Chapter two Households

Dialogue 2.1 Family

2.1 Vocabulary

ai: what
aiba: where
acic: or
ama: father
anggala: mouth ➔ people
bahanambi: to be able to
beye: identity, lit. body
ing fang hūtung: 鷹房胡同
jui: son
mini: my
mimbe: I+acc.
ne: now
non: younger sister
sini: your
Grammar 2.1

1. **Be**

The particle *be* functions as the accusative (object marking) case in Manchu. It can also show the subject in quoted speech (next lesson) or motion through space.

*Bi eyun ni boo be udara* – I will buy my older sister’s house

*Non tasha be udarakū* – The younger sister will not buy a tiger

2. **–mbi**

The infinitive form of forms (*stem+mbi*). When used a finite, it can be translated as either present or future tense.

3. **Imperfective participle *ra/re/ro***

Like *ha/he/ho* this form conjugates according to general rules for vowel harmony. This imperfective is attached to a stem shows future actions. Its finite function is less common than several other important functions

1. **Functioning as an object**

Verbs with this conjugation can serve as a verbal noun. For example *genembi* (to go) becomes *genere* (going) or *udambi* (to buy) *udara* (buying)

For example:

*Bi udara be bahanambi* – I can do the buying

*Tasha alin de tere be bahnambi* – Tiger/s can living in the mountains (lit. Living in the mountains can be done by tigers)

2. **As an attributive**

This form does not differ substantially from the *ra/re/ro* as a verbal noun. This form can also appear before a noun to modify the noun.

For example
Mini turire boo – the house I rent

Alin de tere tasha – the tiger living in the mountains jidere niyalma – the person who is coming (irregular jimbi → jidere)

3. Finite form

When used at the end of a sentence, this form is used as the future tense or the present.

Bi alin de genere – I will go to the mountain/ I go to the mountain

Honin mini boo de jidere – The goat will come to my house

4. Past perfect -habi/hebi/hobi

The form shows a completed past event that has influence on the present. In the above dialogue, because the speaker still lives in Yingfang hutong, they used this form. The form combines the perfect ha/he/ho with the present –mbi.

Alin de genehe – He has gone to the mountain

Bi hutung de tehebi – I have lived in the Hutong (and continue to do so)

Note, the about dialogue seems a bit irregular in its usage – some grammars note this as a pluperfect!

5. Perfective converb -fi

Stem+fi shows that an action has been completed before the next action occurs. Keep in mind that converbs never end a sentence. Rather they are clauses in a larger grammatical structure. About the author says

Mimbe dabufi uheri duin anggala – [with] me having been put in, there are four people in my family.

Tasha alin de genefi tehebi – The tiger went to the mountain and lived there.

- Ofi – sometimes translated as because – related to grammar 1.2.3 oci

Dialogue 2.2: Hierarchy
لا يمكنني قراءة النص العربي من الصورة.
Vocabulary 2.2

<table>
<thead>
<tr>
<th>English</th>
<th>Yoruba</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahain</td>
<td>aha: slave</td>
</tr>
<tr>
<td>aha</td>
<td>aha: slaves</td>
</tr>
<tr>
<td>aika</td>
<td>if</td>
</tr>
<tr>
<td>ahùn:</td>
<td>older brother</td>
</tr>
<tr>
<td>aja:</td>
<td>mother</td>
</tr>
<tr>
<td>ambarame:</td>
<td>greatly (here, loudly)</td>
</tr>
<tr>
<td>baru:</td>
<td>towards</td>
</tr>
<tr>
<td>dahambi:</td>
<td>to follow</td>
</tr>
<tr>
<td>deo:</td>
<td>younger brother</td>
</tr>
<tr>
<td>doro:</td>
<td>method, way</td>
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<tr>
<td>ejen:</td>
<td>master</td>
</tr>
<tr>
<td>ek tak:</td>
<td>irate</td>
</tr>
<tr>
<td>erken terken sembi:</td>
<td>falter</td>
</tr>
<tr>
<td>fejergi:</td>
<td>lower, mean</td>
</tr>
<tr>
<td>fonjimbi:</td>
<td>to ask</td>
</tr>
<tr>
<td>gemu:</td>
<td>all</td>
</tr>
<tr>
<td>goro:</td>
<td>Distant</td>
</tr>
<tr>
<td>goro mafa:</td>
<td>maternal grandfather</td>
</tr>
<tr>
<td>goro mama:</td>
<td>maternal grandmother</td>
</tr>
<tr>
<td>gucu gargan:</td>
<td>friends</td>
</tr>
<tr>
<td>hacin:</td>
<td>sort, item (件)</td>
</tr>
<tr>
<td>hanci:</td>
<td>near</td>
</tr>
<tr>
<td>hanciki:</td>
<td>near</td>
</tr>
<tr>
<td>ilgabumbi:</td>
<td>to differentiate</td>
</tr>
<tr>
<td>jurcembi:</td>
<td>to go against</td>
</tr>
<tr>
<td>juelsi:</td>
<td>after</td>
</tr>
<tr>
<td>kemuni:</td>
<td>still</td>
</tr>
<tr>
<td>nakcu:</td>
<td>mother’s brother</td>
</tr>
<tr>
<td>nekecu:</td>
<td>wife of mother’s brothers</td>
</tr>
<tr>
<td>niyaman hùncihin:</td>
<td>family</td>
</tr>
<tr>
<td>obumbi:</td>
<td>to cause to be</td>
</tr>
<tr>
<td>siden:</td>
<td>between</td>
</tr>
<tr>
<td>sikse:</td>
<td>yesterday</td>
</tr>
<tr>
<td>tacimbi:</td>
<td>learn</td>
</tr>
<tr>
<td>takdambi:</td>
<td>be arrogantly happy</td>
</tr>
<tr>
<td>tara:</td>
<td>cousin</td>
</tr>
<tr>
<td>wesihun:</td>
<td>elevate, respect</td>
</tr>
<tr>
<td>yobodombi:</td>
<td>to have fun</td>
</tr>
</tbody>
</table>

