

Lesson 10 Handout

Week 6: 12 October 2023

Directives

Directives refer to a number of clauses which are used to express a speaker's desires. These include imperatives, which are used to express commands, and optatives, which are used to express one's own hopes for themselves.

Imperative Forms

➤ **BARE FORM IMPERATIVES:** Bare form imperatives are used to express direct commands, and is unlikely to be used except for by social superiors speaking to social inferiors (ie. expect these in edicts a bunch but not in memorials). One common rescript in edicts is *gisurehe songkoi obu* "Do as recommended" or literally: make it become in accordance to what was said.

- (1) a. Many bare imperative forms are irregular, including common words:
 - (i) *ombi* → *oso*
 - (ii) *jimbi* → *jio*
 - (iii) *jembi* → *jefu*
- b. The negative forms of the bare imperative is constructed by forming the imperfective participle and adding the word *ume* before it.
 - (i) *obu* "make it become!" ↔ *ume obure* "don't make it become!"
 - (ii) *jefu* "eat!" ↔ *ume jetere* "don't eat!"

➤ **-CINA IMPERATIVES:** The *-cina* imperative is created by adding the suffix *-cina* to the end of a stem. It is the polite form of the imperative, often translated as "please do X". It is derived from the conditional *-ci* followed by the interrogative *-na*, and in that sense can also be translated more literally as "If you would X" or "would you please X?".

- (2) *-cina* is most often seen with the verb *sembi*, as *secina*, which is often translated as "let it be called"

yala ja de bahafi selacuka baita secina "Let it be called an easily obtained happy matter"

Optative Forms

➤ **-KI OPTATIVES:** The *-ki* optative is used to express a desire to do something. Because of this it has multiple uses:

- (3) a. Expressing want

bi mederi de geneki "I want to go to the ocean."

- b. Expressing intention to do something
bi jidere aniya mederi de geneki “I plan to go to the ocean next year.”
- c. Future tense (with intentionality)
bi cimari mederi de geneki “I will go to the ocean tomorrow (as I intend)”
- d. When used with a second person subject, it expresses a mild form of imperative, like a polite request or suggestion.
(sini beye) mini boode dosifi majige teki “Come into my house and sit down for a bit”
- e. When used with a first person inclusive subject (*muse*) it expresses an exhortative meaning, something like “Let’s X”
muse te boode mudaki “Let’s return home now.”
- f. When used with a third person subject, it expresses one’s permission for a third person to do some act
sefu ere be tuwaki “Let the teacher see this”
- g. Negation of *-ki* is done by forming a negative participle and following it with *oki* (the optative form of *ombi*)
bi alin de generakū oki “I intend not to go to the mountain.”

Verbs with *-ki* are often embedded under *sembi* for various uses.

(4) *-ki se-* is used to:

- a. Express reported desires
Batu alin de geneki seme gūnimbi “Batu wants to go to the mountain” Lit. Batu thinks he’d like to go to the mountain
si alin de geneki sembio? “Do you want to go to the mountain?”
- b. Distinguish desires from intended actions
bi cimari mederi de geneki = “I intend to/will/want to go to the ocean tomorrow.”
bi cimari mederi de geneki sembi = “I want to go to the ocean tomorrow.”
- c. It is used in the form *-ki seci* to denote “although (someone) want X...”
bi mederi de geneki seci, eme mimbe geneburakū “Although I’d like to go to the ocean, my mother won’t let me.”

☞ **-KINI OPTATIVE-IMPERATIVE:** The suffix *-kini* is used to denote one’s wishes and desires which are completely outside of their control:

- (5) a. Generic hopes and desires
manju tacire niyalma ambula okini “I hope that there will be many people who study Manchu”
- b. Commands in which the speaking of the command and the enforcement of the command are separated spatio-temporally (such as in edicts, where the recipient may not receive the text for a long time) — this use is translated into Chinese as 著.
ujen coohai urse be gūsaci tucibukini “Let the Hanjun people be made to leave the banners”
- c. *kini sembi* expresses a strong wish that someone does something, marking the object of *sembi* (marked accusative) as the person who the speaker wants to do the action.
bi batu be genekini sembi “I want Batu to go.”

- d. *-kini inu* is a special construction meaning “even though” (sometimes the *inu* may be dropped) — in these forms *-kini* is not interpreted as expressing desire.
tere niyalma nikan gurun de terakū okini inu nikan gisun be sambi “Even though that person does not live in China, he still knows Chinese”

As seen in the above example, negation of *kini* is done through a negative participle followed by *okini*.

Questions

We are already familiar with *o*, *ni*, *na* as question particles and the question pronouns *ai*, *atanggi*, etc.. There are two other major ways that questions can be formed in Manchu.

ㄣ *NIO*: The word *nio* is a combination of *ni* and *o*, and generally has the meaning of denoting a question. It is generally more emphatic than using *ni* or *o* alone, and is distributed like *ni*.

ㄣ *V V-AKŪ*: Questions can be formed through duplicating a *participle*, and negating the second one.

- (6) a. *ere bithe be hūlahā hūlahakū?* “Have you read this book?”
 b. *muse alin de genere generakū?* “Are we going to the mountain?”

These forms of negation are the only ones which can form nominalizations

- (7) *mini ama muse alin de genere generakū be sarkū*
 “My father does not know whether we are going to the mountain.”

Sentence Final Particles

In addition to question particles *-o*, *ni*, *nio*, *na*, there are a number of other particles which can appear at the end of a word in Manchu. Here are the most common ones.

- (8) Used to express emotion
- ayoo* expressing fear/ doubt/ uncertainty
fe tacin be waliyabure de isinara ayoo “I fear that the old customs will come to be abandoned”
 - kai/nikai* emphatic, assertive
i ši ši hendume, hūlhi kai, jalan i niyalma “The historian of the strange said, ‘Confused indeed are the people of the world.’” 異史氏曰：「愚哉，世人！」
 - dabala* only, no more than (罷了) *sini beye geneki sere dabala, we simbe gene sehe* “It was only you yourself who said you wanted to go. Who told you, ‘go!’?”
 - jiya/jiye* emphatic, assertive
alin de genere niyalma labdu oci tubade tuwabun inu saikan jiye “Even if a lot of people go to the mountain, the view there is still beautiful!”

- (9) Used to express evidentiality
- a. *dere* doubt, conjecture; modest emphasis
gūwa bithe be mini sefu ainci mimbe hūlaburakū dere “My teacher probably will not let me read other books”
 - b. *sere* hearsay
ubade tehe niyalma yali jeterakū sere “I’ve heard the people who live here don’t eat meat.”
 - c. *aise* probably
jasigan hono isinjahakū aise “The letter has probably not arrived.”