

Manchu A 10/4/2016

Postpositions

1. Postpositions in Manchu fill the same role as prepositions in English, providing information about spatial, temporal, causal, etc relationships. As the name suggests, postpositions follow the word that they modify.
2. Postpositions are frequently linked to a preceding noun by a case particle, with the genitive particle being most common, though some postpositions require other cases
 - a. *bi amai emgi mederi de genehe* – I went to the ocean **together with** [my] father
 - b. *liyang jeo i jergi bade cooha tebuneme unggire be dahame, ujen coohai gūsai hahasi be sula bibuhe.* – **Because** troops were sent to garrison places under the jurisdiction of Liangzhou, Hanjun banner men were kept unemployed.
 - c. *niyamniyara be urebureci tulgiyen, umai labdu baita akū.* – **Aside from** training in mounted archery, there are not many matters [to deal with].
3. Some postpositions are preceded directly by a participle (that is, the ra/re/ro or ha/he/ho form of a verb). *edun toroko manggi, jai genembi* (**After** the wind calms down, I'll go).

Final Particles

1. Certain words can suggest a particular mood when ending a sentence – these final particles convey conjecture, emphasis, or emotion.
2. *dere*: doubt, conjecture; modest emphasis – *gūwa bithe be mini sefu ainci mimbe hūlaburakū dere* (My teacher probably will not let me read other books)
3. *ayoo*: expressing fear/ doubt/ uncertainty – *fe tacin be waliyabure de isinara ayoo* (I fear that the old customs will come to be abandoned)
4. *dabala*: only, no more than.. 罷了 – *sini beye geneki sere dabala, we simbe gene sehe* (It was you yourself who said you wanted to go. Who told you “go”?)
5. *kai*: emphatic, assertive – *i ši ši hendume, hūlhi kai, jalan i niyalma.* – The historian of the strange said, “Alas, people in the world are so confused!” 異史氏曰：「愚哉，世人！」