Grammar 2.2

1. **Desiderative –ki**

-Ki attaches to verb stems and expresses the speaker’s desire or a polite request

*Bi geneki* – I want to go

*Beye wesihun obuki* – I want to honor/elevate myself.

This can also show a polite request.

2. **Negation of verbs with akù (ekù/okù)**

1. Akù negates verbs and is attached as follows: stem+conjugation+kù. Unattached to a verb, akù is a negative copula attaching to ra/re/ro and ha/he/ho

*Tasha akù bici alin de tehereki* – If there are no tigers, I want to live in the mountain.

*Bi yodohokù* I was not playing

Note that the above puts the negative before the condition. Akù always attaches to the main verb, and is always the last part of the verb. Thus to function with converbs, the verb bimbi+converb follows:
Genehekū bifi, boo de tehe – Having not gone, he live in the house.

Si generakū bici – if you don’t go

See the description of bici below

3. **conditional-temporal converb –ci**
   1. The converb –ci

   The converb is most frequently used to show time or condition (when/if).

   The above example akū de bici – “If there wasn’t any of [it],” introduces the rest of the speaker’s sentence. “If” sentences usually end a future or present conjugation.

   Bi geneci – if/when I go

   The common oci (ombi – to become+-ci) is often translated as “if,” but it can also be a topic maker!

Note also the function of bici – which is appended after akū, a noninflecting form.

   2. Auxiliary –ci

-Ci is used with a number of axillary verbs. These will be introduced later.

4. **Imperfective converb –me**

The converb –me is the most commonly used Manchu converb. It functions much like –te in Japanese, but has several other usages.

   1. Verbal –me

   The most common form shows an action happening simultaneously or modifying the following verb.

   burulame genere niyalma be ambula waha "they killed many of the people who were fleeing"
   Manju gisun getuken bime dacun "The Manchu language is clear and to the point"
   alin de abalame genehe niyalma "the people who went hunting in the mountains"
   nure omime muterakū "I cannot drink wine"
   agame deribuhe "it began to rain"

   2. It provides the purpose of actions

Alin de geneme yobodoro. – Go to the mountains to play

   3. Introduces speech (we’ll see this later)
   4. Idiosyncratically with words such as seme or dahame

In the above dialogue seme occurs after adverbial onomatopoeias.

The verb dahambi is turned into a dahame and treated as a postposition.
So far, our knowledge of verbs looks like this

**Simple Tenses**

Present/Future  -mbi  arambi  I write / I shall write
Present/Future  -ra (-re, -ro)  arara  I shall write / I write
Past  -ha (-he, -ho, -ka, -ke, -ko)  araha  I wrote

**Past tenses**

Indefinite Past  -habi (-hebi, -hobi)  arahabi  I have written

(from the chart at the bottom of [http://en.wikibooks.org/wiki/Manchu/Lesson_6_-_Verbs_1](http://en.wikibooks.org/wiki/Manchu/Lesson_6_-_Verbs_1))