstan in 1962, the Khazakh cultural heritage was gradually overcome by the ever-present Chinese influence.

The river Ili separates the Chabchal region from the city of Ghulja,<sup>7</sup> which was one of the traditional administrative centres of Jungaria as a whole. The western border of Chabchal is formed by the mountain range of Usun,<sup>8</sup> which forms the border with Khazakhstan. The Ili valley is, thanks to its relatively moist climate, the most fertile part of Xinjiang. Chabchal, irrigated by the Chabchal canal<sup>9</sup> with the water from Ili, has been an important agricultural area.

Until the middle of the 16<sup>th</sup> century, when the Manchus conquered Jungaria and the Tarim basin and created a new administrative unit with a military government, corresponding to the present-day Xinjiang, the mountain pastures of the Ili region were inhabited by the remnants of the western-Mongolian Oirat tribes (mainly the Choros, Khoshuud, Dörbet, Torghuut and Khoit). During Manchu rule the ethnic composition of the inhabitants in Ili greatly changed. Muslim farmers were moved from the Tarim oases to provide food supply for the Manchu army.<sup>10</sup> Part of the Chakhar Mongols was moved from southern Mongolia to Xinjiang and settled near Lake Sayram on a plateau above the Ili valley. During the 18<sup>th</sup> and 19<sup>th</sup> centuries nomadic Kazakh and Kirghiz as well as Uzbek farmers moved gradually to the area. As the result of the Russian conquest of Siberia many Russian, Tatar, Nogai and Central Asian Jews gradually resettled in Ili. The Russian influence in the Ili area culminated during the rule of Sheng Shicai (1933–1944)<sup>11</sup> and the Second East Turkestan Republic (1944–1949).

This multiethnic and multi-cultural milieu existed until the 1950s, when after the entry of the Maoist army, cruel repressions of all non-Han inhabitants began to be enforced. During the Cultural Revolution it was forbidden to teach the Sibe language and the Manchu script, the shamans and Buddhist monks were persecuted and the artifacts and religious and cult implements were destroyed. The Cultural Revolution caused an entire generation of the Sibes grow up without knowledge of the Manchu script and with a limited knowledge of spoken Sibe.

Thus during the past 400 years, the Sibe people changed their abodes, language and cultural environment several times. Sibe culture has absorbed a large number of influences, which can be seen today in their folklore and literature.

## Contacts and influences

The oldest roots of Sibe culture are presumed to lie in the ethnically and culturally diverse milieu of the half-settled hunters, fishermen and herders of Middle Manchuria. The Sibe scholars, judging from information in the oldest layer of folklore, place the ancestral homeland<sup>12</sup> of the tribe to the forested mountains of the Hinggan range. In any case the importance of clans, the role of shamans, the cults of wild and domestic animals and veneration

<sup>7</sup> Uighur *Ghulja*, Mongolian *Ili hot* and Chinese *Yi ning shi*.

<sup>8</sup> Ma. *Usun alin*, Uighur *Uzun tagh*, Chin. *Wusun shan*.

<sup>9</sup> The Chabchal canal was dug in the year 1808, 44 years after the arrival of the Sibe people to Ili, by the amban Tukšan. After their arrival the Sibes were settled on the left bank of the Ili, which was fertile and suitable for farming, but was lacking water. Therefore the beginnings in Chabchal were hard for the newcomers. In 1802 the amban Tukšan, followed by his clan members, started to dig the irrigation canal. For four years they wdug, with their own hands, the canal which transformed Chabchal into a uniquely fertile area and which ultimately turned the Sibe enclave into one of the richest places in Xinjiang. The amban Tukšan – known as Tu amban – has become one of the nation's heroes.

<sup>10</sup> This Uighur population became known as the Taranči – an Oirat-Mongolian word for a farmer.

<sup>11</sup> Sheng Shicai exercised pro-Soviet policy until 1942, when he expelled the Soviet advisors.

<sup>12</sup> *ba na* lit. 'place earth', interpreted as the 'ancestral homeland' by native scholars, seems to be an important concept even in the oldest folk songs (Zhonglu, personal communication 2002).

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of numerous spirits link the Sibe culture to that of the Manchus and the Daghurs.<sup>13</sup> There are two folksongs,<sup>14</sup> which are perceived by all Jungarian Sibes as the most ancient ones – the songs *Yačina* (the meaning of the title is unclear) and *Domdoqun uçun* ('The Butterfly Song'). The lyrics of these songs recall the lifestyle of forest hunters and fishermen and is not fully comprehensible to modern Sibes. It is also not clear on what occasions they were originally performed. Their melody and rhythm considerably differ from most of the later songs.

Similarly, the lullaby used by all Sibes, as well as some of the shaman songs, seem to come from the most ancient layer of the cultural heritage of the Jungarian Sibes.

