

Lesson 15 Handout

Week 9: 31 October 2023

Plural Marking

Inanimate Strategies

For any noun which is not a name or kind of person (or the word *morin* ‘horse’), there is no suffix which denotes plurality. Instead, bare nouns can be interpreted as plural or singular.

In order to specify that there is more than one of something, one can use a number before the word, or use some of the following modifiers:

- (1)
 - a. *geren* ‘many’ — adjective
geren baita — many matters, all the matters
 - b. *eiten* ‘all’ — adjective
eiten jaka — all things
 - c. *gemu* ‘all’ — adverb
oktosi gemu harbin de genehe — the doctors all went to Harbin.
 - d. *gubci* ‘entire’ — postposition (or for certain nouns, adjective)
gubci gurun — the entire country
yerutu i gubci — all of the stone houses
 - e. *tome* ‘each/every’ — posposition
boo tome — every home

Another possibility is to reduplicate the noun or some modifier of the noun. The most common modifier to duplicate is *hacin* ‘kinds’ into the modifier *hacin hacin* ‘all kinds of’

- (2)
 - a. *indahūn indahūn* ‘dogs and dogs’
 - b. *hacin hacin indahūn* ‘all kinds of dogs’

Animate Suffixes

Words for different kinds of people (ie. names of professions, names of kin relationships, etc.) and also the word *morin* ‘horse’, have dedicated plural suffixes. The plural suffixes are not required in order to have a plural meaning — a bare noun is ambiguous between singular and plural — but adding the plural marker specifies that the noun is plural.

The most general suffix is *-sa/se/so*, but there are others used in particular instances *-ri*, *-si*, and *-ta/te*. A final *n* of the stem typically drops when adding the plural (except for names, and a few exceptions).

- (3) Only two words have *-ri* plural
 - a. *mafa* ‘grandfather’ → *mafari* ‘grandfathers’
 - b. *mama* ‘grandmother’ → *mamari* ‘grandmothers’
- (4) A few words have *-si* plural

- a. *aha* ‘slave, servant’ → *ahasi*
- b. *haha* ‘man’ → *hahasi*
- c. *hehe* ‘woman’ → *hehesi*
- d. *omolo* ‘grandchild’ → *omosi*
- e. *hojihon* ‘son in law’ → *hojihosi*

(5) More words have *-te/te* plural

Meaning	Singular	Plural
elder brother	<i>ahūn</i>	<i>ahūta</i>
younger brother	<i>deo</i>	<i>deote</i>
wife	<i>sargan</i>	<i>sargata</i>
husband	<i>eigen</i>	<i>eigete</i>
father	<i>ama</i>	<i>amata</i>
mother	<i>eme</i>	<i>emete</i>
lord	<i>ejen</i>	<i>ejete</i>

But the most common plural ending is *-sa/se/so* (accounting for about 85% of all nouns). This is the default form.

- (6) a. *amban* ‘official’ → *ambasa*
- b. *jui* ‘child’ → *juse* (irregular)
- c. *faksi* ‘craftsman’ → *faksisa*
- d. *solho* ‘Korean’ → *solhoso*

Sometimes the *-sa/se/so* ending is seen as its own word, particularly for, but not only, words ending in *ng*, for example *wang* ‘prince’ → *wang sa*.

Associative Plural

In addition to typical plurals, the Manchu ending *se* is used to denote ‘associative’ plurals. In these cases *se* (without vowel harmony) exists as a separate word, which comes after a proper noun, typically a name, to denote ‘NAME and their associates’.

- (7) *fuk’anggan se* ‘fuk’anggan and others’

When forming an associative plural with inanimates, one may use the word *jergi*, meaning ‘and others’ or ‘etc.’. *jergi* is also used at the ends of lists of either animates or inanimates to denote that the list is incomplete.

- (8) a. *ihan, temen, jergi* ‘cows, camels, etc.’
- b. *batu, tana, jergi* ‘Batu, Tana, etc.’

Nominal suffixes with ‘*ngg*’

There are three related suffixes which all have *ngg* as part of them.

Substantive *-ngge*

The substantive suffix *-ngge* is attached to participles (*-ha/he/ho* or *-ra/re/ro*) to denote a nominal version of the verb denoted by the participle. Whether the perfective or imperfective participle is used denotes whether the resulting noun refers to (the participants of) an event which already occurred or not.

-ngge can be used to denote various kinds of nominalizations.

- (9)
- a. To denote an abstract notion of an event
alibumbi ‘to present a document to a superior’ — *aliburengge* ‘the presenting of a document to a superior’
 - b. To denote the object of an action
muke seme omihangge gemu arki bihebi
everything that he drank, thinking it was water, was all alcohol (*arki* = alcohol)
 - c. To denote the subject of an action
saisa be huwekiyeburengge — could mean either ‘the encouragement of old men’ or ‘those who encourage old men’
 - d. Used with verbs of speech/writing to introduce quoted speech — particularly edicts and memorials will typically start this way, e.g. *hese wasimbuhangge* ‘the edification of the edict (is...)’

Often, if there are two or more participles which are both being used as nouns, only the last one is denoted with *-ngge*.

- (10) *wesire forgošorongge umesi hūdun*
Promotions and transfers are very quick

This suffix DOES NOT follow vowel harmony.

Adjectival *-ngge/ngge/nggo*

Adjectival *-ngge/ngge/nggo*, following vowel harmony, is added to nouns to produce the adjectives denoting ‘possessing the quality of X’.

- (11)
- a. *boco* ‘color’ → *boconggo* ‘colorful’
 - b. *enduri* ‘spirit’ → *enduringge* ‘divine, holy, sacred’

Descriptive Nominal *-ingge* and *ningge*

Finally, the descriptive nominal suffix *-ngge*, not using vowel harmony can be added to genitive forms of a noun to denote ‘that which possesses the quality of X’.

- (12) *dulimba* ‘middle, center’ → *dulimbaingge* ‘the one in the middle’

A special form of this is the word *ningge*, meaning ‘that which...’, or ‘he who...’

- (13) *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)

Nominalization use of *ba*

The word *ba* ‘place’ is often used with participles to form a nominalization of the participle.

(14) *jetere* ‘is eating, to eat’ → *jetere ba* ‘(any/the) eating’

This is particularly used with negation, to denote that an action didn’t occur or that something is not in a certain state.

(15) *ubade jetere ba akū* ‘there hasn’t been any eating here.’

For emphasis, you will often see the form *X-akū ba akū*, where the participle preceding *ba* is negated, giving the meaning of ‘there was not any lack of X’ or ‘there was not no X-ing’, basically meaning that X definitely happened.

(16) *sini minde jasiha jasigan isinarakū ba akū*
It is not the case that letter you sent to me did not arrive