

Lesson 9 Handout

Week 6: 10 October 2023

Numbers

ㄣ MAKING NUMBERS: There are a few rules in forming a number from smaller parts.

- (1) a. The words for 60, 70, 80, and 90 all end with *ju* (historically an abbreviation of *juwan*) — 70, 80, and 90 are just 7, 8, and 9 with *ju* attached, while 60 has a slightly different form.
- b. Large numbers above ten thousand will follow similar rules to Chinese — one million is *emu tanggv tumen* ‘one hundred ten-thousand’. There are rare separate words for some multiples of 10 above ten thousand (*saja* = 1 million) but these are rarely used, except in Buddhist literature.
- c. For multiples of ten above ten which have their own name (*tanggū*, *minggan*, *tumen*, *saja*, etc.), are not preceded by *emu* when written by themselves (e.g. *tumen jaka*), but are written with a preceding *emu* when denoting parts of longer numbers (e.g. *emu tanggū orin sakda i gisun sarkiyan* = 百二老人語錄)

ㄣ ORDINAL NUMBERS: Ordinal numbers are numbers which represent something’s position or rank in a sequential order (first, second, third). These are generally formed by adding the suffix *-ci* to the end of the number (e.g. *emu* becomes *emuci*)

- (2) a. In numbers with multiple words, only the last word is marked as ordinal (e.g. *emu tanggū juwanci* to mean ‘one hundred and tenth’)
- b. The final *-n* in a number is often dropped (*ilan* → *ilaci*, *duin* → *duici*), but there are exceptions (*juwan* → *juwanci*)
- c. *emuci* and *juweci* are almost exclusively used as parts of larger numbers (e.g. *orin emuci* = twenty first)
 - (i) *uju* and *sucungga* are used to mean first when not part of a larger number, *sucungga* is particularly used to denote the first year of a reign
 - (ii) *jai* is used to mean second when not part of a larger number

ㄣ DISTRIBUTIVE NUMBERS: Distributive numbers are generally translated into English with the word ‘each’, as in ‘one each’ or ‘five each’. They are formed by adding *ta* or *te*, according to vowel harmony (same rules as *ha/he/ho*).

- (3) a. Distributive numbers are often paired with the word *tome* ‘each’ (e.g. *niyalma tome sunjata yan menggun be baha* ‘each person obtained five taels of silver’)
- b. As with *-ci*, the final *-n* of a number typically drops (e.g. *jakūn* → *jakūta*), with *juwan* as an exception.
- c. *emu* has a special form of the distributive — *emte*

Dates

Dates are typically formatted as follows:

- (4)
 - a. The name of the reign (emperor name), formed in genitive
 - b. The ordinal number representing the year of the reign, with *sucungga* and *jai* being used for first and second, plus the word *aniya* (year) in nominative
 - c. The number of the month (cardinal number) with the month in genitive; the words for eleventh and twelfth months are *omšon* and *jorgon* respectively, with the word *biya* (month) in genitive
 - d. The number of the day of the month, in cardinal form.

The date is usually finished with the dative, because it will be used to mark when something happened. If the author only includes the year and month, then the word *biya* will be marked with whatever case is used in context (typically dative).

- (5)
 - a. *abkai wehiyehe i orin ningguci aniya ilan biyai juwan duin (de)*
 - b. *hūwaliyasun tob i juwan emuci aniya (de)*
 - c. *elhe taifin i juwanci aniya omšon biya (de)*

Similarly to Chinese 初, in official documents, the first nine days of a month are often prefaced by ice (so *omšon biyai ice nadan* is the 7th day of the 11th month). The first day of a month is given simply as ice, without a following number.

Postpositions

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.

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.

- (6)
 - a. *bi amai emgi mederi de genehe*
I went to the ocean 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, Han-jun 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].

Some postpositions are preceded directly by a participle (that is, the *ra/re/ro* or *ha/he/ho* form of a verb).

- (7) *edun toroko manggi, jai genembi*
After the wind calms down, I'll go

Directions

Below is a list of directions, in four various forms, each shown with their equivalent meaning.

	Locative 1 on/in the ____ with genitive	Locative 2 ____	Directional towards the ____ with verbs	Nominal forms ____ side substantive, adjectival
(8) behind, after; north	<i>amala</i>	<i>amari</i>	<i>amasi</i>	<i>amargi</i>
front; south	—	<i>juleri</i>	<i>julesi</i>	<i>julergi</i>
top, above; east	<i>dele</i>	<i>delevi</i>	<i>delesi</i>	<i>dergi</i>
under, below; west	<i>wala</i>	—	<i>wasihūn</i>	<i>wargi</i>
above	—	—	<i>wesihun</i>	—
under	<i>fejile</i>	<i>fejiri</i>	<i>fusihūn</i>	<i>fejergi</i>
middle	<i>dolo</i>	<i>dolori</i>	<i>dosi</i>	<i>dorgi</i>
outside	<i>tule</i>	<i>tuleri</i>	<i>tulesi</i>	<i>tulergi</i>
that side	<i>cala</i>	—	<i>casi</i>	<i>cargi</i>
this side	<i>ebele</i>	<i>eberi</i>	<i>ebsi</i>	<i>ebergi</i>
surface	<i>oilo</i>	<i>oilori</i>	—	<i>oilorgi</i>
before	<i>onggolo</i>	—	—	—

The locative forms are used to denote a position with relation to some noun phrase. Typically they are written following the noun phrase they describe, where the noun phrase takes the genitive case. They are considered postpositions.

- (9) a. *yasai juleri karulame acabumbi*
To get revenge before one's eyes. Lit. in front of the eyes, to make it fit in a repaying way
- b. *birai amala emu coko bi*
North of the river, there is a chicken.
- c. *mukei oilo heni boljon colkon akū*
On the surface of the water there are no waves. *heni* = little; *boljon colkon* = waves

The directional forms are used as adverbs to describe the path of motion of the verb.

- (10) a. *ce casi genehe!* They went that way!
- b. *bi dosi gocimbi* I am breathing in.
- c. *si amasi dushuhe* You yanked (your hand) backwards.

The directional forms can also be used following the ablative of an object to create an adjective or adverbial phrases meaning 'in X position relative to NP'

- (11) a. *sunjaci jergi ci wesihun* to be above fifth rank
- b. *yaya biyai orin ci amasi emu udu inenggi be biyai manashūn sembi* the few days after the the twentieth of each month is called the *biyai manashūn*
- c. *hoton ci dosi gabtambi* to shoot to the inside of the city

Nominal forms can either be used as adjectives to describe the part of a region, or a descriptive of

the place. They can also be used to denote the noun form of the location (as in ‘the underneath of ____’, ‘the right of ____’).

- (12) a. *amargi dzang* Tibet. Lit. Western Dzang
 b. *dergi hecen* Tokyo. Lit. Eastern Capital
 c. *abkai fejergi* (everything) beneath the heavens.

Some verbs combine with specific directions to form set phrases.

- (13) a. *amala obumbi*
 to set aside
 b. *dolo akambi*
 to grieve
 c. *juleri gaimbi*
 to take the lead
 d. *tulesi etumbi*
 to wear inside out
 e. *delesi akū*
 to be the best (have no better)

Finally, *amala* and *onggolo* can be used to represent time, and can be used after a participle to denote “after V” and “before V”

- (14) *eme be acara onggolo, morin jabumbi*
 Before I see my mother, I will feed the horse