Later, in the times of their vassalage to the Khorchins, the Sibes absorbed some features of the Khorchin shamanic cult, which, it appears, developed a previously non-existing stratification and hierarchy under the influence of Buddhism. They also adopted Buddhism in the earliest stage of its spread among the Khorchins, with Classical Mongolian as a liturgical language.<sup>15</sup> The influence of the Khorchin Mongols was in many respects more direct and profound on the Sibes than on the Manchus. One part of Sibe folklore is thought to bear<sup>16</sup> traces of Mongolian influence, as some wedding songs and many shaman songs, melodies for the traditional dance known as *bəylən* (cf. Mo. *bielgee*) etc.

After the Sibes left the Changbaishan mountain and re-settled in the great Manchu garrison cities, they came into intensive contact with the Chinese-influenced Manchu culture. This led to the emergence of a clear-cut and important layer of culture.<sup>17</sup>

After their arrival to Xinjiang, the position of the Sibes as a garrison of the army of occupation significantly hindered the possibility of contact with the local inhabitants, particularly the settled Muslim farmers. In fact the first significant contacts with the Uighurs do not date to earlier than to the beginning of the 20<sup>th</sup> century. After the arrival of the tribe to Xinjiang, the Sibe culture underwent an interesting development. Some parts of their cultural heritage, which they brought to their new home, were gradually lost, while others were intentionally handed down and developed in new directions.

The relatively modern layer in the traditional Sibe culture has formed after the arrival to Xinjiang, when the separation from the homeland and relatives, the wars with the Uighurs during various rebellions<sup>18</sup> and the Russian occupation of Ili<sup>19</sup> became the main motives in their folklore. A specific literary form, typical for the Jungarian Sibes, is the *julən* (Lit. Ma. *julun*), an extensive epic poem on mostly historical topics.<sup>20</sup> Among the most famous *juləns*

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<sup>13</sup> As it follows from studies of Manchurian ethnic history (e.g. Janhunen 1996), great ethnic diversity had existed in the region until the beginning of the Manchu expansion. Investigations of the modern remnants of this plurality show that the languages and cultures of the various tribes and ethnic groups experienced considerable cross-contact, forming a distinct cultural complex of which the Sibes were an integral part.

<sup>14</sup> A valuable study of the Sibe folk music has been published by the British ethnomusicologist Rachel Harris (Harris 2005).

<sup>15</sup> Sibe Buddhism seems to be one of the least studied topics within the Sibe culture. The last Sibe Buddhist monk, who left the monastery when he was 14, died in 1999. When I interviewed him in 1994, he recited to me several short texts in Classical Mongolian and wrote a mantra in Mongolian and Sanscrit. It seems that Classical Mongolian played here a role similar to the role of Tibetan in the Mongolian Gelugpa tradition.

<sup>16</sup> I have heard this 'periodization' of the Sibe folklore heritage from several members of the Sibe language community, and I consider it to be part of a tradition which, dealing with the relatively recent past, may have a certain historical value.

<sup>17</sup> The native scholars believe, that before this the Sibe tribe lived beyond the reach of Chinese influence and that all the important Sino-Manchu features in their culture date from the 16<sup>th</sup> century and later.

<sup>18</sup> Especially the great Muslim rebellion in the 2<sup>nd</sup> part of 19<sup>th</sup> century.

<sup>19</sup> An almost ten year period in the 70s of the 19<sup>th</sup> century.

<sup>20</sup> A similar literary form is found among the Manchurian Daghurs (Bilid, Soijim, Bilig, 1987: *Dayur ulamjilal-tu uran jokiyal*. Hohhot).

are the *Gurinjihe ućun* ('The Song of Resettlement'), *Kařgar-i ućun* ('The Song of Kashgar') and *Lasihiyantu-i ućun* ('The Song of Lasihiyantu').<sup>21</sup> Many *julǎns*, namely the earlier ones, have developed from folk songs, but many, especially those more recent, have been authorial compositions. Famous *julǎns* were handed down the families, but generally the composition of *julǎns* seems to have been a widespread form of art, and chanting the *julǎns* used to be a common entertainment for winter nights.<sup>22</sup>

A special chapter in the Sibe history are the contacts with Russians, which, although hostile in the beginning (Russians were in fact the invaders against which the border had to be defended), by the end of the 19<sup>th</sup> century turned into an intensive trade relationship and cultural exchange. The main traded goods were pigs,<sup>23</sup> bred by the Sibes and sought by the Russians, and, from the Russian occupation on, opium<sup>24</sup> as well. The city of Ghulja was in fact built by the Russians and some Russian settlers lived in Chabchal itself. The Sibe community in Ghulja is important from the point of view of cultural syncretism. Starting from the end of the 19<sup>th</sup> century, members of rich and influential Sibe families lived in this mainly Russian and Uighur, city; they formed a kind of secondary aristocracy. These Sibes, who valued education and culture as much as material wealth and military skills, maintained contacts above all with the Russians, the Tatars and the Nogais, but also with the Uighur aristocracy.<sup>25</sup> Through these contacts elements of Russian and other cultures began to spread among the Sibe people.

