Lesson 14: Verbs IV, Derivational Suffixes

1. Derivational suffixes are added to the end of a verbal stem to change either the directionality, voice, or aspect of a verb. Sometimes a particular derivational suffix appears frequently enough with a particular stem that the resulting verb will appear independently in dictionaries, but sometimes you will need to be able to recognize the suffix to determine both the original verb, and how its meaning is being affected. Some of the most common suffixes follow.

2. Passive/causative -bu/-mbu-
   a. When bu/mbu has a passive function, the agent is marked by de, as in: bi inde gelebuhe (“I was frightened by him” – gelembi means “to fear,” so gelebumbi takes on the meaning “to be frightened” or, in a more literal sense, “to be made to fear”)
   b. When bu/mbu has a causative function, the person/thing that is caused to act is marked by be, as in i mimbe gelebuhe (“He frightened me” or, more literally, “he caused me to fear”)
   c. In many cases, in addition to its literal causative/passive meaning, a verb with a bu/mbu suffix will take on a somewhat independent meaning. For instance, tacimbi means to study or to learn, while tacibumbi, in addition to meaning “to cause to study” means “to teach.” Similarly donjibumbi (from donjimbi, meaning “to hear”) takes on the meaning “to inform.”
   d. Occasionally, a verb can take on either the bu or mbu suffix, with slightly different meanings. For instance, the verb wesimbi, meaning “to ascend” or “to advance in rank” has two causative forms, wesibumbi, meaning “to lift” or “to promote” and wesimbumbi, which has the additional meaning “to present to the emperor” or “to report to the throne” – this is one of the most ubiquitous verbs in Qing memorials, used to express the verb “to memorialize” (equivalent to both 题 and 奏 in Chinese)

3. Directional suffixes -nji- and -na/-ne/-no-
   a. nji is used to express the sense that the subject’s action is directed toward the speaker – “to come and do” something. For instance tenjimbi means “to come to reside.”
   b. na/ne/no (following vowel harmony) express the opposite sense, “to go and do” something. So tenembi means “to go to reside”

4. Associative suffixes -nu-, -ca/-ce/-co- and reciprocal suffix -ndu-
   a. These suffixes all express the sense that an action is performed either together or to one another (mutually). So omicambi means “to drink together” (from the verb omimbi, to drink)
   b. Some grammatical works distinguish between the associative meaning associated with nu and ca/ce/co (“to do together”) and the reciprocal meaning of ndu, “to do to each other”. So afanumbi would mean “to attack together” (from afambi, “to attack”) while afandumbi would mean “to attack each other.” However, though ca/ce/co generally seem to have only the associative meaning, nu and ndu are often used interchangeably.
Practice sentences (look up vocab, proper nouns are given)

Proper nouns

be yan hū = likely Bai Yanhu 白彦虎, a leader of the 19th century Muslim revolts in Shaanxi
cantoe = Turkic Muslims 纏頭 (literally “turban head”)
giya ioi guwan furdan = Jiayuguan Pass 嘉峪關
guca = Kucha 庫車
hoise = Muslim 回子
hūi hūi = Hui Muslims 回回
ice jecen = Xinjiang 新疆
ili = Ili 伊犁
julergi jugūn = The Southern Circuit of Xinjiang (the Tarim Basin)
jurgangga tacikū = Free school 義學
kašigar = Kashgar 喀什
mukden = Shenyang/Shengjing/ Mukden 瀋陽，盛京
so hūwan jang = Suo Huanzhang 索煥章, a leader of the 19th century Muslim revolts in Xinjiang
toming = Tuoming 妥明, a leader of the 19th century Muslim revolts in Xinjiang
urumci = Urumqi 烏魯木齊

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