

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 題 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)

1. 嘉峪關是回回居住的地方，嘉峪關的漢語名字是嘉峪關。

2. 嘉峪關是回回居住的地方，嘉峪關的漢語名字是嘉峪關。

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Proper nouns
be yan hū = likely Bai Yanhu 白彥虎, a leader of the 19th century Muslim revolts in Shaanxi
canteo = 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