## Dialectal position of spoken Sibe

The problem of the position of spoken Sibe among the dialects of Manchu has been discussed only rarely,<sup>26</sup> clearly for the reason of the lack of available comparative material of oral Manchu. Materials of great interest relevant to this topic have been published by Chao Ke and Zhao Aping in the book *Heilongjiang xiandai Manyu yanjiu – Sahaliyan ula ne bisire manju gisun be sibkihe bithe* (*Study of the present-day Manchu language in the Amur region – Chao Ke, Zhao Aping 2001*). This publication presents samples of materials of four Manchu dialects, designated as Alecuha, Bala, Lalin and Sanjiazi (Ilan boo). The linguistic material shows that the Sanjiazi dialect is the closest to literary Manchu, while the other three dialects display divergences which the authors place into the context of the surrounding Tungusic languages and of Jurchen (the most striking being the system of teens in Alećuha numerals, which resembles the Jurchen teens<sup>27</sup> – pp. 70–72). The areal position of the dialects seems to support the idea that the dialects Bala, Alecuha and Lalin, besides being under the influence of other Tungusic languages, also retained some archaic features of the Jurchen language. On the other hand the Sanjiazi dialect is spoken in an area close to the traditional Sibe homeland.

<sup>21</sup> The *julǎns* mentioned above have been translated by Prof. Stary into German.

<sup>22</sup> Even at present reports are heard that one or another old man has written a *julǎn*, and occasionally even young people know how to read and chant them.

<sup>23</sup> Not only the Xinjiang Muslims, but also the nomadic Mongols of the Ili area neither bred nor ate pork.

<sup>24</sup> The growing and subsequent use of opium became a threat for the whole Sibe population and had to be forcibly stopped at the beginning of the 20<sup>th</sup> century.

<sup>25</sup> Descendants of these families are known for their multilingualism, which caused the spread of a reputation of the Sibe people as polyglots.

<sup>26</sup> L. M. Gorelova mentions the opinion of the Sibe scholar An Jun that spoken Sibe is particularly close to the Ilan Boo (Sanjiazi) dialect of Manchu.

<sup>27</sup> For teens in Jurchen and Manchu cf. Janhunen 1993.

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I had been told previously by a Sibe scholar who visited Sanjiazi that he was able to communicate in his native language with the Manchu speakers.<sup>28</sup> I had the same experience in 2007, when I was able to converse with a Manchu speaker in Sanjiazi using Sibe. Taking into account the somewhat limited language competence of the speaker caused by the fact that she had not used Manchu in everyday communication for a long time, the difference between the Sanjiazi Manchu and the Jungarian Sibe of the octogenarian speakers was minor and should be partly ascribed to the Chinese influence being heavier in Sanjiazi than in Chabchal.

Since the main body of Manchu upon which the literary language was based had ceased to exist before the start of the field research in China<sup>29</sup> and all materials available at present come from the margins of the Manchu language area, it may be justified to assume that the Sibe language, which is apparently close to literary Manchu, is the descendant of the central or official Manchu dialect.

Another indirect source of information concerning the relationship of Manchu and Sibe may be the account of a Daghur soldier from Manchuria, who came to Ili during the great Muslim rebellion, and described his first meeting with the Sibes saying, that he suddenly heard several people talking in ‘our Manchu language’ (Donjina 1989, p. 31).

It may be concluded that spoken Sibe, except for the strong influence of Khorchin Mongol manifested mainly on the lexical level, is most likely a descendant of the Manchu coinée.

## Previous research of spoken Sibe

Various aspects of the Sibe language and culture have been explored by researchers in China by both ethnic Sibe and Chinese scholars. All of them are to be found in the bibliography of Manchu Studies by G. Stary. Here I would like to mention the ‘classical’ reference books for Sibe studies – the Sibe Ethnography (Ma. *Sibe uksurai an tacin*) and the Short history of the Sibe nation (Ma. *Sibe uksurai šolokon suduri*).<sup>30</sup> An important study of Sibe shamanism was published by Kicešan (Qicheshan 2011) and a monumental collection of Sibe folklore by Zhonglu is hopefully forthcoming.

Outside China, Russia has the longest tradition in Sibe studies, which started with the phenomenal collection of Sibe folk texts by Fedor Muromskij (Kałużyński 1977). This work has been further developed by the Manchurologists Tatiana Pang, Liliya M. Gorelova, Konstantin S. Yahontov and others.

In Japan the tradition of Sibe studies begins with Kengo Yamamoto in the 1960s; similarly, several young Japanese scholars have been conducting research into Sibe last years. A Sibe scholar living in Japan – Kicengge (Chengzhi) – has published several studies of Manchu and Sibe history based on early Qing documents.

In Europe, the Italian Manchurologist Professor Giovanni Stary is the most deserving of praise due to his extensive research and publication activities concerning the Sibe nation. Besides numerous specialized articles, mainly on Sibe literature and history, and several overviews of Sibe studies, Professor Stary translated most of the relevant texts in written

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<sup>28</sup> Kicengge, personal communication, 1999.

<sup>29</sup> During several years immediately preceding the Cultural revolution extensive field research was pursued among the non-Han nationalities in Northern China and valuable materials of the minority languages were recorded. Thanks to this effort, records of Manchu spoken by that time in the marginal areas, namely Heilongjiang, have been preserved in China.

<sup>30</sup> The last book has been translated and published by G. Stary.