

Manchu A 11/1/2016

Terminal converb –*tala/-tele/-tolo* (fairly rare, but appears in the next reading)

The converb *-tala/-tele/-tolo* (following vowel harmony) is used to express the meaning “until” – that is, it expresses that the action marked by the main verb continues until the end of the action marked by the verb ending in *-tala/-tele/-tolo*. Example: ~~*bucetele*~~ *hūsun tucike* (he worked hard until he died – *hūsun tucimbi* means “to exert oneself”). *bucetele*

By extension, instead of “until,” this form can sometimes be translated as “to the point that” or “up to.” For instance, in our next reading, *silhi meijetele gelefī* means “they were afraid to the point that they lost their nerve.”

The form *otolo*, from *ombi*, is frequently used to refer to the passage of a certain amount of time, e.g. *emu biya otolo* = “until one month had passed”

Plurals (taken from handout by MCE) (c)2013 Mark C. Elliott

Most Manchu nouns can be pluralized by adding an adjective such as *geren* (“many”), *eiten* (“all”); by adding an adverb such as *gemu* (“all”); or by directly indicating number (*juwe*, *ilan*, *minggan*, *tumen*, and so forth). Plural can also be shown by a postposition such as *gubci* (“entire, all”), *tome* (“each”), and *jergi* (“etc.”). Reduplication of nouns (as in Chinese and Japanese) is another way of marking the plural, e.g., *hacin hacin* (“all sorts of,” lit. “sort-sort”), but usually not by the substantive itself.

In addition, many Manchu nouns – mostly personal nouns (i.e., names for people, esp. family relationships; the best known exception is the plural form of *morin* “horse,” which is *morisa*) – have distinctive plural form endings. These are: *-ri*, *-si*, *-ta/-te*, *-sa/-se/-so*. Final *-n* is usually dropped before adding the plural suffix.

Only two words end in *-ri*:

mafa “grandfather” *mafari*
mama “grandmother” *mamari*

A few end in *-si*:

aha “slave, servant” *ahasi*
haha “man” *hahasi*
hehe “woman” *hehesi*
omolo “grandchild” *omosi*
hojihon “son-in-law” *hojihosi*

Others end in *-ta/-te*:

(back vocalic)		(front vocalic)	
<i>ahūn</i> “elder brother”	<i>ahūta</i>	<i>deo</i> “younger brother”	<i>deote</i>
<i>sargan</i> “wife”	<i>sargata</i>	<i>eigen</i> “husband”	<i>eigete</i>
<i>ama</i> “father”	<i>amata</i>	<i>eme</i> “mother”	<i>emete</i>
		<i>ejen</i> “lord”	<i>ejete</i>

But the most common plural ending (accounting for about 85% of all nouns) is –sa/-se/-so:

(back vocalic)		(front vocalic)	
<i>amban</i> "official"	<i>ambasa</i>	<i>jui</i> "child"	<i>juse</i>
<i>faksi</i> "craftsman"	<i>faksisa</i>	<i>gucu</i> "friend"	<i>gucuse</i>
<i>hafan</i> "official"	<i>hafasa</i>	<i>beile</i> "prince"	<i>beise</i>

Note the effects of vowel harmony:

<i>monggo</i> "Mongol"	<i>monggoso</i>
<i>solho</i> "Korean"	<i>solhoso</i>

Sometimes pluralizing –sa or –se gets used independently (that is, it is not attached as a suffix to the noun it modifies), as in *wang* "prince," pl. *wang sa*. This usage is also seen in the use of *se* (never *sa*) in the beginning of a memorial as a pluralizing form after an individual's name (e.g., *Fuk'anggan se*) to indicate that more than one person is submitting the memorial (the full list of memorialists can usually be found at the end of the document).

Practice sentences

[illegible][illegible]

3. $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$, $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{y}} \right) = \frac{\partial L}{\partial y}$, $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{z}} \right) = \frac{\partial L}{\partial z}$

金糸巻

[illegible]

Vocab
aisi = interest, benefit, profit
amga = future
Arigūn = Arigūn (a name)
baitalambi = to use, to employ
beyei = one's own
bilagan = period, time, deadline
bilagan jalumbi = 期滿
bithesi = clerk
cooha dain = army
duibulembi = to compare
duwali uksura = race (種族)
encu boigon = 另戶 (“detached households,” a category of regular bannermen)
faššambi = to exert effort
funcembi = to be in excess
funtuhulembi = to leave empty
gebu jorimbi = 指名
hangjeo = 杭州
hūwašabumbi = to nourish, to foster
jalumbi = to be full, to be fulfilled
karmambi = to protect, to safeguard
mafa = male ancestor
mohon akū = boundless, without limit
Mukden = Shenyang
nenehe tušan = 前任
niyalmai erdemu = talent 人才
niyecembi = to fill a post
omolo = grandson
oron = vacancy
šanggabumbi = to accomplish
tusa = profit, benefit, gain
tušan = official post
udambi = to buy
ujen cooha = 漢軍
ureshūn = proficient in
wakalambi = to impeach
weile arambi = to take disciplinary action
weilere jurgan = Board of Works (工部).

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