

The Substantive Suffix *-ngge* and the Nominalization of Participles

1. *-ngge* may be attached to both imperfective (*-ra/-re/-ro*) and perfective (*-ha/-he/-ho* and *-ka/-ke/-ko*) participles. It is not affected by vowel harmony.
2. Participles that have been nominalized by *-ngge* can serve as either the subject (unmarked) or object (marked by *be*) of a sentence
3. *-ngge* can be used to denote an abstract notion of an action. So *aliburengge* can mean “the presentation of a document to a superior,” a meaning derived from the verb *alibumbi*, “to present a document to a superior.” Ex. *wesire forgošorongge umesi hūdun* (“Promotions and transfers are very quick” – *wesimbi* = “to promote,” *forgošombi* = “to transfer”)
4. *-ngge* can also be used to denote an object acted on by the verb. So *minde buhengge* can mean “that which was given to me.” Ex. *muke seme omihangge gemu arki bihebi* (“Everything that [he] drank thinking it was water was alcohol” – *omimbi* = to drink)
5. *-ngge* can refer to the subject who performs an action. So *niyamniyarangge* can mean “one who shoots arrows from horseback.” Note that the same sentence can sometimes be interpreted either using this meaning of *-ngge* or the one in #3 – *saisa be huwekiyeburengge* can mean “encouraging wise men” or “one who encourages wise men”
6. *-ngge* is often with a verb of speech/writing to introduce quoted speech. So, for instance, a memorial quoting an edict will often introduce the edict with “*hese wasimbuhangge*” followed by the quote

Related Uses of *-ngge* and other similar forms (these uses are less important to learn, since most involve the formation of words that appear in dictionaries, but it is worth being aware of them in order to avoid mistaking them for the usage of *-ngge* discussed above)

1. *-ngga/-ngge/-nggo* (following vowel harmony) is added to nouns to produce adjectives of quality (that is, adjectives with the meaning “possessing the quality of [noun]”). So *boconggo* means “colored” or “colorful” (derived from *boco*, meaning “color”), *enduringge* means “divine,” “holy,” or “sacred” (derived from *enduri*, meaning “god” or “spirit”).
2. *-ngge* (not following vowel harmony) can be added to nouns in the genitive case to convey a similar meaning to the one above, but in nominalized form. So *dulimbaingge* means “the one in the middle” (derived from *dulimba*, meaning “middle” or “center”). A special case of this is the word *ningge*, meaning “the one which” or “he who” – *gemu age i adali, gucuse de sain ningge, giyanakū udu bi* (“Of all those who, like you, Sir, are good to their friends, how many could there be?” – *giyanakū udu* = “how much could there be”).

Practice sentences

Vocab
aise = perhaps, probably
akambi = to be sad, to grieve
aliha amban = Board President
 (尚書)
amgambi = to sleep
an i = as usual
baicambi = to investigate
Cahar = Chahar Mongols 察哈爾
damu = only, but
eiten = all, ever
emgeri = already
feciki = strange
fusembi = to breed, to reproduce
gūnin = mind, feeling
hacilambi = to itemize
hūlha = bandits, rebels
ijishūn = smooth, favorable
irgese = common people (民),
 plural of *irgen*
jasimbi = to send a letter
jigeyen = hard of hearing
jorišambi = to point out
 continually, to give guidance
kūwaran = military camp
Laiboo = personal name (來保)
mujakū = extremely
Oros = Russia
sabingga = auspicious
salu = beard
siran i = in succession
Solon = Solon/Evenki people (索倫, 鄂溫克族)
sumpanambi = for hair to turn
 grey
šan = ear
Tai u ye = personal name (台五爺 – his full name was 台布)
tederi = from that
ukambi = to flee
ulhiyen = gradual
uyun hoton = nine walled cities
 of Ili
yebe = better (in reference to
 illness)